2019 | CINCINNATI JEWISH COMMUNITY STUDY REPORT

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Jewish Foundation of Cincinnati
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JEWISH FEDERATION CINCINNATI

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COHEN CENTER FOR MODERN JEWISH STUDIES
STEINHARDT SOCIAL RESEARCH INSTITUTE

Maurice and Marilyn Cohen Center for Modern Jewish Studies
www.brandeis.edu/cmjs

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

The Cohen Center is also the home of the Steinhardt Social Research Institute (SSRI). Established in 2005, SSRI uses innovative research methods to collect and analyze socio-demographic data on the Jewish community.

A LETTER TO THE COMMUNITY

To the Cincinnati Jewish Community,

Thank you for your interest in the 2019 Cincinnati Jewish Community Study. This study was commissioned by The Jewish Foundation of Cincinnati and the Jewish Federation of Cincinnati to provide a fresh portrait of our local Jewish community. This portrait will give us needed insight toward our goal of building one of the most welcoming, innovative, and vibrant Jewish communities in America.

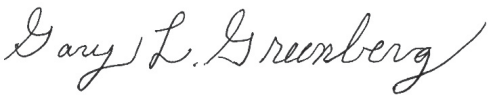
A diverse group of volunteer and professional leaders who served on the Community Study Advisory Committee helped us select the Maurice and Marilyn Cohen Center for Modern Jewish Studies (CMJS) and the Steinhardt Social Research Institute (SSRI) at Brandeis University to conduct the 2019 Cincinnati Jewish Community Study. The Cohen Center is a renowned research institute dedicated to the study of American Jewry and religious and cultural identity. Over the past decade, it has worked with more than a dozen Jewish communities to develop studies like ours, using its cutting-edge methodology illustrating the characteristics, attitudes, and behaviors unique to Jewish Cincinnati.

As we begin to create a new community vision for 2030, we will work with volunteer leaders, community partners, and program providers to meet the aspirations and ever-changing needs of our community. With input from the leadership of our agencies and congregations, service providers, and community members, over the next year, as part of a Year of Learning, we will develop a set of communal values and goals for Cincinnati 2030 to enhance Jewish life in Cincinnati.

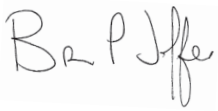
Now you have the opportunity to be part of our visioning for the future. Familiarize yourself with these findings and ask questions. Be open to new and surprising facts. Take part in our Year of Learning. Over the course of 2020, we will engage community leadership and individuals in digesting, analyzing, utilizing, and making meaning of the community study data as we partner together to create our community vision for 2030.

Sincerely,

Bret Caller
President, Jewish Foundation



Gary Greenberg
President, Jewish Federation



Brian Jaffee
Executive Director, Jewish Foundation

Shep Englander
CEO, Jewish Federation

Thank you!

We want to thank the Community Study Advisory Committee for their help in creating and preparing the study. Their time and talent strengthened our work, and we are grateful for their many contributions:

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Cincinnati Hillel
Congregation Beth Adam
Congregation Etz Chayim
Congregation Zichron Eliezer
Golf Manor Synagogue
Hadassah - Cincinnati Chapter
Halom House
Havayah
Hebrew Union College-Jewish Institute of Religion
Hillel at Miami University
Isaac M. Wise Temple
ish Festival
Jewish Cemeteries of Greater Cincinnati
Jewish Community Relations Council
The Jewish Discovery Center
Jewish Education for Every Person
Jewish Family Service
Jewish Fertility Foundation - Cincinnati
Jewish Home of Cincinnati
Jewish Hospital - Mercy Health
Jewish National Fund Cincinnati Chapter
Judaic Studies at the University Of Cincinnati
JVS Career Services
Mayerson JCC
Nancy & David Wolf Holocaust & Humanity Center
Northern Hills Synagogue
Ohr Torah Cincinnati
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Rockwern Academy
Sha'arei Torah
Shomrei Olam
Temple Sholom
The Valley Temple
Yeshivas Lubavitch Cincinnati

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The Brandeis research team is grateful to the The Jewish Foundation of Cincinnati and the Jewish Federation of Cincinnati for the opportunity to collaborate to develop and conduct the 2019 community study. We are particularly grateful to Brian Jaffee, Executive Director of the Jewish Foundation; Shep Englander, CEO of the Jewish Federation; and Barb Miller, who recently retired from her post as Director of Community Building at the Jewish Federation. Kim Newstadt, Director of Research & Learning at the Jewish Foundation, was our partner in every step of the work. Along with the devoted members of the Community Study Advisory Committee, this team helped us learn about the community and ensured that our work would be of the highest quality and utility for the Cincinnati Jewish community. They provided valuable input on the study design, questionnaire, and report. We also thank the respondents who completed the survey. Without their willingness to spend time answering numerous questions about their lives, there could be no study.

We are grateful for the work of the University of New Hampshire Survey Center, the call center for this study. Zachary Azem was our main point of contact, survey instrument programmer, and supervisor for data collection. Sean McKinley was instrumental in testing the survey. Robert Durant and Carolyn Lamb managed the calling operation, including training and supervising callers, fielding callbacks, and countless other tasks. We would also like to thank the many callers who collected data from respondents; the study would not have been possible without them.

This project also could not have been conducted without the assistance of a large team of our colleagues and students at the Maurice and Marilyn Cohen Center for Modern Jewish Studies at Brandeis University. We are deeply appreciative of their efforts. Daniel Mangoubi assisted in data analysis. Elizabeth Tighe, Raquel Magidin de Kramer, and Daniel Parmer led the efforts to develop an estimate of the adult Jewish-by-religion population of Cincinnati as part of the Steinhardt Social Research Institute's American Jewish Population Project. Yi He, Hannah Taylor, Camille Evans, and Harry Abrahams helped code responses to open-ended questions.

We thank Deborah Grant for editorial and assistance and for preparing this report for publication. We are also grateful to Masha Lokshin and Ilana Friedman for their logistical and editorial support throughout the study.

PREFACE FROM THE FOUNDATION & FEDERATION

Our Community's Path and Progress

In 2008, Cincinnati launched a community study which provided insights that propelled Cincinnati 2020, the vision and plan that has steered our community initiatives over the past decade. Now, The Jewish Foundation of Cincinnati and the Jewish Federation of Cincinnati are pleased to present the 2019 Cincinnati Jewish Community Study, which will inform our Cincinnati 2030 vision and plan. This preface describes our community's unique culture and strengths that can power our way into the next decade.

2019 Cincinnati Jewish Community Study

On the eve of two hundred years of Jewish life in Cincinnati, this study provides a richly textured portrait of the Cincinnati Jewish community today. This study comes at a time of accelerating change in Americans' understanding of personal identity, family, and career—all of which alter American Jews' understanding of their own Jewishness. These changes are complex, and this study will give us important insight into some tough questions, including:

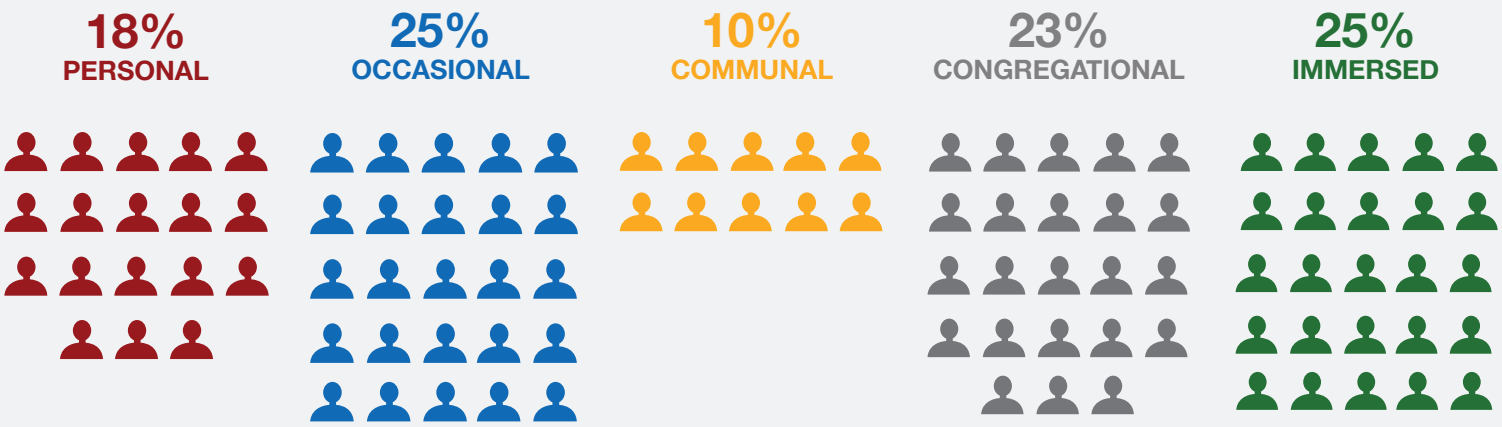
- How is our community changing demographically and geographically?
- How are peoples' definitions and expressions of Jewishness evolving?
- Are older adults, low-income individuals, and those struggling with physical and emotional challenges finding adequate support in our community?

The Key Findings

The key findings illuminate Cincinnati-specific storylines, challenges, and opportunities and offer new paradigms which may defy our past assumptions and categories. For example, there is strong evidence that the size of Cincinnati's Jewish population is stable. However, there also has been significant change. After a century of assimilation across America, 55% of Jews who are married or partnered in Cincinnati have a non-Jewish spouse. This reality poses challenges, including a smaller percentage of children being raised Jewish, as well as opportunities, including an increase in the number and diversity of Cincinnati's Jewish households.

After our last Jewish community study in 2008, many were concerned about the sustainability of our young adult population. Today, 27% of our population is between the ages of 18 and 34, and 26% is between the ages of 35 and 49. Almost half of young adults live in the Urban region and just less than half of children live in the Central and East region.

Cincinnati's Jews engage in a wide variety of Jewish activities. For this report, CMJS/SSRI developed an "Index of Jewish Engagement" that grouped Jewish adults into five categories* that they created specifically for Cincinnati. This index (see below) is designed to portray "how people are Jewish" rather than to measure "how Jewish" people are. This useful new lens offers Jewish organizations and congregations a richer understanding of what potential constituents are looking for in Jewish connections, which can help all of us design more effective programs and messages.



*For a more detailed description of the five Index of Jewish Engagement categories, see chapter 3

The Past Decade—A Community Transformed

In 2008, when we released our last community study, this community looked radically different. After suffering for years without a fully-functional Jewish community center, the Federation, the Foundation, and the Jewish Community Center (JCC) had partnered on a successful $42 million capital campaign that enabled construction of the new Mayerson JCC that same year.

The Mayerson JCC opened its doors, inspiring a bold and optimistic vison for our future, Cincinnati 2020, which was born out of shared community commitment. Our optimism was immediately challenged by the Great Recession, which was already destabilizing many of our organizations and congregations, even as many individuals in our community were losing their jobs and their savings.

Fortunately, the Jewish Foundation had just completed the sale of Jewish Hospital, resulting in the tripling of the Foundation's assets. The Foundation defined its role as a trusted, high-impact investor and quickly leveraged these newly available funds to stabilize our organizations, schools, and agencies and enable them to provide needed services.

In many Jewish communities, the emergence of an independent private foundation that is legally separate from the Jewish Federation has created tension, role confusion, and duplication of services. Cincinnati is different. Our Foundation and Federation have defined independent roles but are aligned on goals, enabling us to partner effectively and with our local agencies and congregations.

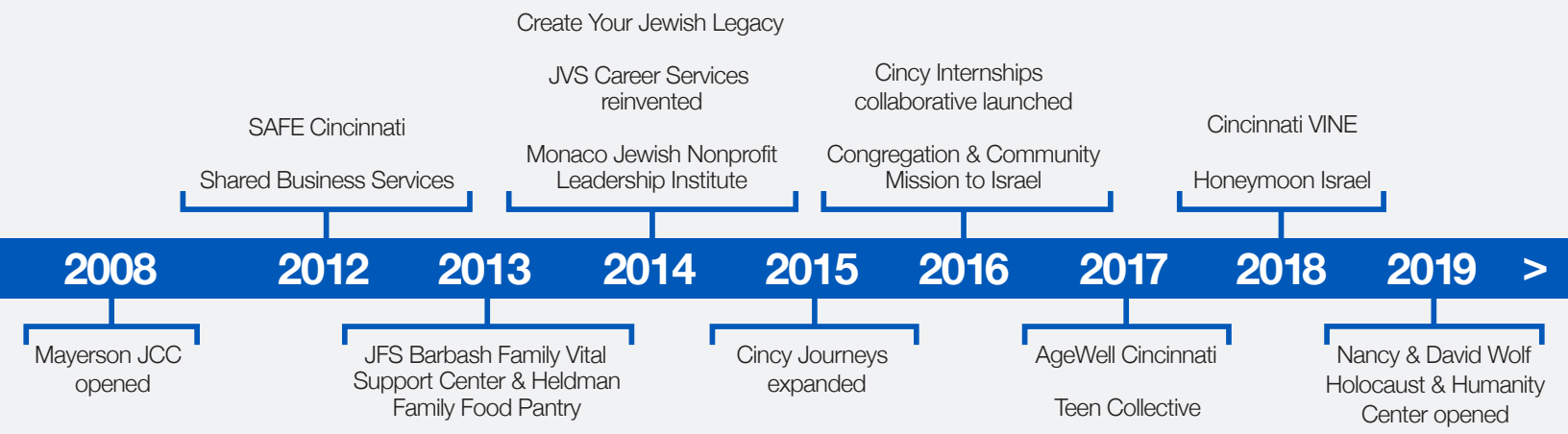
Although the Jewish Federation of Cincinnati, founded in 1896, holds the distinction of being the longest continually operating Federation in North America, it has never changed more quickly than it has over the past decade. Our Federation is one of the few to share talent by providing fundraising counsel and marketing services for other agencies and organizations. This developed the trust required to build America's only Federation-based Shared Business Services, which has enabled 21 local Jewish nonprofits to outsource all of their business and financial services, so they can focus fully on their unique mission expertise. This has fostered a culture of sharing goals and talent across organizational lines and has enabled Cincinnati to "punch above its weight class" compared with other Jewish communities our size.

A Decade of Accomplishments

It is important to remember the accomplishments in just the past decade, born of Cincinnati 2020,* our creative and collaborative culture to build an engaged and empowered Jewish community by the year 2020. Below are some of our top highlights and a timeline of our journey so far:

- Out-of-town visitors who see the **Mayerson JCC** are impressed with this premiere, multifaceted campus with an accredited senior services center, a flourishing Early Childhood School, robust teen programming, and a state-of-the-art fitness center. It is the hub of the Cincinnati Jewish community.
- Our **Create Your Jewish Legacy** (CYJL) initiative exceeded its goals and is recognized as the nation's most successful community-wide legacy gift initiative. The Federation coached teams from 22 local Jewish congregations, schools, and agencies through the process of securing nearly 1,500 legacy commitments from their constituents. This effort has documented close to $130 million in planned giving expectancies to provide sustainability and has inspired a culture of collaborative fundraising.
- The **Cincy Journeys** grant program, funded by the Foundation and administered by the Federation, sends more teens and young adults to Israel on a per capita basis than any other community in America and makes it possible for children to attend overnight Jewish camps, strengthening their Jewish identities and leadership skills.
- The 2016 **Congregational & Community Mission to Israel** enabled 508 community members from nine diverse congregations to experience Israel with their rabbis and the Federation.
- **The Nancy & David Wolf Holocaust & Humanity Center**, which opened in January 2019 at its new location in Cincinnati's Union Terminal, is now an integral part of one of the most visited museum centers in America.

TIMELINE OF COLLABORATIVE ACCOMPLISHMENTS



*For more information, visit: jewishcincinnati.org/impact-c2020

Strengthening **Jewish Cincinnati**

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Creating Cincinnati 2030

This report is only the beginning. With the release of this study, the Federation and the Foundation will launch a Year of Learning together to help our congregations, agencies, organizations, and funders to better understand our community's evolving nature and needs.

In the coming year, we will convene "deep dives" into the 2019 Cincinnati Jewish Community Study and then apply those learnings to a new Cincinnati 2030 strategic planning process. We will convene leaders and community members to share ideas about how best to address our community's most pressing needs, invest in our professional and volunteer leaders, strengthen Jewish identity, support creative opportunities for Jewish education and engagement, embrace interfaith families, and become more inclusive of those with special needs.

In the next ten years, let us measure ourselves by the innovation and imagination of our Jewish community.

Together, we will continue to build an engaged and empowered Jewish community!

The Jewish Foundation of Cincinnati *The Jewish Federation of Cincinnati*






Strengthening **Jewish Cincinnati**

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Executive Summary

For the 2019 Greater Cincinnati Jewish Community Study, the Maurice and Marilyn Cohen Center for Modern Jewish Studies (CMJS) and the Steinhardt Social Research Institute (SSRI) at Brandeis University employed innovative state-of-the-art methods to create a comprehensive portrait of the characteristics, attitudes, and behaviors of present-day Greater Cincinnati Jewry. The study also provides national and historical context by considering trends and data in the United States and where possible, comparisons to Greater Cincinnati in 2008.

This study is intended to be a first step in identifying communal trends; generating questions to explore; and determining strategies, programs, and policies to support and enhance Jewish life in the area.

Specifically, the study seeks to:

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

Demographics

The 2019 Cincinnati Jewish Community Study estimates that there are 18,900 Jewish households in Greater Cincinnati. These households include 32,100 Jewish individuals and a total of approximately 48,200 adults and children. Approximately 2.7% of the 673,000 households in the catchment area include at least one Jewish adult.

- From 2008 to 2019, the number of individuals living in Jewish households increased by about 24%, and the number of households increased by 36%. During the same period, the number of Jewish individuals increased by 6%.
- An increase of 73% in the number of non-Jewish adults in Jewish households reflects the large number of interfaith households in the Greater Cincinnati Jewish community.
- The mean and median age of local Jewish adults is 49, which is one year below the median age of the national Jewish population.
- Twelve percent of Jewish households have a member who identifies as LGBTQ. Five percent of households include someone who is a person of color, Hispanic, or Latino. Four percent of households include an Israeli citizen. Nine percent of households include someone who is Russian speaking or was raised in a Russian-speaking home.
- Almost half of Jewish adults were raised in the Greater Cincinnati area, including 31% who lived in Greater Cincinnati their entire lives and 16% who were raised in Cincinnati, left, and returned. Of those who moved to the area or left and returned, more than half moved for a job and one third moved to be close to family.
- Thirty-one percent of Jewish households include a child under age 18.

Geography

The Jewish population of Greater Cincinnati resides in four regions: Urban, Central and East, Outer Suburbs, and Outlying Areas. See Chapter 2 of main report for definitions of the regions.

- The highest proportion of Jewish households live in the Urban region (33%) and the Central and East region (29%). The smallest share of Jewish households live in the Outlying Areas region.
- The largest share of Jewish individuals reside in the Central and East region.
- The largest share of Jewish children (43%) live in the Central and East region, while the largest share of Jewish young adults (46%) live in the Urban region.
- Compared to the overall Greater Cincinnati population, Jewish households are more concentrated in the Urban region and the Central and East region and are much less concentrated in the Outlying Areas.

Inmarriage, Intermarriage, and Jewish Children

Among all Jewish households in Greater Cincinnati, 76% include a couple who is married or partnered. About one third (31%) of Jewish households include minor children.

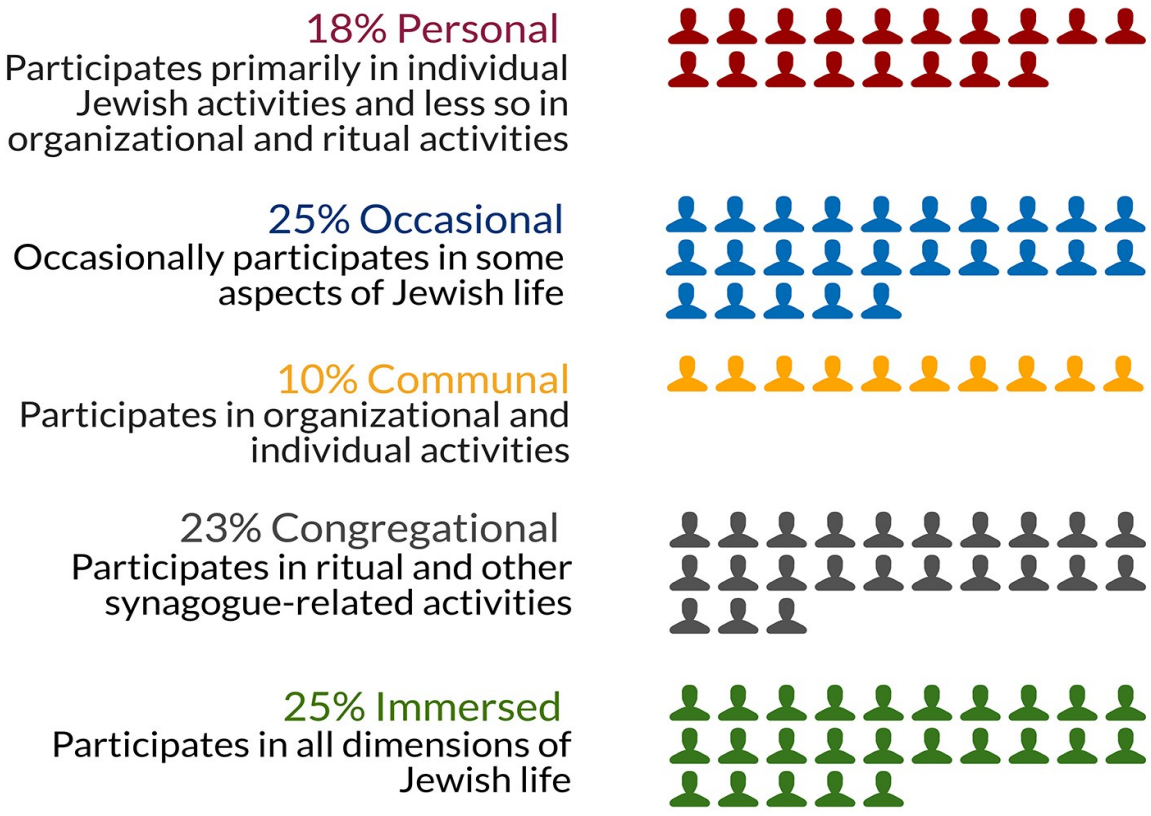
- The individual intermarriage rate, or the proportion of married/partnered Jewish adults with a non-Jewish spouse, is 55%. By comparison, among US Jews nationally, 44% have a non-Jewish spouse, and among Jews in the Midwest, 49% have a non-Jewish spouse.
- Fifty-nine percent of children are being raised by intermarried parents.
- Among those in interfaith relationships, 50% find the local Jewish community somewhat or very supportive to interfaith couples.

Jewish Engagement

Cincinnati Jewish adults have multiple avenues for expressing their Jewish identities.

- The largest single Jewish denomination is Reform, including 35% of Jewish adults, however, 41% of Jewish adults do not identify with any Jewish denomination.
- Four-in-five Cincinnati Jewish adults say that Judaism is part of their daily life, and 28% say it is very much part of their daily life.
- A typology of five patterns of Jewish behavior illustrates that Jewish adults participate in individual, organizational, and ritual aspects of Jewish life (Figure ES.1).

Figure ES.1. Jewish engagement groups



Jewish Children and Jewish Education

Among the 10,200 children who live in Greater Cincinnati Jewish households, there are 5,700 children (56% of all children) who are being raised Jewish in some way, either by religion, as secular or cultural Jews, or as Jewish and another religion.

