

Data Bank Bulletin

North American Jewish Data Bank

University of Connecticut



Volume 3, Number 2 • 2008

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Inside this issue:

Arnold Dashefsky, On New Initiatives	1
Data Bank Presentations	2-3
Data Bank Web Usage Overview	4

Note from Arnold Dashefsky, Director, On New Initiatives

In this our fourth year of administering the operation of the North American Jewish Data Bank at the University of Connecticut, we want to apprise you of several new initiatives that we have undertaken to enhance and expand our service goals:

1. FAQ's on American

Jews: This is an occasional series of comparative tables on American Jewish Demography. In the first issue, two tables are presented: U.S. Jewish Population Estimates for Local Jewish Communities, in alphabetical order (Table 1), and by Population Size (Table 1a). To view these tables, click on: www.jewishdatabank.org/DBPubs.asp (first article on page).

2. Mobility Study: The Research and Analysis Department of United Jewish Communities, in cooperation with private funding from the Mandell L. and Madeleine H. Berman Foundation and Albert Ratner, and with operational support from the North American Jewish Data Bank, is launching a study on the impact of Jewish population mobility on the Jewish communal system. The study will analyze existing data to determine the impact of mobility on the federation system and the continental Jewish community.

Working with the highly respected National Opinion Research Center, affiliated with the University of Chicago, UJC will develop a practical guide for communi-

ties to use in confronting changes in philanthropy, volunteerism and affiliation that are linked to shifts in mobility. The study will also examine the impact of other demographic factors, such as age, and will use community focus groups to develop additional context and insights from the preliminary data findings.

For more details, see the complete story by clicking on this link: www.ujc.org/page.html?ArticleID=165467.

3. New Acquisitions: An ongoing challenge that we face is searching for new acquisitions. Since August 1, 2006, our team at UConn has added 431 files on local and national studies. We are, however, interested in acquiring data sets gathered by individual researchers. In the photo above, I am pointing out to UConn archivist Betsy Pittman (on left) and Lorri Lafontaine, program assistant at the Data Bank (on right), the technological progression of storing data from punch cards to data tapes to CD's for the St. Paul Jewish Study Project. This data set was gathered by Dr. Howard M. Shapiro (formerly of the University of New Hampshire and now of Atlanta, GA) and



From left-to-right: Betsy Pittman, UConn Archivist, Lorri Lafontaine, Program Assistant, Arnold Dashefsky, NAJDB Director.

me four decades ago. Instead of it being trashed, it now has a home at the North American Jewish Data Bank. Readers are similarly invited to share their data with us and thereby preserve a legacy for posterity.

4. Pocket Demographics: This brochure is designed as a full-color glossy map of statistical information about the United States Jewish Population, which is compact enough to fit in one's pocket or purse. This document will present the basic statistical facts about the American Jewish population, including both national and regional data. Topics, in addition to basic demography, include philanthropy and Israel, aspects of belonging and behaving, as well as intermarriage and Jewish connections. In addition, both recent and historical estimates of the Jewish population are provided along with a brief discussion of "Who Counts as Jew" for statistical purposes. This attrac-

(Continued on p. 4)

FOUR PAPERS PRESENTED AT SESSION OF AMERICAN SOCIOLOGICAL ASSOCIATION IN NYC, CO-SPONSORED BY DATA BANK

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NAJDB History:

- The North American Jewish Data Bank is the central repository of social scientific studies of North American Jewry.
- The NAJDB was established in 1986 by the Council of Jewish Federations (CJF), now United Jewish Communities, and the Graduate Center of the City University of New York (CUNY).

1. "The 'Otherness' of Jewish Occupations" by Moshe Hartman and Harriet Hartman

Following is an abstract of a paper delivered by Dr. Moshe Hartman (moshe.hartman@bgu.ac.il) of Ben Gurion University and Dr. Harriet Hartman (Hartman@rowan.edu) of Rowan University at the annual meeting of the American Sociological Association in New York, August, 2007.

