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ADULT JEWISH WOMEN'S MOTIVATIONS TO PARTICIPATE IN ADULT JEWISH EDUCATION

Teresa Lynn Mareschal
University of Missouri-St. Louis, mareschalt@missouri.edu

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FOR PARTICIPATION IN ADULT JEWISH EDUCATION

Teresa L. Mareschal

M.A.T., Early Childhood Education, Webster University, 1994

B.S., Business Administration, University of Missouri-St. Louis, 1983

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Advisory Committee:

E. Paulette Isaac-Savage, Ed.D.
Chairperson

Jim Berger, Ph.D.

Angela D. Coker, Ph.D.

Clark J. Hickman, Ed.D.

Abstract

Although there have been numerous studies on adult education participation and on adult religious education, little is known about Jewish women's participation in adult education. A key component of the Jewish religion is lifelong learning, which is nurtured in Jewish people from an early age. Research has indicated that Jewish women participate in adult Jewish educational programs at higher rates than their male counterparts, yet there is a lack of research into what motivates them to engage in these learning opportunities.

This research study was designed to examine Jewish women's motivations and participation in adult Jewish educational programs. A survey was designed to identify the motives as well as the characteristics of women who participate in adult Jewish education. This survey was developed using a modified version of Boshier's Education Participation Scale, Isaac, Guy, and Valentine's instrument as well as conferring with rabbis and Jewish educational leaders.

One of the objectives of the study was to identify adult Jewish women's most and least important motivations for participation in Jewish-based educational programs. In order to do so, the means for the individual items were calculated and placed in rank order from the highest to the lowest. Another goal of the study was to identify and describe conceptually meaningful dimensions of motivation. This was accomplished by employing an exploratory factor analysis in which a series of models using varimax rotation was utilized. The final question of the study was to determine if there is a

relationship between selected background variables and the identified factors. To determine the correlations, both Pearson and t-tests were conducted.

Among the 108 participants in the study, the desire to achieve or maintain Jewish Affiliation was the single most motivating factor. Jewish Learning was the second most motivating factor. The third motivating factor was Jewish Adults as Teachers and Learners. The fourth factor was Jewish Family Connection.

Results of this study may assist religious leaders, program directors, and community and national organizations to better meet the needs of adult Jewish women learners. Furthermore, this study may enable them to draw new audiences to their programs and construct new programming with a wider audience appeal. Findings from this study will also broaden our knowledge relative to adult education participation and motivation.

Dedication

I dedicate this dissertation to my Hebrew namesake, the biblical Tamar and to all women who have persevered through life's challenges. The name Tamar in Hebrew means palm tree. In the bible, the palm tree serves as a symbol of prosperity and as the signature element of an oasis. My life has been so blessed, whether the oasis is in a desert land or an emotional sanctuary. Since converting to Judaism I have found a safe harbor for my questions and beliefs about life and the human spirit.

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CHAPTER 1: Introduction

Jewish people in America have traditionally placed a high value on education. An examination of their history reveals a belief in lifelong learning (Kertzer, 1996; Sarna, 2004; Trepp, 1973). They have established schools for their children from preschool to high school as well as institutes of higher learning (Sarna, 2004; Schuster, 2003; Schuster & Grant, 2005). American Jews have valued religious affiliation, religious study and lifelong learning. As adults, their motivations for learning are based on their commitment to study Torah, to learn and understand the history of the Jewish people, to develop a foundation in personal ethics and morals, to participate in the greater Jewish community and to support the state of Israel. Adult learning activities include studying sacred texts, celebrations of Jewish culture and exploring what it means to be Jewish in today's world. Jewish people utilize Torah as a guide to making sense of the world (Jewish Education Service of North America, Inc. [JESNA], 2003; Levisohn, 2005; Kertzer, 1996; Sarna, 2004; Schuster, 2003; Schuster & Grant, 2005; Trepp, 1973; Union for Reform Judaism, 2009).

The study of Torah is an important component to the Jewish religion and has long been an educational activity practiced by children and adults (Beckerman, 1973; Holtz, 1996; Kertzer, 1996; Sarna, 2004; Schuster & Grant, 2005; Trepp, 1973). A few of the Hebrew meanings of Torah are learning, teaching and instruction (Trepp, 1973). The religious learning culture of Judaism is steeped in literary tradition (Holtz, 1996). The

study of Torah is also known as Torah Lishma, Torah for its own sake or learning for its own sake (Holtz, 1996; Holzer, 2002). Kertzer describes Torah as,

> our way of life, all the vastness and variety of the Jewish tradition, as someone once called it. It is the very essence of Jewish spirituality. It is synonymous with learning, wisdom, and love of God. Without it, life has no meaning nor value. (p. 39)

The Torah consists of the first five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Traditionally, Torah is hand-scribed in Hebrew on parchment paper made from the skin of a Kosher animal. Each end of the parchment is attached to a wooden dowel, rolled up and referred to as a Torah scroll (Jewish Virtual Library, 2011; Judaism 101, 2010; Shekel, 2012; Trepp, 1973). For educational purposes, Torah is often copied and printed in the form of a book and is available in a variety of languages (Jewish Encyclopedia, 2010; Kertzer, 1996; Trepp, 1973). When the Temple in Babylonia was destroyed in 586 B.C., two important aspects for the continuation of Judaism were formed. The scribes wrote additional scrolls of Torah to keep the words from being lost. Secondly, synagogues were established so Jewish people could come together as a community to pray and study. Beckerman (1973) notes, "because religious belief and observance were strongly related to the knowledge of Jewish classical texts, in almost every generation from Biblical times to the nineteenth century, the major emphasis of Jewish education was on adult learning" (p. 87).

Orthodox and Conservative Jews acknowledge, interpret and live by the literal text of Torah (Kertzer, 1996; Sarna, 2004; Trepp, 1973; Union of Orthodox Congregations of America, 2010). Reconstructionist Jews of today abide by and interpret Torah as it best fits their religious community (Jewish Reconstructionist Federation, 2010; Kertzer, 1996; Sarna, 2004; Trepp, 1973). Reform Jews are encouraged to take this one step further to interpret Torah and apply it to how it best fits their life and beliefs (Kertzer, 1996; Sarna, 2004; Trepp, 1973; Union for Reform Judaism, 2009).

The history of Jewish people and Judaism in the United States was created by three waves of immigration (Sarna, 2004). In the Colonial period, Jewish immigrants from central Europe began entering the United States. In the 1700s the first Jewish immigrants settled in Eastern coastal areas and formed Orthodox communities. With voluntary participation in these communities, this small population of immigrants vanished from the Jewish community through assimilation and intermarriage (Sarna, 2004). A second surge of central European Jewish immigrants arrived in the United States in the mid-1800s. They rejuvenated the Jewish community, designed it to fit their needs and began moving westward to Cincinnati and St. Louis where a substantial number of Jewish immigrants had already settled (Sarna, 2004; Trepp, 1973).

Upon their arrival in America, the Jewish immigrants' main goals were to obtain jobs and gain citizenship. These challenges were compounded by pressure from the neighboring social order to assimilate and become more Americanized. Jews often felt uncomfortable in their new country because their religious practices and rituals were

misunderstood**.** For instance, most Jews observed the Sabbath from Friday at sundown until Saturday at sundown and closed their businesses during that time. Whereas their Christian counterparts practiced their Sabbath on Sunday and were open for business on Saturday. Observance of Jewish holidays created similar problems. Dietary laws were a daily challenge as kosher-slaughtered meat was hard to find and kosher meals outside the Jewish home were non-existent (Levisohn, 2005; Sarna, 2004). However, the one place where Jews felt most comfortable in the United States was in their congregational temples. Temple life became a "spiritual haven, gave emotional security to the immigrants, and perpetuated customs of the old country in an alien surrounding" (Trepp, 1973, p. 373). Sarna (2004) noted that between 1777 -1787 in New York, Virginia and territories north of the Ohio River laws were passed that no longer restricted religious beliefs, practices and worship. The federal government was quick to affirm these regulations with a set of their own.

> Finally, the Federal Constitution (1787) and the Bill of Rights (1791) outlawed religious tests "as a qualification to any office or public trust under the United States," and forbade Congress from making any law "respecting an establishment of religion, or prohibiting the free exercise thereof." (Sarna, 2004, p. 37). As the eighteenth century ended, the goal of "equal footing" seemed closer to realization. The burgeoning pluralism of American religion, the impact of new federal and state laws, and liberal pronouncements from political leaders all reassured Jews of

> their rights under the new regime and gave them a heightened sense of legitimation. (Sarna, p. 39)

As Jewish people gained acceptance from cities, states and the federal government, they acquired religious freedom, were permitted to build synagogues and obtained full equality. Consequently, Jewish communities and temples grew wherever they lived. The Jewish immigrants believed in tolerance, freedom, and equality; and began to advocate for themselves (Kertzer; Sarna; Trepp).

Jewish communities gained ground between the 1880s – 1920s when nearly 2,000,000 Jews immigrated to the United States from Russia (Sarna, 2004; Trepp, 1973). Between the years of 1866-1920, formal educational activities were developed and held in the synagogues and temples. Cohen (1965) explains,

> In the mid 1800s and early 1900s, when Jewish communal life in this country began to take form and structure, there was evidence that this tradition of adult Jewish study and reverence for scholarship was transplanted on these shores. During this early period, the formal Jewish education of adults was centered in the synagogue, the focal point and source of all Jewish activity. (p. 382)

When Congress placed restrictions on immigration in the 1920s, the growth of adult Jewish educational activities waned. During this time the research in the field also declined (Cohen, 1976).

Two important factors that created a resurgence of interest in adult Jewish educational activities in the United States were the Holocaust and the formation of the

State of Israel (Sarna, 2004. Jewish educational programs sprang up in great numbers. There was also a proliferation in the number synagogues that were formed. In addition, many Jewish organizations were founded which sponsored additional programming (Schuster & Grant, 2005). Programs were found among the various Jewish branches. The next section provides a brief overview of four branches of Judaism.

Branches of Judaism

The four major movements of Judaism are Orthodox, Conservative, Reconstructionist and Reform. The main differences between the branches of Judaism are their respective interpretations and observances of Jewish scriptures. Orthodox Jews are considered to be the most observant, following the literal precepts of Judaism as described in Torah. Conservative Judaism is interested in preserving the fundamental elements of traditional Judaism with leaving room for some modernization. Reconstructionist Jews view Judaism as being traditional and contemporary. Reform Judaism is the most autonomous branch of Judaism. Members of the Reform movement believe that the individual and the congregation have the right to make adaptations to their religious practices and customs to meet their current needs. The discussion that follows will define the branches of Judaism as well as their beliefs and practices.

Orthodox Judaism. The oldest branch of Judaism is Orthodox. The word Orthodox was not used to identify a Jewish religion before Jews immigrated to America. The phrase “Orthodox Judaism” is often used to distinguish the more traditional

adherents of Judaism from the more liberal observers (Jewish Virtual Library, 2009; Kertzer, 1996; Sarna, 2004; Trepp, 1973). According to Kertzer,

> To this day Orthodoxy is that brand of Judaism that most resists change, on the grounds that the Torah (see p. 39) was literally given to Moses on Mount Sinai, so that no law deduced from it may be tampered with even if our modern sensitivities do not like what the law says. (p. 9)

When modern ways of thinking conflict with the traditional teachings of Orthodox Judaism, long-established customs and accepted wisdom of Orthodoxy are followed. For example, Orthodox Jews believe that women should fill traditional roles in the home. Women cannot study to become a rabbi and they worship in the synagogue separately from men (Jewish Virtual Library, 2009; Kertzer, 1996; Kress, 2009; Sarna, 2004).

Conservative Judaism. The beliefs and practices of Conservative Jews fall somewhere between Reform and Orthodox Judaism (Jewish Virtual Library, 2009; Kertzer, 1996; Sarna, 2004; Trepp, 1973). "Like the Orthodox and unlike the Reform, Conservative Jews accept Jewish law as the primary Jewish expression for all time" (Kertzer, p.13). They do not make personal decisions based on their own conscience as Reform Jews do, instead, they rely on "the consensus of learned scholars and the accepted practice of the community" (Kertzer, p.13). Conservative synagogues consider their religious practices to be a combination of traditional and modern. For example, they are adamant about the observance of the Sabbath and dietary laws. While at the same time, they ordain women into the Rabbinate and most synagogues allow the women to

participate in services equally with men (Britannica Online Encyclopedia; Jewish Virtual Library; Kertzer; Sarna; Trepp).

Reconstructionist Judaism. The beliefs of Reconstructionist Judaism are based on the philosophy that "Judaism is an evolving religious civilization, comprising three primal elements: God, Torah, and the People of Israel" (Kertzer, 1996, p. 15). The term 'civilization' is used to "mean Judaism is more than a religion" (Jewish Virtual Library, 2009, para. 1). It is a shared historical memory and destiny, a commitment to an ancient homeland and language, and a Jewish culture, morality and philosophy (Jewish Virtual Library, 2009; Kertzer, 1996; Sarna, 2004; Trepp, 1973). In addition, Reconstructionist Jews believe that God is a moral force in a person's life. "God is the source of our generosity, sensitivity and concern for the world around us. God is also the power within us that urges us to self-fulfillment and ethical behavior" (Jewish Virtual Library, 2009, para. 1).

Reconstructionists are traditional in their rituals and nontraditional in their ideology. The religious community has the decision-making power as opposed to the individual congregant. Reconstructionists consider the decisions and customs of their ancestors and try to apply this information to Jewish values and customs of today. Similar to Conservative and Reform Judaism, they also welcome women into the Rabbinate. Reconstructionists believe that the religious community and their participation in it are more important than individualism and autonomy. In these ways, Reconstructionist Judaism is more like Conservative than Reform Judaism (Jewish

Virtual Library, 2009; Jewish Reconstructionist Federation, 2010; Kertzer, 1996; Sarna, 2004; Trepp, 1973).

Reform Judaism. Reform Judaism, of which the researcher is a member, began in Germany in the early 1800s when German Jewish layman established fundamental modifications to Jewish observances and beliefs. For example, women and men were allowed to be seated together, prayers were made available in German in addition to Hebrew, strict dietary laws were eliminated and distinctive dress codes that identified them as Jews were discarded. These same changes were initiated in the United States in the mid-1800s by Rabbi Isaac Mayer Wise, a German immigrant (Sarna, 2004).

Reform Judaism is the largest Jewish movement in North America, with approximately 1.5 million of the Jewish population observing the traditions of Reform Judaism (Rossi, 2009; Union for Reform Judaism, 2009). Members of Reform Judaism believe they are commanded to study Jewish tradition. They believe that their rituals are continuously evolving to adapt to modern life. Reform Jews individually interpret traditions and make educated choices about the routines and customs they will observe in their homes and temples (Katz, n.d.; Sarna 2004; Union for Reform Judaism, 2009). Inherent in the understanding and commitment to Reform Judaism is the responsibility of educating oneself, one's family and the larger religious community about the Reform Jewish religion. These educational activities include spiritual, cultural, sociological and family programs for individuals, couples and families (Jewish Virtual Library; Sarna; Union for Reform Judaism).

Reform Jews combine traditional and modern texts in their worship. Their prayer and music publications are available in Hebrew and English. This enables congregants to worship at their own level of understanding. Instead of opening from right to left as do traditional Hebrew books, the majority of these books open from left to right. Another feature of the texts is that traditional readings are updated to reflect the changing times. For example, the prayer books are available with gender neutral text in support of the Reform movements' belief in equality for all (Kertzer, 1996; Sarna, 2004; Trepp, 1973). "One of Reform's greatest achievements has been in the field of education. From primer to advanced texts, the education series produced by the Reform movement have blazed new paths" (Trepp, p. 384-385).

Another goal of Reform Jewish education involves becoming attuned to the needs of and a belief in the Jewish State of Israel. Reform Jews are expected to learn Hebrew, the language of Israel. First year Reform rabbinical students are required to study in Israel at the Hebrew Union College (HUC). Members from all branches of Judaism are welcome in Israel, it is considered a safe haven for Jews (Union of Reform Judaism, 2009).

Reform Jews support, promote, and educate the community at large about their ethical values (Kertzer, 1996; Sarna, 2004; Trepp, 1973; Union for Reform Judaism, 2009). For example, Reform Judaism was the first Jewish movement to recognize that women are equal to men and to ordain women into the rabbinate (Hein, 2010). This devotion to human rights has governed the ethical teachings of Judaism for centuries

(Jewish Virtual Library; Kertzer; Sarna; Union for Reform Judaism). Kertzer notes this is especially evident in their belief that, "the one true God demands an absolute commitment to justice, universal harmony among peoples everywhere, and such elementary rights as dignity and freedom" (p. 12). They have social action committees that advocate fair treatment for all people and especially those who are living in poverty, being discriminated against or living in areas at war (Kertzer; Sarna; Trepp; Union for Reform Judaism).

