THROUGH THEIR EYES

The Final Report of the North Manchester Jewish Youth Project Survey

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with
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The Authors

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The Management Group

The North Manchester Jewish Youth Project is run by the following members of its Management Group:

Ivan Lewis (Chair), Henry Guterman, Sharon Bannister, Jonny Wineberg, Melissa Rosenthal, Marilyn Lee, Esther Fenton and Martin Roth.

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INTRODUCTION

This report presents the findings of a year-long research project aimed at identifying the needs of Jewish young people in the North Manchester area. It is hoped and expected that the recommendations based on the results will direct youth provision for at least the next decade not only in the North Manchester area, but also in the wider community. The research undertaken and the results presented in this report paint a 'snapshot' picture of the interests, hobbies, behaviour, beliefs, attitudes and fears of Jewish young people today and it is the responsibility of all communal professionals and lay leaders to listen and respond.

The report is divided into three sections dealing with the Methodology, the Recommendations, and the Findings themselves. The Recommendation Section is outlined before the Findings Section because it is not intended that the reader study the findings from start to finish in isolation - rather it is expected that the Findings Section be dipped into when the reader requires data to back up items in the Recommendations Section or when youth workers or organisations need data on which to base the planning of future youth provision.

BACKGROUND TO PROJECT

In recent years it had become apparent that there was a major gap in the services provided by the Jewish community of North Manchester. Whilst a range of services has evolved to address the needs of the elderly, people with learning difficulties and people with mental health problems, the Community's young people have been given little priority. This is despite growing concerns expressed by lay leaders, communal figures and parents through the local press and other media, of increased assimilation, a deterioration in standards, a lack of constructive leisure activities, increased drug abuse, bullying and other pertinent issues.

The North Manchester Jewish Youth project was developed throughout 1994 by Jonny Wineberg, the Association for Jewish Youth's Northern Director and the Chief Executive of Jewish Social Services (Greater Manchester) Ivan Lewis, in order to redress the balance by creating a project dedicated to identifying and responding to the needs of young people. The Project, which follows on from the Manchester Jewish Community Drugs Initiative, has the full support and active involvement of their two organisations as well as Maccabi Union and JLGB. Further, Henry Guterman and the Manchester Jewish Representative Council have supported The Project throughout its developmental period, whilst funding for The Project's inaugural year was provided by the Nathan Laski Fund, Jewish Continuity, the Jewish Youth Fund and AJY.

It was felt that the most effective way of identifying the needs of as many young people in North Manchester as possible was primarily through the use of a carefully designed survey, although a small number of one-to-one and group interviews were also conducted.

METHOD

1.1 SURVEY DESIGN

The questionnaire was designed in several stages:

a) The first step involved identifying the domains of interest. Six domains were identified, information from each of which would be expected to be valuable in the planning of future youth provision. These were:

> Jewish Identity
> Jewish 'Affiliation'
> Education
> Family Life
> Social Issues
> Social Life

b) The next step involved specifying items within each domain. An item referred to a piece of information that it was felt necessary or useful to find out, with respect to the domain. Each domain may thus have several items associated with it.

c) It was at the next stage that the type of questions was agreed. This involved ensuring a delicate balance between practicality, acceptability and the need to be scientific. It was decided that in order to counteract the disadvantages of closed questions (i.e. that the frame of reference is externally defined), open questions would be asked first. Closed questions on a similar item asked at a later stage in the questionnaire have the advantage of ease of analysis, as well as performing the role of 'lie-detectors' to ensure that the answers participants put to the open questions are correlated with their subsequent responses on later items. It was felt that this would weed out any participants who failed to give adequate thought to responding or who deliberately attempted to mislead.

d) This stage involved designing each question corresponding to items within each domain. The format adopted for closed questions was standardised.

e) The questionnaire was then piloted on twenty Jewish young people in the South Manchester area and was modified in accordance with the findings. Thus, questions that did not appear clear to the young people, or were confusing or judged to be inappropriate were modified. For instance, a question asking about pocket money was thought by many to be intrusive and unnecessary and so was omitted from the final version.

1.2 DATA COLLECTION

550 young people completed the questionnaire. The respondents were obtained primarily via schools and youth groups by the following means:

1.2.1 Schools

Initially, Jewish and non-Jewish schools serving the North Manchester area were contacted by letter in order to introduce The Project to them and asking for an opportunity to meet with the Head Teacher. Meetings followed during which the Heads were asked to allow The Project workers access to the Jewish pupils in order to administer the survey. Permission was granted by every non-Jewish school, with provision for time being allocated during Jewish assembly or specially arranged lunch-time events. The only school to refuse access was the one Jewish school approached; access was eventually allowed to this school on the condition that sections of the survey referring to sexual and illegal substance issues were removed.

A list of schools taking part is in the Appendix. It should be stressed that many schools were extremely supportive of The Project's work, with teachers and Heads going out of their way to accommodate us. The Project workers were extremely encouraged by the co-operation and support from these schools.

Confidentiality

Workers administered the surveys within schools by firstly introducing themselves and The Project. Care was taken to ensure that the young people understood the confidential nature of the survey and that no names were asked for or wanted. It was stressed that no attempt would be made to identify any respondent, even if they disclosed something illegal, immoral or dangerous.* It was felt that most respondents did accept that their replies would be confidential and judging by the disclosures that many people made, it would seem that the findings reflect reasonable trust in our assertion that confidentiality would be upheld.

The young people were usually given at least twenty minutes to complete the survey and were strongly encouraged to complete them on their own, before placing them in a large envelope with all the others (to ensure confidentiality).

Participation was voluntary and a small number did not complete questionnaires.

* The downside of confidentiality merits a mention here. It meant that workers were unable to respond to any of the individual needs that were apparent from respondents.

1.2.2 Youth Clubs

Workers met with leaders of various youth clubs and movements in the North Manchester area and administered the surveys to young members in a similar manner as with the schools. Once again, confidentiality was stressed.

A list of youth clubs/movements taking part is included in the Appendix. It should be noted that most of the data was collected at schools since the questionnaires were easier to administer in the more formal environment offered by schools, and young people were more accessible via schools than by youth groups; for instance, some youth groups only met on Shabbat when writing would not be permitted. Also, numbers attending youth groups varied so that several visits would be needed to reach every attender. Usually, only one visit is required to a school as only a small percentage are absent on any one day.

1.2.3 Interviews

Several group and individual interview sessions provided a richer source of information than the questionnaire afforded. The following discussion groups took place:

a) At Jewish prayers when respondents had completed the surveys - any remaining time was used to discuss the issues in the survey.

b) At youth clubs the survey completion was frequently followed up with discussion groups.

c) At a young people's forum which was set up in conjunction with The Project. This was a meeting point for several young people who had expressed an interest in being involved with The Project either in fund-raising or in helping with the research. The group met a number of times, allowing some of the issues arising from the questionnaires to be discussed.

d) On the street during outreach sessions when the research workers went out to the places that young people 'hang out' such as Pilsworth leisure complex. Young people at these venues were generally willing to chat once they were introduced to the workers by accompanying members of the young people's forum.

e) Individual telephone conversations when young people contacted workers. These conversations occurred a number of times throughout the year when a young person having met the researcher/youth worker at their school or club, made further contact in order to discuss a problem or issue. Every young person that The Project made contact with was given a key-ring with The Project's contact number and address on it.

1.3 DATA ANALYSIS

The quantitative data from the questionnaires was input on computer into SPSS (Statistical Package for the Social Sciences) and analysed using statistical techniques. The qualitative data was collated manually.

1.4 LIMITATIONS OF METHOD

Subjects

One of the main methodological problems with the present study was in obtaining a representative sample of subjects. Because precise data regarding numbers of young people, gender and age breakdown, are not known, it was quickly accepted that a representative sample would be impossible to generate. It was therefore decided to carry out a population census rather than a sample. This, in itself, however, was fraught with a particular difficulty; how would it be known when the census is complete when the population total is unknown?

In order to be as sure as possible that every young Jewish person in North Manchester was being reached, The Project workers went out to them in schools, youth clubs and even on the streets. However, it is acknowledged that, despite these attempts, a number of young people 'got away'.These may be some of the people this Project would want to reach out to - those unaffiliated young people who distance themselves from Judaism, who do not attend Jewish Prayers, or go to Jewish youth clubs or even mix with Jewish friends. The numbers of such people remain unknown. Nevertheless, the workers felt that a fair cross-section of young people in North Manchester was reached.

Questions

It should be noted that great care was taken to avoid questions that might prove embarrassing or offensive to the young people, their parents or the community. However, this care was balanced with the need to obtain the required information. Consequently, whilst some items were excluded from the final survey (for instance, items asking about sexual abuse were felt to provide important information, but might cause psychological disturbance in some victims which we would be unable to respond to because of their confidential response), others were included (such as items on illegal substance usage).

RECOMMENDATIONS

This section lists the main recommendations for future youth provision based on the findings of the survey outlined in Section 3.

2.1   *CHEDER*

There is a strong correlation between Cheder attendance and measures of Jewish identity, but it is not known whether this is a causal relationship or whether Cheder-attendees are people who already have a strong Jewish identity. Even though it cannot be certain that Cheder increases Jewish identity, it is felt that Cheder is a positive concept that should be strengthened for other benefits it offers in terms of social and learning opportunities. Positive Cheder experiences provide young people with the opportunity to explore their religion in an informal setting, to experience the festivals more deeply, to learn Hebrew and about Israel and to develop friendships with Jewish people their own age.

In order to ensure that Cheder is seen as a positive experience, and to attempt to ensure that more than 17% of future Cheder-attendees enjoy going (3.2), the following recommendations, based on what the young people have said, are made. It should be acknowledged that many Teenage Centres are already implementing some of these suggestions.

2.1.1   Learning, as far as is practicable, should be informal, with discussions and work-shops used as teaching methods rather than dictation, lectures and other school-type techniques. Not only will such an approach give better results for those already attending, but it will encourage them to stay on longer and for others to become involved.

2.1.2   Social opportunities should be maximised. Young people said that the best thing about Cheder was meeting and making friends. The first place to do this would be within the Cheder period itself by ensuring time for socialising, possibly having a lounge area or serving snacks.

New activities, outside the traditional remit, should be considered. These could be the occasional social trip or outing, perhaps to mark festivals which the young people enjoy celebrating. Such trips could be 'inter-Cheder' trips or even inter-city trips so as to afford maximum opportunity to meet people. There is the possibility that Chedarim or teenage centres could adopt some of the principles used by youth movements in building up networks of young people. Chedarim of the future could and should be more than just a place to learn. They should be a place to have fun, make friends, build relationships with a wider circle of people and develop Jewish and social identity.

2.1.3   A stronger emphasis on informal activities, especially for the younger ages (under 16) should be encouraged. Many youngsters mentioned these as the best things about Cheder. It is particularly important that the activities, whether challah-baking or football, be available to both genders. Limiting enjoyable activities only serves to disadvantage those excluded and encourages the marginalisation that girls feel (see later section on girls work). Not only that, but boys and girls can benefit equally and should have the opportunity to do so. For instance, one teenage centre offers drama to girls but not to boys, despite the fact that boys might benefit equally from such a course.

2.1.4   A standardised teacher-training course should be introduced in order that suitable teachers are employed at Chedarim. School-teachers or people with no teaching skills but advanced religious knowledge should no longer be able to teach at Cheder without demonstrating an ability to teach in what should be a unique, informal setting. Teachers should be able to relate to the young people whilst gaining their respect, and the skills necessary for this could be taught on a standardised training course leading to a qualification in Cheder-teaching. This concurs with findings in 'Securing Our Future' (JEDT, 1992).

2.2   *WORK WITH PARENTS*

2.2.1   Seminars for parents offering information about how to help their children cope with exam and school pressures might be useful forums for educating parents about the effects of putting too much pressure on their children. Most parents want to help and want the best for their children but many children see this as undue pressure or simply 'nagging'. Seminars and workshops for both parents on their own and with their children could help both see the others' viewpoint.

2.2.2   Either as part of the above, or stemming from it, parent support groups should be encouraged. Parents should be given this opportunity to share experiences and support each other.

2.2.3   Various other seminars should be arranged on topics such as 'teenage rebellion' or coping with teenagers. These seminars should be run by The Project in conjunction with other professionals and agencies.

2.3   *ISSUES AFFECTING YOUNG PEOPLE*

It seems clear from the findings that some young people do have problems at home and some suffer considerably. This was evident from the number who expressed the desire to leave home and from the number who related their individual family concerns on the questionnaires. Researchers were unable to respond to these concerns because of the confidentiality involved. These people are, therefore, still there and, as far as can be known, without the help they need.

2.3.1   It is, therefore, strongly recommended that counselling provision be available to young people in the North Manchester Jewish Community. This counselling should be easily accessible, non-threatening and meet the needs of Jewish teenagers. It should be provided by a qualified Youth Worker/Counsellor or Psychologist with experience of working with this age group and understanding of and experience of issues facing this client group. Specifically the worker should be able to address issues around bullying, bereavement, stress, eating disorders, mental health problems, family problems and careers (see next section). Whilst it is not expected that the worker be able to deal with some of the more serious problems themselves, they should be capable of making a professional assessment of the problem and referring the individual, in an appropriate manner, to the appropriate agency.

2.3.2   Information should be made available in an informal atmosphere for young people to browse and use. This should include leaflets, books, videos and posters on as diverse a range of issues as appropriate, e.g. bullying, drugs, eating disorders, HIV/AIDS, Judaism - including Jewish views on issues, racism, sexual matters, etc. Youth Workers should be on hand in such a provision to direct any young person to relevant information, answer questions and give advice.

2.3.3 A strong need arose for careers' guidance and counselling to supplement what was available in schools. Therefore, the information provision should also have career guidance material, university prospectuses, etc. for the use of the young people. In addition, a Careers Guidance Counsellor, with experience of working with this client group (and ideally, qualified to apply psychometric and careers guidance instruments) should be employed, perhaps on a sessional basis. Such a person could also run careers guidance workshops, or possibly offer support and input to Youth Workers to run them.

2.3.4 Anti-Semitism is an issue that needs addressing with provision to train young people how to cope with verbal abuse and diffuse potentially dangerous situations. Self-defence and street awareness classes should be introduced for all ages, in partnership with the CSO (Community Security Organisation), building on the work which they are already doing. Special emphasis should be given to classes for girls (see section on girls work).

2.3.5 Community Youth Workers need to be employed to address issues such as bullying and cliques, self-confidence and self-esteem and its relation with self-image. They should be expected to do outreach work, meeting young people where they are; for all groups at their homes and leisure complexes, for younger groups on the streets and for older groups at pubs and night-clubs. Such work should enhance the work of the information provision.

Initiating drama sessions and specific issues workshops should also be explored by the workers, in conjunction with young people who they come into contact with, to address the issues which young people say affect them.

2.3.6 Both in relation to issues of self-esteem, and to ensure that the information provision and other work of The Project continue to reflect young people's views, training for young volunteers should be a priority piece of work. This would mean training in assisting with the running of the information provision and wider training on leadership, communication and other issues.

2.4 *WORK WITH SCHOOLS*

2.4.1 Work needs to be carried out in partnership with teachers at Jewish schools to increase Jewish identity of their pupils and increase the desire to continue mixing with Jewish people outside school. Such work could involve input into personal and social education lessons, inter-school projects with non-Jewish pupils to reduce the need felt to mix outside school and joint projects with youth groups which involves work inside and out of school.

2.4.2 Jewish assembly organisers at non-Jewish schools need to address the need to make the Assemblies relevant to non-Orthodox Jewish pupils so as not to exclude them. Assemblies can be less denominational without being less Jewish. There seems to be a need to discuss issues and problems rather than listening to a speaker. Different types of people to lead these discussions are recommended, including youth workers, lay leaders and others able to relate to young people. Such work should be done in conjunction with all those taking Jewish assemblies. This is already happening under the auspices of AJ6 and Jewish Continuity's JAMS (Jewish Assemblies in Mainstream Schools) initiative.

2.4.3 There is a need to educate non-Jewish pupils and teachers about anti-Semitism and its effects. Work should be done in conjunction with local education authority departments to develop training courses and projects to increase awareness and reduce anti-Semitism.

2.5 *GIRLS WORK*

2.5.1   It is recommended that, in accordance with the Women in the Jewish community review (Goodkin & Citron 1994) 'enhanced and up-graded ceremonies and positive acknowledgement of a Bat Mitzvah celebrant' (p.R3) be introduced as a matter of urgency. It is also recommended that parents should make girls' and boys' Bat Mitzvah and Bar Mitzvah celebrations of equal size and significance, allocating resources equally. (This may have an impact on how parents allocate resources to weddings, which is something for them to also consider.)

Bat Mitzvahs should take place on an individual basis rather than the current trend for groups of up to 30 girls at once. The ceremony should allow each girl the opportunity to make a spiritual contribution - clearly the exact details need to be worked out in accordance with Rabbinical leaders.

2.5.2   The community should work to ensure that girls have 'the same opportunities' as boys (p. R3) in order that they 'achieve a real sense of belonging'. Lay leaders, Rabbonim and other communal figures should make efforts to avoid sexist terminology and sexist ideology that alienates girls and, instead, positively promote equality of opportunity for girls in the community.

2.5.3   Synagogue services should be as female-friendly as is possible. Seating arrangements should be considered from the point of view of the girls, and women should be seen to be having as active a role as possible (within Halacha). This is particularly important on Festivals, some of which are particularly alienating, for instance Simchat Torah.

2.5.4   Sport facilities for girls need to be a priority for the community. Teams need to be established at different levels for different sports, especially netball, football and tennis. Girls want to participate in sports for fun, to compete and to improve their skills. They want the same sort of facilities that are provided for the boys through the Jewish cricket and football leagues.

2.5.5   Self-defence courses and street awareness programmes for girls should be established in order to reduce some of the fear that they have. It is important that these programmes be properly aimed at and designed for girls. The Community Security Organisation are already doing such work in partnership with The Project and other relevant agencies and it is important that the community supports this.

2.5.6   Efforts need to be concentrated on issues surrounding eating disorders such as self-confidence, control and body image. This should be done both by professional Youth Workers and counsellors and take the form of workshops, seminars, sessions in youth clubs, discussions in Jewish Assemblies and offering support through the information provision.

2.6   *COMMUNITY RESPONSIBILITIES*

2.6.1   The 'community spirit' that so many people felt was such an important aspect of Judaism should be fostered and promoted as much as possible. As many communal initiatives as possible should be set up so that the aspect of Judaism that so many think is the best thing about the religion can be capitalised on. For instance, inter-youth group events within the community; campus education days for sixth formers (see 2.3.3); youth participation in synagogue (see 2.7.1) and hospitality for students (although this is older than the survey respondents, it is this kind of initiative in the wider community that young people draw on to form their own opinions).

2.6.2 The community should show its interest in young people by supporting the work of the North Manchester Jewish Youth Project and other youth organisations. This means both active fund-raising as well as giving financial support when asked. For instance, synagogue appeals at the High Holy Days should include a contribution to youth charities.

2.6.3 More is needed for people age 16+ who stop going to Jewish youth groups (see 2.8) such as a place for them to meet; new groups for this age; regular special events and the development of AJ6 giving advice on university and other life choices.

2.6.4 Provision is needed for the 11-15 ages who, perhaps because they are unable to get into night-clubs, are spending their spare time hanging out on the streets or at the leisure complex. The Project should give new opportunities for them to organise their own groups, events and activities and continually respond to any needs which they articulate, developing new provision where appropriate.

2.7 *CHALLENGES FOR SYNAGOGUES*

These recommendations apply especially to those synagogues attracting large numbers of youngsters such as Bury, Prestwich and Whitefield as well as Heaton Park and Holy Law South Broughton. As the majority of young people surveyed attend orthodox synagogues, these recommendations necessarily refer in the main to orthodoxy.

2.7.1 There needs to be more for young boys and girls and it is recommended that, where possible, Youth Services be established for the 13 plus age group. Such services should be run by the young people themselves, with appropriate support from a suitable adult, and they should be as egalitarian as synagogues can allow. The Project should enable young people to set up their own service, if requested, and look at ways to promote current youth services, especially that of Bnei Akiva.

2.7.2 Girls and women should be included in the synagogue as much as is possible so that girls do not grow up seeing their role in the synagogue as more restricted than it need be. Synagogues are responding and many include women on their councils and no longer have the out-dated 'ladies Guilds', replacing them instead with Catering Committees or Guilds open to men and women. Places on synagogue executives and councils should be open to all enabling more women to become involved and leading to new role models for young women. This should be the case in all synagogues.

2.7.3 In accordance with the findings of the Women in the Jewish community report, The Project recommends that synagogues should seek to give a more egalitarian view (within Halacha) of the proceedings for girls and women (see 2.5.3).

2.7.4 Services should be more participatory with less passive listening. Short explanations of parts of the service by congregants and other innovations within the service should be considered. This will make the services more enjoyable, not only for young people but for all congregants.

2.8 *CHALLENGES FOR YOUTH GROUPS*

2.8.1 Clubs and Movements must be more active in attracting and keeping 16+ ages. Many Movements, for instance, expect their members to go to Israel for a year at age 16 - those who do not go are seen to have failed the aims of the Movement and are therefore no longer made to feel welcome. This should be rectified and all members should be valued at all ages.

All groups should consider developing special sections for this age group, perhaps with the help of Project workers.

2.8.2 AJ6 should be promoted within all groups recognising that campus education and choices in higher education are crucial for a majority of young people in the community. For those not choosing to go into Higher Education, The Project should work closely with all groups to ensure they are made to feel welcome and that post-18 provision is developed.

2.8.3 There is a very real problem of cliques that is especially apparent in youth groups. All youth groups need to tackle this if they are to attract and keep new members and should work with The Project workers on these issues.

2.8.4 Existing groups need to recognise the importance of diversity in youth work within the community and that new groups will be developed as a result of The Project's work. They should not feel threatened by this and should, instead, support such developments to involve all Jewish young people in the community, recognising that this should enable them to grow.

The Project should ensure that the information provision has, in a primary position, information on all groups, activities, events and programmes for young people in the community. Youth groups should ensure that this information is up to date, keeping Project workers informed of new work.

2.8.5 Further to the above, The Project should establish, in consultation with existing groups, a Jewish Youth Council to be made up, in the first instance, of young people representing all Jewish youth groups. The possibility of involving representatives of school assemblies and young people not involved with existing provision should also be looked at.

Section 3

THE FINDINGS

This section is sub-divided so that findings are grouped under relevant headings. Within each heading, the findings are listed together with the results of any statistical analyses that have been performed. Where it was felt that graphical representations would help illustrate the results, these are included.

Statistical techniques used are explained fully in the Appendix. However, it is not felt that full understanding of statistics is necessary to appreciate the findings. The main point that should be understood is what is meant when findings are said to be 'statistically significant'. This means that a particular technique has shown that there is less than 5% risk that the results obtained are due to chance. In other words, there is a 95% certainty that any relationships or differences that the statistical techniques have shown the results to have, are due to some factor (or factors) other than pure chance. (N.B. any statistical data included in this section is intended as a guide for future researchers).

Comments on the findings are included in the body of the report in this section, but the more detailed recommendations are included in the previous Section 2 - The Recommendations.

3.1 DEMOGRAPHICS

3.1.1 Schools

53.7% of those completing the questionnaire attend non-Jewish schools and 46.3% a Jewish school. This is an important distinction because those attending the Jewish school who completed the questionnaire at their school, were prohibited from answering part of the questionnaire (see Method section). For those questions, these respondents were excluded from analysis.

3.1.2 Age Breakdown

There were 118 eleven and twelve year olds, 178 thirteen and fourteen year olds, 173 fifteen and sixteen year olds and 47 seventeen and eighteen year olds. These figures, expressed as percentages are shown in the following chart (Fig. 3.1a):

Fig 3.1a. Age breakdown of respondents (expressed as percentages)
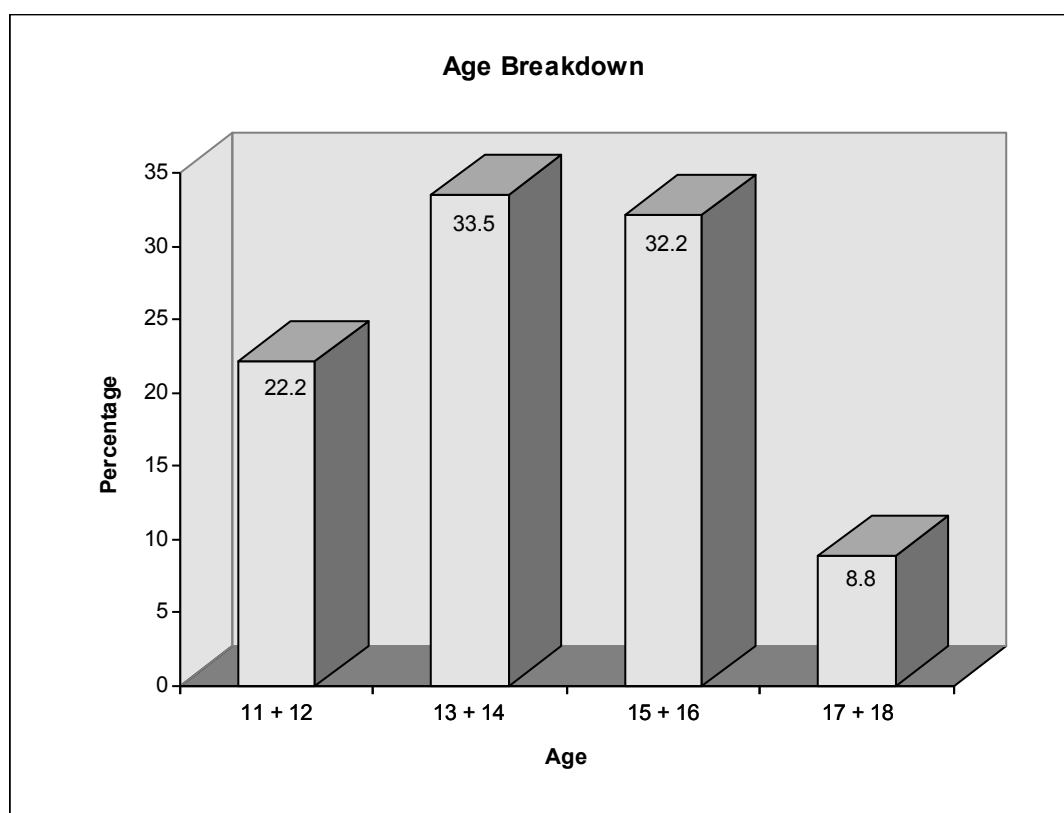
The unevenness in the figures can be partly accounted for. Most of the data was collected in secondary schools where each school year, effectively, contains two ages. Thus, Year 1 has both 11 and 12 year olds in, whilst Year 2 has 12 and 13 year olds in. Clearly, some of the 11 year olds will be missed out because they are still in primary school. Similarly, some of the 18 year olds will have left school and will be missing too since there were many difficulties associated with reaching these school-leavers; for instance sixth-form colleges rarely held Jewish assemblies nor kept records of which students were Jewish.

However, even accounting for this, there does seem to have been some difficulty in obtaining data from 17 and 18 year olds. This is demonstrated by looking at percentages of respondents from each school year in the following graph (Fig 3.1b); there is a clear drop in school years 12 and 13:

Fig 3.1b. Percentage of respondents by school year.

Breakdown by School year
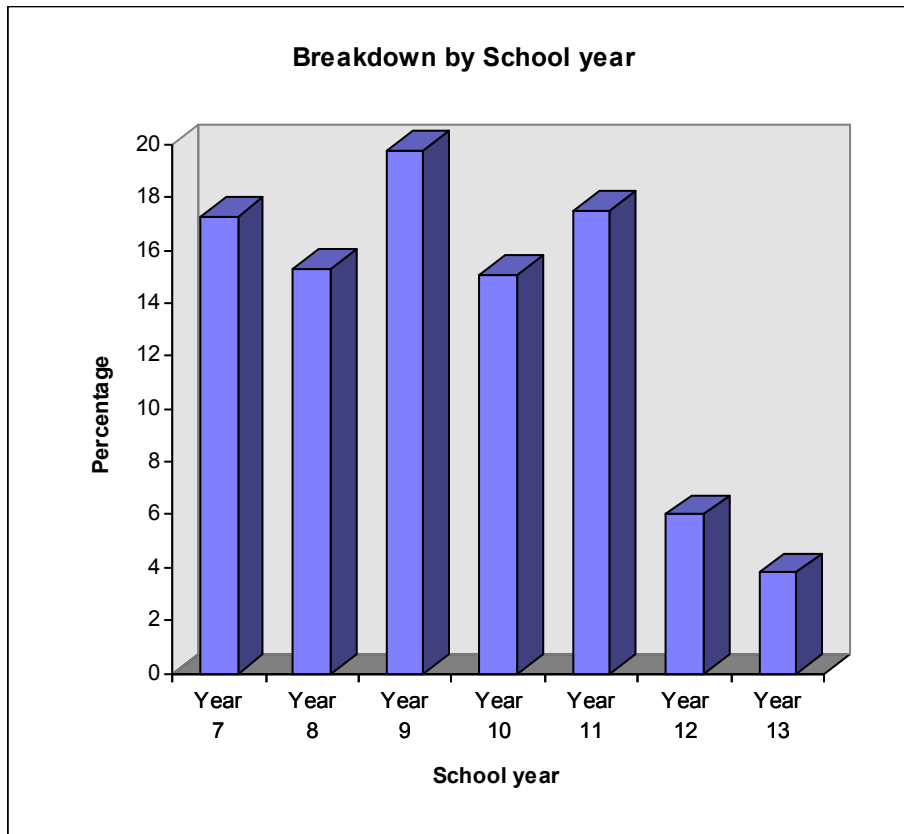
Whilst some of this drop-off can also be accounted for by the fact that some young people leave school after Year 11, there still remains the fact that 17 and 18 year olds are less 'visible'. It was clear when talking to teachers and organisers of Jewish assemblies that this age group is less likely to attend . They are also less likely to attend youth groups (see later section) - as Jewish assembly and youth groups were the main sources of data, this could explain the low figures for these ages.

Why these people are less likely to attend Jewish assembly and Jewish Youth Organisations is not known - after all, the very people to best provide the answers were not locatable. The only thing that is clear is that current Jewish youth provision is not reaching as many 17 and 18 years olds as it could.

3.1.3 Gender Breakdown.

Fig 3.1c. Gender breakdown of respondents (expressed as percentages).

