


First Survey of Jewish Leaders and Professionals in Asia, 2020

July 2020

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July 2020

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Foreword

The first Survey of Jewish Community Leaders and Professionals in Asia – conducted by the American Jewish Joint Distribution Committee’s (JDC) European research division, the International Center for Community Development (ICCD) – offers professionals, lay leaders, academics and practitioners the chance to explore how top Jewish community leaders in Asia relate to emerging and existing trends in their communities.

This survey is being released at a time of continuing uncertainty as a result of the COVID-19 pandemic, which emerged after the survey was taken. That said, there are important insights to be gleaned. For instance, concerns about antisemitism and intermarriage rate very low compared to respondents of similar studies in Europe and North America. A distinctive perception of leaders in Asia manifested when expressing their optimism about their future before the pandemic began. 88% are *optimistic about the future of Asia* and 79% think that *the future of Jews in Asia is vibrant and positive*.

On the other end of the spectrum, concerns over community sustainability, volunteer capacity, and population size are representative of a region that counts a significant number of members “in transit.” Such an environmental factor shapes in distinctive ways the attachment and belonging to a given community and they are found herein.

Among its many uses, this survey is most relevant in four ways:

1. As a tool to disseminate initial knowledge about Jewish leadership in Asia, and to understand their priorities, their concerns, and the opportunities that might arise from these.
2. As an invitation for Jewish leaders in Asia to consider how their thinking is reflected in the policies, programs, and strategies in their own communities.
3. For social researchers, it is a unique opportunity to start gathering data on leaders’ opinions and perceptions about community life and being able to compare them with future studies.
4. For those who do not live in Asia, this survey sheds new light on the communities that generally are not given a large spotlight in global Jewish settings. Asian Jewish communities, while unique as each community is, have similar characteristics and challenges than any other community face. They share similar funding structures, concerns about Jewish education and challenges in nurturing and engaging a new generation of community leaders. In addition, many of these communities have a lot to contribute to other communities in numerous arenas. For instance, they have identified creative ways to include and integrate in the same community space for locally-born Jews, Jews-by-choice, intermarried Jews, and those from America, Israel, and beyond, who make their homes in Asia.

Above all, we would like to thank the survey respondents for their time and wisdom. As a research project, this survey can only achieve real representation and validity by reaching a relevant critical mass. This was made possible through the generous involvement of almost 130 leaders who agreed to thoughtfully share their diverse opinions and views. We are extremely pleased to present this first JDC-ICCD Survey of Jewish Community Leaders and Professionals in Asia.

We are confident that it will serve as a rich foundational tool for readers to gain clarity on Jewish communities in Asia, and guide us forward in strengthening Jewish life in the region in the current and post-pandemic reality.

We sincerely hope you find it informative.

JDC Asia and Africa team

Executive Summary

Jewish life in Asia is marked by optimism, growth, and an overwhelming feeling of safety, alongside concerns about sustainability—this, despite an increasingly organized community infrastructure. These are the main findings of the First Survey of Asian Jewish Community Leaders and Professionals, conducted between December 2019 and February 2020 by the American Jewish Joint Distribution Committee's International Centre for Community Development (JDC-ICCD).

A great majority of the leaders surveyed share the perception that overall, *Jewish life has improved in their cities in recent years* and are *optimistic* about both the future of the Jews in Asia and about the future of the region, while 64% reported that *more programs or spaces for Jewish education were created in recent years*. Moreover, almost all the Jewish leaders surveyed feel it is *safe to live and practice as a Jew* in their place of residence—a remarkable finding compared with other parts of the world—and 79% said that their *government takes necessary measures to protect Jewish communities*.

At the same time, respondents described *concerns related to the sustainability* of Jewish life in their cities and communities: 55% admitted that one of the most serious threats to the future of Jewish life is the *increasing difficulty of finding people to volunteer and/or serve as lay leaders*, followed by the *lack of sufficient members in the community* (53%) and the *lack of participation by members in community affairs or activities* (44%). They are less concerned about *antisemitism* (12%), *terrorism* (9%), and *poverty* in the community (6%). Notably, only 44% of respondents stated that they *may remain in their current country of residence for the foreseeable future*, highlighting the transient nature of much of the membership of Jewish communities across Asia.

On issues relating to membership criteria, intermarriage, and Jewish status, the overall approach was found to be inclusive and accommodating rather than strict and exclusive: 80% agreed that *including intermarried families in Jewish community life is a critical factor for the survival of the community* and 86% believe that *intermarried couples should be allowed to become members*. Although this could be explained by the fact that 46% of the respondents identified themselves as Reform or Liberal, compared with just 25% who identified as Orthodox (including Chabad), it is also a sign of the diversity of Jewish life in this region.

Respondents strongly advocate for more interaction and integration of Jews across Asia: 90% stated they *believe it is important that their community belong to Asian Jewish networks*, and that it is *very important to strengthen relationships between Jews living in different parts of Asia*, while 80% agreed that *Jews in Asia have a special responsibility towards one another*.

Regarding the role of Israel in Jewish life, while there was widespread consensus that *all Jews have a responsibility to support Israel* (79%), there was even greater support for the statement that *Jewish communities should provide opportunities for members to share different opinions and points of view on Israel and its policies* (91%). Significant differences were found in attitudes towards Israel between the under-40s and the over-40s.

