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MOTIVATIONS OF JEWISH ADOLESCENTS IN A BRITISH HEBREW SCHOOL: IDENTITY, SOCIALIZATION, AND LANGUAGE LEARNING

A Dissertation Presented
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by
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This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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CHAPTER I

THE RESEARCH PROBLEM

Background and Need for the Study

How does a tiny population such as that of the Jews, the oldest ethnic minority in Britain (Sinclair & Milner, 2005), maintain its identity and protect its way of life when it is so heavily influenced by a massive non-Jewish population, particularly in a country which has a declared Christian state religion? According to the 2001 Census in Great Britain, of nearly 60 million people, 92 % offered an answer to the voluntary question of religion. Of the 92%, 72% identified themselves as Christian and 97% of the Christians were white. Additionally, Hindu religious members comprised 1% of the responding population, Muslims, 2.7 %, Sikhs, 0.6%, Buddhists, 0.3%, and Jews 0.5% (See Figure 1). The remaining 22 % stated that they had either another or no religion.

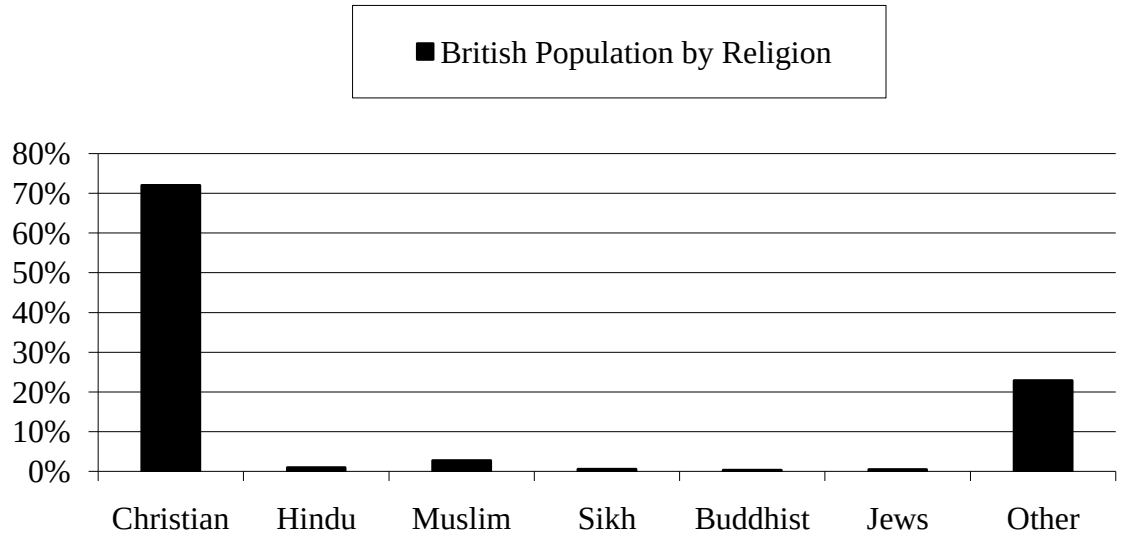

Figure 1. Percentage of Population in British Religious Groups[1]

[1] From "2001 Census" by the Office for National Statistics. Retrieved June 13, 2006, from http://www.statistics.gov.uk/cci/nugget.asp?id=293.

Demographics, such as those laid out in Figure 1, frame the question of identity, as well as that of the motivation to protect or propagate that identity. Goldberg and Krausz (1993) stated, "Social identities are not just givens, they are not simply established facts. What one is…is produced and reproduced against a complex of social, political, cultural, technological, and economic conditions" (p. 1). These conditions include educational institutions and the overall socializing environment in which one pursues the search for identity.

In the case of a synagogue on the southern coast of England, identity-building and maintenance are seen as requirements for the propagation of the tiny Jewish community which sustains itself in an otherwise non-Jewish area. According to the 2001 Census, the majority of British Jews resided in London, while a minute population was scattered throughout the rest of the country. Therefore, synagogues outside of London, Manchester, and Leeds cater to small communities of Jews who are spread throughout the region rather than concentrated in a single enclave. By way of the socialization process, children are raised to value their Jewish identities and their Ancient Hebrew religious language while living in an assimilated community. Interestingly, many of these children, once they reach adolescence, continue on in religious school programs, despite a lack of obligation, in order to learn to be leaders, life-long learners, and teachers. They choose to learn how to assist in the identity-formation of their younger schoolmates through teaching and socialization. The question which remains is, "Why do they do it?" Why are they motivated to continue learning, leading, and teaching both Judaism and the Hebrew language once they have finished the overall religious school program?

Statement of the Problem

In the realm of research, motivation for learning language and culture has often been investigated within varied contexts, but has been limited in the world of religion and religious language acquisition where adolescents' motivations may diverge from those of the average primary or secondary school student.

Researchers have conducted influential studies of modern foreign language motivation of children and adolescents (Ames, 1992; Dörnyei & Csizér, 2002; Graham, 2004; MacIntyre, Baker, Clément, & Donovan, 2003) which involved choice of language or immersion in language classes, but did not deal directly with heritage languages or religious languages.

Much research in the area of socialization, a process which often heavily influences motivation, has emphasized the process for young children, yet neglected the fact that socialization continues throughout life, and especially during adolescence (Elkin & Handel, 1972). Furthermore, much research in religious socialization, key to the present research, has been conducted within the U.S. African American religious center, where parallels to Judaism may be found, but are not generalizable (Brown & Gary, 1991). Specific research on Jewish socialization has emphasized children and identity building predominantly in America, where the Jewish population is substantially larger, rather than adolescents in Britain where the Jewish population is severely limited in size (Keysar, Kosmin, & Scheckner, 2000). The work of Keysar et al. has revealed that, as a result of high rates of intermarriage, divorce, and families simply not practicing Judaism, the numbers of Jewish children involved in formal Jewish education, and therefore the socialization process which develops Jewish identity, are diminishing.

Although a plethora of motivational research exists, studies of Jewish adolescents are rare and have a stronger focus on adolescents learning Modern Hebrew specifically in U.S. American settings as opposed to remaining involved religiously in a synagogue program such as some in Great Britain (Anisfeld & Lambert, 1961; Jakar, 1995). Thus, there is a problem of limited research to define the motivations of adolescents to learn and teach Biblical (as opposed to Modern) Hebrew and to maintain a Jewish identity. Nevertheless, two somewhat-related studies have been conducted which inquire into the motivations of Jewish adults. The results of these studies were used to examine and compare the motivations of adolescents in the present study.

Sinclair and Milner (2005) researched identity among young Jewish adults in Britain. By focusing on early influences, the impact of the study, and relationships, including friendship and marriage, they discovered five overall themes related to Jewish identity: "A sense of kinship and connection, an awareness of being different from the majority, a feeling of attachment to Israel, a religious dimension of personal faith and observance, and a commitment to learning" (p. 111).

In 2002, Lazar, Kravetz, and Frederich-Kedem investigated the motivations of Israeli adults to practice religion according to their perceived identity. Five motivating factors were discovered here, too, and these included: a) a belief in divine order, b) ethnic identity, c) social aspects, d) family, and e) upbringing.

Even though these studies were centered primarily on adults, this researcher sought to discover whether the factors remained the same or similar for adolescent Jews among members of the British Diaspora.

Purpose of the Study

This study was conducted for three reasons. The first purpose was to identify the motivations of students to voluntarily remain involved in a Hebrew and religious school program as *madrichim* (or learners, leaders, and teachers) once they had completed the initial requirements for becoming *b'nai mitzvah* (or sons and daughters of the law). Next, it was essential to examine the role of identity to determine what motivated the Jewish students in this study to shape and maintain their own Jewish identities. Finally, motivations of students to continue learning Hebrew were addressed.

Research Questions

The following questions were addressed during the research process of this study:

1. What do students believe are the motivating factors for remaining in the program as *madrichim* (or leaders, learners, and teachers)?
2. Why are students motivated to maintain a Jewish identity?
3. What motivates students to remain involved in Hebrew language teaching and learning?

Theoretical Framework

One of the first theoretical bases for this study was in the area of religious identity. By examining how Jews view themselves within the religious web of denominations, one could ascertain the religiosity and potential motivations of members of a given sub-group. Differences between Orthodox, Reform, Conservative, and Reconstructionist forums of Judaism are explained so that the non-Jewish reader might develop a greater understanding of Judaism and its factions. In addition, the role of the non-religious ethnic Jew is discussed.

Figure 2 illustrates the over-arching design of the remainder of the theoretical framework. This diagram elucidates the interrelationships between identity, socialization, and motivation. Through the socialization process, identity is formed. As identity forms, learners gain the motivation to further develop and maintain their identities through the socialization process.

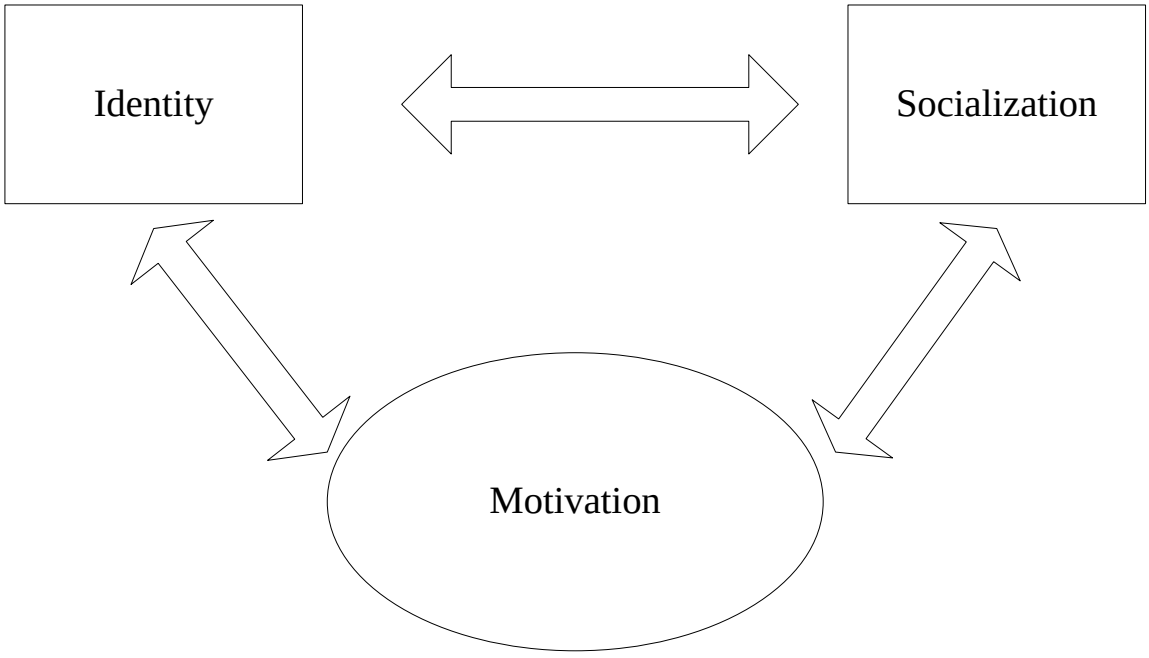

Figure 2. Primary Themes for the Theoretical Framework

Another essential dimension of this study was the theme of socialization and its potential effects on the motivations of adolescents to remain involved in a religious studies program. Here, a survey of the work of Berns (2004) highlights and emphasizes key points on the topic of socialization. The socialization process includes dimensions such as development of self-concept (or identity) as well as the acquisition of social roles.

Two dominant theories in the field of language learning motivation guided the second language acquisition research in this study. These are the socio-educational model and self-determination theory.

The socio-educational model, developed by Gardner and Lambert (1972), addressed two types of motivation: integrative motivation and instrumental motivation. Integrative motivation, according to Gardner (2001), refers to the motivation a learner has when he or she wants to be fully integrated into the culture or society of the speakers of a given language community. Gardner claimed that this aspiration demonstrates a unique respect for the stated culture and the possible desires to one day fully claim a new identity with this cultural community. Both emotional and intellectual, the desire to assimilate with this group is seen as having a positive attitude toward the culture and language which will, in turn, possibly influence learning of the language in a positive manner. This may also be expanded to the motivation for learning a language because one is a member of the target language group, but has not learned the language in a natural setting such as the home. The group member may have a genuine desire to adopt the heritage language.

Instrumental orientation, according to Gardner (1985) and Oxford (1996), is motivation to learn a second language for practical purposes such as improving one's economy, or job opportunities, and entering specific learning institutions. For many, this is a powerful motivator because of its economic ramifications for the future. Dörnyei (1990a, 1990b) has supported this idea because of the motivation for people to learn in the foreign language classroom as opposed to the second language environment. Due to a lack of access to the target language groups, learners cannot have clear and non-

prejudiced attitudes about these groups. He referred to stereotypes about languages and their speakers which may motivate or demotivate students in language learning.

Self-determination theory introduced three orientations, according to Deci and Ryan (1985, 2001), and Noels (2001), which include intrinsic motivation, extrinsic motivation, and amotivation. While intrinsic motivation refers to a person's learning out of pleasure and interest in learning the language, extrinsic motivation refers to learning the language in return for a reward of some kind. Rewards may vary in magnitude and type, but all motivate the learner to pursue the language or task. Amotivation refers to the idea that a person does not want to learn a language, and who will only fulfill the minimum requirements to keep from being "bothered" by learning at all. An example of this is a high school student who must attend a Spanish class and who simply refuses to learn the language. He or she may not do any class work or homework, but may avoid penalties such as detention or suspension due to regular class attendance. Ryan and Deci (2000) further developed their ideas of self-determination to understand how psychological needs of competence, relatedness, and autonomy impact the level of motivation. They developed a continuum by which to measure the level of an individual's self-determination for motivation which spanned from amotivation to fully intrinsic motivation. This was a tool for measurement and not used to view growth towards the intrinsic.

Religious motivation was examined first from the historical perspective of Allport (1937, 1950, 1966, 1967), who examined religious behavior in terms of intrinsic and extrinsic orientations. Eventually, other researchers termed these variables "intrinsic motivation" and "extrinsic motivation," using them to look at the differences between

people who practice a religion for the sake of the religion and those who practice it to gain an external reward or goal (Deci & Ryan, 1985; Gorsuch, 1994).

Taken into account as a comprehensive group, history, religious identity, socialization, and motivation seem to have an impact on the reasons for a group of Jewish adolescents to pursue further education, training, and experience as *madrichim* in a synagogue program.

Significance of the Study

This study has multiple benefits for education, especially with regard to cultural and religious language education which serves to supplement the education students receive in preparation for university. First, knowing what motivates students assists teachers and administrators from this particular religious school in deciding how curriculum and activities should be designed and implemented to encourage further motivation of present and future students. This may also be used as a stimulus for further research which may become a part of the literature for the benefit of schools and various cultural groups. When schools hear from the student perspective about what students perceive as important motivational factors, they may have a more positive response for implementing strategies found to be powerful by the students in this study.

Scope and Limitations of the Study

This study examined one group of Jewish students in a small religious school in Southern England. It investigated the motivations of these students to remain in a voluntary program designed to train them to be leaders, teachers, and life-long learners. It is not a general assessment to be transferred to other schools or other religious factions and should be approached cautiously as a result. In spite of this, as Yin (2003) stated,

applicability of a single case study occurs as a result of the methods employed to seek answers to the research questions. Therefore, with care, the findings of this study might be related to other similar situations.

A delimitation of this study was that it did not investigate students who decided not to continue with this program once they completed the requirements to become *b'nai mitzvah*. These students could have been quite powerful in determining why some chose not to continue as active participants in the school program and could have illuminated problems or issues for the school to address.

One other issue which affected the study is researcher bias. The researcher is a member of the synagogue where the research took place, and possesses extensive knowledge of Judaism and a strong background in Jewish education. Because of this, she had a preconceived understanding of what motivates the adolescents involved in this case study. However, because as a child she did not herself participate in a religious school program, she was curious to learn directly from the participants in this study.

Definition of Key Terms

The following definitions are provided to assist the reader in understanding this study:

bar mitzvah: The rite of passage ceremony for a 13-year-old Jewish boy who has been religiously prepared to take part in and lead public worship ceremonies; a boy who has become a "son of the commandment" in a ceremony (McKean, 2005).

bat mitzvah: The rite of passage ceremony for a 12-year-old girl who has been religiously prepared to take part in and lead public worship ceremonies; a girl who has become a "daughter of the commandment" in a ceremony (Soanes & Stevenson, 2004).

BCE: Before the Common Era; used to indicate the time before Christ in non-Christian academic writing.

Biblical Hebrew: The ancient language used in Biblical texts; the Semitic language of the Israelites and the predecessor of Modern Hebrew (McArthur, 1992).

B'nai Mitzvah: The rite of passage for a Jew who has been religiously prepared to take part in and lead public worship ceremonies; a person who has become a "son or daughter of the commandment."

CE: Common Era; used to denote time after the birth of Christ in non-Christian academic writing.

Cheder: a Jewish school for children learning Hebrew and acquiring religious knowledge (Soanes & Stevenson, 2004).

Conservative Judaism: "The form of Jewish religion that occupies the middle ground between Orthodox and Reform Judaism, with its center in the United States, where it is the largest of the…movements, and with adherents in other parts of the world" (Jacobs, 1999).

Hallachah/hallachically: Having to do with Jewish religious law.

Judaism: The primary monotheistic religion which was a forerunner to Christianity and Islam, based on the Old Testament and the Talmud.

Madrichim: Jewish youth leaders; m. madrich; f. madricha.

Motivation: Reason(s) for doing something (Soanes & Stevenson, 2004).

Orthodox Judaism: "The trend in Jewish life and thought which accepts without reservation and in its literal sense the doctrine: 'The *Torah* is from Heaven'" (Jacobs, 1999).

Reconstructionist Judaism: A United States Jewish movement led by Mordecai Kaplan which was/is meant to revitalize Judaism in modernity (Jacobs, 1999).

Reform Judaism: "The religious movement which arose in the early nineteenth-century Germany with the aim of reinterpreting (or 'reforming') Judaism in the light of western thought, values, and culture where such reinterpretation does not come into conflict with Judaism's basic principles" (Jacobs, 1999).

Second Language Acquisition: "The process of learning another language after the basics of the first have been acquired, starting at about five years of age and thereafter" (Dulay, Burt, & Krashen, 1982, p. 10).

Shabbat: The Sabbath day which is celebrated once a week from sundown on Friday evening to sundown on Saturday evening.

Socialization: The process by which people learn to interact in society through internalization of norms and values in addition to learning how to perform assigned social roles such as those of employee, parent, and citizen. (Scott & Marshall, 2005).

Synagogue: A building where a Jewish congregation meets for religious observance, instruction, and congregation (Soanes & Stevenson, 2004).

Torah: The Pentateuch or first five books of the Old Testament.

CHAPTER II

REVIEW OF RELATED LITERATURE

Introduction

The review of the literature encompasses several topics for further discussion. A thematic map (Figure 3) illustrates the organizational structure for the review of the literature.

The first discussion involves a concise history of the Hebrew language to illustrate how it differs from other heritage languages. It is essential to understand the evolution of the language and its implications for Jewish culture. The subsequent section provides literary insight into religious identity. Without an understanding of the denominations within the Jewish faith, it is difficult to understand the perspective of the students involved in this study. The historical descriptions of both Hebrew and the Jewish denominations will be especially beneficial to readers who are not Jewish and need a broader understanding of the factions of Judaism in order to comprehend terms and ideas throughout this study. A thorough discussion of socialization ensures understanding of how people are groomed for their roles in society. A section on religious socialization demonstrates what people experience when they are prepared for life within the parameters of a religious society or community. Finally, motivation, including that of second language learners and that of members of religious communities, will be the last focus of the literature review.

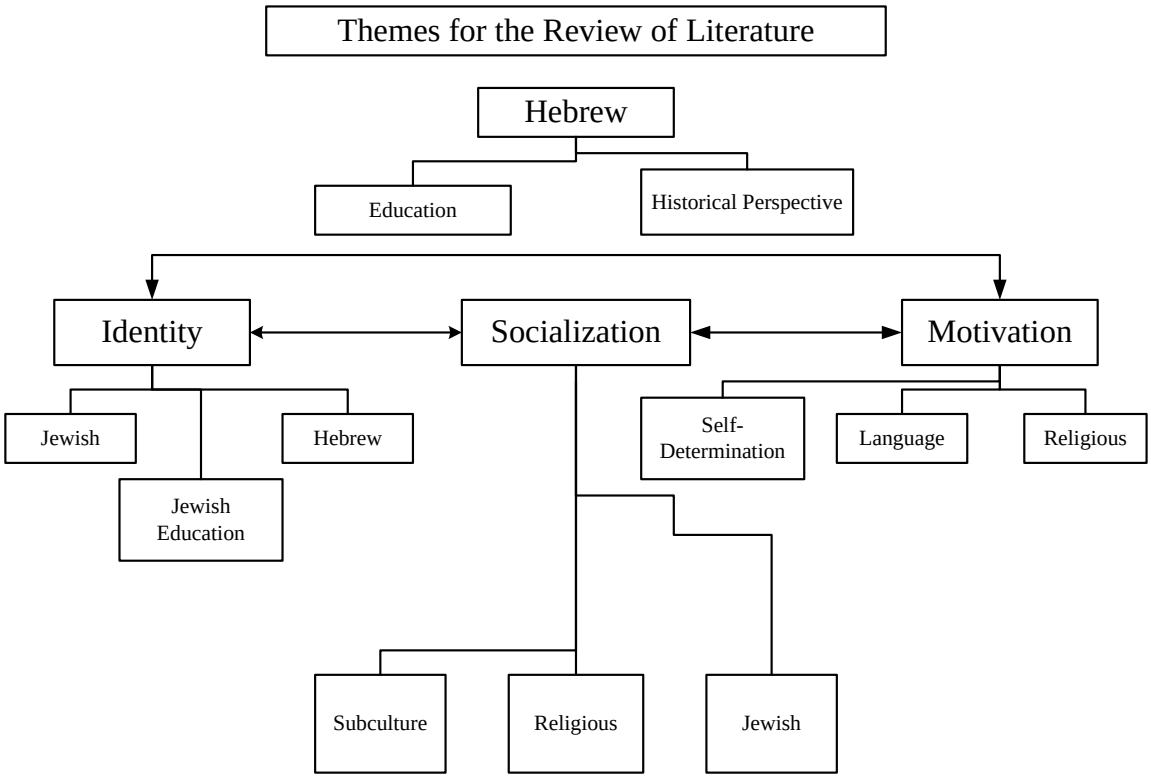

Figure 3. Thematic Map for the Review of Literature

History of Hebrew

Hebrew, the language of the Bible, was developed and spoken by the people of Canaan, also know as the Canaanites or the Hebrews, ancestors of today's Jews, approximately 3,000 years ago (Sáenz-Badillos, 1993/1988). Although it was a flourishing language 3,000 years ago, scholars have been unable to determine its true age (Horowitz, 1960). The Hebrews had a developed writing system, unprecedented for its time, which would not only maintain a historical record from which all could learn, but also lead to the development of new writing systems, especially those of western cultures (Hoffman, 2004). According to Saenz-Badillos, the language was considered by Jews and, later, Christians to be the "holy tongue" (p. 2), and, more importantly, the first

human language. Sociolinguists have since determined, however, that Hebrew was not the first language, but that there is a mystique about it (Schiff, 1996).

