American Jewish Year Book
Special Price for ASSJ Members

The American Jewish Year Book is published by Springer with the cooperation of The Association for the Social Scientific Study of Jewry.


In addition, the volume contains up-to-date listings of Jewish Federations, Jewish Community Centers, Jewish social service agencies, national Jewish organizations, Jewish day schools, Jewish overnight camps, Jewish museums, Holocaust museums, national Jewish periodicals and broadcast media, local Jewish periodicals, Jewish studies, holocaust and genocide studies programs, Israel studies programs, as well as Jewish social work programs in institutions of higher education, major books, journals, and scholarly articles on the North American Jewish
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communities, websites and organizations for research on North American Jewry, and major Judaic
research and holocaust research libraries. Finally, the volume contains a list of major events in the
North American Jewish communities, a list of persons honored by the Jewish and general
communities, and obituaries for the past year.

On the Springer website, the book is selling for $279. We have arranged a 72% discount
for ASSJ members ($77.95 per copy). Offer is valid until January 15, 2015.

Send this page and a check payable to The Jewish Federations of North America to:
Lynette Hunt
Berman Jewish DataBank - AJYB Discount Offer
The Jewish Federations of North America
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Suite 1700
New York, NY 10001-1040
Do not send cash.
Please include your name and the address to which you would like the book sent.

Delivery of the 2014 AJYB will be made directly from Springer Publishers. If you have any questions
about this offer, please contact The Berman Jewish DataBank at: info@jewishdatabank.org

If you are attending the AJS meeting, you may also hand your check to either
Arnie or Ira at the meeting with the address to which the book should be sent.

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We would like to thank the Berman Jewish
Policy Archive for permission to reprint the
AJS Resource Guide in this Newsletter.
The past few weeks have seen a quickening pace of articles interpreting this past year's Pew survey - by Len Saxe, Ted Sasson, Jonathan Sarna, Sylvia Barack Fishman, Sergio DellaPergola, Riv-Ellen Prell, Bethamie Horowitz, Jack Wertheimer, myself and several others, with more on the way. No doubt, we have not seen the end of the analysis, commentary, and policy prescriptions; and nor should we. Unlike most other fields in Jewish Studies, much of the work in our field contains immediate policy implications for Jewish life. Indeed, that many of us aspire to reach an audience of policy makers and community leaders can be seen by our frequent use of such non-scholarly outlets as Tablet, Mosaic, The Forward, and JTA.

It is in this context that I ask the question: What considerations do we bring and should we bring to our work? How do we want our analyses and interpretations understood by the policy-making public (and others)? How should our assessments of that public influence how we speak to it, as well as how we frame our analyses, arguments, and rhetoric?

While social scientific truth-seeking lies at the core of our work, so many other considerations come into play in our decision of how, where, and what to publish. Not only do we select the questions we investigate, we choose our constructs and language, the tone and “volume” of our writing, and of course, the venues where we choose to publish or speak. For me - and I am certain for my friends and colleagues - these choices are not accidental. Rather, they are made with great thoughtfulness and intentionality.

In thinking about what I say, how I say it, and where I say it, I have been informed and guided by something Charles Liebman z"l once said to me (approximately): “I try to tell my audiences not what they want to hear, but what they need to hear.”

Following Liebman, my sense - actually, a very strong and passionate sense - is that what American Jews need to know is a message he himself foresaw: the engaged non-Orthodox Jews who have built, populated, and supported the mainstream Jewish communal infrastructure are in fairly rapid decline. As Jack Wertheimer and I recently wrote (for JTA):

Though the Orthodox are expanding numerically and growing in strength, the number of non-Orthodox Jews who are actively engaged Jews - no matter how engagement is defined - is shrinking rapidly. As we compare non-Orthodox Jews between 50 and 69 with Jews of the next younger generation (between 30 and 49), we find about half as many of the younger cohort who donate to any Jewish causes, belong to synagogues, or join Jewish organizations. In addition, only half as many of the younger group feel very attached to Israel, agree that being Jewish is very important to them, or have mostly Jewish close friends.
Only one quarter of the younger non-Orthodox Jews are members of a synagogue, even though they are in their peak child-raising years. Indeed, younger non-Orthodox Jews between ages 30 to 49 are substantially and consistently trailing their elders on virtually every measure of Jewish identification.

Now, in this context, it would seem that what Jewish leaders need to hear is that we need them to substantially ramp up investments in both the proven and the experimental modes of Jewish education, socialization, and engagement--day schools, youth groups, overnight camps, Israel trips, Hillels and other campus endeavors, Shabbat initiatives, Moishe Houses, film festivals, introduction to Judaism programs for potential converts and others. The only way they will do that is by appreciating that the stakes are high, that high rates of intermarriage and low rates of what Sergio DellaPergola calls “effective Jewish fertility” (raising children as Jews) have produced, and figure to continue to produce, diminishing numbers of non-Orthodox Jews who are Jewishly engaged, however one wishes to define engagement.

In my mind, leaders do not need to hear highly speculative theories arguing, despite the preponderance of disturbing evidence, that things may well turn out OK in the end. Notwithstanding the family formation patterns of America society (as both Sylvia Fishman and Riv-Ellen Prell write about), the low non-Orthodox birthrates, the high intermarriage rates reaching 80% of the Reform-raised, and massively decreasing attachment to ethnic and religious identities in the US and the West, some of us argue that current trends may change for the better in ways that are not only improbable, but unprecedented.

If the aim is to mobilize Jewish leadership in light of deep declines in the number of engaged Jews outside of Orthodoxy, it does the cause a disservice to tell leaders that, in the American past, religious revivals have raised all ships, including the Jewish boat. Or that as yet ill-defined meandering journeys may lead many Jews to uncharted Jewishly-engaged destinations. Or that a particular educational intervention for 18-26 year olds, as valuable as it may be, is all that is needed to reverse the tide. Or, that somehow today's 20-something children of the intermarried will act so very differently from their older brothers and sisters, and in doing so, behave entirely contrary to the behavior of every other religious or ethnic group in America. (Hey friends: I "picked" on you because I respect you, though reject your arguments!)

Significantly, no matter what our views on the future, we pretty much concur that American Jewry is at a critical juncture. We probably would all agree that Jews 30-40 years from now will appear very different than today's population, and we probably all suspect that the changes over the next few decades will exceed the depth and scope of changes in the past few decades. Notwithstanding our differences in analysis, inference, and communication, I sense that we are also largely agreed upon the most desirable policy steps --raise investment in both conventional and unconventional efforts to educate and engage American Jewry and to support imaginative innovation in Jewish life.

With approximate agreement on recent trends and upon desired outcomes, we would do well to exchange views on our communication style and strategies. We need to ask ourselves and debate: How do we wish to conduct our scientific discourse? What are the most desirable--and effective--ways to communicate with the Jewish communal policy public? What are our responsibilities to ourselves, the profession, and the future of American Jewry?

The pages of this ASSJ Newsletter, as well as our ASSJ list-serve, and other venues are open to continue this conversation. -- SMC

Steven M. Cohen, December 6, 2014 ☺
News from Members

Allen (Avi) and Gail Glicksman
Philadelphia Corporation for Aging and Temple University

Allen (Avi) and Gail Glicksman are co-editing a special, double issue of The Journal of Religion, Spirituality, & Aging. This volume, entitled “Aging in the Jewish World” includes articles on the world-wide Jewish aging population; aging among older Jews in Israel, characteristics of older American Jews, patterns of illness behavior, and emerging Jewish rituals for older persons, as well as contributions about special populations including Holocaust survivors and Soviet Jewish elderly. The double-issue also includes articles about three types of Jewish-sponsored services for older adults: senior centers, nursing homes, and community-based long-term care. ASSJ members contributing to the special double-issue include Sergio DellaPergola, Nancy Isserman, and Rakhmiel Peltz as well as Allen and Gail.

Carmel Chiswick
George Washington University

I have set up a Facebook page called Judaism in Transition where I have posted information about my activities, including the conversation I had with Rosner’s Domain (a blog) and with Georgetown University.

Lars Dencik
Roskilde University

Publications:

- Jewish Vienna-The Formation of Modernity, edited by Lizzie Oved Scheja with contributions by Steven Beller, Allan Janik, Frederic Bedoire, Carl Schorske, Christian
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- International conference on German-Jewish migration to Sweden--Interdisciplinary Perspectives on History, Identity & Religion.
- Uppsala University, November 5-7 2014, Keynote speaker: Prof. Dr. Julius H. Schoeps (MMZ) Berlin, Uppsala, Berlin. Aus Democratic Leben meines Vaters Prof. Dr. Lars Dencik (RUC) and Dr. Olaf Glöckner (MMZ), Contemporary Swedish-Jewish and German-Jewish experiences of Anti-Semitism Prof. Dr. Helmut Müssener, (UU), Schwedisch-deutsch-jüdische Beziehungen. Eine Desideratenarie

Arnold Dashefsky
University of Connecticut

Publications:


Panel Chair/Organizer/Presenter:


Rela Geffen
Gratz College

- Spoke several times at the Biennial Convention of the Women’s League for Conservative Judaism.
- In June I served as an outside evaluator for the sociology department of three of the Touro Colleges in NYC.
- On November 4, I chaired a session at a conference on Converts, Returnees and Adherents: New Ways of Joining the Jewish People at the Van Leer Institute in Jerusalem.
- On November 9, I gave a lecture on Jewish Grandparenting at the Jerusalem Center for Public Affairs.
- On December 25 I will be traveling to London to be one of the invited speakers to give 4 lectures and participate in a panel at the Limmud Conference at the University of Warwick in Great Britain.
Steve Gold  
*Michigan State University*  
- I was visiting scholar at the Erasmus Mundus Joint European Master in International Migration and Social Cohesion (MISOCO) program, University of Amsterdam and University of Osnabruck, October-November 2014. I presented several lectures there including:  
  - "Migration Regimes and Social Conflicts," University of Osnabruck, Germany, October 29, 2014.  
  - "Migrant Transnationalism and Diasporas: A Review after 20 Years," Presentation to DYMI/MISOCO Programs, University of Amsterdam, November 7th 2014.  

