Gen17

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MONASH University
Australian Centre for Jewish Civilisation

GEN17 AUSTRALIAN JEWISH COMMUNITY SURVEY

PRELIMINARY FINDINGS

DAVID GRAHAM & ANDREW MARKUS

Gen17

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JCA
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FOREWORD

Whilst having the ninth largest Jewish population in the world, the Australian Jewish community has again punched well above its weight in delivering Gen17: Australia's Jewish Community Survey. With 8,621 responses nationally, it is not only the largest such study ever conducted in Australia but one of the largest samples ever collected across the globe in a national Jewish community study.

Even before considering the findings, this highlights the success, nature and engagement of our dedicated community. A survey is only as good as the willingness of participants to complete it. When a survey requires as much time from each of the respondents as this one, their diligence, and the importance they attached to the survey, must be acknowledged.

Further we can be confident that the findings provide insights into the entire community beyond those who are communally active, by reason of the meticulous approach taken by the lead authors in applying appropriate weights to the final dataset.

The original Gen08 report was ground-breaking in its findings and in the quality of data-driven insights it provided into Australia's Jewish community. Gen08 was a strategic treasure to JCA and NSW's Jewish communal organisations. I understand that it was also recognised as an important resource by a range of Melbourne organisations, as testified by the funding received in Melbourne from major philanthropists and Jewish Care Victoria. JCA proudly partnered with Monash University on Gen17, an evolved iteration of the Gen08 survey and report.

JCA's vision is of a sustainable, vibrant and secure Jewish community. Like most, if not all, Jewish communities around the world we spend countless hours around the boardroom and Shabbat tables, dreaming and debating about the kind of community we want to create for our future generations – an engaging and empathetic community, enriched by core Jewish values. To realise our aspirations and plan more effectively — even to dream more fully — we must understand who we are in the here and now. What drives our community today? Who are we as Jews? What are our communal needs? How do we give back? What matters to us? How do we relate to one another? It is these questions, and so many more, that the Gen17 survey has endeavoured to answer.

The results of past studies have helped shape our communal agendas, catalysing the creation of new initiatives and realigning priorities. In Sydney, programs such as Youth 2 Israel (Y2i) and JBridge were direct outcomes from the insights provided by Gen08. Our hope is that the findings from this survey will inform strategic planning and also prove helpful to synagogues, day schools, and other Jewish service providers, funders, and grassroots organisations; regional, national, and international Jewish organisations; public officials and the media; and scholars, students, and the public at large.

It is with pride, gratitude, and a sense of accomplishment that we invite you to read the findings of Gen17: Australia's Jewish Community Survey.

Sincerely,

Stephen Chipkin
JCA President

ACKNOWLEDGEMENTS

This report is based on data from The Gen17 Australian Jewish Community Survey, which was conducted by JCA (Jewish Communal Appeal) in Sydney and the Australian Centre for Jewish Civilisation (ACJC), Monash University, Melbourne, with data gathering managed by Research Now.

JCA and ACJC are particularly indebted to our donors for their communal leadership and generous financial support, without which the survey would not have been possible. In NSW, JCA was able to fully fund its equal share of the costs of the project thanks to the generous support of the Education Heritage Foundation. In Victoria, we thank Gandel Philanthropy, Pratt Foundation, Besen Family Foundation, Cher Family Foundation, JewishCare Victoria and Australian Jewish Funders.

We also acknowledge and thank the many Jewish community organisations across Australia and their executives for their assistance in developing and refining the survey questions, as well as their assistance in publicising the survey.

In NSW, we wish to sincerely thank all the staff and volunteers without whom this report would never have been achieved. We specifically wish to thank Jillian Segal AM, Peter Philippsohn OAM, Peter Wertheim AM, Dr Leanne Piggott, Danny Goldberg, Stephen Chipkin, Bruce Goldsmith, Alain Hasson, Nicola Zeh-Katz, Shari Lowe, Elyse Chiert, Ashleigh Levett, Greg Einfeld, and William Nemesh.

In Melbourne, we gratefully acknowledge the expertise and generous commitment of time of the Melbourne Planning Committee members Adina Bankier-Karp, Dr Anita Frayman, Dr John Goldlust, Emmanuel Gruzman, Professor Andrew Markus, Dr Miriam Munz and Dr Ran Porat. Confidential access to databases for email and postal contact was made possible by Jewish Care Victoria. Tanya Munz, the Research Associate on this project, co-ordinated the roll out and promotion of this survey, undertook data analysis and designed this report. Additional assistance in project administration and promotion was provided by Adina Bankier-Karp, Emmanuel Gruzman, Karen Klein, Dani Miller, Dr Miriam Munz, Gabi Newman and Dr Ran Porat. We wish to also thank community members of Melbourne, Perth, Brisbane and Adelaide who acted as project ambassadors, promoting the survey to their networks.

Dr David Graham and Professor Andrew Markus
Lead Authors

AUTHORS

The Gen17 project is the result of collaboration over a three-year period between the lead authors and their respective institutions in Sydney and Melbourne. As such, this report is also a collaborative effort and each centre focused on specific sections. David Graham was the principal author of the following: Demographic overview of Australia's Jewish population, Socioeconomic wellbeing and disadvantage, Jewish education, Jewish intermarriage, Charitable giving, World comparisons and the Methodology. Andrew Markus was the principal author of the sections on: Immigrants, Antisemitism, Israel, Communal life and Change over time. Both authors contributed to the section on Jewish identity.

Dr David Graham is a research consultant to JCA in Sydney. He is an Honorary Associate at the Department of Hebrew, Biblical and Jewish Studies, University of Sydney and Senior Research Fellow at the Institute for Jewish Policy Research (JPR) in the UK. He has published widely for academic, professional and general interest audiences both nationally and internationally on the topics of Jewish identity and demography. His most recent publications have utilised UK census and survey data to analyse intermarriage and Israeli migration and he has worked on Australian census data to produce two socio-demographic analyses of that Jewish community. He holds a DPhil in geography from the University of Oxford.

Professor Andrew Markus is the Pratt Foundation Research Professor in Jewish Civilisation and Director of the Australian Centre for Jewish Civilisation, Monash University. He is a Fellow of the Academy of the Social Sciences in Australia and has published extensively in the fields of Australian race relations, immigration history and community attitudes. Andrew was the lead researcher on the Gen08 Jewish community survey and heads the Scanlon Foundation social cohesion research program, which has conducted ten national surveys since 2007. His recent publications include *Australians Today: The Australia@2015 Scanlon Foundation Survey* and *Mapping Social Cohesion: The Scanlon Foundation Surveys 2017.*

Glossary

ABS	Australian Bureau of Statistics
ACJC	Australian Centre for Jewish Civilisation
FSU	Former Soviet Union (encompasses Armenia, Azerbaijan, Belarus, Estonia, Georgia, Kazakhstan, Kyrgyzstan, Latvia, Lithuania, Moldova, Russia, Tajikistan, Turkmenistan, Ukraine, and Uzbekistan)
JCA	Jewish Communal Appeal known as 'JCA'
JDS	Jewish day school
RoA	Rest of Australia

EXECUTIVE SUMMARY

Jewish identity

Jewish identity is a deeply personal attribute and there is no such thing as a 'typical Australian Jew'. Gen17 provides a rare, empirical glimpse into the diversity of Australian Jewish identity and Jewish life and of undercurrents of change within it. For example, by comparing the type of Jewish upbringing respondents have experienced with their current positions, we see that overall there has been a shift away from Traditional/Orthodox streams towards more progressive and secular streams. Nevertheless, Jewish identity is keenly felt and wide-spread. The identification markers that resonate most broadly, and are therefore the most uniting, chime with basic human instincts like justice and fairness. Thus, almost all Jews regard remembering the Holocaust, upholding strong moral and ethical behaviour, and combatting antisemitism, as being important aspects of their own sense of Jewish identity. Yet on matters of religious belief and doctrine, such as 'Believing in God', acceptance is far less universal and more likely to engender differences of opinion across groups. Whilst overall, less than half of respondents (46%) regard 'Believing in God' to be important to their Jewish identity, among the Modern Orthodox Jews it is 81% and among the Secular Jews it is 9%.

In terms of Jewish behaviour, Passover *seder* attendance is the most commonly observed Jewish practice, with 90% of Jews attending most years. Almost two out of three (63%) Jews usually attend a Friday night (Shabbat) meal with their family, but on more restrictive and less socially-oriented practices there is rather less engagement; less than one in three Jews (29%) lives in a home for which only kosher meat is purchased.

Like fraternal twins, the Jewish communities of Melbourne and Sydney, Australia's two dominant Jewish population centres, exhibit similar characteristics in a great many respects but they are not identical, and this is most apparent in terms of Jewish identity. Compared with Sydney, Melbourne exhibits higher levels of religious behaviour and a generally greater *intensity* in its sense of Jewish belonging and belief. Though many Jews in Sydney are religious, and a majority exhibit a very strong sense of communal belonging, the intensity of lived Jewish life in a traditional sense, remains stronger in Melbourne than in Sydney.

Intermarriage

Almost two out of three respondents (63%) say they are concerned about intermarriage in Australia. Fewer (55%) say they would feel regret if their child married a non-Jew, although this, like so many variables, is sensitive to one's religious identification. Thus, most (84%) Strictly Orthodox Jews would feel regret if a family member married out, compared with half (54%) of Conservative and a quarter (26%) of Secular Jews.

Almost a quarter of Jews living in couples have a non-Jewish partner (23%), although among married couples this proportion is lower (17%). But the overall Australian intermarriage rate, revealed here possibly for the first time, was 33% for the period 2010 to 2017. That is, since 2010, out of every three marriages involving at least one Jew, two were in-marriages and one was an out-marriage. Although this is almost double the rate of the 1990s (at 17%) it is just over half the rate in the United States (58%). It is higher in Sydney (35%) than in Melbourne (26%), and higher among Secular Jews (62%) than Progressive/Reform (49%) or Traditional Jews (13%). Intermarriage is rare among Orthodox Jews.

Jewish education

Jewish education, in the broadest sense, has been widely experienced by respondents. For example, over half (54%) have attended a youth movement and half have attended a Jewish day school (51%). Most men (84%) have had a Bar Mitzvah. Overall, the younger the respondent, the more Jewish educational experiences they are likely to have had.

In terms of Jewish day schooling, respondents believe that its main advantage is to 'Strengthen Jewish identity', but attitudes deviate by city. Respondents in Melbourne are far more likely to express a preference for Jewish schooling despite being more likely than Sydney respondents to say the main disadvantage of Jewish schools is 'High cost of fees'. Moreover, Sydney respondents are more likely to believe Jewish schools

'Provide a sense of belonging to the Jewish community' whereas Melbourne respondents are more likely to believe they 'Provide strong Jewish education'.

One out of three households (32%) says the cost of fees prevented them from sending at least one child to a Jewish school. And among households which currently have a child in a Jewish school, over half (55%) say doing so entails a significant or major financial sacrifice for them.

Communal life

A large majority (70%) of respondents indicate a sense of connectedness to the Jewish community, but among those who do not, the most likely reason is their 'secular outlook/lifestyle'. Out of a list of 13 services provided by the Jewish community, respondents ranked helping those with 'Infirmity due to old age' in first place. And respondents say Jewish communal life can best be improved or changed by increasing 'Jewish day school fee assistance' (43%) and reducing 'religious division between Jews' (42%).

Socioeconomic wellbeing

We know that in a national context, the Jewish community as a whole is economically thriving, but not everyone is so fortunate. One in five Jews (19%) assesses their own financial circumstances as being marginal—they feel they are 'just getting along' or else are nearly poor. This financial strain closely follows a typical life course which is no doubt related to the financial pressures of childrearing: rising from early adulthood, peaking in the late forties and thereafter declining and flattening out. But the data also reveal the extent of material deprivation in the community with one in 20 (6%) Jews saying they are on, or near, the breadline having had to reduce meal size or having not been able to afford medicine in the previous 12 months.

Charitable giving

Jewish charity, often referred to by the Hebrew term *tzedakah*, meaning justice or righteousness, is central to Australian Jewish life, testified by the fact that eight out of ten (78%) Jews say that 'donating money to charity' is important to their own sense of Jewish identity. And it is demonstrated by a strong commitment to giving. In NSW and ACT, 86% personally donated money in the previous 12 months and one in five (42%) donated up to $500. That charity starts at home is no less true of Australian Jews with 45% prioritising 'Jewish charities in Australia' and 19% prioritising 'Israel charities'. The amount people give, and to whom, is driven by a variety of factors but three key ones are income, age and level of religious observance. Whilst wealthier respondents give more, this is also the case the older they are. Similarly, religious background also matters: outside NSW and ACT, 68% of Modern Orthodox Jews gave $500 or more to charity compared with 42% of Traditional and 29% of Secular Jews.

Immigrants

Today, the majority of the community's immigrant population hails from the Former Soviet Union (FSU), South Africa, and Israel. Of those arriving since 1980, more than half indicated they came to Australia for family reasons, such as joining a partner. Immigrants from the FSU have experienced the most challenging settlement issues including difficulties with language (72%), inadequate income (48%) as well as difficulty making friends in the community. This too was also indicated by two out of five (38%) Israeli immigrants. Nevertheless, most (91%) FSU immigrants indicated that they were more satisfied with their life in Australia than in their former homeland, as were most South African (80%) and Israeli (69%) immigrants.

Israel

Israel is a strong unifying theme for Australian Jews. Among Melbourne and Sydney respondents, the vast majority (88%) feel a personal responsibility to ensure that the Jewish State 'continues to exist'. This is also characterised by very high levels of connectedness with 92% having visited Israel and two out of three (66%) having close family living there.

Nevertheless strong attachment does not equate to blind support or cross-communal unity on every issue. On a list of 18 key Jewish identity markers, 'Visiting Israel' ranks in 8th position. Moreover, almost half (47%) of respondents say there is too much corruption in Israel's political system. There is mixed evidence as to whether younger generations are more 'distant' from Israel than older generations: fewer in the younger age groups feel personally responsible for Israel's continued existence, but in terms of identifying as Zionist, a label close to seven out of ten (69%) self-ascribe to, younger generations identify as strongly as their elders.

Further, opinion is divided on several key issues, especially in terms of Jewish background. Thus, while almost two out of three (64%) say Orthodox Judaism has too much influence in Israel's society, the figure is 90% among Progressive and 43% among Modern Orthodox respondents. And whilst 76% of respondents agree Israeli control of the West Bank (Judea/Samaria) is vital for its security, 53% of Secular Jews share this view.

Antisemitism

Opinion in the community is divided about how big a problem antisemitism may or may not be in Australia is today. Whilst a majority (57%) believe it is not a big problem, more than two out of five (43%) feel it is a (fairly or very) big problem. Even so, in terms of actual antisemitic experiences, these are most likely to have occurred online, with half (51%) of respondents having encountered antisemitism on Facebook and two out of five (42%) encountering it in online discussion and comment forums over the last 12 months. As many as eight out of ten (80%) Jews aged in their twenties have seen antisemitic content on Facebook. Asked whether they took any action following such an experience, half (53%) responded by replying or reporting it, though almost half (47%) took no action. In terms of more personal—as opposed to virtual—experience of antisemitism, almost one in ten Jews (9%) indicated that they had witnessed or experienced verbal insults and harassment over the previous 12 months, with the highest level being among Strictly Orthodox Jews aged under 40 (31%).

INTRODUCTION

The *Gen17 Jewish Community Survey* was a nationwide study designed to gather detailed information about Australia's Jewish community. This Preliminary Findings Report provides insight into selected key findings that have emerged from a preliminary data analysis. It has been designed to demonstrate the potential breadth and value of Gen17 data to the many organisations and Jewish service providers operating in the community. The present analysis barely scratches the surface of the information that is potentially available from this survey and more in-depth, topic-based reports are planned for the near future.

About the Gen17 survey

Australia's Jewish community is fortunate to be able to benefit from a national census that includes a question on religion and which takes place every five years. This invaluable data source has provided a plethora of organisations with a detailed understanding of the socio-demographic makeup of the Jewish population that could not be obtained through any other method[1]. However, the census is an instrument of government planning, not of Jewish communal planning, and the data it gathers can only tell so much about the Jewish community. For example, the census is silent on key matters of Jewish belief, belonging and behaviour, and therefore overlooks the complexity of Jewish identity with its mix of religious, ethnic and cultural traits. Moreover, it fails to inform us about day-to-day Jewish life in Australia, information that is crucial to ensuring the health, welfare, safety and happiness of Jewish Australians in the future.

Survey data from Gen17, especially when combined with census information, provide community leaders, service providers and many other interested parties with an extremely powerful empirical tool for planning, appraising and delivering products and services aimed at the Jewish community. Without reliable data, planners are forced to fall back on anecdote and intuition in order to understand and provide for this community; in any other context, such an approach would be deemed inadequate and wasteful.

Gen17 covers a wide variety of topics aimed at delivering information about all major aspects of the Jewish Australian experience. For a population with a significant migrant component, it explores migratory histories, languages and experiences. For a community committed to furthering Jewish life it covers Jewish schooling, Jewish education, Jewish student experience, Jewish identity, Jewish partnerships as well as aspects of Jewish communal life from fundraising to volunteering. For a caring community it investigates child care, health and welfare, socioeconomics and poverty. And for a politically engaged community it provides data on attitudes towards and engagement with Israel, experience of antisemitism, the Holocaust, as well as data about life in Australia more generally.

Goals of Gen17

A project of this scale is a complex and expensive exercise and therefore only happens infrequently. In the past, large-scale community studies have been limited to the state level,[2] and it was only in 2008 that the first attempt to survey the community on a national scale took place with Gen08.[3] In subsequent years, a number of monographs utilising Gen08 have been published, on topics including Jewish Continuity, Education, Poverty, Antisemitism, and the Elderly[4]. The present study, carried out almost a decade later, has built on that work and the experience gained by undertaking it.

Note: The online links listed in these footnotes are as accessed on 8 March 2018.

[1] For a detailed analysis of the 2011 Census data see Graham D 2014 The Jewish population of Australia: Key findings from the 2011 Census, Monash University Melbourne and JCA Sydney

[2] Encel S and Buckley B 1978 (first published 1972) The New South Wales Jewish Community, New South Wales University Press; Goldlust J 1993 The Melbourne Jewish Community: A Needs Assessment Study, Australian Government Publishing Service, Canberra

[3] Markus A, Jacobs N and Aronov T 2009 2008-09 Jewish Population Survey, Preliminary Findings: Melbourne & Sydney, Monash University

[4] See http://artsonline.monash.edu.au/gen08/ to gain free access to these and other Gen08 reports

From its inception, a central aim of the Gen17 project team was to ensure the widest range of communal voices were heard and, where possible, accommodated in the questionnaire. Major Jewish charities and communal organisations in Australia were consulted in the preparatory stages of this project to ensure, as far as possible, that the data are relevant and valuable.

Another central aim was to deliver high-quality data within the limitations of communal financial resources. It was important not only for the data to be broadly representative but also for the dataset to be sufficiently large to facilitate the highly detailed analytical work that will benefit the widest array of Jewish subgroups and organisations.

Note that a large part of this report presents an overview of findings using the consolidated Australian dataset, in other sections analysis is narrowed to Melbourne and Sydney, where most of the Jewish population resides, to allow for more precise analysis of change between the earlier Gen08 survey and Gen17. As a result, there are minor differences in reported findings as indicated, some applicable to the Australian sample, others to the narrower focus on Melbourne and Sydney. In every instance the geographical focus is clearly indicated.

Technical details

Gen17 was carried out online between February and May 2017. It was conducted jointly by JCA in Sydney and the ACJC at Monash University in Melbourne.[5] The total sample size is 8,621, an enormous number when compared with a number of international studies; for example, the Pew Research Center 2013 survey of American Jews utilised a sample of 3,475 and the 2013 JPR study of British Jews a sample 3,736 respondents.[6] Gen17 includes 4,571 households which can be identified in the data due to the use of a pioneering filtering mechanism implemented in the survey and which did not rely on the use of personal addresses information.

Table 1: Gen17 dataset - Unique household counts and individual counts by state (unweighted)

	UNIQUE HOUSEHOLDS	TOTAL INDIVIDUALS
New South Wales	2,072	3,938
Victoria	2,136	4,109
Queensland	89	138
South Australia	42	56
Western Australia	140	249
Tasmania	20	29
Northern Territory	5	7
Australian Capital Territory	67	95
Total	**4,571**	**8,621**

Unless otherwise stated, the survey data presented in this report have been weighted. **A detailed methodological chapter is included at the end of this report** (p78) explaining the sampling procedure and the approach taken to weighting the final dataset.

[5] JCA (https://www.jca.org.au/) and ACJC (https://arts.monash.edu/acjc/)
[6] Pew Research Center 2013 Portrait of Jewish Americans, Findings from a Pew Research Center Survey of U.S. Jews p119; Graham et al 2014 Jews in the United Kingdom in 2013: Preliminary findings from the National Jewish Community Survey, JPR p41

DEMOGRAPHIC OVERVIEW OF AUSTRALIA'S JEWISH POPULATION

MAIN FINDINGS

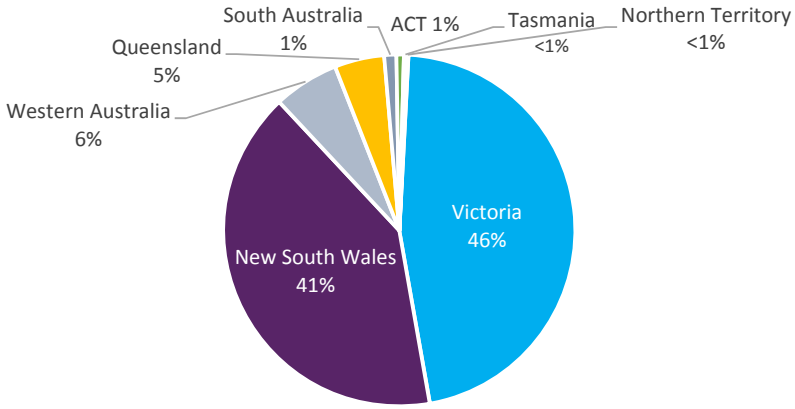
- There are estimated to be 113,000 Jews in Australia and the majority (87%) lives in Victoria or New South Wales (NSW)
- The age profile of the Jewish population is slightly older than the general population and contains a large cohort of 'baby boomers' currently entering retirement
- Just over half the population is Australian-born with the major immigrant groups since the 1970s coming from the Former Soviet Union, South Africa, and Israel
- Relative to the general Australian population, Jews have above average levels of educational qualifications and above average incomes, although there are also significant pockets of poverty

In the following section we outline some of the key demographic determinants of the Jewish community based on findings from the 2011 Census. Although 2016 Census data were available at the time of writing, they have not been reproduced in this section due to concerns about the potential impact of changes to the religion question formatting between 2011 and 2016. (A review of the impact of these changes on the 2016 Census is planned for the near future.) Moreover, since evidence outside the census leads us to expect to find that the community as a whole did not undergo significant demographic change between 2011 and 2016, we believe the 2011 data remain accurate for our present purposes.

Geographical distribution

Australia's Jewish population was estimated to number 112,000 people in 2011 and constituted 0.5% of the national population. A more recent estimate revises the figure to 113,000.[7] The community is principally bimodal with 87% of the population living in Victoria or New South Wales. Within Victoria, 98% of Jews live in Melbourne, and in NSW 95% of Jews live in Sydney.

Figure 1: Proportionate distribution of the total Australian Jewish population by state and territory



Source: ABS 2011 Census

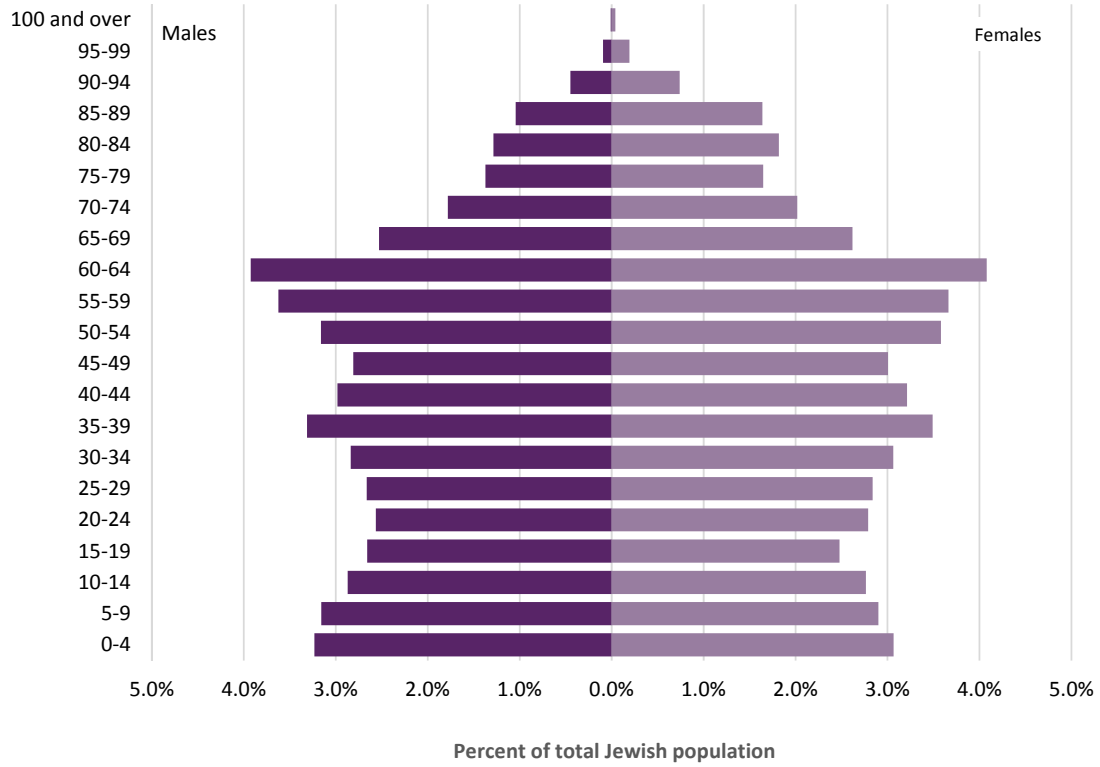
[7] As published in Graham D 2014 The Jewish population of Australia: Key findings from the 2011 Census, Monash University Melbourne and JCA Sydney p2; Dashefsky A, DellaPergola S, and Sheskin I 2016 World Jewish Population, 2016 Berman Jewish Databank, p23

Age and sex

The Jewish population is slightly older than the general Australian population. In 2011, 23% of Jews were aged under 20 years old compared to 26% in the general population, and 7% of Jews were aged 80 years or over compared with 4% generally.

The Jewish population's age distribution has a relatively high number of people aged in their fifties and early sixties—these are 'baby boomers' born in the years following the Second World War, many of whom have already entered retirement. There is a smaller peak of people aged in their late thirties who are the children of the baby boomers which in demographic terminology is an echo. We can also see a second echo at the base of the graph where a third peak occurs; these are the boomers' grandchildren.

Figure 2: Age-sex pyramid for the Jewish population



Source: ABS 2011 Census

Birthplace

Australia's Jewish population has benefited from several waves of migration that have contributed to a steady increase in its size over the last century. Compared with other Jewish diaspora populations, Australia's community contains a very high proportion of migrants. In 2011, just over half of the Jewish population was Australian-born compared with 81% in the UK[8]. The largest migrant group was South African born accounting for one in seven of Australia's Jewish population and almost one in five in NSW.

[8] ONS 2011 Census Table DC2207

Table 2: Country of birth by state*

	NSW	VICTORIA	WESTERN AUSTRALIA	REST OF AUSTRALIA	TOTAL
Australia	48%	57%	41%	49%	52%
South Africa	19%	8%	28%	7%	14%
Former Soviet Union	6%	10%	1%	2%	8%
Israel	5%	7%	7%	9%	6%
UK	5%	3%	10%	11%	5%
Other	16%	15%	13%	22%	16%
Total	**100%**	**100%**	**100%**	**100%**	**100%**

* Columns may not sum to 100% due to rounding

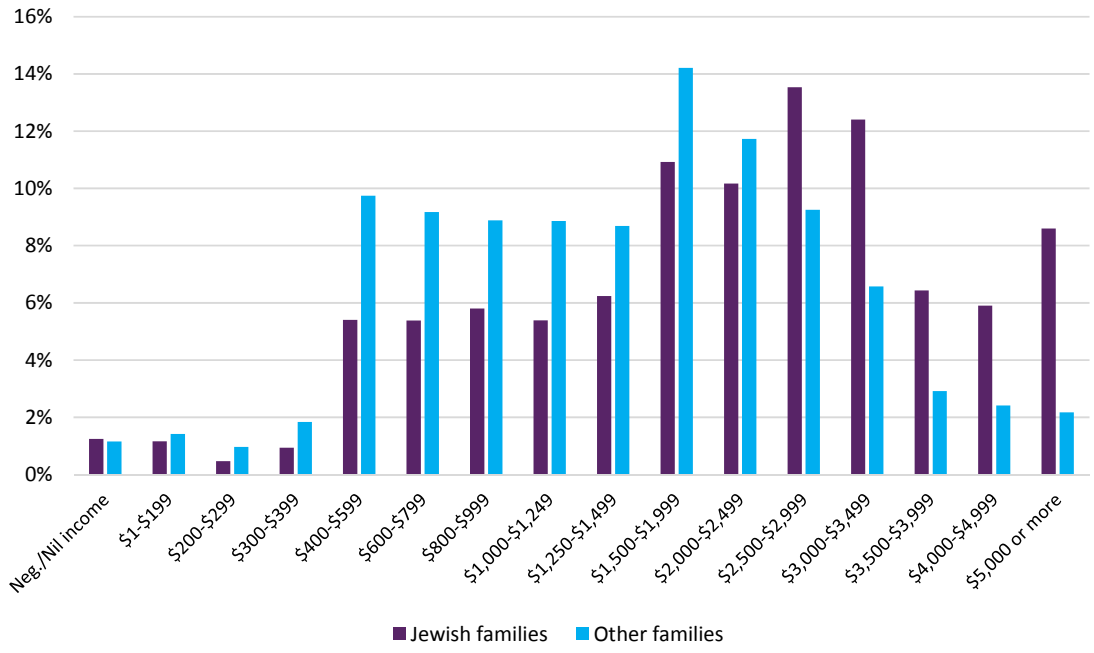
Source: ABS 2011 Census. Data exclude inadequately described and not stated responses

Economic indicators

The Jewish community has an above average level of educational achievement with 36% overall having completed a bachelor degree or above compared with 15% among Australians generally.

Similarly, in terms of personal income, Jews are more likely to be in the upper brackets with 18% having an annual personal income of $104,000 or more compared with 7% generally. This is also reflected in data on family income where Jews are considerably more likely to be in the upper income brackets and considerably less likely to be in the lower income brackets.

Figure 3: Weekly total family income, Jewish population and remainder of the Australian population



JEWISH IDENTITY

MAIN FINDINGS

- Gen17 considers differences within the streams of Judaism from the perspective of individual community members. It considers what it means to be a Jewish person who identifies, for example, as Modern Orthodox, Traditional, Progressive, or Secular in the Australia of 2017.
- One indication of difference in attitude is provided by a segment of the survey that asked for indication of the importance of eighteen attitudinal statements and markers of identity 'for your own sense of Jewish identity.' The highest level of strong and consistent positive response were indicated for 'upholding strong moral and ethical behaviour,' 'remembering the Holocaust,' 'sharing Jewish festivals with your family,' and 'combatting antisemitism'.
- As expected, the lowest level of agreement was in response to statements concerning religious belief and practice. These markers of identity find greatest difference within the community, with a range from above 90% strong positive indicated by the Strictly Orthodox (when asked, for example, concerning the importance of religious law or prayer) to less than 10% strong positive for some aspects of religious observance and belief among Conservative, Progressive, non-denominational, and Secular.
- When asked about the importance of 'being Jewish,' 96% of Strictly Orthodox indicated that it is a 'central element of my life,' 62% Modern Orthodox, 38% Conservative, 30% Traditional, 23% Progressive, 14% non-denominational, and 10% Secular.
- The largest Jewish stream by current self-identification is 'Traditional' (30%) although more people grew up in this stream (36%). In general, the direction of 'switching' from the position of one's upbringing to one's current position is away from Traditional/Orthodox streams towards more progressive and non-religious/Secular streams, i.e. a secularising trend.

One of the key advantages of a survey like Gen17 is that it allows us to explore the identity of Jews in a way that is simply not possible using census or other administrative datasets. Jewish identity is complex and multifaceted and therefore it is necessary to include a wide variety of questions about Jewish belief, belonging and behaviour in order to obtain a detailed picture of what being Jewish means to those who identify as Jews in Australia today.

There are differences on a broad range of issues within the Jewish population. The eight major Jewish day schools in Melbourne, each with distinctive values and observances, exemplify these differences.

