

# Component 2

*by* Michelle Garcia Dos Santos

---

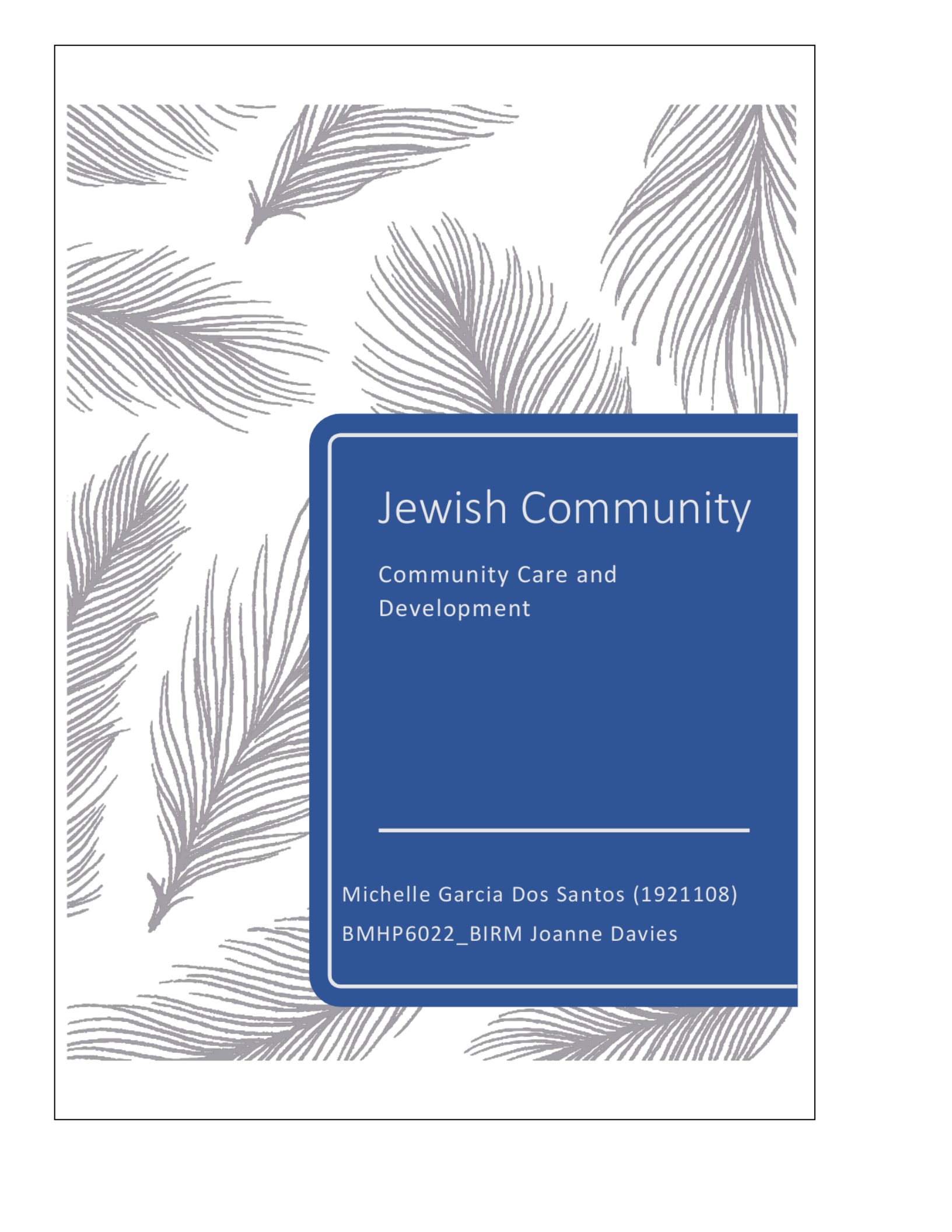
**Submission date:** 27-Jul-2023 08:37PM (UTC+0100)

**Submission ID:** 210764045

**File name:** 24293\_Michelle\_Garcia\_Dos\_Santos\_Component\_2\_503829\_1807928935.docx (1.59M)

**Word count:** 2861

**Character count:** 16797



# Jewish Community

Community Care and  
Development

---

Michelle Garcia Dos Santos (1921108)