Regardless of the branch of Judaism, it is apparent that education is extremely important. Jewish people value education and are provided many opportunities to learn about their faith as well as that of others (Jewish Reconstructionist Federation, 2010; Jewish Virtual Library, 2009; Kress, 2009; Sarna, 2004; Union for Reform Judaism, 2009). Although Jewish people espouse education and advocate lifelong learning, a close examination of Jewish women's participation in adult Jewish education is virtually non-existent.

Numerous researchers (Boeren, Nicaise, & Baert, 2010; Boshier, 1995; Chappel-Aiken, Cervero, & Johnson-Bailey, 2001; Hawkins, 2007; Schlesinger, 2005) have examined adult education participation in general and women's participation in higher education settings. Their findings have helped adult education directors to better understand factors that contribute to adults' motivations and barriers to adult education. Yet, these studies generalize to adults or women.

In addition, there has been research on adult religious education and spirituality (Elias, 2002; English, Fenwick, & Parsons, 2003; Isaac, 2005, 2012; Isaac, Guy, & Valentine, 2001; Tisdell, 2003). Isaac's focus has been on adult education in the Black church. Elias' concern has been Christian education, while English, Fenwick and Parsons, as well as Tisdell examined spirituality. Their studies, undoubtedly, have broadened our knowledge relative to adult religious education. Despite the proliferation of studies on adult religious education, Jewish women as learners have garnered little attention (Brown, 2003; Schuster & Grant, 2005).

Jewish women are active participants in Adult Jewish education. This has changed from decades past, when Jewish women were limited in their educational options. Thanks to women like Brown (2003), Ingall (2010), Katz (2012), Mareschal (2012) and Schuster (2003), we know more about Jewish women and their role in promoting education. However, research on Jewish women's motivations for learning is lackluster (Brown, 2003; Schuster & Grant, 2005). Nonetheless, similar to women in other religious groups, Jewish women participate in adult Jewish education programs at higher rates than their male counterparts (Reinharz, 2007; Schuster & Grant, 2005) and "American Jewish women today have greater access to knowledge than any generation in history" (Joseph, 1995, p. 221).

At one point in time, the literature on Adult Jewish Education was minimal at best. In 1976, Cohen observed, "there simply are not enough valid data available on the size, scope, or logistics of the emerging field of Adult Jewish Education" (p. 144). Since

that time the research on Jewish education has grown exponentially (Goodman, Flexner, & Bloomberg, 2007). One of the most significant books on Jewish education, *What We Know about Jewish Education*, was first written in 1992 by Kelman. This initial volume was created to "help inform the deliberations about and initiatives in Jewish education" in the 1990s (Goodman, 2007, p. 3). It was published as research on Jewish education was coming into its own. Over a decade later, Goodman, Flexner, and Bloomberg (2007) have written and edited an updated volume, to include new research and subject matter that have emerged and expanded the topic of Jewish education. As such, general discussions about Adult Jewish Education exist (Goldwater, 2007; Schuster & Grant, 2005; Thal, 2007), however there are still areas that are lacking attention (Schuster & Grant, 2007).

Problem Statement

As noted in the previous discussion, lifelong learning is a basic principle of the Jewish religion. In the United States, Jewish people have actively participated in adult educational opportunities in their temples, Jewish community groups and national Jewish organizations (JESNA, 2003; Kertzer, 1996; Schuster & Grant, 2005; Trepp, 1973; Union for Reform Judaism, 2009). There has been research on adult religious education (Elias, 1995; English, 2000; Isaac, 2002, 2005, 2012; Isaac, Guy, & Valentine, 2000; Rowland, 2001), however, there are fewer studies on adult Jewish education (AJE) (Cohen, 1965, 1976; Schuster & Grant, 2005). While adults have been pursuing AJE for over 3000 years, there has been little research conducted to examine their motivation to participate.

The amount of literature becomes almost non-existent when the lens is turned on adult Jewish women.

Cohen (1965, 1976) conducted two studies in the field of AJE. In his first study in 1965 he found a small amount of literature on AJE. Most of the work completed was in the form of surveys, master's theses, and doctoral dissertations. More than a decade later, Cohen (1976) stated, "there simply are not enough valid data available on the size, scope, or logistics of the emerging field of Adult Jewish education" (p. 144). Based on a current review of the literature, the majority of information on AJE was found in the publications and libraries of Jewish organizations and agencies.

Johnstone and Rivera (1965) were the first researchers to explore adults' participation in adult education. Since their initial study, numerous studies have been conducted which examine adults' motivations and barriers to adult education participation. However, when compared with adult Jewish participation, a wide gap exists. The gap widens when considering Jewish women as learners. The literature reveals women tend to participate in adult Jewish learning opportunities in larger numbers than men, however, research has not examined their motivations or barriers to participation (Schuster, 2003; Schuster & Grant, 2005). More attention needs to be given to this population of learners.

Purpose

The purpose of this study is to examine Jewish women's participation in AJE programs, more specifically, their motivations for participating in Jewish education.

Therefore, the major research question is, "What are Jewish women's motivations to participating in adult Jewish educational programs? A secondary question is "What motivations are of most and least importance to Jewish women in adult Jewish educational programs"? And, finally, "Is there a relationship between background variables of Jewish women and the derived motivational factors?"

Significance of Study

A key component of the Jewish religion is lifelong learning, which is instilled in Jewish people from an early age. The research has indicated that Jewish women participate in AJE programs at higher rates than their male counterparts, yet there is a lack of research into what motivates them to engage in these learning opportunities (Brown, 2003; Schuster & Grant, 2005). Findings from this study may assist religious leaders, program directors, and community and national organizations. It may help them to better meet the needs of adult Jewish women learners. Furthermore, it may enable them to draw new audiences to their programs and construct new programming with a wider audience appeal. Knowledge gained from this study will also broaden our knowledge relative to adult education participation and motivation in general.

Definition of Terms

For purposes of this study, a Jewish woman will be any woman who was born into or converted to a branch of Judaism. In this study, an adult is defined as any Jewish woman 18 years of age or older. The terms temple and synagogue will be used interchangeably to signify a Jewish place of worship. Educational programs can be

sponsored by Jewish temples, organizations and groups. Thus, the settings for educational programs include synagogues, community groups, national and international organizations, conferences and educational forums. The terms barriers and deterrents will be used interchangeably and will be defined as elements which inhibit or prevent adults from participating in educational opportunities. For purposes of this study, the descriptors movement and branch will be used to help identify the four different types of Judaism being studied.

Chapter Summary

Adult education and lifelong learning have been tenets of the Jewish religion for centuries. All four branches of Judaism—Orthodox, Conservative, Reconstructionist and Reform —strongly espouse and value education. Although there have been numerous studies on adult education participation in general and on adult religious education, we know little about Jewish women's participation in adult education.

In the following chapter, a review of the literature will provide the theoretical framework for the study. In chapter three, the methods that were used to examine adult Jewish women's participation will be discussed. The findings of the study are presented in chapter four and in chapter five a discussion and summary are outlined.

CHAPTER 2: Literature Review

This chapter outlines the theoretical framework for the study. It begins with an examination of the literature on Judaism and education. Next there is a discussion on adult education participation, which also explores adult Jewish education. This is followed by an investigation of the history of women and learning that includes their limited access to equal education to men, their emancipation to access and their participation in adult education. Finally, the chapter concludes with a discussion on Jewish women and their participation in Adult Jewish Education.

Jewish Education

Lifelong learning has long been a tenet of the Jewish religion. Although Adult Jewish education in the United States declined early in the 20th century, in the 1940s there was an increased awareness in AJE. During this time, "Jewish identification was reaffirmed, interest and enrollment in Jewish educational programs at all levels grew, and record numbers of synagogue affiliations were evidenced" (Beckerman, 1973, p. 88). In response to the level of adult educational activity happening in the synagogues, national and international Jewish organizations began to develop adult education departments and activities. A sample of the organizations includes, the American Jewish Congress (AJCongress), the Anti-Defamation League (ADL), B'nai B'rith, Hadassah, the American Jewish Committee (AJC), the National Council of Jewish Women (NCJW), the Union of Orthodox Congregations of America (OU), the Union Synagogue of Conservative Judaism (USCJ), the Union for Reform Judaism (URJ) and the Jewish

Reconstructionist Federation (JRF). These organizations continue to provide a variety of adult educational programs. Their courses promote learning through the use of discussion and study guides, pamphlets, books, workshops, exhibits, social action and opportunities for on-line learning. Topics of educational interest to adult learners include spiritual life, the Bible and Torah, anti-Semitism, Israel, Jewish history, values and art, family health, Hebrew and advocacy for social justice and human rights (JESNA, 2003; Jewish Reconstructionist Federation, 2010; Kertzer, 1996; Schuster & Grant, 2005; Trepp, 1973; Union of Orthodox Congregations of America, 2010; Union Synagogue of Conservative Judaism, 2010; Union for Reform Judaism, 2009).

Locally, community organizations such as the Central Agency for Jewish Education (CAJE) and the Jewish Federation also sponsor adult Jewish education through individual, couples, and family programming. In addition, temples offer adult education programs for their congregants and the community at large (JESNA, 2003; Jewish Reconstructionist Federation, 2010; Kertzer, 1996; Schuster & Grant, 2005; Trepp, 1973; Union of Orthodox Congregations of America, 2010; Union Synagogue of Conservative Judaism, 2010; Union for Reform Judaism, 2009).

According to Rabbi Amy Bigman, a Reform rabbi, (personal communication, November 20, 2010) religious as well as secular education has always been important in Judaism. This focus on education extends beyond the required formal schooling of elementary school through high school. As a result, Jewish people continue to learn because Judaism encourages furthering and expanding your knowledge as a way of life.

In her experience, Rabbi Bigman has found that Reform Jewish adult learners are motivated to pursue educational programs for several reasons:

> For some, it is because they are coming to Judaism as an adult. . . . Some because they didn't have much of a Jewish background growing up. So I have heard many times parents say, "I'm taking these classes because I want to stay a step ahead of my kids." And some, I'm not really sure of the motivation, they just, love Judaism and realize that we consider … one of the important things about Judaism is the emphasis on lifelong learning. (Rabbi A. Bigman, personal communication, November 20, 2010)

The study of Judaism is something that takes a lifetime of active learning. It requires lifelong learning that begins in childhood and continues through adulthood. There is so much to be learned that even children who attend Jewish day school (five days a week) or religious school (one day a week) have much more to learn about Judaism as adults (Reinharz, 2007, Sarna, 2004).

Rabbi Bigman (personal communication, November 20, 2010) suggests there are several reasons that learning is a life-long process. The sheer volume of Jewish literature is expansive and it continues to be written. Depending on the type of material being studied the learning process can be very time consuming. For example, when you study Torah, Talmud or other Jewish texts you have to reflect and critically analyze its content. As Reform Jewish individuals mature they want to know more about how Reform Judaism is relevant in their lives.

The motivations for adult learners to pursue adult Jewish education include: not having much of a Jewish background growing up, coming to Judaism as an adult, and Reform Judaism's emphasis on lifelong learning. The component of lifelong learning is supported in the literature (Beckerman, 1973; Jewish Education Service of North America, Inc. [JESNA], 2003; Kertzer, 1996; Sarna, 2004; Union for Reform Judaism, 2009). There are even Hebrew words that confirm this motivation. For instance, Torah means learning (Beckerman, 1973) and Torah Lishma, the Hebrew word for education, means "Torah for its own sake, learning for its own sake" (Holtz, 1996; Holzer, 2002). Another feature of adults pursuing Reform Jewish learning opportunities is that they are affirming their Jewish identification (Cohen, 2007; Sarna, 2004; Union for Reform Judaism, 2009).

The Jewish tradition of learning and study in adulthood is evident among adult Jewish people in America. There are local, national and international organizations that offer and support these adult learning activities. The programs are offered in synagogues and at community centers and range from general Jewish topics to teacher professional development. While the Jewish religion promotes and supports adult education participation among its members, it is also important to examine adult education participation in general.

Adult Education Participation

The conceptual framework for the current study is based on the adult education participation literature. Theories and models of adult education will be explored. Adult

education participation has been widely examined (Boshier, 1991; Isaac & Rowland, 2002; Merriam, Cafarrella, & Baumgartner, 2009; Mulenga, & Liang, 2008). Adults participate in educational activities on a daily basis. According to O'Donnell's (2006) review of the National Center for Education Statistics ([NCES]) study, over 75 million people were enrolled in an American college or school. When the number of adults participating in informal education is included, the number increases exponentially. In addition to colleges and universities, adults engage in learning in other settings including, places of employment, professional organizations and community centers. Of almost 95,000 adults in the aforementioned NCES study, the majority participated in adult education on the job with the second largest group participating in nearby community centers (See Table 2.1).

Table 2.1

Contexts for Adult Education Participation

Provider	Percentage of Adults Participating
Private business/company/hospital	40%
Community or religious organization, nonprofit	30%
Colleges and Universities/Vocational Schools, etc.	29%
Professional association/organization/union	12%

Note. Adapted from NCES, 2006

A more in-depth examination of adults who participate in formal adult education based on the NCES report indicates that adults between the ages of 35 and 54 were more engaged in adult education. Not surprising, more women than men participated in these programs. Most adults who participated had some college or higher level of education

with more than 57,000 possessing a minimum of a bachelor's degree. Furthermore, the majority of participants were employed full-time and had a household income of at least $75,000 (See Table 2.2).

Table 2.2

Characteristics of Adult Education Participants

Characteristic	Number of adults (thousands)	Part-time college degree program	Work-related courses	Personal-interest courses
Age				
16 to 24 years	25,104	9	21	27
25 to 34 years	38,784	7	32	22
35 to 44 years	42,890	4	34	22
45 to 54 years	41,840	3	37	20
55 to 64 years	29,068	1	27	21
65 years or older	33,922	0	5	19
Sex				
Male	101,596	4	24	18
Female	110,011	4	29	24
Highest education level completed				
Less than a high school diploma/equivalent	31,018	0	4	11
High school diploma/ equivalent	64,334	2	17	16

Table 2.2

Characteristics of Adult Education Participants (continued)

Characteristic	Number of adults (thousands)	Part-time college degree program	Work-related courses	Personal-interest courses
Some college/vocational/ associate's degree	58,545	6	31	25
Bachelor's degree	37,244	6	44	29
Graduate or professional education or degree	20,466	7	51	30
Household income				
$20,000 or less	34,670	2	11	16
$20,001 to $35,000	35,839	4	18	17
$35,001 to $50,000	33,376	2	23	22
$50,001 to $75,000	47,114	5	33	21
$75,001 or more	60,607	5	39	27
Employment status				
Employed full-time	106,389	5	40	20
Employed part-time	27,090	7	32	29
Unemployed and looking for work	9,941	3	14	23
Not in the labor force	68,187	2	6	20
Occupation				
Professional/managerial	48,647	8	56	29
Sales/service/clerical	66,218	5	31	22
Trade and labor	37,585	2	19	13

Note. Adapted from NCES, 2006

One of the reasons adult education participation is widely studied, is because it aids education directors in developing programs to attract adults. Researchers have looked at the reasons for and the barriers to adults' participation. Adults participate in adult education for a number of reasons. There are just as many reasons for their barriers to participation. Following is a brief examination of the literature on deterrents to participation and a more extensive look at motivations, as it is the major focus of this study. In addition, the barriers and motivators to participation in Adult Jewish Education will be investigated.