Samuel Heilman  
*City University of New York*  
- I have been selected as a Fulbright Senior Specialist in Poland and have been invited to be at Wroclaw University as well in Kraków and Warsaw in the Spring.

Ariela Keysar  
*Trinity College, Public Policy and Law*  

**Publications:**  
  [http://www.secularismandnonreligion.org/article/view/snr.am](http://www.secularismandnonreligion.org/article/view/snr.am)

**Conference Papers/Presentations:**  
Indianapolis, Indiana, October 31-November 2, 2014.

New Research:

Helena Miller
Living Bridge Programmes

● Dr Helena Miller has been appointed as the next senior editor for the Journal of Jewish Education, succeeding Professor Michael Zeldin, who held the post since 2004. Helena will be the 11th senior editor in its 80 year history, the first female senior editor and the first non-North American.
● Helena has a PhD in Jewish Education and has taught and written widely. She is the senior editor of the two volume “International Handbook of Jewish Education” and is currently conducting significant research in Jewish Education in the UK through the “Jewish Lives” longitudinal study. Helena is the recipient of the 2012 Max Fisher Prize for outstanding contribution to Jewish Education in the Diaspora.
● Helena is the Director of Research, Evaluation and Community Israel Engagement at UJIA.

Jonathan Sarna
Brandeis University

● His Lincoln and the Jews: A History, with Ben Shapell, will appear in March from St. Martin's Press.

Keren McGinity
Brandeis University

Book:
In case there are folks who haven't yet heard and are interested, my new book on Jewish men, intermarriage, and fatherhood was released Sept. 1. Here is a link to the NY Jewish Week review of Marrying Out: http://www.thelewishweek.com/editorial-opinion/opinion/book-review-and-interview-marrying-out. A podcast is available here: http://www.loveandtradition.com/books.html
Presentations:

Publications:
- “Editor’s Note,” Journal of Jewish Identities, Special Issue on Intermarriage and Authenticity (Youngstown, OH: Youngstown State University, January 2015);

Riv-Ellen Prell
University of Minnesota

- 2014 "Complicating a Jewish Modernity: the Jewish Theological Seminary, Columbia University and the Rise of a Jewish Counter Culture in 1968." In Between Tradition and Modernity: Rethinking an Old Opposition, David Myers and Michael Meyers eds. Wayne State University, 263-279

Suzanne Rutland
University of Minnesota

Chapters in Books:
- Rutland, Suzanne D. Australian DP-politics between 1945 and 1955¹, in ITS Yearbook: Displaced Persons Göttingen: Wallstein Verlag, 2014,

Articles:
- Gross, Zehavit and Rutland, Suzanne D., The Chicken and the Egg: Connections between Hebrew Language Teaching, Curriculum and Identity in Jewish Day Schools in Australia¹, Curriculum and Teaching, Volume 29, Number 1, 2014, pp. 53-70.
Theodore Sasson  
*Brandeis University*

**Book:**

**Short publications:**

**Select Lectures:**

Stuart Schoenfeld  
*York University*

Presentations:


Ira Sheskin

*University of Miami, Geography and Director of the Jewish Demography Project of the Sue and Leonard Miller Center for Contemporary Judaic Studies*

Book:


Publications:


- **James Forrest and Ira M. Sheskin.** "Strands of Diaspora: The Resettlement Experience of Jewish Immigrants to Australia," *Journal of International Migration and Integration* in press.


Presentations:


Reports:

Publication:

Harriet Hartman
Rowan University

Judit Bokser Misses-Liwerant
Universidad Nacional Autonoma de Mexico (UNAM)

Books:

Research Report:
Articles and Chapters of Books:

- Thinking "Múltiples Modernidades" from Latin America's Perspectives: complexity, periphery and diversity, in *Multiple Modernities in the Contemporary Scene. A continuation of the Multiple Modernities Research Program*, Michael Sussman and Gerhard Preyer (Editors), (forthcoming).

Congressess and Conferences:


Awards and Recognitions

Authors and ASSJ members

Leonard Saxe, dir. CMJS/SSRI, Klutznick Professor of Contemporary Jewish Studies
Janet Aronson, graduate research associate
Matthew Boxer, research scientist
Fern Chertok, research scientist
Shira Fishman, research scientist
Annette Koren, research scientist
Daniel Parmer, research associate
Amy L. Sales, associate dir. CMJS, dir. Institute for Jewish Philanthropy and Leadership
Nicole Samuel, senior research associate
Theodore Sasson, senior research scientist CMJS/SSRI, Prof. International and Global Studies
Middlebury College
Elizabeth Tighe, research scientist
Graham Wright, research associate

2013

Journal Articles


Institute Reports


Other


2014

Book


Book chapter

Journal Articles


Institute Reports


Other

- **Chertok, F.** (Spring 2014). The Reform Tent: Half Full or Half Empty? *Contact*, 16(1), 11.
- **Saxe, L.** (Spring 2014) Can the Pew findings guide philanthropic investment in the Jewish community? *Contact*, 16(1), 7.
- **Saxe, L.** (2014, Dec. 3). The sky is falling, the sky is falling. *Tablet Magazine.*

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Maurice & Marilyn Cohen Center for Modern Jewish Studies
The Marshall Sklare Award is an annual honor of the Association for the Scientific Study of Jewry (ASSJ). The ASSJ seeks to recognize "a senior scholar who has made a significant scholarly contribution to the social scientific study of Jewry." In most cases, the recipient has given a scholarly address. In recent years, the honored scholar has presented the address at the annual meeting of the Association for Jewish Studies. The award is named in memory of the "founding father of American Jewish sociology" Marshall Sklare (1912-1992), who had been Klutznick Family Professor of Contemporary Jewish Studies and Sociology at Brandeis University.

**Sklare Award Winners**

1992 Sidney Goldstein (Brown, demography)  
1993 Seymour Martin Lipset (Hoover Institute and George Mason University, sociology)  
1994 Celia Heller (NYU, history)  
1995 Daniel Elazar (Jerusalem Center for Public Affairs, Temple University, and Bar Ilan University, political science)  
1996 Samuel Klausner (University of Pennsylvania, sociology)  
1997 Walter Zenner (SUNY at Albany, anthropology)  
1998 Bernard Reisman (Brandeis, communal service)  
1999 Sergio DellaPergola (Hebrew University, demography)  
2000 Charles Liebman (Bar Ilan, political science)  
2001 Calvin Goldscheider (Brown, sociology and demography)  
2002 Jonathan Sarna (Brandeis, history)  
2003 Samuel Heilman (CUNY, sociology)  
2004 Egon Mayer (Brooklyn College, sociology)  
2005 Elihu Katz (University of Pennsylvania and Hebrew University, communications)  
2006 Deborah Dash Moore (University of Michigan, history)  
2007 Barry Chiswick (University of Illinois at Chicago, economics)  
2008 Paul Ritterband (Haifa University, sociology)  
2009 Charles Kadushin (Brandeis, sociology)  
2010 Steven M. Cohen (Hebrew Union College-Jewish Institute of Religion)  
2011 Riv-Ellen Prell (University of Minnesota, anthropology)  
2012 Leonard Saxe (Brandeis University, social psychology)  
2013 Morton Weinfeld (McGill University, Sociology)  
2014 Sylvia Barack Fishman

The ASSJ would like to thank Steven M. Cohen, Steven Gold, Barbara Kirschenblatt-Gimblett, Sam Klausner, and Shelly Tenenbaum for their generous donations to Sklarre Award.
Soon after the creation of the Hadassah-Brandeis Institute (HBI) in 1997, I, as Founding Director, asked Sylvia Barack Fishman to serve as HBI Co-Director. We work together intensively, speak often, and know each other well. But I learned fresh aspects of her career in an interview I conducted with her after the Association for Social Scientific Study of Jewry (ASSJ) announced she would receive the Marshall Sklare Award for Excellence in the Social Scientific Study of Jews. The award will be bestowed at the conference of the Association for Jewish Studies (December 14, 2014) to be held in Baltimore.

Fishman's work was distinctive from the beginning because it utilized an unusual approach when analyzing quantitative and qualitative social scientific data, she also incorporated analyses of literature, film, and popular culture. By using this approach, she has shown how cultural materials often reveal emerging trends only beginning to be apparent through sociological data. Cultural materials also often helped her explain the nuances and meanings of already established trends, a triangulating methodology explained in her 1995 essay, "Triple Play: Deconstructing Jewish Women's Lives" (Rudavsky, ed., Gender and Judaism).

