

**RECRUITMENT OF COLLEGE STUDENTS INTO THE FIELD OF JEWISH
EDUCATION:
A STUDY OF THE CAJE SCHUSTERMAN COLLEGE PROGRAM ALUMNI (1990 – 2003)**

EXECUTIVE SUMMARY

For the Charles and Lynn Schusterman Family Foundation

Prepared by Eli Schaap and Roberta Louis Goodman, Ed.D.

Concern over assimilation and intermarriage has headlined the North American communal agenda for the past 15 years. Jewish education was quickly linked to improving the quality of Jewish life as communities addressed the continuity agenda. While the spotlight turned to Jewish education, the shortage of talented, trained, and committed personnel emerged as a major concern that needed to be addressed. As a response to these needs, the CAJE Schusterman College Program was designed to recruit college students into the field of Jewish education.

The Charles and Lynn Schusterman Family Foundation commissioned a follow-up study of this program. The goals of the evaluation were to describe the participants, provide insights into how the alumni perceive the program and whether the program made any difference in terms of their Jewish identity and career plans. The study will also assist in making recommendations for improving this program and helping recruitment efforts overall by helping us understand what, if any, differences exist between those who are pursuing careers in the Jewish community and those who are not. This Executive Summary presents the highlights of the study.

The CAJE Schusterman College program is a seven-day experience as part of the larger CAJE Conference that attracts 1500-plus attendees annually. The program, which annually attracts 20 – 35 attendees, is organized and implemented by Jewish educational professionals who volunteer their time. It combines sessions organized exclusively for the college-age participants with the opportunity to participate in the larger CAJE Conference program. CAJE covers all the participants' costs of the conference, leaving transportation as their only responsibility.

METHODOLOGY

Intensive efforts were undertaken to locate the alumni of the program. Thanks to the help of paid staff, the alumni themselves, the parents of the alumni and the Internet, all but 72 of 314 alumni were located. Survey instruments from national and local Jewish population studies were used in to develop items for a questionnaire. The questionnaire was sent by e-mail and invited the recipients to answer an on-line survey. Of the 242 alumni who were located, 171 (71%) answered the survey.

MAJOR FINDINGS AND CONCLUSIONS

Presented below are the major findings and conclusion that inform the recommendations.

Who are the participants?

The participants are well-educated Jewishly and are involved in providing, not just receiving, Jewish education in their adolescent and college years. These participants have higher levels of Jewish education than the general population, better preparation in Jewish studies than most of the personnel surveyed by the CIJE in its (1993) national study, and greater levels of involvement in Jewish life than the recent JTS study of adolescents who grew up in Conservative households. The largest group (37%) considers themselves Reform, 29% identify themselves as Conservative, and 29% as Orthodox. The remainder identify very Jewishly, but do not fall easily into these categories. The alumni are very active in Jewish organizations and often have taken on volunteer or leadership positions. In short, they are somewhat of a Jewish elite.

Who influenced their participation in Jewish education?

Throughout their lives, other people -- close relatives, professional and lay leaders, friends, and peers -- have influenced their perceptions of involvement in Jewish life and Jewish education as a career choice. From an early age they were exposed to people who valued participating and contributing to Jewish life. They learned important lessons about the various roles that these influential people played and with whom they interacted.

What was their experience in the College Program?

“I always knew I wanted to somehow teach in Jewish education, but being a College Program fellow just made me realize just how much I want to stay in Jewish education and I know just how many great and amazing topics are out there to teach in Jewish education.”

Knowledge about a field and the suitability of one's interests, abilities, and skills are the two criteria that vocational counselors consider in matching a person to a field. The programs need to be designed to fill these functions while motivating and inspiring the participants to kindle or sustain their pursuit of a career in Jewish education. An earlier study by Goodman (2000) evaluated the effectiveness of the College Program. She stated that "Overall, the program was effectively designed and well received by the participants. The program fulfilled the goals of building community, conveying the value of Jewish education, providing information and inspiration about careers in Jewish education, and developing leadership skills." The weak area is the follow-up after the intense program experience. CAJE instituted a Mentoring Program to assist the alumni in their first year following the program. In the longer term, avenues need to be developed to integrate this "elite" corps of young excited Jewish educators and enthusiasts about Jewish education into the larger Jewish educational community.

Where are the alumni in terms of their own careers?

A very high proportion of the alumni (70%) are currently employed in Jewish education or in Jewish communal services, studying in a graduate program leading to a career in the Jewish community, or planning to enter the field within the next three years. While the alumni were indeed a committed group of young Jews when they started the program, several indicated that the program came at a critical time when they were deciding whether to play a role in the Jewish community as professionals or as volunteers. Practically all the alumni are actively involved in the Jewish community in some form. Because they are still at the beginning of their professional careers finances are quite difficult. Very few have stayed involved in CAJE as an organization due to the finances and the accompanying lack of a cohort of similar age.

Conclusion

The claim is frequently made that young people don't want to enter the field of Jewish education for reasons including the lack of *kavod* (respect) and the poor compensation. This study shows that if the conditions are right, young dedicated Jews **will** enter the field when given encouragement at the critical moments.

**RECRUITMENT OF COLLEGE STUDENTS INTO THE FIELD OF JEWISH
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A STUDY OF THE CAJE SCHUSTERMAN COLLEGE PROGRAM ALUMNI (1990 – 2003)**

FULL STUDY

For the Charles and Lynn Schusterman Family Foundation

Prepared by Eli Schaap and Roberta Louis Goodman, Ed.D.

Concern over assimilation and intermarriage has headlined the North American communal agenda for the past 15 years. Jewish education was quickly linked to improving the quality of Jewish life as communities addressed the continuity agenda. The focus on Jewish education brought to the forefront some of the systemic issues that plague the field. Foremost was the severe shortage of talented, trained, and committed personnel. The report of the Commission on Jewish Education in North America identified the need for developing the profession of Jewish education as one of the two conditions necessary for change and improvement in the delivery system of Jewish education (*A Time to Act*, 1991). Its spin-off organization, the Council for Initiatives in Jewish Education (CIJE), conducted studies of Jewish educational personnel in several communities. These studies portrayed a field filled with Jewish educators who are dedicated to the field and stay in the field for a number of years, but lack significant training in education or Jewish studies. The CIJE studies showed that 80% of the teachers surveyed lacked professional training either in education or Judaica or in both (*CIJE Policy Brief*, 1993, Overview).

Recruitment efforts to encourage people to enter the field of Jewish education are desperately needed. This report reviews the CAJE Schusterman College Program as an update and follow-up to an earlier evaluation study (Goodman, 2000). While a major focus of the 2000 study was to assess the College Program itself, the current study shifts its focus to gain an understanding of the current career choices and Jewish involvement of the alumni. This study attempts to do four things:

- 1) Describe the participants; their background; and what influenced them in terms of their Jewish identity, their careers, and their Jewish involvement.
- 2) Provide insights into how the alumni perceive their participation in the Program and whether the Program made a difference in their Jewish identity and in their careers.
- 3) Make recommendations for improving this Program and helping recruitment efforts overall.

- 4) Start to identify the differences between those who have chosen to pursue a career in the Jewish community and/or are currently enrolled in or just about ready to enter a graduate program leading to such a career and those who are pursuing other careers. This study will describe the factors in the thinking of the alumni and/or in their background that are found to be significantly different for these two populations.

PROGRAM DESCRIPTION

CAJE developed its College Program to respond to the shortage of Jewish educational personnel. The CAJE 1994 report on the College Program outlines the program's goals:

Realizing that the undergraduate college years are often when lifetime career decisions are made, the CAJE Board in 1990 launched the CAJE College Program to encourage young people during their college years to explore the options of a career in Jewish education.

The first College Program took place in 1990 as part of the annual Conference on Alternatives in Jewish Education sponsored by the Coalition for the Advancement of Jewish Education. The program is seven days long, running from Thursday to Thursday. The program, organized and implemented by professional Jewish educators serving as CAJE volunteers, provides a combination of sessions designed solely for the group as well as the opportunity to choose from among the array of offerings of the main CAJE Conference. Participants are encouraged to remain connected through the CAJE College Network and to CAJE provided mentors who are senior Jewish educators.

CAJE covers all conference fees for the selected college students. The only costs for participants are CAJE membership and transportation to and from the conference. College Program participants must submit an application that includes references. The majority of applicants are accepted. The group size is generally around 20 – 35 students per year.

Based on the 2000 evaluation report by Roberta Goodman, CAJE organized an extension of the College Program in the form of a year-long mentoring program in which the college students are matched with mentors who are established Jewish educators. Starting in the summer of 2001, the mentors receive training during the Schusterman College Program about best practices in mentoring.

Afterwards, they meet with the College Program participants. As stated in a recent description of CAJE's programs:

The goals of the Mentoring Program are to guide the students in their current work in a Jewish setting, help further their Jewish learning, and/or explore career paths in the Jewish community.

Publicity for the program is targeted at two audiences: the college students themselves and Jewish educators. The publicity for the college students is disseminated mainly through Hillels and, in the past, through Lights in Action (a defunct Jewish student organization). CAJE maintains a website that also advertises the Program to both college students and Jewish educators. Some of the college students previously had attended the CAJE Conference as participants in the Teen Program and therefore had some familiarity with the College Program. Much of the publicity is designed to reach the college students indirectly, coming through the lay and professional adult leaders rather than directed at or mailed to the college students themselves. During the last few years, a few recent alumni of the Program have become very involved in recruitment. Some of the participants are the children or relatives of transmitters of Jewish education, both lay and professional leaders, and hear about the Program through their relatives. As many college students are currently involved in Jewish education teaching in congregational schools, leading youth groups, or serving as camp counselors, the Jewish professionals with whom they work are often sources of referral.

METHODOLOGY

A questionnaire was constructed to develop a profile of candidates likely to enter the field of Jewish education and to evaluate the alumni's current perception of the program. Only a few existing questionnaires from other studies were found to help guide the development of the questionnaire. The primary existing instruments relied upon in designing the questionnaire were the instrument used by Roberta Goodman in her 2000 evaluation and CAJE recent studies on profiles of Jewish educators, their recruitment, their attitudes towards work, and descriptions of their careers. These instruments were partly based on those used in national and local Jewish population studies.

In general, surveying past college students is difficult. Students are extremely mobile and it is particularly difficult to find them many years after they participated in the Schusterman College Program. Both in the 2000 study and in the current study the entire population of past participants was surveyed. In the 2000 study the alumni were reached by first class mail with a second reminder to those who didn't reply. In 2000 a total of 145 former participants in the CAJE Schusterman

College Program were sent questionnaires. In total, only 31 CAJE Schusterman College Program participants returned their survey, for a response rate of 21%. Social scientists usually consider 65% - 70% to be an adequate response rate to describe the population in total. Because of the disappointing 2000 response rate a decision was made to change the methodology. Starting in April 2004, the alumni were reached out to through a web-based survey. In addition, CAJE employed several people to help locate the alumni and request their e-mail addresses. The initial provider (Zoomerang) yielded a poor response rate (no more than 9) due to the inadequate design of the web-based program (including no record of bounced e-mails). On the advice of Larry Sternberg from the Cohen Center at Brandeis University, CAJE switched providers (to Snap Surveys) and offered a financial incentive for participation in the study. A lottery was established, with the winner promised a \$180 gift certificate to be used at Amazon.com. Those who didn't respond were approached once a week with a reminder e-mail for a period of 10 weeks. Out of 314 past participants, CAJE was able to locate all but 72 (77%). Of the 242 found alumni, 171 responded to the survey (71%). This very high response rate now allows the researchers to present their findings with a high degree of confidence that these findings are reflective of the total alumni population. The respondents also were distributed over all the years of the program, as shown in Table 1. The term "significant difference" is used in this paper to mean the Chi-square test at a probability level of 5% or less. In order to calculate the percentages of respondents to a question, we have taken the most conservative approach in our calculations and assumed that a lack of a response could be interpreted as a negative.

Table 1 CAJE Schusterman College Program alumni - survey response rate by year of attendance:

Year	Total Attended	Not Found	Total Found	Total Replied	Percentage of those found	Percentage of those in all years who replied
1990	4	1	3	2	67%	1%
1991	13	3	10	7	70%	4%
1992	17	6	11	8	73%	5%
1993	14	5	9	7	78%	4%
1994	20	3	17	13	76%	8%
1995	29	10	19	15	79%	9%
1996	20	12	8	7	88%	4%
1997	26	7	19	14	74%	8%
1998	26	7	19	16	84%	9%
1999	26	6	20	14	70%	8%
2000	31	5	26	16	62%	9%
2001	34	6	28	15	54%	9%
2002	18	1	17	14	82%	8%
2003	36	0	36	23	64%	13%
Totals	314	72	242	171	71%	100%

WHO WAS IN THE PROGRAMS?

The majority of the respondents are female; the 2000 figure was 80% of respondents and the 2004 number is 76%. Most of the respondents reside in the United States. Currently, respondents range in ages from 19 through 44. The median age is 26 and the highest concentration of respondents (96%) are ages 20 through 33. While most alumni live in the United States, they have shifted somewhat towards living in the Northeast. Four are living in Israel and one, originally from the Netherlands, is now living in Belgium (see Table 2).

Table 2 CAJE Schusterman College Program alumni – geographical distribution:

	% New Region	% Old Region	% NJPS 2000 Adults
North-East	38	34	41
Mid-West	22	26	12
South	17	15	24
West	18	21	23
Canada	2	2	
Israel	2	1	
Other	1	2	

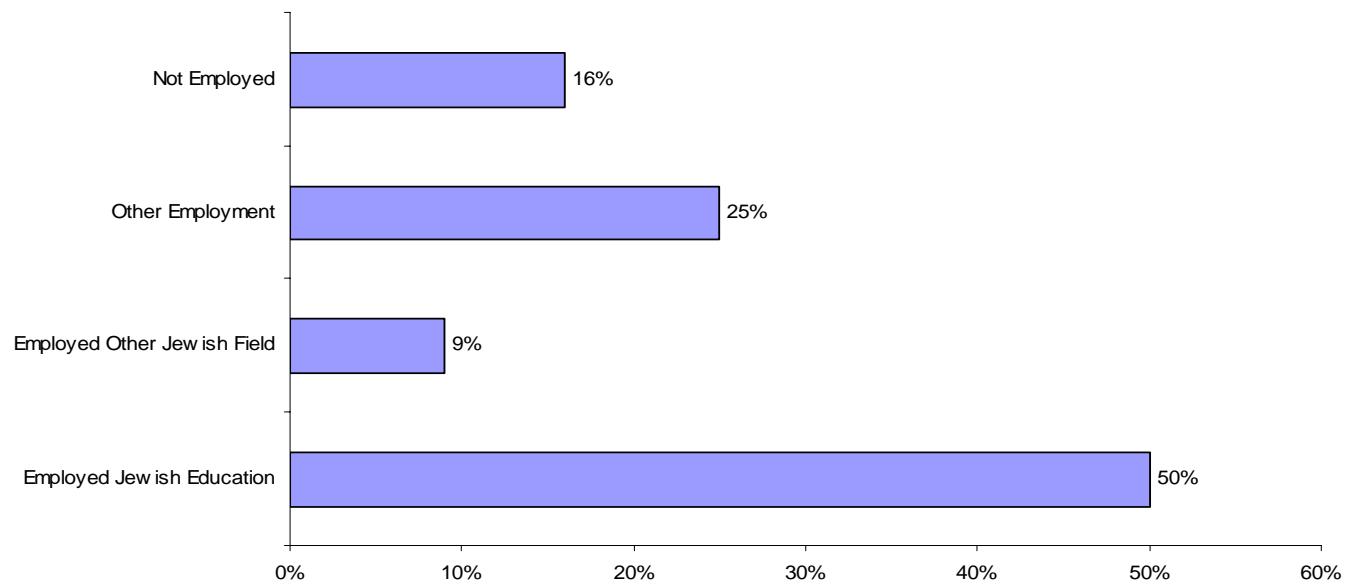
N = 171

What are the respondents doing now?

In the year 2000 most of the respondents had graduated from university fairly recently. With the far higher response rate in the current survey, a quite interesting pattern emerges. Before we consider the question of the influence of the Schusterman College Program on the choice of careers, it is important to consider what choices they have made. To that end we asked several questions, allowing us to define three areas:

- 1) 60% (101) are currently employed part-time or full-time in Jewish education or another Jewish field (Chart 1).