BMHP6022\_BIRM Joanne Davies

Table of Contents

**Introduction..... 2**

**<sup>19</sup>The Jewish Community in the UK ..... 3**

**Social Capital and the Jewish Community ..... 4**

**Functionalism and Jewish Community..... 5**

**<sup>3</sup>Health needs and issues of the Jewish Community in the UK ..... 6**

**Policy Legislation and Campaigns..... 9**

**Conclusion ..... 10**

**Recommendations..... 11**

**References..... 12**

## Introduction

The aim of this report is to analyse the level of provision available for Jewish Community in the UK regarding education, inclusion, health and wellbeing, mental health aspects and initiatives that have helped to develop the community which will have key characteristics of the Jewish community, needs of the community, health risks, evaluate prejudice or discrimination, potential health inequalities, communication aspects and bonding, bridging or linking utilising relevant theories that may apply to this community.

The report will investigate and critically examine these aspects evaluating innovative digital technologies that could be used to develop this community now and in the future.

4 The research will also consider the impact of technology in the Jewish Community and look at legislation and policies in place to support improve the community wellbeing.

19 The research will explore levels of health and social care and education availability for the Jewish Community and possible barriers. It will be looking into binding characteristics as there are several motivators that encourage activity within the community promoting Health and Social Care.

Finally, recommendations to improve health and social care provision as well as the wellbeing of the Jewish community will be made critically evaluating and pointing possible barriers to reach success with them as well as possible solutions available which could enhance those barriers.

## The Jewish Community in the UK

Based on recently released numbers from The Jewish Agency for Israel, there are roughly 15.3 million Jews throughout the globe (Israel, 23).

The Orthodox Jewish Community in the UK is a growing community with approximately 3000 people, the individuals in this community faithfully follow Jewish Law and live by the rules set down in the Torah and Talmud (Purdy, et al., 2000). In England and Wales, there were 271,327 <sup>30</sup> individuals who self-identified as Jews overall in 2021 where most of those individuals were in London although there are significant numbers of this community in Manchester and Birmingham as well as other areas of the country in the UK Jews occupy mostly urban areas (Graham and Boyd, 2022).

Even though academics are familiar with the multifaceted structure of Jewish life, several socio demographic assessments look at Jewish views and behaviours on their own instead of considering their intricate relationships which makes Jewish community a more closed community in general (Aronson, et al., 2019). Individuals tend to stick united when they are a member of a community that observes certain traditions and laws, and it is apparent that the Jewish communities who have proven most effective at preventing fusion are the ones who adhere to the traditions and laws the most rigidly - commonly referred to as ultra-orthodox Jews (BBC, 2014). Orthodox Jews score highest on every aspect of Jewish identity, followed by Conservative, Reform, and non-denominational Jews, in a comparable position order of denomination with Jewish identity (Aronson, et al., 2019).

Jews first arrived in England because of the Norman Conquest. William I went to Jewish merchants from Rouen, Normandy to borrow funds because he required borrowing significant quantities of funds to secure his throne as the King of England. Christians were not allowed to engage in "usury," or loaning funds with interest. Therefore, the English king made it easier for Jews to emigrate and reside in England. Jews and Christians now coexisted in villages all over the nation in 1066 (Archives, 2023).

Jewish community had strong connection with the monarchy in England due to its need for loans although those individuals were also highly skilled the main source of

income derived from the loans which due to their status and differences led their relationship with Christians to deteriorate being the entire community expelled from England in the middle of twelfth century. Jews were not accepted back to England until Oliver Cromwell extended an invitation to do so around the 1650s (Oxford, 2023).

Research shows that there are several ways for an individual to be considered Jewish such as ethnicity or heritage, have been raised Jewish, have a Jewish parent or are Jewish by religion which establish a closed characteristic to the community as there are conditions to be considered Jewish (Marker, et al., 2021).

Despite certain groups also consider children of Jewish men as Jewish, Jews generally think that a person is a Jew if they are the child of a Jewish mother. By converting to a different faith, a Jew traditionally loses the religious component of their Jewish identity yet retains the technical 'status' associated with being a Jew. It is possible for non-Jews to convert to Judaism, yet it is difficult to accomplish (BBC, 2014).

