



Development of Field Test Version of a Teen Survey for the Community-Based Teen Jewish Learning and Engagement Initiatives

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American Institutes for Research

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Introduction

The Jim Joseph Foundation and a coalition of national and local funding partners are coinvesting in community-based Jewish teen education and engagement initiatives in ten of the largest Jewish communities in the United States. Each community is developing an implementation model that addresses the unique needs and priorities of its constituencies. Therefore, community-based initiatives will vary in their targeted learning and engagement outcomes. Nevertheless, there is value in conducting a cross-community evaluation to document, learn from, and report on the collective achievements of the ten communities. For this purpose, it is essential to develop broadly applicable measures of changes in the behavior, relationships, activities, or attitudes of the teens that participate in the programs under the initiatives. These outcomes can be logically linked to a program's activities, although they are not necessarily directly caused by them. These outcomes may include:

- Empower Jewish teens to develop a sense of what being Jewish means to them, why it is important to them, and its relevance to their everyday lives.
- Increase Jewish teens' skills and involvement in personal and Jewish communal life, such as Shabbat, Jewish holidays, life-cycle events, Israel and cultural activities, volunteer service, and ongoing learning and discussion of Jewish topics.
- Deepen Jewish teens' connections to their Jewish peers, Jewish adult role models, the Jewish community, and Israel.
- Increase Jewish teens' interests in continuing to learn, explore, and be involved with Jewish life during their college years and beyond.

To identify and define the outcomes of interest, The Jewish Education Project (TJEP) has taken the lead on the development of a set of shared outcomes and indicators for measuring teens' Jewish learning and growth. The dimensions and outcomes proposed by TJEP are presented in Exhibit 1. TJEP developed the detailed outcomes based on a comprehensive process that included expert interviews, focus groups, and a literature review. TJEP developed the condensed outcomes in Exhibit 1 to enable the design of a self-report measure that encompasses all of the dimensions. Together, these outcomes address four main questions that are closely associated with the adolescent development and Jewish growth:

1. Who am I?
 - How do individuals better understand who they are and how they are developing in the world as a result of participating in specific Jewish experiences?
 - What wisdom do individuals need to acquire to participate more fully in different aspects of their lives?

2. With whom and what am I connected?
 - How do individuals understand their lives in relation to the life cycle and calendars of the communities in which they live?
 - In what ways do individuals feel more connected to other individuals (including family, friends, educators) as a result of participating in specific Jewish experiences?
 - In what ways do individuals feel a stronger sense of connection to the Jewish community, to God, and to Israel as a result of participating in specific Jewish experiences?
3. To whom and for what am I responsible in this world?
 - In what ways do individuals feel responsible for their communities and society as a result of the Jewish experiences in which they participate?
4. How can I bring about change in this world?
 - In what ways are individuals inspired and empowered to bring about positive change in the world as a result of participating in specific Jewish experiences?

Exhibit 1. The Jewish Education Project Framework of Teen Jewish Learning and Engagement

Core Questions	8 Dimensions	Detailed Outcomes	Condensed Outcomes
Who am I?	Adam L’Atzmo— The Self Dimension	<p>Jewish teens develop a strong <i>sense of self</i> and <i>self-worth</i>.</p> <p>Jewish teens develop <i>healthy bodies and minds</i>.</p> <p>Jewish teens develop positive ethics and <i>values</i>.</p> <p>Jewish teens engage in life-relevant and challenging <i>learning</i>.</p> <p>Jewish teens develop and enhance their <i>skills and talents</i> that help them succeed in life.</p> <p>Jewish teens develop a positive <i>emotional connection</i> with their Jewishness.</p>	<ol style="list-style-type: none"> 1. Jewish teens have a stronger sense of self. 2. Jewish teens feel a sense of pride about being Jewish.

Core Questions	8 Dimensions	Detailed Outcomes	Condensed Outcomes
	Adam L’Hochmato—The Knowledge Dimension	<p>Jewish teens apply <i>Jewish wisdom that informs their lives</i>.</p> <p>Jewish teens are able to articulate an <i>ethical responsibility based in Jewish wisdom</i>.</p> <p>Jewish teens appreciate and access a <i>broader wisdom that empowers them to make informed choices</i> in their lives.</p> <p>Jewish teens obtain <i>knowledge that empowers them to participate</i> in various Jewish communities.</p>	<p>3. Jewish teens have experienced learning that has been both challenging and valuable.</p> <p>4. Jewish teens have learned things that enable them to be more active participants in various Jewish communities</p>
With whom and what am I connected?	Adam L’Zmano—The Time Dimension	<p>Jewish teens develop an understanding and appreciation of the <i>Jewish life cycle</i>.</p> <p>Jewish teens appreciate and integrate the <i>Jewish calendar</i> into their life.</p> <p>Jewish teens spend their time according to healthy and considerate choices they have made.</p>	<p>5. Jewish teens learn about and positively experience Jewish holidays and Shabbat.</p>
	Adam L’Chavero—The Human Connected Dimension	<p>Jewish teens develop positive and strong <i>friendships</i>.</p> <p>Jewish teens develop strong and healthy relationships with their <i>families</i>.</p> <p>Jewish teens develop significant <i>relationships with mentors, role models, and educators</i>.</p> <p>Jewish teens develop and enact a <i>moral obligation</i> to their fellow human beings.</p>	<p>6. Jewish teens establish strong friendships.</p> <p>7. Jewish teens develop strong and healthy relationships with their families.</p> <p>8. Jewish teens develop significant relationships with mentors, role models, and educators.</p> <p>9. Jewish teens are able to express their values and ethics in relation to Jewish principles and wisdom.</p>
	Adam L’Makomo—The Spiritual Dimension	<p>Jewish teens develop the skills that allow their <i>spiritual selves to flourish</i>.</p> <p>Jewish teens develop a language to <i>grapple with and express their personal and spiritual journeys</i>.</p>	<p>10. Jewish teens develop the capacity (skills and language) that allows them to grapple with and express their spiritual journeys.</p>

