

OCT. 1, 2013

A Portrait of Jewish Americans

Findings from a Pew Research Center Survey of U.S. Jews

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This report was produced by the Pew Research Center’s Religion & Public Life Project. Launched in 2001 as the Pew Forum on Religion & Public Life, the Religion & Public Life Project seeks to promote a deeper understanding of issues at the intersection of religion and public affairs.

The project conducts surveys, demographic studies and other social science research to examine a wide range of issues concerning religion and society in the United States and around the world – from shifting religious composition to the influence of religion on politics to the extent of government and social restrictions on religion. The project also covers a range of issues that often have a religious component – from abortion and same-sex marriage to stem cell research and church-state controversies.

The Religion & Public Life Project is directed by Luis Lugo and is part of the Pew Research Center, a nonpartisan fact tank that informs the public about the issues, attitudes and trends shaping America and the world. The center conducts public opinion polling, demographic studies, media content analysis and other empirical social science research. Pew Research does not take positions on any of the issues it covers or on policy debates.

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OVERVIEW

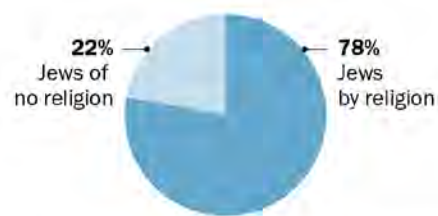
American Jews overwhelmingly say they are proud to be Jewish and have a strong sense of belonging to the Jewish people, according to a major new survey by the Pew Research Center. But the survey also suggests that Jewish identity is changing in America, where one-in-five Jews (22%) now describe themselves as having no religion.

The percentage of U.S. adults who say they are Jewish when asked about their religion has declined by about half since the late 1950s and currently is a little less than 2%. Meanwhile, the number of Americans with direct Jewish ancestry or upbringing who consider themselves Jewish, yet describe themselves as atheist, agnostic or having no particular religion, appears to be rising and is now about 0.5% of the U.S. adult population.¹

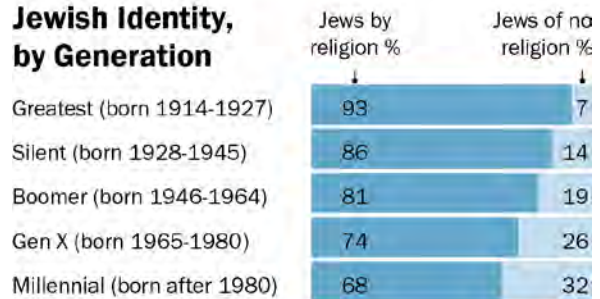
The changing nature of Jewish identity stands out sharply when the survey's results are analyzed by generation. Fully 93% of Jews in the aging Greatest Generation identify as Jewish on the basis of religion (called "Jews by religion" in this report); just 7% describe themselves as having no religion ("Jews of no religion"). By contrast, among Jews in the youngest generation of U.S. adults – the Millennials – 68% identify as Jews by religion, while 32% describe themselves as having no religion and identify as Jewish on the basis of ancestry, ethnicity or culture.

This shift in Jewish self-identification reflects broader changes in the U.S. public. Americans as a whole – not just Jews – increasingly eschew any religious affiliation. Indeed, the share of U.S. Jews who say they have no religion (22%) is similar to the share of religious "nones" in the

U.S. Adult Jewish Population, 2013



Jewish Identity, by Generation



Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Figures may not sum to 100% due to rounding.

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¹ Estimating the size of the Jewish population is complicated and depends heavily on the definition of who is a Jew. Chapter 1 of this report provides more details on the estimated number of U.S. Jews using a variety of possible definitions and including children as well as adults. For an explanation of the main categories used throughout this report, see the sidebar on page 18.

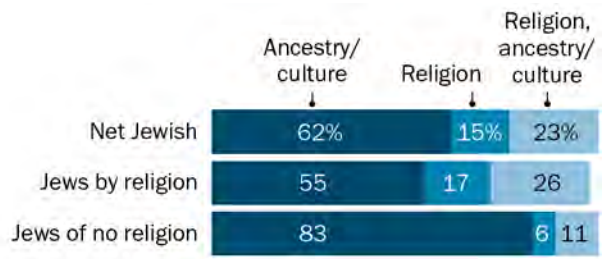
general public (20%), and religious disaffiliation is as common among all U.S. adults ages 18-29 as among Jewish Millennials (32% of each).²

Secularism has a long tradition in Jewish life in America, and most U.S. Jews seem to recognize this: 62% say being Jewish is mainly a matter of ancestry and culture, while just 15% say it is mainly a matter of religion. Even among Jews by religion, more than half (55%) say being Jewish is mainly a matter of ancestry and culture, and two-thirds say it is not necessary to believe in God to be Jewish.

Compared with Jews by religion, however, Jews of no religion (also commonly called secular or cultural Jews) are not only less religious but also much less connected to Jewish organizations and much less likely to be raising their children Jewish. More than 90% of Jews by religion who are currently raising minor children in their home say they are raising those children Jewish or partially Jewish. In stark contrast, the survey finds that two-thirds of Jews of no religion say they are *not* raising their children Jewish or partially Jewish – either by religion or aside from religion.

Being Jewish More About Culture and Ancestry than Religion

% saying being Jewish is mainly a matter of ...



Note: "Ancestry/culture" is the net percentage saying that being Jewish is mainly a matter of ancestry, mainly a matter of culture or volunteering that it is both ancestry and culture. "Religion, ancestry/culture" is the percentage volunteering that being Jewish is a matter of both religion and either ancestry or culture, or all three of these.

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Figures may not sum to 100% due to rounding. Other responses and those who did not give an answer are not shown.

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Jewish Child Rearing

Among those who are parents/guardians of minor children in their household, % raising their children ...

	Jewish by religion	Partly Jewish by religion	Jewish not by religion or mix [^]	NOT Jewish	Other	N
	%	%	%	%	%	
NET Jewish	59	14	8	18	1=100	907
Jews by religion	71	15	7	7	*=100	764
Jews of no religion	8	11	11	67	2=100	143
<i>Among Jews married to ...</i>						
Jewish spouse	96	2	1	1	0=100	551
Non-Jewish spouse	20	25	16	37	1=100	257

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Figures may not sum to 100% due to rounding.

[^]Includes those who are raising their children Jewish but not by religion as well as those who are raising multiple children Jewish but in different ways (Jewish by religion, partly Jewish by religion and/or Jewish but not by religion).

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² For more information, see the Pew Research Center's October 2012 report " 'Nones' on the Rise," <http://www.pewforum.org/2012/10/09/nones-on-the-rise/>.

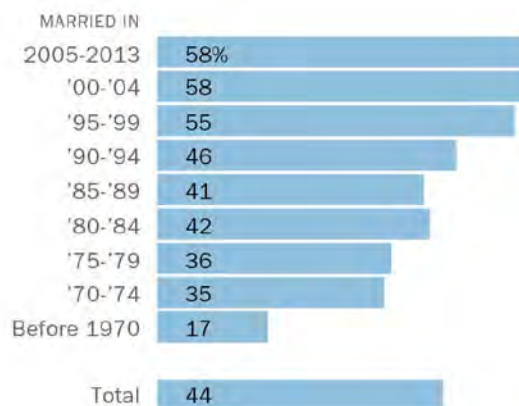
Intermarriage is a related phenomenon. It is much more common among secular Jews in the survey than among Jews by religion: 79% of married Jews of no religion have a spouse who is not Jewish, compared with 36% among Jews by religion. And intermarried Jews, like Jews of no religion, are much less likely to be raising their children in the Jewish faith. Nearly all Jews who have a Jewish spouse say they are raising their children as Jewish by religion (96%). Among Jews with a non-Jewish spouse, however, 20% say they are raising their children Jewish by religion, and 25% are raising their children partly Jewish by religion. Roughly one-third (37%) of intermarried Jews who are raising children say they are not raising those children Jewish at all.

Moreover, intermarriage rates seem to have risen substantially over the last five decades. Among Jewish respondents who have gotten married since 2000, nearly six-in-ten have a non-Jewish spouse. Among those who got married in the 1980s, roughly four-in-ten have a non-Jewish spouse. And among Jews who got married before 1970, just 17% have a non-Jewish spouse.³

It is not clear whether being intermarried tends to make U.S. Jews less religious, or being less religious tends to make U.S. Jews more inclined to intermarry, or some of both. Whatever the causal connection, the survey finds a strong association between secular Jews and religious intermarriage. In some ways, the association seems to be circular or reinforcing, especially when child rearing is added into the picture. Married Jews of no religion are much more likely than married Jews by religion to have non-Jewish spouses. Jews who have non-Jewish spouses are much less likely than those married to fellow Jews to be raising children as Jewish by religion and much *more* likely to be raising children as partially Jewish, Jewish but not by religion, or not Jewish at all. Furthermore, Jews who are the offspring of intermarriages appear, themselves, to be more likely to intermarry than Jews with two Jewish parents.

Intermarriage, by Year of Marriage

% of Jews with a non-Jewish spouse ...



Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Based on current, intact marriages.

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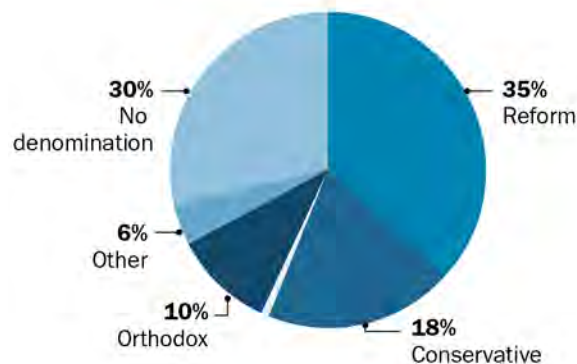
³ These figures are based on current, intact marriages. For more details on religious intermarriage, see Chapter 2, page 35.

The survey also shows that Reform Judaism continues to be the largest Jewish denominational movement in the United States. One-third (35%) of all U.S. Jews identify with the Reform movement, while 18% identify with Conservative Judaism, 10% with Orthodox Judaism and 6% with a variety of smaller groups, such as the Reconstructionist and Jewish Renewal movements. About three-in-ten American Jews (including 19% of Jews by religion and two-thirds of Jews of no religion) say they do not identify with any particular Jewish denomination.

Though Orthodox Jews constitute the smallest of the three major denominational movements, they are much younger, on average, and tend to have much larger families than the overall Jewish population. This suggests that their share of the Jewish population will grow. In the past, high fertility in the U.S. Orthodox community has been at least partially offset by a low retention rate: Roughly half of the survey respondents who were raised as Orthodox Jews say they are no longer Orthodox. But the falloff from Orthodoxy appears to be declining and is significantly lower among 18-to-29-year-olds (17%) than among older people. (See discussion and table in Chapter 3 on page 49.)

Within all three denominational movements, most of the switching is in the direction of less-traditional Judaism. The survey finds that approximately one-quarter of people who were raised Orthodox have since become Conservative or Reform Jews, while 30% of those raised Conservative have become Reform Jews, and 28% of those raised Reform have left the ranks of Jews by religion entirely. Much less switching is reported in the opposite direction. For example, just 7% of Jews raised in the Reform movement have become Conservative or Orthodox, and just 4% of those raised in Conservative Judaism have become Orthodox.

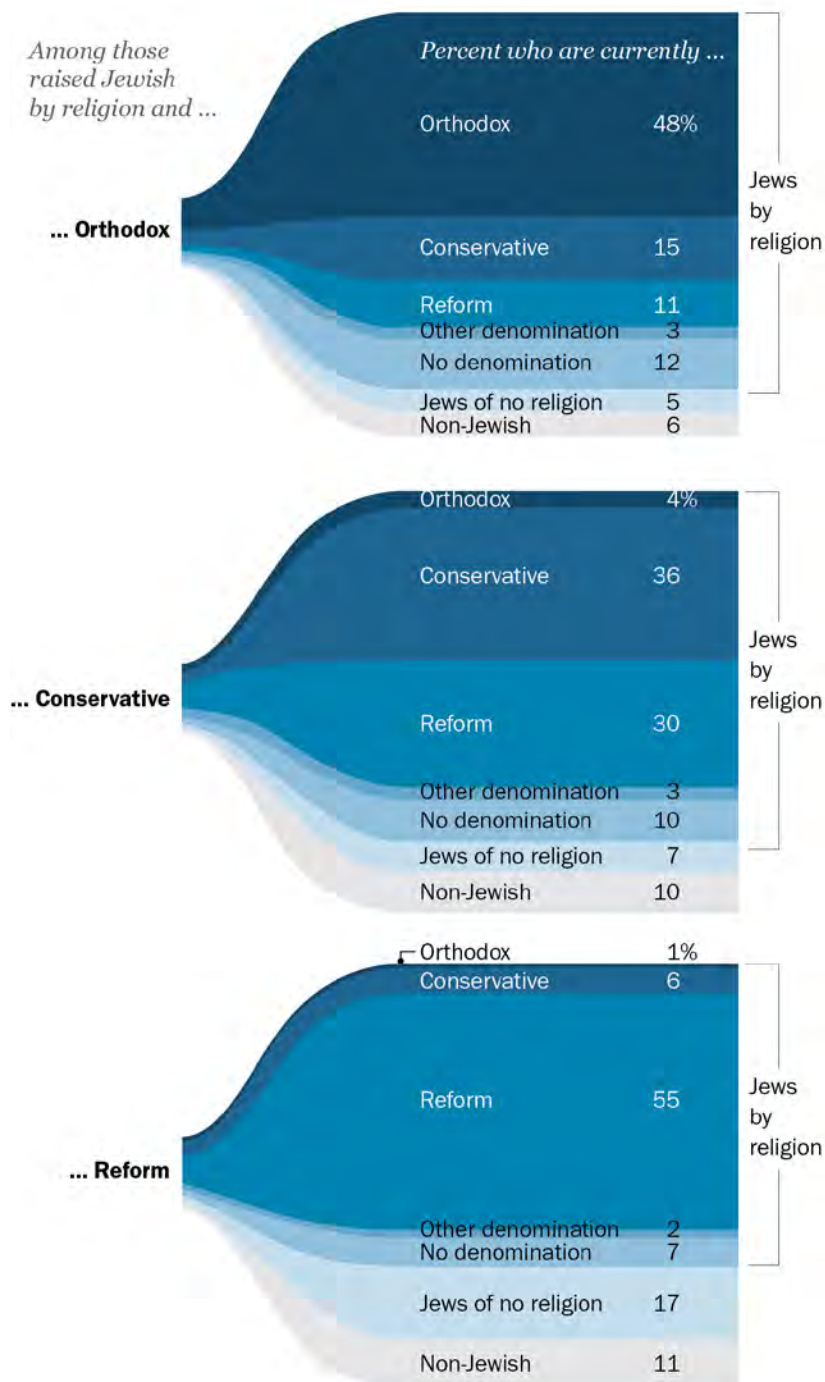
Jewish Denominational Identity



Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Figures may not sum to 100% due to rounding. Based on the net Jewish population (both Jews by religion and Jews of no religion).

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Denominational Switching Among U.S. Jews



Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Figures may not sum to 100% due to rounding.

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These are among the key findings of the Pew Research Center's survey of U.S. Jews, conducted on landlines and cellphones among 3,475 Jews across the country from Feb. 20-June 13, 2013, with a statistical margin of error for the full Jewish sample of plus or minus 3.0 percentage points.

The new survey also finds that seven-in-ten Jews (70%) say they participated in a Passover meal (Seder) in the past year, and 53% say they fasted for all or part of Yom Kippur in 2012. These measures of observance appear to have ticked downward slightly compared with a national telephone survey conducted more than a decade ago, the 2000-2001 National Jewish Population Survey.⁴ In that poll, 78% of Jews said they had participated in a Seder in the past year, and 60% said they had fasted on Yom Kippur. If there has been any decline on these measures, however, it appears to be attributable to the rising number of Jews of no religion; rates of Passover and Yom Kippur observance have remained stable among Jews by religion.

⁴ Comparisons with the findings of the 2000-2001 National Jewish Population Survey are made sparingly and cautiously in this report because of differences in methodology and question wording. For a longer discussion of comparisons between the Pew Research Survey of U.S. Jews and the NJPS, see page 79.

Despite the changes in Jewish identity in America, 94% of U.S. Jews (including 97% of Jews by religion and 83% of Jews of no religion) say they are proud to be Jewish. Three-quarters of U.S. Jews (including 85% of Jews by religion and 42% of Jews of no religion) also say they have “a strong sense of belonging to the Jewish people.” And emotional attachment to Israel has not waned discernibly among American Jews in the past decade, though it is markedly stronger among Jews by religion (and older Jews in general) than among Jews of no religion (and younger Jews in general).⁵

Overall, about seven-in-ten Jews surveyed say they feel either very attached (30%) or somewhat attached (39%) to Israel, essentially unchanged since 2000-2001. In addition, 43% of Jews have been to Israel, including 23% who have visited more than once. And 40% of Jews say they believe the land that is now Israel was given by God to the Jewish people.

At the same time, many American Jews express reservations about Israel’s approach to the peace process. Just 38% say the Israeli government is making a sincere effort to establish peace with the Palestinians. (Fewer still – 12% – think Palestinian leaders are sincerely seeking peace with Israel.) And just 17% of American Jews think the continued building of settlements in the West Bank is helpful to Israel’s security; 44% say that settlement construction hurts Israel’s own security interests.

Attachment, Attitudes About Israel

<i>How emotionally attached are you to Israel?</i>	NET Jewish	Jews by religion	Jews of no religion
%	%	%	%
Very attached	30	36	12
Somewhat	39	40	33
Not very/Not at all	31	23	55
Don't know/Refused	<u>1</u>	<u>1</u>	<u>*</u>
	100	100	100
<i>Been to Israel?</i>			
Yes	43	49	23
No	57	51	77
Don't know	<u>*</u>	<u>*</u>	<u>0</u>
	100	100	100
<i>Impact of continued building of Jewish settlements on Israel's security</i>			
Helps	17	19	9
Hurts	44	40	56
Makes no difference	29	31	21
Don't know	<u>11</u>	<u>10</u>	<u>14</u>
	100	100	100
<i>Believe God gave Israel to Jewish people?</i>			
Yes	40	47	16
No	27	27	27
Don't know	5	6	3
Don't believe in God [^]	<u>28</u>	<u>20</u>	<u>55</u>
	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Figures may not sum to 100% due to rounding.

[^]Includes those who said “don’t know” or declined to answer when asked whether they believe in God. For more details, see table on belief in God on page 74.

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⁵ For more details, see Chapter 5, Connection With and Attitudes Toward Israel.

A key aim of the Pew Research Center survey is to explore Jewish identity: What does being Jewish mean in America today? Large majorities of U.S. Jews say that remembering the Holocaust (73%) and leading an ethical life (69%) are essential to their sense of Jewishness. More than half (56%) say that working for justice and equality is essential to what being Jewish means to them. And about four-in-ten say that caring about Israel (43%) and having a good sense of humor (42%) are essential to their Jewish identity.

But observing religious law is not as central to most American Jews. Just 19% of the Jewish adults surveyed say observing Jewish law (halakha) is essential to what being Jewish means to them. And in a separate but related question, most Jews say a person can be Jewish even if that person works on the Sabbath or does not believe in God. Believing in Jesus, however, is enough to place one beyond the pale: 60% of U.S. Jews say a person cannot be Jewish if he or she believes Jesus was the messiah.

What Does It Mean To Be Jewish?

<i>% saying ___ is an essential part of what being Jewish means to them</i>	NET Jewish %
Remembering Holocaust	73
Leading ethical/moral life	69
Working for justice/equality	56
Being intellectually curious	49
Caring about Israel	43
Having good sense of humor	42
Being part of a Jewish community	28
Observing Jewish law	19
Eating traditional Jewish foods	14

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013.

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What is Compatible With Being Jewish?

<i>Can a person be Jewish if he/she ...</i>	Yes %	No %	DK %
... works on the Sabbath?	94	5	1=100
... is strongly critical of Israel?	89	9	2=100
... does not believe in God?	68	29	3=100
... believes Jesus was messiah?	34	60	6=100

Based on the net Jewish population.

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013.

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By several conventional measures, Jews tend to be less religious than the U.S. public as a whole. Compared with the overall population, for example, Jews are less likely to say that they attend religious services weekly or that they believe in God with absolute certainty. And just 26% of U.S. Jews say religion is very important in their lives, compared with 56% of the general public. (Orthodox Jews are a clear exception in this regard, exhibiting levels of religious commitment that place them among the most religiously committed groups in the country.) But while relatively few Jews attach high importance to religion, far more (46%) say *being Jewish* is very important to them.

Other findings from the Pew Research Center survey include:

- Jews from the former Soviet Union and their offspring account for roughly one-tenth of the U.S. Jewish population; 5% of Jewish adults say they were born in the former Soviet Union, and an additional 6% say they were born in the U.S. but have at least one parent who was born in the former Soviet Union.
- Jews have high levels of educational attainment. Most Jews are college graduates (58%), including 28% who say they have earned a post-graduate degree. By comparison, 29% of U.S. adults say they graduated from college, including 10% who have a post-graduate degree.
- Fully one-quarter of Jews (25%) say they have a household income exceeding \$150,000, compared with 8% of adults in the public as a whole. At the same time, 20% of U.S. Jews report household incomes of less than \$30,000 per year; about six-in-ten Jews in this low-income category are either under age 30 or 65 or older.
- Roughly four-in-ten U.S. Jewish adults (39%) say they live in a household where at least one person is a member of a synagogue. This includes 31% of Jewish adults (39% of Jews by religion and 4% of Jews of no religion) who say they personally belong to a synagogue, temple or other congregation.
- Jews think several other minority groups face more discrimination than they do. Roughly seven-in-ten Jews (72%) say gays and lesbians face a lot of discrimination in American society, and an equal number say there is lot of discrimination against Muslims. More than six-in-ten (64%) say blacks face a lot of discrimination. By comparison, 43% say Jews face a lot of discrimination. Overall, 15% of Jews say that in the past year they personally have been called offensive names or snubbed in a social setting because they are Jewish.

- Half of Jews (52%), including 60% of Jews by religion and 24% of Jews of no religion, say they know the Hebrew alphabet. But far fewer (13% of Jews overall, including 16% of Jews by religion and 4% of Jews of no religion) say they understand most or all of the words when they read Hebrew.
- Jews are heavily concentrated in certain geographic regions: 43% live in the Northeast, compared with 18% of the public as a whole. Roughly a quarter of Jews reside in the South (23%) and in the West (23%), while 11% live in the Midwest. Half of Jews (49%) reside in urban areas and a similar number (47%) reside in the suburbs; just 4% of Jews reside in rural areas.
- As a whole, Jews support the Democratic Party over the Republican Party by more than three-to-one: 70% say they are Democrats or lean toward the Democratic Party, while 22% are Republicans or lean Republican. Among Orthodox Jews, however, the balance tilts in the other direction: 57% are Republican or lean Republican, and 36% are Democrats or lean Democratic.

About the Survey

These are some of the findings of the new Pew Research Center survey, conducted Feb. 20-June 13, 2013, among a nationally representative sample of U.S. Jews. This is the most comprehensive national survey of the Jewish population since the 2000-2001 National Jewish Population Survey. More than 70,000 screening interviews were conducted to identify Jewish respondents in all 50 states and the District of Columbia.

Longer interviews were completed with 3,475 Jews, including 2,786 Jews by religion and 689 Jews of no religion.

Interviews were conducted in English and Russian by random digit dialing on both landlines and cellphones. In order to reach Jewish respondents most efficiently, the survey focused on telephone exchanges for counties where previous surveys indicate that at least some Jews reside. Overall, the survey covered geographic areas that are home to more than 90% of U.S. adults. Counties were excluded from the survey *only* if (a) no Jews had been interviewed in those counties in more than 150 Pew Research Center surveys conducted over the past decade *and* (b) no other surveys in a Brandeis University database had ever interviewed a Jew in those counties *and* (c) no synagogues or institutions of Jewish

Number of Completed Interviews

NET Jewish	3,475
Jews by religion	2,786
Jews of no religion	689
Non-Jews of Jewish background	1,190
Jewish affinity	467

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013.

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education were known to be located in those counties at the time of the Pew Research survey.⁶ Based on this geographic coverage, more than 95% of the Jewish population, including 99% of the Jewish by religion population, is estimated to have been eligible to be called for the survey. A more detailed explanation of the survey's methodology is provided in Appendix A.

In addition to interviewing Jews, the survey interviewed 1,190 people of Jewish background – U.S. adults who were raised Jewish or had at least one Jewish parent, but who now have a religion other than Judaism (most are Christian) or who say they do not consider themselves Jewish (either by religion or aside from religion). Finally, the survey also interviewed 467 people with a Jewish affinity – people who have a religion other than Judaism (or have no religion) and who were not raised Jewish and did not have a Jewish parent, but who nevertheless consider themselves Jewish or partially Jewish in some way.

This report focuses primarily on Jews by religion and Jews of no religion, which are combined into a “net” Jewish category. The size and characteristics of people of Jewish background and Jewish affinity are summarized in Chapter 1 (Population Estimates) and Chapter 7 (People of Jewish Background and Jewish Affinity).

⁶ Based on analyses conducted prior to the commencement of interviewing for this study. In expanding their database subsequent to the finalization of the sampling plan, Brandeis researchers identified a very small number of Jews in counties located in the excluded stratum. Brandeis researchers also identified one county in the excluded stratum that is home to a Jewish educational institution. The Religious Congregations and Membership Study indicates that there are 11 U.S. counties that are home to a synagogue that did not appear on the commercial list of synagogues used in designing the sampling plan.

Sidebar: Who Is a Jew?

One of the first decisions that had to be made in conducting this study and analyzing its results was to answer the question, “Who is a Jew?” This is an ancient question with no single, timeless answer. On the one hand, being Jewish is a matter of religion – the traditional, matrilineal definition of Jewish identity is founded on halakha (Jewish religious law). On the other hand, being Jewish also may be a matter of ancestry, ethnicity and cultural background. Jews (and non-Jews) may disagree on where to draw the line. Is an adult who has Jewish parents but who considers herself an atheist nevertheless Jewish, by virtue of her lineage? What about someone who has Jewish parents and has converted to Christianity? Or someone who has no known Jewish ancestry but is married to a Jew and has come to think of himself as Jewish, though he has not formally converted to Judaism?

Various readers will have their own answers to these questions. The approach taken in this survey was to cast the net widely, seeking to interview all adults who answer an initial set of questions (the “screener”) by saying (a) that their religion is Jewish, or (b) that aside from religion they consider themselves to be Jewish or partially Jewish, or (c) that they were raised Jewish or had at least one Jewish parent, even if they do not consider themselves Jewish today. Anyone who said “yes” to any of these questions was eligible for the main interview, which included many more questions detailing religious beliefs and practices; denominational affiliations such as Reform, Conservative and Orthodox; synagogue and Jewish community connections; the religious affiliation of parents, spouses, partners and children in the home; attitudes toward Jewish identity; social and political views; and demographic measures such as age and education. This wide-net approach gives readers (and scholars who later conduct secondary analysis of the survey data) a great deal of flexibility to apply whatever definitions of “Jewish” they think are appropriate.

This report analyzes the survey data using four main categories. These are defined to be as consistent as possible with previous major surveys of U.S. Jews (e.g., by counting as Jewish not just religious Jews but also people of Jewish upbringing, even if they are not religious) while still making intuitive sense to a general U.S. audience (e.g., by not counting as Jewish anyone who describes him/herself as a Christian or who does not consider him/herself Jewish). The categories are:

- *Jews by religion* – people who say their religion is Jewish (and who do not profess any other religion);
- *Jews of no religion* – people who describe themselves (religiously) as atheist, agnostic or nothing in particular, but who have a Jewish parent or were raised Jewish and who still consider themselves Jewish in some way.

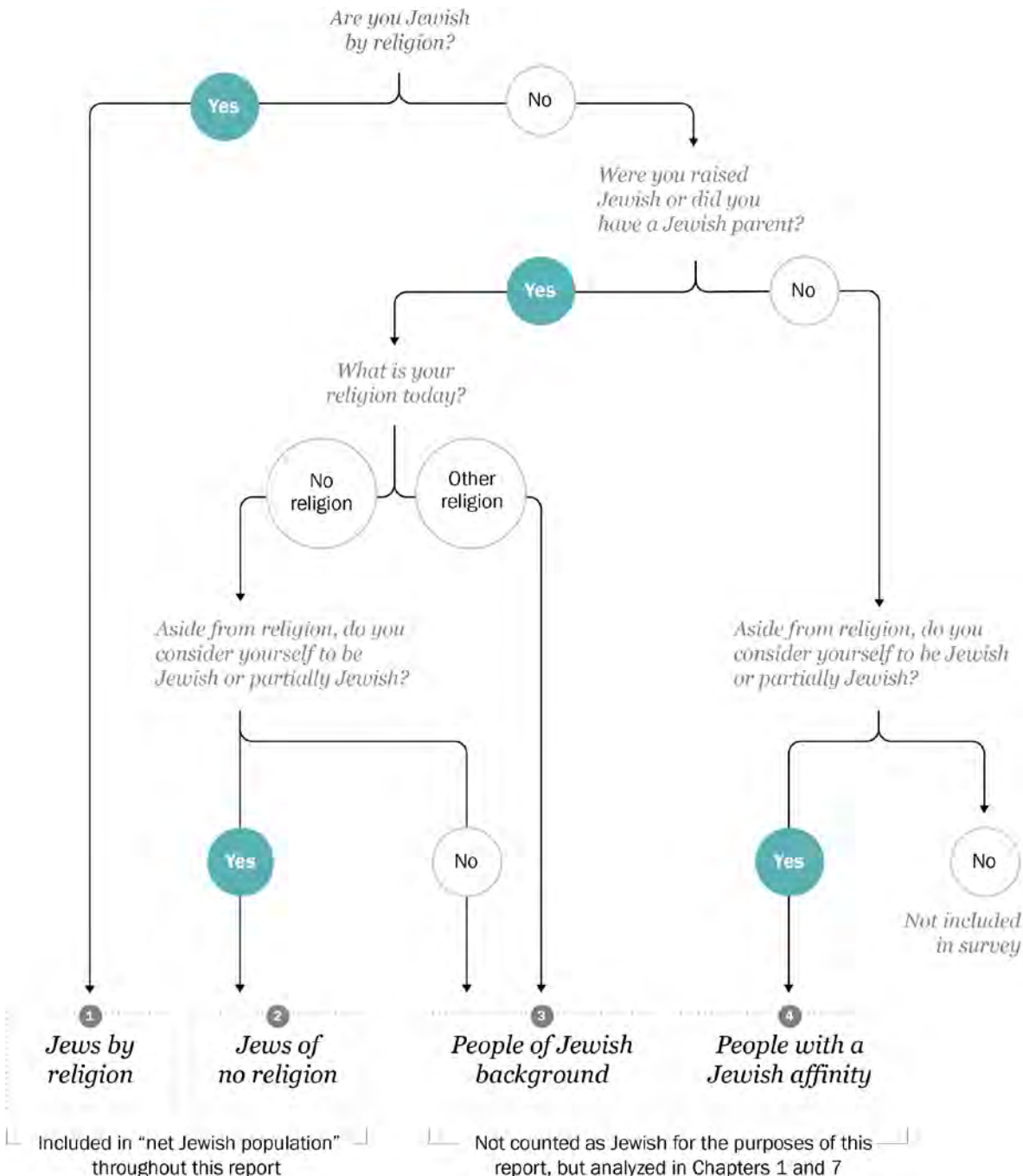
These first two groups constitute, for the purposes of this analysis, the “net” Jewish population. In addition, the survey interviewed:

- *Non-Jewish people of Jewish background* – people who have a Jewish parent or were raised Jewish but who, today, either have another religion (most are Christian) or say they do *not* consider themselves Jewish;
- *Non-Jewish people with a Jewish affinity* – people who identify with another religion (in most cases, Christianity) or with no religion and who neither have a Jewish parent nor were raised Jewish but who nevertheless consider themselves Jewish in some way. Some say, for example, that they consider themselves partly Jewish because Jesus was Jewish, because “we all come from Abraham” or because they have Jewish friends or relatives.

Most of this report focuses on the net Jewish population (Jews by religion and Jews of no religion). Whenever the views or characteristics of U.S. Jews (or just “Jews”) are discussed, this refers to the combined categories of Jews by religion and Jews of no religion. The characteristics and attitudes of people of Jewish background and people with a Jewish affinity are discussed separately in Chapter 7 of this report.

How Respondents Are Categorized

This diagram is presented as an aid to understanding the categories used in this report. It does not reflect the actual question wording from the interview. Full question wording and order is available in Appendix B.



Acknowledgments

The Pew Research Center's 2013 survey of U.S. Jews was conducted by the center's Religion & Public Life Project with generous funding from The Pew Charitable Trusts and the Neubauer Family Foundation.

Many Pew Research Center staff members contributed to this effort. Alan Cooperman oversaw the research project and served as lead editor of the report. Gregory Smith took the lead in the development of the survey instrument and sampling plan as well as the analysis of the results. Conrad Hackett and Noble Kuriakose developed the population estimates.

The report's overview was written by Cooperman and Smith. Chapters 1 and 2 were written by Hackett, Smith, Cooperman and Kuriakose. Chapter 3 was written by Smith and Fatima Ghani. Besheer Mohamed and Juliana Horowitz wrote Chapters 4 and 5. Elizabeth Sciupac wrote Chapters 6 and 7. Smith, Hackett and Mohamed drafted Appendix A (Methodology). The report was number checked by Phillip Connor, Kathleen Flynn, Cary Funk, Jessica Martinez, Michael Robbins and Neha Sahgal as well as Ghani, Hackett, Kuriakose, Mohamed, Sciupac and Smith.

Others at the Pew Research Center who provided editorial or research guidance include Alan Murray, Andrew Kohut, Paul Taylor, Scott Keeter, Jon Cohen and Jeffrey Passel. Leah Christian, formerly a Pew Research Center senior researcher, also contributed to the project. Other staff members who contributed include Sandra Stencel, Erin O'Connell, Michael Lipka, Joseph Liu, Tracy Miller, Adam Nekola, Liga Plaveniece, Carla Ritz, Stacy Rosenberg, Bethany Smith, Bill Webster and Diana Yoo.

Fieldwork for the survey was carried out by the firm Abt SRBI, with Benjamin Phillips as project manager and Stas Kolenikov as lead statistician. Abt SRBI's Mark Schulman, Chintan Turakhia and Charles DiSogra reviewed the weighting of the survey.

The Pew Research Center received invaluable advice on the survey questionnaire, methodology and analysis of results from a panel of advisers that included several of the leading figures in the study of American Jewry: Rabbi B. Elka Abrahamson, President of The Wexner Foundation, New Albany, Ohio; Sarah Bunin Benor, Associate Professor of Contemporary Jewish Studies, Hebrew Union College-Jewish Institute of Religion, Los Angeles; Steven M. Cohen, Research Professor of Jewish Social Policy at Hebrew Union College-Jewish Institute of Religion and Director of the Berman Jewish Policy Archive at NYU Wagner; Sergio DellaPergola, Shlomo Argov Professor Emeritus of Israel-Diaspora Relations at The Hebrew

University of Jerusalem; David Dutwin, Executive Vice President and Chief Methodologist, Social Science Research Solutions, Media, Pa.; Jane Eisner, Editor-in-Chief, The Jewish Daily Forward, New York City; Laurence Kotler-Berkowitz, Senior Director of Research and Analysis and Director of the Berman Jewish DataBank at The Jewish Federations of North America, New York City; Jonathan Sarna, Joseph H. & Belle R. Braun Professor of American Jewish History at Brandeis University, Waltham, Mass.; Leonard Saxe, Klutznick Professor of Contemporary Jewish Studies and Social Policy at Brandeis University and Director of the university's Cohen Center for Modern Jewish Studies and the Steinhardt Social Research Institute; Jack Wertheimer, Joseph and Martha Mendelson Professor of American Jewish History at The Jewish Theological Seminary, New York City; and Leon Wieseltier, Literary Editor of The New Republic, Washington, D.C.

In addition, the Pew Research Center's Religion & Public Life Project would like to thank several other institutions and individuals who generously provided data and advice: Elizabeth Tighe, Matthew Boxer and Charles Kadushin at the Steinhardt Social Research Institute at Brandeis University; Samuel Heilman, Distinguished Professor of Sociology and Harold Proshansky Chair in Jewish Studies at Queens College, CUNY; Bruce A. Phillips, Professor of Jewish Communal Service in the Louchheim School of Judaic Studies at Hebrew Union College-Jewish Institute of Religion and the University of Southern California, Los Angeles; and John C. Green, Director of the Ray C. Bliss Institute of Applied Politics and Distinguished Professor of Political Science at the University of Akron, Ohio.

Roadmap to the Report

The rest of this report details the survey's findings on the size, beliefs, practices and attitudes of the U.S. Jewish population. The first section estimates the size of the American Jewish population using various definitions of who is a Jew. The second section covers intermarriage and demographic characteristics, such as age, education and income. The third section examines aspects of Jewish identity, including questions about what is essential to Jewish identity, what is incompatible with being Jewish, friendship networks, Jewish education and child rearing. The fourth section explores religious beliefs and practices, including attendance at religious services, lighting Sabbath candles and participating in the Passover meal. The fifth section looks at attitudes toward and connection with Israel, including views on a two-state solution and the Israeli-Palestinian peace process. The sixth section discusses political views and social attitudes, including political party identification, views of President Obama, attitudes toward homosexuality and perceptions of discrimination. The seventh section describes the characteristics of people of Jewish background and Jewish affinity, including

their answers to an open-ended question about the ways in which they consider themselves Jewish. The survey methodology, topline and full questionnaire are included in appendices.

The online version of the report includes two interactive features – one illustrating Jewish denominational switching and the other allowing the user to calculate the size of the Jewish population based on his or her own definition of who is a Jew.

CHAPTER 1: POPULATION ESTIMATES

The size of the U.S. Jewish population has been a matter of lively debate among academic experts for more than a decade. Because the Pew Research survey involves a representative sample of Jews, rather than a census of all American Jews, it cannot definitively answer the question. However, data from the survey can be used to derive a rough estimate of the size of the U.S. Jewish population. Perhaps even more valuably, the survey illuminates the many different ways in which Americans self-identify as Jewish or partially Jewish, and it therefore provides a sense of how the size of the population varies depending on one's definition of who is a Jew.

Jewish Adults

If Jewish refers only to people whose religion is Jewish (Jews by religion), then the survey indicates that the Jewish population currently stands at about 1.8% of the total U.S. adult population, or 4.2 million people. If one includes secular or cultural Jews – those who say they have no religion but who were raised Jewish or have a Jewish parent and who still consider themselves Jewish *aside* from religion – then the estimate grows to 2.2% of American adults, or about 5.3 million. For the purposes of the analysis in this report, these two groups make up the “net” Jewish population.

Narrower or broader definitions would result in smaller or larger numbers. For example, if one were to exclude adults who self-identify as only “partly” Jewish, the 5.3 million figure would decrease by about 600,000, to approximately 4.7 million.

Alternatively, one could define Jewish more expansively, to include all Americans who have at least one Jewish parent or were raised Jewish, regardless of whether they now have another

Estimated Size of the U.S. Jewish Adult Population

	Share of U.S. adults	Estimated number (millions)
NET Jewish	2.2%	5.3
Jews by religion	1.8%	4.2
Jews of no religion	0.5%	1.2
Self-ID as Jewish	0.2%	0.5
Self-ID as partly Jewish	0.3%	0.6
Jewish background	1.0%	2.4
Christian	0.7%	1.6
Other religion	0.2%	0.4
Jewish and Christian	*	0.1
Jewish and other religion	*	*
No religion	0.1%	0.3
Jewish affinity	0.5%	1.2
Christian	0.3%	0.8
Other religion	*	0.1
Jewish and Christian	*	0.1
Jewish and other religion	*	*
No religion	0.1	0.2

Source: Analysis based primarily on Pew Research Center 2013 Survey of U.S. Jews, Feb. 20–June 13, 2013. Figures reflect estimates of the Jewish share of the population not covered by the survey; details are provided in Appendix A. Percentages have been rounded to the nearest tenth of a percent, and population totals have been rounded to the nearest 100,000. As a result, figures may not sum to totals indicated due to rounding.

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religion, such as Christianity. In that case, the survey suggests the total adult Jewish population (including all Jews by religion, Jews of no religion and people of Jewish background) would make up about 3.3% of American adults, or approximately 7.8 million people. If one were to adopt an even broader definition of Jewish identity and include all Americans who say they consider themselves Jewish for any reason – even if they do not have direct Jewish ancestry – the survey indicates the adult Jewish population would be roughly 3.8% of the overall adult population, or about 9.0 million people.

These are just a few of the many ways that data from the Pew Research survey could be used to generate differing population figures, depending on whom one counts as Jewish. One other common definition should be mentioned, though it is not shown in the accompanying tables: In traditional Jewish law (halakha), Jewish identity is passed down through matrilineal descent, and the survey finds that about 90% of Jews by religion and 64% of Jews of no religion – a total of about 4.4 million U.S. adults – say they have a Jewish mother. Additionally, about 1.3 million people who are not classified as Jews in this report (49% of non-Jews of Jewish background) say they have a Jewish mother.⁷

Jewish Children

The survey also asked Jewish adults to list the children in their household and to describe how each child is being raised. As a result, the estimates of the size of the Jewish population can be enlarged to include various categories of children. As with the number of Jewish adults, however, the number of Jewish children depends on who counts as Jewish.

⁷ Since 1983, the Reform movement formally has embraced a more expansive definition of who is a Jew, accepting children born of either a Jewish father or a Jewish mother if the children are raised Jewish and engage in public acts of Jewish identification, such as acquiring a Hebrew name, studying Torah and having a bar or bat mitzvah. See the Reform movement's March 15, 1983, Resolution on Patrilineal Descent at <http://www.jewishvirtuallibrary.org/jsource/Judaism/patrilineal1.html>.

In total, the study estimates that 1.8 million children reside in households with at least one Jewish adult. This includes approximately 900,000 children who are being raised exclusively Jewish by religion; about 100,000 children who are being raised as Jews of no religion; and 300,000 children who are being raised partly Jewish and partly in another religion. In addition, survey respondents report that about 400,000 children are *not* being raised Jewish at all, despite residing in a household with at least one Jewish adult.⁸

Combining 5.3 million adult Jews (the estimated size of the net Jewish population in this survey) with 1.3 million children (in households with a Jewish adult who are being raised Jewish or partly Jewish) yields a total estimate of 6.7 million Jews of all ages in the United States (rounded to the nearest 100,000).

Estimated Number of Children Residing in Jewish Households

	Share of U.S. children	Estimated number (millions)
NET no. of children in households with at least one Jewish adult	2.4%	1.8
Raised exclusively Jewish by religion	1.2%	0.9
Raised as Jew of no religion	0.1%	0.1
Raised Jewish/no religion	*	*
Raised partly Jewish/no religion	0.1%	0.1
All other children	1.0%	0.7
Raised Jewish by religion and other religion	0.4%	0.3
Raised in other religion, Jewish aside from religion	*	*
Other religion, partly Jewish aside from religion	0.1%	*
Raised in other religion, NOT raised Jewish at all	0.2%	0.1
No religion, NOT raised Jewish at all	0.4%	0.3
Sample adjustment	0.1%	*
NET children living in households with adult of Jewish background but no Jewish adults	1.5%	1.1
Raised exclusively Jewish by religion	*	*
Raised as Jew of no religion	0.1%	*
Raised Jewish/no religion	*	*
Raised partly Jewish/no religion	0.1%	*
All other children	1.4%	1.0
Raised Jewish by religion and other religion	0.3%	0.2
Raised in other religion, Jewish aside from religion	*	*
Other religion, partly Jewish aside from religion	0.1%	0.1
Raised in other religion, NOT raised Jewish at all	0.7%	0.5
No religion, NOT raised Jewish at all	0.3%	0.2

Source: Analysis based primarily on Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. The "sample adjustment" row reflects an estimate of the Jewish share of the population not covered by the survey; details are provided in Appendix A. Percentages have been rounded to the nearest tenth of a percent and population totals have been rounded to the nearest 100,000. As a result, figures may not sum to totals indicated due to rounding.

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⁸ The categories used to classify children in this report are not exactly the same as the categories used for adults (i.e., Jews by religion, Jews of no religion, people with a Jewish background and people with Jewish affinity). This is because the survey asks adult respondents about their religious identification, while for children, it relies on reports from adults about how the children are being raised. Because the survey interviewed only adults ages 18 and older, how the children view their religious identity – including whether they consider themselves Jewish or partially Jewish – is uncertain.

Using a more expansive definition, one could add children living in households with at least one adult of Jewish background. This could include approximately 200,000 children who are being raised both Jewish by religion and in another religion, as well as roughly 100,000 children who are being raised in another religion and partly Jewish aside from religion. In that case, the 6.7 million estimate would rise to about 7.0 million.

On the other hand, if one were to take a more restrictive definition and exclude children who are being raised only partly Jewish as well as adults who identify as only partly Jewish, the 6.7 million figure would decline by about 900,000, to approximately 5.7 million.

For an explanation of how the estimates are calculated (including adjustments for areas of the country not covered by the survey, people in institutionalized settings such as nursing homes and prisons, and people unable to take a telephone survey in either English or Russian), see Appendix A: Survey Methodology on page 119.

How Do These Estimates Compare With Previous Estimates?

Comparisons between surveys of U.S. Jews are complicated by differences in their sampling methods, question wording and definitions of who counts as Jewish. Probably the most frequently cited previous estimate of the size of the American Jewish population is from the 2000-2001 National Jewish Population Survey, which came up with a figure of 5.2 million adults and children in the “core” Jewish population. The NJPS population estimate, however, is not directly comparable to the population estimates in the Pew Research survey for several reasons. Perhaps most important, some experts think the NJPS substantially undercounted the number of Jews in America; it became the subject of heavy criticism on methodological grounds, several reassessments and continuing academic controversy.⁹ In addition, the definitions of some of the Jewish population categories in the NJPS differ from the definitions of the corresponding categories in the current survey.¹⁰

⁹ For an overview of the controversy over the NJPS written for a non-specialist audience, see Kadushin, C., Phillips, B. T., and Saxe, L. 2005. “National Jewish Population Survey 2000-01: A guide for the perplexed.” *Contemporary Jewry*, volume 25, pages 1-32.