- One third of children (36%) are being raised with no religion or have parents who have not yet made a decision regarding the child's religion. For some parents, this response means they are not at all interested in Jewish life. For other parents, although they participate in Jewish life, they have chosen to describe the way they raised their children in terms of religion as "no religion" or "not yet decided," rather than as cultural Jews. None of these children are enrolled in Jewish education. More than half of the children whose parents have not yet decided how to raise them are under age six.
- Twenty-eight percent of children being raised Jewish in some way are enrolled in formal Jewish education.
- Eighteen percent of Jewish children who are not yet in kindergarten are enrolled in a Jewish preschool program. Twenty-one percent of Jewish children in grades K-12 are enrolled in supplemental schools, and 10% of Jewish children are enrolled in day schools.
- Since 2008, enrollment has increased for Jewish preschool, declined for supplemental school, and increased for day school.
- In summer 2018, 15% of Jewish children in grades K-12 attended Jewish day camp, and 15% attended an overnight Jewish camp.
- Nineteen percent of Jewish children in grades 6-12 participated in a Jewish youth group.
- Twenty-five percent of Jewish students in grades 11 and 12 traveled to Israel on a peer trip.

Synagogue and Jewish Ritual

Participation in synagogue-based activities exceeds membership in synagogues.

- Twenty-eight percent of Jewish households are members of a synagogue or other worship community.
- Almost all (91%) of synagogue-member households indicate that they belong to at least one "brick-and-mortar" congregation in Greater Cincinnati, while 6% belong to Chabad, 5% to an independent minyan or congregation, and 3% to a synagogue outside Greater Cincinnati.
- Sixty-two percent of Jewish adults attended services at least once in the past year, and 18% attended a service monthly or more. Almost half of Jewish adults (46%) attended a High Holiday service.
- In a typical year, 63% of Jewish adults attended a Passover seder, and 82% of Jewish adults lit Hanukkah candles.

Jewish Organizational Life

Greater Cincinnati households have multiple opportunities to participate in Jewish life, whether through Jewish organizations or individually.

- Although only 9% of Jewish adults belong to a Mayerson JCC member household, 28% of Jewish adults have participated in one or more JCC programs.
- While 11% of households belong to a Jewish organization, 59% of adults attended one or more programs sponsored by a Jewish organization in the past year. The most popular activities were social programs and religious programs (aside from religious services).
- One third (35%) of Jewish adults volunteered with a Jewish organization, and 55% donated to a Jewish organization in the past year.

Community Connections

Jewish adults in Greater Cincinnati feel a part of the Jewish community, but many desire a greater connection.

- Seventy percent of Jewish adults feel at least a little connected to the local Jewish community, and 15% feel very connected.
- Eighty-eight percent of Jewish adults feel at least a little connected to the worldwide Jewish community, and 30% feel very connected.
- Almost half (47%) of Jewish adults feel that their current level of connection is just right, but almost half of Jewish adults would like to be more connected to the local Jewish community.
- Among those who desire more connection to the Jewish community, almost three quarters (71%) of these individuals feel that not knowing many people in the Jewish community is a condition that limits their participation.

Connections to Israel

Cincinnati's Jewish young adults have traveled to Israel at higher rates and feel more strongly connected to Israel than their corresponding age group on the national level.

- Among Jewish adults, 52% have been to Israel at least once, a larger share than among all US Jews (43%). Thirty-two percent of Jewish adults feel very connected to Israel, similar to the attachment of all US Jews to Israel (30% are very attached).
- Among Jewish young adults (ages 22 to 34), 72% have been to Israel, compared to 45% nationally. Forty-two percent of Cincinnati's Jewish young adults are very connected to Israel, compared to 23% of US Jews of the same age.
- Eighty percent of Jewish adults sought out news about Israel at least once in the past year, and 28% sought out news frequently.
- Seven percent of households donated to a pro-Israel organization such as AIPAC, JNF, AJC, or Hadassah.

Financial Conditions

Among Greater Cincinnati Jewish households, 11% describe their standard of living as "just getting along," a possible indication of economic vulnerability, 1% said they are "nearly poor," and less than 1% indicated they are "poor." Forty-nine percent of Jewish households describe their standard of living as "living reasonably comfortably," 31% as "very comfortably," and 9% as "prosperous."

- Single households are more likely to describe themselves as "just getting along," "nearly poor," or "poor," compared to married households.
- Financial insecurity, indicating a risk of poverty, is reflected in the lack of financial resources for emergency or future expenses. More than one quarter (28%) of households do not have enough funds to cover three months of expenses were they to face an unexpected loss of income.
- Fourteen percent of Jewish adults, including some already with jobs, are looking for work.
- Five percent of Jewish households report that finances make it difficult for them to participate fully in Jewish life.

Health Conditions and Social Services

Seventeen percent of Jewish households include at least one person whose work, schooling, or general activities are limited by some sort of health issue, special need, or disability.

- Jews ages 75 and older face more health limitations than did younger Jews.
- In 12% of Cincinnati's Jewish households, someone is providing care for a close relative or friend on a regular basis (aside from routine childcare).
- Ten percent of Jews younger than age 75 indicate that they have parents living in an assisted living facility in Greater Cincinnati, and 11% have a parent in a senior community elsewhere.
- Eight percent of households report that health issues make it difficult for them or someone in their household to participate fully in Jewish life.

Chapter 1. Introduction: The Greater Cincinnati Jewish Community in 2019

The 2019 Greater Cincinnati Jewish Community Study, conducted by the Maurice and Marilyn Cohen Center for Modern Jewish Studies (CMJS) and the Steinhardt Social Research Institute (SSRI) at Brandeis University, employed innovative state-of-the-art methods to create a comprehensive portrait of the characteristics, attitudes, and behaviors of present-day Greater Cincinnati Jewry. The principal goal of this study is to provide data and insight about Jewish Cincinnati. This study is intended to be used as a first step in identifying communal trends, generating questions to explore, and determining strategies, programs, and policies to support and enhance Jewish life. The preface to this report describes the process and vision of the Jewish Federation of Cincinnati and Jewish Foundation of Cincinnati for how this study will help to inform the Cincinnati 2030 planning process.

Specifically, the study seeks to:

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

The present study provides a portrait of today's Greater Cincinnati Jewish community in 2019. The report also considers trends and developments in contemporary American Jewish life and where possible, makes comparisons to Greater Cincinnati in 2008 as well as regional and national data. The survey questionnaire used in this study was developed by CMJS/SSRI and the Community Study Advisory Committee. It was designed to capture information that was of highest priority to the community and to provide, where possible, comparisons to other relevant studies.

History

The present study is the third comprehensive study about the Greater Cincinnati Jewish community in recent decades. The first Greater Cincinnati Jewish population study, conducted in 1987, reported that there were 25,000 Jews in 10,220 households. The most recent Greater Cincinnati population study, completed in 2008, described 27,000 Jewish individuals living in 12,500 households.

In preparation for the 2019 Cincinnati Jewish Community Study, CMJS/SSRI researchers revisited the 2008 study to ensure that there was a reasonable baseline for comparison with the new study. Using population information derived from a synthesis of surveys conducted around the time of the 2008 study, along with archival administrative data, we adjusted the estimates of the Jewish population of the time. We estimate that in 2008 there were 30,200 Jews in 13,900 Jewish households living in the Greater Cincinnati area. These adjusted estimates serve as a baseline for population comparisons in the present report.

All reports on previous studies can be found at the Berman Jewish Data Bank, <http://www.jewishdatabank.org/studies/us-local-communities.cfm>.

Methodology

Community studies utilize scientific survey methods to collect information from selected members of the community and, from those responses, extrapolate information about the entire community. Over time, it has become increasingly complex to conduct these surveys and, in particular, to obtain an unbiased sample of community members. The 2019 Greater Cincinnati Jewish Community Study updates the methods that have been used since 1987 in order to overcome current challenges in conducting survey research.[1]

At the heart of the methodological challenge is that traditional methods to conduct community surveys are no longer feasible. The classic survey methodology, random digit dialing (RDD), relied on telephone calls to randomly selected households in a given geographic area and phone interviews with household members. Today, as a result of changing telephone technology (e.g., caller ID), fewer people answer the phone for unknown callers, putting response rates for telephone surveys in the single digits.[2] More significantly, nearly half of households no longer have landline phones[3] and instead rely exclusively on cell phones. Because of phone number portability,[4] cell phones frequently have an area code and exchange, and in some cases a billing address, that are not associated with the geographic location in which the phone user resides. Therefore, it is no longer possible to select a range of phone numbers and assume that the owners of those numbers will live in the specified area and be willing to answer the phone.

The present study addresses these obstacles with several methodological approaches, described in detail in Appendix A:

- ***Enhanced RDD.*** Instead of deriving information about the population from a single RDD phone survey of the local area, the enhanced RDD method relies on a synthesis

of national surveys conducted by government agencies and other organizations that include information about religion. The synthesis combines data from hundreds of surveys and uses information collected from Greater Cincinnati residents to estimate the Jewish population in the region. See ajpp.brandeis.edu for details.

- ***Original RDD.*** As part of its annual Greater Cincinnati Survey, the University of Cincinnati Institute for Policy Research (www.uc.edu/ipr/gcs.html) collected data about religious identification through a landline and cellphone RDD survey. These data were used to refine population estimates developed through the enhanced RDD method. In 2019, this survey had 1,549 respondents, of whom 18 were Jewish; in 2018, there were 1,616 respondents, of whom 32 were Jewish, and in 2017, there were 1,602 respondents, of whom 25 were Jewish.
- ***Comprehensive list-based sample.*** Rather than selecting survey participants from the entirety of the Greater Cincinnati area, the CMJS study selects respondents based on their appearance on the membership and contact lists of dozens of local Jewish organizations. This comprehensive list-based approach ensures that anyone in the Greater Cincinnati area who has had even minimal contact with a local Jewish organization is eligible to participate in the sample.
- ***Ethnic name sample.*** Needless to say, not all Jewish community members are known by a community organization. For that reason, the sample is supplemented with a list of households in the area composed of individuals who have a Jewish first or last name.
- ***Multiple survey modes.*** Because households are increasingly difficult to reach by telephone, CMJS/SSRI approaches survey participants by postal mail, phone, and email. CMJS makes multiple attempts to reach respondents and/or update contact information and the respondent's status when initial efforts are unsuccessful.

The 2019 Greater Cincinnati Jewish Community Survey relies on a sampling frame of 47,525 households. From this frame, we drew two samples: a **primary sample** of 17,200 households who were contacted by postal mail, email, and telephone, and a **supplemental sample** of 14,114 households who were contacted by email only. Designed to be representative of the entire Greater Cincinnati Jewish community, we used the primary sample as a basis for population estimates and analyses of the community as a whole. The response rate for this sample was 28% (AAPOR RR4). Because we only contacted households from the supplemental sample by email, we expected that highly engaged households would be more likely to complete the survey. Consequently, we utilized statistical adjustments to account for the different likelihood of response in the two samples. The survey weights ensured that the full response sample—primary and supplemental—represented the entire community in terms of key factors including age, Jewish denomination, and synagogue membership. The survey weights also adjusted the sample to the population estimates generated through the enhanced RDD synthesis and the Greater Cincinnati RDD survey.

Throughout this report, for purposes of analysis and reporting, we derived estimates about the entire population from the primary sample only (Table 1.1). We used the combined, or full, sample for analyses of subgroups—such as families with children—where the increased number of respondents supported more robust analysis.

Table 1.1. Summary of survey respondents

	Primary	Supplement	Total
DATA FOR ANALYSIS: MAIN SURVEY			
Completes	1,218	559	1,777
Partial	69	41	110
TOTAL main survey	1,287	600	1,887
Screen out/incomplete/ineligible	2,022	505	2,527
Total households reached	3,309	1,105	4,414
Response rate (AAPOR4)	28%		19%

Limitations

Due to the methodology used to reach community members, some groups were likely to have been undercounted and/or underrepresented. In particular, residents of institutional settings such as hospitals, nursing homes, and dormitories on college campuses, as well as adults who had never associated in any way with a Jewish organization in the Greater Cincinnati area, were less likely to have been identified and contacted to complete the survey. Although we cannot produce an accurate count of these individuals, these undercounts were unlikely to have introduced significant bias into the reported estimates. Where appropriate, we noted the limitations of the methodology.

The present report has been designed to provide basic information about Jewish life across a wide range of topics and a variety of subgroups. It was not designed to provide detailed information about any single topic or subset of the community. Although detailed data cannot always be provided, the information that is included can serve as a springboard for more specific and targeted analyses as well as additional follow-up research. Note that more details about each item are available in the report appendices and through analysis of the dataset.

How to Read This Report

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

No estimate should be considered an exact measurement. The reported estimate for any value, known as a "point estimate," is the most likely value for the variable in question for the entire population given available data, but it is possible that the true value is slightly lower or slightly higher. Because estimates were derived from data collected from a representative sample of the population, there is a degree of uncertainty. The amount of uncertainty depends on multiple factors, the most important of which is the number of survey respondents who provided the data from which an estimate was derived. The uncertainty, known as a "confidence interval," is quantified as a set of values that range from some percentage below the reported estimate to a similar percentage above it. By convention, the confidence interval is calculated to reflect 95% certainty that the true value for the population falls within the range defined by the confidence interval, but other confidence levels were used where appropriate. (See Appendix A for details about the magnitude of the confidence intervals around estimates in this study.) As a rule of thumb, the reader should assume that all estimates have a range of plus or minus 5 points; therefore, differences between any two numbers of less than 10 percentage points should be treated with caution.

Size estimates of subpopulations (e.g., households with children) were calculated as the weighted number of households or individuals for which the respondents provided sufficient information to classify them as members of the subgroup. When data were missing, those respondents were counted as if they were not part of the subgroups for purposes of estimation. For this reason, all subpopulation estimates may undercount information on those least likely to complete the survey or answer particular questions. Missing information cannot reliably be imputed in many such cases because the other information that could serve as a basis to impute data was also missing. Refer to the codebook, included as Appendix D, for the actual number of responses to each question.

Reporting Numeric and Quantitative Data

In most tables, data are presented using a consistent set of subgroups that have been defined for purposes of this study. The structure of the table varies based on the content. Some tables report a percent of households, some a percent of individuals, and some report on a subset for who the questions is relevant. This information is always provided in the first row of the table.

The standard set of table categories appears on page 12 along with a description.

	Individuals (all are Jewish adults)	Households
Description of group		
Engagement group	Engagement type of the individual, based on the Index of Jewish Engagement	Engagement type of the survey respondent within the household, based on the Index of Jewish Engagement
Region	Geographic region in which the individual resides	Geographic region in which the household resides
Age	Age of the individual	Age of the "head of household." If there is a couple in the household, it is the oldest person in the couple. Otherwise it is the respondent age.
Household type includes the five categories below		
Inmarried with children	Individual is member of an inmarried couple (married or partnered) and has minor children (under age 18)	Households with an inmarried couple (married or partnered) and minor children (under age 18)
Inmarried without children	Individual is a member of an inmarried couple (married or partnered) and has no minor children. May have older children.	Households with an inmarried couple (married or partnered) and no minor children. May have older children.
Intermarried with children	Individual is the Jewish member of an intermarried couple (married or partnered) and has minor children	Households with an intermarried couple (married or partnered) and minor children (under age 18)
Intermarried without children	Individual is the Jewish member of an intermarried couple (married or partnered) and has no minor children. May have older children.	Households with an intermarried couple (married or partnered) and no minor children. May have older children.
Not married	Individual lives in a household where there is no couple. There may or may not be minor children in the household.	Household in which there is no couple. There may or may not be minor children in the household.

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

In some tables, not all response options appear. For example, if the proportion of a group who participated in a Passover seder is noted, the proportion who did not participate will not be shown.

When a percentage is between 0% and 0.5% and would otherwise round down to 0%, the number is denoted as < 1%. When there were insufficient respondents in a particular subgroup for reporting reliable information, the estimate is shown as "—".

When data are presented in figures, at times it is necessary to include estimates that are suppressed from tables for the sake of clarity.

Reporting Open-Ended and Qualitative Data

In order to elicit more information about respondents' opinions and experiences than could be provided in a check box format, the survey included a number of questions that called for open-text responses. All such responses were categorized, or "coded," to identify topics and themes mentioned by multiple respondents. Because a consistent set of questions and response categories was not offered to each respondent, it would be misleading to report the weighted proportion of responses to these questions. Instead, as is customary when reporting qualitative data, we indicated the total number of responses that mentioned a particular code or theme. This number appears in parentheses after the response without a percent sign, or in tables labeled as "n" or number of responses. In most cases, sample quotes are also included, with identifying information removed and edited for clarity. These responses should not be interpreted as representative of the views of all community members, but rather are designed to add context and depth to the representative quantitative data included in the report.

Comparisons across Surveys

As part of the goal to assess trends, we made comparisons of answers to a number of questions to earlier local data (in particular, the 2008 study's reanalysis) and data from national studies (in particular, Pew's 2013 *A Portrait of Jewish Americans*[5]). All comparative data in the present report about US Jews is taken from the Pew study. Comparisons to Midwestern Jews are taken from the same study but limited to Jewish people who reside in Illinois, Indiana, Michigan, Ohio, Wisconsin, Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, and South Dakota. Although these analyses are informative, comparisons across studies are not as precise and reliable as the data from the present study.

Report Overview

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

Chapter 2. Demographic Snapshot
The report begins with an overview of the demographic composition of the Greater Cincinnati Jewish community and discusses changes in the Jewish population size and characteristics since 2008.

Chapter 3. Patterns of Jewish Engagement
This chapter describes the multifaceted ways in which the Jews of Greater Cincinnati define and express their Jewish identity. A set of behavioral measures across multiple dimensions are used to identify patterns of Jewish engagement and ways of participating in Jewish life. The resulting typology of Jewish engagement helps explain Jewish behaviors and attitudes.

Chapters 4-8. Jewish Children, Synagogue and Ritual Life, Organizational and Communal Life, Israel, Community Connections
Each of these chapters focuses on a particular aspect of Jewish life and describes key behaviors and attitudes.

Chapter 9. Financial Well-Being, Health, and Special Needs
This chapter examines the living conditions of Greater Cincinnati Jewish households, in particular with regard to economic well-being, economic hardship, and health and social service concerns.

Chapter 10. Conclusions
The concluding chapter summarizes the findings of the study. The chapter also incorporates reflections about the community in the respondents' own words. These comments may point to issues that are not covered elsewhere in the survey but are worthy of further exploration.

Report Appendices

The appendices, available in a separate document, include

Appendix A. Methodological Appendix
Details of data collection and analysis

Appendix B. Comparison Charts
Detailed cross-tabulations of all survey data for key subgroups of the population

Appendix C. Latent Class Analysis
Details of the latent class analysis method that was used to develop the Index of Jewish Engagement

Appendix D. Survey Instrument and Codebook
Details of survey questions and conditions, along with the original weighted responses

Appendix E. Study Documentation
Copies of the recruitment materials and training documents used with the call center

Chapter 2. Demographic Snapshot of the Greater Cincinnati Jewish Community

Understanding the character, behavior, and attitudes of members of the Greater Cincinnati Jewish community requires knowledge of the size, geographic distribution, and basic socio-demographic characteristics of the community. The ways in which members of Jewish households identify and engage with Judaism and the community all vary significantly based upon who they are, where they live, their household composition, their ages, and their Jewish backgrounds. This demographic overview describes the size of the community and the basic characteristics of community members.

Jewish Population Estimate

The 2019 Cincinnati Jewish Community Study estimates that there are 18,900 Jewish households in Greater Cincinnati. These households include 32,100 Jewish individuals and a total of approximately 48,200 adults and children. (See page 18 for definitions). Approximately 2.7% of the 673,000 households in the catchment area include at least one Jewish adult.

The Greater Cincinnati Jewish Community Population Estimates, 2019	
Total Jews	32,100
Adults	
Jewish	26,400
Non-Jewish	11,600
Children	
Jewish	5,700
No religion/ Religion other than Judaism	4,500
Total Jewish households	18,900
Total people in Jewish households	48,200

Jewish Identity and Definitions

Estimates of the size of the Jewish population rest on a set of fundamental questions about who is counted as Jewish for the purposes of the study. Recent studies, such as Pew Research Center's 2013 *A Portrait of Jewish Americans*, classify respondents according to their responses to a series of screening questions: What is your religion? Do you consider yourself to be Jewish aside from religion? Were either of your parents Jewish? Were you raised Jewish? Based on the answers to these questions, Jews have been categorized as "Jews by religion" (JBR)—if they respond to a question about religion by stating that they are solely Jewish—and "Jews of no religion" (JNR)—if their religion is not Judaism, but they consider

Definitions

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

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

- **Jewish by religion (JBR):** Those who indicate their religion is Jewish.
- **Jews of no religion (JNR):** Those who indicate they have no religion but are ethnically or culturally Jewish.
- **Jews of multiple religions (JMR):** Those who consider themselves having two religions, Jewish and another religion, or those who have another religion but also consider themselves ethnically or culturally Jewish.

Non-Jewish adults include three groups:

- **Jewish background:** Those who report that they had a Jewish parent or were raised Jewish, but do not consider themselves currently Jewish in any way.
- **Jewish affinity:** Those who consider themselves Jewish but were not born to Jewish parents, were not raised Jewish, and did not convert. Many in this group are married to Jewish adults.
- **Not Jewish:** Those who do not consider themselves Jewish and have no Jewish background.

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

- **Jewish by religion (JBR):** Parents say they are raising their children Jewish by religion.
- **Jews of no religion (JNR):** Parents say they are raising their children culturally Jewish.
- **Jews of multiple religions (JMR):** Parents say they are raising their children as Jewish and another religion.

Children with no religion have at least one Jewish parent but are being raised with no religion or their parents have not yet decided on a religion.

- **No religion:** Parents say they are raising their children with no religion.
- **Not yet decided:** Parents say they have not yet decided how they will raise their children in terms of religion. This response is most commonly provided for children who are too young to enroll in religious education.

Children with another religion

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

themselves Jewish through some other means. Jews by religion tend to be more engaged with Judaism than Jews of no religion, but many JBRs and JNRs look similar in terms of Jewish behaviors and attitudes. For the purposes of this study, and to ensure that the Greater Cincinnati's Jewish community could be compared to the population nationwide, a variant of Pew's scheme was employed, supplemented by several other measures of identity. Included in the Jewish population are those adults who indicate they are Jewish and another religion; we refer to this category as "Jews of multiple religions" (JMR).

Jewish People, Jewish Households, and People in Jewish Households

Jewish households are defined as households that include at least one Jewish adult. Greater Cincinnati's Jewish population resides in 18,900 households. (Table 2.1). This is an increase of 36% since 2008.

A total of 48,200 individuals,[6] including adults and children, reside in Jewish households, constituting a 24% increase in individuals since 2008. This total includes 26,400 Jewish adults and 5,700 Jewish children as well as 11,600 non-Jewish adults and 4,500 children with no religion or a with a religion other than Judaism. The overall regional population growth from 2010 to 2017 was 2%.[7] More appropriate, however, is a comparison of the Jewish community to the non-Hispanic white college-educated population,[8] which increased across the area by approximately 20% between 2010 and 2017 (the most recent data available).

For the purposes of this study, all adults and children in Jewish households have been classified according to their Jewish identity (see box on previous page for definitions). As shown in Table 2.1, the largest population growth in Jewish households appears in the increased number of children and adults in those households who have no religion or another religion. This trend

Table 2.1. Jewish population of Greater Cincinnati, summary (rounded to nearest 100)

	2019	2008	Change 2008 to 2019
Total Jewish adults and children	32,100	30,200	6%
Jewish adults	26,400	24,000	10%
Non-Jewish adults in Jewish households	11,600	6,700	73%
Jewish children in Jewish households	5,700	6,200	-8%
Children in Jewish households being raised with no religion or a religion other than Judaism	4,500	1,700	165%
Households with at least one Jewish adult	18,900	13,900	36%
Total people in Jewish households	48,200	39,000	24%

corresponds to the increase in intermarriage, as discussed below. Note that, among children who are not being raised Jewish, the majority are being raised with no religion or their parents have not yet decided their religion. Few of these children are being raised in another religion. For further discussion of this issue see Chapter 4 of this report.