Fishman's analyses make strong use of statistical patterns in national surveys and utilize such systematic qualitative research as in-depth interviews and focus groups. Her goal is always to illuminate the story her data tell and to show how those stories fit into the broader culture. In other words, as Sylvia Barack Fishman likes to say, she finds the narrative in the numbers.

Over the past 25 years Fishman's books, articles, and lectures have made her a recognized expert on changing Jewish families. Her research foci include intermarriage and conversion, the impact of feminism on American Jewish life, changing understandings of gender roles in Jewish societies, and the impact of Jewish education and Jewish social networks especially for teenagers and young adults. These broad interests are apparent in her forthcoming eighth book, Love, Marriage, and Jewish Families: Paradoxes of a Social Revolution (HBI Series on Jewish Women, 2015) based on extensive collaboration with scholars around the world culminating in a major program at the Van Leer Institute in Jerusalem. This book examines the impact of the sexual revolution on contemporary attitudes toward gender, families and fertility. “Individuals often imagine they are unique in these very personal decisions,” Fishman insists, “but individual values and behaviors are best understood in the context of various overlapping social networks and are also strongly influenced by trends in the larger culture.”
Fishman's interest in narratives—whether expressed in sociological data or in literary and cinematic portrayals—was evident in her original training. Marshall Sklare brought Sylvia Barack Fishman to Brandeis University's Cohen Center for Modern Jewish Studies in 1985 primarily because of her skills as a writer and researcher. Her original job was as a research assistant for a new book on the sociology of American Jews that he planned to write. Fishman welcomed this new opportunity. Her doctorate (Washington University, St. Louis) examined the way that English poets utilized gendered imagery in the Hebrew Bible. "I learned from the best," Fishman recalls her post-doctoral retraining in social scientific methods at the Cohen Center. "I learned to work with and love the numbers, and to write about the story that the numbers tell. Marshall Sklare and I had weekly tutorial sessions on the social characteristics of American Jews. Gary Tobin—who became the Director of CMJS when Sklare stepped down, Gabriel Berger, Peter Medding, Mordecai Rimor, and others taught me how to analyze and generate numerical data. Later, when Len Saxe became CMJS Director, he generously guided me through the construction of major research projects."

Fishman's first publications foretold sociological interests she would pursue throughout her career. In "The Changing Jewish Family in the 1980s," (Contemporary Jewry, 1988) she utilized merged data from several city studies to show that patterns of family formation were undergoing profound transformations. For five years, Fishman wrote research reports for CMJS at Brandeis and at the same time also taught weekly undergraduate seminars on Jewish women at Brown University. At Brown she formed a research collaboration with sociologist Alice Goldstein. Together they wrote two research reports on the impact of Jewish education on adult Jewish identity and behaviors, using data from the 1990 National Jewish Population Survey. The survey demonstrated that formal Jewish education in sufficient length and intensity was a powerful predictor of later Jewish attachments.

Fishman's growing involvement in sociological research did not mean the end of her literary interests: her first book, Follow My Footprints: Changing Images of Women in American Jewish Fiction (1992) analyzed Jewish literature from Sholom Aleichem to Cynthia Ozick and Philip Roth.

Fishman's ambitious cross-country series of interviews with Jewish women of diverse lifestyles and backgrounds yielded a variety of publications that included a featured article, "The Impact of Feminism on the American Jewish Community," in the American Jewish Year Book 1989; a second book, A Breath of Life: Feminism in the American Jewish Community (1993); and a Report to the National Commission on Jewish Women (1995), a Hadassah Commission which I chaired. Professor Fishman's research became a major contributing factor to the founding of the HBI, with its mission of supporting "Fresh ways of thinking about Jews and gender worldwide."
Sylvia Barack Fishman's full-time teaching career in the Near Eastern and Judaic Studies Department at Brandeis University began in 1993, and her courses—Sociology of American Jews, American Jewish Life, Changing Roles of Jewish Women and Men, Gender and Jewish Studies, American Jewish Literature, and Images of Jewish Men and Women in Literature and Film—reflect her early pattern of research in sociology and literature/film complemented by a new focus on gender.

Professor Fishman's most intensive area of research has focused on Jewish families and Jewish identity, examining broad areas of change while conveying her findings with narrative detail. She introduced the concept of "coalescence," a process through which American Jews—no longer compartmentalizing their lives—blur and merge American and Jewish values and behaviors. She discussed this idea extensively in her sociological overview, *Jewish Life and American Culture* (2000), a volume in the National Jewish Population Survey Monograph Series.

One of Fishman's most discussed works is *Double Or Nothing? Jewish Families and Mixed Marriage* (2004). This groundbreaking project based on data she and her team collected, investigated the topic of intermarriage. With funding from the American Jewish Committee, she gathered data from interviews with 254 Jewish and non-Jewish men and women conducted in Boston, Atlanta, Denver, and MetroWest, NJ. In a follow-up AJC study, *Choosing Jewish* (2006), she focused on converts and conversionary households.

Fishman has always insisted on the importance of gender as an analytical lens, both when working with social historical materials as she did in *The Way Into The Varieties of Jewishness* (2007), and in targeted studies, such as her report, *Matrilineal Ascent/ Patrilineal Descent: The Growing Gender Imbalance in American Jewish Life* (with Daniel Parmer, 2008). Fishman's new research characteristically combines the use of large data sets with qualitative original research and attention to broader cultural patterns. Working collaboratively with Steven M. Cohen and others, she is currently writing articles on late marriage and non-marriage, decreased fertility, and the continuing impact of intermarriage on future generations of American Jews, and interventions that nurture stronger Jewish connections.

Fishman's studies do not shy away from addressing some of the most highly contested questions in contemporary American Jewish life. We are fortunate to be able to turn to her for her insights and recommendations. ☺
The Mandell L. Berman Service Award is given periodically to a civic or business leader or an academic for a career of distinguished commitment to the social scientific study of Jews either through service or financial support of such research. Named for a great philanthropist and supporter of the Association for the Social Scientific Study of Jewry and various other research entities, the Berman Service Award recognizes the work of leaders in many sectors of the Jewish community whose efforts have advanced the social science of Jewry.

Berman Award Winners
2010 Mandell “Bill” Berman Lifetime Achievement Award
2011 Irene and Eddie Kaplan (Washington, DC)
2012 Arnold Dashofsky (University of Connecticut, Storrs, Sociology)
2013 Rela Mintz Geffen, Gratz College
2014 No Award

2013 Berman Award Winner: Rela Geffen
Dr. Rela Geffen is currently a Fellow at the Jerusalem Center for Public Affairs and the Center for Jewish Community Studies. She is also Professor Emerita at Towson University and Baltimore Hebrew University. Over her career, Rela has exhibited the highest standards of service – to the profession of the social scientific study of Jewry and to using her skills and insights to help shape Jewish communal life through research, service, and teaching. Her contributions to ASSJ, to the Conservative movement, and most especially to the millions of women who try to balance home, work, and a commitment to Jewish continuity, all speak to Rela's desire to turn good research into good practice and policy. In doing so she also becomes a leading example of how those who conduct research on American Jewry can influence the future shape of the community. Through her efforts to shape institutions, raise policy questions in Jewish policy and planning institutions and train the next generation of Jewish communal professionals, Rela's impact on contemporary Jewry goes far beyond many others in the academic community. She has accomplished this by taking roles both in academic settings (such as Baltimore Hebrew College) as well as in communal settings (such as educational coordinator for the National Ramah Commission) and writing often for the Journal of Jewish Communal Service, publications of B’nai Brith and similar groups along with publications in academic journals. At the same time, her friendly manner, modesty and kindness, things recognized by many of her students and colleagues make her a welcome addition to a wide range of boards, commissions, and study groups.

Rela received her B.S. and M.A. from Columbia University, her B.R.E. from the Jewish Theological Seminary of America and her Ph.D. from the University of Florida. She has taught at 11 different institutions of higher learning, most notably Gratz College where she taught from 1975 to 2001. She has held several senior positions in academic administration including Dean for Academic Affairs.
Rela's commitment to building professional organizations can best be seen in her service to ASSJ. She has served in every possible position – board member, treasurer, editor of *Contemporary Jewry*, Vice President, and President. By helping to build and shape the professional organization of social scientists working on topics of interest to the Jewish community, Rela worked to create and sustain a cadre of researchers who would work with communal institutions to support their efforts. As a Board member, Vice President, and Program Chair for the Association for Jewish Studies she represented the social sciences to a wider audience of scholars in all areas of Jewish studies. Her background in classical, as well as modern Jewish life, allowed her to move freely among different constituencies in the wider academic Jewish studies community.

Of all the ways Rela has influenced the future of the Jewish community, none may be more important than her role as teacher. I was able to witness this firsthand when I had the opportunity to speak in her class on the sociology of the American Jewish community and the Jewish family at Gratz College. These classes, given in the evening, were full of students who had already spent the entire day in class and in placements around the Jewish community (many were pursuing a MSW at Penn as well as a master's in Jewish communal service). A class that ran from 7-9:30 in the evening was a recipe for a room full of sleeping students. Instead, I always found the students wide awake and eager. Rela was not only an excellent teacher but she listened to the students – these were the next generation of communal professionals and so the issues they faced – in class, in their placements and in their personal lives were all things that Rela took into account as she prepared them for their vocations. They were also introduced to the value of good research in developing effective policies and programs. Rela was much more than teacher to these students – she was their mentor, preparing them in ways that went far beyond the specific topic of the class. In turn, these students were able to move forward in their careers much better prepared because of her.