Hebrew was specifically the language of the Jews (Schiff, 1996). By the time of the destruction of the first temple in 586 BCE, many had dismissed Hebrew as a first language and were speaking the vernacular Aramaic, a close relative of Hebrew. According to Schiff, the Hebrew language was used principally by scholars and priests for devotional and scholarly purposes, but was not used as a communicable vernacular as it diminished in a fashion similar to those of Ancient Arabic or Latin.

At the time of the destruction of the Second Temple in 72 CE, Jews spread to surrounding continents and began to integrate with non-Semitic cultures where they were forced to learn new languages and become members of new cultures. Schiff continued by stating,

> To be sure, the use of Hebrew as the language of prayer and study during the last two millennia since the destruction of the Second Temple in Jerusalem and the subsequent scattering of Jews all over the globe, is one of the ingredients contributing to the survival of the Jewish people. (p. 12)

He explained that without the link of language, Jews would have lost their cultural identity in addition to their lingual history by fully integrating into their new societies. In fact, throughout the centuries, Hebrew remained the preferred language of study and prayer. However, during the seventeenth century and beyond, the use of Hebrew declined in Jewish academic life because so many Jews felt it imperative to use the vernacular in order to achieve an equal status within the cultures in which they lived. Some rabbis still maintained that Hebrew was an essential language for prayer and study and maintained it as such. Teachers believed that the only correct way to teach was in Hebrew, that children, namely males, needed full exposure to the language in Hebrew schools.

Unfortunately, because Hebrew was no longer a spoken language, it was taught through grammar-translation which does not encourage verbal fluency.

During the eighteenth and nineteenth centuries, Hebrew saw a rebirth in the form of a spoken language which is today called Modern Hebrew. This was different from the Biblical form since it could be used for communication. Izre'el (2000) argued that Modern Hebrew actually evolved through the creolization process because, as Jews began to use Biblical Hebrew in a spoken manner, they realized that effective communication required more vocabulary and grammar. Therefore, Hebrew became a combination of Biblical Hebrew, Arabic, and European languages. Jews created a new language out of other languages to which they had been exposed.

Today, Modern Hebrew is one of the primary languages of Israel. It is the language of the modern Israeli, but is not the primary language of Jewish study in either Israel or the Diaspora. Jews continue to use Biblical Hebrew and languages such as Yiddish and Aramaic for liturgical study because they study texts in their original form if they have not been translated into the local vernacular. Therefore, a modern U.S. or British Jew may study and pray in the traditional language and, at the same time, examine texts through translation.

It is essential to this study that readers understand the link between the history of Jews and Hebrew. Only then will they grasp why Jewish adolescents may be motivated to teach and learn both Biblical Hebrew and Jewish culture. Today, Jewish adolescents are fully assimilated into their local cultures and have a choice of continuing to live or not live Jewish lives. Further evaluation of their decisions and motivations in the context of

identity and socialization, may provide clues which help to determine whether the decision is personal or heavily influenced by family, peers, and the community.

Jewish Religious Identity

"Human identity is always relational, forged in a constant process of negotiating boundaries and border crossings" (Veverka, 2004, p. 40). In her article, Veverka defined religious identity as an ever-changing, fluid concept or process which, though it is passed from generation to generation, does not remain static. She pointed out that in today's society, religious identity is shaped by people's needs rather than by the religion itself. She wrote, "To participate in a living faith tradition is not only to identify with an historical people; it is to engage in an ongoing communal conversation about how best to live in relationship with God in this time and *this* [author's emphasis] place" (2004, p. 41). In order to understand this more fully, a brief look at Judaism's formal identities is in order. Through an understanding of the various denominations of Judaism, one may see the truth of Veverka's statements.

Within the world of Judaism, four major religious denominations prevail. Many Jews subscribe to one of these sections or endorse a secular ethnic form of "Jewishness." These varieties, Orthodox, Conservative, Reform, and Reconstructionist, adhere to the common beliefs of the basic religion, but observe somewhat different forms of worship. While all seek a greater understanding of one God, they practice the religious traditions in a variety of distinct rituals. Cohen, Hall, Koenig, and Meador (2005) compared this diversity to that of Protestantism which has a clearly defined belief system rarely left to argument. They wrote,

> It is clear that Judaism assumes belief in one God, and that belief in God is at the theological center of the religion. However, there is a disagreement among Jewish

> authorities about whether a Jew is religiously obligated to believe in God, although many eminent authorities, including Maimonides, have said that there is such an obligation. (p. 55)

Today's Jewish individuals assess their beliefs for themselves, yet attempt to adhere to the established cultural and social norms of the group they have chosen to join. This section will focus on the similarities and differences among these denominations and will conclude with studies regarding Jewish identity.

Orthodoxy

Orthodox and ultra-orthodox Jews, the most traditional of Jewish groups, practice the Jewish faith by attempting to follow each law of the covenant at Sinai, the event which formed the Jewish people's religion. At this event, Moses received the commandments and the *Torah* from God and handed them over to the Hebrews who accepted the covenant (Trepp, 1980). Orthodoxy reflects the most traditional form of fundamental Jewish learning and ritual practice. Many view the Bible literally and consider it a requirement to study *Torah, Talmud,* and other sacred texts in their original forms. Additionally, in the words of Trepp, "Orthodoxy can make no basic concessions to modernity, nor can it recognize other forms of Judaism as legitimate" (p. 9).

Orthodoxy was un-named until the early nineteenth century when the more liberal Reform Judaism formed in response to the Jewish emancipation in Europe. Until that time, Jews lived together and identified as one group within their host countries. Orthodoxy was an especially U.S. American movement in the cities of the United States where Jews filled tenements and attempted to retain a remnant of a life which had disappeared when they left Europe. Today, many Orthodox Jews claim to be the only "true" Jews (Rosenthal, 1978).

Reform

In response to the emancipation of the Jews from European ghettos during the early nineteenth century, Reform Judaism developed in order to acculturate Jews into modern living among Christians (Rosenthal, 1978). The movement began in Germany where, according to Trepp (1980), state and local governments urged Jews to modernize with the hopes that they would eventually convert to Christianity. However, many Jews were drawn closer to Judaism due to the reform movement since it was more inclusive and allowed access to many modern conveniences. Unlike Orthodoxy, Reform Judaism began to allow musical instruments, such as the organ, to be played in the synagogue on the Sabbath, making the Jews appear to be more like the Christians. As technology developed, Reform Jews were allowed to turn on electricity on the Sabbath (forbidden by Orthodoxy) and eventually to drive to the Sabbath service. Religious law, or *halachah,* was seen as a tool for learning as opposed to a set of rules which must be followed to the letter. Today's reform includes a zeal for Zionism, support for the Jewish state of Israel. It must be mentioned, however, that Reform Judaism in the United Kingdom, especially in the case of the synagogue associated with this study, is different from that in the United States and currently seems to be of a more traditional nature.

Reform Judaism, in today's organization, reflects modern western life. Men and women participate equally in services. Women are able to become rabbis, cantors, and other synagogue leaders. Many fewer religious restrictions exist than are present in Orthodox Judaism. For example, men do not feel obligated to cover their heads when they are outside of the synagogue. Married women may choose to cover their heads or to leave them uncovered in the synagogue and both boys and girls celebrate *b'nai mitzvah*,

or the religious passage into adulthood, whereas it is a privilege reserved only for males in most orthodox synagogues.

Conservatism

For German Jews who found the reform movement to be too radical, the Conservative movement emerged. Practicing many of the rites of Judaism in their traditional form, they took more notice of the modern world and attempted to preserve Judaism simultaneously. Halachically (legally) speaking, Conservative Judaism lies between Orthodox and Reform Judaism. While the Conservative movement is quite strong in the United States, it is relatively weak in Great Britain. Conservatism has seen the most growth in the United States where many seek a strong religious identity which does not replicate another religious faith, e.g., Christianity. Conservatism is similar to Orthodoxy in most religious practices, but is most notable for egalitarianism and for differences in rules regarding the practices of holy days including the Sabbath. In the Conservative movement, women today have a great deal of power. They are able to be rabbis (a much more recent phenomenon in Conservatism than in the Reform movement) and they are held responsible for upholding all of the same laws which men have a responsibility to uphold. Prayer services are more traditional, and therefore longer in many cases than those in Reform synagogues. As is the practice in the Reform synagogue, men and women are allowed to sit together with their families as opposed to being divided into gender-specific sections. For many U.S. American Jews, the majority of whom are Conservative, the mixture of traditional and modern is most appealing (Rosenthal, 1978).

Reconstructionism

> Diaspora Jewry lives in two civilizations, its own and that of the world of which it is a part. Orthodoxy once strove for centuries to erect a wall of separation between them; Reform once accepted the world and declared Judaism a mere religion, not a civilization at all. Reconstructionism attempts a synthesis, by seeing the *people* as creator of its religion and culture. (Trepp, 1980, p. 11)

Having originated in the United States, Reconstructionism, formed by Mordecai Kaplan, focused not only on the religion of Judaism, but also its people, culture, ethnicity, and everything else that formed it. Reconstructionism went beyond Judaism as a religion to the heart of the ever-evolving Jewish body. Kaplan recognized that, regardless of where Jews were or how they chose to practice their faith, they were still Jews (Trepp, 1980). Trepp described Reconstructionist Judaism as "rooted in religion and including language, literature, art, folkways… [and] cuisine" (p. 11). The *mitzvot*, or commandments, were reinterpreted to meet the needs of modern times. It resembles the Reform movement in many ways, but stands on its own as a distinct denomination within Judaism.

Nonreligious Jews

Many Jews, though they make no claims to religiosity, still embrace their Jewishness in many regards. Researchers claim that this continued identification with their ethnic roots is a product of the socialization process (Sinclair & Milner, 2005). They purport to be Jewish, do not practice the religion, but, nevertheless, in many cases end up living up to many of the cultural expectations of Jews. Often, for example, they become Hebrew scholars, doctors, philanthropists, or social justice advocates. These reflect values of the Jewish faith and people (Trepp, 1980). Not practicing Judaism, but declaring oneself Jewish, has become quite commonplace. After events such as the Holocaust, Jews deal heavily with the concept of "theodicy" because they find it difficult

to believe that a good God would let harm come to good people (Kushner, 1981). It remains important to note that these Jews who reject religiosity are still counted, by most, as truly Jewish.

Jewish Education for a Jewish Identity

The implications of identity maintenance in Judaism are great for religious education teachers. Veverka (2004) wrote:

> For religious educators who bear responsibility for nurturing religious identity and commitment, it is no small task to equip new generations of the faithful to abide in this creative, tension-filled relationship between identity and difference, continuity and change, commitment and criticism, memory and hope. (p. 41)

Veverka demonstrated her point by explaining that religious identity is much more private in today's world than it was for one's ancestors. Additionally, it is often chosen by the worshiper rather than simply accepted by him or her. She questioned how religious identity may be sustained in a pluralistic society, and then expressed the idea that, through education, religious identity may be carefully shaped by educators, peers, and oneself.

Ellenson (1996) gave two explanations as to why identity creation and maintenance are considerably more difficult today than it was in the past. First, many individuals and groups are exposed to the pluralistic cultural environment where it is increasingly difficult to isolate oneself or a group from other groups. Additionally, members of today's society are fully aware that identity is individually crafted, therefore easily capable of change. Ellenson further explained that by drawing boundaries, no matter how difficult to detect, communities defined themselves and their identities. In Judaism, for example, boundaries are drawn regarding what one may eat, how one dresses, and other behaviors. Limits are established and adhered to by the mass of group

members. In maintaining a Jewish identity, such boundaries are formed and maintained, and by forming and maintaining boundaries, Jewish identity remains intact.

Like Veverka, Queen (1996) pointed to the modern need to reaffirm what a Jewish identity is in today's society and the fact that historically it was assigned and unquestioned. Queen explained that religious choice presents a monumental dilemma for some of those who put an effort into questioning themselves and religion as opposed to those who default to the religious traditions of their families. Based on Queen's analysis, one might infer that, as people mature, they may begin to question their world and belief systems. This occurs especially among adolescents and young adults.

In another light, Bekerman (2001) described the worldwide Jewish population, regardless of their level of religiosity, as tied to a single nation of people. Even though Jews have practiced to varying degrees over the past centuries, they have still managed to maintain a unity regardless of where they lived in the world. Bekerman claimed that this modernist perspective has had a tremendous impact on the education of young Jews since institutions were formed to pass on these ideas. Jewish education needed to add to its ideology and pedagogy the concepts of the inner-self and the long-term existence of Judaism viewed from the individual understanding that "Judaism is a 'thing' to be carried by a 'self'" (p. 463). In the past, Judaism was viewed as more than a "thing" and transmitted by the entire Jewish community.

Understanding the idea of the self has serious implications for the motivations of students who pursue further study and work in Judaism. Because the self is a primary cultural component of western Jewry due to outside pressure, it has become pertinent within Jewry as well. If ignored, the religion could potentially lose many more members

and participants. Bekerman called for an incorporation of modern ideas such as "cultural studies, literacy, literary criticism, anthropology, and cultural psychology" (p. 465) into the curriculum for educators and students. By weaving these subjects into the curriculum, Jewish students (and educators) may develop a stronger sense of who they truly are and how they fit into the framework of Judaism.

A mixed-methods research study of Jewish youth from Oklahoma and Texas at a camp in Texas by Cohen and Bar-Shalom (2006) investigated the ethnic and religious identity of the participants. The researchers explained that, although the United States houses 44% (5.8 million of 13 million) of the world's Jewish population, the Jewish population represents only 2% of the entire United States population, making U.S. Jewish Americans a small minority. While most are concentrated heavily in urban areas including New York City, Miami, San Francisco, and Los Angeles, many are spreading away from the homogenous context of the Jewish neighborhood for the suburban life. Of all of the people in the state of Texas, 0.6% are Jewish, and living in a heavily fundamentalist Christian state.

Cohen and Bar-Shalom's study examined the "temporary community" and the development of "reactive identity." A temporary community is one which embodies all of the necessary components of a community including intimacy, depth of emotion, moral commitment, and social cohesion, but excludes continuity. It has been a well-utilized tool by Jewish families and educators whose desire it is to hone the Jewish religious and ethnic identity of children living in a pluralistic society. Retreats, conferences, and camps are a few examples of these communities which help to mold people into a Jewish identity. Reactive identity is a form of identity which arises when forces from other

identities attempt to place pressure on an individual for conformity to something to which one knows he or she does not belong. “A reactive identity is based on what one is *not* rather than what one is” (Cohen & Bar-Shalom, p. 43). It is an identity which is adopted in defense of one’s own values and belief system.

An ethnographic survey (in dialogue) of tenth graders formed the first part of the research study, while a questionnaire comprised the second part of the study. Dialogues revealed that Jewish youth feel heavily pressured by Christian acquaintances and friends to convert to Christianity. They also revealed that these adolescents have many questions and anxieties about religion and their place in it. The questionnaire, however, disclosed that while they feel comfortable in their surroundings, many desire a stronger Jewish support system and more closeness to Jewish peers (since many find they are the only Jews in their school). There is an overall desire for a Jewish peer group which is available year-round as opposed to only in the temporary community.

Hebrew and Jewish Identity

In order to maintain a Jewish identity, it is also essential to maintain Hebrew. Zisenwine (1997) lamented the fact that Hebrew has been de-emphasized in the world of Jewish learning. He claimed that this leads to less knowledge of the classic Jewish texts, which in turn leads to the demise of Jewish culture and identity. He called for a re-evaluation of Jewish education and for a stronger program for Jewish educators so they may transmit knowledge and culture to students. Hebrew, used as a Jewish language and/or learning tool, serves to identify Jews as a group of people different from the dominant population, not members of an overarching homogenous group. Zisenwine claimed that the classical tradition of learning texts in the original languages, then

discussion of them in the vernacular for clarity and understanding, would keep Jewish learning, and the learning style, as part of the overall identity of Jews.

Because many teachers are keenly aware of the national language of Israel and its current importance, they are in favor of teaching Modern Hebrew in addition to or, even in some cases, in place of Biblical Hebrew. In her dissertation, Jakar (1995) researched students' acquisition of Modern Hebrew in a camp environment where 95% of the students were native English speakers. The purpose of this study was to determine how students progressed in the immersion environment. Jakar discovered that this camp environment provided an excellent venue for developing Jewish identity since it was a "temporary community," and that, while students were supposed to be immersed in Hebrew, it became quite difficult to enforce Hebrew-only language. The dominant language of these students prevailed, but they received a great amount of exposure to Hebrew language and culture. This, in turn, furthered development of the students' Jewish identities.

Sinclair and Milner (2005) researched identity of young Jews in Britain. Focusing on three primary areas, early influences, impact of study, especially at the university, and relationships including friendship and marriage, they discovered five major themes which were voiced by many of the participants. These included: "A sense of kinship and connection, an awareness of being different from the majority, a feeling of attachment to Israel, a religious dimension of personal faith and observance, and a commitment to learning" (p. 111). The authors reflected on social identity theory which "describes how human beings persistently seek to categorize their social world and enhance the positive distinctiveness of their own group" (p. 111).

Socialization

While identity building is an essential goal for religious schools, it is imperative to understand that, without the socialization process, identity building could not occur. With the understanding that "Children perpetuate the present into the future, thereby enabling continuation of society" (Berns, 2004, p. 3), it is clear that they also do this within the smaller "societies" of their schools, peer groups, and their religious organizations. The purpose of this section is to define and thoroughly describe socialization as a process and to differentiate some of the types of socialization which are relevant to this research.

Berns described Brim's concept (as cited in Berns, 2004) of socialization as "the process by which individuals acquire the knowledge, skills, and character traits that enable them to participate as effective members of groups and society" (p. 3). Scott and Marshall (2005) furthered the explanation from a mostly child-centered event by establishing that it is an ongoing process throughout life. Berns delineated six specific sources of socialization including a) parents, b) educators and educational institutions, c) friends, d) religious organizations, e) employers, and f) the community. This interactive and communicative process occurs over a long period of time, and is shaped by the social groups of learners (Elkin & Handel, 1989). Finally, Berns explained that the process of socialization is what ultimately leads to and lays the foundations for the internalization of social patterns.

Parents have a great concern regarding socialization, and one of their largest concerns is the development of intellectual ability (Berns, 2004; Elkind, 1994; Kluger & Park, 2001). As such, their desire leads them to do many things to ensure a sound

education, from enrollment in the "right" preschool, to moving to the "right" school district, to attending the church or synagogue which has a strong child and family education program. They want values of education to be ingrained in their children. By ensuring that their children attend strong schools, both public and religious, they hope to instill a positive attitude in their children so that they will pursue exceptional intellectual goals. Elkind points to this overwhelming need for parents to "perfect" their children by any means possible. If children receive a strong and positive education from an early age, they may be motivated to further that education in the future.

The primary goals of socialization, according to Berns, are to "develop a self-concept, enable self-regulation, empower achievement, acquire appropriate social roles, [and] implement developmental skills" (pp. 34-40). While several factors have an influence on the implementation of these goals, the religious community may be quite influential. She additionally outlined six essential socialization methods. Operant methods involve positive and negative reinforcement, extinction, or the loss of a learned behavior, punishment, feedback, learning by doing, and modeling. These methods are especially intended to create socially acceptable behaviors in young children.

Cognitive methods and sociocultural methods of socialization are likely to be the most relevant to the current study. According to Berns, "Cognitive methods involve those that specifically focus on how individuals process information or abstract meaning from experiences" (p. 61). Because the Jewish religious school environment deals primarily with Jewish intellectualism, one of the essential cultural values among Jews, this cognitive method will have a great impact on decisions of youths to remain involved in a

religious school program after completion of *b'nai mitzvah*. This area of socialization involves instruction, standard setting, and reasoning.

Sociocultural methods are the other truly influential methods for socializing people, especially from the religious perspective. These focus on conformity within a given cultural setting. Group pressure encourages people to conform to established rules and behaviors. Many, particularly teenagers, are heavily influenced by these pressures because of their desire to belong to a prescribed social group. Berns rationalized that this is because "they desire social identity, social approval, and/or because they believe the group's opinions are probably correct" (p. 65). Tradition is the second socializing factor within the sociocultural realm. This is also a second purpose for religious school education, and most Jewish students are taught from a young age that it will be their responsibility to pass on the traditions in the future.

In addition to group pressure and tradition are ritual and routine. The Jewish religion, like most, has a prescribed routine throughout the week and year. Additionally, the rituals, from the Sabbath on Saturday, to the major holidays, remain largely the same. This gives people the feeling of comfort in knowing what is to happen. A part of these rituals, according to Berns, is the rite of passage which occurs normally at puberty. For members of the Jewish faith, this involves *b'nai mitzvah*, the entry of the adolescent into adulthood at the age of 12 for a girl and 13 for a boy. It is at this time that the child must assume the religious responsibilities of an adult. He or she reads from the *Torah* and helps to lead a religious service. Furthermore, the *b'nai mitzvah* is expected to teach the congregation about what they have read in the *Torah*. Then they are expected to continue to live Jewish lives, to observe the laws of Judaism, and to perpetuate the culture. Finally,

symbolism is one more socializing factor in this category. Berns wrote, “Symbols, then, as socializing mechanisms, serve as cues to behavior” (p. 68).

