



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008.

Series D: Adam Gamoran Papers. 1991–2008.

Subseries 4: The Jewish Indicators Project, 1996–2000.

Box
66

Folder
6

Gamoran, Adam, et al. "CIJE Indicators Report: Jewish Identity 1977-1996, How Strong Is One's Jewish Identity?" Overhead slides for presentation, 1998.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

facsimile

TRANSMITTAL

to: ADAM GAMORAN (Mandel Institute)
fax #: 011-972-2-566-2837
re: Indicators - draft model
date: January 22, 1990
pages: 6, including cover sheet.



Adam,

Please find following five draft pages from a model indicators report. They illustrate some of the types of data we can obtain:

- data similar to our educators reports;
- data on educators we had not collected but connected to CIJE's view of change;
- data separated by type of Jewish day school;
- comparative data to private and public schools;
- comparative data to the non-Jewish population;
- select data on Jewish college students;
- and comparative data over time for the same population.

There were many other pieces of data that I could have reported, such as financial incentives for professional development, teaching and administrative experience of principals in day schools, comparison of current religion and religion raised, and college students attendance at church. If any of these (or others) seem particularly interesting we can make up another page.

I am still editing them for the look (i.e., size of wording in graphs, etc.). But, I wanted to get it out to you already.

Hope all is well in Israel,
Bill

From the desk of...

Bill Robinson
Staff Researcher
CIJE
1525 Wood Creek Trail
Roswell, Georgia 30076

(770) 552-0930
Fax: (770) 998-0860

SELECT INDICATORS OF JEWISH EDUCATION

GOAL # 1: EDUCATORS WHO ARE RICHLY PREPARED AND COMMITTED TO ONGOING PROFESSIONAL DEVELOPMENT

HOW PREPARED ARE DAY SCHOOL PRINCIPALS?¹

To be richly prepared for professional leadership of a Jewish day school, principals require formal training in education, Jewish studies, and administration, defined as having a degree or certification in those areas.

Half of the principals working in Jewish day schools lack training in either education or Jewish studies. Eighty-five percent have a degree or certification in education, and 60% have formal training in Jewish studies. Five percent do not have formal training in either area.

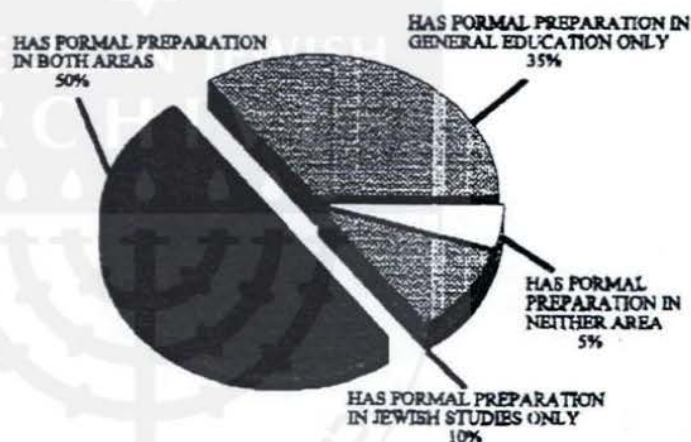


Figure 1: Extent of Professional Training of Principals in General Education and Jewish Studies

One-third of the principals in Jewish day schools have training in administration. This is compared to 60% in private schools throughout the United States

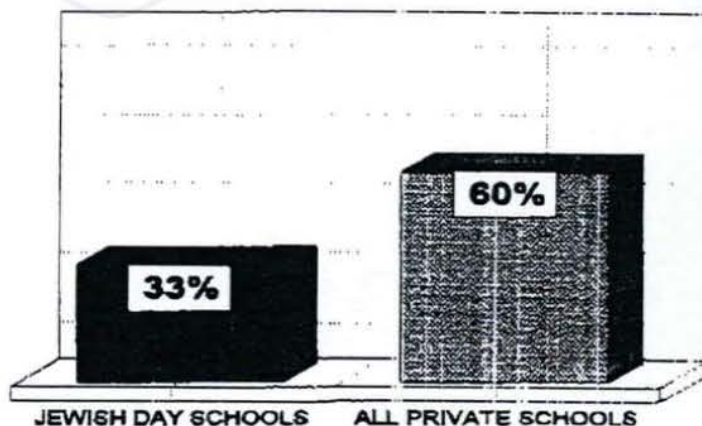


Figure 2: Extent of Professional Training of Principals in Administration

¹ Data obtained from the Schools and Staffing Survey 1992.

Set up as overtime

SELECT INDICATORS OF JEWISH EDUCATION

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HOW COMMITTED TO ONGOING PROFESSIONAL DEVELOPMENT ARE DAY SCHOOL TEACHERS?¹

Ongoing professional development for teachers is essential to their renewal and growth as educational professionals. In addition to acquiring new teaching methods and awareness of new educational technologies, educators also need opportunities for sustained, in-depth study of subject matter.

Ninety-percent of teachers in Jewish day school participated in some type of professional development during the year. The overwhelming majority (75%) of teachers learned about new methods for teaching. Only 15% studied subject matter in-depth for 9 hours or more.

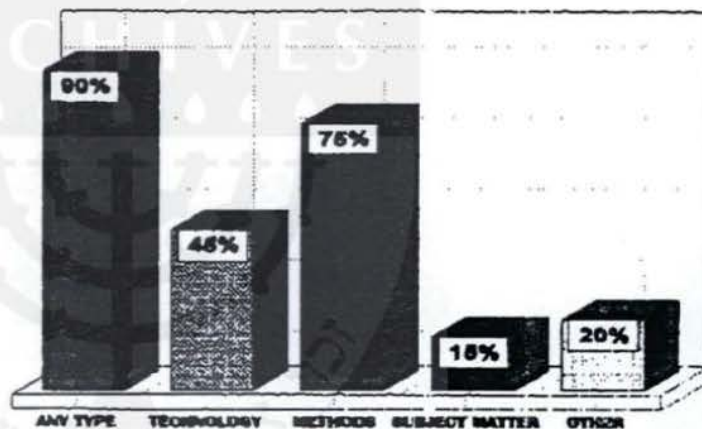


Figure 3: Extent of Participation in Professional Development Opportunities

While only a small minority of teachers (15%) engaged in sustained, in-depth study of subject matter, almost all of them (85%) reported that it had a strong impact on them. In comparison, only 5% of teachers who focused on teaching methods reported the same.

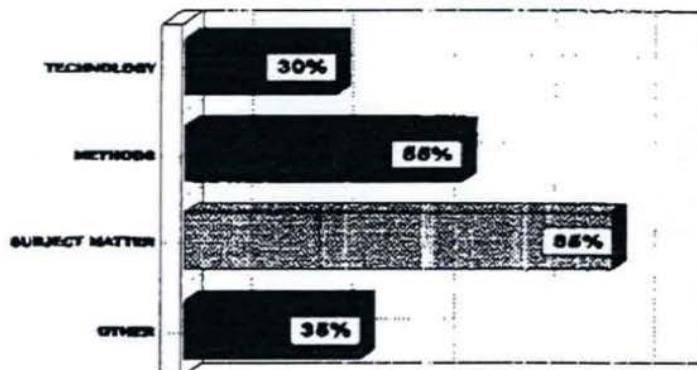


Figure 4: Impact of Professional Development: Percentage of educators who reported a strong impact (grouped by type of professional development in which the educator participated most often)

¹ Data obtained from the Schools and Staffing Survey 1992.

SELECT INDICATORS OF JEWISH EDUCATION

GOAL# 1: EDUCATORS WHO ARE RICHLY PREPARED AND COMMITTED TO ONGOING PROFESSIONAL DEVELOPMENT

HOW FINANCIALLY SUPPORTIVE ARE THE DAY SCHOOLS?¹

To recruit and retain qualified educators, Jewish day schools must offer competitive salaries and benefits.

The average teachers' salary in Jewish day schools ranges from \$22,104 to \$29,274. This is higher than the average teacher salary for all private schools — \$21,898.

Table 1: Teachers' Average Salaries

Type of School	Average Base Salary
Hebrew Day	\$22,104
Solomon Schechter	\$29,274
Other Jewish	\$26,939
Total Private	\$21,898
Total Public	\$34,189

The percentages of teachers receiving medical and dental insurance in Jewish day schools is substantially less than in all private schools. Fifty-one percent of teachers in Solomon Schechter Day Schools receive pension benefits compared to 47.2% in all private schools. In Hebrew Day Schools and other Jewish schools, approximately one-quarter of teachers receive pensions.

Table 2: Teachers' Benefits: Percentage of teachers who receive specific benefits

Type of School	Type of Benefit		
	Medical	Dental	Pension
Hebrew Day	35.8%	7.7%	28.6%
Solomon Schechter	45.8%	21.4%	51.0%
Other Jewish	33.5%	14.1%	27.2%
Total Private	60.1%	35.7%	47.2%
Total Public	87.3%	65.8%	62.7%

¹ Data obtained from Schools and Staffing Survey 1992.

SELECT INDICATORS OF JEWISH LIFE

GOAL# 2: STRONG JEWISH IDENTITY

HOW STRONGLY IS ONE'S JEWISH IDENTITY?¹

Seeing one's Jewishness as central to one's life is a defining feature of a thriving Jewish life.

Fifty percent of Jews reported their Jewish identity as very strong. Forty percent indicated that their Jewish identity is not very strong, and 10% stated that it is somewhat strong.

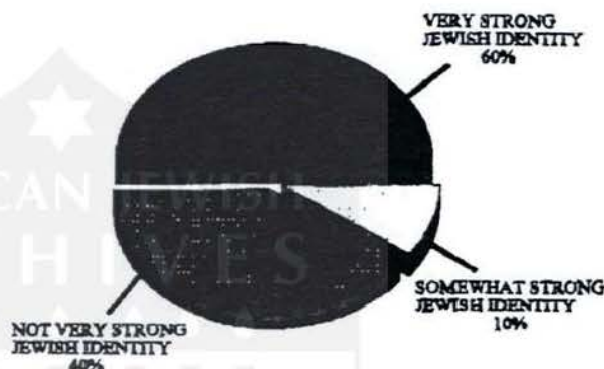


Figure 5: Strength of Jewish Identity

Among those Jews reporting a very strong Jewish identity, 40% indicated that they attend religious services at least twice a month. Another 40% attend about once a month. Among those Jews not reporting a strong Jewish identity, only 15% attend at least twice a month and 50% reported attending only once or twice a year. In comparison, 65% of non-Jews who indicated a strong religious identity reported attending religious services at least twice a month.

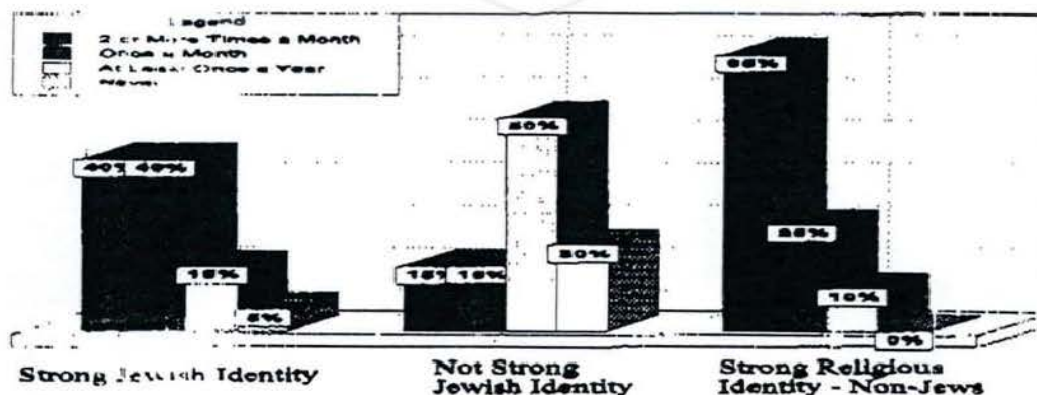


Figure 6: Attendance at Religious Services (Grouped by Strength of Religious Identity - Jewish and Non-Jewish)

¹ Data obtained from the General Social Survey 1992.

SELECT INDICATORS OF JEWISH LIFE

GOAL #4: CONCERN WITH SOCIAL JUSTICE

HOW IMPORTANT IS COMMUNITY SERVICE?¹

Grounded in prophetic teachings, the concern for social justice is so central to Judaism that it must be understood as a defining feature of a thriving Jewish community.

As college sophomores in 1988, 50% of Jews viewed community service as very important. As seniors and two years after college, only 30% of these same Jews saw community service as important.

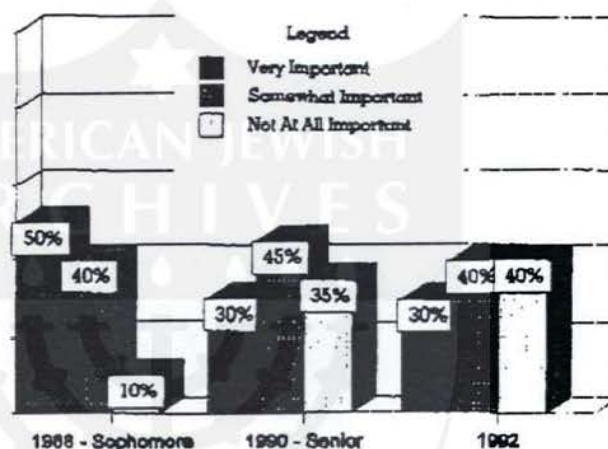


Figure 7: Importance of Community Service

As college sophomores, 30% of Jews participated in community service work at least once a week. As college seniors, 25% did community service work at least once a week. Two years after college, only 10% of these graduates engaged in community service at least once a week. While the importance of community service remains stable after college, participation drops substantially.

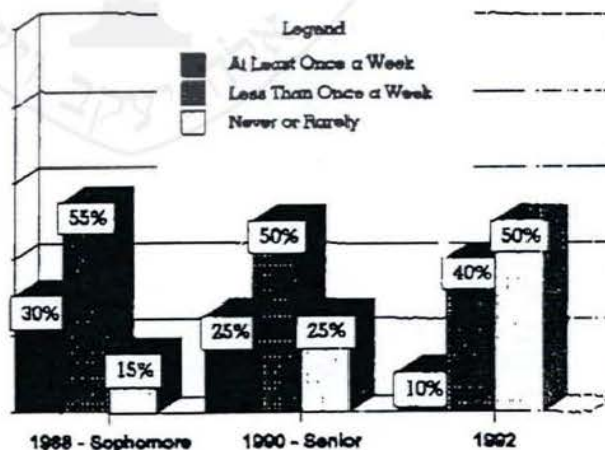


Figure 8: Extent of Participation in Community Service Work

¹Data obtained from the National Educational Longitudinal Study of 1988 and follow-up studies.

facsimile
TRANSMITTAL

to: ADAM GAMORAN (Mandel Institute)
fax #: 011-972-2-566-2837
re: Pretend Indicators Report - REVISED
date: February 10, 1998
pages: 6, including cover sheet.

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1. תיק שומר	2. תעתיק
3.	36
5.	4. סל
	5. לוח

Adam,

Here are the revised pages.

Concerning strength of Jewish identity, the question is: "Would you call yourself a strong (PREFERENCE NAMED IN Q. 104) or not a very strong (PREFERENCE NAMED IN Q. 104)?" Question 104 asks for their religious preference?

Bill

From the desk of...

Bill Robinson
Staff Researcher
CIJE
1525 Wood Creek Trail
Roswell, Georgia 30076

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HOW PREPARED ARE DAY SCHOOL PRINCIPALS?¹

To be richly prepared for professional leadership of a Jewish day school, principals require formal training in education, Jewish studies, and administration, defined as having a degree or certification in those areas.

In 1990-91, half of the principals working in Jewish day schools lacked training in either education or Jewish studies. In 1993-94 this figure rose to 65%. In both periods, 85% of principals had a degree or certification in education. However from 1991 to 1994 the percentage of principals with formal training in Jewish studies declined from 60% to 45%.