¹⁰ For example, the “Jews of no religion” category in the NJPS includes some survey respondents who would be considered people of Jewish background in the current survey, either because they do not consider themselves Jewish or because they say their religion is *both* Judaism and a non-monotheistic faith, such as Buddhism or Hinduism. In the few instances in this report in which comparisons are made to the NJPS’s findings on particular questions, the NJPS dataset has been reanalyzed to take these differences into account and make the categories as similar as possible. For more details, see the sidebar on page 79.

Perhaps the most widely accepted prior estimate of the number of Jews by religion in America comes from the 1957 Current Population Survey, the only time in the last six decades that the U.S. Census Bureau has asked individual Americans about their religious affiliation. It found that Jews made up about 3.2% of Americans ages 14 and older, or about 3.9 million people in 1957. Surveys conducted by Gallup and the American National Election Studies (ANES) in the 1950s and 1960s also consistently found that 3-4% of American adults said their religion was Jewish. How many Americans considered themselves Jewish *aside from religion* in the 1950s and 1960s is not known, however, because the question was not asked in large-scale surveys at that time.

Since 2000, the share of American adults who say their religion is Jewish has generally ranged between 1.2% and 2% in national surveys. Using a variety of techniques, leading scholars have synthesized data from different sources to produce additional estimates:

- A statistical meta-analysis of national surveys (including previous Pew Research surveys) by Leonard Saxe and Elizabeth Tighe at Brandeis University's Steinhardt Social Research Institute concluded that as of 2010, 1.8% of U.S. adults (or 4.2 million people) were Jews by religion; they estimated the total Jewish population at **6.5 million**, including 975,000 adults who identify as Jewish but not by religion and 1.3 million children who are being raised exclusively as Jewish.
- Researchers Ira M. Sheskin of the University of Miami and Arnold Dashefsky of the University of Connecticut amalgamated the results of dozens of local surveys of Jewish communities and estimated that as of 2012 there were **6.7 million** U.S. Jews of all ages across the country – although they also said the actual figure was probably somewhat lower, due to double-counting.
- Sergio DellaPergola, a demographer at the Avraham Harman Institute of Contemporary Jewry at The Hebrew University of Jerusalem, analyzed patterns over time in Jewish fertility, mortality, conversion, migration and other demographic factors to estimate that the “core” U.S. Jewish population (including Jews by religion and Jews of no religion) was **between 5.2 million and 5.7 million** in 2010; he also estimated the total number of Americans with “direct Jewish ancestry,” regardless of their current religion, at about 6.8 million.

The estimate from the new Pew Research survey that there are approximately 5.3 million “net” Jewish adults and 1 million children who are being raised exclusively as Jewish (or 1.3 million children being raised at least partly Jewish) falls roughly in the middle of these prior estimates – somewhat higher than DellaPergola’s numbers, somewhat lower than the Dashefsky-Sheskin figure and fairly close to the Saxe-Tighe estimates.

The estimate that Jews by religion make up 1.8% of U.S. adults also is consistent with the results of Pew Research surveys over the past five years and close to the findings of other recent national surveys (such as Gallup polls and the General Social Surveys conducted by the independent research organization NORC at the University of Chicago) that use similar, close-ended questions about religious affiliation.¹¹ In aggregated Pew Research polling, the Jewish by religion share of the population has ranged in recent years between 1.5% (in 2009) and 1.9% (in 2010). GSS estimates have ranged from 1.5% (in 2012) to 1.7% (in 2008). Combining its own surveys conducted since 2008, Pew Research finds that a weighted average of 1.7% of U.S. adults identify as Jews by religion, while the GSS and Gallup find 1.6% identifying as Jews by religion.

What Percentage of American Adults are Jewish by Religion? Evidence From Other Surveys

	Pew Research Center	General Social Surveys (NORC)	Gallup
	%	%	%
2008	1.8	1.7	--
2009	1.5	--	--
2010	1.9	1.6	--
2011	1.7	--	1.6
2012	1.7	1.5	1.7
2013	1.5	--	--
Weighted Avg.	1.7	1.6	1.6

Source: Pew Research Center data are aggregated yearly totals from national surveys.

General Social Survey data were accessed at <http://sda.berkeley.edu/cgi-bin/hsda?harcstda+gss12> on Aug. 14, 2013. No General Social Survey data were collected in 2009, 2011 or 2013.

Gallup data were accessed at <http://www.gallup.com/poll/159548/identify-christian.aspx> and <http://www.gallup.com/poll/151760/Christianity-Remains-Dominant-Religion-United-States.aspx> on Aug. 14, 2013. Gallup figures are not reported prior to 2011 because only integer-level estimates are available for those years. Gallup figures for 2013 are not yet available.

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¹¹ A close-ended question provides the respondent with a list of possible responses to choose from. Pew Research’s typical wording is: “What is your present religion, if any? Are you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else or nothing in particular.” Other studies, such as the National Jewish Population Surveys (NJPS) and American Religious Identification Surveys (ARIS) have used open-ended questions about religious affiliation – offering no specific response options – and the results therefore are not directly comparable. Open-ended questions about religious affiliation tend to find smaller numbers of Jews by religion. See, for example, Schulman, M. A., chair. NJPS 2000-2001 Review Committee. 2003. “National Jewish Population Survey 2000-2001: Study Review Memo;” and Tighe, E., Saxe, L., and Livert, D. 2006. “Research synthesis of national survey estimates of the U.S. Jewish population,” presented at the 61st Annual Conference of the American Association for Public Opinion Research.

Trends in the Size of the Jewish Population

Using the 1957 Current Population Survey as a benchmark, it appears that the number of adult Jews by religion rose about 15% over the last half-century, while the total U.S. population more than doubled over the same period.¹² As a result, national surveys that repeatedly have asked Americans about their religion (Gallup, the American National Election Studies, the General Social Surveys and the American Religious Identification Surveys) show a decline, over the long term, in the percentage of U.S. adults who say their religion is Jewish, though the Jewish share of the adult population appears to have held fairly steady in the past two decades.¹³ (See charts on page 31.)

The long-term decline in the Jewish by religion share of the population results partly from differences in the median age and fertility of Jews compared with the public at large. As early as 1957, Jews by religion were significantly older and had fewer children than the U.S. population as a whole. At that time, the median age of Jews older than age 14 was 44.5 years, compared with 40.4 years among the population as a whole, and Jewish women ages 15-44 had 1.2 children on average, compared with 1.7 children among this age group in the general public.¹⁴ Today, Jews by religion still are considerably older than U.S. adults as a whole, although they are similar to the general public in the number of children ever born. (See discussion of median age and fertility on pages 39-40.)

Migration also is a factor. The growth in the overall U.S. population has been driven in part by Hispanic immigration, and the percentage of Jews by religion among Hispanics is even lower than in the general public. On the other hand, there have been two major waves of Jewish immigrants from the former Soviet Union in recent decades, and as a result, the share of Jewish adults who are foreign-born today (14%) is only a little lower than the share of all U.S.

¹² Rather than a linear increase, however, the U.S. Jewish population appears to have gone through cycles. According to the Israeli demographer Sergio DellaPergola, "In the United States, periods of more rapid Jewish population growth following higher birthrates in the ten to fifteen years following World War II, and again during the years of enhanced immigration during the late 1970s and early 1990s, were interspersed with periods of near stagnation due to low Jewish birth rates, rising intermarriage rates and assimilation, less immigration, and population aging." See page 28 in DellaPergola, S. 2013. "How Many Jews in the United States? The Demographic Perspective." *Contemporary Jewry*, volume 33, pages 15-42.

¹³ The American Religious Identification Surveys, which have continued to show a declining share of the U.S. population identifying as Jewish by religion in recent years, are an exception to this pattern; the Gallup, ANES and GSS surveys each show a leveling off in the percentage of the population that identifies as Jewish by religion in recent decades.

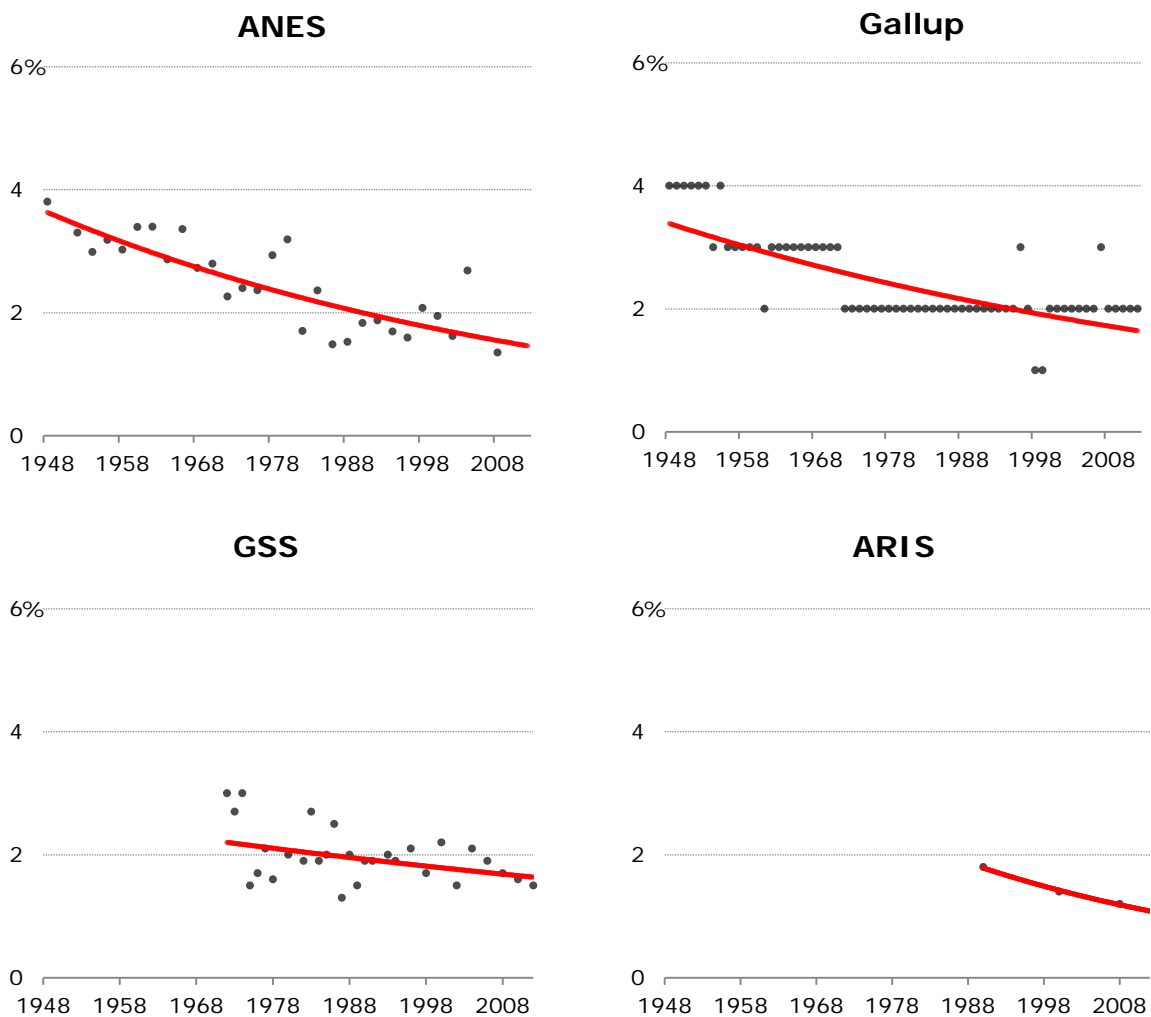
¹⁴ The 1957 Current Population Survey results were published in Goldstein, S. 1969. "Socioeconomic Differentials Among Religious Groups in the United States." *American Journal of Sociology*, volume 74, issue 6, pages 612-631, and Mueller, S. A., and Lane, A. V. 1972. "Tabulations from the 1957 Current Population Survey on Religion: A Contribution to the Demography of American Religion." *Journal for the Scientific Study of Religion*, volume 11, issue 1, pages 76-98. Unfortunately, raw data from the 1957 survey were destroyed, so it is not possible to reanalyze them using the various age categories used in the new survey. In the 1957 survey, completed interviews were obtained for roughly 35,000 households.

adults who are foreign-born (17%). (For more details on Jewish immigrants, see the table on Ancestry and Place of Birth in Chapter 2 on page 45.)

But demographics are not the only explanation for the long-term decline in the share of Americans who say their religion is Jewish. Jews by religion also have lost more people than they have gained due to religious switching. The new Pew Research survey finds that, by a two-to-one margin, former Jews by religion outnumber those who have become Jewish by religion after not having been raised Jewish.

Trend in Percentage of U.S. Adults Identifying as Jews by Religion

Findings from four major series of surveys; dots represent results from individuals years



Sources: Pew Research Center analysis of American National Election Studies (ANES) polls; yearly aggregate of Gallup polls, which are published only as whole numbers; Pew Research Center analysis of General Social Survey (GSS) polls; results published in American Religious Identification Survey (ARIS) 2008 Summary Report. Best-fit exponential regression lines in red.

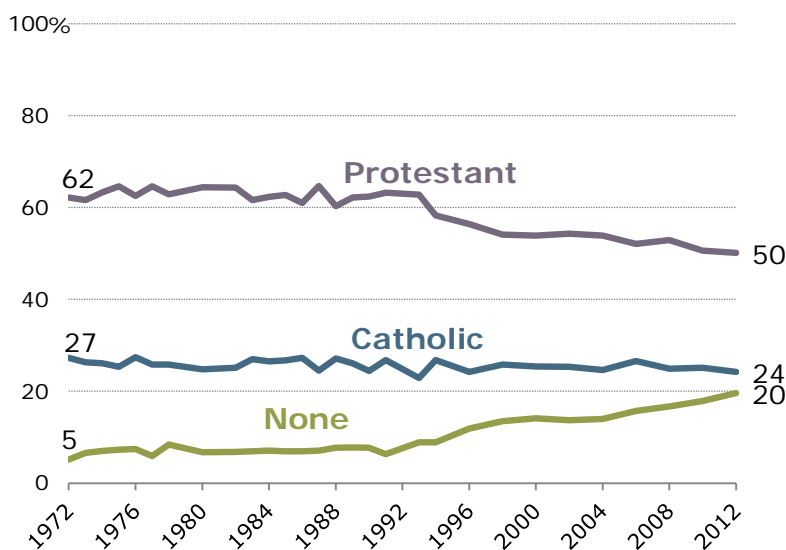
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Growth of Jews of No Religion

Where have the Jews by religion gone? Some have converted to other faiths, but many have become Jews of no religion – people who describe their religion as atheist, agnostic or “nothing in particular” but who were raised Jewish or had a Jewish parent and who still consider themselves Jewish aside from religion. A Pew Research reanalysis of the 2000-2001 National Jewish Population Survey suggests that at that time, 93% of Jews in that study were Jews by religion and 7% were Jews of no religion (after some adjustments to make the NJPS and Pew Research categories as similar as possible). In the new Pew Research survey, 78% of Jews are Jews by religion, and fully 22% are Jews of no religion (including 6% who are atheist, 4% who are agnostic and 12% whose religion is “nothing in particular”). Though the two studies employed different question wording and methodologies and are thus not directly comparable, the magnitude of these differences suggests that Jews of no religion have grown as a share of the Jewish population and the overall U.S. public.¹⁵ The new Pew Research survey finds that approximately 0.5% of U.S. adults – about 1.2 million people – are Jews of no religion.

The increase in Jews of no religion appears to be part of a broader trend in American life, the movement away from affiliation with organized religious groups. Surveys by Pew Research and other polling organizations have shown a decline in the percentage of U.S. adults who identify with Protestant denominations and a rapid rise, beginning in the 1990s, in the number of Americans who do not identify with any religion. This group, sometimes called the “nones,” now stands at about 20% of the U.S. public,

Long-Term Trends in Religious Affiliation



Source: General Social Surveys, 1972-2012. Other religious affiliations and those who did not give an answer are not shown.

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¹⁵ For more details on comparisons between the 2013 Pew Research Center survey of U.S. Jews and the 2000-2001 National Jewish Population Survey, see the sidebar on page 79.

including roughly a third of adults under 30. (For more information on these broad trends in American religion, including sociological theories about the root causes of disaffiliation, see the Pew Research Center's October 2012 report " 'Nones' on the Rise.")

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CHAPTER 2: INTERMARRIAGE AND OTHER DEMOGRAPHICS

The survey suggests that intermarriage is common among Jews; 44% of all currently married Jewish respondents – and 58% of those who have married since 2005 – indicate they are married to a non-Jewish spouse. The survey also shows that in some important respects, U.S. Jews have a distinctive demographic profile: They are older than the U.S. population as a whole, have high levels of educational attainment as well as average household income, and are geographically concentrated in the Northeast.

Intermarriage

There are many different ways to calculate rates of religious intermarriage, which can result in confusion when making comparisons among studies. For example, one can focus either on the percentage of individuals who are intermarried or on the percentage of couples who are intermarried. One can ask whether a married couple had the same religion at the time of their wedding or whether they have the same religion at present. In theory, one can calculate rates based either on currently intact marriages or on all marriages, including divorces and annulments (though in practice, asking respondents to describe previous marriages may be burdensome, and the Pew Research Center survey did not attempt to do so). In addition, the same considerations that go

into defining which respondents are Jewish come into play when deciding which spouses are Jewish. This analysis focuses on *Jewish respondents in this survey* (i.e., on the percentage of Jewish respondents who are married to non-Jews) and on *current, intact* marriages. It defines spouses as Jewish in the same way that respondents are categorized.

About half of Jewish respondents are currently married, including 54% of

Intermarriage, by Year of Marriage

<i>Among respondents who got married in ...</i>	NET Jewish		Jews by religion	
	Spouse Jewish	Spouse not Jewish	Spouse Jewish	Spouse not Jewish
	%	%	%	%
2005-2013	42	58	55	45
2000-2004	42	58	50	50
1995-1999	45	55	55	45
1990-1994	54	46	58	42
1985-1989	59	41	65	35
1980-1984	58	42	61	39
1975-1979	64	36	68	32
1970-1974	65	35	79	21
Before 1970	83	17	89	11
Total	56	44	64	36

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Jews of no religion not shown due to limitations of sample size. Figures may not sum to 100% or to totals indicated due to rounding.

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Jews by religion and 41% of Jews of no religion. The share of Jews who are married appears to have declined since 2000 (down from 60% in the 2000-2001 NJPS to 51% today), mirroring a decline in marriage rates among the population overall.

The new Pew Research survey finds that, overall, 56% of married Jews have a Jewish spouse, while 44% of Jewish respondents are married to a non-Jew. Among Jews by religion who are married, 64% have a Jewish spouse and 36% have a non-Jewish spouse. By comparison, Jews of no religion are much more likely to be in mixed marriages; just 21% of married Jews of no religion are married to a Jewish spouse, while 79% are married to a non-Jewish spouse.

Among respondents whose current, intact marriage took place in 2005 or later, 58% have a non-Jewish spouse. A similar number of those who got married between 2000 and 2004 are also in mixed marriages, as are 55% of those who got married in the late 1990s. Intermarriage rates are lower for those who have been married longer. For example, among respondents who got married in the 1980s, roughly four-in-ten have a non-Jewish spouse. And among those who were wed before 1970, just 17% have a non-Jewish spouse.

Among Jews by religion who got married in 2005 or more recently, 45% are married to a Jewish spouse and 55% are married to a non-Jew. (There are too few married Jews of no religion in the current sample to permit separate analysis of intermarriage rates by year of marriage for Jews of no religion alone.)

While these patterns strongly suggest that intermarriage has been rising, at least over the long term, it is important to bear in mind several points when assessing rates of Jewish intermarriage. First, some research indicates that “in-marriages” (marriages between people of the same religion) tend to be more durable than intermarriages; if this is the case, then the percentage of intermarriages in the 1970s and 1980s may have been higher than it appears from looking only at intact marriages today.

Second, racial and ethnic intermarriage as a whole has been increasing in the U.S. public; about 15% of all new marriages in the United States in 2010 were between spouses of a different race or ethnicity from one another, more than double the share in 1980 (6.7%).¹⁶

And, finally, the relatively small size of the U.S. Jewish population should be taken into account. If marital choices were purely random, the odds of one Jewish American marrying another Jewish American would be much smaller than the odds of one Protestant marrying

¹⁶ See the Pew Research Center's February 2012 report “The Rise of Intermarriage Rates,” <http://www.pewsocialtrends.org/2012/02/16/the-rise-of-intermarriage/>.

another Protestant or one Catholic marrying another Catholic, since Protestants make up nearly half of the U.S. public and Catholics make up roughly a quarter of the overall population.¹⁷ For this reason, rates of intermarriage among Jews are perhaps most directly comparable to rates of intermarriage among other relatively small U.S. religious groups, such as Mormons and Muslims. Previous Pew Research surveys have found that 87% of Mormons and more than eight-in-ten Muslims (84%) in the United States are married to people with the same religion.¹⁸

Rates of intermarriage vary considerably among the major U.S. Jewish movements or denominations. Virtually all Orthodox respondents who are married have a Jewish spouse (98%), and most married Conservative Jews also have Jewish spouses (73%). Half of Reform Jews who are married have a Jewish spouse. Among married Jews who have no denominational affiliation, 31% have a Jewish spouse.

The survey also suggests that intermarriage is much more common among Jewish respondents who are themselves the children of intermarriage. Among married Jews who report that only one of their parents was Jewish, fully 83% are married to a non-Jewish spouse. By contrast, among married Jews who say both of their parents were Jewish, 63% have a Jewish spouse and 37% have a non-Jewish spouse.

For a discussion of patterns in child rearing among intermarried and in-married Jews, see pages 67-68 in Chapter 3.

Intermarriage by Religious Denomination

	<i>Among married Jews, % whose spouse is...</i>	
	Jewish	Not Jewish
	%	%
NET Jewish	56	44
Orthodox	98	2
Conservative	73	27
Reform	50	50
No denomination	31	69

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Figures may not add to 100% due to rounding.

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¹⁷ Bruce A. Phillips of Hebrew Union College-Jewish Institute of Religion in Los Angeles has compared the theoretical odds of Jewish intermarriage with actual rates of Jewish intermarriage and concluded that "American Jewish intermarriage is actually lower than it ought to be given the small size of the Jewish population and the privileged position Jews hold in American society." See page 114 in Phillips, B.A. 2013. "New demographic perspectives on studying intermarriage in the United States." *Contemporary Jewry*, volume 33, pages 103-119.

¹⁸ See the Pew Research Center's January 2012 survey report "Mormons in America: Certain in Their Beliefs, Uncertain of Their Place in Society," <http://www.pewforum.org/2012/01/12/mormons-in-america-executive-summary/>, and August 2011 survey report "Muslim Americans: No Signs of Growth in Alienation or Support for Extremism," <http://www.people-press.org/2011/08/30/muslim-americans-no-signs-of-growth-in-alienation-or-support-for-extremism/>.

Age

The survey finds that, on average, Jewish adults are older than the U.S. public as a whole, and Jews by religion are older than Jews of no religion.

Roughly half of Jewish adults (51%) are ages 50 and older, compared with 44% of adults in the general population. Among Jews by religion, 55% are 50 and older, compared with 39% among Jews of no religion.

Age Distribution of Jewish Adults

	NET Jewish	Jews by religion	Jews of no religion	U.S. general public
	%	%	%	%
18-29	20	18	28	22
30-49	28	27	33	34
50-64	27	29	23	26
65-74	13	14	10	11
75+	<u>11</u>	<u>12</u>	<u>6</u>	<u>7</u>
	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013; U.S. general public data from the 2013 Current Population Survey. Figures may not sum to 100% or to totals indicated due to rounding.

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Among adults, the median age in the Jewish population is 50.¹⁹ In the general public, the adult median age is 46. Though Jews of no religion are younger (median age of 43) than Jews by religion (52), they are not as young as the broader religiously unaffiliated population (37).

Orthodox Jews (median age of 40 among adults) are substantially younger than Conservative Jews (55) and Reform Jews (54).

In comparison, the median age of adults in the Christian population is 49, similar to the net Jewish population (50). The adult median age is higher among white evangelical Protestants (53), white mainline Protestants (52) and white Catholics (52).²⁰ The median among Hispanic Catholics (40) and the unaffiliated (37) is comparatively young.

Median Age of Adults

NET Jewish	50
Jews by religion	52
Jews of no religion	43
Orthodox	40
Conservative	55
Reform	54
No denomination	43
U.S. general public	46
Christian	49
Protestant	50
White evangelical	53
White mainline	52
Black Protestant	45
Catholic	47
White, non-Hispanic	52
Hispanic	40
Unaffiliated	37

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20 – June 13, 2013. U.S. general public data from Pew Research Center surveys conducted January-July 2013.

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¹⁹ The median in a population is the midpoint when the population is ordered by some characteristic, such as age or income. Note that the median age of adults (i.e., of those 18 and above) is older than the median age of an entire population, including children.

²⁰ Among all Protestant adults, regardless of race, the median age of evangelical Protestants is 51 and the median age of non-evangelical Protestants is 50.

Fertility

Jewish adults ages 40-59 report having had an average of 1.9 children, compared with an average of 2.2 children per adult in the same age cohort of the general public. Jews by religion average more children (2.1) than Jews of no religion (1.5), and the average number of children born to Orthodox Jews (4.1) is about twice the overall Jewish average. By contrast, Reform Jews have 1.7 children and Conservative Jews have 1.8 children, on average. Jewish respondents married to Jewish spouses have more children on average than Jews married to non-Jews (2.8 vs. 1.8), and married Jews have more children than those who have never been married (2.3 vs. 0.2).

While Christians as a whole tend to have more children (2.3) than do Jews (1.9), white evangelical Protestants, white mainline Protestants and white Catholics all average about the same number of children as Jews by religion (2.1). Among Christians, relatively high fertility is found among black Protestants (2.6 children) and Hispanic Catholics (3.1).

These results are based on births reported by male and female survey respondents.²¹ The number of children ever born to adults ages 40-59 is a good measure of what demographers call completed fertility. In comparisons of childbearing among younger adults across religious groups that vary significantly in educational attainment, it is difficult to determine the extent to which differences in children ever born may be due to differences in the timing of childbearing. By comparing completed fertility, it is possible to see differences that could otherwise be obscured by differences in the timing of childbirth.

Fertility

Average number of children ever born per adult age 40-59

NET Jewish	1.9
Jews by religion	2.1
Jews of no religion	1.5
Orthodox	4.1
Conservative	1.8
Reform	1.7
No denomination	1.4
Married	2.3
Spouse Jewish	2.8
Spouse not Jewish	1.8
Never married	0.2
U.S. general public	2.2
Christian	2.3
Protestant	2.2
White evang.	2.1
White mainline	2.1
Black Prot.	2.6
Catholic	2.4
White, non-Hisp.	2.1
Hispanic	3.1
Unaffiliated	1.9

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. FERT. U.S. general public data from March 21-April 8, 2013, Pew Research Center survey.

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²¹ Fertility results are often reported based on data gathered only from women. The patterns seen here are similar when results are analyzed for women alone. For some groups, however, there are not enough female respondents in this age range to report results for women alone.

Household Composition

On average, Jews live in households with 2.7 people, including 2.2 adults and 0.5 children. Jews by religion and Jews of no religion tend to live in households of similar size (an average of 2.7 people per household among both groups).

Orthodox Jews tend to live in larger households than Jews of other denominational movements. The average Orthodox household contains 1.7 children, compared with 0.3 children per household with a Conservative respondent and 0.4 children per household with a Reform respondent.

Household Size

Avg. number of ____ in household	Among respondents who are...						
	NET Jewish	Jews by religion	Jews of no religion	Orthodox	Conservative	Reform	No denomination
Adults	2.2	2.2	2.3	2.6	2.3	2.2	2.2
Jewish adults	1.8	1.8	1.5	2.5	2.0	1.7	1.5
<i>Jews by religion</i>	1.5	1.8	0.4	2.5	2.0	1.5	0.9
<i>Jews of no religion</i>	0.3	*	1.2	*	0.1	0.2	0.6
Other adults	0.5	0.4	0.8	0.1	0.3	0.5	0.7
<i>Jewish background</i>	*	*	0.1	*	*	*	*
<i>Jewish affinity</i>	*	*	*	*	*	*	*
<i>No Jewish connection</i>	0.4	0.3	0.7	0.1	0.2	0.4	0.6
Children	0.5	0.5	0.4	1.7	0.3	0.4	0.4
Avg. household size	2.7	2.7	2.7	4.3	2.6	2.5	2.6

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Figures may not sum to totals or subtotals indicated due to rounding.

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Socioeconomic Status

Jews are, on the whole, a comparatively well-educated, high-income group. Nearly six-in-ten adult Jews are college graduates, including 28% who have obtained a post-graduate degree. By comparison, roughly three-in-ten U.S. adults overall are college graduates, including 10% who have a post-graduate degree. Both Jews by religion and Jews of no religion have much higher levels of educational attainment, on average, than does the public overall.

A quarter of Jews, including 26% of Jews by religion and 20% of Jews of no religion, say they have family incomes of \$150,000 or more. By comparison, just 8% of U.S. adults overall say their household income is this high.

At the same time, one-fifth of all U.S. Jews report annual household incomes of less than \$30,000. Jews with household incomes less than \$30,000 are concentrated among young adults and those who have reached retirement age; 38% of Jews under age 30 say they have family incomes of \$30,000 or less, as do 24% of Jews 65 and older. By contrast, 16% of Jews ages 30-49 have household incomes of \$30,000 or less, and just 11% of Jews ages 50-64 fall into this income bracket.

Educational Attainment and Household Income

	NET Jewish	Jews by religion	Jews of no religion	U.S. gen. public
	%	%	%	%
<i>Education</i>				
College graduate	58	60	53	29
Post-grad degree	28	29	23	10
BA/BS	30	30	30	19
Some college	25	24	29	29
High school or less	<u>17</u>	<u>16</u>	<u>18</u>	<u>42</u>
	100	100	100	100
<i>Household income</i>				
\$150,000+	25	26	20	8
\$100-\$149,999	17	17	17	10
\$75-\$99,999	14	14	12	11
\$50-\$74,999	12	12	12	16
\$30-\$49,999	11	11	15	20
Less than \$30,000	<u>20</u>	<u>19</u>	<u>24</u>	<u>36</u>
	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. EDUC, INCOME. U.S. general public data from the U.S. Census Bureau (for education) and from Pew Research Center surveys conducted February-June 2013 (for income).

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About six-in-ten Reform Jews (61%) and Conservative Jews (62%) say they graduated from college, as do 58% of those with no denominational affiliation. Fewer Orthodox Jews (39%) report having graduated from college, though there are many more college graduates among Modern Orthodox Jews (65%) than among the Ultra-Orthodox (25%).²²

Upwards of one-fifth of Jews from all of the major Jewish movements or denominations say they have household incomes of \$150,000 or more.

Education and Income, 2013

	% who...	
	Are college graduates	Have household income of \$150,000+
	%	%
NET Jewish	58	25
Jews by religion	60	26
Jews of no religion	53	20
College graduate	100	32
Post-grad degree	100	39
BA/BS	100	25
Some college	--	16
HS or less	--	13
Orthodox	39	28
Ultra-Orthodox	25	24
Modern	65	37
Conservative	62	23
Reform	61	29
No denomination	58	22
U.S. general public	29	8
Christian	25	7
Protestant	24	6
White evangelical	20	6
White mainline	34	10
Black Protestant	18	2
Catholic	26	9
White, non-Hispanic	33	13
Hispanic	11	3
Unaffiliated	29	8

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. EDUC, INCOME. General public education estimate from 2013 Current Population Survey; all other general population figures from Pew Research Center surveys conducted February- June 2013.

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²² In general, Orthodox Jews are defined by a more traditional and strict observance of halakha (Jewish law) than Reform and Conservative Jews. Ultra-Orthodox (also called Haredi) Jews, a group that includes but is not limited to Hasidic Jews, tend to view their adherence to the Torah's commandments as largely incompatible with secular society. As a result, they are "self-segregated and relatively disconnected from the rest of the Jewish community," according to the Jewish Community Study of New York, 2011. The Modern Orthodox movement, on the other hand, seeks to follow traditional Jewish law while simultaneously maintaining a relationship with modern society. As [Modern Orthodox Rabbi Saul J. Berman writes](#): "[T]his approach does not deny that there are areas of powerful inconsistency and conflict between Torah and modern culture that need to be filtered out in order to preserve the integrity of halakha."

Roughly two-thirds of Jewish adults say they are currently employed. One-third are not employed, including 7% who are currently looking for work. About six-in-ten Jews say they own their home.

Employment Status and Homeownership

	NET	Jews by	Jews of	U.S.
	Jewish	religion	no	gen.
	%	%	religion	public
	%	%	%	%
Employed	65	64	70	56
Not employed	34	36	29	43
Looking for work	7	6	7	11
Not looking/DK	28	29	22	33
Don't know	1	1	*	1
	100	100	100	100
Homeowner	59	61	52	57
Not a homeowner	41	39	48	42
Don't know	*	*	*	*
	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. EMPLOY, EMPLOY1, QA2. U.S. general public data on employment status from a March 2013 Pew Research Center survey. U.S. general public data on homeownership from a June 2013 Pew Research Center survey. Figures may not sum to 100% due to rounding.

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Ancestry and Place of Birth

The survey finds that 86% of Jewish adults were born in the United States, including 22% who are the adult children of immigrants and 65% whose families have been in the U.S. for three generations or longer. Roughly one-in-seven Jewish adults (14%) are immigrants, including 5% who were born in the former Soviet Union and 2% who were born in Israel.

In total, 35% of Jewish adults are first- or second-generation immigrants (i.e., are foreign-born or the U.S.-born children of immigrants). Overall, 14% of Jewish adults were born in Europe or had a parent who was born in Europe, and 11% were born in the former Soviet Union or had a parent who was born there. Roughly 4% of U.S. Jews were born in Israel or have a parent who was born in Israel.

Ancestry and Place of Birth of Jewish Adults

	NET Jewish %	Jews by religion %	Jews of no religion %	U.S. gen. public %
Born in U.S.	86	87	85	83
Had parent born outside U.S.	22	23	17	8
Both parents born in U.S.	65	64	68	74
Born outside U.S.	14	13	15	17
Former Soviet Union (FSU)	5	5	7	*
Europe (except FSU)	3	3	3	2
Americas (except U.S.)	2	2	4	9
Israel	2	2	*	*
Asia/Pacific (except FSU)	1	1	1	5
Sub-Saharan Africa	*	*	*	1
Middle East/N. Africa	*	*	0	*
Other	*	*	0	*
	100	100	100	100

Born in or had parent born in...

Europe (except FSU)	14	15	12	4
Former Soviet Union (FSU)	11	11	10	1
Americas (except U.S.)	5	4	7	14
Israel	4	5	2	*
Asia/Pacific (except FSU)	2	2	2	6
Sub-Saharan Africa	1	1	1	1
Middle East/N. Africa	*	1	*	1

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Figures may not sum to 100% due to rounding. U.S. general public data from June 2013 Current Population Survey.

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Race and Ethnicity

More than nine-in-ten U.S. Jews surveyed describe themselves as non-Hispanic whites, while 2% are black, 3% are Hispanic, and 2% are of other racial and ethnic backgrounds. Racial and ethnic minorities make up a far larger share of the U.S. general population than of the Jewish population.

Geographic Distribution

More than four-in-ten U.S. Jewish adults (43%) live in the Northeast, while 23% reside in the South, 23% in the West and 11% in the Midwest. Compared with Jews by religion, Jews of no religion are less concentrated in the Northeast and more concentrated in the West.

The vast majority of Jews live either in urban areas (49%) or in the suburbs (47%). Just 4% of U.S. Jews reside in rural areas, compared with about one-in-five Americans overall.

Race and Ethnicity of U.S. Jews

	NET Jewish religion	Jews by religion	Jews of no religion	U.S. gen. public
	%	%	%	%
White, non-Hisp	94	95	88	66
Black, non-Hisp	2	1	3	12
Hispanic	3	2	6	15
Other/mixed	<u>2</u>	<u>1</u>	<u>3</u>	<u>8</u>
	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. RACE. U.S. general public data from June 2013 Current Population Survey.

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Where Do U.S. Jews Live?

	NET Jewish religion	Jews by religion	Jews of no religion	U.S. gen. public
	%	%	%	%
Northeast	43	46	32	18
Midwest	11	10	15	21
South	23	24	22	37
West	<u>23</u>	<u>20</u>	<u>31</u>	<u>23</u>
	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. U.S. general public data from June 2013 Current Population Survey.

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CHAPTER 3: JEWISH IDENTITY

U.S. Jews see being Jewish as more a matter of ancestry, culture and values than of religious observance. Six-in-ten say, for example, that being Jewish is *mainly* a matter of culture or ancestry, compared with 15% who say it is mainly a matter of religion. Roughly seven-in-ten say remembering the Holocaust and leading an ethical life are essential to what it means to them to be Jewish, while far fewer say observing Jewish law is a central component of their Jewish identity. And two-thirds of Jews say that a person can be Jewish even if he or she does not believe in God.

To be sure, there are big differences among Jews about what it means to be Jewish. For instance, Orthodox Jews generally attach much more importance to the religious elements of being Jewish. And for Jews by religion, caring about Israel is much more central than it is for Jews of no religion.

There also are vast differences between Jews by religion and Jews of no religion in their level of involvement in Jewish organizations, in their self-reported ability to speak and understand Hebrew, and in their approach to child rearing. In all of these areas, Jews by religion are much more connected to their Jewish heritage than are Jews of no religion.

Denominational Identity

More than one-third of U.S. Jews (35%) identify with the Reform movement. About one-in-five (18%) identify with the Conservative movement. One-in-ten Jews identify with Orthodox Judaism (10%), including 6% who belong to Ultra-Orthodox groups and 3% who are Modern Orthodox. Three-in-ten Jews (30%) do not identify with any particular Jewish denomination. The remainder (7%) identify with smaller movements (such as Reconstructionism or the Jewish Renewal movement), say they belong to more than one movement (such as both Conservative and Orthodox), or decline to answer the question.

Most Jews by religion identify with either Reform (40%), Conservative (22%) or Orthodox Judaism (12%), with just 19% saying they belong to no particular denomination. By contrast, most Jews of no religion have no denominational affiliation (66%). However, one-in-five Jews of no religion describe themselves as Reform Jews (20%), while 6% identify with Conservative Judaism and 1% say they are Orthodox Jews.

Not all Jews who identify with a denominational movement or stream are members of synagogues. Among Jews who say they are synagogue members, 39% identify with Reform Judaism, 29% with Conservative Judaism, 22% with Orthodox Judaism, 4% with another denominational movement and 6% with no denomination.

Denominational Identification

	NET Jewish %	Jews by religion %	Jews of no religion %
Reform	35	40	20
Conservative	18	22	6
Orthodox	10	12	1
Modern Orthodox	3	4	*
Ultra-Orthodox [^]	6	8	*
Other	1	1	*
Other denomination	6	5	7
Reconstructionist	1	1	2
Liberal/Progressive	1	1	*
Jewish Renewal	*	*	1
Others/mixed	3	3	4
No denomination	30	19	66
None/"Just Jewish"	27	17	61
Not practicing	1	1	2
Culturally Jewish	*	*	1
Atheist/agnostic	1	1	2
Others	1	1	1
Don't know/Refused	1	1	1
	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.H1/Q.H2. Figures may not sum to 100% due to rounding.

[^] Ultra-Orthodox includes those identifying as Hasidic or Yeshivish as well as those volunteering they are Heimish or Ultra-Orthodox.

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Compared with older Jews, younger Jews are more likely to have no denominational attachment and somewhat more likely to be Orthodox Jews. Four-in-ten Jewish adults under age 30 (41%) have no denominational affiliation, and 33% of Jews in their 30s and 40s have no denominational attachment. By contrast, only about a quarter of Jews 50 and older say they have no denominational affiliation.

Among Jews under age 30, 11% are Orthodox Jews (including 9% who are Ultra-Orthodox). And among Jews in their 30s and 40s, 14% are Orthodox (including 10% who are Ultra-Orthodox). One-in-ten or fewer Jews ages 50 and older describe themselves as Orthodox Jews.

Though Orthodox Jews today make up 10% of the net Jewish population and 12% of current Jews by religion, larger numbers (14% of all Jews and 17% of Jews by religion) say they were raised as Orthodox. This reflects a high rate of attrition from Orthodox Judaism, especially among older cohorts. Among those 65 and older who were raised as Orthodox Jews, just 22% are still Orthodox Jews by religion. And among those ages 50-64 who were raised Orthodox, just 41% are still Orthodox Jews by religion. In stark contrast, 83% of Jewish adults under 30 who were raised Orthodox are still Orthodox. Some experts

Denominational Identification, by Age

	Among Jews ages...			
	18-29	30-49	50-64	65+
	%	%	%	%
Reform	29	29	43	38
Conservative	11	16	20	24
Orthodox	11	14	8	6
Modern Orthodox	1	3	3	4
Ultra-Orthodox [^]	9	10	3	2
Other	1	1	1	*
Other denomination	8	6	4	5
No denomination	41	33	24	25
Don't know	*	*	1	3
	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.H1/Q.H2. Figures may not sum to 100% due to rounding.

[^] Ultra-Orthodox includes those identifying as Hasidic or Yeshivish as well as those volunteering they are Heimish or Ultra-Orthodox.

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Orthodox Retention, by Age

	Among those raised as Orthodox Jews by religion who are now age...			
	18-29	30-49	50-64	65+
	%	%	%	%
<i>% who are currently...</i>				
Orthodox Jews by religion	83	57	41	22
Conservative Jews by religion	1	9	17	29
Reform Jews by religion	0	7	7	23
Jews by religion – other denom.	0	1	3	6
Jews by religion – no denom.	3	22	11	9
Jews of no religion	6	4	4	6
Not Jewish	<u>1</u>	<u>*</u>	<u>17</u>	<u>4</u>
	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Figures may not sum to 100% due to rounding.

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think this is not a result of accumulated departures as people get older (i.e., a life cycle effect), but rather could be a period effect in which people who came of age during the 1950s, 1960s and 1970s left Orthodoxy in large numbers.

Importance of Being Jewish

More than four-in-ten U.S. Jews (46%) say being Jewish is a very important part of their lives, and a third (34%) say being Jewish is somewhat important to them. One-fifth of Jews say that being Jewish is not too (15%) or not at all important to them (5%). Jews by religion are nearly five times more likely to say being Jewish is very important to them compared with Jews of no religion (56% vs. 12%).

Nearly nine-in-ten Orthodox Jews (87%) and two-thirds of Conservative Jews (69%) describe being Jewish as very important in their lives. Far fewer self-identified Reform Jews say being Jewish is very important to them (43%). Among Jews who are unaffiliated with any particular Jewish movement or denomination, just one-in-five say being Jewish is very important to them (22%).

A third of Jews under age 30 say being Jewish is very important to them. Jewish identity is very important to larger numbers of older Jews, including 46% of those ages 30-49, 50% of those ages 50-64 and 54% of those 65 and older.

How Important is Being Jewish in Your Life?

	Very %	Somewhat %	Not too/ not at all %	Don't know %
NET Jewish	46	34	20	1=100
Jews by religion	56	34	10	1=100
Jews of no religion	12	34	54	1=100
Men	42	35	22	1=100
Women	49	32	18	1=100
Ages 18-49	40	36	24	*=100
18-29	33	44	23	0=100
30-49	46	29	25	*=100
Ages 50+	52	31	16	1=100
50-64	50	31	18	1=100
65+	54	31	14	1=100
College grad+	45	35	19	1=100
Post-grad degree	49	31	19	1=100
BA/BS	41	39	20	*=100
Some college	44	35	21	1=100
HS or less	54	25	20	1=100
Married	52	30	18	1=100
Spouse Jewish	68	24	7	1=100
Spouse not Jewish	31	36	32	1=100
Not married	40	38	22	*=100
Orthodox	87	12	1	*=100
Ultra-Orthodox	89	11	*	0=100
Modern Orthodox	89	10	0	*=100
Conservative	69	24	7	1=100
Reform	43	43	14	*=100
No denomination	22	36	42	1=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.H5b. Figures may not sum to 100% due to rounding.

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Pride, Connectedness and Responsibility

More than nine-in-ten Jews (94%) agree they are “proud to be Jewish.” Three-quarters (75%) say they have a strong sense of belonging to the Jewish people, and about six-in-ten (63%) say they have a special responsibility to care for Jews in need around the world.

Overwhelming majorities of both Jews by religion and Jews of no religion say they are proud to be Jewish (97% and 83%, respectively). Most Jews by religion also say they have a strong sense of belonging to the Jewish people (85%) and that they feel a responsibility to care for Jews in need (71%). Far fewer Jews of no religion share these sentiments.

Large majorities in all of the major Jewish movements express pride in being

Jewish. Virtually all Orthodox (99%) and nine-in-ten Conservative Jews (92%) feel a strong sense of belonging to the Jewish people, as do 78% of Reform Jews. This connection with the Jewish people is felt less strongly by those with no denominational attachment (53%). Similarly, while majorities of Orthodox, Conservative and Reform Jews say they have a special responsibility to care for Jews in need, less than half of Jews with no denominational affiliation (39%) feel this kind of responsibility.

Jewish Pride, Connections, Responsibilities

	% who agree they...		
	Are proud to be Jewish	Have strong sense of belonging to Jewish people	Have special responsibility to care for Jews in need
	%	%	%
NET Jewish	94	75	63
Jews by religion	97	85	71
Jews of no religion	83	42	36
Men	94	76	61
Women	94	75	64
Ages 18-49	94	70	61
18-29	96	69	60
30-49	94	71	62
Ages 50+	94	80	64
50-64	93	77	61
65+	94	84	67
Married	93	77	66
Spouse Jewish	97	92	80
Spouse not Jewish	89	59	49
Not married	95	73	59
Orthodox	98	99	92
Ultra-Orthodox	100	99	95
Modern Orthodox	93	100	87
Conservative	98	92	82
Reform	96	78	64
No denomination	87	53	39

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.E9a-c.

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More older Jews than younger Jews say they feel a strong sense of belonging to the Jewish people. Eight-in-ten Jews 50 and older (80%) say they feel a strong sense of belonging to the Jewish people, compared with 70% of Jews under age 50. Differences among the age groups are smaller on the questions about pride in being Jewish and caring for Jews in need.