Gen17 considers these differences not from the perspective of theology and interpretations of religious law, but from the perspective of individual community members. It seeks to bring understanding to the lived reality; it considers what it means to be a Jewish person who self-identifies, for example, as Modern Orthodox or Progressive or Secular in the Australia of 2017. It seeks to answer the often-asked question – 'what does it mean to be a Traditional Jew in the contemporary world?' Survey findings are necessarily in terms of probability—the likelihood of a person who identifies with a specific stream of Judaism holding to a view on a specific issue or observing a religious practice.

First, the number of adherents. We can use the Gen17 data to derive estimates of the numerical size of key Jewish sub-groups or 'streams' in the community. The figures in Table 3 are based on self-assessed responses to the question, 'how would you describe your current religious identification?' and are based on the assumption that there are about 85,000 Jewish adults (aged 18 and above) in Australia. It is emphasised that these are only estimates, and a numerical range (from minimum to maximum) is indicated.

Table 3: Streams of Judaism, estimated numbers of adults and proportions, Australia, 2017*

SELF-IDENTIFIED STREAM OF JUDAISM	ESTIMATED MINIMUM (NUMBER)	ESTIMATED MAXIMUM (NUMBER)	ESTIMATED PROPORTION
Strictly Orthodox/ Hareidi	3,400	4,200	4%
Modern Orthodox	14,100	15,400	18%
Traditional	23,700	25,400	30%
Conservative	2,600	3,300	3%
Progressive	8,800	10,000	11%
No-denomination, just Jewish	9,300	10,500	12%
Secular	16,200	17,600	21%
Mixed religion (Jewish and another religion)	800	1,200	1%
Total	78,900	87,600	100%

* The lower and upper bounds are 95% confidence limits

A sufficient number of survey respondents identifying as adherents of the different streams of Judaism were obtained by the Gen17 survey to enable analysis of the distribution of attitudes and religious practice within the major streams of Judaism.

In developing weights for Gen17, synagogue membership data were collected, these being a key baseline indicator of Jewish affiliation that are measurable and independent of the survey and census processes. The data were stratified in three ways: Affiliated Orthodox, Affiliated Non-Orthodox and Unaffiliated. In this way it was possible to redress the inevitable oversampling of more engaged Jews that a communal survey such as this will achieve (see Methodology on page 78).

Given the large number of respondents, it has been possible to analyse sub-groups within the different streams, for example by gender and age. Some of this analysis is presented in this preliminary report, but the scope for detailed analysis will be fully utilised in reports to be developed on the model of the specialised Gen08 reports.

Jewish identity

There are various approaches that can be taken to unpacking the complexity of Jewish identity within the confines of a quantitative survey. One of the approaches adopted in the survey was to present respondents with eighteen attitudinal statements and markers of identity, randomised so that each respondent saw the questions in a difference order, and to ask respondents to indicate its importance or unimportance 'to your own sense of Jewish identity.' Each statement provided six response options, 'very important', 'fairly important', fairly unimportant', 'very unimportant', 'don't know,' and 'prefer not to say'. The following discussion focuses on the strongest level of positive response, i.e. 'very important', providing insight into the extent of differentiation with regard to firmly held views within the Jewish population. Tables are, however, provided to allow for separate consideration of both strong positive and the combined strong and second level positive responses. (See Tables 4 and 5)

Of the eighteen statements and markers of identity, the highest level of strong positive response ('very important') across the streams of Judaism was obtained in answer to four markers, each of which obtained above 60% of respondents indicating 'very important'. These were, in rank order, 'upholding strong moral and ethical behaviour,' 'remembering the Holocaust,' 'sharing Jewish festivals with your family,' and 'combatting antisemitism'. For example, the range for respondents indicating that 'remembering the Holocaust' is 'very important' for their identity was sixteen points – from 64%-65% (Strictly Orthodox, Secular) to 80% (Traditional).

Three additional statements obtained agreement that they were 'very important', averaging above 50% among respondents; these related to belonging to a Jewish community, identification with the Jewish people world-wide, and 'marrying another Jew'. Among Secular Jews, however, less than one-third agreed that these considerations were 'very important,' and only one-third identifying as Progressive or non-denominational agreed that 'marrying another Jew' was 'very important.'

Another seven statements obtained average strong positive response in a relatively low range, 35%-37% of respondents; these related to learning about Jewish history and culture, Israel connectedness, social justice, and support for charities. A statement concerning 'supporting social justice causes' obtained relatively minor variation across the different streams of Judaism, from a low of 28% (Strictly Orthodox) to a high of 44%-45% (Conservative, Progressive).

The lowest strong positive average was obtained in response to four statements concerning religious belief and practice. As was to be expected, strong positive response was very high, above 90%, among the Strictly Orthodox. It was, however, relatively low at 42% among those identifying as Modern Orthodox, and below 15% among other forms of identification – it was at 12% among Traditional, 10% Progressive, and 2% Secular. The range for 'observing Halacha (Jewish law)' was 98 percentage points - indicated as very important - by 98% Strictly Orthodox, 41% Modern Orthodox, 6% Traditional, 7% Conservative, 3% Progressive and non-denominational, and 0% Secular.

The following graph provides an overview of the pattern of response. This is followed by findings by stream of Judaism provided in Tables 4 and 5.

Figure 4: 'How important or unimportant are each of the following to your own sense of Jewish identity?' Percent reporting 'Very important' and 'Fairly important', Melbourne and Sydney (N=8,047)

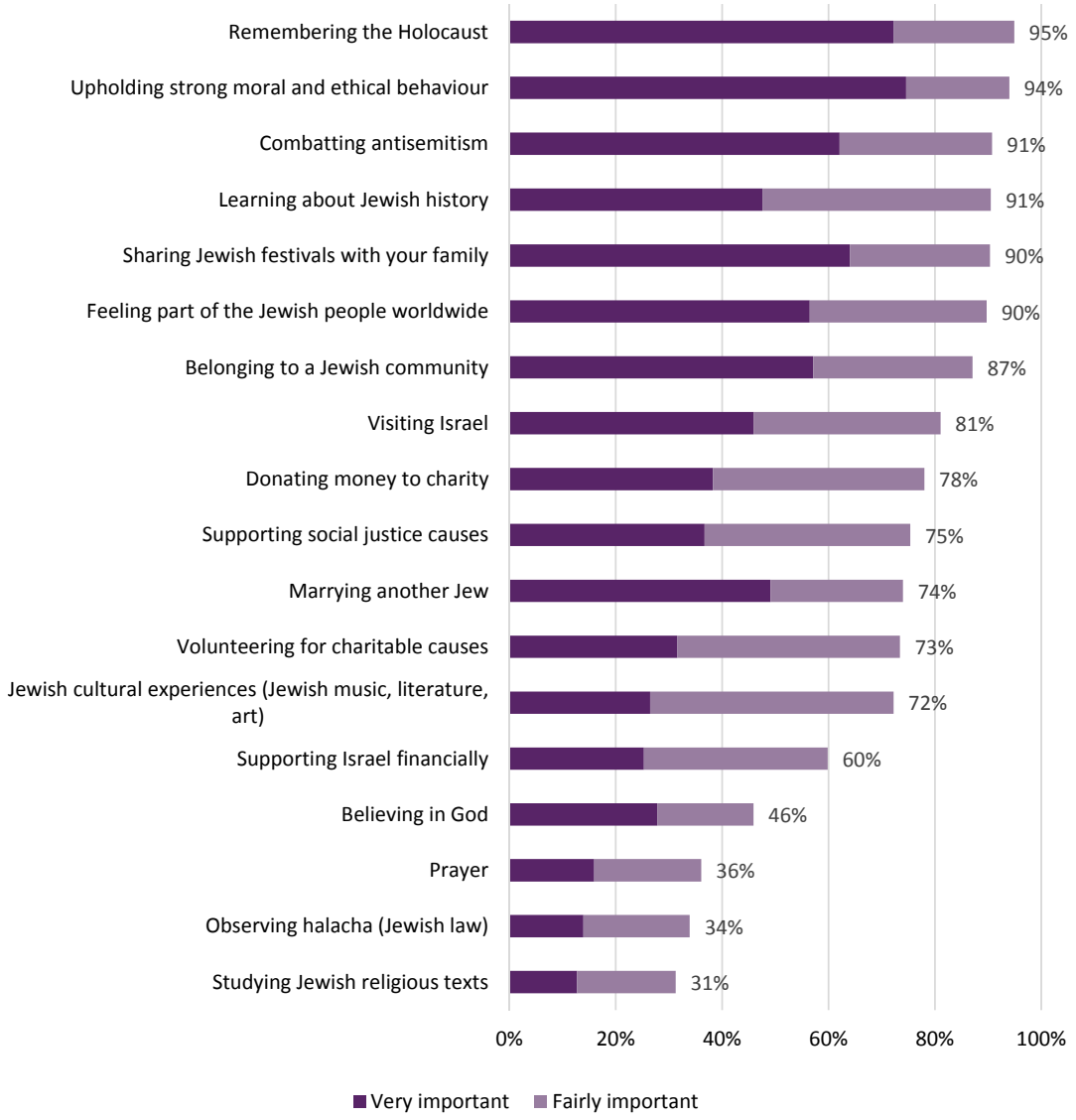


Table 4: 'How important or unimportant are each of the following to your own sense of Jewish identity?' Response: 'Very important', by self-described religious identity, Melbourne and Sydney (N=7,742)

	Total	Strictly Orthodox/ Hareidi	Modern Orthodox	Traditional	Conservative	Progressive/ Reform	No denomination - just Jewish	Non-practising/ Secular
Upholding strong moral and ethical behaviour	75%	96%	86%	79%	80%	78%	68%	60%
Remembering the Holocaust	73%	65%	75%	80%	69%	69%	71%	64%
Sharing Jewish festivals with your family	65%	94%	87%	79%	74%	64%	44%	35%
Combatting antisemitism	63%	51%	68%	71%	67%	62%	62%	50%
Group average	**69%**	**76%**	**79%**	**77%**	**72%**	**68%**	**61%**	**52%**
Belonging to a Jewish community	58%	96%	85%	71%	72%	61%	40%	25%
Feeling part of the Jewish people worldwide	57%	82%	75%	67%	66%	57%	50%	31%
Marrying another Jew	51%	99%	86%	66%	52%	33%	34%	15%
Group average	**55%**	**92%**	**82%**	**68%**	**63%**	**50%**	**41%**	**24%**
Learning about Jewish history	48%	68%	62%	49%	55%	41%	43%	36%
Jewish cultural experiences (Jewish music, literature, art)	26%	23%	29%	28%	32%	27%	23%	20%
Group average	**37%**	**45%**	**45%**	**38%**	**43%**	**34%**	**33%**	**28%**
Visiting Israel	47%	45%	66%	54%	54%	39%	39%	29%
Supporting Israel financially	26%	36%	43%	34%	30%	21%	21%	12%
Group average	**36%**	**41%**	**54%**	**44%**	**42%**	**30%**	**30%**	**20%**
Donating money to charity	39%	89%	61%	45%	45%	37%	28%	19%
Supporting social justice causes	36%	28%	34%	35%	44%	45%	37%	37%
Volunteering for charitable causes	31%	60%	47%	34%	35%	36%	22%	17%
Group average	**35%**	**59%**	**47%**	**38%**	**41%**	**39%**	**29%**	**24%**
Believing in God	27%	98%	58%	27%	25%	20%	12%	5%
Prayer	15%	93%	39%	9%	13%	11%	5%	2%
Observing halacha (Jewish law)	14%	98%	41%	6%	7%	3%	3%	0%
Studying Jewish religious texts	12%	88%	31%	4%	11%	8%	4%	1%
Group average	**17%**	**94%**	**42%**	**12%**	**14%**	**10%**	**6%**	**2%**

Table 5: 'How important or unimportant are each of the following to your own sense of Jewish identity?' Response: 'Very important' + 'Fairly important' combined, by self-described religious identity, Melbourne and Sydney (N=7,742)

	Total	Strictly Orthodox/ Hareidi	Modern Orthodox	Traditional	Conservative	Progressive/ Reform	No denomination - just Jewish	Non-practising/ Secular
Upholding strong moral and ethical behaviour	94%	99%	98%	96%	96%	96%	92%	88%
Remembering the Holocaust	95%	93%	96%	97%	94%	93%	94%	93%
Sharing Jewish festivals with your family	91%	100%	99%	98%	96%	95%	83%	75%
Combatting antisemitism	91%	86%	94%	95%	94%	92%	89%	86%
Group average	**93%**	**94%**	**97%**	**97%**	**95%**	**94%**	**90%**	**85%**
Belonging to a Jewish community	88%	100%	99%	97%	96%	94%	82%	66%
Feeling part of the Jewish people worldwide	90%	97%	97%	96%	94%	94%	87%	77%
Marrying another Jew	76%	100%	97%	92%	84%	68%	67%	43%
Group average	**85%**	**99%**	**98%**	**95%**	**91%**	**85%**	**79%**	**62%**
Learning about Jewish history	91%	96%	95%	92%	95%	91%	88%	86%
Jewish cultural experiences (Jewish music, literature, art)	72%	55%	76%	77%	77%	76%	69%	65%
Group average	**81%**	**75%**	**86%**	**85%**	**86%**	**83%**	**78%**	**76%**
Visiting Israel	82%	85%	93%	90%	88%	79%	81%	63%
Supporting Israel financially	61%	75%	82%	73%	67%	59%	52%	36%
Group average	**72%**	**80%**	**88%**	**82%**	**78%**	**69%**	**66%**	**50%**
Donating money to charity	78%	98%	93%	85%	86%	82%	70%	62%
Supporting social justice causes	75%	60%	75%	78%	81%	84%	74%	73%
Volunteering for charitable causes	74%	94%	86%	80%	83%	79%	64%	56%
Group average	**76%**	**84%**	**85%**	**81%**	**83%**	**82%**	**70%**	**64%**
Believing in God	46%	99%	81%	54%	47%	37%	30%	9%
Prayer	35%	98%	76%	37%	47%	38%	16%	4%
Observing halacha (Jewish law)	34%	99%	79%	38%	34%	22%	14%	3%
Studying Jewish religious texts	30%	98%	63%	25%	36%	27%	16%	10%
Group average	**36%**	**99%**	**75%**	**39%**	**41%**	**31%**	**19%**	**6%**

Further detailed insight into beliefs and practices was provided by the broad range of questions across the survey, providing scope for more nuanced understanding of groups. 24 questions are considered in the following discussion. Again, focus is on the strongest level of positive response (for questions where a scale of responses was available) and tables make possible a comparison of strongest positive and combined strongest and second level positive responses (See Tables 6 and 7).

Synagogue membership was indicated in the range 76%-80% among Strictly Orthodox, Modern Orthodox, Conservative and Progressive, but synagogue attendance once or more times a week was indicated by less than 15%, with the exception of Strictly Orthodox and Modern Orthodox.

Attendance 'always' at a Passover *seder* meal was the festival observed by the highest proportion, indicated by a majority of respondents, with lowest proportions among Secular (56%) and non-denominational (63%), above 95% for other streams of Judaism with the exception of a marginally lower proportion (86%) indicated by the Progressive.

Participation in a Shabbat meal 'always' was indicated by 43% of respondents, and 'always' and 'usually' by 63%. In the latter group, the rate of participation within the different streams of Judaism was 95% among the Strictly Orthodox, 89% among Modern Orthodox, 76%-77% among Traditional and Conservative, 60% among Progressive, and 37%-39% among the non-denominational and Secular.

Kosher observance in meat bought for the home found marked variation: 99% Strictly Orthodox, 71% Modern Orthodox, 31% Traditional, 21% Conservative, and 5% or lower among Progressive, non-denominational and Secular.

Jewish identity as a 'central element of my life' was indicated by 96% Strictly Orthodox, 62% Modern Orthodox, 38% Conservative, 30% Traditional, 23% Progressive, 14% non-denominational, and 10% Secular. The proportion of combined 'central element' and 'significant element' was indicated by close to nine out of ten (or higher) by all streams of Judaism, with the exception of non-denominational (67%) and Secular (59%).

With this set of questions, the highest proportion indicating positive response was obtained in regard to Israel. An average of 69% indicated that they were Zionist, with lowest the proportion among the Strictly Orthodox (48%). The range for other streams of Judaism was from 85% Modern Orthodox, 76%-78% Traditional and Conservative, to 68% Progressive and 55% Secular.

Finally, comparing Melbourne and Sydney, and focusing just on the 'Very important' responses, reveals subtle differences in the way each community constructs Jewish identity. Overall, the two populations are rather similar with the same items ranking near the top, middle and bottom. But closer inspection reveals that respondents in Melbourne are more likely to view 14 of the 18 markers as being 'Very important' than respondents in Sydney. In other words, on most items, Jews in Melbourne generally exhibit a more intensive level of Jewish identity than Jews in Sydney. In proportionate terms, the differences are greatest on the most religious items such as 'Prayer' and 'Observing halacha (Jewish law)'. Differences are smaller on markers with a more communal-facing or ethnocentric flavour such as 'Belonging to the Jewish community' and 'Feeling part of the Jewish people'. On only four of the 18 items are Sydney respondents more likely than Melbourne respondents to say they are 'Very important', and each of these is ethnocentric: 'Remembering the Holocaust', 'Combatting antisemitism', 'Visiting Israel', and 'Supporting Israel financially'.

Figure 5: 'How important or unimportant are each of the following to your own sense of Jewish identity?' Percent reporting 'Very important', Melbourne and Sydney compared (N=8,047)

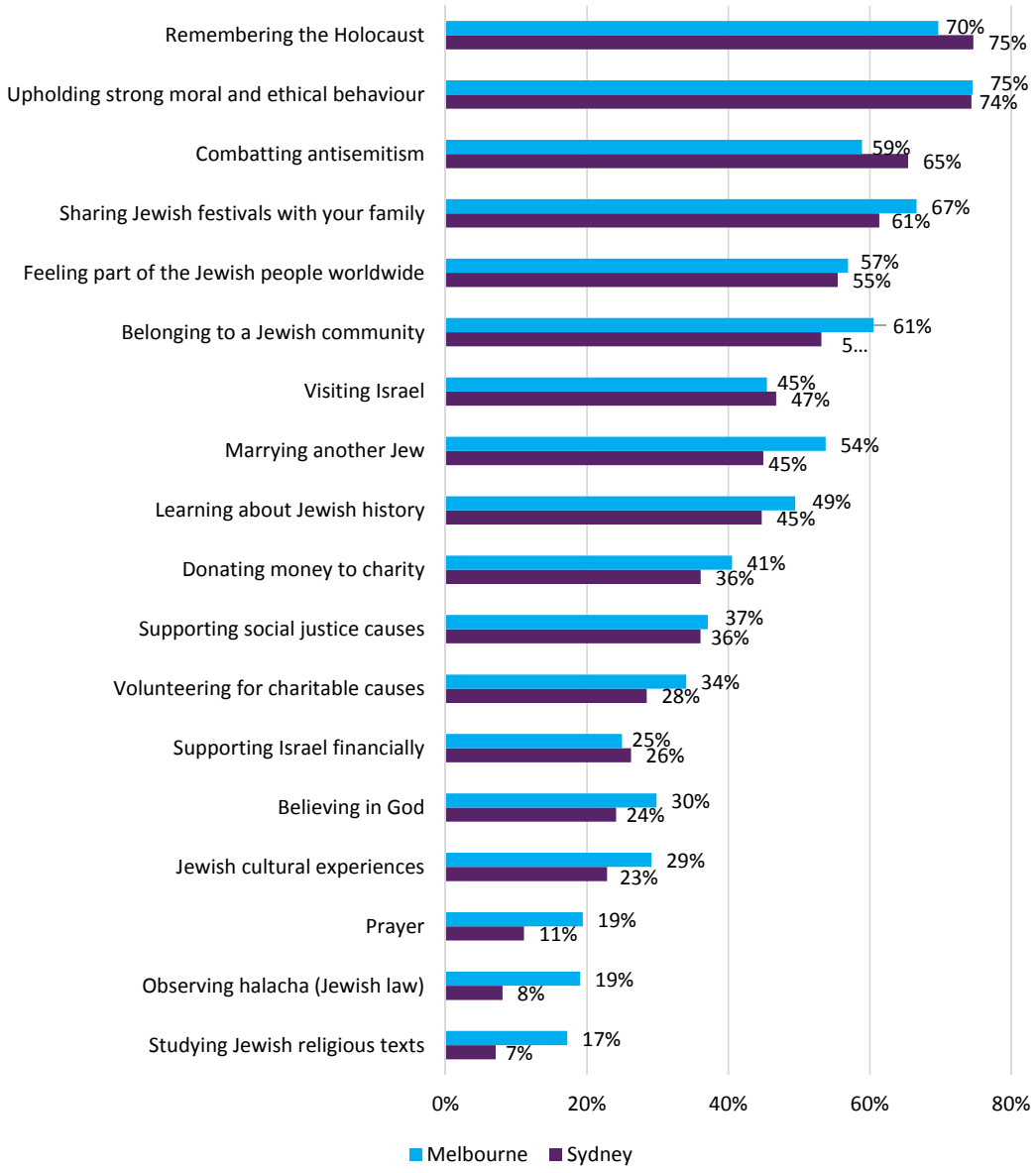


Table 6: Patterns of Judaism, selected questions by self-described religious identity, strongest response only, Melbourne and Sydney (N=7,742)

	TOTAL	Strictly Orthodox/ Hareidi	Modern Orthodox	Traditional	Conservative	Progressive/ Reform	No denomination-just Jewish	Non-practising/ Secular
Yes, paid synagogue membership	37%	76%	78%	58%	80%	79%	18%	13%
Attend synagogue once or more per week	14%	69%	45%	8%	13%	12%	3%	1%
Always attend a Friday night Shabbat meal	43%	93%	75%	52%	47%	30%	23%	18%
Always light candles at home on Friday night*	42%	99%	76%	49%	49%	30%	15%	8%
Always attend a Passover *seder* meal	82%	100%	98%	95%	95%	86%	63%	56%
Always fast on Yom Kippur	43%	78%	70%	57%	58%	37%	23%	14%
Only kosher meat bought for the home*	29%	99%	71%	31%	21%	4%	5%	2%
Observance average	**41%**	**88%**	**73%**	**50%**	**52%**	**40%**	**21%**	**16%**
Being Jewish is 'a central element of my life'	31%	96%	62%	30%	38%	23%	14%	10%
All close friends are Jewish	27%	74%	45%	32%	19%	13%	18%	11%
Very concerned about intermarriage in Australia	30%	75%	59%	39%	31%	16%	15%	8%
Feel 'very considerable regret' if own child married out	30%	73%	61%	41%	26%	14%	13%	8%
Strong preference for a Jewish Day (HIGH) School	42%	97%	73%	52%	41%	22%	25%	13%
Raising children Jewish	86%	99%	99%	99%	96%	96%	78%	58%
Children, intermarriage average	**41%**	**86%**	**66%**	**49%**	**42%**	**31%**	**27%**	**18%**
Very connected to Jewish communal life	30%	83%	57%	34%	35%	32%	14%	9%
Volunteers for a Jewish organisation at least once a week	37%	43%	40%	34%	32%	38%	36%	39%
Highest priority for Jewish charities in Australia	45%	79%	66%	55%	41%	42%	35%	23%
Connectedness average	**37%**	**68%**	**54%**	**41%**	**36%**	**37%**	**28%**	**24%**
Zionist-yes	69%	48%	85%	76%	78%	68%	62%	55%
When Israel in danger- feel 'as if own life in danger'	16%	36%	23%	16%	20%	8%	18%	8%
I feel a sense of responsibility to ensure that the State of Israel continues to exist - Strongly agree	62%	67%	78%	69%	73%	60%	58%	45%
Israel average	**49%**	**50%**	**62%**	**54%**	**57%**	**45%**	**46%**	**36%**

* Unique households only; data for kosher meat excludes vegetarians

Table 7: Patterns of Judaism, selected questions by self-described religious identity, strongest and second strongest response combined, Melbourne and Sydney (N=7,742)

	TOTAL	Strictly Orthodox/ Hareidi	Modern Orthodox	Traditional	Conservative	Progressive/ Reform	No denomination-just Jewish	Non-practising/ Secular
Yes, paid synagogue membership + other form of membership	42%	93%	88%	66%	85%	86%	24%	16%
Attend synagogue more than once a month	25%	83%	67%	23%	35%	34%	8%	3%
Always + usually attend a Friday night Shabbat meal	63%	95%	89%	76%	77%	60%	39%	37%
Always + usually light candles at home on Friday night*	59%	99%	89%	74%	74%	54%	29%	19%
Always + usually attend a Passover *seder* meal	90%	100%	100%	99%	99%	95%	81%	74%
Always + usually fast on Yom Kippur	52%	79%	73%	66%	67%	50%	38%	22%
Only kosher meat + non-kosher meat but not pork bought for the home*	70%	99%	94%	84%	79%	63%	58%	34%
Observance average	**57%**	**93%**	**86%**	**70%**	**74%**	**63%**	**40%**	**29%**
Being Jewish is 'a central element' + 'significant element' of my life	82%	100%	98%	92%	96%	87%	67%	59%
All + more than half close friends are Jewish	70%	95%	88%	82%	66%	58%	62%	49%
Very concerned + somewhat concerned about intermarriage in Australia	64%	84%	85%	79%	71%	60%	55%	34%
Feel 'very considerable regret' + 'some regret' if own child married out	56%	75%	83%	71%	59%	43%	46%	27%
Strong preference + some preference for a Jewish Day (HIGH) School	63%	99%	89%	77%	65%	48%	47%	34%
Raising children Jewish*	86%	99%	99%	99%	96%	96%	78%	58%
Children, intermarriage average	**70%**	**92%**	**90%**	**83%**	**75%**	**65%**	**59%**	**43%**
Very connected' + 'somewhat connected' to Jewish communal life	70%	97%	92%	83%	80%	81%	56%	42%
Volunteers for a Jewish organisation at least once a month	62%	67%	66%	58%	62%	68%	59%	63%
Highest priority for Jewish charities in Australia + Israeli charities	65%	92%	89%	78%	65%	55%	60%	37%
Connectedness average	**66%**	**85%**	**82%**	**73%**	**69%**	**68%**	**58%**	**48%**
Zionist-yes*	69%	48%	85%	76%	78%	68%	62%	55%
When Israel in danger- feel 'as if own life in danger' + 'special alarm'	74%	92%	87%	81%	78%	70%	73%	56%
I feel a sense of responsibility to ensure that the State of Israel continues to exist - Strongly agree + agree	89%	86%	95%	94%	94%	92%	89%	76%
Israel average	**77%**	**75%**	**89%**	**84%**	**83%**	**77%**	**75%**	**63%**

* Unique households only; data for kosher meat excludes vegetarians

SWITCHING JEWISH STREAMS

By comparing respondents' description of their current Jewish/religious identification with the description of their Jewish identification growing up, we can establish how Jewish identity changes when people are free to choose their identity as opposed to assuming the one they were ascribed. In one sense this is akin to viewing Jewish identity in a 'free market', highlighting the choices people make about the type of Jew they want to be after having grown up. Note these labels have been self-selected by respondents (albeit from a pre-determined, randomised list) and are not based on any particular Jewish bodies or institutions, nor should this be viewed as a direct measure of religious change over time.

The largest group self-identifies as 'Traditional', a label adopted by three out of ten (30%) respondents. However, a larger proportion (36%) say they grew up Traditional indicating that this stream of Judaism is less favoured once respondents are free to choose. Generally, we can see that the switches for each stream are modest but overall, there has been a marked switching away from Traditional/Orthodox strands towards more progressive and non-religious/Secular strands of Judaism. For example, there is a net switching into 'Non-practising (Secular/cultural)' but also a slight net switching away from Modern Orthodox. Overall therefore we can say that the main thrust of Jewish switching once respondents are free to choose, reflects a trend towards secularisation in the form of a shift away from traditional (small 'T') strands towards more progressive (small 'P') strands.

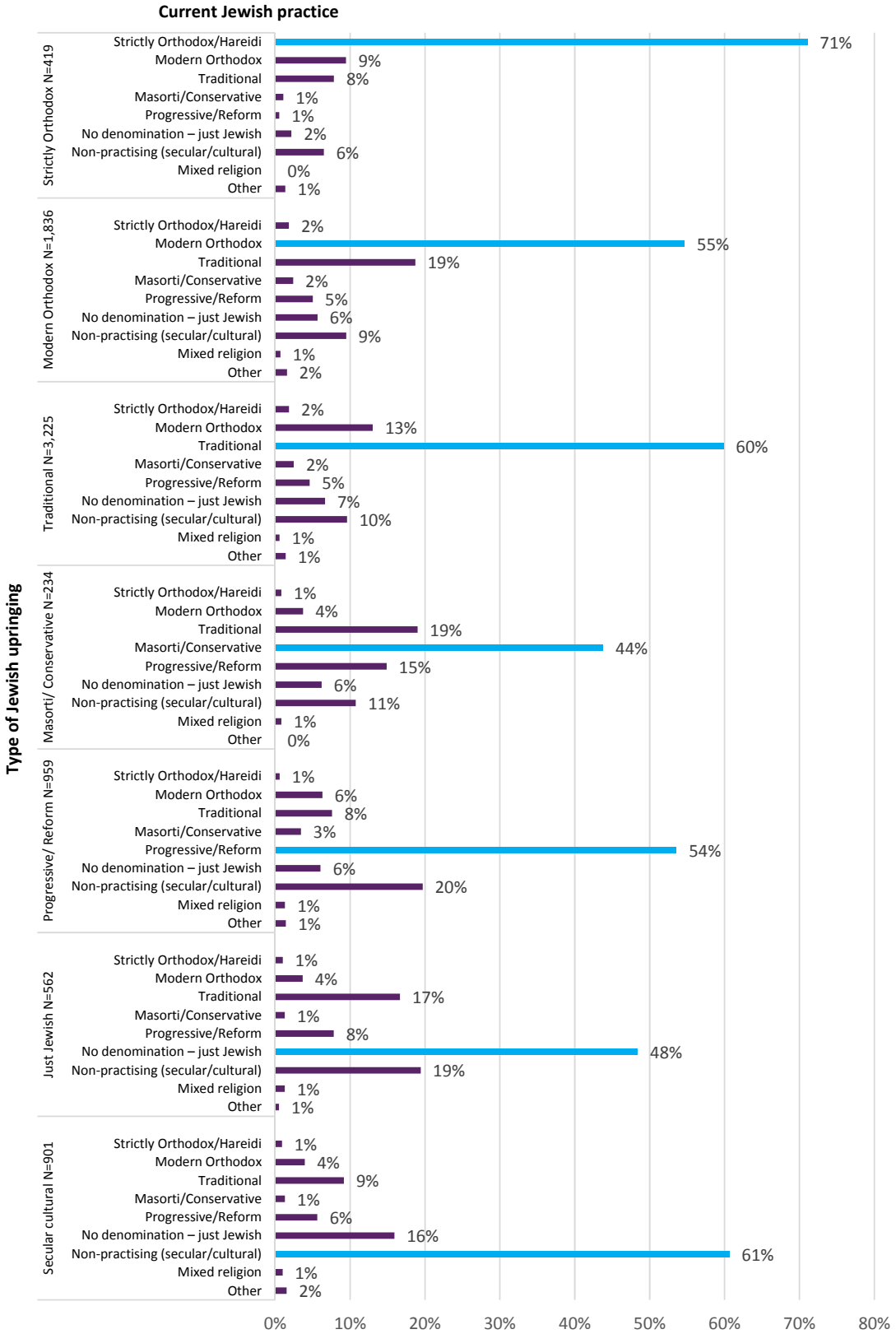
Table 8: Switching streams: comparison between Jewish identification during upbringing and current self-described religious/Jewish identification, Australia (N=8,621)

	RELIGIOUS/ JEWISH IDENTIFICATION OF THE HOME IN WHICH YOU GREW UP	CURRENT RELIGIOUS/ JEWISH IDENTIFICATION
Traditional	36%	30%
Non-practising (Secular/cultural)	16%	19%
Modern Orthodox	19%	18%
No denomination – just Jewish	10%	12%
Progressive/Reform	10%	11%
Strictly Orthodox/ Hareidi	5%	5%
Masorti/ Conservative	3%	4%
Mixed religion (Jewish and another religion)	1%	1%
Total	**100%**	**100%**

Since the net position only shows the total change, it belies some the switching complexity between each stream. For example, not everyone switches. Indeed, a majority has maintained the stream of their upbringing. The extent to which a religious stream has maintained adherents is a measure of its stability and the data show that the most stable stream is Strictly Orthodox with 71% of those raised in this stream remaining within it. The least stable category is 'Mixed religion (Jewish and another religion)' with just 22% currently adhering to this category.[9] Focusing on some of the larger groups, we can see that among those raised 'Traditional,' 40% no longer adhere to this stream and of these, most (63%) have chosen more secular/progressive streams whilst 37% have chosen more orthodox streams. In other words, movement away from 'Traditional' has mainly been towards more secular positions.

[9] Since only people who currently identity as Jewish (in any way) are included in Gen17, the data excludes anyone who was raised Jewish but no longer considers themselves to be Jewish which would likely impact some of these figures.

