

what's *next* for **Jewish** palm beach

Jewish
Community Study
2019



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Established in 2005 and housed at the Cohen Center for Modern Jewish Studies, the Steinhardt Social Research Institute (SSRI) uses innovative research methods to collect and analyze sociodemographic data on the Jewish community.

The Cohen Center for Modern Jewish Studies (CMJS), founded in 1980, is dedicated to providing independent, high-quality research on issues related to contemporary Jewish life.

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Executive Summary

The Jewish Federation of Palm Beach County initiated a Jewish community study to inform the strategy and work of Jewish institutions, philanthropists, and programmatic innovators throughout the Greater Palm Beaches. The study was conducted by the Cohen Center for Modern Jewish Studies (CMJS) and the Steinhardt Social Research Institute (SSRI) at Brandeis University using innovative state-of-the-art methods to develop a comprehensive portrait of the characteristics, attitudes, and behaviors of members of the Greater Palm Beaches Jewish community.

The Pew Research Center's 2013 study, *A Portrait of Jewish Americans*, galvanized discussions in the US Jewish community on a host of topics. These included growing and shrinking population segments, declining affiliation in traditional institutions as well as new forms of Jewish engagement, the rise of both secular and Orthodox Jews, and the impact of intermarriage on community growth. With the Pew study and the related national discourse as a backdrop, the 2018 Greater Palm Beaches Jewish Community Study seeks to describe current community dynamics.

The principal goal of this study is to provide valid data about the Greater Palm Beaches' Jewish community that can be used by communal organizations and their leadership to design programs and policies that support and enhance Jewish life. Valid data are essential to effective decision making, allocation of resources, strategic priorities, community support, robust participation, and outreach.

Specifically, the study seeks to:

- Estimate the number of Jewish adults and children in the community and the number of non-Jewish adults and children who are part of those households.
- Describe the community in terms of age and gender, geographic distribution, economic well-being, and other sociodemographic characteristics.
- Measure participation in and attitudes toward community institutions, programs, and services.

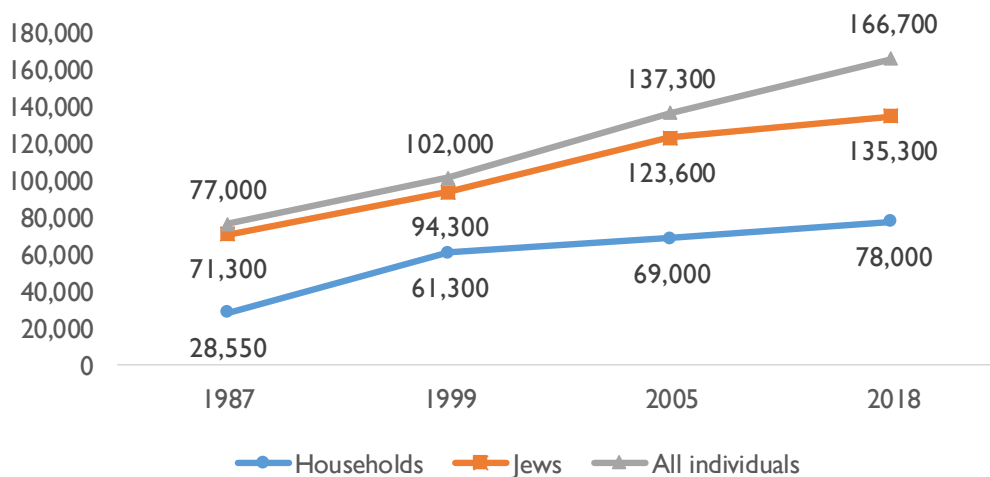
- Understand the multifaceted cultural, communal, and religious expressions of Judaism that constitute Jewish engagement.
- Assess attitudes toward Israel and Judaism.

Demographics

The Jewish community of the Greater Palm Beaches has experienced strong growth in the past decade. Consistent with this trend, the largest increase has been among the Jewish households with children; the total number of Jewish children more than doubled since 2005. At the same time, intermarried families make up the largest and fastest growing segment of all families, adding 16,000 non-Jewish adults (primarily non-Jewish spouses) in Jewish households to the community.

- As of 2018, the Greater Palm Beaches' Jewish community numbers approximately 166,700 people living in 78,000 Jewish households. This total includes 118,500 Jewish adults and 16,700 Jewish children, as well as 26,000 non-Jewish adults and 5,500 non-Jewish children.
- From 2005 to 2018, the number of individuals living in Jewish households increased by about 21%, and the number of households increased by 13%. During the same period, the number of Jewish individuals increased by 9%.
- In 2018, 30% of Greater Palm Beach Jewish adults are younger than age 50 and 49% are age 65 or older. In 2005, 16% of Jewish adults were younger than 50 and 67% were age 65 or older. The median age of all Greater Palm Beaches Jewish adults and children is 60, a decline of 10 years since 2005.

Figure ES.1: Growth over time in Jewish community size



Geography

Geographically, the Jewish community is widely dispersed across Palm Beach and Martin County. This geographic distribution should serve as a guide for planning of programs and activities that will be convenient and accessible for the populations they are designed to attract.

- The South region, which includes the Boynton Beach vicinity and Lake Worth Road Corridor, continues to be the largest and most densely populated, including almost half (46%) of Jewish households.
- The North region, which includes the Palm Beach Gardens and Jupiter communities between Northlake Boulevard and Indiantown Road is less dense and includes 27% of Jewish households.
- The Central region, which includes the island of Palm Beach and the West Palm Beach Okeechobee corridor population, includes 17% of Jewish households.
- The West region, which includes Wellington and Royal Palm Beach, remains relatively small with only 5% of Jewish households. These households are concentrated in Wellington.
- Martin County includes 5% of Jewish households distributed throughout the county.
- The seasonal population of the Greater Palm Beaches (those living in the area for four to nine months) includes 16,300 Jewish households, 28,100 Jewish adults, and 1,500 non-Jewish adults. Seasonal residents constitute 21% of the Jewish households and 24% of the adult Jewish population.

Jewish Engagement

The vast majority of Jewish adults in the community are engaged in some aspect of Jewish life, whether that be donating to Jewish organizations, attending a Passover seder, following news about Israel, or discussing Jewish topics with family and friends. How these expressions of Jewish life manifest themselves in different households, however, vary widely across the community. The share of Jewish adults who are Orthodox is 3%, less than the national average (10%). The share who are Conservative is 30%, far exceeding the national average of 18%. Thirty-six percent of Jewish adults are Reform, similar to the national average. Twenty-nine percent of Jewish adults have no specific denomination.

- The intermarriage rate (the proportion of married Jewish adults with a non-Jewish spouse) is 27%, approximately half the national intermarriage rate of 56%. Despite this relatively low number, the intermarriage rate has increased from 9% in 2005 to 27% in 2018. Among young Jewish adults under age 35, 77% are intermarried.
- Almost four-in-five (82%) Jewish adults consider Judaism to be part of their daily lives, and one third consider it to be very much part of their daily lives.

- Jewish engagement can be classified into five groups based on patterns of Jewish behavior, including celebration of Jewish holidays, ritual practices, communal participation, and personal behavior. Figure ES.2 summarizes the five groups. While one fifth (22%) of Jewish adults are immersed in all aspects of Jewish life, 16% are only minimally involved. These groups serve as a lens for understanding Jewish engagement patterns and can inform the development of programs that are meaningful and relevant to different segments of the community.

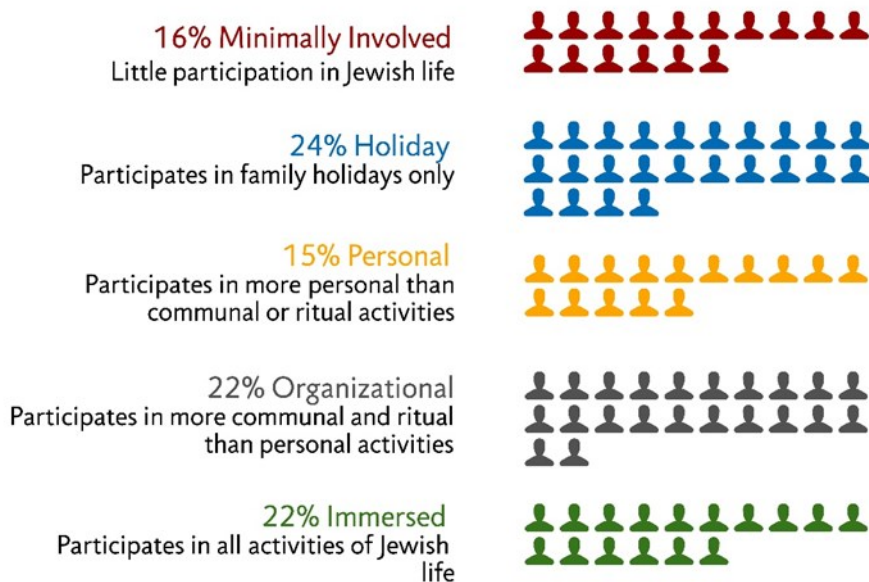
Children and Jewish Education

Only a small share of children in Jewish households are being raised by two Jewish parents (15%) while over half of children (56%) are being raised by intermarried parents, and the remainder by single parents. Although all inmarried parents are raising their children Jewish, only 51% of children of intermarried parents are being raised Jewish.

One quarter of intermarried parents have not yet decided how to raise their children in terms of religion. Appealing Jewish educational and family programs might interest some of those parents and encourage them to consider a Jewish path for their children.

Only a minority of Jewish children are enrolled in any form of Jewish education, including Jewish preschool, formal, and informal education. Efforts to increase participation in Jewish

Figure ES.2: Jewish engagement groups



education may create opportunities to engage families and lay the foundation for increased Jewish involvement in the years ahead.

- Among the 22,200 children who live in Jewish households, 16,700 children (74% of all children) are being raised Jewish in some way, either religiously, secularly or culturally, or as Jewish and another religion. Among the remaining children, 2,000 are being raised in another religion, and 700 are being raised with no religion. Children being raised by parents who have not decided on religious preferences for their children number 2,800.
- More than one third (37%) of Jewish children are age five or under, 31% are between six to 12, and 32% are teenagers ages 13 to 17.
- Among preschool-age Jewish children, 7% were enrolled in a Jewish preschool program. Among Jewish children in grades K-12, 11% were enrolled in day schools or part-time schools during the 2017-18 academic year.
- For informal Jewish education, including tutoring, youth group, and camp, 30% of Jewish K-12 children participated at least once in the past five years.

Synagogue and Jewish Ritual

The rate of synagogue membership among Jewish households in the Greater Palm Beaches is relatively low. Synagogue interest and participation, however, far exceed synagogue membership.

- Twenty-eight percent of households include someone who belongs to a synagogue or another Jewish worship community of some type, either in the Greater Palm Beaches or elsewhere.
- Half (52%) of seasonal resident households belong to synagogues, but only 9% belong to a Greater Palm Beaches synagogue.
- Fifteen percent of households belong to at least one congregation in the Greater Palm Beaches. Eight percent of households are dues-paying members of brick-and-mortar synagogues in the Greater Palm Beaches. Seven percent of Jewish households belong to Chabad or and independent minyans.
- More than two-in-three (68%) Jewish adults attended services at least once in the past year, and 18% attended a service monthly or more. Half of Jewish adults (50%) attended a High Holy Day service.
- Last year, 83% of Jewish adults attended a Passover seder, and 80% of Jewish adults lit Hanukkah candles.

Jewish Organizational Life

Jewish adults in the Greater Palm Beaches attend a wide range of social, cultural, and educational events and are strong supporters of Jewish philanthropy.

- Eighty-five percent of Jewish adults report making a charitable contribution in the past year. Almost two-in-three households (64%) gave to at least one Jewish organization locally, nationally, or globally. More than one third (37%) of Jewish adults gave to organizations locally that primarily serve the Jewish community of the Greater Palm Beaches.
- Fifteen percent of Jewish households affiliate with the Mandel Jewish Community Center. About one quarter (26%) of households belong to at least one local Jewish organization other than a synagogue or JCC.
- Thirty-nine percent of Jewish adults attended at least one class or lecture on a Jewish topic in the past year, and 10% attended monthly or more.
- Thirty-seven percent of Jewish adults engaged in some volunteer activity in the past month. Twenty-eight percent of Jewish adults volunteered for a non-Jewish organization in the past month, and 18% volunteered for a Jewish organization.

Jewish Personal life

Outside of formal Jewish organizations, there are many personal connections to Jewish life in the Greater Palm Beaches. Nearly all Jewish adults have Jewish friends, and 69% say that at least half of their close friends are Jewish.

- Three-in-four (76%) Jewish adults indicate that they discussed a Jewish topic in the past month, and 73% ate Jewish foods in the past month.
- About half of the Jewish community (49%) searched for Jewish information online in the past month and 45% of the Jewish community partook of Jewish-focused cultural activities, such as books, music, museums, or TV programs.
- Nine percent of Jewish households belong to an informal or grassroots group, like a Jewish book club.

Connections to Israel

The majority of Greater Palm Beaches Jewish adults have been to Israel at least once, and emotional connections to Israel are strong among community members. One indicator of this relationship is the close attention members of the community pay to news about Israel.

- Sixty percent of Jewish adults have been to Israel at least once. This portion includes 25% of Jewish adults who have been to Israel only once, 31% who have visited more than once, and 4% who have lived in Israel at some point.

- Eighty-eight percent of Jewish adults feel at least somewhat connected to Israel, and 42% feel very connected.
- Twenty-two percent of Jewish adults have traveled with a Jewish organization on a mission or other sponsored trip to Israel. Adults who have traveled to Israel on an educational or volunteer program represent 15% of the population. Among those under age 47 (the adults who are young enough to have participated in Birthright Israel), 16% have traveled to Israel with the program.
- Seventy percent sought out news about Israel at least once in the previous month, and 44% sought news about Israel weekly or more frequently.
- When it comes to volunteering and philanthropy, 38% of Jewish adults consider Israel to be a very important cause, and 22% make donations to Israel-based organizations.

Financial Well-Being

Although 41% of the Jewish community considers itself to be prosperous or living very comfortably, 20% of the community describe themselves as just getting along, nearly poor, or poor. Households may be considered economically vulnerable if they have insufficient savings to cover emergencies, receive a public benefit, or have experienced an economic hardship. For some families, economic insecurity is a barrier to participation in Jewish life.

- Overall, 8% of households describes themselves as “prosperous,” and one third (33%) indicate they are “living very comfortably.”
- Those who say they are “living reasonably comfortably” make up 38% of Jewish households. Fifteen percent of Jewish households say they are “just getting along,” a possible indication of economic vulnerability.
- Four percent of Jewish adults say they are “nearly poor,” and 1% consider themselves “poor.”
- Forty percent of Jewish adults in the community are currently working full-time (27%) or part-time (13%). Forty-five percent of the population is retired. The remaining 15% of the population are stay-at-home parents, unemployed, on temporary leave, or studying for a degree. Thirteen percent of Jewish adults, including some already with jobs, are looking for work.
- One-in-four Jewish adults (26%) lack the funds to cover three months of expenses if they faced an unexpected loss of income, and 4% missed a rent or mortgage payment in the last year because they could not afford it.
- Overall, 15% of households receive some form of public benefit. Twenty-three percent of households report encountering an economic hardship.
- Nine percent of households have financial situations that limit their participation in Jewish life due to the price of synagogue dues, High Holiday tickets, programs, and Jewish education.

Health Status

Nearly a third of Jewish households include someone whose activities are limited by a chronic health issue, disability, or special need. While the Jewish community is providing services to many households, there are some remaining unmet needs. One consequence of these health conditions is that some households are unable to fully participate in Jewish life.

- Among Jewish households, 29% include someone whose activity is limited by a health condition
- Eight percent of households report they are in need of services that they are not receiving. Unmet needs are slightly higher among younger families, suggesting that services to respond to children's health needs may be lacking.
- Thirteen percent of households include someone whose participation in Jewish life is limited by a health condition.

Chapter 1: The Greater Palm Beaches Jewish Community in 2018

The 2018 Greater Palm Beaches Jewish Community Study, conducted by the Cohen Center for Modern Jewish Studies (CMJS) and the Steinhardt Social Research Institute (SSRI) at Brandeis University and sponsored by the Jewish Federation of Palm Beach County, employed innovative state-of-the-art methods to create a comprehensive portrait of the characteristics, attitudes, and behaviors of the present-day Greater Palm Beaches Jewry. The Pew Research Center's 2013 study, *A Portrait of Jewish Americans*, galvanized discussions in the US Jewish community on a host of topics: growing and shrinking sub-populations, declining affiliation in traditional institutions as well as new forms of Jewish engagement, the rise of both secular and Orthodox Jews, and the impact of intermarriage on community growth.¹ With the Pew study and the related national discourse as a backdrop, the Greater Palm Beaches Jewish Community Study seeks to describe the current dynamics of its population.

The principal goal of this study is to provide valid data about the Greater Palm Beaches Jewish community that can be used by communal organizations and their leadership to design programs and policies that support and enhance Jewish life. Valid data are essential to effective decision making, allocation of resources, strategic priorities, community support, robust participation, and outreach.

Specifically, the study seeks to:

- Estimate the number of Jewish adults and children in the community and the number of non-Jewish adults and children who are part of those households
- Describe the community in terms of age and gender, geographic distribution, economic well-being, and other sociodemographic characteristics
- Measure participation in and attitudes toward community institutions, programs, and services
- Understand the multifaceted cultural, communal, and religious expressions of Judaism that constitute Jewish engagement
- Assess attitudes toward Israel and Judaism

The Greater Palm Beaches Jewish Community Study provides a snapshot of today's Greater Palm Beaches population and considers trends and developments that diverge from those of the past.

History

The present study is the latest in a succession of occasional studies about the Greater Palm Beaches Jewish community. The first study that was regarded as "scientific," conducted in 1987, identified 77,000 individuals, including 71,300 Jews, living in 28,550 Jewish households. A 1999 study found 102,000 individuals, including 94,300 Jews, in 61,300 Jewish households. The most recent demographic study, in 2005, found 137,300 individuals, 124,300 of them Jewish, in 69,000 Jewish households. All reports on previous studies can be found at the Berman Jewish Data Bank, <<http://www.jewishdatabank.org/studies/us-local-communities.cfm>>.

Methodology Overview

CMJS/SSRI community studies utilize scientific survey methods to collect information from selected members of the community and, from those responses, extrapolate information about the entire community. The 2018 Greater Palm Beaches Jewish Community Study is based on data collected through telephone and internet surveys from January to April 2018 from a total of 1,997 Jewish households residing for at least part of the year in the Palm Beach County Federation catchment area. The response rate was 22.7%.

Households invited for the survey were randomly selected from a combination of contact information provided by local community organizations and purchased lists of likely Jewish households. To ensure that the households were representative of the entire community, additional information was used to develop the estimates of population size and characteristics reported in this study.

The population size and basic demographic characteristics were estimated using an innovative enhancement of the traditional random digit dial (RDD) survey method. Instead of deriving information about the population from a single RDD phone survey of the local area, the enhanced RDD method relies on a synthesis of national surveys that are conducted by government agencies and other organizations that include information about religion. The synthesis combines data from hundreds of surveys and uses information collected from Greater Palm Beaches residents to estimate the Jewish population in the region. See ajpp.brandeis.edu for more information about this approach to Jewish population estimates.

In all studies of members of the Jewish community, more involved members are more motivated, and therefore more likely, to complete a survey than are less involved members.

To minimize the bias that this fact introduces, we validate all results against known benchmarks of community participation and adjust as needed. Examples of benchmarks are the total number of synagogue member households and the total number of children enrolled in Jewish schools.

See Appendix A for more detail about the survey methods used for this study.

How to Read This Report

The present survey of Jewish households is designed to represent the views of an entire community by interviewing a randomly selected sample of households from the community. In order to extrapolate respondent data to the entire community, the data are adjusted (i.e., “weighted”). Each individual respondent is assigned a weight so that his/her survey answers represent the proportion of the overall community that has similar demographic characteristics. The weighted respondent thus stands in for that segment of the population and not only the household from which it was collected. Unless otherwise specified, this report presents weighted survey data in the form of percentages or proportions. Accordingly, these data should be read not as the percentage or proportion of respondents who answered each question in a given way, but as the percentage or proportion of the population that it is estimated would answer each question in that way had each member of the population been surveyed.

