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The Influence of Religion on Attitudes toward Alcohol Use in Jewish Adolescents

Toby R. Levin
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Walden University

College of Health Sciences

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Toby Levin

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Walden University

2014

Abstract

The Influence of Religion on Attitudes toward Alcohol Use in Jewish Adolescents

by

Toby R. Levin

M.P.H, CUNY-Hunter College, 2002

B.A., CUNY-Brooklyn College, 1998

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Health

Walden University

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Abstract

Historically, the Jewish faith has used alcohol in rituals and religious holidays in which adolescents are permitted to fully participate and this exposure to alcohol may influence attitudes and beliefs about underage drinking among Jewish adolescents. The purpose of this study was to determine if there was a relationship between the Jewish religion and attitudes toward alcohol among Jewish adolescents. The theoretical frameworks, on which this study was based, were the social bond theory and the social development theory. Each of these theories indicates that community is important to the individual. Using a cross sectional study design, 160 adolescents participated in a survey that was administered by paper during a free period or lunchtime. ANOVA and linear regression were used to determine if there was a relationship between religion, gender, age, and attitudes toward alcohol. According to study findings, there was no significant relationship between religious affiliation or religious service attendance and attitudes towards the use of alcohol. However, there was a significant relationship between gender and attitudes against drinking and between age and the positive attitudes for drinking. These findings may spur positive social change at the community level. Yeshivas may review with Jewish adolescents the distinction between using alcohol for rituals/ceremonies and using alcohol socially, and the consequences of underage drinking. Future studies should include more participants in the different sects and denominations to get a more complete picture of the Jewish community.

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Dedication

I dedicate my study to my youngest brother, Dovid. Without him, I would not have thought of this topic that I studied in the Orthodox Jewish community. He inspired me to examine this topic because he had the strength to say “No.”

Acknowledgement

I would like to take this opportunity to acknowledge everyone who helped me accomplish my goals. First, I would like to thank my younger sisters (Chavie, Chanie and Chaykie) who helped me in ways that truly show me that they will always be there when I need them. I would then like to thank my parents who gave me the courage and strength to be and do anything and the rest of my siblings and sisters-in-law (Rivky, Meyer, Tamar, Avrumie, Talia and Libby) who gave me the support I needed. I would also like to thank my cousin Malkie for her persistence and to Evonne and Bernard Nemes for being my “extra pair of eyes.” Another person I would like to thank is Mekete Asfaw for listening to my complaints about the whole process and encouraging me to push on.

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Chapter 1: Introduction to the Study

Introduction

Alcohol use among adolescents is a public health problem in the United States. Problems that occur due to alcohol use can be social, such as being unable to interact with others; legal, such as getting arrested for drunk driving or physically assaulting someone; academic, such as poor grades and high number of absences; and health-related, such as changes in brain development (Miller, Naimi, Brewer, & Jones, 2007; Surgeon General, 2012). Alcohol can also lead to death due to accidents or alcohol poisoning (Surgeon General, 2012). The number of emergency department visits that was related to alcohol use among individuals younger than 21 years of age has continued to increase. In 2009, there were 190,000 adolescents under the age of 21 seen in the emergency room for alcohol-related injuries; in comparison, there were 112,000 emergency department visits in 2001 (Centers for Disease Control and Prevention [CDC], 2011)

The percentages among the ninth grade through 12th grade may be decreasing but remain high. The CDC (2011) indicated that 38.7% of adolescents who attended ninth grade through 12th grade use alcohol. The CDC also revealed that 70.8% of students have had at least one drink ever. From 1991 to 2011, the percentage of adolescents who ever took a drink in their lives decreased from 81.6% to 70.8% but remained stable between 2003 and 2009 at approximately 74% (CDC, 2011). The percentage of adolescents who drink decreased from 41.8% in 2009 to 38.7% in 2011 (CDC, 2011), indicating that there is a problem among the adolescent population as it relates to the prevalence of alcohol.

According to the CDC (2011), the percentage of adolescent males who took one drink for the first time before the age of 13 was higher than in adolescent females, 23.3% to 17.4% respectively. In 2009, adolescent females had a higher percentage (74.2%) of ever drinking alcohol in their lives than for adolescent males (70.8%; CDC, 2011). However, in 2011, the percentage of females ever taking a drink decreased to 70.9% from 74.2% in 2009 while the percentage for adolescent males remained the stable (70.8% in 2009 vs. 70.6% in 2011; CDC, 2011). Adolescent females indicated that their drinks came from someone handing the drinks to them more than adolescent males (45.7% in adolescent females vs. 35% in adolescent males; CDC, 2011). According to CDC (2011), 26.6% of ninth graders took a drink of alcohol before age 13; this percentage decreased with each higher grade. However, the 12th graders had the highest percentage and the ninth graders had the lowest percentage of drinking alcohol.

One factor influencing adolescents' use of alcohol is religion. Use of alcohol for ceremonial purposes has been integral to the Jewish religion for centuries (Gately, 2008). Alcohol use begins as early as 8 days old, the time of circumcision, and continues through life (Snyder, 1978). Adolescents are not excluded from using alcohol for ceremonial or celebratory uses in the Jewish community (Novak, 2001). Kiddush and Havdalah are two significant prayers that begin and conclude the Sabbath where alcohol, specifically wine, is used (Edwards, 2002). Purim, a holiday of masquerade, is one of the most prominent holidays where alcohol is consumed (Snyder, 1978). Alcohol is given to adolescent males freely, especially on Purim (Werzberger, 2008).

Jeynes (2006) used longitudinal data from the National Education Longitudinal Study to explore whether adolescents who are more involved in religion tend to avoid

alcohol and other substances. The data used in Jeynes study were collected from students who were in 12th grade in 1992. Jeynes found that students who were more committed to religion were less likely to consume alcohol. Jeynes also showed that students who consumed alcohol had lower academic achievement than those who did not consume any alcohol. Drinking and attitudes toward drinking might be influenced by peer pressure and family attitudes (Brown, Salsman, Brechting, & Carlson, 2007). Because reasons for alcohol use may stem from family life, an individual who has close ties to the Jewish community may have a favorable attitude towards drinking alcohol.

In this study, I investigated whether there was an association between alcohol use across gender and age groups. This study provided insight into the attitudes of Jewish adolescents, which have not been addressed in the published literature studies. Further, this study provided the foundation for potential intervention research and programs because recreational drinking is identified to be a public health problem among Jewish adolescents.

Problem Statement

Alcohol use among the Jewish community has been the norm for ceremonial and celebratory functions (Novak, 2001). Adolescents, specifically adolescent males, are not prohibited from drinking alcohol but are encouraged. Many religious leaders and prominent members of the Orthodox Jewish community have noted that there may be a problem with alcohol misuse among Jewish adolescents (Schneider, 1993; Weinreb, 2005). O'Malley, Johnston, and Bachman (1998) examined whether adolescents who had a high commitment to religion were less likely to use alcohol or to get drunk. Wallace, Brown, Bachman, and LaVeist (2003) also conducted a study and found that both

religion and race had an influence on adolescents and alcohol use. Wallace et al. indicated that both religion and race were protective factors against alcohol use. According to Wallace et al., Black adolescents tended to be more religious and, therefore, were more likely to abstain from drinking. The closer one feels to religion, the more likely he or she is to abstain from drinking alcohol. It is also documented that the greater the involvement in religion, the lower the risk of alcohol use or risky behavior (Hodge, Cardenas, & Montoya, 2001; Mason & Windle, 2002; Sinha, Cnaan, & Gelles, 2007).

Compared with individuals who belong to other religions, Jews tend to have lower rates of alcoholism (Engs, Hanson, & Isralowitz, 1987; Perkins, 1987). Those who have a connection to religion tend to avoid behaviors that are harmful or risky (Glassner & Berg, 1980; Jeynes, 2006; Newman., Shell, Li, & Innadda, 2006). However, there have also been documented deaths in the Jewish community in the adolescent age group due to drunk driving and alcohol poisoning (Weinreb, 2005). Therefore, it is important to focus on the adolescent age group to evaluate if the adolescents' attitudes towards alcohol are favorable due to the influence of the religion.

Purpose Statement

The purpose of this quantitative investigation was to examine the associations between religion, gender, and age (independent variables) with the attitudes of adolescents toward alcohol use (dependent variable). Although there is a connection between religion and alcohol use among teenagers, this has not been examined in the Orthodox Jewish faith. Purim, Sabbath, Passover, and weddings are among some of the occasions where alcohol is served to adolescents. This may predispose them to believe that drinking is acceptable.

Research Questions/Hypothesis

1. What is the association between religion and the attitudes towards alcohol use among adolescents in the Jewish community?

H_{a1} : Religion will have a positive association with attitudes of alcohol use among adolescents.

H_{01} : There will be no significant association with attitudes of alcohol use among adolescents.

2. What is the association between gender and the attitudes towards alcohol?

H_{a2} : Adolescent males have more positive attitudes toward the use of alcohol than adolescent females do.

H_{02} : There is no difference among genders in the attitudes towards the use of alcohol.

3. Is there a relationship between age and attitudes towards the use of alcohol?

H_{a3} : There is a positive relationship between age and attitudes towards the use of alcohol.

H_{03} : There is no significant relationship between age and attitudes towards the use of alcohol.

Theoretical Framework

According to the social bond theory, a strong bond to a community will perpetuate behavior (Cretacci, 2003; Hirschi, 1969). The Orthodox Jewish community has its own private schools of which only Jewish students are allowed to attend, houses of

worship, stores, and newspapers; yet, the adolescents do not have their own hangouts and tend to go to places that other adolescents hang out (Gordon, 2000).

An additional theory that was applied to this study was the social development theory of Vygotsky (1978). According to the social development theory, a person can learn behavior through societal norms Vygotsky indicated that there are three stages as to how an individual, particularly children, process external operations into internal ones. The three stages include internalization of an external operation (watching the drinking occur due to religious culture), interpersonal operation and intrapersonal operation (drinking socially and then incorporating into self-drinking), and interpersonal operation that continues to transform into an intrapersonal one through development (continuously being surrounded by drinking thereby believing that it is okay to drink; p. 57). These phases above can be applied to alcohol use and misuse because the process is an external one that can materialize into an internal one. If drinking is accepted in religion, the individual will process this information and continue the use of alcohol, perhaps leading to alcohol misuse.

Nature of Study

A quantitative, cross sectional design was chosen for this study. This design is quick and easy; because data are only collected once, prevalence can be investigated, and hypotheses can be generated and tested (Mann, 2003). A cross sectional study is used to take a snapshot of what is occurring at a given time; it can also be used to show if there is a problem. Many researchers who examine religion and attitudes used a cross sectional study (Almodovar, Tomaka, Thompson, McKinnon, & O'Rourke, 2006; Francis &

Mullen, 1993; Mullen & Francis, 1995; Patock-Peckham, Hutchinson, Cheong, & Nagoshi, 1998).

The target population in this study included adolescents aged 13- to 19-years-old who attended yeshiva in the Orthodox Jewish community. Recruitment occurred through the yeshivas by distributing the consent and assent forms to the students and returning the following week to administer the questionnaire to those that were willing to participate. Once the questionnaires were collected, the data were entered into an SPSS spreadsheet. ANOVA was used to determine if there was a relationship between religion (independent variable) and attitudes towards the use of alcohol (dependent variable) and if there was a relationship between gender (independent variable) and the attitudes towards the use of alcohol (dependent variable). Linear regression was used to determine if there was a relationship between age (independent variable) and the attitudes towards the use of alcohol (dependent variable).

Definitions

The following are definitions that were used throughout the study.

Adolescents or underage youth: Individuals who attend secondary school.

Conservative Judaism: A movement that accepts the binding nature of the Jewish law but evolves rapidly to fit the changing times and circumstances. It does not simply look at Jewish practices and laws as something to be studied, but as the basis of Jewish lives (Bloom, 2008).

Havdalah: Literally means separation; it is recited at the conclusion of the Sabbath (Snyder, 1978, p 23-24).

Jew: Anyone whose mother is a Jew or who has a valid conversion to Judaism (Rich, 1995).