Gender Breakdown

male
43%

female
57%
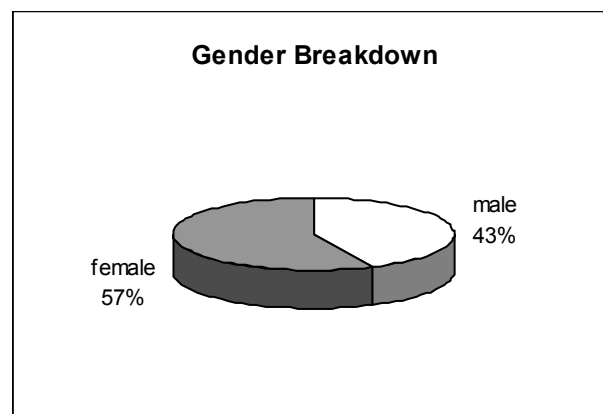
The figures in the pie-chart (Fig 3.1c) represent the percentages of those who answered this question - 13 people did not. There were 296 girls and 222 boys. It is not known whether this sex breakdown reflects demographics or an unknown bias in collecting the data. Girls outnumber the boys at every age except 15 where they equal the boys and 17 where there are more boys. This may be relevant when interpreting data relevant to these age groups.
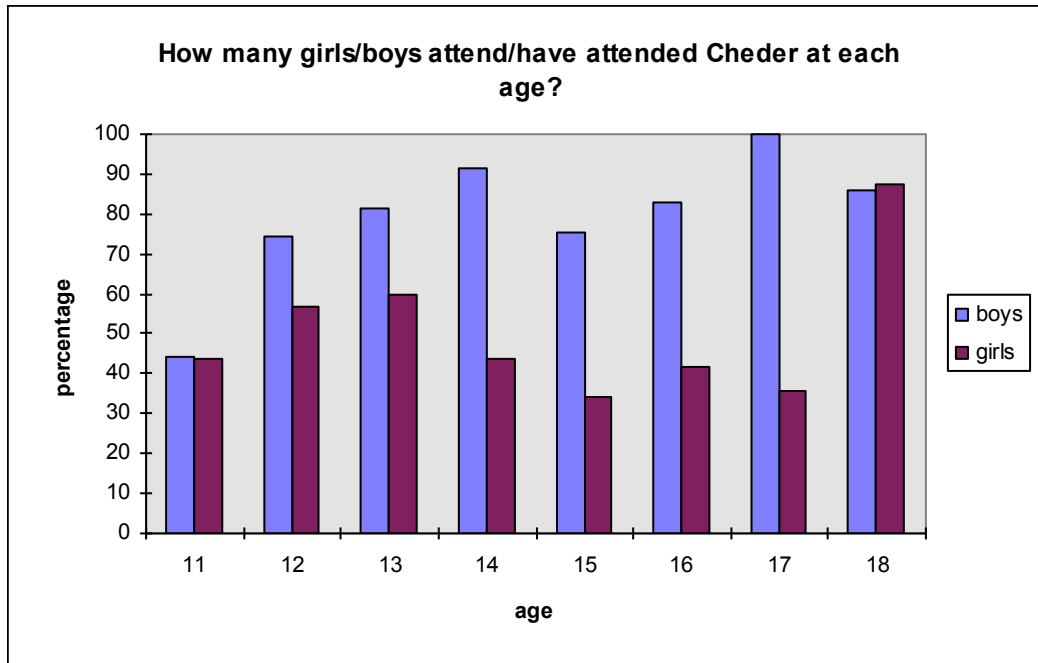

3.2 CHEDER

(The percentages quoted in this section are based on the total population as only a very small percentage - 1.1% - did not answer this question)

61% of respondents attend or have attended Cheder or Teenage Centre; 38% do not or have not. More of the boys attend/have attended than the girls; 80% of boys compared with 49% of the girls. It would seem likely that these differences reflect the numbers of boys attending Bar Mitzvah classes as these differences start at age 12 (see graph 3.2a below). The figures do level off by age 18, but as there were only a small number of 18 year olds, this should be treated with caution.

Fig 3.2a. Percentages of boys and girls at each age group who attend/have attended cheder.

More pupils attending non-Jewish schools (77.9%) go to Cheder than those attending Jewish schools (42.6%) as the following chart (Fig 3.2b) illustrates:

Fig 3.2b. Percentages of pupils attending Jewish and non-Jewish schools who go/have gone to cheder.
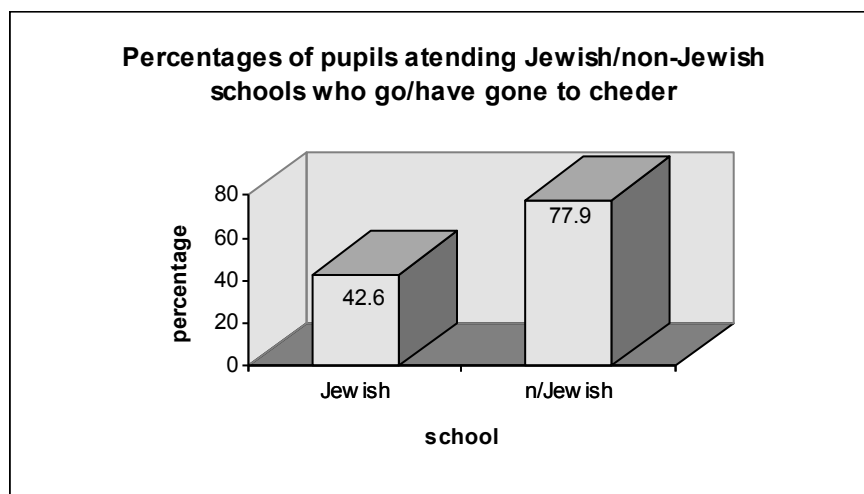
This difference is not surprising given that pupils at a Jewish school are receiving a Jewish education there whereas pupils of non-Jewish schools do not receive any Jewish education if

they do not attend cheder. What is somewhat surprising, however, is the stark differences between boys and girls from Jewish/non-Jewish schools going to cheder. Nearly THREE times as many boys going to Jewish schools attend or have attended cheder than girls (67.9% of boys compared with 23.1% of girls - see Fig 3.2c). Of the people going to non-Jewish schools, the difference is less dramatic - 90.4% of boys compared with 69.2% of girls (see Fig 3.2c). Clearly parents of girls attending Jewish schools do not see the need as much for additional Jewish education as parents of boys do - presumably in preparation for the Bar Mitzvah.

Fig. 3.2c. Percentages of boys and girls who go to Jewish/non-Jewish schools who go or have gone to cheder.

Percentage girls/boys from Jewish/non/Jewish schools who go or have gone to cheder
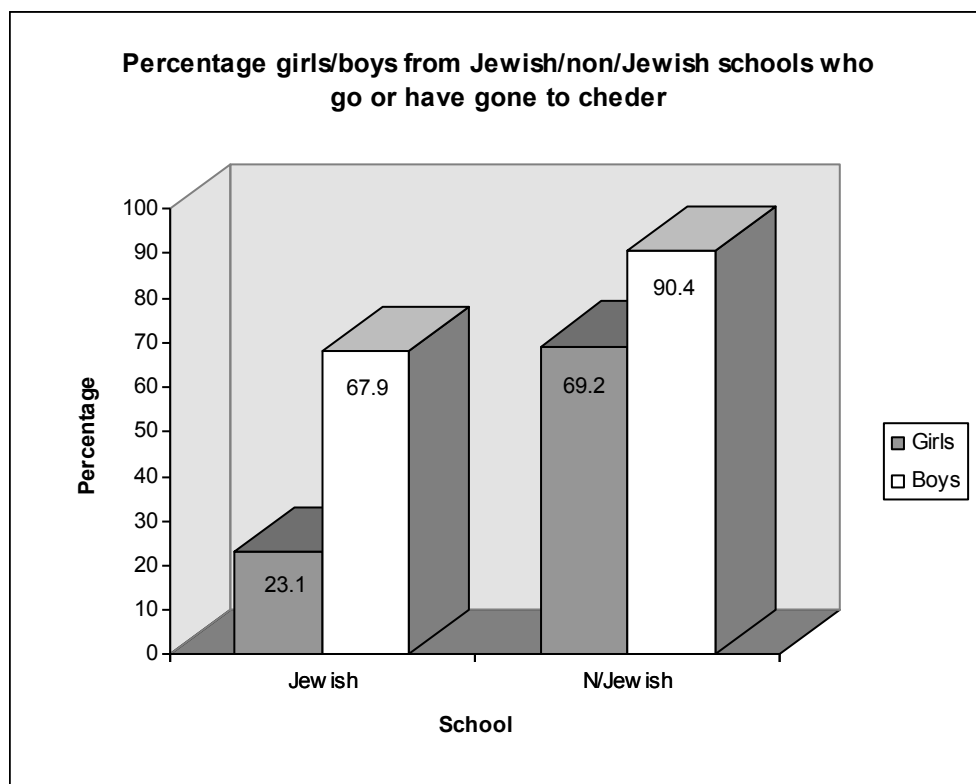
People who attend cheder or have attended are statistically more likely to think being Jewish is important (t = -3.1, df = 519, p < 0.005 - N.B. Understanding these figures is not necessary but see Appendix for explanation if required) and think it is more important for them to marry in (t = -4.63, df = 339.78, p < 0.0005) than people who do not go or have not been to Cheder (This does not necessarily mean that it is Cheder attendance *per se* that is producing these relationships. It may be that that Cheder-attenders come from a particular type of background with a strong Jewish identity in the first place). They are no less likely to think the survival of Judaism is important than people who do not go to Cheder.

Of those who do attend or have attended Cheder in the past, only 17% enjoy or did enjoy it most of the time or quite often. This is a rather alarming finding and the following comments in answer to qualitative questions should be of interest.

3.2.1 What are the best things about cheder?

It should be noted that the answers to these questions were from people attending Cheder or Teenage Centre - there is no way of knowing which comments refer to which.

The most common answer to this question, especially among the girls, was 'seeing friends'. Clearly, the social aspect of Cheder is of paramount importance especially to people

attending non-Jewish schools. For these people, cheder gives them the opportunity to meet and mix with Jewish people of their own and the opposite sex whom they would not otherwise have the opportunity to meet. This is something that Chedarim and Teenage Centres would do well to maximise as much as possible (see Recommendations Section).

Whilst the 'seeing friends' response featured heavily across all ages for boys and girls, there were other age and gender differences among some of the other responses. For instance, the most common answer amongst the older boys and girls (16+) was 'learning'. They enjoy learning about festivals, the faith, Jewish background, Jewish matters and Hebrew. Comments from all respondents include:

"I learn new things each time and it widens my knowledge of Jewish history and laws"
"...learning interesting facts"
"...learning about my Jewish roots"
"I learnt how to read Hebrew and the basics of Judaism"
"It aided and prepared me for my future and Jewish life"

Quite a number of the under 16 girls mentioned the practical activities at cheder as the best things. For instance:

"Occasionally we did cookery which was always very tasty and useful recipes"
"Doing fun projects like baking and challah-cloth making"
"playing games"
"the practical work"

Other popular comments were in the context of Bar and Bat Mitzvah. For instance:

"Cheder built me up to a Bat Chayil"
"The best thing about Cheder was that it allowed me to aim at something (Bat Chayil) just as now at school I'm doing A Levels"
"Learning what I needed for my Bar Mitzvah"

The informal atmosphere of cheder, with its discussion based learning, was emphasised:

"learning in an informal atmosphere"
"casual learning"
"sitting in a group to discuss things with your friends"

Other isolated comments of interest include:

" keeping in touch with Judaism once I left school"
"that you get to be in a group"
"learning things I would have otherwise forgot"
"...good basis for a Jewish life"

3.2.2 What are the worse things about cheder?

The most common answer given was 'the teachers' who, according to respondents, are 'too strict', 'boring', 'old-fashioned', 'bossy' or had 'patronising attitudes'. Other comments about the teachers included:

"The teacher doesn't attempt to make things fun."
"They are always shouting or moaning at us"
"The teacher had no control over the class"

" they were not up-to-date enough"
"The teachers looked down upon you if your religious knowledge was not up to a high enough standard"

It could be argued that young people might say the same things about their schoolteachers (indeed there is a correlation between enjoyment of cheder and school such that those who enjoy school are more likely to enjoy cheder - ($r = 0.17$, $p < 0.005$ - see Appendix for explanation of statistics), but the situation is clearly different; school is compulsory and the teachers are regulated and trained by recognised colleges gaining recognised qualifications. Therefore the comments of these young people should not be dismissed without considering who the cheder teachers are, and what training they have. Whilst many are undoubtedly good (indeed, some respondents mentioned teachers in answer to the previous question that asked what is the best thing about cheder) it would seem that many are selected on the basis of their religious knowledge rather than on their ability to teach in a relatively informal setting. Perhaps the community, local or nationally, should consider establishing some recognised training and qualification for cheder teachers.

The next most popular answer to the question was 'getting up early'. The time factor was a big complaint - not just getting up early, but also the length of time that cheder took up and the resulting disruption to social life and schoolwork. For instance:

"I missed my lie-in"
"Everything went on too long"
"I missed the time to do the things I wanted to"
"I am not able to stay over with friends on Saturday night"

Whilst it is difficult to overcome this problem, it might be possible for some innovative Cheder or Teenage Centre to work some flexi-time into the schedule such that people may attend only some of the sessions on Sunday morning rather than none at all.

Other complaints about cheder included having to learn the same things over and over again (so that people were forever 'learning things we already knew'), the school-like atmosphere ("It's like school - I don't need school 6 days a week"), and the fact that not enough people went ("there isn't a lot of people that go which is a shame" *sic*). A small number of complaints were made about the high religious standards enforced:

"...disenchantment with orthodox ideas that were not taught but repeated to us in a an attempt to brainwash"
*"...the large amounts of praying we had to do"*

3.3 SCHOOL/EDUCATION

(The percentages quoted in this question refer to valid percents i.e. percentages of those who responded to this question. Less than 1% did not respond)

61% enjoy school most of the time or quite often and the figure are similar for boys and girls. There is some variation across the age range as illustrated, with enjoyment decreasing from age 11 to 13 then rising to age 16 (see Fig. 3.3a). This may reflect the element of choice in school subjects - it is usual for all subjects to be compulsory in the first couple years, after which some choice is usually allowed. It would be reasonable to assume that people enjoy school more when they are studying subjects that interest them. The drop after age 16 is surprising (although the small numbers of older respondents should be considered) as people at this age usually have wide subject choice. On the other hand, A Level studies are very intensive and may account for the drop in school enjoyment.

Results may be confounded by the differing times of years that the data was collected. Most was collected between January and May with the January period overlapping with GCSE and A Level mock exams, and the May period being in the run-up to the June GCSE and A Levels.

Fig. 3.3a. Percentages of respondents at each age who claim to enjoy school (most of the time or quite often).
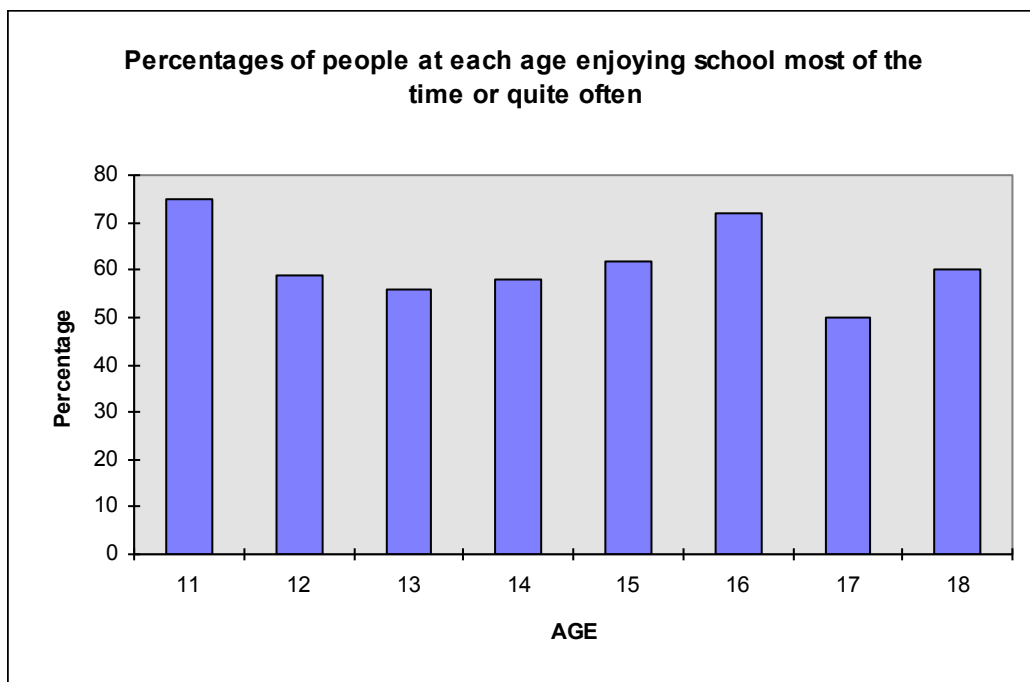
Very small numbers ticked the box marked 'rarely' enjoy school box - only 3.6% of the total (this included people for whom the question was not applicable as they had left school).

3.3.1 Pressure from school/exams

Nearly a third (31%) of respondents reported feeling under pressure from their parents to do well at school most of the time or quite often. 44% rarely or occasionally feel this pressure.

Boys felt under more pressure than girls - 35% most of the time or quite often compared with 25% of girls. Pupils of Jewish and non-Jewish schools reported being under similar amounts of parental pressure.

Clearly there is a need here for work with parents to help reduce the pressure that they are putting their children under. The full effects of this pressure cannot be confirmed from the present survey, but are well known to produce a variety of potentially damaging emotions. One alarming finding from the data is that the more pressure people feel under from their parents, the more likely they are to smoke ($r = 0.12$, $p < 0.05$. A number of young people told the researchers that they smoked because of the perceived relaxing properties of tobacco) and the more likely they are to want to leave home as soon as possible (see 3.4.1).

The concern is particularly of those 31% of children who feel that they are under pressure who do not do well in their exams. Parents need to be made aware of this finding and there is a need for educating parents to achieve the right balance between encouraging their children and being proud of their achievements without making them feel under excessive pressure.

Young people appear to feel under greater pressure from their parents than they do from peer pressure; only 10.7% feel under pressure from their friends to do well at school most of the time or quite often. Over 75% rarely or occasionally feel this pressure. Boys and girls showed similar results. There is no correlation between pressure from friends regarding exams and smoking.

Exams and school were two of the things people most worried about (see later section 3.10).

3.3.2 How far will I study?

(These percentages are based on valid percents i.e. percentages of people responding to the question. 24 people did not respond to the question'how far do you want to study' with equal numbers of boys and girls not responding)

This question asked respondents to indicate to which of four levels (GCSE, A Level, Degree or Further Degree) they thought that they and their parents would want them to study to. Less than 10% of boys and girls expected to stop their education after GCSEs. Approximately 17% of boys and girls expect to study to A Level. The real gender differences seemed to show at Degree level and above, with boys having higher aspirations than girls. More girls than boys expected to stop at Degree level whereas more boys than girls expected to go on to get a Further Degree - see Fig.3.3b.

Fig. 3.3b. Percentages of boys and girls expecting to study to GCSE, A Level, Degree and Further Degree.

How far will I study?
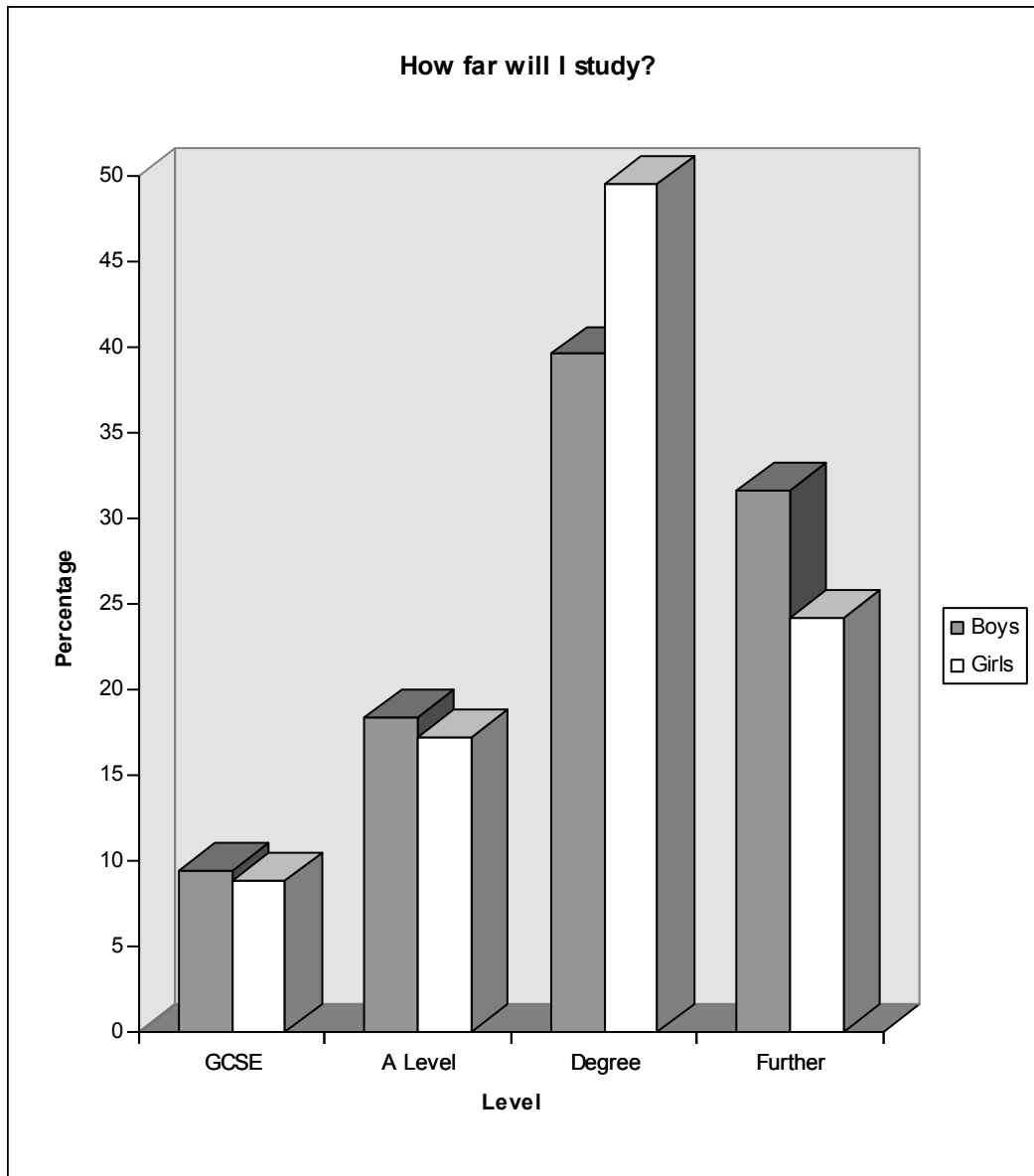
An additional statistic was computed based on the difference between how far the young people wanted to study to and how far they thought their parents wanted them to study to. As the graph in Fig. 3.3c shows, around three-quarters felt that their own and their parents expectations matched (score of zero in graph); indeed, there is a strong correlation between the aspirations of young people and those that they expect their parents to have. That is, it is highly likely that if the young person expects to study to degree level, then they will expect their parents to share this view (for girls, r= 0.7, p< 0.0005, for boys r=0.68, p< 0.0005).

The more negative the score on the graph, the more people think their parents have higher expectations than they do; the more positive the score, the more people think that they have higher expectations than their parents. The graph shows that of the small numbers who have different expectations than they expect their parents to have, more expect their parents to have higher expectations. The boys are less likely to think that their parents share their expectations.

Fig. 3.3c. Percentage of boys and girls who feel that their expectations about how far they will study matched or do not match those of their parents.
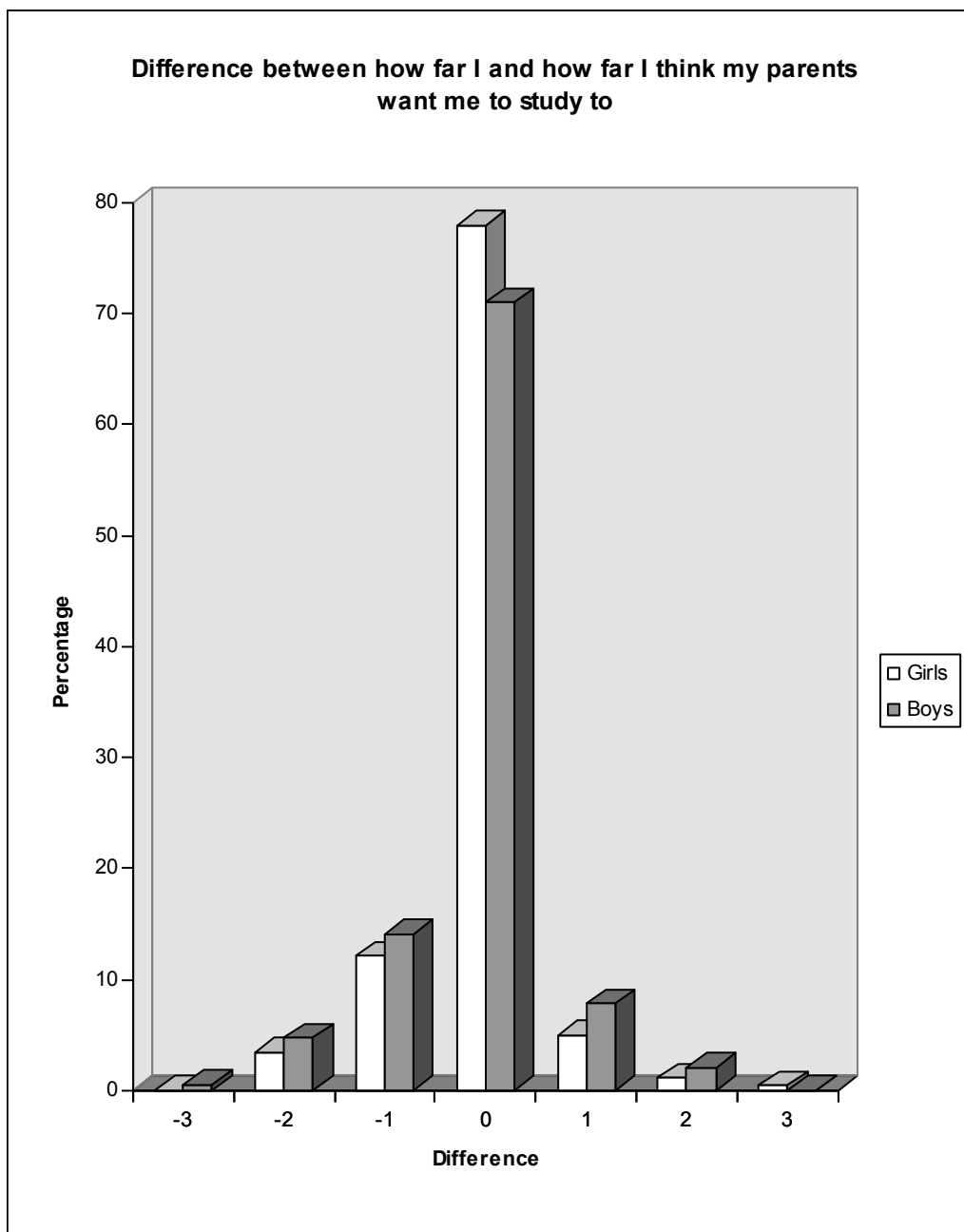
3.3.3 Career Choice

Many respondents indicated that they did not know what career they wanted to end up in but of those who did (86 boys - 39% - and 146 girls - 49%), the top career choices for boys and girls are shown in percentages in the pie-charts in Figs 3.3d and 3.3e and show certain gender differences. Although Law is immensely popular for both genders, it is pushed off the top position amongst girls by teaching which does not feature in the top choices for boys. The second most popular choice for boys, Medicine, comes lower down the list for girls, after Journalism (which also features in the boys' list) and Accountancy (again in the boys' list). Other gender specific choices include the inclusion of psychology in the top choices for girls, and Engineer and Business in the top choices for boys.

Fig.3.3d. Top career choices for boys.

Top career choices for boys

Law 23%
Doctor 13%
Accountant 8%
Engineer 6%
Journalist 8%
Business 6%
Others 36%

Fig.3.3e. Top career choices for girls.

Top career choices for girls

Law 20%
Teacher 17%
Journalist 11%
Accountant 7%
Doctor 7%
Psychology 5%
Others 33%
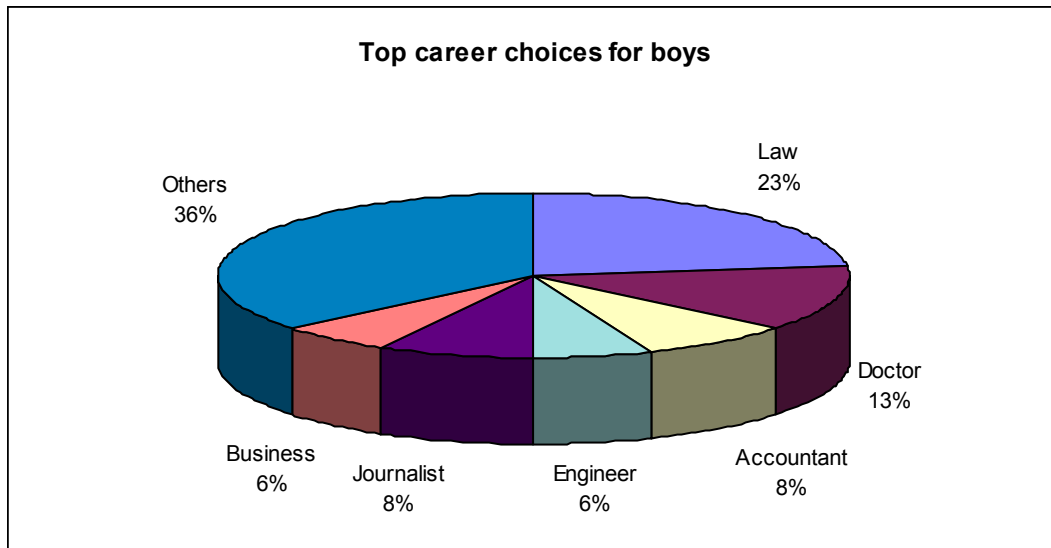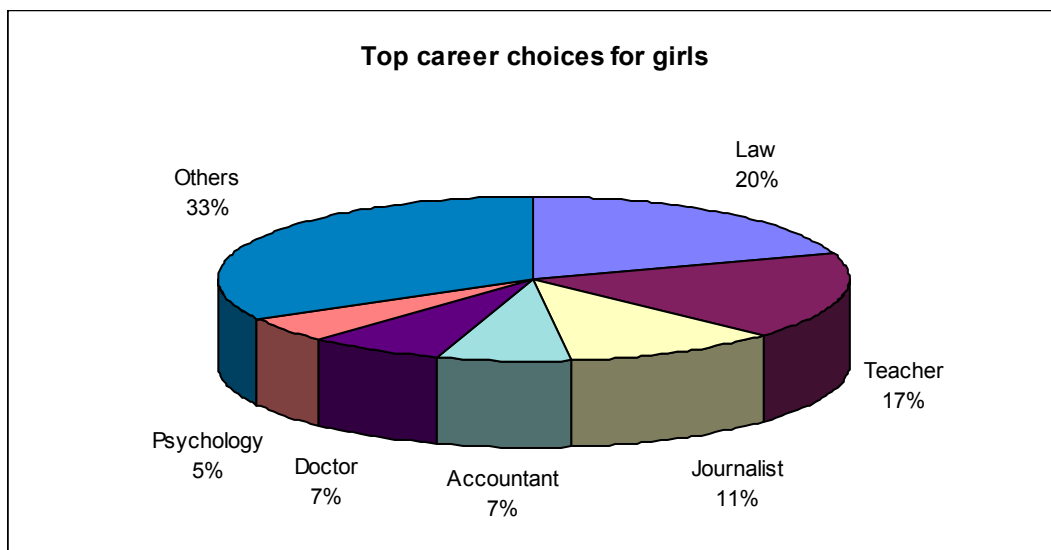
3.3.4 Homework

The following chart (Fig. 3.3f) shows how many hours people of each age study for on the average school night. Generally, roughly equal numbers of each age group study for 1 hour or less as study for 1-2 hours. This proportion changes slightly with age such that from age 14 onwards, more spend 1-2 hours than spend 1 hour or less. The numbers spending 2-3 hours rises with age, reaching 40% of 18 year olds. Very few study more than 4 hours each evening -6.7% of 18 year olds which is the highest figure.

It is not known how many of these do or do not study at the weekends as well. For instance, those who work less than an hour each night may work more at the weekend.

Fig. 3.3f. Time spent on homework on an average week-night (expressed as percentages).

