

Taglit-birthright israel:
*Impact on Jewish Identity, Peoplehood,
and Connection to Israel*

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Executive Summary

More than 100,000 Jewish young adults from around the world have now traveled to Israel to participate in *Taglit-birthright israel's* ten day educational experiences. It is a time, not only for celebration of a milestone, but also for a sober assessment of *birthright israel's* accomplishments. The present report describes the results of a survey conducted between April – May, 2006, of nearly 3000 *birthright israel* participants and nearly 1,000 non-participant applicants from cohorts in 2002/3, 2003/4 and 2005. Taken together, the data provide an extraordinarily positive assessment of the impact of *birthright israel* on North American Jewish young adults. The study highlights include the following:

Positive evaluation of the trip Like earlier studies, the findings show near-universal positive evaluations. Alumni from all three cohorts are virtually unanimous in reporting strongly favorable feelings about the *birthright israel* experience. These reviews are just as unequivocally positive for those who were participants more than three years ago as for participants last summer.

Experience is Jewishly meaningful In contrast to those who attribute *birthright israel's* popularity to its gift of a "free vacation," participants describe the experience as primarily an opportunity to connect to the Jewish people and catalyze their individual Jewish journeys. For the vast majority of program alumni, the experience is not mainly about "fun", but rather about serious engagement with their Jewishness.

Participants express stronger Jewish identities In comparison to those who applied to the program but did not go, program participants express stronger connections to the Jewish people and to Israel. Moreover, the differences between program participants and applicant non-participants exist for the earlier cohorts as well as the more recent one; the *birthright israel* influence on Jewish identity thus persists even after three years.

Participants express stronger commitment to marrying and raising children Jewishly Participants are more likely than applicant non-participants to want to marry a Jew and raise any children they might have in the future as Jews. Although relatively modest, the stronger preference of participants for Jewish family formation is consistent across all three cohorts and endures even three years after the trip experience.

Participants express a greater understanding of Israeli society Participants across all three cohorts are more likely than non-participants to view Israel as a lively democracy, a multicultural society and as a refuge for the Jewish people. In the most recent cohort, they are *less likely* to view Israel as conflict ridden, militaristic or religiously fundamentalist. Such differences testify to the Program's educational effectiveness.

Alumni on campuses are more Jewishly engaged In contrast to earlier evaluation studies, the findings show consistent evidence that *birthright israel* catalyzed increased involvement in on-campus Jewish activities. Across all three cohorts, participants were more likely to participate in Hillel and other Jewish activities on campus. The sharpest differences were for the earliest cohort, a group comprised of students who participated in *birthright israel* early in their college careers.

Keys to success The findings indicate that program participants consistently provide high rankings to three program components: the tour guide, bus community and the *mifgash* with Israeli peers. The guides, the bus community and interaction with Israeli peers provide the emotional and intellectual momentum behind the *birthright israel* experience. Taken as a whole, they help to explain how such a relatively short trip can make such a profound difference in the lives of many of its alumni.

Conclusions and Challenges

The overall findings indicate that *Taglit-birthright israel* is achieving its fundamental goals of building Jewish identity, a sense of Peoplehood, and a connection to Israel. As the program prepares itself the next 100,000 participants, there are at least two challenges. First, although attitudinal impact of a *birthright israel* experience shows surprisingly strong durability, the impact of the program on behavior over time may deteriorate, absent effective post-trip programming. Second, the program's popularity has generated a waiting list of applicants that for the present cohort, substantially exceeds the number who could be accommodated. Perhaps the key question for the future will be how to expand the program and create an even larger cohort of participants. Our hypothesis is that the more who participate, the easier/more effective will be post-trip programming and efforts to sustain program impact.



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Introduction

As Summer 2006 approaches, *Taglit-birthright israel* marks an important milestone. More than 100,000 Jewish young adults from around the world have traveled to Israel to participate in its ten-day educational experiences. This is an occasion for celebration, to be sure, but also for sober assessment of *birthright israel's* accomplishments. The present report describes the results of three parallel evaluation studies – of nearly 3,000 *birthright israel* participants and nearly 1,000 non-participant applicants from cohorts in 2002/3, 2003/4 and 2005. Taken together, the data provide a comprehensive assessment of the impact of *birthright israel* on North American Jewish young adults.

birthright israel seeks to cultivate attachments to Jewish community, Israel, and the Jewish people.¹ It aims to reach program participants both cognitively and affectively, to encourage them on journeys of Jewish exploration, and to teach them about the history, culture, and society of contemporary Israel. Its goal is to develop and strengthen Jewish identity among a generation of Diaspora youth, many of whom have received little or poor Jewish education.

The present report is the latest in a series of evaluation studies that have assessed the impact of participation in *birthright israel*.² Below, the most recent results are described based on a large sample of participants and applicant non-participants surveyed during the period of April-May, 2006. Those sampled were drawn from three cohorts: Winter 2002/3, Winter 2003/4 and Summer 2005. In all cases, we had prior data about the individuals we surveyed. In the “oldest” cohorts, in addition to the current survey data we have comparable data from surveys conducted before and shortly after the trip. For the Summer 2005 cohort, the new data were compared with

evaluations they completed at the end of their trips (see Appendix for a description of the methodology).