Among Jewish adults in Greater Cincinnati, 66% (17,300 individuals) identify as Jewish by religion (JBR). This proportion is lower than that of the overall United States Jewish population as reported by Pew (78%) but similar to the rate among Midwestern Jews (69%). Table 2.2 shows the detailed categories of Jewish identity for Greater Cincinnati's Jewish population.

Table 2.2. Jewish population of Greater Cincinnati, detail
(rounded to nearest 100; sums may not add up to total due to rounding)

	Greater Cincinnati 2019
Jewish adults	26,400
JBR adults	17,300
JNR adults	7,000
JMR adults	2,100
Non-Jewish adults in Jewish households	11,600
Jewish background	600
Jewish affinity	1,100
Not Jewish	9,900
Jewish children in Jewish households	5,700
JBR children	3,400
JNR children	1,800
JMR children	500
Children with no religion in Jewish households	3,700
No religion	2,600
Not yet decided	1,100
Children with another religion in Jewish households	800
Other religion	800

Age and Gender Composition

The age distribution of the Greater Cincinnati Jewish community is similar to that of the US Jewish community as a whole (Table 2.3). Both the mean and median age of local Jewish adults is 49, which is one year below the median age of the national Jewish population.[9]

Including children in the analysis lowers the mean age. The mean and median age of all Greater Cincinnati Jewish individuals is 41.

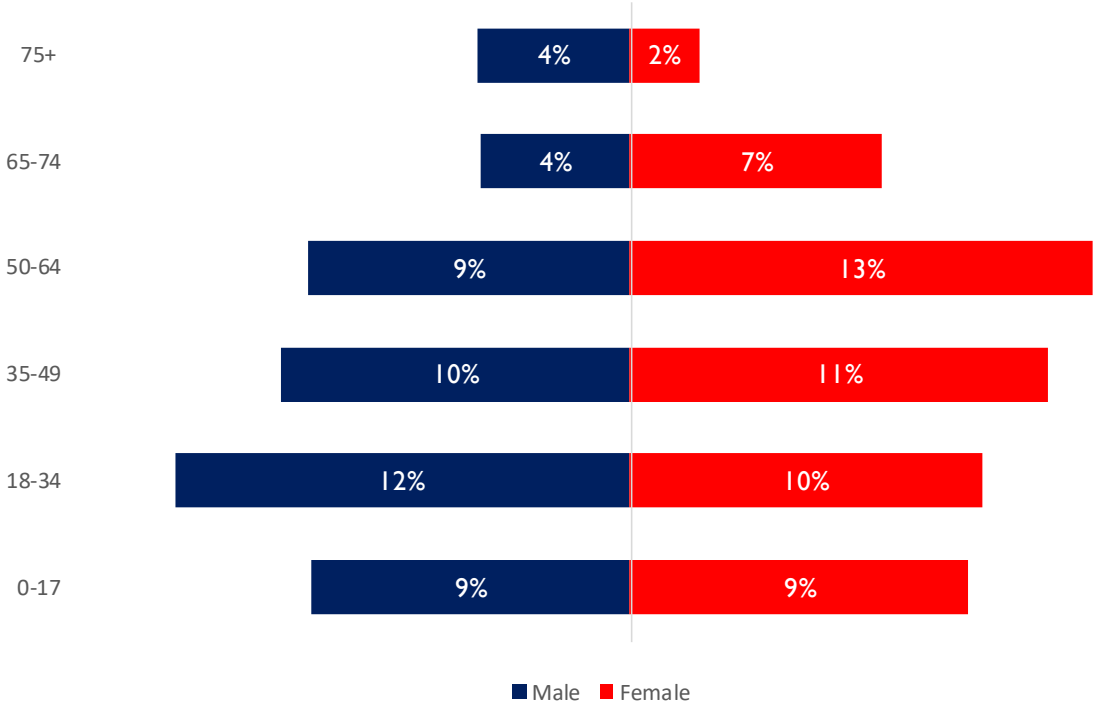
The age-gender pyramid shows the distribution of Jews in Greater Cincinnati (Figure 2.1). Overall, the Greater Cincinnati Jewish community has more females than males (52% and 48%, respectively), with approximately <1% of adults identifying as a gender other than male or female (not shown in figure).

Table 2.3. Age of Jewish adults in Greater Cincinnati 2019, US Jewish community, and Midwest Jewish community

	Greater Cincinnati 2019 (%)	US Jewish Community (%)	Midwest Region Jewish Community (%)
Age 18-34	27	28	29
Age 35-49	26	20	17
Age 50-64	26	30	27
Age 65-74	14	13	17
Age 75 +	7	11	10
	100	100	100

* Source: Pew 2013

Figure 2.1. Age-gender distribution of Jewish adults and children in Greater Cincinnati



Other Demographic Groups

The Greater Cincinnati Jewish community is diverse demographically (Table 2.4). Twelve percent of Jewish households have a member who identifies as LGBTQ, 16% of all Jewish individuals live in a household with someone who is LGBTQ (who may or may not be the Jewish person), and 15% of all individuals live in a household with someone who identifies as LGBTQ.

Five percent of households include someone who is a person of color, Hispanic, or Latino. Four percent of households include an Israeli citizen. Nine percent of households include someone who is Russian speaking or was raised in a Russian-speaking home.

Household Composition

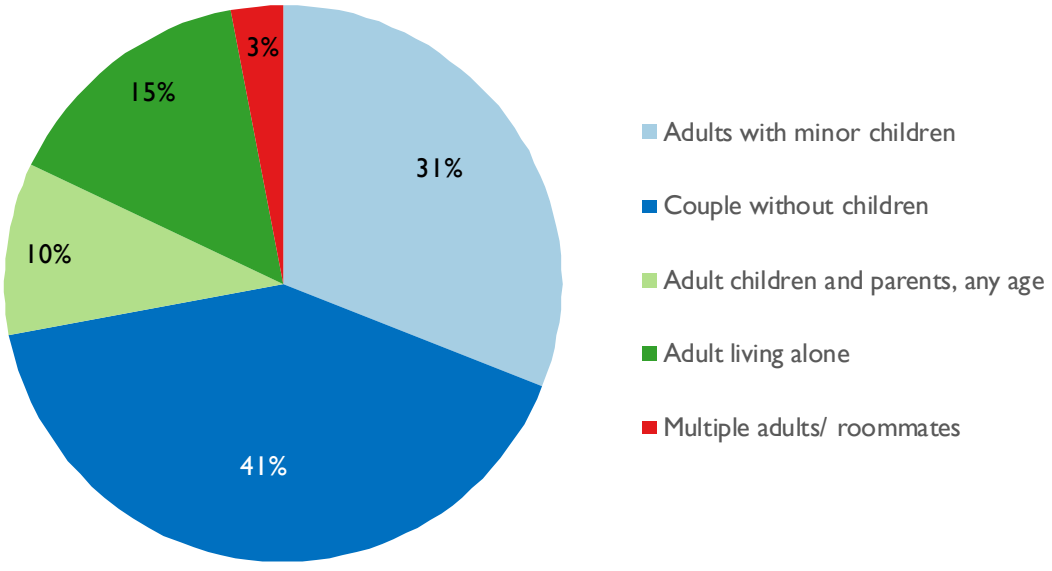
Households with children under age 18 (including single-parent and two-parent households) make up 31% of Jewish households in Greater Cincinnati (Figure 2.2). The mean household size is 2.6 individuals. Among households with children, the mean number of children under age 18 is 1.6.

As shown in Figure 2.2, couples without children constitute 41% of households, and 15% of households include an adult living alone. Multigenerational households, constituting 10% of households, are defined as parents and adult children of any age living together. This category can

Table 2.4. Distribution of subpopulations among Jewish households and individuals

	Jewish households (%)	Jewish households (estimated count)	Jewish individuals in these households (%)	All individuals in these households (%)
LGBTQ	12	2,200	16	15
Russian-speaking home	9	1,700	9	11
Person of color, Hispanic or Latino	5	900	7	8
Israeli citizens	4	750	2	4

Figure 2.2. Household composition



include adults who are living with children in their 20s or adults living with a parent in their 80s. Among households in which a single adult resides, 13% are seniors ages 75 and older, 22% are seniors ages 65-74, 26% are ages 50-64, 8% are ages 35-49, and the remaining 29% are ages 22-34.

Overall, 76% of Jewish households include a married or cohabiting couple, living with or without children (not shown in figure). Throughout this report unless otherwise specified, "couples" and "marriages" include both married and cohabiting couples and "spouse" refers both to marital spouses and partners.

Geographic Distribution

The Jewish population of Greater Cincinnati resides in four regions: Urban, Central and East, Outer Suburbs, and Outlying Areas. The distribution of Jewish households is described in Table 2.5. A map showing the distribution of Jewish households in the four regions appears in Figure 2.3. Throughout this report, we report differences in Jewish participation based on region of residence.

The highest proportion of Jewish households live in the Urban region. The smallest proportion is in the Outlying Areas region. The largest share of Jewish individuals reside in the Central and East region. Compared to the overall Greater Cincinnati population, Jewish households are more concentrated in the Urban region and the Central and East region and are much less concentrated in the Outlying Areas listed. While 45% of area households live in the Outlying Areas, only 14% of Jewish households live in those areas.

These four regions are further divided into 17 sub-regions, as shown in Table 2.6. The regions are described in Table 2.7.

Table 2.5. Geographic region of Jewish households and Greater Cincinnati households

	Jewish households (%)	Jewish individuals (%)	All individuals in Jewish households (%)	All Greater Cincinnati households 2017* (%)
Urban	33	27	31	19
Central and East	29	35	28	15
Outer Suburbs	24	27	26	22
Outlying Areas	14	11	14	45
Total	100	100	100	100

*Source: ACS 2017

Table 2.6. Geographic distribution of Greater Cincinnati Jewish households and all households

Geographic region	Jewish households (%)	Jewish individuals (%)	All individuals in Jewish households (%)
Urban	33	27	31
Downtown/Covington/OTR	4	3	3
Hyde Park/Walnut Hills/Mt. Lookout	17	15	17
Northside/North Avondale/Clifton	6	5	7
Westside	6	4	5
Central and East	29	35	28
Amberley/Pleasant Ridge	6	9	6
Blue Ash/Montgomery	9	11	8
Evendale/North Central	3	2	2
Kenwood/Indian Hill	4	6	4
Mariemont/Madisonville	4	4	4
Wyoming/Finneytown	4	3	3
Outer Suburbs	24	27	26
Anderson	3	3	3
Loveland	5	5	5
Mason	10	13	11
West Chester/Fairfield	4	3	4
Other Outer	2	2	4
Outlying Areas	14	11	14
Outlying OH	7	6	7
Outlying KY	7	5	7

Table 2.7. Subregion definitions

Abbreviations for Regions	
Amberley/Pleasant Ridge	Amberley Village, Pleasant Ridge, Ridgewood, Golf Manor, Roselawn, Deer Park, Silverton
Anderson	Anderson Township, Beechmont, Newtown
Blue Ash/Montgomery	Blue Ash, Montgomery, Symmes Township
Downtown/Covington/OTR	Downtown, OTR, Mt. Adams, West End, East End, Covington, Newport
Evendale/North Central	Evendale, Sharonville, Springdale, Glendale, Tri-County, Forest Park
Hyde Park/Walnut Hills/Mt. Lookout	Hyde Park, Mt. Lookout, Oakley, Columbia Tusculum, East Walnut Hills, Walnut Hills, O'Bryonville, Linwood, Norwood, Mt. Washington
Kenwood/Indian Hill	Kenwood, Indian Hill, Madeira
Loveland	Loveland
Mariemont/Madisonville	Mariemont, Madisonville, Terrace Park. This area includes The Kenwood Living Community
Mason	Mason, Deerfield Township
Northside/North Avondale/Clifton	Northside, Clifton, North Avondale, Paddock Hills, Mt. Auburn, St. Bernard
Other Outer	Kings Mills, South Lebanon, Milford
Outlying OH	All other areas in Hamilton, Butler, Warren, Clermont and Clinton counties
Outlying KY	All other areas in Campbell, Kenton, and Boone counties
Westside	Price Hill, Westwood, Delhi, Cheviot
West Chester/Fairfield	West Chester, Fairfield
Wyoming/Finneytown	Wyoming, Finneytown, Reading, Mt. Healthy

Figure 2.3. Regional map

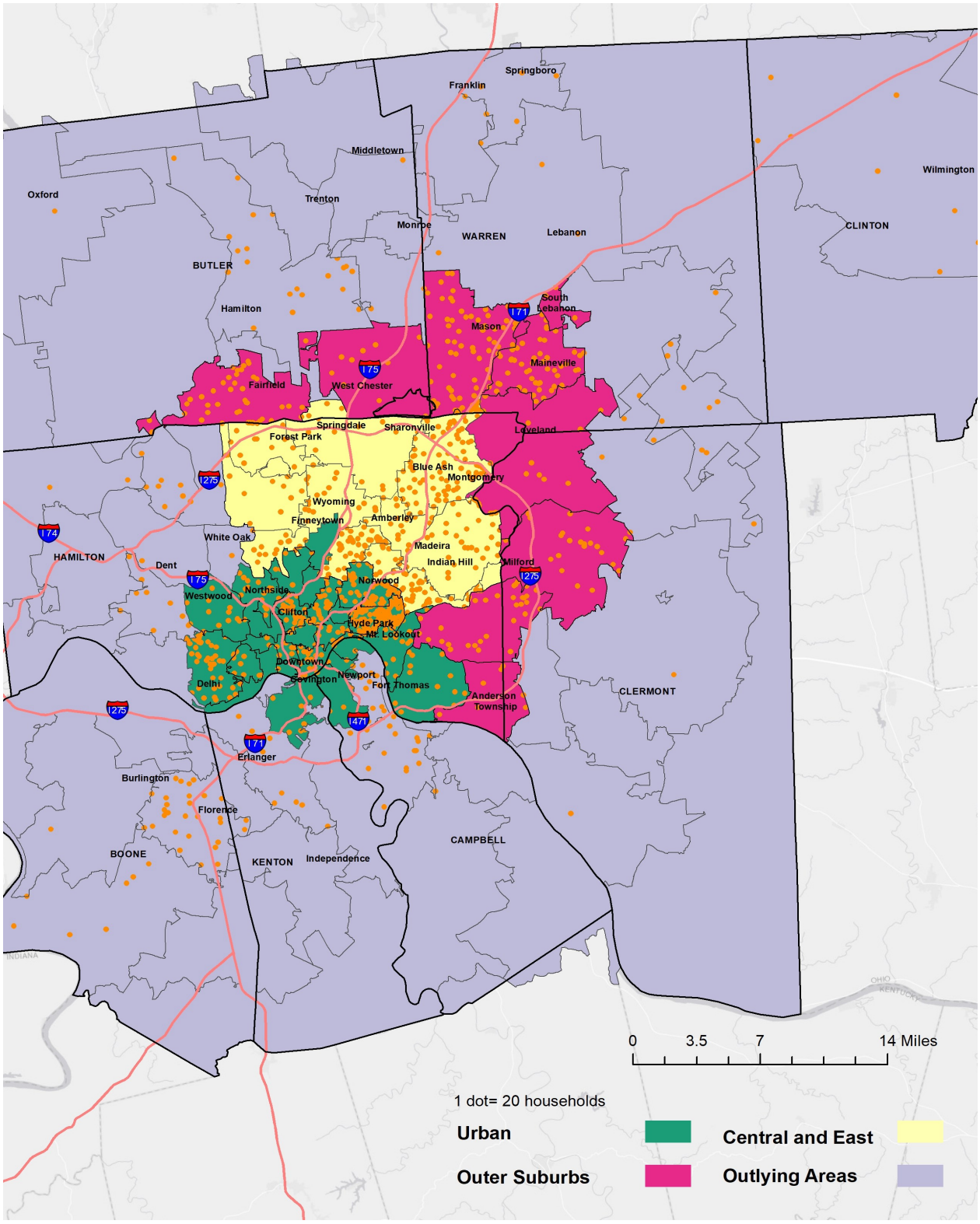


Table 2.8 displays the age distribution of Jewish individuals within each geographic region. For instance, 16% of Jewish children ages 0-17 live in the Urban region and 43% live in Central and East region. The largest share of Jewish children (43%) live in the Central and East region, while the largest share of Jewish young adults (46%) live in the Urban region.

Table 2.9 displays the geographic distribution of Jewish individuals within each age group. (Note that, unlike Table 2.8 above, this table shows row totals rather than column totals) For instance, 10% of Jewish residents of the Urban region are ages 0 to 17 and 20% are ages 18 to 34. Over one third (36%) of Jewish individuals in the Urban region are ages 35 to 49, but only 11% of those in the Central and East region are in that age group.

Table 2.8. Distribution by age within each geographic region

	All Jewish individuals (%)	**Ages 0-17 (%)**	**Ages 18-34 (%)**	**Ages 35-49 (%)**	**Ages 50-64 (%)**	**Ages 65+ (%)**
Urban	27	16	46	52	29	24
Central and East	35	43	19	26	34	36
Outer Suburbs	27	31	21	17	24	25
Outlying Areas	11	10	14	34	13	15
Total	100	100	100	100	100	100

Table 2.9. Distribution by geographic region of Jewish individuals by age

	Ages 0-17 (%)	**Ages 18-34 (%)**	**Ages 35-49 (%)**	**Ages 50-64 (%)**	**Ages 65+ (%)**	**Total**
All Jewish individuals	18	22	21	22	17	100
Urban	10	20	36	19	15	100
Central and East	22	23	11	24	20	100
Outer Suburbs	21	27	21	18	13	100
Outlying Areas	18	12	15	29	27	100
Total	18	22	21	22	17	100

Residency and Length of Residence

The average length of residency for Jews of Greater Cincinnati is 26 years. Almost half of Jewish adults were raised in the Greater Cincinnati area (Table 2.10), including 31% who lived in Greater Cincinnati their whole lives, and 16% who were raised in Cincinnati, left, and returned. Thirteen percent of Jewish adults have lived in the area for less than five years, 11% for 5-9 years, 20% for 10-19 years, and 57% for more than 20 years (Table 2.11).

Jewish adults who have not always lived in the Greater Cincinnati area were asked to indicate why they moved or returned to the area. More than half (56%) responded that they were motivated by a job or career opportunity, and one third (34%) reported they wanted to be close to family (Table 2.12).

Table 2.10. Residency in Greater Cincinnati

	Jewish adults (%)
Whole life (adult and childhood)	31
Raised and returned	16
Raised elsewhere	53
Total	100

Table 2.11. Years lived in Greater Cincinnati

Years	Jewish adults (%)
0-4 years	13
5-9 years	11
10-19 years	20
20+ years	57
Total	100

Table 2.12. Reasons moved or returned to the Greater Cincinnati area

	Jewish adults who moved or returned (%)
For a job or career	56
To be close to family	34
Cost of living	12
A great place to raise a family	10
Quality of the community	10
Encouragement by outreach organization	1
Other reasons	19

*Total exceeds 100% because respondents could select multiple answers.

Extended Family in the Region

Forty percent of households have adult or minor children who live in another household in the Greater Cincinnati area. Almost the same percent (41%) of households have adult or minor children who live outside of Greater Cincinnati. Ten percent of households with respondents younger than age 75 have a parent living in Greater Cincinnati but in a separate household.

Jewish Denominations

Denominational affiliation has historically been one of the primary indicators of Jewish identity and practice. Overall, the largest denomination in Greater Cincinnati is Reform (35%), followed by Conservative (13%). Those who indicate they are secular, just Jewish, or have no specific denomination constitute 41% of Jewish adults (Table 2.13). For younger adults this category may indicate either lack of affiliation with particular movements or the growing tendency to eschew denominational labels. For older adults, it is more likely that this category indicates that they are unaffiliated with synagogues.

In comparison to Jewish adults nationally and in the Midwest, a larger share of Greater Cincinnati Jews say that they have no specific denomination (Table 2.14).

Table 2.13. Age by denomination of Jewish adults

	Overall (%)	Ages 22-34 (%)	Ages 35-49 (%)	Ages 50-64 (%)	Ages 65+ (%)
Orthodox	5	8	8	3	2
Conservative	13	10	7	20	17
Reform	35	41	23	37	31
Other	5	7	11	5	6
Reconstructionist	2	--	--	--	0
Renewal	1	--	--	--	0
Humanistic	2	--	--	--	6
No denomination	41	35	52	36	44
Secular/cultural	18	20	24	18	20
Just Jewish	23	15	28	18	24
Total	100	100	100	100	100

Table 2.14. Denomination of Jews in Greater Cincinnati and the US Jewish community

	Greater Cincinnati (%)	US Jews 2013 (Pew) (%)	Midwest Jews 2013 (Pew) (%)
Orthodox	5	10	6
Conservative	13	18	15
Reform	35	36	43
Other denomination	5	6	7
No denomination	41	30	27
Total	100	100	100

Inmarriage and Intermarriage

Among all Jewish households in Greater Cincinnati, 76% include a couple who is married or partnered (Figure 2.5). Just over half (54%) of households include an intermarried couple and 22% include an inmarried couple. Among only those households in which there is a couple, 29% are inmarried and 71% are intermarried (household intermarriage rate, see box).

In contrast to the household analysis shown in Figure 2.5, Table 2.15 presents an analysis of the marital status of Jewish adults (individual intermarriage rate, see box). Eighty percent of Jewish adults live with a spouse or partner (Table 2.15). This includes 73% who are married (not shown in table) and 7% who live with a partner.

The individual intermarriage rate, or the proportion of married/partnered Jewish adults with a non-Jewish spouse, is 55%. This rate is the same for married Jewish adults and partnered Jewish adults.

Among US Jews nationally, 44% have a non-Jewish spouse, and among Jews in the Midwest, 49% have a non-Jewish spouse. These comparisons are taken from the Pew 2013 study and are limited to married couples only. It is possible that intermarriage rates have increased since 2013.

Inmarriage and intermarriage definitions

Throughout this report, unless otherwise specified, "couples" and "marriages" include both married and cohabiting couples, and "spouse" refers both to marital spouses and partners.

Inmarried couples include two spouses who are currently Jewish, regardless of whether they were born Jewish or converted.

Intermarried couples include one spouse who is currently Jewish and one partner who is not.

Household intermarriage rate: percentage of couples that include a Jewish and non-Jewish spouse

Individual intermarriage rate: Percentage of married Jewish adults with a spouse who is not Jewish.

Example: Consider two couples, one intermarried and one inmarried. In these two couples there are three Jewish adults, one of whom is intermarried and two of whom are inmarried (to each other). The household intermarriage rate is 50% because half of the couples are intermarried. The individual intermarriage rate is 33% because one of the three Jewish individuals is intermarried.

Figure 2.5. Marriage type of Jewish households

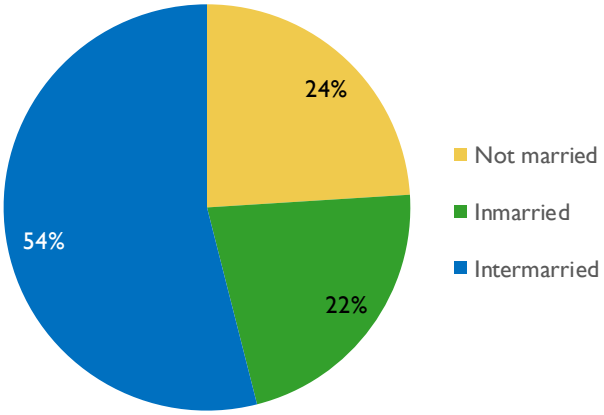


Table 2.15. Marital status by age (includes partners who live together)

	Overall (%)	Ages 22-34 (%)	Ages 35-49 (%)	Ages 50-64 (%)	Ages 65-74 (%)
Married/ partnered Jewish adults	80	73	90	86	84
Of married/partnered:					
Inmarried	45	43	37	48	51
Intermarried	55	57	63	52	49
Total	100	100	100	100	100

Chapter 3. Patterns of Jewish Engagement

Just as the Greater Cincinnati's Jewish community is diverse demographically, so too are there a variety of ways in which its members engage in Jewish life. Examining the means by which Jewish adults not only view, but also express their Jewish identities can serve as a valuable lens through which to understand the population and the ways in which Jewish life in the region can be enhanced. This chapter presents a typology of patterns of Jewish engagement referred to as the "Index of Jewish Engagement," created uniquely for the Greater Cincinnati Jewish community.