I will end on a personal note. When I was a graduate student attending one of my first AJS meetings, I only knew a few people here and didn't have a good sense of how I might fit into this field. It turned out that I sat next to Rela, someone I had met but didn't know, on the plane ride back. This was in the 1970's, and I still remember that plane ride. She was so open, so interested in what I was doing and helpful, that after speaking with her I knew I could build a career in this field. I am only one of many who has so benefitted from her wisdom, caring, and mentoring.

**Avi Glicksman**, Philadelphia Corporation for Aging

While the award was given in 2013, it will be presented at the 2014 AJS Meeting.

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**The Sklare and Berman Awards**

**Will Be Presented during the Marshall Sklare Memorial Lecture**

(Sunday, December 14 at 4:30 to 6:00) (Holiday 4)

**ASSJ Awards Reception**, December 14, 6:00-7:00 (Carroll Boardroom)
The Harriet Hartman Travel Grant

The Harriet Hartman Travel Grant, named to honor ASSJ Past President Harriet Hartman for her many contributions to the ASSJ and the social scientific study of the Jewish community, is intended to subsidize expenses related to attendance at the Association for Jewish Studies annual conference for promising graduate students who are presenting papers. Awardees are selected based primarily on their conference paper abstracts. On behalf of the ASSJ board, I am delighted to announce the winners of the 2014 Harriet Hartman Travel Grant, subsidizing expenses related to attendance at the Association for Jewish Studies conference in Baltimore this December 14-16. The winners are:

Shayna Zamkanei
PhD candidate, Political Science, University of Chicago

"Defining Displacement: The Politics of Arab Jewish Refugee Discourse," will be presented in a panel entitled "War and Nationalism: Sephardim/Mizrahim in Between," on Sunday, December 14, in the 11:15-12:45 session.

Aidan Beatty
PhD candidate, History, University of Chicago

Aidan's paper, "Bodily Regeneration in Zionism and Irish Nationalism," will be presented in a panel entitled "Health, Illness, and Jewish Studies: A Transnational Approach," on Monday, December 15, in the 8:30-10:00 session.

Shayna and Aidan were selected from a highly competitive field of ten applicants.

Shayna and Aidan will be recognized at the reception following the Marshall Sklare Memorial Lecture on Sunday night of the conference, where we will be honoring our Sklare Award winner for 2014, Prof. Sylvia Barack Fishman of Brandeis University and our 2013 Berman Award winner, Rela Geffen.

The ASSJ would like to thank Judit Liwerant and Bruce Phillips for their generous donations to the Harriet Hartman Travel Grant fund.

Early Career Fellowship Winners

Matthew Boxer, Cohen Center for Modern Jewish Studies/Hornstein Jewish Professional Leadership Program, Brandeis University, Judaism as a Contact Sport: Lessons from Small Jewish Communities

Laura Limonic, Department of Sociology, State University of New York at Old Westbury, The Privileged 'In-Between' Status of Latino Jews

Dissertation Fellowship Winners

Jay (Koby) Oppenheim, Department of Sociology, The Graduate Center of the City University of New York, 'Once Removed': A Comparative Study of 'Russian Jews' in New York and Berlin

Emily Sigalow, Departments of Near Eastern and Judaic Studies & Sociology, Brandeis University, Intersecting Traditions: The Jewish Encounter with Buddhism since 1893

Dissertation Fellowship Honorable Mentions

Schneur Zalman Newfield, Department of Sociology, New York University, Degrees of Separation: Patterns of Personal Identity Formation beyond the Boundaries of Ultra-Orthodox Judaism

Rottem Sagi, Department of Sociology, University of California-Irvine, Who's in My Bed: Strange Bedfellows in the American Pro-Israel Movement

Further information about the recipients' projects can be found on the AJS website.

The Berman Foundation Early Career and Dissertation Fellowships support the development and expansion of the field of the social scientific study of Jewish Americans and the contemporary Jewish-American experience; enhance funding opportunities for up-and-coming scholars in the midst of institutional cutbacks in higher education; and encourage early career scholars and graduate students in sociology, social psychology, social anthropology, demography, social work, economics, and political science to expand their research to include the study of North American Jewry.

Support for these projects is generously provided by the Mandell and Madeleine Berman Foundation. ☺
The Association for the Social Scientific Study of Jewry is a cross-disciplinary organization whose research concerns the Jewish people throughout the world.

The ASSJ encourages and facilitates contact among researchers, supports the dissemination of research, and assists in the cultivation of younger scholars.

The organization's journal, Contemporary Jewry, is issued three times per year. All social science disciplines are represented, including anthropology, demography, economics, geography, history, Jewish education, political science, social psychology, social work, and sociology.

Our members are primarily academics, but also policy analysts, communal professionals and activists, and are engaged in a wide range of scholarly activity, applied research, and the links between them. www.assj.org

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The first book of the series will appear within the year, and several others are currently in preparation. The first four books will be published by the University of Nebraska; all others by Springer. Send all proposals to Harriet Hartman, Series editor (hartman@rowan.edu).

The editorial board includes:

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Cover of the first book:
Contemporary Jewry, the journal of the ASSJ since 1975, serves as the single source for the social scientific consideration of world Jewry, its institutions, trends, character, and concerns. In its pages can be found work by leading scholars and important new researchers from around the world. While much relevant scholarship about Jewry is published in general social science journals, as well as more narrowly focused periodicals, no other single scholarly journal focuses primarily on the social scientific study of Jewry. The distinguished editorial board reflects the multi-disciplinary nature of the journal. [www.springer.com/humanities/religious+studies/journal/12397](http://www.springer.com/humanities/religious+studies/journal/12397)

Sylvia Fishman Announces the New Editor of Contemporary Jewry

I am delighted to announce that Harriet Hartman has agreed to serve as the new editor of Contemporary Jewry, building on the outstanding foundation of outgoing editor Samuel Heilman. Many thanks to the editorial search committee: Sarah Benor, Barry Chiswick, Sergio DellaPergola, Shawn Landres, and Leonard Saxe, who deliberated thoughtfully and seriously about the journal and about our excellent candidates. We express our deep gratitude and congratulations to Sam for his untold hours of wise and erudite leadership producing a journal which is central and critical to our field. To Harriet, congratulations and please call on us in any way in this new and important role you have undertaken.

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- Reflections on My Jewish Habitus and Perspectives by Harriet Hartman
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- Questions About Jews’ Loyalty from the 19th Century to the 21st: Response to the Sklare Lecture by Paul Burstein
- Disloyalty and Dual Loyalty, the Jewish Question Redux: Response to the Sklare lecture by Barry A. Kosmin
- Tikkun (Divine Repair) and Healing in a Kabbalistic Yeshiva: Using Sacred Texts as Healing Devices by Shlomo Guzman-Carmeli, Nissan Rubin

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- Two faces of universalism: Jewish emancipation and the Jewish question, by Robert D Fine
- The Question of Others: Reflections on Anthropology and the ‘Jewish Question’ by Fiona Wright
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www.jewishjournalofsociology.org/index.php/jjs/index

CHANGING MAP OF GLOBAL LANGUAGES

Stanley Brunn, a geographer at the University of Kentucky, will be editing a major 3-volume book on global languages. Springer will be the publisher. He is trying to identify authors who are willing to contribute chapters that are Interesting, informative and cutting-edge. The authors will come from different countries, regions, and disciplines.

The book will be a standard reference source for anyone interested in what is going on with global language research (at all scales: local to global) in the coming decade and beyond. Chapters would not be due until November 2015. Those interested should send a tentative title and abstract to Ira Sheskin at isheskin@miami.edu.
In recent months, the Berman Jewish DataBank @ The Jewish Federations of North America has added several items to its collection as part of its continuing effort to serve and inform a wide range of stakeholders, including Jewish Federations and other communal organizations, researchers, educators and students, foundations and philanthropists, social change agents, the media and interested individuals.

**The DataBank’s new holdings include:**

- **The American Values Survey 2014: Economic Insecurity, Rising Inequality and Doubts About the Future**, sponsored by the Public Religion Research Institute with support from the Ford Foundation and the Nathan Cummings Foundation. DataBank materials include the survey report, press release, toplines and banners comparing Jewish and non-Jewish respondents specially produced by PRRI for the DataBank. For related study, see the [PRRI’s 2012 Jewish Values Survey](#), also archived at the DataBank.

- The **2013 AJC Annual Survey of American Jewish Opinion**, sponsored by the American Jewish Committee. Materials include a short summary of the survey from AJC, toplines, four sets of banners, the data file, and a methodology report.

- **Assessing the Teen Israel Experience**, authored by Steven M. Cohen and Ezra Kopelowitz and sponsored by the Lappin Foundation. A report and data file are available.


