

PARENTAL PERSPECTIVES ON JEWISH EDUCATION IN THE UNITED STATES

A STUDY OF AN OFT-NEGLECTED STAKEHOLDER GROUP

EGON MAYER, PH.D.

Center for Jewish Studies

The Graduate Center of the City University of New York

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STUDY AVAILABLE ELECTRONICALLY AT WWW.CULTURALJUDAISM.ORG/CCJ/NEWS/25
FULL QUESTIONNAIRE AND FREQUENCY DISTRIBUTION AVAILABLE ONLINE

IN MEMORY

The Center for Cultural Judaism was honored to work closely with the late Egon Mayer on several studies of the American Jewish population. He was a leading demographer of the Jewish population, and his intelligence and insight brought greater understanding to the changing population, documented in two important studies he directed in 2000, the American Religious Identity Survey (ARIS) and the American Jewish Identity Survey (AJIS), the first studies in North America to examine secularity as well as religiosity.

The results of Dr. Mayer's work are vitally important to the Center for Cultural Judaism, which was established largely in response to the AJIS findings that nearly half of America's adult Jews regard themselves as secular or somewhat secular. Another significant finding is that the number of children born to the secular segment of the Jewish adult population increased dramatically over a decade, up from 307,000 in 1990 to 590,000 in 2001.

The increasing number of children in the secular Jewish population — and their experience with any kind of formal Jewish education — is a critical category to further explore. This new study of parental expectations of their children's Jewish education provides an important understanding of this population.

This was Dr. Mayer's final study, completed in late 2003 with incredible dedication just months before his death. We were inspired by his commitment to complete the data analysis in the face of his illness. He was unwavering in his love of Jewish peoplehood and in his dedication to the idea of a more inclusive Jewish community. The subject of this study — children's Jewish education — was immensely important to him.

Professor Mayer's work continues to inspire and guide us, as we, too, strive to bring greater understanding to the pluralistic nature of the Jewish population. Parents are the gatekeepers of their children's Jewish education. To engage them, we need to provide compelling educational programs that recognize and address their needs — on *their* terms. This important study provides insight into how to meet some of those needs.

We extend our appreciation to Dr. Susan Prager, Adjunct Assistant Professor, Brooklyn College Department of Sociology and Stern College for Women, a colleague of Dr. Mayer who worked with us after his death to verify and explain the data collected in his study.

It was an honor to work closely with Egon Mayer and to be his friend. We are proud to publish this important study in his memory.

Myrna Baron
The Center for Cultural Judaism
March 2005

PREFACE

This study reports on the first-ever survey undertaken in the United States of a representative sample of parents that asked about their preferences regarding Jewish education. The study had its origins in two previous studies recently sponsored by the Posen Foundation, one of religious identification in the United States in 2001, the other of parents in Israel in 2002 where issues of Jewish education and schooling systems are more politically fraught.

The Posen Foundation is renowned for its keen interest in furthering education that helps increase Jewish literacy, particularly of secular students, and has long sought to promote in Israel conformity with the Shenhar Report requirements on Jewish education. Three years ago, the Foundation was asked to participate in a certain program that included teaching the meanings and celebrations of the Jewish festivals. When we asked the educators whether parents of the children in the program were comfortable with the way the instruction was given about the holidays, we were told rather dismissively that one need not ask parents such a question and that even if one were to ask parents such a question they would not know how to answer! There and then the idea for a new survey was born.

First of all, we were appalled at the attitude that parents' opinions did not matter. Teacher knows best! Our impulse to once again find the facts behind an important public policy issue was the same that had motivated the Foundation to commission the American Jewish Identity Survey (AJIS) and the American Religious Identification Survey (ARIS) of 2001 in the United States, and that led it as well to commission a survey of parents in Israel in 2002.

The AJIS and ARIS studies broke new ground in identifying the large and growing population of secular Americans whose identification with religion is tenuous at best. The parents' survey in Israel, conducted by Professor Ephraim Ya'ar at Tel Aviv University, produced a most important report early in 2002. It provided previously unknown information, which many now feel will help reshape Jewish education for the non-religious state school system of Israel. We thereupon decided to replicate the Israeli effort in the US. Given the large population of secular Jews in America, it seemed like a natural and necessary next step to see what one might learn about what American Jewish parents feel ought to be taught to their children about Judaism.

As with the AJIS and ARIS studies, we once again enlisted the expertise of Professor Egon Mayer of the City University of New York to pursue this new quest.

The results speak for themselves. They are not only groundbreaking but confirm our long-standing view about the importance of the role of secular Jews in every facet of organized Jewish life, including education. One can now only hope that finally some of America's Jewish educators will take these results to heart in order to better serve the children of our largest statistical grouping – the cultural or secular Jews.

Felix Posen
The Posen Foundation

LIST OF EXHIBITS

1. School Age Children Receiving Jewish Education By Marital Status of Respondent
2. School Age Children Receiving Jewish Education By Jewish Status of Married/Couple Households
3. School Age Children Receiving Jewish Education By Various Attributes of Parents
4. School Age Children Receiving Jewish Education By Outlook of Exclusively Jewish Parents
5. Plan to Provide Young Children With Jewish Education By Various Attributes of Parents
6. Whether Pre-School Age Children Will Receive Jewish Education By Jewish Status of Married/Couple Households
7. Preference for Jewish Education Integrated Into General Schooling By Selected Parental Attributes
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10. Preference for Program of Jewish Education As Culture Rather Than As Religion By Selected Parental Attributes
11. Summary of Three Curriculum Indexes
12. Summary of Three Negative Attraction Indexes
13. Three Curriculum Indexes Among Different Parent Groups

EXECUTIVE SUMMARY

In Jewish education, parents are the ultimate decision makers regarding the choice of whether or not to provide their children with some type – and specifically, what type – of formal Jewish education. In the past, parents have not been consulted about the Jewish educational product – the content, its venue and auspices. Heretofore, Jewish education has been offered, almost entirely, as a top-down, take it or leave it approach. Further, it has been highly geared to synagogue members and primarily defined by denomination, thereby making it highly fractious. Yet nearly half of America’s Jewish adults are not affiliated with a synagogue or other Jewish institution. Half are secular or somewhat secular, and eschew the traditional labels.¹ This population is continually overlooked by the traditional models of Jewish education.

The findings of this current study of parental perspectives indicate that there is a need for serious new options in Jewish education, including and especially an option of cultural, non-religious Jewish education that is outside synagogue affiliation. In addition, according to the data cultural education resonates strongly in the educational marketplace and has much wider appeal than traditional religious education. Importantly, cultural elements of Jewish education are less likely to detract from the attractiveness of Jewish education even for those parents who have greater preferences for the religious elements of Jewish education.

The findings of this study are consistent with studies in other parts of the world that have asked similar questions — findings of the parents’ survey in Israel² indicate that Cultural Jewish education offers the added benefits of bringing more people into the educational system, while not alienating those in the existing Jewish educational system. Similar findings in England determined that of parents who were not sending their children to a Jewish day school, nearly one-half to two-thirds, depending upon the neighborhood in question, agreed with the hypothetical option of a Jewish secondary school with a secular cultural outlook.³

There are approximately 2 million children (under age 18) in the United States today who are Jewish and/or of Jewish parentage.⁴ About a third of these children have a parent or parents who identify with Judaism as a religion. Nearly a third of these children have a parent or parents who are of Jewish ancestry and do not identify with any religion. More than a third of these children have at least one Jewish parent but are being raised in another religion.

This report addresses the question of the attitude of those parents who identify themselves and/or their children as Jewish (i.e. children who fall into the first two categories described above) toward providing them with some kind of formal Jewish education. Most of those parents, of course, are Jewish themselves by heritage and self-designation. Others, however, are either only partly Jewish, or not at all Jewish but are in a family situation where they are stakeholders and decision makers over their children’s upbringing, and therefore over Jewish education as well. It should be noted – for the purposes of better understanding parental decisions about whether or not they provide their children with some type of formal Jewish education – that parents who are in such a

decision-making role are of a rather diverse group, even among those who identify themselves as Jewish.

The study is based on a nationwide USA sample of 1,173 adults designed to represent the broadest range of parents who may have a stake in their children's Jewish education, who responded to a survey questionnaire presented on the World Wide Web. Eight hundred eighty one (881) or 75% of the respondents were Jewish. The sample is part of the nationally representative panel compiled by NFO (National Family Opinion Corp.) specifically aimed at households that have access to the Internet – a so-called “Interactive Panel.” On average, respondents indicated they have 1.63 children. Thus, this report in effect summarizes how a representative group of American parents feel about the formal Jewish education of 1910 children.

The great majority of respondents – 84% – were married. Nine percent were previously married, but at present either were divorced, separated or widowed. Just 7% were never married.

Of 990 married or “couple” households, 33% were comprised of households where both parents were Jewish. Sixty-five percent of the couples consisted of partners where at least one was either Jewish or partly Jewish; the other was not Jewish. The remaining 2% of the married or “couple” households consisted of partners, neither of whom were Jewish or partly Jewish. These were presumably adoptive or step parents who had primary decision-making power over their children's Jewish education.

Of 847 respondents who had school-age children, 33% indicated their children were receiving some kind of formal Jewish education.

Of 531 respondents who had pre-school age children, 47% indicated they expected to provide them with some kind of formal Jewish education.

Of 240 respondents with children who were past school age, 38% indicated they had provided them with some kind of formal Jewish education.

Of all 881 Jewish respondents, 64% indicated they had received some kind of formal Jewish education.

The above sequence of observations suggests, for a variety of reasons, a substantially smaller proportion of the children of Jewish parentage are getting or expected to receive some kind of formal Jewish education than had been received by their parents. Also, there seems to be a noteworthy discrepancy between the percentage of parents of pre-school age children *who expect* to provide their children and the percent of currently school-age children who are *in fact receiving* some type of formal Jewish education.

Several factors stand out prominently indicating a relationship between the decision to provide children with some type of formal Jewish education and certain other family or household characteristics.

