



2022 Cleveland Jewish Population Study

MAIN REPORT



Jewish Federation
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We are proud to release the 2022 Greater Cleveland Jewish Community Study. This report presents important insights into the composition, behaviors, and needs of Jewish Cleveland and how we can best support our community in the years ahead.

Jewish Cleveland, home to an estimated 93,200 individuals across 36,100 Jewish households, is a community that is stable, evolving, and deeply connected. The findings shared here, from where we live to how we live Jewishly, will spark new questions and guide the work of Federation and our community partners. Many findings will also affirm what we already know from experience: that our strength lies in our enduring commitment to one another. This shared value of connection will continue to shape our planning efforts, especially as we seek to create meaningful opportunities for newcomers to Cleveland, young adults, and those experiencing isolation.

While the release of this report took time, we have not waited to act. We have already begun addressing pressing needs—from supporting older adults, to strengthening our growing day schools, to confronting the rise in antisemitism and more. The data in this report will further sharpen our ability to meet these and future challenges, together.

It has been a privilege to witness the impact of our collective planning brought about by our 2011 study, including initiatives supporting interfaith families and those facing financial hardship, among many others. We look forward to once again partnering with our beneficiary agencies, donors, and volunteer leadership to translate the insights from the 2022 study into strategies that will ensure a vibrant Jewish Cleveland in the next decade and beyond.

We are deeply grateful to all who contributed to this study, especially the members of our Population Study Design Committee, chaired by Kim Pesses, and our research partners at NORC at the University of Chicago, and advisors from the Cohen Center for Modern Jewish Studies at Brandeis University. We also extend our sincere gratitude to the generous funders who made this work possible.

Sincerely,

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Introduction

Study Purpose and Goals

The principal goal of this study is to highlight data and findings that will be useful for the Jewish Federation of Cleveland and other community organizations and funders in their communal planning. The study is intended to promote an understanding of the community and aid with strategic planning, program development, and policies to support and enhance Jewish life. Decisions regarding the Jewish community that are informed by reliable and valid data are more likely to benefit the community. Specifically, the study was designed to:

- Estimate the number of Jewish adults and children in the community, the number of households in which they reside, and the number of non-Jewish adults and children who are part of Jewish households
- Describe the community in terms of age, geographic distribution, and other sociodemographic characteristics
- Assess, to the extent possible, segments of the population such as young adults, families with young and school-aged children, older adults, Holocaust survivors, Jews experiencing poverty, interfaith households, Jews who are not connected to Jewish organizations, Russian-speaking Jews, Orthodox Jews, Israelis, Jews of Color, Jews who identify as LGBTQIA, and newcomers to the community
- Describe health and economic conditions and service needs
- 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 Jewish life and Israel

This study is based on survey data collected from 2,068 respondents from June to September 2022. The data presented in this report pertains exclusively to the Cleveland Jewish community. Concurrently, the same survey instrument was used to gather similar information about the Akron Jewish community. This report provides a portrait of the Cleveland Jewish community as it was in the summer of 2022, two-and-a-half years into the COVID-19 pandemic.

Developed in close consultation with the Jewish Federation of Cleveland, the survey used in this study included survey items from the 2011 study of the Cleveland Jewish community, standard questions used by social scientists to study the Jewish community, and new questions tailored to obtain a better understanding of how the Jewish community was affected by and responded to the pandemic. Although some survey responses were likely to be influenced by the special circumstances of the pandemic (e.g., synagogue attendance, employment), the majority of questions were designed to provide a demographic and attitudinal portrait of the stable

characteristics of the community. As necessary, questions were modified to account for changes in usual patterns of behavior during the pandemic.

Methodology

Demographic studies like this one are designed to provide scientifically accurate insights by interviewing representative samples of the population and applying statistical adjustments to ensure the survey reflects the broader community. Surveying every Jewish individual and household in the Cleveland area would be impractical and prohibitively expensive. Therefore, this study, like other community demographic studies, uses scientific sampling methods to gather data from selected members of the community, enabling reliable estimates of the entire population.

Conducting demographic surveys has become increasingly challenging in recent years, particularly when it comes to obtaining an unbiased sample that accurately reflects the broader population. To overcome these difficulties, this study utilized updated survey methods designed to address these complexities.

The widely used methodology of the past, random digit dialing (RDD), has become increasingly problematic for reaching households within a specific geographic area. RDD involves making random telephone calls to households in a targeted region and conducting phone interviews with their members. However, changes in telephone technology, especially the widespread use of caller ID, have led to fewer people answering calls from unknown numbers. This decline in response rates has made it difficult for telephone surveys to achieve the levels needed for producing valid estimates.

Nearly half of households now rely exclusively on cell phones, with many no longer using landlines. Due to phone number portability, cellular numbers often have area codes, exchanges, or even billing addresses that do not correspond to the user's current residence. This makes it impossible to target a specific area by selecting a range of phone numbers and assuming the users reside there or are willing to answer. Additionally, reliance on cell phones introduces potential age bias, as younger individuals are more likely to use only cell phones, while older individuals are more likely to maintain landlines.

The present study addresses these obstacles with cutting-edge methodological innovations, including:

- **Sampling from Membership Lists.** Instead of drawing participants from the entire Cleveland and Akron areas, this study identified respondents using membership and contact lists from over 50 local Jewish organizations, representing a broad spectrum of the community. By combining these lists and removing duplicate entries, this approach ensures that anyone in Northeast Ohio who has had even minimal interaction with a local Jewish organization is eligible to be included in the sample.

- **Address-Based Sampling.** To reach less engaged Jewish households not included in organizational lists and to address the limitations of the RDD approach, this study utilized address-based sampling (ABS) across the region (see Chapter 2 for details). ABS involves selecting a sample of households from a comprehensive list of addresses in the region. This method considers factors such as Jewish population density, consumer data on religious affiliation, Jewish names, and delivery information provided by the United States Postal Service.
- **Multi-Channel Outreach to Respondents.** Given the challenges of reaching individuals by phone, respondents were initially contacted via postal mail, followed by multiple follow-up efforts through email and phone.
- **Online and Phone Response Options.** Participants could choose to complete the survey either online or by phone. The phone option was particularly important for individuals who may not feel comfortable using a computer or responding via cell phone. Additionally, telephone surveys were offered in Russian upon request.
- **Validation against National Population and Local Administrative Benchmarks.** While national surveys often rely on census data and other benchmarks for adjustment, no equivalent benchmarks exist for the US Jewish population. To address this, the study utilized estimates of the full adult population, regardless of religious identity, from the American Community Survey (ACS), as well as select administrative data from the Cleveland Jewish community, including synagogue membership, school enrollment, and program participation. These benchmarks were used to validate the survey data, ensuring they accurately reflect the known characteristics of the population.

A total of 1,679 individuals completed surveys based on a random sample drawn from the membership lists (1,546) and the vendor-supplemented ABS list (133). An additional 389 completed surveys from respondents drawn from a supplemental sample of individuals for whom email addresses were available but no additional contact information. (See Appendix A, Table A3 for additional details.) The purpose of the supplemental sample was to increase the total number of respondents at a reduced cost. The supplemental sample was contacted by email only and was drawn only from organization lists. The full, weighted dataset (described in the next section) accounts for differences in these samples.

The final response rate was 6.1% unweighted and 5.2% weighted. Note that the response rate was higher when excluding the ABS cases who received email only (11.2% unweighted and 8.9% weighted). When using the final household-level weight to analyze the main sample for all completed interviews, the design effect is 4.09 and the margin of error is +/- 4.8%.

For the full sample that included the supplemental email sample, there were 2,068 completed surveys among 3,680 households who completed the screener and live in Northeast Ohio. The final response rate was 6.2% unweighted and 5.1% weighted. When using the final household-level weight to analyze the full sample for all completed interviews, the design effect is 5.73 and the margin of error is +/- 5.2%.

Survey Weighting

We examine survey data not only for the answers of the particular respondents, but also for the larger subgroup or community that they represent. Each completed survey is assigned a numeric “weight” that indicates our estimate of how many people in the population of interest the respondent represents.

Despite the careful methodological approaches employed in this study, bias in estimates is inevitable. Assigning weights is a way to minimize such bias. Estimates for the study are based on applying survey weights that account for the survey design, nonresponse rate, and on external data about the Jewish and overall Northeast Ohio populations, including data from the American Community Survey, and Jewish Federation of Cleveland data on enrollment and membership in different programs.

Throughout this report, for purposes of analysis and reporting, we derived estimates about the entire population from the primary sample only. We used the combined, or full, sample for analyses of subgroups—such as families with children—where the increased number of respondents in the full sample supported more robust analyses. Details of survey weighting and analyses are provided in Appendix A.

How to Read This Report

The 2022 Greater Cleveland Jewish Community Study aims to capture the perspectives of the entire community by conducting interviews with a randomly selected sample of households. To ensure a representative portrayal, respondent data are adjusted through a process called “weighting.” Each respondent is assigned a weight, aligning their survey responses with the demographic composition of the broader community. This weighted approach allows an individual respondent to represent a proportional segment of the population, extending beyond their specific household. (For a more detailed explanation, see the methodology report in Appendix A.) This report predominantly presents weighted survey data in the form of percentages or proportions. **Consequently, these figures should be interpreted not as the percentage or proportion of respondents with specific answers, but as estimates reflecting the anticipated responses of the entire population if each member had been surveyed.**

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

the confidence interval, but other confidence levels are used where appropriate. (See Appendix A for details about the magnitude of the confidence intervals around estimates in this study.)

As noted above, the margin of error, or the size of the confidence interval, is +/- 4.8% for the main sample and +/- 5.2% for the full sample when reporting on questions that were asked of all respondents. Because the majority of analyses in the report are limited to subsets of respondents, those responses will have larger confidence intervals representing less certainty about the specific point estimate.

The reader should assume that all estimates have a range of plus or minus five points; therefore, reported differences between any two numbers of less than 10 percentage points may not reflect true differences in the population.

Reading Report Tables

Throughout this report, numerical data are conveyed predominantly through tables, with occasional utilization of bar graphs and pie charts to highlight specific information visually. Proper interpretation of the tables requires attention to the title and/or the initial row, as they signify the denominator for the reported numbers. The tables vary in their focus, presenting percentages of Jewish households, percentages of Jewish adults, or specific subsets for which the questions are pertinent. This diverse presentation aims to capture a comprehensive view of the data and accommodate varying aspects of the surveyed population.

Some tables and figures that present proportions do not add up to 100%. In some cases, this is a result of respondents having the option to select more than one response to a question; in such cases, a note appended to the table 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 are rounded to the nearest whole number. If a percentage falls between 0% and 0.5% and would round down to 0%, it is indicated as < 1%. In cases where there are inadequate respondents in a specific category, rendering the information unreliable, the estimate is represented as "--".

Not all response options appear in some tables. For instance, if a table notes the proportion of a group participating in a Passover seder, it will not show the proportion that did not participate.

A statistically significant difference between subgroups in a table or figure indicates that observed distinctions likely reflect genuine, systematic differences rather than random occurrences. Following the standard practice of social science research, this report adheres to a 5% or less chance of random error (i.e., $p \leq .05$). This signifies a 95% confidence level that differences between groups for a specific variable are not due to chance but rather represent actual disparities between groups.

Size estimates of subpopulations (e.g., Orthodox households) are calculated as the weighted number of households or individuals with sufficient information to classify them within the subgroup. In cases where data are missing, those respondents are treated as if they do not belong to the subgroups for estimation purposes. Consequently, subpopulation estimates may undercount information on those less likely to complete the survey or answer specific questions. In many cases, missing information cannot reliably be imputed because other necessary information for imputation is also absent. Refer to the codebook, found in Appendix D, for the actual number of responses to each question.

Most tables in this report are “row tables.” These tables are read horizontally by row. Example Table 1 illustrates a typical “row table,” which shows that of all Jewish households, 20% describe their financial situation as struggling, and 21% describe their financial situation as well-off. Among households ages 22 and 34, 8% describe themselves as well-off.

Example Table 1, row table

From report Table 10.5. Financial situation

	Struggling (%)	Enough (%)	Extra (%)	Well-off (%)	Total (%)
All Jewish households	20	37	22	21	100
Age					
18-34	42	32	18	8	100
35-49	11	36	40	13	100
50-64	22	23	26	29	100
65-74	14	42	20	25	100
75+	21	41	17	20	100

Less frequently we include “column tables” for reasons of space or content. These tables are read vertically by column. To underscore that this table should be read by column, we have inserted a down arrow (↓) under the column headers. Example Table 2 tells us that of Cleveland Jewish adults, 25% are between the ages of 18 and 34. Among US Jewish adults, 28% are ages 18 to 34.

Example Table 2, column table

From report Table 1.4. Age of Jewish adults in Cleveland, Cleveland adults, and US Jews

	Jewish Cleveland, 2022 (%)	Cleveland Metro Area, 2022 ¹ (%)	US Jews, 2020 ² (%)
	↓	↓	↓
18-34	25	27	28
35-49	17	23	23
50-64	18	26	20
65-74	22	14	17
75+	18	10	13
Total	100	100	100

When a table shows all possible values and those values are mutually exclusive, the table will total 100. In that case, the table will show a TOTAL row or column of 100. When the row total column does not appear, it usually indicates that not all possible values are shown (i.e., we display the “yes” response but not the “no” response). In other cases, it means that multiple options could be selected (usually as a “select all that apply” question), and the total could exceed 100.

Comparisons across Subgroups

Throughout this report, the majority of tables compare data across a consistent set of predefined subgroups specifically identified for this study. The structure of each table varies based on its content, with this information clearly outlined in the first row of the respective table. The standard set of table categories is first presented in Table 5.1.

As previously noted, it is essential to recognize that numbers and percentages should be viewed not as exact measurements but as the most probable estimates within a given range. This consideration is particularly crucial when making subgroup comparisons. Minor differences between subgroups may arise from random variations in survey responses rather than actual disparities within the population.

In cases where there is a statistically significant difference among subgroups, we have 95% confidence that some of the variations in estimates reflect real differences and are not merely the outcome of random chance. In the report tables, we highlight significant differences by shading them in light gray. Conversely, findings lacking statistical significance are left unshaded. Even in instances where there are statistically significant differences in a comprehensive set of responses, it is improbable that there are significant differences between every pair of numbers.

Comparisons across Surveys

While comparisons across surveys provide valuable insights, it is important to note that due to methodological variations, these comparisons are inherently less precise and reliable than assessments based solely on the data from the present study. Nevertheless, within this report, data from the Pew Research Center's 2020 study, *Jewish Americans in 2020*, and the 2011 Greater Cleveland Jewish Population Study are strategically incorporated at various points. This inclusion serves to illustrate the similarities or differences between the Greater Cleveland Jewish community and the broader United States Jewish community. Due to methodological differences between studies and variations in question wording, any comparisons across studies should be treated with significant caution.