### Social Capital and the Jewish Community

Social capital, according to research, is "the characteristics of social capital, including trust, norms, and networks, which may enhance the effectiveness of society by promoting organised actions" (Alpino and Mehlum, 2023).

To fully grasp the significance of the term Talmudic logic, Rabbi Adin Steinsaltz had to consider a concept that ought to represent a shared Jewish experience and attempt to deem it such. Politics or social norms can never be a substitute for actual Jewish legacy, and this represented a rare instance of Jewish heritage that most Jews had never encountered. Talmud study serves as a bond amongst Jews worldwide because, despite the fact the practise is not required to be considered in this way, it is still regarded as a particularly religious activity (Koplow, 2020). Since ties arise among individuals with comparable sums of influence, bridging social capital tends to be horizontal, as bonding capital (Bhandari and Yasunobu, 2009). The main distinction amongst bonding and bridging social capital is that, as opposed to connecting people inside comparable social circles, bridging social capital is "outward-looking" as it fosters connections throughout diverse social categories (Horwitz and Lascar, 2021).

Cross-class connections among Jews seem to serve as social capital that bridges instead of bonding. It should be noted that social capital doesn't always indicate religious association or commitment. We discovered that non-Orthodox Jews hold a sense of social capital as well, particularly if individuals were involved in their synagogues, despite the fact that Orthodox Jews often have greater exposure to it (Horwitz and Lascar, 2021).

### Functionalism and Jewish Community

Analysing the main characteristics of the Jewish Community it can be explained using functionalism. The Jewish religion as well as Judaism as a lifestyle is now subject to a variety of dilemmas because of the sociology of religion's modern-day developments. The ultra-Orthodox and modern Orthodox American Jewish groups offer distinct approaches for interacting with the contemporary secular world; the ultra-Orthodox are more segregationist, while the contemporary Orthodox are more accommodative, according to Samuel Heilman, a renowned sociologist of American Jewish culture (Schultz, 2023). It is worth mentioning as it the largest group of the Jews outside Israel with only USA holding 5.7 million individuals who identify as Jewish (Wisevoter, 2023).

In principle, it is assumed that a Jewish community's social framework will be capable to meet every participant's material and spiritual necessities. This indicates that there may be specialised structures, organisations, and occupations exclusive to the Jewish population across numerous Jewish communities (Scroope, 2023).

Judaism heralded the start of an innovative notion that formed the foundation for social change: people have the power and hence the duty to end injustices in the world. The initial group that determined felt it was their duty as the Chosen People to combat inequality in the world was the Jewish people (Conner, 2015).

Judaism's internal framework isn't hierarchical; hence the whole religion is not presided over by a single individual. A synagogue's functions play a variety of responsibilities throughout the Jewish community, including the following:

Rabbi: A rabbi is someone who has received the necessary training in Jewish law and tradition to be able to spiritually lead the community, respond to inquiries, settle conflicts, and preside at lifecycle events.

Chazzan: The individual who guides the assembly in prayer is known as a chazzan (cantor).

A gathering of more than 10 Jewish males (or adults, dependent on the tradition) is referred to as a minyan. During communal worship, a minyan must be present (Conner, 2015).

### <sup>3</sup> Health needs and issues of the Jewish Community in the UK

The NHS Race and Health Observatory organised a year-long investigation to look into the uneven well-being difficulties these communities experience, including low immunisation levels, high Covid-19 rates, and increased breast cancer concerns. An absence of awareness of specific requirements in addition to potential obstacles and "blind spots" can result in inadequate healthcare that is not necessarily personalised appropriately. Disparities for the Jewish population must be better understood, according to <sup>4</sup> Dr. Habib Naqvi, director of the NHS Race and Health Observatory. In 2020, there were several cases of Covid-19 infection in the UK's Orthodox Jewish population, based on a report <sup>4</sup> by the London School of Hygiene & Tropical Medicine (White, 2022).

