

Brandeis University

Maurice and Marilyn Cohen Center for Modern Jewish Studies

A Study of Jewish Young Adults in Brazil: The Impact of Taglit-Birthright Israel

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with
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de Pesquisas
Rosenfield



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The Cohen Center is also the home of the Steinhardt Social Research Institute (SSRI). Established in 2005, SSRI uses innovative research methods to collect and analyze socio-demographic data on the Jewish community.

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Introduction

Brazil is home to the second-largest population of Jews in Latin America. It is estimated that there are about 95,600 Jews living in Brazil, and the number of individuals living in a household that includes at least one Jewish member probably exceeds 120,000 (DellaPergola, 2006). Like the Jewish community of the United States, Brazil's Jewish community has become economically successful and socially integrated into the mainstream (Rattner, 1987). This social and economic success has been accompanied, not surprisingly, by assimilation, and some analysts (e.g., René D. Decol, 2000) paint a bleak picture of the future of Brazilian Jewry, citing declining birthrates, an aging population, and high rates of intermarriage.

There are also signs that de-legitimization of Israel is becoming increasingly prevalent in Brazil, evident both in the press and at universities (Tal, 2010). In 2010, Brazil—now an emerging economic and political power—became the first South American country to recognize Palestine as a state, as well as to host the first Palestinian embassy

in the Americas. These developments present a challenge to the Jewish community in Brazil, which had been characterized by a strong sense of ethnic Jewish identity and Zionist commitment (Tal, 2010).

Taglit-Birthright Israel operates in Brazil to strengthen Jewish identity and Zionist commitment among young Jewish adults. Since the program began in 1999, over 4,000 Jewish young adults from Brazil have participated in Taglit. In line with Taglit's commitment to evaluate its programs, this report summarizes a study conducted of Taglit applicants to the Winter 2009-10 and Summer 2010 trips from Brazil. Based on a survey of participants, the first section describes participants' Jewish backgrounds. The next two sections describe participants' contemporary lives, including measures of Jewish identity and behavior. The report then focuses on participants' thoughts about their Taglit experience. The report concludes with the exploration of the impact of the Taglit trip on participants by comparing them to nonparticipant applicants.

Methods

The target population for the survey (the frame) is individuals who applied to go on Taglit trips from Brazil in Winter 2009-10 and Spring-Summer 2010. The survey instrument was developed by the Cohen Center for Modern Jewish Studies at Brandeis University. Based on previously tested survey instruments designed for North American participants, the survey instrument for Brazil was translated into Portuguese¹ and adjusted for cultural relevance. It contained questions on respondents' upbringing, friends and family, education and work life, attitudes toward Israel and being Jewish, involvement in the Jewish community, travel to Israel and, for Taglit participants, the Taglit trip experience.

Lists of individuals who applied to the Winter 2009-10 and Summer 2010 trips were provided by Taglit-Birthright Israel. Instituto de Pesquisas Rosenfield, a local Brazilian research institute, administered the survey. The survey was in the field from December 2011 to February 2012. All interviews were conducted over the telephone using the telephone number provided at the time of registration. Multiple attempts were made to contact all individuals.

Overall, Instituto de Pesquisas Rosenfield completed 334 interviews: 208 with participants and 126 with nonparticipant applicants. The overall response rate is 55%: 58% among participants and 51% among nonparticipants (Table 1). Survey respondents were not a perfect reflection of the frame; 58% of survey respondents were female, compared to 49% of the frame, and the mean age of survey respondents was 23.1, compared to 23.7 in the frame. Therefore, findings reported below disproportionately reflect the experiences of younger, female participants.

Although participants and nonparticipants share the same demographic characteristics, they differed on the intensity of their Jewish background. Participants generally came from more Jewishly engaged backgrounds. The report focuses only on the characteristics of participants when reporting on background and contemporary life. The impact of the trip is measured by comparing participants and nonparticipants while statistically controlling for differences between the two groups.

Table 1. Response Rates

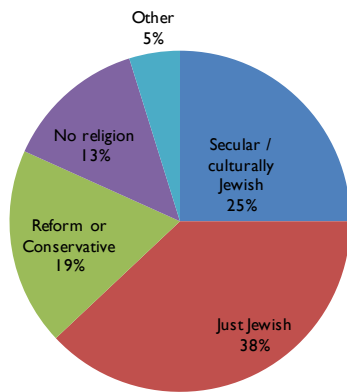
	Participants		Non Participants		Total	
	N	%	N	%	N	%
Respondents	208	85	126	35	334	55
Nonrespondents	38	15	234	65	272	45
Target population (frame)	246	100	360	100	606	100

Findings

Jewish Background

Brazilian Jewry represents a “multi-national ethnic group” in which divisions between Jews of Ashkenazi and Sephardic origin persist and Ashkenazi Jews are the majority (René Daniel Decol, 2009; Lesser & Rein, 2006). Seventy-one percent of Taglit participants come from Ashkenazi families and 21% from Sephardic families; the rest describe their families as “other.” In addition, almost half of all Brazilian participants (48%) have a non-Jewish parent. This figure reflects rising rates of intermarriage in the Jewish community over the past decades, reaching a current intermarriage rate of 45% (Tal, 2010).

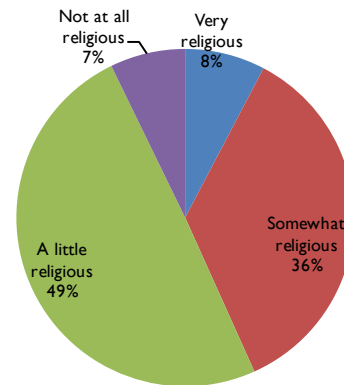
Figure 1. Denomination raised (Taglit participants)



Brazilian Jewry largely defines its Jewishness in cultural terms rather than religious ones (Lesser & Rein, 2006). Consistent with this secular orientation, three-quarters of Taglit participants were raised with a non-religious Jewish identity: secular or culturally Jewish (25%), just Jewish (38%) or no religion (13%) (Figure 1). Although respondents mostly grew up in

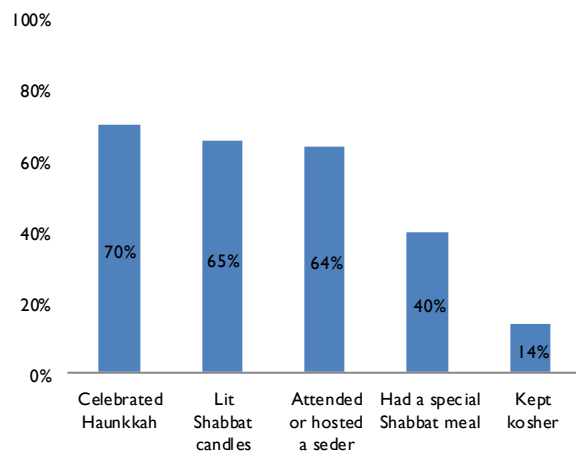
secular families, observance of religious traditions is diverse: Half of the participants report that when they were growing up their families were “a little” religiously observant and an additional 36% report they were somewhat religiously observant (Figure 2).