Note that data collection for the 2020 Pew study was conducted before and during the early stages of the COVID-19 pandemic and thus may not always be a fair comparison for estimates observed in the Cleveland Jewish community in 2022. In particular, estimates of behaviors that

entail participating in group settings outside of the home may be lower in this study than they would have been had data collection taken place a year or two later.

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 been in any contact with a Jewish organization in Northeast Ohio, were less likely to have been identified and contacted to complete the survey. Although we cannot produce a precise 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. To the extent possible, survey weights were used to minimize this bias.

Data for this study were collected between June 13 and September 6, 2022. During this time, some measures of supporting or joining organizations or participating in programs (e.g., synagogue membership, camp enrollment, some holiday observances) were still depressed by the effects of the COVID-19 pandemic. It is not possible to assess the precise impact, but it is likely some measures of engagement would be higher if data collection had taken place a year or two later, when more people had resumed full participation in public life.

Several chapters in this study report estimates of behaviors and attitudes that may have been affected by Hamas's attack in Southern Israel on October 7, 2023, and the subsequent war that is still ongoing as this report is being compiled. It is important to remember that the data for this study reflect a snapshot in time prior to those tragic events.

Chapter 1. Demographic Snapshot

Chapter Highlights

Cleveland is home to an estimated 36,100 Jewish households. These households include approximately 93,200 individuals, with 73,600 identifying as Jewish. Jewish households comprise 4.1% of the Cleveland area's total households.

Twenty percent of Jewish Clevelanders are ages 18-34, while 32% of Jewish individuals are 65 years and older. Nineteen percent of Jewish individuals are children.

Forty-one percent of the Jewish households consist solely of a couple, while 24% are individuals living alone and 23% are families with children under 18. Households with multiple generations make up the remaining 12% of the households.

Seventy-nine percent of Jewish adults are either married or in a partnership. Among these individuals, 65% have a Jewish partner or spouse, while 35% have a non-Jewish partner or spouse (i.e., intermarried).

Among Cleveland's Jewish adults who identify with a denomination, the largest share is Reform (33%), followed by Orthodox and Conservative at 14% each, and 2% in another denomination. Overall, 37% of Jewish adults do not identify with any denomination.

In Cleveland, 9% of Jewish households include at least one person who is non-white and/or Hispanic. In 14% of Jewish households, at least one member identifies as LGBTQIA.

Three percent of Jewish adults are Israeli and 4% of households include an Israeli citizen. Three percent of households speak Russian in their homes.

Fifty-four percent of Jewish adults in Cleveland were born in Northeast Ohio. Forty percent were born in the United States but outside of Northeast Ohio. An additional 7% were born outside the United States.

For respondents under age 75, 47% have at least one parent or in-law in Cleveland, 34% have at least one parent or in-law living outside Cleveland — with some having parents in both places — and 36% have no living parents or in-laws.

Among households where the respondent is over the age of 50, 52% have one or more grandchildren. Thirty-two percent have at least one grandchild living in the Cleveland area, while 38% have a grandchild residing outside of the Cleveland area.

Jewish Population Estimate

Cleveland is home to an estimated 36,100 Jewish households, as detailed in Table 1.1. A Jewish household is defined as one that includes at least one Jewish adult. Within these households reside approximately 93,200 individuals, with 73,600 identifying as Jewish (refer to definitions below). The Jewish population constitutes 3.6% of the total population in the Cleveland area, while Jewish households comprise 4.1% of the region's total households.³

Table 1.1. Cleveland Jewish community population estimates, 2022

Total people in Jewish households	93,200
Total Jewish households	36,100
Total Jews	73,600
Total adults (ages 18+)	75,400
Jewish	59,600
Non-Jewish or unknown	15,800
Total children (under age 18)	17,800
Jewish	13,900
Non-Jewish or unknown religion	3,800

People in Jewish Households

Estimating the size of the Jewish community relies on defining who qualifies as Jewish for the purposes of this study. Recent national studies, such as the Pew Research Center's 2013 and 2020 examinations of the US Jewish community, employ a set of screening questions to classify respondents:

- What is your religion, if any?
- Do you consider yourself to be Jewish aside from religion?
- Were either of your parents Jewish?
- Were you raised Jewish?

Respondents are categorized as “Jewish by religion” (JBR) if their response to the religion question indicates they identify solely as Jewish, or as “Jews of no religion” (JNR) if they identify as atheist or have no religious affiliation but consider themselves Jewish through other means. While Jews by religion typically exhibit higher engagement with Judaism, many JBRs and JNRs share similarities in terms of Jewish behaviors and attitudes. For the purposes of this study and to facilitate comparisons with the national population, a modified version of Pew’s classification system was employed, supplemented by additional identity measures. The Jewish population also encompasses adults who identify as both Jewish and adherents of another religion, such as Catholic or Buddhist; this category is referred to as “Jews of multiple religions” (JMR).

Figure 1.1. Definitions used in this report

DEFINITIONS: WHO IS A JEW

Definitions used in this report:



Jewish adults:

Identify as Jewish AND have Jewish background: at least one Jewish parent, raised Jewish, or converted to Judaism

- Jewish by religion (JBR): Religion is Jewish only
- Jews of no religion (JNR): No religion but ethnically or culturally Jewish
- Jews of multiple religions (JMR):
 - Two religions- Jewish and another religion
 - A religion other than Judaism and ethnically or culturally Jewish



Non-Jewish adults:

- Has no Jewish background and does not identify as Jewish
- Has Jewish background, but does not identify as Jewish
- Has no Jewish background (i.e., no Jewish parent, was not raised Jewish, did not convert), but identifies as Jewish



Children (birth to age 17):

Are classified based on whether their parents consider them to be Jewish

- Jewish: Parents consider children Jewish exclusively (either by religion, culturally or ethnically)
- Jewish and another religion: Parents consider children Jewish and another religion
- No religion: Parents consider children to have no religion
- Another religion: Parents consider children to be a religion other than Judaism



Jewish households: Includes at one Jewish adult

Within the Jewish adult population of Cleveland, 47,800 individuals (80%) fall under the classification of “Jewish by religion” (JBR; see Table 1.2). Another 12% are categorized as “Jews of no religion” (JNR), and 8% are identified as “Jews of multiple religions” (JMR). In the broader US Jewish population, as reported by the Pew Research Center and excluding JMRs, 73% of Jewish adults are designated as JBR, and 27% are classified as JNR. In comparison, the corresponding distribution in Cleveland is 87% for JBR and 13% for JNR.

Children are categorized as “exclusively Jewish” if they are being raised with a Jewish identity and no other religious affiliation (see Table 1.2). If children are being raised with both a Jewish identity and another religion, they are classified as “Jewish and something else.” Children are

considered non-Jewish if they are not being raised with any Jewish identity and also not with any other religion (“no religion”), if they are being raised solely in a religion other than Judaism (“exclusively another religion”), if their parents have not yet decided on their religious upbringing (“religion undecided”), or if there is insufficient information provided to determine their religious identity (“unknown religion”).

Table 1.2. Jewish population of Cleveland, detail
(rounded to nearest 100)

Jewish adults	59,600
JBR adults	47,800
JNR adults	6,900
JMR adults	4,900
Non-Jewish adults in Jewish households	15,800
Jewish children in Jewish households	13,900
Exclusively Jewish	12,100
Jewish and something else	1,800
Non-Jewish children in Jewish households	3,800
No religion	1,400
Exclusively another religion	200
Religion undecided	300
Unknown religion	1,900

Jewish population change between 2011 and 2022

As mentioned above, comparisons across studies should be treated with significant caution due to methodological differences between studies and variations in question wording. However, careful comparisons can provide valuable insights. Since 2011, the estimated total number of Jewish households decreased by 5.7%, the total number of people in Jewish households decreased by 5.2%, and the total number of Jewish adults decreased by 3.9%. Since 2011, the estimate of Jewish children decreased by 26.1%. These decreases may be the result of methodological differences in the current study that allowed for more precise estimates and should not be interpreted as evidence of actual decline in the Jewish population. The largest population increase occurred in the number of non-Jewish adults in Jewish households.

For purposes of comparison, the US Census data indicate that the overall population of the Cleveland area was fairly stable from 2011 to 2022, growing by 0.1%, and the number of households increased by 4.3%.

Table 1.3. Changes in Jewish population of Cleveland from 2011 to 2022, detail
(rounded to nearest 100)

	2011	2022	% change
Jewish households	38,300	36,100	-5.7%
Jewish adults	62,000	59,600	-3.9%
Non-Jewish adults in Jewish households	14,400	15,800	9.7%
Jewish children in Jewish households*	18,800	13,900	-26.1%
Exclusively Jewish	16,400	12,100	-26.2%
Jewish and something else	2,400	1,800	-25%
Non-Jewish children in Jewish households	3,100	3,800	22.6%
No religion	N/A	1,400	N/A
Exclusively another religion	N/A	200	N/A
Religion undecided	N/A	300	N/A
Unknown religion	N/A	1,900	N/A

* The estimated decrease in the number of Jewish children is primarily the result of methodological improvements in the current study that allowed for more precise estimates and should not be interpreted as evidence of actual decline.

Age Distribution

Forty percent of Jewish adults in the Cleveland Jewish community are ages 65 and older, including 18% who are ages 75 and older (Table 1.4). Twenty-five percent of Jewish adults are ages 18-34, 17% are ages 35-49, and 18% are ages 50-64.

Table 1.4. Age of Jewish adults in Cleveland, Cleveland adults, and US Jews

	Jewish Cleveland, 2022 (%)	Cleveland Metro Area, 2022 ⁴ (%)	US Jews, 2020 ⁵ (%)
	↓	↓	↓
18-34	25	27	28
35-49	17	23	23
50-64	18	26	20
65-74	22	14	17
75+	18	10	13
Total	100	100	100

Question text: "How old are you?" "The next set of questions is about the adults ages 18 and over who are permanent members of your household, including students who are away at college... Age."

Gender Distribution

Overall, the Jewish population of Cleveland is 49% female, 50% male, and 1% non-binary or gender non-conforming.

Marital Status and Household Composition

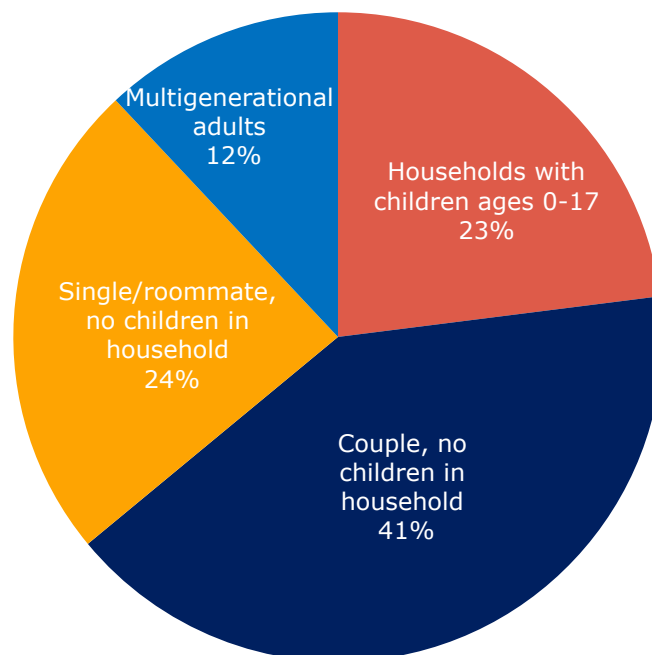
In the Cleveland Jewish community, 79% of Jewish adults are married or share a residence with a partner. In comparison, across all US Jews, 59% are married, and 7% live with a partner. (Note: In this report, the term "couples" refers to spouses, significant others, partners, or fiancé/es residing in the same household.)

Households within the community are characterized by the ages of their members and the relationships among them. Twenty-three percent of Cleveland Jewish households include a minor child, as depicted in Figure 1.1. This category encompasses *all* households with minor children, irrespective of the number and relationships of other adults in the household. Further insights into households with children can be found in Chapter 4 of this report.

Within the Cleveland Jewish community, 41% of Jewish households consist solely of a couple, either married or partnered, while 24% are individuals living alone or with unrelated roommates. Households with multiple generations, defined as parents and adult children of any age cohabiting, make up 12% of the households. This category spans older adults in their 70s or 80s residing with their adult children and younger adults in their 20s, 30s, or 40s living in their parents' households.

The mean size of Jewish households is 2.58 individuals. Among Jewish households with at least one child aged 0-17, the average number of children is 2.14.

Figure 1.2. Household composition



Jewish and Multiple-Faith Households

Within the Cleveland Jewish community, 79% of Jewish adults are either married or in a partnership, as indicated in Table 1.5. Among these individuals, 65% have a Jewish partner or spouse (i.e., inmarried), while 35% have a non-Jewish partner or spouse (i.e., intermarried). In the broader context of all married US Jews, 58% have a Jewish spouse and 42% have a non-Jewish spouse.

In line with nationwide patterns, a greater proportion of young adults are intermarried compared to their older counterparts.

Table 1.5. Relationship status of Cleveland Jewish adults by age

	All Jewish adults (%)	22-39 (%)	40-54 (%)	55-64 (%)	65-74 (%)	75+ (%)
	↓	↓	↓	↓	↓	↓
Married/partnered	79	67	91	84	84	73
Religious composition of marriage						
Inmarried	65	55	62	77	63	65
Intermarried	35	45	38	23	37	35
Total	100	100	100	100	100	100

Question text: “What is your present religion, if any?” “Aside from religion, do you consider yourself Jewish in any way?” “Relationship” (to this adult); “What is [this adult’s] religion?” “What is your current marital status?”

While Table 1.5 illustrates the proportions of inmarried and intermarried Jewish *adults*, the proportion of Jewish *households* that include an inmarried or intermarried couple is calculated differently (household intermarriage rate) than for individuals (individual intermarriage rate). Twenty-seven percent of Cleveland Jewish households do not include a couple, 38% include an inmarried couple, and 35% include an intermarried couple. Of married or partnered couples, 48% are intermarried (the household intermarriage rate).

Among Jewish adults in Cleveland, 76% were raised by two Jewish parents, 18% were raised by one Jewish parent, and 5% had no Jewish parents (i.e., converted to Judaism). Among all US Jews, 69% were raised by two Jewish parents, 24% were raised by one Jewish parent, and 7% had no Jewish parents (i.e., converted to Judaism).

Jewish Denomination and Jewish Ethnicity

In Cleveland, over one third (37%) of Jewish adults do not align with any specific denomination, as outlined in Table 1.6. Among Jewish adults who do identify with a denomination, the largest contingent identifies as Reform (33%), with the Orthodox and Conservative denominations following closely at 14% each.

Table 1.6. Denomination of Jewish adults in Cleveland and the United States

	Cleveland 2022 (%)	US Jews 2020 (%)
	↓	↓
Orthodox	14	9
Conservative	14	17
Reform	33	37
Other denomination ⁶	2	4
No denomination	37	32
Total	100	100

Question text: “With which denomination of Judaism do you currently identify, if any?”