The BRCA gene alteration, which elevates the probability of developing ovarian and additional malignancies as well as breast cancer at earlier stages, is found in one in 40 Ashkenazi Jewish women.

The study considers the effects of interactions on subjects like hospital cuisine for patients, experiences with antisemitism from healthcare workers, patients, or the general public, as well as difficulties in utilising trustworthy resources of local community health data (Observatory, 2022)

### **General health**

- One in twenty (13,532) Jewish people in the UK report having 'Bad' or 'Very bad' general health.
- General health is inextricably linked to age. From their mid-seventies onwards, the prevalence of Bad and Very bad general health among Jews rises steeply. By their late eighties, a quarter (24%) of all Jewish people report poor general health.
- At older ages, Jewish women are more likely to report poor general health than Jewish men.
- Jews in lower socio-economic brackets are five times more likely to report poor general health than Jews in higher socio-economic brackets.
- Other factors impacting general health are marital status (marriage v divorce), lifestyle (e.g. smoking v not smoking) and unemployment.
- Approximately 5,000 Jewish retirees in England and Wales report Bad health and about 1,250 report Very bad health.
- However, after taking the older average age of the Jewish population into account, Jews are among the healthiest of all religious and ethnic groups.

### **Disability and limiting health conditions**

- 17% of UK Jews (or 45,833 people) experience a chronic health problem or disability which limits their daily activities.
- There are 23,757 Jewish people in the UK who are limited 'a little' and 22,076 who are limited 'a lot' in their daily activities.
- Over half (51%) of Jews who are limited 'a lot' by a health condition are aged 75 years and above.

- 80% of Jews aged 85-89 years old have a limiting health condition, rising to 91% for those aged 90 years and above.
- Compared with other groups, and after controlling for age, Jews exhibit a very low prevalence of long-term disability.
- Half (49%) of all Jews with a condition which limits them a lot (almost 10,600 people), also report having Bad or Very bad general health.
- Limiting conditions are more prevalent among Jews in lower socio-economic classes, among the unemployed and among those who are receiving government benefits.
- In 2011, 5,600 Jews aged 16 and above self-classified as being 'Long-term sick or disabled' and were therefore not working. This is 19% fewer than in 2001.

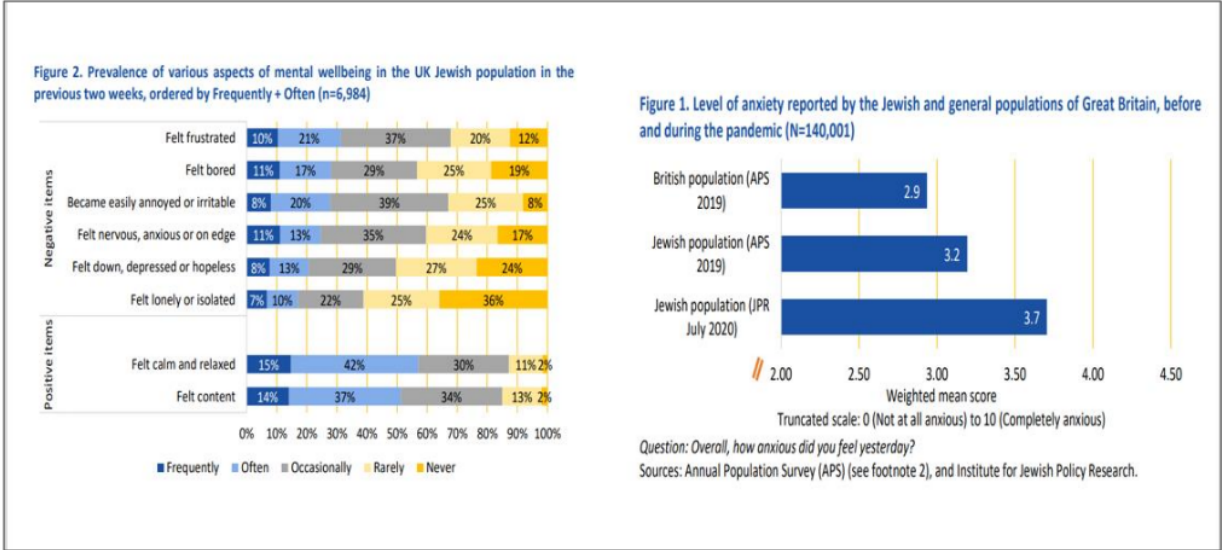
### **Other census data on Jewish health**