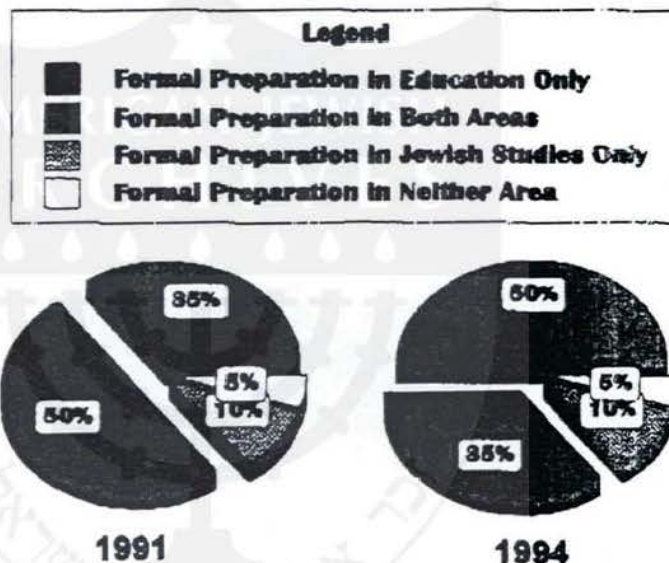


Figure 1: Extent of Professional Training of Principals in General Education and Jewish Studies

In 1990-91, one-third of the principals in Jewish day schools had training in administration. In 1993-94, this figure rose to 50%. However, these percentages are still below those found in private schools throughout the United States.

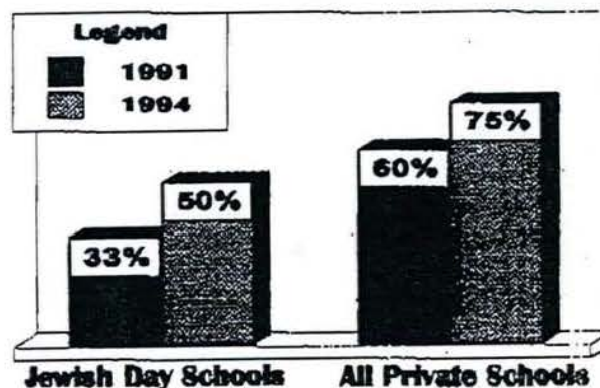


Figure 2: Extent of Professional Training of Principals in Administration

¹ Data obtained from the Schools and Staffing Surveys of 1990-91 and 1993-94.

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Ongoing professional development for teachers is essential to their renewal and growth as educational professionals. In addition to acquiring new teaching methods and awareness of new educational technologies, educators also need opportunities for sustained, in-depth study of subject matter.

Ninety-percent of teachers in Jewish day school participated in some type of professional development during the academic year 1993-94. The overwhelming majority (75%) of teachers learned about new methods for teaching. Only 15% studied subject matter in-depth for 9 hours or more.

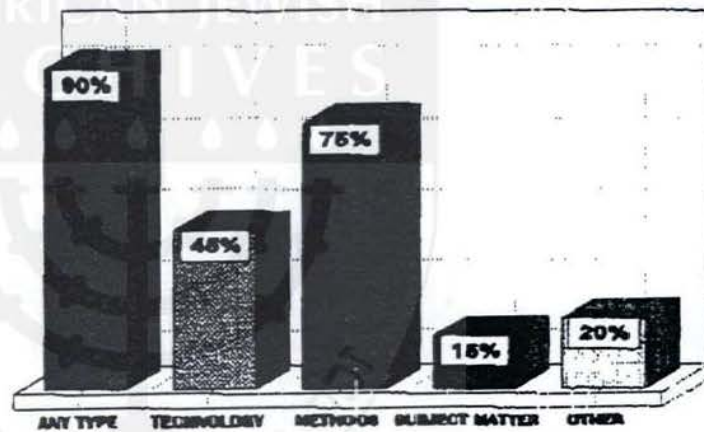


Figure 3: Extent of Participation in Professional Development Opportunities

While only a small minority of teachers (15%) engaged in sustained, in-depth study of subject matter, almost all of them (85%) reported that it had a strong impact on them. In comparison, only 55% of teachers who focused on teaching methods reported the same.

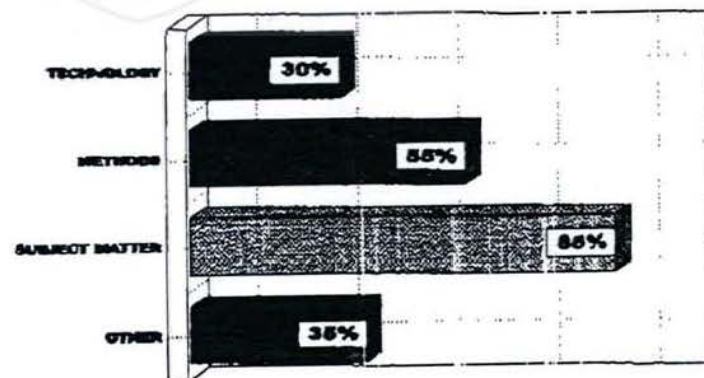


Figure 4: Impact of Professional Development: Percentage of educators who reported a strong impact (grouped by type of professional development in which the educator participated most often)

¹ Data obtained from the Schools and Staffing Survey 1993-94.

SELECT INDICATORS OF JEWISH EDUCATION

GOAL # 1: EDUCATORS WHO ARE RICHLY PREPARED AND COMMITTED TO ONGOING PROFESSIONAL DEVELOPMENT

HOW FINANCIALLY SUPPORTIVE ARE THE DAY SCHOOLS?¹

To recruit and retain qualified educators, Jewish day schools must offer competitive salaries and benefits.

In 1990-91, the average teachers' salary in Jewish day schools ranged from \$20,856 to \$27,432. In 1993-94, the average ranged from \$22,104 to \$29,274. In both periods, the average salaries for Jewish day school teachers was higher than the average salary for all private school teachers -- \$21,898.

Table 1: Teachers' Average Salaries

Type of School	Average Base Salary	
	1991	1994
Hebrew Day	\$20,856	\$22,104
Solomon Schechter	\$27,432	\$29,274
Other Jewish	\$24,901	\$26,939
Total Private	\$19,432	\$21,898
Total Public	\$32,112	\$34,159

The percentages of teachers receiving medical and dental insurance in Jewish day schools was substantially less than in all private schools for the years 1990-91 and 1993-94. In 1990-91 and 1993-94, approximately half of the teachers in private schools received a pension. For the same periods, approximately one-quarter of teachers in Hebrew Day Schools and other Jewish schools received a pension. However, between 1990-91 and 1993-94, the percentage of teachers in Solomon Schechter Day Schools who receive pension benefits rose from 29.2% to 51.0%

Table 2: Select Teachers' Benefits: Percentage of teachers who receive the benefits

Type of School	Medical		Type of Benefit Dental		Pension	
	1991	1994	1991	1994	1991	1994
Hebrew Day	34.2%	35.8%	6.4%	7.7%	26.6%	28.8%
Solomon Schechter	39.8%	45.8%	18.4%	21.4%	29.2%	51.0%
Other Jewish	33.0%	33.5%	11.5%	14.1%	25.8%	27.2%
Total Private	58.3%	60.1%	31.9%	35.7%	43.3%	47.2%
Total Public	86.0%	87.3%	64.5%	65.8%	61.1%	62.7%

¹ Data obtained from Schools and Staffing Survey 1990-91 and 1993-94.

SELECT INDICATORS OF JEWISH LIFE

GOAL# 2: STRONG JEWISH IDENTITY

HOW STRONGLY IS ONE'S JEWISH IDENTITY?¹

Seeing one's Jewishness as central to one's life is a defining feature of a thriving Jewish life.

In 1993 and 1997 fifty-five percent of Jews reported their Jewish identity as strong. Between 1993 and 1997, the percentage of Jews who declared not having a very strong Jewish identity dropped from 30% to 20%.

Correspondingly, Jews (by birth) who no longer identify themselves as Jews increased during the same period from 25% to 35%. (Thirty percent of these non-Jews reported having no religious identity and 50% reported having a not very strong Christian identity. Only 20% reported having a strong Christian identity.)

Among those Jews reporting a very strong Jewish identity, 45% indicated that they attend religious services at least twice a month, and 30% attend about once a month. Among those Jews reporting a not very strong Jewish identity, only 10% attend at least twice a month, and 50% reported attending only once or twice a year. In comparison, 65% of non-Jews who indicated a strong identification with their current religion reported attending religious services at least twice a month.

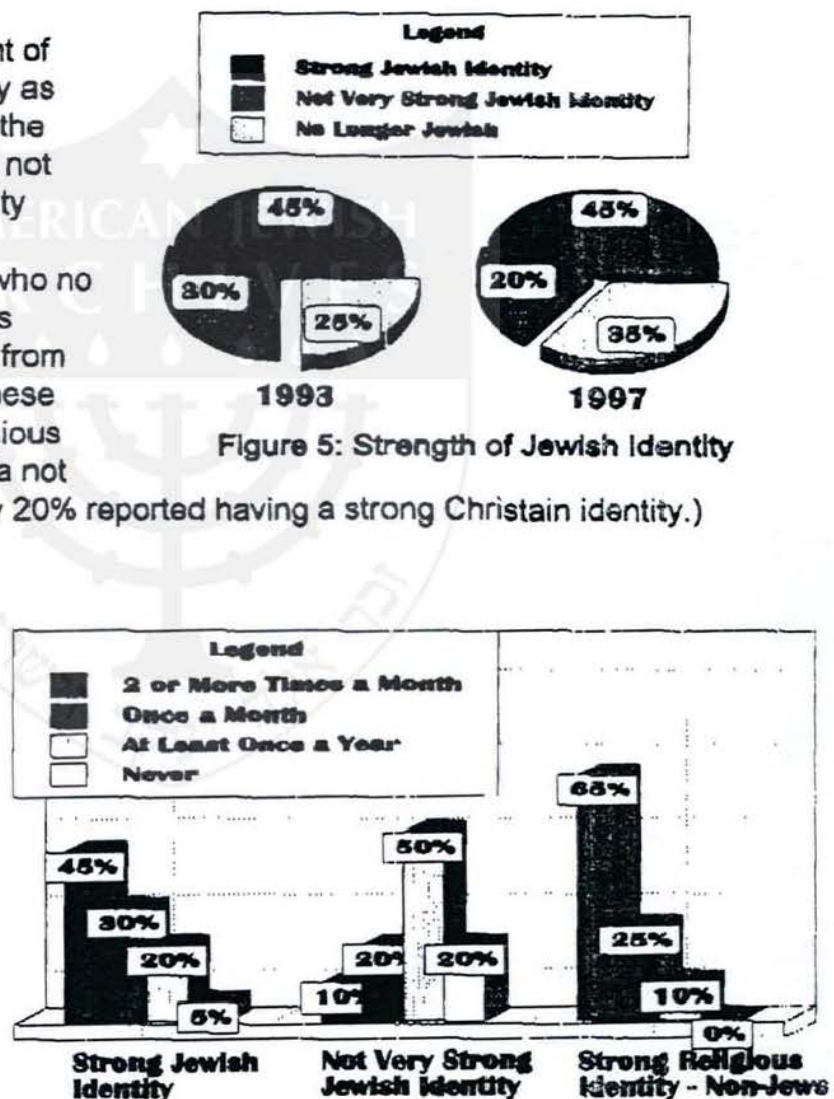


Figure 6: Attendance at Religious Services (grouped by strength of religious identity - Jewish and non-Jewish)

¹ Data obtained from the General Social Survey 1993 and 1997.

SELECT INDICATORS OF JEWISH LIFE

GOAL #4: CONCERN WITH SOCIAL JUSTICE

HOW IMPORTANT IS COMMUNITY SERVICE?¹

Grounded in prophetic teachings, the concern for social justice is so central to Judaism that it must be understood as a defining feature of a thriving Jewish community.

As college sophomores in 1988, 50% of Jews viewed community service as very important. As seniors and two years after college, only 30% of these same Jews saw community service as important.

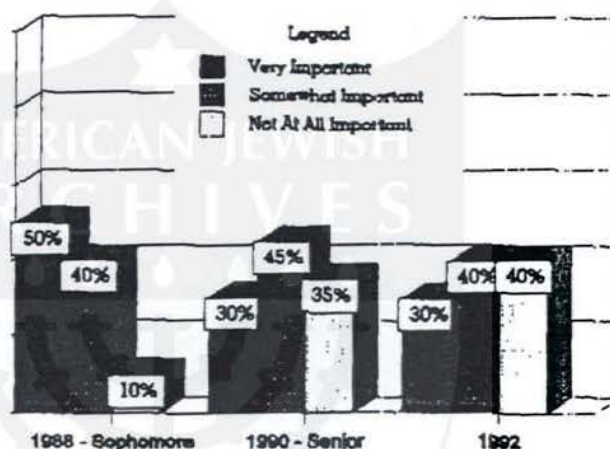


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As college sophomores, 30% of Jews participated in community service work at least once a week. As college seniors, 25% did community service work at least once a week. Two years after college, only 10% of these graduates engaged in community service at least once a week. While the importance of community service remains stable after college, participation drops substantially.

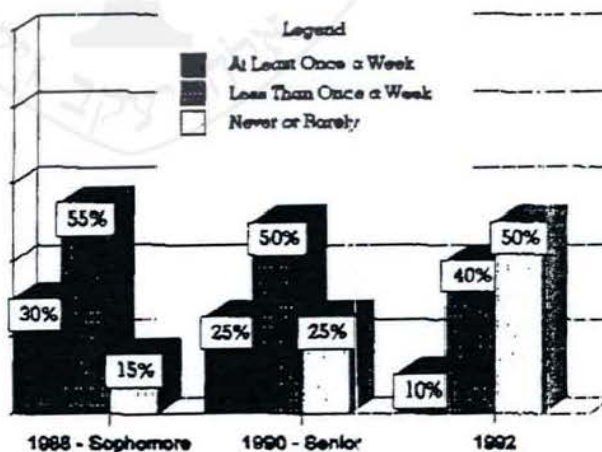


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facsimile

TRANSMITTAL

to: ADAM GAMORAN (Mandel Institute)
fax #: 011-972-2-566-2837
re: Pretend Indicators Report
date: February 14, 1998
pages: 6, including cover sheet.

Adam,

Here's the revised, revised pretend Indicators Report pages.

I plan to do them in color for Karen.

Bill



From the desk of...

Bill Robinson
Staff Researcher
CIJE
1525 Wood Creek Trail
Roswell, Georgia 30076

(770) 552-0930
Fax: (770) 998-0860

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To be richly prepared for professional leadership of a Jewish day school, principals require formal training in education, Jewish studies, and administration, defined as having a degree or certification in those areas.

In 1990-91, 32% of day school principals had formal training in both education and Jewish studies. By 1993-94, that figure had risen to 36%. At the same time the proportion without training in either area dropped from 10% to 6%.

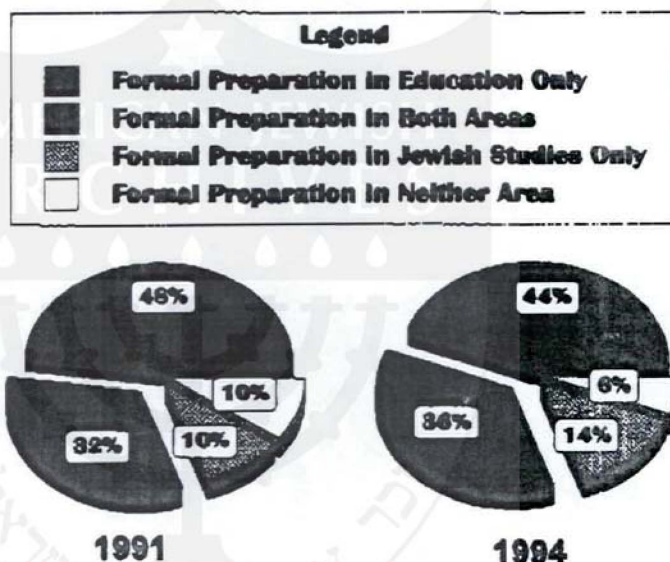


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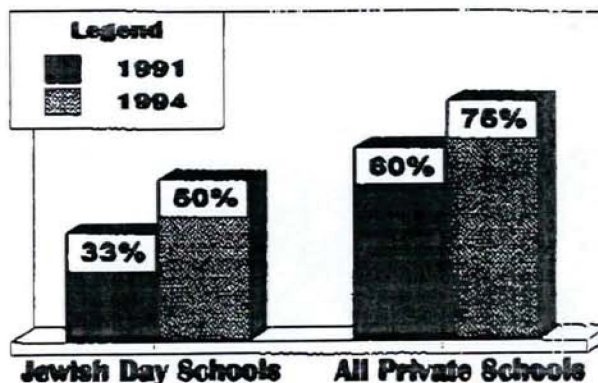


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¹ Data obtained from the Schools and Staffing Surveys of 1990-91 and 1993-94.

