

Community Portrait: A 2019 Jewish Population Study of Greater Philadelphia

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Executive Summary

The Jewish Federation of Greater Philadelphia is committed to addressing the Jewish communities' most critical priorities locally, in Israel, and around the world. Through the mobilization of financial and volunteer resources, the Jewish Federation of Greater Philadelphia takes care of vulnerable individuals, engages communities in repairing the world, and energizes Jewish life and learning.

To provide an up-to-date picture of the size and socioeconomic, demographic, and Jewish engagement trends among affiliated and nonaffiliated Jewish households in the five-county Greater Philadelphia region as well as to create a resource for community planning and the allocation of resources, the Jewish Federation of Greater Philadelphia commissioned the *Community Portrait: A 2019 Jewish Population Study of Greater Philadelphia*. Over 79,000 addresses in the five-county area were randomly selected and 2,119 Jewish households completed the 2019 study, the first area-wide Jewish population research study in the five-county Greater Philadelphia area since 2009.

Research Methods

The findings presented are based on survey and focus group responses of randomly selected residents of Bucks, Chester, Delaware, Montgomery, and Philadelphia counties. Questionnaires were completed either online or by mail. Respondents were asked about their spouse/partner and any children living in their households, if applicable.

Jewish Households¹

In this study, a household is considered Jewish if any adult in the household considers him- or herself Jewish by religion, ethnicity or culture, or by heritage. In addition, the household was considered eligible to participate in the study if any adult was raised Jewish or had a Jewish parent and does not currently identify with another religion. This is a more inclusive definition than used in previous Greater Philadelphia area studies, reflecting the fluid nature of Jewish identification and the

¹ Population estimates refer to the non-institutionalized household population and therefore do not include Jews living in non-household living arrangements such as nursing homes, military barracks, and other institutionalized housing. Those living in housing with individually-identified units, including most assisted-living facilities and college dormitories, were eligible for inclusion.

Jewish connection of many who do not report any religion. All numbers reported in this executive summary reflect this inclusive definition.

The survey data show that the Greater Philadelphia region has 194,200 Jewish households (see Table E-1). There are 445,800 people in these households, of whom 351,200 are Jewish (79%) and the remaining 94,600 (21%) are not Jewish. There are 308,700 Jewish adults and 42,500 children who are being raised Jewish. The Jewish population is larger in all five counties, but was most pronounced in Philadelphia County where the Jewish population is double what was reported 10 years ago.

Table E-1. Jewish population estimates in five-county greater Philadelphia area

	2019 population	95% confidence interval*
Jewish Households	194,200	(151,500-237,000)
People in Jewish Households	445,800	(347,300-544,200)
Jewish adults	308,700	(238,200-379,200)
Jewish children	42,500	(27,200-57,700)

*95% confidence intervals are presented for selected findings to provide insight into the accuracy of the point estimates.

These estimates are larger than in 2009 for three main reasons:

- An enhanced methodology in 2019 that covered all households, compared to the 2009 study which only included households that had landline telephones with local area codes;
- A more inclusive definition of Jewish households that would have been excluded by the screening questions used in 2009; and
- Population growth in the Greater Philadelphia Jewish community.

Household Composition

Half (48%) of all Jewish households include married partners, with another 11 percent comprised of unmarried, cohabitating couples. There are 76,100 children living in Jewish households, but only an estimated 56 percent of adults are raising their children as Jewish. One-third of households, 69,300, contain at least one person age 65 or older, with 50,000 of these households comprising older adults only.

Nearly half of marriages are interfaith marriages (47%). For those over 65 years of age, the intermarriage rate is 30 percent, compared to 59 percent for younger married couples (ages 18 to 39) and 54 percent for couples ages 40 to 64.

Socioeconomic Characteristics

Median annual income for Jewish households is between \$75,000 and \$100,000. Approximately 6 percent of Jewish households are at or below 100 percent of the Federal poverty level and 10 percent are below 138 percent of the poverty level, which indicates eligibility for the Supplemental Nutrition Assistance Program (SNAP), and 15 percent earn less than 200 percent of the poverty level.²

Fifteen percent of Jewish households are receiving public benefits, half (56%) of whom receive SNAP benefits to help with food insecurity. Ten percent of households with older adults and 11 percent of households with children receive SNAP benefits. Only 43 percent of households who are income-eligible for SNAP are receiving SNAP benefits.

Jewish Identity and Engagement

Sixty-six percent of Jewish adults identify as Jewish by religion, with another 30 percent identifying as ethnically or culturally Jewish. Additionally, 4 percent do not identify as Jewish, but had a Jewish parent or were raised Jewish and do not identify with any other religion. Respondents were asked to provide all denominations with which their household identifies (some identified multiple denominations). Approximately one-quarter of Jewish households identify as Reform (26%) and another 26 percent as Conservative. Eight percent identify as Orthodox, 6 percent as Reconstructionist, and 7 percent as something else (including 4% secular and 1% Renewal). More than four in 10 (43%) do not identify with any denomination.

To better understand the practice habits of Jewish households, we developed a scale based on current practices with six groupings that can be used to describe their form of Jewish engagement.

² These percentages are cumulative; the 15 percent includes the 10 percent below 138 percent of poverty, which in turn includes the 6 percent below 100 percent of poverty.

- Twenty-two percent are highly engaged with Judaism, but they split into one group of 5 percent who are inwardly focused only on Jewish communal activity with the other 17 percent focused on both Jewish and non-Jewish engagement.
- Two groups have more mixed levels of engagement, one (20%) engaged through traditional practices and the other (15%) engaged through Jewish communal activity.
- At the much lower engagement end of the spectrum, there is a large group (30%) that demonstrate a concern for the Jewish community, while the last group (14%) appear only connected to Judaism through participating in family events.

Respondents were shown a list of 18 ways of being connected to Judaism and were asked how important each was on a 4-point scale (very important/important/somewhat important/not important at all). The top four dimensions were:

- Leading an ethical and moral life (92% very important or important);
- Remembering the Holocaust (90%);
- Combating anti-Semitism (87%); and
- Advocating for justice and equality in society (85%).

Health Status

Just over half of all Jewish households (55%) reported having someone who has been diagnosed with a physical health condition; this includes three-quarters of households living below the Federal poverty line (75%). The leading diagnosis is high blood pressure, found in 36 percent of Jewish households.

Forty percent of households reported having a member who has been diagnosed with a mental health, developmental, or behavioral health condition. The most common were a mental health condition such as depression or anxiety (33%) and a learning or developmental disability (17%) such as ADHD, dyslexia, or an Autism spectrum disorder. Just 2 percent reported a household member with an opioid addiction.

Nineteen percent of households skipped a medical procedure in the last year due to cost, including going to a dentist or a doctor, filling a drug or vision prescription, or getting preventive health screenings or a hearing aid.

Using Social Services

The study examines a wide range of social services, measuring the need in the community and how important it would be to receive such services through a Jewish agency. The primary factor that those over age 40 consider in selecting an agency for services they need is the qualifications of the agency, its staff, and their services. In general, whether or not it is provided by a Jewish agency is not a high priority. It is most desired when selecting a nursing home or assisted living, by 18 percent of older adults.

Volunteering and Philanthropy

Over half (53%) of Jewish households volunteered with a charitable organization in the past year, including 18 percent who volunteered with a Jewish organization and 38 percent with a non-Jewish organization. Nearly 80 percent donated to charity, 37 percent through Jewish organizations, and 66 percent with a non-Jewish organization.

Anti-Semitism

Forty percent of respondents say there is a great deal or moderate amount of anti-Semitism in the five-county area, yet only half that number (19%) report similar levels of anti-Semitism in the area where they live. When asked about changes over the past 3 years, 40 percent thought it had increased compared with only 4 percent who thought it had decreased. Those over age 65 reported higher levels of perceived anti-Semitism compared to younger respondents.

Israel

Thirty-seven percent of Jewish adults have traveled to Israel and almost two-thirds reported that caring about Israel is important or very important to them. The importance of caring for Israel goes up by cohort; just over half of those born since 1980 say it is important to them (56%) compared to three-quarters of those born before 1955.

Forty percent favor what is commonly known as a two-state solution to the Israeli-Palestinian conflict, with 16 percent opposing. The remainder either did not express an opinion or did not answer the question. Support tended to be consistent across denominations, although support for a

two-state solution was strongest among those who identify as Reconstructionist (75% support while 7% oppose) and weakest among those who identify as Orthodox (32% to 21%).

Political Viewpoints

Most Jews in the study tend to be liberal when it comes to domestic social policy, but lean slightly more moderate regarding domestic fiscal policy. On foreign policy, whether it is Israel or other countries in the Middle East, they lean towards moderate-to-liberal viewpoints. Only one in five express conservative viewpoints.

Households with Children

Somewhat more than half (56%) of all children in Jewish households are being raised in the Jewish religion.³ Approximately one-fifth are being raised in another religion and the rest are split between “haven’t decided yet” and being raised without any religion.

Fifty-seven percent of Jewish children are in households with two Jewish parents, 25 percent are being raised in interfaith families, and the remaining 18 percent are being raised by a single parent who is Jewish. When both parents are Jewish, 68 percent of the children are being raised with the Jewish religion, a single Jewish parent is raising 46 percent of children Jewish, and interfaith parents are raising 28 percent of children as Jewish. It is important to remember that only 66 percent of Jewish adults consider themselves Jewish by religion.

Parents were shown a list of 10 activities and asked how important each is for their children to do. The top five rated⁴ activities were:

- | | |
|--|-----|
| • Feeling positive about being Jewish | 74% |
| • Being knowledgeable about Jewish customs and beliefs | 73% |
| • Being committed to social action | 72% |

³ We have assumed that half of the children in households where they have not decided yet will be raised Jewish. Similarly, in households where some are being raised Jewish and some are not, we assumed half are being raised Jewish. Also, we assume that half the children in households for which the respondent wasn’t the parent/legal guardian or refused to answer are being raised Jewish.

⁴ Out of a 5-point scale (Extremely important, Very important, Important, A little important, Not at all important) we are reporting the percent either Extremely important, Very important, or Important.

- Understanding the Jewish commitment to charitable giving 68%
- Practicing Jewish values 64%

Seventy-six percent of Jewish families send their 5- to 17-year-old children to public school, 7 percent send their children to a Jewish day school or *Yeshiva*, and 10 percent send their children to other private schools. Nine percent send their children to Jewish day camps and 6 percent to Jewish overnight camp.

Approximately 16 percent of Jewish households with children are considered poor or near poor, with household income below 200 percent of the Federal poverty level. Eleven percent receive SNAP, while one in five (19%) households with children are at risk for food insecurity.

College Students

Approximately 8 percent of Jewish households in the Greater Philadelphia area include an adult who is currently enrolled in or attending classes at a college, university, or vocational/technical school. Fifty-five percent of college students think of themselves as Jewish by religion and another 42 percent by ethnicity or culture.

Nine percent of students identify as gay or lesbian, bisexual, or some other sexual orientation.

A somewhat higher percentage of college students have volunteered (59%) compared to all Jewish adults 18 and older (53%); and, not unexpectedly for this age group, a lower percentage have donated to charity (55% vs. 79%).

Like the general population, one-third of college students have been to Israel. College students tend to be less certain of their views on Israel but, similar to the overall population, are more inclined to favor a two-state solution.

Six in 10 college students (60%) said they were aware of anti-Semitism on their campus, pointing most often to social media and to slurs, slander, hate speech, and threats on campus. Forty percent of college students were not aware of any anti-Semitism on campus.

Older Adults

An estimated 93,900 Jewish residents in the five-county area are age 65 or older, including 83,800 who are between 65 and 84 years old and another 10,100 who are aged 85 or older. This older adult population is much more likely to identify as Jewish by religion (84%) and to consider themselves Conservative (33%) or Reform (30%).

Older adults are more likely to have connections to a synagogue, temple, or shul (46%) and even belong to one (32%). They are also more likely to participate in many Jewish activities such as attending High Holiday services, attending Passover *Seders*, praying, lighting Chanukah candles, and attending a Jewish class or lecture.

Not surprisingly, older adults are more likely to have been diagnosed, as well as being in treatment, with a physical health condition, but they report lower levels for mental/developmental/behavioral health. They are also twice as likely as those under age 40 to be providing care for someone age 65 or older.

Table of Contents

<u>Chapter</u>	<u>Page</u>
Executive Summary	ii
1. Survey Methodology	1
1.1 Survey Completes for Each County	2
1.2 Overview of Weights	3
1.3 Description of Focus Groups	3
2. Sociodemographic Characteristics and Jewish Identity and Engagement.....	5
2.1 Sociodemographics	5
2.2 Jewish Identity and Engagement	15
2.3 Interfaith Households.....	26
3. Health Status and Access to Care.....	30
3.1 Health Status	30
3.2 Health Insurance Coverage.....	34
3.3 Cost as a Barrier to Health Care	36
4. Using Social Services and Benefits.....	38
4.1 Plans to Age in Place	38
4.2 Preferences for Jewish Social Services	39
4.3 Caregiving.....	42
4.4 Public Benefits	44
4.5 Food Insecurity.....	45
5. Volunteerism and Philanthropy.....	47
5.1 Volunteerism.....	47
5.2 Philanthropy.....	50
6. Anti-Semitism.....	56
6.1 Changes in Anti-Semitism over the Past 3 Years	57
6.2 Awareness of Different Types of Anti-Semitism	58
6.3 Anti-Semitic/Anti-Israel Comments in Past Year.....	60
7. Israel	62
7.1 Travel to Israel.....	62

Table of Contents (Continued)

<u>Chapter</u>	<u>Page</u>
7.2 Caring about Israel	63
7.3 Attitudes towards Future of Israel.....	64
8. Political Viewpoints.....	70
8.1 Political Ideology	70
8.2 Political Engagement	71
8.3 Political Affiliation	71
9. Children and Jewish Engagement	73
9.1 Child Engagement.....	75
9.2 Education	77
10. College Students.....	82
10.1 Jewish Identity of College Students.....	82
10.2 Volunteerism and Philanthropy Among College Students	84
10.3 Connections to Israel.....	86
10.4 Political Ideology	87
10.5 Anti-Semitism and College Campuses	88
11. Older Adults	91
11.1 Jewish Identity and Engagement of Older Adults	91
11.2 Health Status	96
11.3 Using Social Services.....	96
11.4 Volunteerism and Philanthropy	101
11.5 Anti-Semitism	104
11.6 Attitudes toward Israel	105
12. Bucks County	107
12.1 Jewish Identity and Engagement	110
12.2 Health Status	114
12.3 Volunteerism and Philanthropy	115
12.4 Anti-Semitism	116
12.5 Attitudes towards Israel.....	117
12.6 Political Viewpoints	118
12.7 Children	119

Table of Contents (Continued)

<u>Chapter</u>	<u>Page</u>
13. Chester County	120
13.1 Jewish Identity and Engagement	123
13.2 Health Status	127
13.3 Volunteerism and Philanthropy	128
13.4 Anti-Semitism	129
13.5 Attitudes towards Israel.....	130
13.6 Political Viewpoints	131
13.7 Children	132
14. Delaware County	133
14.1 Jewish Identity and Engagement	136
14.2 Health Status	140
14.3 Volunteerism and Philanthropy	141
14.4 Anti-Semitism	142
14.5 Attitudes towards Israel.....	143
14.6 Political Viewpoints	144
14.7 Children	144
15. Montgomery County.....	146
15.1 Jewish Identity and Engagement	149
15.2 Health Status	154
15.3 Volunteerism and Philanthropy	156
15.4 Anti-Semitism	156
15.5 Attitudes towards Israel.....	157
15.6 Political Viewpoints	158
15.7 Children	159
16. Philadelphia County	161
16.1 Jewish Identity and Engagement	165
16.2 Health Status	169
16.3 Volunteerism and Philanthropy	170
16.4 Anti-Semitism	171
16.5 Attitudes towards Israel.....	172
16.6 Political Viewpoints	173
16.7 Children	174

Table of Contents (Continued)

<u>Chapter</u>	<u>Page</u>
17. Summary Findings.....	175
17.1 Summary Findings from the 2019 Jewish Population Study	175
17.2 Focus Group Recommendations.....	178
 <u>Appendix</u>	
A Methodological	
A1 Overview	A-1
A1.1 Background.....	A-1
A1.2 Protection of Human Subjects and Privacy Board	A-1
A1.3 Organization of the Appendix.....	A-1
A2. Sample Selection.....	A-2
A2.1 Sampling Frame	A-2
A2.2 Sample Design.....	A-6
A2.2.1 Address Matching.....	A-6
A2.2.2 Jewish Household Eligibility Rates.....	A-8
A2.3 Sample Sizes and Selection.....	A-9
A2.4 Improvements over Previous Studies.....	A-12
A3 Instruments and Materials	A-13
A3.1 Questionnaires	A-13
A3.1.1 Screening Questionnaire	A-14
A3.1.2 Survey Questionnaire.....	A-15
A3.2 Recruitment and Followup Materials.....	A-16
A4 Data Collection.....	A-16
A4.1 Overview of Data Collection	A-16
A4.2 Data Collection Environment in 2019	A-19

Table of Contents (Continued)

<u>Appendix</u>		<u>Page</u>
	A4.3 Incentives.....	A-19
	A4.4 Help Desk Support.....	A-20
	A4.5 Final Disposition of the Sample and Response Rates	A-20
A5	Data Management.....	A-22
	A5.1 Procedures for Entry, Transmission, Storage, and Management of Data	A-22
	A5.1.1 TeleForm Scanning.....	A-22
	A5.1.2 Web Process.....	A-23
	A5.2 Data Cleaning & Harmonization.....	A-23
	A5.3 Data & Support Documentation.....	A-23
A6.	Weighting and Estimation	A-24
	A6.1 Weighting.....	A-24
	A6.1.1 Base Weights and Replicates.....	A-24
	A6.1.2 Address-level Unknown Eligibility Adjustment.....	A-25
	A6.1.3 Screener Nonresponse Adjustment.....	A-26
	A6.1.4 Screener Poststratification Adjustment.....	A-27
	A6.1.5 Jewish Household Eligibility Adjustment and Trimming	A-28
	A6.1.6 Survey Nonresponse Adjustment and Trimming.....	A-29
	A6.2 Latent Class Analysis.....	A-30
	A6.3 Confidence Intervals	A-34
A7	Focus Groups	A-35
	A7.1 Recruitment Methods	A-36
	A7.2 Participant Characteristics	A-36
	A7.3 Focus Group Protocol and Implementation.....	A-38
B	Lay and Technical Advisors	B-1

Table of Contents (Continued)

<u>Appendix</u>	<u>Page</u>
C References.....	C-1

Table

E-1.	Jewish population estimates in five-county greater Philadelphia area.....	iii
1-1.	Survey completes by county.....	3
2-1.	Jewish population estimates in five-county greater Philadelphia area, 2009 and 2019.....	6
2-2.	Number of Jewish households, people in Jewish households, Jewish adults, and Jewish children in five-county greater Philadelphia area	7
2-3.	Jewish population estimates.....	8
2-4.	Ten largest Jewish communities in the United States	9
2-5.	Age distribution of Jewish persons in each county	9
2-6.	Percent of population that is ages 65+ by county, among Jewish households and all households	10
2-7.	Marital status by county, five-county greater Philadelphia area.....	11
2-8.	Highest education level of adults by county, five-county greater Philadelphia area	11
2-9.	Current employment status of adults by marital status in Jewish households	12
2-10.	Estimated total annual household income.....	13
2-11.	Poverty levels for Jewish households by presence of Jews of color	14
2-12.	Poverty levels for Jewish households by county.....	14
2-13.	Jewish identity of adults.....	16

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
2-14. Forms of Jewish identity among adults by marital status within household.....	16
2-15. Jewish household denomination	17
2-16. Denomination of Jewish respondents by age.....	19
2-17. Synagogue membership by poverty levels	20
2-18. Participation in Jewish organizations during the past year	20
2-19. Denominational composition of each engagement group (with percent of Jewish households in each group).....	24
2-20. Living Jewishly in the past year, by age	25
2-21. Intermarriage rate by definition of Jewish and by age.....	27
2-22. Past year engagement in Jewish life by interfaith household	28
3-1. Health status by age.....	30
3-2. Health status by poverty levels	31
3-3. Anyone in household diagnosed with physical health condition	32
3-4. Anyone in household diagnosed with mental, developmental, or behavioral health condition.....	33
3-5. Anyone in household currently being treated for physical health condition	33
3-6. Anyone in household currently being treated for mental, developmental, or behavioral health condition.....	34
3-7. Health insurance coverage among 18- to 64-year-olds	34
3-8. Health insurance coverage by subgroups (ages 18 to 64)	35
3-9. Prescription medication coverage by subgroups.....	36
3-10. Skipped health care because of cost in past year	37

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
4-1. Plans to move from the five-county greater Philadelphia area among those ages 65+	38
4-2. Percent who preferred a Jewish agency for each of a variety of services, by age	39
4-3. Primary factor when selecting an agency for services by age	41
4-4. Caregiving in past year by age	43
4-5. Type of caregiving in past year by age of caregiver	43
4-6. Benefits received by population subgroups	45
5-1. Percent who volunteered in the past year	47
5-2. Types of Jewish organizations volunteered for in past year	49
5-3. Types of non-Jewish organizations volunteered for in the past year	50
5-4. Percent donating to charity or cause in past year by denomination	51
5-5. Types of Jewish organizations receiving donations in past year	53
5-6. Types of Jewish organizations receiving donations in past year	54
5-7. Charitable contribution methods	54
5-8. Charitable giving attitudes	55
6-1. Degree of anti-Semitism in Greater Philadelphia and local area	56
6-2. Degree of anti-Semitism in Greater Philadelphia area by age	57
6-3. Degree of anti-Semitism in Greater Philadelphia, by denomination	57
6-4. Changes in anti-Semitism in Greater Philadelphia area in past 3 years	58
6-5. Awareness of anti-Semitism in the past 3 years	59

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
6-6. Heard anti-Semitic or anti-Israel comments in past year.....	60
7-1. Have ever traveled to Israel, overall, by age, denomination, and interfaith households.....	62
7-2. Percent saying that caring about Israel is important or very important, overall, by age, and denomination	63
7-3. Attitudes towards prospects for peaceful coexistence by denomination	69
7-4. Attitudes towards prospects for peaceful coexistence by age.....	69
7-5. Attitudes towards prospects for peaceful coexistence by political party identification.....	69
8-1. Political ideology	70
9-1. Jewish households with children	73
9-2. Children in Jewish households	74
10-1. Jewish identity of college students	83
10-2. College student denomination	83
10-3. Connection to synagogue among college students	83
10-4. Engagement index among college students.....	84
10-5. Percent who volunteered in past year.....	84
10-6. Percent donating to charity or cause in past year.....	85
10-7. College student attitudes towards a two-state solution in the Israeli-Palestinian conflict.....	87
10-8. College student attitudes towards prospects for peaceful coexistence.....	87
10-9. Political ideology of college students	88

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
10-10. Degree of anti-Semitism perceived by college students in Greater Philadelphia and in local area	89
10-11. Awareness of anti-Semitism on college campus	89
11-1. Age distribution of older adults in Jewish households by county	91
11-2. Jewish identity by respondent age	91
11-3. Respondent Jewish denomination among older adults.....	92
11-4. Affiliation by respondent age.....	92
11-5. Primary reasons for not being a paying member of a synagogue, temple or shul among older adults.....	93
11-6. Past 12-month participation with Jewish institutions among older adults.....	94
11-7. Past year engagement in Jewish life by age categories.....	94
11-8. Health status among older adults	96
11-9. Health diagnoses and treatment among older adults	96
11-10. Plans to move among those ages 65+	97
11-11. Services where Jewish agency preferred by age.....	98
11-12. Primary factor when selecting an agency for services	99
11-13. Caregiving in past year by age	100
11-14. Type of caregiving in past year provided by older adult caregivers	100
11-15. Benefits received by households with an older adult	100
11-16. Poverty levels by age	101
11-17. Past year volunteerism by age categories	101
11-18. Past year philanthropy by age categories.....	102

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
11-19. Importance of Israel-related philanthropy by age categories	102
11-20. Methods of making charitable contributions by age categories.....	103
11-21. Attitudes towards charitable giving by age categories	103
11-22. Past three-year awareness of types of anti-Semitism in local area by age categories	104
11-23. Attitudes towards a two-state solution in the Israeli-Palestinian conflict, by age	106
11-24. Attitudes towards prospects for peaceful coexistence by age.....	106
12-1. Jewish population estimates in Bucks County, 2009 and 2019.....	107
12-2. Age distribution of Jewish persons in Bucks County and five- county greater Philadelphia area	108
12-3. Highest education level of adults by Bucks County and five- county greater Philadelphia area	108
12-4. Poverty levels by Bucks County and five-county greater Philadelphia area	109
12-5. Benefits received by Bucks County and five-county greater Philadelphia area	109
12-6. Jewish identity by Bucks County and five-county greater Philadelphia area	110
12-7. Household Jewish denomination by Bucks County and five- county greater Philadelphia area	111
12-8. Engagement index results by Bucks County and five-county greater Philadelphia area	112
12-9. Synagogue affiliation by Bucks County and five-county greater Philadelphia area	112

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
12-10. Primary reasons for not being a paying member of a synagogue, temple, or shul by Bucks County and five-county greater Philadelphia area	113
12-11. Past year participation with Jewish institutions by Bucks County and five-county greater Philadelphia area	113
12-12. Past year engagement in Jewish Life by Bucks County and five-county greater Philadelphia area	114
12-13. Health status by Bucks County and five-county greater Philadelphia area	115
12-14. Health diagnoses by Bucks County and five-county greater Philadelphia area	115
12-15. Health insurance coverage by Bucks County and five-county greater Philadelphia area among 18- to 64-year-olds.....	115
12-16. Past year volunteerism by Bucks County and five-county greater Philadelphia area	116
12-17. Past year philanthropy by Bucks County and five-county greater Philadelphia area	116
12-18. Perceived anti-Semitism by Bucks County and five-county greater Philadelphia area	117
12-19. Changes in anti-Semitism in the Greater Philadelphia area in the past 3 years by Bucks County and five-county greater Philadelphia area	117
12-20. Attitudes toward two-state solution by Bucks County and five-county greater Philadelphia area	117
12-21. Attitudes toward the possibility of peaceful coexistence of Israel and an independent Palestinian state by Bucks County and five-county greater Philadelphia area	118
12-22. Political ideology by Bucks County and five-county greater Philadelphia area	118

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
12-23. Jewish households with children by Bucks County and five-county greater Philadelphia area	119
13-1. Jewish population estimates in Chester County, 2009 and 2019	120
13-2. Age distribution of Jewish persons in Chester County and five-county greater Philadelphia area	121
13-3. Highest education level of adults by Chester County and five-county greater Philadelphia area	121
13-4. Poverty levels by Chester County and five-county greater Philadelphia area	122
13-5. Benefits received by Chester County and five-county greater Philadelphia area	122
13-6. Jewish identity by Chester County and five-county greater Philadelphia area	123
13-7. Household Jewish denomination by Chester County and five-county greater Philadelphia area	124
13-8. Engagement index results by Chester County and five-county greater Philadelphia area	125
13-9. Synagogue affiliation by Chester County and five-county greater Philadelphia area	125
13-10. Primary reasons for not being a paying member of a synagogue, temple or shul by Chester County and five-county greater Philadelphia area	126
13-11. Past 12-month participation with Jewish institutions by Chester County and five-county greater Philadelphia area	126
13-12. Past year engagement in Jewish life by Chester County and five-county greater Philadelphia area	127
13-13. Health status by Chester County and five-county greater Philadelphia area	128

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
13-14. Health Diagnoses by Chester County and five-county greater Philadelphia area	128
13-15. Health insurance coverage by Chester County and five-county greater Philadelphia area among 18- to 64-year-olds.....	128
13-16. Past year volunteerism by Chester County and five-county greater Philadelphia area	129
13-17. Past year philanthropy by Chester County and five-county greater Philadelphia area	129
13-18. Perceived anti-Semitism by Chester County and five-county greater Philadelphia area	130
13-19. Changes in anti-Semitism in the Greater Philadelphia area in the past 3 years by Chester County and five-county greater Philadelphia area	130
13-20. Attitudes toward two-state solution by Chester County and five-county greater Philadelphia area	130
13-21. Attitudes toward the possibility of peaceful coexistence of Israel and an independent Palestinian state by Chester County and five-county greater Philadelphia area	131
13-22. Political ideology by Chester County and five-county greater Philadelphia area	131
13-23. Jewish households with children by Chester County and five-county greater Philadelphia area	132
14-1. Jewish population estimates in Delaware County, 2009 and 2019.....	133
14-2. Age distribution of Jewish persons in Delaware County and five-county greater Philadelphia area	134
14-3. Highest education level of adults by Delaware County and five-county greater Philadelphia area	134

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
14-4. Poverty levels by Delaware County and five-county greater Philadelphia area	135
14-5. Benefits received by Delaware County and five-county greater Philadelphia area	135
14-6. Jewish identity by Delaware County and five-county greater Philadelphia area	136
14-7. Household Jewish denomination by Delaware County and five-county greater Philadelphia area	137
14-8. Engagement index results by Delaware County and five-county greater Philadelphia area	138
14-9. Synagogue affiliation by Delaware County and five-county greater Philadelphia area	138
14-10. Primary reasons for not being a paying member of a synagogue, temple or shul by Delaware County and five-county greater Philadelphia area	138
14-11. Past year participation with Jewish institutions by Delaware County and five-county greater Philadelphia area	139
14-12. Past year engagement in Jewish life by Delaware County and five-county greater Philadelphia area	139
14-13. Health status by Delaware County and five-county greater Philadelphia area	140
14-14. Health diagnoses by Delaware County and five-county greater Philadelphia area	140
14-15. Health insurance coverage by Delaware County and five-county greater Philadelphia area among 18- to 64-year-olds.....	141
14-16. Past year volunteerism by Delaware County and five-county greater Philadelphia area	141

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
14-17. Past year philanthropy by Delaware County and five-county greater Philadelphia area	142
14-18. Perceived anti-Semitism by Delaware County and five-county greater Philadelphia area	142
14-19. Changes in anti-Semitism in Greater Philadelphia area in past 3 years by Delaware County and five-county greater Philadelphia area	143
14-20. Attitudes toward two-state solution by Delaware County and five-county greater Philadelphia area	143
14-21. Attitudes toward the possibility of peaceful coexistence of Israel and an independent Palestinian state by Delaware County and five-county greater Philadelphia area	143
14-22. Political ideology by Delaware County and five-county greater Philadelphia area	144
14-23. Jewish households with children by Delaware County and five-county greater Philadelphia area	144
15-1. Jewish population estimates in Montgomery County, 2009 and 2019	146
15-2. Jewish population estimates by <i>Kehillot</i> for Montgomery County	146
15-3. Age distribution of Jewish persons in Montgomery County, by <i>Kehillot</i>	147
15-4. Highest education level of adults by Montgomery County and five-county greater Philadelphia area	148
15-5. Poverty levels by Montgomery County and five-county greater Philadelphia area	148
15-6. Benefits received by Montgomery County and five-county greater Philadelphia area	148

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
15-7. Jewish identity by Montgomery County and five-county greater Philadelphia area	149
15-8. Household Jewish denomination by <i>Kehillot</i> , Montgomery County and five-county greater Philadelphia area	150
15-9. Engagement index results by <i>Kehillot</i> , Montgomery County and five-county greater Philadelphia area	151
15-10. Synagogue affiliation by <i>Kehillot</i> , Montgomery County and five-county greater Philadelphia area	152
15-11. Primary reasons for not being a paying member of a synagogue, temple or shul by Montgomery County and five-county greater Philadelphia area	152
15-12. Past year participation with Jewish institutions by <i>Kehillot</i> , Montgomery County and five-county greater Philadelphia area	153
15-13. Past year engagement in Jewish life by <i>Kehillot</i> , Montgomery County and five-county greater Philadelphia area	154
15-14. Health status by Montgomery County and five-county greater Philadelphia area	155
15-15. Health diagnoses by Montgomery County and five-county greater Philadelphia area	155
15-16. Health insurance coverage by Montgomery County and five-county greater Philadelphia area among 18- to 64-year-olds	155
15-17. Past year volunteerism by <i>Kehillot</i> , Montgomery County and five-county greater Philadelphia area	156
15-18. Past year philanthropy by <i>Kehillot</i> , Montgomery County and five-county greater Philadelphia area	156
15-19. Perceived anti-Semitism by Montgomery County and five-county greater Philadelphia area	157

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
15-20. Changes in anti-Semitism in greater Philadelphia area in past 3 years by Montgomery County and five-county greater Philadelphia area	157
15-21. Attitudes toward two-state solution by <i>Kehillot</i> , Montgomery County and five-county greater Philadelphia area	158
15-22. Attitudes toward the possibility of peaceful coexistence of Israel and an independent Palestinian state by <i>Kehillot</i> , Montgomery County and five-county greater Philadelphia area	158
15-23. Political ideology by Montgomery County and five-county greater Philadelphia area	159
15-24. Jewish households with children by Montgomery County and five-county greater Philadelphia area	159
16-1. Jewish population estimates in Philadelphia County, 2009 and 2019	161
16-2. Jewish population estimates by <i>Kehillot</i> in Philadelphia County.....	162
16-3. Age distribution of Jewish persons in Philadelphia County, by <i>Kehillot</i>	162
16-4. Highest education level of adults by Philadelphia County and five-county greater Philadelphia area	163
16-5. Poverty levels by Philadelphia County and five-county greater Philadelphia area	163
16-6. Benefits received by Philadelphia County and five-county greater Philadelphia area	164
16-7. Jewish identity by Philadelphia County and five-county greater Philadelphia area	165
16-8. Household Jewish denomination by <i>Kehillot</i> , Philadelphia County and five-county greater Philadelphia area	165

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
16-9. Engagement index results by <i>Kehillot</i> , Philadelphia County and five-county greater Philadelphia area	166
16-10. Synagogue affiliation by <i>Kehillot</i> , Philadelphia County and five-county greater Philadelphia area	167
16-11. Primary reasons for not being a paying member of a synagogue, temple or shul by Philadelphia County and five-county greater Philadelphia area	167
16-12. Past year participation with Jewish institutions by <i>Kehillot</i> , Philadelphia County and five-county greater Philadelphia area.....	168
16-13. Past year engagement in Jewish life by <i>Kehillot</i> , Philadelphia County and five-county greater Philadelphia area	168
16-14. Health status by Philadelphia County and five-county greater Philadelphia area	169
16-15. Health diagnoses by Philadelphia County and five-county greater Philadelphia area	169
16-16. Health insurance coverage by Philadelphia County and five-county greater Philadelphia area among 18- to 64-year-olds	170
16-17. Past year volunteerism by <i>Kehillot</i> , Philadelphia County and five-county greater Philadelphia area	170
16-18. Past year philanthropy by <i>Kehillot</i> , Philadelphia County and five-county greater Philadelphia area	171
16-19. Perceived anti-Semitism by Philadelphia County and five-county greater Philadelphia area	171
16-20. Changes in anti-Semitism in Greater Philadelphia area in past 3 years by Philadelphia County and five-county greater Philadelphia area.....	172
16-21. Attitudes toward two-state solution by <i>Kehillot</i> , Philadelphia County and five-county greater Philadelphia area	172

Table of Contents (Continued)

<u>Table</u>	<u>Page</u>
16-22. Attitudes toward the possibility of peaceful coexistence of Israel and an independent Palestinian state by <i>Kehillot</i> , Philadelphia County and five-county greater Philadelphia area	173
16-23. Political ideology by Philadelphia County and five-county greater Philadelphia area	173
16-24. Jewish households with children by Philadelphia County and five-county greater Philadelphia area	174
A2.1 ZIP codes in each <i>Kehillah</i>	A-4
A2.2. Matching the lists to the ABS frame	A-7
A2.3. Distribution of addresses from the ABS frame to primary sampling strata.....	A-8
A2.4. Estimated number of Jewish households ¹	A-9
A2.5. Sample sizes and response rates by stratum and <i>Kehillah</i>	A-11
A2.6. Completed surveys by county	A-12
A4.5.1 Dispositions of the sample.....	A-21
A4.5.2 Screener and survey weighted response rates.....	A-21
A6.1. Jewish-related behavior items used in the LCA model.....	A-32
A6.2. Frequency of the grouping into engagement index.....	A-34
A7.1 Demographic characteristics of focus group participants	A-37
A7.2 Denominational affiliation of focus group participants.....	A-38

Table of Contents (Continued)

<u>Figure</u>	<u>Page</u>
2-1. Jewish population across each of the five counties	8
2-2. Forms of Jewish identity by county	17
2-3. Changes in denomination frequency, 1984-2019.....	18
5-1. Volunteering by engagement group.....	48
5-2. Percent donating to charity or cause in past year by engagement index	52
7-1. Attitudes towards a two-state solution in the Israeli-Palestinian conflict – overall and by age.....	65
7-2. Attitudes towards a two-state solution in the Israeli-Palestinian conflict – by party affiliation	66
7-3. Attitudes towards a two-state solution in the Israeli-Palestinian conflict – by affiliation.....	67
8-1. Party identification of Greater Philadelphia area Jews (15% did not respond)	72
9-1. Pre-school education by engagement group.....	78
9-2. Camping by engagement group	81
10-1. Prior residence of college students.....	82
10-2. Party identification among college students	88
A2.1. 5 counties and 8 <i>Kebillot</i> boundaries.....	A-3
A4.1. Summary of data collection approach	A-17

1. Survey Methodology

In each of the past three decades, the Jewish Federation of Greater Philadelphia sponsored a study of Jews and Jewish life across the region through the use of a population survey. These previous studies – in 1984, 1997 and 2009 – used computer assisted telephone interviewing of a sample of households having landline telephone numbers. As explained below, the current 2019 survey utilizes a more innovative approach to population-level data collection.

The literature indicates that collecting data by telephone has become more difficult and more costly as the population has moved from landline households to cell phone only households. In addition, new technologies to identify and/or block incoming calls, and respondents having less “free time” to answer surveys has fueled the need to change the approach to collecting population-level data (American Association for Public Opinion Research [AAPOR], 2018). The literature also indicates that there has been a significant reduction in respondent availability via landlines. Landline usage is dropping,⁵ and among those with landlines, fewer respondents answer calls. The trend in household surveys is to reduce the role of telephones and increase the use of address-based samples (Battaglia et al., 2016) while encouraging respondents to answer via a web instrument when possible.

Moreover, on top of these methodological challenges, there are substantive developments that make it harder to locate eligible respondents. Americans in general, and Jews in particular, have become less attached to religious organizations, with increasing numbers identifying as having no religion or multiple religions.

To address these industry changes, the approach used for the 2019 Greater Philadelphia Jewish Population Study combines two sampling frames: lists of likely Jewish households provided by Jewish organizations and an address-based sampling (ABS) frame. For this study, 50 lists were provided by local Jewish organizations and the lists were matched to the ABS frame to create separate strata for low eligibility list addresses, high eligibility list addresses, and nonlist addresses. Additionally, the sample was stratified by eight *Kehillot* to facilitate geographic estimation. These are

⁵ Fully 56.7 percent of adults live in U.S. households that are cell-phone only, with no landlines in the household, compared with less than 30 percent in 2010. Furthermore, an additional 17.1 percent live in “wireless mostly” households, meaning that while they have a landline, they rely on cell phones for all or almost all of their calls. This means that nearly three-quarters (73.8%) of adults in U.S. households are currently unable or highly unlikely to be reached on a landline (Blumberg & Luke, 2019).

Federation-defined geographic areas that are contained within the five counties. *Kehillot* are of programmatic interest to the Federation and it was therefore important to assure adequate representation of each in the sample.

One caveat of the ABS approach is that the sample represents the household population but does not include Jewish adults who are living in nursing homes, military barracks, and other institutional housing. Those living in housing with individually-identified units, however, including most assisted-living facilities and some college dormitories were eligible for inclusion. This was also true in the 2009 study.

Content for the instrument was guided by three main approaches: (1) a review of items asked in the prior Philadelphia Jewish population studies; (2) a review of emerging trends in Jewish identity and Jewish life, in the Philadelphia region, and other similar regions, and nationally; and (3) a review of content recommendations from focus groups Westat had conducted for other Jewish studies. For more information regarding the survey development process, please see section A3 of the Appendix.

Data Collection Strategy. Survey methodologists have been successfully shifting to ABS with self-administered modes using a mixed-mode strategy of web and mail. The approach used for this study was a “push-to-web” methodology, in which sampled households were first encouraged to respond to the survey online and only the nonrespondents were mailed a paper copy of the questionnaire. The strategy begins with the least expensive data collection mode (web), moving to more expensive modes (mail) for nonrespondents. The data collection approach involved two stages: (1) screening to identify households with at least one Jewishly-identified adult (“the screener”), and (2) surveying an adult respondent from the eligible households (“the survey”).

1.1 Survey Completes for Each County

The sampling frames were stratified by the eight *Kehillot* to assure geographic representation of the sample. Sections 12 through 16 provide county-level information, including break outs by *Kehillah*. Table 1-1 provides the number of completed surveys from each county.

Table 1-1. Survey completes by county

County	Number of completed surveys		
	List	Nonlist ABS	Total
Bucks County	235	87	322
Chester County	108	47	155
Delaware County	136	82	218
Montgomery County	583	185	768
Philadelphia County	461	195	656
Entire five-county region	1,523	596	2,119

1.2 Overview of Weights

For complex sample surveys such as the 2019 Philadelphia Jewish Population Study, survey weights are used to allow the sample to be used to make inferences to the population. The weights are factors that are attached to survey variables during estimation, and adjust for biases that would be present in the unweighted estimates. For this study, the weights consist of a base weight that is the reciprocal of the probability of selection of each address, adjustments for nonresponse, adjustments to account for differences in Jewish eligibility rates between the initially released sample (which received unbranded materials) and subsequent releases (which received materials branded with the Federation’s name and logo), and adjustments to external population totals from the American Community Survey (ACS). Details about the weighting procedures are provided in Appendix section A.6.1. In addition to the weights, the data files provide information necessary to estimate the precision of the survey estimates.

1.3 Description of Focus Groups

Focus groups provide a richness and depth of information that cannot be collected through a quantitative survey instrument alone. To gather more information about the Jewish community and to supplement the quantitative data collected through the web/mail survey, the Jewish Federation of Greater Philadelphia conducted focus groups across the Greater Philadelphia region with particular population groups. To this end, the Jewish Federation research team conducted 17 focus groups with participation from more than 145 community members across the Greater Philadelphia region. Focus groups were conducted with the following population groups:

- Philadelphia County Residents,

- Northeast Philadelphia Older Adults,
- Montgomery County Residents,
- Montgomery County Older Adults,
- Main Line Orthodox Community,
- Old York Road Corridor Residents,
- Delaware County Residents,
- Chester County Residents,
- Bucks County Residents,
- Millennials across Greater Philadelphia,
- Russian-speaking Community (two groups),
- Israeli-American Community (two groups),
- Caregivers of Persons with Special Needs,
- Children of Holocaust Survivors, and
- College Students.

More details on the composition and implementation of the focus groups can be found in section A7 of the Appendix.

2. Sociodemographic Characteristics and Jewish Identity and Engagement

This section provides the demographic and socioeconomic characteristics of the Jewish community in the five-county Greater Philadelphia area. It also discusses the many forms of Jewish identity and engagement found in the community, with a separate discussion of the level of Jewish engagement among interfaith households.

2.1 Sociodemographics

The Greater Philadelphia region has 185,500⁶ Jewish households, based on the “standard” definitions of Jewishness used in the 2009 and previous studies. There are 423,900 people in these households, of whom 339,400 are Jewish and the remaining 84,500 are non-Jews. There are 297,900 Jewish adults and 41,500 children being raised Jewish. This standard definition of being Jewish includes someone who identifies as Jewish by religion, ethnicity, culturally, or heritage (but not those who had a Jewish parent or were raised Jewish but otherwise do not identify as Jewish).

These numbers are significantly larger than those reported in the last study, in 2009 (see Table 2-1). The number of households is 59 percent larger, including a 68 percent increase for adults, and a 13 percent increase for children. The average household size has grown from 2.15 to 2.29 people, with the proportion Jewish in these households dropping from 85 to 80 percent. There are at least two major explanations for this growth:

- 1) True population growth over the last 10 years, and
- 2) Improved coverage of the entire Jewish population throughout the area.

In the last 10 years the overall population in the five-county area has increased by 3.5 percent,⁷ with the Jewish population possibly growing faster than that.

⁶ All numbers in this report are rounded to the nearest 100 to not imply greater accuracy than is supported by the data.

⁷ Census data accessed October 23, 2019. <https://factfinder.census.gov/faces/nav/jsf/pages/index.xhtml>

Table 2-1. Jewish population estimates in five-county greater Philadelphia area, 2009 and 2019

	2009	2019	Percent change
Jewish Households	116,700	185,500	+59%
People in Jewish Households	251,400	423,900	+69%
Jewish adults	177,800	297,900	+68%
Jewish children	36,900	41,500	+13%

There are two major reasons for improved coverage of the Jewish population.

- 2009 Methodology** - The methodology used for the 2009 study allowed contact only with people with a landline telephone with a Philadelphia area code. This excluded households that were cell phone only, as well as those with a landline that is only used for fax machines and similar limited communications. These excluded households comprised more than one-third of all households in 2009. While efforts were made to try and adjust for this through weighting and post-stratification, there were severe limitations. The literature indicates that households that do not rely on cell phones have different socio-economic and demographic characteristics compared to households that do rely on cell phones (Blumberg & Luke, 2019). The authors of the 2009 Final Report explicitly recognized this problem, stating that “researchers caution that because cell phone interviews were not included due to financial costs: the total Jewish population might be an underestimate.” Currently over half of all households are cell phone only, with many others only having limited use of a landline phone. By comparison, in 2009, 22.7 percent of households were cell phone only, with an additional 14.7 percent having a landline but relying mainly on cell phones (Blumberg & Luke, 2009).
- 2019 Methodology Enhancement** - For the 2019 study we used address-based sampling (ABS), which provided the opportunity for every household to be included regardless of whether or not it has a telephone. The ABS method therefore includes people who would be left out of telephone-based sampling based on local area codes (for example, students, families that brought telephone numbers with them when they moved from out of town, among others).
- In 2009, the screener only asked if there is “anyone in the household who considers himself or herself to be Jewish.” If the respondent said no, then he or she was asked if their parents were Jewish and if so, if the respondent “identifies” as Jewish. It is likely that this missed many Jews who are ethnically, culturally, or by heritage connected, but do not respond as Jewish to this language.
- In 2019 we asked respondents about the basis of their identification: Do you consider yourself Jewish by religion, ethnicity or heritage, or by culture? This language provides opportunity for all Jews to identify themselves.

- In 2019, instead of asking if any adult in the household is Jewish, the current study provided neutral language for asking the religion of the respondent. This provides a more unbiased estimate than the previous language

The 2019 survey shows that the Jewish population is larger across all five counties compared to 10 years ago (see Table 2-2). In each of the suburban counties we estimate 15-60 percent more Jewish households than in 2009, while the number of Jewish individuals is 24-38 percent larger. The increase has been even more dramatic in Philadelphia County, where the number of Jewish households has doubled to 97,600 and Jewish adults to 146,600.

Table 2-2. Number of Jewish households, people in Jewish households, Jewish adults, and Jewish children in five-county greater Philadelphia area

	County					All counties total
	Bucks	Chester	Delaware	Montgomery	Philadelphia	
Jewish households	27,100	11,400	12,500	40,600	93,900	185,500
People in Jewish households	65,400	30,000	34,500	100,6900	193,400	423,900
Jewish adults	44,100	18,900	22,000	70,800	142,100	297,900
Jewish children	6,200	2,800	5,900	11,600	15,000	41,500

Inclusive Jewish Community

The numbers above are **based on a standard definition** of Jewish households, where at least one adult reported being Jewish by religion, ethnicity or heritage, or by culture. However, this often **excludes many other households that include an adult who had a Jewish parent or was raised Jewish**. As researchers have gained a better understanding of the fluid nature of religious identification and the actions of the many who do not report any religion (Pew, 2013; Charme et al., 2008; Horowitz, 1998), Jewish researchers have recognized that the standard definition may be too limiting. For example, we found that of these additional Jewish households, 13 percent participated in a Passover Seder, 21 percent lit Chanukah candles, and 7 percent attended High Holiday services in the last year. **Therefore, in this report, we will use the inclusive definition of Jewish households that also captures households with someone who had a Jewish parent or was raised Jewish, as long as they do not proclaim belonging to another religion. Only when we report on comparisons to 2009 will the standard definition be used.**

Based on the more inclusive definition, and as shown on Table 2-3, the Greater Philadelphia region currently has 194,200 Jewish households. There are 445,800 people in these households, of whom

351,200 are Jewish and the remaining 94,600 are not Jewish. There are 308,700 Jewish adults and 42,500 children being raised Jewish.

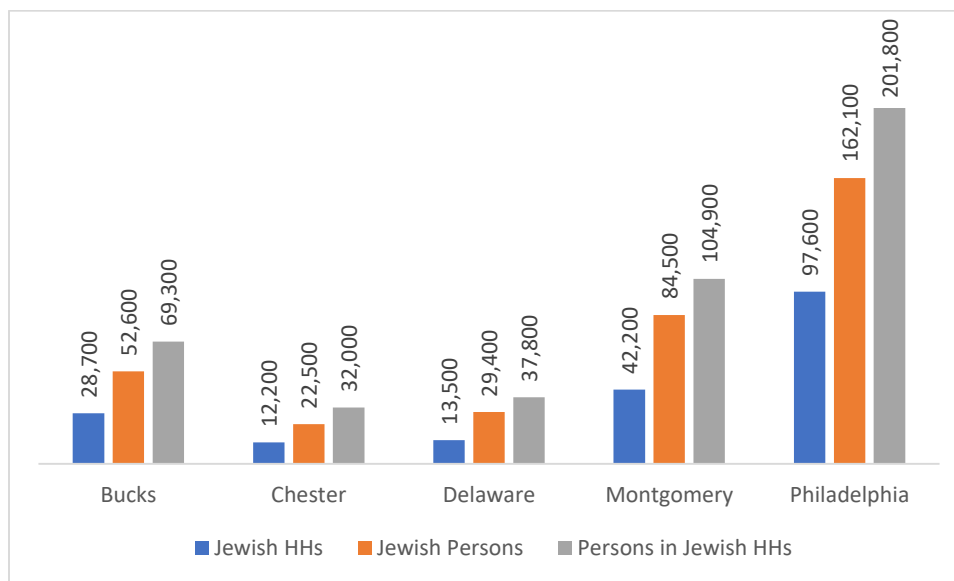
Table 2-3. Jewish population estimates

	2009	2019 Standard	Percent change	2019 Inclusive	Confidence Interval*
Jewish households	116,700	190,900	+59%	194,200	(151,500-237,000)
People in Jewish households	251,400	437,400	+69%	445,800	(347,300-544,200)
Jewish adults	177,800	306,500	+68%	308,700	(238,200-379,200)
Jewish children	36,900	41,000	+13%	42,500	(27,200-57,700)

*95% confidence interval for the 2019 inclusive estimate

Figure 2-1 shows the distribution of Jewish households, persons, and persons in Jewish households across each of the five counties, using the inclusive definition.

Figure 2-1. Jewish population across each of the five counties



Philadelphia is not alone in reporting significantly larger Jewish populations. Table 2-4 provides the latest estimates for the largest Jewish communities as reported on the Berman Jewish Databank. While the methodologies and definitions of being Jewish have varied from city to city, the finding of large changes are consistent. The recent 2014 Washington, DC population study showed an increase of 41 percent in Jewish households and 37 percent for Jewish persons since 2003. The 2017 San Francisco study reported increases since 2011 of 18 and 64 percent, respectively, while in 2015 Boston reported a 17 percent increase in both households and persons since 2005. In contrast, the

2016 Broward County, Florida study reported a 44 percent reduction in Jewish households and 61 percent reduction in Jewish persons since 1997.