- ⇒ Children whose both parents have had some type of formal Jewish education are significantly more likely (69%) to receive such education themselves than children with only one parent who received any formal Jewish education (33%-41% depending upon whether the parent in question was the respondent or the spouse of the respondent). [See Exhibit 3]
- ⇒ Children whose parents describe their outlook or worldview as religious or somewhat religious are about twice as likely (44%-51%) to receive some type of formal Jewish education than children whose parents describe their outlook as secular (23%). [See Exhibit 3]
- ⇒ Children whose parents see Judaism primarily as a religion are significantly more likely (51%) to receive some type of formal Jewish education than children whose parents see Judaism primarily as a culture (30%) or as a mixture of both religion and culture (35%). [See Exhibit 3]

The study provides particular insights into the attitudes and perceptions of Jewish education on the part of parents who are NOT providing their children with any Jewish education. Typically, parents who are not providing their children with any formal Jewish education:

- ⇒ Are more likely to prefer a secular teacher (than parents who are providing Jewish education for their children) if they were to send their children for some type of formal Jewish education. [See Exhibit 10]
- ⇒ Are more likely (than parents who are providing Jewish education for their children) to want their children to receive some type of Jewish education in the same setting as the children receive their general schooling. [See Exhibit 8]
- ⇒ Are more likely (than parents who are providing Jewish education for their children) to want their children to receive some type of Jewish education that contains more “cultural elements” and fewer “religious elements.” [See Exhibits 11, 12]

These findings suggest that the decision to NOT provide one's children with some type of formal Jewish education is embedded in a complex set of personal and family circumstances. In turn, the ultimate decision about whether or not to enroll their children in what is broadly defined as formal Jewish education is filtered through a set of attitudinal lenses by way of which parents arrive at their conclusions.

The more traditional the personal and family circumstances of the parents AND the more they are favorably oriented to Jewish education as such, the more likely that their children will receive some formal Jewish education.

The more parents see themselves as “religious” or “partly religious” AND the more they see Judaism primarily as a religion, the more likely they are to provide their

children with some type of formal Jewish education. Such parents are also generally more favorably disposed to those elements of Jewish education that emphasize religious training and practice.

Given how large a segment of the U.S. Jewish population does NOT fit the most traditional of Jewish models [NOTE: about half regard themselves as “secular”] it is of decreasing likeliness that children who are regarded as Jewish or partly Jewish by their parents will receive any appreciable amount of formal Jewish education.

The findings of this survey suggest that a greater percentage of the total eligible Jewish child population could be receiving some kind of formal Jewish education if the parents of the segment of the child population that is NOT receiving any formal Jewish education found the offerings of Jewish educational institutions more appealing. If Jewish education is to reach greater numbers of America’s Jewish children, its forms and content must reflect greater sensitivity to the views and dispositions of the parents who remain the ultimate decision makers about whether their children will be given any formal Jewish education.

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Center for Jewish Studies
The Graduate Center of the City University of New York
November 4, 2003

INTRODUCTION

Decades ago, one of the early students of the subject, Walter Ackerman, observed that most writing on the subject of Jewish education is “hortatory and [consists of] informed opinion at best.” Since the advent of large-scale surveys of the U.S. Jewish population, particularly the National Jewish Population Surveys of 1970 and 1990, that weakness has been substantially redressed. Large bodies of statistical information have been brought to bear on such questions as who receives how much of what kinds of Jewish education; what are the correlations between various kinds of Jewish education and post-educational patterns of Jewish behavior and identification.⁵ Nevertheless, the voluminous and growing body of literature covering virtually all aspects of modern Jewish education in the United States⁶ is remarkably skimpy on the subject of parents.

Such a gap in knowledge is particularly consequential in the United States where Jewish education – in sharp contrast to general education – is entirely voluntary.⁷

Given what would seem to be an obvious equation between attitudes and actions in a realm of behavior that is entirely open to personal choice, it is quite remarkable how little attention has been paid to the attitudes of parents when it comes to the Jewish education their children receive.

Norman Drachler’s *A Bibliography of Jewish Education* (1996) is by far the most comprehensive compilation of studies on the subject of Jewish education in the United States today. Its more than 700 pages identify about 15,000 articles, books, curriculum guides, essays, research reports and the like. Yet, its more than 50-page index does not include a single entry under the rubric “parents.” Indeed, the subject of parents appears only in a small handful of citations under the heading of “Day Schools,” and the articles cited deal almost exclusively with the reasons parents do or should send their children to such schools and how they [parents] can be more supportive of their children’s day school education. In the entire compendium there are but four specific citations that focus on the role parents can play in shaping Jewish education – one from 1933, one from 1944, one from 1976 and one from 1981.⁸

One of those rare studies by sociologist and rabbi Arnold A. Lasker (1976) noted a similar paucity of research on the subject more than twenty-five years ago. To his

credit, Lasker attempted to fill this large gap with a survey of parents in eight Jewish schools in New England. He was able to obtain replies from 369 fathers and 447 mothers of children enrolled in these schools.

Valuable as his study may be, Lasker's sample was limited to a handful of schools in New England and it is not clear from his report how many of the mothers and fathers in his survey were, in fact, parents of the same children. Indeed, judging from his numbers alone, it is quite possible that his respondents represented no more than 225 households. But, by far the most important limitation of the Lasker study, common to all others in the field, is that it was limited entirely to parents of children who were, in fact, enrolled in some type of formal Jewish educational program. As such, he was able to answer his own research question ("What do parents want from the Jewish education of their children?") only with respect to those parents who opted into the existing systems of Jewish education.

Quite apart from their amazing rarity in the field of Jewish educational research, none of the survey based studies focus on the parents who do not send their children to any Jewish educational institution. Thus, there is at present little if any social scientific knowledge regarding the reasons some parents choose not to provide their children with any Jewish education. Nor is there any information about the Jewish educational preferences of parents who do not send their children to any of the existing types of Jewish educational institutions. In short, all existing studies of the role of parents in American Jewish education have begun from an institutional perspective rather than from the perspective of parents.

One recent and noteworthy exception to this lacuna in the field of Jewish educational research is the work of Ephraim Ya'ar and his associates in their study of parental attitudes toward Jewish education in Israel.⁹ To be sure, the societal context of Israel makes the Ya'ar study of only partial relevance to the American context. Some form of Jewish education is clearly compulsory in Israel. However, Ya'ar's study underscores one essential point that is relevant to both societies: parents do have very definite opinions about what they want their children to learn, by whom they want their children to be taught and how. As such, the Ya'ar study sets an important benchmark for what professional educators and policy makers need to consider when they establish institutions, curricula and policies for the education of other people's children.

The present study was undertaken with the express purpose of focusing attention upon the attitudes of parents of Jewish children in the United States regarding the nature of contemporary Jewish education. Given the voluntary nature of Jewish identification in general and participation in Jewish educational opportunities in particular, it may be assumed that parental attitudes are a significant determinant of (a) whether children will be provided with any Jewish education, (b) with what kind of Jewish education children will be provided, and (c) for how long.

The context for this study is a widely shared concern within the American Jewish community that prevailing demographic and social patterns are diminishing the prospects for Jewish education among an ever-growing segment of American Jewry. Multiple social forces among America's Jews such as the (a) high incidence of intermarriage, (b) high incidence of divorce, and (c) high incidence of geographic mobility, to name but the

most significant factors, have converged in recent years to lessen the likelihood that Jewish children would be provided with any form of Jewish education.¹⁰

However, most studies addressing that concern have been limited to an exploration of statistical associations between a wide variety of demographic attributes of adult survey respondents and the kind and amount of Jewish education they have received or are providing to their children. Those studies have not addressed parents as such to ask what they thought about the nature and content of the Jewish educational opportunities available to their children or to themselves as adults.

This study looks at what major forms of Jewish education parents provide their children, if any, as a set of consumer choices. As such, the study focuses principally upon what parents perceive as desirable or undesirable, satisfactory or unsatisfactory with the aim of identifying those aspects of Jewish education that, in fact, are more likely to attract the greatest number of “consumers.”

The present approach to the subject matter passes no judgment on the merits of one or another form of Jewish education. It merely seeks to identify those aspects of Jewish education that parents may be more interested in providing to their children and those that might make parents less inclined to provide Jewish education for their children. The approach here makes no a priori presumption that parents are already providing some form of Jewish education to their children. Indeed, it treats all parents equally, seeking their perspectives and attitudes toward Jewish education whether or not they are providing their children with any.

METHODOLOGY

This study is based on a nationwide sample of 1,173 adults who responded to a survey questionnaire presented on the World Wide Web. The sample is part of the national panel compiled by NFO (National Family Opinion Corp.) specifically aimed at households that have access to the Internet – a so-called “Interactive Panel.” (See Appendix A for a demographic comparison of this sample with the random digit dialed sample of American Jewish households in 2001).

NFO WorldGroup is the world’s premier provider of custom, research-based marketing information and counsel. NFO is one of the world’s top three custom research firms – number one in North America, one of the top three in Europe, and rapidly growing in the Middle East and Asia Pacific.

The NFO Panel

NFO created the first balanced¹¹ household panel in 1946. This small, initial group of American consumers has grown to become the world's largest consumer behavior laboratory.

- Currently, NFO InDepth Interactive has over 1.2 million U.S. households in its Interactive Panel with about 3 million individuals represented within those households. The size of the NFO InDepth Interactive Panel allows for targeting low incidence populations, such as Jewish parents, exclusively using panelists.
- Panelists are recruited through a variety of online methods including, but not limited to, opt-in email invitations, online opt-in referrals with partners, special promotions with partners, text links, and banner advertisements. New methods are continually sought and tested to make sure NFO's recruitment approaches are as varied, effective and efficient as possible.
- NFO InDepth Interactive has panel-use standards to prevent panelists from being overwhelmed by contacts as well as from being "under-utilized."
- NFO InDepth Interactive gives panelists Reward Points for taking surveys. Members can cash these points any time they accumulate 1,000 points (equivalent to \$10.00), and can select from cash, donation to charity, or selective merchandise options.