The survey asked Jewish community leaders and professionals from different communities across Asia a range of questions, seeking their views on the major challenges and issues facing Jewish communities in Asia today, and gauging their expectations for the evolution of their communities over the next 5–10 years. A total of 123 community leaders, volunteers, donors, religious leaders, and community professionals living in Shanghai, Beijing, Hong Kong, Singapore, Tokyo, Bangkok, Seoul and other cities responded to the online survey,

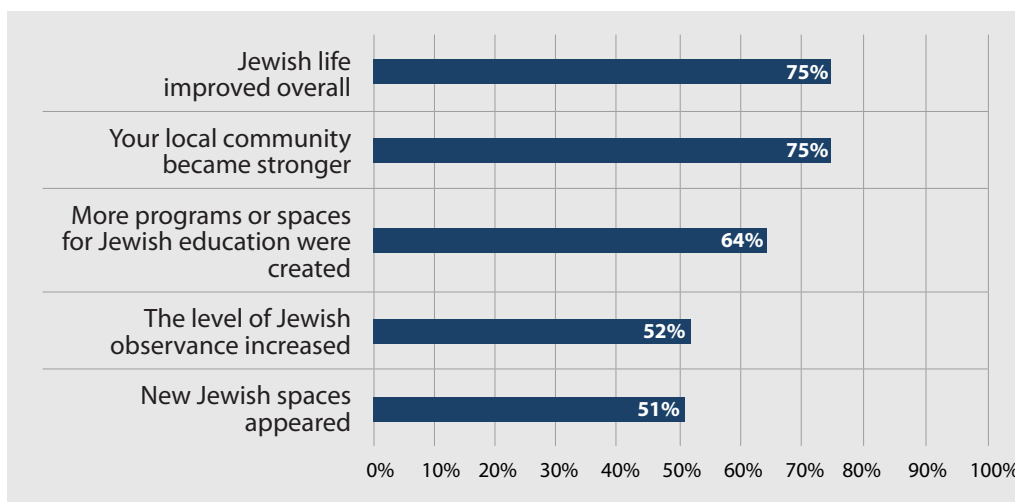
providing an up-to-date picture of the flourishing Jewish life in the region, and shedding light on issues currently being addressed by Jewish communities in Asia¹.

¹ It is important to note two important developments that affected Asia during the time of the survey and that may have had an impact on its findings. The first was the outbreak of the Covid-19 epidemic in China and its rapid spread to other countries in Asia, as the last weeks of the fieldwork coincided with the introduction of lockdown and social distancing measures in some of the countries covered by the survey. The second was the political turmoil in Hong Kong, which included large-scale street demonstrations and occupation of public spaces.

I. Perceptions of Jewish Life

The first issue addressed by the survey was whether the overall situation of Jewish communities in Asia has improved and strengthened in recent years. Respondents were asked about their perceptions of various parameters of growth, and there was broad agreement that things have got better. A clear majority (75%) shared the view that *Jewish life improved overall* in their cities in recent years, and a similar percentage believe that their *local community became stronger*, while almost two-thirds (64%) reported that *more programs and spaces for Jewish education were created* in this period.

Figure 1. “To what extent do you agree or disagree with the following statements about Jewish life in the city where you reside?”—Strongly agree and somewhat agree (%).



In Their Own Words

“Our congregation is only eight years old and has been constantly growing and expanding over this time. We opened an education program which has become our most successful asset.” (Shanghai)

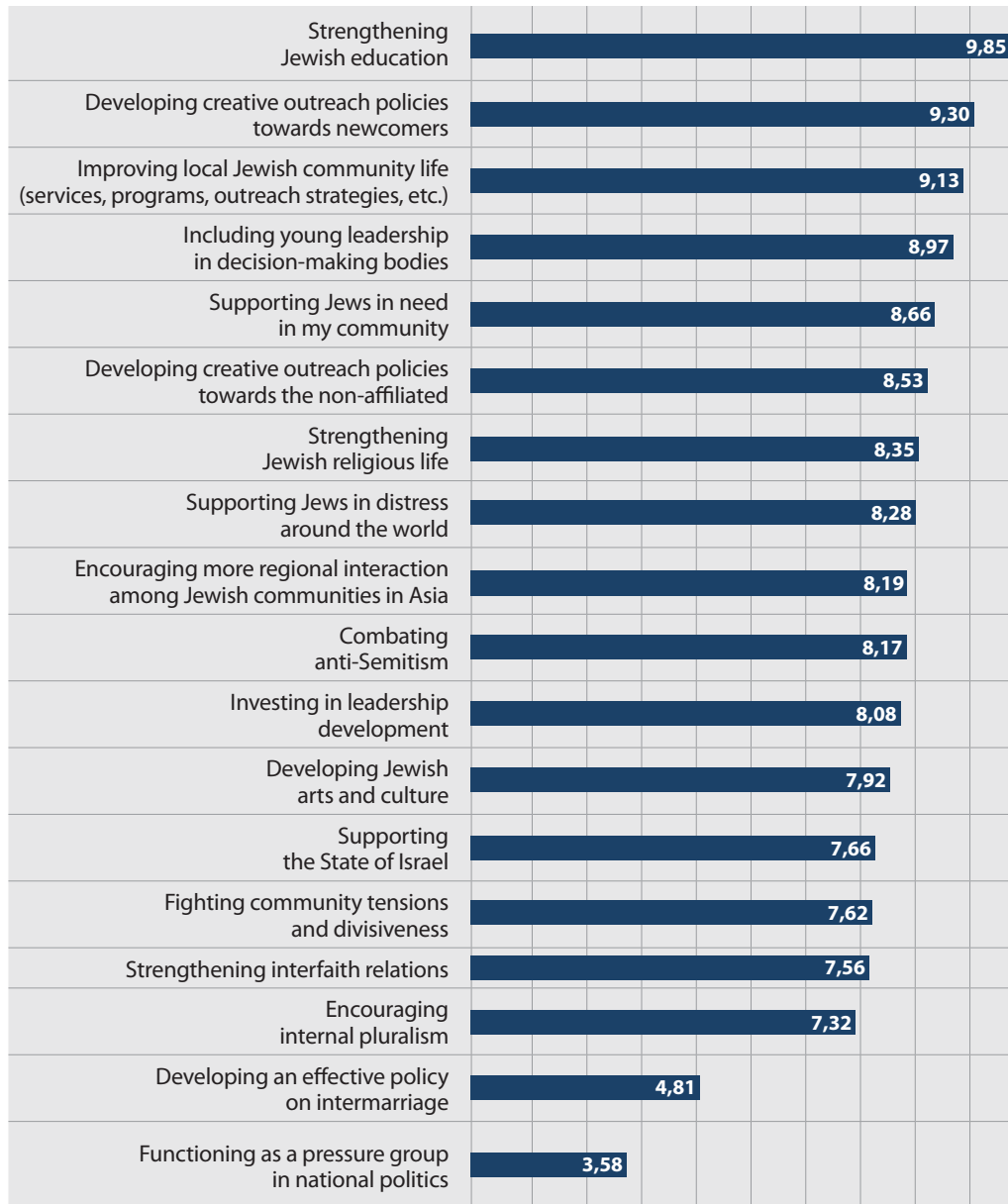
“We have nearly 100 members who have registered through our Facebook group. Membership is up 100% from five years ago.” (Daegu, South Korea)