Deterrents to Adult Education Participation. Research suggests adults are motivated to participate in adult education for a variety of reasons, however, there are also barriers that prevent their engagement in educational activities. Factors which inhibit or prevent people from participating in adult education are "referred to as barriers, constraints, deterrents, impediments, or obstacles" (Silva, Cahalan, Lacireno-Paquet & Stowe, 1998, p. 1). Cross (1981) classified barriers as dispositional, institutional, and situational. Dispositional barriers were more personal in nature, because they related to a person's mindset. For example, an adult may believe that he or she is too old to learn or may feel uncomfortable in a room with younger adults. Policies and procedures, time of offerings and the lack of ease in the admissions process are institutional barriers. On the other hand, situational barriers may include a person's work schedule or the multiplicity of roles the person has such as mother, daughter, employee, and friend. Darkenwald and Merriam (1982) and Potter and Alderman (1992) added informational barriers and

academic barriers, respectively to the list of barriers. When an institution fails to do an adequate job of disseminating information about its program offering, it can serve as a deterrent, because prospective learners will be less likely to know about it. Academic barriers are the lack of academic skills that adults possess for entrance into a college or university. Darkenwald and Valentine (1990) indicated there are five deterrents to participation—personal problems, a lack of confidence in one's abilities, educational costs, a lack of interest in organized education, and no interest in available courses. Time and money are often cited as the most common barriers to adult education participation. The deterrents or barriers can happen prior to entering a learning situation and/or during the educational activity itself (Wlodkowski, 1998, 2004). An initial deterrent can be flexibility for learning development. For instance, the time of day, day of the week, and location of the class can effect whether or not it will fit into a learner's schedule. A person's stage in life can affect their participation also. Another possible barrier, closely associated with institutional barriers is the facilitator's teaching style (Isaac & Rowland, 2002). For example, if instructors lecture instead of engage the class in dialogue or group discussion, the educators could serve as barriers to participation. When there is a lack of learner-centered activities, or the course goals are not personalized to meet the participants' needs, the adult learners may choose not to participate or to stop participating. Another deterrent to learning can be the classroom environment (Isaac & Rowland). The classroom itself needs to be comfortable. This includes temperature, seating arrangements, lighting and so on. Thus, even when adults are motivated to

participate in adult education activities there are many deterrents to prevent them from doing so (Galbraith, 1998, 2004).

Deterrents to Participation in Adult Jewish Education. While there is a lack of literature on what deters adults from participating in adult Jewish education activities, some knowledge has been gained about this topic from a study that this researcher (Mareschal & Isaac, 2006) conducted. The purpose of the study was to examine Reform Jewish women's participation in adult Jewish education. Using convenience sampling, a focus group of five Reform Jewish women were asked about their participation in adult Jewish education. Specifically they were asked to describe what motivates and deters them when deciding to pursue adult Jewish education. The women ranged in age from 32-60. All of the women were single, with the majority having never been married. The research subjects identified some deterrents to participating in adult Jewish education. They included the time of day and day of the week that the classes were offered, lack of relevance, and cost. The youngest participant, Micah, stated "I know a lot is being offered, but I don't know what is offered for those who are young and single." The two women in their early 50s indicated that programs offered by the Sisterhood tended to be for those in their 60s and older. According to Leah "course fees can be prohibitive at times." In addition, two of the women indicated that instructors and their style of teaching can be a deterrent. In Rohfeld and Zachary's (1995) study of adult Jewish learning, the most important deterrent to participation was "the inability to make commitments and devote time to formal adult Jewish learning" (p. 238). Survey responses revealed that

adult learners did not want to and/or could not attend classes that required an ongoing commitment. Participants also stated that educational programs were not a priority. Another barrier for adult Jewish learners was that the classes did not meet their needs. These findings suggest that the deterrents to participation in adult Jewish education are much the same as those to any other type of adult education activity.

A person's stage of life often determines whether or not they participate in an Adult Jewish educational activity. For instance, younger adults may be looking for activities that will help them to meet a possible mate. Those who have school-age children are more likely to participate in family related or holiday related learning opportunities. When a class is offered may determine who will participate. Classes offered during the day on a week day are more likely to be attended by those with flexible schedules, such as parents who do not work outside the home and older adults. Who is teaching a program can affect whether or not a person chooses to participate. There are certain temple professional staff and lay leaders that are more or less accepted by potential learners. Therefore, if these real or perceived needs of the learner are not being met, they can be deterrents to participation in Adult Jewish learning opportunities (Brown, 2003; Mareschal & Isaac, 2006; Rohfeld & Zachary,1995; Schuster & Grant, 2005).

Although adults may have barriers that keep them from participating in adult education, many do participate and for a variety of reasons. The next section discusses some of those reasons.

Motivation to Participate in Adult Education. In *Adults as Learners*, Cross (1981) noted early on, that there are a variety of definitions of adult learners and adult learning activities. For example, Cross notes that Tough (1971) used a broad definition of learning, "sustained, highly deliberate efforts to learn knowledge or a skill", and with this definition, Tough's study showed that 98% of the adults researched were "active learners" (p. 50-51). In their review of the Adult Education and Lifelong Learning Survey of the 2001 National Household Education Survey Program (AELL-NHES) Kim, Hagedorn, Williamson and Chapman (2004) noted that an adult learner is defined as, "civilian, noninstitutionalized persons ages 16 and older who were not enrolled in elementary or secondary education at the time of the interview" (p. v). In addition, the study differentiated between formal and informal learning activities; "this approach distinguishes voluntary and required educational activities that are formal, as defined by the presence of an instructor, from activities that are informal" (p. v-vi.). Formal adult educational activities in this study included general education requirements, vocational, personal interest, university, and employment related courses. With no agreed-upon definition of adult learners or adult learning activities, researchers are left with the task of deciding for themselves which theories to utilize.

Adult education motivation has been defined in a number of ways. Educators and psychologists have defined motivation as a process that may instigate and arouse behavior, give purpose or direction behavior, continue to allow behavior to persist, and lead to choosing or preferring a particular behavior. It is also a condition that affects

adults' readiness to initiate or continue a sequence of activities (Wlodkowski, 2004). Adults are motivated to participate in adult education for a variety of reasons. As the subsequent discussion will show, some are motivated for personal reasons; others are mandated to participate in adult education (i.e., correctional education); while others participate for the pure enjoyment of learning. There are many factors that contribute to adults' participation. Isaac, Guy, and Valentine (2001) indicate "the social context in which adults engage in adult education can affect their motivations to participate in adult educational activities" (p. 36). The following discussion identifies several motivations for participation.

Merriam and Caffarella (1999) noted participation by adults in educational opportunities is primarily voluntary and that without these volunteer learners, the business and activities of adult education would be conducted on a much smaller scale. They observe that, "Providers of adult education therefore need to know who is participating, why they are participating and what conditions are likely to promote greater participation" (p. 45). For example, in the studies conducted by the National Center for Education Statistics (Creighton & Hudson, 2001) results showed little difference between the participation of men and women. This research also indicated that Whites participated more than Blacks. Subsequent research of overall work-related and personal-interest participation of adults has identified women participating at greater rates than men (Merriam, Caffarella & Baumgartner, 2007; U.S. Department of Education, 2007). In

addition, taken as a whole, Blacks and Whites were found to participate at higher rates than Hispanic adults (U.S. Department of Education).

The majority of the research indicates that work-related study is the type of educational activity most often undertaken by adult learners (Cross, 1981; Johnstone & Rivera, 1965; Kim, Hagedorn, Williamson & Chapman, 2004; Merriam, Caffarella & Baumgartner, 2007). Most adults, when asked, report multiple reasons for pursuing learning opportunities. However, when pressed to give a main reason for participation, the majority of adults indicate that they participate in job-related learning activities (Cross, 1981; Johnstone & Rivera, 1965; Merriam, Caffarella & Baumgartner, 2007). Cross' research takes this a step further and proposes that, "the reasons people give for learning correspond consistently and logically to the life situations of the respondents" (p. 91). When researching the types of subject matter studied, Johnstone and Rivera found that the combination of job-related and recreational activities accounted for 50% of adult studies. They also found that general education, religion, and home and family life each accounted for 12% of the total courses pursued. In the Adult Education Survey of the 2005 National Household Education Surveys Program, adults reported participating in work related educational activities more than any other type of course or training (O'Donnell, 2006). Personal interest courses accounted for the second most often reported learning activity. The majority of adult learners indicated personal interest courses were offered by a "community or religious organization or nonprofit institution" (O'Donnell, p. 3).

The 1965 study conducted by Johnstone and Rivera continues to be the leading authoritative study cited by adult education researchers when exploring what motivates adults to participate in learning opportunities beyond required formal schooling (Beckerman, 1973; Cross, 1981; Kim, Hagedorn, Williamson & Chapman, 2004; Merriam, Caffarella & Baumgartner, 2007). In their study, Johnstone and Rivera found that the typical adults who pursued education beyond high school were 36.5 years old; were "better educated than the average adult" (p. 7); lived in larger metropolitan areas, and "that the major emphasis was on the practical rather than the academic" (p. 3). Johnstone and Rivera pointed out that there are limitations, such as the underrepresentation of African Americans and rural areas, small towns, and small cities. Having noted the limitations of their study, the following profile of the adult learner was proposed by Johnstone and Rivera:

> The adult education participant is just as often a woman as a man, is typically under forty, has completed high school or more, enjoys an above average income, works full-time and most often in a white–collar occupation, is married and has children, lives in an urbanized area but more likely in a suburb than a large city, and is found in all parts of the country, but more frequently in the West than in other regions. (p. 8)

The literature (Cross, 1981; Kim, Hagedorn, Williamson & Chapman, 2004; Merriam, Caffarella & Baumgartner, 2007) utilizes this overview of adult learners as an important benchmark of research. Overall, researchers agree that the findings of the

Johnstone and Rivera (1965) study have stood the test of time in subsequent national studies. However, Cross, Kim, et al. and Merriam, et al. made suggestions for modifications, additional research literature to be considered, and future areas for research.

Like Johnstone and Rivera (1965), Houle is also credited with contributing to the motivational literature on participation. In his (1961) seminal work, Houle categorized adults into three major groups of learners. Goal-oriented learners were motivated to participate in adult education to accomplish a goal. For example, an adult might participate in a foreign language course to prepare for an overseas trip. Activity-oriented adults engaged in adult education just to participate in an activity. In this case, the topic may not be of extreme importance, but the opportunity of meeting new people in the course is the real purpose of the participation. Lastly, Houle found that adults were learning-oriented. They participated, because they enjoyed learning. Since his study, other researchers have used it as a foundation to further explain adults' motivations.

Many studies of adults' motivations have used factor structures. For example, Sheffield (1964), using an instrument with a list of 58 reasons for adults' participation and factor analyses of the reasons, revealed five factors of oriented adult learners. They were (1) learning orientation, (2) desire-activity orientation, (3) personal goal orientation, (4) societal goal orientation, and (5) need-activity orientation. However, it is Boshier who has garnered the most attention to the use of an instrument. Boshier (1971) used Houle's typology to further expand our knowledge of adult education participation. He

developed the Education Participation Scale (EPS). The EPS consisted of several questions asking adults about their reasons for participation. Using factor analysis, he identified 14 reasons why adults participated in adult education. They were:

1) Social welfare
2) Social contact
3) Inner directed professional advancement
4) Intellectual recreation
5) Other-directed professional advancement
6) Social conformity
7) Education preparedness
8) Cognitive interest
9) Education compensation
10) Social sharing
11) Television abhorrence
12) Social improvement/escape
13) Interpersonal facilitation
14) Education supplementation

The number of items in the EPS changed over the years.

The first version of Boshier's (1971) EPS contained 48, the next version 40, and the final one 42 items arrayed on a 4-point unipolar scale. The 42 items cluster

into seven factors consisting of 6 items per factor (Boshier, 1991). (Boshier, Huang, Song & Song, 2006, p. 206)

As stated, the current version (Boshier, 1991) of the EPS (EPS –A Form) contains seven factors. Communication improvement is a motivation for adults who desire to improve their communication skills. Similar to his earlier findings adults participate in adult education to interact with other adults and to make new friends Boshier named this factor social contact. The third factor, education preparation motivates adults who want to enhance their knowledge about a particular subject matter. Professional advancement, commonly cited in the literature as a major motivation for adults participating in formal educational activities, is defined as an adult seeking a better job. Different from previous discussions of motivations, family togetherness served as a motivator for adults who wanted to share a common interest with a family member such as a spouse or child. The sixth motivational factor, social stimulation is defined as overcoming boredom or frustration. Finally, the last motivational factor, cognitive, was for adults who were motivated, because they enjoyed learning. Some version of Boshier's EPS has been used for decades to explain adults' motivations.

Morstain and Smart (1977) and Fujita-Stark(1996) used a version of the EPS to identify adults' motivations to participation. Morstain and Smart indicated that adults participated for six reasons consisting of social relationships (i.e., making new friends), external expectations (i.e., meeting the directives of an authority figure), social welfare (to serve others), professional advancement (seeking job and/or monetary),

escape/stimulation (alleviating monotony or boredom) and cognitive (learning for learning's sake). Using the EPS on college students, Fujita-Starck validated the reliability of Boshier's EPS A-form.

Religious organizations have played an important role in the education of adults. Isaac, Guy and Valentine (2001) examined African American adults' motivations for participating in church-based educational programs in the African American church. Three large Baptist churches were used in the study. They reported the adults' most important and least important reasons for participating. A majority of the top ten reasons were religious in nature and focused on learning more about God. However, participants also indicated they valued learning and wanted to gain knowledge. Conversely, the least important motivations for participating in church-based education among African Americans were family oriented. For example, it was not important that children were able to participate in activities nor was it important that family in general participated. Participating for job or career opportunities was unimportant. However, the majority of participants held an associate's degree or higher, which would explain why career opportunities were not important. It appears the length of programs were least important as well as the fact that the education was held in the African American community. In addition, seven factors were identified to explain African American adults' motivations (Isaac, Guy & Valentine, 2001). Some of their findings supported past research and other factors provided new insights. For example, adults in their study participated for service to others. As the context was religious, it is not surprising that adults' participated to

serve others. In addition, similar to previous studies, adults participated in church-based education to interaction with others and because of their love of learning. A new finding from their study indicated that African American adults participated, because they were familiar with the setting. In other words, they felt comfortable around other African Americans. Again, based on the context, yet distinctive to other participation studies, adults participated because they wanted to grow spiritually and religiously. This factor is most likely unique to adults participating in adult education within religious institutions. Also, Isaac, Guy, and Valentine's (2001) study was conducted in the Southern United States, which is considered part of the Bible belt. Adults attending educational activities at these churches may take their religious development more seriously than adults in other parts of the country. Most crucial to the study was that adults participated to get support when they encountered problems. This factor was unusual in that most discussions on deterrents or barriers to participation report that external barriers such as life events (death of a spouse, illness, etc.) generally serve as a deterrent to participation (Cross, 1981; Darkenwald & Valentine, 1985; Falasca, 2011; Merriam & Caffarella, 1999). A comparison of the aforementioned motivational studies is provided in Table 2.3.

Table 2.3

Comparison of Motivational Factor Studies

Boshier	Morstain and Smart	Isaac, et al.
Social Contact	Social Relationships	Social Interaction
Cognitive Interest	Cognition	Love of Learning
Professional Advancement	Professional Advancement	****
Education Preparation	External Expectations	****
Social Stimulation	Escape/Stimulation	****
Family Togetherness	****	Family Togetherness
****	Social Welfare	Service to Others
Communication Improvement	****	****
****	****	Familiar Cultural Setting
****	****	Spiritual and Religious Development

Note: **** - not a Factor in these researchers studies

The context of learning and the study participants impact motivations. Older adults participate to keep up with new technologies, to be fulfilled, to learn new skills, for intellectual stimulation/love for learning, to escape boredom, for social contact or interaction with others, and to pursue new interests or hobbies (Mulenga & Liang, 2008; Sloane-Seale & Kops, 2007). Some of their motivations are consistent with other groups of learners. In a study of soldiers, it was determined that transitioning to civilian life, obtaining a credential, and enhancing self-efficacy served as motivators (Covert, 2002a, 2002b). Incarcerated African American men participate for "non-educational reasons" (Schlesinger, 2005, p. 236). Their reasons included the opportunity to earn money, get

out of their cell, and meet with other incarcerated men. Among other things, childcare workers participated for enhanced job performance reasons and to improve childcare programs (Hawkins, 2007). The aforementioned discussion provided numerous reasons for participation. However, participation is not as cut and dry as it may appear. Theories and models of motivation aid us in understanding the complexity of adults' participation.

Theories and Models of Adult Education Participation

In addition to the previous examination of studies on participation, some models have been established to explain adults' motivations. Models of participation depict "how concepts related to participation interact to explain who participates" (Merriam & Caffarella, 1999, p. 60). Some of the prevalent models are presented below.