Kiddush: Literally means sanctification; it is a prayer that the male head of household recites over wine/grape juice before the partaking of a meal (Snyder, 1978. p 22).

Reform Judaism: The sect that changes and adapts Jewish laws with the times (Union for Reform Judaism, 2008).

Sabbath: The 7th day of the week and is the day of rest (Rich, 1995).
Synagogue is the equivalent of a church where Jewish people can say a prayer, study, and can serve as a social center (Rich, 1995).

Torah: The five Books of Moses but can also be the whole body of Jewish law and teachings (Rich, 1995)

Yeshiva: A school affiliated with Orthodox Judaism where students spend the entire school day learning both Judaic studies and secular subjects. (Schiff, 1966)

Assumptions, Delimitations, and Limitations

The target population of this study was comprised of adolescent males and adolescent females who attended secondary school (ninth through 12th grades). The location of the study occurred in yeshivas around the tri state area for adolescent females and adolescent males. Further, because there are varying levels of observation and practice among Orthodox Jews (Ultra Orthodox, Yeshivish or Litvish, or Modern Orthodox), all Orthodox Jews were categorized together. The assumption was that all those who considered themselves Orthodox would follow the same laws of Judaism. It was also assumed that all adolescents in the Orthodox Jewish community have been

exposed to alcohol use due to the nature of the religion. Another assumption of the study was that, although there are different sects in the religion, all of the adolescents were Orthodox Jews and practice Orthodox Judaism in the same manner such as observing Sabbath and Jewish holidays, eating kosher, and observing the laws of the Torah. This was a limitation of the study as well because there are individuals in the religion who may not strictly hold to the laws of Judaism.

A limitation to the study was that the responses of the community might not be forthcoming. The community is a closed one and most do not believe that problems of the general population can infiltrate this community. There may be parents and Rabbis alike who refuse to acknowledge the problem this community faces. Students may not be forthcoming with their answers, even if confidentiality is explained. They may still believe that their Rabbis and/or parents will be aware of their responses.

The design of this study could also be a limitation. I used a cross sectional study design to capture data at one time. This was a limitation because it can only capture what was occurring and may not be a predictor of the future and does not allow any conclusions about causality.

The sample of adolescents was selected from the Yeshivas in the tristate area. Because this was a sample of convenience, it did not reach those who were in other states. However, even without the participation of the schools outside these regions, the results may be generalized to the Orthodox Jewish population because the study population included a representative sample of all the Jewish sects.

Significance of the Study

This quantitative research study was significant because the Jewish religion includes alcohol in different ceremonies and rituals. Because problems, such as alcoholism, are considered “outside the realm of Judaism,” people may be cognizant of the issue but are not directly addressing it. No one knows the extent of the problem because research has been conducted with Jewish college-aged students but not with students in secondary school. It is important to study each community individually because of the different practices and customs that occur within them. This study contributes to the body of knowledge needed to address a possible alcohol problem in the Orthodox Jewish community. Studying the attitudes and perceptions of the adolescents can also lead to other research in determining if religion is a protective or a risk factor for alcohol use in this group.

Analyzing the data from this study provides a better understanding of the entire population nationally. Because there are a limited number of studies based on this community, it is hard to determine the extent of the use of alcohol among adolescents in the Orthodox Jewish community. The information from this study may be used to shed some light on a group that has not been studied. Epstein and colleagues (1999) indicated that it is important to be able to create public health programs specific to each type of community.

Summary

In this study, I examined if there was an association between religion and the attitudes towards the use of alcohol in adolescents of the Jewish community. Religion may not be a protective factor for this community because religious practices involve

alcohol. Common use of alcohol in this religion may lead to easier access for adolescents. Because of this ease, it was interesting to see the attitudes and perceptions of the adolescents that help understand the nature of the alcohol problem. If adolescents believe that it is acceptable to use alcohol, it may increase their risk for use; a finding such as this might indicate that religion is a risk factor rather than a protective factor for alcohol use. Various scholars have shown that religion is a protective factor for alcohol use (Almodovar et al., 2006; Hodge et al., 2001; Miller, Davies, & Greenwald, 2000). If religion is considered a protective factor then it should not seem like it is on the rise in the Jewish community (Tigay, 2006). Further study is needed in this community to evaluate if there is an alcohol use problem.

Subsequent chapters will include the literature review, methods of the study, results, and conclusions. In the literature review, I will review the relationship between alcohol and religion. I will delve into the understanding of the problem of alcohol use that may exist in the Jewish community among teenagers. Further exploration will include the relationship of religion and alcohol misuse. In Chapter 3, I explain the methods of the study in which quantitative measures were used to evaluate the association between religion and the attitudes towards alcohol among the Jewish adolescent age group. In Chapter 4, I review the results of the study for each of the hypothesis that was presented. In Chapter 5, I provide the conclusions and recommendations that were based on the outcome of the study.

Chapter 2: Literature Review

Introduction

In Chapter 2, I reviewed the literature regarding how alcohol use affects adolescents and how religion may influence decision making about using alcohol. The purpose of this investigation was to examine if religion influences alcohol use attitudes among adolescents. The sections of this review includes alcohol use and adolescents, alcohol use and gender, alcohol use and religion, prevalence of alcohol use among adolescents, and the use of a quantitative study.

To conduct this review, Pubmed and EBSCOhost searches were conducted to identify articles published since 1995 on the concepts of religion and alcohol use. Peer-reviewed journals were selected for the literature review. Articles that contained information about attitude, religion, and adolescents were selected, especially if Jewish participants were involved. Key words for the search included *adolescent, religion, alcohol use, attitude and protective factors, quantitative study, and questionnaire*. Combinations of the key words were used to get a comprehensive list of articles on the subject of this study.

Prevalence of Alcohol Use among Adolescents

According to the U.S. Surgeon General (2007), alcohol is the most abused substance among adolescents in the United States. The CDC (2009) found that approximately 21% of adolescents took their first drink of an alcoholic beverage before the age of 13 in both the United States and New York State. Although this percentage has continued to decrease over the past 10 years, it remains a problem considering underage drinking is illegal. Nearly 72.5% of high school students in the United States and 69.5%

in New York State (excluding New York City) reported ever drinking at least one drink of alcohol (data for the entire New York State was last calculated in 2005 at 75.9%; CDC, 2011). The CDC also showed that, although more adolescent females (74.2%) have taken a drink in their lifetime than adolescent males (70.8%), there was a higher percentage of adolescent males who had their first drink before age 13 (23.7% for males, 18.1% for females). More adolescent females also admitted that they received a beverage from someone else (49.8% vs. 35.0% for males; CDC, 2009).

Health Effects of Drinking Alcohol

There are immediate and long-term repercussions for drinking alcohol. Immediate health effects include violence, risky behaviors and bad judgment, and car accidents (Brown & Tapert, 2004). In 2000, 36.6% of all traffic deaths in adolescents were due to alcohol use (Brown & Tapert, 2004) which was only slightly less than traffic deaths in adults, which was 41.1% (Brown & Tapert, 2004). Miscarriages and alcohol poisoning have also been identified (Kesmodel, Wisborg, Olsen, Henriksen, & Sechler, 2003) as health effects due to alcohol use. Liver diseases; social problems, including unemployment and loss of family; psychiatric problems, such as depression; and neurological problems, such as stroke and cardiovascular disease are long-term effects that occur from drinking (CDC, 2012).

Factors Associated with Adolescent Drinking

There are various reasons as to why adolescents drink. These reasons can be grouped into three categories: individual, social/interpersonal, and contextual/cultural. Individual risk factors include physiological makeup, personality traits, and other personal factors, such as school performance or emotional states (Chawla, Neighbors,

Lewis, Lee, & Larimer, 2007). Social/interpersonal risk factors include family and friends. For example, if an individual saw that a family member drank alcohol, he or she may believe that it is acceptable to drink. Contextual/cultural risk factors are based on what is occurring in a community, such as economics, racism, and alcohol availability. Other risk factors for drinking include peer pressure, social acceptance, a lack of parental control, boredom, and curiosity (Hawkins, Catalano, & Miller, 1992; Petraitis, Flay, & Miller, 1995). Almodovar et al. (2006) discussed whether adolescents drink alcohol because they are under pressure from school, parents, and peers, or just want to experiment. However, scholars have not looked at whether religion may facilitate the use of alcohol due to the nature of the religion and the persuasion of the authorities, such as Rabbis, in the religion.

Religion acts as a protective factor in the use of alcohol. Marsiglia, Kulis, Nieri, and Parsai (2005) examined whether religion is a protective factor in the use of substances, including alcohol. In the community evaluated, Catholicism was the major religion. Marsiglia et al. confirmed that religiosity had an association with lower use of alcohol. Because alcohol is a component of the rituals, there may be a higher tolerance for alcohol use (Marsiglia et al., 2005). There was also an association between religion and culture. The association was such that even if not affiliated with a particular religion, the culture may be the protective factor (Marsiglia et al., 2005).

Alcohol and Peer Pressure

Social factors for alcohol use include family, environment, and peer groups. Peer pressure has been shown to be the strongest risk factor among adolescents (Hodge et al., 2001). Family dynamics tend to influence the use of alcohol as well. The stronger the

bond to family, the less likely the adolescent is to take a drink (Dunn, Kitts, Lewis, Goodrow, & Scherzer, 2011). O'Malley et al. (1998) reported that the top reason that adolescents tend to drink is to have a good time with their friends. Other scholars have demonstrated that peer influence has a key role in alcohol use. Epstein, Botvin, Baker, and Diaz (1999) conducted a study in the inner city, Hispanic and Black adolescent community and found that peer pressure was the strongest predictor of alcohol use, meaning that friends played a role in predicting alcohol use in this group. Almodovar et al. (2006) claimed that peer influence plays a significant role in drinking.

Alcohol and Family

Family acceptance may influence alcohol use among adolescents (Barnes, Farrell, & Banerjee, 1994; Epstein et al., 1999). Barnes et al. (1994) explored family influences on abuse among the races in adolescents. The study was conducted using random dialing and included 699 adolescents in the Buffalo region. Barnes et al. found that, no matter the race or socioeconomic background, parental influence was important in the use of alcohol: high levels of parental involvement decreased the likelihood of alcohol abuse among adolescents. If an adolescent sees a family member drinking, the attitudes toward drinking are more favorable. Likewise, Almodovar et al. (2006) found that parental acceptance of alcohol use was associated with drinking at younger ages, binge drinking, and getting drunk.

Attitudes and Alcohol Use

Chawla et al. (2007) conducted a study to evaluate the personal attitudes as a mediator of the importance of religion and alcohol. Through an online survey, Chawla et al. asked college students who were between the ages of 17 and 19 about their total

alcohol consumption and the importance of religion and personal attitudes toward drinking. Chawla et al. found that personal attitudes were the greatest mediator between the importance of religion and alcohol use. Those individuals who believed that religion was important also had a negative attitude towards alcohol and, therefore, did not drink. Consequently, those who had a positive attitude towards alcohol usually did not think that religion was important and, therefore, had no issue with drinking alcohol. However, this study cannot be generalized to the Jewish population because the sample population consisted of mostly Christians, those who did not specify an affiliation, or those who did not have any religion. It did not have any other religion mentioned in the study as comparison. It also had a low response rate and could have selection bias.

Rollocks and Dass (2007), on the other hand, examined the influence of religious affiliation on alcohol use among adolescents in Trinidad, Tobago, and St. Lucia and included different religious affiliations. The study was conducted using stratified random sample questionnaires in six schools. Rollocks and Dass sampled adolescents who were 13- to 15-year-olds or 16- to 18-year-olds. The religions represented among those that participated were Roman Catholic, Anglican, Hindu, Muslim, Seven Days Adventist, Presbyterian, Baptist, and Pentecostal; Roman Catholicism was the predominant religion in that region. Hindus had a higher level of alcohol use than those in other religions, which was consistent with other studies (Rollocks & Dass, 2007; Luczak, Shea, Carr, Li, & Wall, 2002). Muslims had the next highest level of alcohol use. Roman Catholics, who have a higher acceptance of alcohol (Engs et al. 1990), were found to have a lower level of consumption of alcohol. Rollocks and Ali (2005) did not find a difference between ethnic groups leading researchers to believe that there were other factors contributing to

alcohol aside from the sociocultural factors. Newman et al. (2006) conducted a study in Thailand among adolescents in secondary school and found that 28% of the students who practiced Buddhism drank alcohol compared with 35% of the nonpracticing population.