For the present study, 85,000 households of the Interactive Panel were invited by e-mail to participate by logging on to the designated NFO web site containing the survey questionnaire. Respondents logged in with their pre-assigned unique identification code, which permits only a one-time response to the survey. This identification code retains the anonymity of each respondent with respect to the particular survey and remains known only to NFO WorldGroup, but is not disclosed to the researcher.

After six days in the field (June 17-23, 2003), a total of 37,532 prospective respondents logged in and were screened to see if they qualify for the survey. In all, 1,173 respondents qualified and completed the web-based questionnaire. That constitutes about 3% of the total respondents.

SAMPLING CRITERIA

Two basic screening questions were used to determine whether a respondent qualified for the present survey.

Q. 1 "Do you have any children, either living in the household or outside the household?"

Q. 2 "Are you, or is anyone in your household, Jewish or partly Jewish?"

No effort was made to specify the meaning of Jewishness in the mind of the respondent, such as whether they or someone else in the household was Jewish by religion, or Jewish based on parentage or upbringing.

The 1,173 respondents who qualified for the survey did so because they answered these two screening questions in the affirmative.

QUESTIONNAIRE

The survey questionnaire included both substantive questions focused upon the topic of parental attitudes toward Jewish education and also a battery of standard demographic questions included by NFO in all their surveys. [The full questionnaire and frequency distribution is available online at www.culturaljudaism.org/ccj/news/25.]

FINDINGS

CHILDREN AND HOUSEHOLD COMPOSITION

Given the objectives of the study, the sample consisted only of respondents who qualified for the role of “parent.” Therefore, the great majority of respondents – 84% – were married. Nine percent were previously married, but at present either were divorced, separated or widowed. Just 7% were never married.

On average, respondents indicated they have 1.63 children. In all, among the 1,173 respondents there were 1910 children reported, ranging in age from less than one year to over 31 years of age.

Besides indicating their marital status, respondents were also asked to indicate whether or not they themselves were Jewish or partly Jewish and to provide the same information about their current spouse or partner.

Of 990 married or “couple” households, 33% were comprised of households where both parents were Jewish. Sixty-five percent of the couples consisted of partners where at least one was either Jewish or partly Jewish; the other was not Jewish. The remaining 2% of the married or “couple” households consisted of partners, neither of whom were Jewish or partly Jewish, or couples where the respondent did not provide sufficient information to determine the “Jewish status” of his or her spouse. In that relatively small handful of cases where neither member of the couple was Jewish or partly Jewish, the household qualified to be in this study because one or more of their children was Jewish or partly Jewish.

As will be shown below, marital status and the “Jewish status” of marriage or couple partners has a clear statistically significant relationship to the likelihood of children receiving some type of formal Jewish education.

Exhibit 1 shows the distribution of respondents with currently school age children, and whether their children are receiving any formal Jewish education, by the marital status of the respondent.

EXHIBIT 1
Currently School Age Children Receiving Jewish Education
By Marital Status Of Respondent

(Base n = 847 respondents with school age children)

Receiving Jewish Education?	Married		Div/Sep/Wid		Never Married		TOTAL	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
YES	247	35.5	25	26.3	11	19.6	283	33.4
NO	449	64.5	70	73.7	45	80.4	564	66.6
TOTAL	696	100	95	100	56	100	847	100

NOTE: Differences are statistically significant with $p < .02$

These data suggest that whether children will receive any formal Jewish education is substantially related to whether their parents are married or living in a couple relationship or not. As further analysis of these data will show below, the Jewish status of the couple adds yet another layer of influence that reveals a close association with if not outright influence upon whether children will receive any formal Jewish education.

EXHIBIT 2
Currently School Age Children Receiving Jewish Education
By Jewish Status of Married/Couple Households

(Base n = 668 married/couple respondents with school age children)

Are Children Receiving Jewish Education?	Both Jewish		1 Jewish/ 1 Partly Jewish		1 J or Part J/ 1 Not Jewish		Neither Jewish		TOTAL	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
YES	158	67.5	18	48.6	67	17.6	1	5.5	244	36.5
NO	76	32.5	19	51.4	312	82.4	17	94.5	424	63.5
TOTAL	234	100	37	100	379	100	18	100	668	100

NOTE: Differences are statistically significant with $p < .001$ (Missing data account for the difference in the total – 668 – in Exhibit 2 and the total of 696 in the “Married” category in Exhibit 1)

The strong association between marriage in general and endogamous marriage in particular and the likelihood of formal Jewish education for children, as shown in the two exhibits above, echoes findings from the 1990 National Jewish Population Survey. Lipset’s analysis of those findings (1994) showed that about 70% of the so-called core Jewish adult population had received some formal Jewish education.¹²

Among Jewish or partly Jewish respondents in the present survey, 74% indicated they had received some formal Jewish education. But the primary focus here is not upon the Jewish education of the respondents. Rather, it is upon their attitudes toward the Jewish education of their children.

Taken together, the findings thus far would seem to confirm the conventional wisdom that has held sway in the field for generations: non-marriage and intermarriage undermine the prospects of individuals receiving any Jewish education. Some researchers have gone further, suggesting that certain kinds and amounts of Jewish education also serve to diminish the likelihood of intermarriage.

This study does not seek to engage either of those purported relationships directly. Rather, it uses the clear statistical association between normative Jewish marriage patterns and Jewish education to suggest that, perhaps, those whose marriage patterns do not fit historical Jewish norms decline to avail themselves of Jewish education for their children because of what that education represents – ideals, values, and requirements of behavior and affiliation such individuals do not find suitable for themselves or for their children.

As will be shown in subsequent exhibits below, numerous characteristics of parents seem to be associated with greater or lesser inclination to provide their children with formal Jewish education. Indeed, one of the purposes of the study is to suggest that if Jewish education is to reach greater numbers of America's Jewish children, its forms and content must reflect greater sensitivity to the views and dispositions of the parents who remain the ultimate decision makers about whether their children will be given any formal Jewish education.

In addition to the marital status of parents and the Jewish status of the marriage partners several other parental factors emerge from this study as determinants of children's formal Jewish education. These include parents' own experience with Jewish education, parents' general outlook with respect to religion and such demographic factors as region of residence and household income. Further, as shall be seen below, the general outlook of parents toward religion acts upon the question of Jewish education in rather different ways depending on whether one is dealing with all-Jewish or Jewish-interfaith couples.

Exhibit 3 on the following page examines each of these in relation to whether children are currently receiving any Jewish education.

EXHIBIT 3
Currently School Age Children Receiving Jewish Education
By Various Attributes of Parents

(Base n = 700 married/couple respondents with school age children,
regardless of Jewish status of parents)

Selected Characteristics of Parents as Respondents...	Are children currently receiving formal Jewish education?		TOTAL N
	YES (%)	NO (%)	
Outlook			
Secular	23	77	87
Somewhat secular	57	43	96
Neither religious nor secular but spiritual	14	86	194
Undecided	30	70	67
Somewhat religious	51	48	166
Religious	44	56	90
Did Parents Receive Any Jewish Ed?	YES (%)	NO (%)	TOTAL N
Yes, both parents did	69	31	143
Respondent did, spouse did not	41	59	205
Spouse did, respondent did not	33	67	145
Neither did	8	92	207
Respondents' Level of Jewish Ed	YES (%)	NO (%)	TOTAL N
Full-time Jewish schooling	74	26	34
Part-time Jewish schooling	55	45	198
Sunday schooling (one day a week only)	36	64	128
Other	24	76	166
View of Judaism as ...	YES (%)	NO (%)	TOTAL N
... the religion of the Jewish people	51	49	81
... the culture of the Jewish people	30	70	125
... both religion and culture	35	65	464
... neither	17	83	30
Region of Residence	YES (%)	NO (%)	TOTAL N
New England	48	52	63
Middle Atlantic	43	57	224
East North Central	36	63	64
West North Central	41	59	27
South Atlantic	33	67	123
East South Central	31	69	16
West South Central	26	74	38
Mountain	25	75	36
Pacific	21	79	109

Each segment of Exhibit 3 suggest a potent linear relationship between whether children receive any formal Jewish education and key attributes of the parents

themselves: between parents’ outlook, the parents’ own Jewish education, parents’ view of Judaism and, indeed, even the region of the country in which they live.

Those living in the Northeastern part of the United States are substantially more likely to provide their children with some kind of formal Jewish education than those living in the Southwest or the Northwest.

Those who see themselves as “secular” or “neither religious nor secular but spiritual” are substantially less likely to provide their children with some kind of formal Jewish education than those who see themselves closer to a “religious” outlook.

EXHIBIT 4
Currently School Age Children Receiving Jewish Education
By Outlook of Exclusively Jewish Parents
 (Base n = 236 married/couple respondents with school age children)

Selected Characteristics of Parents as Respondents...	Are children currently receiving formal Jewish education?		TOTAL N
	YES (%)	NO (%)	
Outlook			
Secular	54	46	28
Somewhat secular	63	37	49
Neither religious nor secular but spiritual	48	52	29
Undecided	46	54	22
Somewhat religious	77	23	77
Religious	94	6	31

This exhibit confirms the relationship of outlook to providing children with formal Jewish education, independent of the influence of intermarriage – which itself has a strong negative relationship to the Jewish education of children. It also lends further support to another survey finding: that those who see Judaism as a “religion” are substantially more likely to provide their children with some kind of formal Jewish education than those who see Judaism as a culture.

It is also important to note in the above Exhibits 3 and 4 that those segments of the parent population who are least likely to provide their children with some kind of formal Jewish education consistently hover around 40% - 50% of the total. That suggests the existence of a hard core of parents – and therefore children – for whom existing modes of Jewish education have just not been appealing or available.

In as much as Exhibits 3 and 4 focus on those who currently have school-age children, it is possible that the findings conflate desirability of Jewish education with

availability. Therefore, exhibits 5 and 6 focus solely on those parents whose children are not yet of school age and addresses the question: what are parents' plans/intentions for providing their children with some kind of formal Jewish education.