Figure 2. Family religiosity (Taglit participants)



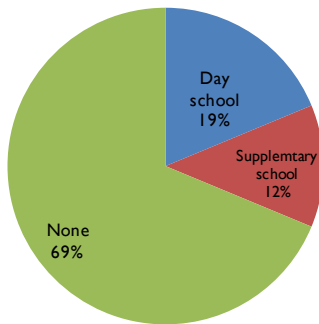
When participants were high school age, the majority of their families celebrated Hanukkah, lit Shabbat candles, and attended or hosted a seder (Figure 3).

Figure 3. Family ritual observance during high school (Taglit participants)



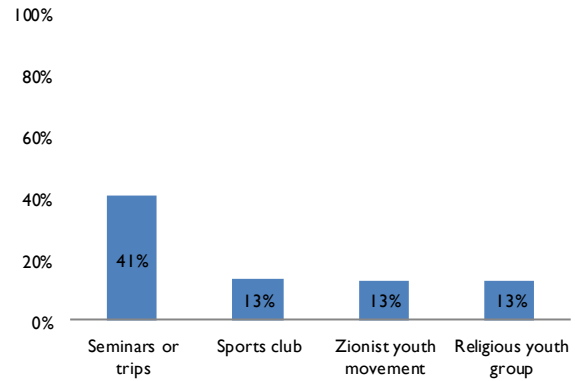
The Brazilian Jewish community has built a phenomenally successful day school system that has consistently attracted more than half of all Jewish children ages 6-17 since the late 1970s (Levy, 1987). The current day school participation rate is 71% (Tal, 2010). Only 19% of Taglit participants, however, attended day school (Figure 4) and, in line with the objective of Taglit to engage the least involved, the participant group appears to include many of the least Jewishly educated members of the community. In the

Figure 4. Most Intensive Form of Jewish Education - Taglit Participants (Estimated Proportions)



realm of informal Jewish education, 56% of Taglit participants either attended some type of organized Jewish group activity such as seminars or trips (“seminário, atividade, ou tiyul”) or participated in Jewish youth activities (Figure 5). All types of informal Jewish education were most popular with participants who also attended Jewish supplementary school; for example, 62% of participants who attended supplementary school also attended camp, compared to 36% of other participants. Sixty-one percent of participants had a bar or bat mitzvah at age 12 or 13.

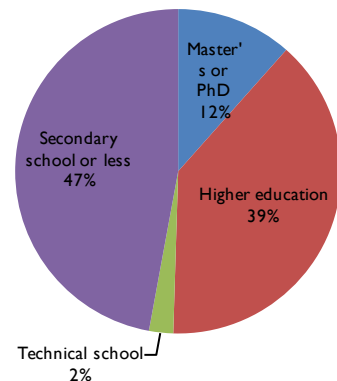
Figure 5. Organized Jewish youth activities (Taglit participants)



Current demographics

Overall, 56% of Taglit participants are female, and the mean age of Taglit participants is 23 years. Given their youth, it is not surprising that the vast majority of Taglit participants, 95%, have never been married and none have children. Currently, about half of Taglit participants have completed some form of higher education (Figure 6), and 62% of participants are currently studying at a college or university, including 85% of those who have completed secondary school or less. These high rates of

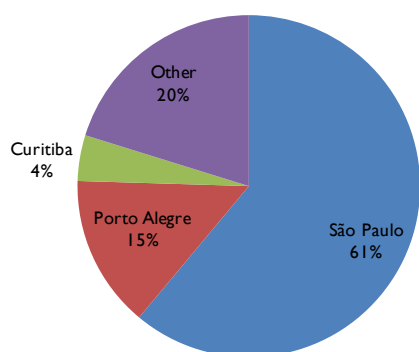
Figure 6. Region of Residence - Taglit Participants (Estimated Proportions)



education suggest that participants will most likely replicate the previous generation's pattern of economic and social success (Rattner, 1987).

Taglit participants are geographically concentrated in the South and Southeast regions of Brazil, and 80% live in one of three cities: 61% in São Paulo, 14% in Porto Alegre and 4% in Curitiba (Figure 7).

Figure 7. City of residence (Taglit participants)



Surprisingly, very few participants (less than 3%) live in Rio de Janeiro, where there is a substantial Jewish community second in size only to São Paulo. Among participants living in São Paulo, 9% are thinking of moving to another city in the next year, compared to 26% of those living outside the three centers of São Paulo, Porto Alegre and Curitiba.

Current Jewish identity and practice

Overall, Taglit participants are continuing the secular tradition of their parents' generation. Most identify as secular/culturally Jewish or just Jewish (Figure 8). Compared to their families, they are slightly less religiously observant (Figure 9). There is no evidence of increasing Orthodoxy

among Taglit participants, despite the prevalence of the ba'al teshuvah phenomenon in academic and public discourse among Latin American Jews (Topel, 2002).

Figure 8. Current denomination (Taglit participants)

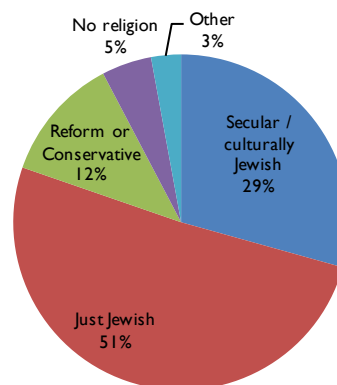
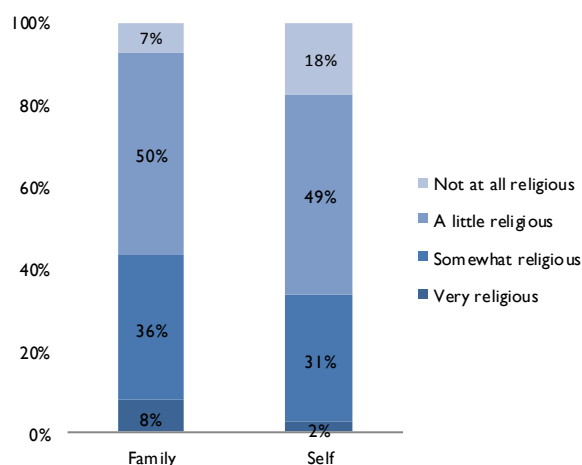
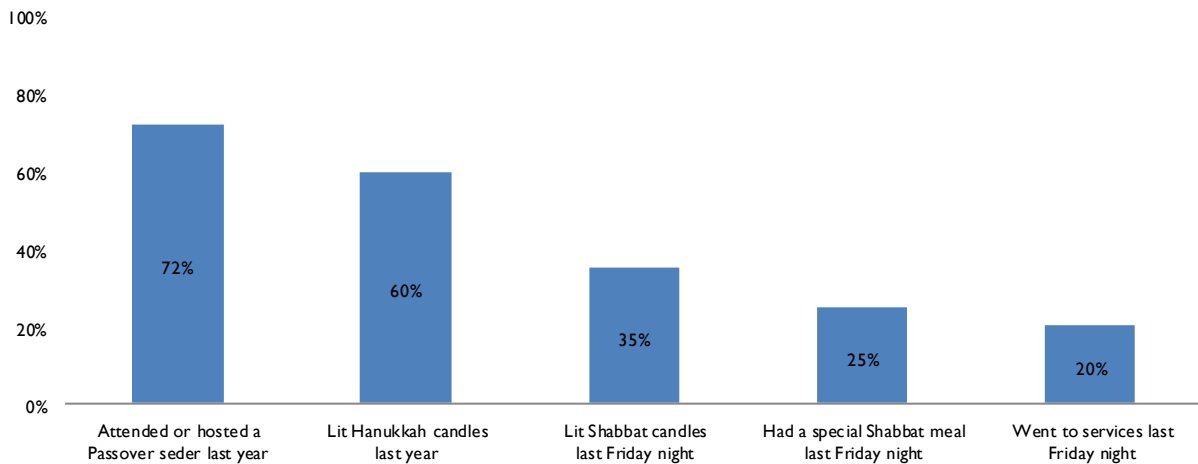