Married Jews who have Jewish spouses feel more connected to and responsible for other Jews as compared with Jews who are married to non-Jews. Fully nine-in-ten Jews married to fellow Jews say they have a strong sense of belonging to the Jewish people (92%), and 80% say they feel a responsibility to care for Jews in need. The comparable figures for Jews in mixed marriages are 59% and 49%, respectively.

What Does it Mean to be Jewish?

When asked whether being Jewish is mainly a matter of religion, ancestry or culture, six-in-ten (62%) cite either ancestry or culture (or a combination of the two). Fewer than one-in-five (15%) say being Jewish is mainly a matter of religion. About a quarter of Jews (23%) say being Jewish is a matter of religion as well as ancestry and/or culture.

More than half of Jews by religion (55%) say being Jewish is mainly a matter of ancestry or culture, while 17% say it is mainly a matter of religion, and 26% say it is a combination of religion and ancestry/culture. Roughly eight-in-ten Jews of no religion (83%) say being Jewish is mainly a matter of ancestry or culture, while just 6% say it is mainly a matter of religion.

Orthodox Jews are more apt than other Jews to say that being Jewish is mainly a matter of religion. But even among the Orthodox, large numbers say being Jewish is mainly a matter of ancestry and culture (15%) or that being Jewish is a matter of both religion and ancestry/culture (38%).

The survey asked Jews whether each of nine attributes and activities is essential to what being Jewish means to them, is important but *not* essential, or is not an important part of what it means to be Jewish. In response, roughly seven-in-ten U.S. Jews (73%) say remembering the Holocaust

Being Jewish – Ancestry, Culture or Religion?

	<i>Being Jewish is mainly a matter of...</i>			
	Ancestry / culture	Religion	Both religion & ancestry/culture	Other/ DK
	%	%	%	%
NET Jewish	62	15	23	1=100
Jews by religion	55	17	26	1=100
Jews of no religion	83	6	11	*=100
Men	64	13	22	1=100
Women	59	16	24	1=100
Ages 18-49	62	16	22	1=100
18-29	66	13	19	1=100
30-49	59	17	24	*=100
Ages 50+	61	14	24	1=100
50-64	61	15	24	1=100
65+	62	13	24	2=100
College grad+	65	10	24	1=100
Post-grad degree	66	11	23	*=100
BA/BS	65	9	26	1=100
Some college	60	18	21	1=100
HS or less	52	26	19	2=100
Orthodox	15	46	38	1=100
Ultra-Orthodox	11	53	35	2=100
Modern Orthodox	19	35	46	1=100
Conservative	48	15	37	*=100
Reform	67	13	20	*=100
No denomination	80	8	11	1=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013.
Q.E3. Figures may not sum to 100% due to rounding.

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is an essential part of what being Jewish means to them. Nearly as many say leading an ethical and moral life is essential to what it means to be Jewish. And a majority of U.S. Jews say working for justice and equality in society is essential to being Jewish.

Nearly half of U.S. Jews (49%) say being intellectually curious is central to their Jewish identity, and four-in-ten also include caring about Israel (43%) and having a good sense of humor (42%) as essential to what it means to be Jewish. Fewer Jews cite being part of a Jewish community (28%), observing

Jewish law (19%) and eating traditional Jewish foods (14%) as essential elements of their Jewish identity.

Across the board, Jews by religion are more likely than Jews of no religion to consider the nine attributes or activities as essential to being Jewish. Both groups, however, prioritize the items in a similar way.

Remembering the Holocaust and leading an ethical and

moral life are most frequently cited as essential by both Jews by religion and Jews of no religion. And both groups rank observing Jewish law and eating traditional Jewish foods near the bottom of what it means to be Jewish.

However, one striking difference between the two groups is the importance they attach to caring about Israel. About half of Jews by religion (49%) say caring about Israel is essential to what it means to them to be Jewish. Among Jews of no religion, by contrast, roughly a quarter express this view (23%). In fact, Jews of no religion are more likely to see having a good sense of humor as essential to what it means to be Jewish than to see caring about Israel as essential to their Jewish identity (40% vs. 23%).

The survey also finds a generational divide in the importance attached to caring about Israel. Among Jews 65 and older, about half (53%) say caring about Israel is essential to what being Jewish means to them. Among Jews under age 30, by contrast, 32% express this view. Older Jews also are more likely than their younger counterparts to say remembering the Holocaust,

What's Essential to Being Jewish?

<i>% saying _____ is an essential part of what being Jewish means to them</i>	NET Jewish	Jews by religion	Jews of no religion
	%	%	%
Remembering the Holocaust	73	76	60
Leading an ethical and moral life	69	73	55
Working for justice/equality	56	60	46
Being intellectually curious	49	51	42
Caring about Israel	43	49	23
Having good sense of humor	42	43	40
Being part of a Jewish community	28	33	10
Observing Jewish law	19	23	7
Eating traditional Jewish foods	14	16	9

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.E5a-i.

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working for justice and equality in society, and having a good sense of humor are essential to their Jewish identity.

The view that remembering the Holocaust is essential to what it means to be Jewish is shared by majorities in all of the large Jewish denominational groupings. But there are sizable differences across denominations in the importance attached to Israel. Half or more of Conservative Jews (58%) and Orthodox Jews (55%) say caring about Israel is essential to what being Jewish means to them. Among Reform Jews, 42% express this view. And among Jews with no denominational affiliation, just 31% say caring about Israel is essential to their Jewish identity.

Eight-in-ten Orthodox Jews (79%) say observing Jewish law is essential to what being Jewish means to them. This view is shared by just 24% of Conservative Jews, 11% of Reform Jews and 8% of Jews with no denominational affiliation.

Essentials of Jewish Identity

	Remem- bering Holocaust	Leading ethical life	Working for justice/ equality	Being intellec- tually curious	Caring about Israel	Sense of humor	Being part of Jewish comm- unity	Observ- ing Jewish law	Eating Jewish foods
	%	%	%	%	%	%	%	%	%
NET Jewish	73	69	56	49	43	42	28	19	14
Men	70	61	51	45	39	39	24	16	12
Women	75	76	62	53	46	44	32	23	17
Ages 18-49	69	66	51	47	35	38	28	21	18
18-29	68	65	55	49	32	39	26	20	15
30-49	69	66	48	45	38	38	29	21	20
Ages 50+	77	71	61	51	49	45	28	18	11
50-64	76	73	61	50	47	43	28	18	11
65+	77	69	62	54	53	47	29	19	12
College grad+	74	73	56	54	43	39	26	15	11
Post-grad degree	73	74	57	55	41	34	24	13	11
BA/BS	74	73	56	53	45	43	28	17	11
Some college	74	63	56	44	44	45	27	21	17
HS or less	68	60	58	40	39	48	35	32	23
Orthodox	66	80	51	35	55	34	69	79	51
Ultra-Orthodox	65	78	46	25	45	33	70	82	60
Modern Orthodox	74	90	61	54	79	39	71	78	40
Conservative	78	69	58	48	58	41	40	24	18
Reform	77	75	62	52	42	42	25	11	9
No denomination	67	59	51	50	31	46	13	8	6

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.E5a-i.

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What is Compatible – and What is Incompatible – With Being Jewish?

American Jews overwhelmingly say a person can be Jewish even if they work on the Sabbath (94%) or are strongly critical of Israel (89%). Two-thirds (68%) also say a person can be Jewish even if they do not believe in God. Far fewer say believing that Jesus was the messiah is compatible with being Jewish. Even here, however, a sizable minority (34%) says a person can be Jewish even if he or she believes Jesus was the messiah.

Among both Jews by religion and Jews of no religion, roughly nine-in-ten or more say a person can be Jewish even if they work on the Sabbath or are strongly critical of Israel. Jews of no religion are somewhat more inclined than Jews by religion to say a person can be Jewish even if he or she does not believe in God (75% vs. 66%). Similarly, Jews of no religion are more likely than Jews by religion to say believing in Jesus is compatible with being Jewish (47% vs. 30%).

What is Compatible With Being Jewish?

	NET Jewish	Jews by religion	Jews of no religion
	%	%	%
<i>Can a person be Jewish if he/she ...</i>			
<i>... works on the Sabbath?</i>			
Yes	94	93	96
No	5	6	1
Don't know	<u>1</u>	<u>1</u>	<u>2</u>
	100	100	100
<i>... is strongly critical of Israel?</i>			
Yes	89	88	91
No	9	10	5
Don't know	<u>2</u>	<u>2</u>	<u>4</u>
	100	100	100
<i>... doesn't believe in God?</i>			
Yes	68	66	75
No	29	32	22
Don't know	<u>3</u>	<u>2</u>	<u>3</u>
	100	100	100
<i>... believes Jesus was the messiah?</i>			
Yes	34	30	47
No	60	65	45
Don't know	<u>6</u>	<u>5</u>	<u>8</u>
	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.E6a-d. Figures may not sum to 100% due to rounding.

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Jewish college graduates are nearly unanimous in saying a person can be Jewish even if they work on the Sabbath (98%), and three-quarters say a person can be Jewish without believing in God (73%). These views are shared by smaller majorities of Jews with less education. On the question of whether believing in Jesus is compatible with being Jewish, however, those who have not graduated from college are more permissive than Jewish college graduates; 48% of Jews with a high school diploma or less education and 38% of those with some college say a person can be Jewish even if they believe Jesus was the messiah, compared with 28% among college graduates.

Views of What is Compatible with Being Jewish, by Education and Denomination

% saying yes, a person can be Jewish if they...

	Work on the Sabbath	Are strongly critical of Israel	Do not believe in God	Believe Jesus was the messiah
	%	%	%	%
NET Jewish	94	89	68	34
Ages 18-49	92	91	71	38
18-29	91	92	73	37
30-49	93	90	70	39
Ages 50+	96	87	65	30
50-64	96	90	64	31
65+	95	84	66	28
College grad+	98	93	73	28
Post-grad degree	98	93	78	26
BA/BS	97	93	69	31
Some college	93	83	65	38
HS or less	82	85	56	48
Orthodox	75	85	57	35
Ultra-Orthodox	64	81	50	35
Modern Orthodox	96	90	70	33
Conservative	94	83	56	28
Reform	98	92	66	25
No denomination	95	91	79	46

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.E6a-d.

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The view that a person can be Jewish even if they work on the Sabbath is shared by a large majority of Orthodox Jews (75%). And nearly six-in-ten Orthodox Jews say a person can be Jewish without believing in God (57%). There are, however, large differences between Modern Orthodox Jews and Ultra-Orthodox Jews on these questions, with Ultra-Orthodox Jews espousing a stricter standard about what is compatible with being a Jew. Whereas 96% of Modern Orthodox say a person can be Jewish and work on the Sabbath, far fewer Ultra-Orthodox Jews share this view (64%). And while seven-in-ten Modern Orthodox (70%) say a person can be Jewish without believing in God, just half of Ultra-Orthodox say the same (50%).

Participation in Jewish Causes and Organizations

Roughly one-third of Jews (31%) say they belong to a synagogue, and nearly one-in-five (18%) say they belong to other kinds of Jewish organizations. A majority of Jews (56%) say they made a donation to a Jewish charity or cause in 2012.

Participating in Jewish organizations in these ways is far more common among Jews by religion than among Jews of no religion. Synagogue membership is nearly 10 times more common among Jews by religion than among Jews of no religion (39% vs. 4%), and membership in other Jewish organizations is almost six times more common among Jews by religion than Jews of no religion (22% vs. 4%). And while 67% of Jews by religion say they made a donation to a Jewish cause in 2012, just 20% of Jews of no religion say the same.

Having made a financial contribution to a Jewish cause is more common among older Jews than among younger Jews. Making financial donations to Jewish causes is also more common among people in high-income households than among those with lower household incomes. Nearly two-thirds of Jews with a household income of \$150,000 or more say they made a donation to a Jewish cause in 2012, as do 60% of those with incomes between \$100,000 and \$150,000 and 54% of those earning between \$50,000 and \$100,000. Among those earning less than \$50,000, 46% say they donated to a Jewish cause. Higher household income also is associated with higher rates of synagogue membership. But the link between income and membership in other kinds of Jewish organizations is weaker.

Involvement With Jewish Organizations

	Member of syna- gogue %	Member of other Jewish org. %	Made donation to Jewish org. %
NET Jewish	31	18	56
Jews by religion	39	22	67
Jews of no religion	4	4	20
Ages 18-49	27	16	46
18-29	24	16	39
30-49	29	15	52
Ages 50+	34	20	66
50-64	36	18	62
65+	31	24	71
Income \$150,000+	41	22	64
\$100-\$149,999	37	22	60
\$50-\$99,999	30	16	54
<\$50,000	18	14	46
Married	39	21	68
Spouse Jewish	59	33	88
Spouse not Jewish	14	6	42
Not married	22	15	44
Orthodox	69	39	92
Ultra-Orthodox	67	33	96
Modern Orthodox	74	52	86
Conservative	50	27	80
Reform	34	20	60
No denomination	6	4	29

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.E10, Q.H8a-d.

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Compared with members of other denominations, more Orthodox Jews say they belong to Jewish organizations and donate to Jewish causes. Perhaps not surprisingly, relatively few Jews who have no denominational affiliation say they belong to a synagogue (6%) or other Jewish organizations (4%).

Among married Jews, those who have Jewish spouses are much more engaged in the Jewish community in these ways than are those married to non-Jews. Nearly nine-in-ten Jews married to a Jewish spouse (88%) say they donated to a Jewish cause last year, compared with 42% of Jews in mixed marriages. Almost six-in-ten Jews married to a Jewish spouse (59%) say they belong to a synagogue, roughly four times the rate seen among Jews in mixed marriages (14%). And whereas one-third of Jews who are married to a Jewish spouse say they belong to a Jewish organization other than a synagogue, just 6% of those married to a non-Jew say the same.

Jewish Friendship Networks

About a third of American Jews say that all (5%) or most (27%) of their close friends are Jewish. By comparison, 57% of Mormons say all (4%) or most (53%) of their close friends are Mormon, and about half of U.S. Muslims say that all (7%) or most (41%) of their friends are Muslim.²³

Jews by religion are far more likely than Jews of no religion to say that most or all of their close friends are Jewish (38% vs. 14%).

Among Orthodox Jews, 84% have a close circle of friends consisting mostly or entirely of other Jews, compared with 39% of Conservative Jews and 28% of Reform Jews.

Among Jews with no denominational affiliation, 17% say all or most of their close friends are Jewish.

How Many of Your Close Friends Are Jewish?

	All/Most %	Some %	Hardly any or none %	Don't know %
NET Jewish	32	46	21	*=100
Jews by religion	38	44	18	*=100
Jews of no religion	14	53	34	*=100
Ages 18-49	29	45	26	*=100
18-29	25	49	26	0=100
30-49	32	43	26	*=100
Ages 50+	36	47	17	1=100
50-64	30	51	19	*=100
65+	44	41	13	1=100
Northeast	41	44	15	*=100
Midwest	33	44	24	*=100
South	31	46	22	1=100
West	17	50	33	*=100
Married	38	46	16	1=100
Spouse Jewish	59	36	4	1=100
Spouse not Jewish	10	58	31	*=100
Not married	27	46	27	*=100
Orthodox	84	13	3	*=100
Ultra-Orthodox	97	2	1	*=100
Modern Orthodox	65	31	4	0=100
Conservative	39	44	16	1=100
Reform	28	53	19	*=100
No denomination	17	48	35	*=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.E11. Figures may not sum to 100% due to rounding.

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Older Jews are more connected with Jewish social networks than are younger Jews; 44% of those 65 and older say all or most of their friends are Jewish, while far fewer of those ages 18-29 (25%), 30-49 (32%) and 50-64 (30%) say the same about their close circle of friends.

²³ For more details, see the Pew Research Center's January 2012 survey report, "Mormons in America: Certain in Their Beliefs, Uncertain of Their Place in Society," <http://www.pewforum.org/2012/01/12/mormons-in-america-executive-summary/>, and August 2011 survey report, "Muslim Americans: No Signs of Growth in Alienation or Support for Extremism," <http://www.people-press.org/2011/08/30/muslim-americans-no-signs-of-growth-in-alienation-or-support-for-extremism/>.

Hebrew Language Ability

Fully half of U.S. Jews (52%) say they know the Hebrew alphabet, though far fewer (13%) say they can understand most or all of the words when they read Hebrew. Roughly one-in-ten Jews say they can carry on a conversation in Hebrew, with an additional 5% volunteering they can “sort of” have a conversation in Hebrew.

Facility with Hebrew is much more common among Jews by religion than among Jews of no religion. Six-in-ten Jews by religion say they know the Hebrew alphabet

(60%), compared with 24% of Jews of no religion. And whereas 15% of Jews by religion say they can have a conversation in Hebrew, just 2% of Jews of no religion say the same.

Hebrew Ability

	NET Jewish	Jews by religion	Jews of no religion
	%	%	%
Know Hebrew alphabet	52	60	24
<i>Can understand all/most words</i>	13	16	4
<i>Can understand some/a few words</i>	35	40	17
<i>Cannot understand words</i>	3	3	3
<i>Don't know/Refused</i>	*	*	*
Do not know alphabet	48	40	76
Don't know/Refused	*	*	*
	100	100	100
Can have conversation in Hebrew	12	15	2
Can “sort of” have conversation	5	6	3
Cannot have conversation	83	79	96
Don't know/Refused	*	*	0
	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.E7a-b, Q.E7c. Figures may not sum to 100% due to rounding.

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Proficiency with Hebrew is much more common among Orthodox Jews – especially the Ultra-Orthodox – than among members of other Jewish denominations. Two-thirds of Orthodox Jews (and 74% of the Ultra-Orthodox) say they can understand all or most of the words when reading Hebrew, and 55% of Orthodox Jews (including 67% of Ultra-Orthodox Jews) say they can carry on a conversation in Hebrew.

Jews with a high school degree or less education report being able to understand written Hebrew at somewhat higher rates than do Jews with college experience.

Hebrew proficiency is higher among Jews who attended a yeshiva or Jewish day school than among Jews who had some other sort of formal Jewish education only. Four-in-ten (39%) of those who attended Jewish day school or yeshiva report being able to understand all or most Hebrew words, and a third (32%) say they can have a conversation in Hebrew. Proficiency rates increase with the number of years spent in formal schooling; 83% of those who attended yeshiva or a Jewish day school for more than 10 years can understand all or most Hebrew words, and 64% of that group can hold a conversation in Hebrew. Fewer than one-in-ten Jews who had some other formal Jewish education only (other than yeshiva or day school) can understand all or most Hebrew words (7%) or carry on a conversation in Hebrew (6%).

Ability to Understand and Converse in Hebrew

	Can understand all/most Hebrew words	Can have conversation in Hebrew
	%	%
NET Jewish	13	12
Men	16	15
Women	11	9
Ages 18-49	17	18
18-29	15	17
30-49	20	18
Ages 50+	10	6
50-64	11	7
65+	8	6
College grad+	12	11
Post-grad degree	13	12
BA/BS	12	10
Some college	11	11
HS or less	21	17
Married	16	13
Spouse Jewish	26	23
Spouse not Jewish	4	1
Not married	11	11
Orthodox	66	55
Ultra-Orthodox	74	67
Modern Orthodox	52	37
Conservative	16	14
Reform	4	2
No denomination	7	7
Attended yeshiva/day school	39	32
0-5 years	13	15
6-10 years	31	18
11-20 years	83	64
Other formal Jewish ed.	7	6
No formal Jewish ed.	4	7

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.E7a-b, Q.E7c.

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Adults' Upbringing and Education

Three-quarters of Jews say they were raised Jewish by religion (77%). One-in-ten (11%) say they were not raised Jewish by religion but were raised Jewish aside from religion (e.g., culturally, ethnically or secularly Jewish). Nearly nine-in-ten Jews by religion say they were raised Jewish by religion, and 5% say they were raised Jewish aside from religion. Almost half of Jews of no religion were raised Jewish or partially Jewish by religion, with 28% saying they were raised Jewish aside from religion.

Nearly all Jews say they had at least one Jewish parent, including 96% of Jews by religion and 97% of Jews of no religion.

All in all, 98% of Jews (and, by definition, 100% of Jews of no religion) were raised Jewish or had at least one Jewish parent; 2% of Jews had no such background but indicate they had a formal conversion to Judaism, while 1% did not formally convert.

Jewish Background

	NET Jewish	Jews by religion	Jews of no religion
	%	%	%
<i>Childhood religion</i>			
Jewish	77	87	43
Partly Jewish	2	1	5
<i>Jewish/Christian</i>	1	1	3
<i>Messianic</i>	*	0	1
<i>Jewish/other</i>	*	*	2
<i>Jewish/no religion</i>	*	*	*
Other religion	10	6	23
<i>Christian</i>	9	5	20
<i>Other</i>	1	1	3
No religion	11	6	28
Don't know	—	—	—
	100	100	100
<i>Aside from religion, were you raised Jewish or partially Jewish?</i>			
Yes	11	5	28
No	10	6	23
Don't know	*	*	*
Raised Jewish by religion	<u>79</u>	<u>88</u>	<u>49</u>
	100	100	100
<i>Which if either of your parents were Jewish?</i>			
NET had Jewish parent	96	96	97
<i>Both</i>	71	80	40
<i>Mother</i>	13	10	24
<i>Father</i>	12	6	33
Neither	4	4	3
Don't know	—	—	—
	100	100	100
NET Raised Jewish/had Jewish parent	98	97	100
No such background	2	3	0
<i>Formally converted</i>	2	2	0
<i>Did not convert</i>	<u>1</u>	<u>1</u>	<u>0</u>
	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. CHRELIG, Q.H15, Q.H16, Q.H18. Figures may not sum to 100% due to rounding.

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Nearly one-quarter of Jews (23%) say they attended a yeshiva or Jewish day school as a child. And nearly six-in-ten say they participated in other formal Jewish education programs aside from day school. Overall, 67% of Jews either attended a Jewish day school or participated in some other kind of formal Jewish education.

Jews by religion are more likely to have participated in these kinds of programs than are Jews of no religion. But even among Jews of no religion, sizable minorities say they attended yeshiva or day school (13%) or some other kind of Jewish educational program (44%).

Roughly half of Jews (51%) say they have had a bar mitzvah or a bat mitzvah. Most Jews by religion have undergone this rite of passage (58%), whereas about one-quarter of Jews of no religion have had a bar mitzvah or bat mitzvah.

More than one-third of Jews say they attended an overnight Jewish summer camp as a child, including 44% of Jews by religion who say they had this experience. Fewer Jews of no religion (18%) say they spent time at an overnight Jewish summer camp.

Childhood Involvement in Jewish Activities

	NET	Jews by	Jews of
	Jewish	no	no
	religion	religion	religion
	%	%	%
<i>Attend yeshiva or Jewish day school?</i>			
Yes	23	26	13
0-5 years	11	12	8
6-10 years	5	5	4
11-15 years	6	7	*
16+ years	2	2	0
No	74	71	87
Don't know	*	*	*
Not raised Jewish	<u>2</u>	<u>3</u>	<u>0</u>
	100	100	100
<i>Participate in other formal Jewish education?</i>			
Yes	59	63	44
0-5 years	27	28	25
6-10 years	24	27	14
11-15 years	7	8	4
16+ years	1	1	1
No	38	33	55
Don't know	1	1	1
Not raised Jewish	<u>2</u>	<u>3</u>	<u>0</u>
	100	100	100
<i>Did you have bar mitzvah or bat mitzvah?</i>			
Yes, when young	51	58	27
Yes, as adult	*	*	*
No	46	38	73
Don't know	*	*	*
Not raised Jewish	<u>2</u>	<u>3</u>	<u>0</u>
	100	100	100
<i>Ever attend overnight Jewish summer camp?</i>			
Yes	38	44	18
No	59	52	81
Don't know	1	1	1
Not raised Jewish	<u>2</u>	<u>3</u>	<u>0</u>
	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.H19B, Q.H19C, Q.H20, Q.H23. Figures may not sum to 100% due to rounding.

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Child Rearing

Among Jews who are currently parents or guardians of at least one child residing in their household, about eight-in-ten say they are raising those children as Jewish. This includes 59% who say they are raising their children Jewish by religion, 14% who say they are raising their children partly Jewish by religion and partly something else, and 8% who are raising their children Jewish but *not* by religion or who have multiple children with some being raised Jewish by religion and others being raised partially Jewish. Roughly one-in-five (18%) say they are not raising their children Jewish at all.

Jewish Child Rearing

Among those who are parents/guardians of minor children in their household, % raising their children...

	Jewish by religion	Partly Jewish by religion	Jewish not by religion or mixed [^]	NOT Jewish	Other	N
	%	%	%	%	%	
NET Jewish	59	14	8	18	1=100	907
Jews by religion	71	15	7	7	*=100	764
Jews of no religion	8	11	11	67	2=100	143
Married	61	12	8	18	1=100	808
Spouse Jewish	96	2	1	1	0=100	551
Spouse not Jewish	20	25	16	37	1=100	257
Not married	45	24	9	21	1=100	98
Orthodox	97	1	*	2	0=100	278
Conservative	88	4	1	7	1=100	125
Reform	60	20	9	10	1=100	276
No denomination	19	17	16	47	1=100	177

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. HHCHILDPAR, HHCHILDJREL, HHCHILDJOTH. Figures may not sum to 100% due to rounding.

[^]Includes those who are raising their children Jewish but not by religion as well as those who are raising multiple children Jewish but in different ways (Jewish by religion, partly Jewish by religion and/or Jewish but not by religion).

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Among parents of minor children, more than nine-in-ten Jews by religion say they are raising their children Jewish in some way; 71% are raising their children Jewish by religion, 15% partly Jewish by religion and 7% Jewish but not by religion. Among Jews of no religion, by contrast, two-thirds (67%) say they are *not* raising their children Jewish in any way.

Among Jews in the largest denominational movements – Reform, Conservative and Orthodox – roughly nine-in-ten or more say they are raising their children Jewish. This includes 97% of Orthodox Jews and 88% of Conservative Jews who are raising their children Jewish by religion. But nearly half of Jewish parents who have no denominational affiliation (47%) say they are not raising their children Jewish (either by religion or otherwise).

There are vast differences in the approaches to child rearing by Jewish parents who are married to a Jewish spouse compared with Jewish respondents married to a non-Jewish

spouse. Among the former group, 96% say they are raising their children Jewish by religion, and just 1% say they are not raising their children Jewish. But among Jews married to non-Jews, just 20% say they are raising their children Jewish by religion, and 37% say their children are not being raised Jewish.

Overall, 25% of Jewish parents say they have a child who was enrolled in a yeshiva or Jewish day school in the past year; 22% say they have a child who was enrolled in some other kind of Jewish educational program, and 35% say they have a child enrolled in other kinds of Jewish youth programs such as Jewish day care, youth groups, day camps and sleep-away camps. In total, 50% of Jewish parents say they had a child enrolled in at least one of these kinds of programs over the past year.²⁴

Children's Involvement in Jewish Programs

Among those who are parents/guardians of minor children in their household, % who have a child enrolled in...

	Yeshiva/ Jewish day school	Other formal Jewish education	Other organized Jewish youth program	NET at least one of these	N
	%	%	%	%	
NET Jewish	25	22	35	50	907
Jews by religion	30	27	42	59	764
Jews of no religion	3	3	10	13	143
Married	27	24	39	54	808
Spouse Jewish	47	34	59	82	551
Spouse not Jewish	5	13	14	22	257
Not married	11	12	17	27	98
Orthodox	81	16	69	87	278
Conservative	30	50	50	77	125
Reform	9	28	33	48	276
No denomination	3	7	8	14	177

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. HHCHILDPAR, HHCHILDED1/2/3.

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Participation by their children in all of these types of activities is far more common among parents who are Jews by religion than among Jews of no religion. Nearly six-in-ten Jews by religion (59%) had a child participating in at least one of these kinds of programs, compared with 13% of Jews of no religion. Similarly, Jewish parents who are married to a Jewish spouse are roughly four times as likely to have enrolled their children in one of these types of programs compared with Jews who are married to non-Jews (82% vs. 22%).

²⁴ In addition to analyzing all parents with minor children residing in their household, analysis also was conducted among parents of children of various age ranges (e.g., parents of children ages 6-17, ages 8-17 and ages 8-13). These results cannot be reported separately because of insufficient sample sizes for subgroups, but the patterns reported for parents overall closely resemble the patterns seen when the analysis is restricted to parents of children of specific age ranges.

Among Orthodox Jewish parents, 87% say they have at least one child enrolled in at least one of the youth programs asked about in the survey, including 81% who say they have a child enrolled in a yeshiva or Jewish day school. Three-quarters of Conservative Jewish parents (77%) say they have a child enrolled in at least one of these activities, as do roughly half of Reform Jewish parents (48%). Among Jewish parents who have no denominational affiliation, 14% have a child enrolled in a Jewish educational or youth program.

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CHAPTER 4: RELIGIOUS BELIEFS AND PRACTICES

On a variety of measures, Jews are less religious than the general public. For example, roughly one-quarter of Jews say religion is very important in their lives, compared with more than half of Americans overall. Similarly, a quarter of Jews say they attend religious services at least once or twice a month, compared with 50% among the general population. A key exception to this pattern is Orthodox Jews, whose level of religious commitment matches or exceeds most other religious groups in the population.

Though many Jews say religion is not a very important part of their lives, participation in Jewish traditions remains quite common. Seven-in-ten Jews say they participated in a Seder last Passover, for instance. And over half of Jews – including about one-in-five Jews of no religion – say they fasted for all or part of Yom Kippur in 2012.

The data also make clear that American Jews have a broad view of their identities; being Jewish is as much about ethnicity and culture as it is about religious belief and practice. And many Jews defy easy categorization. Some Jews by religion are non-believers, while some Jews of no religion are ritually observant. Though Jewish identity is correlated with religious observance (Jews by religion are substantially more observant than Jews of no religion), the correspondence is not perfect.

Religion's Importance

A slim majority of U.S. Jews say religion is very important (26%) or somewhat important (29%) in their lives. On this measure, Jews exhibit lower levels of religious commitment than the U.S. general public, among whom 56% say religion is very important in their lives and an additional 23% say it is somewhat important. However, the fact that many Jews say religion is relatively unimportant in their lives does not mean that *being Jewish* is unimportant to them; as described in Chapter 3, eight-in-ten Jews say being Jewish is either very important (46%) or somewhat important (34%) in their lives.

Among Americans who are Jewish by religion, two-thirds (66%) say religion is very or somewhat important in their lives. Far fewer Jews of no religion say religion is very (8%) or somewhat (9%) important to them.

Religion is somewhat more important to Jewish women

How Important is Religion in Your Life?

	Very %	Somewhat %	Not too/ Not at all %	Don't know %
NET Jewish	26	29	44	1=100
Jews by religion	31	35	33	1=100
Jews of no religion	8	9	82	*=100
Men	22	28	50	*=100
Women	29	31	39	1=100
Ages 18-49	25	27	48	*=100
Ages 50+	26	31	41	1=100
College graduate+	21	31	48	*=100
Post-grad degree	20	30	50	*=100
BA/BS	22	32	46	*=100
Some college	26	29	43	1=100
HS or less	41	25	33	1=100
Married	30	29	40	*=100
Spouse Jewish	42	33	25	*=100
Spouse not Jewish	15	24	60	*=100
Not married	21	30	48	1=100
Orthodox	83	15	3	*=100
Ultra-Orthodox	89	11	*	0=100
Modern	77	19	4	0=100
Conservative	43	39	17	*=100
Reform	16	40	43	1=100
No denomination	8	18	74	*=100
U.S. general public	56	23	20	1=100
Christian	69	23	8	1=100
Protestant	72	20	7	1=100
White evangelical	86	10	3	*=100
White mainline	45	40	15	1=100
Black Protestant	89	8	3	1=100
Catholic	60	30	10	1=100
White, non-Hisp	54	34	11	*=100
Hispanic	66	25	5	3=100
Unaffiliated	18	23	59	1=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013.
Q.H5a. U.S. general public data from March 21-April 8, 2013, Pew Research Center survey. Figures may not sum to 100% due to rounding.

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than to Jewish men. And religion is more important in the lives of Jews with a high school education or less than among Jews with a college degree.

Orthodox Jews stand out sharply on this measure as compared with other Jews. About eight-in-ten Orthodox Jews say religion is very important to them, which is on par with white evangelical Protestants (86%) and black Protestants (89%). Among Conservative Jews, 43% say religion is very important to them. Fewer than one-in-five Reform Jews (16%) and fewer than one-in-ten Jews with no denominational affiliation (8%) say religion is very important in their lives.

Three-quarters of married Jews who have a Jewish spouse say religion is very (42%) or somewhat (33%) important to them. Far fewer intermarried Jews say religion is a key part of their lives.

Belief in God

Seven-in-ten U.S. Jews believe in God or a universal spirit (72%), including one-third (34%) who say they are “absolutely certain” about this belief. Eight-in-ten Jews by religion say they believe in God or a universal spirit, including 39% who are absolutely certain about this belief. Among Jews of no religion, 45% believe in God with 18% saying they are absolutely convinced of God’s existence. Most Jews see no conflict between being Jewish and not believing in God; two-thirds say that a person can be Jewish even if he or she does not believe in God, as discussed in Chapter 3.

Belief in God is much more common among the general public than among Jews. Even among Jews by religion, belief in God is less common than among members of other major U.S. religious groups. And Jews of no religion are more skeptical of God’s existence than is the religiously unaffiliated general public.

Belief in God

	Believe in God or universal spirit, absolutely certain	Believe, but less certain	Do not believe	Other/Don't know
	%	%	%	%
NET Jewish	34	38	23	5=100
Jews by religion	39	41	16	4=100
Jews of no religion	18	28	47	8=100
Men	32	37	26	5=100
Women	36	39	20	5=100
Ages 18-49	32	36	27	5=100
Ages 50+	35	40	20	5=100
College graduate+	25	43	27	6=100
Post-grad degree	21	44	29	6=100
BA/BS	28	41	25	6=100
Some college	44	34	18	4=100
HS or less	52	28	17	3=100
Married	35	40	20	5=100
Spouse Jewish	43	35	16	6=100
Spouse not Jewish	23	47	27	3=100
Not married	33	36	26	5=100
Orthodox	89	8	2	1=100
Ultra-Orthodox	96	2	1	1=100
Modern	77	19	3	2=100
Conservative	41	46	9	4=100
Reform	29	47	20	4=100
No denomination	18	35	39	7=100
U.S. general public	69	23	7	2=100
Christian	78	19	1	1=100
Protestant	84	15	1	1=100
White evangelical	93	7	0	*=100
White mainline	63	32	3	2=100
Black Protestant	93	7	0	0=100
Catholic	67	30	2	1=100
White, non-Hisp.	71	25	3	1=100
Hispanic	58	39	3	0=100
Unaffiliated	30	38	27	5=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.H6/H6b. U.S. general public data from June 28-July 9, 2012, Pew Research Center survey. Figures may not sum to 100% due to rounding.

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Though most Jews express some doubt about God's existence, certainty about God is nearly universal among Orthodox Jews, 89% of whom say they are absolutely convinced of God's existence. Far fewer Jews from other denominational backgrounds share this level of conviction.

Religious Attendance

Nearly one-in-four U.S. Jewish adults say they attend Jewish religious services at a synagogue or other place of worship at least once a week (11%) or once or twice a month (12%). Roughly one-third of Jews (35%) say they attend religious services a few times a year, such as for the High Holidays (including Rosh Hashana and Yom Kippur). And four-in-ten say they seldom (19%) or never (22%) attend Jewish religious services. Attendance at Jewish religious services is much more common among Jews by religion than among Jews of no religion, half of whom say they never attend religious services (52%).

Attendance at Jewish Religious Services

	NET Jewish %	Jews by religion %	Jews of no religion %
At least once a week	11	14	1
Once or twice a month	12	15	4
Few times a year (e.g., for High Holidays)	35	40	19
Seldom	19	17	25
Never	22	13	52
Don't know	*	*	0
	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. ATTEND1. Figures may not sum to 100% due to rounding.

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Jews report attending religious services at much lower rates than do other religious groups. Six-in-ten Christians (62%) say they attend religious services at least once or twice a month (compared with 29% of Jews by religion). Orthodox Jews, however, say they attend religious services at least as often as the most religiously committed Christian groups. Roughly three-quarters of Orthodox Jews (74%) say they attend religious services at least monthly, on par with white evangelical Protestants (75%) and black Protestants (71%).

Married Jewish respondents who have a Jewish spouse attend Jewish religious services much more frequently than do intermarried Jews. Four-in-ten of those who are married to a Jewish spouse (41%) say they attend religious services at least monthly, and just 7% say they never attend religious services. Among Jews married to a non-Jew, these figures are reversed (9% say they attend religious services at least monthly, and 37% say they never attend Jewish religious services).

Jewish Religious Attendance

	At least monthly	Few times a year/Seldom	Never	Don't know
	%	%	%	%
NET Jewish	23	54	22	*=100
Jews by religion	29	58	13	*=100
Jews of no religion	4	44	52	0=100
Ages 18-49	23	56	21	*=100
18-29	23	59	18	*=100
30-49	23	54	23	0=100
Ages 50+	24	53	23	*=100
50-64	22	54	24	*=100
65+	25	53	22	1=100
Married	27	52	20	*=100
Spouse Jewish	41	51	7	*=100
Spouse not Jewish	9	54	37	1=100
Not married	19	57	24	*=100
Orthodox	74	24	2	*=100
Ultra-Orthodox	71	29	*	*=100
Modern	81	13	5	0=100
Conservative	39	52	8	1=100
Reform	17	67	16	*=100
No denomination	6	50	44	*=100
U.S. general public	50	36	13	1=100
Christian	62	32	5	1=100
Protestant	63	30	6	1=100
White evangelical	75	21	3	1=100
White mainline	44	46	10	1=100
Black Protestant	71	27	2	*=100
Catholic	58	37	5	1=100
White, non-Hisp.	56	38	5	1=100
Hispanic	60	35	4	*=100
Unaffiliated	11	48	40	1=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. ATTEND1. U.S. general public data from February-June 2013 Pew Research Center surveys. Figures may not sum to 100% due to rounding.

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Jewish Practices

Many Jews, even those with no religious affiliation, engage in a variety of traditional Jewish practices. Seven-in-ten (70%), for example, say they participated last year in a Seder, a communal meal commemorating the beginning of the Passover holiday. Even among Jews of no religion, four-in-ten (42%) say they participated in a Seder.

Participating in a Seder appears to be slightly less common today than it was a decade ago. The 2000-2001 National Jewish Population Survey asked a similar question and found that 78% of Jews reported participating in a Seder during the previous year.

Attending a Seder is more common among Orthodox Jews (99%) than among members of other denominations. And it is more common among Jews married to other Jews (91%) than among intermarried Jews (54%).

Yom Kippur, or the Day of Atonement, is an important

annual Jewish holiday traditionally marked by fasting. About half of U.S. Jews say that on Yom

Jewish Practices and Traditions

	Participated in Seder last year	Fasted all/part of 2012 Yom Kippur	Usually/ light Sabbath candles	Keep kosher in home	Avoid handling money on Sabbath
	%	%	%	%	%
NET Jewish	70	53	23	22	13
Jews by religion	78	62	28	25	16
Jews of no religion	42	22	6	11	5
Age 18-49	68	54	25	28	15
18-29	73	55	24	27	13
30-49	65	53	25	28	17
Age 50+	71	53	21	16	12
50-64	68	56	20	17	12
65+	75	48	22	15	12
College graduate +	73	53	20	16	10
Post-grad degree	74	53	19	15	9
BA/BS	71	54	20	17	10
Some college	69	51	23	22	14
HS or less	59	56	32	41	26
Married	75	57	28	21	16
Spouse Jewish	91	75	45	35	24
Spouse not Jewish	54	34	7	4	6
Not married	64	49	17	22	11
Orthodox	99	95	90	92	77
Ultra-Orthodox	100	98	99	98	76
Modern	98	90	78	83	81
Conservative	80	76	34	31	13
Reform	76	56	10	7	4
No denomination	47	25	9	10	4

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.H11c, Q.H12, Q.H10, Q.H11a, Q.H11b.

Note: Among Orthodox Jews, refraining from handling money on the Sabbath is much more common among those who live in areas with large Orthodox populations (88% among Orthodox reached in the Orthodox stratum) than it is among self-identified Orthodox Jews who live in areas of the country with fewer Orthodox Jews.

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Kippur in 2012, they fasted for all (40%) or part (13%) of the day. As with participating in a Seder, the share of Jews who report fasting on Yom Kippur seems to have declined somewhat in recent years. In the 2000-2001 NJPS, six-in-ten Jews said they fasted for all or part of the previous Yom Kippur.

More than nine-in-ten Orthodox Jews report having fasted on Yom Kippur in 2012, as do three-quarters of Conservative Jews and 56% of Reform Jews. A quarter of Jews with no denominational affiliation say they fasted on Yom Kippur in 2012.

Regularly lighting candles to mark the start of the Sabbath is less common among Jews than participating in a Seder or fasting on Yom Kippur, as is keeping a kosher home. Nearly a quarter of Jews (23%) say they always or usually light Sabbath candles (down slightly from 28% in the 2000-2001 NJPS), and a similar number say they keep kosher in their home (22%).

As with other traditional practices, Orthodox Jews are much more likely than other Jews to say they regularly light Sabbath candles and keep kosher homes. Similarly, Jews married to a Jewish spouse perform these activities at much higher rates than intermarried Jews.

One-in-seven Jews say they avoid handling money on the Sabbath (13%). However, most Orthodox Jews continue to maintain this traditional Sabbath observance.

Sidebar: Making Comparisons with the 2000-2001 National Jewish Population Survey (NJPS)

The Jewish community in the U.S. has a long tradition of conducting pioneering social scientific research on the size and characteristics of U.S. Jewry. The last major national survey effort undertaken by the U.S. Jewish community to enumerate and describe the Jewish population was the 2000-2001 National Jewish Population Survey (NJPS), sponsored by the United Jewish Communities, predecessor of today's Jewish Federations of North America.

This report makes a number of rough comparisons between the NJPS and the new Pew Research survey of U.S. Jews. The comparisons are meant to be broadly illustrative of change or continuity over the past decade. But there are many differences between the NJPS and the current study, which means that direct, exact comparisons are not possible. Among other differences, the two studies:

- Use different questions to identify Jews
- Use different questions to examine attitudes and demographics, such as intermarriage and child rearing
- Use different approaches in sampling and in statistically weighting the data

Despite these differences, examining the results of the new survey in light of the NJPS may help to put some of the new findings in context. While a number of surveys (including Pew Research surveys) regularly interview Jews by religion, the NJPS counted other types of Jews (including Jews of no religion), making it a potentially valuable source of comparisons from recent years.

As a result, Pew Research staff, in consultation with experts on the NJPS, have reanalyzed the NJPS data and recategorized some respondents from that survey to obtain as close a match as possible with the analytical categories employed in the new Pew Research survey. This recategorization and reanalysis is why some of the NJPS results cited here differ from the numbers in the NJPS reports published after that study was completed. Even with these efforts to recategorize and reanalyze the NJPS data, however, all comparisons between the two surveys should be made with caution and viewed as approximate.

Combining Judaism and Other Faiths

About a third of Jews (32%) say they had a Christmas tree in their home last year, including 27% of Jews by religion and 51% of Jews of no religion. Erecting a Christmas tree is especially common among Jews who are married to non-Jews; 71% of this group says they put up a tree last year.

Compared with younger Jews, those 65 and older are somewhat less likely to have had a Christmas tree last year. And relatively few Orthodox Jews, including just 1% of Ultra-Orthodox Jews, say there was a Christmas tree in their home last year.

Attending non-Jewish religious services is an infrequent occurrence for U.S. Jews; just 15% say they do this at least a few times a year.

Mixing Faith Traditions

	Had Christmas tree last year %	Attend non-Jewish religious services at least few times a year %
NET Jewish	32	15
Jews by religion	27	16
Jews of no religion	51	12
Ages 18-49	37	15
18-29	33	13
30-49	40	16
Ages 50+	27	15
50-64	34	14
65+	18	17
Married	35	15
Spouse Jewish	7	14
Spouse not Jewish	71	16
Not married	29	15
Orthodox	4	16
Ultra-Orthodox	1	15
Modern	4	15
Conservative	18	23
Reform	30	14
No denomination	51	12

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.H13, ATTEND2.

Note: Attendance at non-Jewish religious services is significantly less common among Orthodox Jews who live in areas with large Orthodox populations than it is among self-identified Orthodox Jews who live in areas of the country with fewer Orthodox Jews. Among Orthodox Jews reached in the high-density Orthodox stratum, 94% say they seldom or never attend non-Jewish religious services.

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CHAPTER 5: CONNECTION WITH AND ATTITUDES TOWARD ISRAEL

Most American Jews feel at least some emotional attachment to Israel, and many have visited the Jewish state. Four-in-ten believe Israel was given to the Jewish people by God, a belief that is held by roughly eight-in-ten Orthodox Jews.

Six-in-ten U.S. Jews are optimistic that a way can be found for Israel and an independent Palestinian state to coexist peacefully, even though about half do not think the current Israeli government is making a sincere effort to bring about a peace settlement and three-quarters say the same about the current Palestinian leadership. Moreover, a 44% plurality says the continued building of Jewish settlements in the West Bank hurts Israel's security.

A slim majority of U.S. Jews (54%) see the level of U.S. support for Israel as about right. Still, about three-in-ten say the U.S. is not supportive enough of the Jewish state, while 11% say the U.S. is too supportive.

Attachment to Israel

About seven-in-ten American Jews (69%) say they are emotionally very attached (30%) or somewhat attached (39%) to Israel. These findings closely resemble results from the last National Jewish Population Survey, conducted in 2000-2001. In that survey, roughly seven-in-ten Jews said they felt very (32%) or somewhat (37%) emotionally attached to Israel.

Jews by religion feel substantially more attached to Israel than Jews of no religion. Fully three-quarters (76%) of Jews by religion say they are very or somewhat emotionally attached to the Jewish state, compared with less than half of Jews of no religion (45%).

Solid majorities of Orthodox (91%), Reform (71%) and Conservative Jews (88%)

say they feel at least somewhat attached to Israel, as do 48% of Jews with no denominational affiliation. Orthodox Jews are more apt than members of other denominations to say they feel very emotionally attached to Israel. This is due to the deep attachment to Israel felt by Modern Orthodox Jews, 77% of whom say they feel very attached to the Jewish state.