The report describes participants’ overall assessment of the *birthright israel* experience across all three cohorts. Like earlier studies, the findings are dramatic in the extent to which they suggest near-universal positive evaluations. Alumni from all three cohorts have strongly favorable feelings about the *birthright israel* experience and these reviews are just as unequivocally positive for those who were participants more than three years ago as for participants last summer. Furthermore, participants are unequivocal in regarding the *birthright israel* experience as both enabling them to connect to the Jewish people, and catalyzing their individual Jewish journeys. It was “fun,” but it was also meaningful.

In addition to capturing participants’ extremely positive views of the program, we assessed the influence of the *birthright israel* experience on measures of Jewish identity, continuity, learning and engagement. On most measures, the findings are stable over time, consistent across the three cohorts – and impressive. In relation to both attitudes and behaviors, feelings and actions, *birthright* alumni are different from their peers who applied to the program but did not go on a trip. Specifically:

- Participants have a stronger connection to Israel, the Jewish people and their Jewish identity;
- Participants are more likely to want to marry and to raise their children Jewishly;
- Participants evince a greater understanding of Israeli society and history;
- Participants are more directly involved in Jewish activities on their college campuses.

1. *Taglit: birthright israel* (2005). *Educational Standards and Program Requirements*.

2. Saxe, Leonard et al., (2004). *Evaluating birthright israel: Long-Term Impact and Recent Findings*. Cohen Center for Modern Jewish Studies.



It must be stressed that by comparing the responses of *birthright* participants to applicant non-participants, the study design sets an especially high hurdle for establishing program effects. The group of applicant non-participants is already “primed” by their contemplation of participation and their execution of an application – to think in relatively positive terms about Israel and their Jewish identities. In addition, the non-participants who responded to the request to participate in follow-up surveys, though indistinguishable in terms of background characteristics from other non-participants, might very well hold distinctively positive feelings about Israel and their Jewishness. Estimations of program effects deriving from comparisons between participants and non-participants are therefore quite conservative.

In addition, the pool of *birthright israel* applicants – including both those who did and did not eventually go on a trip– is more highly engaged by Israel and Jewish identity than the broader cohort of American Jewish young adults. In a recent study of American Jewish college students, for example, only 21% indicated a strong identification with Israel, and 38% a strong identification with the Jewish people.³ As will be shown below, *birthright* applicants report much stronger connections regardless of participation in the program. Thus, by comparing *birthright israel* participants and applicant non-participants, the study challenges *birthright israel* with increasing the Jewish engagement of those who are already, relatively speaking, among the more highly engaged.

Along with assessing impact, we also examined the reasons for *birthright israel*'s success. Our data indicate that program participants consistently provide high rankings to three program components: the tour guide; the bus community;

and the *mifgash* with Israeli peers. The guides, their bus *chevre* and interaction with Israeli peers provide the emotional and intellectual momentum behind the *birthright israel* experience. Taken as a whole, they help to explain how such a relatively short trip can make such a striking difference in the lives of its alumni.

Finally, the report concludes with a look at the challenges and opportunities for *birthright israel* that lie over the horizon. Two specific challenges are discussed. First, although effects of the *birthright israel* experience show surprisingly strong durability, there is evidence that for some specific types of impact the effect deteriorates over time. Perhaps it should be expected that those participants who do not find a connection to the Jewish community will be less likely to sustain the feelings and attitudes that were generated by the experience. Second, we know from previous studies that one consequence of a *birthright israel* experience is that participants recruit their siblings, friends and others. The program's popularity has generated a waiting list of applicants that, for the present cohort, substantially exceeds the number who could be accommodated. Perhaps the key question for the future will be how to expand the program and create even larger cohorts of participants. Our hypothesis is that the more who participate, the easier and more effective will be post-trip programming.

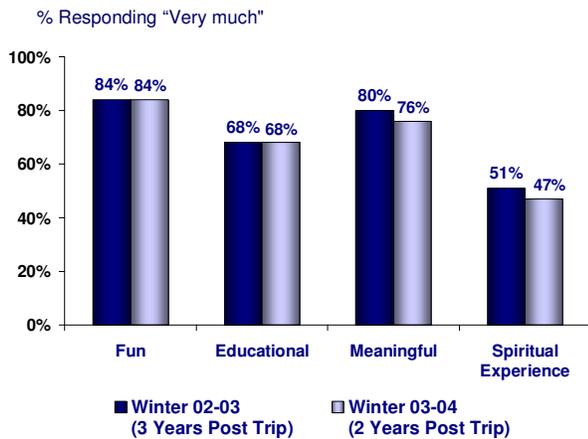
3. Sales A., & Saxe L. (2006). *Particularism in the university: Realities and opportunities for Jewish life on campus*. New York, NY: The Avi Chai Foundation. Question wording and response categories were comparable to those used in the *birthright israel* evaluation.