“There has been an increase in outreach to Jewish communities across Asia, especially [for the purpose of] connecting teens.” (Tokyo)

II. Future Priorities for Jewish Communities

When asked about which communal causes need to be prioritized within the next five to ten years, Jewish community leaders focused on issues within their direct sphere of influence. The highest priorities in order of importance were: *strengthening Jewish education* (with an average score of 9.85 out of 10), *developing creative outreach policies towards newcomers* (9.3), *improving local Jewish community life (services, programs, outreach policies)* (9.13), *including young leadership in decision-making bodies* (8.97), and *supporting Jews in need in the community* (8.66). On the other end of the scale, respondents stated that *functioning as a pressure group in national politics* (3.58) and *developing an effective policy on intermarriage* (4.81) are not at all relevant to their communities.

Figure 2. “For each cause, please indicate the extent to which you think it should be prioritized in the next 5 to 10 years.” Responses on a scale 1-10.



Interestingly, a breakdown of the findings by age revealed that respondents below 40 gave a higher priority to *encouraging internal pluralism, encouraging more regional interaction among Jewish communities in Asia, and investing in leadership development* (see Table 1 below, items highlighted in green). Conversely, younger respondents show themselves less interested in *supporting the State of Israel, combating anti-Semitism, strengthening Jewish religious life, and strengthening interfaith relations* (see Table 1 below, items highlighted in red).

Table 1. Community priorities, average score (out of 10), by age group.

Age	≤40	41–55	56+
Strengthening Jewish education	9.1	9.3	9.4
Supporting Jews in need in my community	8.8	8.9	8
Combating anti-Semitism	7.1	8.3	8.9
Including young leadership in decision-making bodies	9.3	8.8	9.2
Supporting the State of Israel	5.5	8.1	8.2
Fighting community tensions and divisiveness	7.4	7.8	8
Encouraging internal pluralism	8.6	7.2	6.9
Supporting Jews in distress around the world	7.9	8.6	8.3
Investing in leadership development	8.9	7.7	8.2
Strengthening Jewish religious life	7.9	8.4	8.7
Developing Jewish arts and culture	7.9	8	7.8
Developing creative outreach policies towards the non-affiliated	8.9	8.4	9
Developing an effective policy on intermarriage	4.4	5.1	5.2
Strengthening interfaith relations	6.5	7.7	7.9
Functioning as a pressure group in national politics	3	4.1	3.5
Developing creative outreach policies towards newcomers	10	9.2	9.4
Improving local Jewish community life (services, programs, etc.)	9.9	9.5	9
Encouraging more regional interaction among Jewish communities in Asia	9.2	8.3	8.2

III. Threats to the Future of Jewish Life

The respondents were asked to rank 20 items relating to communal threats and tensions (both internal and external), based on the extent to which they view them as serious threats to the future of Jewish life in their locations, using a five-point scale in which 1 = “not a threat at all” and 5 = “a very serious threat.”

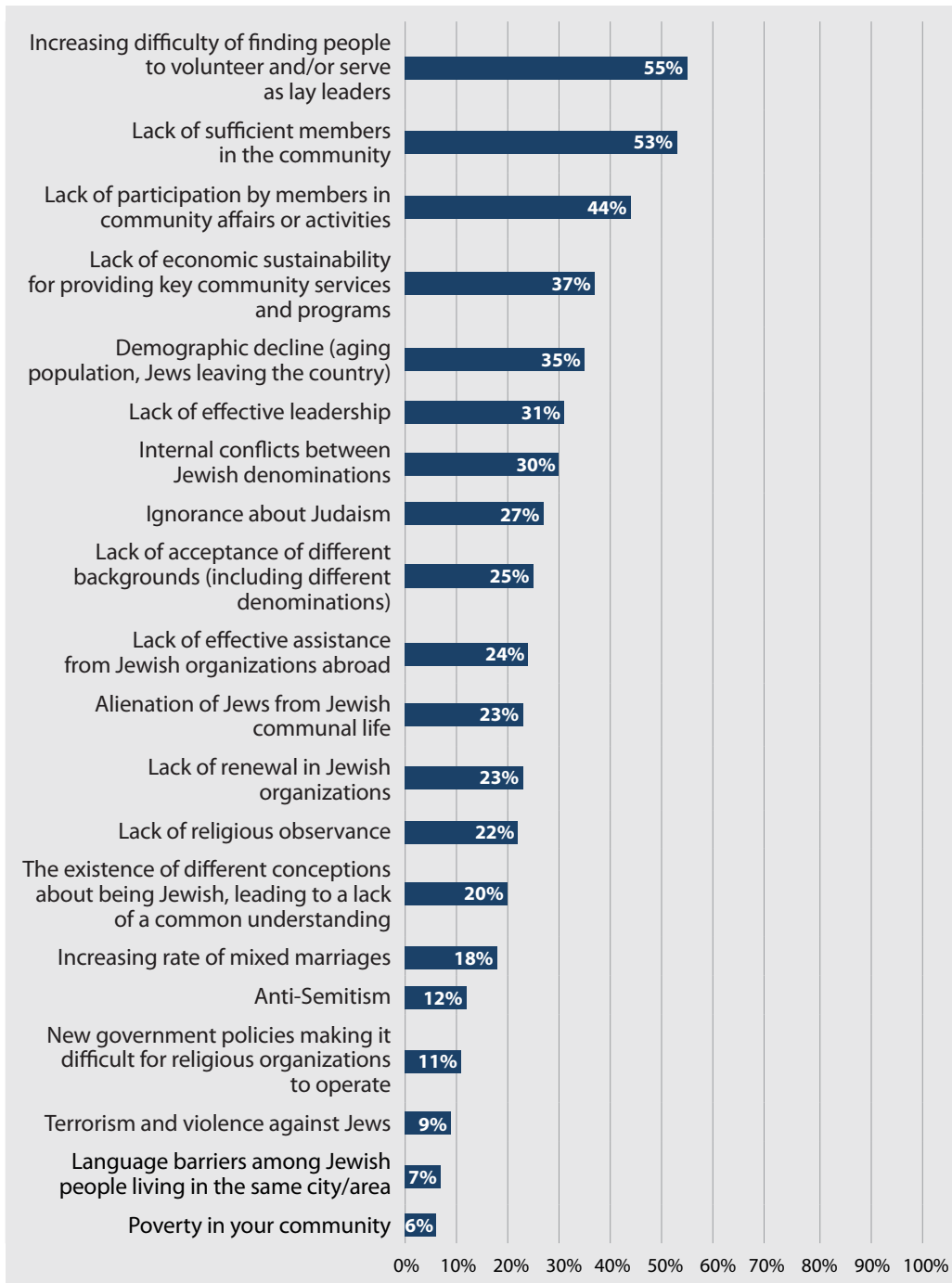
Figure 3 below shows that the leading issues rated as serious or very serious threats (a score of 4 or 5) by a large share of respondents are *increasing difficulty of finding people to volunteer and/or serve as lay leaders* (55%) and *lack of sufficient members in the community* (53%), followed by *lack of participation by members in community affairs or activities* (44%), *lack of economic sustainability for providing key community services and programs* (37%) and *demographic decline* (35%). Clearly, these indicate respondents' concerns relating to the very core of the communal fabric, such as how sustainable their communities are from a human aspect. At the other end of the spectrum, issues such as *poverty in your community* (6%), *terrorism and violence against Jews* (9%), and *anti-Semitism* (12%) are not considered to be serious threats.