Historical use of Alcohol in Religion

The use of alcohol was first delineated in the Bible. In the Old Testament, which is followed by the Jewish religion, Noah planted a vineyard, made wine, drank from it, and became intoxicated (Genesis 9:20-21). Alcohol use was also depicted in the Book of Esther, although alcohol was used for celebratory reasons. In the New Testament, which is followed by Christianity and not Judaism, Jesus changed water into wine (John King James version, 2:1-11) and he drank wine (Matthew King James version 26:29) at the last supper which was Passover. The Koran, which the Muslim people follow, prohibits the use of alcohol for any reason (Surah Maidah (food), verses 90 & 91)

Islam and Buddhism are religions that prohibit the use of alcohol (Newman et al., 2006) whereas Christianity and Judaism have mixed messages regarding alcohol. Alcohol is used for ceremonial rituals as well as on holidays; however, it states in these religions that it is prohibited to drink alcohol (Patock-Peckham et al., 1998). Alcohol plays a role in many of the sects of Christianity (Azmat, H., 2012) and Judaic religions for ceremonial rituals, such as putting wine on the gums of the baby at a circumcision (Snyder, 1978, pp 20) or the use of wine at communion as "the blood of Christ." (Azmat, H., 2012)

Judaism and Alcohol Use

In the Jewish religion, alcohol is a fundamental element to the Sabbath, holidays, and celebrations (Snyder, 1978, pp. 33). On the Sabbath, a cup of wine is used in Kiddush at the beginning of each meal and is used in Havdalah at the conclusion of the

Sabbath (Snyder, 1978, pp. 21). Likewise, on holidays, especially Purim where it says to drink until you do not recognize the difference between Mordechai and Haman, alcohol is a major source of celebration (Snyder, 1978, pp. 29). Ceremonies such as weddings include alcohol as well. Studies, however, have not examined the differences among the sects in Judaism. Reform Jews are mostly assimilated; there is a high percentage of intermarriage and many may have a similar view as those of the rest of the world. Conservative Jews are more closely related to the Orthodox Jews when compared with Reform Jews and therefore these two groups may have a similar view toward alcohol use. Orthodox Jews adhere to the laws more stringently than the other two sects do; thus, it is more acceptable for adolescents to drink (Snyder, 1978, pp. 45).

Patock-Peckham and the other researchers (1998) found that there is a distinction between religious affiliation and the individual's religious orientation. Although both Protestants and Catholics are part of Christianity, there were a number of differences regarding drinking. Catholics reported drinking more for celebratory reasons since wine is acceptable at church functions. Protestants, however, had higher levels of perceived control. This appears to indicate that social norms and accepted attitudes toward alcohol use play a function in the use of alcohol. Patock-Peckham et al. (1998) also found that the more connected an individual feels toward religion, the less likely he or she is to abuse alcohol. This study found that religious affiliation played a significant role in the use of alcohol. Questionnaires regarding alcohol use and religion and affiliation were distributed to the participants. Participants were volunteers from a psychology class in college where the majority of participants were either Catholic, Protestant, or had no religious affiliation.

Those who associated with other religions were not included since there were a small number of participants.

Studies often do not examine the differences that may occur within denominations or sects within religion. Orthodox Jews do not necessarily practice Judaism the way that the Conservative and Reform Jews do (Snyder, 1978, pps. 43-44). Like Judaism, other religions that have different denominations where the use of alcohol varies among them (Rollocks & Dass, 2007). Denominations and sects are not often considered in studies when religion is evaluated (Francis & Mullen, 1997). In Britain, there have been assumptions that denomination has been irrelevant to understanding social attitudes, values, and behaviors (Francis & Mullen, 1997). However, it is still important to research how denomination may influence attitudes. Although Francis and Mullen (1997) found that denominations continue to have a significant influence on attitudes toward alcohol and drugs, it is only effective among those that are practicing religion.

The Francis and Mullen study (1997) showed that there was a significant relationship between religious belief/practice and alcohol use. An individual was more likely to drink if he or she was less likely to believe in religion. This was regardless of how he or she was raised.

Alcohol Use and Gender Differences in the Jewish Religion

In the Jewish religion, there are different roles for men and women as they relate to alcohol consumption. Kiddush and Havdalah, two customs associated with the Sabbath, are performed with a beverage; preferably wine (Snyder, 1978, pp. 21). The head of the household carry out these rituals, which, in general, would be a man (Snyder, 1978, pp. 21). On Purim, males are encouraged to drink until they do not know the difference

between Mordechai and Haman but the same is not done for females (Werzberger, 2008). Simchas Torah is a holiday of happiness and there is no mandate to drink (Snyder, 1978, pp. 28).

Holmila and Raitasalo (2004) examined if there were gender differences in drinking. Holmila and Raitasalo found that more males did not abstain, drank a lot, and had more alcohol-related problems than females had. Holmila and Raitasalo claimed that the gender differences were due to social acceptance, biological makeup, and gender-specific roles in life, which fits with Judaism.

Judaism and Alcohol Use among College Students

Studies have examined alcohol use and religion among college students where Judaism was among the religions (Patock-Peckham et al., 1998; Luczak et al., 2002). However, to the researcher's knowledge and many scholarly article searches, there are no studies of high school adolescents evaluating alcohol use and Judaism. The purpose of the study conducted by Luczak et al. (2002) was to determine if religion is associated with binge drinking. Two hundred seventy nine college students who had a religious affiliation participated in the investigation (Luczak, et al., 2002). The investigator examined the role of genetics in individuals who had a religious affiliation and the effects that genetics has on binge drinking. Those that had the genetic allele ADH2*2 were 1/2 as likely to binge drink as those who did not. The conclusion of the study was that it is not only culture and genetics that influence drinking, but how the Jewish religion is practiced.

Theoretical Framework

Both social development theory and social bond theory can be used to explain why individuals engage in certain behaviors. Vygotsky developed social development theory in 1962 (Vygotsky, L.S., 1978). Its key point is that social interaction precedes development. This is the exact opposite of the social cognitive theory, which posits that development comes first and then social interaction follows. The social development theory focuses on the connection between the people and the environment in which they act. According to Vygotsky, social development is dependent on social interactions where cognitive development takes place through interaction with people (Bodrova and Leong, 2007). The interactions between children and adults are critical to receiving knowledge. He believed that children could learn from their surroundings, such as from a teacher, a parent, or a peer (Riddle, 1999).

In addition to social development theory, social bond theory was also used to evaluate the association between attitudes toward alcohol use and religion in adolescents in the Jewish community. Developed by Hirschi in 1969, this theory was first used to study juvenile delinquency relating to criminal acts (Hirschi, T., 1969). Four elements make up social development theory: attachment, commitment, involvement, and acceptance of the rules of society. Without these four elements or steps, there is an increased chance to behave in a negative way.

The first step in social development theory is attachment. Attachment is the bond that a person has to significant others such as family or community. The second step is commitment, which involves the investment and time in activities such as getting a job or an education. The third step is involvement where individuals participate in activities

such as doing schoolwork or joining in a club. The fourth and final step is belief where the individual accepts the rules of society (Durkin, Wolfe, & Clarke, 1999).

Using the concepts of both theories can show that an adolescent's attitudes toward alcohol can be influenced by his/her social surroundings and activities in which he/she is involved. Both of these theories have been used in theses and dissertations that research the same topic as this study (Harrison, J.H., 2005; Escoto, R. 1997). Children learn about the Jewish religion and the use of alcohol at an early age. Fathers drink when they make Kiddush on Shabbos and Havdalah for the end of Shabbos. There is also the drinking of the four cups of wine at the Seder on Passover. Although there are some that use grape juice, there are still many that use wine for these practices. Since children are not precluded from joining in the festivities, they would see the drinking as not only part of religion but something that may not necessarily pose a problem (Snyder, 1978, pp. 21-22)

Religion is a type of social control and an individual creates a bond that connects him or her to the community (Rohrbaugh & Jessor, 1975). In previous studies, the social bond theory has been used to explain alcohol use (Cherry, A.L., 1987; Durkin, Wolfe, & Clarke, 1999). Durkin found that connections to church, religious commitment, and beliefs were not associated with binge-drinking (1999). Escoto (1997) did her master's thesis on religious attitude where the basis of her study was the social bond theory. This theory was chosen because the bonds that are developed can prevent an individual from participating in behaviors that are against the norm (Massey & Krohn, 1986). Peer groups, as indicated earlier in this chapter, can influence what the individual will choose to do (Almodovar et al., 2006). The outcome of the study done by Escoto (1997) revealed that alcohol consumption was inhibited by religiosity but use of wine did not show the same

effect. She also found that there are problems within a private school and that attending this type of school would not eliminate the use of drugs and alcohol.

Theory of social development and the social bond theory are more appropriate than the other theories. Both theories include community and interaction with people. The idea of this study was to evaluate if there was an association between religion and the attitudes toward alcohol use. The adolescents in this community are connected to religion and therefore will exhibit the four parts of the social bond theory. Alcohol is also used in many aspects of this religion and adolescents grow up seeing adults drink and therefore will see that it may be okay to drink.

Methods

This study used a quantitative design in contrast to a qualitative approach. A quantitative study is used to test hypothesis, theories, and observation of certain variables (Cresswell, pp. 18-20, 2003). It can determine how many individuals share a particular idea or characteristics or the prevalence of a disease in a population (Mann, 2003). A qualitative study is used to understand why an individual does something and is more observational. Quantitative studies use questionnaires or experimental studies while qualitative studies use focus groups, interviews with open-ended questions and observations by the researcher (Cresswell, pp. 18-20, 2003).

A cross sectional study design, which is a quantitative study, was used to conduct this research. The strengths of the design include being relatively quick and easy, data is only collected once, prevalence can be investigated, and hypotheses can be generated (Mann, 2003). The weaknesses of this design include the lack of ability to measure incidence; difficulty in interpreting associations because cause and effect and

simple associations are not well differentiated; and it relies on recall that can easily introduce bias into the study (Mann, 2003). The reason to use this design for this study is that it can determine the prevalence of attitudes in a population. The aim of this investigation is to examine if religion is associated with attitudes and use of alcohol among the adolescent population in the Jewish community. In order to understand the prevalence of the problem as well as undertake the main aims of the study, it is necessary to collect the data through a questionnaire.

Majority of the studies that examine alcohol and religion are cross sectional studies that utilize questionnaires and self-assessment (Francis and Mullen, 1993; Mullen and Francis, 1995; Patock-Peckham et al., 1998; Almodovar, et al., 2006). There were also longitudinal study designs used to determine if alcohol and religion have a relationship (Park, Bauer & Oescher, 2001; Jeynes, 2006). Lowenthal and colleagues (2003) conducted a qualitative study because they wanted to see the quality of the beliefs of the individuals. In-depths interviews and open-ended questions were used.

In this study, I examined if religion is associated with attitudes toward the use of alcohol. Francis and Mullen conducted a similar study in England and in the Netherlands (1993, 1995). The difference between those studies and the study I conducted is the type of religion examined. The study conducted by Francis and Mullen (1993, 1995) used a questionnaire distributed in a school setting (Eng, Hanson, Gliksman, and Smythe, 1990; Patock-Peckham et al., 1998; Escoto, 1997 dissertation). It was thought that self-reported attitudes would yield more honest responses rather than self-reported behavior through face-to-face interviews (Francis and Mullen, 1997).

A cross sectional design was used in order to determine if there is a relationship between religion and attitudes toward alcohol use. Tolor and Tamerin (1975) used a questionnaire to determine attitudes toward alcoholics and causes of alcoholism might be something to consider for a future study. However, it could not be used in this particular study because the measure was to determine the association of religion and the attitude towards the use of alcohol.