The Taglit-birthright israel Experience

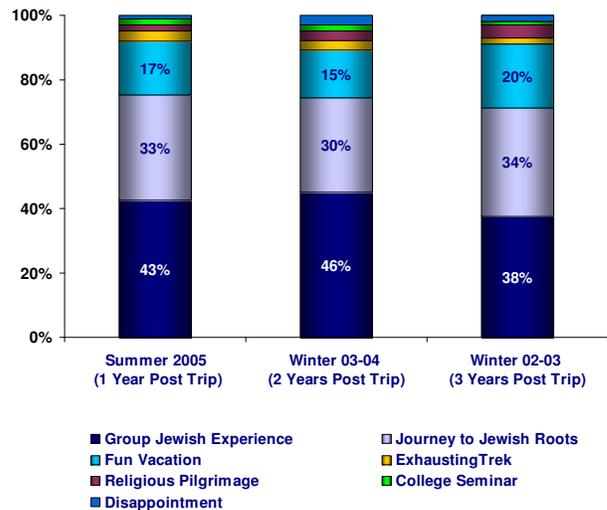
As we have found in previous evaluation studies, *Taglit-birthright israel* alumni remain enthusiastic about their experience even several years following their trip. For the vast majority, the trip is recalled as fun and meaningful, as well as being an educational and spiritual experience. In almost all cases shortly after the trip and several years later, respondents use the most positive choice on the scale (“very much”) to describe their reactions (see Figure 1). And they communicate their enthusiasm to others. Indeed, 56% of Summer 2005 participants reported that they “talk-up” *birthright israel* with friends and relatives “all the time.” Another 21% indicated that they have encouraged others to participate at least “a few times.”

Figure 1: Overall Evaluation of the Trip



What best sums up the meaning of *birthright israel* for its alumni? Over the years, some skeptics about *birthright israel* have attributed the program’s popularity to the fact that it offers a “fun vacation” for free.⁴ Given the security situation in Israel during recent years, this explanation might seem, on its face, implausible. In fact, with the perspective of one, two and three years, only 16% to 20% of program alumni describe the trip as mostly a “fun vacation” (see Figure 2). In contrast, between 38% and 46% described the experience as mostly about Jewish peoplehood (“A group Jewish experience”). The next largest group, between 30% and 34% of alumni, described the experience in terms of their individual Jewish journeys (“A journey to my Jewish roots.”) Thus, for the vast majority of *birthright israel* participants, the experience is not primarily about “fun” but rather about much more serious engagements with their Jewishness.

Figure 2: Meaning of the Trip



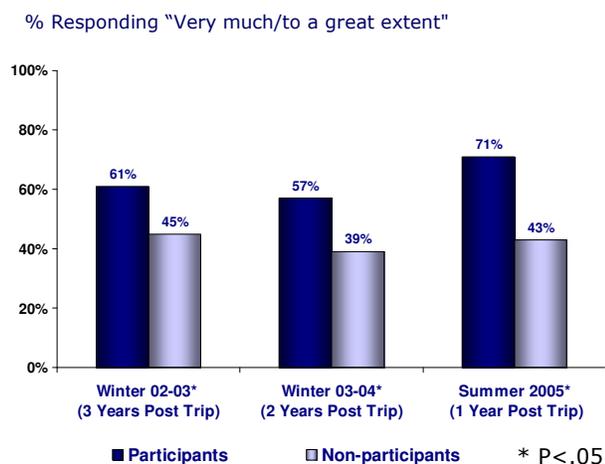
4. Foreman D. (2006, April 14). Reevaluate *birthright israel*. *The Jerusalem Post*, p.16.

Jewish Identity

birthright israel's overarching mission is to cultivate Jewish identity and attachment to Israel and the Jewish people. The program was established to pursue these goals both as ends in themselves, and as steps toward promoting the continuity of the Jewish people. Below, *birthright israel's* effects on Jewish identity and Jewish continuity are described.

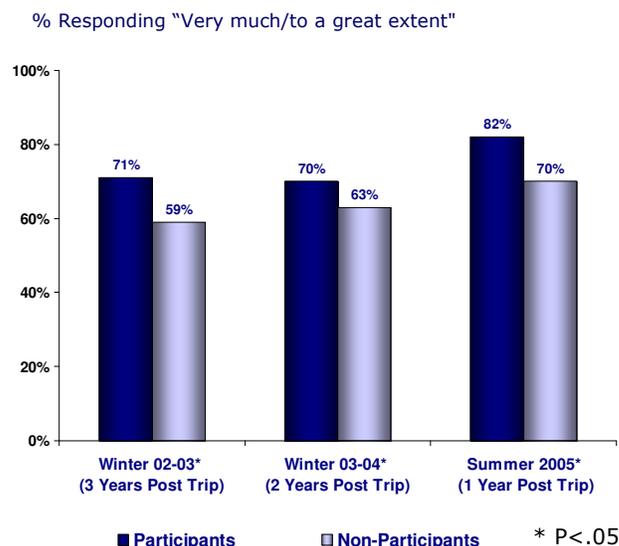
As was found in previous studies conducted by the Cohen Center, the strongest single attitudinal effect of the *birthright israel* experience is on participants' sense of connection to Israel. As indicated in Figure 3, across all three cohorts, participants are more likely than non-participants to indicate a strong attachment to Israel. These differences are obtained even two and three years after the trip for the earlier cohorts that include non-participants who have subsequently visited Israel – although not on a *birthright israel* program.⁵

Figure 3: Jewish Identity: Connection to Israel



Participants are also more likely than their counterparts who applied but did not participate to indicate a strong sense of connection to the Jewish people, as shown in Figure 4.