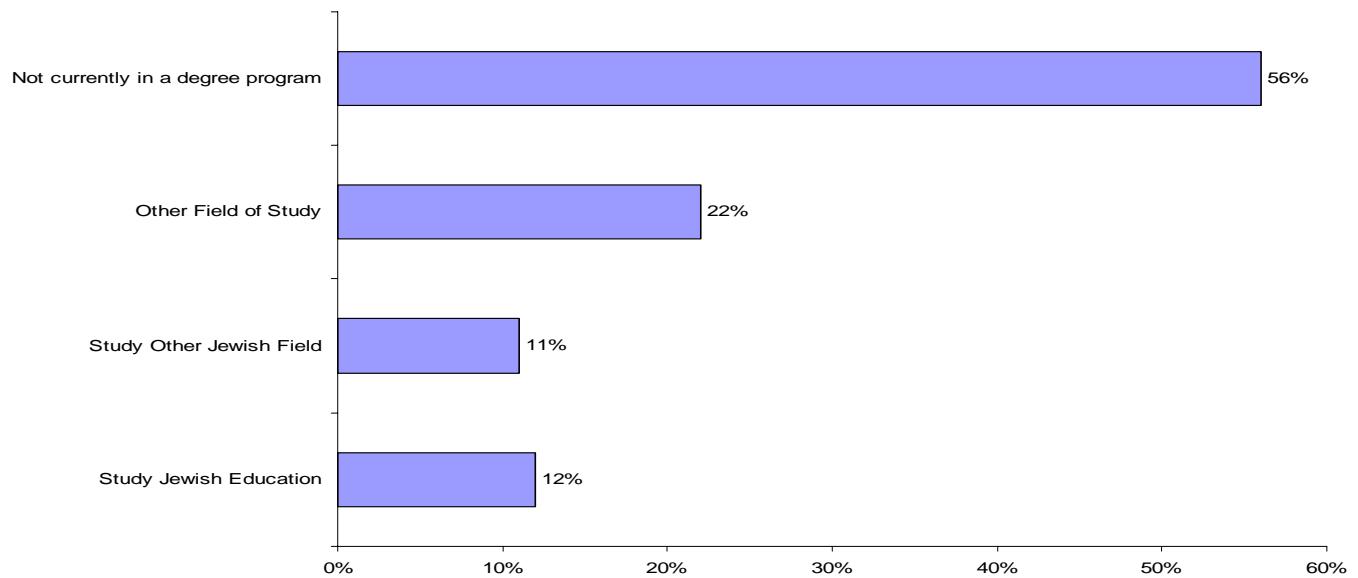
Chart 1 Employment pattern:



N = 171

- 2) 23% (39) are currently studying Jewish education or another Jewish field (Chart 2).

Chart 2 Area of studies:



N = 171

- 3) 18% (31) state that going to graduate school in Jewish education best describes their plans for the next three years.

Many of the respondents fit in more than one of the above three categories. For example, a respondent may at the same time be employed in Jewish education and planning to go to graduate school. Therefore, we combined the three categories above into two groups – those who responded positively to any of the three categories above and those who have clearly chosen a career path outside Jewish education in particular or the Jewish community in general. In the remainder of this article the two categories will be identified as “Jewish career” and “outside career”. The result can be seen in Table 3, which indicates that 70% (119) of the alumni are clearly on a career path in the Jewish community.

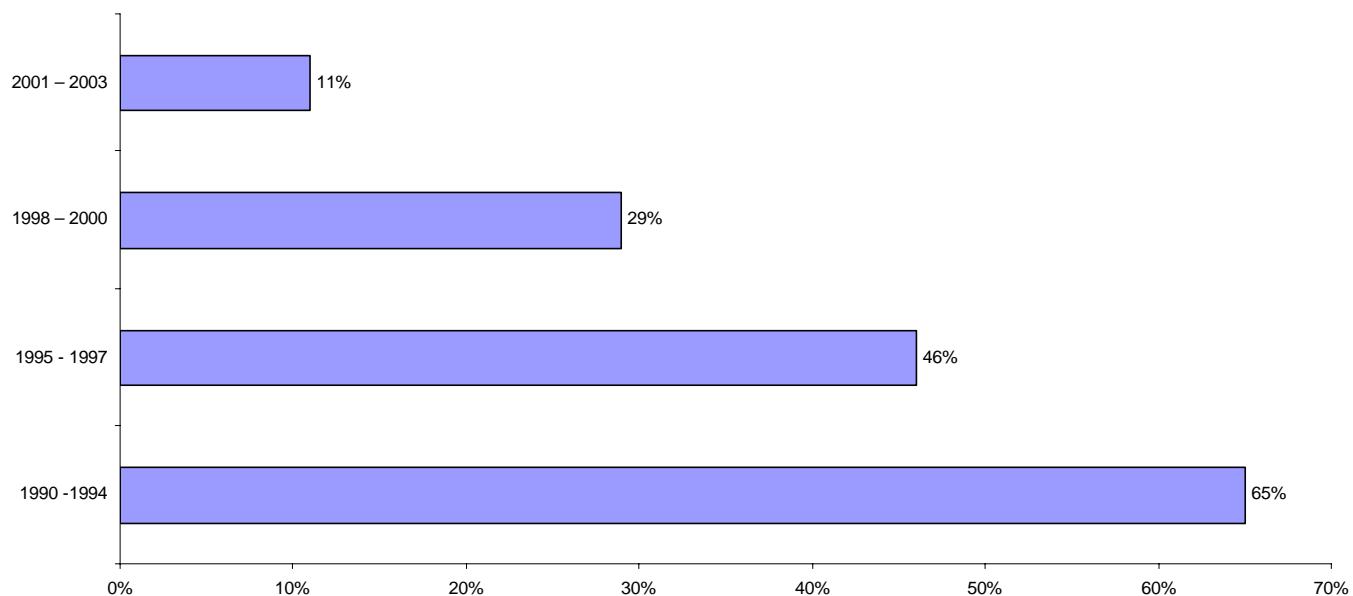
Table 3 Careers in summary:

	%
Study or Planning to Study and/or Employed in Jewish Education or another Jewish Field	70
Having careers outside the fields of Jewish education or the Jewish community	30

N = 171

Several alumni have started to establish family relationships and have started to raise children. Thirty-five percent are currently married, a few to people they met during the CAJE Schusterman College Program. Obviously, there is a significant difference between those who recently were in the program and those who participated in the early years (Chart 3).

Chart 3 Married/partnered:



N = 170

We further asked whether the spouse or partner is Jewish (Table 4). While a few alumni indicate that they are in a relationship with a gentile, they all indicate that they are planning to raise their children as Jews. Clearly, the alumni are significantly different from the general Jewish population, which has far higher intermarriage rates.

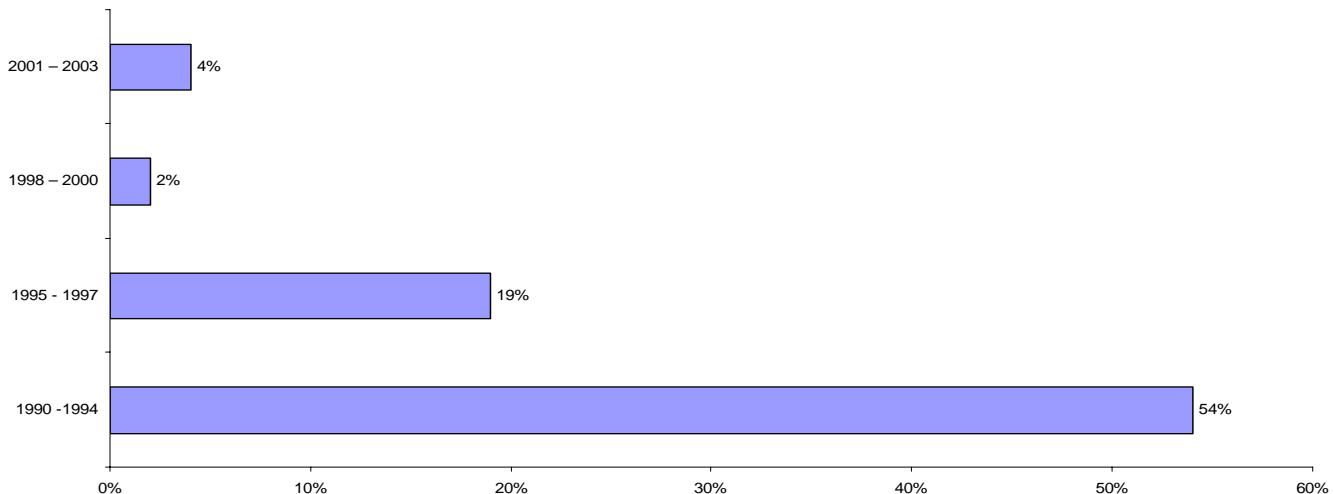
Table 4 If married/partnered, is your spouse or partner Jewish?

	%
Yes	92
No	8

N = 59

Eighteen percent of the alumni have children. Again, there is a significant difference between those who recently were in the program as compared to those who did so in the early years (Chart 4).

Chart 4 Those indicating that they have children



N = 170

What Jewish education did the respondents receive and did this influence their career choice towards Jewish education or Jewish communal services?

The Jewish educational level of the respondents is far higher than the general Jewish population. Only four of the respondents (2%) stated that they received no formal Jewish schooling. Eighty-eight percent of the respondents had some formal Jewish schooling beyond Bar/Bat Mitzvah. By comparison the respondents to the group in the 2000 NJPS with the highest percentages of participation in Jewish schooling, those who are Jewish by UJC's definition, among that group, 38% received some formal Jewish schooling beyond Bar/Bat Mitzvah. The CIJE study of Jewish teachers showed that 86% of day school teachers, 45% of early childhood teachers, and 71% of supplementary

school teachers received Jewish schooling post-Bar/Bat Mitzvah age (CIJE, *Policy Brief*, 1993, p. 2). CAJE's 2004 study of 2,386 early childhood teachers shows their rate to be only 29%. The Jewish schooling experiences of the respondents from the CAJE College Program makes them more Jewishly educated than the teachers found in the field. Particularly telling is the high number of respondents who answered "other" when asked what is the highest level of Jewish education achieved (Table 5). The category other includes many programs known for their high levels and the intensity of adult Jewish learning, such as:

One year Hebrew University - One year Darche Noam - Three years post college learning at Drisha - Biblical Hebrew at University - Conservative Yeshiva - DeLeT - Graduate Degree from HUC-JIR in NY - Graduate Level Studies (7X) - Graduate of the Melton Mini-School - Israeli High School - MA from JTS in social work program - MA in Jewish Communal Service - MA in Judaic Studies - Masters in Jewish Communal Service - Masters in Jewish Education - MAT with a Jewish Day School Track – Pardes Institute, Jerusalem - PhD in Jewish Music – Post-High School Yeshiva in Israel (2X) - Postgraduate Hebrew Studies & Adult Education - Rabbinic Ordination (5X) - Rabbinical and Education student HUC - Rabbinical school (8X).

There is also a significant difference in the level of Jewish education received by those choosing Jewish careers compared to those who are not. Most of this difference is not in the education received through college, but is in the category "other" (29% vs. 6%). This indicates that the two populations are actually similar till the end of college and then those interested in careers in Jewish education continue with their studies. Interestingly, fewer of those choosing Jewish careers seem to indicate that they ended their Jewish education at the congregational schooling level (30% versus 15%). This doesn't necessarily mean that those pursuing a Jewish career didn't attend congregational schools. It is also important to keep in mind that significant differences don't establish cause and effect. There may be underlying other differences (i.e., the role of the parents) that form the strong causal effect.

Table 5 What is the highest level of Jewish education you completed?

	Total %	% Outside Career	% Jewish Career
College Level Studies	49	52	47
Women's Seminary	1	2	
Yeshiva/Day High School	3	4	3
Afternoon Hebrew High School	12	19	8
Yeshiva/Day Elementary	2		3
Congregational School	7	10	6
Formal Jewish ED (e.g. Melton)	2	2	3
None	2	4	2
Other	22	6	29

Total N – 169, Outside career N – 51, Jewish career N - 118

The pattern of a high degree of Jewish education is also shown in the responses to the question of whether the respondents hold a degree in any of the fields (multiple options allowed) shown in Table 6. Since this question allowed for multiple answers it is important to show how many of the total respondents have a degree in any of these fields that provide a foundation for a career in Jewish education or Jewish communal services. The total number is 86, equal to 50% of the Program alumni.

Table 6 Do you hold a degree in any of the following fields?

	%
Jewish Education	8
Judaic Studies	27
General Education	19
Jewish Communal Service	5
Rabbinate (Rabbinic Ordination)	8
Cantorate (Cantorial Ordination)	1

N – 171

A similar pattern emerges when surveying the participants on their involvement with informal Jewish education. The respondents fit the picture of “the more, the more” -- the more Jewish educational experiences, formal and informal, the greater the connection to Jewish life then and later in life. All respondents indicate that they participated in some type of informal Jewish education (Table 7). There is, again, a significant difference between those who ultimately choose a Jewish career. This difference shows in two areas – Jewish camping and going on retreats.

Table 7 Did you participate in any type of informal Jewish educational experience at any time in your life?

	Total %	% Outside Career	% Jewish Career
Jewish Camping	72	52	80
Youth Trips (i.e., BBYO, NFTY, USY)	72		
Israel Trip	82		
Program Retreats (Synagogue/Federation/Jewish Board of Ed.)	54	40	60
Other	20		

Total N – 171, Outside career N – 52, Jewish career N - 118

This seems to indicate that what helps the College Program alumni choose careers in Jewish education is the informal Jewish education they received in camp and on retreats. Again, we have to caution that a “significant difference” doesn’t necessarily prove a causal effect. It does indicate that Jewish camps may be a good recruiting ground for Jewish educators. Table 8 combines the results of the participation in informal and formal Jewish education that were significantly different for those who chose Jewish careers compared to those who didn’t. It does confirm the pattern that the more

typical track for those pursuing Jewish careers is to participate in their youth in camp and/or retreats and to not stop their formal Jewish education with a congregational school education (whether this is at post Bar/Bat Mitzvah level or not).

Table 8 Participation in camp/retreats combined with the highest level of formal Jewish education to be congregational school (at Bar/Bat Mitzvah age or at high school age):

	% Outside Career	% Jewish Career
Went to camp/retreats and highest Jewish education is congregational school	15	13
Went to camp/retreats and highest Jewish education is NOT congregational school	46	75
Didn't go to camp/retreats and highest Jewish education is congregational school	13	2
Didn't go to camp/retreats and highest Jewish education is NOT congregational school	27	11

Outside career N – 49, Jewish career N - 118

What secular education did the respondents receive?

The highest level of general education received also shows this group to be elite in the Jewish community. They are better educated than the Jewish community in general. This pattern also has been shown in the recent CAJE studies of Jewish educators. Because the program has been in existence since 1990, it is now possible to see over time what levels of academic study the alumni have completed, with significant differences (not surprisingly). The College Program alumni are better educated than Jews overall; by comparison, the 2000 NJPS study found that only 25% of adult Jews have a graduate degree and 80% have a Bachelors' degree or higher. CAJE's study of Jewish educators found that 92% of day school teachers have a Bachelors' degree or higher and 54% have a Masters' degree or higher, while 87% of supplementary school teachers have a Bachelors' degree or higher and 47% have a Masters' degree or higher. The alumni of the CAJE Schusterman program are clearly on the way to equal or surpass this (Table 9 shows 91% with a BA or higher and 35% with a MA or higher; among the oldest alumni, these rates are 94% and 67%, respectively).

Table 9 What is the highest level of general education that you completed?

	Total %	% 1990 – 1994	% 1995 - 1997	% 1998 – 2000	% 2001 – 2003
Ph.D./ED.D	3	5	3	2	
M.A./M.S.	32	62	39	36	2
B.A./B.S.	56	27	58	60	72
A.A. Degree	4				11

Total N – 160, 1990-94 N – 35 , 1995-97 N – 36 , 1998-2000 N – 44 , 2001-03 N - 45

Close to half of the alumni hold degrees directly helpful to a career in Jewish education. This percentage goes up even higher when separating those who are pursuing Jewish careers (Table 10). The long list of other degrees is also quite impressive. It includes accounting, American history, anthropology, arts, art and Jewish education, city planning, communications, drama, economics, engineering, English and American literature, English and creative writing, environmental studies, government, graphic design and art history, Hebrew, international studies, Jewish studies combined with Performing Arts, journalism, Juris Doctor in Law, mathematics, MBA, MD, music, nonprofit management, political science, psychology, Rabbinical ordination, radio/television production, religion, school psychology, sociology, speech pathology, statistics, studio arts and media studies, theatrical design and production, and U.S. and Latin America studies.

Table 10 What field is your degree in?

	Total %	% Outside Career	% Jewish Career
Education	18	12	20
Jewish	19	6	25
Social Work	4		5
Other	52	67	45

Total N – 157, Career outside N – 44, Jewish career N - 112

Who influenced your participation in Jewish education?

