

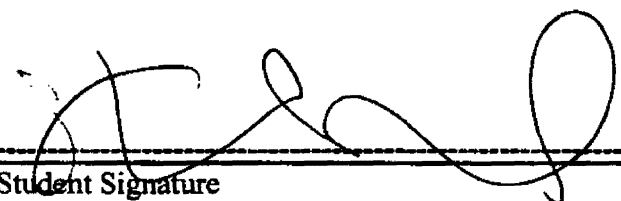
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AN EXAMINATION OF THE GROWING FIELD OF JEWISH TEEN PHILANTHROPY

Degree Program Master of Jewish Communal Service , Master of Communication Management

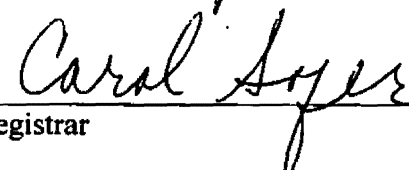
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**THE GIVING TEEN:
AN EXAMINATION OF THE GROWING FIELD OF JEWISH TEEN PHILANTHROPY**

By

Stephanie Lizabeth Steingold

Thesis submitted in partial fulfillment of the requirements for the degree
of Master of Arts in Jewish Communal Service in cooperation with the
degree of Master of Communication Management from the Annenberg
School for Communication at University of Southern California.

Hebrew Union College - Jewish Institute of Religion

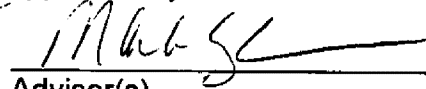
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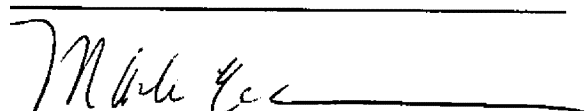
SCHOOL OF JEWISH COMMUNAL SERVICE

THE GIVING TEEN:
AN EXAMINATION OF THE GROWING FIELD OF JEWISH TEEN PHILANTHROPY

Approved By:



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I would like to thank my parents, Joyce and Larry Steingold for their unwavering support, my sister Lauren who is already waiting for my thesis so she can cite in her next Judaic Studies paper, and my brother Jonathan, who proved to me through his newfound love for Israel that one program really can change your life.

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Abstract

The objective of this research was to provide communities and organizations interested in Jewish teen philanthropy with an understanding of the existing field, and recommendations for the implementation or improvement of such initiatives. Through background research, personal experience, and primary research, current trends were identified, and recommendations for the future made. Many Jewish teen philanthropy programs are in stages of development and refinement. Others are further along and beginning to identify new challenges. Due to a lack of documentation, and an adequate national network, these programs and their staff are unable to benefit fully from each other's experiences and knowledge. Through this research it is apparent that the majority of the initiatives have experienced or are experiencing the same obstacles, including what model of initiative should be implemented, how to most effectively communicate with the teens, how to engage alumni of the programs, how to best market the program and attract the right teens, and what should be the financial and personal commitments of the teens. It is imperative to make these decisions based on the demographics of the population, and to look to similar communities for guidance. Additionally, employing alternative methods of communication in order to reach teens where they are is essential, as is speaking to each key audience in a tone and language befitting them. Finally, examining the primary goals of the founders of the initiative should be the basis for deciding upon the structure, curriculum, and participants of a program. This thesis is a resource and will hopefully lead to more in depth studies on the curricula of the programs, and the giving habits of the teens, currently and as they mature.

Table of Contents

Introduction.....	5
Literature Review	8
Methodology	27
Demographics.....	33
Findings.....	35
Recommendations	54
Conclusion	77
Appendix A.....	78
Appendix B	79
Appendix C.....	81
References.....	82

Introduction

In the past ten years, Jewish non-profit and philanthropic organizations have become aware of the differences in giving behavior of the current generation of donors. Out of this realization, and in an additional effort to engage Jewish teens, communities have introduced initiatives to train Jewish teenagers to develop and solidify a philanthropic mindset at a time when they are passionate and impressionable. The first of these programs began in 1997. As defined by the Rockefeller Philanthropy Advisors, philanthropy is a "process whereby a donor thinks about how to use his or her resources to make change happen-everything from the kind of change, to the resources needed to make that change happen, to how you measure success." (Berman, M., CEO Rockefeller Philanthropy Advisors. (2006). "Creating change through informed philanthropy." *Philanthropy news digest*. Posted April 12, 2006.) For the purposes of this research, a philanthropic mindset describes people who live their lives with philanthropy at the forefront of their financial and social realms. This thesis seeks to understand and provide recommendations to the field on the strategies and methods that are most effective for communicating the concepts and underlying Jewish values in philanthropy initiatives and programs for Jewish teens. Not only is it essential to understand how to effectively reach teens in introducing such programs to them, it is equally as significant to be aware of the most effective ways to get the messages of Jewish philanthropy to teenagers.

Some of these initiatives are congregational efforts, while others are sponsored by local Jewish federations, community foundations, or other agencies; still others exist in collaboration between multiple organizations. While a few of these efforts are far enough into their development to be thriving, there are several that are in infancy and are still working on how to attract and teach teenagers in an engaging manner. Additionally, there is not yet sufficient

research that considers these initiatives in terms of the current mindset of participants and giving behavior as they age and mature.

A general overview and understanding of the types of programs that currently exist will assist in the development of this investigation. The programs will also be examined through the benefits and limitations of each type, in specific circumstances and locations throughout the country. As of 2007, programs are being established throughout the country without an adequate network to utilize for support and without necessary knowledge of the options that already exist in these programs' communities, and in communities similar to theirs.

This thesis will serve as a one-stop resource, including a review of the literature on this subject, primary research of the target population, and an analysis of what students retain from such programs. From my experience and research thus far, I believe that teen philanthropy is of rising interest in the United States, particularly within Jewish organizations and philanthropic foundations and individuals. While there are other religious and secular groups interested in teen philanthropy, this research focuses specifically on the American Jewish community. The result will be a resource for funders and programmers interested in starting, improving, or reworking their Jewish teen philanthropy efforts. Findings will be recorded and analyzed and recommendations will be made in the areas of participants, goals and structure, curriculum, communication, and the future of the field. With this in mind, this thesis will assert that teen philanthropy efforts are essential to the continuing philanthropic support of the Jewish community, and that the goals, interests, and demographics of each community will dictate the model best suited for success, as well as the participants of and donors to the program.

Throughout the research, the various models of Jewish teen philanthropy initiatives will be discussed frequently. The models are as follows:

Foundation/ Group/ Board of Directors Model- This model is a program which includes teenagers, usually between 8th grade and 12th grade, organized into a group of anywhere from 10 to about 40 students in a group. Some of these programs include application processes, leadership structures within the program, and/ or smaller sections within the larger group. The majority of these groups meet over a period of time to learn about the process of educated philanthropy, and donate a set amount of money at the end of the scheduled program.

Individual/ B'nai Tzedek Model- This model introduces teens to Jewish philanthropy at the time of their Bar or Bat Mitzvah through the opening of a personal fund, often matched by a local donor or the organization. Each year the students donate the interest from this fund, and the intention is for the teens to add to the fund each year, and serve as the beginning of a lifelong personal philanthropy fund. Some programs include educational components while others do not meet during the year.

These models are significant throughout this research as the interviewees will discuss the goals of their programs, and the lessons learned by the teens involved, as well as other aspects of the programs in relation to the structure of the program itself. An understanding of the models is essential in analyses of the findings and recommendations.

Literature Review

This research draws upon a deep understanding of today's teens, their habits, motivations, and interests with an extensive knowledge of the existing trends in teen philanthropy, Jewish and otherwise. Additionally, it relies heavily upon an understanding of the Jewish community, its responses to changing models of giving, and different generational philanthropic issues. The following section attempts to provide an overview of the existing literature on relevant subjects.

Beginning with one of the largest studies of its type, Eugene Roehlkepartain, the Director of Family and Congregation Initiatives, and Senior Advisor to the President at the Search Institute in Minnesota (1999) studied the giving habits of children and teenagers in relation to their involvement in a religious congregation. His research identified various patterns including a relationship between the concepts of giving and serving the community. One of the most relevant findings of his research with regard to this topic is that the majority of teenagers who do not give or volunteer said that was because no one has asked them to do such things (Roehlkepartain, 1999 p. 10). This finding will be explored through an investigation and discussion of the methods of advertising to and reaching teens for participation in Jewish philanthropic efforts.

Roehlkepartain (1999) also pointed out that the connections between giving and serving are present on a variety of levels, and that congregations will create stronger connections between the two if they do not attempt to use the youth efforts as a way to reach their own budgetary or monetary goals, but if they emphasize the importance of "meeting the needs in the community and world" (Roehlkepartain, 1999. p. 11). This study also addressed of the discomfort in dealing with money. Roehlkepartain (1999) explores many reasons for this

discomfort, and explains how religious traditions, and modern organizations have chosen to deal with them, and work towards dispelling myths and general unease (Roehlkepartain, 1999). This study has a wide range of background information that is helpful in narrowing and directing the research, although its usage is somewhat limited as much of it is specific to a Christian concept of giving as opposed to *tzedakah*.

Another piece of research that serves as an excellent background source comes from the Bureau of Jewish Education (BJE) of Greater Los Angeles Task Force on Youth Programming (2001). While the overall goal in creating their youth programming plan was not specifically focused on philanthropy, many of the guiding principles can help Jewish teen philanthropy initiatives to determine the best ways to reach the teens, as well as the most effective way to structure their programs. The plan considers the Jewish Educational Service of North America (JESNA) report of 2001, which contains statistics regarding Jewish American teenagers. Several statistics stand out, including the finding that Jewish teens identification with their religion is a personal aspect of life as opposed to community based (2001). This is significant in relation to current teen philanthropy efforts as two of the larger models used in the American Jewish community, as will be discussed later, are the board model and the individual fund model. The effectiveness of each of these is partially based on whether teens want to identify with Judaism as part of a community or as an individual.

Based on a youth programming plan completed in 2001 by the BJE Task Force on Youth Programming in Boston, Massachusetts, the BJE of Greater LA has identified a number of guiding principles for a community youth plan, many of which are relevant to philanthropy initiatives for Jewish teens. Listening to the voices of the teens involved, as well as empowering them to plan their own programs, and participate in institutional life are two such guiding

principles (2001). In other words, teens often feel more inclined to participate if they feel their role and presence is essential to the group or program. When they are given the opportunity to take an active role in planning programs, they feel ownership, and whatever the program is, it becomes a higher priority to them, and usually to their parents. Additionally, the same study found that the Jewish Federation of Greater Washington determined that publicity simply does not reach all of the teenagers, and that the various organizations within the community do not work together (2001). One final relevant portion of this study is the importance of program evaluation. This is a step that organizations often miss, and is essential for the future success of the program (BJE task force on youth programming final report, 2001). Oftentimes when a programming year comes to a close, professionals take a short breather, and then gear up for the next year. This often leads to programs being planned similarly to past years, because of convenience or ease, and usually programs are planned without much input from the participants. If a program is evaluated properly at regular intervals and at its conclusion it can result in a better or different program, if the evaluation is kept in mind during the implementation process.

After such an evaluation, in 2003, the Jewish Fund for Justice (now called Jewish Funds for Justice) created a curriculum for Jewish day schools and supplemental schools, called, *The tzedek partner program*, this curriculum was created to introduce students to the reality of poverty in the United States and to help them understand Jewish perspectives on poverty. The curriculum includes activities, Jewish texts, and discussion starters to interactively teach about social justice (Dorfman, A. 2003. *The tzedek partner program: Learning, giving and organizing for social justice*).

The Jewish Federation of Greater Los Angeles began a teen planning initiative in the fall of 2002. Like much of the existing research, this plan was not specifically geared to

philanthropy efforts, but contains information that is essential to the background of this research. Not only does this report include various statistics on the teenage population in general, but it also contains facts about the many initiatives for Jewish teenagers in Los Angeles. Additionally, the report includes the surveys sent to the teen population and their parents, as well as the results (Berghoff V., & Rothpan. M. 2002. *Council on jewish life: Teen planning initiative phase 1, Final report*).

One of the most comprehensive studies on teen philanthropy to date was commissioned by the James Irvine Foundation. *Changing the face of giving: An assessment of youth philanthropy* is a formal study of youth philanthropy completed by the Youth Leadership Institute, and explores the challenges of the direct involvement of youth in philanthropic decision making. The research shows "that youth philanthropy holds great benefits for all the parties involved: the young people who make funding decisions, the foundations which engage youth as partners in their work, the programs that receive grants and the communities those programs serve (the Youth Leadership Institute. 2001)". This study shows benefits that others leave out. It shows that students involved in youth boards become more comfortable speaking in public, sharing ideas in a group, leading meetings, discussing issues, and gain other skills that are essential to success in other aspects of life (2001). This study also points to many recommendations for organizations seeking to further the success of their programs or begin new ones.