Figure 4: Jewish Identity: Connection to the Jewish People



5. Twenty percent of non-participant members of the 2002/3 cohort – and 18% of the 2003/4 cohort – visited Israel outside of the *birthright* framework prior to administration of the current survey.



Jewish Continuity

birthright israel alumni report a greater commitment to marrying Jews and to raising children they may have in the future as Jews than do their peers who applied but did not go (see Figures 5 and 6). The differences between participants and non-participants are modest, but statistically significant in almost all instances.⁶ The differences appear remarkably consistent across the three cohorts, suggesting the durability of the *birthright israel* effect.

Figure 5: Jewish Continuity: Marrying Someone Jewish

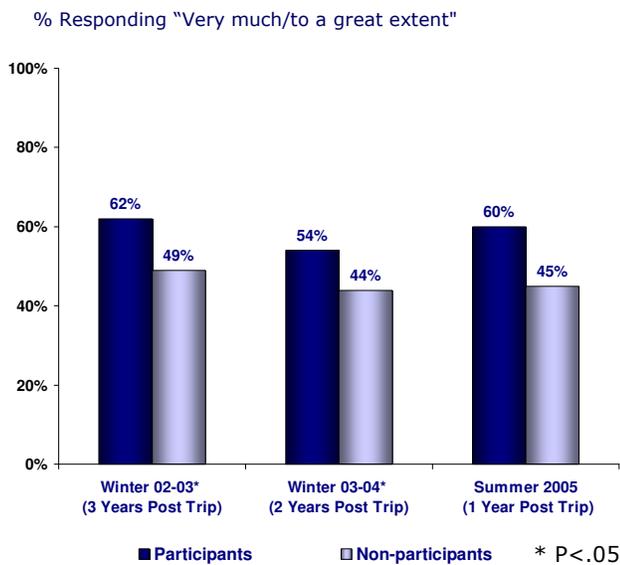
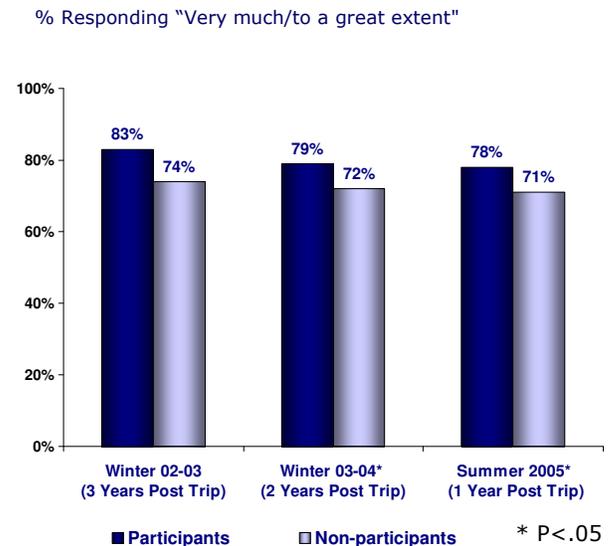


Figure 6: Jewish Continuity: Raising Jewish Children



6. All differences between participants and non-participants in the "continuity" charts are statistically significant with the exception of "raising Jewish children" for the 2002/03 cohort. The difference for "marrying someone Jewish" in the 2005 cohort is marginally statistically significant.

Learning about Israel

As an educational program, *Taglit-birthright israel* seeks to reach program participants both cognitively and affectively; it aspires to teach young Jews about the history, culture, and society of contemporary Israel, and to cultivate attachments to Jewish community, Israel, and the Jewish people. The broader context for this vision is the increasingly politicized and polemical quality of information about modern Israel in the participants' home contexts. How well does *birthright israel* teach about modern Israel? One way to answer this question is in terms of the participants' own evaluations of their learning. Research in university course evaluations suggests that when students indicate that they have learned, they are usually right.⁷ Figure 7 shows Summer 2005 participants' self-evaluation of their learning.

Figure 7: Learning: Participants' Evaluation

Thinking about your trip, how much did you learn about...?

% Responding "Very much/to a great extent"



There is also another way to measure learning. In the present set of evaluative surveys, respondents were asked to indicate to what extent they agree (or disagree) with a number of statements about Israel. There is, perhaps, no objectively correct way to answer any of these questions. However, without exception, participants perceive Israel in more positive terms than non-participants.

It should be noted that the comparison group consists of individuals who applied to go on a *birthright israel* trip, and in many cases these individuals will eventually participate in the program. Figure 8 tells the story of what happens *after* the trip. Participants are more likely than their counterparts who did not go to perceive Israel as a "lively democratic society" and a "multicultural society". Participants are also more likely than their non-participant peers to perceive Israel as a "refuge for the Jewish people" and a "technological powerhouse" (see Figure 9).