How much do they study an average week-night?
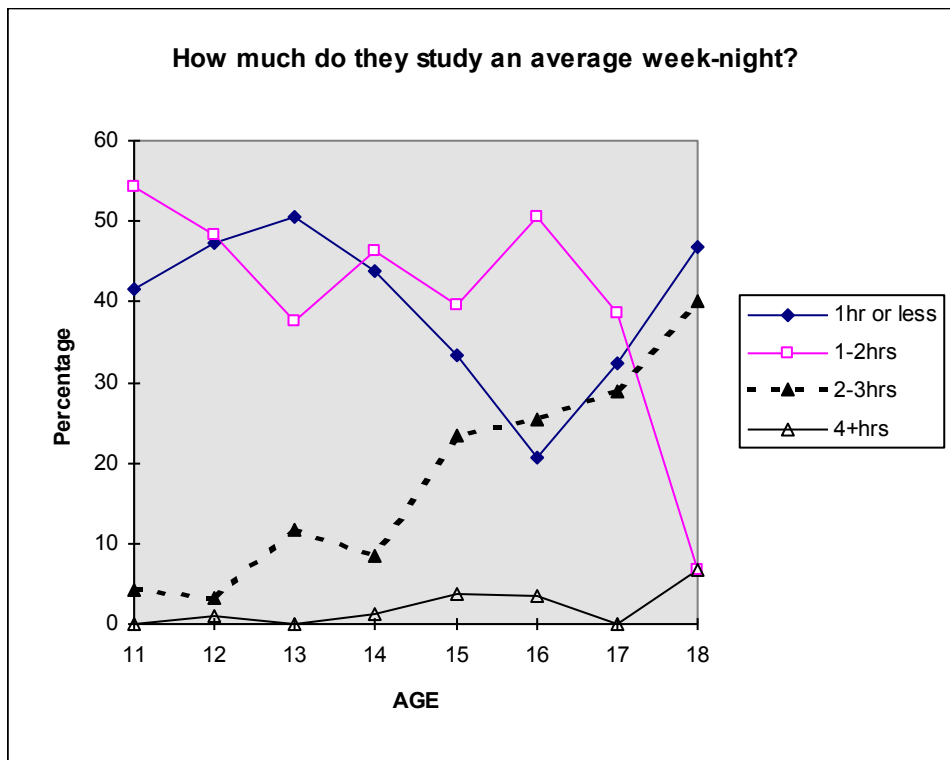
3.4 FAMILY LIFE

In this section three questions were asked in the form of statements that respondents were asked to indicate how much they agreed with.

3.4.1 Desire to leave home

The statement 'I want to leave home as soon as possible' was designed to pick up discontent at home. Overall, 14% agreed or strongly agreed with this statement, and this figure was similar for boys and girls. The rest of the breakdown for all respondents is shown in the chart (Fig. 3.4a). Figures are based on valid percentages i.e. percentages of those answering the question. 5 people did not answer.

Fig. 3.4a. Percentages of respondents agreeing/disagreeing with the statement 'I want to leave home as soon as possible'.
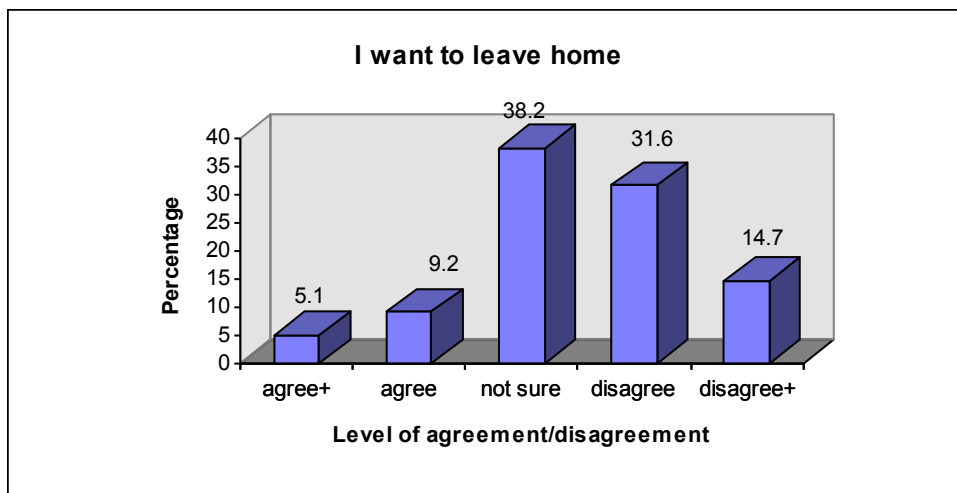
(Agree + indicates strong agreement and disagree + strong disagreement)

Who are the 14% who do want to leave home as soon as possible? It might be expected that most of these would be 17 or 18 year olds looking forward to going away to university, but, unfortunately, the 76 people that want to leave home are spread evenly across the age range (see Fig. 3.4b). Up to and including age 17, the percentages of each age group wanting to leave home are similar - there is a large increase to 50% of 18 year olds, but it should be remembered that there are only 15 people in this age group (and one did not answer this question).

These figures point to potential issues that need addressing. Clearly, a minority of young people are deeply unhappy at home, so much so that they would like to leave as soon as possible. This is most worrying for the younger ages who are unlikely to have the choice to leave for many years. The reasons behind the discontent are not known and could be anything from family arguments (indeed, there is a significant correlation between how much they want to leave home and how much they disagree with their parents - see 3.4.3. There is also a significant correlation between how much they want to leave home and how much pressure to do well at school they feel they are under from their parents - $r = 0.1$, $p < 0.05$) to very serious issues of abuse. Young people must have a means of talking to a trained worker about these problems.

Fig. 3.4b. Percentages of respondents at each age who indicated that they wanted to leave home as soon as possible.

Percentages of each age wanting to leave home
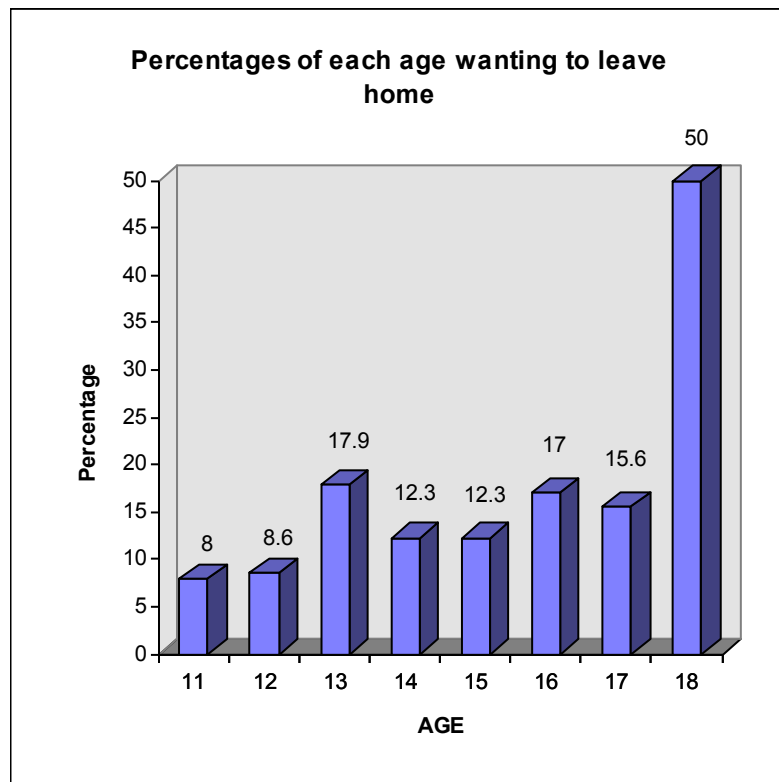
3.4.2 Parents lifestyle

This asked how much people agreed with the statement 'my parents' lifestyle is not entirely how I would want mine to be' and was designed as a further measure of dissatisfaction with home life. Over a quarter agreed or strongly agreed with this statement and this was similar for boys and girls. Unfortunately, it cannot be known whether the respondents interpreted this question in terms of religious lifestyle, financial, social, or any other kind of lifestyle. A further question did ask about religious lifestyle and revealed that nearly a quarter would want a different level of religion than their parents. This 24.6% was divided roughly equally into those wanting to be more religious and those wanting to be less religious than their parents. As the following graph (Fig. 3.4c) shows, more girls than boys (78.8% compared with 70.9%) were happy with their parents level of religious observance.

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Fig. 3.4c. Percentages of boys and girls who want the same, less or more religious lifestyles as their parents.
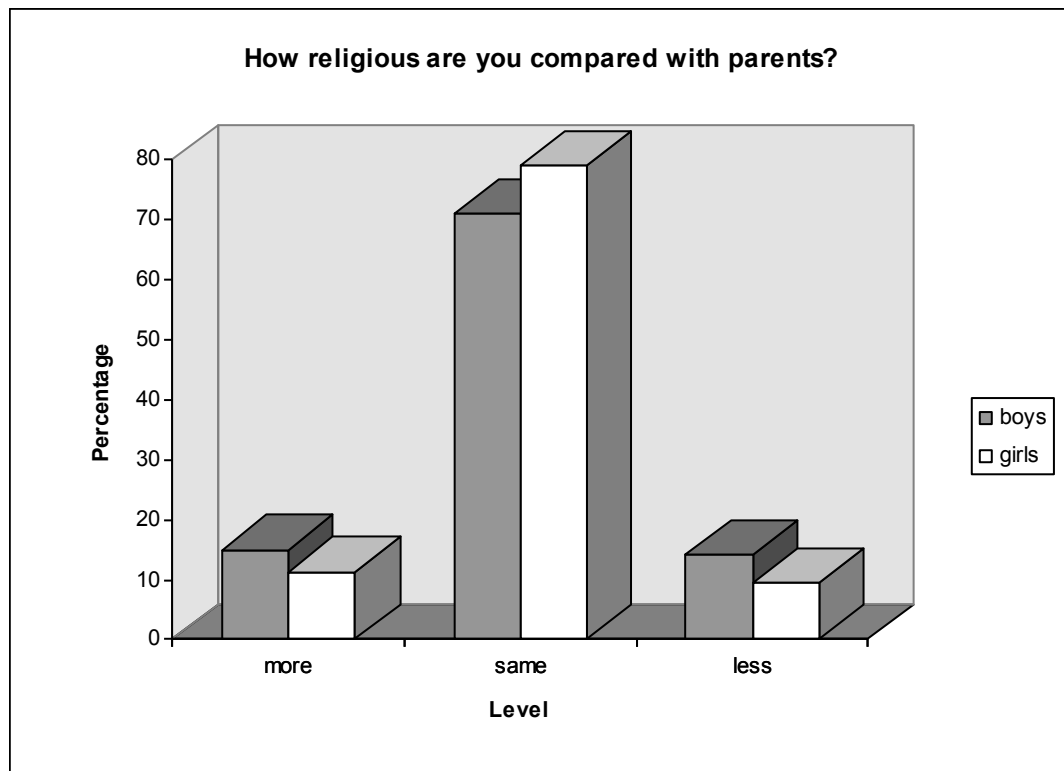
3.4.3 Disagreeing with parents

The statement here was 'my parents and I agree on most things'. Generally, just over a fifth of respondents disagreed or strongly disagreed with the statement i.e. a fifth felt that they disagreed with their parents on most things. There was a significant negative correlation between this and how much people wanted to leave home such that the more likely people wanted to leave home, the more they disagreed with their parents ($r = -0.1$, $p<0.05$. r is negative because of the negative wording of the 'leave home' statement and the positive wording of the 'agree with parents' statement).

Slightly more boys (25%) disagree with their parents than girls (18.5%) as the following graph (Fig. 3.4d) indicates:

Fig. 3.4d. Percentages of boys and girls agreeing or disagreeing with the statement 'my parents and I agree on most things'.

My parents and I agree
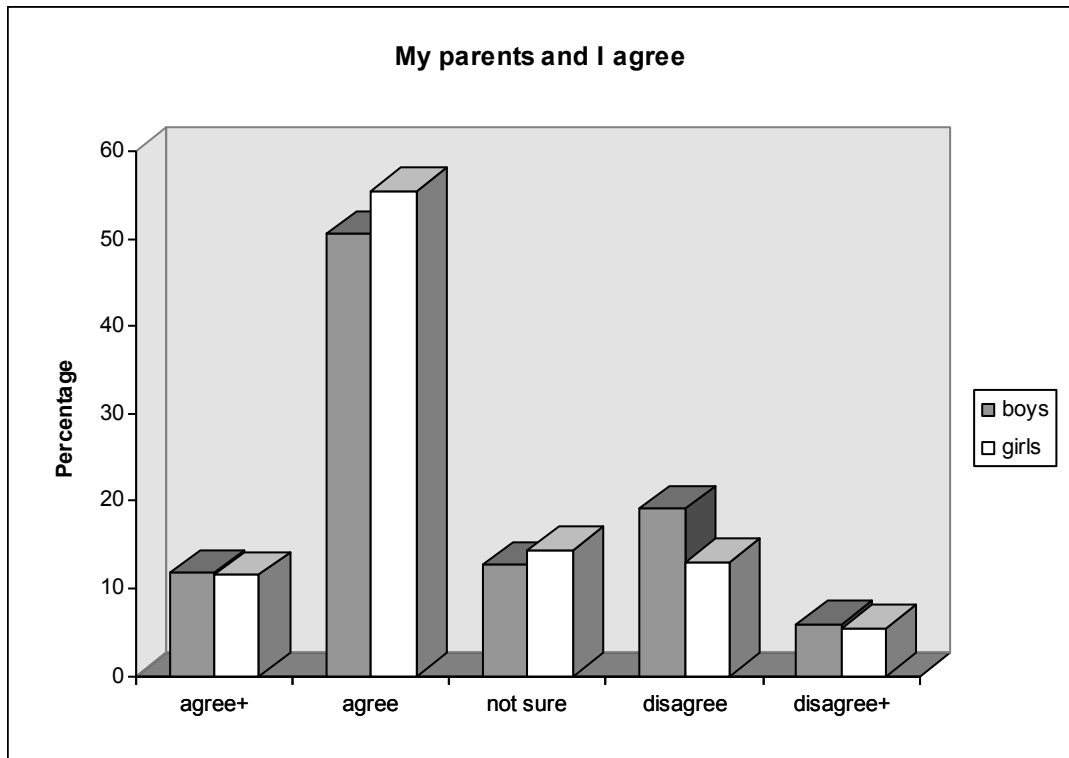
As might be expected, the tendency to disagree or strongly disagree with parents increases with age, but the most dramatic increase is from age 11 to 12 as the following graph (Fig. 3.4e) indicates:

*Fig. 3.4e. Percentages or respondents at each age disagreeing with parents.*

Percentages disagreeing with parents
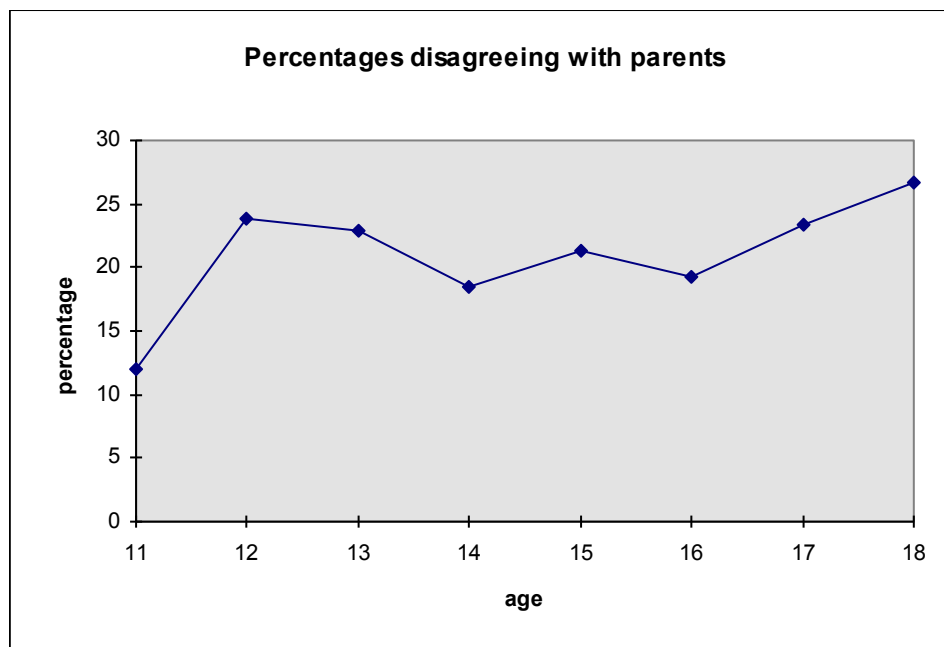
3.4.4 Do they approach their family with problems?

The question here asked 'do you ever talk to members of your family if you have a problem?'. More detailed information is asked for later (see section on who people turn to

with problems - 3.14.2). Around a third usually talk to family members with a further third sometimes doing so. These figures are slightly higher for girls than boys as the following chart (Fig. 3.4f) illustrates:

Fig.3.4f. Percentages of boys and girls indicating that they talk to members of their family if they have a problem.

Do you approach family with problems?
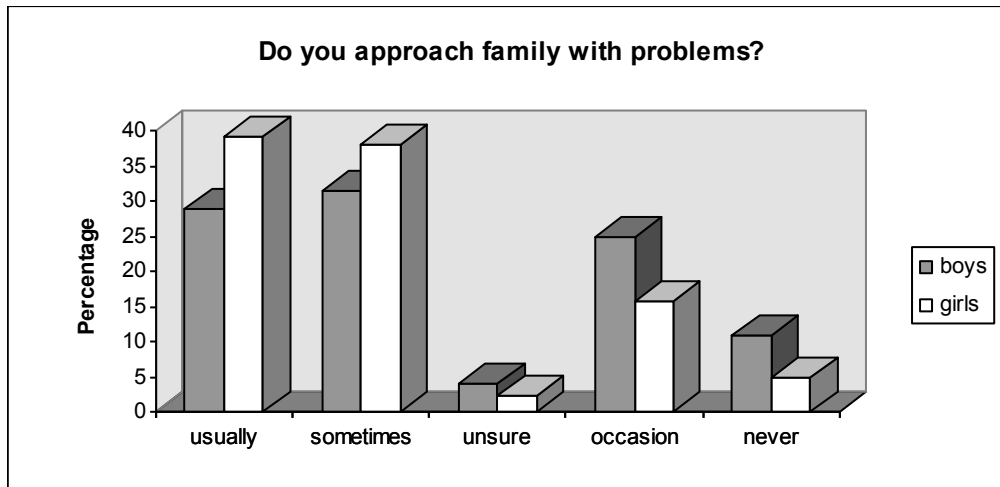
3.5.1 Importance of Judaism

Over 80% think it is very or quite important to be Jewish. Only 10% do not believe it is important at all. (It should be noted here that these high figures may be due in part to the fact that the survey reached many of those who identified with Judaism in the first place.) 3 people did not answer this question.There are no significant gender differences, but there are school differences. Pupils attending a non-Jewish school have a significantly higher belief in the importance of being Jewish than those attending a Jewish school (t= 2.29, df = 522, p< 0.05). This may reflect the different family background of pupils attending Jewish or non-Jewish schools or may reflect the possibility that pupils at non-Jewish schools are challenged more about their religion and therefore develop a stronger Jewish identity. Fig. 3.5a shows the distribution of importance attached to Judaism by pupils of Jewish and non-Jewish schools.

Fig. 3.5a. Distribution of importance attached to Judaism by pupils of Jewish and non-Jewish schools.
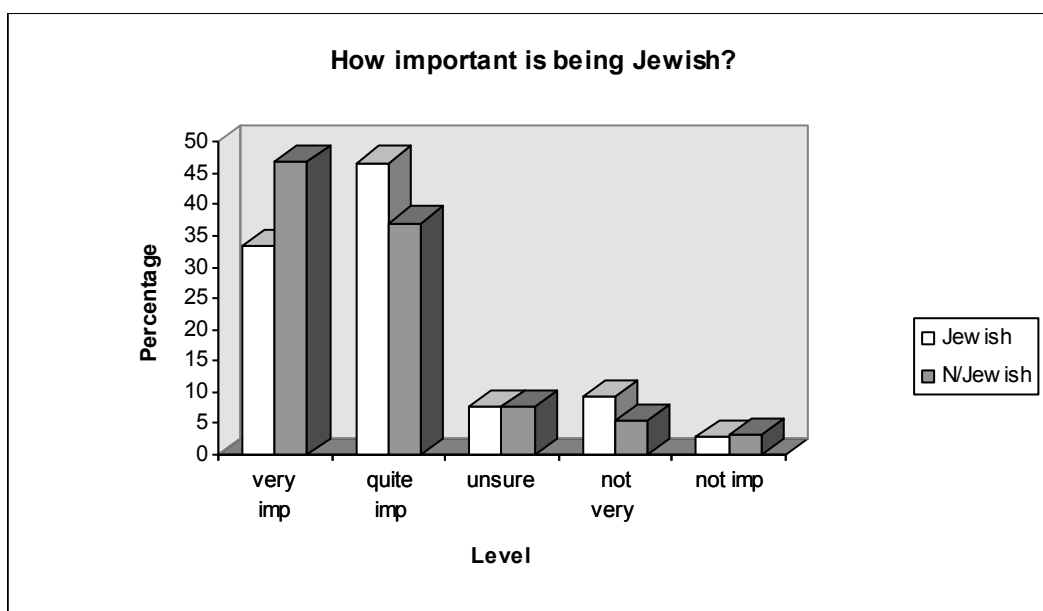
There is a rising trend in belief in importance of being Jewish with age with girls generally having a stronger belief than boys. The following chart (Fig. 3.5b) indicates the percentage of those who felt being Jewish was VERY important.

Fig. 3.5b. Percentage of boys and girls at each age indicating that being Jewish is very important.

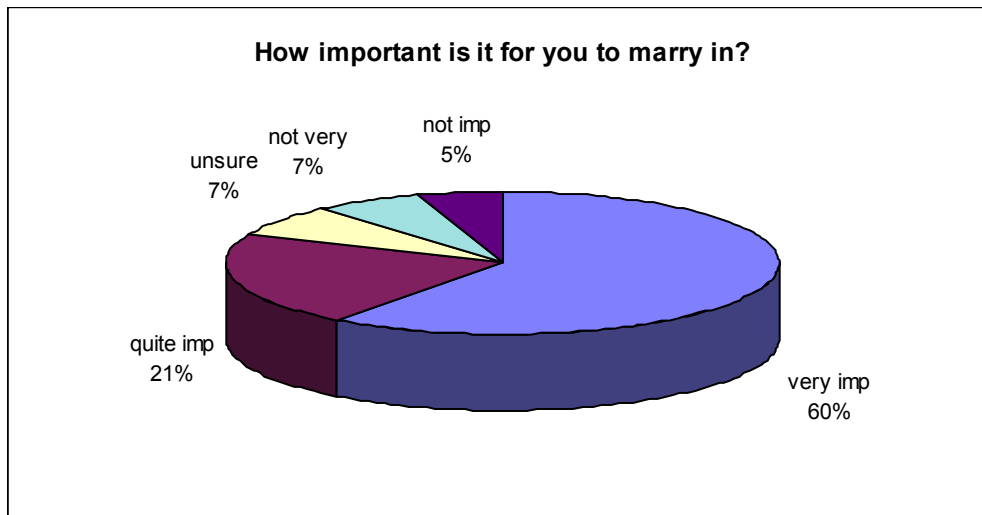**How important is being Jewish? (by age and gender)**
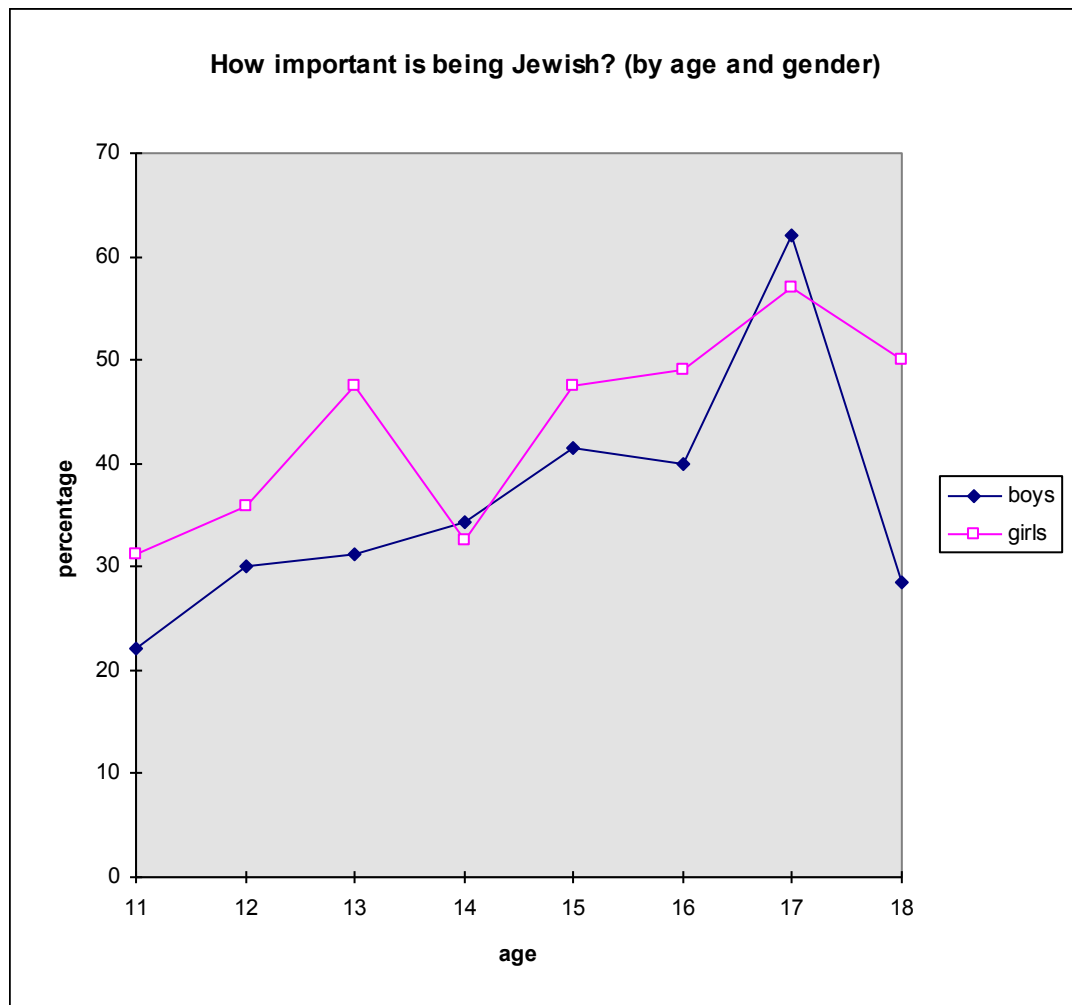
There was a significant correlation between how often people went to Jewish youth clubs and how important they felt being Jewish was such that the more often people went to clubs, the more important they thought being Jewish was (r= 0.2, p< 0.0005). (See later section - 3.8.3).

3.5.2 Importance of marrying 'in'

81% think it is very important or quite important for themselves to marry in; 11% think it is not particularly important or not at all important (see Fig. 3.5c), with no significant gender differences. Pupils from Jewish schools were no less or more likely to attach more importance to marrying in than pupils of non-Jewish schools.

Fig. 3.5c. Percentage of respondents indicating that marrying in is important or not.

How important is it for you to marry in?

not imp
5%

not very
7%

unsure
7%

quite imp
21%

very imp
60%

There was a significant correlation between how often people attended Jewish youth clubs and how important they felt it was to marry in such that those attending more felt it was more important to marry in (r=0.2, p<0.0005). It may be that both measures are actually tapping the same thing, rather than one causing the other. That is, both may measure some commitment to Judaism - people more committed are more likely to go to Jewish youth groups AND be more likely to think marrying in is important. It is impossible to say that it is because they go to Jewish youth clubs that they are more likely to think marrying in is important. However, it is likely that Jewish youth clubs and movements do instil a strong sense of Jewish identity in members - indeed, this is often one of the aims of many movements.

More interesting is the significant correlation between how important people think a Bar/Bat Mitzvah is and how important they think it is to marry in; those who think a Bar/Bat Mitzvah is important are more likely to feel marrying in is more important. Although there are no significant gender differences in belief about the importance of marrying in, there are gender differences in the importance of Bar/Bat Mitzvahs such that boys are more likely to think them important (see later). It would follow that girls who think that Bat Mitzvah is less important are likely to feel that marrying in is less important (although the relationship may or may not be causal).This may be reflected in the differences in percentage of boys and girls indicating that marrying in is VERY important - 57% of boys compared to 65% of girls. Although, overall, the gender differences for this question are not significant, there are differences in this top score to the question.

When the percentages of people at each age saying they felt marrying in was VERY important is analysed, there are more boys than girls at almost every age as the following graph (Fig. 3.5d) shows.

Fig. 3.5d. Percentage of boys and girls at each age indicating that marrying in is very important.

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**How important is it for you to marry in? (by age and gender)**
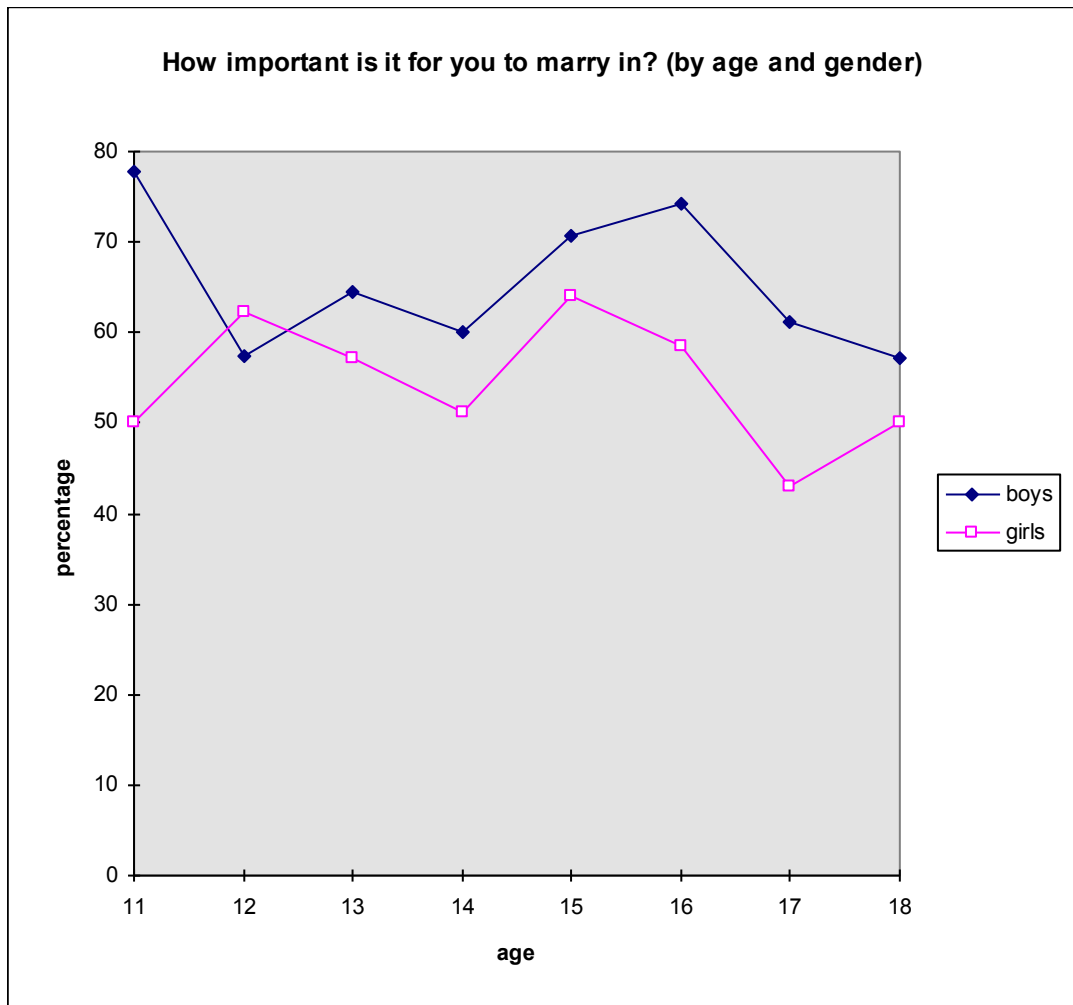
Just as interesting is the finding that young people who attend orthodox synagogues are significantly more likely to believe that it is more important to marry in than Reform synagogue attenders (t= -2.65, df = 24.7, p<0.05). However, the small numbers (approximately 40) of Reform respondents must be taken into account when interpreting these findings.