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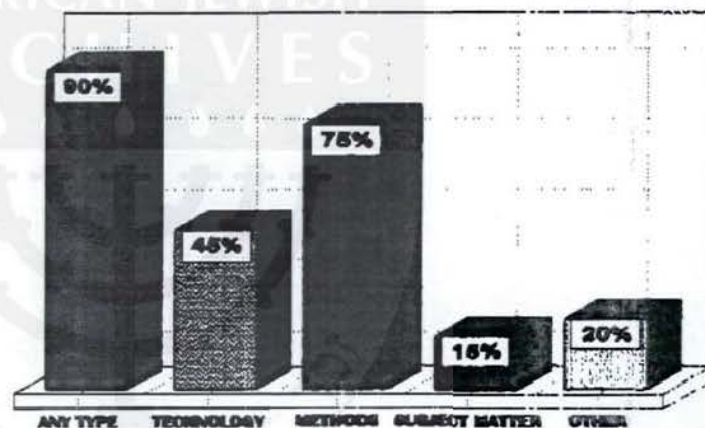


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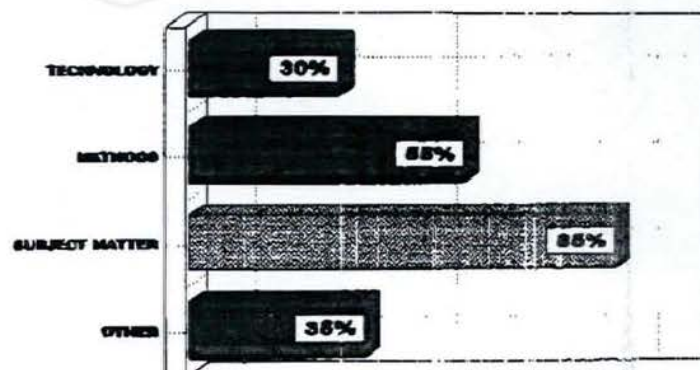


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SELECT INDICATORS OF JEWISH LIFE

GOAL # 2: STRONG JEWISH IDENTITY

HOW STRONG IS ONE'S JEWISH IDENTITY?¹

Seeing one's Jewishness as central to one's life is a defining feature of a thriving Jewish life.

Over the past two decades, the proportion of born Jews who did not become Jewish adults has increased dramatically. In 1970, only 10% of born Jews were not Jewish adults. By 1997, that figure had reached 34%. At the same time, the proportion of born Jews who refer to themselves as "strong Jews" has declined

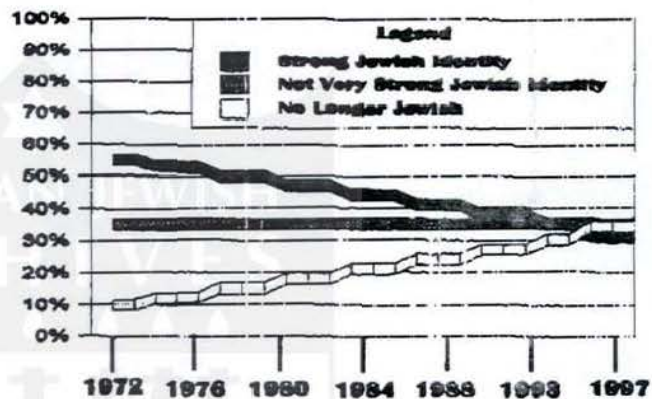


Figure 5: Strength of Jewish Identity

Among adult Jews reporting a very strong Jewish identity, 45% indicated that they attend religious services at least twice a month, and 30% attend about once a month. Among adult Jews reporting a not very strong Jewish identity, only 10% attend at least twice a month, and 50% reported attending only once or twice a year. In comparison, 65% of non-Jews who indicated a strong identification with their current religion reported attending religious services at least twice a month.

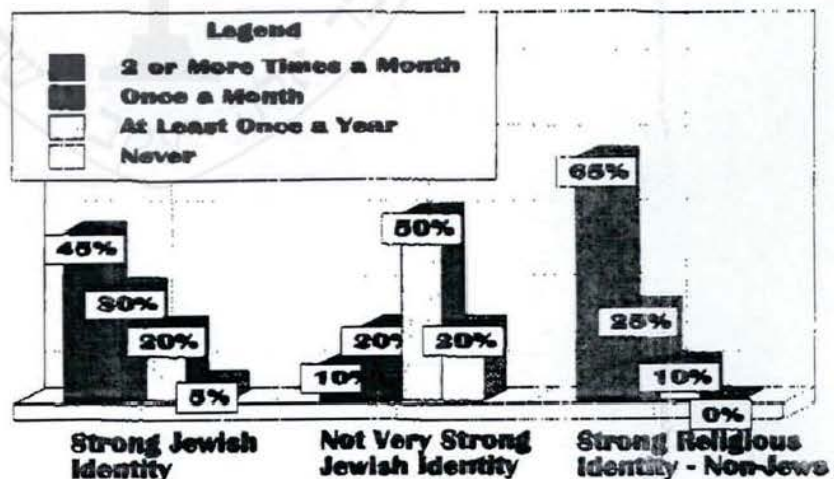


Figure 6: Attendance at Religious Services (grouped by strength of religious identity - Jewish and non-Jewish)

¹ Data obtained from the General Social Surveys 1972 through 1997.

SELECT INDICATORS OF JEWISH LIFE

GOAL #4: CONCERN WITH SOCIAL JUSTICE

HOW IMPORTANT IS COMMUNITY SERVICE?¹

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As college sophomores in 1988, 50% of Jews viewed community service as very important. As seniors and two years after college, only 30% of these same Jews saw community service as important.

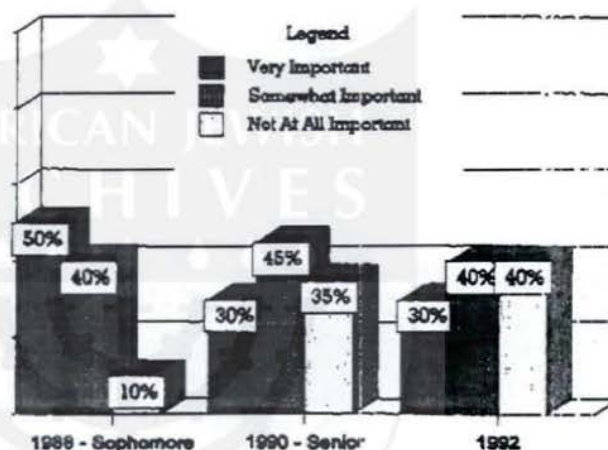


Figure 7: Importance of Community Service

As college sophomores, 30% of Jews participated in community service work at least once a week. As college seniors, 25% did community service work at least once a week. Two years after college, only 10% of these graduates engaged in community service at least once a week. While the importance of community service remains stable after college, participation drops substantially.

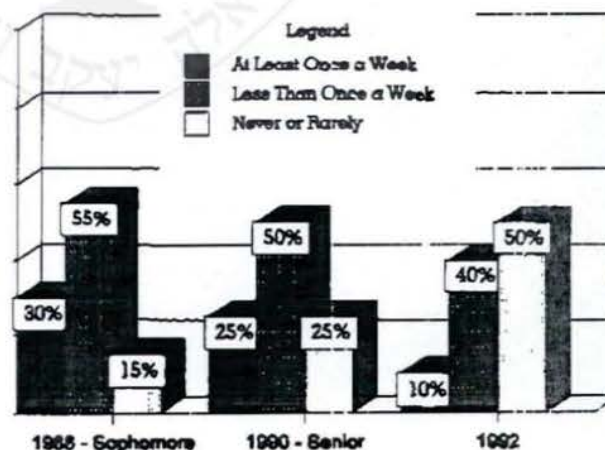


Figure 8: Extent of Participation in Community Service Work

¹Data obtained from the National Educational Longitudinal Study of 1988 and follow-up studies in 1990 and 1992

To: Adam Gamoran

Mandel Institute

From: Bill Robinson

Re: Indicators Mock-up



2 pages, includ.
Cover

SELECT INDICATORS OF JEWISH LIFE

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Over the past twenty years, the proportion of Jews who refer to themselves as "strong Jews" has declined substantially. In the year 1976, 36% of adults reported having a strong Jewish identity. By 1993, that figure had declined to 29%. Simultaneously, the proportion of Jews who refer to themselves as "not very strong Jews" has increased from 51% to 57%. During the same period, the proportion of born Jews who as adults reported no longer being Jewish has remained close to 14%.

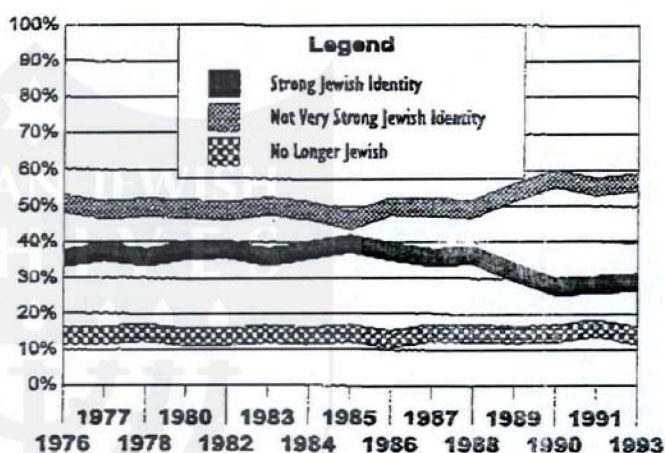


Figure 1: Strength of Jewish Identity

Over the last two decades, 25% of married Jews were married to a non-Jewish spouse. The highest rate of intermarriage is found among those Jews born in 1950 or later. However, the proportion of born Jews who as adults reported no longer being Jewish is similar in all three age groups. While intermarried Jews tended previously to become non-Jewish, two-thirds of intermarried Jews born in 1950 or later have remained Jewish (though most reported having a not very strong Jewish identity.)

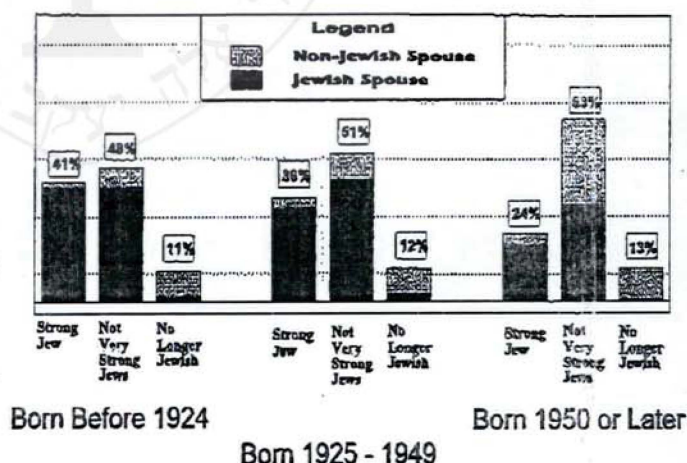


Figure 2: Rates of Intermarriage by Year of Birth and Jewish Identity

¹ Data obtained from the General Social Surveys 1977 through 1996.

FROM: Bill Robinson, [74104,3335]
TO: Adam Gamoran, AGamoran
CC: Ellen Goldring, INTERNET:ellen.goldring@vanderbilt.edu
DATE: 5/29/98 12:54 AM

Re: update

Adam,

A few things to update you on:

1. I faxed you a complete list of local federation surveys yesterday. Did you receive this?
2. I'm going to fax you and Ellen a revised Indicators mock-up, based on your comments and some work poking around in & massaging the data. The mock-up is a draft... I will re-work the format so it is more readable, probably putting it on two pages.

The idea of breaking it down by age in the first figure seemed to confound what was being said... since the change observed in strength of Jewish identity over the years is a product (primarily) of more younger people coming into the survey. This is illustrated in the second figure, using three age groups (cohorts).

The interesting finding on intermarriage rates and their relation to Jewish identity, when looking at the three age groups separately, is... (a) that while the youngest cohort has a higher intermarriage rate, the rates of drop-out (no longer being Jewish) are similar, yet (b) the higher intermarriage rate among the youngest cohort (born after 1949) results in a higher percentage of "not very strong Jews." My conclusion: Reform outreach is at least keeping Jews in the fold.

FYI: I have selected the data to include all Jews (those born Jewish and those who converted), not only those born Jewish.

If you want a social explanation for the drop in strength of Jewish identity (a intermarriage could be a much effect as cause), then the Intifada... the drop takes place in 1989.

2. I'm still trying too get hold oof Columbus and Chicago.
3. On Jewish data sets, I did not reach Benthamie... but, both Barry Kosmin and Leora Isaacs confirm that there is nothing else out there. Though Leora mentioned that Sergio Delapergala (mispelled) at Hebrew U. has been attempting to collect data oon day schools with a low response rate (250).

That's it for right now,
Bill

facsimile

TRANSMITTAL

to: Adam Gamoran (Mandel Institute)
fax #: 011-972-2-5662837
re: Indicators Mock-up - GSS
date: May 21, 1998
pages: 2, including cover sheet.

Adam,

The following mock-up for the Indicators Project uses **actual GSS data**. Note that the bottom talks about intermarriage rates in relation to Jewish identity, instead of attendance at synagogue (which is what the fake mock-up discussed). So far, there is nothing that interesting about attendance...but I'll keep massaging that data (as well as other items, such as amount of time praying, parents' identity and synagogue attendance, etc.).

Bill

From the desk of...

Bill Robinson

770-552-0930
Fax: 770-998-0860

SELECT INDICATORS OF JEWISH LIFE

GOAL # 1: STRONG JEWISH IDENTITY

HOW STRONG IS ONE'S JEWISH IDENTITY?¹

Seeing one's Jewishness as central to one's life is a defining feature of a thriving Jewish life.

Over the past twenty-six years, the proportion of ^{born} Jews who refer to themselves as "strong Jews" has declined substantially. In the years 1977-1981, 39% of adults reported having a strong Jewish identity. By 1992-1996, that figure had declined to 30%. Simultaneously, the proportion of Jews who refer to themselves as "not very strong Jews" has increased from 49% to 55%. Also, the proportion of born Jews who as adults reported no longer being Jewish increased from 12% to 15%.

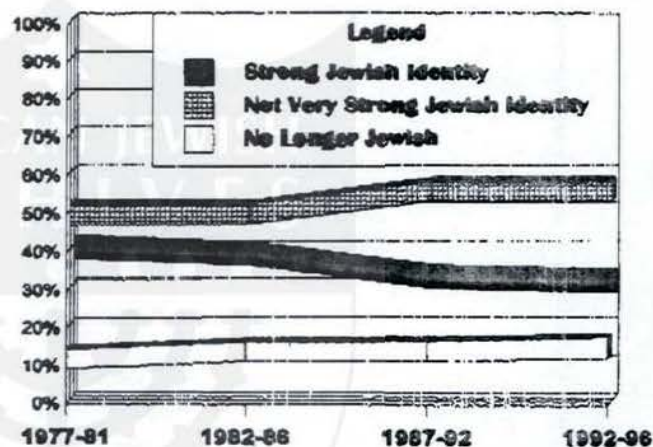


Figure 1: Strength of Jewish Identity

From 1973 to 1994², 30% of married Jews reported marrying someone who was not raised Jewish. Fourteen percent of married Jews who refer to themselves as "strong Jews" are intermarried. Among married Jews who refer to themselves as "not very strong Jews," 32% are intermarried. Among born Jews who report no longer being Jewish, 71% are intermarried.

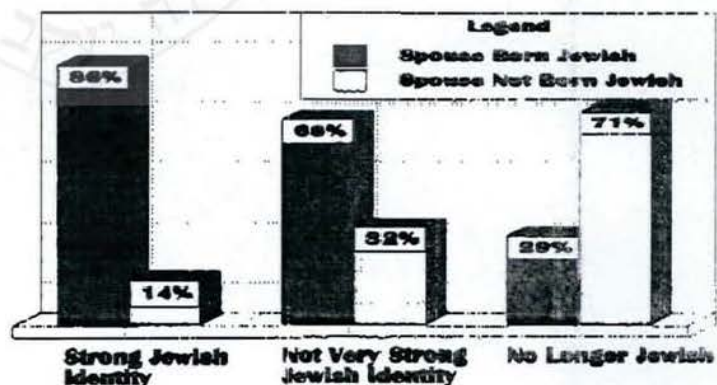


Figure 2: Jewish Identity by Intermarriage

¹ Data obtained from the General Social Surveys 1977 through 1996.

² The GSS 1991 did not ask about the spouse's religion.