The survey found certain religious denominational differences in the evaluation of future threats. Orthodox Jews (including Chabad) differ from other respondents in that they consider *increasing rates of mixed marriages* to be a serious threat (Orthodox 42%; Reform/Liberal/Masorti 8%; secular/cultural 18%).

Liberal/Reform/Masorti respondents are more concerned than other denominations about the *lack of economic sustainability for providing key community services and programs* (46%, compared with 17% Orthodox and 18% secular/cultural) and about the *lack of effective leadership* (36%, compared with 14% Orthodox and 27% secular/cultural). This group also shares with the secular/cultural group concerns about the *lack of renewal in Jewish organizations* (26% and 27% respectively, compared with 13% Orthodox).

Secular/cultural respondents identified *internal conflicts between Jewish denominations* (64%, compared with 27% Reform/Liberal/Masorti and 18% Orthodox) and *demographic decline* (46%, compared with 31% Reform/Liberal/Masorti and 36% Orthodox) as serious threats. *Lack of acceptance of different backgrounds (including different denominations)* was also considered a threat with (36%, compared with 27% Reform/Liberal/Masorti and 9% Orthodox). Interestingly, the secular/cultural group showed the greatest concern with *new government policies making it difficult for religious organizations to operate* (36%, compared with 8% Reform/Liberal/Masorti and 9% Orthodox).

Figure 3. "Which of the following are the most serious threats to the future of Jewish life in your place of residence?" Only percentage of responses ranging from 4-5.

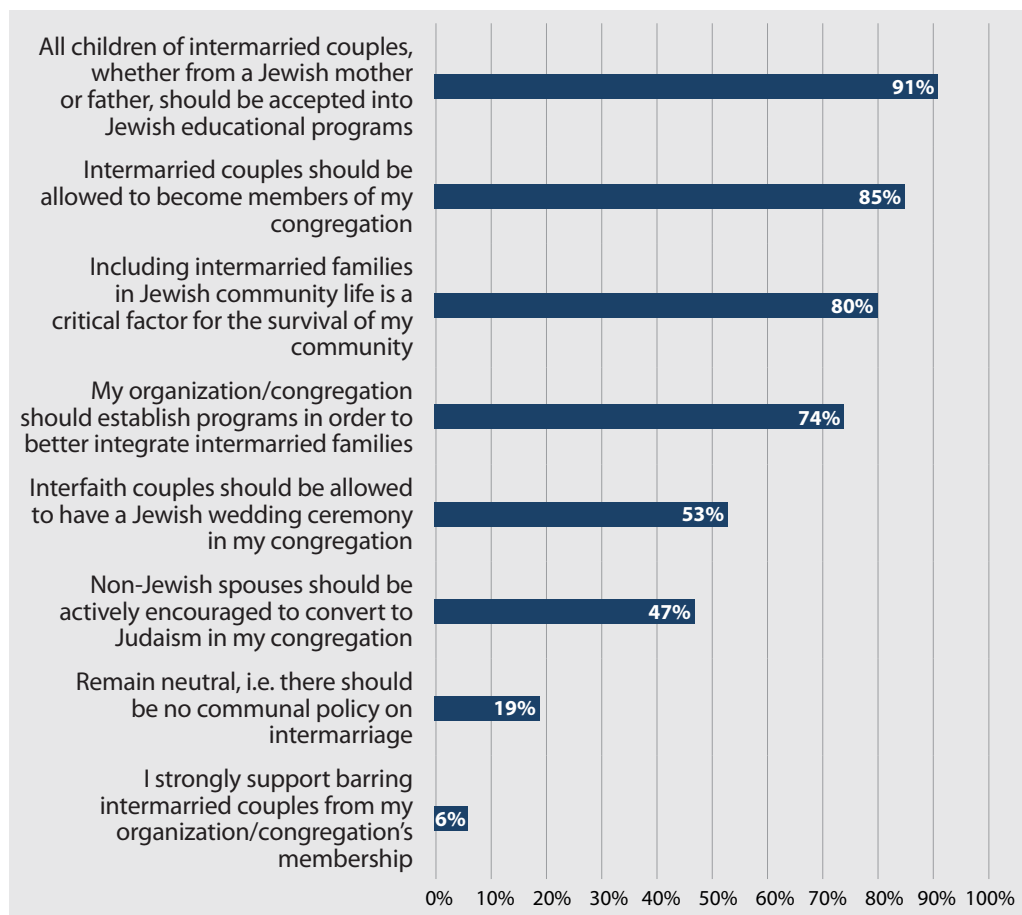


IV. Jewish Status and Intermarriage

The survey found that issues regarding Jewish status, non-Orthodox conversions, and community membership are important concerns for Jewish communities across Asia, as in many other areas of the world. Overall, the respondents feel that their communities' approach is to be inclusive and accommodating rather than strict and exclusive. This could be explained by the fact that 46% of the respondents identified themselves as Reform or Liberal, compared with just 25% who identified as Orthodox (including Chabad).