- National and metro area reports on the Canadian Jewish poor and Jewish seniors based on data from Statistics Canada’s [2011 Canadian National Household Survey](#). The reports were written by Charles Shahar of the Jewish Community Foundation of Montreal and commissioned by the Jewish Federations of Canada –UIA and individual Canadian Jewish Federations. They join a first round of national and metro area reports on Jewish demographic and geographic information.

In addition to adding materials to its collection, the DataBank continues to organize and sponsor sessions at academic conferences under the direction of DataBank Director Emeritus Arnold Dashefsky:

- The DataBank will co-sponsor with the ASSJ two sessions on Jews and urbanism at the upcoming annual conference of the Association for Jewish Studies. The first session, focusing on quantitative methods, will be chaired by Arnold Dashefsky and will feature presentations from Bruce Phillips of Hebrew Union College, Jennifer Rosenberg of UJA-Federation of New York, and Ira Sheskin of the University of Miami.
The second session, highlighting qualitative approaches, will be chaired by Harriet Hartman, the former ASSJ President and recently named editor of the ASSJ journal *Contemporary Jewry*. Peter Friedman of the Jewish United Fund of Metropolitan Chicago, Randall Schnoor of York University, and Stuart Schoenfeld of York University will make presentations.

In August, the DataBank co-sponsored with the ASSJ a session at the meetings of the Association for the Sociology of Religion in San Francisco. The session, “Portrait of Jewish Americans: Religious or Ethnic Factor?,” included an opening presentation from Alan Cooperman of the Pew Research Center, and responses from Nancy Ammerman of Boston University, Paul Burstein of the University of Washington, Claude S. Fischer of the University of California, Berkeley, and Bruce Phillips.

DataBank users can contact the DataBank at info@jewishdatabank.org and can sign up for the DataBank's email list on the bottom of every page of the DataBank website.

The Berman Jewish DataBank @ The Jewish Federations of North America is the central online address for quantitative studies of North American Jewry and information about world Jewish populations. We proudly partner with the Berman Jewish Policy Archive and the Center for Judaic Studies and Contemporary Jewish Life at the University of Connecticut in offering open access to more than 375 national, local and topical studies, reports, and resources. The DataBank is funded through a generous endowment from the Berman Foundation.

From Laurence Kotler-Berkowitz, Ph.D. Director Berman Jewish DataBank Senior Director, Research and Analysis The Jewish Federations of North America
The Berman Jewish Policy Archive @ NYU Wagner (bjpa.org) offers a vast digital collection of policy-relevant research and analysis on Jewish life to the public, free of charge, with holdings of over 21,000 publications spanning from the year 1900 until today. BJPA’s powerful search functionality allows students, researchers, educators, professionals, and others to access the most relevant content with ease. Prominent within the archive are the complete collections of two journals: The Journal of Jewish Communal Service (along with its predecessors) and Sh’ma: a Journal of Jewish Ideas. Many documents from the American Jewish Committee (AJC) are also archived, including the near-complete run of the American Jewish Year Book prior to 2012. BJPA hosts large collections of material by Daniel Elazar z”l, Leonard Fein z”l, and Charles Liebman z”l.

BJPA also hosts the Jewish Survey Question Bank (JSQB) at jewishquestions.bjpa.org, a database of survey questions used in Jewish social research, program evaluations, community studies, and other Jewish communal surveys. Open access to the questions used in this research will increase both quality and comparability of future studies, allowing and encouraging researchers to make use of each other’s work.

BJPA produces monthly Reader’s Guides on topics such as War & Peace, Israel Education, Shoah Survivors, Conversion, and more. Sign up for our mailing list at bjpa.org, and register for a free user account. Registration is not required to use the archive, but registered users can create a “Bookshelf” of BJPA materials to be saved and shared, or to gather bibliographical information easily, as well as save customized user preferences and upload documents for submission to the archive. We further invite you to submit materials for inclusion on BJPA to bjpa.wagner@nyu.edu. Follow us on Twitter at twitter.com/bjparchive and on Facebook at facebook.com/bjparchive.
Allen (Avi) Glicksman was quoted in a September 17th, 2014 article in the Philadelphia Inquirer regarding poverty in the Philadelphia Jewish Community.

Keren McGinity
"What About the Men? A Look at Interfaith Marriage from the Male Perspective" The Jewish Advocate, December 5, 2014

"How Can She Believe in God?" FORWARD November 23, 2014
http://forward.com/articles/209683/how-can-she-believe-in-god/

"When A Nice Jewish Boy Marries Out" FORWARD November 19, 2014

"Does Hubby No. 2 Really Need to Be Jewish?" FORWARD October 5, 2014
http://forward.com/articles/206807/does-hubby-no--really-need-to-be-jewish/

Interview in The New York Jewish Week, September 2, 2014

"I'm a Jew Contemplating Conversion to Judaism" FORWARD September 3, 2014
http://forward.com/articles/205012/im-a-jew-contemplating-conversion-to-judaism

"Will Jewish Camp Turn My Sons Into Members of Tribe?" FORWARD July 16, 2014
http://forward.com/articles/202130/will-jewish-camp-turn-my-sons-into-members-of-trib/

“I’m a Jew Contemplating Conversion to Judaism
http://tabletmag.com/jewish-news-and-politics/187165/pew-american-jewry-revisited#z5pce8jTFXqgJgKz.01

Ira Sheskin
Stories on the recently completed 2014 Greater Miami Jewish Federation Population Study:

http://www.jewishjournal.com/rosnersdomain/item/why_miami_jews_are_doing_so_great_and_how_i_go_t_it_all_wrong


Other press coverage of Ira Sheskin:


Chaim I. Waxman


Jonathan Sarna

Steven M. Cohen

Steven M. Cohen, Keren McGinity, and Scott Perlo
http://forward.com/articles/205012/im-a-jew-contemplating-coversion-to-judaism/
Prof. Erik H. Cohen of Bar Ilan University passed on 14 October, 2014 (20 Tishrei 5775) in Jerusalem. Erik H. Cohen was Associate Professor of Education at Bar-Ilan University. He received his B.A. in Philosophy and Sociology, and M.A. in Philosophy and Psycho-Sociology from the University of Lyon, France, his DEA in Sociolinguistics at the Sorbonne, and was a Jerusalem Fellow in Jewish education. In 1986, he received his Ph.D. in Sociology from the University of Nanterre, France. He taught in the Faculty of Social Sciences at Bar-Ilan University's School of Education. He was the scientific director of the independent Research and Evaluation Group in Jerusalem.

Prof. Cohen's research fields included French Jewish Demography and Sociology, Youth Culture in Modern and Postmodern Society, Educational Tourism, Sociology of Jewish Education, and theoretical and methodological issues in informal education. He published seven books in English, French and Hebrew and numerous articles in international journals. Many of these dealt with aspects of Jewish identification. Recently he was a member of the international team that investigated Jewish perceptions of antisemitism in 9 European Union countries, coordinated by the Jewish Policy Research institute in London with the sponsorship of the EU Fundamental Rights Agency in Vienna.

Erik was an active board member of the Facet Theory Association (FTA). He presented data analyses of his research findings using Facet Theory methods at FTA conferences, and engaged members in discussions on various approaches to theory formulation and data analysis. He presented his views with great enthusiasm and was involved in many of the discussions concerning these issues.

Erik was a genial person, deeply committed to his Jewish heritage and to furthering Jewish Education through research and its application. He was always willing to hear and discuss differing perspectives, and he challenged others with his own views. Erik will be missed as a researcher, colleague, and human being.

We send our deepest condolences to the family.

Yehi zichro baruch.

(Thanks to Prof. Charlie Greenbaum for providing this information.) 😊
Leonard Fein Took Us Beyond False Dichotomies

Who Says You Can’t Love Israel and Criticize Its Policies?

By Steven M. Cohen
Published August 19, 2014 in The Forward.
(Reprinted with permission.)

“There are two kinds of Jews in the world.

“There is the kind of Jew who detests war and violence, who believes that fighting is not ‘the Jewish way,’ who willingly accepts that Jews have their own and higher standards of behavior. And not just that we have them, but that those standards are our lifeblood, are what we are about.

“And there is the kind of Jew who thinks we have been passive long enough, who is convinced that it is time for us to strike back at our enemies, to reject once and for all the role of victim, who willingly accepts that Jews cannot afford to depend on favors, that we must be tough and strong.

“And the trouble is, most of us are both kinds of Jew.”

The passage above, from Leonard Fein’s “Days of Awe,” appeared in the September 1982 issue of Moment, written after most of the fighting in the (First) Lebanon War had subsided. It is testimony to Leibel’s wisdom, and to his moral prescience. And more important, it reflects his insightful — and inspiring — rejection of forced dualism: the premise that one must choose, as above, between Jewish assertiveness and Jewish compassion, or — his constant theme — between tribalism and universalism. He melded dispassionate academic rigor and engaged social action.

Leibel’s life, thought and action did not so much shatter these and other divisions, or even bridge them; rather, he fused them. It is not merely that the terms “secular” and “religious” apply equally well to Leibel’s ultimate beliefs; rather, both are necessary descriptors for the Jew who is fiercely religiously secular, one who professes not quite to believe in the God, the Jew about whom Leibel wrote almost obsessively and the Jew whom we suspect was Leibel himself.