Summary

I explored the influence of religion on attitudes of alcohol use among Jewish adolescents. Studies have indicated that religion acts as a protective factor and is a positive influence on alcohol use. Due to the ease of access and the abundance of alcohol use in Judaism (Werzbege, 2008) it was possible religion would have acted as a risk factor and influenced the attitudes toward alcohol use in a negative way.

The current study provided significant insight into the Orthodox Jewish community. Although there are studies conducted on Jewish college-aged individuals, very little research looks at the adolescents in this population. It has also been noted that studies do not differentiate between the sects of Judaism and therefore it is hard to tell if this group of individuals is adequately studied and captured in the data. I examined the associations between attitudes and gender. As discussed earlier in this chapter, females do not have the same use of alcohol in the religion, as do the males. Therefore, females' attitudes toward the use of alcohol differ from that of the males.

The next chapter will delineate the best method for use in this study in order to evaluate the relationship between the Jewish religion and alcohol use among adolescents.

Chapter 3: Methods

Introduction

In this study, I investigated the relationship between the Jewish religion and the attitudes of adolescents toward alcohol in the Jewish community. Further, I also examined whether these attitudes differed across age. Because the Jewish religion introduces alcohol at an early age in its rituals and ceremonies, this early exposure may influence attitudes and opinions about alcohol use in Jewish adolescents. I investigated the association between the attitudes towards alcohol and gender within this population.

This chapter will include the research design and methods used to conduct this study. Chapter 3 contains details regarding the setting, sample size, the survey that was used, data collection procedures, and data analysis. In the conclusion of Chapter 3, I explain human subjects' protection and data confidentiality of procedures.

Research Design

A cross sectional study design was used in this study to examine the relationship between attitudes toward alcohol and religion. According to Babbie (2007), a cross sectional design is based on observations of a sample or cross section of a population in one point in time. In this study, participants filled out a questionnaire and, upon completion, I examined the relationship between the dependent variable (attitudes toward alcohol use) and the independent variables (religion, age, and gender). Correlational study designs were used in studies on at the attitudes of adolescents toward alcohol use (Escoto, 1997; Francis & Mullen, 1993; Francis & Mullen, 2001; Wallace et al., 2003).

Setting and Sample

Population

All Orthodox Jewish students who attended yeshiva in the tristate area and were in Grades 9 through 12 were eligible to participate in the study. The location was chosen because of the number of stand-alone Jewish schools, which were Orthodox, according to the Jewish Education Project, formerly the Jewish Board of Education (E. Bloch, personal communication, June, 11, 2013).

Sample Size

To calculate the sample size, SPSS Sample Power was used to determine the number of participants needed for the main research question. Based on a proposed ANOVA, assuming a medium effect size of 0.30 and power level of 0.80 and a probability level of 0.05, 150 participants were needed. However, to ensure that adolescent males were represented in the sample and that sufficient power to detect a difference for the second research question was achieved, at least one-third of the 160 participants were adolescent males.

Data Collection

There were approximately 200 schools throughout the tristate area (New York, New Jersey and Connecticut) but only 75 were invited to participate in this study through a letter to the principal. In the letter, I explained the significance of the study, the use of free period or lunchtime, and the confidentiality provided to the participants.

I administered the questionnaire, and students were asked to answer the questions after they were told that there was no right or wrong answer. The questionnaires were distributed during free periods or lunchtime with the permission of the principals. Those

students who did not want to participate did not receive a copy of the questionnaire and continued with his or her free period or lunchtime as scheduled. Each student was allotted 10-15 minutes to complete the questionnaire. Questions concerning the elements in the questionnaire were not answered so as not to guide the student's response. I was there to collect the questionnaires after the allotted time.

Instrument and Measures

In this study, I used a 25-item questionnaire to collect demographics, attitudes toward alcohol, and religion and alcohol. Most items for the questionnaire were taken directly from previous instruments with permission from the developers of the questionnaires (C. Nagoshi, personal communications with, July, 25, 2013). The questionnaire was developed by Nagoshi et al. (2002) and was a Likert-type scale in which students answered questions about alcohol and how it pertained to the religion. This questionnaire was used in an abstract that was presented at the Research Society on Alcoholism in 2002. A few questions were modified for this study to increase relevance and comprehension for study participants.

Demographics

The demographic section consisted of questions about gender and age, class standing, location, religious affiliation, and number of times an individual attends services. The gender choice consisted of male or female. Age was as an open-ended question and required a written response from the student. Class standing consisted of freshman, sophomore, junior, or senior. The number of times services were attended had choices of every week, at least once a month, less than once a month, or not at all in the last year. The religious affiliation choices were Orthodox (further broken down into

Ultra-Orthodox, Modern Orthodox, Yeshivish, or Litvish), Conservative, Reformed, or other with a write-in to specify. For this study, the demographics variables collected served as independent variables.

Attitudes toward Alcohol Use

This section consisted of 18 questions about religious drinking rituals and the use of alcohol. These questions were developed by Nagoshi et al. (2002) for a study regarding alcohol use in religion. The questions were used in a study among teenagers in a university setting and were established as being both reliable and valid. The response options were on a 5-point Likert scale, ranging from *strongly disagree* (1) to *strongly agree* (5). Questions 1-3, 6, and 16-18 were related to positive attitudes towards alcohol use; Questions 4-5 and 7-15 were related to negative attitudes towards alcohol use and were reversed coded. A composite attitudes score was calculated by taking the mean of the answers for each questionnaire. A computation developed by Nagoshi et al. was used to establish reliability and correlation between religion and attitudes towards alcohol use. The questions that related to alcohol use as part of the rituals and ceremonies had a Cronbach alpha of 0.85, whereas the questions about the general prohibition of alcohol use had a Cronbach alpha of 0.90.

Data Analysis

The questionnaires were reviewed for completion and entered into SPSS for statistical analysis. The data were cleaned by checking for missing data, using frequency to detect anomalies in distribution and using graphs to determine outliers. Data were examined to ensure that only individuals aged 13 to 19 were included in analysis. Once the data set was clean, descriptive analysis such as means, ranges and percentages, and

numbers of valid participants was used for the demographic variables of gender, age, location, and religious affiliation.

To answer Research Question 1, an ANOVA was performed to test any mean differences between groups for attitudes. Religious affiliation was a nominal variable, while attitudes toward the use of alcohol was a continuous variable. If a statistically significant result would have been achieved, a Tukey posthoc test would have been conducted to identify which religious affiliations were significantly different from each other. Frequency of attending services was a nominal variable as well.

To answer Research Question 2, an ANOVA was performed to test whether there were any mean differences between genders and attitudes towards the use of alcohol. Gender (adolescent male vs. adolescent female) was a nominal variable while attitudes toward the use of alcohol was a continuous variable.

Finally, to answer Research Question 3, a linear regression was performed. Age was entered into the regression equation as a continuous variable. Similarly, the dependent variable, attitudes toward the use of alcohol, was also entered as a continuous variable.

Protections of Participants Rights

An application was submitted to the Walden's Internal Review Board (IRB) to guarantee that the study complied with federal law and university policies. This process ensured that the study caused minimal harm and that the participants were shown respect and not coerced into participating in the study. Any individual who did not wish to participate in the study did not receive a questionnaire. He or she was asked not to assist any of the students who wished to participate. Once the study was approved, consent and

assent forms were distributed by the school to the parents and the students, respectively, before the administration of the questionnaire.

The data for the study were stored in a file that was password-protected on a flash drive. The participants were given a questionnaire with a number and did not have any identifying information linking to a specific individual. I was not able to determine who answered the questionnaires.

Upon distribution of the questionnaires, the participants were informed that the study was completely confidential and that at no time was or will the information be linked to an individual. It was further explained that the data and the outcome would not be shared with anyone other than the researcher who would also not have any knowledge of the individual participants. Upon completion of the questionnaire, the participant was thanked for their time and a brief description of how the data would be used was explained.

Summary

The goal of the study was to examine whether there was a relationship between attitudes toward the use of alcohol and the Orthodox Jewish religion. Use of the quantitative research study yielded the best possible answers from the subjects used. Findings from this study may help determine if religion influences the attitudes towards the use of alcohol and it showed that there was a significant difference across the genders and ages. In determining this, prevention and intervention measures may be targeted to specific ages and gender as they relate to the use of alcohol.

The next chapter will discuss the results of the study based on the research questions that were addressed.

Chapter 4: Results

Introduction

The purpose of this study was to examine if the Jewish religion influenced the attitudes towards alcohol use in Jewish adolescents. Differences in gender and age were also examined. There were three research questions of interest in this study. In Research Question 1, I examined if an association existed between religion and the attitudes towards the use of alcohol among adolescents in the Orthodox Jewish community. The hypothesis was that there would be a positive association between religion and the attitudes towards the use of alcohol among adolescents in the Orthodox Jewish community. In Research Question 2, I examined if an association between gender and the attitudes towards the use of alcohol existed. The hypothesis was that adolescent males have more positive attitudes towards the use of alcohol than adolescent females do. In Research Question 3, I examined if a relationship between age and attitudes towards the use of alcohol existed. The hypothesis was that there is a positive relationship between age and attitudes towards the use of alcohol.

In this chapter, demographics of study participants are summarized by discussing gender, age, religious affiliation, and frequency of service attendance. Also discussed will be the data collection and data cleaning process where details are given on the target population and the questionnaire that was used for the study. Finally, the results and summary will complete the chapter.

Demographics

The target population of this study was comprised of adolescent males and females who attended an Orthodox yeshiva in the Tristate area. They were between the

ages of 13-years-old to 19-years-old who were Chassidish, Modern Orthodox, or Yeshivish or Litvish (Table 1). Approximately 160 students of 575 students from Orthodox Jewish yeshivas agreed to participate (28% response rate). Table 1 shows the basic demographics of the students who chose to participate. Sixty-three percent ($n=101$) of the participants were adolescent females, while 37% ($n=59$) were adolescent males. There were 140 Modern Orthodox (88%), 16 Yeshivish or Litvish (10%), and four Ultra-Orthodox (2%) within the study sample. The number of times students attended services was broken down as follows: once per week (56%), at least once per month (19%), less than once per month (22%), and not all during the past year (3%).

Another set of data used to address the first hypothesis question regarding the significance between religion and attitudes towards the use of alcohol was the frequency of attending services. There were four categories: every week, at least once per month, less than once per month, and not at all in the past year. According to Table 1 there were 91 participants (57%) who attended services every week, 30 participants (19%) who attended services at least once per month, 35 participants (22%) who attended services less than once per month, and 4 (2%) who did not attend services at all during the past year.

Table 1

Demographics of Participants in the Study

		Adolescent Males	Adolescent Females	Total
Gender		59	101	160
Age (years)	13	5	9	14
	14	12	19	31
	15	6	18	24
	16	10	22	32
	17	9	8	17
	18	12	17	29
	19	5	8	13
Frequency of Attending Services	Every Week	49	42	91
	At least once a month	5	25	30
	Less than once a month	5	30	35
	Not at all in the past year	0	4	4
Religious Affiliation	Ultra Orthodox	2	2	4
	Modern Orthodox	48	91	140
	Yeshivish or Litvish	9	7	16

Data Collection

Letters of cooperation were sent to approximately 75 principals; three chose to participate and students from two schools were interested. Data collection began in January 7, 2014 and ended in March 28, 2014. The parent consent forms were distributed to the students during lunchtime or free periods. Students were then asked to bring the form to their parents so that it could be signed and brought back on the day of collection. The assent form, and for those that were 18- or 19-years-old the adult consent form, were

also distributed so that the students would be able to read about the study and make a decision as to whether they wanted to participate. On the day of collection, the signed consent and assent forms were collected and the questionnaire was administered to those that agreed. A majority of the participants were Modern Orthodox with a few representing Ultra Orthodox and Yeshivish or Litvish. This was representative of the study population because these sects make up the Orthodox Jewish community and all follow the laws of the Torah in the same manner.