An additional study that is helpful to my research was completed by the Cohen Center for Modern Jewish Studies at Brandeis University. This study focuses on teenagers in Massachusetts. *Being a jewish teenager in america: Trying to make it* (2000) provides crucial background information on this target population, and with an average survey response rate of

over 80%, it is an accurate sampling of Jewish teenagers in Massachusetts (Kadushin, C., Kelner, S., Saxe, L., 2000. p. 85). The researchers (2000) found that Jewish high school students are overwhelmed with the high academic pressure they face, as well as the demand for active participation in a variety of extracurricular activities. The students who participated in school-related activities were more likely to engage in formal and informal Jewish educational opportunities (*Being a jewish teenager*, 2000. p. 38). Additionally, Jewish teenagers listed Jewish options in their top five choices for summer activities, much higher than they placed their Jewish options during the academic year (*Being a jewish teenager*, 2000. p. 50). Among the findings are correlations between parental involvement and teenager involvement as well as geographic proximity to other Jews and the number of Jewish friends an adolescent has. The relevance of this is that the more Jewish friends a teenager has, the more likely they are to participate in Jewish educational activities post *B'nai Mitzvah* (*Being a jewish teenager*, 2000). This study will be particularly interesting to juxtapose with this research which will focus on communities throughout the country, but will emphasize a west coast Jewish community, in order to determine the effect of geographical influence and culture on Jewish teen involvement in philanthropy efforts, as well as the communication methods which influence and attract these adolescents.

In March of 2005 the United Jewish Communities (UJC) sent out a press release alerting the national Jewish community, and communities at large, about J-Serve 2005. This event was the first ever gathering of Jewish teenagers from all denominations for a day of "volunteerism and service learning" (United Jewish Communities (2005) *Jewish teens take time to volunteer in j-serve 2005 on april 17*). J-Serve was a part of Youth Service America's annual National Youth Service Day, a weekend of service projects for thousands of young people throughout the

country. The UJC claims, "Jewish service is becoming one of the primary means to engage young Jews across denominations to participate actively in Jewish life" (2005). This supports the need for further research regarding effective ways to relay the information about Jewish philanthropy to teens. If programs are able to engage students because of the content, then the content must be presented in such a way that attracts, retains, and teaches the teens. Additionally, this article discussed the event in more depth, and showed how many organizations, varying in both size and focus, gave their time, money, and support to J-Serve. This overwhelming support is indicative of what is happening in the larger Jewish community as well. Interested donors are directing funds into service learning and youth philanthropy programs.

In order to introduce these programs effectively, it is imperative to pay particular attentions to studies such as the one completed by the Search Institute for the Commission on Identity and Continuity of the Minneapolis Jewish Federation. This report titled *Shema: Listening to jewish youth* (Leffert, Dr. N., & Herring, Rabbi H. (1998). Prepared by the Search Institute for the Commission on Identity and Continuity of the Minneapolis Jewish Federation. Minneapolis, Minnesota), is an "adolescent task force youth survey report" commissioned in order to better understand the interests, beliefs, and needs of Jewish youth, a cohort that the Minneapolis Jewish Federation, as well as other Jewish organizations throughout the country are spending a great deal of human, and financial resources. Leffert and Herring (1998) provide the data from a thirty seven percent return on their survey of one thousand, one hundred and fourteen individuals; which they feel is an adequate return due to the lack of reward offered for responding to the survey. Therefore, the study represents over ten percent of the Jewish youth in the area, most in high school and college.

Of these teens, over eighty five percent have parents who are still married, and over ninety five percent of the parents of these teens have some sort of post-secondary education (Leffert & Herring, 1998, p. 7). Additionally, almost all of the respondents belonged to a synagogue. The statistics from the remainder of the study are especially relevant to reaching and engaging Jewish teenagers. Females were more interested in Jewish issues than their male counterparts, but usually no more than ten percent separated the genders (Leffert & Herring, 1998). The highest percentages within the questions regarding Jewish values fall under the importance placed on "being Jewish" and "raising my children Jewish". "Volunteering in the Jewish community" and "keeping kosher" are among the factors of lowest importance to the teens surveyed. When asked about their secular values, ten percent more of the male respondents placed "making money" as a value of high importance over those who cited "helping others or making the community a better place". This was the exact opposite of the female respondents, who still had a relatively low percentage of respondents place "helping others" over other categories (Leffert & Herring, 1998, p. 10).

The study included a breakdown of the "secular" issues in which Jewish teens have interest. While it is not necessary to describe them all in detail, it is clear that Jewish teens are interested in the issues which affect their local Jewish communities over issues which they don't see as close to their own lives. For example, education, crime, environmental issues, and race relations interested more of the teens than did unemployment and population growth (Leffert & Herring, 1998, p. 11). Another table of secular interests is extremely applicable, the table of secular activities, and how many hours per week Jewish teens spend in each. The activities range from studying to volunteering to playing video games, and each is a challenge when attempting to engage teens in Jewish philanthropic initiatives. The surveyed youth reported spending the

majority of their time studying, watching television, participating in social activities, and sports. They spend the least amount of time volunteering outside the Jewish community and playing video games (Leffert & Herring, 1998. P. 24). The study also shows that only a small percentage spend any time volunteering within, or outside of the Jewish community. When talking about Jewish activities, "the data reveal that the majority of Jewish adolescents participate in at least one Jewish-sponsored activity, a substantial group of young people are disconnected entirely from activities in the Jewish community (Leffert & Herring, 1998. P. 30)". During the summer, these numbers change significantly, as Jewish teens become much more involved in informal Jewish opportunities like attending or working at a Jewish camp, programs in Israel, and other activities (Leffert & Herring, 1998. p. 38). Along these lines, when Leffert & Herring (1998) asked about how meaningful the Jewish activities they participated in are to them, a majority cited camp and family celebrations as being the most meaningful (p. 40). The teens explain that these activities are the most meaningful because they allow the teens to make a difference, meet new people, and that they feel welcome participating in them (Leffert & Herring, 1998. p. 42). On the other hand, cliques, repetitious activities and lessons were the main reasons they cited for becoming turned off of Jewish programs.

The study is particularly relevant in that it points out that teens often feel they must spend the majority of their time on homework, and extracurricular activities; this feeling heightens as they begin to look towards applying to college. Additionally they are often unaware of all of the opportunities that exist, and often fear they will not know anyone if they do attend (Leffert & Herring, 1998. p. 50). In this section Leffert & Herring (1998) ask teens very straightforwardly about the types of programs they would be interested in if the challenge of time did not exist. Social gatherings, volunteering opportunities, and quality Jewish educational opportunities

received the most interest from the respondents (p. 51). A final relevant finding was the direct correlation between teens that volunteer and teens who are interested in Jewish learning. While the correlation heightens as teens get older, it exists across the board that youth who spend time volunteering are more interested in Jewish learning (Leffert & Herring, 1998. P. 52). This finding is significant as we look for content to include in the curricula and program plans of Jewish philanthropic initiatives.

In 2006, an article by Nussbaum Cohen entitled "The generation gap in giving" appeared in *The Jewish Week*, a publication serving greater New York. Through the story of a twenty five year old Jewish woman, born into a wealthy and very philanthropic family, the author points out the waning interest in giving to Jewish causes among young philanthropic adults. "Young philanthropists are continuing to donate money, but they are giving it to non-Jewish causes," Nussbaum Cohen points out that prominent Jewish organizations are not necessarily ready for this younger generation to take over the decision-making aspects of philanthropy, but are concerned for the future of their donor pool (Nussbaum Cohen. (2006) "*The generation gap in giving*", *The Jewish Week*. October 4, 2006.) This article discussed a disconnect between the Jewish community and its young adults and it also illustrated the importance of reaching out to Jewish teenagers in order to instill the values of Jewish philanthropy as well as to teach the integral skills of effective philanthropic giving and decision-making. The statistics and conversations discussed in this piece provide strong motivation for educating and engaging Jews while they are teenagers, before they have inherited wealth, and deepened their philanthropic persuasions beyond penetration.

Another article written in 2005, documents what the author titles "The young face of philanthropy". Hoffman gives a brief overview of what is going on in the world of Jewish teen

philanthropy. While it is essentially anecdotal in nature, Hoffman's article provides an entry point into the field for the general public, and provides a place to start, in terms of locating the longest standing programs in the country, and the ability to contact them with preliminary knowledge of what they contribute to the field. This article provides a historical record of the rationale for many of the programs, which is sometimes difficult to find, as the founders of some of the initial programs are no longer attached to them, and the professional staff may be new or not yet fully trained in the full history of the programs.

For professionals or donors looking to begin a Jewish teen philanthropy initiative, they must not only understand the programs that exist, such as those spoken about in Hoffman's article, but they must also understand how this generation looks at religion in general. This is imperative in gaining insight as to why teens may or may not be interested in such a program, and in considering the types of program options to present to teens. The study by Greenberg of Greenberg Quinlan Rosner Research for a variety of organizations involved in youth and young adult philanthropy, including 21/64 and the Nathan Cummings Foundation became a reality after a brainchild at a Reboot retreat, and focuses on Generation Y's definition and manifestations of religion.¹ Reboot is a non-profit organization, sponsored by the Righteous Persons Foundation which brings together the nation's most creative young Jewish minds. While much of this study focused on areas of teen life not relevant to this research specifically, there are a few conclusions to be noted.

The first of these points is that young people are less traditionally religious than their older counterparts, partially due to their current place in the life cycle (Greenberg, A., (2005)

¹ While these organizations and the others who funded the report are interested in youth philanthropy, they will not be highlighted in this research because of their specific focus on children of mega-philanthropists. This is a separate field as it has very specific goals that, at points, counteract the goals of the general field of Jewish youth philanthropy, by limiting who can participate.

OMG! How generation y is redefining faith in the ipod era.) Additionally, the teens often point to religious attachments which are informal and both communal and individualistic. Informal religious activities include camp, youth groups, and other programming that may be religious or educational in nature, without a formal classroom setting. While this might seem contradictory, it refers to Generation Y's interest in interacting with others of their religion, outside of the traditional, institutional settings, as well as enjoying one on one conversations with friends, concerning religious topics. These informal religious activities play a greater role in this generation's lives than volunteering through their religious institutions (Greenberg, 2005. p. 11). An additional relevant point is that teens prefer to think of their religious identities in the context of the larger world, the decisions they make, their politics, etc. (P. 16). The study shows that while this is true for a majority of Generation Y who recognize themselves as having a religion, or being attached to a religion, this represents only twenty seven percent of Generation Y respondents. These teens are described as "the Godly" by Greenberg (2005) and help to prove the intensified correlation between formal and informal religious attachments. Those who are formally involved in religion are also informally involved, and similarly those who do not practice religion formally also do not practice informally (p. 18). The "Godly" youth are also volunteering far more regularly than their peers (p. 25).

These points are very significant for Jewish teen philanthropy initiatives, in terms of whom to reach, and in terms of curricula planning. This shows that the program should connect the Jewish learning aspects to the larger world, which philanthropy, ideally, should do, making it a good entry point for those interested in informal Jewish education and involvement. Additionally the correlation between informal and formal, in my experience, also exists on another dimension: teens who become involved in informal Jewish activities often eventually

become more involved in formal Jewish practices as well. This study provides recommendations for action steps when dealing with Generation Y. Greenberg (2005) assures readers that there is “no silver bullet”, and that the world today is constantly changing and we must constantly adapt to work in and with it. Additionally she finds that we must “support experimentation” and create opportunities for traditional individuals and organizations to explore and become involved with new models. The study warns against ignoring the power of culture, that we must work with it and understand its uses for change and communication with Generation Y. Finally, it is important to understand that Generation Y is well-read, politically charged, and outspoken, they are not looking for adults to talk at them, but to engage in discussion and learning with all different kinds of people. These traits must be respected and appreciated by older generations (P. 31-32). These conclusions relate directly to Jewish teen philanthropy efforts in the implementation of the programs and in the introductions of the programs to the teens.

