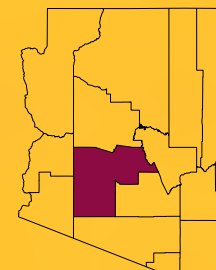




2019

Maricopa
County



Jewish Community Survey



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Executive summary



A landmark 2013 study by the Pew Research Center reported, “American Jews overwhelmingly say they are proud to be Jewish and have a strong sense of belonging to the Jewish people ... but the survey results also suggest 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%.”¹

These declines leave Jewish organizations across the country struggling to expand or even maintain their membership; to find ways to reach Jews who feel either alienated from the Jewish religion or have decided that being an active part of the Jewish community is inessential to their lives. Such outreach is challenging due to the difficulty of simply identifying Jews who might be open to joining a Jewish organization or increasing their engagement in the Jewish community.

The survey was conducted by Arizona State University with the assistance of visiting research Professor Ken Goldstein. In addition, Frank Jacobson assembled a community-based committee that provided valuable advice, especially on the design of the questionnaire. A key finding of the study stresses, similar to the Pew study in

2013, Jews in Maricopa County feel that being Jewish is an important part of their lives. Yet comparatively few say that observing Jewish law and actively participating in the Jewish community is essential to being Jewish.

Hoping to help crack the code on an effective strategy to reach and connect with Jews at the periphery of the active Jewish community, we focused this survey on aspects of Jewish life and identity that resonate with less-engaged Jews. We began with four groups of Maricopa County Jews:

- Jews from the list maintained by the Jewish Federation
- Synagogue members²
- Not synagogue members (“Nonmembers”)³
- Jews from Arizona voter files

From these four groups, we categorized targets for communications as High Persuasion Priority and Low Persuasion Priority.

We also identified lines connecting more and less engaged members of the Jewish community, and the areas of Jewish life and identity that matter even to those who feel that the Jewish religion or the Jewish community has little to offer them. Jews who are not heavily engaged in the Jewish community still participate in charitable giving and volunteer work at a high rate, for example, and they say that living a moral life and working for a more just society are among the essential aspects of what it means to be Jewish.

Conclusions that can be drawn from the study include local Jewish organizations could shift the opinions of Jews on the periphery through direct communications that highlight aspects of Jewish identity and life compatible with their values. Jewish community organizations should take these disconnected members of the Jewish community at their word: Emphasize the good works their organizations do; highlight the opportunities they provide for Jews and non-Jews to give back to the community; tell how they fight for a more just society.

Conversely, strategies to increase engagement in the Jewish community by promoting Jewish-sponsored services, such as home care or nursing home care, are less likely to be effective. The share of the population in need of these services is comparatively small, and within that small population, few say it is very important that they receive such services from Jewish-sponsored organizations.

In addition to these essential findings concerning outreach and persuasion, the data here also provide evidence that the attitudes and disposition of community members in a comparable sample (from the Federation mailing list) have remained largely consistent over the last 17 years. Direct comparisons are difficult because past data reflecting the attitudes of Jews from the Federation list were weighted to match an estimated demographic mix. But

a comparison of past weighted data and current unweighted data suggests that these weighting schemes do not significantly alter the measured attitudes of those connected to the Federation in some way — likely because being on the Federation’s mailing list is a demographic characteristic that supersedes characteristics like age and gender.

The results of this research effort also find that it is possible to obtain a representative sample of Jews in a smaller geographic region (e.g. a metro area) by basing the telephone survey on a voter file list that is limited to potential respondents who have a high probability of being Jewish. Comparing Pew data from a national survey of Jews with unweighted results from a random sample of Jews from the Maricopa County voter file finds that attitudes of Jews in Maricopa County mirror attitudes of Jews nationwide. However, random dialing and live calling remain a prohibitively expensive means to obtain a large representative sample of Jews.

¹ “2013 Survey of U.S. Jews,” Pew Research Center, Feb. 20–June 13, 2013.

² “Synagogue members” refers to respondents whose names were obtained from a Jewish organization list other than the Federation’s member list, who self-identified as Jewish and who self-reported as currently belonging to a synagogue or temple.

³ “Nonmembers” refers to respondents whose names were obtained from a Jewish organization list other than the Federation’s member list, who self-identified as Jewish and who self-reported as not belonging to a synagogue or temple.

Core findings



Outreach and communications priorities

Jewish organizations have a clear opportunity to expand their reach by targeting communications toward Jews in the Maricopa County area who are partially but not fully engaged in the Jewish community. Specifically, organizations should focus outreach and persuasion efforts on Jews who are already on a Jewish organization list other than the Federation's own list, tailoring their communications to reframe participation in the Jewish community as a critical part of being a good member of the broader community. Moreover, organizations should emphasize social justice, ethical living and charitable works as the grounding principles of what it means to be Jewish; that these touchstones are high priorities for Jewish institutions, as opposed to preserving tradition or "finding" one's Jewish identity. There is reason to believe that a messaging strategy emphasizing local Jewish periodicals could effectively reach a large share of the targeted population, but direct communication is likely to be more effective.

To develop a message frame and strategy that resonates with Jews who are a high priority for communications, we broke down the sample of Jews on an organization list other than the Federation's into three groups:

1. Synagogue members: On a member list and say they are members of a synagogue. They are already highly engaged in the Jewish community. It is unlikely that they are not on the Federation list or are not using Jewish-supported services because they lack information or interest. This makes them a low priority for additional communications.

2. High Persuasion Priority (HPP): On a member list, are not synagogue members but they associate with a denomination of Judaism. HPPs have a strong Jewish identity, but are not synagogue members because they feel they lack information or feel that the options available to them do not align with their values. This combination makes them a high priority for additional communications.

3. Low Persuasion Priority (LPP): On a member list, are not synagogue members and do not associate with a denomination of Judaism. They have a weak connection to their Jewish identity and to the Jewish religion, but are engaged enough to have their names on a Jewish organization's list. LPPs are a lower priority than HPPs, but the overall messaging is the same for both.

Aspects of Jewish identity

HPPs and LPPs say they are not synagogue members — a sign of low engagement in the Jewish community — because:

- They feel it is unnecessary to being Jewish; 37% of HPPs and 42% of LPPs say being a member is either not important or inessential to practicing their faith.
- They feel the Jewish community around them is out of step with their values; 25% of HPPs and 16% of LPPs don't believe there are temples or synagogues in their area that match their values.
- They lack information; 9% of HPPs and 32% of LPPs say synagogue information is too hard to find.

An effective communications program should work around these obstacles by accepting that Jewish identity is fundamentally cultural and ideological for many Jews (table 1).

Table 1

HPPs three most essential aspects of Jewish identity

Remembering the Holocaust	80%
Living an ethical and moral life	79%
Working for justice and equality	61%

LPPs three most essential aspects of Jewish identity

Remembering the Holocaust	70%
Living an ethical and moral life	71%
Working for justice and equality	53%

Within both groups, having a good sense of humor comes in a distant fourth (HPP 52%, LPP 47%). Observing Jewish law ranks as the least essential aspect of being Jewish (HPP 7%, LPP 3%), just behind eating traditional Jewish foods (HPP 8%, LPP 3%).

Compared to synagogue members, HPPs and LPPs have weaker ties to Jewish identity and the Jewish religion. Only 52% of HPPs and 33% of LPPs say being Jewish is "very important" in their lives, compared to 82% of synagogue members. And HPPs and LPPs are substantially less likely — 42% and 22% — to say they attend Jewish religious services at least a few times a year, compared to 91% of synagogue members.

However, these weak ties to some aspects of Jewish identity do not mean that HPPs and LPPs are absent from community life in secular and nonsecular spaces, as evidenced by these activities:

- Volunteered with a charitable or nonprofit organization — HPP 38%, LPP 42% (synagogue members 39%)
- Donated to a Jewish charity, cause or entity, past five years — HPP 88%, LPP 70%
- Participated in a program or event with an organization they do not donate to or volunteer with — HPP 63%, LPP 56%

U.S.-Israel relations and policies

In reaching out to HPPs and LPPs, organizations might not shy away from talking about Israel or its special relationship with the United States. However, communications with these nonmembers might avoid wading into Israeli politics or adopting a hard stance on contentious actions taken by the Israeli government, based on responses to these topics:

- Caring about Israel is essential to being Jewish — HPP 42%, LPP 40% (members 57%)
- The Israeli government is making a sincere effort to reach a peace agreement with the Palestinians — HPP 31%, LPP 35% (members 52%)

Outreach through the media

Advertising in outlets such as Jewish News of Greater Phoenix and Arizona Jewish Life could be effective for communicating with some HPPs but not LPPs. The survey revealed these readership figures:

- Jewish News — HPP 30%, LPP 0%
- Arizona Jewish Life — HPP 19%, LPP 2%

Trends among Jews from the Federation list, 2002 and 2019

Large studies of Jews often attempt to produce a general population estimate by weighting the available sample of likely Jews (often obtained from membership lists) to estimate and make conjectures about the Jewish population of a given geographic area based on national data. The problem with this approach is that it assumes that any particular Jew on the membership list of a synagogue or Jewish organization is representative of a Jew of the same age in the general population. Moreover, it fails to address the inevitable confound of the source of the names and addresses in the sample, and thus precludes determination of how biased the sample is.

For this reason, we did not attempt to weight the sample of Jews from the current Federation list. Instead, we took the results at face value. This allowed us to identify whether shifting the demographic distribution of the Jewish population by crude demographic measures alters the overall attitudes of the community by comparing current data with past data that was weighted. In the case of the Federation's membership, the answer is no — it does not make much of a difference.

Age and gender

The weighted sample of Jews from the Federation list in 2002 reflected a population that was 36% under age 35 and only 42% over 50. The unweighted sample of Jews from the 2019 Federation list reflects a population overwhelmingly over the age of 50, at 71%, with only 8% under age 35. The difference in gender is more modest: women make up 57% of the population in 2019, compared to 51% in 2002.

Denomination

The self-reported denomination of the two populations is nearly identical:

2019	
Reform	52%
Conservative	26%
Orthodox	3%
2002 weighted	
Reform	44%
Conservative	24%
Orthodox	3%

Jews from the 2019 list are more likely to say they identify with a major denomination, but the overall responses indicate there has been little shift in the religious composition of the Federation's membership.

Involvement in youth organizations

Both lists indicate similar levels of engagement with Jewish youth organizations.

2019	
Attended a full-time Jewish school	22%
Attended an overnight Jewish camp	53%
Member of a Jewish youth group	61%
2002 weighted	
Attended a full-time Jewish school	14%
Attended an overnight Jewish camp	45%
Member of a Jewish youth group	59%

Responses from the current Federation list show an increase in the number of Jews who had a bar or bat mitzvah — from 57% in 2002 to 67% in 2019 — but the shift does not indicate a dramatic change.

Marriage and family

Some of the results in the area of family life vary more widely between the lists:

2019	
Married	70%
Have children	22%
Jewish spouse	84%
Raising children Jewish	94%
2002 weighted	
Married	64%
Have children	21%
Jewish spouse	60%
Raising children Jewish	60%

Importance of Jewish identity

Jews from the two Federation lists were about equal in reporting the importance of their Jewish identity:

2019	
Very important	71%
Somewhat important	23%
2002 weighted	
Very important	63%
Somewhat important	28%

Voter file accuracy

The attitudes and demographics of Maricopa County Jews from the voter file closely match the attitudes and demographics observed by Pew in their 2013 study of American Jews nationwide — evidence that the sample obtained from the Arizona voter file is of good quality.

	Voter file	Pew 2013
Female	55%	51%
Under age 50	39%	38%
Over age 50	61%	58%
Affiliated with a major denomination	61%	63%
Conservative	14%	18%
Orthodox	2%	10%

These slight differences in denomination are reflected in the respective shares of each sample who say they attend Jewish religious services or attended Jewish schools.

	Voter file	Pew 2013
Attend at least a few times per year	37%	53%
Attended a full-time Jewish school	17%	23%

Despite some differences in religious observance, respondents to the surveys reported similar attitudes on a range of key issues.

	Voter file	Pew 2013
Being Jewish is very important in my life	45%	46%
Remembering the Holocaust essential to being Jewish	70%	73%
Living an ethical, moral life essential to being Jewish	68%	69%
Having a good sense of humor essential to being Jewish	46%	42%
Observing Jewish law essential to being Jewish	15%	19%
Eating traditional Jewish foods essential to being Jewish	6%	14%
Been to Israel at least once	41%	42%
At least somewhat emotionally attached to Israel	67%	69%
Feel Israeli government making sincere effort to achieve peace with Palestinians	33%	38%

Population estimate

Estimating the size of Jewish communities and collecting representative survey data among them is difficult and complex. Which methodological practices work best is a matter of much debate within the academic community.

In a perfect world, scholars would gather a random sample of all residents from a community, screen that sample to find the subset that is Jewish (after deciding who qualifies as Jewish — more on that below), then multiply that incidence percentage by the total number of people in the community (a figure known from various high-quality government sources) to calculate the number of Jews who live there.

In the real world, however, getting any truly random sample is extremely difficult — and even more so for studies focused on particular communities or geographic areas.

To create our estimate, we pulled data from the SQL Server Reporting Services Omnibus survey, a weekly, nationally representative Resilient Distributed Dataset sample of U.S. adults age 18 and over. The Omnibus is a weekly, dual-method (landline and cell) telephone survey of approximately 1,000 respondents. Interviews are conducted in English and Spanish, and data are weighted to be representative of the entire U.S. adult population (from the past 10 years of aggregated data). The Omnibus includes a full battery

of demographic questions, such as marital status, household income, race/ethnicity, and “Jewish denomination,” in which respondents are identified as Jewish based on one of two qualifying statements:

1. Answering “Jewish/Judaism” in response to the question, “what is your present religion, if any?” (designated Jews by religion, or JBR), or

2. Indicating they are atheist, agnostic or don’t practice any particular religion, *and* that they are “Jewish or half/part Jewish” in response to the question, “Do you consider yourself to be Jewish for any reason?” (designated Jews no religion, or JNR)

Our study found that in 2019, Jews comprised 2.36% of the population of Maricopa County: 79,000 adults; 98,750 people including children. These figures are inclusive of both JBR and JNR.