The questionnaire consisted of six demographics questions and 18 statements related to the religious use of alcohol. There were two types of questions: positive attitudes towards the use of alcohol and negative attitudes towards the use of alcohol. A mean of the all the questions was also calculated to determine a composite attitudes towards the use of alcohol. The questionnaire was rated on a 5-point Likert scale where 1 = *strongly disagree*, 2 = *disagree*, 3=*unsure*, 4=*agree*, and 5 =*strongly agree*.

Results

Religion

Research Question 1: What is the association between religion and the attitudes towards alcohol use among adolescents in the Orthodox Jewish community?

Table 2 indicates the mean of each frequency of attending services to the attitudes towards the use of alcohol. The means between the groups were similar for each of the respective categories.

A one-way ANOVA was conducted to compare the effect of religion on the attitudes towards the use of alcohol. Table 3 shows that, for the frequency of attending services, there was no significant effect of religion on the dependent variable positive

attitudes towards the use of alcohol at the $p < 0.05$ level for [$F(3, 156) = .579$ $p = .630$] with a *mean square (MS)* value of .221 between the groups. Table 3 also shows that, for the frequency of attending services, there was no significant effect of religion on the dependent variable of negative attitudes towards the use of alcohol at the $p < 0.05$ level for [$F(3, 156) = 1.231$ $p = .300$] with a *MS* value of .601 between the groups. For the frequency of attending services, which consisted of four categories, there was no significant effect of religion on the dependent variable of composite attitudes towards the use of alcohol at the $p < 0.05$ level for [$F(3, 156) = 1.364$ $p = .256$] with a *MS* value of .323 between the groups.

Table 2

Mean Comparison of the Frequency of Attending Services and Attitudes towards the Use of Alcohol

Frequency of Attending Services		Positive Attitudes towards the Uses of Alcohol	Negative Attitudes towards the Use of Alcohol	Composite Attitudes towards the Use of Alcohol
Every Week	Mean	3.2841	2.9198	3.0698
	N	91	91	91
	Std. Deviation	.58418	.71137	.49394
At least once a month	Mean	3.2476	2.9667	3.0824
	N	30	30	30
	Std. Deviation	.55001	.48660	.36997
Less than once a month	Mean	3.2980	2.7314	2.9647
	N	35	35	35
	Std. Deviation	.74583	.79697	.56208
Not at all in the past year	Mean	3.6786	3.3000	3.4559
	N	4	4	4
	Std. Deviation	.62133	.83666	.28967

Table 3

ANOVA for Frequency of Attending Services and Attitudes towards the Use of Alcohol

		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Positive Attitudes towards Alcohol Use	Between Groups	.663	3	.221	.579	.630
	Within Groups	59.558	156	.382		
	Total	60.221	159			
Negative Attitudes towards Alcohol Use	Between Groups	1.802	3	.601	1.231	.300
	Within Groups	76.106	156	.488		
	Total	77.908	159			
Composite Attitudes towards Alcohol Use	Between Groups	.968	3	.323	1.364	.256
	Within Groups	36.921	156	.237		
	Total	37.889	159			

Table 4 reveals that the mean comparison between the groups was between 3.28 and 3.46 for religious drinking ritual/ceremonies. In the religious affiliation (independent variable), there was no significant relationship on the dependent variable of positive attitudes towards the use of alcohol at the $p < 0.05$ level for [$F(2, 157) = .164$ $p = .849$] with a *MS* of .063 between the groups. Table 4 indicates that the mean comparison between the groups was between 2.86 and 3.30 for negative attitudes towards the use of alcohol. In examining religious affiliation (independent variable), there was no significant relationship on the dependent variable of negative attitudes towards the use of alcohol at the $p < 0.05$ level for [$F(2, 157) = 1.423$ $p = .244$] with a *MS* value of .693 between the groups (Table 5). Table 4 shows that the mean comparison between the groups was between 3.04 and 3.37 for composite attitudes towards the use of alcohol. In examining the drinking in religion, there was no significant relationship on the dependent variable of composite attitudes towards the use of alcohol at the $p < 0.05$ level for [$F(2, 157) = 1.317$ $p = .271$] with a *MS* value of .313 between the groups (Table 5).

Table 4

Mean Comparison of Religious Affiliation and Attitudes towards the Use of Alcohol

Religious Affiliation		Positive Attitudes towards the Use of Alcohol	Negative Attitudes towards the Use of Alcohol	Composite Attitudes towards the Use of Alcohol
Ultra Orthodox	Mean	3.4600	3.3000	3.3676
	N	4	4	4
	Std. Deviation	.71309	.24495	.41974
Modern Orthodox	Mean	3.2867	2.8636	3.0378
	N	140	140	140
	Std. Deviation	.62458	.70427	.48957
Yeshivish or Litvish	Mean	3.2768	3.0875	3.1654
	N	16	16	16
	Std. Deviation	.53825	.70226	.47751

Table 5

ANOVA for Religious Affiliation and Attitudes towards the Use of Alcohol

		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Positive Attitudes towards Alcohol Use	Between Groups	.126	2	.063	.164	.849
	Within Groups	60.096	157	.383		
	Total	60.221	159			
Negative Attitudes towards Alcohol Use	Between Groups	1.387	2	.693	1.423	.244
	Within Groups	76.522	157	.487		
	Total	77.908	159			
Composite Attitudes towards Alcohol	Between Groups	.625	2	.313	1.317	.271
	Within Groups	37.264	157	.237		
	Total	37.889	159			

Gender

Research question number 2: What is the association between gender and the attitudes towards the use of alcohol?

Table 6 shows the mean comparison between the two genders. It is clear from the table that there is a larger difference between the means for negative attitudes towards the use of alcohol and composite attitudes towards the use of alcohol than there is for positive attitudes towards alcohol use. For adolescent males the mean was 3.2954 and for adolescent females it was 3.2871 in the category positive attitudes towards alcohol use, which did not show much of a difference. However, the mean for males in the category of negative attitudes towards the use of alcohol was 3.0678, composite attitudes towards alcohol use was 3.1615 and for adolescent females it was 2.7970 and 2.9988. These exhibited a larger difference.

A one way ANOVA statistical method was used. There was no significant effect of gender on the positive attitudes towards the use of alcohol at the $p < 0.05$ level for [$F(1, 158) = .007$ $p = .935$] with a MS value of .003 between the groups as seen in Table 7.

Also seen in Table 7, there was a significant relationship between gender and negative attitudes towards the use of alcohol at the $p < 0.05$ level for [$F(1, 158) = 5.739$ $p = .018$]. Although a Tukey ad hoc is usually calculated for further analysis, it could not be done with gender since there are only two elements and this can only be done with 3 or more.

Table 7 indicates that there was a significant relationship between the independent variable (gender) and the dependent variable (composite attitude towards alcohol) at the $p < 0.05$ level for [$F(1, 158) = 4.220$ $p = .042$] (Table 7). Although a Tukey ad hoc is usually calculated for further analysis, it could not be done with gender since there are only two elements and this can only be done with three or more.

When examining gender and positive attitudes towards the use of alcohol, the null hypothesis could not be rejected at $p < 0.05$. However, for the negative attitude towards alcohol and for the composite attitudes towards alcohol the null hypothesis could be rejected at $p < 0.05$ for both.

Table 6

Mean Comparison of Gender and Attitudes towards Alcohol

Gender		Positive Attitudes towards the Use of Alcohol	Negative Attitudes towards the Use of Alcohol	Composite Attitudes towards the Use of Alcohol
Adolescent Males	Mean	3.2954	3.0678	3.1615
	N	59	59	59
	Std. Deviation	.59191	.60041	.41689
Adolescent Females	Mean	3.2871	2.7970	2.9988
	N	101	101	101
	Std. Deviation	.63165	.73668	.51791

Table 7

ANOVA for Gender and Attitude towards the Use of Alcohol

		SS	df	MS	F	p
Positive Attitudes towards the Use of Alcohol	Between Groups	.003	1	.003	.007	.935
	Within Groups	60.219	158	.381		
	Total	60.221	159			
Negative Attitudes towards the Use of Alcohol	Between Groups	2.731	1	2.731	5.739	.018
	Within Groups	75.178	158	.476		
	Total	77.908	159			
Composite Attitudes the Use towards Alcohol	Between Groups	.625	1	.986	4.220	.042
	Within Groups	36.904	158	.234		
	Total	37.889	159			

Age

Research question number 3: What is the relationship between age and the attitudes towards the use of alcohol?

Linear regression statistical methods were used to determine if there was a relationship between age and the attitudes towards the use of alcohol. The analysis was conducted at $p < 0.05$ level. The dependent variable attitudes towards the use of alcohol were analyzed against the independent variable of age. The results in Table 8 display that there is a relationship between the independent variable age and dependent variable positive attitudes towards the use of alcohol ($p = .038$). In addition, the R^2 value in Table 9 suggests that the regression model can explain approximately 3% of the variation in the positive attitudes towards the use of alcohol. The f -test of 4.400 in Table 10 suggests that the model identified a small significant relationship ($p = 0.38$).

Table 8

Regression Coefficient for Age and Positive Attitudes towards the Use of Alcohol

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	<i>t</i>	<i>p</i>
1	(Constant)	2.401	.427		5.630	.000
	Age	.056	.027	.165	2.098	.038

a. Dependent Variable: positive attitudes towards the use of alcohol

Table 9

R² for Age and Positive Attitudes towards the Use of Alcohol

Model Summary

Model	R	R ²	Adjusted R ²	Std. Error of the Estimate
1	.165 ^a	.027	.021	.60895

a. Predictors: (Constant), Age

Table 10

ANOVA for Age and Positive Attitudes towards the Use of Alcohol

	SS	Df	MS	F	p
Regression	1.632	1	1.632	4.400	.038 ^b
Residual	58.590	158	.371		
Total	60.221	159			

a. Dependent Variable: positive attitudes towards the use of alcohol

b. Predictors: (Constant), Age

Linear regression statistical method was used to determine if there was a relationship between age and the attitudes towards the use of alcohol. The analysis was conducted at $p < 0.05$ level. The dependent variable attitudes towards the use of alcohol were analyzed against the independent variable of age. The results in Table 11 display that there is no relationship between the independent variable (age) and dependent variable (negative attitudes towards the use of alcohol). In addition the R^2 value in Table 12 suggests that approximately less than one percent of the variation in the negative attitudes towards the use of alcohol can be explained by the regression model. The f -test of .385 in Table 13 suggests that the model did not identify a significant relationship ($p = 0.536$).

Table 11

Regression Coefficient for Age and Negative Attitudes towards the Use of Alcohol

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	<i>t</i>	<i>p</i>
1	(Constant)	3.200	.491		6.513	.000
	Age	-.019	.031	-.049	-.620	.536

b. Dependent Variable: negative attitudes towards the use of alcohol

Table 12

R² for Age and Negative Attitudes towards the Use of Alcohol

Model Summary

Model	R	R ²	Adjusted R ²	Std. Error of the Estimate
1	.044 ^a	.002	-.004	.48923

a. Predictors: (Constant), Age

Table 13

ANOVA for Age and Negative Attitudes towards the Use of Alcohol

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Regression	.189	1	.189	.385	.536 ^b
Residual	77.719	158	.492		
Total	77.908	159			

a. Dependent Variable: negative attitudes towards the use of alcohol

b. Predictors: (Constant), Age

Linear regression statistical methods were used to determine if there was a relationship between age and the attitudes towards the use of alcohol. The analysis was conducted at $p < 0.05$ level. The dependent variable attitudes towards the use of alcohol were analyzed against the independent variable of age. The results in Table 13 display

that there is a relationship between the independent variable (age) and dependent variable (composite attitudes towards the use of alcohol). The results in Table 9 display that there is no relationship between the independent variable (age) and dependent variable (composite attitudes towards the use of alcohol). In addition, the R^2 value in Table 14 suggests that this regression model explained approximately less than one percent of the variation in the composite attitudes towards the use of alcohol. The f -test of .305 in Table 15 suggests that the model did not identify a significant relationship ($p=0.582$).

