

Profiling the Professionals: Who's Serving Our Communities?

JEWISH COMMUNAL PROFESSIONALS IN
NORTH AMERICA: A PROFILE

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The Jewish Communal Service Association of North America
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Professor Steven M. Cohen
Berman Jewish Policy Archive @ NYU Wagner

Jewish Communal Professionals in North America

About The Jewish Communal Service Association North America

The Jewish Communal Service Association of North America (JCSA) defines, connects and promotes professional leadership in the Jewish community. Working with a broad spectrum of organizations in the United States and Canada, JCSA connects practitioners and leadership and provides opportunities to share knowledge and collaborate across fields of service. JCSA brings together multiple professions, associations and advocacy groups, linking 16 local organizations by providing partnership and advancement opportunities. JCSA supports professional development and the creation and dissemination of educational resources, and promotes best practices, recognition, advocacy and networking. JCSA actively assists in the creation of new groups -- and in the development and retention of young talent through its prestigious Young Professional Award, which recognizes exemplary leadership. JCSA's Journal of Jewish Communal Service focuses on professional standards, trends and developments, and critical thinking on important issues for the Jewish community and serves as the reference publication for the field. For more information, please visit <http://www.jscana.org>.

About The Berman Jewish Policy Archive at NYU Wagner

The Berman Jewish Policy Archive (BJPA) at NYU's Robert F. Wagner Graduate School of Public Service aspires to become the central electronic address for everyone with an interest in Jewish communal policy. It offers a vast collection of policy-relevant research and analysis on Jewish life to the public, free of charge. Its searchable archive spans from the early 20th century into the 21st and is bridging into the future with continually updated print and web-based sources. Primary focus areas include: Jewish communal life, education, identity, demographic trends, leadership, and organizational development. BJPA produces reports and hosts conferences, webinars, and forums to discuss issues of pressing concern to the community at large and to stimulate discussion among leaders, scholars and practitioners in Jewish life. BJPA was established through generous support from Mandell L. and Madeline H. Berman Foundation and the Charles H. Revson Foundation. For more information, please visit <http://www.bjpa.org>.

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Background

The Jewish community in North America is distinguished from other religious and ethnic groups by its rich, diverse, and comprehensive set of communal institutions. Their functions and domains are varied and diverse, encompassing religious life, culture, education, health, social services, and community relations. These communal institutions span a range from the well-established to the newly invented, from large to small, and from declining to stable to emerging. They are found in every part of the continent with any sizeable numbers of Jews – and even in places where numerous Jews once lived, but are now few in number. Whatever one may think of these institutions individually, collectively they represent a signature feature of Jewish life, as well as the embodiment of a historical legacy of literally thousands of years.

The vast and diverse Jewish communal infrastructure, and its many parts, while led (at least in theory) by dedicated lay people, is staffed by communal professionals. Thousands of staff members – varying in responsibility, seniority, training, expertise, compensation, and recognition – work to make the Jewish communal system function, in good times and bad, for better and for worse.

While Jewish communal agencies and the professionals who staff them have fostered a virtual explosion in the social scientific study of the work of these agencies, remarkably little systematic attention has been paid to these professionals themselves. Heretofore, no recent survey-based research has tried to address and comprehend the wide swath of individual incumbents in this field. We have little systematic evidence pertaining to their socio-demographic characteristics, Jewish background, current Jewish engagement, professional characteristics, and how these and other features may vary by such prime axes of social differentiation as age and gender. In this report, which analyzes results of the first social scientific survey of self-selected Jewish communal professionals in the United States and Canada, we begin to advance our understanding of these and related areas.

Who is a Jewish communal professional?

The definitional boundaries of the domain “Jewish communal professional” may be specifiable in theory, but in practice they defy easy demarcation. As the definitions of “Jewish,” “Jewish community,” “nonprofit,” “communal agency,” “professional,” and related terms have become even increasingly vague and contested in the 21st century, so too has the compound term “Jewish communal professional.” We have little consensus about the definitions and boundaries of the profession(s), let alone of the characteristics of the people who occupy those positions that are so difficult to delineate. Consider the following points of ambiguity.

We have no clear definition of what constitutes a “**Jewish communal** agency.” Clearly, Jewish federations, JCCs, and Jewish “defense” (community relations) agencies are “in.” Yet, is a synagogue a Jewish communal agency, or is it something of a different nature? What about Jewish homes for the aged, Jewish hospitals, institutions of higher education with a Jewish affiliation or mission, Jewish funeral homes, kosher (for-profit) butchers, museums, libraries, entrepreneurial consulting practices, newspapers and magazines, independent filmmakers, day schools, overnight summer camps, or Jewish-oriented publishing houses? Not all are agencies, not all are nonprofit, and clearly, not all are Jewish communal agencies. Even more certainly, not all professionals working at these agencies may be seen widely as “Jewish communal professionals.”

“The definitional boundaries of the domain “Jewish communal professional” may be specifiable in theory, but in practice they defy easy demarcation”

We also have no clear definition of who should be considered a “**professional**,” let alone a “Jewish professional.” Which staff members are sufficiently senior or educationally credentialed to qualify as a “professional?” Not all professional work conducted for a Jewish communal agency is necessarily “Jewish professional work.” Which work responsibilities and positions are genuinely “Jewish?” Do we include administrative assistants, marketing directors, fundraisers, professors, bookkeepers, chief financial officers, preschool directors, teachers’ aides, or communications specialists – to name just a few? Some positions are “Jewish” but not professional (e.g., camp counselors); some are “professional” but not explicitly Jewish (e.g., some fundraisers); some are “Jewish and professional” (e.g., day school teachers); but only a select number, it would seem, fit the term “Jewish communal professional.”

Must a “Jewish communal professional” be Jewish (as are 97% in the survey reported here)? If they are Jewish, must they be Jewishly educated or Jewishly motivated in their professional practice to



Jewish Communal Professionals in North America

qualify as *Jewish* communal professionals?

Despite all these vagaries and points of variation and diversity, one senses that “Jewish communal professional” still properly designates some people. And, as we learn from the survey’s results, some professionals identify themselves and some of their friends as Jewish communal professionals.

The Survey of Jewish Communal Professionals in North America

To acquire some measure of understanding of Jewish communal professionals, the Jewish Communal Service Association of North America (JCSA) commissioned the Berman Jewish Policy Archive @ NYU Wagner to conduct a survey of self-defined members of the profession. The Andrea and Charles Bronfman Philanthropies and The Charles and Lynn Schusterman Family Foundation provided financial support, and Steven M. Cohen provided research services pro bono.

At the heart of the study is an “opt-in” survey, so designated because anyone could choose to participate and no defined sampling frame was established at the start. In the fall of 2009, we sent initial invitations to JCSA members and other lists of communal professionals asking them to pass on the e-mail invitation to others who may qualify. Given the viral and opt-in nature of the survey, results came in from all over the world, wherever Jewish communal professionals could be found. For the analysis below, we excluded respondents living outside the United States or Canada, as well as those who were retired. We retained those working both full-time (81%) and part-time (12%), as well as a few who were self-employed (4%) or unemployed (3%). The number of these cases amounted to 2,435, reduced from the original total sample of 2,631.