Figure 6: Jewish stream 'switching': current position by type of Jewish upbringing, Australia



JEWISH INTERMARRIAGE

MAIN FINDINGS

- Household size is closely related to religious identification. On average 2.4 people live in Progressive/Reform households compared with 3.0 in Modern Orthodox households
- Almost one in four (23%) of households with more than one person living there are mixed faith homes
- Among Jews living in couples, 23% have a non-Jewish partner
- The intermarriage rate for the period 2010 to 2017 was 33% which is almost double the 1990's rate
- In Sydney the intermarriage rate is 35% compared with 26% in Melbourne
- Among Traditional Jews the intermarriage rate is 13%; it is 49% among Progressive/Reform Jews
- By almost all attitudinal measures, intermarried Jews exhibit weaker levels of Jewish identification and Jewish behaviour than their in-married counterparts
- 63% of respondents say they are concerned about intermarriage in Australia. Respondents aged under 40 are consistently less likely to be concerned about intermarriage than those aged 40 and above
- 55% say they would feel at least some regret if their child married a non-Jew. This is sensitive to religious identification: it is 84% among the Strictly Orthodox, 54% among Conservative and 26% among Secular Jews

Jewish household makeup

The Gen17 survey was carefully designed not only to capture data about Jewish individuals but also about households. This was done in such a way that ensured household data related to *unique* households only so as to avoid double-counting.[10] As a result, the survey contains data on 4,517 unique households with an average of 2.7 people in each household.

Households in Sydney are slightly smaller (2.6 people) and households in Melbourne are slightly larger (2.9 people). This size gap is related to the differing religious profiles; broadly speaking, the more religious a Jewish household is, the larger it tends to be and Jews in Melbourne tend to be somewhat more religious than Jews in Sydney. In terms of self-identified Jewish stream, we found that Masorti/Conservative and Progressive/Reform households had an average of 2.3 and 2.4 persons respectively, among Traditional households it was 2.7, 3.0 among Modern Orthodox and 3.8 among Strictly Orthodox households. These differences also reflect variation in age structures as well as varying attitudes towards family formation in that the more religious Jews are, the greater the importance they attach to procreation.

Religiosity also influences the makeup of Jewish households. For example, a Jewishly *homogenous* household refers to any household in which all its members identify (or are identified) as being Jewish. By contrast, a Jewishly *heterogenous* household refers to any household in which at least one person is not (or does not identify as) Jewish. We found that 81% of all households are Jewishly homogenous (all-Jewish) and 19% are heterogenous (mixed). However, since all lone person households are, by definition, Jewishly homogenous,

[10] This was achieved without compromising strict data confidentiality rules such as collecting personal address details.

multi-person households should be considered separately. Thus, among multi-person households only, 23% are heterogenous or almost one in four.

Examining the data by state in NSW a quarter (25%) of multi-person Jewish households are heterogenous compared with 19% in Victoria. But outside of Australia's main Jewish centres, more than half (56%) of multi-person Jewish households contain non-Jews. Such data reflect the reality that a large proportion of 'Jewish households' and therefore, the 'Jewish community', consists of significant numbers of non-Jews.

Table 9: Proportion of Jewish households that are mixed (heterogeneous)* by state and household type, Australia (N=4,751)

	ALL HOUSEHOLDS	MULTI-PERSON HOUSEHOLDS (EXCLUDING LONE-PERSON HOUSEHOLDS)
NSW	19%	25%
Victoria	15%	19%
Western Australia	19%	22%
Rest of Australia	42%	56%
Australia	19%	23%

* A 'heterogenous' Jewish household implies not all household members are Jewish

Jewish partnerships

The nature of Jewish household heterogeneity can be quite varied, for example, it may arise due to Jews sharing a home with non-Jewish flatmates, more common among young adults, or where a Jewish household employs non-Jewish live-in staff (such as *au pairs* and carers). But the most common reason a Jewish household is religiously heterogenous is due to interfaith partnerships or intermarriage.

Gen17 contains data on 3,161 unique couple households (with or without children and other household members present). Of these Jews in couples, 77% have a Jewish partner and almost a quarter (23%) has a partner who is not Jewish. As with household heterogeneity, we find this to be more common in NSW (24%) and less common in Victoria (19%) but most common outside of the main Jewish centres (54%).

Table 10: Religion of partner for Jews in couples by state, Australia (N=3,161*)

	PARTNER JEWISH	PARTNER NOT JEWISH
NSW	76%	24%
Victoria	81%	19%
Western Australia	77%	23%
Rest of Australia	46%	54%
Australia	77%	23%

* All respondents in unique households and who are living with their partner

Most couples are married but 11% are de facto (cohabiting) partnerships. Mixed-faith coupling is far more likely among de facto couples than among married couples. Whilst 17% of married couples are exogamous (i.e. intermarried), this is the case for 63% of de facto couples.[11]

[11] These figures are similar to the results obtained in the 2011 census. For example, 9% of couples were de facto, 20% of married couples were exogamous and 60% of de facto couples were exogamous. (Such correspondence is also reassuring since it increases our confidence in the accuracy of the Gen17 dataset.) See Graham D 2014 The Jewish Population of Australia: Key findings from the 2011 Census, p19-20

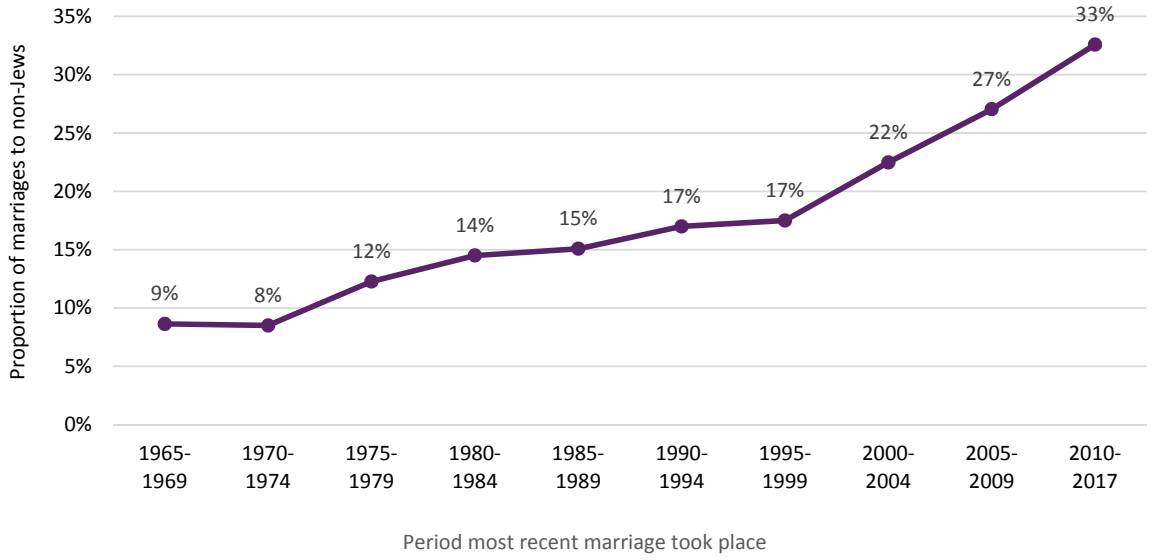
The intermarriage rate

Although the census provides detailed data on intermarriage,[12] it is important to recognise that census data have always been restricted to measures of the *prevalence* of intermarriage (i.e. a snapshot of the total number of cases in the whole partnered population at a particular point in time) rather than the *incidence* of intermarriage (i.e. the number of new cases occurring over a particular period of time) more commonly known as the *intermarriage rate*. This is because unlike Gen17, the census does not include a question about *when* marriages took place.

As such, Gen17 provides some of the first statistically reliable measurements of intermarriage rates in Australia.[13] The intermarriage rate is the number of intact[14] exogamous (i.e. out-married) marriages that took place in a specified time period as a proportion of all intact marriages involving Jews in that same time period. The Australian intermarriage rate for the period 2010 to 2017 was 33%.[15] In other words, for every three weddings occurring since 2010 that involved at least one Jewish person, two were marriages between Jews and one was a marriage between a Jew and a non-Jew.[16] Similar data for the United States reveal an intermarriage rate of 58%.[17]

The intermarriage rate has been increasing steadily over time. It has doubled over the last 20 years.

Figure 7: The Jewish intermarriage rate over time, Australia (N=3,314*)



* All respondents who are married (or separated and not remarried) or widowed and who live in unique households

[12] Graham 2014 ibid

[13] Even so, Gen17 only provides an *approximation* of the intermarriage rate since the data are also a snapshot in time, rather than a complete record of all marriages involving Jews over time. In other words, despite weighting the data, some people are excluded such as those who married but have since passed away or emigrated. Further, the data do not specify *where* the marriage took place.
Note that the figures cited here report intact marriages only, i.e. they exclude anyone whose current marital status is 'divorced and not remarried'.

[14] 'Intact' means married and living with one's spouse, or married but separated, or widowed from a marriage and not remarried.

[15] This is likely to be a slight understatement since only data for NSW and Victoria have been weighted for Jewish identity. (see notes on weighting)

[16] It is not possible to directly corroborate these figures with the census—indeed one of the reasons surveys such as Gen17 are carried out is precisely because the census cannot reveal statistics such as the intermarriage rate. However, 2011 Census data showing intermarriage prevalence by age indicate that a peak of 33% occurred among Jews aged 35-39 years. (Graham 2014 op cit p21)

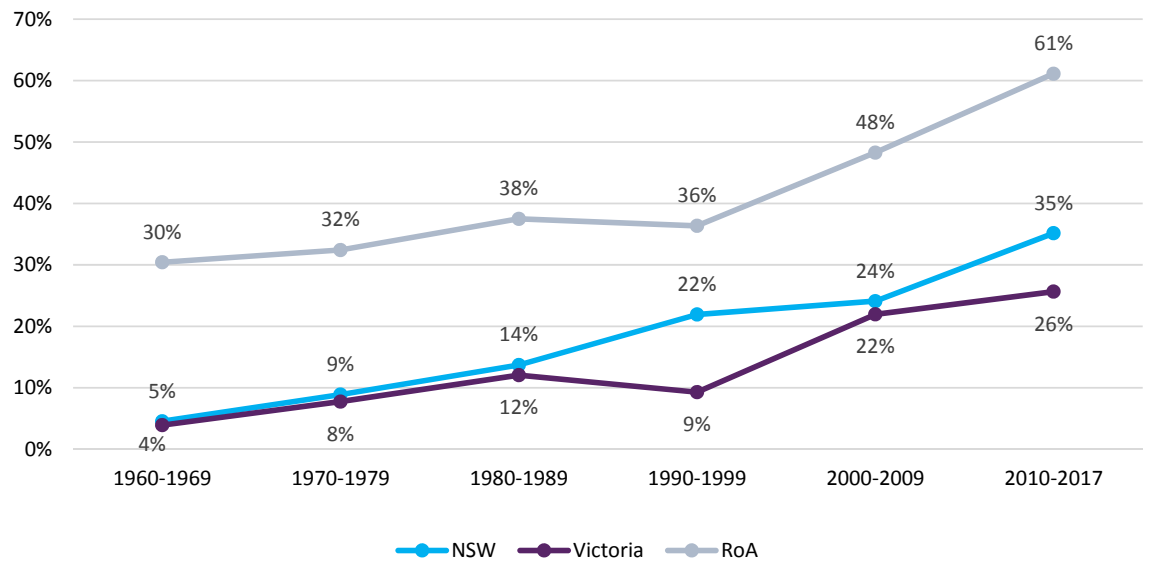
[17] PEW 2013 A Portrait of Jewish Americans, p35. This figure is for the period 2005-2013 and relates to the 'Net Jewish' (i.e. Jews by religion and Jews of no religion combined) population.

Intermarriage by location

Intermarriage rates vary considerably from place to place. In general, the larger and denser the local Jewish population, the lower intermarriage rates tend to be; conversely, the smaller and more dispersed the Jewish population, the higher they tend to be. In NSW the intermarriage rate for the 2010 to 2017 period was 35% whereas in Victoria it was 26% which, given the larger Jewish population in Victoria, follows the expected pattern (Figure 8). Outside of these two Jewish centres, where the Jewish population is small and highly dispersed the intermarriage rate is considerably greater (61%).

We can also examine the long-term intermarriage trend for each state. This reveals that intermarriage has been more common in NSW than in Victoria since at least the 1960s although the extent of the difference has varied. For instance, there appears to have been significant divergence in the 1990s when NSW exhibited an intermarriage rate more than double that of Victoria. It is currently one third greater in NSW.

Figure 8: The intermarriage rate by decade and location for all intact marriages, Australia (N=3,314)*

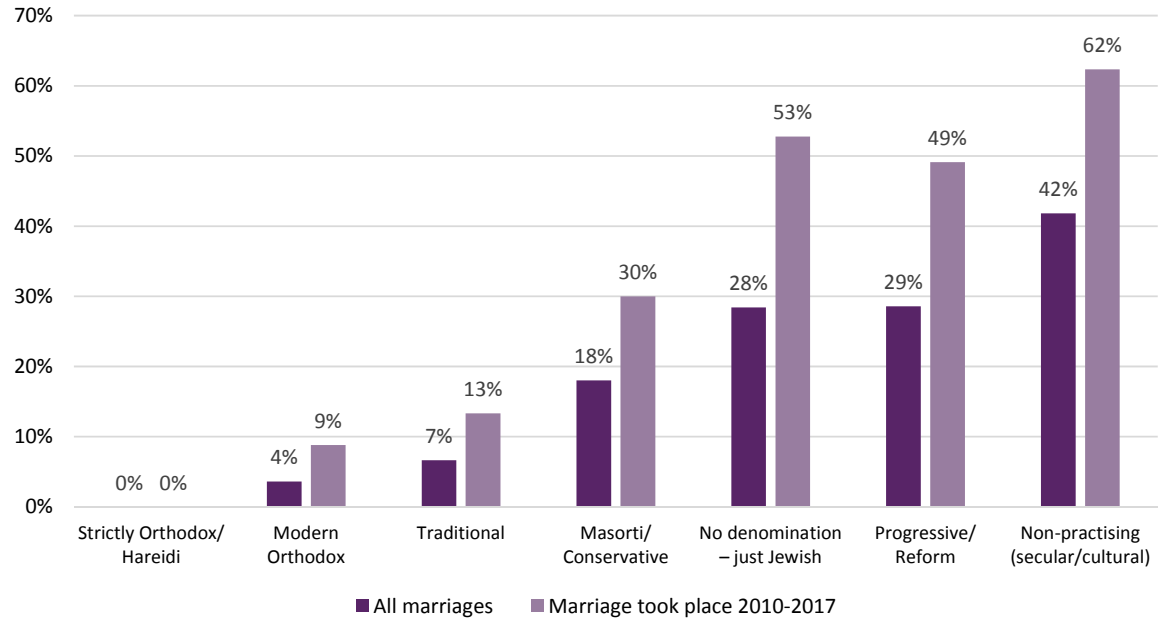


* All respondents who are married (or separated and not remarried) or widowed and who live in unique households

Intermarriage prevalence by type of Jewish upbringing

The type of Jewish upbringing a person experienced is also closely related to the likelihood of their being intermarried. And as we have just seen, intermarriage is more likely the more recently the marriage took place. Figure 9 shows this relationship, for example, 7% of Traditional Jews are intermarried but this is almost double (13%) among Traditional Jews who married since 2010. But among Progressive/Reform Jews the overall prevalence of intermarriage is 29% and among those who married since 2010, half (49%) are intermarried.

Figure 9: The prevalence of intermarriage and most recent intermarriage rate by religious identification, Australia (N=3,314)

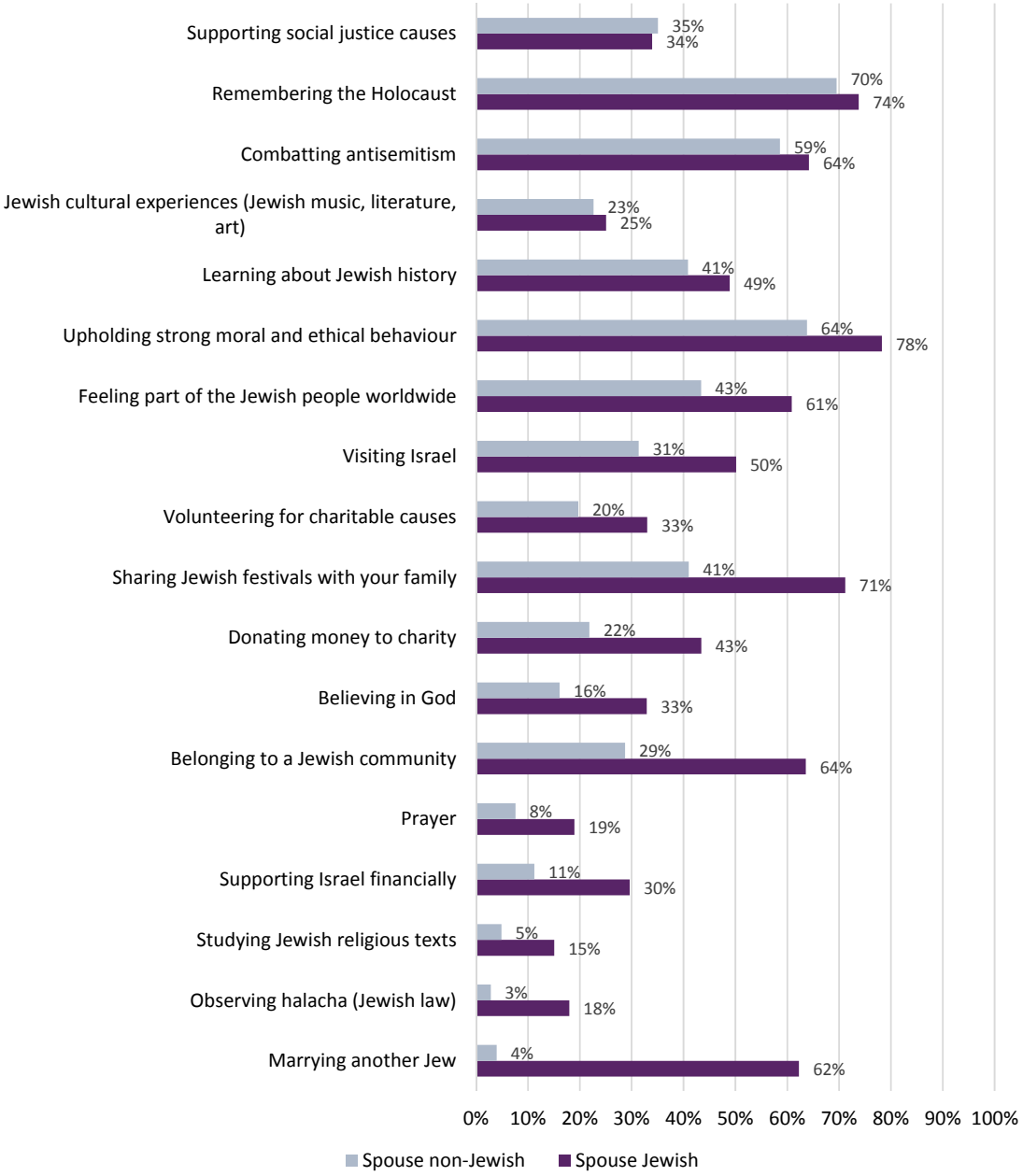


* All respondents who are married (or separated and not remarried) or widowed and who live in unique households

Intermarriage and Jewish identity

By almost all attitudinal measures, intermarried Jews exhibit weaker levels of Jewish identification than their in-married counterparts. Although the cause is unlikely to be simply the result of intermarriage (as level of Jewish identification can itself influence choice of partner), the differences are important nevertheless. In relative terms, they are greatest with respect to more religious aspects of identification as well as matters related to communal belonging and Israel. For example, 'Belonging to the Jewish community' (64% in-married versus 29% intermarried), 'Sharing festivals with your family' (71% in-married v 41% intermarried), and 'Supporting Israel financially' (30% in-married v 11% intermarried). But the differences are smaller when it comes to the more cultural universal items like 'Remembering the Holocaust', and 'Supporting social justice causes'.

Figure 10: 'How important or unimportant are each of the following to your own sense of Jewish identity?', percent answering 'Very important', Australia (N=6,020*)



* All respondents who are married and living with their spouse. Data ordered by proportionate difference between bars.

Similarly we also find that intermarried Jews exhibit weaker levels of Jewish behaviour compared with in-married Jews. For example, intermarried Jews are five times more likely to say they 'Never' observe Shabbat be that a Friday night meal with family (40% in-married v 8% intermarried) or lighting candles (49% in-married v 10% intermarried). They are also far less likely to attend a *seder* meal at Passover (Pesach), fast on Yom Kippur, or eat kosher meat.

Table 11: Jewish behaviour for in-married and intermarried Jews, various indicators, Australia (N=6,020*)

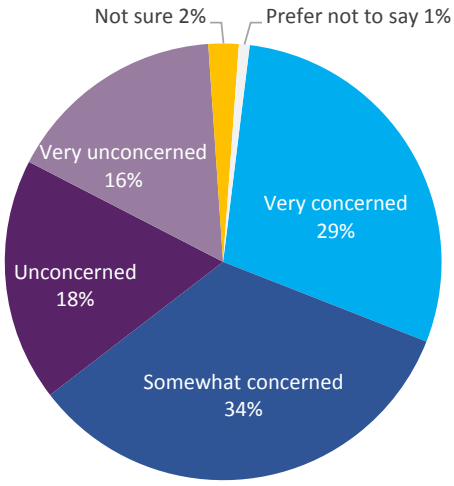
VARIABLE	SUB-CATEGORY	MARRIED, LIVING WITH JEWISH SPOUSE	MARRIED, LIVING WITH NON-JEWISH SPOUSE
How often, if at all, do you attend a Friday night Sabbath (Shabbat) meal with your family?	Always	50%	14%
	Never	8%	40%
How often, if at all, are candles lit at home on Friday night Sabbath (Shabbat)?	Always	53%	14%
	Never	10%	49%
How often, if at all, do you attend a *seder* meal at Passover (Pesach)?	Always	88%	48%
	Never	1%	14%
How often, if at all, do you fast on Yom Kippur?	Always	61%	20%
	Never	21%	57%
What kind of meat, if any, is bought for your home?	Only kosher meat	35%	4%
	Ordinary (non-kosher) meat, but not pork products	47%	37%
	Ordinary (non-kosher) meat including pork products	17%	59%
Do you eat non-kosher meat outside your own home?	Only kosher meat	24%	2%
	Ordinary (non-kosher) meat, but not pork products	47%	37%
	Ordinary (non-kosher) meat including pork products	29%	61%

* All respondents who are married and living with their spouse.

Community attitudes towards intermarriage

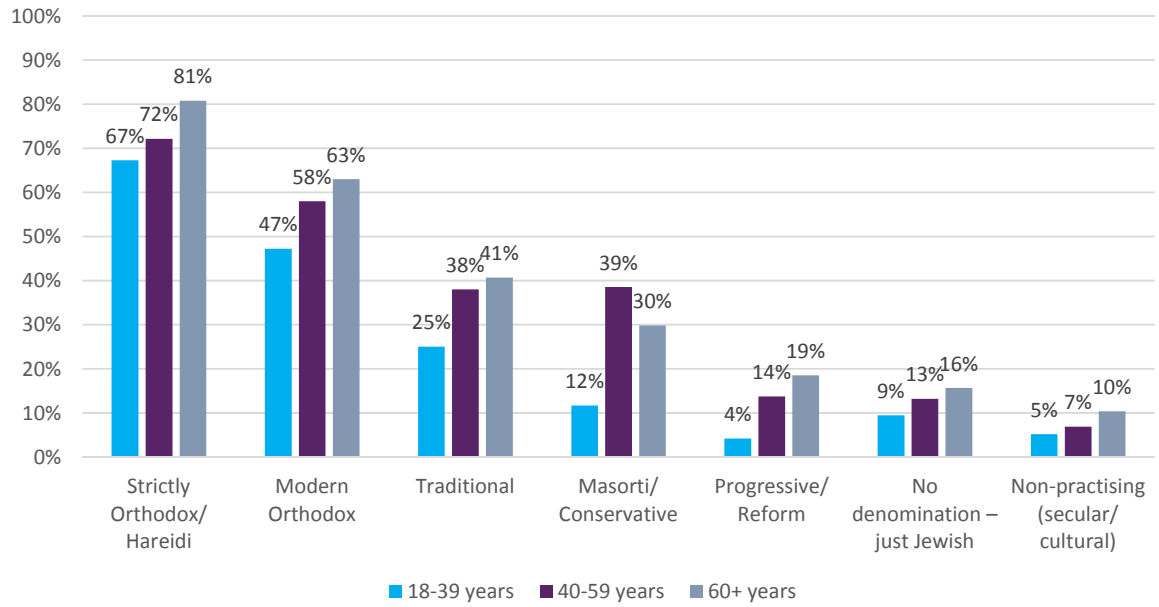
The Gen17 survey included a number of questions about Jewish people's general attitudes toward intermarriage. One of the questions asked respondents, 'To what extent, if at all, are you personally concerned or unconcerned about intermarriage in Australia?' A minority (34%) said they are unconcerned but most respondents (63%) express some level of concern.

Figure 11: 'To what extent, if at all, are you personally concerned or unconcerned about intermarriage in Australia?', Australia (N=8,621)



Focusing on the pattern by age, the proportion responding 'Very concerned' rises steadily from around 25% for those aged under 25 years old, peaks at 45% for those aged 50-54 years, but thereafter flattens out and even begins to decline. This pattern is similar when respondents who selected the 'Very' and 'Somewhat concerned' options are combined. However, some religious sub-groups exhibit clearer age gradients than others. In Figure 12, whilst we see a consistent pattern of lower levels of concern expressed among those aged 18-39 regardless of Jewish identification, among the older age groups the pattern varies. For example, among the Orthodox groups it rises with age, in the Traditional group it flattens out and in the Conservative group it even declines in later ages.

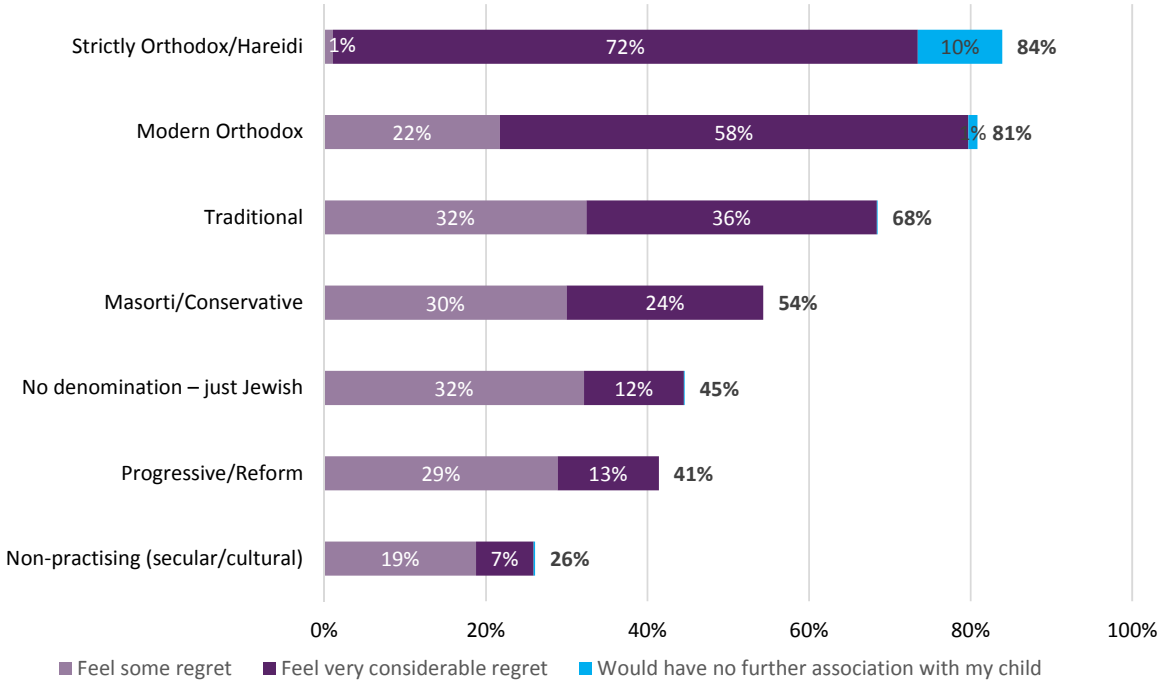
Figure 12: 'To what extent, if at all, are you personally concerned or unconcerned about intermarriage in Australia?' Response: 'Very concerned'. By age and religious identification, Australia (N=8,621)



In addition, all respondents were asked a more direct question about how they would feel 'If one of your children said they were going to marry a non-Jew'. Again, most respondents express negativity with over half (55%) saying they would feel 'some regret' or 'very considerable regret'. Most of the remainder (25%) would be 'Accepting or neutral'. And as we saw with general levels of concern, respondents aged under 40 years are less likely to express regret than older respondents (46% versus 58% for those above 40 years).

Attitudes are highly sensitive to the respondent's Jewish background (Figure 13). Among non-practising Jews, one quarter (26%) said they would regret their child marrying a non-Jew (i.e. three-quarters would not regret this) but among Traditional Jews, the proportion expressing regret rises to 68%. Nevertheless, expressions of regret are highest among Haredim (84%) and within this group, 10% go so far as to say they 'Would have no further association with my child', a traditional religious response that might have been more common in the past but is barely in evidence anywhere else in the community.

Figure 13: 'If one of your children said they were going to marry a non-Jew, how would you feel about it?', by current Jewish identification, Australia (N=8,621)



JEWISH EDUCATION

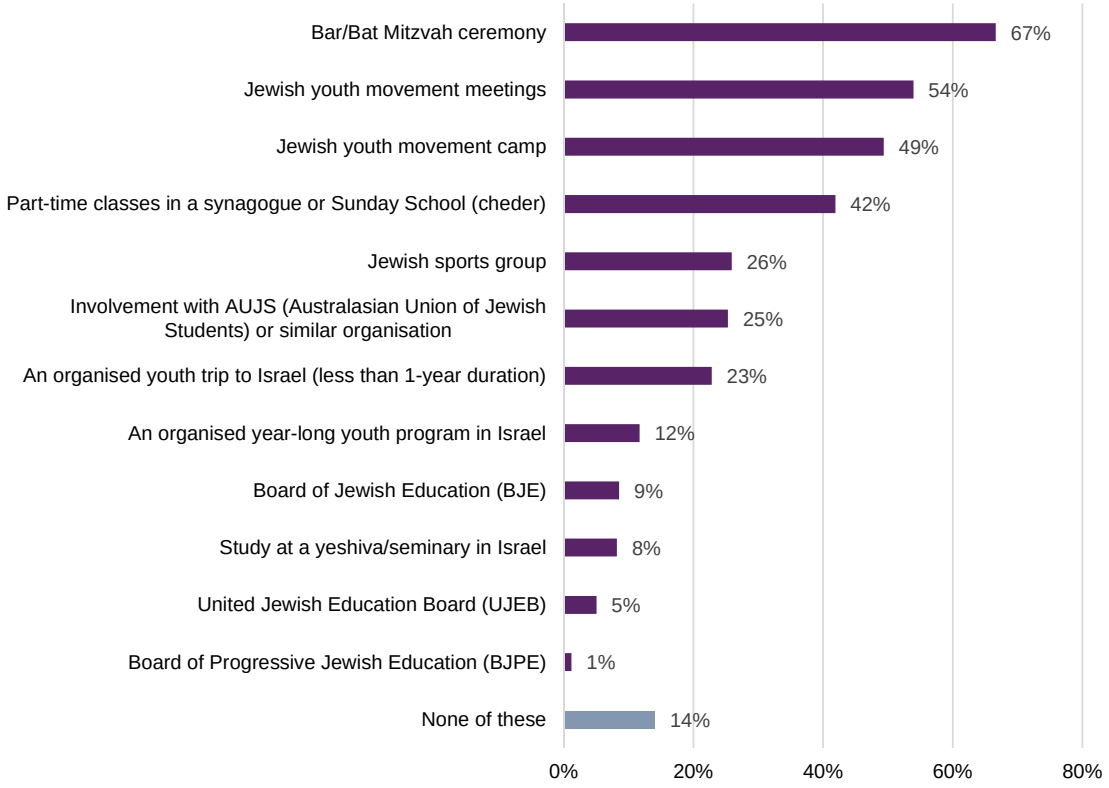
MAIN FINDINGS

- Bar/Bat Mitzvah is the most common type of Jewish educational experience to take place outside Jewish school settings at 67% (84% for males) followed by Jewish youth movement meetings (54%)
- The younger a respondent is, the more of these educational items they are likely to have experienced
- 49% of respondents have never attended a Jewish day school (JDS)
- 32% have attended a Jewish primary school and 32% have attended a Jewish high school in Australia
- The younger the respondent, the more likely they are to have attended a JDS
- Respondents in Melbourne are far more likely to express preference for a JDS over other types of schools than respondents in Sydney
- The more religious respondents are the more likely they are to prefer a JDS
- Respondents believe the main advantage of a JDS is to 'Strengthen Jewish identity'; the main disadvantage is 'High cost of fees/too expensive' although opinions vary between Melbourne and Sydney
- Among those who had considered the option, 32% said cost had prevent them from sending a child to a JDS
- 55% of those with a child/children at a JDS said this entails significant or major financial sacrifice
- The most common way of funding JDS fees is 'personal/household income' (62%)

Whilst the Jewish day school typifies many people's idea of 'Jewish education' the reality is that for most people, the Jewish educational experience takes place in a variety of contexts that may, or may not, include formalised school-based learning.