Jewish adults who identify as Orthodox were further asked to specify their approach to Judaism. Of Jewish adults in Cleveland who identify as Orthodox, the majority identify as either Yeshivish (40%) or Modern Orthodox (30%; Table 1.7). The remaining Orthodox Jewish adults identify as Haredi (16%), Lubavitch/Chabad (11%), Hasidic (2%) or another type of Orthodox (2%).

Table 1.7. Orthodox Jewish adults in Cleveland

	Cleveland 2022 (%)
	↓
Yeshivish	40
Modern Orthodox	30
Haredi	16
Lubavitch/Chabad	11
Hasidic	2
Other	2
Total	100

Question text: “Regardless of your synagogue affiliation, which of the following best describes your approach to Judaism? Would you say you are...?”

Concerning Jewish heritage, 81% of Jewish adults in Cleveland identify as Ashkenazi, 3% as Sephardi, and 1% as Mizrachi, as detailed in Table 1.8. Less than 1% identify with another ancestry. The remaining 17% either identify with no specific Jewish ethnicity (8%) or indicate they are unaware of their Jewish ethnicity (9%). On a national scale, 71% of Jewish adults are Ashkenazi, 6% identify as Sephardi, and 3% as Mizrachi or some other heritage.⁷

Table 1.8. Jewish ethnicity

	Jewish adults (%)	Jewish households that include someone with this ethnicity (%)
Ashkenazi	81	78
Sephardi	3	4
Mizrachi	1	1
Other	<1	<1
None, no particular heritage	8	16
Don’t know	9	10

Note: Totals exceed 100% because respondents could select more than one option.

Question text: “Regarding your Jewish heritage, do you consider yourself to be Ashkenazi, Sephardi, Mizrachi, or something else?”

Race and Ethnic Identity

The majority (93%) of individuals in the Cleveland Jewish community identify exclusively as white and non-Hispanic, as outlined in Table 1.9. Five percent of individuals identify with a non-white racial identity but do not identify as Hispanic. Additionally, 2% consider themselves both white and Hispanic, while the remaining 1% identify both with a non-white racial identity and as Hispanic.

In the broader context, 9% of Jewish households in Cleveland include at least one person who identifies with a racial category other than white, while 5% of Jewish households include at least one person who identifies as Hispanic. These household members may or may not be Jewish.

Table 1.9. Race and ethnicity

	Jewish adults (%)	Non-Jewish adults (%)	Jewish children (%)	Non-Jewish children (%)	All individuals in Jewish households (%)	Of Jewish households, at least one person has this identity (%)
	↓	↓	↓	↓	↓	↓
Single-race, non-Hispanic white	93	84	92	65	90	93
Single-race, Hispanic white	2	4	3	2	2	4
Any non-white racial identity, including multiracial, non-Hispanic	5	13	5	33	7	8
Any non-white racial identity, including multiracial, Hispanic	1	<1	<1	<1	<1	1
Total	100	100	100	100	100	100

Note: Totals exceed 100% because respondents could select more than one option.

Question text: “[Are you/Is this adult/Is this child] of Hispanic, Latino, or Spanish origin, such as Argentinian, Cuban, Mexican, or Puerto Rican?” “What is [your/this adult’s/this child’s] race?”

Other Identities

Nine percent of Jewish adults in Cleveland identify as LGBTQIA (lesbian, gay, bisexual, transgender, queer or questioning, intersex, and asexual; Table 1.10), and in 14% of Jewish households, at least one member identifies as LGBTQIA. This individual(s) may or may not be Jewish and could be under age 18.

In Cleveland, 3% of Jewish adults are Israeli, defined by holding Israeli citizenship, and 4% of Jewish households include an Israeli citizen. Three percent of Jewish adults ages 75 and older identify themselves as Holocaust survivors or World War II refugees, and 35% of Jewish adults are descendants of a survivor, victim, or refugee of World War II.

Table 1.10. Demographic groups

	All Jewish adults (%)	Jewish households (%)
LGBTQIA	9	14
Israeli citizens	3	4
Holocaust survivor (of Jewish adults ages 75 and older)	3	3
Descendant of survivor	35	39

Question text: "Do you identify as LGBTQIA?" "Are you an Israeli citizen?" "Are you a Holocaust survivor or World War II refugee?" "Are you a descendant of someone who is a Holocaust survivor or victim or World War II refugee?"

Birthplace

Fifty-four percent of Jewish adults in Cleveland hail from Cleveland or Northeast Ohio, as indicated in Table 1.11. Another 4% were born elsewhere in Ohio. Over one third of Jewish adults (36%) were born in the United States but outside of Ohio. Additionally, 7% of Jewish adults in Cleveland were born outside of the United States.

Table 1.11. Respondent birthplace

	All Jewish adults (%)
	↓
Cleveland or Northeast Ohio	54
Ohio, other than Northeast Ohio	4
Elsewhere in the United States	36
Israel	<1
Russia or Former Soviet Union	3
Latin America (such as Argentina, Cuba, Mexico)	1
Other country	3
Total	100

Question text: "Where were you born?"

Twelve percent of Jewish households in Cleveland include someone who was born outside of the United States (Table 1.12).

Table 1.12. Household birthplaces

	All Jewish households (%)
Household member born outside the United States	12
Household member born in Israel	2
Household member born in the Former Soviet Union	3
Household member born in Latin America	2
Household member born in other country	8

Question text: "In which country or countries was anyone in your household born?"

Languages

Virtually all (99%) Jewish households in Cleveland speak English in the home. Other commonly spoken languages include Hebrew (4%), Yiddish (3%), Russian (3%), and Spanish (2%), as detailed in Table 1.13.

Table 1.13. Language commonly spoken in Jewish household

All Jewish households (%)	
English	99
Hebrew	4
Yiddish	3
Russian	3
Spanish	2
Other language	2

Note: Totals exceed 100% because respondents could select more than one option.

Question text: "Which of the following languages are commonly spoken in your household?"

Parents and Grandparents

Among households where the respondent is under the age of 75, 47% have at least one parent or in-law in Cleveland, 34% have at least one parent or in-law living outside Cleveland, with some having parents in both places, and 36% have no living parents or in-laws.

Table 1.14. Parent living outside household

All Jewish households where respondent is under age 75 (%)	
	↓
Yes, living in Cleveland area	30
Yes, living outside of Cleveland area	17
Yes, both in and outside of Cleveland area	16
Do not have living parent	36
Total	100

Question text: "Do you or your spouse/partner have a parent living outside of your household?"

Among households where the respondent is over the age of 50, 52% have one or more grandchildren. Thirty-two percent have at least one grandchild living in the Cleveland area, while 38% have a grandchild residing outside of the Cleveland area.

Table 1.15. Grandchildren living outside household

All Jewish households where respondent is older than age 50 (%)	
	↓
No	48
Yes, in Cleveland area	14
Yes, outside of Cleveland	21
Yes, both in Cleveland and outside of Cleveland	18
Total	100

Question text: "Do you or your spouse/partner have grandchildren living outside of your household?"

Chapter 2. Geography

The characteristics of Jewish households vary across the 6 regions within the Cleveland area, both in terms of demographics and involvement in Jewish life. This chapter presents demographic data for each region. Subsequent chapters will delve into regional differences regarding participation in Jewish activities, health, and economic circumstances.

Chapter Highlights

For this study, the Cleveland area is divided into six regions: Beachwood, East Side Suburbs, Northeast/Northern Heights, Southeast, The Heights, and West Side and Central.

Approximately one-fifth of Jewish households (21%) are in The Heights, while 19% are situated in Beachwood. The West Side and Central region and the East Side Suburbs each accommodate 16% of Jewish households, while a similar share resides in the Northeast/ Northern Heights region (15%). The Southeast region is home to 12% of Jewish households.

Twenty-eight percent of the Jewish children in Cleveland are residents of The Heights region. Beachwood and the Southeast region are each home to 18% of all the Jewish children in Cleveland. The Northeast/Northern Heights region houses 16% of Jewish children, while the remaining 20% are divided between the West Side and Central region (12%) and the East Side Suburbs (8%).

Among Jewish adults living in The Heights, 38% are ages 18–34, the highest proportion of young adults of any region. The region with the largest proportion of Jewish individuals ages 35–49 is the West Side and Central region, with 30%. In the Northeast/Northern Heights, 32% of Jewish adults are in the 65–74 age range, while the East Side Suburbs have a similar share at 30%. In the East Side Suburbs, more than a quarter (27%) of Jewish adults are 75 or older, compared with 21% in the Southeast and 20% in Beachwood.

Seventy-one percent of Jewish adults have called the area home for 20 years or more, with 42% having spent their entire adult lives in the area. Another 5% have been residents for 15–19 years, and 6% for 10–14 years. In juxtaposition, newcomers who came to Cleveland this decade make up 18% of the population, including 7% who have resided in the area for less than five years.

Geographic Distribution of the Jewish Population

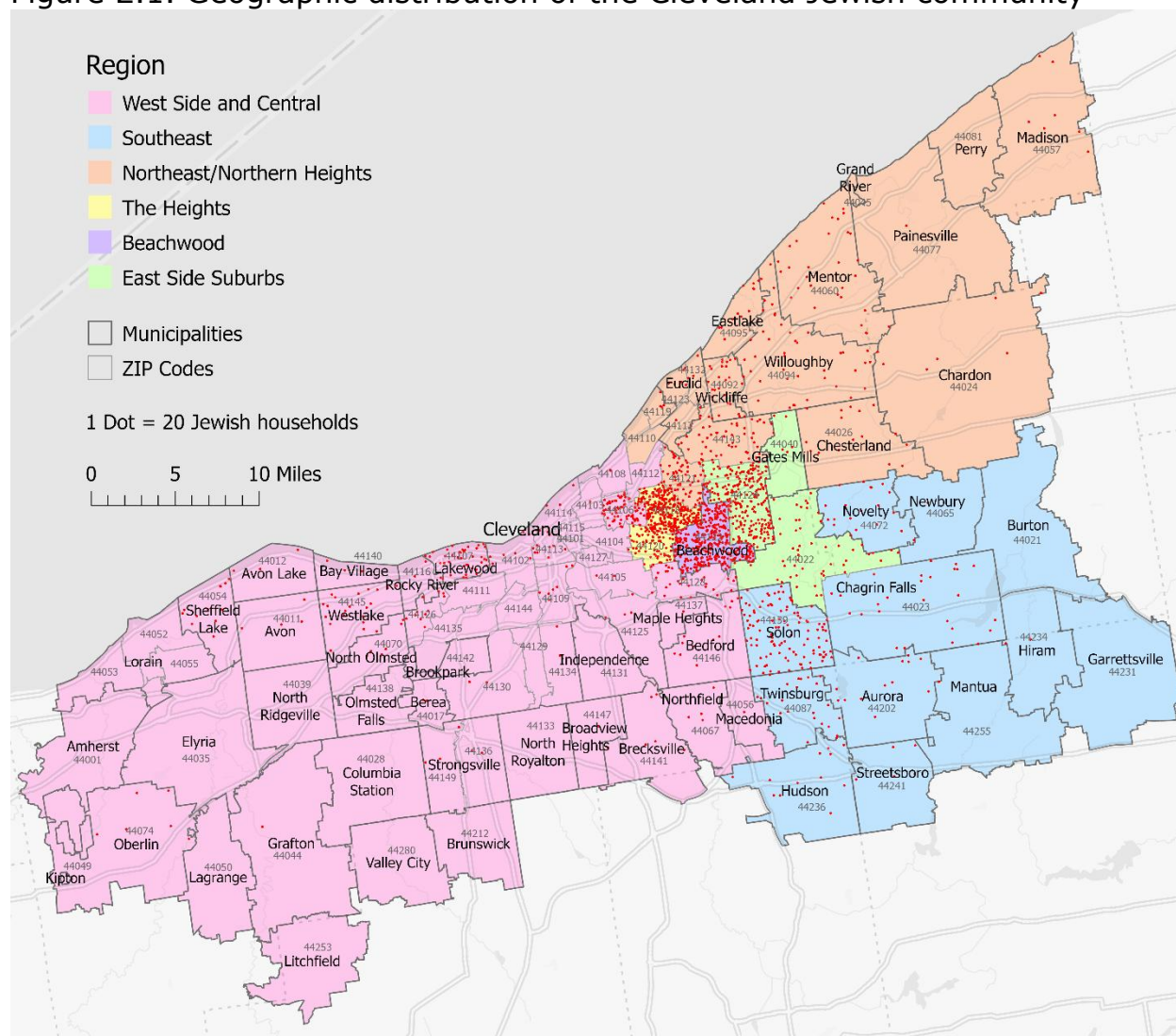
The Jewish community of Cleveland can be divided into regions defined by ZIP codes. For the purposes of this study, regions are defined in Table 2.1.

Table 2.1. List of regions⁸ and ZIP codes

Region	Description
West Side and Central	44001, 44011, 44012, 44017, 44028, 44035, 44036, 44039, 44044, 44049, 44050, 44052, 44053, 44054, 44055, 44056, 44067, 44070, 44074, 44101, 44102, 44103, 44104, 44105, 44106, 44107, 44108, 44109, 44111, 44112, 44113, 44114, 44115, 44116, 44125, 44126, 44127, 44128, 44129, 44130, 44131, 44133, 44134, 44135, 44136, 44137, 44138, 44140, 44141, 44142, 44144, 44145, 44146, 44147, 44149, 44212, 44253, 44280
Southeast	44021, 44023, 44065, 44072, 44087, 44139, 44202, 44231, 44234, 44236, 44237, 44241, 44255
Northeast/ Northern Heights	44024, 44026, 44045, 44057, 44060, 44061, 44077, 44081, 44092, 44094, 44095, 44096, 44110, 44117, 44119, 44121, 44123, 44132, 44143
The Heights	44118, 44120
Beachwood	44122
East Side Suburbs	44022, 44040, 44124

Question text: "What is the ZIP code of your Cleveland or Akron area address?"

Figure 2.1. Geographic distribution of the Cleveland Jewish community



Approximately one fifth of Jewish households (21%) in Cleveland are located in The Heights, while 19% are situated in Beachwood, as detailed in Table 2.2. The West Side and Central region and the East Side Suburbs each accommodate 16% of Jewish households, while a similar share resides in the Northeast/Northern Heights region (15%). The Southeast region is home to 12% of Jewish households.

Jewish demographics vary across the regions. Twenty-eight percent of the Jewish children in Cleveland are residents of The Heights region. Beachwood and the Southeast region are each home to 18% of all the Jewish children in Cleveland. The Northeast/Northern Heights region houses 16% of Jewish children, while the remaining 20% are divided between the West Side and Central region (12%) and the East Side Suburbs (8%).