Miller (1967), using Lewin's work as a basis, established the force-field analysis model, which links socioeconomic status to participation; and negative and positive forces impact participation. Using lower class adults seeking vocational competence as an example, positive forces could include survival needs, changing technology, safety needs and governmental attempts to change opportunity structures. Negative forces would include action-excitement orientation of male culture, hostility to education and the middle class, absence of job opportunities despite job training, limited access and a weak family structure. As such, "the model assumes that lower social classes are attracted to education to meet their survival needs while well-educated people continue learning for personal development and self-understanding" (Kim & Merriam, 2004, p. 444). Therefore, the assumption is made that a person who, for example, has a master's

degree, participates in learning activities simply for personal development, while a person whose income may be closer to the poverty line may participate in order to obtain a job.

In addition to the EPS, Boshier (1973) developed the congruence model. He suggests that congruence both within participants and between them and their educational environment will determine their participation or non-participation in educational activities (Merriam & Caffarella, 1999). Simply stated, the more harmony there is between a person's self-concept and the educational environment, the individual is more likely to participate. Quigley (1998) pointed out that the congruence theory "more than any other, perpetuated stereotyping in ABE" (para. 18). He further stated:

> It classes all potential participants into growth-oriented and deficiency-oriented learners. Boshier effectively says that low-literate adults are at the rock bottom of any Maslowian hierarchy of needs based on 48 motives. They are so seriously deficiency-oriented in the motives department that it would seem almost impossible for our learners to be motivated at all. (para. 18)

Using a different slant, Rubenson's model features two competing forces—expectancy and valence. Expectancy refers to adults believing they will be personally successful in an educational activity and as a result, positive outcomes will occur. Hence, "people who want to get ahead will put effort into personal achievement" (Cross, 1981, p. 166). Valence is the sum (real-life cost) of positive and negative values associated with participating in adult education. For example, a male student may pursue an advanced degree, but may sacrifice spending time with family, hanging out with the guys or

playing basketball on a weekly basis. The individual is the center of the model, "because everything depends on a person's perception of the environment and the value of participating in adult education" (Merriam & Caffarella, 1991, p. 233). The focus is more on internal motivational factors as opposed to external barriers.

In the chain of response model for understanding participation in adult learning advocated by Cross (1981), there is an assumption that "participation in a learning activity, . . . is not a single act but the result of a chain of responses" (p. 125). The responses are "based on an evaluation of the position of the individual in his or her environment" (p. 125). The chain consists of a seven-stage process. The stages are Self-Evaluation, Attitudes about Education, Importance of Goals and Goal Expectations, Life Transitions, Opportunities and Barriers, Information and Participation. To illustrate, if an individual's self-confidence is high, she will feel comfortable about her participation in adult education. Also if she had a positive experience in her past educational activities, she is more likely to participate. To continue with the example, if she has certain goals she wishes to accomplish and education participation will enable her to reach that goal, she will participate. She could have a life transition such as death of a spouse. Her transition could trigger her desire to participate. She has to take into consideration different opportunities and/or barriers to her participation. It is important that she receive accurate information that links her "to appropriate opportunities" (p. 127). In essence, "the more positive the learner's experience at each stage, the more likely he or she is to reach the last stage - the decision to participate" (McGivney, 1993, p. 27).

Common among the models is that they all use a form of field-force analysis. For example, the models examined the participant's contemplation of the positive and negative aspects of learning and weighing them against the desired outcome. They also infer "some use of reference group theory" and make "some use of the concepts of incongruence and dissonance" (Cross, 1981, p. 123). The findings of these researchers are similar to and validate the results of studies that used a form Boshier's Educational Participation Scale (EPS). They provide additional views of the motivations and barriers to adult education participation.

Adult Jewish Motivations

Research has been conducted that explores Jewish adult's motivations to participate in adult Jewish education programs (Grant, Schuster, Woocher & Cohen, 2004; Rohfeld & Zachary, 1995). In Grant, et.al. (2004) they investigated the impact of the Florence Melton Mini-School on adult Jewish learners in Jewish communities across America. The focus of Rohfeld and Zachary's (1995) study was on the adult learner and their needs versus on the educational institution. Their investigation encompassed Jewish adult learners served by the Syracuse Jewish Federation in the state of New York. Although these studies appear to be distinct from one another, their findings reveal similarities in certain motivations.

Florence Melton (as cited by Grant, Schuster, Woocher, & Cohen, 2004) believed, "that many other Jewish adults, though competent and successful in their personal and professional lives, felt inadequate to transmit even the basic essentials of Jewish history,

culture, ideas, and values to their children, or to make much meaning out of Judaism for themselves" (p. 4). As part of their research Grant, et.al. (2004) identified reasons why adults enroll in and what they like about the Florence Melton Mini-School. According to Grant, et.al., adults' motives for enrollment included learners who:

1. were in a time of transition in their life,
2. perceived need to find a new meaning of Judaism or of their Jewish identity,
3. for social connection with their peers,
4. to expand their development as a Jewish communal leader and
5. to enhance their quest for knowledge.

The learners appreciated the "opportunity to

(1) acquire a systematic intellectual framework about Judaism,

(2) find meaning in traditional texts that they could apply to their own lives,

(3) participate with other Jews in a learning community, and

(4) study with teachers from diverse Jewish backgrounds." (p. 15)

In Rohfeld and Zachary's (1995) study, they note that prior to the 1990 National Jewish Population Study (NJPS) the emphasis of Jewish education was on educating chidren and youth. Since the release of the findings of the 1990 NJPS study, more attention has been focused on the adult Jewish learner. The purpose of their research (Rohfeld & Zachary, 1995) was to investigate the type and significance of formal and informal learning activities, the form and importance of deterrents to participation in

formal education programs and to provide the Syracuse Jewish community with data for planning enhanced formal and informal adult Jewish education programs. As might be expected, 56% of the learners were female which coincided with the Syracuse Jewish Federation gender population breakdown. In addition, most of the participants were married, 40-50 years of age and most had graduate degrees. A majority of the adults indicated that they did not participate in formal Jewish education programs. The adults who did participate chose to attend lectures at Jewish organizations or temples and they were also involved in classes on Jewish culture or history at their synagogues. There were four key findings regarding motivations for informal education and participants stated that even when an activity did not have education as a primary goal, it often resulted in new learning. The first two were "Working as a member of a Jewish leadership group, such as a board, … and activities related to synagogue and religious participation" (p. 237-238). The third set of activities were centered around the home, holidays and teaching and learning from children about Jewish traditions. Keeping up with news media such as reading articles and watching television about Jewish related issues was the fourth informal educational activity that adults pursued. As a result of their findings Rohfeld and Zachary (1995) suggested that "Those interested in strengthening Jewish education would benefit from focusing on learners and understanding their motivations, the deterrents to their learning and their learning interests." (p. 239)

Adult education and reasons for participation have been widely examined. Most discussions center on motivations as well as barriers and deterrents to participation.

Dispositional, institutional and situational barriers are often cited as reasons adults do not participate in learning opportunities. Depending on the context, the motivations for participation vary as well. Studies of adult Jewish education have found similar motivations and deterrents associated with adult participation in Jewish educational activities.

Women and Learning

During the past two decades, women's learning has gained much attention. However, women have been participating in adult education for hundreds of years. At one point, the literature on women's participation in adult education was focused in one area. According to Oglesby (1996):

> Before the early 1970s, evidence of women's participation in adult education programs had to be searched for among the general material published on adult education developments. . . However, it still remains the case that no comprehensive international review of the position of women in adult education has been published, although there has been an increase in the number of publications which chart the position of women in adult education programs on a regional basis.
>
> Reports on women's programs fall into two categories: those that are analytical and contain useful theoretical and practical insights for practitioners (the number of these has increased since the late 1980s); and those which provide

> interesting descriptions of projects but little in the way of analytical thought and impetus for further development. (p. 604)

In addition to the challenge of finding literature on adult education for women, the majority of the research had little data in regard to the education of African Americans, Hispanics and other minority women. Therefore, the discussion that follows will mainly be a discussion of adult education for White or Caucasian women.

Women's Access to Adult Education

Historically, women in America have been denied access to education (Langdon, 2001; Lyons, Linden, Noel, & Ray, 1992; Matthews, 1976; Owens, 1977; Stubblefield & Keane, 1994). During the colonial period, women's exclusion from education began early in their lives. As girls, they often had limited access, if any at all, to education in the elementary or secondary schools. More often than not, girls were taught at home by their mothers and then typically, only what they needed to know about managing a household (Lyons et al., 1992; Matthews, 1976).

Another popular line of thought during the colonial period was related to the minds of women. It was believed that their minds were feeble and not able to do the kind of thinking that was necessary for advanced education (Langdon, 2001; Owens, 1977). Langdon notes:

> The colonial view of woman was simply that she was intellectually inferior– incapable, merely by reason of being a woman, of great thoughts. Her faculties

> were not worth training. Her place was in the home, where man assigned her a number of useful functions. (Rudolph, 1962, pp. 307-308). (p. 6)

Owens' (1977) research supports this and introduces a new element to the debate. Education would not only "destroy a woman's femininity," but it would ruin her "destined role in life" (Owen, p. 16). In addition, it was believed that women's bodies and minds were extremely fragile and they would be unable to contend with higher education rigor (Owens). Some men used God as an excuse not to support women's education. Wood (1991) also notes, in the late 1800s, allowing women to have an equal education to men was a "crime before God and humanity that physiology protests against, and that experience weeps over (Feldman, 1974, p. 21)" (p. 226). Consequently, when the opportunity for higher education became available for men in the form of colleges and universities, it was not considered unusual that women were denied access from participating at this level too.

Women were not to be denied. Similar to the experiences of African Americans, women's colleges had to be established because they were denied equal rights of men. Langdon (2001) notes that in response, "Women's colleges were established to provide educational opportunities to those who were denied access to the American higher education system" (p. 7). These early colleges for women served several purposes. They trained women to be teachers and were finishing schools for women deprived of enrollment in the Ivy League schools. In addition, their quality and equity varied widely (Langdon). Unfortunately, this lack of equity in programming was a problem at most of

the early women's colleges (Langdon, 2001; Lyons et al., 1992; Matthews, 1976; Owens, 1977). One of the problems with women's colleges was their lack of rigor. Also, upon graduation, women were relegated to lower paying and less prestigious jobs in fields such as "home economics, office and clerical work, nursing, social work and elementary school teaching" (Seller, 1981, p. 365).

The privilege of admittance to higher education for women came with certain conditions attached. Women were permitted access to higher education on the basis that it would enhance their abilities as wives and mothers (Lyons et al., 1992; Matthews, 1976; Stubblefield & Keane, 1994). Lyons et al. note that after the American Revolution, women's advocates, such as Horace Mann Emma Willard and Catherine Beecher argued for women's education, however, it was more to keep women in their place. They believed educating women would support them in their contemporary roles at the time of mothers and wives. Women, after all, had responsibility for raising future citizens.

Benjamin Rush's support of education for women was tied to the fact that "Women were the major upbringers of the nation's children, especially the nation's sons" (Matthews, 1976, p. 48). In addition, Rush believed that because women married at a young age, their instruction in education should be compressed and focused on the "practical essentials" (Matthews, 1976, p. 48). However, he did not promote the teaching of "ornaments and accomplishments" as suggested by Jefferson (Matthews, 1976; Stubblefield & Keane, 1994), but instead, supported women becoming educated in more useful subjects such as English, bookkeeping, geography and natural philosophy

(Matthews). At the time, Rush's suggestions were considered innovative, but looking at them from a modern perspective, they were yet another way to keep women from moving out of the traditional roles of serving the needs of men and their families (Matthews).

Then, during the Progressive Era, women were again subjected to the narrow view of education as it related to their role as mothers. The issue became a question of how education would affect their ability to bear children (Seller, 1981). Seller's research illustrates the influence of two educational psychologists, G. Stanley Hall and Edward Thorndike, on the merits of educating women in single-sex high schools and universities. Seller explains that while the work of Hall and Thorndike was theoretically different, they came to a similar result when considering women and higher education. They agreed that women were not up to rigourous study and should participate in learning opportunities that would prepare them for homemaking, childrearing and other nurturing pursuits.

In her conclusion, Seller (1981) states:

> I would suggest that Hall's and Thorndike's restrictive ideas on the education of women did not find their way into educational policy because they were scientifically sound or unopposed, but rather because they were compatible with and supportive of other educational, social, and political agendas of the time. (p. 373)

Eventually, due to economic reasons, traditionally male colleges and universities began enrolling women students (Langdon, 2001; Wood, 1991). Even when women

were admitted as co-eds to these institutions, they did not have equal access to the same curriculum and degrees as their male counterparts. At some universities the faculty, both men and women, as well as the male students protested. It was not uncommon for a university to admit women only to have set-up a separate program for them, so as not to diminish the status and ranking of the traditionally male degree programs (Lyons et al., 1992; Owens, 1977). Therefore, the women's curriculum was often a watered-down version of the men's program (Lyons et al.).

Women's Emancipation

Access to higher education at both the women's and the coeducational institutions did not and has not resulted in social and economic advancement for women (Langdon 2001, Lyons et al., 1992; Seller, 1981). Seller's research indicates, "Contrary to the hopes and expectations of feminists, expanded educational opportunities for women did not significantly narrow the economic and social status gap between the sexes, either during the Progressive Era or in the decade or two that followed" (p. 365). While a small number of women successfully completed rigorous programs that lead to positions in male dominated fields of the time, this was not typical (Seller). Langdon's study encourages a cautious review of the enrollment statistics of women in higher education: In 1979, women represented 50.9% of the total college enrollments. This statistic was displayed as proof that women had finally achieved educational parity. However, by disaggregating the data, scholars argued that that conclusion was misleading as women were overrepresented in low-prestige institutions like community colleges and low status

(and low paying) fields like education, fine and applied arts, and health professions (Randour, Strasburg, & Lipman-Blumen, 1982). Summarizing the research on women's education, regardless of institutional type, Alkin (1992) posited, "Increasing educational access has not as a matter of course resulted in women's intellectual, political or social emancipation" (p. 8)

Women's Participation in Adult Education

More than ever before, women are participating in adult education opportunities and at a rate greater than men (O'Donnell, 2006). It is not uncommon to see men outnumbered in the classroom. Lyons et al. (1992), proposes "For women today, education is a life-span experience and phenomenon, the goal of which is still equality of outcome, especially and disproportionately for women of color" (p. 1520). Lyons et al. goes on to note "In the 1990s women in the United States are seeking education in unprecedented numbers and ways, sometimes extending well beyond the traditional college age to include their senior years—and they need to do that" (p. 1520).

The research indicates that reasons for women's participation in adult education depend on their immediate and long-term needs, which include:

Social – meeting and mixing with people

Remedial – completing their education or taking second chance opportunities to recover lost educational ground

Compensatory – to counterbalance felt deficiency in their lifestyle

> Occupational – education for entering or re-entering the labor market or for moving into a different occupational field for which their existing educational attainment level is inadequate (Ogelsby, 1996, p. 604)

These educational needs are being met through liberal education courses and basic education courses of the remedial nature (Ogelsby, 1996).

The research is lacking in information on women and adult education in America and the information that does exist focuses mainly on the education of White women. Even though women's access to higher education has increased, their economic, social and intellectual emancipation has not reflected a similar gain. Clearly, there is still a lot of work to be done.

Women have come a long way from when they were not able to engage in higher learning and voting like men. Women participate in adult education to a large degree today. Women are motivated to participate for social, remedial and work-related reasons. Due to a shortage of research, there is little information available on Jewish women's motivations to participate in adult education.

Adult Jewish Women and Adult Education

In America, Jewish women have been denied access to learning in their religious and secular communities. Yet, it was women like Jesse Sampter, Sadie Rose Weilerstein, and Anna G. Sherman and others (Ingall, 2010), who "recast Jewish education in the progressive, experiential model of John Dewey (1859-1962) and his followers" (Ingall, 2010, p. 1). They implemented a pedagogy based on Hebrew language and Jewish

culture. Their subsequent entry into the realm of adult learning is similar to that of their American counterparts (Reinharz, 2008). Jewish American women were allowed to learn in the home but not in the synagogue like men. Their learning was limited to household duties and basic religious subjects because they were not viewed as being able to handle much more than this (Grant, 2007; Reinharz, 2008). Their learning and development is comparable to other American women in that they were often both the creators and deliverers of educational programs. In addition, they were also held responsible for teaching their children and supporting men's participation in adult learning opportunities (Brown, 2003; Grant, 2007; Reinharz, 2008). It is interesting to note that the growth of Jewish women's access to learning and educational programs paralleled the growth of Jewish communities and education during the 1880s – 1920s and again in the 1940s – 1950s following the Holocaust and the establishment of the State of Israel (Sarna, 2005).