No estimate should be considered an exact measurement. The reported estimate for any value, known as a “point estimate,” is the most likely value for the variable in question for the entire population given available data, but it is possible that the true value is slightly lower or slightly higher. Because estimates are derived from data collected from a representative sample of the population, there is a degree of uncertainty. The amount of uncertainty depends on multiple factors, the most important of which is the number of survey respondents who provided the data from which an estimate is derived. The uncertainty is quantified as a set of values that range from some percentage below the reported estimate to a similar percentage above it. This range is known as a “confidence interval.” By convention, the confidence interval is calculated to reflect 95% certainty that the true value for the population falls within the range defined by the confidence interval, but other confidence levels are used where appropriate. (See Appendix A for details about the magnitude of the confidence intervals around estimates in this study.)

When size estimates of subpopulations (e.g., seasonal residents) are provided, they are calculated as the weighted number of households or individuals for which the respondents provided sufficient information to classify them as members of the subgroup. When data are missing, those respondents are counted as if they are not part of the subgroups for purposes of estimation. For this reason, all subpopulation estimates may undercount information on

those least likely to complete the survey or answer particular questions. Missing information cannot reliably be imputed in many such cases because the other information that could serve as a basis to impute data is also missing. Refer to the codebook, included as Appendix D, for the actual number of responses to each question.

Some tables and figures that present proportions do not add up to 100%. In some cases, this is a result of respondents having the option to select more than one response to a question; in such cases, the text of the report will indicate that multiple responses were possible. In most cases, however, the appearance that proportional estimates do not add up to 100% is a result of rounding. Proportional estimates are rounded to the nearest whole number.

For simplicity, in some tables not all groups will be shown. For example, if the proportion of a group who participated in a Passover seder is shown, the proportion who did not participate will not be shown.

When a percentage is between 0% and 0.5% and would otherwise round down to 0%, the number is denoted as < 1. In some cases, there were insufficient respondents to provide reliable estimates. In those cases, the table entry shows “—”.

Some tables report on proportions of households and others report proportions of adults or Jewish adults. This is always indicated on the top row of the table. When tables report on households, the Jewish engagement group is that of the Jewish respondent for the household. Age is set at the age of the head of household (typically the oldest married Jewish person if there is one; otherwise it is the respondent’s age.) Length of residence is based on the respondent’s length of residence.

Reporting Qualitative Data

The survey included a number of questions that called for open-text responses. These were used to elicit more information about respondents’ opinions and experiences than could be provided in a check box format. All such responses were categorized, or “coded,” to identify topics and themes that were mentioned by multiple respondents. Because a consistent set of responses were not offered to each respondent, it would be misleading to report the weighted proportion of responses to these questions. Instead, we report the total number of responses that mentioned a particular code or theme. This number appears in parentheses after the response without a percent sign, or in tables labeled as “n” or number of responses. In most cases sample quotes are also reported, with identifying information removed and edited for clarity.

Comparisons Across Surveys

As part of the goal to assess trends, comparisons of answers to a number of questions are made to earlier local data (in particular, the 2005 study²) and data from national studies (in particular, Pew's 2013 *A Portrait of Jewish Americans*³). All comparisons to the United States Jewish population are based on data drawn from the Pew study. Although these analyses are informative, because of methodological differences, comparisons across studies are less precise and reliable than the data from the present study alone.

Report Overview

This report presents key findings about the Greater Palm Beaches Jewish Community. Beginning with a portrait of the community as a whole, the report continues with a more in-depth look at topics of interest to community members and leaders.

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The report begins with an overview of the demographic composition of the Greater Palm Beaches Jewish community and discusses changes in the Jewish population size and characteristics since 2005.

Chapter 3. Patterns of Jewish Engagement 29

This chapter describes the multifaceted ways in which the Jews of the Greater Palm Beaches define and express their Jewish identity. A set of behavioral measures characterize Jewish engagement based on participation in Jewish life. A typology of Jewish engagement helps explain Jewish behaviors and attitudes. This chapter also reports on attitudes about the meaning and importance of Judaism.

Chapters 4. Jewish Children 43

This chapter discusses Jewish children and families as well as participation in Jewish education.

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Chapter 8. Financial Well-Being, Health, and Special Needs85

This chapter examines the living conditions of Greater Palm Beaches Jewish households, in particular with regard to economic well-being, economic hardship, and health and social service concerns.

Report Appendices

The appendices, available in a separate document, include:

Appendix A. Methodological Appendix

Details of data collection and analysis

Appendix B. Comparison Charts

Details cross-tabulations of all survey data for key subgroups of the population

Appendix C. Latent Class Analysis

Details of the latent class analysis method that was used to develop the index of Jewish engagement

Appendix D. Survey Instrument and Codebook

Details of survey questions and conditions, along with the original weighted responses

Appendix E. Study Documentation

Copies of the recruitment materials and training documents used with the call center

Appendix F. In the Words of Community Members

The section summarizes the responses to open-ended questions asked of community members.

Chapter 2: Demographic Snapshot of the Greater Palm Beaches Jewish Community

Understanding the character, behavior, and attitudes of community members requires knowledge of the size, geographic distribution, and basic socio-demographic characteristics of the Greater Palm Beaches Jewish community. The ways in which members of Jewish households identify and engage with Judaism and the community all vary significantly based upon who they are, where they live, their household composition, their ages, and their Jewish backgrounds. This demographic overview describes the size of the community and the basic characteristics of community members. For purposes of this report, the Greater Palm Beaches is defined by the borders of the Jewish Federation of Palm Beach County catchment area: Palm Beach County aside from the cities of Boca Raton, Delray Beach, and Highland Beach, plus Martin County.

Jewish Population Estimate

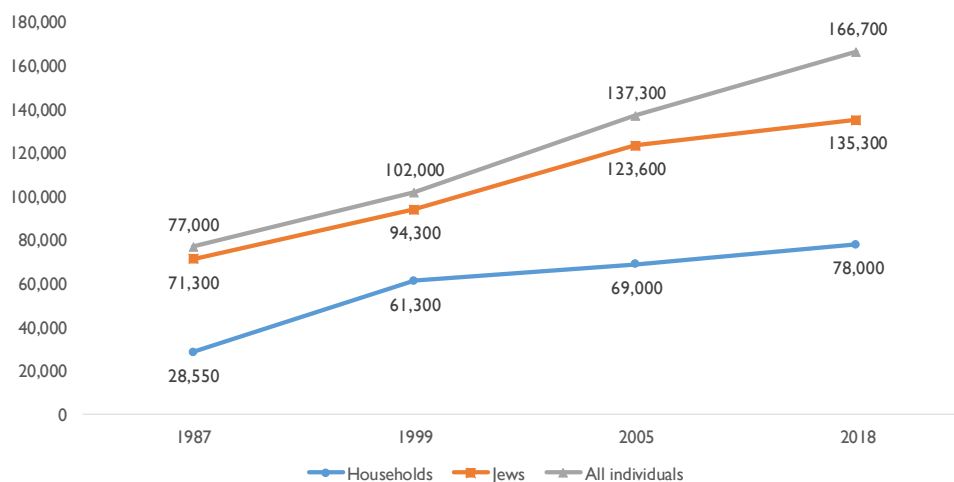
The 2018 community study estimates that the Greater Palm Beaches Jewish community numbers about 166,700 adults and children living in 78,000 Jewish households. These households include 135,300 Jewish individuals (see below for definitions). From 2005 to 2018, the number of individuals living in the Greater Palm Beaches' Jewish households increased by about 21%, and the number of households increased in that time by 13%. (See Figure 2.1). During the same period, the number of Jewish individuals increased by 9%.

In the Palm Beach Federation catchment area, the total regional year-round population in 2017 (the most recent data available) was 1.47 million. Approximately 9% of residents of the catchment area reside in year-round Jewish households. The regional population growth from 2005 to 2017 was 21%,⁴ parallel to the rate of growth in the Jewish household population.

The Greater Palm Beaches Jewish community population estimates, 2018

Total people	166,700
Total households	78,000
Total Jews	135,300
Adults	144,500
Jewish	118,500
Non-Jewish	26,000
Children	22,200
Jewish	16,700
Non-Jewish	5,500

Figure 2.1. Growth over time in Jewish community size



Jewish Adults

Estimates of the size of the Jewish population rest on a set of fundamental questions about who is counted as Jewish for the purposes of the study. Recent studies, such as Pew Research Center’s 2013 *A Portrait of Jewish Americans*, classify respondents according to their responses to a series of screening questions: What is your religion? Do you consider yourself to be Jewish aside from religion? Were either of your parents Jewish? Were you raised Jewish? Based on the answers to these questions, Jews have been categorized as “Jews by religion” (JBR)—if they respond to a question about religion by stating that they are solely Jewish—and “Jews of no religion” (JNR)—if their religion is not Judaism, but they consider themselves Jewish through some other means. Jews by religion tend to be more engaged with Judaism than Jews of no religion, but many JBRs and JNRs look similar in terms of Jewish behaviors and attitudes. For the purposes of this study, and to ensure that the Greater Palm Beaches Jewry could be compared to the population nationwide, a variant of Pew’s scheme was employed, supplemented by several other measures of identity. Included in the Jewish population are those adults who indicate they are Jewish and another religion; we refer to this category as “Jews of multiple religions” (JMR).

Among Jewish adults in the Greater Palm Beaches, 85% (100,200 individuals) identify as Jewish by religion (JBR). This proportion is higher than that of the overall United States Jewish population as reported by Pew (78%).⁵ Of the remaining Jewish adults, 9% (10,700 individuals) identify as Jews of no religion (JNR), and 6% (7,600 individuals) identify as Jews of multiple religions (JMR).⁶

Definitions

Jewish households are households that include at least one Jewish adult.

Jewish adults are those who say they are currently Jewish and they have at least one Jewish parent, were raised Jewish, or converted to Judaism. They include three groups:

Jewish by religion (JBR): Indicate their religion is Jewish

Jews of no religion (JNR): Indicate they have no religion but are ethnically or culturally Jewish

Jews of multiple religions (JMR): Either they consider themselves having two religions, Jewish and another religion, or they have another religion but also consider themselves ethnically or culturally Jewish

Non-Jewish adults include three groups:

Jewish background: Those who report that they had a Jewish parent or were raised Jewish, but do not currently consider themselves Jewish in any way

Jewish affinity: Those who consider themselves Jewish but were not born to Jewish parents, were not raised Jewish, and did not convert. Many in this group are married to Jewish adults

Not Jewish: Do not consider themselves Jewish and have no Jewish background

Jewish children are classified based on how they are being raised by their parents.

Jewish by religion (JBR): Parents say they are raising their children Jewish by religion

Jews of no religion (JNR): Parents say they are raising their children culturally Jewish

Jews of multiple religions (JMR): Parents say they are raising their children as Jewish and another religion

Non-Jewish children are children being raised with no religion or a religion other than Judaism, or whose parents have not yet decided on a religion.

No religion: Parents say they are raising their children with no religion

Not yet decided: Parents say they have not yet decided how they will raise their children in terms of religion. This response is most commonly provided for children who are too young to enroll in religious education

Another religion: Parents say they are raising their children in a religion other than Judaism

Jewish Households

Jewish households are defined as households that include at least one Jewish adult. The Greater Palm Beaches' Jewish population resides in 78,000 households. (Table 2.1). This is an increase of 13% since 2005.

A total of 166,700 individuals, including adults and children, reside in Jewish households, constituting a 21% increase in individuals. This total includes 135,300 Jewish adults and children as well as 26,000 non-Jewish adults and 5,500 non-Jewish children.

People in Jewish Households

For purposes of this study, all adults and children in Jewish households have been classified according to their Jewish identity (see box, p. 15 for definitions.) As shown in Table 2.2, the largest population growth in Jewish households is seen in the increased number of non-Jewish adults who live in those households. This trend corresponds to the increase in intermarriage, as discussed below. There has also been population growth in the number of children, both those being raised Jewish and those not being raised Jewish. This trend corresponds to the increasing share of households with children, as discussed below.

Table 2.1: Jewish population of Greater Palm Beaches, summary (rounded to nearest 100)

	2018	2005	Change 2005 to 2018
Households with at least one Jewish adult	78,000	69,000	13%
Total Jewish adults and children	135,300	123,600	9%
Total people in Jewish households	166,700	137,300	21%

Table 2.2: Jewish population of Greater Palm Beaches, detail (rounded to nearest 100. Sums may not add up due to rounding)

	2018	2005 ⁷	Change 2005 to 2018
Jewish adults	118,500	115,700	2%
JBR adults	100,200		
JNR adults	10,700		
JMR adults	7,600		
Non-Jewish adults in Jewish households	26,000	9,800	165%
Jewish background	1,200		
Jewish affinity	3,300		
Not Jewish	21,400		
Jewish children in Jewish households	16,700	7,900	111%
JBR children	7,000		
JNR children	5,600		
JMR children	4,100		
Non-Jewish children in Jewish households	5,500	3,900	41%
No religion	700		
Not yet decided	2,800		
Other religion	2,000		

Age and Gender Composition

The Greater Palm Beaches Jewish community is older than the US Jewish community as a whole. Compared to the national Jewish population, the local Jewish community has more senior citizens and fewer adults under age 50 (Table 2.3).

Table 2.3: Age of Jewish adults in Greater Palm Beaches 2018 and 2005 and US Jewish community

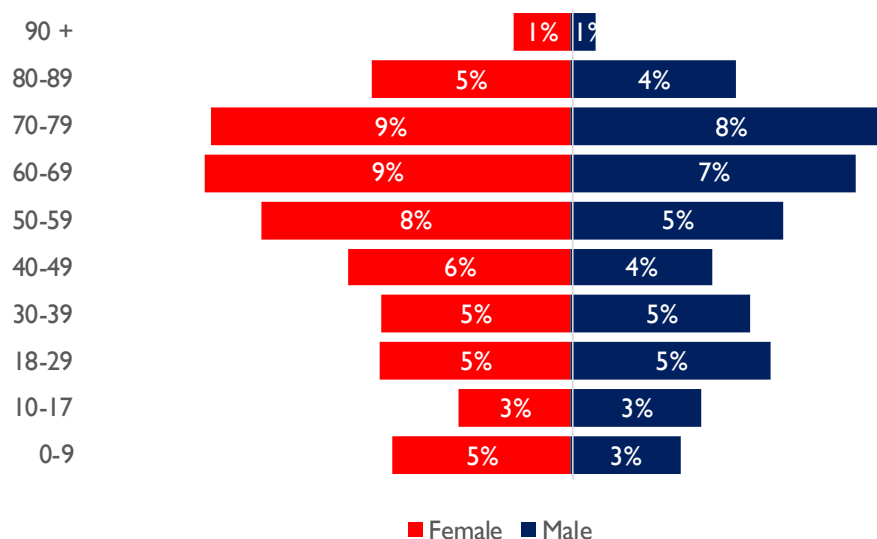
	Greater Palm Beaches 2018	Greater Palm Beaches 2005	US Jewish adults
Age 18-34	13	6	28
Age 35-49	17	10	20
Age 50-64	22	18	30
Age 65-79	34	46	15
Age 80+	15	21	6

The mean age of Jewish adults in the Greater Palm Beaches is 60 and the median is 63. In comparison, the median age of Jewish adults nationally is 50.⁸ However, the community is significantly younger than in the past. In 2018, 30% of Greater Palm Beach Jewish adults are younger than age 50 and 49% are 65 or older. In 2005, 16% of Jewish adults were younger than 50, and 67% were age 65 or older.

Including children in the analysis lowers the mean age. The mean age of all Greater Palm Beaches Jewish adults and children is 49 and the median is 60. The median age in 2005 was 70.

The age-gender pyramid shows the distribution of all individuals in Jewish households (Figure 2.2). The largest share is between ages 70-79, followed by those ages 60-69. Overall, the Greater Palm Beaches Jewish community has more females than males (55% and 45%,

Figure 2.2: Age-gender distribution of all individuals in Jewish households in Greater Palm Beaches



respectively), with less than 1% of adults identifying as a gender other than male or female. Three percent of Jewish adults identify as lesbian, gay, bisexual, transgender, or queer; 5% of Jewish households include a member who is LGBTQ.

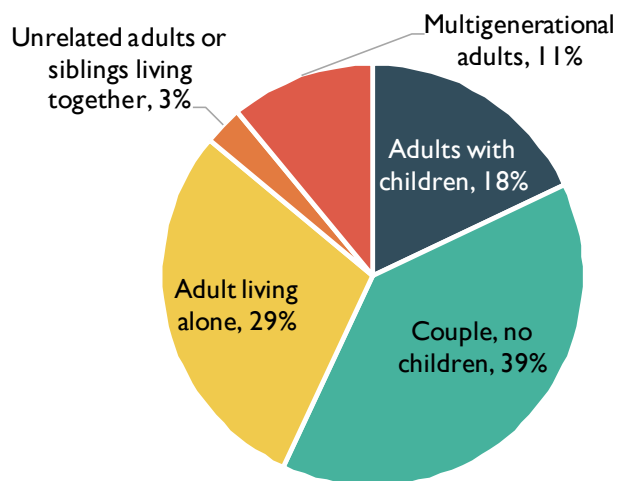
Household Composition

Households with children under age 18 make up 18% of Jewish households in the Greater Palm Beaches (Figure 2.3). The mean household size is 2.1 individuals. Among households with children, the mean number of children under age 18 is 1.6.

Couples without children constitute 39% of households, and 29% of households include an adult living alone. Multigenerational households, constituting 11% of households, are defined as parents and adult children of any age living together. This category can include adults who are living with children in their 20s or adults living with a parent in their 80s. Among households in which a single adult resides, 31% are seniors ages 80 and older, 31% are seniors ages 65-79, 22% are ages 50-64, and the remaining 16% are 18-49 years of age.

Overall, 59% of Jewish households include a married, engaged, or cohabiting couple, living with or without children or other relatives. This proportion has decreased from 2005, when it was 68%. The number of households with children has increased from 10% in 2005 to 18% in 2018.

Figure 2.3: Household composition



Two thirds of households with children (or 12% of all households) have a grandparent living in the Greater Palm Beaches. Three percent of all households include a grandparent and a grandchild living together.

Geographic Distribution

The Jewish households of the Greater Palm Beaches can be divided among four regions: South, Central, North, and West, in addition to Martin County. A map showing the distribution of Jewish households appears below (Figure 2.4). The distribution of Jews and Jewish households is described in Table 2.4. Nearly half the community lives in the South region, and more than one quarter lives in the North region. Throughout this report, differences in Jewish participation are reported based on region of residence.

Regional definitions

The South region includes Boynton Beach vicinity and Lake Worth Road Corridor

The West region includes Wellington and Royal Palm Beach

The Central region includes the island of Palm Beach and the West Palm Beach Okeechobee corridor

The North includes the Palm Beach Gardens and Jupiter communities between Northlake Boulevard and Indiantown Road

Martin County is the full county area of Martin County

Note: In the remaining section of this report, Martin County is not reported separately because its Jewish population is too small for separate analysis.

Table 2.4: Geographic distribution of Greater Palm Beaches Jewish households

Geographic region	Jewish households (%)	Jewish individuals (%)	All individuals (%)
South	47	48	46
Central	17	15	13
North	27	28	27
West	4	4	7
Martin	5	6	7
Total	100	100	100

Table 2.5: Geographic region of individuals in Jewish households by age

	Overall (%)	Ages 0-17 (%)	Ages 18-34 (%)	Ages 35-49 (%)	Ages 50-64 (%)	Ages 65-79 (%)	Ages 80+ (%)
South	46	41	51	49	32	46	55
Central	13	12	8	14	16	15	18
North	27	29	21	21	31	30	18
West	7	10	12	11	9	2	2
Martin	7	9	7	5	12	6	7
Total	100	100	100	100	100	100	100

Residency and Length of Residence

The Jews of the Greater Palm Beaches have been living in the area for an average of 16 years. Twenty-one percent of Jewish adults have lived in the area for less than five years, 18% for 5-10 years, and 61% for more than one decade. Throughout this report, differences in Jewish participation are reported based on length of residence.