The most common type of Jewish education experienced (excluding JDS attendance) is the Bar/Bat Mitzvah ceremony (67%) followed by Jewish youth movement meetings (54%). All other types of education were experienced by less than half of the respondents. Gender makes a difference on some variables, in particular, 84% of males have had a Bar Mitzvah whereas 51% of females have had a Bat Mitzvah. Indeed, female respondents are more likely to have attended Jewish youth movement meetings (54%) than have had a Bat Mitzvah.

Figure 14: Type of Jewish educational experience (other than JDS attendance), Australia (N=8,621)

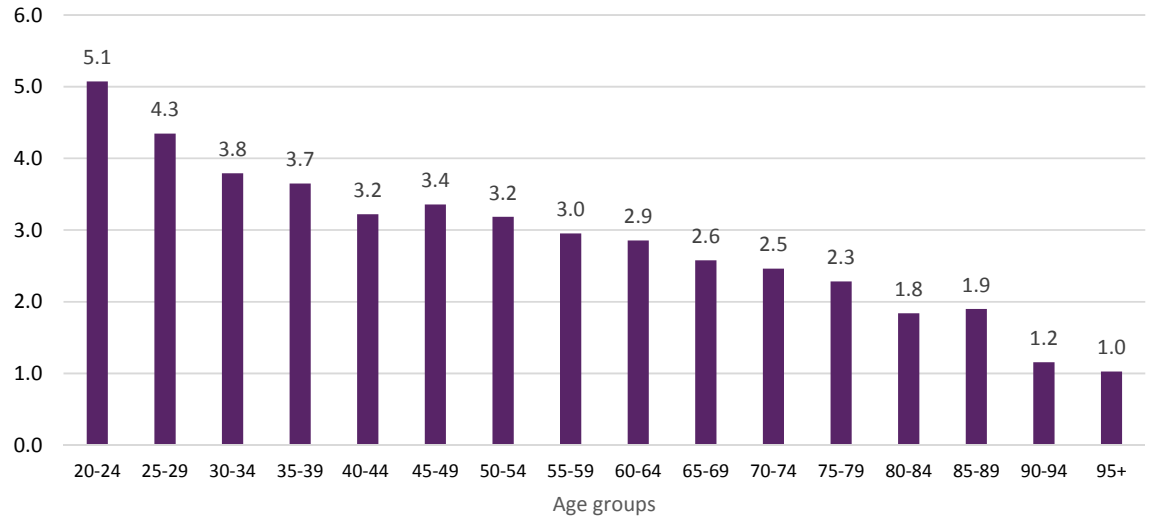


With the exception of state-specific programs (like BJE in Sydney and UJEB in Melbourne), comparisons between Sydney and Melbourne exhibit only minor difference in this respect but differences were greater for:

- Part-time classes in a synagogue or Sunday School (cheder) (46% Sydney v 37% Melbourne)
- An organised youth trip to Israel (less than 1-year duration) (27% Sydney v 20% Melbourne)
- An organised year-long youth program in Israel (10% Sydney v 14% Melbourne)
- Study at a yeshiva/seminary in Israel (5% Sydney v 12% Melbourne)

We can use the data to create a scale of non-day school educational experience. On average, respondents have experienced just over three (3.2) items each but there is a clear relationship with age. The younger a respondent is, the more items they are likely to have experienced. Thus, respondents aged 20-24 have experienced an average of five items whereas their parents (aged 50-54) experienced around three items and their grandparents (aged 80-84), less than two items. A possible explanation is that this reflects different levels of opportunity with younger respondents having a greater choice of options than their forbears but it may equally be related to increased communal investment in Jewish education over time.

Figure 15: Average number of non-day school Jewish educational items experienced by age, Australia (N=8,621)



Jewish day school education

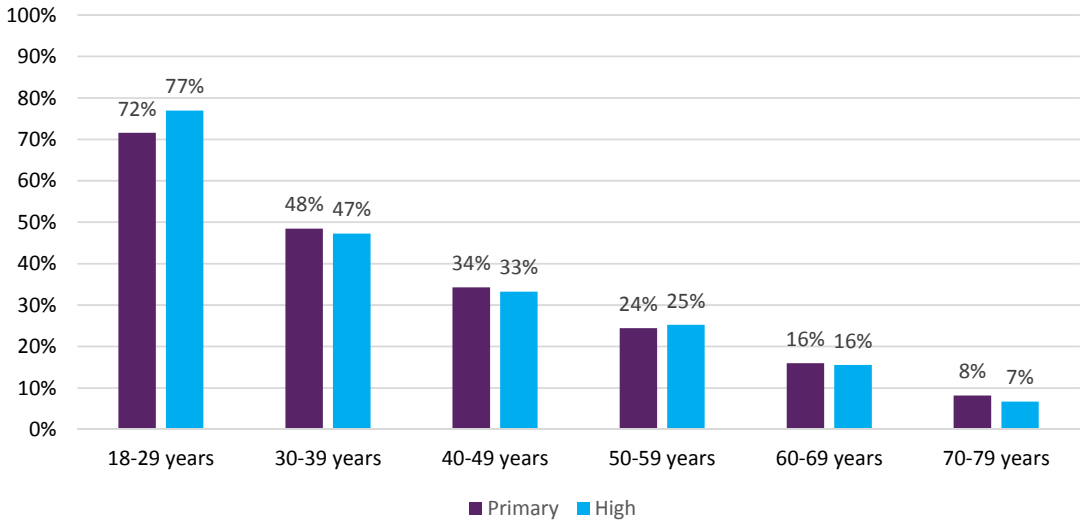
Just over half (51%) of respondents have attended a Jewish day school (JDS) for at least some of their schooling either in Australia or overseas. A third (32%) of respondents attended a Jewish primary school in Australia and the same proportion attended a Jewish high school in Australia.

Table 12: Jewish day school (JDS) attendance by stage and location, Australia (N=8,621)

Never attended JDS	49%
Attended JDS at primary stage in Australia	32%
Attended JDS at secondary stage in Australia	32%
Attended JDS at primary stage overseas	17%
Attended JDS at secondary stage overseas	14%

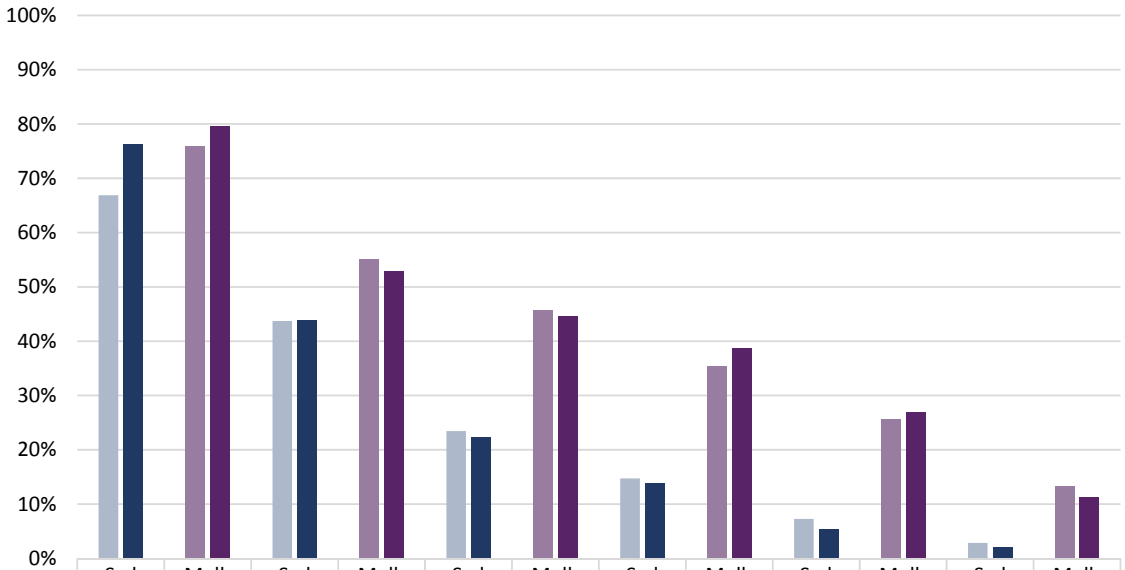
The likelihood of having attended an Australian JDS is higher the younger the age group. Thus over three quarters of respondents (77%) aged in their twenties had attended a Jewish high school compared to just under half (47%) of respondents aged in their thirties. It is notable that although JDS take-up is far higher in the youngest cohort than any other, there is a slight shift in favour of Jewish high schools over Jewish primary schools. In other words, in most generations the proportions attending Jewish primary and high schools are more or less balanced but in the youngest cohort (aged 18-29), a preference for Jewish high schools over primary schools is apparent.

Figure 16: Jewish day school attendance by stage and age, Australia (N=8,237)



Whilst respondents in Melbourne are more likely to have attended an Australian Jewish primary and high school than respondents in Sydney, the gap between the two states decreases the younger respondents are, especially among those aged in their twenties. For example, in Melbourne, respondents in their forties are twice as likely to have attended a Jewish high school than respondents of the same age in Sydney whereas the difference between the two states among respondents in their twenties is minimal (76% NSW v 80% Victoria).

Figure 17: Australian Jewish day school attendance by age, Melbourne and Sydney (N=7,686)



	Syd	Melb	Syd	Melb	Syd	Melb	Syd	Melb	Syd	Melb	Syd	Melb
	18-29 years		30-39 years		40-49 years		50-59 years		60-69 years		70-79 years	
Primary	67%	76%	44%	55%	23%	46%	15%	35%	7%	26%	3%	13%
High	76%	80%	44%	53%	22%	45%	14%	39%	5%	27%	2%	11%

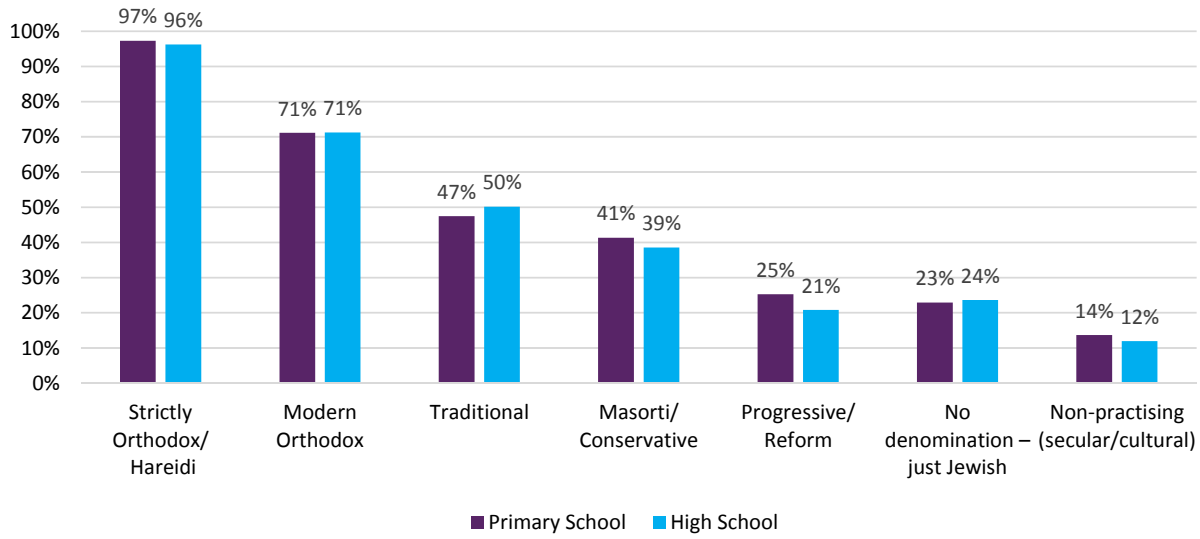
Attitudes towards Jewish day schools

Respondents were asked: 'Whether or not you have children, do you feel it is preferable for Jewish children to attend a school that is Jewish OR non-Jewish OR do you have no preference either way?'. They were also asked to indicate whether school stage made a difference. We found that there is relatively little difference between the levels of preference expressed for primary and secondary stages with 41% expressing a 'Strong preference for a Jewish Day School' at both primary and high stages and 23% expressing 'Some preference for a Jewish Day School' at the primary and 21% at the high school stage.

However, a sizable difference is observed when we compare responses from Sydney and Melbourne. In essence, respondents in Melbourne are far more likely to express a strong preference for a JDS than respondents in Sydney. At the primary level, 32% of Sydney respondents express a strong preference for a JDS compared with 48% in Melbourne. Similarly, at the secondary level, 33% of Sydney respondents express a strong preference for a JDS compared with 48% in Melbourne.

There is also considerable difference depending on self-reported religious stream with more religious respondents being more likely to express a strong preference for a JDS than less religious respondents. For example, almost all (97%) Strictly Orthodox respondents express a strong preference for a JDS at the primary level, compared with 71% of Modern Orthodox respondents and 25% of Progressive respondents.

Figure 18: 'Strong preference for a Jewish day school' by current religious stream and school stage, Australia (N=8,621)



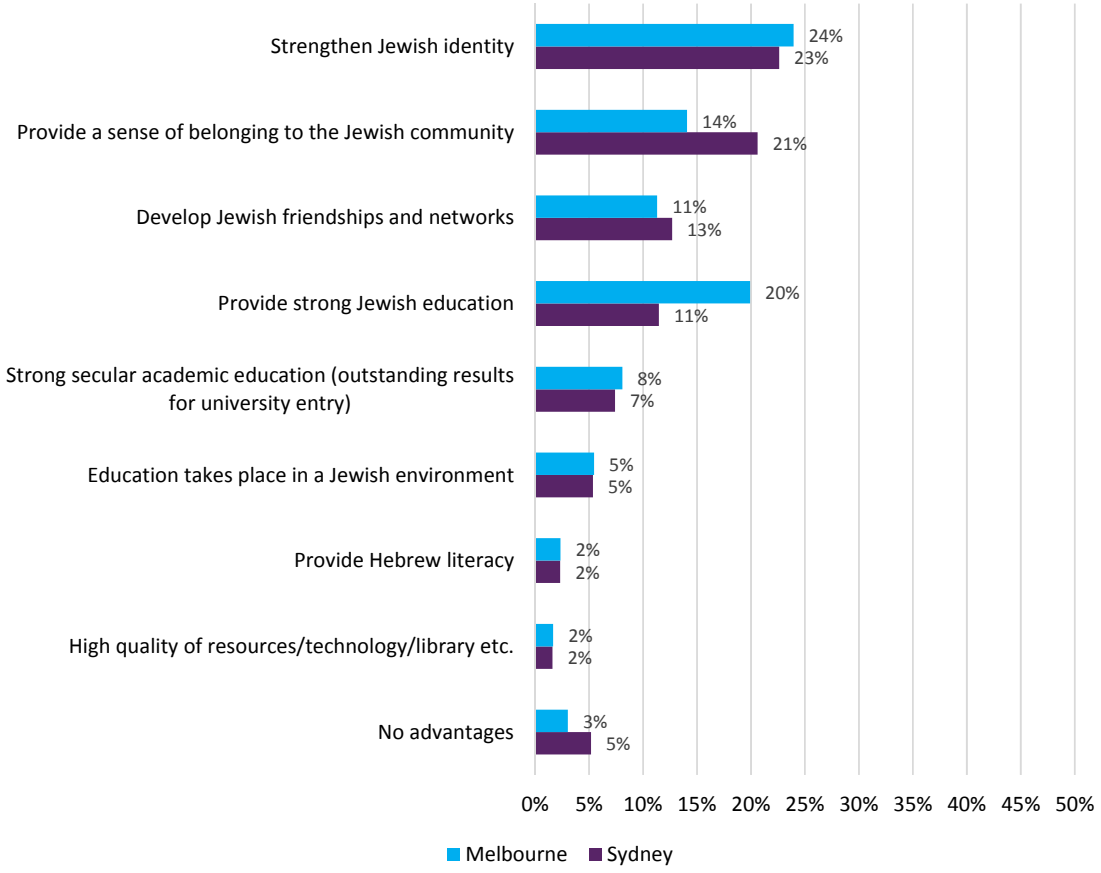
Perceived advantages and disadvantages of Jewish day schools

Respondents were also asked a series of questions about what they considered to be the key benefits and drawbacks of Jewish day schools. Respondents were asked to list up to three advantages in order of importance out of a randomised list of 16 options. The data can be analysed in a number of ways but here we focus on responses relating to the *First main advantage* only. This shows that a quarter of respondents (24%) place 'Strengthen Jewish identity' as the first main advantage of a Jewish school. (The top *Second main advantage* was the same as the top *Third main advantage* which was to 'Develop Jewish friendships and networks' mentioned by 20% of respondents in each case.)

Again we see clear differences between Sydney and Melbourne. Whilst 'Strengthen Jewish identity' is most likely to be mentioned as the *First main advantage* in both states (just under a quarter in each), Sydney respondents were far more likely to mention 'Provide a sense of belonging to the Jewish community' (21%) than respondents in Melbourne (14%) as being the *First main advantage*. By contrast, respondents in

Melbourne were far more likely to mention 'Provide strong Jewish education' than respondents in Sydney (20% versus 11% respectively). Such results attest to clear differences of priorities between these two states about the role of Jewish schooling.

Figure 19: First main advantage* of Jewish day schools, Melbourne and Sydney (N=8,028)

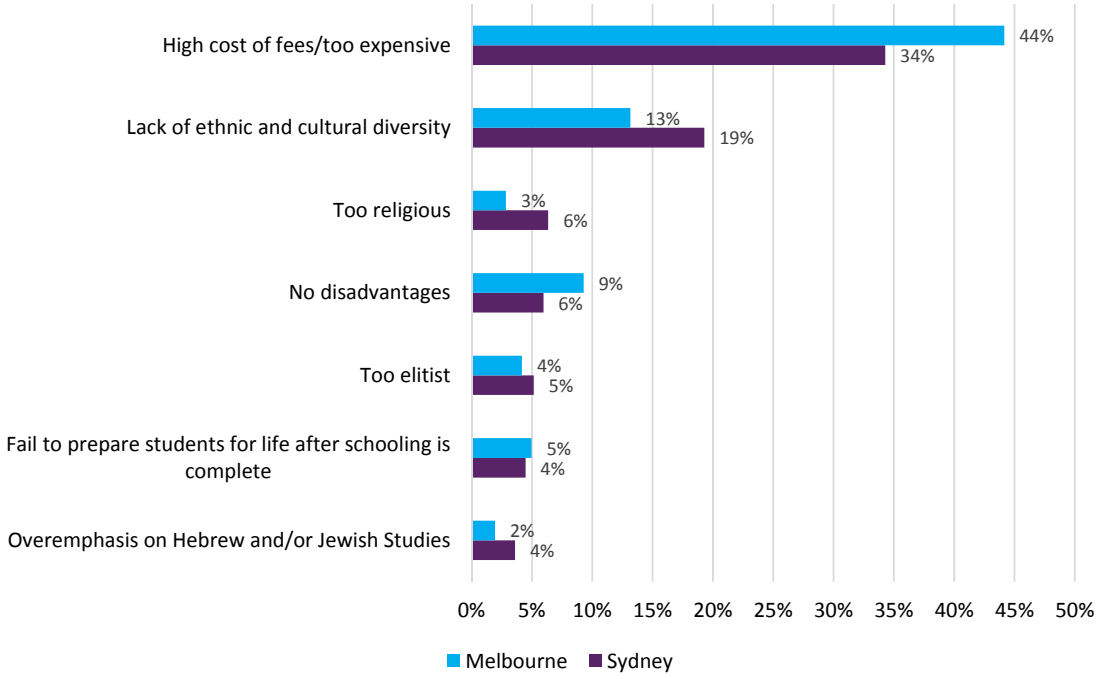


* Note respondents were asked to list up to three main advantages so this graph reflects the top priority only

Respondents were asked to list up to three disadvantages of Jewish day schools from a list of 15 options. Focusing on the *First main disadvantage*, by far the item most likely to be mentioned was 'High cost of fees/too expensive', which was selected by almost two out of five respondents (39%). (The top *Second main disadvantage* was 'Lack of ethnic and cultural diversity' (15%) as was the top *Third main disadvantage* (14%).)

Contrasting Sydney and Melbourne once more, high cost is the top *First main disadvantage* in both places but respondents in Melbourne are rather more likely than those in Sydney to mention this (44% versus 34% respectively).

Figure 20: First main disadvantage of Jewish day schools, Melbourne and Sydney (N=8,028)



* Note respondents were asked to list up to three main disadvantages so this graph reflects the top priority only

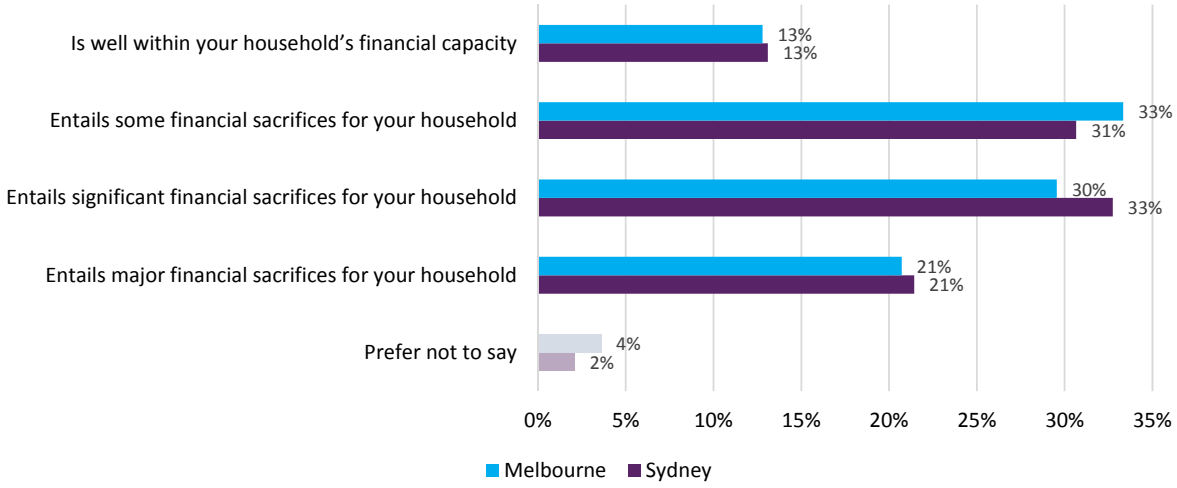
Finally, the younger the respondents are, the more likely they are to mention high cost as being the *First main disadvantage*. This was also the case with regard to 'Lack of ethnic and cultural diversity'. Older respondents were more likely than younger respondents to say there were 'No disadvantages' to a JDS (4% among the under forties and 13% among those aged 60 and above).

Sending children to Jewish day schools: the financial dimension

All householders with children were asked 'Has the cost of school fees ever prevented you from sending one or more children to a Jewish Day School in Australia?'. 19% said this was not applicable as they had never considered the option. But among those for which it was relevant, 32% said the cost of JDS fees *had* prevented them from choosing this option. This was more likely to be the case among Sydney householders (34%) than those in Melbourne (28%).

Among householders who currently have a child or children attending a JDS, 13% said the cost was 'well within [their] household's financial capacity', 33% said it 'entails some financial sacrifices for [their] household', 30% said it 'entails significant financial sacrifices for [their] household', and 22% said this 'entails major financial sacrifices for [their] household'. There is little difference in responses between householders in Sydney and Melbourne although Sydney householders are slightly more likely to report 'significant' or 'major' sacrifice than those in Melbourne (54% versus 51% respectively).

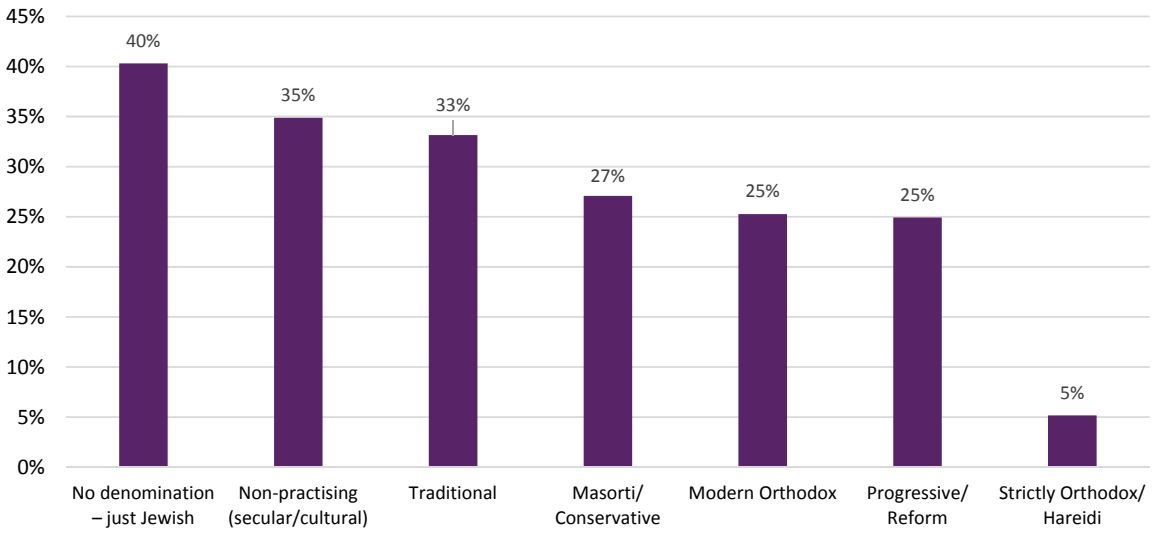
Figure 21: 'To what extent does the cost of sending your child/children to a Jewish day school entail financial sacrifice?', Melbourne and Sydney (N=969)*



* All householders with children currently in JDS

Among households with children who have ever considered a JDS option, the likelihood of the cost of JDS fees deterring them from choosing a JDS for their child/children is closely related to Jewish denominational stream. In general, the more religious a householder reports being, the *less* likely it is that fees were considered a barrier to choosing a Jewish school. However, this is a loose relationship since it is notable that there is no difference between Modern Orthodox and Progressive/Reform householders; in both cases 25% claim fees were a barrier.

Figure 22: Proportion of householders saying the cost of school fees has prevented them from sending one or more children to an Australian Jewish day school, by religious stream, Australia (N=3,529)*



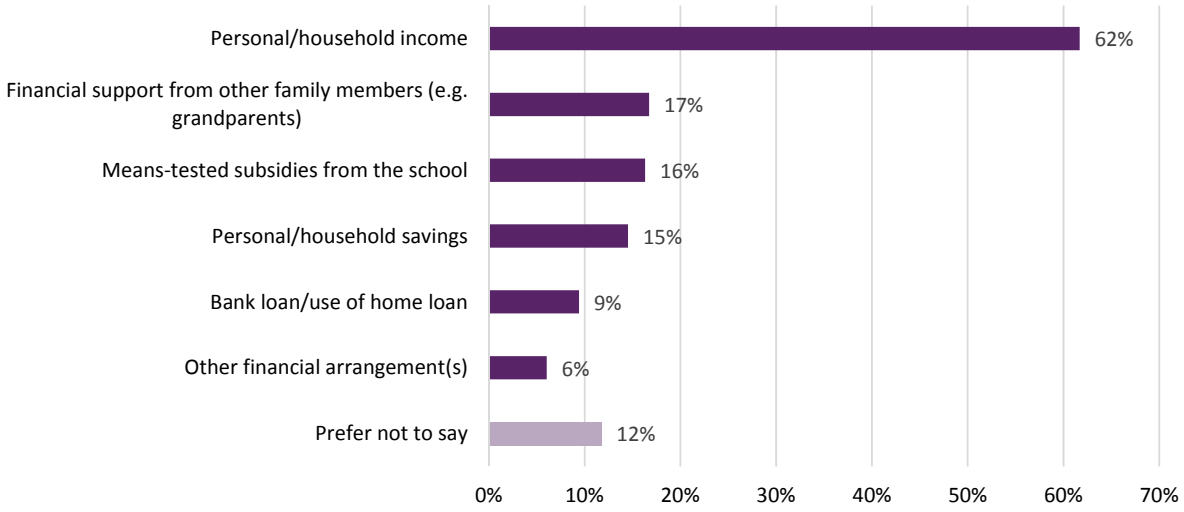
* All householders with children who have considered a JDS option

Householders were also asked about how they were funding the JDS fees for their child/children. They were presented with a list of five options plus 'Other' and asked to select all that applied. By far the most common way in which respondents said they were currently financing JDS fees was through 'personal/household income' (62%). The next most common form of finance was through 'other family members (e.g. grandparents)' at 17%.

Most householders (71%) are funding their JDS fees through one mode of finance but 29% reported using two or more approaches.

Differences between Sydney and Melbourne were small for all items except 'Means-tested subsidies from the school' which was selected by 11% of NSW respondents but 20% of Victorian respondents. In terms of Jewish denomination, the most important difference between the groupings also relates to mean-tested subsidies, which was selected by 42% of Strictly Orthodox respondents compared with an average of 16%.

Figure 23: 'In what way or ways are you currently financing your child's/children's Jewish day school fees?' (N=1,077)*



* All householders with children currently in JDS

JEWISH COMMUNAL LIFE

MAIN FINDINGS

- A large majority (70%) of survey respondents indicate a sense of connection to the community: 30% are 'very connected,' 40% 'somewhat connected'
- Those who do not have a sense of connection were asked to indicate their reason. By a large margin (32% in Melbourne, 31% in Sydney), the most frequently indicated reason was 'secular outlook/ lifestyle,' followed by a feeling of not fitting in (14%,16%) and lack of interest in Jewish communal life (10%,11%).
- Gen17 asked respondents if there were any aspects of Jewish communal life that needed to be improved or changed. Two issues stood out, each selected by more than 40% of respondents: 'increase Jewish day school fee assistance' (43%) and 'reduce religious division between Jews' (42%).
- An additional question asked respondents to indicate their priority in the provision of services by the Jewish community. The top ranked services were those provided to people with limited capacity to help themselves: the infirm elderly (43%) and children (40%) and adults (29%) with developmental, intellectual and physical disabilities.

Sense of connection

A large majority of survey respondents in Melbourne and Sydney indicate a sense of connection to the community: 30% 'very connected,' 40% 'somewhat connected', a total of 70%; 14% were neutral, 16% felt 'somewhat unconnected' or 'very unconnected'. The combined 'somewhat' and 'very connected' proportion was 73% in Melbourne, 66% in Sydney. The combined unconnected proportion was 13% in Melbourne, 19% in Sydney.

Table 13: 'How connected do you feel to Jewish communal life?' Melbourne and Sydney (N=8,047)

	TOTAL	MELBOURNE	SYDNEY
Very connected	30%	35%	24%
Somewhat connected	40%	38%	42%
Sub-total connected	**70%**	**73%**	**66%**
Neither connected nor unconnected	14%	13%	15%
Somewhat unconnected	9%	7%	11%
Very unconnected	7%	6%	8%
Sub-total unconnected	**16%**	**13%**	**19%**
Don't know/ decline	1%	1%	1%
Total	100%	100%	100%

The 30% of respondents who indicated a neutral response or that they were not connected were asked to indicate their reason. Eleven possible response options were specified, with an additional option to write-in a response under the 'Other' category. A similar pattern of response was obtained in both Melbourne and Sydney.

By a large margin (31%, 32%), the most frequently indicated reason was 'Secular outlook/ lifestyle,' followed by a feeling of not fitting in (14%-16%) and lack of interest in Jewish communal life (10%-11%). More than half the sample selected one of the top three responses, 59% in Melbourne and 55% in Sydney. No other response option was selected by more than 10% of respondents. Although respondents had options to indicate a lack of connection because of specific actions taken by community leadership or attitudes within the community, only a very small proportion of respondents specified such a factor. Thus 'your views on Israel' was selected as a main reason by 4% in Melbourne and 6% in Sydney, with similar proportions selecting 'your partner is not Jewish,' 'your financial situation,' and 'you don't know many Jewish people.' The 'other', write in, option was selected by less than 10% of respondents and there was no specific reason nominated by a large number of respondents: responses included age, 'children do not attend a Jewish school,' 'communal groups not welcoming,' 'elitism,' 'treatment of women,' 'do not have time,' and 'I don't see a need.'