The last area of socializing methods involves apprenticeship, in which children or participants learn through guided participation. In the case of this study, adolescents choose to continue to remain as leaders, learners, and teachers, thereby becoming apprentices. They are mentored through the process of teaching and they are taught to be leaders through guided leadership practice within the school.

Eight major outcomes are the result of the socialization process. People develop a value system, attitudes toward “persons, objects, and situations” (Berns, 2004, p. 69), motives caused by desires or needs, attributes to explain behaviors, self-esteem, self-regulation, behavior, morals, and an understanding of gender roles (Berns, 2004).

The Subcultural Socialization Process

The process of socialization into a subculture, according to Keysar et al. (2000), involves the acquisition of various cultural norms in stages. First, children externally develop an understanding of their ethnicity and culture through customs, clothing, food, rituals, and more. Then they develop an internalized understanding of the belief system and values of the target culture. Next, the socialized individual learns to distinguish members of his or her social group from others.

Religious Socialization

Specifically on the subject of religion, Berns explained that religion and religious beliefs are generally determined from birth. Religion and lack of religion, like culture, are imparted to each new generation within every community (Argyle, 2000). Argyle argued that even if children are not taught a religious system, they are still taught views on

religion. Beit-Hallahmi and Argyle (1997) described religious socialization as more than learning a belief system; rather, it is "an introduction to the supernatural premise shared by all religions" (p. 97). This has a major impact on individuals since it helps them to shape their beliefs and decisions. Brown and Gary (1991) defined the term "religious socialization" as "the process by which an individual learns and internalizes attitudes, values, and behaviors within the context of a religious system of beliefs and practices" (p. 412). Berns (2004) asserted further that religion helps people in many ways; it gives them a way to view problems. It promotes a shared belief system throughout the group and an ideology that helps people to understand what is happening to them outside of the realm of science. Religious beliefs help comfort people with the notion of death, establish a cultural identity, and understand why they live. Religion has a tremendous impact on the socialization process because it brings the religious community into the home and helps to dictate the way people live and the choices they make. The Jewish household is heavily influenced by community, and Jews are reminded of their ethnicity and community constantly. Judaism is a way of life both in the synagogue, the workplace, the academy, the grocery store, and at home. Because of this, youth may be motivated to perpetuate it by learning to become leaders in the Jewish community.

Beit-Hallahmi and Argyle (1997) commented that religious continuity relies upon the socialization process working to its full potential. They also contended that the most crucial period of socialization is during adolescence when teenagers are critically evaluating their environment and their belief systems. In addition to this evaluation, they come under much pressure from peers, both within their cultural and religious community and among others who are of different cultural or religious persuasions.

While the family may have an impact on how they have raised their children, it is much more difficult to control the decisions they make as adolescents. Peer influence, or pressure, may be positive or negative depending on the context; therefore, providing peer interaction in what is perceived as a positive setting, such as a church youth group, may have positive outcomes for religious choices and motivations. Several studies (Bengston & Troll, 1978; de Vaus, 1983; Erickson, 1992) have concluded that the strongest influence comes initially from parents who raise their children in a religious denomination. Additionally, while peer pressure seems to limit religious socialization and choice, it may have an impact on motivation to participate.

In her study of the "Influences on Religious Beliefs and Commitment in Adolescence," Ozorak (1989) reminded professionals that parents hold an important position with regard to instilling religious beliefs in their children. She found that without these beliefs, children and adolescents would be left to search on their own and to form their own ideas, and could be quite confused and overwhelmed as a result. She tested a large group of high school students using questionnaires inquiring about religious affiliation, active participation in a religious community, personal beliefs and experiences, philosophical questioning, family and peer interaction and influences, and finally, changes of religion or beliefs. She determined that adolescents use their teenage years to adjust and change their belief systems. Also, by the examples they set, parents had a great influence over their children's religiosity.

In their article about religious socialization, indirectly related to the motivation which may occur as a result, Brown and Gary (1991) highlighted the academic benefits of the religious socialization process for U.S. African Americans. Their work was

partially based on the historiographical work of Franklin and Ross (1994) which began with a first edition in 1947, but which has been edited several times in order to add the most recent elements of historical data to the work. They work incorporated a history of African American education, pointing to the church as a positive source of outreach, socialization, and education.

Brown and Gary (1991) examined attainment of education as a positive outcome of the religious experience of socialization. They further delineated eight social functions which arise in this area, but which may also be applied to other religious groups. Psychological affirmation, they said, "provides a source of personal comfort and consultation, emotional support, etc." (p. 412). Identity gives a person a connection to the group, providing him or her with values, and a sense of being. Social support comes from the community in the form of advice, aid, and services. Protest is also important because it allows for political education and voice. Economic activity includes fundraisers and general financial operations of the church. Important to the discussion in this particular study is education, which occurs for children and adults in many forms, including leadership training. Creativity helps to develop new music, art, and dramatics in the religious setting. Finally, social intercourse is a key result of religious socialization with events including church services, dinners, church trips, and many more. While Brown and Gary examined these particularly among U.S. African American churchgoers, the factors are transferable to virtually any religious group.

These authors went on to articulate how the socializing influence of church is directly correlated to the amount of activity in which participants partake. In interacting with others, individuals are influenced and may become motivated in both their sacred

and their secular activities. Some motivation to participate may come from wanting to have a voice, but this motivation grows as members discover they may have an influential perspective. The same may happen with children and adolescents who experience religious school and other church activities on a regular basis and, again, this is transferable to any other religious arena. Brown and Gary wrote, "It is possible for these experiences to prepare individuals for constructive roles in the broader society and to motivate them to pursue a variety of endeavors" (p. 414). They claimed that educational attainment is both a direct and an indirect outcome of religious socialization and pointed to the need of a study to determine to what extent this is true.

During their study, a large sample of U.S. African Americans was polled to determine how many years of school a person had attended in relation to the amount of religious activity in which the individual participated. Other factors were taken into account, such as type of church and the "urbanacity" of the home town. The numeric results showed that there was no significant relationship between religiosity and educational attainment. However, this sample only included adults. If this had been a longitudinal, mixed-methods study conducted with participants who were beginning school and following them to the end of their schooling, a correlation may have been found. This study did not measure the socialization process from early childhood, which may have been much more revealing. Regardless of the empirical findings from this study, the authors defended their idea that religious socialization may heavily impact educational attainment.

Similar to Brown and Gary, Regnerus (2000) measured religious socialization as related to success in school, but sampled a different population. He pointed to several

variables which have an impact on how children perform in school, but developed the idea that religions depend on highly influential belief systems which help people to become socially integrated and this, in turn, has an unintentional effect on individuals' values and goal-setting. Regnerus set out to discover if a student's religious participation influenced his or her academic expectations and achievement. Next, he wanted to know if these expectations were related to socio-economic status; and finally, he wanted to know if church activity was done only for the benefit of fulfilling extra-curricular requirements. By polling high school sophomores, examining math and reading scores as well as degrees of religiousness, Regnerus determined that there is a positive correlation between both educational success and religiosity. He also decided that religiosity, in addition to family and community expectations, may influence the motivation of pupils to aspire to higher levels of education in addition to excelling in their secondary school studies. He found that this pattern was common throughout many faiths and denominations and that one was not superior to another in this regard. Unfortunately, he could not determine whether adolescents were involved in church for religion's sake or for the extra-curricular activities they found there.

Jewish Socialization

Keysar et al. (2000) directly addressed issues of possible Jewish cultural and religious loss among U.S. Jewish Americans and proposed that, through a deepening understanding of religious socialization, educators in the religious community may assist in taking on some of the burden that families presently bear in attempting to maintain a Jewish way of life in the U.S. mainstream. While their book focused primarily on the

U.S. American Jewish "crisis," it is no less relevant to the situation for most diasporic communities.

According to these authors,

> Most minority communities want their children to maintain their identity over time while fully participating as Americans and enjoying the benefits and opportunities this country offers. Being at home in two societies and cultures is a difficult challenge that creates multiple tensions--within the larger society, the subculture, the individual, and particularly across generations. (p. 1)

They explained that, while the home is responsible for building Jewish identity by practicing the traditions of Judaism, the schools are responsible for transmission of religious skills, Jewish history, culture, and language. The schools, however, take on a bit more of the pressure because families find it increasingly difficult to maintain a strong Jewish culture. Among the socialization difficulties they described was the magnitude of influence the media industry holds in western society today. They described the problems families face in attempting to religiously socialize their children as a result of all of the outside forces to which children and adolescents are exposed and in which they are participating.

Most pertinent to this study, however, was the discussion of peer influence on religious socialization. In The United States and western society in general, the primary source of socialization is often the family, until the child breaks away and begins to enter the world apart from the family. This frequently peaks when they reach adolescence:

> In the search for self-definition, the adolescent interacts with his or her environment and seeks out those to whom to relate. The peer group, rather than the family, increasingly dominates the adolescent's thinking and behavior, and begins to serve as a catalyst for identity development. The peer group is another socializing agent whose influence grows stronger as the child advances in age. (p. 5)

When a *cheder* establishes a program for adolescents seeking to learn more skills and to learn to become leaders, the adults give the teens a way in which to learn to be Jewish adults in a situation where they are able to make mistakes without severe consequences. The adolescents may also hold positions in which younger people look to them for guidance and education which serves to motivate both the children and the adolescents to continue with their learning.

The ensuing section of this review will examine motivation, the motivational theories of second language acquisition, as well as religious motivation.

Motivation

> The study of motivation is the exploration of the energization and direction of behavior…*Energy* in motivation theory is fundamentally a matter of needs…*Direction* in motivation theory concerns the processes and structures of the organism that give meaning to internal and external stimuli, thereby directing action toward the satisfaction of needs. (Deci & Ryan, 1985, p. 3)

Gardner (2001) defined motivation as "the driving force in any situation" (p. 6), and in the context of his work, motivation is the driving force for second language acquisition. Further, Brown (2001) summarized definitions of motivation and the basic types of motivation in terms of the behaviorist approach and the cognitive approach. He posited the basic meaning of the word as "the extent to which you make choices about (a) goals to pursue and (b) the effort you will devote to that pursuit" (p. 72).

Aside from the basic definitions of motivation, the work of Crookes and Schmidt (1991) expanded the definition of second language acquisition motivation, stating that motivation has both internal and external features. The four internal features include (a) interest in the activity (or the second language) based on attitude, experience, and the learner's background knowledge, (b) relevance to the student, (c) expectancy of success,

and (d) the outcomes or rewards which will be earned. The external, or behavioral characteristics include the idea that the learner (a) chooses and pays attention to the activity (such as second language learning), (b) continues learning over a long period of time and even returns after gaps occur in instruction, and (c) remains active in learning and using the language.

Self-Determination Theory

Deci and Ryan (1985) described theories of motivation as overlapping in many ways. Building on predecessors including drive theories and the concept of intrinsic motivation, they developed self-determination theory by combining four primary mini-theories. The authors took a dialectical approach to theory development as they established self-determination theory. In taking an organismic approach, they assumed that organisms, namely humans, attempt to fulfill personal needs by acting on their environments (internal and external). They wrote,

> In the process, behavior is influenced by internal structures that are being continually elaborated and refined to reflect ongoing experiences. The life force or the energy for the activity and for the development of the internal structure is what we refer to as *intrinsic motivation*. (p. 8)

In addition to the organismic approach described above, they also examined social environments which influence choice-making by being facilitators or roadblocks (Deci & Ryan, 2001).

Because self-determination theory was developed in response to an amalgamation of theories, there are actually four mini-theories involved in its structure. The first, cognitive evaluation theory, helps to explain the effects of social environments and contexts on a person's intrinsic motivation. This theory may be tied directly to the socialization process, which may influence the type of motivation a person experiences.

Organismic integration theory explains the source of extrinsic motivation. This is also related to socialization in that researchers focus attention toward measurements of autonomy while extrinsically motivated in addition to the processes by which people take on the values of the groups to which they belong. Causality orientations theory examined "People's tendencies to orient to the social environment in ways that support their own autonomy, control their behavior, or are amotivating" (Deci & Ryan, 2002, p. 10). Finally, basic needs theory (Deci & Ryan, 2001) examines motivation from a health (both mental and physical) perspective.

Self-determination theory, in its entirety, proposes that humans exercise a function of choice which is determined internally and which may be either intrinsically or extrinsically motivated. Intrinsic motivation, according to Deci and Ryan, is "the innate, natural propensity to engage one's interests and exercise one's capacities, and in so doing, to seek and conquer optimal challenges" (1985, p. 43). Extrinsically motivated choices provide some kind of reward or benefit to the decision maker. In self-determination theory, one has flexibility in decision making and is not suffering from force or coercion by external forces.

Ryan and Deci (2000), co-authors of the original work of self-determination theory, further developed their theory to examine needs in the context of the psychological in addition to the physiological. They contended that while physiological needs, such as food and water, has much to do with motivation, psychological needs were of equal value. These needs are for competence, autonomy, and relatedness. Ryan and Deci viewed these needs as ingredients for the formulation of a person who is

intrinsically self-determined. They also insisted that, without them, a person may become amotivated.

Ryan and Deci outlined a continuum which ranged from amotivation, to complete intrinsic motivation. Amotivation, in this context, referred to the complete non-regulation of the self in an endeavor. A person may not have any psychological stimulus for a particular activity; therefore, the individual will not partake in it. Additionally, through abuse, neglect, or perceived attitudes from others, the person may become amotivated due to feelings of incompetency, lack of autonomy, and feelings of unrelatedness.

Extrinsic motivation encompasses four levels of the spectrum highlighted by Ryan and Deci. These stages are external regulation, introjected regulation, identified regulation, and integrated regulation. The first, which is often associated with a simplified form of self-determination, examines motivation which is only drawn out by external needs, such as money or rewards. Introjected regulation refers to goals which are somewhat internalized, such as improving one's ego, or strengthening of self-esteem. Identified regulation is somewhat internalized when a person sees a personal importance in an activity or goal. This person would consciously value the objective. Finally, integrated regulation, which borders on intrinsic motivation, is internal motivation with a full self-awareness.

Intrinsic motivation is seen as quite positive and examines intrinsic self-regulation. A person partakes in an activity for the sake of personal interest, joy, and the satisfaction and happiness gained.

Reeve and Jang (2006) conducted an experiment to see how a person could react in an autonomy-supportive classroom rather than in a strictly controlled learning

environment. They based their research on previous work (Ryan & Deci, 2000) which concluded that autonomy support in the classroom, such as allowing students time to think before answering a question, and establishing an environment in which students have more freedom to interact influenced the level of autonomy the students felt they had. Therefore, the students had one of their psychological needs met which meant that they were more capable and also more motivated.

Reeve and Jang (2006) tested a variety of teacher behaviors for both the autonomy supportive teacher and the more controlling teacher. The autonomy supportive teacher used behaviors such as listening, giving plenty of time for students to work creatively, administering praise, and more. These actions correlated extremely positively with the students' feelings of autonomy. On the opposite end of the spectrum, limiting time, resources, and any opportunity to learn through discovery limited the students' sense of autonomy.

The Reeve and Jang study was limited by the following factors: (a) the laboratory setting, (b) the fact that the experiences were one-to-one rather than in larger groups, (c) there was only a short instructional time of ten minutes, and (d) teachers were inexperienced. The authors were forthright in their observations of the flaws in the study and recommended further research to validate the findings which they did not yet feel were generalizable.

A second set of studies (Niemiec, Lynch, Vansteenkiste, Bernstein, Deci, & Ryan, 2006) examined how socialization of by parents influenced adolescents' autonomous self-regulation for college. The first study took place in an American school while the second study took place in a similar setting in Belgium. Both studies were published as

one article. The results of these studies demonstrated that if parents were perceived as supportive of their children's psychological needs (by their children), the children/adolescents were much more likely to react to the socializing process by internalizing the values and norms they were taught. It was more probable that they would self-regulate as well possess stronger psychological health. If parents were supportive, the adolescents felt more autonomy and relatedness. It was also seen that if parents were not supportive of adolescent needs, the results would be a weakened psyche and less self-regulation.

For the purposes of the current study, the primary focus of self-determination was on whether student participants possess intrinsic motivation, extrinsic motivation, or perhaps a combination of both as seen in the continuum. In addition to self-determination theory, it is essential to evaluate motivation for second-language acquisition as set out in the following section.

The Socioeducational Model

Gardner (2001) summarized motivation in terms of the socioeducational model. He argued that there were three elements involved in the motivation to learn a second language. The first was the effort on the part of the individual to actually learn a language. He said that the learner must expend a great amount of energy to try to learn. The learner must go out of his or her way to seek exposure to the language in addition to doing the assigned tasks. Next, a motivated learner must have a goal and do everything he or she can to reach that goal. Learners will express their desire to reach the goal and make the effort required. Finally, the individual will enjoy the process of learning the second language even though challenges will arise and enjoyment levels will vary.

Integrative Motivation

The integrative aspect of Gardner's motivation theory has been heavily researched since its inception and discussed further in his 1985 publication. It appeared in different forms, including integrative orientation (context of learning) and integrativeness. Orientation here refers to the class or context of learning, according to Noels (2001). Due to Gardner's (2001) own admission of vagueness with regards to definitions of these terms in the past, and his own admission that they may have differing meanings for the individuals using them, this study defers to a more complete definition posed by Dörnyei (2003):

> In broad terms, an "integrative" motivational orientation concerns a positive interpersonal/affective disposition toward the L2 [second language] group and the desire to interact with and even become similar to valued members of that community. It implies an openness to, and respect for, other cultural groups and ways of life; in the extreme, it might involve complete identification with the community (and possibly even withdrawal from one's original group). (p. 5)

Dörnyei further claimed that the identification of the target language cultural group by the L2 learner may occur in places such as the classroom even if the target group is not readily present.

Gardner (2001) more recently summarized his idea of integrativeness:

> The variable *Integrativeness* reflects a genuine interest in learning the second language in order to come closer to the other language community. At one level, this implies an openness to, and respect for other cultural groups and ways of life. In the extreme, this might involve complete identification with the community (and possibly even withdrawal from one's original group), but more commonly it might well involve integration within both communities. Since integrativeness involves emotional identification with another social group, the socio-educational model posits that it will be reflected in an integrative orientation toward learning the second language, a favourable attitude toward the language community, and an openness to other groups in general (i.e., an absence of ethnocentrism). In short, the variable of integrativeness is a complex of attitudes involving more than just the other language community. It is not simply a reason for studying the language. (p. 5)

The idea of integrativeness was debated and challenged by Dörnyei and Csizér (2002) when they determined that integrativeness could occur even though the prescribed motivational factor, the presence of another culture, is missing. They posed the idea that a group of students in a given foreign language class may want to take on as many of the characteristics of the target language's culture as possible regardless of the fact that they live nowhere near that culture. In their paper, Dörnyei and Csizér proposed that researchers should not accept any one definition for integrative theory. Rather, it should remain malleable and open to interpretation.

Oxford (1996) explained this model in terms of levels. Overall, one will find a desire on the part of the learner to integrate culturally and linguistically with another group. In the first level of the model, one sees that integrative orientation, the desire of the learner to become part of a culture, gives the entire model a frame. At the second level, Oxford pointed out broader issues of integrativeness and attitudes toward the target culture and language. Next, the third level is made up of effort, desire to learn the language, and attitudes toward learning the language. She claimed that these three variables are what actually comprise motivation.

Gardner (2001) added that another variable, attitudes toward the learning situation, may involve any attitude toward any single aspect of the learning situation or environment. In school, the attitudes may be directed at the teacher, the textbooks, the classroom, classmates, and so on. An individual may find one or more negative aspects, or may find that everything is to his or her liking. One of these issues may lower the motivational level.

Earlier, Gardner (1985) wrote that full motivation consists of four elements including a goal, a desire to achieve that goal, positive attitudes toward learning the language and culture, and the effort to achieve that goal. Gardner's work, according to Gardner and Tremblay (1995), has shifted from motivation based on integrative orientation to motivation based on the fact that the learner's interest is aroused. It has become much more simplified from earlier research studies.

Instrumental Motivation

While integrative motivation is the primary contributor to the overall success of a second language learner, instrumental motivation is also seen as important for success. Oxford (1996) wrote, "Instrumental motivation is motivation to learn the language for an instrumental (i.e., practical, useful) purpose, such as getting a better job, earning more money, entering a better college or graduate school, and so on" (p. 3). Instrumental motivation occurs when a learner sees the practicality of learning a second language and how this acquisition affects him or her directly. For example, if immigrants enter the United States with the purpose of finding high-paying jobs, the individuals may find difficulty attaining their goals because their English is not strong enough for the given positions. When individuals realize this, they may enroll in programs to develop their English skills. They may also realize that it is difficult to drive, talk to their children's teachers, speak to a general practitioner, or do any other tasks without the dominant language. With this in mind, instrumental motivation pushes them to learn the language.

Gardner and his colleagues have come under pressure for their lack of research in the area of instrumental motivation. According to Oxford (1996), in 32 studies over a 34-

year period, only one study examined instrumental motivation. Many people must take foreign language classes, especially those in societies where monolingualism is highly present. Many of these learners are motivated not by integrative factors, but by success factors. These courses are a small part of a puzzle which must be completed by those who seek to reach the goal of graduation and university admission or completion. This, in turn, leads to the learners' attaining good jobs and enjoying successful careers. This type of motivation goes far with many and should be more heavily researched.

Dörnyei (1990a, 1990b) proposed that instrumental motivation may actually be more useful in the foreign language classroom than in the second language environment. He said that because foreign language learners lack access to the cultural and linguistic communities of the target language, they are unable to have clear, justified attitudes about those groups. He claimed that attitudes and beliefs toward the culture of the language being learned can have a deep effect. For example, many students choose to learn French in U.S. American schools because they see it as "the language of love." They hold a glamorous ideal in their minds when they think of the French, and specifically those from France. Although the majority of French people cannot actually fulfill these ideals, the students have a stronger motivation to learn because of what they believe to be true.