Table 14

Regression Coefficient for Age and Composite Attitudes towards the Use of Alcohol

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	<i>t</i>	<i>p</i>
1	(Constant)	2.871	.343		8.378	.000
	Age	.012	.021	.044	.552	.582

a. Dependent Variable: composite attitudes towards the use of alcohol

Table 15.

R² for Age and Composite Attitudes towards the Use of Alcohol

Model Summary

Model	R	R ²	Adjusted R ²	Std. Error of the Estimate
1	.044 ^a	.002	-.004	.48923

a. Predictors: (Constant), Age

Table 16.

ANOVA for Age and Composite Attitudes towards the Use of Alcohol (total)

	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Regression	.073	1	.073	.305	.582 ^b
Residual	37.816	158	.239		
Total	37.889	159			

a. Dependent Variable: composite attitudes towards the use of alcohol

b. Predictors: (Constant), Age

Summary

This chapter reviewed the results of the study in examining whether religion influences the attitudes toward the use of alcohol in the adolescent population of the Orthodox Jewish community. Although the study had a significant number of participants, the response rate was low (28%). This was due to the nature of the topic as well as the target population. The Orthodox Jewish community takes pride in the fact that they are close-knit community. The topic of alcohol use is touchy and many of the schools did not choose to participate for fear that the parents would have an issue. Even though this study only focused on attitudes, it was still not accepted among many of the principals. Furthermore, the students did not want to participate primarily because there was no incentive and that it was voluntary. Many saw this as a “waste of time” and did not want to answer it. Others felt that even though it was confidential and no one including the researcher would know who answered which questionnaire, there could still be repercussions. The timing of the study was also not great as many of the students were studying for midterms and did not want to be distracted.

The results indicated that the null hypothesis was rejected for gender and negative attitudes towards the use of alcohol, gender and composite attitudes towards the use of alcohol, and age and positive attitudes towards the use of alcohol. This indicates that there is a significant relationship between gender and negative religious attitudes towards the use of alcohol as well as for composite religious attitudes towards the use of alcohol. There is also a significant relationship between age and positive religious attitudes towards the use of alcohol. The null hypothesis was not rejected for religion and attitudes towards the use of alcohol, gender and positive religious attitudes towards the use of alcohol, age and negative religious attitudes towards the use of alcohol and age and composite religious attitudes towards the use of alcohol. This means that there is no significant relationship between religious affiliation and any attitudes towards alcohol the use of alcohol whether positive or negative. There is also no significant relationship between frequency of attending services and any type of attitudes (positive or negative).

In the next chapter, recommendations and conclusions will be addressed based on the finding in this chapter.

Chapter 5: Conclusion and Recommendations

Introduction

The purpose of this study was to examine whether there was a relationship between religion and the attitudes towards the use of alcohol in the Orthodox Jewish community among adolescents. Each year, 190,000 adolescents are hospitalized and 4,300 die from alcohol-related accidents in the United States, which is more than tobacco and illicit drugs (CDC, 2011). Underage drinking is illegal and these numbers have continued to increase (CDC, 2011).

Alcohol is used in the Jewish religion for rituals and ceremonies where teenagers are not excluded from participating (Novak, 2001). Furthermore, Orthodox Jewish youth are taught about wine and alcohol use in school, which socializes them to the idea of alcohol use at an early age. This may influence their attitudes about use and underage drinking (Snyder, 1978). Alcohol, specifically, wine is integral to holidays such as Passover where 4 cups of wine should be consumed over the course of the Seder. Alcohol is also part of Purim where a person should not know the difference between Haman and Mordechai, which is interpreted to mean that a person should get drunk (Snyder, 1978).

It was important to conduct this study because the adolescent age group within the Orthodox community has never been studied. The studies that have been conducted were among college age students in the Jewish community (Luczak et al., 2002; Patock-Peckham et al., 1998). These scholars, however, examined the use of alcohol while the present study examined attitudes towards alcohol. Because no researchers have examined attitudes toward the use of alcohol among Jewish adolescents, a gap in research existed.

Three research questions were included by this study relating to the attitudes towards the use of alcohol. The first question related to religion, the second related to gender, and the third related to age. There was no significance between religious affiliation and the attitudes towards the use of alcohol. Likewise, the frequency of attending services also showed no significance to the attitudes towards the use of alcohol. Gender had a significant relationship in the attitudes towards the use of alcohol and religious drinking prohibited as well as religious drinking total, but did not have a significant relationship between the attitudes towards the use of alcohol and religious drinking rituals/ceremonies. Age, on the other hand, had a significant relationship related to religious drinking rituals/ceremonies, but not with religious drinking prohibited and religious drinking total.

Interpretation of Findings

In the first study question, I wanted to examine if there was a relationship between religion and the attitudes towards the use of alcohol among the Orthodox Jewish adolescents. Francis and Mullen (1993) did a study on religiosity and the attitudes towards drug use, including alcohol and found that denomination and sect influenced attitudes towards drug use, which included alcohol. However, attitudes towards drug use only influenced those who continued to practice religion in those sects. Francis and Mullen (1997) examined frequency of attendance and found that attending services contributed to the attitudes towards use of drugs and alcohol. Those that attended regularly were more likely to believe that alcohol use was wrong compared to the nonattending and those who occasionally attended. Adlaf and Smart (1985) did a study on drug use and religious affiliation and found that religious affiliation was not related to

drug use, which was what was found in this study. Adlaf and Smart also found, however, that church attendance had a stronger negative effect on drug use than did religiosity, whereas I did not find significance between attitudes towards the use of alcohol and religious affiliation or service attendance.

Patock-Peckham et al. (1998) found that religious affiliation played a significant role in the use of alcohol, however, I did not find a significant relationship. In the current study, there might not have been sufficient power available to detect differences between the groups due to the small cell sizes. In Patock-Peckham et al.'s study, there were different denominations of Christianity rather than sects and, each denomination, as in Judaism, practices slightly different. Therefore, if I included the other denominations of Judaism, there may have been a different outcome.

Chawla et al. (2007) found researched 17- to 19-year-olds who were already attending college and found that those who had a close relationship with religion had a negative view on alcohol use, while those who did not have religion did not have a problem with using alcohol.

Based on the findings of this study, the sect a person belongs to or frequency of service attendance does not have any basis on his or her response. One possibility is that if a person attends yeshiva he or she learns about the use of alcohol in the religion. Therefore, would not matter what sect or how often a person attends services. Furthermore, as will be discussed later in the chapter, the schools that participated have a secular studies class in which there are discussions on how underage drinking is not permitted. Therefore, although adolescents might believe that it is not a problem to use alcohol for religion, they may have answered the questions based on the class teachings.

The mean for positive attitudes towards the use of alcohol ranged from 3.2 to 3.7, meaning that most of the students were unsure whether the religion teaches about alcohol. The mean for negative attitudes towards the use of alcohol ranged from 2.7 to 3.3. Based on these answers, adolescents disagreed with the statement that religion teaches an individual should not drink. The mean for the composite attitudes towards the use of alcohol was 2.9 to 3.4. Those that answered “less than once a month” (mean 2.9) as attendance frequency disagreed that religion teaches about the use of alcohol in general where the other groups were unsure.

In the second study question, I examined whether there was any significance between gender and the attitudes towards the use of alcohol. The null hypothesis for Research Question 2 stated that adolescent males would have more positive attitudes towards the use of alcohol than adolescent females would. The alternate hypothesis was that there would be no difference in the attitudes among the genders. I found that there was no significant difference between positive attitudes towards the use of alcohol among the adolescent males and females. However, there was a significant difference among the genders in the negative attitudes towards the use of alcohol and the composite attitudes towards the use of alcohol. According to the findings, both adolescent males and females felt unsure about whether the religion teaches that it is ok to use alcohol. However, adolescent females’ mean answers for negative attitudes towards the use of alcohol and composite attitudes towards the use of alcohol were both between 2 and 3. This meant that adolescent females disagreed that religion teaches about alcohol being prohibited while adolescent males (whose mean answers were 3) were unsure. There was also significance in the composite attitudes towards the use of alcohol where adolescent

females' attitudes was that they did not agree that religion influences drinking while again males were unsure.

In the Orthodox Jewish religion, males are more involved in partaking in the rituals/ceremonies than females (Werzberger, 2008). Because of the different roles in the Jewish religion (Werzberger, 2008), it is possible that females would believe that religion teaches that it is not prohibited to drink because they are taught that the males partake in drinking. Likewise, the CDC (2011) found that someone else handed the females their alcoholic beverage. This is similar to what occurs in the Jewish religion where the male head of household passes the cup of wine around the table after saying the blessing and partaking in a drink (Snyder, 1978, p. 21).

In the third study question, I wanted to examine whether there was any significant relationship between age and the attitudes towards the use of alcohol. For research question number three the null hypothesis was that there is a positive relationship between age and the attitudes towards the use of alcohol. The alternate hypothesis was that there was no significant relationship between age and the attitudes towards the use of alcohol.

According to the results, there was no significant relationship between age and the religious negative attitudes towards the use of alcohol. There was also no significant relationship between age and composite attitudes towards the use of alcohol. However, there was significance between age and positive attitudes towards the use of alcohol. There was a 3% chance that age contributes to the positive attitudes towards the use of. The younger age groups had positive attitudes towards the use of alcohol due to religion while the older ages were more ambivalent. In the survey conducted by CDC (2011) the

12th graders had the highest percentage of drinking alcohol and the ninth graders had the lowest percentage. This does not correlate with the results found in this study where the younger participants were more likely to believe that religion teaches about drinking for rituals/ceremonies while the older participants were less likely to believe this.

The two theories that were addressed in this study were the social bond theory and social development theory, which are both community-oriented. Each of the theories relate to how society molds the individual and the social norms. If an individual is close to the religion then it is possible that he or she does not believe that religion influences the use of alcohol because it is a fundamental part of the religion. It might just be part of the normal way of thinking since it is the way of life. Based on the findings from the study it seems that although there is no significance between the religion and attitudes there was significance between gender and attitudes as well as with age. It still holds true that these adolescents socialize with each other and therefore depending what was taught in class that may influence attitudes.

Social bond theory states that the community perpetuates the behavior of the individual (Cretacci, 2003; Hirschi, 1969). In the Orthodox community, the rituals and ceremonies are more likely to be held by the males rather than by the females. (Werzberger, 2008). This study showed that females believed that religion does not teach drinking while the males were unsure and therefore it would indicate what Holmila and Raitasalo (2004) studied, where gender differences can be due to gender-specific roles.

The social development theory states that an individual learns through societal norms (Vygotsky, 1978). Since it is the norm for Orthodox Jews males to drink for rituals/ceremonies (Snyder, 1978, pp. 33) it makes sense that there would be significance

in attitudes towards the use of alcohol. Although the average answer for the males was '3' or unsure, there were males that wrote in on the margin of the questionnaire that it is ok to drink on Purim and Friday nights. This goes hand-in-hand with the laws focusing on the males rather than the females.

Limitations

Findings of this study are limited since a convenience sample was used. First, only three schools were willing to assist with this study. These three schools were of the Modern Orthodox sect which although are within the Orthodox sect and follow the Torah they have a more open outlook of the world. Yeshivas have both secular and Judaic studies as part of their curriculum. Unlike in public school where the curriculum is the same, yeshivas may have different curriculums. The secular studies follow the general population but the Judaic studies may differ. Furthermore, if the yeshiva is of a more secular viewpoint such as in the Modern Orthodox, there may be classes that speak on worldly subjects such as alcohol. The two schools that agreed to participate both had classes that spoke about alcohol use and therefore these students may have been influenced in part by these classes.

A second limitation of the study was that the response rate was only 28%. Most of the teenagers were either uninterested or wanted compensation. Another reason for the low response rate was that the study did not use social media or use an online questionnaire. This may have contributed to the low response rate as well since it was in paper format and today's teenagers are on the computer or their phones and therefore have access.

A third limitation was that majority of the study population consisted of Modern Orthodox adolescents. As long as the school is Orthodox, there is no real way to tell how the students will choose their subcategory affiliation. First individuals consider themselves Orthodox when further questioned they will identify their sect. Although a school will identify with a particular sect, it does not preclude other sects from attending. Although the study mostly consisted of Modern Orthodox adolescents, it still is able to represent the whole as all Orthodox Jews follow the laws of religion in the same manner.