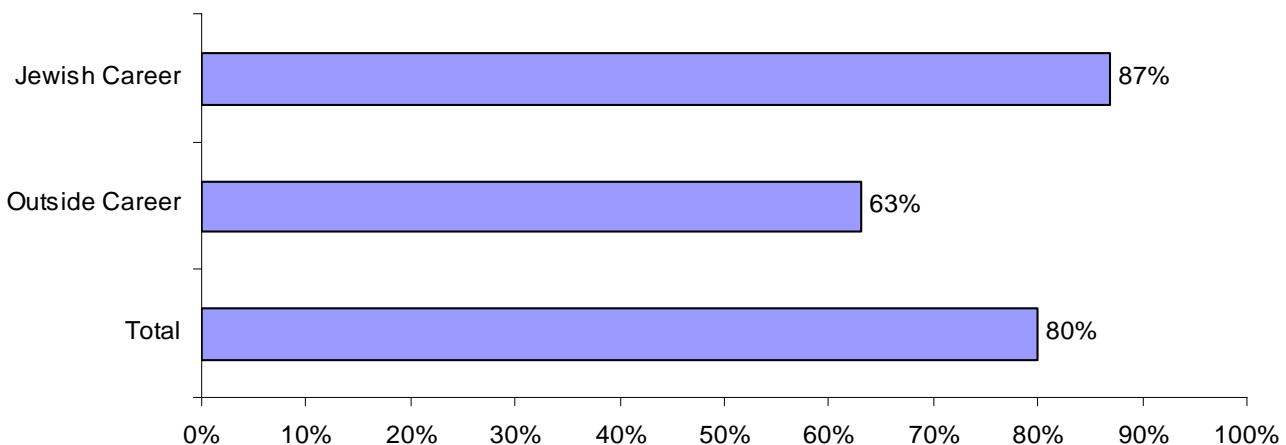
People, as well as experiences, can be important factors in determining one's values and career choices. In this study, those deemed "influentials" were people known to the respondent and, in some way, often through modeling as much as active suggestion, encouraged them to participate in the CAJE College Program or select a career in Jewish education. The first category of people who fit this description of influentials was close relatives defined as a parent, sibling, aunt/uncle, grandparent, or cousin. Sixty-three percent (107) state that a close relative (parent, aunt/uncle, grandparent, cousin) of the respondents was involved in Jewish education or Jewish communal life in some professional role including teacher, administrator, rabbi, federation or agency worker.

An even greater number, 77% (132), state that a close relative is involved as a volunteer in any of these roles. While this clearly categorizes the alumni as part of a Jewish "elite" in terms of influence on their career choice, there is no significant difference between the 70% who are choosing Jewish careers and the 30% who are not. In some way, most of the respondents were exposed to the value of participating in Jewish communal life as children. It is also likely that through family time

and talk together, they heard and learned many lessons about how Jewish communal life functions. While the significance of having a close relative involved in Jewish communal life was not fully explored in this study or in the 2000 study, clearly, this factor did provide the overwhelming majority of respondents with a level of familiarity with the people, practices, settings, experiences, and values in the field of Jewish communal life.

Expanding beyond close relatives, over 80% of the respondents reported that someone was particularly helpful and/or interested in their pursuing a career in Jewish communal life. Many listed more than one person. Here a significant difference develops between those who are pursuing Jewish careers and those who didn't. While overall 81% answer this question affirmatively, there is a significant difference between the two groups, where 87% answer yes for those who are pursuing Jewish careers and 64% for those who are not (Table 15).

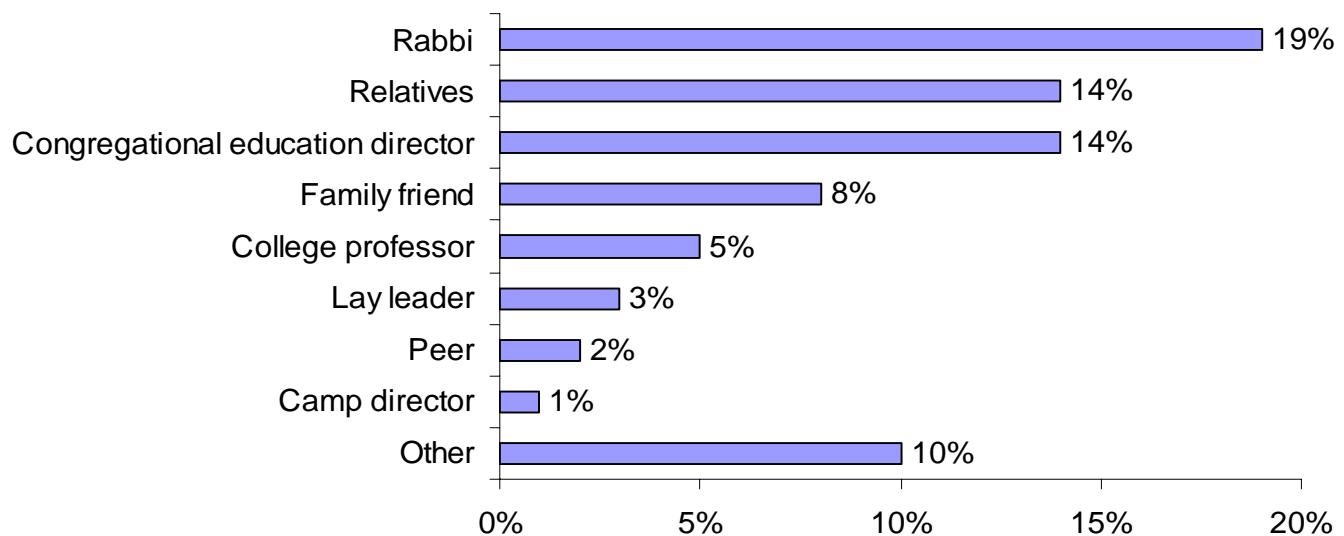
Chart 5 YES to the question: Has anyone been particularly helpful, encouraging, and/or interested in your pursuing a career in Jewish communal life?



Total N – 170, Outside career N – 51, Jewish career N - 118

Among those listed as influentials were education directors, rabbis, youth group staff, teachers, cantors, camp directors, central agency staff, CAJE staff, Hillel professionals, Jewish studies professors, college chaplains, lay leaders, peers, friends, and family (Chart 6).

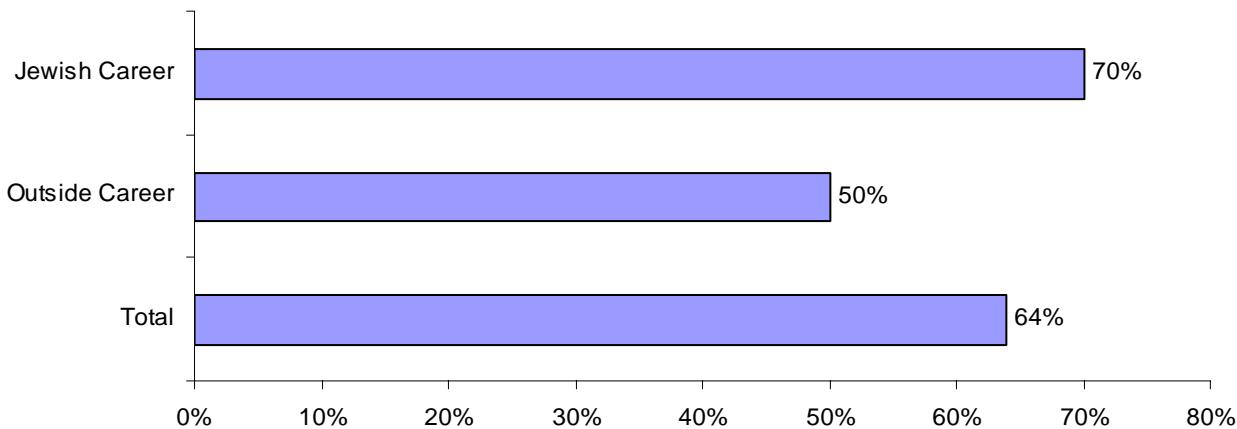
Chart 6 If yes to previous question, please specify the relationship of that person(s) to you



N = 130

Peers and friends were also significant influentials. About two-thirds of the respondents indicated that friends or peers positively influenced their choice to think about a career in Jewish education (Chart 7). The CAJE Schusterman College Program reinforces the establishment of peer relationships and networks.

Chart 7 YES to the question: Did any friends or peers of yours positively influence your choice to think about a career in Jewish education?



Total N = 168, Outside career N = 50, Jewish career N = 118

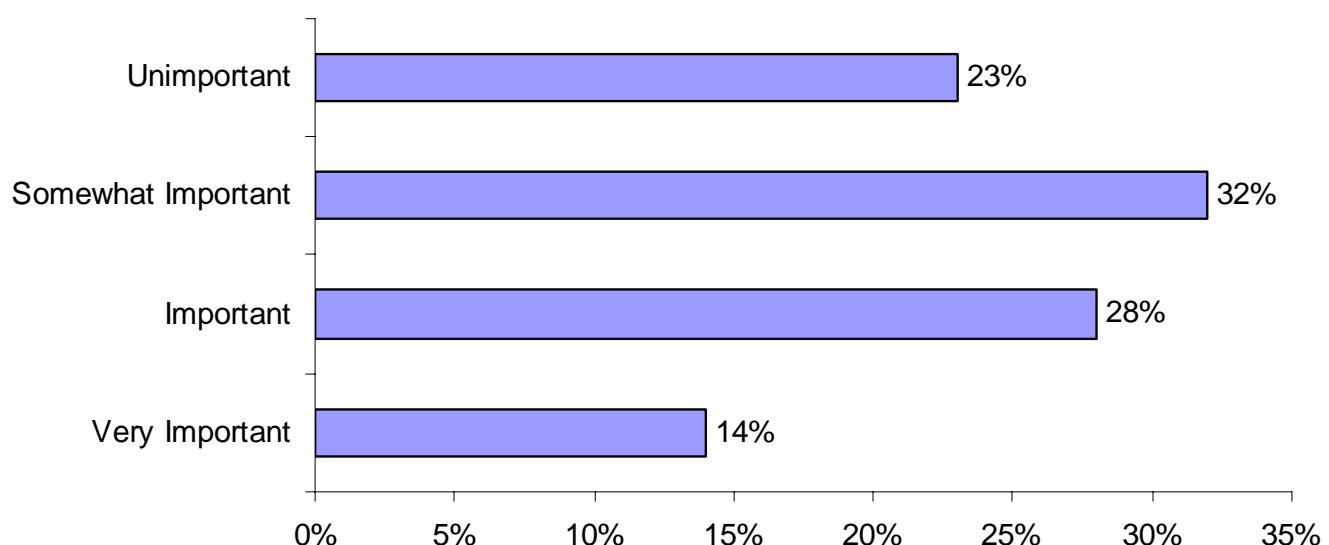
Clearly the responses shown in charts 5 – 7 establish that a nudge by a key person at the right time plays a key role in the choice of a Jewish career. This, of course, raises the question as to

whether the CAJE Schusterman College program also contributed to nudging the respondents towards a Jewish career and what the relative importance of that nudge was. The survey probed this by asking how influential the respondents' participation in the CAJE Schusterman College Program was in motivating them to pursue a career in Jewish education. Forty-two percent (72) of the respondents answered "very important" or "important" (Table 18). So, not only did a very significant percentage of the alumni choose careers in the Jewish community, a significant number stated that the CAJE Schusterman College Program had an important influence in their choice of careers. While the participants are clearly already part of an elite in terms of commitment to Jewish identity, the program may have given them the necessary extra nudge to enter a Jewish career. The following two quotes from the survey, given in answer to the question "what makes Jewish education a good career choice for you," describe the impact of the program:

"I always knew I wanted to somehow teach in Jewish education, but being a College Program fellow just made me realize just how much I want to stay in Jewish education and I know just how many great and amazing topics are out there to teach in Jewish education."

"I already knew that teaching was my talent and passion, but after attending CAJE, I confirmed my idea that being fully involved in my Jewish life and helping others learn and find their place as well was a crucial part of my life."

Chart 8 How influential was your participation in the CAJE Schusterman College Program in motivating you to pursue a career in Jewish education?



The earlier study by Goodman (2000) speaks to the influence that a Jewish communal professional can have and reports that a majority of the respondents indicated that some professional had maintained contact with them over the years by developing a long-term or mentor relationship. The unfortunate news is that Jewish communal professionals are not doing as much as they could be. Given the number of Jewish professionals that these respondents were exposed to over their lifetimes during the years when youngsters think about what they want to do with their lives, the numbers found in the 2000 study were surprisingly low. Most of these tasks are very doable. The system needs to address how Jewish communal professionals can become better recruiters, better advocates, and better career counselors to encourage young people to enter the field of Jewish education.

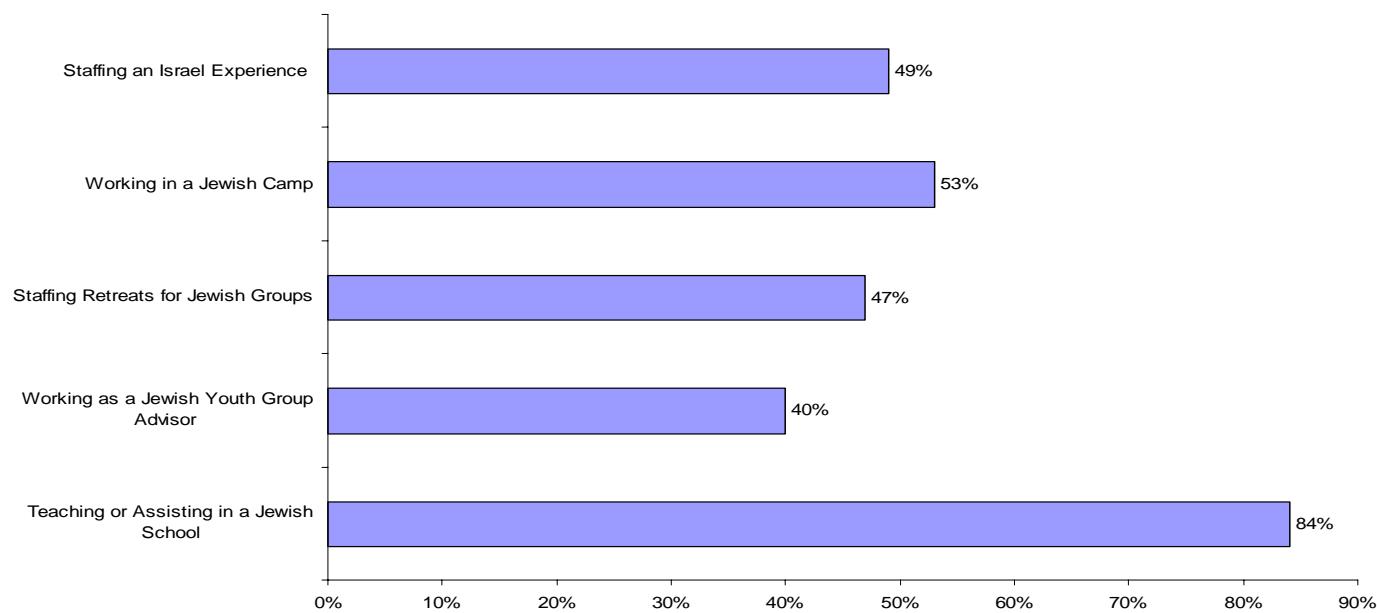
WHAT WAS THEIR COLLEGE EXPERIENCE LIKE JEWISHLY?

The college years for these respondents was a time when they were furthering their Jewish education, continuing to learn about the field of Jewish education from their work experiences, and growing in their involvement in Jewish life as young adults.

In what ways were they working in Jewish education?

The college years were a time when most of the respondents continued their exposure to working in the field of Jewish education. Most worked in both formal and informal settings. The largest percentage, 85%, were teaching or assisting in supplementary schools. A substantial number were working in informal education settings advising youth groups (41%), staffing retreats (38%), working in Jewish camps (54%), or staffing an Israel experience (15%), as shown in chart 9. A substantial percentage of the respondents have experience in formal and informal settings. This makes the CAJE Conference well suited to address the needs of the Program participants since congregational school teachers form a high percentage of the program and the majority of the “regular” adult conference attendees are in this role.

Chart 9 Involvement in Jewish Life off Campus - In which of the following ways were you involved in Jewish life during your college years (undergraduate and/or graduate)?