Limitations of the Socioeducational Model

Noels (2001) posed two important limitations of the socioeducational model of second language motivation. She claimed that the predictive powers of the integrative orientation versus the instrumental orientation were too inconsistent and that, even though more emphasis has been placed on the integrative, the instrumental may be just as

powerful a predictor depending on the context of learning. Also, she pointed out that the two orientations were not mutually exclusive and that together they could exert a powerful impact on the outcome of the learner's experience. She supported the idea that the integrative effort might not be relevant in successful language acquisition for some learners.

The second concern Noels (2001) described is the idea that there could be additional orientations not mentioned by Gardner and Lambert (1972). She wrote,

> For instance, people may wish to learn an L2 in order to be intellectually stimulated, to show off to friends, because of fascination with aspects of the language, because of a need for achievement and stimulation, interest and curiosity, or a desire for assimilation. (p. 44)

Other reasons for motivation have been discovered such as short-term travel, friendship, and knowledge, but they do not fully support the two orientations brought forth by Gardner. The list went on to include needs such as prestige, media usage, and national security. It may even be necessary to describe a motivation for partial understanding of language rather than full second language acquisition.

Finally, Noels presented her research into subtypes of orientation based on Deci and Ryan's (1985) self-determination theory, discussed more thoroughly in the next section.

Self-Determination Theory and Second Language Acquisition

Self-determination theory as applied to second language acquisition, implies that, rather than two orientations, there are three (Deci & Ryan 1985, Noels, 2001). These may be identified as intrinsic orientation, extrinsic orientation, and amotivation. An intrinsic orientation refers to:

> Reasons for L2 learning that are derived from one's inherent pleasure and interest in the activity; the activity is undertaken because of the spontaneous satisfaction that is associated with it…Extrinsic orientations refer to reasons that are instrumental to some consequence apart from inherent interest in the activity. (Noels, 2001, pp. 45-46)

According to Brown (2001), a behaviorist, a person who supports the idea that language is learned by imitation and through a reward system would support the idea that motivation is brought out through a system of rewards and possibly punishments. The rewards reinforce behaviors that are positive and the punishments deter behaviors perceived as negative. Teachers frequently utilize organized reward and punishment systems within their classes to reinforce student motivation and learning. Brown noted these as main types of motivation and claimed that both are actually needed for success with second language acquisition. He stated that these should not be confused with integrative and instrumental motivation, discussed previously in this review.

In Brown's view, intrinsic motivation is that which has no obvious reward except for knowledge of the language itself. If a student is intrinsically motivated, he or she is searching for a feeling of competence and self-determination. Extrinsic motivation results when students are seeking an external reward for their efforts in learning a second language. These students could be in a high school foreign language class, seeking a high grade and admission to a highly regarded university. Others could be in an ESL (English as a Second Language) class, seeking to improve their language skills to get better jobs and to be able to speak to their children's teachers.

Finally, amotivation refers to the idea that whatever happens to a learner is independent of what the learner has actually done. When a student feels that the second language holds no reward, or that he or she does not have the ability to learn it, he or she

will go through the motions of what is required, doing only the minimum of what he or she needs to without a clear goal in mind. This could involve as little as sitting in a classroom and breathing as opposed to enthusiastically partaking in discussions or activities (Deci & Ryan, 2001; Noels, 2001).

Noels (2001), a strong proponent of self-determination theory, noted two shortcomings regarding the socioeducational model. One item of interest which was not noted in the readings on self-determination theory was what happens when a person has an extrinsic need to learn a language, but holds a negative view of the target language and the target culture. One example of this may be a serviceman in the United States Armed Forces. Hypothetically speaking, there is a 20-year-old male who has joined the military. He has been found to possess a strong aptitude for learning second languages, so the military has ordered him to attend a military language school to develop skills in Farsi. The goal is to have him work in reconnaissance in Iran, a potentially dangerous and deadly job. This man is ordered to learn the language, but has a negative, prejudicial image in his mind since he feels Iranians are his enemies. He may believe their culture is horrible due to preconceptions and misunderstandings, but he does his best to learn the language due to his orders. No theories, including those addressed before or after self-determination in this paper, cover this idea. They view all types of motivation to learn as positive in some way. There is always a positive desire on the part of the learner, and so they do not address extrinsic needs with negative attitudes.

Empirical Studies in Second Language Acquisition Motivation

A plethora of research has been conducted in the field of second language acquisition motivation; however, one cannot survey everything in one piece of work. To

that end, two studies which seem to have the closest relation to the primary goal of this study will be evaluated.

Syed (2001) analyzed "how heritage language learners' notions of self are (re)defined as they struggle to find their voice and place in society" (p. 127). Over the course of one semester, Syed qualitatively investigated the motivations of 5 female Hindi students (3 as a heritage language). Through classroom observation, student interviews, informal gatherings, and assessment of classroom materials, the researcher found that learning the heritage seemed to fulfill needs, both intrinsic and extrinsic, among the participants. They demonstrated cultural identification, academic goals, and involvement in peer relationships where Hindi is used as an alternative language in discussions. Participants expressed a desire to know themselves and belong to a social group and used Hindi to that end. Finally, their age was yet another factor in that some participants were in that stage in life where they heavily question their identity. This study serves as a fine example of why members of a minority group would be motivated to pursue knowledge of a heritage language. Although the participant circle was small, the author was able to draw a considerable amount of information during the events of the semester.

In her study of Japanese heritage language students, Kondo-Brown (2001) investigated how often students were exposed to Japanese in addition to how much exposure they received. One hundred forty-five university students were surveyed to discover the exposure to and motivations for learning Japanese. One thing she found during the course of her study was that more advanced students had more contacts with native speakers and used the language much more frequently in informal settings away from the classroom. Another finding was that motivation was triggered by the desire for

language maintenance for employment and communication. Students were also motivated extrinsically and instrumentally to complete their foreign language requirement for university, and to make more money due to being bilingual. Intrinsically and integratively, they saw the need to maintain societal bilingualism and to keep their culture alive.

Religious Motivation

The earliest research in religious motivation stems from the work of Allport (1950, 1958, 1966) who identified "intrinsic" and "extrinsic" religious behaviors. Intrinsic religious behavior is internalized, whereas extrinsic religious behavior refers to other goal achievement which may not be religiously rooted. Allport (1937) also coined the term "functional autonomy," which referred to a motivation which had begun extrinsically, but had eventually become intrinsic. His research attempted to measure intrinsic religious behavior and the racial prejudice of a person with the hypothesis that if a person is truly intrinsically religious, he or she will not be racially prejudiced or will be less so than others. While this was never confirmed, a theoretical basis for future research was established in the area of religious motivation.

It was actually found in subsequent studies (Snook & Gorsuch, 1985) that "Those whose commitment to their faith was internalized and whose religious group had a norm of prejudice were indeed prejudiced; those whose religious norms included tolerance were tolerant" (Gorsuch, 1994, p. 317). Therefore, the "intrinsicness" of religious behavior does not directly contribute to a personality factor unless that factor is a value sought after by a given religion. Because of this prevailing problem with the research of Allport, Gorsuch (1994) revised Allport's definition of intrinsicness and limited it to

motivation: "*Intrinsic religious commitment is the motivation for experiencing and living one's own religious faith for the sake of the faith itself. The person's religion is an end unto itself, a goal pursued in the absence of external reinforcement* [author's emphasis]" (p. 317). Gorsuch believed that if intrinsic religious commitment was viewed motivationally, not as content, then other religions (in addition to Protestantism), could fit into the theoretical framework.

Several theories support "indirectly" extrinsic religious motivation (because it often shifts to intrinsic eventually) including unconscious habit, misattribution of source, multiple complex sources, and social norms (Gorsuch, 1994). Unconscious habit refers to that which a person does because of previously extrinsic religious behaviors such as attending church as a "chore" during childhood. This habit, though, must become motivated by something else over time to ensure that the habit is never broken if it is to become intrinsic. Misattribution of source occurs when a person is extrinsically motivated, but fails to see it from that viewpoint. Therefore, the truly extrinsic source of motivation is ignored and an intrinsic source is believed to control religious motivation and behavior. Multiple complex sources come out of drive theory which says, "A complex behavior such as religiousness relates to several basic drives and those drives reinforce that religious commitment" (Gorsuch, 1994, p. 319). Motivation may come from factors such as a need to be a part of a group. This is related to social norms, which are another extrinsically motivating force which may impel a person to be more religious. This theory demonstrates how people may accept religion and be motivated by the social forces around them. However, when asked, they give a purely intrinsically motivated response because they have been taught that they are expected to do so.

According to Gorsuch, familiarity, cognitive theories, religion as its own need, and Deci and Ryan's (1985) intrinsic motivation are all theoretical bases for intrinsic religious motivation. Motivation through familiarity is gained from positive exposure to a religious belief system and practice.

Cognitive theories also account for religious motivation in that they track people who prefer a specific routine, and want to relate to an environment, assimilate, and accommodate (Piaget, 1974). Gorsuch wrote, "The only motivation here is a general one to have a more unified and complex structure that relates to more of reality. When religion itself provides that structure, then the person becomes intrinsically motivated to maintain that" (p. 321).

"Religion as its own need" refers to human curiosity and the desire to understand that which is not yet explained. People who experience motivation from this are looking for reasons for the travails of life and death. They want a reason for what they do and guidance in how to do it.

Finally, Deci and Ryan's (1985) work with intrinsic motivation, noted earlier in this study, held that intrinsic motivation occurs when a person takes on a belief or practice for the sake of that belief or practice as opposed to any extrinsic, or outward, reason such as salary or other reward. Here, again, is seen a need for a clear understanding of the environment and self as was the case in cognitive motivation research.

Cohen, Hall, Koenig, and Meador (2005) examined a broader range of religions other than U.S. American Protestantism arguing that most previous research in religious motivation had not included other prevalent religions such as Judaism and other forms of

Christianity. The authors criticize Allport and Ross's (1967) contentions that social motivations, because they are extrinsic, are not legitimate. The tone of bias in Allport's work eliminated extrinsic factors of motivation as positive. Additionally, motivation was measured using normative religion, or Protestant religion, which is often personal and private rather than those with a stronger social base, such as Judaism. Cohen et al. (2005) accepted that social motivation will frequently be an extrinsic motivating factor, but also saw that as a positive force. They added, as well, that ritual forms involved in a given religious practice will contribute to the social motivation, which will be seen extrinsically, but argued that people are intrinsically motivated to learn rites and rituals and be a part of them. For these rituals to survive, though, the extrinsic and intrinsic are both required, for one without the other will almost certainly lead to the destruction of tradition.

Cohen et al. pointed to the individual and emotional motivational similarity between Protestantism and Judaism, describing the numbers of personal prayers that Jews say for a variety of activities throughout the day. They proposed that "Certain religions (such as Judaism and Roman Catholicism), in addition to emphasizing subjective emotions, also emphasize ritual and social connections" (p. 52). They did not claim the opposite was true of Protestantism, but neglected to verify whether ritual was emphasized in many Protestant domains. Jewish law and practice heavily emphasizes community involvement, social justice, and participation in the group. For example, many prayers cannot be offered except in the presence of a *minyan*, or group of a minimum of 10 Jews who have celebrated *b'nai mitzvah* (or 10 Jewish men in Orthodoxy). One grand example of this is clear in the mourning rituals. During the first seven days of mourning the death

of a loved one, the community responds by coming to the survivor's house to share social support. The mourner is the only one who may lead a conversation and friends and family bring food to help the mourners. Additionally, the Mourner's *Kaddish* (a prayer a mourner says in order to state his or her faith in God) may only be said in the presence of a *minyan* and must be said daily for 11 months. This is to ensure that the mourner is present in public and does not depressively seclude him or herself (Donin, 1980).

In their 1997 study of Perceived Religious Motivation, Gorsuch, Mylvaganam, Gorsuch, and Johnson stood by the idea that what was intrinsically or extrinsically motivating to one religious group or individual may not hold true for other groups and individuals. They also held to a "multivariate theory," which proposed, "Each person may be religious for multiple reasons; a person may participate in a rite for any and all reasons" (p. 254). From this multivariate theory, generalizability among multiple religions may occur. In their study, the authors sought to identify religious motivations within a broad context, and from those, they examined the motivations across both Christian and non-Christian religions cross-culturally. Asian and U.S. American college students at the University of Hawai'i generated five broad motivational categories which included: growth, meaning, personal morality, security, and social morality. These U.S. American and Asian students' responses were compared to those of Asians living in Asian countries, and separated by religious preference. The researchers learned that it was possible to develop scales for multiple religious motivations and that many patterns of motivation were similar between U.S. American and Asian participants, pointing to possibilities for generalizability. They found that "high correlations among different religious motivations generated in this study do suggest that religion has multivariate

motivations not only across people but within the same person" (p. 260). This study did not attempt to differentiate between intrinsic and extrinsic motivations, nor did it identify the motivations within each motivational category.

Wenger and Yarbrough (2005) cited the same problems with Allport's research as others mentioned, but added that what research participants are explicitly citing as intrinsic motivation may or may not hold true due to implicit cognitions, or lack of conscious awareness. The purpose of their study was to "[investigate] the degree of consistency that exists between implicit and explicit identifications and explicit identifications with intrinsic and extrinsic motivations for pursuing religion" (p. 7). They felt that "the degree of consistency will demonstrate the degree to which individuals have internalized their motivations for pursuing religion…[and] the degree of consistency will have implications for the social desirability effects found for intrinsically religious individuals" (p. 7). Using 47 Christian participants (college students), the researchers applied the Implicit Association Test, a timed response test which evaluates "the cognitive associations that underlie attitudes and beliefs" (p. 7). The categories on which they were tested were self, other, intrinsic motives, and extrinsic motives. The participants reported much more agreement with intrinsic items than with extrinsic items on the test. The researchers concluded that results from this study "provide[d] evidence for consistency between (a) participants' implicit identifications with intrinsic and extrinsic religious motivations and (b) their explicit identifications with those motivations" (p. 13). They also claimed that this research validated the significance of awareness at the implicit level. Beliefs and motivations may be lying in cognitive

structures unknown to the holder of those beliefs. Replicability of this study is possible and should be considered for other religious groups and possibly adolescents as well.

In another important study, Lazar, Kravetz, and Frederich-Kedem (2002) investigated the varieties of motivations for the religious behavior of Jews in Israel. First, they identified four groups in Israel, which were initially entitled ultra-orthodox, orthodox, traditional, and secular but reduced by the regrouping of the orthodox subgroups into one group. This study involved a survey which was designed to discover the factors involved in motivation for religiosity and how they are similar or different from one group to the next. During the first stage of the research study, participants completed a detailed questionnaire which contained open and direct questions. Participants in this stage (44) also took part in interviews. The researchers then took the responses of all of the interviewees and categorized them for stage two into the following categories: "religious belief, family upbringing, identity, social, moral-ethics, family, normative, affect, self-improvement, and instrumental" (p. 511). These were restructured into religious motivation questions in a new survey. Finally, the questionnaires were completed by another 323 participants.

This study tried to investigate the motivation of people to practice religion according to their perceived identity. The five motivating factors for religious practices they were able to draw from the questionnaires and surveys were a) a belief in divine order, b) ethnic identity, c) social, d) family, and e) upbringing. They found that the first factor was strongest for the Orthodox participants while, for all included in the study, there was a more even spread of motivations with the rest of the factors. Difficulties with this study involve replicability because the survey design was not available to the reader.

Summary

The purpose of this literature review has been to highlight the literature developed prior to this research. First, it presented a brief, detailed description of the Hebrew language for the purpose of understanding how it is different from other foreign languages which are subjects of study. Next, it focused on religious identity, specifically that of the Jewish people. Then, recognizing that identity development could not occur without the socialization process, a detailed description of the current understanding of socialization was undertaken. Although little research for the Jewish case in Britain was noted, parallels were found in the research of Brown and Gary (1991) and Ozarak (1989). The final discussion centered on both self-determination theory and second language acquisition theories of motivation, including the socioeducational model and self-determination theory. With the understanding that identity is formed through socialization and that both socialization and identity foster continued motivation, this research will now evaluate the motivations of Jewish adolescents in Great Britain to remain involved in identity building and second language acquisition as *madrichim*.

CHAPTER III

METHODOLOGY

Introduction

The purpose of the present study was to discover why Jewish adolescents in Southern England are motivated to remain involved in a synagogue youth leadership program, to continue learning and teaching Hebrew, and to continue to develop their Jewish identities. The first part of the research was in the form of an open-ended questionnaire to establish basic identity and demographics. The next steps involved observations and dialogues. This section will outline the methodology used to ascertain the goals of this study.

Research Design

This study used the single case study method of inquiry in an exploratory fashion. According to Creswell (2003), a case study is a thorough investigation of "a program, an event, an activity, a process, or one or more individuals" (p. 15). Yin (2003) further developed the definition: "A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (p. 13). With regard to the present case study, the phenomenon of motivation was investigated within the context of the history and culture of the Jewish religion and its followers, ethnic and religious identity, socialization, and second language acquisition.

Because a case study involves an analysis of multiple perspectives (Tellis, 1997), the researcher was required to consider the ideas and opinions of all the participants involved in the study. Through a questionnaire, the researcher developed a greater

understanding than she originally possessed of the students' lives both in and away from the synagogue. This investigation also involved observation of the overall program, observation of the interactions of the participants with each other and their teachers, and observation of their overall enthusiasm for what they were learning and teaching. For the researcher to develop a keen understanding of each participant's motivations on a personal level, 7 participants took part in two dialogues each. Finally, the results of the dialogues were the center of discussion in one group dialogue session.

Research Setting

The setting for this study was a Jewish religious school, called in Hebrew a *cheder*, which is part of a synagogue on the southern coast of Great Britain. This school was supplemental to the regular schools which students attended during the school week in Britain. Classes met from 9:30 in the morning until 12:45 in the afternoon every Sunday. Dialogues with participants occurred on the premises of the synagogue in the library, which was private and quiet during regularly scheduled class sessions. Students were individually excused from their regularly scheduled activities on Sunday mornings to participate in individualized dialogue sessions.

Research Participants

The participants in this study were 4 male and 3 female adolescents aged 13 to 15 in a synagogue Hebrew and religious school program on the southern coast of Great Britain and were members of a group called *madrichim/madrichot*. The group for the 2006/2007 school year had 16 students, 12 of whom received parental approval for participating in the study (See Appendix A and Appendix B). The madrichim voluntarily chose to remain in this program after their *b'nai mitzvot* (coming of age celebrations) to

learn to be youth leaders, to continue spiritual development, and to continue to learn and teach Jewish community, *Torah*, and Hebrew. These students received free leadership and teacher training in addition to further instruction in Judaism and Hebrew. It was also at this point that they were introduced to some conversational Modern Hebrew, but most of their language training centered on Biblical Hebrew. The *madrichim/madrichot* also took responsibility for tasks within the *cheder* for which they received a nominal stipend paid out once per term. Some of these pupils also assisted in the *Torah* service on Shabbat (the Sabbath) and helped with other Hebrew-based rituals. The reward earned by the *madrichim/madrichot* was a Certificate of Achievement. In addition, they were also able to list this experience on their curriculum vitae.

Seven of the 12 madrichim who received parental consent were selected by the head teacher of the school and the researcher, primarily on the basis of consistently active participation in the school program. Additionally, those who were particularly active as *Torah* readers and Hebrew readers during Shabbat and other services were selected to participate.

Data Collection Procedures

In search of the answers to the research questions posed here, a case study was selected for a variety of reasons. This method is open-ended and seeks answers to questions by examining the context of a given case, and it allows for the examination of personal experience. A case study is not necessarily required to develop generalizable data, but may investigate a particular phenomenon, motivation in this case, with the understanding that it may not be the same in all other situations (Hammersley & Gomm, 2000). Understanding of the phenomenon may take precedence over generalizability.

Finally, the researcher may seek the root of the phenomenon in question by using several techniques. Yin (2003), however, maintains that a single case study, if it includes enough sound procedures, may have generalizable qualities. To that end, this research employed a combination of open-ended questionnaires, observations, and dialogues.

Questionnaire

A brief, open-ended questionnaire assisted the researcher in understanding the demographics of the population of the synagogue (See Appendix C). All students who were willing to participate in the study and whose parents had given permission were asked questions regarding basic information such as name and age. Next, they answered questions regarding their academic interests, goals, and extracurricular activities. Another section focused on the family situation. It was interesting to note, during the course of the study, such variables as which parents were Jewish, whether they were married, single, or divorced, and for how long their families had been present in the United Kingdom since these factors could potentially impact attitudes and motivations. Finally, students answered brief questions about the extent of their religiosity. Their responses assisted the researcher in choosing the main group of 6 to 8 students who would participate in individual dialogues.

Upon completion of the questionnaires, the data were reviewed within 24 hours for the benefit of the researcher. A summary of the information was completed and any information the researcher wished to further clarify was noted and discussed in dialogue sessions.

A second, extremely brief questionnaire (See Appendix D) was administered at the end of the study to answer questions about the subject of belief in a deity. Because no

students mentioned this as a motivating factor, the researcher felt that it was a question which needed to be addressed, but not in a public forum. Therefore, questions were answered in writing.

Observation

Throughout the term, the researcher observed the religious school youth leadership program on a weekly basis. The participants were observed from the beginning of their morning activities to determine the daily routine and student attitudes toward the routine. Additionally, she learned how the *madrichim* approached their assigned tasks and how well the students related to and supported each other. She observed the behavior of students, listening for clues which might help generate answers to the research questions in this study. Finally, observation enhanced the quality of the dialogues which took place.

Dialogues

Park (1993) wrote, "Through dialogue people come together and participate in all crucial aspects of investigation and collective action" (p. 12). The goal in any dialogue is for both discussants to be active participants in developing knowledge. This approach is preferable to an interview in which the researcher asks questions and the interviewee answers them. The researcher may have information to offer to the discussion which can enhance the information drawn from the participant.