Core Questions	8 Dimensions	Detailed Outcomes	Condensed Outcomes
To whom and for what am I responsible in this world?	Adam L’Kehilloto—The Communal Dimension	Jewish teens understand the <i>power and potential of being a part of a community</i> . Jewish teens feel connected to their various <i>communities</i> . Jewish teens are empowered to <i>make a difference in the civil societies</i> in which they live.	11. Jewish teens feel connected to their various <i>communities</i> .
	Adam L’Amo—The Jewish People Dimension	Jewish teens actively engage in <i>meaningful and life-relevant Jewish learning</i> that enhances their connection to Jewish heritage and people. Jewish teens <i>learn and appreciate rituals</i> that allow them to participate in various aspects of Jewish religious, spiritual, and communal life. Jewish teens develop a strong sense of <i>connectedness to their fellow Jews</i> . Jewish teens develop the <i>desire and commitment to be a part of the Jewish people</i> in the future. Jewish teens develop their relationship to the <i>land, people, and State of Israel</i> .	12. Jewish teens develop the desire and commitment to be part of the Jewish people now and in the future. 13. Jewish teens develop a positive relationship to the land, people and State of Israel.
How can I bring about change in this world?	Adam L’Olam—The Global Dimension	Jewish teens strive to make their <i>communities, environments, and the world better places</i> . Jewish teens are empowered to bring about <i>positive change in the world</i> . Jewish teens are able to <i>articulate Jewish precepts</i> in their desire to make the world a better place.	14. Jewish teens are inspired and empowered to make a positive difference in the various communities and world in which they live.

By using the framework depicted in Exhibit 1 (or the survey derived from it), a community does not necessarily need to be aiming to produce *direct* effects on all of these outcomes. The programs may have more concrete, near-term factors they want to influence, such as completing a visit to Israel or making connections to Jewish peers at a camp. They may also have implementation factors they want to measure, so that they can use those data to make program improvements. The goal of this measure is not to meet all local evaluation needs, but rather to serve as a common metric to determine whether the programs are making progress toward these highest, shared goals of Jewish Teen Educational experiences.

Having a common measure in place across all of the communities will also facilitate the synthesis of findings so that lessons may be learned and shared throughout the initiative.

Specifically, using the same outcome framework across sites will allow all of us to learn whether outcomes are reliably associated with certain types of practices.

In this report, we summarize the development of a field-testing or pilot version of a teen survey. We have conducted a systematic and comprehensive review of the literature to support the development of survey items for each of the condensed outcomes listed in Exhibit 1. As part of the survey development process, we reviewed transcripts of focus groups conducted by TJEP and conducted a qualitative analysis of these transcripts (Woocher, 2015). In addition, we have built on the expert advice of reviewers who participated in one or more of the three rounds of review of draft survey items. We would like to acknowledge our reviewers who have contributed to the development of this survey: David Bryfman, Justin Rosen Smolen, Jamie Betesh, Jonathan Woocher, Alex Pomson, Steven Cohen, Ellen Irie, Sheila Wilcox, Shira Rosenblatt, Lisa Farber Miller, Josh Miller, Sandy Edwards, and Stacie Cherner. The intention of the field testing process is to engage experts and stakeholders in additional iterative review of the survey items using a data-driven approach that builds on initial piloting in three communities: Denver, Boston, and New York.

The teen survey development process aims also to identify teens' background characteristics that can meaningfully describe the diversity of program participants. These characteristics can be used later in the statistical analysis to draw comparisons among respondents—for example to compare the responses of teens with different levels of prior Jewish education and engagement at different ages and in different geographical locations.

In the following pages, we summarize the literature supporting the development of the teen survey items. In addition, this document includes five appendices:

- Appendix A: The order and scale format for the TJLES items
- Appendix B: The TJLES items by sub-scale
- Appendix C: Methodological considerations used in the development of the TJLES
- Appendix D: TJLES scoring guide
- Appendix E: Survey questions to measure demographic and background characteristics

The Teen Jewish Learning and Engagement Scale (TJLES)

In this document, we describe the development of a new instrument—the Teen Jewish Learning and Engagement Scale (TJLES). This 28-item scale aims to assess middle- and high-school students’ attitudes towards Jewish engagement and life and relationships with friends, parents, and the larger community. The TJLES has three sub-scales: Self Development (10 items), Social Development (10 items), and Sense of Connectedness (8 items). This document describes the conceptual framework supporting these items and provides scoring and administration guidance.

The TJLES aims to provide standard research items that measure key aspects of social, emotional, ethical, and spiritual youth development. This scale was designed for use in a variety of settings such as after-school clubs, youth groups, teen fellowships, service learning, and spring break and summer programs. This scale was designed to be administered with diverse teen populations that vary in their geographical location, socio-economic, cultural and ethnic background, and characteristics of their Jewish community as well as history of Jewish education and participation.

Researchers and program providers can use TJLES data for multiple purposes including:

- (a) Identifying profiles of behavior and attitudes of middle- and high-school Jewish teens.
- (b) Investigating the relationship between these profiles and teens’ demographic characteristics as well as history of Jewish learning and engagement.
- (c) Investigating the association between teens’ behavior and attitudes and the programs in which they tend to enroll.
- (d) Explaining individual differences in program impact and program satisfaction.

Capturing Changes in Attitudes and Behavior Over Time

The items of the TJLES refer to attitudes and behaviors that may change over time as a result of teens’ experiences and knowledge growth. Typically, after-school and summer day-camp programs that target social and emotional skills show modest effects after the first year of participation (Kidron & Lindsay, 2014). Therefore, we recommend that follow-up administrations of the TJLES be spaced at least one year apart, except for immersive overnight summer experiences, which may show dramatic effects after a shorter period of time.

TJLES Items and Literature Review

TJLES includes 28 items (two items per outcome for a total of 14 affective, cognitive, and behavioral outcomes). The following sections, which are organized by outcomes, provide definitions and supporting literature for the constructs measured by TJLES items. The numbering of the TJLES items (as presented in Appendix A) is shown in parentheses near each item.

1. Jewish teens have a stronger sense of self.

Developmental Dimension	Measured by
Adam L'Atzmo—The Self Dimension	How I spend my time after school and during school breaks leaves me with a sense of accomplishment. (Item 4) Participating in Jewish activities makes me feel good about myself. (Item 3)

An important indicator of positive youth development is a positive self-image and sense of satisfied personal needs.¹ This goal is accomplished when teens feel self-confident, accomplished, and happy.