Similarly, Yosef Abramowitz, activist, editor, CEO and a prominent leader in today’s national Jewish community, discusses what we should teach to Generation Y in his article in a national Jewish magazine, *Moment*, titled “From good to great: The search for a new Jewish vision.” Abramowitz looks at Jim Collins’ bestselling book *Good to Great* as well as a corporation that manufactures hand sanitizer in order to imagine a way to reorganize and energize the American Jewish community with a new vision. He discusses the importance of a “radical” evaluation of the way the community thinks about philanthropy, among other aspects of communal life (Abramowitz, 2004). The article suggests teaching a new generation how to be part of an inclusive Judaism, “a vibrant Judaism and community that is strong enough to assert itself publicly without shame and that can advocate on behalf of its vision- without guilt (Abramowitz, 2004. p. 61)”. His work provides professionals and donors with an incentive and

motivation to successfully incorporate teenagers into this new vision of communal Judaism. In the end, the mega-philanthropists of the community are the current decision makers, if impressionable teens understand this new vision early on in their lives, they will be able to carry it through their philanthropic endeavors and impress it upon future generations.

These future generations of youth are exactly who we need advocating for the future of the Jewish community and its organizations. As the National Consultant on Youth in Philanthropy Community Foundations of Canada, Oates (2004) begins her study with a quotation that supports this. Author Pearl S. Buck wrote "the young do not know enough to be prudent, and therefore they attempt the impossible- and achieve it, generation after generation." Oates includes this as motivation for interested parties to continue reading her study, and to understand how we might harness the potential of youth. According to Oates "youth engagement in philanthropy-this 'movement within the movement'- has the potential to profoundly change the face of community foundations and of philanthropy, now and in the future. It also has the potential to significantly affect other voluntary sector organizations through its support and promotion of community youth initiatives, its modeling of effective youth engagement and its facilitation of youth volunteerism (Oates, B. 2004) *Unleashing youth potential: Understanding and growing youth participation in philanthropy and volunteerism*. McGill University, Montreal, Canada. P. 7)." This powerful statement resonates with the emerging concept of Jewish teen philanthropy. It also profoundly asserts the difficult truth that the modeling must be through "effective youth engagement". Oates (2004) asserts this by pointing out that this type of engagement "does not just happen". Her study points to several factors which are imperative for the implementation and maintenance of youth involvement in philanthropy. She explains that the field must be of interest to youth; they must be provided with real decision-making power and

responsibility; there must be supportive adults involved, and there must be room for power and control shifts, as well as new ideas (Oates, 2004. P. 7). Through her position as consultant, Oates explores the "challenges and opportunities" that go along with youth engagement in philanthropy efforts. The questions she explores provide an excellent base for this research. Oates (2004) is interested in how to attract teens to more traditional organizations that are looking to branch out, how to provide leadership, while developing it within the group; and along these lines, the difficulty of training staff to "give direction without taking control"(p.8). Additionally the paper looks at the difficult issue of accountability, which is often hard when the majority of the responsibility is on the students.

Oates spells out the specific goals for the initiative with which she has experience, and which represents the basis of her research. The goals are to develop leadership skills, learn about philanthropy, the local community, and community foundations in general, so to build a teen endowment fund, and to donate money (in the form of grants) to worthwhile local projects involving youth (Oates, 2004. p. 9). Because these goals are clear, the program curriculum and information dissemination to the teens can also begin to gain clarity.

Not only must the goals be clear within the arm of the organization that is involving youth, but the organization itself must be aware of the goals and be ready for the changes that will come when youth are empowered to make decisions. The organization must understand that youth will not settle for peripheral involvement, and they must be prepared to accommodate them by providing youth entry into the main decision-making bodies of the organization, if only for occasional input (Oates, 2004. p.15). Oates (2004) continues to caution that youth must be seen as full-fledged members of the community, an asset to the organization, and an investment in the future, not as "grown-ups-in-waiting"(p. 16). Additionally, Oates has found that

community foundations, specifically, are extremely conducive to this type of youth involvement, citing a variety of reasons showing the mutually beneficial relationship it can bring to a foundation.

In terms of the programming specifics, curricula must be kept loose, and details have to be set by the direct staff and participants, depending on demographics, and various other factors that are simply undeterminable by someone who is not involved in the specific program. In fact, this type of grassroots organizing approach, too detailed in its development would "undermine the integrity of the program (Oates, 2004. P. 22)." It would not allow the organic nature of youth dynamics and interactions to play a main role. They must be given space to maneuver the program themselves. In order to encourage buy-in, the requirements for participation should be kept to a minimum; teens will be willing to give more of themselves once they are already invested in the program.

An additional finding by Oates (2004) is that youth want only as much structure as is necessary to "accomplish the tasks at hand, without inhibiting the free flow of ideas. Whereas adults often become attached to roles and repeated experience...young people's lack of experience and inhibitions, and their propensity for experimentation and risk-taking, make them quite comfortable with...trials, autonomy, intuition (p. 24)". Teens are also much more comfortable with informal settings, and tend to do a good deal of their decision-making, and are inspired creatively during their informal conversations and interactions (p. 26).

Oates adds that it is imperative to appoint an adult advisor who is a talented youth worker, and is able to be a "guide on the side". Because of the previously stated importance of the decision making process on the teens' experiences, they must be included in all discussions and given the responsibility to make decisions. The organization must take time to learn from the

youth, and also provide them with peer training and networking opportunities. Finally, acknowledge their contributions, and always provide them with food. While this last one might seem superficial, it can often be overlooked, and is essential in contributing to the mood and atmosphere of meetings. (Oates, 2004)

While it is clear that youth are heavily involved in pop culture, it often requires deeper knowledge, or better active listening to understand that youth are also a “generation of community- and globally-minded young people who are poised to wield tremendous power as citizens and activists (Oates, 2004. p. 12)”. In order to reach these teens, we must provide them with volunteer activities that are challenging, educational, and have the possibility of helping them obtain better employment in the future, says Oates. Additionally, while many studies show how over-programmed today’s teens are, a national survey focused on volunteerism in Canada showed that the number of hours teens spend volunteering has almost doubled in the last ten years (Hall, M., McKeown, L., & Roberts, K. (2001) *National survey of giving, volunteering and participating*. Ottawa: Ministry of industry). As stated in many other reports as well, surveys of these youth show that the main reasons they don’t volunteer or become engaged is because they have not been able to find organizations that are meaningful to them and/or because no one has asked them (Oates, 2004. p. 13).

This is a very important sentiment, especially due to the frequency with which it is pointed out by teens. While organizations are not actively ignoring the teens, they are perhaps unaware of the ways in which to make themselves heard by this demographic. Oates (2004) cites a study by Margaret Mead, which shows that youth today are able to receive information from so many places that simply taking an adult’s word for something is no longer an option. In order for adults to effectively reach teens, they must be willing to engage in an active dialogue (p. 14).

Of course, the methods through which teens engage in this dialogue are different today than they were even ten years ago. While it might seem like common sense in this day and age, the Internet is an integral part of any effort relating to teenagers. With extended school days, and the multitude of after school activities, it is often quite difficult, in my experience, to reach teenagers at home. While many teenagers have cell phones, they are often used only for emergencies. The teenagers do not give these numbers to staff of extracurricular activities. Because of these realities, and because this demographic is so "fragmented", Tim McHale, a media expert argues that anyone who wants to market to teens should look to the Internet first and foremost (McHale. (2003). "Using the web to reach teens", *imediaconnection.com*). Teenagers generally ignore hard copy newspapers, turn on a radio once in a while, and watch their favorite television shows; the majority of their information comes from the Internet. McHale explains that while older generations have had to become accustomed to using emerging media, teenagers have grown up with it; it has always been their reality (2003). Oftentimes, it is an attractive, and interactive website which first interests teens in a product or an organization. These teens cannot be fooled, though, and are notorious for their ability to detect insincerity in advertising. Whatever is being marketed to them must be presented in an authentic manner, and must be valid. Because teens are keenly aware of the ease of online publishing, they are skeptical of information they encounter (McHale, 2003). This shows the increased knowledge and heightened awareness of today's teens as consumers, and concerned citizens. Marketers must pay strict attention to their media vehicles when it comes to engaging teenagers.

"If there was a rule of thumb to gauge teen interest in a specific medium, it would be this: If they can use it to communicate with their friends, or make new ones, teens are into it"

(McHale, 2003). This is especially true of instant messaging, a phenomenon which seventy percent of teens use "at least several times a week"(McHale, 2003).

Research by Grinter & Palen (2002) supports the statements of McHale. Instant Messaging in Teen Life, an article published in *CSCW '02*, studied a group of high school and college students to understand their use of instant messaging. They found that teens primarily use instant messaging as an immediate means of informal communication with friends. They are able to personalize their fonts and pictures, and have created a form of shorthand which even includes a code for use when a parent is in the room or looking at the computer screen (Grinter, R. E. & Palen, L. (2002) "Instant Messaging in Teen Life", *CSCW'02*). The included information regarding chat rooms can also be helpful for anyone looking for another way to engage teens in meaningful discussion. It is often extremely difficult to get a group of teens to meet in person because of their increasingly hectic schedules. However, teens are so used to multitasking that it may be worth it to attempt online discussions, similar to those that would happen in person.

Grinter & Palen (2002) find that teens, while very independent, still look towards their families' schedules for appropriate times to utilize Instant Messaging. This is to mean that family commitments such as dinner time, bed time, and other regimented events often dictate when teens use Instant Messaging technologies. They use the time directly following school to Instant Message their friends and catch up on the events of the day, or finish conversations that were halted prematurely by the bus' arrival or carpools. Additionally, they set up times through conversation, or shared calendars to meet later on when they know no one else will need the computer, or when they will not be engaged in a family activity such as dinner.

One final relevant point from this work is that many participants reported feeling irritated by friends who did not have access to Instant Messaging, citing the inconvenience it caused, and

explaining that contacting these individuals was often more difficult (Grinter & Palen, 2002. p. 23). This is important for youth educators and program staff to keep in mind, as it may prove beneficial for them to become a part of the Instant Messaging community in order to reach their students to remind them about meetings, and simply stay in contact.

Based on the preliminary research, as well as personal experience, and informal conversations with students and professionals, I expect a variety of results from the research. I suspect that one main finding will be that teens are severely over-programmed, and this must be appropriately recognized in the introduction of new programs. Additionally, giving teenagers a voice in the actual planning of any program or effort will attract their attention. However this too is a delicate balance, because this type of planning requires more time. I expect that teens gain most of their information from the Internet, and thus this should be an integral part of any marketing towards this population. Peer influence will also be explored as an integral factor based on what the research suggests. I think that the most successful programs will be those that integrate giving and doing, as well as emphasizing the importance of serving one's own community and the general community. Another aspect that I think will attract students to these programs is the prestige of "serving on a board". Whether or not they continue to attend will be dependent upon the leader's ability to maintain this reputation, and communicate a culture of professionalism and respect to the participants, while remembering that the teens will not participate if they are not having fun. I believe the results will show that the students who have been a part of these programs for multiple years, and those who have remained in contact with their fellow participants and/ or leaders will have a greater connection to the program and its values than those who have not.

Methodology

How

There is a great deal of research that utilizes surveys to understand the habits of teens and Jewish life. With these studies as background, this research will primarily employ key informant interviews and questionnaires to comprehend the current trends in Jewish teen philanthropy. Emailed questionnaires will serve as an introduction of the thesis project to the interviewees and allow the interviewer to tailor the interview questions accordingly before the phone and in person interviews. These questionnaires request factual information from the staff and founders of the teen philanthropy initiatives, and allow the researcher to gain the logistical information that may not be available on the websites or in the brochures of the various programs. Whenever possible, the information will be obtained from the website of the program, as well as any available collateral materials. Information extrapolated from secondhand sources such as articles and hearsay will not be taken into account as factual background information in order to avoid misinformation.

Once background information is received from each interviewee, they will be contacted for a phone interview, which will last between one half-hour and one hour, and will ask more in depth questions about the goals and success of the respective initiative. When possible the interviews will be conducted in person.

Who

There are many different constituencies involved in Jewish teen philanthropy including professional staff, those who fund the programs, and the teens themselves. Other influential parties are the parents and direct educators of the teens. It is essential to examine each group and their role in Jewish teen philanthropy to understand current trends, as well as future movement

and success of the field. Additionally, understanding how each constituency's opinions and facts vary from those related to them will assist in rounding out the illustration of the field today. For the purposes of this thesis the interviewees will be limited to the founders and staff of many of the programs, and donors to the programs, where accessible.