Figure 8: Israel Education: Democracy and Multiculturalism

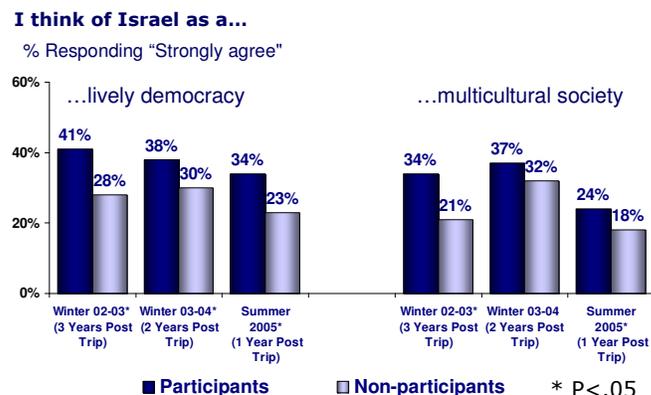
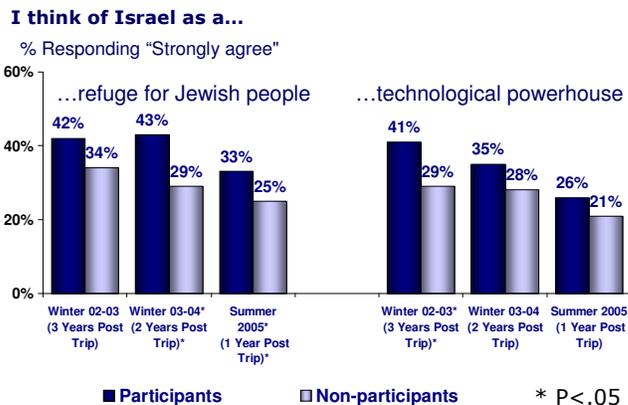


Figure 9: Israel Education: Refuge and Technological Powerhouse

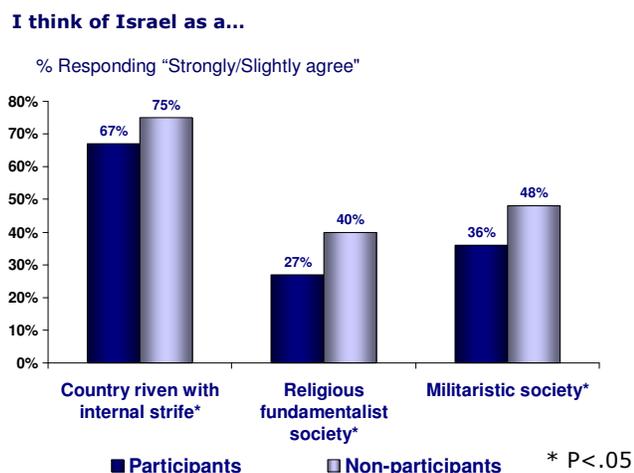


7. McKeachie, W. (1996). Student ratings of teaching. In J. England, P. Hutchings, & W.J. MacKeachie, The professional evaluation of teaching. American Council of Learned Societies, Occasional Paper, 33.



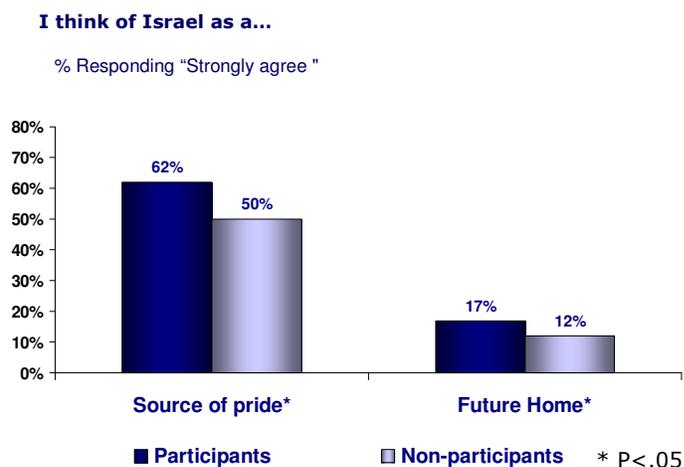
When we look at the endorsement of statements describing Israel unfavorably (Figure 10), for one cohort – those who traveled in the Summer 2005 – participants are also less likely than non-participants to view Israel as strife-ridden, militaristic or religiously fundamentalist – and all of these comparisons are statistically significant. (In the earlier cohorts, participants and non-participants differed in their “positive” images of Israel – as noted above – but not in their endorsement of “unfavorable” images.) To the extent that rosier images of Israel come closer to the truth, *birthright israel* is succeeding remarkably well in its educational mission.