Each Sunday morning for 10 weeks, one or two students participated in individual dialogues with the researcher. The dialogues generally centered on the topic of motivation. Prior to the dialogues, the researcher administered the questionnaires which were used for some discussion during the dialogues. In addition, the researcher gained

further insights by using the predetermined guide questions developed in the next section. The researcher used both a tape recorder and a digital recorder to retain the content of the dialogues and to eliminate the need for excessive note-taking. Each first dialogue lasted for approximately 30 to 45 minutes. After each dialogue, a privately paid legal transcription secretary, completely unrelated to Judaism and the synagogue, who knew the importance of maintaining confidentiality, transcribed the dialogues and securely returned them to the researcher. In addition, the researcher thoroughly summarized each dialogue, and the answers to the questions within 24 hours of each session. Within six weeks of the first dialogue, the researcher met with the students individually for a follow-up dialogue in order to review points made during the first dialogue and to clarify any issues or questions which may have arisen as a result of the dialogue. These took anywhere from 10 minutes to 40 minutes depending on the needs of the researcher.

Finally, at the end of the term, the students engaged in a group dialogue during which they heard the tentative results of the study and assisted in clarifying any more points.

Questions to Guide the Initial Dialogues

The following questions were used during the course of the dialogues. The numbered questions were the primary research questions for this study. The subsequent questions were used in dialogues to assist in answering each research question.

1. What do students believe are the motivating factors for remaining in the program as *madrichim,* or leaders, learners, and teachers?

- What was your attitude toward religious school as you grew up?

    - What subjects in the religious school were of particular interest? Why?
- What reasons do you have for remaining in the school to become a *madrichim/madrichot*?
    - In what subjects are you tutoring other students? Why?
    - What cheder activities do you enjoy now? (Social action, leading prayers, helping to set up and tidy, attending classes, etc.)
- What do you think are the reasons that may interest future *madrichim* to get involved and to stay involved?

2. Why are students motivated to maintain a Jewish identity?

- What was your family's attitude toward religious school as you grew up?
    - What was your family's attitude about religion and religious education as you grew up?
    - How does your family affect your decision to stay involved in the religious school program?
- How are you working to develop and maintain a Jewish identity?
    - How important is it for you to be Jewish?
    - How important is it for you to pass it on to other students and your family?

3. What motivates students to remain involved in Hebrew language teaching and learning?

- How comfortable are you with Hebrew?
    - For how many years have you studied it?

    - How important is it for you to maintain Hebrew by teaching and learning more?
    - Why do you tutor Hebrew?
    - What is your goal for Hebrew teaching and learning? Why?
- What factors have made you decide to stay involved in the program?
    - How much do you enjoy the program? Why?
    - What aspects would you like to see more of?
    - What aspects of the program could be improved?

Data Analysis Procedures

Because three types of data were collected, the process of evaluation needed to be well-organized so that the researcher would be able to compose a coherent text in Chapter IV of this study. After observations, notes were typed and summarized. These notes were also used during the dialogue sessions to bring out more details. Additionally, the initial questionnaires were summarized within a few days of completion so that the researcher knew some details about the students prior to the dialogues. Discussing the details of their lives, such as their accomplishments, assisted in putting the students at ease before the formal dialogue began.

Following each dialogue, the transcriptions were used to write bullet-pointed summaries on each student. Once all of the summaries were complete, data tables (See Appendixes G-I) were developed to list the motivational factors of the students. When a motivational factor was listed, an x was placed in a corresponding box under the student's name, and motivational factors were added as the summaries were read. The

tables were divided into three groups, each addressing a different research question for this study. Therefore, there was one table for each of the following subject areas: (a) general motivations of students to remain in the *cheder* as *madrichim* (See Appendix G), (b) motivations of students to maintain their Jewish identities (See Appendix H), and (c) motivations to teach and learn Hebrew (See Appendix I). Next, the researcher compared the three lists of motivational factors to the themes of socialization, identity, and second language acquisition found in Chapter II (See Appendixes J-L). She divided the themes of second language acquisition into two columns, one for the socioeducational model because it relates specifically to second language learning, and the second to self-determination theory, because it encompasses both second language acquisition and motivation in general.

Finally, the researcher tallied the numbers of the students experiencing the motivational factors investigated by Sinclair and Milner (2005) (See Appendixes M-O) and Lazar, Kravetz, and Frederich-Kedem (2002) (See Appendixes P-R). This was to fulfill the purpose described in Chapter I--to compare the adolescent motivations in this study to those of the U.S. American adult participants in the Sinclair and Milner study and the Israeli adult participants in the Lazar, Kravetz, and Frederich-Kedem study.

Protection of Human Subjects

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) officially approved the collection of data for this research on September 20, 2006 (See Appendix E).

Participants and their parents were fully aware of the research process and the information being sought. Participants had parental permission for participation as well as

personal informed consent (See Appendixes A, B, and F). Participants were assured of all of the rights as listed in the "Research Subjects' Bill of Rights" (See Appendix E). All data were compiled privately, and recorded dialogues remained in the possession of the researcher. All names were changed to maintain full confidentiality of participants. No harmful effects occurred during the course of this study. As with any research, especially research which is extremely personal to the participants, there was a risk of discussing issues which could lead a participant to become emotional or agitated. For example, if the death of a relative whom the person loved and admired was a motivational factor for involvement in the program, they could have become affected by the discussion. Safeguards were put into place (e.g., having a faculty member or peer nearby to talk with the participant) to help students cope with issues which could arise.

The dialogues, as previously stated, were transcribed by a professional legal secretary. They were personally delivered to her by the researcher and then transcribed in a private setting. The transcriptions were kept on a password protected computer and placed on a disc which was retrieved by the researcher. The participants were able to see their own dialogues only in the privacy of the library at the synagogue and in the company of the researcher.

Background of the Researcher

This researcher has had four years of experience with teaching in the American Jewish religious school system. She began as a Hebrew/Israeli music teacher in the Samuel Melton School (a conservative Jewish school), but quickly commenced teaching Jewish History, Hebrew prayer, and *Torah* to children aged 5 to 10. Upon her return to California, having completed an undergraduate degree in music, she accepted a teaching

position at a Reform synagogue where she instructed fourth graders in all Jewish subjects except Hebrew. Additionally, she spent three years as an elementary school teacher and one year as a secondary school instructor of mathematics for English language learners. Upon completion of her Master's Degree in Teaching English as a Second Language, she began her pursuit of a Doctorate in Education and taught for three years as a professor of English as a Second Language in community colleges. When she relocated to the United Kingdom, she became involved with the synagogue and school in which she conducted this research. She was warmly welcomed by the entire congregation, the *cheder* head teacher, and the rabbi.

CHAPTER IV

FINDINGS AND INTERPRETATION

Introduction

Following the methodology established in the previous chapter, this chapter will focus on the findings and interpretation of the data which was collected. This chapter, as seen in Figure 4, will begin with a brief description of each of the participants who fully participated in this study in order to inform readers about the individuals' backgrounds and interests. Next, each of the research questions and goals established in Chapter I will be addressed according to the themes of socialization, identity, and motivation as established in Chapter II. As can be seen in the chart below, the overall framework of this chapter is centered on the three research questions found in Chapter I. The diagram also illustrates the relationships of factors within each motivational domain.

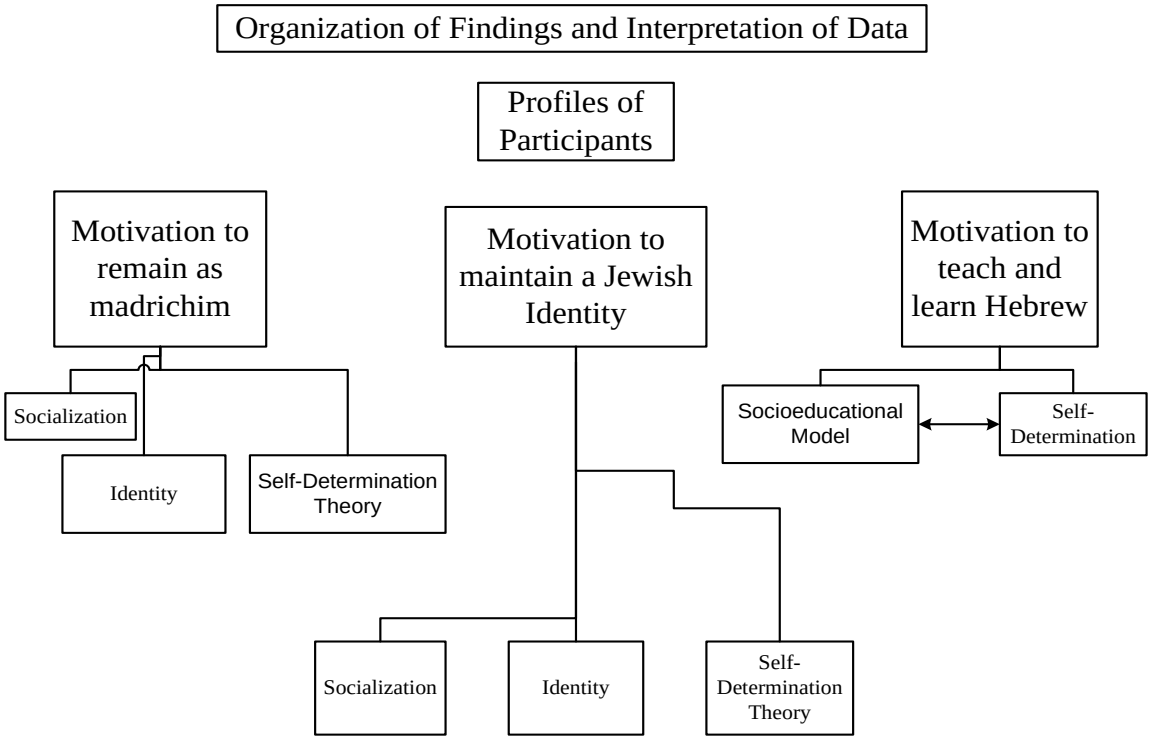

Figure 4. Organization of Findings and Interpretations of Data

Profiles of the Participants

In order to understand and interpret the dialogues more fully, I enquired into the personal lives of the participants. This enabled me to understand each participant's personal context for motivation. Below I describe each participant individually, listed in alphabetical order according to his or her own chosen pseudonym. Seven students were chosen for the dialogue sessions, three female and four male. Throughout the study, I was reminded of each participant's individuality, such that their motivations differed, and their own knowledge of their place in Judaism and the Jewish community shifted as a result of the dialogues. I would also like to note that prior to the commencement of this study, with the exception of Janet, all of the students who participated celebrated a *bar* or *bat mitzvah*. Additionally, all of the students in this study attended schools with mixed religions, and most did not attend secular schools with each other.

Elijah

A 13-year-old, Elijah is extremely involved in both the *cheder* as a *madrich* and in the synagogue as a junior warden, a young person who assists during synagogue services to ensure that everything runs smoothly. Because many congregants participate in various aspects of the service, there needs to be some coordination to make sure that people are where they should be as needed. He claims to be extremely religious and demonstrates this through his active participation in services and in *cheder*.

Elijah's parents are intermarried, with his mother being Jewish and his father being Methodist. His maternal grandparents came to England from Eastern Europe for safety around 1918. His paternal family is English and German.

Primary academic interests include mathematics and science, but he has a keen desire to pursue the dramatic arts at Oxford or Cambridge. In addition to his participation in *cheder*, Elijah is involved in drama, and plays the electric guitar and the bass guitar. He plays these in both a rock band and a jazz band. During his free time, he also enjoys badminton, video games, and web design.

His motivation for participation in this study is primarily to learn about himself and his peers.

Elishevah

This 13-year-old girl comes from a home in which both parents are Jewish, her father having converted when he married Elishevah's mother. Converts to Judaism, such as Elishevah's father, have a tendency to take their religious choice seriously. For example, her father is also an instructor in the *cheder*. Her maternal grandparents arrived in England in 1938 from Nazi-occupied Germany while her paternal family has been in England for centuries.

While her primary academic interests center around languages and the arts, her extracurricular interests are focused in the direction of ballet, music, and art. She is also involved in *cheder*, modern dance, and lacrosse. With hopes of entering a university such as Oxford or Cambridge, Elishevah works hard and the majority of her time is spent on her academic and extracurricular activities. She hopes to eventually become a barrister and/or do something important for the environment.

She identifies herself as extremely religious. Coming from approximately 45-minutes-away every week, she participates as much as possible in *cheder* activities as well as celebrating Jewish holidays, studying for the Jewish GCSE (General Certificate

of Secondary Education), keeping the Sabbath, and reading *Torah* in services. She showed a keen desire to participate in this study, primarily for the purpose of learning more about herself and her own motivations for continuing with her Jewish learning.

Hendrix

Music is the center of this 14-year-old boy's life. Hendrix loves playing the guitar, piano, and saxophone. In addition to music, and has a fondness for model railroads, shopping, and eating. He intends to attend university where he may study music, with an emphasis on rock and jazz.

Hendrix's parents are divorced. He lives with his Jewish mother and does not see his Christian father very often. While he is aware that his maternal ancestors were Russian, he knows nothing else about his Jewish lineage.

Considering himself mildly religious, Hendrix participates in Shabbat meals with his family, attends services at the synagogue for holidays and occasionally on the Sabbath. He began *cheder* later than the average student because his mother did not want to give him too much to do at an early age. He did, however, celebrate a successful *bar mitzvah* and has been participating as a *madrich* since then.

Hendrix wanted to participate in this study to learn about his own and others' motivations for remaining involved in the *cheder.*

Hillel

With Hillel, the musical trend continues, although his interests are slightly divergent from those of Hendrix. While his favorite school subject is history, he loves participating in choral singing, concert band (as a clarinet player), piano lessons, and *cheder*. Though he loves music, he sees the practical implications of possibly unsteady

work in the future and wants to become a doctor by attending a prestigious university in one of the popular urban areas where there is a prominent Jewish population, such as London, Manchester, or Leeds. His interests also extend into badminton as well as computers.

Hillel stated that he is religious. He comes from a two-parent household where both parents are Jewish. His ancestors came from Eastern Europe, specifically Russia, Poland, and Romania during the early twentieth century. His family is extremely active in the synagogue, keeps a kosher home, and celebrates all of the holidays.

Hillel's primary goal for participating in this study is to learn what motivates him to continue participating in the synagogue because he now has the choice to stop participating if he wants to.

Janet

Janet, 14 years old, has had both *cheder* education and some full-time religious schooling. While her parents were a mixed-marriage couple who later divorced, her Jewish mother pursued Judaism for her children and has kept a kosher home in addition to ensuring her family attended synagogue as well as participated at the minimum in religious school. Her family practiced Orthodoxy for several years, but switched to the Reform synagogue due to this particular congregation's more welcoming nature and atmosphere. While Janet claims not to be as religious as an Orthodox Jew, she does practice Judaism, and it is an important part of her life. It should be noted here that Janet did not have a *bat mitzvah*, but did celebrate her coming of age in the synagogue.

Janet's maternal great-grandparents immigrated to Great Britain from Poland and her grandparents and parents were all born in Britain. Therefore, her family has a relatively long existence in the British Isles.

Janet's primary interest in school is art, and she additionally enjoys a vibrant social life as well as exercise. She is involved in gymnastics, swimming, and the *cheder*. Her ultimate academic goal is to attend a local college to study geography and art, though she would also like to become a children's journalist or a fashion designer. Her decision to participate in this study was two-fold. First, she wanted to learn, and second she felt that if a person was willing to actually go to the effort of enquiring about the motivations of students by going straight to the students, then she should participate.

Kellie

Kellie is a 14-year-old who has an interesting family situation. Her mother is Jewish and her father, who has been suffering from long-term serious illness, is not Jewish. This illness has had a profound impact on Kellie's dialogues with me. Her entire family is British as far as she can determine, and she is completely unaware of which Jewish generation might have migrated to Britain.

Kellie does not claim to be very religious, but through dialogues I realized that she, like others, was equating religiosity to Orthodoxy. She realized as we became more deeply involved in dialogue that she is somewhat religious in that she celebrates the Sabbath as well as attending services occasionally and for major holidays. Additionally, her participation in *cheder*, since the age of five, is an indication of some religiosity. She also avoids non-kosher foods such as pork.

Kellie's primary academic interest is English Media. She is also involved in *cheder*, BBYO (B'nai B'rith Youth Organization), drum lessons, and is a majorette. She would like to become a media designer or a journalist by attending a local university. Her other aspirations include marriage and family.

Kellie participated in this study because she wanted to safely express her opinions, both positive and negative, listen to others, and be able to express some of her feelings. She felt that this would be an excellent way to do so because of the promise of confidentiality.

Shwama

Shwama, a 15-year-old, has been involved as a *madrich* for only a short time, but during that time, he has proven his devotion to the Jewish community. Because he and Janet are siblings, he shares her familial history, but his religious education has been more sporadic. He received *cheder* education in the Reform synagogue, left for a while because of membership in the Orthodox synagogue, and came back, welcomed with open arms by the other *madrichim* as well as the head teacher.

Shwama initially claimed to not be very religious, believing that to be religious one had to be ultra-Orthodox. However, he changed his mind and determined that he was religious enough to keep the Sabbath, maintain a kosher diet in the home, and celebrate Jewish holidays.

His primary interests in school are physical education and mathematics. As a result of these interests, as well as his experiences with teaching in the *cheder*, he hopes to attend school to become a physical education teacher. Extracurricular activities involve beat boxing, basketball, American football, and rugby. He is also heavily involved in the

cheder in addition to being the president of the local B'nai Brith Youth Organization (BBYO) which is a youth organization for Jewish teens.

His basic reason for participating in this study is the knowledge that he is helping me with my research. He also thought it could be fun to participate. It is important to note here that Shwama's participation in both *cheder* and BBYO have been extremely positive in his life. He is a student who has had difficulties in school and was excluded from one school due to a perceived behavioral issue.

Motivations of Adolescent Madrichim to Remain in the *Cheder*

In this section, the motivational factors of the participants of this study will be discussed in terms of socialization, identity, and self-determination theory. Figure 5 summarizes a list of the most prominent factors contributing to the participants' motivations to remain involved in the *cheder*.

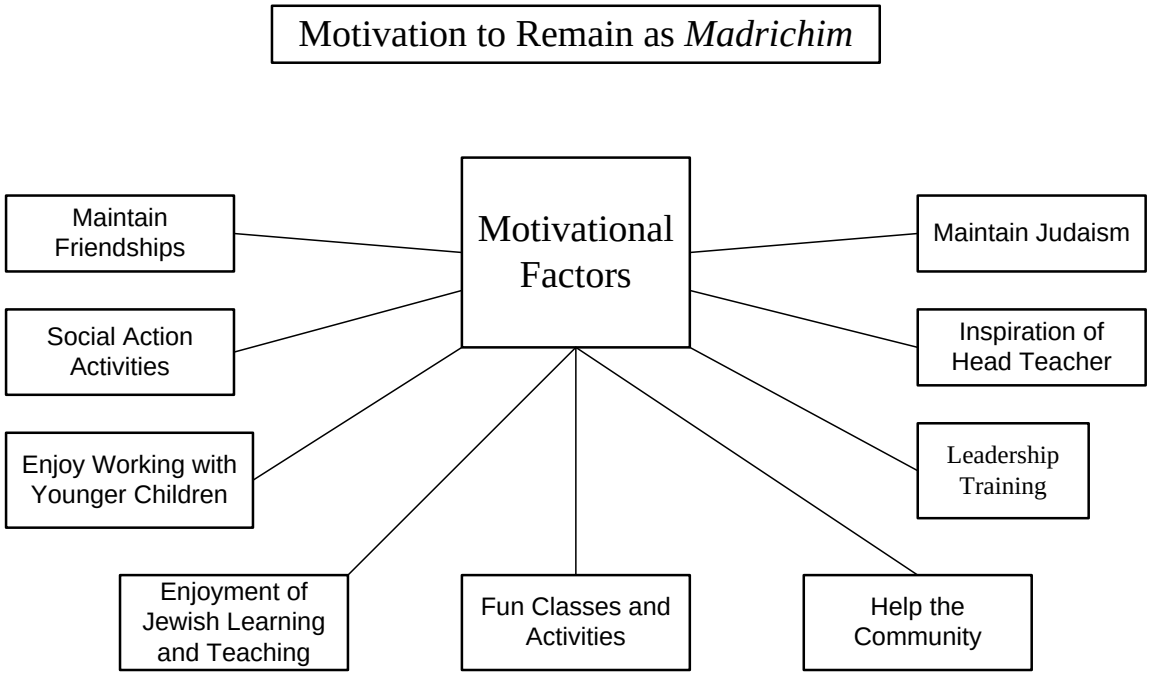

Figure 5. Motivation to Remain involved in the Cheder as Madrichim.

Socialization

Socialization seems to have been the center of the motivations of students to remain in the *cheder*. During the course of completing questionnaires, observations, and the dialogues, many indications of the effects of the socialization process arose.

The questionnaires revealed a great amount of information regarding the way in which the children were brought up, and many of these questions were pursued further in the individual dialogues. As could be seen from the biographies, only two of the participants in this study came from families in which both parents were Jewish. The other five came from homes in which the mother was Jewish, but the father was not. This might seem unusual, but it is essential to note here that religion in Judaism is passed maternally. Therefore, if a mother is Jewish, the children are born Jewish regardless of the faith they later practice. Another interesting point is that while the Jewish parents remained married, 3 out of the 5 children who were from mixed-marriage families had divorced parents. While I do not in any way attribute this to religious differences, it is important to note these numbers because, regardless of the father's religious background, all of these participants are active members of the *madrichim* and work hard in the synagogue.

The single most prominent feature which the students had in common was the social relationships they had developed over the years with their peers in the *cheder*. Because all of the students involved attended British English schools, and in different places, their only real opportunity to see each other was in the *cheder*. As a result of their upbringing, five of the students had known each other for a minimum of six years. In addition, the warm welcome that was received by the two students who had started in the

Reform *cheder*, after having moved to the Orthodox *cheder* and then moved back to Reform as teens, indicates the participants had formed a tightly knit group. It was observed that they loved to work together, learn together, and share time with each other. A part of this stems from the long-term relationships fostered by their common socialization experience in the synagogue. They had always been encouraged to care for others, especially those closest to them. In observing these youths, I felt as though I were watching a group of brothers and sisters who knew each other's habits and behaviors so well that they did not even notice them. When students did not know I was nearby, I was able to observe their ability to communicate, and even play with each other, with some normal levels of observed rivalry. The participants had been taught not to put each other down and to help their peers whenever help is needed. This was apparent from the observed methods of the head teacher when working with the younger children in the *cheder*.