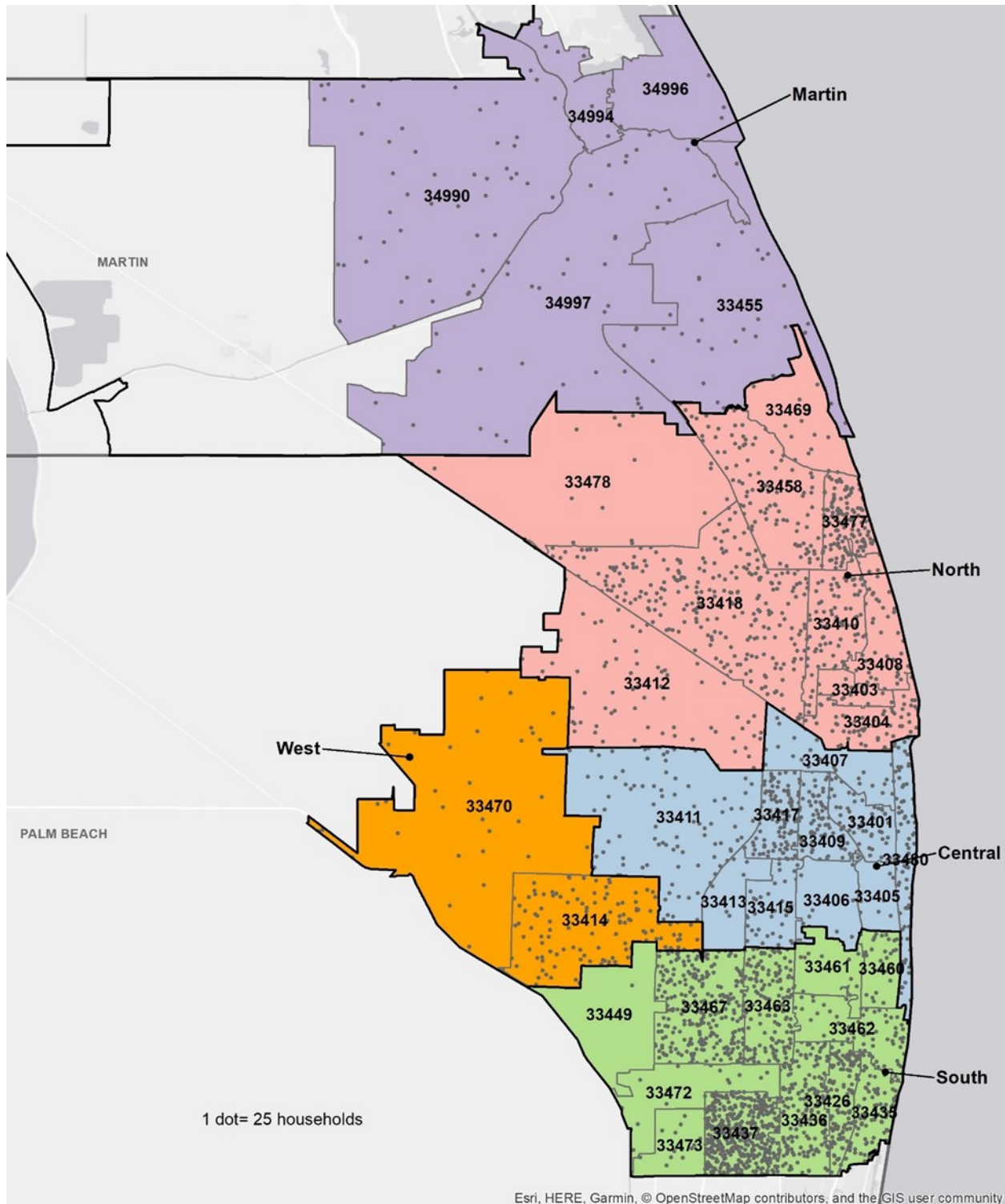
Thirteen percent of Jewish adults were raised in the Greater Palm Beaches. Among those who moved to the area within the last 25 years, 32% came for retirement, 26% came to be closer to family, 15% came for employment reasons, and 38% came for some other reason.

Twenty-three percent of Jewish households rent their Greater Palm Beaches homes; the remainder are homeowners. Twelve percent of seasonal residents and 26% of year-round residents rent their homes.

Extended Family in the Region

Eleven percent of households have adult or minor children who live in another household in the Greater Palm Beaches. Almost half (46%) of households have adult or minor children who live outside of the Greater Palm Beaches area. Of those households, 30% believe it at least a little likely that the children will move to the area. About one third (35%) of households with respondents younger than age 75 have a parent living in the Greater Palm Beaches but in a separate household. Another third (34%) of households with respondents younger than age 75 have parents living outside of the area. Twenty percent of those households believe it at least a little likely that their parents will move to the area.

Figure 2.4: Map showing Jewish households by ZIP code



Seasonal Population

For the purposes of this report, seasonal residents are those who live in the area between four and nine months of the year; year-round residents live in the area for 10-12 months. The study found an additional 3,000 Jewish households who reside in the Greater Palm Beaches for less than four months of the year and who are not included in the report. Throughout this report, differences in Jewish participation are reported for the year-round and seasonal residents.

The seasonal population of the Greater Palm Beaches includes an estimated 16,300 Jewish households, with 28,100 Jewish adults and 1,500 non-Jewish adults (Table 2.6). There are approximately 100 children who live in seasonal households. Seasonal residents constitute 21% of the Jewish households and 24% of the adult Jewish population.

The year-round Jewish population of 90,400 Jewish adults and 24,500 non-Jewish adults resides in 61,400 households.

The seasonal Jewish population of the Greater Palm Beaches is older than the year-round Jewish population (Table 2.7). Eighty-six percent of the population are senior citizens ages 65 and older; two thirds are ages 65-79. The median age of seasonal Jewish adults is 72, compared to 58 for year-round residents.

Year-round and seasonal resident definitions

Year-round residents live in the area for 10 or more months per year.

Seasonal residents live in the area 4 to 9 months per year.

Visitors or short-term residents live in the area for 3 months per year or less; they are not counted in the population for this report.

Table 2.6: Adults of Greater Palm Beaches by seasonality (rounded to nearest 100. Sums may not add up due to rounding)

	Seasonal	Year-round
Jewish households	16,300	61,400
Jewish adults	28,100	90,400
Adults in Jewish households	29,600	114,900

Table 2.7: Age of adults in Jewish households by seasonality

	Seasonal (%)	Year-round (%)
18-34	2	18
35-49	1	18
50-64	11	25
65-79	62	28
80+	24	10
Total	100	100

Among the seasonal households, the largest share (41%) live in the North region, followed by 39% in the South region. In contrast, nearly half (49%) of the year-round resident households live in the South region (Table 2.8).

Twenty-eight percent of Jewish households have multiple homes, including all households classified as seasonal and 6% of households classified as year-round. Of households with a second home, 61% consider the Greater Palm Beaches to be their primary residence. This figure includes 51% of seasonal and 96% of year-round households.

Seasonal residents have spent fewer years in the Greater Palm Beaches than year-round residents. The average length of time seasonal residents have owned or rented a home in the area is 12 years, compared to 17 years for year-round residents.

Among those with multiple homes, 62% have their second home in the northeastern United States. Another 12% have a second home in the Midwestern United States, 11% elsewhere in Florida, 10% elsewhere in the United States, and the remainder in some other country. Twenty-eight percent of households with multiple homes anticipate increasing their time spent locally, and 69% do not anticipate changing the amount of time they spend in the Greater Palm Beaches; only 3% plan on decreasing it.

Table 2.8: Geographic distribution by seasonality

Geographic region	Jewish households		Jewish individuals		All individuals	
	Seasonal (%)	Year-round (%)	Seasonal (%)	Year-round (%)	Seasonal (%)	Year-round (%)
South	39	49	36	50	37	48
Central	15	16	12	15	12	14
North	41	21	47	22	47	22
West	2	6	3	5	3	9
Martin	3	8	2	7	3	7
Total	100	100	100	100	100	100

Jewish Demographics: Jewish Denominations

Denominational affiliation has historically been one of the primary indicators of Jewish identity and practice. Overall, the largest denominations are Reform (36%), followed by Conservative (30%) and those who indicate they are secular, just Jewish, or have no specific denomination (29%) (Table 2.9). Consistent with national trends, the youngest group includes a much larger share of those without a specific denomination (50%) compared to all older groups.

The denominational affiliations of the Greater Palm Beaches' Jews are similar to what they were in 2005 (Table 2.10). Compared to US Jews overall, the Greater Palm Beaches Jews include a smaller share of Orthodox Jews and a larger share of Conservative Jews.

Table 2.9: Age by denomination of Jewish adults

	Overall (%)	Ages 18-34 (%)	Ages 35-49 (%)	Ages 50-64 (%)	Ages 65-79 (%)	Ages 80+ (%)
Orthodox	3	3	1	5	3	4
Conservative	30	16	22	28	32	40
Reform	36	30	33	39	40	32
Other	2	1	6	1	3	1
Secular/Just Jewish	29	50	37	27	21	23
Total	100	100	100	100	100	100

Table 2.10: Denomination of Jews in 2018 compared to 2005 and the US Jewish community

	Greater Palm Beaches 2018	Greater Palm Beaches 2005	US Jewish adults
Orthodox	3	2	10
Conservative	30	33	18
Reform	36	38	36
Other	2	< 1	6
Secular/Just Jewish	29	26	30
Total	100	100	100

Jewish Demographics: Inmarriage and Inter marriage

Among all Jewish households in the Greater Palm Beaches, 59% include a couple who is married, engaged, or partnered. Of these couples, 58% are inmarried and 42% are intermarried. Two percent of couples include someone who converted to Judaism; these couples are considered to be inmarriages.

Regarding individual Jewish adults (Table 2.11), 69% have a spouse or partner with whom they live, a decrease from 74% in 2005. Among married or partnered Jewish adults, 73% are inmarried and 27% are intermarried. The individual intermarriage rate (the proportion of married Jewish adults with a non-Jewish spouse) is 27%, approximately half the national intermarriage rate of 56%. Despite this relatively low number, the rate has increased from 9% in 2005 to 27% in 2018.

Consistent with national trends, younger Jewish adults are far more likely to be intermarried than are older adults, and this age gap has implications for households with children. As shown in Table 2.12, only 16% of households with children have inmarried parents; half (51%) of households with children are intermarried households. Another third (33%) of households with children include a single parent. In contrast, among households without children, the share who are inmarried (38%) far exceeds that share who are intermarried (19%). This distinction illustrates a gap in Jewish engagement between the older, more affiliated members of the community who do not have children at home and the younger parents in the community.

It is reasonable to expect that intermarriage rates will continue to rise in the future. Among Jews younger than 40 who are not yet married or engaged, 44% say it is at least a little important to marry a Jew and only 13% say it is very important. However, 72% say it is at least a little important to raise Jewish children, and 30% say it is very important.

Table 2.11. Age of Jewish respondent by inmarriage (includes engaged couples and partners who live together)

	Overall (%)	Ages 18-34 (%)	Ages 35-49 (%)	Ages 50-64 (%)	Ages 65-79 (%)	Ages 80+ (%)
Married/ partnered Jewish adults (%)	69	44	67	74	81	59
Inmarried	73	23	43	74	88	99
Intermarried	27	77	57	26	12	1
Total	100	100	100	100	100	100

Table 2.12: Marital and parental status of Jewish households

	All Jewish households	Households with children	Households without children
Inmarried	34	16	38
Intermarried	24	51	19
Single	41	33	43
Total	100	100	100

Jewish Demographics: Holocaust Survivors

Among the Greater Palm Beaches Jewish adults who are old enough to have lived during the Holocaust, 4% are survivors or refugees from Nazism. Just 2% of households include a survivor. However, 10% of Jewish adults and children are direct descendants of survivors.

Chapter 3: Patterns of Jewish Engagement

The Greater Palm Beaches Jewish community is not only demographically diverse; it is composed of individuals who exhibit different types of Jewish identity and means of engaging in Jewish life. Examining the ways in which Jewish adults not only view, but also enact, their Jewish identities is necessary to understanding the population and the ways in which Jewish life in the region can be enhanced.

Throughout this report, we present data about individual measures of Jewish engagement, such as synagogue membership or program participation. However, a review of each of these individual measures does not reveal the relationships among them. For example, some subgroups have higher levels of participation in ritual behavior but lower participation in communal behavior, while other subgroups may have an opposite pattern. Consequently, meaningful comparisons across subgroups can be misleading.

An “Index of Jewish Engagement” serves as a single metric representing the full range of Jewish engagement. The Index consolidates many of the individual measures so that the pattern of relationships among the behaviors can be identified. This type of analysis also creates the opportunity for “behavior-based market segmentation.” Each group can be considered separately when identifying interests and unmet needs that will guide the development of targeted programs and initiatives.

In this chapter, we present an Index of Jewish Engagement created specifically for the Greater Palm Beaches Jewish community. We have identified five categories of Jewish engagement that describe patterns of participation in Jewish life in the Greater Palm Beaches Jewish community. This chapter explains how these categories were developed and describes the Jewish behaviors and attitudes that characterize each group.

Background: Classifications of Jewish Identity

The best-known system to categorize Jewish identity is denominational affiliations. Jewish denominational categories, at least in the past, closely correlate with measures of Jewish engagement, including behaviors and attitudes.⁹

However, because these labels are self-assigned, their meaning varies from one individual to another. In addition, an increasing number of Jews do not affiliate with any specific denomination (30% in 2013¹⁰). Thus, denominational labels are limited in their ability to convey Jewish behavior and attitudes.

Many Jewish demographic studies, including most recently the Pew study, classify Jewish adults as either “Jewish by religion” (JBR; they respond that they are “Jewish” when asked about their religious identity) or “Jews of no religion” (JNR; they consider themselves to be Jewish through their ethnic or cultural background rather than their religious identity). These classifications are based primarily on a set of screening questions that center on religious identity: What is your religion? Do you consider yourself to be Jewish aside from religion? Were either of your parents Jewish? Were you raised Jewish? For purposes of this report and comparability with other studies, we used a variant of this set of classifications for the population estimates shown in Chapter 2.

Although research has shown that Jewish adults who are “JBR” are, overall, more engaged Jewishly than those who are “JNR,” these classifications are too broad to provide insight about the range of Jewish behaviors and attitudes within each group. We developed a new set of categories, specifically for this study that are based on behavior rather than self-identification. We refer to these categories as the Index of Jewish Engagement.

Index of Jewish Engagement

We designed the Index of Jewish Engagement to identify opportunities for increased engagement for groups with different needs and interests.¹¹ The Index focuses on behaviors—the ways in which individuals occupy and involve themselves in Jewish life. Such behaviors are concrete and measurable expressions of Jewish identity. Behaviors, in many cases, are correlated with demographic characteristics, background, and attitudes. Jewish adults’ decisions to take part in activities may reflect the value and meaning they find in these activities, the priority they place on them, the level of skills and resources that enable them to participate, and the opportunities available and known to them.

To develop the Index, we selected a range of Jewish behaviors that were included in the survey instrument. The set of Jewish behaviors used to develop the typology are inclusive of the different ways—public and private—that contemporary Jews engage with Jewish life.

Some of the activities are located primarily within institutions, e.g., synagogue membership, while others are home-based, e.g., Passover seders. These behaviors are classified into four dimensions of Jewish life: family and home-based practices, ritual practices, personal activities, and organizational participation. The behavioral measures include:

- **Family holiday celebrations:** Participating in a Passover seder and lighting Hanukkah candles. Note that family holiday celebrations are practiced by many Jews for social, familial, cultural, and ethnic reasons, not only religious ones. In contrast to High Holiday services, these two practices are based at home without institutional affiliation.
- **Ritual practices:** Keeping kosher, lighting Shabbat candles or having a Shabbat dinner, attending religious services, attending High Holiday services, fasting on Yom Kippur
- **Communal activities:** Belonging to a synagogue, belonging to a JCC or other Jewish organization, attending Jewish activities, volunteering for Jewish organizations, donating to Jewish causes.
- **Personal activities:** Engaging in cultural activities (books, music, TV, museum), reading Jewish material (newsletter, website), following news about Israel, discussing Jewish topics, eating traditional Jewish foods.

How we developed these categories

Survey respondents answered questions about their Jewish behaviors; based on their responses, we identified the five primary patterns of behavior that are presented here. Survey respondents were **not** asked to assign themselves to the groups.

The analysis presented here is unique to the Greater Palm Beaches Jewish community. Both the set of classifications and their names are derived directly from data collected for this study.

We employed a statistical tool, latent class analysis (LCA),¹² to cluster similar patterns of behavior based on respondents' answers to survey questions. LCA identifies groups of behaviors that "cluster" together by analyzing patterns of responses. The result of the LCA analysis was the identification of five unique patterns of Jewish engagement.

Using LCA, each Jewish adult in the community was classified into one of the five engagement groups according to the pattern that most closely matches the individual's participation in different types of Jewish behaviors. For purposes of this report, the names of the engagement groups will be used to refer to the groups of Jewish adults who most closely adhere to each pattern. The names of the groups are intended to highlight the behaviors that distinguish each group from the others.

Patterns of Jewish Engagement

Jewish adults of the Greater Palm Beaches can be clustered into one of five groups, each with similar patterns of behavior. The patterns are summarized in Figure 3.1 and described below. Table 3.1 shows, for each pattern, the level of participation in each of the 17 behaviors that were used to construct the Index of Jewish Engagement. As shown in Figure 3.1, the groups are different in size, although each group includes at least 15% of the community.

Jewish Behaviors and Jewish Engagement

The five patterns differ both in degree and types of engagement with a broad set of Jewish behaviors. As shown in Table 3.1, the Jewish behaviors across the five engagement patterns vary widely, but all patterns include at least some behaviors that represent a connection to Jewish life. The table shows the proportion of people in each engagement group who engage in the listed behavior. In this table, the darker the box, the higher the proportion of people who engage in that behavior.

The highest level of engagement is found in the 22% of Jewish adults who are in the **“Immersed”** group. Almost all of the listed behaviors are practiced by nearly everyone in that group. On the other end of the scale, the lowest level of engagement is found in the 16% who are included in the **“Minimally Involved”** group. In this group, Passover seders and

Figure 3.1: Patterns of Jewish engagement

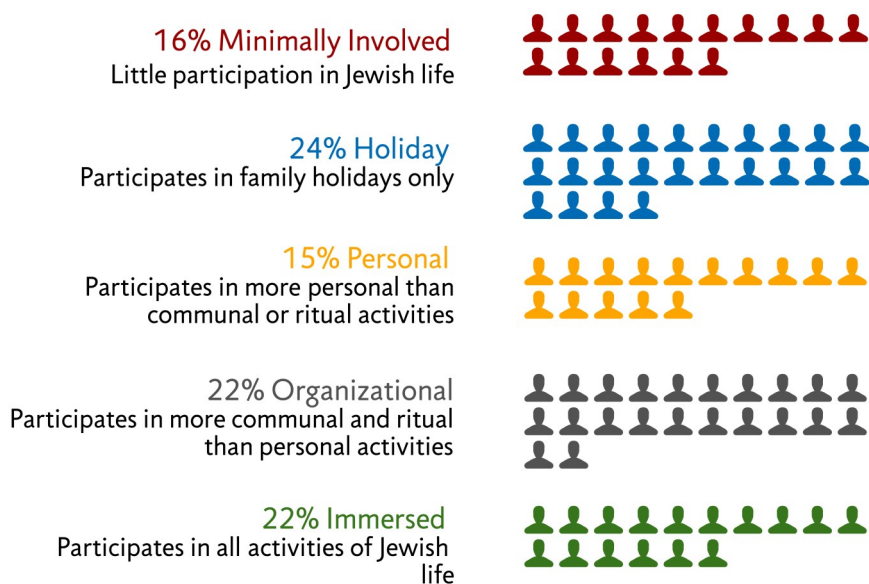


Table 3.1: Behaviors of each engagement group

	Minimally Involved (%)	Holiday (%)	Personal (%)	Organizational (%)	Immersed (%)
All Jewish adults	16	24	15	22	22
Family holidays					
Attended seder	18	100	88	94	100
Lit Hanukkah candles	26	93	91	86	99
Ritual practices					
Ever attended services	19	45	78	97	100
Attended High Holiday services	1	7	46	92	99
Fasted on Yom Kippur	11	39	56	64	86
Observe any Kosher law	0	0	3	4	33
Ever celebrate Shabbat	3	29	43	61	92
Communal activities					
Synagogue member	2	5	4	63	83
Member other Jewish organization	8	18	52	70	86
Donated to Jewish organization (past year)	32	36	72	82	96
Volunteered for Jewish organization (past month)	8	1	6	21	45
Attended Jewish class (past year)	13	7	39	42	90
Personal activities (past month)					
Ate Jewish foods	60	63	83	72	87
Discussed Jewish topics	55	55	96	80	99
Accessed Jewish websites	26	24	75	51	82
Jewish cultural activities	18	22	69	29	85
Sought Israel news	61	50	77	67	98

Legend	0-19%	20-39%	40-59%	60-79%	80-100%
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Hanukkah candle lighting are rare; in all other groups observance of these holidays is nearly universal. The **“Holiday”** group is similar to the Minimally Involved group except for its high level of participation in Passover seders and Hanukkah candle lighting.