For comparison’s sake, before ours, the last study of the Phoenix area Jewish community was conducted in 2002. Most of the data came from a list of Federation members. This was augmented with a small random digit dial sample in which the “qualifier” was whether someone said they “considered themselves to be Jewish.” This Resilient Distributed Dataset sample was used to derive weights for the total sample and to calculate the population size estimate for the entire Jewish community.

That 2002 study concluded that self-identified Jews comprised

four percent of the population in the Phoenix area (a number twice as large as in the country as a whole), which, at that time, equaled 66,320 Jewish adults and 82,900 Jews overall, including children. Including spouses, partners and other family members in the household who did not consider themselves to be Jewish, the 2002 study estimated that there were 120,000 people living in Jewish households in the Phoenix area at that time.

To compare yet again, 2019 and 2015 analysis from the **Steinhardt Social Research Institute at Brandeis University** pegged the **number of Maricopa County Jews at a significantly lower level than the 2002 Phoenix study. The Steinhardt Institute estimated that Jews comprised 1.4% of the total Arizona population** in both 2015 and 2019: 53,600 adults (67,000 including children) and 59,000 adults (73,750 including children) respectively.

Steinhardt’s methodology involves pooling surveys from all over the country to determine designated Jews no religion for large counties and metro areas, then multiplying this incidence by Census estimates of total population to get the total number of JNR in each community. Their researchers then use the Pew estimate of what proportion of all Jews identify as designated Jews no religion to calculate the total number of Jews — designated Jews no religion plus designated Jews by religion.



Community trends



Jewish identity

Jews in Maricopa County say being Jewish is important in their lives, but the intensity of that sentiment differs significantly across and within groups (table 2).

Table 2	
“Being Jewish is very important in my life”	
Federation list	71%
Synagogue members	82%
Nonmembers	46%
Voter file	45%

Women are more likely than men to answer yes.

“Being Jewish is very important in my life”		
	Men	Women
Federation list	67%	73%
Synagogue members	83%	81%
Nonmembers	41%	51%
Voter file	38%	51%

Jews over the age of 65 are considerably more likely to say being Jewish is very important than those under 35.

“Being Jewish is very important in my life”		
	Over 65	Under 35
Federation list	73%	57%
Synagogue members	82%	67%
Nonmembers	54%	31%
Voter file	53%	38%

Attitudes on specific aspects of identity reveal that Jews are focused on essential dimensions of Jewishness that relate to culture and ideology (table 3); particularly: leading an ethical and moral life, remembering the Holocaust, and working for justice and equality.

Table 3	
Leading an ethical and moral life is essential	
Federation list	81%
Synagogue members	85%
Nonmembers	76%
Voter file	39%
Remembering the Holocaust is essential	
Federation list	79%
Synagogue members	80%
Nonmembers	77%
Voter file	71%
Working for justice and equality is essential	
Federation list	64%
Synagogue members	66%
Nonmembers	59%
Voter file	57%
Having a good sense of humor is essential	
Federation list	47%
Synagogue members	44%
Nonmembers	51%
Voter file	47%

Differences in attitudes across groups are more pronounced when considering Israel and religious and family aspects of Jewish life.

Caring about Israel is essential	
Federation list	54%
Synagogue members	57%
Nonmembers	41%
Voter file	32%
Being part of a Jewish community is essential	
Federation list	48%
Synagogue members	63%
Nonmembers	22%
Voter file	20%
Marrying someone Jewish is essential	
Federation list	31%
Synagogue members	35%
Nonmembers	17%
Voter file	11%

At the bottom of the list of what are considered essentials of Jewish identity are observing Jewish law and eating traditional foods.

Caring about Israel is essential	
Federation list	13%
Synagogue members	17%
Nonmembers	6%
Voter file	15%
Observing Jewish law is essential	
Federation list	9%
Synagogue members	11%
Nonmembers	6%
Voter file	6%

Religiosity and observance

Most Jews in Maricopa County identify with at least one of the major denominations of Judaism, though Jews from the Federation list and synagogue members are much more likely to identify with a denomination (83% and 92%) than are nonmembers or Jews from the voter file (67% and 60%). Jews from the Federation list and synagogue members are more likely to identify as Conservative (26% and 29%) or Orthodox (3% and 6%) than nonmembers (Conservative 18%; Orthodox 1%) and Jews from the voter file (Conservative 14%; Orthodox 2%). Despite these large differences in affiliation, Reform Jews account for around half of each group: Federation list 52%; synagogue members 55%; nonmembers 47%; voter file 44%.

A majority of Jews from the Federation list — 63% — say they are members of a synagogue, while only 27% of Jews from the voter file say they are members. Among those surveyed who are not synagogue members but are on a member list other than the Federation's, 22% say they are not members because they do not believe there are synagogues in their area that match their values, and 16% say they cannot find information about options available to them. By comparison, 8% of Jews from the Federation list say they are not synagogue members because they lack information, and 1% because they feel area synagogues do not match their values.

Jews in Maricopa County are much more likely to participate in Jewish rituals and traditions that center on specific major holidays. Comparatively few participate in recurring rituals, such as lighting shabbat candles; or lifestyle choices, such as keeping kosher (table 3).

Table 3		
Passover Seder last year		
	Hosted	Attended
Federation list	34%	52%
Synagogue members	40%	56%
Nonmembers	27%	43%
Voter file	21%	37%
Fasted on Yom Kippur last year		
Federation list		62%
Synagogue members		69%
Nonmembers		38%
Voter file		39%
Keep kosher		
Federation list		16%
Synagogue members		21%
Nonmembers		8%
Voter file		11%
Light Shabbat candles weekly		
Federation list		17%
Synagogue members		21%
Nonmembers		9%
Voter file		11%
Have a mezuzah on a door		
Federation list		87%
Synagogue members		94%
Nonmembers		75%
Voter file		61%

Among intensive aspects of Jewish identity and religion, few Jews say they know Hebrew well enough to carry on a conversation. Jews from the Federation list were most likely to say they can, at 11%; while less than 1% of the other groups answered yes.

Participation in the Jewish community

Based on responses by synagogue members and Jews from the voter file, a lack of participation in the Jewish religion does not predict a similar lack of participation in other aspects of Jewish life. A majority of Jews from the Federation list and among synagogue members — 57% and 64% — say they belong to a Jewish organization other than a temple or synagogue. Levels of participation in other organizations among nonmembers and Jews from the voter file were 42% and 23%. Related responses included:

Participated in a program/event run by a Jewish organization they do not donate or volunteer with	
Federation list	66%
Synagogue members	74%
Nonmembers	53%
Voter file	28%
Donated to a synagogue, Jewish school or group supporting Israel in the last five years	
Federation list	92%
Synagogue members	98%
Nonmembers	83%
Voter file	49%

More Jews in Maricopa County read Jewish News of Greater Phoenix than Arizona Jewish Life, and Jews over age 50 are more likely than those younger than 50 to read either of the periodicals (table 4).

Table 4	
Read Jewish News of Greater Phoenix	
Federation list	54%
Synagogue members	62%
Nonmembers	33%
Voter file	21%
Read Arizona Jewish Life	
Federation list	27%
Synagogue members	32%
Nonmembers	16%
Voter file	14%

Participation in the broader community

Jews in Maricopa County are heavily involved in charitable giving and volunteer work outside of the Jewish community (table 5).

Table 5		
Gave to Jewish or non-Jewish charity or cause		
	Jewish	non-Jewish
Federation list	92%	90%
Synagogue members	98%	90%
Nonmembers	83%	85%
Voter file	49%	77%

However, the rates at which Maricopa county Jews report donating to charitable causes is age dependent. While only 67% of Jews from the Federation list under age 35 donated to a charitable cause in the last five years, 93% of those over 65 donated. The difference in giving is even more pronounced among synagogue members: 47% of those under 35 donated to charitable causes compared to 95% of those over 65.

Volunteered time to help a charitable/nonprofit organization last year	
Federation list	55%
Synagogue members	63%
Nonmembers	39%
Voter file	43%

Across groups, women are more likely to say they volunteer. Women from the Federation list are 8 points more likely than men from the list to say they volunteer — 58% to 50%. A gender gap in volunteerism also appears among synagogue members (men 61%; women 65%); nonmembers (34%; 44%); and Jews from the voter file (39%, 46%).

Far fewer Maricopa County Jews say they served, but a majority of synagogue members — 51% — said they have served on a committee or board of a charitable or nonprofit organization in the last five years. Jews from the other groups are much less likely to say they served: Federation list 38%; nonmembers 25%; voter file 25%.

Jewish upbringing

The overwhelming majority of Jews in Maricopa county were raised Jewish. An even greater majority were born to two Jewish parents.

Raised Jewish	
Federation list	89%
Synagogue members	89%
Nonmembers	85%
Voter file	72%
Two Jewish parents	
Federation list	96%
Synagogue members	95%
Nonmembers	92%
Voter file	91%

Jews in Maricopa county are most likely to say they were raised either Conservative or Reform.		
	Conservative	Reform
Federation list	45%	32%
Synagogue members	42%	33%
Nonmembers	42%	33%
Voter file	31%	38%

Few Jews in Maricopa County report having attended a full-time Jewish school, but large numbers attended Jewish summer camps or were members of Jewish youth groups, and the rate of participation in these programs is higher among younger Jews. These numbers can vary significantly when the age of 50 is introduced as a variable.

Attended a full-time Jewish school		
	Under 50	Over 50
Federation list	37%	18%
Synagogue members	31%	15%
Nonmembers	24%	14%
Voter file	24%	13%
Attended an overnight Jewish summer camp		
	Under 50	Over 50
Federation list	65%	50%
Synagogue members	64%	49%
Nonmembers	46%	46%
Voter file	46%	41%

Majorities of each group say they were members of a Jewish youth group, but the age divide is less remarkable, with the exception of the voter file group.

Member of a Jewish youth group		
	Under 50	Over 50
Federation list	65%	59%
Synagogue members	68%	67%
Nonmembers	46%	55%
Voter file	48%	57%

Family and children

Jews in Maricopa County who marry tend to marry within their faith.	
Federation list	84%
Synagogue members	91%
Nonmembers	67%
Voter file	49%

These figures vary little for respondents who did not declare a denomination for themselves, with the exception of those from the voter file, where the percentage drops to 19% for nondenominational respondents.

There is little variation across groups in the percentage of households with children under 18.	
Federation list	22%
Synagogue members	22%
Nonmembers	18%
Voter file	20%
There is substantial variation, however, in the percentage of those children being raised Jewish.	
Federation list	94%
Synagogue members	96%
Nonmembers	68%
Voter file	59%

Jews in Maricopa county are more likely to send their children to a Jewish daycare or preschool than to send them to a full-time Jewish school when they are older.

	Jewish daycare/ preschool	Jewish school
Federation list	50%	21%
Synagogue members	67%	21%
Nonmembers	69%	11%
Voter file	22%	11%

A majority of Jews from the Federation list and synagogue members — 51% and 68% — send their children over the age of 5 to Sunday School or Hebrew School, compared to 18% of nonmembers and 28% of Jews from the voter file.

Attitudes toward Israel and anti-Semitism

Jews in Maricopa County feel emotionally attached to Israel and feel that Israel shares America's values, but they are divided on issues concerning Israeli government and policy. More than 9 in 10 Jews from each of the four groups say they feel that Israel shares American values.

Federation list	98%
Synagogue members	99%
Nonmembers	95%
Voter file	92%

Majorities of each group say they feel at least somewhat emotionally attached to Israel, though with a substantial difference in intensity across groups.

Emotional attachment to Israel		
	Very attached	Somewhat attached
Federation list	51%	37%
Synagogue members	51%	41%
Nonmembers	37%	41%
Voter file	27%	41%

Slim majorities of Jews from the Federation list said they believe the Israeli government is making a sincere effort to bring about a peace settlement with the Palestinians, while this is a minority view within the other two groups. Attitudes on this issue do not diverge with any consistent pattern by age, gender or denomination.

Federation list	53%
Synagogue members	52%
Nonmembers	45%
Voter file	33%

Many Maricopa County Jews have visited Israel at least once.

	Visited once	More than once
Federation list	24%	51%
Synagogue members	26%	52%
Nonmembers	25%	36%
Voter file	21%	21%

Minorities of respondents took advantage of heritage trips provided free of charge by Birthright Israel.

Federation list	9%
Synagogue members	6%
Nonmembers	14%
Voter file	23%

Large majorities of each group feel anti-Semitism has gotten worse in the U.S. in the past year.

Federation list	94%
Synagogue members	94%
Nonmembers	91%
Voter file	78%

Substantial numbers of respondents said they had personally experienced anti-Semitism in the past year.

Federation list	18%
Synagogue members	20%
Nonmembers	18%
Voter file	25%

Services and care needs

Fewer than 1 in 10 Jews in Maricopa County say they have a family member who is a special needs adult or child. Of those, most find it at least somewhat difficult to find the help or assistance they need.

Finding help		
	Somewhat difficult	Very difficult
Federation list	68%	20%
Synagogue members	66%	17%
Nonmembers	68%	29%
Voter file	66%	33%

Respondents in each group say a member of their household has a serious emotional or behavioral problem such as depression, an eating disorder or a learning disability.

Federation list	14%
Synagogue members	17%
Nonmembers	21%
Voter file	23%

Similar percentages of respondents said it has been very difficult to find the help they need for those family members.

Federation list	22%
Synagogue members	20%
Nonmembers	23%
Voter file	29%

Two-in-10 Jews in Maricopa County say they or their spouse has a close relative who is currently in a nursing home or assisted living facility.

Federation list	20%
Synagogue members	18%
Nonmembers	17%
Voter file	16%

Less than half of those family members are in nursing homes sponsored by the Jewish community.

Federation list	10%
Synagogue members	10%
Nonmembers	16%
Voter file	0%

Being able to send a parent or close relative to a Jewish-sponsored nursing home is not very important to most Jews in Maricopa county, but a modest share say it is at least somewhat important.

	Very important	Somewhat important
Federation list	16%	51%
Synagogue members	10%	59%
Nonmembers	11%	47%
Voter file	10%	33%



Technical appendix

Arizona State University, in conjunction with Jewish Federation of Greater Phoenix and visiting research professor Ken Goldstein, developed an aggressive, multipronged research program to better understand the Jewish community in Maricopa County. The study was conducted with two specific goals: 1) Accurately estimate the size and demographic distribution of Maricopa County's Jewish population; and, 2) Create a more complete picture of how Jewish residents of Maricopa County relate to the Jewish religion, community and culture.