In his first dialogue, Hendrix stated:

> Well, I do have lots of friends here. I have made quite a few friends as I have been here for quite a while so that it is really the main reason and I don't know, it is just good to stay in touch with Judaism as well because we don't go to the synagogue that much so I think it's quite good just to stay with it a bit I suppose, but it is mostly because I just know people here and it is quite good fun.

Shwama described the effects of seeing his Jewish friends.

> When I get in, I talk to all my mates because, you know, you only see them once a week and I talk to all of them and it's really good, and it's really happy and it just makes you smile and it puts me in the mood for like a Sunday.

Two other points which are related to relationships include the reverence the students had for the teachers, especially the head teacher, as well as their care for the younger children in the *cheder*. Five of the students discussed their relationship with the

head teacher as one in which they would do nearly anything she asked because she has been such an important person in their lives. She has a way of making people feel good about themselves. Elishevah, during a private dialogue, said, "If she [the head teacher] teaches you, you feel special, that someone so busy can actually take the time and will make the time to share her knowledge." Kellie expressed her appreciation for the head teacher by saying that she gives back to the Jewish community,

> 'Cause I have been here for years and so it's fair that I give it back because [the head teacher] has like looked after me and stuff and encouraged me and everything, since I was about four or five, so I just want to help her out a bit.

Shwama discussed the fact that he ran a paper route early on Sunday mornings, went back to bed, and

> Then I get up again to go to *cheder* and I get dressed and come down here and I'll see [the head teacher] with a big smile on her face and that just cheers me up so much because no matter what happens, she's always got a huge smile on her face.

I observed that all of the *madrichim* had this respect for the head teacher who had known them for nearly all of their lives. Additionally, she made it a point to greet each *cheder* student (and teacher) with a smile, a hug, and sometimes even a little kiss on the cheek to indicate her love and respect for everyone. This seems to have been internalized by the students as a way to behave toward the younger students. They demonstrate much care towards the children with whom they are working.

Six out of the seven students indicated that they like working with the children to maintain Judaism, faith, and their community. During the first day of the study, the head teacher asked if anyone was willing to immediately tutor a child in her Hebrew, and Hillel was practically leaping out of his seat to go do the job before the head teacher could select someone. Hillel explained, "I love teaching. I just like teaching and the

whole dealing with other people and passing something on." Elijah described his feelings of accomplishment when he has taught someone something new and passed on knowledge to a child. Janet, on the subject of teaching Judaism, said,

> It's just amazing that you can change this person's life if you are just teaching them this bit of stuff and if you just sat there like, yes, this is this and this is this, in a really boring way, they are not going to really take it in. If you do it in a fun way, like a drama or something, they are going to really take it in and they are going to like, 'Oh, wow!' I want to learn more about this. I want the kids to want to come back. I don't want them to feel like it's a chore and they have to come back.

Another important thing that the head teacher did, which has been passed to the *madrichim*, was to communicate with them regarding all decisions. Because of her inclusiveness in planning, for example, students communicated with each other when planning among themselves. As a group, they decided to do a project with a handicapped woman so they could see how the general public responded to the woman in the wheelchair. Shwama described how small groups of students went out with a handicapped woman from the synagogue and observed the reactions of people. They accompanied her on the bus and evaluated, for example, whether the bus driver looked at the person in the wheelchair or at the person pushing the chair. Kellie commented on her learning experience as a result of this activity by saying,

> I didn't really know anything about disabled people before we did this project 'cause I don't know that a lot of people spoke to the person holding the wheelchair. I didn't know there was such big problems with getting on buses and things, so I learnt a lot from that.

The students were also able to develop a presentation to deliver at a national anti-racism and anti-bullying conference which has also been presented in local schools.

Apprenticeship, as mentioned by Berns (2004), was another key to the socialization of the *madrichim*. Six of the participants indicated that they wanted and

enjoyed the leadership and teacher training in which they were participating. Because of their desire to pass on Judaism to their own families as well as to other Jews in the *cheder*, they were willing to go through the learning process while remaining busy in their outside lives. From the beginning of their Jewish schooling, and even earlier when their parents encouraged learning, these students were socialized to continue learning and to become community leaders. The one participant who indicated less desire in her first dialogue demonstrated otherwise by her continued commitment to the work with the *madrichim*. Three students indicated that the ability to gain valuable work experience as *madrichim* was an important factor in their participation. They pointed out that this program gave them focus on Sundays, when they might otherwise sleep the morning away. Kellie said that she not only liked doing the odd jobs such as preparing food for break, but liked learning to teach and teaching, "'Cause I love little children and I might be a teacher when I am older, but I am not sure yet and have always fancied the idea of teaching, like being the boss and stuff." As a result of her *cheder* experience she will be capable of making a reasoned decision regarding her future in teaching when it is time to do so.

Since the students began *cheder* many years ago, they have been trained to help the community and work for social justice and social action. All of the students demonstrated their dedication to the community, Jewish and non-Jewish, in addition to the environment. They attended conferences both for social action and for Jewish educators. They have worked on conservation projects, worked with the disabled, and volunteered at Hanna Levy House, a home for Jewish elders. Three of the students said they felt it was their obligation to give back to the Jewish community by continuing their

learning and by teaching what they had learned to the next generation. As Elishevah clearly summarized,

> A lot of people stopped their Jewish studies after their Bat Mitzvah and gave up their Judaism which is a bad thing because this is such a Christian country. It is so easy to lose one's Judaism so I thought that in order to keep being Jewish I had to keep learning about it and keep coming and participating in the community.

God was still another factor in the decisions of *madrichim* to teach and learn. Of the 7 students who answered the secondary questionnaires, 5 determined that they not only believed in God, but felt that their motivation was strongly tied to their belief. 3 students indicated that if there was no God, there would be no point to attending synagogue or participating and teaching in the *cheder*. The 2 students who indicated disbelief in God were comfortable with their disbelief, and claimed that the notion of God did not seem to comport with science, logic, and the troubles of the world. However, they are still quite active culturally in the synagogue.

A final motivating factor under the area of socialization involves growing up. Two of the participants directly stated that they felt they had more privileges now that they were older, and that they liked the ability to make decisions as well as to help with the younger children. It was interesting to note, however, that all of the students were assigned tasks which were left on a list in the synagogue kitchen. When the students arrived, they went straight to work on their tasks--tutoring a student, teaching a class, or simply setting up the table tennis for break. They occasionally needed a reminder from the head teacher to get started, but they handled their jobs like adults, indicating that they had been trained, or socialized to do so. These adolescents seemed to enjoy the benefits of being role models to the younger children. In fact, 5 of them mentioned that they had

aspired to be *madrichim* since their first years in *cheder* because of the example that had been set for them by their predecessors.

Identity

As an element of the socialization process, identity building has taken place throughout the lives of the participants. Because of their awareness of their Jewishness, 5 students said they found it important to continue learning Judaism and Jewish history, and 6 directly stated that they wished to pass that knowledge on to the next generation. The seventh did not state this idea, but it may be interpreted from her actions and participation in both *cheder* activities and in the GCSE course that her interest is present. More information on the motivations of *madrichim* to maintain their Jewish identity will be discussed in a separate section of this chapter.

Self-Determination Theory

It is my conclusion that many of the students have been socialized to be motivated by self-determination consistent with the theory of Deci and Ryan (1985; Ryan & Deci, 2000). Their theory put forth three types of motivation: intrinsic, extrinsic, and amotivation and a continuum which demonstrated levels of motivation from amotivation through to intrinsic motivation. In this case, there was one student who demonstrated clear amotivation with regard to some aspects of the religious school, but generally showed a level of introjected regulation, toward the bottom of the extrinsic. Her problem was centered mostly around the fact that her father has been extremely ill, and she felt that *cheder* took away time that she could use to help at home, get her homework done, or simply spend time with her family. However, this amotivation did not seem to occur out of laziness or a lack of psychological need fulfillment, but out of actual Jewish values

with which she had been raised. She took her studies seriously, but limited herself to the essentials at for the moment, since pressing issues in the home affected her entire family. She showed loving dedication to her home and to her parents, and finally, she was not opposed to being Jewish or practicing Judaism, but rather to doing more than was required of her. As a result, her attitude, though it was first perceived as negative, was actually justified, in my opinion, and reflective of her Jewish values.

For all of the other participants, however, identified regulation within extrinsic motivation on the continuum developed by Ryan and Deci (2000) was closer to intrinsic motivation. They reflected on how much they enjoyed learning and teaching more about Judaism, helping the other children and each other, and the general feeling of goodness that they experience when they accomplish anything they deemed important in their roles as *madrichim*. They also indicated that they enjoy doing arts and crafts activities with the younger children because they feel that they are contributing to the children's general knowledge of Judaism as well as serving as role-models. Hillel claimed,

> I really enjoy the activities where we're all together in the *simchah* hall or at the back of the synagogue doing big activities together. I really do enjoy this because a) you get to be with people of all ages and b) normally the activities are more creative. I like creatively learning.

As a result of this attitude, he is also intrinsically motivated to teach creatively. The social action activities and other work-related activities are also extrinsically and intrinsically motivated by the children's overall desire to help others such as the handicapped or the head teacher, who cannot do everything herself.

Elijah finds the money intrinsically motivating. Normally, this would serve as an extrinsic motivational factor, but in this case, very little money is being earned. This particular student receives ample pocket money from his parents, so he uses the money

earned as a *madrich* as a donation to a favorite charity. In my experience, he had not missed a *cheder* session, so he received the full amount of money for his term and it went to charity.

One student, however, did indicate that he liked doing the job of a *madrich* in part because of the money. One must keep in mind, however, that these students make about one British Pound per week, which does not pay for much. After the term, a stipend was paid according to the number of days a madrich had attended and worked in the *cheder*. Therefore, when payment was discussed, the other five *madrichim* indicated that the money was not a motivating factor in their decisions to remain.

In addition to the tiny stipend, students enjoyed other extrinsic benefits. One, for example, indicated that she likes to be in charge, that it makes her feel good to be able to exert a certain amount of control. Additionally, the privileges the *madrichim* received made them feel like adults who were admired by the children. They took much pride in this circumstance. Five of the *madrichim* took advantage of the GCSE (General Certificate of Secondary Education) course for Jewish studies which would enable them to earn a secondary certificate in that field. This is something which may have an impact on university admissions. Students also viewed the work experience in addition to the training they were receiving as highly beneficial. They had even attended teacher training conferences to learn skills which could be implemented effectively in the classroom.

Elishevah loves to read Torah and lead prayers for both intrinsic and extrinsic reasons. First, she feels good about herself when she accomplishes a difficult reading. She feels she is learning something, and getting reinforcing practice which cannot be taken away from her and which she may pass on to another. On the other hand, she

adores being in front of an audience and therefore enjoys leading prayers and reading Torah in services because people pay positive attention to her. She feels quite a bit of pride when she receives this positive attention. These traits are highly indicative of introjected and identified regulation (Ryan & Deci, 2000).

The students had a wide variety of statements which demonstrated their motivations and which could be categorized in areas of socialization, identity, and self-determination. At this point, the discussion will turn to a particular focus on the motivations of *madrichim* to maintain their Jewish identities.

Motivations of Adolescent *Madrichim* to Maintain a Jewish Identity

"I like being Jewish and I enjoy being Jewish and I think we need to keep our people going." Hillel spoke these words during our dialogue, and they are well-suited as an introduction and frame for this section on identity maintenance. Here, identity will be examined according to the themes of socialization, identity, and self-determination are theory. The primary motivational factors related to identity maintenance are highlighted in Figure 6.

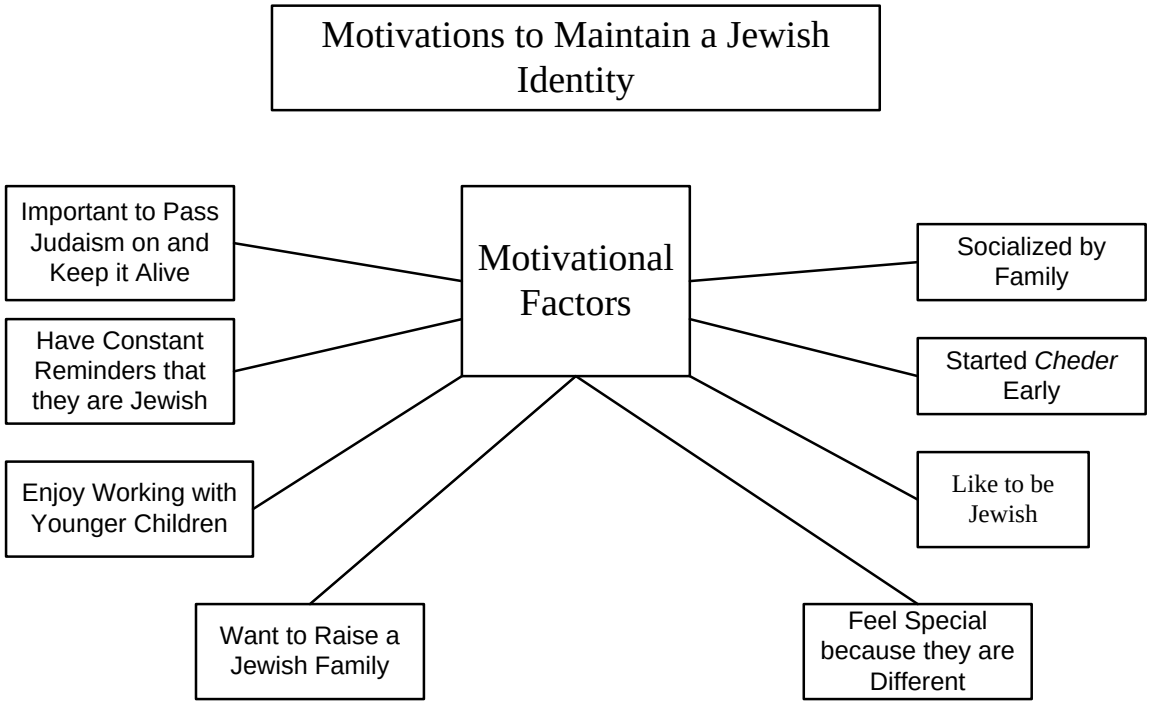

Figure 6. Motivations to Maintain a Jewish Identity

Socialization

Socialization has played a role in identity building, and it has been quite effectively accomplished by the parents and teachers of the *cheder*. The simple act of sending a child to a religious school is a socializing act. Add to that the many activities in which students partake in order to embrace Judaism as a positive aspect of their lives, and children may grow up loving it, or at least appreciating it later in life. I have heard several *madrichim* say that they never understood why they had to arise from bed at an early hour on Sunday mornings, but now they see the benefits of having gone through a Jewish education. In the words of Elishevah, "My attitude then was, why do I have to come? I want to stay back at home. I wanted to watch T.V. and relax, but Mum and Dad sent me along and I've grown to like it." Hendrix also indicated that he realized the true benefits

of Jewish learning as he approached the rewarding experience of his *bar mitzvah*. While all of the students identify themselves as Jewish, they also recognize their other identities and, for two in particular, their English identity was actually more significant than their Jewish identity. In most other cases, students equalized their being Jewish, with being musicians, students, brothers and sisters, as well as many other things. For one, being Jewish was a major part of his identity, but he recognized that he could identify himself in many other ways.

Parents have played key roles in identity building by keeping reminders around their homes, such as the *mezuzah* on the door, or a menorah, to remind their children of who they are. For example, parents make continued efforts to share a family meal on Shabbat. Elishevah described her parents' demonstration of dedication. Her father, for example, is an educator in the *cheder* while both of her parents have encouraged the synagogue's sponsorship of a GCSE course in Judaism. She included,

> My parents have always wanted me to stay Jewish and keep learning about Judaism, which is one of the reasons why lots of people are Jewish because they like learning and I am one of those people, and, as I enjoy learning and stuff, I keep coming to expand my knowledge.

Additionally, all of the students described activities in the home, such as lighting the Shabbat candles on Friday evening, or the Passover Seder, which have served as reminders of their Jewishness. Also, three of the participants in the study reported coming from kosher homes where the food laws of Judaism were strictly enforced. Interestingly, I have seen another student with his mother in the kosher butcher shop, so I am inclined to believe that he could be added to the list of children who maintain kosher diets, or at least some aspects of the rules for being kosher.

The religious school is the other place in which constant reminders of Jewishness are prevalent. The major purpose of the *cheder* is to instill Jewish values, promote Jewish learning, and prepare Jewish children for the responsibilities that come with being Jewish adults. Four of the students identified their love for Jewish learning and all of them indicated that their children would be raised to some extent--varied often by the degree of religiosity of the individual *madrich*--in a Jewish home and their children would attend *cheder* to keep Judaism alive, to teach them where they came from, and to establish who they are.

Identity

While 5 of the participants indicated that they feel Jewish all of the time, 2 indicated that they feel Jewish only part of the time. Part of this comes from their personal perceptions of what defines a Jew. For example, they may not understand that there are different methods of defining "Jewish." As seen in Chapter II, a person might be Jewish, but not practice the religion at all. Some practice occasionally, while others are extremely Orthodox in their approaches. All of these might feel fully Jewish, though. In the case of the two students who did not feel Jewish all of the time, there were mitigating circumstances. They both went to schools in which the majority of pupils were Caucasian and baptized in the Anglican church or another Christian faith. These 2 students indicated that they did not enjoy being different from others and therefore did not share their religious identities with anyone except their closest friends. Kellie said, "It is not something I go round telling everybody. It is not something I can give people information on." Part of this problem comes from her fear that she may not know enough about it to discuss it with others. Hendrix gave a different reason for not sharing, stating, "I am not

open about being Jewish at school because there is quite a lot of prejudice. I think it is best kept to myself really, a lot of the time." Each of these students preferred to remain a part of the larger group rather than to show difference. The other students in the study indicated that they loved to be Jewish, and they valued the ability to share it with others. In 4 cases, the students indicated that they not only felt different because they were Jewish, but that they enjoyed that difference because it made them distinctive in an otherwise homogenous crowd of uniformed, white English students in their schools and extracurricular activities. When asked if he feels differently from other kids, Hillel replied,

> Yes. Definitely. In a good way though. I feel people are really interested. They know you are Jewish, what goes on and you've got stuff to give to other people. Not just, 'oh, I am going on the X-Box later' or different conversation really.

When Elishevah was asked a similar question, she responded,

> Well, I have never really liked being part of the crowd. Sure, I don't want to stick out like a sore thumb. I don't like being one of many, like a clone of someone else and I suppose Judaism is different. I am one of the only Jewish people in my whole school and it makes me feel special. When we are studying Judaism in religious studies, I can participate well, and it just, it makes me feel like I am special…and it is nice feeling special.

There also seemed to be a correlation between 4 students who were artistically, musically, and dramatically inclined and the level of difference they enjoyed among their English peers. They indicated that difference made them feel special.

Two students discussed the difficulties they have with maintaining a Jewish identity in England. First, Jews represent an extremely small minority in the country. Additionally, the physical features of these particular students do not tend to set them apart, and their schools do not encourage religious individuality. In fact, many white English students are quite prejudiced against other groups, mainly as a result of ignorance

and a lack of exposure to multiple cultures. Students who live outside of cities such as Manchester and London do not receive the multicultural experiences encountered in the major cities.

Self-Determination Theory

As a result of the socialization process to build their Jewish identities, 4 students demonstrated identified, integrated, and intrinsic regulation. They indicated that they felt it was their responsibility to maintain a Jewish identity, to extend it to other *cheder* children, and to maintain it in their families. Elishevah, when asked about passing Judaism on to the other *cheder* children and her own, commented,

> I say it is very important because I'm coming here so that I can pass on Judaism, keep Judaism alive because after the Holocaust, lots of Jews were just wiped out, and there was, in a different way, they are still being wiped out now because people are just drifting away and I want to stop that happening and keep my children Jewish.

She continued by illustrating the point that Jews have made numerous contributions to the world in many fields such as the sciences, the arts, law, and education.

Janet stated that she had every intention of sending her own children through the same *cheder*. She explained,

> I'm going to like send them here because here they can learn quite a lot of Hebrew and like the kids know so much more Hebrew than I do. It's like amazing. Just like you go up to them and they'll be like reading brachas (prayers) and this and the like. If the rabbi asks them a question in the assembly, they'll be like 'Oh! I know! I know!' and answer it and it is just amazing.

For Elijah, motivation was both internally regulated and extrinsic. For him, it is important to keep Judaism going, and to maintain his identity, but he also said,

> I think it is very important that every one has a sort of a set direction in their life and I think Judaism helps me choose my direction. I think Judaism is certainly on the right train tracks to go where I want to go, so to speak.

The participants' desire to keep Judaism alive was strong and indicative of nearly intrinsic motivations. They valued Jewish learning as well as Jewish history, not because it would help them earn money, but because of the enjoyment they received from both as well as their overall desire to pass it on generationally.

Motivations of Adolescent *Madrichim* to Teach and Learn Hebrew

One component of the program for *madrichim* involves a small level of Hebrew learning, but a much larger amount of tutoring and teaching of Biblical Hebrew. This section of the chapter will examine the motivations of the *madrichim* to teach and learn Hebrew in terms of both the socioeducational model and self-determination theory. The major themes which arose during the research process are shown in Figure 7.