SUMMARY OF PROPOSED INDICATORS

JEWISH LIFE

Goal 1. Centrality of Jewish learning

Indicator: Rates of participation in formal and informal educational institutions

Availability: NJPS; institutional rosters

Indicator: Jewish literacy

Availability: DEVELOPMENT NEEDED.

after July
have a meeting - how to proceed?
talk to Barry Alach on 8/11 for Eli H
get his @ Res advice from Barry
Wally Fineberg
*Author: Reviewer: **
We need help defining the job first,

Goal 2. Jewish identity

Indicator: Identity survey

Availability: Available measures NEED MODIFICATION.

Goal 3. Involvement in Jewish life

Indicator: Participation survey.

Availability: Measures are available.

Author: Horowitz
Reviewer: SM Cohen

Goal 4. Concern with social justice

Indicator: Participation in volunteer work (Jewish and non-Jewish)

Availability: Measures are available.

Indicator: Charitable giving (Jewish and non-Jewish)

Availability: Measures are available.

Goal 5. Strong leadership

Indicator: Preparation of agency leaders

Availability: Available measures NEED MODIFICATION.

Indicator: Salaries of agency leaders

Availability: Measures are available.

Indicator: Preparation of lay leaders

Availability: DEVELOPMENT NEEDED.

Indicator: Diffusion of lay leadership

Availability: DEVELOPMENT NEEDED.

Indicator: Satisfaction of lay leaders

Availability: DEVELOPMENT NEEDED.

DEFER

Outline
Defined
Measured

talk to BH informally
Survey of lit an meas
of ethn & relig identy
(outside of T world)
- defined
- measured
How app in T world - no diff
pros & cons of diff approach
Recommendation

Email to DK - advis 6d for syn ch + leaders



JEWISH EDUCATION

Goal 1. Prepared educators

- Indicator: For leaders of Jewish schools, formal training in education, Jewish studies, and administration/leadership; classroom experience, time for professional growth; salaries and benefits
Availability: Measures are available.
- Indicator: For teachers in Jewish schools formal training in education and Jewish studies; time for professional growth; salaries and benefits
Availability: Measures are available
- Indicator: For leaders of informal Jewish education, Judaic background; ongoing Jewish learning; professional training; salaries and benefits
Availability: Available measures NEED MODIFICATION.

— can I get an add'l. timed copy?

Goal 2. Community support

- Indicator: Percentage of Federation allocation to education
Availability: Measures are available.
- Indicator: Other philanthropic contributions to education
Availability: DEVELOPMENT NEEDED.
- Indicator: Per capita congregational allocation to education
Availability: DEVELOPMENT NEEDED.

assessing the qual. of insts
ch to standards?

Goal 3. High quality institutions

- Indicator: High rates of attendance per institution
Availability: Measures are available.
- Indicator: A compelling institutional vision
Availability: DEVELOPMENT NEEDED.
- Indicator: Quality of content is rich and deep
Availability: DEVELOPMENT NEEDED.
- Indicator: Participants report they gain knowledge
Availability: DEVELOPMENT NEEDED.
- Indicator: Coherent system of in-service education for educators
Availability: Measures are available.
- Indicator: Proportion of full-time school directors
Availability: Measures are available.
- Indicator: Community satisfaction survey
Availability: DEVELOPMENT NEEDED.
- Indicator: Community survey on knowledge of options available
Availability: DEVELOPMENT NEEDED.

— setting up stds & aligned mocs in educ

— see if can apply to stds, JCCs, camps

— process of developing the stds

Goal 4. Rabbis involved in education

- Indicator: Formal training in education
Availability: Measures are available.
- Indicator: Time spent in educational activities

ask Amy Gerstein
ask Hank Levin
ask B. H. #
— same Jewish

Author:
Reviewer: Firestone

Availability: DEVELOPMENT NEEDED.



SUMMARY OF PROPOSED INDICATORS

Goals	Indicators	Availability
<i>Outcomes</i>		
Jewish life		
1. Centrality of Jewish learning	Rates of participation in formal and informal educational institutions Jewish literacy	NJPS; institutional rosters <u>Development needed</u>
2. Jewish identity	Identity survey	Widely used measures <u>are problematic</u>
3. Involvement in Jewish life	Participation survey.	Measures are available
4. Concern with social justice	Participation in volunteer work (Jewish and non-Jewish) Charitable giving (Jewish and non-Jewish)	Measures are available Measures are available
5. Strong leadership	Preparation of agency leaders Salaries of agency leaders Preparation of lay leaders Diffusion of lay leadership Satisfaction of lay leaders	Available measures need modification. Measures are available <u>Development needed.</u> <u>Development needed.</u> <u>Development needed.</u>
<i>Inputs</i>		
Jewish education		
1. Prepared educators	Leaders of Jewish schools: formal training in education, Jewish studies, and administration/leadership; classroom experience, time for professional growth; salaries and benefits	Measures are available

	Teachers in Jewish schools: formal training in education and Jewish studies; time for professional growth; salaries and benefits	Measures are available
	Leaders of informal Jewish education: Judaic background; ongoing Jewish learning; professional training; salaries and benefits	Available measures need modification.
2. Community support	Percentage of Federation allocation to education Other philanthropic contributions to education Per capita congregational allocation to education	Measures are available
3. High quality institutions available needed	High rates of attendance per institution A compelling institutional vision Quality of content is rich and deep Participants report they gain knowledge Coherent system of in-service education for educators Proportion of full-time school directors Community satisfaction survey Community survey on knowledge of options available	Measures are Development Development needed Development needed Measures are available Measures are available Development needed Development needed
4. Rabbis involved in education	Formal training in education Time spent in educational activities	Measures available Development needed

BH - I'd like to rec you for this
- could you repres CITE?

send copy of informed study

clarifying CITE's interests
help communicate to NJPS

- AG ① get ok from KAB
② explain to SMC
③ tell BH to start

AG, EG, SMC, KB
(BP)(BK), MR, CK, LS
- 5 days of work
- by May 1, ^{if poss} sooner

FROM: Bill Robinson, [74104.3335]
TO: Adam Gamoran, AGamoran
CC: Ellen Goldring, INTERNET:ellen.goldring@vanderbilt.edu
DATE: 5/22/98 2:04 PM

Re: Jewish Data Sets

To: Adam Gamoran and Ellen Goldring
From: Bill Robinson

Re: Jewish data sets (Jewish community studies and American Jewish Committee surveys)

Overview of Jewish Community Data Sets

Two types of information are presented below about a sample of Jewish community self-studies (commissioned by local Federations): methodology and items covered. In sum, almost every community used a combination of methods in surveying their population. For the larger communities, this most often involved random digit dialing supplemented by the use of distinctive Jewish names and/or the Federation donor list. In smaller communities, Federation donor lists or distinctive Jewish names becomes the preferred method. When random digit dialing was used, this represented slightly more than half or less than half of the completed surveys. The percentage of the Jewish population in the smaller communities made random digit dialing unfeasible.

METHODOLOGY

Larger Federations

New York: Random digit dialing (only community to rely solely on RDD)

MetroWest: Random digit dialing with supplementary use of distinctive Jewish names in areas of sparse Jewish population

Baltimore: Random digit dialing with supplementary use of distinctive Jewish names in areas of sparse Jewish population

Boston: Random digit dialing and distinctive Jewish names

Atlanta: Random digit dialing (404) and distinctive Jewish names (283)

St. Louis: Random digit dialing, distinctive Jewish names, and the Federation donor list

Detroit: Random digit dialing (462 interviews), Federation donor list (534), and Federation "high givers" (100)

Other Federations

Washington: Random digit dialing (436 interviews), Federation donor list (773), distinctive Jewish name (67), and Federation Board of Directors (38)

Columbus: Random digit dialing (757 interviews) and Federation donor list (604)

New Haven: Distinctive Jewish names (along with Federation donor list to estimate population size)

Nashville: Federation donor list (along with distinctive Jewish names to estimated population size)

Richmond: Federation donor list and other organizational lists

Houston: Jewish Community Council list

Jewish Community Data Sets (cont'd)

ITEMS COVERED (Larger Federations only)

- .. Jewish identity: All studies asked about the current religious identity of household members and the religious identity with which they were born or raised.
- .. Affiliation: All studies asked about synagogue affiliation and affiliation with other Jewish organizations (though sometimes only in regard to the JCC).
- .. Practice: All studies asked about ritual practices and attendance at synagogue.
- .. Volunteering: All studies asked about the extent of volunteer work preformed.
- .. Jewish education: All studies asked about the type of Jewish education adults received as children, their children have received, and current adult educational activities (with the exception that Atlanta did not ask about the last item).
- .. Israel: All studies asked if the respondent(s) have visited Israel.
- .. Donations: All studies asked about the amount of money donated to Jewish and non-Jewish organizations.
- .. Services: All studies asked about community service use and opinion (except that Atlanta asked about community service familiarity and opinion).
- .. Costs of Jewish Involvement: Only New York and Baltimore asked about the costs of Jewish involvement.

NOTE: The NJPS 1990 included all of the above mentioned items.

American Jewish Committee Data Sets

Prior to 1989, the American Jewish Committee had conducted two different surveys on a bi-annual basis, covering attitudes toward Israel and political/social attitudes (in general). Starting in 1989, only the former survey was continued on a yearly basis. However, while this survey focuses on Israel, it still retains some questions on general political/social attitudes and on Jewish identity. In regard to the latter, the most recent survey (1997) queries respondents in regard to those qualities

(i.e., religious observance, support for Israel, a commitment to social justice, etc.) and those activities (i.e., Jewish study, travel to Israel, celebration of Jewish holidays, etc.) that are most important to their Jewish identity.

The latest American Jewish Committee survey was conducted using Market Facts, Inc. consumer mail panel. The sample was demographically representative of the United States adult Jewish population in terms of age, household income, gender, and geographic region.



FROM: STEVEN COHEN, INTERNET:STEVEN@vms.huji.ac.il
TO: Adam Gamoran, AGamoran
DATE: 5/24/98 4:17 PM

Re: Re: Jewish Data Sets

Sender: STEVEN@vms.huji.ac.il
Received: from VMS.HUJI.AC.IL (vms.huji.ac.il [128.139.4.12])
by dub-img-1.compuserve.com (8.8.6/8.8.6/2.10) with SMTP id JAA25292
for <AGamoran@compuserve.com>; Sun, 24 May 1998 09:17:51 -0400 (EDT)
Received: by HUJIVMS (HUyMail-V7c); Sun, 24 May 1998 16:17:52 +0300
Received: by HUJIVMS via SMTP(128.139.4.12) (HUyMail-V7c);
Sun, 24 May 1998 16:17:23 +0300
Date: Sun, 24 May 1998 16:17:23 +0200 (IST)
From: STEVEN COHEN <STEVEN@vms.huji.ac.il>
Subject: Re: Jewish Data Sets
To: Adam Gamoran <AGamoran@compuserve.com>
In-Reply-To: <199805240537_MC2-3E03-6A21@compuserve.com>
Message-ID: <Pine.3.89.1.2-VMS-10.9805241639.A675984459-0100000@vms.huji.ac.il>
MIME-Version: 1.0
Content-Type: TEXT/PLAIN; charset=US-ASCII

Dear Adam,

I read the memo. It's accurate. I am not at all put off by the inter-study variations in sampling methodology. For tracking purposes, we might be able to measure over-time change within communities as they do surveys on a fairly regular basis. Thus, we can take the published studies and check on changes in key indicators by community, assuming reasonable intra-community consistency in sampling. For example, I'd love to know how Boston has been changing since 1965 (studies conducted in 75 85 95). If we saw similar trends in several cities, we could be confident about they're occurring across the country. I guess I'm arguing for a poor-man's meta analysis.

Otherwise, I agree with your inferences. Yes, I'm planning a trip to Milwaukee in July, and hope to live up to your complimentary remarks about my research with aArnie.

Take care,

Steven

FROM: Bill Robinson, [74104.3335]
TO: Adam Gamoran, AGamoran
DATE: 5/24/98 9:51 PM

Re: Jewish Data Sets

Adam,

The years vary greatly from 1995 to 1980. There is no coordination between cities as to when surveys are done... it depends upon local community awareness of the need and the availability of a donor to fund it. Thus, (I should have mentioned) there is no guarantee when cities will embark on their next study. The larger cities typically do them every 10 years OR SO, though.

Bill



FROM: Bill Robinson, [74104.3335]
TO: Adam Gamoran, AGamoran
CC: Ellen Goldring, INTERNET:ellen.goldring@vanderbilt.edu
DATE: 5/22/98 10:40 AM

Re: Update

Adam,

A few things:

1. I faxed you several hours ago at the Mandel Center, a draft of an Indicators page using actual GSS data.

2. Concerning use of the Manual by other cities, I'm in the process of checking up on Chicago and Columbus, though I'm pretty certain that Chicago implemented a survey for pre-school educators, held a couple of meetings to discuss the data/results, but never published anything.

It turns out that Kansas City never implemented the survey. They're funder didn't want to spend the time necessary to do the study; he wanted to get right down to programmatic work. They're still hoping to get funding through the continuity commission for the study.

3. Concerning mapping Jewish surveys... I have descriptions of the available survey material from CJF, local federations, and the American Jewish Committee. According to Sylvia Barak Fishman, there is nothing else out there that is done on a regular, repeating basis. I'm planning on calling Benthamie (in Israel) next week and I have an e-mail in to Barry Kosmin (in England). The following e-mail contains what a description of what I know is out there (so far).

4. Concerning the Indicators project (again), I got the NELS data off their web site, but I haven't tried using it yet. I FedExed to Karen (at the end of last week) the materials for the restricted data site license... with instructions to sign where needed and send off to NCES.

That's it for now,
Bill

To: Adam Gamoran,
Mandel Institute

From: Bill Robinson

Re: Local Federation
Studies, complete list 5/27/98

5 pages, includ. cover



JEWISH POPULATION STUDY LIST

Attached is a listing of the communities which have conducted Jewish population research in the United States and Canada from 1975 to the present (early 1998). Along with the community, we have listed year of research, year of publication, and principal investigator with their affiliation.

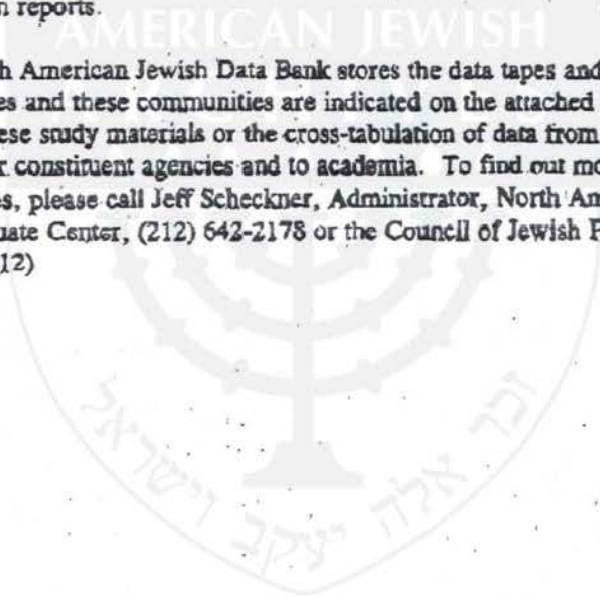
The studies are diverse, i.e., many are the result of full-blown Jewish demographic research resulting in a comprehensive report while others are more narrowly focused studies, e.g., planning, marketing, philanthropy or needs assessment. We caution that the methodologies and means for acquiring the sample range from random digit dialing to list samples or use of distinctive Jewish names, as well as any combination of methods. Since some techniques lend themselves to a more scientific or accurate approaches, inclusion on this list does not necessarily indicate CJP's endorsement of the study or of its methodology.

For Canadian communities, it is important to note that the Government of Canada in its decennial census asks questions which identify Jews in terms of religion and ethnicity. As a result, a large number of demographic variables are accurately known about Canadian Jewish households, and in approximately eight Canadian communities data from the two most recent census have resulted in local Jewish population reports.

Finally, the North American Jewish Data Bank stores the data tapes and other materials from nearly 50 community studies and these communities are indicated on the attached list with an asterisk (*).

Acquisition of these study materials or the cross-tabulation of data from them can be made available to Federations, their constituent agencies and to academia. To find out more about how to obtain these items and services, please call Jeff Scheckner, Administrator, North American Jewish Data Bank, at the CUNY Graduate Center, (212) 642-2178 or the Council of Jewish Federations Research Department at (212)

598-3576.