Jewish adults in the two remaining groups have moderate levels of Jewish engagement. Those in the **“Personal”** group, including 15% of Jewish adults, participate to a high degree in personal activities, such as reading Jewish books and eating Jewish foods. These activities can be done alone or with friends and family; they do not require organizational affiliation. In contrast, the 22% of Jewish adults in the **“Organizational”** group participate in Jewish ritual and synagogue; their participation in personal activities, however, is lower than that of the Personal group.

Demographics and Jewish Engagement

The patterns of engagement are associated with demographic characteristics of respondents. Tables 3.2, 3.3, and 3.4 show the distribution of selected demographic characteristics within the Jewish engagement categories. To best understand demographic patterns, it is useful to compare the distribution of each demographic category within each engagement group to that of the overall adult Jewish population (shown in the top row of each table). This comparison indicates where each engagement group differs from the overall population. See Appendix C for a table showing the distribution of engagement groups within each demographic characteristic (i.e., column totals rather than row totals).¹³

There are some age differences across the engagement groups (Table 3.2). The Holiday group includes the largest share of 18-34 year olds (22%) and 35-49 year olds (22%). The Organizational and Immersed groups have a larger share of the 65-79 year olds than do the other engagement groups. The other age categories are similarly represented in all engagement groups.

The Immersed group has the largest share of married couples (77%) (Table 3.3), and, among those who are married, the largest share who are inmarried (94%). Married couples in the Minimally Involved group include the smallest share who are inmarried (36%). Over one quarter (26%) of those in the Holiday group have children, more than in any other engagement group.

The geographic distribution is similar to that of the Jewish population as a whole (Table 3.4). The West region includes larger shares of the Minimally Involved (8%) and Holiday (9%) than do the other regions. Similarly, Martin County includes larger shares of these two groups, with 11% of the Minimally Involved and 8% of the Holiday residing in the West region (13%) and in Martin County (10%). The two highest engagement groups include larger shares of seasonal residents, including 36% of the Organizational and 33% of the Immersed.

Table 3.2: Age by Jewish engagement

	Age 18-34 (%)	Age 35-49 (%)	Age 50-64 (%)	Age 65-79 (%)	Age 80 + (%)	Total (%)
All Jewish adults	13	17	22	34	15	100
Minimally Involved	11	20	23	31	15	100
Holiday	22	22	25	22	9	100
Personal	8	12	26	34	19	100
Organizational	10	15	19	46	10	100
Immersed	10	7	24	41	18	100

Table 3.3: Marriage and children by Jewish engagement

	Married (%)	Inmarried (of married) (%)	Has children (%)
All Jewish adults	69	73	14
Minimally Involved	64	36	11
Holiday	63	63	26
Personal	69	81	8
Organizational	74	85	10
Immersed	77	94	8

Table 3.4: Residence by Jewish engagement

	South (%)	Central (%)	North (%)	West (%)	Martin (%)	Total (%)	Seasonal (%)
All Jewish adults	49	15	26	6	4	100	24
Minimally Involved	42	18	21	8	11	100	11
Holiday	49	17	17	9	8	100	13
Personal	55	18	23	3	2	100	27
Organizational	41	18	34	6	2	100	36
Immersed	47	15	33	2	3	100	33

Jewish Background and Jewish Engagement

The following tables describe the Jewish identity and Jewish backgrounds of those in each Jewish engagement category. Tables 3.5, 3.6, and 3.7 show the distribution of selected Jewish identity characteristics within each Jewish engagement categories (row totals) in comparison to the overall Jewish adult population (top row). See Appendix C for a table showing the distribution of engagement groups within each demographic characteristic (i.e., column totals rather than row totals).

Jewish denomination corresponds closely to Jewish engagement but is not identical (Table 3.5). Almost two in three (63%) of the Minimally Involved Jews have no specific denomination. The Immersed group includes the largest shares of Orthodox (11%) and Conservative (53%) Jews.

Jewish backgrounds (Table 3.6) are associated with Jewish engagement in adulthood. Nearly all of the Personal, Organizational, and Immersed Jews were raised by two Jewish parents, compared to 76% of the Minimally Involved Jews. Two thirds (63%) of all Jews had some

Table 3.5: Denomination by Jewish engagement

Denomination	Orthodox (%)	Conservative (%)	Reform (%)	Other (%)	None (%)	Total (%)
All Jewish adults	3	30	36	2	29	100
Minimally Involved	1	11	24	1	63	100
Holiday	< 1	21	38	< 1	41	100
Personal	1	29	50	2	19	100
Organizational	1	32	50	2	16	100
Immersed	11	53	25	5	6	100

Table 3.6: Jewish background by Jewish engagement

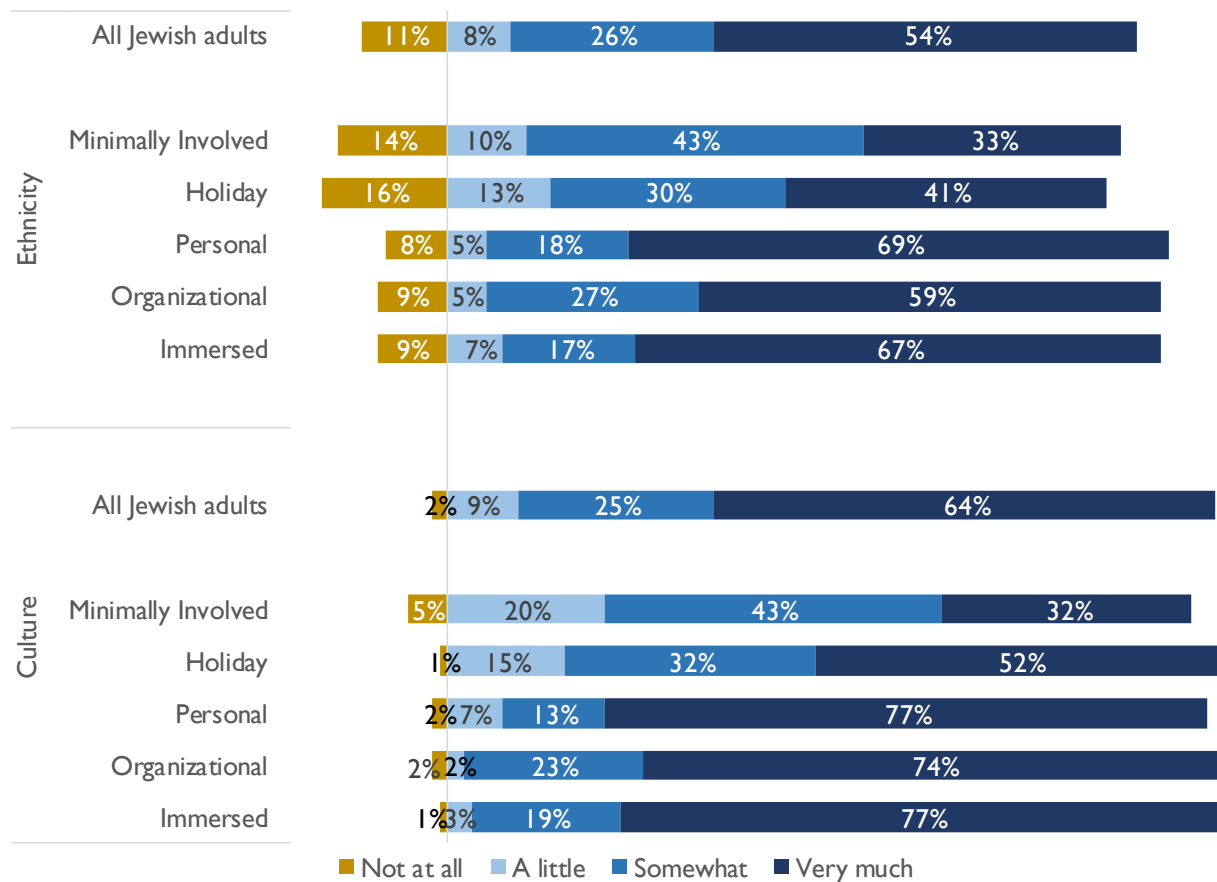
Jewish background	Parents inmarried (%)	Had Jewish education (%)
All Jewish adults	85	63
Minimally Involved	76	47
Holiday	85	67
Personal	91	67
Organizational	91	65
Immersed	95	70

Jewish education in childhood, but only 47% of the Minimally Involved participated in Jewish education in childhood.

Attitudes about Being Jewish and Jewish Engagement

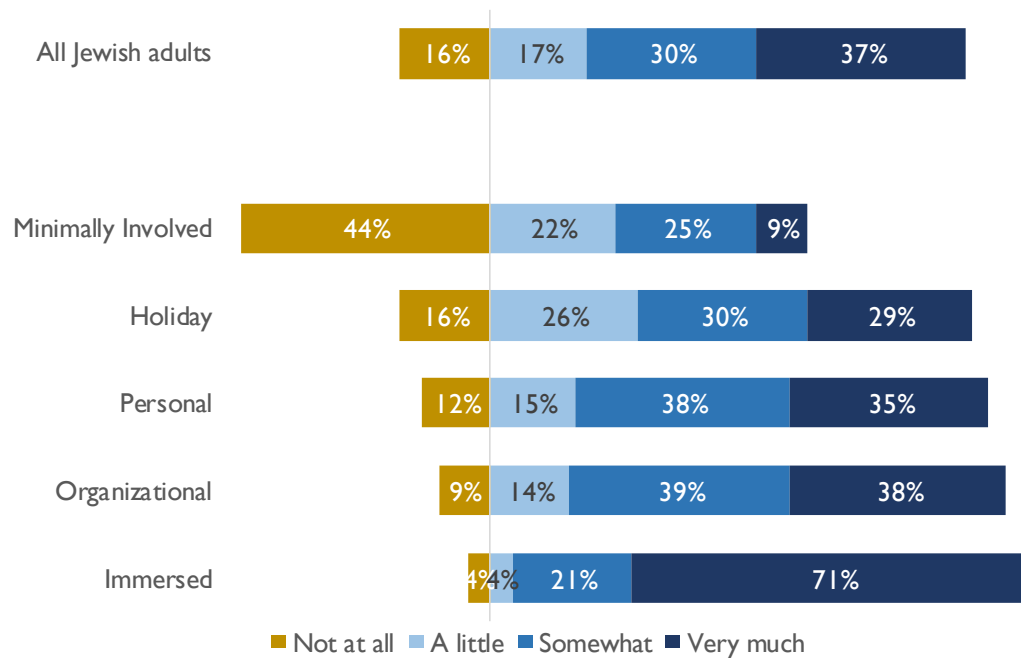
Just as Jewish behaviors vary across the engagement groups, so too do attitudes about being Jewish. The figures below show responses to a set of attitudinal questions that illustrate the differences among the groups. As is evident from Figure 3.2, nearly all groups consider Judaism to be a matter of ethnicity and culture. However, the Immersed and Personal groups value the ethnic aspects of Judaism more strongly than do the other groups, with 67% of the Immersed and 69% of the Personal saying it is “very much” a matter of ethnicity. About three in four of those in the Immersed, Personal, and Organizational groups consider Judaism to be “very much” a matter of culture, compared to smaller shares of the other groups.

Figure 3.2: Being Jewish is a matter of ethnicity and culture



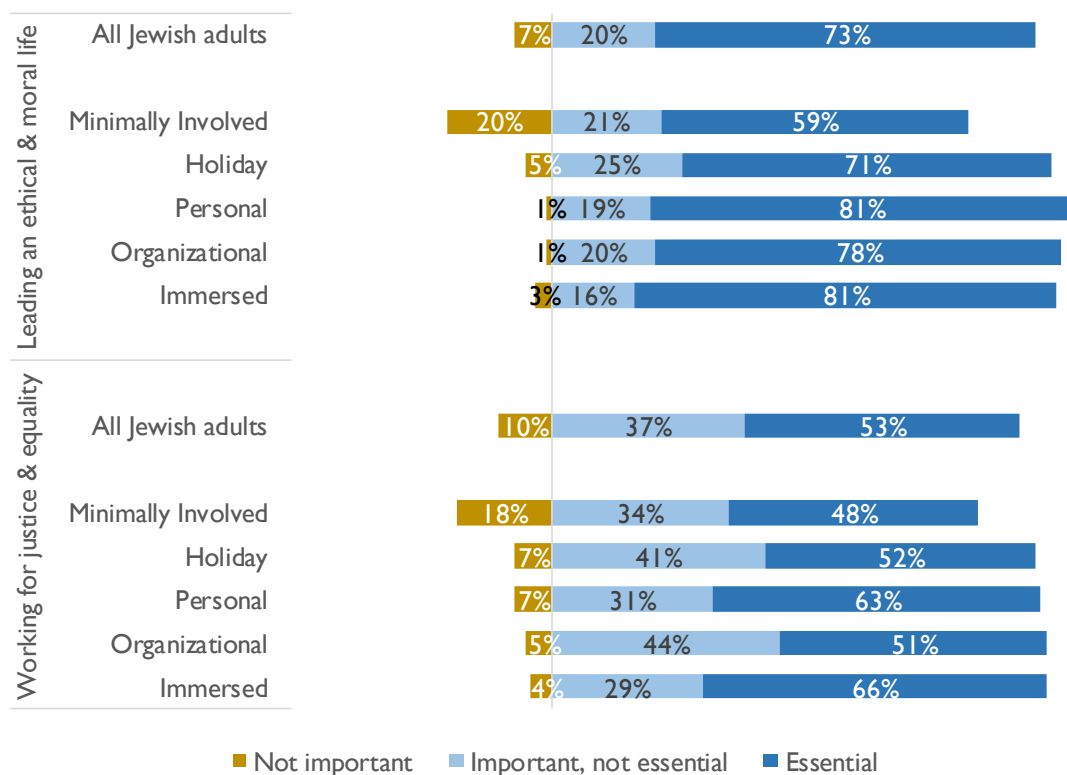
With respect to the religious aspects of Judaism (Figure 3.3), there are larger differences in the engagement groups. A larger share of the Immersed group considers Judaism to be a matter of religion (71% very much) in contrast to about one third of the Organizational and Personal groups. In the Minimally Involved group, 44% say that Judaism is not at all a matter of religion. Regardless of level of Jewish engagement, the share of Jewish adults who consider Judaism a matter of ethnicity and culture exceeds the share who focus on the religious aspects of Judaism. This trend is consistent with US Jews in general.

Figure 3.3: Being Jewish is a matter of religion



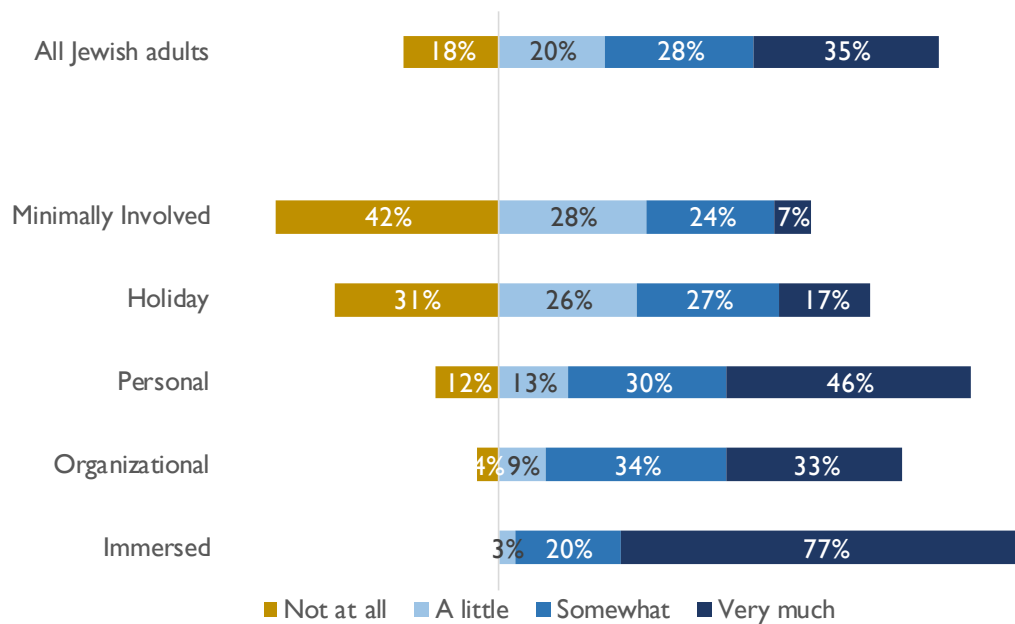
To further explore the meaning of being Jewish, respondents were asked about whether various aspects of Judaism were an essential part of being Jewish to them. In Figure 3.4, these results are presented for each engagement group. Three in four (73%) of Jewish adults overall consider “leading a moral and ethical life” to be an essential part of Judaism, and more than half (53%) consider working for justice and equality to be essential. For the two dimensions “leading a moral and ethical life” and “working for justice and equality,” there is notable similarity among all groups. A larger share of the Minimally Involved group, however, considers these aspects of Judaism to be unimportant.

Figure 3.4: Essential aspects of being Jewish



With regard to the question of whether Judaism is part of daily life (Figure 3.5), the differences among the engagement groups are evident. In the Immersed group, 77% regard Judaism to be very much part of their daily life; in the Minimally Involved group, 42% say Judaism is not at all part of their daily life. This finding illustrates the divergent views of Jewish adults about the role that Judaism plays in their activities.