In recent years, barriers to reaching respondents and constructing a representative sample have become more numerous and more difficult to overcome, particularly regarding traditional phone surveys. According to the Pew Research Center, telephone survey response rates have dropped from 36% in 1997 to 6% in 2018.

There are many reasons for this decline, but the need and demand for accurate data on public attitudes remains. Despite recent media narratives painting survey research as an unreliable predictive tool, companies, campaigns and interest groups are conducting more survey research than ever before. This proliferation of research has brought innovation to the field, but it has also strained voter files and commercial lists, resulting in greater difficulty in reaching respondents who

are regularly targeted. The rise of caller ID, call blocking and spam robocalling have further complicated data collection as many potential participants are reluctant to answer calls from unfamiliar numbers. And the increasing reliance on cellphones as a primary means of contact has increased the costs of data collection.

Collecting accurate and representative data of Jews is itself a fraught area of research. Jews, like other minority populations, are more likely to approach research studies requesting information on their ethnicity or religion with skepticism.

Voices throughout the academic community hold strong opinions as to the best methodological practices. Many argue that the only reliable tool to obtain an accurate sample is a traditional, and costly, probability phone study. Others argue the cost issues presented by a traditional phone method can be mitigated by blending and weighting a combination of responses from Jews whose names were obtained from a Jewish organization member list and responses collected from a small random sample of Jews from either the voter file or a consumer list.

To tackle the difficult task of gathering an adequate sample of Jews in Maricopa County, ASU employed a mix of mail, online and phone survey and outreach methods that incorporated voter file lists and member lists from 23 Jewish organizations in the greater Phoenix area.

Sampling

Traditional, single-lane approaches to sampling the Jewish population introduce biases and limitations that result in an incomplete picture of the community. This survey accounted for these limitations by sampling individuals from lists provided by local Jewish organizations and voter file lists. A combined mailing list from 23 Jewish organizations throughout the greater Phoenix area served as the primary source for participants.

Member lists are valuable because response rates for individuals who identify as Jewish is substantially higher than would be expected if calling from a list of general Maricopa County residents. However, mailing lists, even when combined, are not representative of the Jewish population at large because they likely exclude a large number of secular Jews and those with weaker ties to the Jewish community. To account for these limitations, a list of 47,517 Maricopa County residents who were modeled as Jewish was purchased from a commercial list vendor. The list was pulled from the Arizona voter file and models respondents as possibly Jewish based on surname.

The combined member lists and the modeled Jewish voter file list were crossmatched and deduplicated to prevent any individuals from receiving the survey more than once. The combined mailing list and the voter file list were not combined, as each list was used for a different mode of data collection. The mailing lists sample was

used for online data collection given the limited amount and quality of contact information. The voter file list was used to conduct the survey via landline and cellphone live-call interviews.

A random sample of 10,000 Maricopa County voters pulled from the voter file was also used to identify the natural incidence rate of Jewish residents of Maricopa County. Again, the list was crossmatched and deduplicated. These individuals received the phone survey.

Questionnaire design

The survey instrument was designed in coordination with Jewish community leaders in Maricopa County to ensure the needs and interests of the broader community were reflected in the questions. To ensure reliability and continuity, the questionnaire incorporated language from the 2002 Greater Phoenix Jewish Community Study as well as similar community studies conducted across the U.S. Questions were written to limit biasing effects and maximize continuity.

The survey comprised a screener survey and the core survey. All prospective participants received the screener to determine their eligibility (i.e. self-identification as Jewish and living in Maricopa county) and to obtain basic demographic and attitudinal information concerning issues not specific to the Jewish community. The core survey explored a variety of issues including how individuals relate to Jewish culture and the Jewish religion, their involvement in Jewish and secular organizations, the

needs of the community, and additional demographic information. The average length was 20–25 minutes for the phone survey and 15–20 minutes for the online survey.

The online and phone screeners and core surveys were identical; however, for individuals who qualified for the survey but did not want to take it over the phone, phone screeners attempted to direct them to the online survey.

For both the online and phone surveys, responses were collected only from individuals who were 18 and older, agreed to participate in the survey and met the requirements of the screener. For the phone survey, callers were instructed to ask for the name on the file to ensure responses were associated with appropriate on-file data. Prospective participants in the online survey received either a unique personal code that would match their responses to the combined mailing list, or a unique link to the survey tied to their record on the combined mailing list.

Study design and fielding

A representative subsample of 10,000 records was pulled from the combined mailing lists and broken down by the available contact information: street address, phone number and email address. Individuals drawn from the subsample with a valid street address received a postcard either directing them to where they could take the survey online (for those without a valid email address) or informing them that they would be receiving an email

message with a unique link to the survey (for those with a valid email address). The remaining individuals from the subsample with email addresses but no street addresses received email messages with a unique link to the survey, but did not receive any form of prenotification.

The remaining records from the combined mailing lists with valid email addresses also received a unique link to the survey but did not receive any form of prenotification, regardless of whether a street address was available, to ensure enough responses were collected to shape a representative overall sample.

Live callers were used to conduct interviews via landline and cellphone with individuals from one of two voter file lists: a general registered voter sample and a modeled Jewish sample based on surname.

Below are details on the procedures for each method:

1. Postcard and email: Records of 3,012 prospective participants within the 10,000-name subsample from the combined mailing list included a street address and email address. These individuals received a postcard mailed 5/17/2019 informing them that ASU was conducting a survey and that they could expect an email from the university in the coming days. Email messages containing a unique link to the survey and informing individuals of the general nature of the survey and who was conducting it were sent on 5/21. Individuals who did not complete the survey within two days received a

reminder email on 5/23. Those who did not complete the survey after seven days received a second reminder on 5/28 informing them of their last chance to take the survey.

2. Postcard and phone reminder:

Records of 5,283 individuals within the 10,000-name subsample from the combined mailing lists included a street address but no email address. These individuals received a postcard mailed 5/17 informing them that ASU was conducting a survey, and provided a web address that would allow them to access the survey via a universal link. The postcard also provided individuals with a six-digit code they were required to use to access the survey (allowing respective responses to be matched back to the sample).

Follow-up phone calls were conducted 5/22–23 to inform individuals who did not complete the survey that they had received a postcard and that they could still take the survey online. The calls also provided individuals with the web address and personal six-digit code needed to take the survey.

3. Email only: Records of 1,044 individuals within the 10,000-name subsample from the combined mailing list included an email address but no street address. These individuals received an email message on 5/21 that contained a unique link to the survey and informed them of the general nature of the survey and who was conducting it. Individuals who did not complete the survey within two days received a reminder email message on 5/23. Those

who did not complete the survey after seven days received a second reminder on 5/28 informing them of their last chance to take the survey.

Individuals from the remaining 37,809 records on the combined mailing lists that contained valid email addresses received the same email message as those individuals from the subsample with email addresses but no street addresses. The initial email message and reminder emails were sent on the same schedule as those sent to the subsample.

4. Phone survey: Phone surveys were conducted with two groups of individuals. The first was conducted 5/19–21 with a sample of registered voters in Maricopa County regardless of their ethnicity or religion. Because the purpose of these calls was to identify the natural incidence rate of Jewish residents in Maricopa County, completing the screener (which contained a question asking the respondent's religion or if they in any way identified as Jewish) counted as a complete.

47,517 individuals from the voter file who were modeled as Jewish also received the survey via live caller. In this case, a respondent was considered to have completed the survey only if they finished both the screener and the full survey. These surveys were conducted 5/29–6/2.

In both cases, live callers made repeated attempts to reach valid phone numbers, and offered call-back options for individuals who were busy at the time they were reached. Additionally, if a

respondent identified as Jewish but did not want to complete the full survey over the phone, they were given the option to take the survey online and received directions on how to do so.

Data collection and next steps

As data collection through our blended approach occurred, it became clear there was no way to combine these disparate populations without building in powerful assumptions about the representativeness of names obtained from Jewish organizations. If we were to bias the weighting toward the random sample, we would be overrelying on a very small sample to gauge community attitudes. In contrast, weighting in favor of names from a Jewish organization's list ignores that simply appearing on one of the lists is an important demographic characteristic that strongly biases attitudes. Further complicating factors is the fact that we do not know what percentage of the Jewish population appears on the list of a Jewish organization, and by that measure cannot know how to weight that population within the context of the broader population.

Having reviewed the data from the 2019 study of Maricopa County Jews and results from previous studies, we concluded that the best course of action was also the most accurate: Rather than release a single set of results for an overall estimated Jewish population, we decided to study four populations of Jews in detail and to release separate

top-line results for the separate groups surveyed: Jewish Federation of Greater Phoenix, synagogue members, synagogue nonmembers and Jews from the voter file.

Although we do not release attitudinal results for an overall Maricopa County Jewish population, we supplemented the survey results with critical data on the size and demographics of the local Jewish population made available to us by SQL Server Reporting Services, a national survey and market research firm. SQL Server Reporting Services collects data on Jewish respondents from large surveys conducted on behalf of organizations such as ABC, NBC, CNN and the Kaiser Foundation. From these large data sources, we will be able to obtain enough information about Jewish respondents in Arizona and Maricopa County to update the portrait of the community released in 2002.

Appendix

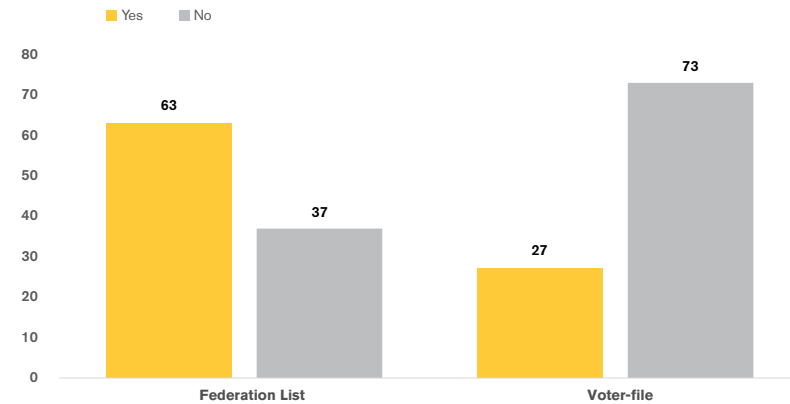
	Total adults Maricopa county (ACS)	Total adults Maricopa county (OMNI)	Total adult Jews Maricopa county (OMNI)
Unweighted base	3,124,636	4,313	129
Gender			
Male	49.5%	48.2%	45.0%
Female	50.5%	51.8%	55.0%
Education (Age 25+)			
Less than HS	12.9%	10.3%	4.8%
HS	55.6%	54.3%	25.7%
College+	31.4%	35.3%	69.5%
Age			
18 – 24	12.6%	14.0%	12.1%
25 – 44	36.6%	34.9%	32.1%
45 – 64	32.0%	31.8%	34.4%
65 and older	18.8%	19.3%	21.4%
Health Insurance			
Insured	87.7%	83.9%	91.3%
Uninsured	12.3%	16.2%	8.7%
Political Party			
Democrat		24.5%	36.5%
Republican		27.0%	21.9%
Independent/Other		48.5%	41.6%
Income			
Less than \$15,000		12.1%	9.6%
\$15,000 but less than \$30,000		20.9%	11.6%
\$30,000 but less than \$50,000		20.7%	22.6%
\$50,000 but less than \$100,000		36.8%	38.5%
\$100,000 or more		9.5%	17.7%

	Total adults Maricopa county (ACS)	Total adults Maricopa county (OMNI)	Total adult Jews Maricopa county (OMNI)
Unweighted base	3,124,636	4,313	129
Gender			
Male	49.5%	48.2%	45.0%
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College+	31.4%	35.3%	69.5%
Age			
18–24	12.6%	14.0%	12.1%
25–44	36.6%	34.9%	32.1%
45–64	32.0%	31.8%	34.4%
65 and older	18.8%	19.3%	21.4%
Health Insurance			
Insured	87.7%	83.9%	91.3%
Uninsured	12.3%	16.2%	8.7%
Political Party			
Democrat		24.5%	36.5%
Republican		27.0%	21.9%
Independent/Other		48.5%	41.6%
Income			
Less than \$15,000		12.1%	9.6%
\$15,000 but less than \$30,000		20.9%	11.6%
\$30,000 but less than \$50,000		20.7%	22.6%
\$50,000 but less than \$100,000		36.8%	38.5%
\$100,000 or more		9.5%	17.7%

		Synagogue Member	Not Synagogue Member	Federation List	Voter File	PEW	2002 Ukelese
Q5. How important is being Jewish in your life: very important, somewhat important, not too important, or not at all important?	Very important	82	46	71	45	46	63
	Somewhat important	17	37	23	29	34	28
	Not too important	1	13	5	14	15	5
	Not at all important		4	1	11	5	4

Synagogue Membership

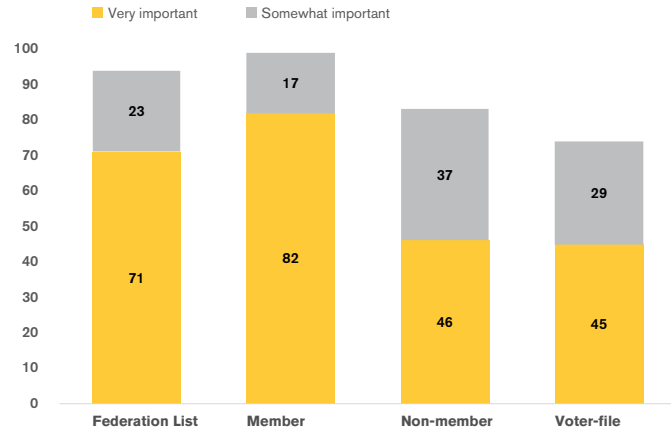
Q17. Are you a member of a temple or synagogue?



Importance of Being Jewish

Q5. How important is being Jewish in your life: very important, somewhat important, not too important, or not at all important?