With the sample’s unclear boundaries and uncounted (if not uncountable) members of the relevant population, we have no defined universe. As a consequence, it is methodologically and conceptually impossible to claim that this sample is “representative” or even to assess and describe its bias. However, we can say that the respondents seem to comport with the everyday definition of “Jewish communal professional,” and they certainly range across the types of agencies and professional positions commonly associated with the term.

The vast majority (80%) see themselves as working primarily within the Jewish communal world. A large majority work for organizations that would commonly be seen as Jewish communal agencies (Federations, JCCs, synagogues, camps, and social service agencies of various sorts are among the most numerically prominent). A large majority also held positions or titles that would be commonly regarded as professional (e.g., “executive director,” “associate director,” “department director,” “planning director”). Most work in what would be regarded as professionally staffed departments (such as “administration,” “fundraising,” “marketing and communication,” and “Jewish education”). However one may define “Jewish communal professional,” most of these 2,435 respondents seem to

fall within its bounds.

This first report on the findings from the survey provides an overall portrait of the respondents, including these characteristics:

- Socio-demographic characteristics: age, sex, family status, education
- Professional characteristics: type of agency, type of work, hours worked, seniority, compensation, benefits
- Professional activities : conferences, courses, professional development
- Jewish background: schools, informal education
- Jewish identity and Jewish involvement: ritual observance, friends, affiliations
- Responses to the economic downturn beginning in 2008

Abstract: Jewish Communal Professionals in North America

The Jewish Communal Service Association of North America (JCSA) commissioned the Berman Jewish Policy Archive @ NYU Wagner to conduct a survey of self-defined incumbents of the profession. The Andrea and Charles Bronfman Philanthropies and The Charles and Lynn Schusterman Family Foundation provided financial support, and Steven M. Cohen provided research services pro bono. The number of eligible respondents amounted to 2,435.

We begin with some basic findings. Women make up about two-thirds of all Jewish communal professionals. As a group, the professionals' age distribution is almost uniformly distributed from the low 20s through age 64, with a significant drop-off after age 65; the median age is 48 years old. More than two-thirds (69%) are married, and most of the others have never been married, another indicator of the youthful segment in the population of communal professionals. Of those who are married, the vast majority (89%) are in-married.

In terms of their educational achievement, almost all have an undergraduate degree, and about two-thirds have earned a graduate degree of some sort, testifying to high levels of formal educational attainment. In addition, general educational attainment and Jewish education are higher among younger professionals as compared with their elders.

- **2/3 of all Jewish Communal Professionals are women**
- **Median Age: 48**
- **More than 2/3 are married**
- **About 2/3 earned graduate degree**
- **Women significantly trail men in compensation**

The median income for these professionals is about \$78,000, and their mean income reaches \$89,000. Those in entry-level positions earn \$45,000, as compared with about \$75,000 for managerial positions, \$100,000 for associate executives, and about \$125,000 for CEOs.

Women significantly trail men in compensation, with an overall gap of \$28,000. Holding constant age, years in the field, level of responsibility, hours worked, and degrees earned, women's salaries still trail men's by about \$20,000.

These professionals (97% of whom are Jewish) display numerous signs of stronger than average Jewish upbringing and Jewish educational engagement in their teen years and early adulthood. Hardly any (just 7%) are the offspring of intermarried parents. About a quarter attended Jewish day school at some point (roughly twice the average in the Jewish population at large). Almost

two-thirds attended Jewish camp, and even more participated in Jewish youth groups – also more than in the adult Jewish population. Most participated in a Hillel-like experience in college. As many as 62% had taken a college-level Jewish Studies course – more than twice what we may find in a cross-section of the Jewish population. The professionals’ Israel travel frequencies are even more astounding: 93% had been to Israel at least once for a short term, and 37% had spent four months or more studying or working in Israel.

Large majorities feel attached to Jews and the Jewish people. As many as 80% (more or less) feel a strong sense of belonging to the Jewish people, would be upset if the number of US Jews were to decline, and feel specially connected to people they meet who are Jewish.

Beyond this basic information, among the more notable findings:

1. ***Jewish communal professionals derive disproportionately from stronger-than-average Jewish home and educational environments.*** More than the population at large, they report in-married parents who were more observant and more traditional than the norm. In addition, the professionals participated in a variety of Jewish educational experiences from childhood through young adulthood. The implication: these findings point to the cumulative effect of a wide variety of socialization and educational experiences. If these experiences are indeed producing Jewish communal professionals, we can presume they are producing Jewish commitment among others as well. Both philanthropic donors and policy makers should note that day schools, youth groups, camps, Hillels, Jewish Studies, and Israel programs are all “implicated” (positively) and all are worthy of ongoing support.
2. ***The role of Israel travel and study in shaping these professionals bears special mention.*** With only a decade of experience, Birthright is already showing its impact, particularly among those with somewhat weaker prior Jewish socialization and educational backgrounds. However, we also ought not overlook the power of programs in Israel lasting a semester or more, the “Masa” opportunities. In fact, short-term programs may be effective in part *because* they lead to long-term programs. Both Birthright and Masa produce positive long-term effects, seen here in the large number of Jewish communal professionals, but also undoubtedly seen elsewhere in the ranks of other Jewish leaders, both lay and professional.

3. Notwithstanding the diversity of professional experiences and the fuzzy boundary demarcating, “Jewish communal professional,” these professionals show signs of shared background, interests, and commitment as well as shared interaction. The implication: their ***professional identities can be shaped, and their professional skills can be augmented***. A ready and recruitable audience awaits smart and committed intervention in the form of in-service education and profession-building activities.
4. Notwithstanding Jewish communal professionals’ high rates of Jewish involvement and commitment, and even their high rates of Jewish collective identity as manifest in their commitment to the Jewish People, Israel, and Jewish continuity, there are several disturbing trends. ***Commitment to the Jewish collective (people, Israel, communities, family) is in decline generally in the Jewish population, and communal professionals, particularly younger professionals, are no exception to this general tendency***. Overall, younger professionals display lower levels of Jewish collective identities than their elders, even though the younger group is just as Jewishly involved in other ways and has experienced more frequent and more diverse Jewish educational experiences than older professionals. The critical, influential and strategic position of the young professionals for the current and future of Jewish life in North America makes their views both potent and critical for the Jewish future. Their diminished enthusiasm for Jewish peoplehood, Israel, and in-marriage demands attention and contention.
5. ***The economic downturn has affected younger workers, those who recently entered the job market, more than older professionals.***
6. ***Although women comprise about two-thirds of the professional workforce, their salaries, on whole, continue to lag significantly below their male counterparts.*** This pervasive issue remains a concern for attracting and retaining the best talent for the field.

The Findings

Demographic Characteristics

Women make up about two-thirds of all Jewish communal professionals who responded to this survey. As a group, the professionals' age distribution is uniformly distributed from the low 20s through age 64, with a significant drop-off after age 65 and hardly any (1%) aged 75 or older; the median age is 48 years old (see Chart 1). These results point to a relatively diverse and healthy age profile, with sufficient numbers of younger people poised to replace their elders who will soon retire.

More than two-thirds (69%) of the respondents are married, and most of the others have never been married, another indicator of the large youthful segment in the population of communal professionals. Of those who are married, the vast majority (89%) are in-married. Clearly, the intermarried are significantly underrepresented in the ranks of the Jewish communal professional. These results point to the power of in-marriage to both reflect and predict engagement in Jewish life.