Table 2-4. Ten largest Jewish communities in the United States

Community	Jewish households	Jewish persons	Persons in Jewish households
New York (2011)	694,000	1,538,000	1,769,000
Los Angeles (1997)	247,700	519,200	619,000
Philadelphia (2019)	194,200	351,200	445,800
Washington (2014)	155,200	295,000	375,500
San Francisco (2017)	148,000	350,000	473,000
Chicago (2010)	148,000	291,800	381,900
Palm Beach Co., FL (2018)	147,000	269,400	322,600
Boston (2015)	123,400	248,000	309,200
Broward Co., FL (2016)	72,000	149,000	174,000
Atlanta (2006)	61,300	119,800	156,900

Age and Language

Table 2-5 describes the age distribution of Jews across the five counties. One-quarter of the five-county area Jewish community is 65 or older, almost two-thirds are 18- to 64-year-olds, and 14 percent are children.

Table 2-5. Age distribution of Jewish persons in each county

	County					All counties total	Weighted count for overall distribution
	Bucks	Chester	Delaware	Montgomery	Philadelphia		
	%	%	%	%	%	%	
0 to 4	2	2	7	4	4	4	12,900
5 to 12	8	4	8	7	4	6	19,500
13 to 17	3	9	9	5	2	4	12,600
18 to 24	6	9	9	6	11	9	30,400
25 to 39	16	16	28	16	31	23	83,400
40 to 54	17	19	13	18	13	15	52,900
55 to 64	18	19	11	17	12	15	50,800
65 to 84	29	22	16	26	21	23	81,200
85 and older	2	1	3	3	3	3	10,000

In comparison to the entire population of Southeastern Pennsylvania, there are proportionately more Jewish older adults in all counties in the Greater Philadelphia area (see Table 2-6). This is especially the case in Bucks, Montgomery, and Philadelphia counties.

Table 2-6. Percent of population that is ages 65+ by county, among Jewish households and all households

Proportion of population that is ages 65+	County					All Counties Total %	Weighted count for overall distribution
	Bucks %	Chester %	Delaware %	Montgomery %	Philadelphia %		
In Jewish households	31	23	19	29	24	26	91,200
In all households*	18	16	16	18	13	16	652,000

* Public Health Management Corporation. Community Health Data Base. (2018). *Southeastern Pennsylvania Household Health Survey 2018*

English is spoken in 97 percent of Jewish households. Russian is spoken in 6 percent of Jewish households, with Hebrew, Spanish, and Yiddish each spoken in 3 to 5 percent of Jewish households.

Holocaust Survivors

There are approximately 800 Holocaust survivors in the Greater Philadelphia area, comprising 0.4% of all Jewish adults. More than two-thirds of these survivors reside in Philadelphia County.

Children of Holocaust survivors are found in 18,700 Jewish households (10%); 9,400 are in Philadelphia County, with Bucks (4,000) and Montgomery (3,700) Counties having less than half as many.

Marital Status

Half of all Jewish households include married couples (48%), with another 11 percent comprised of unmarried, cohabitating couples. One-quarter are single-adult households (24%), while 8 percent are divorced and 7 percent are widowed (see Table 2-7).

Table 2-7. Marital status by county, five-county greater Philadelphia area

Marital status	County					All counties total
	Bucks	Chester	Delaware	Montgomery	Philadelphia	
	%	%	%	%	%	%
Single	15	15	27	17	32	24
Living w/Partner	10	3	14	7	13	11
Married	56	67	42	59	38	48
Widowed	11	2	5	7	7	7
Divorced	6	13	12	8	8	8
Separated	2	^	^	1	^	1

^ Rounds to 0

Education and Employment

More than three-quarters of Jewish households have an adult with a college degree (77%). This indicates almost twice the rate of post-secondary degree achievement than the general population as reported by the 2017 American Community Survey for the five-county Greater Philadelphia region (40%). Additionally, almost half of Jewish households have someone with a graduate degree (47%), compared to 17 percent of the general population. Graduate degrees are somewhat less common in Delaware County (41%) and are particularly common in Chester (57%) and Montgomery (54%) counties (see Table 2-8).

Table 2-8. Highest education level of adults by county, five-county greater Philadelphia area

Age	County					All counties total
	Bucks	Chester	Delaware	Montgomery	Philadelphia	
	%	%	%	%	%	%
HS or less	11	1	10	3	8	7
Some college	18	17	22	13	15	16
College graduate	27	25	27	30	31	30
Graduate degree	44	57	41	54	45	47

Three out of four households have an adult who is employed (including self-employed), as shown in the first two rows and columns of Table 2-9. Thirteen percent have someone who is not employed or unable to work (but who is not retired).

Table 2-9. Current employment status of adults by marital status in Jewish households

Respondent	Spouse/Partner					No spouse	Missing	Total
	Employed	Self-employed	Not employed	Unable to work	Retired			
	%	%	%	%	%	%	%	%
Employed	25	3	2	1	2	21		54
Self-Employed	4	2	^	^	1	4		11
Not Employed	3	^	^	^	^	3		6
Unable to Work	1	^		^	^	3		4
Retired	3	1	^	^	8	11		23
Missing						1	1	2
Total	36	6	2	2	11	41	1	100

^ Rounds to 0

Jews of Color

Overall, 10 percent of Philadelphia area Jews are Jews of color, meaning they are either Hispanic or non-White. This is higher than the 2009 study where only 5 percent of Jews were Jews of color.

Ten percent of Jewish households have a non-White and/or Hispanic member. In these 18,400 households are 36,300 Jews of color. This includes 15,400 Black Jews (5% of all Jewish adults), 12,300 Hispanics (4%), 8,300 Asians (3%), and 4,500 American Indians or Alaskan Natives (1%).⁸ The proportion of Jews of color varied by county, from 21 percent of Delaware County Jews and 14 of Philadelphia County to 2 percent of Bucks County. Most Jews of color live in Philadelphia County (64%), with an additional 17 percent living in Delaware County and 13 percent in Montgomery County. The remaining 6 percent are spread between Bucks and Chester counties.

Gender Identity and Sexual Orientation

Forty-seven percent of respondents identified as a man and 52 percent as a woman. Less than 1 percent identified as transgender and another less than 1 percent identified as nonbinary, queer, or questioning gender identity.

⁸ Some people reported being in more than one category, for example they might be Black and Hispanic, or both Black and Asian.

Four percent of respondents identify as gay or lesbian, with another 4 percent identifying as bisexual or another sexual orientation. In comparison, the 2009 survey indicated a total of 5 percent of respondents reported being gay, lesbian, bisexual, or transgender.

Ninety-three percent of marriages were between a man and a woman. Four percent were reported as same sex marriages, with the rate of same sex marriage cut in half, to 3 percent, if we restrict to inmarriages between two Jews.

Income and Poverty

Table 2-10 shows the total annual income for Jewish households. Jewish households are in general wealthier than the overall five-county area, with only 24 percent of Jewish households with an income under \$50,000. It is important to note, however, that another 21 percent refused to report their income.

Table 2-10. Estimated total annual household income

Income	Jewish population %	General population %
Under \$50,000	24	37
\$50,000 to \$74,999	13	16
\$75,000 to \$99,999	11	12
\$100,000 to \$149,999	12	16
\$150,000 or more	19	19
Do Not Know/Refused	21	–

There are many ways to define poverty. The U.S. Federal poverty guidelines, also referred to as the Federal poverty level, are a function of both income and family size issued by the U.S. Department of Health and Human Services each year and are used to determine financial eligibility for certain Federal social service programs, including the Supplemental Nutrition Assistance Program (SNAP), Low-Income Home Energy Assistance Program (LIHEAP), and the Children’s Health Insurance Program (CHIP). According to the 2018 definition, a household at 100 percent of the Federal poverty level ranges in income from \$12,140 for a single person household to \$42,380 for a household of eight, with an additional \$4,810 allocated for each additional person in households over eight persons.

Six percent of Jewish households (11,200) are at or below the Federal poverty level. To be eligible for SNAP (food stamps) your household income cannot exceed 138 percent of the poverty line. The data show that 10 percent (19,400) of Jewish households meet this eligibility level. However, the literature indicates that households above these limits will struggle with many financial burdens and are frequently referred to as near poor. Fifteen percent (29,700) of Jewish households have income under 200 percent of the poverty line.⁹ These poor and near poor households contain 30,900, 52,200, and 72,600 people, respectively. Thirty-one percent of households that immigrated from Russia and the Former Soviet Union are below 200 percent of the poverty line, but only 2 percent of households that emigrated from Israel are below this threshold.

There is a large difference in poverty rates for households with Jews of color versus those not of color. Table 2-11 shows that the poverty rates for Jews of color is four to five times that of Jewish households that do not contain someone of color.

Table 2-11. Poverty levels for Jewish households by presence of Jews of color

Poverty levels	No Jews of color %	Jews of color %	All Jewish households %
At or below 100%	4	18	6
At or below 138%	7	36	10
At or below 200%	11	46	15

Table 2-12 shows the different rates of poverty levels by county for Jewish households. Delaware County has the highest proportion of Jewish households living at or below 100 percent of the Federal poverty line. Both Delaware and Philadelphia counties have approximately one in five households living at or below 200 percent of the poverty line.

Table 2-12. Poverty levels for Jewish households by county

Poverty levels	County					All counties total %
	Bucks %	Chester %	Delaware %	Montgomery %	Philadelphia %	
At or below 100%	4	^	11	3	8	6
At or below 138%	7	1	17	5	14	10
At or below 200%	12	3	25	7	20	15

⁹ These percentages are cumulative; the 15 percent includes the 10 percent below 138 percent of poverty, which in turn includes the 6 percent below 100 percent of poverty.

Geographic Mobility

The Jewish community in the Greater Philadelphia area is quite geographically stable. Most current residents (89%) were born in the United States. Five percent were born in the former Soviet Union. Almost half of Greater Philadelphia residents have lived their entire life in the five-county area (45%). Another 10 percent moved here from each of New York, New Jersey, and other parts of Pennsylvania. Half of those not born in the five counties moved here more than 15 years ago, with only 2 percent arriving in the last year.

2.2 Jewish Identity and Engagement

There are many ways in which Jews identify with Judaism and Jewish life. To capture these ways, the survey asked a series of questions. Respondents were first asked, “What is your present religion, if any?” If they did not respond “Jewish” to this question they were then asked if they identified as “Jewish by ethnicity or heritage,” “Jewish by culture,” or “you do not consider yourself Jewish.” Finally, if they did not consider themselves Jewish they were asked if any of their parents were Jewish and in which, if any, religion they were raised. These same questions about being Jewish were also asked about their spouse/partner, other than how they were raised.

Identity

As Table 2-13 shows, Jewish adults connect to Judaism and Jewish life through all of the above ways. Sixty-six percent of Jewish adults define themselves as Jews by religion, as are fully 62 percent of all adults in Jewish households.¹⁰ Jews by ethnicity, heritage, or culture (but not by religion) account for an additional 30 percent of Jewish adults and 28 percent of all adults in Jewish households. Roughly 4 percent of the adults in the study do not describe themselves as Jewish by any of these ways but are of Jewish descent and do not identify with any other religion. Six percent of adults living in Jewish households are not Jewish.

¹⁰ The survey collected information on the respondent and their spouse/partner. We assume that Jewish identity of the other adults in the few households with adults who are neither the respondent nor their spouse/partner (under 20%) follow the same distribution.

Table 2-13. Jewish identity of adults

Jewish identity	Jewish adults	Adults in Jewish households
	%	%
Religion	66	62
Ethnic or cultural Jew	30	28
Jewish descent	4	4
Not Jewish	-	6

Table 2-14 displays Jewish identities within households, with rows based on the respondent's identity and columns for their spouse. So, for example, 4 percent of households have a Jew by religion with a spouse/partner who is an ethnic or cultural Jew. In 45 percent of households, all the adults are Jewish by religion (19 percent with two adults and 26 percent with only one adult). The 2 percent of households highlighted in yellow are those captured through the inclusive definition of Jews.

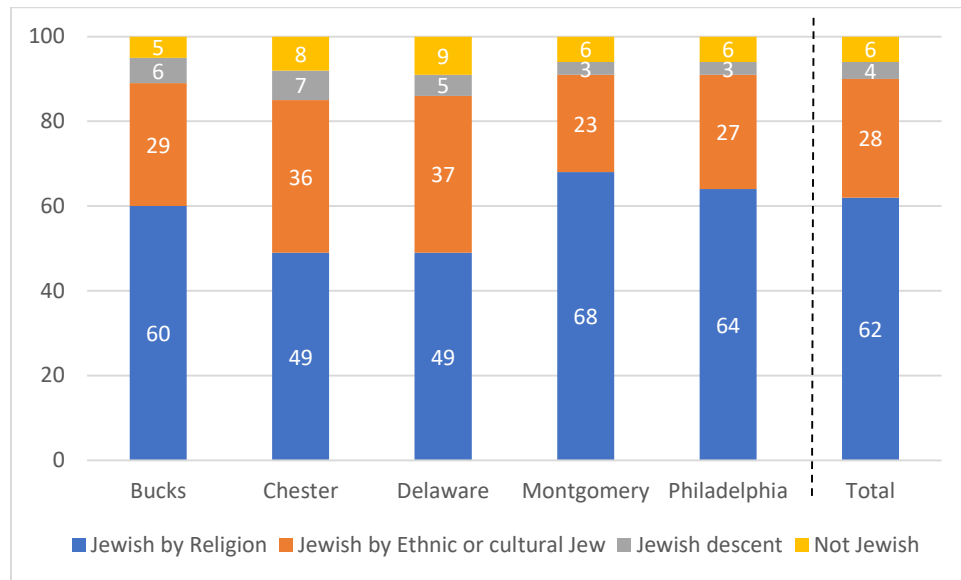
Table 2-14. Forms of Jewish identity among adults by marital status within household

Respondent Identity	Spouse/Partner Identity				Does not have a spouse	Total
	Religion	Ethnic or cultural Jew	Jewish descent	Not Jewish		
Religion	19	4	1	10	26	62
Ethnic or cultural Jew	^	2	^	9	14	28
Jewish descent	^	^	^	1	1	4
Not Jewish	3	2	1			6
Total	22	8	2	21	41	100

^ Rounds to 0

The proportion of Jews by religion varies greatly across county. Figure 2-2 shows that while at least 60 percent of Jews in Bucks, Montgomery, and Philadelphia counties are Jewish by religion, only 49 percent are in Chester and Delaware counties.

Figure 2-2. Forms of Jewish identity by county



Denomination

We report in Table 2-15 household denomination using both the standard and inclusive definition of Jewishness to highlight trends and changes in the population. The data show that when comparing standard to inclusive, there are similar numbers of Reform and Conservative Jews, with one-third as many identifying as any of the branches of Orthodox. (The numbers add to more than 100 percent because respondents and their spouses can identify with one or more denomination. Households are shown as “Does not identify with denomination” when neither the respondent nor the spouse/partner identifies with any denomination.)

Table 2-15. Jewish household denomination

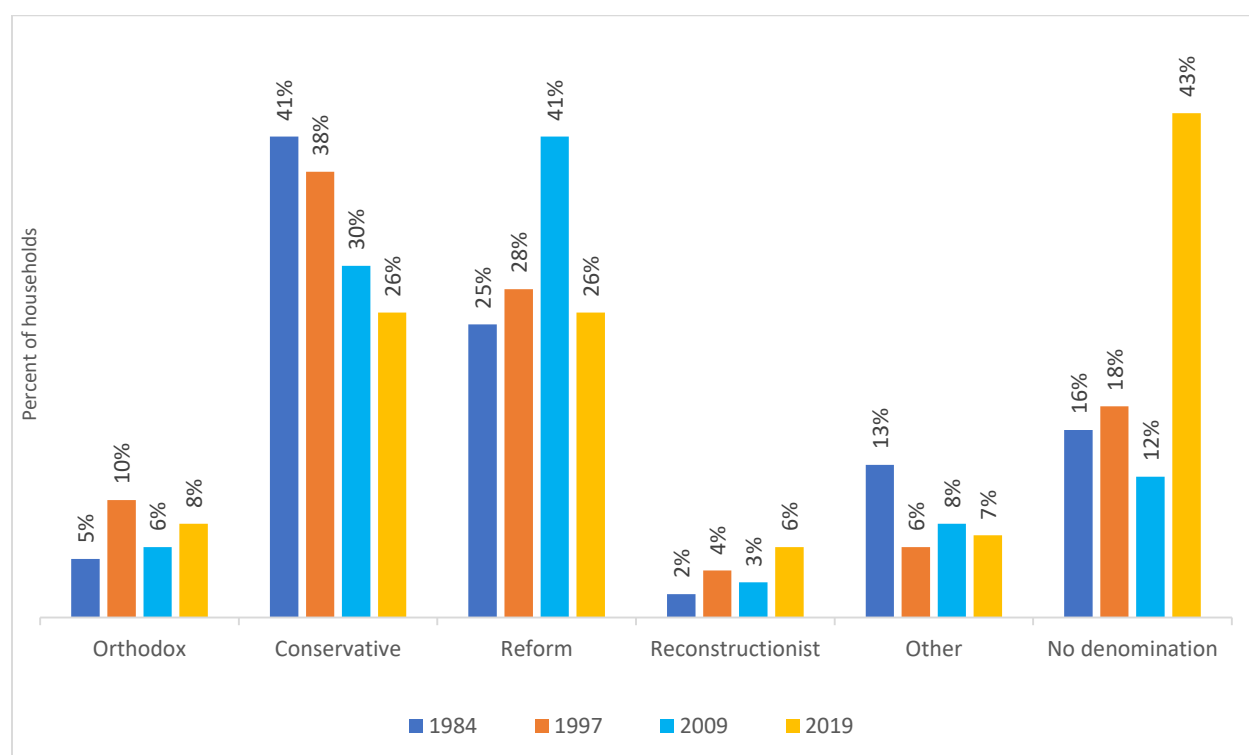
Jewish denomination	Standard %	Inclusive %
Identifies as Reform	27	26
Identifies as Conservative	27	26
Identifies as Orthodox ^a	9	8
Identifies as Reconstructionist	6	6
Identifies as something else ^b	7	7
Does not identify with denomination	41	43

^a Orthodox, Modern Orthodox, Hasidic, Lubavitch/Chabad

^b Includes 4% secular and 1% renewal

Figure 2-3 shows how denominational identification has changed over the decades in Greater Philadelphia. In Greater Philadelphia, there has been a decrease in both Reform and Conservative households, with much of the growth being in those who do not identify with a denomination. The historical data present respondent denomination, whereas the 2019 presents household denomination in order to better capture the household's connection to denominational Judaism. By way of comparison to other cities with large Jewish populations that have recently conducted population surveys, 41 percent of San Francisco/Bay Area Jews were found to not identify with any denomination in 2017, 39 percent in the Washington, DC area in 2017, and 29 percent in Palm Beach County in 2018. In 2013, Pew found that 30 percent of Jews nationally had no denomination. In the recent 2019 national AJC Survey of American Jews on Antisemitism in America, 41 percent identified as secular (they did not offer an option for “no denomination”). This compares to 39 percent in AJC’s 2017 survey and 34 percent in 2016.

Figure 2-3. Changes in denomination frequency, 1984-2019



* Other includes Jewish Renewal, Secular Humanist, and other responses.

Table 2-16 shows how denominational affiliation changes with age. (Affiliation in this table is based only on the respondent, not their spouse, so the numbers differ somewhat from the preceding table.) Reform and Conservative affiliation is strongest among those age 65 or older, while both Orthodoxy and unaffiliated with a denomination are more common among those under age 40. More than half of young adults under age 40 do not identify with a denomination (55%), compared to one third of older adults (33%).

Table 2-16. Denomination of Jewish respondents by age

Denomination	Age of respondent			Total %
	18 to 39 %	40 to 64 %	65+ %	
Identifies as Reform	19	20	30	23
Identifies as Conservative	14	22	33	23
Identifies as Orthodox ^a	10	6	7	8
Identifies as Reconstructionist	4	6	6	5
Identifies as another denomination	5	5	7	6
Does not identify with any denomination	58	52	33	48

^a Includes Orthodox, Modern Orthodox, Hasidic, and Lubavitch/Chabad

Institutional Membership and Connections

Twenty-four percent of Jewish households belong to a synagogue. This is most common among Orthodox (54%), Reconstructionist (53%), and Conservative (48%) households, along with 32 percent of Reform households and 33 percent of households that identify as “something else.” Synagogue membership is more common with households with older adults; 33 percent when respondents are over age 65, 25 percent when between age 40 and 64, and only 14 percent for respondents under age 40. There were no reported differences by whether the household had any children or the gender of the respondent.

Synagogue membership rates do vary somewhat with income. One-third of families with income over \$150,000 belong to a synagogue (36%). With the exception of Jews living at or below 100 percent of the poverty threshold, who may be receiving financial support to belong to a congregation, fewer than 20 percent of all other income groups are members of a synagogue. The main reasons for not being a paying member of a synagogue are “not religious,” “not interested,” “too expensive,” and “doesn’t meet my religious needs.” As shown in Table 2-17, households living in poverty are roughly comparable to the overall population in their synagogue affiliation.

Table 2-17. Synagogue membership by poverty levels

Synagogue membership	Household poverty levels			All Jewish households
	At or below 100%	At or below 138%	At or below 200%	
Dues-paying member	21	16	18	21
Member, but do not pay dues	9	8	5	3
Attend services or events but not a member	15	14	15	14
No connection to synagogue, temple or shul	51	60	60	61

Table 2-18 describes which Jewish institutions people attended (they could choose more than one) in the past year, for different types of activities. Almost half of all households attended some event in a temple, synagogue, or shul. This was more common among older adults (58%), than those age 40 to 64 years old (51%), or age 18 to 39 years old (41%).

Table 2-18. Participation in Jewish organizations during the past year

	Temple, Synagogue, or Shul	Chabad	Other Jewish organization or group	Did not attend through a Jewish group	Did not attend at all
Any event	50	8	26	17	
Jewish lifecycle events	36	2	9	6	49
High holidays	34	3	6	4	55
Shabbat services/meals	27	3	6	6	59
Jewish recreation, social, cultural	22	4	16	6	57
Jewish social action	17	3	11	4	65
Adult Jewish education	15	3	8	3	71

Focus Group Findings

Focus group participants were asked about the ways, if any, they get involved in Jewish life in Philadelphia. Most responses centered on synagogue involvement, youth activities, and engagement with various Jewish organizations.

Synagogues. The most common way that focus group participants are engaging in Jewish life is through their synagogues. This was mentioned in 7 of the focus groups. Several also mentioned involvement in Chabad.

- *I basically talk about my synagogue, because that's where I spent so much time. I'm 73 years old. I sing in the choir.* (Montgomery County Older Adult)
- *I would also say that the synagogue has been a way to get involved...So for example, at our synagogue we are growing a garden and we donate the food to the food bank. So it's kind of a nice way to bond with the synagogue friends.* (Chester County)

Children/family activities. The next most often mentioned way of getting involved was through children, their schools and their activities. Participants mentioned Jewish day schools, camps, youth groups, Hebrew school, Jewish sports leagues, and other community organizations where Jewish families have opportunities to connect and get involved.

- *I think one of the ways in the Jewish community you kind of meet other people is through your kids. They go to a Jewish pre-school, or a camp, or youth group, or Hebrew school. And that's sort of where you kind of expand who you know within in the Jewish community. (Montgomery County)*

Jewish organizations. Other routes for engaging in Jewish life include organizations and causes (Hadassah, NORC, KleinLife mentioned by NE Philadelphia older adults; Mazon mentioned in Montgomery County; Kehillot, Jewish Family and Children's Service, BZBI, and Women of Vision mentioned in Philadelphia County) and cultural institutions (National Museum of American Jewish History and Folkshul mentioned in Montgomery County Older Adults). Millennials specifically mentioned Moishe House, Tribe12, and Chabad. Russian participants mentioned KleinLife, HIAS, and JEVS as being particularly helpful to them in obtaining employment, subsidized housing, and food packages and food products. Children of Holocaust survivors mentioned the Holocaust Awareness Museum and Education Center located at KleinLife.

Israel disconnect. Israeli participants felt that a wide cultural divide exists between the Israelis and the American Jews that hasn't been bridged. They noted that American synagogues feel foreign, and that there is no sense of community outside of synagogue life. Several in the Lower Merion group were aware of the efforts of the IAC to help integrate the Israeli community.

- *There are Israelis but there is no Israeli community! (Israeli Northeast)*
- *Compared to other places like NYC, I don't feel a sense of community, like a segregated and scattered community, each lives their own life... I understand, someone gave me a figure but I don't know how accurate it is, that there are 200,000 Jews in the Philadelphia area. I don't feel them at all. (Israeli Lower Merion)*
- *We have nothing here that represents us or unifies us except for being Jewish. The Jewish roots connect us to the synagogue where everyone goes on Shabbat and holidays. There is nothing institutional or secular that unifies the Israeli community because there isn't such a thing here as an Israeli community. (Israeli Northeast)*
- *Until the IAC (Israeli American Council) came there was a total separation between Israelis and Jews. (Israeli Lower Merion)*

Synagogue attendance for any service/program/event in the past 12 months was highest among Conservative households (80%), followed by Reconstructionist (75%), Orthodox (73%), and Reform (69%). Just over half of Other denominations attended at least one synagogue event, along with 23 percent of households that do not identify with a denomination.

Approximately 8 percent of respondents participated in a Chabad activity in the last year. Almost half of Orthodox families attended Chabad, while 17 percent of Other, 13 percent of Conservative, 11 percent of Reconstructionist, 6 percent of Reform, and 2 percent of those who do not identify with a denomination attended.

Similarly almost half of Orthodox families attended Jewish programming by Jewish organizations other than synagogue or Chabad, with each of the other denominations having between 30 and 38 percent attending, along with 16 percent of those who do not identify with a denomination.

Sources of Jewish Community News

When asked where they get news about the Jewish community, around 40 percent said from television, social media, and from the Philadelphia Inquirer/Philadelphia Daily News. Thirty percent mentioned the New York Times and the radio, with a quarter saying the Jewish Exponent. Sixteen percent said they did not get any news about the Jewish community. Both television and the Jewish Exponent were much more likely to be used by those age 65 and older.

Focus Group Findings

Opinions in focus groups were mixed about the efficacy of the Exponent as a source of news.

- *I'm always checking the Exponent to see what is going on.* (Lower Merion Orthodox)
- *If you don't get the Jewish Exponent, I don't know how you find out about what's available.* (Montgomery County Older Adult)
- *I get the Jewish Exponent. I wouldn't live without it.* (Northeast Philadelphia Older Adult)
- *Years ago, we were given the Jewish Exponent when we first moved in and then we subscribed and we found that the paper wasn't really giving us enough of a sense of the overall community.* (Montgomery County)
- *I think the communication within the Jewish community has changed, the Exponent certainly has changed, and I would just like a better way to know what's going on out there in our area.* (Philadelphia County)
- *I wish that our Jewish newspaper, The Exponent, had more content. It's a missed opportunity.* (Montgomery County Older Adult)

Engagement Index

There are many ways that Jews connect to the community that do not match organizational labels like denomination or synagogue membership. Following earlier work by Horowitz (2000, 2003) and Aronson et al. (2019), we conducted a latent class analysis (LCA) using respondent's reported current practices to identify logical groupings (see Appendix section A6.2 for more details on LCA). Previous LCA of the Jewish community sorted the respondents into five like-minded groupings.

Given that we have used a more inclusive definition of Jews than in Aronson et al., we added a sixth group, to see if these more marginally-connected would be their own group, or if they resembled the Jews captured by the standard definition. However, while the non-identifying Jews are generally found in two of the six groups, they are no more than 10 percent of any grouping. They are therefore similar in their practices to other Jews, which is one of the reasons we have used the inclusive definition throughout this report (other than when we are tracking trends with previous studies).

Five of the groups each comprise between 14 and 30 percent of the population, with the remaining group only representing 5 percent. We use them to help understand the many topics discussed in this report. The groupings fall into three pairs. The first pair (highly engaged) includes the more traditionally observant Jews (e.g., over 80% celebrate Shabbat, over 90% attend a Passover Seder); the second pair (mixed patterns of engagement) are less observant but connected (25%-55% celebrate Shabbat, 76% attend Seder); and the third pair (connected but not engaged) more tangentially connected to Judaism (less than 10% celebrate Shabbat, 29% attend Seder). A brief description of what separates the two groups within each pairing:

Highly Engaged

- **Jewishly Engaged Inwardly** – Synagogue members, participated in Jewish social action, keep kosher, volunteer and donate only to Jewish groups, and most highly rate the importance of donating to causes or charities in Israel. Inwardly focused on the Jewish community. (5% of households)
- **Jewishly Engaged Worldly** – Similar level of ritual observance to Jewishly Engaged Inwardly group. Participate in Jewish cultural events, volunteer and donate to both Jewish and non-Jewish groups, and donate to Jewish social service, education or youth, civic or political, arts, foundations, and Israel-related organizations. More cosmopolitan focus. (17%)

Mixed Patterns of Engagement

- **Engaged with Tradition** – Much more likely to celebrate Shabbat, participate in non-traditional Jewish activities (e.g., Shabbat hikes, Jewish meditation) and Jewish social action, and keep kosher. Do not donate to Jewish organizations. (20%)
- **Engaged with Community** – Gather information on the Jewish community through Jewish and non-Jewish news sources, make donations to Jewish (and possibly other) organizations, more likely to volunteer only with Jewish organizations. (15%)

Connected but Not Engaged

- **Connected Communally** – Gather information on the Jewish community through non-Jewish and word-of-mouth sources. (30%)
- **Family Connection** – Do not get news on the Jewish community, but participate with family and at Jewish cultural events. (14%)

This 6-level engagement index does not align with traditional denominational labels, as shown in Table 2-19. (Each household is in only one of the columns, but they can report belonging to multiple denominations, thus some columns add to more than 100%.) Orthodox households are found in the two highly engaged groups, although they are not a plurality in any of them. Conservative households make up at least 20 percent of the first four groups and are the largest component of the two highly engaged ones. Over three quarters of the least connected groups are households that do not identify as Jewish, but they do include both Reform and Conservative Jewish households.

Table 2-19. Denominational composition of each engagement group (with percent of Jewish households in each group)

Denomination	Jewish Engaged Inwardly 5%	Jewish Engaged worldly 17%	Engaged tradition 20%	Engaged communally 15%	Connected communally 30%	Family connection 14%
Reform	18	33	29	36	15	8
Conservative	44	52	21	31	9	4
Orthodox ^a	33	12	11	3	4	1
Reconstructionist	2	13	9	5	2	0
Something else ^b	8	5	8	6	5	4
Does not identify	15	10	38	36	71	84
Total	100	100	100	100	100	100

^a Includes Orthodox, Modern Orthodox, Hasidic, and Lubavitch/Chabad

^b Includes Secular Humanist and Jewish Renewal

Respondents who are Jewish Engaged Inwardly and Engaged Communally tend to be older, with 48 and 59 percent, respectively who are 65 or older. Those Engaged with Tradition and with Family Connections tend to be younger, with half being under age 40.

Ritual, Cultural, and Communal Practices

Respondents were asked about the many ways of living Jewishly. Table 2-20 shows that the most common was to have observed Jewish mourning rituals “such as sitting *shiva*, saying *kaddish*, lighting *Yahrzeit* candles, or going to synagogue” (67%). Somewhat over half of respondents had lit Chanukah candles and attended a Passover Seder in the last year.

Many of these practices vary by age of the respondent. Mourning rituals, Seder participation, and attending High Holiday services all became much more common as one ages. While attending a Jewish class or lecture on a Jewish topic and prayer both go up 10 percent in moving from young adult to adults age 65 and older, participation in non-traditional Jewish activities (e.g., Shabbat hike, Jewish meditation) drops by the same 10 percent. In general, females were a few percentage points higher than males on each of these practices. The only two that showed a difference based on the presence/absence of a child in the household were that mourning was 10 percentage points higher without a child (73% vs. 63%) and attending non-traditional Jewish activities was 11 percentage points higher with a child (26% vs. 15%).

Table 2-20. Living Jewishly in the past year, by age

Engagement	Overall %	18-39 %	40-64 %	65+ %
Mourning ritual	70	62	69	81
Chanukah candles	66	68	60	71
Passover Seder	61	53	58	71
Pray	48	40	50	54
High holiday services	37	28	35	47
Jewish cultural events	44	42	45	44
Shabbat	36	35	35	38
Jewish class or lecture	25	20	25	31
Nontraditional activities	17	23	18	11

Sixteen percent of Jewish households keep kosher at home, including 4 percent who are vegetarian/vegan as a way to keep kosher and including 9 percent who restrict themselves to certain foods when eating out of the house. Another 12 percent are only kosher when observing Passover. Kosher observance is higher among adults under age 40, with 22 percent keeping kosher at home (including 7% vegetarian/vegan) and 14 percent only doing this for Passover. Keeping kosher at home is also more common in households with children (21% to 14%).

Respondents were given a list of 18 items and asked how important they were on a four-point scale (very important/important/somewhat important/not important at all). Those receiving the highest percent answering it is either very important or important were:

- Leading an ethical and moral life (92%),
- Remembering the Holocaust (90%),
- Combating anti-Semitism (87%),
- Advocating for justice and equality in society (85%),
- Giving or volunteering to a cause (68%),
- Caring about Israel (66%),
- Celebrating Jewish holidays with my family (58%),
- Learning about Jewish history and culture (57%), and
- Believing in God (47%).

There are differences by age in the importance of the top six of these. Fighting anti-Semitism is somewhat more important for those over age 65 than those under age 40 (90% vs. 84%) as is caring about Israel (75% vs. 67% for age 40 to 64 and 56% for age 18 to 39). Giving or volunteering to a cause is less important to those over age 65 than those under age 40 (60% vs 74%).

Fighting anti-Semitism is more important to Conservative, Reform, and Reconstructionist (92-94%) compared to Orthodox, Other, and those with no denomination (78%-85%). Giving or volunteering to a cause is more important to those with a denominational identity (73%-82% for each denomination vs. 60% for those with no denomination). Caring about Israel is most important to Orthodox and Conservative (85% and 88%, respectively) compared to Reform and Reconstructionist (77% and 73%, respectively); Other (66%); and those with no denomination (48%).

2.3 Interfaith Households

Interfaith households are defined as households where a respondent or their spouse/partner identifies as Jewish and the other does not. Intermarried households are the subset of interfaith

households in which they are married. The definition of which households are interfaith (and intermarried) changes when we use the inclusive or standard Jewish definitions. As with all other parts of the report, unless otherwise specified (for trending analyses) we are using the inclusive definition. We look first at intermarried households and then at all interfaith households.

Previous estimates for Philadelphia using the standard definition found the percentage of couples who are intermarried to grow from 12 percent in 1984 to 22 percent in 1997 to 28 percent in 2009. The 2009 Summary Report pointed out that this was low compared to other communities. Our 2019 estimate using the standard definition is that 46 percent of couples are intermarried, which is similar to the national intermarriage rate (44%) reported by Pew Research Center in 2013. The significant increase since 2009 in the Greater Philadelphia region is likely a continuation of the trend observed over the last 35 years, but also a reflection of the more complete coverage of the Jewish community that was a limitation in the previous studies.

Not surprisingly, using the more inclusive definition yields a higher intermarriage rate, since it includes people who do not currently consider themselves Jewish. The intermarriage rate for the more inclusive population is 47 percent. Using either definition, Table 2-21 shows that the intermarriage rate is similar for younger and middle-aged respondents, but lower for older adults. It is possible, however, that in the younger cohort those who have married earlier are more likely to have married other Jews than those who will marry later. So, as the cohort as a whole ages and more and more people in it marry, the intermarriage rate among the entire cohort may be likely to increase.

Table 2-21. Intermarriage rate by definition of Jewish and by age

Definition	Overall %	18-39 %	40-64 %	65+ %
Standard	46	54	51	30
Inclusive	47	59	54	30

We also examined the similar rates for interfaith households, including couples who are married and couples who are living together but are not married. The interfaith rates are 2 percent to 4 percent higher using either definition, with overall interfaith couple rates of 48 percent and 51 percent, using the standard and inclusive definitions. While for those age 40 and older, the interfaith rates are only 1 or 2 percentage points higher than intermarriage rates; for those age 18 to 39 interfaith rates are 2

percent to 4 percent higher than intermarriage (56% and 64%), reflecting that couples are less likely to be married in this demographic group.

Interfaith households were much less likely to be connected to Jewish institutions. In the past year 33 percent of interfaith households attended a program at a synagogue, compared to 72 percent of noninterfaith households. Similarly, participation in Chabad programming was 3 percent compared to 14 percent for noninterfaith. Interfaith household participation rates were higher in “other Jewish organizations or groups” 17 percent compared to 34 percent for noninterfaith households.

When asked about the many ways of living Jewishly, interfaith households consistently report lower participation rates in these activities than other households, but for many activities they report more than 45 percent participation, in particular mourning rituals, lighting Chanukah candles, and attending a Passover Seder. This is seen in Table 2-22.

Table 2-22. Past year engagement in Jewish life by interfaith household

Engagement	Overall %	Interfaith %	Not interfaith* %
Mourning ritual	70	57	84
Chanukah candles	66	58	84
Passover Seder	61	46	82
Pray	48	35	63
High holiday services	37	22	58
Jewish cultural events	44	33	56
Shabbat	36	21	54
Jewish class or lecture	25	11	34
Non-traditional Jewish activities	17	13	23

* Not interfaith in this table does not include single-adult households

Only 6 percent of interfaith household keep kosher at home, 20 percent of whom are vegetarian/vegan as a way to keep kosher. Another 8 percent only keep kosher for Passover.

Focus Group Findings

Focus group participants feel that the Philadelphia Jewish community is generally welcoming to interfaith couples, though some acknowledge that it can vary by denomination or by the rabbi of a congregation. Interestingly, all participants who answered this question spoke in terms of synagogue membership rather than the Jewish community more broadly.

- *Reading the Jewish Exponent, it seems like a lot of the synagogues are more accepting of interfaith marriage than they used to be...It used to be they weren't accepted, and they are now, and it's a good idea. (Bucks County)*

- *We (synagogues) need inclusivity. We need money. So we're opening up our doors to broader perspectives of who is Jewish in our community. And so there's a lot more allowance. (Montgomery County)*
- *In the Reform community, we have no problems. We belong to a Reform synagogue. They let my mother-in-law speak at my daughter's Bat mitzvah, who's not Jewish at all. My kids go to a Reform Jewish camp, and they're not the only ones who have one parent who's not Jewish or not fully Jewish, and it's never been an issue, which is really wonderful. (Montgomery County)*
- *I think they're getting better now because they're being forced to because the population is intermarrying, so if the Jewish institutions want to continue to exist, they need to welcome that. (Elkins Park)*
- *I would be interested to hear what an interfaith couple would say is missing because that's like the million dollar question of what we could do to be more welcoming because there is a challenge at the synagogue to want to be warm and welcoming. (Chester County)*
- *I'm in a Reform congregation, 20% to 25% of our families are interfaith families. Completely receptive. Literally right down the street is a Conservative synagogue where the emeritus rabbi was excommunicated by the Conservative religion because of intermarrying. So it depends on where you are. (Montgomery County)*
- *It's very welcoming for those couples, those families. But at the same time, I think there are some sects that are more traditional, I guess, and are more strict in terms of just being Jewish. But I think overall, there's a lot of welcoming. (Millennial)*
- *For an interfaith couple when they're willing to take that step and go through the conversion and they get to the point where the fellow could have an Aliyah and he changes his name and all, it's a very big deal in our shul. But when one is Jewish and one isn't Jewish, that's a whole different ballgame there. (Lower Merion Orthodox)*

3. Health Status and Access to Care

This chapter examines the health status and access to care among Jewish households in the Greater Philadelphia area. Health status includes self-reported health status; presence of specific health conditions; mental, developmental, or behavioral health status; and access to health care services.

3.1 Health Status

Data from Public Health Management Corporation's 2018 Southeastern Pennsylvania Household Health Survey (SEPA)¹¹ show that in the Greater Philadelphia area, 19 percent adults are in fair or poor health, including 24 percent of those age 65 and above. In Jewish households, nearly all residents (89%) describe their health as excellent, very good, or good; only 8 percent report they are in fair or poor health status. Health status varies by age; only 3 percent of residents under age 40 say they are in fair or poor health compared to 9 percent of those ages 40-64 and 14 percent age 65 or older (Table 3-1).

Table 3-1. Health status by age

Health status	Age			Total %
	18-39 %	40-64 %	65+ %	
Excellent	39	30	21	30
Very good	41	35	35	37
Good	16	23	29	23
Fair	2	7	10	6
Poor	1	2	4	2

Health status is roughly equivalent across different denominations (data not shown). Self-reported health status is more likely to be fair or poor among Jewish households living in or near poverty. Among those at or below 100 percent of the Federal poverty index, 35 percent say their health is in fair or poor condition, and 21 percent of those living at or below 200 percent of the Federal poverty index say their health is fair or poor (Table 3-2).

¹¹ Public Health Management Corporation. Community Health Data Base. (2018). *Southeastern Pennsylvania Household Health Survey 2018*

Table 3-2. Health status by poverty levels

Health status	Household poverty levels		All households
	At or below 100%	At or below 200%	
	%	%	%
Excellent	24	20	30
Very good	21	29	37
Good	19	29	23
Fair	22	14	6
Poor	13	7	2

Respondents were asked about specific health problems that they, or members of their household, have been diagnosed with, and for which they are currently receiving treatment. The specific conditions asked about include:

Physical health conditions

- High blood pressure
- Heart disease
- Diabetes
- Cancer
- Physical disability that impacts daily activities
- Total or partial hearing loss

Mental health, developmental, or behavioral health conditions

- Mental health condition such as depression or anxiety
- A learning disability or developmental disability such as ADHD, dyslexia, or Autism
- Opioid addiction
- Other substance abuse (such as alcohol, prescription or over the counter medications, or illegal drugs other than opioids)

Table 3-3 shows that more than half (55%) of Greater Philadelphia area Jewish households have someone in their household who has been diagnosed with a physical health condition. This includes those diagnosed with high blood pressure (36%), cancer (17%), a physical disability (16%), hearing loss (16%), diabetes (14%), or heart disease (13%). In comparison, the 2018 SEPA data show that 12 percent of the broader adult population has been diagnosed with diabetes, 31 percent with high blood pressure, and 10 percent with cancer.¹²

¹² SEPA rates are for respondents, which are expected to be lower than for households. Other possible explanations for differences include possible increased access to care enabling more to be diagnosed, or actual differences in health.

Table 3-3. Anyone in household diagnosed with physical health condition

Diagnosis	Percent
Any physical health condition	55
High blood pressure	36
Cancer	17
Physical disability	16
Hearing loss	16
Diabetes	14
Heart disease	13

Respondents ages 65 and above are much more likely to report that someone in their household has been diagnosed with one of these physical conditions (84%) than those ages 18 to 39 (29%) or ages 40 to 64 (51%). Low-income households are more likely to report having someone who has been diagnosed with one of these physical conditions; three-quarters of households living at or below 100 percent of the Federal poverty threshold (75%) and 62 percent of households living below 200 percent of the Federal poverty threshold have someone who has been diagnosed with one of these physical health conditions. There are no differences by household denomination.

Survey respondents were also asked if they or another member of their household has been diagnosed with various mental health, developmental, or behavioral health conditions (Table 3-4). Forty percent of Jewish households in the Greater Philadelphia area have someone who has been diagnosed with one of these conditions, including a mental health condition (33%); a learning disability (17%); opioid addiction (2%); or another form of substance abuse such as alcohol, prescription or over the counter medications, or illegal drugs other than opioids (4%). While there is no direct comparison point to these measures, the 2017 Pennsylvania Behavioral Risk Factor Surveillance System (BRFSS) data indicate that 22 percent of adults in the city of Philadelphia have been diagnosed with a depressive disorder, and that one in three Philadelphians had taken a prescription opioid in the past year (35%) (City of Philadelphia Department of Public Health, 2018).¹³

¹³BRFSS is asking about individuals while our study is reporting for households. Also, note that we asked about opioid addiction and BRFSS asks about a prescription opioid.

Table 3-4. Anyone in household diagnosed with mental, developmental, or behavioral health condition

Diagnosis	Percent
Any mental, developmental, or behavioral health condition	40
Mental health	33
Learning disability	17
Opioid addiction	2
Other substance abuse	4

Younger respondents under age 40 are more likely to report someone in their household being diagnosed with a mental, developmental, or behavioral health condition (52%) than those ages 40 to 64 (44%) or age 65 or above (25%). Those living in poverty are more likely to house someone diagnosed with a mental, developmental or behavioral health condition (61% of those living at or below 100% of the Federal poverty threshold, and 54% of those at or below 200%). There are no differences by household denomination.

Respondents were asked if anyone in the household is currently in treatment for their physical (Table 3-5), mental, developmental or behavioral health conditions (Table 3-6). Approximately four in 10 households have someone who is currently being treated for any physical health condition, including 28 percent who are currently being treated for high blood pressure and 11 percent who are being treated for diabetes.

Table 3-5. Anyone in household currently being treated for physical health condition

Treatment	Percent
Any physical health condition	41
High blood pressure	28
Diabetes	11
Physical disability	10
Heart disease	9
Hearing loss	8
Cancer	5

Older adults ages 65 and above are more likely to report a household member in treatment for a physical health condition (68%) than those ages 18 to 39 (16%) or ages 40 to 64 (39%). There are no differences by poverty thresholds or denomination.

Twenty-four percent are currently being treated for a mental health, developmental, or behavioral health condition (Table 3-6). Among these, this includes 1 percent being treated for substance abuse and 1 percent in current treatment for opioid addiction.

Table 3-6. Anyone in household currently being treated for mental, developmental, or behavioral health condition

Treatment	Percent
Any mental, developmental, or behavioral health condition	24
Mental health	19
Learning disability	8
Opioid addiction	1
Other substance abuse	1

Younger adults ages 18 to 39 are slightly more likely to report a household member in treatment for a physical health condition (31%) than those ages 40 to 64 (26%) or age 65 or above (13%). There are no differences by poverty thresholds or denomination.

3.2 Health Insurance Coverage

Ninety-one percent of all Jewish households in the Greater Philadelphia area have health insurance, including 89 percent of respondents ages 18 to 64 (Table 3-7); however, this leaves 11 percent of those ages 18 to 64 who do not have any private or public health insurance. This is comparable to SEPA data for the region, which show 11 percent of adults ages 18 to 64 lack health insurance coverage.

Table 3-7. Health insurance coverage among 18- to 64-year-olds

Health insurance coverage	Ages 18 to 64 %
Insured	89
Work, school or union	65
Purchased directly without government assistance	8
Purchased through Healthcare.gov marketplace	8
Medicare A	3
Medicare B	3
Medicaid, Medical Assistance, or HealthChoices	9
CHAMPUS, TRICARE, or CHAMP-VA	1
Other group	3

Young adults ages 18 to 24 are less likely to have health insurance coverage (68%) than those ages 25 to 64 (Table 3-8). Orthodox Jews are somewhat less likely to be insured (83%) than those with other denominational affiliations, as are those living at or below 100 percent of the Federal poverty threshold (79%).

Table 3-8. Health insurance coverage by subgroups (ages 18 to 64)

Health insurance coverage	Insured %
Total 18 to 64	89
Age	
18 to 24	68
25 to 39	89
40 to 54	91
55 to 64	94
Denomination	
Orthodox	83
Conservative	95
Reform	96
Reconstructionist	98
No denomination	86
Poverty thresholds	
At or below 100%	79
At or below 200%	86

While 91 percent of all households have health insurance coverage, 87 percent of households report having prescription medication coverage (Table 3-9). Coverage increases with age, with only 66% of those ages 18 to 24 having prescription coverage, compared to 93 percent of those ages 65 to 84. Those who identify as Orthodox and those with no denominational affiliation are less likely to have prescription coverage (81% and 83%, respectively). Those at or below 100 percent of the Federal poverty threshold are less likely to have prescription coverage (71%).

Table 3-9. Prescription medication coverage by subgroups

Prescription Medication Coverage	Covered %
Total	87
Age	
18 to 24	66
25 to 39	79
40 to 54	89
55 to 64	92
65 to 84	93
85 and above	88
Denomination	
Orthodox	81
Conservative	93
Reform	92
Reconstructionist	95
No denomination	83
Poverty thresholds	
At or below 100%	71
At or below 200%	78

3.3 Cost as a Barrier to Health Care

Cost of healthcare, including high out-of-pocket-costs/high annual deductibles, often are barriers to receiving timely and ongoing health care. Survey respondents were asked if they had skipped any health care in the past year due to the cost. One in five respondents indicated that cost was a barrier to receiving healthcare. Furthermore, 12 percent indicated that the cost of care prevented them from going to a dentist and 9 percent did not seek care from a doctor when sick or injured (Table 3-10). Adults ages 18 to 39 (25%) and 40 to 64 (21%) were more likely to have skipped healthcare due to cost than those age 65 or above (13%). It is not surprising that low-income households indicated that cost was a barrier to receiving healthcare. The data show that 32 percent of households at or below 100 percent of the Federal poverty level skipped healthcare because of the cost, as did 43 percent of those at or below 200 percent of poverty. There were some differences by denominational affiliation, with respondents from Orthodox households more likely to say that cost was a barrier (28%) than those from Conservative, Reform, or Reconstructionist households (17%, 17%, and 9%, respectively).

Table 3-10. Skipped health care because of cost in past year

Health activity skipped due to cost	All Jewish households %
Any health activity skipped due to cost	19
Dentist	12
Doctor	9
Preventive health screening	7
Filling prescription	6
Vision prescription	6
Hearing aid	3

4. Using Social Services and Benefits

This chapter examines using social services and benefits by Jewish households in the Greater Philadelphia area. This includes older adults' plans to age in place, preferences for using Jewish agencies for various types of services, caregiving, utilization of social benefits, and food insecurity.

4.1 Plans to Age in Place

Gaining an understanding of older adults' plans to move may be helpful to understand future plans to age in place. This may be indicative of those who are going to need more social services such as transportation or in-home health care as they age. Respondents age 65 and older were asked how many years they plan to live in their current residence. Fully 43 percent of these adults say they have no intentions to move, with an additional 17 percent saying they do not plan to move for at least 5 years (Table 4-1). Just 14 percent of this age group say they plan to move in the next 5 years. These results vary slightly by age. Those ages 85 and above are more likely to say they have no intentions to move than those ages 65 to 84 (51% vs. 42%). With only 6 percent of adults age 65 and above currently living in independent living, assisted living or a nursing home¹⁴ (data not shown), these results suggest that a large portion of the older adult population may be intending to age in place in their current homes.

Table 4-1. Plans to move from the five-county greater Philadelphia area among those ages 65+

	Age		Total %
	65-84 %	85+ %	
Plans to move from the five-county greater Philadelphia area			
No intention of moving	42	51	43
More than 5 years	18	13	17
Within 5 years	15	8	14
Don't know	22	21	22

¹⁴ Most residents of assisted living facilities were eligible for the survey, because they have unique addresses; but most nursing home residents were not eligible and thus are not included in the survey results.

4.2 Preferences for Jewish Social Services

Respondents of all ages were provided a list of services and asked for which they would prefer to use a Jewish agency or service. As shown in Table 4-2, most respondents said they do not prefer a Jewish agency for any of the services mentioned. Those ages 65 and older were most likely to say they would prefer a Jewish nursing home or assisted living (18%) out of all of the services listed.

Table 4-2. Percent who preferred a Jewish agency for each of a variety of services, by age

Services	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Nursing home or assisted living ^a			18	18
Food assistance	11	11	13	12
Medical services/long-term care	9	11	14	11
Housing, utility assistance or home repairs	10	9	11	10
Meals at senior centers	6	8	13	9
Help with getting public benefits	9	8	9	9
Counseling services for mental health concerns	11	10	5	9
Transportation assistance	9	7	9	8
Early child care services/child care services/after-school programming ^b	11	7		8
Foster or adoption services ^c	10	6		7
Services for those living with disabilities ^d	4	5	5	4
None of the above/do not need services/do not prefer Jewish agency	71	70	64	68

^a Only asked of those ages 65 and older.

^b Only asked of those with a child under 18 in the home.

^c Only asked of those under the age of 65.

^d Only asked of those who have someone in household diagnosed with a physical, mental, or developmental disability.

Focus Group Findings

Participants were asked to comment on the circumstances under which they would turn to a Jewish organization for help with various types of social services. Participants in many of the English language focus groups said that their decision would really depend on the situation.

Many expressed that they would do whatever was most convenient and had the highest quality, regardless of whether it was Jewish or not.