3.5.3 Importance of survival of Judaism

94% think it is very or quite important for Judaism to survive (see Fig. 3.5e), with no significant differences in the responses given by boys and girls, or by pupils of Jewish or non-Jewish schools.

Fig. 3.5e. Percentage of respondents indicating that it is important or unimportant for Judaism to survive.

How important is it for Judaism to survive?
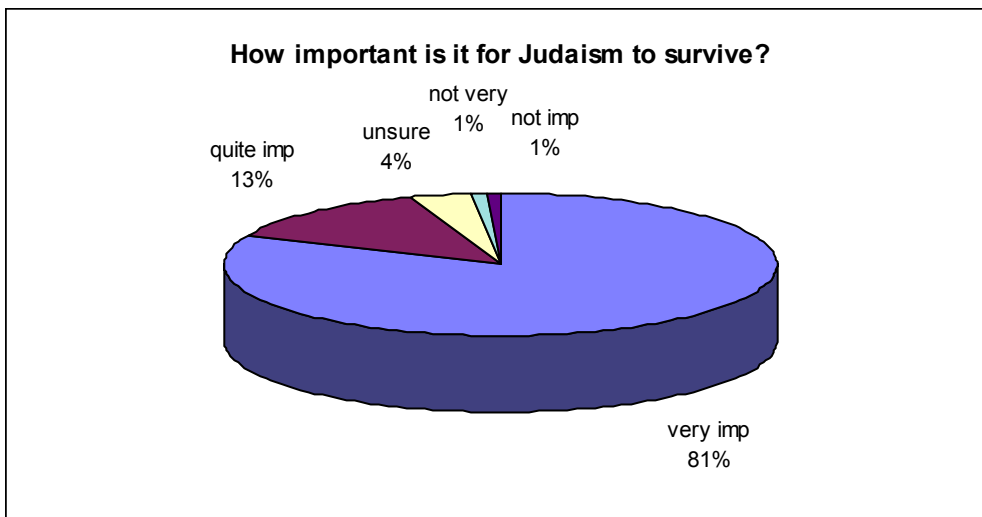
There is the same correlation here with Jewish club attendance as there is with the previous items.

Belief in the importance of the survival of Judaism rises with age, especially for the boys who have stronger beliefs than the girls from age 15-17. The following graph (Fig. 3.5f) illustrates percentages who felt that the survival of Judaism was VERY important.

Fig. 3.5f. Percentage of boys and girls at each age indicating that it is very important for Judaism to survive.

How important is it for Judaism to survive? (by age and gender)
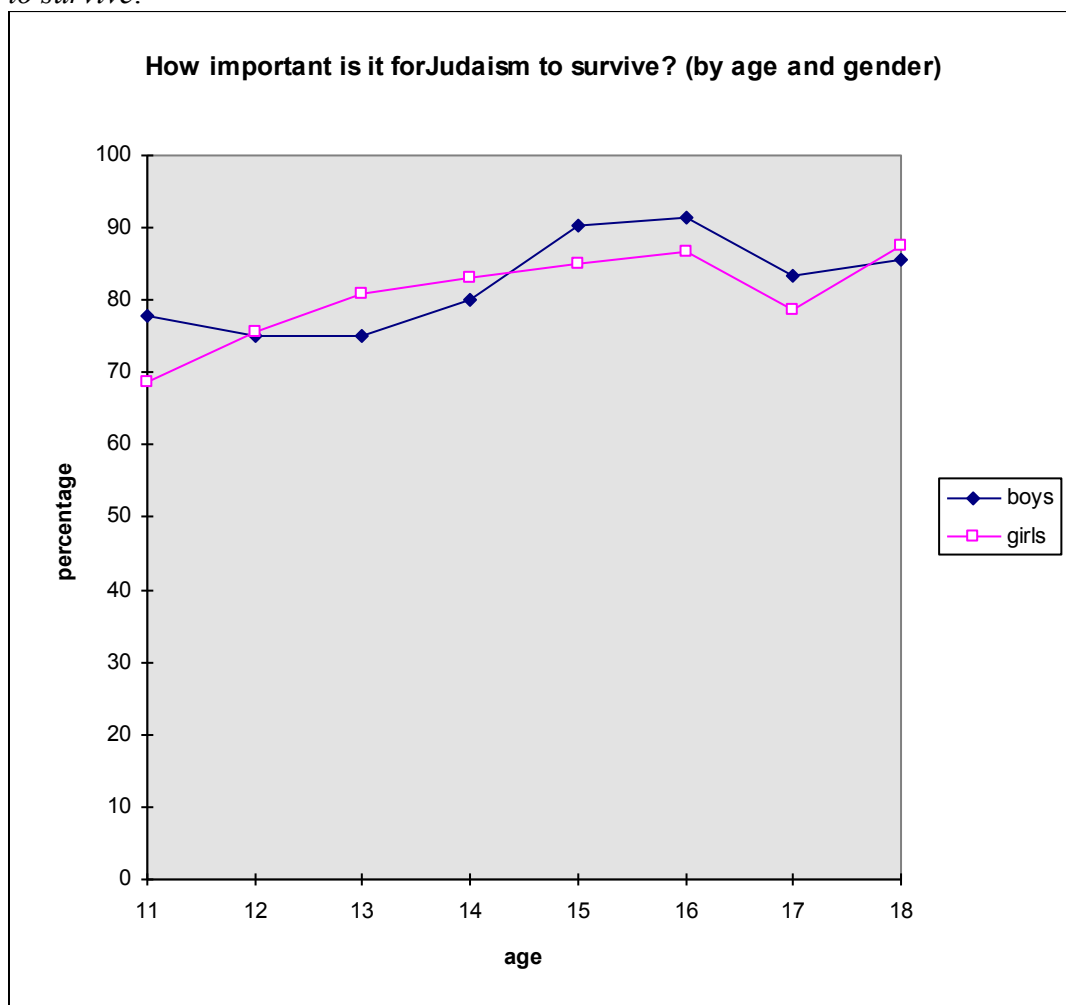
77% of respondents (62% of girls and 98% of boys) have had or will have a Bar/Bat Mitzvah or Bat Chayil.Yet just over half the respondents felt it was very or quite important. There is a significant difference between the importance placed on it by boys and girls with boys think it is more important than girls (t=-5.18, df = 379.9, p<0.0005). This might be expected given that more boys than girls have or will have a Bar/Bat Mitzvah, but even when analysis is restricted to those girls and boys who have had or will have one, there is still a significant difference between the genders (t= -3.73, df = 343 p<0.0005). The following chart (Fig. 3.6a) shows the percentage distribution of importance attached to Bar/Bat Mitzvah by boys and girls (who answered the question - 41 boys and 13 girls did not) who have had or are going to have a Bar/Bat Mitzvah.

Fig. 3.6a. Percentage of girls and boys (who have had or are going to have a Bar/Bat Mitzvah) who think Bar/Bat Mitzvah is important or unimportant.
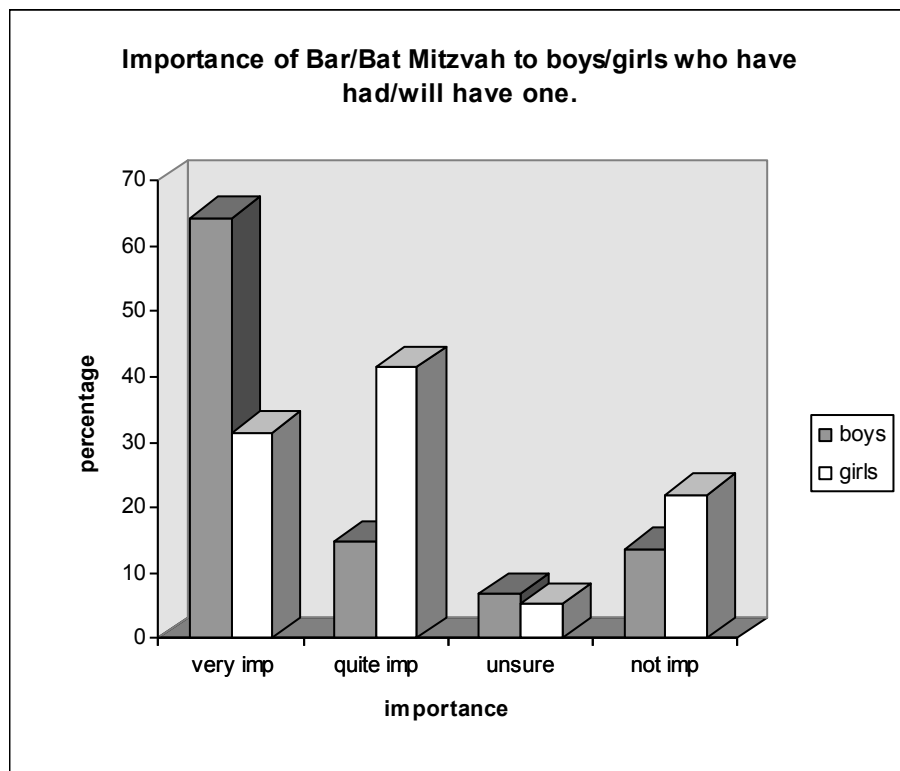
There is a significant correlation between how important they think a Bar/Bat Mitzvah is and how important they think it is to marry in (r = 0.17, p < 0.0001)

3.6.1 Why did they have a Bar/Bat Mitzvah?

The most popular answers to this question centred around a 'because it was expected' response for instance because 'everyone else did' or it was part of the Cheder course or school. Nearly as common was the response that people had a Bar/Bat Mitzvah because of parental pressure, for instance:

"My parents thought I should"
"My parents wanted me to - at 12 years old I did not have much say"
"My parents felt that my life would be incomplete without it"

Much less common, but still popular were the responses to do with growing up, fulfilling Jewish responsibility or to be recognised as a man/woman in Jewish law:

40

"I had one because it is part of being Jewish and it tells me that I'm now a woman and have more Jewish responsibilities"
"...because it officially makes me a teenager"
"...it marks my coming of age in Jewish tradition"
"I wanted to become a Jewish woman religiously"
"It is a step-up to adulthood in Jewish law"
"...to make me a Jewish man and to be part of the community"
"...because I wanted to be more accepted in the Jewish way of life"

Among other responses, clear differences between the genders emerged. The next most common response for girls centred around the sense of having the ceremony to prove or show something:

"...because I wanted to show I was Jewish"
"...to have a ceremony to prove I was Jewish"
"...because I wanted to show my commitment"
"I wanted to show my feelings about Judaism"
"...to show that I progressed one stage further in Judaism"
"It shows I am older because I have always been the youngest of the family"

This seems to reflect a need to demonstrate their Jewishness in a way that the boys, with their kippot and tallit in shul are better able.

The next most common response for the boys was to do with the party or presents that a Bar Mitzvah invariably brings:

"...for the presents and the disco"
"...for the money"
"...for the party"

Unlike the boys, there was some dissatisfaction mentioned by several of the girls for instance:

"I had a ceremony but no party as it's more important for boys than girls"
"It wasn't the huge affair that I wanted"
*"The course was important although not the actual Bat Chayil"*
"As I'm a girls it was not that necessary but quite important for myself"

3.7 JUDAISM

The majority of respondents only enjoy being Jewish 'sometimes', with girls being significantly likely than boys to enjoy being Jewish (t=2.77, df= 511, p<0.005). These differences are illustrated in Fig. 3.7a:

Fig.3.7a. Percentage of boys and girls indicating that they enjoy or do not enjoy being Jewish.
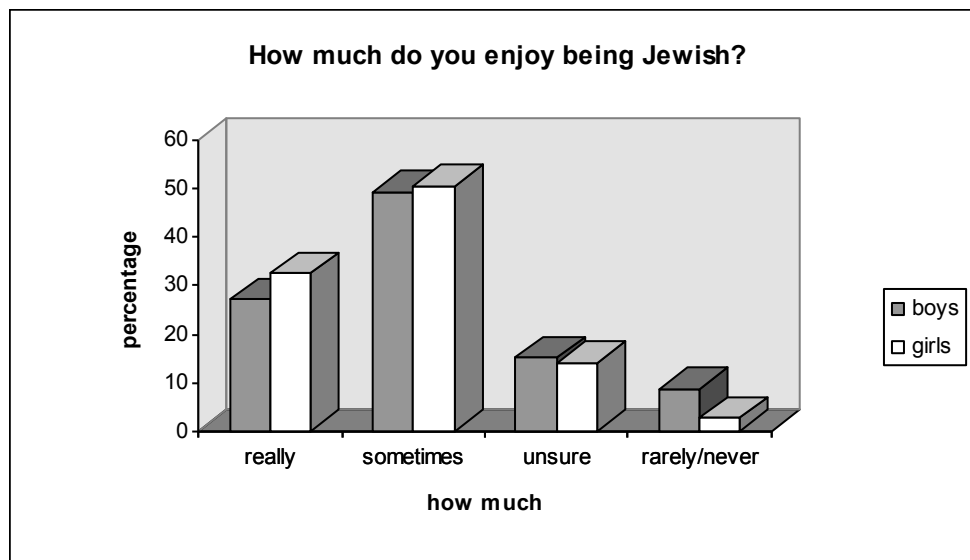
There is a strong and significant correlation between how much people enjoy being Jewish and how important they think it is that Judaism survives, how important they think it is to marry in, and how important they think Judaism is. People who go to Jewish youth clubs more, enjoy being Jewish more. There is no difference between how much pupils of Jewish and non-Jewish schools enjoy being Jewish.

3.7.1 What is good about being Jewish?

Although the most common answers amongst all respondents were 'the Festivals' and 'the community', there were some age differences such that the younger ones (below age 16) tended to mention the Festivals/Shabbat more whilst the older ones mentioned the sense of community more. Typical comments include:

"The festivals are family-oriented"
"Purim is good when you dress up and lighting candles on Chanucha, especially when you're young"
"You get to do exciting things on festivals"
"The community spirit"
"Being part of a close community"
"The unique community and relationships and links with Jews from all over the world"

Clearly, this sense of community should be promoted and encouraged. The world-wide aspect of community and sense of belonging was mentioned frequently:

"...there is an automatic concern for other Jews"
"...an instant bond with other Jewish people who may be strangers to you"
"...there is always a group of people who you will have something in common with"
"I feel connected to other Jews - a kind of bond"

The sense of being different was another common answer, popular with all respondents:

"It is good to have and be a different religion"
"You are different to everyone and have a separate identity"

Having a unique identity was another positive aspect of Judaism, according to the replies, whilst the social aspect was mentioned, particularly by the younger girls:

"..being able to go to e.g. BBYO"
"The social life"
""You can make lots of friends by going to clubs"
"Lots of youth clubs"
"I have a brilliant social life with Jewish people and I like the youth clubs"

Other positive features of the religion include missing school because of Jewish holidays, Israel, and going to Shul.

Other comments of interest include:

"Knowing I am a member of one of the oldest religions on earth"
"It gives meaning to life"
"Having an identity that's special and different"
"...that we are a minority and can identify with our individuality and appreciate our religion more"
"...having something to believe in"
"...having faith and morals in life"
"...a path to follow and a goal to give direction to life"
"...not enough space or time to explain - it's brilliant"

3.7.2 What is bad about being Jewish?

The two most frequently cited answers to this question amongst all respondents were 'anti-Semitism' and 'restrictions of the laws', with a total of 110 people mentioning each of these (approximately a fifth of total respondents, although not all respondents replied to this question). Typical comments regarding anti-Semitism include:

"Being called names" (male < 16)
"Non-Jews taking the mick" (male < 16)
"There are a lot of people who don't like Jews" (male < 16)
"Stereotypes from other people" (male < 16)
"sometimes people make fun of us" (female < 16)
"Non-Jews sometimes call us rude names and start with you for being Jewish. They sometimes say that Jewish people are rich" (female < 16)

Typical comments regarding restrictions from the laws include:

"not doing things that other people would normally do" (male < 16)
"not being able to marry who I love in the future" (female < 16)
"not allowed out on Friday night" (female < 16)
"can't always eat food out" (female < 16)
"On times like shabbat when you're not allowed to drive or turn lights on, it's hard" (female < 16)
"Having to fast on Yom Kippur and having to eat certain foods on Passover (female < 16)
"you can't do anything on Saturday" (female < 16)

"Not being able to do the things non-Jewish friends do" (female < 16)
"A lot of laws are very pretty and not related to today's society" (female > 16)
"Being socially restricted" (female > 16)
"Keeping laws that I don't agree with" (Male > 16)
"limited amount of freedom" (female > 16)
"restrictions on marriage - I feel its a form of racism" (female > 16)

Being different, thought by many to be one of the best things about being Jewish, was mentioned by others (and by those same people) as being one of the bad things about being Jewish. The behaviour of other Jews was a frequent complaint too:

" "being pressured by more orthodox Jews" (female < 16)
"A lot of Jewish people are snobs and have big mouths" (male < 16)
"A great amount of people are Jewish princes and princesses" (female > 16)
"The cliques" (female > 16)
"A lot of Jewish people are cliquey" (female > 16)
"Sometimes I am ashamed of the behaviour of other Jews" (male > 16)
"Racist Jews who can't accept people being less religious, reform or non-Jewish" (female > 16)
"Snobby superior attitudes from fellow Jews" (female > 16)

Cliqueness is clearly an issue that needs addressing and more is said of this in a later section.

Other less frequently mentioned complaints were with the social scene ("nowhere to socialise with Jews or meet Jewish people", "having no place to socialise i.e. a night-club"), the guilt ("too many restrictions and subsequent guilty feelings", "guilty conscience about lying to parents about non-Jewish boys") and shul ("having to sit in synagogue for ages").

3.7.3 What does being Jewish mean?

Many answers to this question were not dissimilar to the question 'what is good about being Jewish?' so it was not felt by the authors that this question yielded much useful information. Indeed, large numbers of young people failed to answer this question, or answered it with short statements such as 'a lot' or, sometimes 'nothing'. The most common answer was the sense of belonging to a community as in the aforementioned question. For instance:

"It means joining together as one big family" (female < 16)
"It means that I am part of a strong community and will never feel like I don't belong" (female > 16)
"Being part of something that could be a big family and knowing that I'll never be turned away from it" (female > 16)

Jewish identity was also a common answer for instance:

"Judaism is my identity and I never feel ashamed of it" (female < 16)
"It's part of my identity - I'd be lost without it " (female > 16)

What came out very strongly from this question was a tremendous sense of pride in their religion. Typical comments include:
"It means that I follow in the steps of my ancestors" (male < 16)
"being the son of Hashem" (male < 16)
"It means that I have a special duty to fulfil" (female < 16)
"It is important and I hope that it continues for generations after me" (female < 16)

"It is my life - without it I wouldn't be so nice - I would be more selfish - it has taught me a great deal" (female < 16)

"It means...a guide and a set of morals and principles to help me make decisions" (female > 16)

"...dedication to a life-long 'cause' - following the laws and reaping the rewards" (female > 16)

"I'm part of something very special. Everything has its good and bad but I'd rather be Jewish than anything else" (female > 16)

"...to be proud and show others what a good religion it is" (male > 16)

3.8 AFFILIATION

3.8.1 Synagogue

Boys attend synagogue more often than girls - 40% of boys go once a week or more compared with 17% of girls as the following graph (Fig. 3.8a) illustrates. The gender difference is statistically significant (t= -6.23, df=504, p<0.0005).

Fig. 3.8a. Percentage of boys and girls attending synagogue.
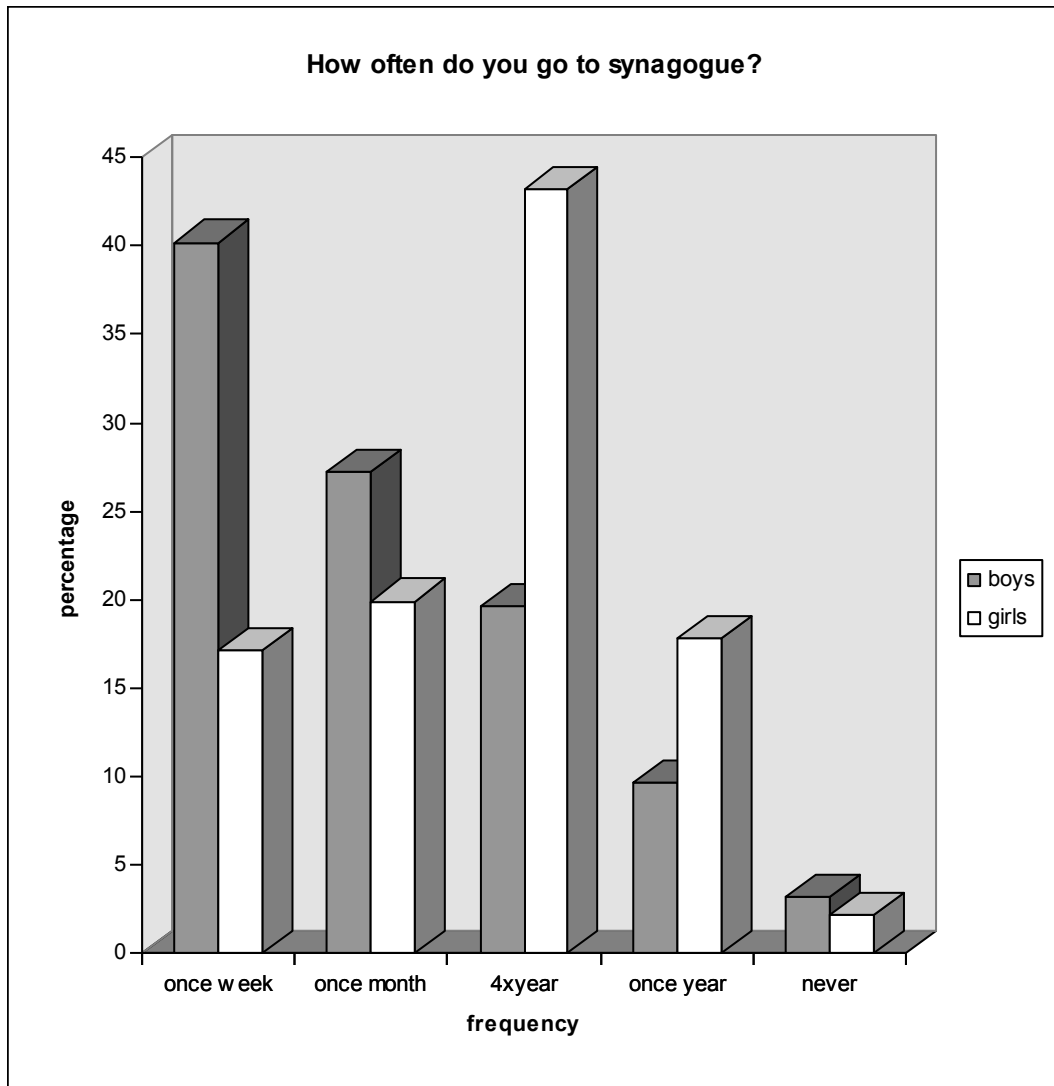
There is also a statistically significant (but not as high) difference between boys and girls with regard to how important they think shul is (t = -2.22, df = 389, p< 0.05) - as illustrated in Fig. 3.3b). This would suggest that even though girls are less likely to go, they still think it's relatively important. The question is, then, why don't they go nearly as much as the boys if they think it is almost as important as the boys think it is?

It is possible that the importance attached by both genders to synagogue reflects the importance attached to it by Anglo-Jewry in general. Synagogue is generally seen as the centre of communal life and it may be that the young people are reflecting this view in their answers.

Fig. 3.8b. Percentage of boys and girls indicating that synagogue is important and unimportant.
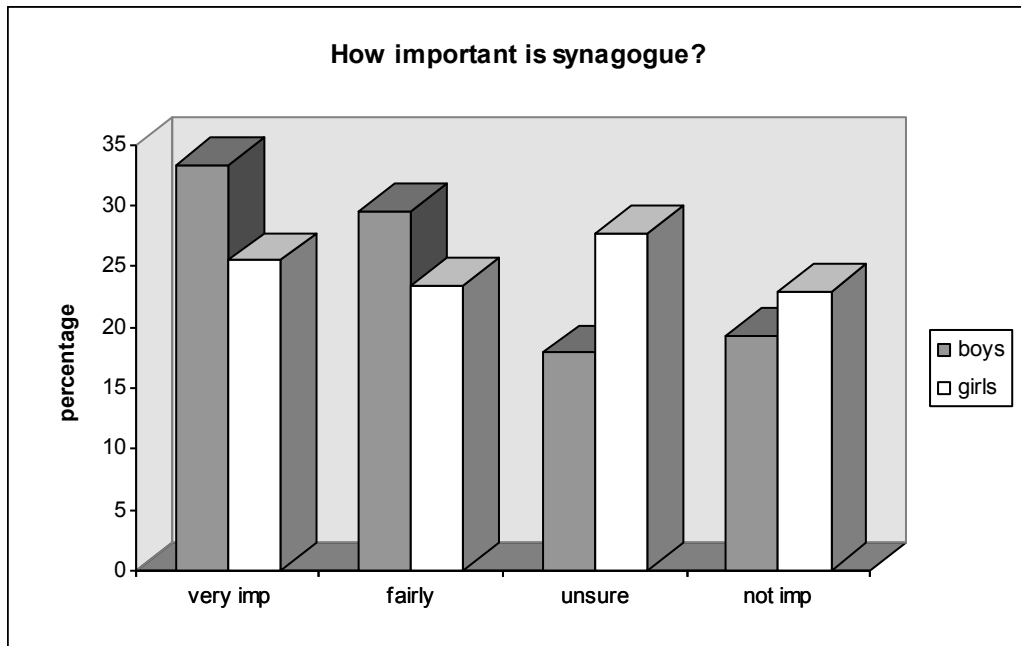
In the following chart (Fig. 3.8c), the length of each bar represents the number of people of a particular gender and age group, attending a particular synagogue (for key, see Appendix). The chart shows the numbers of boys and girls aged below 16 and 16 + who say they attend various synagogues in Manchester.

Fig. 3.8c. Numbers of boys and girls below and above age 16 who attend each synagogue.
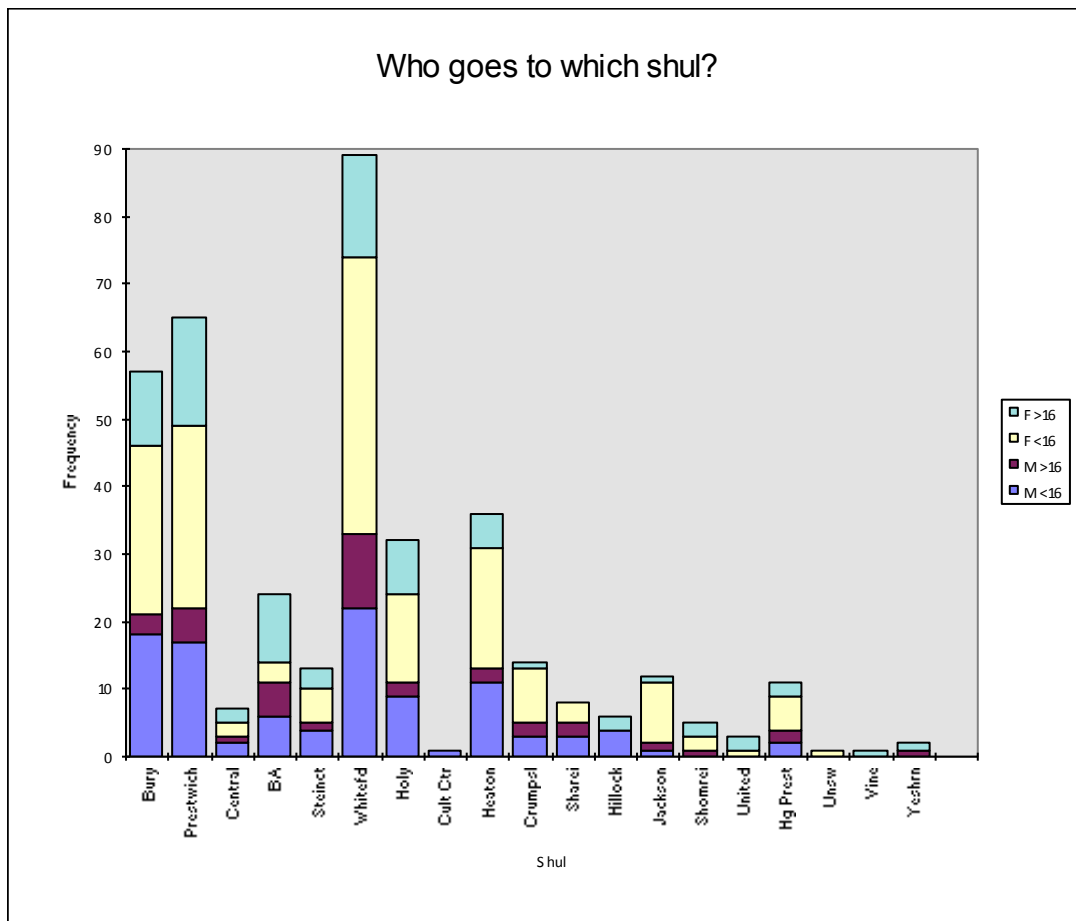
It should be noted that the low figures for the two Reform synagogues, Jacksons Row and Sharei Shalom are likely to reflect sampling bias caused by the paucity of Reform young people who attend Jewish assembly (which is where much of the data was collected). It has been suggested by many Reform young people that they do not attend Jewish Assemblies as much as their orthodox peers because they feel somewhat alienated by the orthodox slant of the assemblies. (Jewish assembly organisers should take this into account)

Respondents had the opportunity to say what would encourage them to attend synagogue more often and the following comments are interesting:

"More things for kids" (Male < 16)
"Shorter services - less complicated " (female < 16)
"More stimulating services - being able to understand and follow them" (female < 16) N.B. This comment was made repeatedly by all ages and both genders.
"Less sexism and more English spoken" (female < 16)
"More lively - less boring" (female < 16)
"Less monotonous praying" (female < 16)
"If the Rabbis didn't shout" (female < 16)
*"A special service for people my age " (female > 16)*
"Brief explanation of service as it went along" (female > 16)
"Women being included in the service" (female > 16) This too was a frequent comment.

So why do they go to synagogue? Respondents were asked to pick the main reason out of a list of 5 and the distribution for the genders is illustrated in the following chart - Fig. 3.8d (percentages are of those who answered; 18 girls and 26 boys did not answer):

Fig. 3.8d. Percentages of boys and girls indicating different reasons for going to synagogue.