I interviewed Jewish professionals throughout the country involved in teen philanthropy efforts. Because I wanted candid feedback from them and thorough answers to my questions, as well as a better knowledge of what questions they have as the field continues to grow, I sent out a series of questions via email one week before our telephone conversations. I asked for materials, both electronic and hard copy, about their program in order to have concrete facts, and to leave the majority of the interview time for more in depth questions about methodology, curriculum, and success of the program. Many of these programs have not completed a great deal of research, which may create challenges in trying to obtain demographic information on each community and program. Statistics will be founded more so on the experience of the interviewee and less on factual studies, and information may have gaps due to lack of documentation. I am interested to see what kind of role these factors will play in the results of the research. The questions varied depending on the role of the individual as well as their experience. Some professionals were able to compare their current experience to others, while others only had an understanding of and attitudes towards their own program. Most of the interviews will be conducted by phone, as only a very few of the professionals are in the Los Angeles area, and time and financial restraints do not permit extensive travel. Because these interviews will be over the phone, it will not be possible to use body language as an additional factor in respondents' responses. Therefore, tone of voice will be very important to note, on both ends of the conversation. I will be conducting semi-structured, and unstructured interviews. Because I will

be speaking with people who will have various levels of knowledge and experience in the area, the interviews will be organized so that I can adjust questions accordingly. This will aide my data collection, because it will help me gain an idea of the unspoken values and interests of the interviewees. By interacting more with some questions, I will understand which aspects of Jewish teen philanthropy are important to them personally, and important to their community programs, as opposed to the answers they give which will often denote the opinions of the organization or congregation they represent.

Speaking with donors who have generously funded the Jewish teen philanthropy efforts, may prove to be a challenge as many of the donors are anonymous and others are notable mega-philanthropists who spend only a fraction of their time and money dealing with teen philanthropy. However, I hope through conversations with such donors, I will be able to understand their motivation in giving such large amounts of money to Jewish teen philanthropy, the nature of their understanding of the programs they fund, and how they measure success from the future generations of teen philanthropists. I will ask the donors a similar set of questions, but with a more structured organization for clarity without verbal conversation or explanation. In order to ensure that I receive the highest possible response rate, the donor questionnaire will be brief and include an explanation of my thesis. An added issue in trying to gain insight from funders is that many of them give to an organization because of an affinity for or a prior relationship with that organization. They may have no attachment to teen philanthropy at all. I will acknowledge this in my results as an aspect of donor motivations, and will interview only those who are familiar with and interested in Jewish teen philanthropy. I expect it is an attainable goal to interview at least two representatives of applicable donor families.

The staff and donors that I plan to interview will be affiliated with various programs throughout the country, as a discriminating rule. They are located throughout the continental United States including California, New York, Massachusetts, Maryland, Washington DC, and Colorado. It is my initial intention to speak with individuals from at least seven or eight different organizational initiatives, as well as two to three unaffiliated but knowledgeable parties.

There are some organizations which have multiple staff contacts, or where a past staff member can provide valuable information regarding the founding of the program, but cannot comment as to its current success. In a circumstance such as this, it may be important to speak to more than one staff member about the same program. This may account for overlapping of interviews, with multiple interviewees attached to the same teen philanthropy effort.

The interviewees will be identified through prior knowledge of involved organizations, as well as the snowball technique, through recommendations from initial interviewees.

Additionally, I will create a questionnaire that will be distributed to the teenagers who are a part of the Temple Emanuel MATCH program that I currently staff in Beverly Hills, California. The teens will complete the survey at the March MATCH meeting, after I have received answers to the questions from the staff and funders of the programs. Please refer to Appendix B for the survey questions.

When

I completed the majority of the interviews during February of 2007. It is helpful to have the interviews occur around the same time, because the majority of the initiatives are at a similar point in their annual curriculum, providing consistency to the research.

Biases

Because of my current position as the staff person directly coordinating one such Jewish teen philanthropy program, I have the unique opportunity to utilize participant observer research methods. Direct observation allowed me to examine specific teaching methods and other aspects of the program. Additionally, I will be able to speak informally to the students to gain insight that might otherwise be inaccessible. I am facilitating qualitative research and therefore will not be analyzing the data for statistics, but rather for overall trends, interests, and concerns surrounding the teens' involvement in the programs, the types of programs they participate in, and their motivation for doing so or for choosing not to do so. Any information I receive from conversations with teens, or hearsay from teens will be cross-checked with my factual background information, and with the staff and leadership of the respective program.

While having an inside perspective will give me access and knowledge, it also introduces a stronger bias into the research and its analysis. I acknowledge this, and also understand that every teen and adult with whom I speak will also have their own biases towards the types of programs, curricula, and settings that are the most effective, as well as which causes are the most important to teach and support. The experience I have had with teen philanthropy has influenced my decision to research this topic, and because I have been working with a board model program, I have experienced the benefits of this model more so than some of the interviewees, who have worked solely with individual fund programs. I must remain actively aware of this bias as I word questions and react to interviewees' answers. At this point, however, I feel that this bias may come out in the data, in terms of evaluating which type of program is the most effective.

Interviewees will carry their own biases and experiences into the conversations. Donors especially may be totally unaware of the existence of other programs besides their own, and may be particularly partial to the one which is made possible because or partially because of their own philanthropy. Additionally, staff members may not have a connection to the Jewish community at large but be extremely knowledgeable about their own community or even more narrowly, their own organization. Conversely, there may be founders who have completed extensive field research, and they may have very concrete opinions about why their model works more successfully than others. These are all legitimate realities and concerns, most of which will not be acknowledged by the interviewees themselves. Therefore as the researcher, I will extract these from the interviews and record them in my data analysis and results.

Ultimately, the research will result in a qualitative analysis of the current field of Jewish teen philanthropy, and a series of recommendations based on this analysis, combined with participant observer research, and personal involvement.

Demographics

Before analyzing the interview data, it is important to understand the basic features of each program that will be showcased by the interviewees. This section provides a brief, but in depth logistical background on each initiative, limited however to those that will be discussed in the findings. This information was extracted from the organizations' websites, collateral material, and from preliminary survey responses of the interviewees themselves. The organizations are presented in alphabetical order.

Demographic Information of the Individual Fund Model Programs

Name	Location	Year founded	Give or get of participants (\$)	Amount allocated by each teen per year (\$)	# of participants at inception	# of current participants per year
B'nai Tzedek National Program	Throughout the United States	1997	Minimum of 125	~25	24	~600 (33 groups)

Demographic Information of the Foundation/ Group Model Programs

Name	Location	Year founded	give or get of participants (\$)	Amount allocated each year (\$)	# of participants at inception	# of current participants per year	# of meetings per year
B'nai Tzedek Youth Foundation	West Springfield, MA	2003	Minimum of 200	~ 20,000	20	25	12
Community Youth Foudation of San Diego	San Diego, CA	1997	Minimum of 36	4, 000-5, 000	15	40 (multiple sessions)	3 per session
Community Jewish Youth Foundation of the East Bay and Marin, Peninsula Jewish Community Teen Foundation	San Francisco and the East Bay, CA (Northern CA)	2003	0 (teens raise all the money)	~40, 000	22	22-24 per group (4 groups)	7
Temple Emanuel's Money And Teenagers Creating Hope (MATCH) Program	Beverly Hills, CA	2003	72	~10, 000	5-10	36-40	6
Seventh Grade Tzedakah Fund	Lafayette, CA	1998	\$250	~12, 500	50-60	50-60	9-12
Rose Youth Foundation	Denver, CO	2001	0	~50, 000	23	23	6-7
Jewish Youth Philanthropy Initiative	Rockville, MD (Programs in MD, DC, VA)	2000	Minimum of 500 for 8-9 graders 200 for 10-12 graders	10, 000-20, 000	21	110 (6 groups)	4-8

Findings

Fourteen interviews were conducted using the methods as discussed in the methodology section. The questions utilized fall into a variety of categories and address a range of research questions. The findings will be discussed as follows:

Goals and structure

What are the main motivations/ goals of the organization for implementing a Jewish teen philanthropy program?

Based on these goals, and the structure of the local community, which type of model does the initiative follow? What are the pros and cons of this model?

What specifically, should the students leave the program with?

Participants

Who joins the program?

What is their motivation for joining, and remaining involved in the program?

Do you have an application process, why or why not?

Curriculum

Does your program include a service learning component? Should it?

Is the amount of money that is allocated important? Is the process more important, regardless of the end amounts?

Communication

What methods do you employ to attract teens to the program?

Do you use technology to communicate with the teens? If so, which methods?

Do you find these methods effective?

Future

Where should the programs be in 2-5 years?

Goals and Structure

Many of the programs which have been in existence for four or more years have specific goals stated on their website and in all related materials. Younger or smaller initiatives do not yet have these items, and their goals may be on a brochure, or in other cases remain in the minds of the founders and current staff. In these instances they may differ between individuals, but in an effort to balance this, the researcher has interviewed multiple staff members from the same institution when possible, and examined all available materials to gain an accurate understanding of the goals of the program.

A philanthropic advisor to one of the donors, Interviewee B, stated that their goal was to "imbue young people with the knowledge and spirit of giving, as well as to encourage them to give". This was the general sentiment of all the programs. Additionally, though many of the founders and staff also articulated other goals which include an understanding of Jewish philanthropy, teaching about the values of philanthropy, and the idea of a life long commitment. Many interviewees specifically noted that their programs are not meant to replace other Jewish involvement, nor do they have interest in filling the role of a youth group. In fact, only the synagogue-based program expressed the desire to maintain a connection to the organization as one of its main motivations for creating a teen philanthropy program. The founder of this program felt that philanthropy might be an interest for teens, some of whom are already involved in other synagogue or Jewish activities, and some who have been uninvolved in Jewish activities since becoming a Bar or Bat Mitzvah.

Initiatives based at previously established foundations, with foundation professionals and lay leaders as their founders have included the most specific or articulated goals in their program materials, citing "learning to evaluate grant proposals and site visits" as main goals, along with

those already stated. Additionally, some of the programs that are foundation/ group model efforts speak to the importance of group process, including the compromise and debate of a formal allocation process in their goals for the programs. (Conversations with Interviewees D, F, K, and L). Teens who were surveyed felt that the main goals of their synagogue teen philanthropy program are to teach teens about philanthropy and keep teens connected to the temple. This shows that the teens are fairly aware of the intentions of the synagogue, and also that the goals are clear in the implementation of the program. The teens also agreed that the temple is successful in achieving these goals.

There are various factors at play when a community decides to begin a Jewish teen philanthropy initiative, and following this, the decision to choose a group model program, or to institute a B'nai Tzedek individual fund program. About sixty percent of the interviewees agreed on the benefits of implementing that type of program. Interviewees cited group process as the main benefit of this model. Many spoke about the education and maturity that comes from group debates, and compromise, along with the ability to learn from their peers in the group who come with different backgrounds and experiences. Additionally, the leadership training which is inherent in the group model was expressed as an asset to the programs by all interviewees, both those involved in the group programs and the individual fund models. Additionally, five group model staffers spoke about this model as one that reaches fewer teens but on a much deeper level, which creates a connection which is more likely to last. Interviewee C explained that there was really no other option for their community as one of their main goals was continued involvement with the organization for the teens. "If we had an individual model program, it would not serve our goal...the teens would be only be connected to our organization by a bank account; it doesn't serve our purpose." Therefore a group model is essential in this case, in order

to fulfill goals of community building and friendship for the teens involved. Finally, the amount of money is generally more substantial, since it is either provided by a foundation, or endowment fund, or is the funds of the teens pooled together creating a larger financial resource.

According to the interviewees there are downsides to the group model as well. The one answer that pervaded essentially one hundred percent of the interviews is the challenge of time that exists for today's teens. Involved teens are often the first to be encouraged by their teachers, parents, and other educators to get involved in new initiatives and to take on leadership positions in the programs in which they participate. The pressure to create full resumes for college applications keeps teens busy every day of the week with various activities, both Jewish and non Jewish. Because of this, it is hard to introduce a new program into the mix, and even harder to require that the teens not only give money, but commit their valuable time for meetings, research, and site visits. Many interviewees also expressed the financial concerns that exist with the creation of a foundation model program. It is an "enormous" financial commitment for any community or organization to make for a very small amount of teenagers, described one interviewee, "a deep level commitment" which may not be available, or a priority for an organization. Another interviewee pointed out that the types of organizations interested in teen philanthropy may be "slightly more on the cutting edge of informal education opportunities, and therefore may not always be the established, financially well-off organizations". In other words, often times the smaller, younger organizations are the ones to begin looking towards new involvement opportunities, and will typically have more trouble receiving funding, staffing, and other resources.

The interviewees stated an additional negative: the small amount of teens that can be effectively reached. In any given community, it is possible that every teen interested in opening

an individual fund is able to do so, commiserate with available matching funds. However, there are a limited amount of spaces in the majority of foundation models in order to maximize the experience for those involved. This creates the possibility that there are teens that are interested and unable to participate.