Figure 9. Religious observance of family and self (Taglit participants)



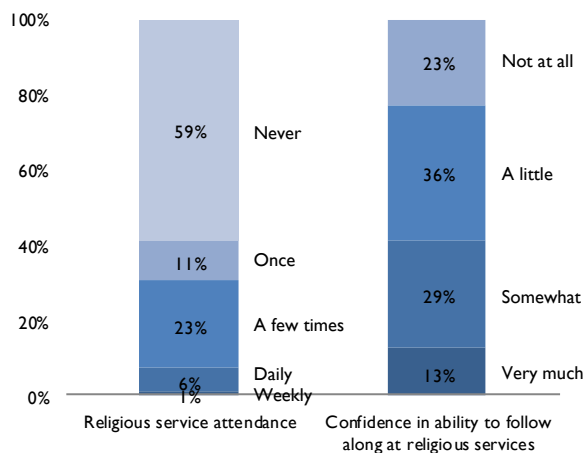
The majority of Taglit participants celebrate Jewish holidays: 72% attended or hosted a Passover seder last year and 60% lit Hanukkah candles. In terms of Shabbat, on the Friday night prior to the survey, 41% did something to celebrate Shabbat: either lit candles, had a special Shabbat meal, or went to services (Figure 10).

Figure 10. Shabbat and holiday observance (Taglit participants)



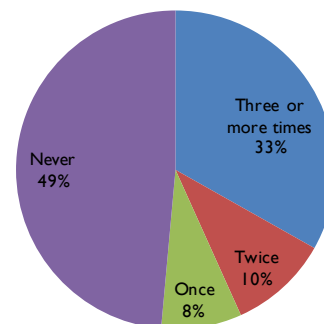
Thirty-eight percent of Taglit participants report being members of a synagogue, temple, minyan, havarah or other Jewish congregation where they currently live. This is approximately the same proportion that attend religious services at least once a month and approximately the same proportion that feels at least somewhat confident in their ability to follow along at religious services. The majority of Taglit participants, however, report not attending religious services at all and feel at most “a little” confident in their ability to follow along at religious services (Figure 11).

Figure 11. Religious service attendance in the past month and confidence in ability to follow along at religious services (Taglit participants)



Among Taglit participants, 35% are members of a Jewish club (“clube judaico”) or other Jewish organization (“alguma entidade judaica”). Fifty-one percent participated in an event, activity, or program sponsored by a Jewish organization in the past year (Figure 12). Survey respondents

Figure 12. Frequency of participation in organized Jewish events, activities, or programs in the past year (Taglit participants)



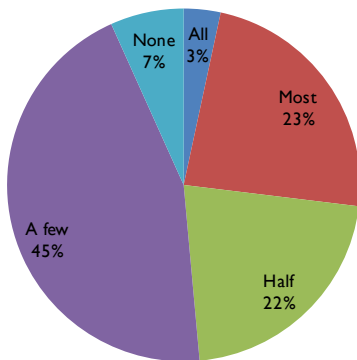
who did participate in a Jewish activity were asked questions about the most memorable activity in which they participated. The most popular activities were parties, happy hours, and other social gatherings (41%), followed by cultural events such as concerts (25%) and then lectures and speakers (17%). Notably, 79% of participants did not know

who sponsored the event they attended—Hillel, Chabad, Makom, or another organization.

Thirty-five percent of participants engaged in some type of volunteer work in the past year. About half of this number, 18% of participants, engaged in some type of volunteer work through a Jewish organization. In addition, 47% of participants made a donation to at least one cause or organization in the past year, and 30% made a donation to at least one Jewish or Israeli cause.

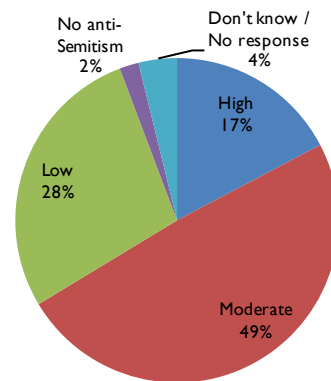
Taglit participants' social circles are dominated by non-Jews. More than half say that none or only a few of their close friends are Jewish (Figure 13).

Figure 13. Proportion of Jewish friends (Taglit participants)



Although Brazilian Taglit participants appear well-integrated into Brazilian society, there is still concern over anti-Semitism. Half of Taglit participants believe that there is a moderate amount of anti-Semitism in Brazil (Figure 14). Twelve percent personally experienced anti-Semitism in the past year.

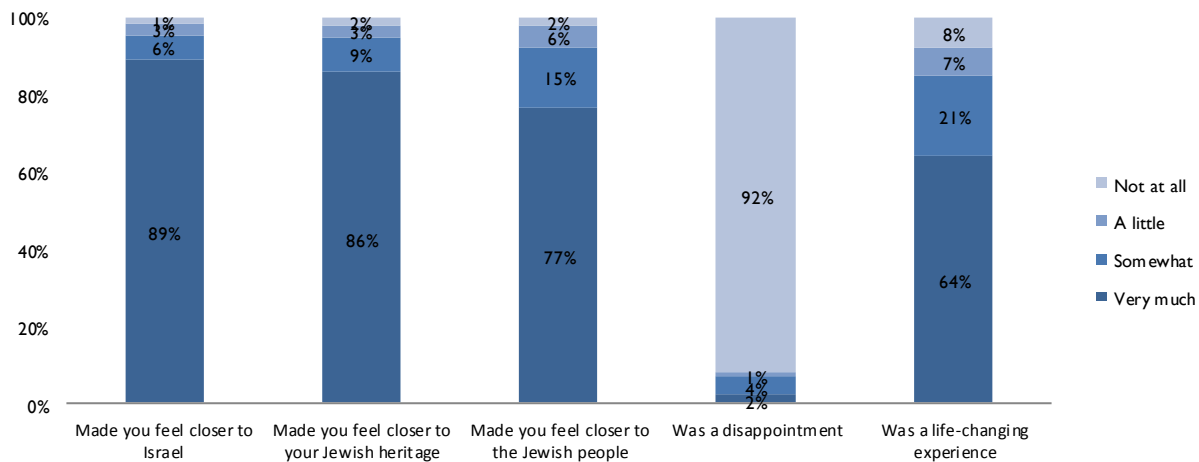
Figure 14. Perception of anti-Semitism in Brazil (Taglit participants)



Trip experience

For most Taglit participants (85%), the Taglit trip was their only trip to Israel. Only 13% of participants had been on short-term visits to Israel before Taglit. A small number (4%; n=9) of Taglit participants from the Winter 2009-10 and Spring-Summer 2010 rounds returned to Israel between their trip and the time of the survey.