One of the purposes of this Index is to serve as a single metric representing the full range of Jewish engagement. Throughout the remainder of this report, we present data about individual measures of Jewish engagement, such as synagogue membership or program participation. A review of all of these individual measures does not reveal the relationships among them. For example, some subgroups have high levels of participation in ritual behavior but lower participation in communal behavior, and other subgroups have the opposite pattern. How can these subgroups be compared to one another? The Index consolidates many of the individual measures so that a pattern of relationships can appear and opportunities for behavior-based market segmentation be identified. This tool can be used by community leaders and organizations to better identify interests and unmet needs of various groups and help guide the development of targeted programs and initiatives.

In the Greater Cincinnati Jewish community, we have identified five categories of Jewish engagement that describe patterns of participation in Jewish life. The chapter explains how we determined these categories and describes each grouping's most prevalent Jewish behaviors and attitudes.

Background

The best-known system to categorize Jewish identity is denominational affiliations. In the past, Jewish denominational categories closely correlated with measures of Jewish engagement, including behaviors and attitudes.[11] Because these labels are self-assigned, however, their meaning varies from one individual to another. In addition, an increasing number of Jews do not affiliate with any specific denomination (30% of US Jews in 2013).[12] Thus, denominational labels are limited in their ability to convey Jewish behavior and attitudes.

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

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

Index of Jewish Engagement

We specifically designed the Index of Jewish Engagement to describe the unique ways in which Jewish people express their Jewish identities.[13] These categories are intended to help Jewish organizations and congregations understand what different potential constituents are seeking in Jewish connections.

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

How We Developed These Categories

Survey respondents answered questions about their Jewish behaviors. Through analysis of their responses using a statistical technique, Latent Class Analysis, we identified the five primary patterns of behavior that are presented here. Survey respondents were *not* asked to assign themselves to the groups.

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

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

To develop the Index, we selected a range of Jewish behaviors that include many of the different ways—public and private—that contemporary Jews engage with Jewish life. Some of the activities are located primarily within institutions (e.g., synagogue membership), while others are home-based

(e.g., Passover seders). These behaviors are classified into four dimensions of Jewish life: family and home-based practices, ritual practices, organizational activities, and individual activities. The behavioral measures include:

- **Family holiday celebrations:** Participating in a Passover seder and lighting Hanukkah candles. Family holiday celebrations are practiced by many US Jews for religious and other reasons, e.g., social, familial, cultural, and ethnic. In contrast to High Holiday services, these can be practiced at home without institutional affiliation.
- **Ritual practices:** Keeping kosher, lighting Shabbat candles or having a Shabbat dinner, attending religious services, attending High Holiday services, fasting on Yom Kippur.
- **Organizational activities:** Belonging to a synagogue, belonging to a Jewish organization or group, attending Jewish activities, volunteering for Jewish organizations, donating to Jewish causes.
- **Individual activities:** Engaging in cultural activities (book, music, TV, museum), following news about Israel, discussing Jewish topics, eating traditional Jewish foods, participating in online Jewish groups.

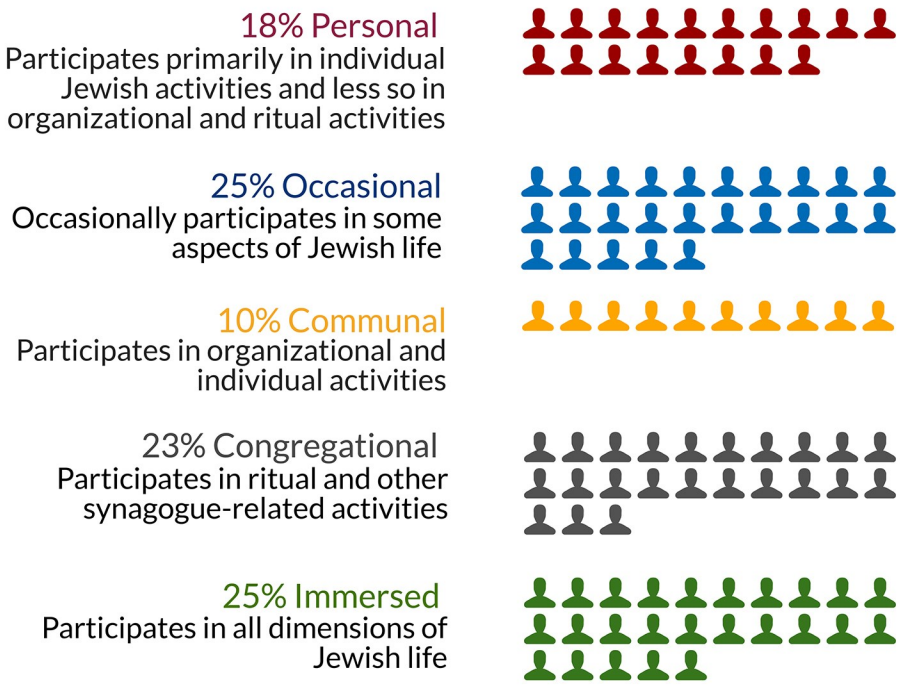
We employed a statistical tool, latent class analysis (LCA),[14] to cluster similar patterns of behavior based on respondents' answers to survey questions. The result of the LCA analysis was the identification of five unique patterns of Jewish engagement.

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

Patterns of Jewish Engagement

Jewish adults of Cincinnati can be clustered into one of five groups, each with similar patterns of behavior. The patterns are summarized in Figure 3.1 and described below. Table 3.1 shows, for each pattern, the level of participation in each of the 18 behaviors that were used to construct the Index of Jewish Engagement. As shown in Figure 3.1, the groups vary widely in size.

Figure 3.1. Patterns of Jewish engagement



Jewish Behaviors and Jewish Engagement

The five patterns differ both in terms of prevalent types of Jewish behaviors and in the degree of participation in those behaviors. As shown in Table 3.1, the Jewish behaviors across the five engagement patterns vary widely, but all patterns include at least some behaviors that represent a connection to Jewish life. The table shows the proportion of people in each engagement group who engage in the listed behavior. In this table, the darker the box, the higher the proportion of people who engage in that behavior. The order of groups listed in this table is somewhat arbitrary. Although the leftmost groups in the table in general have lower rates of participation in selected behaviors relative to those on the right side of the table, the arrangement of the groups in this table does not represent a simple high-to-low continuum. As can be seen in the table below, for example, Personal Jews are *less* likely than Occasional Jews to attend a Passover seder and light Hanukkah candles; in contrast, Personal Jews are *more* likely than Occasional Jews to donate to Jewish charities and to engage in all of the behaviors listed as "Individual."

This section provides a brief description of the characteristics of each group. For a fuller picture of their characteristics, we report the data separately for each of the five engagement groups throughout the remainder of the report.

The highest level of engagement appears in the 25% of Jewish adults who are in the **"Immersed"** group. Nearly everyone in that group practices the majority of the listed behaviors.

On the leftmost side of the table, two groups exhibited relatively low engagement, but differed from one another in the types of performed activities. Among the 18% in the "**Personal**" group, the most frequent activities are individual, non-institutional activities, such as following news about Israel and accessing Jewish websites. Among the 25% in the **"Occasional"** group, most Jewish behaviors appear on the special occasions of Passover and Hanukkah. In comparing the level of engagement of these two groups, the Personal group participates more frequently than the Occasional group in individual activities, but the Occasional group has higher participation in seders, Hanukkah candle lighting, and service attendance.

The middle of the table includes two groups with moderate levels of engagement. Ten percent of Jewish adults are in the **"Communal"** group. This group's patterns of behavior are similar to those of the Personal group; however, they are the strongest supporters of Jewish charity and have high rates of volunteering. Though they participate in Jewish rituals like Shabbat and Yom Kippur fasting, very few are synagogue members. Additionally, 23% of the Cincinnati Jewish community can be characterized as **"Congregational."** This group's primary connection to Jewish life is through ritual and synagogue based activities, although less than half (40%) of the individuals are synagogue members. The majority of these Jews attended services at least once in the past year, 76% attended High Holiday services, and 61% fasted on Yom Kippur.

Table 3.1. Behaviors of each engagement group

	Personal (%)	Occasional (%)	Communal (%)	Congregational (%)	Immersed (%)
% of Jewish adults	18	25	10	23	25
Family holidays					
Attended seder	11	41	76	91	99
Lit Hanukkah candles	40	58	85	95	99
Ritual practices					
Ever attended services	20	29	46	84	100
---Services monthly +	0	2	1	11	60
Attended High Holiday services	1	5	21	76	98
Fasted on Yom Kippur	7	18	42	61	86
Kosher at home/always	0	1	5	11	27
Shabbat candles/dinner often	0	6	26	6	58
Organizational activities					
Synagogue member	1	2	9	40	86
Member of other Jewish organization	2	3	13	15	37
Donated to Jewish charity (past year)	56	19	94	60	86
Volunteered for Jewish organization	10	8	50	40	79
Attended Jewish program frequently	0	0	3	7	37
Individual activities (occasionally or frequently)					
Ate Jewish foods	61	38	91	61	92
Discussed Jewish topics	57	26	91	73	98
Accessed Jewish websites	58	0	93	29	86
Read Jewish material	39	0	99	27	89
Jewish cultural activities	76	6	95	23	82
Sought Israel news	72	28	91	45	81

Legend	0-19 %	20-39%	40-59%	60-79%	80-100%

Demographics and Jewish Engagement

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

Although 80% of Jewish adults are married or partnered, only 57% of Communal Jews are married or partnered (Table 3.2). Those in the Personal and Occasional group are the least likely to be inmarried compared to the other groups. The Personal and Communal Jews are least likely to have children.

The geographic distribution of the engagement group differs (Table 3.3). The Immersed group is most heavily concentrated in the Central and East region (48%). The largest group of Personal (56%) and Congregational (44%) Jews live in the Urban region.

There are some age differences across the engagement groups (Table 3.4). Although 23% of Jewish adults are ages 22 to 34, 35% of Congregational Jews fall in that age range.

Table 3.2. Marriage and children by Jewish engagement

	Married (%)	Inmarried (of married) (%)	Has children under age 18 (%)	Has children under age 5 (%)
All Jewish adults	80	49	32	13
Personal	81	20	16	4
Occasional	83	23	45	15
Communal	57	57	14	1
Congregational	79	48	32	22
Immersed	85	77	39	15

Table 3.3. Residence by Jewish engagement

	Urban (%)	Central and East (%)	Outer Suburbs (%)	Outlying Areas (%)	Total (%)
All Jewish adults	27	35	27	11	100
Personal	56	16	14	15	100
Occasional	34	21	30	14	100
Communal	28	22	--	--	100
Congregational	44	32	13	12	100
Immersed	28	48	20	5	100

Table 3.4. Age by Jewish engagement

	Age 22-34 (%)	Age 35-49 (%)	Age 50-64 (%)	Age 65-74 (%)	Age 75 + (%)	Total (%)
All Jewish adults	23	27	28	15	8	100
Personal	--	--	20	23	12	100
Occasional	20	34	20	15	11	100
Communal	--	--	34	23	--	100
Congregational	35	22	29	12	3	100
Immersed	21	25	33	14	7	100

Jewish Background and Jewish Engagement

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

Self-defined denominational labels do not capture the full extent of Jewish engagement (Table 3.5). For example, although the largest share of Orthodox Jews appear in the Immersed group (17%), 83% of the Immersed Jewish adults are not Orthodox, and 17% of them have no specific denomination. The majority of the Personal Jews (71%) and the Occasional Jews (65%) have no specific denomination. Among the Congregational Jews, the majority (62%) are Reform.

Jewish backgrounds (Table 3.6) are associated with Jewish engagement in adulthood. Among Jewish adults in the Occasional group, 76% had two Jewish parents, and 60% had some form of Jewish education. Despite the fact that the Jewish background of the Occasional Jews is similar to that of the Congregational Jews, the Occasional Jews participate in fewer Jewish behaviors than do the Congregational Jews.

Table 3.5. Denomination by Jewish engagement

Denomination	Orthodox (%)	Conservative (%)	Reform (%)	Other (%)	None (%)	Total (%)
All Jewish adults	5	13	34	6	41	100
Personal	--	--	15	--	71	100
Occasional	--	5	20	--	65	100
Communal	--	18	43	--	35	100
Congregational	2	16	62	3	16	100
Immersed	17	24	38	4	17	100

Table 3.6. Jewish background by Jewish engagement

Jewish background	Parents inmarried (%)	Had Jewish education (%)
All Jewish adults	69	58
Personal	51	32
Occasional	76	60
Communal	52	35
Congregational	71	63
Immersed	80	79

Meaning of Being Jewish and Jewish Engagement

Just as Jewish behaviors vary across the engagement groups, so too do attitudes about being Jewish. The figures below show responses to a set of attitudinal questions that illustrate the differences among the groups. Despite the different levels of engagement, there is general agreement that Judaism is a matter of culture and ethnicity (Figure 3.2).

The Occasional group is least likely to consider Judaism to be a matter of religion (Figure 3.3). This suggests that, although these individuals participate in Jewish rituals, some view rituals through a religious lens, while others see the observance of rituals as a secular or cultural practice.

With regard to the question of whether Judaism is part of daily life (Figure 3.5), there are clear differences among the engagement groups. Among the Immersed Jews, 62% regard Judaism to be "very much" part of their daily life; among the Occasional Jews, 49% say Judaism is "not at all" part of their daily life, consistent with their occasional rather than regular participation.

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

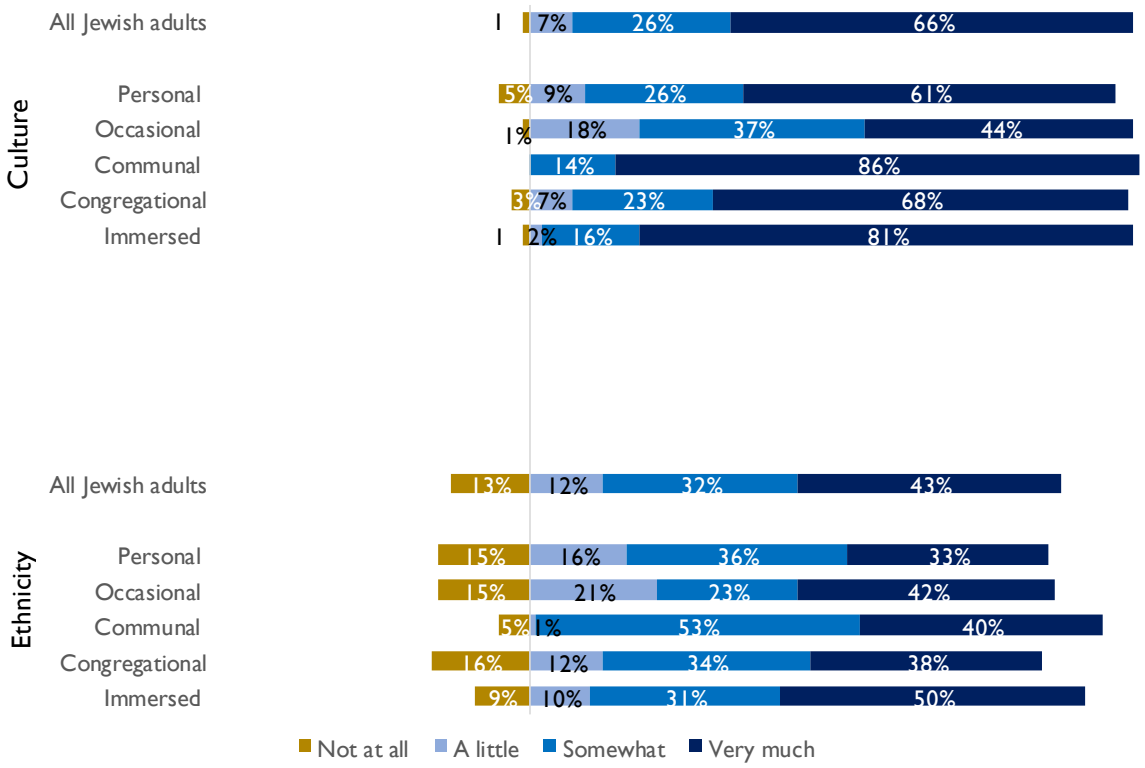


Figure 3.3. Being Jewish is a matter of religion

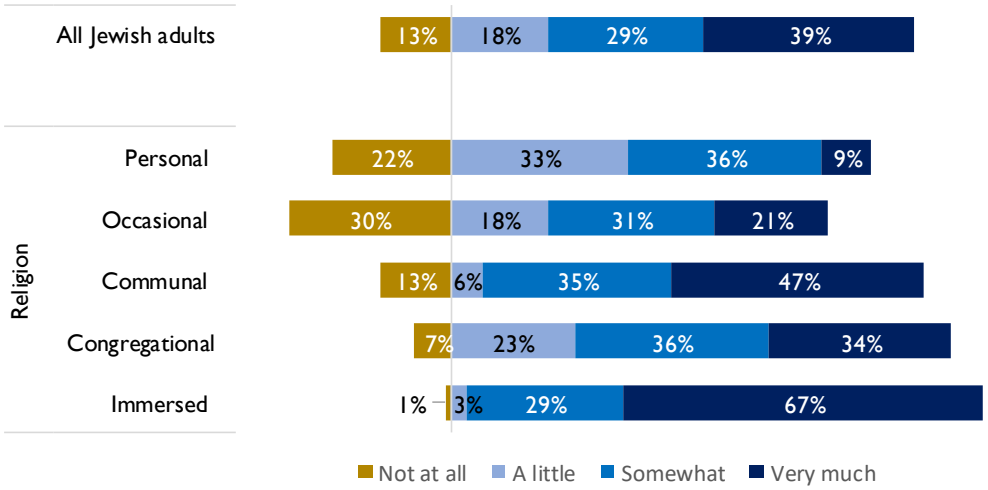
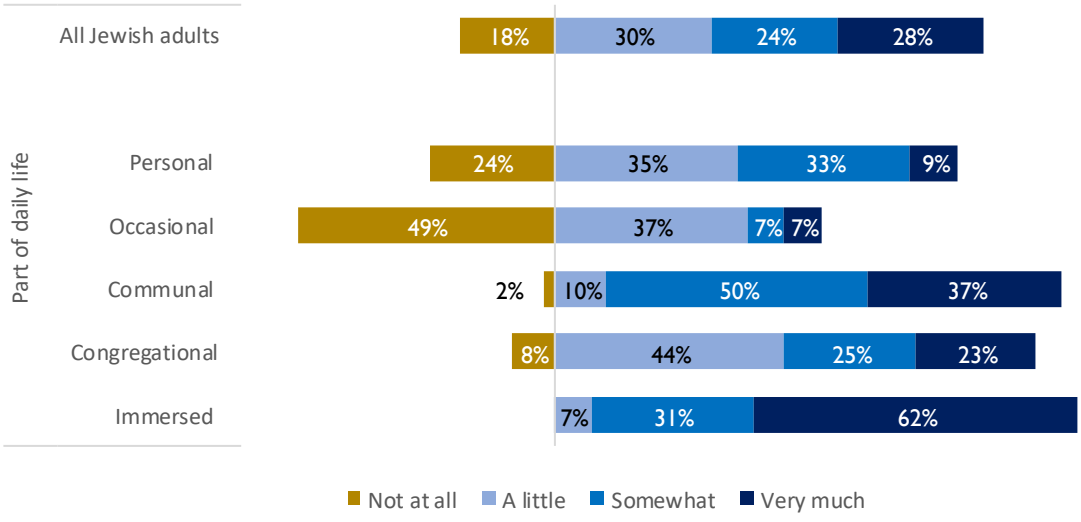


Figure 3.4. Being Jewish is part of daily life



Meaning in Jewish Life

We can appreciate the engagement groups more fully by understanding where they find meaning in Jewish life. We asked survey respondents to describe their most meaningful Jewish experiences. Over 1,200 survey respondents provided responses to this question, including 74 respondents in the Personal group, 63 in the Occasional group, 84 in the Communal group, 308 in the Congregational group, and 700 in the Immersed group. We report here on the most frequent responses within each engagement group.

For all groups, the greatest source of meaning was found in Jewish ritual activities (1,000 responses), followed by friends and family (423). The reasons that each engagement group gave for their participation in Jewish rituals varied, however. For most Jewish adults in the Personal, Occasional, and Communal groups, the meaningful rituals were rooted in family, friends, culture and tradition. Those in the Congregational group also reported finding meaning in synagogue life. The Immersed Jews find meaning in multiple dimensions of Jewish life.

The Personal group found meaning in rituals less as a religious experience and more as an opportunity to be with friends and family. One respondent wrote "I love seders that are not religious." An 80-year-old wrote, "I have very fond memories of seders from my childhood. They were fun and usually with my parents and their friends."

The Occasional group viewed rituals as a celebration of Jewish ethnicity and culture. A 55-year-old in the Occasional group wrote, "Although I am not religious and do not find any organized religion appealing, I do like to participate in some ceremonial Jewish traditions such as seder and lighting Hanukah candles, as a way to connect with my Jewish 'ethnicity' because I am proud of this heritage and feel it is important for my children to recognize and be proud of this heritage as well."

Among the Communal group, holiday celebrations with friends and family, including seder, High Holidays, and Shabbat, were mentioned by many. One wrote, "Celebrating Jewish holidays and traditions with my family. Seeing my grandson raised in the Jewish traditions of our family is so important to me. He had a bar mitzvah and attends services with his parents. Even though my husband and I are not temple members at this time in our life, we have instilled Jewish values and traditions in our son's life (he had a bar mitzvah), and he and our daughter in law are continuing those traditions."

Congregational Jews often mentioned holidays with family, but more frequently wrote about holidays in synagogue: "High holidays at temple, Passover with friends/family, going to Shabbat services Friday night with my husband." A 64-year-old wrote, "Although I do not do this often enough, I derive a great deal of personal comfort from attending Shabbat services. For me, it's an ideal time for me to pause and reflect about my week and shut out everything else for about an hour. It's very refreshing." And a 31-year-old remembered, "My bar mitzvah, the first Yom Kippur service I took my spouse to, and all the holidays I spent at my grandma's house growing up."

The Immersed frequently mentioned synagogue services and holiday celebrations. A 26-year-old wrote, "Shabbat services in a welcoming environment are my absolute favorite part about being Jewish." A parent wrote, "Going through our son's bar mitzvah process (attending temple more often and volunteering more often) have been very meaningful. I also enjoy when our extended family can get together to celebrate Passover or the High Holy Days. On a regular basis, I find attending our synagogue to be the most meaningful." And a 54-year-old described "Sukkot in Amberley with 100+ sukkahs and streets filled with lulav carrying families—quite the place to be. Shabbat in Amberley is a wonderful immersive experience as well."

Chapter 4. Jewish Children

This chapter focuses on how parents raise their children and how those children participate in Greater Cincinnati Jewish educational institutions. This chapter addresses an array of educational programs, including Jewish preschools, formal Jewish education programs, both supplemental and day school; as well as informal Jewish education programs, including camp and youth groups.

Jewish Children

The Greater Cincinnati Jewish community includes approximately 5,700 Jewish children and 10,200 children in total. Of these children, the majority (59%) are being raised by intermarried parents and the next largest share, 25%, are being raised by two Jewish parents. The smallest share, 16%, are being raised by a single parent.