Leibel was the life-long Jewish social justice activist who (in 2013) could write with conviction, “Social Justice Does Not Need God.” At the same time, of the 1,570 (!) of Leibel’s writings in the “Leonard Fein Collection” in the Berman Jewish Policy Archive @ NYU Wagner, 424 contain references to the God in Whom social justice activists need not believe. Leibel, known for his bons mots, often remarked, “All of Jewish theology may be summed up in the following: ‘If there is one, there’s only one.’”
But nowhere was Leibel’s rejection of false dualism as courageous, influential and important as in his absolute identification of his pro-Israel Zionism, with his incessant and trenchant criticism of the policies of the Israeli government and polity. Let us not forget that this Hebrew- (and Yiddish-) speaking son of the Habonim movement first visited Israel in his teen years and returned innumerable times. Parts of his extended family live in Israel (including an individual high up in Israel’s security establishment), as does his best friend, whose friendship extends back to 1951.

At the same time, this Lover of Zion, this secular activist Jew who (in the words of the Psalmist) never forgot Jerusalem and always “set Jerusalem above [his] highest joy,” wrote voluminously in order to bring tikun (repair) to what he saw as the Israeli government’s politically counter-productive and morally misguided policies. Of those 1,570 items in our archive, 1,170 in some way concern Israel. And for a flavor of his thinking, ponder the titles of some of his most recent contributions (most of which appeared in the Forward): Which Side Has No One To Talk To? The Israeli Rejection of a Two State Solution; Israel Continues To Erase the Green Line; Israel’s Heartbreaking Policy to African Asylum-Seekers (all within the last 12 months — and there’s more!).

These critical views of Israeli policy are the core expression of Leibel’s love of Israel. They are a version not of “Israel, but,” but of “Israel, because.”

The key to Leibel’s thinking here, and so much elsewhere, emerges in Chapter 9 of his 1988 book “Where Are We? The Inner Life of America’s Jews.” Titled “Particularism and Universalism: The Synthesis,” Leibel’s magnificent (and under noted) chapter contains the following enduringly instructive lines:

“The tension between particularism and universalism is hardly unique to the Jews…. Traditional societies are characterized by high levels of particularism, while the process of modernization induces a growing universalism. Which side are you on? Forced to choose, most of us would surely prefer the modern society to the traditional…. But the key words in the preceding… are, 'Forced to Choose.' Who forces?… With respect to the ‘choice’ between particularism and universalism, we must speak, then, of a 'both-and' understanding…. We can be both universalistic and particularistic, both rational and traditional, both sentimental and utilitarian.”

On a very personal note, if I may be allowed: Leibel was the last surviving mentor in my life, one who has instructed and befriended me since he asked me to work for and with him in the summer of 1969. And my personal loss is shared by innumerable other mentees, generations of thinkers, activists and others who learned from him and were touched by him.

Our appreciation for his vast contribution only magnifies our sense of loss. May his memory be for a blessing, as it surely will.

http://forward.com/articles/204318/leonard-fein-took-us-beyond-false-dichotomies/
Dissertations and Theses in Progress or Recently Completed

This new section is designed so that others who might want to email advice or references to some of our young scholars are aware of the dissertations and theses in progress or that have been recently completed.

Moshe Kornfeld will be defending his dissertation, The Chosen Universalists: Jewish Philanthropy and Youth Activism in Post-Katrina New Orleans, on December 11th.


When I drop my kids off at their Jewish day school, I'll occasionally look around at many of the other dads dropping off their kids and notice a certain kind of distant stare on their faces; one can almost see the gears turning in their minds in a kind of wonderment as to what exactly it is we're doing there. Even setting aside the massive costs of private-school tuition, for those of us who grew up attending Jewish day schools and didn't have a great experience, we're asking ourselves what it is that's driving us to send our kids here; for those who grew up without that experience, there are worries about what their kids are missing out on and whether the experience might be too isolating.

Why we make the religious decisions we do is terrain familiar to scads of psychologists, sociologists, and clergy. It has only in recent decades come to scrutinized by economists. Economists? What can economists tell us about religion? A lot, as it turns out. A new book by George Washington University professor Carmel Chiswick, Judaism in Transition: How Economic Choices Shape Religious Tradition, is a pioneering work in this new area of study. Chiswick is a labor economist, and that turns out to be crucial here because of the field's focus on scarcity, and especially the scarcity of time.

"Religion is a good," Chiswick told me in an interview. While it's unconventional to think of religion that way, the transaction of exchanging time and money for a particular experience retains certain core qualities whether that experience is religious or secular. For example, though it might seem more wholesome than buying a boat, paying for religious schooling is still a purchase of a luxury good. Heading to church or synagogue might make one feel more righteous and community-oriented than going golfing on a weekend morning, and that's pretty much the point: The feelings and knock-on effects gathered from spending time in a certain way are part of the overall purchase.

This idea of the "full cost," in money plus time, of an item can present a very different perspective on many issues in the Jewish community. For example, probably the issue most talked about in the intersection of economics and Judaism is precisely that issue of the cost of Jewish education. At many prominent schools, tuition has grown at a rate well above that of inflation in recent decades, and left it simply unattainable for even many upper-middle-class families without some tuition assistance. It is routine to find schools charging in excess of $30,000 a year where I live, in Manhattan, and tuition in excess of $20,000 a year is common throughout the rest of the New York/New Jersey area. In Maryland, where Chiswick lives, tuition will almost always be more than $10,000 a year. When one realizes that sum often needs to be paid for multiple kids, and always out of post-tax dollars, it can suddenly stretch even an income of $200,000. Indeed, at a recent presentation I attended about a new tuition-assistance program, the sample families given as benefitting from the program were assumed to have pre-tax incomes ranging from $185,000 to $325,000, and between two and three kids attending the school.
But in the most detailed numeric breakdown of Chiswick’s book, she shows that the full cost of day school can be a much less significant expenditure than it is often made out to be. Because Jewish day schools can save parents quite a lot of time over lower-priced alternatives, they may be nearly breaking even when compared to other options, depending on the value of their time. Labor economists suggest that the value we place on our time is directly correlated with our incomes. “A worker who is paid by the hour knows that leaving work on hour early—whether to sleep, to go shopping, or to drive a Hebrew-school car pool—involves a reduction in income exactly equal to the hourly wage rate,” Chiswick writes, and therefore, “a person’s potential hourly earnings thus provide a good first approximation of the value of an hour spent in any activity.” A lawyer who earns $200 an hour will view the time required to pick up and drop off their kid at different schools as quite expensive.

Chiswick shows how this view alters the equation when looking at the two major options for preparing a child for a Jewish life and a bar or bat mitzvah. Jewish day school is the full-time, dual-curriculum option available at Jewish private schools; by contrast, Hebrew school is the term used to describe a much more limited program of study, often on Sundays and a few weekdays as an after-school program at a local synagogue. Chiswick assumes that the several hours of extra time required to shuttle one’s child back and forth to Hebrew school instead of enrolling the child at a full-time day school can represent a time cost of $18,000 per year for our $200-an-hour lawyer. Suddenly, the combination of public school and Hebrew school rather than day school doesn’t seem like such a bargain.

Of course there’s still a huge difference in cost between the two options. But the purchases aren’t, in all likelihood, of two similar-quality goods: The Jewish education—and quite often the general-interest education, as well—is of much higher quality at a day school than the alternative. How do you decide what such things are worth? Chiswick notes that attitudes about money, life, and Jewish culture in America have changed over the generations, and that has consequences for day-school enrollment: “Our immigrant grandparents’ educational goal was to help their children realize the promise of America by moving up the socioeconomic ladder,” she writes. “Today’s Jewish parents take this for granted, worrying instead about how to enrich their children’s American lives by strengthening their Jewish heritage.”

Day schools are but one, though perhaps the most concrete, example of how economics can inform an understanding of religious life. But Chiswick expands far beyond such a classic consumer decision (how much to spend on tuition) to matters of identity, including that question so central to American Jewry: What label does one choose to describe oneself as a Jew—Conservative, Reform, Orthodox, or something else?

While many of us see our religious identities as more philosophical or ideological matters, Chiswick suggests that they are also economic decisions: In the same way that the value of time could influence one's choice for schooling, it should also impact denominational choice. Orthodox Judaism generally requires the most hours of an adherent's time, while Reform Judaism generally requires quite a lot less of an adherent's time. Therefore, based on income alone (which makes a person's time more or less valuable), “we would expect the members of Orthodox congregations to have the lowest wage rates and the members of Reform congregations to have the highest wage rates,” with Conservative Jews somewhere in the middle. And since education correlates well to income, we’d expect college and advanced degrees to be similarly-sorted throughout the denominations. Sure enough, Chiswick writes, “This pattern was clearly apparent by the mid-20th century.”
Even though there's the very obvious problem of interpreting that data to suggest that one caused the other, where only a correlation was found, many at the time “inferred that higher education undermined a person’s interest in religion” and thus that “Orthodoxy was an outdated mode of Judaism unsuited to a highly educated American community,” according to Chiswick. But more recent research has undermined this conclusion, suggesting that the old notion that more education yields less religious interest isn’t actually true.