The vast majority (94%) of professionals were born in the United States or Canada.

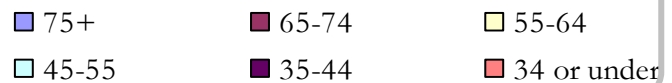
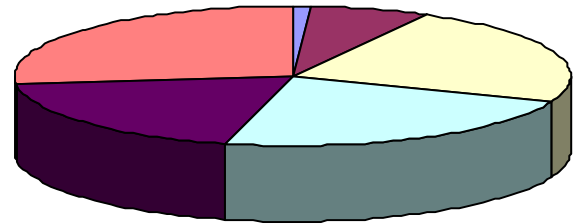
In terms of their educational achievement, almost all have an undergraduate degree, and about two-thirds have earned a graduate degree of some sort, testifying to high levels of formal

“the proportion with an MSW has remained steady, with younger professionals holding MSWs about as frequently as older professionals”

educational attainment (see Table 2). Contrary to some widely held thinking, the proportion with an MSW has remained steady, with younger professionals holding MSWs about as frequently as older professionals. In addition, about 4% of Jewish communal workers hold a doctorate. In all, about 16% have an advanced degree in some area of Jewish Studies.

Particularly significant is the growth of general educational attainment and of Jewish education among younger professionals as compared with their elders. To take an illustrative piece of evidence:

Chart 1: Wide Range of Age



just 12% of those aged 55–64 report holding an advanced degree in Jewish Studies as compared with far more – 22% – among those aged 35-44. In this and other ways, younger Jewish communal professionals display more formal training in Judaic-related fields than their older counterparts. In short, these professionals show signs of the accumulated impact of a variety of Jewish educational experiences.

Table 2. High Levels of Educational Attainment

What academic degrees have you earned? (Reported below are highest degrees earned.)	
PhD	4%
Certificate in Jewish Studies (generally a graduate degree)	7%
MSW, but no other graduate degree	18%
Other masters degree, but no MSW	22%
BA/BS, but no graduate degree	46%
Associates or other Certificate, but no BA/BS	3%

Work-Related Characteristics: Sector, Position, and Professional Identity

Jewish communal professionals who responded to this survey work in a variety of settings, albeit unevenly drawn, owing to the opt-in sample which produced unmeasured variations in participation by professionals in different work settings from the variegated universe of Jewish communal work settings (see Table 3) In this sample, most numerically prominent are Federations

Table 3. The Wide Diversity of Agencies

Which one of the following terms best describes the organization where you work?	
Federation	22%
Congregation or Synagogue	16%
Camp, Youth, Education, Outreach	15%
Social, Family, Elder or Vocational Services	13%
JCC	8%
Advocacy, Community or Govt. Relations	3%
Other	24%

(22%); followed by congregations (16%; perhaps reflecting special recruitment efforts in this sector); education (e.g., camps, youth work, outreach) at 15%; health and human services (e.g., social, family, elder or vocational services) at 13%; JCCs (8%); community relations (3%), and a variety of other settings that are too particularistic to classify (24%). The numerous work settings can be seen both as reflecting a healthy diversity and as posing a challenge for a professional association seeking to embrace a variety of professionals with different interests, issues, concerns, values, and social networks.

Table 4. Distribution of Job Titles

Which of the following best describes your current (or most recent) position?	
CEO or executive director	24%
Senior vice president or vice president	5%
Associate or assistant executive director	4%
CFO	1%
Managing director or branch director	3%
Planning director or program/project director	6%
Manager or department director	12%
Assistant manager or asst. dept. director	3%
Program coordinator	7%
Program associate, direct service prof'l, caseworker	4%
Development/fundraising	8%
Entry-level professional	1%
Administrative/executive assistant	2%
Fellow or intern	1%
Congregational rabbi, cantor	2%
Jewish school principal	2%
Jewish school teacher	1%
Other	14%

The numerous job titles – and our survey could not do justice to their diversity and complexity – suggested a five-tier classification: CEOs or executive directors (26%); associate director or managing director (7%); upper managers such as department director (13%); lower management, such as planning or program director and unspecified titles (41%); and explicitly entry-level positions (13%) such as program coordinator or program associate (see Table 4).

When asked to describe the department or part of the organization where they worked, the

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largest number chose administration (25%), followed by fundraising (17%), Jewish education (12%), direct service (8%), and planning/consultation (7%; see Table 5).

The size of organizations for which these professionals work ranges considerably. While 16% work for organizations with less than six workers, about a quarter (24%) work for agencies with 6-20 employees, 32% for those with 21-100, and 29% for places that employ more than 100 workers (see Chart 6). The median size of agencies is about 50 workers.

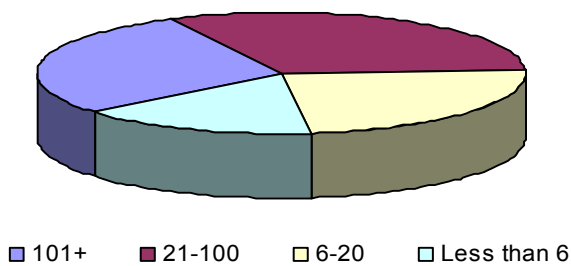
They also report wide variations in the numbers of hours worked (see Chart 7). A small number (18%) work part-time (under 35 hours per week), and 13% work 35–39 hours per work. About one-third work 40–49 hours weekly, and another third report work weeks of 50 hours or more. Hours worked per week rise with age, with job title’s prestige, and, of course, with compensation.

Table 5. Distribution of Departments

Which best describes the department or part of the organization where you work?	
Administration	25%
Fundraising	17%
Jewish Education	12%
Direct Service	8%
Planning/Consultation	7%
Marketing & Communications	5%
Clergy	4%
Finance/Accounting	2%
IT	1%
HR	1%
Other	18%

Although 80% of respondents see themselves as working primarily in Jewish communal life,

Table 6: Size of Organization



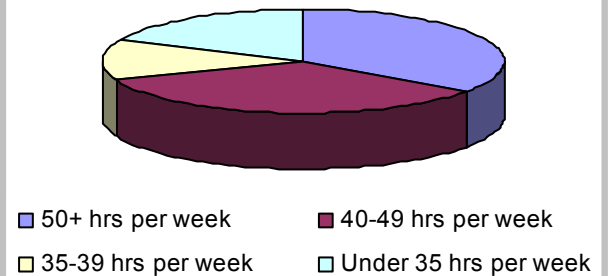
15% work both inside and outside communal life, and another 5% work primarily outside of Jewish communal life. Given that the study was sponsored by the Jewish Communal Service Association and directed at those working in Jewish communal service, the large number (20%) of respondents who see themselves as not fully employed within Jewish communal life points to the

fuzzy boundary defining Jewish communal professionals. Moreover, it does point to a potential for JCSA to reach out somewhat beyond traditional domains to engage professionals in cognate or related fields.