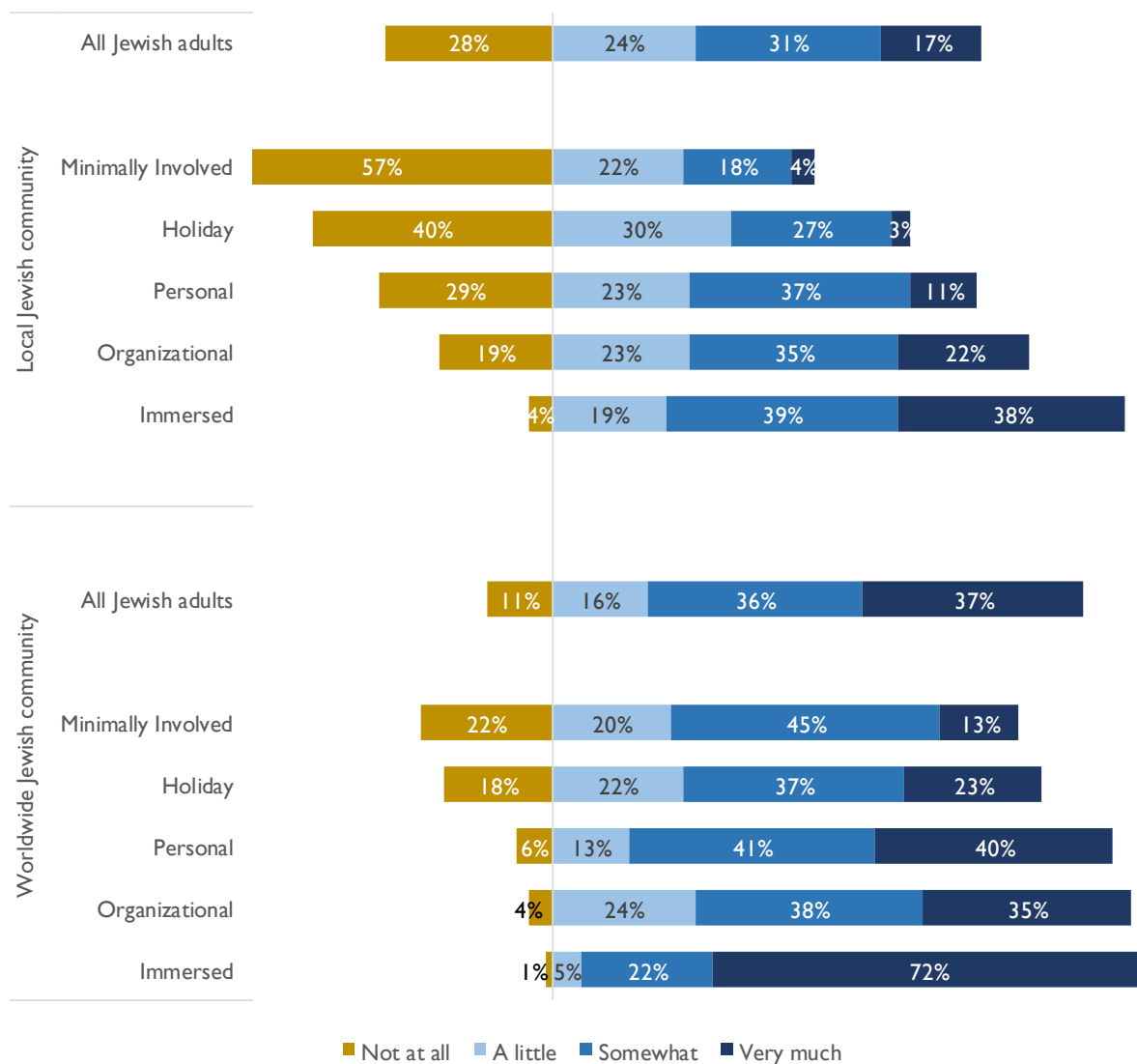
Figure 3.5: Being Jewish is part of daily life



Attitudes about Jewish Community

Community connections vary widely across the engagement groups, but, in all cases, connection to the worldwide Jewish community exceeds connections to the local community (Figure 3.6). In the Minimally Involved group, 57% do not feel at all connected to the local Jewish community compared to 40% in the Holiday group, 29% in the Personal group, and 19% in the Organizational group.

Figure 3.6: Connections to local and worldwide Jewish community



Respondents were also asked two additional questions about whether being Jewish is a matter of community (Figure 3.7) and whether community is an essential part of being Jewish (Figure 3.8). As with the feeling of connection, a large share of the Immersed group considers Judaism to be very much a matter of community (65%) compared to 34% of Minimally Involved who say Judaism is not at all a matter of community. A similar share, 64%, of the Immersed say community is an essential aspect of being Jewish, compared to 56% of the Minimally Involved who say it is not at all important to being Jewish.

Figure 3.7: Being Jewish is a matter of community

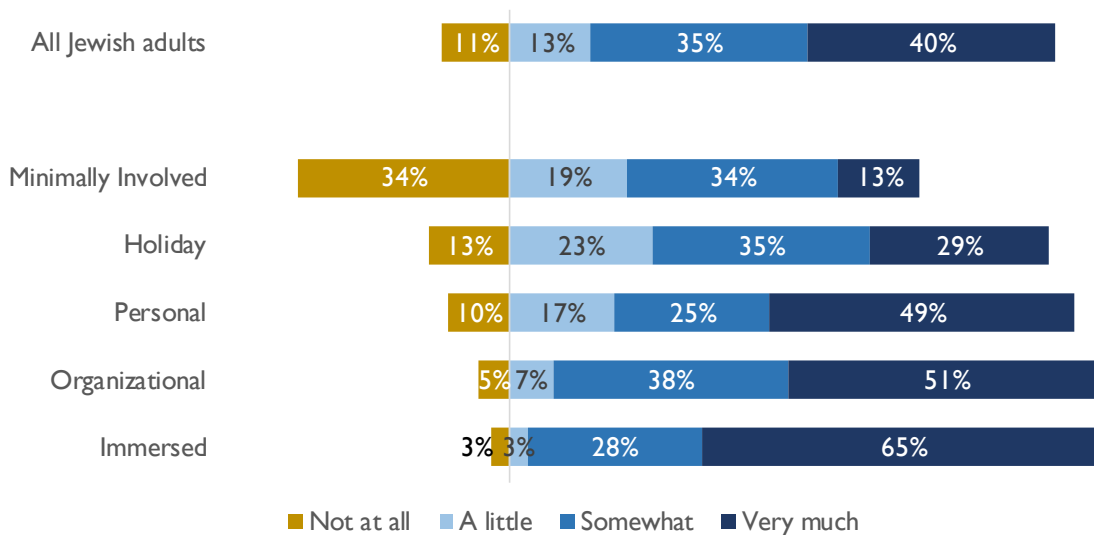
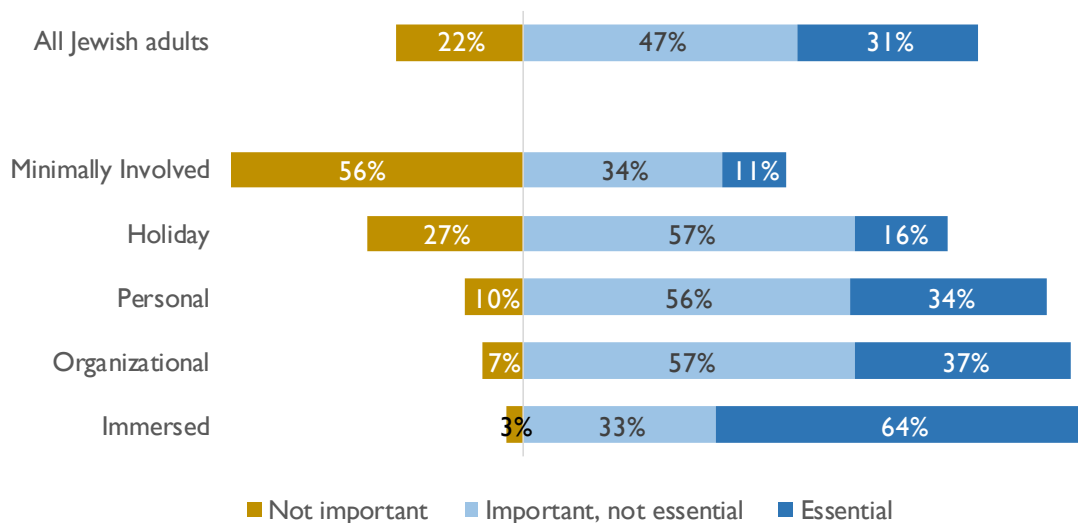


Figure 3.8: Community is an essential aspect of being Jewish



Chapter 4: Jewish Children

The Greater Palm Beaches Jewish community includes approximately 16,700 Jewish children and 22,200 children in total. This number represents an increase of 88% in the total number of children since 2005. Of these children in Jewish households, the majority (56%) are being raised by intermarried parents and the next largest share, 29%, are being raised by single parents. Only 15% are being raised by two Jewish parents.

Among Jewish children, participation in Jewish education is relatively low. Among preschool-age Jewish children, 7% were enrolled in a Jewish preschool program. For Jewish children in grades K-12, 11% were enrolled in day schools or part-time schools during the 2017-18 academic year.

This chapter focuses on how parents raise their children and how those children participate in the Greater Palm Beaches Jewish educational institutions. This chapter addresses an array of educational programs, including Jewish preschools, formal Jewish education programs, both part-time and full-time; as well as informal Jewish education programs, including camp and youth groups.

Jewish Children

Among the 22,200 children who live in the Greater Palm Beaches Jewish households, there are 16,700 children (74% of all children) who are being raised Jewish in some way, either by religion, secularly or culturally, or as Jewish and another religion (Table 4.1). Among the remaining children, 2,000 are being raised in another religion, and 700 are being raised with no religion. Parents have not yet decided how to raise an additional 2,800 children.

More than one third (37%) of Jewish children are ages five or under, 31% are between ages six to 12, and 32% are teenagers ages 13 to 17 (Table 4.2). Considering all children in Jewish households, the proportion of younger children is slightly higher. This is the case because, among the 2,800 children whose parents have not yet decided their religion, about three quarters are ages five or younger. It is likely that some of those parents will make the decision regarding the child's religion at the time the child is ready to begin Jewish education.

Table 4.1: Religion of children in Jewish households

	Number	Percentage of all children
Jewish by religion	7,000	31%
Secular/culturally Jewish	5,600	25%
Jewish and another religion	4,100	18%
Another religion	2,000	9%
No religion	700	3%
Not yet decided	2,800	13%
Total	22,200	100%

Table 4.2: Greater Palm Beaches child population estimates

Age	Jewish children		Non-Jewish children		All children	
	Number	Percentage	Number	Percentage	Number	Percentage
0-5	6,200	37%	2,200	40%	8,500	38%
6-12	5,200	31%	2,100	39%	7,300	33%
13-17	5,300	32%	1,200	21%	6,500	29%
Total	16,700	100%	5,500	100%	22,200	100%

Of all children in Jewish households, 15% are being raised by inmarried parents, 56% by intermarried parents, and the remainder, 29%, by single parents (Figure 4.1). Among Jewish children only (not shown), 19% have inmarried parents, 51% have intermarried parents, and 30% have single parents.

Religion of Children by Household Characteristics

Overall, three quarters of children in Jewish households are being raised Jewish in some way: by religion, as secular/cultural Jews, or as Jewish and another religion (Table 4.3). Nearly all parents who are part of the Organizational and Immersed engagement groups are raising their children Jewish in some way. All inmarried parents are raising their children Jewish (Figure 4.2), and among children of intermarried parents, 51% are being raised Jewish in some way (Figure 4.3).

Figure 4.1: Marital status of parents of children in Jewish households

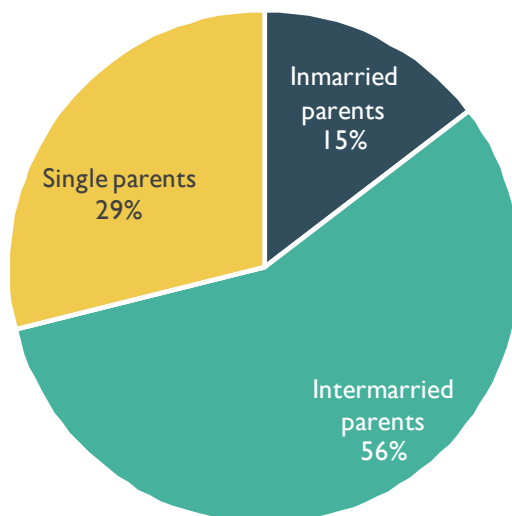


Table 4.3: Children raised Jewish by household characteristics

	Raised Jewish in some way (%)
All children in Jewish households	75
Engagement group	
Minimally Involved	--
Holiday	71
Personal	79
Organizational	100
Immersed	98
Region	
South	71
Central	77
North	68
West	65
Household structure	
Inmarried	100
Intermarried	51
Single adult(s)	71

Figure 4.2: Religion raised, children of inmarriage

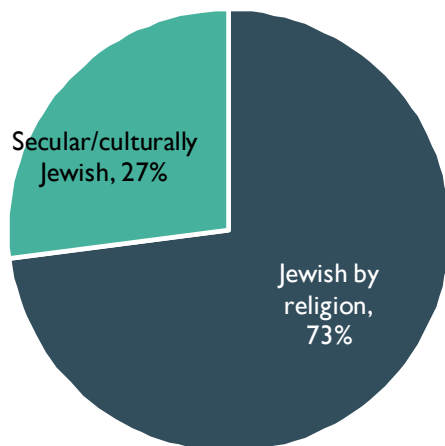
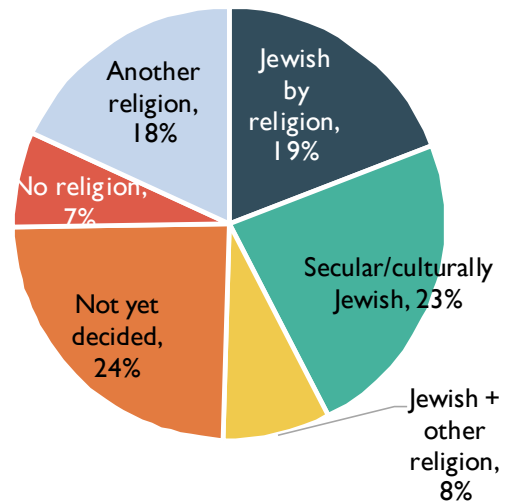


Figure 4.3: Religion raised, children of intermarriage



Participation in Jewish Education

Jewish education is provided in the context of Jewish preschools; formal classroom settings, such as day school and part-time supplementary school; and informal settings, including camp, youth groups, and peer trips to Israel. Table 4.4 shows the overall numbers of children¹⁴ in each form of Jewish school, and Table 4.5 shows the numbers of children who participated in other forms of Jewish education within the previous five years. These tables also display the proportion of Jewish children who were enrolled (among Jewish children who are age-eligible to attend that form of Jewish education).

Because the majority of children in Jewish education are being raised Jewish in some way, the analysis below is restricted to children being raised Jewish in some way. In addition to the data presented in Tables 4.4 and 4.5, fewer than 100 children in Jewish households not being raised Jewish are enrolled in a Jewish preschool, and approximately 200 such children attended a Jewish day camp.

Of Jewish children who are not yet in kindergarten, 7% were enrolled in a Jewish preschool program, and 11% of Jewish children in grades K-12 were enrolled in some form of Jewish school during the 2017-18 academic year. Ten percent of Jewish children in grades K-12 are enrolled in part-time schools, including 17% of those in grades K-8. For full-time day schools, 3% of K-8 students are enrolled.

Among those families that did not have any children at a part-time or full-time Jewish school during 2017-18, 37% formerly enrolled their children at such a school (not shown in table). In addition to the numbers shown here, a small number of children (fewer than 100) are enrolled in Jewish education programs outside of the Greater Palm Beaches catchment area.

For informal Jewish education, including tutoring, youth group, and camp, participation was measured over the period of the past five years rather than the current year only. Consequently, rates of participation in informal Jewish education appear to be much higher than in formal Jewish education. Of Jewish children in grades K-12, 30% participated in at least one form of informal education experience in the past five years (Table 4.5).

Of all children in Jewish households who have reached bar or bat mitzvah age, 49% have had a bar or bat mitzvah and 3% will do so in the future. Fifty-eight percent of children being raised Jewish in some way have had a bar or bat mitzvah, and 3% will do so in the future.

Twenty-one percent of Jewish children participated in some form of Jewish private tutoring and classes during the past five years. These lessons included activities such as bar or bat mitzvah tutoring or Hebrew language lessons. Sixteen percent of Jewish children in grades K-12 attended Jewish day camp, and 7% attended an overnight Jewish camp. Five percent of Jewish children in grades 6-12 participated in a Jewish youth group in the past five years. Three percent of Jewish high school students have traveled to Israel on a peer trip. Among Jewish households with at least one child age 12 or younger, 38% receive books from PJ Library (not shown in table). Another 38% of Jewish households were unaware of the program.

Table 4.4: Children in Jewish schools in the past year

	Jewish student enrollment (number)	Proportion of age-eligible Jewish children (%)
Jewish preschool	400	7%
Any Jewish schooling, K-12	1,100	11%
K-8	1,000	15%
9-12	100	1%
Part-time school, K-12	1,000	10%
K-8	900	17%
9-12	100	1%
Day school, K-12	100	1%
K-8	100	3%

Table 4.5: Children in informal Jewish education in the past five years

	Jewish student participation (number)	Proportion of age-eligible Jewish children (%)
Any informal Jewish education, K-12	3,100	30%
Jewish tutoring/classes, K-12	2,200	21%
Jewish day camp, K-12	1,600	16%
Jewish overnight camp, K-12	800	7%
Jewish youth group, 6-12	400	5%
Peer Israel trip, 9-12	100	3%

Drivers of Participation in Jewish Education

Because decisions to participate in Jewish education are typically made by parents, those outcomes are linked with the characteristics and Jewish engagement of adults. Tables 4.6 and 4.7 describe the households who participate in various forms of Jewish education. In these two tables, for each household characteristic listed, the table shows the proportion of Jewish households with Jewish age-eligible children who have at least one child enrolled in that form of Jewish education.

Formal Jewish Education: Preschool, Part-time school, Day school. Rates of participation in Jewish preschool are similar among the Personal (27%), Organizational (31%), and Immersed (29%) groups (Table 4.6). For K-12 Jewish education, families in the Immersed group participate at higher rates than other groups. Inmarried parents enroll their children at higher rates than intermarried and single parents.

Parents whose children were not enrolled in a Jewish part- or full-time school were asked for reasons for their decision regarding enrollment. The most commonly cited reason for non-enrollment was cost, with 36% indicating this was a reason. One quarter could not find a good religious fit; 16% could not find a good social fit for their child; 9% felt the location was not convenient or did not have accessible transportation to the school; 8% did not think Jewish schools provided a good academic fit for their child; and 8% were not interested.

Informal Jewish Education: Tutoring, Camps and Youth Groups. For most forms of informal education, participation follows expected patterns of engagement, with participation highest among families in the Immersed group (Table 4.7). An exception is the Israel trip; it is possible that parents in the Immersed group prefer family trips to peer trips to Israel for their children. Participation in informal education is significantly higher for families who are prosperous or very comfortable than those with a lower self-reported standard of living.

Table 4.6: Household participation in formal Jewish education

	Jewish pre-school (%)	Any Jewish schooling, K-12 (%)	Day school, K-12 (%)	Part-time school, K-12 (%)
Jewish households with age-eligible children	9	12	2	10
Engagement group				
Minimally Involved	--	--	--	--
Holiday	5	3	0	3
Personal	27	6	2	5
Organizational	31	18	2	16
Immersed	29	29	6	23
Region				
South	11	13	2	11
Central	--	3	<1	3
North	18	12	2	10
West	--	13	0	13
Marital status				
Inmarried	18	21	3	18
Intermarried	9	10	1	10
Single adult(s)	--	7	2	5
Respondent length of residence				
0-4 years	28	16	6	11
5-10 years	14	9	2	7
11+ years	10	13	1	12
Financial status				
Not prosperous	13	12	1	11
Prosperous/very comfortable	9	10	4	6

Table 4.7: Household participation in informal Jewish education over the past five years

	Any informal education, K-12 (%)	Jewish tutoring, K-12 (%)	Day camp, K-12 (%)	Overnight camp, K-12 (%)	Youth group, 6-12 (%)	Israel trip, 9-12 (%)
Jewish households with age-eligible children	38	28	19	9	1	4
Engagement group						
Minimally Involved	--	--	--	--	--	--
Holiday	34	30	23	15	1	1
Personal	30	23	19	9	11	--
Organizational	36	21	25	11	<1	19
Immersed	56	44	35	23	9	9
Region						
South	31	26	24	8	4	12
Central	29	16	14	3	--	--
North	47	37	35	26	2	3
West	26	13	14	7	4	5
Marital status						
Inmarried	53	39	32	18	11	15
Intermarried	40	31	24	4	2	--
Single adult(s)	28	21	22	16	0	2
Respondent length of residence						
0-4 years	56	42	20	11	1	--
5-10 years	35	24	32	22	2	7
11+ years	36	29	22	8	5	8
Financial status						
Not prosperous	32	23	18	6	2	5
Prosperous/very comfortable	57	46	47	35	8	9

Chapter 5: Synagogue and Ritual Life

Historically, synagogues have been the central communal and religious “home” for US Jews, and membership in a congregation is one of the key ways Jews affiliate with the Jewish community. Synagogue membership notwithstanding, many Jews participate in rituals on a regular or intermittent basis at home. Religious and ritual observance constitute one means by which Jews in the Greater Palm Beaches express their Jewish identities.