In this paper, we demonstrate that the "otherness" of American Jewish occupations persists in 2000-01, using data from the National Jewish Population Survey 2000-01, compared to Census and SIPP data from the broader U.S. white population. Examining four explanations that have been advanced for this "otherness," we show that (1) human capital, in the form of educational achievement, explains much of the "otherness." However, there are some patterns of occupational dissimilarity that education does not eliminate. Among those with less than a college degree, dissimilarity stems less from the level of education than the patterns of employment characteristic of Jews and the wider population, Jews being much less repre-

sented in the blue-collar and to some extent service occupations no matter what the occupational level. Despite a reduction in such occupations in the economy, dissimilarity between Jews and the wider population continues to be high. It is difficult to separate the human capital advantage and its long-term payoffs from the second explanation for Jewish distinctiveness, (2) Jewish particularity. Part of the Jewish heritage is the strong value on education and individual achievement, which may well be contributing to the maximization of achievement from a particular level of human capital. Further, the patterns of gender dissimilarity among the Jewish, as compared to the wider population, suggest input from the Jewish heritage. Lower gender dissimilarity at every level of education is indicative of the historical pattern of Jewish acceptance of (secular) occupational achievement among women. The third explanation for Jewish distinctiveness that has been offered, (3) Jewish marginality, receives only partial support in our analysis. Comparing Jews who

identify with the major American denominations to those who do not does not show greater occupational similarity between the "unaffiliated" and the wider white population. However, comparing Jews married to Jews to those married to non-Jews does show considerable difference, with the intermarried being more similar in occupational distribution to the wider population than the intra-married. This could be interpreted as a reinforcement of Jewish particularism, or the fourth integrative explanation, (4) Jewish social capital. Intra-married men are more likely to be in professional, business and finance and managerial positions than the inter-married men, so their stronger investment in Jewish social capital may reinforce disposition to high occupational achievement. On the other hand, one motivation to leave the Jewish fold may stem from non-normative occupational, or more generally, socio-economic achievement. On-going research will develop this point.

2. "Jewish Identity Narratives and the 'Other' Other" by Debra Kaufman

Following is an abstract of a paper delivered by Dr. Debra Renee Kaufman (debrarenee@rcn.com) of Northeastern University at the annual meeting of the American Sociological Association in New York, August, 2007.

Using the identity narratives gathered for a project on post-Holocaust Jewish identities, this paper focuses on the ways in which Israeli and U.S. young adults tell their identity stories in relationship to the community they call Jewish and to those outside of it. Their narratives mirror an identity politics that reso-

nates with and is different from other minority claims to "otherness". Of particular theoretical and methodological interest is the way we obtain and then interpret the meaning of "otherness" in narratives about religious/ethnic/secular identities, in general, and among contemporary Jews, in particular.

3. "Coping with the 'Other' in Jewish Mixed Marriages" by Bruce Phillips

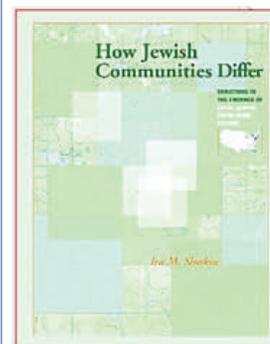
Following is an abstract of a paper delivered by Dr. Bruce Phillips (bphillips@huc.edu) of Hebrew Union College at the annual meeting of the American Sociological Association in New York, August, 2007.

The conflicts experienced over Christmas in the intermarried home are evident in qualitative research as well as "how to" resources for interfaith couples, such as books, magazines, listserves, newsletters, and popular television shows, such as "South Park" and even "The O.C." A system-

atic analysis of these qualitative materials revealed three strategies for coping with the December Dilemma: 1. celebrating Christmas outside the home, 2. celebrating Christmas without religious content, 3. balancing the celebration of Christmas and Hanukkah. A quantitative analysis of three surveys was used to assess the relative prevalence of these coping strategies among different religious configurations of Jewish intermarriages: the 1990 NJPS, the 2000 NJPS, and the 1993 National Survey on Intermarriage (in which

NJPS respondents were re-interviewed). Dual Religion intermarriages (Jews married to Christians) were the most likely to celebrate both holidays, and Judaic intermarriages (Jews married to non-Jews with "no religion") were the most likely to celebrate Hanukkah only. Secular Jews married to Christians or secular non-Jews were the most likely to celebrate only Hanukkah. These findings emphasize the importance for understanding the dynamics inherent in different types of intermarriages.

Data Bank Book by Ira Sheskin Available:



How Jewish Communities Differ. \$20 per copy (convention rate) includes shipping. To order, call 1-860-486-2271 or email: info@jewishdatabank.org

4. "Trends in Jewish Identity in Israeli Society : Effects of Former Soviet Union Immigration" by Shlomit Levy

Following is an abstract of a paper delivered by Dr. Shlomit Levy (msshlevy@mssc.huji.ac.il) of Hebrew University at the annual meeting of the American Sociological Association in New York, August, 2007.