In her review of research on teen development and Jewish life, Woocher (2015, p. 5) noted that, “Increasing feelings of competence and confidence provides teens with the inner foundation of a strong and healthy sense of self so that they can in turn engage productively with their peers, community and the larger world.” Eccles and colleagues have noted that summer and after-school programs are a special opportunity for teens’ self-assessment outside the more restricted expectations of school and family settings (Eccles, Barber, Stone, & Hunt, 2003; Fredricks & Eccles, 2005). For example, within this context they can develop a sense of agency and a sense of one’s ability to meet challenges. Programs contribute to the development of teens’ psychological well-being when they provide rich, interesting content and growth opportunities. Positive effects on this outcome may also indicate interest which can lead to long-term engagement. When individuals engage in activities out of compliance rather than personal choice, feelings of competence and happiness are less likely to happen (Lenton, Bruder, Slabu, & Sedikides, 2013). Therefore, we predict that teens that score high on these survey items are also likely to return to the same or other programs in subsequent years.

¹ We avoid using the term “sense of self”. The distinction between strong versus weak sense of self has been discussed mostly in relation to mental health problems (American Psychiatric Association, 1994). Therefore, the CCE team did not attempt to identify or develop survey items that correspond with this construct, as currently phrased. For example, Ickes and Flury’s Sense of Self Scale has been developed based on the clinical literature: (1) the lack of understanding of oneself (e.g., “It’s hard for me to figure out my own personality, interests, and opinions”; Briere & Runtz, 2002; Gunderson, 1984); (2) the sudden shifts in feelings, opinions, and values (e.g., “I wish I were more consistent in my feelings”; DSM-IV, American Psychiatric Association, 1994; Kreisman & Strauss, 1989); (3) the tendency to confuse one’s feelings, thoughts, and perspectives with those of others (e.g., “I need other people to help me understand what I think or feel”; Kreisman & Strauss, 1989); and (4) the feeling that one’s very existence is tenuous (e.g., “I often think how fragile my existence is”; DSM-IV, American Psychiatric Association, 1994).

2. Jewish teens feel a sense of pride about being Jewish.

Developmental Dimension	Measured by
Adam L'Atzmo—The Self Dimension	I feel a strong connection to my Jewish heritage. ² (Item 1) Jewish programs are among my most favorite activities. (Item 7)

Motivation, the psychological force that enables action, is fundamentally important to Jewish engagement and lifelong learning. Motivation can arise for a variety of reasons including goal pursuit and internal benefits (e.g., enjoyment, boost to self-image) (Touré-Tillery & Fishbach, 2014). Multiple outcomes represented by TJLES examine reasons for teens' motivation to engage in Jewish activities and expand their Jewish knowledge. This outcome focuses on one reason—Jewish pride.

Pew data suggest that very few Jews (about 6 percent) would disagree with the statement “I am proud to be Jewish” (Pew Research Center, 2013). Prell (2000) distinguished between being Jewish as a matter of behavior and a matter of emotion. Individuals, for whom being Jewish is a matter of emotion, tend to concentrate less on behavior, action, and education to inform and enrich their lives. Similarly, Woocher (2015) suggested that teens compartmentalize their Jewish engagement rather than let it become a salient part of their everyday lives. This is exemplified by a disconnect between the affective dimension of being Jewish (e.g., proud to be Jewish) and how teens describe themselves or their preferred activities. Focus groups by TJEP suggested that teens sometimes express themselves differently to different audiences (e.g., Jewish and non-Jewish peers).

We avoided using language that suggests “centrality” to the way teens describe themselves (e.g., “Being Jewish is central to the way I identify myself”). Virtually every American teen has multiple “identities” or ways to see oneself (e.g., Jewish identity, American identity, cultural identity, ethnic identity, and identity defined by interests and club memberships)—none of which is more central than the other, although all are important parts of the sense of self (Altman, Inman, Fine, Ritter, & Howard, 2010).

² This item was adapted from Hillel International survey (Rosov Consulting, 2015).

3. Jewish teens have experienced learning that has been both challenging and valuable

Developmental Dimension	Measured by
Adam L’Hochmato—The Knowledge Dimension	<p>The things that I’ve learned about Jewish life make me want to learn much more. (Item 14)</p> <p>My participation in Jewish activities has helped me develop skills that I can use in my life. (Item 2)</p>

This outcome focuses on expanding teens’ horizons by measuring the extent to which Jewish life and Jewish activities are associated with learning something new or exploring concepts from a new standpoint. Providing interesting and challenging learning opportunities is an important aspect of both academic and social programs (Osher & Kendziora, 2010).

Woocher (2012) postulated that in the past individuals based their sense of meaning, connection, and efficacy on being Jewish, but today their well-being and personal aspirations are derived primarily from other sources. Therefore, Woocher concluded that Jewish educators should strive to teach “how to make our Jewishness something of value, something that Jews will not only acknowledge (which the vast majority do), but actively embrace as one among their many salient identities, perhaps even as the core ‘operating system’ for their lives as they proceed to open the multiple ‘windows’ that fill the screen of their daily living.” (Woocher 2012, p.190).

Understanding the value of Jewish knowledge is key to lifelong Jewish learning. In her analysis of TJEP focus groups, Woocher noted: “Even those who were proud of having studied Jewish text and prayer for their B’nai Mitzvah framed this about being proud of their accomplishment rather than finding enduring value in what they learned” (2015, p. 8).

TJEP focus groups (Woocher, 2015) and research findings (Sales, 2011) suggest that although Jewish teens do not object to being part of Jewish activities, they do not necessarily see these activities as what they would prefer to do in their free time. Additionally, transcripts of TJEP focus groups indicated most teens felt they were already managing an increasing number of demands and responsibilities. This is similar to national trends of American high school teens in terms of reports on teen time management (Lohmann, 2011).

There is a close relationship between teens’ choice of activities and social circles and their personal interests and preferences. With the transition to high school, teens become more autonomous in choosing how they spend their time during the school year and during their summer break. This goes hand-in-hand with discovering and developing individual preferences and identities. In this context, increasing the number of Jewish teens participating in Jewish activities is no easy task. With multiple, and sometimes conflicting, identities and value systems teens may encounter at home, school, neighborhood, and through social media, they may find it increasingly hard to define the uniqueness and importance of Jewish life (e.g., understanding and following the Jewish calendar).