Table 14: 'You indicated you do not feel that connected to Jewish communal life. Are there any particular reasons leading you to feel this way?' Melbourne and Sydney (N=8,047)

	MELBOURNE MAIN REASON	SYDNEY MAIN REASON
Your secular outlook/lifestyle	32%	31%
You don't feel you fit in	16%	14%
You are not interested in Jewish communal life	11%	10%
You live far from Jewish communal centres	6%	6%
Your views on Israel	4%	6%
Your partner is not Jewish	3%	6%
You don't know many Jewish people	4%	5%
Your financial situation	4%	5%
You recently arrived in Australia	2%	1%
Your sexual identity	2%	1%
Your children are not Jewish	0%	0%
Other	7%	9%
Don't know / Prefer not to say	10%	8%
Total	100%	100%

What the community needs to do to improve

Respondents were asked if in their view there were any aspects of Jewish communal life that needed to be improved or changed. They were presented with fifteen options in sequence and asked if there was need for improvement or change with a yes/no response option. The online survey was designed to randomly rotate the order of the questions, so each respondent saw the sequence in different order. There was a similar pattern of response in Melbourne and Sydney, although for seven response options there was variation.

The two issues that stood out from the list, selected by the largest proportion of respondents, were 'increase Jewish day school fee assistance' (43%) and 'reduce religious division between Jews' (42%). (See Figure 24)

Six issues selected by between a quarter and one third of respondents followed these top ranked issues. Three of these issues related to reduction of divisions in the community and acceptance of diversity, two relate to aged care and disability services. They are: 'increase communal involvement of young adults' (32%); 'increase funding of aged care services' (28%); 'improve acceptance of Jews who are LGBTI' (26%); 'reduce divisions between wealthy and impoverished Jews' (26%); improve acceptance of interfaith couples' (26%); and 'increase funding of services for people with disabilities' (24%).

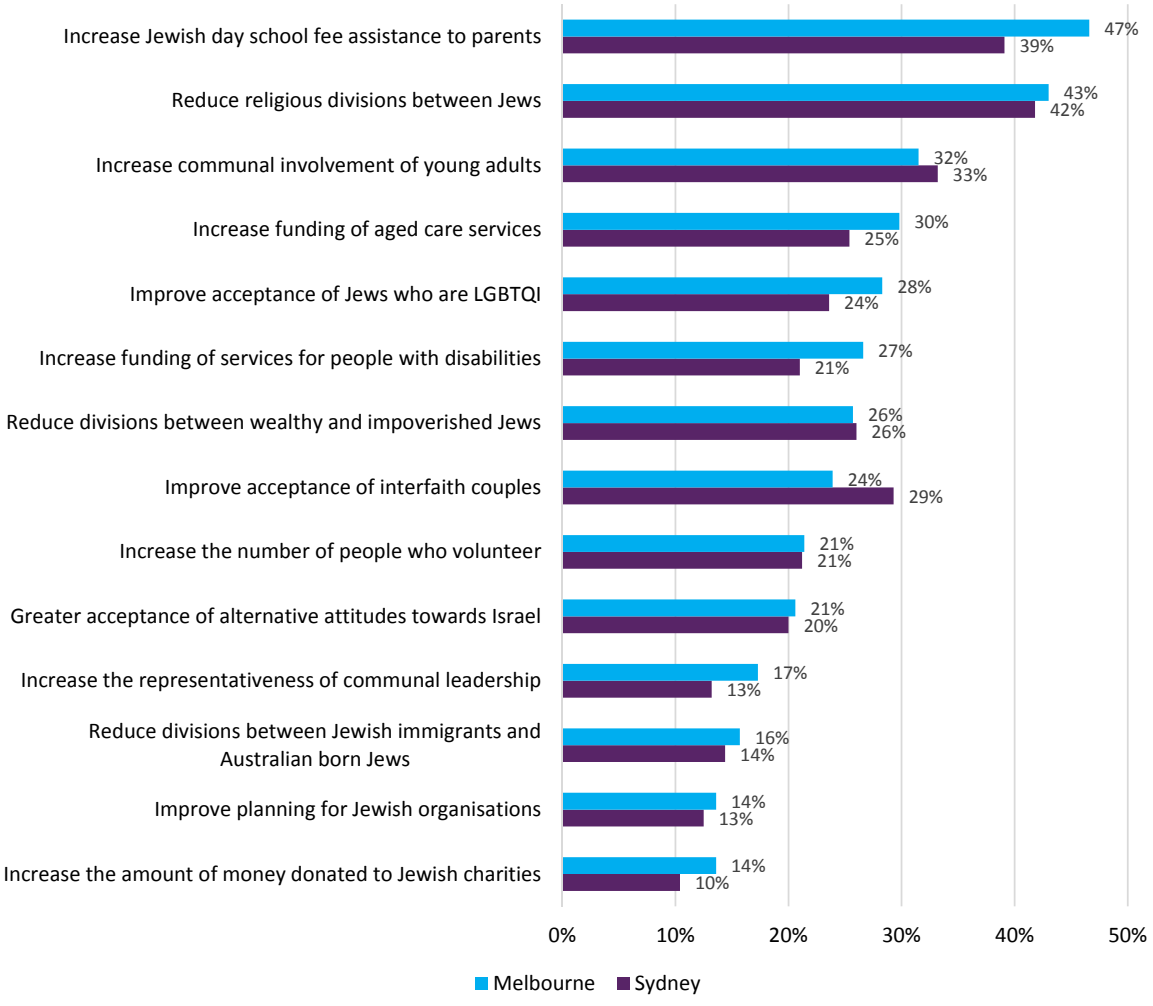
Three of the issues ranked in the bottom seven, but with still a substantial proportion indicating that they are of significance, relate to community leadership and Israel: 'greater acceptance of alternative attitudes to Israel' was selected by one in five respondents (21%), 'increased representativeness of communal leadership' by close to one in seven (15%), with a similar proportion indicating 'improved planning for Jewish organisations (13%).

Just 6% of respondents selected the write-in option, indicating another aspect of communal life; over 99% of respondents indicated at least one aspect for improvement or change.

In response to a number of aspects of communal life, a higher proportion of Melbourne respondents indicated the need for change or improvement.

The major aspects that differentiated Melbourne and Sydney responses were the higher proportion in Melbourne indicating the need for increased day school fee assistance (47%, 39%), funding of aged care services (30%, 25%), and of services for people with disabilities (27%, 21%). A higher proportion in Melbourne also indicated the need to increase the representativeness of communal leadership (17%, 13%), acceptance of Jews who are LGBTI (28%, 24%), and increased donations to Jewish charities (14%, 10%). The only area in which a significantly higher proportion in Sydney indicated a priority was in acceptance of interfaith couples (29%, 24%).

Figure 24: 'Many people feel this is a thriving Jewish community but others do not. Are there any aspects of Jewish communal life that you believe need to be improved or changed?' Melbourne and Sydney (N=8,047)



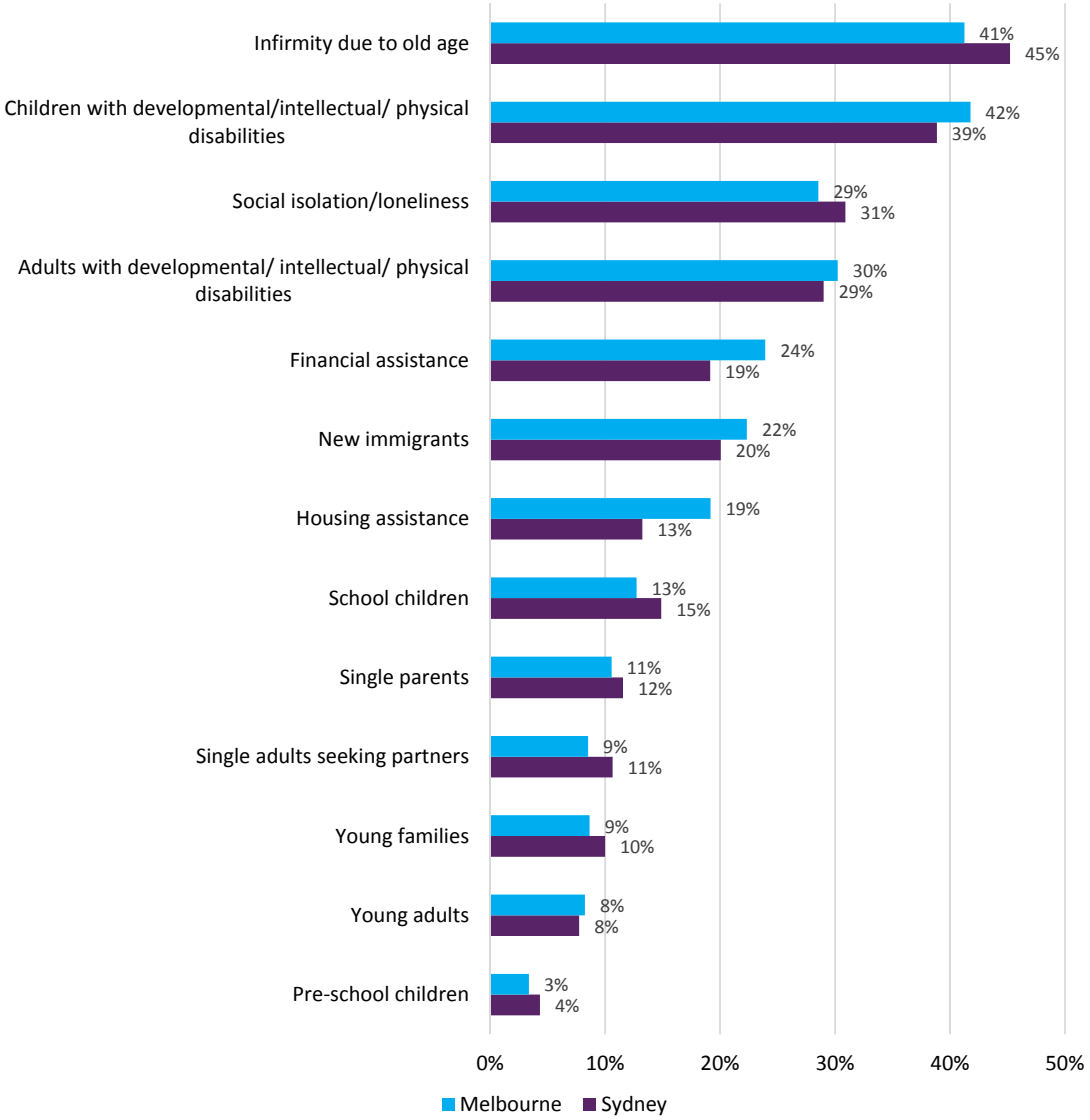
Priority in service provision

An additional question asked respondents to indicate their priority in the provision of services. For each service specified respondents were asked to indicate if they considered the service to be important or not, a yes/no response.

The top ranked services were those provided to those with limited capacity to help themselves: with infirmity due to old age (43%) and children (40%) and adults (29%) with disabilities. A relatively large proportion of respondents also selected support to the socially isolated. A lower proportion, close to one in five, indicated financial assistance and services to new immigrants.

To a large extent there was a similar pattern of responses in Melbourne and Sydney, with largest difference in ranking of three services; a marginally higher proportion in Sydney indicated services to the infirm elderly, while higher proportions in Melbourne indicated financial and housing assistance.

Figure 25: 'The Jewish community is currently providing services and support to these groups. For which of these groups do you think it is most important that the Jewish community provides services?' Melbourne and Sydney (N=8,047)



SOCIOECONOMIC WELLBEING AND DISADVANTAGE

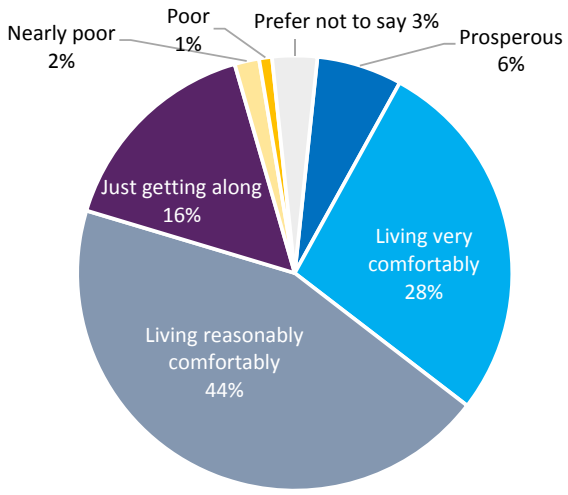
MAIN FINDINGS

- The majority of respondents assesses their own financial circumstances as being comfortable or better. However, one in five (19%) say they are 'Just getting along' or worse
- Financial wellbeing is sensitive to age with maximum stress being experienced by people in their late forties—among this age group, one in four (27%) are 'Just getting along' or worse
- Material deprivation (not being able to afford basic necessities like food and medicine) was experienced by 1 in 20 respondents (6%) in the twelve months prior to the survey
- This was most likely to have been the case among Strictly Orthodox Jews (14%)
- The weaker a respondent's financial wellbeing, the less likely they are to hold paid synagogue membership

The census provides detailed information on personal and household income of Jews—demonstrating the community's income to be well above average (see Figure 3)—but such data, whilst indicating the numbers on relatively lower income levels, provide only a partial picture of poverty and economic disadvantage in the Jewish community. In part this is because financial well-being is often relative; we assess how rich we feel based on the wealth we believe others possess. But it is also because low income may disguise other financial assets such as high savings and, conversely, high income may disguise high outgoings on debts like mortgages or private school fees. Therefore, Gen17 included a number of questions to help us better understand the nature and extent of economic disadvantage in the Jewish community.

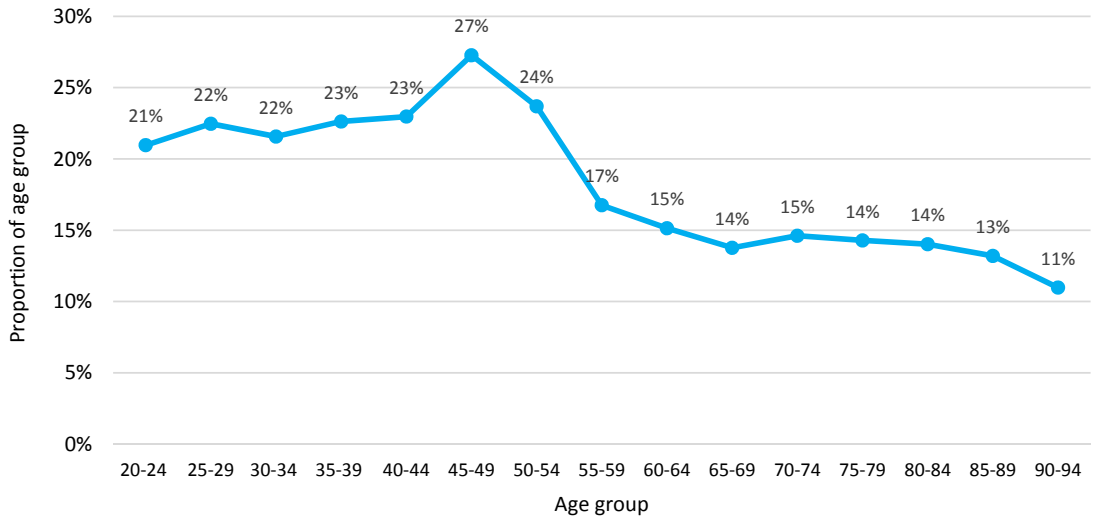
One such question asked respondents to describe their current financial circumstances. This was a purely self-assessed measure and no guidance was offered about how to interpret categories like 'Poor' or 'Prosperous'. Therefore, respondents had to provide an answer based on their personal judgement, a feeling of financial security or insecurity. Whilst a majority (78%) assess their financial circumstances to be, at the very least, 'comfortable', almost one in five (19%) say they were 'Just getting along' and 3% say they were 'Nearly poor' or 'Poor'.

Figure 26: 'Which of the following terms best describes your current financial circumstances?', Australia (N=8,621)



Setting aside those who preferred not to report their self-assessed financial circumstances (3% of respondents) and focusing on those who feel they are 'Just getting along' or poorer (19% of the remainder), this is more likely to be the case in Victoria than in NSW (20% v 18% respectively). However, a clearer, and potentially more important, relationship was found between feelings of financial insecurity and age with maximum stress occurring in the late forties. Among this age group as many as 27% feel like they are 'Just getting along' financially or are otherwise 'Nearly poor' or 'Poor'. After this age people's self-assessed financial circumstances improve steadily. The proportion feeling financial strain levels off at around 14% once respondents reach their sixties. This suggests financial wellbeing is related to life stage since people in their forties are at peak family forming years, and therefore most likely to be experiencing financial pressure such as upsizing their property and, for many, funding private school fees.

Figure 27: Proportion describing their current financial circumstances as 'Just getting along' or worse by age group, Australia (N=8,621)



Material deprivation

An alternative, and more absolute, measure of socioeconomic disadvantage examined in Gen17 aimed at understanding whether respondents had recently experienced material deprivation. One set of questions asked whether or not they had needed to reduce the size of their meals in the previous twelve months 'because there wasn't enough money to buy food' and another question asked whether they had needed prescription medicine but did not get any because they 'couldn't afford to buy it'.

A total of 6% (more than 1 in 20 people) reported that they had personally reduced their meal size and/or gone without prescription medicine in the previous twelve months because they could not afford it. The likelihood of such material deprivation correlates with a wide range of variables. For example, it is notably more prevalent in Victoria than in NSW and female respondents were more likely to report such deprivation than male respondents. Further, younger respondents, especially those aged in their twenties and forties, were more likely to experience deprivation than other age groups. However, the group which was by far the most likely to report material deprivation in the previous twelve months were the Strictly Orthodox at 14%, i.e. more than double the average.

Table 15: Reduced size of meal(s) and/or gone without prescription medication due to lack of money in the previous twelve months by various indicators, Australia (N=8,621)

VARIABLE	SUB-CATEGORY	EXPERIENCED FOOD AND/OR MEDICINAL DEPRIVATION
Sex	% of males	4.7%
	% of females	7.0%
Age	18-29 years	9.9%
	30-39 years	6.9%
	40-49 years	8.2%
	50-59 years	6.5%
	60-69 years	3.4%
	70-79 years	2.4%
	80+	2.3%
State	NSW	4.4%
	Victoria	7.0%
	Western Australia	8.4%
	Rest of Australia	9.8%
Country of birth	Russian Federation/former USSR	8.2%
	Israel	7.9%
	Australia	6.5%
	South Africa	5.3%
Current Jewish identity	Strictly Orthodox/Hareidi	13.7%
	No denomination – just Jewish	8.2%
	Modern Orthodox	5.7%
	Traditional	5.0%
	Non-practising (Secular/cultural)	4.9%
	Progressive/Reform	4.3%

Economic disadvantage and Jewish identity

Gen17 is ideally placed to develop a detailed examination of the relationship between Jewish identity and financial wellbeing. For example each of the three indicators of financial wellbeing was assessed at the individual and household level and this shows, as expected, a negative relationship between paid synagogue membership and disadvantage: higher levels of economic disadvantage are associated with lower levels of paid synagogue membership.

Similarly, the higher a respondent's personal or household income, the more likely they are to be paid synagogue members. For example, among those with a personal income of less than $10,000, 28% are paid synagogue members compared with 58% of those with personal incomes of $500,000 or more.

Table 16: Relationship between personal and household income and paid synagogue membership, Australia (N=8,621 personal income; N=4,571 household income)

INCOME BRACKET	PERCENTAGE OF EACH INCOME BRACKET HOLDING PAID SYNAGOGUE MEMBERSHIP	
	FOR PERSONAL INCOME	FOR HOUSEHOLD INCOME
Less than $10,000	28%	30%
$10,000 to $24,999	25%	28%
$25,000 to $49,999	34%	33%
$50,000 to $74,999	33%	42%
$75,000 to $99,999	37%	42%
$100,000 to $149,999	36%	36%
$150,000 to $199,999	42%	40%
$200,000 to $299,999	51%	47%
$300,000 to $499,999	58%	56%
$500,000 or more	58%	60%

We see the same relationship when paid synagogue membership is measured against self-assessed financial circumstances and, again, it makes no difference if we focus on the individual or the household. Hence, less than 20% of those who say they are 'Nearly poor' or 'Poor' are paid synagogue members compared with 56% of those who report being 'Prosperous'. This pattern also holds with respect to absolute measures of poverty. Thus, in households that had to reduce their meal size or forgo prescription medicine because they could not afford it, 34% are paid synagogue members compared with 46% among those who did not experience such financial hardships. This pattern is similar at the individual level.

CHARITABLE GIVING

MAIN FINDINGS

- When asked which type of charitable causes they prioritise, 45% indicate 'Jewish charities in Australia' and 19% indicate 'Israel charities'. 23% prioritise 'general charities in Australia'
- The older respondents are, the more likely it is they prioritise Israel-related causes; the younger they are, the more likely they are to prioritise overseas aid
- Priorities relate closely to the religious stream with which respondents identify: Jewish charities in Australia are prioritised by 65% of Modern Orthodox, 39% of Progressive and 23% of Secular respondents
- 78% of all respondents indicate that 'donating money to charity' is important to their own sense of Jewish identity, but this is more likely to be the case the older respondents are and the more religious they are
- In NSW/ACT in the previous 12 months, 14% of respondents had not personally donated any money to charity, 42% had donated up to $500 and 20% had donated between $501 and $2,000
- In Victoria, 10% of respondents said that 'they or their household' had donated no money to charity, 44% had donated up to $500 and 20% had donated between $501 and $2,000
- The amount donated increases the older respondents are, the greater their income is and the more religious they are
- Among those giving $500 or more to charity in Australia (but excluding NSW and ACT), this was the case for 29% of Secular, 42% of Traditional and 68% of Modern Orthodox Jews
- Respondents in Sydney are more likely to support a centrally organised communal fundraising model; in Melbourne they are more likely to support each charity fundraising independently

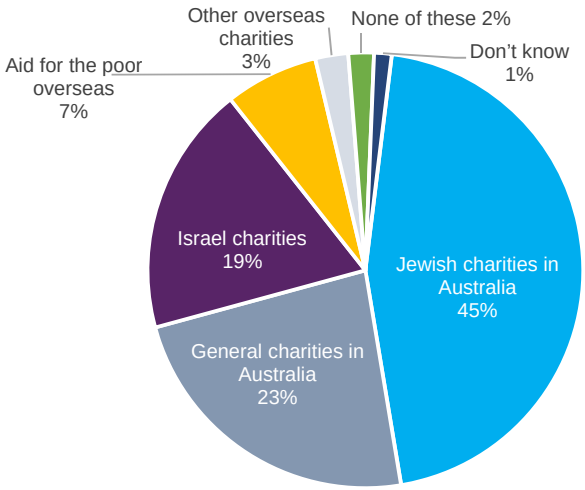
Fundraising and charitable giving, often referred to by the Hebrew term *tzedakah* (meaning justice or righteousness), are central aspects of Jewish communal life in Australia. Gen17 contained multiple questions in order to develop a thorough understanding of these key communal pillars. Here we focus on overall trends, but Gen17 data contains detailed information about giving to all the major Australian Jewish charities.

Charitable priorities

When asked which type of charitable cause respondents prioritise, 45% say 'Jewish charities in Australia' followed by 'General charities in Australia' (23%), confirming the adage that charity begins at home.

There is very little difference in this pattern between the three main Jewish centres of Sydney, Melbourne and Perth although in the Rest of Australia, respondents prioritise 'General charities in Australia' ahead of 'Jewish charities in Australia' (35% and 32% respectively).

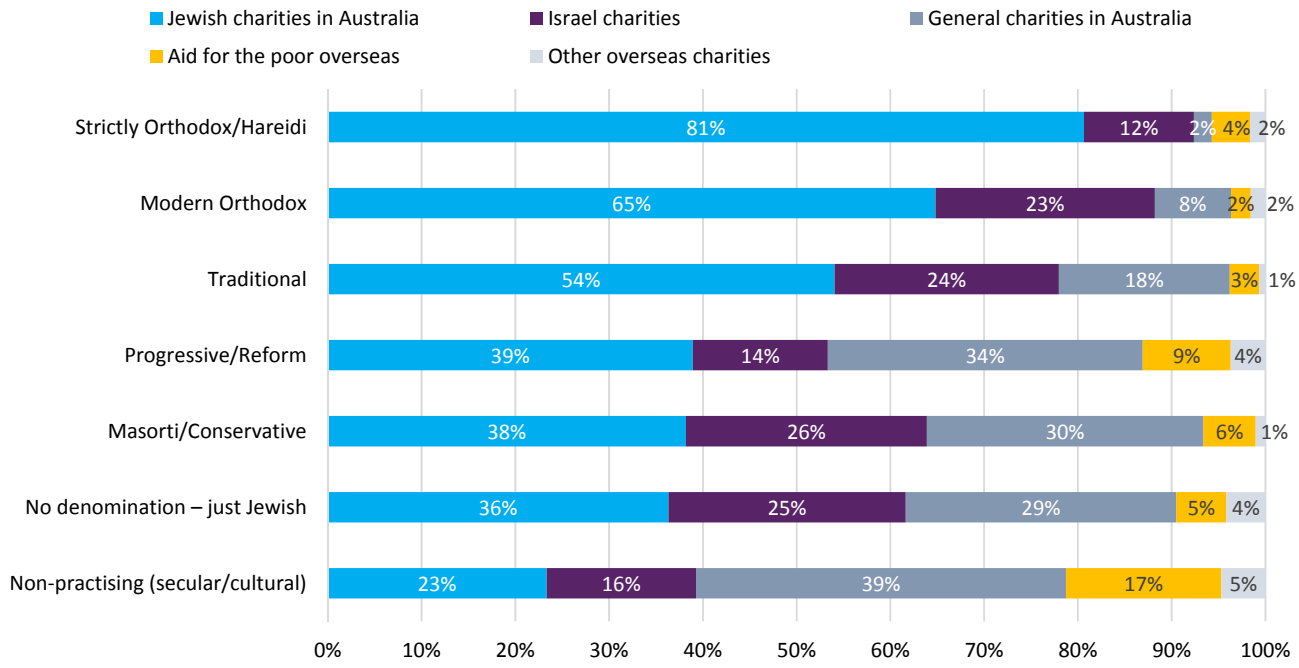
Figure 28: Charitable giving priorities,* Australia (N=8,621)



* 'To which of the following causes, if any, do you give the highest and second highest priority?' Chart indicates 'Highest priority'

Some notable differences are observed in terms of age. The older respondents are, the more likely it is they prioritise Israel charities whereas the younger respondents are, the more likely it is they prioritise 'Aid for the poor overseas'. But the most revealing differences are found in terms of self-assessed Jewish identity. The more religious streams place far greater importance on Jewish causes in Australia (e.g. 81% of Strictly Orthodox respondents place this as their highest priority compared with 23% of Secular respondents). Conversely, the more religious respondents are, the lower priority they place on General Australian charities, whereas the less religious respondents are, the more likely they are to prioritise general (non-Jewish) charities.

Figure 29: 'To which of the following causes, if any, do you give the highest priority?' by Jewish denomination,* Australia (N=8,621)



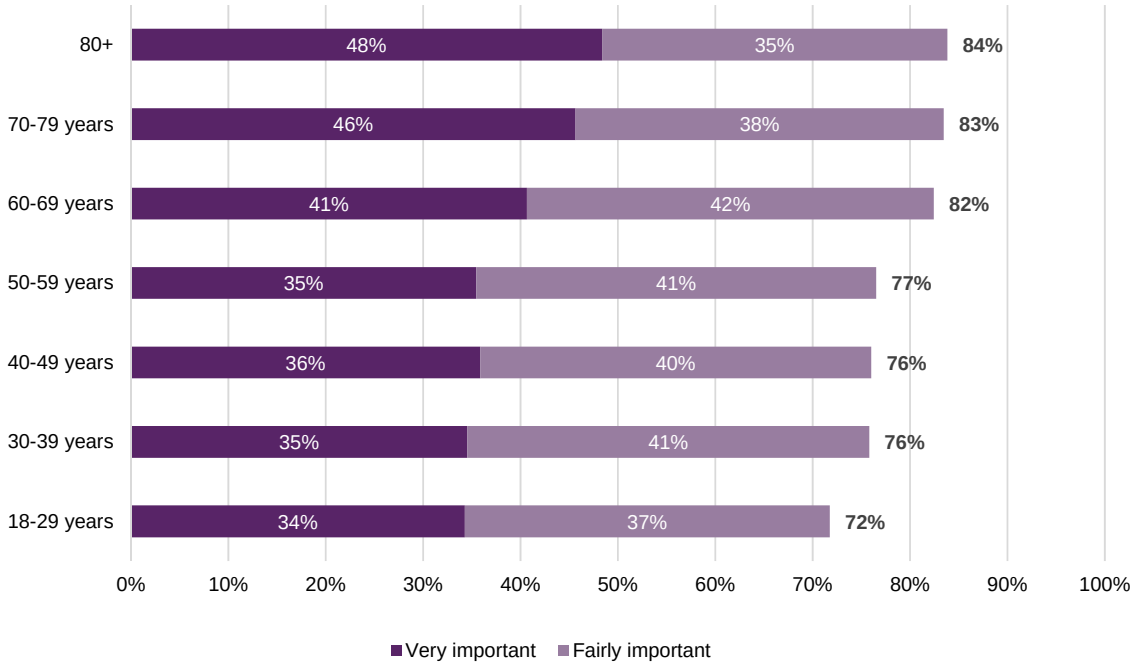
* Chart indicates 'Highest priority'

Importance of charitable giving to one's Jewish identity

In addition to which causes they prioritise, respondents were also asked how important 'Donating money to charity' is to their own sense of Jewish identity. Just over three-quarters (78%) say it is important (38% 'Very Important' and 40% 'Fairly important') confirming the centrality of charitable giving to most Jews.

However, the importance placed on charity is related to age whereby the older a person is, the greater the level of importance they attached to charitable giving. Whilst giving is deemed important to 84% of respondents aged 80 and above this is the case for 72% of respondents aged under 30 years old.

Figure 30: Importance of charitable giving by age,* Australia (N=8,621)



* 'How important or unimportant are each of the following to your own sense of Jewish identity?: Donating money to charity'

There is a clear and strong relationship between the importance placed on charitable giving to one's own sense of Jewish identity and religious position. The more religious the stream, the greater the level of importance is attached to 'Donating money to charity'. Among those who say giving is 'Very important', this was the case for 88% of the Strictly Orthodox, 57% for Modern Orthodox, 40% for Traditional, 35% for Progressive/Reform, 27% among the non-denominational 'Just Jewish' respondents, and 17% among Secular Jews.

Amount donated to charity[18]

In NSW/ACT, 14% of respondents had not 'personally' donated any money to charity in the previous 12 months, 42% had donated up to $500 and 20% had donated between $501 and $2,000. In Victoria, 10% of respondents said that 'they or their household' had donated no money to charity, 44% had donated up to $500 and 20% had donated between $501 and $2,000.

[18] Gen17 asked differently worded questions about amount donated to charity in NSW/ACT (where individual and household donations were differentiated) compared with Victoria and the rest of Australia (where no such differentiation was made). This precludes some national and interstate comparisons. In all states respondents were asked to 'exclude synagogue membership and Jewish school fees' from their assessments.

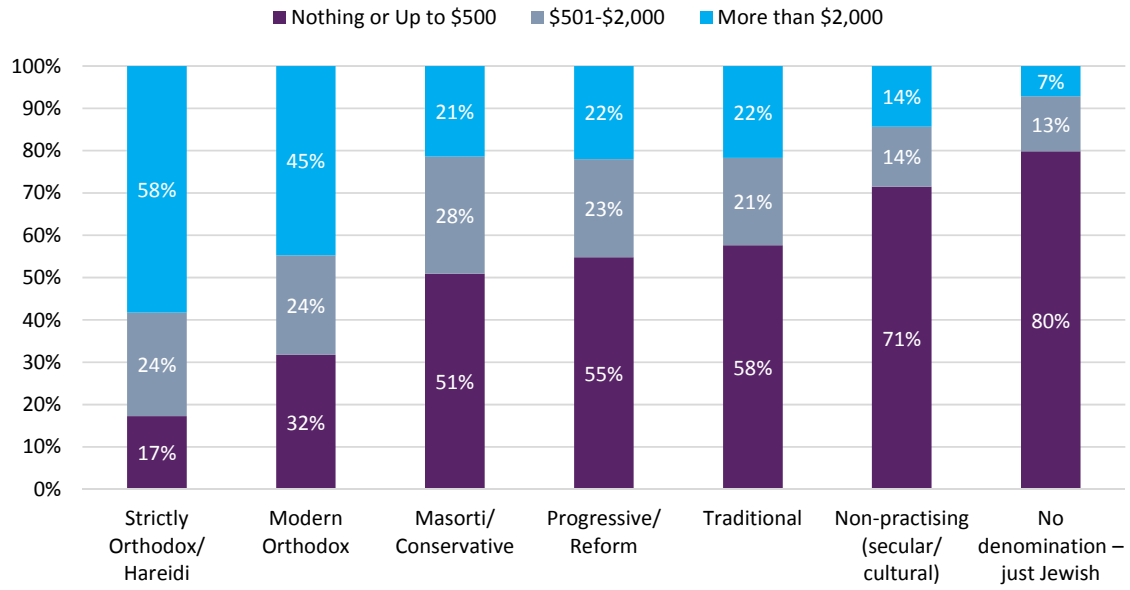
The amount donated by households is greater than the amount donated by individuals, thus in NSW/ACT, 16% of individuals had donated between $2,001 and $10,000 but this was the case for 22% of households.