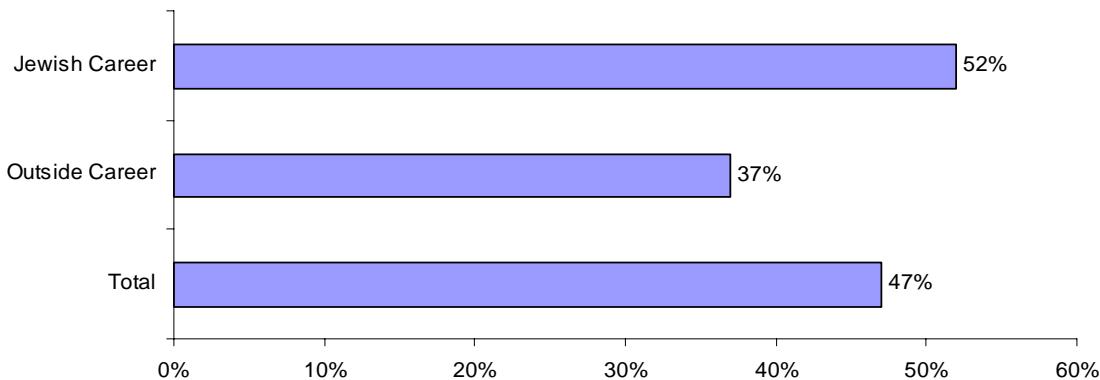


Staffing Israel N- 155, Working N - 163, Staffing retreats N– 164, Working advisor N – 163, Teaching school N - 168

It is important to analyze the statistically significant difference of the sub-groups as outlined in charts 10 - 13. While teaching in congregational school during college years is a practice for nearly all program participants, this does not lead to or associate with a difference in tendency to pursue a Jewish career. The differences show in staffing retreats and Jewish camps. Just as in the experience before reaching college-age, where those attending camps and retreats are more likely to pursue Jewish careers, we now see the same pattern repeated. This reinforces the importance of focusing recruitment on those who are in camps or in informal youth work leadership. This could be a particularly important place to recruit men since, for the alumni population, the men are more likely than women to staff retreats and work in Jewish camps. This is especially important since there is a clear trend of men disappearing from employment in education in general and from Jewish education in particular. Currently, there is no data on the proportion of males versus females in these two settings, but it would be important to establish if the proportion of men in these settings is higher than the proportion employed as teachers in the field of formal Jewish education - 4% in early childhood Jewish education, 15% in congregational schools, and 14% in day schools (recent CAJE studies). Among the Program alumni, men were more likely to staff Israel experience programs than women. However, staffing Israel experience programs doesn't show the same association with pursuing a career in Jewish education. Since most of the alumni worked part-time in formal Jewish education during their college years, this study does not clearly indicate whether others who only work in camps (and not in formal Jewish education) are as likely to pursue Jewish careers. It would not be

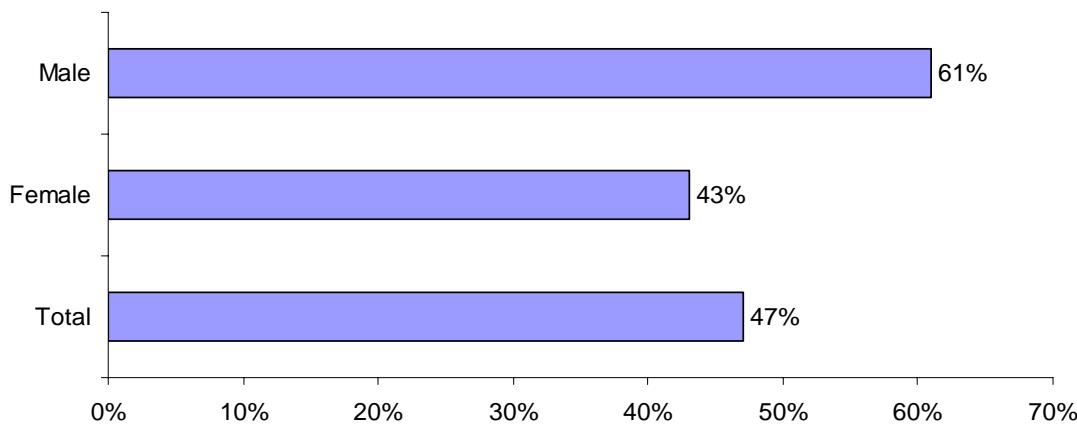
surprising if the mix of formal and informal Jewish education makes young Jews more likely to pursue Jewish careers. This is only a hypothesis and requires investigation.

Chart 10 Involvement in Jewish Life off Campus – Staffing Retreats for Jewish Groups by career



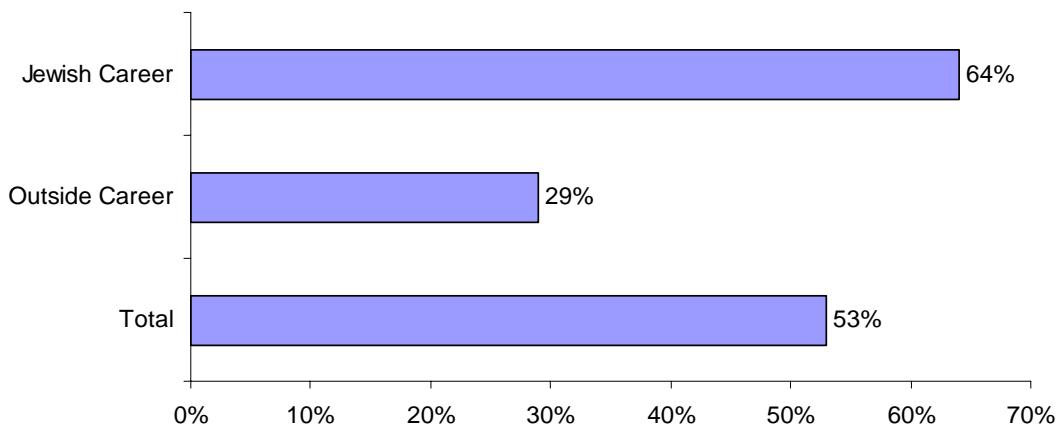
Total N – 164, Outside career N – 50, Jewish career N - 114

Chart 11 Involvement in Jewish Life off Campus – Staffing Retreats for Jewish Groups by gender



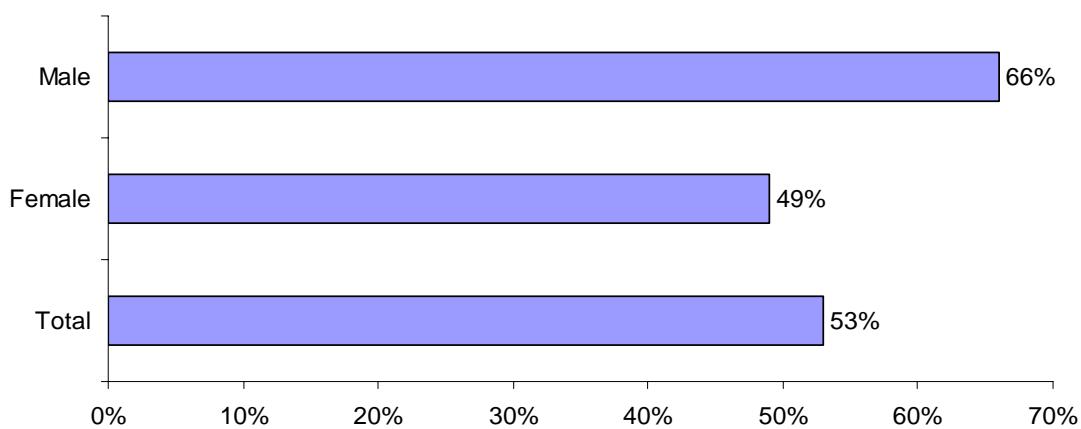
Total N – 164, Female N – 125, Male N - 39

Chart 12 Involvement in Jewish Life off Campus – Working in a Jewish Camp by career



Total N – 163, Outside career N – 49, Jewish career N - 114

Chart 13 Involvement in Jewish Life off Campus – Working in a Jewish Camp by gender



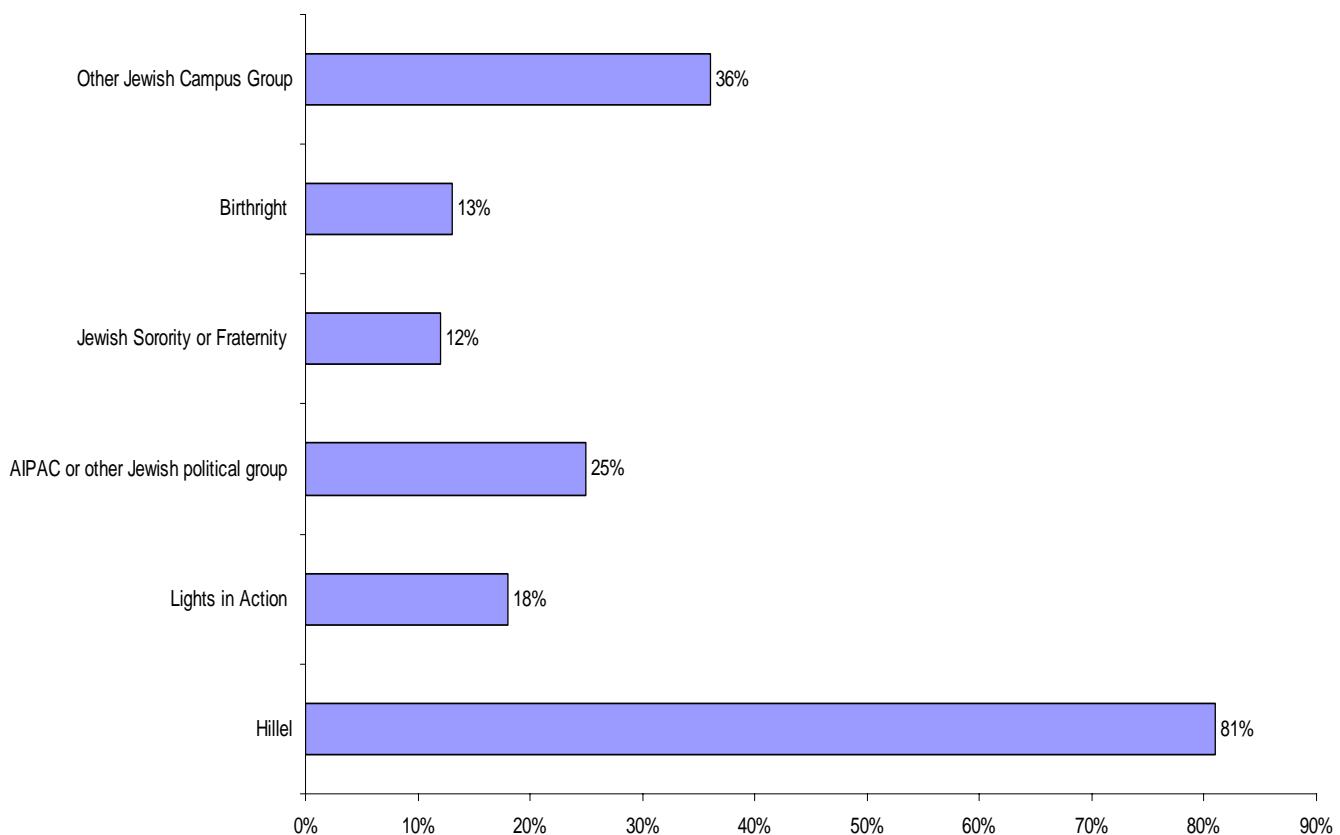
Total N – 163, Female N – 124, Male N - 39

What were they doing Jewishly with their lives during the college years?

The college years are a time when the majority of respondents were engaged in Jewish life. The majority of respondents were connected to Jewish organizations. The single largest way (81%) in which they were connected was through some participation in Hillel (Chart 14). By comparison, NJPS 2000 reported that 18% of the Jewish respondents participated in Hillel, while the recent "Eight Up" study of young adults raised in Conservative synagogues (Keysar and Kosmin, 2004, found that 68% of the college students surveyed belonged to Hillel. All other forms of Jewish involvement attracted 25% or fewer of the respondents. These options included Lights in Action; AIPAC or Jewish political groups; Jewish fraternities or sororities; and other groups such as Jewish students union, music groups, movement groups, Zionist organizations, and UJA.

There are significant differences in regions, gender, and year of participation in the CAJE Schusterman College Program. The differences in the numbers of Schusterman alumni in various cohorts who went on a Birthright Israel program are to be expected since this program didn't exist at the time the Schusterman Program was started. Similar to the general Jewish community, as shown in the 2000 NJPS study, alumni currently residing in the Mid-West show a pattern of greater association with Jewish organizations than those living elsewhere in the United States. Men show more interest in AIPAC and other political organizations than women. Alumni in the West show a greater participation in political groups and alumni in the Mid-West tended to join fraternities and sororities in greater proportions. It is beyond the scope of this report to further delve into these differences.

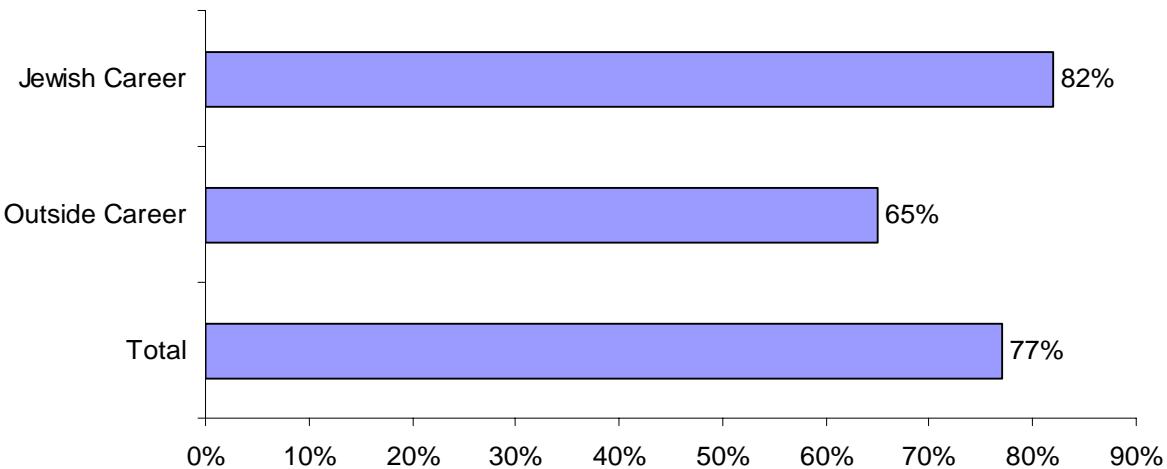
Chart 14 Campus Life - In which of the following ways were you involved in Jewish campus life anytime during your college years?



Total N – 171 (Not all respondents selected all off the options: Other N - 138, Birthright N - 132, Jewish sorority N– 132, Aipac N – 138, Lights N – 132, Hillel N – 162)

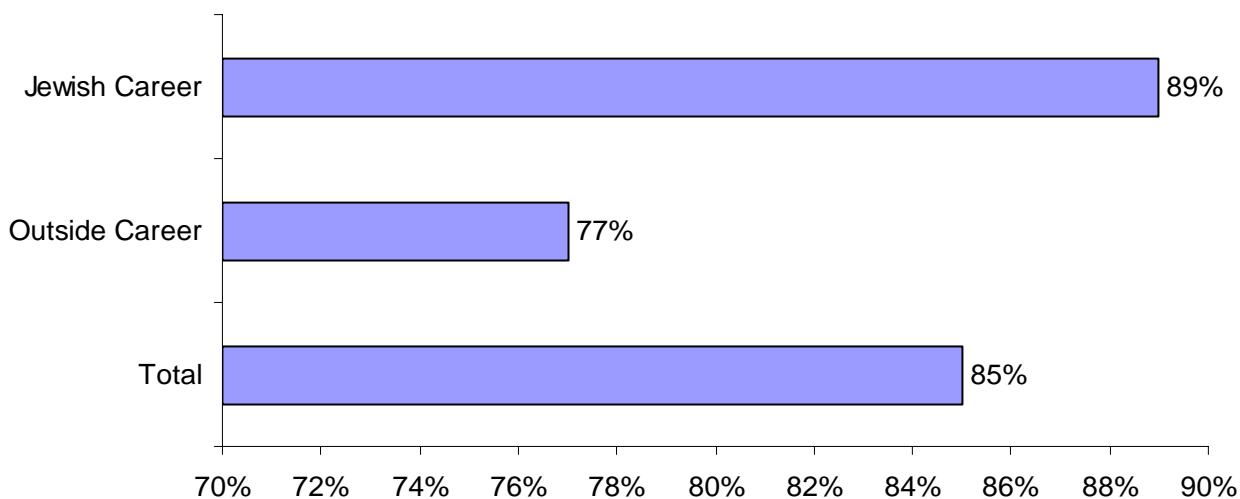
Another important element that measures Jewish identity during the college years is the students' enrollment in Hebrew and Judaic Studies classes. Overall, 77% of alumni took Hebrew courses and 85% took Judaic or Middle Eastern Studies courses while in college. By comparison, NJPS 2000 found that 22% of the Jewish respondents took courses on Jewish subjects, while "Eight Up" (Keysar and Kosmin, 2004) found that only 37% of their respondents took any Jewish studies courses. There was also a significant difference in terms of Hebrew and Jewish studies courses between those who are pursuing Jewish careers and those who are not (Chart 15).

Chart 15 Did you take Hebrew courses during your college years?



Total N – 168, Outside career 52, Jewish career – 116

Chart 14 Did you take Judaic or Middle Eastern studies classes during your college years?