Table 2.2. Distribution of Jewish households and Jewish individuals across regions

	All Jewish households (%)	All People in Jewish households (%)	All Jewish individuals (%)	All Jewish children (%)
	↓	↓	↓	↓
West Side and Central	16	16	12	12
Southeast	12	13	13	18
Northeast/Northern Heights	15	15	14	16
The Heights	21	25	24	28
Beachwood	19	19	22	18
East Side Suburbs	16	13	14	8
Total	100	100	100	100

Jewish population density, measured as the proportion of all people who are Jewish, varies widely across regions (Table 2.3). The area with the highest Jewish density is Beachwood, where Jewish individuals account for 44% of all individuals and Jewish households account for 45% of all households.

Table 2.3. Share of each region's population that is Jewish⁹

	Households in region that are Jewish (%)	Individuals in region who are Jewish (%)
West Side and Central	1	1
Southeast	7	6
Northeast/Northern Heights	3	3
The Heights	23	23
Beachwood	45	44
East Side Suburbs	22	18

Differences in the age distribution of the population are also evident within regions, as highlighted in Table 2.4. The Heights has the largest proportion (38%) of Jewish adults in its population who are in the 18-34 age range. The region with the largest proportion of Jewish individuals ages 35-49 is the West Side and Central region, with 30%. In the Northeast/Northern Heights, 32% of Jewish adults are in the 65-74 age range, while the East Side Suburbs have a similar share at 30%. Approximately one quarter (27%) of Jewish adults in the East Side Suburbs are ages 75 years or older, with the Southeast (21%) and Beachwood (20%) having comparable proportions.

Table 2.4. Geographic distribution of Jewish adults by age

	18-34 (%)	35-49 (%)	50-64 (%)	65-74 (%)	75+ (%)	Total
All Jewish adults	25	17	18	22	18	100
West Side and Central	28	30	14	16	12	100
Southeast	16	22	21	21	21	100
Northeast/Northern Heights	26	14	13	32	15	100
The Heights	38	17	17	17	11	100
Beachwood	23	13	22	21	20	100
East Side Suburbs	12	9	23	30	27	100

Question text: "How old are you?" "The next set of questions is about the adults ages 18 and over who are permanent members of your household, including students who are away at college... Age."

Table 2.5 shows the distribution of age groups across regions. For example, the largest share of Jewish adults ages 18-34 is in The Heights (34%), followed by Beachwood (21%). In contrast, Jewish adults ages 75 and older are most concentrated in Beachwood (26%) and the East Side Suburbs (24%), followed by Southeast region (15%) and The Heights (14%).

Table 2.5. Age of Jewish adults by region

	18-34 (%)	35-49 (%)	50-64 (%)	65-74 (%)	75+ (%)
	↓	↓	↓	↓	↓
West Side and Central	14	23	10	9	8
Southeast	8	16	14	12	15
Northeast/Northern Heights	14	11	9	19	12
The Heights	34	24	20	17	14
Beachwood	21	18	27	21	26
East Side Suburbs	8	8	20	21	24
Total	100	100	100	100	100

Question text: "How old are you?" "The next set of questions is about the adults ages 18 and over who are permanent members of your household, including students who are away at college...Age."

Length of Residence and Mobility

Many Jewish adults in Cleveland have longstanding ties to the area, as outlined in Table 2.6. Fifty-five percent of Jewish adults were brought up in the Cleveland area, and 67% of Jewish households with a married couple have at least one spouse who was raised in the area. Of the remaining Jewish adults living in Cleveland, 39% were raised elsewhere in the United States, while 6% were raised in another country.

Table 2.6. Primarily raised in...

	All Jewish adults (%)
	↓
In the Cleveland area	55
Elsewhere in the United States	39
Other country	6
Total	100

Question text: "Where were you raised primarily?" "Where was your spouse raised primarily?"

A sizable majority of Jewish adults in Cleveland, 71%, have called the area home for 20 years or more (Table 2.7), with 42% having spent their entire adult lives in the area (not shown in table). Another 5% have been residents for 15-19 years, and 6% for 10-14 years. In juxtaposition, newcomers who came to Cleveland this decade make up 18% of the population, including 7% who have resided in the area for less than five years.

Table 2.7. Length of residence in Cleveland area

All Jewish adults (%)	
	↓
0-4 years	7
5-9 years	11
10-14 years	6
15-19 years	5
20+ years	71
Total	100

Question text: "Aside from college or graduate school, have you lived in the Cleveland area all of your adult life?"
 "When did you move [back] to the Cleveland area?"

Eighty-two percent of Jewish adults in the Southeast region have lived in Cleveland for 20 years or longer, as illustrated in Table 2.8. Similarly, approximately three quarters of Jewish adults in the East Side Suburbs (78%), Beachwood (77%), and the Northeast/Northern Heights region (73%) have lived in the area for two decades or more. In contrast, 42% of Jewish adults in the West Side and Central region have called Cleveland home for less than a decade, including 25% who have resided in the area for fewer than five years. Twenty-nine percent of Jewish adults in The Heights have resided in the area for less than a decade, and 10% have resided in the area for fewer than five years.

Table 2.8. Length of residence by geography of Jewish adults

	West Side and Central (%)	Southeast (%)	Northeast/ Northern Heights (%)	The Heights (%)	Beachwood (%)	East Side Suburbs (%)
	↓	↓	↓	↓	↓	↓
0-4 years	25	5	6	10	6	2
5-9 years	17	4	17	19	7	7
10-14 years	5	5	1	8	7	5
15-19 years	4	3	3	6	3	9
20+ years	48	82	73	56	77	78
Total	100	100	100	100	100	100

Question text: "Aside from college or graduate school, have you lived in the Cleveland area all of your adult life?"
 "When did you move [back] to the Cleveland area?"

Ten percent of Jewish adults in Cleveland spend part of the year living elsewhere.

Chapter 3. Jewish Identity

The Cleveland Jewish community showcases a rich demographic diversity that is reflected in the various ways its members engage with their Jewish identity. By examining these different expressions of Jewish life, we can uncover important insights about the community and identify avenues for enhancing Jewish experiences.

Chapter Highlights

This study introduces a way to categorize multiple dimensions of Jewish engagement that is designed to expand the understanding of Jewish life beyond ritual involvement. The Index of Jewish Engagement presents five statistically derived typologies of how Jewish adults in Cleveland engage with Jewish life, based on latent class analysis of 20 reported behaviors across four dimensions: holiday, ritual, organizational, and Jewish-focused (individual) activities. The types are:

- Personal (20%) – Characterized by occasional participation in some aspects of Jewish life with greater emphasis on home-based activities than on organizational activities.
- Cultural (16%) – Connects with Judaism primarily through individual behaviors and engages with Jewish culture at a very high level.
- Holiday (14%) – Highly engaged in holiday activities both at home and in communal settings, with less likelihood of attending services monthly or more often.
- Involved (31%) – Participates in most organizational and home-based Jewish activities and rituals at least occasionally.
- Immersed (20%) – Engages regularly in holiday, ritual, cultural and organization aspects of Jewish life.

The Index illustrates and clarifies the diversity of Jewish engagement within denominational groups. For example, the 88% of Orthodox Jewish adults are classified as Immersed, but only 59% of the Immersed group identify as Orthodox.

More than half of the youngest age group (18-34) falls into the Involved (29%) or Immersed (31%) categories, with a limited presence in the Personal group (8%). In contrast, for the oldest age group (75+), over half are in the Personal (22%) or Cultural (37%) groups, one quarter (26%) are in the Involved group, with the remaining falling into the Immersed (8%) and Holiday (7%) groups. A greater share of parents of minor children are in the Immersed group (43%) compared to adults without minor children (14%).

Among Jewish adults in Cleveland who received any form of formal or informal Jewish education during childhood, 30% are in the Involved group and 25% are in the Immersed group. Among those with formal education, 83% of those who attended day school are in the Immersed (64%) or Involved (19%) group and 48% of those who attended part time Jewish school are in the Immersed (16%) or Involved (32%) group.

Index of Jewish Engagement

Jewish engagement¹⁰ manifests as a multifaceted expression of Jewish identity, where attitudes and beliefs propel behaviors that, reciprocally, shape and impact attitudes and beliefs.

Traditionally, assessments of Jewish engagement relied on affiliative markers, such as congregational membership, denominational ties, and financial backing for Jewish communal entities, to gauge Jewish strength and vibrancy. While these measures persist, they no longer exclusively define involvement in Jewish life.

Jewish engagement encompasses not only ritual activities but also extends to participation in Jewish cultural and secular pursuits. Community members may engage with traditional institutions or explore non-traditional and emerging organizations. In this study, a broad range of ritual, communal, and individual behaviors, as well as overarching patterns of Jewish conduct, are considered. The aim is to identify clusters of activities that attract specific segments of the Jewish community based on their current behavioral choices. Which Jewish adults gravitate toward ritual activities and which lean toward cultural pursuits? Who predominantly connects with fellow Jews through established organizations, and who shapes their Jewish experiences independently, at home, or primarily with friends and family?

To comprehend Jewish engagement in Cleveland, this study delineates five patterns of Jewish involvement, described below. These categories were derived through a statistical analysis (latent class analysis or LCA) of survey responses addressing 20 distinct Jewish behaviors. The names of the resultant groups reflect the primary modes through which each engages in Jewish life.¹¹ This classification system is tailored specifically to the Cleveland Jewish community and serves as a representation of the diverse manifestations of Jewish life, as discussed throughout this report. The assigned group names aim to underscore the distinct behaviors that differentiate each group from the others.

The Index of Jewish Engagement is valuable in pinpointing engagement opportunities tailored to groups with diverse needs and interests. Focusing on behaviors—the tangible ways individuals invest their time in Jewish life—the Index provides concrete and measurable expressions of Jewish identity. While behaviors often align with demographic characteristics, backgrounds, and attitudes, some behaviors transcend these features. The decisions of Jewish adults to partake in activities may reflect the value and significance they attribute to these activities, their prioritization, the skills and resources at their disposal, and the opportunities accessible and known to them.

The spectrum of Jewish behaviors employed in developing this classification encompasses various modes—both public and private—through which contemporary Jews engage with Jewish life. Some activities are institutionally centered (e.g., synagogue membership), while others occur within the home (e.g., Passover seders). These behaviors are categorized into four dimensions of Jewish life:

- **Holiday celebrations:** Participating in or hosting a Passover seder, lighting Hanukkah candles, fasting on Yom Kippur, and other holiday observances.
- **Ritual behaviors:** Lighting Shabbat candles or having a special Shabbat meal, attending Jewish services, attending High Holiday services, and maintaining kosher practices at home.
- **Organizational behaviors:** Affiliation with a Jewish congregation, membership in other Jewish organizations, participation in informal Jewish groups, involvement in Jewish programs, volunteering for Jewish organizations, and donating to Jewish organizations.
- **Jewish-focused activities:** Studying Jewish texts, consuming Jewish foods, reading Jewish publications, engaging in discussions about Jewish topics, immersing in Jewish-focused culture, engaging with Jewish-focused social media, and following news about Israel.

Latent class analysis (LCA) was employed to identify similar behavior patterns based on respondents' survey answers, resulting in the identification of four distinctive patterns of Jewish engagement. Each Jewish adult in the community was categorized into one of these five engagement groups, aligning with the pattern that most closely reflected their participation in various types of Jewish behaviors.

How we developed these categories

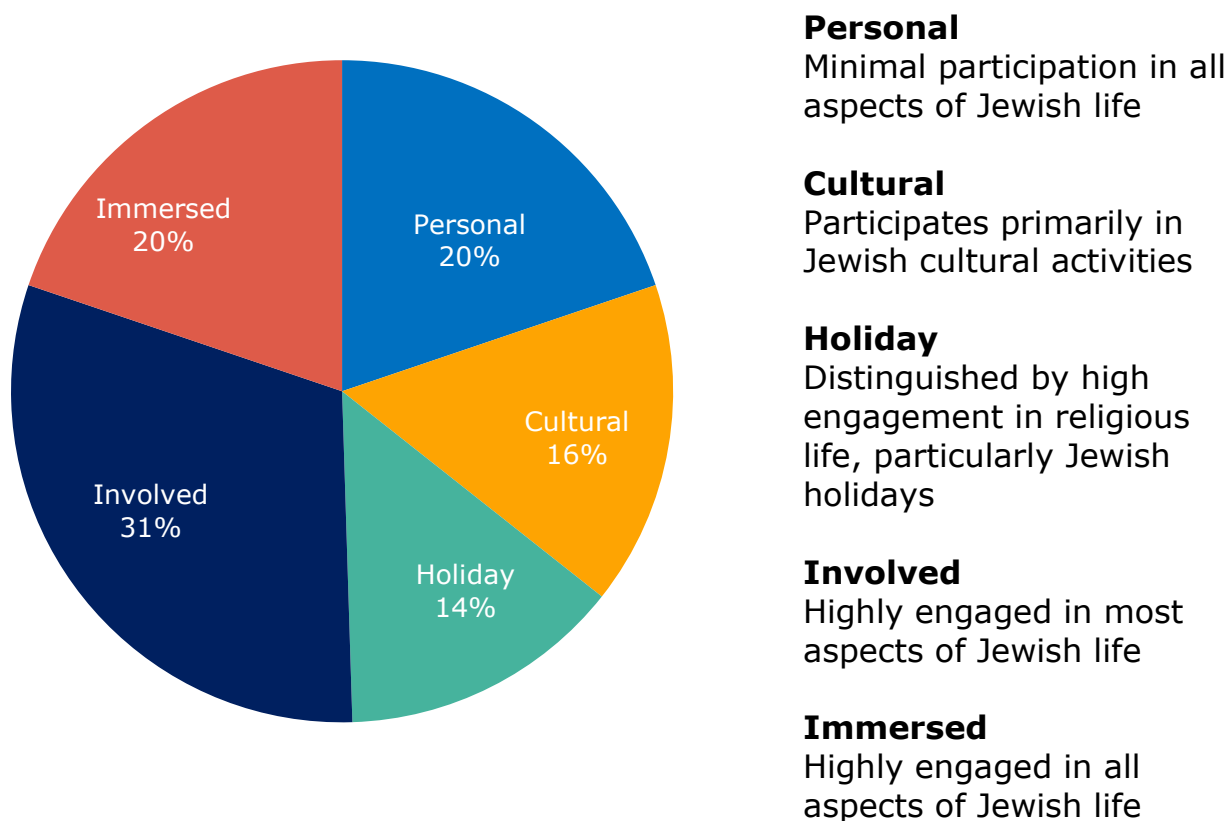
Participants in the survey provided responses to questions regarding their Jewish behaviors, and from these responses, we discerned the five predominant behavior patterns presented in this study. It is important to note that respondents were not tasked with assigning themselves to these groups.

The Latent Class Analysis (LCA) conducted in this study is specific to the Cleveland Jewish community. The classifications and their respective names are directly extracted from the data gathered exclusively for this research.

Patterns of Jewish Engagement

Figure 3.1 provides a summary of the five identified patterns of Jewish engagement observed among Jewish adults in Cleveland, with detailed descriptions provided below. Table 3.1 illustrates the extent of participation in the behaviors utilized to formulate the Index of Jewish Engagement. As depicted in Figure 3.1, the Personal and Immersed groups each include 20% of Jewish adults, the Cultural group includes 16% of Jewish adults, the Holiday group includes 14% of Jewish adults, and the Involved group includes 31% of Jewish adults.