When asked about intermarriage, 80% agreed that *including intermarried families in Jewish community life is a critical factor for the community's survival*, and 86% that *intermarried couples should be allowed to become members of the congregation*. In addition, 91% of respondents agreed with the statement that *all children of intermarried couples, whether from a Jewish mother or father, should be accepted into Jewish educational programs*.

Figure 4. "To what extent do you agree or disagree with the following statements regarding your organization/congregation's policy on intermarriage?"—Strongly agree and agree (%)



Regarding criteria for membership of their Jewish community/congregation, 85% agreed that *anyone with a Jewish father should be allowed to become a member*, and 83% that *anyone who has undergone conversion under the supervision of a rabbi from any denomination should*

be allowed, while only 22% agreed that only those who fulfil the halakhic criteria should be allowed to become a member.

No clear patterns emerge when analysing the data according to the respondents' age; on some issues, younger respondents showed themselves to be more liberal, while in others older respondents were the more accommodating.

When asked, most respondents (54%) considered that internal tensions and problems around the question of "Who is a Jew?" and issues of Jewish status will remain at current levels in future years, while only 3% believe *they will pose a danger to the continuity of the existing Jewish community.*

A direct question about the existence of denominational tensions seems to divide the respondents into two groups, as 45% reported significant tensions ("very serious" or "real but manageable"), while the other half said that in their communities, tensions are minor or non-existent.

In Their Own Words

"We should not be encouraging intermarriage; however, we need to maintain a balanced and sensitive position regarding those couples and their children who have already inter-married (perhaps non-halakhically), and accept them into our community." (Hong Kong)

"Non-Jewish partners in our community are supportive and are even taking leadership roles ... Many of our members' non-Jewish partners take an active role in activities (such as learning the four questions [of Seder night] in their native language, or joining in adult learning sessions). Why should we bar these families from being part of our community when they are the BACKBONE of our community? ... Our children, who have one Jewish parent, now have a whole community of other kids who are JUST LIKE THEM. When they grow up and someone questions their Jewishness, they can proudly proclaim that they ARE Jewish and were raised in a Jewish community." (Shanghai)

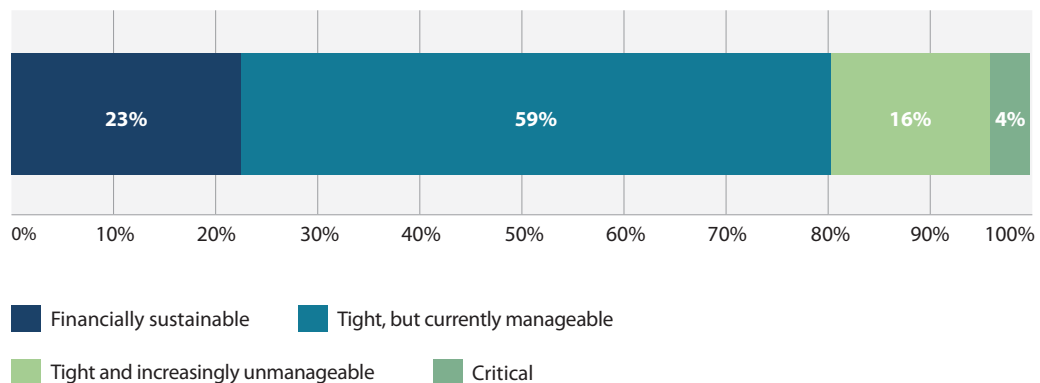
"Any foreigner (non-Chinese) who identifies as Jewish is welcome in our community. Chinese citizens are welcome to join our activities only if they are immediate family members of foreign Jewish members—this is important for us to avoid crossing the line [being seen as proselytizing] in China." (Shanghai)

V. Funding

The funding structures of communities across Asia are similar to those of Jewish communities in other parts of the world. The great majority of communities and congregations rely on membership dues, donations, and fees obtained from activities, programs, or services. Donations from occasional visitors to the community make up a small proportion of income, as does support from Jewish organizations abroad. Three communities—Singapore, Hong Kong, and Shanghai—reported having trusts and endowments that help support communal infrastructure, indicating a certain financial stability, though the proportional contribution of these endowments to the overall operating budget varies among the three of them.

Are Jewish communities in Asia in good financial shape? Responses to the survey indicate a mixed picture, with almost a quarter (23%) saying that their organizations are *financially sustainable*, around one-half (53%) that their financial situation is *tight, but currently manageable*, and one-fifth (20%) that their financial situation is *tight and increasingly unmanageable or critical*. Looking toward the future, 37% of respondents expect the situation to remain the same, 26% that it will improve somewhat, and 4% that it will improve significantly.