- 3,525 Jewish people in the UK were living permanently in medical and care establishments in 2011, a decline of 19% since 2001.
- In England and Wales 1,831 Jews live in a 'care home with nursing'; there are twice as many women as men in these facilities.
- Approximately 9% of Jews aged 75 and above lived in care facilities in 2011, the same proportion as did in 2001. This is the case for 29% of Jews aged 90 and above.
- About 27,400 Jewish people provide unpaid care to family members and friends in the UK. Care providers are most likely to be aged in their fifties and female.
- Data for Scotland indicate that 9% of Jews living there suffer from 'Deafness or partial hearing loss', 8% have a 'Physical disability', 5.5% have a 'Mental health condition' and 3% have 'Blindness or partial sight loss'.

(Graham, 2015)

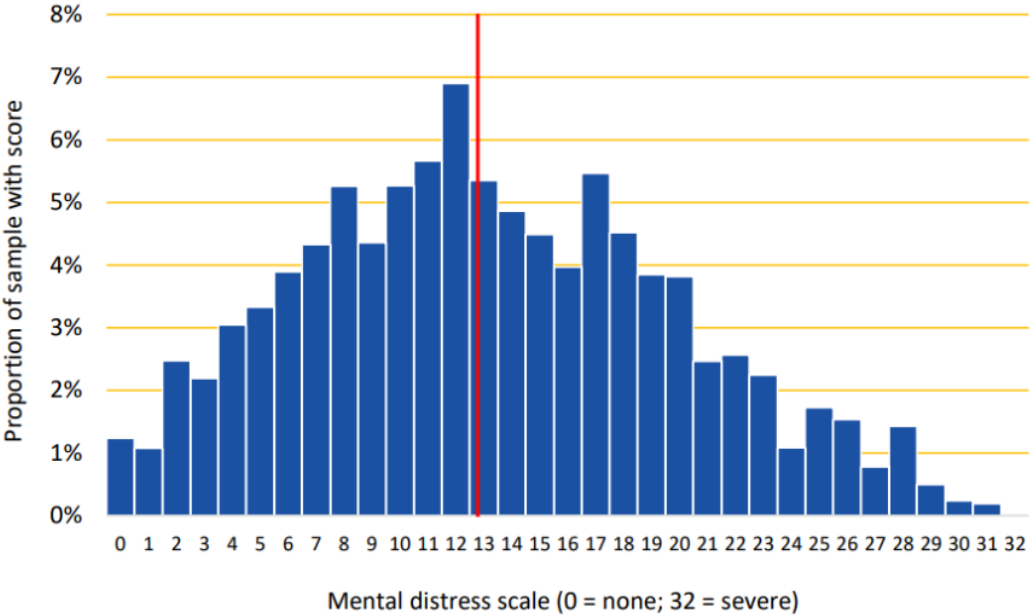
The research examines how the coronavirus epidemic has affected Jewish people's mental health to inform community leaders, health care providers, and a variety of workers about potential mitigation measures demonstrating high levels of anxiety and uncertainty among the Jewish Community (Graham, et al., 2020).

29



Graham, et al., 2020)

**Figure 4. Distribution of mental distress scale for the UK Jewish population (red line indicates mean score) (n=6,984)**



More Orthodox Jewish Communities tend not to make use of any kind of technology including, TV, radio, internet which 'makes it challenging to communicate government initiatives (Association, 2020).

### Policy Legislation and Campaigns

The most significant Charedi community in Europe is in Stamford Hill in Hackney, with 30,000 or so members, has exceptionally big, frequently multigenerational houses. Although individuals have barely any access to digital technology and everyone practises an exceptionally attentive kind of religion, there are exceptional exceptions granted by religious authorities. This required the government to promote ways to quickly spread public health messages without using technology considering a mistrust factor on how their information would be used by the Council (Association, 2020).