We argue that it is important that teens understand the higher order thinking skills that Jewish wisdom provides them even more than the exact nature of laws and dictums. Everyday life

presents teens with numerous dilemmas. When teens need to choose between being fair and being kind, between being truthful and being loyal, or between maintaining sense of individuality and being a member of a group, they need to apply reasoning skills that help them navigate complex situations (Kidron & Osher, 2012). Choosing between school-, team-, or club-based activities and participating in Jewish holiday celebrations is one potential conflict that can trigger an examination of one’s values and priorities.

When individuals cannot resolve the tension between differing attitudes or between attitudes and behavior, they experience cognitive dissonance (Festinger, 1962). Since dissonance is uncomfortable, individuals seek to reduce tension by changing or rationalizing incongruent behaviors (Festinger, 1962), or by changing the importance of an attitude (DeLamater & Myers 2007). Charne & Zelkowitz (2011) noted that reducing dissonance does not have to result in lower commitment to Jewish life. It can lead to understanding the “complementarity and synergy between Jewish identity and the wider cultural context in which Jews live” (p. 165). Understanding the unique value of Jewish perspective may motivate individuals to explore ways to reach this kind of synergy.

4. Jewish teens have learned things that enable them to be more active participants in the Jewish community (including rituals, Jewish history, and sense of Jewish peoplehood)

Developmental Dimension	Measured by
Adam L’Hochmato—The Knowledge Dimension	<p>I learned from Jewish activities how I can work or volunteer in similar programs in the future. (Item 5)</p> <p>I am very knowledgeable about ways to get involved with the Jewish community. (Item 6)</p>

The focus on this outcome is on learning new things that enable community participation.

Community participation can be defined by participation both as learners and as leaders. Community-based initiatives often seek to support developmental trajectories that enable teens to become contributing citizens in their communities (e.g., volunteers) (Khetani et al., 2013). Community-based learning helps students acquire, practice, and apply knowledge and skills that will enable them to identify and act on issues and concerns that affect their communities. According to the Coalition for Community Schools (Melaville, Berg, & Blank, 2006), the effective pedagogy of engagement empowers teens to invest time and attention and expend real effort because their learning has meaning and purpose. By intentionally linking intellectual ideas to the real world of their communities, programs for teens can narrow the gap between knowledge and action and between what teens learn and what they aspire to contribute (Sobel, 2004). Another important component of this outcome is knowledge of opportunities for engagement. This is a goal both of programs and recruitment strategies of communities and program providers.

5. Jewish teens learn about and positively experience Jewish holidays and Shabbat

Developmental Dimension	Measured by
Adam L’Zmano—The Time Dimension	<p>I know most of the major Jewish holidays, their meaning, and traditions. (Item 20)</p> <p>It is important to me to make Shabbat feel different than the rest of the week. (Item 21)</p>

This outcome has a learning component and an attitudinal component. A foundational step in teens’ Jewish development is their knowledge and experience of Jewish holidays and Shabbat. While there are many areas of Jewish learning that are addressed in teen education and engagement programs, we have chosen to focus on Shabbat and holidays in part because they are important areas of Jewish learning, common learning objectives of teen education programs, and lend themselves to observable and measureable outcomes. We assume that Jewish teens will vary in their knowledge depending on their history of Jewish education and participation in programs for Jewish youth. The attitudinal or motivational component is necessary for the translation of knowledge into practice.

Focus groups conducted by TJEP found that even the relatively more engaged Jewish teens are repeatedly confronted by dilemmas when conflicts arise between the observance of Shabbat and holidays and other interests. The deliberate effort to treat Shabbat and holidays as different from other days is an indicator that teens have internalized an important Jewish value. Because of the limited research on teens’ attitudes towards Jewish holidays and Shabbat, it is unknown to what extent such knowledge, experience, and behavior is part of teens’ self-growth versus social growth. In a study conducted by Kadushin, Kelner, & Saxe (2000), a multidimensional scaling map of teens’ survey responses demonstrated that Halacha and spirituality comprised a cluster of personal development that is separate from attending synagogue and Jewish organizational activities. A related survey item that focuses on Jewish holidays as a time for connecting with family is offered under Outcome 7.

6. Jewish teens develop strong friendships

Developmental Dimension	Measured by
Adam L'Chavero—The Human Connected Dimension	I've made some really good friends in Jewish activities. (Item 11) I have many friends with whom I can share the experience of being Jewish. (Item 10) ³

Friends are key to teens' life satisfaction and social self-confidence (Malecki & Elliott, 1999). Therefore, expanding social networks and forming close friendships with those who can provide validation and support can be an important contribution of teen programs to the psychological well-being of participants. Peer relationships can enhance teens' program satisfaction whereas feeling lonely in a program can lead to disengagement and dropout.

Another important aspect is having friends with whom one can share his/her experience of living a Jewish life. The degree to which individuals speak with friends about their personal spiritual and religious values (spiritual disclosure) is considered to be an important spiritual competency according to The Association for Spiritual, Ethical, and Religious Values in Counseling (Brelsford & Ciarrocchi, 2013).

Programs for Jewish teens such as youth groups, clubs, and supplementary schools play a vital role in helping teens—especially those from communities with few Jews—to find Jewish friends (Kadushin, 2011). Focus groups led by TJEP showed mixed opinions about the unique value of Jewish friends. On the one hand, some participants feel equally comfortable connecting at all levels (including sharing Jewish experiences) with both Jewish and non-Jewish friends and did not feel their Jewish friendships had a different meaning than their non-Jewish friendships. In contrast, other focus group participants listed a number of reasons for the importance of having Jewish friends. First, they felt Jewish friends understood them more, especially around Jewish holidays. Jewish friends eased the sense of being different, particularly in schools and neighborhoods with fewer Jewish people. Jewish teens supported and comforted each other when they encountered ethnic slurs related to being Jewish. Finally, Jewish teens tend to invite Jewish friends who were “unengaged” to join them at their Jewish clubs and youth groups, thus serving as an important link between unengaged teens and the Jewish community.

³ Item adapted from Hillel International Survey (Rosov Consulting, 2015).