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What may be in evidence in these responses is the accumulated impact that government funding has had on the field, particularly for social service providers. As Jewish agencies have accepted government grants and allocations, the need to provide services to largely non-Jewish populations has grown. In numerous agencies there is certainly evidence that the client base is no longer predominantly Jewish, although the Jewish values and underpinnings of the agency more than justify continued service delivery to this client population. Additionally, providing particularized services for a predominantly non-Jewish population may still provide the resources to ensure that the Jewish clients who are accessing these services do so under Jewish auspices. Efforts to help professionals understand and interpret these Jewish values would be an invaluable contribution to their professional development.

Chart 7: Hours Worked per Week



In fact, 84% of these respondents explicitly see themselves as Jewish communal professionals. Among the characteristics associated with a greater likelihood of identifying as a Jewish communal professional are level of Jewish engagement (the in-married, more Jewishly educated, more traditional denomination), educational experience (Jewish Studies or communal degree holders); level of

“Among the characteristics associated with a greater likelihood of identifying as a Jewish communal professional are level of Jewish engagement, educational experience, level of professional engagement, and field of service”

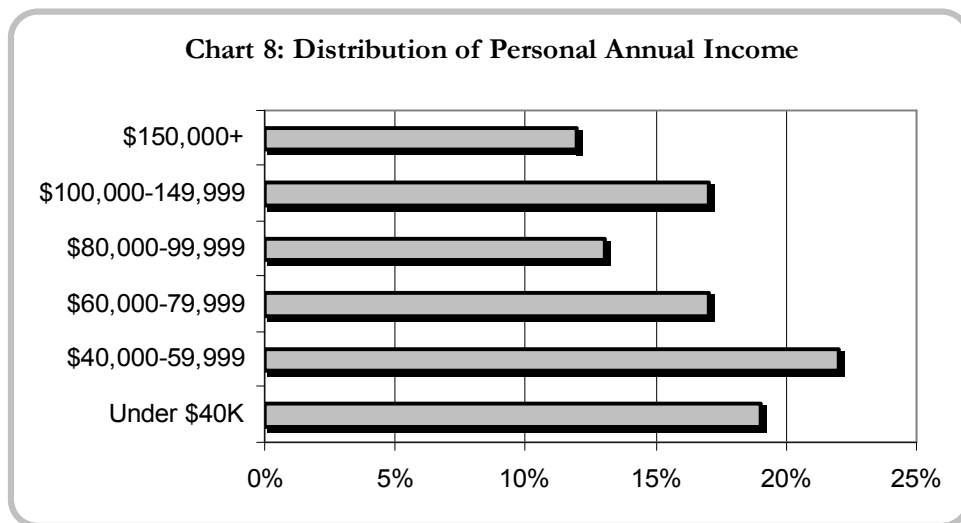
professional engagement (years in the field, income, seniority of position), and field of service (those working in congregations, education, federations and JCCs.

About one-third report that most of their friends are Jewish communal professionals, and around three-quarters report likewise for at least some of their friends. Friendships with professional colleagues are more numerous among those working primarily in Jewish communal life, as well as among those in higher ranking positions and those with more seniority in the field.

Further, two-thirds say they read Jewish professional journals, offering still more evidence of a professional community of some sort in which most Jewish communal professionals participate, at least informally.

Compensation: Variations by Seniority and Presence of a Substantial Gender Gap

The professionals report a wide range of income (see Chart 8). Of those working full-time, about one-third earn less than \$60,000 annually, one-third between \$60,000 and \$100,000, and one-third earn \$100,000 or more. The median income for these professionals is about \$78,000, and their mean income reaches \$89,000. In other words, statistically, a small number of relatively high salaries pull up the mean (the average amount earned by all professionals) without having an impact on the median (the salary earned by the professional at the 50th percentile, with half earning more and half earning less).



Income is associated with several factors. Those working in the field 5 years or less earn \$59,000 on average for full-time work, as contrasted with \$115,000 for those with 15 years or more experience. Those with advanced degrees earn about \$25,000 more, on average, than those with just a BA. Those in entry-level positions are earning \$45,000, as compared with about \$75,000 for managerial positions, \$100,000 for associate executives, and about \$125,000 for CEOs.

Among full-time Jewish communal professionals, women significantly trail men in compensation, with an overall gap of \$28,000. Part of the gender gap in compensation is due to differences in position and number of hours worked, as total compensation rises with the prestige of the position and the time that professionals devote to their work (sometimes exceeding 50 or 60

hours). When statistically controlling for these and other factors, the gender gap in income narrows a bit, but still holds at around \$20,000 annually. In other words, holding constant age, years in the field, level of responsibility, hours worked, and degrees earned, women's salaries still trail men's by about \$20,000 – equivalent to what may be called “the net cost of being a woman in Jewish communal life.”

Benefits

Five out of six (83%) full-time professionals receive health benefits, and slim majorities receive

“Five out of six (83%) full-time professionals receive health benefits, and slim majorities receive a pension, life insurance, and disability insurance”

a pension, life insurance, and disability insurance (56-59%); far smaller numbers receive travel allowances, tuition/membership discounts (for themselves or family members) and expense accounts. The provision of health benefits and discounts is fairly uniform across all levels of seniority and years in the job. The other benefits are more widely enjoyed by those with greater responsibility (e.g., CEOs as opposed to entry-level professionals) and those with more years working as a Jewish communal professional.

Professional Development Experiences

The survey also asked about the professionals' participation in a variety of professional development experiences in the two years prior to the survey, which was conducted in 2009. Two-thirds reported being involved in some in-service training at their organization, and three-quarters participated in professional development conference calls or webinars. Apparently, the interest and participation in such experiences are fairly widespread and are higher among those who see themselves as Jewish communal professionals. This pattern suggests either that professional experiences solidify professional identities, that the professionals identified seek out professional experiences, or, in all likelihood, that both processes are at work.

The patterns associated with professional development are fairly uniform across several measures. Participation in professional development conference calls and webinars is associated with signs of greater engagement as a Jewish communal professional. That is, participation is higher among

those who have higher levels of responsibility, more years of service, and more friends who are Jewish; who are in-married (rather than intermarried); and who see themselves as a Jewish communal professional.

Correlatively, such professionally enriching experiences are less likely to reach those who are more poorly or more recently integrated into the Jewish communal social network. From this point of view, it could be argued that professional development programs and communication are especially important for those more marginally (or recently) engaged in Jewish professional life.

The Birthright Presence

The Jewish communal professionals in this survey reported participating in a variety of professionally related programs, receiving scholarships, and engaging in Jewish experiences, with small numbers reporting any particular experience (see Table 9). Birthright Israel (8%) led the short list we provided.

Especially noteworthy are the experiences more prominent among the newer recruits to the field, be they defined as holding entry-level positions, as having accumulated only a few years of service, or as being young. Given that Birthright Israel came into existence only 10 years before this survey was conducted (and is only open to those between the ages of 18–26),

Table 9. Fellowships, Scholarships, and Birthright

Have you been a part of any of these programs, scholarships, or fellowships?	
Birthright Israel	8%
Professional Leadership Program (PLP)	5%
Professional Association Awards	4%
FEREP	3%
Wexner	3%
Kivun	1%
Other	13%

participation in it would be basically limited to younger people. Indeed, of all those 34 and younger, as many as 28% have been on Birthright as compared with just 3% of those aged 35–44. Similarly, of those in entry-level positions, as many as 20% are Birthright alumni, and fully 21% who have worked in Jewish communal life 5 years or less went on Birthright.