One of the main strengths of the individual model is that it alleviates this problem. Interviewees generally felt that this is a positive way to introduce an unlimited number of teens to philanthropy, without a large financial or staffing commitment on the part of each community. An additional benefit of the individual fund model is the lack of restriction on age of the teens involved. Teens are introduced at the age of Bar or Bat Mitzvah, and the intention is that they will carry these funds with them for the rest of their lives. Most foundation models wait until at least eighth grade, and some until tenth grade so that the teens are mature enough to ask the right questions, and engage in productive discussions. Another substantial benefit of the individual fund model as expressed by interviewees is the immediate ownership that occurs with the creation of an individual fund.

Many of the interviewees involved in foundation model philanthropy programs had a good deal to say about the downsides of the individual fund model programs. They are legitimate findings, as professionals working with the individual fund programs expressed similar concerns in a less urgent tone. Initially, a large concern was the lack of an educational component such as that which exists with a foundation model initiative. Interviewees confirmed that this is beginning to change as some communities do incorporate a retreat weekend for the teens, or another type of educational opportunity.

An additional downside of the individual fund model is the tendency of some teens to put money into a fund, have it matched, and then forget about it. With some teens this does not

become a problem until they go away to college, and for others it may happen earlier, as reported by Interviewee E. A related complication is that the intention is for teens to understand the importance of growing the fund as they receive money for birthdays, through summer jobs, etc. If they do not grow the account it becomes evident that the point has clearly not penetrated that teen in an effective lasting manner.

Finally, the interviewees discussed the question of the value of the dollar amount as individual fund programs allow each teen to allocate about twenty five dollars per year and more if they grow their account. Each interviewee had their own opinion on whether or not this was enough money to ensure that the teens felt as though they were making a significant difference. This will be explored further later in the findings. At this point, it is important to note that when asked what the professionals and donors would like the students to leave the programs with, the feeling that participants can make a significant difference was high on the list. Interviewee D wants teens to say, "my voice is heard here, and I was able to make a difference that was both immediate and sustainable", through both the process and the contribution.

Interviewees involved with the individual fund model stress that they never really want teens to leave the program, but all the interviewees want the teens to gain an understanding of all of the non-profit organizations and causes that exist in their community and in the world, as well as a sense of the Jewish values inherent in their philanthropy. The programs also hope to impart the knowledge that one does not have to be "super rich" to be a philanthropist, and that making educated giving decisions gives them power, and helps them to see the bigger picture. They need to know that they are agents of change, and have the tools to be effective decision makers, and effectively harness their energy and interest in social justice. Interviewee L believes the

community's program is successful in achieving these goals because the teens have gone on to facilitate other philanthropic projects, and engage in social justice and philanthropic behaviors.

The hope of Interviewee B is that teens leave having realized "the joy of giving, the obligation of giving, and the importance of giving". An interviewee cited a commitment to give back, and a commitment to the Jewish community as the most important lessons for them to learn. Additionally, the sense of accomplishment in a specific area is an important lesson, according to most interviewees. Interviewee L gives examples of measurable outcomes such as of helping ten children in Israel attend summer camp, or feeding three families for a specified period of time. Interviewees want the teens to know about these needs so that they can continue advocating for them, and allocating their own resources, financial and otherwise. Other interviewees cite leadership, and empowering the future leaders of the Jewish community as desired outcomes of Jewish teen philanthropy programs.

Participants

In order to talk about the participants of the Jewish teen philanthropy programs, it is important to explicitly state that not all programs are targeting the same audience. There are programs which exist in day schools, or in religious schools which have a narrow and specific audience such as all seventh graders who are currently preparing to become a Bar or Bat Mitzvah. These programs are often highly recommended or required by the leadership of the school, and are therefore not a factor in this section of the research.

The few programs that are based out of synagogues attract participants solely from within the congregational community. As one of the synagogue based programs has the specific goal of involving teens within the temple community, they often look to involve teens who are not

otherwise involved there, seeking the children of families whom they are looking to cultivate as lay leaders or donors. Of course, the teens that are most involved in the program often tend to be those same teens that are highly involved in other organizations and extra-curricular activities, a norm corroborated by Interviewee M, among others. Often these teens and their parents are so focused on the college resume that no one even has to ask them to join. However, this is not the norm, and most teens are encouraged to become involved in a new activity that requires time and, more often than not, money.

The programs often recruit teens from eighth grade through twelfth grade, or some combination thereof. One program cited having attempted the initiative with seventh graders at first, trying to attract them during a very influential year, when they are focused on their own Jewish identity and education. The program staff, including Interviewee K, realized that the teens were simply too immature and intimidated to ask the difficult questions and engage in the debates which are essential to the learning process and the success of the program. For the second year of this philanthropy program, the grade level of participants was changed to eighth through twelfth. In another program, however, Interviewee H leads between fifty and sixty seventh graders in a teen philanthropy initiative as part of their curriculum for seventh grade religious school. While Interviewee H admits it is a modified version of many of the programs targeted to older teens, when steered in the right direction, and given the appropriate materials and probing, the seventh graders respond maturely and become engaged. Additionally, due to the nature of the program, this age group affords the opportunity for a captive audience, eliminating scheduling and over-programming issues. Other programs have two or more separate groups, one including eighth and ninth graders, and one including tenth through twelfth. It is a matter of the maturity of the teens in the community, as well as an issue of numbers. As Interviewee M

pointed out, each community must work with its demographics and interested teen population is the ideal model is not necessarily the one that works.

All the interviewees felt that there is an equal balance in their programs between the teens who were previously Jewishly involved and the teens for which teen philanthropy is their only connection to their Jewish community. Some believed that teens who begin as uninvolved teens often become interested in the Jewish community and move on to involve themselves in youth groups, summer programs, and other Jewish activities throughout high school and further on in their lives.

Eighty five percent of interviewees are sure that a number of teens who participate in the programs because their parents "make them do it", although they often notice that the teens become "hooked" once they start. They also point out that there are just as many teens who participate because they have a passion for social justice, and the teens realize that this is a way they can be the key decision makers and actually make a difference. Many interviewees, including Interviewee L pointed out that we must follow through and allow the teens to be the decision makers. This especially holds true if they are specifically interested in advocating for a certain cause.

The survey of teens shows different statistics than the opinions of the staff on teen motivation. It shows that about 75% of teens joined the synagogue program because they wanted to learn more about and become involved in philanthropy, while the majority of the remaining 25% participated originally because they wanted to get involved in the temple. One teen was very candid; "The first year it was just a good thing for college...now it's an experience that makes me proud". While only one teen expressed this sentiment, from personal experience, I believe many more teens feel this way.

Still more teens join because they are invited to do so by leaders of their community such as Rabbis and educators. They are presented with the opportunity as an elite honor, and therefore they understand it as such. These teens often put the most into the program, as they really feel that they have done something to deserve the honor, and must show that they deserve it. Interviewee K has seen this hold true with the stringent application process that exists for the community's programs.

In order to provide this elite feeling to the teens, or a balance in the types of teens involved, many programs are thinking about, or have begun, implementing an application process. These range from a simple one page application which is a self selecting weeding out of those who are uninterested, to an elaborate process which includes a group interview. The benefits and hindrances of implementing an application process will be examined further during the discussion of recommendations for the field.

Communication

In order to attract any of the teens, involved or uninvolved, different communities rely on various methods. The majority of the programs throughout the country rely on grassroots techniques to attract teens. They mainly employ word of mouth, combined with invitation letters from rabbis and educators to the teens within their communities to gain new participants. This means that even while they may be interested in including uninvolved teens, they are not necessarily reaching the uninvolved teens with their current strategies.

These programs usually also include a brochure or flier which is generally displayed throughout local community organizations. A few organizations, including Interviewee L's, have garnered relationships with local high schools in order to advertise there as well. Others have tried this approach and the legal issues of separation of church and state have prohibited

this. Programs that are based at synagogues and larger community foundations often speak to their donors and lay leaders to get recommendations for students to target, whether it be their children or grandchildren, or other interested individuals they know. Interviewees D, F, and L explained that they are often instructed to speak to certain teens that may be the heir or heiress to a good deal of wealth, and for whom this program may be especially successful and applicable.

Other program staff discussed much more in depth communication plans in order to attract new participants to their initiatives each year. A few communities have tapped into the local media outlets, reaching out to local Jewish teens through radio stations, articles in the Jewish and non-Jewish news outlets, and advertisements in newsletters and collaborative materials from other organizations. Interviewee D is in the process of creating integrated marketing materials in order to attract more teens, and a higher quality of interested teens. Many of the efforts in this marketing plan are tied to different Jewish holidays, and coincide with other Jewish communal marketing cycles. Additionally, a few of the initiatives are using press releases and articles targeting one or a few individuals in the group and the work that they are doing through the Jewish teen philanthropy group. From personal experience I found that *JVibe Magazine*, a national Jewish teen magazine and webzine, is an outlet for articles such as these, written by the teens themselves.

Once the programs have begun each year, the staff members spend a good deal of their administrative time communicating with the teens, as well as monitoring the teens' communications with each other. Many of the interviewees primarily use email to correspond with the teens, and encourage the teens to do the same. They are finding, however, that teens do not always check their email as regularly as the staff members do, and this often causes a slower flow of conversation, and therefore a slower process of accomplishing tasks. According to one

interviewee "the teens say that most of them only check their email once a week, if ever." The same problem occurs with the telephone as many teens are reluctant to give the staff their cell phone numbers, and during the staff's work day, the teens are in school and are unable to answer any phone, cellular or home. Because of the severe over programming of teens, they are often not home following school either. In fact, over half the teens surveyed listed Facebook as the primary way they would like to be contacted. One teen even admitted that he does not have or want his own email address, and emails should be sent to his mother. Another checks his email only once a week, while the others range from three times a week to many times a day.

A small number of the programs have begun using alternative technological methods to communicate with the teens. One of the primary tools is "Facebook". This is an online social space, originally created for college students, now open to anyone. Personal profiles are private without a direct connection, or involvement in the same network, such as a school, organization, or city; as well as permission by the individual, making it safer for teens. This makes Facebook a safer online community than MySpace to utilize with teenagers. Interviewees who employ this method have found that many of the teens are already members of Facebook, and therefore this is a fairly simple, and free way to meet the teens where they are. Interviewees explain that they can create a group page and each of the teens can become a part of this, creating a private community online. It is then supplemented with discussion board conversations, posts about events and meetings, and pictures of the teens engaged in philanthropy and service learning. Additionally, because of the way Facebook is organized, the staff and other members are able to view teens' interactions with each other. This allows them to make sure that they are communicating with their group members in between meetings, and also assists the staff in

knowing a little more about their teens; who they are friends with, what type of music they like, and what types of activities they participate in outside of the teen philanthropy program.

An additional method of communication that is starting to be utilized by various programs is Instant Messenger (IM). There are a few different brands of this technology, but all basically work in the same way. It is an online system that allows people to have instant conversations over the Internet with other individuals who have chosen to provide them with their own "screen names". In my experience as a coordinator of a teen philanthropy program, this is an extremely effective tool to use with the teens. Interviewees A and G attribute the success and even new programs and members to the use of Facebook. Because of their hectic schedules, it is incredibly difficult to get a group of teens together any other time than the originally scheduled meetings, and even those get-togethers can be plagued with low attendance. Instant Messenger allows the teens to meet with their staff, and each other even when they are unable to get out of the house, or away from their schoolwork. Interviewee G noted, however, that it is important to keep professional boundaries in mind when using alternative technologies. One interviewee also noticed that meetings take much less time when using Instant Message technologies because there is less side chatting to compete with, and more focus on the task at hand.

Interviewee L who is interested in using these technologies with teens is particularly frustrated as her organization's Information Technologies Office has blocked the use of many of these social networking technologies on their computers. Other organizations have cited similar problems and most have been unable to alter such policies. Interviewee A decided to use a new approach, and built a successful track of communication and networking with teens using these technologies from home. After success was achieved, Interviewee A presented the results to the

organization's Information Technology department, who then decided to allow alternative social networking and messaging sites to be accessed through its network.

Another finding from the interviews is that interviewees who are younger, generally within their twenties to early thirties, are more inclined to look to new technology for communication with their teens. Interviewee G feels that those under the specified age of twenty-seven have been known to use technology, while those older have generally ignored it for fear of complication, time constraints, or simply a lack of knowledge of the options. The issue of technology will be revisited, as there are many recommendations to be made about the methods of communication employed with the participants of Jewish teen philanthropy programs.