The questionnaire asked parents of children age 4 or younger (n=531): "*Do you expect any of your children will be receiving any kind of formal Jewish education?*" In all, 47% replied in the affirmative. It is instructive to note that of the parents with currently school age children in the home, just 33% indicated their children are receiving some kind of formal Jewish education. The difference between the 47% and the 33% is quite loaded with implications. Either the younger generation of parents is more likely to provide their children with some kind of formal Jewish education than the older. Or, in each generation there is a considerable gap between the proportion of parents who intend to provide their children with some kind of formal Jewish education and the proportion that actually do so when the children reach school age.

Parenthetically, the survey also asked parents of older adolescent and adult children (n=240) whether they had provided their children with some kind of formal Jewish education. Thirty-eight percent of these parents replied in the affirmative. That figure, when compared with the 34% percent of those with currently school age children who are providing them with some kind of formal Jewish education, does not suggest any upward trend in the proportion of parents giving their children formal Jewish education.

As in Exhibits 3 and 4, the analysis in Exhibit 5 below is limited to married/couple respondents so as to eliminate any confounding influence of the marital status of parents. As in the previous line of analysis, special attention will be paid to intermarried families as their educational preferences stand out as quite distinct from those of parents in all-Jewish households.

EXHIBIT 5
Plan to Provide Young Children With Jewish Education
By Various Attributes of Parents

(Base n = 483 married/couple respondents with pre-school age children, regardless of Jewish status of parents)

Selected Characteristics of Parents as Respondents...	Will children 4 or younger be receiving any formal Jewish education?			TOTAL N
	YES (%)	NO (%)	UnDec (%)	
Outlook				
Secular	30	50	20	56
Somewhat secular	74	11	15	66
Neither religious nor secular but spiritual	23	53	24	124
Undecided	47	26	27	43
Somewhat religious	65	23	12	128
Religious	49	42	9	66
Did Parents Receive Any Jewish Ed?	YES (%)	NO (%)	UnDec (%)	TOTAL N
Yes, both parents did	92	7	1	104
Respondent did, spouse did not	58	21	21	141
Spouse did, respondent did not	42	34	25	89
Neither did	10	69	21	149
Respondents' Level of Jewish Ed	YES (%)	NO (%)	UnDec (%)	TOTAL N
Full-time Jewish schooling	81	14	5	42
Part-time Jewish schooling	75	11	14	129
Sunday schooling (one day a week only)	55	26	19	77
Other	27	55	18	111
View of Judaism as ...	YES (%)	NO (%)	UnDec (%)	TOTAL N
... the religion of the Jewish people	51	35	14	65
... the culture of the Jewish people	35	48	17	79
... both religion and culture	53	29	18	318
... neither	5	81	14	21
Region of Residence	YES (%)	NO (%)	UnDec (%)	TOTAL N
New England	60	28	12	40
Middle Atlantic	63	24	13	161
East North Central	38	45	17	47
West North Central	43	36	21	14
South Atlantic	46	38	16	80
East South Central	23	54	23	13
West South Central	-----	72	28	18
Mountain	28	47	25	32
Pacific	40	37	23	78

Exhibit 5 confirms the relationships observed earlier in Exhibit 3 between the propensity of parents to provide their children with some kind of formal Jewish education and other key parental attributes. But, while Exhibit 3 might be reflective not only of parental attitudes but also of prevalent circumstances and opportunities, Exhibit 5 is more purely a reflection of attitude, since it asks about intention only.

This exhibit once more demonstrates that those parents who are “secular” or “spiritual” are the least intent on their pre-school age children receiving any formal Jewish education. Likewise, those parents who see Judaism as “the culture of the Jewish people” are substantially less inclined to plan giving their children any formal Jewish education. And, those parents who themselves had little or no Jewish education are not inclined to plan giving any to their own children.

This exhibit also demonstrates yet again the important influence of region. Interestingly, however, the Pacific region seems to have a higher percentage of parents in Exhibit 5 planning to provide their children with some kind of formal Jewish education than is the case in Exhibit 3. Given the smallness of the regional samples, these differences may not be significant. On the other hand, it is also possible that there are new developments in the Pacific region that are reshaping the attitudes of a younger generation of parents.

As in Exhibit 3, so in Exhibit 5 and 6 about 40% of the total parent population with children 4 years of age or younger fall into the categories that are least likely to provide their children with any kind of formal Jewish education.

In addition to the parental attributes explored in Exhibit 5 as possible determinants of parental plans to eventually provide their pre-school age children with some kind of formal Jewish education, the study also looked at the Jewish status of married couples. As was shown in Exhibits 2 and 4, this family attribute has a strong statistical relationship to whether school age children are currently receiving any formal Jewish education.

Exhibit 6 demonstrates that differences in the Jewish status of couples also has a strong association with plans to provide pre-school age children with some kind of formal Jewish education.

EXHIBIT 6

Whether Pre-School Age Children Will Receive Jewish Education By Jewish Status of Married/Couple Households

(Base n = 483 married/couple respondents with pre-school age children,
regardless of Jewish status of parents)

Will Children Receive Jewish Education?	Both Jewish		1 Jewish/ 1 Partly Jewish		1 J or Part J/ 1 Not Jewish		Neither Jewish		TOTAL	
	Freq	%	Freq.	%	Freq.	%	Freq	%	Freq.	%
YES	133	94	17	55	78	27	2	11	230	48
NO	4	3	10	32	142	49	14	74	170	35
Uncertain	5	3	4	13	71	24	3	15	83	17
TOTAL	142	100	31	100	291	100	19	100	483	100

NOTE: Differences are statistically significant with $p < .0001$

Exhibit 6 further highlights a number of important issues related to the future formal Jewish education of children in nominally Jewish households. First, about 60% of households with pre-school age children consist of couples where one of the spouses is not Jewish. Second, such households have a much lower probability of providing their children with any kind of formal Jewish education than households in which both parents are Jewish or partly Jewish. Third, and perhaps most interesting for the marketing and advancement of Jewish education, parents in the intermarried households appear to be significantly more likely to be uncertain or undecided about the future Jewish education of their children.

That uncertainty or indecision would appear to leave open the room for Jewish educationists to figure out how to aid “intermarried” families in making a decision favoring formal Jewish education for their children.

Given the apparent disinclination of certain well-defined segments of the parent population to provide their children with formal Jewish education, the broad question addressed in the remainder of this report is whether there are any specific elements of Jewish education that might be more attractive to those who are currently not likely to provide their children with any formal Jewish education.

Therefore, the next step in our analysis examines the survey data for what attracts parents to provide their children with Jewish education and what doesn’t attract, but perhaps has the opposite effect.

WHAT ATTRACTS AND WHAT DOESN'T

In order to gain some insight into what parents find more attractive and what they find less attractive about Jewish education, survey respondents were asked about seventeen aspects of formal Jewish education. Some of these items are in fact prevalent features of most types of formal Jewish education; others are not. These seventeen items were judged by the researcher to have *prima facie* validity as a reflection of what some parents might find valuable about formal Jewish education.

In the survey, each of the seventeen items bore the preface: "Would you find formal Jewish education for your children more attractive or less attractive if it ...?" Respondents were also given the option to reply that a particular item "makes no difference" to them.

Looked at thematically, the seventeen questions consist of six (6) items that focus specifically on religious aspects of Jewish education, six (6) items that focus on cultural elements of Jewish education, three (3) items that focus specifically on secular options, and two (2) items that are quite separate from educational content. These two focus on the institutional venue of Jewish education and the cost of Jewish education.

Religion-related items:

- Q.22_2 Didn't involve as much religion.
- Q.22_4 Was not connected to a denomination.
- Q.22_6 Provided more opportunities for the religious celebration of Jewish holidays.
- Q.22_9 Provided for the religious celebration of the Bar/Bat Mitzvah.
- Q.22_10 Included more practice of the prayers.
- Q.22_17 Didn't require that you join the temple.

Culture-related items

- Q.22_3 Included greater emphasis on Jewish values and ethics.
- Q.22_5 Provided more Jewish cultural literacy.
- Q.22_11 Included more study of Jewish history.
- Q.22_12 Focused more on Israel.
- Q.22_13 Focused more on the Holocaust.
- Q.22_14 Focused more on Jewish music and art.

Secularism Items

Q.22_7 Provided more opportunities for the secular (rather than religious) celebration of Jewish holidays.

Q.22_8 Provided for secular (rather than the religious) celebration of Bar/Bat Mitzvah.

Q.22_15 Was [offered] in a secular (rather than religious) Jewish community.

Venue & Cost

Q.22_1 Was offered as part of the general curriculum of their regular schooling rather than in a separate school?

Q.22_16 Was not as expensive [as it is].

The full distribution of answers to each question is provided in Appendix C.

In addition, respondents were asked about their perceptions of the kind of teachers they would like or not like their children to be exposed to and also about the role of religion as such in Jewish education.

VENUE

Before addressing any issues of educational content, we focus first on two more institutional rather than curricular matters that appear to be of significance to respondents in the current survey: the venue of education and the nature of the teachers.

With respect to venue, respondents were asked: *“Would you find formal Jewish education for your children more attractive or less attractive if it was offered as part of the general curriculum of their regular schooling rather than in a separate school?”*

The context for this question is two opposing tendencies in the mindset of American Jews. On the one hand, there has been a long-standing opposition among the majority to mixing religious instruction with general (public) education. On the other hand, the majority of American Jews have also favored those elements of their heritage that require the least amount of social isolation.¹³ Hence, Jewish education was historically relegated to a supplementary position, to be provided primarily by synagogues, while the great majority of Jewish children were to receive their general education in the public school or more recently the non-sectarian private school system.

In context of that history, it is rather surprising to find in the current study that more than 42% of respondents indicated they would find Jewish education for their children more attractive if it was part of the children’s general curriculum rather than being provided in a separate school.