Figure 3.1. Engagement groups



Jewish Behaviors and Jewish Engagement

The five patterns exhibit variations in the extent and types of engagement with a diverse range of Jewish behaviors. As depicted in Table 3.1, the Jewish behaviors vary widely across the engagement patterns, but all patterns encompass some behaviors indicative of a connection to Jewish life. The table illustrates the proportion of individuals in each engagement group involved in the listed behaviors, with darker boxes indicating higher engagement.

Jewish behaviors are classified into four different groups. “Holiday” behaviors are items that people can do without having to engage with institutions and that are common markers of belonging; “Ritual” items are ritual behaviors that are either more frequent (e.g., you can do them every week vs. once a year) or require engagement with institutions (e.g., attending High Holiday services). “Organizational” behaviors involve institutional membership, engagement, or commitment (either in-kind or financial). “Individual” items are personal behaviors and preferences that connect people culturally to Judaism in an informal way on their own.

Within the “**Personal**” group, constituting 20% of all Jewish adults in Cleveland, engagement in Jewish behaviors is notably limited. The most common Jewish activities in this group, such as

discussing Jewish topics, reading Jewish publications, and consuming Jewish foods, require no formal connection to the Jewish community.

The **“Cultural”** group, comprising 16% of Jewish adults, predominantly connects with Judaism through individual behaviors. Nearly all individuals in this group engage in activities like discussing Jewish topics (99%), reading Jewish publications (99%), participating in Jewish culture (95%), and consuming Jewish foods (99%). A large proportion of this group also engages in activities like following news about Israel closely (81%), and lighting candles on Hanukkah (75%).

In the **“Holiday”** group, encompassing 14% of Jewish adults, the focus is on activities that can be carried out either at home or outside communal settings. This group is likely to have participated in a seder (87%) or lit candles on Hanukkah (92%), but attendance at High Holiday services is less common (46%). Although a majority of this group (80%) attended services at least once in the past year, a much smaller percentage (13%) attended monthly or more frequently.

The largest segment of Jewish adults in Cleveland, comprising 31%, falls into the **“Involved”** group, participating in both ritual and individual behaviors. Most individuals in this group light candles on Hanukkah (94%) and attend a seder (92%). They are also likely to attend High Holiday services (79%) and fast on Yom Kippur (73%). Nearly all attend services at least once a year (95%), and a majority light Shabbat candles or have a Shabbat dinner at least occasionally (82%). This group is also active in donating to Jewish organizations (89%), discussing Jewish topics (99%), reading Jewish publications (100%), engaging with Jewish culture (99%), and consuming Jewish foods (98%).

The **“Immersed”** group represents the remaining quarter (20%) of the Jewish adult population and engages comprehensively in all aspects of Jewish life—from attending religious services (100%) and lighting Hanukkah candles (100%) to keeping kosher at home (86%), belonging to Jewish congregations (94%), donating to Jewish organizations (100%), and studying Jewish texts (95%).

Table 3.1. Jewish behaviors and engagement
 (% of Jewish adults in each engagement group who do each listed behavior)

	Personal (%)	Cultural (%)	Holiday (%)	Involved (%)	Immersed (%)
All Jewish adults	20	16	14	31	20
Holiday Behaviors					
Seder, 2022	16	54	87	92	100
Hanukkah, 2021	34	75	92	94	100
Fast on Yom Kippur, 2021	10	45	46	73	98
Ritual Behaviors					
Shabbat candles/meal, ever	11	39	59	82	100
Almost/always	0	3	19	25	98
Services in past year, ever	5	25	80	95	100
Monthly or more	1	6	13	30	75
High Holiday services, 2021	0	0	46	79	100
Kosher at home, current	0	0	11	8	86
Organization Behaviors					
Congregation member	1	4	45	70	94
Jewish organization member	0	5	7	25	58
Informal group member	0	10	2	22	29
Volunteer for Jewish org.	0	9	28	42	69
Donated to Jewish org.	32	69	63	89	100
Individual Behaviors					
Follow news about Israel (somewhat/very closely)	36	81	26	80	82
Discuss Jewish topic, ever	82	99	92	99	100
Often	0	27	11	38	83
Read Jewish publications, ever	71	99	76	100	96
Often	0	28	2	45	70
Engage with Jewish culture, ever	59	95	62	99	98
Often	0	14	1	27	51
Eat Jewish foods, ever	60	99	85	98	100
Often	0	18	10	24	71
Study Jewish text, ever	13	30	26	74	95
Often	0	7	0	16	60

Legend	0-19%	20-39%	40-59%	60-79%	80-100%
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Note: Question text is available in Appendix D.

Demographics and Jewish Engagement

The patterns of Jewish engagement exhibit associations with the demographic characteristics of respondents. Tables 3.2, 3.3, 3.4, 3.5, 3.6 and 3.7 illustrate the distribution of selected demographic features within the Jewish engagement categories, providing a comparative view to discern other potential differences among the engagement groups.

Variation in engagement between age groups is evident (Table 3.2). Younger Jewish adults demonstrate stronger engagement in communal activities and observance of Jewish rituals compared to their older counterparts. More than half of the youngest age group (18-34) falls into the Involved (29%) or Immersed (31%) categories, with a limited presence in the Personal group (8%). In contrast, for the oldest age group (75+), over half are in the Personal (22%) or Cultural (37%) groups, one quarter (26%) are in the Involved group, with the remaining falling into the Immersed (8%) and Holiday (7%) groups. There are significant differences by age group in engagement, with the youngest folks most likely to be Immersed and the oldest least likely to fall in the Immersed group. Older adults, ages 65-74 and 75+, have a significantly higher share in the Cultural group than younger adults.

Table 3.2. Jewish engagement by age

	18-34 (%)	35-49 (%)	50-64 (%)	65-74 (%)	75+ (%)
	↓	↓	↓	↓	↓
All Jewish adults	23	16	23	22	16
Personal	8	26	12	25	22
Cultural	9	7	11	23	37
Holiday	24	11	13	14	7
Involved	29	29	42	24	26
Immersed	31	28	23	14	8
Total	100	100	100	100	100

Question text: "How old are you?"

Regional differences in Jewish engagement are apparent as well (Table 3.3). Residents of Beachwood and the Heights tend to be more engaged in the Jewish community than other regions such as West side and Central. Adults living in the Southeast are significantly more likely to be culturally engaged than those living in any other region in the area. Over two thirds of Jewish adults (70%) in Beachwood belong to either the Immersed group (34%) or the Involved group (36%). Residents of The Heights similarly exhibit a higher-than-average likelihood of belonging to the Immersed group (34%). In contrast, a higher proportion of those residing in Northeast/Northern Heights (28%) and the West Side and Central region (24%) belong to the Personal group. The remaining regions have their largest shares of Jewish adults in the Involved group.

Table 3.3. Jewish engagement by region

	West Side and Central (%) ↓	Southeast (%) ↓	Northeast/ Northern Heights (%) ↓	The Heights (%) ↓	Beachwood (%) ↓	East Side Suburbs (%) ↓
All Jewish adults	13	12	15	21	22	17
Personal	24	19	28	17	7	23
Cultural	18	28	22	10	12	16
Holiday	20	9	6	18	11	19
Involved	34	32	27	20	36	32
Immersed	4	13	17	34	34	10
Total	100	100	100	100	100	100

Inmarried Jews have a higher likelihood of being part of the Immersed group (33%) and least likely to be part of the Personal group (8%; Table 3.4). Conversely, intermarried Jews are most likely to fall into the Personal group (37%) and least likely to be in the Immersed group (2%). Individuals who are not married are most likely to be in the Involved group (28%) or the Personal group (23%). Inmarried adults are significantly more engaged in the community than intermarried and not married adults, while intermarried adults are the least engaged.

Table 3.4. Jewish engagement by relationship status

	Inmarried (%) ↓	Intermarried (%) ↓	Not married (%) ↓
All Jewish adults	54	25	20
Personal	8	37	23
Cultural	14	20	17
Holiday	13	15	15
Involved	32	27	28
Immersed	33	2	16
Total	100	100	100

Question text: "What is your current marital status?"

Parents of minor children exhibit a higher likelihood of being in the Immersed group (43%) compared to individuals without minor children (14%; Table 3.5).

Table 3.5. Jewish engagement by parent status

	Parent of minor child(ren) (%)	No minor children (%)
	↓	↓
All Jewish adults	24	76
Personal	11	21
Cultural	7	19
Holiday	11	15
Involved	29	31
Immersed	43	14
Total	100	100

Question text: “How many children (age 17 or younger) live in your household on a permanent basis? Include any children whom you consider to be part of your household, even if they live elsewhere some of the time.”

Financial situation serves as a correlate of Jewish engagement in the Cleveland area (Table 3.6). The largest contrasts are between Jewish adults who consider themselves to be struggling financially and those who say they have enough financial resources but nothing extra.¹² Nearly 60% of Jewish adults who consider themselves to be struggling are in the Immersed (26%) or Involved (33%) engagement groups, with another 9% in the Holiday group, 20% in the Cultural group, and 13% in the Personal group. In contrast, of Jewish adults who say they have enough financial resources but no extra, 16% are in the Immersed engagement group and 22% in the Personal group.

Table 3.6. Jewish engagement by financial situation

	Struggling (%)	Enough (%)	Extra (%)	Well-off (%)
	↓	↓	↓	↓
All Jewish adults	20	35	23	21
Personal	13	22	19	18
Cultural	20	21	10	17
Holiday	9	13	21	15
Involved	33	28	29	30
Immersed	26	16	22	20
Total	100	100	100	100

Question text: “Which of these statements best describes your or your household’s financial situation?”

Jewish Background and Jewish Engagement

The most widely recognized system for classifying Jewish identity revolves around denominational affiliation. Historically, Jewish denominational categories closely aligned with indices of Jewish engagement, encompassing both behaviors and attitudes. However, because these labels are self-assigned, their interpretation varies among individuals. Furthermore, an increasing number of Jews opt not to affiliate with any specific denomination, a trend noted in Chapter 1 and accounting for over one third of Jewish adults in Cleveland. Consequently, denominational labels possess limited efficacy in conveying behaviors and attitudes.

Tables 3.7, 3.8, 3.9, 3.10, and 3.11 look at Jewish engagement by denomination and Jewish background.

Table 3.7. Jewish engagement by denomination

	Orthodox (%) ↓	Conservative (%) ↓	Reform (%) ↓	Other denomination (%) ↓	No denomination (%) ↓
All Jewish adults	14	14	33	2	37
Personal	0	<1	12	3	41
Cultural	0	4	17	11	27
Holiday	<1	12	21	9	13
Involved	11	48	47	32	15
Immersed	88	35	3	45	4
Total	100	100	100	100	100

Question text: "With which denomination of Judaism do you currently identify, if any?"

Table 3.7 displays the distribution of the Jewish engagement categories within each denomination, and conversely, Table 3.8 displays the distribution of denominations within each Jewish engagement category. While Jewish denomination correlates with Jewish engagement, the two constructs are not equivalent. For example, the 88% of Orthodox Jewish adults are classified as Immersed (Table 3.7), but only 59% of the Immersed group identify as Orthodox (Table 3.8).

Table 3.8. Jewish denomination by engagement

	Orthodox (%)	Conservative (%)	Reform (%)	Other denomination (%)	No denomination (%)	Total
All Jewish adults	14	14	33	2	37	100
Personal	0	0	21	0	79	100
Cultural	0	4	34	2	60	100
Holiday	0	13	50	2	35	100
Involved	5	23	51	3	18	100
Immersed	59	24	5	6	6	100

Question text: "With which denomination of Judaism do you currently identify, if any?"

There is a correlation between Jewish educational experiences during childhood and the level of Jewish engagement in adulthood (Tables 3.9, 3.10, and 3.11). Of Jewish adults in Cleveland who received any form of Jewish education during their childhood, 30% belong to the Involved group and 24% belong to the Immersed group. Nearly two thirds (64%) of those who attended day school are in the Immersed group, though all types of Jewish education had an impact on subsequent Jewish engagement.

Table 3.9. Jewish engagement by childhood Jewish educational experience

	Any Jewish educational experience (formal or informal) (%)	No Jewish education (%)
All Jewish adults	83	17
Personal	18	24
Cultural	12	36
Holiday	16	5
Involved	30	31
Immersed	24	4
Total	100	100

Question text: “During grades K-12, did you ever attend or participate in any of the following Jewish educational programs?”

Table 3.10. Jewish engagement by childhood formal Jewish education

	Any Jewish school (%)	Part-time school (%)	Day school (%)	None (%)
All Jewish adults	79	67	19	21
Personal	17	20	1	23
Cultural	12	13	2	32
Holiday	16	18	14	7
Involved	30	32	19	30
Immersed	25	16	64	7
Total	100	100	100	100

Note: Some respondents attended both part-time schools and day schools.

Question text: “During grades K-12, did you ever attend or participate in any of the following Jewish educational programs?”

Table 3.11. Jewish engagement by childhood informal Jewish education

	Day camp (%)	Overnight camp (%)	Youth group (%)	Israel trip (%)
All Jewish adults	28	33	31	10
Personal	8	12	13	9
Cultural	5	8	7	4
Holiday	15	13	14	11
Involved	30	27	28	40
Immersed	42	41	38	36
Total	100	100	100	100

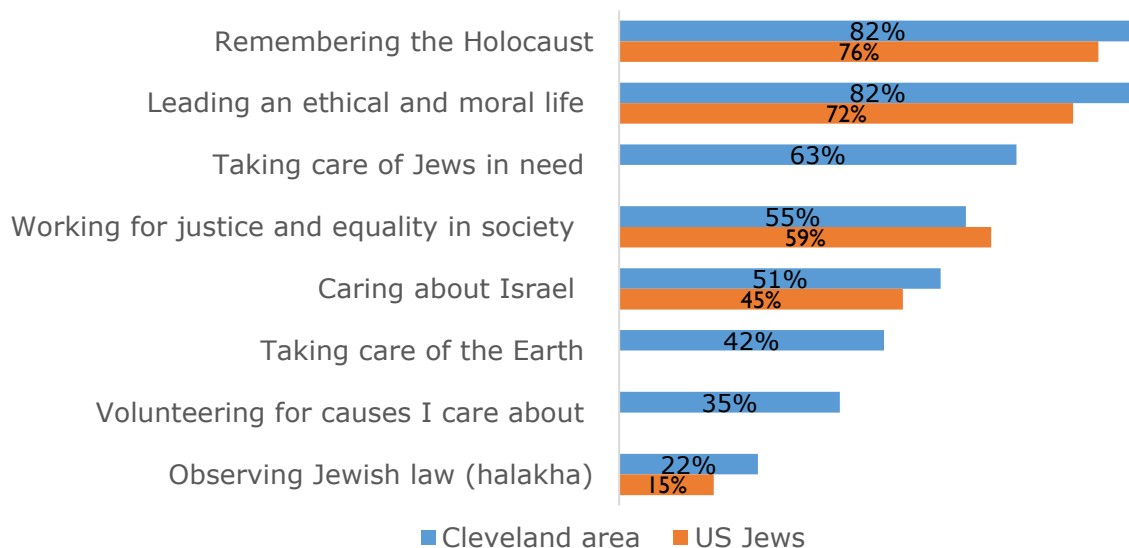
Question text: “During grades K-12, did you ever attend or participate in any of the following Jewish educational programs?”