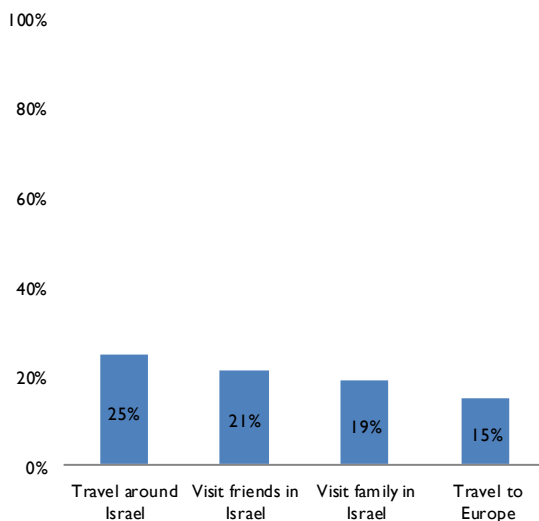
Figure 15. Trip evaluation (Taglit participants)



When asked to evaluate their experience on the trip, Taglit participants from Brazil respond very positively. The majority say that the trip was “very much” a life-changing experience and made them feel closer to Israel, their Jewish heritage and the Jewish people. Ninety-two percent of participants say that the trip was “not at all” a disappointment (Figure 15).

Overall, 40% of Taglit participants from Brazil extend their Taglit trip, a figure that is far lower than among participants from

Figure 16. Trip extensions (Taglit participants)



Argentina (89%), but higher than that of participants from the United States (27%). One quarter of participants travel around Israel after their trip, while 15% travel to Europe (Figure 16).

Trip impact

In the United States, research has consistently demonstrated that Taglit has a strong, positive, lasting impact on participants’ feelings of connection to Israel and the Jewish people, as well as their commitment to creating Jewish families (Saxe et al., 2009; Saxe, Phillips, et al., 2011; Saxe, Sasson, et al., 2011). This section of the report documents areas in which Taglit participants from Brazil demonstrate significantly different Jewish attitudes and behaviors than nonparticipant applicants.² The analysis below presents predicted values for regression models statistically controlling for differences between participants and non-participants

Compared to nonparticipants, Taglit participants from Brazil are more likely to say that being Jewish is very important to them (Figure 17).

Figure 17. Importance of being Jewish by Taglit participation (predicted probabilities)

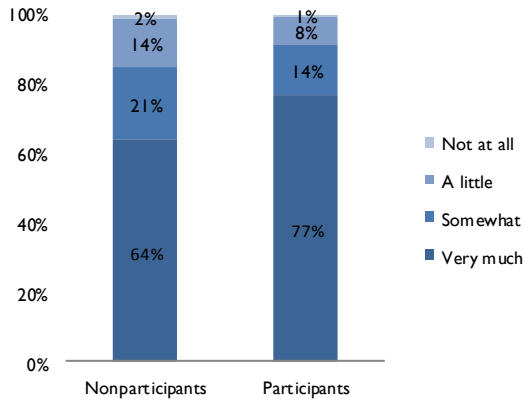


Figure 18. Importance of marrying a Jew by Taglit participation, unmarried respondents (predicted probabilities)

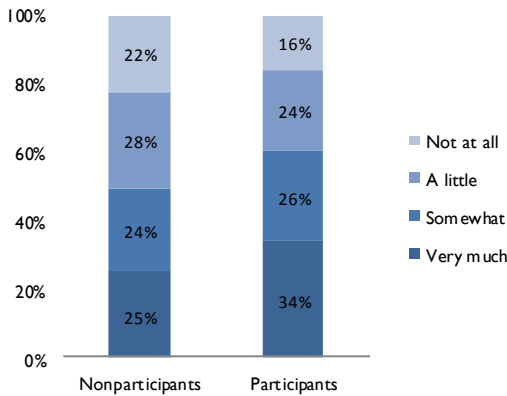
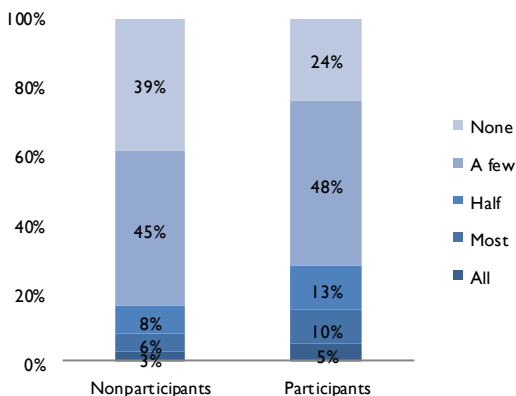


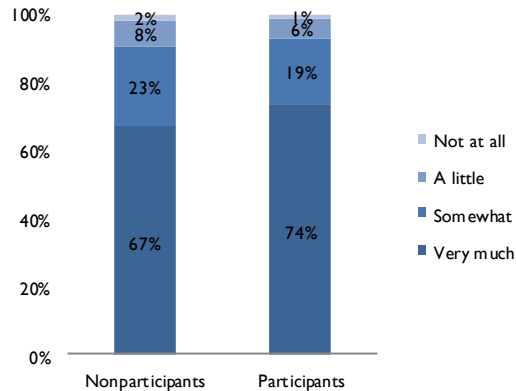
Figure 19. Proportion of people dated in past year who were Jewish by Taglit participation, respondents who dated in past year (predicted probabilities).



Taglit participants demonstrate a stronger desire to marry a Jew. Unmarried trip participants are 36% more likely to believe that marrying a Jew is very important (Figure 18). This belief is reflected in concrete behavior. Among those who dated in the past year—83% of the total—Taglit participants were more likely to have dated Jews. 76% of participants dated at least a few Jews, compared to only 61% of nonparticipants (Figure 19).

Although participants are more likely to report that it is “very important” to them to raise their future children Jewish, the difference is not statistically significant (Figure 20). The lack of trip impact may be

Figure 20. Importance of raising children Jewish by Taglit participation (predicted probabilities)



the result of a “ceiling effect” for feelings on this issue, meaning that a large proportion of Taglit applicants score at or near the upper limit for potential responses and cannot show further increases.

In addition to their commitment to Jewish continuity, participants are also more likely to feel part of a worldwide Jewish community, a connection to the Jewish community where they live, a connection to their Jewish peers, and a personal responsibility to take care of Jews in need (Figure 21).