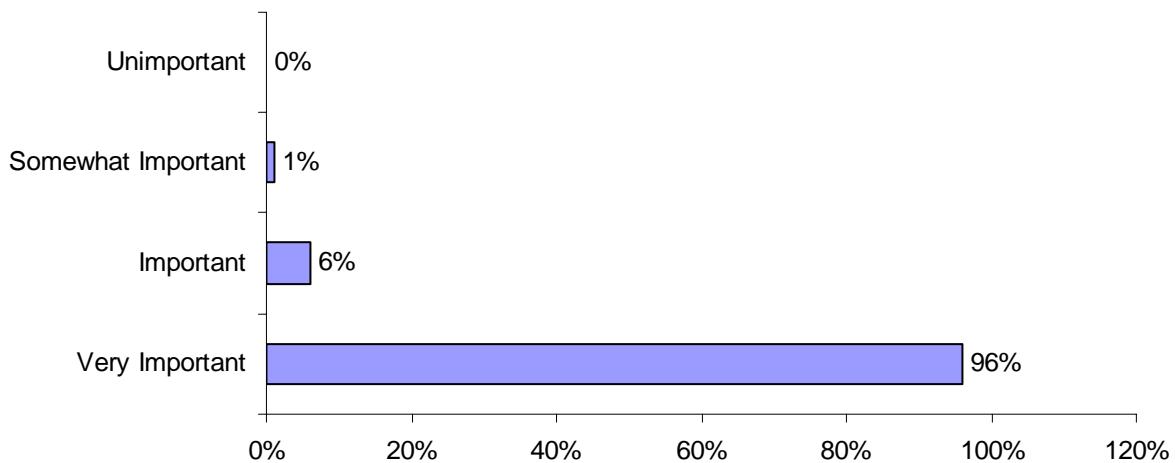


Total N – 169, Outside career N - 52, Jewish career N – 117

WHAT ARE THEY DOING NOW JEWISHLY?

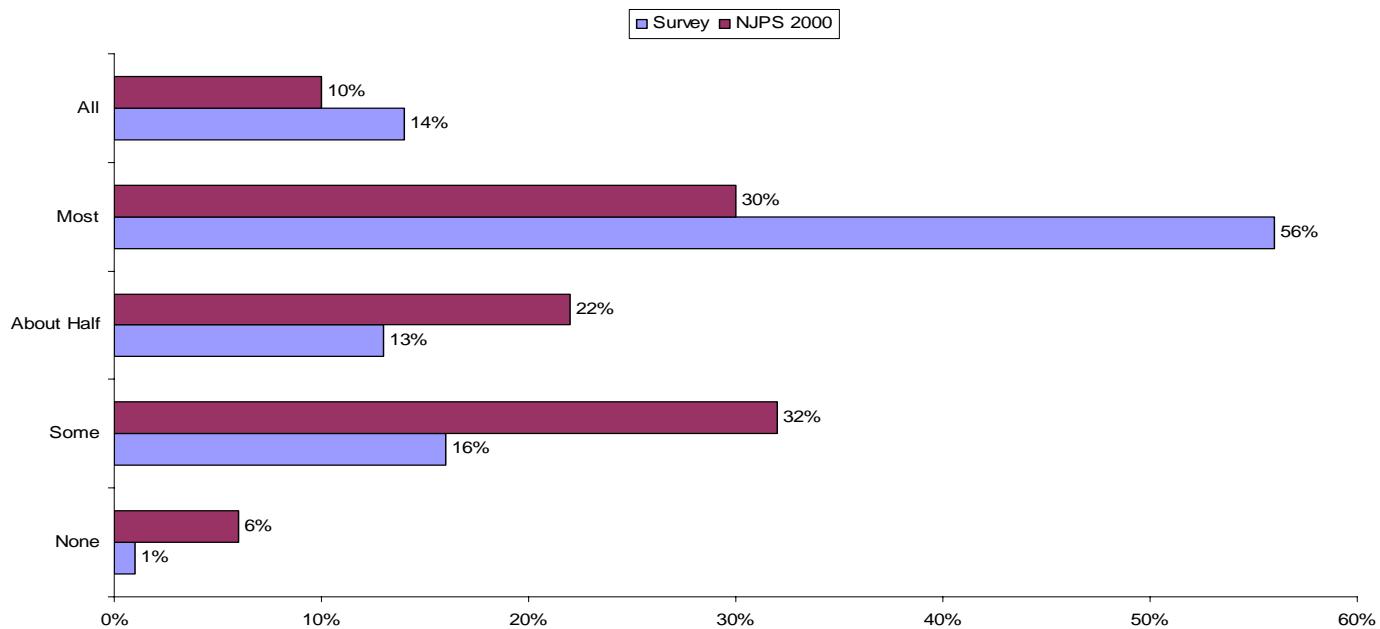
Being Jewish is very important to the alumni. Whether they are pursuing Jewish careers or not, the alumni have very strong Jewish identities (Chart 17). The NJPS 2000 study has shown that having Jewish friends is an important indicator of a person's Jewish identity. Seventy percent of the alumni answer that either all or most of their friends are Jewish (Chart 18). All this confirms that the CAJE Schusterman College Program not only recruited very committed Jews, but also that, afterwards, their Jewish identity remains very strong.

Chart 17 How important is being Jewish in your life?



N – 169

Chart 18 How many of your closest friends are Jewish?



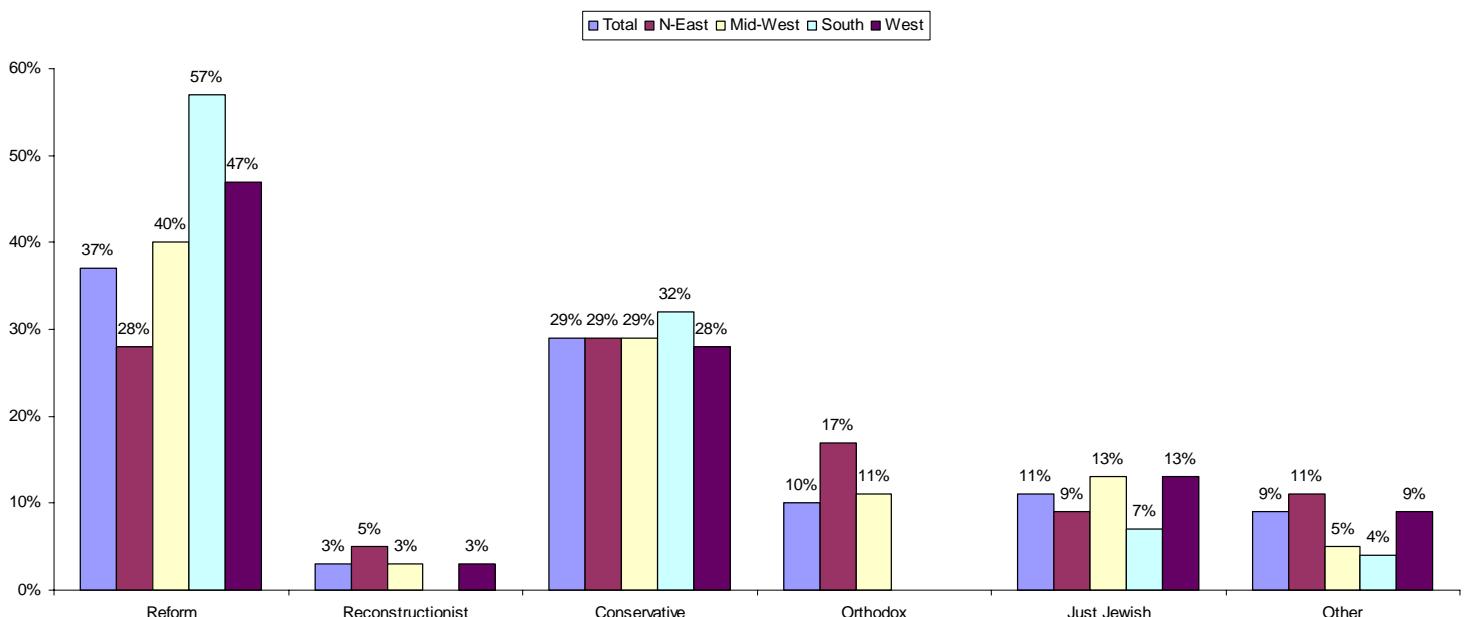
N – 170

By comparison, NJPS 2000 found that 50% of those who are Jewish (by the UJC's definition) stated that being Jewish is very important and 40% answer that most or all of their friends are Jewish. "Eight Up" (Keysar and Kosmin, 2004) found that their respondents' answers to the question of whether being Jewish was very important ranged from 69% in 1995 to 55% in 2003, while the percentage of those who stated that most of their friend are Jewish ranged from 36% in 1995 to 28%

in 2003. (Note that the category “all” was not an option in this study, so the percentage needs to be compared to our study’s categories “all” and “most combined” at 70%.) When we compare the current CAJE study of the alumni of the CAJE Schusterman College Program to NJPS 2000 and Keysar and Kosmin’s, the alumni are consistently more involved and identified Jewishly.

If most of the alumni were Orthodox, none of the findings about a strong Jewish identity would be surprising. Interestingly, the respondents closely resemble the Jewish community in terms of their identification with the religious streams of Judaism in North America. The largest number is Reform, with Conservative the second largest. Being a role model is an important component of the effectiveness of a Jewish educator, so that the alumni’s Jewish ideological identity fits well with the Jews he or she would be serving as an educator. The regional differences also follow the national pattern of Jews in the United States (Chart 19).

Chart 19 Which of the following best describes your Jewish ideological identification?

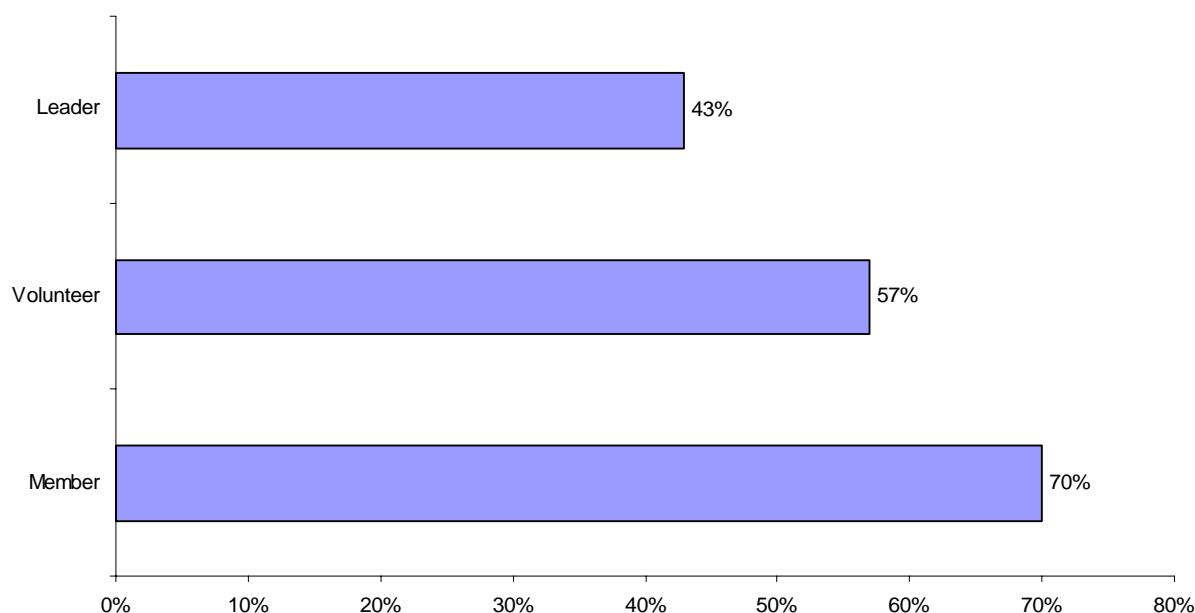


Total N – 169, N-east N – 64, Mid-west N - 38, South N - 28, West N - 32

For the CAJE Schusterman College Program to be considered a success it is not necessary for all alumni to be pursuing Jewish careers. It has been shown earlier in this paper that the experiences in the program had a positive impact. We know that those in the 25 – 40 year-old generation are less likely than any other Jewish adults to be involved as members, volunteers, and/or leaders of Jewish organizations. If the alumni don’t follow this trend it will be quite noteworthy, particularly if those who have not chosen to pursue Jewish careers are nevertheless very involved with Jewish communal

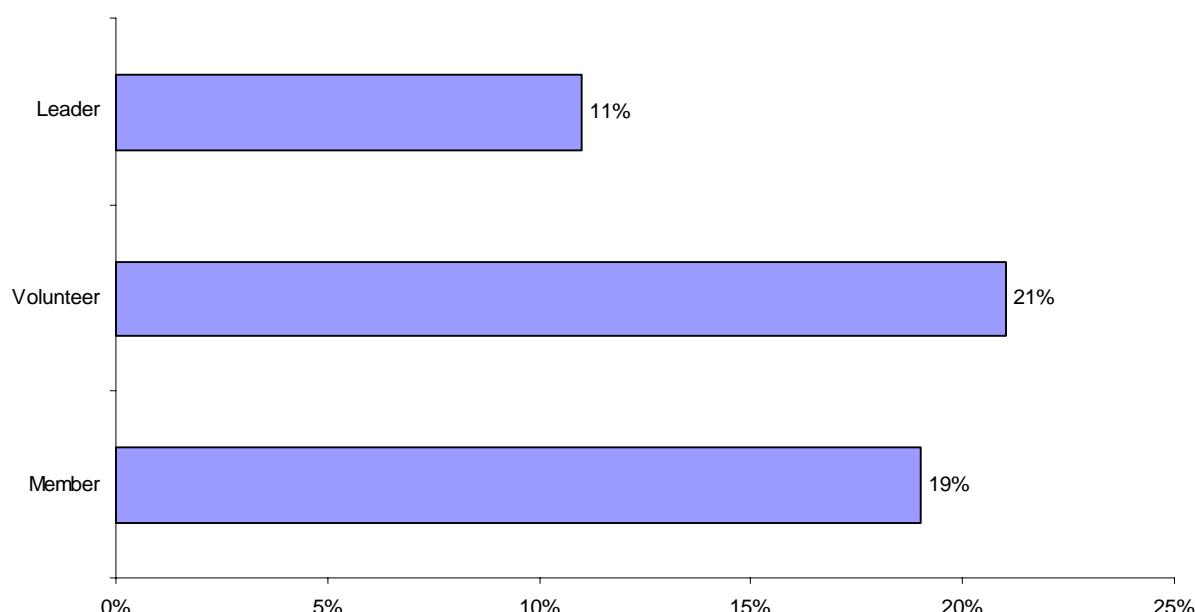
organizations. The NJPS 2000 found that only 53% of the Jewish population volunteered for a Jewish organization in the previous year. Charts 20 - 21 show the Jewish organizational involvement of the alumni over the past two years.

Chart 20 Please comment on your Jewish organizational involvement over the past two years - Synagogue affiliation



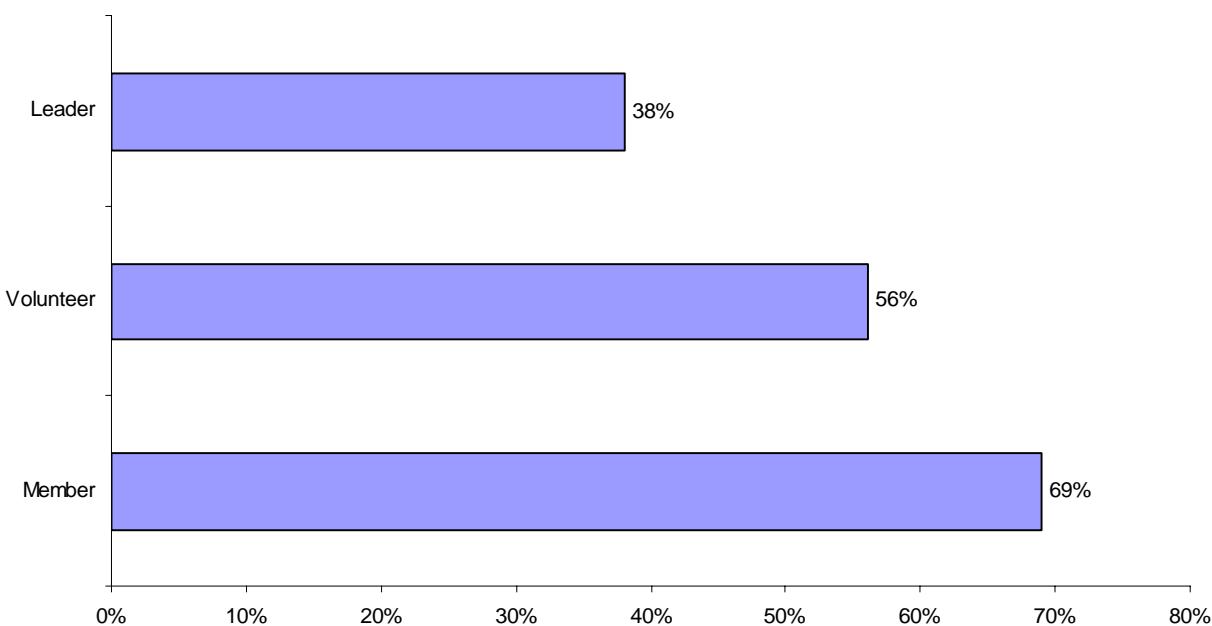
Member N – 161, Volunteer N- 157, Leader N – 158

Chart 21 Please comment on your Jewish organizational involvement over the past two years - Federation affiliation



Member N – 161, Volunteer N- 157, Leader N - 158

Chart 22 Please comment on your Jewish organizational involvement over the past two years – Affiliation with other Jewish Communal organization



Member N – 161, Volunteer N- 157, Leader N - 158

The NJPS study reported a 46% synagogue affiliation rate in the year 2000 compared to 70% in this study. In addition, data presented earlier in this report about “influentials” show that most of the respondents had a close relative (parent, sibling, aunt/uncle, grandparent, or cousin) involved in Jewish education or Jewish communal life as either a professional or lay leader.