Hackney has mostly concentrated on from house-to-house dissemination of information, paid advertising in local media, messages via GP offices, and reliable community spokespeople. The council also collaborated with others to reach Charedi households with communications including synagogues and schools as well (Association, 2020).

The authorities have collaborated alongside the Inter-Parliamentary Coalition for preventing prejudice against Jews to establish practical methods for dealing with prejudice using technology and social media. In their Hate Crime Strategy and Guidance, the College of Policing has provided advice to law enforcement and agencies on how to handle Internet hate crime (Government, 2014).

The Football Association has established absolute responsibility for clubs for supporter conduct regarding racism and Antisemitism as well as funding for causes relating to education on holocaust extremist behaviour (Government, 2014).

Prejudice based on "safeguarded characteristics" such as ethnicity and faith is illegal under the Equality Act of 2010. Racism against Jews appears to be against the law for both reasons (Priddy and Torrance, 2019).

It is important to mention that the Human Rights Act protects the right to freedom of religion. The Human Rights Act is a fundamental representation of the ideals we hold dear as a society that is dedicated to equality, justice, and dignity for everyone,

especially for particularly marginalised and at-risk groups whose rights require diligent defence (Cassin, 2021).

## Conclusion

This report identified that there are 271,327 individuals who self-identified as Jews in England and Wales living mainly in urban areas from different Jewish backgrounds and the sense of community is more noticeable among Ultra-Orthodox Jews and first arrived in the UK in 1066 allowed by the king to borrow funds that would guarantee the upkeep of the throne.

Analysing the data is clear that Jewish Community engage with Social Capital bonding through the Talmud learning, bridging mostly among the more religious by attending synagogues and linking tend to be difficult as most of them don't use technology making communication limited to face to face, outdoor campaigns and leaflets as well as passed from organizations to leaders of the community and then transferred to members.

The research also identified that Jewish community can be explained using functionalism as every individual play a role to meet material and spiritual needs of all. It also revealed that infections such as Covid 19 had a large impact in this community due to lack of trust in government as well as lack of information due to absence of technology to spread information in the community, it also identified high levels of breast cancer and ovarian cancer among woman, high level of disability and unemployment caused by either age, disabilities, or strict religious costumes.

Finally, we see campaigns in place in large Jewish communities to communicate via door to door, GP office messages and reliable community spokespeople as well as laws to prevent and punish Antisemitism aligned with police to prevent this crime especially. Football Association making clubs responsible for acts of prejudice and racism and the Equality Act 2010 making it illegal the prejudice based on ethnicity and religion as well as Human Rights guaranteeing equality, justice and dignity for all.

## Recommendations

Communication seems to be the biggest issue regarding Jewish community as there is resistance in introducing it into their daily lives, therefore Schools and Universities could play a role in making sure this community is up to date with information regarding public health and education initiatives as well as gaining the trust of these groups recruiting members to pass on the information.

It is also important to invest more in awareness of the general society to prevent Antisemitism and prejudice as well as enhanced education on the horrors of Holocaust and general information about the traditions and costumes of the Jewish community.

## References

- <sup>18</sup> Alpino, M. and Mehlum, H. (2023) 'Two notions of social capital'. *The Journal of Mathematical Sociology*, 47(4), pp. 255-282.
- <sup>20</sup> Archives, T. N. (2023) *The National Archives*.  
Available at: <https://www.nationalarchives.gov.uk/education/resources/jews-in-england-1066/>  
(Accessed: 22 July 2023).
- <sup>21</sup> Aronson, J. K. et al. (2019) 'A New Approach to Understanding Contemporary Jewish Engagement'. *Contemporary Jewry*, (39), p. 91-113.
- <sup>14</sup> Association, L. G. (2020) *Local Government Association*.  
Available at: <https://www.local.gov.uk/case-studies/london-borough-hackney-charedi-orthodox-jewish-community-engagement>  
(Accessed: 27 July 2023).
- <sup>16</sup> BBC. (2014) *Religion: Jewish beliefs*.  
Available at: [https://www.bbc.co.uk/religion/religions/judaism/beliefs/beliefs\\_1.shtml](https://www.bbc.co.uk/religion/religions/judaism/beliefs/beliefs_1.shtml)  
(Accessed: 25 July 2023).
- <sup>7</sup> handari, H. and Yasunobu, K. (2009) 'What is Social Capital? A Comprehensive Review of the Concept'. *Asian Journal of Social Science*.
- <sup>5</sup> Cassin, R. (2021) *Human Rights Act's "importance to the Jewish community cannot be overstated"*.  
Available at: <https://www.renecassin.org/human-rights-acts-importance-to-the-jewish-community-cannot-be-overstated/>  
(Accessed: 27 July 2023).
- <sup>27</sup> Conner, M. (2015) 'The Impact of Judaism on Social Reform'. *Verbum*, 13(1).