Figure 21. Feelings of Jewish connection by Taglit participation (predicted probabilities)

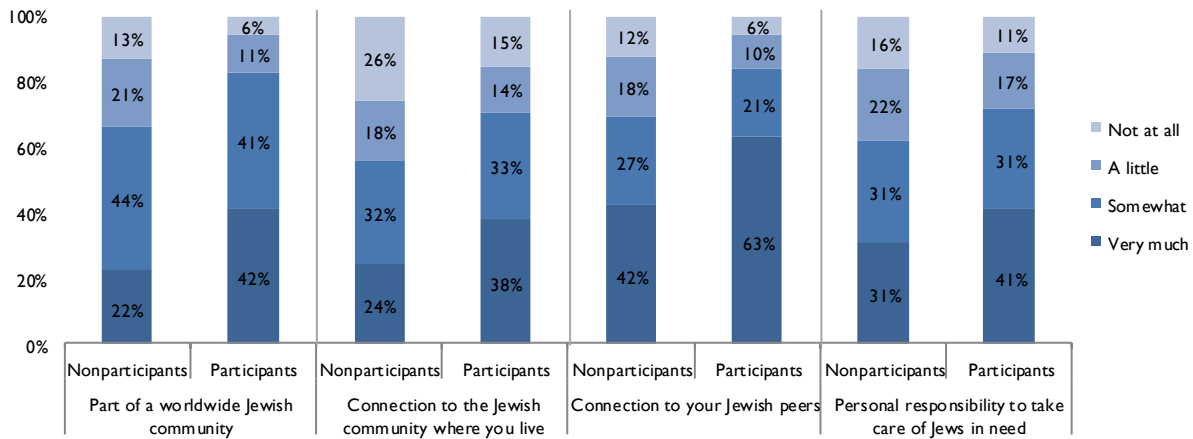
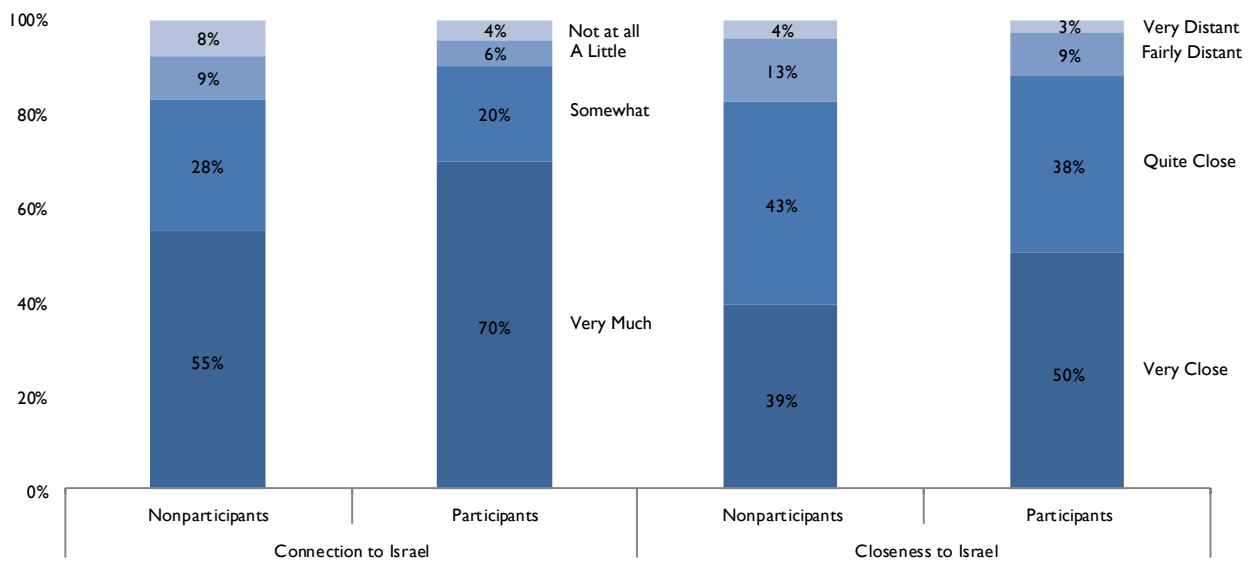


Figure 22. Feelings of connection and closeness to Israel by Taglit participation (predicted probabilities)



The trip has a significant impact on connection to Israel. Feelings of connection to Israel are very high to begin with, however, participants are still 27% more likely to report feeling “very much” connected to Israel than nonparticipants (Figure 22). Participants seem to be more likely to feel closer to Israel than nonparticipants, although the differences between the two groups is not statistically significant. Reflecting their stronger feelings

of connection to Israel, Taglit participants are more likely to discuss Israel with their friends and family (Figure 23).

As noted earlier, 62% of Taglit participants are currently studying at a college or university. In light of rising anti-Israel sentiment at Brazilian universities, it is noteworthy that Taglit participants are more confident in their ability to explain the Israeli-Palestinian conflict. Forty percent of

Figure 23. Frequency of talking about Israel in the last month by Taglit participation (predicted probabilities)

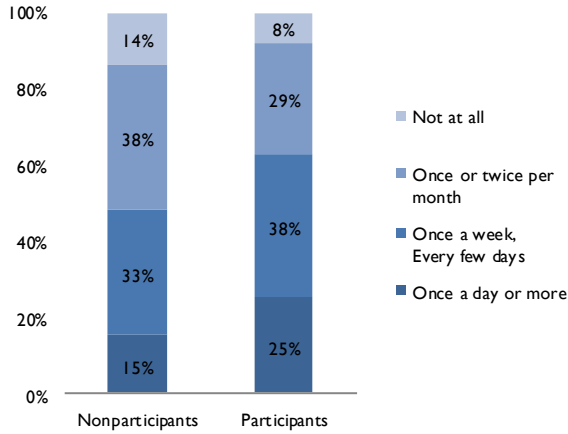
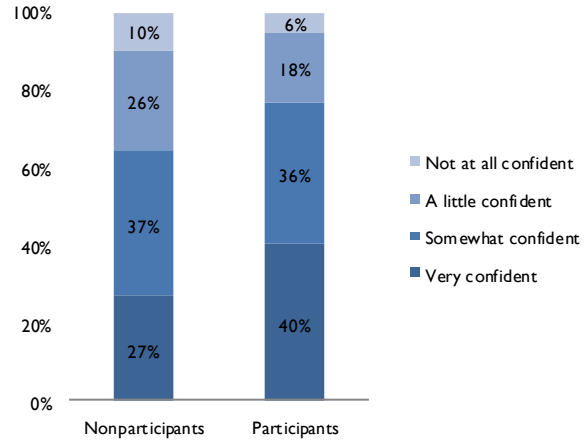
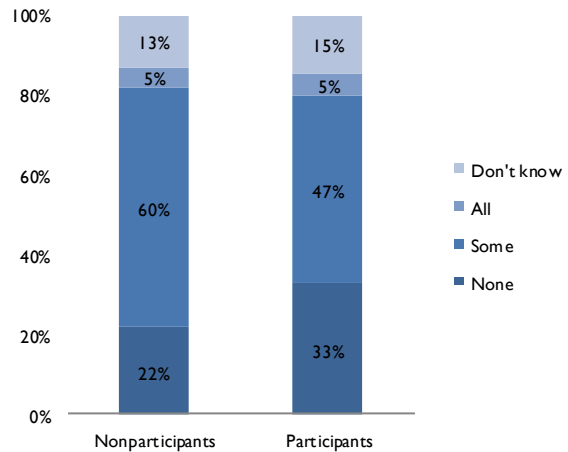