Why go to shul?
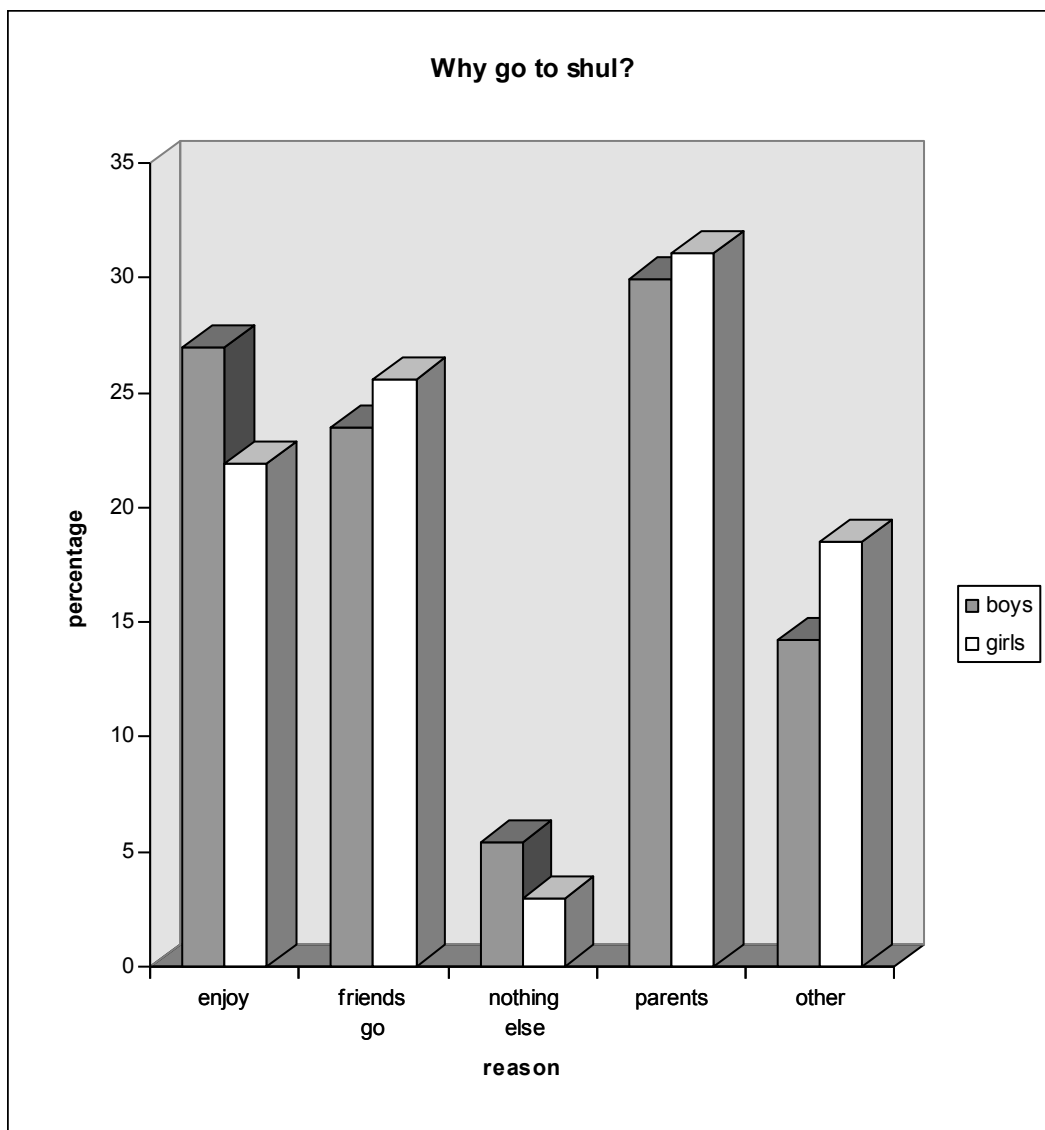
The results suggest that a Youth Service meeting the needs of young men and women would be particularly important at synagogues with a lot of young members (Bury, Prestwich, Whitefield, Heaton Park and Holy Law). Such a service would need to be youth-led, short, easy to follow and not merely open to both genders but also welcoming to both males and females. This means giving careful thought to the layout of the room so that girls do not feel alienated from the service (the Women in the Jewish Community report recommends 'men and women sitting on the same level, separated by a mechitza running down the length of the synagogue' - p.R5). Girls should also be involved in the running of the service as much as is possible within Halacha - for instance giving Dvrei Torah, the announcements, organising aspects of the service etc. Such a service would meet the social as well as the spiritual needs of young members.
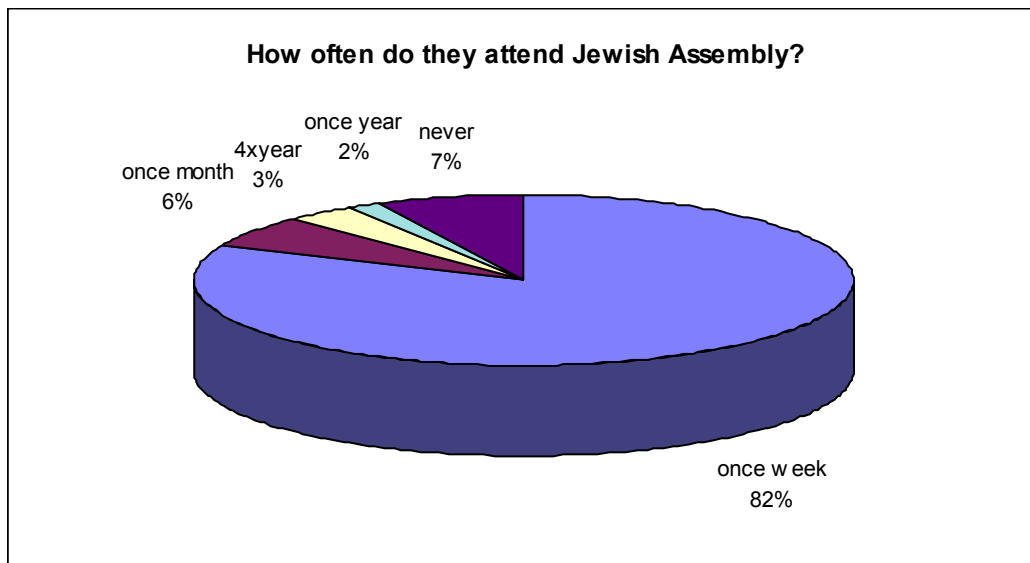
3.8.2 Jewish Assembly

Jewish Assembly referred specifically to services held for Jewish pupils of non-Jewish schools. most schools at which the sample attended did hold Jewish Assemblies. The following data are based on the results of the 114 boys and 160 girls (and 7 unknowns) who attend non-Jewish schools.

There is no significant differences between how often girls and boys go to Jewish assembly. There is a significant gender difference, however, with regard to how important they think Jewish assembly is such that girls think it more important (t = 2.18, df = 205, p< 0.05). The following graph (Fig. 3.8e) indicates how often all the young people go (who answered the

question; 19 did not) whilst the next graph (Fig. 3.8f) shows how important boys and girls (missing data included on graphs) think it is.

*Fig. 3.8e. Percentage of respondents attending Jewish assembly.*

Thus 82% of people who answered the question, go to Jewish assembly once a week or more. This is not that surprising given that most of the respondents were recruited from Jewish assemblies in the first place.

Fig. 3.8f. Percentage of boys and girls indicating that Jewish Assembly is important and unimportant.
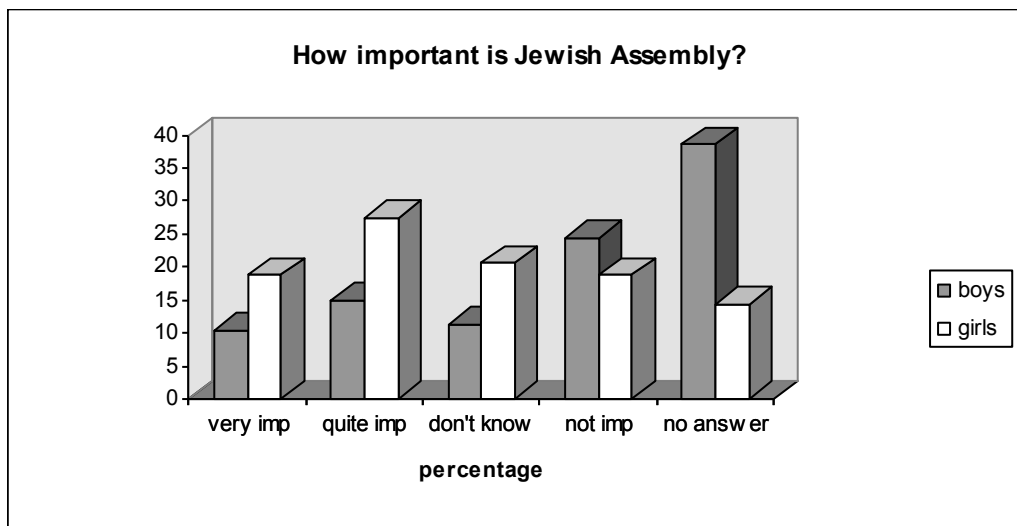
More girls (25%) go because they enjoy it than boys (15.8%). A large number ticked the 'other' box and its seems that this includes attending because the school enforced it - see Fig. 3.8g).

Fig. 3.8g. Percentage of boys and girls indicating different reasons for attending Jewish Assembly.

Why go to Jewish Assembly?
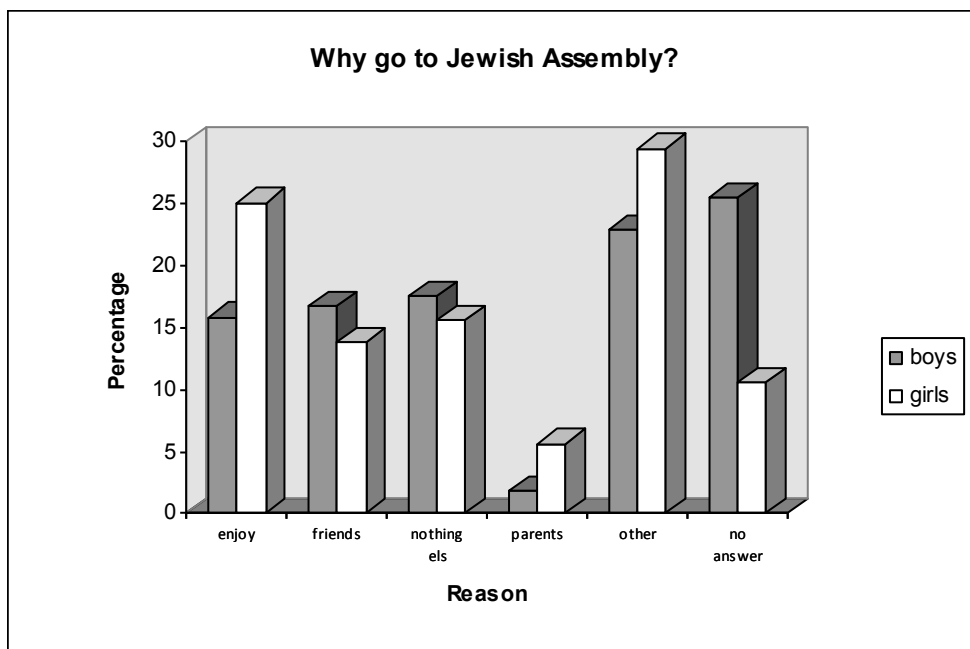
There is a significant relationship between how often people attend Jewish Assembly and how important they think Judaism is (r = 0.13, p<0.05) but no relationship between how often people attend and how important they think it is to marry in or for Judaism to survive.

Comments regarding what would encourage them to attend Jewish Assembly more include:

"Discuss problems" (male < 16)
"Less patronising" (female > 16)
*"Doing worthwhile activities with a decent purpose" (female > 16)*
"More people coming in to talk to us" (female > 16)

Clearly, these findings represent a challenge to Jewish Assembly Organisers. When the Project workers ran Jewish Assemblies and discussed issues affecting young people, the feedback was very positive. Visiting Rabbis talking about the Sedra of the week are not the only ways (or even the best) that Jewish Assemblies can be used to raise Jewish Identity.


3.8.3 Youth Groups/Organisations

The following graph (Fig. 3.8h) shows that young people who attend non-Jewish schools are more likely to attend Jewish youth groups more frequently than pupils of Jewish schools. The difference is highly statistically significant (t = 6.7, df = 441.35, p< 0.0005).The graph shows that nearly twice as many (50.9%) pupils of non-Jewish schools than Jewish schools (26.4%) go to clubs once a week or more. Nearly twice as many (32.1%) pupils of Jewish schools than those of non-Jewish schools (17.4%) never go.

Fig. 3.8h. Percentage of Jewish and non-Jewish school pupils attending Jewish youth clubs.

Jewish youth club attendance by school
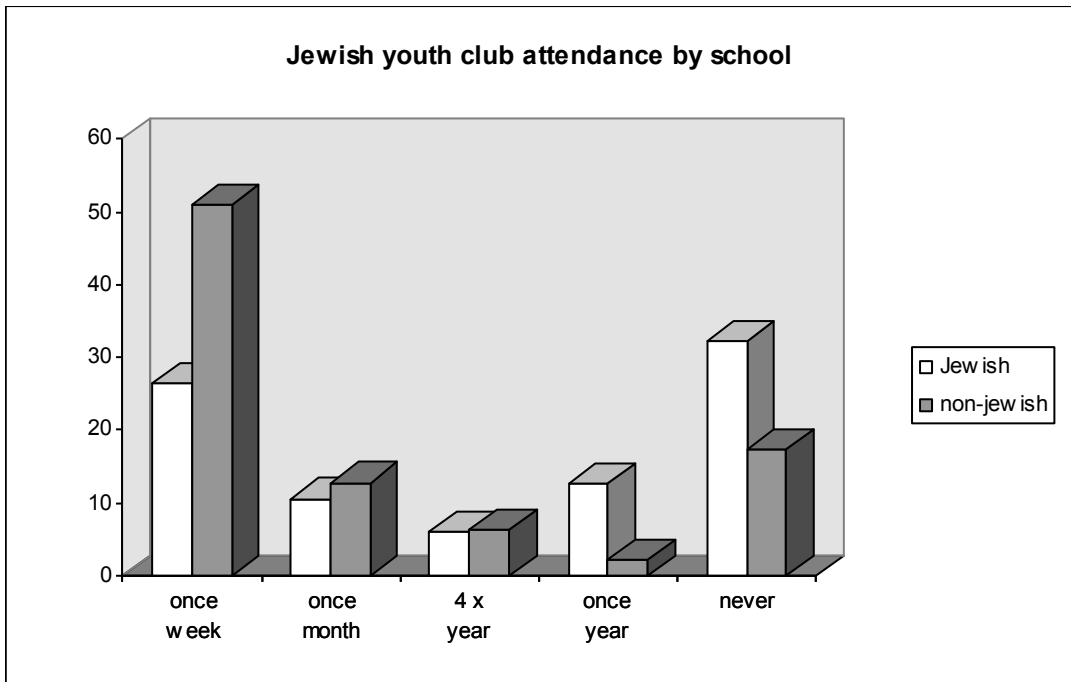
Girls go more often than boys - there is a statistically significant difference between the genders on this variable (t = 49 df = 394.36, p< 0.05) - see Fig. 3.3i:

Fig. 3.8i. Percentage of boys and girls attending Jewish youth clubs.


Club attendance by gender
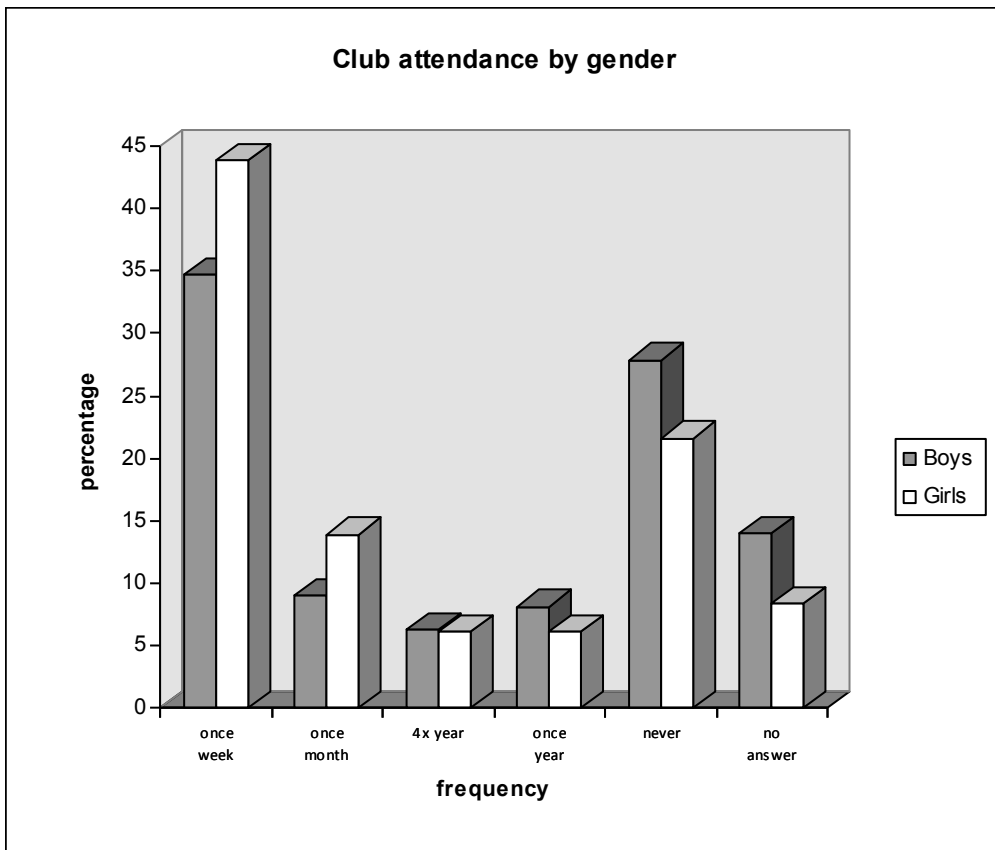
The younger ages are more likely to go to clubs regularly than the older ones (see Fig. 3.8j). The following graph shows how there is a steady decline from 55.6% of 11 year olds to 33.3% of 16 year olds going to groups once a week or more. The numbers do increase at 17 and 18, but the small sample size of this age group and the fact that most of these were reached because they were Madrichim at Bnei Akiva or Habonim (and therefore likely to

attend frequently) may have skewed the data for these ages. People who never go rises from 11.5% at age 13 to 46.7% at age 18.

More could and should be done to attract and keep the older ages - see Recommendations.

Fig. 3.8j. Percentage of respondents at each age going to Jewish youth clubs.
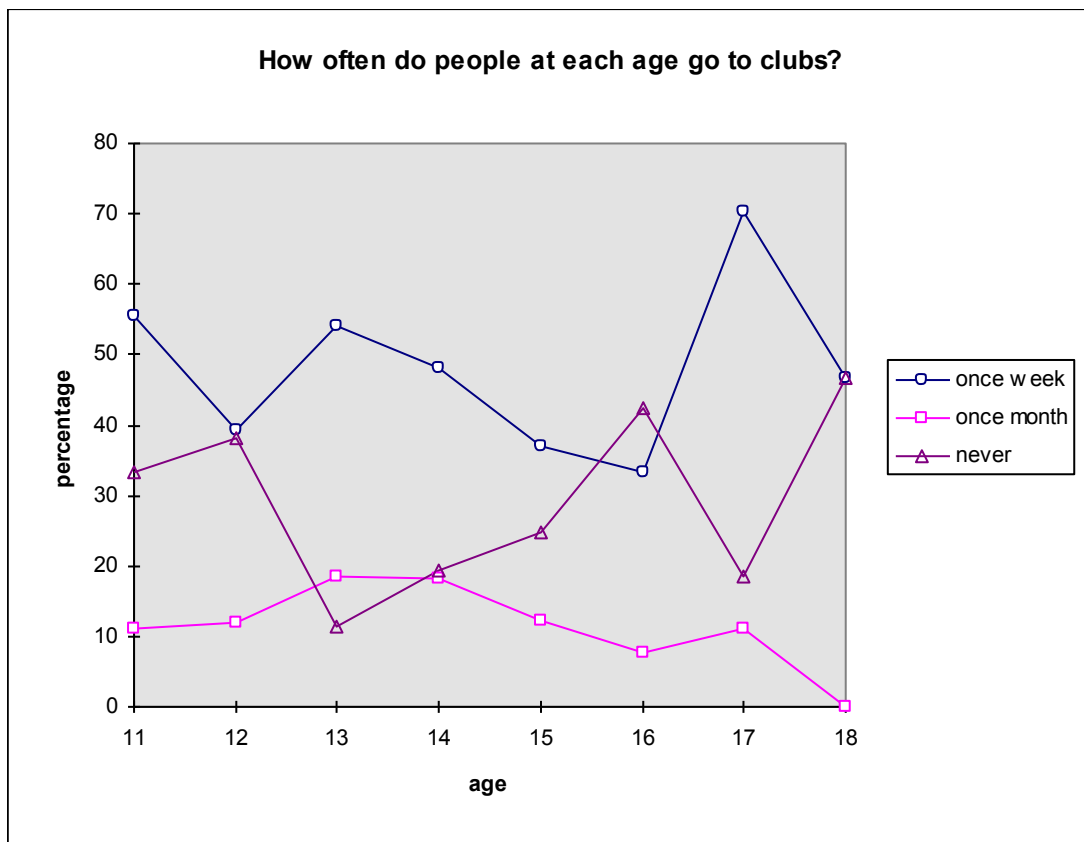
The following graph indicates the reasons that people go and shows that nearly 40% of boys and girls (who answered the question - 80 boys and 72 girls did not) go because they enjoy what's on offer. This was not the most popular answer for the girls, however - more than half of them (51.1%) who answered this question said they went because their friends went. 35.5% of the boys who answered this question gave that reason - see Fig. 3.8k.

Fig. 3.8k. Percentage of boys and girls indicating different reasons for attending Jewish youth clubs.

Why go to clubs?
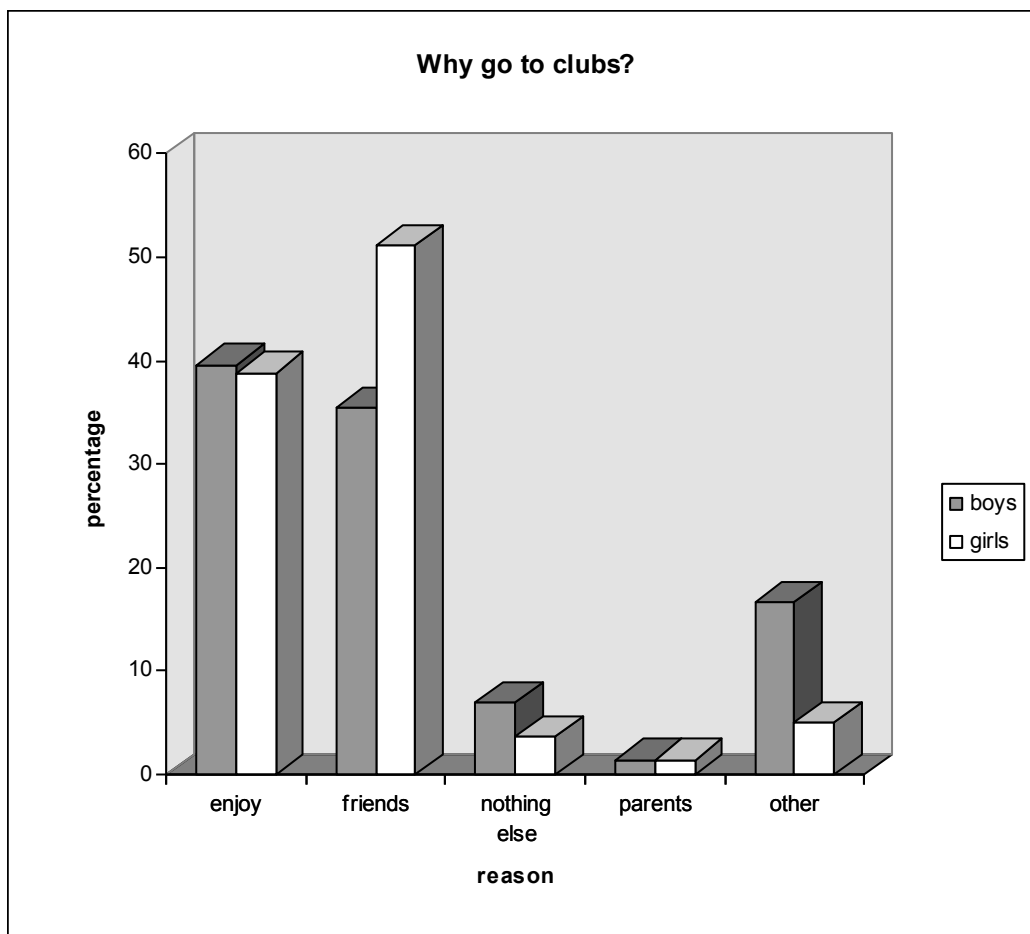
Given the fact that a third go to see their friends, this could explain the lower numbers e.g. Jewish school pupils going, since they already see their Jewish friends on a day-to-day basis. The following chart (Fig. 3.8l) shows how many boys and girls under and over 16 say they go to various youth groups (see Appendix for key).

Comments regarding what would encourage them to attend more include:

"Need to be more friendly to non-club members" (male < 16)
"Sport" (female < 16)
"Only my own age and older - no younger" (female < 16)
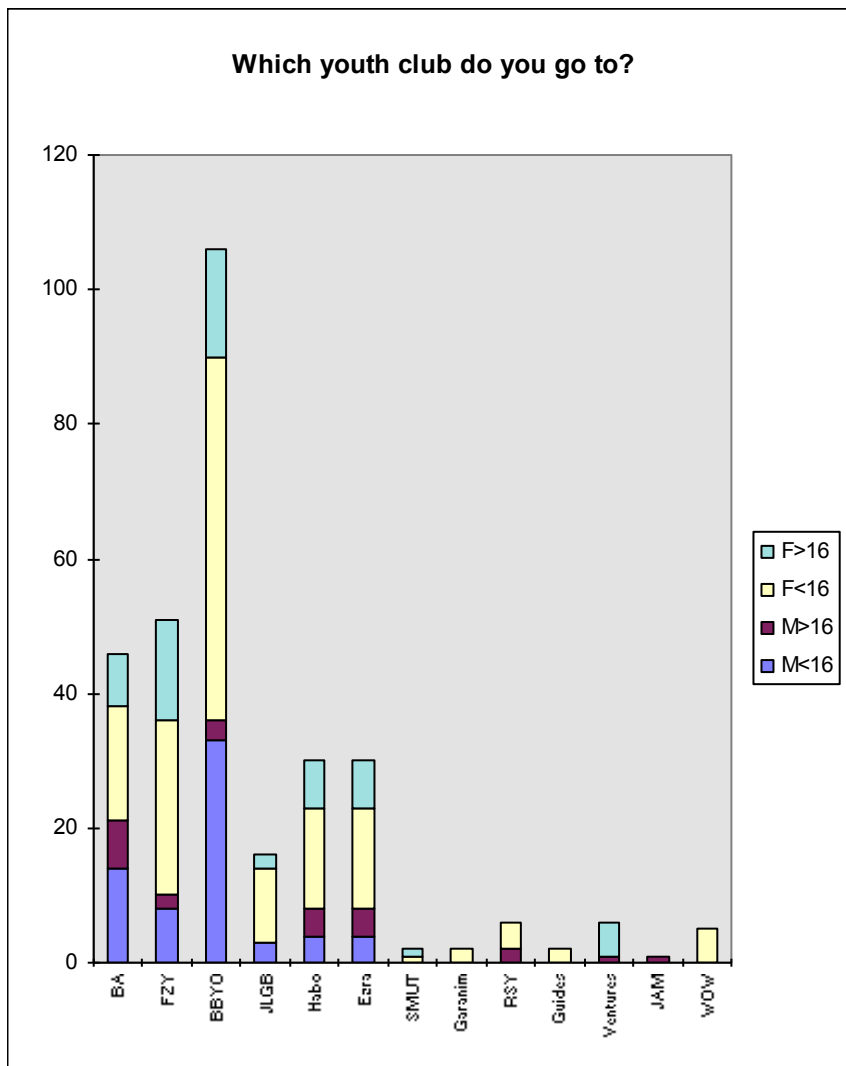*"Varied things e.g. sport, discussion" (female < 16)*
"Better activities for older teenagers" (female > 16)
"Less cliquey" (female > 16)
"If I could smoke and drink" (female > 16)

Cliques, mentioned earlier, is a problem and must be addressed and taken seriously by Club/Movement organisers (see Recommendations).

Fig. 3.8l. Number of boys and girls under and over the age of 16 attending each Jewish youth club.

Which youth club do you go to?

Legend: F>16, F<16, M>16, M<16

X-axis categories: BA, FZY, BBYO, JLGB, Habo, Ezra, SMUT, Garanim, RSY, Guides, Ventures, JAM, wOw

3.8.4 Jewish Sports

Nearly 40% of boys (who answered this question - 28 boys did not) play Jewish sports once a week or more. This is more than 4 times the numbers of girls - 8% of girls (who answered this question - 40 girls did not). Boys either play frequently or not at all - 46% never play. Three quarters of girls never play - see Fig. 3.8m.

Given these figures, it is not surprising that boys are more likely to think Jewish sports are important. The difference between how important boys and girls think sport is statistically significant (t = -2.55, df= 283.7, p<0.005) although not as highly significant as might be expected. The graph in Fig. 3.8n shows that more girls think it important than expected - half as many girls think it very important than boys do. Considering the differences between boys and girls playing sports frequently, it might be expected that the differences on the importance scale would be greater.

Fig. 3.8m. Percentage of boys and girls indicating that they play Jewish sports.
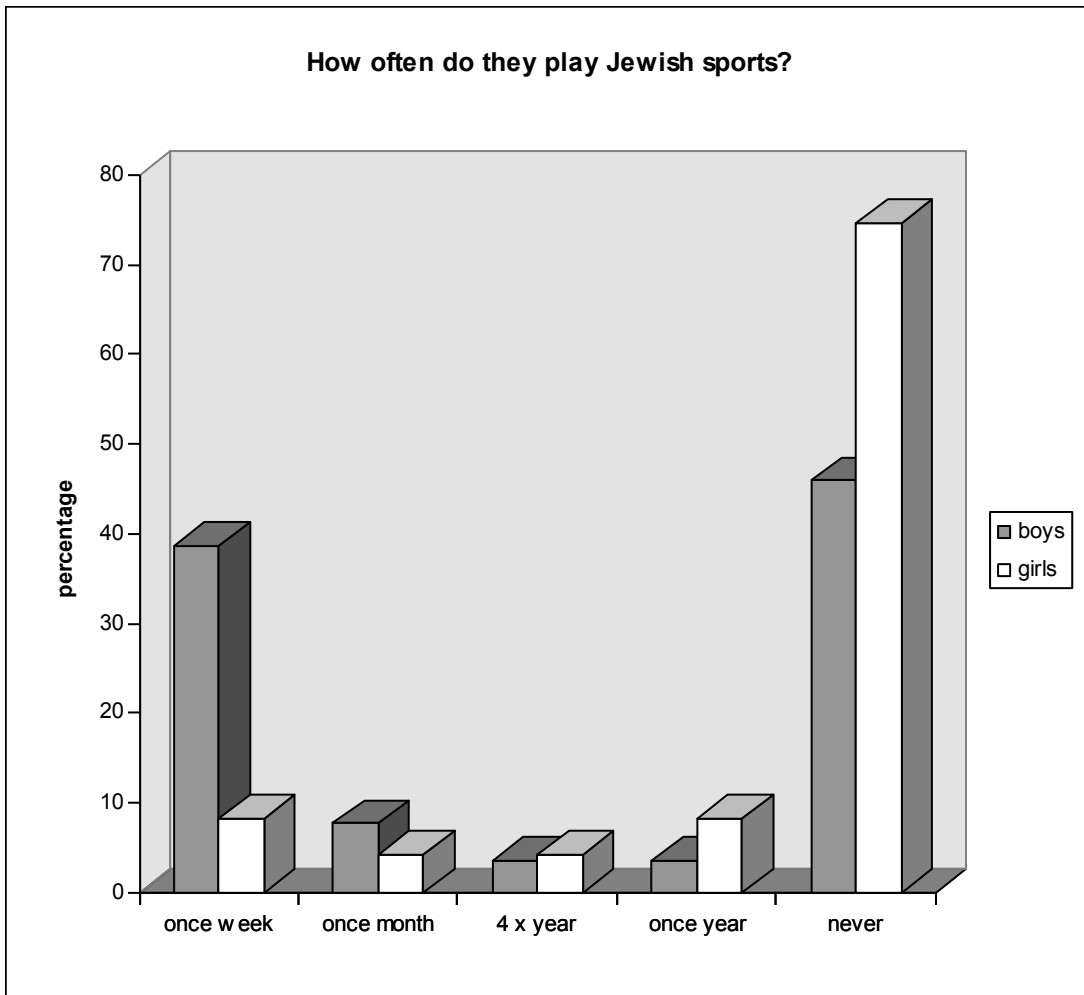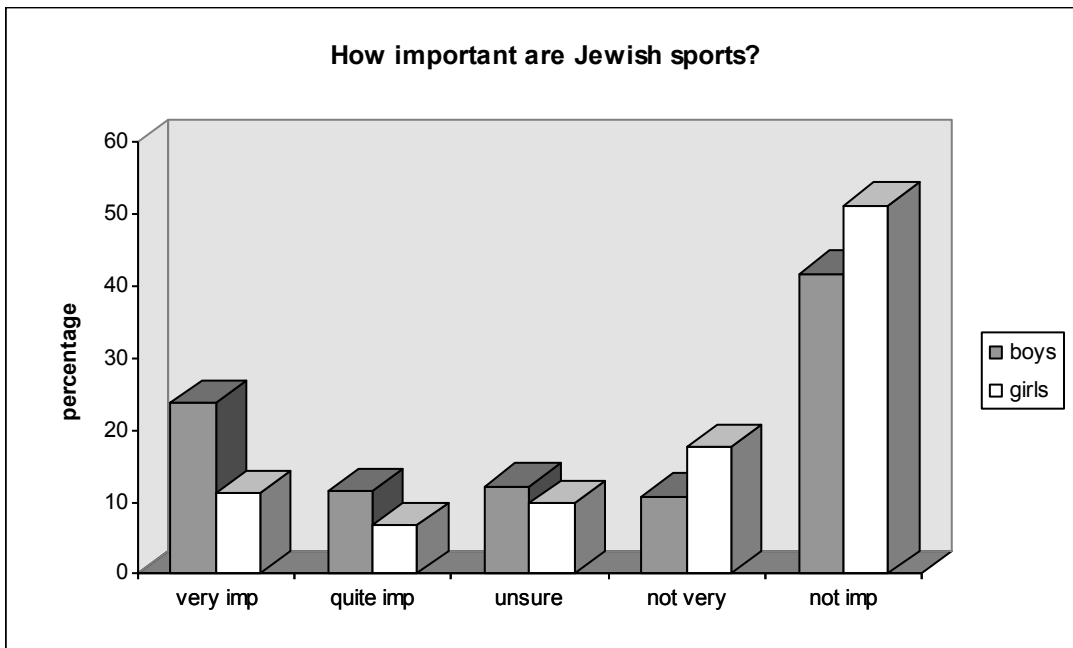
How often do they play Jewish sports?