The fourth limitation in this study was the lack of participation by the adolescents. There were only fifty nine adolescent males and 101 adolescent females who participated. Due to the lack of participation by adolescent males, sufficient power may not have been achieved to detect gender differences. Because of this, it may have contributed to a relationship that was false.

In this study, I only wanted to see if there was a direct relationship between age and the attitudes towards the use of alcohol and therefore I conducted univariate linear regression. However, this is a fifth limitation to the study because it does not control for confounders and may have identified a relationship that is false.

Finally, there may have been limitations introduced by the measurement instrument. The measure should be more comprehensive and include questions whether it is open-ended or worded differently as to allow for the difference between alcohol for social use and alcohol for religious use.

Recommendations for Future

Recommendations for future studies may provide further insight into the Orthodox Jewish community and the use of alcohol in the religion. One recommendation

is to include the other denominations, Conservative and Reform. In order to get a complete picture of Judaism it is necessary to include all denominations as they practice slightly different. While Conservative is very similar to that of Orthodox, Reform is more secular and may have a different viewpoint. In the study conducted by Francis and Mullen (1997) it was found that it was necessary to further look at denomination as this gives a clearer picture.

Although this study included more than one sect there was not enough of a comparison between them. Chassidish and Yeshivish or Litvish adolescents may have a different viewpoint than the Modern Orthodox adolescents because they follow the laws in a more stringent way. In order to get a better understanding of the differences among the sects it will be important to reach a larger participant pool and try to determine how to get the Chassidish and Yeshivish or Litvish groups to participate. Perhaps instead of using the yeshivas as a venue it might be better to advertise and use a health fair or other gathering.

Although there was a significant age span where there were participants in all age groups between 13 to 19 years old, the youngest and oldest age groups had the least number of participants. It might be worth exploring the younger age group to see how they compare to the older age groups. They may have a different viewpoint, as they are old enough to understand the dangers of alcohol but are still young enough that they may share the viewpoint of their parents.

This study was conducted through pencil and paper questionnaire administration. There was only a 28% response rate because students did not feel that it was convenient for them to fill it out. Participants indicated if the survey would have been electronic,

they might have been more inclined to participate because they can do it at their leisure and that they always have access to a computer or a smartphone. In today's age of computers and social media, it might be beneficial to use this to obtain more participants.

Because most of the results indicated that there was no significant relationship to attitudes towards the use of alcohol, there may be other influences driving the use of alcohol. The need for further research is important so that these issues can be addressed and therefore can determine next steps.

Although the questionnaire was a Likert scale, there were a few individuals that wrote that although they do not believe that religion does not allow for drinking in general, on Purim and Passover it is okay to drink. It seemed that the statement that had the word "ritual" in it was answered as agreed. It may be that the teenagers did not equate the statements with the ceremonies and just answered based on personal thoughts. When referring to the individual questions it seemed that many were unsure about what is taught in the religion.

Implications

Although there did not seem to be significance between religion and attitudes towards the use of alcohol the average answer was 3.0, which means that they were unsure whether religion teaches about the use of alcohol. There were students that wrote in answers in the margin stating that religion did not teach that it was ok to use alcohol unless it was for religious purposes. When looking at the individual questions, there was one statement that specifically spoke of use for ritual and ceremonies and majority answered "1" and "2" which meant that they agreed or strongly agreed. Meaning that the overall thought of the participants was that they were unsure whether religion teaches

about alcohol use but that they do believe that alcohol is used for ritual/ceremonies.

Although individuals may have answered disagree or strongly disagree to individual statements when the mean was calculated none of the groups disagreed that alcohol was not part of the religion.

The social impact of this study was that this community is not researched.

Without a complete picture of all communities within an age group it is hard to see what is truly going on. Furthermore, since alcohol is an integral part of rituals and ceremonies in this community and adolescents are included it was important to see if teenagers feel that they are allowed to drink due to the religion. It seems that although religion may not have a significant relationship towards the attitudes of the use of alcohol in this study, students still believe that it is ok to drink due to rituals and they are unsure about the teaching of religion as it pertains to the use of alcohol.

Positive social change can occur at the organizational or community level. This study indicated that age and gender have significant relationship to attitudes towards the use of alcohol. It might be beneficial for yeshivas to incorporate teaching about being responsible when using alcohol. Furthermore, they can teach that there is a distinction between using alcohol for rituals/ceremonies and using alcohol socially. In addition, since gender and age play a role in the attitudes towards the use of alcohol there could be change at the family level where adolescents can substitute grape juice for wine.

Summary

Based on the results, it is fair to conclude that more research needs to occur on the subject of religion and attitudes towards the use of alcohol among teenagers in the Jewish Orthodox community. Although the main focus of the study was the influence of religion

on attitudes toward alcohol use, and there was no significant relationship, it appears that further research is warranted since the limitations of the study may have led to non-significant findings. In summary, findings suggest that religion does not appear to influence the attitudes towards alcohol use in the Orthodox community among the adolescents. However, since age and gender do have some significance to attitudes there may be other factors at play.

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Appendix A

Re: permission to use questionnaire

Thursday, July 25, 2013 11:50 AM

From:

"trl" <trtslk@yahoo.com>

To:

"Craig Nagoshi" <craig.nagoshi@asu.edu>

Thank you so much. I will send all future correspondence to your University of Texas-Arlington from here on in.

Toby

From: Craig Nagoshi <craig.nagoshi@asu.edu>

To: trl <trtslk@yahoo.com>

Sent: Thursday, July 25, 2013 11:31 AM

Subject: Re: permission to use questionnaire

Toby, you most certainly have my permission to use my questionnaire. Best of wishes for your study, and I remain available for questions and advice. You should know that I am now at the University of Texas-Arlington, so future emails should be sent to <https://us-mg0.mail.yahoo.com/compose?to=cnagoshi@uta.edu> . Craig

On Thu, Jul 25, 2013 at 9:15 AM, trl <<https://us-mg0.mail.yahoo.com/compose?to=trtslk@yahoo.com>> wrote:
Dear Dr. Nagoshi:

My proposal has been approved and I am now at the IRB process. I need your permission to use the questionnaire for my study so that I can submit it with my IRB application.

I also want to thank you for your continued assistance and feedback; I appreciate all the time you have taken.

Sincerely,

Toby R. Levin, MPH, CHES

Appendix B

ALL QUESTIONNAIRES ARE ANONYMOUS. DO NOT PUT YOUR NAME OR THE NAME OF YOUR HIGH SCHOOL/YESHIVA ON ANY OF THE PAGES.

Gender (circle one): male female

Age: _____

Class standing (circle one): middle school freshman sophomore junior senior

Location (check one):
_____ New York
_____ New Jersey
_____ Connecticut

1. How often did you attend religious services in the past year? (check one)

- 1) _____ every week 3) _____ less than once a month
2) _____ at least once a month 4) _____ not at all in the past year

2. What is your religious affiliation? (check one)

- 1) _____ Ultra-Orthodox (Chassidish)
2) _____ Modern Orthodox
3) _____ Yeshivish or Litvish
4) _____ Conservative
5) _____ Reform
6) _____ Other (please specify): _____

TURN TO THE OTHER SIDE OF THIS PAGE TO ANSWER THE REST OF THE QUESTIONNAIRE

Please respond to the following items by circling or highlighting the response which best describes your degree of agreement with the item. If you **STRONGLY DISAGREE** with the statement circle 1, if you **DISAGREE** circle 2, if you are **UNSURE** circle 3, if you **AGREE** circle 4, and if you **STRONGLY AGREE** circle 5. The answers should reflect the way you think or feel. There are no right or wrong answers.

- | | Strongly
disagree | | | | Strongly
agree |
|---|----------------------|---|---|---|-------------------|
| | 1 | 2 | 3 | 4 | 5 |
| 1) Wine is considered sacred in my religious tradition. | 1 | 2 | 3 | 4 | 5 |
| 2) Wine is an important part of every religious service that I attend. | 1 | 2 | 3 | 4 | 5 |
| 3) It is appropriate to serve alcohol at the table when dining with a religious or spiritual leader (e.g. rabbi) | 1 | 2 | 3 | 4 | 5 |
| 4) It is immoral for a woman to drink to excess because that is what my religion teaches. | 1 | 2 | 3 | 4 | 5 |
| 5) My religious organization substitutes fruit juice for wine in religious services. | 1 | 2 | 3 | 4 | 5 |
| 6) It is immoral for a man to drink to excess because that is what my religion teaches. | 1 | 2 | 3 | 4 | 5 |
| 7) Drinking alcohol is wrong because that is what my religion teaches. | 1 | 2 | 3 | 4 | 5 |
| 8) Excessive drinking is responsible for many moral and social crises, such as family problems and criminal actions because this is what my religion teaches. | 1 | 2 | 3 | 4 | 5 |
| 9) A drunk person should nevertheless be held accountable for his or her actions because this is what my religion teaches. | 1 | 2 | 3 | 4 | 5 |
| 10) If someone drinks excessively he or she will lose control and commit immoral acts because this is what my religion teaches. | 1 | 2 | 3 | 4 | 5 |

- 11) A person should not drink so much as to embarrass him or herself in public because that is what my religion teaches. 1 2 3 4 5
- 12) Drinking to the point of drunkenness is wrong because that is what my religion teaches. 1 2 3 4 5
- 13) Drinking for the pleasure or "buzz" is wrong because that is what my religion teaches. 1 2 3 4 5
- 14) Drinking alcohol is wrong because that is what my religion teaches. 1 2 3 4 5
- 15) My religion opposes the advertising, manufacturing, selling, and distribution of alcohol. 1 2 3 4 5
- 16) My religion considers moderate drinking acceptable. 1 2 3 4 5
- 17) My rabbi or other religious/spiritual leader would expect an alcoholic beverage to be served with dinner. 1 2 3 4 5
- 18) Many religious celebrations (e.g, marriage) call for the use of alcohol as a beverage. 1 2 3 4 5

Appendix C

PARENT CONSENT FORM FOR RESEARCH

Your child is invited to take part in a research study of the influence of religion on the attitude towards the use of alcohol in practicing Jewish adolescents. The researcher is inviting 13 to 19 year olds that attend yeshiva to be in the study. This form is part of a process called "informed consent" to allow you to understand this study before deciding whether to allow your child to take part.

This study is being conducted by a researcher named Toby R. Levin, who is a doctoral student at Walden University.

Background Information:

The purpose of this study is to examine whether religion is an influence to the attitude towards the use of alcohol in practicing Jewish teenagers. This will only assess attitude and will not discuss behavior.

Procedures:

If you agree to allow your child to be in this study, your child will be asked to:

- Sign an assent form to ensure that he or she agrees with participating
- Fill out a questionnaire with 25 statements that include demographic information and attitude toward alcohol and religion.
- 5-10 minutes of class time will be used with the permission of the teacher in order to distribute the consent and assent forms. This time will also be used to teach your child on how studies are conducted and the analysis that occurs after data collection.
- The actual questionnaire for data collection will occur during a free period so as not to interfere with the learning process.

Here are some sample questions (Answers are on a scale Strongly Agree to Strongly Disagree):

- 1) Wine is considered sacred in my religious tradition.
- 2) Many religious celebrations (e.g., marriage) call for the use of alcohol as a beverage
- 3) Wine is an important part of every religious service that I attend
- 4) Drinking to the point of drunkenness is wrong because that is what my religion teaches.

Voluntary Nature of the Study:

This study is voluntary. Everyone will respect your decision of whether or not you want your child to be in the study. Of course, your child's decision is also an important factor. After obtaining parent consent, the researcher will explain the study and let each child decide if they wish to volunteer. No one at the yeshiva or the organization will treat you or your child differently if you or your child decides to not be in the study. If you decide to consent now, you or your child can still change your mind later. Any children who feel stressed during the study may stop at any time.

Risks and Benefits of Being in the Study:

Being in this type of study involves some risk of the minor discomforts that your child might encounter in daily life, such as stress. Being in this study would not pose risk to your child's safety or wellbeing.