Emotional Attachment to Israel

	Very attached	Some-what attached	Not very attached	Not at all attached	Don't know
	%	%	%	%	%
NET Jewish	30	39	22	9	1=100
Jews by religion	36	40	18	5	1=100
Jews of no religion	12	33	33	22	*=100
Men	33	39	20	8	1=100
Women	28	38	23	10	*=100
Ages 18-49	25	36	28	11	1=100
18-29	25	35	27	11	2=100
30-49	25	36	29	10	*=100
Ages 50+	35	42	16	7	*=100
50-64	32	42	18	7	0=100
65+	38	41	14	7	1=100
College grad+	31	38	23	8	*=100
Post-grad degree	32	37	23	8	*=100
BA/BS	31	38	22	8	*=100
Some college	28	41	22	8	1=100
HS or less	30	38	20	11	1=100
Republican	50	34	13	2	1=100
Democrat	25	40	25	10	*=100
Independent	30	38	21	10	*=100
Orthodox	61	30	4	5	1=100
Ultra-Orthodox	55	31	6	7	1=100
Modern Orthodox	77	22	1	*	1=100
Conservative	47	41	10	2	*=100
Reform	24	46	23	6	*=100
No denomination	16	33	33	18	1=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.G2. Figures may not sum to 100% due to rounding.

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Attachment to Israel is considerably more prevalent among American Jews 50 and older than among Jews under age 50, although majorities across all age groups say they are at least somewhat emotionally attached to the Jewish state. Roughly eight-in-ten American Jews 65 and older (79%) say they are attached to Israel, as do 75% of those ages 50-64. By comparison, 60% of those ages 18-29 and 61% of those ages 30-49 say they feel very or somewhat attached to the Jewish state.

Roughly two-thirds of Jewish Democrats (65%) and independents (69%) say they feel at least somewhat attached to Israel. An even larger share of Jewish Republicans (84%) say they feel an emotional attachment to Israel, including half who say they feel very attached.

When asked whether caring about Israel is essential, important but not essential, or not an important part of what being Jewish means to them, 43% of American Jews say it is essential, 44% say it is important but not essential, and 12% say it is not important. About half of Jews by religion (49%) say caring about Israel is an essential part of what being Jewish means to them, compared with 23% of Jews of no religion.

Caring About Israel

	Essential part of being Jewish	Important but not essential	Not important part of being Jewish	Don't know
	%	%	%	%
NET Jewish	43	44	12	1=100
Jews by religion	49	42	8	1=100
Jews of no religion	23	52	25	*=100
Men	39	47	14	1=100
Women	46	42	11	1=100
Ages 18-49	35	48	16	1=100
18-29	32	49	19	1=100
30-49	38	48	14	1=100
Ages 50+	49	41	8	1=100
50-64	47	43	10	1=100
65+	53	39	7	1=100
College grad+	43	45	11	*=100
Post-grad degree	41	48	11	*=100
BA/BS	45	43	11	*=100
Some college	44	42	13	1=100
HS or less	39	45	15	2=100
Republican	59	35	5	1=100
Democrat	38	48	14	1=100
Independent	43	44	12	1=100
Orthodox	55	35	10	1=100
Ultra-Orthodox	45	40	13	2=100
Modern Orthodox	79	18	3	0=100
Conservative	58	39	3	*=100
Reform	42	46	11	*=100
No denomination	31	50	18	1=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.E5h. Figures may not sum to 100% due to rounding.

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About six-in-ten Conservative Jews (58%) consider caring for Israel an essential part of what being Jewish means to them, as do 55% of Orthodox Jews. Modern Orthodox Jews in particular place great importance on caring about the Jewish state, with 79% saying this is essential to what being Jewish means to them. About four-in-ten Reform Jews (42%) and three-in-ten Jews with no denominational affiliation (31%) say caring about Israel is an essential part of what it means to them to be Jewish.

Older Jews are more likely than younger Jews to see caring about Israel as an essential part of what being Jewish means to them. More than half of Jews 65 and older say caring about Israel is essential for their Jewish identity (53%), as do 47% of Jews ages 50-64. By comparison, 38% of Jews in their 30s and 40s and 32% of Jewish adults under age 30 say caring about Israel is central to what being Jewish means to them. It is hard to know whether these age differences suggest that U.S. Jews' attachment to Israel will weaken over time. If younger Jews retain their lower levels of attachment to Israel, then overall attachment to Israel may weaken with time. Alternatively, if Jews become more attached to Israel as they get older, then attachment to Israel overall could hold steady or even grow in strength.

Travel to Israel

More than four-in-ten American Jews (43%) have been to Israel, including 23% who have done so more than once. More than twice as many Jews by religion as Jews of no religion report having visited the Jewish state (49% vs. 23%).

Orthodox Jews are more likely than American Jews of any other denomination to have traveled to Israel; 77% have done so, followed by 56% of Conservative Jews, 40% of Reform Jews and 26% of those who have no denominational affiliation.

College graduates are more likely than those with less education to have visited Israel. About half of those with a college degree (51%) have traveled to Israel, compared with roughly one-third of those with less education.

Despite being more emotionally attached to Israel, older American Jews are not significantly more likely than younger ones to have traveled to that country. Among those younger than 30 who have visited Israel, 48% participated in a Taglit-Birthright Israel trip, a program that has been providing free trips to Israel for Jewish young adults ages 18-26 for more than a decade.²⁵ Far fewer American Jews ages 30-39 have participated in the program (24%), while those ages 40 or older were already past the age of eligibility when the program started.

Have You Been to Israel?

	Yes %	No %	Don't know %
NET Jewish	43	57	*=100
Jews by religion	49	51	*=100
Jews of no religion	23	77	0=100
Ages 18-49	41	59	0=100
18-29	44	56	0=100
30-49	40	60	0=100
Ages 50+	44	56	*=100
50-64	41	59	0=100
65+	49	51	*=100
College grad+	51	49	0=100
Post-grad degree	54	46	0=100
BA/BS	47	53	0=100
Some college	33	67	*=100
HS or less	32	68	0=100
Orthodox	77	23	*=100
Ultra-Orthodox	74	26	0=100
Modern Orthodox	86	14	*=100
Conservative	56	44	0=100
Reform	40	60	0=100
No denomination	26	74	0=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.G3.

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²⁵ In Hebrew, the word "taglit" means discovery.

Many Believe God Gave Israel to the Jewish People

Four-in-ten American Jews (40%) believe the land that is now Israel was given to the Jewish people by God, while more than half do not believe this is literally true (27%) or were not asked this question because they did not say earlier in the survey that they believe in God (28%). Nearly half of Jews by religion (47%) say Israel was given by God to the Jews, compared with 16% of Jews of no religion. Other Pew Research Center surveys show that more Christians than Jews believe God gave Israel to the Jews; 55% of U.S. Christians, including 82% of white evangelical Protestants, express this view.

The overwhelming majority of Orthodox Jews (84%) believe Israel was given to the Jews by God. Roughly half of Conservative Jews also share this view (54%). Fewer Reform Jews (35%) and Jews with no denominational affiliation (24%) share this belief.

Was Israel Given to the Jewish People by God?

	Yes %	No %	Don't know %	Do not believe in God [^] %
NET Jewish	40	27	5	28=100
Jews by religion	47	27	6	20=100
Jews of no religion	16	27	3	55=100
Ages 18-49	39	25	4	31=100
18-29	35	22	1	42=100
30-49	42	28	7	24=100
Ages 50+	40	29	6	25=100
50-64	42	30	5	23=100
65+	37	26	8	28=100
College grad+	32	31	5	33=100
Post-grad degree	28	32	5	35=100
BA/BS	35	30	4	31=100
Some college	46	25	6	23=100
HS or less	56	19	5	20=100
Republican	67	19	4	10=100
Democrat	30	31	5	34=100
Independent	44	26	6	24=100
Orthodox	84	10	3	3=100
Ultra-Orthodox	81	13	4	2=100
Modern Orthodox	90	5	1	4=100
Conservative	54	25	7	14=100
Reform	35	35	6	24=100
No denomination	24	25	4	46=100
U.S. general public	44	34	11	11=100
Christian	55	32	11	1=100
Protestant	64	26	9	2=100
White evangelical	82	12	6	*=100
White mainline	47	37	13	3=100
Black Protestant	51	39	8	2=100
Catholic	38	45	15	1=100
White, non-Hispanic	34	51	14	2=100
Unaffiliated	16	37	11	36=100

[^]Includes people who said "don't know" or declined to answer when asked whether they believe in God or a universal spirit.

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.H6& 6c. U.S. general public data from June 12-16, 2013, Pew Research Center poll.

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Prospects for Two-State Solution

American Jews are more optimistic than the U.S. general public that a way can be found for Israel and an independent Palestinian state to coexist peacefully; 61% of Jews say this is possible, compared with 50% of the public overall.

Among American Jews, Jews of no religion are more inclined than Jews by religion to believe in the possibility of a peaceful, two-state solution; 72% of Jews of no religion think this can happen, compared with 58% of those who are Jewish by religion.

About seven-in-ten Jews with no denominational affiliation (72%) think it is possible for Israel and an independent Palestinian state to coexist peacefully, as do majorities of Reform and Conservative Jews (58% and 62%, respectively). By contrast, most Orthodox Jews (61%) do not think a two-state solution will work.

Peaceful Two-State Solution

Is there a way for Israel and an independent Palestinian state to coexist peacefully?

	Yes %	No %	(VOL) It depends %	Don't know %
NET Jewish	61	33	2	4=100
Jews by religion	58	36	3	4=100
Jews of no religion	72	24	1	3=100
Men	65	31	2	2=100
Women	57	35	3	5=100
Ages 18-49	64	32	1	3=100
18-29	70	29	*	1=100
30-49	60	35	2	4=100
Ages 50+	58	34	3	5=100
50-64	60	33	2	4=100
65+	55	35	5	5=100
College grad+	63	32	3	3=100
Post-grad degree	65	30	3	3=100
BA/BS	61	33	2	3=100
Some college	63	33	2	3=100
HS or less	52	39	2	7=100
Republican	35	57	3	6=100
Democrat	70	25	2	3=100
Independent	59	36	2	4=100
Orthodox	30	61	4	5=100
Ultra-Orthodox	26	65	3	6=100
Modern Orthodox	33	59	6	2=100
Conservative	62	32	3	4=100
Reform	58	36	3	3=100
No denomination	72	22	2	4=100
U.S. general public	50	41	*	9=100
Christian	49	42	*	9=100
Protestant	49	44	*	8=100
White evangelical	42	50	*	7=100
White mainline	51	42	*	7=100
Catholic	51	38	0	11=100
White, non-Hispanic	57	35	0	8=100
Unaffiliated	53	38	0	8=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20 – June 13, 2013. Q.C3. U.S. general public data from March 2013 Pew Research Center Global Attitudes Project poll.

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Jews under age 30 and Jewish Democrats are somewhat more likely than other groups to say a way can be found for Israel and an independent Palestinian state to coexist peacefully. Seven-in-ten Jewish Americans younger than 30 think this is possible, compared with 60% of those ages 30-49 and those ages 50-64, and 55% of those 65 and older. Politically, seven-in-ten Jewish Democrats and a majority of independents (59%) are optimistic about the prospects for a peaceful two-state solution, but most Jewish Republicans (57%) do not think there is a way for both an Israeli and a Palestinian state to coexist peacefully.

U.S. Jews Skeptical of Both Israeli and Palestinian Leadership on Peace Process

About four-in-ten American Jews (38%) think the current Israeli government is making a sincere effort to bring about a peace settlement with the Palestinians, while 48% say this is not the case.

Jews of no religion are considerably more skeptical of Israel's effort than are Jews by religion. Roughly one-in-five Jews of no religion (21%) think the Israeli government is making a sincere effort, while 62% do not think this is the case. Jews by religion are evenly divided, with 44% saying the Israeli government is making a sincere effort and 44% saying it is not.

Most Orthodox Jews (61%) think the Israeli government is making a sincere effort to bring about peace with the Palestinians, as do 52% of Conservative Jews. Fewer Reform Jews (36%) and those with no denominational affiliation (27%) say Israeli leaders are making sincere efforts toward peace.

Jewish Republicans are more convinced of Israel's sincerity in the peace process (62%) than are Democrats (32%) or independents (39%). And Jews under age 30 are less apt to say Israel is making sincere efforts at peacemaking as compared with Jews 30 and older.

Large majorities of Jewish Americans across religious denominations, political affiliation and demographic groups are skeptical about the Palestinian leadership's efforts to bring about a peace settlement with Israel. Overall, just 12% of U.S. Jews think the Palestinian

Efforts to Bring About a Peace Settlement

	Israeli government making a sincere effort	Palestinian leadership making a sincere effort
	%	%
NET Jewish	38	12
Jews by religion	44	12
Jews of no religion	21	13
Ages 18-49	33	15
18-29	26	18
30-49	39	14
Ages 50+	43	9
50-64	41	10
65+	45	8
College graduate	35	11
Post-grad degree	34	13
BA/BS	36	9
Some college	39	12
HS or less	49	18
Republican	62	5
Democrat	32	16
Independent	39	10
Orthodox	61	7
Ultra-Orthodox	53	6
Modern Orthodox	73	6
Conservative	52	14
Reform	36	11
No denomination	27	14

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.G5 & Q.G6.

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leadership is making a sincere attempt in the peace process, while 75% do not think this is the case.

Many Say Settlements Hurt Israel's Security

A 44% plurality of American Jews say the continued building of Jewish settlements in the West Bank hurts the security of Israel, while 17% say it helps and 29% say it does not make a difference. By way of rough comparison, a 2013 Pew Research Center survey in Israel found that Israeli Jews have more mixed views: 35% say the continued building of Jewish settlements hurts the security of Israel, 31% say it helps, and 27% say it does not make a difference.²⁶

U.S. Jews of no religion are more likely than Jews by religion to say the settlements hurt the security of Israel (56% vs. 40%). About half or more of Reform Jews, those of no denomination, college graduates and Democrats also say the continued building of settlements in the West Bank hurt Israel's security.

Impact of Continued Building of Jewish Settlements on Israel's Security

	Helps %	Hurts %	Does not make a difference %	Don't know %
NET Jewish	17	44	29	11=100
Jews by religion	19	40	31	10=100
Jews of no religion	9	56	21	14=100
Men	19	48	29	5=100
Women	15	40	29	16=100
Ages 18-49	12	43	32	12=100
18-29	11	50	28	11=100
30-49	12	39	36	13=100
Ages 50+	21	44	26	9=100
50-64	21	45	26	8=100
65+	20	43	26	11=100
College grad+	15	52	26	8=100
Post-grad degree	12	58	25	6=100
BA/BS	17	46	27	10=100
Some college	19	39	30	13=100
HS or less	21	25	37	17=100
Republican	33	20	37	10=100
Democrat	12	56	23	9=100
Independent	19	35	34	12=100
Orthodox	34	16	39	11=100
Ultra-Orthodox	31	18	38	14=100
Modern Orthodox	38	12	44	6=100
Conservative	23	36	30	11=100
Reform	13	50	26	11=100
No denomination	11	48	31	10=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.G7.

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²⁶ The survey in Israel identified Jews using a question about ethnicity, whereas the current survey of U.S. Jews relies on questions about religion, self-identification and parentage to identify Jews.

Most Important Problem Facing Israel

Respondents were asked what they think is the most important long-term problem facing Israel. Fully one-quarter of American Jews (25%) listed specific groups or countries – Palestinians, Arab nations, Iran and others – as Israel’s most important problem. One-in-five cited peace and coexistence; 14% mentioned violence in general; and about one-in-ten mentioned general threats like anti-Semitism (11%), relationships and conflict in the Middle East (11%) or Israel’s own domestic issues (9%).

What Do You Think is the Most Important Problem Facing Israel?

	NET Jewish %
Specific groups or countries (<i>Palestinians, Arab states, Iran, etc.</i>)	25
Peace & coexistence	20
General violence	14
General threats (<i>anti-Semitism, survival, unspecified groups, etc.</i>)	11
Relationships & conflict (<i>dealing with Palestinians, Arab states, Muslims, etc.</i>)	11
Domestic problems (<i>demographics, internal divisions, religious conflict, etc.</i>)	9
Criticism of Israel/Palestinian rights	5
Both Israel & Palestinians (<i>hatred on both sides, lack of unity, understanding, etc.</i>)	4
Specific solutions (<i>two-state solution; one state for both, etc.</i>)	3
United States (<i>too much support, too little support, U.S. policy in general, etc.</i>)	2
Miscellaneous	2
No answer given	9

Source: Pew Research Center Survey of U.S. Jews, Feb. 20–June 13, 2013. QG2b. Figures do not sum to 100% because respondents were allowed up to three responses.

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U.S. Policy Toward Israel

More than half of U.S. Jews say U.S. support for Israel is about right (54%), although a substantial minority says the U.S. is not supportive enough of the Jewish state (31%), and 11% think the U.S. is too supportive. By comparison, 41% of the general public thinks support for Israel is about right, while the rest are nearly evenly divided between those who say the U.S. is not supportive enough (25%) and those who say it is too supportive of the Jewish state (22%). Interestingly, more white evangelical Protestants than Jews think the U.S. currently is not sufficiently supportive of Israel (46% vs. 31%).

Jews by religion are roughly twice as likely as Jews of no religion to say the U.S. is not supportive enough of Israel (35% vs. 17%).

Opinions about U.S. support for Israel vary considerably across denominations, with Orthodox Jews particularly likely to say the U.S. is not supportive enough; 53% say this is the case, while 41% say

U.S. Support for Israel

	Too supportive %	Not supportive enough %	About right %	Don't know %
NET Jewish	11	31	54	3=100
Jews by religion	7	35	56	3=100
Jews of no religion	27	17	50	6=100
Ages 18-49	18	28	50	4=100
18-29	25	29	42	5=100
30-49	12	28	56	4=100
Ages 50+	6	33	59	2=100
50-64	6	34	58	2=100
65+	5	31	60	3=100
College grad+	11	28	58	3=100
Post-grad degree	11	27	60	3=100
BA/BS	10	29	57	3=100
Some college	13	34	49	4=100
HS or less	12	34	50	4=100
Republican	1	66	29	4=100
Democrat	14	21	62	2=100
Independent	11	32	52	4=100
Orthodox	2	53	41	3=100
Ultra-Orthodox	3	48	44	5=100
Modern Orthodox	0	64	35	1=100
Conservative	3	42	54	1=100
Reform	11	30	57	2=100
No denomination	20	17	57	6=100
U.S. general public	22	25	41	11=100
Christian	18	29	41	12=100
Protestant	17	33	39	11=100
White evangelical	12	46	31	11=100
White mainline	25	26	41	8=100
Black Protestant	16	19	48	18=100
Catholic	22	20	47	11=100
White, non-Hispanic	24	21	46	9=100
Unaffiliated	35	13	41	11=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.C2. U.S. general public data from October 4-7, 2012, Pew Research Center poll.

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U.S. support is about right, and just 2% say the U.S. is too supportive of Israel. About half or more Conservative Jews and Reform Jews say support for Israel is about right (54% and 57%, respectively), but more Conservative Jews than Reform Jews say the U.S. is not supportive enough of the Jewish state (42% vs. 30%); few in each group think U.S. support is excessive. Among those not affiliated with a Jewish denomination, 57% say U.S. support for the Jewish state is about right, while 17% say the U.S. is not supportive enough, and 20% say the U.S. is too supportive of Israel.

Among Jews ages 65 and older, those who think the U.S. is not supportive enough of Israel far outnumber those who think the U.S. is too supportive (31% vs. 5%). By contrast, among Jews under age 30, the balance of those saying the U.S. is not supportive enough to those saying the U.S. is too supportive is almost even (29% vs. 25%).

Jewish Republicans are roughly three times more likely than Jewish Democrats to say the U.S. is not supportive enough of Israel (66% of Jewish Republicans vs. 21% of Jewish Democrats). Most Jewish Democrats say U.S. support for Israel is about right (62%), as do 52% of independents.

CHAPTER 6: SOCIAL AND POLITICAL VIEWS

Jews are among the most strongly liberal, Democratic groups in U.S. politics. There are more than twice as many self-identified Jewish liberals as conservatives, while among the general public, this balance is nearly reversed. In addition, about seven-in-ten Jews identify with or lean toward the Democratic Party. Jews are more supportive of President Barack Obama than are most other religious groups. And about eight-in-ten Jews say homosexuality should be accepted by society.

Interestingly, one Jewish subgroup does not fit this liberal, Democratic profile: Orthodox Jews. Roughly half of Orthodox Jews describe themselves as political conservatives, and 57% identify with or lean toward the Republican Party. And in their attitudes about homosexuality, Orthodox Jews more closely resemble evangelical Protestants than other Jews, with nearly six-in-ten saying homosexuality should be discouraged by society.

The survey also asked Jews about their perceptions and experiences of discrimination. Roughly one-in-seven say they have been called an offensive name or been snubbed in a social setting during the past year because they are Jewish. About four-in-ten say there is a lot of discrimination against Jews in the U.S. today, but this is much lower than the percentage of Jews who perceive a lot of discrimination in America against some other minorities, such as gays and lesbians, Muslims, blacks and Hispanics.

Partisanship and Ideology

U.S. Jews are a largely Democratic, politically liberal group. Overall, seven-in-ten Jews (including 68% of Jews by religion and 78% of Jews of no religion) identify with or lean toward the Democratic Party, while just 22% identify with or lean toward the Republican Party. And roughly half of U.S. Jews describe themselves as political liberals (49%), including 44% of Jews by religion and 67% of Jews of no religion (67%). By comparison, the general public is much more evenly divided between the two parties (49% identify with or lean toward the Democratic Party, while 39% identify with or lean toward the GOP) and is much less politically liberal.

Party and Ideology

	NET Jewish	Jews by religion	Jews of no religion	U.S. gen. public
	%	%	%	%
Democrat / lean Democratic	70	68	78	49
Democrat	55	54	57	33
Lean Democratic	15	14	21	16
Republican / lean Republican	22	24	12	39
Republican	13	15	8	24
Lean Republican	8	9	5	15
Ind./Other/No pref. – No lean	8	8	9	12
	100	100	100	100
Liberal	49	44	67	21
Moderate	29	31	20	36
Conservative	19	22	11	38
Don't know/refused	3	3	2	5
	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. PARTY, PARTYLN, IDEO. U.S. general public data from aggregated Pew Research Center polls, February-June 2013. Figures may not sum to 100% due to rounding.

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In Pew Research surveys conducted since 2000, the partisanship of Jews by religion has shown some variability, but they have always identified with the Democratic Party over the GOP by large margins. Roughly two-thirds of Jews by religion have identified as Democrats or Democratic-leaning over the past decade, and there has never been a year in which support for the Democratic Party has dipped below 62%.

Jews by religion are more than twice as likely as members of most other religious traditions to describe themselves as politically liberal. And black Protestants are the only religious group with a larger share than Jews by religion that identifies with or leans toward the Democratic Party. For their part, Jews of no religion are even more politically liberal and Democratic-leaning than is the overall religiously unaffiliated population, which itself is among the most strongly liberal and Democratic groups in the population.

But while Jews overall are a strongly liberal, Democratic group, there are pockets of conservatism and Republicanism within the Jewish population. Orthodox Jews identify with or lean toward the Republican Party over the Democratic Party by a 57% to 36% margin. And 54% of Orthodox Jews, including 64% of Ultra-Orthodox Jews, consider themselves politically conservative. On these measures (partisanship and

Jews are Among the Most Liberal, Democratic Groups in the Population

	Dem/lean	Rep/lean	Lib.	Mod.	Con.
	Dem	Rep			
	%	%	%	%	%
NET Jewish	70	22	49	29	19
Jews by religion	68	24	44	31	22
Jews of no religion	78	12	67	20	11
Men	65	27	43	31	22
Women	75	17	54	26	16
Ages 18-49	70	21	49	30	18
18-29	75	17	54	28	16
30-49	65	24	46	31	20
Ages 50+	71	22	49	28	21
50-64	70	24	49	29	21
65+	72	20	48	27	21
College grad+	75	19	55	29	14
Post-grad degree	80	16	58	27	13
BA/BS	71	22	52	31	15
Some college	66	23	39	33	26
HS or less	61	27	42	22	27
Orthodox	36	57	12	27	54
Ultra-Orthodox	35	58	7	21	64
Modern Orthodox	37	56	22	35	41
Conservative	64	27	35	33	28
Reform	77	17	58	29	13
No denomination	75	15	58	26	13
U.S. general public	49	39	21	36	38
Christian	45	44	16	35	44
Protestant	44	46	14	34	47
White evangelical	26	66	8	27	62
White mainline	40	49	17	41	37
Black Protestant	85	8	21	36	36
Catholic	49	38	20	38	38
White, non-Hisp.	41	50	17	39	41
Hispanic	59	21	26	32	35
Mormon	24	69	7	24	67
Unaffiliated	59	25	37	38	20

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. PARTY, PARTYLN, IDEO. U.S. general public data from aggregated Pew Research Center polls, February-June 2013.

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ideology), the only other U.S. religious groups that are as conservative and Republican as Orthodox Jews are white evangelical Protestants and Mormons.

Upwards of eight-in-ten Jews (83%) say that they are absolutely certain they are registered to vote at their current address. This exceeds the share of the general public that says they are registered to vote.

Voter Registration

	NET Jewish	Jews by religion	Jews of no religion	U.S. general public
	%	%	%	%
Registered to vote, certain	83	83	82	74
Registered, but chance has lapsed	4	4	4	4
Not registered	10	10	10	21
Don't know/refused	1	1	2	1
Not eligible to vote	<u>2</u>	<u>2</u>	<u>2</u>	<u>n/a</u>
	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. REG. U.S. general public data from aggregated Pew Research Center polls, February-June 2013. Figures may not sum to 100% due to rounding.

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Views of Obama

The strong Democratic leanings of Jews carry over to their views of Obama. [Exit polls](#) indicate that two-thirds of Jews by religion (69%) voted for Obama over his Republican challenger, Mitt Romney, in the 2012 presidential election. And at the time of the survey, roughly two-thirds of Jews (65%) say they approve of the way Obama is handling his job as president. By comparison, in recent Pew Research surveys, half of the general population has expressed approval of Obama's job performance. Only black Protestants (88%) and Hispanic Catholics (76%) approve of Obama's performance at higher rates than Jews.

For the most part, Obama receives high approval ratings across a variety of Jewish subgroups. For example, both Jewish men and women approve of Obama's job performance at high rates (64% and 66%, respectively), as do Jews under age 50 (66%) and those 50 and older (64%). However, one group stands out for its disapproval of Obama's performance:

Orthodox Jews, among whom 54% express dissatisfaction with Obama's handling of his job.

Views of Obama's Job Performance

	Approve %	Disapprove %	Don't know %
NET Jewish	65	29	6=100
Jews by religion	63	31	5=100
Jews of no religion	72	22	6=100
Ages 18-49	66	28	6=100
18-29	70	25	5=100
30-49	63	31	6=100
Ages 50+	64	30	5=100
50-64	65	32	3=100
65+	64	28	9=100
Orthodox	33	54	12=100
Ultra-Orthodox	28	54	18=100
Modern Orthodox	40	57	3=100
Conservative	61	33	6=100
Reform	69	27	4=100
No denomination	71	24	5=100
U.S. general public	50	43	7=100
Christian	46	47	6=100
Protestant	44	50	7=100
White evangelical	21	73	6=100
White mainline	41	53	7=100
Black protestant	88	7	6=100
Catholic	54	40	6=100
White, non-Hisp.	41	54	6=100
Hispanic	76	17	7=100
Mormon	21	71	7=100
Unaffiliated	58	33	10=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.B2. U.S. general public data from aggregated Pew Research Center polls, February-June 2013. Figures may not sum to 100% due to rounding.

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Jews' above-average support for Obama is also seen in evaluations of his handling of specific issues, though he gets somewhat lower marks for his handling of specific issues than he does for his overall job performance. Six-in-ten Jews say they approve of the way Obama is handling the economy (60% compared with 44% among the population overall). Six-in-ten Jews also approve of Obama's handling of the nation's policy toward Israel (compared with 41% among the public as a whole), and 52% of Jews approve of the way Obama is dealing with Iran (compared with 45% of the public overall).

Obama receives higher marks from Jews by religion than from most other religious groups for his handling of the nation's policy toward Israel. The

strongest critics of Obama's approach toward Israel are white evangelical Protestants, among whom just 26% approve of his performance in this area.

Orthodox Jews are more critical of Obama's handling of these issues than are other Jews. Roughly one-third of Orthodox Jews approve of the way Obama is handling the nation's policy toward Israel (36%), 27% approve of the way he is dealing with Iran, and just 22% give Obama positive marks for his handling of the economy.

Obama's Handling of the Issues

	% who approve of the way Obama is handling...		
	Economy	Nation's policy toward Israel	Dealing with Iran
	%	%	%
NET Jewish	60	60	52
Jews by religion	57	62	52
Jews of no religion	68	54	53
Ages 18-49	60	55	50
18-29	65	54	50
30-49	56	57	51
Ages 50+	60	64	54
50-64	60	62	56
65+	60	66	51
Orthodox	22	36	27
Ultra-Orthodox	16	39	29
Modern Orthodox	34	30	24
Conservative	57	60	46
Reform	65	65	59
No denomination	65	61	56
U.S. general public	44	41	45
Christian	39	38	44
Protestant	40	37	41
White evangelical	20	26	30
White mainline	39	35	34
Catholic	37	40	50
White, non-Hisp.	n/a	37	46
Unaffiliated	54	47	49

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.B3a-c. U.S. general public data from June 2013 Pew Research Center poll.

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Issues – Homosexuality and Size of Government

Jews are strong supporters of gay rights. For example, Pew Research surveys conducted in 2012-2013 find that 78% of Jews by religion favor allowing gays and lesbians to marry legally. By comparison, support for same-sex marriage among the general public stands at 50% in recent polling.

More generally, the current survey of U.S. Jews finds that about eight-in-ten (82%) say homosexuality should be accepted by society, while just 13% say it should be discouraged by society. Eight-in-ten Jews by religion and nine-in-ten Jews of no religion say homosexuality should be accepted by society. Compared with Jews, the general public is far less accepting of homosexuality (57%).

Jewish Republicans are less accepting of homosexuality than Jewish Democrats and independents. But Jewish Republicans are more accepting of homosexuality compared with Republicans in the general population (51% vs. 38%).

Jews' Views of Homosexuality

% who say it should be accepted or discouraged by society

	Accepted	Discouraged	Neither/ both equally	Don't know
	%	%	%	%
NET Jewish	82	13	3	2=100
Jews by religion	80	15	3	2=100
Jews of no religion	91	7	1	1=100
Men	80	16	3	2=100
Women	85	10	3	2=100
Ages 18-49	84	12	2	2=100
18-29	89	10	1	1=100
30-49	80	15	3	2=100
Ages 50+	81	13	4	2=100
50-64	82	14	3	1=100
65+	79	13	4	4=100
College grad+	89	7	2	1=100
Some college	79	16	4	1=100
HS or less	64	28	3	5=100
Republican	51	40	6	3=100
Democrat	92	6	1	1=100
Independent	82	12	4	2=100
Orthodox	32	58	4	6=100
Ultra-Orthodox	20	70	3	7=100
Modern Orthodox	50	38	7	5=100
Conservative	80	14	4	2=100
Reform	92	4	2	1=100
No denomination	89	8	2	1=100
U.S. general public	57	36	3	4=100
Christian	50	42	3	5=100
Protestant	46	46	4	4=100
White evangelical	30	61	5	4=100
White mainline	68	28	2	2=100
Black Protestant	47	42	3	8=100
Catholic	61	32	3	5=100
White, non-Hisp.	56	37	1	6=100
Unaffiliated	83	13	2	3=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20 – June 13, 2013. Q.B4. U.S. general public data from Pew Research Center poll, March 2013. Figures may not sum to 100% due to rounding.

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Orthodox Jews – especially the Ultra-Orthodox – are far less accepting of homosexuality than are other Jews. Seven-in-ten Ultra-Orthodox Jews say homosexuality should be discouraged by society, a level of disapproval similar to that expressed by white evangelical Protestants, among whom 61% say homosexuality should be discouraged by society. Modern Orthodox Jews are more accepting of homosexuality than Ultra-Orthodox Jews, but they still express less acceptance of homosexuality than do Jews overall.

If given just two choices, about half of the American Jewish population (54%) prefers a bigger government that offers more services, while 38% say they would prefer a smaller government providing fewer services. Among the general population, this balance of opinion is reversed, with 51% expressing support for a smaller government with fewer services and 40% desiring a bigger government with more services.

Jews' Views of Size of Government

	Prefer bigger gov't, more services	Smaller gov't, fewer services	Depends	Don't know
	%	%	%	%
NET Jewish	54	38	4	4=100
Jews by religion	51	40	5	4=100
Jews of no religion	64	30	2	4=100
Men	47	45	5	3=100
Women	60	31	4	4=100
Ages 18-49	56	38	3	3=100
18-29	64	31	2	3=100
30-49	50	43	3	3=100
Ages 50+	52	37	6	5=100
50-64	51	40	6	3=100
65+	53	33	7	7=100
Republican	16	78	3	3=100
Democrat	72	20	5	3=100
Independent	37	54	5	5=100
Orthodox	34	58	4	5=100
Ultra-Orthodox	34	57	2	6=100
Modern Orthodox	34	58	6	2=100
Conservative	48	41	8	3=100
Reform	56	37	5	3=100
No denomination	58	35	3	5=100
U.S. general public	40	51	4	6=100
Christian	39	52	4	6=100
Protestant	37	53	4	6=100
White evangelical	20	74	3	3=100
White mainline	36	51	4	9=100
Black Protestant	71	17	5	7=100
Catholic	42	49	4	5=100
White, non-Hisp.	29	61	6	4=100
Unaffiliated	44	50	2	4=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013.
Q.B5. U.S. general public data from Pew Research Center poll, September 2012.
Figures may not sum to 100% due to rounding.

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More Jewish women (60%) than men (47%) say they want a bigger government. Orthodox Jews are the only Jewish denominational group that prefers a smaller government (58%) to a larger government (34%).

Satisfaction With Country, Communities

Most Jews are dissatisfied with the way things are going in the country today; 56% say they are dissatisfied, compared with 39% who are satisfied. Among the general public, 64% express dissatisfaction with the way things are going in the country, while 31% say they are satisfied.

Most Dissatisfied With Direction of Country

<i>All in all, are you satisfied or dissatisfied with the way things are going in this country today?</i>	NET Jewish	Jews by religion	Jews of no religion	U.S. gen. public
	%	%	%	%
Satisfied	39	40	37	31
Dissatisfied	56	56	60	64
Don't know/refused	<u>4</u>	<u>5</u>	<u>3</u>	<u>5</u>
	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.B1. U.S. general public data from Feb. 13-18, 2013, Pew Research Center survey. Figures may not sum to 100% due to rounding.

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American Jews are about as likely as the U.S. population overall to rate their community as an excellent or a good place to live (88% and 84%, respectively), but Jews are considerably more likely to say their community is an excellent place to live (50% vs. 41%).

About nine-in-ten Jewish college graduates rate their community as either an excellent or good place to live (91%), as do 86% of those with some college education and a slightly smaller majority of those with a high school education or less (77%). Community satisfaction does not vary significantly across gender, age or partisanship.

Jews Have Positive Views of Their Communities

Overall, how would you rate your community as a place to live?

	Excellent/ Good	Only fair/Poor	Don't know
	%	%	%
NET Jewish	88	12	*=100
Jews by religion	88	11	*=100
Jews of no religion	85	14	*=100
College grad+	91	8	*=100
Some college	86	13	*=100
HS or less	77	23	*=100
Orthodox	93	7	*=100
Ultra-Orthodox	95	5	*=100
Modern Orthodox	87	13	0=100
Conservative	84	16	1=100
Reform	92	8	1=100
No denomination	84	15	*=100
U.S. gen. public	84	16	*=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.A1. U.S. general public data from June 12-16, 2013, Pew Research Center poll. Figures may not sum to 100% due to rounding.

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Discrimination Against Jews

More Jews say several non-Jewish groups face a lot of discrimination in American society than say this about Jews; 72% of Jews say gays and lesbians face a lot of discrimination, 72% say this about Muslims, 64% say blacks face a lot of discrimination, and 56% say the same about Hispanics. By contrast, most American Jews (54%) do *not* think there is a lot of discrimination against Jews in the U.S. today. A substantial minority, however, says Jews *do* face a lot of discrimination (43%). And Jews are more likely than the population as a whole to say that Jews face a lot of discrimination in the U.S. today (43% vs. 24% among the general public).

Compared with ratings about other groups, fewer Jews say Catholics (11%), evangelicals (16%) and atheists (27%) face a lot of discrimination in American society today.

Discrimination Against Jews Compared With Others

In U.S. today, is there a lot of discrimination against each of the following groups?

	Yes	No	Don't know
	%	%	%
<i>Against gays and lesbians?</i>			
U.S. Jews	72	23	5=100
U.S. general public	58	37	5=100
<i>Against Muslims?</i>			
U.S. Jews	72	22	7=100
U.S. general public	47	43	10=100
<i>Against blacks?</i>			
U.S. Jews	64	34	3=100
U.S. general public	47	50	3=100
<i>Against Hispanics?</i>			
U.S. Jews	56	38	6=100
U.S. general public	46	50	4=100
<i>Against Jews?</i>			
U.S. Jews	43	54	3=100
U.S. general public	24	68	8=100
<i>Against atheists?</i>			
U.S. Jews	27	65	8=100
U.S. general public	24	68	8=100
<i>Against evangelicals?</i>			
U.S. Jews	16	71	13=100
U.S. general public	30	57	12=100
<i>Against Catholics?</i>			
U.S. Jews	11	83	6=100
U.S. general public	17	78	5=100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013.
Q.B6a-h. U.S. general public data from June 13-16, 2013, Pew Research Center poll.
Figures may not sum to 100% due to rounding.

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About one-in-ten American Jews say that in the past year they have been called offensive names (12%) or been snubbed in a social setting or left out of social activities (7%) because they are Jewish. Overall, 15% of Jews say they have experienced one or another of these things in the past year.

Younger Jews are more likely than others to say they have been called offensive names because they are Jewish. Among Jews under age 30, 22% say they have been called offensive names because they are Jewish, as have 16% of Jews in their 30s and 40s. By comparison, 6% of those ages 50-64 and 4% of those 65 or older say this has happened to them in the past year.

Experiences With Discrimination

% who report that in the past year they have been...

	Called offensive names	Snubbed in social setting
	%	%
NET Jewish	12	7
Jews by religion	13	8
Jews of no religion	8	6
Men	14	7
Women	9	8
Ages 18-49	18	11
18-29	22	9
30-49	16	13
Ages 50+	5	4
50-64	6	5
65+	4	3
Orthodox	21	14
Conservative	12	10
Reform	8	5
No denomination	10	6

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. Q.G21a & Q.G21b.

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CHAPTER 7: PEOPLE OF JEWISH BACKGROUND AND JEWISH AFFINITY

Most of this report has focused on the characteristics, attitudes and experiences of the U.S. Jewish population, defined as Jews by religion and Jews of no religion. The survey also interviewed people who have a connection to Jews or Judaism but who have *not* been categorized as Jewish in this report. These respondents have been categorized into two groups, people of *Jewish background* and people with a *Jewish affinity*.

As the name suggests, people with a Jewish background were all raised Jewish or had a Jewish parent. But they have not been included among the Jewish population in this report because they all say either that they are *not* Jewish or that they are affiliated with a religion other than Judaism (e.g., Christianity).

All people in the Jewish affinity category describe themselves as Jewish or partially Jewish. But they have not been included among the Jewish population in this report because no one in this group is exclusively Jewish by religion – though a few describe their religion as both Judaism and something else, usually Christianity – and no one in this group was raised Jewish or had a Jewish parent.

Though they have not been included in the Jewish population in the analyses contained throughout most of this report, these are interesting groups in their own right. Thus, this chapter examines their responses on a number of the survey's key questions.

Most respondents in the Jewish background and Jewish affinity categories are Christians, religiously speaking. Indeed, many of them – especially those in the Jewish affinity group – say they think of themselves as Jewish precisely because of their Christianity (e.g., because Jesus was Jewish).

Overall, people in the Jewish background and Jewish affinity categories tend to be more religious than both Jews by religion and Jews of no religion. But compared with Jews by religion, those in the Jewish background and Jewish affinity categories are substantially less involved in Jewish organizations and the Jewish community, and are less likely to participate in uniquely Jewish rituals and practices. Interestingly, Jews of no religion – who are a part of the overall Jewish population analyzed throughout this report – also are far less involved in Jewish institutions and practices than are Jews by religion. On these measures, Jews of no religion have more in common with people of Jewish background and Jewish affinity than with Jews by religion.

Jewish Identity and Background

By definition, everyone in the Jewish background category was raised Jewish or had a Jewish parent. Having this kind of Jewish background is the key attribute that holds this category together. But why are these respondents not categorized as Jewish in the analyses contained in this report? The reason for treating them separately from the Jewish population is that everyone in the Jewish background category either says they are not Jewish (by religion or otherwise) or espouses a religion other than (or in addition to) Judaism.

Most people in the Jewish background category (70%) are Christians, religiously speaking, including half who are Protestant, 18% who are Catholic, and smaller numbers from other Christian groups. About one-in-ten people in the Jewish background category (11%) say they have no religion; all of them say they do not consider themselves Jewish or partially Jewish aside from religion.

Everyone in the Jewish affinity category describes themselves as at least partially Jewish. But no one in the Jewish affinity category describes themselves as exclusively Jewish by religion; if they had, they would have been in the Jewish by religion category. And no one in the Jewish affinity category was raised Jewish or had a Jewish parent; if they had, they would be in the Jews of no religion category (if they are religiously unaffiliated) or the Jewish background category (if they are religiously affiliated).

As with the Jewish background category, the largest religious group represented among those with a Jewish affinity is Christianity (64%). About one-in-five people (21%) with a Jewish affinity are religiously unaffiliated, and 6% describe their religion as Judaism and something else, including 3% who are Messianic Jews.

Jewish Identity

	Jewish background	Jewish affinity
<i>Religion</i>	%	%
Jewish, only	-	-
Jewish & Other	3	6
Messianic	2	3
Jewish & Christian	1	3
Jewish & Other	*	*
Jewish & None	-	0
Christian	70	64
Protestant	50	51
Catholic	18	12
Other	2	1
Other faiths	12	8
Buddhist	2	*
Others	10	7
No religion	11	21
DK/Refused	4	1
	100	100
<i>Self ID as Jewish or partially Jewish by religion or otherwise?</i>		
Yes	73	100
No/Don't know	27	-
	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. RELIG, QA4. Figures may not sum to 100% due to rounding.

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As mentioned, 100% of those in the Jewish background category were raised Jewish or had a Jewish parent. One-fifth of those with a Jewish background were raised Jewish *by religion*, and 46% were raised Jewish aside from religion. Nearly nine-in-ten (87%) had a Jewish parent. Most respondents in the Jewish background category say that, religiously speaking, they were raised as Christians (58%).

By definition, no one in the Jewish affinity group was raised Jewish (by religion or otherwise) or had a Jewish parent. Nearly nine-in-ten of those with a Jewish affinity (86%) say they were raised as Christians.

Jewish Background

	Jewish background %	Jewish affinity %
<i>Childhood religion</i>	%	%
Jewish	20	--
Partly Jewish	5	*
<i>Jewish/Christian</i>	5	0
<i>Messianic</i>	*	*
<i>Jewish/other</i>	1	0
<i>Jewish/no religion</i>	0	0
Other religion	62	91
<i>Christian</i>	58	86
<i>Other</i>	4	5
No religion	12	9
Don't know	—	—
	100	100
<i>Aside from religion, were you raised Jewish or partially Jewish?</i>		
Yes	46	--
No	28	100
Don't know	*	*
Raised Jewish by religion	<u>26</u>	<u>*</u>
	100	100
<i>Which if either of your parents were Jewish?</i>		
NET had Jewish parent	87	--
<i>Mother</i>	29	--
<i>Father</i>	36	--
<i>Both</i>	19	--
<i>Stepparent (VOL)</i>	2	--
Neither	13	98
Don't know	—	<u>2</u>
	100	100
NET Raised Jewish/had Jewish parent	100	--
No such background	--	<u>100</u>
	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. CHRELIG, Q.H15, Q.H16. Figures may not sum to 100% due to rounding.

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The survey asked those people who identify themselves as Jewish aside from religion an open-ended question about the nature of their Jewish identity: “In your own words, could you please tell me in what way you consider yourself Jewish?”

Among those with a Jewish background, the most commonly offered responses (48%) mentioned an ancestral or familial connection. This includes 22% who volunteered that they were raised Jewish or have a Jewish parent, 16% who say they have Jewish grandparents, and 10% who consider themselves ethnically or culturally Jewish. One-in-five people with a Jewish background (20%) say they consider themselves Jewish for religious reasons, including 8% who say they are Jewish because Jesus was Jewish. Roughly one-in-three respondents in the Jewish background category either do not think of themselves as Jewish (27%) or identify as partially Jewish by religion (3%), and thus were not asked this question.

Among those in the Jewish affinity category the most common response is that they think of themselves as Jewish for religious reasons (59%). This includes 31% who say they are Jewish because Jesus was Jewish. Smaller portions consider themselves Jewish because they observe Jewish practices and holidays (6%) or have shared beliefs and values (4%).

About a quarter of those in the Jewish affinity group say they consider themselves Jewish because of an ancestral or familial connection. This includes 9% who say they have a Jewish spouse, 7% who say they are ethnically or culturally Jewish, and 5% who volunteer that they have a Jewish grandparent. A few (2%) even volunteer they were raised Jewish or had a Jewish parent, even though their answers to the closed-ended questions used to define analytical categories indicate they were not raised Jewish and did not have a Jewish parent.

In What Way Do You Consider Yourself Jewish?

	Jewish back-ground %	Jewish affinity %
NET Background, family, ethnicity, ancestry, etc.	48	24
Raised Jewish/Jewish parent	22	2
Jewish grandparents	16	5
Ethnically/culturally Jewish	10	7
Jewish spouse	1	9
Have Jewish child/other relative	1	3
NET Religious reasons	20	59
Jesus was Jewish	8	31
Bible/scriptures	3	2
Jewish practices/holidays	3	6
Beliefs / values (general)	1	4
Messianic	*	3
Believe in God	1	1
NET Connection to or admiration for Jewish people	2	7
NET Other	3	11
Don't know	2	4
PARTIALLY JEWISH BY RELIGION	3	6
DO NOT CONSIDER SELF JEWISH	27	0

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. QE1. Figures do not sum to 100% because multiple responses were permitted. Not all responses are shown.