Jewish women's limited access to adult education varied depending on the branch of Judaism. Orthodox women were most often relegated to learning that would assist them with household duties related to maintaining a kosher and traditional Jewish home and the education of their children. Whereas Reform and Conservative women were allowed to attend religious services, study the same sacred texts as men and be ordained as Rabbis.

More recently, Brown (2003), Schuster and Grant (2007) and this researcher (Mareschal, 2006, 2011) have explored Jewish women and adult Jewish education. Brown (2003) found that it is important to understand the women's previous experiences

in Jewish education and to create a welcoming environment for these women who are returning to education. Schuster and Grant (2008) note that women who study and become b'not mitvah (more than one female becomes bat mitzvah at the same time) as adults often find the educational process to promote changes in their participation and leadership in the Jewish community.

In Mareschal's (2006) study of women's motivations to participate in adult Jewish education , a focus group of five Reform Jewish women were asked about their involvement in adult Jewish education programs. The women were asked to discuss the motivations and barriers to their participation in adult Jewish education. The women ranged in age from 32-60 and were single. The youngest woman, Micah, was employed part time and was completing her student teaching requirement of a master's degree in elementary education. Hope, in her mid-40s, was employed full-time in adult education and converted to Reform Judaism six years prior to the study. Both Leah and Rachel were in their early 50s and had been members of the same synagogue since childhood. Leah was a customer service representative at a financial institution. Rachel was the receptionist and one of the religious school art teachers at her synagogue. Susan was the oldest (early 60s), retired, and volunteered at her synagogue.

The motivations of these women were captured in two major themes-social interaction and knowledge. Most of the women valued the opportunity to meet with like-minded individuals who shared common interests. Micah, the youngest participant, indicated that although adult education classes are not necessarily designed to enhance

one's social life, since she is single and considers the classes to be a means of finding someone to date. She also stated that other people such as educators and previous supervisors "have inspired her to want to know more." On the other hand, Hope, who recently converted to Reform Judaism, participated "to extend the knowledge base gained through the conversion process." Leah noted that she participated in adult education to share her knowledge about and enthusiasm for a topic and she hopes that it motivates other learners as well. In addition, she enjoys learning about and sharing "Israeli and Jewish history – not just current events – [which can] bring Jews around the world closer together." Rachel indicated that as an art teacher for the religious school at her synagogue, she felt she was "lacking in Jewish history education and wanted to feel more competent teaching the children." She went on to say, "The more I learn, the more I want to turn it around and teach [it] to the kids so they know it too." She also acknowledged the courses brought her closer to her heritage. At first, Susan had trouble identifying her adult education participation, because according to her, she is "more into social action and helping people." However, after further thought, she, too, expressed an interest in gaining more knowledge about Torah. At the time of the study, Susan was a member of an interfaith learning group called "Confluence of Faith" comprised of Muslims and Reform Jews. This interfaith group was studying and discussing passages from the Koran and Torah to develop a better understanding of each religion.

In a pilot study of religious school teachers at Congregation Shaare Emeth in St. Louis, Missouri, this researcher (2011) reported that the teachers' four major reasons for

participation in adult Jewish education were a love of learning, a lack of previous Jewish education, life-cycle events, and educator preparation. This researcher utilized a convenience sample of religious school teachers from the Reform synagogue where she also teaches religious school. The survey instrument used for this pilot study was to test the survey ultimately used for this dissertation and will be described in more detail in Chapter 3. The survey was distributed to synagogue religious school teachers, who teach Pre-K through sixth grade. The 12 women ranged in age from 30 to 60. Their highest level of education varied from some college/no degree to a professional degree. A majority of the participants had at least a bachelor's degree or more. Most of the women were married, with two being single and one divorced. The women were primarily motivated by a love of learning, lack of previous Jewish education, and educator preparation.

These researchers agree that additional research is needed on Jewish women and their motivations to participate in adult Jewish education. Their studies shed light on Jewish women's' participation and motivations to engage in adult Jewish education. Like other groups of learners, some of these women participated simply for the joy of learning. Those who are Jewish educators wanted to enhance and inform their teaching. Common among most of them was a thirst to learn more about Judaism. As research has revealed in previous studies of adult learners, the Jewish women's motivations to participate in adult Jewish education varied.

Regardless of the branch of Judaism, adult education and lifelong learning have been core tenets of the Jewish religion for centuries. Jewish people value education and are provided many opportunities to learn about their religion as well as that of others (Kress, 2011; Sarna, 2004; URJ, 2009a). Jewish women are no longer relegated to a small number of topics of learning. As the field of Jewish education has broadened, so have their learning opportunities.

Chapter Summary

Jewish people in the United States have continued the tradition of lifelong learning that was advocated by their ancestors. Their current practice of adult learning includes the sacred texts, moral and ethical issues, social justice and celebrations of Jewish culture. There has been extensive research on adult education participation. Researchers have found that there are a number of motivations and barriers to participation in adult education activities. Adults indicate that they participate most often for job related reasons. However, others participate for personal interests such as home and family life, general education and religious reasons. Historically, separate research on women and their access to adult education has been lacking. Even when women were granted access to higher education, the coursework was less rigorous than at men's colleges and focused on nurturing professions. Women's completion of adult education and higher education degrees has not provided them with equal status or income to men. Nevertheless, women have and continue to participate in adult education opportunities at higher rates than men.

CHAPTER 3: Methodology

The purpose of this chapter is to provide the methodology employed for this study. Most research of adult learners is conducted on formal educational settings versus informal or faith-based institutions. Since there is a lack of research and information available on the motivations of adults participating in educational programs offered by faith-based organizations, this study focused on educational programs for adult learners in the Jewish community. More specifically, the intent of this study was to investigate and identify which factors motivate adult Jewish women to participate in Jewish educational programs. This chapter will provide detailed information regarding the instrumentation, data collection procedures, and the data analysis used in this study. Three research questions guided the study:

1. What are Jewish women's motivations to participate in adult Jewish educational programs?
2. What motivations are of most and least importance to Jewish women in adult Jewish educational programs?
3. Is there a relationship between background variables of Jewish women and the derived motivational factors?

Instrumentation

This study used a descriptive research approach. The focus of descriptive research is to examine facts and patterns about people's opinions and attitudes (Merriam & Simpson, 1995). Surveys are one of the best methods for measuring attitudes and

practices of individuals in social research (Babbie, 2007; Creswell, 2002, 2003). A survey describes characteristics of a group, collects information by asking questions, and gathers information from a sample that represents the population. In addition, the data collection phase of surveys provides rapid turnaround and is one of the most economical methods of information gathering (Creswell).

The survey questionnaire was designed to identify the motives as well as the characteristics of women who participate in adult Jewish education. The survey was created using Boshier's (1995) Education Participation Scale (A-Form) (EPS), Isaac, Guy, and Valentine's (2001) instrument as well as a review of the literature. This researcher developed a preliminary survey (Appendix A) then consulted with Jewish scholars and experts for feedback to assist with developing an instrument that would be inclusive of and could be utilized across the branches of Judaism being studied. These experts were from synagogues and local, national and international Jewish organizations. Several of the experts forwarded the survey to other professionals to examine. In the preliminary survey a total of 45 motivation questions were asked. There were 20 demographic questions at the end of the survey which included such questions as religious affiliation, education level attained, and location of participation in adult Jewish education. As a result of the Jewish professionals comments about the questionnaire the following changes were made:

1. The first question: “Are you Jewish by birth, were you adopted by a Jewish family, or did you convert to Judaism?” was eliminated as it was suggested that this could be viewed as being an intrusive and/or offensive question.
2. The words temple, synagogue and shul were condensed to using the word synagogue as the common word for a Jewish place of worship. (Q3, Q5, Q9)
3. Question 7, “List any Jewish organizations for which you are a member” was changed to “Indicate Jewish organizations for which you are a member. (Circle all that apply)” and a list of Jewish organizations was provided for selection.
4. Question 9, the response choices were changed to coincide with the choices in Question 7 for consistency and clarity.
5. Question 12, which asked about participation in educational activities and life-cycle events as a child and youth was eliminated because it may have been confusing and/or the participants may not have the information needed for this question.

In reference to the motivational questions, one expert commented, “I really liked the second part of the survey. I thought it was very thorough.” However, some of the professionals thought this section of the survey was too long and the number of questions was reduced for clarity and conciseness. After making the recommended changes to the instrument, the final survey (Appendix B) contained 52 questions versus 65. The demographic questions were reduced from 20 to 18 and moved to the beginning of the

survey. The questions regarding the motivations for adult Jewish women's participation in adult Jewish education were condensed from 45 to 32. Reordering the survey questions in this way is supported in the literature. Creswell (2002) recommends beginning a survey with "demographic or personal questions that respondents can easily answer and, in the process of answering them, they become committed to completing the form" (p. 413).

The motivation questions in the survey were in forced-choice format with a Likert-like scale. This scale included four categories: strongly disagree=1, disagree=2, agree=3, and strongly agree=4. These type of questions are useful for measuring attitudes or knowledge and they provide a greater uniformity of responses (Babbie, 2007). Furthermore, forced-choice surveys allow for easy administration and data decoding, and they enable a large number of participants to complete a survey instrument concurrently (Merriam & Simpson, 1995). A cross-sectional survey method was used in this study. Cross-sectional data are collected at one point in time from a predetermined population. They are useful for description purposes and determining variable relationships (Creswell, 2002, 2003).

Instrument Validity and Reliability

Boshier (1991) concluded that the Education Participation Scale (EPS) (A-form) "has good predictive validity" (p. 167). In addition, Fujita-Starck (1996) concluded "that the EPS is useful in defining the salient differences in the motivations for participation among defined curricular groups, and provides valid constructs for understanding student

motivation" (p. 39). Fujita-Starck (1996) found the reliability of the Education Participation Scale was acceptable and "the overall reliability was .92" (p. 33). In Isaac, Guy, and Valentine's (2001) study of motivations of African American learners in the Christian church, validity was established based on the "focus group sessions and personal interviews with African American pastors, Christian educators, and individuals from different socioeconomic and educational levels" (p. 25).

This study of adult Jewish women examined a different population than Boshier (1991), Fujita-Starck (1996), and Isaac, Guy, and Valentine (2001). Similar to the study conducted by Isaac, et.al. (2001) on African American learners, validity and reliability for this research study were established as a result of Jewish experts' feedback on the preliminary survey instrument and then revisions were made to the instrument.

Using the revised questionnaire, a pilot study was conducted (Mareschal, 2011). The survey instrument was distributed to a convenience sample of 42 Reform Jewish religious school teachers who teach Pre-K through sixth grade. This resulted in a 30% response rate. The women ranged in age from 30 to 60. Their highest level of education varied from some college/no degree to a professional degree. A majority of the participants had at least a bachelor's degree. Ten of the women were married, two were single and one divorced. The women were primarily motivated by a love of learning, lack of previous Jewish education, and educator preparation. Based on the results from the pilot (Mareschal), this version of the instrument became the final survey (Appendix B).

Data Collection

Participants were informed of the study through various synagogues and Jewish organizations in the St. Louis metropolitan area. This researcher worked closely with educational and congregational professionals in the Jewish community to create rapport and obtain support for the study. First, this researcher contacted educational and congregational experts by phone to explain the research study and survey. Then the survey was e-mailed to the leaders who agreed to distribute the questionnaire. Next the directors of these groups publicized the survey and research project via e-mail sent to members of their organizations. A sample of this e-mail is provided in Appendix C.

Data for this cross-sectional study was collected for 6-months. The methods utilized included face to face, on-line through LimeSurvey, e-mail and U.S. mail. In some instances, the researcher visited educational classes, seminars, and fitness activities to provide prospective participants with information on where and how to complete the survey. This was especially true in reaching respondents age 65 and over. This researcher scheduled personal interview sessions at two locations in the St. Louis metropolitan area. One was at the Gladys & Henry Crown Center for Senior Living which offers affordable housing and a supportive environment so that senior adults are able to maintain their independence. The Crown Center is supported by Jewish organizations and serves people of all denominations, ethnic, and racial groups. The second organization was NORC – Naturally Occurring Retirement Community. NORC is a residential area in which a large percentage of individuals aged 65 and older reside.

St. Louis NORC is a non-sectarian program that supports the healthy aging of adults 65+ in their own homes by providing opportunities for meaningful community involvement and increased access to support services. NORC offers educational, fitness activities and social programs for senior citizens.

Data Analysis

After the data was collected, each survey was examined to determine its usability. The majority of the surveys were completed in the paper format versus the online option. The handwritten surveys were entered into LimeSurvey by this researcher. The survey results were then extracted from LimeSurvey and transferred to the IBM SPSS Statistics 20 statistical analysis software program.

Exploratory factor analysis was conducted to answer the overall research question, "What are Jewish women's motivations to participate in adult Jewish educational programs?" To answer research question 2, "What motivations are of most and least importance to Jewish women in adult Jewish educational programs?" means were calculated and rank ordered. For the third question, "Is there a relationship between background variables of Jewish women and the derived motivational factors?" the demographic questions of the survey were analyzed using descriptive statistics. These statistics assisted the researcher in describing age, branch of Judaism, educational and income level of the participants. In addition, a Pearson correlation or t-test was conducted with the factors and background variables.

Limitations

Two limitations of this study were the small sample size and the use of a convenience sample versus a random sample. However, the response was reflective of the differences among the branches of Judaism and the overall women's participation from each branch. Another limitation was that the study was only conducted in one metropolitan area. A possible fourth limitation was that the on-line survey worked best when accessed through Mozilla Firefox versus Microsoft Windows Explorer.

Chapter Summary

When examining adults' motivations to participate in adult education, a survey is often used. The Education Participation Scale is a widely used instrument employed in motivational studies. However, depending on the population being studied, modifications and/or other questions may need to be incorporated, as was the case in this study. To answer the research questions, descriptive statistics were utilized, as well as factor analysis and bivariate analyses. The following chapter outlines the findings from the study.

CHAPTER 4: Findings

The purpose of this study was to explore adult Jewish women's motivations for participating in adult Jewish educational programs. This chapter contains an analysis of data collected from adult Jewish women who reside in the St. Louis metropolitan area. The data were obtained through the distribution of surveys to determine the primary motivating factors for women's participation in adult Jewish education and the impact of variables such as age, education level attained, individual income and family affiliation with a synagogue. Specifically, this researcher sought answers to the following questions:

1. What are Jewish women's motivations to participate in adult Jewish educational programs?
2. What motivations are of most and least importance to Jewish women in adult Jewish educational programs?
3. Is there a relationship between background variables of Jewish women and the derived motivational factors?

The survey distribution yielded 108 responses. This researcher analyzed the data collected in the surveys to determine the influence of motivational factors associated with adult Jewish women's participation in adult Jewish education.

Demographics

The demographic questions included age, race, sexual orientation, marital status, children, employment status, occupation, individual income and education. The mean

age of respondents was 52.82 with a standard deviation of 18.56. Six (6%) of the women were in the 18-24 age range and five (5%) in the 85-94 range. The participant's educational level ranged from a high school diploma (6%) to an advanced academic (7%) or professional (4%) degree. Twenty-seven (25%) of the respondents completed a Bachelor's degree and 41 (38%) attained a Master's degree. There were 6 (6%) participants who did not respond to the educational question. The respondent's individual income levels ranged from $10,000 or less to $201,000 or more, with 19 participants not answering the question. The mean income of respondents was $30,001 to $40,000 with a standard deviation of 3.53. The majority of women indicated that they earned $10,000 or less (24.7%). Table 4.1 details the demographics.