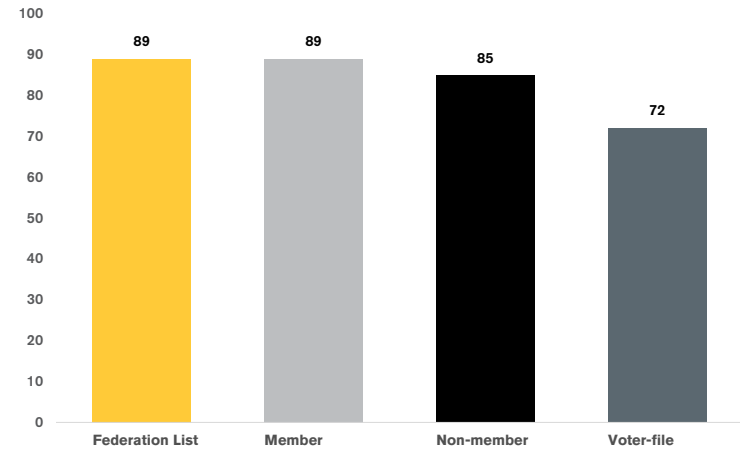
% Very/Somewhat Important



Were You Raised Jewish?

Q22. Now thinking about how you were brought up. Were you raised Jewish or partially Jewish?

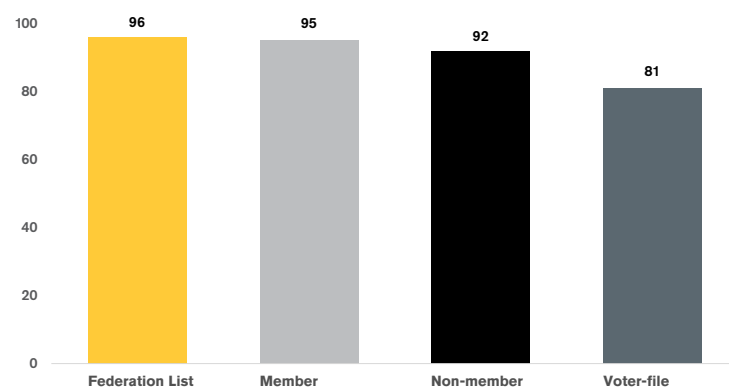
% Yes, Raised Jewish



Which of Your Parents Were Jewish

Q23. Thinking about your parents, which if either of them were Jewish?

% Both Mother and Father



Importance of Being Jewish

Q5. How important is being Jewish in your life: very important, somewhat important, not too important, or not at all important?

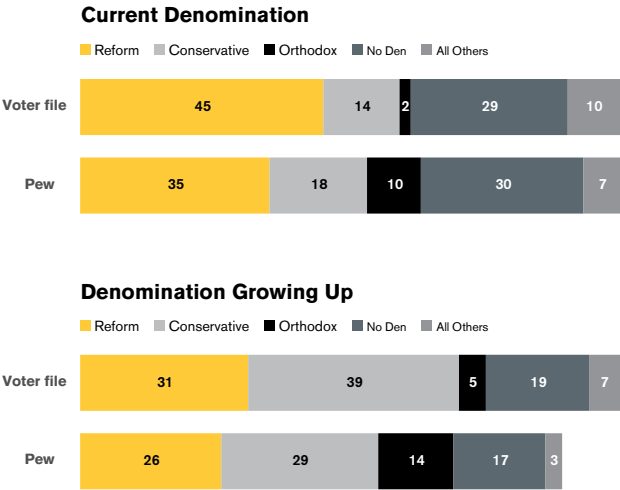
Summary Table: Importance of Being Jewish (% Very Important)				
	Federation List	Member	Non-member	Voter file
Total	71	82	46	45
Men	67	83	41	38
Women	73	81	51	51
Under 35	57	67	31	38
35-49	72	80	36	42
50-64	68	84	37	44
65+	73	82	54	53
No denomination	53	62	33	19
Reform	64	76	46	54
Conservative	91	92	71	76
Orthodox	100	95	80	100
Other	0	0	0	0
HS or less	-	100	50	40
Some college	71	76	42	39
College grad	76	83	47	46
Post Grad	67	82	47	42

Important to “Being Jewish”: Overall Summary

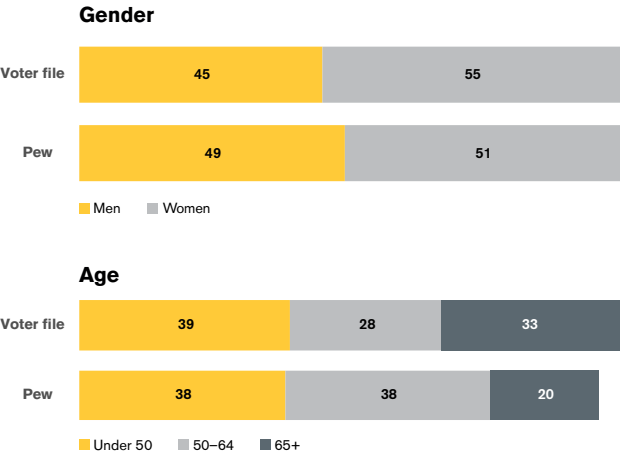
Please indicate how important each of the following is to what “being Jewish” means to you. Is it essential, important but not essential, or not important to being Jewish?

Summary Table: Important Aspects of Jewish Identity (% Essential)				
	Federation List	Member	Non-member	Voter file
Remembering the Holocaust	79	80	77	71
Leading an ethical and moral life	81	85	76	69
Observing Jewish law	13	17	6	15
Having a good sense of humor	47	44	51	47
Working for justice and equality in society	64	66	59	57
Eating traditionally Jewish foods	9	11	6	6
Caring about Israel	54	57	41	32
Being part of a Jewish community	48	63	22	20
Marrying someone Jewish	31	35	17	11

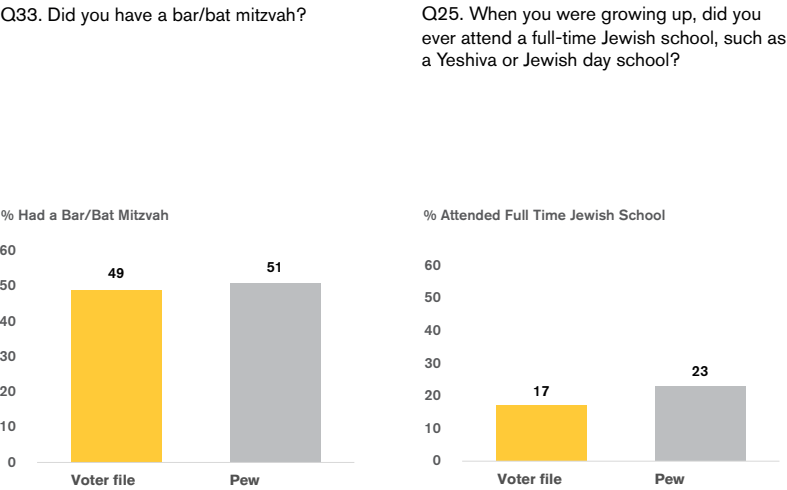
Pew’s sample contains a larger share of practicing Conservative and orthodox Jews, but both samples reflect a Jewish community largely comprised of non-denominational and reform Jews.



Our random voter file sample of Jews in Maricopa County is slightly older and more female than Pew’s national sample.

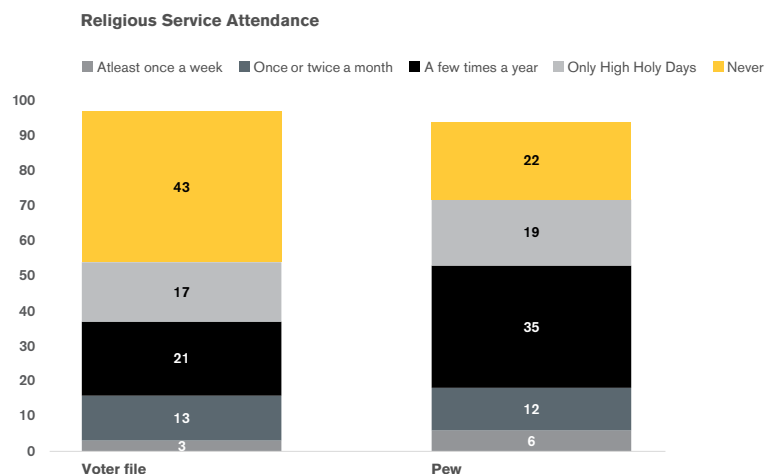


Nearly half of Jews in both our sample and Pew’s had a bar/bat mitzvah as a child, and about one-in-five attended Jewish day school.



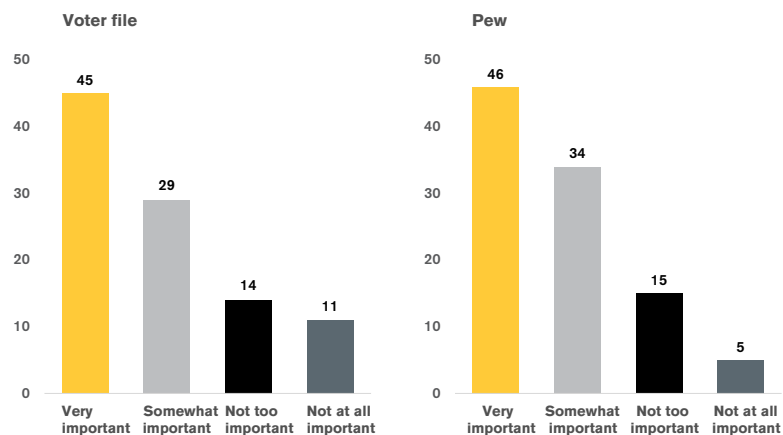
Jews in Maricopa County are less likely than Jews nationally to say they attend services at least a few times a year, but the difference is principally driven by the higher share of Conservative and orthodox Jews in Pew's sample.

Q4. Aside from special occasions like weddings, funerals, and Bar and Bat Mitzvahs, how often do you attend Jewish religious services?



Jews in both populations are about equally likely to say being Jewish is “very important” in their life.

Q5. How important is being Jewish in your life: very important, somewhat important, not too important, or not at all important?



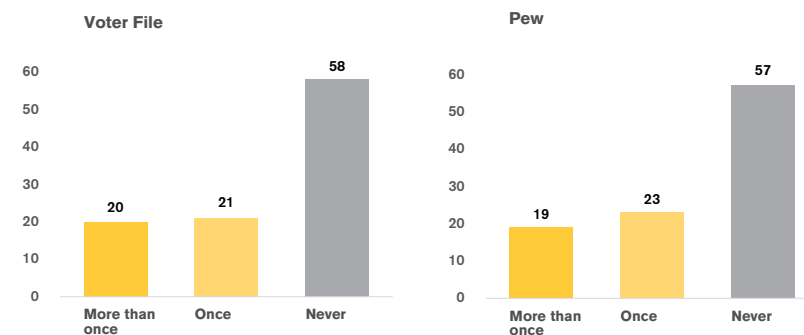
Jews from both populations broadly agree that remembering the holocaust and leading an ethical life are essential to being Jewish. Whereas observing Jewish law is not considered essential.

Please indicate how important each of the following is to what “being Jewish” means to you. Is it essential, important but not essential, or not important to being Jewish?

Summary Table: Important Aspects of Jewish identity (% Essential)		
	Voter File	Pew
Remembering the Holocaust	70	73
Leading an ethical and moral life	68	69
Observing Jewish law	15	19
Having a good sense of humor	46	42
Eating traditionally Jewish foods	6	14
Caring about Israel	32	13
Being part of a Jewish community	19	28

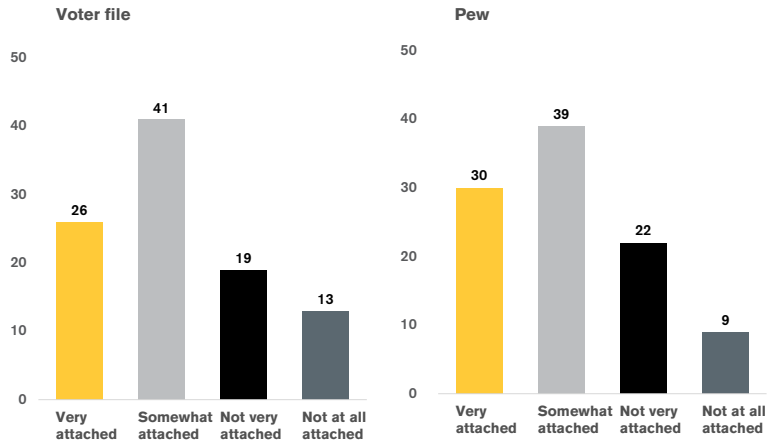
Fewer than half Jews in both populations have been to Israel, and only about one-in-five have visited more than once in their life.

Q49. Have you ever been to Israel? If yes, did you go once, or more than once?



Majorities of Jews in both populations say they feel at least somewhat emotionally attached to Israel.

Q51. To what extent do you feel emotionally attached to Israel?



Religious Service Attendance of Being Jewish

Q4. Aside from special occasions like weddings, funerals, and Bar and Bat Mitzvahs, how often do you attend Jewish religious services?

	More Than Once a week	Once a week	Once or twice a month	A few time a year	Only on the High Holy Days
Federation list	4	10	20	35	14
Federation list: men	6	11	18	30	17
Federation list: women	2	9	22	39	12
Federation list: under 50	7	11	24	31	15
Federation list: over 50	2	9	19	36	13
Members	7	17	35	32	8
Members: men	10	15	37	29	7
Members: women	4	18	35	33	8
Members: under 50	11	14	32	32	8
Members: over 50	5	18	37	31	7
Non-members	1	1	4	30	23
Non-members: men	-	2	3	25	25
Non-members: women	1	1	4	33	21
Non-members: under 50	1	4	6	29	29
Non-members: over 50	0	1	3	30	22
Voter file	1	3	13	21	17
Voter file: men	1	1	13	22	16
Voter file: women	1	5	12	20	18
Voter file: under 50	3	-	12	14	21
Voter file: over 50	-	5	13	26	15

Religious Denomination

Q16. Now thinking about Jewish religious denominations, do you consider yourself:

Denomination				
	Federation List	Member	Non-member	Voter file
Conservative	26	29	18	14
Orthodox	3	6	1	2
Reconstructionist	1	1	1	0
Reform	52	55	47	44
Renewal	1	1	0	0
No denomination; just Jewish	14	6	30	30
Other	4	2	3	10

Type of Orthodox				
	Federation List	Member	Non-member	Voter file
Modern Orthodox	67	68	80	33
Hasidic	0	14	0	33
Yeshivish	17	8	0	0
Other	17	11	20	0

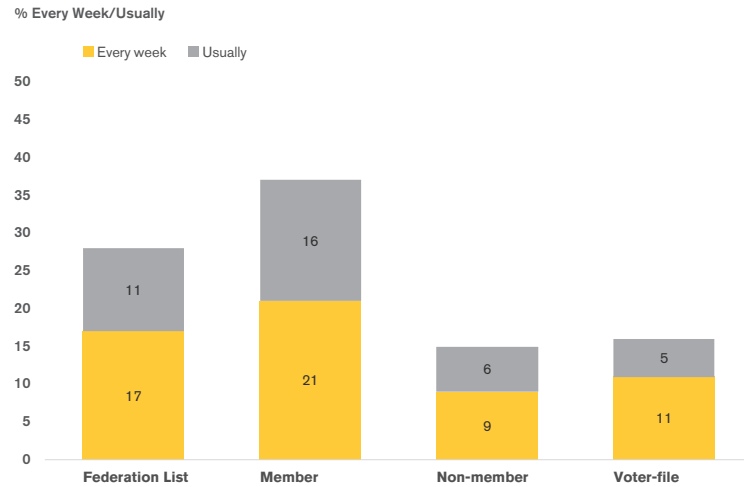
Reasons Not a Member of a Synagogue

Q18. What is the most important reason why you do not belong to a temple or synagogue right now? Please select all that apply.