Government, D. f. C. a. L. (2014) 'Government Action on Antisemitism'. *Department for Communities and Local Government*.

<sup>23</sup>  
Graham, D. D. (2015) 'Health and disability in Britain's Jewish population'. *Institute for Jewish Policy Research*.

<sup>15</sup>  
Graham, D. D. and Boyd, D. J. (2022) 'Jews in Britain in 2021 First results from the Census of England and Wales'. <sup>9</sup> *Institute for Jewish Policy Research*.

Graham, D. D., Lessof, D. C. and Boyd, D. J. (2020) 'Hidden effects: The mental health of the UK's Jewish population during the COVID-19 pandemic'. *JPR*.

<sup>22</sup>  
Horwitz, I. M. and Lascar, S. (2021) 'Ties in Tough Times: How Social Capital Helps'. *Contemporary Jewry*, Volume 41, p. 161–183.

<sup>12</sup>  
Israel, T. J. A. f. (2023) *The Jewish Agency for Israel*.  
Available at: [https://www.jewishagency.org/jewish-population-rises-to-15-3-million-worldwide-with-over-7-million-residing-in-israel/?gclid=CjwKCAjw4ZWkBhA4EiwAVJXwqfivLtW0uGDxsim1hirTYCyvXLXFzppR\\_ILOfUFuzXnSJMzVj-nHKRoC\\_iMQAvD\\_BwE](https://www.jewishagency.org/jewish-population-rises-to-15-3-million-worldwide-with-over-7-million-residing-in-israel/?gclid=CjwKCAjw4ZWkBhA4EiwAVJXwqfivLtW0uGDxsim1hirTYCyvXLXFzppR_ILOfUFuzXnSJMzVj-nHKRoC_iMQAvD_BwE)  
(Accessed: 27 July 2023)

Koplow, M. J. (2020) *The search for bonds of Jewish peoplehood*.  
Available at: <https://israelpolicyforum.org/2020/08/13/the-search-for-bonds-of-jewish-peoplehood/>  
(Accessed: 27 July 2023).

<sup>26</sup>  
Marker, D. A. et al. (2021) 'Jewish Community Studies in the Twenty-First Century'. *Contemp Jew*, 41(2), pp. 349-368.

13

Neuberger, J. (2010) 'Identity as a British Jew: The Van Der Zyl Lecture'. *European Judaism: A Journal for the New Europe*, 43(1), p. 93–104.

10

Observatory, N. R. and H. (2022) *New review to examine health inequalities in Jewish communities*.

Available at: <https://www.nhs.uk/news/new-review-to-examine-health-inequalities-in-jewish-communities/>

(Accessed: 26 July 2023).

8

Oxford, U. o. (2023) *Why were the Jews expelled from England in 1290?*.

Available at: <https://www.history.ox.ac.uk/why-were-the-jews-expelled-from-england-in-1290-0>

(Accessed: 22 July 2023).

25

Priddy, S. and Torrance, D. (2019) 'Antisemitism in modern Society'. *House of Commons Library*.

11

Purdy, S., Jones, K. P., Sherratt, M. and Fallon, P. V. (2000) 'Demographic characteristics and primary health care utilization patterns of strictly orthodox Jewish and non-Jewish patients'. *Oxford Academic*, p. 233–235.

Schultz, R. G. (2023) 'Judaism and Sociology'. *My Jewish Learning*, 25 07.

24

Scroope, C. (2023) *Cultural Atlas*.