JEWS POPULATION STUDIES CONDUCTED SINCE 1975 AS OF 3/1/98

<u>CITY</u>	<u>FIELD WORK CONDUCTED IN</u>	<u>PUBLISHED IN</u>	<u>PRIMARY CONSULTANT(S)</u>
Alaska	1994	1995	Bernie Reisman (Brandeis U.)
Allentown	1976	1977	Martin B. Millison
Amarillo	1991	1992	Myrna Raffkind
*Atlanta	1983	1985	Jay Weinstein
" "	1996	1997	Ira Sheskin
Atlantic County, NJ	1976	1977	Alan Mallach
* " "	1985	1986	Gary Tobin
Austin, TX	1987	1988	Pamela Nachamie (U. of Texas)
*Baltimore	1985	1986	Gary Tobin
*Boston	1975	1977	Floyd J. Fowler
* " "	1985	1987	Floyd J. Fowler and Sherry Israel
" "	1995	1997	Floyd J. Fowler and Sherry Israel
Broward County, FL	1997	1997	Ira Sheskin
Buffalo	1983	1984	Kenneth Rogers (SUNY Buffalo)
" "	1995	1995	Goldhaber Research Associates
Canton	1997	1997	Rahmut Tavallali
*Chicago	1981/1982	1985	Peter Friedman and Eve Weinberg
" "	1990	U	Peter Friedman — Market Facts & ICR
Charlotte, NC	1996	1998	Ira Sheskin
1997	U	U	Ira Sheskin
Cincinnati	1987	1988	Connie Hinitz
*Cleveland	1981	1982	Ann Schorr
" "	1987	1988	Ann Schorr
" "	1995	1998	
*Columbus, OH	1989	1991	Frank Mott (Ohio State Univ.)
*Dallas	1987	1989	Jocelyn Goldberg — (Rochester Research Group)
Dayton	1985	1987	Dayton Federation
" "	1997	1997	
Delaware	1981	1981	Robert A. Wilson et-al (Univ. of Delaware)
" "	1995	1996	Jack Ukeles and Ira Sheskin
*Denver	1981	1982	Bruce Phillips and Eleanor Judd
" "	1996	1998	Jack Ukeles and Ron Miller
*Detroit	1989	1991	Jack Ukeles and Steven Cohen
Eric	1977	1978	Alan Mallach
Ft. Wayne	1981	1982	Sushil K. Usman
Harrisburg	1983	1983	Avram Fox
* " "	1994	1995	Ira Sheskin (U. Of Miami)
*Hartford	1982	1983	Mark Abrahamson
Houston	1975	1976	Sam Schulman and Bruce Phillips
" "	1985	1988	Bruce Phillips
Kansas City	1976	1977	Albert J. Mayer
" "	1985	1986	Gary Tobin

IS/fk

<u>CITY</u>	<u>FIELD WORK CONDUCTED IN</u>	<u>PUBLISHED IN</u>	<u>PRIMARY CONSULTANT(S)</u>
" "	1996	U	Midwest Research Institute
Las Vegas	1982	1983	Bruce Phillips
" "	1994	1996	Gary Tobin
Long Island, NY	1986	1988	Steve Cohen and Paul Ritterband (CUNY)
*Los Angeles	1980	1982	Bruce Phillips
" "	1996	1998	
*Manchester, NH	1983	1983	Jeffrey B. Schwamm
Memphis	1976/77	1977	Richard K. Thomas and Michael P. Kirby (Southern Consulting Services)
" "	1990	1990	
*MetroWest NJ	1985	1987	Gary Tobin
Middlesex County, NJ	1990	1991	Madan Kapoor (Middlesex Co. College)
*Miami	1982	1983	Ira Sheskin
" "	1994	1995	Ira Sheskin
*Milwaukee	1983	1984	Bruce Phillips
" "	1995	1997	Ira Sheskin
*Minneapolis	1981	1982	Lois Gear
" "	1994	1994	Gary Tobin
Mobile	1981	1983	Southern Consulting Services
Monmouth County, NJ	1997	U	Ira Sheskin
Montreal	1978	1979	Morton Weinfeld and William W. Eaton
Nashville	1982	1982	Nancy Hendrix (Demographic Data Cons.)
" "	1987	1988	" " " " " "
New Bedford	1987	1988	Jocelyn Goldberg (Rochester Research Center)
New Haven	1987	1988	Steven M. Cohen
*New Orleans	1986	1988	Gary Tobin
*New York	1981	1984	Steven M. Cohen & Paul Ritterband (CUNY)
" "	1990	1993	Bethamie Horowitz & ICR Survey Research
Oklahoma City	1982	1982	Sally Caldwell
" "	1987	1987	Garth Potts
Omaha	1975	1977	Murray Frost
" "	1984	1985	Gary Tobin
*Orlando	1992	1993	Ira Sheskin
*Palm Beach, FL	1987	1988	Ira Sheskin
*Palm Springs, CA	1986	1987	Eve Fielder & Rosina Bacerra
*Philadelphia	1983	1985	William Yancey
" "	1995	1998	Egon Mayer & ICR Survey Research & Jack Ukel
*Phoenix	1983	1984	Bruce Phillips
Pinellas Co., (St. Petersburg) FL	1993	1994	Ira Sheskin
*Pittsburgh	1984	1985	Ann Schorr (Cleveland Federation)
" "	1994	1995	Jewish Health Care Foundation
Portland, OR	1978	1978	Martha Oleinick & Jim Weiss
Raritan Valley, NJ (New Brunswick)	1980	1980	R. L. Associates

<u>CITY</u>	<u>FIELD WORK CONDUCTED IN</u>	<u>PUBLISHED IN</u>	<u>PRIMARY CONSULTANT(S)</u>
*Rhode Island (Providence)	1987	1988	Sidney Goldstein & Calvin Goldscheide (Brown U.)
*Richmond, VA	1983	1984	Ann Schorr (Cleveland Federation)
" "	1995	1995	Ira Sheskin
*Rochester, NY	1980	1981	Peter Regenstreif
" "	1986	1987	Gary Tobin and Sylvia B. Fishman
Sacramento	1993	1994	Intelliquest
*San Antonio	1990	1991	Promark Research
*St. Louis	1981	1982	Gary Tobin
" "	1993	1996	Gary Tobin
St. Paul	1981	1982	Lois Geer
" "	1992	1993	Gary Tobin
*San Francisco Bay Area	1986	1988	Gary Tobin
*Sarasota	1981	1982	Raymond Wheeler
*Sarasota	1992	1993	Ira Sheskin
Scranton	1983	1984	Charles Miller
Seattle	1978	1979	James McCann
" "	1990	1992	University of Washington
*South Broward, FL	1990	1992	Gary Tobin and Ira Sheskin
*Southern N.J.	1991	1993	Jack Ukeles
*South Palm Beach Co., FL	1995	1996	Ira Sheskin
Tampa	1980	1981	Raymond Wheeler
" "	1995	U	Ira Sheskin
*Tidewater (Norfolk), VA	1982	1982	Paul Schollaert and Len Ruchelman
" "	1988	1989	Len Ruchelman
*Toledo	1982	1982	Alan Flaschner
" "	1995	1995	
Toronto	1990	1991	Jay Brodbar, Gary Tobin & Alan Reitzes
Trenton, NJ	1975	1975	Alan Mallach
*Washington, DC	1983	1985	Gary Tobin
*Worcester	1986	1987	Gary Tobin
Youngstown	1993	U	-
*NJPS	1990	1991	ICR Survey Research Group
Canada-Census	1981	1983	Government of Canada

U = not published as of March 1998

* = materials stored with the North American Jewish Data Bank

FROM: Bill Robinson, [74104,3335]
TO: Adam Gamoran, AGamoran
DATE: 6/4/98 4:08 PM

Re: Indicators

Adam,

First, regarding activities for this year... I completed the expanded map of prof. dev. in Cleveland (which included Cleveland College of J. Studies). However, as far as I know, Gail never met with Cleveland or provided them with any of the info.

Second, the frequencies for the years (of those born Jews) in the GSS data is:

1973 - 43
1974 - 49
1975 - 25
1976 - 33
1977 - 37
1978 - 31
1980 - 32
1982 - 44
1983 - 50
1984 - 30
1985 - 32
1986 - 33
1987 - 22
1988 - 31
1989 - 28
1990 - 27
1991 - 34
1993 - 35
1994 - 55
1996 - 68

(The survey was not conducted in the missing years: 1979, 1981, 1992, and 1995.)

THIRD, if the first figure was done by cohorts, then the data would be:

Before 1925:

Strong J. Identity - 41.5%
Not Strong J. - 49.7%
No Longer J. - 8.7%

1925-1949:

Strong J. Identity - 32.3%
Not Strong J. - 48.7%
No Longer J. - 19.0%

1950 and Later:

Strong J. Identity - 25.5%
Not Strong J. - 52.9%
No Longer J. - 21.6%



Fourth, HOWEVER, when I examine the percentages of J. identity by both year SEPARATELY for each cohort, there are no clear patterns and a lot of fluctuations EVEN WHEN doing the 5-year averages.

COHORT 1: Strong J identity begins at 38.4, rises to 60.8 (1986) and drops to 25.5, while Not Very strong J identity does the opposite and No longer J stays fairly steady at 10% (though there are some fluctuations)

COHORT 2: Strong J identity stay even at about 32%; Not very strong J identity rises from mid to upper 40's to mid to lower 50's; and No longer J drops from about 20% to 15% (with some fluctuations)

COHORT 3: Strong J identity go from mid to upper 20's to about 20%; Not very strong J identity rises from mid 40's to mid 50's and back down to about 50%; while no longer J drops from mid 20's to about 20% and then back to mid 20's.

So, I'm eyeing the data some more and trying to clarify exactly what's up.... will e-mail my opinion soon (I hope).

Bill



FROM: Adam Gamoran, 113313.33
TO: bill r, 74104.3335
CC: ellen, INTERNET:ellen.goldring@vanderbilt.edu
DATE: 6/17/98 11:11 AM

Re: Copy of: fax

Got it. Looks great!

Here are my questions and comments:

- 1) Figure 1: this now includes only born Jews, correct? LATER CORRECTION: THIS INCLUDES ONLY PERSONS WHO SAID THEY WERE RAISED JEWISH, CORRECT?
- 2) Figure 2: text line three says "forty percent" and line 5 says "52%" but figures look like 42% and 37%, respectively.
- 3) Figure 3, edit text beginning line 5 to: "Figure 1) can be attributed to differences among Jews born in different years."
- 4) Figure 3, caption to figure, add the word "survey": "in Each Survey Year"
- 5) Figure 4: change title to "Do Intermarriage Rates Differ for Different Age Groups?"
- 6) Figure 5: I found this page confusing, because the changes in NOT VERY STRONG JEWS leaped out at me, whereas the text emphasized NO LONGER JEWISH. Can you refocus the text to talk first about the change in NOT VERY STRONG JEWS, then point out the lack of change in NO LONGER JEWISH?

This suggested change will make it unnecessary to refer back to figures 4 and 2. That was confusing. And you can get it from figure 5 anyway.
- 7) Methods: I had understood previously that there was a question about "religion born". Now I see that the question is "religion raised". That's fine, but you need to clarify this language throughout -- get rid of "born".
- 8) Methods, bottom paragraph, line 2, change "of which" to "of whom" (also "born" to "raised")
- 9) Methods, bottom para, first line: I would say "All respondents to the GSS who reported being raised Jewish" instead of "Only those respondents". Otherwise it isn't clear that those who were raised Jewish but are not currently Jewish are included.
- 10) Methods, top para, line 5, "drawn" not "draw"
- 11) Methods: Need to explain that Figure 1 uses 5-year moving averages, that's why it stops at 1993. In fact, I would consider pulling this out to 1996, then saying in the methods section that Figure 1 uses 5-year moving averages but 4 yrs for 1995, 3 yrs for 1996. (Hey, why isn't there a 1994 in Figure 1, you have 5 years for that: 92, 93, 94, 95, 96?)
- 12) The report needs a more substantive introduction. I had previously proposed something and

have now gone back to it and modified it. Here's my latest. I am proposing this as the cover page, instead of the one you faxed. Please try to give it your usual nice formatting. If we use my proposal, then instead of "SELECT INDICATORS OF JEWISH LIFE" on each page, it would say CIJE Indicators Report: Jewish Identity, 1977-1996" (or some fraction if that doesn't fit). I would leave our names off the cover and instead add to the methods page: "This report was prepared by the CIJE Research and Evaluation team: Adam Gamoran (University of Wisconsin, Madison), Ellen Goldring (Vanderbilt University), and Bill Robinson (CIJE Staff Researcher)." (I know I'm giving you more for the methods page, you can use a smaller font so it will all fit on one page.)

My proposed cover:

CIJE Indicators Report: Jewish Identity, 1977-1996

IN A BOX AT THE TOP OR OTHERWISE SET OFF: The Council for Initiatives in Jewish Education (CIJE) is committed to revitalizing Jewish life in North America through Jewish Education. The CIJE Indicators Project is monitoring the educational system and its outcomes. This report focuses on the strength of Jewish identity, an outcome of Jewish education and a key indicator of a thriving Jewish community.

How Strong Is One's Jewish Identity?

Seeing one's Jewishness as central to one's life is a defining feature of a thriving Jewish life.

There are many ways to measure changes in Jewish identity. The General Social Survey, which questions a random sample of American adults every year, asks respondents about the religion in which they were raised, their current religion, and the strength of their religious identification. How strong is the Jewish identity of American Jewish adults, and how has Jewish identity changed in recent years?

13) Is it supposed to be "a thriving Jewish life" or "a thriving Jewish community" -- please check the earlier documents.

14) In conclusion, I think (a) basically the cover and figure 5 need to be revised, otherwise it is really GOOD and practically READY to share with our CIJE colleagues; and it ALREADY GIVES ME ENOUGH TO USE AT MY PRESENTATION AT THE WORLD CONGRESS OF SOCIOLOGY! Hurray!

15) For that purpose, will you please make me color slides of just the figures, without the text. You can leave the questions in CAPS as they are (with a revised question for Figure 5), that would be cool, but delete the answers. Please make the figures the size of the whole page if possible but don't knock yourself out enlarging them. If leaving the CIJE logo on the page is feasible, that would be a bonus. Perhaps it would be best to fax me the pages before you take them in to be made into slides, so I can have one more look. At that time I'll give you an address to send them to (not here.)

Looking forward to wrapping up this phase.

Adam



SELECT INDICATORS OF JEWISH LIFE

The Indicators Project



**Seeing one's Jewishness as central to one's life is
a defining feature of a thriving Jewish life**

**Adam Gamoran
Ellen Goldring
Bill Robinson**

SELECT INDICATORS OF JEWISH LIFE

CIJE Council
for Initiatives
in Jewish
Education

Seeing one's Jewishness as central to one's life is
a defining feature of a thriving Jewish life

HAS THE STRENGTH OF JEWISH IDENTITY CHANGED OVER TIME?

Yes. Over the past twenty years the proportion of Jews who refer to themselves as "strong Jews" has declined. In the years from 1976 to 1985, between 35% and 40% of adults reported having a strong Jewish identity. By 1993, that figure had declined to 29%.

Simultaneously, the proportion of Jews who refer to themselves as "not very strong Jews" has increased from 51% to 57%.

During the same period, the proportion of born Jews who as adults reported no longer being Jewish has remained close to 14%.

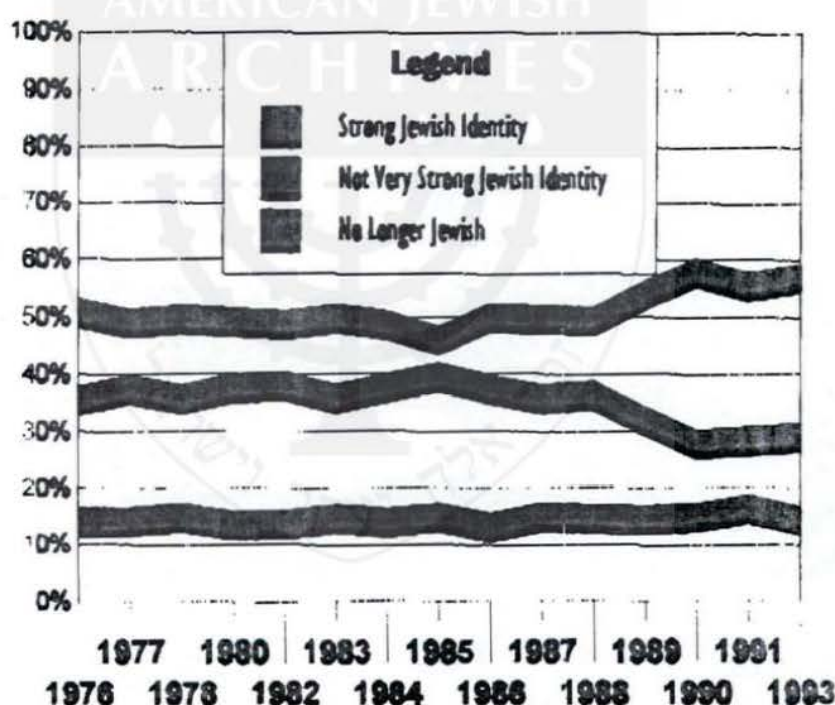


Figure 1: Strength of Jewish Identity

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in Jewish
Education

*Seeing one's Jewishness as central to one's life is
a defining feature of a thriving Jewish life*

DOES THE STRENGTH OF JEWISH IDENTITY DIFFER FOR DIFFERENT AGE GROUPS?