Figure 10: Israel Education: Unfavorable Images (Summer 2005)



Taglit-birthright israel's Educational Standards specify that the program seeks to reach its participants not only cognitively but also emotionally. It is therefore noteworthy (although not at this point surprising) that participants also take greater pride in Israel, and are more likely to view Israel as a possible future home. Figure 11 shows the data for the Summer 2005 cohort.⁸ In fact, if we include those who “slightly agree” with those who “strongly agree,” then the share of *birthright israel* alumni from the Summer 2005 cohort who view Israel as a possible future home increases to over 40%. Thus, nearly half of those who participated on recent *birthright israel* trips come away at least considering *aliya*.

Figure 11: Israel Education: Affective Components (Summer 2005)



8. The results for earlier cohorts are similar on the measure of “Jewish pride” but not “future home.”

Jewish Engagement after *birthright israel*

Previous Cohen Center evaluation studies have reported only weak or ambiguous behavioral effects of the trip. The 2004 report concluded, for example, that “the trip has little effect on ethical behavior, religious behavior, or participation in organized Jewish life.” As we show below, this picture has become somewhat more complex, with specific behavioral impacts becoming increasingly clear.

As in the earlier studies, we found no consistent evidence of differences between participants and non-participants in Jewish activities in the community. However with regard to on-campus involvement, the findings of the current survey depart substantially from those reported in the past. There is consistent evidence in the current study that *birthright israel* catalyzed increased involvement in on-campus Jewish activities. As shown in Figure 12, participants who are currently students are more likely than non-participant students to join in Hillel activities and other kinds of Jewish and Israel-related activities on campus.

These differences are statistically significant. They are especially impressive for the 2002/3 cohort, who were in the first half of their undergraduate education at the time of their participation, suggesting the importance of enrolling students in *birthright israel* early in their college careers.

Figure 13: Participation in Other Jewish Social/Cultural Activities on Campus



Figure 12: Participation in Hillel

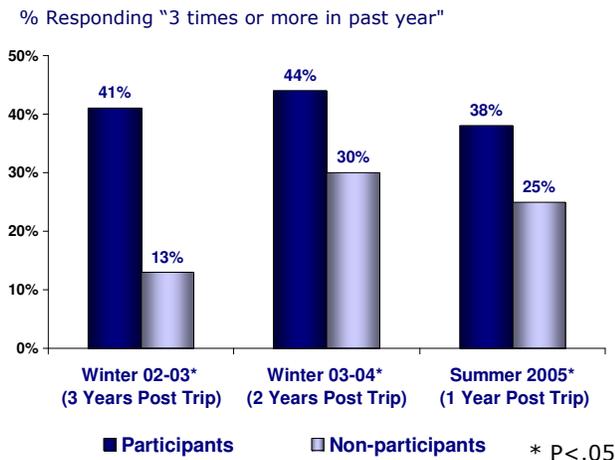
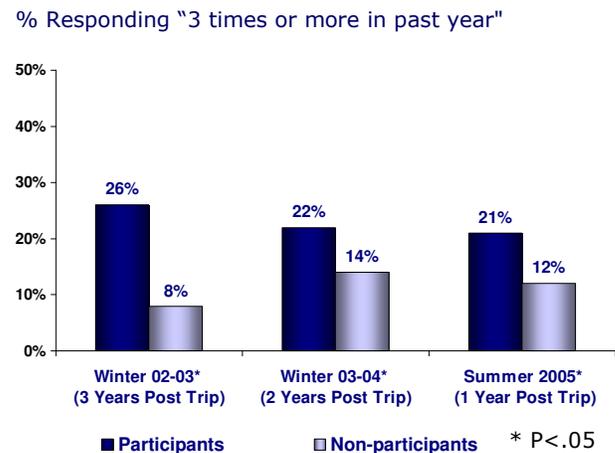


Figure 14: Participation in Israel Related Activities on Campus

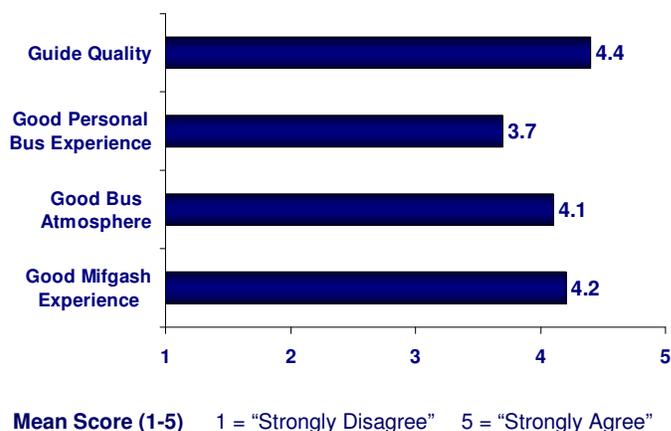


Understanding *Taglit-birthright israel*

To what should we attribute *birthright israel's* impact on its alumni? How is it that a ten-day program makes such a lasting impression? The 2006 surveys asked clusters of questions about three key dimensions of the trip experience: the guide, the tour group, and the *mifgash* ("encounter") with Israeli peers. It is the tour guide who conveys the major themes that comprise *birthright israel's* core curriculum; program success depends in large measure upon this individual's performance. Previous research stressing the importance of the "group experience" argued that tour groups serve as a proxy for the Jewish people as a whole.⁹ The quality of the group experience is therefore a major component in overall trip impact. Finally, the participants themselves tell us, in addition to "friends on the bus," the *mifgash* is one of the most important components of the trip experience.¹⁰

Analysis of the survey results from the 2005 cohort showed participants' responses to questions about each of these program components to be highly correlated. The individual questions were therefore combined into scales. As Figure 15 indicates, respondents' average evaluations of guides, group experience and *mifgash* were between the two most positive ratings. Only the average for the scale "Personal bus experience" – a measure of the individual respondent's personal sense of connection to others on the bus – was slightly lower. Thus, on the whole, trip participants reported strongly favorable feelings about their guides, groups and *mifgash* – the three cornerstones of the *birthright israel* experience.