Levels of synagogue membership for those who reside in the Greater Palm Beaches have not changed since 2005 and are similar to that of all US Jews. However, about half of the Greater Palm Beaches synagogue members belong to a congregation outside of the Greater Palm Beaches. The majority of these individuals are seasonal residents who belong to congregations where they own their other home.

Levels of participation in most Jewish ritual activities in the Greater Palm Beaches is similar to that found in 2005. However, observance of Shabbat candle lighting, religious service attendance, and keeping kosher, is lower than is found among Jews nationally. This finding is consistent with the relatively small share of Orthodox Jews in the area.

Synagogues and Congregations

In the Greater Palm Beaches, 28% of households (approximately 20,500) include someone who belongs to a synagogue or another Jewish worship community of some type (Table 5.1). This is similar to the rate of 30% in 2005. Thirty-six percent of Jewish adults live in synagogue-member households, comparable to that of the rest of the country (39%). Among those who are not currently synagogue members, 59% were members at some time in the past. Overall, 15% of households indicate that they belong to at least one congregation in the Greater Palm Beaches (Table 5.1). Thirteen percent belong to a congregation outside of the Greater Palm Beaches. In most cases these are seasonal residents, of whom 43% belong to congregations in another community. The high rate of synagogue membership among relative newcomers to the region is explained by the fact that this group includes a greater share of seasonal residents.

With regard to year-round residents, 5% belong to a congregation outside of the Greater Palm Beaches; 2% of these are in adjacent communities. One percent of households belong to both local and non-local synagogues (not shown in table).

Table 5.1: Synagogue membership

	Any synagogue member (%)	Local synagogue member (%)	Out of area synagogue member (%)
All Jewish households	28	15	13
Engagement groups			
Minimally Involved	2	1	2
Holiday	3	3	0
Personal	5	4	<1
Organizational	61	24	37
Immersed	81	51	30
Region			
South	25	15	9
Central	25	16	9
North	42	16	25
West	17	12	5
Age			
18-34	9	9	<1
35-49	19	16	4
50-64	26	19	7
64-79	35	13	22
80+	31	20	11
Marriage and children			
Inmarried household	46	21	25
Intermarried household	13	8	5
Single-adult household	22	14	7
No children	30	15	16
Children	17	17	<1
Seasonality			
Seasonal	52	9	43
Year-round	21	17	5
Length of residence			
0-4 years	33	7	27
5-10 years	29	18	12
11+ years	26	17	9

Synagogue membership is highest among those in the Immersed group (81%), followed by 61% of those in the Organizational group. Very few in the Minimally Involved, Holiday, or Personal groups have joined a congregation. Geographically, rates of congregational membership are highest in the North region (42%).

Synagogue affiliation models are no longer limited to “brick-and-mortar” synagogues with a building, clergy, and paid dues structure. Organizations such as Chabad and High Holiday congregations have grown in popularity, and voluntary contributions have replaced dues in some congregations.¹⁵

Among synagogue member households, 28% are dues-paying members of brick-and-mortar synagogues, representing 8% of all households (Table 5.2). In addition, 3% of households consider themselves to be members of brick-and-mortar synagogues but do not pay dues there. Alternative congregational structures that the Greater Palm Beaches households affiliate with include Chabad (3% of households) and a minyan or chavurah (3% of households). Six percent of households belong to multiple local synagogues or worship groups; in all, 1% of households belong to a brick-and-mortar synagogue and an alternative (not shown in table).

Among households who are members of brick-and-mortar synagogues, 15% are members of Orthodox congregations, 39% Conservative congregations, and 46% Reform congregations (Table 5.3). Three percent are members of synagogues of other denominations (for example, Renewal or Reconstructionist) or no denomination.

Table 5.2: Household membership in congregations of different types

	Brick-and-mortar synagogue, pays dues (%)	Brick-and-mortar synagogue, no dues (%)	Chabad (%)	Independent minyan or High Holiday congregation (%)
All Jewish households	8	3	3	3
Engagement groups				
Minimally Involved	<1	0	<1	<1
Holiday	1	<1	2	<1
Personal	2	<1	2	1
Organizational	11	3	4	7
Immersed	28	13	7	6
Region				
South	6	3	3	4
Central	10	3	2	1
North	9	3	3	3
West	8	1	2	1
Age				
18-34	2	1	4	4
35-49	6	3	2	6
50-64	8	7	3	2
64-79	7	2	2	2
80+	14	2	3	1
Marriage and children				
Inmarried household	11	4	4	3
Intermarried household	4	1	3	1
Single-adult household	7	3	2	3
No children	8	3	3	2
Children	7	2	3	6
Seasonality				
Seasonal	4	3	2	1
Year-round	9	3	3	3
Length of residence				
0-4 years	4	2	1	1
5-10 years	6	5	3	6
11+ years	10	3	3	2

Table 5.3 Denomination of brick-and-mortar synagogues

	Percentage of brick-and-mortar synagogue households
Orthodox	15
Conservative	39
Reform	46
Other denomination, nondenominational	3

Synagogue Participation

More than two-in-three (68%) Jewish adults attended services at least once in the past year, and 18% attended a service monthly or more (Table 5.4). Half of Jewish adults (50%) attended a High Holy Day service. Experiences at religious services vary among groups and are associated with different attendance patterns. Almost half (48%) of those who attended a service in the past year felt comfortable, and 39% reported that their spiritual needs were met. Just 12% felt disconnected during services.

Synagogue Programming

Regardless of their current level of participation in synagogue life, all respondents were asked about their interest in attending activities at synagogues aside from religious services. Over half of Jewish adults would be somewhat or very likely to attend cultural (52%) or educational (50%) programs, followed by slightly lower interest in social (44%) and spiritual (32%) programs. (Table 5.5). A larger share of the Immersed group expressed higher levels of interest in all program topics.

Table 5.4: Synagogue participation

	Attended services in past year			Of those who attended, at last service ...		
	Ever (%)	Monthly + (%)	High Holy Days (%)	Felt comfortable (%)	Spiritual needs met (%)	Felt disconnected (%)
All Jewish adults	68	18	50	48	39	12
Engagement groups						
Minimally Involved	19	0	1	9	9	5
Holiday	45	0	7	24	18	7
Personal	78	5	46	54	42	21
Organizational	97	15	92	75	61	18
Immersed	100	64	99	80	70	20
Region						
South	68	15	52	46	40	15
Central	67	18	47	50	42	14
North	77	27	61	53	43	12
West	55	10	33	36	30	7
Age						
18-34	59	14	41	38	35	15
35-49	56	8	35	39	40	14
50-64	71	23	47	48	39	13
64-79	75	19	60	50	41	14
80+	68	21	52	54	39	9
Marriage and children						
Inmarried	82	25	66	60	47	16
Intermarried	40	3	19	24	22	6
Single adult(s)	63	14	41	40	37	14
Not parent	70	19	53	48	40	13
Parent	57	9	32	39	35	13
Seasonality						
Seasonal	84	22	73	54	40	14
Year-round	63	16	42	45	39	13
Length of residence						
0-4 years	76	21	59	40	37	10
5-10 years	73	15	50	49	35	18
11+ years	64	17	47	48	41	13
Synagogue membership						
Non-member	54	4	29	33	28	11
Member	97	45	92	78	65	19

Table 5.5: Somewhat or very likely to attend activities at local synagogue

	Cultural (%)	Educational (%)	Social (%)	Spiritual (%)
All Jewish adults	52	50	44	32
Engagement groups				
Minimally Involved	39	42	40	22
Holiday	36	39	39	20
Personal	57	51	41	35
Organizational	51	44	38	29
Immersed	82	78	69	61
Region				
South	50	48	45	30
Central	50	46	41	39
North	59	59	46	38
West	62	54	53	41
Age				
18-34	48	56	53	35
35-49	44	40	53	27
50-64	58	57	51	45
64-79	58	54	39	33
80+	46	39	36	22
Marriage and children				
Inmarried	59	57	45	36
Intermarried	39	43	32	23
Single adult(s)	49	45	54	36
Not parent	52	44	51	34
Parent	53	49	47	29
Seasonality				
Seasonal	59	51	41	30
Year-round	50	50	46	34
Length of residence				
0-4 years	56	57	50	33
5-10 years	59	55	44	35
11+ years	49	46	44	32
Synagogue membership				
Non-member	46	46	41	27
Member	66	60	54	47

Ritual Practices

The majority of the Greater Palm Beaches Jewish adults mark Jewish holidays over the course of the year, with 83% attending a Passover seder, and 80% lighting Hanukkah candles (Table 5.6). Passover and Hanukkah celebrations are nearly universal among the Immersed, Organizational, Personal, and Holiday engagement groups but less frequent among members of the Minimally Involved group. In contrast, Shabbat candle-lighting and Shabbat meal attendance is widespread among those in the Immersed group but are less frequent for all other groups. Just over half of Jewish adults fasted on Yom Kippur (52%). That includes 86% of Immersed Jews, and majorities of Organizational and Personal Jews. Large majorities (88-98%) of Personal, Organizational, and Immersed Jews have a mezuzah somewhere in their home, compared to 69% of Holiday Jews and 31% of Minimally Involved Jews. Relatively few Jews in the Greater Palm Beaches keep kosher at home.

Compared to 2005, similar proportions of Jews in the community “usually” or “always” light Shabbat candles and keep kosher at home, and similar proportions also attend religious services “ever” or “monthly” (Table 5.7). Compared to US Jews as a whole, the Greater Palm Beaches Jews are about as likely to fast during Yom Kippur but attend services slightly less frequently; they light Shabbat candles at lower rates than the national Jewish community.

Table 5.6: Ritual practice

	Attend Passover seder in typical year (%)	Light Hanukkah candles in typical year (%)	Ever light Shabbat candles in past year (%)	Ever have Shabbat meal in past month (%)	Fasted on Yom Kippur last year (%)*	Have mezuzah in home (%)	Keep kosher at home (%)
All Jewish adults	83	80	38	28	52	78	8
Engagement groups							
Minimally Involved	18	26	3	0	11	31	0
Holiday	100	93	19	12	39	69	0
Personal	88	91	37	18	56	88	3
Organizational	94	86	49	30	64	89	4
Immersed	100	99	83	74	86	98	33
Region							
South	86	82	37	30	53	80	8
Central	78	81	38	24	54	75	12
North	85	84	50	33	58	76	10
West	72	71	28	28	47	64	2
Age							
18-34	79	78	30	42	45	65	3
35-49	75	70	23	21	43	60	5
50-64	80	84	41	26	59	76	10
64-79	86	83	44	29	56	83	7
80+	82	79	48	30	45	90	15
Marriage and children							
Inmarried	93	91	52	36	63	91	13
Intermarried	57	63	19	11	30	47	2
Single adult(s)	77	71	29	25	47	69	4
Not parent	82	79	40	29	53	78	9
Parent	80	82	32	23	42	66	6
Seasonality							
Seasonal	91	88	47	37	60	87	11
Year-round	78	77	36	26	49	73	7
Length of residence							
0-4 years	90	81	44	28	56	83	11
5-10 years	76	78	34	27	52	70	7
11+ years	81	81	39	29	50	76	8
Synagogue membership							
Non-member	75	74	25	16	44	68	2
Member	95	91	67	51	69	93	21

*Among those who did not fast are 16% of Jewish adults who could not do so for medical reasons

Table 5.7: Jewish adult ritual practice in Greater Palm Beaches 2018, Greater Palm Beaches 2005, and Pew 2013

	Greater Palm Beaches 2018 (%)	Greater Palm Beaches 2005 (%)	US Jewish adults (%)
Shabbat candles			
Never	62	59	53
Sometimes	21	24	24
Usually	7	4	6
Always	10	13	16
Religious service attendance			
Never	32	31	22
Less than monthly	51	53	55
Monthly or more	18	16	23
Other rituals			
Keep a kosher home	8	3	22
Have a mezuzah	78	83	--
Fasted during Yom Kippur*	52	--	53

*This proportion excludes those who could not fast for medical reasons

Chapter 6: Social and Community Life

The Greater Palm Beaches Jewish community offers diverse avenues for communal participation. Jews join local, regional, and national membership organizations and attend an array of cultural, educational, and religious events. They volunteer and donate their time to Jewish and non-Jewish causes. Through their participation, they make Jewish friends and strengthen their ties to the local community.

Jewish life also includes informal or personal involvement with Jewish friends and community members. The vast majority of Jews in the Greater Palm Beaches have at least some close Jewish friends, and almost seven in ten say at least half of their closest friends are Jewish. Consequently, there are many opportunities to talk about Jewish topics, eat Jewish foods, and participate in Jewish cultural activities individually or with friends.

This chapter describes the multiple ways in which Jews in the Greater Palm Beaches interact and participate with their local peers and institutions and points to measures that can enhance these connections.

Jewish Organizations

The Greater Palm Beaches Jews participate in a wide range of Jewish organizations and activities. Fifteen percent of Jewish households say they currently affiliate with the Mandel Jewish Community Center (JCC) (either in Boynton Beach or Palm Beach Gardens). Affiliation includes any level of participation in JCC activities and is not limited to membership. In addition, about one quarter (26%) of households belong to at least one local Jewish organization other than a synagogue or JCC, such as Hadassah (Table 6.1). Aside from synagogues or the JCC, 15% of Jewish households pay dues to a local Jewish organization. In addition to formal membership organizations, 9% of Jewish households say they belong to an informal or grassroots group in the Greater Palm Beaches, like a Jewish book club.

Table 6.I Household memberships

	Affiliate with Mandel JCC (%)	Belong to other local organization (%)	Pay dues to local organization (%)	Belongs to informal Jewish group (%)
All Jewish households	15	26	15	9
Engagement group				
Minimally Involved	6	7	4	4
Holiday	5	10	5	4
Personal	12	32	23	8
Organizational	20	34	19	16
Immersed	30	56	39	28
Region				
South	14	33	20	14
Central	9	20	12	10
North	25	23	15	12
West	4	25	18	6
Head of household age				
18-34	9	8	4	2
35-49	17	15	7	14
50-64	10	20	10	8
65-79	20	30	20	13
80+	9	43	29	13
Marriage and children				
Inmarried household	18	38	25	16
Intermarried household	7	15	11	4
Single-adult household	16	22	12	12
No children	14	29	19	11
Children	15	12	7	13
Seasonality				
Seasonal	21	24	17	15
Year-round	13	26	16	10
Respondent length of residence				
0-4 years	21	20	9	12
5-10 years	16	24	16	16
11+ years	12	29	19	9

Jewish and Non-Jewish Events

Over half of Jewish adults (54%) attended a class or lecture on a non-Jewish topic at least once in the past year, and 21% attended at least monthly (Table 6.2). Fewer attended classes or lectures on Jewish topics, with 39% attending at least once in the past year and 10% attending monthly or more.

Table 6.2: Greater Palm Beaches event participation in past year

	Non-Jewish class/lecture		Jewish class/lecture	
	Ever (%)	Monthly + (%)	Ever (%)	Monthly + (%)
All Jewish adults	54	21	39	10
Engagement group				
Minimally Involved	44	14	13	3
Holiday	43	18	7	0
Personal	44	16	39	8
Organizational	57	21	42	5
Immersed	72	35	90	34
Region				
South	50	20	38	12
Central	50	19	41	8
North	65	29	52	13
West	51	16	17	1
Age				
18-34*	19	8	17	2
35-49	37	6	21	6
50-64	53	14	40	6
65-79	60	28	47	14
80+	46	16	50	14
Marriage and children				
Inmarried	58	22	52	12
Intermarried	39	14	15	3
Single adult(s)	51	24	31	12
Not parent	55	22	42	11
Parent	37	15	20	5
Seasonality				
Seasonal	64	31	54	13
Year-round	49	18	34	10
Length of residence				
0-4 years	51	27	33	9
5-10 years	59	24	41	6
11+ years	50	18	40	12

Note: The estimates for 18-34 year olds in this table exclude current students.

The majority (71%) of the Greater Palm Beaches Jews attended some organized social or recreational event in the past year, whether sponsored by a Jewish organization or some other type (Table 6.3); more than one third (36%) attended this type of event at least on a monthly basis. Nearly two thirds (63%) attended either a Jewish or non-Jewish-sponsored cultural event, and one quarter attended at least monthly. Two-thirds (66%) attended other types of events.

Table 6.3: Greater Palm Beaches program participation in past year (includes Jewish and non-Jewish programs)

	Social/ recreational event		Cultural event		Other event	
	Ever (%)	Monthly + (%)	Ever (%)	Monthly + (%)	Ever (%)	Monthly + (%)
All Jewish adults	71	36	63	25	66	32
Engagement group						
Minimally Involved	61	27	40	12	56	21
Holiday	63	28	48	11	53	21
Personal	71	34	64	20	62	31
Organizational	70	31	67	24	70	30
Immersed	91	51	91	47	85	45
Region						
South	69	33	63	22	60	29
Central	74	31	63	20	68	32
North	77	38	71	30	77	33
West	76	35	57	24	64	31
Age						
18-34	72	47	55	16	60	37
35-49	63	23	48	11	50	24
50-64	71	30	63	21	74	22
65-79	77	41	72	35	76	41
80+	72	31	58	16	53	21
Marriage and children						
Inmarried	81	41	71	29	74	34
Intermarried	69	33	45	12	57	25
Single adult(s)	58	28	57	19	58	28
Not parent	73	37	67	26	69	31
Parent	66	28	37	7	48	28
Seasonality						
Seasonal	79	35	74	35	73	41
Year-round	70	35	59	19	64	28
Length of residence						
0-4 years	67	32	54	23	60	26
5-10 years	75	38	65	26	71	34
11+ years	73	36	65	22	66	31

Sources of Information

More than half of the community says they learn about Jewish events and programs from online sources (61%) or directly from family and friends (60%) (Table 6.4). Thirty-seven percent are informed by the *Jewish Journal* or another Jewish periodical, and about one third (32%) learn about programs from newsletters sent by Jewish organizations. Twenty-one percent describe rabbis or communal professionals as sources of information on events, and 18% of Jewish adults mention the Jewish Federation of Palm Beach County.

Volunteering

In the Greater Palm Beaches Jewish community, 37% of Jewish adults say they engaged in some volunteer activity in the past month (Table 6.5). Of Jewish adults, 28% volunteered for a non-Jewish organization in the past month, and 18% volunteered for a Jewish organization. For Jewish organizations, 11% volunteered in a leadership role, and 12% volunteered in another type of role.

When it comes to organizational and volunteer activity, the Greater Palm Beaches Jews support a variety of causes (Table 6.6). Half (50%) say education is very important; a smaller share say that social justice (46%) and health or medical issues are very important (42%). Thirty-eight percent say Israel is very important, and 39% say some other cause is very important. Those who said some other cause was important were asked to list what it is, and 522 did so. The most popular causes are politics (mentioned by 150 respondents), including gun control or gun rights (27) and women's and reproductive rights (27). Also popular are arts and culture (79), recreational or leisure groups (67), the environment (34), and other Jewish causes not related to Israel (32).