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Demographics

People with a Jewish background tend to be younger than Jews by religion but older than Jews of no religion; more than half of those in the Jewish background category are under age 50 (55%), compared with 45% of Jews by religion and 61% of Jews of no religion. The Jewish affinity population is an older group, resembling Jews by religion. Most of those with a Jewish affinity are 50 or older.

Respondents in the Jewish background and Jewish affinity categories have lower levels of educational attainment and lower household incomes compared with Jews. Nearly four-in-ten (37%) of those with a Jewish background are college graduates, as are a quarter (24%) of those with Jewish affinity. By contrast, half or more of Jews of no religion (53%) and Jews by religion (60%) have college degrees. And whereas a plurality of Jews by religion (44%) and 37% of Jews of no religion have household incomes of \$100,000 or more, just 21% of people with a Jewish background and the same percentage (21%) of those with a Jewish affinity earn this much.

Demographics

	NET Jewish	Jews by religion	Jews of no religion	Jewish background	Jewish affinity
	%	%	%	%	%
Ages 18-29	20	18	28	20	10
30-49	28	27	33	34	33
50-64	27	29	23	30	34
65+	<u>24</u>	<u>26</u>	<u>16</u>	<u>16</u>	<u>24</u>
	100	100	100	100	100
College grad+	58	60	53	37	24
Post-grad degree	28	29	23	15	8
BA/BS	30	30	30	22	16
Some college	25	24	29	35	41
HS or less	<u>17</u>	<u>16</u>	<u>18</u>	<u>28</u>	<u>35</u>
	100	100	100	100	100
Income \$100,000+	42	44	37	21	21
\$50-\$99,999	26	27	24	31	20
<\$50,000	<u>32</u>	<u>30</u>	<u>39</u>	<u>48</u>	<u>60</u>
	100	100	100	100	100
Married	51	54	41	39	42
Spouse Jewish	29	35	9	3	6
Spouse not Jewish [^]	22	19	33	36	35
Not married	<u>49</u>	<u>46</u>	<u>59</u>	<u>61</u>	<u>58</u>
	100	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. AGE, EDUC, INCOME, MARITAL, SPRELIG, QH28, QH29. Results repercentaged to exclude non-response. Figures may not sum to 100% due to rounding.

[^]Includes those who did not specify if spouse was Jewish.

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In their marital status, respondents with a Jewish background and those with a Jewish affinity roughly resemble Jews of no religion; all three groups are less likely to be married and far less likely to be married to a Jewish spouse as compared with Jews by religion.

Involvement With the Jewish Community

Compared with Jews by religion, people with a Jewish background and those with a Jewish affinity are far less involved with Jewish institutions and less connected with the Jewish community. But interestingly, they are no less involved than Jews of no religion.

About one-in-ten of those with a Jewish background say they belong to a synagogue (5%) or that someone else in their home does (5%). Just 4% of those with a Jewish affinity live in a household where someone is a member of a synagogue. These levels of organizational involvement roughly match those seen among Jews of no religion, and pale in comparison with Jews by religion.

The same pattern holds true for having made a donation to a Jewish charity or cause. In 2012 about one-in-three

Engagement in the Jewish Community

	NET Jewish	Jews by religion	Jews of no religion	Jewish background	Jewish affinity
	%	%	%	%	%
<i>Is someone in the household a member of a synagogue?</i>					
Yes, respondent	31	39	4	5	2
Yes, other	8	8	9	5	2
No	61	53	87	90	96
DK/Refused	*	*	*	*	*
	100	100	100	100	100
<i>Is someone in the household a member of any other Jewish organizations?</i>					
Yes, respondent	18	22	4	4	4
Yes, other	10	10	7	4	2
No	71	66	88	91	93
DK/Refused	1	1	1	1	*
	100	100	100	100	100
<i>Did you make a financial donation to a Jewish charity in 2012?</i>					
Yes	56	67	20	28	25
No	43	32	80	71	72
DK/Refused	1	1	*	1	3
	100	100	100	100	100
<i>How many of your close friends are Jewish?</i>					
All/most	32	38	14	11	9
Some/few	65	60	83	84	86
None	2	1	4	5	4
DK/Refused	*	*	*	1	1
	100	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. QH8a/b, QH8c/d, QE10, QE11. Figures may not sum to 100% due to rounding.

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of those with a Jewish background (28%) made a financial donation to a Jewish charity, slightly more than the percentage of Jews of no religion who donated (20%). A quarter of those

with a Jewish affinity also contributed financially to a Jewish charity in 2012. At the other end of the spectrum, two-thirds of Jews by religion donated to a Jewish charity in 2012.

One-in-ten Americans with a Jewish background (11%) and with a Jewish affinity (9%) say that all or most of their close friends are Jewish. Among Jews of no religion, 14% say they same. By contrast, roughly four-in-ten of Jews by religion (38%) say that all or most of their close friends are Jewish.

Religious Beliefs and Practices

On several measures, people of Jewish background and those with a Jewish affinity are significantly more religious than Jews of no religion and Jews by religion. But those of Jewish background and Jewish affinity are significantly less likely than Jews by religion to participate in specifically Jewish religious practices.

Roughly six-in-ten respondents with a Jewish affinity (62%) and of Jewish background (58%) say religion is very important in their lives, compared with 31% of Jews by religion and just 8% of Jews of no religion. Those of Jewish background and Jewish affinity also are far more likely to say they are absolutely sure God exists (72% and 81%, respectively) as compared with both Jews by religion (39%) and Jews of no religion (18%).

But most respondents in the Jewish background and Jewish affinity categories say they seldom or never attend Jewish religious

Religious Beliefs and Practices

	NET Jewish %	Jews by religion %	Jews of no religion %	Jewish background %	Jewish affinity %
<i>Synagogue attendance</i>					
Weekly or more	11	14	1	8	3
Monthly/yearly	48	55	22	23	17
Seldom/never	41	31	77	69	79
DK/Refused	*	*	0	*	2
	100	100	100	100	100
<i>Importance of religion</i>					
Very important	26	31	8	58	62
Somewhat	29	35	9	21	19
Not too/not at all	44	33	82	20	17
DK/Refused	1	1	*	1	3
	100	100	100	100	100
<i>Belief in God</i>					
Yes, absolutely	34	39	18	72	81
Yes, less certain [^]	38	41	28	18	15
Do not believe	23	16	47	8	3
Other/DK/Refused	5	4	8	2	*
	100	100	100	100	100
<i>Did you hold or attend a Seder last Passover?</i>					
Yes	70	78	42	26	23
No	30	22	58	72	75
DK/Refused	*	*	*	2	2
	100	100	100	100	100
<i>Did you fast on Yom Kippur in 2012?</i>					
Yes (all/part of day)	53	62	22	31	26
No	46	37	77	68	72
DK/Refused	*	*	1	1	2
	100	100	100	100	100

[^]Includes those who said "don't know" or declined to answer when asked how certain they are that God exists.

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. ATTEND1, QH5a, QH6/H6b, QH11c, QH12. Figures may not sum to 100% due to rounding.

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services. Most also say they did not participate in a Seder last Passover, and most did not fast on Yom Kippur in 2012. Many Jews of no religion also report low levels of participation in these kinds of uniquely Jewish practices. Jews by religion are much more likely than all three other groups to say they participate in these rituals and traditions.

Most respondents of Jewish background and Jewish affinity attend non-Jewish services at least a few times a year (58% and 57%, respectively) while only 15% of Jews do so.

Similarly, roughly six-in-ten people of Jewish background (61%) and people with a Jewish affinity (60%) say they had a Christmas tree in their home last year, compared with 27% of Jews by religion and 51% Jews of no religion.

The majority of people of Jewish background and people with a Jewish affinity say that someone can be Jewish even if they believe

Jesus was the messiah. By comparison, three-in-ten Jews by religion (30%) and about half of Jews of no religion (47%) believe this.

Non-Jewish Beliefs and Practices

	NET	Jews by religion	Jews of no religion	Jewish background	Jewish affinity
<i>Attendance at non-Jewish religious services</i>	%	%	%	%	%
Weekly or more	2	2	1	25	31
Monthly/yearly	13	13	11	34	25
Seldom/never	85	83	88	41	43
DK/Refused	<u>1</u>	<u>1</u>	<u>0</u>	<u>*</u>	<u>1</u>
	100	100	100	100	100
<i>Christmas tree in home last year?</i>					
Yes	32	27	51	61	60
No	68	73	49	39	40
DK/Refused	<u>*</u>	<u>*</u>	<u>*</u>	<u>*</u>	<u>0</u>
	100	100	100	100	100
<i>Can one believe in Jesus and still be Jewish?</i>					
Yes	34	30	47	67	72
No	60	65	45	27	19
DK/Refused	<u>6</u>	<u>5</u>	<u>8</u>	<u>5</u>	<u>9</u>
	100	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. ATTEND2, QH13, QE6d. Figures may not sum to 100% due to rounding.

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Connection to Israel

Roughly one-fifth of respondents of Jewish background (21%) and one-quarter of those with a Jewish affinity (26%) say they feel very emotionally attached to Israel. This exceeds the degree of attachment to Israel expressed by Jews of no religion (12%) but falls short of that seen among Jews by religion (36%).

Those of Jewish background and Jewish affinity also are more likely than Jews of no religion to say that the U.S. is not sufficiently supportive of Israel (37% and 41%, respectively, vs. 17% among Jews of no religion). But those in the Jewish background and Jewish affinity categories are less likely than both Jews by religion and Jews of no religion to have visited Israel.

Among those of Jewish background, 13% have visited the Jewish state, as have 9% of those with a

Jewish affinity. By comparison, about a quarter of Jews of no religion (23%) and half of Jews by religion (49%) say they have been to Israel.

Connection to Israel

	NET Jewish	Jews by religion	Jews of no religion	Jewish background	Jewish affinity
<i>How emotionally attached are you to Israel?</i>	%	%	%	%	%
Very attached	30	36	12	21	26
Somewhat	39	40	33	37	43
Not too/not at all	31	23	55	41	30
DK/Refused	<u>1</u>	<u>1</u>	*	*	<u>2</u>
	100	100	100	100	100
<i>Have you ever traveled to Israel?</i>					
Yes	43	49	23	13	9
No	57	51	77	86	91
DK/Refused	*	*	<u>0</u>	<u>1</u>	<u>0</u>
	100	100	100	100	100
<i>Is the U.S....toward Israel?</i>					
Too supportive	11	7	27	16	9
Not supportive enough	31	35	17	37	41
About right	54	56	50	40	41
DK/Refused	<u>3</u>	<u>3</u>	<u>6</u>	<u>7</u>	<u>10</u>
	100	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013. QG2, QG3, QC2. Figures may not sum to 100% due to rounding.

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Social and Political Attitudes

Compared with Jews, those in the Jewish background and Jewish affinity categories are more politically conservative and Republican or Republican leaning. About four-in-ten of those with a Jewish affinity (42%) say they are Republican or lean toward the GOP, as do 37% of those with a Jewish background. By contrast, just 24% of Jews by religion and 12% of Jews of no religion identify with the GOP over the Democratic Party.

Similarly, roughly four-in-ten of those of Jewish background (37%) and Jewish affinity (41%) describe themselves as politically conservative. Just 22% of Jews by religion and 11% of Jews of no religion say the same. Respondents in the Jewish background and Jewish affinity categories are also more likely than Jews by religion and Jews of no religion to express disapproval of Obama's performance as president.

Social and Political Attitudes

	NET Jewish	Jews by religion	Jews of no religion	Jewish background	Jewish affinity
	%	%	%	%	%
Republican/lean Rep	22	24	12	37	42
Democrat/lean Dem	70	68	78	51	41
Independent/no lean	<u>8</u>	<u>8</u>	<u>9</u>	<u>12</u>	<u>16</u>
	100	100	100	100	100
Conservative	19	22	11	37	41
Moderate	29	31	20	29	28
Liberal	49	44	67	31	27
DK/Refused	<u>3</u>	<u>3</u>	<u>2</u>	<u>3</u>	<u>4</u>
	100	100	100	100	100
<i>Approval of Obama</i>					
Approve	65	63	72	51	48
Disapprove	29	31	22	43	46
DK/Refused	<u>6</u>	<u>5</u>	<u>6</u>	<u>6</u>	<u>6</u>
	100	100	100	100	100
<i>Would you prefer...</i>					
Smaller gov't, fewer services	38	40	30	53	57
Bigger gov't, more services	54	51	64	40	30
Depends/DK/Ref	<u>8</u>	<u>9</u>	<u>7</u>	<u>7</u>	<u>13</u>
	100	100	100	100	100
<i>Homosexuality should be...</i>					
Accepted by society	82	80	91	54	43
Discouraged	13	15	7	36	49
Neither/Both equally/DK/Refused	<u>5</u>	<u>6</u>	<u>2</u>	<u>9</u>	<u>8</u>
	100	100	100	100	100

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13 2013. PARTY/PARTYLN, IDEO, QB2, QB5, QB4. Figures may not sum to 100% due to rounding.

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The same broad patterns apply to political issues. People of Jewish background and Jewish affinity are more inclined than Jews to say they prefer a smaller government that provides

fewer services, rather than a larger government that provides more services. They also are more likely to say that homosexuality should be discouraged by society.

APPENDIX A: SURVEY METHODOLOGY

The Pew Research Center completed interviews with 3,475 Jewish respondents, including 2,786 Jews by religion and 689 Jews of no religion. Interviews were also conducted with an additional 1,716 respondents who were determined to be eligible for the survey but who were not categorized as Jews by religion or Jews of no religion. Interviews were conducted by telephone (landlines and cellphones) between Feb. 20 and June 13, 2013, by the research firm Abt SRBI. Interviews were conducted in English and Russian. After taking into account the complex sample design, the margin of error on the 3,475 completed interviews with Jews is +/- 3.0 percentage points at the 95% level of confidence. The margin of error for Jews by religion is +/- 3.4 percentage points, and the margin of error for Jews of no religion is +/- 6.2 percentage points. This appendix describes how the study was designed and executed.

Margins of Error

Group	Sample size	Plus or minus _____ percentage points
All U.S. Jews	3,475	3.0
Jews by religion	2,786	3.4
Jews of no religion	689	6.2
Men	1,677	4.1
Women	1,798	4.3
Ages 18-49	1,271	5.1
18-29	446	8.1
30-49	825	6.5
Ages 50+	2,189	3.3
50-64	1,044	4.8
65+	1,145	4.2
College graduate+	2,447	3.4
Post-grad degree	1,008	5.2
BA/BS	1,439	4.6
Some college	568	7.0
High school or less	445	8.3
Republican	592	6.5
Democrat	1,845	4.1
Independent	889	6.0
Married	2,125	3.6
Spouse Jewish	1,489	4.2
Spouse not Jewish	636	6.3
Not married	1,346	4.8
Orthodox	517	9.1
Ultra-Orthodox	326	12.9
Modern	154	12.4
Conservative	659	6.5
Reform	1,168	4.8
No denomination	908	5.9

The margins of error are reported at the 95% level of confidence and are calculated after taking into account the design effect based on the survey weights $[1 + CV^2]$. The actual margin of error for many of the survey's questions will be smaller than indicated here when the bootstrap weights (described below) are used to calculate standard errors. The bootstrap weights were used to evaluate the statistical significance of all claims made in the body of the report.

These margins of error apply to estimates of the attitudes and beliefs of the groups indicated. These are not the margins of error for the estimates of the size of the Jewish population.

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Determining Eligibility for the Study

One of the first and most important decisions made in planning for this study of U.S. Jews was determining who would be eligible to participate in the survey. That is, who is Jewish?

There is no single, clear answer to this question. Of course, those whose religion is Judaism are widely considered Jewish. But being Jewish is not primarily or even necessarily a matter of religion. Many people consider themselves Jewish by virtue of their ancestry or ethnicity, even if they do not believe in or practice Judaism as a religion. And some previous studies have counted as Jews people who do *not* think of themselves as Jewish, if they were raised Jewish or had a Jewish parent.

Because there is no scholarly consensus on who exactly qualifies as Jewish, and no clear demarcation of where the line dividing Jews and non-Jews lies, this study takes a broad approach in determining eligibility. The full interview was offered to anyone who described themselves as Jewish or partially Jewish by religion, to anyone who identified themselves as Jewish or partially Jewish *aside* from religion, and to anyone who was raised Jewish or partially Jewish or had a Jewish parent – even if they do not think of themselves as Jewish.

The first question used to determine eligibility for the study inquired about respondents' religion, as follows:

ASK ALL:

RELIG What is your present religion, if any? Are you **[READ LIST; DO NOT READ MATERIAL IN PARENTHESES; IF RESPONDENT GIVES ANY INDICATION OF BEING A MESSIANIC JEW OR PART OF THE "JEWS FOR JESUS" MOVEMENT OR A "COMPLETED JEW" CODE AS 15 AND BE SURE TO RECORD THIS AS THEIR VERBATIM SPECIFIED RESPONSE]**?

INTERVIEWER: IF R VOLUNTEERS "nothing in particular, none, no religion, etc." **BEFORE REACHING END OF LIST, PROMPT WITH:** and would you say that's atheist, agnostic, or just nothing in particular?]

- 1 Protestant (Baptist, Methodist, Non-denominational, Lutheran, Presbyterian, Pentecostal, Episcopalian, Reformed, Church of Christ, Jehovah's Witness, etc.)
- 2 Roman Catholic (Catholic)
- 5 Jewish (Judaism)
- 6 Muslim (Islam)
- 7 Buddhist
- 8 Hindu
- 9 Atheist (do not believe in God)
- 10 Agnostic (not sure if there is a God)
- 11 Something else (**SPECIFY: _____**)
- 12 Or nothing in particular
- 13 **[VOL. - DO NOT READ]** Christian
- 15 **[VOL. - DO NOT READ]** Jewish and Christian (including Protestant, Catholic, Baptist, etc.; also includes "Messianic Jew," "Jews for Jesus," and "Completed Jew") (**SPECIFY CHRISTIAN IDENTITY: _____**)
- 16 **[VOL. - DO NOT READ]** Jewish and something else (**SPECIFY WHAT SOMETHING ELSE IS: _____**)
- 99 **[VOL. - DO NOT READ]** Don't Know/Refused

Anyone identifying themselves as Jewish (RELIG=5) or as partially Jewish (RELIG=15,16) was deemed eligible for the survey, and was immediately skipped into the main body of the survey questionnaire. Anyone who did not describe themselves as Jewish or partially Jewish by religion was asked a second screening question:

ASK IF NOT JEWISH IN RELIG (RELIG≠5,15,16):

Q.A4 ASIDE from religion, do you consider yourself Jewish or partially Jewish, or not?
[INTERVIEWER NOTES: RESPONDENTS VOLUNTEERING "culturally Jewish" SHOULD BE COUNTED AS JEWISH. FOR ALL RESPONDENTS INDICATING THEY ARE JEWISH OR PARTIALLY JEWISH, PROBE TO DISTINGUISH BETWEEN "Yes, Jewish" and "Yes, partially Jewish." DO NOT READ MATERIAL IN PARENTHESES]

- 1 Yes
- 2 Yes, partially Jewish (includes "half Jewish")
- 3 No, do not
- 9 Don't know/refused (**VOL.**)

Anyone identifying themselves as Jewish (Q.A4=1) or partially Jewish (Q.A4=2) *aside* from religion was deemed eligible for the survey, and immediately skipped into the main body of the survey questionnaire. Anyone who did not describe themselves as Jewish or partially Jewish in response to this second screening question received a third and final screening question:

ASK IF NOT JEWISH IN RELIG AND NOT JEWISH IN Q.A4 (RELIG≠5,15,16 AND Q.A4>2):

Q.A5 And did you have a Jewish parent or were you raised Jewish or partially Jewish – or not?
[DO NOT READ MATERIAL IN PARENTHESES]

- 1 Yes (includes partially Jewish/raised Jewish and something else/mother or father was partially Jewish)
- 2 No
- 9 Don't know/refused **(VOL.)**

Anyone answering this question affirmatively (Q.A5=1) was deemed eligible for the survey. All other respondents were determined to be ineligible for the survey. Ineligible respondents were asked whether any adults residing in their household met these criteria for eligibility, and in these cases an attempt was made to speak with the eligible household member. Half of the ineligible respondents were asked a short series of questions about their demographic characteristics, to facilitate weighting of the data as described below. The other half of the ineligible respondents were thanked for their time and participation in the screening interview, and were asked no further questions.

Knowing that there is no consensus on how exactly to answer the question of who is a Jew, researchers at the Pew Research Center's Religion & Public Life Project took this broad approach in the hopes of maximizing the usefulness of the data for scholars who might seek to analyze them according to their own preferred approaches to delineating the boundaries of the Jewish population. In this report, the analyses focus on two subgroups of eligible respondents, *Jews by religion* and *Jews of no religion*.

- *Jews by religion* includes those people who say they are Jewish (and Jewish alone) by religion (RELIG=5). The survey included 2,786 interviews with Jews by religion.
- *Jews of no religion* includes those people who describe themselves as atheist, agnostic or “nothing in particular” (or as Jewish *and* atheist/agnostic/nothing in particular) when asked about their religion, but who have a Jewish parent or were raised Jewish and still consider themselves Jewish or partially Jewish (in Q.A4). The survey included 689 interviews with Jews of no religion.

These two groups together constitute, for the purposes of the analyses included in this report, the U.S. Jewish population.

In addition to interviewing Jews (i.e., Jews by religion and Jews of no religion), the survey also included interviews with people we have not considered Jewish in this report, but who have a Jewish background or indicate some other connection with the U.S. Jewish community.

- *People of Jewish background* are those who have a Jewish parent or were raised Jewish but who, today, either identify with a religion other than Judaism (most say they are Christian in response to RELIG) or say they do *not* consider themselves Jewish in any way (in RELIG and Q.A4). The survey included 1,190 interviews with people of Jewish background.
- *People with a Jewish affinity* are those who are not Jewish by religion (RELIG ≠ 5) and who neither have a Jewish parent nor were raised Jewish but who nevertheless say they consider themselves Jewish in some way (primarily in Q.A4, though this category also includes a small number who indicated they practice both Judaism and another religion in RELIG). Some in this group have Jewish ancestry (though none have Jewish parents). Many others say they consider themselves Jewish because Jesus was Jewish, because they have a Jewish spouse or other Jewish family, because they have many Jewish friends or acquaintances, or because they think of themselves as Jewish for other reasons. The survey includes interviews with 467 people with a Jewish affinity.

The survey also included interviews with 38 respondents who did not fall into any of the four categories described above. These respondents indicated in the *screening* interview that they had a Jewish parent or were raised Jewish (in Q.A5), but then in their subsequent responses to questions in the main body of the questionnaire (which were used to categorize respondents into the four groups described above) suggested that they were not raised Jewish and did not have a Jewish parent. Finally, 21 respondents were interviewed who were ultimately excluded from the analyses reported here because they indicated they live outside the geographic area covered by the survey.

In total, 5,191 respondents were deemed eligible for the study and received the full questionnaire. This includes 3,475 Jews (2,786 Jews by religion and 689 Jews of no religion), along with 1,716 other respondents (1,190 people of Jewish background, 467 people of Jewish affinity, 38 people who did not fall into any of these analytical categories, and 21 people who indicated they reside outside the geographic area covered by the sampling plan). While the

study describes the characteristics of people of Jewish background and people with a Jewish affinity in Chapter 7, this report focuses mainly on the Jewish population.

Sample Design

Stratification and Sampling

Jews constitute a rare population in the U.S. In the year leading up to this study (2012), the Pew Research Center for the People & the Press conducted 12 nationally representative surveys among 25,051 respondents who were asked about their religious affiliation; just 2.0% of them described themselves as Jews by religion.²⁷ This low incidence means that building a probability sample of U.S. Jews is difficult and costly. Had we sought to interview 2,786 Jews by religion (which is the number of interviews we obtained with Jews by religion as part of this study) simply by calling and interviewing a national sample of adults, we would have had to conduct screening interviews among nearly 140,000 respondents (139,300 respondents multiplied by 2.0% we would expect to be Jewish by religion=2,786 Jews by religion).

In devising our sampling plan, we first sought to determine whether we could improve the efficiency with which we could contact and interview Jewish respondents by concentrating a disproportionately large amount of our calling in those areas where many Jews live and less calling in those areas where few Jews reside. We began by analyzing the geographic distribution of the Jews by religion who have been interviewed in Pew Research Center surveys conducted since 2000.²⁸ The Pew Research Center database we analyzed included more than 150 nationally representative surveys conducted among more than a quarter of a million respondents who were asked about their religious affiliation. These data provided a good sense of where Jews live, and even provided a rough sense of the Jewish share of the population within many states and counties around the country.

But even with such a large number of surveys and respondents to work with, there were many U.S. counties where the Pew Research Center had conducted too few interviews to provide a reliable sense of the Jewish share of the population. To help overcome this limitation, analysts at Abt SRBI supplemented the Pew Research Center database with county-level information on

²⁷ The 2% figure reported here comes from *unweighted* data. Of the 25,051 respondents interviewed in 2012, 502 identified themselves as Jews by religion. Estimates of the share of the population that is Jewish reported in Chapter 1 of this report are based on *weighted* data that have been adjusted to ensure they represent the demographic and geographic characteristics of the nation as a whole.

²⁸ Ideally, we would have looked not just at the geographic distribution of Jews by religion, but also at the geographic distribution of Jews of no religion, people of Jewish background, and people with a Jewish affinity. But while many surveys, including our own, ask about religion and thus permit analysis of the Jewish by religion population, very few surveys ask questions that would enable researchers to identify members of these other analytical categories. Thus, the analyses that informed our sampling plan were restricted to the Jewish by religion population.

gender, age, race, education, income and other important variables. The database was also supplemented with county-level information about Jewish educational organizations, kindly provided by JData.com (a project of the Cohen Center for Modern Jewish Studies at Brandeis University). Finally, county-level information about the presence (or absence) of synagogues (obtained from a commercial list) and the incidence of Jewish names (provided by Survey Sampling International) was appended to the Pew Research Center database.

Using all of this information, Abt SRBI statisticians used small area estimation (SAE) techniques to formulate a statistical model that produced an estimate of the Jewish share of the population for each county in the U.S. SAE techniques are commonly used to produce estimates at low-level geographies for which limited data are available in Census Bureau programs. Prominent examples of estimates based on SAE techniques include the Small Area Income and Poverty Estimates (at state, county and school district levels), the Small Area Health Insurance Estimates (at state and county levels), and the National Cancer Institute Small Area Estimates for Cancer Risk Factors & Screening Behaviors (at state and county levels).

We used the estimates of the Jewish by religion share of each county's population – along with information on the Orthodox Jewish share of the Jewish population (from the 2000-2001 National Jewish Population Study) and information on the share of the population that was born in the former Soviet countries of Belarus, Moldova, Russia and Ukraine (from the American Community Survey) – to divide the country into eight geographic units, or strata. Cellphone numbers were associated with strata based on analysis of the location of rate centers. The strata ranged from an excluded stratum, at the low end, to Orthodox and Russian strata at the high end.

- *Excluded stratum* - There are 1,431 counties in which the small area estimates suggest that Jews by religion account for less than 0.25% of the population, and where no survey conducted by the Pew Research Center (since 2000) or included in a large database of surveys compiled by the Steinhardt Social Research Institute at Brandeis University had ever reached a Jewish respondent,²⁹ and where there were no Jewish educational institutions (according to JData.com), and where there were no synagogues

²⁹ Researchers at the Steinhardt Social Research Institute at Brandeis University have compiled a massive database of surveys conducted by a variety of organizations, for the purposes of an ongoing meta-analysis of data on U.S. Jewry and American religious affiliation more broadly. Brandeis kindly provided information on those counties in which their database does not include any Jewish respondents. This database consists of 248,458 adults that were not included in the Pew Research Center database.

(according to the commercial list obtained by Abt SRBI).³⁰ These 1,431 counties constitute the excluded stratum. **For this survey, no calls were made to phone numbers associated with counties in the excluded stratum.** Counties in the excluded stratum are home to less than 10% of the total U.S. adult population, and we estimate that counties in the excluded stratum are home to less than 1% of the Jewish by religion population. We were purposefully conservative in assigning counties to the excluded stratum, because we aimed for the survey to cover as much of the U.S. Jewish population as possible. Counties could be assigned to the excluded stratum only in the absence of any indication that Jews reside in the county. All counties where the Pew Research Center has interviewed even one Jewish respondent in the past 12 years are in one of the included strata described below, as are all counties represented in the Brandeis database of surveys, all counties that are home to a synagogue or Jewish educational center and all counties where the SAE estimates suggest that 0.25% or more of the county's population is Jewish by religion.

- *Very low density stratum* – The very low density stratum consists of counties (excluding census tracts included in the Russian stratum, described below) where the small area estimates suggest that Jews by religion account for 0.25%-1.49% of the county population. The very low density stratum also includes counties where Jews by religion are estimated to account for less than 0.25% of the county's population if those counties are home to a Jewish educational institution, a synagogue or a Jewish respondent in previous Pew Research Center surveys or surveys included in the Brandeis database. There are 1,574 counties in the very low density stratum.
- *Low density stratum* – The low density stratum consists of counties where the small area estimates suggest Jews by religion account for 1.5%-2.9% of the county's population, excluding census tracts included in the Russian stratum. There are 80 counties in the low density stratum.
- *Medium density stratum* – This stratum includes counties with an estimated Jewish by religion incidence rate of 3.0%-4.9%, excluding census tracts covered by the Russian stratum. There are 32 counties in the medium density stratum.

³⁰ Based on analyses conducted prior to the commencement of interviewing for the survey. In expanding their database subsequent to the finalization of the sampling plan, Brandeis researchers identified a very small number of Jews in counties located in the excluded stratum. Brandeis researchers also identified one county in the excluded stratum that is home to a Jewish educational institution. The Religious Congregations and Membership Study indicates that there are 11 U.S. counties that are home to a synagogue that did not appear on the commercial list of synagogues used in designing the sampling plan.

- *High density stratum* – The high density stratum consists of counties where the small area estimates suggest Jews by religion account for 5.0%-9.9% of the population, excluding counties covered by the Orthodox stratum and census tracts covered by the Russian stratum. There are 17 counties in the high density stratum.
- *Very high density stratum* – This stratum includes six counties where we estimate that Jews by religion constitute 10% or more of the county's population, excluding counties in the Orthodox stratum and census tracts in the Russian stratum.
- *Orthodox stratum* – One key goal of the study is to permit analysis of Orthodox Jews. To ensure we obtained a sufficiently large number of Orthodox Jews to permit this kind of analysis, we defined the Orthodox stratum as those counties (excluding tracts covered by the Russian stratum) where Jews by religion account for at least 5% of the population (according to the SAE models), and where Orthodox Jews account for 35% or more of the Jewish by religion population (according to the 2000-2001 NJPS). There are three counties in the Orthodox stratum – Kings and Rockland counties in New York, and Ocean County in New Jersey.
- *Russian stratum* – Another key goal of the study is to permit analysis of Russian Jews, defined as those Jews who were born in the former Soviet Union (FSU) or who had at least one parent who was born in the FSU. The Russian stratum, unlike the other strata, is defined at the level of the census tract rather than at the county level. It includes census tracts where 10% or more of the population was born in Russia, Belarus, Moldova or Ukraine, according to the American Community Survey (ACS). The Russian stratum was dialed only within the landline frame, as it was not possible to match cellphone numbers to census tracts.

Once the strata were defined, we used an algorithm to optimally allocate the expected number of completed interviews across strata in such a way that we maximized the size of the sample while minimizing the study's design effect, which is an estimate of the loss in statistical power that occurs when a sampling plan deviates from a simple random sampling approach. The sample allocation was updated approximately every two weeks in the period the survey was in the field, based on the results obtained from completed interviews.

The accompanying table illustrates the way sample was allocated across strata. It shows that we oversampled high-density Jewish areas and undersampled areas where Jews are less concentrated. For example, 16% of screening interviews were conducted in the Russian, very high and Orthodox strata, which collectively are home to just 3% of the U.S. population. And

nearly half of interviews conducted with Jews by religion (1,267 of the 2,786) come from these top three strata, which we estimate are home to roughly one-in-five Jews by religion. At the other end of the spectrum, just 35% of screening interviews and less than one-in-twenty (192 out of 2,786) interviews with Jews by religion come from the very low strata, which is home to 56% of the U.S. population and roughly 20% of the Jewish by religion population.

Though we oversampled high-density Jewish areas and undersampled areas where Jews are less concentrated, Jews from heavily Jewish areas *do not* represent a disproportionately large share of our final, weighted sample. Once data collection was complete, the data were statistically adjusted, or weighted (as described below), to ensure that Jews from various parts of the country are represented in their proper proportions. Even though Jews by religion from the three top strata represent nearly half of all the interviews we conducted (1,267 out of 2,786), Jews from these areas represent just 22% of our final, weighted sample, very similar to the estimates produced during the planning phase of the project (21%). This approach to sampling – developing a stratification plan and oversampling high-density strata, and then making statistical adjustments so that the various strata are represented in their proper proportions in weighted estimates – is very common in survey research involving rare populations.

Ultimately, by oversampling areas of high Jewish concentration and undersampling areas where Jews are less concentrated, we were able to meet the study's goals with far fewer screening interviews than would have been necessary had we used a simple national sampling approach. We conducted a total of 71,151 screening interviews, which is roughly half the number of screening interviews that would have been required to obtain the same number of completed interviews with Jewish-by-religion respondents without stratifying the sample. Of course, the degree of disproportionate sampling employed here comes at a cost in statistical power. Estimates based on this sample of 2,786 Jews by religion do not have the same precision as would estimates based on interviews with 2,786 Jews selected via simple random sampling. We have accounted for this loss in statistical power in all of the margins of error and tests of statistical significance presented throughout this report. More details are available below in the description of how the survey data were weighted.

2013 Pew Research Center Survey of U.S. Jews – Summary of Sampling Plan

Stratum	# of counties	-----EXPECTATIONS-----			-----SURVEY RESULTS-----			
		Estimated share of Jewish by religion population ¹	Share of U.S. population	Estimated Jewish by religion incidence rate ¹	# of Landline screeners ²	# of cell-phone screeners ²	# of interviews with Jewish by religion respondents ³	Weighted % of Jewish by religion respondents ³
Russian	n/a	1.0%	0.2%	n/a	1,297	0	286	3%
Orthodox	3	6.2%	1.0%	5% or higher	2,751	1,655	445	7%
Very high	6	14.3%	2.1%	10% or higher	2,794	3,113	536	12%
High	17	19.2%	5.2%	5% - 10%	5,113	3,760	537	15%
Medium	32	20.6%	9.9%	3% - 5%	6,013	5,042	415	21%
Low	80	17.7%	15.8%	1.5% - 3%	9,124	5,875	375	20%
Very low	1,574	20.1%	56.1%	0.25% - 1.5%	14,088	10,526	192	22%
Excluded	1,431	0.9%	9.7%	> 0.25%	0	0	0	0%
		100.0%	100.0%		41,180	29,971	2,786	100%

¹Estimates of the share of the Jewish by religion population residing within each stratum and of the county-level estimated Jewish-by-religion incidence rate come from statistical models using small area estimation techniques, which are described in the accompanying text.

²The reported number of screeners conducted within each stratum reflects the number of screening interviews conducted with people reached at phone numbers associated with each stratum.

³Estimates of the stratum in which Jewish-by-religion respondents reside are computed by matching respondents' self-reported zipcode with a county of residence, with two exceptions: the estimate of the proportion of people residing in the Russian stratum is based on respondents' telephone numbers, since it was not possible to match zipcodes to census tracts; and those respondents who declined to provide a zipcode are assumed to live in the stratum with which their telephone number is associated.

The table below reports the number of completed interviews obtained within each analytical category, by frame and stratum. It also reports the weighted estimate of the share of each group's population that lives within each stratum. The table shows that Jews of no religion are found in many of the same places as Jews by religion, though Jews of no religion are somewhat more concentrated in the lower strata and less concentrated in the higher strata as compared with Jews by religion. In stark contrast, those in the Jewish background and Jewish affinity categories are geographically distributed quite differently than are Jews (including both Jews by religion and Jews of no religion). Half of the people in the Jewish background category covered by the survey reside in the very low stratum, as do fully two-thirds of those in the Jewish affinity category. By comparison, just one-quarter of Jews reside in the very low stratum.

Completed Interviews by Type and Stratum

	Very low	Low	Medium	High	Very high	Orthodox	Russian	TOTAL
NET Jewish								
No. of landline interviews	155	339	331	457	429	334	332	=2377
No. of cell interviews	135	180	212	205	195	171	0	=1,098
WEIGHTED % in stratum	24%	22%	20%	15%	10%	7%	2%	=100%
Jews by religion								
No. of landline interviews	112	264	258	389	375	309	286	=1,993
No. of cell interviews	80	111	157	148	161	136	0	=793
WEIGHTED % in stratum	22%	20%	21%	15%	11%	7%	3%	=100%
Jews of no religion								
No. of landline interviews	43	75	73	68	54	25	46	=384
No. of cell interviews	55	69	55	57	34	35	0	=305
WEIGHTED % in stratum	32%	26%	19%	13%	5%	4%	1%	=100%
People of Jewish background								
No. of landline interviews	159	170	124	90	65	48	40	=696
No. of cell interviews	159	109	81	70	49	26	0	=494
WEIGHTED % in stratum	50%	23%	14%	6%	4%	2%	1%	=100%
People of Jewish affinity								
No. of landline interviews	91	45	42	46	20	15	8	=267
No. of cell interviews	86	31	32	28	13	10	0	=200
WEIGHTED % in stratum	68%	11%	9%	8%	3%	1%	0%	=100%

Source: Pew Research Center Survey of U.S. Jews, Feb. 20-June 13, 2013. Estimates of the stratum in which Jewish by religion respondents reside are computed by matching respondents' self-reported zip code with a county of residence, with two exceptions: the estimate of the proportion of people residing in the Russian stratum is based on respondents' telephone numbers, since it was not possible to match zip codes to census tracts; and those respondents who declined to provide a zip code are assumed to live in the stratum with which their telephone number is associated.

Analysis of Survey Coverage

Surveys conducted by the Pew Research Center and other organizations in recent years provide a wealth of good information on the geographic distribution of the U.S. population that is Jewish by religion. Based on this information, we were quite confident that our sampling plan would cover virtually 100% of the Jewish-by-religion population. But much less information is available about the geographic distribution (and other characteristics) of other groups interviewed as part of this survey. We did not have a good sense of how many Jews of no religion, people of Jewish background and people with a Jewish affinity reside in the excluded stratum, and were thus excluded from the current survey.

To help shed light on this question, we placed a series of questions on 13 ongoing weekly omnibus surveys conducted by Social Science Research Solutions (SSRS). The questions were administered only to respondents reached at phone numbers associated with the excluded stratum. In total, the questions were administered to 1,513 respondents in the excluded stratum.

The omnibus questions were designed to mimic the screening questions used for the 2013 survey of U.S. Jews, so as to provide a rough sense of the share of the population in the excluded stratum that falls into each of the analytical categories described above (Jews by religion, Jews of no religion, people of Jewish background, people with a Jewish affinity). However, the questions placed on the omnibus survey are *not* identical to the questions used to categorize respondents into the analytical groups that result from the main survey. For example, the question that inquired about religious affiliation is a standard, open-ended item that SSRS places on all of its omnibus polls. The omnibus question about Jewish upbringing was a single item (identical to Q.A5), rather than the more detailed questions about Jewish background that were included in the body of the Jewish survey questionnaire (CHRELIG, Q.H15, Q.H16) and that were ultimately used instead of Q.A5 to define the analytical categories. And furthermore, due to a change in programming, the question about Jewish upbringing was not asked of all omnibus respondents for the entirety of the period in which omnibus surveys were conducted. For the first eight weeks of omnibus interviewing, respondents were asked if they were raised Jewish or had a Jewish parent (Q.A5) *only* if they did not personally self-identify as Jewish themselves. To identify respondents of Jewish background from those first eight weeks of surveys, we rely instead on an open-ended item that asked self-identified Jewish respondents in what way they consider themselves Jewish, in response to which they can volunteer that they were raised Jewish or had a Jewish parent.

With these caveats in mind, it is possible to estimate the share of the population residing in the excluded stratum that would have been eligible for the survey of U.S. Jews. The omnibus

surveys found no Jews by religion residing in the excluded stratum, providing reassurance that the survey of U.S. Jews covered virtually all of the U.S. Jewish by religion population. The omnibus surveys also found very few Jews of no religion. Just two out of 1,513 respondents (0.2% of weighted respondents) in the excluded stratum identified themselves as having no religion while saying they do think of themselves as Jewish *aside* from religion and indicating that they were raised Jewish or had a Jewish parent. These results provide strong evidence that the 2013 Pew Research Center survey of U.S. Jews covered virtually all of the Jewish population, defined as Jews by religion and Jews of no religion.

More respondents in the excluded stratum appear to fall into the other two analytical categories. Of those we interviewed in the excluded stratum, 1% are people of Jewish background. Given our estimate that 1.2% of the adult population of the included strata are people of Jewish background, and since we know that 90% of the adult population resides in the included stratum while 10% live in the excluded stratum, this suggests that the 2013 survey of U.S. Jews covered roughly 92% of the people of Jewish background category. Of those we interviewed in the excluded stratum, 3% qualify for the people of Jewish affinity category. Given our estimate that 0.6% of the adult population of the included strata are people with a Jewish affinity, this suggests that the 2013 survey of U.S. Jews covered roughly 66% of the people of Jewish affinity population. So while the survey covers virtually all of the Jewish population, it is less comprehensive in its coverage of non-Jews who have a Jewish background and especially in its coverage of people with a Jewish affinity.

Questionnaire Development and Testing

The main goal of this study is to provide a broad overview of the characteristics, attitudes and experiences of U.S. Jews. The questionnaire needed to cover a wide range of topics but be short enough that respondents would be willing to complete the interview. Among the key topics the survey aimed to explore were Jewish identity (what does it mean to be Jewish?), attachment to and views of Israel, religious beliefs and practices, and social and political values. The survey also sought to obtain information about all of the people in the respondent's household, to enable Pew Research Center demographers to estimate the total size of the U.S. Jewish population. Many questions were drawn from previous Pew Research Center surveys of the general population, so that the characteristics and attitudes of Jews can be compared with other groups. Some questions were drawn from or modeled after previous surveys of U.S. Jews, to permit rough over-time comparisons.

The interview began with two general questions that asked respondents about their level of satisfaction with their community and whether they are a homeowner. Following these introductory items, respondents were asked the screening questions described above (RELIG, Q.A4, Q.A5). Respondents whose answers to these questions indicated they were eligible for the survey proceeded immediately to the substantive portion of the questionnaire. Respondents who were not eligible for the survey themselves were asked, "Are there any other adults in your household who are Jewish or had a Jewish parent or were raised Jewish or partially Jewish?" In those households where the respondent answered this question affirmatively, the interviewer asked to speak with the youngest randomly selected male or female who is Jewish or was raised Jewish; in 280 households, interviews were conducted with someone other than the original respondent. Half of the ineligible respondents who indicated that no one in the household was eligible for the survey were asked a short set of demographic questions to be used for weighting. The other half of ineligible respondents in households with no eligible respondents were thanked for their time, and interviewers ended the conversation at that point.

As soon as a respondent provided an answer indicating they were eligible for the survey, they were read this script: "As mentioned before, this survey is being conducted for the Pew Research Center. We have some questions on a few different topics, and as a token of our appreciation for your time, we would like to send you \$50 at the completion of this survey. We will publish a report of the survey's findings later this year, and would also be glad to send you a copy if you would like." Following this introduction, respondents were asked a series of questions about their opinions on several topics: President Obama, homosexuality, the proper size and role of government, the degree to which various groups face discrimination in the

U.S., U.S. support for Israel and the Israeli/Palestinian conflict. At the conclusion of this series, respondents were told: “Just to give you a little more background before we continue, the Pew Research Center conducts many surveys of different groups in the United States. Earlier, you mentioned that you (are Jewish/are partially Jewish/had a Jewish parent or were raised Jewish). Now I have some questions about the views and experiences of (Jews in the United States/people in the U.S. with a Jewish background). I think you will find these questions very interesting.”³¹ The logic for revealing the principal research focus of the study – a practice not common in survey research – was that respondents would quickly discover that the study was focused on Jews and people of Jewish background, and that there would be a greater chance of establishing trust and rapport by revealing the intent of the study before asking questions specific to Jews.

Question Order Pilot Test

Some previous surveys of Jews reverse the order of the screening questions we employed, asking respondents first whether they consider themselves Jewish (in any way) and only later asking about religious affiliation. In order to preserve our ability to compare Jews by religion to other religious groups (e.g., Catholics, Protestants, etc.), our predisposition was to ask RELIG as the first screening question, since no other Pew Research Center surveys ask respondents a yes-or-no question about identifying with a group before asking RELIG.

To better understand question order and wording effects that might exist, we conducted a brief pilot study Nov. 14-18, 2012, among 1,513 respondents from a commercially available list of people with ethnically Jewish names. One-third of respondents were first asked a slightly modified version of RELIG and then a slightly modified version of Q.A4. One-third of respondents received these questions in reverse order. And one third of respondents were first asked a (slightly modified) version of RELIG followed by an expanded version of Q.A4, which read “ASIDE from religion, some people think of themselves as Jewish or partially Jewish for other reasons. For example, you might have a Jewish mother or father, or you might have been raised Jewish, or you might think of yourself as a non-religious Jew or a secular Jew. With that in mind, do you consider yourself Jewish or partially Jewish, or not?” The expanded version of Q.A4 was designed to test whether listing examples of the ways in which someone might think of themselves as Jewish would result in a different estimate of the size of the Jewish population.

The pilot test turned up no evidence that the wording or order of these questions would significantly impact estimates of the size or characteristics of the Jewish population.

³¹ Some respondents were told this was a survey of Jews before reaching this point in the interview, if they had asked specifically for more information about the nature and purpose of the study.

Pretests

Two pretests of the full questionnaire were conducted. The first was fielded Feb. 4-5, 2013, on landlines and cellphones, among 73 respondents who had identified as Jewish by religion in previous Pew Research Center surveys. The second pretest was fielded Feb. 11, 2013, on landlines and cellphones, among 78 respondents who had identified as Jewish by religion in previous Pew Research Center surveys. Revisions to the questionnaire were made in light of the results of both pretests.