Among the 10,200 children who live in Greater Cincinnati Jewish households, there are 5,700 children (56% of all children) who are being raised Jewish in some way, either by religion, as secular or cultural Jews, or as Jewish and another religion (Table 4.1). Another 2,600 children in Jewish households are being raised with no religion. For 1,100 children, their parents have not yet decided how to raise them in terms of religion. The remaining 800 children in Jewish households are being raised exclusively in another religion.

More than one third (37%) of Jewish children are ages five or under, 31% are between ages six to 12, and 32% are teenagers ages 13 to 17 (Table 4.2).

One third of children are being raised with no religion or their parents have not yet decided what religion they are being raised in. For some parents, this response means they are not at all interested in Jewish life. For other parents, although they participate in Jewish life, they have chosen to describe the way they raised their children in terms of religion as "no religion" or "not yet decided," rather than as cultural Jews. None of the children who are being raised in these categories are enrolled in Jewish education. Among children whose parents have not yet decided how to raise them, more than half are under age six.

Table 4.1. Religion of minor children in Jewish households (discrepancies dues to rounding)

	Number	All children (%)
Jewish by religion	3,400	33%
Secular/culturally Jewish	1,800	18%
Jewish & another religion	500	5%
No religion	2,600	26%
Not yet decided	1,100	10%
Another religion	800	8%
Total	10,200	100%

Table 4.2. Ages of minor children (discrepancies dues to rounding)

	All children		Jewish children		Children with no religion or another religion	
	Number	Percentage (%)	Number	Percentage (%)	Number	Percentage (%)
0-5	3,600	35%	2,100	37%	1,400	31%
6-12	3,500	35%	1,700	31%	1,800	41%
13-17	3,100	30%	1,800	32%	1,300	29%
Total	10,200	100%	5,700	100%	4,500	100%

Religion of Children by Household Characteristics

Fifty-six percent of children in Jewish households are being raised Jewish in some way: by religion, as secular/cultural Jews, or as Jewish and another religion (Table 4.3). Nearly all parents (96%) who are part of the Immersed engagement group are raising their children Jewish in some way.

Two thirds of inmarried parents (67%) are raising their children Jewish in some way (Figure 4.1). Among the 29% who are raising children without religion, most still participate in Jewish life to some extent (such as celebrating Jewish holidays and receiving books from PJ Library) but none have enrolled their children in any type of Jewish education.[15] It is possible that some parents equate raising their children as Jewish with enrolling them in Jewish education, so that when children are not in Jewish education the parents describe their upbringing as being raised without religion.

Among children of intermarried parents, 50% are being raised Jewish in some way (Figure 4.2). Another 14% are being raised in a religion aside from Judaism. The remainder, 35%, are being raised with no religion or their religion is not yet decided.

Table 4.3. Children raised Jewish by household characteristics

	Raised Jewish in some way (%)	No religion or not yet decided (%)	Other religion exclusively (%)	Total
All children in Jewish households	56	36	8	100
Engagement group				
Personal	32	40	28	100
Occasional	46	46	8	100
Communal	66	2	32	100
Congregational	52	31	17	100
Immersed	96	3	0	100
Region				
Urban	27	--	--	100
Central and East	88	--	--	100
Outer Suburbs	72	--	--	100
Outlying Areas	43	--	--	100
Marital status				
Inmarried	67	32	0	100
Intermarried	51	35	14	100
Not married	82	5	13	100

Figure 4.1. Religion raised, minor children of inmarriage

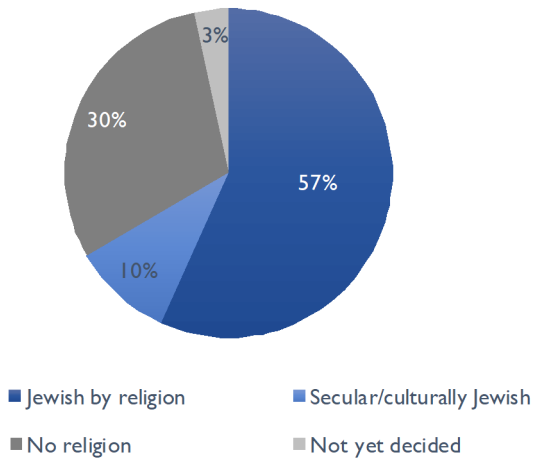
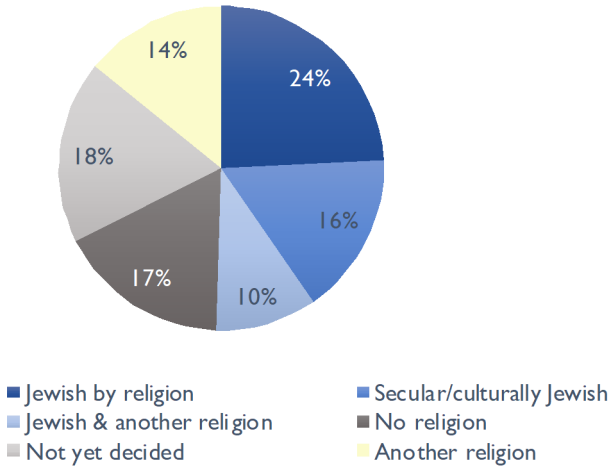


Figure 4.2. Religion raised, minor children of intermarriage



Participation in Jewish Education

In the section below, children refers to all children ages 0-17 as well as youths ages 18 and 19 who are still in high school. Jewish education refers to Jewish preschools; formal classroom settings, such as day school and supplemental school; and informal settings, including camp, private tutoring, youth groups, and peer trips to Israel. Table 4.4 shows the overall numbers of children in each form of Jewish school, and Table 4.5 shows the numbers of children who participated in other forms of Jewish education. These tables also display the proportions of enrolled Jewish children among Jewish children who are age-eligible and among all children who are age-eligible to attend that form of Jewish education.

Because all children in Jewish education are being raised Jewish in some way, the analysis in Table 4.4 and Table 4.5 is shown in two ways: in column 2, participation among children being raised Jewish in some way; and in column 3, participation of all children in Jewish households. Of Jewish children who are not yet in kindergarten, 18% were enrolled in a Jewish preschool program, and 31% of Jewish children in grades K-12 were enrolled in some form of Jewish school during the 2018-19 academic year. Twenty-one percent of Jewish children in grades K-12 were enrolled in supplemental schools, including 28% of those in grades K-8 and 9% of those in grades 9-12. For day schools, 10% of Jewish K-12 students were enrolled, reflecting 15% of Jewish children in grades K-8 and 3% in grades 9-12. In comparison to 2008, enrollment in Jewish preschool has increased, it has declined for supplemental school, and has increased for day school.

Five percent of Jewish children were involved in some form of Jewish private tutoring and classes as of the closing of the survey in May 2019. These lessons included activities such as bar or bat mitzvah tutoring or Hebrew language lessons. In summer 2018, 15% of Jewish children in grades K-12 attended Jewish day camp, and 15% attended an overnight Jewish camp. Nineteen percent of Jewish children in grades 6-12 participated in a Jewish youth group. Twenty-five percent of Jewish students in grades 11 and 12 traveled to Israel on a peer trip, including programs such as Cincy Journeys.

Among households with at least one child ages 12 or younger, 38% receive books from PJ Library (not shown in table), while 19% were unaware of the program.

Table 4.4. Children in Jewish schools

	Jewish student enrollment (number, rounded to nearest 50)	Proportion of age-eligible Jewish children (%)	Proportion of *all* age-eligible children (%)	2008 Jewish student enrollment (number, rounded to nearest 50)	2008 Proportion of age-eligible Jewish children[16] (%)
Any formal Jewish education, any age	1,600	28%	15%	1,700	27%
Jewish preschool	400	18%	12%	250	18%
Any supplemental or day school, K-12	1,200	31%	17%	1,450	30%
Supplemental school, K-12	800	21%	12%	1,200	25%
Supplemental school, K-8	650	28%	14%		
Supplemental school, 9-12	150	9%	6%		
Day school, K-12	400	10%	5%	250	5%
Day school, K-8	350	15%	8%		
Day school, 9-12	50	3%	2%		

Table 4.5. Children in Jewish informal education

	Jewish student enrollment (number)	Proportion of age-eligible Jewish children (%)	Proportion of all age-eligible children (%)
Any informal Jewish education, K-12	1,500	38	21
Jewish day camp, K-12	600	15	8
Jewish day camp, K-8	400	18	5
Jewish day camp, 9-12	200	10	6
Jewish overnight camp. K-12	600	15	8
Jewish overnight camp, K-8	200	9	2
Jewish overnight camp, 9-12	400	22	14
Jewish youth group, 6-12	500	19	12
Peer Israel trip, 11-12	200	25	16
Jewish tutoring/classes, K-12	200	5	3
Jewish tutoring/classes, K-8	100	4	1
Jewish tutoring/classes, 9-12	100	7	4

Households that Participate in Jewish Education

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

For all forms of Jewish education, inmarried parents enroll their children at higher rates than intermarried and single parents. Households living in the Central and East region have the highest rates of participation.

For most forms of informal education, participation follows expected patterns of engagement, with participation highest among families in the Immersed group (Table 4.7). As was the trend in formal education, participation in informal education is significantly higher among families living in the Central and East region than among those who live in other regions.

Table 4.6. Households with age-eligible children in formal Jewish education

	Jewish preschool (%)	Any Jewish schooling K-12 (%)	Supplemental school, K-12 (%)	Day school, K-12 (%)	Supplemental school, K-8 (%)	Supplemental school, 9-12 (%)
Jewish household with age-eligible children	9	15	11	5	20	19
Engagement group						
Personal, Occasional, Communal*	1	1	0	< 1	0	0
Congregational	5	13	13	<1	34	11
Immersed	30	59	37	23	50	22
Region						
Urban	--	3	3	--	13	--
Central and East	13	33	18	16	23	16
Outer Suburbs	--	15	13	--	16	--
Outlying Areas	--	--	12	--	--	--
Marital status						
Inmarried	36	30	19	11	40	20
Intermarried	3	9	7	2	17	8
Not married	--	8	5	2	5	6

** Personal, Occasional, and Communal engagement groups are combined in this table because their participation in Jewish education is too low to report separately.

Table 4.7. Households with age-eligible children in informal Jewish education

	Any informal Jewish education, K-12 (%)	Jewish youth group, 6-12 (%)	Peer Israel trip, 9-12 (%)	Jewish tutoring/ classes, K-12 (%)	Jewish overnight camp, K-12 (%)	Jewish day camp, K-12 (%)
Jewish household with age-eligible children	20	22	15	2	10	9
Engagement group						
Personal, Occasional, Communal*	8	0	0	0	1	7
Congregational	15	22	8	<1	12	3
Immersed	66	59	33	9	40	26
Region						
Urban	10	--	--	--	--	--
Central and East	44	41	30	6	27	21
Outer Suburbs	21	22	--	--	--	--
Outlying Areas	4	--	--	0	--	--
Marital status						
Inmarried	35	42	27	2	25	16
Intermarried	14	20	3	1	4	6
Not married	20	9	19	6	9	8

*Personal, Occasional, and Communal engagement groups are combined in this table because their participation in Jewish education is too low to report separately.

Chapter 5. Synagogue and Ritual Life

Synagogues have long been the central communal and religious "home" for US Jews, and membership in a congregation is one of the key ways in which Jews engage with the Jewish community. Synagogue membership notwithstanding, many Jews participate in rituals on a regular or intermittent basis at synagogues and in their own or others' homes. Religious and ritual observance constitute one means by which Jews in Greater Cincinnati express their Jewish identities.

Synagogue Membership

In Greater Cincinnati, 28% of households (approximately 5,300) include someone who belongs to a synagogue or another Jewish worship community of some type (Table 5.1). Thirty-five percent of Jewish adults live in synagogue-member households, comparable to that of the rest of the country (39%), but lower than among other Jews in the Midwest (47%). Among those who are not currently synagogue members, 38% were members at some time in the past.

Greater Cincinnati's congregations include "brick-and-mortar" synagogues, Chabad, and independent *minyanim* and *havurot*. Some memberships require payment of dues while others are based on voluntary contributions or other systems. Among Jewish households, 21% are dues-paying members of a brick-and-mortar synagogue, representing about 3,600 households. In comparison, in 2008, 26%[17] of Jewish households were dues paying members of local synagogues, representing 3,500 households. The number of synagogue households is nearly unchanged over time, but the proportion of households has decreased due to the increase in total number of households.

Synagogue membership is highest among those in the Immersed group (88%), followed by 48% of those in the Congregational group. Very few in the Personal, Occasional, or Communal groups are current members of a congregation. Geographically, synagogue membership is highest in the Central and East region (44%), where more Jewish synagogues are located. Synagogue membership is higher among inmarried families compared to intermarried families. However intermarried households with children are more likely to be members of congregations compared to

intermarried households without children. This pattern is apparent throughout this chapter as we examine other measures of ritual life.

Of synagogue-member households, 91% indicate that they belong to at least one "brick-and-mortar" congregation in Greater Cincinnati, while 6% belong to Chabad, 5% to an independent minyan or congregation, and 3% to a synagogue outside Greater Cincinnati (Table 5.2).

Table 5.1. Synagogue membership

	Member of any synagogue (%)
All Jewish households	28
Engagement group	
Personal	1
Occasional	2
Communal	8
Congregational	48
Immersed	88
Region	
Urban	17
Central and East	44
Outer Suburbs	29
Outlying Areas	17
Age	
22-34	25
35-49	23
50-64	35
65-74	25
75 +	33
Household type	
Inmarried with children	54
Inmarried without children	51
Intermarried with children	29
Intermarried without children	12
Not married	27

Table 5.2. Synagogue membership type

	Brick-and-mortar synagogue (%)	Chabad (%)	Independent minyan or High Holiday congregation (%)	Out-of-area synagogue (%)
All synagogue-member households	91	6	5	3
Engagement group				
Personal	--	--	--	--
Occasional	--	--	--	--
Communal	95	1	2	1
Congregational	84	3	3	11
Immersed	90	9	4	2
Region				
Urban	90	--	--	--
Central and East	88	6	--	--
Outer Suburbs	86	--	--	--
Outlying Areas	94	--	--	--
Age				
22-34	89	8	5	2
35-49	90	10	5	0
50-64	86	3	1	10
65-74	96	2	1	2
75 +	88	10	2	1
Household type				
Inmarried with children	87	14	6	1
Inmarried without children	96	3	2	1
Intermarried with children	78	5	<1	16
Intermarried without children	95	1	3	4
Not married	86	7	6	3

Note: row totals exceed 100 because households can belong to multiple congregations)

Among households that are members of brick-and-mortar synagogues, 5% are members of Orthodox congregations, 21% are members of Conservative congregations, and 64% are members of Reform congregations (Table 5.3). Thirteen percent are members of synagogues of other denominations (for example, Renewal, Humanistic, or Reconstructionist) or no denomination.

We asked Jewish households that are not synagogue members to indicate their reason for not belonging to a Jewish congregation (Table 5.4). Almost half (49%) selected that they did not join a synagogue because they were not religious, or it was not a priority (20%). Fifteen percent of non-member households reported that cost was a barrier.

Synagogue Participation

Synagogue participation exceeds synagogue membership. Almost two thirds (62%) of Jewish adults attended services at least once in the past year, and 18% attended a service monthly or more (Table 5.5). Almost half of Jewish adults (46%) attended a High Holy Day service. Nearly half (45%) of Jewish adults attended a local synagogue program. Nearly half (45%) of those who are not synagogue members attended a service at least once, and 23% attended on High Holy Days. Synagogue participation of all types is highest among those in the Immersed and Congregational groups. Additional information about participation in synagogue programs, Chabad, and other Jewish institutions is included in Chapter 6 of this report.

Table 5.3. Denomination of brick-and-mortar synagogues

	Percentage of brick-and-mortar synagogue households
Orthodox	5
Conservative	21
Reform	64
Other denomination, nondenominational	13

Table 5.4. Reasons household does not belong to a Jewish congregation

	Percentage of non-member Jewish households (%)
Not religious	49
Not a priority	20
Cost	15
Haven't found a good fit	14
No children living at home	13
Location	11
No time	6
Social reasons	3

Note: Total exceeds 100 because households could select multiple reasons)

Table 5.5. Synagogue participation in past year

	Ever attended services (%)	Attended services monthly + (%)	Attended High Holy Day service (%)	Ever participated in synagogue program (%)
All Jewish adults	62	18	46	45
Engagement group				
Personal	12	0	1	3
Occasional	35	1	11	14
Communal	71	<1	15	15
Congregational	90	10	82	76
Immersed	100	61	99	96
Region				
Urban	61	15	43	42
Central and East	73	29	62	64
Outer Suburbs	53	16	36	34
Outlying Areas	53	6	44	43
Age				
22-34	77	22	65	68
35-49	56	18	38	36
50-64	67	18	56	55
65-74	50	15	38	39
75 +	42	14	30	31
Household type				
Inmarried with children	94	47	70	70
Inmarried without children	74	25	64	63
Intermarried with children	53	5	39	38
Intermarried without children	36	6	27	27
Not married	71	19	48	46
Synagogue member				
Yes	94	45	91	89
No	45	3	23	20

Ritual Practices

The majority of Greater Cincinnati Jewish adults mark Jewish holidays over the course of the year, with 82% lighting Hanukkah candles and 63% attending a Passover seder (Table 5.6). Hanukkah celebrations are nearly universal among the Immersed, Congregational, and Communal engagement groups but less frequent among members of the Occasional and Personal groups. Less than half of Jewish adults fasted on Yom Kippur (43%), including 86% of Immersed Jews and 59% of Congregational Jews. Most Immersed Jews (91%) and the majorities of Congregational Jews (65%) and Personal Jews (53%) indicated that they have at least one mezuzah somewhere in their home, compared to 38% of Communal Jews and 34% of Occasional Jews. Relatively few Jews in Greater Cincinnati keep kosher at home.

Tables 5.6 and 5.7 illustrate a contrast between the Communal and Congregational groups. Although a larger share of those in the Congregational group light Hanukkah candles, attend a seder, and fast on Yom Kippur, a greater share of the Communal group have marked Shabbat with candle lighting (74%).

Table 5.6. Ritual practice

	Light Hanukkah candles in typical year (%)	Attend Passover seder in typical year (%)	Have mezuzah in home (%)	Fasted on Yom Kippur last year* (%)	Keep kosher at home (%)
All Jewish adults	82	63	60	43	8
Engagement group					
Personal	53	12	53	4	0
Occasional	62	34	34	22	<1
Communal	93	59	38	28	3
Congregational	96	89	65	59	8
Immersed	100	99	91	86	25
Region					
Urban	86	60	60	42	--
Central and East	87	77	76	55	17
Outer Suburbs	68	44	42	32	--
Outlying Areas	64	52	46	34	--
Age					
22-34	94	76	67	47	12
35-49	85	56	67	47	10
50-64	80	66	63	55	8
65-74	68	54	58	30	5
75 +	53	48	34	17	5
Household type					
Inmarried with children	100	98	88	83	31
Inmarried without children	91	84	79	52	13
Intermarried with children	76	44	45	36	<1
Intermarried without children	62	37	50	25	1
Not married	81	56	42	35	7
Synagogue member					
Yes	97	93	83	72	20
No	70	42	46	27	2

*This proportion excludes 6% of respondents who could not fast for medical reasons.

Table 5.7. Shabbat ritual practice

	Ever have Shabbat meal in past year (%)	Always have a Shabbat meal in past year (%)	Ever light Shabbat candles in past year (%)	Always light Shabbat candles in past year (%)
All Jewish adults	49	9	45	10
Engagement group				
Personal	9	0	8	0
Occasional	24	0	20	1
Communal	46	1	73	7
Congregational	54	<1	46	1
Immersed	92	31	86	31
Region				
Urban	49	5	41	6
Central and East	64	16	60	18
Outer Suburbs	30	7	42	7
Outlying Areas	25	--	23	--
Age				
22-34	57	12	45	11
35-49	50	13	45	13
50-64	48	6	49	6
65-74	43	4	38	4
75 +	19	3	25	10
Household type				
Inmarried with children	87	39	87	38
Inmarried without children	64	8	63	8
Intermarried with children	32	1	24	1
Intermarried without children	24	1	16	1
Not married	45	4	55	8
Synagogue member				
Yes	77	22	73	22
No	29	1	29	2

Chapter 6. Social and Communal Life

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

Jewish life also includes informal or personal involvement with Jewish friends and community members. The vast majority of Jews in Greater Cincinnati have at least some close Jewish friends, and one third say that at least half of their closest friends are Jewish. Consequently, there are many opportunities to talk about Jewish topics, each Jewish foods, and participate in Jewish cultural activities on their own or with friends.

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

Mayerson Jewish Community Center (JCC)

Greater Cincinnati Jews participate in a wide range of Jewish organizations and activities. Eight percent of Jewish households say they are currently members of the Mayerson Jewish Community Center (JCC), 9% of Jewish adults are members of the JCC, and 28% reported participating in at least one JCC program this past year. (Table 6.1). Given its location, it is unsurprising that JCC membership and participation is highest among those living in the Central and East region. Among Congregational and Immersed Jewish adults, participation in JCC programs far exceeds membership.

We asked the 28% of Jewish households who participated in a program sponsored by the Mayerson JCC to indicate what type of program they attended. Almost one third (31%) of Jewish households engaged in a culture and arts program at the JCC, while only 2% of these households with young children attend the JCC's Early Childhood School (Table 6.2).

Table 6.1. Mayerson JCC participation

	Member of Mayerson JCC (% of households)	Member of Mayerson JCC (% of Jewish adults)	Participated in Mayerson JCC program (% of Jewish adults)
All Jewish adults / households	8	9	28
Engagement group			
Personal	3	5	8
Occasional	3	5	9
Communal	11	16	14
Congregational	8	18	42
Immersed	20	31	69
Region			
Urban	6	12	30
Central and East	15	28	47
Outer Suburbs	4	7	19
Outlying Areas	--	--	21
Age			
22-34	10	17	42
35-49	8	16	34
50-64	7	12	33
65-74	6	17	27
75 +	13	16	18
Household type			
Inmarried with children	14	25	61
Inmarried without children	12	20	40
Intermarried with children	9	15	26
Intermarried without children	2	6	18
Not married	10	18	25

Table 6.2. Types of participation at Mayerson JCC

	Age-eligible Jewish households who participate in JCC programs (%)
Culture and arts	31
Sports and recreation	30
Children and Family (Including camp at the J)	22
Wellness	18
Senior programming	15
Early Childhood School	2

Of the 72% of Jewish adults who do not participate in programs at the Mayerson JCC, 27% said that they would consider participating if the programs were more affordable. However, more than one-in-three (36%) Jewish adults are not interested in participating at all, regardless of any changes made (Table 6.3).

Table 6.3. Changes that would increase participation at Mayerson JCC

	Jewish adults who have never participated in JCC programs (%)
Greater affordability	27
More friends who go there	23
More convenient location	20
More programs that match interests	22
Other changes	16
Not interested in participating	36

Other Jewish Organizations

Eleven percent of Jewish adults live in households that belong to at least one local Jewish organization other than a synagogue or JCC, such as Hadassah (Table 6.4). One-in-ten Jewish adults are in households that report belonging to an informal or grassroots group in Greater Cincinnati, such as a Jewish book club, social *havurah*, Havayah, study group, or home-based *minyan*.

As Greater Cincinnati organizations offer non-members opportunities for involvement, participation rates exceed membership rates. Participation among Jewish adults in Greater Cincinnati's informal Jewish groups is 24%.

Three percent of Greater Cincinnati Jewish adults are part of a Chabad-member household, and 12% have participated in a program sponsored by Chabad (Table 6.5). Being a member of and participating in Chabad is highest among the Immersed group. In terms of geography, Chabad membership is highest among those living in the Central and East region. Among both inmarried and intermarried households, those with children belong to and participate at Chabad at much higher rates than those without children.