Three variables have been found in other studies that strongly predict levels of charitable giving among Jews.[19] These are age, income and stream of Judaism. As regards age, the Australian data show that the older people are, the more money they personally donate to charity. Hence, in NSW/ACT, 13% of respondents aged under 30 gave more than $500 compared with 48% of people in their fifties and 68% of people in their eighties.

Similarly, and not surprisingly, there is a close relationship between income and the amount donated to charity. The higher a respondent's personal income, the more money they donated in the previous 12 months. Again in NSW/ACT, 20% of respondents with personal incomes of under $50,000 donated more than $500 in the previous year compared with 79% of those with personal incomes of $200,000 or more.

As noted, it has been shown elsewhere that Jewish identity is also a strong predictor of the amount donated to charity. For example, data for Victoria and the rest of Australia (excluding NSW and ACT) on those giving $500 or more to charity in the previous 12 months indicate this was the case for 29% of Secular Jews, 42% of Traditional Jews and 68% of Modern Orthodox Jews.

Figure 31: Amount donated to charity by stream of Judaism, Australia excluding NSW/ACT* (N=3,757)



* In Victoria and other states outside NSW/ACT, respondents were asked 'How much in total have you or your household given to Jewish and/or general charities IN THE PAST 12 MONTHS? If you are unsure, please estimate. Please exclude synagogue membership and Jewish school fees.'

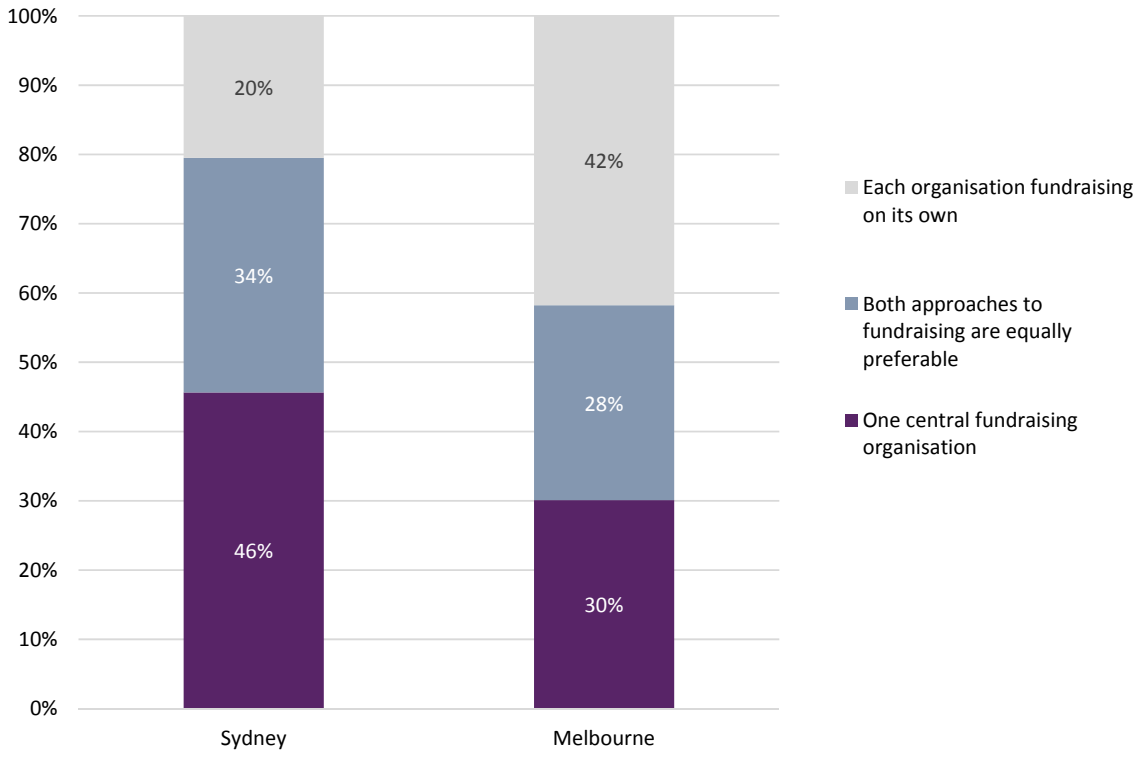
[19] See Graham D and Boyd J 2016 Charitable giving among Britain's Jews: Looking to the future, Institute for Jewish Policy Research, London

Fundrasing models

Finally, respondents were asked about their attitudes towards different models of communal fundraising. This is in the context of different models being in operation across Australia. In NSW and ACT, a significant proportion of fundraising is channelled through JCA in Sydney, an umbrella body representing 22 constituent charities. By contrast, in Melbourne, each charity carries out fundraising independently. Gen17 respondents were asked 'Which approach to Jewish communal fundraising is more preferable: fundraising through one central organisation acting on behalf of all charities and schools (though not synagogues), OR, each Jewish organisation fundraising on its own?' Overall, 17% of respondents said they did not know which approach was better (and these proportions were the same in Sydney and Melbourne—17% in each).

Focusing on those respondents who did provide an opinion, we see widely differing views in the two cities. Support for centralised fundraising is much stronger in Sydney (46%) than in Melbourne (30%) and, conversely, support for the independent structure is far stronger in Melbourne (42%) than in Sydney (20%).

Figure 32: Preferred model for Jewish communal fundraising, Melbourne and Sydney (N=6,994)



IMMIGRANTS

MAIN FINDINGS

- The Jewish communities of Melbourne and Sydney have been significantly impacted by immigration. The 2011 census indicated that 52% of the New South Wales Jewish population and 43% of the Victorian population were born overseas, both substantially higher than the figure for the total Australian population—28%.
- Since the 1970s there have been three significant Jewish immigration waves: from the Former Soviet Union (FSU), South Africa, and most recently from Israel.
- When asked for the reason that prompted them to come to Australia, the highest proportion, more than half, indicated family reasons – to join family or a partner, or they came as a child with parents.
- Immigrants from the FSU experienced substantial difficulties in Australia: 72% had difficulties with the English language, 48% inadequate income, 46% finding suitable employment, and 40% inability to afford adequate housing and difficulty in making friends in the community. Lower levels of difficulty were indicated by arrivals from South Africa and Israel. The highest proportion indicated by South Africans, at 25%, was inadequate income.
- A relatively high proportion of Israelis, close to one in three, indicated difficulties with the English language (37%), difficulties making friends (38%), and difficulty finding suitable employment (35%).
- Although they encountered a higher level of settlement and adjustment difficulties, 91% of immigrants from the FSU indicated that they were more satisfied with life in Australia than in their former homeland, compared to 80% South African and 69% Israelis. The strongest level, 'much more satisfied', was indicated by 70% FSU, 52% South African, and 39% Israeli.

Immigrant communities

The Jewish communities of Melbourne and Sydney have been significantly impacted by immigration. At the peak of European immigration between 1947 and 1961, the Jewish population more than doubled in size.

Since the post-war years, there have been three significant waves of Jewish immigration to Melbourne and Sydney:

- From the Former Soviet Union (FSU), with arrivals at a relatively high level from 1979-80 and 1989-94, and a peak of arrivals of over 500 in 1992;
- South Africa from 1986-89 and 1994-2004, with arrivals over 500 in 1986 and again in 1997;
- Most recently from Israel since 2001, but with considerably lower number of arrivals, with peaks close to 200 in 2007 and 2015.

The 2011 census indicated that 52% of the New South Wales Jewish population and 43% of the Victorian were born overseas born, substantially higher than the 28% of the total Australian population.

In Sydney today, the largest overseas-born groups are from South Africa at 19%, with the FSU and Israel both in the 5%-6% range; in Melbourne there is a higher proportion born in the FSU at 10%, and a considerably lower proportion of those born in South Africa at 8%, and of those born in Israel at 7%.

The following discussion considers the three largest immigrants groups, which make up some 60% of the overseas-born group in these main centres of Jewish population.

Reasons for migrating to Australia

The main reason for leaving their countries of birth was indicated by responses to the question 'Which, if any, of the following reasons prompted you to leave your country of origin'. The responses, consistent for the three immigrant groups, focused on family reunion, with a number of respondents also indicating that they left their countries of birth as children. In addition, those from the FSU indicate 'poor future for my children', 'to escape persecution' and 'poor political situation'; those from South African indicate 'poor political situation', 'to escape social strife/ crime', and 'poor future for my children'. Among immigrants from Israel, the highest proportion, almost half, indicated family reasons, close to double the proportion for the other two national groups.

When asked for the reasons that prompted them to come to Australia, again the highest proportion, more than half, indicated family reasons - to join family or a partner, or that they came as a child with parents. Other important factors indicated by arrivals from the FSU and South Africa were 'better future for my children' and 'a safe environment'; among Israeli born, additional reasons were selected by a lower proportion, with close to 10% indicating 'better future for my children' and 'employment reasons.'

Table 17: 'Which of the following reasons prompted you to come to live in Australia?' (Most important reason). Sydney and Melbourne, arrivals after 1980 (N=1,959)*

	FORMER SOVIET UNION	SOUTH AFRICA	ISRAEL
To join family or partner here	24%	20%	25%
Came with my parents as a child	24%	20%	22%
Better future for my children	21%	17%	11%
A safe environment	12%	16%	7%
Australia is similar to my country of origin	1%	11%	0%
Employment reasons (e.g. recruited by employer)	2%	3%	11%
Ability to obtain an Australian visa	6%	5%	3%
Better economic prospects	5%	1%	6%
Educational reasons (e.g. to study)	2%	1%	4%
The Jewish community here	1%	3%	1%
Other reason(s) to move here (Please specify)	2%	3%	8%
Prefer not to say	-	1%	2%
Total	100%	100%	100%

* Columns may not sum to 100% due to rounding

Difficulties encountered by immigrants

Respondents were asked to indicate if they experienced difficulty on arrival in Australia, with a number of response options provided. With the responses 'Yes to a great extent' and 'Yes to some extent' combined, the highest levels of difficulty was indicated by immigrants from the FSU; 72% had difficulties with the English language, 48% inadequate income, 46% finding suitable employment, and 40% inability to afford adequate housing and make friends in the community. Lower levels of difficulty were indicated by arrivals from South Africa and Israel. The highest proportion indicated by South Africans, at 25%, was inadequate income, marginally above housing costs (22%) making friends in the community (21%) and finding suitable employment

(21%). A relatively high proportion of Israelis, close to one in three, indicated difficulties with the English language (37%), difficulties making friends (38%), and difficulty with finding suitable employment (35%).

Table 18: 'Did you experience any of the following difficulties when you first arrived in Australia?' Response: 'Yes, to a great extent' and 'Yes, to some extent' combined. Sydney and Melbourne, arrivals after 1980 (N=1,959)

	FORMER SOVIET UNION	SOUTH AFRICA	ISRAEL
With English language	72%	0%	37%
Getting qualifications recognised	23%	17%	21%
Finding suitable employment	46%	21%	35%
Making friends in the community	40%	21%	38%
Inadequate income	48%	25%	29%
Inability to afford adequate housing	40%	22%	20%
Educating your children	9%	6%	11%
Personal health issues	15%	8%	9%
Discrimination at work	12%	5%	8%
Discrimination mixing with Australians	26%	18%	22%
Discrimination from Jewish community	24%	11%	21%

Jewish identification

Responses concerning strength of Jewish identification were analysed of those aged 18-39 and 40-69 in the three immigrant groups. These were compared to the responses concerning strength of Jewish identification of those respondents who were both born in Australia and who have to Australian-born parents (here referred to as third generation Australians). There was no analysis of those over the age of 69 because of the limitations of sample size for the overseas born.

Comparison by age group and country of origin finds a large degree of consistency. Limited, little or no importance was attached to 'being Jewish' in the responses of 31% of FSU-born aged 18-39, and 34% aged 40-69. For those born in Israel in these age groups, the figures were 30% and 39% respectively. For those born in South Africa, the figures were much lower, at 11% and 12% respectively, which are proportions close to those indicated by Jewish third generation Australians (13% and 12%).

However, among the three immigrant groups and third generation Australians aged 18-39, a large majority - in the range 66%-88% - indicated that 'being Jewish' was 'a central element' or 'a significant element' in their lives. The proportion was marginally lower at 59% among those aged 40-69 born in Israel.

Table 19: 'Which of the following best expresses your sense of being Jewish? Being Jewish is…', arrivals after 1980 compared with third generation Australians, Melbourne and Sydney by age (N=1,959)*

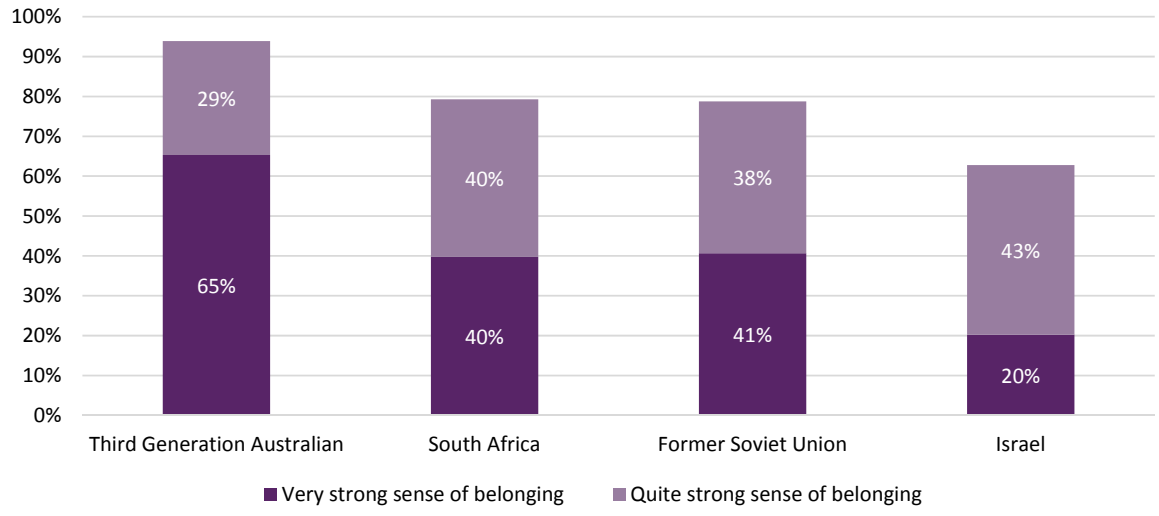
AGE	BEING JEWISH IS…	THIRD GENERATION AUSTRALIAN*	SOUTH AFRICA	FORMER SOVIET UNION	ISRAEL
18-39	A central element of my life	38%	38%	14%	25%
	A significant element of my life	48%	50%	52%	45%
	Sub-total	**86%**	**88%**	**66%**	**70%**
	Limited to taking part in some communal or family activities+ of little importance + of no importance	13%	11%	31%	30%
	Don't know/ decline	1%	1%	4%	0%
	Total	100%	100%	100%	100%
40-69	A central element of my life	32%	33%	6%	15%
	A significant element of my life	55%	55%	59%	44%
	Sub-total	**87%**	**88%**	**65%**	**59%**
	Limited to taking part in some communal or family activities+ of little importance + of no importance	12%	12%	34%	39%
	Don't know/ decline	1%	1%	1%	1%
	Total	100%	100%	100%	100%

* Australian-born respondents with both parents Australian-born; Columns may not sum to 100% due to rounding

Sense of belonging in Australia

Respondents were asked a question to indicate their sense of belonging in Australia. A large majority, in the range from 63% to80% indicated a 'very strong sense of belonging' or 'quite strong sense of belonging', compared to 94% of Jewish third generation Australians. The highest level of identification, a 'very strong sense', was selected by 65% of third generation Australians, 41% of FSU-born, 40% of South African born, and considerably fewer - 20% - of Israeli–born respondents.

Figure 33: 'To what extent do you have a sense of belonging in Australia?' Melbourne and Sydney (N=1,959)

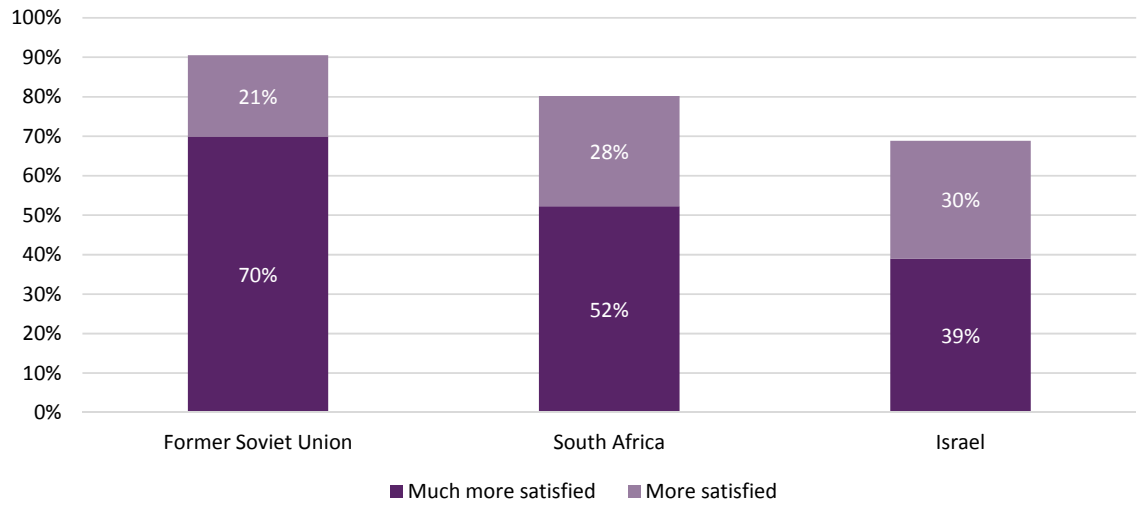


Life satisfaction of immigrants

Survey respondents were asked to indicate their level of life satisfaction in Australia, compared to life in their country of former permanent residence. The highest proportion - those indicating that they were 'much more satisfied' - ranged from 70% of those from the FSU, 52% of those from South Africa and 39% of those from Israel.

With the top two responses combined, 'much more satisfied' and 'more satisfied', a substantial majority of the three national groups indicated satisfaction, but again with a considerable range: 91% FSU, 80% South Africa, and 69% Israel.

Figure 34: 'Compared to life in the country you lived in permanently before coming to Australia, how satisfied are you with your life in Australia?' Sydney and Melbourne, arrivals after 1980 (N=1,959)



ISRAEL

MAIN FINDINGS

- A very high level of personal connectedness with Israel characterises the Jewish communities of Melbourne and Sydney; 92% have visited Israel, more than 60% three or more times. One in five has lived in Israel for one year or longer. The majority indicate that they have relatives or close friends who live in Israel.
- 69% identify as Zionist.
- Overseas Jewish community research finds lower engagement with Israel by age, particularly among young members of the community. There is evidence of this pattern in response to some questions, but it is not a consistent finding. In fact, the highest level of identification is indicated by 18-29 year olds.
- Responses to a series of propositions about Israeli society and the peace process indicate substantial agreement on some propositions that are critical of Israel. A majority (64%) agree that the Orthodox have too much influence in Israeli society and a substantial minority (47%) consider that there is 'too much corruption in Israel's political system.' On the other hand, only 13% of respondents disagree with the proposition that 'democracy in Israel is alive and well.'
- A proposition concerning the peace process finds opinion almost evenly split, 42% agree and 44% disagree that 'Israel should give up territory in exchange for guarantees of peace with the Palestinians', although 58% agree that 'control of the West Bank (Judea/Samaria) is vital for Israel's security.'
- The largest proportion indicating agreement with negative propositions concerning Israel are found among those self-identifying as Conservative, Progressive and Secular. Yet even among this section of the Jewish population, there is majority agreement with the proposition that 'democracy in Israel is alive and well' and with the proposition that 'Israeli control of the West Bank (Judea/Samaria) is vital for Israel's security;'
- In a very strong finding, 88% feel a personal 'sense of responsibility to ensure that the state of Israel continues to exist.'
- One of the key unifying issues within the Jewish community is a sense of personal connection to Israel. The security of Israel is the immediate issue of concern that unifies Australian Jews more than any other.

Personal connectedness with Israel

A high level of personal connectedness with Israel characterises the Jewish communities of Melbourne and Sydney. This is indicated by visits, with 92% indicating that they had visited Israel at least once in their life, and 62% in Melbourne and 61% in Sydney having visited three or more times. Close to one in five have lived in Israel for more than one year, 24% of Melbourne residents not born in Israel and 17% of Sydney residents. Close to 40% of respondents (42% Melbourne, 37% Sydney) had visited Israel at least once over the last three years (2015-17).

More than half of Melbourne and Sydney respondents indicated that they had relatives or close friends living in Israel. Close family living in Israel was indicated by 66% of respondents, close friends by 58%. Again, the proportions were marginally higher in Melbourne than Sydney.

In response to a question which asked respondents if they intended to make Aliyah ('How likely is it that you will choose to live permanently in Israel in the future?'), 4% indicated 'very likely', 7% 'fairly likely', while 32% indicated 'not very likely' and 52% (49% in Melbourne, 56% in Sydney) 'not at all likely.'

Are you a Zionist?

69% of respondents indicated that they regarded themselves as Zionist, while 22% did not, and a relatively high 10% indicated that they did not know, or declined to answer. This is a lower proportion than those indicating Zionist identification in the Gen08 survey, when the proportion was 80%– a fall of close to 10 percentage points.

The lower proportion, however, may be the result of a change in the question wording

> Gen17 – 'Although there are different opinions about what the term Zionism means, in general, do you consider yourself to be a Zionist?'

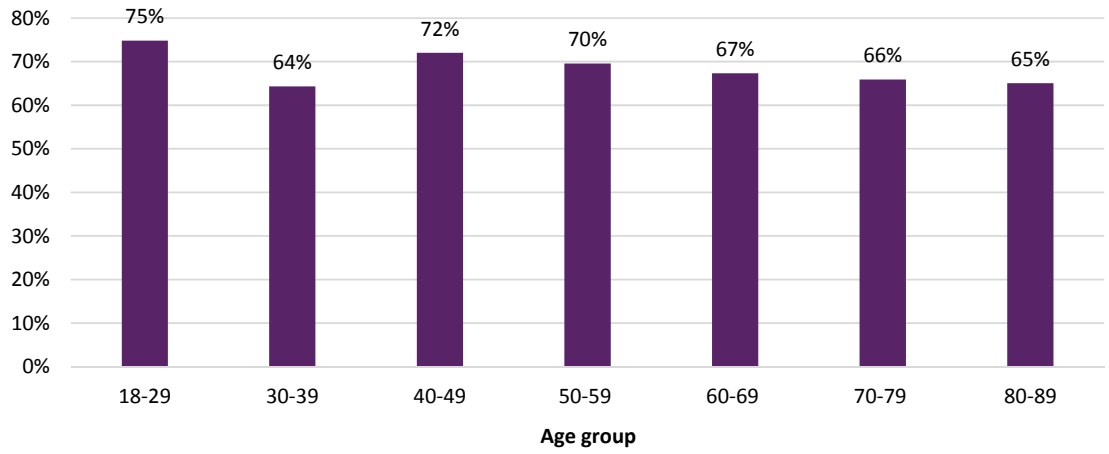
This contrasts with Gen08, which provided a wide-ranging definition of Zionism, one so general that those who were equivocal may have been persuaded to answer 'yes.'

> Gen08 – 'Do you regard yourself as a Zionist? By the term Zionist we mean that you feel connected to the Jewish people, to Jewish history, culture and beliefs, the Hebrew language and the Jewish homeland, Israel?'

Overseas Jewish community research finds lower engagement with Israel by age, particularly among young members of the community. There is evidence of this pattern in response to some questions asked in the Gen17 survey, but it is not a consistent finding.

In each ten-year age group, between 65% and 75% of respondents gave an affirmative response to the question 'Are you a Zionist'. The age group with the highest proportion of affirmative responses (at 75%) was the youngest age category. No consistent correlation of age and identification as a Zionist is indicated.

Figure 35: 'Do you consider yourself to be a Zionist?' Melbourne and Sydney by age group (N=8,047)

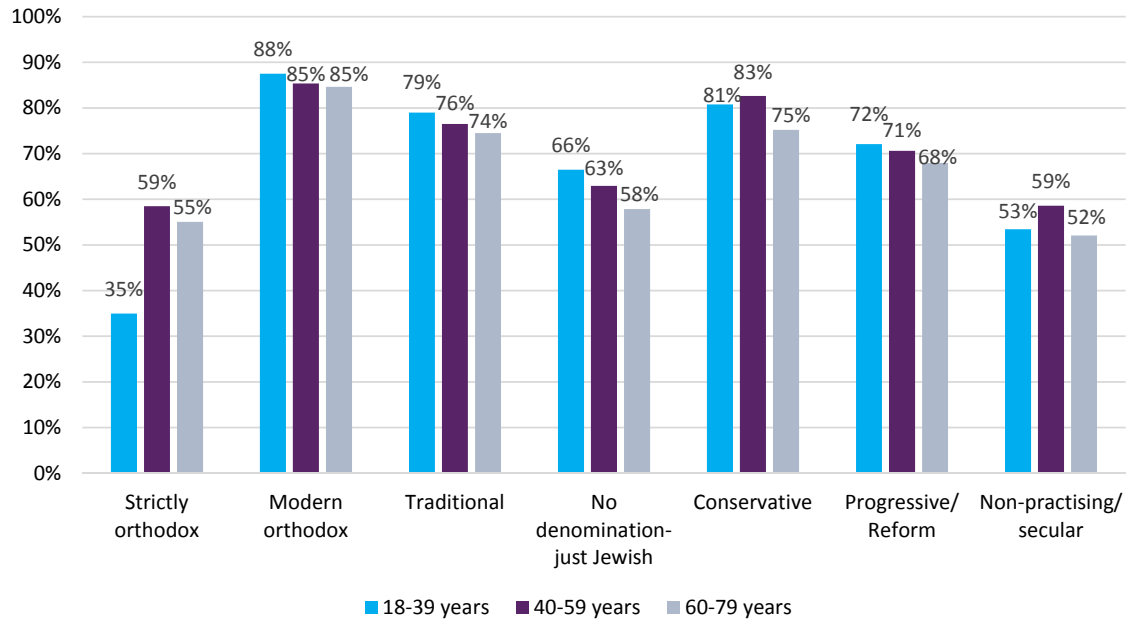


Analysis by age and Jewish identification similarly finds no consistent decline in Zionist identification, although different levels of Zionist identification are indicated within the different streams of Judaism.

The sample is of sufficient size to allow for analysis of streams of Judaism by 20 year groupings. Among Modern Orthodox, Zionist identification is indicated by 88% aged 18-39, 85% aged 40-59, and 85% aged 60-79; among Traditional, the proportions are 79%, 77% and 75%; among Progressive, 72%, 71%, and 68%.

Among the secular, a lower proportion indicate Zionist identification in the younger age group, but the difference is marginal at around five percentage points.

Figure 36: 'Do you consider yourself to be a Zionist?' By age group and Jewish identification, Melbourne and Sydney (N=8,047)



Other questions in the two surveys which were asked in identical terms and provided four response options, (as distinct from the yes/no option in the question on Zionism) provide a precise basis for evaluating any possible shift in opinion. The response pattern for these additional questions finds little or no shift.[20]

One question common to the two surveys asked 'When international events put Israel in danger, which one of the following best describes how you feel?' with four detailed response options:

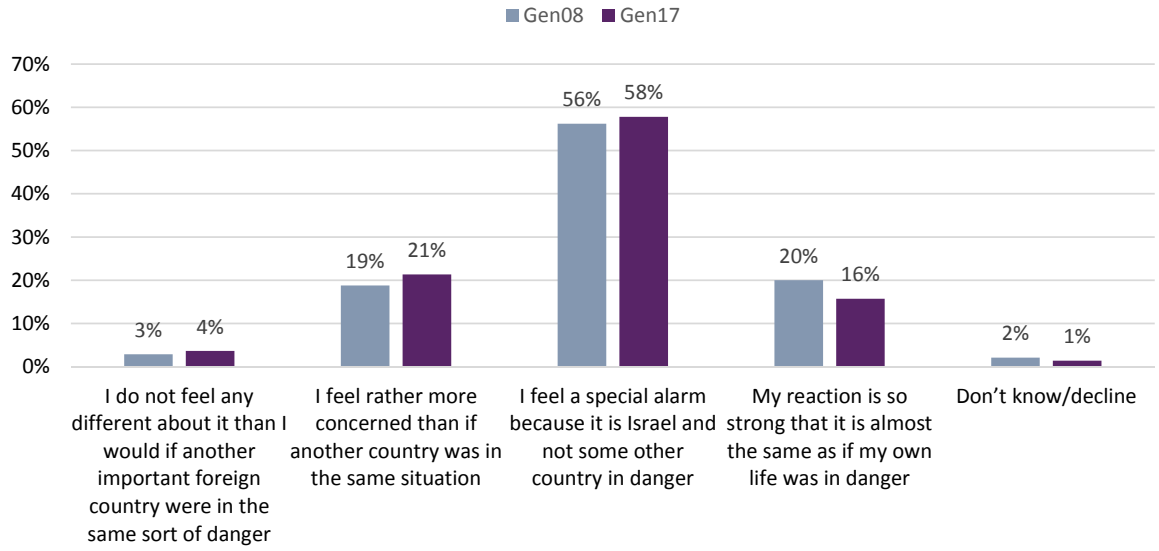
- 'I do not feel any different about it than I would if another important foreign country were in the same sort of danger'
- 'I feel rather more concerned than if another country was in the same situation'
- 'I feel a special alarm because it is Israel and not some other country in danger'
- 'My reaction is so strong that it is almost as if my own life was in danger'

A large majority of respondents selected one of the two strongest indications of concern, with 16% indicating that their reaction was almost as if their own life was endangered and 58% a special alarm, 74% combined. Gen08 obtained almost the same proportion, 76%. Very few indicated that they were uninterested in Israel's fate, just 4% (3% Gen08).

The range by age group indicating lack of interest was 7% aged 18-29, 6% aged 30-39, and 3% or lower for other age groups.

[20] Care should be taken in drawing direct comparisons between Gen08 and Gen17 data. Unlike Gen17, the Gen08 data were not weighted to account for varying levels of Jewish identification. In other words, Gen08 data are more likely than Gen17 data to have over-represented the more engaged sections of the Jewish population.

Figure 37: 'When international events put Israel in danger, which one of the following best describes how you feel?' Gen08 and Gen17 compared, Melbourne and Sydney* (N=5,101; 8,047)

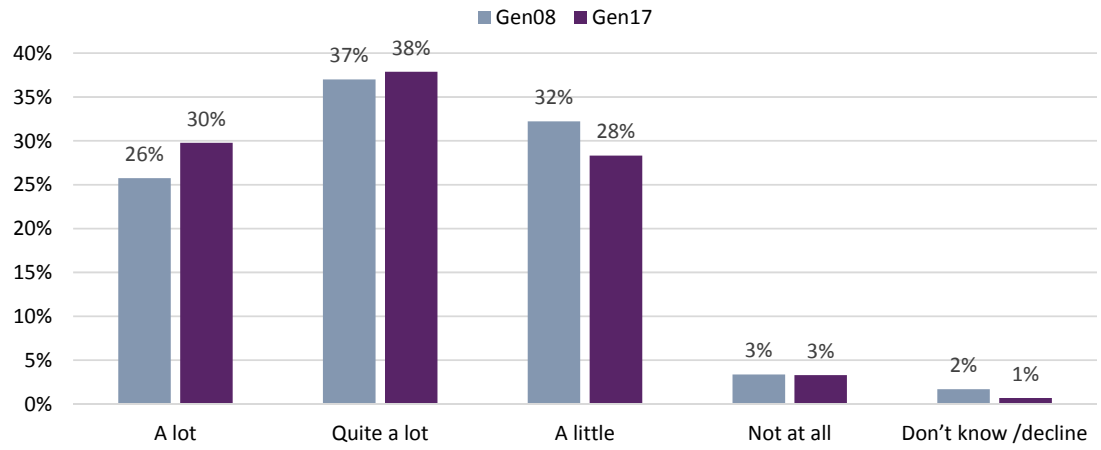


*In this section analysis is restricted to Melbourne and Sydney as an objective of this section is to enable comparison between the Gen08 and Gen17 surveys with the maximum of precision.

A second question (asked in identical terms in the two surveys) asked 'To what extent do you keep up with current events which involve Israel?' The response options were 'a lot'; 'quite a lot'; 'a little', 'not at all'.

Interest at the level of 'a lot' or 'quite a lot' is indicated by 68% of respondents, almost identical to the proportion who indicated that they were Zionists and 5 percentage points higher than respondents to Gen08; again a very small proportion, just 3%, indicated lack of interest.

Figure 38: To what extent do you keep up with current events which involve Israel?' Gen08 and Gen17 compared, Melbourne and Sydney (N=5,101, 8,047)



To explore attitudes further, respondents were presented with a number of propositions concerning Israeli society and the peace process.