Survey Administration

The administration of the survey posed a variety of challenges and involved a very large volume of interviewing. Abt SRBI devoted 40,654 interviewer hours to the study over a 16-week time frame, with the bulk of this spent screening for this rare population. A total of 71,151 households were screened, with 1,175,367 unique numbers dialed over the field period. This was accomplished by deploying 642 English-speaking and four Russian-speaking interviewers.

Some of the Russian-speaking interviewers were hired especially for this project, after first having their Russian language ability tested by an accredited vendor. All of the newly hired Russian-speaking interviewers went through the standard Abt SRBI initial training process that all interviewers must complete. In total, 218 interviews were conducted in Russian and 4,973 in English.

An incentive of \$50 was offered to eligible respondents near the beginning of the survey, but only after they had answered the screening questions to establish their eligibility. Incentives were offered based on two main considerations. First, the survey entailed a substantial time commitment for respondents. The average length of a completed interview was 25 minutes. Second, incentives repeatedly have been shown to increase response rates, which is a critical consideration in studies of rare populations where substantial effort is devoted to locating qualified respondents. Most respondents (84%) provide a name and address for receiving the incentive payment.

All eligible respondents who were unwilling or unable to complete the interview during the initial call were sent, where possible, a letter explaining the purpose and scope of the study and inviting them to complete the interview. A total of 377 such letters were mailed out; Russian-speaking respondents who received this letter received it in both English and Russian.

Additionally, all of the landline numbers that were sampled were matched to addresses, and the names were run through an algorithm to flag cases with likely Russian ethnic names. Advance letters written in both English and Russian were sent to all addresses flagged as being associated with someone with an ethnically Russian name, explaining the purpose of the survey and soliciting participation. In total, 292 of these letters were mailed out. Additionally, Russian-speaking interviewers were assigned to call these respondents.

A seven-call design was employed for both landline and cellphone numbers with no callback limit for eligible households. One attempt was made to convert soft screener refusals in the landline sample, with no conversion attempts for soft screener refusals in the cellphone frame.

Calls were not made on Fridays or Saturdays or during Jewish holidays with Sabbath-like restrictions on work (Passover and Shavuot), except for callbacks when the respondent specifically requested to be called during these times.

The screening effort yielded a response rate of 24% for the landline sample and 14% for the cellphone sample, using the Response Rate 3 definition devised by the American Association for Public Opinion Research (AAPOR). The overall (combined) response rate for the study is 16%. This response rate takes into account both the screening interviews and the rate at which interviews were completed with eligible respondents. Detailed AAPOR sample disposition reports are provided at the end of this appendix.

Weighting

Several stages of statistical adjustment (weighting) were needed to account for the use of multiple sampling frames (landlines and cellphones) and the oversampling of high-density Jewish areas, and to adjust for differential levels of nonresponse. The weighting proceeded in seven steps.

Step One

Step one corrects for the fact that we oversampled some strata and undersampled others. This weight, called the design weight, is computed at the household level. Design weights are calculated for all eligible and ineligible households, including qualified refusals and callbacks. This includes adjustments for the percentage of residential numbers that completed screeners in the stratum. All households of known eligibility are included in order to facilitate household nonresponse adjustments, which are discussed next. The form of the weights largely follows those used for previous Pew Research Center surveys. Specifically the base weight for each frame (bw_h) is:

$$bw_h = \frac{N_h}{n_h} \times \frac{R_h}{S_h}$$

Where N_h is the number of telephone numbers in the frame in stratum h , n_h is the number of telephone numbers sampled and dialed, R_h is the number of telephone numbers that are determined to be residential, and S_h is the total number of contacts that were screened.

Step Two

Step two is a nonresponse adjustment that weights up those households where we successfully obtained a completed interview with an eligible respondent after originally speaking with a respondent who was ineligible, to stand in for the (disproportionately large number of) households where we did not obtain a completed interview after the initial respondent was ineligible but indicated another adult was eligible. This step also weights up households where we obtained a completed interview (with either an eligible respondent or an ineligible respondent) to stand in for those households where we did not obtain a completed interview (including non-contacts, breakoffs and refusals, and those households where the screening interview was completed but the demographic questions were not asked).

The adjustment takes place within cells formed by frame ($g = 1,2$, where $g = 1$ for the landline frame and $g = 2$ for the cellphone frame), stratum and eligibility ($j = 1 \dots J$). Households are classified into the following eligibility groups:

1. Initial respondent was eligible;
2. Initial respondent was ineligible, other adult in household was eligible;
3. No eligible adult in household;
4. Unknown eligibility, where the screening questions to determine eligibility were not completed.

In addition, cases are classified into completion types ($k = 1, 2, \dots, K$), consisting of:

1. Completed interview with eligible respondent;
2. Completed screener with ineligible respondent, demographics asked;
3. Completed screener with ineligible respondent, demographics not asked;
4. Did not complete screener or main interview.

Nonresponse-adjusted weights are calculated in two steps. First, the base weights of all the cases with known eligibility for the main survey were spread to all the completed cases, by the cells formed by the combination of frame g , stratum h and eligibility status $j = 1, 2, 3$. Additionally, the base weights of cases with unknown eligibility were distributed among the contacted cases, within the cells formed by the combination of frame g and stratum h . For eligible households, weights are calculated as:

$$nw_{ghj} = bw_{ghj} \times \frac{n_{ghj,k=1,4}}{n_{ghj,k=1}}$$

For ineligible households, weights are calculated as:

$$nw_{ghj} = bw_{ghj} \times \frac{n_{ghj,k=2,3,4}}{n_{ghj,k=2}}$$

where:

n_{ghj} = The number of cases in frame by stratum by eligibility cells where ($i = 1, 2, \dots, n$). These weights are only assigned to cases where $k < 3$.

Step Three

Step three computes frame integration weights, in which the landline and cellphone frames are integrated using the single frame method. This step weights dual users (i.e., people who are reachable on both landlines and cellphones) downward, since people with both landlines and cellphones have a higher probability of selection. It also weights households who have access to multiple cellphones downward, since they too have a higher probability of selection.

The frame integration weights (iw) are calculated within frame by stratum by eligibility cells for dual user households as:

$$iW_{ghji} = \frac{1}{\frac{1}{nW_{ghj,g=1}} + \frac{1}{nW_{ghj,g=2}/t_i}}$$

for cellphone only households as:

$$iW_{ghji} = \frac{nW_{ghj,g=cell}}{t_i}$$

and for landline only households as:

$$iW_{ghji} = nW_{ghj,g=ll}$$

where t_i is the number of cellphones in the i th household, capped at four, and represents the multiplicity correction adjusting for the higher probability of selection of a household with several cellphones. Thus the weight for landline households remains the nonresponse adjustment weight, the cellphone weight is the nonresponse adjustment weight divided by the number of household cellphones to adjust for the higher probability of selection of such households, and the dual user weight is the inverse of the sum of the inverse of the cellphone and landline frame integration weights.

Step Four

Step four is a multiplicity adjustment that corrects differential probabilities of within-household selection based on household size. People residing in households with few adults get weighted down because they have a higher probability of being selected than people residing in households with many adults. More specifically, these weights are calculated as:

$$rW_{ghji} = iW_{ghji} \times a_i$$

where a_i is equal to the number of eligible adults in the i th household, capped at three. For ineligible households, this is the total number of adults, as all adults are eligible to be the respondent. For eligible households, this is the total number of eligible adults (i.e., those who are Jewish by religion, consider themselves to be Jewish, or have a Jewish parent or were raised Jewish).

Step Five

Step five is a respondent raking step, which adjusts the characteristics of respondents (including both eligible respondents and ineligible screenouts) to match known characteristics of the covered population for phone usage, education, census region, stratum, age, gender and race/ethnicity. More specifically, the respondent raked weights adjust respondent base weights to national norms (except for excluded counties and people who do not speak one of the survey's languages, English and Russian) on household telephone usage (landline only, dual

user, cellphone only), education (high school graduate or below, some college or associate's degree, bachelor's degree, some graduate study or graduate degree), census region (Northeast, South, Midwest, West), stratum (Orthodox, very high density, high density, medium density, low density, very low density), age x sex (18-24, 25-34, 35-44, 45-54, 55-64, 65+ years old x male, female), and race and ethnicity (white non-Hispanic, black non-Hispanic, Asian non-Hispanic, other non-Hispanic, Hispanic).

Estimates are based on the 2011 ACS public use microdata sample (PUMS), subset to the population covered by the survey. Namely, the characteristics of the cases retained in ACS for target computations are adults who speak English well or who speak Russian, and who reside in the counties corresponding to the seven included strata of the survey. The lowest level of geography available in ACS PUMS is that of public use microdata areas (PUMAs). They were recoded into counties using the fractions of 2010 populations provided by the Missouri Census Data Center.

Estimates of telephone usage were derived from National Health Interview Survey (NHIS) public use data using small area estimation methodology similar to that used in Battaglia et. al. (2010)³²:

- A multinomial logistic regression with three categories (cell only; landline only; dual use) was fit to NHIS 2010 data weighted by NHIS weights, and a range of demographic variables as predictors;
- ACS 2011 PUMS were used to generate predictions using identically defined demographic variables;
- PUMAs in ACS 2011 data were recoded into counties using the fractions of 2010 populations provided by Missouri Census Data Center;
- Strata-level estimates were obtained by summarizing the NHIS-model-based phone usage estimates with ACS weights multiplied of the fraction of PUMA in a given county, if applicable.

³² Battaglia, M. P., Eisenhower, D., Immerwahr, S., and Konty, K. (2010). Dual-Frame Weighting Of RDD And Cell Phone Interviews At The Local Level . Proceedings of the Survey Research Methods Section, The American Statistical Association, Alexandria, VA. Available at <http://www.amstat.org/sections/srms/proceedings/y2010/Files/400102.pdf>.

Step Six

Step six is the creation of household weights. Creating the household weight makes it possible to develop estimates of the size of the Jewish population.

The first step in creating the household weight is to undo the multiplicity adjustment described in step four. This is accomplished by dividing the weight from step five by the number of adults eligible to serve as respondents. In eligible households, this is the number of eligible adults. In ineligible households, it is the total number of adults. This weight is assigned to all household members, without any trimming of the weights.

Characteristics of the households surveyed are then raked to known parameters for telephone usage and household size. Specifically, household weights (hw_i) are raked to the interactions:

Household telephone usage x stratum;

Numbers of adults per household (0, 1, 2, 3, 4+) and numbers of children per household (0, 1, 2, 3, 4+) x stratum (1-6);

Numbers of adults per household (0, 1, 2, 3, 4+) and numbers of children per household (0, 1, 2, 3, 4+) x Census region (1-4).

Estimates of adults and children per household were derived from ACS public use files. Household size cells were collapsed within the interaction of number of adults and children per household to avoid raking cells consisting of fewer than 100 households. The cap was set at 4+ children and 4+ adults. A procedure was set up to automatically identify cells with fewer than 100 cases; merge the cells with different number of adults and zero children, if needed; or merge the cells with a fixed number of adults and varying number of children, if needed, starting from the (less frequent) larger households, going down in the household size categories, and stopping once the size of the collapsed cells exceeded 100.

Step Seven

Step seven is a second round of raking of the respondent weights (to the same targets used in step five as well as to parameters derived from the household weights) combined with a trimming of the weights. More specifically, the household weights made it possible to develop raking parameters for the interaction of age, sex and the analytical categories used in this report (Jews by religion in one category and the combined set of Jews of no religion, people of Jewish background and people with a Jewish affinity in another). The motivation for this step is that respondent selection (i.e., asking to speak to the youngest male/female in landline interviews and with the person answering the phone in cellphone interviews) may be associated with divergence between the characteristics of eligible adults in eligible households and the characteristics of respondents.

In this step, the respondent weights also are trimmed so that no one respondent carries too much influence in the survey's estimates, and to help reduce the design effect introduced by the weights. The level of trimming was set at the trimming point that minimized mean square error (*MSE*), where $MSE = B^2 + V$, *B* is bias, and *V* the variance of the weights. B^2 was calculated from the weights in a manner similar to variance as the average deviation of a trimmed weight from its untrimmed counterpart:

$$B^2 = \frac{\sum_{i=1}^n (wt_i^T - wt_i^U)^2}{n}$$

where wt_i^T is the trimmed weight of the *i*th completed interview and wt_i^U is the untrimmed weight of the *i*th completed interview.

Bootstrap Weights

Due to the complex design of the study, formulas commonly used in RDD surveys to estimate margins of error (standard errors) are inappropriate. Such formulas would understate the true variability in the estimates. Accordingly, we created a set of replicate weights using Rao-Wu-Yue survey bootstrap methodology.³³ First, we created 256 sets of bootstrap frequencies which typically ranged between 0 and 9-10. These were created independently within frame-by-stratum combinations, reflecting the independent selection of phone numbers between them. Then, for each set of the bootstrap frequencies, the steps of the main weighting scheme were followed as described above. A statistical software package designed for complex survey data, Stata V11, was used to calculate all of the standard errors and test statistics in the study.

³³ See Rao, J.N.K., C.F.J. Wu and K. Yue. 1992. "Some Recent Work on Resampling Methods for Complex Surveys." *Survey Methodology* 18: 209-17. See also Kolenikov, S. 2010. "Resampling Variance Estimation for Complex Survey Data." *Stata Journal* 10(2): 165-99.

Producing Population Estimates

The Pew Research Center 2013 survey of U.S. Jews was designed primarily to explore the attitudes, experiences and beliefs of Jewish Americans. Estimating the size of the Jewish population was of secondary importance. Therefore, certain elements of the survey's design are less than ideal for producing population estimates and must be taken into account in making those estimates. For example, as described above, in an effort to reach Jewish respondents more efficiently and thus boost the size of the sample for analysis, the survey did not conduct interviews in parts of the country where previous studies indicate there are very few Jews by religion. In total, the current survey covered geographic areas that are home to roughly 90% of the U.S. adult population. Additionally, as a landline and cellphone survey conducted in English or Russian, this survey was unlikely to reach those living in institutionalized group quarters (e.g., prisons) and those who do not speak Russian or English.³⁴ Analysis of census data suggests that adults who reside within the geographic strata covered by the survey but who live in institutionalized group quarters or who do not speak Russian or English well enough to complete the survey account for 6% of the U.S. population. Thus, for purposes of producing population estimates, about 84% of the U.S. population is covered by the survey, while 16% of the population is not covered (either because they live in the excluded strata or were otherwise unlikely to be able to participate in the survey).

At the same time, the current survey of U.S. Jews has certain strengths that are atypical of most surveys and that may enhance its usefulness for estimating the size and demographic characteristics of the U.S. Jewish population. First, the survey was offered not only in English but also in Russian, ensuring that Russian-speaking Jews are represented. Second, the survey did not conduct interviews on the Jewish Sabbath (Friday evenings and Saturdays) or on Jewish holidays, thus avoiding a possible undercount of Jews who might be unwilling or unavailable to participate in a survey on those days. And third, the survey can help determine the share of the population that is Jewish aside from religion; most national surveys do not ask questions about Jewish ancestry or other kinds of Jewish identity. Despite its limitations, therefore, the survey should be seen as a valuable source of data that, together with other studies, can help provide an understanding of the size of the U.S. Jewish population.

To facilitate population estimates, the survey collected data on the number of adults in each household and the number of children in each household. In households with at least one person with some type of Jewish identity, information was collected about the Jewish identity of all other adults in the household as well as the age and sex of all adults with some type of

³⁴ Adults living in non-institutionalized group quarters such as college dorms and military barracks are assumed to be part of the sample universe, particularly the cellphone frame.

Jewish identity. Additionally, information was collected about the age and Jewish identity of all children in households with at least one adult who was eligible for the survey. Using these data, each adult in every surveyed household was categorized as a Jew by religion, a Jew of no religion, a person of Jewish background or a person with Jewish affinity, or as having none of these attributes.

This information was then used to produce an incidence rate estimating the share of the population covered by the survey that is Jewish. Overall, 2.6% of respondents *in the survey* are Jewish, including 2.0% who are Jews by religion and 0.6% who are Jews of no religion. An additional 1.2% of respondents are people of Jewish background, and 0.6% are people of Jewish affinity. To produce initial population figures, these incidence rates were multiplied by 2011 American Community Survey estimates of the number of non-institutionalized adults living in the included strata who speak Russian or English well or very well. (The 2011 ACS was used because it is the most recent year for which official population data are available with the level of geographic detail needed to produce these estimates.) The initial figures, based solely on the survey's results, indicate that there are 4.0 million adult Jews by religion and roughly 1.1 million Jews of no religion covered by the survey, along with 2.4 million people of Jewish background and 1.2 million people of Jewish affinity. (Note: All population estimates discussed in this section and throughout the report have been rounded to the nearest 100,000. As a result, some figures may not sum exactly to the totals or subtotals indicated.)

These initial figures were adjusted by adding estimates of the number of Jews among people residing in areas not covered by the survey. Researchers at Brandeis University have conducted a sophisticated statistical analysis of hundreds of surveys designed to identify the attributes of localities that are home to above-average and below-average proportions of Jews. Using the resulting statistical models, they estimate that 72,000 Jews by religion reside in counties not covered by the survey. This total was added to the survey's estimate of the number of adult Jews by religion, and a proportionate total was added to the survey's estimate of the number of adult Jews of no religion.³⁵

Next, an adjustment was made to account for those who could not participate in the survey due to a language barrier. Other Pew Research Center surveys conducted in Spanish suggest that 0.1% of respondents who complete interviews in Spanish are Jews by religion. Multiplying this rate (0.1%) by the number of people with a potential language barrier residing in counties covered by the survey yields an estimate that there may be 12,000 Jews by religion missed by the survey. This total was added to the survey's estimate of the number of adult Jews by

³⁵ The survey finds that there are roughly 28% as many adult Jews of no religion as adult Jews by religion; therefore roughly 20,000 adult Jews of no religion (.28 x 72,000) were added to the Jews of no religion estimate.

religion, and a proportionate total was added to the survey's estimate of the number of adult Jews of no religion.³⁶

Finally, Census Bureau data suggest that 3.2 million adults reside in institutionalized settings (within sampled strata) and thus may not have been covered by the survey. Based on the assumption that the Jewish share of the population in these institutions is roughly the same as the Jewish share of the overall population, an additional 60,000 Jewish-by-religion adults (2.0% of 3.2 million adults) were added to the Jewish-by-religion population and 16,000 to the Jews-of-no-religion population.

In total, the estimated size of the Jewish population is based on the number of Jewish adults suggested by the results of the survey, combined with these sample adjustments, which have the cumulative impact of adding about 147,000 adults to the Jews-by-religion count and about 41,000 adults to the Jews-of-no-religion count. No adjustments were made to the survey's estimates of the size of the Jewish background and Jewish affinity categories.

Counts including adjustments for coverage were then divided by national population totals from the 2011 ACS to produce national incidence rates. For example, approximately 4.0 million adult Jews by religion reside in the sampling frame. With adjustments, there are an estimated 4.2 million adult Jews by religion, representing 1.8% of the total adult population of 238 million adults in the 2011 ACS.

Coverage adjustments for children followed assumptions detailed above for adults and added 39,000 to the count of children living in Jewish households.

Like all survey-based estimates, the population estimates reported here are subject to a margin of sampling error. Additionally, assumptions that must be made in the course of weighting the data and adjusting population totals to account for those areas not covered by the survey may introduce additional error in estimating the population totals. As a result, the estimates reported here should be seen as approximations.

³⁶ Analysis of ACS data suggests that 5.7% of U.S. adults, or 12.0 million people, who speak English less than well and who do not speak Russian reside in areas covered by the survey. Multiplying 12.0 million adults by 0.1% yields a Jewish-by-religion adjustment of about 12,000, and a corresponding Jews-of-no-religion adjustment of about 3,000 (.28 x 12,000).

Assessing Bias and Other Error

A key question in assessing the validity of the study's findings is whether the sample is representative of the Jewish population. If Jews who are difficult to locate or reluctant to be interviewed hold different opinions than those who are more accessible or willing to take part in the survey, a bias in the results could occur. For most well-designed surveys, nonresponse does not inevitably result in serious biases.³⁷

To assess nonresponse bias in this survey, we compared respondents in households who completed the survey easily with respondents with whom it was more difficult to obtain a completed interview. Comparisons were made between respondents reached within the first few attempts and those who required substantially more attempts. Comparisons also were made between respondents who completed the interview and those who began the interview but were unwilling to complete it.

This analysis indicates that there are few large differences between amenable and accessible respondents and those who were harder to interview. After weighting, there are only modest differences in Jewish incidence rates between respondents who were reached easily and those who were more difficult to reach; 2.5% of respondents from whom a completed interview was obtained on the first call attempt were Jewish, as were 2.9% of those reached with two to four call attempts and 2.4% of those reached on the fifth call attempt or later.

The analysis also examined differences between Jews (i.e., Jews by religion and Jews of no religion) who completed the interview after five or more call attempts and Jews who completed the interview in four call attempts or fewer. On most questions, differences between Jews who were difficult to reach and those who were easier to reach were modest (less than five percentage points).

Survey Incidence Rates, by Call Attempt

	First call	2-4 calls	5+ calls
	%	%	%
NET Jewish	2.5	2.9	2.4
Jews by religion	1.9	2.2	1.9
Jews of no religion	.6	.6	.6
Jewish background	1.3	1.4	1.0
Jewish affinity	.5	.5	.5
Not Jewish in any way	<u>95.7</u>	<u>95.2</u>	<u>96.0</u>
	100	100	100
 N	 26,689	 30,142	 11,394

Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13 2013. Based on those who completed either the main interview (for eligible respondents) or the screening interview with demographics (for ineligible respondents). Call attempts refer to the attempt on which a respondent was first successfully contacted.

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³⁷ Scott Keeter, Carolyn Miller, Andrew Kohut, Robert M. Groves, and Stanley Presser. "Consequences of Reducing Nonresponse in a National Telephone Survey." *Public Opinion Quarterly*, 64, 2000: 125-148.

Nonresponse bias also can be assessed by comparing the opinions expressed early in the questionnaire by respondents who did *not* complete the interview with the views of those who did complete the interview. The share of respondents who qualified for the survey because they described themselves as Jewish or partly Jewish by religion (in RELIG), because they described themselves as Jewish aside from religion (in Q.A4), or because they have a Jewish background (in Q.A5) was about the same among eligible respondents who completed the entire interview and those who broke off before completing the interview.

Eligible respondents who completed the screener but eventually broke off were more likely to refuse to answer the questions that they were asked. They were also somewhat more satisfied with the way things are going in the country, but slightly less likely to approve of President Obama's handling of the nation's policy toward Israel and Iran. Overall, the differences were modest and non-systematic.

Supplemental Surveys

In order to make comparisons with the general public, the Pew Research Center conducted several supplemental surveys throughout the course of the field period. Some of the questions from those surveys have not been previously published, and are being released in conjunction with this survey of U.S. Jews.

General Population Survey, June 12-16, 2013:

The first of these surveys was conducted by telephone June 12-16, 2013, among a national sample of 1,512 adults, 18 years of age or older, living in all 50 U.S. states and the District of Columbia (758 respondents were interviewed on a landline telephone, and 754 were interviewed on a cellphone, including 394 who had no landline telephone). The survey was conducted by interviewers at Princeton Data Source under the direction of Princeton Survey Research Associates International. A combination of landline and cellphone random digit dial samples were used; both samples were provided by Survey Sampling International. Interviews were conducted in English and Spanish. Respondents in the landline sample were selected by randomly asking for the youngest adult male or female who is now at home. Interviews in the cell sample were conducted with the person who answered the phone, if that person was an adult 18 years of age or older. For more details about the Pew Research Center's basic survey methodology, see: <http://people-press.org/methodology/>.

The combined landline and cellphone sample is weighted using an iterative technique that matches gender, age, education, race, Hispanic origin and nativity and region to parameters from the 2011 Census Bureau's American Community Survey and population density to parameters from the Decennial Census. The sample also is weighted to match current patterns of telephone status and relative usage of landline and cellphones (for those with both), based on extrapolations from the 2012 National Health Interview Survey. The weighting procedure also accounts for the fact that respondents with both landline and cellphones have a greater probability of being included in the combined sample and adjusts for household size among respondents with a landline phone. Sampling errors and statistical tests of significance take into account the effect of weighting. The margin of error for the total sample is plus or minus 2.9 percentage points.

Newly released results from the survey are available in Appendix C.

General Population Survey, June 13-16, 2013:

The second newly published survey conducted to provide general population comparisons was conducted by telephone June 13-16, 2013 among a national sample of 1,004 adults 18 years of

age or older living in the continental United States (501 respondents were interviewed on a landline telephone, and 503 were interviewed on a cellphone, including 256 who had no landline telephone). The survey was conducted by interviewers at Braun Research under the direction of Princeton Survey Research Associates International. A combination of landline and cellphone random digit dial samples were used; both samples were provided by Survey Sampling International. Interviews were conducted in English. Respondents in the landline sample were selected by randomly asking for the youngest adult male or female who is now at home. Interviews in the cell sample were conducted with the person who answered the phone, if that person was an adult 18 years of age or older. For more details about the Pew Research Center's basic survey methodology, see: <http://people-press.org/methodology/>.

The combined landline and cellphone sample is weighted using an iterative technique that matches gender, age, education, race, Hispanic origin and region to parameters from the 2011 Census Bureau's American Community Survey and population density to parameters from the Decennial Census. The sample also is weighted to match current patterns of telephone status, based on extrapolations from the 2012 National Health Interview Survey. The weighting procedure also accounts for the fact that respondents with both landline and cellphones have a greater probability of being included in the combined sample and adjusts for household size among respondents with a landline phone. Sampling errors and statistical tests of significance take into account the effect of weighting. The margin of error for the total sample is plus or minus 3.7 percentage points.

Newly released results from the survey are available in Appendix C.

Screening Surveys in Excluded Stratum, March 6-May 22, 2013:

As described above, in an effort to estimate the share of the population in the excluded stratum that might have been eligible for the survey of U.S. Jews, we placed a series of questions on 13 ongoing weekly telephone omnibus surveys conducted by Social Science Research Solutions (SSRS). The questions were administered only to respondents reached at phone numbers associated with the excluded stratum. In total, the questions were administered to 1,513 respondents (953 respondents were interviewed on a landline telephone, and 560 were interviewed on a cellphone) in the excluded stratum between March 6 and May 22, 2013. A combination of landline and cellphone random digit dial samples were used; both samples were provided by Marketing Systems Group. Interviews were conducted in English and Spanish. Respondents in the landline sample were selected by randomly asking for the youngest adult male or female who is now at home. Interviews in the cell sample were conducted with the person who answered the phone, if that person was an adult 18 years of age or older.

The combined landline and cellphone sample is weighted using an iterative technique that matches gender, age, education, race, Hispanic origin and region to parameters from the 2011 Census Bureau's American Community Survey and population density to parameters from the Decennial Census. The sample also is weighted to match current patterns of telephone status, based on extrapolations from the 2012 National Health Interview Survey. The weighting procedure also accounts for the fact that respondents with both landline and cellphones have a greater probability of being included in the combined sample and adjusts for household size among respondents with a landline phone. Sampling errors and statistical tests of significance take into account the effect of weighting. The margin of error for the total sample is plus or minus 2.8 percentage points.

Results from the survey are available in Appendix C.

Sample Disposition Reports

Landlines

	Very Low Density	Low Density	Medium Density	High Density	Very High Density	Orth- odox	Russian	Totals
Total phone numbers used	241,213	184,703	128,031	112,271	67,332	45,344	22,374	801,268
Completes and Screen-Outs (1.0/1.1)	14,088	9,124	6,013	5,113	2,794	2,751	1,297	41,180
Partial Interviews (1.2)	0	0	0	0	0	0	0	0
Refusal and break off (2.1)	19,208	13,328	9,456	8,611	5,084	4,522	2,627	62,836
Non Contact (2.2)	13,977	12,422	7,964	7,018	4,522	2,866	1,306	50,075
Other (2.3)	1,325	1,164	1,045	996	470	499	587	6,086
Unknown household (3.1)	20,913	17,035	12,810	11,289	7,843	4,613	1,948	76,451
Unknown other (3.2, 3.9)	5,132	3,782	2,777	2,625	1,824	1,637	848	18,625
Not Eligible (4.0)	166,570	127,848	87,966	76,619	44,795	28,456	13,761	546,015
<i>e</i>	0.226	0.220	0.218	0.221	0.223	0.272	0.297	0.224
Response Rate 1	0.189	0.160	0.150	0.143	0.124	0.163	0.151	0.174
Response Rate 2	0.189	0.160	0.150	0.143	0.124	0.163	0.151	0.174
Response Rate 3	0.259	0.225	0.216	0.206	0.186	0.223	0.195	0.242
Response Rate 4	0.259	0.225	0.216	0.206	0.186	0.223	0.195	0.242
Cooperation Rate 1	0.407	0.386	0.364	0.347	0.335	0.354	0.288	0.392
Cooperation Rate 2	0.407	0.386	0.364	0.347	0.335	0.354	0.288	0.392
Cooperation Rate 3	0.423	0.406	0.389	0.373	0.355	0.378	0.331	0.411
Cooperation Rate 4	0.423	0.406	0.389	0.373	0.355	0.378	0.331	0.411
Refusal Rate 1	0.257	0.234	0.236	0.242	0.226	0.268	0.305	0.249
Refusal Rate 2	0.353	0.328	0.339	0.347	0.338	0.366	0.395	0.346
Refusal Rate 3	0.395	0.370	0.386	0.396	0.395	0.425	0.452	0.390
Contact Rate 1	0.464	0.415	0.412	0.413	0.370	0.460	0.524	0.443
Contact Rate 2	0.635	0.581	0.593	0.593	0.556	0.630	0.679	0.616
Contact Rate 3	0.712	0.655	0.675	0.677	0.649	0.731	0.775	0.695

Note: Outcome rates and *e* in the total column are weighted for stratum probabilities of selection (N_h/n_h).

Cellphones

	Very Low Density	Low Density	Medium Density	High Density	Very High Density	Orth- odox	Totals
Total phone numbers used	125,253	69,436	69,367	50,456	39,892	19,695	374,099
Completes and Screen-Outs (1.0/1.1)	10,526	5,875	5,042	3,760	3,113	1,655	29,971
Partial Interviews (1.2)	0	0	0	0	0	0	0
Refusal and break off (2.1)	22,661	13,668	12,812	10,099	8,276	3,999	71,515
Non Contact (2.2)	31,265	17,134	15,638	11,433	8,940	4,833	89,243
Other (2.3)	598	607	751	693	670	368	3,687
Unknown household (3.1)	6,785	4,200	4,310	2,466	2,145	1,034	20,940
Unknown other (3.2, 3.9)	5,214	3,400	3,765	3,060	2,561	1,344	19,344
Not Eligible (4.0)	48,204	24,552	27,049	18,945	14,187	6,462	139,399
<i>e</i>	0.574	0.603	0.559	0.578	0.597	0.627	0.579
Response Rate 1	0.137	0.131	0.119	0.119	0.121	0.125	0.132
Response Rate 2	0.137	0.131	0.119	0.119	0.121	0.125	0.132
Response Rate 3	0.146	0.140	0.130	0.129	0.131	0.134	0.142
Response Rate 4	0.146	0.140	0.130	0.129	0.131	0.134	0.142
Cooperation Rate 1	0.312	0.292	0.271	0.258	0.258	0.275	0.297
Cooperation Rate 2	0.312	0.292	0.271	0.258	0.258	0.275	0.297
Cooperation Rate 3	0.317	0.301	0.282	0.271	0.273	0.293	0.305
Cooperation Rate 4	0.317	0.301	0.282	0.271	0.273	0.293	0.305
Refusal Rate 1	0.294	0.305	0.303	0.320	0.322	0.302	0.300
Refusal Rate 2	0.315	0.326	0.331	0.346	0.348	0.324	0.322
Refusal Rate 3	0.348	0.367	0.374	0.389	0.394	0.368	0.359
Contact Rate 1	0.438	0.449	0.440	0.462	0.469	0.455	0.443
Contact Rate 2	0.470	0.481	0.480	0.499	0.507	0.488	0.476
Contact Rate 3	0.519	0.540	0.543	0.560	0.574	0.555	0.531

Note: Outcome rates and *e* in the total column are weighted for stratum probabilities of selection (N_h/n_h).

Combined

	Very Low Density	Low Density	Medium Density	High Density	Very High Density	Orth- odox	Russian	Totals
Total phone numbers used	366,466	254,139	197,398	162,727	107,224	65,039	22,374	1,175,367
Completes and Screen-Outs (1.0/1.1)	24,614	14,999	11,055	8,873	5,907	4,406	1,297	71,151
Partial Interviews (1.2)	0	0	0	0	0	0	0	0
Refusal and break off (2.1)	41,869	26,996	22,268	18,710	13,360	8,521	2,627	134,351
Non Contact (2.2)	45,242	29,556	23,602	18,451	13,462	7,699	1,306	139,318
Other (2.3)	1,923	1,771	1,796	1,689	1,140	867	587	9,773
Unknown household (3.1)	27,698	21,235	17,120	13,755	9,988	5,647	1,948	97,391
Unknown other (3.2, 3.9)	10,346	7,182	6,542	5,685	4,385	2,981	848	37,969
Not Eligible (4.0)	214,774	152,400	115,015	95,564	58,982	34,918	13,761	685,414
<i>e</i>	0.437	0.456	0.434	0.430	0.463	0.490	0.297	0.441
Response Rate 1	0.150	0.138	0.126	0.126	0.122	0.135	0.151	0.142
Response Rate 2	0.150	0.138	0.126	0.126	0.122	0.135	0.151	0.142
Response Rate 3	0.169	0.156	0.146	0.145	0.140	0.153	0.195	0.161
Response Rate 4	0.169	0.156	0.146	0.145	0.140	0.153	0.195	0.161
Cooperation Rate 1	0.336	0.312	0.291	0.280	0.273	0.296	0.288	0.320
Cooperation Rate 2	0.336	0.312	0.291	0.280	0.273	0.296	0.288	0.320
Cooperation Rate 3	0.344	0.323	0.305	0.296	0.289	0.315	0.331	0.331
Cooperation Rate 4	0.344	0.323	0.305	0.296	0.289	0.315	0.331	0.331
Refusal Rate 1	0.285	0.289	0.287	0.299	0.300	0.293	0.305	0.287
Refusal Rate 2	0.322	0.327	0.332	0.345	0.344	0.332	0.395	0.326
Refusal Rate 3	0.358	0.367	0.376	0.390	0.394	0.381	0.452	0.365
Contact Rate 1	0.445	0.441	0.433	0.449	0.446	0.456	0.524	0.443
Contact Rate 2	0.502	0.499	0.500	0.517	0.512	0.517	0.679	0.503
Contact Rate 3	0.559	0.562	0.567	0.585	0.587	0.592	0.775	0.563

Notes: Outcome rates and *e* are based on summed weighted totals of landline and cellphone frame. Eligibility is based on responses to the screener interview.

APPENDIX B: TOPLINE SURVEY RESULTS

PEW RESEARCH CENTER 2013 SURVEY OF U.S. JEWS PRELIMINARY TOPLINE

Feb. 20–June 13, 2013

The topline shows question wording and results from the Pew Research Center's Survey of U.S. Jews. Additional details on interviewer instructions and skip patterns are available in the survey's questionnaire, published separately. Full methodological details on how the survey was conducted are included in Appendix A in the report "A Portrait of Jewish Americans."

Selected trends for the general public are shown to provide comparisons to the Survey of U.S. Jews. Full general public trends are not shown. General public trends include some Jewish respondents; on average, Jewish respondents made up about 2% of the general public in surveys conducted in 2011-2012.

General public trends for the United States, unless otherwise specified, are from Pew Research Center surveys. Demographic data come from the Current Population Survey (CPS) or the American Community Survey (ACS), as noted.

SAMPLE SIZES AND MARGINS OF ERROR

	Sample size	Margin of error (plus or minus _____ <u>percentage points</u>)
NET Jewish	3,475	3.0
Jewish by religion	2,786	3.4
Jews of no religion	689	6.2

SCREENING INTERVIEW

ASK ALL:

Q.A1 Overall, how would you rate your community as a place to live? **[READ]**

	<u>Excellent</u>	<u>Good</u>	<u>Only fair</u>	<u>Or poor</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	50	38	9	3	*
Jewish by religion	51	38	9	3	*
Jews of no religion	46	39	12	3	*
U.S. adults, June 12-16, 2013	41	43	13	3	*

ASK ALL:

Q.A2 Are you a homeowner, or not?

	<u>Yes</u>	<u>No</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	59	41	*
Jewish by religion	61	39	*
Jews of no religion	52	48	*
U.S. adults, June 12-16, 2013	57	42	*

ASK ALL:

RELIG What is your present religion, if any? Are you Protestant, Roman Catholic, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

[INTERVIEWER: IF RESPONDENT GIVES ANY INDICATION OF BEING A MESSIANIC JEW OR PART OF THE "JEWS FOR JESUS" MOVEMENT OR A "COMPLETED JEW," BE SURE TO RECORD THIS AS THEIR VERBATIM SPECIFIED RESPONSE]

[INTERVIEWER: IF R VOLUNTEERS "nothing in particular, none, no religion, etc." BEFORE REACHING END OF LIST, PROMPT WITH: and would you say that's atheist, agnostic, or just nothing in particular?]

	<u>NET</u> <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
Jewish	77	100	0
NET Partly Jewish (VOL.)	*	0	*
Jewish and Christian (VOL.)	0	0	0
Jewish and non-Christian religion (VOL.)	0	0	0
Jewish and no religion (VOL.)	*	0	*
Messianic Jew (VOL.)	0	0	0
NET Christian	0	0	0
Protestant	0	0	0
Catholic	0	0	0
Mormon (VOL.)	0	0	0
Orthodox Christian (VOL.)	0	0	0
Other Christian (VOL.)	0	0	0
NET Unaffiliated	23	0	100
Atheist	6	0	26
Agnostic	4	0	20
Nothing in particular	12	0	54
NET Other religion	0	0	0
Muslim	0	0	0
Buddhist	0	0	0
Hindu	0	0	0
Unitarian (VOL.)	0	0	0
Wiccan/Pagan (VOL.)	0	0	0
Spiritual (VOL.)	0	0	0
Non-denominational (VOL.)	0	0	0
Own beliefs (VOL.)	0	0	0
Believer/Believe in God (VOL.)	0	0	0
Sikh (VOL.)	0	0	0
Humanist/Secular humanist (VOL.)	0	0	0
Hebrew Israelite (VOL.)	0	0	0
Deist (VOL.)	0	0	0
Baha'i (VOL.)	0	0	0
Other (VOL.)	0	0	0
DK/Ref. (VOL.)	0	0	0

ASK IF NOT JEWISH IN RELIG:

Q.A4 ASIDE from religion, do you consider yourself Jewish or partially Jewish, or not?

[INTERVIEWER NOTES: RESPONDENTS VOLUNTEERING "culturally Jewish" SHOULD BE COUNTED AS JEWISH. FOR ALL RESPONDENTS INDICATING THEY ARE JEWISH OR PARTIALLY JEWISH, PROBE TO DISTINGUISH BETWEEN "Yes, Jewish" and "Yes, partially Jewish." DO NOT READ MATERIAL IN PARENTHESES]

BASED ON TOTAL:

	<u>Yes</u>	Yes, partially Jewish (includes "half-Jewish")	No, do <u>not</u>	(VOL.) <u>DK/Ref.</u>	<i>JEWISH/ PARTIALLY JEWISH BY RELIGION</i>
NET Jewish	11	12	0	0	77
Jewish by religion	N/A	N/A	N/A	N/A	100
Jews of no religion	48	52	0	0	*

ASK IF NOT JEWISH IN RELIG AND NOT JEWISH IN Q.A4Q.A5 And did you have a Jewish parent or were you raised Jewish or partially Jewish – or not? **[DO NOT READ MATERIAL IN PARENTHESES]****BASED ON TOTAL:**

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
Yes (includes partially Jewish/raised Jewish and something else/mother or father was partially Jewish)	N/A	N/A	N/A
No	N/A	N/A	N/A
DK/Ref (VOL.)	N/A	N/A	N/A
<i>SELF ID AS JEWISH IN RELIG OR QA4</i>	100	100	100

IF JEWISH BY RELIGION OR JEWISH FOR OTHER REASON IN Q.A4 OR HAD JEWISH PARENT/RAISED JEWISH IN Q.A5, GO TO PROGRAMMING NOTE BELOW, THEN TO MAIN INTERVIEW

PROGRAMMING NOTE - CREATE PROGRAMMING VARIABLES AS FOLLOWS, AND USE AS INDICATED IN SUBSEQUENT FILTERS:

FOR THOSE WHO ARE JEWISH BY RELIGION (JBR)

JBR=1 IF RELIG=JEWISH OR PARTIALLY JEWISH

JBR=0 FOR ALL OTHERS

SELF-IDENTIFY AS JEWISH BUT NOT BY RELIGION

SELFNBR=1 IF JBR=0 AND Q.A4=1,2

SELFNBR=0 FOR ALL OTHERS

DO NOT IDENTIFY AS JEWISH, BUT DO HAVE JEWISH BACKGROUND

BACKGROUND=1 IF JBR=0 AND SELFNBR=0 AND Q.A5=1

BACKGROUND=0 FOR ALL OTHERS

PROCEED TO MAIN INTERVIEW IF JBR=1 OR SELFNBR=1 OR BACKGROUND=1

ALL RESPONDENTS WHO WERE INELIGIBLE FOR THE SURVEY (i.e., THOSE FOR WHOM JBR=0 & SELFNBR=0 & BACKGROUND=0) WERE ASKED "Are there any other adults in your household who are Jewish or had a Jewish parent or were raised Jewish or partially Jewish?" IN CASE OF AN AFFIRMATIVE RESPONSE, AN ATTEMPT WAS MADE TO INTERVIEW AN ELIGIBLE HOUSEHOLD MEMBER. HALF OF RESPONDENTS IN HOUSEHOLDS WITH NO ELIGIBLE ADULTS WERE ASKED A SHORT SERIES OF DEMOGRAPHIC QUESTIONS USED IN WEIGHTING THE SURVEY DATA. THE OTHER HALF OF RESPONDENTS IN HOUSEHOLDS WITH NO ELIGIBLE ADULTS WERE THANKED FOR THEIR TIME AND WERE ASKED NO FURTHER QUESTIONS.

MAIN INTERVIEW BEGINS HERE**ENTER FOR ALL:**

SEX [ENTER RESPONDENT'S SEX:]

	<u>Male</u>	<u>Female</u>
NET Jewish	49	51
Jewish by religion	47	53
Jews of no religion	55	45
U.S. adults, 2013 CPS	48	52

READ TO ALL:

As mentioned before, this survey is being conducted for the Pew Research Center. We have some questions on a few different topics, and as a token of our appreciation for your time, we would like to send you \$50 at the completion of this survey. We will publish a report of the survey's findings later this year, and would also be glad to send you a copy if you would like. The next question is,

ASK ALL:

Q.B1 All in all, are you satisfied or dissatisfied with the way things are going in this country today?

	<u>Satisfied</u>	<u>Dissatisfied</u>	<u>(VOL.) DK/Ref.</u>
NET Jewish	39	56	4
Jewish by religion	40	56	5
Jews of no religion	37	60	3
U.S. adults, May 1-5, 2013	30	65	5

ASK ALL:

Q.B2 Do you approve or disapprove of the way Barack Obama is handling his job as president? **[IF DK ENTER AS DK. IF DEPENDS PROBE ONCE WITH: Overall do you approve or disapprove of the way Barack Obama is handling his job as president? IF STILL DEPENDS ENTER AS DK]**

	<u>Approve</u>	<u>Disapprove</u>	<u>(VOL.) DK/Ref.</u>
NET Jewish	65	29	6
Jewish by religion	63	31	5
Jews of no religion	72	22	6
U.S. adults, Feb-June, 2013	50	43	7

ASK ALL:

Now, thinking about how Barack Obama is handling some issues...

Q.B3 Do you approve or disapprove of the way Barack Obama is handling [INSERT; ALWAYS ASK ITEM a FIRST, THEN RANDOMIZE ITEMS b AND c]? How about [NEXT ITEM]? [REPEAT INTRODUCTION AS NECESSARY]

a. the economy

	<u>Approve</u>	<u>Disapprove</u>	<u>(VOL.)</u> <u>DK/Ref.</u>
NET Jewish	60	36	5
Jewish by religion	57	38	5
Jews of no religion	68	27	5
U.S. adults, Jun 12-16, 2013	44	50	5

b. the nation's policy toward Israel

	<u>Approve</u>	<u>Disapprove</u>	<u>(VOL.)</u> <u>DK/Ref.</u>
NET Jewish	60	30	10
Jewish by religion	62	30	9
Jews of no religion	54	31	15
U.S. adults, Jun 12-16, 2013	41	39	20

c. dealing with Iran

	<u>Approve</u>	<u>Disapprove</u>	<u>(VOL.)</u> <u>DK/Ref.</u>
NET Jewish	52	35	13
Jewish by religion	52	36	12
Jews of no religion	53	31	16
U.S. adults, Jun 12-16, 2013	45	41	13

ASK ALL:

Q.B4 Now, which statement comes closer to your own views – even if neither is exactly right?
[READ ITEMS IN ORDER]

	Homosexuality should be accepted by <u>society, or</u>	Homosexuality should be discouraged by <u>society</u>	<u>(VOL.)</u> Neither/Both <u>equally</u>	<u>(VOL.)</u> DK/Ref.
NET Jewish	82	13	3	2
Jewish by religion	80	15	3	2
Jews of no religion	91	7	1	1
U.S. adults, May 1-5, 2013	60	31	3	5

ASK ALL:

Q.B5 If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?