Although we do not know the exact proportion of the overall Jewish young adult population who have participated in Birthright, it is unlikely to be as high as 28%. Thus participation in Birthright

seems to heighten the likelihood that participants will go on to Jewish professional service. The extent to which Birthright is a “receptacle” for those eventually headed for communal careers -- or the instigator of their decisions – remains to be determined and lies beyond the scope of these data and this analysis. Yet its role as a conduit to Jewish communal professional engagement cannot be denied. (Moreover, this analysis cannot disentangle the independent impact of the Birthright experience on commitment to Jewish peoplehood and other plausible effects of the program.)

Not only is Birthright’s presence felt keenly among the young and more recent entrants to the ranks of Jewish communal professionals but the evidence also points to the special importance of Birthright for the less Jewishly engaged. Because Birthright targets those who have never visited Israel in an organized educational context, its eligibility requirements produce a particular profile of participants. Among those under 35, Birthright was more frequent among those identifying as Reform (38%) rather than Conservative (24%), and among the currently intermarried (30%) more than the in-married (21%). Similarly, among those who attended once-a-week Jewish school in their youth, 38% had been on Birthright, as contrasted with only 17% of day school alumni.

These results strongly point to the importance of Birthright as a doorway to intensive Jewish involvement, especially for those with weaker prior Jewish socialization. Those with stronger Jewish backgrounds (as signified by more traditional religious identities, in-marriage, or day school education)

Birthright’s role as a conduit to Jewish communal professional engagement cannot be denied.

have many routes and many reasons to display high levels of Jewish engagement in their early adult years. For their counterparts with weaker Jewish backgrounds, though, Birthright is relatively more critical. For some, their Birthright experience in part reflected the upward Jewish journey on which they had already embarked before applying to Birthright. For others with similarly low levels, Birthright no doubt propelled them to the levels of Jewish engagement that translated into professional service to the Jewish people.

Jewish Socialization Characteristics: Parents, Upbringing, Educational Experiences

These professionals (97% of whom are Jewish) who responded to the survey display numerous signs of stronger than average Jewish upbringing and Jewish educational engagement in their teen years and early adulthood (see Table 10).

Hardly any (just 7%) are the offspring of intermarried parents. In parallel with their parents' high rates of in-marriage, their parents were far more observant than most Jewish families: in 59% of the homes, someone usually lit Shabbat candles, about double the average for the American Jewish public at large.

“Professionals who responded to the survey display numerous signs of stronger than average Jewish upbringing and Jewish educational engagement in their teen years and early adulthood.”

Almost half the Jewish respondents attended part-time Jewish schools that met more than once weekly, and about one-quarter attended Jewish day school at some point (roughly twice the average in the Jewish population at large).

Almost two-thirds attended Jewish camp, and even more participated in Jewish youth groups – both at higher rates than the adult Jewish population. Most participated in a Hillel-like experience in college.

Table 10. Jewish Education.

What is the main source of Jewish education you received before the age of 14?	
Day school (Ever attended day school 4 years or more: 25%)	17%
Hebrew school or other multi-day, PT Jewish school	48%
Sunday school or once a week	20%
Private tutoring, other	4%
None	11%

Indeed, in some areas, the gaps between the experiences of these professionals and those of the larger Jewish population are quite large. As many as 62% of the professionals had taken a college-level Jewish Studies course – more than twice what we may find in a cross-section of the Jewish population. The frequency of their Israel travel is even more astounding: 93% had been to Israel at

least once for a short-term visit, and 37% had spent four months or more studying or working in Israel.

At some point 58% had worked in some way as a Jewish educator.

The “Masa” Presence

Masa – the effort by the Israeli government and the Jewish Agency to bring thousands of Diaspora Jewish young adults to Israel for long-term (one semester or longer) programs -- is a relatively recent development (it began operation in 2003). Yet long-term programs in Israel, those lasting a semester to a year, have been in place for decades, well before Masa was conceived.

“A large percentage of Jewish communal professionals have spent four months or more studying or working in Israel”

Of note is the very large percentage of Jewish communal professionals – 37% – who have spent four months or more studying or working in Israel. Other studies of younger Jewish leaders (both lay and professional) report similar findings. Apparently, spending a semester or year studying at an Israeli university, studying Jewish texts at Pardes Institute or another institution, having professional training (e.g., rabbinical school) in Israel, or participating in any of numerous other opportunities are associated with entry into Jewish communal professional service. Participation in a long-term Israel program in part reflects a prior involvement in Jewish life that leads to professional engagement in Jewish life. Yet Israel study or service undoubtedly also provides several assets that can lead the way to a Jewish communal professional career. Among them are familiarity with Israel, increased knowledge of Hebrew, exposure to alternative religious practices and celebrations, and, not least, ties and friendships with others who are destined to serve as lay or professional leaders in Jewish communal settings. Thus, the semester or year in Israel not only affects the motivation to engage in Jewish life but it also provides the cognitive and social tools that make such engagement more effective and more rewarding. In many ways, Israel has become the premier training ground and springboard for Jewish communal leadership in North America and, presumably, other parts of the Diaspora as well.

“Israel has become the premier training ground and springboard for Jewish communal leadership in North America”

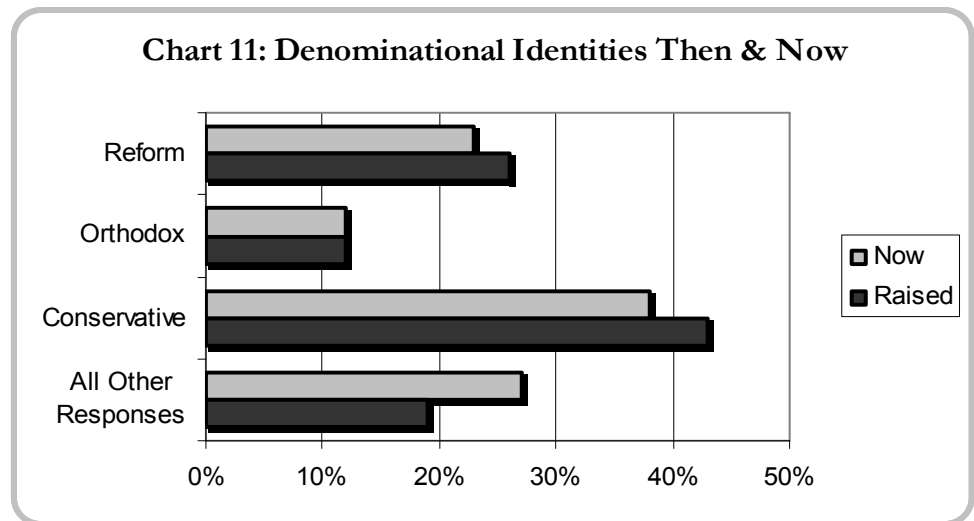
Jewish Involvement Levels: Generally High

Owing in part to their socialization and in part to their choice of career, Jewish communal professionals exhibit signs of Jewish involvement that place them well above the averages seen in surveys of the Jewish population. When asked, “How important is being Jewish in your life?” as many as 85% answered “very important,” as contrasted with the 52% of respondents in the 2000-01 National Jewish Population Study who clearly identified as Jews.