Curriculum

While this thesis does not look directly at the curricula of the Jewish teen philanthropy programs, there are a few aspects of the program's curriculum that the researcher asked each interviewee to discuss. The first is the inclusion of service learning, or some form of community service work in the teen philanthropy initiatives. This is a question which entered the research because of personal interest in the topic, as well as the fact that it came up in early conversations regarding this thesis. Additionally, background research shows a significant correlation between doing and giving.

Many interviewees sounded excited to respond to the question asked, as if it were something they are beginning to or have already begun thinking about. Staff and founders of the various programs are interested in implementing a community service portion into their curricula. Unfortunately, many of the programs express that the lack of time and staffing often prohibit this from occurring, or occurring successfully. One program, located in New York, has service learning built in as a main focus of the program. "Give a Mitzvah, Do a Mitzvah" allows

B'nai Mitzvah students to create a large scale mitzvah project, and raise and allocate the money to a project of interest, in which they also participate. Additionally, the Seventh Grade Tzedakah Fund at Temple Isaiah in Lafayette, California regularly integrates social action projects into their seventh grade curriculum. These programs are the exception to a general pattern, which is to consider service learning as an after thought or a very small portion of the Jewish teen philanthropy focus.

Several interviewees, including those involved in adult giving such as Interviewees J and N, are confident that the majority of teens are actually required to complete a significant amount of community service in order to graduate from high school, and therefore they are not worried about the inclusion of a community service piece. After having gained experience in nonprofit organizations, I originally felt that ignoring the service learning aspect of involvement may encourage the teens to grow up as the philanthropists who give, but never step foot through an organization's door. The interviewees who are not focused on introducing a community service component are convinced that the educational aspect of the initiatives will compensate for this and ensure that the teens grow up to be involved philanthropists.

The teens are split on this subject as well. 25 % of the teens feel that the program itself is community service, or that they do enough community service through school and other commitments that it is not necessary to participate through the teen philanthropy initiative. The remaining 75% think that community service would be a great addition to the program, and that they want to make a difference in any and every way possible. Additionally, they recognize that "sitting in a room arguing over causes can only be so proactive". One teen did share a concern that while he thinks it is an important idea, it might encourage more of those "teens whose schools require community services hours to attend," although "those who attend even without

community service hours are the most enthusiastic". This shows how aware teens are of their peers, and the general feelings of the participants, as well as showing that they understand that a community service component would mean an even greater commitment, and they are still interested in pursuing this.

This educational process is backed in some cases by a twenty-five dollar allocation, and in other cases by a forty thousand dollar allocation. A question that is discussed by program staff and funders throughout the country is whether or not the actual amount of money being allocated matters. This is a topic on which the interviewees differ in their opinions, more so than any of the other research questions. There was a correlation between the staff and founders of the programs with a lower allocation amount feeling that it is most definitely the process which has an impact on the students, and that if taught correctly, the teens should understand the importance of a long term, endowment funded gift, as opposed to a one time gift regardless of the amount. In opposition are many of the foundation model staff members who are confident that the teens are more likely to understand the importance of philanthropy, and the necessity of process, debate, and a lengthy decision making process if the amount of money is large enough to make a significant difference even when divided during the allocation process.

Seventy five percent of the teens feel that the process and the sum are equally important, as they do not think they could make the same difference with less money. They understand the process, and its role, but some feel that the money is ultimately "what gets the job done". The remaining twenty five percent think the process is more important than the actual dollar amount because they are being taught to be philanthropists for life, and learning how to give any amount of money.

Philanthropy experts point out that any amount of money, no matter how small, really does make a difference, especially to a smaller, or more narrowly focused organization. The majority of interviewees also think that the teens will feel a greater sense of responsibility if the amount of money is larger than amounts they normally come in contact with, although not discounting the same interviewees who think that the amount of money allocated does not specifically matter in regards to the lessons being taught. For some communities, this is an extremely large amount such as forty thousand dollars, and for others, a smaller amount such as four or five thousand dollars will suffice. Interviewee J, an expert in the area is confident that teens, in general, will feel a larger responsibility being in charge of allocating other people's money as opposed to their own, because people are often cavalier with their own money.

Conclusion of Findings

Before moving to a discussion of the future of the field, and the researcher's recommendations, a summary of the findings will be useful. Interviewees believe their programs are relatively successful in achieving their goals, and in introducing some number of teens to Jewish philanthropy. All are aware that the field is in a developmental stage and that there is room for improvement. Concurrently, all share a concern with limited time and resources to implement ideas. The findings show that the majority of programs and staff are open to new ideas and improvements to their models based on other practices in the field.

Findings indicate that the goals are or should be directly related to the structure and model of the program implemented in any given community. Additionally, it is necessary to know who the main target audience is, and in some cases this may vary by age group, involvement, gender, or location. Interviewees explain that the audience stems from the agreed

upon goals of the organization. This audience also determines how the organizations decide to market the program, and what is the most effective ways to reach the teens. Once teens have entered a program, depending on the skills and knowledge of the staff, various methods of communication are used to contact and communicate with the teens. Younger staff members are beginning to, or already incorporate alternative methods including online social networks and instant messaging. Others are attempting but failing due to external factors.

To reiterate, this research did not focus on curriculum, but can provide insight into a few factors which may affect curriculum design or content. The findings show that staff are beginning to think about including a community service component. Some have already introduced this idea, while a select few have completely integrated into the program. Others feel that the teens involved in their program are already involved in various community service projects, and still others argue that teen philanthropy is in of itself community service. The second factor is the actual dollar amounts allocated, and the source of the funding. Opinions were divided in this area, as experts are torn between the value of being in charge of someone else's money, and the importance of personal sacrifice in order to fully understand the idea and lessons of philanthropy. The challenge of over-programmed teens permeated each conversation throughout the findings, regardless of the specific question. The following sections will incorporate the findings of the interviews and teen survey, background research, and the personal experience of the researcher to create a series of recommendations for the future and continued success of the field of Jewish teen philanthropy

Future

When asked about the future of the field of Jewish teen philanthropy, interviewees had a great deal to say. This field is in its earliest stages, and due to its success in the various pilot communities, educators, participants, funders, and other stakeholders are excited for what the future may hold. There are a few clear themes that emerged from these conversations. They are as follows:

- Jewish teen philanthropy as a norm, - Interviewee M wants teen philanthropy to be one of the mainstream Jewish involvement opportunities for teen in every community throughout the United States. Along these same lines, the interviewees want to see more teens involved in the future.
- Further involvement of alumni, - Interviewee P states that the involvement of teens who have completed the Jewish teen philanthropy programs "is currently on the agenda for the majority of the programs, although maybe not as a first priority."
- Further research of the field, - A majority of interviewees including all those involved in the larger field, as opposed to being involved only in their own community, are interested in completing additional research. One specific focus of this hope is the creation of comprehensive curricular resources.

Recommendations

Based upon the research, different ideas and concepts will be applicable to individual communities, and different strategies will better suit certain professionals than others, the same applies for the teens and their parents. Please use the recommendations as a basis for each community's own brainstorming, and strategizing. Try various plans until one fits with the community and organizational culture.

Goals/ Structure

As is apparent from the findings, the initial programs examined their goals as a community, and attempted, most successfully, to implement a Jewish teen philanthropy initiative that exemplified and fulfilled the goals stated in the research. B'nai Tzedek decided that a primary goal of the program is to foster a lifelong sense of philanthropy in the students, and therefore a program which lasts over a significant period of time in the teens' lives is ideal. Other initiatives have included leadership training, and the creation of educated philanthropists as two of their main reasons for creating a teen philanthropy program. Because an individual fund model would not be appropriate for focusing on these goals, a group model is preferred in these cases.

There are, of course, different obstacles depending upon the community in question. In some metropolitan cities, Jewish teens are more over-programmed than in other cities. Additionally, because of larger and more closely knit Jewish populations in various communities, teens may be inclined to participate in order to meet other Jewish teens. Therefore, due to these and other nuances, many of the goals and incentives that make the group model ideal, may not be marketable to the teens in these communities. While a foundation model may

originally seem like a good fit, an individual model program may be more pragmatic, and produce better results. This is also true for communities for which funding may be an issue.

There is another model, a hybrid which may be introduced into a community. This can exist in any number of forms, including a group model where all the funding comes from the teens and their families, or from the teens' fundraising efforts, or an individual model program where the teens meet as a group to gain the same group process and leadership skills, while donating separately in the end.

Models to Consider Based on Primary Goals

Model	Primary Goals
<i>Individual Fund/ B'nai Tzedek Model</i>	<ul style="list-style-type: none"> • Begin a lifelong commitment to philanthropy/ tzedakah. • Instill a sense of ownership over philanthropic giving.
<i>Group/ Foundation Model</i>	<ul style="list-style-type: none"> • Begin a lifelong commitment to philanthropy/ tzedakah. • Instill a sense of Jewish values. • Connect teens to the local Jewish community. • Teach leadership skills, and group process. • Keep teens involved with a specific organization.
<i>Inclusion of a fundraising, or personal financial commitment</i>	<ul style="list-style-type: none"> • Instill a sense of personal sacrifice, which coincides with philanthropic giving. • Introduce teens to effective fundraising techniques.

To date, a few programs have spent time creating comprehensive “how to” guides about their Jewish teen philanthropy efforts. These guides can be helpful as introductory resources, but not all of the programming information is universally applicable. Also, while the majority of those that exist do provide detailed logistical plans, there is very little curricular information

included. Much of the essential curricula created by educators in the field is extremely specific to an age group or population, remains in personal files, or is not documented by the educators in a systematic or usable manner. There are a variety of reasons for this, including a lack of time and resources, as well as unforeseen need for national curricular resources on Jewish teen philanthropy.

While it appears that the majority of existing programs have goals that are aligned with their structure, there are deviations; such variations are attributed to several factors.

- Lack of cohesive goals understood as the main reasons for the program by all those involved ranging from parents, educators, and funders, to the teens themselves.
- Lack of a written, readily available mission statement and goal statements.
- Scarcity of staffing resources which forces initiatives to fall back on previously utilized curricular materials, leading to spontaneous lesson “plans” that do not refer back to a mission statement, or goal statement, if one exists.
- Educators exhibited a tendency to want to “teach” the teens for fear of a lack of structure, or chaotic meetings. This can inhibit the group process and leadership training of the teens (one of the main goals of many of the foundation model programs.)

There are solutions for these difficulties in existing programs that wish to improve their success and maximize their effect on the involved teens. Additionally, there are recommendations for communities looking to create Jewish teen philanthropy efforts. Many of the recommendations are realistic to accomplish although they do require small amounts of staff time, and frequent and consistent evaluation throughout the process of lesson planning and communication with key stakeholders.

Before the start of a new programmatic year, or before the implementation of a new program, all collateral materials as well as internal documents should be evaluated and, if necessary, reworked in order to include a comprehensive mission statement, and related goal statements. This information should be consistent on all written materials. If needed, the wording should be modified for better understanding and relation by different constituencies, staying true to the meanings and intentions. It is imperative that all messages communicated by the staff and other involved parties are the same as each other, and congruent with the written information.

It is often assumed that all involved individuals have the same goals for a program, or the same interest in it, but as the researcher has found from speaking with multiple individuals from the same initiatives and from personal experience, this is not always, or even usually, the case. It needs to be a priority to ensure that all staff, funders, and educators are on the same page in terms of primary goals and intentions.

If at any point during the program there is a change in the primary goals, they must be communicated and evaluated for alignment with the program and all involved parties. Concurrently, all collateral materials may need to be altered to reflect changes. This recommendation may seem like common sense, and indeed it is something that most people involved in programming know that this is necessary for success. It often, however, becomes an afterthought, and instead must remain on the forefront. Additionally, it must be noted that different parties may have varying goals, and this is the norm. The issue arises when these goals are opposing in nature, or cause the program to be disjointed. Regular evaluation can ensure this does not happen.

Curriculum

As reported, the majority of interviewees believe that a community service learning component should be a part of Jewish teen philanthropy programs. Others who dispute this say that in reality, people generally choose to give either time or money, based on their available resources, and interests. Either way, teens should be taught the importance of becoming an involved philanthropist, not just "a check writer". While the curriculum of the program should do this, without the "doing", the teens are still being taught the importance of giving, without mention of the importance of doing.

This is another conversation that needs to happen on a community-by-community basis. If time constraints are an impediment for the community and its teens, then a community service piece may not be priority. The activities in which the teens participate outside of the teen philanthropy program may also prove to be a good measure of judgment. If a majority of the teens participate in community service outside of the teen philanthropy program; such as through a required high school program, it might become a lesser priority.

If, however, the teens do not feel an obligation to engage in community service, the teen philanthropy program may want to provide the opportunity. It can be integrated well by including service learning projects based on causes of interest to the teens, combined with site visits and discussions with service providers and recipients.