Reasons To Not Belong To a Temple or Synagogue				
	Federation List	Member	Non-member	Voter file
I've had negative experiences with a temple or synagogue in the past	3	-	5	2
Being a member isn't important to me	21	-	20	11
I just haven't gotten around to finding one yet	3	-	3	3
I don't have the time to be a member or attend services	0	-	1	1
I would have trouble affording to be a member	0	-	8	1
It's too hard to find information on options available to me	8	-	16	1
I don't consider myself a very religious person	0	-	0	12
I'm a member of a different religious congregation or group	15	-	6	2
There aren't any temples or synagogues in my area that match my values or beliefs	1	-	22	5
I don't need to be a member to practice my faith	5	-	19	7
Other	22	-	0	50

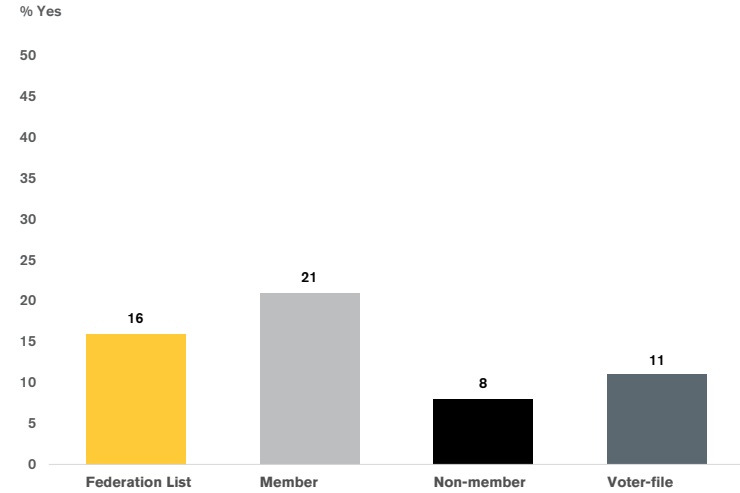
Lighting Shabbat Candles

Q28. How often, if at all, would you say you light Shabbat candles on Friday night?



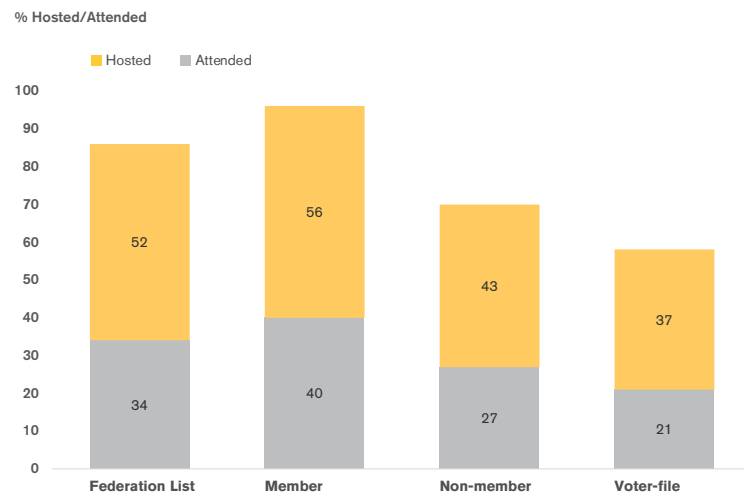
Keep Kosher in Your Home

Q29. Do you keep kosher in your home?



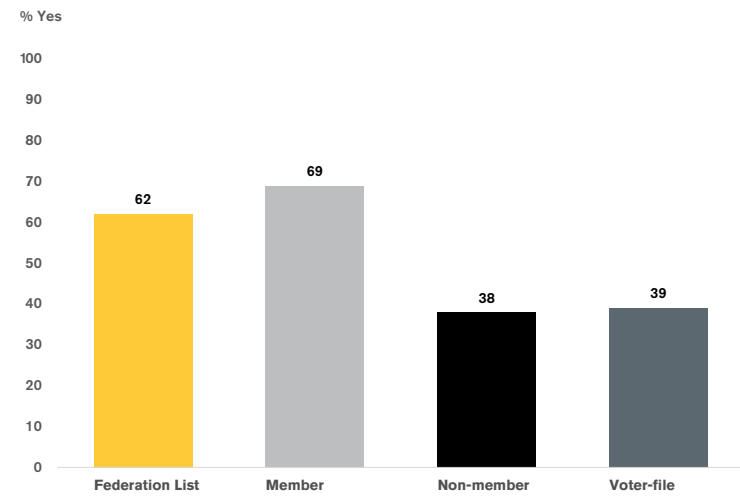
Hosted or Attended a Seder

Q30. Last Passover, did you host or attend a seder? (ALLOW MULTIPLE RESPONSES)



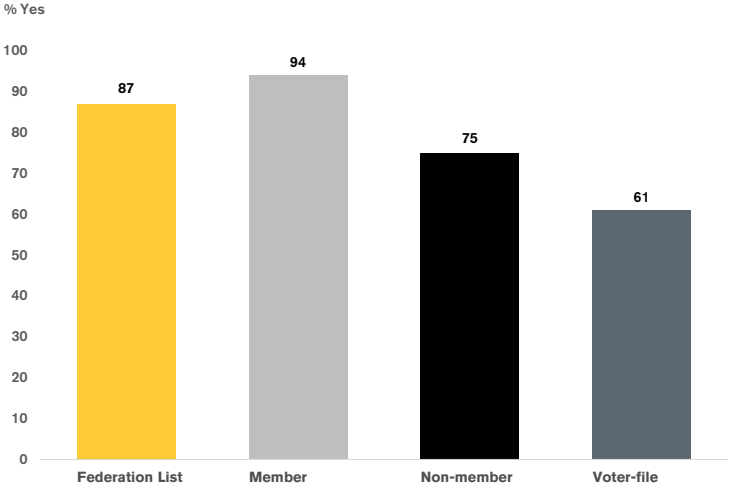
Fasting on Yom Kippur

Q31. Last Yom Kippur, did you fast?



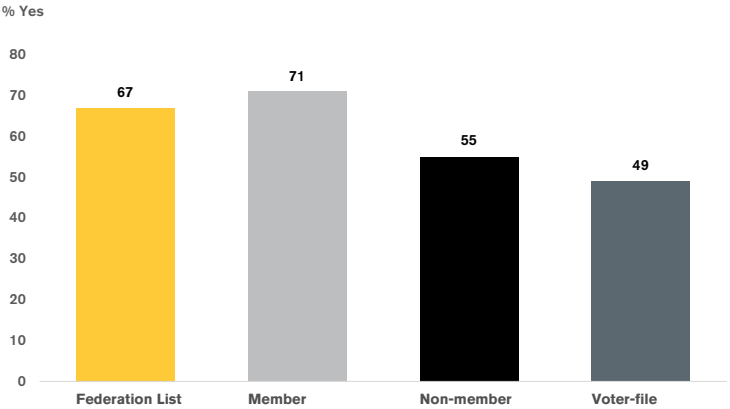
Mezuzah on Any Door in Your House

Q32. Is there a mezuzah on any door in your house?



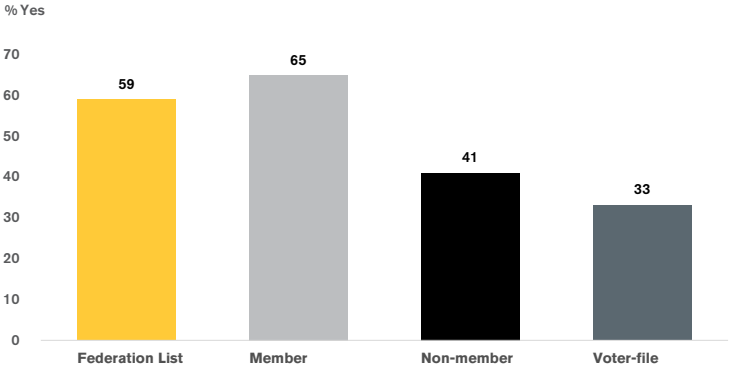
Had a Bar/Bat Mitzvah

Q33. Did you have a bar/bat mitzvah?



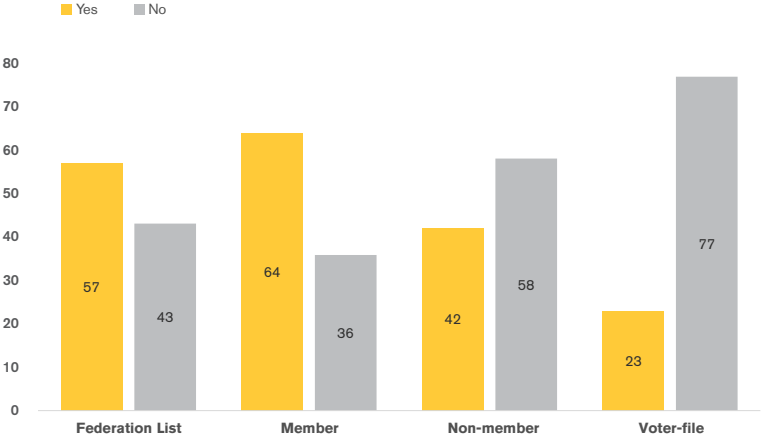
Know Hebrew Alphabet

Q34. Do you know the Hebrew alphabet?



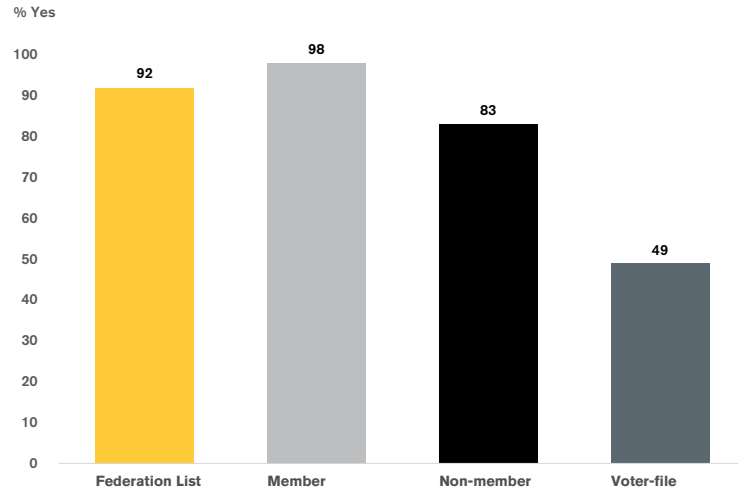
Belong to any Jewish organization other than a temple or synagogue?

Q20. Do you belong to any Jewish organization other than a temple or synagogue?



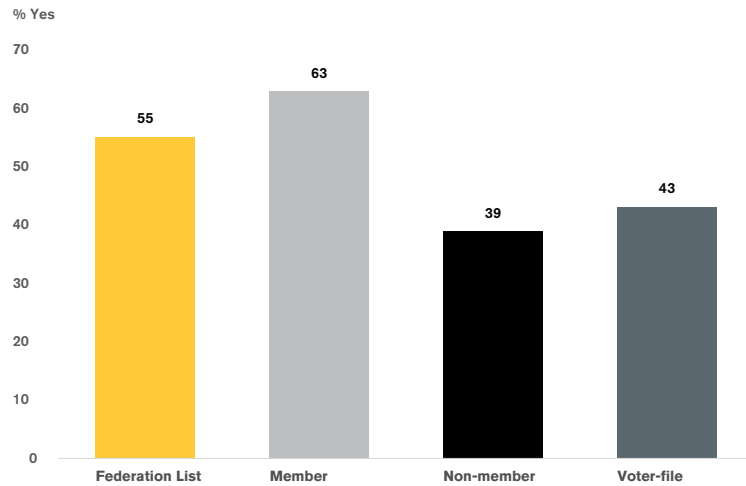
Made Donation to Jewish Organization

Q56 In the past five years, have you made a financial donation to any Jewish charity or cause, such as a synagogue, Jewish school, or a group supporting Israel?



Volunteered Time To Help a Charitable Organization

Q.57/57a In the greater Phoenix area, during the past year, have you volunteered time to help a charitable organization (like United Way or a Jewish charity), or a not-for-profit organization (like a museum or hospital)?



Local Jewish Periodical Readership

Q.60 Do you read the Jewish News of GreaterPhoenix?

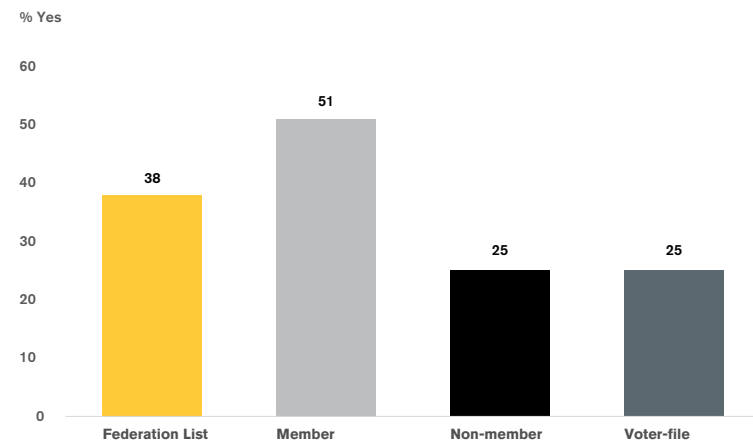
Q.61 Do you read Arizona Jewish Life?