On the religious spectrum, the professionals’ lead denomination of choice is Conservative (38%), followed in frequency by Reform (23%), and

Orthodox (12%; see Chart 11). Compared with the Jewish public at large, then, Jewish communal professionals more often identify as Conservative and Orthodox (50% of professionals vs. 37% of the public) and less often as Reform (27% vs. 35%). In short, the differences in the distributions between the professionals and the public, although noticeable, are not overwhelming, but they do point to a more traditional cast among the professionals.

About twice as many professionals as the larger Jewish public are members of congregations (or similar bodies): 79% for the professionals vs. 38% for American Jews. Almost three-quarters



participate in a Shabbat dinner at least once a month. About three in five attend services monthly or more, and 41% attend several times a month or more (see Table 12).

Table 12. Religious Service Attendance.

About how often do you personally attend religious services of any sort?	
Several times a month or more	41%
A few times a year	25%
About once a month	18%
Never, only on special occasions, major holidays	16%

Jewish Communal Professionals in North America

Taken together, the findings portray a population with diverse but fairly high(er) levels of Jewish engagement than those found in the Jewish population at large. Commensurately, they also evince rather high levels of interest in Jewish education for their children. About half send (or would send) their children to Jewish day schools (as compared with 12% of the Jewish public who do so). Three-quarters have sent (or would send) their children to overnight Jewish camps, about twice the number among the Jewish population.

“the findings portray a population with diverse but fairly high(er) levels of Jewish engagement than those found in the Jewish population at large”

Large majorities of the professionals claim to feel attached to Jews and the Jewish people. As many as 80% (more or less) feel a strong sense of belonging to the Jewish people, would be upset if the number of U.S. Jews were to decline, and feel specially connected to people they meet who are Jewish.

Their attachment to Israel, although stronger than evinced by the Jewish public at large, falls below the levels of their attachment to being Jewish in general or to Jewish peoplehood. Thus, two-thirds report that they are very attached to Israel (albeit twice the rate among the Jewish public at large), and only a slim majority (54%) agrees with this statement: “Caring about Israel is a very important part of my being a Jew.” The same percentage of professionals agrees that they “have a responsibility to take care of Jews in need around the world.” Again, while these levels exceed what one would find in a survey of the Jewish public, we need to recall that these are professionals who work for the Jewish community. Given that caring for other Jews is a significant responsibility of Jewish communal service, this percentage seems low.

“attachment to Israel...falls below the levels of their attachment to being Jewish”

The sample of professionals is also equivocal with respect to intermarriage. Once a cause of much concern and a focus of ideological opposition in Jewish life, intermarriage has become increasingly tolerated, accepted, and even welcomed. Significantly, only 58% of Jewish communal professionals would be upset were their child “to marry a non-Jew who didn’t convert to Judaism.” An even smaller number – about one-third – express normative support for the endogamy (in-marriage) norm and are not comfortable with the idea that Jews should marry whomever they fall in love with, even if they are not Jewish.

“intermarriage has become increasingly tolerated”

Weaker Sense of Jewish Belonging Among Younger and Newer Professionals

Younger Jewish communal professionals and those with 5 years or less of professional experience in the Jewish communal field feel less of a sense of belonging to the Jewish people and Jewish community than their elder professional counterparts. Of those with 16 or more years of professional service, 88% feel a strong sense of belonging to the Jewish people as compared with 66% of recent arrivals (5 years of experience or less). Among these two groups, feeling a part of the Jewish community drops from 81% to 56%, as does feeling “a responsibility to take care of Jews in need around the world” (65% vs. 39%). We see similar differences in comparing those 55–64 with those 35 and younger: for Jewish peoplehood, 86% vs. 72%; for Jewish community, 74% vs. 64%; and for responsibility, 58% vs. 46%.

“Younger Jewish communal professionals and those with 5 years or less of professional experience in the Jewish communal field feel less of a sense of belonging to the Jewish people and Jewish community than their elder professional counterparts”

On the conceptually related issue of attachment to Israel, we find similar contours. While 64% of veteran professionals with 16+ years of service see caring about Israel as an important part of (their) being a Jew, only 37% of the newer professionals (5 years or less) agree. For feeling emotionally attached to Israel, the results are similar: 75% vs. 49%. The old–young (55–64 vs. under 35) comparisons yield similar results: for caring, 59% vs. 43%, and for emotional attachment, 72% vs. 58%.

The declines in these measures of collective belonging and Israel attachment from veterans to newcomers, and from older to younger, are fairly consistent across the age and experience spectrum. That said, the declines are a bit more pronounced for the youngest age range (under 35) and the most recently hired professionals (less than 5 years).

These variations cannot be explained by weaker Jewish socialization and education among the young. In fact, we find that young professionals exceed older professionals with respect to such experiences as day school attendance, youth group participation, Jewish camp attendance, Hillel participation, taking Jewish Studies courses in college, and participation in a “Masa-like” experience (spending a semester or more in Israel). Yet these experiences are unable to counteract the negative

impact of youthfulness on collective Jewish identity. Despite their higher levels of Jewish education and time in Israel – be it on Birthright or Masa-like programs – younger professionals are less committed to the Jewish collective (variously expressed) than their older counterparts.

The findings suggest that either age or experience in working in Jewish communal life may work to elevate levels of Jewish collective identity. Alternatively, they may indicate that those with weaker collective identities drop out of careers as Jewish communal professionals.

In any event, the findings do point to an area of concern, one that may well touch on professional morale and one that is important and worthy of attention in its own right.

Impact of the Economic Downturn

The survey, which was conducted in the midst of the economic downturn, ascertained the extent to which it affected the work lives of these professional and in what fashion (see Table 13).

Among the most widespread effects was being given added responsibility at work. About half the professionals reported working longer hours (55%) and being given more responsibility to make up for staff cutbacks in their agencies (48%). About one-third or more behaved in ways consistent with seeking other work possibilities, including updating their resumes (51%), looking for work (30%),

Table 13. Responses to the Economic Downturn.

For each of the following, please tell us whether each of the following characterizes you in the past year.

Worked longer hours on your job?	55%
Updated your CV/resume?	51%
Been given more responsibility to make up for cutbacks?	48%
Had your benefits reduced?	32%
Started looking for work?	30%
Considered leaving the field of Jewish communal service?	29%
Had your salary increased?	27%
Had your salary reduced?	25%
Considered delaying your retirement? (If you're not retired)	21%
Started additional part-time or consulting work?	18%
Took courses in a new field?	14%
Started work on a new full-time job?	13%
Started work on a new part-time or consulting job?	12%
Been laid off from a full-time job?	6%

Jewish Communal Professionals in North America

considering leaving the field (29%), and considering a delay in their retirement (21%). A small number (14%) actually took courses in a new field.

The surveyed professionals also suffered from declining compensation, be it in benefits (32%) or salary (25%), although an equal number reported salary increases (27%).

A small number were laid off from their positions (6%). About twice as many (including many who were laid off) started work on a new full-time job (13%) or took on new part-time work or consulting jobs (about 13–18%).