Table 4.1

Demographics of Study Participants

Variable	N	%
Age		
18 – 24	6	5.6%
25 – 34	13	12.0%
35 – 44	15	13.9%
44 – 54	19	17.6%
55 – 64	21	19.4%
65 – 74	12	11.1%
75 – 84	11	10.2%
85 – 94	5	4.6%
Mean age: 52.82		
Standard Deviation: 18.56		
Race		
White	96	88.9%
Asian	1	.9%
Hispanic	2	1.9%
Sexual Orientation		
Heterosexual	99	95%
Lesbian	1	1%
Bisexual	1	1%
Gay	1	1%
No Answer	2	2%

Table 4.1

Demographics of Study Participants (continued)

Variable	N	%
Income Level		
$10,000 or less	22	24.7%
10,001-20,000	14	15.7%
20,001-30,000	9	10.1%
30,001-40,000	11	12.4%
40,001-50,000	4	4.5%
50,001-60,000	5	5.6%
60,001-70,000	2	2.2%
70,001-80,000	8	9.0%
80,001-90,000	2	2.2%
90,001-100,000	2	2.2%
100,001-200,000	5	5.6%
201,000 or Higher	5	5.6%
No Answer	19	
Mean individual income: $30,001-40,000		
Standard Deviation: 3.53		
Educational Level		
High School Diploma	6	5.6%
Some college coursework/no degree	8	7.4%
Technical college	2	1.9%
Associate's degree	5	4.6%
Bachelor's degree	27	25.0%
Master's degree	41	38.0%
J.D.	1	.9%
Professional degree	4	3.7%

Ph.D.	7	6.5%

Table 4.1

Demographics of Study Participants (continued)

Variable	N	%
Educational Level		
Other	1	.9%
No Answer	6	5.6%
Marital Status		
Single/Never married	19	17.6%
Married	57	52.8%
Divorced	14	13.0%
Widowed	13	12.0%
Employment Status		
Part-Time	29	26.6%
Full-Time	33	30.3%
Unemployed (not by choice)	4	3.7%
Homemaker	10	9.2%
Retired	22	20.2%
Occupation		
Professional	29	26.6%
Managerial/Administrative	9	8.3%
Technical	1	.9%
Marketing/Sales	5	4.6%
Educational	35	32.1%
Health/Medical	11	10.1%
Administrative Support	12	11%
Service Occupations	1	.9%
Skilled Laborer	1	.9%

Unskilled Laborer	1	.9%

The survey included questions about the women's life-long Jewish experiences. They were asked about their affiliation and participation in the Jewish community. Questions ranged from which branch of Judaism they were raised in and which they currently identify with, are they currently affiliated with a synagogue and the Sisterhood, how often they attend worship services, and whether or not they are a member of any Jewish organizations. The two largest groups that responded to the survey were from the Reform and Conservative branches with 54 (50%) and 30 (28%) responses respectively. The results are displayed in Table 4.2.

Table 4.2

Jewish Demographics

Variable	N	%
Current Branch of Judaism		
Orthodox	6	5.6%
Conservative	30	27.8%
Reconstructionist	3	2.8%
Reform	54	50.0%
Other	9	8.3%
Synagogue Affiliation		
Yes	22	20.2%
No	68	62.4%
Member of Sisterhood		
Yes	22	20.2%
No	68	62.4%
Organizational Membership		
Central Agency for Jewish Education	21	19.3%
Jewish Community Center	49	45%
Jewish Federation	44	40.4%
National Council of Jewish Women	17	15.6%
Nishma	30	27.5%
Other	14	12.8%
Jewish Branch Raised		
Orthodox	8	7.4%
Conservative	32	29.6%
Reconstructionist	4	3.7%
Reform	49	45.4%

Other	15	13.9%

Table 4.2

Jewish Demographics (continued)

Variable	N	%
Family Affiliated with a Synagogue		
Yes	76	69.7%
No	24	22.0%
Mother in Sisterhood		
Yes	32	29.4%
No	54	49.5%
N/A	22	20.2%

Research Question One

The main objective of the study was to identify and describe conceptually meaningful dimensions of motivation for Jewish women's participation in adult Jewish education programs. This was accomplished by first examining a scree plot and then employing an exploratory factor analysis in which a series of models using varimax rotation were run. Multiple factor solution models were conducted and examined. Ultimately, a four-factor solution was selected as the most conceptually meaningful as it captured a large range of items (Appendix D). However one item did not load, question 44, "I attend educational programs to get ready for life cycle events in my family." Approximately 77% of the variance (Appendix E) was explained by the four-factor solution. Another criterion used was eigenvalue which represents the amount of variance accounted for by a factor. The typical default for eigenvalues is that they must be 1.0 or

above. Eigenvalues were calculated for each factor and only those factors with an eigenvalue of 1.0 or greater were retained. The eigenvalue for Factor 1 equals 20.1 and explained 63.77% of the variance. In Factors 2, 3, and 4 the eigenvalues were 1.74 (5.4% variance), 1.36 (4.25% variance), and 1.02 (3.19% variance). In this study Chronbach's alpha was used as the measure for internal consistency. Internal consistency indicates how closely related a set of items are as a group. The overall Cronbach's alpha was .922, indicating a strong reliability. Factor loadings represent the weighted variables for each factor and the correlation between the item and the factor. They can range from -1 to 1 and the higher the loading, the stronger it is correlated with a factor. Based on factor loading criteria utilized in other adult education participation studies and because the overall sample size was small, items were chosen for factors based on loading at .500 or greater. The four motivational factors were:

1. Jewish Affiliation
2. Jewish Learning
3. Jewish Women as Teachers and Learners
4. Jewish Family Connection

Factor 1: Jewish Affiliation. This factor explained Jewish women's connection to Judaism through interacting with other Jewish people, learning more about the cultural aspects of Judaism, interfaith perspectives on religion and the opportunity to achieve this in the Jewish community. As indicated in Table 4.3, a total of 17 items loaded in this factor. Four items loaded on two additional factors. Specifically, item 25, "I attend

educational programs because it gives me an opportunity to learn something new" (loaded at .578), item 29, "I attend educational programs because it gives me a sense of personal satisfaction" (loaded at .541) and item 37, "I attend educational programs because it's a good source of information" (loaded at .566) on Factor 2, Jewish Learning. Furthermore, item 53, "I attend educational programs to learn more about the cultural aspects of Judaism" (loaded at .505) on Factor 3, Adult Jewish Women as Teachers and Learners. However, because of their strength and conceptually meaningful relationship with the other items in Factor 1, they are included in additional Factor 1 analyses, which will be discussed later. In addition, items 48 and 38, "I attend educational programs to seek knowledge for its own sake" (loaded at .629) and "I attend educational programs to enhance my knowledge about Judaism" (loaded at .624), on Factor 2 also. These items loaded stronger and were conceptually more meaningful with the other items in Factor 2. Thus, only 15 items (23, 49, 52, 34, 27, 53, 39, 40, 54, 25, 29, 30, 37, 42 and 36) were included in the final analyses of Factor 1.

Table 4.3

Factor 1 Jewish Affiliation

Item No.	Item	Factor Loading	Mean	Std. Dev.
23	I attend educational programs to get to know other Jewish people	.800	2.45	1.26
49	I attend educational programs to meet new people	.778	2.46	1.31
52	I attend educational programs to network with others	.751	2.44	1.25
34	I attend educational programs because it gives me something useful to do	.723	2.14	1.24
27	I attend educational programs because it gives me an opportunity to interact with other Jewish people	.709	2.72	1.33
53**	I attend educational programs to learn more about the cultural aspects of Judaism	.674	2.60	1.26
39	I attend educational programs to be involved in interesting activities	.667	2.85	1.27
40	I attend educational programs because I value learning	.665	3.01	1.38
54	I attend educational programs to share a mutual interest with a friend	.611	2.42	1.27
25*	I attend educational programs because it gives me an opportunity to learn something new	.611	3.10	1.31
29*	I attend educational programs because it gives me a sense of personal satisfaction	.595	3.08	1.35

Table 4.3

Factor 1 Jewish Affiliation

Item No.	Item	Factor Loading	Mean	Std. Dev.
30	I attend educational programs because it's held in the Jewish community	.578	2.49	1.19
37*	I attend educational programs because it's a good source of information	.571	2.83	1.32
42	I attend educational programs to learn more about interfaith perspectives on religion	.557	2.17	1.24
48*	I attend educational programs to seek knowledge for its own sake	.535	2.90	1.37
38*	I attend educational programs to enhance my knowledge about Judaism	.528	2.96	1.31
36	I attend educational programs to have a better sense of affiliation with others who are Jewish	.510	2.52	1.25

Note. * - This item also loaded on Factor 2
** - This item also loaded on Factor 3

Factor 2: Jewish Learning. This factor describes women who participated because they lacked previous Jewish education, they wanted to learn more about Jewish sacred texts and they wanted to gain a better understanding of Judaism**.** A total of 11 items loaded at the .500 or higher level. However, item 25, "I attend educational programs because it gives me an opportunity to learn something new" (loaded at .611), 29, "I attend educational programs because it gives me a sense of personal satisfaction" (loaded at .595), and 37, "I attend educational programs because it's a good source of

information" (loaded at .571) also loaded on Factor 1. Since they were more conceptually meaningful with Factor 1 and their loading was stronger in the same factor, they were included in the final analyses of Factor 1. Item 48, "I attend educational programs to seek knowledge for its own sake" and item 38, "I attend educational programs to enhance my knowledge about Judaism," cross loaded with Factor 1. A review of the items indicated they were conceptually more meaningful with the other items in Factor 2 and loaded higher. Thus, with additional analyses of Factor 2, only eight items (43, 32, 33, 47, 28, 48, 38 and 41) were included (See Table 4.4).

Table 4.4

Factor 2 Jewish Learning

Item No.	Item	Factor Loading	Mean	Std. Dev.
43	I attend educational programs to make up for a lack of previous education	.815	2.13	1.22
32	I attend educational programs to get education I missed earlier in life	.792	2.21	1.36
33	I attend educational programs to learn more about Jewish sacred texts	.722	2.50	1.28
47	I attend educational programs because I like the Jewish content of the course	.660	2.75	1.28
28	I attend educational programs to gain a better understanding of Judaism	.639	2.91	1.37
48*	I attend educational programs to seek knowledge for its own sake	.629	2.90	1.37
38*	I attend educational programs to enhance my knowledge about Judaism	.624	2.96	1.31
25*	I attend educational programs because it gives me an opportunity to learn something new	.611	3.10	1.31
29*	I attend educational programs because it gives me a sense of personal satisfaction	.595	3.08	1.35
37*	I attend educational programs because it's a good source of information	.571	2.83	1.32
41	I attend educational programs because the instructor is a good teacher	.522	2.65	1.26

Note. * - This item also loaded on Factor 1

Factor 3: Jewish Women as Teachers and Learners. The third motivational factor described women as teachers and learners. The women participated to become better teachers. In addition, women participated because a Rabbi or another valued leader encouraged lifelong learning or because a Rabbi they respected was teaching. While only one question was included about participating to become a better educator it did load highest in this factor at .684 (See Table 4.5). Five items loaded on this factor. Item 53, "I attend educational programs to learn more about the cultural aspects of Judaism" cross loaded on Factor 1. Since it was more conceptually meaningful with the other items in Factor 1 and its loading was stronger (.674), it was included in additional analyses of Factor 1 as opposed to Factor 3. A total of four items (51, 35, 24 and 50) were included in additional analyses of Factor 3.

Table 4.5

Factor 3 Jewish Women as Teachers and Learners

Item No.	Item	Factor Loading	Mean	Std. Dev.
51	I attend educational programs to become a better teacher	.684	2.13	1.22
35	I attend educational programs because someone other than the Rabbi encouraged me to attend	.631	2.09	1.10
24	I attend educational programs because the Rabbi emphasized the importance of lifelong learning	.548	2.05	1.06
50	I attend educational programs because a Rabbi I like is teaching	.528	2.23	1.28
53*	I attend educational programs to learn more about the cultural aspects of Judaism	.505	2.26	1.26

Note. * - This item also loaded on Factor 1

Factor 4: Jewish Family Connection. Another motivational factor for Jewish women was staying connected with family members. Their reasons for participation in educational programs included participating with a spouse or partner, attending because their children were involved in activities at the same time or to keep up with their children's education (See Table 4.6).

Table 4.6

Factor 4 Jewish Family Connection

Item No.	Item	Factor Loading	Mean	Std. Dev.
45	I attend educational programs to share a common interest with my spouse or partner	.847	1.75	1.07
26	I attend educational programs to share in activities with a spouse or partner	.762	1.87	1.12
31	I attend educational programs because my kids can participate in activities while I'm in class	.654	1.36	.923
46	I attend educational programs to keep up with my children	.637	1.64	1.03

Composite scores were created based on the mean of the items and their primary loadings on each of the four factors. For example, although 17 items loaded on Factor 1, only 15 items were used in subsequent analyses of Factor 1. The composite factor scores were computed by summing the means in each factor and then dividing the total means of a factor by the number of items in that factor. The factor scores were quantified in the same units as the item scores--Strongly Disagree =1, Disagree= 2, Agree= 3 and Strongly Agree=4. The reliability and the means of the factors are outlined in Table 4.7. Jewish Affiliation and Jewish Learning had the highest means. The coefficient alpha, which can range from 0 (low) to 1 (high), for each factor indicated that the reliability for all of them was strong as each of them were above .850.

Table 4.7

Distribution and Reliability of the Four Motivational Factors

Factor	Number of Items	Factor Mean	Factor Std. Dev.	Coefficient Alpha
Jewish Affiliation	15	2.62	1.28	.975
Jewish Learning	8	2.63	1.31	.957
Jewish Women as Teachers and Learners	4	2.13	1.17	.851
Jewish Family Connection	4	1.66	1.04	.861

Table 4.8 contains a Pearson correlation matrix with the four motivational factors. Jewish Affiliation was inter-correlated with Jewish Learning, Jewish Women as Teachers and Learners, and Jewish Family Connection. The matrix values also demonstrated inter-correlations between Jewish Learning and Jewish Women as Teachers and Learners and Jewish Family Connection. Furthermore, Jewish Women as Teachers and Learners and Jewish Family Connection were inter-correlated. The strength of the correlations varied.

Table 4.8

Inter-correlations among Motivational Factors

Factor Pairs	*Pearson r*	*p*	r^2
Jewish Affiliation & Jewish Learning	.882**	.000	.778
Jewish Affiliation & Jewish Women as Teachers and Learners	.815**	.000	.664
Jewish Affiliation & Jewish Family Connection	.654**	.000	.427
Jewish Learning & Jewish Women as Teachers and Learners	.809**	.000	.654
Jewish Learning & Jewish Family Connection	.659**	.000	.434
Jewish Women as Teachers and Learners & Jewish Family Connection	.663**	.000	.440

Note. **Correlation is significant at the 0.01 level (2-tailed).

Research Question Two

Another objective of the study was to identify Jewish women's most and least important motivations for participation in Jewish-based educational programs. In order to do so, the means for the individual items were calculated and placed in rank order from the highest to the lowest. The top 10 reasons and the last 10 reasons were listed. In Table 4.9, the top reason for participation was, "I attend educational programs because it gives me an opportunity to learn something new."

Table 4.9

Top 10 Most Important Reasons for Participation

Rank	Item No.	Item	Mean	Std. Dev.
1	25	I attend educational programs because it gives me an opportunity to learn something new	3.10	1.31
2	29	I attend educational programs because it gives me a sense of personal satisfaction	3.08	1.34
3	40	I attend educational programs because I value learning	3.01	1.38
4	38	I attend educational programs to enhance my knowledge about Judaism	2.96	1.37
5	28	I attend educational programs to gain a better understanding of Judaism	2.91	1.37
6	48	I attend educational programs to seek knowledge for its own sake	2.90	1.36
7	39	I attend educational programs to get to be involved in interesting activities	2.84	1.26
8	37	I attend educational programs because it’s a good source of information	2.83	1.32
9	47	I attend educational programs because I like the Jewish content of the course	2.75	1.28
10	27	I attend educational programs because it gives me an opportunity to interact with other Jewish people	2.72	1.32

The top 10 least important reasons for participation listed in Table 4.10 are related to family and partner participation and being encouraged to attend. The top least important reason for participation is, “I attend educational programs because my kids can participate in activities while I’m in class.”

Table 4.10

Top 10 Least Important Reasons for Participation

Rank	Item Number	Item	Mean	Std. Dev.
1	31	I attend educational programs because my kids can participate in activities while I'm in class	1.35	.92
2	46	I attend educational programs to keep up with my children	1.64	1.03
3	45	I attend educational programs to share a common interest with a spouse or partner	1.75	1.06
4	26	I attend educational programs to share in activities with a spouse or partner	1.87	1.12
5	44	I attend educational programs to get ready for life cycle events in my family	1.92	1.17
6	24	I attend educational programs because the Rabbi emphasized the importance of lifelong learning	2.04	1.05
7	35	I attend educational programs because someone other than the Rabbi encouraged me to attend	2.08	1.09
8	43	I attend educational programs to make up for a lack of previous education	2.12	1.22
9	51	I attend educational programs to become a better teacher	2.13	1.21
10	34	I attend educational programs because it gives me something useful to do	2.14	1.24

Research Question Three

The final question of the study was to determine if there was a relationship between selected background variables and the four identified factors. To determine if any correlations existed, a bivariate analysis was performed using either Pearson or t-tests. Where the independent variable was continuous (i.e., age) a Pearson correlation was calculated. If the independent variable was dichotomous (i.e., family affiliation with a synagogue) a t-test was performed. The attendance per month and Jewish Adults as Teachers and Learners were statistically significant ($r = .234$, $p < .05$). The more a woman attended worship services, the more she was motivated by Jewish Women as Teachers and Learners**.** Educational level was statistically significant on all four factors. The higher the women's educational level, the more she will participate for Jewish Affiliation ($r = .229$, $p < .05$), Jewish Learning ($r = .305$, $p < .01$), Jewish Women as Teachers and Learners**,** ($r = .326$, $p < .01$), and Jewish Family Connection ($r = .272$, $p < .01$) (See Table 4.11).