EXHIBIT 7

**Preference for Jewish Education Integrated Into General Schooling By
Selected Parental Attributes**

(Base N= 1,173 – all respondents)

Selected Characteristics of Parents as Respondents...	Would find Jewish Education More Attractive As Part of General Schooling			TOTAL N
	YES (%)	NO (%)	NO DIF (%)	
Outlook				
Secular	46	23	32	149
Somewhat secular	43	34	23	167
Neither religious nor secular but spiritual	45	14	41	314
Undecided	36	19	45	105
Somewhat religious	41	27	32	287
Religious	38	24	38	151
Did Parents Receive Any Jewish Ed?				
Yes, both parents did	36	42	22	229
Respondent did, spouse did not	46	25	29	352
Spouse did, respondent did not	43	19	38	228
Neither did	42	12	46	364
Respondents' Level of Jewish Ed				
Full-time Jewish schooling	41	31	28	61
Part-time Jewish schooling	39	35	26	326
Sunday schooling (one day a week only)	48	24	28	206
Other	39	18	43	288
View of Judaism as ...				
... the religion of the Jewish people	42	25	33	141
... the culture of the Jewish people	48	20	32	201
... both religion and culture	41	24	28	778
... neither	36	11	53	53
Region of Residence				
New England	38	33	29	95
Middle Atlantic	36	29	35	376
East North Central	38	29	33	112
West North Central	45	24	32	38
South Atlantic	48	19	34	200
East South Central	54	12	34	26
West South Central	40	16	44	63
Mountain	48	13	39	61
Pacific	49	15	36	202

The widespread preference for some form of Jewish education that is integrated into the general schooling of their children may well be the most significant finding of

this study. A closer look at the findings in Exhibit 7 suggests that precisely those parents who are least likely to provide their children with some kind of formal Jewish education are the most partial to the option of integrating Jewish education into the general schooling of their children. The exhibit also underscores, yet again, the importance of regional differences. Further probing of the data also showed that intermarried respondents (44%) were significantly more partial to the idea of Jewish education integrated into their children's general schooling than respondents in all-Jewish households (36%). The apparently greater preference among the more secular segments of the survey population for some integrated form Jewish education that is part of children's general schooling also hints at the likelihood that this segment of the population has a less religious understanding of what Jewish education might mean.

TYPE OF TEACHER

Closely related to the question of venue, the survey sought to determine the attitude of parents toward the kind of teachers who are likely to teach Jewish studies subjects. The specific question focusing on this issue asked respondents:

Which of the following kinds of teachers would you prefer to teach your child about Judaism (assuming that all have equally thorough knowledge and a positive attitude toward the Jewish heritage)? (A) A completely secular teacher, (B) A secular teacher who upholds tradition, (C) A liberal religious teacher who accepts various movements, (D) A religious teacher who observes religious laws, (E) No specific preference, (F) None of the above.

Overall, about 28% of respondents indicated a preference for either a “completely secular” teacher or a “secular teacher who upholds tradition.” Thirty-seven percent showed preference for a “liberal religious teacher who accepts various movements.” Just 8% indicated a preference for a “religious teacher who observes religious laws,” and about 27% indicated no specific preference.

Although parental motivations for providing or not providing their children with formal Jewish education are complex and difficult to determine with survey methodology, the previous two findings do raise the question of motivation. Are parents who are partial to certain kinds of teachers more or less likely to provide their children with formal Jewish education? Likewise, are parents who would find a more integrated approach to providing Jewish education as part of the general schooling of their children more or less likely to provide their children with any formal Jewish education?

Exhibit 8 shows a robust statistical association between whether school-age children are currently receiving any formal Jewish education and the attitude of respondents to both the question of what kind of teachers they'd prefer to teach Judaism to their children, and the question of preference for a more integrated approach to teaching Jewish content as part of the children's general schooling.

EXHIBIT 8
School Age Children Currently Receiving Jewish Education
By Parental Attitudes Toward Teachers and Venue
(Base n = 852 respondents with school age children)

Selected Preferences of Parents as Respondents...	Are children currently receiving formal Jewish education?		TOTAL N
	YES (%)	NO (%)	
Would prefer a teacher who is			
Completely secular	13	87	107
Secular but upholds tradition	43	57	135
Liberal religious and accepts other movements	40	60	308
Religious and observes religious laws	64	36	67
No specific preference	19	81	237
Would prefer Jewish education as part of general schooling	YES (%)	NO (%)	TOTAL N
YES	29	71	348
NO	57	43	195
Makes no difference	23	77	309

Exhibit 8 suggests a positive relationship between parental attitudes toward the kind of teachers they'd prefer to teach Judaism to their children and the venue in which such instruction would take place and whether they are providing their school-age children currently with any formal Jewish education. Those parents who would prefer to have a religiously observant teacher teach their children about Judaism, and do so in a separate school setting are the most likely to be providing their children with some formal Jewish education. Parents who would prefer a completely secular teacher, and who would prefer to have the instruction integrated into the general schooling of their children are the least likely to be providing their children with some form of Jewish education.

At the very least, the findings in Exhibit 8 suggest that the majority of parents who are not providing their children with any kind of formal Jewish education may be choosing that course of action or more exactly inaction because what is typically available as Jewish education in the contemporary American market place is simply not to their liking. Strikingly, 87% of those NOT providing their children with any kind of Jewish education would prefer a teacher who is completely secular.

Probing further into the reasons parents themselves might give for not providing their children with any formal Jewish education, the survey asked those whose school-age children were not receiving any or who had no intention of providing any Jewish education to their pre-school age children what some of their reasons might be.

Nine possible reasons were indicated on the survey. Respondents were asked to indicate whether any of these were a "major reason" or a "minor reason" for not

providing their children with any formal Jewish education. Alternatively, respondents could indicate that a given suggested “reason” on the survey was just not applicable in their case.

Exhibit 9 lists the “major” reasons in rank order of those offered by the greatest number.

EXHIBIT 9
Major Reasons as Indicated by Respondents for Not Providing Any
Jewish Education to Their Children
 (Base n = 681 respondents)

Major Reason for Not Providing Jewish Education	n=681	n=392	n=346
	All Respondents (%)	Intermarried (%)	Secular & Spiritual (%)
The expense [too costly]	32	28	32
Spouse doesn't believe in it	23	31	24
Not appropriate for family	23	28	24
I don't believe in it	18	20	22
No appropriate school available	18	17	17
Children not interested	18	16	21
Children too young	9	9	9
Don't want to burden the children	7	7	8
Don't like what's taught about Judaism	7	6	8
Don't like the teachers	6	5	5
Don't care for the families who send children for Jewish education	4	4	4

Given its generally high cost, it is perhaps not surprising that the expense of Jewish education is offered as the “major” reason for not providing it to children by the highest proportion of respondents. Nonetheless, cost is offered as a “major” reason by fewer than a third of all respondents. Interestingly, among the intermarried, who are much less likely than others to provide their children with Jewish education, even fewer indicate cost as the “major” reason for deciding against Jewish education.

Taken together, it is perceived inconsistency with one's own beliefs, or with one's spouse's beliefs or its inappropriateness with one's family that are the most common “major” reasons for not providing Jewish education to one's children.

CURRICULUM

The largest area of parental preference explored in the survey concerned the curricular content of Jewish education. As shown above, fifteen specific questions probed parental attitudes toward what children might be taught about Judaism either from a religious or secular/cultural or historical perspective. Those curricular questions were grouped into what might call “religion items,” “cultural items,” and “secularism items.”

In addition, those who were actually providing their children with some kind of formal Jewish education, had done so in the past or were planning to do so in the future were asked a broad general question about their preference for the teaching of Judaism as culture rather than as religion:

“In the event that the school in which your child is/was enrolled would consider initiating a special program of Jewish studies from the point of view of Judaism as a culture and not as a religion, would you support or oppose such a program?”

A little over 57% of respondents indicated they would support (strongly or somewhat) such a program, 25% were uncertain, and just 18% indicated they would oppose (strongly or somewhat) the setting up of such a program.

Perhaps, not surprisingly, Jewish parents whose outlook was most secular or who regard Judaism primarily as a culture rather than as a religion were most in favor of such a program, as shown in Exhibit 10 on the following page.

EXHIBIT 10

Preference for Program of Jewish Education As Culture Rather Than As Religion By Selected Parental Attributes

(Base N= 406 – Jewish parents only, children receiving Jewish education)

Selected Characteristics of Parents as Respondents...	Would support or oppose program of Jewish education as culture rather than religion?			
Outlook	SUPPORT	OPPOSE	UNCERT	TOTAL N
Secular	65	14	21	37
Somewhat secular	67	7	26	87
Neither religious nor secular but spiritual	69	14	17	49
Undecided	68	25	7	28
Somewhat religious	48	20	32	151
Religious	20	61	19	54
Did Parents Receive Any Jewish Ed?	SUPPORT	OPPOSE	UNCERT	TOTAL N
Yes, both parents did	46	27	27	177
Respondent did, spouse did not	61	15	24	158
Spouse did, respondent did not	60	13	27	45
Neither did	57	15	27	26
Respondents' Level of Jewish Ed	SUPPORT	OPPOSE	UNCERT	TOTAL N
Full-time Jewish schooling	29	53	18	45
Part-time Jewish schooling	55	18	27	199
Sunday schooling (one day a week only)	62	13	25	93
Other	55	16	29	69
View of Judaism as ...	SUPPORT	OPPOSE	UNCERT	TOTAL N
... the religion of the Jewish people	39	33	28	51
... the culture of the Jewish people	69	9	22	51
... both religion and culture	54	20	26	300

NOTE: In this exhibit the categories of “strongly” and “somewhat” have been collapsed for both those indicating “Support” and “Oppose.”

The exhibit shows with a high degree of consistency that, except for those who describe their outlook as “religious,” and/or who have had full-time Jewish schooling themselves, the majority of respondents would favor a program of Jewish education that treats Judaism as a culture and not as a religion. It is well to remember that this exhibit limited its analysis to those who currently are providing or planning to provide their children with some type of formal Jewish education or have done so in the past. That being the case, however there is no reason to suppose that such support constitutes dissatisfaction with the form of Jewish education they are providing their children currently.