Fig. 3.8n. Percentage of boys and girls who think that Jewish sports are important and unimportant.

How important are Jewish sports?

These data do not reflect a lack of interest in attending Jewish sports, but rather a lack of availability as answers to other questions illustrate. When asked what would encourage them to attend Jewish sports, the most popular answers were those suggesting that they would go if only they knew of any to go to. This was particularly so for the girls who repeatedly bemoaned the lack of sports facilities, teams, etc. for girls:

"More teams" (male < 16)
"More publicity about them" (male < 16)
"Something for average players to do and not just for people who are good at it" (female < 16)
"If I knew more about it" (female < 16)
"Never heard of any" (female < 16)
"None for girls" (female < 16)
"More variety" (female < 16)
"Adverts - I love sport and want to hear about it" (female < 16)
"I would go if there was football etc. for girls not just netball" (female < 16)
"Sport of a higher standard for girls" (female < 16)
"Girls swimming team, tennis for girls just like the boys have with Maccabi football" (female > 16)

More is said about sports in a later section ('features of a building' 3.9.6).

3.8.5 Jewish newspapers

Relatively few young people read the Jewish Chronicle, with more boys doing so than girls (possibly because of the sports coverage) 7.7% of boys read most of it compared with only 1,7% of girls. Around 7% of both genders read any article that they find interesting rather than reading it from cover to cover. More girls glance at it and read the odd specific area than boys (17% compared with 9% of boys). Just over a third of boys and half the girls never or rarely see it. Just over a quarter of boys and girls did not answer this question - see Fig. 3.8o.

Fig. 3.8o. Percentage of boys and girls reading the Jewish Chronicle.
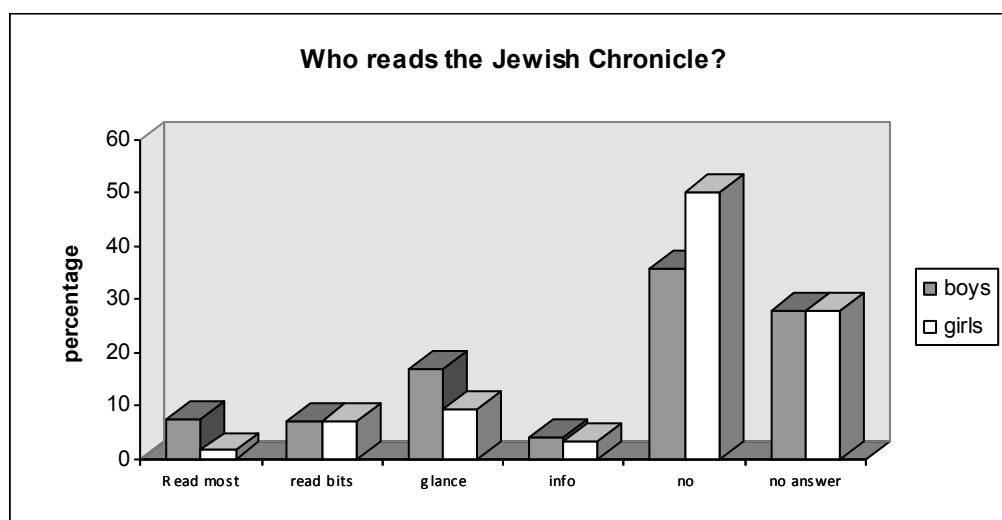
Key: Read most = Yes, I read most of the articles
     Read bits = Yes, I read any articles that look good
     Glance =   Yes, I glance at it and read a few specific areas
     Info =   I use it to find out what's happening in the area
     No =   No, I rarely or never see it.

More people read the Jewish Telegraph, with a third of boys and nearly a quarter of girls reading most of it. Only 11% of boys and 8% of girls never see it. Most people answered this question - only 3-4% girls and boys did not - see Fig. 3.8p.

Fig. 3.8p. Percentage boys and girls reading the Jewish Telegraph.

Who reads the Jewish Telegraph?
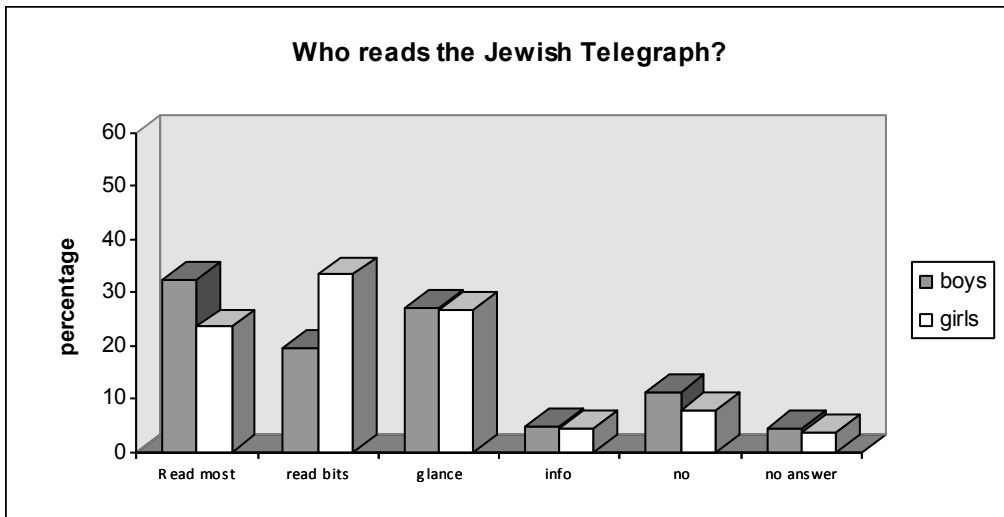
The numbers of people reading the Jewish Tribune (18 in total), the Jewish Herald (9 in total) and New Moon (13 in total) were too small to warrant statistical analysis.

Young people clearly do not read existing Jewish press as much as might be expected. It might be that advertising events through this medium would seem not worthwhile, but there is always the possibility that parents see the adverts and tell their children about them. However, the findings do suggest that there might be a demand for a newspaper exclusively for (and by?) young people.
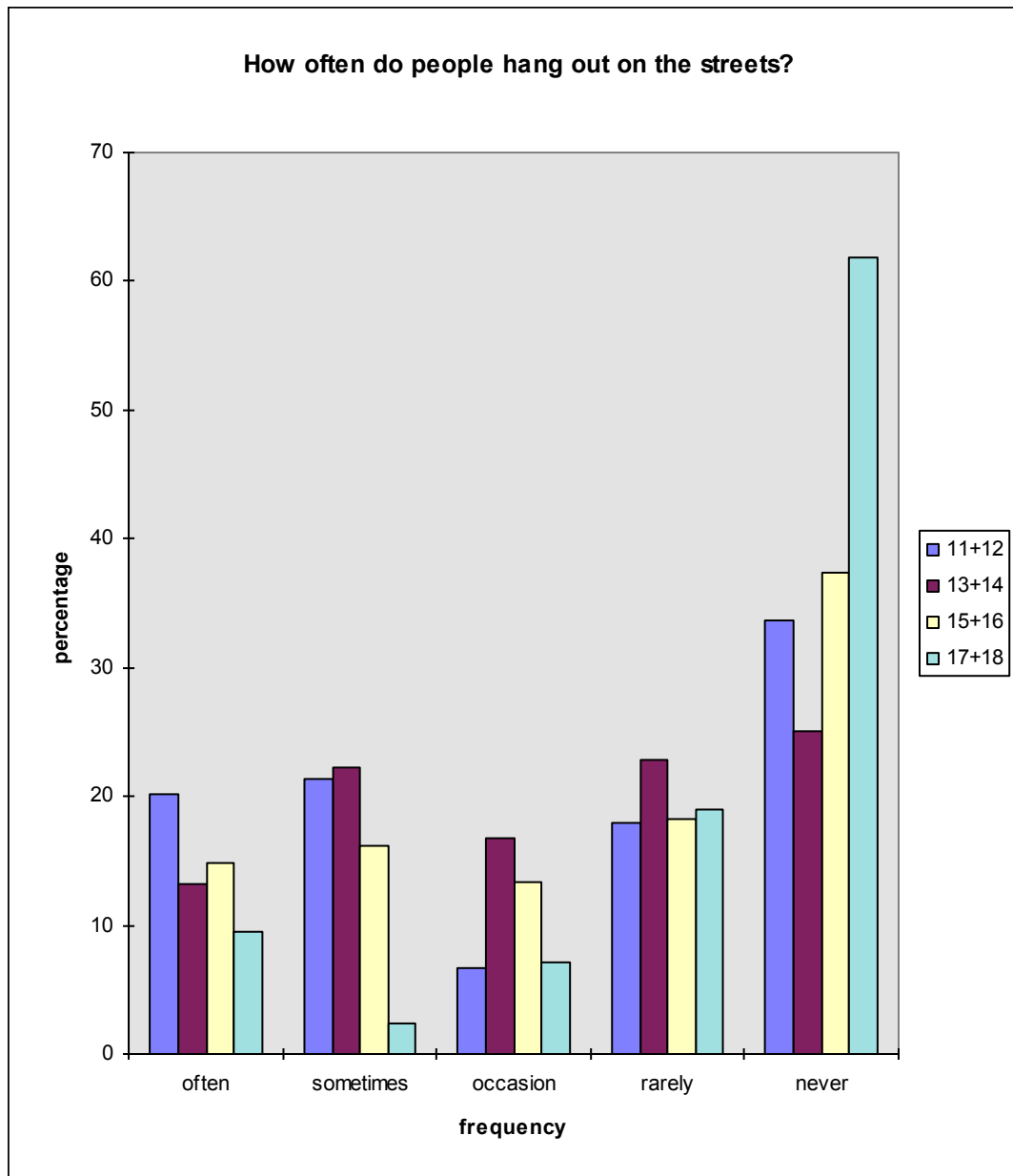

3.9 SOCIAL LIFE

People were asked to indicate how often they 'hung out' at various places. The following figures indicate percentages of those who responded to that particular question.

3.9.1 Streets

Fig. 3.9a. Percentage of respondents at each age band hanging out on the streets.


The streets are more popular hang-outs for the younger ages, (suggesting a need for facilities for this age-group) with 20% of the 11 and 12 year olds often hanging out there and 13% of 13 and 14 year olds often hanging out there. Nearly 15% of 15 and 16 year olds often hang out there and under 10% of 17 and 18 year olds. Percentages who never hang out on the streets leaps from 34% of 11 and 12 year olds to 62% of 17 and 18 year olds.

There are no significant gender differences for the younger two age groups, but of the 15+ ages, boys are statistically more likely to spend more time on the streets than girls (for 15 and 16s, t= -3.55, df = 139, p< 0.005, for 17 and 18s t = -2.2, df = 40, p< 0.05).

3.9.2 Night-club

Fig.3.9b. Percentage of respondents at each age band hanging out in night-clubs.
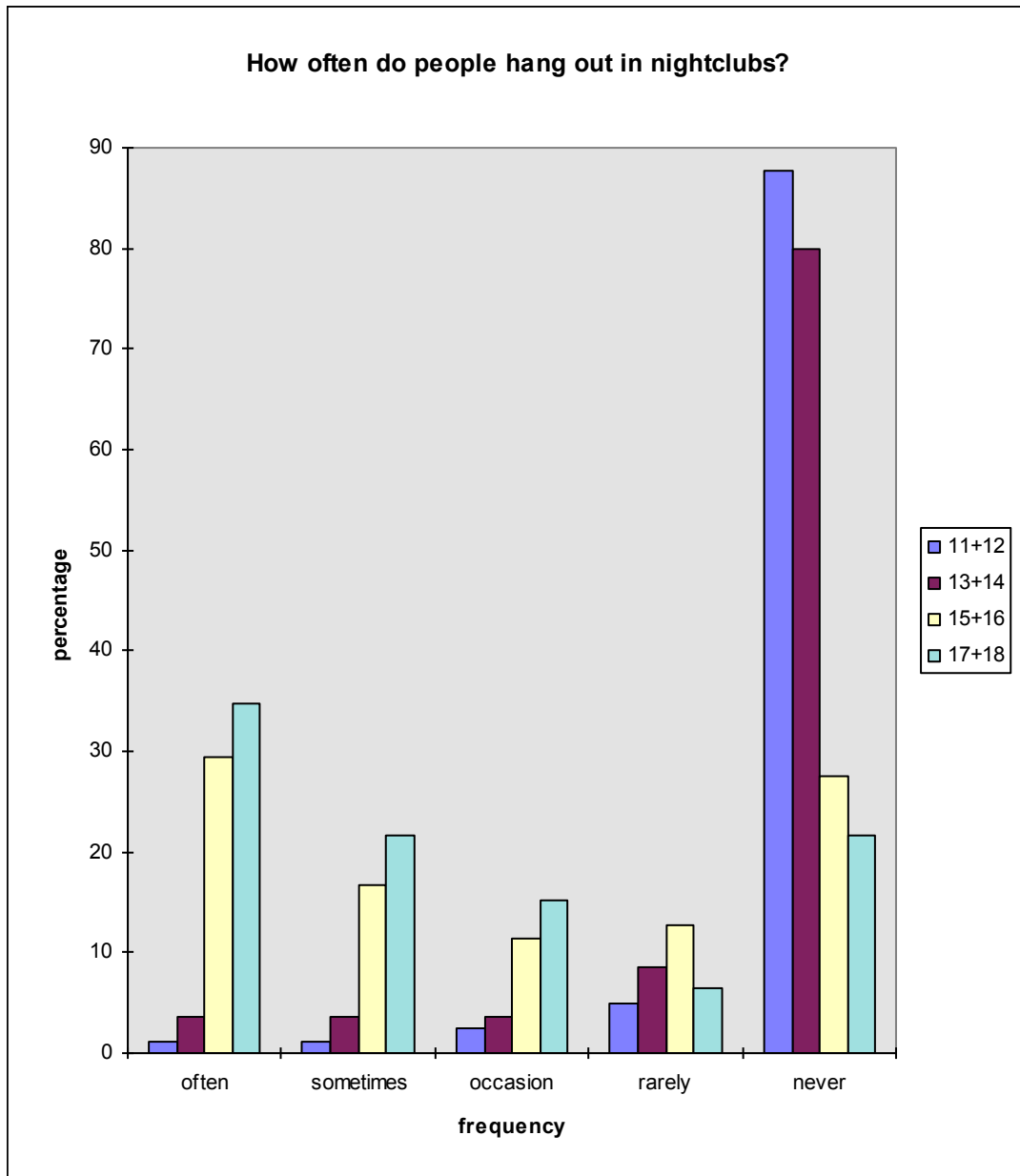
Night-clubs do not start to become really popular until after age 14. Less than 4% of 13 and 14 year olds often go to night-clubs compared with 30% of 15 and 16 year olds and 35% of 17 and 18 year olds. 88% of 11 and 12 year olds and 80% of 13 and 14 year olds never go to night-clubs only 22% of 17 and 18 year olds and 28% of 15 and 16 year olds never go. There are no significant gender differences.

3.9.3 Home/friends homes

Fig. 3.9c. Percentage respondents at each age band hanging out at home.

**How often do people hang out at home/friends home?**
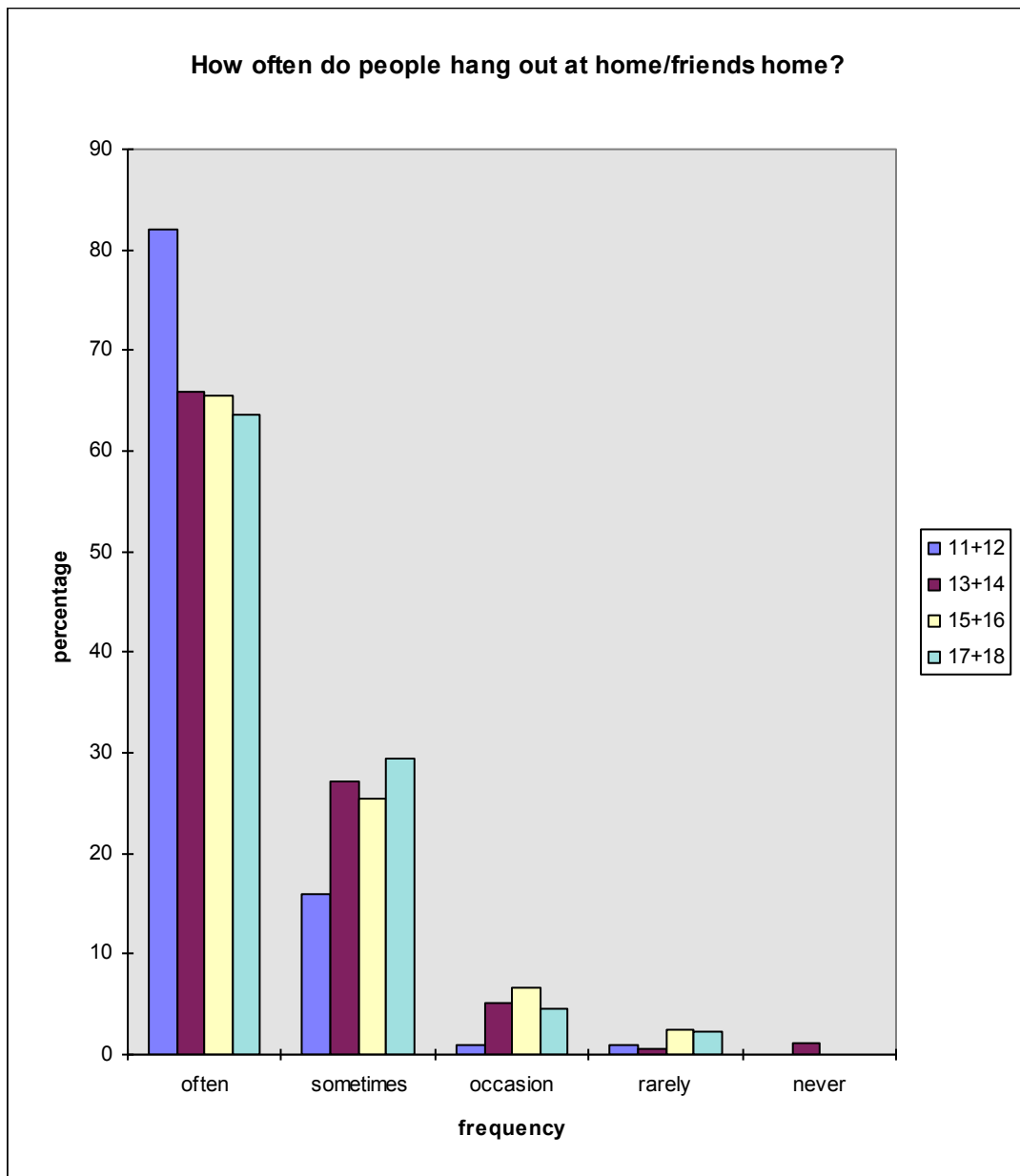
Large numbers of young people hang out at home or at their friends homes - over 80% of 11 and 12 year olds and around 65% of the other ages hang out there often. There are no significant gender differences.

As huge numbers of young people stay at home, future youth provision might do well to concentrate not on getting them out to the youth workers or events, but in bringing the workers or events to them.

3.9.4 Pub

Fig. 3.9d. Percentage respondents at each age band hanging out in pubs.

How often do people hang out at pubs?
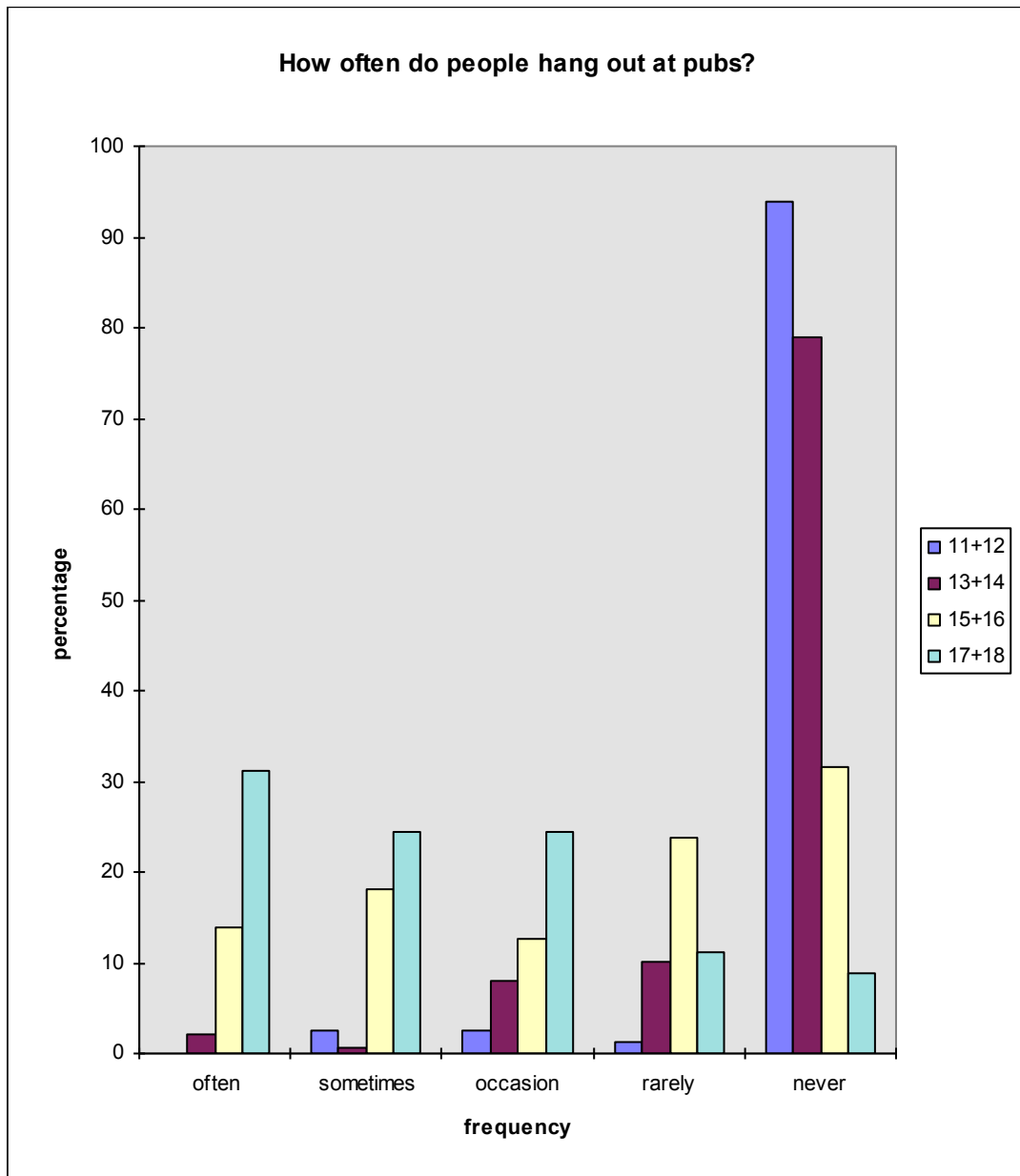
People do not begin to go to pubs regularly until 15 and 16 and even then less than 15% go often. Less than a third of 17 and 18 year olds go often. Over the age of 14, people do tend to go to pubs but not very frequently. 94% of 11 and 12 year olds and nearly 80% of 13 and 14 year olds never go compared with 32% of 15 and 16 year olds and less than 10% of 17 and 18 year olds who never go to pubs.

The only significant gender differences are for the 13 and 14 year olds where boys are more likely to go to pubs more frequently than girls (t = -3.02, df = 64.53, p< 0.005). There are no significant school differences.

3.9.5 Leisure complex

Fig. 3.9e. Percentage respondents at each age band hanging out at leisure complexes.

How often do people hang out at leisure complexes?
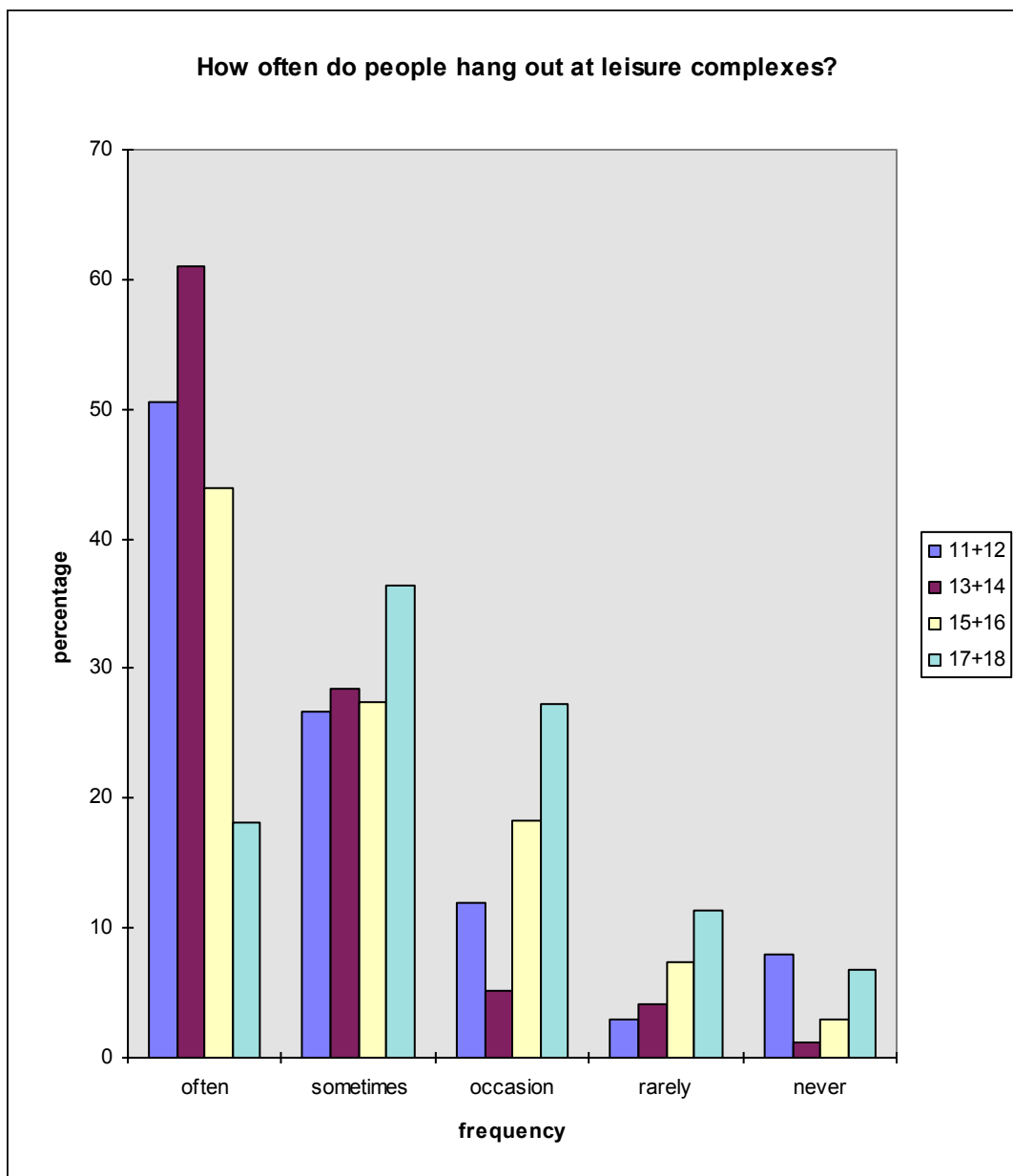
Leisure complexes are popular 'hang-outs' with half of 11 and 12 year olds and over 60% of 13 and 14 year olds going there often. Interest starts to wane by age 15, with 44% of 15 and 16 year olds and only 18% of 17 and 18 year olds going often. There are no significant gender differences.

3.9.6 Building

The comments in this section were in response to the question 'if a Jewish building were to be given to young people to use, what features of facilities would you want it to have?' An open question was chosen because the researchers did not want to constrain the responses by imposing their own frame-work of what they thought ought to be in a building. The downside of the open question is that it is more difficult to elicit responses without the prompting of closed questions. Despite this, a large number of people gave their views.

The overwhelming response across the ages, particularly from girls, was sports facilities. People want swimming, gym facilities, football, basketball, athletics, badminton, tennis - in fact, there was hardly a sport not mentioned!

One of the next most popular responses was games facilities such as pool, table tennis and fruit machines, followed by music or disco facilities. Other common responses were cafe/food and bar facilities as well as TV/Sky/video.

Comments from the under 16 boys include:

"A modern-looking place"
"I think they should have a night-club for 16 year olds"
"Trips"
"Not a good idea"

Other facilities mentioned included shul, library and clubs such as art/drama.

The activities that the girls want include crafts, drama, self-defence, first-aid, etc. Other comments include:

"Bright walls"
"Room where you can read books on Judaism"
"Mezuzzah, a shelf of books and a shelf with a torah in it"
"Trips out"

One of the main issues was of the need for a meeting place or 'hang-out':

"Just somewhere to go on Saturday night and maybe some nights during the week"
"A meeting place for girls and boys"
"Just being able to go there and do what you want when you want to"
"A place to be safe and get away from parents"
"A place where you can just talk"
"I think there should be young teenagers disco (13 - 17) on Sat night"
"Somewhere that every night after homework you could meet your friends, have a coffee and a snack, sit around a table and chat with music in the background"
"There's nothing for Jewish girls of my age"
"Different things in the week for people who want to get out so their parents will not worry whether they are safe"

Other facilities wanted were social areas, ice-rink (!) and toilets! (This may reflect the lack of facilities on the streets).