Table 4.11

Correlations

	Jewish Affiliation	Jewish Learning	Jewish Women as Teachers and Learners	Jewish Family Connection
Attendance/Month	.109	.168	**.234***	.186
Level of Education	**.229***	**.305****	**.326****	**.272****

Note. *p < .05. **p < .01.

In addition to the correlations above, there was a statistically significant relationship with family affiliation with a synagogue and Jewish Learning. It was a higher motivation for women whose family was affiliated with a synagogue (mean = 2.77) than for those who were not (mean = 2.20); t = 2.09, df = 98, p = .04. Family affiliation was also statistically significant with Jewish Family Connection**.** It was a higher motivation for women whose families were affiliated with a synagogue (mean = 1.76) than those who were not (mean = 1.26); t = 2.40, df = 98, p = .02 (See Table 4.12).

Table 4.12

Family Affiliation

	Levene's Test for Equality of Variances						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
Jewish Learning	12.20	.001	2.09	98	.040	.573	.275
Jewish Family Connection	3.87	.052	2.40	98	.018	.501	.208

Another variable that was found to be statistically significant with Jewish Family Connection was children. It was a higher motivation for women who had children (mean = 1.78) than those who did not (mean = 1.42); t = 1.99, df =100, p =.05 (See Table 4.13).

Table 4.13

Children

	Levene's Test for Equality of Variances						
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
Jewish Family Connection	2.62	.109	1.99	100	.050	.368	.185

Chapter Summary

The data in this study was collected from 108 Jewish women who participated in adult Jewish education. An exploratory factor analysis was conducted and indicated four categories of motivation: Jewish Affiliation, Jewish Learning, Jewish Women as Teachers and Learners, and Jewish Family Connection. The desire to maintain a connection to Judaism was the single most motivating factor for these women.

In response to adult Jewish women's most and least important motivations for participation, three of the most important reasons were the opportunity to learn something new, it gave women a sense of personal satisfaction, and the women value learning. The least important reason was that their children were involved in activities while the women were in class. Finally, the relationships between the personal characteristics of the participants and the established factors were determined. There were a total of eight statistically significant relationships. As will be discussed in the next chapter, the findings from this study reveal similarities and differences to traditional studies of adult ducation and studies of adult religious education relative to motivations for participation.

CHAPTER 5: SUMMARY, DISCUSSION AND RECOMMENDATIONS

The purpose of this study was to analyze the motivational factors associated with adult Jewish women and their participation in adult Jewish education. This chapter presents a discussion of the findings and implications for women's participation in the field of adult Jewish education and adult education. It also offers recommendations for further research of women in adult Jewish education.

Summary and Discussion

Historically, lifelong learning has been valued and advocated among American Jewish people. They have a long history of participating in educational activities from childhood through adulthood. These activities are offered by and take place through synagogues and local, national and international Jewish organizations. Nonetheless, much of the literature on adult Jewish learning suggests that more research needs to be conducted.

As with other adults, Jewish adults engage in educational activities either in formal settings such as colleges and universities or informal settings such as community centers or religious institutions. Understanding adults' participation in adult education is important for program planners wanting to attract or recruit adults to their educational programs. Most discussions of participation focus on barriers and motivations. The literature on adult education motivation is vast. However, the research on adult Jewish women's participation is limited. The purpose of this study was to examine Jewish women's motivations for participating in adult Jewish educational activities.

Using a quantitative format, a research survey was developed based on Boshier's (1995) Education Participation Scale (A-Form) (EPS), Isaac, Guy, and Valentine's (2001) survey, from which they examined African American adults' participation in church-based education, as well as a review of the literature. In order to confirm the appropriateness of the terminology and question structure for the population being studied, Jewish scholars and experts were consulted. Subsequently several of the recommended changes were incorporated into the final survey (Appendix B).

The sample consisted of 108 Jewish women from the St. Louis metropolitan area, who either engaged in adult Jewish activities in their synagogue, at a local community center or attended educational activities sponsored by a Jewish organization. Participants completed the survey online, via e-mail or during a face-to-face meeting with this researcher. Most of the surveys were completed through e-mail or personal interviews. Of the 108 women who participated in the research, 49 identified themselves as Reform Jews and the second largest segment identified with Conservative Judaism. Most of the participants were between the ages of 44 and 64. The income level of a large number of the women was less than $10,000 and overall, the women were well educated as many had obtained a bachelor's or master's degree.

A factor structure which grouped like items into conceptually meaningful dimensions of motivation was developed. Factor analyses were conducted and a four-factor structure was deemed the best to explain Jewish women's motivations for participation in adult Jewish education. Their most important and least important

motivations were identified. Finally, relationships between the factors and demographic variables were explored. There were eight statistically significant relationships.

Motivational Factors

This study generated four factors that explained Jewish women's motivations for participation in adult Jewish education. As a result of the context of the Jewish setting Jewish *Affiliation* and *Jewish Learning* offer new insights into participation motivations. Because the focus of the study was on Jewish women and their participation in Jewish educational activities, the findings suggest that these two factors are unique to Jewish educational settings. *Jewish Affiliation* related to women who participated in adult Jewish education because of their affiliation with Judaism. They also participated for the opportunity to engage in educational programs with other Jewish people because learning activity was located in the Jewish community. Furthermore, this motivational factor identified women who participated to have something useful to do and it enabled them to be involved in interesting activities. Thus, the cultural context is significant. Isaac, Guy, and Valentine (2001) also realized the importance of the learning context. They found African American adults participated in church-based education in the Black church, because of its familiar cultural setting. Specifically, "comfort arose from the opportunity to engage with other Christians and with people who had similar interests and ethnic/racial backgrounds" (Isaac, Guy, & Valentine, 2001, p. 28). Similaly, Jewish women may also find comfort in being around other Jewish people. This factor also supports past research on participation. Boshier (1991) and Boshier Huang, Song, &

Song (2006) indicated that adults participate for social contact and social stimulation. As with the women in this study, they participated to be around other people and possibly to avoid boredom.

Another unique factor, relative to general adult education participation studies, was *Jewish Learning*. The women participated as a result of their interests in Judaism. They wanted to gain a better understanding and enhance their knowledge of Judaism, this included learning more about Jewish sacred texts. Most important, the women wanted to make up for a lack of previous education they missed earlier in life. In other words, they lacked some Jewish learning at an earlier stage in their lives. However, this factor supports findings by Grant and Schuster (2003) who found that Jewish adults participated in a Mini-School from a "need to become more Jewishly informed and thus more authoritative about Judaism, Jewish tradition, and their choices as Jewish adults" (p. 15). In addition, Grant and Schuster (2005) reported adults participated to "acquire a systematic intellectual framework about Judaism and "to find meaning in traditional texts that they could apply to their own lives" (p. 15). Lifelong learning is encouraged among Jewish people and the concept of becoming a lifelong learner is nurtured from an early age (Schuster & Grant, 2005) and is "central to the survival of the Jewish people" (Cohen & Davidson, 2001, p. 5).

The other two factors, *Jewish Women as Teachers and Learners* and *Jewish Family Connection* support earlier studies on participation. *Jewish Women as Teachers and Learners* identified women who participated, because they had an interest in

becoming a better teacher and the role a Rabbi played. For example, some of the women liked the Rabbi that was teaching and/or were motivated because a Rabbi emphasized the importance of lifelong learning. They also were encouraged to attend. This factor was not surprising, because I have experience teaching adults in general adult education topics in secular settings as well as teaching children in Jewish religious school settings. I also have colleagues in the Jewish teaching arena that teach children and adults in the Jewish community. Thus, in addition to learning themselves, it may be the women wanted to provide a service to others and becoming a teacher of adults and/or children is a way to meet that need. This factor supports both Boshier's (1991) and Isaac, Guy, and Valentine's (2001) respective studies, who identified *Social Contact/Social Interaction* as a motivator. Furthermore, Grant and Schuster (2003) indicated that Jewish people participate, because doing so offers a "social connection" (p. 14).

Jewish Family Connection identified women who participated because it enabled them to participate in an educational activity with a spouse or partner and they could do so with their children present. In an earlier study, Rohfeld and Zachery (1995) reported that Jewish adults engaged in informal Jewish educational learning activities with family and friends. Family Togetherness has been identified as a motivational factor in both formal (Boshier, 1991; Boshier Huang, Song, & Song, 2006) and informal learning contexts (Isaac, Guy, & Valentine, 2001).

Most and Least Important Motivational Reasons

To examine the participants' most and least important motivations, means were calculated and rank ordered. Of significance is participating to seek knowledge, learn something new, value learning, and personal satisfaction. Several studies (Boshier, 1995; Hawkins, 2008; Isaac, Guy, & Valentine, 2001) indicate that adults participate, because of their love for learning. This seems to be the case for the women in the current study. They have a thirst for knowledge. Other important reasons for participating included the opportunity to interact with other Jewish people and to enhance their own knowledge of Judaism. As indicated earlier, Jewish adults like participating in adult Jewish education because they can be around people whose cultural and religious background are similar. In addition, the Jewish content of an educational program was a significant reason for participation. As Jewish people value learning and are encouraged to study their religion throughout their lifetime, this could explain why these motivations are important to the women. These reasons support some of the aforementioned findings.

Some of the least important reasons for participating centered on family. These are in stark contrast to the *Jewish Family Connection* factor mentioned earlier. For example, participating because of their children or a spouse was not as important. It could be since the majority of the women in the study were over 44 years of age they did not have young children that needed more of their attention. Furthermore, although the majority of the women were married, participating with a spouse was not too important. It could be that the participants' engagement in adult Jewish education was a means to

focus on their interests and needs versus those of their children, spouse or partner. In other words, it may be a technique employed by the women to enjoy some "me time." Additionally, the women indicated that participating because they lacked previous knowledge or to become a better teacher was of little importance. Many of the women in the study were educated, so it may be that they had a certain level of knowledge about Judaism and were not interested in becoming a Jewish educator. However, it is important to note that many of the findings from the least important rankings are contradictory to the results established in the exploratory factor analysis.

Background Characteristics

In some respects the background characteristics of the participants are reflective of the adult education literature. Education was correlated with all four factors. This is not surprising as studies have indicated people with more education are more likely to participate in adult education. Even Rohfeld and Zachary (1995) and Grant and Schuster (2003) in their studies of Jewish adults found that the majority of their participants were educated. Grant and Schuster further state, "the more highly educated Jewish adults "are and more highly affiliated/strongly committed Jews on all measures" (p. 14). In studies of adult Jewish education, more likely than not, the participants will be highly educated. There was also a correlation with attendance per month and *Jewish Women as Teachers and Learners*. Possibly for this group of women, it is important to attend temple on a regular basis so they can learn more about Judaism and subsequently share their knowledge with others.

Summary

The purpose of adult education is to assist adult learners in accomplishing certain goals or objectives, or responding to life transitions (Aslanian & Brickell, 1980). However, accomplishing these things requires planning and vision. Planning includes assessing (Elias, 1993, Knowles, 1980; Sork & Caffarella, 1989) and prioritizing learners' needs. Although adult learners may have some commonalities relative to motivations for participation, especially in traditional settings, different motivations exist depending on the context. Understanding Jewish women's motivations will aid adult education practitioners, particularly those in Jewish educational contexts, in providing better quality programming that will serve the needs and interests of Jewish women.

One of the keys to a successful adult education program is marketing. As with formal learning contexts, adult education practitioners need to know what appeals to women. They have to market their curriculum in a way that is attractive to their target market. The motivational factors presented in this study could be used to develop better promotional strategies and materials for attracting Jewish women to participate in learning opportunities. As Jewish people are encouraged to learn about other faiths, one strategy could be to work in conjunction with other religious organizations.

This study has brought attention to Jewish women's motivations, some of which are unique to Jewish learners. The findings indicate that context and setting are very important to them. It also reveals that Torah Lishma, learning for its own sake, is central to their education as they engage in learning more about their religion and the religious

beliefs of others. Another key to their participation is the opportunity to learn with others who are Jewish. This study has broadened our understanding of Jewish women's motivations to participate in adult Jewish education activities. Furthermore the study articulates the significance of examining motivations to participation outside of formal learning contexts to better understand adults' motivations beyond traditional settings.

The findings from the study support earlier findings on adult education participation Regardless of the context adults like to participate for family reasons and because of a love for learning.

Recommendations for Future Research

This study provided insight into Jewish women's motivations to participate in adult Jewish education and into potential areas of research. And while new information can be gleaned from this study, there are opportunities for future research. As this study was limited to one metropolitan area and utilized a convenience sample, duplicating the study using random samples of Jewish women in other metropolitan areas as well as nationally would help to determine if the findings are reflective of Jewish women across America. This could be accomplished through: mass mailings and use of social media to members of congregations and Jewish organizations, students at college and university campuses (i.e., Chabad House and Hillel), and conducting interviews with women at Jewish retirement centers and other facilities that support the aging Jewish population.

As there appear to be somewhat contradictory findings among the least important reasons and one of the motivational factors, the survey could be expanded to include

additional questions about family. In addition, as social justice is an important aspect of Jewish life (Mareschal, 2012), a more indepth analysis of service to others should be explored.

In an earlier study (Mareschal, 2006) of older Jewish women, interesting anecdotal information was shared that cannot be captured using quantitative studies alone. Thus, learning more about Jewish women's motivations through other research methods is recommended. Therefore, additional suggestions for future studies on adult Jewish women are to conduct qualitative and mixed methods research. The information gathered may shed light on new motivations and barriers of women in their quest for lifelong learning in Jewish based programs. Additionally, the findings would add to the field of adult education.

Given the challenge that the online survey required participants to use a less well-known search engine, the development of a more user-friendly online survey could assist with the data collection stage. In addition, it is important that the format and data output of the online survey is a good fit for the statistical analysis program used by researchers. Coordinating these components of the study could enhance and increase participation in the online study and better support the data analysis procedures.

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Appendix A

Preliminary Survey

Adult Jewish Women's Motivations for Participation in Adult Jewish Education

10/13/10

The following questionnaire is designed to discover the reasons Jewish women participate in educational programs within the Jewish community, national organizations, and Temples, Synagogues and Shuls. This survey is anonymous.

Section A. Background Information – *This section asks questions about you.*

1. Are you Jewish by birth, were you adopted by a Jewish family, or did you convert to Judaism?

1 – Birth 2 – Adopted 3 – Converted

If you converted, what religion were you before? (Please be specific)_____

2. Which branch of Judaism were you raised in? _____

1 – Orthodox 3 – Reform 5 – Other _____

2 – Conservative 4 – Reconstructionist _____

3. Was your family affiliated with one of the following? (Circle number)

1 - Temple 3 – Shul

2 - Synagogue 4 - No

If affiliated, was your mother a member of their Sisterhood? 1 – Yes 2 – No

4. Which branch of Judaism do you currently identify with?

1 – Orthodox 3 – Reform 5 – Other _____

2 – Conservative 4 – Reconstructionist

_____

5. Are you affiliated with one of the following? (Circle number)

1 - Temple 3 – Shul

2 - Synagogue 4 - No

If affiliated, are you a member of their Sisterhood? 1 – Yes 2 – No

6. On average, how many times per month do you attend worship services? _____

7. List any Jewish organizations for which you are a member. _____

_____

___

8. List all of the Jewish educational programs you attended during the last 12 months.

_____

___

_____

___

9. Indicate all of the setting(s) where you have participated in Jewish education in the last

12 months.

1 – Temple
2 – Synagogue
3 – Shul
4 – Jewish Federation
5 – Someone's home
6 – Other (please describe)

_____

10. List all of the ***Adult*** Jewish educational programs you attended during the last 12 months._____
_____
_____

11. Indicate all of the setting(s) where you have participated in ***Adult*** Jewish education in the last 12 months.

1 – Temple
2 – Synagogue
3 – Shul
4 – Jewish Federation
5 – Someone's home
6 – Other (please describe)

_____

12. Did you participate in Jewish religious education as a child or teenager?

1 – Yes 2 – No

If yes, describe your experience

_____
_____
___

In which grade levels of Jewish religious school did you participate?