Figure 24. Confidence in explaining the Israeli-Palestinian conflict by Taglit participation (predicted values)



participants are very confident in their ability to give a good explanation, compared to 27% of nonparticipants (Figure 24). Taglit participants also express more hawkish views on the future of the West Bank settlements, with 33% of participants saying that Israel should not be willing to dismantle any settlements in the framework of a permanent settlement with the Palestinians, compared to only 22% of nonparticipants (Figure 25).

Figure 25. Views on the future of the West Bank settlements by Taglit participation (predicted values)



Conclusions

The results of the present study of Taglit-Birthright Israel participants from Brazil indicate that Taglit has been successful in increasing participants' feelings of connection to Israel and to other Jews, their commitment to finding Jewish partners, and the overall salience of their Jewish identities.

The importance of the findings is highlighted by the challenges facing the Jewish community of Brazil. In the wake of previous generations' successful integration into mainstream Brazilian society, the community still faces high rates of assimilation and intermarriage. At the same time, anti-Israel sentiment permeates the media and the universities that host a large proportion of Brazil's Jewish young people.

In the Brazilian context, one of the most critical findings of this analysis is the fact that Taglit participants are more confident in their ability to explain the Israeli-Palestinian conflict. Increasingly, anti-Israel sentiment in wider Brazilian society threatens to undermine the Zionist commitment that has long fortified Brazil's largely secular Jewish

community. Taglit gives young people on university campuses the knowledge necessary to advocate for Israel in a hostile environment. Importantly, the present study shows that Taglit has a significant impact on participants' positions on contentious political issues.

This analysis suggests a few areas for further investigation. First, for Brazilian participants, Taglit has a measurable impact on dating behavior. This effect has not been present for North American participants and suggests a "market" for opportunities for young Brazilian Jews to interact socially. Second, Brazilian Jewry is concentrated in a few large, urban areas, and Taglit participants who live outside these centers are more likely than participants who live in these centers to report a desire to move, suggesting that young people continue to be drawn to the cities. This "consolidating" trend is a potential coup for post-trip programming. The Jewish community of Brazil is well-positioned to benefit from and capitalize on the success of Taglit-Birthright Israel.

Notes

¹The translation of the instrument was performed by a professional translator in Brazil and supervised and reviewed by Instituto de Pesquisas Rosenfield. The instrument was back translated into English by a professional Portuguese-English translator in the US to check for accuracy of translation.

²Participants and nonparticipants had different Jewish experiences prior to Taglit: participants were more likely to have been raised no religion or “other” (compared to secular/culturally Jewish), less likely to come from a family identified as “other” (as opposed to Ashkenazi), more likely to have a family that held or attended a seder during their high school years, more likely to have had a bar or bat mitzvah at age 12 or 13, and less likely to have attended day school (Table 2 in Appendix). The analysis below presents predicted values for regression models holding these factors constant (Table 3-Table 11 in Appendix).

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Table 4. Ordered logistic regression model of importance of marrying someone Jewish on Taglit participation and other background factors

Ordered logistic regression	Number of obs	=	318
	LR chi2(9)	=	27.33
	Prob > chi2	=	0.0012
Log likelihood = -422.36298	Pseudo R2	=	0.0313

impmarryjew	Odds Ratio	Std. Err.	z	P> z	[95% Conf. Interval]	
status	1.538578	.3537283	1.87	0.061	.9804449	2.414437
justjew	.99218	.2500676	-0.03	0.975	.6054173	1.626021
refcons	1.005395	.3250068	0.02	0.987	.53355	1.894517
noothrel	.8552937	.2917144	-0.46	0.647	.4383253	1.668914
sephardi	.8071793	.1997864	-0.87	0.387	.4969212	1.31115
otheth	.6627787	.2275021	-1.20	0.231	.3382123	1.298816
q08c	1.769322	.3911783	2.58	0.010	1.147137	2.728968
dayschool	1.161347	.2924462	0.59	0.553	.7089496	1.902429
bmitz	1.490633	.3269795	1.82	0.069	.9697379	2.291326
/cut1	-.7871134	.2769274			-1.329881	-.2443457
/cut2	.4691219	.2724851			-.0649392	1.003183
/cut3	1.54149	.2850499			.9828029	2.100178

Table 5. Ordered logistic regression model of proportion of people dated in past year who were Jewish on Taglit participation and other background factors

Ordered logistic regression	Number of obs	=	278
	LR chi2(9)	=	21.34
	Prob > chi2	=	0.0112
Log likelihood = -353.8641	Pseudo R2	=	0.0293

q43	Odds Ratio	Std. Err.	z	P> z	[95% Conf. Interval]	
status	1.983632	.5009313	2.71	0.007	1.20922	3.253997
justjew	.8944218	.2423551	-0.41	0.680	.5258942	1.5212
refcons	1.271742	.4658281	0.66	0.512	.6203138	2.607275
noothrel	.7295657	.2790092	-0.82	0.410	.3447766	1.5438
sephardi	.964974	.2655804	-0.13	0.897	.5626622	1.654945
otheth	.5185895	.2130111	-1.60	0.110	.2318419	1.159993
q08c	1.380896	.3300567	1.35	0.177	.8643902	2.206033
dayschool	1.688109	.4564207	1.94	0.053	.9937061	2.867763
bmitz	.7761056	.1847394	-1.06	0.287	.4867502	1.237473
/cut1	-.4179199	.2908577			-.9879904	.1521506
/cut2	1.687265	.31009			1.0795	2.29503
/cut3	2.47626	.333185			1.823229	3.129291
/cut4	3.691228	.4096185			2.888391	4.494066

Table 6. Ordered logistic regression model of importance of raising children Jewish on Taglit participation and other background factors

Ordered logistic regression	Number of obs = 329
	LR chi2(9) = 25.59
	Prob > chi2 = 0.0024
Log likelihood = -264.17127	Pseudo R2 = 0.0462

q49	Odds Ratio	Std. Err.	z	P> z	[95% Conf. Interval]	
status	1.355249	.3680044	1.12	0.263	.7959463	2.307567
justjew	.9815844	.3006383	-0.06	0.952	.5385461	1.789091
refcons	1.410439	.5936202	0.82	0.414	.6181643	3.218139
noothrel	.4413888	.1655428	-2.18	0.029	.2116305	.9205857
sephardi	1.93773	.6456052	1.99	0.047	1.008541	3.723002
otheth	.6498858	.251488	-1.11	0.265	.3044005	1.387486
q08c	1.593305	.4152938	1.79	0.074	.9559473	2.655608
dayschool	1.570062	.4939233	1.43	0.152	.8474983	2.908674
bmitz	.9419079	.2493528	-0.23	0.821	.5606198	1.582517
/cut1	-3.63216	.4966448			-4.605566	-2.658754
/cut2	-1.903816	.3355512			-2.561484	-1.246148
/cut3	-.3582923	.3030398			-.9522394	.2356548