As with the tuition analysis, Chiswick relies on an economic principle to shift the discussion; in this case, it's total income, which includes money derived from inheritance ("or the expectation of inheritance," writes Chiswick), investments, and so forth. After several generations of economic success in America, many Jewish households might find themselves with firmly middle-class wages, but fully upper-middle-class lifestyles, thanks to these other sources of income. When taking that into account, Chiswick notes, “People with high nonlabor sources of income . . . may decide that they can afford to experience a more time-intensive Jewish lifestyle even if its full price is relatively high.” There’s also the fact that at a certain point, people stop deriving happiness from earning yet more money and look to other sources.

And that explains why today's Jews have shaken up the patterns of a few decades ago: “If the association between income and synagogue affiliation characterized American Jews in the middle of the 20th century, today’s Jews with their high education and income levels should overwhelmingly affiliate with Reform synagogues,” Chiswick writes. “Yet this is not the case. By the end of the 20th century sociologists found little or no association between synagogue affiliations and educations or income level.”

In other words, based on those mid-20th century projections, and the Jewish community’s continuing climb up the income and wealth ladders in the United States, Jews today would be almost entirely Reform. And yet the Reform movement is shrinking, while Orthodoxy is growing, and other denominations, like the Renewal and Reconstructionist movements, are sprouting up and doing well, amid a great many Jews choosing from a range of less-traditional affiliations, such as declaring themselves "nondenominational" or "postdenominational." In what would be confounding to mid-20th century Jewish sociologists if they were still alive, increases in incomes and education in the Jewish community have filtered into Orthodox and Conservative Judaism rather than drawing Jews away from these denominations to Reform Judaism, while the group of self-described "secular" Jews that actively avoids attaching any religious sensibility to their Jewish identity has shrunk.

These unexpected patterns are part of an answer to one of the most central questions for the Jewish community in America: How is a heavy investment in education changing how we act, especially with regard to the religious and communal activities we pursue?

As opposed to my immigrant grandparents who probably only ever received at most the equivalent of a high-school education, my parents both have at least one master’s degree, while among me and my sisters, two of us have bachelor's degrees and one has a Ph.D.—and all three of us were enrolled in dual-curriculum Jewish schools all the way through college. These multi-generational shifts in education change our desires and expectations for so much in life, it's safe to assume that they’d change our preferences in religious life too. By investing in our educations, we invested in what economists call “human capital.” And like other forms of capital, when you have a lot of it, you seek out ways to deploy it, and to do so in concert with economic principles, or, as Chiswick puts it, “Nonwork skills increase our efficiency and enjoyment of the many unpaid activities that make up the rest of our lives.”
What's most relevant here isn't just generic human capital but what Chiswick calls "Jewish human capital," which we might gain by investing in going to Jewish schools and camps, learning Hebrew, reading Jewish texts, or attending Jewishly-relevant art exhibits or events, and even prayer services. The various ways to engage with the Jewish world assume differing degrees and types of investments in Jewish human capital: If you go to an Orthodox synagogue without know a fair amount of Hebrew, you'll have a hard time following what's going on; likewise, if you attend a Jewish literature discussion and haven't read any Philip Roth or Isaac Bashevis Singer, you'll be quite lost as well. The attainment of this "Jewish human capital" has costs, but it enables people to enjoy and experience Jewish life more deeply. Said simply, those costs can sometimes pay off. But standard, non-Jewish human capital is also shaping Jewish communities today. Surely, someone without a lot of Jewish schooling is unlikely to be able to pick up a Hebrew text at a class and start reading, but if that person nonetheless has studied literature, writing, history, and sociology, they'll expect quite a lot more from community classes and events than mumbled prayers, trite fairy tales, and magical beliefs.

A non-economic examination of much of what the Jewish world has had to offer the non-Orthodox in recent decades reveals that it's not simply a smaller ask on their time, but it's quite often also a smaller ask on their minds: In young Jews today I see a desire for more distinct, engaging learning opportunities, not just quick-and-easy holiday celebrations. In the same way that highly-educated professionals expect to go to the opera and learn a thing or two, they'd expect their leisure activities in Jewish life to be similarly edifying.

A defining characteristic of American Jewish life is that Jewish human capital is something we have to choose to acquire; there are no Cossacks waiting in a nearby village keeping us confined to our Jewish world, and no communal governing bodies to tell us how we must be as Jews. The trajectory of the Jewish community is one that points to an ever-smaller grouping of those most willing to invest in their Jewish human capital, even at exorbitant costs. The lessons of Chiswick's economic analysis can help us examine the value in providing worthwhile Jewish experiences for those who'd otherwise walk away.
Poverty and American Jews

I am forwarding the article below not because I am quoted but as a reminder that social scientists, once upon a time, were interested in issues of poverty, illness, and other topics that have been almost entirely disregarded in the contemporary sociological study of Jewry in favor of identity and identification issues. Poverty among American Jews is very real, and does not exist only among Soviet immigrants or the traditional Orthodox. The survey data I used for the statistics reported below does not include elders born in the former Soviet Union, these are poor American born Jews. That said, surveys, especially national ones, are very bad ways of measuring the extent and impact of poverty for a number of reasons. So the numbers below are almost certainly an undercount.

Allen (Avi) Glicksman

Alfred Lubrano, Philadelphia Inquirer Staff Writer, September 16, 2014,
The chicken for Rosh Hashanah dinner won't be kosher.

Kosher meat is expensive, and Doreen Shelow can't afford it. "People think Jews aren't poor," said Shelow, 56, a disabled and divorced Jewish woman raising her grandson well below the poverty line in a tiny apartment in Somerton, in Northeast Philadelphia. "It's an aspect of poverty that's overlooked. Even other Jews don't accept that there are poor Jews."

Often unseen and rarely discussed, Jewish poverty in the Philadelphia area hobbles lives in the same way it does among other ethnic and cultural groups. In fact, Jews may be among the poorest white people in the region. According to an analysis by Allen Glicksman, director of research for the Philadelphia Corp. for Aging, 7 percent of Jewish people aged 18 to 39 were living at the poverty level ($19,790 for a family of three) in the five-county area in 2012. That's compared with 6 percent of white Protestants and Catholics. Glicksman used figures from the Community Health Data Base, originally developed by the Public Health Management Corp., a Philadelphia nonprofit.

There are greater differences among people 75 and older, Glicksman's work shows. Twice as many Jews as white Protestants in the area lived in poverty: 6 percent vs. 3 percent. Among white Catholics, the number was 5 percent. "It's just that there's just more poverty among Jews than the community recognizes," Glicksman said. There are no government studies of Jewish poverty because the census is not permitted to ask questions about religion.

In New York, among its 1.1 million Jews, 25 percent of households are poor, according to the New York-based Metropolitan Council on Jewish Poverty. "People look at the Jewish community as being powerful, especially in finance and politics," said Raechel Hammer, vice president of the Klein Jewish Community Center in the Northeast. "But homelessness, poverty, food insecurity [insufficient money for food] - they all hurt Jewish people."

Rena Essrog, a social worker with the Samost Jewish Family and Children's Service of Southern New Jersey in Cherry Hill, agreed: "Stereotypes that all Jews are highly educated and wealthy feed the general public," she said, adding that Jews themselves "don't want to put out there that there are problems with hunger." "It's not talked about," she said.

The agency has no statistics for South Jersey Jews in poverty. Still, three food pantries run by the agency have seen a 17 percent increase in food requests this year over last, said Marla Meyers, the executive director. While being without a kosher chicken for the holidays is "troubling," Sherow acknowledges she has bigger problems. Sherow, whose son is in the Navy, lost her job as a medical biller in 2012 when she got breast cancer, which was followed by four strokes. Her husband of 25 years left her several years ago. Sherow is raising her daughter's son because, she said, her daughter's mental disabilities render her incapable of doing so. Sherow receives $1,034
a month in Social Security disability payments and $34 in food stamps, a total of $12,816 a year, $3,000 below the federal poverty level for a family of two. "I'm overwhelmed," she said.

Unlike Sherow, many of the Jewish poor in the Philadelphia area are elderly immigrants who came to the United States around 1991 after the Soviet Union collapsed, said Brian Gralnick, a director at the Jewish Federation of Greater Philadelphia. Most who came to this area were in their 50s and 60s, and settled in Northeast Philadelphia, said Andre Krug, president and chief executive of the Klein JCC. While educated, they were often compelled to take low-paying jobs that did not offer pensions, Krug said. "Among the Russian-speaking Jewish elderly here, 95 percent are at or below the poverty level," Krug said. "Ten percent are skipping meals, and 1,250 are homebound, many of them in rowhouses. We deliver them kosher meals. "They can no longer climb the stairs, and live in their living rooms. You enter a house, and it's a complete mess."

Times are hard for poor Jewish seniors such as Lina Sapelnikova, 75, who emigrated to Bustleton from Ukraine in 1991 at age 52. Divorced, Sapelnikova lost her 34-year-old son to lung disease in Ukraine, where she earned a degree in library science. She said she left Ukraine because institutionalized anti-Semitism prevented her from working. Unable to speak English, she had difficulty finding a job in America, and now lives on federal benefits that total $10,080 annually, about $1,500 under the poverty level of $11,670 for a person living alone. Sapelnikova also has health problems, depression among them. "There's not enough food," she said through an interpreter. "I have many troubles." It's not just the elderly who are suffering.