Among the 59% of Jewish adults who attended any Jewish-sponsored program in the past year, the majority of participants engaged in social programs (40%) and religious programs aside from religious services (40%) (Table 6.6).The remaining programs types were only slightly less popular.

Jewish adults in the Immersed group attended all program types listed here. Among Congregational Jews, social programs were the most popular, and among Communal Jews, religious programs (aside from services) and charitable programs such as fundraisers were most common.

Table 6.4. Current involvement in Greater Cincinnati Jewish organizations

	Part of household that belongs to a local Jewish organization (%)	Part of household that belongs to an informal Jewish group (%)	Participated in informal group program (%)
All Jewish adults	11	10	24
Engagement group			
Personal	2	2	3
Occasional	2	1	1
Communal	18	14	24
Congregational	10	8	25
Immersed	35	36	54
Region			
Urban	9	10	24
Central and East	17	13	28
Outer Suburbs	6	5	14
Outlying Areas	10	10	18
Age			
22-34	6	14	32
35-49	10	8	19
50-64	13	11	24
65-74	12	9	13
75 +	18	10	21
Household type			
Inmarried with children	20	14	41
Inmarried without children	30	19	32
Intermarried with children	7	5	14
Intermarried without children	3	5	10
Not married	11	13	23

Table 6.5. Involvement in Chabad

	Part of Chabad member household (%)	Participated in Chabad program, past year (%)	Participated in Chabad or part of Chabad member household (%)
All Jewish adults	3	12	12
Engagement group			
Personal	0	1	1
Occasional	0	5	5
Communal	<1	7	7
Congregational	2	16	16
Immersed	9	36	38
Region			
Urban	--	9	9
Central and East	6	25	26
Outer Suburbs	--	15	15
Outlying Areas	--	4	4
Age			
22-34	4	15	18
35-49	4	15	14
50-64	3	17	17
65-74	1	9	9
75 +	1	9	9
Household type			
Inmarried with children	14	37	38
Inmarried without children	2	18	19
Intermarried with children	1	8	8
Intermarried without children	<1	3	3
Not married	1	17	21

Table 6.6. Types of programs attended at all in the past year

	Any program (%)	Social program (%)	Religious program* (%)	Educational program (%)	Charitable program (%)	Cultural program (%)
All Jewish adults	59	40	40	34	35	32
Engagement group						
Personal	14	5	3	10	3	6
Occasional	30	16	13	5	6	10
Communal	87	24	47	26	44	31
Congregational	72	51	42	36	37	35
Immersed	96	83	88	80	79	79
Region						
Urban	52	36	32	33	27	33
Central and East	70	53	52	47	49	47
Outer Suburbs	51	25	41	23	34	25
Outlying Areas	66	41	31	20	24	23
Age						
22-34	71	57	52	34	33	39
35-49	45	32	33	31	29	30
50-64	62	45	41	41	40	39
65-74	54	32	27	31	30	31
75 +	44	24	22	27	23	35
Household type						
Inmarried with children	75	61	66	51	56	52
Inmarried without children	75	52	48	44	47	50
Intermarried with children	51	35	28	21	16	25
Intermarried without children	32	21	18	24	19	21
Not married	73	40	54	34	44	32

Note: Row totals exceed 100 because respondents attended multiple programs
*Aside from services.

Young Adults

Respondents under the age of 45 were asked about their participation in young adult activities sponsored by local Jewish organizations. Almost one-in-five (19%) Jewish young adults attended LEAD or YAD programming sponsored by the Jewish Federation of Cincinnati (Table 6.7).

Seventy-three young adults also indicated how their participation in the Greater Cincinnati Jewish community changed, if at all, since Access discontinued its programming. The majority, 25 respondents, felt that their involvement had not changed at all, and 16 indicated that they had aged out already or were going to age out in the near future. Twenty wrote that their engagement decreased as a result of the closure of Access.

Sources of Information

More than one quarter (28%) of all Jewish adults indicated they learn about Jewish events and programs from the local Jewish newspaper, *The American Israelite* (Table 6.8). The Mayerson JCC is the source of information about local events for 26% of Jewish adults and the Jewish Federation or the JCC Community Calendar is a resource for 16% of Jewish adults. More than one third (36%) of Jewish adults learn about events from other Jewish organizations or synagogues.

Table 6.7. Participation in young adult Jewish activities in past five years

	Jewish adults below age 45 (%)
Jewish Federation of Cincinnati (LEAD or YAD)	19
Access (young adult events)	14
Cincinnati Vine	7
JCC 20s and 30s	5
Other young adult programs	6

Table 6.8. Sources of information about local Jewish activities, news, and events

	All Jewish adults (%)
The American Israelite	28
Mayerson JCC	26
Federation/JCC Community Calendar	16
Other Jewish organization or synagogue	35

Individual Activities

Individual activities include Jewish activities that do not require engagement with Jewish organizations and institutions, such as reading Jewish books, eating Jewish foods, and discussing Jewish topics (Tables 6.9a, 6.9b).

Overall, 91% of Greater Cincinnati Jews ate Jewish foods at least once in the past year, and 26% ate Jewish foods frequently. Of all Jewish adults, 89% indicated that they discussed a Jewish topic in the past year, including all of those in the Immersed and Communal groups (100%) and almost all in the Personal group (96%) and Congregational group (92%).

More than three quarters (79%) of the Jewish community engaged in Jewish-focused cultural activities, such as books, music, museums, or TV programs, including almost all of the Communal, Immersed, and Personal groups (100%, 99%, and 94%, respectively).

In the past year, 75% of adults viewed online Jewish content and read Jewish publications. Almost all of the Immersed and Communal Jews (98% and 95%, respectively) read online Jewish content, however, 56% Immersed Jews did so frequently compared to about one third (34%) of Communal Jews. Inmarried Jews with and without children are more likely to read Jewish publications (87% and 89%, respectively) than intermarried couples and single adults.

More than one third (37%) of the Jewish community streamed online Jewish content, such as religious services, podcasts, or classes, including 75% of Immersed Jews.

Table 6.9a. Participation in individual activities in past year

	Eat Jewish foods		Discuss Jewish topics		Access Jewish culture	
	Ever (%)	Frequently (%)	Ever (%)	Frequently (%)	Ever (%)	Frequently (%)
All Jewish adults	91	26	89	30	79	20
Engagement group						
Personal	96	9	96	14	94	16
Occasional	81	4	71	10	45	<1
Communal	98	41	100	40	100	54
Congregational	88	18	92	21	77	7
Immersed	100	57	100	69	99	38
Region						
Urban	94	23	95	31	86	18
Central and East	90	30	95	39	85	20
Outer Suburbs	87	21	82	26	68	19
Outlying Areas	96	24	82	21	67	19
Age						
22-34	95	37	88	47	72	20
35-49	89	18	90	27	79	14
50-64	92	29	95	35	85	20
65-74	90	21	90	23	80	17
75 +	89	19	77	21	73	13
Household type						
Inmarried with children	98	43	96	47	91	28
Inmarried without children	96	45	95	54	90	30
Intermarried with children	92	13	88	21	67	11
Intermarried with-out children	85	12	86	15	74	7
Not married	91	19	90	26	80	26

Table 6.9b. Participation in individual activities in past year

	Read online Jewish content		Read Jewish publications		Stream online Jewish content	
	Ever (%)	Frequently (%)	Ever (%)	Frequently (%)	Ever (%)	Frequently (%)
All Jewish adults	75	22	75	20	37	7
Engagement group						
Personal	86	12	70	9	22	<1
Occasional	43	0	45	0	16	0
Communal	95	34	100	32	43	4
Congregational	73	11	72	14	37	5
Immersed	98	56	98	52	75	22
Region						
Urban	78	20	76	16	33	9
Central and East	81	27	78	30	51	10
Outer Suburbs	70	20	68	19	34	2
Outlying Areas	73	25	70	21	41	6
Age						
22-34	76	24	77	19	51	11
35-49	84	24	74	14	30	10
50-64	74	27	81	28	49	7
65-74	74	19	59	27	38	4
75 +	50	11	62	19	32	3
Household type						
Inmarried with children	90	41	87	39	59	20
Inmarried without children	81	32	89	36	54	7
Intermarried with children	75	22	64	8	23	7
Intermarried without children	66	9	60	8	26	3
Not married	77	17	77	22	42	4

Volunteering

In the Greater Cincinnati Jewish community, 67% of Jewish adults reported that they engaged in some volunteer activity in the past year (Table 6.10). More than half (53%) of Jewish adults reported volunteering at a non-Jewish organization, while 35% volunteered at a Jewish organization. For those Jewish adults whose volunteer activity was through a Jewish organization, almost one quarter (23%) volunteered in a leadership role, such as serving on a committee or board, and 29% volunteered in another type of role. Some respondents volunteered in both types of roles.

Table 6.10. Volunteering in Greater Cincinnati, ever in past year

		Type of organization		Role at Jewish organization	
	Any volunteering (%)	Any non-Jewish (%)	Any Jewish (%)	Volunteer (%)	Leader (%)
All Jewish adults	67	53	35	29	23
Engagement group					
Personal	67	63	11	11	1
Occasional	54	49	7	7	1
Communal	66	56	49	20	42
Congregational	63	47	34	27	18
Immersed	85	52	75	72	55
Region					
Urban	69	59	27	24	18
Central and East	74	52	46	43	32
Outer Suburbs	64	52	36	26	24
Outlying Areas	52	35	31	25	11
Age					
22-34	54	34	33	31	17
35-49	80	65	30	26	22
50-64	64	52	35	34	23
65-74	67	52	28	26	16
75 +	50	36	33	23	22
Household type					
Inmarried with children	82	53	54	50	40
Inmarried without children	59	37	47	41	30
Intermarried with children	50	41	18	13	12
Intermarried without children	76	69	20	19	10
Not married	71	60	46	37	28

Among Immersed Jews, the rate of volunteering in Jewish organizations (75%) is higher than in non-Jewish organizations. For all other engagement groups, volunteering for non-Jewish organizations is more common.

Philanthropy

Within the Greater Cincinnati Jewish community, 82% of Jewish households reported making a charitable contribution in the past year (Table 6.11). More than half of households (55%) gave to at

Table 6.11. Philanthropy

	Any donation (%)	Only non-Jewish donations (%)	Any Jewish donation (%)	Only Jewish donations (%)
All Jewish households	82	27	55	2
Engagement group				
Personal	85	29	56	5
Occasional	77	58	19	0
Communal	96	2	94	2
Congregational	74	18	58	1
Immersed	90	2	88	6
Region				
Urban	77	33	45	--
Central and East	88	24	65	3
Outer Suburbs	81	27	54	--
Outlying Areas	82	20	61	--
Age				
22-34	47	14	35	2
35-49	86	40	46	1
50-64	86	22	65	4
65-74	93	34	60	1
75 +	94	23	70	1
Household type				
Inmarried with children	90	34	58	6
Inmarried without children	90	10	80	1
Intermarried with children	76	31	46	<1
Intermarried without children	89	38	51	<1
Not married	69	16	54	6

least one Jewish organization, representing 67% of donor households. More than one quarter (27%) of Jewish households only donated to non-Jewish organizations, representing 33% of donor households.

For donors in the Communal and Immersed groups, their donations to Jewish organizations far exceed their donations to non-Jewish organizations. For donors in the Occasional group, donations to non-Jewish organizations far exceed donations to Jewish organizations. The Communal Jews donate at the highest rate of all engagement groups.

The highest share of Jewish donations are directed to Jewish congregations, other than membership dues, with almost one-in-five (19%) households reporting a donation (Table 6.12). Out of households that reported giving charity to Jewish organizations, 35% have donated to a Jewish congregation, other than dues.

Table 6.12. Donations to specific Jewish organizations

	Jewish households that made any Jewish donations (%)	All Jewish households (%)
A Jewish congregation, other than dues	35	19
Jewish Federation of Cincinnati	26	14
Jewish-sponsored local agency	22	12
A pro-Israel organization	13	7
A Jewish school or camp	12	7
Another Jewish organization	29	16

Antisemitism

Greater Cincinnati Jewish community members are concerned about antisemitism, but that worry is more directed at the national (63%) than at the local (29%) level (Table 6.13). Jews in the Communal group are the most concerned about antisemitism nationally (94%). Older Jews are more concerned about antisemitism than are younger Jews.

Table 6.13. Concern about antisemitism, very much

	United States (%)	Greater Cincinnati (%)
All Jewish adults	63	29
Engagement group		
Personal	79	45
Occasional	43	25
Communal	94	44
Congregational	57	15
Immersed	66	28
Region		
Urban	59	24
Central and East	65	35
Outer Suburbs	71	35
Outlying Areas	58	22
Age		
22-34	39	10
35-49	64	37
50-64	65	29
65-74	73	42
75 +	82	40
Household type		
Inmarried with children	48	20
Inmarried without children	77	33
Intermarried with children	50	18
Intermarried without children	68	46
Not married	64	17

Chapter 7. Connections to Israel

Among the Jews in Greater Cincinnati, emotional connections to Israel are strong, and travel to Israel is common. Cincinnati's Jews travel to Israel at higher rates than most Jews in the United States and closely follow news about Israel.

Travel and Emotional Connection to Israel

Among the Jews of Greater Cincinnati, 52% have been to Israel at least once (Table 7.1). This portion includes 27% of Jewish adults who have been to Israel only once, 19% who have visited more than once, and 5% who are Israeli citizens or have lived in Israel at some point. The Cincinnati rate of travel represents a higher proportion than among US Jews in general, of whom, as of 2013, 43% had been to Israel.[18] Travel to Israel among younger Jewish adults is also significantly higher than among Jews nationally. Among Greater Cincinnati Jews ages 22 to 34, 72% have been to Israel, compared to 45% nationally.

Consistent with the high level of travel to Israel among Jewish adults in Cincinnati is the finding of strong emotional attachment to Israel (Figure 7.1, Table 7.1). Among all Jewish adults, 82% feel at least somewhat connected to Israel, and 32% feel very connected. This is similar to attachment of all US Jews, among whom 30% are very attached to Israel. The strongest connections to Israel are found among the Communal group (69% very much). Among Jewish young adults ages 22 to 34, 42% of Cincinnati Jews are very attached to Israel, compared to 23% of US Jews in that age group.

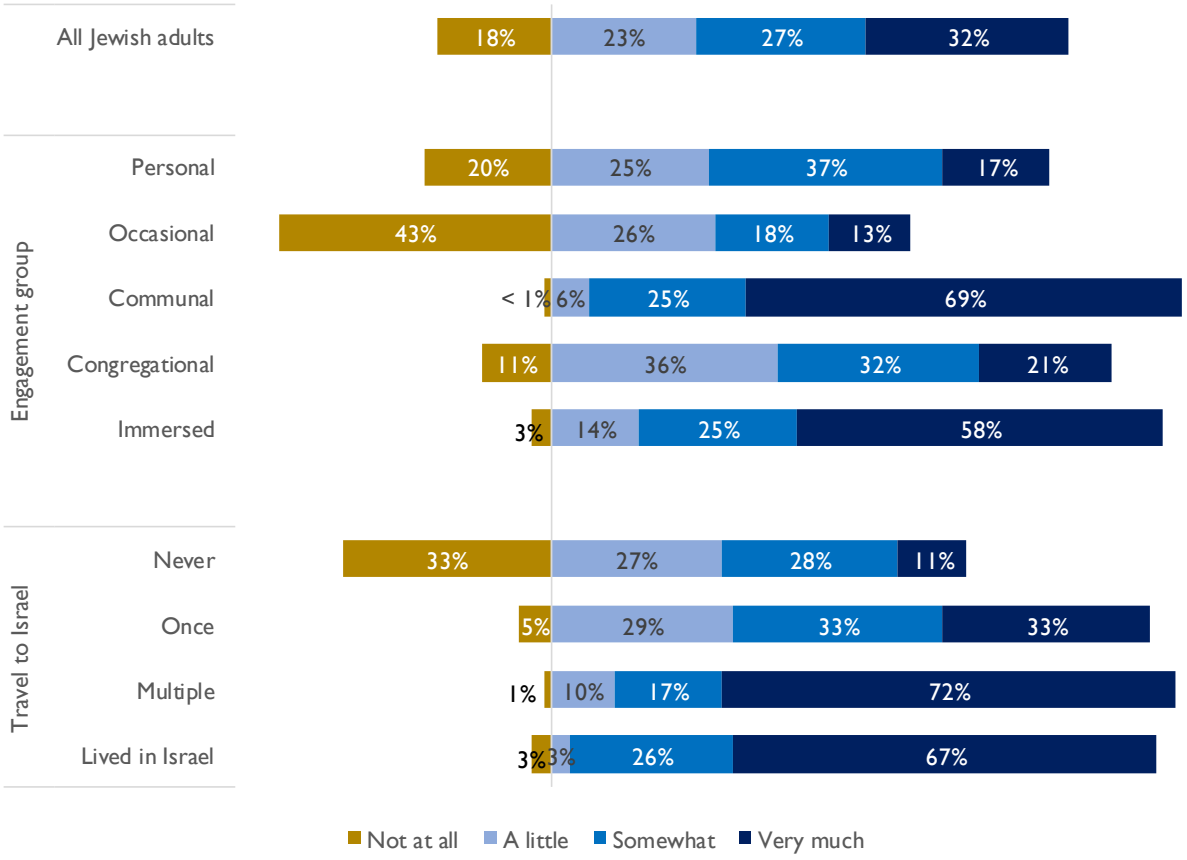
Travel and emotional connection to Israel are deeply linked. As seen in Figure 7.1, among those who have never been to Israel, 33% are not at all connected; nearly all of those who have been to Israel at least once feel at least a little connected. Those who have been to Israel multiple times or lived in Israel feel the strongest connections.

Jewish households also demonstrate their support for Israel through donations to pro-Israel organizations. In the past year, 7% of households donated to a pro-Israel organization such as AIPAC, JNF, AJC, or Hadassah. Philanthropy patterns are discussed in greater detail in Chapter 6.

Table 7.1. Travel and emotional connection to Israel

	Ever been to Israel (%)	Any connection to Israel (%)	Very connected to Israel (%)
All Jewish adults	52	82	32
Engagement group			
Personal	16	80	17
Occasional	44	57	13
Communal	63	100	69
Congregational	56	89	21
Immersed	78	97	58
Region			
Urban	49	83	23
Central and East	60	91	38
Outer Suburbs	55	73	42
Outlying Areas	33	73	34
Age			
22-34	72	82	42
35-49	50	84	23
50-64	46	84	32
65-74	43	79	26
75+	34	70	32
Household type			
Inmarried with children	80	96	48
Inmarried without children	69	94	50
Intermarried with children	46	70	19
Intermarried without children	24	69	11
Not married	57	90	43

Figure 7.1. Emotional connection to Israel



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

Types of Israel Travel

Twenty-four percent of Jewish adults have traveled with a Jewish organization on a mission or other sponsored trip to Israel, including programs such as Cincy Journeys (Table 7.2). Among those who are young enough to have been eligible for a Birthright trip, 26% have participated in the program; this represents 11% of all Jewish adults in Greater Cincinnati.

Table 7.2. Types of Israel travel

	Birthright (<47 years old) (%)	Foundation/ Federation/ organization mission (%)
All Jewish adults	26	24
Engagement group		
Personal	4	2
Occasional	34	16
Communal	0	31
Congregational	38	27
Immersed	33	42
Region		
Urban	30	24
Central and East	17	23
Outer Suburbs	--	30
Outlying Areas	--	8
Age		
22-34	39	31
35-49	17	18
50-64	n/a	22
65-74	n/a	19
75+	n/a	12
Household type		
Inmarried with children	48	36
Inmarried without children	29	31
Intermarried with children	10	15
Intermarried without children	23	10
Not married	24	35
Emotional connection to Israel		
Not at all	6	4
Little/Somewhat	29	22
Very much	28	37

News about Israel

Eighty percent of Greater Cincinnati Jews sought out news about Israel at least once in the past year, and 28% sought out news frequently (Table 7.3). The Immersed group follows Israel news most closely, as do those who feel very much connected to Israel or those who have been there multiple times or lived there.

Table 7.3. Sought news about Israel in past year

News results	Never (%)	Rarely (%)	Occasionally (%)	Frequently (%)
All Jewish adults	20	21	30	28
Engagement group				
Personal	15	21	47	17
Occasional	46	21	26	8
Communal	--	--	33	57
Congregational	21	32	31	16
Immersed	4	16	28	53
Region				
Urban	<1	19	20	39
Central and East	<1	14	26	26
Outer Suburbs	3	25	16	24
Outlying Areas	1	32	10	38
Age				
22-34	26	18	24	32
35-49	19	16	42	22
50-64	21	24	28	27
65-74	29	30	20	21
75+	8	17	52	23
Household type				
Inmarried with children	5	15	34	46
Inmarried without children	14	17	31	38
Intermarried with children	31	26	29	15
Intermarried without children	28	23	38	10
Not married	19	18	25	39
Emotional connection to Israel				
Not at all	69	11	16	4
Little/Somewhat	11	33	43	12
Very much	7	4	24	65
Travel to Israel				
Never	32	23	34	12
Once	11	23	37	29
Multiple	10	13	28	49
Lived in Israel	--	--	11	83

Chapter 8. Community Connections

The Greater Cincinnati Jewish community seeks to build community connections through its institutions and informal networks, and community connections are important to most members of the Cincinnati Jewish community. Although nearly all of Cincinnati's Jewish adults have at least some Jewish friends, almost half of them desire a stronger connection to the local Jewish community.

Feelings of Connection to Community

Nearly all Jewish adults, at all levels of Jewish engagement, consider community to be part of the meaning of being Jewish (Figure 8.1, Table 8.1), although to varying degrees. Three-in-four (74%) members of the Immersed group consider Judaism to be "very much" a matter of community compared to only 6% of Occasional Jews.

Figure 8.1. Being Jewish is a matter of community

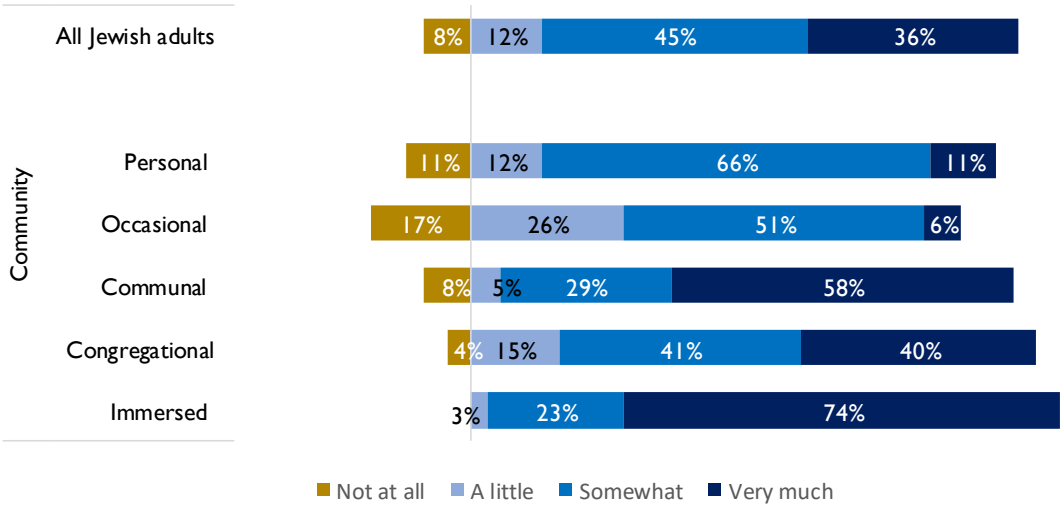


Table 8.1. Being Jewish is a matter of community

	Not at all (%)	A little (%)	Somewhat (%)	Very much (%)	Total (%)
All Jewish adults	8	12	45	36	100
Engagement group					
Personal	11	12	66	11	100
Occasional	17	26	51	6	100
Communal	--	--	29	58	100
Congregational	4	15	41	40	100
Immersed	<1	3	23	74	100
Region					
Urban	7	8	51	33	100
Central and East	4	12	41	43	100
Outer Suburbs	8	22	34	36	100
Outlying Areas	21	16	31	31	100
Age					
22-34	--	--	45	44	100
35-49	5	12	54	30	100
50-64	8	14	38	40	100
65-74	20	13	44	23	100
75 +	--	--	30	28	100
Household type					
Inmarried with children	--	--	39	54	100
Inmarried without children	6	10	39	45	100
Intermarried with children	--	--	53	26	100
Intermarried without children	14	19	51	17	100
Not married	8	12	26	54	100

Attitudes about Jewish Community

Although all engagement groups agree that Judaism is a matter of community, there is dramatic divergence among the groups with regard to their feelings of connection to the local Jewish community. Among the Personal Jews, 60% feel not at all connected, as are 64% of the Occasional group (Figure 8.2, Table 8.2). Among intermarried couples and Jewish adults 35-49 (many of whom are intermarried), about half feel no connection at all to the local Jewish community. Consistent with most other communities, we find that attachment to the worldwide Jewish community is stronger than attachment to the local Jewish community (Table 8.3).