7. Jewish teens develop strong and healthy relationships with their families

Developmental Dimension	Measured by
Adam L’Chavero—The Human Connected Dimension	I like spending time with my family around the Jewish holidays. (Item 8) I ask my parents questions about Jewish life. (Item 9)

The survey items under this outcome focus on interactions with parents around Jewish practice. Results from the National Longitudinal Survey of Youth suggest that the majority of high school teens have positive relationships with their parents. For example, 78 percent of teens agree to the survey item “I enjoy spending time with [father figure]” (Moore et al., 2004). Researchers suggest that these close relationships can be leveraged to support teens’ discovery, exploration, and maintenance of spirituality and religious beliefs (Mahoney, 2013). For example, talking with parents about Jewish life can enhance the positive impact of parents’ religious or spiritual engagement on children’s engagement (Kim-Spoon, Longo, & McCullough, 2012). At the same time, adolescents’ willingness to discuss spiritual and religious attitudes with their parents can enhance the quality of children-parent relationships (Brelsford & Mahoney, 2008). Based on these research findings, teens’ sense of comfort engaging with their family around Jewish life, whether it is joint celebrations of Jewish holidays or initiating conversations about being Jewish, is assessed here as an indicator of positive youth development and Jewish engagement.

8. Jewish teens develop significant relationships with mentors, role models, and educators

Developmental Dimension	Measured by
Adam L’Chavero—The Human Connected Dimension	In the Jewish activities that I have participated in, I talked with counselors or other staff about what being Jewish meant to me. (Item 19) In the past, I have received helpful advice or encouragement from counselors or other staff whom I met at Jewish activities. (Item 16)

Positive and supportive relationships with adults can help students feel connected to their programs and communities and invested in the topics programs cover. Additionally, building relationships with older students who are “near peer-age,” can help teens to connect with volunteers and counselors in a way that older adults often cannot. Likewise, as youth professionals get to know their participants better they can pinpoint interests, relate Jewish content to context and interests, and encourage teens to explore their own way of living a Jewish life.

Cohen, Miller, Sheskin, and Torr (2011, p.17) highlighted the importance of bonding of campers and counselors in Jewish overnight summer camps: “Campers and counselors live together for weeks, removed from outside influences, forming bonds of friendship and loyalty that will be, for most, unlike any they have experienced in the past. They grow together, learn about themselves, and acquire new skills of self-reliance and peer interdependence.” The current

survey items focus on accessibility of mentors and role models and the perceived helpfulness of this relationship. Ideally, longitudinal research should find long-lasting relationships with mentors within the Jewish community. For research that aims to track adolescents through adulthood, additional survey items may be considered to measure continuity in relationships with mentors.

9. Jewish teens are able to express their values and ethics in relation to Jewish principles and wisdom

Developmental Dimension	Measured by
Adam L’Chavero—The Human Connected Dimension	Participating in Jewish activities has helped me become a more caring person. (Item 18) Jewish concepts of contributing to the world (for example, Tikkun Olam) inspire me to make the world a better place. (Item 26)

This outcome focuses on the extent to which teens see themselves as ethical and caring individuals as well as the degree to which Jewish learning inspires them to be contributing, moral citizens. Instead of measuring ability per se, which is typically assessed through individual interviews and analysis of moral dilemmas (Swanson, 1993; Thoma & Yangxue, 2014), the focus here is on the developmental process in which program participation contributes to acquiring and practicing the cognitive, affective, and behavioral abilities to make the world a better place. Research suggests that self-concept has an important role in moral motivation and behavior (Blasi, 2004). Teens who believe that moral and ethical growth is important to them and that their programs support this growth are likely to pursue additional program participation to fulfill their personal goals for self-growth.

10. Jewish teens develop the capacity (skills and language) that allows them to grapple with and express their spiritual journeys

Developmental Dimension	Measured by
Adam L’Mekomo—The Spiritual Dimension	I believe in God or a universal spirit. (Item 27) I often reflect on what being Jewish means to me. (Item 28)

Although religiosity refers to behavior, such as religious service attendance, prayer, and meditation, spirituality refers to an internal process, such as the development and deepening of a sense of awe, wonder, and mystery about the world and the universe (Lerner, 2000).

Individuals’ spiritual journeys are part of a spiritual identity formation process that requires conscious effort to develop and maintain (MacDonald, 2009). Research suggests that spiritual identity formation embodies patterns similar to the formation process of other types of identity (e.g. ethnic identity) (Kiesling et al., 2006). Spiritual journey assumes the capacity to exercise introspection and the willingness to learn more about one’s purpose, essence, and true self. The capacity to self-reflect is considered one of the hallmarks of adolescents’ cognitive and social development. For example, Erik Erikson (1968) proposed that the period of adolescence

concerned itself with identity issues, which fundamentally involved a period of questioning, exploration, and self-reflection with respect to a sense of identity.

Templeton and Eccles (2006) suggested that, “the periods of adolescence and emerging adulthood can serve as a gateway to a spiritual identity that transcends, but does not necessarily exclude, the assigned religious identity from childhood” (p. 260). By “assigned religious identity,” they referred to accepting handed-down prescriptive religious values and beliefs. In contrast, adolescents and emerging adults have the intellectual capacity to experience a spiritual development journey that involves giving new personal meaning to traditional religious beliefs.

11. Jewish teens feel connected to their various communities.

Developmental Dimension	Measured by
Adam L’Kehillato— The Communal Dimension	Going to a Jewish program/activity makes me feel that I belong somewhere. (Item 15) I feel a part of a Jewish community. ⁴ (Item 17)

Connectedness is defined here as protective relationships that exist between teens and their environment. These include relationships that teens have with individuals (inside and outside of the family), as well as within their broader social context.

Research on positive youth development suggests that a sense of connectedness to a community or multiple communities protects against an array of behaviors that increase health risks and is associated with better mental health outcomes (Hawkins, Catalano, Kosterman, Abbott, & Hill, 1999). Several terms are used in the scientific literature to refer to community connectedness, including collective efficacy, social capital, social cohesion, and community attachment. Sense of community refers to emotional connection and belonging in the neighborhood (Chavis & Wandersman, 1990).

Programs for Jewish teens can play an important role in helping teens find friends and adults that make them feel accepted and welcome in the Jewish community, rather than marginalized for having a different background or way of Jewish living (Cahn, 2012). Therefore, this outcome may be of particular value for assessing change over time of teens with little or no prior history of engagement and participation in Jewish programs.