Aside from the high rates of involvement in the organizational life of the Jewish community, there are some significant differences in the sub-populations. Women were more likely than men to be a member of and/or volunteer in synagogues. Alumni in the Mid-West shows a greater involvement in Jewish Federations (similar to the general trend in the Jewish community). And, finally, those pursuing careers are significantly more involved at many levels of Jewish organizational life. This does not mean that the 30% of the alumni who are not pursuing Jewish careers lack involvement in Jewish life. The survey asked for three different levels of involvement in three different settings – membership, volunteering, and leadership in synagogues, federation, and other Jewish organizations. Considering membership the lowest level of involvement, we combined membership in all three settings. While there is still a significant difference, the rate of affiliation is very high for those who are not in Jewish careers (Table 11).

Table 11 Membership in Jewish organizations during the past 2 years:

	%
Outside Careers	83
Jewish Careers	91

Outside career N – 51, Jewish career N - 115

When it comes to the next level of involvement – volunteering - there is no significant difference between those who chose Jewish careers and those who don't. Overall, 81% state that they have volunteered in Jewish organizations over the last two years.

Finally, when we consider the highest level of involvement – leadership - there is again a significant difference (Table 12). Still, nearly half of those who are not choosing Jewish careers indicate leadership in a Jewish organization during the last two years. This is obviously far higher than the general Jewish population. While there are differences between those pursuing Jewish careers and those who don't, both groups show a very high involvement with Jewish life.

Table 12 Leadership in Jewish organizations during the past 2 years:

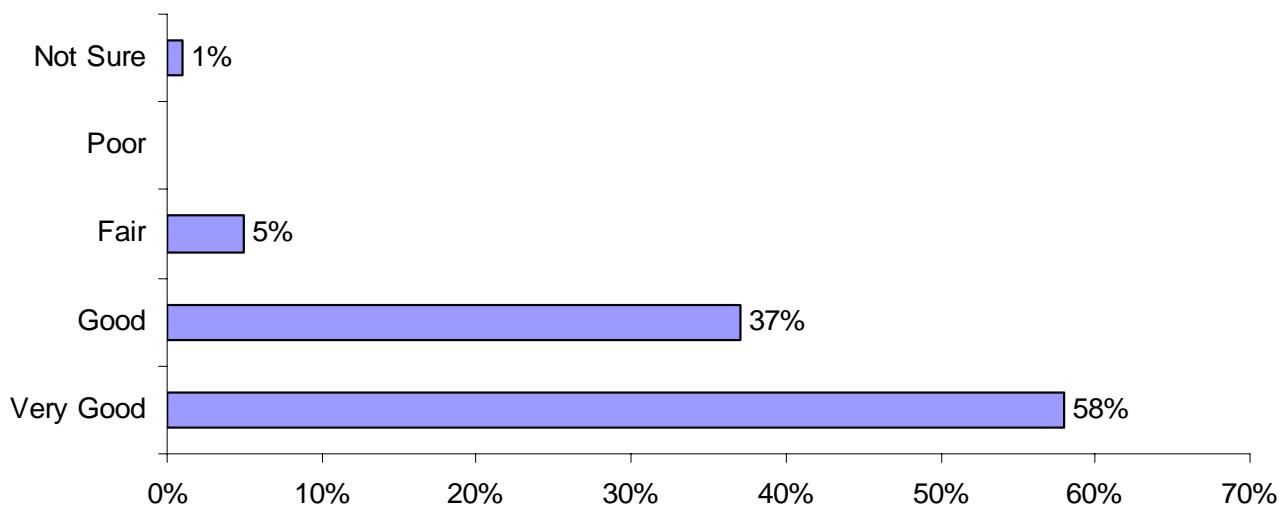
	%
Outside Careers	46
Jewish Careers	72

Outside career N – 49, Jewish career N - 115

ACCORDING TO THE ALUMNI, HOW SUCCESSFUL WAS THE PROGRAM?

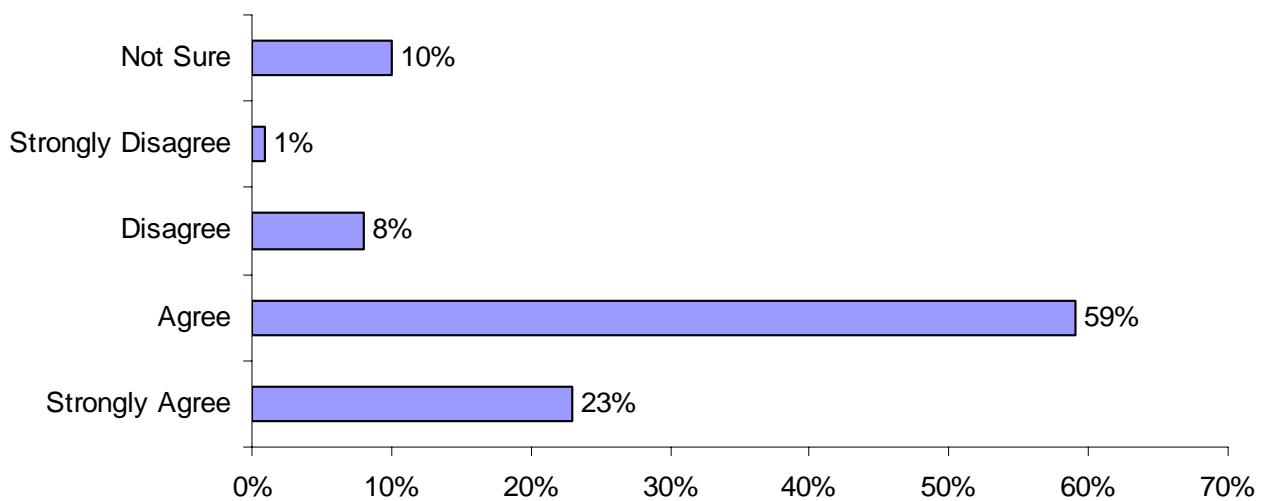
Goodman (2000) evaluated the program in depth and found a high success rate measuring the program against the stated goals. In this follow-up survey we were more interested in five different measures of how the alumni regard the program in retrospective, especially considering that, for some of the participants, it has been more than ten years since they were in the Program. We checked for any significant difference of opinion between the sub-populations such as gender, careers, geography and, most importantly, by cohort. We would not have been surprised to see a decline of importance of the Program experience as the years go on. Nevertheless, we found no significant differences. Charts 23 and 24 show the overall rating given now by the alumni to the CAJE Schusterman College Program and the degree they feel the Program strengthened their Jewish identity. Chart 23 shows a 94% overall rating as very good or good and chart 24 shows that 82% agreed or strongly agreed that the Program strengthened their commitment to Jewish life.

Chart 23 Overall, how would you rate the CAJE Schusterman College Program?



N - 171

Chart 24 The CAJE Schusterman College Program strengthened my commitment to Jewish life

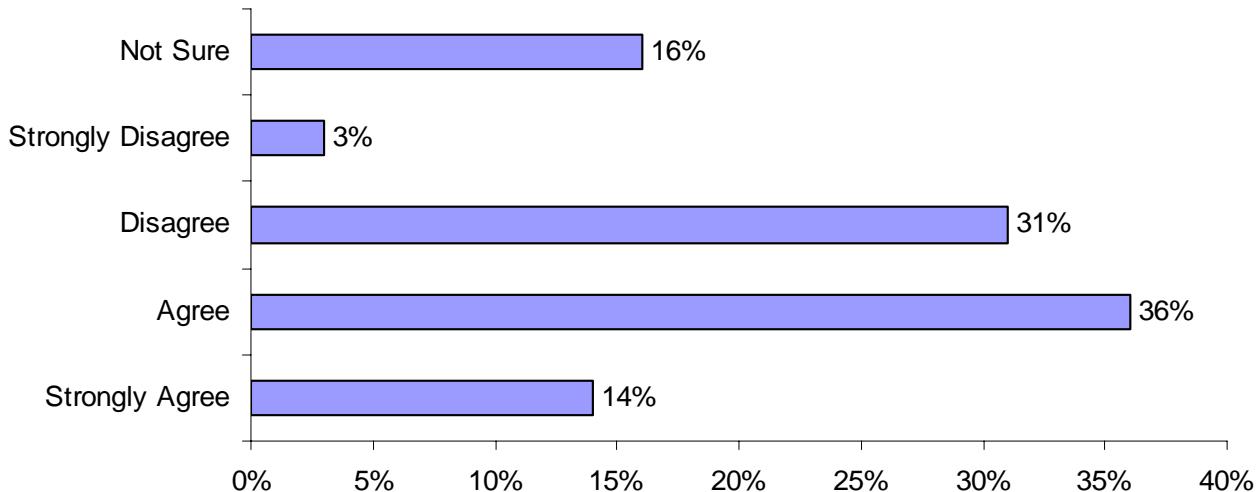


N - 171

The responses to the third and fourth measures of the attitudes towards the Program were predictably lower. Charts 25 and 26 indicate the degree to which the Program continues to influence the respondents' personal involvement in Jewish life and whether the Program was one of the most influential Jewish experiences in their lives. Considering that the Program involved only one week of intense involvement, and, at best, one year of occasional contact, the results shown below of 50% and

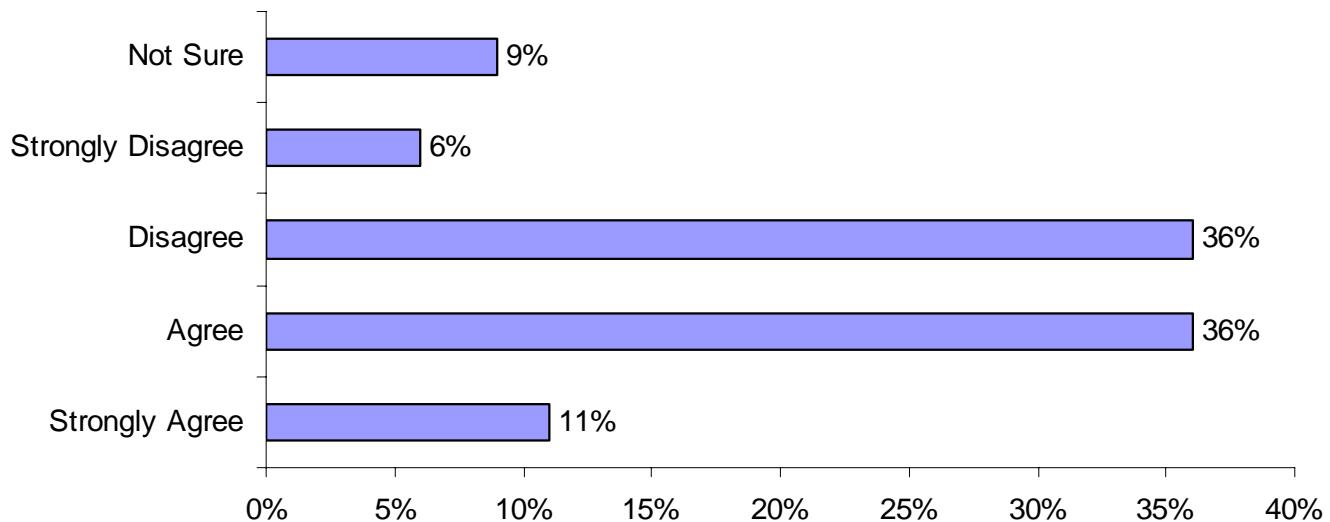
close to 50% being in agreement or strongly in agreement with the statements in these two tables again show the very high impact of the Program on the lives of the alumni.

Chart 25 The CAJE Schusterman College Program continues to influence my personal involvement in Jewish life



N - 169

Chart 26 Attending the CAJE program as a Schusterman Fellow was one of the most influential Jewish experiences of my life

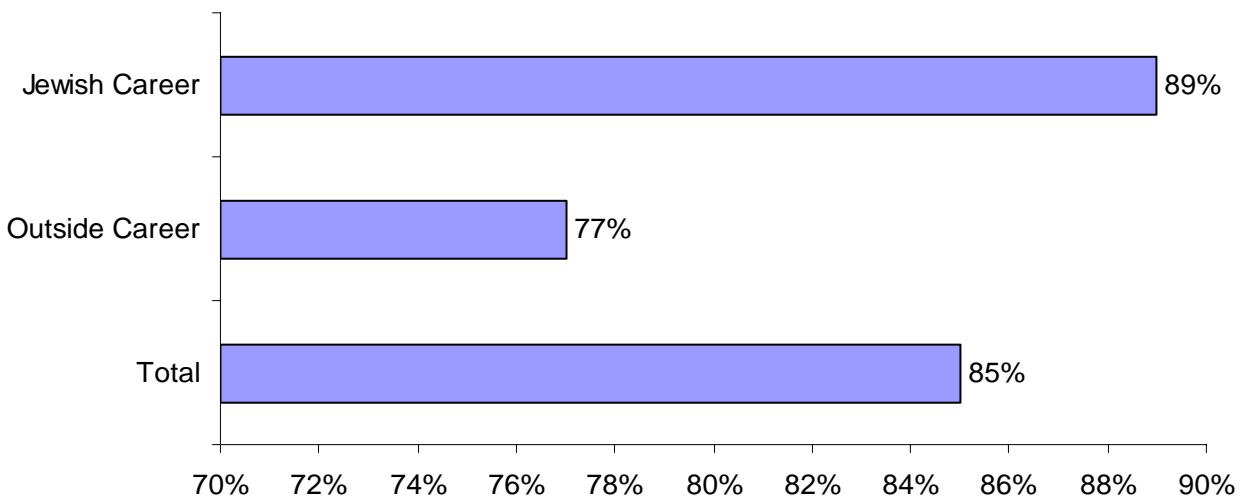


N - 169

The final chart of this section explores whether the alumni recommended the Program to others. Chart 27 shows that a very high rate did so, with a significantly higher rate for those pursuing Jewish careers. That is not surprising because in their work in the Jewish community they are more

likely to come into contact with younger Jews who have the potential to be recruited. This table also shows the importance of using alumni to recommend new participants for the Program. Because CAJE often lacked contact information for alumni, a side-product of this research is that it now can help with future recruitment for the Program.

Chart 27 Have you recommended the CAJE Schusterman College Program to any of your friends, acquaintances, or colleagues?