Figure 8.2. Connections to local and worldwide Jewish community

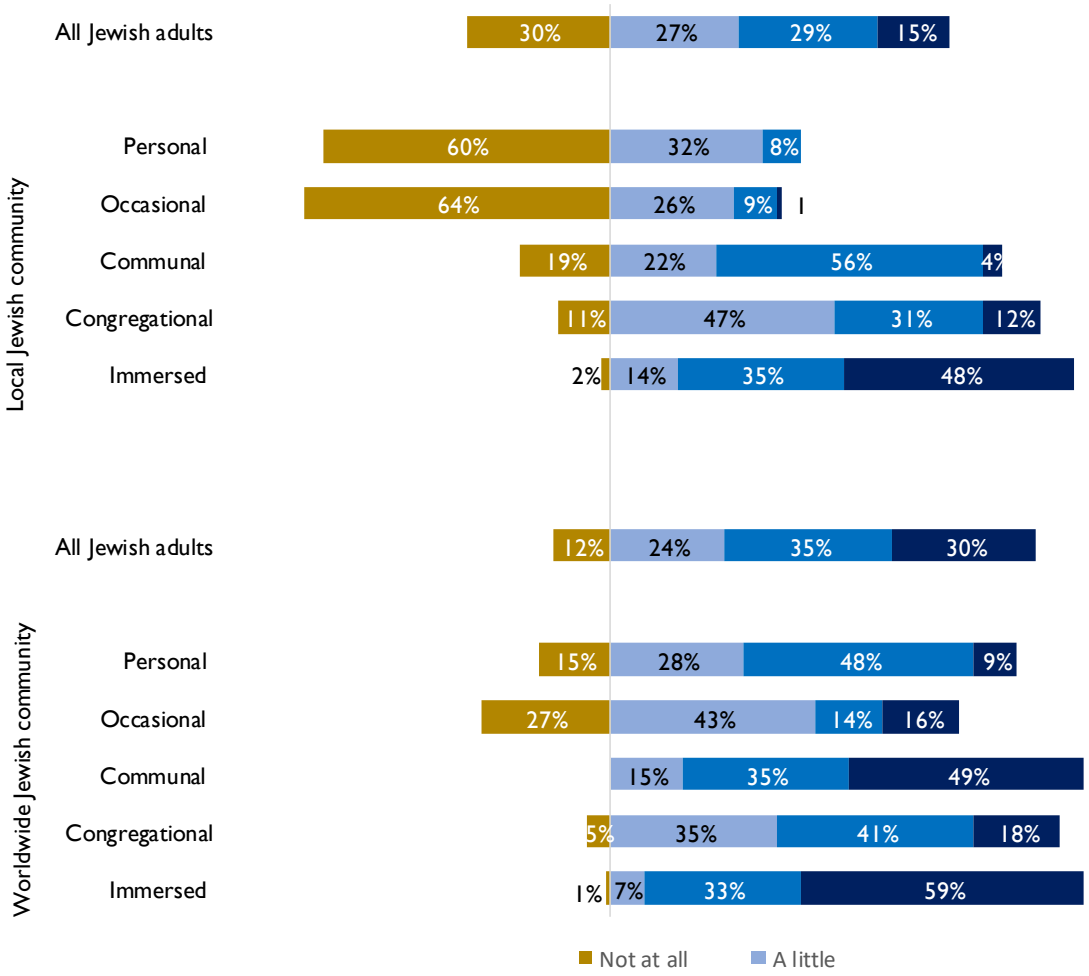


Table 8.2. Connections to the local Jewish community

	Not at all (%)	A little (%)	Somewhat (%)	Very much (%)	Total (%)
All Jewish adults	30	27	29	15	100
Engagement group					
Personal	60	32	--	--	100
Occasional	64	26	9	1	100
Communal	--	22	56	--	100
Congregational	11	47	31	12	100
Immersed	2	14	35	48	100
Region					
Urban	38	32	18	12	100
Central and East	16	24	32	27	100
Outer Suburbs	40	22	26	12	100
Outlying Areas	36	39	22	3	100
Age					
22-34	8	54	25	13	100
35-49	50	21	15	15	100
50-64	30	25	23	22	100
65-74	41	19	26	15	100
75 +	30	23	34	13	100
Household type					
Inmarried with children	22	17	27	33	100
Inmarried without children	6	27	38	29	100
Intermarried with children	44	39	11	6	100
Intermarried without children	58	22	14	5	100
Not married	18	36	35	11	100

Table 8.3. Connections to the worldwide Jewish community

	Not at all (%)	A little (%)	Somewhat (%)	Very much (%)	Total (%)
All Jewish adults	12	24	35	30	100
Engagement group					
Personal	15	28	48	9	100
Occasional	27	43	14	16	100
Communal	<1	15	35	49	100
Congregational	5	35	41	18	100
Immersed	1	7	33	59	100
Region					
Urban	9	28	40	24	100
Central and East	5	22	36	37	100
Outer Suburbs	18	29	18	35	100
Outlying Areas	22	30	31	18	100
Age					
22-34	8	28	38	26	100
35-49	8	31	34	27	100
50-64	8	25	32	35	100
65-74	16	26	37	21	100
75 +	29	23	25	24	100
Household type					
Inmarried with children	1	13	22	64	100
Inmarried without children	6	15	34	45	100
Intermarried with children	12	50	30	8	100
Intermarried without children	21	25	42	11	100
Not married	8	30	30	32	100

Desire for More Community Connection

Community members were asked about their satisfaction with their current level of connection to the Greater Cincinnati Jewish community. Almost half (47%) felt their current level of connection is just right (Table 8.4) but almost half of Jewish adults would like to be more connected to the local Jewish community. Among adults under age 50, an even larger share are seeking greater Jewish community connections. Among those under age 35, 65% wish they were more connected, and for those ages 35-49, 55% wish to be more connected. More than half of Communal and Congregational Jews (61% and 60%, respectively) would like to be more connected as would 60% of single adults.

Table 8.4. Desired level of connection to Jewish community

	More connected (%)	Current level about right (%)	Less connected (%)	Total (%)
All Jewish adults	48	47	5	100
Engagement group				
Personal	48	48	4	100
Occasional	32	59	9	100
Communal	61	37	2	100
Congregational	60	37	3	100
Immersed	50	46	4	100
Region				
Urban	55	44	1	100
Central and East	39	59	3	100
Outer Suburbs	48	41	11	100
Outlying Areas	51	40	9	100
Age				
22-34	65	31	4	100
35-49	55	37	7	100
50-64	42	53	4	100
65-74	36	62	1	100
75 +	14	81	5	100
Household type				
Inmarried with children	45	53	2	100
Inmarried without children	36	61	3	100
Intermarried with children	58	31	11	100
Intermarried without children	46	51	4	100
Not married	60	36	4	100

Adults who expressed a desire to be more involved in the Jewish community were asked to indicate conditions that are currently limiting their involvement. Almost three quarters (71%) of these individuals felt that not knowing many people in the Jewish community was a condition that limited their participation (Table 8.5), and this reason was cited most frequently by nearly all subgroups. For those in the Personal and Communal groups, their level of Jewish knowledge was

Table 8.5. Conditions that limit involvement in Jewish community

	Do not know many people (%)	Have not found interesting activities (%)	My level of Jewish knowledge (%)	Feeling unwelcome (%)	Political views (%)	Safety or security concerns (%)
Jewish adults who want to be more involved	71	65	60	48	25	12
Engagement group						
Personal	74	74	75	57	17	4
Occasional	90	62	75	48	16	8
Communal	72	22	71	22	21	13
Congregational	72	76	50	48	28	11
Immersed	57	64	35	46	32	21
Region						
Urban	72	73	57	55	16	6
Central and East	58	69	49	43	30	23
Outer Suburbs	87	56	59	31	38	11
Outlying Areas	67	29	73	44	20	13
Age						
22-34	85	69	59	50	33	7
35-49	65	79	67	57	11	11
50-64	64	66	39	49	39	18
65-74	58	46	53	27	15	8
75 +	63	57	45	56	44	37
Household type						
Inmarried with children	60	76	47	43	36	19
Inmarried without children	57	65	41	46	39	16
Intermarried with children	70	59	62	47	19	10
Intermarried without children	82	68	60	61	13	6
Not married	76	57	67	32	25	14

the second most commonly cited limitation to involvement. Among Occasional Jews, lack of interesting activities and level of Jewish knowledge were cited as the most common limitations.

In addition to the response options listed in Table 8.5 above, 670 respondents provided comments about additional barriers they face to participating fully in Jewish life in Cincinnati. The most frequent responses were the feeling that the community was unwelcoming (132), a lack of time due to personal and professional obligations (107), and regional limitations or distance to Jewish institutions (88).

The feeling of being unwelcome was often experienced by those who were newcomers or less involved in the community.

> *I have been to a few events and haven't felt particularly welcomed, not many events for my age group, also feel as though most Jewish young adults already know one another and are very cliquey.*

> *I have not found many people like myself, who are interested in becoming "friends." Maybe I just have not gotten involved in the right organizations. People who grew up in Cincinnati are not as open to welcoming new people, (who did not grow up here) into their circle of friends.*

For those who cited lack of time, work and family obligations were barriers to participation in Jewish life. Often, however, this problem was exacerbated by travel time, convenience, and lack of interest in Jewish activities.

> *I live in a northern suburb of Greater Cincinnati where there are only a few Jews. I work full time outside the home, and my hours don't usually allow me to get to events on time.*

> *Time commitment. I work full time and have two small children. I have also not found a synagogue where I feel a connection.*

Interfaith families

Interfaith families and households in which someone was in an interfaith relationship were asked whether they consider the community to be supportive. As shown in Table 8.6, 28% percent of respondents indicated that they or someone in their household are currently in an interfaith relationship. These respondents were asked to what extent the considered the Jewish community to be supportive to interfaith families. Almost one third (31%) felt that the community is very supportive, while 7% felt that the community is not at all supportive.

Table 8.6. Think community is supportive to interfaith couples

	Jewish adults in interfaith relationships (%)
Not at all	7
A little	9
Somewhat	19
Very much	31
No opinion	34
Total	100

Jewish Friendships

Community engagement is closely tied to personal connections and friendships among Jews. The vast majority (85%) of Jews in Greater Cincinnati have at least some close Jewish friends, and 33% reported that at least half of their closest friends are Jewish (Table 8.7). Sixty-eight percent of the Immersed group indicated that half or more of their close friends are Jewish.

Jewish social ties run deepest in the Central and East region, where, consistent with its high concentration of Jews, 60% of those who live there reported at least half of their close friends are Jewish. Inmarried couples without children have the highest rate of friends who are Jewish, with 64% indicating that half or more of their close friends are Jewish.

Table 8.7. Jewish friends

	None (%)	Some (%)	About half (%)	Most (%)	All (%)	Total (%)
All Jewish adults	15	51	12	17	4	100
Engagement group						
Personal	21	69	--	--	--	100
Occasional	26	59	--	--	--	100
Communal	--	62	--	15	--	100
Congregational	18	51	14	14	2	100
Immersed	3	28	19	38	11	100
Region						
Urban	13	66	11	9	1	100
Central and East	5	35	17	33	10	100
Outer Suburbs	25	56	3	15	2	100
Outlying Areas	35	35	23	--	--	100
Age						
22-34	21	52	7	15	5	100
35-49	18	59	10	8	4	100
50-64	13	47	18	19	3	100
65-74	7	53	11	25	4	100
75 +	--	20	15	35	--	100
Household type						
Inmarried with children	2	41	21	24	13	100
Inmarried without children	6	30	16	41	7	100
Intermarried with children	27	61	--	--	--	100
Intermarried without children	22	65	8	5	<1	100
Not married	16	56	13	14	2	100

Where Greater Cincinnati Jews find Community, in Their Own Words

Respondents were asked to share where they find their sense of Jewish community. Excluding responses that do not answer the question or "none," the biggest areas where community members find community are friends and family (950), synagogues (724), Jewish organizations (173), Jewish schools (62), and social programming (41). These responses indicate that at the core of community building are opportunities for developing strong relationships between friends and family members. Synagogue and ritual events facilitate the strengthening of bonds among friends and family, as do social events and Jewish institutions.

Friends and family were, unsurprisingly, central to finding community and were mentioned the most among those in the Immersed (560) and Congregational (218) engagement groups. For some, a community of friends and family constitutes the center from where their broader community radiates, while for others, friends and family are their only Jewish community.

Two respondents from the Immersed group wrote:

> *My sense of Jewish community is interconnected among family, synagogue, and friends. Not all of my family or friends belong to the same synagogue, but many of them do.*

> *I find my strongest sense of Jewish community with friends. I've met many people through work and Jewish events, and I sometimes feel most connected when I'm spending time outside of Jewish spaces, with these wonderful Jewish young adults I've met.*

A Congregational respondent noted:

> *I find my strongest sense of Jewish community among friends. Organizations do a good job, but I haven't felt the need for greater participation.*

Synagogues were the most important source for finding community among those in the Immersed (533), and Congregational (146) groups.

> *Our synagogue is where we feel most at home. We find tremendous value in congregational life—both in learning with rabbinic leadership and in the social bonds created in the community. We appreciate the congregation's bold thought leadership and innovative approach to education and liturgy. This foundation is at the core of the Jewish identity that we want to give our two children.*

For 173 respondents, Jewish organizations, in general, are the source of their community. And, for another 62 individuals, Jewish schools are where they find community.

Some community members are connected to Jewish organizations through their jobs or lay leadership.

> *I have worked at [Jewish organization] for over 40 years and that is my community in Cincinnati.*

> *The strongest sense of Jewish community is as part of being a staff at the [Jewish organization] as well as the friends that I have made.*

Others are connected with Jewish organizations through their involvement in programming:

> *JCC is a wonderfully utilized institution. I am amazed at the variety of programs, availability, and attendance.*

Those who find community in Jewish schools are mostly affiliated through their children who are enrolled in day schools.

> *We have recently enrolled our son at [Jewish school] and this, so far, has been our strongest connection.*

Other respondents finding community in Jewish schools are students themselves at institutions, such as Hebrew Union College or in AEPi on University of Cincinnati's campus.

Some of the 41 respondents who find community in social programming mentioned young professional groups, events at Havayah, and social *havurot*. Members who do not have children are more likely to find their community in social programming than those who live in households with children. Others mentioned specific programs:

> *Programming put on by the Jewish Federation and activities at the JCC.*

> *At community events like concerts, Jewish Israeli film festival, or educational opportunities, or museum events.*

Chapter 9. Financial Well-Being and Health Needs

This chapter considers the financial and health needs of members of the Greater Cincinnati Jewish community. Although economic status cannot be measured with precision in a community survey, this chapter examines indicators of poverty and economic vulnerability, as well as economic well-being, employment, and education. The chapter concludes with information about health status and caregiving.

Economic Conditions

Among Greater Cincinnati Jewish households, 11% describe their standard of living as "just getting along," a possible indication of economic vulnerability, 1% said they are "nearly poor," and less than 1% indicated they are "poor." Those who say they are "living reasonably comfortably" make up 49% of Jewish households. Similar to the US Jewish population as a whole, the Greater Cincinnati Jewish community is relatively affluent. Nine percent of the community described itself as "prosperous" and nearly one third (31%) reported it is "living very comfortably" (Table 9.1).

While 19% of households did not wish to reveal their incomes, 14% said they had household incomes below $50,000 and another 23% reported their household incomes between $50,000 and $99,999. At the other end, 16% reported household incomes of $200,000 or more.

The majority of those who did not report their income describe themselves as financially comfortable. Among those who did not indicate their income, 7% said their standard of living was "prosperous," 60% said "living very comfortably," 29% said "living reasonably comfortably," and 3% said "just getting along" (Table 9.2).

Households that do not include a married (or partnered) couple have lower incomes and describe themselves as having a lower standard of living than households that include a couple (Table 9.3).

Table 9.1. Self-reported standard of living and household income

	Jewish households (%)
Standard of living	
Prosperous	9
Living very comfortably	31
Living reasonably comfortably	49
Just getting along	11
Nearly poor	1
Poor	< 1
Total	100
Household income	
$200,000 or more	16
$150,000 to $199,999	5
$100,000 to $149,999	24
$50,000 to $99,999	23
Less than $50,000	14
Prefer not to answer	19
Total	100

Table 9.2. Standard of living by household characteristics

	Prosperous (%)	Living very comfortably (%)	Living reasonably comfortably (%)	Just getting along, near poor, and poor (%)	Total (%)
All Jewish households	9	31	49	12	100
Engagement group					
Personal	10	22	50	18	100
Occasional	--	36	52	--	100
Communal	--	17	62	--	100
Congregational	7	42	44	7	100
Immersed	8	32	42	19	100
Region					
Urban	8	26	55	10	100
Central and East	9	35	44	12	100
Outer Suburbs	3	29	53	15	100
Outlying Areas	--	39	35	--	100
Age					
22-34	2	18	62	18	100
35-49	6	32	54	8	100
50-64	9	35	38	17	100
65-74	7	26	62	5	100
75+	19	41	32	8	100
Household type					
Inmarried with children	8	25	49	17	100
Inmarried without children	14	33	46	7	100
Intermarried with children	--	42	39	--	100
Intermarried without children	9	33	55	4	100
Not married	1	20	48	30	100

Table 9.3. Household income, of those disclosing, by household characteristics

	$200,000 + (%)	$100,000-$199,999 (%)	$50,000-$99,999 (%)	Less than $50,000 (%)	Total (%)
All Jewish households	19	36	28	17	100
Engagement group					
Personal	15	40	24	22	100
Occasional	--	50	34	--	100
Communal	--	21	33	--	100
Congregational	36	30	16	18	100
Immersed	17	30	31	22	100
Region					
Urban	17	33	29	21	100
Central and East	25	33	30	12	100
Outer Suburbs	10	42	23	25	100
Outlying Areas	--	41	30	--	100
Age					
22-34	5	31	41	23	100
35-49	22	49	25	5	100
50-64	24	30	26	20	100
65-74	11	37	36	16	100
75+	21	25	28	26	100
Household type					
Inmarried with children	19	30	43	8	100
Inmarried without children	25	29	29	16	100
Intermarried with children	43	37	19	1	100
Intermarried without children	14	57	25	4	100
Not married	2	10	33	54	100

Economic Insecurity and Poverty

Financial insecurity, indicating a risk of poverty, is reflected in lack of financial resources for emergency or future expenses. Of all households, 26% are not confident in their ability to live comfortably during retirement, 18% percent of parents are not confident paying for their children's college education, and 7% of households are not confident paying off student loans. More than one quarter (28%) of households do not have enough funds to cover three months of expenses were they to face an unexpected loss of income. Three percent could not cover a $400 expense in full, and 1% had to skip a rent or mortgage payment in the preceding year.

As one measure of economic need, respondents indicated whether they received government benefits or skipped necessities in the past year (Table 9.4). These benefits included Social Security Disability Insurance (SSDI) or Supplemental Security Income (SSI); Medicaid; subsidized housing; SNAP (Supplemental Nutrition Assistance Program); daycare assistance; unemployment benefits; or energy or utility assistance. However, it is important to note that some of these benefits are not entirely restricted to low-income households (e.g., SSDI, Medicaid); accordingly, receipt of these benefits is only a possible indicator of financial need, not a definite indicator. Overall, 9% of households receive some form of public benefit.

Respondents were also asked about life changes in the previous year that resulted in economic hardship. Fifteen percent of households reported encountering such a hardship. Eleven percent noted a change in employment, such as a reduction in pay; 7% reported a change in in health, such as major illness; and another 2% mentioned a change in family structure, such as divorce.

Economic insecurities within the Greater Cincinnati Jewish community can be related to all kinds of factors and can be situational and interdependent (Table 9.5). Sometimes this reflects expected stage-of-life differences. For example, younger households have less savings, and a larger share (35% of age 22-34) have insufficient savings to cover three months of expenses, compared to households ages 65 and older.

Five percent of Jewish households reported that finances made it difficult for them to participate fully in Jewish life. Respondents were asked to elaborate, and 116 provided answers. The most commonly cited challenges are their perceptions of the costs of synagogue dues or High Holy Day tickets (51) and program and event fees (33).

Table 9.4. Economic needs of Jewish households within past year (percent reporting each need)

	Jewish households %)
Public benefits	
Any benefit listed below	9
SSDI or SSI	6
Food stamps/SNAP, subsidized housing, Medicaid, or daycare assistance	5
Energy or utility assistance programs	2
Economic Hardships	
Any hardship listed below	15
Change in employment	11
Change in health	7
Change in family structure	2
Financial insecurities	
Insufficient savings for three months	28
Not confident saving for retirement	26
Not confident saving for children's higher education	18
Not confident paying off student loan	7
Unable to pay $400 expense	3
Skipped rent or mortgage payment	1

Table 9.5. Economic needs within past year

	Experienced any economic hardship (%)	Received any public benefit (%)	Insufficient savings for three months (%)	Finances made Jewish life difficult (%)	Inability to pay $400 expense (%)
All Jewish households	15	9	28	5	3
Engagement group					
Personal	21	8	39	3	12
Occasional	15	5	29	2	2
Communal	21	19	37	15	5
Congregational	8	5	24	4	4
Immersed	12	9	27	8	7
Region					
Urban	11	9	36	3	5
Central and East	13	6	21	5	4
Outer Suburbs	23	13	34	7	8
Outlying Areas	14	2	18	5	3
Age					
22-34	13	3	35	2	4
35-49	15	5	46	5	3
50-64	16	8	24	6	10
65-74	10	10	9	2	2
75+	8	12	6	1	1
Household type					
Inmarried with children	10	3	45	6	5
Inmarried without children	6	15	15	2	3
Intermarried with children	8	<1	23	3	<1
Intermarried without children	14	3	23	1	1
Not married	28	20	43	14	17

Educational Attainment and Employment

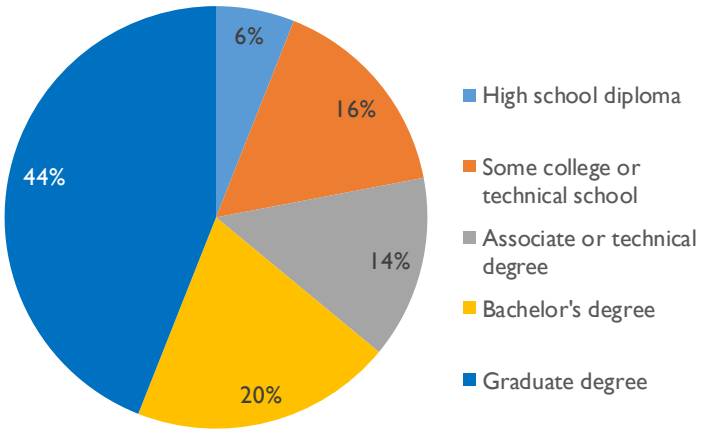
The Jewish population of the Greater Cincinnati is highly educated compared to the overall US population and the US Jewish population. Of the Jewish adults in Greater Cincinnati, 64% have earned at least a bachelor's degree, including 44% with at least one post-graduate degree (Figure 9.1). Among Jews in the United States, over half have attained at least a bachelor's degree (58%), including 28% who have graduate degrees. In Greater Cincinnati overall, 34% of individuals ages 25 or older have at least a bachelor's degree, including 13% who have a graduate degree. In the US population overall, 30% of adults ages 25 and older hold bachelor's degrees, including 12% who hold advanced degrees.