A small number of respondents insisted that they would not want to go to a 'Jewish' building, saying:

"There should be a mixed place not just for Jewish people"
"I don't think that people should be segregated"

This contrasts with the more generally held opinion that people do want to meet other Jews:

"people our age need somewhere to go to meet more Jewish people"

Other comments include:

"information about Israel and holidays to Israel"
"I would not go"
"None - because I would not go"
"Just somewhere to hang out"

"lodes of comfy chairs"
"Meeting place"
"Friendly atmosphere"
"Nice-looking surroundings"
"Somewhere to hang out when there's nowhere else to go"
"Somewhere to talk with friends"

The decor of the building seems to be important and has received many comments.

Comments from the 16+ boys seem more cynical such as:

"I am happy with the current facilities available"
"I don't think I would go"
"None as it would not be successful"

Very few boys of this age gave comments, so it is difficult to say whether these views are representative.


3.10 SOCIAL ISSUES

3.10.1 What worries you?

There were two strands to this question; an qualitative question followed by a quantitative item where respondents were asked to indicate how much items from a list of issues concerned them. Of the 8 items listed (The future, anti-Semitism, Racism, AIDS, Bullying, Sexual Issues, Drugs and Gambling) the overall percentages of respondents indicating that an item worried them 'a lot' are illustrated in the following chart (Fig. 3.10a).

Fig. 3.10a. Percentage of respondents indicating that they worried a lot about each issue.
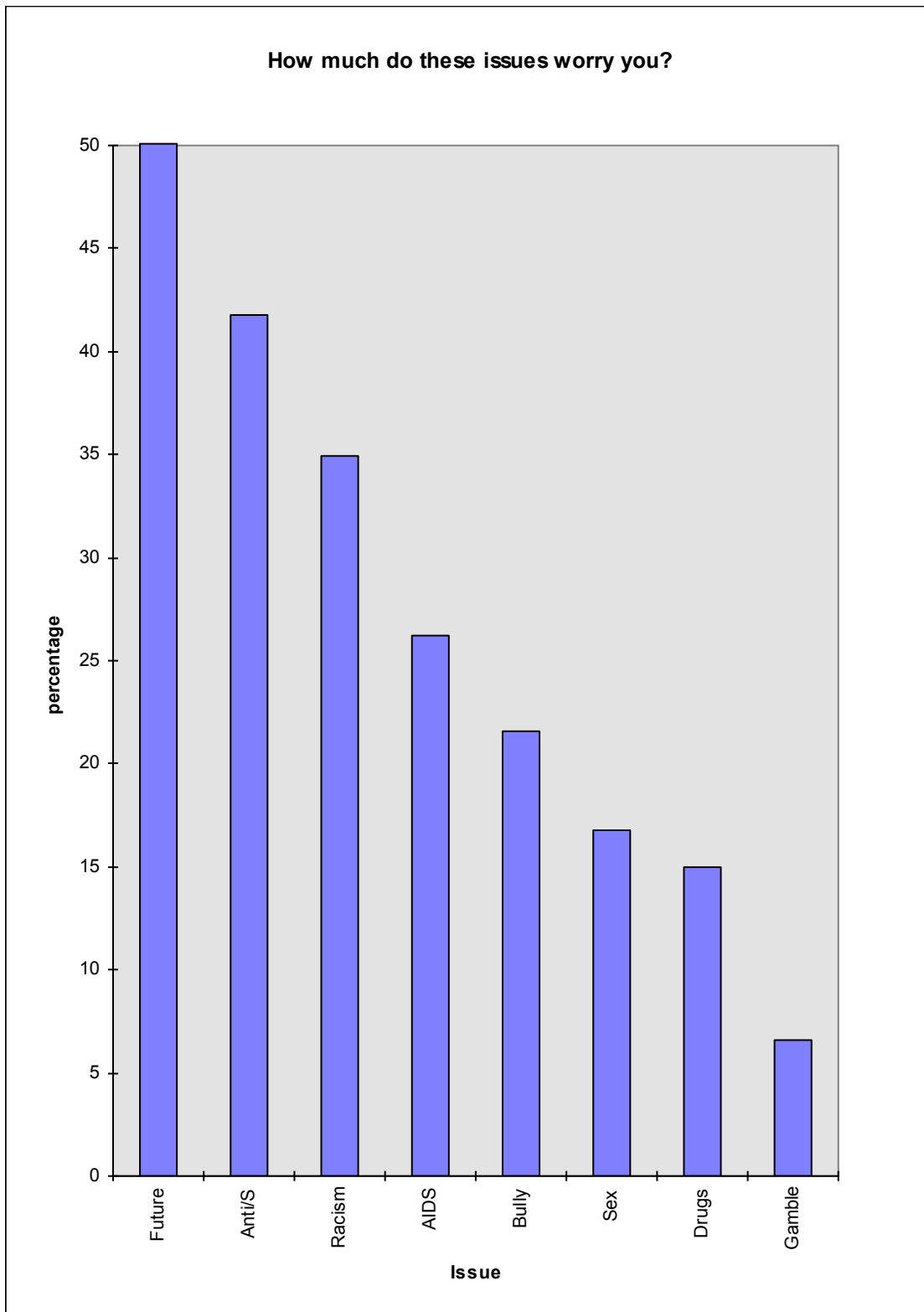
Half of those who answered, worry a lot about their future, with 42% worrying a lot about anti-Semitism. 35% worry a lot about racism, 26% about AIDS, 17% about sex, 15% about drugs and 7% about gambling.

There are no statistically significant differences between how much boys and girls worry about the issues - except for the sexual issues where girls worried more (t = 2.32, df = 479, p < 0.05).

There are no correlations between how much people worry about their future or sexual issues and the frequency of attendance at Jewish youth clubs or Jewish assembly. This would suggest that it would be worthwhile to target clubs and assemblies regarding these issues - had these people been less likely to worry, there might have been less justification for providing provision at these places.

There are some interesting age trends, as shown in the following graph (Fig. 3.10b). Whilst worrying about the future remains one of the paramount concerns, it is overtaken at age 14 and 15 by concerns about anti-Semitism. A general trend emerges for the issues of AIDS, Racism, anti-Semitism and the Future in which the percentages of people worried about these issues climbs steadily to a peak at around age 13 or 14. Apart from worries about the future which remain high for the older ages too, all the other issues are less worried about by ages 16, 17 and 18. The ages 13 - 15 seem to be the peak worrying ages. It might be that targeting help and information on some of these issues before the age of 13 could reduce this leap in worrying.

Fig. 3.10b. Percentage of each age worrying a lot about each issue.
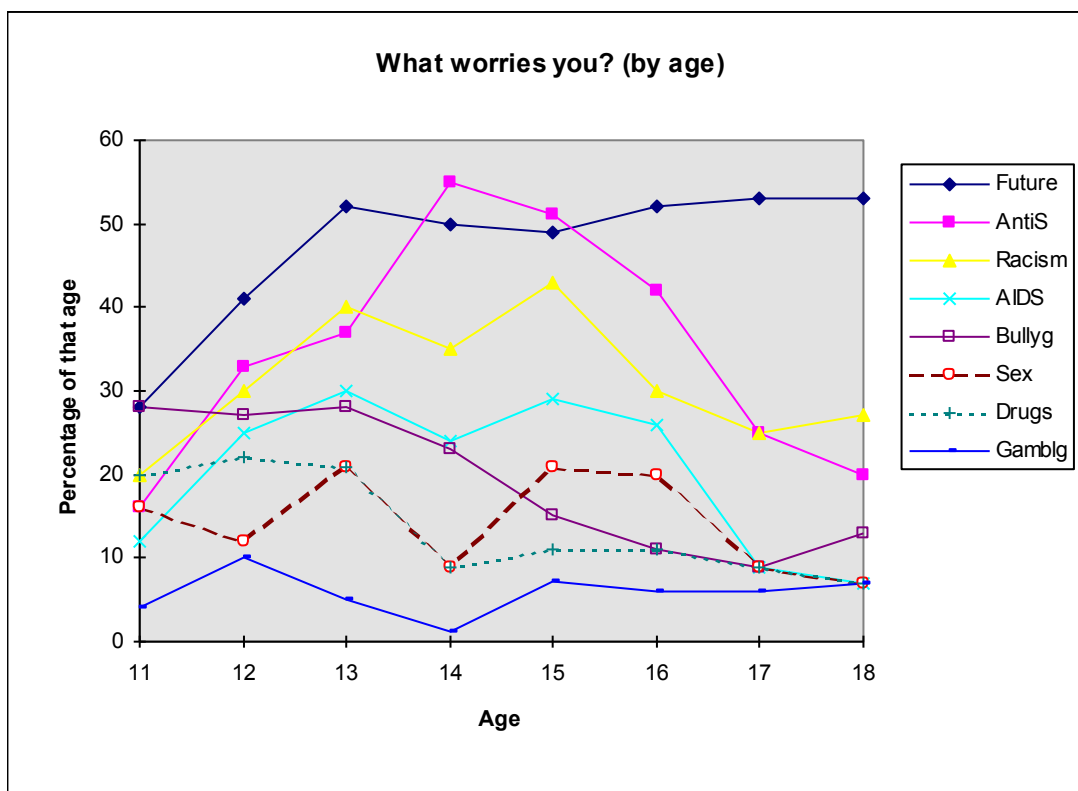
3.10.2 Comments about these issues

> THE FUTURE. It seems clear that young people are worried about almost every aspect of their future - including school and exams (see later), jobs and careers, future relationships and sexual issues (see later) and future health and death (see later). Some of these are grouped

under separate headings because of the extent of the concerns expressed. General comments about future worries include:

"...if my life will turn out all right" (male < 16)
"...if I will go to university" (male < 16)
"...what I'm going to do when I'm older" (male < 16)
"I'm actually very worried about my future at the moment because I don't know exactly what I want to do and I'm not getting any help from school" (female < 16)
"My future worries me because I couldn't cope with not having good qualifications and getting a job I like" (female < 16)
"I never stop worrying about my future" (female > 16)
"We don't seem to get any good and useful help in deciding about future careers" (female > 16)
"...how my life is going to turn out" (female > 16)
"My future - what will it be like?" (female > 16)
"In case I don't get married or get a job" (female > 16)
"I don't know how I will support a family" (male > 16)

It is the author's contention that the reason that the numbers of people worrying a lot about the future is so high is that this issue encompasses almost every other issue on the list - and others. There seems a clear need for careers guidance.

-ANTI-SEMITISM. Well over a third (39.2%) of all respondents indicated that this was something they worried about a lot. This tallies with the findings about numbers claiming to have actually experienced anti-Semitism which, the survey reveals, appear to be approximately one in three. It would thus seem that their worries are not without foundation. As one under 16 girl put it:

"...being somewhere with a group of friends and getting started on - I hate the idea that you have constantly to watch your back, watch where you are and what sort of people hang out there. Non-Jewish people don't need to do that but I feel that Jewish people do"

Actual experience of anti-Semitism is usually of verbal abuse rather than physical, although a small number have been attacked, had eggs or stones thrown at them, been punched or hit, had hair pulled, etc. There seems to be little gender difference with boys and girls seeming equally vulnerable. A large number of incidents are school-related, occurring on school-buses, at bus-stops (for instance taunts such as 'what time is the bus Jew' and 'when is your homework Jew in?'), and in school itself - both from pupils and teachers. Sports at school seems to be a time when Jewish pupils are targeted by pupils, whilst music lessons cropped up several times as being times when teachers target Jewish pupils - one music teacher was mentioned 5 times although it is not clear whether it is the nature of the job which involves separating out the Jewish pupils (e.g. for hymn practice) that gives an impression of anti-Semitism, or whether the teacher herself is genuinely anti-Semitic. Comments include:

"The music teacher - she always pushed the Jewish girls to one side of the room when everyone ells was doing hymns - she also referred to the Jewish girls as 'you lot'."
"My music teacher - she never showed it but you can tell"
"Music teacher told Jewish girls off for making noise while other were singing carols when we weren't and giving lower grades to Jewish girls"

Other school-related incidents include:

"I used to get picked on everyday on the bus to school"
"Jewish girls are allowed out of RS lessons and some people don't like it"

"I was called a dirty Jew by a girl in my class because she cheated when we were playing sports"
"When I was playing hockey (my team was all Jewish) one of the girls said 'dirty Jews always cheat'"
"...conkers thrown at me on the bus"
"Bus-driver says anti-Semitic things when we get off the bus if a group of us were loud on the bus"
"Verbal abuse on the school bus from other children experience it (anti-Semitism) every day at school"
"People stand outside our school and try and convert people"

There seems to be a need for workshops on anti-Semitism and street awareness courses etc. (see Recommendations).

> AIDS/HIV. A quarter of respondents worry about this a lot. Comments include:

"People still don't know enough and take risks"
"Will I catch it?"
"I'm always worrying (about AIDS) - not that I've done anything stupid"

More information seems to be needed on this issue.

> BULLYING. One in five respondents worry about bullying a lot. Comments include:

"I used to be bullied at school - I still am a bit - I hate school and the people there."
"Something should be done to help victims of bullying"
"I hate being bullied and made fun of"
"I used to get bullied at another school so I left"
"I hate being bullied and made fun of"
"People say horrible things about me"

These comments suggest a need for anti-bullying campaigns - see Recommendations.

> SEXUAL ISSUES. Fifteen percent worry a lot about sexual issues. Comments include:

"...when I have sex for the first time and the precautions that need to be taken"
"at what age will I get pregnant?"
"...people should not feel under pressure to have sex and break their virginity"

Again, there is a need for more information that is easily accessible.

> DRUGS. 14% worry about drugs a lot, with many concerns being about lack of available information about drugs (and other issues), and pressure to take drugs. Comments include:

"(Drugs are) very easy to get into"
"Drugs are used a lot on my bus and lots of people take them and offer them"
"More drugs and sexual awareness things should be done"
"I think that there is a high proportion of drug-related problems with people age 15 up"
"...being forced into drugs"
"If you get involved in the wrong people they can persuade you to try things that you don't want to. Messages should be put across on all of these issues"
"...being stopped in the street and offered drugs"
"...not knowing enough about drugs and drug-related problems."
"I feel that people should be made aware of drug problems and not feel under pressure to try drugs. They should be made to feel drugs are not cool and be able to say no."

More is said on drugs in a later section.

3.10.3 Unlisted worries

The 8 listed issues on which people were invited to rate were those that the researchers felt, when designing the questionnaire, to be the biggest concerns affecting young Jewish people. Opportunity was given for respondents to mention other issues they were concerned about and the response suggested that the researchers had, in fact, omitted some of the bigger issues. The advantages of asking the open question is that these issues were picked up on and will be described in this section.

> DEATH. Worrying about death seems to be a major preoccupation with both sexes of all ages. Comments from the 40 or so people who mentioned this worry include:

"My family dying and what's after death"
"What will happen when I die?"
"My parents dying"
"DEATH - I am really morbid and think about this most of the time - I don't know why"
"death of people I love"
"That someone I know might die really scares me"

These comments seem to reflect a need for counselling to be available and possibly workshops dealing with issues surrounding death.

> SCHOOL/EXAMS. Nearly 80 people mentioned this as something they worry about:

"pressure to do school-work"
"failing my A levels and not getting into University"
"anything school-related i.e. work, A Levels - also getting into University when the time comes"
"not getting good results in school"
"schoolwork- I want to make my parents proud"
"getting worse marks than my friends"

> SOCIAL ISSUES. Concerns about falling out with friends, not having enough friends or places to socialise and meeting the opposite sex were worries classed under this heading:

"The fact that I have to go to non-Jewish clubs as a social life"
"losing touch with my present friends when I go to University"
"what people are saying about me behind my back and whether they actually like me"
"The fact that there is nothing that appeals to me i.e. youth clubs in the Jewish community"
"that my friends will go off and leave me"
"being left out of my friends"
"people being cliquey"
"other people talking behind your back"
"Cliques developing amongst the Jewish community"
"not feeling confident to go out with girls"

These comments link with bullying and clique issues mentioned elsewhere.
Related issues were regarding fears about not finding a suitable Jewish partner:

"marrying out"
"I worry about meeting someone Jewish to marry"

"I worry about falling in love with a non-Jewish man and hurting my parents by marrying him"

> WEIGHT. Many comments were made in this section about weight worries but, as a separate quantitative (i.e. closed) question was later asked, the comments will be listed under the later section in this report entitled 'Eating Disorders'.

> BEING ATTACKED. Large numbers of girls (especially the under 16s) commented about their intense fear of being attacked:

"I worry about going out alone at night"
"Being attacked while walking home from school"
"Being attacked by a group of people"
"Dangers of going out at night, or on my own e.g. rape, murder etc.'
"Burglary, being mugged"
"Quiet roads - people approaching me"
"Constant fear of being easy prey to being attacked or raped, knowing that you are not safe at night when you go out, wherever you are"
"rape, murder"
"Walking alone at night"
"Rape is a growing concern among teenagers"
"A great fear of being attacked etc."

It could be argued that these are concerns that affect all women in society (even though, statistically, young men are more likely to be attacked than any other group) and therefore not an issue that the Jewish community should respond to. The Project disagrees and feels that the community's responsibility towards its young people must go beyond the 'Jewish Continuity' of ensuring that they marry other Jews. It must also ensure the welfare, health and basic rights of all its community. Where there is evidence that a great many young people live in fear, the community should respond in any way it can to help reduce their feelings of vulnerability, perhaps with on-going self-defence courses and street awareness programmes.

(The excellent work of the Community Security Organisation warrants mention here since this organisation does run street awareness programmes and it is understood at the time of going to press that the CSO are to concentrate efforts on increasing the number and intensity of these programmes for girls).

>FAMILY. Many young people worry about family-related matters, whether it be falling out with siblings, or concerns about coping with their parents divorce:
N.B. in the following, some details have been changed to protect identities.

"My parents are divorced and I feel that my dad prefers to give me money than see me"
"My parents gambling worries me"
"I worry about having arguments with my parents"
"My parent's alcohol problem"
"In case I can't keep my parents happy - I feel caught in the middle"
"In case I lose my brother because of the split up between my parents"
"That my parents will blame me for something I never do and I'll end up running away."
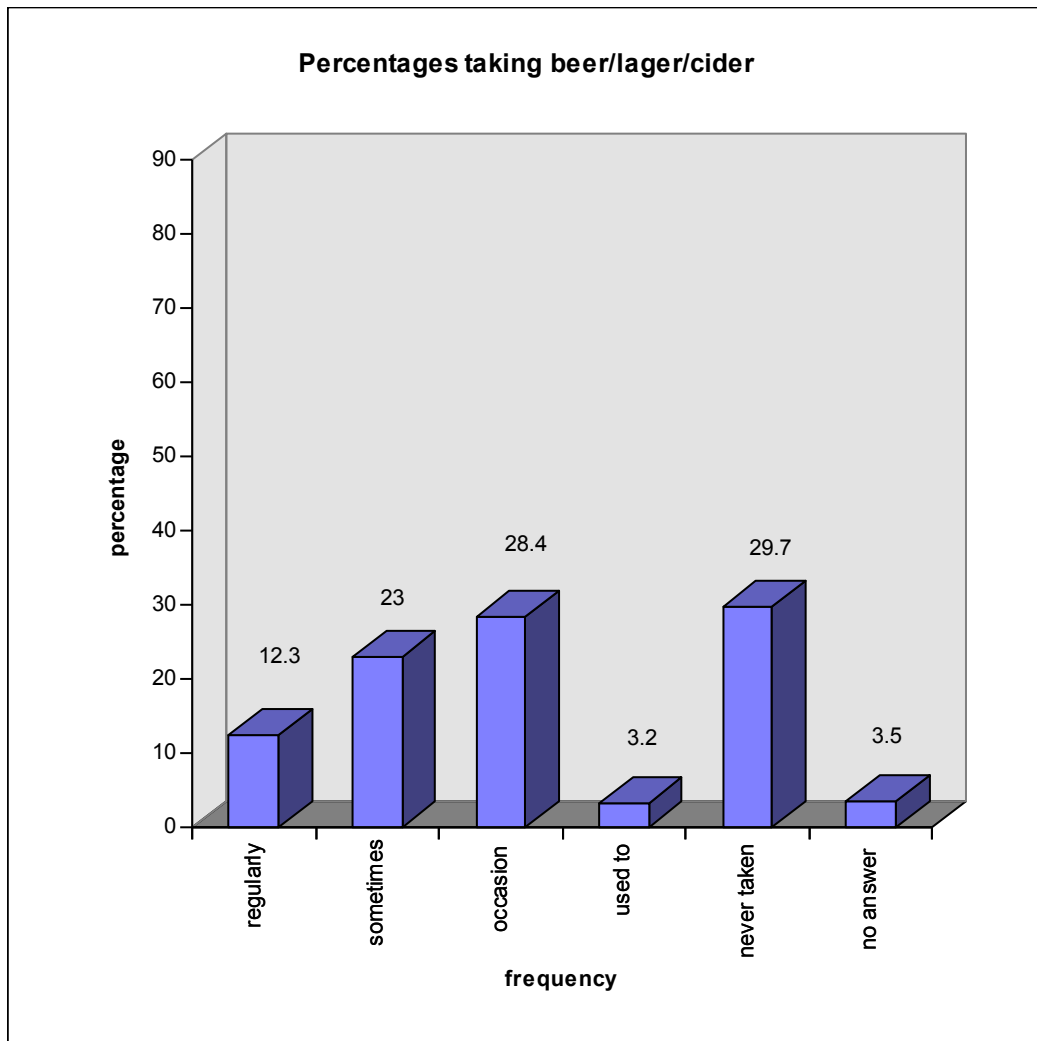
3.11 SUBSTANCE USE

King David pupils were disallowed from answering this section, so the following data is based on 317 subjects, most of whom attend non-Jewish schools.

3.11.1 Beer/cider/lager

The next chart (Fig. 3.11a) shows the percentages of people who drink beer, cider or lager regularly, sometimes or occasionally plus those who used to drink it or never drink it.

More boys (47.6%) than girls (37.3%) regularly or sometimes drink this type of alcohol. This gender difference is statistically significant - boys drink beer more frequently than girls ($t = -4.04$, $df = 300$, $p < 0.0005$).

Fig. 3.11a. Percentage of respondents taking beer/lager/cider.

Percentages taking beer/lager/cider

| frequency	percentage
regularly	12.3
sometimes	23
occasion	28.4
used to	3.2
never taken	29.7
no answer	3.5

3.11.2 Spirits

Fig. 3.11b shows the breakdown of how often respondents drink spirits. Again, slightly more boys (34.9%) drink spirits regularly or sometimes than girls (29.6%).This difference is statistically significant - boys drink spirits more frequently than girls ($t = -2.51$, $df = 295$, $p < 0.05$).

Fig. 3.11b. Percentage of respondents taking spirits.

Percentages taking spirits
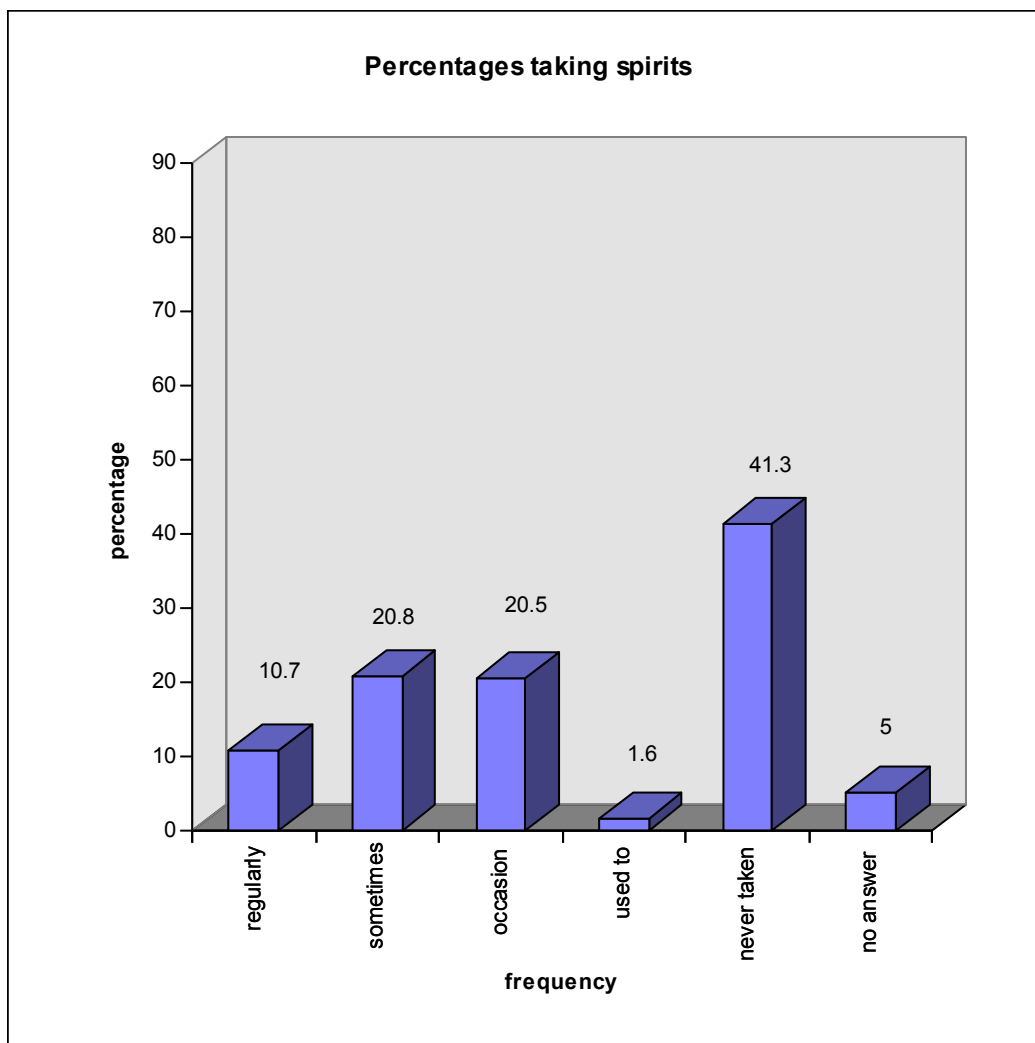
3.11.3 Solvents

'Solvents' refers to substances inhaled such as butane, aerosols and glues found for example in cigarette lighters, hairsprays, correcting fluids, etc. A list of items that could be sniffed was not included in the questionnaire as it was felt that this might give information inappropriately - it was not felt that young people should discover that they can sniff Tipp-ex to get high without any education about the dangers. This meant that it is possible that some people were sniffing common substances without knowing that they were solvents and therefore may not have admitted to it in the questionnaire. This possibility should be taken into account when interpreting the findings.

Very small numbers admit to using or having used solvents (less than 6% - 19 people). 7.6% did not answer this question. There are no significant sex differences.

3.11.4 Tobacco

Fig. 3.11c shows the distribution of smoking habits of respondents. The same number of boys and girls smoke or have smoked, although slightly more girls (10.4%) smoke regularly than boys (7.9%). This gender difference is not significant.

Fig. 3.11c. Percentage respondents using tobacco.

Percentages taking tobacco
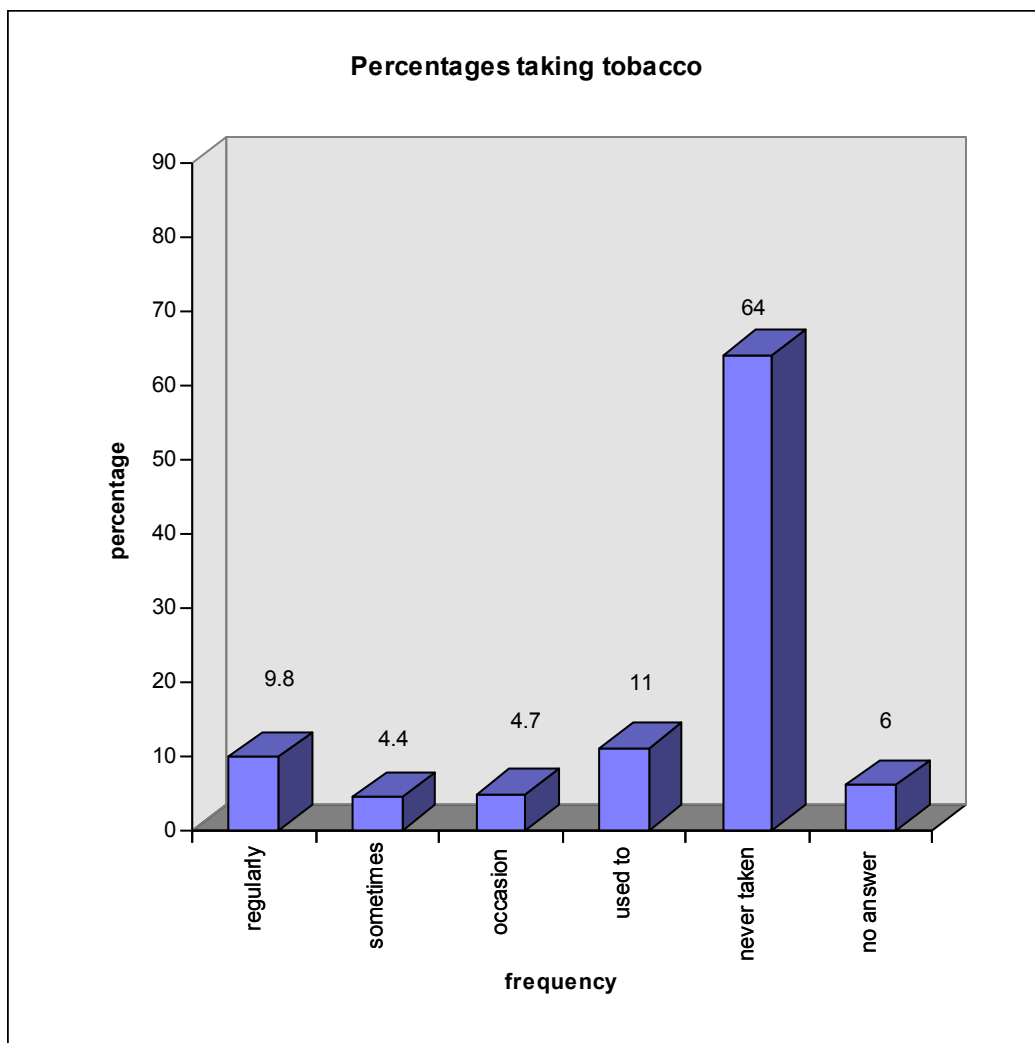
The following graph (Fig 3.11d) illustrates how regular use of tobacco increases across the age range, whilst occasional use peaks at age 15 before decreasing after that age. This might suggest that people experiment up to age 15 (education is therefore needed before age 15); those who become regular users as a result of that experimentation carry on smoking, those who do not become regular users stop experimenting with the occasional cigarette.

Fig. 3.11d. Percentage of respondents at each age who smoke.