The major predictor of most of these changes in status or working conditions was seniority. More senior people experienced far less instability and job pressures than more junior people. The effects are fairly consistent however we measure seniority – be it in terms of the hierarchical level of responsibility, the number of years in the field, or chronological age. For example, those with 5 years or less in Jewish communal service were three times as likely to have started a new job as were those in the field 16 years or more (24% vs. 8%) and were also much more likely to have started looking for work (45% vs. 18%). Yet they were only slightly more likely to work longer hours (60% vs. 50%) or to have received more responsibility (50% vs. 40%). Understandably, younger people were much more likely to consider leaving the field (40% vs. 19%), and to have updated their resumes (70% vs. 36%).

“working longer hours...updating resumes...leaving the field...delaying retirement”

If they were able to hold on to their jobs, even with increased responsibility and insecurity, younger people fared about as well as older professionals in experiencing reductions in salary and benefits. In fact, the one level to take more of a hit in this domain was upper management, though not the CEOs. In addition, those in Federations, Jewish education, and JCCs experienced more reductions in compensation than those in other institutional sectors of Jewish communal life. The education sector also experienced more job instability and turnover than others.

In short, we have evidence of a widespread impact of the economic downturn on Jewish communal professionals. Those with fewer years of service, in entry-level positions, and younger people were particularly unsettled by the experience.

Conclusion: Points of Diversity and Uniformity

Jewish communal professionals exhibit considerable diversity: They vary in terms of their professions, professional training, status, compensation, and mission of the agencies for which they work. Their Jewish background, Jewish involvement, professional identities, and how they were affected by the economic downturn also vary.

Yet, certain themes do indeed emerge in the findings of this first comprehensive and systematic examination of the Jewish Communal Professionals in North America. Among the more notable findings with policy-relevant implications are the following: Jewish communal professionals come disproportionately from stronger-than-average Jewish home and educational environments. More than the population at large, they report in-married parents who were more observant and more traditional than the norm. In addition, the professionals participated in a variety of Jewish educational experiences from childhood through young adulthood. *Implications:* These findings point to the cumulative effect of a wide variety of socialization and educational experiences. If these experiences are indeed producing Jewish communal professionals, we can presume they are producing Jewish commitment among others as well. Both philanthropic donors and policy makers should note that day schools, youth groups, camps, Hillels, Jewish Studies, and Israel programs are all “implicated” (positively) and all are worthy of ongoing support.

1. ***The role of Israel travel and study in shaping these professionals bears special mention.*** With only a decade of experience, Birthright is already showing its impact, particularly among those with somewhat weaker prior Jewish socialization and educational backgrounds. However, we also ought not overlook the power of programs in Israel lasting a semester or more – the “Masa” opportunities. In fact, short-term programs may be effective in part *because* they lead to long-term programs. Both Birthright and Masa produce positive long-term effects, seen here in the large number of Jewish communal professionals, but also undoubtedly seen elsewhere in the ranks of other Jewish leaders, both lay and professional.
2. Notwithstanding the diversity of professional experiences and the fuzzy boundary demarcating “Jewish communal professional,” these professionals show signs of shared background, interests, and commitment as well as shared interaction. ***Implications: Their professional identities can be shaped, and their professional skills can be augmented.*** A ready and

recruitable audience awaits smart and committed intervention in the form of in-service education and profession-building activities.

3. Notwithstanding Jewish communal professionals' high rates of Jewish involvement and commitment, and even their high rates of Jewish collective identity as manifest in their commitment to the Jewish People, Israel, and Jewish continuity, there are several disturbing trends. ***Commitment to the Jewish collective (people, Israel, communities, family) is in decline generally in the Jewish population, and communal professionals, particularly younger professionals, are no exception to this general tendency.*** Overall, younger professionals display lower levels of Jewish collective identities than their elders, even though the younger group is just as Jewishly involved in other ways and has experienced more frequent and more diverse Jewish educational experiences than older professionals. *Implications:* The critical, influential and strategic position of the young professionals for the current and future of Jewish life in North America makes their views both potent and critical for the Jewish future. Their diminished enthusiasm for Jewish peoplehood, Israel, and in-marriage demands attention and contention.
4. ***The economic downturn affected all North Americans, including Jewish communal professionals.*** Among these professionals, it especially unsettled the youngest professionals, the ones who most recently joined the profession. *Implication:* These younger professionals now require special attention, support, and nurturing if they are to stay in the profession and if they are to find meaningful places to make valued contributions to Jewish life.
5. ***Overall, men earn about \$28,000 more per year than women.*** Part of this gender salary gap can be explained by differences in job title, hours worked and supervisory responsibilities. But once these and personal qualifications are taken into account, men still earn \$20,000 more than women. In other words, among Jewish communal professionals, with all things being equal, the "cost" of being a woman amounts to \$20,000 a year – every year.

These and other important implications flow from the many findings in this pioneering survey. The results, analyses and interpretations merit both careful attention, and reasoned responses – in both policy and practice.

Appendix I: The JCSANA Survey* of Jewish Communal Professionals

Sponsored by:

The Jewish Communal Service Association of North America

Contact: info@jcsana.org

&

The Berman Jewish Policy Archive at NYU/Wagner

Prof. Steven M. Cohen and Dr. Judith Veinstein, Principal Investigators

Contact: Steve34NYC@AOL.com

YOUR WORK

Which best describes your main work (current or most recent before retirement)?

Working primarily in Jewish communal life	80
Working both inside & outside Jewish communal life	15
Working primarily outside of Jewish communal life	5

Are you currently...

Employed Full-Time	81
Employed Part-Time	12
Working on my own	4
Not employed	3

On average, about how many hours per week do you work for monetary compensation in all your jobs?

Under 35 hrs per week	18
35-39 hrs per week	13
40-49 hrs per week	34
50+ hrs per week	35

How many years have you worked...?

	0-2	3-5	6-10	11-15	16 or more years
In your current (main) position	33	27	18	10	12
At your current (main) organization	27	26	20	12	14
In Jewish communal life	9	15	21	17	39

* Findings are provided in percentages.

Jewish Communal Professionals in North America

Which one of the following terms best describes the organization where you work?

Federation	22
JCC	8
Congregation or Synagogue	16
Camp, Youth, Education, Outreach	15
Advocacy, Comm or Government Relations	3
Social, Family, Elder or Vocational Services	13
Other	24

Which of the following best describes your current (or most recent) position?

CEO or Executive Director	24
Senior Vice-President or Vice President	5
Associate or Assistant Executive Director	4
CFO	1
Controller, auditor or bookkeeper	0
Managing Director or Branch Director	3
Planning Director or Program/Project Director	6
Manager or Department Director	12
Assistant Manager or Department Director	3
Program Coordinator	7
Program Associate or Direct Service Professional, Caseworker	4
Jewish School Principal	2
Jewish School Teacher	1
Congregational Rabbi or Cantor	2
Entry Level	1
Fellow or intern	1
Other (please specify):	14
Development/Fundraising	8
Administrative/Executive assistant	2

Jewish Communal Professionals in North America

Which of the following best describes the department, or part of the organization where you work/ed?

Administration	25
Fundraising	17
Jewish Education	12
Direct Service	8
Planning/Consultation	7
Marketing & Communications	5
Clergy	4
Finance/Accounting	2
IT	1
HR	1
Other	18

About how many people work full-time for your organization (or did when you were there)?