Ten percent of Jewish adults ages 18-29 are enrolled in local higher educational institutions for undergraduate or graduate studies (not shown in figure). An additional 41% attend schools outside of Greater Cincinnati.

Seventy three percent of Jewish adults in the community are currently working full time (55%) or part time (18%). An additional 16% of the population is retired. The remaining 11% are stay-at-home parents, unemployed, on temporary leave, or studying for a degree. Among those who are not working and have spouses or partners, 46% of partners are working, and 54% are not working.

Fourteen percent of Jewish adults, including some already with jobs, are looking for work.

Figure 9.1. Educational attainment



Health Status and Needs

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

Seventeen percent of Jewish households in the Greater Cincinnati include at least one person whose work, schooling, or general activities are limited by some sort of health issue, special need, or disability (Table 9.6). As expected, older households reported more health challenges than younger ones.

Table 9.6. Health challenges for anyone in household

	Any health issue, special need, or disability that causes limitation (%)
All Jewish households	17
Engagement group	
Personal	25
Occasional	15
Communal	14
Congregational	18
Immersed	16
Region	
Urban	13
Central and East	19
Outer Suburbs	14
Outlying Areas	26
Age	
22-34	11
35-49	4
50-64	23
65-74	22
75+	31
Household type	
Inmarried with children	7
Inmarried without children	23
Intermarried with children	13
Intermarried without children	18
Not married	20

Among the 17% of households in in which someone was limited by a health issue, disability, or special need, 6% (1% of all Jewish households) needed services that were not received (not shown in table). Of the other 94% of households with a member limited by a health issue, disability or special need (16% of all Jewish households), 43% said they did not require services and another 51% said they were already receiving services from a provider.

Table 9.7. Type of health issue, special need, or disability

	Households with a health challenge (%)	All Jewish households (%)
Chronic illness	40	7
Physical disability	32	5
Mental illness	17	3
Cognitive disability	8	1
Development disability	5	1
Other	23	4

Respondents who indicated that a household member is limited by a health issue, special need, or disability were asked to categorize the issue (Table 9.7). The most frequent are chronic illnesses, occurring in 40% of households with a health issue, representing 7% of all Jewish households. Physical disabilities are faced by 5% of households. Three percent of households include someone with a mental health challenge, and 1% each include someone with a cognitive or developmental disability.

Thirteen percent of Jewish households who required social services sought them from a Jewish organization in the Greater Cincinnati area: 9% received them, and 4% did not.

Giving and Receiving Care

Health needs do not affect only the afflicted person, but also the families and care networks. In 12% of Cincinnati's Jewish households, someone is providing care for a close relative or friend on a regular basis (aside from routine childcare). Most of the caregivers, 60%, are tending to people living in other, local households, and 43% are caring for people they live with (Table 9.8). Sixty-three percent of caregivers are looking after their parents or in-laws, but some are looking after children, both adult (18%) and minors (15%).

Table 9.8 Location of care receivers

	Caregiver households (%)
Location of care receivers	
Other household in Greater Cincinnati	60
Same household	43
Outside of Greater Cincinnati	20
Person receiving care	
Parent / In-law	63
Adult child	18
Minor child	15
Spouse/partner	13
Someone else	32

Among Jews ages 55 and older, 5% receive care from a relative or friend who lives elsewhere in Greater Cincinnati, and 2% receive care from a professional.

Needs of Senior Citizens

Some members of the Greater Cincinnati Jewish community have elderly parents in the area. Questions about parent care were only asked of those younger than age 75. Ten percent of Jews younger than age 75 indicate that they have parents living in an assisted living facility in Greater Cincinnati, and 11% have a parent in a senior community elsewhere.

Two percent of Jewish adults ages 65 and older are living in a senior community, and another 3% are considering moving to one within five years. Of the group that is considering moving, 60% say that the quality of Jewish life in the facility is very important.

To measure feelings of isolation, we asked Jewish adults ages 56 and older about their satisfaction with the time they spend with friends and family. Four percent of these adults said they are very dissatisfied with how much they see others, and 14% indicated somewhat dissatisfied.

Nearly all adults older than 55 have access to transportation when needed. However, 3% only have partial access, and less than 1% never do. Among Jews ages 75 and older, however, 7% do not have full-time access to transportation.

Health Limitations and Jewish Life

Eight percent of households reported that health issues made it difficult for them or someone in their household to participate fully in Jewish life. (Table 9.9). Jews ages 75 and older faced more health limitations than did younger Jews.

Respondents who indicated that their participation was difficult were asked to describe which types of activities were unavailable to them. Of the 163 responses, the most commonly cited were attending services (60) or other events and activities (38), such as community celebrations, cultural events, and speakers.

Table 9.9. Health limitations made it difficult to participate in Jewish life

	Jewish households (%)
All Jewish households	8
Engagement group	
Personal	3
Occasional	1
Communal	24
Congregational	6
Immersed	19
Region	
Urban	5
Central and East	9
Outer Suburbs	11
Outlying Areas	8
Age	
22-34	6
35-49	3
50-64	6
65-74	10
75+	19
Household type	
Inmarried with children	6
Inmarried without children	18
Intermarried with children	1
Intermarried without children	3
Not married	14

Chapter 10. Conclusions

This chapter summarizes key findings of the 2019 Greater Cincinnati Jewish community study and includes comments of community members. The community members also discuss, in their own words, the strengths of the community and the areas for improvement. Their responses, taken together, reinforce the themes presented elsewhere in the report and provide new insights into community needs and opportunities.

The chapter summarizes over 1,200 comments. Many respondents commented on multiple topics and discussed both strengths and gaps in the community. The numbers shown in this chapter indicate the actual number of respondents who mentioned each issue. Topics mentioned by fewer than 20 people are not included.

Community Size

The Greater Cincinnati Jewish community has grown slightly in its Jewish population size since 2008 and has experienced significant growth in the number of households and the number of people—Jewish and non-Jewish—who live in those households. Partly as a result of increasing rates of intermarriage, there has been a 73% increase in the number of non-Jewish adults living in Jewish households.

For many Jewish adults, the size of the Jewish community makes it easier to engage socially. For others, the community feels unwelcoming. While 70% of Jewish adults feel at least a little connected to the local Jewish community, only 15% feel very connected. Nearly half (48%) desire more connection to the Jewish community. Of those who desire more connection, the most frequent limitation is not knowing many people.

A large number of respondents (223) attribute the tight-knit and inclusive environment in Greater Cincinnati to the community's comparatively small size.

> *I think it is wonderful. There are many groups represented here, and everyone is very welcoming.*

> *It's a tight-knit community, lots of opportunities for everyone to get involved, people know each other.*

I've lived in several larger Jewish communities, and I think the sense of closeness and community building is actually stronger in Cincinnati.

This community, in Cincinnati, is like no other Jewish community I have experienced. The tribal feeling we have created together while still being an all-inclusive non-judging community is a rarity that I do not take for granted.

Members of the Jewish community have deep local roots. Thirty-one percent of Jewish adults lived in Greater Cincinnati their whole lives, and another 16% were raised in Cincinnati, left, and returned. Forty percent of Jewish adults have adult children who live in the area.

A weakness is for those that have moved to Cincy from elsewhere and don't have the connections to the community.

As a newcomer, it seems like the community has a lot of members who have lived here for generations. That's wonderful, but it does make it very difficult for someone new to break in and find one's place.

Geographical Distribution

For purposes of this study, the community has been divided into four geographic regions: the Urban region (33% of Jewish households), the Central and East region (29% of Jewish households), the Outer suburbs (24% of Jewish households), and the Outlying areas (14% of Jewish households). The largest share (43%) of Jewish children reside in the Central and East region, and nearly half (46%) of Jewish young adults (ages 18-34) live in the Urban region.

Geographical density and proximity to institutions can affect Jewish engagement. Synagogue membership is highest among Jewish households in the Central and East region, as is participation in most Jewish rituals. Children in the Central and East region are more likely to be enrolled in Jewish education than children in other regions. Households in the Central and East region have the highest rate of membership in the Mayerson JCC and participation in JCC programs.

One obstacle to participation in Jewish programs and events is geographic proximity. Fifty-two respondents noted the challenges of a suburban Midwestern Jewish community that is spread out and decentralized. Unsurprisingly, the majority of these respondents (20) live in the Outlying areas.

ALL of the synagogues and Jewish organizations are located too far away from central Cincinnati. Not everyone wants to live in the northeast suburbs.

The community suffers from suburban sprawl. Jews, like the rest of the population here, are entirely reliant on mainly automobile transportation to visit synagogues, the JCC, and each other. I want us to be cohesive because we are a real community invested in our local and regional interests.

I live in downtown Cincinnati, but most of the Jewish activity seems to be somewhat north of the city and getting there (via the I71), particularly on a Friday night, is nearly impossible. I wish there was a synagogue downtown (in operation), preferably one I could walk to.

Jewish Identity and Jewish Engagement

Cincinnati Jewish adults have many different avenues for expressing their Jewish identities. The largest single Jewish denomination is Reform, including 35% of Jewish adults, but 41% of Jewish adults do not identify with any Jewish denomination.

The Cincinnati typology of Jewish engagement illustrates that Jewish adults participate in individual, organizational, and ritual aspects of Jewish life. While 25% of Jews, the "Immersed," tend to participate in all of these aspects of Jewish life, the remainder of Jewish adults prioritize some of these dimensions over the others. For the 18% who are "Personal" Jews, the most frequent activities are individual, non-institutional activities, such as following news about Israel and accessing Jewish websites. Among the 25% who are "Occasional" Jews, most Jewish behaviors appear on the special occasions of Passover and Hanukkah. The ten percent of Jewish adults in the "Communal" group are the strongest supporters of Jewish charity and have high rates of volunteering and program participation. For the 23% who are "Congregational" Jews, although fewer than half (40%) are synagogue members, ritual and synagogue-based activities constitute their primary connections to Jewish life.

Twenty-eight percent of Jewish households are members of a synagogue or other worship community, representing 35% of Jewish adults who live in those households. However, 62% of Jewish adults attended a service at least once in the past year, and 45% participated in a synagogue program other than a religious service.

Jewish households in the Immersed group enroll their children in all forms of Jewish education at higher rates than those in the Congregational groups. Among families in the other engagement groups, participation in Jewish education is minimal.

One hundred and eleven respondents mentioned religious, spiritual, and congregational life as an important means of engaging with the Jewish community. Of these respondents, 74 described the religious nature and variety of Greater Cincinnati's thriving synagogues as a strength of the Jewish community.

> *There are a variety of synagogues or temples and many programs people can get involved in.*
>
> *Thriving Orthodox community which has created a culture of seeking spiritual growth as well as demographic growth.*
>
> *Always looking to connect more and more people to their Jewish faith and to make them feel comfortable and cared for in doing so.*

However, another 29 members noted the lack of unity and cohesion between the different Jewish denominations.

> *The three branches of religion in particular very rarely come together for Jewish events. Gaps of course are due to differences in beliefs; however, it is difficult to see Jews divided.*

I am sorry about the divisions between Reform and Orthodox Jews in Cincinnati.

Too many synagogues for a Jewish population of this size, therefore too much competition for resources. My own current congregation is the result of a merger a few years ago, but we are still not where we would like to be financially.

Inmarriage, intermarriage, and Jewish Children

In Greater Cincinnati, the individual intermarriage rate, or the proportion of married/partnered Jewish adults with a non-Jewish spouse, is 55%. By comparison, among US Jews nationally, 44% have a non-Jewish spouse, and among Jews in the Midwest, 49% have a non-Jewish spouse.

Thirty-one percent of Jewish households include minor children under age 18, and 59% of children are being raised by intermarried parents. More than half (56%) of children are being raised Jewish in some way. Of those who are not being raised Jewish, most (36% of all children) are being raised with no religion or their parents have not yet decided their religion. For children being raised with no religion, some celebrate Jewish holidays at home and receive books from PJ Library, but none are enrolled in formal or informal Jewish education.

Among inmarried couples, whether or not they have children, just over half are synagogue members. However, inmarried couples with children are more likely to have a Shabbat meal, light Shabbat candles, and fast on Yom Kippur than are inmarried families without children.

Intermarried couples are less likely to be synagogue members than are inmarried couples. However, intermarried couples with children are more likely to be synagogue members and attend religious services than those without children. Intermarried couples with children participate in Jewish rituals to the same extent as those without.

Jewish children of inmarried parents are far more likely to be enrolled in all forms of Jewish education than are Jewish children of intermarried parents or of single parents.

Among those in interfaith relationships, 50% find the local Jewish community somewhat or very supportive to interfaith couples.

Jewish Education

In Greater Cincinnati 28% of children being raised Jewish in some way are enrolled in formal Jewish education. Of Jewish children who are not yet in kindergarten, 18% are enrolled in a Jewish preschool program, 21% of Jewish children in grades K-12 are enrolled in supplemental schools, and 10% are enrolled in day schools. Since 2008, enrollment has increased for Jewish preschool, declined for supplemental school, and increased for day school.

In summer 2018, 15% of Jewish children in grades K-12 attended Jewish day camp, and 15% attended an overnight Jewish camp. Nineteen percent of Jewish children in grades 6-12

participated in a Jewish youth group. Twenty-five percent of Jewish students in grades 11 and 12 traveled to Israel on a peer trip.

Eighty community members mentioned Jewish education, including educational program offerings, day schools, and part-time religious school in their comments about the community. More than half (48) felt positively about Greater Cincinnati's Jewish education institutions.

> *[Strengths are] Jewish day schools, choice of synagogues, Jewish continuing education, Jewish Foundation and Federation subsidies to day schools, synagogues, and trips to Israel.*

> *Forward thinking, educational programming.*

Nevertheless, 30 respondents pointed out gaps in the area of Jewish education.

> *The community inadequately supports Jewish education. Jewish education is about having an educated and devoted community. The community ultimately needs to ensure that kids get Jewish education. This likely means greater investment.*

> *The community should see itself in a competition with other cities competing for young Jewish families who seek a vibrant community with all Jewish amenities. To that end, the lack of a strong academic high school causes many families to avoid Cincinnati or to leave as soon as their children reach high school age. This is one important reason why this community has failed to grow. Such a high school would need to be academically strong in both Judaics as well as secular studies and be attractive to all Jewish denominations. There are many models of schools like this around the country and it is unfortunate that Cincinnati has not had the will and creativity to provide this important amenity when other moderate sized cities have done so.*

Organizational Life

Greater Cincinnati households have multiple opportunities to participate in Jewish life, whether through organizational or individual activities. While only 9% of Jewish adults belong to a Mayerson JCC member household, 28% of Jewish adults have participated in one or more JCC programs. Eleven percent of households belong to another Jewish organization, and 59% of adults attended one or more programs sponsored by a Jewish organization in the past year. The most popular programs were social programs and religious programs such as holiday celebrations. One third (35%) of Jewish adults volunteered with a Jewish organization, and 55% of Jewish adults donated to a Jewish organization in the past year.

Of the 181 respondents who commented on activities offered in the Greater Cincinnati Jewish community, 147 felt the events were a strength of the community, while only 28 felt there was room for improvement.

Of those who felt activities were a strength, a large proportion were young adults (under age 45). Seventy-two respondents remarked on the diversity of programmatic options.

The diversity and multiple opportunities for connection to the Jewish community through events and organizations is a huge strength of the community.

Lots of activities for all ages and interests that bring together Jewish people.

So much Jewish life and so many Jewish activities to participate in.

Dynamic community programming, pro-Israel community including ample opportunities for Israel visits, JCRC, Holocaust and Humanity Museum, HUC-JIR.

Cincinnati's Jewish history and cultural offerings were mentioned positively by 57 respondents. Some singled out the area's rich Jewish heritage and the local Jewish film festival.

Sense of tradition and established presence in the community.

Our cultural and arts groups are active and forward thinking, and we interconnect with the broader Greater Cincinnati arts and culture organizations easily.

The JCC and other Jewish organizations have strong arts and cultural programming.

The yearly film festival is a wonderful event that brings interesting films and fosters connections with other entities in Cincinnati and beyond.

Seventy-five respondents discussed Jewish leadership in the community. Forty-eight of those individuals felt religious or organizational leaders were a strength of the community.

Cincinnati has always had strong and capable leadership in the Jewish community.

Leadership has a vision of trying to make Jewish experiences such as camp, Israel, and day school affordable and accessible.

The strengths are in the rabbis, the things that they do, that show that they care about people, and they do helpful things for the people of the community.

Twenty-seven community members pointed to areas where leadership could improve.

The Jewish leadership is focused on fundraising and answering the needs of the past generations middle-class Jewish families. The community is lacking an inspiring and value-driven leadership. This is needed to direct the organizations to a faster moving, more focused, and more successful response to the needs of the current Jewish population. It is missing opportunities to bring in more Jewish families and to make them stay in the community.

Too many of the same people serve on different boards. There is not enough diversity of income in leadership roles. Not enough voices are put in the mix.

To a great extent, the Greater Cincinnati Jewish community's cohesion relies on effective communication with community members. One hundred and twenty-eight community members addressed themes of communication, and 64 respondents described communication as a strength of local organizations.

> *Their email communication is very good. I feel that I am informed about some of the activities going on with the Federation and some of the Jewish community.*
>
> *Good job communicating to people.*
>
> *They do a good job of keeping everyone connected and informed. They do a good job of keeping the community feeling like they have a network of organizations. Community outreach, programs available, inclusion of all levels of faith.*

Sixty-two respondents felt that Jewish organizations could more effectively communicate with one another and increase their efforts to reach out to under- and unaffiliated Jews in the area. These comments are in direct contradiction to the strengths noted earlier.

> *Does not do a good job in reaching out to the unaffiliated.*
>
> *Lots of different groups, not a lot of communication or sharing information between groups.*

Israel

Among the Jews of Greater Cincinnati, 52% have been to Israel at least once, a larger share than among all US Jews (43%). Travel to Israel among younger Jewish adults is significantly higher than among Jews nationally. Among Greater Cincinnati Jews ages 22 to 34, 72% have been to Israel, compared to 45% nationally.

Consistent with the high level of travel to Israel is the finding of strong emotional attachment to Israel. Thirty-two percent of all Cincinnati Jewish adults feel very connected to Israel, similar to the attachment of all US Jews to Israel (30% are very attached). Among Jewish young adults ages 22 to 34, 42% of Cincinnati Jews are very attached to Israel, compared to 23% of US Jews.

Economic and Health Conditions

Among Greater Cincinnati Jewish households, 11% describe their standard of living as "just getting along," a possible indication of economic vulnerability, 1% said they are "nearly poor," and less than 1% indicated they are "poor." Those who say they are "living reasonably comfortably" make up 49% of Jewish households.

Financial insecurity, indicating a risk of poverty, is reflected in a lack of financial resources for emergency or future expenses. Twenty-six percent of all households are not confident in their ability to live comfortably during retirement, 18% percent of parents are not confident paying for

their children's college education, and 7% of households are not confident paying off student loans. More than one quarter (28%) of households do not have enough funds to cover three months of expenses were they to face an unexpected loss of income. Five percent of Jewish households report that finances make it difficult for them to participate fully in Jewish life.

Seventeen percent of Jewish households in the Greater Cincinnati include at least one person whose work, schooling, or general activities are limited by some sort of health issue, special need, or disability. As expected, older households report more health challenges than younger ones.

In 12% of Cincinnati's Jewish households, someone is providing care for a close relative or friend on a regular basis (aside from routine childcare).

Ten percent of Jews younger than age 75 indicate that they have parents living in an assisted living facility in Greater Cincinnati, and 11% have a parent in a senior community elsewhere.

A vibrant and active Jewish community has enough funds for its programs and adequate resources and social services for its members. Sixty respondents feel that the Greater Cincinnati Jewish community is succeeding in this area.

> *One of the greatest strengths is the financial strength of the Jewish Foundation and how it funds worthy activities including trips to Israel for students.*
>
> *I think generally the services are very good, very charitable community for its size.*
>
> *Great financial resources to help support Jewish services, trip to Israel, JCC.*

Twenty-three respondents cited funding for programs and community resources and social services as an area that needs improvement.

> *Jews should not have to dwindle their savings and go on Medicaid in order to be cared for.*
>
> *I think a gap is in our access to inclusion-based services, mental health services for the Jewish community, specifically youth, and inclusion for the LGBTQ+ community.*

Conclusion

The Greater Cincinnati Jewish Community Study presents a portrait of a stable Jewish community, with diversity in its demographic characteristics and forms of Jewish engagement. Measurements of participation in synagogues, Jewish education and programs, institutional engagement, unmet needs, and many other aspects of Jewish life in Greater Cincinnati highlight the concerns and interests of community members and should help identify opportunities to meet those needs. By prompting new questions and avenues for exploration, the study can also provide the framework for making strategic decisions about the future of Jewish life in Greater Cincinnati for the next decade.

Notes

[1] Saxe, L., Tighe, E., & Boxer, M. (2014). Measuring the size and characteristics of American Jewry: A new paradigm to understand an ancient people. Studies in contemporary Jewry, 18.

[2] Kohut, A., Keeter, S., Doherty, C., Dimock, M., & Christian, L. (2012). Assessing the representativeness of public opinion surveys. Washington, DC: Pew Research Center. Retrieved from http://www.people-press.org/2012/05/15/assessing-the-representativeness-of-public-opinion-surveys.

[3] Blumberg, S.J., and Luke, J.V. (2017). Wireless substitution: Early release of estimates from the National Health Interview Survey, January-June 2017. National Center for Health Statistics. Retrieved from http://www.cdc.gov/nchs/data/nhis/earlyrelease/wireless201712.pdf.

[4] Lavrakas, P. J., Shuttles, C. D., Steeh, C., & Fienberg, H. (2007). The state of surveying cell phone numbers in the United States: 2007 and beyond. Public Opinion Quarterly, 71(5), 840-854.

[5] Lugo, L., Cooperman, A., Smith, G. A., O'Connell, E., & Sandra, S. (2013). A portrait of Jewish Americans: Findings from a Pew Research Center survey of US Jews. Washington, DC: Pew Research Center.

[6] The components of the population do not add up to the total due to rounding.

[7] American Community Survey (ACS), 2010.

[8] This is an imperfect proxy because there are many Jews who are people of color, not college educated, or under 25 years old. However, patterns of growth or decline in this population are typically correlated with growth or decline in the Jewish population.

[9] Pew Research Center, 2013.

[10] American Community Survey (ACS), 2017.

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

[12] Pew Research Center, 2013

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

[14] A description of latent class analysis and details of it application to our data are provided in Appendix C.

[15] We excluded from this analysis a small number of "blended family" households, in which children being raised by inmarried couples were being raised in another religion. These children appeared to have another parent outside the household who was not Jewish.

[16] CMJS/SSRI reanalysis of 2008 study.

[17] Based on CMJS/SSRI reanalysis of 2008 study report.

[18] Pew Research Center, 2013.

[19] Pew Research Center, 2013

[20] Estimates for the US and Greater Cincinnati are based on data from the US Census Bureau's American Community Survey five-year estimates, 2011-2017.