⁴ Item adapted from Pomson, Wertheimer, & Hachohen Wolf (2014)

12. Jewish teens develop the desire and commitment to be part of the Jewish people now and in the future.

Developmental Dimension	Measured by
Adam L’Amo—The Jewish People Dimension	I feel very close to the Jewish people worldwide. ⁵ (Item 12) I have a special responsibility to take care of Jews in need around the world. (Item 13)

Jewish peoplehood (klal Yisrael), the focus of this outcome, is defined as "the collective aspects of Jewish identity and community that create connections among individuals, even strangers. It is the mutual voice of Jewish responsibility that most closely resembles being members of an extended family with all of the joys, anxieties, frustrations, idiosyncrasies, and responsibilities that membership in a family brings" (Brown & Galperin, 2009, p. 15).

For measurement purposes, this outcome is defined as including two key components: (a) the extent to which teens feel a connection to Jews in other parts of the world; and, (b) the extent to which teens feel a special obligation toward other Jews. Research to date suggests that there are differences in individuals’ willingness to invest in the idea of Jewish peoplehood (Hoffman, 2010). While teens may not disagree with the importance of maintaining and supporting Jewish peoplehood, they may not prioritize being involved in related activities. There is little research on the process of developing a commitment for supporting Jewish peoplehood. Inclusion of this outcome in the teen survey can help measure associations between program characteristics, teen characteristics, and commitment to Jewish peoplehood.

13. Jewish teens develop a positive relationship to the land, people and State of Israel.

Developmental Dimension	Measured by
Adam L’Amo—The Jewish People Dimension	I feel a strong sense of connection to Israel. (Item 22) I know about Israel’s achievements and challenges. (Item 23)

A sense of connection to Israel is a common goal of formal and informal Jewish education (Kopelowitz, 2008; Pomson, Wertheimer, & Hachohen Wolf, 2014). Pew survey results show that most American Jews feel at least some emotional attachment to Israel, and many have visited the Jewish state. Yet, there is a growing concern that the younger generation of American Jews is becoming increasingly alienated from or indifferent towards Israel.

Sasson, Phillips, Kadushin, and Saxe (2010) suggested that feeling connected to Israel increases with travel to Israel, attendance at religious services, and the level of family observance while a teen is in high school. Feeling connected to Israel decreases with parental intermarriage and secular educational attainment. Although not all community-based teen initiatives include programs that explicitly aim to promote a connection to Israel, they may promote other outcomes

⁵ Item adapted from Cohen (2010).

that in turn may increase connection to Israel. For measurement purposes, this outcome is conceptualized as including two components. The first component is emotional in nature and measures overall feelings of connection. The second component is cognitive in nature and measures knowledge. It is assumed that knowledge of both the challenges and achievements of Israel requires learning effort and interest in Israel.

14. Jewish teens are inspired and empowered to make a positive difference in various communities and world in which they live.

Developmental Dimension	Measured by
Adam L’Olamó—The Global Dimension	I see community service and volunteering as part of my Jewish life. (Item 24) Doing volunteer work is important to me. (Item 25)

Increasingly, leaders in Jewish education maintain that community service represents an important opportunity for the Jewish community to express its fundamental values by demonstrating a commitment to the greater society in which teens live. Participation in community service may transform the way teens think about the meaning of being part of a community. Moreover, a recent analysis found that Community service can have significant positive effects on academic, personal, social, and civic outcome of teens. However, without the opportunity to reflect about the community service experience and to develop a sense of community—a common characteristics of Jewish education programs—community service may have negligible effects (Goethem et al., 2014; Lakin & Mahoney, 2006). The items under this outcome address attitudes towards community service. As part of the survey validation process during the field testing phase, responses to these items will be compared to responses to the teen background questions that inquire about volunteering during the last year and the number of hours volunteered.

Teen Background Characteristics

A. Identifying the Jewish Background of Teens

The programs under the teen initiatives may include non-Jewish teens. Therefore, questions 3 through 8 in Appendix E aim to identify survey respondents who are growing up in homes with at least one Jewish parent or legal guardian, teens who self-identify as Jews, teens with some experience with major Jewish practices, as well as sub-groups of teens by Jewish identity or denomination and levels of assigned personal importance to being Jewish. These items were selected based on prior research findings that demonstrated association between these background items, Jewish engagement, and other important background characteristics such as growing up in an interfaith family (Olitzy & Golin, 2008).

In interest of survey length, the response options included in this draft are not meant to be an exhaustive list of characteristics of Jewish individuals and Jewish families. Rather it aims to include the most common Jewish population characteristics associated with meaningful differences in Jewish learning and engagement based on prior sociological research of Jewish communities across the nation (e.g., Cohen, Landres, Kaunfer, & Shain, 2007). The survey questions and response options may be expanded by local evaluators using items that directly align with the makeup of local communities.

B. Measuring Knowledge, Attitudes and Behavior that Change Over Time

Another set of teen characteristics can be viewed both as background characteristics and moderators of outcomes. These are knowledge, attitudes, and behavior that can change over time. Assessment of teens' prior knowledge can be informative both for program planning and implementation and for the interpretation of evaluation results. The teen background characteristics include questions that serve as a proxy for preexisting Jewish knowledge (questions 1 and 2 in Appendix E) and include Jewish education and having had a Bar/Bat Mitzvah. We did not limit the timeframe in these questions (e.g., Jewish education during the elementary and middle school years) because new learning may have occurred in subsequent years. For example, teens who did not experience Jewish education prior to their Bar Mitzvah, may choose to enroll in an additional year of Jewish studies because of their enjoyment of their Bar Mitzvah program. In addition, a potential direct or indirect outcome of teen initiatives can be a reduction in the number of teens who drop out from Jewish education programs after their Bar/Bat Mitzvah and an increased number of teens interested in joining a Jewish education program for teens.

Attitudes and behavior include the number of Jewish friends, participation in organized group activities for Jewish teens, volunteer work, and trips to Israel (questions 9 through 12 in Appendix E). One of the behavior questions asks, "How many of your closest friends are Jewish?" and offers response options of: 0 (none), 1, 2-3, 4-5, 6-8, 9 or more. In selecting the response format for this question, we did not use relative terms (e.g., about half; most; all) under the assumption that this is a survey question that can be used also to assess changes over time. Because teens' friendships vary in their stability (Brendt, 1989) measuring number of Jewish friends relative to one's social network can create uncertainty in the interpretation of the results. Moreover, the goal of the initiatives it to increase the number of friends in general (both Jewish

and non-Jewish; Exhibit 1)—a notion supported by the point made by Kadushin (2009) that having a non-Jewish close friends is not associated with lesser Jewish engagement.