Table 6.4: Sources of information (note: total adds to more than 100% because multiple sources can be selected)

Source of information	All Jewish adults (%)
Online	61
Family or friends	60
<i>Jewish Journal</i> or other Jewish periodical	37
Synagogue or organization newsletter	32
Rabbi or communal professional	21
Jewish Federation of Palm Beach County	18

Table 6.5: Volunteering

		Type of organization		Role at Jewish organization	
	Any volunteering (%)	Non-Jewish (%)	Any Jewish (%)	Leadership (%)	Other (%)
All Jewish adults	37	28	18	11	12
Engagement group					
Minimally Involved	23	17	8	5	4
Holiday	34	34	1	<1	1
Personal	25	21	6	4	3
Organizational	36	24	21	11	14
Immersed	60	35	45	32	30
Region					
South	36	26	18	12	13
Central	41	33	16	10	10
North	36	24	17	11	11
West	54	50	12	9	5
Age					
18-34	45	34	29	19	18
35-49	37	29	12	10	8
50-64	42	30	21	12	15
65-79	36	25	16	11	9
80+	29	21	13	10	8
Marriage and children					
Inmarried	40	26	21	15	11
Intermarried	31	23	16	9	10
Single adult(s)	37	30	14	9	11
Not parent	37	27	18	11	11
Parent	42	28	20	16	9
Seasonality					
Seasonal	29	19	13	10	5
Year-round	40	29	20	13	13
Length of residence					
0-4 years	33	25	17	7	14
5-10 years	33	24	13	10	7
11+ years	40	29	20	15	11

Table 6.6: Very important causes of interest

	Education (%)	Social justice (%)	Health/medical (%)	Israel (%)
All Jewish adults	50	46	42	38
Engagement group				
Minimally Involved	50	59	46	24
Holiday	50	44	41	19
Personal	52	52	47	46
Organizational	44	38	38	25
Immersed	59	49	48	71
Region				
South	50	50	41	34
Central	50	43	45	34
North	57	48	49	46
West	49	44	40	30
Age				
18-34	46	34	18	29
35-49	54	38	40	24
50-64	45	51	47	37
65-79	52	50	48	38
80+	57	53	54	59
Marriage and children				
Inmarried	51	47	49	42
Intermarried	39	43	34	20
Single adult(s)	56	49	39	37
Not parent	50	48	44	38
Parent	54	41	38	29
Seasonality				
Seasonal	56	45	46	39
Year-round	49	47	43	36
Length of residence				
0-4 years	39	30	41	32
5-10 years	52	53	43	29
11+ years	54	50	44	41

Philanthropy

Within the Greater Palm Beaches Jewish community, 85% of Jews report making a charitable contribution in the past year (Table 6.7). Almost two-in-three households (64%) gave to at least one Jewish organization, representing 75% of donor households. More than one third (37%) of Jewish adults gave to organizations that primarily serve the Jewish community of the Greater Palm Beaches.

Table 6.7: Philanthropy

	Any donation (%)	Any Jewish donation (%)	Any local Jewish donation (%)
All Jewish adults	85	64	37
Engagement group			
Minimally Involved	75	32	11
Holiday	76	36	18
Personal	85	72	37
Organizational	88	82	49
Immersed	96	96	66
Region			
South	78	59	37
Central	87	66	41
North	94	76	42
West	88	69	29
Age			
18-34	66	33	13
35-49	71	38	28
50-64	86	68	36
65-79	94	78	42
80+	87	74	55
Marriage and children			
Inmarried	92	83	49
Intermarried	79	38	16
Single adult(s)	75	47	28
Not parent	85	67	38
Parent	80	45	29
Seasonality			
Seasonal	96	87	40
Year-round	81	57	36
Length of residence			
0-4 years	83	66	21
5-10 years	86	64	35
11+ years	85	63	43

These rates are slightly lower than those reported in 2005. Comparing households rather than individuals, 83% of households made any donation, and 60% of households donated to a Jewish organization. In 2005, 88% of households made any donation, and 67% donated to a Jewish organization.

Among those who donated to Jewish organizations, the types of organizations that received donations varied. Nearly half—45%—of those who donated to a Jewish organization gave to a Jewish congregation, representing 29% of all Jewish adults (Table 6.8). About one third each gave to a Jewish-sponsored social service agency or an organization based in Israel. Twenty-four percent donated to a Jewish school or camp, and 13% donated to the Jewish Federation of Palm Beach County. This rate is similar to the 16% reported in 2005.¹⁶

Respondents were asked to list the names of other Jewish organizations they had donated to in the past year, and 354 listed at least one nonprofit group. The types of organizations that were mentioned by at least 20 respondents are listed in Table 6.9, along with an example and the number of responses for each category.

Among those who donated to a Jewish organization and have a second home, 47%, or 40% of all Jewish adults with multiple homes, donated to the Jewish federation of that other community. Nine percent of those with second homes donated to the Jewish Federation of Palm Beach County, as did 8% of those who only have homes in the Greater Palm Beaches.

Sixty-two percent of Jewish adults say they are familiar with the Jewish Federation of Palm Beach County. Among those who are familiar, nearly half (47%) did not have an opinion on the federation's performance in the community. Sixteen percent believe the federation's performance is excellent; 21% believe it to be good; 10% are neutral; and 5% believe it to be fair or poor.

Overall, 20% of Jewish adults say they plan to increase their giving in the coming year, either to Jewish or non-Jewish organizations; 77% plan on maintaining their giving levels, and only 3% expect to decrease their giving.

Table 6.8: Donations to Jewish organizations

Type of organization	Donors (%)	All Jewish adults (%)
Jewish congregation (other than dues)	45	29
Jewish-sponsored social service agency	35	22
Organization based in Israel	34	22
Jewish school or camp	24	15
The Jewish Federation of Palm Beach County	13	8
Other Jewish organization	36	23

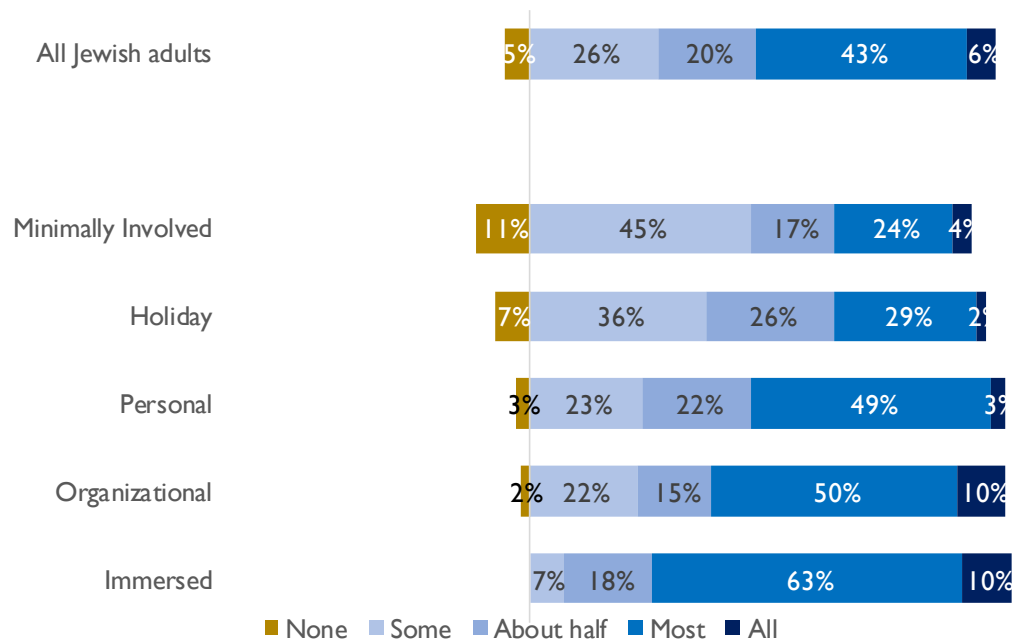
Table 6.9: Types of “other” Jewish organizations

Type of organization	Example Organization	Number of Respondents
Women’s organizations	Hadassah	73
Israel advocacy/Zionism	AIPAC	69
Health/medical organizations	Sharsheret	55
Holocaust organizations	US Holocaust Memorial Museum	47
International organizations	World Jewish Congress	33
Civil rights	Anti-Defamation League	23
Jewish campus life	Hillel International	20

Informal Involvement in the Jewish Community

Community engagement is closely tied to personal connections and friendships among Jews. The vast majority (95%) of Jews in the Greater Palm Beaches have at least some close Jewish friends, and 69% say at least half of their closest friends are Jewish (Figure 6.1, Table 6.10). Ninety-three percent of the Immersed group say that half or more of their close friends are Jewish, reflecting their deep engagement in the Jewish community.

Figure 6.1 Jewish friends



Question: How many of the people you consider to be your closest friends are Jewish?

Table 6.10: At least half of closest friends are Jewish

Half or more of closest friends are Jewish	
All Jewish adults	69
Engagement group	
Minimally Involved	44
Holiday	57
Personal	74
Organizational	75
Immersed	91
Region	
South	73
Central	59
North	74
West	52
Age	
18-34	40
35-49	45
50-64	65
65-79	83
80+	91
Marriage and children	
Inmarried	85
Intermarried	44
Single adult(s)	56
Not parent	72
Parent	47
Seasonality	
Seasonal	90
Year-round	63
Length of residence	
0-4 years	76
5-10 years	63
11+ years	68

Personal and Cultural Activities

Personal Jewish activities include informal and cultural activities that are not sponsored by Jewish organizations, such as attending Jewish theatre productions, reading Jewish books, eating Jewish foods, and discussing Jewish topics (Tables 6.11a, 6.11b).

Table 6.11a: Participation in informal and cultural activities in past month

	Discuss Jewish topics		Eat Jewish foods		Search for Jewish information online	
	Ever (%)	Weekly + (%)	Ever (%)	Weekly + (%)	Ever (%)	Weekly + (%)
All Jewish adults	76	26	73	20	49	14
Engagement group						
Minimally Involved	55	2	60	5	26	1
Holiday	55	4	63	8	24	0
Personal	96	53	83	36	75	31
Organizational	80	6	72	8	51	2
Immersed	99	69	87	46	82	47
Region						
South	74	26	75	24	49	15
Central	76	25	70	18	54	14
North	84	33	74	18	56	20
West	86	12	60	15	55	8
Age						
18-34	73	26	65	20	52	19
35-49	66	15	68	8	32	6
50-64	82	29	78	19	64	20
65-79	77	29	72	23	52	15
80+	80	27	84	31	43	17
Marriage and children						
Inmarried	80	33	79	25	58	19
Intermarried	60	14	61	8	39	6
Single adult(s)	79	22	70	19	46	16
Not parent	78	28	75	22	53	17
Parent	62	15	64	10	34	6
Seasonality						
Seasonal	77	36	69	25	51	17
Year-round	76	23	75	19	51	15
Length of residence						
0-4 years	76	25	72	16	47	13
5-10 years	75	16	69	16	55	11
11+ years	77	30	75	23	51	18

Overall, 76% of the Greater Palm Beaches Jewish adults indicate that they discussed a Jewish topic in the past month, including nearly all of those in the Immersed group (99%) and the Personal group (96%). Of all Jewish adults, 73% ate Jewish foods in the past month, and 20% ate Jewish foods weekly or more. About half of the Jewish community (49%) searched for Jewish information online, including most of those in the Immersed group (82%) and three quarters of the Personal group.

Nearly half (45%) of the Jewish community partook in Jewish-focused cultural activities, such as books, music, museums, or TV programs, including 85% of the Immersed group and 69% of the Personal group. About one quarter (23%) of Jews studied a Jewish text in the past month.

Table 6.11b: Participation in informal and cultural activities in past month

	Jewish cultural activities		Jewish text study	
	Ever (%)	Weekly + (%)	Ever (%)	Weekly + (%)
All Jewish adults	45	12	23	7
Engagement group				
Minimally Involved	18	<1	6	1
Holiday	22	0	6	<1
Personal	69	23	30	13
Organizational	29	1	11	<1
Immersed	85	36	55	21
Region				
South	45	10	23	7
Central	46	16	17	5
North	48	16	26	10
West	23	8	17	1
Age				
18-34	39	17	28	10
35-49	25	5	15	4
50-64	48	16	29	11
65-79	43	11	15	5
80+	64	12	27	7
Marriage and children				
Inmarried	52	15	25	8
Intermarried	21	6	12	1
Single adult(s)	43	11	21	8
Not parent	47	13	22	7
Parent	25	6	16	4
Seasonality				
Seasonal	50	15	25	7
Year-round	42	11	21	7
Length of residence				
0-4 years	40	13	23	7
5-10 years	35	7	16	4
11+ years	48	14	23	8

Antisemitism

The Greater Palm Beaches Jewish community members are concerned about antisemitism, but that worry is more directed at the national (68%) than local (39%) level (Table 6.12). Jews in the Immersed group are the most concerned about antisemitism nationally (75%) and in the Greater Palm Beaches (50%). Older Jews are more concerned about antisemitism than are younger Jews.

Sixteen percent of Jews said they personally experienced antisemitism in the past year. Respondents who encountered antisemitism were asked to describe their experiences. The most frequent types of occurrences (cited by at least 20 respondents) are listed in table 6.12,

Table 6.12 Concerned about antisemitism, very much

	United States (%)	Greater Palm Beaches (%)
All Jewish adults	68	39
Engagement group		
Minimally Involved	61	34
Holiday	56	32
Personal	69	38
Organizational	74	39
Immersed	75	50
Region		
South	69	40
Central	59	37
North	68	38
West	67	27
Age		
18-34	51	20
35-49	50	31
50-64	71	46
65-79	73	38
80+	84	61
Marriage and children		
Inmarried	72	42
Intermarried	55	29
Single adult(s)	67	40
Not parent	69	41
Parent	54	28
Seasonality		
Seasonal	76	39
Year-round	64	39
Length of residence		
0-4 years	64	31
5-10 years	63	32
11+ years	69	43

along with the remaining responses categorized under 'Other,' and the number of respondents who mentioned each experience.

The most common category of antisemitic experiences was antisemitic comments made in either a conversational or aggressive tone. Below are a few examples of the types of general comments some respondents described:

People not knowing I was Jewish using disparaging language about Jewish people in my presence.

Some respondents noted antisemitic insults, "jokes," or verbal threats:

A friend referred to someone being cheap and 'Jewing them down.' She knew it was wrong and that I'm Jewish, but said it anyway. To her it was not an insult, to me it was. It caught me completely off guard.

Instances of microaggressions were described by a number of respondents:

I am a doctor and I get lots of comments made by patients in ignorant ways. Like I am a good doctor because I am Jewish.

Members also reported incidents of alt-right or neo-Nazi intimidation:

I walked out of the post office one day, and a big man had a T-shirt on and on his arm he had a swastika tattooed on him.

Table 6.13: Types of antisemitic experience

Type of experience	Number of respondents
General comments: conversational and aggressive tones	67
Insults, "jokes," and verbal threats	66
Other	55
Offensive stereotypes (e.g., of being cheap or rich, physical characteristics)	54
Microaggressions ¹⁷	23
Alt-Right/Neo-Nazi aggressions (e.g., vandalism)	20

Chapter 7: Connection to Israel

Among the Greater Palm Beaches Jews, emotional connections to Israel are strong and travel to Israel is widespread. The Greater Palm Beaches Jews travel to Israel at higher rates than most Jews in the United States and closely follow news about Israel on a regular basis.

Travel and Emotional Connection to Israel

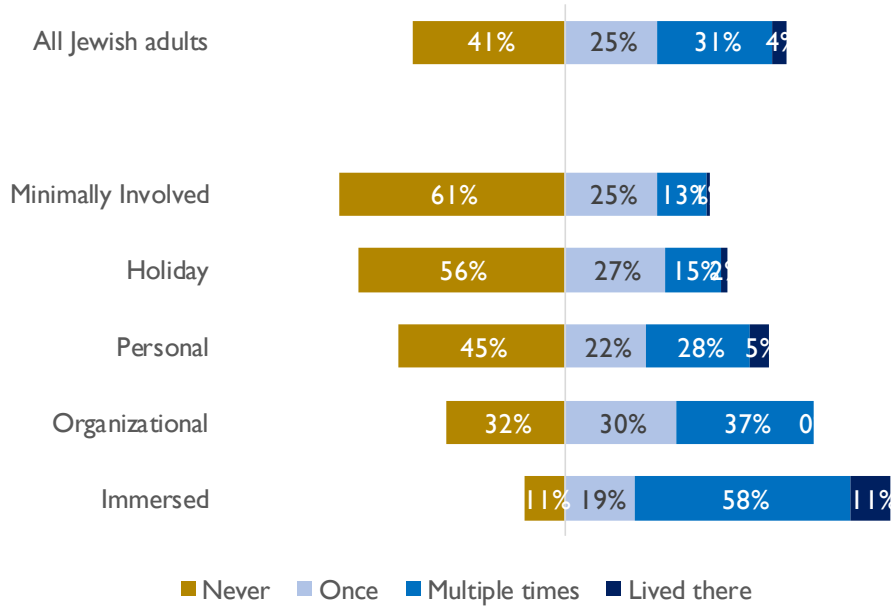
Among the Greater Palm Beaches Jewish adults, 60% have been to Israel at least once (Figure 7.1). This portion includes 25% who have been to Israel only once, 31% who have visited more than once, and 4% who have lived in Israel at some point. The Greater Palm Beaches Jewish community rate of travel represents a substantially higher proportion than among US Jews in general, of whom, as of 2013, 43% had been to Israel.¹⁸ A greater share of those in the Immersed group have been to Israel (88%), followed by 67% in the Organizational group.

Consistent with the high level of travel to Israel is the strong emotional attachment (Figure 7.2). As shown in this figure, 88% of Jewish adults feel at least somewhat connected to Israel and 42% feel very connected. The strongest connections to Israel are found among the Immersed group (83% very much). Nearly all of the Personal Jews feel a connection to Israel to some extent and 59% felt very much connected. The connections of the Personal Jews to Israel are stronger than those of the Organizational Jews despite their lower level of travel to Israel.

Travel to Israel and feelings of connection vary with demographic groups (Table 7.1). The relationship between connection to Israel and travel is evident. Of those who have never been to Israel, 76% of Jewish adults feel some attachment, and 21% feel very much attached to it; of those who have been to Israel multiple times, 100% feel some attachment and 64% feel very much attached.

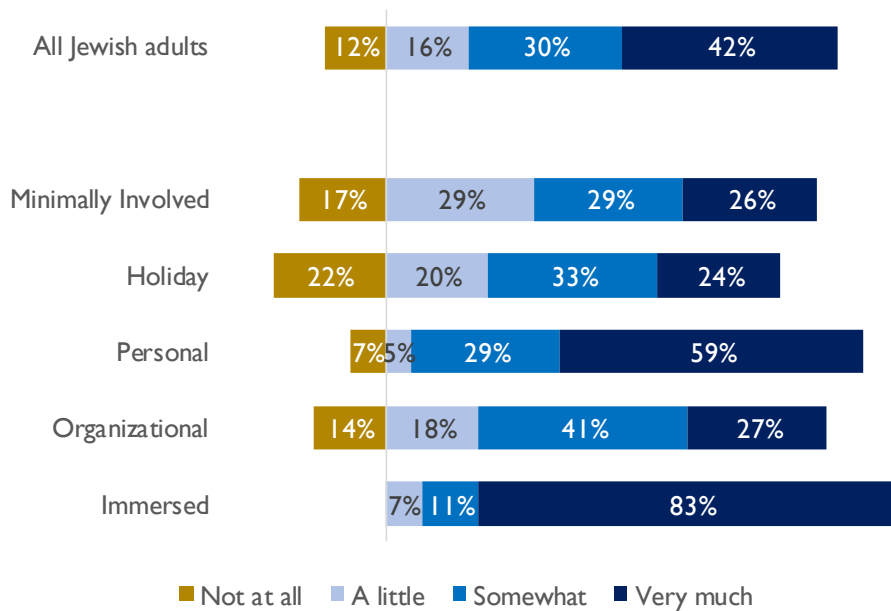
The large proportion of those in the 18-34 age group who have been to Israel reflects their high level of participation in a Birthright Israel trip. Despite their rate of travel, the proportion of 18 to 34 year olds who feel any connection to Israel is 80% and who feel very connected is 28%, similar to those of the 35 to 49 year olds who are less likely to have gone to Israel.

Figure 7.1: Frequency of Israel travel



Question: How many times, if any, have you been to Israel?

Figure 7.2: Emotional connection to Israel



Question: To what extent do you feel a connection to Israel?

Those who had not been to Israel offered a number of reasons (not shown in table). For 17%, cost was the main reason, while 13% expressed safety concerns. Some dislike travel (8%), are not interested in going (2%), or have not thought about traveling to Israel (8%).