Attitudes about Being Jewish

The survey inquired about the elements of Jewish life respondents considered important or essential to being Jewish (Figure 3.2). The majority of Jewish adults in Cleveland concur that remembering the Holocaust and leading an ethical and moral life (82% each) are essential

aspects of being Jewish. Additionally, substantial proportions of Jewish adults expressed agreement that attending to the needs of Jews in distress (63%), advocating for justice and equality in society (55%), and expressing concern for Israel (51%) are also essential components of Jewish identity.

Figure 3.2. Essential to being Jewish, all Jewish adults



Note: Estimates for the US Jewish population are derived from the Pew Research Center’s 2020 national study, which did not include all questions illustrated in this figure.

Question text: “How important is each of the following to what being Jewish means to you?”

Many respondents felt these items were important to being Jewish but not essential (Table 3.12).

Table 3.12. Importance of what being Jewish means

	Not important (%)	Important but not essential (%)	Essential (%)	Total (%)
Remembering the Holocaust	1	18	82	100
Leading an ethical and moral life	1	17	82	100
Taking care of Jews in need	4	33	63	100
Working for justice and equality in society	8	36	55	100
Caring about Israel	12	37	51	100
Taking care of the Earth	10	48	42	100
Volunteering for causes I care about	10	55	35	100
Observing Jewish law (<i>halakha</i>)	37	41	22	100

Question text: “How important is each of the following to what being Jewish means to you?”

The engagement groups differed regarding what they reported being essential versus being important to being Jewish. For instance, only 58% of individuals in the Immersed group perceived remembering the Holocaust as essential, though another 41% in the Immersed group believed it was important but not essential. This split was greater than other engagement

groups. However, 94% of the members of the Immersed group deemed taking care of Jews in need essential, with another 5% saying it was important (Table 3.13a). Similarly, 70% of the Immersed group said observing Jewish law is essential, with another 24% saying it was important; no other engagement group had more than 22% who said observing Jewish law was essential, though between 36% and 50% of the other engagement groups said it was important (Table 3.13c). In contrast, individuals in the Involved group and the Cultural group were more inclined to consider working for justice and equality in society as an essential aspect of being Jewish (72% and 63% respectively in Table 3.13b).

Table 3.13a. Important or essential to being Jewish, differences in engagement groups

	Remembering the Holocaust (%)		Leading an ethical and moral life (%)		Taking care of Jews in need (%)	
	Important	Essential	Important	Essential	Important	Essential
All Jewish adults	18	82	17	82	33	63
Personal	14	84	35	62	44	45
Cultural	12	88	17	80	50	46
Holiday	13	87	28	71	57	40
Involved	10	89	5	93	26	73
Immersed	41	58	5	94	6	94

Question text: "How important is each of the following to what being Jewish means to you?"

Table 3.13b. Essential to being Jewish, differences in engagement groups

	Working for justice and equality in society (%)		Caring about Israel (%)		Taking care of the Earth (%)	
	Important	Essential	Important	Essential	Important	Essential
All Jewish adults	36	55	37	51	48	42
Personal	47	43	45	39	52	35
Cultural	30	63	34	51	48	47
Holiday	51	36	41	27	51	36
Involved	22	72	29	64	38	53
Immersed	44	42	33	66	51	33

Question text: "How important is each of the following to what being Jewish means to you?"

Table 3.13c. Essential to being Jewish, differences in engagement groups

	Volunteering for causes I care about (%)		Observing Jewish law (%)	
	Important	Essential	Important	Essential
All Jewish adults	55	35	41	22
Personal	69	16	36	6
Cultural	58	29	50	2
Holiday	59	24	43	5
Involved	43	50	45	22
Immersed	49	43	24	70

Question text: "How important is each of the following to what being Jewish means to you?"

Chapter 4. Jewish Children

This section examines the characteristics of Jewish families with children and their participation in both formal and informal Jewish educational programs. The term “children” is used to describe minor children up to age 17. However, when addressing participation in Jewish education specifically, we broaden our scope to include 18- and 19-year-olds who have not yet completed high school.

Chapter Highlights

Thirty-four percent of Jewish children in Cleveland are between the ages of 0-5, 41% are between the ages of 6-12, and 25% are between the ages of 13-17. About two thirds of Jewish children in Cleveland (69%) are being raised by two Jewish parents, while about one quarter (28%) are being raised by intermarried parents. The remaining 4% of Jewish children are living with single parents.

The vast majority of children living in Jewish households (88%) are being raised with Judaism – 77% Jewish alone and 11% being raised Jewish and another religion. Of the 12% of children remaining, 9% are being raised without any religion, 2% have not yet determined their religion, and 1% are being raised in another religion. For children of intermarried parents, 38% are identified solely as Jewish. Another 22% are considered both Jewish and another religion, while 28% are being raised without a specific religious affiliation. For 12% of children in intermarried households, their parents have not determined their religious identity yet, and 1% are regarded as having a religion other than Judaism.

Nearly half (47%) of Jewish students in grades K–12 attended public schools during the 2021–22 school year. Twenty-nine percent were enrolled in Jewish day schools or yeshivas, while 13% attended non-Jewish private schools. The remaining students were either homeschooled or attended a different type of school (4%), or the nature of their schooling was unknown (7%).

Sixty-one percent of Jewish K-12 students in Cleveland had some kind of Jewish educational experience during the 2021-22 school year. This includes 42% who received formal Jewish instruction—either through attendance at a Jewish day school or yeshiva (29%) or a part-time Jewish school (15%). Twenty-seven percent of Jewish students engaged in informal Jewish education, participating in activities such as Jewish youth groups (8%), community teen programs (9%), volunteer-based Jewish programs (7%), or receiving tutoring or private classes in Hebrew or other Jewish subjects (14%). In the summer of 2022, 28% of students attended Jewish day camps and 21% attended Jewish overnight camps.

Of the 46% of Jewish households who did not have children enrolled in Jewish education for the 2021-2022 school year or summer of 2022, 36% had children enrolled in a program previously.

Children in Jewish Households

To gauge the religious affiliation of children in Jewish homes in Cleveland, survey respondents were queried about whether the children were regarded as Jewish by their parents. Out of the 17,800 children living in Jewish households in Cleveland, 13,900 (constituting 78% of the total) are acknowledged as Jewish by their parents (Table 4.1). Sixty-eight percent are recognized as exclusively Jewish (12,100 children), while 10% are identified as both Jewish and followers of another religion. 10% are identified as both Jewish and followers of another religion.

Table 4.1. Children in Jewish households

	Number	All children (%)
	↓	↓
Jewish children	13,900	78
Jewish	12,100	68
Jewish and another religion	1,800	10
Not Jewish	3,800	21
No religion	1,400	8
Another religion	200	1
Haven't decided yet	300	2
Undetermined*	1,900	11
Total	17,800	100

*As noted in Chapter 1, respondents did not provide enough information to assess the Jewish identity of all children in Cleveland Jewish households. For the rest of this chapter, analyses do not include the children whose Jewish identity is undetermined.

Question text: "Do you consider [child] to be..."

Thirty-four percent of Jewish children in Cleveland are between the ages of 0 and 5, 41% are between the ages of 6-12, and 25% are between the ages of 13-17 (Table 4.2).

Table 4.2. Ages of Jewish children

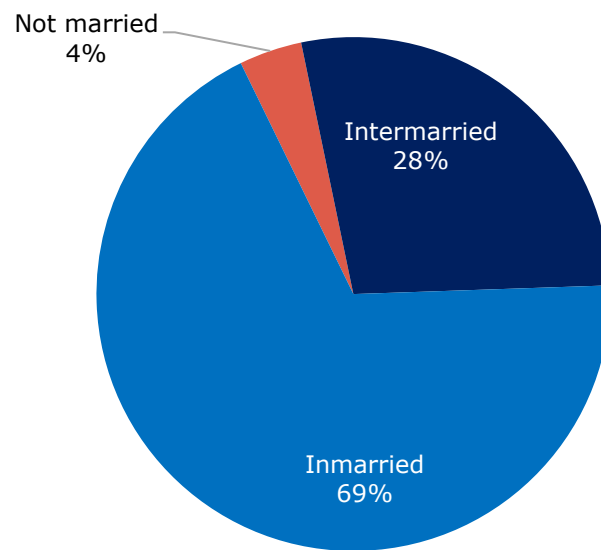
	Number of Jewish children	All Jewish children (%)
	↓	↓
0-5	4,400	34
6-12	5,300	41
13-17	3,300	25
Total	13,000	100

Note: Excludes the estimated 900 Jewish children of unknown age.

Question text: "Age (choose 0 if less than 1 year old)."

About two thirds of Jewish children in Cleveland (69%) are being raised by inmarried parents, while about one quarter (28%) are being raised by intermarried parents (Figure 4.1). The remaining 4% of Jewish children are living with single parents.

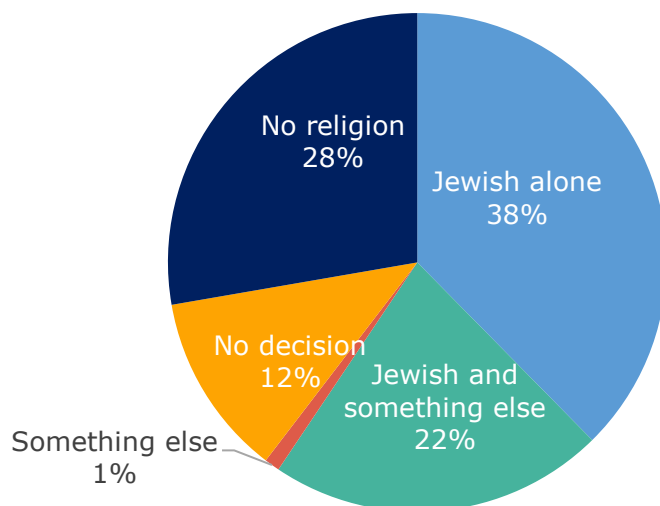
Figure 4.1. Parents of Jewish children
(% of Jewish children)



When children with undetermined Jewish identity are excluded, the vast majority of children living in Jewish households (88%) are being raised with Judaism—77% are being raised as Jewish only and 11% as Jewish and another religion. Of the remaining 12%, 9% are being raised without any religion, 2% have not yet determined their religion, and 1% are being raised in another religion.

Among children in inmarried Jewish households, 97% are acknowledged solely as Jewish by their parents. In the case of children with intermarried parents, 38% are identified solely as Jewish (Figure 4.2). Another 22% are considered both Jewish and followers of another religion, while 28% are being raised without a specific religious affiliation. For 12% of these children, their parents have not determined their religious identity yet, and 1% are regarded as having a religion other than Judaism.

Figure 4.2. Jewish identity of children in intermarried households
(% of children)



Question text: "Do you consider [child] to be..."

Jewish Education

Jewish education is facilitated through various avenues, including Jewish preschools; formal classroom settings, such as day schools and part-time supplementary schools; as well as informal settings such as camps, youth groups, and community teen programs.¹³ Because the vast majority of children in Jewish education are being raised Jewish in some way, the analysis presented below focuses specifically on Jewish children. The examination of K-12 Jewish education includes 18- and 19-year-old students still in high school, a group not covered in the preceding section of this chapter.

In the 2021-2022 school year, nearly half of Jewish students (47%) in grades K-12 attended public schools (Table 4.3). Twenty-nine percent were enrolled in Jewish day schools or yeshivas, while 13% attended non-Jewish private schools. The remaining students were either homeschooled or attended a different type of school (4%), or the nature of their schooling was unknown (7%).

Table 4.3. K-12 education, 2021-2022

	Jewish students in K-12 (%)	Number of Jewish students in K-12
	↓	↓
Public school	47	4,500
Jewish day school or yeshiva	29	2,800
Non-Jewish private school	13	1,200
Other (e.g., homeschooling)	4	300
Unknown	7	700
Total	100	9,500

Question text: "In what type of school was [child] enrolled for the 2021-2022 school year?"

Sixty-one percent of Jewish K-12 students in Cleveland had some kind of Jewish educational experience during the 2021-2022 school year (Table 4.4). This includes 42% who received formal Jewish instruction—either through attendance at a Jewish day school or yeshiva (29%) or a part-time Jewish school (15%).¹⁴ Twenty-seven percent of Jewish students engaged in informal Jewish education, participating in activities such as Jewish youth groups (8%), community teen programs (9%), volunteer-based Jewish programs (7%), or receiving tutoring or private classes in Hebrew or other Jewish subjects (14%).

Camping also plays a vital role in Jewish education, with 42% of Jewish K-12 students in Cleveland taking part (or planning to participate) in a Jewish summer camp in the summer of 2022. This includes involvement in Jewish day camps (28%) and Jewish overnight camps (21%).

Table 4.4. K-12 Jewish education, 2021-2022 and summer 2022

	Jewish students in K-12 (%)	Number of Jewish students in K-12
Any Jewish education	61	5,800
Formal Jewish school	42	4,000
Jewish day school or yeshiva	29	2,800
Part-time Jewish school	15	1,400
Informal Jewish education	27	2,600
Jewish youth group	8	700
Community teen program	9	800
Volunteer-based Jewish program	7	700
Tutoring or private classes in Hebrew or Jewish subjects	14	1,300
Any Jewish camp	42	4,000
Jewish day camp	28	2,700
Jewish overnight camp	21	2,000

Note: Students could be enrolled in more than one type of school or program.

Question text: “In what type of school was [child] enrolled for the 2021-2022 school year?” “Which of the following camp programs is [child] attending in summer 2022? Include participation as a camper or staff member.” “In the most recent school year 2021-2022, were you attending any of the following forms of Jewish education or programming?”

The 61% of Jewish students enrolled in any Jewish education for the 2021-2022 school year or summer of 2022 represent 54% of Jewish households in Cleveland with a K-12 student.

Of the 46% of Jewish households who did not have children enrolled in Jewish education for the 2021-2022 school year or summer of 2022, 36% had children enrolled in a program previously. Table 4.5 shows the proportion of Jewish households with school-age children who previously participated in specific types of Jewish education but do not have children who are currently enrolled in Jewish education. For example, of households with children in grades K-12 who are not presently attending Jewish day school, 9% have enrolled a child in a Jewish day school in the past.