- *I would go to what is closest or would fit my needs, whether it was Jewish or not. (Bucks County)*
- *Our decision is going to be based on the quality over it being a Jewish organization. (Elkins Park)*
- *Children of Holocaust survivors, they're Americans today, they'll go to the services wherever anybody with American heritage would go. (Child of Holocaust Survivor)*

- *I've reached a point where anybody, as long as they understand. My daughter's lost jobs because her procedures fell through. It would be nice for Jewish providers, but we're desperate. We need somebody now. (Caregiver)*

Others said it depended on the type of services they were seeking.

- *If it was something like I'm looking for a scholarship for college. That I feel like I would not have any kind of qualms about kind of going to a Jewish Federation or Jewish vocational services to like ask, you know, apply for scholarships, stuff like that. If it was something more, especially if it was something more like personal like someone house burnt down in a fire, or someone's family member is dealing with an addiction issue, I feel like that I might be less inclined to go to a Jewish kind of support for that...you might not want everybody to know about it. (Millennial)*
- *The only thing I think of is if I was sick in the hospital, and would request the rabbi to come, that I would want a rabbi to be available, but that's really the only type of Jewish assistance that I would be expecting. (Bucks County)*

At least one participant in every focus group said, however, that they would turn to a Jewish organization for any kind of help. Specifically, many said they would first turn to their synagogues or rabbis.

- *I live what I would consider a Jewish centered life. So if I had a need for a family member or myself, I ask the rabbi, I ask the synagogue president...we usually start there. (Chester County)*
- *Whatever it is, I would feel comfortable going to him (my rabbi) or his wife...I personally can't imagine going through just a broad spectrum organization that didn't really understand my lifestyle. (Lower Merion Orthodox)*
- *I'm an active member of my synagogue. I would likely say to the rabbi, who do you know that helps with this need? (Montgomery County Older Adult)*

Aside from synagogues and rabbis, participants mentioned the following Jewish organizations they have turned to, or would turn to, for assistance:

- Jewish Information and Referral Service – part of the Jewish Federation (Delaware County participant)
- [Jewish] Federation (Montgomery County participant)
- Jewish Child & Family Service (Montgomery County, Northeast Philadelphia participants)
- JEVS (Northeast Philadelphia participants)
- Abramson (Elkins Park, Montgomery County participants)
- KleinLife (Elkins Park participant)
- Kaiserman JCC (Delaware County participant)
- Golden Slipper Gems (Delaware County participant)
- Hebrew Free Loan Society (Montgomery County, Lower Merion Orthodox participant)
- Chasdei Eliyahu (Montgomery County older adult participant)
- Chai Lifeline (Special Needs Caregiver)
- Friendship Circle (Special Needs Caregiver)
- Brodsky Enrichment Center (Special Needs Caregiver)

Russian participants said they trust the services they receive from Jewish organizations but wish agencies had more funding so services could be expanded.

Israeli participants in the Northeast focus group felt that in case of a need they would prefer to turn first to Jewish organizations for help. Nonetheless, the kinds of experiences they have had with Jewish organizations have left them feeling insulted, bitter and alienated.

- *When we moved here we had an income of \$40,000 and we applied for scholarship to send our kids to Jewish school. The application was very tedious and at the end they (Federation) offered us*

a \$100 scholarship! ...Now I understand that you (Jewish Federation) never intended to help me in the first place so why are you playing games with me? (Israeli Northeast)

- *KleinLife exists for Russians but not Israelis...Everything here is in Russian. (Israeli Northeast)*
- *There is a disconnect. I know how much the Jewish Federation and the large Jewish organizations give to the American communities and how little they give to the Israeli communities. I'm very sorry to say that we don't have much interaction with them. (Israeli Northeast)*

In contrast, Israelis in the Lower Merion focus group said that turning to Jewish organizations for help is not the Israeli way. Many were totally unaware that there are Jewish organizations providing such services.

- *In the 45 years that I have lived in the US I never looked for a Jewish organization for help in anything. (Israeli Lower Merion)*
- *An Israeli will attempt to solve a problem on his/her own or with the help of friends while an American Jew will go to a Jewish organization. This is a matter of culture. (Israeli Lower Merion)*
- *The problem of the JFCS is that they don't know where to find the Israeli community. (Israeli Lower Merion)*
- *I simply don't know (of any organization or service). If I truly needed (help) I would have needed to research it. I'm very connected, yet I don't have the slightest idea who are these organizations. (Israeli Lower Merion)*

When asked for the primary factor they consider when selecting an agency for services (Table 4-3), respondents said they would be most likely to consider the qualifications of the agency or its staff to provide them with the needed service (23%). Those under age 40 were equally likely to consider cost as they were qualifications when selecting an agency (21% and 22%, respectively).

Table 4-3. Primary factor when selecting an agency for services by age

Factor	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Qualifications of agency/staff/services	22	24	23	23
Cost of services	20	10	7	12
Recommendation from a family member or friend	11	13	9	11
Location of services	9	5	5	6
It is a Jewish agency	1	3	3	2
Wait time for services	1	2	2	2
Other	1	1	1	1
Does not apply/have never needed any services	29	37	42	36

Focus Group Findings

Participants were asked to share some barriers to turning to Jewish organizations for help. Two main themes emerged, around lack of awareness, and concerns over lack of anonymity.

Lack of Awareness: In four groups, participants spoke about lack of awareness about what services are available (Bucks County, Montgomery County, Montgomery County older adults, Northeast Philadelphia older adults).

- *I'm unaware of Jewish services available in Bucks County. (Bucks County)*

Older adults in Montgomery County and Northeast Philadelphia reported that some older adults are isolated in their homes and may not know what is available to them, and that likewise, younger generations may not be as aware of services.

Stigma/Lack of Anonymity: Participants in five of the groups mentioned the possibility of stigma, embarrassment or lack of anonymity in seeking help from within the Jewish community (Millennials, Montgomery County, Montgomery County older adults, Northeast Philadelphia older adults, Philadelphia County).

- *I think that's the thing everybody struggles with here is that this community isn't that big, and if it's very clique-y then all seven people know each other, then there is that level of privacy that people want if they're struggling with a social service issue. (Philadelphia County)*

A handful of participants described services they are in need of, but have been unable to get.

- Jewish hospice services (Chester County)
- Kosher meals on wheels (Chester County)
- Programming for new mothers (Lower Merion Orthodox)
- Jewish domestic abuse hotline (Lower Merion Orthodox)
- Local Jewish nursing home (Lower Merion Orthodox)
- Better security in Jewish buildings (Northeast Philadelphia older adults)
- Shuttle bus services for those wanting to attend Jewish events downtown (Philadelphia County)

4.3 Caregiving

Survey respondents were asked if they have provided regular care or assistance to a friend or family member who has a health problem or disability in the past year, and whether the recipient of that care was under age 65 or age 65 or older. As shown in Table 4-4, 17 percent of adults were providing regular care to someone age 65 or older, and just 7 percent were providing care to someone under the age of 65. Those ages 40 and older were significantly more likely to be providing care to someone else over age 65 (20%) than were those under the age of 40 (9%).

Table 4-4. Caregiving in past year by age

Caregiving	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
For someone age 65 or over	9	20	20	17
For someone under age 65	7	8	5	7

Caregivers provided a variety of types of care. Overall, more than half (57%) managed household tasks for the person they care for, such as cleaning, managing money, or preparing meals (Table 4-5). Just under half of caregivers (46%) managed personal care such as giving medications, feeding, dressing, or bathing. Among caregivers, adults over age 40 were more likely to report not giving either of these types of care. Additional research may be warranted to explore what other types of care are being provided.

Table 4-5. Type of caregiving in past year by age of caregiver

Type of caregiving	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Managing household tasks such as cleaning, managing money, or preparing meals	73	58	49	57
Managing personal care such as giving medications, feeding, dressing, or bathing	59	44	40	46
Did not provide either of these types of care	15	36	38	38

Focus Group Findings

One focus group was conducted among caregivers of children with special needs. They spoke openly about their challenges in finding the resources they need for their children.

- *What I'm finding with my child who lives at home, when we find a psychiatrist, all of the sudden, and a therapist, they don't take her insurance. (Caregiver)*
- *Every three months we have to go to one of their ridiculous psychiatrists to go through the whole history and how many hours do you want, and fight it out, you know, they're always trying to lower them. It's just the system. (Caregiver)*
- *Does she know how to balance a checkbook? No. Can she handle her own business? No. We need to find somebody that takes the autism waiver that will get her into training, job training, and independence. She needs this kind of training, and I don't know where to take her ... she needs to be taught, trained to live independently, because I will not always... be there to be our child's caregiver. (Caregiver)*

- *Moving into Jewish services, nobody can tell me where to go. I've talked to two people who are in the Jewish circle, they have some kind of connection, position, and nobody knows. He needs a nurse in camp, it cannot be sleepaway camp. (Caregiver)*

Some parents did share successful experiences finding resources in the Jewish community for their children.

- *Chai Lifeline has an apartment where parents can stay, especially over Shabbat, so you can walk back and forth to the hospital. They have now two food pantries in two buildings of CHOP, so there's kosher food. When families have a child in hospital they are bringing food daily to the family, not to the child, but to the family, so that you can stay with your child and not have to worry what you're going to eat. They also have some other support people there and they can sometimes help connecting things. (Caregiver)*
- *Before the Brodsky Center opened, I never knew who or what to reach out to. I wouldn't even know where to find that out. The Brodsky Center was my first introduction, which is wonderful, to Max being part of the network. We always can need resources. The only resource I can tell you about that I know about is the network, and that's just the events that happen here. (Caregiver)*
- *We're active in the Friendship Circle, where all of my children can be part of it. Special needs, and something they can do with their siblings, and it's Jewish. It's run by Lubavitch. It's wonderful. (Caregiver)*

4.4 Public Benefits

Overall 15 percent of households in the Greater Philadelphia area are receiving some type of public benefit, including Supplemental Security Income (SSI), Social Security Disability Insurance (SSDI), food stamps (also known as Supplemental Nutrition Assistance Program [SNAP]) or Access Card, or PACE/PACENet card.

Table 4-6 shows the percent of households receiving each type of benefit overall, by poverty thresholds, among those age 65+, and among households with children. More than half of households at or below 100 percent or 138 percent of the Federal poverty index are receiving one of the public benefits asked about, with food stamps (SNAP) being the most common benefit received. Yet only 43 percent of those eligible for SNAP are receiving this benefit.

Table 4-6. Benefits received by population subgroups

Benefits	HH income is below 100% of poverty index	HH income is below 138% of poverty index	HH income is below 200% of poverty index	HH with older adult	HH with child	Total
Household is receiving any public benefits	58	51	46	18	12	15
Food stamps (also known as Supplement Nutrition Assistance Program [SNAP]) or Access card	49	43	36	9	11	8
SSI (Supplemental Security Income)	20	16	12	8	2	5
SSDI (Social Security Disability Insurance)	16	10	11	4	2	4
Pace card or PACENET card	3	4	5	2	0	1
None of the above	37	44	49	71	74	75

4.5 Food Insecurity

According to the U.S. Department of Agriculture, 11.8 percent of families in the United States were food insecure in 2017. According to the 2018 Greater Philadelphia Hunger Report (Hunger Free America, 2018), the proportion of food insecure households in the Philadelphia metropolitan area has remained flat over the past 6 years, at approximately 11.3 percent of the population. Note, their definition of food insecure is different from that used in our study. They use a nine-item measure of food security, compared to two measures in our survey.

In spite of differences in measurement, food insecurity among Jewish households in Greater Philadelphia is roughly equivalent to the broader population, at 12 percent. For the purposes of this survey, food insecurity is defined as those who responded “yes” to either of these survey items:

- In the past 12 months, have you worried about whether food would run out before you got money to buy more?
- In the past 12 months, has food that you bought not lasted long enough and you didn’t have money to get more?

Food insecurity is significantly higher among those at or below poverty thresholds. Six in 10 Jewish households that are at or below 100 percent of the poverty index are food insecure (59%) as are 50 percent of households living below 138 percent of the poverty index, strongly suggesting that SNAP and other public food assistance are not meeting their needs. As noted above, nearly six in ten

Jewish households who are living at or below 138 percent of the poverty index are not receiving SNAP benefits. Also notable is that one in five households (19%) with children is food insecure.

Focus Group Findings

Two participants in the Northeast Philadelphia Older Adult focus group spoke about their personal experiences with food insecurity and how the Jewish community helped them.

- *I was very pleased with the social worker who visited me at home, and then arranged food for me. And, even if your income was a little higher, you still were qualified to get food at home if you were home bound. I think the food came from PCA, but it was through Betty the Caterer who is Kosher, and then you could tell them what you wanted. (Northeast Philadelphia Older Adult)*
- *I wish they could all do a better job with food though. High salt, and a lot of stuff. Peas and peas, and beans and beef. There's a whole list of foods I never want to see again. Because, that's all you ever get. And I don't know how they can help that... You don't get whole wheat pasta. You get the old pasta. It's cheap, you know. But, you know what, if you're somewhat financially disadvantaged, you don't always have the money to take the best care of yourself anyway. You never see a can of asparagus. You never get a lot of stuff. You are getting help, and I'm grateful for it. But, sometimes it reminds you that you're poor. (Northeast Philadelphia Older Adult)*

5. Volunteerism and Philanthropy

This section examines the volunteerism and philanthropy of Jewish households across the five-county Greater Philadelphia area. This includes an examination of what types of organizations Jewish households give time and money to, the methods by which individuals provide their charitable gifts, and their attitudes towards charitable giving.

5.1 Volunteerism

Volunteering has been a significant part of American civic life for many years. According to the Do Good Institute's analysis of U.S. Census Bureau and Bureau of Labor Statistics data, 25 percent of Americans volunteered for a nonprofit in 2015, which is down from 29 percent in 2005. In the Philadelphia-Camden-Wilmington metropolitan area, volunteerism rates have held steady during this period at approximately 26 percent (Do Good Institute, 2018).

The survey data show that more than half of Jews in the five-county Greater Philadelphia area (53%) volunteered with some type of charitable organization in the past year. This includes 9 percent who volunteered only for Jewish causes, 8 percent who volunteered for both Jewish and non-Jewish causes, and 30 percent who volunteered only for non-Jewish causes (Table 5-1). This is consistent with 2009 findings, when 51 percent reported that someone in their household had volunteered for a charitable organization.

Table 5-1. Percent who volunteered in the past year

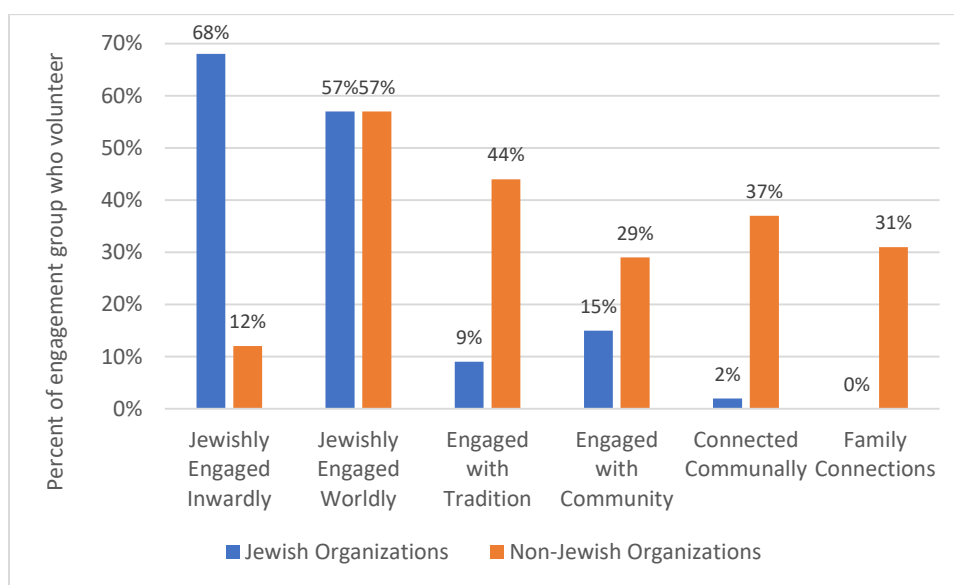
Volunteered	Total %
Only Jewish organizations	9
Both Jewish and non-Jewish organizations	8
Only non-Jewish organizations	30
Did not volunteer in the past year	47

In this study, men and women volunteered at roughly equal rates in the past year. Examining results by denomination, those who identify as Orthodox were much more likely to have volunteered for a Jewish organization in the past year (37%) than those who identify as Reform (24%) or those who

do not identify with a denomination (5%). Conversely, Orthodox Jews were much less likely to only volunteer for a non-Jewish organization (18%) than Reform (30%) or unaffiliated Jews (35%).

The differences are clearer when viewed by the six-level engagement index (see Figure 5-1). Volunteering for Jewish organizations is mostly restricted to the two highly engaged groups (Jewishly Engaged Inwardly and Jewishly Engaged Worldly). While over half of both highly engaged groups volunteered, less than 20 percent of any of the other four groups volunteered for Jewish organizations.

Figure 5-1. Volunteering by engagement group



As explained further in chapter 11, older adults were more likely to have volunteered in the past year than those under age 65 (see Table 11-17).

Among the 18 percent volunteering for a Jewish organization in the past year, Table 5-2 shows that more than half volunteered for a religious organization (55%), followed by a health/human/social services organization (38%) and an educational or youth organization (29%). The second column shows what percent volunteered among all Jewish households.

Table 5-2. Types of Jewish organizations volunteered for in past year

Types of Jewish organizations	Among those volunteering with Jewish causes	Among all Jewish households
	%	%
Religious organizations	55	10
Health and human services, or social services	38	7
Education or youth	29	5
Arts, culture, or athletics	22	4
Israel-related	23	4
Civic or political	14	2
International affairs, excluding Israel	3	1
Other	8	2
None of the above	7	1

Focus Group Findings

Participants in nine of the focus groups discussed what inspires or motivates them to volunteer for Jewish causes. Responses fell across a few major themes.

Socialization. Participants in five of the groups mentioned the value of socializing with others while volunteering (Millennials, Bucks County, Delaware County, Montgomery County, and Philadelphia County).

- *I enjoy volunteering, but I also take it as a social opportunity just to interact with other volunteers.* (Millennial)
- *I volunteer for Mitzvah Food Pantry, but that's based in Montgomery County. My friend was doing it and because she was doing it, I was looking at it.* (Delaware County)
- *It's a social thing too, which gives you that boost.* (Montgomery County)

Personal connection. Participants in several of the groups mentioned the importance of having a personal connection to the organization or cause they are volunteering for (Chester County, Elkins Park, Lower Merion, Russian, Israeli, Children of Holocaust Survivors). Russian participants mentioned that donations were made for personal reasons such as a loss of a spouse, the desire to help others based on their own experience with immigration and to teach children and other communities about life in Russia. Israeli participants spoke about delivering food to the elderly, driving them to synagogue, visiting the ill, prepare food for new mothers, and comforting the bereaved.).

- *If it's on a personal level, it moves me, it affects me, I'll volunteer, even if it's a nonsectarian organization.* (Lower Merion Orthodox)
- *They help us, we want to help them.* (Russian)
- *For about the last 20 years I've been doing volunteer work with Action Reconciliation Services. This is [for] German, third-generation volunteers. I meet with them as part of their 2-week orientation and I found that every minute that I give to that organization, I get so much back in terms of good feeling.* (Child of Holocaust Survivor)

Following in footsteps. Three participants, notably all in the Chester County focus group, mentioned that their parents had set the example for them by being active volunteers.

- *It's just the fabric of how I was raised.* (Chester County)

Ease of access. Participants in the Millennial group and in Elkins Park mentioned that they are more likely to volunteer for organizations that are “convenient,” and generally follow the “easy path to volunteerism.” In other words, they are glad to volunteer as long as they can get there with relative ease and don’t have to stay too long.

Among the 38 percent volunteering for a non-Jewish organization, a plurality (46%) have volunteered for an organization focusing on health and human services or social services (see Table 5-3). This is followed by educational or youth organizations (36%), arts/culture/athletics (31%), and civic or political organizations (31%). The second column shows among all Jewish households what percent volunteered.

Table 5-3. Types of non-Jewish organizations volunteered for in the past year

Types of non-Jewish organizations	Among those volunteering to non-Jewish causes	Among all Jewish households
	%	%
Health and human services, or social services	46	17
Education or youth	36	14
Arts, culture, or athletics	31	12
Civic or political	31	12
Religious organizations	13	5
International affairs, excluding Israel	3	1
Other	16	6
None of the above	3	1

5.2 Philanthropy

In addition to volunteering, the USA 2018 Giving report indicates that while the percentage of American households who participated in charitable donations has decreased as a whole over the past few years, of those who did donate, the amount donated increased. Among Jewish households in this national study, their data show that regardless of their economic status, 60 percent of Jewish households earning less than \$50,000 a year donate, compared with 46 percent of non-Jewish households in that income bracket.¹⁵

Among Greater Philadelphia’s Jewish households, 79 percent say they made a financial donation to a cause or charity in the past year (Table 5-4), which is a decline from 2009, when 88 percent of Jewish

¹⁵ Giving USA Special Report on Giving to Religion, October 24, 2017, Lake Institute on Faith & Giving at the Indiana University Lilly Family School of Philanthropy with support from the Giving USA Foundation.

households reported a charitable donation. As noted above, this is in line with current national research. The households who donated include 8 percent who say they gave only to Jewish causes, 26 percent who gave to both Jewish and non-Jewish causes and 37 percent who say they gave only to non-Jewish organizations. As shown in Section 11, Table 11-18, compared to younger adults under age 65, older adults ages 65 and above were significantly more likely to give to both Jewish and non-Jewish causes.

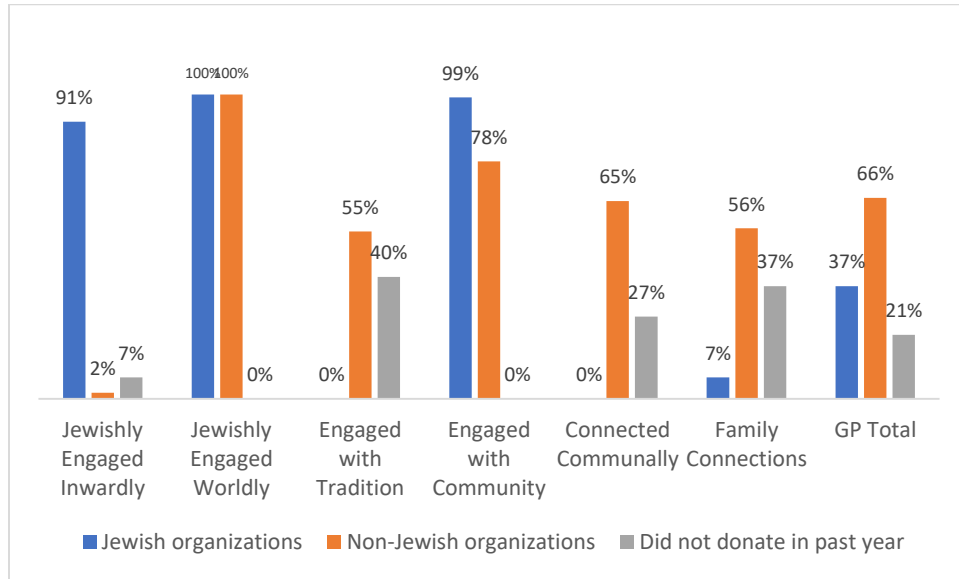
As with volunteerism, no gender differences were found with respect to charitable giving. Examining results by denomination, Orthodox Jews and non-denominational Jews were the most likely to say they did not make any charitable donations in the past year (27% and 29%, respectively), compared to 12 percent of Conservative, Reform, and Reconstructionist Jews. Conservative Jews had the highest rate of making donations to Jewish organizations (65%), and Reconstructionist Jews had the highest rate of making donations to non-Jewish organizations (84%).

Table 5-4. Percent donating to charity or cause in past year by denomination

Charitable giving	Orthodox %	Conservative %	Reform %	Re- constructionist %	No denomination %	Total %
Only Jewish organizations	27	13	8	2	4	8
Only non-Jewish organizations	13	21	34	28	50	37
Both Jewish and non-Jewish organizations	28	51	42	56	10	26
Did not donate in past year	27	12	12	12	29	21

As shown in Figure 5-2 over 90 percent of those in both highly engaged groups (Jewish Engaged Inwardly and Jewish Engaged Worldly) and those in the Engaged with Community made donations to charity, while less than 75 percent of the other groups did so. The same three groups gave overwhelmingly to Jewish organizations. Interestingly, those Engaged with Community gave to Jewish organizations at a higher rate than those Jewishly Engaged Inwardly.

Figure 5-2. Percent donating to charity or cause in past year by engagement index



Focus Group Findings

Participants in all focus groups discussed how they decide where to direct their charitable donations. Responses clustered into a number of different themes.

Jewish causes. The most common response, raised by about 20 participants across eight of the groups was that they generally focus on giving to Jewish causes, be it their synagogue or other Jewish organizations.

- *I feel like it was always ingrained in me to give to Jewish organizations and specifically local Jewish organizations. Like, take care of your own first and then if you still have more to give, give to other Jewish organizations outside.* (Lower Merion Orthodox)
- *I don't go and seek out Christian organizations to give to, but I do go out and seek Jewish organizations to give to.* (Chester County)
- *I give to Israel for children, I want them to be strong and grow and have nice Jewish homes and lots of Jewish babies and replace a million Jewish babies.* (Child of Holocaust Survivor)

Three participants specifically mentioned that they give to the Jewish Federation (Lower Merion Orthodox, Montgomery County older adults, Northeast Philadelphia older adults).

Personal connection/Familiarity. Many others mentioned that they do not donate exclusively to Jewish organizations, but that they are driven by a personal connection to the cause. A few examples of this sentiment are presented below.

- *We usually give money when it's something personal. Like, a friend has breast cancer, we donate. Or, somebody dies, we donate to what their cause is.* (Bucks County)
- *I feel a connection to Hillel and that's actually where probably most of my limited donations go these days. Because I also have a personal connection. I almost feel a sense of, hey, you helped me out. I would love to be able to help someone else out in a different fashion.* (Chester County)

- *People generally give either to organizations that they have directly been impacted by, whether that's a synagogue, social agency, whatever it is, or because they know someone that they're either friends with or family or whatever, who has been impacted with it. (Montgomery County)*
- *Giving to a person comes from the heart not from the head and you see a human being behind the need. (Israeli Lower Merion)*
- *I feel it's kind of like our obligation for our generation to keep that story going for generations that perish and for our kids and our grandkids. (Child of Holocaust Survivor)*

Among those donating to a Jewish cause or charity in the past year (Table 5-5), most gave to a religious organization (62%), followed by donating to health/human services and social service organizations (40%) and Israel-related organizations (39%). The second column shows what percent donated among all Jewish households.

Table 5-5. Types of Jewish organizations receiving donations in past year

Types of Jewish organizations	Among those donating to Jewish causes	Among all Jewish households
	%	%
Religious organizations	62	23
Health and human services, or social services	40	15
Israel-related	39	14
Education or youth	30	11
Arts, culture, or athletics	22	8
Civic or political	21	8
Foundation	13	5
International affairs, excluding Israel	7	3
Other	9	3
None of the above	2	1

Among those who donated to non-Jewish causes (Table 5-6), most gave to health and human services and social services (56%); followed by giving to civic or political causes (38%); organizations dealing with education or youth (37%); and arts, culture, or athletics (37%). The second column shows what percent donated among all Jewish households.

Table 5-6. Types of Jewish organizations receiving donations in past year

Types of non-Jewish organizations	Among those donating to non-Jewish causes	Among all Jewish households
	%	%
Health and human services, or social services	56	37
Civic or political	38	25
Education or youth	37	24
Arts, culture, or athletics	37	24
Religious organizations	15	10
Foundation	13	8
United Way	12	8
International affairs, excluding Israel	8	5
Other	27	18
None of the above	2	1

The most common method utilized to make charitable contributions (Table 5-7) is donating directly through an organization or charity's website (50%) followed by making a donation by phone, mail, or email (44%), and making in-person donations (39%). Methods of charitable giving do differ by age, with adults under age 65 more likely to donate through a website or in person, and adults age 65 and above more likely to donate by phone, mail, or email.

Table 5-7. Charitable contribution methods

Contribution methods	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Directly through an organization or charity's website	45	57	47	50
Phone, mail, or email contribution	23	49	60	44
In-person donation	44	43	30	39
Fundraising drive or fundraiser sponsored by employer or school	34	35	22	30
Through a crowdfunding website, such as GoFundMe	32	32	15	26
Through mobile phone text message	18	18	8	15
Through a giving circle or a group of individuals	9	6	5	7
Through an endowment or donor advised fund	3	6	6	5
Through a microloan fund, such as Kiva or MicroPlace	5	6	2	4
Through some other way	4	8	8	7
I have never made a charitable contribution in any way	8	5	3	5

Table 5-8 shows that most Jews in the five-county Greater Philadelphia area feel they have an obligation to give charitably (62% agree or strongly agree with this statement). Yet more than half of the population feels overwhelmed with the amount of charitable giving requests they receive (53%).

Nearly half say they prefer to focus their giving to organizations that serve their local community (48%), but only 11 percent say they prefer to focus their giving on Jewish organizations.

Table 5-8. Charitable giving attitudes

Charitable giving attitudes	Agree or strongly agree %
I feel that it is my obligation to give charitably	62
I am overwhelmed with the amount of charitable giving requests that I receive	53
I prefer to give to organizations that serve my local community	48
I would like more information on the impact of my giving	41
I prefer my charitable giving to be anonymous	34
I prefer to give to an organization that addresses multiple community needs rather than a single need	30
I prefer to give only to Jewish organizations	11

6. Anti-Semitism

Since 1979, the Anti-Defamation League (ADL) has counted anti-Semitic incidents in the United States. According to the latest report, anti-Semitism is on the rise in the United States. The data show that there was a 105 percent increase in assaults on Jewish Americans between 2017 and 2018, with Pennsylvania ranking fifth in acts of anti-Semitism – among them the Tree of Life shooting in Pittsburgh, PA (ADL, 2017). There are many reasons for this increase including better reporting and incidents happening in a wider variety of locations.

Survey respondents were asked how much anti-Semitism they thought there was in the five-county Greater Philadelphia area and about anti-Semitism in their local community. The study was conducted from late January through the middle of July, 2019. The data show (see Table 6-1) that about 9 percent of respondents indicate that they perceive a great deal of anti-Semitism in the five-county Greater Philadelphia area, followed by 31 percent of respondents reporting that they perceive a moderate amount of anti-Semitism, and 34 percent reporting perceiving only a little anti-Semitism. Only 5 percent said there was no anti-Semitism at all. When respondents were asked about anti-Semitism in the area where they live, the results were more positive. One in five (21%) said there was no anti-Semitism at all, one-third (34%) said there was a little anti-Semitism, and 16 percent said there was a moderate amount. Only 3 percent said there was a great deal (3%) of anti-Semitism in their local community. One-quarter of the population did not have an answer to either question.

Table 6-1. Degree of anti-Semitism in Greater Philadelphia and local area

Anti-Semitism	In five-county area	In the area where you live
	%	%
A great deal	9	3
A moderate amount	31	16
A little	34	34
None at all	5	21
Do not know/No answer	21	25

Perceptions of anti-Semitism in the Greater Philadelphia area differ by age (Table 6-2), with those age 65 or older being more likely (13%) to report perceiving a great deal of anti-Semitism in the Greater Philadelphia compared to younger adults ages 40-64 (10%) and those ages 18-39 (3%).

There are no differences by gender. While Conservative and Reform Jews in the area are the most likely (Table 6-3) to say there is a great deal or moderate amount of anti-Semitism in the Greater Philadelphia area (51% and 48%), Orthodox residents are more likely to believe there is no anti-Semitism at all (14%) than any other denomination (all 5% or less).

Examining the data by the six-level engagement index, degrees of anti-Semitism are perceived to be the highest among the two highly engaged groups. Six in 10 (60%) of those in the Jewish Engaged Worldly group say there is a great deal or moderate amount of anti-Semitism in Greater Philadelphia, along with 59 percent of those in the Jewish Engaged Inwardly group. In contrast, only 18 percent of those in the Family Connection group believe there is a great deal or moderate amount of anti-Semitism in the area.

Table 6-2. Degree of anti-Semitism in Greater Philadelphia area by age

Percent strongly or somewhat agree	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
A great deal	3	10	13	9
A moderate amount	22	32	38	31
A little	43	35	25	34
None at all	8	4	3	5
Do not know/No answer	24	19	20	21

Table 6-3. Degree of anti-Semitism in Greater Philadelphia, by denomination

Degree of anti-Semitism in Greater Philadelphia	Orthodox	Conservative	Reform	Reconstructionist	No denomination
A great deal	14	12	10	5	6
A moderate amount	26	39	38	34	23
A little	31	31	33	42	36
None at all	14	3	2	4	6
Do not know/No answer	16	14	17	16	29

6.1 Changes in Anti-Semitism over the Past 3 Years

Four in 10 adults (40%) indicate they believe anti-Semitism has increased over the past 3 years (Table 6-4). Approximately one-quarter of adults (23%) say that rates have stayed the same or decreased. Older adults are more likely to say that rates of anti-Semitism have increased in the past 3 years compared to younger adults.

Table 6-4. Changes in anti-Semitism in Greater Philadelphia area in past 3 years

Changes in anti-Semitism	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Increased	32	40	48	40
Stayed the same	21	19	15	19
Decreased	7	4	2	4
Do not know/No answer	39	37	35	37

Focus Group Findings

Focus group participants throughout the area are cognizant that anti-Semitism is on the rise. Some, more discreetly than others, tie the rise in hatred to the political climate.

- *I thought it was getting better. With the Pittsburgh thing, there was a resurgence. Whenever I hear that stuff, I get so angry. (Delaware County)*
- *It's come out of the closet. There's always been anti-Semitism...But now people have permission to tell you that they don't like you or that you're not worthy and that makes for a scary world. (Elkins Park)*
- *I think anti-Semitism clearly has been licensed a lot more in the last couple of years. The way prejudice against many different groups are. (Montgomery County)*
- *Since Donald Trump took office it's definitely ... The hatred, in general, towards everybody has grown. So, I don't know that it's particularly a Jewish thing. It's towards Blacks, it's towards Muslims, it's towards Iranians, it's towards everybody, Mexicans, you name it, like everybody is a victim now. (Bucks County)*
- *Well I live in northeast Philadelphia. The hateful messages are there. All of our synagogues in the area are trying to take some step when we walk home from synagogue, people open the windows, scream horrible things. Yeah, we've had some people pretend to drive into kids when they're crossing the street because [they are] wearing yarmulkes... The day schools all have to have security now. (Child of Holocaust Survivor)*

6.2 Awareness of Different Types of Anti-Semitism

More than 50 percent of respondents are aware of at least one form of anti-Semitism in the past 3 years in the community (Table 6-5). One in three say they have seen anti-Semitism on the internet or on social media. Roughly three in ten are aware of desecration of Jewish cemeteries, vandalism of a Jewish institution or building, anti-Semitic graffiti, anti-Semitism in the media, anti-Semitism in politics or elections, general anti-Israel sentiment, and anti-Semitic slurs or threatening speech. Younger adults ages 18 to 39 are less likely to be aware of anti-Semitism than those ages 40 and above, particularly through media, vandalism, cemeteries, in politics, and as anti-Israel sentiment.

Table 6-5. Awareness of anti-Semitism in the past 3 years

Awareness of anti-Semitism	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Any type of anti-Semitism	49	60	69	59
Anti-Semitism on the internet or social media (Facebook, Twitter, YouTube, etc.)	32	34	35	34
Anti-Semitic graffiti	24	26	30	27
Anti-Semitism in the media	21	30	30	27
Vandalism of Jewish institutions or buildings	18	30	35	28
Desecration of Jewish cemeteries	15	32	42	30
Anti-Semitism in politics or elections	19	28	31	26
Anti-Israel sentiment	16	27	36	26
Anti-Semitic slurs/slander, hate speech, threatening speech	20	27	24	24
Other	0	4	4	3
I am not aware of any type of anti-Semitism in the past 3 years	18	18	17	18

Focus Group Findings

While some focus group participants have had recent personal experience with anti-Semitic acts or behaviors, others were aware of incidents they have heard about through the news affecting local area synagogues and cemeteries. For example, some participants in the Russian focus group reported being outraged and frustrated when a man urinated on a synagogue in 2017 and was only fined.

- *My wife came into work one day a few months ago and found a swastika on her door, and learned that within her institution, which I'm not going to mention, that someone else experienced the same thing within a matter of days. The biggest part of it is that the people above do almost nothing. They tried to bury it. (Montgomery County Older Adult)*
- *My husband stood outside the synagogue with a tallit and people in a passing car cursed anti-Semitic slurs at him. (Israeli Northeast)*
- *Somebody said, I don't know if it's true or not, that realtors don't want to show houses so much on Saturdays because of how much the Orthodox community here has grown, so that if we're all walking around on Saturday and people see it as they look at the homes, it might change their view. (Lower Merion Orthodox)*
- *We've definitely noticed some anti-Semitism at school, and it's very scary that they're coming home with stories, or other Jewish families we know have stories. Overall, there's just a lack of understanding and respect. Like, there's tennis practice, but it's Yom Kippur. The girls can't go, they can't be there, and they don't understand, and they give our kids a hard time. Or, there's a test. Well, we made the test open book because we know it's Passover. Yes, but the kids still feel like they need to study and they're at a disadvantage because we have a holiday. (Bucks County)*
- *I've seen stuff from the news recently, well, a year ago, two years ago, someone was peeing on the side of the synagogue in the northeast. (Bucks County)*
- *How about that little synagogue over on Tyson Avenue that had the smashed in windows. (Northeast Philadelphia Older Adult)*

- Swastikas either being spray painted in a SEPTA station in Philadelphia or accusations within the Philadelphia police department that officers face. That is unbelievably disconcerting. (Philadelphia County)

Participants in seven of the focus groups noted the impact that the rise in anti-Semitism is having on their synagogues in terms of the need for increased security, which is leading to rising dues. Russian focus group participants also noted the increased security at KleinLife with an armed security guard, an increased number of cameras in the building and closed additional entrances to control who is entering the building.

- So it hasn't happened to me, outwardly, but I think the shock of the Tree of Life and the public shootings, our synagogues now have to have locks on it, which as a philosophical point of view is the huge debate because all of a sudden you can't be open. You have to have locks. (Elkins Park)
- I'm seeing the reaction in terms of institutions, synagogues, schools or religious schools, where there are security cameras... There's a place called Kollel of Greater Philadelphia, you cannot walk in anymore. You have to have either a fingerprint ID set up in advance, or you have something on a key fob that scans. They won't let you in during the week. There's a security car outside the boys religious school. The police are on heightened alert. (Montgomery County)
- It affects us because you have to pay now for security, and that affects people's membership costs. Because the synagogues send out letters, we need this extra money now. So, it does affect us, indirectly or directly. (Northeast Philadelphia Older Adult)
- I just want to point out that whatever the level of security in our Jewish building has increased so dramatically, you certainly can't walk into this building, you certainly can't walk into most synagogues without having a security officer there. They may be armed, they may be in suits, but they're all there. And certainly after Pittsburgh that really ramped up and it affects everyone. That sense that we have to be on our guard all the time, it's evident there. It's evident every time you come into a locked door. (Philadelphia County)
- This is the first year my synagogue has actually talked about security around the holidays. And they actually met with police in the area and the police are going to be patrolling the area. And this is the first year. I'm sure it has to do with all the shootings at the synagogues and other places of worship. (Child of Holocaust Survivor)

6.3 Anti-Semitic/Anti-Israel Comments in Past Year

When asked if they have heard or seen people suggest specific anti-Semitic or anti-Israel sentiments in the past year (as shown in Table 6-6), three out of four Jews in the Greater Philadelphia area (74%) indicate that they have. Some of these comments include people suggesting that Jews have too much power in the United States (45%), the Holocaust is a myth or has been exaggerated (39%), and the Boycott, Divestment, and Sanctions (BDS) movement is appropriate (36%).

Table 6-6. Heard anti-Semitic or anti-Israel comments in past year

Heard anti-Semitic/anti-Israel comments	Percent
Jews have too much power in the United States in economy, politics, or the media	45
The Holocaust is a myth or has been exaggerated	39

Heard anti-Semitic/anti-Israel comments	Percent
It is appropriate to apply boycott, divestment, and sanctions (BDS) against Israel	36
None of the above	26

Focus Group Findings

Several focus group participants noted the rise of BDS sentiment, particularly on college campuses.

- *I mean I graduated in 2014, so two years ago I also went to Penn... I mean you don't see any BDS towards Syria, and they were literally gassing their people. So, yeah, I mean, you can definitely tell that it's changed. Yeah, it's something I think about more than I did three, four, five years ago. (Millennial)*
- *My granddaughter's in college now and in her dormitory, specific students won't speak to Jewish students because of their BDS movement and what they're involved in. (Montgomery County Older Adult)*
- *It's interesting to me to see my children who are college age dealing with very strong BDS movements on campus. My one daughter left yesterday to Israel for Birthright. And my nephew went on Birthright, and somebody got up and was excused from Birthright after they reported BDS ideas and things like that. (Elkins Park)*
- *I think one of the missed opportunities where education is concerned and anti-Semitism concerned, is preparing our high school graduates in this community to be on college campuses, because that's where the anti-Semitism unfortunately is rampant. (Montgomery County)*

7. Israel

Connection to Israel and attitudes towards Israel are a critical component of understanding the Greater Philadelphia Jewish community. Respondents were given a variety of questions regarding any travel, connections, as well as feelings about Israel.

7.1 Travel to Israel

More than one-third (37%) of adults in Jewish households in the Greater Philadelphia area have traveled to Israel at some point in their lifetime. Table 7-1 shows this includes 28 percent of young adults ages 18 to 39, 36 percent of those ages 40 to 64, and 45 percent of older adults ages 65 and above. Reconstructionist and Conservative Jews are most likely to have visited Israel (58% and 56%, respectively), more so than Reform (48%), Orthodox (41%), and Jews with no denomination (19%). One in four adults in interfaith households have visited Israel (23%). Both those with high levels of engagement (58% of those Highly Engaged Inwardly and 74% Outwardly) and mixed patterns of engagement (34-42% of those Engaged with Tradition or Engaged Communally) report high levels of visiting Israel.

Table 7-1. Have ever traveled to Israel, overall, by age, denomination, and interfaith households

Population	Traveled to Israel %
Total	37
Age	
18 to 39	28
40 to 64	36
65 or above	45
Denomination	
Orthodox	41
Conservative	56
Reform	48
Reconstructionist	58
No denomination	19
Interfaith	23
Engagement	
Highly engaged inwardly	58
Highly engaged outwardly	74
Engaged with tradition	34
Engaged with community	42
Connected communally	16
Family connection	21

7.2 Caring about Israel

Regardless of whether they have ever visited Israel, two-thirds (66%) of the Jewish community in Greater Philadelphia believes it is important or very important to care about Israel (Table 7-2). This sentiment increases with age (75% of those ages 65 or above say Israel is important or very important, compared to 56 percent of those ages 18 to 39). The importance of Israel differs by whether or not the person associates with a denomination (among those who identify with a denomination 73 to 88 percent say caring about Israel is important, compared to 48 percent among those who do not identify with a denomination) This is a particularly strongly held belief among Orthodox and Conservative Jews (88% and 85%, respectively). While there were not enough Holocaust survivors in the sample to examine results for survivors, children of Holocaust survivors are much more likely to say they care about Israel (85%) than those who are not children of survivors (64%).

Table 7-2. Percent saying that caring about Israel is important or very important, overall, by age, and denomination

Population	Caring about Israel is important or very important %
Total	66
Age	
18 to 39	56
40 to 64	67
65 or above	75
Denomination	
Orthodox	88
Conservative	85
Reform	77
Reconstructionist	73
No denomination	48

Focus Group Findings

Some focus group participants described personal connections to Israel, but many others chose to comment on how younger generations do not seem to feel as attached to Israel.

- *I like donating money to Israel, because then I feel closer to my roots that way. (Bucks County)*
- *(In the Orthodox community there is a) tremendous attachment. Not only attachment, many people have apartments in Israel and they visit. And if they can't visit, the family members visit, or they visit friends who have apartments there. There's a very strong connection. (Montgomery County)*

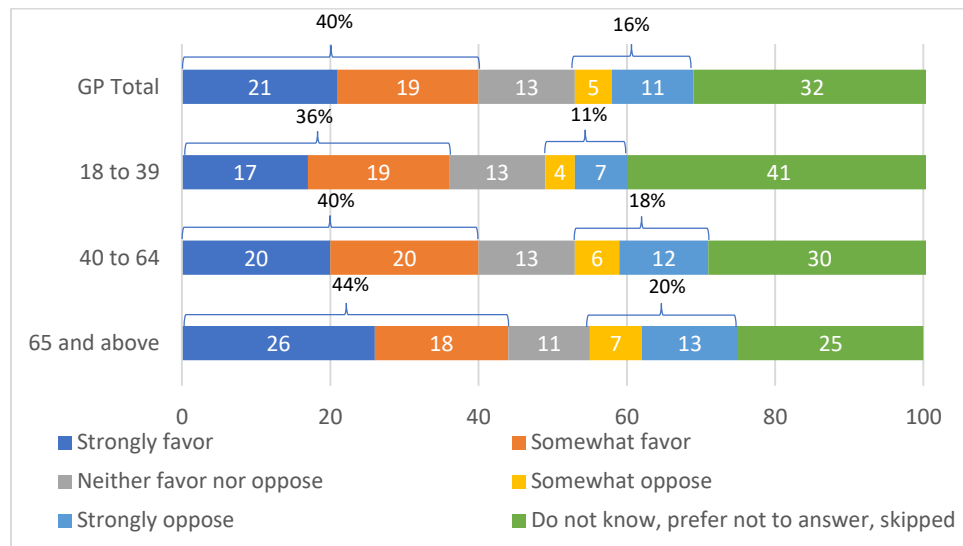
- *Those of us who lived through the 70s, there was a lot of Jewish optimism and pride in being Jewish. You don't see much anymore. There isn't Jewish pride in the children and the families. There is a reluctance to show their Judaism. (Delaware County)*
- *On the Israel issue I think that day in and day out, I love Israel, I wear it on my arm. I wear it on Facebook. (Child of Holocaust Survivor)*
- *I think there's a gap in appreciation of Israel...once you go to college. Even after you graduate college and then when you're older and you're involved in other Jewish institutions, I think that's an age cohort that I look at and that's where a lot of the surveys show that people are less engaged with or appreciative of what Israel means, or farther and farther away from the founding of the state, from the Six Day War, from the Yom Kippur War. And how do you get those folks to really appreciate? Birthright helps, but there's a lot of people who don't go on Birthright. (Montgomery County)*
- *Millennials don't know their Jewish history. A lot of them don't know what the Holocaust is. They're removed from what Israel was established for. If only we could teach them how important that was. But then you'd have to teach before that too. I just think they're removed and they have too much else to do. And the older people I've met are Pro-Israel. (Northeast Philadelphia Older Adult)*
- *I believe in Israel. It disturbs me greatly when I read the Millennials do not relate to it at all. Not because they're a generation removed from the Holocaust, the establishment of Israel. It doesn't mean the same thing. They're sympathetic to the Palestinians. (Northeast Philadelphia Older Adult)*

7.3 Attitudes towards Future of Israel

Survey respondents were asked questions about their attitudes towards Israel. Respondents were asked “With respect to the Israeli-Palestinian conflict, to what extent do you favor or oppose a proposal to establish a Palestinian state alongside Israel, known as the two-state solution?” Those expressing an opinion favored a two-state solution by more than two to one, with 40 percent saying they support the idea of a two-state solution, and only 16 percent opposing the idea. However, nearly half of Jews in the Greater Philadelphia area (45%) expressed either a neutral opinion or had no opinion at all about this proposal (Figure 7-1). This includes 13 percent who say they neither favor nor oppose the idea of a two-state solution, and 32 percent who say they don’t know, don’t have an answer, or skipped the question altogether.

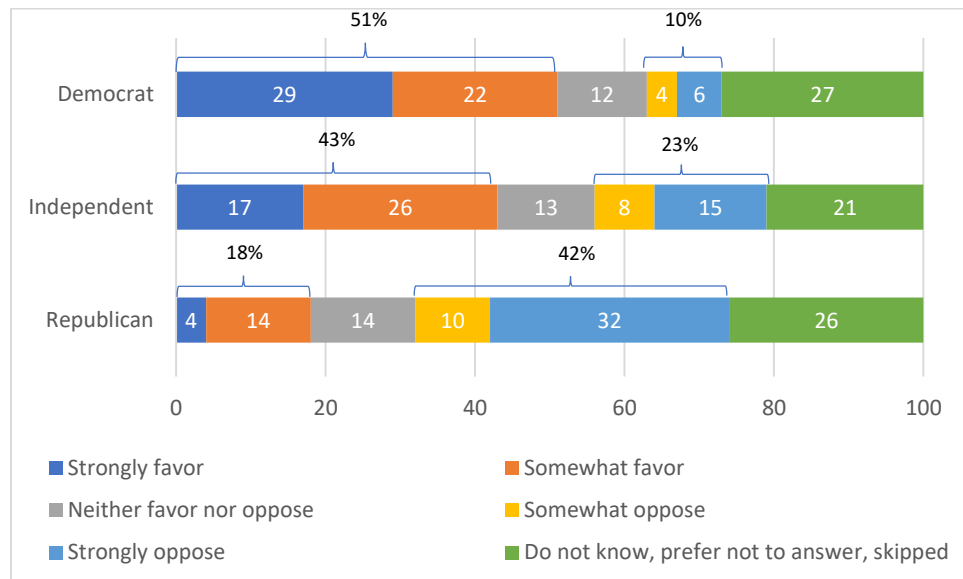
Young adults under the age of 40 were more likely to have no opinion (41%) on a two-state solution than those ages 40 to 64 (30%) or 65 or above (25%); but those expressing an opinion supported it by more than three to one.

Figure 7-1. Attitudes towards a two-state solution in the Israeli-Palestinian conflict – overall and by age



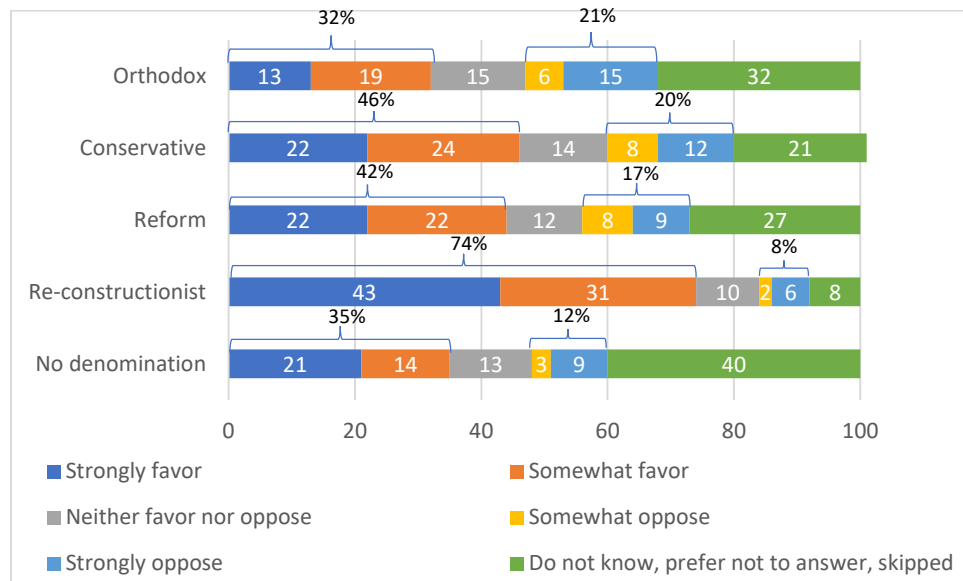
While many do not have an opinion, attitudes of survey respondents did differ by American political party affiliation (Figure 7-2). More than half of Democrats (51%) support the idea of a two-state solution, compared to just 18 percent of Republicans. Independents fall in between, however more closely aligned with Democrats, with 43 percent supporting the idea.