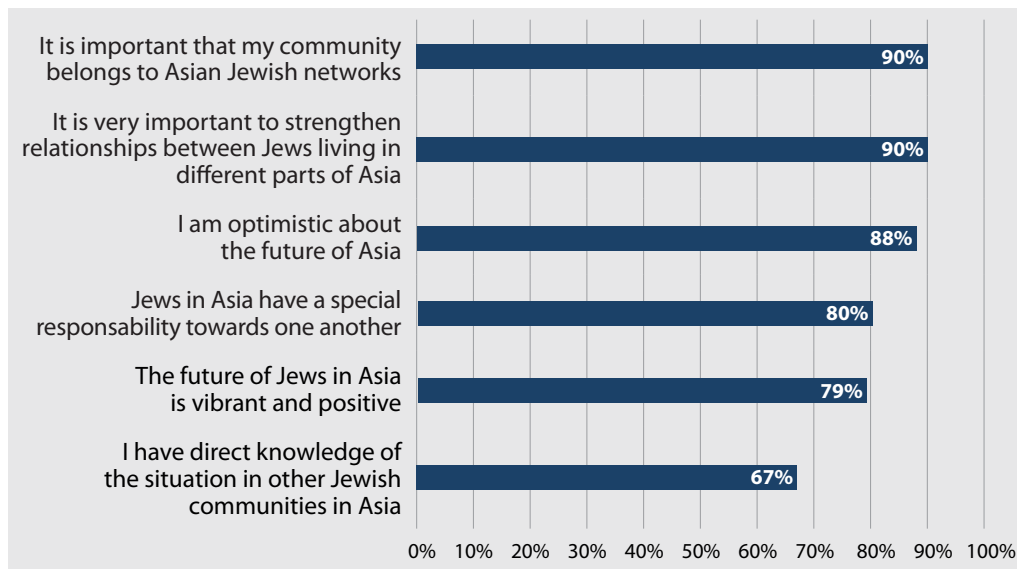
Figure 5. “How would you characterize your organization/congregation’s overall financial situation at present?”



VI. Asia

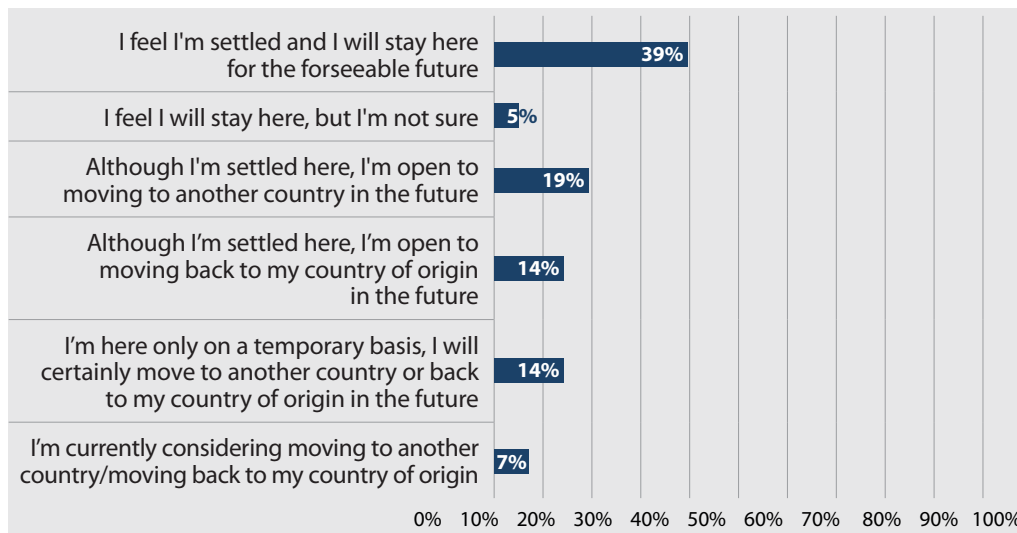
Overall, Jewish leaders in Asia believe their communities share a common bond and strongly advocate for more interactions among them: 90% stated that *it is important that my community belong to Asian Jewish networks, and that it is very important to strengthen relationships between Jews living in different parts of Asia*, and 80% agreed that *Jews in Asia have a special responsibility towards one another*.

Figure 6. “To what extent do you agree or disagree with the following statements on Asia?”—Strongly agree and agree (%).



When asked about the future, though the overwhelming majority of the respondents have a positive perception of the future of Jewish life in Asia—88% are *optimistic about the future of Asia* and 79% think that *the future of Jews in Asia is vibrant and positive*—only 44% believe that they may stay in their current country of residence for the foreseeable future (Figure 6 below). This is perhaps one of the biggest challenges for Asian Jewish communities: the transient nature of their members.

Figure 7. “How would you best describe your living situation in your current country of residence?”—Strongly agree and agree (%).



VII. Israel

The attitude towards the State of Israel among Jewish leaders in Asia suggests that support for the Jewish state is combined with the need to take critical—or at least, more independent—stances. On the one hand, there was widespread consensus that *all Jews have a responsibility to support Israel* (79%), while on the other, there was even greater support for the statement that *Jewish communities should provide opportunities for members to share different opinions and points of view on Israel and its policies* (91%), while only 48% reported that they *support Israel fully, regardless of how its government behaves*.