But, given the fact that the majority of parents do not now and do not plan to provide their children with any formal Jewish education, one cannot help but wonder: might this group be more inclined to provide their children with some kind of formal

Jewish education were the curricular components of such education more clearly cultural/secular rather than religious in character.

That question is addressed in the remainder of this report. As a first step in that line of analysis, the fifteen curriculum items were grouped into three distinct indexes, as previously discussed: six items into a “religion items index,” six items into a “cultural items index,” and three items into a “secularism items index.”

Each item in the index presents the respondent with three options from which to indicate the extent that this particular factor makes Jewish education more attractive, less attractive, or makes no difference. For example, the first question in the cultural index, 22.3 reads: *Would you find Jewish education for your children more attractive or less attractive if it included greater emphasis on Jewish values and ethics?* A response of “more attractive” is scored one, responses of “less attractive” or “makes no difference” are scored as zero. (For purpose of this study, the interest is in what makes Jewish education “more attractive,” therefore the categories of “less attractive” and “makes no difference” are both scored as zero since this distinction is not relevant).

By means of this methodology it was possible to construct a summary score or index for each respondent on each index. As both the religion-related items and the culture-related items include a total of six questions, the score on each of those indexes ranges from 0-6. Since there were only three items related to secularism, those items summed to a high score of “3.” By this means the secularism items form an index ranging from 0-3.

A respondent who scores each question in the “cultural items index” with a one, indicating that each of these six items would make Jewish education more attractive, receives a summary score of six. Any item that makes no difference to the respondent or makes this factor less attractive is counted in the summary score as zero. On a scale of 0-6, the higher the score, the more of these six cultural measures makes Jewish education more attractive; the lower the score, the fewer of these items makes Jewish education attractive or have no impact on how the respondent feels.

The purpose of these indexes, as will be seen below, is to allow for the development of a more general set of scores by which various sub-groups of the sample might be compared, rather than focusing merely upon one question at a time.

Exhibit 11 looks at the responses to three indexes without any differentiation among various sub-groups of respondents.

EXHIBIT 11
Summary of Three Curriculum Indexes

Religion Items -- Sum of the following questions: Q22.2, Q 22.4 Q22.6, Q22.9, Q22.10, Q 22.17

Mean:	1.855	Std. Dev.:	1.831	N:	1173		
Median:	1			Missing:	0		
Value	Freq.	%	Cum.%				
0	419	35.7	35.7				
1	181	15.4	51.2				
2	154	13.1	64.3				
3	150	12.8	77.1				
4	140	11.9	89				
5	97	8.3	97.3				
6	32	2.7	100				

Culture Items -- Sum of the following questions: Q 22.3, Q 22.5, Q 22.11, Q 22.12, Q 22.13, Q 22.14

Mean:	2.296	Std. Dev.:	1.925	N:	1173		
Median:	2			Missing:	0		
Value	Freq.	%	Cum.%				
0	343	29.2	29.2				
1	120	10.2	39.5				
2	156	13.3	52.8				
3	192	16.4	69.1				
4	190	16.2	85.3				
5	107	9.1	94.5				
6	65	5.5	100				

Secular Items -- Sum of the following questions: Q22.7, Q 22.8, Q 22.15

Mean:	0.761	Std. Dev.:	1.052	N:	1173		
Median:	0			Missing:	0		
Value	Freq.	%	Cum.%				
0	689	58.7	58.7				
1	208	17.7	76.5				
2	143	12.2	88.7				
3	133	11.3	100	2.128			

The first observation to be made is that on the whole respondents scored lower in the “religion items index” (here an average of 1.85) than on the “cultural items index” (here an average of 2.29). That suggests, broadly speaking, that the cultural elements of a

Jewish educational curriculum are more widely attractive than those elements that are more strictly speaking religious in character.

It is also instructive to note that nearly 36% of respondents found the religion items either inconsequential or a source of lesser attraction to Jewish education. By contrast, only 29% felt the same way about the cultural aspects of Jewish education.

The prospect of a more strictly secular form of Jewish education, as offered by the three “secularism items,” clearly proved less appealing than either the religion-related items or the culture-related items. Nonetheless, it should be noted that for 133 respondents or about 11% of the total, the secular options suggested in the survey would make Jewish education more attractive.

To be sure, the very elements of Jewish education that might make it more attractive for some parents could make it less attractive for others. Therefore, the same set of 15 items is used to construct a set of what might be called “negative attraction indexes.” Using the same methodology as used for constructing the “attraction index,” each item was given a score of “0” if a respondent found that item a source of “attraction” or if that item made no difference to them. Each item was given a score of “1” if the respondent found that item to make Jewish education “less attractive.” The exhibit below summarizes the distribution of respondents along the three previously described indexes, but this time looking at what proportion of respondents found these self-same elements a “negative attraction” – something that would make Jewish education less attractive for them.

The Negative Attraction Indexes are the opposite of the Attraction Indexes and are scored in reverse. Items that make a facet of Jewish education more attractive or make no difference are scored as “zero.” Those factors which make Jewish education less attractive are scored as “one.”

Exhibit 12 suggests that nearly as many people find one or more religious aspects of Jewish education a draw-back to providing it to their children as find it a source of positive attraction. A comparison of the average score of respondents on the six religion-related items in Exhibit 11 with the parallel score in Exhibit 4 shows that 419 respondents registered a “0” in the former and 440 respondents registered a “0” in the latter. Put more simply, a slightly higher percentage of respondents found the religion-related elements of Jewish education a source of greater attraction than a source of detraction. However, the difference between an average score of 1.85 (Exhibit 11) and a score of 1.37 (Exhibit 12) is not particularly significant.

By contrast, the scores derived from the culture-related items tell a rather different story. About 71% of respondents found the culture-related items a source of greater attraction to Jewish education in Exhibit 11. Just 44% found the culture-related items either a source of “negative attraction” or something that made Jewish education neither more nor less attractive to them. The average score of the culture-items index on the “attraction scale” is 2.29 (Exhibit 11). By contrast, it generates only an average of .76 on the “negative attraction index.” This comparison underscores a clear preference most parents seem to have for the teaching of culture as compared with the teaching of religion in Jewish educational programs.

EXHIBIT 12
Summary of Three Negative Attraction Indexes

Religion Items -- Sum of the following questions: Q22.2, Q 22.4, Q 22.6, Q 22.9, Q 22.10, Q 22.17						
Mean:	1.373	Std. Dev.:	1.461	N:	1173	
Median:	1			Missing:	0	
Value	Freq.	%	Cum.%			
0	440	37.5	37.5			
1	280	23.9	61.4			
2	202	17.2	78.6			
3	138	11.8	90.4			
4	70	6	96.3			
5	26	2.2	98.6			
6	17	1.4	100			
Culture Items -- Sum of the following questions: Q 22.3, Q22.5, Q 22.11, Q 22.12, Q 22.13, Q 22.14						
Mean:	0.767	Std. Dev.:	1.097	N:	1173	
Median:	0			Missing:	0	
Value	Freq.	%	Cum.%			
0	656	55.9	55.9			
1	271	23.1	79			
2	160	13.6	92.7			
3	57	4.9	97.5			
4	14	1.2	98.7			
5	8	0.7	99.4			
6	7	0.6	100			
Secularism Items – Sum of the following questions: Q 22.7, Q 22.8, Q 22.15						
Mean:	0.813	Std. Dev.:	1.117	N:	1173	
Median:	0			Missing:	0	
Value	Freq.	%	Cum.%			
0	692	59	59			
1	177	15.1	74.1			
2	135	11.5	85.6			
3	169	14.4	100			

About 41% of respondents indicated they would find that one or more of the secular alternatives suggested in the survey questionnaire make Jewish education less attractive to them. Fourteen percent found all the secular alternatives to detract from their inclination to provide their children with Jewish education. By contrast, only a little more

than one percent found all religion related items to detract from their inclination to provide their children with Jewish education. The cultural items did not prove to make Jewish education “less attractive” nearly as much.

Putting these observations in simple and direct terms:

1. Cultural elements of Jewish education are likely to make it more attractive to more parents than either religious elements or secular elements.
2. Cultural elements of Jewish education are less likely to detract from the attractiveness of Jewish education even for those parents who have either greater preferences for the religious elements of Jewish education or greater preferences for the more secular elements of Jewish education.

These broad generalizations take on added significance as one looks at some of the major groupings of parents, such as those of different branches of Judaism, those of different outlooks on religion and, most especially, those who do not currently or have not in the past provided their children with any formal Jewish education.

Exhibit 13 summarizes the mean scores of different sub-groups of parents on the three curriculum indexes. A comparison of those scores provides added insight into the relative importance these sub-groups attach to the different dimensions of Jewish education tapped by the survey.

EXHIBIT 13
Three Curriculum Indexes Among Different Parent Groups
(Group averages)

RELIGION ITEMS

Parents who describe themselves	Number	Average	Std dev
By personal identification as ...			
Jewish	643	2.49	1.80
Partly Jewish	238	1.00	1.48
Not Jewish	272	1.16	1.59
DK/Ref	20	.75	1.33
By Outlook as ...			
Secular	149	1.20	1.48
Somewhat secular	167	2.37	1.63
Neither religious nor secular but spiritual	314	1.14	1.51
Undecided	105	1.64	1.56
Somewhat religious	287	2.51	1.93
Religious	151	2.30	2.13
By Whether Children Now Receive Jewish Education			
Yes	283	3.02	1.76
No	564	1.15	1.45
By Their Own Jewish Education as ...			
Full-time day school	61	2.69	1.98
Part-time Jewish schooling	326	2.69	1.83
One-day a week Jewish schooling	206	2.17	1.74
Other	187	1.20	1.59
None	364	.90	1.42
By Jewish Status of Family ...			
Both partners Jewish	322	3.07	1.75
One partner Jewish & one partly Jewish	52	1.53	1.54
One partner Jewish/ partly Jewish & one not Jewish	562	1.32	1.60
Neither partner Jewish	20	.85	1.59
DK/RF	34	.91	1.11
Over-all	1,173	1.85	1.83

Among the groups that score the lowest on the “religion items index” are those who describe themselves as either (a) “secular” or “spiritual,” (b) intermarried, and (c) whose children are not receiving any formal Jewish education. Not surprising, on the other hand, those scoring the highest on this index are those (a) whose children are receiving some kind of formal Jewish education, (b) who describe their outlook as “religious” or “somewhat religious,” and (c) who themselves had a significant amount of Jewish education.