Figure 7-2. Attitudes towards a two-state solution in the Israeli-Palestinian conflict – by party affiliation



Attitudes towards a two-state solution in the Israeli-Palestinian conflict also vary by denomination (Figure 7-3). Reconstructionist Jews are the most likely group to support a two-state solution (74%) followed by Conservative and Reform Jews (46% and 44%, respectively). Orthodox Jews are the least supportive of this idea, with just 31 percent in favor and 21 percent opposed. Jews of no denomination are most likely to have no opinion on the subject (40%).

Figure 7-3. Attitudes towards a two-state solution in the Israeli-Palestinian conflict – by affiliation



Focus Group Findings

Many focus group participants say that they “shy away” from conversations about Israel with others, be they Jews or non-Jews because conversations can become so polarizing.

- *I feel like, especially topics pertaining to Israel, I feel like certain people's views kind of come out. So I try to avoid those specific topics. (Millennial)*
- *There are folks who kind of feel that, well, that Israel can do no wrong. And then there are folks who sort of, this is stereotypical, but I'll say sort of towards the left wing, they'll be like, well, we need to support the Palestinians. We need to be more kind towards them. And I'm sitting there and I'm like, well, I can kind of see both sides. And I'm like, you know what, let's talk about the weather. (Chester County)*
- *I lived in Israel for 8 years, and was very active there. I continued to be in touch with all the people with whom I lived and I have very left wing politics in the state of Israel and I actually feel it's something that I usually don't take the risk to say out loud in the Lower Merion Jewish community. (Lower Merion Orthodox)*
- *I feel a little uncomfortable talking about Israel because I know it's gonna generate some hostility. I mean among my Gentile friends I knew it is going to generate some hostility, because I've seen it a little bit already. I mean I'm not real politically minded myself, so I just sort of avoided that. (Lower Merion Orthodox)*
- *I've had trouble dealing with both communities because if you say you support Israel some people label you as pro-genocide and if you say you don't support Israel, they label you an anti-Semite or against your own people and that just makes the entire conversation a huge struggle. (Philadelphia County)*
- *I find myself speaking face to face where I can ask genuine questions and also criticize the things in Israeli government or society that I really, really struggle with but where people in those*

conversations know we are both coming from a place of: we want Israel to be this light upon the nations. We want Israel to be this incredible country that takes care of all of its inhabitants and we want Israel to be a Jewish state. But, have you seen what's going on there lately? Can we talk about that? It's really problematic. And I don't know where to find those spaces, and I'm definitely not going to put it out there on the internet because I am not trying to have people jump down my throat. (Philadelphia County)

Others shared that they are conflicted between their love for Israel and their disagreements with how Israel is handling their issues.

- We all are in support of Israel even if we don't support it 100% politically, you know, we all have disagreements about certain things. But outside of that, I think it's just the rhetoric, whether it be national, locally, whatever. I mean, the calls about civil rights and all of that. And the Palestinian conflict that it grows louder and louder and I just feel like it's more intense than ever. (Chester County)*
- The Jewish community has questions now, because not everyone is thrilled with the political situation. Because of the right-leaning government and the frictions within Israeli politics. The reports in the Exponent lately, the state of Israeli politics is very embarrassing. When you want to donate money over there, you think about what am I donating to, who is it supporting. These are issues that are becoming powerful in the Jewish community. (Delaware County)*
- We're polarized and so it's difficult. I don't mind saying this, I didn't go to Israel for 20 years because I disagreed with the government and the government I think is a negative concept right now in terms of the Jewish community in the world. (Elkins Park)*
- Most of the Israelis that live in Israel are anti him (Netanyahu) and his government. But yet he keeps winning. So that to me was very interesting, but I will always, always, always defend Israel. (Elkins Park)*
- I think Israel's pushed me away as a Jew. As a liberal Jew, basically telling me to get lost. The Women of the Wall, the 'who's a Jew', the nation state law and constantly be regarded as et cetera. Basically telling, you know, if you're, if you don't believe in their philosophical take on what's being a Jew is, you're not Jewish. (Elkins Park)*

Survey respondents were asked if they believe that Israel and an independent Palestinian state can co-exist peacefully (Table 7-3). One-third (31%) of respondents reported that they believe that Israel and an independent Palestinian state can co-exist peacefully. Roughly one-quarter (24%) do not think peaceful coexistence can occur. Nearly one-half (45%) of respondents do not know, prefer not to answer or skipped the question.

Attitudes on peaceful co-existence vary widely by denomination. Reconstructionist Jews (45%) were the most likely to indicate that Israel and an independent Palestinian state can co-exist peacefully. Orthodox, Conservative, and Reform Jews are all divided in their opinions that Israel and an independent Palestinian state can co-exist peacefully. Jews of no denomination are most likely to

have no opinion (51%). Those Engaged by Tradition and in the two Connected engagement groups believed in coexistence, but each of the other three groups were evenly split.

Table 7-3. Attitudes towards prospects for peaceful coexistence by denomination

Can Israel and an Independent Palestinian state coexist peacefully?	Orthodox %	Conservative %	Reform %	Re- constructionist %	No denomination %	Total %
Yes	36	28	31	45	32	31
No	34	32	26	13	18	24
Do not know, prefer not to answer, skipped	30	40	43	42	51	45

Young adults under age 40 are more optimistic about prospects for peaceful coexistence (39%) than those ages 40 to 64 (28%) or age 65 and above (26%) (Table 7-4).

Table 7-4. Attitudes towards prospects for peaceful coexistence by age

Can Israel and an Independent Palestinian state coexist peacefully?	18 to 39 %	40 to 64 %	65 and above %	Total %
Yes	39	28	26	31
No	17	26	29	24
Do not know, prefer not to answer, skipped	44	46	45	45

Attitudes differ by political party identification (Table 7-5), with Democrats and Independents most optimistic that Israel and an independent Palestinian state can peacefully co-exist (37% and 40%, respectively), and Republicans least optimistic (14%).

Table 7-5. Attitudes towards prospects for peaceful coexistence by political party identification

Can Israel and an Independent Palestinian state coexist peacefully?	Democrat %	Independent %	Republican %	Total %
Yes	37	40	14	31
No	19	30	47	24
Do not know, prefer not to answer, skipped	44	31	39	45

8. Political Viewpoints

This chapter explores the political position of the Greater Philadelphia Jewish community including ideological perspectives, political engagement, and party identification.

8.1 Political Ideology

As shown in Table 8-1, Jewish adults in the Greater Philadelphia area tend to be liberal when it comes to domestic social policy (58% liberal, 19% moderate), but lean slightly more moderate regarding domestic fiscal policy (41% liberal, 29% moderate). Opinions about foreign policy, whether it is Israel or other countries in the Middle East, lean towards moderate-to-liberal viewpoints. Only roughly one in five express conservative viewpoints on any of the types of policies asked about (14 to 23 percent). This is consistent with findings for Jewish persons across the United States. The 2013 Pew Survey of U.S. Jews found that 49 percent of American Jews identify their overall political views as liberal, 29 percent as moderate, and 19 percent as conservative.

Table 8-1. Political ideology

Political Ideology	U.S. Domestic Social Policy %	U.S. Domestic Fiscal Policy %	U.S. Foreign Policy in the Middle East, excluding Israel %	U.S. Foreign Policy relating to Israel %
Very Liberal	29	15	11	13
Liberal	29	26	24	28
Moderate/Middle of the road	19	29	33	31
Conservative	9	15	17	12
Very conservative	5	6	6	6
No response	8	9	10	9

While there are not many significant differences by age, younger adults under age 40 tend to be somewhat more liberal on domestic social policy (65% vs. 58% overall) and domestic fiscal policy (48% vs. 41% overall).

Examining the results by denomination, those living in Reconstructionist households tend to be significantly more liberal than Orthodox and Conservative households on domestic social issues (83% vs. 54% and 57%), and significantly more liberal than Conservative households on domestic fiscal policy (59% vs. 36%).

Political ideology towards domestic social issues differs (from the overall 58 percent liberal reported in table 8-1 above) by the six-level engagement index. The Engaged Worldly and Engaged with Community groups tend to be the most liberal on domestic social issues (68% and 64% liberal), whereas the Engaged Inwardly group tends to be the most conservative on these issues (25% conservative compared with 14% overall). There are no notable differences between the groups on other ideological issues.

There are no notable ideological differences by income level, with one exception. Adults living in Jewish households earning under \$50,000 per year are much less likely to express their political viewpoints than those at higher income levels (17% offer no opinion on any of the ideological items, compared to 10% or less of any of the other income categories).

Geographically, adults in Philadelphia County Jewish households express more liberal political viewpoints on domestic and foreign policy issues than those in Chester County. For example, 64 percent of residents in Philadelphia County Jewish households are liberal on domestic social issues, compared to 38 percent of those in Chester County. Pertaining to foreign policy on Israel, 44 percent of those in Philadelphia County express liberal viewpoints, compared to 29 percent in Chester County. The other three counties fall in between Philadelphia and Chester Counties in terms of their political ideologies.

8.2 Political Engagement

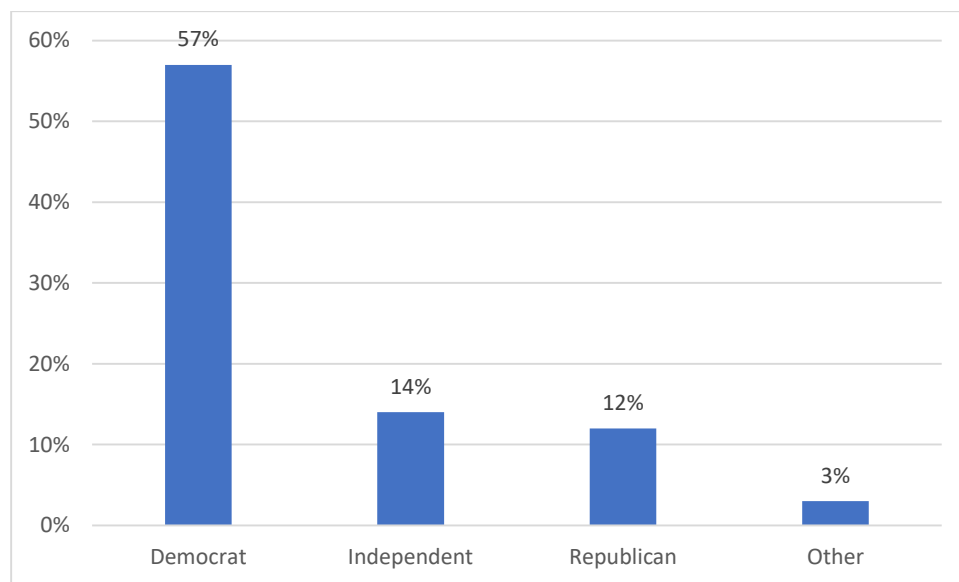
In the past year, only 42 percent of Jews in the Greater Philadelphia area engaged in some type of political activity, including attending political meetings or rallies, contributing to a political party, candidate or cause, or contacting or writing a government official. While not exactly comparable, this compares to 55 percent of Americans who were at least modestly engaged in civic and political engagement in the past 12 months, according to the 2018 Civic Engagement Survey conducted by PRRI/The Atlantic (Vandermaas-Peeler et al, 2018).

8.3 Political Affiliation

According to Pew's 2013 Survey of U.S. Jews, 70 percent of American Jews identify as Democrats or lean Democrat, 8 percent are Independent/Other, and 22 percent are Republican or lean

Republican (Pew, 2013).¹⁶ Results from this study (Figure 8-1) indicate that Greater Philadelphia's Jewish population is roughly equivalent, though tends to be more Independent and less Republican than the U.S. Jewish population. A majority of Jews in the Greater Philadelphia area identify as Democrats (57%). Slightly more than one in 10 identify as Independent (14%) or Republican (12%), and 3 percent identify as something else. Fifteen percent said they do not know, or did not answer the question. When excluding the 15 percent nonresponse, 67 percent identify as Democrats, 19 percent Independent/Other, and 14 percent Republican.

Figure 8-1. Party identification of Greater Philadelphia area Jews (15% did not respond)



¹⁶ <https://www.pewforum.org/religious-landscape-study/religious-tradition/jewish/party-affiliation/>

9. Children and Jewish Engagement

More than four in 10 parents in Jewish households in Greater Philadelphia are raising all of their children Jewish. Another two in 10 are either undecided or did not report what religion they are raising their children,¹⁷ and approximately one-third of Jewish households are not raising any of their children Jewish. Table 9-1 shows that if one assumes half of these undecided or don't know households will raise their children Jewish we expect 56 percent (of 43,500 households) with the inclusive definition of being Jewish, and 57 percent (of 40,800) with the standard definition.

Table 9-1. Jewish households with children

Jewish households	Inclusive %	Standard %
All children being raised Jewish	46	47
Undecided or Don't Know	22	21
None being raised Jewish	34	32

Among those who report they are not raising any of their children Jewish, half are being raised in another religion and half are being raised without religion.

The proportion of households that reported raising all their children with the Jewish religion does not vary much among the major denominations. Among those identifying with a denomination, approximately 70 percent are raising Jewish children, from 73 percent of Reconstructionist to 69 percent of Orthodox. Forty-two percent of those with "Other" denominations and 14 percent of those with no denomination are raising their children as Jewish. This comparison across denomination is restricted to those reporting that all children are being raised with the Jewish religion, not those who haven't decided yet, or didn't answer. In examining these numbers, it is important to recognize that adults in only 54 percent of households with a child consider themselves Jewish by religion; so many of the remaining households with children are likely to be raising their children to be ethical or cultural Jews, just not by religion.

¹⁷ In half of these Jewish households, the respondent either did not provide information on the religious upbringing of children, or was not the legal guardian or parent of the children. Almost all of the rest reported not having decided yet how they will raise the children, with a few reporting they plan to raise some children Jewish and some another religion.

In terms of number of children, 56 percent are being raised Jewish under either the inclusive definition or under the standard definition. In Table 9-2 we have assumed that half of the children in households where they have not decided yet will be raised Jewish.¹⁸ Similarly, in households where some are being raised Jewish and some are not, we assumed half are being raised Jewish. Also, we assume that half the children in households for which the respondent wasn't the parent/legal guardian or refused to answer are being raised Jewish.

Table 9-2. Children in Jewish households

Children living in Jewish households	Inclusive	Standard
All children being raised Jewish	34,700	34,700
Jewish half of Undecided/Don't Know	7,800	6,900
None Jewish	33,600	32,900
Total	76,100	74,500

Of the 34,700 children reported being raised Jewish, 40 percent are each being raised in Reform and Conservative households. Another 23 percent are Orthodox and 9 percent Reconstructionist and Other, and 12 percent who have no household denomination. (The numbers do not add to 100% because numerous families identify with multiple denominations.)

The differences are more pronounced by Engagement Index. For the two highly engaged groups, 90 percent of children in Jewishly Engaged Inwardly families are being raised Jewish, as are 81 percent of Jewishly Engaged Worldly. Three quarters of those in the mid-level engagement groups, Engaged with Tradition and Engaged with Community, are raising their children Jewish. Those Connected Communally and through Family Connections are only raising 31 and 14 percent, respectively, as Jews.

Almost half of the children in Jewish households (45%) are being raised in interfaith families. Another 37 percent are being raised in in-marriages (and all Jewish partners), and 18 percent are being raised by single parents. When both parents are Jewish, 67 percent of their children have decided that their children are being raised Jewish, a single Jewish parent has decided they are raising 44 percent Jewish, and interfaith parents have decided they are raising 26 percent as Jewish. As shown in Tables 9-1 and 9-2, many families have not yet decided (or didn't report) how they are

¹⁸ In many Jewish studies it has been assumed that none of these children will be raised Jewish, which is clearly an underestimate. The true proportion is somewhere between 0 percent and 100 percent, so we have assumed 50 percent.

raising their children, so these represent underestimates of the true proportions that will be raised Jewish. It is important to remember from Table 2-13 that only 66 percent of Jewish adults consider themselves Jews by religion.

Almost half (43%) of children in Jewish households are 5 to 12 years old, with 29 percent under age 5 and 28 percent 13- to 17-year-olds.

In Jewish households there are 7,700 children living below the poverty line, 12,400 are eligible for the Supplemental Nutrition Assistance Program (SNAP) program, and 15,000 are in families earning less than 200 percent of the poverty line. (These counts are overlapping, the 15,000 includes both the 12,400 and 7,700.) This implies that approximately 19 percent of children in Jewish households live in these poor, or near poor, households.

9.1 Child Engagement

Engagement of Children in Jewish Life

Households were asked if any of their children participated in specific Jewish engagement activities in the past year.¹⁹ The most common activity was that 11 percent of households reported sending their children to supplementary Hebrew school. This was followed by 7 percent having children in Jewish youth groups, in Jewish day care/nursery/pre-school, and 6 percent in tutoring (e.g., bar/bat mitzvah preparation). Four percent participated in Jewish early-learning programs other than pre-school and in after-school programming.

This level of involvement does vary by denomination. Supplemental Hebrew school is most common among both the Conservative (28%) and Reconstructionist (27%) movements, Jewish youth groups among the Orthodox (20%) and Conservative (16%) movements, and day care programs among the Reconstructionist (12%) and Reform (11%) movements.

There are strong differences in engagement across the six engagement groups. Thirty-three percent of the Highly Engaged Worldly send children to Hebrew school, along with 25 percent of the Highly Engaged Inwardly. Only 11 percent and 9 percent of those Engaged with Tradition and with

¹⁹ All households with children were asked about the complete set of activities. Any particular household may not have children of the appropriate age for some of the activities, but they are included in the reported percentages.

Community, respectively, send children to Hebrew school. Jewish youth group participation is similarly centered in the two highly engaged groups, with 27 percent and 22 percent for those Engaged Worldly and Inwardly. Among these activities, those Engaged with Tradition are most likely to send their children to Hebrew school (11%), while those Engaged with Community are more likely to send their children to Jewish day care/nursery/pre-school (12%).

One-third (36%) of households with children aged 13-17 said at least one of their children had a bar/bat mitzvah, with another 6 percent saying their children aren't old enough. Bar/bat mitzvah was most common among Conservative families (60%, with another 12% not old enough), with Orthodox (47% and 23%), Reconstructionist (45% and 4%), and Reform (38% and 18%) families reporting similar levels.

Jewish Parenting Values and Activities

Most Jewish households with children participated in Jewish-related activities with their children in the past year. Parents read Jewish stories or books with Jewish content to their children in 49 percent of households. Forty-two percent watched movies or television shows with Jewish content, 37 percent listened to Jewish or Israeli music, 38 percent visited Jewish places, and 32 percent attended programs with Jewish content. Thirty percent did not report doing any of these. (These percentages do not add up to 100 because respondents were able to choose more than one item.)

Focus Group Findings

Focus group participants were not asked to comment on Jewish parenting values and activities, but a few participants did comment on the themes mentioned above.

- *The Jewish Federation, my hats off to them, because the books that the Jewish Federation sends out every month, the free books that are available are fantastic and my son looks forward to getting those books in the mail all the time, and we look forward to reading them because we, as parents, learn stuff that we didn't know in those books. As he gets older, the books change with his ... They're all age appropriate. You know, he's just continuing to build this library of Jewish books and stay ahead. (Bucks County)*
- *The family is a huge influence. And how the family lives its life and who the children see come through the front door...A Shabbat meal is a profound lesson. If the food is good, that's great, but to have people sit around a table for a few hours, time stands still. The world has stood still and children grow up in a home where they listened to and they participate in communal discussions about values or ethics or morals or Jews or community and such. (Lower Merion Orthodox)*
- *My children went to Jewish summer camp...(it) was not a religious camp, but it developed Jewish values, love of Israel, speaking Hebrew and foremost, most in my mind was developing leadership skills in kids that were going to be spread out and taken out into the community afterwards...so how do you identify what Jewish means? To me, that's exactly what Jewish means. You know,*

taking the values that come from learning to be Jewish when you're young and living it and then sharing it with the rest of the world. (Elkins Park)

Parents were given a list of 10 activities and asked how important each is for their children to do on a five-point scale (Extremely important, Very important, Important, A little important, Not at all important). Below are the findings from responses (percent reporting at least “Important”). At the top of the list, with over 70 percent rating important, feeling positive about being Jewish, being knowledgeable about customs and beliefs, and being committed to social action. At the other end, with less than 50 percent rating as important, were having a strong attachment to Israel, being involved with other Jewish children, and marrying or being in a committed relationship with another Jewish person.

- | | |
|--|-----|
| • Feel positive about being Jewish | 73% |
| • Be knowledgeable about Jewish customs and beliefs | 73% |
| • Be committed to social action | 72% |
| • Understand the Jewish commitment to charitable giving | 68% |
| • Practice Jewish values | 65% |
| • Identify with your religious or cultural heritage when they are adults | 60% |
| • Feel a part of the Jewish people | 59% |
| • Having a strong attachment to Israel | 45% |
| • Being involved in activities with other Jewish children | 45% |
| • Marry or be in a committed relationship with another Jewish person | 34% |

9.2 Education

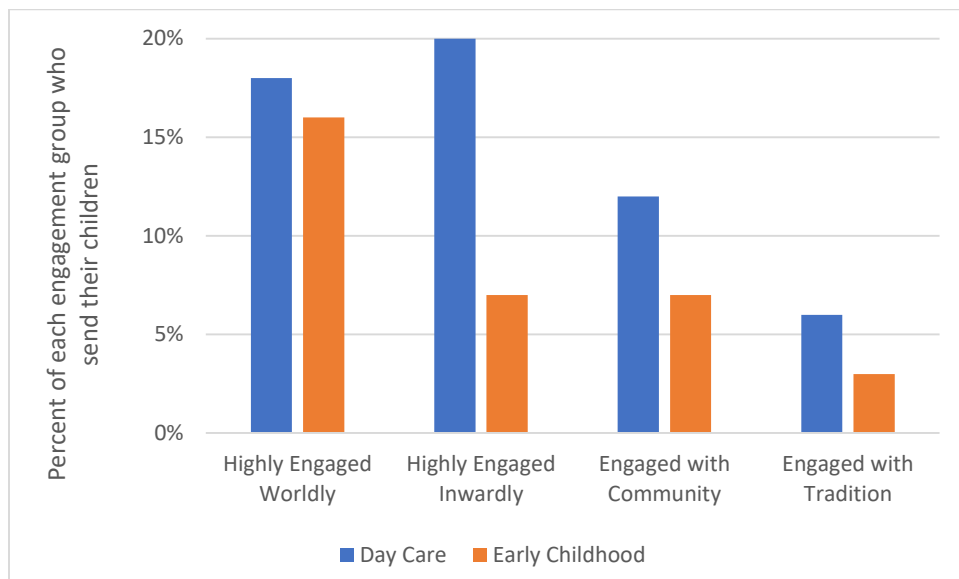
Pre-School Education

As mentioned above, 7 percent of Jewish households with children sent their children to Jewish day care, nursery, or pre-school, and 4 percent used other Jewish early childhood programs during the

past year.²⁰ Similar levels of major denominations sent their children to Jewish day care including Reconstructionist (12%), Reform (11%), Conservative (9%), and Orthodox (9%). Reconstructionist families (29%) were three times as likely to use other Jewish early childhood programs than Conservative (10%), Orthodox (8%), and Reform (7%) families.

There was more differentiation among engagement groupings (Figure 9-1). Eighteen percent of Highly Engaged Worldly households sent their children to Jewish day care, along with 20 percent of highly Engaged Inwardly households. Those Engaged with Community sent 12 percent along with 6 percent for those Engaged with Tradition. The same pattern was observed with other Jewish early childhood programs, with 16 percent of Highly Engaged Worldly, 7 percent Highly Engaged Inwardly, 7 percent Engaged with Community and 3 percent Engaged with Tradition sending their children. Less than 1 percent of households Connected Communally or through Family Connections sent children to either type of program.

Figure 9-1. Pre-school education by engagement group



²⁰ This was part of a battery of questions asked of all households with children, so some households did not have children of the appropriate ages for some of the questions.

K-12 Education

Seventy-seven percent of Jewish households with children aged 5 to 17 sent their children to public school, 6 percent to a Jewish day school or *Yeshiva*, 10 percent to a private school other than Jewish day school or *Yeshiva*, and 1 percent were home schooled during the past year. Enrollment in non-public school is more common among wealthier households. Households with incomes between \$100,000 and \$150,000 are almost two times more likely to send their children to Jewish day school or *Yeshiva*. Households with income above \$100,000 are three times as likely to send their children to other private schools compared to those with income below \$100,000.

Orthodox families were 5 times as likely, and Conservative 1.5 times as likely, to send children to Jewish day school or *Yeshiva* than Reform, Reconstructionist, or Other households.

Reconstructionist households were twice as likely to have sent their children to other private schools than Reform, Conservative, or Other families (hardly any Orthodox sent their children to other private schools).

The most common reasons cited for not enrolling children in Jewish day school or *Yeshiva* were that people prefer public schools (32%), tuition is too high (15%), the schools are too religious (9%), and they have an inconvenient location (5%).

Focus Group Findings

Focus group participants mentioned the following youth education opportunities (outside of Jewish day schools, Hebrew schools, Jewish day camps, and overnight camps) that youth engage in:

- Jkidphilly (Millennial participant)
- PJ Library (Millennial, Bucks County, Elkins Park participants)
- Private tutoring (Chester County participant)
- Gratz Jewish Community High School (Montgomery County)
- *You're going to get a totally different education if you go a day school the Yeshiva route. And then a totally different education if you go public school (with supplemental school).* (Montgomery County)
- *We know there is a Jewish school, English-Russian-Hebrew, has been recently opened in Klein Branch. This is Sunday school, but they give very good education for children. It is not religious, but they teach Jewish prayers and Hebrew. It is sponsored by Jewish Federation.* (Russian)

Participants mentioned three main barriers for youth participating in Jewish educational opportunities, including cost, access, and quality of education.

Cost. Whereas cost was barely mentioned as a barrier for adult education, cost was the top barrier mentioned for youth education across the region (raised in four groups).

- *The barrier, in my opinion, is cost. I think that it has to do with cost of religious school and the cost of membership. And when you can have an alternative where you already don't feel affiliated or somebody spoke to priorities and time and that you don't feel that you're getting your money's worth out of the synagogue. I think that that's probably the biggest barrier that people feel. (Chester County)*
- *I want to go back to the cost issue, because if you want to talk about any formalized Jewish education, Jewish preschool, actually preschool in general costs a lot, If you want to get educated at a synagogue in their school, you need to be the member. Well, guess what? That's a lot of money. (Elkins Park)*
- *[I told my husband] I don't care if I have only bread and water to eat, by hook or by crook our kids will go to Jewish school. It was very expensive particularly when you send four kids to Jewish school from elementary through high school. I had to give up on a lot of things but it comes down to priorities. (Israeli Lower Merion)*

Access. Similar to adult education barriers, another significant barrier is the location of the youth education programs and getting transportation to them (raised in two groups).

- *Because of distance issues, it's difficult to find qualified teachers who will come to us. They're not in the community. There is a bus starting in Delaware County this week for the JCC Camp in Wilmington, Delaware. It's a bus from Wallingford that goes down to the camp. (Delaware County)*
- *Day schools are far, if you live in town the closest day school is in Wynnewood and people don't want to go that far. (Philadelphia County)*

Quality of education. Several also mentioned that the quality of religious education could be improved (raised in two groups).

- *Unfortunately, there's a lack of good religious school curriculum. I believe that these children are not being prepared, whether it's teaching about Israel to fight the BDS, or anti-Semitism, or they're not giving a good enough Hebrew education, so that these children can be proud of who they are and not just learn about the Chanukah every year. (Montgomery County)*
- *I would say if you remake education for children in the camp model, it's going to be much more engaging. And then the children will be much more engaged in one-on-one and attend, you'll have higher attendance. (Elkins Park)*

Israeli perceptions. Many of the Israeli participants have enrolled their children in Jewish schools, some from pre-school through high school. While some felt their children had positive experiences, others felt their Israeli children did not fit in.

- *All my three children have been in Jewish schools through high school. Not only that it didn't help it had a negative effect on them. They hated being in Jewish schools because they were socially rejected. They were the Israelis. They were told they didn't belong. (Israeli Northeast)*

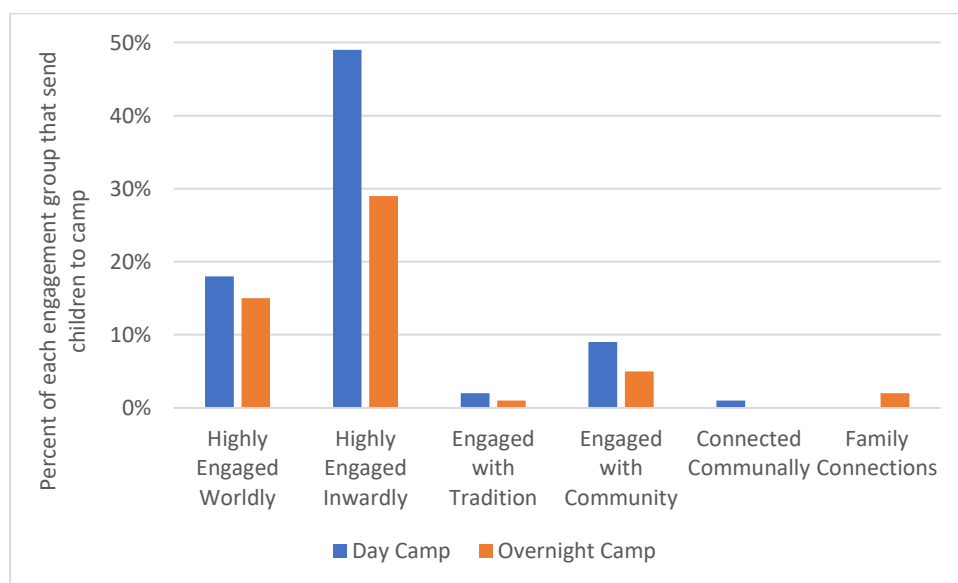
Camp

Nine percent of Jewish families with children sent their children to Jewish day camps and 6 percent to Jewish overnight camps in the last year. Day camping was most common for families with income

between \$100,000 and \$150,000 (17%) and those under \$50,000 (11%). Overnight camping was most common for families with over \$150,000 income (9%) and those under \$50,000 (9%). Families that are dues paying members of synagogues also are more likely to send their children to camp (23% and 19% for day camp and overnight camp, respectively). But while members who don't pay dues and non-members who attend synagogue events both report 14 percent sending children to day camp, only the non-dues paying members send their children to Jewish overnight camp (17% vs 2%). Orthodox families were also the most common to send their children to day camp and overnight camp (31% and 15%, respectively). More than 10 percent of Conservative, Reform, and Other denomination families also sent children to day camp and to overnight camp.

The engagement index again is useful in understanding who sends their children to camp. Figure 9-2 shows that it is the highly engaged who sent their children to camp. In particular, 50 percent of Highly Engaged Inwardly households sent their children to day camp, 29 percent of these households sent children to overnight camp.

Figure 9-2. Camping by engagement group

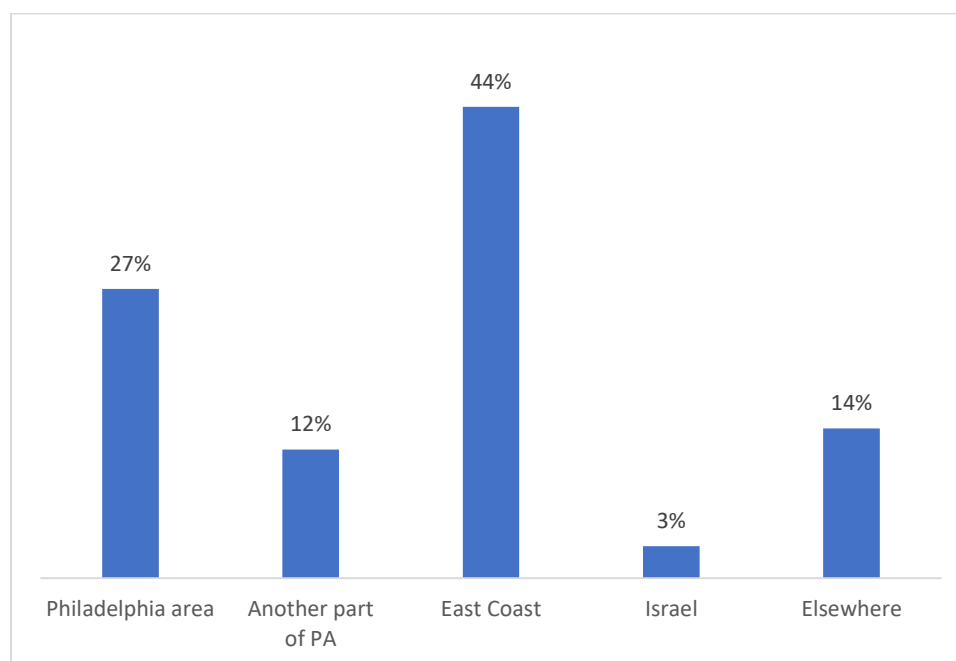


The top reason households with children aged 5 to 17 give for not sending their children to a Jewish day camp was simply that they “do not want to send my child to Jewish day camp” (31%). Other frequent reasons were that the cost is too high (16%), their child does not want to go to Jewish day camp (11%), child is too young/old for day camp (10%), and it is too religious (8%). The top five reasons for not sending children to Jewish overnight camp were the exact same as for day camp.

10. College Students

Approximately 7 percent of Jewish adults in the Greater Philadelphia area are currently enrolled in or attending classes at a college, university, or vocational/technical school. This includes full-time students living on campus (3%), full-time students living off campus (47%) and part-time students (50%). One in four of these college students are native to the Philadelphia area (27%) and 12 percent hail from elsewhere in Pennsylvania (Figure 10-1). An additional 44 percent are from elsewhere on the east coast of the United States. Just 3 percent are from Israel, and 14 percent come from elsewhere in the United States or another foreign country. Students tend to be female (56%) and identify as straight (86%). Fourteen percent of students identify as gay or lesbian, bisexual, or some other sexual orientation.

Figure 10-1. Prior residence of college students



10.1 Jewish Identity of College Students

Half of current college students in the Greater Philadelphia area think of themselves as Jewish by religion (50%), followed by 39 percent who think of themselves as Jewish by ethnicity or culture (Table 10-1). An additional 3 percent are non-identifying Jews who have a Jewish parent or were raised Jewish, and 8 percent are not Jewish but live with someone who is Jewish.

Table 10-1. Jewish identity of college students

Jewish identity	College students %	Total population %
Religion	50	62
Ethnicity or culture	39	28
Jewish heritage	3	4
Not Jewish	8	6

We report in Table 10-2 the denomination of college students. While more than four in 10 college students say they do not identify with any particular branch of Judaism (43%), three in 10 identify themselves as Reform Jews (30%). Fewer say they are Conservative (19%) or Orthodox (15%).

Table 10-2. College student denomination

Jewish denomination	College students %	Total population %
Reform	30	26
Conservative	19	26
Orthodox, modern Orthodox, Hasidic, Lubavitch/Chabad	15	8
Reconstructionist	4	6
Something else	7	7
No denomination	43	44

As shown in Table 10-3, most college students say they have no connection to a synagogue, temple or shul (71%). Only 11 percent are dues-paying members of a congregation, which is half the level of the total Jewish population in the area.

Table 10-3. Connection to synagogue among college students

Connection to synagogue	College students %	Total population %
I consider myself a member and pay dues	11	21
I consider myself a member but do not pay dues	5	3
I attend services or events but do not consider myself a member	13	14
I do not have a connection to a synagogue, temple or shul	71	61

College students fall across the six-level engagement index in some similar patterns to the broader population, though they are more likely to fall into the “Engaged with Tradition” group as opposed to “Engaged Worldly” or “Engaged Communally.” (Table 10-4)

Table 10-4. Engagement index among college students

Engagement index	College students %	Total population %
Engaged inward	4	5
Engaged worldly	10	16
Engaged with tradition	32	20
Engaged communally	7	14
Connected communally	31	30
Family connection	16	16

Focus Group Findings

Participants in the Millennial focus group* commented on the ways they are involved in the Jewish community, which are not necessarily through synagogue affiliation.

- *I'm on Penn's campus and... most of the events are heavily focused towards Orthodox or Chabad. There really isn't that much for Conservative or Reform views. And the communities are pretty small in comparison to the other groups. So, it's kind of like, I want to do stuff with Conservative views, but there really isn't that much going on. (Millennial)*
- *Some of the groups I'm involved in are Moishe House Philly, Chabad Young Philly. There's the synagogue, Society Hill. (Millennial)*
- *I live in Bala Cynwyd and I go to my synagogue and there just aren't as many young people that are, you know, socializing and the religious aspect is really important to me as well, but I'd be less inclined to go Shabbat services because everyone is my parent's age. So, I commute a lot into Center City to do social stuff. So, that's my location barrier, in terms of programs. (Millennial)*
- *I got a chance to do Birthright with a local D.C. group. So, I got to meet a bunch of kids who were living in the area, which was really cool because it meant that I didn't necessarily need to keep going back to the synagogue to find Jews to hang out with. I'm not religious, so I'm not looking to go to the synagogue for services. (Millennial)*

*The Millennial focus group comprised individuals aged 18 – 35. Therefore the comments above do not directly reflect college students.

10.2 Volunteerism and Philanthropy Among College Students

As shown in Table 10-5, most college students say they have volunteered in the past year, either for a Jewish (18%) or a non-Jewish (44%) organization.

Table 10-5. Percent who volunteered in past year

Volunteered	College students %	Total population %
Jewish organizations	18	17
Non-Jewish organizations	44	38
Did not volunteer in the past year	41	52

Focus Group Findings

Millennial focus group participants commented on the importance of convenience and social opportunities when deciding where to volunteer, whether or not it is within the Jewish community.

- *I think I try and volunteer for Jewish organizations first. And I usually look for an event that I can get to living in a city without a car. Something that's convenient. Something's that's set up. Something that where the point of entry or requirement for me is just be at this place at this time and a lot of the things are set-up. (Millennial)*
- *I feel like, for me, a large part of where I volunteer is kind of really based on ease. Can I get there or not? Whether I'm free that day. What are we going to be doing? How long's it going to be? And so I find that, in my experience, it's been easier to do it more with other faiths because they seem to have more things that's going on that's easier for me to access, and kind of things that are a little bit more established. (Millennial)*
- *I mean I enjoy volunteering, but I also take it as a social opportunity just to interact with other volunteers. I was really involved in my community service fraternity in undergrad. So my rationale was in terms of meeting new people it's like if you're with new people who already have their schedules and they take time out of their day to go and volunteer, they must be decent people. So in terms of being new to Philly or even being more established it has been a wonderful opportunity to meet great people and get ingrained in the community that way. (Millennial)*
- *I volunteer through the JRA (Jewish Relief Agency) as well through some of the Federation events, the NORC events. I think that first day, I got to break up a sidewalk with a sledgehammer. So, that was very fun. I was sore for like a week. But, yeah, I do really enjoy the opportunity to volunteer especially with other Jewish people and if it's benefiting the Jewish community, great. If it's just for the community as whole, that's wonderful as well. (Millennial)*

College students are much more likely to say they have not given any charitable donations in the past year than the overall population (45% vs. 22%). College students are more than twice as likely to have donated to a non-Jewish organization as a Jewish one (Table 10-6).

Table 10-6. Percent donating to charity or cause in past year

Charitable giving	College students	Total population
	%	%
Jewish organizations	22	34
Non-Jewish organizations	54	65
Did not donate in past year	45	22

Focus Group Findings

Millennial focus group participants shared that they tend to want a personal connection to the organization, and shy away from large dollar events.

- *I generally will donate to Jewish organizations... I am more inclined to give if there's Passover campaign, or Rosh Hashanah, Yom Kippur campaign... I don't want like the Priceline emails or, you*

know, Amazon emails you get like every 2 hours. Yeah, if I feel like it's something I know well, yeah maybe my dollar's not a lot in comparison to much more established people, but I like to think it makes a little difference. (Millennial)

- *I think for me personally, in terms of when I give and which organizations I give to, they're usually more ones that I have really interacted with directly. So, whether I used to work for one of the organizations or I met friends through that organization, or utilized the services of and organization. Like, there are a number of Chabad centers in Center City. I would happily donate to them because I learned something and I eat some of their delicious food. (Millennial)*
- *Like a lot of these organizations will have these benefit dinners where it's \$180 a ticket and it's like, yeah I'd love to donate but it's not really in my budget to go that big for a donation, but then you kind of feel, I don't know, not awkward, but just like to give less than, there's no established way to give at that level. (Millennial)*

10.3 Connections to Israel

One-third of college students have visited Israel (32%), which is consistent with the overall population in the Greater Philadelphia area (37%).

Focus Group Findings

About half of the Millennial focus group participants said they are or were participants in the Birthright program.

- *It's my Birthright trip year. So, I'd say I associate the Philadelphia Jewish community with Israel. (Millennial)*
- *I got a chance to do Birthright with a local D.C. group. So, I got to meet a bunch of kids who were living in the area, which was really cool because it meant that I didn't necessarily need to keep going back to the synagogue to find Jews to hang out with. (Millennial)*

Several participants in the older adult focus groups expressed concern that Millennials are not connected to Israel in the same way that older generations are.

- *Millennials don't know their Jewish history. A lot of them don't know what the Holocaust is. They're removed from what Israel was established for. If only we could teach them how important that was. I just think they're removed and they have too much else to do. And the older people I've met are Pro-Israel. (Northeast Philadelphia Older Adult)*
- *I believe in Israel. It disturbs me greatly when I read the millennials do not relate to it at all. Because they're a generation removed from the Holocaust, the establishment of Israel. It doesn't mean the same thing. They're sympathetic to the Palestinians. (Northeast Philadelphia Older Adult)*

The survey data show that a similar percentage of Millennials (ages 18-40, 28%) have traveled to Israel as those in the Generation X cohort (ages 41-64, 36%). Both cohorts are however lower than those aged 65 and above (45%). [See also Chapter 7 on Israel.]

College students tend to be less certain of their views on Israel than the overall population, but, like the overall population, are more inclined to favor (33%) than oppose (19%) a two-state solution (Table 10-7).

Table 10-7. College student attitudes towards a two-state solution in the Israeli-Palestinian conflict

Attitudes towards a two-state solution	College students %	Total population %
Strongly favor	9	21
Somewhat favor	24	19
Neither favor nor oppose	9	13
Somewhat oppose	4	5
Strongly oppose	15	11
Do not know, prefer not to answer, skipped	38	32

Most college students did not provide a response to whether they believe Israel and an independent Palestinian state could coexist peacefully (53%), but among those with an opinion, they leaned slightly towards believing this was possible (Table 10-8). This is consistent with overall attitudes of the Jewish population in Greater Philadelphia.

Table 10-8. College student attitudes towards prospects for peaceful coexistence

Can Israel and an independent Palestinian state coexist peacefully?	College students %	Total population %
Yes	25	31
No	22	24
Do not know, prefer not to answer, skipped	53	45

10.4 Political Ideology

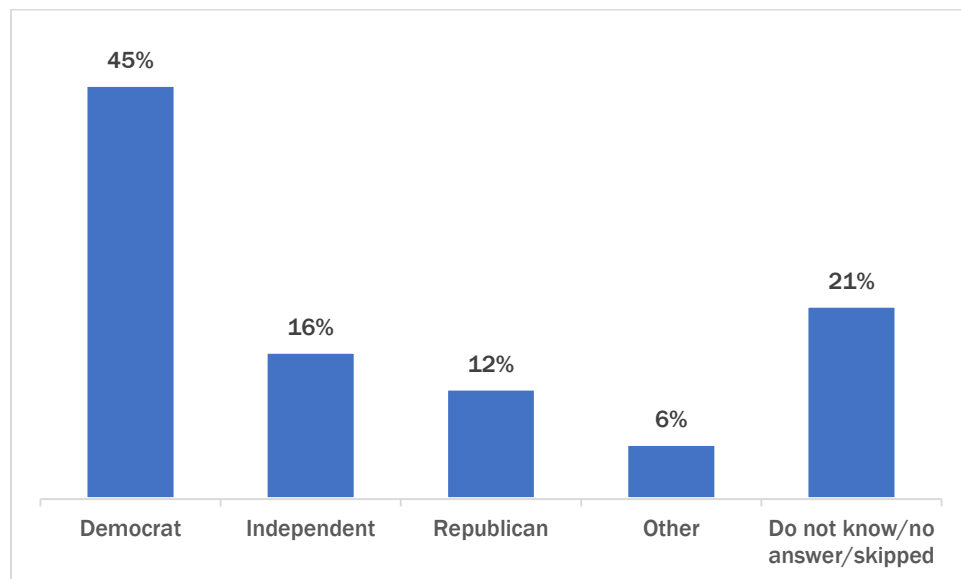
Jewish college students tend to express the same political ideologies as the broader adult Jewish population, with a strong tendency towards liberal attitudes on U.S. domestic social policy (59% liberal); slightly more moderate views on U.S. domestic fiscal policy (46% liberal); and even more moderate views on Middle East and Israeli foreign policy (33% moderate on Middle East policy, and 30% moderate on Israel foreign policy). See Table 10-9.

Table 10-9. Political ideology of college students

Political ideology	U.S. Domestic Social Policy %	U.S. Domestic Fiscal Policy %	U.S. Foreign Policy in the Middle East, excluding Israel %	U.S. Foreign Policy relating to Israel %
Very liberal	31	16	14	18
Liberal	27	30	21	22
Moderate/Middle of the road	19	23	33	30
Conservative	14	21	21	13
Very conservative	2	4	4	9
No response	7	7	7	7

In line with their ideological views, Jewish college students lean heavily towards identifying as Democrats (45%), with just 16 percent identifying as Independents and only 12 percent identifying as Republicans (Figure 10-2). Only two in 10 Jewish college students said they do not know their party identification or chose not to answer the question (21%).

Figure 10-2. Party identification among college students



10.5 Anti-Semitism and College Campuses

As with the broader population, roughly one in five college students do not know, or did not provide an answer about how much anti-Semitism there is in the broader area or their local area (Table 10-10). When thinking about the Greater Philadelphia area, only 7 percent of college students said there was no anti-Semitism at all, while more reported a moderate amount (22%), or a great deal

(9%). When asked about anti-Semitism in the area where they live, the results were more positive. Three in 10 college students said there was no anti-Semitism at all (30%), with a smaller number reporting a moderate amount (15%), or a great deal (10%) of anti-Semitism in their local area.

Table 10-10. Degree of anti-Semitism perceived by college students in Greater Philadelphia and in local area

Anti-Semitism	In five-county area %	In the area where you live %
A great deal	9	10
A moderate amount	22	15
A little	41	22
None at all	7	30
Do not know/No answer	21	23

While just 13 percent of college students say they have personally experienced anti-Semitism on their college campus (data not shown), Table 10-11 shows that than six in 10 college students are aware of at least one type of anti-Semitism on their campus (60%). One-fourth say they have seen anti-Semitism on the internet or on social media, or have heard anti-Semitic slurs, hate speech, or threatening speech (25% each). One in six are aware of displays of hatred toward Israel or vandalism of Jewish buildings or exhibits (17% each).

Table 10-11. Awareness of anti-Semitism on college campus

Awareness of anti-Semitism	Percent
Anti-Semitism through social media	24
Anti-Semitic slurs/slander, hate speech, threats	25
Display of hatred of Israel	15
Vandalism of Jewish buildings or exhibits	19
Anti-Semitic violence	8
Anti-Semitism in the classroom	4
Anti-Semitic decisions by the university administration	3
Anti-Semitism through student government or student group	2
Other	6
I am not aware of any anti-Semitism on campus	40

Focus Group Findings

Millennial focus group participants were aware of anti-Semitism in the area, but did not share specific reports of campus-related anti-Semitism.

- *It seems more visible now... I think people unfortunately maybe are more comfortable in putting it out there and I think so like if you look at the news, it think it's been graffiti around, I think around*

SEPTA stations and stuff in the past like year or two. Yeah, it's scary and I think it's more visible now. (Millennial)

- *Well, at least at Penn where I am, I really don't see it showing up... But, I have definitely seen people who are ... They have prejudices and they say, oh I don't like gay people. And then you talk to them more, and they don't like Muslims. And then you talk to the more, and they don't like Jews...It's definitely there, I think it's been coming more to the surface, but I don't think, at least at Penn, I don't think it's outwardly alive and well. (Millennial)*
- *I'm more in the graduate school at Temple, and you kind of see it in the undergrad, just because there's a lot more people in undergrad. But I haven't really experienced kind of any sort of like anti-Semitism while I was there. (Millennial)*

11. Older Adults

This chapter examines key results of the study for the older adult population, namely those ages 65 and above. An estimated 91,200 Jewish adults over the age of 65 reside in Jewish households in the Greater Philadelphia area, including 81,200 who are between the ages of 65 and 84, and 10,000 who are ages 85 or above. Table 11-1 shows the distribution of older adults in Jewish households by county, with the largest proportion of older adults in Philadelphia County, followed by Montgomery County.

Table 11-1. Age distribution of older adults in Jewish households by county

Age	County					All counties total
	Bucks	Chester	Delaware	Montgomery	Philadelphia	
65 to 84	15,100	5,100	4,600	21,600	34,800	81,200
85 and older	1,200	100	1,000	2,700	5,000	10,000
Total 65 and older	16,200	5,200	5,600	24,300	39,800	91,200

11.1 Jewish Identity and Engagement of Older Adults

Older adults living in Jewish households in the Greater Philadelphia area are significantly more likely to identify as Jewish by religion than are younger adults (Table 11-2). As a result, they are much less likely to only identify as Jewish by ethnicity, heritage, or culture than are younger adults.

Table 11-2. Jewish identity by respondent age

Jewish identity	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Religion	45	57	84	62
Ethnic or cultural Jew	39	30	15	28
Jewish descent	5	6	1	4
Does not identify as Jewish	11	7	1	6

Older adults living in Jewish households in the Greater Philadelphia area are more likely to identify as Conservative or Reform Jews than the overall population and are less likely to not identify with a denomination (Table 11-3).

Table 11-3. Respondent Jewish denomination among older adults

Denomination	65+ %	All Ages %
Orthodox ^a	7	8
Conservative	33	23
Reform	30	23
Reconstructionist	6	5
Something else	7	6
Does not identify with a denomination	33	48

^a Includes Orthodox, Modern Orthodox, Hasidic, Lubavitch/Chabad

Those age 65 and above are significantly more likely to be dues-paying members of synagogues than their younger counterparts (Table 11-4), though more than half of the older adult population does not have a connection to a synagogue, shul, or temple (54%).

Table 11-4. Affiliation by respondent age

Affiliation	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
I consider myself a member and pay dues	10	22	28	21
I consider myself a member but do not pay dues	3	3	4	3
I attend services or events but do not consider myself a member	17	11	14	14
I do not have a connection to a synagogue, temple or shul	69	63	51	61

Focus Group Findings

Many of the older adult focus group participants tended to view their synagogues as the center of their Jewish lives.

- *I basically talk about my synagogue because that's where I spent so much time. I sing in the choir. We're just doing a Purim shpiel...I do a lot at the synagogue...We've been there forever. And so forever matters.* (Montgomery County Older Adult)
- *I volunteer in a school... but I did it through my synagogue. So I work in the public schools, but I'm bringing the synagogue people into the public schools.* (Montgomery County Older Adult)
- *I get involved in Jewish life depending on what is being offered at the various synagogues and coming here (to KleinLife).* (Northeast Philadelphia Older Adult)
- *We have a community dinner once a month at KI synagogue.* (Northeast Philadelphia Older Adult)

- *I am very diverse in my volunteering. I'm on the board of our synagogue. I am one of the gabbai's at our synagogue. I helped run the garden that we have all summer. (Northeast Philadelphia Older Adult)*

Among older adults who are not members, their primary reasons for not being a paying member of a synagogue, shul or temple (see Table 11-5) are due to not being religious (29%) and not being interested in belonging (26%). Cost is a less important factor (16%).

Table 11-5. Primary reasons for not being a paying member of a synagogue, temple or shul among older adults

Reasons	Percent
I am not religious	29
I am not interested	26
It is too expensive	16
It does not meet my religious needs	10
I do not want to make an annual commitment	8
Other	6

Focus Group Findings

While many are involved in their synagogues, other focus group participants explained their reasoning for not belonging to congregations, including a lack of interest or need, cost, and a preference for other ways to be involved in Jewish life.