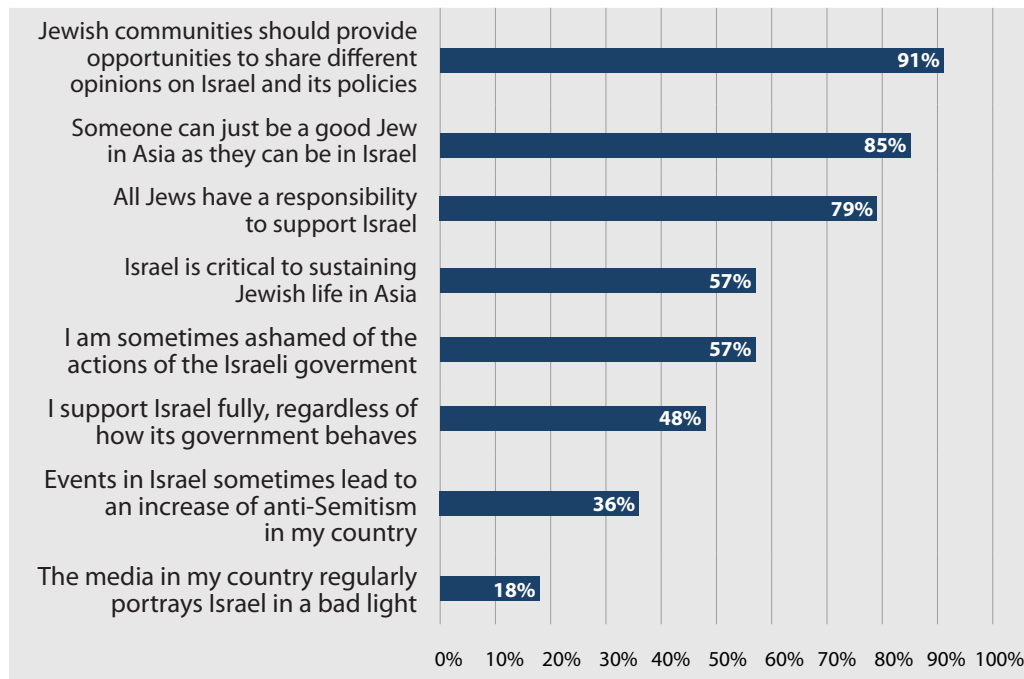


Figure 8. “How would you best describe your living situation in your current country of residence?”—Strongly agree and agree (%).

The major factor contributing to these relatively low rates of support to Israel is that of the attitudes among the younger age group. Less than half of respondents aged below 40 (45%) think that *all Jews have a responsibility to support Israel*, as opposed to 88% of those aged over 40. Likewise, the statement *I support Israel fully, regardless of how its government behaves* received the agreement of only 32% of the younger respondents, compared with 52% and 53% of the older cohorts. The statement *I am sometimes ashamed of the actions of the Israeli government* is supported by 73% of younger leaders, compared with 52% and 54% of older respondents (see Table 2 below; values in red indicate statements with significantly less support from the younger age group, those in green indicate significantly higher support from the younger age group).

Table 2. Statements on Israel—*Strongly agree and agree*, by age group.

Age	≤40	41–55	56+
Israel is critical to sustaining Jewish life in Asia	32%	64%	68%
I am sometimes ashamed of the actions of the Israeli government	73%	52%	54%
The media in my country regularly portrays Israel in a bad light	14%	19%	19%
I support Israel fully, regardless of how its government behaves	32%	52%	53%
Someone can just as easily be a good Jew in Asia as they can be in Israel	73%	81%	100%
All Jews have a responsibility to support Israel	45%	88%	88%
Jewish communities should provide opportunities for members to share different opinions on Israel and its policies	100%	86%	94%
Events in Israel sometimes lead to an increase of anti-Semitism in my country	32%	40%	33%

VIII. Leadership and Community Assessment

One of the main goals of the survey was to assess the institutional realities of Jewish communities in Asia, including issues such as whether they are formally recognized by the authorities in their countries, their governance structure, their decision-making processes, their future, and their leadership planning.

Legal Status

Are Jewish organizations and congregations formally recognized by government authorities? In this regard, places hosting Jewish communities in Asia seem to fall into two camps: those that legally recognize the existence of organized Jewish life, and those that do not but nonetheless allow Jewish communities to operate on an informal basis. In Singapore, Hong Kong, South Korea, and Japan, organized Jewish life is legally recognized and communities find it easy to formally register with government authorities. In continental China (Beijing, Shanghai, and so on), Indonesia, and Thailand, no legal recognition exists for Jewish organized life, yet communities and congregations are quietly allowed to function and operate.

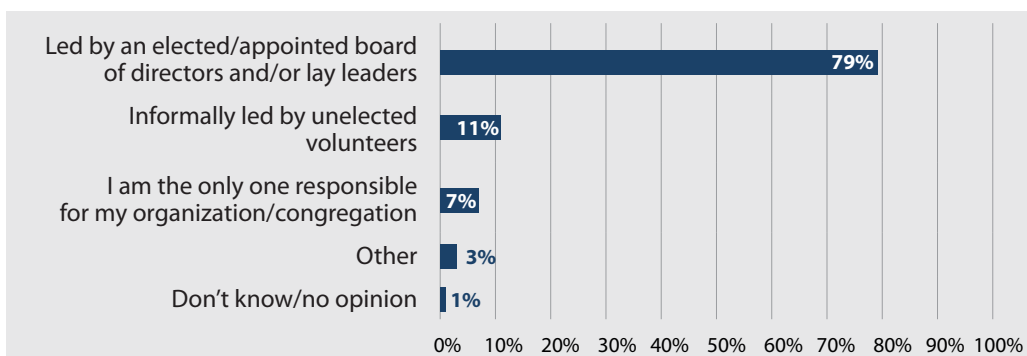
Table 3. Legal recognition in different Asian countries.

	Singapore	Hong Kong	Continental China	South Korea	Japan	Indonesia	Thailand
Does organized Jewish life have recognized legal status?	Yes	Yes	No	Yes	Yes	No	No

Governance

While most communities and congregations in Asia are governed by an elected/appointed board of directors and/or lay leaders, some have less formal governance arrangements, including initiatives led entirely by volunteers, and the special case of Chabad in which the Rabbi very often (but not always) is the sole leader and decision-maker.

Figure 9. How would you best characterize the governing structure of your organization/ congregation? (%)

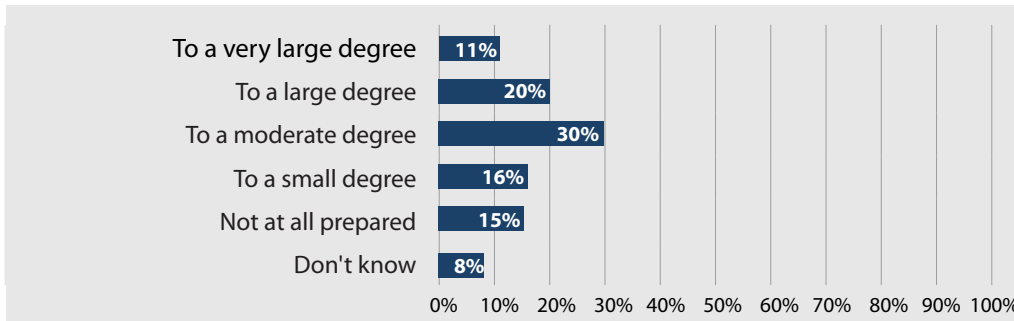


Future Planning and Emergency Preparedness

The survey asked leaders whether their organization is engaged in any type of strategic planning for future years: 51% responded in the affirmative, 21% said they do so “occasionally”, 17% reported that “we are working on this right now”, and 7% responded that they were not. There were similar findings regarding leadership succession planning for future years: 31% reported having leadership succession plans, 35% said that they were working on developing plans currently, and 25% responded that they have no such plans.