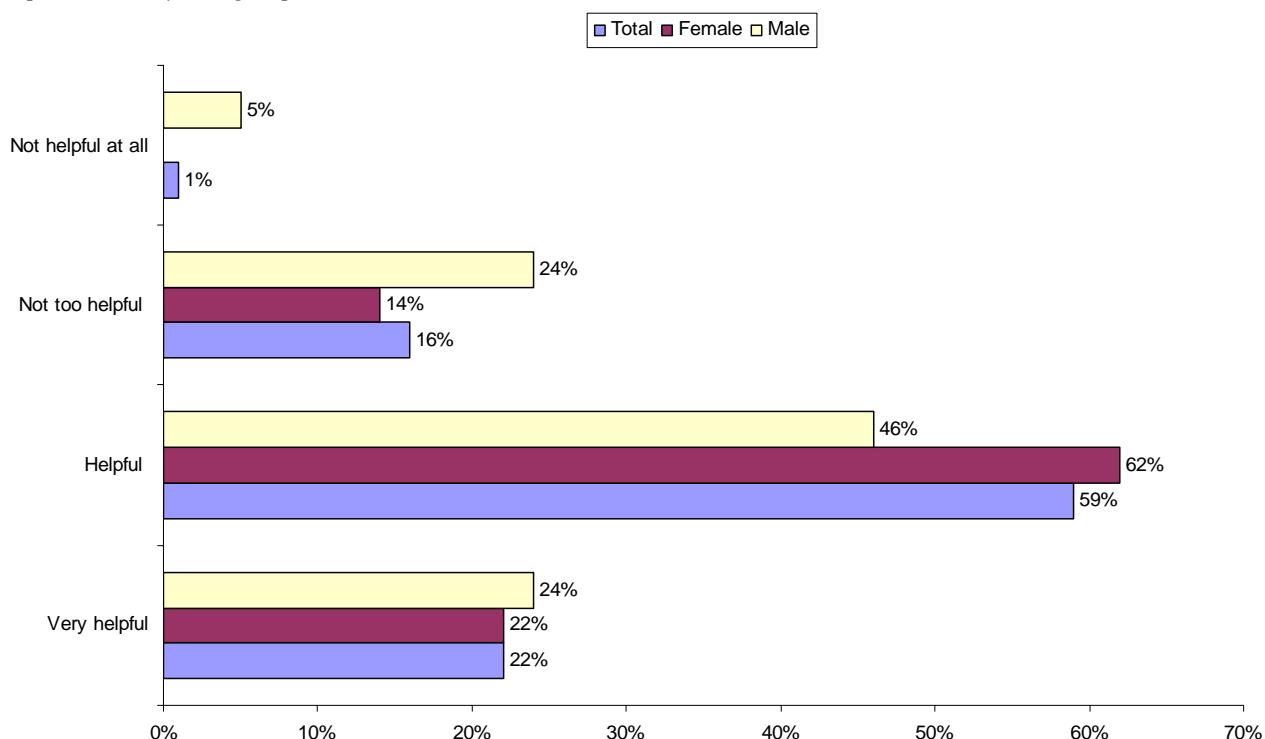
Total N – 170, Outside career N – 52, Jewish career N - 118

Post-Program Connection

A program does not end when the last session is taught. Universities certainly recognize the importance of alumni to their on-going vitality. Goodman (2000) concluded that the weakest part of the CAJE Schusterman College Program is what happens after the conference. While the seven-day experience was very potent, she found that the respondents wanted to stay connected to one another and identify with CAJE in a meaningful way. As a result CAJE initiated a mentoring program and continued a listserve. Because the major positive experience of the alumni took place as part of the annual CAJE Conference, many would love to come back and gradually become active in CAJE year-round. Ideally, CAJE, with the strength of being a Coalition and having affinity Networks, should be able to integrate the alumni into its organization. Regretfully, at that point in their lives, the alumni are often not in a position to afford attending a CAJE Conference at a cost of about \$1,000. In addition, while a few do stay involved in CAJE, they have few peers in the organization because most of the CAJE members are baby boomers. Since there is now a significant cohort of alumni, and many of them have pursued careers in Jewish education, it would be appropriate to find a way to make it

affordable for the alumni to rejoin CAJE and attend its Conferences. This would fit perfectly with CAJE's goal of improving recruitment to the field of Jewish education with a cohort of new Jewish educators. Nevertheless, the alumni stated overwhelmingly (82%) that their experience in the Program was helpful or very helpful to their (part-time) work in Jewish education during the two years following the Program (Chart 27). It is not clear why significantly more women than men feel this is true.

Chart 27 In the year or two following the CAJE Schusterman College Program, how well did the Program prepare you to function in an educational role such as a day school, early childhood school or congregational school teacher or aide, camp counselor, youth group advisor, tutor, etc.?

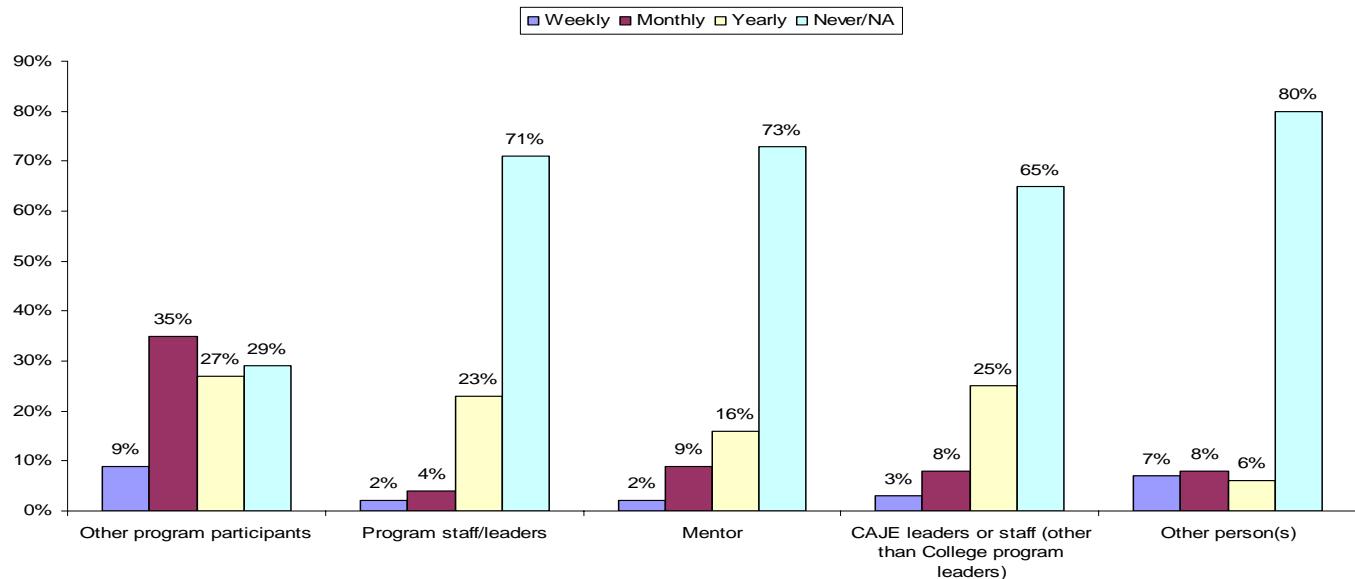


Total N – 168, Female N – 127, Male N - 41

Despite the limited time of the program, seven days, contact with their peers did continue beyond the conference. Forty-four percent said they stayed in touch with other participants either weekly or monthly in the first five years following their participation in the program. Only 29% reported never contacting other participants. Clearly, it is a positive sign that, of the most recent cohorts, 21% report they are in touch with their mentors on a monthly basis and 30% report contact on a yearly basis (Chart 29). While this is an improvement, clearly there is still a lot of room for growth. Currently, the mentors are not paid for their time. As we well know, volunteers may have the best of intentions, but it is far easier to get volunteers to be involved on a sporadic basis than on a regular schedule. Additionally, at this time there is no budget for paid staff who would contact the

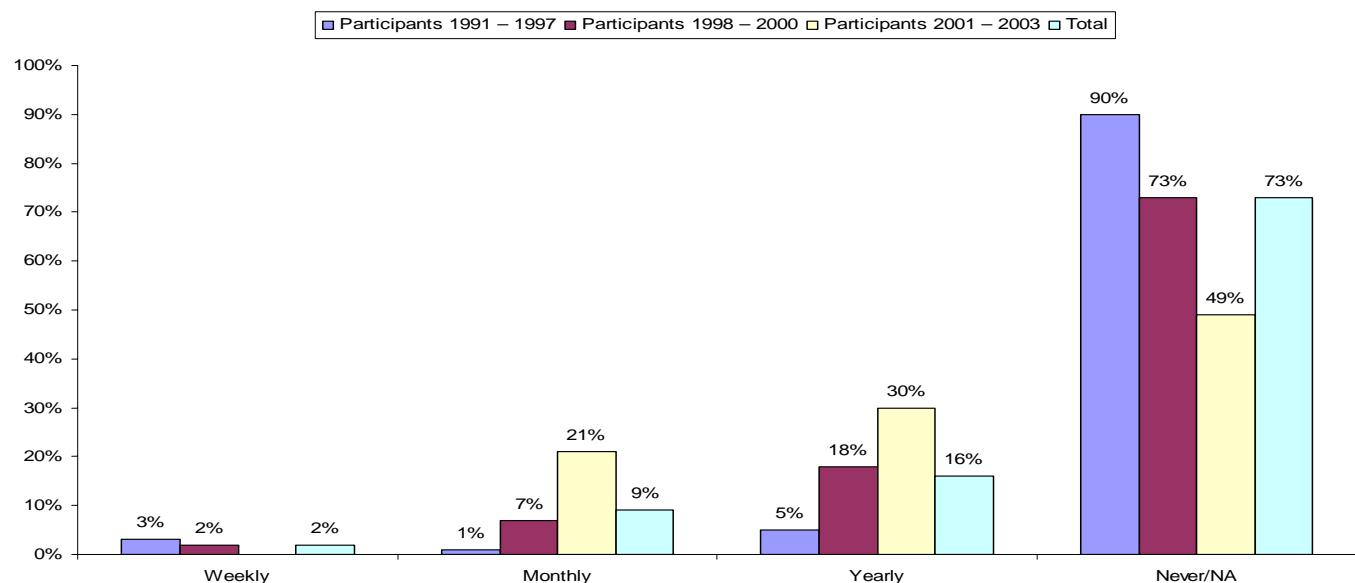
alumni regularly and facilitate contact through a listserve or a newsletter. Clearly, contact with CAJE volunteers and staff has been quite low. Seventy-one percent report never having had contacts with the program staff and 65% respond similarly for the CAJE volunteer leadership and paid staff (Chart 28). As mentioned before, facilitating regular contact and bringing the alumni back together would be a very worthwhile expansion of the CAJE Schusterman College Program.

Chart 28 During the first five years following your participation in the CAJE Schusterman College Program, how much contact did you have with the following



N – 171

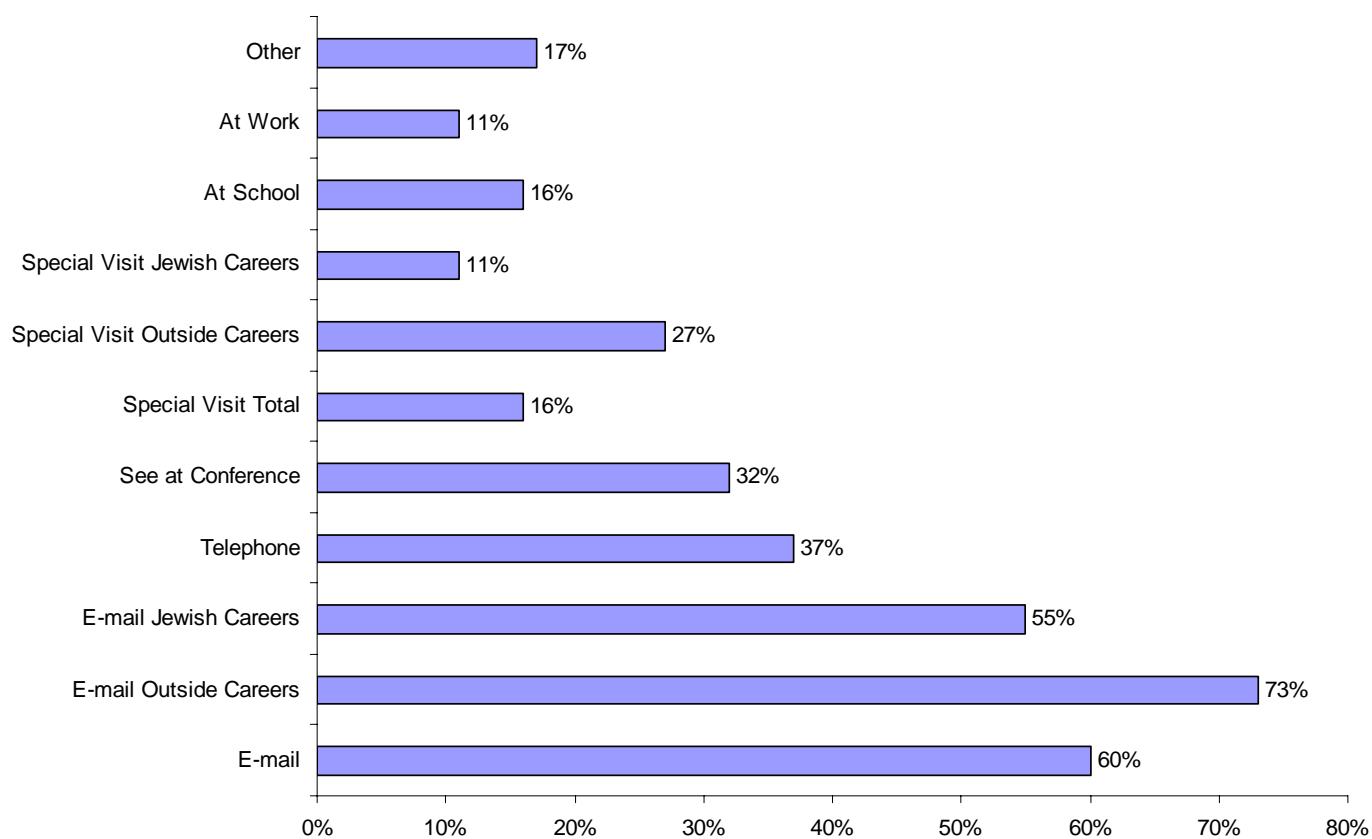
Chart 29 During the first five years following your participation in the CAJE Schusterman College Program, how much contact did you have with the following – Contact with mentors breakdown by year cohort



N – 171

The main ways that the alumni stayed in touch were through e-mail (60%), telephone (37%), conferences (32%), and the CAJE listserve for the College Program and university students (22%). This level of interaction among the participants suggests that a feeling, a desire for connection and community, can emerge from this CAJE College experience (Chart 30). The CAJE leadership could build upon this feeling. Significant differences for sub-populations include listserves and e-mail being used far more by more recent graduates. This is, of course, a reflection of the increase in use of the Internet. Harder to explain are the differences between those choosing Jewish careers and those who don't, where there is a significant difference in the use of e-mail and the occurrence of special visits. Anecdotally, a few participants mention meeting their future spouses during the Program.

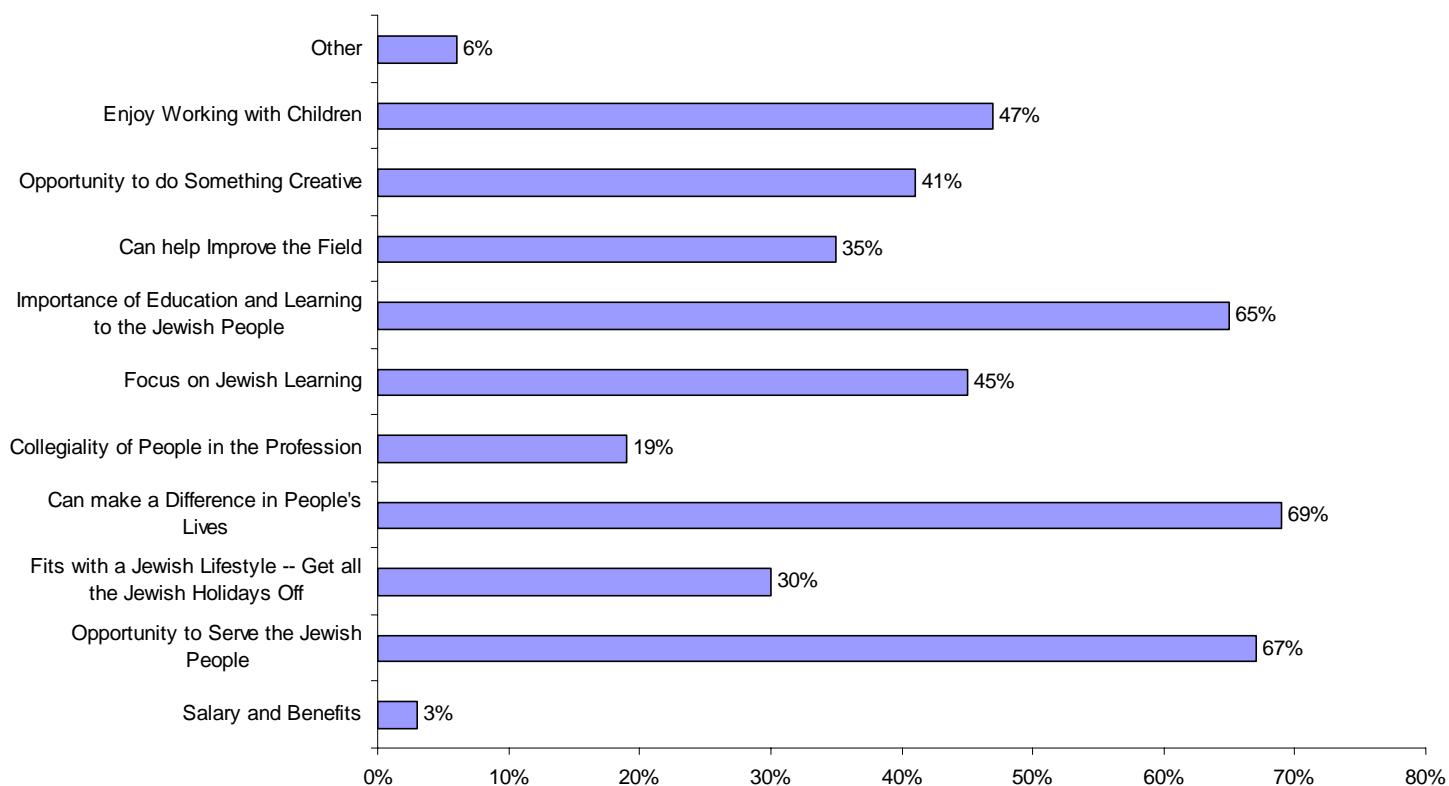
Chart 30 During the first five years following your participation in the CAJE Schusterman College Program, what were the ways you stayed in touch with the people you met through the Program?