- *I'm not affiliated. Anybody meeting me, speaking with me would know I'm nothing but Jewish. I have gotten courtesy synagogue affiliations. It doesn't speak to me. I have tried, I am not a religious person. I have enjoyed the times that I'm there but I just don't feel that it's says anything to me. (Northeast Philadelphia Older Adult)*
- *I think that people at our age often have reached a point where they know they're comfortable in general and only seek out others, in general, who are similar to themselves. It's hard to bring them in [if they] aren't interested in change. (Montgomery County Older Adult)*
- *The value is not clear. Years ago, I think you joined because you joined. That's what everybody did. (Montgomery County Older Adult)*
- *I think some things do cross generational lines in addition to cost, and cost is probably number one on everybody's list, one of the factors that keep people from participating or affiliating is a lack of welcoming. Sometimes people show up at an event, an activity, a synagogue and it's like, no one talks to them. You don't have to do that too many times before you decide, well, I'm not going to bother. (Montgomery County Older Adult)*
- *Don't we want to talk about things other than synagogues? That what Jewish life is. It's not just your synagogue. (Northeast Philadelphia Older Adult)*

Regardless of their status as dues-paying members, older adults were more likely to participate in synagogue-related activities over the past 12 months, including High Holidays, *Shabbat* services, adult Jewish education, social action activities, lifecycle events, or other types of activities than younger Jewish adults (Table 11-6). Their participation in other institutions such as Chabad, other Jewish organizations and non-Jewish organizations for these types of activities mirrored that of the overall Jewish population of Greater Philadelphia.

Table 11-6. Past 12-month participation with Jewish institutions among older adults

Participated in a Jewish activity through any of the following in the past 12 months	65+ %	All ages %
Temple/synagogue/shul	58	50
Chabad	8	8
Other Jewish organization or group	26	26
Not through a Jewish group	11	17

As shown in Table 11-7, older adults were also more likely to participate in different aspects of Jewish life in the past year than the overall population, including observing a Jewish mourning ritual (81% vs. 70% overall), participating in a Passover Seder (71% vs. 61% overall), and attending High Holiday services (47% vs. 37% overall).

Table 11-7. Past year engagement in Jewish life by age categories

Engagement	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Mourning	62	69	81	70
Light Chanukah candles	68	60	71	66
Participate in a Passover Seder	53	58	71	61
Pray or participate in prayer	40	50	54	48
Participate in Jewish cultural events	42	45	44	44
Attend High holiday services	28	35	47	37
Celebrate Shabbat	35	35	38	36
Attend a Jewish class or lecture on a Jewish topic	20	25	31	25
Participate in non-traditional Jewish activities	23	18	11	17

Focus Group Findings

Older adults in the focus groups shared a rich variety of activities they are involved with in the Jewish community. As the Northeast Philadelphia focus group was conducted at KleinLife, several of those participants mentioned involvement in activities at that facility.

- *I'm a member of three organizations. One is Hadassah for women, one is NORC, which is a volunteer community that reaches thousands of people but they're not all Jewish. And the other thing is right in this building, the KleinLife. We have activities every day. So I was here today for classes. We have classes every day. (Northeast Philadelphia Older Adult)*
- *There are a lot of Jewish cultural institutions, the National Museum of American Jewish History. There's the Jewish film society. Jewish sports programs for teens as well as for adults. So there are things that people can affiliate with. Part of them... getting into a group of other like-minded, purpose-driven groups is that they have a support group then that is not just synagogue things. (Montgomery County Older Adult)*
- *There is a daily offering of classes, exercise (at KleinLife). I come here 5 days a week when I'm not working. I take an exercise class every single day and I go to the classes here. And to be honest with you, there's only so many hours in a day and I do as much as I can. (Northeast Philadelphia Older Adult)*
- *Germantown Jewish Center does all kinds of programming from yoga to choirs, to singing, movies and plays, and anything to draw people in and people come. (Northeast Philadelphia Older Adult)*
- *I know a number of people in my age group... who observe Shabbat in some way, who observe holidays in some way. If there's an interesting program, some way they might go and attend it but they don't belong to a synagogue. So if you ask them, they certainly would say they're Jewish and that they are living Jewish lives. (Montgomery County Older Adult)*

Older adults in Jewish households are more likely to turn to the Jewish Exponent for news about the Jewish community than the general population (42% vs. 25% overall).

Focus Group Findings

Older adults in the focus groups tended to rely on the Exponent for news and information, though a few participants felt the newspaper needed improvement.

- *If you don't get the Jewish Exponent, I don't know how you find out about what's available. (Montgomery County Older Adult)*
- *I get the Jewish Exponent. I wouldn't live without it. (Northeast Philadelphia Older Adult)*
- *I wish the Federation would put more money into The Exponent so we could have better information. That paper, to me, is a disgrace. The major headline last week was how the rabbi's dog won a contest. There's so much going on but I have to look at the internet with JTA [Jewish Telegraphic Agency] and other Jewish websites to learn what's going on with the Jewish world. And so I am very angry at The Exponent and they've made it so skinny that there's nothing in it. (Northeast Philadelphia Older Adult)*
- *I wish that our Jewish newspaper, The Exponent, had more content. It's a missed opportunity. (Montgomery County Older Adult)*

11.2 Health Status

Adults 65 and older are less likely to report being in excellent health and more likely to report fair or poor health, than the overall Jewish population (Table 11-8). The 14 percent of adults age 65 and older who reported fair or poor health still compares favorably with the 24 percent of similar aged adults in the general (not just Jewish) five-county area reported for 2018 by the Southeastern Pennsylvania Household Health Survey (SEPA).²¹

Table 11-8. Health status among older adults

Health Status	65+ %	All ages %
Excellent	21	30
Very good	35	37
Good	29	23
Fair	10	6
Poor	4	2

Older adults are much more likely to have been diagnosed with a physical health condition and to be currently receiving treatment for it than younger adults (Table 11-9). They are, however, less likely to be diagnosed with, or in treatment for, a mental health condition or a developmental or behavioral health condition than the overall population.

Table 11-9. Health diagnoses and treatment among older adults

Health diagnoses and treatment	65+ %	All ages %
Physical health condition		
Diagnosed with	84	55
In treatment for	68	41
Mental/developmental/behavioral health condition		
Diagnosed with	25	40
In treatment for	13	24

11.3 Using Social Services

Gaining an understanding of older adults' plans to move can be helpful to understand future plans to age in place. This may be indicative of those who are going to need more social services such as

²¹ Public Health Management Corporation. Community Health Data Base. (2018). *Southeastern Pennsylvania Household Health Survey 2018*

transportation or in-home health care as they age. Respondents age 65 and older were asked how many years they plan to live in their current residence. Slightly more than four in 10 older adults(43%) say they have no intention to move, with an additional 17 percent saying they do not plan to move for at least 5 years (Table 11-10). One in seven (14%) of those ages 65 and above say they plan to move in the next 5 years. These results vary slightly by age. Those ages 85 and above are slightly more likely to say they have no intentions to move than those ages 65 to 84 (51% vs. 42%). With only 6 percent of adults age 65 and above currently living in independent living, assisted living or a nursing home, these results suggest that a large portion of the older adult population may intend to age in place in their current homes.

Table 11-10. Plans to move among those ages 65+

Health status	65-84 %	85+ %	All ages %
No intention of moving	42	51	43
Within five years	15	8	14
More than five years	18	13	17
Don't know	21	21	21

Respondents of all ages were asked for which services they use or prefer to use a Jewish agency or service. As shown in Table 11-11, most respondents said they do not prefer a Jewish agency for any of the services mentioned. Those age 65+ were most likely to say they would prefer a Jewish nursing home or assisted living (18%) out of all of the services listed.

Table 11-11. Services where Jewish agency preferred by age

Services	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Nursing home or assisted living*			18	18
Food assistance	11	11	13	12
Medical services/long term care	9	11	14	11
Housing, utility assistance or home repairs	10	9	11	10
Meals at senior centers	6	8	13	9
Help with getting public benefits	9	8	9	9
Counseling services for mental health concerns	11	10	5	9
Transportation assistance	9	7	9	8
Early child care services/child care services/ after-school programming^	11	7		8
Foster or adoption services***	10	6		7
Services for those living with disabilities**	4	5	5	4
None of the above/do not need services/do not prefer Jewish agency	71	70	64	68

*Only asked of those ages 65+.

**Only asked of those who have someone in household diagnosed with a physical, mental, or developmental disability.

***Only asked of those under the age of 65.

^Only asked of those with a child under 18 in the home.

Focus Group Findings

Several older adult focus group participants spoke about reaching out within the Jewish community when or if they need help.

- *I lost my job 10 years ago when the economy tanked and I reached out to any place that could help me...I didn't know where to start. So I started with Jewish Federation...Jewish Family and Children's Services, they started me off, and that's how I found out about some things. I think they referred me to somebody here (at KleinLife). I got food packages. (Northeast Philadelphia Older Adult)*
- *We have a mitzvah committee and...they reach out to anyone in our synagogue and even people who don't even belong to our synagogue with food and with money for food and stuff like that. And probably those same people know of all these different things so that they can then get you to the place where you need to get the help that you really need. (Northeast Philadelphia Older Adult)*
- *Most synagogues have what is called a Keren Congregates committee and one of the things they do is to say, all right, who doesn't drive, who needs to go to a doctor every third Tuesday or whatever. And they try to do that magic. I can't imagine that it's a good use of community, Jewish community resources to get into the transportation business. (Montgomery County Older Adult)*
- *I would turn to Jewish Family and Children's Services in those kinds of situations as well. (Montgomery County Older Adult)*

When asked for the primary factor they consider when selecting an agency for services, respondents said they would be most likely to consider the qualifications of the agency or its staff to provide them with the needed service (23%, Table 11-12). Comparatively, those under age 40 were equally likely to consider cost as they were qualifications when selecting an agency (20% and 22%, respectively).

Table 11-12. Primary factor when selecting an agency for services

Factor	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Qualifications of agency/staff/services	22	24	23	23
Cost of services	20	10	7	12
Recommendation from a family member or friend	11	13	9	11
Location of services	9	5	5	6
It is a Jewish agency	1	3	3	2
Wait time for services	1	2	2	2
Other	1	1	1	1
Does not apply/have never needed any services	29	37	42	36

Focus Group Findings

- *For me, you go to the best people ... Like if I needed open heart surgery, I wouldn't say, oh, I only wanted to go to the Jewish doctor. I would find out who's the best open heart surgeon and I would go by insurance. (Montgomery County Older Adult)*
- *I personally would reach out to some Jewish organization. I would be more comfortable with it and I feel like whoever could relate to me a little bit better on a personal level. (Montgomery County Older Adult)*

Survey respondents were asked if they have provided regular care or assistance to a friend or family member who has a health problem or disability in the past year, and whether the recipient of that care was under or over age 65. As shown in Table 11-13, 17 percent of adults were providing regular care to someone age 65 or older, and just 7 percent were providing care to someone under the age of 65. Those age 65 and older were more likely to be providing care to someone else over age 65 (20%) than were those under age 40 (9%).

Table 11-13. Caregiving in past year by age

Caregiving	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
For someone age 65 or over	9	20	20	17
For someone under age 65	7	8	5	7

Older adults who are caregivers provide a variety of types of care. More than half manage household tasks for the person, such as cleaning, managing money, or preparing meals (Table 11-14). Four in 10 older adult caregivers manage personal care such as giving medications, feeding, dressing or bathing. Additional research may be warranted to explore what other types of care are being provided.

Table 11-14. Type of caregiving in past year provided by older adult caregivers

Type of caregiving	65+ %	Total %
Managing household tasks such as cleaning, managing money, or preparing meals	57	66
Managing personal care such as giving medications, feeding, dressing, or bathing	39	45
Did not provide either of these types of care	37	26

Overall 19 percent of households with older adults in the Greater Philadelphia area are receiving some type of public benefit, including Supplemental Security Income (SSI), food stamps (also known as Supplemental Nutrition Assistance Program [SNAP] or Access Card, Social Security Disability Insurance (SSDI), or PACE/PACENet). Table 11-15 compares the percent of all households, and those with an older adult, who are receiving each type of benefit.

Table 11-15. Benefits received by households with an older adult

Benefits	Households with older adults %	All households %
Household is receiving any public benefits	18	15
SSI (Supplemental Security Income)	10	5
Food stamps (also known as SNAP) or Access card	7	8
SSDI (Social Security Disability Insurance)	3	4
Pace card or PACENET card	3	1

Just two percent of older adults are living in poverty, compared to 9 percent of adults ages 18 to 39 and 3 percent of adults ages 40 to 64 (see Table 11-16). Nine percent of older adults are living at or below 138 percent of the poverty level, which indicates eligibility for SNAP, and 14 percent of older adults are living at or below 200 percent of the Federal poverty level.

Table 11-16. Poverty levels by age

Poverty levels	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
At or below 100%	9	3	2	6
At or below 138%	15	5	9	10
At or below 200%	21	10	14	15

Food insecurity is lower among households with older adults than it is across all households. Only 6 percent of older adults are classified as food insecure, compared to 12 percent for all Jewish households.

11.4 Volunteerism and Philanthropy

More than half (54%) of adults ages 65 and older say they did not engage in any volunteer activities in the past year (Table 11-17). Older adults were equally likely to have volunteered with a Jewish organization (21%) and with only a non-Jewish organization (21%). This is in contrast to younger adults under age 40, who were more than twice as likely to have only volunteered with non-Jewish organizations (36%) than Jewish ones (14%).

Table 11-17. Past year volunteerism by age categories

Past year volunteerism	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Only Jewish organizations	7	8	12	9
Both Jewish and non-Jewish organizations	7	8	9	8
Only non-Jewish organizations	36	32	21	30
Did not volunteer in past year	45	44	54	47

While older adults volunteered less than younger age groups, they outstripped their young counterparts in charitable giving. Nearly 9 out of 10 older adults gave a financial donation to a

charity or cause in the past year (87%). They were most likely to give to both Jewish and non-Jewish causes (45%). Compared to younger adults under age 65, older adults were significantly less likely to give only to non-Jewish causes, and significantly more likely to donate to both Jewish and non-Jewish causes (Table 11-18).

Table 11-18. Past year philanthropy by age categories

Past year philanthropy	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Only Jewish organization	7	7	10	8
Only non-Jewish organization	42	44	28	39
Both Jewish and non-Jewish organizations	11	24	45	26
Did not donate in past year	34	18	13	21

Older adults are more likely than younger adults to say it is important to them to make financial donations or investments to causes or charities in Israel; 45 percent of older adults say it is important, very important or extremely important compared to 24 percent of adults ages 18 to 39 years and 31 percent of those ages 40 to 64 years (Table 11-19).

Table 11-19. Importance of Israel-related philanthropy by age categories

Importance of donating to or investing in Israel	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Extremely important	4	8	11	8
Very important	7	6	13	8
Important	13	17	21	17
A little important	26	22	22	23
Not at all important	45	42	29	39

Not surprisingly, older adults have different approaches to making their donations compared to younger adults, relying more on the phone, mail, or email methods to make donations, and much less on methods such as GoFundMe or through mobile phone text messages (Table 11-20).

Table 11-20. Methods of making charitable contributions by age categories

Contribution methods	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
Directly through an organization or charity's website	45	57	47	50
Phone, mail, or email contribution	23	49	60	44
In-person donation	44	43	30	39
Fundraising drive or fundraiser sponsored by employer or school	34	35	22	30
Through a crowdfunding website, such as GoFundMe	32	32	15	26
Through mobile phone text message	18	18	8	15
Through a giving circle or a group of individuals	9	6	5	7
Through an endowment or donor advised fund	3	6	6	5
Through a microloan fund, such as Kiva or MicroPlace	5	6	2	4
Through some other way	4	8	8	7
I have never made a charitable contribution in any way	8	5	3	5

Older adults share many of the same attitudes towards charitable giving as younger adults, with a few notable exceptions. Older adults are much more likely to say they feel overwhelmed with the amount of charitable giving requests they receive; are much less likely to say they prefer to give to organizations that serve their local community; are more likely (though still only 16%) to say they prefer to only give to Jewish causes; and are somewhat more likely to say they feel an obligation to give charitably (Table 11-21).

Table 11-21. Attitudes towards charitable giving by age categories

Percent strongly or somewhat agree	Age			Total %
	18 to 39 %	40 to 64 %	65+ %	
I am overwhelmed with the amount of charitable giving requests that I receive	36	57	64	53
I feel that it is my obligation to give charitably	57	63	66	62
I prefer to give to organizations that serve my local community	55	51	38	48
I would like more information on the impact of my giving	47	39	36	41
I prefer my charitable giving to be anonymous	37	35	31	34
I prefer to give to an organization that addresses multiple community needs rather than a single need	35	28	26	30
I prefer to give only to Jewish organizations	7	9	16	11

11.5 Anti-Semitism

Older adults report higher levels of perceived anti-Semitism in the five-county area than do younger adults; over one-half of older adults say there is a moderate or great deal of anti-Semitism (51%), compared to just 25 percent of adults (18 to 39 years) and 42 percent of those 40 to 64 years of age.

Similarly, older adults are more likely to say that anti-Semitism has increased over the past 3 years in the five-county area. Nearly half (48%) say it has increased, compared to 32 percent of adults 18 to 39 years of age, and 40 percent of adults 40 to 64 years of age.

Older adults agree with younger adults in saying there is not much anti-Semitism in their local community. Only about one in five of adults in all age groups indicate that there is a moderate/or great deal of anti-Semitism in their community. However, older adults are more aware than younger adults of the different types of anti-Semitism in the community. Specifically, older adults are more likely to be aware of vandalism of Jewish institutions, desecration of Jewish cemeteries, anti-Semitism in politics or elections, and anti-Israel sentiment (Table 11-22) compared to younger adults.

Table 11-22. Past three-year awareness of types of anti-Semitism in local area by age categories

Awareness of anti-Semitism	Age			Overall %
	18 to 39 %	40 to 64 %	65+ %	
Any type of anti-Semitism	49	60	69	59
Anti-Semitism on the internet or social media (Facebook, Twitter, YouTube, etc.)	31	34	35	34
Desecration of Jewish cemeteries	15	31	41	29
Anti-Semitic graffiti	24	26	30	27
Anti-Semitism in the media	21	30	29	27
Vandalism of Jewish institutions or buildings	17	30	35	27
Anti-Semitism in politics or elections	19	28	31	26
Anti-Israel sentiment	15	27	36	26
Anti-Semitic slurs/slander, hate speech, threatening speech	20	27	24	24
Other	0	4	4	3
I am not aware of any type of anti-Semitism in the past three years	18	18	17	18

Focus Group Findings

Older adults had many examples over the past few years of anti-Semitic acts and the impact this is having on security at their synagogues.

- *My wife came into work one day a few months ago and found a swastika on her door, and learned that within her institution, someone else experienced the same thing within a matter of days. (Montgomery County Older Adult)*
- *There was a synagogue, Beth Solomon, where somebody did a despicable act, you know. You know what it was. It was horrible. (Northeast Philadelphia Older Adult)*
- *How about that little synagogue over on Tyson Avenue that had the smashed in windows. (Northeast Philadelphia Older Adult)*
- *Mount Carmel was desecrated. (Northeast Philadelphia Older Adult)*
- *I'm aware that the world right now has changed and I listened to the news and even on the way over here, I realized that someone speaking out and saying antisemitic things in Congress right now is going to filter down and possibly someday affect us. (Montgomery County Older Adult)*
- *My granddaughter's in college now and in her dormitory, specific students won't speak to Jewish students because of their BDS movement and what they're involved in. (Montgomery County Older Adult)*
- *It affects us because you have to pay now for security, and that affects people's membership costs. Because the synagogues send out letters, we need this extra money now. So, it does affect us, indirectly or directly. (Northeast Philadelphia Older Adult)*

11.6 Attitudes toward Israel

The data show that older adults age 65 and above are more likely to have visited Israel at some point in their lifetime (45%) compared to younger adults ages 18 to 39 (28%) and those 40 to 64 years of age (36%).

Attitudes towards Israel indicate support for a two-state solution varies by age with older adults more likely than young adults to support this solution; 44 percent of older adults say they strongly or somewhat favor a two-state solution, compared to 36 percent of adults 18-39 and 40 percent of adults 40-64 (Table 11-23).

In general, older adults are more likely to have an opinion about the issue; 25 percent of older adults did not share an opinion, compared to 41 percent of adults 18 to 39 years of age and 30 percent of those 40 to 64 years of age.

Table 11-23. Attitudes towards a two-state solution in the Israeli-Palestinian conflict, by age

Attitude toward a two-state solution	Age			Total %
	18 to 39 %	40 to 64 %	65 and above %	
Strongly favor	17	20	26	21
Somewhat favor	19	20	18	19
Neither favor nor oppose	13	13	11	13
Somewhat oppose	4	6	7	5
Strongly oppose	7	12	13	11
Do not know, prefer not to answer, skipped	41	30	25	32

Younger adults ages 18-39 were more likely (39%) to say that they believe that Israel and an independent Palestinian state can co-exist peacefully compared to older adults (26%) (Table 11-24). However, nearly half of all age cohorts were not sure or chose not to answer the question.

Table 11-24. Attitudes towards prospects for peaceful coexistence by age

Can Israel and an independent Palestinian state coexist peacefully?	18 to 39 %	40 to 64 %	65 and above %	Total %
Yes	39	28	26	31
No	17	26	29	24
Do not know, prefer not to answer, skipped	44	46	45	45

12. Bucks County

This chapter examines key results of the study for the Bucks County population. Using the “inclusive” definition described in Section 2 of the report, there are an estimated 28,700 Jewish households in Bucks County, containing 69,300 people, and an estimated 52,600 Jewish people. Similar to the Greater Philadelphia region as a whole, these numbers are significantly larger than those reported in the last study, in 2009 (see Table 12-1), which is due to the expanded definition of Jewishness, the increased coverage of the 2019 sample frame, and true population growth. U.S. Census figures show that the overall population in Bucks County grew less than 1 percent, from 625,249 in the 2010 Census to 628,195 in 2018.²²

Table 12-1. Jewish population estimates in Bucks County, 2009 and 2019

	2009	2019	Percent change	95% Confidence interval for 2019
Jewish households	19,300	28,700	+49%	(12,000 - 45,400)
Jewish persons	41,400	52,600	+27%	(19,900 - 85,300)
People in Jewish households	49,600	69,300	+40%	(29,900 - 110,600)

Age and Language

Table 12-2 describes the age distribution of Jews across Bucks County. Approximately 6,700 Jewish children live in Bucks County, which is in approximately the same proportion as children across the Greater Philadelphia area (13% vs. 14% overall). Roughly one-third (31%) of Jewish residents are older adults ages 65 or older, which is slightly higher than the proportion of older adults across the region (26%).

²² Census data accessed October 23, 2019. <https://factfinder.census.gov/faces/nav/jsf/pages/index.xhtml>
https://factfinder.census.gov/faces/nav/jsf/pages/community_facts.xhtml?src=bkmk

Table 12-2. Age distribution of Jewish persons in Bucks County and five-county greater Philadelphia area

Age	Bucks County		Five-county area	
	Percent	Count	Percent	Count
0 to 4	2	1,100	4	12,900
5 to 12	8	4,000	6	19,500
13 to 17	3	1,600	4	12,600
18 to 24	6	3,400	9	30,400
25 to 39	16	8,400	23	83,400
40 to 54	17	8,900	15	52,900
55 to 64	18	9,400	15	50,800
65 to 84	29	15,000	23	81,200
85 and older	2	1,200	3	10,000

English is spoken in 98 percent of Jewish households in Bucks County. Russian is spoken in 9 percent, with Hebrew and Yiddish each spoken in at least 4 percent. Spanish is spoken in 2 percent of Jewish households in Bucks County.

Education

Bucks County Jewish residents are slightly less likely than the overall five-county region to have college or graduate degree (71% vs. 77%) and conversely are slightly more likely to have a high school diploma or less education (11% vs. 7%) (see Table 12-3).²³

Table 12-3. Highest education level of adults by Bucks County and five-county greater Philadelphia area

Education	Bucks County	Five-county area
	%	%
HS or less	11	7
Some college	18	16
College graduate	27	30
Graduate degree	44	47

²³ County-level analyses include mention of some comparisons that are not statistically significant. This is done to help provide a more inclusive stand-alone County section to the report. The inclusion of the adjective “somewhat” indicates that the difference may be due to random factors and should be treated with caution.

Socioeconomic Characteristics

Similar to the overall five-county area, the median income of Jewish households in Bucks County is between \$75,000 and \$100,000. Table 12-4 shows the different rates of poverty in Bucks County, with 4 percent living in poverty, and 12 percent living near the poverty line. These rates are similar to those in the Greater Philadelphia region.

Table 12-4. Poverty levels by Bucks County and five-county greater Philadelphia area

Poverty Levels	Bucks County %	Five-county area %
At or below 100%	4	6
At or below 138%	7	10
At or below 200%	12	15

Overall 14 percent of Jewish households in Bucks County are receiving some type of public benefit, including Supplemental Security Income (SSI), Social Security Disability Insurance (SSDI), food stamps (also known as Supplemental Nutrition Assistance Program [SNAP] or Access Card), or PACE/PACENet). Enrollment in each these programs is similar to that of Jews in the overall region (Table 12-5).

Table 12-5. Benefits received by Bucks County and five-county greater Philadelphia area

Benefits	Bucks County %	Five-county area %
Household is receiving one or more of the benefits listed below	14	15
SSI (Supplemental Security Income)	5	8
SSDI (Social Security Disability Insurance)	6	5
Food stamps (also known as SNAP) or Access card	5	4
Pace card or PACENET card	2	1
None of the above	77	75

For the purposes of the survey, food insecurity is defined as those who responded “yes” to either of these survey items:

- In the past 12 months, have you worried about whether food would run out before you got money to buy more?
- In the past 12 months, has food that you bought not lasted long enough and you didn’t have money to get more?

Food insecurity is roughly the same for Jewish households in Bucks County as it is across all Jewish households in the area, with 13 percent classified as food insecure.

Only 2 percent of Bucks County Jews are Jews of Color, compared to 10 percent across the entire 5-county area.

Geographic Mobility

Most Bucks County residents (87%) were born in the United States, with an additional 7 percent born in the former Soviet Union or Russia. More than half (56%) residents have lived their entire life in the five-county area. Another 25 percent moved here from either New York, New Jersey, other parts of Pennsylvania, or Delaware. Sixty-five percent of those not born in the five counties moved here more than 15 years ago, with only 2 percent arriving in the last year.

12.1 Jewish Identity and Engagement

Adults living in Jewish households in Bucks County are similar to the Jewish population as a whole, in that more than six in 10 identify as Jewish by religion, an additional 29 percent identify as ethnically or culturally Jewish, and 6 percent were raised Jewish or have a Jewish parent. Five percent of adults in Bucks County Jewish households are not Jewish, but are living in a household with someone else who is Jewish (see Table 12-6).

Table 12-6. Jewish identity by Bucks County and five-county greater Philadelphia area

Jewish identity	Bucks County %	Five-county area %
Religion	61	62
Ethnic or cultural Jew	29	28
Non-identifying Jew	6	4
Not Jewish	5	6

Residents of Bucks County Jewish households are very similar in their denominational patterns to the Greater Philadelphia region (Table 12-7).

Table 12-7. Household Jewish denomination by Bucks County and five-county greater Philadelphia area

Denomination	Bucks County %	Five-county area %
Identifies as Orthodox ^a	5	8
Identifies as Conservative	26	26
Identifies as Reform	29	26
Identifies as Reconstructionist	5	6
Identifies as something else	4	7
Does not identify with a denomination	47	44

^a Includes Orthodox, Modern Orthodox, Hasidic, Lubavitch/Chabad

Engagement Index

Using the engagement index methodology described in Chapter 2, Bucks County Jewish residents are similar to Jews in the Greater Philadelphia region in how they fall into the engagement groupings (Table 12-8).

The six levels of the engagement index include:

- **Jewishly Engaged Inwardly** – Synagogue members, participated in Jewish social action, keep kosher, volunteer and donate only to Jewish groups, and most highly rate the importance of donating to causes or charities in Israel. Inwardly focused on the Jewish community.
- **Jewishly Engaged Worldly** – Similar level of ritual observance to Jewishly Engaged Inward group. Participate in Jewish cultural events, volunteer and donate to both Jewish and non-Jewish groups, and donate to Jewish social service, education or youth, civic or political, arts, foundations, and Israel-related organizations. More cosmopolitan focus.
- **Engaged with Tradition** – More likely to celebrate Shabbat; participate in non-traditional Jewish activities (e.g., Shabbat hikes, Jewish meditation) and Jewish social action; and keep kosher. Do not donate to Jewish organizations.
- **Engaged with Community** – Gather information on the Jewish community through Jewish and non-Jewish news sources, make donations to Jewish (and possibly other) organizations, some volunteer only with Jewish organizations.
- **Connected Communally** – Gather information on the Jewish community through non-Jewish and word-of-mouth sources.
- **Family Connection** – Do not get news on the Jewish community, but participate with family.

Table 12-8. Engagement index results by Bucks County and five-county greater Philadelphia area

Engagement Index	Bucks County %	Five-county area %
Engaged inwardly	5	5
Engaged worldly	19	17
Engaged tradition	16	20
Engaged communally	13	15
Connected communally	29	30
Family connection	19	14

Synagogue Affiliation

Bucks County Jews are equally likely as those across the area to be dues-paying members of congregations as Jews across the broader region (Table 12-9), with two-thirds of the population lacking a connection to a synagogue, shul, or temple (64%).

Table 12-9. Synagogue affiliation by Bucks County and five-county greater Philadelphia area

Synagogue Affiliation	Bucks County %	Five-county area %
I consider myself a member and pay dues	20	21
I consider myself a member but do not pay dues	3	3
I attend services or events but do not consider myself a member	12	14
I do not have a connection to a synagogue, temple, or shul	64	61

Table 12-10 shows that among Bucks County Jews who are not connected to a synagogue, their primary reasons for not being a paying member of a synagogue, shul, or temple are primarily because they are not religious (36%) and they are simply not interested in belonging (26%). Cost is a slightly less important factor (19%). These results are similar to reasons given across the five-county area.

Table 12-10. Primary reasons for not being a paying member of a synagogue, temple, or shul by Bucks County and five-county greater Philadelphia area

Reasons	Bucks County %	Five-county area %
I am not religious	36	34
I am not interested	26	29
It is too expensive	19	18
It does not meet my religious needs	13	11
I do not want to make an annual commitment	11	10
Other	7	9

Regardless of their status as a dues-paying member, more than half (52%) of Bucks County Jews participated in synagogue-related activities over the past 12 months (Table 12-11). Participation in other institutions such as Chabad and other Jewish organizations for these types of activities are similar to that of the overall Jewish population of Greater Philadelphia.

Table 12-11. Past year participation with Jewish institutions by Bucks County and five-county greater Philadelphia area

Participated in a Jewish activity through any of the following in the past 12 months	Bucks County %	Five-county area %
Temple/Synagogue/Shul	52	50
Chabad	6	8
Other Jewish organization or group	24	26

Engagement in Jewish Life

As shown in Table 12-12, Bucks County Jews are somewhat less likely to be engaged in various activities in Jewish life than the five-county Greater Philadelphia Jewish population overall, including participating in Jewish cultural events (38% vs. 44% overall), attending a Jewish class or lecture (20% vs. 25% overall), and participating in non-traditional Jewish activities like a Shabbat hike (12% vs. 17% overall). The last six forms of engagement show a trend in participation with age, with non-traditional activities going down and the others increasing.

Table 12-12. Past year engagement in Jewish Life by Bucks County and five-county greater Philadelphia area

Engagement	Bucks 18-39 %	Bucks 40-64 %	Bucks 65+ %	Bucks County %	Five- county area %
Mourning	50	67	79	67	70
Light Chanukah candles	52	60	75	64	66
Participate in a Passover Seder	44	61	73	63	61
Pray or participate in prayer	29	50	56	48	48
Participate in Jewish cultural events	32	39	40	38	44
Attend High holiday services	19	32	50	37	37
Celebrate Shabbat	25	29	39	32	36
Attend a Jewish class or lecture on a Jewish topic	15	21	22	20	25
Participate in non-traditional Jewish activities	18	14	7	12	17

Bucks County Jewish households use similar sources to get news about the Jewish community as those across the Greater Philadelphia area, with around 40 percent getting information from television or social media, and about one-third getting information from the Philadelphia Inquirer/Philadelphia Daily News or the radio. One-quarter turn to the Jewish Exponent (28%) and about one in five turn to the New York Times (20%).

Interfaith

Interfaith households are defined as households where a respondent or their spouse/partner identifies as Jewish and the other does not. In Bucks County, 49 percent of Jewish households are interfaith, which is similar to overall rates for the Greater Philadelphia area (51%).

12.2 Health Status

Jewish residents in Bucks County are less likely than the overall Jewish population to report their health to be excellent (21% vs. 30%) but are equally likely to be in fair or poor health (8%) (Table 12-13). They are much more likely to have been diagnosed with a physical health condition and to be currently receiving treatment for it than the general population (Table 12-14). They are roughly as likely to be diagnosed with, or in treatment for, a mental health condition or a developmental or behavioral health condition as the overall Jewish population.

Table 12-13. Health status by Bucks County and five-county greater Philadelphia area

Health Status	Bucks County %	Five-county area %
Excellent	21	30
Very good	46	37
Good	24	23
Fair	5	6
Poor	3	2

Table 12-14. Health diagnoses by Bucks County and five-county greater Philadelphia area

Health diagnoses	Bucks County %	Five-county area %
Physical health condition		
Diagnosed with	63	55
In treatment for	52	41
Mental/developmental/behavioral health condition		
Diagnosed with	38	40
In treatment for	21	24

Nine in 10 Jewish households in Bucks County are covered by health insurance (Table 12-15).

Having health insurance through work, school, or a union is the most common form of coverage.

Table 12-15. Health insurance coverage by Bucks County and five-county greater Philadelphia area among 18- to 64-year-olds

Health Insurance coverage	Bucks County %	Five-county area %
Insured	92	89
Work, school or union	66	65
Purchased directly without government assistance	7	8
Purchased through Healthcare.gov marketplace	10	8
Medicare A	5	3
Medicare B	6	3
Medicaid, Medical Assistance, or HealthChoices	8	9
CHAMPUS, TRICARE, or CHAMP-VA	0	1
Other group	5	3

12.3 Volunteerism and Philanthropy

More than half of Jewish adults in Bucks County did not engage in any volunteer activities in the past year (Table 12-16). As with the Jewish population across the Greater Philadelphia region,

among those who did volunteer, they were more likely to have volunteered with a non-Jewish organization than a Jewish organization.

Table 12-16. Past year volunteerism by Bucks County and five-county greater Philadelphia area

Past year volunteerism	Bucks County %	Five-county area %
Jewish organization	16	18
Non-Jewish organization	38	37
Did not volunteer in the past year	52	47

While the percent of Bucks County residents who volunteered was less than 50 percent (Table 12-17), eight out of 10 gave a financial donation to a charity or cause in the past year. Compared to Jews in the Greater Philadelphia region, Bucks County Jewish residents were slightly more likely to donate to non-Jewish organizations (70% vs. 66% overall), but were equally likely to donate to Jewish causes (37%).

Table 12-17. Past year philanthropy by Bucks County and five-county greater Philadelphia area

Past year philanthropy	Bucks County %	Five-county area %
Jewish organization	37	37
Non-Jewish organization	70	66
Did not donate in the past year	20	21

12.4 Anti-Semitism

Perceptions of anti-Semitism across the entire five-county area are slightly higher among Bucks County Jews than across the Greater Philadelphia region, with 44 percent saying there is a moderate amount or great deal of anti-Semitism (compared to 40% overall).

When asked about anti-Semitism in the area where they live, 25 percent indicate there is a moderate amount or great deal, compared to 20 percent among Jews in the Greater Philadelphia area (Table 12-18).

Table 12-18. Perceived anti-Semitism by Bucks County and five-county greater Philadelphia area

Anti-Semitism	In the five-county area		In the area where you live	
	Bucks County	Five-county area	Bucks County	Five-county area
	%	%	%	%
A great deal	9	9	3	3
A moderate amount	35	31	22	17
A little	30	34	34	34
None at all	6	5	14	21
Do not know/No answer	19	21	26	26

Jewish residents of Bucks County hold similar beliefs to those throughout the region about changes in the rates of anti-Semitism over the past 3 years (Table 12-19).

Table 12-19. Changes in anti-Semitism in the Greater Philadelphia area in the past 3 years by Bucks County and five-county greater Philadelphia area

Changes in anti-Semitism	Bucks County	Five-county area
	%	%
Increased	37	40
Stayed the same	22	19
Decreased	2	4
Do not know/No answer	40	37

12.5 Attitudes towards Israel

Jews in Bucks County are slightly less likely to have visited Israel in their lifetime as other Jews across the Greater Philadelphia region (32% vs. 37% overall). Attitudes towards Israel are relatively consistent between Bucks County Jewish residents and Jews in the region, with approximately twice as many supporting as opposing a two-state solution (Table 12-20).

Table 12-20. Attitudes toward two-state solution by Bucks County and five-county greater Philadelphia area

With respect to the Israel-Palestinian conflict, to what extent do you favor or oppose a proposal to establish a Palestinian state alongside Israel, known as the two-state solution?	Bucks County	Five-county area
	%	%
Favor	34	40
Neither favor nor oppose	16	13
Oppose	19	16
Don't know/Refuse/Skipped	31	32

Bucks County Jews are slightly less likely than Jews in the broader region to believe that Israel and an independent Palestinian state can co-exist peacefully (Table 12-21). Consistent with Jews in the entire area, nearly half of Bucks County Jewish residents were not sure or chose not to answer the question.

Table 12-21. Attitudes toward the possibility of peaceful coexistence of Israel and an independent Palestinian state by Bucks County and five-county greater Philadelphia area

Do you believe that Israel and an independent Palestinian state can co-exist peacefully?	Bucks County %	Five-county area %
Yes	26	31
No	29	24
Don't know/Refuse/Skipped	45	45

12.6 Political Viewpoints

As shown in Table 12-22, Jews in Bucks County tend to be slightly more politically moderate than the rest of the Greater Philadelphia area when it comes to domestic social policy (24% vs. 19% overall), but still lean liberal overall (54%). Regarding domestic fiscal policy, attitudes generally mirror those of Jews in the broader area (36% liberal, 33% moderate).

Opinions about foreign policy, whether it is Israel or other countries in the Middle East, tend to be slightly less liberal in Bucks County than the region overall. For foreign policy relating to the Middle East (other than Israel), 30 percent of Jews identify as liberal in Bucks County, compared to 35 percent of Jews region-wide.

Table 12-22. Political ideology by Bucks County and five-county greater Philadelphia area

Political Ideology	U.S. Domestic Social Policy		U.S. Domestic Fiscal Policy		U.S. Foreign Policy in the Middle East, Excluding Israel		U.S. Foreign Policy Relating To Israel	
	Bucks County %	Five-county area %	Bucks County %	Five-county area %	Bucks County %	Five-county area %	Bucks County %	Five-county area %
Very Liberal	27	29	11	15	10	11	14	13
Liberal	27	29	25	26	20	24	24	28
Moderate/Middle of the road	24	19	33	29	36	33	34	31
Conservative	9	9	14	15	19	17	14	12
Very Conservative	5	5	10	6	5	6	5	6
No response	8	8	9	9	10	10	10	9

Half of Jews in Bucks County identify as Democrats, slightly lower than in the region overall (49% vs. 57%, respectively.) Conversely, Bucks County Jews are slightly more likely to identify as Republican (16% vs. 12% overall).

12.7 Children

About 47 percent of Jewish households in Bucks County are raising their children Jewish, compared to 55 percent of Jewish households across the Greater Philadelphia region (Table 12-23). This includes half of the families that did not say or have not decided yet.

Table 12-23. Jewish households with children by Bucks County and five-county greater Philadelphia area

Households with children	Bucks County %	Five-county area %
All children being raised Jewish	36	43
Partially/Not sure	11	12
None Jewish	53	45

Bucks County Jewish households with a school-age child are much more likely to send their children to a public school than Jewish households across the broader region (78% vs. 65% overall). Only 1 percent are sending their children to a Jewish day school or Yeshiva, and 9 percent to a private school other than Jewish day school or Yeshiva.

13. Chester County

This chapter examines key results of the study for Jewish households in Chester County. Using the “inclusive” definition described in Chapter 2 of the report, there are an estimated 12,200 Jewish households in Chester County, containing 32,000 people, including an estimated 22,500 Jewish people. Similar to the Greater Philadelphia region as a whole, these numbers are significantly larger than those reported in the last study, in 2009 (see Table 13-1), which is due to the expanded definition of Jewishness, the increased coverage of the 2019 sample frame, and true population growth. U.S. Census figures show that the overall population in Chester County grew approximately 5 percent, from 498,886 in the 2010 Census to 522,046 in 2018.²⁴

Table 13-1. Jewish population estimates in Chester County, 2009 and 2019

	2009	2019	Percent change	95% Confidence interval for 2019
Jewish households	10,500	12,200	+16%	(6,800 - 17,600)
Jewish persons	20,900	22,500	+8%	(11,200 - 33,400)
People in Jewish households	26,200	32,000	+22%	(17,400 - 46,600)

Age and Language

Table 13-2 describes the age distribution of Jews across Chester County. Approximately 3,700 Jewish children live in Chester County. Roughly one in five Jewish residents are older adults ages 65 or older (23%), which is comparable to the region as a whole (26%).

²⁴ Census data accessed October 23, 2019.

https://factfinder.census.gov/faces/nav/jsf/pages/community_facts.xhtml?src=bkmk

Table 13-2. Age distribution of Jewish persons in Chester County and five-county greater Philadelphia area

	Chester County		Five-county area	
	Percent	Count	Percent	Count
0 to 4	2	500	4	12,900
5 to 12	4	900	6	19,500
13 to 17	8	1,600	4	12,600
18 to 24	9	2,100	9	30,400
25 to 39	16	3,700	23	83,400
40 to 54	19	4,200	15	52,900
55 to 64	19	4,400	15	50,800
65 to 84	22	5,100	23	81,200
85 and older	1	100	3	10,000

English is spoken in all Jewish households in Chester County. Spanish and Russian are each spoken in 4 percent of Jewish households in Chester County, with Hebrew spoken in 3 percent of Jewish households.

Education

Chester County Jewish residents are somewhat²⁵ more likely to contain an adult with a graduate degree compared to adults in the Greater Philadelphia area (57% vs. 47%, respectively.) They are less likely to have only achieved a high school degree (1% vs. 7% overall) (see Table 13-3).

Table 13-3. Highest education level of adults by Chester County and five-county greater Philadelphia area

Education	Chester County	Five-county area
	%	%
High school or less	1	7
Some college	17	16
College graduate	25	30
Graduate degree	57	47

²⁵ County-level analyses include mention of some comparisons that are not statistically significant. This is done to help provide a more inclusive stand-alone County section to the report. The inclusion of the adjective “somewhat” indicates that the difference may be due to random factors and should be treated with caution.

Socioeconomic Characteristics

On average Chester County Jewish families are somewhat wealthier than those in the Greater Philadelphia area. The median income is between \$100,000 and \$150,000 for Chester County Jews, compared to \$75,000 to \$100,000 overall.

Table 13-4 shows the different rates of poverty in Chester County. Jewish households are much less likely to be living in poverty in Chester than the overall Jewish population in the Greater Philadelphia area.

Table 13-4. Poverty levels by Chester County and five-county greater Philadelphia area

Poverty Levels	Chester County %	Five-county area %
At or below 100%	^	6
At or below 138%	1	10
At or below 200%	3	15

^ Rounds to zero.

Overall, 6 percent of Jewish households in Chester County are receiving some type of public benefit, which is lower (15%) than the overall percentage for the five-county area. Specifically, fewer are receiving food stamps (also known as Supplemental Nutrition Assistance Program [SNAP] or Access Card) in Chester County (1%) than those in the broader five-county area (8%) and fewer than 1 percent are receiving SSDI (Table 13-5).

Table 13-5. Benefits received by Chester County and five-county greater Philadelphia area

Benefits	Chester County %	Five-county area %
Household is receiving one or more of the benefits listed below	6	15
SSI (Supplemental Security Income)	4	8
SSDI (Social Security Disability Insurance)	^	5
Food stamps (also known as SNAP) or Access card	1	4
Pace card or PACENET card	1	1
None of the above	78	75

For the purposes of the survey, food insecurity is defined as those who responded “yes” to either of these survey items:

- In the past 12 months, have you worried about whether food would run out before you got money to buy more?
- In the past 12 months, has food that you bought not lasted long enough and you didn't have money to get more?

Food insecurity is much lower among Jewish households in Chester County than it is across all Jewish households in the area, with 4 percent classified as food insecure compared to 13 percent across the region.

Only 3 percent of Chester County Jews are Jews of Color, compared to 10 percent across the entire 5-county area.

Geographic Mobility

Most current residents (89%) were born in the United States. Another four percent were born in the former Soviet Union. Four in 10 (43%) have lived their entire life in the five-county area. Another 32 percent moved here from either New York, New Jersey, other parts of Pennsylvania, or Delaware. Half of those not born in the five counties moved here more than 15 years ago (49%), with none arriving in the last year.

13.1 Jewish Identity and Engagement

Adults living in Jewish households in Chester County are less likely to identify as Jewish by religion compared to the Greater Philadelphia Jewish population (49% vs. 62%, respectively.) They are more likely to identify as ethnically or culturally Jewish (36% vs. 28% overall). Eight percent of adults in Chester County Jewish households are not Jewish but are living in a household with someone else who is Jewish (see Table 13-6).

Table 13-6. Jewish identity by Chester County and five-county greater Philadelphia area

Jewish Identity	Chester County %	Five-county area %
Religion	49	62
Ethnic or cultural Jew	36	28
Non-identifying Jew	7	4
Not Jewish	8	6

Residents of Chester County Jewish households are somewhat less likely to identify as Reform compared to Jews in the Greater Philadelphia area, but are similar in other denominational attachments (Table 13-7).

Table 13-7. Household Jewish denomination by Chester County and five-county greater Philadelphia area

Denomination	Chester County %	Five-county area %
Identifies as Orthodox ^a	8	8
Identifies as Conservative	23	26
Identifies as Reform	19	26
Identifies as Reconstructionist	8	6
Identifies as something else	7	7
Does not identify with a denomination	48	44

^a Includes Orthodox, Modern Orthodox, Hasidic, Lubavitch/Chabad

Engagement Index

Using the engagement index methodology described in Chapter 2, Chester County Jewish residents are found in the engagement groups in similar proportions to the overall Jewish population (for example, 23% of Chester County Jews fall into the Engaged with Tradition group, compared to 20% across the entire region), but they are less likely to be Engaged Communally (5% vs. 15% overall) (Table 13-8).

The six levels of the engagement index include:

- **Jewishly Engaged Inwardly** – Synagogue members, participated in Jewish social action, keep kosher, volunteer and donate only to Jewish groups, and most highly rate the importance of donating to causes or charities in Israel. Inwardly focused on the Jewish community.
- **Jewishly Engaged Worldly** – Similar level of ritual observance to Jewishly Engaged Inward group. Participate in Jewish cultural events, volunteer and donate to both Jewish and non-Jewish groups, and donate to Jewish social service, education or youth, civic or political, arts, foundations, and Israel-related organizations. More cosmopolitan focus.
- **Engaged with Tradition** – More likely to celebrate Shabbat, participate in non-traditional Jewish activities (e.g., Shabbat hikes, Jewish meditation) and Jewish social action, and keep kosher. Do not donate to Jewish organizations.

- **Engaged with Community** – Gather information on the Jewish community through Jewish and non-Jewish news sources, make donations to Jewish (and possibly other) organizations, some volunteer only with Jewish organizations.
- **Connected Communally** – Gather information on the Jewish community through non-Jewish and word-of-mouth sources.
- **Family Connection** – Do not get news on the Jewish community, but participate with family.

Table 13-8. Engagement index results by Chester County and five-county greater Philadelphia area

Engagement Index	Chester County %	Five-county area %
Engaged inwardly	3	5
Engaged worldly	15	17
Engaged tradition	23	20
Engaged communally	5	15
Connected communally	33	30
Family connection	20	14

Synagogue Affiliation

As shown in Table 13-9, Jewish households in Chester County are somewhat more likely than Jewish households across the region to have no connection to a synagogue, shul, or temple (71% vs. 61% overall).

Table 13-9. Synagogue affiliation by Chester County and five-county greater Philadelphia area

Synagogue Affiliation	Chester County %	Five-county area %
I consider myself a member and pay dues	21	21
I consider myself a member but do not pay dues	2	3
I attend services or events but do not consider myself a member	6	14
I do not have a connection to a synagogue, temple, or shul	71	61

Table 13-10 shows that among Chester County Jewish residents who are not affiliated, their primary reasons for not being a paying member of a synagogue, shul, or temple are primarily because they are not interested (37%) and they do not consider themselves to be religious (29%). Cost is a less

important factor (13%). These reasons are similar to the reasons cited by Jews across the Greater Philadelphia region.

Table 13-10. Primary reasons for not being a paying member of a synagogue, temple or shul by Chester County and five-county greater Philadelphia area

Reasons	Chester County %	Five-county area %
I am not religious	29	34
I am not interested	37	29
It is too expensive	13	18
It does not meet my religious needs	14	11
I do not want to make an annual commitment	9	10
Other	10	9

Regardless of their status as a dues paying member, Chester County Jews were somewhat less likely to participate in synagogue-related activities over the past 12 months than Jews in the overall area (39% vs. 50% overall) (Table 13-11). Their participation in other Jewish organizations for these types of activities was much lower than that of the overall Jewish population of Greater Philadelphia.

Table 13-11. Past 12-month participation with Jewish institutions by Chester County and five-county greater Philadelphia area

Participated in a Jewish activity through any of the following in the past 12 months	Chester County %	Five-county area %
Temple/Synagogue/Shul	39	50
Chabad	5	8
Other Jewish organization or group	17	26

Engagement in Jewish Life

As shown in Table 13-12, Chester County Jews are much less likely to be engaged in many activities in Jewish life than the overall Jewish population, including celebrating participating in a Seder (48% vs. 61% overall), participating in Jewish cultural events (31% vs. 44% overall), engaging in Jewish mourning rituals (59% vs. 70% overall), lighting Chanukah candles (55% vs. 66% overall), Shabbat (25% vs. 36% overall), or attending High Holiday services (27% vs. 37% overall).

Table 13-12. Past year engagement in Jewish life by Chester County and five-county greater Philadelphia area

Engagement	Chester County %	Five-county area %
Mourning	59	70
Light Chanukah candles	55	66
Participate in a Passover Seder	48	61
Pray or participate in prayer	50	48
Participate in Jewish cultural events	31	44
Attend High Holiday services	27	37
Celebrate Shabbat	25	36
Attend a Jewish class or lecture on a Jewish topic	22	25
Participate in non-traditional Jewish activities	22	17

Chester County Jewish households use similar sources to get news about the Jewish community as those across the Greater Philadelphia area, with around 40 percent getting information from television or social media, and about one-third getting information from the Philadelphia Inquirer/Philadelphia Daily News. One-quarter turn to the New York Times or the radio. About one in five turn to the Jewish Exponent (21%), which is comparable Jewish Exponent readership rates across the Greater Philadelphia region (25%).

Interfaith

Interfaith households are defined as households where a respondent or their spouse/partner identifies as Jewish and the other does not. In Chester County, 64 percent of Jewish households are interfaith, which is much higher than overall rates for the Greater Philadelphia area (51%).

13.2 Health Status

The general health status of Jewish residents in Chester County is similar to that of the overall Jewish population, with 9 percent reporting fair or poor health (Table 13-13). However, they are more likely to have been diagnosed with a physical health condition and to be currently receiving treatment for it than the general Jewish population (Table 13-14).

Table 13-13. Health status by Chester County and five-county greater Philadelphia area

Health status	Chester County %	Five-county area %
Excellent	27	30
Very good	39	37
Good	20	23
Fair	6	6
Poor	3	2

Table 13-14. Health Diagnoses by Chester County and five-county greater Philadelphia area

Health diagnoses	Chester County %	Five-county area %
Physical health condition		
Diagnosed with	61	55
In treatment for	46	41
Mental/developmental/behavioral health condition		
Diagnosed with	46	40
In treatment for	22	24

Nearly nine in 10 Jewish households in Chester County (83%) are covered by health insurance (Table 13-15).