Yes. If we examine the strength of Jewish identity by year of birth, then a similar pattern emerges to that shown in Figure 1. The proportion of adult Jews who reported having a strong Jewish identity is smaller among younger Jews. Forty percent of Jews born before 1925 and

52% of Jews born between 1925 and 1949 refer to themselves as "strong Jews." Only 24% of Jews born in 1950 or after refer to themselves as "strong Jews."

Correspondingly, the proportion of Jews who refer to themselves as "not very strong Jews" is greater among those born in 1950 or after. The proportion of born Jews who as adults reported no longer being Jewish has remained the same:

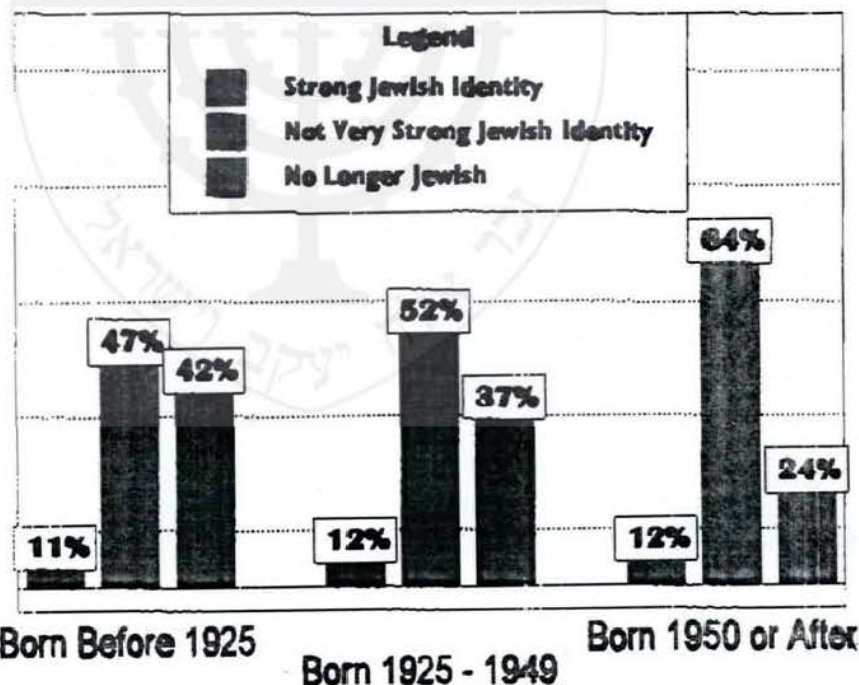


Figure 2: Strength of Jewish Identity by Year of Birth

SELECT INDICATORS OF JEWISH LIFE



Seeing one's Jewishness as central to one's life is
a defining feature of a thriving Jewish life

ARE CHANGES IN JEWISH IDENTITY OVER THE YEARS RELATED TO GENERATIONAL CHANGES?

Yes. Much of the decline in the strength of Jewish identity (as highlighted in Figure 1) can be attributed to birth and death. Jews born in 1950 or after were a greater proportion of the Jewish population in 1993 than in 1976. In 1976, 13% were born in 1950 or after. In 1993, 44% were born in 1950 or after.

Correspondingly

the proportion of Jews born before 1925 has decreased. For the same period, the proportion of Jews born between 1925 and 1949 has remained about 40%.

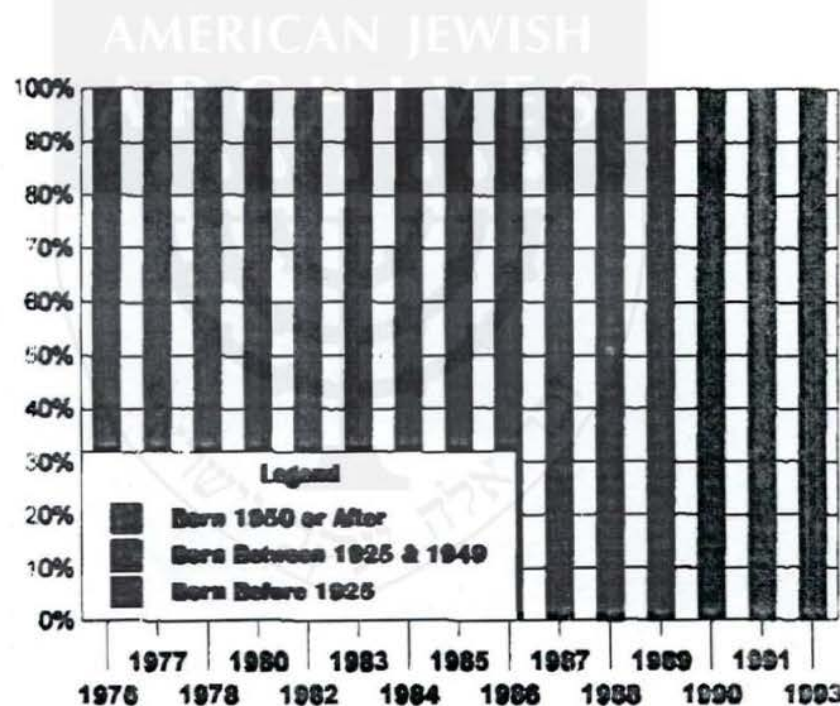


Figure 3: Proportion of Birth Cohorts in Each Year

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DOES INTERMARRIAGE RATES ALSO DIFFER FOR DIFFERENT AGE GROUPS?

Yes. The proportion of intermarried Jews is greater among Jews born in 1950 or after. Fifty-four percent of adult Jews born in 1950 or after reported being married to a non-Jewish spouse. Only 17% of Jews born before 1925 reported being married to a non-Jewish spouse. The figure for Jews born between 1925 and 1949 is 22%.

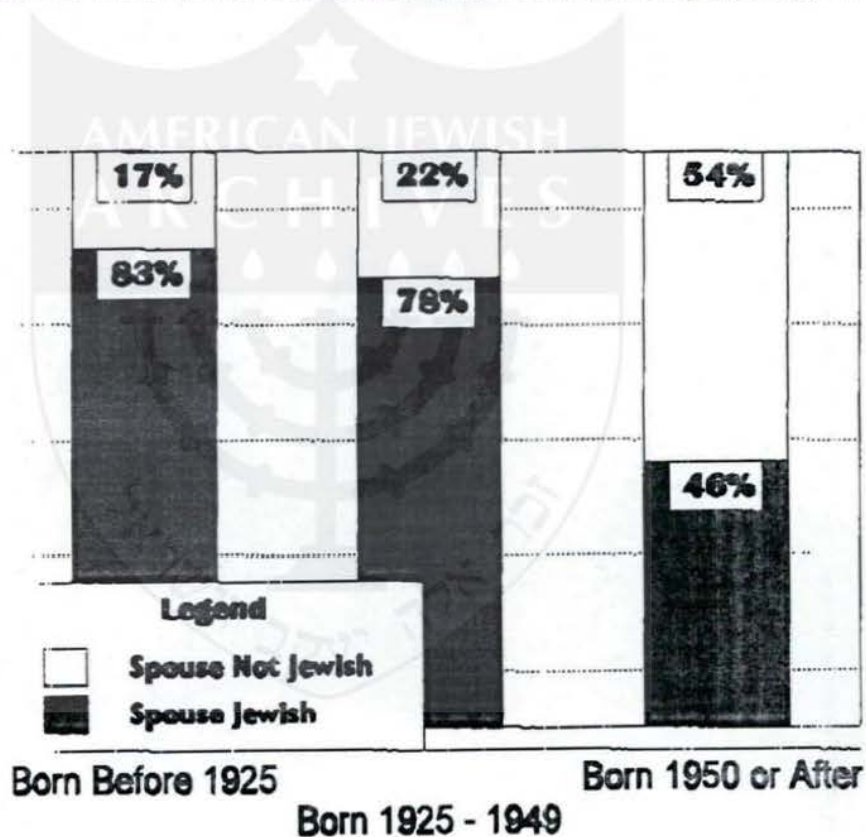


Figure 4: Intermarriage Rate by Year of Birth

SELECT INDICATORS OF JEWISH LIFE



Seeing one's Jewishness as central to one's life is a defining feature of a thriving Jewish life

ARE INTERMARRIED JEWS STAYING JEWISH?

Yes. As highlighted in Figure 4, Jews born in 1950 or after have the highest proportion of intermarriages. However, as indicated in Figure 2, they have the same proportion of born Jews who as adults reported being no longer Jewish. Figure 5 illustrates the relationship of intermarriage to Jewish identity for all three birth cohorts.

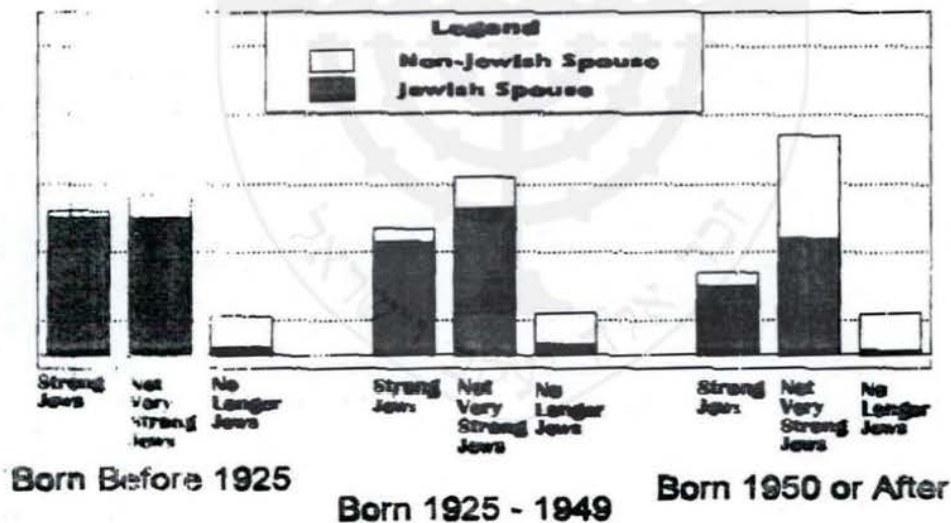


Figure 5: Rates of Intermarriage and Strength of Jewish Identity by Birth Cohort

About half of the Jews born before 1950 who intermarried reported being no longer Jewish. Only about one-quarter of Jews born in 1950 or after were no longer Jewish. Unlike those born earlier, most (65%) intermarried Jews born in 1950 or after have retained their Jewish identity (though not a very strong Jewish identity.)

SELECT INDICATORS OF JEWISH LIFE



Seeing one's Jewishness as central to one's life is
a defining feature of a thriving Jewish life

METHODS

The data for the preceding analyses was obtained from the General Social Survey (GSS) for the years 1977 through 1996, which was conducted under the auspices of the National Opinion Research center (NORC) at the University of Chicago. (Surveys were not conducted in 1979, 1981, 1992, and 1995.) Each GSS involves an independently drawn random sample of English-speaking persons 18 years of age or over, living in non-institutional arrangements within the United States. The GSS yields a wide range of demographic, behavioral, and opinion data on a variety of social, political, and religious issues.

The following questions from the GSS were the source of the data on Jewish identity and intermarriage

- **Current Religious Identity:** *What is your religious preference? Is it Protestant, Catholic, Jewish, some other religion, or no religion?*
- **Strength of (Current) Religious Identity:** *Would you call yourself a strong (give preference indicated in preceding question) or not a very strong (give preference indicated in preceding question)?*
- **Religion Raised:** *In what religion were you raised?*
- **Spouse's Current Religion:** *In what religion was your (husband/wife) raised?* (This question was not asked in 1996.)

Only those respondents to the GSS who reported being raised Jewish were included in the analyses. This yielded a total of 739 respondents who were born Jewish, of which 431 were married at the time of the survey. After excluding cases with missing data, the total number of respondents on the question of Jewish identity was 670 and on the question of intermarriage was 372. In the final analysis, which examined both the strength of Jewish identity and intermarriage, the total number of respondents was 338.

To: Adam Gannon, Mandel Institute

From: Bill Robinson

Re: Indicators Project Mock-Up of GSS Data

Date: June 17, 1998

7 pages, includ. cover

Adam,

These are actually in COLOR.

Bill



FROM: Bill Robinson, [74104.3335]
TO: Adam Gamoran, AGamoran
DATE: 6/18/98 1:38 AM

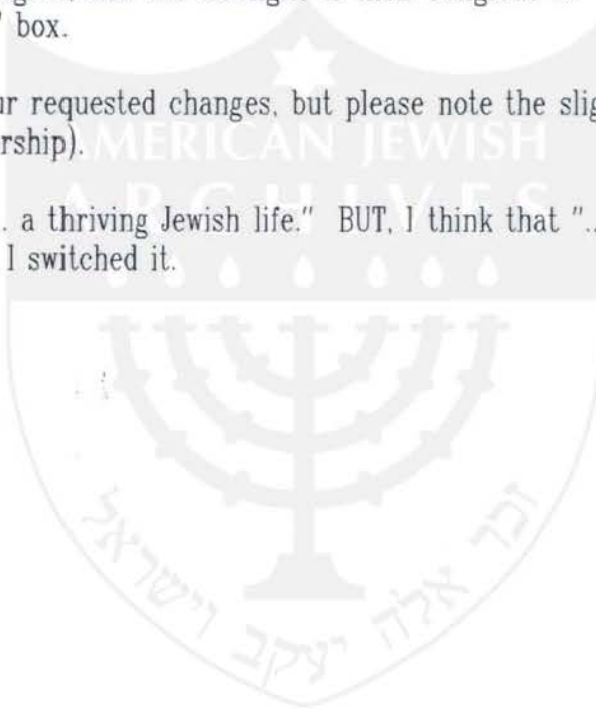
Re: fax revised

Adam,

I'm faxing you the revised Indicators Report. Please take especial note of the following changes:

1. Use of the phrase "raised as Jews" in Figure 1.
2. The whole text in Figure 5. BUT, I LEFT THE QUESTION AS IS. Did you want it changed?
3. The cover - I changed your text in one place to read: "... in which they were raised, their AND THEIR SPOUSE'S current religion, and the strength of their religious ..." And, I didn't put the CIJE description in a "see-able" box.
4. Methods -- I made your requested changes, but please note the slight change in the last sentence (before the authorship).
5. LASTLY, the quote is "... a thriving Jewish life." BUT, I think that "... a thriving Jewish community" is better. So, I switched it.

Bill



The Council for Initiatives in Jewish Education (CIJE) is committed to revitalizing Jewish life in North America through Jewish education. The CIJE Indicators Project is monitoring the educational system and its outcomes. This report focuses on the strength of Jewish identity, an outcome of Jewish education and a key indicator of a thriving Jewish community.



CIJE Indicators Report: Jewish Identity 1977-1996

AMERICAN JEWISH
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How Strong is One's Jewish Identity?

Seeing one's Jewishness as central to one's life is
a defining feature of a thriving Jewish community

There are many ways to measure changes in Jewish identity. The General Social Survey, which questions a random sample of American adults every year, asks respondents about the religion in which they were raised, their and their spouse's current religion, and the strength of their religious identity. How strong is the Jewish identity of American Jewish adults, and how has Jewish identity changed in recent years?

CIJE Indicators Report: Jewish Identity 1977-1996

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a defining feature of a thriving Jewish community

HAS THE STRENGTH OF JEWISH IDENTITY CHANGED OVER TIME?

Yes. Over the past twenty years, the proportion of Jews who refer to themselves as "strong Jews" has declined. In 1976, 35% of adults reported having a strong Jewish identity. By 1993, that figure had declined to 29%. Simultaneously, the proportion of Jews who refer to themselves as "not very strong Jews" has increased. In the years from 1976 to 1985, between 47% to 50% of adults reported not having a very strong Jewish identity. In 1993, this figure had risen to 55%. During the same period, the proportion of persons raised as Jews who as adults reported no longer being Jewish has remained close to 15% (with the exception of the year 1991).