Table 7.1: Travel and emotional connection to Israel

	Ever been to Israel (%)	Any connection to Israel (%)	Very connected to Israel (%)
All Jewish adults	60	88	42
Engagement group			
Minimally Involved	39	83	26
Holiday	44	78	24
Personal	55	93	59
Organizational	67	86	27
Immersed	88	100	83
Region			
South	54	87	40
Central	66	88	44
North	71	91	53
West	62	96	33
Age			
18-34	58	80	28
35-49	39	79	28
50-64	52	90	42
65-79	67	91	48
80+	77	95	65
Marriage and children			
Inmarried	71	94	51
Intermarried	33	80	20
Single adult(s)	54	82	45
Not parent	61	89	46
Parent	48	83	23
Seasonality			
Seasonal	81	93	53
Year-round	52	86	40
Length of residence			
0-4 years	51	81	35
5-10 years	64	88	43
11+ years	61	91	46
Travel to Israel			
Never	n/a	76	21
Once	n/a	93	46
Multiple visits	n/a	98	64
Lived in Israel	n/a	100	89

Aside from travel to Israel, Jews from the Greater Palm Beaches connect to Israel through their family and friends who live there. About one third (34%) of Jews indicate that they have relatives in Israel, and another 27% have friends living there (not shown in table).

Types of Israel Travel

Overall, 22% of Jewish adults have traveled with a Jewish organization on a mission or other sponsored trip to Israel (Table 7.2). Adults who have traveled to Israel on an educational or volunteer program represent 15% of the population. Among those under age 47 (the adults

Table 7.2: Types of Israel travel

	Federation/org. mission (%)	Birthright (of age eligible) (%)	Education/ volunteer (%)	Long-term trip (%)	Business trip (%)
All Jewish adults	22	16	15	9	4
Engagement group					
Minimally Involved	7	--	5	8	1
Holiday	14	20	7	2	1
Personal	17	23	15	8	3
Organizational	30	14	18	5	6
Immersed	42	46	29	16	10
Region					
South	16	11	11	5	4
Central	33	38	17	11	3
North	32	41	25	10	7
West	10	38	5	4	1
Age					
18-34	18	37	21	8	0
35-49	20	3	12	10	2
50-64	19	n/a	20	12	3
65-79	27	n/a	13	5	8
80 +	24	n/a	10	2	2
Marriage and children					
Inmarried	30	23	19	9	6
Intermarried	7	10	5	4	4
Single adult(s)	19	30	14	7	2
Not parent	23	32	15	7	5
Parent	21	7	16	12	2
Seasonality					
Seasonal	32	--	17	9	9
Year-round	19	21	14	7	3
Length of residence					
0-4 years	23	11	20	10	6
5-10 years	18	18	11	9	4
11+ years	24	27	15	7	4

who are young enough to have participated), 16% have participated in Birthright Israel trips. Long-term and business travel represent a small portion of Israel travel.

News about Israel

Seventy percent of the Greater Palm Beaches Jewish adults sought out news about Israel at least once in the previous month, and 44% sought news about Israel weekly or more frequently (Table 7.3). The Immersed group follows Israel news most closely, with 98% seeking out news at least once in the past month, 85% seeking news weekly or more, and 47% seeking news about Israel daily (not shown in table).

Table 7.3: Sought news about Israel during past month

	Ever	At least weekly
All Jewish adults	70	44
Engagement group		
Minimally Involved	61	36
Holiday	50	16
Personal	77	61
Organizational	67	28
Immersed	98	85
Region		
South	70	43
Central	69	39
North	77	53
West	74	40
Age		
18-34	68	25
35-49	47	27
50-64	77	44
65-79	71	49
80+	89	71
Marriage and children		
Inmarried	77	51
Intermarried	62	30
Single adult(s)	66	41
Not parent	75	48
Parent	46	18
Seasonality		
Seasonal	75	56
Year-round	70	41
Length of residence		
0-4 years	63	41
5-10 years	72	42
11+ years	74	47

Chapter 8. Financial Well-Being and Health Needs

Similar to the US Jewish population as a whole, the Greater Palm Beaches County Jewish community is highly educated and relatively affluent. Almost four-in-five households describe themselves as prosperous or living comfortably. Nevertheless, there are unmet financial and health needs, including in the 9% of households that have financial situations limiting their participation in Jewish life.

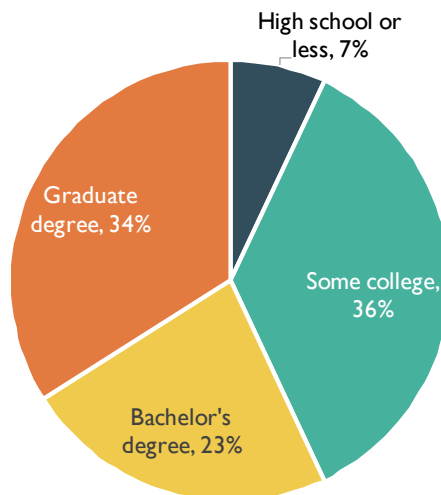
Among Jewish households, 29% include someone whose activity is limited by a health condition, and 13% of households include someone whose participation in Jewish life is limited by a health condition. In 8% of all Jewish households, health-related services were needed but not received.

Educational Attainment and Employment

The Jewish population of the Greater Palm Beaches is highly educated compared to the overall US population, and about equal with the US Jewish population as a whole. Of the Jewish adults in the Greater Palm Beaches, 57% have earned at least a bachelor's degree, including 34% with at least one post-graduate degree (Figure 8.1). Among Jews in the United States, over half have attained at least a bachelor's degree (58%), including 28% who have graduate degrees.¹⁹ In the Greater Palm Beaches overall, 33% of individuals ages 25 or older have at least a bachelor's degree, including 12% who have a graduate degree. In the US population overall, 30% of adults ages 25 and older hold bachelor's degrees, including 12% who hold advanced degrees.²⁰

Fifteen percent of all adults ages 18-29 in Jewish households (approximately 2,400 individuals) are enrolled in local higher educational institutions, for either undergraduate or graduate studies (not shown in figure). An additional 19% attend schools outside of the Greater Palm Beaches.

Figure 8.1: Educational attainment



Forty percent of Jewish adults in the community are currently working full-time (27%) or part-time (13%). An additional 45% of the population is retired. The remaining 15% are stay-at-home parents, unemployed, on temporary leave, or studying for a degree. Thirteen percent of Jewish adults, including some already with jobs, are looking for work. Among those under the age of 65, 48% are working full-time, 16% are working part-time, 9% are retired, and 26% are stay-at-home parents, unemployed, on temporary leave, or studying for a degree. In the general Greater Palm Beaches area, 60% of adults are in the labor force, defined as currently working or not employed but looking for work. Area Jewish adults have a labor force participation rate of 47%, including the 40% who are working and an additional 7% who are not working but seeking employment.

Economic Well-Being

Similar to the US Jewish population as a whole, the Greater Palm Beaches Jewish community is relatively affluent. Overall, 8% of the community describes itself as “prosperous” and one third (33%) says it is “living very comfortably” (Table 8.1). Those who say they are “living reasonably comfortably” make up 38% of Jewish households. But 15% say they are “just getting along,” a possible indication of economic vulnerability, 4% say they are “nearly poor,” and 1% say they are “poor.”

While 29% of households did not wish to reveal their incomes, 20% each said they had household incomes below \$50,000 and another 20% between \$50,000 and \$99,999. At the other end, 7% have a household income of \$250,000 or more.

Among those who did not indicate their income, 14% said their standard of living was “prosperous,” 41% said “living very comfortably,” 35% said “living reasonably comfortably,” and 10% said “just getting along.”

As a measure of prosperity, the 41% of households who indicated their standard of living was prosperous or very comfortable were asked about their total assets. Half (49%) of prosperous and very comfortable households did not indicate their total household assets. Another 32% reported total assets in excess of \$1 million, including 4% that reported assets of \$5 million or more.

Economic Insecurity and Poverty

Although the majority (79%) of the Greater Palm Beaches Jewish community households self-identify as living comfortably or prosperous, other households struggle with significant economic challenges. As one measure of economic need, respondents indicated whether they received government benefits or skipped necessities in the past year (Table 8.2). These benefits included Social Security Disability Insurance (SSDI) or Supplemental Security Income (SSI); Medicaid; subsidized housing; SNAP (Supplemental Nutrition Assistance Program); daycare assistance; unemployment benefits; or energy or utility assistance. However, it is important to note that some of these benefits are not entirely restricted to low-income households (e.g., SSDI, Medicaid); accordingly, receipt of these benefits is only a possible indicator of financial need, not a definite indicator. Overall, 15% of households receive some form of public benefit.

Respondents were also asked about life changes in the previous year that resulted in economic hardship. Overall, 23% of households report encountering such a hardship. Ten percent noted a change in employment, such as a reduction in pay, and another 10% report a change in health, such as major illness; 6% mention a change in family structure, such as divorce, and another 6% experienced a change in housing, such as foreclosure. Financial insecurity is reflected in lack of financial resources for emergency or future expenses. Of all households, 38% are not confident in their ability to live comfortably during retirement, and 28% percent of parents say they are not confident paying for their children's college education. One quarter (26%) of households do not have enough funds to cover three months

Table 8.1: Standard of living and household income

	Overall (%)
Standard of living	
Prosperous	8
Living very comfortably	33
Living reasonably comfortably	38
Just getting along	15
Nearly poor	4
Poor	1
Household income	
\$500,000 or more	2
\$250,000 to \$499,999	5
\$150,000 to \$249,999	10
\$100,000 to \$149,999	15
\$50,000 to \$99,999	20
Less than \$50,000	20
Prefer not to answer	29
Total household assets (of prosperous and very comfortable households)	
\$5 million or more	4
\$2.5 to \$5 million	5
\$1 to \$2.5 million	23
Less than \$1 million	19
Prefer not to answer	49

of expenses were they to face an unexpected loss of income. Ten percent could not cover a \$400 expense in full, and 4% had to skip a rent or mortgage payment in the preceding year.

Nine percent of Jewish households have been constrained from participating in Jewish life due to financial issues. Respondents were asked specific ways that financial issues have prevented them from participating in Jewish communal life, and 115 provided answers. The most commonly cited challenges are the high costs of synagogue dues or High Holiday tickets (57), program and event fees (21), and Jewish education, including schools and camps (25).

The most striking differences in economic status reflect differences in age, marital status, and having children (Table 8.3). It is important to note that these characteristics are interrelated and reflect expected stage-of-life differences.

Table 8.2: Economic needs, summary

	Percentage of Jewish households
Public benefits	
Any benefit	15
SSDI or SSI	10
Food stamps/SNAP, subsidized housing, Medicaid, or daycare assistance	6
Unemployment benefits	< 1
Energy or utility assistance	< 1
Economic hardships	
Any hardship	23
Change in employment	10
Change in health	10
Change in family structure	6
Change in housing	6
Financial insecurities	
Not confident saving for retirement	38
Not confident saving for children's college	28
Insufficient savings for three months	26
Inability to pay \$400 expense	10
Skipped rent	4
Financial constraint prevented participation in Jewish life	9

Table 8.3: Economic insecurity by household characteristics

	Standard of living is just getting along, nearly poor, or poor (%)	Insufficient savings for three months' expenses (%)	Any hardship (%)	Any public benefit (%)	Financial constraint in Jewish life (%)
All Jewish households	20	26	23	15	9
Engagement group					
Minimally Involved	28	23	23	20	10
Holiday	19	37	29	14	11
Personal	28	32	29	19	15
Organizational	21	23	18	14	6
Immersed	10	14	18	12	8
Region					
South	24	32	25	16	8
Central	21	26	17	18	8
North	9	13	20	9	8
West	29	31	31	21	12
Age					
18-34	31	44	23	1	4
35-49	34	54	32	26	14
50-64	28	28	35	27	14
65-79	14	17	19	10	5
80+	8	11	9	10	4
Marriage and children					
Inmarried household	11	15	15	8	5
Intermarried household	16	26	21	15	7
Single-adult household	30	34	31	21	12
No children	18	22	22	15	8
Children	29	45	26	15	10
Seasonality					
Seasonal	10	6	9	7	1
Year-round	23	31	27	17	10
Length of residence					
0-4 years	28	28	27	16	8
5-10 years	21	22	18	15	3
11+ years	17	27	24	15	10

Health Status and Needs

Understanding the health status of individuals in the community is important because poor health can be an indicator of needs for community-based services and may prevent individuals from participating in the community's programs.

Overall, 29% of Jewish households in the Greater Palm Beaches include at least one person who was limited by some sort of health issue, special need, or disability (Table 8.4). In 8% of all Jewish households, representing 26% of households limited by a health issue, disability, or special need, services were needed but not received.

Very few households with individuals ages 65 and older did not receive the services they needed, compared to 12-14% of households with heads between ages 35-64. Those living in the West reported more unmet needs (14%) than households in other areas.

Respondents who indicated that a household member is limited by a health issue, special need, or disability were asked to categorize the issue. The most frequent mentioned were physical disabilities, occurring in 56% of households with a health issue, representing 17% of all Jewish households (Table 8.5).

Physical illnesses are faced by 10% of households. Three percent of households include someone with a mental health challenge, and 1% each include someone on the autism spectrum or with a developmental disability. The 10% of households with some other health limitation were asked to describe them. Of the 102 who responded, the most commonly cited conditions were ambulatory limitations (39), other diseases (35), and other cognitive concerns (22).

Thirteen percent of households who required social services sought them from a Jewish organization in the Greater Palm Beaches; 5% received them, and 8% did not. Thirty-five percent of households who required social services sought them from a non-Jewish organization in the Greater Palm Beaches; 26% received them, and 9% did not.

Caregiving and Elderly Residents

Some members of the Greater Palm Beaches Jewish community have elderly parents in the area and are either already providing significant care to them or are planning for the possibility of doing so in the future. Questions about parent care were only asked of those younger than age 75.

Eleven percent of Jews younger than age 75 indicate that they are providing care for a parent or elderly relative living in a different household within the Greater Palm Beaches; 3% are

Table 8.4: Health challenges for anyone in household

	Any health issue, special need, or disability that causes limitation (%)	Needed services but did not receive (%)
All Jewish households	29	8
Engagement group		
Minimally Involved	36	10
Holiday	31	2
Personal	34	13
Organizational	18	3
Immersed	29	6
Region		
South	35	7
Central	27	4
North	18	6
West	26	14
Head of household age		
18-34	--	--
35-49	31	12
50-64	36	14
65-79	20	2
80+	38	2
Marriage and children		
Inmarried household	26	5
Intermarried household	28	11
Single-adult household	34	7
No children	29	7
Children	31	10
Seasonality		
Seasonal	19	5
Year-round	32	8
Respondent length of residence		
0-4 years	34	8
5-10 years	22	6
11+ years	31	7

Table 8.5: Type of health issue, special need, or disability

	Of households with a health challenge (%)	Of all Jewish households (%)
Physical disability	56	17
Physical illness	35	10
Mental illness	10	3
Developmental disability	4	1
Autism or autism spectrum	4	1
Other	32	10

caring for a relative outside of the Greater Palm Beaches. Among Jews younger than age 75, 18% have a parent living in an assisted living facility in the Greater Palm Beaches, and 14% have a parent in a senior community elsewhere. Seven percent of Jews are providing care for a non-elderly member of their household, and 3% are providing such care for someone in another Greater Palm Beaches household.

Three percent of Jewish senior citizens in the Greater Palm Beaches live in an assisted living facility, a nursing home, or an independent living community. Among those who do not, 5% are considering moving to one within the next five years.

Five percent of senior citizens are at least somewhat limited with transportation needed to go about their daily lives.

Health Limitations and Jewish Life

Thirteen percent of households include someone who, in the past year, was constrained by health issues from participating in the Greater Palm Beaches Jewish community (Table 8.6). Greater shares of Jewish adults in the Personal (20%) and Immersed (17%) groups were limited in Jewish life by health restrictions. Fewer Jewish adults younger than age 50 faced health limitations than did Jewish adults ages 50 and older. Related to age, fewer households with children were limited by health considerations than households without.

Table 8.6: Health limitations to Jewish life

	Unable to participate in Jewish life due to health or ability constraint (%)
All Jewish households	13
Engagement group	
Minimally Involved	10
Holiday	8
Personal	20
Organizational	9
Immersed	17
Region	
South	12
Central	11
North	11
West	17
Head of household age	
18-34	3
35-49	7
50-64	16
65-79	12
80+	16
Marriage and children	
Inmarried household	14
Intermarried household	8
Single-adult household	13
No children	14
Children	3
Seasonality	
Seasonal	10
Year-round	13
Respondent length of residence	
0-4 years	16
5-10 years	6
11+ years	13

Notes

¹ Saxe, L., Sasson, T., & Aronson, J. (2015). Pew's Portrait of American Jewry: A Reassessment of the Assimilation Narrative. In A. Dashefsky & I. Sheskin (Eds.), *American Jewish Year Book 2014* (pp. 78–81). New York, NY: Springer International Publishing.

² Sheskin, I.M. (2005). The 2005 Jewish Federation of Palm Beach County Jewish Community Study.

³ Pew Research Center. (2013). *A portrait of Jewish Americans: Findings from a Pew Research Center survey of US Jews*. Washington, DC: Pew Research Center.

⁴ Population estimate for 2005 was unavailable from ACS. It was assumed to be the midpoint between the 2000 estimate (1,119,000) and the 2010 estimate (1,317,000)

⁵ If the Jews of multiple religions were excluded from the total Jewish population, as was done in the Pew study, the resulting proportion of Jews by religion would be 87%.

⁶ The definitions used in this study are similar but not identical to those used in the Pew Research Center's *A Portrait of Jewish Americans* (Pew Research Center, 2013). Adults who are Jewish and a second religion, if they were raised Jewish or have Jewish parents, are classified by Pew as "Jewish Background" and are not included among the Jewish "count." This study classifies them as Jews of Multiple Religions and includes them in the count of both Jewish adults and Jewish children.

⁷ 2005 reported numbers have been adjusted to match 2018 Jewish definitions.

⁸ Pew Research Center, 2013.

⁹ Himmelfarb, H. S. (1982). Research on American Jewish identity and identification: Progress, pitfalls, and prospects. In *Understanding American Jewry*, ed. Marshall Sklare. Waltham, MA: Brandeis University.

¹⁰ Pew Research Center, 2013

¹¹ Also see Aronson, J. K., Saxe, L., Kadushin, C., Boxer, M., and Brookner, M. (2018). A new approach to understanding contemporary Jewish engagement. *Contemporary Jewry*. <https://doi.org/10.1007/s12397-018-9271-8>

¹² A description of latent class analysis and details of how it was applied to our data are provided in Appendix C.

¹³ The overall rows in tables 3.2-3.6 do not exactly match those given elsewhere in the report because they are based only on the subset of Jewish adults who provided sufficient information for assignment of a Jewish engagement category.

¹⁴ For most of this report, “children” refers to individuals under the age of 18. For the purposes of analyses of Jewish educational programs, however, “children” includes 18- and 19-year-old individuals who are currently enrolled in high school.

¹⁵ Olitzky, K.M., & Judson, D. (2002). *The rituals and practices of a Jewish life: A handbook for personal spiritual renewal*. Woodstock, VT: Jewish Lights Publishing; Olitzky, K.M., & Olitzky, A.S. (2015). *New membership & financial alternatives for the American synagogue: From traditional dues to fair share to gifts from the heart*. Woodstock, VT: Jewish Lights Publishing.

¹⁶ Based on Federation data from 2005 rather than survey results, which reported 35% and were assumed to be inflated.

¹⁷ Microaggressions are brief and common verbal, behavioral, and environmental cues that transmit hostile, derogatory, or negative messages to their target because that person is a member of a stigmatized or disadvantaged group. (See Sue et al., [2007]. Racial microaggressions in everyday life: Implications for clinical practice. *The American Psychologist*, 62, 271-286.) They may be either intentional or unintentional and often appear harmless to observers, particularly members of the dominant majority, but nevertheless can cause significant stress to the targets. Common examples of microaggressions are statements that affirm stereotypes of the minority groups or subtly insult its members.

¹⁸ Pew Research Center, 2013.

¹⁹ Pew Research Center, 2013.

²⁰ Estimates for the US and Greater Palm Beaches are based on data from the US Census Bureau’s American Community Survey five-year estimates, 2012-2016 vintage. The 2017 data were not available at the time of analysis.