Mallory Hanfling, a social worker at Klein JCC who works with low-income Jews ages 18 to 60, said divorce, medical bills, and unemployment are plaguing her clients like so many others in postrecession America. To cope, many young, poor Orthodox Jewish parents in the Northeast will barter services. In exchange for child care, for example, one woman cooks Sabbath dinners, Hanfling said. "It's humanity at its finest," she added. Still, problems persist. "There is a significant amount of food insecurity even on the Main Line," Hanfling said. "People would be shocked."

Compounding difficulties are what Hanfling described as a "huge push to maintain appearances" among Jewish peers. In Haverford, Bryn Mawr, Bala Cynwyd, and elsewhere, some low-income Jews cannot maintain an expected lifestyle, and that is embarrassing, Hanfling said. "I'm working with a family in a million-dollar house suddenly needing a food pantry," Hanfling said. The family's business venture failed, and now they are renting rooms in the house to pay the mortgage, she added: "They feel shame because they can't provide guitar lessons for the kids and have to get scholarships for a Jewish camp." That's unfortunate, said Lynne Honickman, a Philadelphia philanthropist and founder and president of the Honickman Foundation, which promotes social change, the arts, education, and health. But "ego may be getting in the way in that situation," added Honickman, who helped finance the Mitzvah Food Pantry created by Rabbi Andrea Merow 17 years ago at Beth Sholom Congregation in Elkins Park. "Feeding children and elders, and getting needed medicine, are the most important things. Not camp." Honickman, who works to help the homeless, and has quietly distributed gift certificates so poor Jewish children could get toys for Hanukkah, said the "poverty and devastation in the Jewish population" in Philadelphia and its suburbs had been "kept undercover." "The Jewish population themselves don't believe it exists," she said. "There's denial. It's horrifying."

Merow said that's why "it behooves all of us in the Jewish community to reach out to those families really affected by the economic downturn." That is happening to Doreen Sherow, whose bad luck has been leavened with some good. Anonymous donors, with Merow's guidance, are paying the tuition - at least for this year - for Sherow's grandson to attend Perelman Jewish Day School in Cheltenham. "Having help like that gives me a sense of calm," Sherow said. "And my grandson will be able to be raised Jewish. That's so important to me." 😊
Reconsidering Israel-Diaspora Relations

Editors: Eliezer Ben-Rafael, Judit Bokser Liwerant and Yosef Gorny, Tel Aviv University

In this era of globalization, Jewish diversity is marked more than ever by transnational expansion of competing movements and local influences on specific conditions. One factor that still makes Jewish communities one is the common reference to Israel. Today, however, differentiations and discrepancies in identification and behavior generate plurality and ambiguities about Israel-Diaspora relationships. Moreover, the Judeophobia now rife in Europe and beyond as well as the spread of the Palestinian cause as a civil religion make Israel the world’s "Jew among nations." This weighs heavily on community relations - despite Israel’s active presence in the diaspora. In this context, the contributions to this volume focus on Jewish peoplehood, religiosity and ethnicity, gender and generation, Israelophobia and world Jewry, and debate the perspectives that are most pertinent to confront the question: how far is the Jewish Commonwealth (Klal Yisrael) still an important code of Jewry today?

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BJPA Readings for conference sessions of special interest to ASSJ members
From BJPA Director Prof. Steven M. Cohen

This year’s BJPA Reader’s Guide to the AJS meetings offers an unusually rich collection of material complementing the unusually rich assortment of social science-related sessions to take place in Baltimore, December 14-16.

As in the past, we’ve produced a handy guide to the numerous relevant sessions, going well beyond the twelve that are officially part of the Social Science and Contemporary Jewry Division. For each session, we provide some selected background materials found at bjpa.org. But, for each speaker with holdings at BJPA, we also provide links to all his/her works on BJPA.

This Guide is itself testimony to the depth and breadth of our field, as is, of course, the abundant and provocative sessions scheduled for this year's AJS.

I, of course, would appreciate your feedback on this issue of the Guide, and any other matter related to the Berman Jewish Policy Archive @ NYU Wagner. My special thanks to Seth Chalmer of BJPA for assembling the Guide.

Please enjoy the Guide, and, of course, the AJS as well.
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Steven M. Cohen. JTS, Sep 2011

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Steven M. Cohen, Ari Y. Kelman. ASSJ, Oct 2010

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Theodore Sasson. AJC, Jun 2009

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Anti-Semitic propensities among African-Americans, 1992 - 2013

![Anti-Semitic propensities among African-Americans, 1992 - 2013](chart.png)
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3. **Synagogues and Jewish Population Trends in the New York Area**

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**Judit Bokser Liwerant**

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The UN's Anti-Zionism Resolution: Christian Responses
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The Influence of Agency Function on the Protective Role in Case Work with Refugees
Ruth Z. Mann. JSSQ, Sep 1945
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Evangelical Anti-Zionism as an Adaptive Response to Shifts in American Cultural Attitudes  
Dexter Van Zile. JCPA, Dec 2013

Evangelicals and Israel: What American Jews Don't Want to Know (but Need to)  

Christian Opinion on Jewish Nationalism and a Jewish State  
American Council for Judaism, 1945

Divestment from Israel, the Liberal Churches, and Jewish Responses: A Strategic Analysis  
Eugene Korn. JCPA, Jan 2007

Dabru Emet: A Jewish Statement on Christians and Christianity  
The Jewish role in American economic life is often celebrated as a triumphant encounter of an entrepreneurially gifted minority population with a dynamically capitalist environment.

In recent years, however, some historians have questioned this depiction. For instance, in their overview of Jews in the all-important U.S. garment industry, Phyllis Dillon and Andrew Godley show that the largely unskilled and impoverished Eastern European Jews benefited inter alia from their seemingly fortuitous shift into the highly speculative and unstable field of ladies clothing manufacture – a choice that eventually paid off but might just as easily have backfired. Similarly, Adam Mendelsohn (in a forthcoming book examining nineteenth-century American-Jewish economy) and Eli Lederhendler (in a recent monograph on Jewish immigration adaptation to twentieth-century American capitalism) reject the notion that Jewish economic success had deep roots in the pre-immigration experience. For these historians, Jews' precipitous upward mobility appears as part optical illusion, part retrospective distortion.

This panel will further test the presumption of a preternaturally American Jewish in three distinct ways. First, Jonathan Karp furnishes the ideological background to the triumphant myth by showing how prominent American writers on economics, ranging from John R. Commons and Thorstein Veblen to Oliver Cox, despite their widely different approaches and ideologies, all reinforced the notion of Jews as comprising a perfect fit with American free market sensibilities, their awareness of occasional contrary evidence notwithstanding. Second, Michael Cohen traces the development of a little-studied Jewish entrepreneurial niche in the post-bellum Gulf Coast cotton industry and shows how it reflected a unique constellation of circumstances which could have been neither engineered nor predicted but which Jews willy-nilly successfully exploited. Finally, Rebecca Kobrin's paper turns the model of the "Jewish economic superman" on its head by examining the ironic instance of a massive failure of Jewish immigrant banks in 1914 that became an impetus to new banking regulations and reforms.

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Publications on BJPA from Speakers:  
Jonathan Karp  
Rebecca Kobrin

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Economy

A Tale of Two Buildings: Sender Jarmulowsky's Bank, the Forward Building, and the Jewish Encounter with American Capitalism | Rebecca Kobrin. AJS Perspectives, 2013

Jewish Immigrant "Bankers," Financial Failure, and the Shifting Contours of American Commerical Banking, 1914-1918 | Rebecca Kobrin. AJS Perspectives, 2009

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The Rise of the Jewish Classes and the Decline of Anti-Semitism | Uriah Z. Engelman. JSSQ, Jun 1940

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- Charles Kadushin

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Definition of American Jews


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Beth Cousens. Hillel, 2007

Beyond T-Shirt Slogans: Reclaiming a Jewish Inheritance Diversity
Frances Kreimer. Sh’ma, Dec 2004

Travels in Jewish Anthropology
Matti Bunzl. AJS Perspectives, 2003

Ethnography and Biography, or what happened when I asked people to tell me the story of their lives as Jews
Samuel C. Heilman. ASSJ, 2000

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- Shelly Tenenbaum
- Shaul Kelner

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<table>
<thead>
<tr>
<th>Exhibit 9: Racial Identification of Respondents in Nonwhite, Hispanic, and Multiracial Jewish Households</th>
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<tbody>
<tr>
<td>Racial Identification of Respondents in Nonwhite, Hispanic, and Multiracial Jewish Households</td>
</tr>
<tr>
<td>Percent of All Nonwhite, Hispanic, and Multiracial Jewish Households</td>
</tr>
<tr>
<td>Hispanic Respondent*</td>
</tr>
<tr>
<td>White Respondent with Multiracial Household</td>
</tr>
<tr>
<td>Black Respondent*</td>
</tr>
<tr>
<td>Asian, Native American, Alaskan Native, Native Hawaiian, or Other Pacific Islander*</td>
</tr>
<tr>
<td>Other, Biracial, or Mixed-Races Respondent*</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

*Household all of the same race, biracial, or multiracial.

Eight-County New York Area, 2011

The Palestinians and the American Jewish Community: A Challenging Relationship [VIDEO]
Maen R. Areikat. BJPA, NYU Taub Center for Israel Studies, Mar 2011

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