We structured the question about recent participation in activities for Jewish teens as open ended because we wanted to capture the richness of what teens may report and not be constrained by limited response options. We know that open ended responses are more time consuming in terms of coding and analysis, so we do not include it lightly. We think that we will learn much more by doing the work to analyze free response as opposed to asking teens to check a box.

C. Demographic Characteristics

Demographic variables such as age, gender, geographical location, and socio-economic status moderate the relationship between programs and individual values. Researchers argue that to generalize a study results to the population which the studies attempt to characterize, such variables are a necessary part of the data collection and analysis (Sower & Sower, 2005). Questions 13 through 15 in Appendix E, therefore, ask about age, gender, and zip code. Zip code information can be used to classify participants by geographical location and locale as well as by socio-economic status (e.g., using the median housing value per zip code).

Appendix A. Teen Jewish Learning and Engagement Survey (TJLES): Order and Format of Items

The following items ask about a number of things in your life, including your interests, your experience with Jewish activities and community service, and your friends, family, and community. Please rate how accurately each statement describes you.

Definition: The word “**activities**” in the following items refers to everything that you may do as part of a program, club, youth group, or public event.

	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree	Not Applicable
1. I feel a strong connection to my Jewish heritage.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. My participation in Jewish activities has helped me develop skills that I can use in my life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Participating in Jewish activities makes me feel good about myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. How I spend my time during school breaks and after school leaves me with a sense of accomplishment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. I learned from Jewish activities how I can work or volunteer in similar programs in the future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. I am very knowledgeable about ways to get involved with the Jewish community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Jewish programs and events are among my most favorite activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. I like spending time with my family around the Jewish holidays.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. I ask my parents questions about Jewish life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. I have many friends with whom I can share the experience of being Jewish.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. I've made some really good friends in Jewish activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. I feel very close to the Jewish People worldwide.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. I have a special responsibility to take care of Jews in need around the world.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. The things that I've learned about Jewish life make me want to learn much more.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. Going to Jewish activities makes me feel that I belong somewhere.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. In the Jewish activities that I have participated in, I talked with counselors or other staff about what	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Strongly Agree	Agree	Neither Agree Nor Disagree	Disagree	Strongly Disagree	Not Applicable
being Jewish meant to me.						
17. I feel a part of a Jewish community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. Participating in Jewish activities has helped me become a more caring person.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. In the past, I have received helpful advice and encouragement from counselors or other staff whom I met at Jewish activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. I know most of the major Jewish holidays, their meaning, and traditions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. It is important to me to make Shabbat feel different than the rest of the week.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. I feel a strong sense of connection to Israel.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. I know about Israel's achievements and challenges.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. I see community service and volunteering as part of my Jewish life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. Doing volunteer work is important to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. Jewish concepts of contributing to the world (for example, Tikkun Olam) inspire me to make the world a better place.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. I believe in God or a universal spirit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. I often reflect on what being Jewish means to me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Appendix B. TJLES Items by Sub-Scale

Survey responses obtained through field testing of the survey in three communities will be analyzed using a statistical procedure called factor analysis. It is a common method for interpreting self-reporting questionnaires. Factor analysis enables us to achieve three main analytical and conceptual goals:

1. Examine the structure or relationship between survey items
2. Evaluate the construct validity of theoretical constructs
3. Conduct parsimonious (simple) analysis that uses a manageable number of variables

The three theoretical constructs which will be assessed through factor analysis are the self-development sub-scale, the social development sub-scale, and the sense of connectedness sub-scale. The survey items classified under each construct are listed below

Self-Development Sub-Scale

Corresponding dimensions: Self Dimension (Adam L'Atzmo); Knowledge Dimension (Adam L'Hochmato); Spiritual Dimension (Adam L'Mekomo)

- (Item 1) I feel a strong connection to my Jewish heritage.
- (Item 2) My participation in Jewish activities has helped me develop skills that I can use in my life.
- (Item 3) Participating in Jewish activities makes me feel good about myself.
- (Item 4) How I spend my time after school and during school breaks leaves me with a sense of accomplishment.
- (Item 5) I learned from Jewish activities how I can work or volunteer in similar programs in the future.
- (Item 6) I am very knowledgeable about ways to get involved with the Jewish community.
- (Item 7) Jewish programs are among my most favorite activities.
- (Item 14) The things that I've learned about Jewish life make me want to learn much more.
- (Item 27) I believe in God or a universal spirit.
- (Item 28) I often reflect on what being Jewish means to me.

Social Development Sub-Scale

Corresponding dimensions: The Time Dimension (Adam L'Zmano); The Human Connected Dimension (Adam L'Chavero)

- (Item 8) I like spending time with my family around the Jewish holidays.
- (Item 9) I ask my parents questions about Jewish life.
- (Item 10) I have many friends with whom I can share the experience of being Jewish.
- (Item 11) I've made some really good friends in Jewish activities.
- (Item 16) In the past, I have received helpful advice or encouragement from counselors or other staff whom I met at Jewish activities.
- (Item 18) Participating in Jewish activities has helped me become a more caring person.
- (Item 19) In the Jewish activities that I have participated in, I talked with counselors or other staff about what being Jewish meant to me.
- (Item 20) I know most of the major Jewish holidays, their meaning, and traditions.
- (Item 21) It is important to me to make Shabbat feel different than the rest of the week.

(Item 26) Jewish concepts of contributing to the world (for example, Tikkun Olam) inspire me to make the world a better place.

Sense of Connectedness Sub-Scale

Corresponding dimensions: The Communal Dimension (Adam L’Kehillato), The Jewish People Dimension (Adam L’Amo), The Global Dimension (Adam L’Olam)

(Item 12) I feel very close to the Jewish people worldwide.

(Item 13) I have a special responsibility to take care of Jews in need around the world.

(Item 15) Going to a Jewish program/activity makes me feel that I belong somewhere.

(Item 17) I feel a part of a Jewish community.

(Item 22) I feel a strong sense of connection to Israel.

(Item 23) I know about Israel’s achievements and challenges.