Table 13-15. Health insurance coverage by Chester County and five-county greater Philadelphia area among 18- to 64-year-olds

Health insurance coverage	Chester County %	Five-county area %
Insured	83	89
Work, school or union	71	65
Purchased directly without government assistance	11	8
Purchased through Healthcare.gov marketplace	4	8
Medicare A	0	3
Medicare B	0	3
Medicaid, Medical Assistance, or HealthChoices	4	9
CHAMPUS, TRICARE, or CHAMP-VA	3	1
Other group	0	3

13.3 Volunteerism and Philanthropy

Four in 10 Jewish adults in Chester County indicated that they did not engage in any volunteer activities in the past year (Table 13-16). In comparison to the Jewish population of the Greater

Philadelphia region as a whole, Jewish adults in Chester County are less likely to have volunteered with a Jewish organization (9% vs. 18%).

Table 13-16. Past year volunteerism by Chester County and five-county greater Philadelphia area

Past year volunteerism	Chester County %	Five-county area %
Jewish organization	9	18
Non-Jewish organization	43	37
Did not volunteer in the past year	42	47

The study shows that 83 percent gave a financial donation to a charity or cause in the past year (Table 13-17). Compared to Jews in the overall area, Chester County Jewish residents were somewhat more likely to donate, but somewhat less likely to donate to Jewish causes (26% vs. 37% overall).

Table 13-17. Past year philanthropy by Chester County and five-county greater Philadelphia area

Past year philanthropy	Chester County %	Five-county area %
Jewish organization	26	37
Non-Jewish organization	68	66
Did not donate in the past year	17	21

13.4 Anti-Semitism

Chester County Jewish residents are less likely to have an opinion about levels of anti-Semitism in the Greater Philadelphia area than those across the five-county area (29% vs. 21% overall). Likewise, when asked about anti-Semitism in the area where they live, one-third of Chester County Jewish residents did not have an opinion (30% vs. 26% overall) (Table 13-18).

However, similar to those in the five-county area, Chester County Jewish residents tended to believe there is more anti-Semitism across the Greater Philadelphia area than in their own area.

Table 13-18. Perceived anti-Semitism by Chester County and five-county greater Philadelphia area

Anti-Semitism	In the five-county area		In the area where you live	
	Chester County	Five-county area	Chester County	Five-county area
	%	%	%	%
A great deal	9	9	4	3
A moderate amount	23	31	13	17
A little	30	34	31	34
None at all	8	5	22	21
Do not know/No answer	29	21	30	26

As shown in Table 13-19, among those with an opinion on anti-Semitism, 35 percent of Chester County Jewish residents indicate that anti-Semitism is on the rise. Nearly half don't know how anti-Semitism is changing or did not provide an answer to the question (46%), compared to 37 percent of those across the five-county area.

Table 13-19. Changes in anti-Semitism in the Greater Philadelphia area in the past 3 years by Chester County and five-county greater Philadelphia area

Changes in anti-Semitism	Chester County	Five-county area
	%	%
Increased	35	40
Stayed the same	15	19
Decreased	4	4
Do not know/No answer	46	37

13.5 Attitudes towards Israel

Chester County Jewish residents are somewhat less likely to have visited Israel in their lifetime compared to those across the whole area (32% vs. 37% overall). Attitudes towards Israel are consistent between Chester County Jewish residents and the broader area, with more than twice as many supporting as opposing a two-state solution (Table 13-20).

Table 13-20. Attitudes toward two-state solution by Chester County and five-county greater Philadelphia area

With respect to the Israel-Palestinian conflict, to what extent do you favor or oppose a proposal to establish a Palestinian state alongside Israel, known as the two-state solution?	Chester County	Five-county area
	%	%
Favor	42	40
Neither favor nor oppose	9	13
Oppose	18	16
Don't know/Refuse/Skipped	31	32

Chester County Jewish residents are split in beliefs about whether Israel and an independent Palestinian state can co-exist peacefully (Table 13-21). Consistent with the entire area, nearly half of Chester County Jewish residents were not sure or chose not to answer the question.

Table 13-21. Attitudes toward the possibility of peaceful coexistence of Israel and an independent Palestinian state by Chester County and five-county greater Philadelphia area

Do you believe that Israel and an independent Palestinian state can co-exist peacefully?	Chester County %	Five-county area %
Yes	26	31
No	26	24
Don't know/Refuse/Skipped	48	45

13.6 Political Viewpoints

As shown in Table 13-22, Jews in Chester County are more likely to be conservative and less likely to be liberal than the Greater Philadelphia region on domestic social policy (20% conservative vs. 14% overall), fiscal policy (27% vs. 21% overall), and foreign policy in the Middle East (28% vs. 23% overall).

Table 13-22. Political ideology by Chester County and five-county greater Philadelphia area

Political Ideology	U.S. Domestic Social Policy		U.S. Domestic Fiscal Policy		U.S. Foreign Policy in the Middle East, Excluding Israel		U.S. Foreign Policy Relating To Israel	
	Chester County %	Five-county area %	Chester County %	Five-county area %	Chester County %	Five-county area %	Chester County %	Five-county area %
Very Liberal	19	29	6	15	6	11	10	13
Liberal	19	29	15	26	19	24	20	28
Moderate/Middle of the road	22	19	33	29	27	33	29	31
Conservative	16	9	20	15	22	17	14	12
Very Conservative	4	5	7	6	6	6	9	6
No response	19	8	19	9	19	10	19	9

While one in five chose not to share their party identification (23%), Jews in Chester County are nearly twice as likely to identify as Democrats (47%) than Independents (17%) or Republicans (13%).

13.7 Children

Only 37 percent of Jewish households in Chester County are raising their children Jewish, compared to 55 percent across the region (Table 13-23). This includes half of the families that did not say or haven't decided yet.

Table 13-23. Jewish households with children by Chester County and five-county greater Philadelphia area

Households with children	Chester County %	Five-county area %
All children being raised Jewish	29	43
Partially	8	12
None Jewish	63	45

Chester County Jewish households with a school-age child are slightly more likely to send their children to a public school than those across the broader region (69% vs. 65% overall). Ten percent are sending their children to a private school other than Jewish day school or *Yeshiva*. None are using a Jewish day school *Yeshiva*, and just 1 percent reported home schooling.

Less than 5 percent of Chester County Jewish households involved their children in any of the following activities: Hebrew school, Jewish tutoring, Jewish youth groups, trips to Israel, Jewish day care, Jewish early childhood education, or Jewish after school programming. Hebrew school was the most common.

14. Delaware County

This chapter examines key results of the study for Jewish households in Delaware County. Using the “inclusive” definition described in Chapter 2 of the report, there are an estimated 13,500 Jewish households in Delaware County, containing 37,800 people, including an estimated 29,400 Jewish people. Similar to the Greater Philadelphia region as a whole, these numbers are significantly larger than those reported in the last study, in 2009 (see Table 14-1), which is due to the expanded definition of Jewishness, the increased coverage of the 2019 sample frame, and true population growth. U.S. Census figures show that the overall population in Delaware County grew only approximately 1 percent, from 558,979 in the 2010 Census to 564,751 in 2018.²⁶

Table 14-1. Jewish population estimates in Delaware County, 2009 and 2019

	2009	2019	Percent change	95% Confidence Interval for 2019
Jewish households	11,000	13,500	+24%	(8,900, 18,200)
Jewish persons	21,000	29,400	+40%	(19,000, 39,800)
People in Jewish households	26,200	37,800	+44%	(25,400, 50,100)

Age and Language

Table 14-2 describes the age distribution of Jews across Delaware County. Approximately 6,300 Jewish children live in Delaware County. Compared to the Greater Philadelphia region as a whole, there are more youth ages 0 to 17 in Delaware County (21% vs. 14% overall). Roughly one in five Jewish residents are older adults ages 65 or older.

²⁶ Census data accessed October 23, 2019.

https://factfinder.census.gov/faces/nav/jsf/pages/community_facts.xhtml?src=bkmk

Table 14-2. Age distribution of Jewish persons in Delaware County and five-county greater Philadelphia area

	Delaware County		Five-county area	
	Percent	Count	Percent	Count
0 to 4	7	2,000	4	12,900
5 to 12	8	2,400	6	19,500
13 to 17	6	1,900	4	12,600
18 to 24	9	2,700	9	30,400
25 to 39	28	8,200	23	83,400
40 to 54	13	3,800	15	52,900
55 to 64	11	3,200	15	50,800
65 to 84	16	4,600	23	81,200
85 and older	3	1,000	3	10,000

English is spoken in 98 percent of Jewish households in Delaware County. Russian is spoken in 5 percent of Jewish households in Delaware County. Hebrew, Yiddish and Spanish are each spoken in 2 percent to 3 percent of Jewish households.

Education

Delaware County Jewish residents are less likely to contain an adult with a college or graduate degree (68% vs. 77% across the five-county area). They are roughly equally²⁷ likely to have only achieved a high school degree (10% vs. 7% overall) (see Table 14-3).

Table 14-3. Highest education level of adults by Delaware County and five-county greater Philadelphia area

Education	Delaware County	Five-county area
	%	%
HS or less	10	7
Some college	22	16
College graduate	27	30
Graduate degree	41	47

²⁷ County-level analyses include mention of some comparisons that are not statistically significant. This is done to help provide a more inclusive stand-alone County section to the report. The inclusion of the adjective “somewhat” indicates that the difference may be due to random factors and should be treated with caution.

Socioeconomic Characteristics

Delaware County Jewish households have a similar median income to those throughout Greater Philadelphia, between \$75,000 and \$100,000. Table 14-4 shows the different rates of poverty in Delaware County. Jewish households are much more likely to be living in poverty in Delaware than the overall Jewish population in the Greater Philadelphia area, with 11 percent below the Federal poverty level and one in four households considered poor or “near poor” by living at or below 200 percent of the Federal poverty level.

Table 14-4. Poverty levels by Delaware County and five-county greater Philadelphia area

Poverty Levels	Delaware County %	Five-county area %
At or below 100%	11	6
At or below 138%	17	10
At or below 200%	25	15

Overall, 20 percent of Jewish households in Delaware County are receiving some type of public benefit, which is somewhat higher than the overall percentage for the five-county area (15%). They are more than three times as likely to be receiving Supplemental Nutrition Assistance Program (SNAP) benefits as the broader population across the area (Table 14-5).

Table 14-5. Benefits received by Delaware County and five-county greater Philadelphia area

Benefits	Delaware County %	Five-county area %
Household is receiving one or more of the benefits listed below	20	15
SSI (Supplemental Security Income)	5	8
SSDI (Social Security Disability Insurance)	8	5
Food stamps (also known as SNAP) or Access card	15	4
Pace card or PACENET card	^	1
None of the above	70	75

For the purposes of the survey, food insecurity is defined as those who responded “yes” to either of these survey items:

- In the past 12 months, have you worried about whether food would run out before you got money to buy more?

- In the past 12 months, has food that you bought not lasted long enough and you didn't have money to get more?

Food insecurity is slightly higher for Jewish households in Delaware County than it is across all Jewish households in the area, with 17 percent classified as food insecure compared to 13 percent across the region.

Twenty-one percent of Delaware County Jews are Jews of Color, double the 10 percent across the entire five-county area.

Geographic Mobility

The Delaware County Jewish community is quite stable. Nearly all current residents (95%) were born in the United States. Half (51%) have lived their entire life in the five-county area. Another 32 percent moved here from either New York, New Jersey, other parts of Pennsylvania, or Delaware. More than half of those not born in the five counties moved here more than 15 years ago (57%), with only 7 percent arriving in the last year.

14.1 Jewish Identity and Engagement

Adults living in Jewish households in Delaware County are different from the Greater Philadelphia Jewish population as a whole, in that they are much less likely to identify as Jewish by religion (49% vs. 62% overall). They are more likely to be classified as identifying as ethnically or culturally Jewish (37% vs. 28% overall). Nine percent of adults in Delaware County Jewish households are not Jewish, but are living in a household with someone else who is Jewish (see Table 14-6).

Table 14-6. Jewish identity by Delaware County and five-county greater Philadelphia area

Jewish Identity	Delaware County %	Five-county area %
Religion	49	62
Ethnic or cultural Jew	37	28
Non-identifying Jew	5	4
Not Jewish	9	6

Residents of Delaware County Jewish households are somewhat less likely to identify as Conservative or Reform than the overall Jewish population in the area and are somewhat more likely

to not identify with a denomination, but otherwise are very similar in their denominational attachment (Table 14-7).

Table 14-7. Household Jewish denomination by Delaware County and five-county greater Philadelphia area

Denomination	Delaware County %	Five-county area %
Identifies as Orthodox ^a	11	8
Identifies as Conservative	22	26
Identifies as Reform	21	26
Identifies as Reconstructionist	5	6
Identifies as something else	3	7
Does not identify with a denomination	49	44

^a Includes Orthodox, Modern Orthodox, Hasidic, Lubavitch/Chabad

Engagement Index

Using the engagement index methodology described in Chapter 2, Delaware County Jewish residents are similarly engaged to that of the overall Jewish population (Table 14-8).

The six levels of the engagement index include:

- **Jewishly Engaged Inwardly** – Synagogue members, participated in Jewish social action, keep kosher, volunteer and donate only to Jewish groups, and most highly rate the importance of donating to causes or charities in Israel. Inwardly focused on the Jewish community.
- **Jewishly Engaged Worldly** – Similar level of ritual observance to Jewishly Engaged Inward group. Participate in Jewish cultural events, volunteer and donate to both Jewish and non-Jewish groups, and donate to Jewish social service, education or youth, civic or political, arts, foundations, and Israel-related organizations. More cosmopolitan focus.
- **Engaged with Tradition** – More likely to celebrate Shabbat, participate in non-traditional Jewish activities (e.g., Shabbat hikes, Jewish meditation) and Jewish social action, and keep kosher. Do not donate to Jewish organizations.
- **Engaged with Community** – Gather information on the Jewish community through Jewish and non-Jewish news sources, make donations to Jewish (and possibly other) organizations, some volunteer only with Jewish organizations.
- **Connected Communally** – Gather information on the Jewish community through non-Jewish and word-of-mouth sources.

- **Family Connection** – Do not get news on the Jewish community, but participate with family.

Table 14-8. Engagement index results by Delaware County and five-county greater Philadelphia area

Engagement Index	Delaware County %	Five-county area %
Engaged inwardly	3	5
Engaged worldly	14	17
Engaged tradition	19	20
Engaged communally	13	15
Connected communally	31	30
Family connection	20	14

As shown in Table 14-9, Delaware County Jewish residents are similar to those across the area in their connections to a synagogue, shul, or temple.

Table 14-9. Synagogue affiliation by Delaware County and five-county greater Philadelphia area

Synagogue Affiliation	Delaware County %	Five-county area %
I consider myself a member and pay dues	17	21
I consider myself a member but do not pay dues	2	3
I attend services or events but do not consider myself a member	16	14
I do not have a connection to a synagogue, temple, or shul	64	61

Table 14-10 shows that among Delaware County Jewish residents who are not affiliated, their primary reasons for not being a paying member of a synagogue, shul, or temple are primarily because they are not interested (25%) and because they do not consider themselves to be religious (33%). Cost is a less important factor (11%). These results are generally similar to reasons given across the five-county area.

Table 14-10. Primary reasons for not being a paying member of a synagogue, temple or shul by Delaware County and five-county greater Philadelphia area

Reasons	Delaware County %	Five-county area %
I am not religious	33	34
I am not interested	25	29
It is too expensive	11	18
It does not meet my religious needs	8	11
I do not want to make an annual commitment	11	10
Other	12	9

Regardless of their status as a dues paying member, Delaware County Jewish residents were roughly as likely to participate in synagogue-related activities over the past 12 months as Jews in the overall area (46% vs. 50% overall) (Table 14-11). Their participation in other institutions such as *Chabad* and other Jewish organizations for these types of activities was also roughly in line with that of the overall Jewish population of Greater Philadelphia.

Table 14-11. Past year participation with Jewish institutions by Delaware County and five-county greater Philadelphia area

Participated in a Jewish activity through any of the following in the past 12 months	Delaware County %	Five-county area %
Temple/Synagogue/Shul	46	50
Chabad	4	8
Other Jewish organization or group	27	26

Engagement in Jewish Life

As shown in Table 14-12, Delaware County Jewish residents are much less likely to be engaged in many activities in Jewish life than the overall Jewish population, including participating in a Seder (51% vs. 61% overall), engaging in Jewish mourning rituals (62% vs. 70% overall), participating in Jewish cultural events (36% vs. 44% overall), attending High Holiday services (29% vs. 37% overall), celebrating Shabbat (29% vs. 36% overall), or lighting Chanukah candles (61% vs. 66% overall). They are, however, more likely to pray or participate in prayer than the overall Jewish population (57% vs. 48% overall).

Table 14-12. Past year engagement in Jewish life by Delaware County and five-county greater Philadelphia area

Engagement	Delaware County %	Five-county area %
Mourning	62	70
Light Chanukah candles	61	66
Participate in a Passover Seder	51	61
Pray or participate in prayer	57	48
Participate in Jewish cultural events	36	44
Attend High holiday services	29	37
Celebrate Shabbat	29	36
Attend a Jewish class or lecture on a Jewish topic	21	25
Participate in non-traditional Jewish activities	23	17

Delaware County Jewish households primarily use television to get news about the Jewish community (47%). About one-third report turning to social media (36%) or the Philadelphia Inquirer/Philadelphia Daily News (40%), and about one-quarter get information from the New York Times or the radio. About one in 10 turn to the Jewish Exponent (15%), which is much lower than Jewish Exponent readership rates across the Greater Philadelphia region (25%).

Interfaith

Interfaith households are defined as households where a respondent or their spouse/partner identifies as Jewish and the other does not. In Delaware County, 65 percent of Jewish households are interfaith, which is much higher than overall rates for the Greater Philadelphia area (51%).

14.2 Health Status

Jewish residents in Delaware County are less likely to report that their health is excellent than the overall Jewish population (22% vs. 30%), but are equally likely to report being in fair or poor health (6% vs. 8%) (Table 14-13). They are more likely to be in treatment for a mental health condition or a developmental or behavioral health condition (Table 14-14).

Table 14-13. Health status by Delaware County and five-county greater Philadelphia area

Health status	Delaware County	Five-county area
	%	%
Excellent	22	30
Very good	41	37
Good	27	23
Fair	3	6
Poor	3	2

Table 14-14. Health diagnoses by Delaware County and five-county greater Philadelphia area

Health diagnoses	Delaware County	Five-county area
	%	%
Physical health condition		
Diagnosed with	51	55
In treatment for	39	41
Mental/developmental/behavioral health condition		
Diagnosed with	50	40
In treatment for	37	24

Nine in 10 Jewish households in Delaware County (88%) are covered by health insurance, which is comparable to rates across the five-county area (Table 14-15).

Table 14-15. Health insurance coverage by Delaware County and five-county greater Philadelphia area among 18- to 64-year-olds

Health insurance coverage	Delaware County %	Five-county area %
Insured	88	89
Work, school or union	61	65
Purchased directly without government assistance	3	8
Purchased through Healthcare.gov marketplace	11	8
Medicare A	7	3
Medicare B	8	3
Medicaid, Medical Assistance, or HealthChoices	16	9
CHAMPUS, TRICARE, or CHAMP-VA	0	1
Other group	3	3

14.3 Volunteerism and Philanthropy

More than half of Jewish adults in Delaware County say they did not engage in any volunteer activities in the past year (Table 14-16). As with the population across the area, among those who did volunteer, they were much more likely to have volunteered with a non-Jewish organization than a Jewish organization.

Table 14-16. Past year volunteerism by Delaware County and five-county greater Philadelphia area

Past year volunteerism	Delaware County %	Five-county area %
Jewish organization	13	18
Non-Jewish organization	40	37
Did not volunteer in the past year	52	47

Approximately 7 in 10 of adults in Delaware County gave a financial donation to a charity or cause in the past year (Table 14-17). Compared to Jews in the overall area, Delaware County Jewish residents were somewhat less likely to donate to Jewish causes (31% vs. 37% overall).

Table 14-17. Past year philanthropy by Delaware County and five-county greater Philadelphia area

Past year philanthropy	Delaware County %	Five-county area %
Jewish organization	31	37
Non-Jewish organization	66	66
Did not donate in past year	29	21

14.4 Anti-Semitism

Among Delaware County Jewish residents, 29 percent believe there is a moderate amount or great deal of anti-Semitism in the whole area, compared to 40 percent who say this across the five-county area.

When asked about anti-Semitism in the area where they live, only 10 percent of Delaware County's Jews say there is a moderate amount or great deal of anti-Semitism in their local area, compared to 20 percent overall (Table 14-18).

Table 14-18. Perceived anti-Semitism by Delaware County and five-county greater Philadelphia area

Anti-Semitism	In five-county area		In the area where you live	
	Delaware County %	Five-county area %	Delaware County %	Five-county area %
A great deal	7	9	3	3
A moderate amount	22	31	7	17
A little	45	34	37	34
None at all	3	5	27	21
Do not know/No answer	23	21	26	26

Jewish residents of Delaware County are less likely to believe that anti-Semitism has increased in the past 3 years than the overall Jewish population (30% vs. 40%). In addition, they are more likely to believe that anti-Semitism has declined over this period than those across the region (15% vs. 4%) (Table 14-19).

Table 14-19. Changes in anti-Semitism in Greater Philadelphia area in past 3 years by Delaware County and five-county greater Philadelphia area

Changes in anti-Semitism	Delaware County %	Five-county area %
Increased	30	40
Stayed the same	19	19
Decreased	15	4
Do not know/No answer	36	37

14.5 Attitudes towards Israel

Delaware County Jewish residents are much less likely to have visited Israel in their lifetime compared to those across the whole area (26% vs. 37% overall). Attitudes towards Israel are generally consistent between Delaware County Jewish residents and the broader area, with roughly twice as many supporting as opposing a two-state solution (Table 14-20).

Table 14-20. Attitudes toward two-state solution by Delaware County and five-county greater Philadelphia area

With respect to the Israel-Palestinian conflict, to what extent do you favor or oppose a proposal to establish a Palestinian state alongside Israel, known as the two-state solution?	Delaware County %	Five-county area %
Favor	38	40
Neither favor nor oppose	11	13
Oppose	15	16
Don't know/Refuse/Skipped	36	32

Delaware County Jewish residents are relatively consistent with other adults in the area in believing that Israel and an independent Palestinian state can co-exist peacefully (Table 14-21). Consistent with the entire area, more than four in ten Delaware County Jewish residents were not sure or chose not to answer the question.

Table 14-21. Attitudes toward the possibility of peaceful coexistence of Israel and an independent Palestinian state by Delaware County and five-county greater Philadelphia area

Do you believe that Israel and an independent Palestinian state can co-exist peacefully?	Delaware County %	Five-county area %
Yes	34	31
No	23	24
Don't know/Refuse/Skipped	43	45

14.6 Political Viewpoints

As shown in Table 14-22, Jews in Delaware County tend to be more moderate in their political leanings than the overall Jewish population when it comes to domestic social policy (31% moderate vs. 19% overall), foreign policy in the Middle East (45% vs. 33% overall), and foreign policies on Israel (39% vs. 31% overall).

Table 14-22. Political ideology by Delaware County and five-county greater Philadelphia area

Political Ideology	U.S. Domestic Social Policy		U.S. Domestic Fiscal Policy		U.S. Foreign Policy In the Middle East, Excluding Israel		U.S. Foreign Policy Relating To Israel	
	Delaware county	Five-county area	Delaware county	Five-county area	Delaware county	Five-county area	Delaware county	Five-county area
Very Liberal	20	29	13	15	11	11	8	13
Liberal	31	29	25	26	17	24	28	28
Moderate/Middle of the road	31	19	36	29	45	33	39	31
Conservative	6	9	13	15	13	17	12	12
Very Conservative	9	5	8	6	9	6	8	6
No response	3	8	4	9	5	10	5	9

Jews in Delaware County are more than twice as likely to identify as Democrats (46%) than Independents (18%) or Republicans (12%).

14.7 Children

About 62 percent of Jewish households in Delaware County are raising their children Jewish, compared to 55 percent across the region. This includes half of the families that did not say or have not decided yet (Table 14-23).

Table 14-23. Jewish households with children by Delaware County and five-county greater Philadelphia area

Households with children	Delaware County %	Five-county area %
All children being raised Jewish	49	43
Partially	13	12
None Jewish	38	45

Delaware County Jewish households with a school-age child are equally likely to send their children to a public school as those across the broader region. Only 1 percent are sending their children to a Jewish day school or *Yeshiva*, and 3 percent to a private school other than Jewish day school or *Yeshiva*. Five percent are being home schooled.

Less than 5 percent of Delaware County Jewish households involved their children in any of the following activities: Jewish after school programming, Hebrew school, Jewish day care, Jewish early childhood education, Jewish tutoring, Jewish youth groups, or trips to Israel. Jewish after school programming was the most common.

15. Montgomery County

This chapter examines key results of the study for Jewish households in Montgomery County. Using the “inclusive” definition described in Chapter 2 of the report, there are an estimated 42,200 Jewish households in Montgomery County, containing 104,900 people, and an estimated 84,500 Jewish people. Similar to the Greater Philadelphia region as a whole, these numbers are larger than those reported in the last study conducted in 2009 (see Table 15-1), which is due to the expanded definition of Jewishness, the increased coverage of the 2019 sample frame, and true population growth. U.S. Census figures show that the overall population in Montgomery County grew approximately 4 percent, from 799,874 in the 2010 Census to 828,604 in 2018.²⁸

Table 15-1. Jewish population estimates in Montgomery County, 2009 and 2019

	2009	2019	Percent change	95% Confidence Interval for 2019
Jewish households	31,300	42,200	+35%	(24,600 - 59,700)
Jewish persons	64,500	84,500	+31%	(44,200 - 124,800)
People in Jewish households	72,500	104,900	+45%	(60,800 - 149,000)

Montgomery County is split into three *Kehillot*, so some of the data in this section are reported separately for these areas (see Table 15-2). It should be noted that the BuxMont and Lower Merion *Kehillah* include some individuals from Bucks and Delaware Counties, respectively, so the total counts of the three *Kehillot* do not exactly add to the total for Montgomery County. The ZIP code boundaries of each *Kehillah* are defined in Table A2.1 of the appendix.

Table 15-2. Jewish population estimates by *Kehillot* for Montgomery County

	<i>Kehillah</i>			Montgomery Total
	BuxMont	Old York Road	Lower Merion	
Jewish households	27,900	7,000	13,200	42,200
Jewish persons	52,200	13,800	28,100	84,500
People in Jewish households	69,500	16,000	32,500	104,900

²⁸ Census data accessed October 23, 2019.

https://factfinder.census.gov/faces/nav/jsf/pages/community_facts.xhtml?src=bkmk

Age and Language

Table 15-3 describes the age distribution of Jews in the BuxMont, Old York Road, and Lower Merion *Kehillot*, as well as across Montgomery County. Approximately 13,000 Jewish children live in Montgomery County, representing 16 percent of Jewish persons in the county (compared to 14% ages 0 to 17 across the Greater Philadelphia area). Three in 10 Jewish residents are older adults ages 65 or older (29%), which is comparable to the proportion of older adults across the Greater Philadelphia area (26%).

The Lower Merion *Kehillah* tends to have many more children than households in the BuxMont or Old York Road *Kehillot* (22% in Lower Merion are under age 18, compared to 13% in BuxMont and 11% in Old York Road). The Old York Road *Kehillah* has slightly more older adults (34%) than those in BuxMont (26%) or Lower Merion (28%).

Table 15-3. Age distribution of Jewish persons in Montgomery County, by *Kehillot*

	Kehillah						Montgomery County	
	BuxMont		Old York Road		Lower Merion			
	Percent	Count	Percent	Count	Percent	Count	Percent	Count
0 to 4	4	2,100	1	200	5	1,200	4	3,200
5 to 12	5	2,500	4	600	10	2,900	7	5,600
13 to 17	4	1,900	6	900	7	1,900	5	4,000
18 to 24	5	2,500	7	800	6	1,600	6	4,700
25 to 39	17	6,800	13	1,500	14	2,800	16	13,800
40 to 54	21	9,000	15	1,500	16	3,400	18	15,300
55 to 64	19	7,600	20	2,200	14	3,100	17	14,500
65 to 84	24	9,000	29	2,900	24	4,900	26	21,600
85+	2	900	5	600	4	1,000	3	2,700

English is spoken in 99 percent of Jewish households in Montgomery County. Hebrew is spoken in 5 percent of Jewish households in Montgomery County; Russian, Spanish and Yiddish are each spoken in 2 to 3 percent of Jewish households in Montgomery County.

Education

Montgomery County Jewish residents have higher levels of education than Jews in the five-county, Greater Philadelphia region overall, with 54 percent having a graduate degree, compared to 47 percent in the region overall (see Table 15-4).

Table 15-4. Highest education level of adults by Montgomery County and five-county greater Philadelphia area

Education	Montgomery County %	Five-county area %
HS or less	3	7
Some college	13	16
College graduate	30	30
Graduate degree	54	47

Socioeconomic Characteristics

Delaware County Jewish households have similar median income to those throughout greater Philadelphia, between \$75,000 and \$100,000. Table 15-5 shows the different rates of poverty in Montgomery County. Jewish households are less likely to be living in poverty in Montgomery than the overall Jewish population in the Greater Philadelphia area.

Table 15-5. Poverty levels by Montgomery County and five-county greater Philadelphia area

Poverty levels	Montgomery County %	Five-county area %
At or below 100%	3	6
At or below 138%	5	10
At or below 200%	7	15

Overall 11 percent of Jewish households in Montgomery County are receiving some type of public benefit, which is similar to the overall rate for the five-county area (15%). Public benefits include Supplemental Security Income (SSI), Social Security Disability Insurance (SSDI), food stamps (also known as Supplemental Nutrition Assistance Program [SNAP]) or Access Card, or PACE/PACENet (Table 15-6).

Table 15-6. Benefits received by Montgomery County and five-county greater Philadelphia area

Benefits	Montgomery County %	Five-county area %
Household is receiving one or more of the benefits listed below	11	15
SSI (Supplemental Security Income)	4	8
SSDI (Social Security Disability Insurance)	6	5
Food Stamps (also known as SNAP) or Access card	4	4
Pace card or PACENET card	^	1
None of the above	79	75

For the purposes of the survey, food insecurity is defined as those who responded “yes” to either of these survey items:

- In the past 12 months, have you worried about whether food would run out before you got money to buy more?
- In the past 12 months, has food that you bought not lasted long enough and you didn’t have money to get more?

Food insecurity is somewhat lower for Jewish households in Montgomery County than it is across all Jewish households in the area, with 7 percent classified as food insecure compared to 13 percent across the region. There are no differences by *Kehillot*.

Most current Montgomery County residents (93%) were born in the United States. Half (51%) have lived their entire life in the five-county area. Another 28 percent moved here from either New York, New Jersey, other parts of Pennsylvania, or Delaware. More than six in 10 of those not born in the five counties moved here more than 15 years ago (63%), with only 4 percent arriving in the last year.

Only 6 percent of Montgomery County Jews are Jews of Color, compared to 10 percent across the entire 5-county area. This rate is somewhat lower in Lower Merion (4%) than in the two other *Kehillot* (7%).

15.1 Jewish Identity and Engagement

Adults living in Jewish households in Montgomery County are a little more likely to identify as Jewish by religion (68% vs. 62% overall) and slightly less likely to identify as ethnically or culturally Jewish (23% vs. 28% overall) (see Table 15-7).

Table 15-7. Jewish identity by Montgomery County and five-county greater Philadelphia area

Jewish Identity	Montgomery County %	Five-county area %
Religion	68	62
Ethnic or cultural Jew	23	28
Non-identifying Jew	3	4
Not Jewish	6	6

Residents of Montgomery County Jewish households are somewhat²⁹ more likely to identify as Conservative and less likely to not identify with a denomination than the overall Jewish population in the area, but otherwise are similar in their denominational attachment (Table 15-8). Differences appear by *Kehillah*, with Orthodox and Conservative residents more likely to live in the Lower Merion *Kehillah*, with Reform residents more likely to live in the Old York Road *Kehillah*. More residents of BuxMont *Kehillah* do not identify with a denomination than those in Old York Road or Lower Merion *Kehillot*.

Table 15-8. Household Jewish denomination by *Kehillot*, Montgomery County and five-county greater Philadelphia area

Denomination	<i>Kehillah</i>			Montgomery County	Five-county area
	BuxMont %	Old York Road %	Lower Merion %		
Identifies as Orthodox ^a	3	6	13	7	8
Identifies as Conservative	26	32	42	33	26
Identifies as Reform	29	34	25	28	26
Identifies as Reconstructionist	5	6	9	6	6
Identifies as something else	13	6	8	12	7
Does not identify with a denomination	41	31	24	33	44

^a Includes Orthodox, Modern Orthodox, Hasidic, Lubavitch/Chabad

Engagement Index

Using the engagement index methodology described in Chapter 2, Montgomery County Jewish residents are somewhat more likely than the overall Jewish population to fall into the Engaged Worldly group and somewhat less likely to be Engaged with Tradition (Table 15-9). In addition, there are differences by *Kehillot* within the county, with BuxMont *Kehillah* residents somewhat most likely to fall into the Connected Communally group. Old York Road and Lower Merion *Kehillah* residents are somewhat more likely to fall into the Highly Engaged Worldly group and are somewhat less likely to be in the least engaged groupings, particularly Connected Communally.

The six levels of the engagement index include:

²⁹ County-level analyses include mention of some comparisons that are not statistically significant. This is done to help provide a more inclusive stand-alone County section to the report. The inclusion of the adjective “somewhat” indicates that the difference may be due to random factors and should be treated with caution.

- **Jewishly Engaged Inwardly** – Synagogue members, participated in Jewish social action, keep kosher, volunteer and donate only to Jewish groups, and most highly rate the importance of donating to causes or charities in Israel. Inwardly focused on the Jewish community.
- **Jewishly Engaged Worldly** – Similar level of ritual observance to Jewishly Engaged Inward group. Participate in Jewish cultural events, volunteer and donate to both Jewish and non-Jewish groups, and donate to Jewish social service, education or youth, civic or political, arts, foundations, and Israel-related organizations. More cosmopolitan focus.
- **Engaged with Tradition** – More likely to celebrate Shabbat, participate in non-traditional Jewish activities (e.g., Shabbat hikes, Jewish meditation) and Jewish social action, and keep kosher. Do not donate to Jewish organizations.
- **Engaged with Community** – Gather information on the Jewish community through Jewish and non-Jewish news sources, make donations to Jewish (and possibly other) organizations, some volunteer only with Jewish organizations.
- **Connected Communally** – Gather information on the Jewish community through non-Jewish and word-of-mouth sources.
- **Family Connection** – Do not get news on the Jewish community, but participate with family.

Table 15-9. Engagement index results by *Kehillot*, Montgomery County and five-county greater Philadelphia area

Engagement Index	<i>Kehillah</i>			Montgomery County	Five-county area
	BuxMont	Old York Road	Lower Merion		
	%	%	%	%	%
Engaged inwardly	3	9	7	5	5
Engaged worldly	17	29	36	25	17
Engaged tradition	16	16	18	16	20
Engaged communally	14	18	16	16	15
Connected communally	38	18	16	28	30
Family connection	12	9	7	11	14

Synagogue Affiliation

Overall, Montgomery County residents are slightly more likely to be dues-paying members of a synagogue than those in the Greater Philadelphia five-county region; however, as shown in Table 15-10, there are some synagogue affiliation differences across Montgomery County Jewish residents.

More than 7 out of 10 households are not connected to a synagogue, shul, or temple in BuxMont (71%), while there is a much higher percentage of dues-paying members in Old York Road (38%) and Lower Merion (46%).

Table 15-10. Synagogue affiliation by Kehillot, Montgomery County and five-county greater Philadelphia area

Synagogue Affiliation	Kehillah			Montgomery County %	Five-county area %
	BuxMont %	Old York Road %	Lower Merion %		
I consider myself a member and pay dues	17	38	46	29	21
I consider myself a member but do not pay dues	5	2	3	4	3
I attend services or events but do not consider myself a member	6	14	13	9	14
I do not have a connection to a synagogue, temple, or shul	71	46	37	57	61

Table 15-11 shows that among Montgomery County Jewish residents who are not affiliated the primary reasons for not being a paying member of a synagogue, shul or temple are: 1) they are not interested (27%); and, 2) they do not consider themselves to be religious (30%). Cost is a less important factor (18%). These results are similar to the reasons given across the five-county area. Reasons are different by *Kehillot*. In BuxMont, the primary reasons are lack of interest (35%) and not being religious (34%). In Old York Road, the primary reason is not being religious (28%), with fewer saying they lack interest (19%). In Lower Merion, reasons are roughly split among not being religious (20%), not being interested (17%), and cost (14%).

Table 15-11. Primary reasons for not being a paying member of a synagogue, temple or shul by Montgomery County and five-county greater Philadelphia area

Reasons	Montgomery County %	Five-county area %
I am not religious	30	34
I am not interested	27	29
It is too expensive	18	18
It does not meet my religious needs	12	11
I do not want to make an annual commitment	8	10
Other	9	9

Regardless of their status as a dues paying member, those living in the Old York Road and Lower Merion *Kehillot* (Table 15-12) were more likely to participate in synagogue-related activities over the past 12 months than Jews in BuxMont and the overall area. Participation in *Chabad* was highest in the Lower Merion *Kehillah* (14% vs. 8% in the Greater Philadelphia area).

Table 15-12. Past year participation with Jewish institutions by *Kehillot*, Montgomery County and five-county greater Philadelphia area

Participated in a Jewish activity through any of the following in the past 12 months	<i>Kehillah</i>			Montgomery County	Five-county area
	BuxMont	Old York Road	Lower Merion		
	%	%	%	%	%
Temple/Synagogue/Shul	44	67	71	56	50
Chabad	6	10	14	10	8
Other Jewish organization or group	22	31	34	26	26

Engagement in Jewish Life

As shown in Table 15-13, Lower Merion residents are somewhat more likely to be engaged in many activities in Jewish life than the overall Jewish population, especially lighting Chanukah candles (83% vs. 66% overall), attending Passover seders (78% vs. 61%), attending High Holiday services (61% vs. 37%), and celebrating Shabbat (57% vs. 36%). Old York Road residents have almost as high an engagement reported; they report an even higher rate of participating in mourning rituals (89%). BuxMont, on the other hand, reports engagement rates similar to the entire five-county area, except for participation in Jewish cultural events (37% vs. 44%) and attending High Holiday services (28% vs. 37%).

Table 15-13. Past year engagement in Jewish life by *Kehillot*, Montgomery County and five-county greater Philadelphia area

Engagement	<i>Kehillah</i>			Montgomery County %	Five-county area %
	BuxMont %	Old York Road %	Lower Merion %		
Mourning	75	89	82	81	70
Light Chanukah candles	68	75	83	75	66
Participate in a Passover Seder	62	72	78	70	61
Pray or participate in prayer	46	58	60	52	48
Participate in Jewish cultural events	37	48	54	45	44
Attend High holiday services	28	54	61	43	37
Celebrate Shabbat	33	48	57	43	36
Attend a Jewish class or lecture on a Jewish topic	23	36	43	31	25
Participate in non-traditional Jewish activities	18	17	19	19	17

Nearly half of Montgomery County Jewish households turn to television for news about the Jewish community (49%), followed by social media (46%) and the Philadelphia Inquirer/Philadelphia Daily News (42%). About one-third turn to the radio or the New York Times. About three in 10 turn to the Jewish Exponent (34%), which is higher than Jewish Exponent readership rates across the Greater Philadelphia region (25%). More than four in 10 residents of Old York Road (46%) and Lower Merion (42%) *Kehillot* turn to the Exponent.

Interfaith

Interfaith households are defined as households where a respondent or their spouse/partner identifies as Jewish and the other does not. In Montgomery County, 45 percent of Jewish households are interfaith, which is slightly lower than overall rates for the Greater Philadelphia area (51). Interfaith rates differ by *Kehillot*, with 55 percent of BuxMont households defined as interfaith, compared to 34 percent of Old York Road and 32 percent of Lower Merion households.

15.2 Health Status

Jewish residents in Montgomery County report their health to be similar to that of the overall Jewish population, with three in 10 saying they are in excellent health, and fewer than 10 percent saying they are in fair or poor health (Table 15-14). They are slightly more likely to have been diagnosed with a physical health condition (Table 15-15). Residents of the BuxMont *Kehillah* are more likely to

have been diagnosed with a behavioral or mental health condition (47%) than those in Old York Road (34%) or Lower Merion (35%).

Table 15-14. Health status by Montgomery County and five-county greater Philadelphia area

Health status	Montgomery County %	Five-county area %
Excellent	33	30
Very good	34	37
Good	24	23
Fair	5	6
Poor	2	2

Table 15-15. Health diagnoses by Montgomery County and five-county greater Philadelphia area

Health diagnoses	Montgomery County %	Five-county area %
Physical health condition		
Diagnosed with	58	55
In treatment for	42	41
Mental/developmental/behavioral health condition		
Diagnosed with	41	40
In treatment for	23	24

Nine in ten Jewish households in Montgomery County (90%) are covered by health insurance, which is comparable to rates across the five-county area (Table 15-16). Insurance rates are similar across the *Kehillot*.

Table 15-16. Health insurance coverage by Montgomery County and five-county greater Philadelphia area among 18- to 64-year-olds

Health insurance coverage	Montgomery County %	Five-county area %
Insured	90	89
Work, school or union	72	65
Purchased directly without government assistance	10	8
Purchased through Healthcare.gov marketplace	6	8
Medicare A	2	3
Medicare B	2	3
Medicaid, Medical Assistance, or HealthChoices	6	9
CHAMPUS, TRICARE, or CHAMP-VA	0	1
Other group	1	3

15.3 Volunteerism and Philanthropy

More than half of all Jewish adults in Montgomery county (54%) say they engaged in volunteer activities in the past year (Table 15-17). Similar to the Jewish population across the region, among those who did volunteer, they were more likely to have volunteered with a non-Jewish organization than a Jewish organization. Volunteering with a Jewish organization is somewhat more common among Lower Merion and Old York Road residents.

Table 15-17. Past year volunteerism by Kehillot, Montgomery County and five-county greater Philadelphia area

Past year volunteerism	<i>Kehillah</i>			Montgomery County %	Five-county area %
	BuxMont %	Old York Road %	Lower Merion %		
Jewish organization	15	28	33	22	18
Non-Jewish organization	35	32	40	36	37
Did not volunteer in the past year	48	48	41	46	47

More than 85 percent gave a financial donation to a charity or cause in the past year (Table 15-18). Compared to Jews in the overall area, Montgomery County Jewish residents were more likely to donate to non-Jewish causes (73% vs. 66% overall). Residents of the BuxMont *Kehillah* are less likely to donate to Jewish causes (34%) than those in Old York Road (54%) or Lower Merion (58%).

Table 15-18. Past year philanthropy by Kehillot, Montgomery County and five-county greater Philadelphia area

Past year philanthropy	<i>Kehillah</i>			Montgomery County %	Five-county area %
	BuxMont %	Old York Road %	Lower Merion %		
Jewish organization	34	54	58	46	37
Non-Jewish organization	74	67	75	73	66
Did not donate in past year	14	14	13	13	21

15.4 Anti-Semitism

Montgomery County Jewish residents are more likely to say there is a great deal or moderate amount of anti-Semitism across the entire five-county area than area-wide (47% vs. 40%) (Table 15-19).

Similar to the Greater Philadelphia region, Montgomery County Jewish residents report more anti-Semitism across the region than in their own communities.

Table 15-19. Perceived anti-Semitism by Montgomery County and five-county greater Philadelphia area

Anti-Semitism	In five-county area		In the area where you live	
	Montgomery County	Five-county area	Montgomery County	Five-county area
A great deal	9	9	3	3
A moderate amount	38	31	17	17
A little	32	34	39	34
None at all	4	5	16	21
Do not know/No answer	18	21	25	26

Nearly half of Jewish residents of Montgomery County (47%) think that anti-Semitism in greater Philadelphia has increased in the past 3 years, a higher percentage than the overall Jewish population (Table 15-20). More than half of the residents of the Old York Road *Kehillah* believe that anti-Semitism has increased over the past 3 years (55%).

Table 15-20. Changes in anti-Semitism in greater Philadelphia area in past 3 years by Montgomery County and five-county greater Philadelphia area

Changes in anti-Semitism	Montgomery County	Five-county Area
Increased	47	40
Stayed the same	14	19
Decreased	5	4
Do not know/No answer	33	37

15.5 Attitudes towards Israel

Montgomery County Jewish residents reported visiting Israel in their lifetime at higher levels than those across the whole area (43% vs. 37% overall). Rates differ significantly by *Kehillot*, with 63 percent of Lower Merion *Kehillah* having visited Israel, compared to 44 percent of Old York Road, and 30 percent of BuxMont.

Attitudes towards Israel are consistent between Montgomery County Jewish residents and the broader area, with more than twice as many supporting as opposing a two-state solution (Table 15-21). Opinions are fairly consistent across *Kehillot*, with support for a two-state solution strongest in Lower Merion (50%).

Table 15-21. Attitudes toward two-state solution by *Kehillot*, Montgomery County and five-county greater Philadelphia area

With respect to the Israel-Palestinian conflict, to what extent do you favor or oppose a proposal to establish a Palestinian state alongside Israel, known as the two-state solution?	<i>Kehillah</i>			Montgomery County	Five-county area
	BuxMont	Old York Road	Lower Merion		
	%	%	%	%	%
Favor	37	43	50	43	40
Neither favor nor oppose	14	13	11	13	13
Oppose	15	16	16	16	16
Don't know/Refuse/Skipped	34	28	24	28	32

Montgomery County Jewish residents are divided in their beliefs that Israel and an independent Palestinian state can co-exist peacefully (Table 15-22). Consistent with the entire region, nearly half of Montgomery County Jewish residents were not sure or chose not to answer the question. Opinions did not differ significantly by *Kehillot*.

Table 15-22. Attitudes toward the possibility of peaceful coexistence of Israel and an independent Palestinian state by *Kehillot*, Montgomery County and five-county greater Philadelphia area

Do you believe that Israel and an independent Palestinian state can co-exist peacefully?	<i>Kehillah</i>			Montgomery County	Five-county area
	BuxMont	Old York Road	Lower Merion		
	%	%	%	%	%
Yes	25	24	30	27	31
No	23	28	24	25	24
Don't know/Refuse/Skipped	51	48	46	48	45

15.6 Political Viewpoints

As shown in Table 15-23, Jews in Montgomery County tend to be roughly similar to the rest of the region in their political viewpoints, leaning liberal on social issues, and more moderate on fiscal issues.

Table 15-23. Political ideology by Montgomery County and five-county greater Philadelphia area

Political Ideology	U.S. Domestic Social Policy		U.S. Domestic Fiscal Policy		U.S. Foreign Policy in the Middle East, Excluding Israel		U.S. Foreign Policy Relating To Israel	
	Mont. County %	Five-county area %	Mont. County %	Five-county area %	Mont. County %	Five-county area %	Mont. County %	Five-county area %
Very Liberal	23	29	11	15	6	11	11	13
Liberal	36	29	28	26	27	24	32	28
Moderate/Middle of the road	20	19	31	29	32	33	28	31
Conservative	8	9	16	15	22	17	14	12
Very Conservative	5	5	6	6	5	6	5	6
No response	8	8	8	9	9	10	10	9

Similar to the overall Jewish community, more than half the Jews in Montgomery County identify as Democrats (59%); 15 percent identify as Independents, and 10 percent as Republicans. In the Lower Merion *Kehillah*, fully 63 percent identify as Democrats, while only 54 percent so identify in BuxMont.

15.7 Children

Approximately 59 percent of Jewish households in Montgomery County are raising their children Jewish, compared to 55 percent across the region (Table 15-24). This includes half of the families that did not say or haven't decided yet. Among those living in BuxMont, only 44 percent are raising children Jewish, whereas in Lower Merion 76 percent are being raised Jewish, as are 71 percent in Old York Road. There are only 1,400 Jewish households with children living in the Old York Road *Kehillah*, compared to 4,200 in Lower Merion and 7,500 in BuxMont.

Table 15-24. Jewish households with children by Montgomery County and five-county greater Philadelphia area

Do you believe that Israel and an independent Palestinian state can co-exist peacefully?	Kehillah			Montgomery County %	Five-county area %
	BuxMont %	Old York Road %	Lower Merion %		
All children being raised Jewish	31	64	71	50	43
Partially	13	7	5	9	12
None Jewish	56	29	24	41	45

Montgomery County Jewish households with a school-age child are slightly less likely to send their children to a public school than those across the broader region (60% vs. 65% overall). Fourteen percent are sending their children to a private school other than Jewish day school or a *Yeshiva*. One in 10 are using a Jewish day school or a *Yeshiva* (10%). There are some differences by *Kehillot*, with 29 percent of Lower Merion Jewish households with school-age children using Jewish day schools or a *Yeshiva*, compared to only 2 percent in Old York Road and 1 percent in BuxMont.

The top four activities last year for children in Montgomery County Jewish households were Hebrew school (4%), Jewish youth groups, Jewish tutoring, and Jewish day care (all 2%). These activities were more common in the Lower Merion *Kehillah*, where 9 percent of households sent their children to Hebrew school and 4 percent sent them to Jewish day care, Jewish youth groups, and for Jewish tutoring.

16. Philadelphia County

This chapter examines key results of the study for Jewish households in Philadelphia County. Using the “inclusive” definition described in Chapter 2 of the report, there are an estimated 97,600 Jewish households in Philadelphia County, containing 201,800 people, and an estimated 162,100 Jewish people. These numbers are more than twice those reported in the last study conducted in 2009 (see Table 16-1), which is due to the expanded definition of Jewishness, the increased coverage of the 2019 sample frame, and true population growth. As a point of comparison, over roughly this same time period, Census figures show that the overall population in Philadelphia County grew approximately 4 percent, from 1,526,006 in the 2010 Census to 1,584,138 in 2018.³⁰

Table 16-1. Jewish population estimates in Philadelphia County, 2009 and 2019

	2009	2019	Percent change	95% Confidence Interval for 2019
Jewish households	44,500	97,600	+119%	(68,800 - 126,400)
Jewish persons	66,800	162,100	+143%	(109,600 - 214,700)
People in Jewish households	76,900	201,800	+162%	(141,000 - 262,700)

Table 16-2 shows the Jewish population for the Center City and Northeast *Kehillot*, along with the remaining areas of Philadelphia County. The ZIP code based definition of each *Kehillah* is provided in Table A2.1 of the appendix. The boundaries of the *Kehillot* are not exactly the same as 10 years ago, but while the Northeast has grown by 25 percent (from 35,900 persons in Jewish households to 45,000), Center City has quadrupled since the 37,200 persons in Jewish households were reported in 2009. While it is true that the population in Center City has been growing over the last 10 years, it is important to realize that the methodology used in 2009 (landline telephone numbers) was most problematic in areas such as central cities, so the undercount warned about in the previous report is an important factor in this comparison.

³⁰ Census data accessed October 23, 2019.

https://factfinder.census.gov/faces/nav/jsf/pages/community_facts.xhtml?src=bkmk

Table 16-2. Jewish population estimates by *Kehillot* in Philadelphia County³¹

	<i>Kehillah</i>		Rest of County	Philadelphia Total
	Center City	Northeast		
Jewish households	74,700	20,100	3,400	97,600
Jewish persons	123,700	35,800	4,500	162,100
People in Jewish households	151,800	45,000	6,800	201,800

Age and Language

Table 16-3 describes the age distribution of Jews across Philadelphia County. Approximately 16,200 Jewish children live in Philadelphia County compared to almost 40,000 older adults ages 65 or older. One-third of all Jewish residents in the Northeast *Kehillah* are older adults.

Table 16-3. Age distribution of Jewish persons in Philadelphia County, by *Kehillot*

	Kehillah				Philadelphia County	
	Center City		Northeast			
	Percent	Count	Percent	Count	Percent	Count
0 to 4	4	5,300	3	900	4	6,000
5 to 12	3	3,700	8	2,900	6	6,600
13 to 17	2	2,400	3	1,200	2	3,600
18 to 24	12	7,400	8	2,700	11	17,500
25 to 39	33	31,400	21	6,400	31	49,300
40 to 54	14	14,000	9	2,700	13	20,800
55 to 64	10	11,000	15	5,000	12	19,200
65 to 84	20	19,300	27	7,100	21	34,800
85+	2	2,300	6	1,900	3	5,000

English is spoken in 95 percent of Jewish households in Philadelphia County. Russian and Hebrew are each spoken in 7 percent of Jewish households in Philadelphia County; Spanish and Yiddish are each spoken in 4 to 5 percent of Jewish households.