Figure 15: Understanding Success
(Summer 2005)



9. Kelner, S. (2002). *Almost Pilgrims: Authenticity, identity and the extraordinary on a Jewish tour of Israel*. Unpublished doctoral dissertation, City University of New York.

10. See Saxe et al., 2004, p. 39.

Future Challenges

One message of this round of evaluations of *Taglit-birthright israel* is that its impact persists over time. Careful analysis of the data, however, suggests a tendency, in relation to a number of questions, for the strength of the effect to deteriorate over time. Figure 16 illustrates this dynamic. The strongest differences between participants and non-participants, in relation to feelings of connection to Israel, were registered during surveys administered shortly after the trip (Time 2). In the most recent survey, 2-3 years after the trip (Time 3), the difference between participants and non-participant respondents has narrowed. The implication is that, for some dimensions of the *birthright israel* experience, effects persist but lose their robust quality over time. It is difficult to know if this effect is regression to the mean or whether it illustrates the impact of recent negative publicity about Israel. Nevertheless, even with this diminution of effect, there remains a statistically significant difference between participants and non-participants even two to three years after their trip.

Figure 16: Connection to Israel (Long term effects)

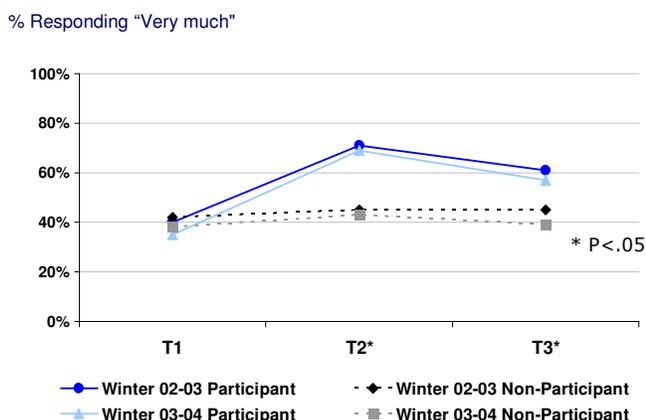
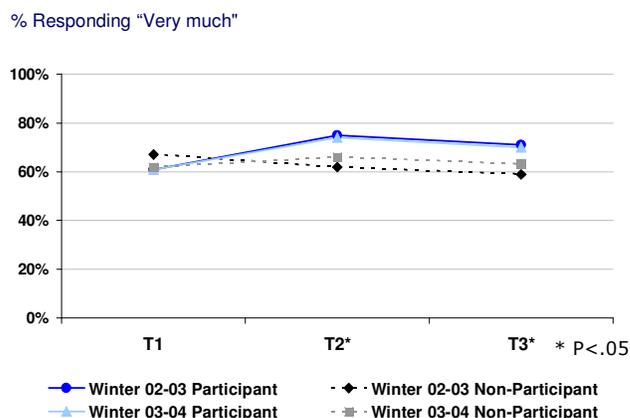


Figure 17: Connection to Jewish People (Long term effects)



One implication of this dynamic is the importance of follow-up programming. On the basis of the survey data, the best time to invest further in *birthright israel* alumni is during the two years immediately following their trip. It is during this phase that the greatest trip effects are in evidence, and hence the possibility for further crystallization and solidification exists.

The survey data on participation in follow-up activities suggests that one problem may be that participants (most of whom are in their mid-20s) have not yet found a Jewish community in which to participate. One issue that was assessed is whether alumni activities sponsored by *birthright israel* or tour providers might serve as such a point of continuing Jewish connection. In both cases, over 80% of trip alumni (Summer 2005 cohort) report no participation in such activities; 10% report having participated once. Over half of trip alumni (55%), however, report having been invited

by the *birthright israel* Alumni Association to join in an activity. Further discussion about how to increase the scope of follow-up activities would seem to be vital as *birthright israel* prepares to receive its next 100,000 travelers.

Second, as this report is being completed, 10,000 additional participants are taking part in *birthright israel*. Yet, an even larger group remains on a waiting list. It seems clear that the central challenge for *birthright israel* is how to expand the program so that fewer of those eager to go on the program are left at home. We suspect that if the waiting list was reduced, one effect would be to magnify the impact of the program. Participants who return to communities with a much larger cohort of fellow participants are more likely to find Jewish peers with whom they have much in common and therefore have the social network foundation necessary for creating strong Jewish communities.