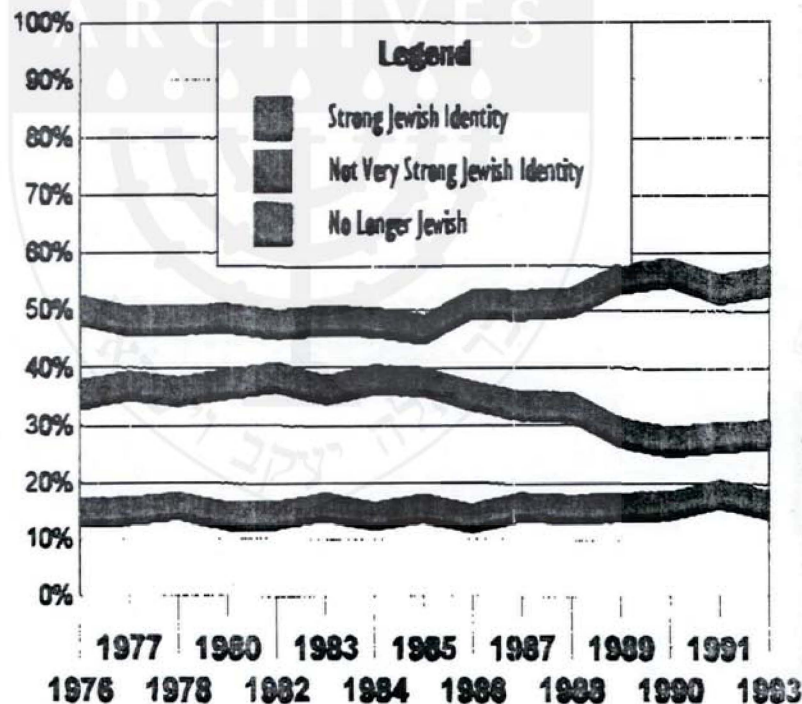


Figure 1: Strength of Jewish Identity

generally remained around 15%
drifted slightly upward from 14% to 16%

CIJE Indicators Report: Jewish Identity 1977-1996



Seeing one's Jewishness as central to one's life is a defining feature of a thriving Jewish community

DOES THE STRENGTH OF JEWISH IDENTITY DIFFER FOR DIFFERENT AGE GROUPS?

Yes. The proportion of adult Jews who reported having a strong Jewish identity is smaller among younger Jews. Forty-two percent of Jews born before 1925 refer to themselves as "strong Jews." Among Jews born between 1925 and 1949, the figure is 32%. Only 26% of Jews born in 1950 or after reported having a strong Jewish identity.

Correspondingly, the proportion of Jews who refer to themselves as "not very strong Jews" is greatest among those born in 1950 or after. While only a small proportion of those persons born before 1925 who were raised as Jews no longer consider themselves Jewish, about 20% of Jews born after 1925 have assimilated.

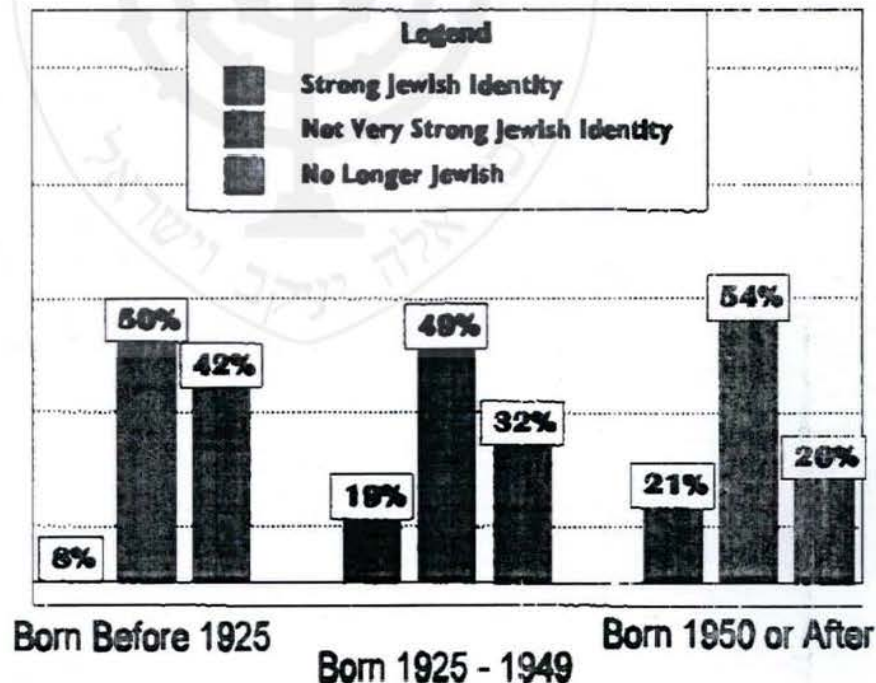


Figure 2: Strength of Jewish Identity by Year of Birth

Colors
don't
match
graph
(86)

CIJE Indicators Report: Jewish Identity 1977-1996



Seeing one's Jewishness as central to one's life is a defining feature of a thriving Jewish community

ARE CHANGES IN JEWISH IDENTITY OVER THE YEARS RELATED TO GENERATIONAL CHANGES?

Yes. Much of the decline in the strength of Jewish identity (as highlighted in Figure 1) can be attributed to differences among Jews born in different years. Jews born in 1950 or after were a greater proportion of the Jewish population in 1993 than in 1976. In 1976, 13% were born in 1950 or after. In 1993, 44% were born in 1950 or after.

Correspondingly, the proportion of Jews born before 1925 has decreased. For the same period, the proportion of Jews born between 1925 and 1949 has remained about 40%.

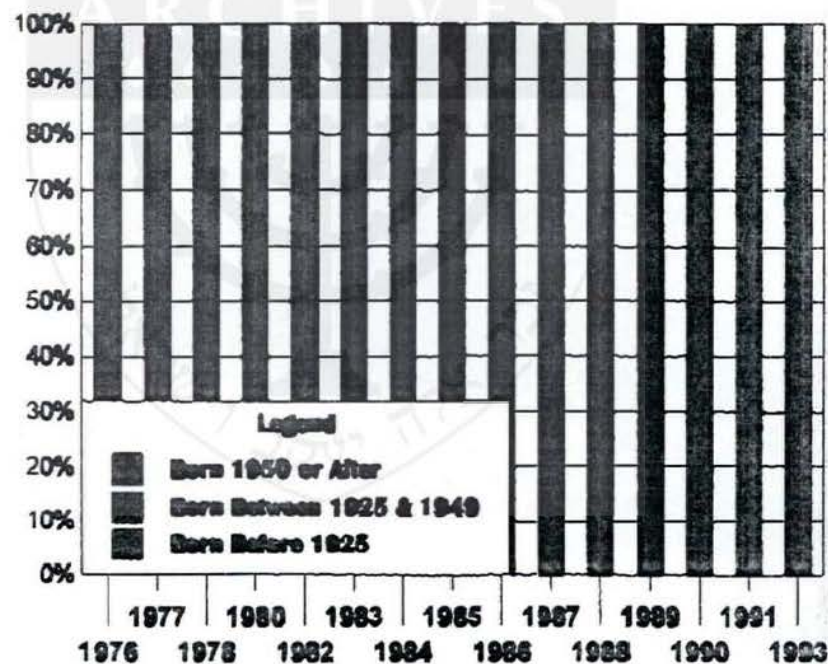


Figure 3: Proportion of Birth Cohorts in Each Survey Year

CIJE Indicators Report: Jewish Identity 1977-1996

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DO INTERMARRIAGE RATES ALSO DIFFER FOR DIFFERENT AGE GROUPS?

Yes. The proportion of intermarried Jews is greater among Jews born in 1950 or after. Fifty-four percent of adult Jews born in 1950 or after reported being married to a non-Jewish spouse. Only 16% of Jews born before 1925 reported being married to a non-Jewish spouse. Only 22% of Jews born between 1925 and 1949 reported being married to a non-Jewish spouse. The figure for Jews born between 1925 and 1949 is 22%.

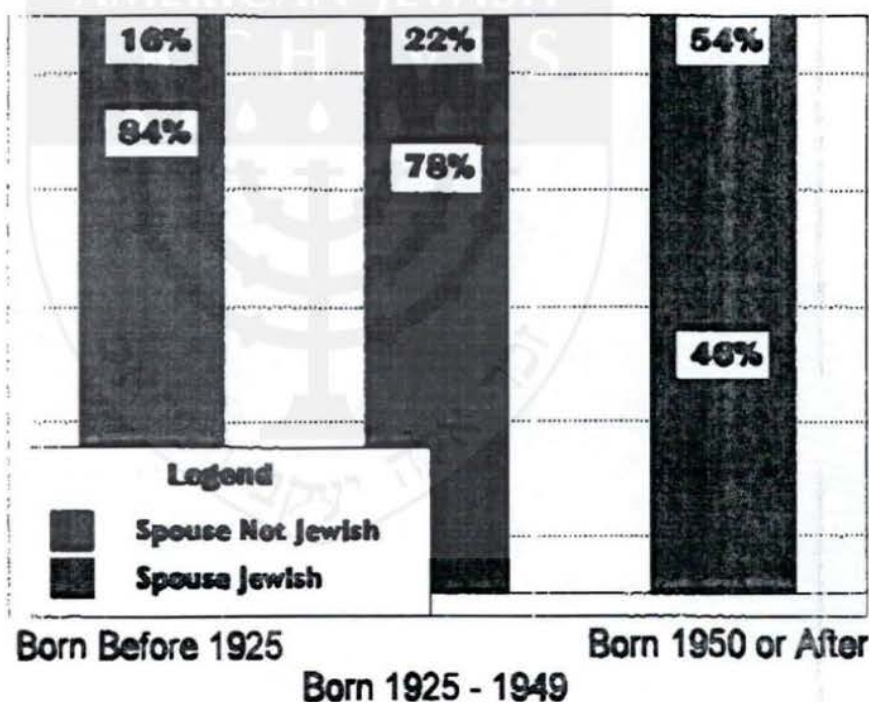


Figure 4: Intermarriage Rate by Year of Birth



CIJE Indicators Report: Jewish Identity 1977-1996

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ARE INTERMARRIED JEWS STAYING JEWISH?

Recently, yes. About three-quarters of intermarried Jews born in 1950 or after have retained their Jewish identity, though most see themselves as "not very strong Jews." Among Jews born before 1950, only half of those who intermarried remained Jewish. While the intermarriage rate is higher for Jews born in 1950 or after, this has not resulted in a corresponding high rate of assimilation.

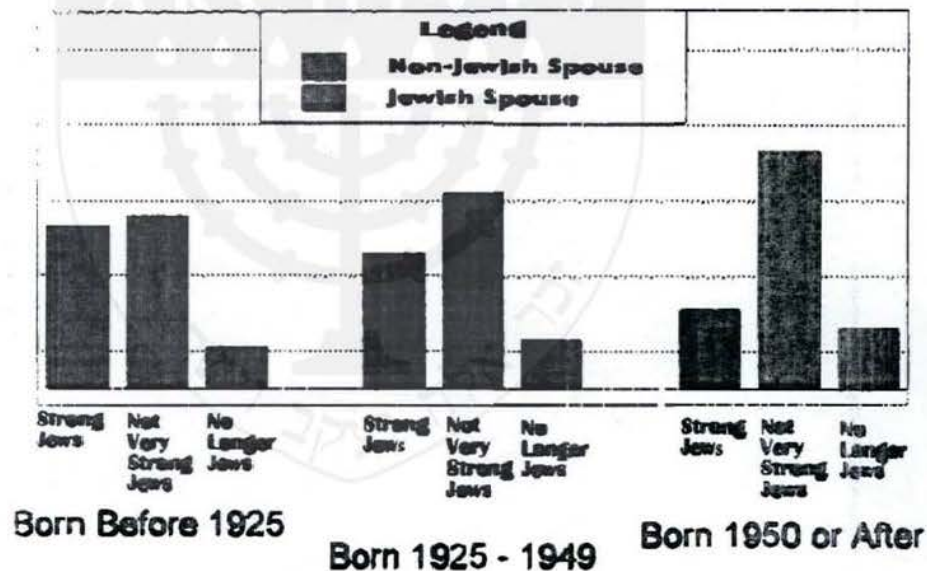


Figure 5: Rates of Intermarriage and Strength of Jewish Identity by Birth Cohort

CIJE Indicators Report: Jewish Identity 1977-1996



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METHODS

The data for the preceding analyses was obtained from the General Social Survey (GSS) for the years 1977 through 1996, which was conducted under the auspices of the National Opinion Research center (NORC) at the University of Chicago. (Surveys were not conducted in 1979, 1981, 1992, and 1995.) Each GSS involves an independently drawn random sample of English-speaking persons 18 years of age or over, living in non-institutional arrangements within the United States.

The following questions from the GSS were the source of the data on Jewish identity and intermarriage.

- **Current Religious Identity:** *What is your religious preference? Is it Protestant, Catholic, Jewish, some other religion, or no religion?*
- **Strength of (Current) Religious Identity:** *Would you call yourself a strong (give preference indicated in preceding question) or not a very strong (give preference indicated in preceding question)?*
- **Religion Raised:** *In what religion were you raised?*
- **Spouse's Current Religion:** *In what religion was your (husband/wife) raised?*

All respondents to the GSS who reported being raised Jewish were included in the analyses. This yielded a total of 739 respondents who were raised as Jews, of whom 431 were married at the time of the survey. After excluding cases with missing data, the total number of respondents on the question of Jewish identity was 670 and on the question of intermarriage was 372. In the final analysis, which examined both the strength of Jewish identity and intermarriage, the total number of respondents was 338. In calculating the percentages used in Figures 1 and 3, 5-year moving averages were employed.

*This report was prepared by the CIJE Research and Evaluation team:
Adam Gamoran (University of Wisconsin, Madison), Ellen Goldring
(Vanderbilt University), and Bill Robinson (CIJE Staff Researcher).*

FROM: Bill Robinson, [74104.3335]
TO: Adam Gamoran, AGamoran
DATE: 6/18/98 9:27 AM

Re: on new fax

Adam,

I'm faxing you the revised-revised set of pages for the Indicators project. All my prior comments on the earlier e-mail hold.

In addition, figure 2 has received major alterations!!! (I had used the data for married Jews before.) This is now correct, but it makes the story harder to tell, since it shows a marked increase in the "no longer Jewish" category between the 1st and 2nd cohorts.

However, I still think the story-line works!!

1. Strong J. identity is decreasing and Not very strong J. identity is increasing, while assimilation (no longer J.) is holding.
2. The changes observed in years are primarily due to the incoming of a younger cohort (born 1950 or after), with a similar rate of assimilation to the middle cohort.
3. This younger cohort has a high intermarriage rate (as also described in NJPS90). YET, this does NOT result in correspondingly high levels of assimilation. Rather, intermarried Jews are maintaining their Jewish identity, albeit it not a strong one.

PLEASE READ THE NEW PAGES WITH AN EAR FOR CLARIFYING THE STORY-LINE.

Please note also minor changes to the data levels in figures 1, 4, and 5. Lastly, I decided NOT to include a '94 and '96 data point in figures 1 and 3, because it muddles the observed pattern (which it may not when the next GSS series is completed and I could do a 5-year average).

Bill

TO: Bill Robinson, [74104,3335]

Re: on new fax

Here are my comments on the latest version (the one sent after you discovered the error in figure 2):

General: I agree the story line still works. I have a slight change for the text on Figure 1 which will help. In the latest fax I can't tell any difference among the categories on the bar graphs, but I assume it is all perfectly clear in color. Any place in my comments below where I have given a specific percentage, I have estimated. Please check all of my estimates -- I can't really distinguish the points on the graphs very well.

Cover page -- Looks good.

Figure 1 -- Rewrite last three sentences as follows:

"In 1976, 50% of adults reported not having a very strong Jewish identity. By 1993, that figure had risen to 55%. Meanwhile, the proportion of persons raised as Jews who as adults reported no longer being Jewish drifted slightly upward from about 14% to 16%."

-----alternate for last sentence: "Meanwhile, the proportion of persons raised as Jews who as adults reported no longer being Jewish has remained relatively stable at around 15% in most survey years."

Figure 2 -- looks good -- make sure legend colors match the figure -- looks off to me but who can tell from a black and white fax?