	Yes	No
Federation list	54	46
Federation list: men	53	47
Federation list: women	55	45
Federation list: under 50	46	54
Federation list: over 50	57	43
Members	62	38
Members: men	61	39
Members: women	64	36
Members: under 50	44	56
Members: over 50	68	32
Non-members	33	67
Non-members: men	27	73
Non-members: women	38	62
Non-members: under 50	25	75
Non-members: over 50	35	65
Voter file	21	79
Voter file: men	20	80
Voter file: women	22	78
Voter file: under 50	10	90
Voter file: over 50	27	73

	Yes	No
Federation list	27	73
Federation list: men	25	75
Federation list: women	30	70
Federation list: under 50	26	74
Federation list: over 50	28	72
Members	32	68
Members: men	30	70
Members: women	34	66
Members: under 50	21	79
Members: over 50	35	65
Nonmembers	16	84
Nonmembers: men	11	89
Nonmembers: women	21	79
Nonmembers: under 50	16	84
Nonmembers: over 50	16	84
Voter file	14	86
Voter file: men	12	88
Voter file: women	16	84
Voter file: under 50	9	91
Voter file: over 50	18	82

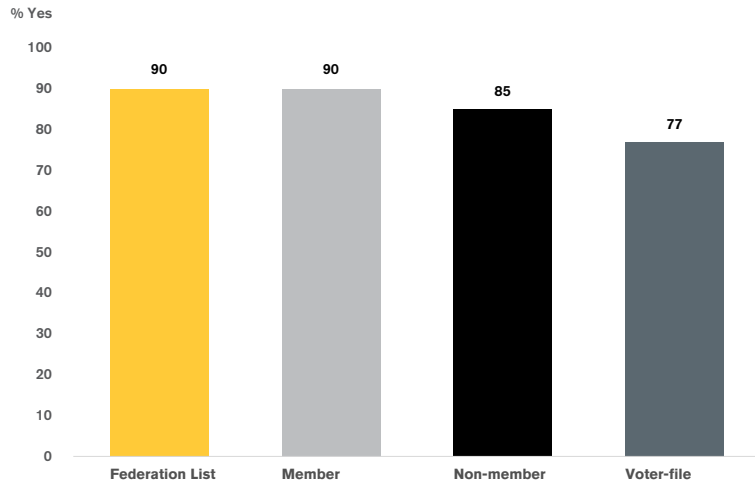
Served On Committee or Board

Q58/58a In the past five years, have you served as a committee or board member of ANY charitable/not-for-profit organization like the Girl Scouts, United Way, a museum, or a congregation (synagogue/temple) or a Jewish organization?



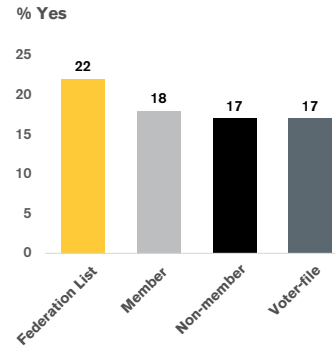
Donations and Contributions to Non-Jewish Organizations

Q.59 In the last five years, have you contributed funds to any charity or cause that is NOT a specifically Jewish, such as the United Way, a cancer charity, an art museum, a hospital, etc.?



Attended Full-time Jewish School

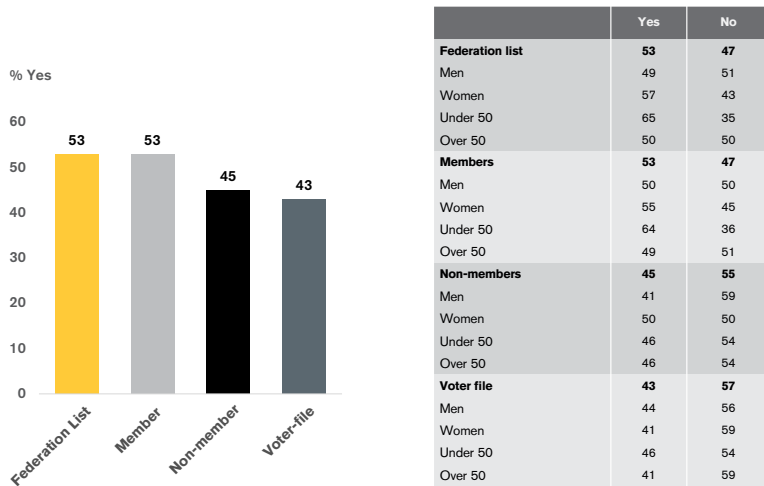
Q25. When you were growing up, did you ever attend a full-time Jewish school, such as a Yeshiva or Jewish day school, or not?



	Yes	No
Federation list	22	78
Federation list: men	29	71
Federation list: women	18	82
Federation list: under 50	37	63
Federation list: over 50	18	82
Members	18	82
Members: men	23	77
Members: women	15	85
Members: under 50	31	69
Members: over 50	15	85
Non-members	17	83
Non-members: men	19	81
Non-members: women	14	86
Non-members: under 50	24	76
Non-members: over 50	14	86
Voter file	17	83
Voter file: men	15	85
Voter file: women	19	81
Voter file: under 50	24	76
Voter file: over 50	13	87

Attended Overnight Jewish Summer Camp

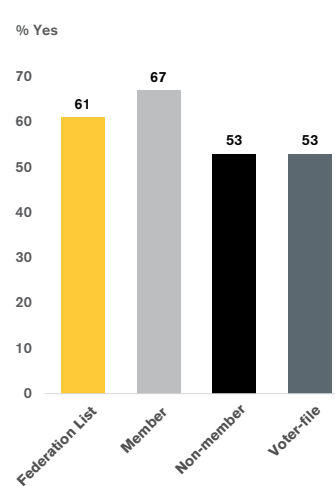
Q26. When you were growing up, did you ever attend an overnight summer camp with Jewish content, or not?



	Yes	No
Federation list	53	47
Men	49	51
Women	57	43
Under 50	65	35
Over 50	50	50
Members	53	47
Men	50	50
Women	55	45
Under 50	64	36
Over 50	49	51
Non-members	45	55
Men	41	59
Women	50	50
Under 50	46	54
Over 50	46	54
Voter file	43	57
Men	44	56
Women	41	59
Under 50	46	54
Over 50	41	59

Member of Jewish Youth Group

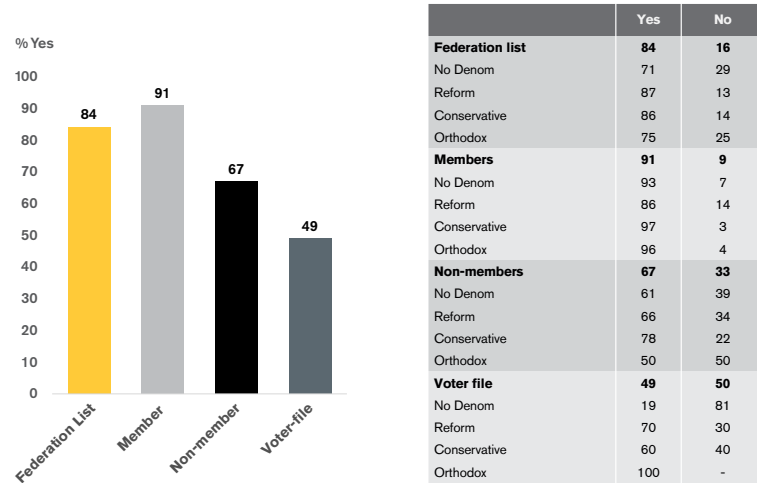
Q27. When you were growing up, were you a member of a Jewish youth group or not?



	Yes	No
Federation list	61	39
Men	52	48
Women	67	33
Under 50	65	35
Over 50	59	41
Members	67	33
Men	62	38
Women	70	30
Under 50	68	32
Over 50	67	33
Non-members	53	47
Men	52	48
Women	55	45
Under 50	46	54
Over 50	55	45
Voter file	53	47
Men	59	41
Women	49	51
Under 50	48	52
Over 50	57	43

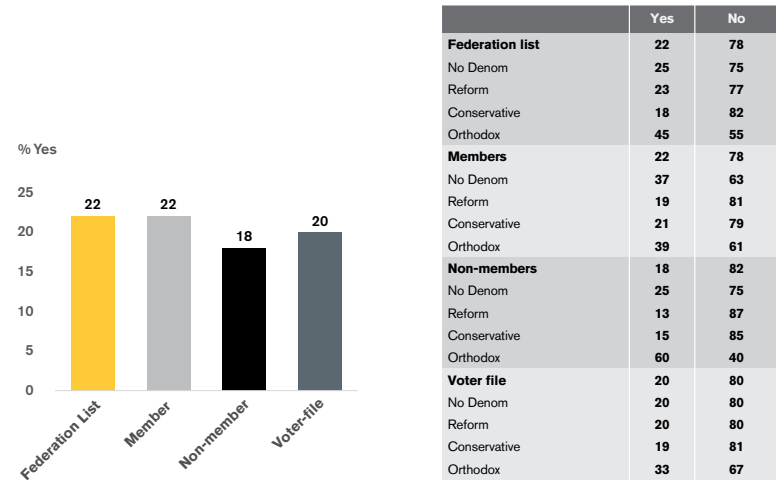
Spouse's Religious Status

Q37. Does your spouse or partner consider themselves to be Jewish?



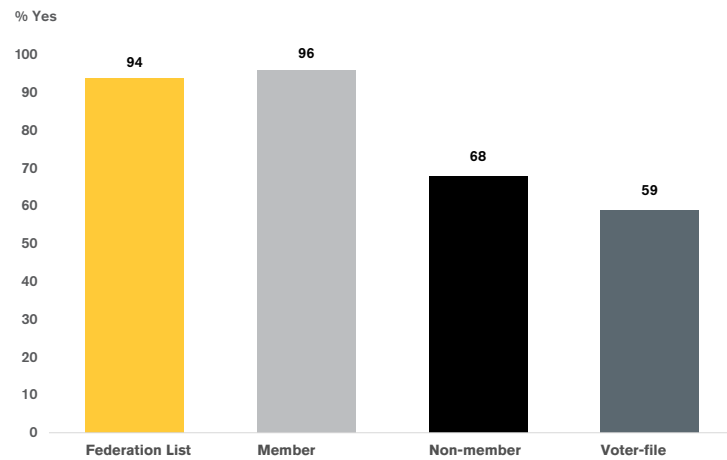
Children Under 18 In the Home

Q38. Do you have any children (age 17 or younger) who usually live in your household?



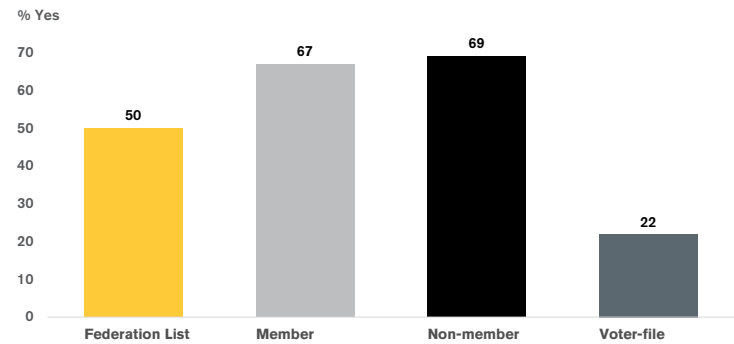
Children Under 18 In the Home

Q41. Is this child being raised: Jewish, something else, Jewish and something else



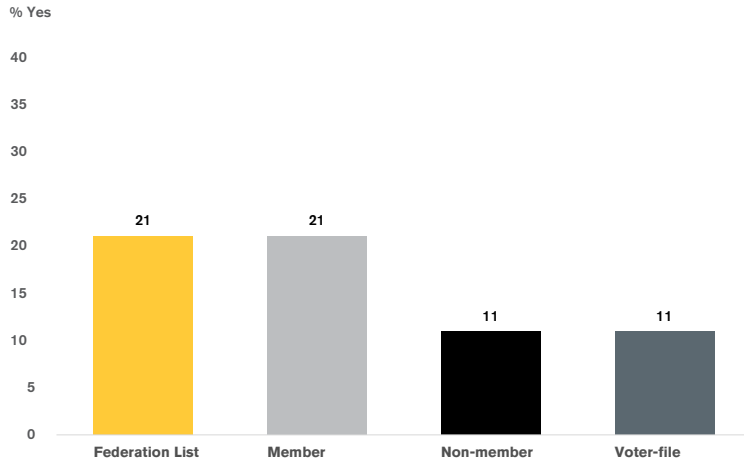
Child Under 5 Attends Jewish Preschool or Daycare

Q42. Is the child in a Jewish preschool or daycare program?



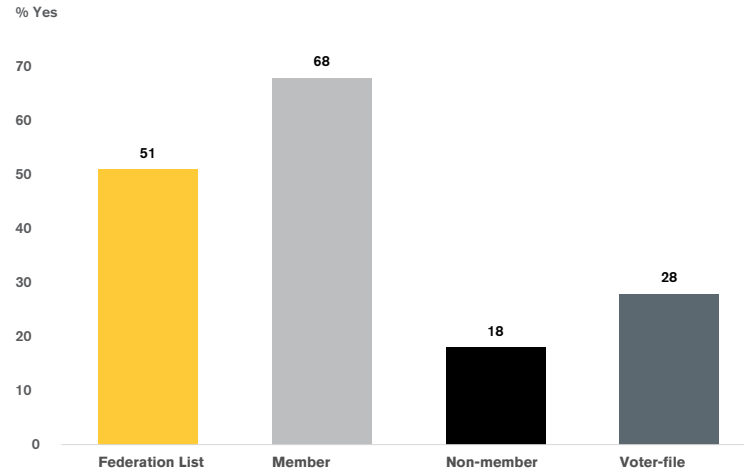
Child Over 5 Attends Fulltime Jewish School

Q43. Does your child attend a full-time Jewish school, such as a Yeshiva (ye-SHEE-va) or Jewish day school, or not?