(Item 24) I see community service and volunteering as part of my Jewish life.

(Item 25) Doing volunteer work is important to me.

Appendix C. Methodological Considerations Used in the Development of the TJLES

(1) Addressing Social Desirability

Social desirability is the tendency to respond to questions in a socially acceptable direction. This occurs mainly when it is clear that a response is valued by the test administrators or society at large. To reduce social desirability, we have included a neutral option in the survey scales. When there is no neutral option, survey takers are more likely to be “nice,” answering in favor of the positive side of the scale more than the negative.

(2) Using Positive Wording

Negative wording of an item does not necessarily measure the same concept as positive wording of the same item. For example, in the College Students' Beliefs and Values (CSBV) national survey (Astin, Astin, & Lindholm, 2012), factor analysis of patterns in respondents' answers revealed that the item “My spiritual/religious beliefs are one of the most important things in my life” fit better under the Religious Commitment factor (sub-scale), whereas the negatively worded item “Questioned my religious/spiritual beliefs” fit better on a separate factor (Spiritual Distress). In an effort to minimize the length of the survey and keep the number of sub-scales to a minimum, all TJLES items are worded positively.

(3) Ordering the Survey Items

Survey methodologists suggest that the first survey items influence willingness to respond to the survey, because they can shape respondents' understanding of what the survey is about and what responding to it entails. Methodologists recommend that the items in the beginning of the survey should engage respondent interest and impose minimal respondent burden. This often translates into attitude questions, though factual items can be appropriate as long as the answers are neither difficult to recall nor sensitive in nature.

When a survey is composed of sub-scales, the items should be equally spread across the survey in order to prevent a bias that results from the location of the item in the survey. For example, the very first items in a survey may sometimes be more prone to error, because the respondents have not yet fully immersed themselves in thinking and recalling. At the same time, items towards the end of the survey may be influenced by fatigue. Therefore, items should flow coherently, which usually requires that items on related topics be grouped together.

Appendix D. TJLES Scoring Guide

TJLES data should only be analyzed at the construct (sub-scale) level (i.e., Self Development, Social Development, Sense of Connectedness), not at the item level. While a construct is a reliable measure of its associated outcome, the items, when considered individually, are not necessarily reliable measures. Any single item as an indicator of an outcome consists of a true score component plus error. When measuring any outcome, the indicators (items) should reflect a representative sample of behaviors from the construct measured. Statistical tools, such as factor analysis, allow us to evaluate the degree to which each item measures the common underlying outcome (the construct validity of the group of items).

Surveys Eligible for Scoring

A first step is to determine which surveys will be considered eligible for scoring. Since some respondents may not have answered enough of the questions to make their scoring meaningful, those surveys will have to be dropped from scoring. A respondent must have answered at least 50 percent of all the items that compose the Self Development Sub-Scale and at least 50 percent of the items that compose the Social Development Sub-Scale.

- Count only the core items, and do not include any additional items you may have added to the survey (e.g., program satisfaction survey items).

Calculating Scale Scores

To score the TJLES use the following steps:

1. Assign number values 1–5 to each item such that “Strongly Disagree” = 1, “Disagree” = 2, “Not Sure”=3, “Agree”=4, and “Strongly Agree” = 5. For scoring purposes (not response rates purposes), treat “Not Applicable” as missing data. See Step 3 for a separate analysis of “Not Applicable.”
2. Divide the sum of the scores within a sub-scale by the total number of items *that the survey respondent completed* for that sub-scale. This will give you the mean score for each respondent for each of the TJLES’ sub-scales.
3. Create a new variable (“Applicable”) that is scored as 0 if the item is applicable; 1 if the item is not applicable. Use this variable to assess the number and distribution of “Not Applicable” responses.

Appendix E. Additional Survey Questions to Measure Demographic and Jewish Background Characteristics

The next questions are about your Jewish background. In each of the multiple-choice questions please pick just one answer.

1. **So far, how many years of Jewish education have you received? (Jewish education can include Hebrew school, Sunday school, Jewish day school, or private tutoring.)**
 - 0 (none)
 - 1 year or less
 - 2-3 years
 - 4-5 years
 - 6-8 years
 - 9 years or more

2. **Did you have a Bar or Bat Mitzvah?**
 - Yes
 - No

If you answered “No,” Do you plan to have a Bar- or Bat-Mitzvah?

 - Yes
 - No

3. **In terms of religious identification or denomination, do you consider yourself:**
 - Orthodox
 - Conservative
 - Reform
 - Reconstructionist
 - Renewal
 - Just Jewish—no particular denomination
 - No religion
 - Other Jewish identity or denomination; SPECIFY: _____
 - Other religion; SPECIFY: _____
 - More than one religion; SPECIFY: _____

4. **Is at least one of your parents or guardians Jewish?**
 - Yes
 - No
 - Not sure

5. **How important is being Jewish in your life?**
 - Very important
 - Somewhat important
 - Not so important
 - Not at all important
 - I am not Jewish

6. If you consider yourself Jewish, please briefly describe what being Jewish means to you.

7. Is anyone in your household currently a member of a synagogue, congregation, minyan, or havurah?

- Yes
- No
- Not sure

8. Please mark one box in each row to indicate how often or regularly, if at all, you participate in each of the following practices:

	Always	Usually	Sometimes	Rarely	Never
Attend a <i>Seder</i> during Passover	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Do anything special to observe or celebrate the Sabbath (such as Shabbat dinners with family or friends)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Attend services during the High Holidays (Rosh Hashana and Yom Kippur)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The next several questions are about your Jewish friendships and affiliations.

9. How many of your closest friends are Jewish?

- 0 (none)
- 1
- 2-3
- 4-5
- 6-8
- 9 or more

10. Please tell us the names of Jewish programs, youth groups, or organizations that you attended in the [SCHOOL YEAR].

11. **Since [DATE OF 12 MONTHS AGO] of last year, have you done any volunteer activities through or for an organization?**

Yes

If you answered “Yes,” How many hours have you volunteered? _____

No

12. **How many times have you visited Israel?**

0

1

2

3

4

5 or more

13. **What is your zip code?** _____

14. **What is your age?**

12 or younger

13

14

15

16

17

18

19 or older

15. **What is your gender?**

Male

Female

Something else

Prefer not to answer

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