Figure 3 -- looks good

Figure 4 -- looks good -- again I can't read the colors but assume it looks good in color

Figure 5 -- I like the figure, but would totally revise the text, beginning with the question. Here is my proposal:

"IS THE STRENGTH OF JEWISH IDENTITY RELATED TO INTERMARRIAGE RATES?"

Yes. For all three cohorts, very few of those who described themselves as "strong Jews" were married to a non-Jewish spouse. Intermarriage rates are higher among those less strongly identified. In the most recent cohort (those born in 1950 or later), in particular, about half of those who describe themselves as "not very strong Jews" were intermarried, and almost all of those who were no longer Jewish were married to non-Jews.

Of course, these data do not reveal whether a weakened Jewish identity leads to intermarriage, or vice versa. But they show that the GSS question about religious identity is useful indicator of Jewish life, in that it is closely related to a key mechanism of continuity.

Methods page -- looks good

The Council for Initiatives in Jewish Education (CIJE) is committed to revitalizing Jewish life in North America through Jewish education. The CIJE Indicators Project is monitoring the educational system and its outcomes. This report focuses on the strength of Jewish identity, an outcome of Jewish education and a key indicator of a thriving Jewish community.



CIJE Indicators Report: Jewish Identity 1977-1996

AMERICAN JEWISH
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How Strong is One's Jewish Identity?

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There are many ways to measure changes in Jewish identity. The General Social Survey, which questions a random sample of American adults every year, asks respondents about the religion in which they were raised, their ^{own} and their spouse's current religion, and the strength of their religious identity. How strong is the Jewish identity of American Jewish adults, and how has Jewish identity changed in recent years?

CUE Indicators Report: Jewish Identity 1977-1996

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a defining feature of a thriving Jewish community

HAS THE STRENGTH OF JEWISH IDENTITY CHANGED OVER TIME?

Yes. Over the past twenty years, the proportion of Jews who refer to themselves as "strong Jews" has declined. In 1976, 35% of adults reported having a strong Jewish identity. By 1993, that figure had declined to 29%. Simultaneously, the proportion of Jews who refer to themselves as "not very strong Jews" has increased. In 1976, 50% of adults reported not having a very strong Jewish identity. By 1993, that figure had risen to 55%. Meanwhile, the proportion of persons raised as Jews who as adults reported no longer being Jewish has remained relatively stable at around 15% in most survey years.

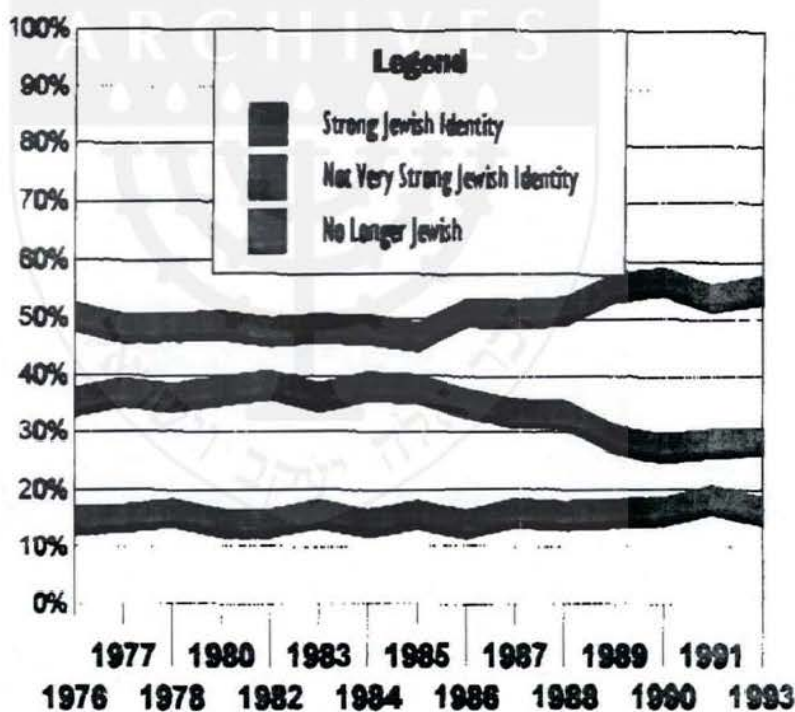


Figure 1: Strength of Jewish Identity

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DOES THE STRENGTH OF JEWISH IDENTITY DIFFER FOR DIFFERENT AGE GROUPS?

Yes. The proportion of adult Jews who reported having a strong Jewish identity is smaller among younger Jews. Forty-two percent of Jews born before 1925 refer to themselves as "strong Jews." Among Jews born between 1925 and 1949, the figure is 32%. Only 26% of Jews born in 1950 or after reported having a strong Jewish identity.

Correspondingly, the proportion of Jews who refer to themselves as "not very strong Jews" is greatest among those born in 1950 or after. While only a small proportion of those persons born before 1925 who were raised as Jews no longer consider themselves Jewish, about 20% of Jews born after 1925 have assimilated.

left Judaism.

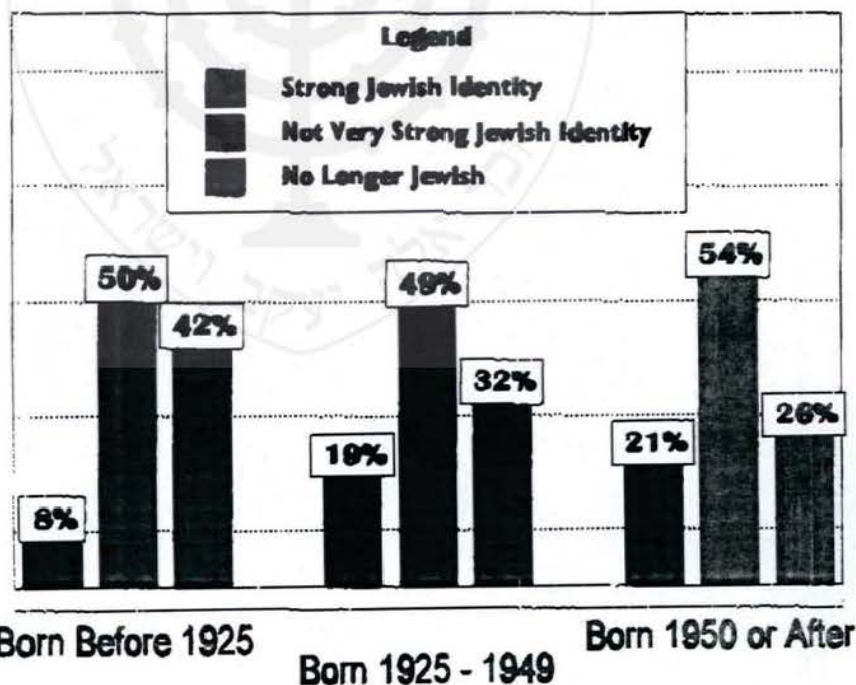


Figure 2: Strength of Jewish Identity by Year of Birth

CJE Indicators Report: Jewish Identity 1977-1996



Seeing one's Jewishness as central to one's life is a defining feature of a thriving Jewish community

ARE CHANGES IN JEWISH IDENTITY OVER THE YEARS RELATED TO GENERATIONAL CHANGES?

Yes. Much of the decline in the strength of Jewish identity (as highlighted in Figure 1) can be attributed to differences among Jews born in different years. Jews born in 1950 or after were a greater proportion of the Jewish population in 1993 than in 1976. In 1976, 13% were born in 1950 or after. In 1993, 44% were born in 1950 or after.

Correspondingly,

the proportion of Jews born before 1925 has decreased. For the same period, the proportion of Jews born between 1925 and 1949 has remained about 40%.

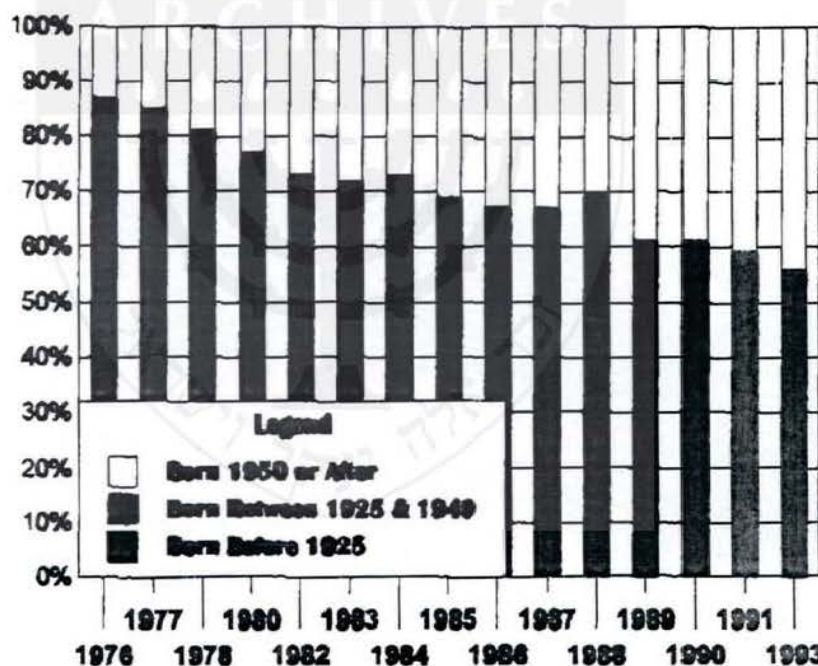


Figure 3: Proportion of Birth Cohorts in Each Survey Year

CIJE Indicators Report: Jewish Identity 1977-1996



Seeing one's Jewishness as central to one's life is a defining feature of a thriving Jewish community

DO INTERMARRIAGE RATES ALSO DIFFER FOR DIFFERENT AGE GROUPS?

Yes. The proportion of intermarried Jews is greater among Jews born in 1950 or after. Fifty-four percent of adult Jews born in 1950 or after reported being married to a non-Jewish spouse. Only 16% of Jews born before 1925 reported being married to a non-Jewish spouse. The figure for Jews born between 1925 and 1949 is 22%.

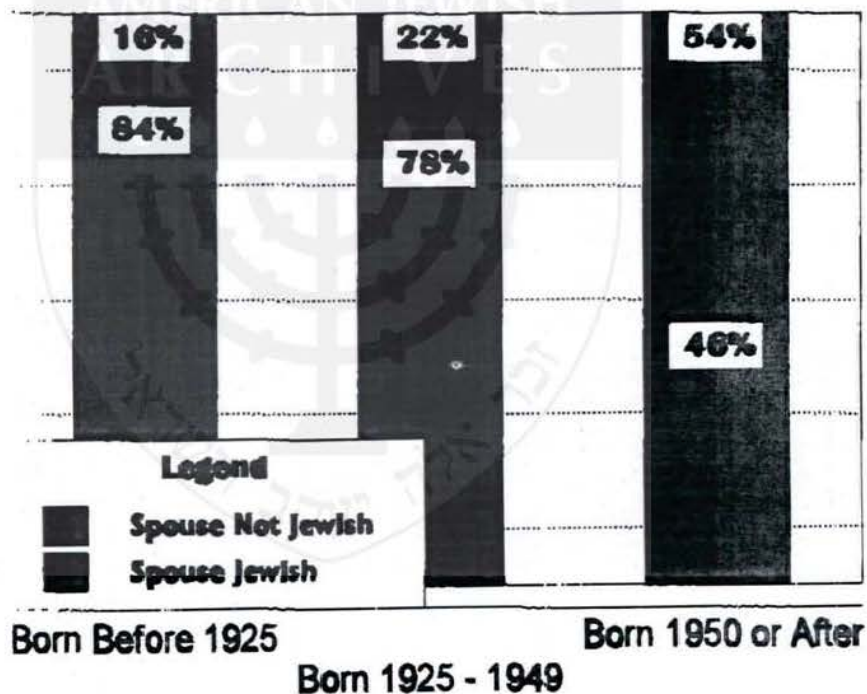


Figure 4: Intermarriage Rate by Year of Birth

CIJE Indicators Report: Jewish Identity 1977-1996

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a defining feature of a thriving Jewish community*

IS THE STRENGTH OF JEWISH IDENTITY RELATED TO INTERMARRIAGE RATES?

Yes. For all three age groups, very few of those who described themselves as "strong Jews" were married to a non-Jewish spouse. Intermarriage rates are higher among those less strongly identified. In particular, for Jews born in 1950 or after about half of those who describe themselves as "not very strong Jews" were intermarried, and almost all of those who were no longer Jewish were married to non-Jews.

Of course, these data do not reveal whether a weakened Jewish identity leads to intermarriage or vice versa. Nevertheless, they show that the General Social Survey question about religious identity is useful indicator of Jewish life, in that it is closely related to a key mechanism of continuity.

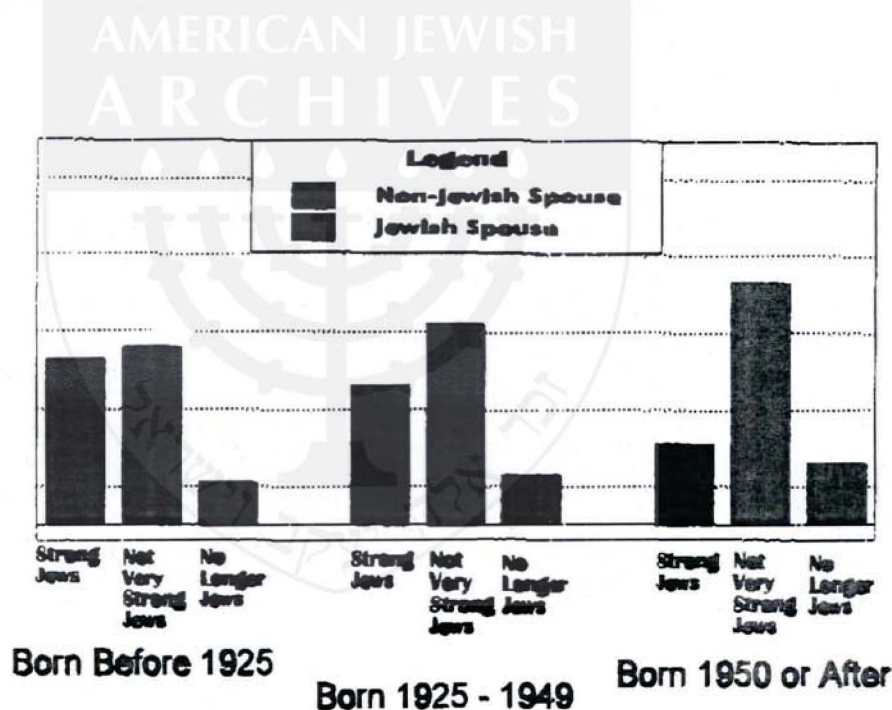


Figure 5: Rates of Intermarriage and Strength of Jewish Identity by Birth Cohort

CIJE Indicators Report: Jewish Identity 1977-1996



Seeing one's Jewishness as central to one's life is
a defining feature of a thriving Jewish community

METHODS

The data for the preceding analyses ^{were} obtained from the General Social Survey (GSS) for the years 1977 through 1996, which was conducted under the auspices of the National Opinion Research center (NORC) at the University of Chicago. (Surveys were not conducted in 1979, 1981, 1992, and 1995.) Each GSS involves an independently drawn random sample of English-speaking persons 18 years of age or over, living in non-institutional arrangements within the United States.

The following questions from the GSS were the source of the data on Jewish identity and intermarriage.

- **Current Religious Identity:** *What is your religious preference? Is it Protestant, Catholic, Jewish, some other religion, or no religion?*
- **Strength of (Current) Religious Identity:** *Would you call yourself a strong (give preference indicated in preceding question) or not a very strong (give preference indicated in preceding question)?*
- **Religion Raised:** *In what religion were you raised?*
- **Spouse's Current Religion:** *In what religion was your (husband/wife) raised?*

All respondents to the GSS who reported being raised Jewish were included in the analyses. This yielded a total of 739 respondents who were raised as Jews, of whom 431 were married at the time of the survey. After excluding cases with missing data, the total number of respondents on the question of Jewish identity was 670 and on the question of intermarriage was 372. In the final analysis, which examined both the strength of Jewish identity and intermarriage, the total number of respondents was 338. In calculating the percentages used in Figures 1 and 3, 5-year moving averages were employed.

*This report was prepared by the CIJE Research and Evaluation team:
Adam Gamoran (University of Wisconsin, Madison), Ellen Goldring
(Vanderbilt University), and Bill Robinson (CIJE Staff Researcher).*