Education

Three out of four Philadelphia County Jewish residents have at least a college degree (76%). Educational attainment is similar to rates seen across the region (see Table 16-4).

³¹ Note that there are an estimated additional 3,300 Jewish households in the remainder of Philadelphia County, outside of Center City and Northeast, with an approximated 4,400 Jewish persons and 6,800 total persons living in them.

Table 16-4. Highest education level of adults by Philadelphia County and five-county greater Philadelphia area

Education	Philadelphia County %	Five-county area %
HS or less	8	7
Some college	15	16
College graduate	31	30
Graduate degree	45	47

Socioeconomic Characteristics

On average Philadelphia County Jewish families are poorer than those in the Greater Philadelphia area. The median income is between \$50,000 and \$75,000 for Philadelphia County Jews, compared to \$75,000 to \$100,000 overall.

Table 16-5 shows the different rates of poverty in Philadelphia County. Jewish households are somewhat³² more likely to be living at or below 200 percent of the Federal poverty level in Philadelphia than the overall Jewish population in the Greater Philadelphia area (20% vs. 15% overall). These two findings are consistent given that the average household size in Philadelphia County is smaller than for other counties, and the poverty level takes household size into consideration.

Table 16-5. Poverty levels by Philadelphia County and five-county greater Philadelphia area

Poverty levels	Philadelphia County %	Five-county area %
At or below 100%	8	6
At or below 138%	14	10
At or below 200%	20	15

Overall 17 percent of Jewish households in Philadelphia County are receiving some type of public benefit, which is similar to the overall rate for the five-county area (15%). Public benefits include Supplemental Security Income (SSI), Social Security Disability Insurance (SSDI), food stamps (also known as Supplemental Nutrition Assistance Program (SNAP)) or Access Card, or

³² County-level analyses include mention of some comparisons that are not statistically significant. This is done to help provide a more inclusive stand-alone County section to the report. The inclusion of the adjective “somewhat” indicates that the difference may be due to random factors and should be treated with caution.

PACE/PACENet (Table 16-6). Jewish residents in the Northeast *Kehillah* are more likely to be receiving public benefits, especially SNAP.

Table 16-6. Benefits received by Philadelphia County and five-county greater Philadelphia area

Benefits	Kehillah		Philadelphia County	Five-county area
	Center City	Northeast		
	%	%	%	%
Household is receiving one or more of the benefits listed below	14	24	17	15
SSI (Supplemental Security Income)	4	13	6	8
SSDI (Social Security Disability Insurance)	2	4	2	5
Food stamps (also known as SNAP) or Access card	9	20	11	4
Pace Card or PACENET card	1	1	1	1
None of the above	77	58	73	75

For the purposes of the survey, food insecurity is defined as those who responded “yes” to either of these survey items:

- In the past 12 months, have you worried about whether food would run out before you got money to buy more?
- In the past 12 months, has food that you bought not lasted long enough and you didn’t have money to get more?

Fourteen percent of Jewish households in Philadelphia are classified as food insecure, including 12 percent in Center City and 22 percent in the Northeast.

Most current residents (87%) were born in the United States, with an additional 4 percent born in the former Soviet Union or Russia. Four in ten (38%) residents have lived their entire life in the five-county area. Another 33 percent moved here from either New York, New Jersey, other parts of Pennsylvania, or Delaware. Four in 10 of those not born in the five counties moved here more than 15 years ago (40%), with only 5 percent arriving in the last year.

Fifteen percent of Philadelphia County Jews are Jews of Color, compared to 10 percent across the entire 5-county area. This rate is similar in both *Kehillot*.

16.1 Jewish Identity and Engagement

Adults living in Jewish households in Philadelphia County are similar to the Greater Philadelphia area Jewish population as a whole in how they identify as Jewish. More than six in 10 identify as Jewish by religion (64%), 27 percent identify as culturally or ethnically Jewish, 3 percent do not identify as Jewish but had a Jewish parent or were raised Jewish, and 6 percent are not Jewish but live with a spouse or partner who is Jewish (see Table 16-7).

Table 16-7. Jewish identity by Philadelphia County and five-county greater Philadelphia area

Jewish Identity	Philadelphia County %	Five-county area %
Religion	64	62
Ethnic or cultural Jew	27	28
Non-identifying Jew	3	4
Not Jewish	6	6

Residents of Philadelphia County Jewish households are also similar to the broader region in their denominational attachment (Table 16-8). Small differences appear by *Kehillah*, with fewer people identifying as Reform and more Orthodox residents in the Northeast *Kehillah*, and more people identifying as Reform in Center City.

Table 16-8. Household Jewish denomination by *Kehillot*, Philadelphia County and five-county greater Philadelphia area

Denomination	<i>Kehillah</i>		Philadelphia County %	Five-county area %
	Center City %	Northeast %		
Identifies as Orthodox ^a	9	15	10	8
Identifies as Conservative	22	29	24	26
Identifies as Reform	29	22	26	26
Identifies as Reconstructionist	7	2	6	6
Identifies as something else	7	5	7	7
Does not identify with a denomination	45	44	45	44

^a Includes Orthodox, Modern Orthodox, Hasidic, Lubavitch/Chabad

Engagement Index

Using the engagement index methodology described in Chapter 2, Philadelphia County Jewish residents are similar to the region overall in their level of engagement (Table 16-9). However, there

are some differences by *Kehillot* within the county, with Center City residents somewhat more likely to be in the Engaged with the Tradition grouping, and Northeast residents more likely to be Engaged Communally and not Engaged Worldly.

The six levels of the engagement index include:

- **Jewishly Engaged Inwardly** – Synagogue members, participated in Jewish social action, keep kosher, volunteer and donate only to Jewish groups, and most highly rate the importance of donating to causes or charities in Israel. Inwardly focused on the Jewish community.
- **Jewishly Engaged Worldly** – Similar level of ritual observance to Jewishly Engaged Inward group. Participate in Jewish cultural events, volunteer and donate to both Jewish and non-Jewish groups, and donate to Jewish social service, education or youth, civic or political, arts, foundations, and Israel-related organizations. More cosmopolitan focus.
- **Engaged with Tradition** – More likely to celebrate Shabbat, participate in non-traditional Jewish activities (e.g., Shabbat hikes, Jewish meditation) and Jewish social action, and keep kosher. Do not donate to Jewish organizations.
- **Engaged with Community** – Gather information on the Jewish community through Jewish and non-Jewish news sources, make donations to Jewish (and possibly other) organizations, some volunteer only with Jewish organizations.
- **Connected Communally** – Gather information on the Jewish community through non-Jewish and word-of-mouth sources.
- **Family Connection** – Do not get news on the Jewish community, but participate with family.

Table 16-9. Engagement index results by *Kehillot*, Philadelphia County and five-county greater Philadelphia area

Engagement Index	<i>Kehillah</i>		Philadelphia County	Five-county area
	Center City	Northeast		
	%	%	%	%
Engaged inwardly	6	8	7	5
Engaged worldly	14	7	13	17
Engaged tradition	24	17	23	20
Engaged communally	14	25	16	15
Connected communally	29	34	30	30
Family connection	13	10	12	14

Synagogue Affiliation

As shown in Table 16-10, Philadelphia County Jewish residents are similar to those across the area to be dues-paying members of a synagogue, shul, or temple, with more than six in 10 Philadelphia County Jewish households not having a connection to a synagogue, shul, or temple. Synagogue membership rates in Northeast are somewhat lower than overall for the five-county area.

Table 16-10. Synagogue affiliation by *Kehillat*, Philadelphia County and five-county greater Philadelphia area

Synagogue Affiliation	<i>Kehillah</i>		Philadelphia County	Five-county area
	Center City %	Northeast %	%	%
I consider myself a member and pay dues	18	13	17	21
I consider myself a member but do not pay dues	4	3	3	3
I attend services or events but do not consider myself a member	17	18	17	14
I do not have a connection to a synagogue, temple, or shul	60	63	61	61

Table 16-11 shows that among Philadelphia County Jewish residents who are not affiliated, their primary reasons for not being a paying member of a synagogue, shul or temple are primarily because they are not interested (31%) and because they do not consider themselves to be religious (35%). Cost is a less important factor (18%). These results are generally in line with reasons given across the five-county area. Reasons are similar by *Kehillat*.

Table 16-11. Primary reasons for not being a paying member of a synagogue, temple or shul by Philadelphia County and five-county greater Philadelphia area

Reasons	Philadelphia County %	Five-county area %
I am not religious	35	32
I am not interested	31	30
It is too expensive	18	17
It does not meet my religious needs	10	11
I do not want to make an annual commitment	11	9
Other	9	10

Regardless of their status as a dues-paying member, Philadelphia County Jewish residents are similar to residents of the overall region in the range of activities that they engage in. Half participated in

activities through a synagogue (49%), and one in 10 participated through *Chabad* (9%). Individuals in the Center City *Kehillah* were somewhat more likely to participate in activities through *Chabad* than those in the Northeast *Kehillah* (Table 16-12).

Table 16-12. Past year participation with Jewish institutions by *Kehillot*, Philadelphia County and five-county greater Philadelphia area

Participated in a Jewish activity through any of the following in the past 12 months	<i>Kehillah</i>		Philadelphia County	Five-county area
	Center City	Northeast		
	%	%	%	%
Temple/Synagogue/Shul	50	42	49	50
Chabad	10	5	9	8
Other Jewish organization or group	28	31	28	26

Engagement in Jewish Life

As shown in Table 16-13, Philadelphia County Jewish residents are similar in their engagement in activities in Jewish life to the overall Jewish population. Center City residents are much more likely to participate in Jewish cultural events and somewhat more likely to participate in non-traditional Jewish activities, Passover Seders, and lighting Chanukah candles than those in the Northeast.

Table 16-13. Past year engagement in Jewish life by *Kehillot*, Philadelphia County and five-county greater Philadelphia area

Participated in a Jewish activity through any of the following in the past 12 months	<i>Kehillah</i>		Philadelphia County	Five-county area
	Center City	Northeast		
	%	%	%	%
Mourning	69	69	69	70
Light Chanukah candles	68	60	66	66
Participate in a Passover Seder	63	49	59	61
Pray or participate in prayer	46	44	46	48
Participate in Jewish cultural events	52	33	48	44
Attend High Holiday services	37	36	36	37
Celebrate Shabbat	37	32	37	36
Attend a Jewish class or lecture on a Jewish topic	25	23	25	25
Participate in non-traditional Jewish activities	18	8	17	17

Four in 10 Philadelphia County Jewish households turn to television, social media, or the Philadelphia Inquirer/Philadelphia Daily News for news about the Jewish community. About one-third turn to the radio or the New York Times. About one in five turn to the Jewish Exponent

(23%), which is roughly the same as Jewish Exponent readership rates across the Greater Philadelphia region (25%). There are no differences by *Kehillah*.

Interfaith

Interfaith households are defined as households where a respondent or their spouse/partner identifies as Jewish and the other does not. In Philadelphia County, 51 percent of Jewish households are interfaith, which is comparable to overall rates for the Greater Philadelphia area (51%). There are no differences by *Kehillah*.

16.2 Health Status

Jewish residents in Philadelphia County report their health to be similar to that of the overall Jewish population, with one-third in excellent health, and 9 percent in fair or poor health (Table 16-14). They are somewhat less likely to have been diagnosed with a physical health condition and to be in treatment for that condition than the overall Jewish population (Table 16-15). Residents of the Northeast *Kehillah* are more likely to be in fair or poor health (21%) than those in Center City (6%), to have been diagnosed with a physical health condition (65% vs 47%), and to be in treatment for a physical health condition (49% vs. 33%).

Table 16-14. Health status by Philadelphia County and five-county greater Philadelphia area

Health status	Philadelphia County %	Five-county area %
Excellent	33	30
Very good	35	37
Good	21	23
Fair	7	6
Poor	2	2

Table 16-15. Health diagnoses by Philadelphia County and five-county greater Philadelphia area

Health diagnoses	Philadelphia County %	Five-county area %
Physical health condition		
Diagnosed with	50	55
In treatment for	36	41
Mental/developmental/behavioral health condition		
Diagnosed with	39	40
In treatment for	23	24

More than nine in 10 Jewish households in Philadelphia County (90%) are covered by health insurance, which is comparable to rates across the five-county area (Table 16-16). Those living in the Northeast are somewhat less likely to be insured (79%) than those in Center City (92%).

Table 16-16. Health insurance coverage by Philadelphia County and five-county greater Philadelphia area among 18- to 64-year-olds

Health insurance coverage	Philadelphia County %	Five-county area %
Insured	90	89
Work, school or union	61	65
Purchased directly without government assistance	7	8
Purchased through Healthcare.gov marketplace	8	8
Medicare A	3	3
Medicare B	2	3
Medicaid, Medical Assistance, or HealthChoices	10	9
CHAMPUS, TRICARE, or CHAMP-VA	1	1
Other group	4	3

16.3 Volunteerism and Philanthropy

Nearly half of Jewish adults in Philadelphia County (47%) say they did not engage in any volunteer activities in the past year (Table 16-17). Similar to the population across the area, among those who did volunteer, they were more likely to have volunteered with a non-Jewish organization than a Jewish organization. Residents of the Center City *Kehillah* were more likely to have volunteered with a non-Jewish organization in the past year than those in the Northeast. Residents of the Northeast *Kehillah* were much less likely to volunteer in the last year, particularly with non-Jewish organizations.

Table 16-17. Past year volunteerism by Kehillot, Philadelphia County and five-county greater Philadelphia area

Past year volunteerism	<i>Kehillah</i>		Philadelphia County %	Five-county area %
	Center City %	Northeast %		
Jewish organization	19	11	18	18
Non-Jewish organization	46	16	38	37
Did not volunteer in past year	41	66	47	47

Three-quarters (75 percent) of Philadelphia County residents gave a financial donation to a charity or cause in the past year, with donations to non-Jewish causes more common than Jewish causes.

Northeast Jewish residents were less likely to give to non-Jewish causes than those in Center City (40% vs. 66%) or throughout the area (Table 16-18).

Table 16-18. Past year philanthropy by *Kehillot*, Philadelphia County and five-county greater Philadelphia area

Past year philanthropy	<i>Kehillah</i>		Philadelphia County	Five-county area
	Center City	Northeast		
	%	%	%	%
Jewish organization	35	38	36	37
Non-Jewish organization	66	40	61	66
Did not donate in past year	22	33	25	21

16.4 Anti-Semitism

Perceptions of anti-Semitism across the entire five-county area among Philadelphia County Jewish residents are similar to those across the region, with 37 percent who say there is a great deal or moderate amount of anti-Semitism in the five-county area, compared to 40% overall (Table 16-19). No significant differences are seen by *Kehillot*. Similar to the broader area, Philadelphia County Jewish residents tended to believe there is more anti-Semitism across the region than in their own particular community.

Table 16-19. Perceived anti-Semitism by Philadelphia County and five-county greater Philadelphia area

Anti-Semitism	In five-county area		In the area where you live	
	Philadelphia County	Five-county area	Philadelphia County	Five-county area
	%	%	%	%
A great deal	9	9	3	3
A moderate amount	29	31	17	17
A little	36	34	31	34
None at all	4	5	24	21
Do not know/No answer	22	21	25	26

Four in ten Jewish residents of Philadelphia County (49%) think that anti-Semitism has increased in the past 3 years (Table 16-20), which is the same as attitudes across the Greater Philadelphia area. These perceptions are consistent across *Kehillot*.

Table 16-20. Changes in anti-Semitism in Greater Philadelphia area in past 3 years by Philadelphia County and five-county greater Philadelphia area

Changes in anti-Semitism	Philadelphia County	Five-county area
	%	%
Increased	40	40
Stayed the same	20	19
Decreased	4	4
Do not know/No answer	36	37

16.5 Attitudes towards Israel

More than one-third of Philadelphia County Jewish residents have visited Israel in their lifetime (37%), which is comparable to Jews across the Greater Philadelphia region (37%). Rates differ significantly by *Kehillot*, with 41 percent of Center City Jewish residents having visited Israel, compared to 30 percent of Jews in the Northeast.

Attitudes towards Israel are similar between Philadelphia County Jewish residents and the broader area, with more than twice as many supporting as opposing a two-state solution (Table 16-21). However, opinions differ by *Kehillah*, with only 18 percent of Northeast residents supporting a two-state solution, the only one of the eight *Kehillot* where more oppose than favor a two-state solution. In contrast, Center City residents were the only *Kehillah* to report a nearly 4 to 1 level of support for the two-state solution.

Table 16-21. Attitudes toward two-state solution by *Kehillot*, Philadelphia County and five-county greater Philadelphia area

With respect to the Israel-Palestinian conflict, to what extent do you favor or oppose a proposal to establish a Palestinian state alongside Israel, known as the two-state solution?	<i>Kehillah</i>		Philadelphia County	Five-county area
	Center City	Northeast		
	%	%	%	%
Favor	46	18	40	40
Neither favor nor oppose	11	15	12	13
Oppose	12	26	15	16
Don't know/Refuse/Skipped	31	41	33	32

Philadelphia County Jewish residents are divided in their beliefs that Israel and an independent Palestinian state can co-exist peacefully (Table 16-22). Consistent with the entire area, nearly half of Philadelphia County Jewish residents were not sure or chose not to answer the question. The Northeast *Kehillah* was one of only two *Kehillot* where more said no to this question than yes.

Table 16-22. Attitudes toward the possibility of peaceful coexistence of Israel and an independent Palestinian state by *Kehillat*, Philadelphia County and five-county greater Philadelphia area

Do you believe that Israel and an independent Palestinian state can co-exist peacefully?	<i>Kehillah</i>		Philadelphia County	Five-county area
	Center City	Northeast		
	%	%	%	%
Yes	36	25	34	31
No	18	34	22	24
Don't know/Refuse/Skipped	46	41	44	45

16.6 Political Viewpoints

As shown in Table 16-23, Jews in Philadelphia County tend to be somewhat more liberal than Jews in the rest of the region in their domestic political viewpoints, and somewhat more liberal in their foreign policy views. For example, 64 percent of Philadelphia County Jews are liberal on domestic social policy, compared to 58 percent across the region. Likewise, on domestic fiscal policy, 46 percent of Philadelphia County Jews are liberal, compared to 41 percent across the region.

Table 16-23. Political ideology by Philadelphia County and five-county greater Philadelphia area

Political ideology	U.S. Domestic Social Policy		U.S. Domestic Fiscal Policy		U.S. Foreign Policy in the Middle East, Excluding Israel		U.S. Foreign Policy Relating To Israel	
	Phila County	Five-county area	Phila County	Five-county area	Phila County	Five-county area	Phila County	Five-county area
	%	%	%	%	%	%	%	%
Very Liberal	36	29	19	15	14	11	16	13
Liberal	28	29	27	26	26	24	29	28
Moderate/Middle of the road	14	19	26	29	32	33	31	31
Conservative	10	9	14	15	13	17	10	12
Very Conservative	4	5	5	6	6	6	6	6
No response	8	8	8	9	9	10	8	9

Six in 10 Jews in Philadelphia County identify as Democrats (61%, compared to 57% Democrats across the five-county area); 11 percent identify as Independents, and 11 percent as Republicans. In Center City, 67 percent of Jews identify as Democrats, compared to only 40 percent in the Northeast. One-quarter of Jews in the Northeast *Kehillah* identify as Republicans (26%) and 14 percent Independent.

16.7 Children

Approximately 59 percent of Jewish households in Philadelphia County are raising their children Jewish, compared to 55 percent across the region (Table 16-24). This includes half of the families that did not say or haven't decided yet. Only 5,300 households with children are living in the Northeast *Kehillah* while 11,500 live in Center City. Among those living in Northeast, 47 percent of the households are raising their children Jewish while in Center City two-thirds (65%) of the households are raising their children Jewish.

Table 16-24. Jewish households with children by Philadelphia County and five-county greater Philadelphia area

Households with children	<i>Kehillah</i>		Philadelphia County	Five-county area
	Center City	Northeast		
All children being raised Jewish	50	36	45	43
Partially	15	11	14	12
None Jewish	35	53	41	45

Most Philadelphia County Jewish households with school-age children send their children to a public school (64% vs. 65% overall). Eight percent are sending their children to a private school other than Jewish day school or *Yeshiva*. Five percent are using a Jewish day school or *Yeshiva*. There are some differences by *Kehillot*, with 72 percent of Center City Jewish households using public schools, compared to only 50 percent in the Northeast.

Less than 3 percent of Philadelphia County Jewish households with children involved their children in any of the following activities: Jewish day care, Jewish early childhood education, Jewish youth groups, Jewish tutoring, Jewish after school programming, or trips to Israel.

17. Summary Findings

17.1 Summary Findings from the 2019 Jewish Population Study

This report describes the variety of ways residents of the five-county Greater Philadelphia area identify as Jews, what is important to them, and the types of services they need. The findings from the study provide a starting point for further discussions about how the data can be converted into action and enhanced programming to address the unmet needs of the community. The following highlights key findings from the study:

The Jewish community in the five-county Greater Philadelphia area has changed measurably since 2009 and is now at 194,200 households and 351,200 Jewish persons, ranking the Greater Philadelphia area as the third largest Jewish community in the United States. Jewish population changes are seen in all of the five counties, but are particularly notable in the Center City section of Philadelphia County where the number of Jewish households has more than doubled since 2009.

- One-third of households, 69,300, contain at least one person age 65 or older, with 50,000 of these households comprising older adults only.
- There are an estimated 76,100 children living in Jewish households, with approximately 56 percent of those children being raised Jewish.
- Approximately half of married couples in Jewish households in the Greater Philadelphia area (47%) are interfaith marriages including 59 percent among young couples under age 40.
- Approximately one in 10 Jewish households include a Jew of color, and those households are four times as likely to be considered poor or near-poor.
- Many older adults age 65 and older would prefer to age in place. Slightly more than four in 10 (43%) older adults say they have no intention to move, with an additional 17 percent saying they do not plan to move for at least 5 years.

While Jews in the five-county Greater Philadelphia area are healthier, and less likely to be living in poverty than the general population, many households have health, financial, and social service needs.

- More than half (55%) of Greater Philadelphia area Jewish households have someone in their household who has been diagnosed with a physical health condition. Forty-one

percent of respondents say they or another member of their household has been diagnosed with a mental health, developmental, or behavioral health condition.

- More than 20 percent of adults ages 18 to 39 are poor or near poor, along with 14 percent of adults age 65 or older. One in four households in Delaware County and one in five households in Philadelphia County are poor or near poor, as are 31 percent of Jews who emigrated from Russia or the Former Soviet Union.
- Approximately 12 percent of Jewish households are food insecure, and just 42 percent of those who are eligible for food assistance (those living at or below 138% of the Federal poverty index) report receiving Supplemental Nutrition Assistance Program (SNAP) benefits.
- One in five households across the Greater Philadelphia area skipped a medical visit or procedure because of cost in the past year, including 32 percent of households living in poverty and 13 percent of adults age 65 or older.

As is true across America, the Jewish community in the five-county Greater Philadelphia area is reporting fewer traditional affiliations with Judaism, with only 24 percent saying they belong to a synagogue, temple or shul.

- More than four in 10 Jewish households (43%) report no connection to a denomination of Judaism (this is higher than the national percentage reported by Pew in 2013 at 30%).
- Less than 10 percent of parents say their school-age children attend Hebrew School, Jewish nursery schools, day care, or day schools. Less than 10 percent of parents sent their child to a Jewish summer camp.

The data above do not necessarily, however, indicate a lack of engagement in Jewish life. In fact, the data show that Jews are engaging in many traditional Jewish rituals.

More than six in 10 Jews in the Greater Philadelphia area attended a Passover Seder, celebrated Chanukah, or observed Jewish mourning rituals in the past year.

- Many others participated in prayer (48%), Jewish cultural activities (44%), or observance of Shabbat (36%).
- Nearly half of Jewish parents read Jewish books to their children (47%) and more than three in 10 participated in family programs with Jewish content or consumed Jewish media with their children in the past year.
- Nearly all Jews in the Greater Philadelphia area share Jewish values of leading an ethical and moral life (92%), remembering the Holocaust (90%), combating anti-Semitism (87%), and advocating for justice and equality in society (85%).

- More than seven in ten Jewish parents agree it is important that their children feel positive about being Jewish, are knowledgeable about Jewish customs and beliefs, and are committed to social action.
- Less than half of Jewish parents agree it is important that their children have a strong commitment to Israel, be involved in activities with other Jewish children, or marry or be in a committed relationship with another Jewish person.

The data show that philanthropic giving is declining in Greater Philadelphia, as it is nationwide. In 2019, 79 percent of Jewish households in the five-county area say they donated to a charitable organization, lower than the 88 percent reported in 2009. Charitable giving differs by age, and younger adults under age 40 are less inclined to be donating to Jewish causes. Many focus group participants are motivated more by having a personal connection to the cause than by whether or not it is a Jewish organization.

With anti-Semitism reaching historic levels nationwide, residents of the Greater Philadelphia area are taking note. Most believe there is at least some anti-Semitism in the five-county area, but see less anti-Semitism in their own local areas. Forty-two percent have seen anti-Semitic sentiment on social media in the past 3 years, along with one-third who are aware of vandalism, graffiti, or desecration of Jewish cemeteries. Focus group participants discussed recent anti-Semitic acts at synagogues with smashed windows, swastikas in Southeastern Pennsylvania Transportation Authority (SEPTA) stations, and hearing anti-Semitic slurs directed at them.

More than one-third of Jews in the Greater Philadelphia area have visited Israel, with two-thirds saying it is important to care about Israel. One in three do not have opinions about how to resolve political conflict in Israel. Among those with an opinion, Jews are more than twice as likely to support, rather than oppose, the notion of a two-state solution between Israel and the Palestinians. They are more divided on whether they think peaceful coexistence is possible.

As Jewish communal organizations look ahead to serving a growing Jewish community, they will need to be mindful of many factors, including an aging population that prefers to age in place, growing numbers of poor and near-poor households that may not have their needs being met by public benefits, fewer formal connections to Jewish life, a decreased emphasis on Jewish philanthropy, fewer direct connections to Israel and the Holocaust, and increasing exposure to and concerns about anti-Semitism. This report has provided a way to classify the Greater Philadelphia area's Jewish community by six levels of engagement. These groupings align with a variety of

actions, for example using Jewish pre-school and day care services, or volunteering with, and donating to, Jewish organizations. This classification provides a new way to target programming and services that are of interest to different subpopulations within the Jewish community.

In summary, the data indicate that there is a large and significant role for Jewish communal organizations to play to help meet these needs and inspire the next generations of this community.

17.2 Focus Group Recommendations

At the conclusion of each focus group, participants were asked about recommendations they had to better meet the needs of Jewish people in their county or in the Greater Philadelphia area. Results are presented below and focus on enhancing communication, collaboration, and the dissemination of information about local Jewish community events, engaging unengaged Jewish adults of all ages, and increasing opportunities for young Jewish adults to become more engaged in Jewish life.

Focus Group Findings

Improve communications: The most common theme touched upon was to improve communications and the dissemination of information throughout the community about opportunities to engage in Jewish life. This theme was raised in nine of the 17 focus groups. Many participants spoke of the need for a community calendar. Some acknowledged that The Guide is available, but it is only distributed once a year, and they would like to be able access current opportunities and resources on a frequent basis.

- *Federation needs to have a website for Bucks County, or to add to their website, "Hey, we're doing this in Bucks County News." Something like that, or some new kind of advertising or promotion, so we know that if you need home healthcare and you live in Bucks County and you happen to be Jewish, "Hey, we have a referral for you", or something like that. Or, do you need physical therapy in your home? I don't know. Any kind of service that you may need for rehab, acute care, renal dialysis, whatever it is. (Bucks County)*
- *It's all about communication. To me, the line of Delaware County, since I'm so close to Montgomery County, I don't feel it the same way people living in central Delaware County do. If there was some kind of community center or if things were advertised in the local paper, some events, that would help bring people together. (Delaware County)*
- *I think the communication within the Jewish community has changed, the Exponent certainly has changed, and I would just like a better way to know what's going on out there in our area. (Philadelphia County)*
- *I would like a community newsletter where all the synagogues or all the agencies or all the organizations can put together a monthly calendar. (Elkins Park)*
- *I do think that there should be some type of, I don't know whether it's a calendar or what it is, that can be community based, and then people could see what's out there, take a look and see what appeals to them. So if there was a wide calendar for everyone to use, I think that's a good idea. (Lower Merion Orthodox)*

- *I love the idea of the one calendar for everybody and I love the idea of having a newspaper for everyone. It's having the right communication and the right place at the right time. There are so many different organizations, there are so many different wonderful opportunities that exist, but if you don't know about them it's not really helpful. So having one place that you can go if you want to volunteer, here are all the different organizations. It doesn't matter what flavor of Judaism you ascribe to. It's here's how you can get involved if you're looking for a after school program, if you're looking for a Jewish day school, whatever it is you're looking for, here's a resource that has everything. (Montgomery County)*
- *Publish a free weekly newspaper that details the offerings such as programs, services and events. It should be on-line as well as distributed in public places such as supermarkets so people without access to computers – like the elderly - could access it. (Israeli Lower Merion)*

Engaging the Unengaged: Participants in four of the focus groups said they would like to see the community being more welcoming to Jews who do not belong to synagogues or otherwise are not engaging in Jewish life.

- *New ways to reach unaffiliated people. (Chester County)*
- *We have to find a way to connect with people who are unaffiliated, whether that's with synagogues, and synagogues require membership because they support the rabbinate and they support Jewish practice, especially with Reform Judaism where it's choice. So it's, how do you get people to affiliate at least with another Jewish organization if not actually connecting within the synagogue. And so Federation, how does Federation reinforce the institutions that are there, that create those connects? (Montgomery County)*
- *If there are all of these, widows living in this one apartment complex, has anybody ever gone through, you know, one floor after another and say, come over to my place. Come over to join my group. I will take you there and this way you'll not be alone. But it's that person to person relationship that I think he's very often missing. (Montgomery County Older Adult)*
- *Maybe just more effort to be welcoming. (Philadelphia County)*
- *Offer Jewish-Israeli activities that are not synagogue-affiliated but rather emphasizing "Judaism as a culture." (Israeli Lower Merion)*

Adult Education: Participants in three focus groups said they would like to see more adult education opportunities.

- *I would just say besides the communication, more community education stuff. Everybody said they were looking for more adult education but when it's synagogue centric, people don't go. Community education stuff, people do go to. So I'd love to see more of that. (Elkins Park)*
- *As far as the community in Lower Merion, I'm for Torah studies and education. (Lower Merion Orthodox)*
- *I think I would have to say have some more courses at night. (Philadelphia County)*

Address Cost of Living Jewishly: Participants in three of the focus groups mentioned that they would like to see more affordable and free opportunities to engage in Jewish life.

- *I think we have priced ourselves out of the market for many services, schools and camp in particular. (Montgomery County)*
- *On a personal level, my husband is a lot more active in Jewish organization things than I am. So when he wanted to continue belonging to a synagogue in order to play softball, they were going to*

charge the family rate, and I wasn't going to go. I know I wasn't going to go and they would not... I think they should try to work with people to keep them included, is what I'm trying to say. (Montgomery County)

- *I think more public, open free events. I stumble upon other faith's events around the city all the time but I never see Jewish. (Philadelphia County)*
- *I would say to find a way to reach out to the children of the community and provide mental health services to those who need them, and financial services. (Child of Holocaust Survivor)*

Improve Collaboration Between Institutions: Participants in four of the focus groups wanted to see less competition between Jewish institutions in the area, replaced by more collaboration, whether it is for people, for issues, or for dollars.

- *I feel like the synagogues are so hungry for members that they fight against each other instead of uniting together...The synagogues should all group together, like, three or four different synagogues, and say. "Hey, why don't we have, this month we're going to have a big party at your synagogue, and all of our members will be invited to your synagogue. Then, the next month we'll go to this synagogue. Then, the next month go to that synagogue." So, you give people a chance to meet members from other synagogues and make connections rather than keeping people away because you're afraid the members are going to leave your synagogue and go do a different synagogue. (Bucks County)*
- *This community has, whether deliberately or accidentally, and I think it's more deliberately, has moved into a dysfunctional framework that causes absolutely counterproductive competition between Federation and every agency, which used to be a Federation agency...If you're a giver, Federation wants your money, every other agency wants your money and it's ridiculous. We're fighting ourselves. (Montgomery County Older Adult)*
- *I think I'd like to see less competition and more collaboration amongst community organization. (Philadelphia County)*
- *As far as the Orthodox community, maybe the Orthodox rabbis and the Conservative rabbis and the Reform could have these communications between them, maybe conferences or something. Get together and discuss things. Maybe that would broaden it a little bit, the outlook, the mindset of the Orthodox rabbis a little bit. (Lower Merion Orthodox)*
- *Federation should cooperate with IAC to bring together both communities through funding and joint programming. (Israeli Lower Merion)*

Improve Opportunities for Young Adults: Participants in the Millennial focus group suggested that more opportunities are needed for young adults in the Greater Philadelphia area to engage Jewishly.

- *I think one of the issues at least that I've encountered a lot at my synagogue there really isn't anything for young people. Kind of how young families especially is sort of, you know, like when you go on Saturday morning, everyone's probably sixty and above, maybe there's 10 percent below that. Something needs to be done to sort of increase the amount of members of the younger generation active in the Jewish community. I mean it doesn't have to be through prayer, it can be through other ways, but I think something I've noticed. (Millennial)*
- *I think we need to improve the sense of community for people our age in the suburbs. Yeah, I think Philly does a wonderful job in the city, but I feel like once you really get outside of the suburbs it'd be pretty difficult. (Millennial)*
- *I just wish that somehow Federation activities could grab younger people and keep them attached to the community. (Northeast Philadelphia Older Adult)*

Being More Welcoming to Israelis: Many of the Israeli participants do not feel that they are truly a part of the Jewish community in Philadelphia. Participants would like to see greater efforts to respect Israeli identity and culture and to integrate them into the American Jewish culture. Some participants suggested having a staff person at the Federation, preferably an Israeli-Jew designated to work with the Israeli community of the Greater Philadelphia area. Specifically, they would like to see more opportunities for scholarships and financial aid for Jewish education for their children; language support to fill out applications for jobs, schools or benefits; programming and housing for the growing elderly Israeli population; and incorporating more cultural celebrations of Israel into community activities.

- *The Jewish Federation has to decide whether they care to include the Israelis as part of the Jewish community since until now they haven't. Therefore, the first step is a change of policy in this regard. (Israeli Northeast)*

Offer Respite Care for Caregivers: Perhaps the strongest theme to come out of the caregiver focus group was the need for respite care.

- *I wanted to say that one thing that I just realized that I feel is lacking is that my husband and I can never go away on any type of vacation, or go away even overnight, for years. The thing is that there is nobody to help us for a weekend, a long weekend, when I have to go to a wedding. ...We don't have the care. We can't find the care. I don't know who is going to help us... That's something I really need. We need. (Caregiver)*
- *If a Jewish agency could provide that [respite], it would be nice for my other kids who are more active in our synagogue, one's ready to be bar mitzvahed. My son with special needs goes to a special needs program at our synagogue, my daughter goes to Jewish preschool. It would be nice if there was something. (Caregiver)*
- *One of the things people with kids a little bit older than mine have been telling me, "I need respite, I can't go anywhere." There are programs in New York where the kids can go after school so the parents can manage the other children. This program that Jafco has in Florida where you can drop your kid off for a couple of days. (Caregiver)*

Appendix A: Methodological

A1 Overview

A1.1 Background

For each of the last three decades, the Jewish Federation of Greater Philadelphia has commissioned a study of Jews and Jewish life in the area by means of a socio-demographic survey. As a result, there is now a robust portrait of Philadelphia Jews over time that is a tremendous resource for community planning in the five county Greater Philadelphia area. This includes Bucks, Chester, Delaware, Montgomery, and Philadelphia counties. Jewish Federation of Greater Philadelphia contracted with Westat to conduct the 2019 survey. Westat was responsible for sample design, screener and survey questionnaire development, data collection, data management, weighting and estimation, reporting, and conducting a portion of the focus groups.

A1.2 Protection of Human Subjects and Privacy Board

Protection of human subjects is an important and required aspect of every Westat data collection. Providing and upholding assurances to respondents protects both clients and respondents. Westat's Institutional Review Board (IRB) reviewed this study to ensure that guidelines and standard practices are followed, data are safeguarded, and bias and undue influence are minimized.

In addition, during sample frame development, some agencies expressed reservations about disclosing their clients' protected health information (PHI) without an IRB approving a waiver of the individual written authorization for research purposes. Therefore, Westat's IRB also met as a Privacy Board. After a thorough review, they granted the survey a full waiver of Health Insurance Portability and Accountability Act (HIPAA) authorization.

A1.3 Organization of the Appendix

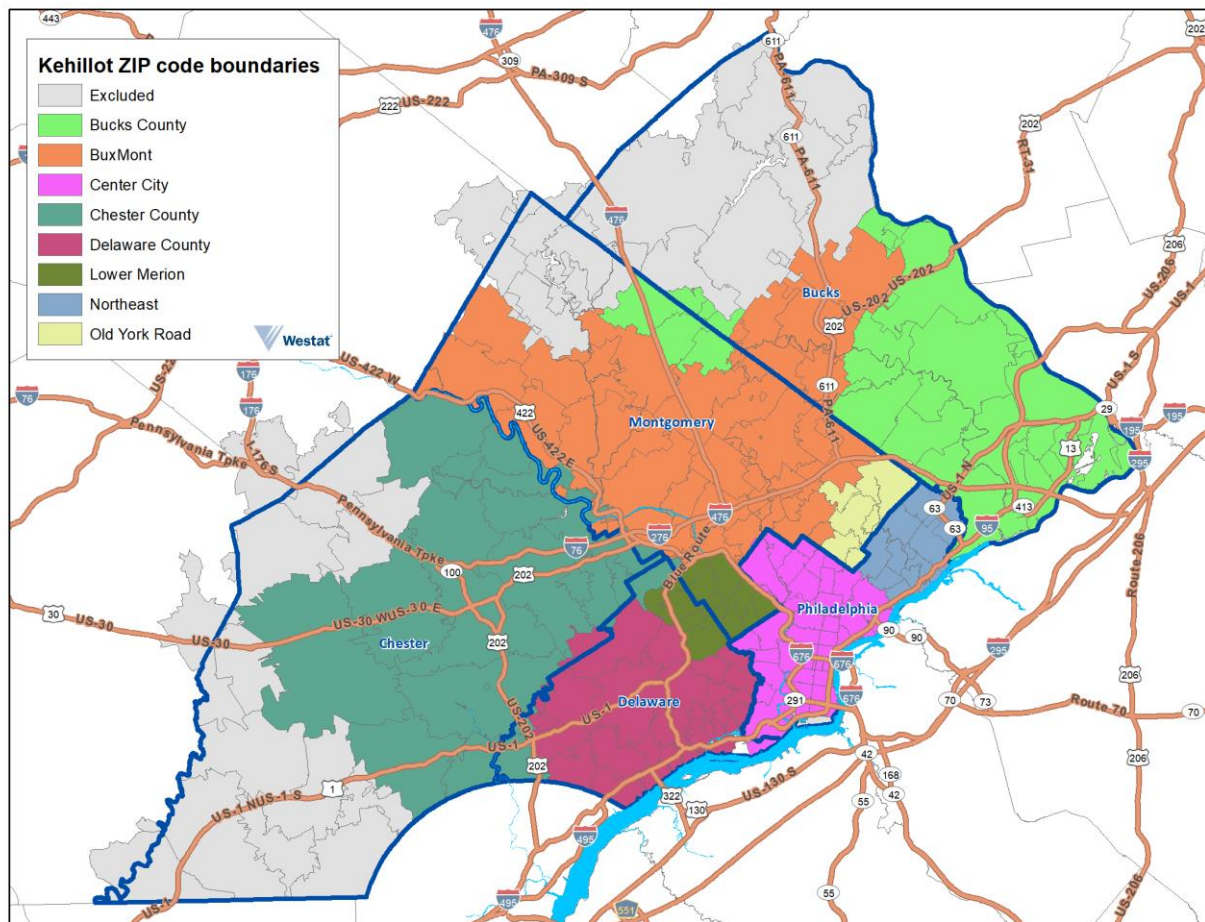
This appendix provides information on how the survey was designed and implemented. Section A2 discusses survey sampling. Section A3 documents instrument design and materials development. Conduct of the survey is detailed in Section A4. Section A5 documents data management procedures. Weighting and estimation are discussed in Section A6. Section A7 details the focus group methodology.

A2. Sample Selection

A2.1 Sampling Frame

The sampling frame was constructed from the October 2018 address-based sampling (ABS) frame maintained by Marketing Systems Group (MSG). The frame, which is based on the U.S. Postal Service's Computerized Delivery Sequence file, consisted of the set of all residential addresses in a list of ZIP codes that were identified by Jewish Federation of Greater Philadelphia as likely having Jewish population. These ZIP codes were provided by the Federation on June 29, 2018, and are located in the five counties of interest for the study (Bucks, Chester, Delaware, Montgomery, and Philadelphia). The Federation also defined eight geographic areas (*Kehillot*) contained within the five counties, which served as geographic strata. *Kehillot* are of programmatic interest to the Federation and it was therefore important to assure adequate representation of each in the sample. These are shown in distinct colors in Figure A2.1, with the blue lines showing the county boundaries.

Figure A2.1. 5 counties and 8 *Kehillot* boundaries



The Community Portrait survey methodology was based on ABS as well as listed sample, the study team contacted the majority of local agencies and stakeholders, by phone and email, to request their attendee/participant lists. These lists were provided directly to Westat and were utilized in generating the sample for the survey. The result of this effort was that 48 agencies and synagogues across the region provided a total of 50 constituent lists for the list sample.

The addresses from lists provided by a variety of Jewish organizations were de-duplicated and matched to the ABS frame to define three primary sampling strata: two list strata and one non-list ABS stratum. The first list stratum was defined by matching addresses from each of two lists to the ABS frame: the CIVIS list provided by the Federation and the Hillel list provided by Hillel of Greater Philadelphia. These lists were believed to have lower proportions of eligible Jewish households than lists provided from other sources. Any address that was *only* on one of these two

lists or *only* on both of these lists, and matched to the ABS frame was assigned to the first list stratum, which we called the “Low eligibility list” stratum. Any address that was on any list other than CIVIS or Hillel and that matched to the ABS frame was assigned to the second list stratum, called the “High eligibility list” stratum. All addresses on the ABS frame that did not have a matching address from a list was assigned to the “non-list ABS” stratum. Any address from a list that did not match to the five-county ABS frame was dropped. As a result, every address in the identified ZIP codes was assigned to one and only one of the three strata. The three primary strata (Low eligibility list, High eligibility list, and non-list ABS) were used to select the sample within each of the eight *Kehillot*.

Table A2.1 ZIP codes in each *Kehillah*

Bucks	BuxMont	Center City	Chester	Delaware	Lower Merion	Northeast	Old York Rd
18039	18932	19101	19432	19008	19041	19111	19001
18073	18041	19102	17527	19013	19083	19114	19006
18077	18901	19103	19087	19014	19003	19115	19012
18081	18902	19104	19088	19015	19004	19116	19027
18910	18914	19105	19301	19016	19010	19135	19046
18911	18976	19106	19310	19017	19035	19136	19117
18912	19481	19107	19311	19018	19066	19149	
18913	19482	19108	19312	19022	19072	19152	
18916	18054	19109	19314	19023	19085	19154	
18917	18070	19110	19316	19026	19096		
18920	18074	19112	19317	19028			
18921	18076	19118	19318	19029			
18922	18084	19119	19319	19032			
18923	18915	19120	19320	19033			
18925	18918	19121	19330	19036			
18926	18924	19122	19333	19037			
18927	18936	19123	19335	19039			
18928	18957	19124	19341	19043			
18929	18958	19125	19343	19050			
18930	18971	19126	19344	19051			
18931	18979	19127	19345	19052			
18933	19002	19128	19346	19060			
18934	19009	19129	19347	19061			
18935	19025	19130	19348	19063			
18938	19031	19131	19350	19064			
18940	19034	19132	19351	19065			
18942	19038	19133	19352	19070			

Table A2.1 ZIP codes in each *Kehillah* (Continued)

Bucks	BuxMont	Center City	Chester	Delaware	Lower Merion	Northeast	Old York Rd
18943	19040	19134	19353	19073			
18944	19044	19137	19354	19074			
18946	19075	19138	19355	19076			
18947	19090	19139	19357	19078			
18949	19095	19140	19358	19079			
18950	19401	19141	19360	19081			
18951	19403	19142	19362	19082			
18953	19404	19143	19363	19086			
18954	19405	19144	19365	19094			
18955	19406	19145	19366	19331			
18956	19407	19146	19367	19342			
18960	19408	19147	19369	19373			
18962	19409	19148	19370				
18963	19420	19150	19371				
18964	19422	19151	19372				
18966	19423	19153	19374				
18968	19426	19172	19375				
18969	19428		19376				
18970	19430		19380				
18972	19435		19381				
18974	19436		19382				
18977	19437		19383				
18980	19438		19390				
18981	19443		19395				
19007	19444		19421				
19020	19446		19425				
19021	19450		19442				
19030	19451		19457				
19047	19452		19460				
19053	19453		19465				
19054	19454		19470				
19055	19456		19475				
19056	19458		19480				
19057	19462		19520				
19058	19468		19543				
19059	19472						
19067	19473						
19440	19474						
	19477						
	19478						

Table A2.1 ZIP codes in each *Kehillah* (Continued)

Bucks	BuxMont	Center City	Chester	Delaware	Lower Merion	Northeast	Old York Rd
	19486						
	19490						
	19491						
	19492						
	19525						
	19504						
	19464						

A2.2 Sample Design

A2.2.1 Address Matching

Westat received a total of 50 lists from a variety of Jewish organizations in the Philadelphia area. Westat programmed and tested matching procedures between the lists and the July 2018 ABS frame, selected for testing purposes and limited to the ZIP codes specified for inclusion in the survey by the Federation. We implemented the procedures on the October 2018 frame. First, the 50 lists were de-duplicated and cleaned to create one file, which resulted in 173,905 unique list addresses. Next, this cleaned list file was matched to the October 2018 ABS frame in three stages. For the first stage, an exact match on primary street address, secondary street address, city, state, and ZIP code between the list file and the ABS frame was required. For the second stage, an exact match on primary street address, secondary street address, state, and ZIP code (but not city) between the list file and the ABS frame was required. For the third stage, we restricted the matching only to records from the ABS frame that were flagged as drop points, which are addresses where a single mail receptacle is shared by multiple housing units. For this stage, an exact match on primary street address, city, state, and ZIP code (but not secondary street address) was required.

Among the list addresses that initially matched to the ABS frame at the second and third matching stages, each of which did not require an exact match, 172 addresses were found to be duplicates on the list frame, without a true match to the ABS frame. Most of these (126) occurred during the second matching phase, because we matched on street address and ZIP code, but not on city. Some list addresses had different city names in the CITY field. For example, a specific street address, let's say 123 Main Street, may have had either New Britain, PA, or Doylestown, PA, listed as the city.

This is the same physical location, but it appears as two different addresses on the list frame due to two different city names being used on different lists, only one of which matches to the ABS frame. In these instances, we treated the list address as a match to the ABS frame, but kept only one record on the list frame. The remaining duplicates on the list frame (46) resulted from not using secondary address (e.g., apartment number) in the third stage of the matching process. Similarly, we kept one list record from each set of duplicate list addresses on the list frame.

Table A2.2 shows the results of the lists-to-ABS frame test matching. A total of 76 percent of the list addresses matched to the ABS frame via the three stages of matching. Of those matched list addresses, 96 percent matched in the first stage.

Table A2.2. Matching the lists to the ABS frame

	Number	Percent
Total list addresses	173,905	100.0%
Unmatched list addresses	42,378	24.4%
Matched/deduplicated list addresses	131,355	75.5%
Dropped (duplicate) list addresses	172	0.1%
Matched/deduplicated list addresses	131,355	100.0%
First matching attempt	125,972	95.9%
Second matching attempt	4,987	3.8%
Third matching attempt	396	0.3%

During the matching processes, all addresses on the ABS frame were assigned to one of the three primary strata described earlier (Low eligibility list, High eligibility list, or nonlist ABS). One of the eight *Kehillot*, Center City, was divided into two areas: one area that the Federation identified as containing many Jewish households and another area that the Federation identified as containing few Jewish households. We under-sampled by half a Center City area (Center City 2)³³ without a significant number of Jewish households, in all three sampling strata. Table A2.3 shows the distribution of addresses from the October 2018 ABS frame to the three primary strata, by *Kehillah*.

³³ The set of ZIP codes designated for Center City 2 includes 19120, 19124, 19126, 19132, 19133, 19134, 19137, 19138, 19140, 19141, 19142, 19144, 19145, and 19153.

Table A2.3. Distribution of addresses from the ABS frame to primary sampling strata

Kehillah name	October 2018 ABS frame total addresses	Total list addresses matched to ABS	STRATUM 1: Low eligibility list	STRATUM 2: High eligibility list	STRATUM 3: Non-list ABS
Bucks County	190,768	20,810	13,676	7,134	169,958
BuxMont	280,860	17,966	9,229	8,737	262,894
Chester County	173,439	11,406	8,742	2,664	162,033
Delaware County	196,693	7,955	5,855	2,100	188,738
Lower Merion	50,880	17,940	10,010	7,930	32,940
Northeast	140,839	15,097	8,759	6,338	125,742
Old York Road	33,833	8,776	4,415	4,361	25,057
Center City 1	343,556	28,201	19,966	8,235	315,355
Center City 2	219,939	3,204	2,362	842	216,735
TOTAL	1,630,807	131,355	83,014	48,341	1,499,452

A2.2.2 Jewish Household Eligibility Rates

The sample design also accounted for the expected Jewish household eligibility rates in each stratum by *Kehillah*. We assumed the “Low eligibility list” stratum had a Jewish household eligibility rate (at least one Jewish adult) of 33 percent and the “High eligibility list” stratum had a Jewish household eligibility rate of 75 percent. For both list strata, based on our recent experiences with similar data collection methodologies, we assumed a 50 percent overall response rate and a 97 percent address eligibility rate (meaning, we assumed 97 percent of the addresses on the list would be occupied by households during the survey field period). In the nonlist ABS stratum, we assumed an overall Jewish household eligibility rate of around 4.3 percent (these rates varied by *Kehillah*), a Screener response rate of 30 percent, an extended survey response rate of 75 percent, and a 91 percent address eligibility rate.

The estimated Jewish household eligibility rate was 47.3 percent in the “Low eligibility list” stratum and 86.8 percent in the “High eligibility list” stratum. In the nonlist ABS stratum, the Jewish household eligibility was 11.7 percent. Table A2.4 shows the estimated Jewish household eligibility rates for each sampling stratum by *Kehillah*.