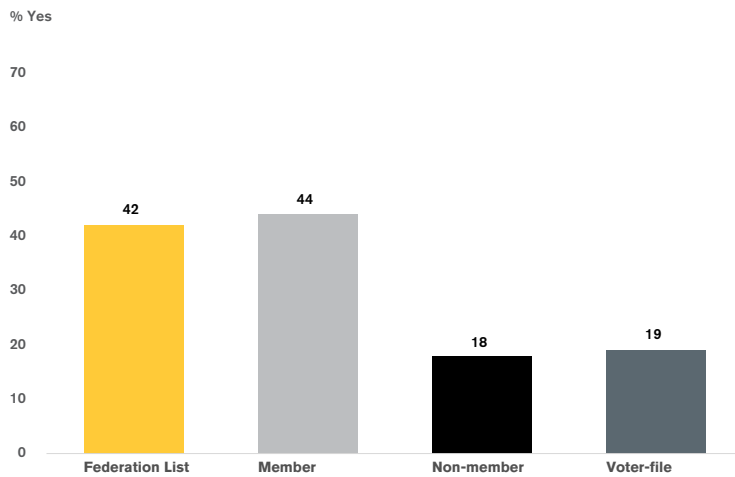
Child Over 5 Attends Sunday School or Hebrew School

Q44. Does your child participate in some other kind of formal Jewish educational program, such as Hebrew School or Sunday school, or not?



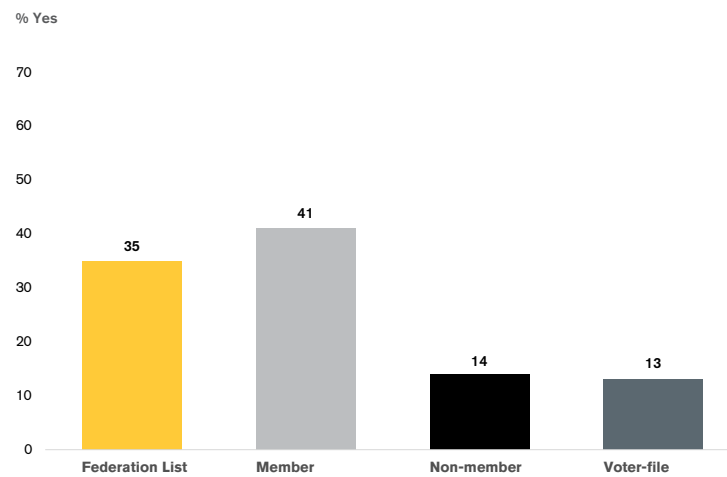
Child Over 5 Attends Overnight Summer Camp

Q45. Does your child attend an overnight summer camp with Jewish content, or not?



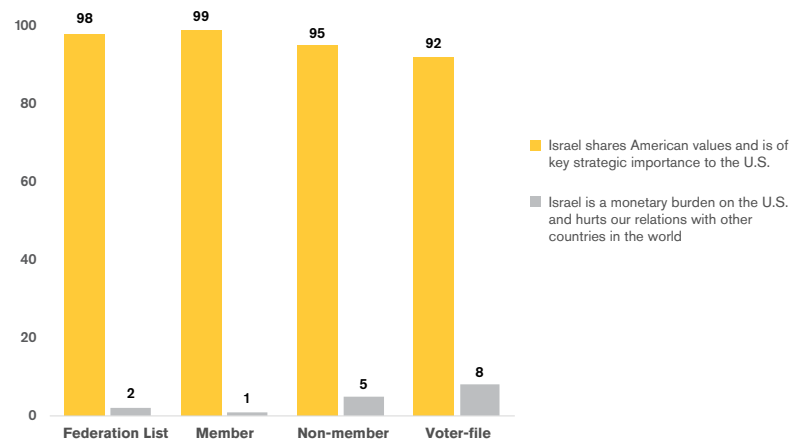
Child Over 5 Participates in Jewish Youth Group

Q46. Does your child participate in a Jewish youth group or teen program (such as BBYO, NFTY, USY, NCSY, Tzofim or CTEEN)?



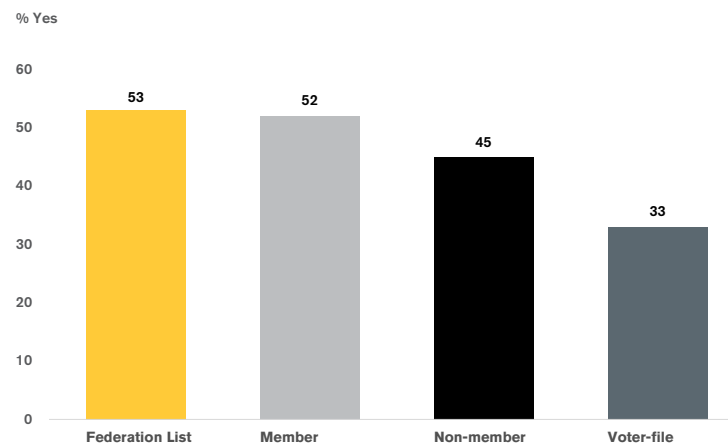
Views on Israel

Q47. Which of the following statements come closest to your view, even if neither is exactly right? (ROTATE PUNCHES)



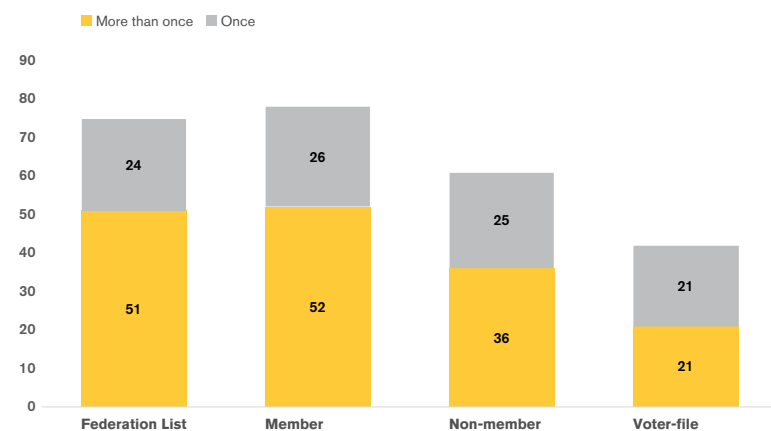
Israeli Government Making Sincere Effort For Peace

Q48. 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?



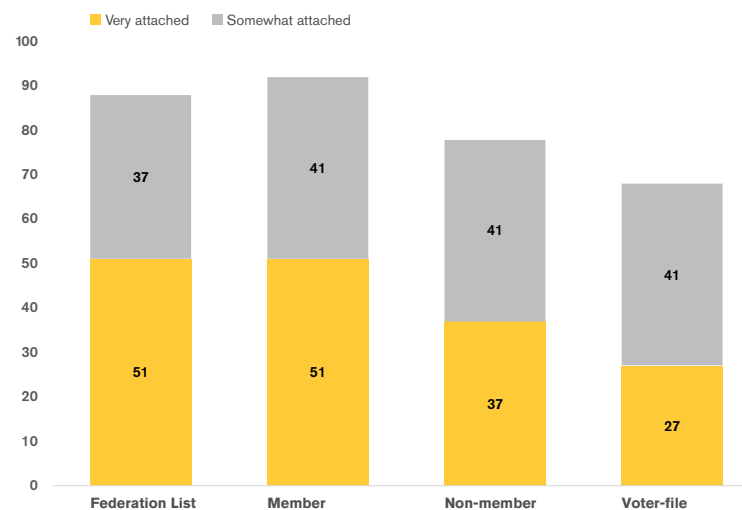
Visited Israel

Q49. Have you ever been to Israel? If yes, did you go once, or more than once?



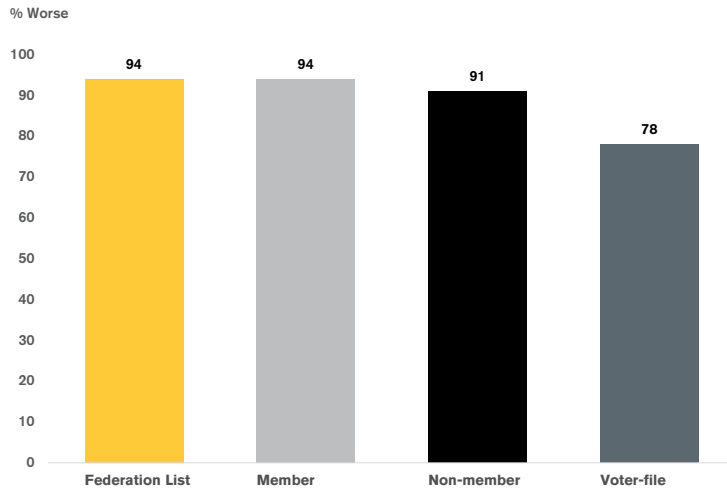
Emotional Attachment to Israel

Q51. To what extent do you feel emotionally attached to Israel?



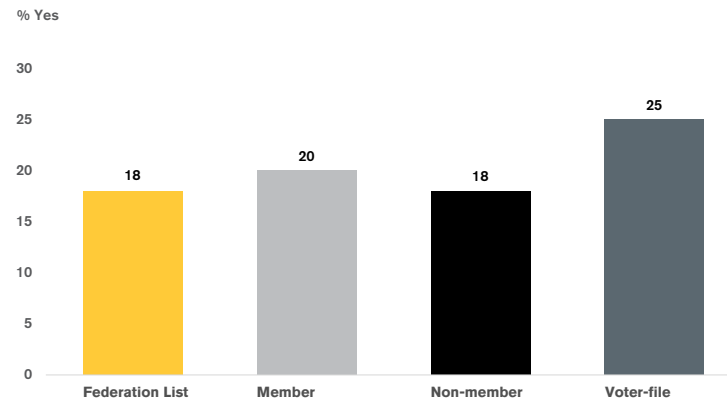
State of Anti-Semitism in US

Q52. Overall, would you say that anti-Semitism in the United States has gotten worse, better, or stayed the same over the past year?



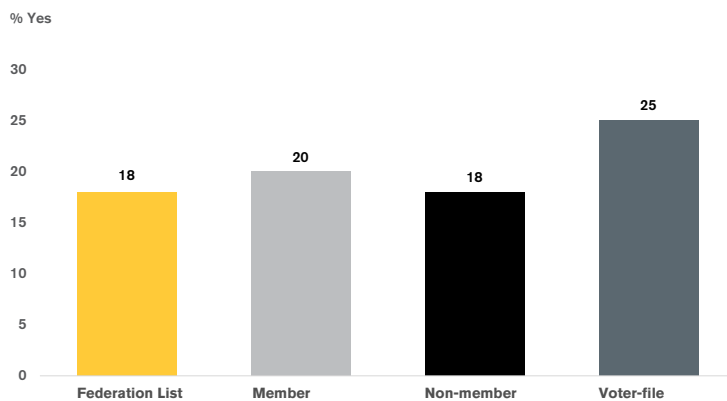
Personally Experienced Anti-Semitism

Q53. Have you, personally, experienced anti-Semitism in the past year?



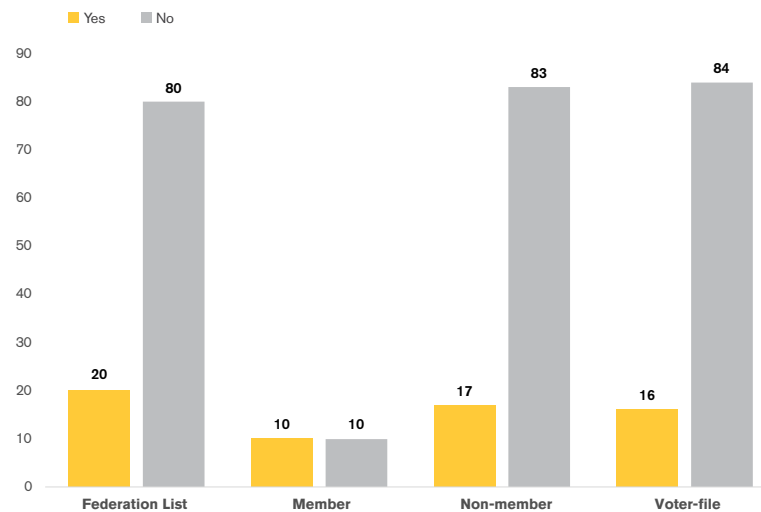
Personally Experienced Anti-Semitism

Q53. Have you, personally, experienced anti-Semitism in the past year?



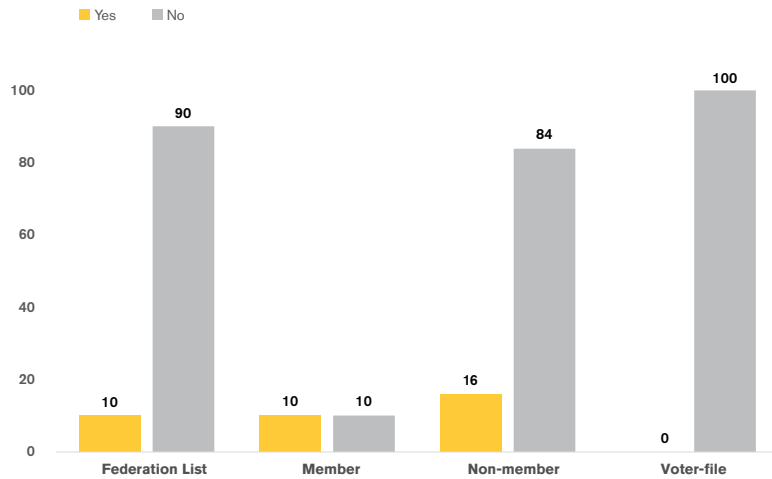
Relative in Nursing Home or Assisted Living

Q79. Do you or your spouse or partner have a parent or close relative who is currently a resident of an independent living facility, assisted living facility, or nursing home?