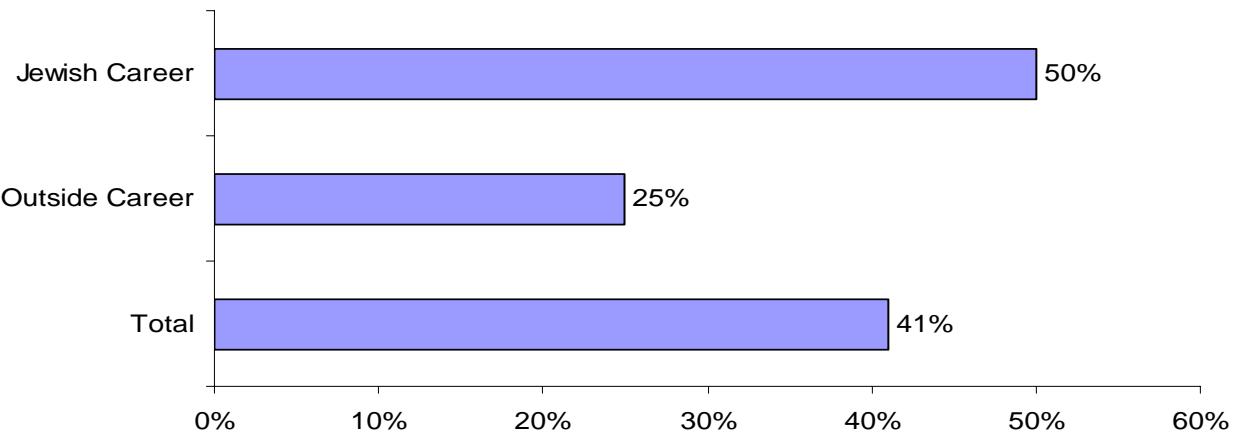
WHAT DO THEY FIND ATTRACTIVE ABOUT A CAREER IN JEWISH EDUCATION?

The respondents were asked to identify both what they found most attractive about the field of Jewish education and all the factors that they found unattractive. Intrinsic rewards, those with value that have little tangible benefit, such as serving the Jewish people, predominate in what people find attractive about the field. This factor is further substantiated by the respondents' views of the tangible reward of salary and benefits as greatly lacking (Chart 31). In three instances this is a significant difference between those who have chosen to pursue Jewish careers and those who didn't (Chart 32 - 34). In all three cases, those who are pursuing Jewish careers are more likely to list as main reasons for considering the field of Jewish education attractive the idea that Jewish education can make a difference in people's lives, the importance of education and learning to the Jewish people, and the opportunity to do something creative. The question is now one of cause-and-effect. If we can change the attitudes about these three factors, will more young people pursue careers in Jewish education, or, is the significant difference the result of people who have chosen to pursue Jewish careers?

Chart 31 *What are the main reasons that Jewish education is an attractive field?*

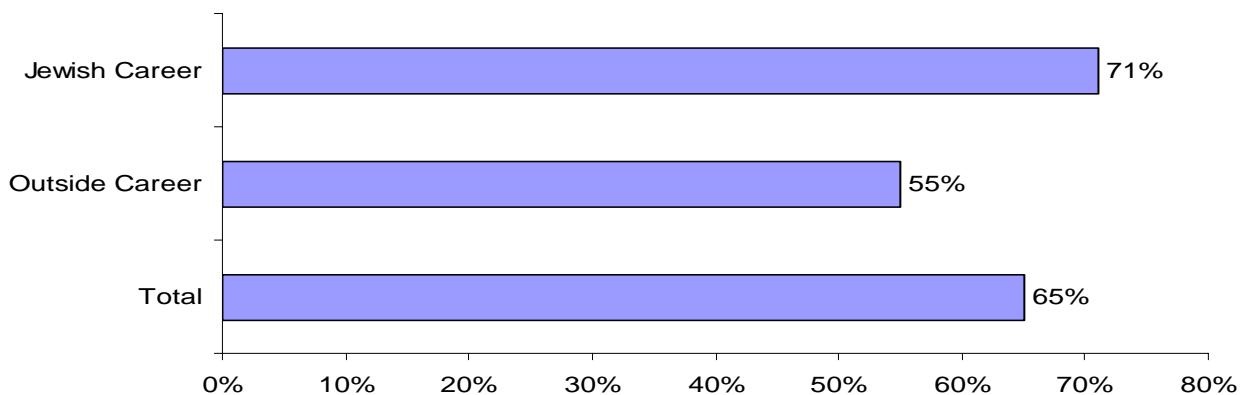


*Chart 31 What are the **main** reasons that Jewish education is an attractive field? - Opportunity to do Something Creative*



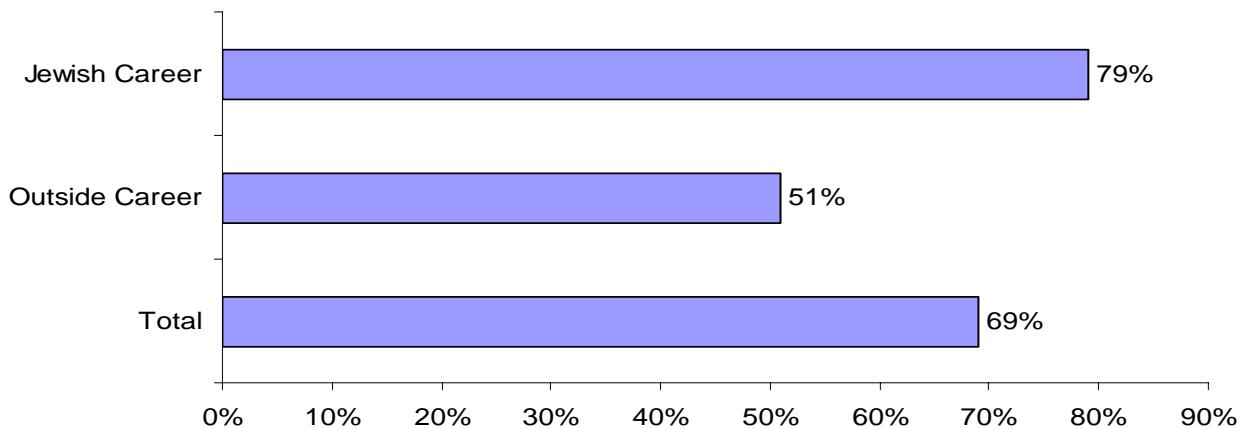
N – 171

*Chart 32 What are the **main** reasons that Jewish education is an attractive field? - Importance of Education and Learning to the Jewish People*



N – 171

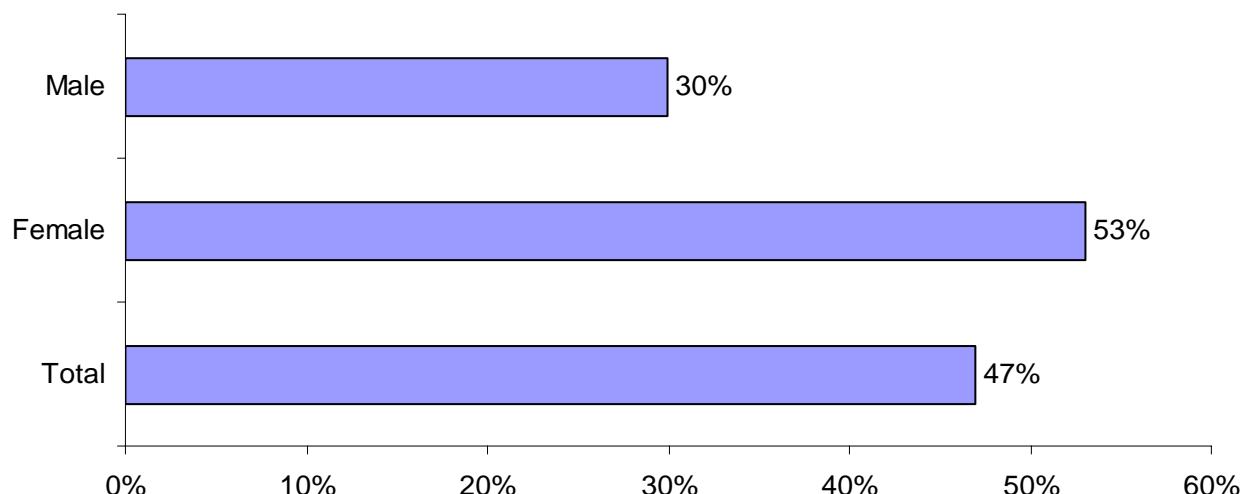
*Chart 33 What are the **main** reasons that Jewish education is an attractive field? - Can make a Difference in People's Lives*



N – 171

The other interesting significant difference is in the attitudes of women versus men in terms of their enjoying working with children. Women are more likely to list this reason (Chart 35). Gender differences are important to explore because the field of Jewish education is increasingly becoming predominantly female. The study on the CIJE data exploring gender differences among teachers in Jewish schools (Robinson et. al., 1998) concludes that women enter the field because they like the role of nurturers, while men are more focused on the importance of teaching about Judaism and loving Judaism. Alex Pomson's research indicates that a major reason people enter the field and stay in the field of Jewish education is that it provides the educators the opportunity to explore their own Jewish identity and keep developing it. The CAJE survey profiling Jewish educators asked this question somewhat differently and therefore doesn't lend itself to a good comparison. Over the next year CAJE is planning to further explore this issue by surveying a random sample of those working in the field of formal Jewish education.

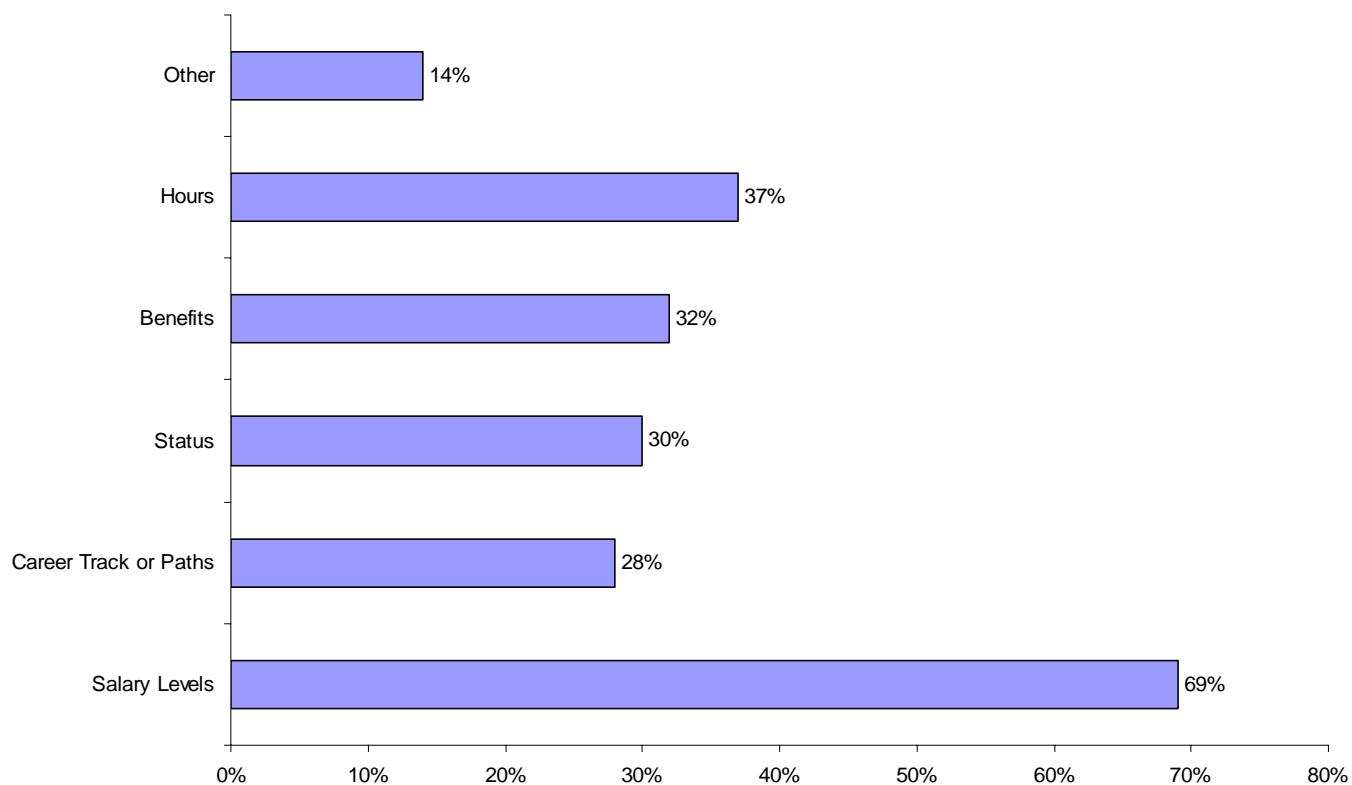
*Chart 35 What are the **main** reasons that Jewish education is an attractive field? - Enjoy Working with Children*



N – 171

What the respondents found attractive about the field can be used in publicity for recruiting others as it shows what people find appealing about a career in Jewish education. The respondents were asked to check all the reasons that Jewish education is not an attractive field. The rhetoric is clearly that the field suffers in terms of salaries. All the items -- benefits, career path, status, and hours -- are issues that arise as problematic to some degree (Chart 36).

Chart 36 For what reasons is Jewish education **NOT** an attractive field?

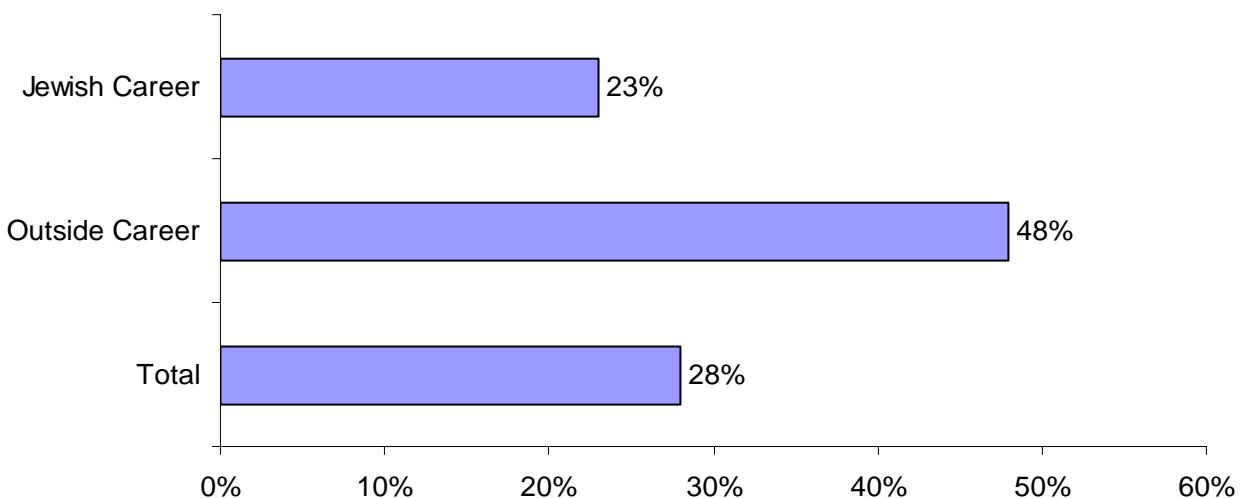


N – 171

Salary levels are an issue both for those choosing to enter the field and those not choosing to do so. While one will not make “a fortune” quickly, the possibility of being more than “comfortable financially” exists. People can earn considerable salaries that put them in the highest tax brackets. The current shortage of congregational education directors and day school heads of school has increased salary levels for many of these positions. Even though these may not be all of the positions or career tracks that people want to pursue, the common parlance needs to change. But, even so, not every Jewish educator should become an administrator. There is a strong need to provide a decent living for all Jewish educators. This is true from a moral point, because of Jewish tradition, and even for economic reasons, but it is beyond this study to review this area in depth. What deserves further study is that those who are pursuing Jewish careers and those who were in the CAJE College Program at its beginnings are significantly more positive about Jewish education as a career (Chart 37). If this is true for young Jews beyond these alumni, it can partly explain why they are not considering careers in Jewish education. Status is most troubling to those in the North-East and those fairly recently out of the Program. Since most Jews live in the North-East and since those who should consider entering the field are only a few years out of college, these responses are troubling. Again,

there is a real need for further research on larger numbers of Jewish educators to determine whether these trends are true beyond this particular population. In addition, policy makers and planners should be made aware of the concerns that people have about what the field does and does not offer.

Chart 37 For what reasons is Jewish education NOT an attractive field? - Career Track or Paths



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