One of the propositions obtained a majority negative response – 'Orthodox Judaism has too much influence in Israel's society' found 64% in agreement ('strongly agree' or 'agree'); just under a majority (47%) agreed that 'there is too much corruption in Israel's political system'; a minority, but close to one in three respondents (37%), agreed that 'In Israel, non-Jewish groups suffer from discrimination.' In contrast, only a very small minority (13%) are in disagreement with the proposition that 'democracy in Israel is alive and well.' while 74% agree (See Table 20).

A proposition concerning the peace process finds opinion almost evenly split, 42% agree and 44% disagree that 'Israel should give up territory in exchange for guarantees of peace with the Palestinians'. Less than one-third (32%) agree that 'Israel should negotiate with Hamas' to achieve peace, a small majority (51%) disagree; and less than one in four (24%) disagree with the proposition that 'Israeli control of the West Bank (Judea/Samaria) is vital for Israel's security', a much larger proportion (58%) agree that it is vital.

Responses were analysed by gender, religious identification and age of respondent; this analysis found that a higher proportion of women are less sure about specific questions on Israel, resulting in a higher proportion indicating 'Don't know' or 'Decline to answer.' For example, 15% of women and 5% of men indicated that they had no opinion or did not know when asked concerning democracy in Israel, 17% of women and 7% of men responded in the same terms when asked if Israel should give up territory for peace.

Analysis by Jewish identification finds considerable difference in the balance of opinion.

Of the Strictly Orthodox, the only proposition that finds majority agreement with a view critical of Israel relates to corruption in Israel's political system, with 51% in agreement.

Among those who identify as Modern Orthodox, a large minority agree that Orthodox Judaism has too much influence in Israel (43%) and that there is too much corruption (45%).

Among those who identify as Traditional, the proposition concerning the influence of Orthodox Judaism finds majority agreement (61%), with a large minority (40%) in agreement that there is too much corruption and Israel should give up territory for guarantees of peace (36%).

The largest proportion indicating agreement with negative propositions concerning Israel are amongst those identifying with the Conservative stream of Judaism, the Progressive and the Secular. Yet even among this section of the Jewish population, less than a third disagree with the proposition that 'democracy in Israel is alive and well,' and disagreement with the proposition that 'Israeli control of the West Bank (Judea/Samaria) is vital for Israel's security' is indicated by a minority, at 32%-35% amongst Conservative and Progressive, and 47% among Secular.

Table 20: 'To what extent do you agree or disagree with the following statements?', Melbourne and Sydney (N=7,742)

	TOTAL	STRICTLY ORTHODOX/ HAREIDI	MODERN ORTHODOX	TRADITIONAL	CONSERVATIVE	PROGRESSIVE/ REFORM	NO DENOMINATION, JUST JEWISH	NON-PRACTISING/ SECULAR
ISRAELI SOCIETY								
Orthodox Judaism has too much influence in Israel's society - 'Strongly agree' + 'tend to agree'	**64%**	4%	43%	61%	84%	90%	73%	83%
There is too much corruption in Israel's political system - 'Strongly agree' + 'tend to agree'	**47%**	51%	45%	40%	58%	51%	44%	59%
In Israel, non-Jewish groups suffer from discrimination - 'Strongly agree' + 'tend to agree'	**37%**	8%	23%	28%	50%	49%	36%	59%
Democracy in Israel is alive and well - 'Tend to **disagree**' + 'strongly **disagree**'	**13%**	10%	5%	7%	17%	18%	12%	28%
PEACE PROCESS								
Israel should give up territory in exchange for guarantees of peace with the Palestinians -'Strongly agree' + 'tend to agree'	**42%**	6%	31%	36%	58%	58%	42%	65%
The government of Israel should negotiate with Hamas in its efforts to achieve peace - 'Strongly agree' + 'tend to agree'	**32%**	8%	24%	26%	41%	42%	31%	48%
Israeli control of the West Bank (Judea/Samaria) is vital for Israel's security - 'Tend to **disagree'** + 'strongly **disagree'**	**24%**	4%	10%	17%	35%	32%	23%	47%

Sense of responsibility for Israel's existence

A final question asked for responses to the proposition that 'I feel a sense of responsibility to ensure that the State of Israel continues to exist'. This proposition obtained the highest level of positive response across the survey. Concern about threats to Israel's continuing existence is the issue that unifies the Jewish community more than any other.

Almost nine out of ten respondents (88%) indicated agreement while 6% disagreed and a further 6% indicated that they had no opinion, preferred not to say or did not know.

- Analysis by age group finds the lowest proportion in agreement are among those aged 18-29, but still at 82%, with the same proportion among those aged 30-39; agreement was above 90% among those aged 50-89
- When responses were analysed by stream of Judaism, agreement was in the range 92%-95% among Modern Orthodox, Traditional, Conservative and Progressive, with disagreement at 4% or below
- The lowest proportion in agreement was among those identifying as Secular, but it was still indicated by three out of four respondents (76%), with disagreement at 15%
-

Figure 39 'I feel a sense of responsibility to ensure that the State of Israel continues to exist' 'To what extent do you agree or disagree?' By age group, Melbourne and Sydney (N=8,047)

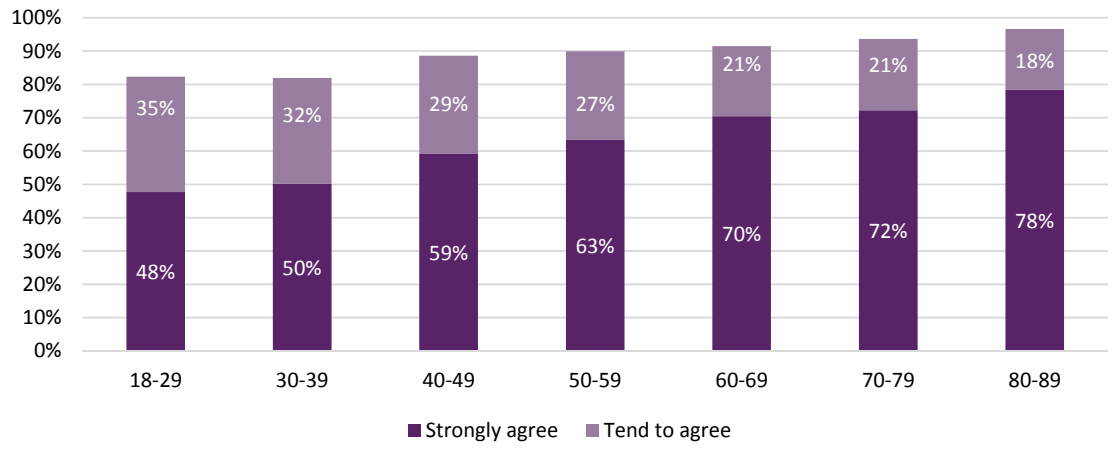
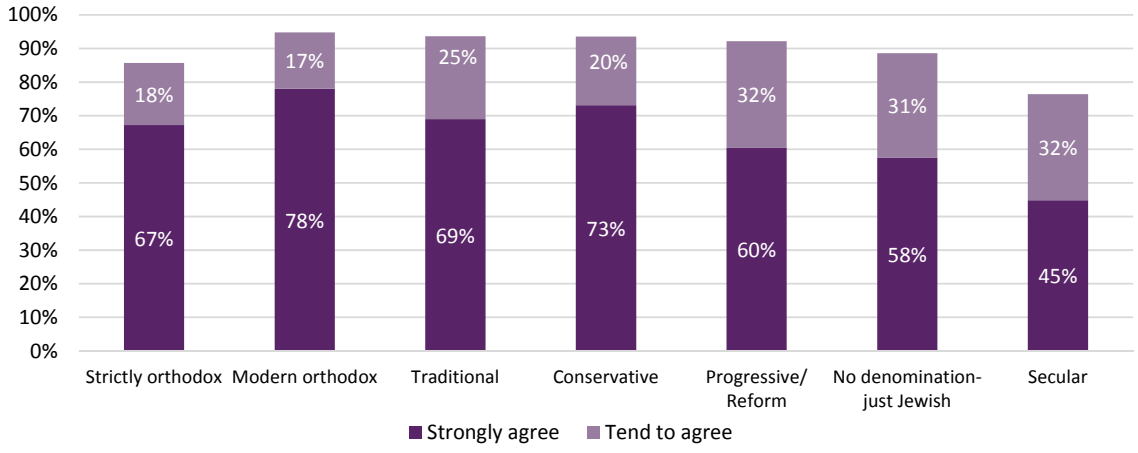


Figure 40: 'I feel a sense of responsibility to ensure that the State of Israel continues to exist' 'To what extent do you agree or disagree?' By religious identification, Melbourne and Sydney (N=7,742)



ANTISEMITISM

MAIN FINDINGS

- Survey respondents were asked for their view of the seriousness of antisemitism in Australia today. Opinion was divided, but the larger proportion considered that it is 'not a very big problem' or 'not a problem at all' (54%), compared to a substantial minority (43%) who considered that it was 'a very big problem' or 'a fairly big problem'.
- One finding points to what may be a significant new development: a majority of respondents have encountered antisemitism online over the last year, including 51% on Facebook, with a much higher proportion (80%) among those aged 18-29. Just 21% of respondents indicated that they had 'not seen any antisemitic content online and social media.'
- Antisemitic comment on the Internet or social media was seen as a 'very big' or 'fairly big' problem by 64% of respondents, 73% among those aged 18-39.
- On viewing antisemitic content online, 53% took some form of action such as replying or reporting it, but almost half (47%)'took no action'
- Gen17 also considered direct or personal – as distinct from virtual – experience of antisemitism. Almost one in ten respondents indicated that they had witnessed or experienced verbal insults and harassment over the last 12 months, with a high level of 31% indicated by Strictly Orthodox aged 18-39.

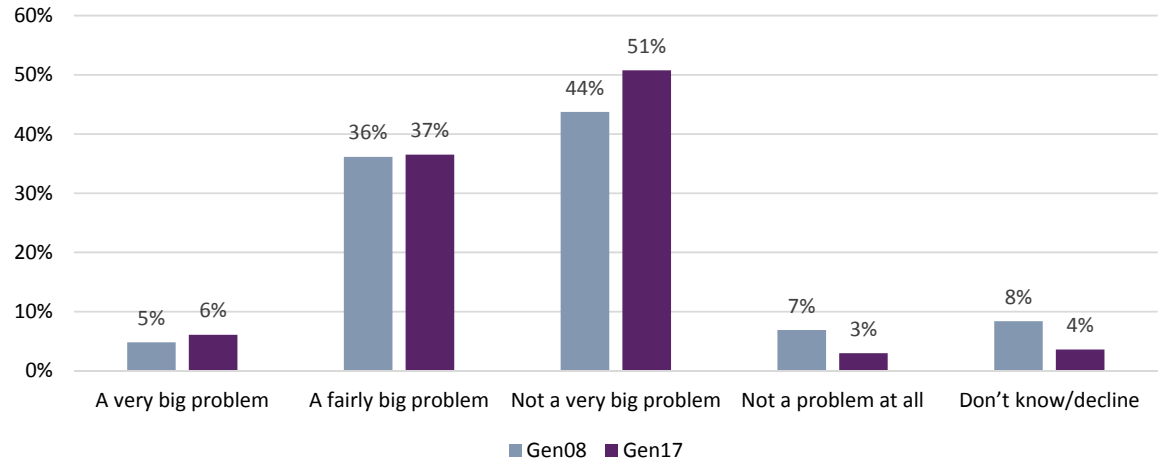
How big a problem is antisemitism?

Respondents were asked 'In your opinion, how big a problem is antisemitism in Australia today?,' with four response options: 'a very big problem,' 'a fairly big problem', 'not a very big problem,' and 'not a problem at all.' Opinion was divided and the results were almost a mirror of those obtained by the Gen08 survey.

At the extremes, 6% regard antisemitism to be a 'very big' problem, 3% 'not a problem at all.'

For the large majority, 88%, antisemitism is a problem of some magnitude, but a majority are of the view that it is 'not a very big problem' or 'not a problem at all' (54%). Aggregating the two levels (not very big/ not a problem – very big/ fairly big) obtains a 54%/43% divide. For the Gen08 survey the proportions were 51%/41%. Allowing for margins of error in surveying this is almost an identical result.

Figure 41: 'In your opinion, how big a problem, if at all, is antisemitism in Australia today?' Gen08 and Gen17 compared, Melbourne and Sydney* (N=5101, 8,047)



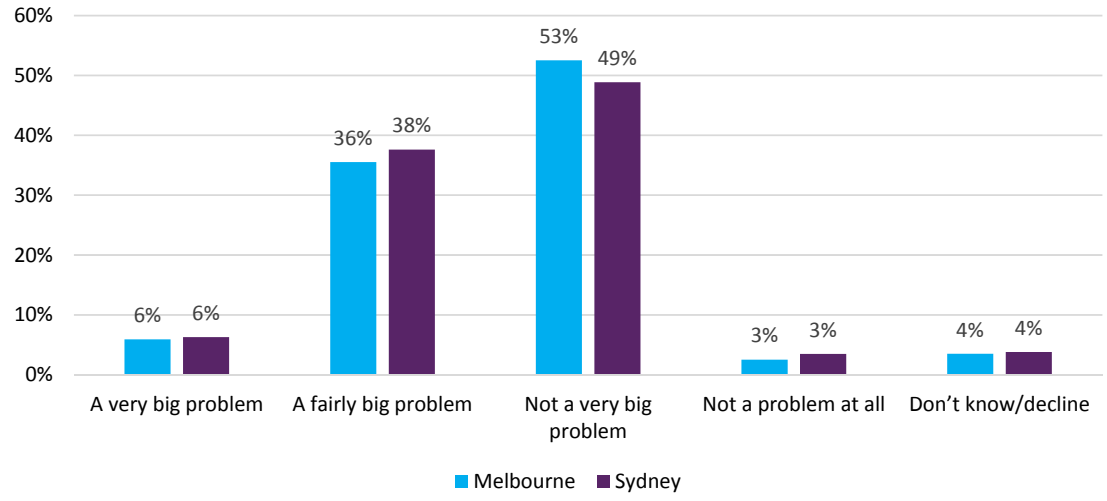
* In this section analysis is restricted to Melbourne and Sydney as an objective of this section is to enable comparison between the Gen08 and Gen17 surveys with the maximum of precision.

Disaggregation by sub-groups finds that a marginally higher proportion of Sydney than Melbourne respondents consider that antisemitism is a 'very big' or 'fairly big' problem (44%, 42%);

- A higher proportion of women than men (47%, 37%)
- Strictly Orthodox, Modern Orthodox and Traditional (50%, 50%, 50%) than Progressive, Conservative and Secular (40%, 37%, 31%)
- Analysis by age finds only minor variation: 42% aged 18-29, 44% aged 30-39, then by ten-year age groups 44%, 45%, 39%, 43%, 41%, 41%

In none of these subgroups do 10% or more consider that antisemitism is a 'very big' problem. For example, it is considered in such terms by 7%-8% of Strictly Orthodox, Modern Orthodox, Traditional; 5% Progressive; and 3% Conservative and Secular.

Figure 42: 'In your opinion, how big a problem, if at all, is antisemitism in Australia today?' Melbourne and Sydney compared (N=8,047)



Experience of antisemitism: online

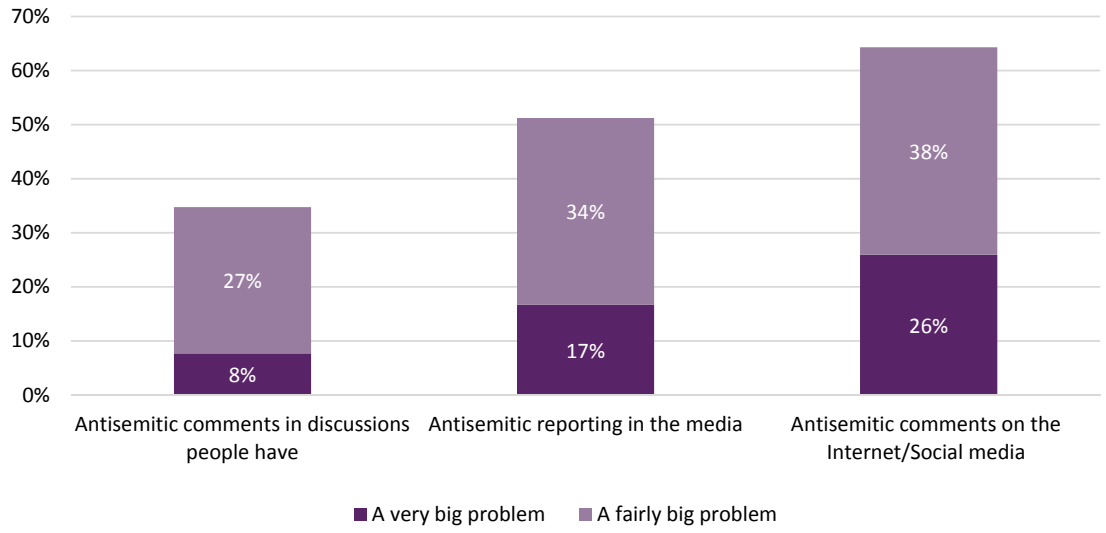
In contrast with the minority (43%) ranking of antisemitism as a 'very big' or 'fairly big' problem when a question is asked in general terms, a large majority of respondents indicate that they have encountered antisemitism over the last year, particularly on the Internet. This finding points to what may be a significant change that is occurring in Australian society.

Respondents were asked, 'from what you have personally experienced, to what extent, if at all, are the following a problem in Australia today?'

- Antisemitic comments in discussions people have (for example, at the workplace, at school, or elsewhere)
- Antisemitic reporting in the media (for example, TV, radio, newspapers)
- Antisemitic comments on the Internet or social media (including discussion forums, social networking sites)

Antisemitic comment in personal discussions was seen as 'a very big problem' by 8% of respondents, antisemitic reporting in the media by 17%, and on the Internet or social media by 26%. The combined 'very big problem' and 'fairly big problem' response for antisemitism in personal discussions was 35%, antisemitic reporting in the media 51%, and on the Internet or social media 64% (73% among those aged 18-39).

Figure 43: 'From what you have personally experienced, to what extent, if at all, are the following a problem in Australia today?' Melbourne and Sydney (N=8,047)



Antisemitism is encountered in a range of online contexts, with much evidence of its presence on social media platforms and sites of political commentary and other discussion forums. The world of online media provides enhanced opportunities for antisemites to spread messages of hatred, a development that has been documented in the annual report on antisemitism produced for the Executive Council of Australian Jewry, by the Online Hate Prevention Institute and other organisations.

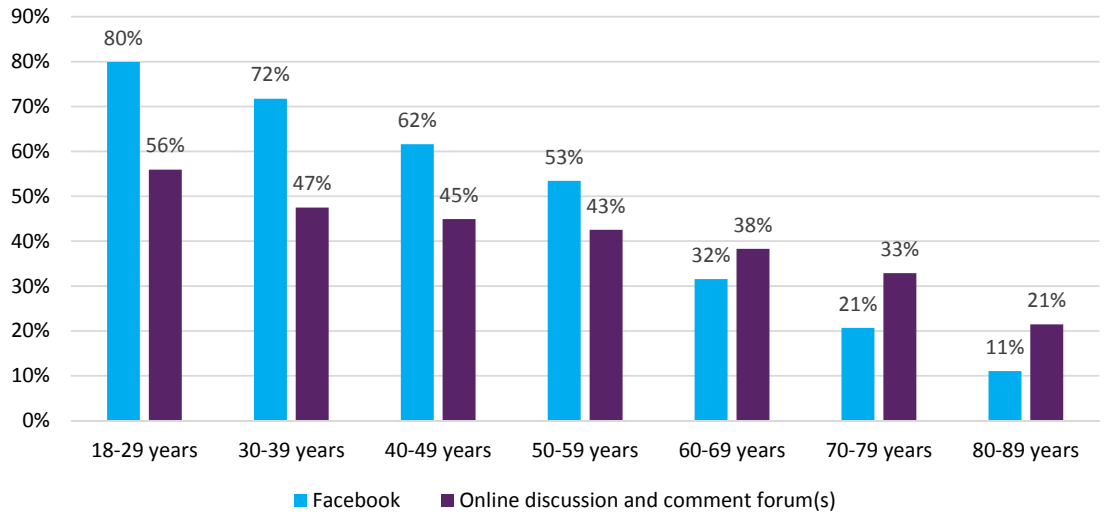
In response to a question on Internet-based antisemitism, just 20% of respondents indicated that they had 'not seen any antisemitic content online and on social media.' Close to half (51%) had encountered antisemitism on Facebook, 42% on online discussion forums, 38% on online news sites, 24% on YouTube, and 11% on Twitter.

These proportions are much higher within subgroups that make greater use of the Internet.

- 80% among those aged 18-29 had seen antisemitic content on Facebook, 72% aged 30-39, 62% aged 40-49, compared to 21% aged 70-79.

Those who had seen antisemitic content online were asked how they had responded; 21% indicated that they reported it to the website or platform operator (35% of those aged 18-29), 7% reported it to a Jewish authority such as CSG (Community Security Group) or State Jewish roof body, and 18% wrote an online comment. One in five (20%) shared the content with family, friends or colleagues (highest among those in the older age groups, thus 29% of those age 60-69, 32% aged 70-79, compared to just 13% of aged 18-39. Almost half (47%) indicated that they 'took no action'.

Figure 44: 'In the last 12 months, have you personally seen antisemitic content on any of the following?' Melbourne and Sydney, (N=8,028)



Experience of antisemitism: physical attack, verbal insult and harassment

Gen17 also considered direct or personal – as distinct from virtual – experiences of antisemitism. Respondents were asked if they had 'personally witnessed' 'other Jews being verbally insulted or harassed' and 'other Jews being physically attacked.' In a separate question they were asked if they had personally experienced 'verbal insults or harassment' and 'physical attack.'

A small proportion indicated they had witnessed (2%) or experienced (0.5%) physical attack over the last twelve months. More than one in ten, however, had witnessed verbal insults and harassment – 15% of men and 8% of women indicated witnessing such incidents. The highest proportions – 32% of men, 21% of women – were indicated by those aged 18-29.

There is further significant variation when responses are analysed by age and religious identification.

- 31% of Strictly Orthodox aged 18-39 had personally experienced verbal insults and harassment over the last twelve months, 17% Modern Orthodox, 10% Traditional, 17% Conservative, 16% Progressive, 11% no-denomination, and 14% Secular.

The large measure of consistency indicated by young adults across the different streams of Judaism indicate that targets of attacks are not simply those who antisemites think are Jewish, identified by visible markers such as distinctive clothing.

Table 21: 'In the last twelve months, have you personally experienced any of the following types of antisemitic incidents in Australia?' Response: 'I have been verbally insulted or harassed.' Melbourne and Sydney, (N=7,742)

AGE	TOTAL	Strictly Orthodox/ Hareidi	Modern Orthodox	Traditional	Conservative	Progressive/ reform	No denomination -just Jewish	Non-practising/ secular
18-39	14%	31%	17%	10%	17%	16%	11%	14%
40-59	10%	28%	13%	6%	10%	7%	7%	8%
60-79	5%	21%	6%	4%	5%	3%	5%	3%
80+	2%	-	1%	2%	-	3%	3%	2%
Total	9%	26%	12%	6%	9%	7%	7%	7%

APPENDIX 1: CHANGE OVER TIME

Comparison of findings between surveys is a difficult exercise. Changes in question wording, in the mode of survey (interviewer administered, self-administered) and in the context of question (placement in the survey, balance of questions in the survey) may influence responses. Results may also be influenced by different approaches to survey weighting.[21] Further, communities change over time, so comparison is not necessarily like with like. The geographic distribution and ethnic character of the Jewish population has undergone significant change. For example, the Jewish population of Melbourne is more concentrated in the Glen Eira Local Government Area than it was twenty-five years ago. The proportion of the population born and raised in Australia has increased; the generation of Holocaust survivors and other post-war immigrants has declined; and there has been the impact of the large numbers of immigrants from the Former Soviet Union, South Africa and Israel. Comparison of survey results is most useful for highlighting broad trends, not for minor variation in individual questions.

Jewish observances

With these limitations in mind, comparison of findings on Jewish observance, perception of antisemitism in Australia, and selected attitudinal questions has been undertaken. The four Jewish population surveys conducted in Melbourne (1967, 1991, 2008/9, 2017) and three relating to Sydney (1971, 2008/9, 2017) are considered, which provide scope for comparison of Melbourne and Sydney.

Questions relating to behaviour can be expected to be less influenced by changes in wording and survey context than attitudinal questions. One significant aspect of behaviour, the incidence of intermarriage, has been discussed earlier in this report (see p. 24).

A large degree of consistency in the Melbourne surveys is indicated for attendance at a Passover *seder*; across the four surveys, it is in the range 84%-86%. Fasting on Yom Kippur 'every year' declined between 1967 and 1991 (64%, 53%), was at close to the same level in 1991 and 2008/9 (53%, 56%), and further declined in 2017 (43%). Observance of Friday Sabbath 'always' or 'usually' finds a larger measure of consistency, in the range 67%-74%, but a decline of 7 percentage points between 2008/9 and 2017. With regard to synagogue attendance once or more per month, Melbourne surveys find an increase between 1967 and 2008/9 (from 15% to 32%), with the 2017 finding almost identical with 2008/9.

To the extent that direct comparisons can be made (see important caveats above), data for Sydney indicate that overall there has been a pattern of decline in observance since the 1970s though not on every indicator. Thus we see that there has been moderate decline in festival observance including a small decline in Passover *seder* attendance, and a steeper decline in fasting on Yom Kippur (though both trends could also be explained by changing age structures). A clear decline is observed with respect to synagogue attendance apparently halving in almost fifty years. However, Shabbat observance whilst apparently lower than in 2008/9 is actually higher than in the early 1970s.

[21] As previously noted, care should be taken in drawing direct comparisons between Gen08 and Gen17 data since unlike Gen17, the Gen08 data were not weighted to account for varying levels of Jewish identification.

Table A1.1: Selected Jewish observances, specified surveys

	1967 Melbourne	1991 Melbourne	2008/9 Melbourne	2017 Melbourne	1971 Sydney	2008/9 Sydney	2017 Sydney
Hold or attend Passover *seder* each year	84%	84%	86%	84%	82%	84%	78%
Fast on Yom Kippur every year	64%	53%	56%	43%	80%	61%	42%
Observe Friday Sabbath with family always/ usually	68%	71%	74%	67%	55%	72%	59%
Attend synagogue once or more per month	15%	22%	32%	31%	42%	31%	19%

* Melbourne Jewish Sociological Survey 1967, data tables; John Goldlust 1993, The Jews of Melbourne: A Community Profile. A Report on the Findings of the Jewish Community Survey, 1991; Encel S and Buckley B 1978 The New South Wales Jewish Community: A Survey

Antisemitism

Questions on perception of antisemitism asked across the four Melbourne surveys finds a decline in the proportion who regard the level of antisemitism in Australia to be 'very serious' or 'quite serious' between 1991 and 2008/9 (from 63% to 42%), and no change between the 2008/9 and 2017 surveys. The proportion indicating the strongest level of response, 'very serious', also declined, but by a smaller proportion (15% to 5%-6%). The question was asked with different wording in 1967.

Comparison of the Gen08 and Gen17 surveys finds similar level of concern in Melbourne and marginal increase in Sydney. In 2008/9 42% of respondents in Melbourne considered that antisemitism was 'very serious' or 'quite serious' in Australia; in 2017 the proportion was unchanged. In Sydney, however, the proportion increased from 39% to 44%.

Table A1.2: Perception of antisemitism in Australia, Melbourne surveys

	1967 'Extent of antisemitism in Australia'	1991 'How serious a problem is antisemitism in Australia'	2008/9 'How serious would you say antisemitism is in Australia'	2017 'How big a problem is antisemitism in Australia...'
'Great'; 'very serious'; 'very big'	7%	12%	5%	6%
'Fair amount'; 'quite serious'; 'fairly big'	25%	51%	37%	36%

Attitudinal indicators

Three attitudinal indicators were considered for this first report: importance of being Jewish, concern about Jews marrying non-Jews, and level of concern for Israel's security.

Changes in question wording preclude the scope for comparison across the four surveys conducted in Melbourne, but Gen08 and Gen17 provide some scope for comparison of the two cities and of age groups, here considered with reference to respondents aged 18 to 29.

The main finding is the large measure of consistency in the pattern of response – there is much less variation in attitudinal indicators than in behavioural indicators.

The response to two of the questions indicates consistency for Melbourne and for Sydney between the two surveys – and also a consistent pattern of differentiation.

There is a marginal increase among those who indicate that 'being Jewish is a central element in my life;' in Melbourne the increase is from 31% to 36%, in Sydney from 22% to 24%. The proportion among those aged 18-29 increased from 34% to 39%.

The proportion indicating the highest level of concern 'about Jews marrying non-Jews' is consistent across the two surveys for each city, and among 18-29 year olds, but it is at a higher level in Melbourne than in Sydney (33%-33% Melbourne, 24%-25% Sydney). The proportion indicating 'some regret' finds increase in Sydney and among 18-29 year olds.

The final question considered, about level of concern for Israel's security, obtains findings consistent with the analysis presented in earlier sections of this report that found high levels of identification with Israel across a broad range of groups. Thus, the responses to this question show little difference as between Melbourne and Sydney. There is a decline between Gen08 and Gen 17 in the number of respondents expressing the strongest level of concern about Israel's security in Melbourne (from 23% to 16%) and among those aged 18-29 (from 18% to 12%) , but for both cities a strong level of concern is indicated by close to 75%.

Table A1.3: Selected attitudinal indicators*, Gen08 and Gen17 surveys

Indicator*	Category	Gen08 Melbourne	Gen17 Melbourne	Gen08 Sydney	Gen17 Sydney	Gen08 Melbourne and Sydney combined, age 18-29	Gen17 Melbourne and Sydney combined, age 18-29
Sense of being Jewish	Being Jewish is a central element in my life	31	36	22	24	34	39
	A very important element	49	47	54	55	45	47
	Sub-total	**80**	**83**	**76**	**79**	**79**	**86**
Attitudes towards intermarriage	Concerned about Jews marrying non-Jews – 'very concerned'/ 'very considerable regret'	32	33	24	25	25	23
	'Somewhat concerned'/ 'some regret'	30	31	31	36	25	33
	Sub-total	**62**	**64**	**55**	**61**	**50**	**56**
Concern for Israel's security	When Israel is in danger – 'as if my own life was in danger'	23	16	17	15	18	12
	'A special alarm'	55	57	57	59	52	51
	Sub-total	**78**	**73**	**74**	**74**	**70**	**63**

* Question wording: 'Which of the following best expresses your sense of being Jewish?' (Gen08 and Gen17); **''**When you hear about intermarriage in the community, how do you feel?' (Gen08); To what extent, if at all, are you personally concerned or unconcerned about intermarriage in Australia?' (Gen17); 'When international events put Israel in danger, which one of the following best describes how you feel?' (Gen08 and Gen17)

APPENDIX 2: WORLD COMPARISONS

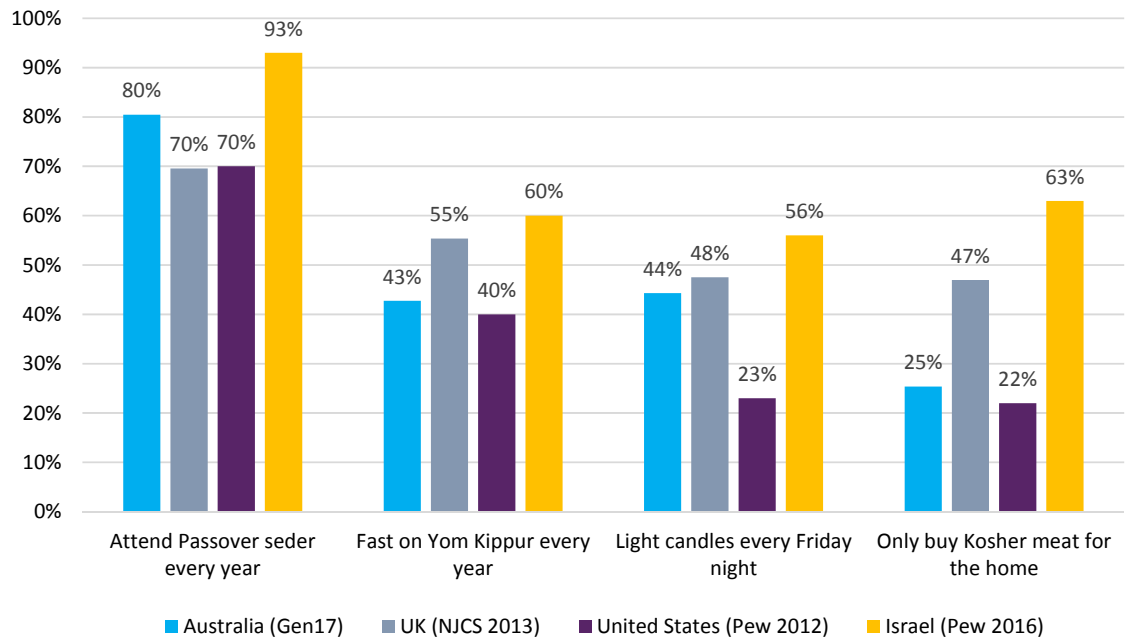
Several major Jewish communal studies have been carried out worldwide in recent years enabling us to contextualise the Gen17 data internationally.