EXHIBIT 13 CONT'D
Three Curriculum Indexes Among Different Parent Groups
(Group averages)

CULTURAL ITEMS

Parents who describe themselves	Number	Average	Std dev
By personal identification as ...			
Jewish	643	2.74	1.86
Partly Jewish	238	1.79	1.90
Not Jewish	272	1.77	1.80
DK/Ref	20	1.05	1.63
By Outlook as ...			
Secular	149	2.23	1.92
Somewhat secular	167	2.84	1.71
Neither religious nor secular but spiritual	314	1.92	1.90
Undecided	105	1.70	1.90
Somewhat religious	287	2.54	1.85
Religious	151	2.47	2.11
By Whether Children Now Receive Jewish Education			
Yes	283	2.86	1.88
No	564	1.90	1.90
By Their Own Jewish Education as ...			
Full-time day school	61	3.04	1.85
Part-time Jewish schooling	326	2.89	1.87
One-day a week Jewish schooling	206	2.60	1.85
Other	187	1.82	1.85
None	364	1.58	1.84
By Jewish Status of Family ...			
Both partners Jewish	322	3.09	1.82
One partner Jewish & one partly Jewish	52	2.50	1.87
One partner Jewish/ partly Jewish & one not Jewish	562	1.83	1.80
Neither partner Jewish	20	1.55	1.79
DK/RF	34	1.55	2.01
Over-all	1,173	2.30	1.95

With but very few exceptions, parents in virtually every category score higher on the index of cultural curricular items than on the index of religion-related curricular items. Once again, the differences in the scores are the greatest among those groups of parents who are least likely to be providing their children with any formal Jewish education.

Admittedly, those differences are more suggestive than conclusive as the indexes themselves are somewhat arbitrary and the orders of magnitude in the scores do not enjoy

the benefit of well-tested validity. But, the consistency of the numbers and the direction of the differences among the various groupings of parents lead one to the general conclusion that cultural aspects of Jewish education are more widely appealing than its religious aspects.

EXHIBIT 13 CONT'D
Three Curriculum Indexes Among Different Parent Groups
 (Group averages)

SECULARISM ITEMS

Parents who describe themselves	Number	Average	Std dev
By personal identification as ...			
Jewish	643	.76	1.03
Partly Jewish	238	.70	1.07
Not Jewish	272	.80	1.08
DK/Ref	20	.60	.88
By Outlook as ...			
Secular	149	1.34	1.20
Somewhat secular	167	1.08	1.15
Neither religious nor secular but spiritual	314	.79	1.04
Undecided	105	.68	.98
Somewhat religious	287	.52	.88
Religious	151	.27	.68
By Whether Children Now Receive Jewish Education			
Yes	283	.59	.97
No	564	.79	1.03
By Their Own Jewish Education as ...			
Full-time day school	61	.59	.95
Part-time Jewish schooling	326	.74	1.05
One-day a week Jewish schooling	206	.90	1.05
Other	187	.64	1.02
None	364	.68	1.06
By Jewish Status of Family ...			
Both partners Jewish	322	.69	.98
One partner Jewish & one partly Jewish	52	1.15	1.14
One partner Jewish / partly Jewish & one not Jewish	562	.82	1.08
Neither partner Jewish	20	.45	.68
DK/RF	34	.64	.97
Over-all	1,173	.76	1.05

CONCLUSIONS

The pioneer nature of the present study has generated a wide range of new and interesting findings concerning the attitudes of parents who have some decision-making power regarding the Jewish education of their children toward Jewish education as such as well as toward whether or not they will provide their children with such education.

Amidst the wide variety of findings, several stand out as possible sources of insight and guidance regarding communal engagement with the institutions of Jewish education.

- ⇒ Regardless of whether parents do or do not provide their children with any type of formal Jewish education, the majority of parents with Jewish or part-Jewish children have definite views of and attitudes toward both the institutions of Jewish education and the substance of Jewish education.
- ⇒ The majority of parents with a child who is at least potentially eligible for some type of formal Jewish education are disinclined to provide their children with such education for several reasons.
- ⇒ Foremost among the reasons given by parents for not providing their children with formal Jewish education is that “it is not appropriate for a family like ours,” or “my spouse is not interested in it.”
- ⇒ Among the specific elements that such parents say would make Jewish education “more attractive” for their family are:
 - an opportunity to obtain Jewish education in the same venue as their children get their general education;
 - if the Jewish education included greater emphasis on Jewish cultural elements such as values, history, music, art and the like;
 - if it was less expensive;
 - if it didn't require membership in a temple or synagogue.

These findings suggest that if the institutions of formal Jewish education are to capture a larger proportion of the potentially eligible “market,” they must do a far better job than they have until now articulating in what ways they can best serve the needs of intermarried and/or secular Jewish families.

They must also explore alternative forms of curriculum and venues of educational delivery that are more responsive to the clearly articulated preferences of that large and growing segment of the Jewish and part-Jewish population of families.

APPENDIX A

Demographic Comparison AJIS 2001 and NFO Parents' Survey 2003

DEMOGRAPHIC CRITERIA	AJIS 2001*	NFO 2003*
Total households screened for survey	50,238	37,532
Number and % of households "Jewish" of all screened	1,668 (3.3%)	1,173 (3.1%)
Number and % respondents Jewish of all qualified hhs	1,215 (73%)	881 (75%)
Proportion of hhs married	51.7%	84.4%
Proportion of hhs intermarried	31.7%	56.8%
Gender of Respondents: % Female; % Male	F: 48% M: 52%	F: 65% M: 35%
Median age of respondents	46 yrs	40 yrs
Proportion of respondents college educated or higher	61.0%	72.4%
Regional distribution of sample ⇨⇨⇨		
New England	4.5%	8.1%
Middle Atlantic	29.6%	32.1%
East North Central	10.0%	9.5%
West North Central	2.2%	3.2%
South Atlantic	19.0%	17.1%
East South Central	2.4%	2.2%
West South Central	3.9%	5.4%
Mountain	7.1%	5.2%
Pacific	21.3%	17.2%

*NOTE: In the ARIS 2001 survey Jewish status of respondents was classified as "Jewish by religion," "Jewish by parentage or upbringing, with no religion," and "Jewish by parentage or upbringing, but of a different current religion." The NFO 2003 survey simply asked respondents to classify themselves, their spouse, children or other members of the household as "Jewish," "Partly Jewish," or "Not Jewish." It made no effort to differentiate between religion or parentage. For purposes of comparison, in this Appendix "Jewish" is defined in ARIS 2001 as "Jewish by religion," or "Jewish by parentage or upbringing, but of no religion." Those of "other religion" are excluded from the analysis here. Likewise, "Jewish" from the NFO 2003 survey is defined as those who indicated themselves as "Jewish" or "Partly Jewish."

APPENDIX B

STATES WITHIN REGIONS

REGIONS	STATES
New England	Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont
Middle Atlantic	New Jersey, New York, Pennsylvania
East North Central	Illinois, Indiana, Michigan, Ohio, Wisconsin
West North Central	Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, South Dakota
South Atlantic	Delaware, District of Columbia, Florida, Georgia, Maryland, North Carolina, South Carolina, Virginia, West Virginia
East South Central	Alabama, Kentucky, Mississippi, Tennessee
West South Central	Arkansas, Louisiana, Oklahoma, Texas
Mountain	Arizona, Colorado, Idaho, Montana, Nevada, New Mexico, Utah, Wyoming
Pacific	California, Oregon, Washington

NOTE: Not including Alaska or Hawaii.

APPENDIX C

In the left hand section the exhibit summarizes the results for all 1,173 respondents. On the right hand side, the same data are summarized separately for respondents who are providing their children with some type of formal Jewish education and for those respondents who are not doing so.

Would you find formal Jewish education for your children more attractive or less attractive if it ...									
Q.22_1 Was offered as part of the general curriculum of their regular schooling rather than in a separate school?					Are your children currently receiving any formal Jewish education?				
All Respondents					YES		NO		
				Freq.	%	Freq.	%	Freq.	%
1) More attractive				495	42.2	100	35.3	244	43.3
2) Less attractive				269	22.9	111	39.2	83	14.7
3) Makes no difference				409	34.9	72	25.5	237	42
TOTAL				1173	100	283	100	564	100
Q.22_2 Didn't involve as much religion.									
All Respondents					YES		NO		
				Freq.	%	Freq.	%	Freq.	%
1) More attractive				260	22.2	38	13.4	139	24.6
2) Less attractive				435	37.1	179	63.3	127	22.6
3) Makes no difference				478	40.8	66	23.3	298	52.8
TOTAL				1173	100	283	100	564	100
Q.22_3 Included greater emphasis on Jewish values and ethics.									
All Respondents					YES		NO		
				Freq.	%	Freq.	%	Freq.	%
1) More attractive				620	52.9	201	71	233	41.3
2) Less attractive				65	5.5	15	5.3	33	5.9
3) Makes no difference				488	41.6	67	23.7	298	52.8
TOTAL				1173	100	283	100	564	100
Q.22_4 Was not connected to a denomination.									
All Respondents					YES		NO		
				Freq.	%	Freq.	%	Freq.	%
1) More attractive				325	27.7	45	15.9	176	31.2
2) Less attractive				327	27.9	144	50.9	90	16
3) Makes no difference				521	44.4	94	33.2	298	52.8
TOTAL				1173	100	283	100	564	100
Q.22_5 Provided more Jewish cultural literacy.									
All Respondents					YES		NO		
				Freq.	%	Freq.	%	Freq.	%
1) More attractive				581	49.5	174	61.5	224	39.7
2) Less attractive				72	6.1	15	5.3	43	7.6
3) Makes no difference				520	44.3	94	33.2	297	52.7
TOTAL				1173	100	283	100	564	100