	<u>Smaller</u> government, <u>fewer services</u>	<u>Bigger</u> government, <u>more services</u>	<u>(VOL.)</u> <u>Depends</u>	<u>(VOL.)</u> <u>DK/Ref.</u>
NET Jewish	38	54	4	4
Jewish by religion	40	51	5	4
Jews of no religion	30	64	2	4
U.S. adults, Sep 12-16, 2012	51	40	4	6

ASK ALL:

Q.B6 Just your impression, in the United States today, is there a lot of discrimination against **[INSERT; RANDOMIZE, BUT NEVER ASK ITEM c FIRST OR LAST]**, or not? In the United States today, is there a lot of discrimination against **[INSERT NEXT ITEM]**, or not? How about **[INSERT NEXT ITEM]**? **[REPEAT ONLY AS NECESSARY: In the United States today, is there a lot of discrimination against [INSERT], or not?]**

a. Evangelical Christians

	Yes, there is a lot of <u>discrimination</u>	No, not a lot of <u>discrimination</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	16	71	13
Jewish by religion	15	71	14
Jews of no religion	18	70	12
U.S. adults, Jun 13-16, 2013	30	57	12

b. Muslims

	Yes, there is a lot of <u>discrimination</u>	No, not a lot of <u>discrimination</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	72	22	7
Jewish by religion	70	23	7
Jews of no religion	78	16	6
U.S. adults, Jun 13-16, 2013	47	43	10

c. Jews

	Yes, there is a lot of <u>discrimination</u>	No, not a lot of <u>discrimination</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	43	54	3
Jewish by religion	45	52	3
Jews of no religion	37	60	3
U.S. adults, Jun 13-16, 2013	24	68	8

Q.B6 CONTINUED...

d. Catholics	Yes, there is a lot of <u>discrimination</u>	No, not a lot of <u>discrimination</u>	(VOL.) DK/Ref.
NET Jewish	11	83	6
Jewish by religion	10	84	6
Jews of no religion	14	81	5
U.S. adults, Jun 13-16, 2013	17	78	5
e. Atheists, that is, people who don't believe in God	Yes, there is a lot of <u>discrimination</u>	No, not a lot of <u>discrimination</u>	(VOL.) DK/Ref.
NET Jewish	27	65	8
Jewish by religion	23	68	9
Jews of no religion	39	56	5
U.S. adults, Jun 13-16, 2013	24	68	8
f. Blacks	Yes, there is a lot of <u>discrimination</u>	No, not a lot of <u>discrimination</u>	(VOL.) DK/Ref.
NET Jewish	64	34	3
Jewish by religion	61	36	3
Jews of no religion	74	24	2
U.S. adults, Jun 13-16, 2013	47	50	3
g. Hispanics	Yes, there is a lot of <u>discrimination</u>	No, not a lot of <u>discrimination</u>	(VOL.) DK/Ref.
NET Jewish	56	38	6
Jewish by religion	53	41	6
Jews of no religion	66	30	4
U.S. adults, Jun 13-16, 2013	46	50	4
h. Gays and lesbians	Yes, there is a lot of <u>discrimination</u>	No, not a lot of <u>discrimination</u>	(VOL.) DK/Ref.
NET Jewish	72	23	5
Jewish by religion	70	25	5
Jews of no religion	78	16	6
U.S. adults, Jun 13-16, 2013	58	37	5

ASK ALL:

Q.C2 Now thinking about the relationship between the United States and Israel...Is the U.S. **[RANDOMIZE: too supportive of Israel, not supportive enough of Israel]**, or is U.S. support of Israel about right?

	<u>Too supportive</u>	Not supportive <u>enough</u>	<u>About right</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	11	31	54	3
Jewish by religion	7	35	56	3
Jews of no religion	27	17	50	6
U.S. adults, Oct 4-7, 2012 ¹	22	25	41	11

ASK ALL:

Q.C3 Do you think a way can be found for Israel and an independent Palestinian state to coexist peacefully with each other, or not?

	<u>Yes</u>	<u>No</u>	(VOL.) <u>It depends</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	61	33	2	4
Jewish by religion	58	36	3	4
Jews of no religion	72	24	1	3
U.S. adults, Mar 4-18, 2013	50	41	0	9

¹ Question wording omitted the word "Now."

TO BE COMPLETED BY INTERVIEWER:

IREVEAL **[DO NOT READ TO RESPONDENT]** Have you already told the respondent that this is a survey of Jews and people of Jewish background?

	<u>Yes</u>	<u>No</u>
TOTAL	51	49
NET Jewish	51	49
Jewish by religion	53	47
Jews of no religion	46	54

IF RESPONDENT HAS ALREADY BEEN TOLD THIS IS A SURVEY OF JEWS/PEOPLE OF JEWISH BACKGROUND (IREVEAL=1), READ:

Now I have some questions about the views and experiences of **[IF JBR=1 OR SELFNB=1, INSERT: Jews in the United States; IF BACKGROUND=1, INSERT: people in the U.S. with a Jewish background]**. I think you will find these questions very interesting.

IF RESPONDENT HAS NOT ALREADY BEEN TOLD THAT THIS IS A SURVEY OF JEWS/PEOPLE WITH JEWISH BACKGROUND (IREVEAL=2), READ:

Just to give you a little more background before we continue, the Pew Research Center conducts many surveys of different groups in the United States. Earlier, you mentioned that you **[INSERT: "are Jewish" OR "are partially Jewish" DEPENDING ON RESPONSES TO RELIG/QA4; INSERT: "had a Jewish parent or were raised Jewish" IF BACKGROUND=1]**.

Now I have some questions about the views and experiences of **[IF JBR=1 OR SELFNB=1, INSERT: Jews in the United States; IF BACKGROUND=1, INSERT: people in the U.S. with a Jewish background]**. I think you will find these questions very interesting.

ASK IF R CONSIDERS SELF JEWISH BUT NOT BY RELIGION (SELFNR=1):

Q.E1 Earlier, you said that you think of yourself as **[INSERT "Jewish" OR "partially Jewish" DEPENDING ON RESPONSE TO Q.A4]**. In your own words, could you please tell me in what way you consider yourself Jewish? **[INTERVIEWER INSTRUCTION: IF R VOLUNTEERS A RESPONSE ON THE PRECODED LIST, RECORD IT IN ORDER OF MENTION; OTHERWISE, RECORD VERBATIM RESPONSE; ALLOW MULTIPLE RESPONSES, BUT DO NOT PROBE FOR ADDITIONAL MENTIONS]**

NOTE: RESULTS DO NOT SUM TO 100% OR TO SUBTOTALS INDICATED BECAUSE MULTIPLE RESPONSES WERE PERMITTED. NESTED CATEGORIES DO NOT INCLUDE ALL RESPONSES INCLUDED IN NET CATEGORY.

BASED ON TOTAL:

	<u>NET</u> <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
NET Background/family/ancestry/ethnicity	21	N/A	92
<i>Raised Jewish/had Jewish parent</i>	15	N/A	64
<i>Ethnically/culturally Jewish</i>	4	N/A	16
<i>Have Jewish grandparents</i>	3	N/A	14
NET Religious reasons	1	N/A	3
NET Connection with/admiration of Jewish people	*	N/A	1
NET Other responses	1	N/A	7
NET DK/Ref./Undesignated (VOL.)	*	N/A	*
JEWISH/PARTLY JEWISH BY RELIGION	77	100	*

ASK ALL:

Q.E3 To you personally, is being Jewish **[INSERT; RANDOMIZE]**? **[INTERVIEWER NOTE: IF RESPONDENT VOLUNTEERS "Two of these," PROBE TO DETERMINE WHICH TWO]**

	<u>NET</u> <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
Mainly a matter of religion, [OR]	15	17	6
Mainly a matter of ancestry, [OR]	27	22	45
Mainly a matter of culture [OR]	26	25	28
(VOL.) NET Multiple	31	34	21
(VOL.) All of these	19	22	9
(VOL.) Religion and ancestry	2	3	1
(VOL.) Religion and culture	1	1	1
(VOL.) Ancestry and culture	8	8	10
(VOL.) Other/none of these	*	*	*
(VOL.) Do not think of self as Jewish	0	0	0
(VOL.) DK/Ref.	1	1	*

ASK ALL WHO SELF-IDENTIFY AS JEWISH (JBR=1 OR SELFNBR=1):

Q.E5 Please tell me how important each of the following is to what BEING JEWISH means to you. First **[INSERT; RANDOMIZE]**. Is that essential, OR important but NOT essential, OR not an important part of what BEING JEWISH means to you? Next, **[INSERT NEXT ITEM]**. **[READ FOR SECOND AND THIRD ITEMS, THEN AS NECESSARY: Is that essential, OR important but NOT essential, OR not an important part of what BEING JEWISH means to you? [INTERVIEWER NOTES: IF RESPONDENT SAYS "important," PROBE TO CLARIFY WHETHER THAT'S ESSENTIAL, IMPORTANT BUT NOT ESSENTIAL, OR NOT IMPORTANT; NOTE ALSO THAT THE QUESTION IS ABOUT WHAT IT MEANS TO BE JEWISH, NOT JUST WHAT'S IMPORTANT TO THE RESPONDENT – EMPHASIZE AS NECESSARY THAT WE ARE INTERESTED IN "what BEING JEWISH means to you."]**

BASED ON TOTAL:

a. Remembering the Holocaust

	<u>NET</u> <u>Jewish</u>	Jewish <u>by religion</u>	Jews of <u>no religion</u>
Essential part of what BEING JEWISH means to you	73	76	60
Important but NOT essential	24	21	33
Not an important part of what BEING JEWISH means to you	3	2	6
NET DK/Ref./Undesignated (VOL.)	1	1	2

b. Leading an ethical and moral life

	<u>NET</u> <u>Jewish</u>	Jewish <u>by religion</u>	Jews of <u>no religion</u>
Essential part of what BEING JEWISH means to you	69	73	55
Important but NOT essential	25	23	30
Not an important part of what BEING JEWISH means to you	6	4	12
NET DK/Ref./Undesignated (VOL.)	1	1	2

Q.E5 CONTINUED...

- c. Observing Jewish law **[INTERVIEWER NOTE: IF RESPONDENT ASKS IF WE MEAN OBSERVING "HALAKHAH (ha-LAH-ha)," CLARIFY THAT YES THAT IS WHAT WE ARE ASKING ABOUT]**

	<u>NET</u> <u>Jewish</u>	Jewish <u>by religion</u>	Jews of <u>no religion</u>
Essential part of what BEING JEWISH means to you	19	23	7
Important but NOT essential	40	44	28
Not an important part of what BEING JEWISH means to you	39	32	62
NET DK/Ref./Undesignated (VOL.)	2	2	3

- d. Having a good sense of humor

	<u>NET</u> <u>Jewish</u>	Jewish <u>by religion</u>	Jews of <u>no religion</u>
Essential part of what BEING JEWISH means to you	42	43	40
Important but NOT essential	33	34	30
Not an important part of what BEING JEWISH means to you	24	23	27
NET DK/Ref./Undesignated (VOL.)	2	1	3

- e. Working for justice and equality in society

	<u>NET</u> <u>Jewish</u>	Jewish <u>by religion</u>	Jews of <u>no religion</u>
Essential part of what BEING JEWISH means to you	56	60	46
Important but NOT essential	33	32	37
Not an important part of what BEING JEWISH means to you	9	6	16
NET DK/Ref./Undesignated (VOL.)	2	1	2

- f. Being intellectually curious

	<u>NET</u> <u>Jewish</u>	Jewish <u>by religion</u>	Jews of <u>no religion</u>
Essential part of what BEING JEWISH means to you	49	51	42
Important but NOT essential	36	35	37
Not an important part of what BEING JEWISH means to you	14	12	19
NET DK/Ref./Undesignated (VOL.)	2	2	2

- g. Eating traditional Jewish foods

	<u>NET</u> <u>Jewish</u>	Jewish <u>by religion</u>	Jews of <u>no religion</u>
Essential part of what BEING JEWISH means to you	14	16	9
Important but NOT essential	39	43	27
Not an important part of what BEING JEWISH means to you	46	41	64
NET DK/Ref./Undesignated (VOL.)	*	1	*

Q.E5 CONTINUED...

h. Caring about Israel

	<u>NET</u> <u>Jewish</u>	Jewish <u>by religion</u>	Jews of <u>no religion</u>
Essential part of what BEING JEWISH means to you	43	49	23
Important but NOT essential	44	42	52
Not an important part of what BEING JEWISH means to you	12	8	25
NET DK/Ref./Undesignated (VOL.)	1	1	*

i. Being part of a Jewish community

	<u>NET</u> <u>Jewish</u>	Jewish <u>by religion</u>	Jews of <u>no religion</u>
Essential part of what BEING JEWISH means to you	28	33	10
Important but NOT essential	42	45	32
Not an important part of what BEING JEWISH means to you	29	21	57
NET DK/Ref./Undesignated (VOL.)	1	1	1

ASK ALL WHO SELF-IDENTIFY AS JEWISH (JBR=1 OR SELFNBR=1):

Q.E5k And just in your own words, is there anything I haven't mentioned that is an essential part of what being Jewish means to you? **[RECORD VERBATIM RESPONSE. IF RESPONDENT SAYS "no," DO NOT PROBE FURTHER; IF RESPONDENT SAYS "yes" AND DOES NOT ELABORATE, PROBE ONCE WITH "could you tell me what that is?"; IF MORE THAN ONE MENTION RECORD UP TO THREE RESPONSES IN ORDER OF MENTION, BUT DO NOT PROBE FOR ADDITIONAL MENTIONS]**

NOTE: RESULTS DO NOT SUM TO 100% OR TO SUBTOTALS INDICATED BECAUSE MULTIPLE RESPONSES WERE PERMITTED.

BASED ON TOTAL:

	<u>NET</u> <u>Jewish</u>	Jewish <u>by religion</u>	Jews of <u>no religion</u>
NET Yes	38	41	28
NET Ethics & values	9	10	5
NET Beliefs & practices	8	9	6
NET Family	6	6	5
NET History & tradition	5	6	4
NET Identity	3	3	1
NET Jewish community	3	3	3
NET Perpetuating Judaism	3	4	1
NET Persecution & justice	3	3	3
NET Personality, success	2	3	2
NET Israel	1	1	*
NET Bible/Commandments	*	*	0
NET Miscellaneous	2	3	2
No	61	58	71
NET DK/Ref./Undesignated (VOL.)	1	1	1

ASK ALL:

Q.E6 In your opinion, can a person be Jewish if they **[INSERT; RANDOMIZE]**, or not? And can a person be Jewish if they **[INSERT]**, or not?

a. Do not believe in God

	Yes, can <u>be Jewish</u>	No, cannot <u>be Jewish</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	68	29	3
Jewish by religion	66	32	2
Jews of no religion	75	22	3

b. Work on the Sabbath

	Yes, can <u>be Jewish</u>	No, cannot <u>be Jewish</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	94	5	1
Jewish by religion	93	6	1
Jews of no religion	96	1	2

c. Are strongly critical of the state of Israel

	Yes, can <u>be Jewish</u>	No, cannot <u>be Jewish</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	89	9	2
Jewish by religion	88	10	2
Jews of no religion	91	5	4

d. Believe that Jesus was the messiah

	Yes, can <u>be Jewish</u>	No, cannot <u>be Jewish</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	34	60	6
Jewish by religion	30	65	5
Jews of no religion	47	45	8

ASK ALL:

Q.E7a Do you know the Hebrew alphabet, or not? **[INTERVIEWER NOTE: IF RESPONDENT SAYS "I know most of it" OR "I used to," PROBE ONCE WITH: So would you say you know the Hebrew alphabet, or not?]**

	<u>Yes</u>	<u>No</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	52	48	*
Jewish by religion	60	40	*
Jews of no religion	24	76	*

ASK IF KNOW HEBREW ALPHABET:

Q.E7b When you read Hebrew, can you understand most of the words, some of the words, or just a few of the words?

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
Most of the words	11	13	4
Some of the words	12	14	5
Just a few of the words	23	26	13
All of the words (VOL.)	2	3	*
None of the words (VOL.)	3	3	3
DK/Ref. (VOL.)	*	*	*
<i>DO NOT KNOW ALPHABET</i>	48	40	76

ASK ALL:

Q.E7c And would you say you can carry on a conversation in Hebrew, or not?

	<u>Yes</u>	<u>No</u>	(VOL.) <u>Partially/ kind of/sort of</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	12	83	5	*
Jewish by religion	15	79	6	*
Jews of no religion	2	96	3	0

ASK ALL:

Q.E9 As I read a few statements, please tell me if you agree or disagree with each one. First, **[INSERT; RANDOMIZE]**. Do you agree or disagree? Next **[INSERT NEXT ITEM]**. **[READ AS NECESSARY: Do you agree or disagree?]**

ASK IF SELF-IDENTIFY AS JEWISH (JBR=1 OR SELFNBR=1):

a. I am proud to be Jewish

BASED ON TOTAL:

	<u>Agree</u>	<u>Disagree</u>	(VOL.) <u>NET DK/Ref./ Undesignated</u>
NET Jewish	94	4	2
Jewish by religion	97	2	1
Jews of no religion	83	13	4

ASK ALL:

b. I have a strong sense of belonging to the Jewish people

	<u>Agree</u>	<u>Disagree</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	75	23	1
Jewish by religion	85	14	1
Jews of no religion	42	55	3

Q.E9 CONTINUED...**ASK ALL:**

c. I have a special responsibility to take care of Jews in need around the world

	<u>Agree</u>	<u>Disagree</u>	<u>(VOL.) DK/Ref.</u>
NET Jewish	63	35	2
Jewish by religion	71	28	1
Jews of no religion	36	61	3

ASK ALL:

Q.E10 In 2012, did you make a financial donation to any Jewish charity or cause, such as a synagogue, Jewish school, or a group supporting Israel?

	<u>Yes</u>	<u>No</u>	<u>(VOL.) DK/Ref.</u>
NET Jewish	56	43	1
Jewish by religion	67	32	1
Jews of no religion	20	80	*

ASK ALL:

Q.E11 How many of your close friends are Jewish? Would you say all of them, most of them, some of them, or hardly any of them?

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
All of them	5	6	2
Most of them	27	32	11
Some of them	46	44	53
Hardly any of them	19	16	30
None of them (VOL.)	2	1	4
DK/Ref. (VOL.)	*	*	*

ASK ALL:

Moving on...

Q.G2 How emotionally attached are you to Israel? **[READ LIST; READ IN REVERSE ORDER TO HALF SAMPLE]**

	<u>Very attached</u>	<u>Somewhat attached</u>	<u>Not very attached</u>	<u>Not at all attached</u>	<u>(VOL.) DK/Ref.</u>
NET Jewish	30	39	22	9	1
Jewish by religion	36	40	18	5	1
Jews of no religion	12	33	33	22	*

ASK RANDOM HALF OF SAMPLE:

Q.G2b And as far as you know, what do you think is the most important long-term problem facing Israel? **[RECORD VERBATIM RESPONSE. PROBE ONLY FOR CLARITY – DO NOT PROBE IF RESPONDENT SAYS “I don’t know” AND DO NOT PROBE FOR ADDITIONAL MENTIONS. IF MORE THAN ONE MENTION, RECORD IN ORDER OF MENTION]**

NOTE: RESULTS DO NOT SUM TO 100% OR TO SUBTOTALS INDICATED BECAUSE MULTIPLE RESPONSES WERE PERMITTED.

BASED ON TOTAL ANSWERING:

	<u>NET</u>	Jewish	Jews of
	<u>Jewish</u>	<u>by religion</u>	<u>no religion</u>
NET Answer given	91	92	87
NET Specific groups or countries	25	29	15
NET Peace & coexistence	20	21	20
NET General violence	14	15	8
NET General threats	11	12	8
NET Relations & conflict	11	11	11
NET Domestic problems	9	9	7
NET Criticism of Israel/Palest. rights	5	3	9
NET Both Israel & Palestine	4	1	11
NET Specific solutions to conflict	3	3	4
NET United States	2	3	1
NET Miscellaneous	2	2	3
None/no challenge	*	*	1
NET DK/Ref./Undesignated (VOL.)	9	8	12
Sample size	1788	1420	368

ASK ALL:

Q.G3 Have you ever been to Israel, or not? **[INTERVIEWER INSTRUCTION: IF RESPONDENT SAYS THEY LIVED IN ISRAEL OR WERE BORN IN ISRAEL, CODE AS YES]**

	<u>Yes</u>	<u>No</u>	<u>(VOL.) DK/Ref.</u>
NET Jewish	43	57	*
Jewish by religion	49	51	*
Jews of no religion	23	77	0

ASK IF R HAS BEEN TO ISRAEL:

Q.G3b Have you been to Israel once or more than once?

BASED ON TOTAL:

	<u>Once</u>	<u>More than once</u>	<u>(VOL.) Lived in Israel</u>	<u>(VOL.) DK/Ref.</u>	<u>NEVER BEEN TO ISRAEL</u>
NET Jewish	19	23	1	*	57
Jewish by religion	20	27	1	*	51
Jews of no religion	14	9	*	0	77

RANDOMIZE ORDER OF Q.G5/Q.G6**ASK ALL:**

Q.G5 Do you think the current Israeli government is making a sincere effort to bring about a peace settlement with the Palestinians, or don't you think so?

	<u>Yes, making a sincere effort</u>	<u>No, don't think so</u>	<u>(VOL.) DK/Ref.</u>
NET Jewish	38	48	13
Jewish by religion	44	44	12
Jews of no religion	21	62	17

RANDOMIZE ORDER OF Q.G5/Q.G6**ASK ALL:**

Q.G6 Do you think the current Palestinian leadership is making a sincere effort to bring about a peace settlement with Israel, or don't you think so?

	<u>Yes, making a sincere effort</u>	<u>No, don't think so</u>	<u>(VOL.) DK/Ref.</u>
NET Jewish	12	75	13
Jewish by religion	12	77	11
Jews of no religion	13	67	19

ASK ALL:

Q.G7 In your opinion, does the continued building of Jewish settlements in the West Bank **[READ LIST; RANDOMIZE ORDER OF OPTIONS 1 AND 2, THEN READ 3 LAST]**?

	<u>Help the security of Israel</u>	<u>Hurt the security of Israel</u>	<u>Or does it not make a difference?</u>	<u>(VOL.) DK/Ref.</u>
NET Jewish	17	44	29	11
Jewish by religion	19	40	31	10
Jews of no religion	9	56	21	14

ASK ALL:

Now,

Q.G21 As I read a couple of things that some Jews in the U.S. have experienced, please tell me whether or not they have happened to you *in the past twelve months*. First, in the past twelve months, **[INSERT; RANDOMIZE]**, or not? In the past twelve months **[INSERT NEXT ITEM]**, or not?

- a. have you been called offensive names because **[IF JBR=1 OR SELFNBR=1, INSERT: you are Jewish; IF BACKGROUND=1, INSERT: of your Jewish background]**

	Yes, has <u>happened</u>	No, has not <u>happened</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	12	88	*
Jewish by religion	13	87	*
Jews of no religion	8	92	0

- b. have you been snubbed in a social setting or left out of social activities because **[IF JBR=1 OR SELFNBR=1, INSERT: you are Jewish; IF BACKGROUND=1, INSERT: of your Jewish background]**

	Yes, has <u>happened</u>	No, has not <u>happened</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	7	92	*
Jewish by religion	8	92	1
Jews of no religion	6	94	*

ASK ALL:

Now, a few questions about your own religious beliefs and practices...

ASK ALL WHO SELF-IDENTIFY AS JEWISH (JBR=1 OR SELFNBR=1):

Q.H1 Thinking about Jewish religious denominations, do you consider yourself to be **[RANDOMIZE: Conservative, Orthodox, Reform]** something else, or no particular denomination? **[PERMIT MULTIPLE RESPONSES, BUT DO NOT PROBE FOR ADDITIONAL RESPONSES; RECORD UP TO THREE IN ORDER OF MENTION; IF RESPONDENT GIVES ANY INDICATION OF BEING A MESSIANIC JEW OR PART OF THE "JEWS FOR JESUS" MOVEMENT OR A "COMPLETED JEW" BE SURE TO RECORD THIS AS THEIR VERBATIM SPECIFIED RESPONSE]**

BASED ON TOTAL:

	NET <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
Conservative	18	22	6
Orthodox	10	12	1
Reform	35	40	20
NET No particular denomination	30	19	66
Not practicing/not religious (VOL.)	1	1	2
Secular (VOL.)	*	*	*
Culturally Jewish (VOL.)	*	*	1
Moderate (VOL.)	*	*	0
Contemporary/open-minded (VOL.)	*	*	0
Atheist/agnostic (VOL.)	1	1	2
Sephardic (VOL.)	*	*	0
Spiritual (VOL.)	*	*	1
No particular denom. (including "Just Jewish")	27	17	61
NET Other denominations	6	5	7
Reconstructionist (VOL.)	1	1	2
Liberal/progressive (VOL.)	1	1	*
Jewish renewal (VOL.)	*	*	1
Kaballah (VOL.)	*	*	0
Humanist/Humanistic Jewish (VOL.)	*	*	*
African Hebrew Israelite (VOL.)	*	*	0
Traditional (VOL.)	*	*	0
Observant (VOL.)	*	*	*
Messianic Jew (VOL.)	0	0	0
Other Christian denomination (VOL.)	0	0	0
Mixed Christian/non-Christian (VOL.)	0	0	0
Mixed Jewish/non-Christian (VOL.)	0	0	0
Unitarian (VOL.)	0	0	0
Pagan/Wiccan (VOL.)	0	0	0
Buddhist (VOL.)	0	0	0
Muslim (VOL.)	0	0	0
Other non-Jewish/non-Christian (VOL.)	0	0	0
Conservative/Reform (VOL.)	*	*	0
Conservative/Orthodox (VOL.)	*	*	0
Conservative/just Jewish (VOL.)	*	0	*
Reform/Conservative/Traditional (VOL.)	*	*	0
Other mix of Jewish denominations (VOL.)	0	0	0
Not Jewish (VOL.)	*	0	*
Other	2	2	3
(VOL.) DK/Ref./Undesignated	1	1	1

ASK IF ORTHODOX:

Q.H2 Do you consider yourself to be **[RANDOMIZE: Modern Orthodox, Hasidic, Yeshivish]** or some other type of Orthodox?

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
Modern Orthodox	3	4	*
NET Ultra-Orthodox	6	8	*
Hasidic	3	4	*
Yeshivish	2	3	*
Hasidic/Yeshivish (VOL.)	*	*	0
Ultra-Orthodox (VOL.)	*	*	0
Heimish (VOL.)	*	*	0
NET Other Orthodox	1	1	*
Sephardic (VOL.)	*	*	0
Liberal (VOL.)	*	*	0
Mixed/In between (VOL.)	0	0	0
Regular/Standard (VOL.)	*	*	0
Just Orthodox (VOL.)	*	*	0
Other	*	*	*
(VOL.) DK/Ref.	*	*	*
NOT ORTHODOX	90	88	99

ASK ALL:

ATTEND1 Aside from special occasions like weddings, funerals and bar mitzvahs (MITS-vas), how often do you attend Jewish religious services at a synagogue, temple, minyan (MIN-yin) or Havurah (hah-vu-RAH)? **[READ LIST]**

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
More than once a week	5	7	*
Once a week	6	7	1
Once or twice a month	12	15	4
A few times a year, such as for high holidays	35	40	19
Seldom	19	17	25
Never	22	13	52
(VOL.) DK/Ref.	*	*	0

ASK ALL:

ATTEND2 And aside from special occasions like weddings and funerals, how often do you attend non-Jewish religious services? **[READ LIST] [INTERVIEWER NOTE: IF RESPONDENT ASKS, CLARIFY THAT WE ARE INTERESTED IN HOW OFTEN THEY ATTEND RELIGIOUS SERVICES OF A RELIGION OTHER THAN JUDAISM]**

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
More than once a week	*	*	*
Once a week	2	2	*
Once or twice a month	1	1	1
A few times a year	12	12	10
Seldom	30	29	32
Never	55	55	56
(VOL.) DK/Ref.	1	1	0

RANDOMIZE Q.H5a/Q.H5b**ASK ALL:**

Q.H5a How important is religion in your life – very important, somewhat important, not too important, or not at all important?

	Very <u>important</u>	Somewhat <u>important</u>	Not too <u>important</u>	Not at all <u>important</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	26	29	23	21	1
Jewish by religion	31	35	22	11	1
Jews of no religion	8	9	27	55	*
U.S. adults, Mar 21-Apr 8, 2013	56	23	10	10	1

RANDOMIZE Q.H5a/Q.H5b**ASK ALL WHO SELF-IDENTIFY AS JEWISH (JBR=1 OR SELFNBR=1):**

Q.H5b How important is being Jewish in your life – very important, somewhat important, not too important, or not at all important?

BASED ON TOTAL:

	<u>NET Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
Very important	46	56	12
Somewhat important	34	34	34
Not too important	15	8	38
Not at all important	5	2	16
DK/Ref./Undesignated (VOL.)	1	1	1

ASK ALL:

Q.H6 Do you believe in God or a universal spirit, or not?

	<u>Yes</u>	<u>No</u>	(VOL.) <u>Other</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	72	23	1	4
Jewish by religion	80	16	1	3
Jews of no religion	45	47	1	6
U.S. adults, Jun 28-Jul 9, 2012	91	7	N/A	2

ASK IF BELIEVE IN GOD/UNIVERSAL SPIRIT:

Q.H6b How certain are you about this belief? Are you absolutely certain, fairly certain, not too certain, or not at all certain?

BASED ON TOTAL:

	Absolutely <u>certain</u>	Fairly <u>certain</u>	Not too <u>certain</u>	Not at all <u>certain</u>	(VOL.) DK/Ref.	<i>DO NOT BELIEVE IN GOD</i>
NET Jewish	34	24	10	3	1	28
Jewish by religion	39	27	10	2	1	20
Jews of no religion	18	15	8	4	*	55
U.S. adults, Jun 28-Jul 9, 2012	69	17	3	1	1	9

ASK IF BELIEVE IN GOD/UNIVERSAL SPIRIT:

Q.H6c Some people believe God gave the land that is now Israel to the Jewish people. Other people do not believe this is literally true. Which comes closer to your view? **[DO NOT READ LIST]**

BASED ON TOTAL:

	Believe Israel given to the Jewish <u>people by God</u>	Don't believe this is <u>literally true</u>	(VOL.) DK/Ref.	<i>DO NOT BELIEVE IN GOD</i>
NET Jewish	40	27	5	28
Jewish by religion	47	27	6	20
Jews of no religion	16	27	3	55
U.S. adults, Jun 12-16, 2013	44	34	11	11

ASK ALL:

Q.H8a Is anyone in your household currently a member of a synagogue or temple, or not?

	NET <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
Yes	39	47	12
No	60	53	87
Member of independent Havurah or minyan (VOL.)	*	*	0
No synagogue available/nearby (VOL.)	*	*	*
DK/Ref. (VOL.)	*	*	*

ASK IF SOMEONE IS MEMBER OF SYNAGOGUE/TEMPLE:

Q.H8b And is that you or someone else in your household?

BASED ON TOTAL:

	NET <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
NET Respondent	31	39	4
Respondent alone	11	14	1
(VOL.) Respondent and someone else	20	25	3
Someone else in household	8	8	9
(VOL.) DK/Ref.	*	*	0
<i>NO ONE A MEMBER</i>	61	53	88

ASK ALL:

Q.H8c Is anyone in your household currently a member of any Jewish organizations other than a synagogue or temple, or not?

	NET <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
Yes	28	33	11
No	71	66	88
None available/none nearby (VOL.)	*	*	*
DK/Ref. (VOL.)	1	1	1

ASK IF SOMEONE IS MEMBER OF JEWISH ORGANIZATION:

Q.H8d And is that you or someone else in your household?

BASED ON TOTAL:

	NET <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
NET Respondent	18	22	4
Respondent alone	10	12	3
(VOL.) Respondent and someone else	8	10	1
Someone else in household	10	10	7
(VOL.) DK/Ref.	0	0	0
<i>NO ONE A MEMBER</i>	72	67	89

ASK ALL:Q.H10 How often, if at all, does anyone in your household light Sabbath candles on Friday night?
Would you say **[READ LIST IN ORDER; DO NOT READ MATERIAL IN PARENTHESES]**

	NET <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
Always (every week)	16	20	4
Usually	6	8	2
Sometimes	24	27	13
Never	53	45	81
(VOL.) DK/Ref.	*	*	*

ASK ALL:Q.H11 Do you **[INSERT: RANDOMIZE]**, or not?

a. keep kosher in your home

	<u>Yes</u>	<u>No</u>	(VOL.) Other/depends <u>/partially</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	22	76	2	*
Jewish by religion	25	73	2	*
Jews of no religion	11	87	1	*

b. personally refrain from handling or spending money on the Jewish Sabbath **[INTERVIEWER NOTE: IF ASKED, "REFRAIN" MEANS TO NOT DO SOMETHING]**

	<u>Yes</u>	<u>No</u>	(VOL.) Other/depends <u>/partially</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	13	85	1	*
Jewish by religion	16	82	1	*
Jews of no religion	5	94	1	*

ASK ALL:

Q.H11c Last Passover, did you hold or attend a seder (SAY-der), or not?

	<u>Yes</u>	<u>No</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	70	30	*
Jewish by religion	78	22	*
Jews of no religion	42	58	*

ASK ALL:Q.H12 During the last Yom Kippur (yahm KIP-er), did you fast **[READ LIST IN ORDER]**?

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
All day	40	48	12
Part of the day	13	14	10
Or did you not fast?	43	33	75
(VOL.) Could not fast due to health problems/age/pregnancy/nursing	4	4	3
(VOL.) DK/Ref.	*	*	1

ASK ALL:

Q.H13 Last Christmas, did your household have a Christmas tree, or not?

	<u>Yes</u>	<u>No</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	32	68	*
Jewish by religion	27	73	*
Jews of no religion	51	49	*

ASK ALL:
CHRELIG

Thinking about when you were a child, in what religion were you raised, if any? Were you raised Jewish, Protestant, Roman Catholic, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

[INTERVIEWER: IF RESPONDENT GIVES ANY INDICATION OF HAVING BEEN RAISED A MESSIANIC JEW OR PART OF THE "JEWS FOR JESUS" MOVEMENT OR A "COMPLETED JEW," BE SURE TO RECORD THIS AS THEIR VERBATIM SPECIFIED RESPONSE]

[INTERVIEWER: IF R VOLUNTEERS "nothing in particular, none, no religion, etc." BEFORE REACHING END OF LIST, PROMPT WITH: and would you say that was atheist, agnostic, or just nothing in particular?]

	<u>NET</u> <u>Jewish</u>	<u>Jewish by</u> <u>religion</u>	<u>Jews of no</u> <u>religion</u>
Jewish	77	87	43
NET Part Jewish	2	1	5
Jewish and Christian (VOL.)	1	1	3
Jewish and non-Christian (VOL.)	*	*	2
Jewish and no religion (VOL.)	*	*	*
Messianic Jew (VOL.)	*	0	1
NET Christian	9	5	20
Protestant	5	3	10
Catholic	4	2	10
Mormon (VOL.)	*	*	0
Orthodox Christian (VOL.)	*	*	0
Other Christian (VOL.)	0	0	0
NET Unaffiliated	11	6	28
Atheist	2	1	5
Agnostic	3	1	7
Nothing in particular	6	3	15
NET Other religion	1	1	3
Muslim	*	*	0
Buddhist	*	*	1
Hindu	0	0	0
Unitarian (VOL.)	*	*	*
Wiccan/Pagan (VOL.)	*	0	1
Spiritual (VOL.)	0	0	0
Non-denominational (VOL.)	0	0	0
Own beliefs (VOL.)	0	0	0
Believer/Believe in God (VOL.)	0	0	0
Sikh (VOL.)	0	0	0
Humanist/secular humanist (VOL.)	0	0	0
Hebrew Israelite (VOL.)	*	*	0
Deist (VOL.)	0	0	0
Baha'i (VOL.)	0	0	0
Other	*	*	1
DK/Ref. (VOL.)	*	*	*

ASK IF NOT RAISED JEWISH BY RELIGION:

Q.H15 ASIDE from religion, would you say you were raised Jewish or partially Jewish, or not?
[INTERVIEWER NOTES: RESPONDENTS VOLUNTEERING THEY WERE RAISED "culturally Jewish" SHOULD BE COUNTED AS JEWISH. FOR ALL RESPONDENTS INDICATING THEY WERE RAISED JEWISH OR PARTIALLY JEWISH, PROBE TO DISTINGUISH BETWEEN "Yes, Jewish" and "Yes, partially Jewish." DO NOT READ MATERIAL IN PARENTHESES]

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
Yes	3	2	6
Yes, partially Jewish (includes "half Jewish")	8	4	23
No, were not	10	6	23
DK/Ref. (VOL.)	*	*	*
<i>RAISED JEWISH/PARTIALLY JEWISH BY RELIGION</i>	79	88	49

ASK ALL:

Q.H16 Thinking about your parents, which if either of them were Jewish – your mother, your father, both your mother and father, or neither your mother nor your father?

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
NET Jewish parent/stepparent	96	96	97
Parent	96	96	97
Mother	13	10	24
Father	12	6	33
Both parents	71	80	40
Stepparent (VOL.)	0	0	0
NET Neither parent	4	4	3
Neither parent	4	4	3
Grandparent/other ancestor (VOL.)	0	0	0
DK/Ref. (VOL.)	*	*	*

ASK IF RAISED JEWISH BUT NOT BY RELIGION (IN Q.H15) AND NEITHER PARENT NOR STEPPARENT WAS JEWISH (IN Q.H16):

Q.H17 So that I am sure I understand correctly, could you please tell me in what way you consider yourself to have been raised Jewish? **[INTERVIEWER INSTRUCTION: IF RESPONDENT VOLUNTEERS A RESPONSE ON THE PRE-CODED LIST, RECORD IT IN ORDER OF MENTION; OTHERWISE, RECORD VERBATIM RESPONSE; ALLOW MULTIPLE RESPONSES, BUT DO NOT PROBE FOR ADDITIONAL MENTIONS]**

NOTE: RESULTS DO NOT SUM TO 100% BECAUSE MULTIPLE RESPONSES WERE PERMITTED.

BASED ON TOTAL:

	<u>NET</u> <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
NET Background/family/ancestry/ethnicity	*	0	1
NET Religious reasons	*	*	1
NET Connection with/admiration of Jewish people	*	*	*
NET Other responses	*	*	*
NET DK/Ref./Undesignated (VOL.)	*	*	*
<i>RAISED JEWISH BY RELIGION OR HAD A JEWISH PARENT</i>	89	93	75
<i>NOT RAISED JEWISH</i>	10	6	23

ASK IF RAISED JEWISH OR PARTIALLY JEWISH (IN CHRELIG OR Q.H15):

CHDENOM1 Now thinking about Jewish religious denominations, were you raised [READ IN SAME ORDER AS Q.H1 IF RESPONDENT RECEIVED Q.H1, OTHERWISE RANDOMIZE: Conservative, Orthodox, Reform,] something else, or no particular denomination? [PERMIT MULTIPLE RESPONSES, BUT DO NOT PROBE FOR ADDITIONAL RESPONSES; RECORD UP TO THREE IN ORDER OF MENTION; IF RESPONDENT GIVES ANY INDICATION OF HAVING BEEN RAISED A MESSIANIC JEW OR PART OF THE "JEWS FOR JESUS" MOVEMENT OR A "COMPLETED JEW" BE SURE TO RECORD THIS AS THEIR VERBATIM SPECIFIED RESPONSE]

BASED ON TOTAL:

	<u>NET</u> <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
Conservative	26	30	10
Orthodox	14	17	3
Reform	29	29	28
NET No particular denomination	17	14	28
Not practicing/not religious (VOL.)	*	*	*
Secular (VOL.)	*	*	0
Culturally Jewish (VOL.)	*	*	0
Contemporary/open-minded (VOL.)	*	*	0
Atheist/agnostic (VOL.)	*	*	*
Sephardic (VOL.)	*	*	*
No particular denom. (including "Just Jewish")	16	13	27
NET Other denominations	3	3	6
Reconstructionist (VOL.)	1	*	1
Liberal/progressive (VOL.)	*	*	0
Humanist/humanistic Jewish (VOL.)	*	*	0
Traditional (VOL.)	*	*	0
Observant (VOL.)	*	*	0
Messianic Jew (VOL.)	*	0	1
Other Christian denomination (VOL.)	*	*	*
Mixed Christian/non-Christian (VOL.)	*	*	*
Unitarian (VOL.)	0	0	0
Pagan/Wiccan (VOL.)	*	0	1
Muslim (VOL.)	0	0	0
Other non-Jewish/non-Christian (VOL.)	0	0	0
Conservative/Reform (VOL.)	*	*	*
Conservative/Orthodox (VOL.)	*	*	*
Reform/Orthodox (VOL.)	*	*	0
Conservative/Traditional (VOL.)	*	*	0
Reform/Conservative/Orthodox (VOL.)	0	0	0
Orthodox/no particular denom. (VOL.)	*	0	*
Other mix of Jewish denom. (VOL.)	0	0	0
Not Jewish (VOL.)	*	0	*
Other	1	1	2
DK/Ref. (VOL.)	1	1	1
Undesignated	*	*	*
NOT RAISED JEWISH	10	6	23

ASK IF RAISED ORTHODOX (CHDENOM1=2):

CHDENOM2 And were you raised [READ IN SAME ORDER AS Q.H2 IF RESPONDENT RECEIVED Q.H2, OTHERWISE RANDOMIZE: Modern Orthodox, Hasidic, Yeshivish,] or some other type of Orthodox?

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
Modern Orthodox	6	8	2
NET Ultra-Orthodox	6	8	1
Hasidic	4	5	1
Yeshivish	2	3	*
Hasidic/Yeshivish (VOL.)	0	0	0
Ultra-Orthodox (VOL.)	*	*	0
Heimish (VOL.)	*	*	0
NET Other Orthodox	1	1	*
Sephardic (VOL.)	*	*	*
Liberal (VOL.)	0	0	0
Mixed/In between (VOL.)	*	*	0
Regular/Standard (VOL.)	*	*	0
Just Orthodox (VOL.)	*	*	0
Other	*	1	*
DK/Ref. (VOL.)	*	*	1
Undesignated	*	*	*
<i>NOT RAISED ORTHODOX</i>	86	83	97

ASK IF R IDENTIFIES AS JEWISH BY RELIGION (JBR=1) BUT HAS NO JEWISH BACKGROUND (IN CHRELIG, Q.H15 AND Q.H16):

Q.H18 Did you have a formal conversion to Judaism, or not?

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
<i>JEWISH/PARTIALLY JEWISH BY RELIGION</i>	77	100	*
Yes, converted formally	2	2	0
No, did not convert	1	1	0
In the process of formally converting (VOL.)	*	*	0
DK/Ref. (VOL.)	0	0	0
Undesignated	0	0	0
<i>HAS JEWISH BACKGROUND</i>	75	97	*
<i>NOT JEWISH BY RELIGION</i>	23	0	100

ASK ALL WHO WERE RAISED JEWISH (IN CHRELIG OR Q.H15) OR HAD A JEWISH PARENT (IN Q.H16):

Q.H19b When you were growing up, did you ever attend a full-time Jewish school, such as a Yeshiva (ye-SHEE-va) or Jewish day school, or not?

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
Yes (SPECIFY: And for about how many years was that? RECORD NUMBER OF YEARS, 0-20; ENTER 0 IF LESS THAN ONE YEAR)	23	26	13
0-5 years	11	12	8
6-10 years	5	5	4
11-15 years	6	7	*
16-20 years	2	2	0
No	74	71	87
DK/Ref./Undesignated (VOL.)	*	*	*
<i>NOT RAISED JEWISH AND NO JEWISH PARENT(S)</i>	2	3	0

ASK ALL WHO WERE RAISED JEWISH (IN CHRELIG OR Q.H15) OR HAD A JEWISH PARENT (IN Q.H16):

Q.H19c And when you were growing up, did you ever participate in some other kind of formal Jewish educational program, such as Hebrew School or Sunday school, or not?

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
Yes (SPECIFY: And for about how many years was that? RECORD NUMBER OF YEARS, 0-20; ENTER 0 IF LESS THAN ONE YEAR)	59	63	44
0-5 years	27	28	25
6-10 years	24	27	14
11-15 years	7	8	4
16-20 years	1	1	1
No	38	33	55
DK/Ref./Undesignated (VOL.)	1	1	1
<i>NOT RAISED JEWISH AND NO JEWISH PARENT(S)</i>	2	3	0

ASK ALL WHO WERE RAISED JEWISH (IN CHRELIG OR Q.H15) OR HAD A JEWISH PARENT (IN Q.H16):

Q.H20 When you were growing up, did you ever attend an overnight summer camp with Jewish content, or not?

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
Yes	38	44	18
No	59	52	81
DK/Ref./Undesignated (VOL.)	1	1	1
<i>NOT RAISED JEWISH AND NO JEWISH PARENT(S)</i>	2	3	0

ASK ALL WHO WERE RAISED JEWISH (IN CHRELIG OR Q.H15) OR HAD A JEWISH PARENT (IN Q.H16):

Q.H23 Did you have a [IF SEX=1, INSERT: Bar Mitzvah (bar MITS-va); IF SEX=2, INSERT: Bat Mitzvah (baht MITS-va)] when you were young, or not?

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
Yes	51	58	27
No	46	38	73
No, but had one as an adult (VOL.)	*	*	*
DK/Ref./Undesignated (VOL.)	*	*	*
<i>NOT RAISED JEWISH AND NO JEWISH PARENT(S)</i>	2	3	0

ASK ALL:

MARITAL Are you currently married, living with a partner, divorced, separated, widowed, or have you never been married? [IF R SAYS "SINGLE," PROBE TO DETERMINE WHICH CATEGORY IS APPROPRIATE]

RESULTS REPERCENTAGED TO EXCLUDE NON-RESPONSE TO MARITAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>	<u>U.S. adults, 2013 CPS</u>
Married	51	54	41	53 ²
Living with a partner	7	6	8	N/A
Divorced	9	9	11	11
Separated	1	1	1	2
Widowed	7	7	4	6
Never been married	25	22	35	28
Sample size	3471	2783	688	100,492

² Includes "Married, Spouse Present" (52.0%) and "Married, Spouse Absent" (1.4%). "Living with partner" was not included as a category.

ASK IF MARRIED (MARITAL=1):

Q.H26 In what year did you and your spouse get married? **[INTERVIEWER NOTE: CURRENT MARRIAGE ONLY]**

BASED ON THOSE WHO ARE MARRIED:

	NET	Jewish by	Jews
	<u>Jewish</u>	<u>religion</u>	<u>of no</u>
			<u>religion</u>
NET Married 0-10 years	21	19	34
Married 0-5 years	8	6	18
Married 6-10 years	13	12	17
Married 11-20 years	18	18	19
Married 21-30 years	23	24	18
Married 31-40 years	16	18	12
Married 41-50 years	11	10	12
Married 50+ years	7	8	4
DK/Ref./Undesignated (VOL.)	3	3	2
Sample size	2125	1781	344

PROGRAMMING NOTE: WHEN "(spouse/partner)" OR "(spouse's/partner's)" APPEARS THROUGHOUT REST OF QUESTIONNAIRE, INSERT SPOUSE/SPOUSE'S IF RESPONDENT IS MARRIED, AND INSERT PARTNER/PARTNER'S IF RESPONDENT IS LIVING WITH A PARTNER

ASK IF MARRIED OR LIVING WITH A PARTNER (MARITAL=1,2):

SPRELIG And what is your (spouse's/partner's) religion, if any? Are they Jewish, Protestant, Roman Catholic, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

[INTERVIEWER: IF RESPONDENT GIVES ANY INDICATION THAT SPOUSE/PARTNER IS A MESSIANIC JEW OR PART OF THE "JEWS FOR JESUS" MOVEMENT OR A "COMPLETED JEW," BE SURE TO RECORD THIS AS THEIR VERBATIM SPECIFIED RESPONSE]

[INTERVIEWER: IF R VOLUNTEERS "nothing in particular, none, no religion, etc." BEFORE REACHING END OF LIST, PROMPT WITH: and would you say that is atheist, agnostic, or just nothing in particular?]