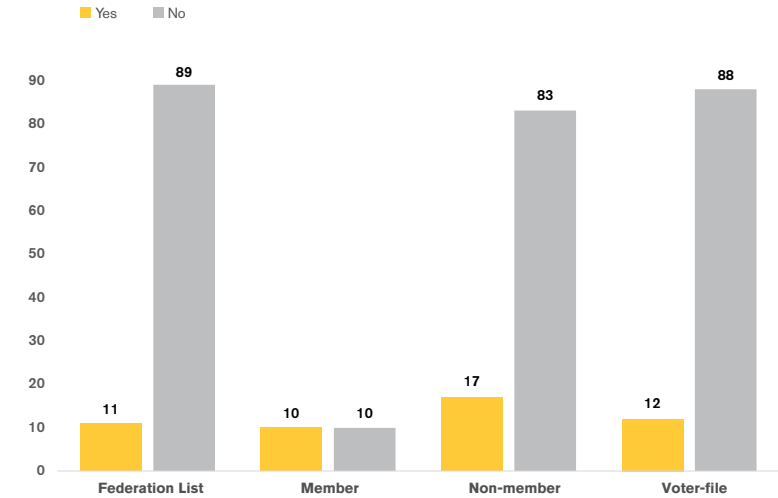
Is the Nursing Home or Assisted Living Jewish Sponsored

Q79a. Is it sponsored by the Jewish community?



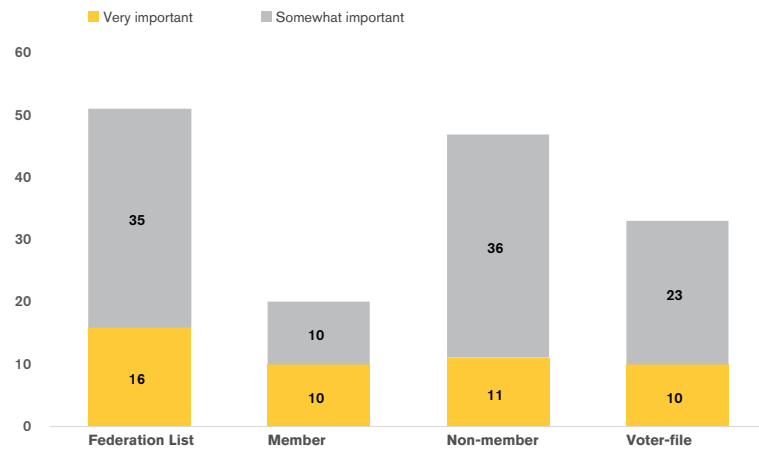
Relative Who Receives Home Care Services

Q80. And do you or your spouse or partner have a parent or close relative who lives on their own but receives home care services?



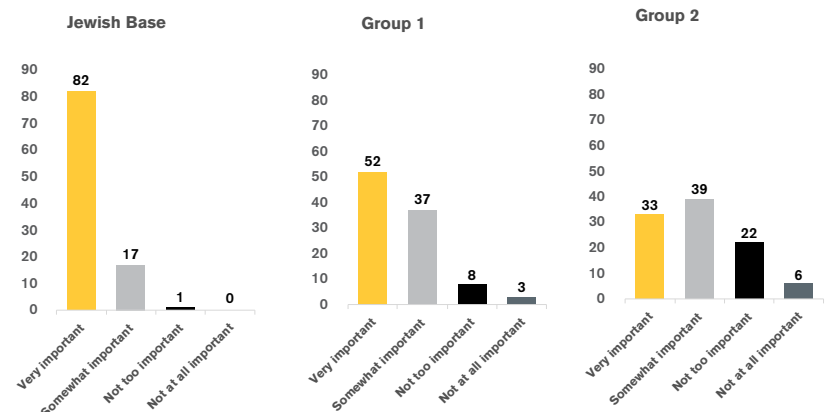
Importance Assisted Living and Nursing Homes are Jewish Sponsored

Q.81 Some independent living facilities, assisted living facilities, and nursing homes are sponsored by the Jewish community and some are not. How important is it to you personally that a facility used by a parent or close relative is sponsored by the Jewish community? Would you say it is very important, somewhat important, not that important, not at all important?



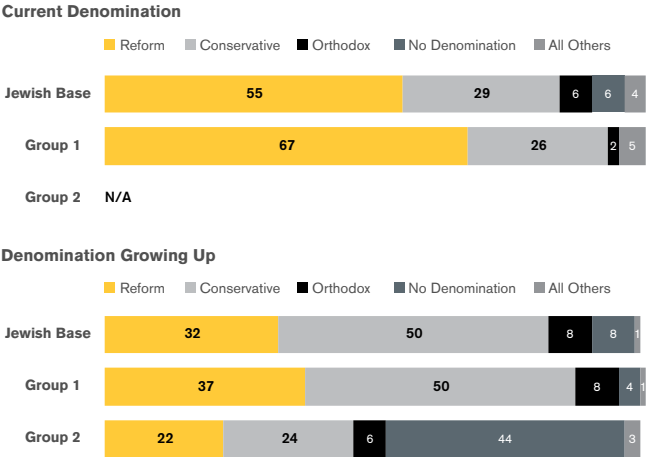
Most of Group One says being Jewish is very important in their life compared to only one-third of Group Two

Q5. How important is being Jewish in your life: very important, somewhat important, a not too important, or not at all important?



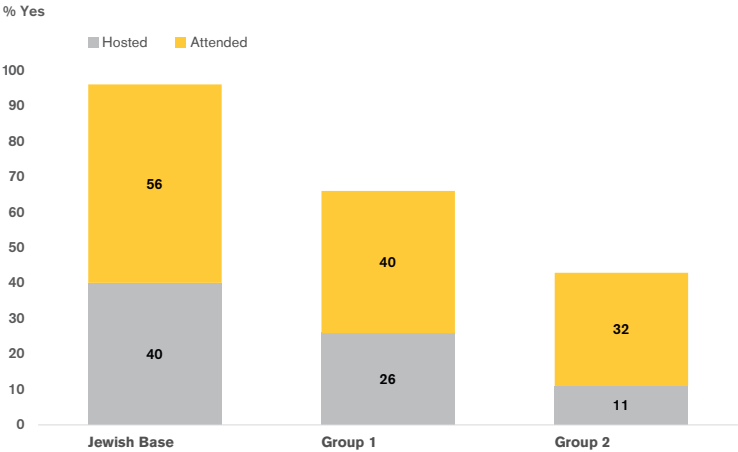
Group One overwhelmingly identifies as either Reform or Conservative and grew up in a religious context that looks more like the Jewish Base than the Group Twos.

Q16. Now thinking about religious denominations, do you consider yourself:



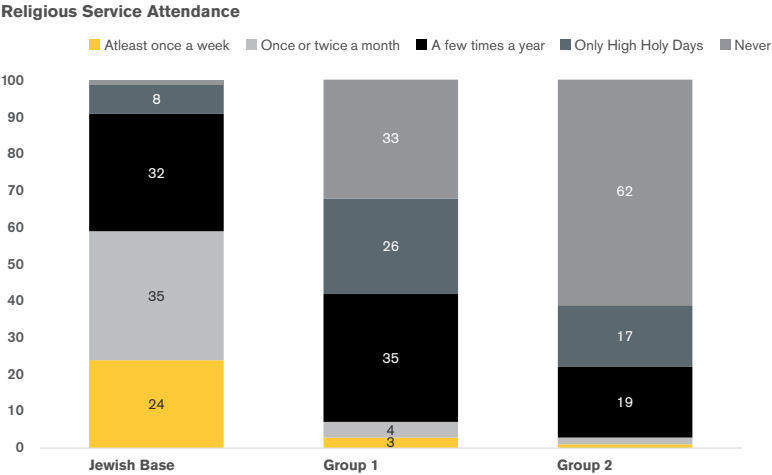
Group Two are less than half as likely to say they attended or hosted a Seder last Passover.

Q30. Last Passover, did you host or attend a Seder?



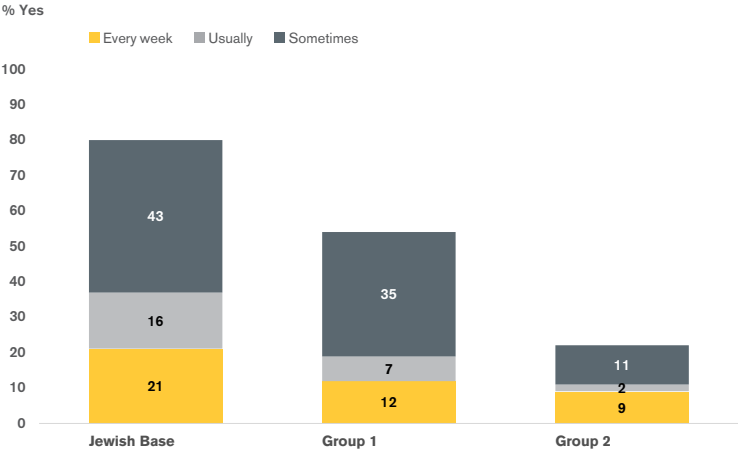
Group One are twice as likely as Group Two to say they attend services at least a few times a year.

Q4. Aside from special occasions like weddings, funerals, and Bar and Bat Mitzvahs, how often do you attend Jewish religious services?



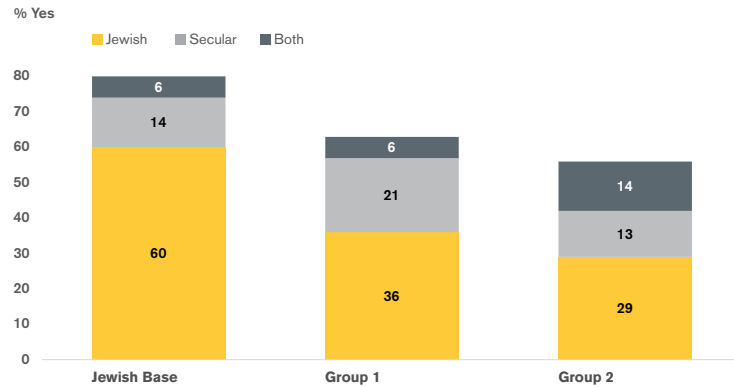
Few say they light Shabbat candles weekly or usually.

Q28. How often, if at all, would you say you light Shabbat candles on Friday night?



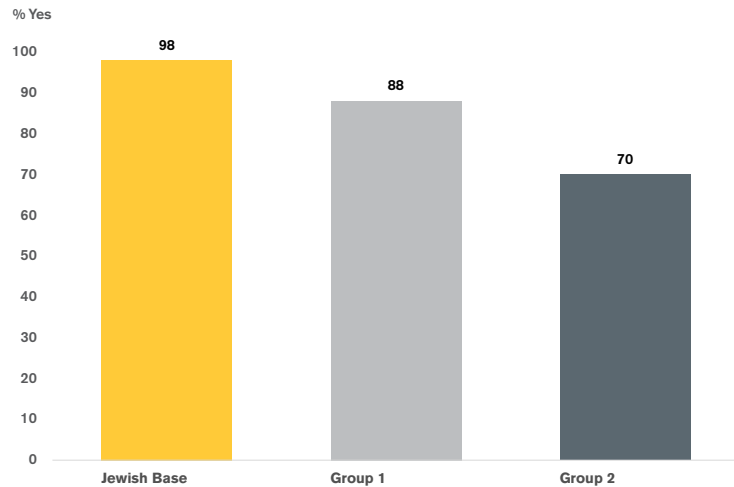
A meaningful share of both Group One and Group Two say they participated in either Jewish programs or events despite not being a member of a synagogue.

Q21. In the past year, did you attend or participate in a program, event, or class run by either a Jewish-sponsored or secular organization that you do not donate to or volunteer with? (If "YES" ask Q21a)



Even when Jews are not members of a Jewish organization they still tend to give money to Jewish charities, programs, and causes.

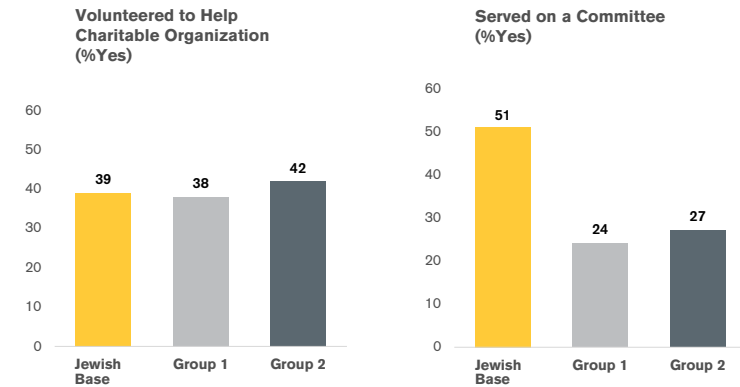
Q56 In the past five years, have you made a financial donation to any Jewish charity or cause, such as a synagogue, Jewish school, or a group supporting Israel?



Just because Jews are not active in the Jewish religious community doesn't mean they are totally disengaged from the broader community.

Q57. In the greater Phoenix area, during the past year, have you volunteered time to help a charitable organization (like United Way or a Jewish charity), or a not-for-profit organization (like a museum or hospital)?

Q58. In the past five years, have you served as a committee or board member of ANY charitable/not-for-profit organization like the Girl Scouts, United Way, a museum, or a congregation (synagogue/temple) or a Jewish organization?



A plurality of Group One and Two say they are not a synagogue members because it seems either unimportant or inessential. However, a plurality say they are not a member do to a lack of information or a perceived sense that local synagogues do not match their values.

Q18. What is the most important reason why you do not belong to a temple or synagogue right now? Please select all that apply.

Most Important Reason Why You Do Not Belong To A Temple Or Synagogue		
	Group 1	Group 2
I've had negative experiences with a temple or synagogue in the past	6	3
Being a member isn't important to me/I don't need to be a member to practice my faith	37	42
I just haven't gotten around to finding one yet	3	1
I don't have the time to be a member or attend services	1	1
I would have trouble affording to be a member	11	3
It's too hard to find information on options available to me	9	32
I don't consider myself a very religious person	1	-
I'm a member of a different religious congregation or group	7	3
There aren't any temples or synagogues in my area that match my values or beliefs	25	16
Other	?	?

Group One and Group Two see working for justice and equality and leading an ethical life as essential to their Jewish identity. Fewer than one-in-ten say the same about observing Jewish Law.

Please indicate how important each of the following is to what “being Jewish” means to you. Is it essential, important but not essential, or not important to being Jewish?

Summary Table: Important Aspects of Jewish identity (% Essential)			
	Jewish Base	Group 1	Group 2
Remembering the Holocaust	80	80	70
Leading an ethical and moral life	85	79	71
Observing Jewish law	17	7	3
Having a good sense of humor	44	52	47
Working for justice and equality in society	66	61	53
Eating traditionally Jewish foods	11	8	3
Caring about Israel	57	42	40
Being part of a Jewish community	63	26	14
Marrying someone Jewish	35	21	8