Trends in Jewish identity in Israel are reviewed with special reference to the mass immigration from the former Soviet Union (FSU) that took place during the 1990s. The paper is based on findings from two comprehensive studies carried out in 1991 and 1999 by the Guttman Institute, and addresses two main issues:

1. a comparative analysis of level and structure of Jewish identity components of FSU immigrants and of veteran Israelis; 2. the impact of FSU immigration on aspects of Jewish identity in Israel. The findings indicate that FSU immigrants are less observant than veteran Israelis, and attribute less im-

portance to Jewish identity components, whether historical, religious or cultural. However, both groups share a very similar ranking of identity components, headed by contemporary historical components and terminating with the religious components. Structural analysis of the interrelations among identity components revealed that while the Jewish identification of veteran Israelis is based primarily on heritage-traditional components, the Jewish identification of FSU immigrants is influenced primarily by historical components, the holocaust being the most salient. Hence the Jewish identity of FSU immigrants is of an ethnic-national character. Like veteran Israelis, most FSU immigrants identify as Jews albeit less "definitively" than veteran Israelis. Despite these differences, the overall impact of this immigration on Israeli society is rather small but systematic:

about 5%-7% towards some less religious practices and lower Jewish identity. Whether these trends will increase or decrease, only time will tell.

"The Role of Religion and Culture in the Location of the Individual in Society: The Case of American Jews" by Sam Richardson

Following is an abstract of a paper delivered by Sam Richardson, M.Div., MA (samr@141.com) of the University of Connecticut at the annual meeting of the Association for the Sociology of Religion in New York, August, 2007.

In order to approximate the location of the individual in society and provide historic religio-ethnic communities with a way to realistically conceptualize their membership in contemporary times, it is necessary to reconsider the

traditional assumptions about which indicators constitute religious and ethnic identity, how to measure such identities, and what the consequences of these new religious and ethnic paradigms might be. One significant factor contributing to these new paradigms is that of secularization. While it is widely acknowledged that secularization continues to weaken personal connections for an increasing number of individuals

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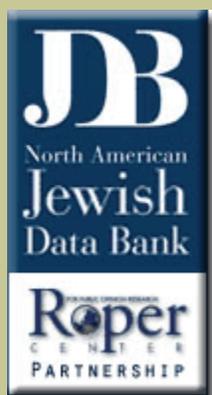
We welcome suggestions as to how the Data Bank can be helpful to you. Please email us at:
info@jewishdatabank.org

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UConn

WWW.JEWISHDATABANK.ORG: Usage Overview (09/01/07-03/01/08)

8,755 visits came from 1,720 cities and 90 Countries!

<u>Top Cities</u>	<u>Visits</u>	<u>Top Countries</u>	<u>Visits</u>	<u>Continent</u>	<u>Visits</u>
New York	629	United States	7,341	Americas	7,830
Montreal	171	Canada	414	Asia	438
San Antonio	114	Israel	300	Europe	395
Chicago	105	United Kingdom	134	Oceania	47
Beer Sheva	94	Germany	76	Africa	33
Miami	65	Australia	39		
Denver	59	China	27		
Boston	57	Ireland	25		
Philadelphia	47	France	24		
Minneapolis	43	India	22		
Haifa	43	Spain	17		

“The Role of Religion and Culture...” by Sam Richardson, cont’d

in the religious community, it is puzzling that many secular individuals engage in religious behaviors. It is this puzzle of new paradigms co-existing with long-held tradition that are addressed in this paper. Data from the National Jewish

Population Survey of 2000-01 (N=4523) were utilized to clarify how religious behaviors may interact with an essentially ethnic identity among some members of the American Jewish community. While this study examines one re-

ligio-ethnic group, American Jews, for which abundant data exist, there are implications for the array of other religio-ethnic groups in American society.

Note from Arnold Dashefsky, Director, cont’d

tive document is intended for use by students and teachers as well as policy planners and journalists. Watch for a future Data Bank Brief as to when it will be available.

mas J. Dodd Archives at the University of Connecticut. Through this effort, we seek to answer whether there are still documents that have not yet been scanned and digitized.

5. Inventory of Holdings: We inherited a very rich resource from our predecessors at Brandeis University and the City University of New York, which came to us in a set of 23 boxes in 2004. During the first three years of our operation, we devoted much effort to scanning the holdings to make them available on our new website and, as of last year, fully searchable. Now we are engaged in cataloging all of these hard copy items and preserving them in the state of the art Tho-



The Thomas J. Dodd Center, home of the North American Jewish Data Bank.