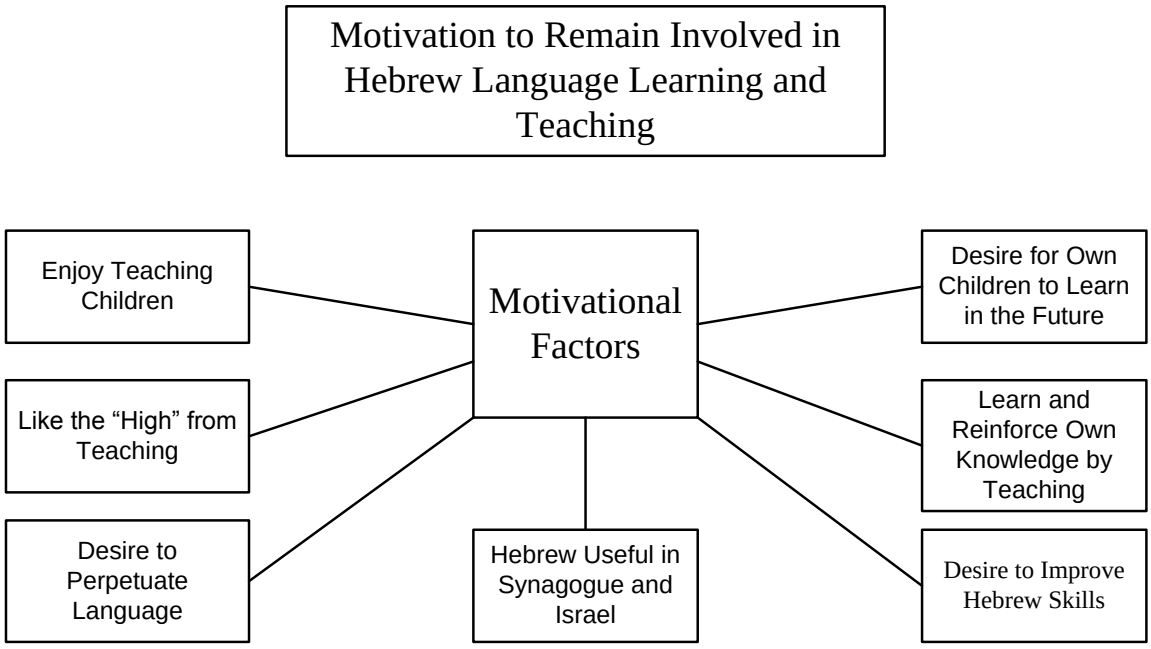

Figure 7: Motivation to Remain Involved in Hebrew Language Learning and Teaching

Socioeducational Model and Self-Determination Theory

In the work of Gardner and Lambert (1972), and Gardner (1985, 2001), the socioeducational model represented two forms of motivation for learning a second

language: integrative and instrumental. In the case of Deci and Ryan (1985), self-determination theory was developed to explain intrinsic and extrinsic motivation in addition to amotivation. Ryan and Deci (2000) developed a continuum (as described in Chapter II) to differentiate levels of these three types of motivation. For the students in this study, much of the initial motivation proved to be instrumental and extrinsic because they were attempting to reach the goal of finishing the program and celebrating a *b'nai mitzvah*. For 5 of the students, the parental pressure to learn Biblical Hebrew was also a motivating factor. The idea of a celebration in their honor, with plenty of gifts, was important as well. The extrinsic motivation offered under these circumstances leaned toward external regulation, where students were doing what they needed to do. Finally, 6 of the students said that Hebrew is quite useful in the synagogue, especially if they want to participate in the service which is almost exclusively in Hebrew. Here one finds indications of a more identified and introjected form of motivation where reasons for motivation are internalized.

As teens that had completed *cheder* classes and become *madrichim*, their motivations have shifted from instrumental and extrinsic toward integrative and intrinsic. They now know the value of having learned Biblical Hebrew, and 5 of the students indicated that they felt reasonably comfortable with Hebrew and liked teaching it or would like to teach it. Four said that it is important to maintain and perpetuate what is left of Biblical Hebrew so that it does not become completely dead. They said that they would like to know more in the future.

Elijah indicated his need to maintain his current level of Hebrew:

> It is important that you actually maintain it because Hebrew is quite a difficult language and if you stop learning it for five years, you'll lose the hang of it. It is

> not quite like riding a bike as it were. It is a lot more complicated because of various vowels and sounds.

Of particular note was Elishevah's description:

> I suppose the more I read it [Hebrew] the better I am at it. It's like any language really. If you learn to recognize the words you can read it much faster. I am quite comfortable with Hebrew. I could be a lot better, but then I could be a lot worse. I want to actually learn the language of Hebrew, not just read it, because I find when I am learning a *Torah* portion, if I know what the words mean, I can read it a lot better, and I think in *cheder* one needs to teach the actual language as well as just reading it…I mean if they are going to learn English at school, which is, it is both reading it and learning the language properly, for Hebrew in *cheder,* we need to learn both the language and how to read it I think.

Elishevah also expressed her desire not only to learn expression, but to pass on the language to her children. She indicated her fear of its complete demise if it was not taught to the next generations of Jews.

The 2 students who felt less motivated to learn Hebrew had two different reasons. One indicated that she received little training in Hebrew, so she did not feel confident enough to teach, but she might want to learn more in the future. The other demonstrated complete amotivation towards learning and teaching Hebrew as a result of her situation in the home. She did not presently want to put her time into anything that is considered inessential.

Six of the 7 participants expressed their keen desire for their children to learn Hebrew and celebrate a *b'nai mitzvah*. Six wanted to learn Modern Hebrew, but realized they could not do so at the moment. They felt it would not only be useful in Israel, but when other Jews, especially Israelis, visited the synagogue. This demonstrates an extrinsic and instrumental form of motivation, but at the same time, it demonstrates their desire to learn more about Israel and its culture. Therefore, their desire was interpreted as closer to intrinsic and integrative.

Three students enjoyed teaching Hebrew because they felt it allowed them to be creative. Hillel, Janet, and Shwama were especially keen on being able to make the activities fun and interesting for both the teacher and the learner. Five of the students said that by teaching, they could maintain skills and learn skills they might have missed while going through school the first time. The idea of "learning by teaching" seemed important to these students. Hillel said,

> I feel that I am reinforcing what I do know when I am teaching because we are all really on the same program with the books and I have gone through what they have gone through, so I already know it, but it is reinforcing what I do know.

In addition to learning, though, 3 expressed their overall desire to help the younger children, and 4 of the students described their overall pleasure when they have taught something and the student or students with whom they were working actually grasped the concept. One student went so far as to say that it was like having a euphoric high. Elijah expressed his pleasure in teaching Hebrew, stating,

> I like to teach Hebrew because we have got several books like, when you read through them, underneath it does have the translation, so you are actually learning and when you are teaching a child Hebrew, you can really feel that you are actually helping them because when you do help them, you can really feel it coming off them, you know, they are grateful if you can actually help them learn the Hebrew.

This joy in the teaching process was particularly notable when I tried to pull away students, such as Hillel and Elijah, for our scheduled dialogues. Because they were in the middle of teaching (individually pulled-out students), they did not want to leave immediately, so I was obligated to find other students with whom to dialogue. In his dialogue, Hillel stated, "I love teaching and the whole dealing with other people and passing something on."

Conclusion

This chapter has evaluated the data gathered during the research process. Through use of questionnaires, observations, and dialogues, I was able to examine the motivations of the students to remain as *madrichim*, to maintain a Jewish identity, and to maintain and teach Biblical Hebrew. The next chapter will seek to summarize these findings, make recommendations for educational practice as well as future research, and finally, reflect on the research as a whole.

It was found that the students involved in this study have been socialized to hold positive attitudes toward maintaining Judaism and a Jewish identity. The psychological facilitation by parents and teachers has also supported the motivations of the participants to learn and teach in addition to develop and maintain their identities. Maintenance of social relationships was the most common explanation for attending *cheder* and the *madrichim* demonstrated their affinity for each other in multiple contexts.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

This study investigated the motivations of adolescent Jewish students to remain involved in the *cheder* as learners, leaders, and teachers, or *madrichim*. The findings were discussed in terms of the themes of socialization, identity, the socioeducational model of second language acquisition, and self-determination theory of motivation. The purpose of this chapter is to highlight the overall conclusions of the study, and to suggest recommendations for future research and for educational practice.

Summary of Findings

This summary will be divided into three sections. Each of these will address the research questions established in Chapter I.

What do Students Believe are the Motivating Factors for Remaining in the Program as Madrichim, or Leaders, Learners, and Teachers?

It was discovered during the course of this research that the *madrichim* have been socialized from their early childhood years to value learning and helping others. The adults in their lives have lived by example and produced young adults who care about their families, their synagogue, and their surrounding communities. Through fun learning activities, social action activities, and leadership opportunities, the participants have been groomed, in a manner of speaking, for their positions as *madrichim*.

Many students expressed an extrinsic and nearly intrinsic desire to learn as well as a respect for each other which has been instilled in them, especially by their head teacher. After having received a free Jewish education for so many years, most feel the need to give something back to the community which educated them. In addition, all of the

participants expressed their need to be needed and their desire to be role models and leaders for the younger children of the *cheder*.

Finally their desire to share Judaism and Jewish values with others was apparent, not only in the way they worked with younger children, but in the way they worked together as peers. The *madrichim* all agreed that *cheder* was the one place where they could interact with the Jewish friends with whom they grew up. This was by far the most prominent motivating factor for the students to become *madrichim*. However, additional privileges and the transition into adulthood in the Jewish community were also seen as highly important by students in this study.

Why are Students Motivated to Maintain a Jewish Identity?

Socialization within both the family unit and the synagogue community served to promote and maintain a sense of Jewish identity among the participants in this study. The majority of students felt Jewish all of the time, while only 2 said they did not always think of themselves as Jewish. Participants discussed the reminders in their daily lives which kept their identity strong, as well as their relationships with other Jews.

While most students indicated that they cherished being Jewish, and sharing their Jewish identities with their peers in school, others responded that they were afraid to share that they were Jewish with people outside of their circle of friends.

All of the students expressed a desire to maintain a Jewish family by passing Jewish values and faith on to the next generations.

What Motivates Students to Remain Involved in Hebrew Language Teaching and Learning?

From the data collected, it may be surmised that students have possessed both intrinsic/integrative and extrinsic/instrumental motivations for teaching and learning Hebrew. The majority of participants indicated that they enjoyed teaching the younger children as well as learning by teaching. Additionally, they prized the opportunity to be creative and the ability to help those who need assistance. Finally, they treasured Hebrew as a heritage language and wished to keep it alive in its present form by passing their knowledge on to others.

The extrinsic and instrumental benefits included being able to communicate, especially if they learned Modern Hebrew, with Israelis in Israel and those who travel to the U.K. Extensive knowledge of Biblical Hebrew is helpful for the synagogue services and rituals.

While there was one case of amotivation mixed with some extrinsic motivation, extenuating circumstances surrounding this participant's life provided the researcher a clear understanding of her attitude. Because her personal life was difficult, with an ill parent in the home, she felt amotivated and externally motivated to participate due to her concerns for her family and her regular subjects in school.

Discussion of Findings

In the first and second chapters, two studies were discussed for potential comparison with the present study. The first study, conducted by Sinclair and Milner (2005) focused on Jewish identity among young British Jewish adults while the second study examined religious motivation and identity among Israeli adults (Lazar, Kravetz, &

Frederich-Kedem, 2002). This section will serve as a brief comparison of the conclusions of these researchers to those of this study (See Appendixes M-S).

In the former study, Sinclair and Milner (2005) discovered five motivational factors for young adult Jews to maintain their Jewish identity in Britain. These included a) kinship and connection, b) awareness of being different, c) attachment to Israel, d) personal faith and observance, and e) long-term commitment to learning. The participants in this study of adolescents demonstrated similarities with the adults in the Sinclair and Milner study (See Appendixes M-O). These are particularly strong in the area of family and friends, their awareness of their personal differences from British peers, and their commitment to continued learning. However, there was only a slight indication of an attachment to Israel in that students mentioned that they would want to speak Modern Hebrew for visits, but they did not make any comments about long-term commitments to life in Israel. Additionally, there was little said about faith, though some students do actively participate in the synagogue services and assist in leading prayers. This is an area which may become more important to them in the future, but at the present time, the students seem less dedicated to the faith of Judaism than they are to the culture and ethnicity related to the religion.

Lazar, Kravetz, and Frederich-Kedem (2002) found five motivational factors for religiosity as related to their identity. These included a belief in God, their own ethnic identity, the social aspects related to belonging to a Jewish community, family, and their upbringing (Appendixes P-R). The majority of the participants in the present study did claim that their belief in God was a motivating factor for remaining as *madrichim*. The also demonstrated, through observation and dialogue, that they were motivated to

maintain their Jewish ethnic identity. The social aspects of belonging to the synagogue community were seen as a prime motivating factor for these students' continuation. Family influence and their own upbringing, as well as their personal decisions to raise their own families in the Jewish tradition, were also similar to the findings in the study by Lazar et al.

Practical Implications of Findings

It is extremely important to use the knowledge that social relationships between the students in the synagogue motivated students to remain as *madrichim*. Not only are the participants capable of maintaining the relationships they have developed over the years, they are able to develop new and respectful relationships with younger children, as well as maintain their relationships with the teachers, especially the head teacher, for whom they show love and respect. The actions and behaviors of the head teacher demonstrate how one person might motivate others to continue learning and to become teachers as well. This could potentially be important for other schools, especially those in which students may be at risk of dropping out in the future.

The identity of the students has been reinforced both in the home and in the *cheder*. Knowing this may help other parents, regardless of faith and culture, to understand that culture should be reinforced by the home and community. Otherwise, children could possibly segment their identities, even abandoning one identity for another, rather than embracing their multiple identities.

Jewish synagogues in Britain, and possibly America, can take advantage of the discoveries made regarding the motivations of the students in this study. In addition,

there is no reason why other religious and ethnic groups cannot seek knowledge from these findings.

Theoretical Implications of this Study

The major thematic and theoretical topics used in this section were identity, socialization, self-determination theory, and the socioeducational model. Identity, as seen in this study, was developed throughout childhood and adulthood. Identity building was associated with the socialization process in that the participants were socialized to be Jewish.

Further socialization took place through the students' educational experiences in the *cheder*, the home, and in school. The atmosphere in the students' academic schools contributed to further identity building by either encouraging or discouraging religious identity development. Some of the *madrichim* embraced their Jewish identities because of the receptiveness of their peers, while others tried to hide it due to perceived prejudices and their desire to be the same as their peers. In this case, one might say that peers were socializing peers in addition to the process that teachers and schools implemented for either individuality or for similitude among students. Students were also socialized to be motivated to learn and teach.

Self-determination was seen among the majority of the students. This study supports Ryan and Deci's (2000) concept of a continuum in intrinsic, extrinsic, and amotivation. This research was not used to measure the growth from amotivation to intrinsic motivation, but to measure the amount and degree of motivation. The participants in this study, with the exception of one, demonstrated high levels of extrinsic motivation, both with internalized identified regulation and internalized integrated

regulation. For some, the idea that learning is fun, is indicative of an intrinsically motivating factor which contributed heavily to their participation in the program.

The socioeducational model of Gardner and Lambert (1972) and Gardner (1985) was reflected in and supported by the students' specific attitudes regarding teaching and learning Modern and Biblical Hebrew. Most had an instrumental desire to learn Hebrew for use in synagogue and for use in Israel. However, they exhibited an integrative motivation through love for the language as well as a deep desire to perpetuate it by learning and teaching.

Recommendations for Future Research

In the process of evaluating the data for this study, the researcher developed several tables, primarily to maintain some semblance of order for her thoughts, but she realized that many of the motivational details given by the students could be used to develop a survey. Therefore, it is suggested that this researcher develop a thorough survey which could potentially be used to compare the motivations of other Jewish adolescents in small Jewish communities in the U.K. and possibly America, to those of Jewish adolescents who live in larger Jewish communities such as those found in London or New York City.

A second recommendation is for a longitudinal study to be conducted from the time children enter *cheder* to the time they become and remain as *madrichim*. Observing the full socialization and identity-building process in addition to the methods used for teaching may give more insights into what motivates the students to remain involved in the program.

A third study, which may be more difficult to conduct, would focus on those students who do not choose to remain in the *cheder* as *madrichim*. This researcher had contact with many students who remained as volunteers in the program, but had no access to fully evaluate the children who did not want to remain. If these students were asked, they might provide ideas for changes which would promote school retention.

Finally, a study comparing the attitudinal differences regarding identity between different generations may demonstrate changes that the world has seen since the further development of media, internet technology, and the ability to live in a globally conscious country. Indirectly, the researcher observed that elder congregants in the synagogue seem to identify first with being Jewish. The youth, on the other hand, view themselves in many different ways, Jewish being one in a long list of identities. A study to determine how this has occurred could lead to a greater understanding of the effects of the changes in the world over the past 60 to 80 years.

Recommendations for Educational Practice

As most educators understand, socialization is the initial basis for education, and it continues throughout a child's educational career. In the case of this study, it is apparent that the socialization process has prepared the *madrichim* for their roles during adolescence. Following the positive example set by the head teacher, showing loving affection and pride in all of the students of the *cheder* can have a tremendous impact on children's self-esteem, their relationships with others, and their stronger desire to learn. It has been the personal experience of this researcher that when a teacher sets a difficult goal, then encourages the students to reach the goal, students often rise to greater heights

than they would have previously thought possible. That has been the case in the synagogue *cheder*.

Identity building is also key to the support of children. For example, teachers in religious schools can help students see the benefits of their faith and practice, while teachers in public mixed-race, mixed-ethnicity, and mixed-religion schools can encourage students to embrace their multiple identities.

Finally, as is the case in this study, beginning Hebrew education at a young age is a powerful method to encouraging language maintenance and for teaching children that the language is important. The reasons for the language's importance may vary, but it should be emphasized to the students from the beginning of school instruction. Therefore, this research recommends that for any parents with a desire to raise bilingual children, or for any schools that want to encourage bilingualism, children should receive education in the two languages of choice from a young age rather than waiting until secondary school.

Concluding Remarks

The participants in this study demonstrated high levels of motivation to remain in the synagogue *cheder* as *madrichim* for a multitude of reasons. They also demonstrated a high level of motivation for participation in this study, many saying they wanted to learn something about themselves. No one student was completely like another. This particular case study took into account these differences in examining and reporting, and was well-suited to the investigation at hand.

Where a small, ethnically, religiously, or racially different population exists in a place with a massive majority, such as England, it is important to attempt to maintain as much of the root culture as possible, even though full assimilation has occurred in the

family. This case presents a striking example of how a group of people can maintain its identity while also fully assimilating as members of a much larger society.

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Appendixes

Appendix A

CONSENT COVER LETTER

From: Mrs. Vikki Lynn Atkinson
Flat 1, 1A Heather Close
Walkford Christchurch
Dorset BH23 5RP

17/12/2006

Dear Madrichim Parent,

My name is Vikki Atkinson and I am a graduate student in the School of Education at the University of San Francisco. I am doing a study on the motivations of adolescents to remain involved in a Hebrew school program following the celebration of b'nai mitzvah. I am interested in learning how they are motivated to pursue teaching and learning of Hebrew and to maintain a Jewish identity.

Your child is being asked to participate in this research study because he or she is a member of the *madrichim*. The head teacher of the school, Sue Heringman, is in full support of this research and has arranged for these letters to be posted.

If you agree to allow your child to be in this study, he or she will complete all related activities (i.e., questionnaire, observation, and dialogues) during *cheder* hours on Sunday mornings.

It is highly unlikely that some of the questions on the questionnaire or in dialogues may make participants feel uncomfortable, but they are free to decline to answer any questions they do not wish to answer, or to stop participation at any time. Although they will not be asked to put their names on the survey, I will know that they were asked to participate in the research because this letter was sent. Participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with personnel of your company.

While there will be no direct benefit to participants from participating in this project, the anticipated benefit of this study is a better understanding of what motivates adolescents to remain involved in a Hebrew school program, to maintain a Jewish identity, and to continue teaching and learning about Judaism and Hebrew.

There will be no costs to you or your child as a result of taking part in this study. However, any participant who is actively involved in each activity and who completes the study will receive a small stipend from me upon completion of the study.

If you have questions about the research, you may contact me at 01425 279082. If you have further questions about the study, you may contact the IRBPHS at the University of San Francisco, which is concerned with protection of volunteers in research projects. You may reach the IRBPHS office by calling 001 (415) 422-6091 and leaving a voicemail message, by e-mailing IRBPHS@usfca.edu, or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080, USA.

PARTICIPATION IN RESEARCH IS VOLUNTARY. Prospective participants are free to decline to be in this study, or to withdraw from it at any point. The *cheder* is aware of this project, but does not require anyone to participate.

Thank you for your attention. If you agree to allow your child to participate, please complete the consent form and return it to me in the enclosed pre-addressed, pre-stamped envelope, immediately.

Sincerely,

Vikki Atkinson
Doctoral Student
University of San Francisco

Appendix B

PARENTAL CONSENT FOR RESEARCH PARTICIPATION

Purpose and Background
Mrs. Vikki Lynn Atkinson, doctoral student of the School of Education at the University of San Francisco is doing a study on the motivations of adolescents to maintain a Jewish identity and to learn and teach Hebrew as *madrichim* in the reform *cheder*. Because there is a lack of research in this specific subject, the researcher is interested in learning why the students are motivated to remain involved as *madrichim*. My child is being asked to participate because he/she participates in this program.

Procedures
If I agree to allow my child to be in this study, the following will happen:
1. My child will complete an informational questionnaire.
2. My child will be observed on some Sunday mornings.
3. My child will participate in a dialogue with the researcher with questions regarding motivation and Jewish identity. A shorter follow-up dialogue will follow.
4. My child will participate in a group discussion when the data collection has been completed.

Risks and/or Discomforts
1. There is an extremely remote chance that my child may become emotional if a topic arises which he or she is uncomfortable with. If this occurs, the researcher is trained, experienced and prepared to handle the situation delicately and will allow the child time to move on or to decide what he or she would like to do. Additional resources will be available if required.
2. Participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Only study personnel (Including the researcher and the transcriptionist only) will have access to the files. Additionally, the student will have access to a transcript of the dialogue he or she participated in, but may only view materials in the presence of the researcher.

Benefits
Participants may develop a better understanding of what motivates them. Another anticipated benefit of this study is a better understanding of the motivations of adolescents to remain involved in a Hebrew school program as *madrichim*.

Costs/Financial Considerations
There will be no costs to me or to my child as a result of taking part in this study.

Payment/Reimbursement
If my child completes the study, he or she will receive a stipend of £10.00 at the conclusion of the study.