Table 4.5. Previous K-12 Jewish education but not currently enrolled, by households

	Of K-12 Jewish households without children currently enrolled in specific forms of Jewish education (%)
Any Jewish education	36
Formal Jewish school	
Jewish day school	9
Part-time Jewish school	31
Informal Jewish education	
A Jewish youth group	20
Community teen program (of households with children in grades 6-12)	7
Volunteer-based Jewish program (of households with children in grades 6-12)	9
Tutoring or private classes in Hebrew or Jewish subjects	13
Any Jewish camp	
Jewish overnight or day camp	15

Note: Students could be enrolled in more than one type of school or program.

Question text: "Have any of your children ever participated in the following:"

Jewish Preschool

Twenty-five percent of Jewish children not yet in kindergarten were enrolled in a Jewish preschool or daycare during the 2021-2022 school year (Table 4.8).¹⁵ Thirty-one percent were cared for at home by a babysitter or family member.

Table 4.6. Jewish preschool, 2021-2022

	Jewish children not yet in kindergarten (%)	Number of Jewish children
Jewish preschool or Jewish daycare	25	1,000
Non-Jewish or secular preschool or daycare	21	800
Home-based daycare	19	800
Cared for at home by a babysitter or family member	31	1,200
Cared for at home by respondent or spouse	18	700
None of these	6	200

Note: Children could be enrolled in more than one type of preschool.

Question text: "Since September 2021, which of the following schooling or childcare options have you used for [child]?"

Of Jewish households with children currently in grades K-12, 40% previously had at least one child enrolled in Jewish preschool or Jewish daycare.

Jewish Camp

More than half of Jewish K-12 students (58%) in Cleveland planned to attend a summer camp in 2022, and 42% attended or planned to attend a Jewish camp (Table 4.7).¹⁶ Twenty-eight percent planned to attend a Jewish day camp, and 21% planned to attend a Jewish overnight camp.

Table 4.7. Attendance at camp, planned for summer 2022

	Jewish students in K-12 (%)	Number of Jewish students in K-12
Any camp	58	5,500
Any Jewish camp	42	4,000
Jewish day camp	28	2,700
Jewish overnight camp	21	2,000
Any non-Jewish camp	27	2,500
Non-Jewish day camp	24	2,300
Non-Jewish overnight camp	5	500

Note: Students could be enrolled in more than one type of camp.

Question text: "Which of the following camp programs is [child] attending in summer 2022, if any? Include participation as a camper or staff member."

Family Activities

In Cleveland, 95% of Jewish households with children engage in discussions about Jewish topics or values with their children, with a majority participating in this practice often (50%) or all of the time (27%; Table 4.8). Likewise, 80% of households with children incorporate Jewish literature into their routines, with a majority doing so often (36%) or all the time (20%).

Table 4.8. Family activities
(% of households with children)

	Reading Jewish books (%)	Discussing Jewish topics or values (%)
	↓	↓
Never	20	5
Rarely	24	18
Often	36	50
All the time	20	27
Total	100	100

Question text: "How often do you engage in the following activities with your child?"

Children's Programs

The PJ Library initiatives dispatch Jewish books to households with at least one child below the age of nine. Among eligible Jewish households in Cleveland, 43% presently receive books through PJ Library. Additionally, 10% of households with children below the age of nine were not aware of PJ Library.

Bar and Bat Mitzvah

Bar and bat mitzvah is a celebration marking Jewish children's accession to adulthood for ritual purposes. Traditionally, it takes place at age 13 for male children and age 12 for female children, though celebration may be delayed or forgone altogether. Sixty-seven percent of age-eligible children in Cleveland have had a bar or bat mitzvah. An additional 21% of age-eligible children will have a bar or bat mitzvah in the future.

Chapter 5. Synagogues and Ritual Life

This chapter explores the ways the Jewish households express their connection to the Judaism and engage in the Jewish community, such as through membership in a synagogue and participation in Jewish rituals, whether conducted at the synagogue or at home.

Chapter Highlights

In Cleveland, 38% of Jewish households report that they are affiliated with a Jewish congregation, whether a synagogue, an independent *minyan* or *havurah*, Chabad, or another Jewish worship community; these households include 46% of Jewish adults in Cleveland. Nationally, 35% of Jewish households have a member associated with a Jewish congregation.

Congregation membership is highest among Jewish households in Beachwood (55%), the East Side Suburbs (47%), and The Heights (38%).

Approximately half of Jewish adults (54%) in Cleveland observed Shabbat by lighting candles or having a special meal in the past year (2021-2022). A higher percentage of Jewish adults in Beachwood and The Heights observed Shabbat weekly or almost every week compared to those in other regions. In contrast, those living in the West Side and Central and the Northeast/Northern Heights regions reported that they observe Shabbat less frequently than residents in other areas.

The majority of Jewish adults in Cleveland celebrate Jewish holidays and engage in at least some Jewish rituals. Eighty-one percent of Jewish adults lit Hanukkah candles in 2022. Nearly three quarters of Jewish adults (73%) either attended or hosted a Passover seder in spring 2022. More than half (54%) fasted on Yom Kippur in 2022, and 40% adhere to at least some of the laws of kashrut. Among Jewish adults not affiliated with a congregation, 38% observed a fast on Yom Kippur, compared to 81% of members.

Types of synagogues and worship communities

Greater Cleveland has over 40 synagogues and *minyanim* of all denominations; most of these are “brick-and-mortar” synagogues. In this chapter, we define “brick-and-mortar” synagogues as those with a traditional membership structure, building, and clergy. Some congregations do not require dues, some do not have a building, and others can best be described as independent *minyanim*.

While reviewing the findings in this chapter, it is important to bear in mind that the study was conducted in the midst of the COVID-19 pandemic in summer 2022. Synagogue participation and home-based ritual life remained disrupted to some degree. To attempt to provide the most useful data possible, survey questions were adjusted to account for the impact of the pandemic. For example, all questions about participation in Jewish life included in-person and online activities. As some synagogues had restrictions on in-person programming and community members had varying levels of comfort with in-person activities, participation might have been lower, higher, or about the same as in typical years.

For the purposes of this report, unless otherwise specified, synagogue-member households are Jewish households in which anyone belongs to synagogue, temple, *minyan*, *havurah*, or High Holiday congregation, whether or not that individual pays dues. Jewish adults are considered to be synagogue members if they live in a Jewish household in which anyone is a synagogue member.

Congregation Membership

In Cleveland, 38% of Jewish households report that they are affiliated with a Jewish congregation, whether a synagogue, an independent *minyan* or *havurah*, Chabad, or another Jewish worship community; these households include 46% of Jewish adults in Cleveland (Tables 5.1a and 5.1b). Nationally, 35% of Jewish households have a member associated with a Jewish congregation.¹⁷

Congregation membership is highest among Jewish households in Beachwood (55%), the East Side Suburbs (47%), and The Heights (38%).

Among Jewish households affiliated with congregations, 77% are members of one local congregation in the Cleveland area, while 20% hold memberships in multiple local congregations, and 3% are affiliated with congregations outside the Cleveland area (details not shown in the table).

Twenty-five percent of Jewish households in Cleveland include someone who has previously been part of a Jewish congregation in their adult life but is no longer a member. Households where no household member has ever been affiliated with a congregation make up 37% of Jewish households (Tables 5.1a and 5.1b). Among those in the Personal group, 70% of households do not include anyone who has ever been part of a congregation in their adult life.

Seventeen percent of intermarried households currently belong to a Jewish congregation, twenty-one percent have a member who previously belonged to a Jewish congregation, and 62% never belonged to a Jewish congregation.

Table 5.1a. History of membership in Jewish congregations

	Currently belong to a Jewish congregation (%)	Previously belonged to a Jewish congregation (%)	Never belonged to a Jewish congregation (%)	Total (%)
All Jewish adults	46	26	28	100
Jewish engagement				
Personal	1	44	55	100
Cultural	4	46	51	100
Holiday	45	25	30	100
Involved	70	19	12	100
Immersed	94	2	4	100
Region				
West Side and Central	31	28	41	100
Southeast	42	29	29	100
Northeast/ Northern Heights	38	24	38	100
The Heights	48	11	41	100
Beachwood	64	28	8	100
East Side Suburbs	51	35	14	100
Age				
18-34	54	7	39	100
35-49	50	25	25	100
50-64	58	26	15	100
65-74	42	29	29	100
75	33	43	24	100
Congregation member				
No	0	48	52	100
Yes	100	0	0	100

Question text: "Do you [or anyone in your household] currently belong to a Jewish congregation, such as a synagogue, temple, *minyan*, *chavurah*, or High Holiday congregation?" "Did you ever belong to a Jewish congregation during your adult life?"

Table 5.1b. History of membership in Jewish congregations

	Currently belong to a Jewish congregation (%)	Previously belonged to a Jewish congregation (%)	Never belonged to a Jewish congregation (%)	Total (%)
All Jewish adults	46	26	28	100
Relationship status				
Inmarried	63	27	10	100
Intermarried	22	26	52	100
Not married	41	20	39	100
Minor child in household				
No	41	28	31	100
Yes	68	16	16	100
Financial situation				
Struggling	55	14	31	100
Enough	37	28	35	100
Extra	47	32	20	100
Well-off	57	20	23	100

Question text: "Do you [or anyone in your household] currently belong to a Jewish congregation, such as a synagogue, temple, *minyan*, *chavurah*, or High Holiday congregation?" "Did you ever belong to a Jewish congregation during your adult life?"

Twenty-four percent of Jewish households in Cleveland pay dues to a local congregation and another 5% are members of a congregation but do not pay dues (Tables 5.2a and 5.2b). Four percent of Jewish households are affiliated with a local Chabad, 2% with a local *kollel*, and less than 1% with a local independent *minyan* or the *shtiebel*. Additionally, 2% of Jewish households are members of an out-of-area congregation (not shown in tables).

Table 5.2a. Membership in local Jewish congregations

	Pays dues to any local congregation (%)	Congregational member, does not pay dues (%)	Chabad member (%)	Kollel/Yeshiva member (%)
All Jewish households	24	5	4	2
Jewish engagement				
Personal	<1	0	0	0
Cultural	2	0	0	0
Holiday	26	5	<1	0
Involved	41	4	6	0
Immersed	55	12	18	13
Region				
West Side and Central	8	3	5	3
Southeast	22	2	6	0
Northeast/ Northern Heights	14	6	<1	4
The Heights	22	5	5	2
Beachwood	43	3	4	2
East Side Suburbs	35	3	7	0
Age				
18-34	13	15	7	5
35-49	20	1	6	3
50-64	31	5	7	1
65-74	28	1	2	1
75+	25	1	3	0
Relationship status				
Inmarried	43	6	5	4
Intermarried	10	3	1	<1
Not married	19	3	8	2

Question text: "For each congregation, please indicate its name and whether or not you pay dues."

Table 5.2b. Membership in local Jewish congregations

	Pays dues to any local congregation (%)	Congregational member, does not pay dues (%)	Chabad member (%)	Kollel/Yeshiva member (%)
All Jewish households	24	5	4	2
Minor child in household				
No	24	3	4	1
Yes	26	6	6	6
Financial situation				
Struggling	21	9	11	5
Enough	19	3	2	1
Extra	30	4	5	1
Well-off	35	3	4	4
Denomination				
Orthodox	35	14	23	17
Conservative	54	5	4	0
Reform	32	3	3	0
Other denomination	--	--	--	--
No denomination	3	1	<1	0

Question text: "For each congregation, please indicate its name and whether or not you pay dues."

Religious Services

Engagement in congregational life extends beyond membership. Sixty-five percent of Jewish adults in Cleveland attended services at least once in the year prior to survey (2021-2022), whether in person or online, including 41% of Jewish adults who are not presently members of a congregation. Twenty-seven percent of Jewish adults in Cleveland attended services at least once a month, and approximately half attended services during the High Holidays in 2021. More Jewish adults ages 18-34 and 50-64 attended services monthly or more, compared to other age groups.

Of the 65% of Jewish adults who attended services at least once in the past year, 76% attended in person at a local congregation. Additionally, over half attended at least one local service online in the past year, while 21% participated in an online service with a congregation outside the Cleveland area.

Shabbat, Holidays, and Rituals

Aside from synagogue membership and participation in religious services, many Jews engage in home ritual observance. Rituals associated with the Sabbath include candle lighting and having a special meal. Approximately half of Jewish adults (54%) in Cleveland observed Shabbat by lighting candles or having a special meal in the past year (2021-2022) (Tables 5.4a and 5.4b). A higher percentage of Jewish adults in Beachwood and The Heights observed Shabbat weekly or almost every week compared to those in other regions. In contrast, those living in the West Side and Central and the Northeast/Northern Heights regions reported that they observe Shabbat less frequently than residents in other areas.

Among Jewish adults affiliated with a Jewish congregation, 50% observed Shabbat every week or almost every week, while only 8% of non-members did so.

Table 5.4a. Frequency of marking Shabbat during past year (2021-2022)

	Lit Shabbat candles (%)		Had a special meal (%)	
	Ever	Always	Ever	Always
All Jewish adults	52	28	54	22
Jewish engagement				
Personal	3	0	6	0
Cultural	29	2	28	1
Holiday	45	13	43	9
Involved	68	16	70	12
Immersed	99	94	100	79
Region				
West Side and Central	34	6	34	2
Southeast	45	14	38	10
Northeast/Northern Heights	34	20	39	12
The Heights	57	33	56	30
Beachwood	60	37	61	34
East Side Suburbs	41	11	48	8
Age				
18-34	57	34	65	29
35-49	51	25	51	25
50-64	56	27	49	19
65-74	33	15	41	12
75+	40	13	40	7
Congregation member				
No	25	6	28	6
Yes	82	48	81	38

Question text: "In the past year, how often did you [or anyone in your household] light Shabbat candles on a Friday night?" "In the past year, how often did you [or anyone in your household] have or attend a special meal for Shabbat?"

Table 5.4b. Frequency of marking Shabbat during past year (2021-2022)

	Lit Shabbat candles (%)		Had a special meal (%)	
	Ever	Always	Ever	Always
All Jewish adults	52	28	54	22
Relationship status				
Inmarried	68	43	68	37
Intermarried	25	5	26	3
Not married	46	17	50	12
Minor child in household				
No	40	18	44	13
Yes	68	35	59	33
Financial situation				
Struggling	56	32	54	25
Enough	41	15	43	14
Extra	46	24	48	20
Well-off	50	20	44	13

Question text: "In the past year, how often did you [or anyone in your household] light Shabbat candles on a Friday night?" "In the past year, how often did you [or anyone in your household] have or attend a special meal for Shabbat?"

The majority of Jewish adults in Cleveland celebrate Jewish holidays and engage in at least some Jewish rituals (Tables 5.5a and 5.5b). Eighty-one percent of Jewish adults lit Hanukkah candles in 2022. Nearly three quarters of Jewish adults (73%) either attended or hosted a Passover seder in spring 2022. More than half (54%) fasted on Yom Kippur in 2022, and 40% adhere to at least some of the laws of kashrut. Among Jewish adults not affiliated with a congregation, 38% observed a fast on Yom Kippur, compared to 81% of members.