Table 7. Ordered logistic regression model of feeling part of a worldwide Jewish community on Taglit participation and other background factors

Ordered logistic regression	Number of obs = 334
	LR chi2(9) = 54.81
	Prob > chi2 = 0.0000
Log likelihood = -388.40541	Pseudo R2 = 0.0659

q51a	Odds Ratio	Std. Err.	z	P> z	[95% Conf. Interval]	
status	.4072814	.095555	-3.83	0.000	.2571512	.6450608
justjew	1.430177	.3680616	1.39	0.164	.8636345	2.368372
refcons	.6262639	.2037586	-1.44	0.150	.3309893	1.184952
noothrel	1.749625	.5889079	1.66	0.097	.9045615	3.384166
sephardi	1.047222	.265423	0.18	0.856	.6372325	1.720994
otheth	2.568916	.9169788	2.64	0.008	1.27618	5.171157
q08c	.769882	.1697896	-1.19	0.236	.4996896	1.186173
dayschool	.4977215	.1281203	-2.71	0.007	.3005215	.8243227
bmitz	.7640503	.1717561	-1.20	0.231	.4917842	1.187051
/cut1	-1.442558	.2853018			-2.001739	-.8833769
/cut2	.479308	.2745297			-.0587602	1.017376
/cut3	1.690519	.3030693			1.096514	2.284524

Table 8. Ordered logistic regression model of feeling a connection to the Jewish community where you live on Taglit participation and other background factors

Ordered logistic regression	Number of obs	=	334
	LR chi2(9)	=	44.87
	Prob > chi2	=	0.0000
Log likelihood = -425.04633	Pseudo R2	=	0.0501

q51b	Odds Ratio	Std. Err.	z	P> z	[95% Conf. Interval]	
status	.5226043	.1174342	-2.89	0.004	.336434	.8117946
justjew	1.98177	.4999139	2.71	0.007	1.208738	3.249183
refcons	1.226266	.3974388	0.63	0.529	.64969	2.314532
noothrel	3.189378	1.075305	3.44	0.001	1.647106	6.175759
sephardi	1.07092	.2661248	0.28	0.783	.6580096	1.742936
otheth	1.568364	.5352399	1.32	0.187	.8034426	3.061532
q08c	.7431092	.1602005	-1.38	0.168	.487023	1.13385
dayschool	.5460919	.1361651	-2.43	0.015	.3349832	.8902425
bmitz	.6951084	.1510932	-1.67	0.094	.4539729	1.064327
/cut1	-1.096033	.2665722			-1.618504	-.5735606
/cut2	.2769762	.2590528			-.2307579	.7847103
/cut3	1.101914	.2685931			.5754808	1.628347

Table 9. Ordered logistic regression model of feeling a connection to Jewish peers on Taglit participation and other background factors

Ordered logistic regression	Number of obs	=	334
	LR chi2(9)	=	53.61
	Prob > chi2	=	0.0000
Log likelihood = -362.72511	Pseudo R2	=	0.0688

q52c	Odds Ratio	Std. Err.	z	P> z	[95% Conf. Interval]	
status	.4304486	.1040888	-3.49	0.000	.2679713	.6914397
justjew	1.973987	.5334098	2.52	0.012	1.162339	3.352397
refcons	.7178849	.2672928	-0.89	0.373	.346038	1.489313
noothrel	1.783315	.6254795	1.65	0.099	.8967632	3.546323
sephardi	.8729415	.235545	-0.50	0.615	.5144062	1.481372
otheth	1.672286	.6203123	1.39	0.166	.8082925	3.459811
q08c	.49283	.1138469	-3.06	0.002	.3133749	.7750509
dayschool	.4702809	.1320364	-2.69	0.007	.2712523	.8153449
bmitz	1.058519	.248048	0.24	0.808	.6687015	1.675579
/cut1	-.5390711	.2732353			-1.074602	-.0035396
/cut2	.5792947	.2738286			.0426004	1.115989
/cut3	1.727608	.304592			1.130619	2.324598

Table 10. Ordered logistic regression model of feeling a responsibility to take care of Jews in need on Taglit participation and other background factors

Ordered logistic regression	Number of obs	=	334
	LR chi2(9)	=	35.69
	Prob > chi2	=	0.0000
Log likelihood = -422.8506	Pseudo R2	=	0.0405

q53d	Odds Ratio	Std. Err.	z	P> z	[95% Conf. Interval]	
status	.6458852	.1454366	-1.94	0.052	.4154195	1.004208
justjew	1.707299	.433106	2.11	0.035	1.038431	2.806995
refcons	.9286486	.302758	-0.23	0.820	.4901654	1.759382
noothrel	2.036811	.6796336	2.13	0.033	1.059073	3.917199
sephardi	.4904951	.1274696	-2.74	0.006	.2947304	.8162899
otheth	.7765638	.2773138	-0.71	0.479	.3856647	1.563667
q08c	.5522506	.1200418	-2.73	0.006	.3606717	.8455912
dayschool	.77133	.192024	-1.04	0.297	.4735131	1.256459
bmitz	.7492391	.1637991	-1.32	0.187	.4881241	1.150034
/cut1	-1.219818	.2730635			-1.755013	-.6846231
/cut2	.0692973	.2640714			-.4482731	.5868676
/cut3	1.21841	.2794894			.6706206	1.766199

Table 11. Ordered logistic regression model of feeling a connection to Israel on Taglit participation and other background factors

Ordered logistic regression	Number of obs	=	334
	LR chi2(9)	=	31.49
	Prob > chi2	=	0.0002
Log likelihood = -316.03607	Pseudo R2	=	0.0475

q51e	Odds Ratio	Std. Err.	z	P> z	[95% Conf. Interval]	
status	.5288056	.1334159	-2.53	0.012	.3225082	.8670643
justjew	1.497281	.4279841	1.41	0.158	.8550573	2.621872
refcons	.7430562	.3008993	-0.73	0.463	.3359922	1.64329
noothrel	2.420539	.8641574	2.48	0.013	1.202331	4.873038
sephardi	.9100842	.2569734	-0.33	0.739	.5232804	1.58281
otheth	1.382499	.5257238	0.85	0.394	.6561118	2.913076
q08c	.5335306	.1284365	-2.61	0.009	.3328512	.8552016
dayschool	1.069278	.3059965	0.23	0.815	.6102409	1.873613
bmitz	.9861176	.2431837	-0.06	0.955	.6081578	1.598973
/cut1	.1164525	.2899711			-.4518805	.6847855
/cut2	1.493992	.3069965			.8922899	2.095694
/cut3	2.399107	.3456471			1.721651	3.076563