Our specific goal for this evaluation was to conduct a “sober” assessment of *Taglit-birthright israel* as it passes a critical milestone. The data are clear that the program has met and, indeed, exceeded its initial goals.



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Appendix - Methods

The findings in this report are based on analysis of data gathered in the spring of 2006. Data were gathered through online surveys of participants and non-participants conducted in the period of March 30th to May 8th. Respondents from three *Taglit-birthright israel* cohorts were sampled: Winter 2002/3, Winter 2003/4 and Summer 2005. Across all three cohorts, contact was attempted with a sample of nearly 6000 participants and approximately 3200 non-participants. Up to four requests for participation were sent by email to each respondent and intensive phone follow-up was conducted with non-respondents. For those respondents with out-of-date email and phone information, contact was attempted with parents.

Multiple versions of the survey instrument were used with participants and non-participants and, in particular, for the 2005 sample, additional questions were added. The basic instrument was based on previous surveys of *birthright israel* conducted by the Cohen Center (see Saxe et al., 2004). Refinements were made based on past experience and, in particular, we asked more focused questions about participation in follow-up activities. In the case of the 2005 sample, questions were added about the trip content (and were designed to follow-up on new questions asked as part of end-of-trip surveys). The survey instrument was easy to follow and took ten minutes to complete. Copies of the instrument are available at <http://www.cmjs.org/birthright/>.

In terms of the specific samples and response rates:

Winter 2002/3 Cohort – Participants and non-participants were asked to complete the pre-trip and post-trip surveys administered one month prior to the trip and 3-4 months after it took place. A total of 1,485 participants and non-participants from this cohort completed both surveys and were selected to participate in a third follow-up, more than 3 years after the trip.

Winter 2003/4 Cohort – A total of 3,777 participants and non-participants from this cohort completed both pre-trip and post-trip surveys. This third follow-up took place more than two years after the trip.

Summer 2005 Cohort – 1,977 participants on, 47 buses included in the Cohen Center's pilot study of this cohort, completed surveys on the last days of their trip in Israel. The current survey is a one-year follow-up of these participants. In addition, a random sample of 2,000 applicants who did not go on this trip were selected to participate in the follow-up survey as a comparison group.

Table 1 shows the sample and response rates by cohort.

Table 1. Sample and Response Rates for Spring 2006 Surveys

Cohort	Sample	Respondents	Response Rate*
Winter 02-03			
Participants	1,003	404	40%
Non-Participants	482	139	36%
Winter 03-04			
Participants	2,956	1,131	42%
Non-Participants	821	239	33%
Summer 05			
Participants	1,977	1,149	62%
Non-Participants	2,000	514	29%

*Adjusted for non-functioning email addresses.



In the Winter 2002/3 and Winter 2003/4 cohorts, some of those who were non-participants in those trips went on subsequent trips and could no longer be considered as non-participants for purposes of comparison. These cases were dropped from the analyses.¹

Overall, our response rates were very high compared to most current phone/internet surveys. We were, not surprisingly, much more successful in reaching participants. In order to determine if any systematic bias was introduced because we could not reach part of the sample, a variety of tests were done (using Time 1 data) comparing the characteristics of the original sample. No systematic patterns associated with non-response emerged. Although we assume that non-participant respondents, in particular, are different from those who did not respond, it serves to make our evaluation more conservative. That is, if there is a bias, it is that respondents (in the case of non-participants) are more engaged/concerned about their Jewish identity and Israel.

Data Analysis

In order to analyze whether *birthright israel* trips have lasting effects, each individual served as his/her own control to evaluate changes across time. Then, participants and non-participants were compared to evaluate the effects of the trip. The basic premise is that if participants and non-participants are identical in characteristics and attitudes before the trip, then any changes observed after the trip can be attributed to participation.

In the analysis of the Winter 2002/3 and the Winter 2003/4 cohorts, all attitudinal measures were adjusted to control for observance levels.²

1. Because there are some discrepancies between the registration database and respondents' reports, further investigation into the exact trip in which respondents have participated is necessary.

2. Religious service attendance at all three times was used as a proxy for observance levels. Logistic regression (Stata 9) was performed to predict the attitudes at all three times. The Adjust command (Stata 9) was used to generate adjusted percentages for observance levels. MANOVA (SPSS 13) was used to confirm the analysis.



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Although very grateful for the help of others, any errors in the present report are those of the authors. The views expressed in this document are our own and are not, necessarily, those of *Taglit-birthright israel* or Brandeis University.



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The Maurice and Marilyn Cohen Center for Modern Jewish Studies at Brandeis University is a multi-disciplinary research institute dedicated to the study of modern American Jewry. Our mission is to enhance understanding of the Jewish community and the development of religious and cultural identity. The Center's faculty and staff include psychologists, sociologists, and Jewish studies scholars, whose interests include Jewish identity, Jewish culture, family life, religious expression, and Israel-Diaspora relations. A broad range of research is conducted by Center faculty, spanning studies of individuals and institutions. Our research applies cutting-edge methods and theories to the study of modern Jewry and our work is disseminated to both public and academic groups.

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