BASED ON TOTAL:

	<u>NET</u>	Jewish by	Jews of no
	<u>Jewish</u>	<u>religion</u>	<u>religion</u>
Jewish	29	36	6
NET Part Jewish	*	*	1
Jewish and Christian (VOL.)	*	*	0
Jewish and non-Christian (VOL.)	0	0	0
Jewish and no religion (VOL.)	*	*	*
Messianic Jew (VOL.)	*	0	*
NET Christian	18	17	19
Protestant	9	9	10
Catholic	8	8	9
Mormon (VOL.)	*	*	0
Orthodox Christian (VOL.)	*	*	*
Other Christian (VOL.)	*	*	0
NET Unaffiliated	10	6	21
Atheist	2	1	6
Agnostic	1	1	3
Nothing in particular	6	4	12
NET Other religion	1	1	2
Muslim	*	*	1
Buddhist	*	*	1
Hindu	*	*	*
Unitarian (VOL.)	*	*	*
Wiccan/Pagan (VOL.)	0	0	0
Spiritual (VOL.)	*	*	*
Non-denominational (VOL.)	0	0	0
Own beliefs (VOL.)	*	*	0
Believer/Believe in God (VOL.)	*	0	*
Sikh (VOL.)	*	*	0
Humanist/secular humanist (VOL.)	0	0	0
Hebrew Israelite (VOL.)	0	0	0
Deist (VOL.)	0	0	0
Baha'i (VOL.)	0	0	0
Other	*	*	1
DK/Ref. (VOL.)	*	*	*
NOT MARRIED OR LIVING WITH PARTNER	42	40	51

ASK IF MARRIED OR LIVING WITH A PARTNER AND SPOUSE/PARTNER IS NOT JEWISH BY RELIGION:

Q.H28 ASIDE from religion, does your (spouse/partner) consider themselves Jewish or partially Jewish, or not? **[INTERVIEWER NOTES: RESPONDENTS VOLUNTEERING "culturally Jewish" SHOULD BE COUNTED AS JEWISH. FOR ALL RESPONDENTS INDICATING SPOUSE/PARTNER IS JEWISH OR PARTIALLY JEWISH, PROBE TO DISTINGUISH BETWEEN "Yes, Jewish" and "Yes, partially Jewish." DO NOT READ MATERIAL IN PARENTHESES]**

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
Yes	1	1	2
Yes, partially Jewish (includes "half Jewish")	2	2	4
No, does not	25	21	37
DK/Ref. (VOL.)	*	*	*
<i>SPOUSE/PARTNER IS JEWISH OR PARTIALLY JEWISH BY RELIGION</i>	29	36	7
<i>NOT MARRIED OR LIVING WITH PARTNER</i>	42	40	51

ASK IF MARRIED OR LIVING WITH A PARTNER (MARITAL=1,2):

Q.H29 And did your (spouse/partner) have a Jewish parent or was your (spouse/partner) raised Jewish or partially Jewish – or not? **[DO NOT READ MATERIAL IN PARENTHESES]**

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
Yes (includes partially Jewish/raised Jewish and something else/mother or father was partially Jewish)	29	34	11
No	29	26	38
DK/Ref. (VOL.)	*	*	0
<i>NOT MARRIED OR LIVING WITH PARTNER</i>	42	40	51

ASK IF SPOUSE/PARTNER JEWISH BUT NOT BY RELIGION (IN SPRELIG/Q.H28) AND NO JEWISH BACKGROUND (IN Q.H29):

Q.H30 So that I am sure I understand correctly, could you please tell me in what way your (spouse/partner) considers themselves Jewish? **[INTERVIEWER INSTRUCTION: IF RESPONDENT VOLUNTEERS A RESPONSE ON PRE-CODED LIST, RECORD IT IN ORDER OF MENTION; OTHERWISE, RECORD VERBATIM RESPONSE; ALLOW MULTIPLE RESPONSES, BUT DO NOT PROBE FOR ADDITIONAL MENTIONS]**

NOTE: RESULTS DO NOT SUM TO 100% BECAUSE MULTIPLE RESPONSES WERE PERMITTED.

BASED ON TOTAL:

	NET <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
NET Background/family/ancestry/ethnicity	1	2	*
NET Religious reasons	1	1	*
NET Connection with/admiration of Jewish people	*	*	*
NET Other responses	*	*	*
NET DK/Ref./Undesignated (VOL.)	*	1	*
<i>SPOUSE/PARTNER IS JEWISH/PARTIALLY JEWISH BY RELIGION OR HAD A JEWISH PARENT</i>	31	37	11
<i>SPOUSE/PARTNER DOES NOT CONSIDER SELF JEWISH</i>	25	21	37
<i>NOT MARRIED/LIVING WITH PARTNER</i>	42	40	51

ASK IF SPOUSE/PARTNER JEWISH BY RELIGION BUT NO JEWISH BACKGROUND:

Q.H31 Did your (spouse/partner) have a formal conversion to Judaism, or not?

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
<i>SPOUSE/PARTNER IS JEWISH/PARTIALLY JEWISH BY RELIGION</i>	29	36	7
Yes, converted formally	1	2	*
No, did not convert	1	1	*
Spouse/partner is in the process of formally converting (VOL.)	*	*	0
DK/Ref. (VOL.)	*	*	0
Undesignated	*	*	0
<i>SPOUSE/PARTNER HAS JEWISH BACKGROUND</i>	27	33	6
<i>SPOUSE/PARTNER NOT JEWISH BY RELIGION</i>	29	25	42
<i>NOT MARRIED OR LIVING WITH PARTNER</i>	42	40	51

ASK IF MARRIED OR LIVING WITH A PARTNER (MARITAL=1,2):

SPAGE How old is your (spouse/partner)?

BASED ON THOSE WHO ARE MARRIED OR LIVING WITH A PARTNER:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
18-29 years	6	5	8
30-49 years	32	29	45
50-64 years	38	39	30
65+ years	20	21	12
DK/Ref. (VOL.)	5	5	4
Sample size	2314	1916	398

ASK IF MARRIED OR LIVING WITH A PARTNER (MARITAL=1,2):

SPSEX And is your (spouse/partner) male or female? **[INTERVIEWER INSTRUCTION: IF RESPONDENT SEEMS OFFENDED BY THIS QUESTION, EXPLAIN THAT WE JUST NEED TO CONFIRM BECAUSE SOME OF THE RESPONDENTS WE INTERVIEW MIGHT BE IN SAME-SEX RELATIONSHIPS]**

BASED ON THOSE MARRIED OR LIVING WITH A PARTNER:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
<i>ALL RESPONDENTS</i>			
Male	47	49	42
Female	53	51	58
Other (VOL.)	0	0	0
DK/Ref. (VOL.)	*	*	*
Sample size	2314	1916	398

ASK ALL:

Our final set of questions is to help us describe the people we've talked with in this survey.

ASK ALL:

AGE What is your age?

**[INTERVIEWER NOTE: IF AGE=DON'T KNOW/REFUSED, ASK "Would you say are...?"
AND READ OUT LIST OF AGE CATEGORIES]**

RESULTS REPERCENTAGED TO EXCLUDE NON-RESPONSE:

	18 to 29 <u>years</u>	30 to 49 <u>years</u>	50 to 64 <u>years</u>	65 and <u>older</u>
NET Jewish	20	28	27	24
Jewish by religion	18	27	29	26
Jews of no religion	28	33	23	16
U.S. adults, 2013 CPS	22	34	26	18

ASK IF R HAS BEEN TO ISRAEL AND IS YOUNGER THAN 40 (Q.G3=1 AND (AGE<40 OR AGECAT<3)):

BIRTHRIGHT Did you ever participate in a Taglit-Birthright [TAHG-leet] Israel trip, or not?
[INTERVIEWER INSTRUCTION: IF RESPONDENT DOES NOT KNOW WHAT TAGLIT-BIRTHRIGHT IS, SAY: Taglit-Birthright is a charitable organization that sends Jewish young adults on trips to Israel.]

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
Yes	6	6	4
No	9	9	6
DK/Ref. (VOL.)	*	*	0
<i>BEEN TO ISRAEL BUT OVER 40</i>	29	34	13
<i>NEVER BEEN TO ISRAEL</i>	57	51	77

ASK ALL:

EDUC What is the highest level of school you have completed or the highest degree you have received? **[DO NOT READ] [INTERVIEWER NOTE: Enter code 3-HS grad if R completed training that did NOT count toward a degree]**

RESULTS REPERCENTAGED TO EXCLUDE NON-RESPONSE:

	<u>High school graduate or less</u>	<u>Some college</u>	<u>College graduate</u>	<u>Post-graduate</u>	<u>Sample size</u>
NET Jewish	17	25	30	28	3460
Jewish by religion	16	24	30	29	2773
Jews of no religion	18	29	30	23	687
U.S. adults, 2013 CPS	42	29	19	10	100,492

ASK ALL:

HISP Are you of Hispanic, Latino, or Spanish origin, such as Mexican, Puerto Rican or Cuban?

ASK ALL:

RACE Which of the following describes your race? You can select as many as apply. White, Black or African American, Asian or Asian American or some other race. **[RECORD UP TO FOUR IN ORDER MENTIONED BUT DO NOT PROBE FOR ADDITIONAL] [IF R VOLTS MIXED BIRACIAL, PROBE ONCE: What race or races is that?]**

RESULTS REPERCENTAGED TO EXCLUDE NON-RESPONSE:

	<u>White, non-Hispanic</u>	<u>Black, non-Hispanic</u>	<u>Hispanic</u>	<u>Other/Mixed, non-Hispanic</u>	<u>Sample size</u>
NET Jewish	94	2	3	2	3447
Jewish by religion	95	1	2	1	2765
Jews of no religion	88	3	6	3	682
U.S. adults, 2013 CPS	66	12	15	8	100,492

ASK ALL:**BIRTH**

In what country were you born? **[DO NOT READ LIST; USE PRECODED LIST; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN; IF RESPONDENT INDICATES THEY WERE BORN IN U.S.S.R., PROBE FOR SPECIFIC COUNTRY]**

NOTE: COUNTRIES HAVE BEEN RECODED INTO MAJOR GEOGRAPHIC REGIONS:

	NET	Jewish	Jews of
	<u>Jewish</u>	<u>by</u>	<u>no</u>
		<u>religion</u>	<u>religion</u>
U.S.	86	87	85
Former Soviet Union (FSU)	5	5	7
Europe (except FSU)	3	3	3
Americas (except U.S.)	2	2	4
Israel/Palestine	2	2	*
Asia/Pacific (except FSU)	1	1	1
Sub-Saharan Africa	*	*	*
Middle East/N. Africa (except Israel/Palestine)	*	*	0
Other/Undetermined	*	*	0

ASK IF RESPONDENT BORN IN U.S.**FATHER**

In what country was your father born? **[DO NOT READ LIST; IF "SAME", SELECT COUNTRY; USE PRECODED LIST; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN; IF RESPONDENT INDICATES THEY WERE BORN IN U.S.S.R., PROBE FOR SPECIFIC COUNTRY]**

NOTE: COUNTRIES HAVE BEEN RECODED INTO MAJOR GEOGRAPHIC REGIONS**BASED ON TOTAL:**

	NET	Jewish	Jews of
	<u>Jewish</u>	<u>by</u>	<u>no</u>
		<u>religion</u>	<u>religion</u>
U.S.	70	69	73
Former Soviet Union (FSU)	4	5	2
Europe (except FSU)	8	9	7
Americas (except U.S.)	1	1	2
Israel/Palestine	2	2	2
Asia/Pacific (except FSU)	*	*	*
Sub-Saharan Africa	*	*	*
Middle East/N. Africa (except Israel/Palestine)	*	*	*
Other/Undetermined	*	*	*
<i>RESPONDENT NOT BORN IN U.S.</i>	14	13	15

ASK IF RESPONDENT BORN IN U.S.

MOTHER In what country was your mother born? [DO NOT READ LIST; IF "SAME", SELECT COUNTRY; USE PRECODED LIST; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN; IF RESPONDENT INDICATES THEY WERE BORN IN U.S.S.R., PROBE FOR SPECIFIC COUNTRY]

NOTE: COUNTRIES HAVE BEEN RECODED INTO MAJOR GEOGRAPHIC REGIONS

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
U.S.	72	71	74
Former Soviet Union (FSU)	3	3	2
Europe (except FSU)	7	8	6
Americas (except U.S.)	1	1	2
Israel/Palestine	1	1	1
Asia/Pacific (except FSU)	1	*	1
Sub-Saharan Africa	1	1	*
Middle East/N. Africa (except Israel/Palestine)	*	*	*
Other/Undetermined	*	*	0
<i>RESPONDENT NOT BORN IN U.S.</i>	14	13	15

ASK IF RESPONDENT NOT BORN IN US:

CITIZEN Are you currently a citizen of the United States, or not?

BASED ON TOTAL:

	<u>Yes</u>	<u>No</u>	<u>DK/Ref</u>	<u>BORN IN U.S.</u>
NET Jewish	12	2	*	86
Jewish by religion	12	2	*	87
Jews of no religion	13	2	0	85

ASK IF R NOT BORN IN U.S. (BIRTH>1 AND BIRTH<99):

Q.Z1 In what year did you come to live in the U.S.? [RECORD VERBATIM RESPONSE]

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
NET Arrived 2000-2013	3	3	2
2006-2013	2	2	1
2000-2005	1	1	2
Arrived 1990-1999	5	4	7
Arrived before 1990	6	6	5
DK/Ref. (VOL.)	*	*	1
<i>BORN IN U.S.</i>	86	87	85
<i>DO NOT KNOW NATIVITY</i>	*	*	0

ASK ALL:

INCOME Last year, that is in 2012, what was your total family income from all sources, before taxes? Just stop me when I get to the right category. **[READ]** Less than \$10,000, 10 to under \$20,000, 20 to under \$30,000, 30 to under \$40,000, 40 to under \$50,000, 50 to under \$75,000, 75 to under \$100,000, 100 to under \$150,000 or \$150,000 or more?

ASK IF INCOME EXCEEDS \$150,000:

INCOME2 And was that 150 to under \$200,000, 200 to under \$250,000, 250 to under \$300,000 or \$300,000 or more?

RESULTS REPERCENTAGED TO EXCLUDE NON-RESPONSE TO INCOME:

	NET <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>	U.S. adults, Feb-June <u>2013</u>
Less than \$20,000	12	12	13	24
20 to under \$30,000	8	7	12	12
30 to under \$50,000	11	11	15	20
50 to under \$75,000	12	12	12	16
75 to under \$100,000	14	14	12	11
100 to under \$150,000	17	17	17	10
\$150,000 or more	25	26	20	8
150 to under \$200,000	8	7	9	N/A
200 to under \$250,000	5	6	5	N/A
250 to under \$300,000	3	3	1	N/A
\$300,000 or more	8	9	5	N/A
Refused to specify	1	2	1	N/A
Sample size	2932	2318	614	5307

ASK IF BORN IN U.S. (IN BIRTH) OR U.S. CITIZEN (IN CITIZEN):

REG Which of these statements best describes you? **[READ IN ORDER] [INSTRUCTION: BE SURE TO CLARIFY WHETHER RESPONDENT IS ABSOLUTELY CERTAIN THEY ARE REGISTERED OR ONLY PROBABLY REGISTERED; IF RESPONDENT VOLUNTEERS THAT THEY ARE IN NORTH DAKOTA AND DON'T HAVE TO REGISTER, PUNCH 1]**

BASED ON TOTAL:

	NET <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>	U.S. adults, Feb-June <u>2013</u>
Are you ABSOLUTELY CERTAIN that you are registered to vote at your current address, or	83	83	82	74
Are you PROBABLY registered, but there is a chance your registration has lapsed, or	4	4	4	4
Are you NOT registered to vote at your current address	10	10	10	21
(VOL.) DK/Ref.	1	1	2	1
<i>NOT U.S. CITIZEN</i>	2	2	2	N/A

ASK ALL:

PARTY In politics TODAY, do you consider yourself a Republican, Democrat, or independent?

	NET <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>	U.S. adults, Feb-June <u>2013</u>
Republican	13	15	8	24
Democrat	55	54	57	33
Independent	28	27	30	38
No preference (VOL.)	2	2	2	3
Other party (VOL.)	1	1	1	1
DK/Ref. (VOL.)	2	2	2	3

ASK IF INDEP/NO PREF/OTHER/DK/REF (PARTY=3,4,5,9):

PARTYLN As of today do you lean more to the Republican Party or more to the Democratic Party?

COMBINED PARTY/PARTYLN, BASED ON TOTAL:

	Republican / Lean <u>Republican</u>	Democrat / Lean <u>Democratic</u>	Independent / other / no preference - refused <u>to lean</u>
NET Jewish	22	70	8
Jewish by religion	24	68	8
Jews of no religion	12	78	9
U.S. adults, Feb-June, 2013	39	49	12

ASK ALL:

IDEO In general, would you describe your political views as... **[READ]**

	Very conser- <u>vative</u>	Conser- <u>vative</u>	<u>Moderate</u>	<u>Liberal, or</u>	Very <u>liberal</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	4	16	29	31	18	3
Jewish by religion	4	18	31	29	15	3
Jews of no religion	5	7	20	37	29	2
U.S. adults, Feb-June, 2013	7	30	36	15	6	5

ASK ALL:

EMPLOY

Are you now employed full-time, part-time or not employed? **[INTERVIEWER INSTRUCTION: IF RESPONDENT VOLUNTEERS "retired, student, etc." PROBE "just to be clear ..." AND REPEAT QUESTION.]**

	<u>Full-time</u>	<u>Part-time</u>	<u>Not employed</u>	(VOL.) <u>DK/Ref.</u>
NET Jewish	49	16	34	1
Jewish by religion	47	16	36	1
Jews of no religion	55	16	29	*

TREND FOR COMPARISON:

Are you now employed full-time, part-time, retired or are you not employed for pay?

	<u>Full-time (incl. self-employed)</u>	<u>Part-time</u>	<u>NET Not employed</u>	(VOL.) <u>DK/Ref.</u>
U.S. adults, Mar 13-17, 2013	44	12	43	1

ASK IF NOT EMPLOYED (IN EMPLOY):

EMPLOY1

Are you currently looking for work, or not?

BASED ON TOTAL:

	<u>Yes, looking for work</u>	<u>No, not looking</u>	(VOL.) <u>DK/Ref.</u>	<i>EMPLOYED/</i> <u>DK/REF</u>
NET Jewish	7	27	*	66
Jewish by religion	6	29	*	64
Jews of no religion	7	22	*	71
U.S. adults, Mar 13-17, 2013	11	33	*	56

ASK ALL:

HHADULT

How many adults, age 18 and older, currently live in your household INCLUDING YOURSELF? **[INTERVIEWER NOTE: HOUSEHOLD MEMBERS INCLUDE PEOPLE WHO THINK OF THIS HOUSEHOLD AS THEIR PRIMARY PLACE OF RESIDENCE, INCLUDING THOSE WHO ARE TEMPORARILY AWAY ON BUSINESS, VACATION, IN A HOSPITAL, OR AWAY AT SCHOOL. THIS INCLUDES ALL ADULTS]**

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
1 adult	21	21	21
2 adults	51	52	51
3-4 adults	24	24	25
5 or more adults	3	3	3
DK/Ref. (VOL.)	1	1	*

NOTE: QUESTIONS HH SPOUSE TO HHCHILDPAR1 WERE USED TO ESTIMATE THE SIZE OF THE JEWISH POPULATION AND TO ANALYZE THE COMPOSITION OF U.S. JEWISH HOUSEHOLDS. SEE CHAPTERS 1 AND 2 FOR DETAILS.

ASK IF TWO OR MORE ADULTS IN HH AND R IS MARRIED/PARTNERED:

HH SPOUSE [IF TWO ADULTS IN HH (HHADULT=2), INSERT: Is the other adult in your household; IF MORE THAN TWO ADULTS IN HH (HHADULT>2 AND HHADULT<99, INSERT: Is one of the other adults in your household] your (spouse/partner)?

- 1 Yes
- 2 No
- 9 Don't know/refused

ASK IF ONE ADULT IN R's HH OTHER THAN R/R's SPOUSE:

HHJEWISH2 Thinking about the [IF HH SPOUSE=1, INSERT: adult in your household other than you and your (spouse/partner); FOR ALL OTHERS, INSERT: other adult in your household] – do they consider themselves Jewish or partially Jewish or did they have a Jewish parent or were they raised Jewish or partially Jewish – or not?

- 1 Yes
- 2 No
- 9 Don't know/refused

ASK IF MORE THAN ONE ADULT IN R's HH OTHER THAN R/R's SPOUSE

HHJEWISH3 Of the [INSERT NUMBER OF ADULTS IN HH LESS 2 IF HH SPOUSE=1; INSERT NUMBER OF ADULTS IN HH LESS 1 IF MARITAL>2 OR HH SPOUSE>1] adults in your household other than you [IF HH SPOUSE=1, INSERT: and your (spouse/partner)], how many consider themselves Jewish or partially Jewish or had a Jewish parent or were raised Jewish or partially Jewish?

- _____ Enter number (0-50)
 99 Don't know/Refused (VOL.)

PROGRAMMING NOTE:

COMPUTE VARIABLE OTHERADULTJEW=0

IF HHJEWISH2=1 OR HHJEWISH3=1 OTHERADULTJEW=1

IF HHJEWISH3>1 AND HHJEWISH3<99 OTHERADULTJEW=2

VAL LABEL OTHERADULTJEW 0 "No Jewish adults in HH other than R/R's spouse" 1 "One Jewish adult in HH other than R/R's spouse" 2 "Two or more Jewish adults in HH other than R/R's spouse"

ASK ADULTAGE / ADULTSEX / ADULTLINK / ADULTREL / ADULTID / ADULTJNBR SERIES FOR EACH ADULT IN HH WHO IS JEWISH OR OF JEWISH BACKGROUND: USE 1,2,3 ETC AS VARIABLE NAMING CONVENTION (e.g. ADULTAGE1, ADULTSEX1, etc.); IF MORE THAN ONE ADULT, START BY ASKING ABOUT OLDEST, THEN SECOND OLDEST, THEN THIRD OLDEST, ETC.; ALWAYS END BY ASKING ABOUT YOUNGEST ADULT

READ IF OTHERADULTJEW>0

I have just a few questions about the **[IF OTHERADULTJEW=1, INSERT: adult; IF OTHERADULTJEW=2, INSERT: adults]** in your household other than you **[IF HHSPOUSE=1, INSERT: and your (spouse/partner)]** **[IF OTHERADULTJEW=1, INSERT: who considers himself Jewish or partially Jewish or had a Jewish parent or was raised Jewish or partially Jewish; IF OTHERADULTJEW=2, INSERT: who consider themselves Jewish or partially Jewish or had a Jewish parent or were raised Jewish or partially Jewish]**.

ASK FOR EACH ADULT OTHER THAN R/R's SPOUSE/PARTNER WHO IS JEWISH/RAISED JEWISH/HAS JEWISH PARENT:

ADULTAGE1 How old is **[IF OTHERADULTJEW=1: this person; OTHERADULTJEW=2: the oldest of these adults]**? **[IF TWO OR MORE OTHER JEWISH ADULTS (OTHERADULTJEW=2), INSERT FOR SECOND AND EACH SUBSEQUENT ADULT THROUGH THE NEXT TO LAST ADULT: How old is the next oldest adult, other than you ((IF HHSPOUSE=1): and your (spouse/partner)) who considers themselves Jewish or partially Jewish or had a Jewish parent or was raised Jewish or partially Jewish?; INSERT FOR LAST ADULT: How old is the youngest adult, other than you ((IF HHSPOUSE=1): and your (spouse/partner)) who considers themselves Jewish or partially Jewish or had a Jewish parent or was raised Jewish or partially Jewish?]**.

_____ years (18-97)
 97 97 or older
 99 Don't know/Refused **(VOL.)**

ASK FOR EACH ADULT OTHER THAN R/R's SPOUSE/PARTNER WHO IS JEWISH/RAISED JEWISH/HAS JEWISH PARENT:

ADULTSEX1 And is this person male or female?

1 Male
 2 Female
 3 Other **(VOL.)**
 9 Don't know/Refused **(VOL.)**

ASK FOR EACH ADULT OTHER THAN R/R's SPOUSE/PARTNER WHO IS JEWISH/RAISED JEWISH/HAS JEWISH PARENT:

ADULTLINK1 What is [IF ADULTSEX=1, INSERT: his; IF ADULTSEX=2, INSERT: her; IF ADULTSEX>2, INSERT: this person's] relationship to you? [DO NOT READ LIST]

- 1 Boyfriend/girlfriend
- 2 Parent (including mother/father/mother-in-law/father-in-law)
- 3 Child / stepchild
- 4 Grandparent
- 5 Grandchild
- 6 Roommate
- 7 Sibling (including brother, sister, step-brother, step-sister)
- 97 Other (SPECIFY: _____)
- 99 Don't know/Refused (VOL.)

ASK FOR EACH ADULT OTHER THAN R/R's SPOUSE/PARTNER WHO IS JEWISH/RAISED JEWISH/HAS JEWISH PARENT:

ADULTREL1 What is this person's present religion, if any? Are they [READ LIST; DO NOT READ LANGUAGE IN PARENTHESES; IF RESPONDENT GIVES ANY INDICATION THIS PERSON IS A MESSIANIC JEW OR PART OF THE "JEWS FOR JESUS" MOVEMENT OR A "COMPLETED JEW" CODE AS 15 AND BE SURE TO RECORD THIS AS THEIR VERBATIM SPECIFIED RESPONSE]?

INTERVIEWER: IF R VOLUNTEERS "nothing in particular, none, no religion, etc." **BEFORE REACHING END OF LIST, PROMPT WITH:** and would you say that is atheist, agnostic, or just nothing in particular?]

- 5 Jewish (Judaism)
- 1 Protestant (Baptist, Methodist, Non-denominational, Lutheran, Presbyterian, Pentecostal, Episcopalian, Reformed, Church of Christ, Jehovah's Witness, etc.)
- 2 Roman Catholic (Catholic)
- 6 Muslim (Islam)
- 7 Buddhist
- 8 Hindu
- 9 Atheist (do not believe in God)
- 10 Agnostic (not sure if there is a God)
- 11 Something else (SPECIFY: _____)
- 12 Or nothing in particular
- 13 [VOL. - DO NOT READ] Christian
- 15 [VOL. - DO NOT READ] Jewish and Christian (including Protestant, Catholic, Baptist, etc.; also includes "Messianic Jew," "Jews for Jesus," and "Completed Jew") (SPECIFY CHRISTIAN IDENTITY: _____)
- 16 [VOL. - DO NOT READ] Jewish and something else (SPECIFY WHAT SOMETHING ELSE IS: _____)
- 99 [VOL. - DO NOT READ] Don't Know/Refused

ASK FOR EACH ADULT OTHER THAN R/R's SPOUSE/PARTNER WHO IS JEWISH/RAISED JEWISH/HAS JEWISH PARENT AND WHO IS NOT JEWISH BY RELIGION (ADULTREL#5,15,16):

ADULTID1 ASIDE from religion, does this person consider themselves Jewish or partially Jewish, or not? **[INTERVIEWER NOTES: RESPONDENTS VOLUNTEERING "culturally Jewish" SHOULD BE COUNTED AS JEWISH. FOR ALL RESPONDENTS INDICATING PERSON IS JEWISH OR PARTIALLY JEWISH, PROBE TO DISTINGUISH BETWEEN "Yes, Jewish" and "Yes, partially Jewish." DO NOT READ MATERIAL IN PARENTHESES]**

- 1 Yes
- 2 Yes, partially Jewish (includes "half Jewish")
- 3 No, do not
- 9 Don't know/Refused (VOL.)

ASK FOR EACH ADULT OTHER THAN R/R's SPOUSE/PARTNER WHO IS JEWISH/RAISED JEWISH/HAS JEWISH PARENT:

ADULTJNBR1 Did this person have a Jewish parent or was this person raised Jewish or partially Jewish – or not? **[DO NOT READ MATERIAL IN PARENTHESES]**

- 1 Yes (includes partially Jewish/raised Jewish and something else/mother or father was partially Jewish)
- 2 No
- 9 Don't know/Refused (VOL.)

ASK ALL:

HHCHILD How many children under the age of 18 live in your household?

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
No children	73	72	77
1 child	12	11	13
2 children	9	9	8
3-4 children	3	4	2
5 or more children	2	2	*
DK/Ref. (VOL.)	1	1	1

ASK HHCHILDAGE / HHCHILDJREL / HHCHILDJOTH /HHCHILDPAR FOR EACH CHILD IN HH; IF MORE THAN ONE CHILD, START BY ASKING ABOUT OLDEST, THEN SECOND OLDEST, THEN THIRD OLDEST, ETC.; ALWAYS END BY ASKING ABOUT YOUNGEST CHILD; ONLY PROCEED TO HHCHILDED1 AFTER COMPLETING HHCHILDAGE / HHCHILDJREL / HHCHILDJOTH / HHCHILDPAR FOR EACH CHILD IN HH

ASK IF ONE OR MORE CHILDREN IN HH (HHCHILD>0 AND HHCHILD<99):

HHCHILDAGE1 **[IF MORE THAN ONE CHILD IN HH (HHCHILD>1), INSERT FOR HHCHILDAGE1: Thinking about the oldest of these children,; IF MORE THAN TWO CHILDREN IN HH (HHCHILD>2), INSERT FOR HHCHILDAGE2 AND UNTIL REACHING LAST (YOUNGEST) CHILD: Thinking about the next oldest child in your household,; IF MORE THAN ONE CHILD IN HH (HHCHILD>1), INSERT FOR LAST (YOUNGEST) CHILD ASKED ABOUT; And thinking about the youngest child in your household,] What is this child's age?**

- _____ years (0-17)
- 99 Don't know/Refused (VOL.)

ASK IF ONE OR MORE CHILDREN IN HH (HHCHILD>0 AND HHCHILD<99):

HHCHILDJREL1 In what religion, if any, is this child being raised? Is he or she being raised Jewish, in another religion, in no religion, or partly Jewish and partly something else?

- 1 Jewish
- 2 Another religion
- 3 No religion
- 4 Partly Jewish and partly something else
- 9 Don't know/Refused (VOL.)

ASK IF HHCHILDJREL≠1,4:

HHCHILDJOTH1 ASIDE from religion, is this child being raised Jewish or partially Jewish, or not?

[INTERVIEWER NOTES: RESPONDENTS VOLUNTEERING "culturally Jewish" SHOULD BE COUNTED AS JEWISH. FOR ALL RESPONDENTS INDICATING CHILD IS JEWISH OR PARTIALLY JEWISH, PROBE TO DISTINGUISH BETWEEN "Yes, Jewish" and "Yes, partially Jewish." DO NOT READ MATERIAL IN PARENTHESES]

- 1 Yes
- 2 Yes, partially Jewish (includes "half Jewish")
- 3 No, is not
- 9 Don't know/Refused (VOL.)

ASK IF ONE OR MORE CHILDREN IN HH (HHCHILD>0 AND HHCHILD<99):

HHCHILDPAR1 Are you the parent or guardian of this child, or not?

- 1 Yes
- 2 No
- 9 Don't know/Refused (VOL.)

ASK IF R IS PARENT OF ANY CHILD IN HH (ANY HHCHILDPAR1=1):

HHCHILDDED1 During the past year, did [IF ONE CHILD IN HH (HHCHILD=1), INSERT: this child; IF MORE THAN ONE CHILD IN HH (HHCHILD>1 AND HHCHILD<99), INSERT: any of the children in your household] attend a Yeshiva (ye-SHEE-va) or Jewish day school, or not?

ASK IF CHILD ATTENDED JEWISH DAY SCHOOL AND R IS NOT THE PARENT OF AT LEAST ONE CHILD IN HH (HHCHILDDED1=1 AND ANY HHCHILDPAR1/2/3 etc.=2,9)

HHCHILDDED1b And are you the parent or guardian of any children in your household who attended a Yeshiva (ye-SHEE-va) or Jewish day school in the past year, or not?

BASED ON TOTAL:

	<u>NET</u> <u>Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
Respondent is parent/guardian of child who attended Yeshiva/day school	6	7	1
Respondent is parent/guardian of child in HH, but not of child who did this	17	16	19
<i>RESPONDENT IS NOT PARENT/ GUARDIAN OF ANY CHILDREN IN HOUSEHOLD</i>	77	76	81

ASK IF R IS PARENT OF ANY CHILD IN HH (ANY HHCHILDPAR1=1):

HHCHILDED2 [IF YES IN HHCHILDED1, INSERT: Aside from the Yeshiva (ye-SHEE-va) or Jewish day school,] Did [IF ONE CHILD IN HH (HHCHILD=1), INSERT: this child; IF MORE THAN ONE CHILD IN HH (HHCHILD>1 AND HHCHILD<99), INSERT: any of the children in your household] receive any [IF YES IN HHCHILDED1, INSERT: other] formal Jewish education during the past year, such as in Hebrew school, congregational school or Sunday school, or not?

ASK IF CHILD RECEIVED OTHER FORMAL JEWISH EDUCATION AND R IS NOT THE PARENT OF AT LEAST ONE CHILD IN HH (HHCHILDED2=1 AND ANY HHCHILDPAR1/2/3 etc.=2,9)

HHCHILDED2b And are you the parent or guardian of any children in your household who received this kind of formal Jewish education during the past year, or not?

BASED ON TOTAL:

	<u>NET</u> <u>Jewish</u>	<u>Jewish by</u> <u>religion</u>	<u>Jews of no</u> <u>religion</u>
Respondent is parent/guardian of child who received formal education (other than Yeshiva/day school)	5	6	1
Respondent is parent/guardian of child in HH, but not of child who did this	17	17	19
<i>RESPONDENT IS NOT PARENT/ GUARDIAN OF ANY CHILDREN IN HOUSEHOLD</i>	77	76	81

ASK IF R IS PARENT OF ANY CHILD IN HH (ANY HHCHILDPAR1=1):

HHCHILDED3 Aside from formal education, did [IF ONE CHILD IN HH (HHCHILD=1), INSERT: this child; IF MORE THAN ONE CHILD IN HH (HHCHILD>1 AND HHCHILD<99), INSERT: any of the children in your household] participate during the past year in any other organized Jewish youth programs, such as Jewish day care or nursery school, Jewish youth groups, Jewish day camp or sleep away camp, or other activities?

ASK IF CHILD PARTICIPATED IN JEWISH YOUTH PROGRAM AND R IS NOT THE PARENT OF AT LEAST ONE CHILD IN HH (HHCHILDED3=1 AND ANY HHCHILDPAR1/2/3 etc.=2,9)

HHCHILDED3b And are you the parent or guardian of any children in your household who participated in this kind of Jewish youth program during the past year, or not?

BASED ON TOTAL:

	<u>NET</u> <u>Jewish</u>	<u>Jewish by</u> <u>religion</u>	<u>Jews of no</u> <u>religion</u>
Respondent is parent/guardian of child in HH who participated in this kind of activity	8	10	2
Respondent is parent/guardian of child in HH, but not of child who did this	15	14	17
<i>RESPONDENT IS NOT PARENT/ GUARDIAN OF ANY CHILDREN IN HOUSEHOLD</i>	77	76	81

ASK ALL LANDLINE SAMPLE:

L1. Now thinking about your telephone use... Do you have a working cell phone?

ASK IF NO CELL PHONE AND MULTI-PERSON HOUSEHOLD (L1=2,9 AND (HHADULT>1 OR HHCHILD>0)):

L1a. Does anyone in your household have a working cell phone?

ASK ALL CELL PHONE SAMPLE:

C1. Now thinking about your telephone use... Is there at least one telephone INSIDE your home that is currently working and is not a cell phone?

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
R lives in landline only household	3	3	2
R lives in dual cell/landline household	67	72	51
R lives in cell phone only household	30	25	47
DK/Ref. (VOL.)	*	*	1

ASK IF R HAS A CELLPHONE (INCLUDING ALL CELL SAMPLE AND LANDLINE SAMPLE IF L1=1):

C1a. How many working cell phones do YOU personally have? [INTERVIEWER NOTE: IF RESPONDENT SEEMS CONFUSED ABOUT WHAT WE MEAN BY "you personally," CLARIFY THAT WE MEAN THE NUMBER OF CELLPHONES FOR WHICH R IS THE PRIMARY USER, AND TELL R (IF MULTI-ADULT HOUSEHOLD) THAT WE WILL ASK NEXT ABOUT HOW MANY CELLPHONES OTHER ADULTS IN R'S HOUSEHOLD HAVE]

ASK CELL SAMPLE IF MULTI-ADULT HOUSEHOLD (HHADULT>1), AND ASK LANDLINE SAMPLE IF MULTI-ADULT HOUSEHOLD AND R OR SOMEONE IN R's HH HAS CELL PHONE (HHADULT>1 AND (L1=1 OR L1a=1)):

C1b. Thinking about the other adults in your household, how many working cell phones in total do THEY have?

BASED ON TOTAL:

	<u>NET Jewish</u>	<u>Jewish by religion</u>	<u>Jews of no religion</u>
R lives in household w/1 cell phone	23	23	21
R lives in household w/2 cell phones	43	43	45
R lives in household w/3+ cell phones	29	29	28
Unclear how many cell phones in HH	2	2	4
<i>R LIVES IN HOUSEHOLD W/NO CELL PHONES</i>	3	3	3

INTERVIEWER INSTRUCTION: IF R IS UNCOMFORTABLE WITH ANY OF THE PHONE USE QUESTIONS (L1/L1A/C1/C1a/C1b), SAY: We aren't asking these questions for commercial purposes or to try and sell anything. Rather, we need this information so we can calculate the likelihood of having reached different people for this survey, which helps ensure that the survey's results are representative of the entire population.

ASK ALL:

FERT And one last question - how many children have you ever had? Please count all your biological children who were born alive at any time in your life. **[INTERVIEWER NOTE: IF R ASKS WHETHER ADOPTED CHILDREN OR STEPCHILDREN SHOULD BE INCLUDED, SAY:** No, we're asking you only to count all your biological children who were born alive at any time in your life; **IF R IS UNCOMFORTABLE WITH THIS QUESTION, SAY:** We understand that this is a sensitive question. We ask it only so that we can estimate the population's fertility rate.]

	<u>NET Jewish</u>	Jewish by <u>religion</u>	Jews of no <u>religion</u>
No children	37	34	48
One or two children	42	43	39
Three or more children	20	22	12
DK/Ref. (VOL.)	1	1	1

APPENDIX C: SELECTED TOPLINE RESULTS FROM SUPPLEMENTAL SURVEYS

PEW RESEARCH CENTER
JUNE 2013 POLITICAL SURVEY
FINAL TOPLINE
June 12-16, 2013
N=1,512

NOTE: OTHER QUESTIONS FROM THIS SURVEY WERE RELEASED PREVIOUSLY

ASK ALL:

Q.1 Overall, how would you rate your community as a place to live? **[READ]**

Jun 12-16

2013

41	Excellent
43	Good
13	Only fair
3	Poor
*	Don't know/Refused (VOL.)

ASK ALL:

Q.92 Do you believe in God or a universal spirit, or not?

Jun 12-16

2013

89	Yes
8	No
1	Other (VOL.)
2	Don't know/refused (VOL.)

ASK IF BELIEVE IN GOD/UNIVERSAL SPIRIT (Q.92=1):

Q.93 Some people believe God gave the land that is now Israel to the Jewish people. Other people do not believe this is literally true. Which comes closer to your view? **[DO NOT READ LIST]**

Jun 12-16

2013

44	Believe Israel given to the Jewish people by God
34	Don't believe this is literally true
11	Don't know/Refused (VOL.)
11	<i>Do not believe in God/other/don't know/refused</i>

ASK ALL:

Q.94 Are you a homeowner, or not?

Jun 12-16

2013

57	Yes
42	No
*	Don't know/Refused (VOL.)

PEW RESEARCH CENTER
June 13-16, 2013 OMNIBUS
FINAL TOPLINE
N=1,004

NOTE: OTHER QUESTIONS FROM THIS SURVEY WERE RELEASED PREVIOUSLY

ASK ALL:

Q.B6 Just your impression, in the United States today, is there a lot of discrimination against **[INSERT; RANDOMIZE, BUT NEVER ASK ITEM c FIRST OR LAST]**, or not? In the United States today, is there a lot of discrimination against **[INSERT NEXT ITEM]**, or not? How about **[INSERT NEXT ITEM]**? **[REPEAT ONLY AS NECESSARY: In the United States today, is there a lot of discrimination against [INSERT], or not?]**

	Yes, there is a lot of <u>discrimination</u>	No, not a lot of <u>discrimination</u>	(VOL.) <u>DK/Ref</u>
a. Evangelical Christians			
June 13-16, 2013	30	57	12
August 11-17, 2009	27	56	17
b. Muslims			
June 13-16, 2013	47	43	10
August 11-17, 2009	58	29	13
c. Jews			
June 13-16, 2013	24	68	8
August 11-17, 2009	35	54	11
d. Catholics			
June 13-16, 2013	17	78	5
e. Atheists, that is, people who don't believe in God			
June 13-16, 2013	24	68	8
August 11-17, 2009	26	59	14
f. Blacks			
June 13-16, 2013	47	50	3
August 11-17, 2009	49	46	5
g. Hispanics			
June 13-16, 2013	46	50	4
August 11-17, 2009	52	41	7
h. Gays and lesbians			
June 13-16, 2013	58	37	5
August 11-17, 2009	64	30	6

**PEW RESEARCH CENTER
2013 OMNIBUS SURVEYS IN EXCLUDED STRATA
FINAL TOPLINE
March 6 – May 22, 2013
N=1,513**

ASKED OF ALL IN EXCLUDED STRATA:

RELIG What is your present religion, if any? Are you Protestant, Catholic, Jewish, Muslim, Mormon, Something else or nothing in particular? (DO NOT READ LIST)

- 01 Baptist
- 02 Catholic/Roman Catholic
- 03 Christian/Non Denominational Christian
- 04 Episcopalian
- 05 Evangelical
- 06 Jehovah's Witness
- 07 Jewish/Judaism
- 08 Lutheran
- 09 Methodist/Wesleyan
- 10 Mormon/Church of Jesus Christ of Latter-Day Saints
- 11 Muslim/Islamic
- 12 Orthodox (Eastern, Greek, Russian, Armenian, etc)
- 13 Pentecostal
- 14 Presbyterian
- 15 Protestant
- 16 Seventh Day Adventist
- 17 Church of Christ
- 18 Reformed Church in America (Dutch, German, Scandinavians, etc)
- 19 Unitarian/Universalist
- 20 Buddhist
- 21 Hindu
- 97 Other (SPECIFY) _____
- 96 No Religion/none
- 98 Don't Know
- 99 Refused

ASKED IN EXCLUDED STRATUM IF RELIG IS NOT 07:

Q.A4. ASIDE from religion, do you consider yourself Jewish or partially Jewish, or not?

[INTERVIEWER INSTRUCTIONS: RESPONDENTS VOLUNTEERING "culturally Jewish" SHOULD BE COUNTED AS JEWISH. FOR ALL RESPONDENTS INDICATING THEY ARE JEWISH OR PARTIALLY JEWISH, PROBE TO DISTINGUISH BETWEEN "Yes, Jewish" and "Yes, partially Jewish."]

- 1 Yes
- 2 Yes, partially Jewish (includes "half Jewish")
- 3 No, do not
- 8 Don't Know
- 9 Refused

ASKED OF ALL IN EXCLUDED STRATUM AFTER APRIL 30; PRIOR TO APRIL 30, ASKED IN EXCLUDED STRATUM IF RELIG IS NOT 07 AND QA4 NOT 1,2:

Q.A5. And did you have a Jewish parent or were you raised Jewish or partially Jewish – or not?

- 1 Yes (includes partially Jewish/raised Jewish and something else/mother or father was partially Jewish)
- 2 No
- 8 Don't Know
- 9 Refused

AFTER APRIL 30, ASKED IF R CONSIDERS SELF JEWISH BUT NOT BY RELIGION (Q.A4=1,2) AND R HAS NO JEWISH PARENT OR UPBRINGING (Q.A5=2,8,9); PRIOR TO APRIL 30, ASKED OF ALL WHO CONSIDER SELF JEWISH BUT NOT BY RELIGION (Q.A4=1,2):

Q.E1. In your own words, could you please tell me in what way you consider yourself Jewish?

[INTERVIEWER INSTRUCTIONS: DO NOT READ LIST. IF R VOLUNTEERS RESPONSE ON PRECODED LIST, RECORD IT IN ORDER OF MENTION; OTHERWISE, RECORD VERBATIM RESPONSE. ALLOW MULTIPLE RESPONSES, BUT DO NOT PROBE FOR ADDITIONAL MENTIONS]

- 1 I was raised Jewish/had a Jewish parent
- 2 I have a Jewish spouse
- 3 I have a Jewish grandparent/grandparents
- 4 I am in the process of converting to Judaism
- 5 I am a Messianic Jew
- 6 Jesus was Jewish / Christians are Jewish because Jesus was Jewish
- 7 Other not on precoded list (RECORD VERBATIM RESPONSE)
- 8 Don't Know
- 9 Refused

RESULTS - ROUGH APPROXIMATION OF PERCENTAGE OF ADULTS IN EXCLUDED STRATUM IN THE MAIN ANALYTICAL CATEGORIES USED IN THIS REPORT, BASED ON ANALYSIS OF QUESTIONS ABOVE:

- 0 Jews by religion
- * Jews of no religion
- 1 People of Jewish background
- 3 People with a Jewish affinity
- 96 Not Jewish in any way
- 100