Available at: <https://culturalatlas.sbs.com.au/religions/judaism/resources/judaism-social-structure-and-institutions>

(Accessed: 26 July 2023).

3

Staetsky, D. D. and Boyd, D. J. (2016) 'The rise and rise of Jewish schools in the United Kingdom: Numbers, trends and policy issues'. *Institute for Jewish Policy Research (JPR)*.

White, N. (2022)<sup>4</sup> 'NHS to investigate health inequalities among Jewish communities for first time'. *Independent*, 04 October.

Wisevoter.<sup>17</sup> (2023) *Jewish Population by Country*.

Available at: <https://wisevoter.com/country-rankings/jewish-population-by-country/>

(Accessed: 25 July 2023).

# Component 2

## ORIGINALITY REPORT

24%  
SIMILARITY INDEX

14%  
INTERNET SOURCES

5%  
PUBLICATIONS

18%  
STUDENT PAPERS

## PRIMARY SOURCES

1 Submitted to Saint Thomas University 2%  
Student Paper

2 Submitted to Southern State Community College 2%  
Student Paper

3 archive.jpr.org.uk 1%  
Internet Source

4 www.independent.co.uk 1%  
Internet Source

5 www.renecassin.org 1%  
Internet Source

6 Submitted to Prince of Peace Lutheran College 1%  
Student Paper

7 www.diva-portal.org 1%  
Internet Source

8 Submitted to Cheshire College South and Wes 1%  
Student Paper

|    |                                                                              |     |
|----|------------------------------------------------------------------------------|-----|
| 9  | Helen K. Kim. "Research Updates",<br>Contemporary Jewry, 2021<br>Publication | 1 % |
| 10 | Submitted to University of Wales, Lampeter<br>Student Paper                  | 1 % |
| 11 | core.ac.uk<br>Internet Source                                                | 1 % |
| 12 | Submitted to University of Colorado, Colorado<br>Springs<br>Student Paper    | 1 % |
| 13 | Submitted to University of Sheffield<br>Student Paper                        | 1 % |
| 14 | Submitted to University College London<br>Student Paper                      | 1 % |
| 15 | Submitted to University of Nottingham<br>Student Paper                       | 1 % |
| 16 | Submitted to Marist Sisters' College<br>Student Paper                        | 1 % |
| 17 | Submitted to Mary Immaculate College<br>Student Paper                        | 1 % |
| 18 | Submitted to University of East London<br>Student Paper                      | 1 % |
| 19 | link.springer.com<br>Internet Source                                         | 1 % |

|    |                                                                                                                                                        |      |
|----|--------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| 20 | Submitted to University of Worcester<br>Student Paper                                                                                                  | 1 %  |
| 21 | bir.brandeis.edu<br>Internet Source                                                                                                                    | 1 %  |
| 22 | Submitted to Queen Margaret University<br>College, Edinburgh<br>Student Paper                                                                          | <1 % |
| 23 | Submitted to University of Essex<br>Student Paper                                                                                                      | <1 % |
| 24 | Submitted to Lourdes Hill College<br>Student Paper                                                                                                     | <1 % |
| 25 | Submitted to University of Durham<br>Student Paper                                                                                                     | <1 % |
| 26 | Jacob B. Ukeles. "Illuminating the Path to<br>Vibrant American Jewish Communities",<br>Springer Science and Business Media LLC,<br>2022<br>Publication | <1 % |
| 27 | discovery.ucl.ac.uk<br>Internet Source                                                                                                                 | <1 % |
| 28 | www.coursehero.com<br>Internet Source                                                                                                                  | <1 % |
| 29 | Graham S. Kerr, Joel C. Allred, Vanessa Polito.<br>"Solar Flare Arcade Modeling: Bridging the<br>Gap from 1D to 3D Simulations of Optically            | <1 % |

# Thin Radiation", The Astrophysical Journal, 2020

Publication

30

Donatella Casale Mashiah. "Income  
Concentration Trends and Competition in the  
Charitable Sector: An Analysis of Jewish  
Charities in England and Wales",  
Contemporary Jewry, 2019

Publication

<1 %

31

"American Jewish Year Book 2019", Springer  
Science and Business Media LLC, 2020

Publication

<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off