_____

Did you participate in any of the following? (Indicate all that apply)

1 – Baby naming
2 – Consecration
3 – Bat Mitzvah
4 – Confirmation
5 – Temple/Synagogue/ShulYouth Group
6 - Community-basedYouth Group

a. Child 7 - Other (please explain)
_____

b. Adult

If no, please explain

_____

_____

___

13. What is your age? _____

If you have a spouse or significant other, what is their age? _____

14. Are you? (Indicate all that apply)

1 – Single/never married 5 – Widowed
2 – Married 6 – Partner
3 – Divorced 7 – Other (please explain)
_____
4 – Separated

15. Do you have any children? 1 – Yes 2 – No
List their ages _____

16. What is your current work status? (Indicate all that apply)

1 – Part-time 4 – Full-time homemaker
2 – Full-time 5 – Retired
3 – Unemployed 6 – Other, please specify _____

17. If working or during your last period of employment briefly describe your occupation:

_____

___

18. Do you volunteer?

1 – Yes 2 – No

If yes, briefly describe what you do

_____

_____

___

How many hours do you volunteer per week? _____

19. What is your ***individual*** annual income?

1 - $10,000 or less	5 - 40,001 to 50,000	9 - 80,001 to 90,000
2 - 10,001 to 20,000	6 - 50,001 to 60,000	10 - 90,001 to 100,000
3 - 20,001 to 30,000	7 - 60,001 to 70,000	11 - 100,001 or higher
4 - 30,001 to 40,000	8 - 70,001 to 80,000	

20. What is your highest level of education completed?

List Major

1 – Some High school 5 - Technical college

_____

2 –High school diploma 6 - Associate's degree

_____

3 – GED 7 - Bachelor's degree

_____

4 - Some college coursework/no degree 8 – Master's degree

_____

9 – Ph.D.

_____

10 - Professional degree

_____

11 - Other, please specify

_____

Section B. Reasons for Attending Educational Programs – *This section asks questions about your reasons for attending an educational program(s) in the last 12 months.*

To what extent would you agree that the following influenced your decision to attend?

SD – Strongly Disagree D – Disagree A – Agree SA – Strongly Agree

I attend educational programs . . .		**SD**	**D**	**A**	**SA**
21.	to get to know other Jewish people.	1	2	3	4
22.	because the Rabbi emphasized the importance of lifelong learning.	1	2	3	4
23.	because the Rabbi encouraged me to attend.	1	2	3	4
24.	because it gives me an opportunity to learn something new.	1	2	3	4
25.	to enhance my knowledge about a particular subject.	1	2	3	4
26.	because I value learning.	1	2	3	4
27.	to gain knowledge.	1	2	3	4
28.	because learning is exciting for me.	1	2	3	4

SD – Strongly Disagree D – Disagree A – Agree SA – Strongly Agree

I attend educational programs . . .		**SD**	**D**	**A**	**SA**
29.	to share in activities with a spouse or partner	1	2	3	4
30.	because it gives me an opportunity to interact with other Jewish people.	1	2	3	4
31.	because it gives me a sense of personal satisfaction.	1	2	3	4
32.	to network with others.	1	2	3	4
33.	because someone other than the Rabbi encouraged me to attend	1	2	3	4
34.	because it's held in the Jewish community.	1	2	3	4
35.	to achieve a specific personal goal.	1	2	3	4
36.	to see my friends.	1	2	3	4
37.	because my kids can participate in activities while I'm in class.	1	2	3	4
38.	because my family is participating.	1	2	3	4
39.	to learn more about Jewish sacred texts	1	2	3	4
40.	to satisfy an inquiring mind	1	2	3	4
41.	because it gives me something to do with Jewish people.	1	2	3	4
42.	because it gives me something useful to do.	1	2	3	4
43.	to have a better sense of affiliation with others who are Jewish.	1	2	3	4
44.	to learn about a shared interest with a friend	1	2	3	4
45.	because it's a good source of information.	1	2	3	4
46.	to be involved in interesting activities.	1	2	3	4
47.	because the instructor is a good teacher.	1	2	3	4
48.	to make up for a lack of previous education.	1	2	3	4
49.	to get ready for life cycle events in my family.	1	2	3	4
50.	to get education I missed earlier in life	1	2	3	4
51.	to share a common interest with my spouse or partner	1	2	3	4
52.	to learn just for the joy of learning	1	2	3	4
53.	to keep up with my children	1	2	3	4
54.	because I like the Jewish content of the course.	1	2	3	4
55.	to make new friends	1	2	3	4
56.	to seek knowledge for its own sake	1	2	3	4

SD – Strongly Disagree D – Disagree A – Agree SA – Strongly Agree

I attend educational programs . . .		**SD**	**D**	**A**	**SA**
57.	to meet new people	1	2	3	4
58.	because a Rabbi I like is teaching	1	2	3	4
59.	to become a better teacher	1	2	3	4
60.	to gain a better understanding of Judaism	1	2	3	4
61.	to enhance my knowledge about Judaism	1	2	3	4
62.	to learn more about the cultural aspects of Judaism	1	2	3	4
63.	to learn more about interfaith perspectives on religion	1	2	3	4
64.	to share a mutual interest with a friend	1	2	3	4
65.	to be a knowledgeable person.	1	2	3	4

Appendix B

Final Survey

Adult Jewish Women's Motivations for Participation in Adult Jewish Education

The following questionnaire is designed to discover the reasons Jewish women participate in educational programs within the Jewish community, national organizations, and Synagogues. This survey is anonymous.

Section A. Background Information – ***This section asks questions about you.***

1. Which branch of Judaism were you raised in?

   1 – Orthodox 3 – Reform 5 – Other _____

   2 – Conservative 4 – Reconstructionist _____

2. Was your family affiliated with a Synagogue? 1 - Yes 2 – No
3. If you answered Yes to Question 2, was your mother a member of their Sisterhood?

   1 – Yes 2 – No

4. Which branch of Judaism do you currently identify with?

   1 – Orthodox 3 – Reform 5 – Other

_____ 2 – Conservative 4 – Reconstructionist

_____

5. Are you affiliated with a Synagogue? 1 – Yes 2 – No

6. If you answered Yes to Question 5, are you a member of their Sisterhood?

1 – Yes 2 – No

7. On average, how many times per month do you attend worship services? _____

8. Indicate Jewish organizations for which you are a member. (Circle all that apply)

1 – Central Agency for Jewish Educ
2 – Jewish Community Center
3 – Jewish Federation
4 – National Council of Jewish Women
5 – Nishma
6 – Other (please list) _____

9. List all of the Adult Jewish educational programs you attended during the past two years.

_____

_____

_____

_____

10. Indicate all of the setting(s) where you have participated in Adult Jewish education in the past two years.

1 – Central Agency for Jewish Education
2 – Jewish Community Center
3 – Jewish Federation
4 – National Council of Jewish Women
5 – Synagogue
6 – Someone's home
7 – Other (please describe)
_____

11. What is your age? _____

12. What is your race?

1 – White or Caucasian
2 – Black or African American
3 – Asian
4 – Hispanic
5 – American Indian or Alaskan Native
6 – Native Hawaiian or other Pacific Islander
7 – Two or more races/Other

13. Are you?

1 – Heterosexual (Straight)
2 – Lesbian
3 – Bisexual
4 – Gay
5 – Transgender
6 – Other (please explain)
_____

14. Are you? (Indicate all that apply)

1 – Single/never married
2 – Married
3 – Divorced
4 – Separated
5 – Widowed
6 – Partnered
7 – Other (please explain)
_____

15. Do you have any children? 1 – Yes 2 – No

16. If you answered Yes to Question 15, list their ages and gender

_____
_____
_____

17. What is your current work status? (Indicate all that apply)

1 – Part-time
2 – Full-time
3 – Unemployed (not by choice)
4 – Full-time homemaker
5 – Retired
6 – Other, please specify
_____

18. If working or during your last period of employment what is/was your occupation?

1 – Professional
2 – Managerial/Administrative
3 – Technical
4 – Marketing/Sales
5 – Educational
6 – Health/Medical
7 – Administrative Support
8 – Service Occupations
9 – Skilled Laborer
10 – Unskilled Laborer
11 – Homemaker
12 – Other _____

19. Do you volunteer?

1 – Yes 2 – No

20. If you answered Yes to Question 19, where do you volunteer and how many hours per week?

_____

_____

21. What is your ***individual*** annual income?

1 - $10,000 or less	5 - 40,001 to 50,000	9 - 80,001 to 90,000
2 - 10,001 to 20,000	6 - 50,001 to 60,000	10 - 90,001 to 100,000
3 - 20,001 to 30,000	7 - 60,001 to 70,000	11 - 100,001 to 200,000
4 - 30,001 to 40,000	8 - 70,001 to 80,000	12 – 200,001 or higher

22. What is your highest level of education completed?

1 – Some High school
2 – High school diploma
3 – GED
4 – Some college coursework/no degree
5 – Technical college
6 – Associate's degree
7 – Bachelor's degree
8 – Master's degree
9 – Ph.D.
10 – Professional degree
11 – Other, please specify_____

Section B. Reasons for Attending Educational Programs – ***This section asks questions about your reasons for attending an Adult Jewish educational program(s)in the past two years.***

To what extent would you agree that the following influenced your decision to attend?

SD – Strongly Disagree D – Disagree A – Agree SA – Strongly Agree

I attend educational programs . . .		**SD**	**D**	**A**	**SA**
23.	to get to know other Jewish people	1	2	3	4
24.	because the Rabbi emphasized the importance of lifelong learning	1	2	3	4
25.	because it gives me an opportunity to learn something new.	1	2	3	4
26.	to share in activities with a spouse or partner	1	2	3	4
27.	because it gives me an opportunity to interact with other Jewish people .	1	2	3	4
28.	to gain a better understanding of Judaism	1	2	3	4
29.	because it gives me a sense of personal satisfaction	1	2	3	4
30.	because it's held in the Jewish community	1	2	3	4
31.	because my kids can participate in activities while I'm in class	1	2	3	4
32.	to get education I missed earlier in life	1	2	3	4
33.	to learn more about Jewish sacred texts	1	2	3	4
34.	because it gives me something useful to do.	1	2	3	4

SD – Strongly Disagree D – Disagree A – Agree SA – Strongly Agree

I attend educational programs . . .		**SD**	**D**	**A**	**SA**
35.	because someone other than the Rabbi encouraged me to attend	1	2	3	4
36.	to have a better sense of affiliation with others who are Jewish	1	2	3	4
37.	because it's a good source of information	1	2	3	4
38.	to enhance my knowledge about Judaism	1	2	3	4
39.	to be involved in interesting activities.	1	2	3	4
40.	because I value learning	1	2	3	4
41.	because the instructor is a good teacher.	1	2	3	4
42.	to learn more about interfaith perspectives on religion	1	2	3	4
43.	to make up for a lack of previous education	1	2	3	4
44.	to get ready for life cycle events in my family.	1	2	3	4
45.	to share a common interest with my spouse or partner	1	2	3	4
46.	to keep up with my children	1	2	3	4
47.	because I like the Jewish content of the course.	1	2	3	4
48.	to seek knowledge for its own sake	1	2	3	4
49.	to meet new people	1	2	3	4

SD – Strongly Disagree D – Disagree A – Agree SA – Strongly Agree

I attend educational programs . . .		**SD**	**D**	**A**	**SA**
50.	because a Rabbi I like is teaching	1	2	3	4
51.	to become a better teacher	1	2	3	4
52.	to network with others	1	2	3	4
53.	to learn more about the cultural aspects of Judaism	1	2	3	4
54.	to share a mutual interest with a friend	1	2	3	4

Thank You!

Your contribution to my research is greatly appreciated.

Appendix C

Sample E-mail to Congregational and Educational Leaders

Hello Ronnie,

Thank you for offering to sharing my survey with other Jewish women at Shaare Emeth. I have attached the survey in a Word file. I have also included the information for participating in the survey on-line as well as my contact information, should anyone have questions. Please ask participants to respond to the survey by April 27th.

Jewish Women's Research Study about Participation in Adult Jewish Education
My name is Teresa Mareschal. I'm a Jewish woman and Ph.D. candidate in Educational Leadership and Policy Studies at the University of Missouri-St. Louis. I am searching for Jewish women ages 18 and over to complete a survey about their participation in Jewish Education in the past two years. To participate in this research study, go to http://tinyurl.com/3hbrmho. I have found that the survey works best when **not** using Internet Explorer as your browser (the Microsoft Blue **e**). A browser that works better is Firefox. If you use Internet Explorer, simply open it and type in www.firefox.com, follow the directions for adding Firefox to your computer. Once Firefox is loaded, open Firefox and type in the research study link http://tinyurl.com/3hbrmho and the study will open. If you do not have access to the internet or prefer to receive the survey via e-mail, please contact me at 314-520-1075 or tmareschal@yahoo.com. Your contribution to my research is greatly appreciated! Thank you for assistance with distributing my survey.

Sincerely,

Teresa L. Mareschal
tmareschal@yahoo.com
Phone: 314-520-1075

Appendix D

Factor Loadings

Item No.	Item	Factors 1	2	3	4
23	I attend educational programs to get to know other Jewish people	.800	.264	.231	.161
49	I attend educational programs to meet new people	.778	.344	.088	.181
52	I attend educational programs to network with others	.751	.141	.432	.200
34	I attend educational programs because it gives me something useful to do	.723	.292	.077	.264
27	I attend educational programs because it gives me an opportunity to interact with other Jewish people	.709	.337	.288	.246
53**	I attend educational programs to learn more about the cultural aspects of Judaism	.674	.350	.505	.108
39	I attend educational programs to be involved in interesting activities	.667	.454	.425	.176
40	I attend educational programs because I value learning	.665	.494	.310	.232
54	I attend educational programs to share a mutual interest with a friend	.611	.106	.401	.467
25*	I attend educational programs because it gives me an opportunity to learn something new	.611	.578	.351	.246
29*	I attend educational programs because it gives me a sense of personal satisfaction	.595	.541	.405	.221

30	I attend educational programs because it's held in the Jewish community	.578	.325	.431	.252
37*	I attend educational programs because it's a good source of information	.571	.566	.358	.150
42	I attend educational programs to learn more about interfaith perspectives on religion	.557	.361	.359	.244
36	I attend educational programs to have a better sense of affiliation with others who are Jewish	.510	.453	.418	.261
43	I attend educational programs to make up for a lack of previous education	.240	.815	.077	.318
32	I attend educational programs to get education I missed earlier in life	.213	.792	.063	.267
33	I attend educational programs to learn more about Jewish sacred texts	.295	.722	.375	.208
47	I attend educational programs because I like the Jewish content of the course	.376	.660	.454	.257
28	I attend educational programs to gain a better understanding of Judaism	.478	.639	.402	.162
48*	I attend educational programs to seek knowledge for its own sake	.535	.629	.266	.185
38*	I attend educational programs to enhance my knowledge about Judaism	.528	.624	.422	.166
41	I attend educational programs because the instructor is a good teacher	.486	.522	.439	.246
51	I attend educational programs to become a better teacher	.342	.100	.684	.174

35	I attend educational programs because someone other than the Rabbi encouraged me to attend	.251	.310	.631	.391
24	I attend educational programs because the Rabbi emphasized the importance of lifelong learning	.395	.499	.548	.157
50	I attend educational programs because a Rabbi I like is teaching	.251	.440	.528	.409
45	I attend educational programs to share a common interest with my spouse or partner	.117	.168	.304	.847
26	I attend educational programs to share in activities with a spouse or partner	.071	.207	.386	.762
31	I attend educational programs because my kids can participate in activities while I'm in class	.409	.216	-.004	.654
46	I attend educational programs to keep up with my children	.343	.427	.043	.637

Note. * - This item loaded on Factor 1 and Factor 2
** - This item loaded on Factor 1 and Factor 3

Appendix E

Total Factor Variance Explained

Extraction Method: Principal Factor Analysis.

	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
Factor	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
Jewish Affiliation	20.408	63.774	63.774	20.408	63.774	63.774	8.707	27.209	27.209
Jewish Learning	1.736	5.425	69.199	1.736	5.425	69.199	7.180	22.438	49.648
Jewish Women as Teachers and Learners	1.359	4.246	73.445	1.359	4.246	73.445	4.596	14.363	64.010
Jewish Family Connection	1.020	3.188	76.633	1.020	3.188	76.633	4.039	12.623	76.633