These opportunities are often encouraged by the organizations and can be arranged with little time and resources. An additional benefit for the teens is that many of the conversations regarding Jewish values, philanthropy, direct service and advocacy, as well as others will be actualized and therefore more relevant if had while actually engaging in the community.

Ultimately, the recommendation here is that the conversation of whether or not to include service learning as a focus of the Jewish teen philanthropy initiative should be pursued among the key stakeholders of the program, and if it is a priority, it should be incorporated purposefully, not as an afterthought. In my experience, teens are aware of this, and even the way in which the curriculum is thought out and implemented is a lesson learned for the teens involved.

The final aspect of curriculum to be considered is the sum of money the teens allocate at the end of each year. In particular, the benefits of having an endowed fund or funds raised which equal or exceed five thousand dollars will be discussed, as relative to the process itself. This discussion may not be applicable to those communities with funds under this amount. In such cases, the focus should be on the importance of the teens donating an amount of their own money, and if they should also be responsible for raising all or part of the funds they allocate.

First the research will respond to the original question. Findings show that a larger amount of money is often met with a larger sense of responsibility. This is generally because of the feeling that the money has a greater impact. This is where a challenge comes into play, as the programs should not emphasize that it takes a lot of money to make a difference. It is often more effective for their future giving habits to show that any small amount can make a significant impact. This can ensure that regardless of future financial status, they will continue to make contributions.

Keeping this in mind, various recommendations can be made. First, however, it must be mentioned that in some cases, the way in which the financial piece of the teen philanthropy effort works may be at the discretion of the donor. An involved donor may present an idea or opportunity to the professional staff, in which case, it may introduce specific conditions onto a gift. Here, a decision must be made by the staff to first ensure that the donor is educated on the

topic, and properly motivated; at which point they can accept the gift and create the program around it, or decide to assist the donor in finding a new direction. Ideally, the organization's staff and lay leaders will create a program, and then look towards their existing donor community to fund the program. This allows those individuals who are truly knowledgeable on the subject to create an initiative that is the most effective for the teens involved. For the purposes of this research, we will assume that the program founders and staff will have the ability to create the curriculum, and also institute the financial backing to be the most effective to the teens and the receiving organizations.

It is highly recommended that the Jewish teen philanthropy initiative look towards the socioeconomic situations of the majority of the families in the community as an initial assessment of what will be financially appropriate. As Interviewee L pointed out in the findings, after lowering the amount for the teens to donate in one of their communities, they were inundated with interested teenagers and families. If one of the main goals of the majority of the programs is to help the teens gain a better understanding and connection to their community, it is critical that the programs show each community that they understand the needs and situations of their local families. Families, and their teens will not respond if they feel that the program is not targeted to them. The financial commitment and the sum of the donation must be commensurate with the socio-economic level of the participants.

Once the community's financial standing is taken into account, the organization must decide if teens themselves should donate any amount of money into the funds for allocation. If it is an individual fund model, the teens will obviously donate money, and therefore this does not apply specifically to this model. The existing foundation/ group model programs differ. Some of the programs only allocate foundation funds, while others have a minimum required donation

from each teen. (These amounts are listed in the demographic chart on page 29.) Others still have a required give or get, which means that the teens should essentially raise the minimum amount through some sort of fundraiser initiated by the teens themselves. Findings show that it is effective to allow the older teens to donate a lesser sum than those just past B'nai Mitzvah age. Older teens may also be less likely to receive the money from their parents, as they are able to work. The survey of the teens, ninth through twelfth graders in one program shows that nearly all the teens received the financial component from the parents. Some were unaware of the existence of a financial commitment until this survey. This is one of the reasons why the actual amount that the teens donate to the fund is somewhat insignificant. Another factor to consider is whether or not the money the teens donate will go into the fund or if it will be used to cover operational costs. If this is the case, the amount should be determined by need. If it is a one to one matched gift, the minimum donation should reflect the amount that the donor or foundation is able to match.

Simultaneously while the minimum amount is being determined, the question arises whether the teens should donate their own money, or be encouraged and assisted in raising this money. An existing program that requires teens to raise the money has found that this is a way of putting more leadership and responsibility on the teens, and in the end helping them understand the process on another level. Additionally, many teens have raised funds over the minimum by hundreds and even thousands in some cases. This also shows teens a very direct lesson regarding input of effort and creativity, and effective fundraising techniques. A fundraising component can also be included later on in the curriculum as an additional method of advocating for an organization, or supporting a cause.

There are a few strategies that are often successful in order to show the teens that a small amount of money makes a difference in a Jewish teen philanthropy program with a large fund for allocation. After conversations with various philanthropy advisors, it is most effective to speak to perspective grant or donation recipients and encourage them to present the teens with specifically directed gift requests, including specific services and assistance that can be provided for these amounts. Many organizations have this information readily available on their website and in collateral materials.

An additional recommendation which currently occurs in many Jewish teen philanthropy programs, is to include the analysis of 990 forms, government tax forms for registered non-profit organizations, in the curriculum. If teens spend some time engaging with the information filed by organizations, they will understand the balance between operational and service delivery dollars. This may be an opportunity to bring in a guest instructor, or to utilize alumni of the program (which will be discussed further on in the research). As an important aspect of the learning process, this piece should be repeated each year, making it ideal for the use of creative restructuring and programming. This is another example of the need for a program bank available to a nationwide network, perhaps managed by the Jewish Teen Funders Network, or professionals in the field throughout the country.

Communication

A variety of topics fall within this section, and are organized as follows:

- Communication strategies for attracting teens and introducing the programs to teens and their parents.
- Marketing strategies for presenting the programs to the community and interested stakeholders.
- Communicating with the teens throughout the programming year and beyond.
- The general use of technology in Jewish teen philanthropy initiatives.

The first step in the process of creating a communication strategy to attract teens and their parents to the program is to revisit the goals of the initiative. The goals and mission statement will assist in deciding upon the main target markets. They may be the teens at the synagogue, or even more narrow such as the teens at the synagogue who are not involved in the temple youth group. The target market may be five teens from each synagogue in the community, or it may be teens who are not otherwise Jewishly involved. It may simply be all Jewish teens in the community at large. The target audience will determine the primary routes used to attract the teens.

Marketing Routes based on Primary Target Audience

Main Target Audience	Primary Marketing Materials	Primary Spokespeople
<i>Teens within one organization</i>	Fliers Mailings Email blasts Temple newsletters	Educators Clergy Parents
<i>Uninvolved local teens</i>	Facebook Mailings Word of mouth	Parents Community Leaders Older involved teens
<i>Involved local teens</i>	Email blasts Facebook Youth group materials Word of mouth	Youth group advisors Clergy Community Leaders Older involved teens
<i>Combination of any of the above</i>	Email blasts Facebook Mailings Multiple congregations' newsletters Word of mouth Youth group materials	Advisors Clergy Parents Community leaders Teachers Older involved teens

Based on conversations with the interviewees, it is valuable to explore the methods of effective communication regarding the goals and messages of the philanthropy programs. The next step in doing so is to finalize the wording and intention of the primary messages that should be included in all correspondence with target audiences. These messages should differ depending on the audience. For example, the messages may, for good reason, vary between the communication with teens, and their parents. Below are examples based on the goals and target audiences of the interviewees.

Primary Messages based on the Program Goals, Modified for Various Audiences

Goals	Message	Audience: <i>Teens</i>	Audience: <i>Parents</i>	Audience: <i>Donors</i>
<i>To instill a lifelong commitment to philanthropy.</i>	Begin a life of philanthropic giving.	Ever wonder what it takes to be a philanthropist? You can start now!	Teach your teens to follow in your footsteps.	Ensure that the next generation has people as educated and generous as you.
<i>To teach leadership skills and group process.</i>	Gain an education that can only come from hands on group work.	Become a leader. Gain valuable skills that will be useful all your life!	Give your teens the opportunity to be a leader among his/her peers.	This is the stuff great Board members are made of!
<i>To instill ownership over philanthropic giving; decision-making responsibility.</i>	Teens are responsible for all decisions.	You can make a difference! Let your voice be heard!	Help your teens understand the value of a dollar, and make educated decisions about what to do with that dollar.	Don't you wish someone could have given you the freedom to start making your philanthropic decisions earlier?
<i>Maintain connection to an organization or community.</i>	Stay connected to Organization X through this program.	Haven't seen your friends since your Bar Mitzvah?	Wishing your teen stayed involved? Had more activities on his/ her resume?	Who will take care of Organization X when you can't anymore? Ensure its future.

Findings indicate that the majority of professional staff of the Jewish teen philanthropy programs rely mainly on email as a primary means of communication with the involved teens. These respondents also expressed a significant problem with this method, as a notable percentage of the teens admit that they do not check their email every day, or even regularly. Because of this, it is imperative to use alternative methods of communication in order to receive timely and relevant correspondence from the participants of the program. At the start of the program, teens should be asked for their email address, their cell phone number and home number, their instant message "screen name", as well as an idea of how often they check their messages on each of these mediums, and which one is the way in which they prefer to be reached. (Please refer to appendix C). The research showed that it is most likely that the teens will check their Facebook and instant messages at least once a day, if not more often, and that this is currently the most effective and convenient way to communicate with the teens. This is also the most effective way for the teens to communicate with one another, if the program requires or recommends this. Additionally, for programs including an application process, an interactive website containing the application alleviates the resources needed for a paper mailing.

For some professional staff, employing these alternate methods of communication may be difficult, or outside their comfort zone. One way to overcome this is simply to spend some time working with it. Another idea, however, is to provide a leadership role for a teen who is particularly tech savvy, and ask them to oversee the Facebook group, or the webpage. Additionally, with the rapidity of technological advances, teens will continuously be utilizing different means to communicate. It is imperative that professionals working with teens, and in this case working with Jewish teen philanthropy, remain up to date with teen culture. Related to staying current with technological advances, professionals must know which causes teens are

interested in, who their idols and role models are, and must have a solid general knowledge of the things, people, and concepts, which are central in the lives of the teens. (Please refer to appendix A for examples, and tutorials on the above technologies.)

Participants

As previously mentioned, it is important to have a clear-cut understanding of whom the program should target. The communication efforts as well as the content and style of the curriculum need to align with the participants. The findings show that the majority of the community foundation based initiatives have a balance between involved teens, and teens whose only Jewish involvement is this program. Synagogue based programs tend to begin with recommendations by educators and rabbis, and then may open to all teens, involved and uninvolved, who are interested in participating. Individual fund model programs often focus on all the teens in a community, or all those who are currently involved in B'nai Mitzvah training at all local synagogues, or at one in particular.

The recommendation here, again, is to match goals with recruitment strategies, as explained in the following chart.

Recommendation for Recruitment based on Goals and Maximum Benefit by the Teens

Goal	Main Audience (s) for Recruitment	Benefit for Main Audience(s)
<i>To Instill a lifelong commitment to philanthropy.</i>	Uninvolved and involved local Jewish teens, low-hanging fruit will be those who have an interest in social justice, or a specific cause, or whose parents do.	Teens will learn how to harness their interest/ passion in a cause; begin a life of philanthropy.
<i>To instill ownership over philanthropic giving; decision-making.</i>	Teens who are slightly involved, but who do not yet have leadership responsibilities; uninvolved teens.	Leadership skills; personal decisions to give own money away each year; social skills and group process for those who have not previously had group experiences.
<i>To create a connection to the local Jewish community.</i>	Uninvolved local teens. Low-hanging fruit are teens whose families are involved.	Interaction with other Jewish teens, lifelong friendships, entry point to other Jewish involvement.
<i>To keep teens connected to a specific community or organization.</i>	Low-hanging fruit will be the teens that are otherwise involved. Most likely to join are those whose parents and / or siblings are involved.	Entry point to other Jewish involvement, possibilities for involving other teens, interest in that organization – in any community he/she may live.

Programs reported large numbers of interested teens since their inception. In some communities, due to limited resources, there are more teens that want to participate than can

be accommodated. This especially applies to the foundation/ group model programs. The majority of the programs reviewed for this research each had between fifteen and twenty-five students in each of their foundation groups. (Some organizations run more than one group, in order to accommodate a larger number of interested teens.) One initiative, in particular, cited having between thirty and forty teens in their program. According to the interviewees, a group of close to twenty students is ideal in order to maximize the potential of the group, and the curriculum. In fact, Interviewee L feels strongly that "after about twenty-five, one will begin to see diminished results". Therefore the goals will be better served if there is a cap on the amount of teens that enter each "board of directors" or group. Not only can this help lower the actual final amount, but can also introduce a sort of selectivity into the process. This, as discussed previously, can create a "supply and demand" element to the program, adding additional interest. If teens are presented with the opportunity as an honor that is available to a limited amount of teens, they may, feel an immediate sense of empowerment and flattery, which may intrigue them to respond positively. Here the idea of an application process will be introduced, which a few initiatives are currently utilizing.