Table A2.4. Estimated number of Jewish households¹

Sampling stratum	Kehillah name	Estimated total households	Estimated Jewish households	Estimated non-Jewish households	Estimated percent Jewish households
Low elig list	Bucks County	15,877	9,317	6,560	58.7%
Low elig list	BuxMont	8,545	4,934	3,611	57.7%
Low elig list	Center City 1 and 2	17,378	7,934	9,444	45.7%
Low elig list	Chester County	9,784	3,576	6,208	36.6%
Low elig list	Delaware County	4,468	1,114	3,354	24.9%
Low elig list	Lower Merion	9,361	3,098	6,263	33.1%
Low elig list	Northeast	6,555	5,028	1,527	76.7%
Low elig list	Old York Road	3,903	922	2,981	23.6%
ALL Low elig list		75,872	35,923	39,950	47.3%
High elig list	Bucks County	8,242	7,314	928	88.7%
High elig list	BuxMont	7,667	6,642	1,026	86.6%
High elig list	Center City 1	6,939	5,850	1,089	84.3%
High elig list	Center City 2	463	246	218	53.0%
High elig list	Chester County	2,892	2,268	624	78.4%
High elig list	Delaware County	1,707	1,436	270	84.2%
High elig list	Lower Merion	7,388	6,964	424	94.3%
High elig list	Northeast	5,128	4,284	844	83.5%
High elig list	Old York Road	3,778	3,369	409	89.2%
ALL High elig list		44,204	38,372	5,832	86.8%
Non-list ABS	Bucks County	192,853	18,219	174,634	9.5%
Non-list ABS	BuxMont	252,662	26,823	225,839	10.6%
Non-list ABS	Center City 1	269,596	43,634	225,962	16.2%
Non-list ABS	Center City 2	178,468	22,785	155,683	12.8%
Non-list ABS	Chester County	183,406	15,865	167,541	8.7%
Non-list ABS	Delaware County	172,724	15,468	157,255	9.0%
Non-list ABS	Lower Merion	30,709	3,953	26,756	12.9%
Non-list ABS	Northeast	106,960	15,355	91,606	14.4%
Non-list ABS	Old York Road	25,189	3,328	21,861	13.2%
ALL non-list ABS		1,412,567	165,430	1,247,136	11.7%
TOTAL		1,532,643	239,726	1,292,918	15.6%

¹These estimates are calculated using the screener post-stratified weights.

² Center City 1 and 2 are combined for the low eligibility list stratum but remain separate for the high eligibility list stratum and the non-list ABS stratum.

A2.3 Sample Sizes and Selection

We initially sampled 7,333 addresses from the two list strata (original sample), all of which were released, and then additionally sampled another 4,102 addresses from the two list strata (reserve

sample), for a total of 11,435 addresses total from the two list strata. We sampled and released 68,061 addresses from the nonlist ABS stratum, for a total of 79,496 sampled released addresses. These resulted in 10,787 screener respondents and 2,119 survey respondents (303 completed surveys in the Low eligibility list stratum, 1,220 completed surveys in the High eligibility list stratum, and 596 from the nonlist ABS stratum). The overall response rate was 9.6 percent (see Table A2.5 for sample size and response rate details). The number of survey respondents is nearly twice as large as the total from the 2009 survey, with over 150 completed surveys in each of the *Kehillot*, which supports the production of area-level estimates.

Additionally, we oversampled in the Northeast *Kehillah* to target households where all adults may only speak Russian. In the two list strata, we oversampled list addresses that we identified as having a Russian first name associated with it at twice the rate of other addresses in those strata. We identified 673 addresses (of a total of 15,097) with Russian first names on the list frame in the Northeast from which we oversampled. For both the two list strata and the non-list ABS stratum, prior to sampling, we also included an implicit sort on two ZIP codes that were identified to have a large number of Russian speaking households (19115 and 19116). This ensured that we selected a proportional number of addresses from those ZIP codes in all three strata. There were 17 completed surveys with respondents with pre-identified Russian first names from the two list strata, and 89 other completed surveys in the two designated Russian ZIP codes, for a total of 106 completed surveys across all three strata.

Table A2.5. Sample sizes and response rates by stratum and *Kehillah*

Sampling stratum	<i>Kehillah</i> name	Sample size	# screener respondents	Screener weighted RR*	# Survey cases	# Survey respondents	Survey weighted RR**	Overall RR
Low eligibility list	Bucks County	810	87	10.7%	50	35	70.7%	7.6%
	BuxMont	512	76	14.8%	53	44	80.0%	11.9%
	Center City 1	1,218	174	14.3%	105	83	78.7%	11.2%
	Center City 2	75	11	14.7%	6	6	100.0%	14.7%
	Chester County	568	88	15.5%	32	27	83.1%	12.9%
	Delaware County	501	58	11.6%	25	16	62.3%	7.2%
	Lower Merion	565	84	14.9%	50	41	81.4%	12.1%
	Northeast	501	55	11.1%	44	36	79.5%	8.8%
	Old York Road	306	31	10.1%	17	15	88.7%	9.0%
All Low eligibility list		5,056	664	13.2%	382	303	78.2%	10.3%
High eligibility list	Bucks County	904	233	25.8%	212	173	80.8%	20.8%
	BuxMont	1,038	257	24.8%	236	200	84.5%	20.9%
	Center City 1	1,074	275	25.6%	241	207	86.1%	22.1%
	Center City 2	58	11	19.0%	5	4	82.9%	15.7%
	Chester County	453	111	24.5%	95	81	85.5%	20.9%
	Delaware County	471	123	26.1%	105	92	87.2%	22.8%
	Lower Merion	960	251	26.2%	239	189	78.9%	20.6%
	Northeast	774	193	24.8%	169	125	73.5%	18.3%
	Old York Road	647	185	28.6%	167	149	89.5%	25.6%
All High eligibility list		6,379	1,639	25.6%	1,469	1,220	82.8%	21.2%
Non-list ABS	Bucks County	11,322	1,505	13.3%	117	84	70.0%	9.3%
	BuxMont	10,174	1,435	14.1%	117	88	76.5%	10.8%
	Center City 1	11,758	1,169	9.9%	164	134	81.9%	8.1%
	Center City 2	817	70	8.6%	5	4	80.0%	6.9%
	Chester County	6,933	956	13.8%	64	51	78.8%	10.9%
	Delaware County	9,807	1,254	12.8%	81	56	68.2%	8.7%
	Lower Merion	5,524	787	14.3%	87	68	78.2%	11.1%
	Northeast	7,118	658	9.2%	73	57	77.9%	7.2%
	Old York Road	4,608	650	14.1%	75	54	72.5%	10.2%
All non-list ABS		68,061	8,484	11.7%	783	596	77.6%	9.1%
Overall		79,496	10,787	12.2%	2,634	2,119	78.6%	9.6%

Table A2.5 shows that we completed surveys with over 150 respondents from each *Kehillah*. Table A2.6 shows we also exceeded 150 completes from each of the five counties.

Table A2.6. Completed surveys by county

County	Low eligibility list	High eligibility list	Non-list ABS	Total completes
Bucks County	45	190	87	322
Chester County	27	81	47	155
Delaware County	22	114	82	218
Montgomery County	84	499	185	768
Philadelphia County	125	336	195	656
Total	303	1,220	596	2,119

A2.4 Improvements over Previous Studies

Using methodology that combined list samples of likely Jews with a state-of-the-art means of identifying a high-quality random sample of Jews (and others) based on ABS produced higher quality data than the random digit dialing (RDD) methods used in the past, even considering RDD expansion to include cell phones. ABS also has particular advantages in a community such as Philadelphia. First, many Jews who now live in the Greater Philadelphia area were born elsewhere and moved to the area as younger adults (often to attend one of the many colleges and universities in the area). When they moved, many of these residents brought cell phone numbers with them from their previous residences (especially true for millennials). RDD cell phone methodologies do not capture people with non-local area codes (estimated to be between 10-40% of all cell phones [Dutwin, 2017]), but ABS does. Second, the non-list ABS portion of our sample was targeted to specific counties and ZIP codes within those counties, which allowed a more accurate description of Jewish community differences across the five-county target area and the 8 *Kehillot* than any other methodology. The ability of ABS to target the survey within specific local geographies, as well as provide virtually complete coverage of these areas, was a major improvement over any telephone-based data collection.

Combining ABS with Jewish lists was not only preferred over RDD approaches, but it was clearly superior to approaches that rely on statistical modeling based on meta-analyses of national surveys that track only Jews by religion (Aronson et al., 2016). These approaches assume that the relationship between such “Jews by religion” and others Jews has remained steady over the past decades, and that the national findings apply to the particular circumstances in Philadelphia. As mentioned by Marker (2016), assuming that these dubious national assumptions also apply to local communities push the models beyond their breaking point.

A3 Instruments and Materials

A3.1 Questionnaires

The purpose of the Community Portrait survey is to gather information from Jewish households across the Greater Philadelphia region to better understand the socio-economic, demographic and Jewish engagement trends among affiliated and non-affiliated Jewish households; provide an up-to-date picture of the size and characteristics of the community; and create a vital resource for community planning and the allocation of resources.

Throughout the study, the Community Portrait team worked very closely with community stakeholders including grantees, synagogues, and Jewish community leaders to understand their information needs and the data elements that would be most useful for program development efforts and community strategic planning. To this end, the Community Portrait team gathered feedback from stakeholders during the survey planning phase, and throughout the course of study. As described below, the Community Portrait study team used a mixed methods approach to develop the survey instrument and to create the data analysis plan.

First, in order to gather stakeholder feedback in a systematic way, in 2017 the Community Portrait team convened a Technical Advisory Committee and a Lay Leadership Committee to provide guidance and oversight of the study. The Technical Advisory Committee is comprised of 15 experts in the fields of survey methods, statistics, urban studies, sociology, social policy, public health and/or Jewish studies. The Lay Leadership Committee was created to provide representation from across the Jewish community within the Greater Philadelphia region. The Lay Leadership committee is comprised of 21 stakeholders. (See Appendix B for lists of participants of both groups.)

Throughout the survey development process, the Community Portrait team worked collaboratively with the selected research partner, Westat (described above), and conducted a thorough literature review of past surveys of the Jewish population. The literature reviews consisted of online research of Jewish population studies conducted by other Federations over the years, studies conducted by national foundations and studies conducted at academic institutions locally and abroad.

In addition, during 2017, seventy-nine agencies, synagogues and other stakeholders were surveyed using SurveyMonkey software on their use of the 2009 Jewish Federation of Greater Philadelphia study and which data would be most useful for their future strategic planning. All of these data were reviewed by the team to begin to assess unmet need and to begin to understand the broad topic areas needed to be included in the survey.

In 2018, the team increased contact with stakeholders to begin to prioritize the most pressing topic areas to be covered in the survey. Six in-person meetings were held with agencies to solicit feedback around specific topic areas. The Community Portrait team conducted more than two dozen phone meetings with leadership at local agencies to further understand how the data could be useful to their program development efforts. The study team also conducted several virtual meetings (using Zoom) with the Technical Advisors as well as the Lay Leadership to further assess the survey topics to be included in the study, to review the draft instrument and to further clarify study objectives.

All of these methods described above were analyzed and used to help shape each topic and question for the survey instrument.

During 2019, the Community Portrait team continued to conduct in-person and virtual meetings with stakeholders, Technical Advisors and Lay Leaders to keep them apprised of the fielding of the survey and to help guide the data analysis and the report dissemination plan.

The survey involved two parts: (1) screening to identify households with at least one Jewishly-identified adult (“the screener”), and (2) surveying an adult respondent from the eligible households (“the questionnaire”).

A3.1.1 Screening Questionnaire

The primary goal of the screener was to determine whether a Jewish adult resides in the household. We used as the definition of a Jewish person anyone who considers him- or herself to be Jewish, was raised Jewish, or was born to a Jewish parent. A Jewish household is defined as one that contains an adult who meets this definition of a Jewish person. However, in light of the expanding population that has some Jewish background or connection but may not actively identify as Jewish, we used a screener that is more expansive than the screener used in 2009, while employing strategies to retain comparability of the upcoming study with previous studies of the Philadelphia Jewish population.

We began by mailing a letter to Philadelphia area households, inviting them to participate in a web survey about community needs. In order to maximize response rates to this phase of the study and gather unbiased estimates of the number of Jews, we needed to encourage **all** households to reply (not just those who are Jewish). As such, the initial letter did not mention the survey sponsor or that it was specifically about assessing needs of the Jewish community. Furthermore, the web survey began with a few basic demographic questions including county, ZIP code, household composition, and marital status. This was rather than leading with the first question used in 2009, which asked “Do you consider yourself to be Jewish or not Jewish?” This was due to a concern that many would be sensitive to revealing religious identification so early in a questionnaire and the demographic data helped us to adjust for nonresponse bias.

If, at this point, the respondent indicated that his or her religion is “something other than Jewish,” the screener posed follow-up questions to determine if the individual considered themselves to be Jewish, if they may have been raised in a Jewish home, or had a Jewish mother or father. The specific screening items were developed in consultation with recent screeners used by other communities housed in the Berman Jewish Databank and other national studies that ask about religion, such as the 2013 Pew Religious Landscape Study.

A3.1.2 Survey Questionnaire

Using as our guide the Federation research questions as well as the priorities identified in the kickoff meeting and stakeholder inputs, the Jewish Federation of Greater Philadelphia and Westat worked collaboratively to create the questionnaire. The questionnaire included sections addressing individual and spouse/partner socio-demographics; individual and spouse/partner Jewish identity; engagement in Jewish life; health status and access to care; utilization of social services; children and Jewish engagement; volunteerism and philanthropy; anti-Semitism; Israel; and political viewpoints.

Once the content of the English web-based version of the questionnaire was finalized, we created the paper version, a large-print paper version for older adults, and Russian translated instruments.

A3.2 Recruitment and Followup Materials

Westat worked with the Jewish Federation of Greater Philadelphia to design a variety of materials for recruitment and followup. These included the following:

Recruitment letters customized to reflect whether the sampled household was from the ABS or the list sample. The letter introduced the study, explained the importance of participating, and provided details on how to participate. Letters were printed on Community Portrait stationary and mailed in envelopes with the study logo. Letters with a similar look were also developed to be included with a paper version of the screening questionnaire. Letters were provided in English and, for those ZIP codes with a dense Russian population, English and Russian.

Email invitations with the survey URL and participant access code embedded in the body of the email were designed to make participation easy.

Postcards were used throughout the study to encourage participation. There were nine versions of postcards designed and used throughout data collection.

Letters were designed to send to eligible households, encouraging them to go the survey website and complete the study questionnaire. These letters highlighted that participation in the study was critical to better understand the needs of the Jewish community in Greater Philadelphia. They were printed on Community Portrait letterhead that included the members of the study's Technical Advisory Committee, Lay Committee Co-Chairs, Lead Staff, and Project Director. Letters with a similar look were also developed to be included with a paper version of the study questionnaire. Letters were provided in English and, for those ZIP codes with a dense Russian population, English and Russian.

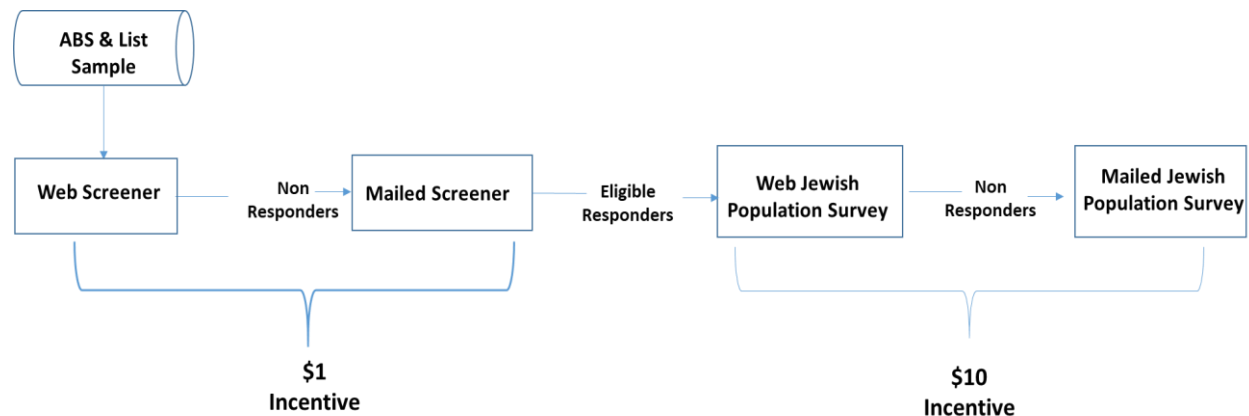
Thank you notes were designed to be included with the incentive checks.

A4 Data Collection

A4.1 Overview of Data Collection

For the 2019 Greater Philadelphia Jewish Community Portrait, Westat utilized a “push-to-web” methodology, in which sample members are first encouraged to respond to the survey online and only the nonrespondents are mailed a paper copy of the questionnaire. The strategy begins with the least expensive data collection mode (web), moving to a more expensive mode (mail) for nonrespondents. Figure A4.1 provides an overview of data collection.

Figure A4.1. Summary of data collection approach



Data collection began on January 25, 2019 and continued through July 5, 2019. During that time, Westat released an initial ABS of 68,061 and list sample of 7,333. Later, we released two reserve list samples. The first reserve consisted of 2,502 households; the second was 1,600 households. We also conducted a second cycle of mailings to list sample whose mail was initially returned as nondeliverable (n=536).

The general flow of data collection occurred in two phases:

Phase 1: Screening questionnaire and followup

Households were mailed the recruitment letter with a \$1 cash incentive, encouraging them to go online to participate in a study that will help to shape a picture of the needs of residents across Greater Philadelphia.

Three days after the recruitment letter mailing, an email invitation was sent to list sample households for whom we had an email address. The email contained a link to the survey URL.

Eligible respondents who completed the online screening questionnaire seamlessly continued to the survey questionnaire.

Two weeks after the initial mailing, nonresponding households were mailed a postcard reminding them to visit the survey website to complete the screening questionnaire.

Five weeks after the initial mailing, nonresponding households were mailed a letter and a hardcopy screening questionnaire. At this point, we began to reference the “2019 *Jewish* Community Portrait” in the materials sent to list sample nonrespondents.

Ten weeks after the initial mailing, postcard reminders were sent to nonresponding households.

Eleven weeks after the initial mailing, postcard reminders were sent to nonresponding households.

Westat conducted ad hoc screener questionnaire mailings in response to sampled households who requested a paper instrument.

Phase 2: Survey questionnaire and followup

Eligible respondents to the web screening questionnaire were directed immediately to the full online version of the survey questionnaire, with a promise of a \$10 incentive upon completion.

Eligible households who returned a paper screening questionnaire were sent a letter inviting them to participate in the survey. The letter contained the survey URL, and they were promised \$10 upon completion. Three days after this mailing, an email invitation was sent to households for whom we had an email address. The email contained a link to the survey URL.

Eligible households with members only aged 65 years and older who completed a paper screening questionnaire were mailed a letter inviting them to participate, along with a paper survey.

Two weeks after the letter inviting eligible households to participate in the study survey, nonresponding households were mailed a postcard reminding them to visit the survey website to complete the study questionnaire.

Beginning 3 weeks after the initial mailing to eligible participants, Westat mailed a series of postcards to list sample nonrespondents, weekly, for four weeks.

Eight weeks after the initial mailing to eligible participants, nonresponding households were mailed a letter and a hardcopy survey questionnaire.

Twelve weeks after the initial mailing, Westat mailed a final postcard to list sample participants who had started, but did not complete the survey questionnaire. The card encouraged them to go to the survey website and to pick up where they left off.

Help desk staff made reminder calls to list sample participants who had started, but did not complete, the survey questionnaire.

Westat conducted ad hoc survey questionnaire mailings in response to sampled households who requested a paper instrument.

Westat mailed thank you notes and incentive checks within two weeks of a participant completing a survey questionnaire.

Because the reserve sample and postal nondeliverable mailings were conducted later in the data collection cycle, they had a compressed schedule of followups. The cycle for these mailings included mailing a recruitment letter; following up with an email invitation, when possible; one reminder postcard; paper screening questionnaire to nonrespondents; and mailing a paper survey questionnaire to all eligible participants who had not completed the survey online.

A4.2 Data Collection Environment in 2019

The Greater Philadelphia Jewish Community Portrait is the first Jewish population survey in the U.S. to use a dual frame design of lists and ABS. Until now, nearly all community Jewish population studies that are housed in the Berman Jewish Databank have been conducted using RDD telephone surveys. The shift to ABS was prompted by several developments over the past decade. As cell phone usage and the abandonment of landlines has been skyrocketing since about 2007, this has made the design and implementation of telephone samples far more complex. Over the same period, response rates for telephone surveys have been declining precipitously (Lavrakas et al., 2017). Furthermore, the ability to target specific geographies has eroded because of policies regarding number portability, in which cell phone customers can keep their numbers when they move. And finally, during this same period, a new sample frame providing strong coverage of U.S. addresses was made available by the U.S. Postal Service, which led to address based sampling. These multiple simultaneous changes to the efficacy of telephone samples, declining telephone response rates, and the availability of an alternate sampling frame have prompted many surveys, including the Greater Philadelphia Jewish Community Portrait Study, to transition from telephone administration to a mixed-mode self-administered data collection. A new task force report issued by the American Association of Public Opinion Research (AAPOR) in October, 2019 outlines in detail the challenges and opportunities that many survey organizations have faced in making this transition (Olson et al, 2019).

A4.3 Incentives

Westat included a nominal \$1 incentive in the initial screener-phase mailing and a promised \$10 incentive upon completion of the web or paper version of the survey. Eligible participants who completed the survey via the web could choose between a \$10 Amazon gift card, available

immediately, or a check for \$10, mailed within 10 business days. Those who completed and returned a paper version of the survey were mailed a \$10 check. All respondents had the option of declining the incentive.

A4.4 Help Desk Support

Technical assistance was offered to all sampled households via email and a toll-free phone line. Contacts ranged from requests for additional study information, clarifications about data recording or process, requests for paper surveys, refusals, and change of address.

A4.5 Final Disposition of the Sample and Response Rates

Data collection was conducted for 79,486 sampled addresses. There were 10,787 completed screeners, of which 2,634 were Jewish households eligible to participate in the full survey. Of the 2,634 eligible Jewish households, there were 2,119 completed surveys. Table A4.5.1 shows the distribution of the dispositions for the full sample, for the screeners and the surveys.

Table A4.5.1 Dispositions of the sample

Screener disposition	Sampled addresses
Total sampled addresses	79,496
Postmaster nondeliverable (ineligible address)	4,925
Blank (screener nonresponse)	33
Refused (screener nonresponse)	269
Deceased/ill (screener nonresponse)	6
Other Screener nonresponse	63,476
Completed screeners	10,787
Completed screeners determined to be ineligible for survey	8,153
Completed screeners eligible for survey	2,634

Survey disposition	Eligible completed screeners
Completed screeners eligible for survey	2,634
Completed survey	2,119
Survey nonresponse	515

We computed weighted response rates for the screener and the survey, by sampling stratum, shown in Table A4.5.2. The overall weighted response rate for the screener was 12.2 percent. The conditional response rate for the survey was 78.6 percent and the overall survey response rate was 9.6 percent. Additional details of the sample and response rates by *Kebillah* are available in Table A2.4.

Table A4.5.2 Screener and survey weighted response rates

Sampling stratum	Sample size	Screener completes	Screener weighted RR*	Eligible for Survey	Survey completes	Survey weighted RR**	Overall RR
Low eligibility list	5,056	664	13.2%	382	303	78.2%	10.3%
High eligibility list	6,379	1,639	25.6%	1,469	1,220	82.8%	21.2%
Non-list ABS	68,061	8,484	11.7%	783	596	77.6%	9.1%
Overall	79,496	10,787	12.2%	2,634	2,119	78.6%	9.6%

During data analysis it was determined that there was a set of 99 respondents whose connections with Judaism were quite limited and that would not be included in the analyses in this report. These households did not include anyone who was Jewish by religion, ethnicity or heritage, or culture.

While they were raised Jewish or had a Jewish parent, *they currently identified with another religion.* (Other

respondents who did not identify with another religion remain in our analysis.) The analytic file used for this report contained the remaining 2,020 (=2,119-99) respondents.

A5 Data Management

A5.1 Procedures for Entry, Transmission, Storage, and Management of Data

A5.1.1 TeleForm Scanning

All completed questionnaires were scanned using a data capture software (TeleForm) to record the survey data and images were stored in Sharepoint. Staff reviewed each form as it was prepared for scanning. The review included determining if the form was not scannable for any reason, such as being damaged in the mail. Some questionnaires or individual responses needed to be overwritten with a pen that was readable by the data capture software. Numeric response boxes were pre-edited to interpret and clarify non-numeric responses and responses written outside the capture area.

The reviewed surveys were then sent through the high-speed scanner to capture the responses. TeleForm read the form image files and extracted data according to rules established prior to the field period. Scanned data were then subject to validation according to specifications. If a response value violated validation rules (such as marking more than one choice box in a mark-only-one question), the data item was flagged for review by verifiers who looked at the images and the corresponding extracted data and resolved any discrepancies. A Russian-speaking staff member translated answers that were in Russian to English.

A 10 percent quality control check was conducted on the scanned data and the electronic images of the survey. Quality Assurance (QA) staff compared the hard-copy questionnaire to the data captured in the database item-for-item and the images stored in the repository page-for-page to ensure that all items were correctly captured. If needed, updates were made. In addition, QA staff closely reviewed frequencies and cross tabulations of the raw data to identify outliers and open ended items to be verified. ID reconciliation across the database, images, and the survey management system, was completed to confirm data integrity.

A5.1.2 Web Process

Data were also collected through the internet. The website URL and PIN were provided to participants via mailings. Participants were provided the option to complete in English or Russian. Skip patterns were programmed to forward participants past non-applicable questions or sections of the instrument based on previous answers. All completions were captured within the SMS, and incentives administered appropriately.

Data captured through the web were periodically reviewed to ensure data were being captured accurately, and to ensure the skip patterns continued to work correctly.

A5.2 Data Cleaning & Harmonization

The data collected by TeleForm and through the web were combined and harmonized. They are stored in SQL tables. Due to the timing of email and mail, notifications there were duplicate entries submitted between the web and TeleForm versions of the instrument. In these instances, the data were reviewed to ensure the completeness of each version; and if both were complete, the earliest submitted version was retained. Missing value recoding was performed using a “-1” to indicate a valid skip and “-9” to indicate where a response was expected but not ascertained. Data were not deleted when the participants answered questions that were off-path.

A5.3 Data & Support Documentation

Codebooks, including frequencies, were provided for the screening questionnaire and for the survey questionnaire survey. There are three final data sets, one containing the 10,787 who completed the screener the second containing the 2,020 Jewish households that completed the main questionnaire and are included in this analysis, and the third containing the 99 respondents with other people of Jewish background.

A6. Weighting and Estimation

A6.1 Weighting

Weights were constructed for screener respondents and for survey respondents. Section A6.1.1 describes the initial screener weights, which consist of a base weight that is the reciprocal of the probability of selection of each address. These weights were then adjusted for address-level unknown eligibility for unreturned mail (section A6.1.2) and for nonresponse using data available on the frame and from the American Community Survey (ACS) that are known to be associated with differential response and with key survey outcome variables (section A6.1.3). Section A6.1.4 describes a poststratification of the screener respondents to population estimates from the ACS. Next, we estimated Jewish household eligibility within each stratum and *Kehillah*. These eligibility rates were then used to poststratify the screener weights again to account for Jewish household eligibility, followed by weight trimming to mitigate large weights (section A6.1.5). The weights resulting from these steps are the final screener weights (full sample and replicates).

For survey respondents, the final screener weights were used as the initial weights for computing the survey weights. An adjustment for survey nonresponse using data collected in the screener and a final trimming step, described in section A6.1.6, were implemented to construct the final survey weights (full sample and replicates).

A6.1.1 Base Weights and Replicates

A total of 79,496 addresses comprised the final released sample. The base weights are the inverse of the selection probability for each address, and were computed as the frame total number of addresses divided by the final released sample total number of addresses within each sampling stratum (low eligibility list, high eligibility list, and non-list ABS) by *Kehillah*³⁴ (see section A2 in the Methodological Appendix for details on the sample design).

Replicate base weights were also constructed for each household in each sampling stratum separately. Replicate base weights are important because they simulate multiple samples from our

³⁴ The Northeast *Kehillah* was divided into two strata: addresses flagged as having Russian names or being within Russian ZIP codes, or not.

single sample, allowing for estimation of variances of survey estimates. Variance strata were formed using the sampling strata and the *Kebillah* to make sure the weights were created in a manner that is related to the sample design.

We used the stratified jackknife replication method (JKn; see WesVar® 4.2 User's Guide (2002)) to create G=100 replicates. We numbered each sampled address within each of the sample areas, in selection order within the sample areas (variance strata) to form variance units. Replicates were formed within each variance stratum by deleting one variance unit at a time and multiplying the weights for the other variance units in the same variance stratum as the deleted unit by

$n_h / (n_h - 1)$, where n_h is the number of variance units in the variance stratum with the deleted unit. In other words, within each of the variance strata, all replicate weights are equal to the full-sample weight except for those in the variance stratum containing the deleted variance unit for the replicate, which are 'perturbed' by setting the deleted variance unit's weight to zero (for that replicate) and multiplying the weights of the other variance units in that variance stratum by $n_h / (n_h - 1)$.

A6.1.2 Address-level Unknown Eligibility Adjustment

Because the survey weights should account for only the eligible population, it is important to identify ineligibles and exclude them from the weighting process. When mail is returned from an address, the eligibility of the address can be determined. If a household completes the screener and returns it, or the household writes something on the instrument indicating they do not wish to participate and returns it, we knew that the mailing has reached an eligible address. If the screener mailing is returned by the U.S. Postal Service with a message indicating an undeliverable address, Westat knew that the mailing has reached an ineligible address.

Across all categories of addresses,³⁵ there is one general category of addresses, unreturned mail, where eligibility is uncertain at the completion of the screener process. Since we do not know if unreturned mail addresses are eligible or not, the number of eligible addresses among them is estimated. This estimate is then used to adjust the weights accordingly. For the set of addresses for

³⁵ Categories include Residential, Business, Vacant, Seasonal, Educational (e.g., college dorm), Throwback (city style address that does not accept mail delivery), Drop point (single delivery point servicing multiple residences), and unreturned mail.

which eligibility is unknown, the estimated portion of eligible addresses e described below was computed, and added to the numerator described in the previous paragraph. This is similar to the approach that was used to treat telephone numbers in the older RDD sampling approach where the telephone contact attempts yielded “ring, no answer” results.

The approach to estimating eligibility can be referred to as the “backing out” approach to estimating e . Here we use the estimate of the total number of households in the Philadelphia area covered by the ZIP codes in the full study area (T_{ACS}), the total number of respondents (T_R), the total number of nonrespondents (T_{NR}), and the total number of unknown eligibility cases (T_U) to estimate e as follows:

$$\hat{T}_{ACS} = \hat{T}_R + \hat{T}_{NR} + e\hat{T}_U,$$

where \hat{T}_{ACS} is estimated number of households from the 5-year 2013-2017 American Community Survey (ACS). So

$$e = \left(\frac{1}{\hat{T}_U}\right) (\hat{T}_{ACS} - \hat{T}_R - \hat{T}_{NR}).$$

A6.1.3 Screener Nonresponse Adjustment

Screener nonresponse occurred when an eligible sampled address did not complete the screener instrument. In general, screener respondents have their weights increased by a nonresponse adjustment equal to the summation of base weights for all eligible addresses divided by the summation of base weights for all screener respondent households, within cells we determine to be related to nonresponse. The numerator includes all sample units that are definitely identified as being eligible (respondent or not), and exclude all sample units that are definitely identified as being ineligible. There were 10,787 screener respondents from the 79,496 released sampled addresses, with an overall weighted screener response rate of 12.2 percent.

The screener nonresponse adjustment cells are intended to be homogeneous in screener response and contact propensity within the cells and heterogeneous in screener response and contact propensity across cells. Adjustments were done separately for each sampling stratum (low-eligibility list, high-eligibility list, and nonlist ABS) and for each sample release group (original and reserve). The SAS procedure HPSPLIT was used to define nonresponse cells within each sampling stratum

and release group. HPSPLIT was also used to define the cells for survey nonresponse later in the weighting process. HPSPLIT is a high-performance SAS procedure that builds classification trees to model response. More details on the procedure can be found at <https://support.sas.com/documentation/onlinedoc/stat/141/hpsplit.pdf>.

To determine the screener nonresponse adjustment cells, the HPSPLIT procedure created a classification tree using variables available on the sampling frame and from the ACS. The 2013-2017 5-year ACS tract-level variables that could be linked to the tracts included in the Philadelphia study area and considered for nonresponse adjustment included percent below poverty, percent with educational attainment less than high school, and percent with individuals 65 years old or older. These three variables were then recoded into quartiles for use in the model. Frame variables considered for the adjustment were *Kebillah* and whether or not the ZIP code was designated as highly Russian.

The nonresponse cells were dichotomous cells (above-median and below-median) using weighted medians of the sample characteristics within stratum. Only cells that registered as significantly correlated to response propensity within the stratum were selected for the screener nonresponse adjustment. There were 92 final cells used for the screener nonresponse adjustment.

The nonresponse adjustment for each cell is the weighted sum of screener responding households within each cell divided by the weighted sum of completed households within the cell. We allowed a minimum cell size of 30 and a maximum adjustment factor of 10, considering the overall weighted screener response rate of 12.2 percent. The weights used in computing these weighted sums were the unknown eligibility adjusted weights described in section A6.1.2.

A6.1.4 Screener Poststratification Adjustment

The next adjustment to the screener weights and replicates was a calibration adjustment to post-stratify the weights to control totals constructed from ACS household totals by county (Bucks, Chester, Delaware, Montgomery, Philadelphia); home tenure (rent or other); and household size (1, 2, and 3 or more). Six post-stratification cells were formed for each county by home tenure by household size combination, for a total of 30 cells. Prior to the post-stratification adjustment, a simple imputation for missing screener data for home tenure and household size was performed,

since complete data are necessary to perform the adjustment. The screener nonresponse adjusted weights were then adjusted such that the sum of weights in each of the 30 poststratification cells was equal to the ACS control total for each cell.

A6.1.5 Jewish Household Eligibility Adjustment and Trimming

The original released sample was fielded without any Jewish Federation or Jewish branding or reference. Branding was changed in subsequent reserve sample releases to promote the Jewish Federation and the fact that it was a Jewish study, so these cases needed to be excluded from the Jewish household eligibility calculation given that they received different survey materials that may have made it more likely for Jewish households to respond than non-Jewish ones. To meet these conditions, the set of cases used to determine Jewish household eligibility had to be from the original release and had to have completed the screener prior to March 5, 2019. There were 5,310 completed screeners available for this calculation.

The post-stratified screener weights for the 5,310 screeners completed as of March 5, 2019 were used to estimate the number of Jewish and non-Jewish households in each sampling stratum by *Kehillah*, which were then used to calculate the estimated Jewish household eligibility rates for each stratum by *Kehillah* combination (see Table A2.3 in section A2.2.2 of the Methodological Appendix for details). These eligibility rates were then applied to the full set of screener respondents to estimate the number of Jewish and non-Jewish households in each stratum by *Kehillah* combination. These estimates became control totals for an additional poststratification adjustment to the screener post-stratified weights to account for Jewish household eligibility in the two list strata. For households in the non-list ABS stratum, the screener post-stratified weights were not adjusted further.

After the Jewish household eligibility adjustment, the weights of screener respondents were trimmed. First, we computed the 90th percentile of the weights described in the prior paragraph. Then, for all households with weights greater than the 90th percentile, their weights were trimmed to the 90th percentile threshold and the excess weight was redistributed to cases within the same *Kehillah*. Trimming in this manner has been shown to typically improve precision of the estimates. This trimming step was performed for both full sample and replicates weights.

These weights are considered the final screener weights.

A6.1.6 Survey Nonresponse Adjustment and Trimming

Survey nonresponse occurred when an eligible Jewish household with a completed screener instrument did not complete the survey. Nonresponse adjustments are equal to the summation of the screener poststratified weights for all eligible Jewish households with a completed screener divided by the summation of the screener poststratified weights for all survey respondent households, within cells we determine to be related to nonresponse. There were 2,634 eligible Jewish households that responded to the screener, of which 2,119 completed the survey, with an overall conditional weighted survey response rate of 78.6 percent. As mentioned earlier, ultimately 99 households were reclassified as people with Jewish backgrounds such that only 2,020 households were included in all of the analyses, but the weights were not re-computed.

The survey nonresponse adjustment cells are intended to be homogeneous in response within the cells and heterogeneous in response across cells. Adjustments were done separately for each *Kehillah*. As mentioned earlier, the SAS procedure HPSPLIT was used to define the cells for survey nonresponse.

To determine the survey nonresponse adjustment cells, the HPSPLIT procedure created a classification tree using variables available from the screener and the sampling frame. Screener variables considered for the adjustment included home tenure (rent or other) and marital status (married or other), along with sampling stratum from the frame.

The nonresponse adjustment cells were based on dichotomous or dichotomized variables. For continuous variables that were dichotomized, the split was made (above-median and below-median) using weighted medians of the sample characteristics within *Kehillah*. Only cells that registered as significantly correlated to response propensity within the stratum were selected for the survey nonresponse adjustment. There were 26 final cells used for the survey nonresponse adjustment.

The nonresponse adjustment for each cell is the weighted sum of screener responding eligible Jewish households within each cell divided by the weighted sum of eligible Jewish households completing the survey within the cell. We allowed a minimum cell size of 30 and a maximum adjustment factor

of 2, considering the conditional weighted survey response rate of 78.6 percent. The weights used in computing these weighted sums were the final weights described in section A6.1.5.

After the survey nonresponse adjustment, the weights of survey respondents were trimmed. First, we computed the 90th percentile of the survey nonresponse adjusted weight within the *Kehillah*. Then, for all households with weights greater than the 90th percentile, their weights were trimmed to the 90th percentile threshold and the excess weight was redistributed to cases within the same *Kehillah*. This trimming step was performed for both full sample and replicates weights. These weights are considered the final survey weights.

The screener final weight is SCRPSWT, along with replicate weights SCRPSWT1-SCRPSWT100 and should be used in any analyses of the screener data file of the particular type in the household. The main survey weight SUVNRWT_TRM and its replicate weights SUVNRWT_TRM1-SUVNRWT_TRM100 are to be used for analyses of the main survey respondents. SUVNRWT_TRM are household level weights, and therefore allow analyses such as “What percent of households ...?”

For analyses at the person level it is necessary to multiple SUVNRWT_TRM by the corresponding number of people. For example, one can use the following to conduct analyses:

- HOUSEHOLD – Number of people in Jewish households;
- UNDERAGE18 – Number of children;
- PEOPLEJHH – Number of Jews;
- JADULTS – Number of Jewish adults;
- JCHILDREN – Number of Jewish children.

A6.2 Latent Class Analysis

In the Jewish community, there could exist multiple subgroups that might behave differently from each other in terms of various behaviors, such as participation in Jewish events, adherence to Jewish traditions, and other factors. Instead of asking them directly which group they think they belong to, it's more reliable to identify the unobservable, latent subgroups through patterns of behavior from multiple questions in the survey. The most simple and intuitive approach would be combining

multiple measures additively (Cohen et al., 2012), which value each measure equally, therefore, ignoring the relationship among them. Alternatively, methods such as factor analysis or principle component analysis take into consideration the correlations among measures and classify the underlying unobserved variables but do not classify the respondents.

Latent class analysis (LCA) is a statistical method to classify individuals into mutually exclusive and exhaustive subgroups (or latent classes), based on their pattern of answers on the set of observed variables, which in our case, are the survey items that individuals answered (Goodman, 1974; Lazarsfeld & Henry, 1968). The latent class model has the advantage of making no assumption about the distribution of the variables other than the local independence, that is, within each latent class, the observed variables are assumed to be statistically independent from each other, and therefore, the association between the observed variables could be explained by the classes of the latent variable (McCutcheon, 1987). LCA has been used in various fields, and a previous study about Jewish engagement (Aronson et al., 2019) also utilized LCA to understand the patterns of Jewish engagement across multiple dimensions, and identified five patterns of Jewish behavior.

In order to identify subgroups among the Jewish population in our study, we implemented the LCA method with consideration of weights. A set of 32 Jewish-related behavior items were selected from the survey, including Jewish practices and activities, news sources about Jewish community, volunteer and donation to Jewish organizations, etc. (details are provided in Table A6.1 below). For simplicity purpose, all items were dichotomized.

Table A6.1. Jewish-related behavior items used in the LCA model

Survey items	Survey descriptions
E1a	During the past year, celebrate Shabbat.
E1b	During the past year, participate in Jewish cultural events (e.g. film festivals, museums, art exhibitions).
E1c	During the past year, attend a Jewish class or lecture on a Jewish topic.
E1d	During the past year, participate in non-traditional Jewish activities (e.g. <i>Shabbat</i> hike, Jewish meditation).
E1e	During the past year, pray or participate in prayer.
E1f	During the past year, participate in a Passover Seder.
E1g	During the past year, light Chanukah candles.
E1h	During the past year, attend high holiday services.
E3	Incorporate religious rituals or traditions from a religion other than Judaism into personal practice.
E4	At any time in the life, if a close relative has passed away, other than the funeral, directly observed any Jewish mourning or memorial ritual, such as sitting Shiva, saying <i>Kaddish</i> , lighting <i>yahrzeit</i> candles, or going to synagogue.
E5	Consider self as a member of synagogue.
E9D	In the past year, attend Jewish social action activities, such as temple, synagogue, shul, <i>Chabad</i> , or other Jewish organization or group
E9E	In the past year, attend Jewish recreational social or cultural events, such as temple, synagogue, shul, <i>Chabad</i> , or other Jewish organization or group
E10	Keep kosher at home
E14	Get news about the Jewish community from Jewish news sources (Jewish exponent, the forward, <i>Ha'aretz</i> , times of Israel, Jerusalem post).
E14	Get news about the Jewish community from general news sources (Philadelphia inquirer/Philly daily news, New York times, wall street journal, television, radio)
E14	Get news about the Jewish community from word of mouth sources (social media, somewhere else)
E14	No Jewish news
I1	In the past year, volunteer with only Jewish charitable organizations.
I1	In the past year, volunteer with both Jewish and non-Jewish charitable organizations.
I4	In the past year, make a financial donation to only Jewish charitable organizations.
I4	In the past year, make a financial donation to both Jewish and non-Jewish charitable organizations.
I5	In the past year, donate to Jewish religious organizations.
I5	In the past year, donate to Jewish health and human services, or social services organizations.
I5	In the past year, donate to Jewish education/youth organizations.
I5	In the past year, donate to Jewish civic/political organizations.
I5	In the past year, donate to Jewish arts/culture/athletics organizations.
I5	In the past year, donate to Jewish foundation.
I5	In the past year, donate to Israel-related organizations.
I5	In the past year, donate to international affairs organizations, excluding Israel.
I5	In the past year, donate to other Jewish organizations.
I7	It is very/extremely important to make financial donations or investments to causes or charities in Israel.

The LCA was carried out in SAS® program using the PROC LCA function (Lanza et al., 2015; PROC LCA, and PROC LTA, 2015). The current version of PROC LCA can also accommodate clusters and weights using pseudo-maximum-likelihood approach (Vermunt and Magidson, 2005).

Under this approach, sampling weights are first standardized to have an average value of 1 over all of the individuals being analyzed, and then be used as the frequency weights in calculating the estimates. Clustering is ignored for estimation purposes, but is taken into account in calculating standard errors by using a “robust” or “sandwich” style covariance estimate. In this analysis, the baseline latent class model without covariates or grouping variables were fitted using the 32 binary items. The default estimation method, expectation-maximization (EM) algorithm was employed to produce maximum likelihood estimates of all model parameters, where the algorithm iterates between the Expectation (E) step and the Maximization (M) step until either the convergence criterion (default maximum absolute deviation = 0.000001) is achieved or the maximum number of iterations is reached.

Another key parameter in LCA which the researchers have to specify in the model is the number of latent classes (or groups). To determine the appropriate number of latent classes, we fit the LCA models with different number of latent classes, from two to seven, and then investigated various different model fit statistics (or information statistics) associated with each number of latent classes. Common model fit statistics include Akaike Information Criterion (AIC), Bayesian Information Criterion (BIC), adjusted BIC using Rissanen’s sample size adjustment (ABIC), consistent AIC (CAIC). Previous studies have identified that AIC (CAIC) was not a good criterion because it is sensitive to unequal class sizes and small sample sizes. One study found BIC is superior to adjust-BIC (Nylund et. al, 2007), and another found adjust-BIC is the best (Yang, 2006). In practice, researchers usually will check multiple criteria (i.e. BIC and adjusted-BIC) to see if the results agree or interpretable (Kreuter et. al, 2008). Usually, the model with the lower model fit statistics is considered to be a better-fitted model. Model fit statistics would be useful to determine the number of latent classes. In our analysis, a scree chart was plotted with each model fit statistics (i.e. BIC, ABIC, CAIC) against the number of latent classes fitted (i.e. 2, 3, 4...7). The leveling-off point of the curve usually indicates the possible number of latent classes the data would suggest. We found that all the model fit statistics revealed the same results where the higher the number of latent classes fitted, the smaller the model fit statistics were. We investigated and compared the results and found that the six-group solution was the easiest to interpret. Table A6.2 below shows the unweighted frequency and weighted percentage of the 6-class grouping variable.

Table A6.2. Frequency of the grouping into engagement index

Engagement index	Unweighted n	Weighted %
Highly engaged inward	137	5.5
Highly engaged worldly	624	16.7
Engaged with tradition	336	19.8
Engaged with community	371	14.6
Connected communally	389	29.5
Family connection	163	13.9
Total	2,020	100.0

A6.3 Confidence Intervals

In addition to the full sample screener and survey weights, we created replicate weights to reflect the complex sample design and weighting procedures in the calculation of variances of survey estimates and to conduct statistical significance tests of survey findings. Computation and use of variance estimates are important to support an understanding of the accuracy (e.g., margin of error) of estimates of measured and derived survey variables for both general reporting and modeling. As described earlier, the replicates were formed by dividing the sample into subsample replicates that mirrored the design and weights for the survey. We then calculated a weight for each replicate using the same sets of adjustments we used to compute the full sample weights, performed separately within each replicate. Each recalculation generated a different set of weight adjustment factors, and these in turn were used to produce the required replicate-specific weights. The survey estimate calculated for each replicate and variation among the subsample replicates is then used to estimate the variance for the full sample estimates.

To implement a replication method, the full series of weights are attached to each record in the data files, including the full sample weight and the corresponding set of replicate-specific weights. These weights should be used with appropriate software such as WesVar or SAS SURVEY procedures to ensure appropriate calculations of standard errors and confidence intervals for estimates of interest. Many other software packages, that do not request replicate weights or use Taylor's method, will not properly account for the complex survey design and thus will underestimate the standard errors of the estimates.

A7 Focus Groups

Focus groups provide a richness and depth of information that cannot be collected through a quantitative survey instrument alone. To gather more information about the Jewish community and to supplement the quantitative data collected through the web/mail survey, the Jewish Federation of Greater Philadelphia conducted focus groups across the Greater Philadelphia region with special population groups. To this end, the Jewish Federation research team conducted 17 focus groups with participation from more than 145 community members across the Greater Philadelphia region. Focus groups were conducted with the following population groups:

- Philadelphia County Residents
- Northeast Philadelphia Older Adults
- Montgomery County Residents
- Montgomery County Older Adults
- Main Line Orthodox Community
- Old York Road Corridor Residents
- Delaware County Residents
- Chester County Residents
- Bucks County Residents
- Millennials across Greater Philadelphia
- Russian-speaking Community (two groups)
- Israeli-American Community (two groups)
- Caregivers of Persons with Special Needs
- Children of Holocaust Survivors
- College Students

A7.1 Recruitment Methods

Focus groups were conducted during the months of March, April, May, June, September and November 2019. Thirteen were conducted in English, two were conducted in Russian and two were conducted in Hebrew. Recruitment and facilitation for the Russian and Hebrew language focus groups were conducted by third-party consultants hired by Jewish Federation of Greater Philadelphia.

For the English-language focus groups, Jewish Federation placed ads in the Jewish exponent and on social media advertising the focus groups. In addition, two methods of recruitment were utilized to target both individuals who were randomly selected to participate in the quantitative survey and those individuals who were not selected. First, survey respondents were asked in the questionnaire if they were interested in participating in a focus group. Second, one-page flyers advertising specific focus groups were disseminated to community partners, local agencies, colleges and other community stakeholders who distributed the information to their constituents on Jewish Federation's behalf.

All individuals who indicated that they were interested in participating in a focus group were directed to the study website (www.CommunityPortrait.org) to complete a brief online recruitment survey. The recruitment survey gathered additional information about the individual including age, county in which they live and affiliation status that helped determine eligibility to participate in a focus group. A Jewish Federation research team member followed-up with qualifying individuals who completed the online survey by phone or email to assign them to a specific focus group.

A7.2 Participant Characteristics

All focus groups conducted had at least five participants per group with two focus groups having fifteen participants. Whenever possible, the groups were balanced by gender, age, and Jewish affiliation status. Table A7.1 shows the demographic breakdown and Table A7.2 the denominational breakdown of respondents, for each focus group conducted.

Table A7.1 Demographic characteristics of focus group participants

Name of FG	Date held	Participants	Gender		Age			
			Male	Female	18-34	35-64	65+	Age unknown
Bucks County	6/26/2019	8	1	7	0	5	3	0
Chester County	6/12/2019	10	3	7	2	2	1	5
Delaware County	6/19/2019	6	1	5	0	5	1	0
Montgomery County	3/5/2019	13	5	8	0	9	2	2
Mont. Co - Older adults	3/5/2019	15	8	7	0	0	15	0
Philadelphia County	3/18/2019	15	6	9	3	7	4	1
NE Phila - Older adults	3/4/2019	14	6	8	0	0	14	0
Old York Road residents	5/29/2019	5	3	2	0	5		0
Main line Orthodox	6/5/2019	6	0	6	0	3	3	0
Millennials (all counties)	5/30/2019	5	4	1	6	0	0	0
Israeli community 2	4/30/2019	12	5	7	Unk.	Unk.	Unk.	12
Israeli community 1	5/28/2019	8	2	8	Unk.	Unk.	Unk.	10
Russian community 1	6/21/2019	8*						
Russian community 2	6/28/2019	8*						
Caregivers of persons w/special needs	9/18/2019	5	0	5	0	4	1	0
Children of Holocaust survivors	9/25/2019	5	2	3	0	5		0
College students	11/18/2019	3	0	3	3	0	0	0

* Demographic characteristics not available.

Table A7.2 Denominational affiliation of focus group participants

Name of FG	Date held	Participants	Denomination					
			Reform	Conserv.	Orthodox	Just Jewish	Other	Unknown
Bucks County	6/26/2019	8	2	2	1	2	1	0
Chester County	6/12/2019	10	1	2	0	1	0	6
Delaware County	6/19/2019	6	0	0	0	0	0	6
Montgomery County	3/5/2019	13	3	3	4	0	1	2
Mont. Co - Older adults	3/5/2019	15	3	7	1	1	1	2
Philadelphia County	3/18/2019	15	1	7	1	2	1	3
NE Phila - Older adults	3/4/2019	14	0	9	2	2	0	1
Old York Road residents	5/29/2019	5	1	2	0	0	0	2
Main line Orthodox	6/5/2019	6	0	0	6	0	0	0
Millennials	5/30/2019	5	1	1	1	2	0	0
Israeli community 2	4/30/2019	12	0	0	5	1	6	12
Israeli community 1	5/28/2019	8	0	0	2	2	6	10
Russian community 1	6/21/2019	8						8
Russian community 2	6/28/2019	8						8
Caregivers of persons w/special needs	9/18/2019	5	0	0	0	0	0	5
Children of Holocaust survivors	9/25/2019	5	0	0	0	0	0	5
College students	11/18/2019	3	3	0	0	0	0	0

A7.3 Focus Group Protocol and Implementation

Westat, in collaboration with Jewish Federation staff, developed the focus group guide. The topics for the focus groups complimented the web/mail survey and allowed for a deeper examination of specific survey topics such as patterns of philanthropy and volunteerism, Jewish engagement, social service utilization and anti-Semitism.

Three of the English-language focus groups were facilitated by a Westat researcher and nine were facilitated by Jewish Federation researchers. Focus groups were held at convenient locations within each community. All focus groups lasted approximately 90 minutes and were audio-recorded and then transcribed by Jewish Federation staff. Consultants for the Russian and Hebrew speaking focus groups provided a summary report of their focus group findings to Jewish Federation staff. In exchange for their time, participants were offered a \$25 incentive and a kosher meal was provided. Analysis of the focus group transcriptions and reports were conducted by Westat.

Appendix B:

Lay and Technical Advisors

Lay and Technical Advisors

Lay Committee

Adam Laver, Esq., co-chair
Sara Laver, co-chair
Jim Adelman
Susanna Lachs Adler
Ron Caplan
Kathy Elias
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Mindy Fortin
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Jonathan Goldman, Esq.
Gittel Hilibrand
Ernie Kahn
Murray Levin
Lyn Neff
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Rabbi Eric Yanoff
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Appendix C:

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