Percentage use across the ages
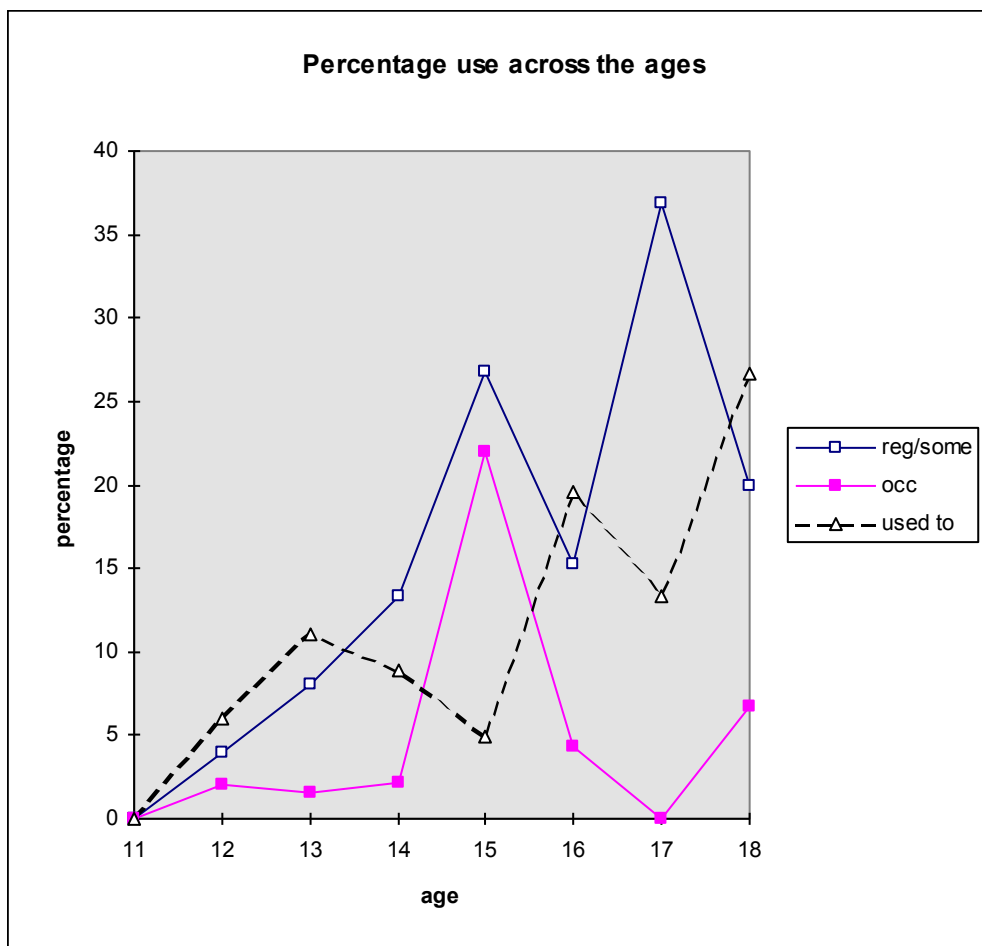
3.11.5 Cannabis

The distribution of respondents using cannabis is shown in Fig. 3.11e and reveals that over 80% of all respondents have never used the drug. Fig. 3.11f shows that cannabis use increases dramatically over the ages such that by age 17 a fifth and by age 18, over a quarter regularly or sometimes use cannabis. By age 18, no one uses it only occasionally but 13% have given up using it. No 11 or 12 year olds use cannabis and of the 13 year olds only 3.2% occasionally use it. Numbers of users do not really rise until age 15 and even so, percentages remain very low until age 17.

20% of boys have used or do use cannabis compared with 13% of girls. However, more girls use cannabis regularly (3.8%) than boys (0.8%). Boys are more likely to be occasional users (4.8%) than girls (0.5%). However, there are no overall statistically significant gender differences.

Fig. 3.11e. Percentage respondents using cannabis.
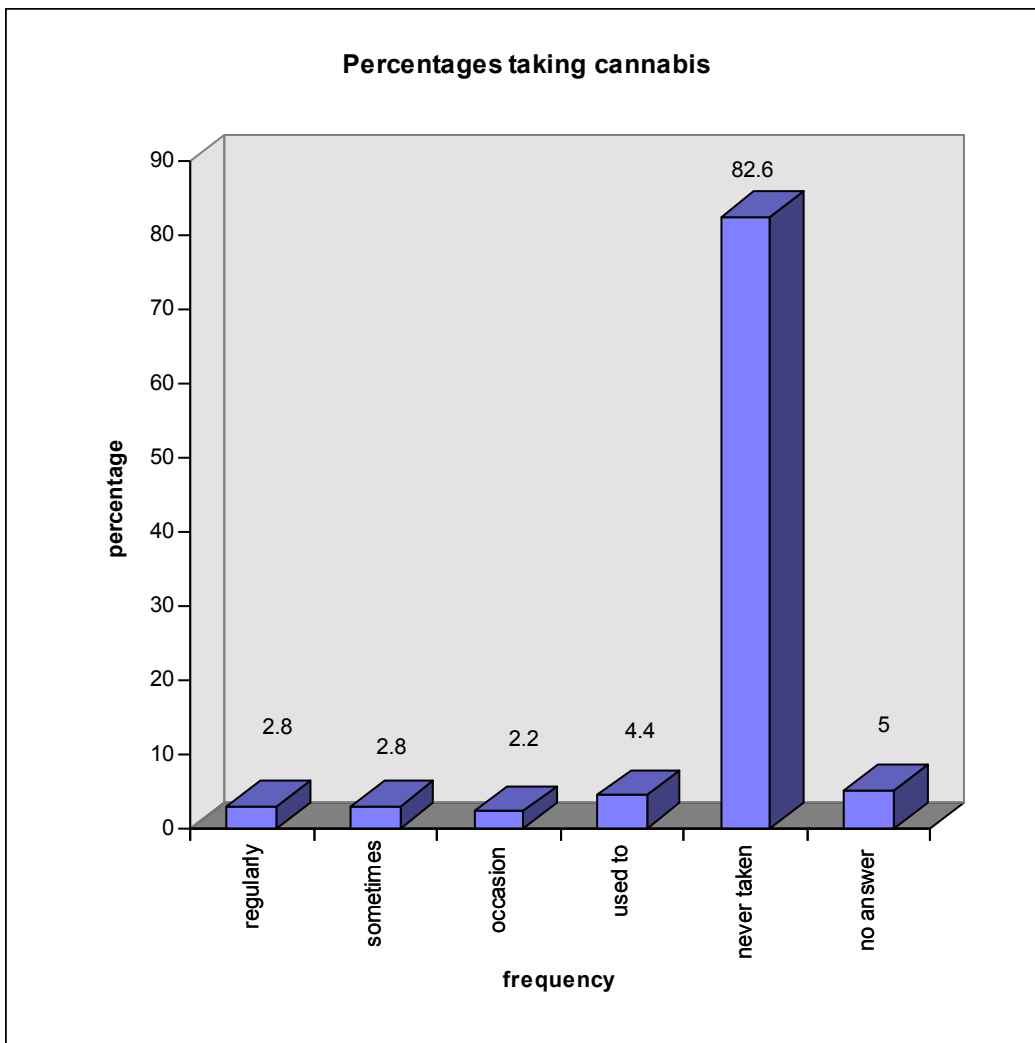
Fig. 3.11f. Percentage respondents at each age using cannabis.

Percentage cannabis use across the ages
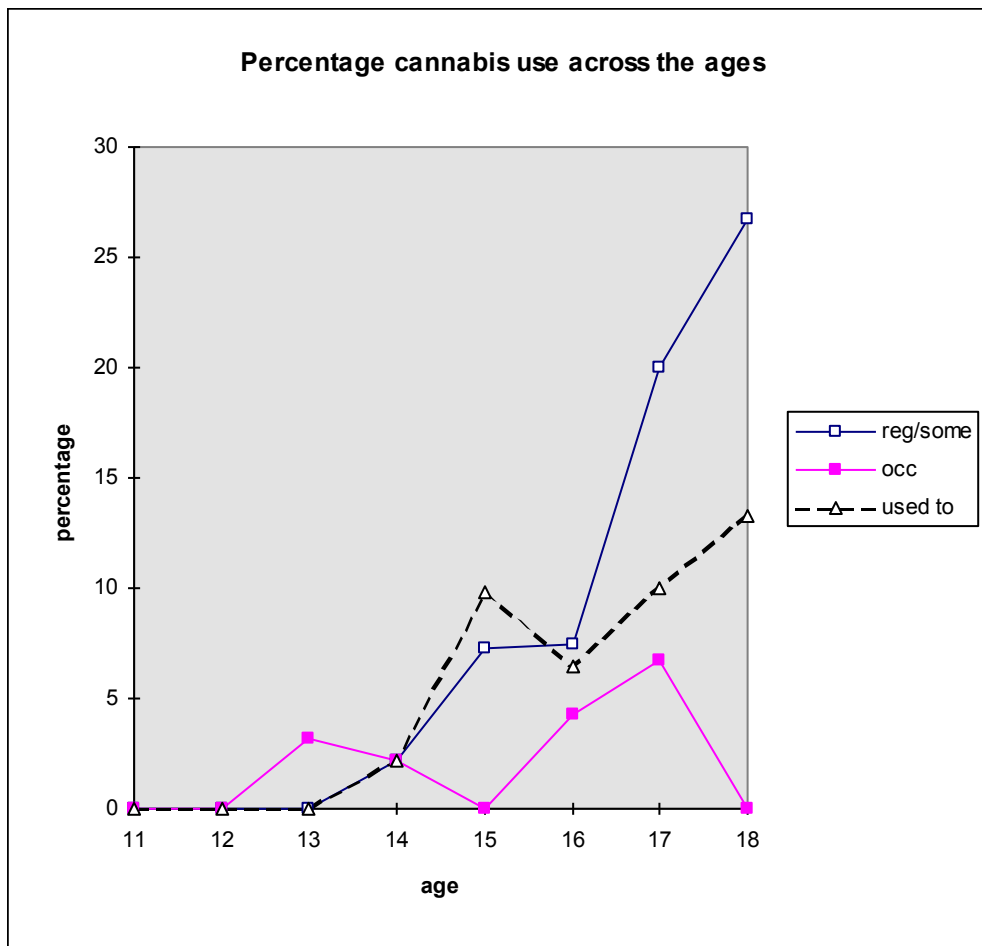
3.11.6 LSD

Less than 3.5% (11 people) of respondents admit to using or having used LSD. 6% did not respond to this question.

3.11.7 Ecstasy/heroin/cocaine

Only one person admitted to taking ecstasy regularly, whilst 4 people used to take E or Heroin. 6% did not respond.

3.11.8 Why take drugs?

This was a qualitative open-ended question. Most answers fitted the experimentation/rebellion/peer pressure categories. Responses include:

"because I saw the effects it had on other people"
"Instead of drinking - makes you feel good"
"To see what it's like"
"To get me high"
"All my friends took them - they said it was just a bit of fun"
"Inquisitive - wondered about it - you never know till you try it"
"I wanted the experience - to say I'd done it and to see if I enjoyed it"
"because my friends did"
"All my friends were taking it and I felt I had to"
"To fit in"
"I thought LSD would be a laugh and it was. Grass is relaxing - it's fun"

Many of these comments reflect the influence of peer pressure and low self-esteem. Good youth work effectively works on these issues.

3.11.9 Where do they get drugs from?

It seems that drugs are readily available from friends, older siblings, Pilsworth, the Corn Exchange, night-clubs, and, worryingly, from parents.


3.12 EATING DISORDERS

Two closed questions were asked under the heading of 'food-related issues' and respondents were asked to tick the box against the statement applying to them for each question.

The results showed that over a third of girls are unhappy with their weight (often not or rarely happy) whilst nearly a quarter of the boys are unhappy with their weight - see Fig. 3.12a.

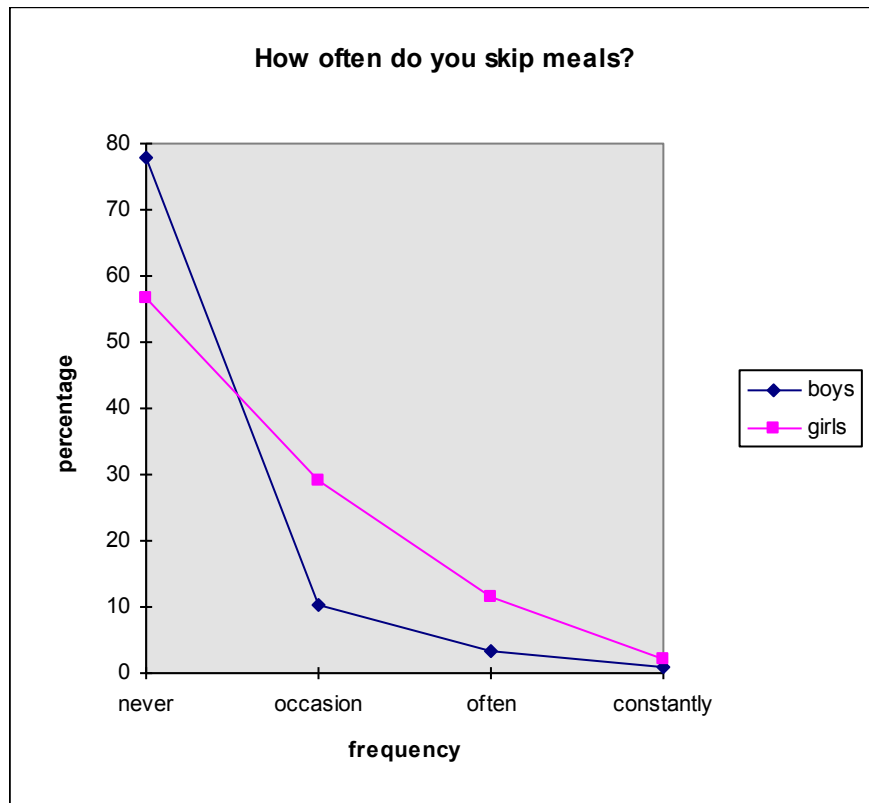*Fig. 3.12a. Percentage boys and girls indicating that they are happy or unhappy with their weight.*
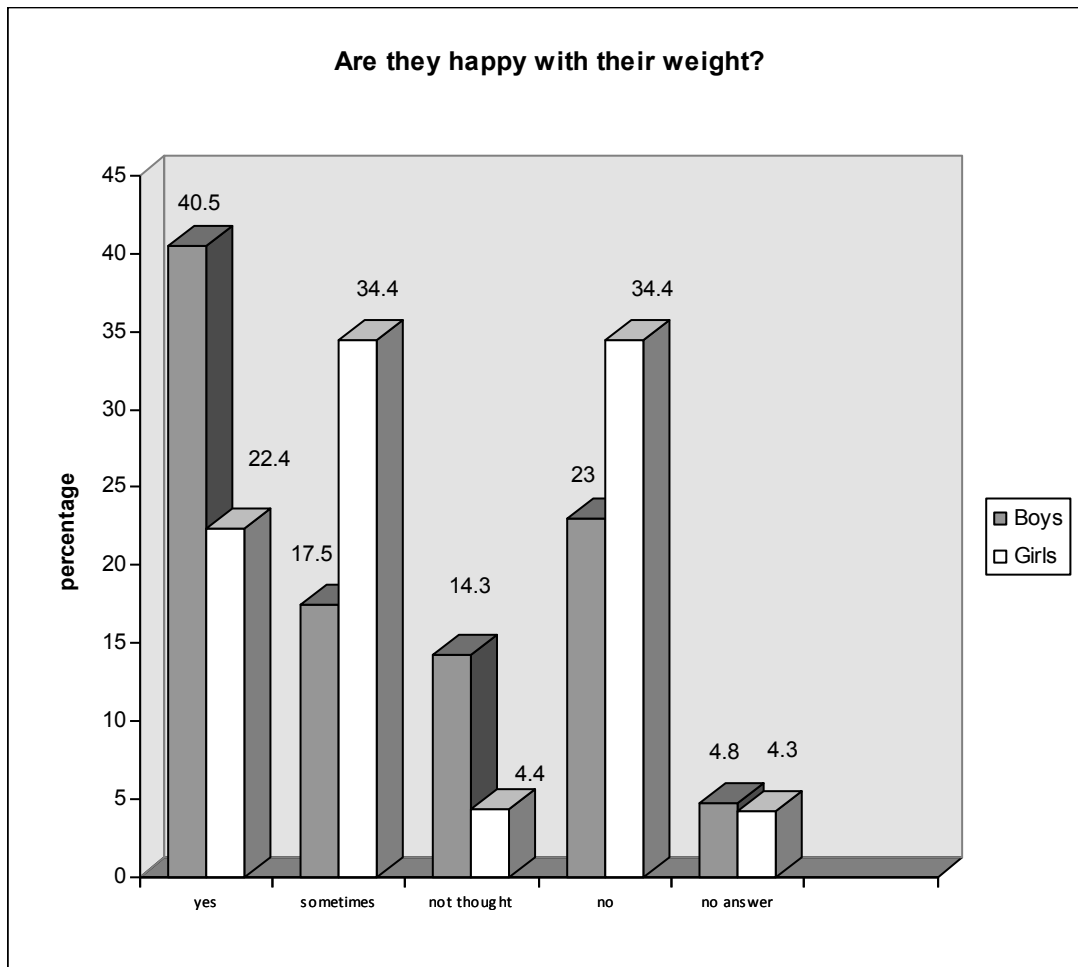
Nearly a third of girls (29%) occasionally miss meals in order to lose weight compared with 10.3% of boys. 11.5% of girls skip meals quite often or very often in order to lose weight compared with 1.6% of boys - see Fig. 3.12b.

Some of the young people's comments, in answer to the previous question 'what worries you' include:

"I worry about how fat I am"
"...if I look good for my boyfriend"
"Being ugly and ending up single"
"Putting weight on my stomach even though I'm a size 8 - 10"

These comments reflect the major issues of self-esteem, control and confidence (as mentioned earlier) that need targeting.

Fig. 3.12b. Percentage of boys and girls skipping meals in order to lose weight.

How often do you skip meals?

A line graph plotting percentage (y-axis, 0 to 80) against frequency (x-axis: never, occasion, often, constantly) for boys and girls.

Boys: never ≈ 78, occasion ≈ 10, often ≈ 3, constantly ≈ 1

Girls: never ≈ 57, occasion ≈ 29, often ≈ 11, constantly ≈ 2

Legend: boys, girls

3.13 SEXUAL ISSUES

Two questions were asked in this section, both of which had to be excluded for the King David pupils. The first question related to Halachic influences (Halacha being that sex before marriage is forbidden) on sexual activity and the second to legal influences (i.e. that it is illegal for a boy to have sex with a girl under 16). They were asked to tick the box that responded to how much influence each had on their sexual or future sexual activity. There was opportunity to tick a box indicating that these issues had no influence but that they would not have sex before age 16/before marriage for other reasons. Clearly, the results can not reveal how many people actually are engaging in sexual intercourse, only their attitudes towards it with regards to the Jewish and legal views. The legal issue is further confused by the fact that it is not illegal for an underage girl to have sex, only for the boy who has it with her.

The following graph (Fig. 3.13a) shows the percentages of respondents (excluding KD pupils) who felt that Halacha had a strong influence on their sexual activity, some influence, slight influence, no influence (although they would not have sex for other reasons) and no influence (i.e. they would have sex before marriage). It shows that a just over a third of boys and just under a third of girls may or have had sex before marriage. More boys (19.3%) than girls (13.8%) felt Halacha would have or does have a strong influence on their sexual activity. Overall, there is no significant statistical difference between the boys and the girls on this question.

Fig. 3.13a. Percentage of boys and girls indicating that Halacha does or does not influence their sexual activity.
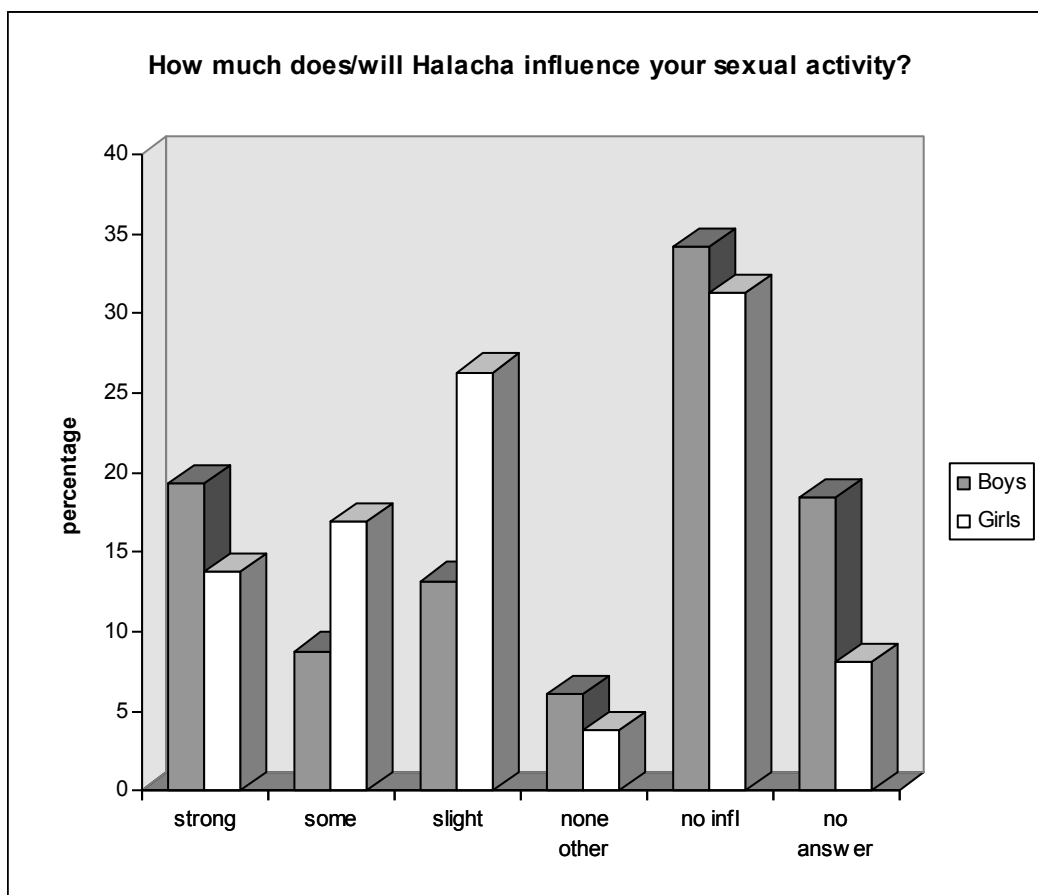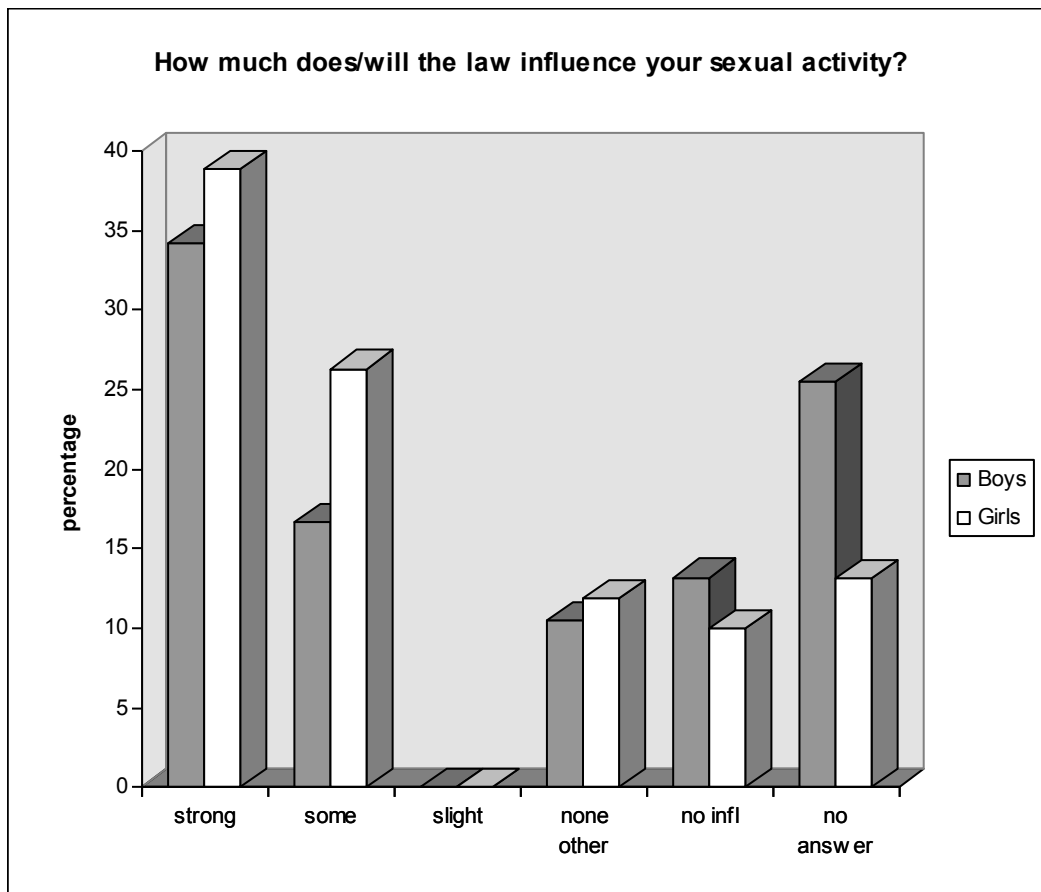

Not surprisingly, there is a significant correlation between how important people think it is to be Jewish, and how much the Halacha would influence their sexual activity ($r = 0.27$, $p<0.0005$) such that the more important being Jewish is, the less likely they would be to

consider sex before marriage.. There is also a significant correlation between how often people go to Jewish youth clubs and how much Halacha influences their sexual activity such that the more frequently people go to Jewish youth clubs, the less likely that they would consider sex before marriage (r = 0.2, p < 0.005).

The next graph (Fig. 3.13b) shows the influences that the law has on sexual activity and indicates that 13% of boys and 10% of girls would or did have sex before the age of 16. There are no significant gender differences.

Fig. 3.13b. Percentage of boys and girls indicating that the law does or does not influence their sexual activity.

There is no correlation between how important they think being Jewish is and how much the law influences their sexual activity. (The correlation is approaching significance which is not surprising given that the more important they think it is to be Jewish the less likely they are to have sex before marriage. They could hardly indicate that they would not have sex before marriage yet would before age 16). There is no correlation between frequency of attendance at Jewish youth clubs and how much the law influences their sexual activity.

A clear need for more information on various issues came out of the results. Comments such as:

"I don't know much about sex education because I was absent on that day in science"
"I am not taught enough about how to cope with my problems"
"Not knowing enough about drugs and drug-related problems"
"We don't seem to get any good and useful help in deciding about future career"
"I have not had enough advice on what to do - in fact none"
"We don't get a lot of social education at school - had a sex talk in third year secondary school which was much too late"

3.14.1 Which issues do they want more information on?

Out of 9 issues listed, respondents were asked to tick and rank the 2 that they would most want information about. The 5 issues mentioned most often are listed below and show that for both boys and girls, sexual issues, drugs, AIDS/HIV and bullying and puberty are issues that more information is needed. There are gender differences in the order of priority of these, but all come in the tope 5 of both sexes.

Gender specific issues are information requested on alcohol by the boys and eating disorders by the girls.

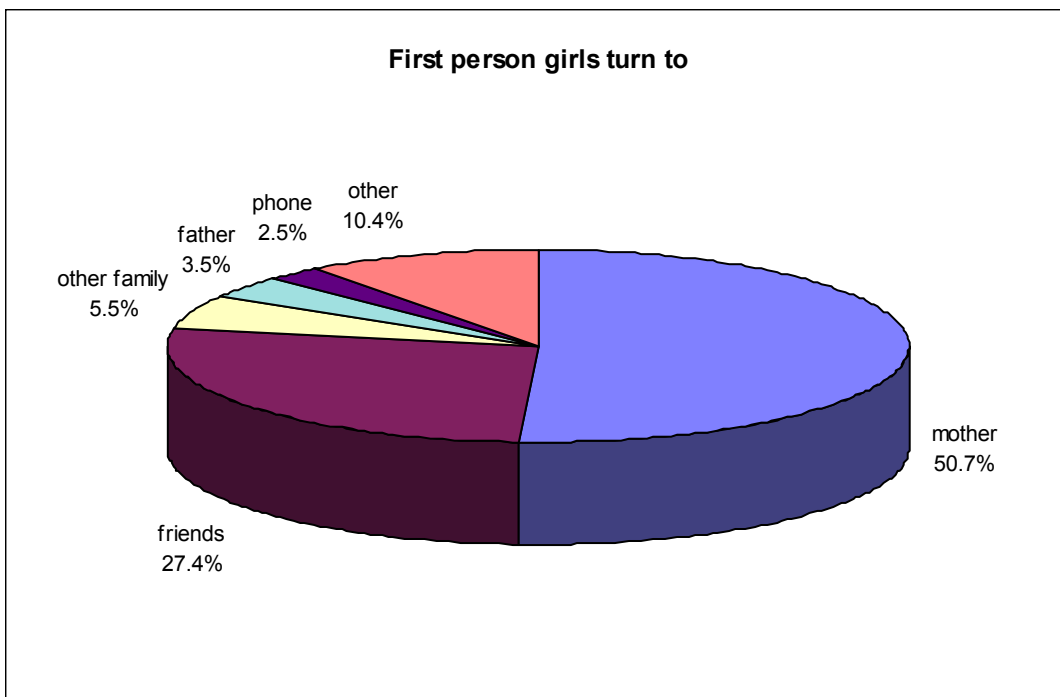| BOYS	GIRLS
1. Sexual issues	1. AIDS/HIV
2. Drugs	2. Drugs
3. Bullying	3. Sexual issues
4. Puberty	4. Eating disorders
5.AIDS/HIV and Alcohol	5. Bullying and Puberty

3.14.2 Who would they turn to with a problem?

Respondents were asked to indicate who they would go to first with a problem. 40% of boys and 32% of girls did not answer. The following graphs (Figs 3.14a and b)indicates the most popular five 'first person' that percentages of those who answered would go to with a problem:

Fig.3.14a. First person that boys turn to with a problem.

83

First person boys turn to

other 21.9%
teacher 5.3%
other family 6.1%
father 10.6%
friends 21.2%
mother 41%
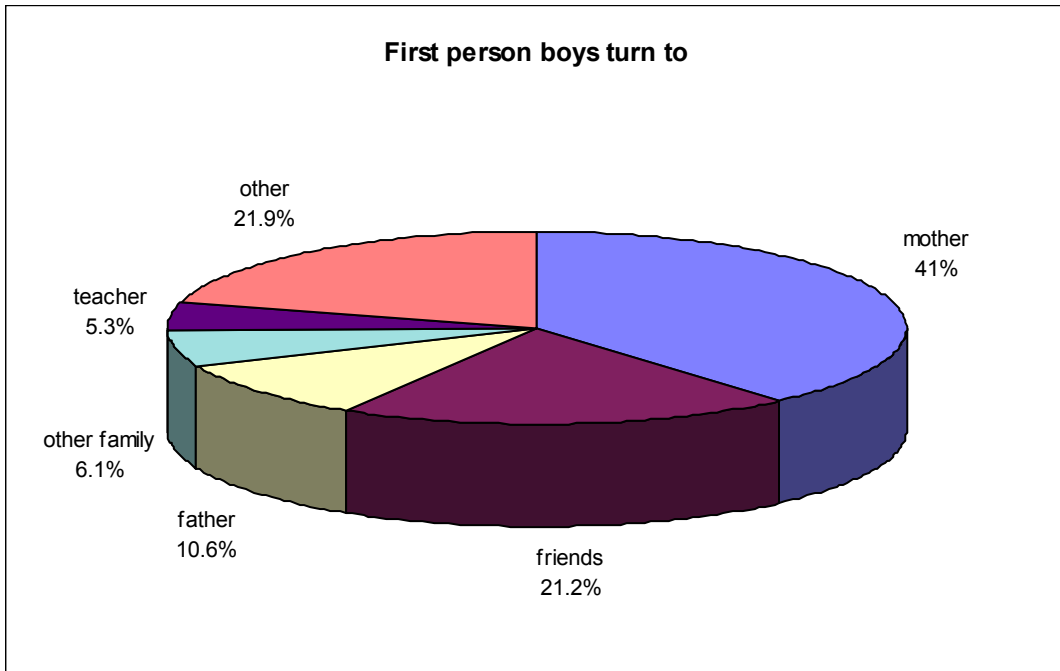
Fig.3.14b. First person that girls turn to with a problem.

First person girls turn to

phone 2.5%
other 10.4%
father 3.5%
other family 5.5%
friends 27.4%
mother 50.7%

Clearly the mother is the most likely person to be expected to deal with her teenagers' problems with half of all girls (who answered) and over 40% of boys turning to her. Friends are the next popular with both genders although slightly more girls turn to their friends than boys. Boys turn to their father nearly twice as much as girls. Both sexes would turn to another family member first as much, but more girls would use a phone help-line than boys.