Finally, the survey asked, “To what degree is your community prepared to deal with an emergency situation?” Approximately one-third (31%) responded that their community was prepared “to a large degree” or “to a very large degree”, 30% that their community was prepared “to a moderate degree”, and another 32% that their community was prepared “to a small degree” or “not prepared at all”.

Figure 10. “To what degree is your community prepared to deal with an emergency situation?”



In Their Own Words

“A strong Jewish community in Asia requires committed leaders, connection among the communities, and solid outreach in order to bring in newcomers. The last one is especially important because there are always new people, and whether these people are brought into the tent is a key part to whether they feel welcome and will succeed spiritually in their new life in Asia.” (Beijing)

“It is important to encourage short- and long-term Jewish residents to become members of our Jewish community. The financial stability of our community depends on membership. It is also important for the leadership to look forward in determining the needs of the changing Jewish community in Tokyo. By identifying these needs, we can improve programming and education which will hopefully increase membership.” (Tokyo)

IX. Conclusion

Overall, then, the survey provides a fascinating initial picture of the situation facing leaders in Jewish communities across Asia.

On the one hand, the findings indicate a region in which there is reason for considerable optimism, with Jewish life improving, Jewish education programs and spaces being created, and communities feeling largely secure from physical threats. Moreover, Asian Jewish communities view themselves as part of an inter-connected region, sharing a special responsibility towards one another, and largely have an open and flexible approach to issues of Jewish identity and belonging.

At the same time, there are concerns related to the long-term sustainability of communities in which a large proportion of the membership is transient, in which numbers and participation can be low, and in which it can be hard to find people to volunteer or serve as lay leaders. Consequently, it seems that communities may lack the resources and/or bandwidth to engage in capacity building and strategic planning for the future, though for now, the overall picture seems to be one of relative financial stability and overall positivity.

Clearly, there is room for further research in this area, and not only by conducting additional surveys of opinions and attitudes among leaders themselves, but also by collecting hard data from communities and from the countries in which they are located. Possible research topics include: trends in the community demographics in different locations; community funding levels and funding structures; community institutions and institution building; leaders' access to support, guidance, and training; changing attitudes to Israel and to the Jewish world; pan-Asian Jewish collaboration and identity; and planning for future challenges and opportunities.

Appendix: About the Sample

The survey sample comprised 123 community leaders, volunteers, donors, religious leaders, and community professionals living in Asia. Table 4 below shows their distribution by place of residence:

Table 4. Respondents by place of residence.

Place of residence	Number of respondents	Percentage of total sample
Singapore	39	32%
Hong Kong	35	29%
Tokyo	11	9%
Shanghai	9	7%
Beijing	7	6%
Bangkok	6	5%
Bali	3	2,4%
Seoul	3	2,4%
Phuket (Thailand)	2	1,6%
Daegu (South Korea)	2	1,6%
Lampung (Indonesia)	1	0,8%
Ambon (Indonesia)	1	0,8%
Kyoto (Japan)	1	0,8%
Ningbo (China)	1	0,8%
Shenzhen (China)	1	0,8%
Chengdu (China)	1	0,8%
TOTAL	123	

Residency status. Almost 60% of the sample reported that they enjoy a secure residency status, whether as holders of permanent residency permits (47%), as full citizens (6%), or because they are married to or are in a civil partnership with a citizen of the country (6%). A further 29% hold a temporary visa that allows them to stay in the country for several years working in a specific job, and the remaining 10% have other visa arrangements, including 2% who have a missionary or religious worker visa.

Gender. 65% of respondents were male, and 35% were female.

Age. 22% of respondents were 40 years old or younger, 44% were between 41 and 55, and 33% were aged 56 and above.

Community role. 43% of respondents were current or former appointed/elected lay leaders; 18% were volunteers and/or activists; 15% were prominent community members and donors;

13% were religious leaders; 7% were part- or full-time community professionals; and 4% are other.


Religious identity. 25% of respondents identified themselves as coming under the banner of Orthodoxy (Chabad, Orthodox, or Modern Orthodox); 65% as Conservative, Reform, or post- or multi-denomination (with by far the largest group being that of Reform/Liberal/Progressive Jews, at 46%); and 10% as secular or “just Jewish” (Table 5 below). However, when asked how they regarded themselves in terms of their own personal religious identity, by far the largest share of respondents (50%) identified as “religious” or “somewhat religious”, 19% as “spiritual”, and 30% as “secular” or “somewhat secular” (Table 6 below).

Table 5. Distribution of the sample by Jewish denomination.

Denomination		
Chabad	9%	25%
Orthodox	2%	
Modern Orthodox	14%	
Conservative/Masorti	14%	65%
Reform/Liberal/Progressive	46%	
Post/Multi-Denominational	5%	
Secular	2%	10%
Just Jewish	3%	
Other	5%	

Table 6. Distribution of the sample by religious self-definition.

Religious Self-Definition	
Religious	19%
Somewhat religious	31%
Spiritual	9%
Somewhat spiritual	10%
Secular	11%
Somewhat secular	19%



The JDC-International Centre for Community Development (JDC-ICCD) is the independent European research and evaluation unit of the American Jewish Joint Distribution Committee (JDC). Founded in 2005, JDC-ICCD is devoted to providing an in-depth perspective on the phenomena of Jewish community, identity, and social welfare. Through applied research, JDC-ICCD analyses ongoing trends and changes in the Jewish world, while measuring and evaluating the impact of community initiatives in the field. The Centre generates meaningful and scientifically constructed data that can influence decision-making processes for Jewish communities and other stakeholders, including JDC, across Europe.

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