101+	29
21-100	32
6-20	24
Less than 6	16

During the past two years, have you participated in any in-service training at your organization?

Yes: 68

During the past two years, have you participated in any professional development conference calls or webinars?

Yes: 78

During the past two years, did you attend any professional conferences or programs outside of your organization?

Yes: 79

Have you been a part of any of these programs, scholarships, or fellowships?

Birthright Israel	8
Professional Leadership Program (PLP)	5
Professional Association Awards	4
FEREP	3
Wexner	3
Kivun	1
Other	13

Do you see yourself as a Jewish communal professional? Yes: 84

About how many of your friends are Jewish communal professionals?

Most or many	33
Some	42
Few	15
Hardly any	10

YOU AND THE ECONOMY TODAY

For each of the following, please tell us whether each of the following characterizes you in the past year.

Worked longer hours on your job?	55
Updated your CV/resume?	51
Been given more responsibility to make up for cutbacks?	48
Had your benefits reduced?	32
Started looking for work?	30
Considered leaving the field of Jewish communal service?	29
Had your salary increased?	27
Had your salary reduced?	25
Considered delaying your retirement? (If you're not retired)	21
Started additional part-time or consulting work?	18
Took courses in a new field?	14
Started work on a new full-time job?	13
Started work on a new part-time or consulting job?	12
Been laid off from a full-time job?	6

To what extent do you feel your main source of income is secure?

To a great extent	45
Somewhat	38
A little	7
Not at all	10

Do you consider yourself Jewish in any way? Yes: 97

YOUR JEWISH LIFE

How important is being Jewish in your life? Very important 85

Among your closest friends, how many are Jewish? All or almost all 36

To what extent do you agree or disagree with the following statements?

I'd be upset if the number of US Jews declined sharply over the next two generations	85
I have a strong sense of belonging to the Jewish People	80
I feel a part of the Jewish community	71
I'd be upset if my child were to marry a non-Jew who didn't convert to Judaism	58
I have a responsibility to take care of Jews in need around the world	54
Caring about Israel is a very important part of my being a Jew	54
Jews should marry whomever they fall in love with even if they're not Jewish	Strongly disagree or disagree = 33

Please choose one answer for each question. If not applicable, please skip.

Do you feel specially connected to people you meet because they are Jewish?	83
Are you a member of or participant in a congregation, minyan or chavurah?	79
Have you sent (or will you send) a child of yours to an overnight Jewish camp?	74
Do you participate in a Shabbat dinner at least once a month?	73
Do you read any Jewish professional journals?	67
Have you sent (or will you send) a child of yours to a Jewish day school?	49
Do you serve on a board of a synagogue or Jewish organization?	36

How emotionally attached to Israel are you? Very attached 66

Referring to Jewish religious denominations, in which of the following were you raised, and what do you mostly consider yourself now?

	Orthodox	Conservative	Reform	All Other Responses
Raised	12	43	26	19
Now	12	38	23	27

JEWISH BACKGROUND

What is the main source of Jewish education you received before the age of 14?

Day school (Ever attended day school 4 years or more: 25%)	17
Hebrew school or other multi-day, PT Jewish school	48
Sunday school or once a week	20
Private tutoring, other	4
None	11

Growing up, were both your parents Jewish (by birth, or by choice)? Yes: 93

Growing up, did someone in your household usually light Shabbat candles? Yes: 59

During grades 1-8, did you attend Jewish day school for 4 years or more? Yes: 25

During high school, did you ever participate in a Jewish youth group? Yes: 70

Did you ever attend a Jewish overnight camp, as a camper or staff? Yes: 62

During college, did you regularly participate in any Jewish organizations? Yes: 54

Did you ever take a college level Jewish studies course? Yes: 62

Have you ever worked, part-time or full-time, as a Jewish educator? Yes: 58

Have you ever been to Israel? Yes: 93

Have you ever spent 4 months or more studying or working in Israel? Yes: 37

Did you ever have a particular experience that changed the Jewish direction of your life – a person, a trip, a program, a book, an event, etc? Yes: 70

Are you:

Male	33
Female	68

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How old are you?

75+	1
65-74	7
55-64	23
45-55	23
35-44	19
34 or under	27

In what region of the world were you born?

US	90
Canada	4
Israel	2
FSU	1
Western/Central Europe	1
Other	3

In which of the following languages are you able to converse? And in which are you able to read?

	Converse	Read
Hebrew	32	52
Yiddish	5	6
Russian	2	2
Arabic	1	1
French	9	14
Spanish	11	14
Amharic	0	0
Other (Not English)	4	4

What is your current marital status?

Married/living with a Jew	69
Married/living with a NJ	9
Not married	23

[Calculated]:

In-married	89
Intermarried	11

About how often do you personally attend religious services of any sort?

Several times a month or more	41
A few times a year	25
About once a month	18
Never, only on special occasions, major holidays	16

What academic degrees have you earned? Check all that apply.

PhD	5
Cert in Jewish Studies	7
MSW	18
Other Masters	22
BA/BS	46
Associates or other Certificate	3

Outside of your work in Jewish communal life, have you had full-time professional experience in any of the following fields (please check all that apply):

Not for profit	42
Self-employment	18
Marketing or communications	13
Academia	10
Health or medicine	5
Finances or accounting	6
Technology	2
Law	4

What is your personal annual income (include only your salary, not your benefits package)?

Under \$40K	19
\$40,000-59,999	22
\$60,000-79,999	17
\$80,000-99,999	13
\$100,000-149,999	17
\$150,000+	12

Appendix II

Survey Distribution

An invitation to take the survey was circulated through email distribution lists and on websites which included schools of Jewish communal service, professional associations for individuals working in synagogues, Jewish nursing homes, Jewish vocational, educational and social service agencies, Hillel, Jewish community centers, federations, national agencies, Jewish foundations, community relations organizations, JewishJobs.com, eJewish Philanthropy, entrepreneurial agencies and JCSA's local groups in 16 communities across North America. The survey link also appeared on related organizational websites and through the daily briefing of JTA.

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Advisory Committee

An Advisory Committee, chaired by Dr. Misha Galperin, provided insights and recommendations on potential questions, strategies and dissemination. Members of the committee were: Lauren Blitzer, JCCA; Ben Brown, JewishJobs.com; Dr. Beth Cousens, Hillel: The Foundation for Jewish Campus Life; Glenn Easton, Adas Israel Congregation of Washington, D.C.; Brenda Gevertz, JCSA; Jen Kraus, The Charles and Lyn Schusterman Family Foundation; Jennifer Rosenberg, UJA-Federation of New York; Jacob Solomon, Greater Miami Jewish Federation; Jason Soloway, The Andrea and Charles Bronfman Philanthropies and Dr. Audrey Weiner, Jewish Home Lifecare.



Notes

Jewish Communal Service Association of North America



Jewish Communal Service Association

25 Broadway, Suite 1700

New York, NY 10004

Tel: 212-532-0167

Fax: 212-532-1461

Email: info@jscana.org

www.JCSANA.org



Berman Jewish Policy Archive @ NYU Wagner

Contact: Professor Steve Cohen

Tel: 646-284-1932

Email: Steve34nyc@aol.com