Table 12. Ordered logistic regression model of feeling close to Israel on Taglit participation and other background factors

Ordered logistic regression	Number of obs	=	334
	LR chi2(9)	=	25.05
	Prob > chi2	=	0.0029
Log likelihood = -350.27905	Pseudo R2	=	0.0345

q02	Odds Ratio	Std. Err.	z	P> z	[95% Conf. Interval]	
status	.6375926	.1519842	-1.89	0.059	.399614	1.017292
justjew	1.249962	.3270382	0.85	0.394	.7484964	2.087391
refcons	.9250715	.3135777	-0.23	0.818	.4760338	1.797682
noothrel	2.493594	.8572442	2.66	0.008	1.271162	4.891596
sephardi	1.297454	.3305758	1.02	0.307	.7874375	2.137805
otheth	2.601075	.9750545	2.55	0.011	1.247574	5.422997
q08c	.7843902	.1764609	-1.08	0.280	.5047089	1.219055
dayschool	.8158103	.2146151	-0.77	0.439	.4871511	1.366201
bmitz	1.188536	.2705128	0.76	0.448	.760812	1.856724
/cut1	-.1690886	.2716815			-.7015746	.3633974
/cut2	1.826102	.2940927			1.249691	2.402513
/cut3	3.430047	.388941			2.667737	4.192357

Table 13. Ordered logistic regression model of frequency of talking about Israel on Taglit participation and other background factors

Ordered logistic regression	Number of obs	=	334
	LR chi2(9)	=	17.76
	Prob > chi2	=	0.0381
Log likelihood = -426.0629	Pseudo R2	=	0.0204

talkisr	Odds Ratio	Std. Err.	z	P> z	[95% Conf. Interval]	
status	1.825467	.4113651	2.67	0.008	1.173701	2.839164
justjew	.7139029	.1775514	-1.36	0.175	.4384711	1.162351
refcons	.9798101	.3104923	-0.06	0.949	.5265074	1.823389
noothrel	.5919325	.1991925	-1.56	0.119	.3060783	1.144753
sephardi	.9614361	.2403881	-0.16	0.875	.5889715	1.569447
otheth	1.264716	.4376076	0.68	0.497	.6418985	2.491835
q08c	1.129952	.2404198	0.57	0.566	.7446464	1.714629
dayschool	1.820561	.4370155	2.50	0.013	1.137311	2.914281
bmitz	.749155	.1628502	-1.33	0.184	.489259	1.147109
/cut1	-1.962443	.2977542			-2.54603	-1.378855
/cut2	-.0623021	.2634888			-.5787307	.4541265
/cut3	1.562804	.2782062			1.01753	2.108078

Table 14. Ordered logistic regression model of confidence in explaining the Israeli-Palestinian conflict on Taglit participation and other background factors

```
Ordered logistic regression          Number of obs   =       334
                                   LR chi2(9)       =       22.52
                                   Prob > chi2        =       0.0074
Log likelihood = -409.10605         Pseudo R2      =       0.0268
```

q03d	Odds Ratio	Std. Err.	z	P> z	[95% Conf. Interval]	
status	.5431028	.1225861	-2.70	0.007	.3489424	.8452991
justjew	1.250289	.3129886	0.89	0.372	.765467	2.042181
refcons	.6768426	.2217499	-1.19	0.234	.3561341	1.286358
noothrel	.7528298	.2515397	-0.85	0.395	.3911007	1.449122
sephardi	.6937599	.1745708	-1.45	0.146	.4236639	1.136049
otheth	.5757084	.2038476	-1.56	0.119	.2876127	1.152384
q08c	.7755854	.1675958	-1.18	0.240	.5078015	1.184582
dayschool	.7915866	.1976259	-0.94	0.349	.4852764	1.291242
bmitz	1.258426	.2784746	1.04	0.299	.8155812	1.941729
/cut1	-1.237522	.2748584			-1.776234	-.6988091
/cut2	.3458775	.2666905			-.1768262	.8685813
/cut3	1.993694	.3121366			1.381917	2.60547

Table 15. Multinomial logistic regression model of views on the future of the West Bank settlements on Taglit participation and other background factors

Multinomial logistic regression	Number of obs	=	334
	LR chi2(27)	=	48.42
	Prob > chi2	=	0.0069
Log likelihood = -361.66049	Pseudo R2	=	0.0627

q04	Coef.	Std. Err.	z	P> z	[95% Conf. Interval]	
all						
status	.3248031	.5397294	0.60	0.547	-.733047	1.382653
justjew	.6364581	.5936607	1.07	0.284	-.5270954	1.800012
refcons	.2906612	.8000252	0.36	0.716	-1.277359	1.858682
noothrel	-.574007	1.155118	-0.50	0.619	-2.837997	1.689983
sephardi	.5547301	.553972	1.00	0.317	-.5310351	1.640495
otheth	.5542232	.8552976	0.65	0.517	-1.122129	2.230576
q08c	-.0915887	.5205535	-0.18	0.860	-1.111855	.9286775
dayschool	.2543025	.575974	0.44	0.659	-.8745857	1.383191
bmitz	.5134458	.5554164	0.92	0.355	-.5751503	1.602042
_cons	-3.154954	.6817229	-4.63	0.000	-4.491107	-1.818802
some	(base outcome)					
none						
status	.6521216	.3040706	2.14	0.032	.0561541	1.248089
justjew	.9697993	.3454851	2.81	0.005	.292661	1.646938
refcons	1.06005	.4223767	2.51	0.012	.2322068	1.887893
noothrel	1.088657	.4471613	2.43	0.015	.2122365	1.965076
sephardi	.033953	.3223419	0.11	0.916	-.5978254	.6657315
otheth	-.9446504	.6067509	-1.56	0.119	-2.13386	.2445594
q08c	.2674719	.2851103	0.94	0.348	-.2913341	.8262779
dayschool	.5235901	.3151897	1.66	0.097	-.0941703	1.14135
bmitz	-.1087648	.2860186	-0.38	0.704	-.669351	.4518214
_cons	-1.855567	.3838331	-4.83	0.000	-2.607867	-1.103268
don_t_know						
status	.3682672	.3727108	0.99	0.323	-.3622327	1.098767
justjew	.1358088	.424606	0.32	0.749	-.6964037	.9680212
refcons	.0449534	.5319774	0.08	0.933	-.9977032	1.08761
noothrel	.3786611	.5090157	0.74	0.457	-.6189913	1.376314
sephardi	-.0302552	.434088	-0.07	0.944	-.881052	.8205416
otheth	1.224695	.4737715	2.58	0.010	.2961198	2.15327
q08c	.4076901	.3537447	1.15	0.249	-.2856368	1.101017
dayschool	-.4840593	.4690195	-1.03	0.302	-1.403321	.4352021
bmitz	-.2473743	.3641548	-0.68	0.497	-.9611046	.4663561
_cons	-1.751164	.4342845	-4.03	0.000	-2.602346	-.8999823