In terms of Jewish behaviour, we can compare Australia with the United States, Israel and the UK. Israel exhibits consistently higher levels of Jewish commitment than the other populations and the US exhibits consistently lower levels. Australia tends to fall in between the two.

As is common across the Jewish world, attendance at a Passover *seder* is one of the most universally observed Jewish practises. Australians are more likely to observe this than their British and American counterparts, but not as likely as Israelis where Passover is effectively a national holiday. The High Holiday practice of fasting on Yom Kippur is another widely observed ritual although here we see that Australians are closer to the Americans than to the British.

Australian and British Jews exhibit similar levels of behaviour with respect to Sabbath observance (here measured in terms of lighting Shabbat candles on Friday night), again well ahead of American Jewry but not as pervasive as in Israel. But it is on the most stringent behavioural variable, keeping a kosher home where Australia is notably different. Here Australia is about on par with the United States (25%, 22%) and almost half the level of the UK (47%).

Figure A2.1: International comparisons of Jewish behaviour, various indicators, Australia, the United Kingdom, the United States and Israel compared*



* UK: Graham D, Staetsky L, and Boyd J 2014 Jews in the United Kingdom in 2013: Preliminary findings from the National Jewish Community Survey, Institute for Jewish Policy Research, London; US: Pew Research Center 2013 Portrait of Jewish Americans, Findings from a Pew Research Center Survey of U.S. Jews (Question asked was: Do you keep kosher in your home?); Israel: Pew Research Center 2016 Israel's Religiously Divided Society

Comparative data can also be assessed internationally with respect to the topic of Israel. The number of Australian Jews who have ever visited Israel is near universal and in that sense, it is very similar to the UK. But both Australia and the UK highlight how relatively low the level is in the US at less than half the Australian level.

Table A2.1: Proportion who have ever visited Israel. Australia, the United Kingdom and the United States compared

	VISITED ISRAEL AT LEAST ONCE
Australia (Gen17)	92%
UK (2010)*	95%
US (2012) (Net Jewish)*	43%

* Graham D and Boyd J 2010 Committed, concerned and conciliatory: The attitudes of Jews in Britain towards Israel: Initial findings from the 2010 Israel Survey, Institute for Jewish Policy Research, London. p12; Pew Research Center 2013 Portrait of Jewish Americans, Findings from a Pew Research Center Survey of U.S. Jews, p175

British and Australian Jews were also asked whether they would describe themselves as being 'Zionist'. The data reveal remarkable levels of similarity in this respect with 70% in Australia and 72% in the UK describing themselves as Zionists.

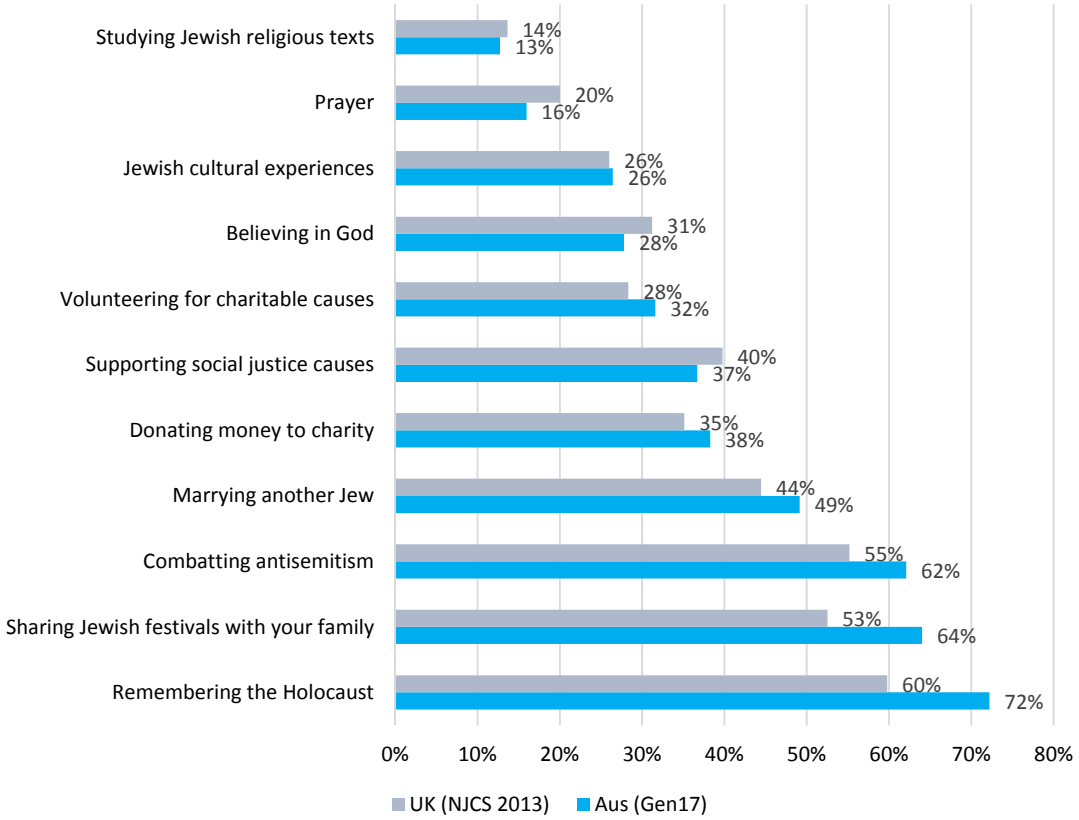
Table A2.2: 'Although there are different opinions about what the term Zionism means, in general, do you consider yourself to be a Zionist?' Australia and the United Kingdom

	AUSTRALIA (GEN17)	UK (2010)*
Yes	70%	72%
No	22%	21%
Don't know	8%	7%
Total	100%	100%

* UK: Graham D and Boyd J 2010 Committed, concerned and conciliatory: The attitudes of Jews in Britain towards Israel: Initial findings from the 2010 Israel Survey, Institute for Jewish Policy Research, London. p12

Finally we are also able to directly compare Jewish identity in the UK and Australia by means of responses to a set of attitudinal Jewish markers. In both countries, respondents were asked 'How important or unimportant is each of the following to your own sense of Jewish identity?' and again, a high level of similarity is observed. The relative ordering of the indicators is very similar with high importance attached to ethnocentric markers and low importance attached to religious markers. But one notable difference is that Australians attach a higher level of importance to ethnocentric markers than the British whereas the British attach a higher level of importance to religious markers.

Figure A2.2: 'How important or unimportant is each of the following to your own sense of Jewish identity?', Response = 'Very important', Australia and the United Kingdom



* UK: Graham D and Boyd J 2010 Committed, concerned and conciliatory: The attitudes of Jews in Britain towards Israel: Initial findings from the 2010 Israel Survey, Institute for Jewish Policy Research, London. p13

APPENDIX 3: METHODOLOGY

Questionnaire design

Whilst the survey instrument was broadly based on the Gen08 questionnaire,[22] it was by no means a carbon copy. In the first instance, the survey team was keen to try to shorten the length of the survey in order to reduce the time burden on respondents. But amendments were also implemented following a comprehensive consultation exercise with the community. For example, in NSW, the survey team met with key stakeholders and communal representatives (e.g. school presidents, the NSW Jewish Board of Deputies, the Community Security Group, the Executive Council of Australian Jewry, Jewish Care, and the Sydney Jewish Museum) to test questions and identify new topics and issues facing different service providers. Questions were also amended or removed where it was felt they had not worked optimally in the 2008 survey or were no longer relevant or required amending for other reasons.

One key difference made to the 2017 instrument was the implementation of a set of questions enabling the survey team to uniquely identify households without compromising the confidentiality requirements of Monash University's ethics review panel. Importantly, this avoided the possibility of double counting households, and also reduced the total response time burden by ensuring only one person in each household completed household-specific questions.

Sampling

It is not possible to carry out a random probability sample of Australian Jews, since no universal and up-to-date list of names and contact details exists from which a sample can be drawn. Therefore alternative approaches must be sought to identify Jews in a scientifically reasonable manner. In the United States, major national community studies (such an NJPS 2000-01 and the 2013 Pew Research Center Survey) have been carried out using random (or stratified-random) digit telephone dialling.[23] But in Australia, where the Jewish population, in relative terms, is four times rarer than in the US, and where the Jewish population is well understood from census data on religion, such a strategy is financially unviable, but also unnecessary.[24]

Thus, a pragmatic approach to sampling was devised considering the limited budgets available, but one that also minimised the extent to which data integrity might be compromised. The approach utilised and built on the methods successfully employed in the Gen08 project as well as those used internationally such as in the UK's 2013 NJCS study.[25]

Sampling procedure

The initial approach taken was a geographically stratified, non-probability convenience sample. It was carried out online[26] and eligibility was assessed by a series of questions starting with whether respondents saw themselves 'as being Jewish in any way at all'. Independent approaches to sampling were developed in order to maximise the response level. In NSW/ACT the sampling frame was initially based on a combined list provided by the extensive and very well-maintained databases held by JCA and the NSW Jewish Board of Deputies (NSWJBD). In Melbourne there is no community database of comparable size and reliability to those in Sydney. As a consequence, the Australian Centre for Jewish Civilisation (ACJC) worked with a wide range of community organisations to promote the Gen17 survey. A key partner, Jewish Care Victoria, posted invitations to participate to 3000 randomly selected households on their database and an additional 3000 on their email database. A follow up email was sent three weeks later. Other invitations were sent to email lists and via their

[22] Markus et al 2009 2008-09 Jewish Population Survey Preliminary Findings: Melbourne and Sydney, Monash University
[23] UJC 2004 The National Jewish Population Survey 2000-01: Strength, Challenge And Diversity In The American Jewish Population p28; Pew Research Center 2013 A Portrait of Jewish Americans: Findings from a Pew Research Center Survey of U.S. Jews p129
[24] Even though the US Jewish population is over 55 times larger than the Australian Jewish population it was still necessary for NJPS to screen 175,000 phone numbers and Pew to screen 71,000 phone numbers.
[25] Graham et al 2014 Jews in the United Kingdom in 2013: Preliminary findings from the National Jewish Community Survey, JPR
[26] The survey could be completed on computers and tablet devices but not on mobile phones.

newsletters by various organisations including synagogues and schools and other community organisations. In Melbourne the survey was also promoted via a designated Gen17 Facebook page and individuals were encouraged to promote the survey to their social media networks. An animated video was created which was viewed and shared in emails and on Facebook. The Gen17 Facebook page, managed by ACJC, generated 379 'followers', 10 (of several) posts were 'boosted' (i.e. turned into paid campaigns to a target audience) reaching 7,630 people and leaving 17,790 impressions.

The survey was promoted for six weeks in both Sydney and Melbourne in paid advertising in the Australian Jewish News and in the Jewish Report. In Melbourne promotional cards were distributed at key communal events, outside kosher establishments, on university campuses and at the In One Voice festival. A promotional flier was generated for the elderly community and distributed by Jewish Care and Emmy Monash, encouraging members of their family to help them complete the survey. A flier was also translated into Russian and distributed by Jewish Care and members of the Russian Jewish community. The survey was also promoted to Israelis via specific Facebook groups, websites and blogs.

In NSW/ACT sampling was carried out in three stages: direct invitation (seed list), referrals and open web survey. Initially reliance was placed on utilising the full database assembled from JCA and NSWJBD—the seed list. Each email invitation was uniquely embedded with a link enabling invitees to open the survey but also allow them to leave the survey and return to the same point they exited if they were unable to complete it in a single sitting. Up to three rounds of reminders were subsequently issued to those who had not responded or eligible respondents who had only partially responded. To further broaden the survey beyond those already included on the seed list, all NSW/ACT respondents were asked, on completion of the survey, if they would forward a pre-prepared email text inviting other Jewish people to take part. These 'referrals' were instructed to either contact JCA by email or enter their email address in a submission page hosted by the survey administrators. In each case, once assessed for duplication, referrals were then sent uniquely linked invitations to take part. This developed what was initially a convenience sample into a snowball sample. Finally, towards the end of the fieldwork stage, an open survey was launched by advertising the email submission page on JCA's own Gen17 Facebook page allowing any potential respondent to opt in and submit their email address. Once assessed for duplication, they too were sent an invitation to participate.

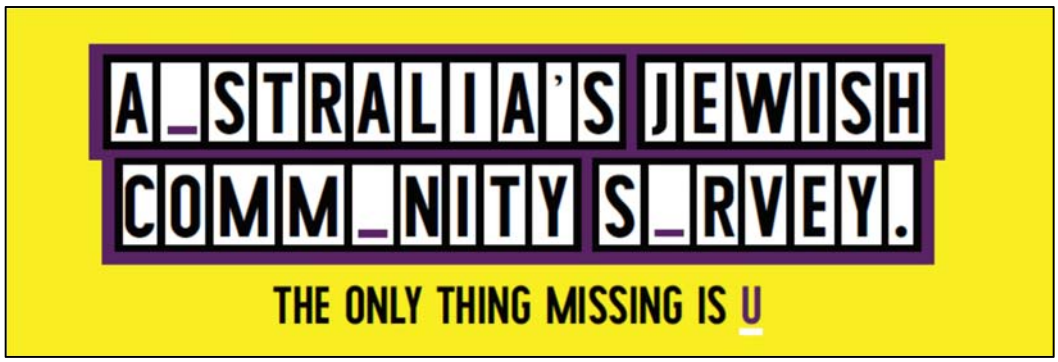
Almost two out of five (38%) NSW/ACT respondents took up the opportunity to invite 'other Jewish people, by email, to complete the survey' but it is not possible to determine how many of these people actually followed through. However, a total of 326 respondents can be identified as referrals (7% of the NSW response and 27% of the ACT response). Further analysis indicates that this sub-set of referred respondents is demographically more representative of the Jewish population than the invited sample. For example, unadjusted data show that 24% of the NSW/ACT sample is under 40 years old, but this is the case for 34% of the invited sample and 32% in the 2011 census. And 49% of referrals are male compared with 44% in the invited sample and 48% in the 2011 census. It is also more representative of the whole Jewish community since 42% are not synagogue members compared with 30% in the invited sample.

In Victoria those who received a direct invitation to participate were also provided with a password providing access to the survey; people could also visit the survey website and request a password, which was sent to them by an automated survey. A significant finding, as presented in this report, is the large measure of consistency in response across the two major states surveyed, which was obtained despite the different approaches to recruitment of participants.

The Gen17 survey questionnaire was highly complex and necessitated the recruitment of a professional polling company to program the online instrument, send out and track thousands of unique invitations, and securely collect and collate the responses. The international polling company Research Now was enlisted for this task based on the success of previous collaborations with ACJC and work on Gen08 itself.

The team also undertook a sophisticated marketing campaign prior to, and during, the fieldwork. This was designed to increase communal awareness of the project pre-launch and publicise it as widely as possible during the fieldwork period. To do this, a professional PR/ad agency was enlisted to create a design concept, theme, logo, branding and messaging for the campaign using traditional and new media outlets. Finally, to

encourage maximum participation, a financial incentive was offered in the form of a prize draw for the chance to win one of three cash vouchers each worth $400AUD.

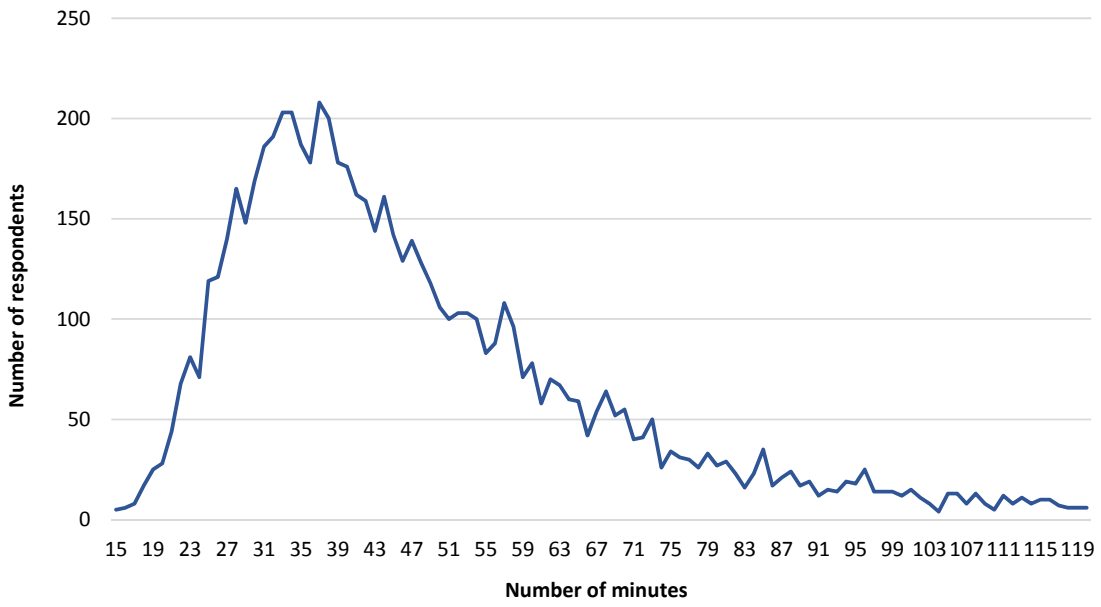


Response diagnostics

The graph below plots the total time taken to complete the Gen17 survey by frequency. This shows most respondents completed the survey in between half an hour and three quarters of an hour; the modal[27] time taken was 37 minutes. This is reflective of the considerable investment by respondents in the Gen17 project. It also shows a long tail (truncated at 120 minutes in the graph) since many people completed the survey in multiple sittings and did not necessarily log out of the system between sessions.

The median[28] time taken to complete the survey was 49 minutes. However, Householders (i.e. those randomly selected to complete household-specific questions) took slightly longer to do so (52 minutes) than non-householders (46 minutes). Respondents in NSW spent longer completing the survey (53 minutes) than respondents in Victoria (45 minutes).

Figure A3.1: Time taken to complete Gen17 questionnaire*

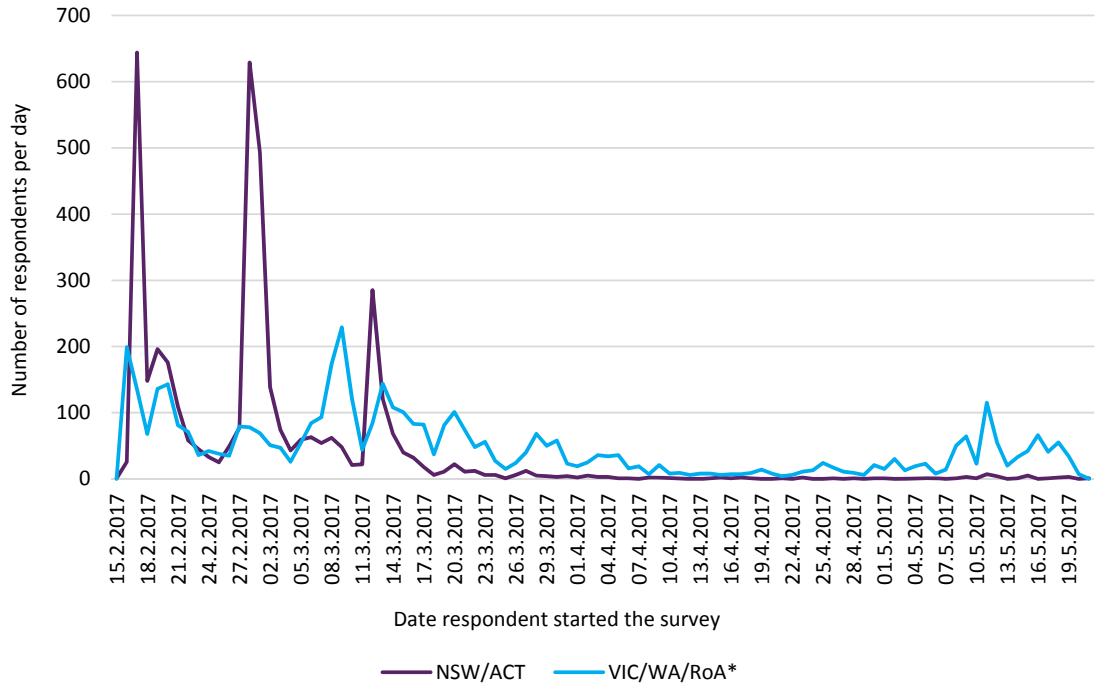


* This chart shows 80% of the data. For reasons of space we have not shown the long tail of data beyond 120 minutes (see text)

[27] The mode is the point in a distribution where the highest frequency occurs (in other words 'the most').
[28] The median of a distribution is the point where half the population is below the point and half is above.

Gen17 was in the field for just under 14 weeks. It went live on 15 February 2017 and was finally closed on 22 May 2017. The chart below shows the response pattern for the two independent sampling frames, JCA (NSW and ACT) and ACJC (Victoria and the rest of Australia). Because quite different approaches were taken we can see the response patterns are distinct. The centralised database used in NSW/ACT enabled mass email-outs and this shows that following the initial invitation (17 February) two further peaks were in response to two reminder emails being sent out (28 February and 12 March). But for Victoria and the rest of Australia, where there was no centralised list, each major organisation needed to be dealt with separately and this can be seen in the lower but more frequent set of peaks throughout much of the duration of the period. Despite the two different approaches taken, we still obtained very similar response patterns in the two samples.

Figure A3.2: Response rate by date respondents started the survey by sampling frame



*RoA = Queensland, South Australia, Tasmania and Northern Territory

Sample evaluation and data weighting

It was the intention of the survey team to achieve a very large sample in order to facilitate more detailed statistical analyses. The final Gen17 sample size was 8,621 respondents including 4,571 unique households. (The survey also contains information on other household members so in total there are data on 13,643 people.)

The size of the Gen17 sample is enormous by any comparative standards and almost 50% larger than the Gen08 survey containing 5,840 respondents. Since there were between 85,000 and 90,000 Jewish people aged 18 and above in Australia in 2016[29], Gen17 represents 10% of the entire Jewish population. The sheer size of the sample means that detailed sub-group analyses can be carried out that are simply not feasible using smaller sample sets. By way of contextualisation, the 2013 Pew survey of the United States' Jewish community

[29] The number of people aged 18 or over in 2016 was 71,479. However, this is the reported number unadjusted for non-response due to the voluntary nature of the religion question. Further, the 2016 Census changed the format of the religion question which further depressed the likelihood of Jews reporting their religion as Jewish.

contains a sample of 3,475 Jewish respondents[30] for a population of six million Jews and the UK's NJCS achieved a sample of 3,736 respondents[31] for a population of 300,000 Jewish people. The New York 2011 study (population 1.5 million) contained 5,993 responses making it 'the largest such study ever conducted in North America'[32].

However the key question, as far as the quality of the data are concerned, is less about the absolute size of the sample and more about its *representativeness*. Given Gen17 is a non-probability sample, even a very large sample size may be skewed towards certain demographics and particular sections of the community who are more predisposed to such a survey than others. In the post-field context, the best way to address this issue is through weighting. In this regard Australia is fortunate in being able to rely on high-quality quinquennial national census data that includes a voluntary question on religion to bolster communal surveys.[33]

Weights have been applied to the final dataset in order to statistically adjust the data so that they more accurately reflect the known structure and distribution of Jews in Australia. For example, since the survey was primarily focused on NSW, VIC and ACT, other states were likely to be undersampled. Similarly, since the survey was carried out online people such as the very elderly were more likely to be undersampled. Weighting adjusts the actual data so that they align with a reliable baseline such as the census. Weights were created to adjust the survey data in line with 2016 Census[34] results on age, sex, state, and country of birth.

Further, a survey like Gen17 is also vulnerable to oversampling the communally engaged and connected as compared with communally distant and less engaged Jews. No amount of census weighting can adjust for this type of self-selection bias. Therefore, in addition to the census baseline data, a synagogue membership survey was carried out in NSW and Victoria to provide a baseline measure of Jewish communal engagement with which to further weight the data.[35] By subtracting the total membership figures from the total population size recorded in the 2016 census,[36] it was possible to create a baseline for weighting by 'Jewish identity': 1) those affiliated to an Orthodox synagogue; 2) those affiliated to a non-Orthodox synagogue; [37] and 3) those not affiliated to any synagogue.

In addition to the above measures taken to ensure the data are as representative as possible, we can also carry out some basic comparisons with fine-grained census data. For example, what evidence is there to indicate that the sample obtained is indeed representative of the Jewish community? This question can be considered with reference to the two major centres of Jewish population, Melbourne and Sydney, where close to 90% of the survey respondents were located.

Examination of the 2011 and 2016 Australian censuses in terms of the geographic location of the Jewish population shows consistent findings between the location of the Jewish population and the geographic location of survey respondents. Tables A3.1 and A3.2 indicate the distribution of the Jewish population in the census and Gen17 survey. Suburbs are ranked in terms of Jewish population size; first the five suburbs with the largest Jewish population, then succeeding groupings by five suburbs. Comparison with the weighted

[30] Pew Research Center 2013 Portrait of Jewish Americans, Findings from a Pew Research Center Survey of U.S. Jews p119
[31] Graham et al 2014 Jews in the United Kingdom in 2013: Preliminary findings from the National Jewish Community Survey, JPR p41
[32] Cohen SM, Ukeles JB, and Miller R 2012 Jewish Community Study of New York: 2011 Comprehensive Report, UJA-Federation of New York, p5
[33] Graham D 2014 The Jewish Population of Australia Key findings from the 2011 Census
[34] It was mentioned earlier in this report that changes in the formatting of the census question on religion between 2011 and 2016 give us cause for concern about the accuracy of the 2016 Census count for Jews (and some other religious groups). However, we have taken the view that although these changes probably resulted in a Jewish undercount in 2016, our initial assessment suggests the relative (between-group) measures should still be reliable. As such, 2016 Census data form the basis of the Gen17 survey weighting.
[35] Synagogue membership data were gathered in NSW by the NSW Jewish Board of Deputies and in Victoria by researchers at the ACJC at Monash University. Despite considerable effort, attempts to gather synagogue membership data in other states and territories could not be achieved in a timely manner.
[36] As discussed, this was complicated by concerns that the 2016 Census data appear to have undercounted the total size of the Jewish population relative to the 2011 census. Detailed examination of this issue is ongoing but for the purposes of Gen17 the 2016 Census is assumed to have surveyed 88.4% of the Jewish population it would have sampled had the question format remained unchanged from 2011. Note this adjustment does not account for any non-response that may have occurred due to the voluntary nature of the census question.
[37] Orthodox = Hareidi, Strictly Orthodox, Modern Orthodox, Inclusive Orthodox, Chabad, Orthodox, and Sephardi synagogues; Non-Orthodox = Masorti, Progressive and Renewal, Progressive and Egalitarian, Conservative/Masorti, Liberal/Reform, and Jewish Humanist synagogues.

Gen17 data, which has been used throughout this report, is comparable to within 3 percentage points, an acceptable margin of error for such sample data.

Table A3.1 Geography – suburb of residence, Melbourne

SUBURBS % OF JEWISH POPULATION	SUBURBS INCLUDE	2011 CENSUS	2016 CENSUS	GEN17 UNWEIGHTED	GEN17 WEIGHTED*
Rank 1-5	Caulfield/Caulfield North/ St Kilda East/Bentleigh	49.7%	50.4%	56.2%	52.6%
Rank 6-10	Elsternwick/Carnegie/Toorak/ Brighton/Brighton East	18.0%	17.6%	17.0%	17.9%
Rank 11-15	Windsor/Malvern/Malvern East/ Armadale/South Yarra	7.0%	7.0%	8.4%	8.1%
Rank 16-20	Glen Iris/Elwood/St Kilda/ Cheltenham/Hawthorn East	5.2%	4.8%	4.7%	4.7%

* Note Gen17 weights only accounted for state-level geography, not sub-state level

Table A3.2 Geography – suburb of residence, Sydney

SUBURBS % OF JEWISH POPULATION	SUBURBS INCLUDE	2011 CENSUS	2016 CENSUS	GEN17 UNWEIGHTED	GEN17 WEIGHTED*
Rank 1-5	Bondi/ Vaucluse/ Dover Heights/ Watsons Bay/ Rose Bay/Bellevue Hill/ St Ives	41.7%	41.1%	47.8%	41.9%
Rank 6-10	Maroubra/ Randwick/ Bondi Junction/ Queens Park Darling Point/ Point Piper/ Edgecliff/ Matraville	15.6%	16.2%	17.1%	18.8%
Rank 11-15	Coogee/ Woollahra/ Double Bay/ Kingsford/ Daceyville/ Bronte/ Waverley	7.0%	7.1%	8.6%	8.2%
Rank 16-20	Paddington/ Centennial Park Riverview/Lane Cove Waterloo/ Zetland/Kensington Darlinghurst/ Surry Hills	5.0%	4.8%	4.5%	4.8%

* Note Gen17 weights only accounted for state-level geography, not sub-state level

It is also possible to compare demographic indicators in the Gen08 and Gen17 surveys to establish if like is being compared with like. Have the two surveys reached a similar cross-section of the Jewish community, or are these significantly different samples that would invalidate their use in establishing change (or otherwise) over the last decade?[38]

One directly comparable indicator is self-assessed financial status. Respondents were asked in both surveys 'which of the following best describes your financial status/circumstances?' There is again a high level of consistency in response in the weighted results (Tables A3.3), with a maximum variation under 3 percentage points within the categories.

[38] As previously noted, care should be taken in drawing direct comparisons between Gen08 and Gen17 data. Unlike Gen17, the Gen08 data were not weighted to account for varying levels of Jewish identification. In other words, Gen08 data are more likely than Gen17 data to have over-represented the more engaged sections of the Jewish population.

Table A3.3: Which of the following best describes your financial status (Gen08) / circumstances (Gen17)? Melbourne and Sydney*

	GEN08 MELBOURNE	GEN17 MELBOURNE	GEN08 SYDNEY	GEN17 SYDNEY
Prosperous	5.7%	5.7%	5.8%	7.3%
Living very comfortably	28.9%	26.6%	30.8%	28.2%
Living reasonably comfortably	45.7%	45.7%	41.7%	43.2%
Just getting along	14.4%	16.0%	15.5%	15.3%
Nearly poor	1.2%	2.1%	1.1%	1.5%
Poor	0.9%	1.0%	0.8%	0.7%
Don't know/ Prefer not to say	3.2%	2.9%	4.2%	3.8%
Total	100%	100%	100%	100%

* Columns may not sum to 100% due to rounding

APPENDIX 4: RESPONDENT PROFILE

The respondent profile (unweighted counts) relevant to sub-group analysis presented in this report is as follows:

Table A4.1: State

New South Wales	Victoria	Queensland	South Australia	Western Australia	Tasmania	Northern Territory	Australian Capital Territory	Total
3,938	4,109	138	56	249	29	7	95	8621

Table A4.2: Age

	SYDNEY	MELBOURNE	TOTAL
18-29 years	389	664	1,053
30-39 years	561	628	1,189
40-49 years	699	771	1,470
50-59 years	686	641	1,327
60-69 years	893	792	1,685
70-79 years	528	434	962
80-89 years	158	152	310
90 years+	24	27	51
Total	3,938	4,109	8,047

Table A4.3: Current religious identification

	SYDNEY	MELBOURNE	TOTAL
Strictly Orthodox	60	390	450
Modern Orthodox	1,005	904	1,909
Traditional	1,317	1,192	2,509
Conservative	216	138	354
Progressive/ Reform	492	497	989
No denomination - just Jewish	318	291	609
Non-practising / Secular	440	482	922
Total	3,848	3,894	7,742

Table A4.4: Gen08 and Gen17

	GEN08	GEN17
Sydney + Melbourne combined	5,101	8,047

Table A4.5: Country of birth

SYDNEY + MELBOURNE COMBINED	THIRD GENERATION AUSTRALIAN	SOUTH AFRICA	ISRAEL	FORMER SOVIET UNION	TOTAL
All	1,242	1,570	436	323	3,571
Arrived in Australia after 1980	-	1,398	326	235	1,959

Table A4.6: Country of birth by age group

AGE	SOUTH AFRICA	ISRAEL	FORMER SOVIET UNION	TOTAL
18-39	302	151	68	521
40-69	903	170	135	1,208

Table A4.7: Partnership status and religion of partner by state

	PARTNER JEWISH	PARTNER NOT JEWISH	NO PARTNER
New South Wales	1,187	256	629
Victoria	1,237	233	666
Queensland	31	29	29
South Australia	10	16	16
Western Australia	77	23	40
Tasmania/Northern Territory*	9	10	6
Australian Capital Territory	18	25	24
Total	2,569	592	1,410

* Categories combined for reasons of confidentiality

Gen17

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