The potential benefit of this study is to determine if there is a potential problem in the Jewish community with the use of alcohol among teenagers or not. This study may also allow for further study of the subject.

Payment:

There will be no payments given.

Privacy:

Any information your child provides will be kept anonymous. The researcher will not use your child's information for any purposes outside of this research project. Also, the researcher will not include your child's name or anything else that could identify your child in any reports of the study. The only time the researcher would need to share your child's name or information would be if the researcher learns about possible harm to your child or someone else. Data will be kept secure by password protected and the flash drive will be kept in a locked box with the paper records. Data will be kept for a period of 5 years, as required by the university.

Contacts and Questions:

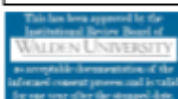
If you have questions later, you may contact the researcher via 347-489-0429 or by email at toby.levin@waldenu.edu. If you want to talk privately about your child's rights as a participant, you can call Dr. Leilani Endicott. She is the Walden University staff member who can discuss this with you. Her phone number is 1-800-925-3368 then dial 1210. Walden University's approval number for this study is 10-29-13-0025438 and it expires on October 7, 2014.

A copy of the consent will be provided to you.

Statement of Consent:

I have read the above information and I feel I understand the study well enough to make a decision about my child's involvement in this optional research project. By signing below, I understand that I am agreeing to the terms described above.

Printed Name of Parent	
Printed Name of Child	
Date of consent	
Parent's Signature	
Researcher's Signature	



Appendix D

ADULT CONSENT FORM

You are invited to take part in a research study of the influence of religion on the attitudes towards the use of alcohol in practicing Jewish adolescents. The researcher is inviting 13 to 19 years old who attend yeshiva to be in the study. This form is part of a process called "informed consent" to allow you to understand this study before deciding whether to take part.

This study is being conducted by a researcher named Toby R. Levin, who is a doctoral student at Walden University.

Background Information:

The purpose of this study is to examine whether religion is an influence to the attitude towards the use of alcohol in practicing Jewish teenagers. This will only assess attitude and will not discuss behavior.

Procedures:

If you agree to be in this study, you will be asked to:

- Sign this consent form
- Fill out a questionnaire with 25 items that include your age, gender and religious affiliation; 18 of which are statements regarding your attitude toward the use of alcohol and religion.
- 5-10 minutes of your class time will be used with the permission of the teacher in order to distribute the consent and assent forms. This time will also be used to teach you how studies are conducted and the analysis that occurs after data collection.
- The actual questionnaire for data collection will occur during a free period so as not to interfere with the learning process.

Disagree):

- 1) Wine is considered sacred in my religious tradition.
- 2) Many religious celebrations (e.g., marriage) call for the use of alcohol as a beverage
- 3) Wine is an important part of every religious service that I attend
- 4) Drinking to the point of drunkenness is wrong because that is what my religion teaches.

Voluntary Nature of the Study:

This study is voluntary. Everyone will respect your decision of whether or not you choose to be in the study. No one at yeshiva will treat you differently if you decide not to be in the study. If you decide to join the study now, you can still change your mind later. You may stop at any time.

Risks and Benefits of Being in the Study:

This study is voluntary. Everyone will respect your decision of whether or not you to be in the study. No one at Walden University will treat you differently if you decide to not be

in the study. If you decide to consent now, you can still change your mind later. If you feel stressed during the study may stop at any time.

Payment:

there will be no payments given out .

Privacy:

Any information you provide will be kept anonymous. The researcher will not use your information for any purposes outside of this research project. Also, the researcher will not include your name or anything else that could identify you in any reports of the study. The only time the researcher would need to share your name or information would be if the researcher learns about possible harm to you or someone else. Data will be kept secure by password protected and the flash drive will be kept in a locked box with the paper records. Data will be kept for a period of 5 years, as required by the university.

Contacts and Questions:

If you have questions later, you may contact the researcher via 347-489-0429 or by email at toby.levin@waldenu.edu. If you want to talk privately about your rights as a participant, you can call Dr. Leilani Endicott. She is the Walden University staff member who can discuss this with you. Her phone number is 1-800-925-3368 then dial 1210. Walden University's approval number for this study is 10-29-13-0025438 and it expires on October 7, 2014.

A copy of this consent form will be provided to you.

Statement of Consent:

I have read the above information and I feel I understand the study well enough to make a decision about my involvement. By signing, I understand that I am agreeing to the terms described above.

Printed Name of Participant	
Date of Consent	
Participant's Signature	
Researcher's Signature	



Appendix E

ASSENT FORM FOR RESEARCH

Hello, my name is Toby R. Levin and I am doing a research project to learn about the influence of religion on the attitudes towards the use of alcohol in practicing Jewish teenagers. I am inviting you to join my project. I am inviting all adolescents 13 to 19 year olds who attend yeshiva or belong to a youth organization to be in the study. I am going to read this form to you. I want you to learn about the project before you decide if you want to be in it.

WHO I AM:

I am a student at Walden University. I am working on my doctoral degree in public health epidemiology.

ABOUT THE PROJECT:

If you agree to be in this project, you will be asked to:

- Sign an assent form to ensure that you agree with participating
- Fill out a questionnaire with 25 items that include your age, gender and religious affiliation; 18 of which are statements regarding your attitude toward the use of alcohol and religion.
- 5-10 minutes of your class time will be used with the permission of the teacher in order to distribute the consent and assent forms. This time will also be used to teach you how studies are conducted and the analysis that occurs after data collection.
- The actual questionnaire for data collection will occur during a free period so as not to interfere with the learning process.

Here are some sample questions (Answers are on a scale Strongly Agree to Strongly Disagree):

- 1) Wine is considered sacred in my religious tradition.
- 2) Many religious celebrations (e.g., marriage) call for the use of alcohol as a beverage
- 3) Wine is an important part of every religious service that I attend
- 4) Drinking to the point of drunkenness is wrong because that is what my religion teaches.

IT'S YOUR CHOICE:

You don't have to be in this project if you don't want to. If you decide now that you want to join the project, you can still change your mind later. If you want to stop, you can.

Being in this project might make you stressed. The risk of participating in this study might include pressure from your friends, social acceptance, and curiosity. But we are hoping this project might help others by the outcome of the study which can be used to further investigate if there is an alcohol use problem among the teenagers.

There will be no payment given.

PRIVACY:

Everything you tell me during this project will be kept private. Your questionnaire will not be linked to your parent's consent form or your assent form. Therefore no one, even the researcher, will know the answers that you provided. The only time I have to tell someone is if I learn about something that could hurt you or someone else.

ASKING QUESTIONS:

If you have questions later, you may contact the researcher via 347-489-0429 or by email at toby.levin@waldenu.edu. If you want to talk privately about your rights as a participant, you can call Dr. Leilani Endicott. She is the Walden University staff member who can discuss this with you. Her phone number is 1-800-925-3368 then dial 1210.

A copy of this consent form will be provided to you.

Please sign your name below if you want to join this project.

Name of Child	
Child's Signature	
Date	
Researcher Signature	



Curriculum Vitae

Education:

Doctor of Philosophy – Public Health Walden University, Minneapolis, Minnesota	2014
Master of Public Health – Community Health Organization CUNY Hunter-School of Public Health	2002
Bachelor of Arts- Biology CUNY Brooklyn College	1998

Certification:

Self Study Course-Principles of Epidemiology (SS3030) Centers for Disease Control and Prevention	2003
Community Health Education Specialist (CHES): #9982 National Commission for Health Education Credentialing	2002-Present

Relevant Professional Experience:

Program Administrator (Epidemiology) Westchester County Department of Health-Division of Disease Control	2005 - Present
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- Coordinates activities and reports/grants involving multiple program areas
e.g. Communicable Diseases Tuberculosis, West Nile virus, Sexually Transmitted Diseases
- Coordinate outbreak activities
- Receives reports and investigates/oversees investigation of suspect cases, and consults with the Deputy Commissioner regarding the need for laboratory testing and additional investigation/control measures
- Prepares and analyzes epidemiological and statistical report
- Creating PowerPoint presentations and presenting data as necessary
- Supervise staff.

Public Health Epidemiologist Level II New York City Department of Health and Mental Hygiene Bureau of Communicable Diseases	2004 - 2005
---	-------------

- Supervise investigations of reportable communicable diseases and conditions and disease outbreaks
- Supervise 4-6 Public Health Epidemiologist I staff

- Conducts the public health management of persons with highly communicable diseases and their close contacts
- Responds to inquiries from the public and medical community
- Design and implement study regarding Group B Streptococcus cases reported in NYC as it relates to preventative measures
- Conducts investigations of outbreaks and clusters of communicable diseases or conditions
- Collect and analyze data as it relates to communicable diseases
- Assist in planning trainings for the Field and Surveillance Emergency Response Section
- Assigned to be Queens Boro coordinator if there should be an emergency

Public Health Epidemiologist Level I (Acting Coordinator) 2002-2004
 NYC Department of Health and Mental Hygiene
 Bureau of Immunization-Perinatal Hepatitis B Program

- Supervise staff
- Coordinate policies and implementation of procedures to ensure prevention of perinatal hepatitis B infection
- Collect and analyze appropriate data to disseminate to CDC in regards to perinatal hepatitis B cases that are reported to the Bureau of Immunization
- Educate physicians on policies and laws related to reporting of hepatitis B positive mothers
- Prepare reports
- Collaborating with other DOH Perinatal Programs to ensure accurate reporting of cases
- Design and implement study that will allow us to see the need for universal hepatitis B vaccination (collaborated with the NYS DOH)
- Educating health care providers and hospital personnel in the policies and procedures of the program
- Educate and train incoming staff on procedures and policies of the program

Public Health Epidemiologist Level I 2000-2002
 NYC Department of Health and Mental Hygiene
 Bureau of Immunization-Vaccine Preventable Diseases Surveillance Unit

- Implement control of vaccine preventable diseases
- Supervise investigation in outbreak control activities
- Develop protocols for outbreak control in vaccine preventable diseases
- Investigate cases by doing home visits, medical record reviews, and interview patients with

vaccine preventable diseases

- Design and implement a study in relation to measles outbreaks in NYC
- Enforce Center for Disease Control and Prevention and Department of Health protocols, guidelines, and recommendations
- Supervise staff
- Train public health advisors
- Develop training manual
- Educate physicians on laws pertaining to reporting vaccine preventable diseases

Publications:

Walewski JL, Gutierrez JA, Branch-Elliman W, Stump DD, **Keller TR**, Rodriguez A, Benson G, Branch AD. Mutation master: profiles of substitutions in hepatitis C virus RNA of the core, alternate reading frame, and NS2 coding regions. *RNA*, 2002; 8(5):557-71.

Walewski JL, **Keller TR**, Stump DD, Branch AD. Evidence for a new hepatitis C virus antigen encoded in an overlapping reading frame. *RNA*, 2001; 7(5):710-721.

Keller TR, Asfaw MM, Zucker JR. Need for expanded secondary school vaccination requirements. *NIC Proceedings* 2002 [abstract]. NOTE: This is a poster presentation at the CDC National Immunization Conference 2002.

Huie S, Papadouka V, Andrews Y, **Keller T**, Zucker JR. The role of the Immunization Registry in an outbreak, New York City [abstract]. Immunization Registry Conference and the CDC National Immunization Conference 2003.

Friedman S, Chi Alison, **Keller TR**, Huie S. Birth Facility Standards of Practice for Administration of the Hepatitis B Birth Dose [abstract]. NOTE: This was an oral presentation at the CDC National Immunization Conference 2004.

Zhao, Q., **Keller, T**, Pye, Y, McNees, M. The Status of Hepatitis B Vaccination of Infants to HBsAg Positive Mothers in Sunset Park [abstract]. Presented at 25th Annual STFM Conference on Families and Health, 2005

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Professional Affiliations:

- Golden Key International Honour Society
- American College of Epidemiology (ACE)
- American Public Health Association (APHA)
- Council for State and Territorial Epidemiologists (CSTE)
- Society for Epidemiological Research (SER)