APPENDIX C

Cont'd

Would you find formal Jewish education for your children more attractive or less attractive if it ...										
Q.22_6 Provided more opportunities for the religious celebration of Jewish holidays.					Are your children currently receiving any formal Jewish education?					
					YES		NO			
					Freq.	%	Freq.	%	Freq.	%
					All Respondents					
					Freq.	%			Freq.	%
1) More attractive					484	41.3	159	56.2	173	30.7
2) Less attractive					87	7.4	8	2.8	54	9.5
3) Makes no difference					602	51.3	116	41	337	59.8
TOTAL					1173	100	283	100	564	100
Q.22_7 Provided more opportunities for the secular (rather than religious) celebration of Jewish holidays.										
					YES		NO			
					Freq.	%	Freq.	%	Freq.	%
					All Respondents					
					Freq.	%			Freq.	%
1) More attractive					332	28.3	70	24.7	153	27.1
2) Less attractive					300	25.6	120	42.4	96	17
3) Makes no difference					541	46.1	93	32.9	315	55.9
TOTAL					1173	100	283	100	564	100
Q.22_8 Provided for secular (rather than the religious) celebration of Bar/Bat Mitzvah.										
					YES		NO			
					Freq.	%	Freq.	%	Freq.	%
					All Respondents					
					Freq.	%			Freq.	%
1) More attractive					236	20.1	52	18.4	108	19.1
2) Less attractive					372	31.7	159	56.2	107	19
3) Makes no difference					565	48.2	72	25.4	349	61.9
TOTAL					1173	100	283	100	564	100
Q.22_9 Provided for the religious celebration of the Bar/Bat Mitzvah.										
					YES		NO			
					Freq.	%	Freq.	%	Freq.	%
					All Respondents					
					Freq.	%			Freq.	%
1) More attractive					492	41.9	180	63.6	158	28
2) Less attractive					82	7	10	3.5	48	8.5
3) Makes no difference					599	51.1	93	32.9	358	63.5
TOTAL					1173	100	283	100	564	100

APPENDIX C

Cont'd

Would you find formal Jewish education for your children more attractive or less attractive if it ...					Are your children currently receiving any formal Jewish education?				
Q.22_10 Included more practice of the prayers.									
All Respondents					YES		NO		
			Freq.	%	Freq.	%	Freq.	%	
1) More attractive			302	25.7	126	44.5	73	12.9	
2) Less attractive			283	24.1	59	20.8	144	25.5	
3) Makes no difference			588	50.1	98	34.6	347	61.5	
TOTAL			1173	100	283	100	564	100	
Q.22_11 Included more study of Jewish history.									
All Respondents					YES		NO		
			Freq.	%	Freq.	%	Freq.	%	
1) More attractive			600	51.2	175	61.8	240	42.6	
2) Less attractive			69	5.9	12	4.2	40	7.1	
3) Makes no difference			504	43	96	34	284	50.4	
TOTAL			1173	100	283	100	564	100	
Q.22_12 Focused more on Israel.									
All Respondents					YES		NO		
			Freq.	%	Freq.	%	Freq.	%	
1) More attractive			237	20.2	79	27.9	93	16.5	
2) Less attractive			283	24.1	55	19.4	131	23.2	
3) Makes no difference			653	55.7	149	52.7	340	60.3	
TOTAL			1173	100	283	100	564	100	
Q.22_13 Focused more on the Holocaust.									
All Respondents					YES		NO		
			Freq.	%	Freq.	%	Freq.	%	
1) More attractive			222	18.9	70	24.7	92	16.3	
2) Less attractive			293	25	82	29	118	20.9	
3) Makes no difference			658	56.1	131	46.3	354	62.8	
TOTAL			1173	100	283	100	564	100	
Q.22_14 Focused more on Jewish music and art.									
All Respondents					YES		NO		
			Freq.	%	Freq.	%	Freq.	%	
1) More attractive			433	36.9	112	39.6	191	33.9	
2) Less attractive			118	10.1	42	14.8	42	7.4	
3) Makes no difference			622	53	129	45.6	331	58.7	
TOTAL			1173	100	283	100	564	100	

APPENDIX C

Cont'd

Would you find formal Jewish education for your children more attractive or less attractive if it ...																
Q.22_15 Was [offered] in a secular (rather than religious) Jewish community.					Are your children currently receiving any formal Jewish education?											
All Respondents					YES				NO							
					Freq.		%		Freq.		%					
1) More attractive					325		27.7		45		15.9		166		29.4	
2) Less attractive					282		24		132		46.6		72		12.8	
3) Makes no difference					566		48.3		106		37.5		326		57.8	
TOTAL					1173		100		283		100		564		100	
Q.22_16 Was not as expensive [as it is].																
All Respondents					YES				NO							
					Freq.		%		Freq.		%					
1) More attractive					734		62.6		210		74.2		310		55	
2) Less attractive					36		3.1		8		2.8		18		3.2	
3) Makes no difference					403		34.4		65		23		236		41.8	
TOTAL					1173		100		283		100		564		100	
Q.22_17 Didn't require that you join the temple.																
All Respondents					YES				NO							
					Freq.		%		Freq.		%					
1) More attractive					573		48.8		100		35.3		299		53	
2) Less attractive					136		11.6		67		23.7		30		5.3	
3) Makes no difference					464		39.6		116		41		235		41.7	
TOTAL					1173		100		283		100		564		100	

APPENDIX D

Age of Children and Jewish Status of Parents — NFO Survey Respondents												
Based on Number of Children of Different Ages Reported by Respondents												
	Both J		1J & 1PJ		1J/PJ & 1NJ		Both NJ		Other		TOTAL	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Under 5	199	30.5	44	36.6	388	34.6	9	19.6	66	14.9	842	29.2
5 to 11	269	41.3	40	33.3	385	34.3	12	26.0	153	34.7	1029	35.7
12 to 16	145	22.3	25	20.8	250	22.3	17	36.9	150	34.0	723	25.1
17 to 21	38	5.9	11	9.3	98	8.8	8	17.5	72	16.4	285	10.0
TOTAL	651	100	120	100	1121	100	46	100	441	100	2879	100
			Under 5		5 to 11		12 to 16		17 to 21		TOTAL	
Both Jewish			199	28.2	269	31.3	145	24.7	38	16.7	651	22.6
1 Jewish/ 1 Part J			44	6.2	40	4.6	25	4.2	11	4.8	120	4.1
1 J or Part&1 Not J			388	55.0	385	44.8	250	42.5	98	43.1	1121	39.0
Both Not Jewish			9	1.2	12	1.4	17	2.9	8	3.5	46	1.6
Other/Not couple			66	9.4	153	17.9	150	25.7	72	31.9	441	32.7
TOTAL			706	100	859	100	587	100	227	100	2879	100

ABOUT THE AUTHOR

EGON MAYER, Ph.D.

Egon Mayer, one the leading sociologists of the American Jewish population, used his intelligence, insight and gentle manner to bring greater understanding to the changing Jewish population. He was dedicated to ensuring all those who identify as Jewish would be welcome within the Jewish community, including and perhaps especially the intermarrieds and the seculars. He was unwavering in his love of Jewish peoplehood and in his dedication to the idea of a more inclusive Jewish community.

Dr. Mayer was professor and chairman of the Sociology Department at Brooklyn College, and during his career, also served as professor the director of the Center for Jewish Studies, City University of New York Graduate Center. He was the leading sociologist on the study of American Jewish Identity Survey (AJIS 2001) and American Religious Identification Survey (ARIS 2001), the first studies in North America to examine secularity as well as religiosity.

Dr. Mayer was born in Switzerland to parents who were part of a group of 1684 Hungarian Jews allowed to buy their freedom in 1944 as a result of negotiations by Rudolf (Israel) Kasztner, a rescuer of Jews during the Holocaust. Dr. Mayer maintained a website devoted to Dr. Kasztner, and was researching his life for a book left uncompleted upon Dr. Mayer's death. Dr. Kasztner was killed in Israel in 1957 by extremists who believed he should not have dealt with the Nazis.

Dr. Mayer was the Founding Director of the Jewish Outreach Institute, a non-profit organization committed to helping intermarried families integrate within the Jewish community. He was among the authors of the 1990 National Jewish Population Survey, and was a member of the National Technical Advisory Committee of the United Jewish Communities for the national Jewish Population Survey (NJPS) 2000. Throughout his career, he advocated for outreach to marginal Jews and intermarried families, and spoke of the opportunity to engage them in the Jewish community.

He was a widely sought-after lecturer and author of major studies in Jewish studies and Jewish intermarriage, including *Intermarriage and the Jewish Future*, *Children of Intermarriage*, *Conversion of the Intermarried*, and *Rabbinic Officiation and Intermarriage*. His widely acclaimed book, "Love & Tradition: Marriage between Jews & Christians," was published by Plenum Publishing Co. in 1987. Dr. Mayer also authored a book on the Orthodox and Hasidic communities of Boro Park, Brooklyn, "From Suburb to Shtetl," which was published in 1979 by Temple University Press.

Dr. Mayer was raised in Budapest, Hungary where his parents returned after the war, and immigrated with his family to the United States during the Hungarian Revolution of 1956. He received his B.A. from Brooklyn College in 1967, his M.A. from the New School for Social Research in 1970 and his Ph.D. from Rutgers University in 1975. He joined the faculty at Brooklyn College in 1970, and was named Chair of the Sociology Department in 2003, a position he held until his death in January 2004.

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- ¹³ Sklare, Marshall America's Jews (New York: Random House, 1971), p.115



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