Questions
I have communicated with Mrs. Atkinson about this study and have had my questions answered. If I have further questions about the study, I may call her at 01425 279082.

If I have any questions or comments about participation in this study, I should first talk with the researcher. If for some reason I do not wish to do this, I may contact the IRBPHS, which is concerned with protection of volunteers in research projects. I may reach the IRBPHS office by calling 001 (415) 422-6091 and leaving a voicemail message, by FAX at 011 (415) 422-5528, by e-mailing IRBPHS@usfca.edu, or by writing to the:

IRBPHS, Department of Counseling Psychology
Education Building, University of San
Francisco, 2130 Fulton Street
San Francisco, CA 94117-1080.
United States

Consent
I have been given a copy of the "Research Subject's Bill of Rights," and I have been given a copy of this consent form to keep. PARTICIPATION IN RESEARCH IS VOLUNTARY. I am free to decline to have my child be in this study, or to withdraw my child from it at any point. My decision as to whether or not to have my child participate in this study will have no influence on my child's present or future status as a participant in the synagogue *cheder*.

My signature below indicates that I agree to allow my child to participate in this study.

_____
Name of Subject/Participant

_____ _____
Signature of Subject's Parent/Guardian Date of Signature

_____ _____
Signature of Person Obtaining Consent Date of Signature

Appendix C

Questionnaire

Please answer the following questions to the best of your ability. If you require assistance, please speak with Mrs. Atkinson.

What is your full name? _____

How old are you? _____

What is your favorite school subject? _____

What do you enjoy doing in your spare time? _____

_____

_____

_____

In which extracurricular activities do you participate (ex: religious school, football, music, drama, etc.)?

_____

_____

_____

What are your academic goals (ex. University, graduate school, etc.)?

_____

_____

_____

_____

_____

What would you like to do once you have completed your schooling?

_____

_____

_____

_____

_____

With how many parents do you reside? (Please indicate if married, divorced, single, etc.)

_____

_____

Are both of your parents Jewish? If not, to which religious faith does your mother belong? To which religious faith does your father belong?

_____

_____

_____

_____

For how long has your family been present in the United Kingdom? Please briefly explain how they came to be here.

_____

_____

_____

_____

_____

How religious are you? Please give details about what your religious life is like both in and out of the home (e.g., Shabbat, holidays, life events, etc.)

_____

_____

_____

_____

_____

Why would you like to participate in this study about motivation? (Please give details.)

_____

_____

_____

_____

For purposes of confidentiality and privacy, you will need to have a pseudonym (false name) for this study. What name would you like to have? Please only give a first name and do not be too silly with it.

_____

Appendix D

Supplemental Questionnaire

Pseudonym _____

Date _____

Supplemental Questionnaire

Please answer the questions below honestly. You will not be judged by your responses and your peers will not be aware of your belief regarding this topic. Feel free to use the back of this page to complete an answer that will not fit on the front.

1. Do you believe in God? Why or why not?

_____

_____

_____

2. How do you feel about your belief or disbelief in God?

_____

_____

_____

3. Briefly describe your feelings on the subject of God or a divine order.

_____

_____

_____

4. Do you feel that a belief in God motivates you to remain involved as a madrich in the synagogue? Why or why not?

_____

_____

_____

Appendix E

IRBPHS Approval

September 20, 2006

Dear Ms. Atkinson:

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your application has been approved by the committee (IRBPHS #06-072). Please note the following:

1. Approval expires twelve (12) months from the dated noted above. At that time, if you are still in collecting data from human subjects, you must file a renewal application.

2. Any modifications to the research protocol or changes in instrumentation (including wording of items) must be communicated to the IRBPHS.
Re-submission of an application may be required at that time.

3. Any adverse reactions or complications on the part of participants must be reported (in writing) to the IRBPHS within ten (10) working days.

4. Your approval is contingent upon the recommended changes of Dr. Penner.

If you have any questions, please contact the IRBPHS at (415) 422-6091.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Terence Patterson, EdD, ABPP
Chair, Institutional Review Board for the Protection of Human Subjects

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IRBPHS – University of San Francisco
Counseling Psychology Department
Education Building - 017
2130 Fulton Street
San Francisco, CA 94117-1080
(415) 422-6091 (Message)

(415) 422-5528 (Fax)
irbphs@usfca.edu

---

http://www.usfca.edu/humansubjects/

Appendix F

RESEARCH SUBJECTS' BILL OF RIGHTS

The rights below are the rights of every person who is asked to be in a research study. As a research subject, I have the following rights:

(1) To be told what the study is trying to find out;

(2) To be told what will happen to me and whether any of the procedures, drugs, or devices are different from what would be used in standard practice;

(3) To be told about the frequent and/or important risks, side effects, or discomforts of the things that will happen to me for research purposes;

(4) To be told if I can expect any benefit from participating, and, if so, what the benefit might be;

(5) To be told of the other choices I have and how they may be better or worse than being in the study;

(6) To be allowed to ask any questions concerning the study both before agreeing to be involved and during the course of the study;

(7) To be told what sort of medical or psychological treatment is available if any complications arise;

(8) To refuse to participate at all or to change my mind about participation after the study is started; if I were to make such a decision, it will not affect my right to receive the care or privileges I would receive if I were not in the study;

(9) To receive a copy of the signed and dated consent form; and

(10) To be free of pressure when considering whether I wish to agree to be in the study.

If I have other questions, I should ask the researcher. In addition, I may contact the Institutional Review Board for the Protection of Human Subjects (IRBPHS), which is concerned with protection of volunteers in research projects. I may reach the IRBPHS by calling 001 (415) 422-6091, by electronic mail at IRBPHS@usfca.edu,
or by writing to USF IRBPHS, Department of Counseling Psychology, Education Building, 2130 Fulton Street, San Francisco, CA 94117-1080.

Appendix G

Table 1: Individual Students and their Motivations for being Madrichim

Motivation	Elishevah	Janet	Shwama	Kellie	Elijah	Hendrix	Hillel
Help the Community	X Esp. Jewish	X	X		X	X	X
Finds Jewish Studies Important	X	X			X	X	X
Maintain Judaism, Faith, Community	X	X	X		X	X	X
Enjoys Learning in General	X	X			X	X	X
Enjoys Jewish History	X	X				X	X
Enjoys Jewish Learning (GCSE)	X	X			X	X	X
Desire to give back to the Jewish Community	X			X			X
Role Model: Learning Leadership	X	X	X	X		X	X
Fun Classes, Lessons, and Activities	X	X	X			X	X
Social Action Activities	X	X	X	X	X	X	X
General Feeling of Goodness	X		X				
Enjoy leading prayers and reading Torah	X						
Like to feel needed			X	X			X
Like to be in charge				X			
More Privileges			X	X			

Motivation	Elishevah	Janet	Shwama	Kellie	Elijah	Hendrix	Hillel
Money					X (Charity)	X	
Learning by Teaching			X		X		X
Like to feel active in the community	X		X		X	X	X
Encourage others to keep coming to cheder	X	X			X		X
Head teacher inspiring/ motivating	X	X	X	X			X
Cheder is welcoming		X	X				
Maintain Jewish friendships	X	X	X	X	X	X	X
More Music		X					
Desire to pass on Judaism	X	X	X		X	X	X
Work gives focus on Sundays		X	X				
Enjoy teaching and Learning to Teach			X	X	X	X	X
Like to be helpful			X	X	X		X
Enjoy relationships with younger students		X	X	X	X		X
Feel good about teaching			X	X			X
Give people the help they didn't receive			X				
Positive Impact on Mood			X	X			
Work Experience						X	

Appendix H

Table 2: Individual Students and their Motivations for Maintaining Jewish Identity

Motivation	Elishevah	Janet	Shwama	Kellie	Elijah	Hendrix	Hillel
Socialized in Family	X	X	X	X	X	X	X
Sent to Cheder from young age	X	X		X	X		X
Feels Jewish Constantly	X	X	X		X		X
Feels Jewish Part of the Time				X		X	
Has Constant Reminders of Jewishness	X	X	X		X	X	X
Loves Being Jewish	X				X		X
Likes to feel different	X	X			X		X
Difference makes one feel special	X	X			X		X
Open about Jewishness	X	X			X		X
Keeps Jewishness Private			X	X		X	
Important to Pass Judaism on	X	X	X	X	X	X	X
Wants to Raise a Jewish Family	X	X	X	X	X	X	X
Desire to Maintain Jewishness	X	X	X		X	X	X

Motivation	Elishevah	Janet	Shwama	Kellie	Elijah	Hendrix	Hillel
Keep Judaism Alive	X	X			X	X	X
Feels it's difficult to maintain Jewish I.D. in England			X			X	
Doesn't Feel Different			X				
Feels Responsible for having a Jewish I.D.				X	X		X
Loves Jewish History	X						X

Appendix I

Table 3: Individual Students and their Motivations for Teaching/Learning Hebrew

Motivation	Elishevah	Janet	Shwama	Kellie	Elijah	Hendrix	Hillel
Enjoys Teaching Hebrew	X		X		X	X	X
Learning Biblical Hebrew	X		X	X	X	X	X
Learning to Teach	X		X		X	X	X
Can Be Creative	X		X				X
Feels Confident with Hebrew	X		X	X	X	X	X
Learn Modern Hebrew	X		X			X	X
Wants to Interpret Text	X				X		X
Wants to add Expression to Reading	X						
Maintain and Improve Skills	X		X		X	X	X
Feels children and own families should learn	X	X	X		X	X	X
Hebrew Useful in Synagogue and Israel	X	X	X		X	X	X
Feels Uncomfortable with Hebrew	X	X					
Likes to help Kids			X		X		X
Perpetuate Language			X		X	X	X
No Need to Learn More				X			
Enjoys Reading Torah				X			X

Appendix J

Table 4: Comparison of Student Motivations to the Theoretical Rationale

Motivational Factor	Socialization	Identity	Socioeducational Model	Self-Determination Theory
Help the Community	X			
Finds Jewish Studies Important	X	X		X I
Maintain Judaism, Faith, Community	X	X		X I
Enjoys Learning in General	X			
Enjoys Jewish History				X I
Enjoys Jewish Learning (GCSE)	X	X		X I E
Desire to give back to the Jewish Community	X			X I
Role Model: Learning Leadership	X apprentice			X I E
Fun Classes, Lessons, and Activities	X			
Social Action Activities	X			X I
General Feeling of Goodness				X E
Enjoy leading prayers and reading Torah	X			X I E

Motivational Factor	Socialization	Identity	Socioeducational Model	Self-Determination Theory
Like to feel needed				X E
Like to be in charge	X apprentice			X E
More Privileges	X App/Adult			X E
Money				X/I/E
Learning by Teaching				
Like to feel active in the community	X			
Encourage others to keep coming to cheder	X			
Head teacher inspiring/ motivating	X			
Cheder is welcoming	X			
Maintain Jewish friendships	X			
Desire to pass on Judaism	X			X I E
Work gives focus on Sundays				X E
Enjoy teaching and Learning to Teach				X I
Like to be helpful Motivation	X			
Enjoy relationships with young kids	X			

Motivational Factor	Socialization	Identity	Socioeducational Model	Self-Determination Theory
Feel good about teaching				X E
Give people the help they didn't receive	X			X I
Positive Impact on Mood				X E
Work Experience	X			X E

I-Intrinsic Motivation
E-Extrinsic Motivation

Appendix K

Table 5: Comparison of Student Motivations to Maintain Identity to the Theoretical Rationale

Motivational Factor	Socialization	Identity	Socioeducational Model	Self-Determination Theory
Socialized in Family	X	X		
Sent to Cheder from young age	X	X		
Feels Jewish Constantly	X	X		
Feels Jewish Part of the Time	X	X		
Has Constant Reminders of Jewishness	X	X		
Loves Being Jewish	X	X		
Likes to feel different		X		
Difference makes one feel special		X		
Open about Jewishness		X		
Keeps Jewishness Private		X		
Important to Pass Judaism on	X	X		X
Wants to Raise a Jewish Family	X	X		X
Keep Judaism Alive	X	X		X I

Motivational Factor	Socialization	Identity	Socioeducational Model	Self-Determination Theory
Feels it's difficult to maintain Jewish I.D. in England		X		
Doesn't Feel Different		X		
Feels Responsible for having a Jewish I.D.	X	X		
Loves Jewish History		X		

I-Intrinsic Motivation
E-Extrinsic Motivation

Appendix L

Table 6: Comparison of what Motivates Students to Teach and Learn Hebrew to the Theoretical Rationale

Motivation	Socialization	Identity	Socioeducational Model	Self-Determination Theory
Like to Teach Hebrew				X I
Learning Biblical Hebrew			X	X I E
Learning to Teach				X I/E
Be Creative				X I/E
Feels Confident with Hebrew	X		X	X
Learn Modern Hebrew			X	X
Wants to Interpret Text			X	X
Wants to add Expression to Reading			X	X
Maintain and Improve Skills			X	X
Feels children and own families should learn	X			
Hebrew Useful in Synagogue and Israel			X	X
Feels Uncomfortable with Hebrew				X Amotivation
Likes to help Kids	X			
Perpetuate Language			X	X
No Need to Learn More				X Amotivation
Enjoys Reading Torah			X	X
Learn by Teaching				X E

Appendix M

Table 7: Comparison of Individual Student Motivations to Sinclair and Milner (2005)

Motivation	Kinship & Connection	Awareness of Being Different	Attachment to Israel	Personal Faith and Observance	Commitment to Learning
Help the Community	6				
Finds Jewish Studies Important					5
Maintain Judaism, Faith, Community	6			6	
Enjoys Learning in General					5
Enjoys Jewish History					4
Enjoys Jewish Learning (GCSE)				5	5
Desire to give back to the Jewish Community	3			3	
Role Model: Learning Leadership					6
Fun Classes, Lessons, and Activities					5
Social Action Activities	7				
General Feeling of					

Goodness					
Motivation	Kinship & Connection	Awareness of Being Different	Attachment to Israel	Personal Faith and Observance	Commitment to Learning
Enjoy leading prayers and reading Torah				1	
Like to feel needed	3				
Like to be in charge					
More Privileges					
Money					
Learning by Teaching					
Like to feel active in the community	5				
Encourage others to keep coming to cheder				4	4
Head teacher inspiring/ motivating	5				
Cheder is welcoming	2				
Maintain Jewish friendships	7				
More Music				1	
Desire to pass on Judaism				6	6
Work gives focus on Sundays					
Enjoy teaching and Learning to					5

Teach Motivation	Kinship & Connection	Awareness of Being Different	Attachment to Israel	Personal Faith and Observance	Commitment to Learning
Like to be helpful Motivation					
Enjoy relationships with younger students	5				5
Feel good about teaching					3
Give people the help they didn't receive					1
Positive Impact on Mood					
Work Experience					

Appendix N

Table 8: Comparison of Student Motivations to Maintain Identity to Sinclair and Milner (2005)

Motivation	Kinship & Connection	Awareness of Being Different	Attachment to Israel	Personal Faith and Observance	Commitment to Learning
Socialized in Family	7			7	7
Sent to Cheder from young age					5
Feels Jewish Constantly		5			
Feels Jewish Part of the Time		2			
Has Constant Reminders of Jewishness		6			
Loves Being Jewish		3			
Likes to feel different		4			
Difference makes one feel special		4			
Open about Jewishness		4			
Keeps Jewishness Private		3			
Important to Pass Judaism on					7
Wants to Raise a Jewish Family	7			7	
Keep Judaism Alive				5	5

Motivation	Kinship & Connection	Awareness of Being Different	Attachment to Israel	Personal Faith and Observance	Commitment to Learning
Feels it's difficult to maintain Jewish I.D. in England					
Doesn't Feel Different					
Feels Responsible for having a Jewish I.D.		3			
Loves Jewish History					2

Appendix O

Table 9: Comparison of Student Motivations to Teach and Learn Hebrew to Sinclair and Milner (2005)

Motivation	Kinship & Connection	Awareness of Being Different	Attachment to Israel	Personal Faith and Observance	Commitment to Learning
Enjoys Teaching Hebrew					5
Learning Biblical Hebrew				6	6
Learning to Teach					5
Be Creative					3
Feels Confident with Hebrew					
Learn Modern Hebrew			4		
Wants to Interpret Text				3	3
Wants to add Expression to Reading				1	1
Maintain and Improve Skills			5		5
Feels children and own families should learn	6			6	6
Hebrew Useful in Synagogue and Israel			6	6	6
Feels Uncomfortable with Hebrew					
Likes to help Kids	3				3
Perpetuate Language			4	4	4
No Need to Learn More			1	1	1
Enjoys Reading Torah				2	

Appendix P

Table 10: Comparison of Student Motivations to Lazar, Kravetz, & Frederich-Kedem (2002)

Motivation	Belief in a Divine Order	Ethnic Identity	Social Aspects	Family	Upbringing
Help the Community			6		6
Finds Jewish Studies Important		5			5
Maintain Judaism, Faith, Community	6	6	6	6	6
Enjoys Learning in General		4			
Enjoys Jewish History		5			
Enjoys Jewish Learning (GCSE)			3		3
Desire to give back to the Jewish Community		6	6		
Role Model: Learning Leadership			5		
Fun Classes, Lessons, and Activities			7		
Social Action Activities			7		7
General Feeling of Goodness					2

Motivation	Belief in a Divine Order	Ethnic Identity	Social Aspects	Family	Upbringing
Enjoy leading prayers and reading Torah	1				
Like to feel needed					
Like to be in charge					
More Privileges					
Money					
Learning by Teaching					
Like to feel active in the community		5	5		
Encourage others to keep coming to cheder		4	4		
Head teacher inspiring/ motivating			5		
Cheder is welcoming			2		
Maintain Jewish friendships		7	7		
More Music					
Desire to pass on Judaism		6		6	6
Work gives focus on Sundays					
Enjoy teaching & Learning to Teach		5			

Motivation	Belief in a Divine Order	Ethnic Identity	Social Aspects	Family	Upbringing
Like to be helpful			4		
Enjoy relationships with younger students		5	5		
Feel good about teaching					
Give people the help they didn't receive					
Positive Impact on Mood					
Work Experience			1		

Appendix Q

Table 11: Comparison of Student Motivations to Maintain Identity to Lazar, Kravetz, & Frederich-Kedem (2002)

Motivation	Belief in a Divine Order	Ethnic Identity	Social Aspects	Family	Upbringing
Socialized in Family		7	7	7	7
Sent to Cheder from young age			5		5
Feels Jewish Constantly		5		5	5
Feels Jewish Part of the Time		2			2
Has Constant Reminders of Jewishness		6		6	6
Loves Being Jewish		3			
Likes to feel different			4		
Difference makes one feel special			4		
Open about Jewishness		4	4		4
Keeps Jewishness Private		3			
Important to Pass Judaism on		7		7	7
Wants to Raise a Jewish Family		7		7	7
Keep Judaism Alive		6		6	6

Motivation	Belief in a Divine Order	Ethnic Identity	Social Aspects	Family	Upbringing
Feels it's difficult to maintain Jewish I.D. in England		2	2		
Doesn't Feel Different		1			
Feels Responsible for having a Jewish I.D.		3	3	3	3
Loves Jewish History					

Appendix R

Table 12: Comparison of What Motivates students to Teach and Learn Hebrew to Lazar, Kravetz, & Frederich-Kedem (2002)

Motivation	Belief in Divine Order	Ethnic Identity	Social Aspects	Family	Upbringing
Enjoys Teaching Hebrew			5		5
Learning Biblical Hebrew		6			6
Learning to Teach		5	5		
Be Creative					
Feels Confident with Hebrew					
Learn Modern Hebrew		4			
Wants to Interpret Text		3			
Wants to add Expression to Reading		1			
Maintain and Improve Skills					
Feels children and own families should learn		6		6	6
Hebrew Useful in Synagogue and Israel		6	6		6
Feels Uncomfortable with Hebrew					
Likes to help Kids		3	3		3
Perpetuate Language	4				
No Need to Learn More					
Enjoys Reading Torah		2			

Appendix S

Table 13: Overall Motivational Factors and the Themes which Underscore them using Frames Designed by Sinclair and Milner (2005) and Lazar, Kravetz, and Frederich-Kedem (2002)

Motivational Factor	Socialization	Identity	Socioeducational Model	Self-Determination Theory
Kinship and Connection	X			
Awareness of Being Different		X		
Attachment to Israel			X	
Personal Faith and Observance	X	X		X
Commitment to Learning	X		X	X
Belief in a Divine Order				
Ethnic Identity	X	X	X	X
Social Aspects	X	X		
Family	X	X		
Upbringing	X	X		

THE UNIVERSITY OF SAN FRANCISCO
Dissertation Abstract

Motivations of Jewish Adolescents in a British Hebrew School: Identity, Socialization, and Language Learning

There have been a limited number of studies regarding Jewish adolescents and their motivations for pursuing further Jewish education and training once they have completed b'nai mitzvah. Furthermore, related studies have focused primarily on American and Israeli populations where the numbers of Jews are considerably larger than those in the United Kingdom. This study sought to investigate the motivations of Jewish adolescents in a synagogue on the southern coast of England where the Jewish population is small, especially in comparison to the overall British population. Qualitative methods of inquiry were employed in this case study through the use of observations, open-ended questionnaires, and lengthy dialogues with the seven participants. From the data gathered, the researcher was able to develop data tables in order to organize motivational lists and compare them to literature on the topics of identity, socialization, self-determination theory, the socioeducational model for second language acquisition motivation. The most prominent results involved the participants' desire to maintain relationships with their Jewish friends, their desire to contribute to both the synagogue community and the outer community, their love for social action, and their dedication to the perpetuation of Judaism and Biblical Hebrew language usage. They also enjoyed working with and teaching the younger children, being able to demonstrate creativity, and their abilities to take on adult roles and responsibilities. Through the socialization process, both at home and at school, the

participants in this study have developed their identities, not only as Jews, but also as Britons, athletes, musicians, artists, dancers, and more. The setting of the Hebrew school provided a positive socializing environment which motivated the students to further learn and teach both Jewish studies as well as Hebrew. The participants also expressed the desire to raise their children in Jewish homes, an indicator of strong religious socialization in this case.

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