Primary research shows that some foundation/ group model programs include an application process. While many are beginning to explore this idea, and others have implemented a simple application document, there is also the existence of a stringent application followed by a group style interview in order to determine which teens will participate in the foundation group. It is important to note that this is an established Jewish teen philanthropy initiative that has been in existence for about four years, and has grown to include four different groups; each year attracting more teens than resources allow.

This suggests that in the first years following inception, programs may not be at a point where they have to turn away interested teens, and may not even reach their own maximum amount. Here, implementing an application plan may be detrimental to the program's success. However, once the initiative reaches a point where they are well known in the community, and their success is apparent, it is likely that more teens will become interested, and more parents will want their teens to participate, regardless of the teens' own interest. This is a point at which an application process can serve various purposes. Main reasons for incorporating an application process into the program are as follows:

- To limit the number of students in the group.
- To institute a sense of selectivity and honor into the program, described by a few interviewees as "elitism".
- To self-select a group of teens who are interested enough to spend the time on an application, hopefully alleviating "dead weight" on a board.
- To create a balance between teens who have previous experience and involvement in the Jewish community and those who do not.
- To create a balance of teens from the various synagogues, schools, or neighborhoods within a certain community.
- To create a balance of teens based on other demographics such as age, gender, and Jewish background/ denominational affiliation.

The potential negative aspects of incorporating an application process are:

- Forces decision makers to foresee who will benefit most from the program, without meeting, or seeing the teens in the context of the group.
- Does not allow the opportunity for those who may be joining for superficial reasons to grow into passionate philanthropic minded individuals.
- Teens may not have the drive to fill out the application, or fill it out in a thoughtful way, and therefore never make it to the program, which may ultimately change their attitudes, and in some cases their lives.
- This same sense of selectivity that is listed as positive, is a negative elitism to some community members. An application often asks questions regarding other Jewish or secular involvement, socioeconomics of parents, academic record, and other areas that may feel inappropriate or unnecessary, and may bring discrimination to mind.
- An application process is simply the added human resources needed to implement it properly. Even if it is completed online as suggested, it requires staff time, and the yearly planning process must be altered accordingly.

As previously mentioned, teens have a variety of motivations for joining the Jewish philanthropy programs. All of which are important to consider when discussing which messages will be presented to each target audience. The main motivations of the teens are listed as follows:

- Interest in social justice in general, or in advocating for a specific cause.
- Interest in philanthropy, or knowledge of future inheritance.
- Looks good on a college application.
- Parental coercion.
- Because their friends are doing it.

Whatever the original reason a teen enters a Jewish teen philanthropy initiative, the majority of the teens become deeply involved, and do not want the program to end after only one year. Due to the newness of the field, the majority of the programs are not equipped to deal with this. According to the findings, it is an emerging question in the field of Jewish teen philanthropy: What should be done with alumni of the various programs? There are ideas currently amongst the field, including creating a national network, as well as what some programs are already doing; including alumni as mentors and leaders. At this point, the main recommendation that can be made is to engage each alumnus in a way that interests him or her personally. Currently, programs are utilizing alumni as mentors for younger teens, but this does interest everyone. Some teens may be happy simply participating in the same program year after year, and as long as this does not mean turning new teens away, or diminished results than this is a perfectly appropriate solution. In a larger community, there may be different but related opportunities in Jewish philanthropy for alumni of the program, and the professional staff can refer them to these organizations. If, as has been the case in one community, resources are available, an alumni group may be created so the teens may continue the teen philanthropy process but without repetitive curriculum. The question of how to harness the excitement and energy of alumni will resurface in the next section.

Future of the Field

At the start of any program, the idea is to obtain participants, and make the first cycle successful. Oftentimes, the long-term success or future of it is left alone until some sort of success is achieved in the short term. In the case of Jewish teen philanthropy, staff and founders did not initially worry about what to do with teens once they had completed a year or two on a

foundation board, or opened an individual fund. Now that this is a concern, programs throughout the country are wondering how to include this constituency, and how to engage them even after they have completed their respective teen philanthropy program. It is clear from the survey of teens from one program that the teens are interested in participating for more than one year, and even in being a part of the program once they have moved on to college. In light of this, it is important to find a way to involve each teen in a way which interests them. For some teens a mentorship opportunity is ideal. In other programs where there are scarce resources, substantially altering the curriculum so teens can participate for a number of years is enough of a strategy for keeping teens engaged. In other communities, creating an alumni group that serves as its own board, and delves deeper into the issues of philanthropy may satisfy this need. Another option which may be best suited for a synagogue or community foundation setting is to pair the alumni of the programs with an adult philanthropist for a one on one year of study and philanthropy, or creating a group which is made up of these pairs and runs similarly to the alumni group discussed previously. A way to keep busy teens involved after learning about Jewish philanthropy is to introduce the creation of an individual fund after the completion of a group model program. This may help instill the sense of sacrifice that is missing in many foundation models, as well as allowing teens to focus on a cause that is personally compelling or relevant, and allowing them to participate on their own timeframe.

Interviewee P suggests the creation of a national network of Jewish teen philanthropy initiative alumni. While this would be an ideal way to create an online social network of Jewish teens involved in philanthropy, it may not be the most effective at keeping teens involved as it would most likely exist only on the Internet, and perhaps through a once a year conference. It should, however, continue to be explored as a supplement to local programming. The teens who

were surveyed felt for the most part that it would be a small part of their involvement and interest in Jewish teen philanthropy but that they think it is a "cool" idea, and would like to see it work. Additionally, one program decided to engage Hillel students at a nearby college, and has implemented a separate group for college student interested in Jewish philanthropy. This can be replicated in other communities, especially metropolitan areas or college towns which have easy access to university students.

The key to incorporating alumni into Jewish teen philanthropy programs is to identify those teens that want to remain involved, and find out what excites them. No single plan will excite all the alumni, and of course not all the alumni will be interested in continuing. A one on one meeting with the program staff and the interested parties should be a starting point for creating an individualized plan, keeping in mind the time and financial commitments of the teen as well as time and resources of the program and its staff.

Once the more established programs have implemented various measures of involvement for the alumni, documentation and sharing will be an essential way to assure the success of and engagement of alumni from programs throughout the country. Future research in the field is important, and one of the main aspects of this research should be to examine where the alumni of Jewish teen philanthropy programs are currently, in terms of giving behavior and Jewish involvement. Additionally longitudinal studies of teens who have participated in the program will be an incredibly helpful resource in terms of evaluating the success of the programs in the long term, and determining what factors relate to the success and future behavior of the participants.

Finally, as far as curriculum is concerned, the field will greatly benefit from a program bank style Internet resource, which includes successful programming and curriculum ideas and

lesson plans. It is up to the program staff to record their lesson plans, and email them to the site, which ideally may be managed by the Jewish Teen Funders Network, the one organization in contact with the majority of teen philanthropy initiatives throughout the country. Each would include a short description which then individuals could click on to see a complete lesson plan including a materials list, a timeline, and all other relevant information. While this will take more time for the staff initially, the ability to borrow plans and ideas from other programs will save everyone time in the long term. This will be an effective resource, and also further the creation of the network of professionals working with Jewish teen philanthropy.

Conclusion

Though a very young field, Jewish teen philanthropy efforts are beginning to thrive throughout the country, and making way for other communities and organizations to take notice and begin their own programs. This research provides these communities with suggestions for improvement on existing programs, as well as with essential information for beginning new initiatives. It is, however, just a beginning. Future research on teen giving habits, as well as other aspects will be imperative as the field grows and matures.

The hope of professionals and teens involved in Jewish teen philanthropy is that it becomes the norm- that teens everywhere dedicate their time, energy, and financial resources to social justice in all its forms. Teenagers have proven themselves as intelligent, thoughtful young adults who are able to take the responsibility, and make important decisions with the proper guidance. It is up to the teen philanthropy initiatives to provide them with the framework to have their voices heard and make a difference. A civil rights activist Ralph Abernathy said, "I don't know what the future may hold, but I know who holds the future". Teens hold the future, and with the movement of Jewish teen philanthropy, we may have a better idea what the future holds.

Appendix A

Facebook Tutorial

Facebook is an online social networking space, which began for college students but has expanded to high school students, and to alternative networks such as city, or company. Anyone can join with a valid email address, but everyone's profiles are private to all those outside their network, and within it if the individual so chooses. Anyone can start a facebook group, and can open it to anyone who wants to join, or only to those who receive invitations. Starting this group takes about five minutes, and is completely free with the use of a computer and the Internet. Pictures can be uploaded and included on the group page, as well as discussion boards, messages to all the members, and other free and instant methods of communication. To complete any of these tasks, simply go to www.facebook.com, and register to become a member. Upon entering the site, click on My Groups, scroll to the bottom, and click on Start A New Group, and then follow the instructions.

Instant Message Technologies

Instant Message programs are available through many large web spaces, and they are almost always free and readily available. "AIM" originated from America On Line, but is now free for anyone with an Internet connection. Similar ones exist through MSN, Yahoo, and others. Additionally, "Google Chat" is available for anyone with a gmail account. Teens often leave these applications open all day or all afternoon with an "away message" up if they are not at the computer. This means they can still receive messages, that they will see on their screen when they return.

Appendix B

Money And Teenagers Creating Hope (MATCH) Temple Emanuel Teen Philanthropy Initiative

Teen Survey

As you may know I am writing my master's thesis on Jewish teen philanthropy. If you would please take a few minutes to answer the following questions to the best of your knowledge, it would be a huge help to my research. Thank you in advance!

Goals

Why did you choose to join the MATCH Board of Directors?

What do you think are the synagogue's main goals in creating the MATCH program?

Are we successful in these goals? Why or why not?

Curriculum

If site visits were arranged, would you attend?

What organization or type of organization would you be interested in visiting?

Do you see the annual reception (this year the guest was Stanley Gold) as a valuable piece of the MATCH experience? Why or why not?

Would you see the value of including a community service piece to the MATCH program?

Do you think the actual dollar amount allocated is important, or less significant than the process itself?

Is \$72 enough of a financial commitment on your part?

Be honest, did the \$72 you gave this year a check from your parents or your own money, from allowance, babysitting, a part time job, etc.?

What is the most valuable lesson you have gained from the MATCH program?

Communication

In what way would you rather receive reminders, messages, and other correspondence from the MATCH coordinators? (text, IM, email, phone call, facebook, etc.)

How often do you check your email?

If MATCH had a website to recruit new members, and provide information, updates, etc. would you use it regularly? What features would you want it to have?

After MATCH

If a national network of teens that had participated in Jewish teen philanthropy programs existed, would you be a part of it? What would you want it to provide for you?

In some communities, alumni of teen philanthropy programs serve as mentors for the next year's group. If that existed with MATCH, would you participate? Do you think it is a good idea?

Appendix C

Communication Survey (Modify according to the community)

In order to communicate with you in the most efficient manner possible, please provide answers to the following questions.

What is your personal email address?

What is your cell phone number? Home number?

What is your instant message screen name? Do you use AIM (AOL), MSN, Yahoo, Google Chat?

How often do you check your email?

How often are you on Instant Messenger?

Do you use Facebook?

Please list any other alternative methods of communication that you use?

What is the best way to reach you? Is this different on the weekend?

Thank you. This information will be very helpful!

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Personal Interviews

Conversation with Interviewee A, March 20, 2007, conducted by phone.

Conversation with Interviewee B, February 7, 2007, conducted in person.

Conversation with Interviewee C, January 31, 2007, conducted in person.

Conversation with Interviewee D, February 21, 2007, conducted by phone.

Conversation with Interviewee E, February 16, 2007, conducted by phone.

Conversation with Interviewee F, February 14, 2007, conducted by phone.

Conversation with Interviewee G, February 26, 2007, conducted by phone.

Conversation with Interviewee H, March 30, 2007, conducted by phone.

Conversation with Interviewee J, February 18, 2007, conducted by phone.

Conversation with Interviewee K, February 16, 2007, conducted by phone.

Conversation with Interviewee L, February 21, 2007, conducted by phone.

Conversation with Interviewee M, February 19, 2007, conducted by phone.

Conversation with Interviewee N, March 1, 2007, conducted by phone.

Conversation with Interview P, February 25, 2007, conducted by phone.

Correspondence with Interviewee Q, February 16, 2007, conducted by email.