Table 5.5. Holidays and rituals

	Hanukkah candles 2022 (%)	Fasted for Yom Kippur, 2021* (%)	Seder, 2022 (%)	Follow any kosher rules (%)
All Jewish adults	81	54	73	40
Jewish engagement				
Personal	34	10	16	13
Cultural	75	45	54	16
Holiday	92	46	87	19
Involved	94	73	92	42
Immersed	100	98	100	96
Region				
West Side and Central	68	44	54	31
Southeast	88	58	70	26
Northeast/ Northern Heights	77	49	59	38
The Heights	85	63	79	58
Beachwood	92	70	90	47
East Side Suburbs	67	53	67	28
Age				
18-34	96	65	89	61
35-49	82	60	67	51
50-64	87	63	83	44
65-74	67	52	61	27
75+	72	45	58	18
Congregation member				
No	68	38	54	20
Yes	95	81	93	64
Relationship status				
Inmarried	92	72	86	48
Intermarried	67	35	51	19
Not married	70	52	64	47
Minor child in household				
No	76	52	68	33
Yes	95	75	86	64
Financial situation				
Struggling	77	56	73	63
Enough	85	57	72	32
Extra	88	64	78	41
Well-off	74	57	69	30

* Note: An additional 10% of all Jewish adults did not fast for medical reasons.

Question text: "Last year, did you [or anyone in your household] light Hanukkah candles?" "In fall of 2021, did you [or anyone in your household] fast during Yom Kippur?" "In spring of 2022, did you [or anyone in your household] attend or hold a Passover Seder?" "Which of the following best describes your practices regarding keeping kosher?"

Chapter 6. Community Connections

In addition to the measures of participation and belonging discussed in previous chapters, Jewish engagement is expressed as feelings of connection to and concern for the local and global Jewish communities. This chapter discusses how Cleveland Jewish adults feel about their connection to the Jewish community, as well as the barriers to deeper community involvement.

Chapter Highlights

In Cleveland, a feeling of connection to the Jewish people was almost universal—98% expressed this feeling, with more than half saying they felt it “a great deal.” Nearly three-quarters (72%) of Jewish adults said being part of the local Jewish community was very or somewhat important, and 84% felt connected to it, including 30% who felt very connected. Younger adults placed the highest level of importance on their connection to community, with 81% of those ages 18–34 valuing this connection.

Sense of connection to the local community was high across the board, with more than 82% of adults under 74 and 77% of those 75+ feeling a sense of belonging to the community. Among interfaith households, a majority (58%) said it was important to be connected, and even more (74%) reported a sense of belonging to the local community.

In 2022, 72% of Jewish adults in Cleveland were very concerned about antisemitism worldwide, and 63% were very concerned about antisemitism within the United States. However, there was a lower level of concern related to antisemitism specifically in Cleveland, with 43% being very concerned. Among the Jewish engagement groups, members of the Cultural (79%) and Involved (72%) groups were most likely to be very concerned about antisemitism in the United States, while the Personal group exhibits the lowest proportion who were very concerned (51%). The study was completed a year prior to the attacks of October 7, 2023, and the following rise in antisemitism.

Being Part of the Jewish Community

Nearly three quarters of Jews in Cleveland express that being part of the Cleveland Jewish community is important, with 37% considering it very important and 35% finding it somewhat important (Table 6.1).

Within the various engagement groups, 88% of Jewish adults in the Immersed group and over half of the Involved group (52%) believe it is very important to be part of the Cleveland Jewish community. Approximately two thirds of the Holiday group (69%) consider being part of the Cleveland Jewish community at least somewhat important, including 20% who deem it very

important. In contrast, a quarter of the Personal group (27%) and 15% of the Cultural group believe it is not at all important to be part of the Cleveland Jewish community.

Table 6.1. Importance of being part of the Jewish community in Cleveland

	Not at all important (%)	Not too important (%)	Somewhat important (%)	Very important (%)	Total (%)
All Jewish adults	9	19	35	37	100
Jewish engagement					
Personal	27	43	28	1	100
Cultural	15	23	54	8	100
Holiday	1	30	49	20	100
Involved	1	7	41	52	100
Immersed	<1	1	11	88	100
Region					
West Side and Central	14	28	36	22	100
Southeast	13	16	40	32	100
Northeast/ Northern Heights	15	23	28	33	100
The Heights	7	19	29	46	100
Beachwood	4	12	37	47	100
East Side Suburbs	7	16	43	33	100
Age					
18-34	8	10	29	52	100
35-49	8	22	34	35	100
50-64	8	15	34	43	100
65-74	8	26	36	31	100
75+	15	13	47	25	100
Congregation member					
No	16	30	44	10	100
Yes	1	5	25	69	100
Relationship status					
Inmarried	5	13	33	49	100
Intermarried	15	27	40	18	100
Not married	11	21	35	33	100
Minor child in household					
No	11	20	37	33	100
Yes	3	14	30	54	100
Financial situation					
Struggling	17	8	24	51	100
Enough	6	21	44	29	100
Extra	10	20	35	35	100
Well-off	5	19	30	45	100

Question text: "To you personally, how important is it to be part of a Jewish community in the Cleveland area?"

Feelings of Connection to the Jewish Community

Almost all Jewish adults in Cleveland (98%) feel a sense of belonging to the Jewish people, with over half (55%) feeling this connection a great deal (Figure 6.1 and Tables 6.2a and 6.2b).

Eighty-four percent express a sense of belonging to the Cleveland Jewish community, including 30% who feel a great deal of belonging in this context.

Eighty-one percent of Jewish adults in the Immersed group feel a great deal of connection to the Cleveland Jewish community. For the Personal group, 51% feel any connection to the Cleveland Jewish Community, with only 2% experiencing a great deal of belonging.

Overall, 10% of Jewish adults in Cleveland feel a great deal of belonging to an online Jewish community, including 19% of the Immersed group and 17% of the Involved group.

Figure 6.1. Feeling a sense of belonging to...

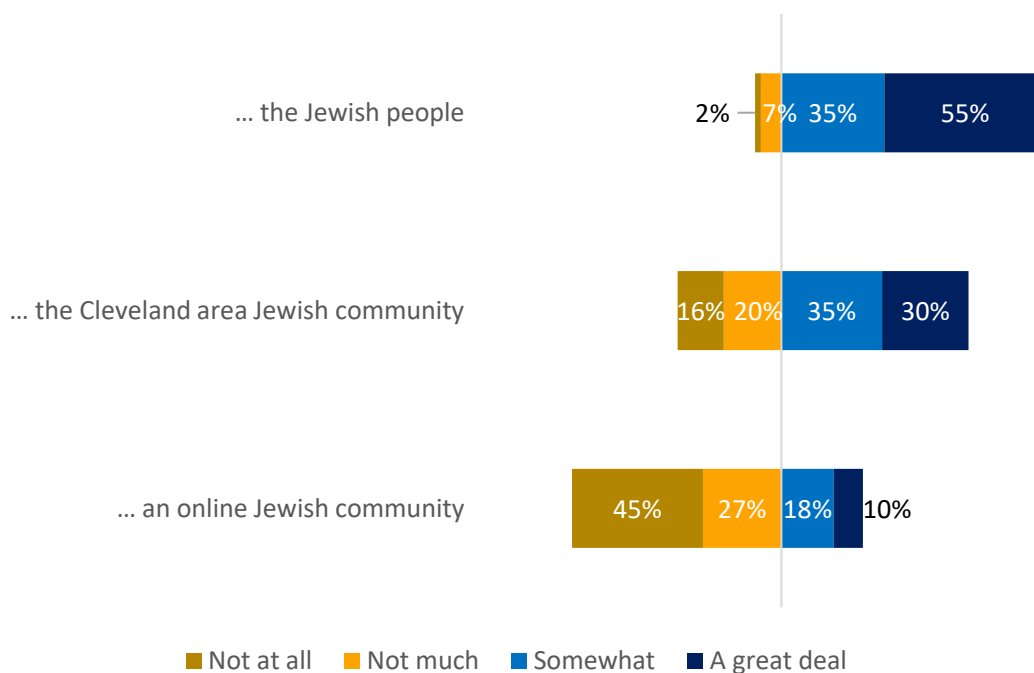


Table 6.2. Feeling a sense of belonging to...

	To the Jewish people		To the Cleveland Jewish community		To an online Jewish community	
	Any connection (%)	A great deal (%)	Any connection (%)	A great deal (%)	Any connection (%)	A great deal (%)
All Jewish adults	98	55	84	30	55	10
Jewish engagement						
Personal	88	23	51	2	29	<1
Cultural	99	41	67	8	45	8
Holiday	100	36	91	10	40	2
Involved	100	65	98	34	80	17
Immersed	100	98	100	81	72	19
Region						
West Side and Central	87	38	71	9	44	7
Southeast	99	46	82	29	54	6
Northeast/Northern Heights	98	55	85	22	69	17
The Heights	100	62	81	38	51	10
Beachwood	99	61	92	41	63	13
East Side Suburbs	100	63	83	33	54	8
Age						
18-34	97	67	87	33	61	18
35-49	94	53	82	28	63	14
50-64	99	57	88	36	61	8
65-74	98	49	82	26	50	6
75+	99	56	77	29	49	7
Congregation member						
No	96	38	69	9	44	6
Yes	100	76	99	55	72	16
Relationship status						
Inmarried	100	66	91	44	62	10
Intermarried	96	42	74	10	45	11
Not married	95	46	75	20	59	12
Minor child in household						
No	97	51	80	25	54	8
Yes	99	69	96	47	68	18
Financial situation						
Struggling	95	61	77	33	62	12
Enough	97	49	87	26	61	12
Extra	98	52	83	28	54	10
Well-off	100	65	87	42	50	10

Question text: "To what extent do you feel you are a part of... the Jewish people? A Jewish community in the Cleveland area? An online Jewish community?"

Jewish Friends

Almost all Jewish adults in Cleveland (93%) maintain at least some close Jewish friendships (Tables 6.3a and 6.3b). A quarter of Jewish adults (27%) reported that some of their close friends are Jewish, while another 19% indicated that approximately half of their close friends are Jewish. Nearly half of Jewish adults (45%) indicated that most or all of their close friends are Jewish, including 11% who specified that all their close friends are Jewish. In the Immersed group, over 88% reported that most or all of their close friends are Jewish, including 41% who stated that all their close friends are Jewish.

Nearly two thirds of Jews in Beachwood (64%) reported that most or all of their close friends are Jewish. In contrast, Jewish adults living in the West Side and Central region and the Northeast/Northern Heights region were the most likely to report that none of their close friends are Jewish (22% and 18% respectively). Among the age groups, Jewish adults ages 18-34 and 35-49 were the most likely to report that none of their close friends are Jewish (15% and 14% respectively).

Table 6.3. Close Jewish friends

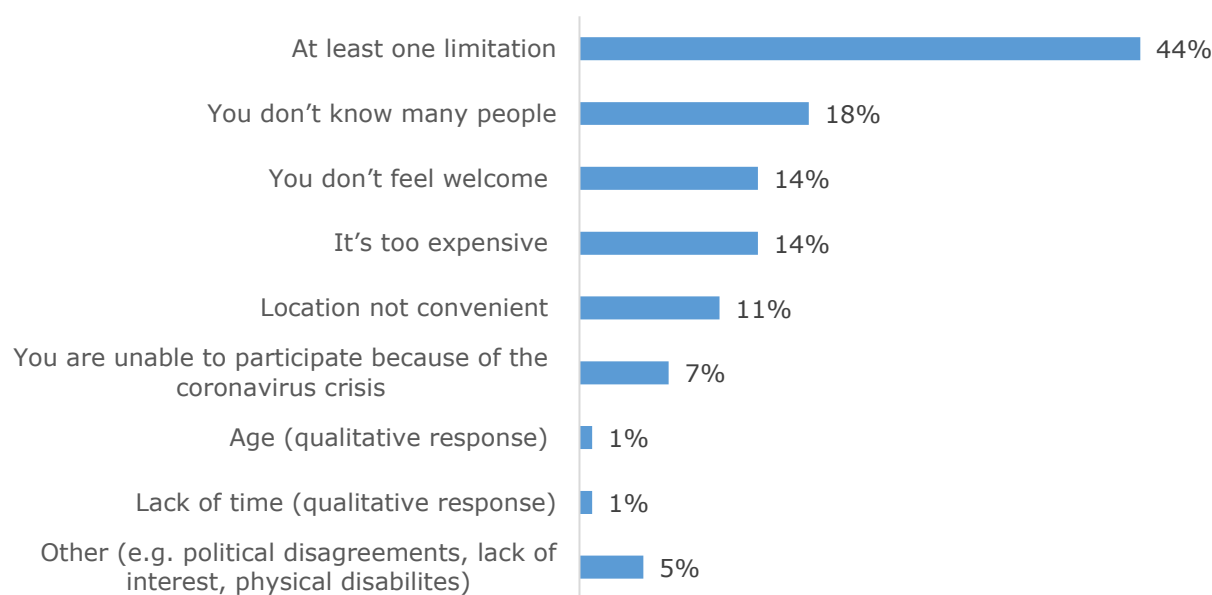
	None (%)	Some of them (%)	About half of them (%)	Most of them (%)	All of them (%)	Total (%)
All Jewish adults	7	27	19	34	11	100
Jewish engagement						
Personal	21	44	20	10	<1	100
Cultural	7	32	24	32	5	100
Holiday	16	28	26	28	2	100
Involved	6	26	20	41	6	100
Immersed	<1	4	8	47	41	100
Region						
West Side and Central	22	51	17	10	<1	100
Southeast	8	27	22	33	8	100
Northeast/Northern Heights	18	28	15	25	9	100
The Heights	6	20	20	35	19	100
Beachwood	2	13	21	43	21	100
East Side Suburbs	6	30	19	42	3	100
Age						
18-34	15	30	15	21	20	100
35-49	14	27	23	22	13	100
50-64	6	26	15	41	12	100
65-74	6	27	19	39	5	100
75+	3	21	27	40	9	100
Relationship status						
Inmarried	3	16	16	47	18	100
Intermarried	13	40	29	13	<1	100
Not married	19	35	14	22	9	100
Minor child in household						
No	9	28	20	35	6	100
Yes	10	21	17	27	25	100
Financial situation						
Struggling	15	24	11	31	18	100
Enough	7	31	22	25	11	100
Extra	14	19	17	42	8	100
Well-off	4	21	29	38	7	100
Connection to the Jewish people						
Any connection	9	25	20	34	12	100
Great deal	5	16	16	44	20	100
Connection to the Cleveland Jewish community						
Any connection	7	22	20	37	13	100
Great deal	<1	6	13	53	28	100

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

Limits to Participation

Forty-four percent of Jewish adults in Cleveland face at least one condition that they feel hinders their involvement in the Cleveland Jewish community (Figure 6.2 and Tables 6.4a and 6.4b). The most prevalent limiting factors were not knowing many people (18%), not feeling welcome (14%), and expense (14%). Five percent cited a limiting factor not covered in the survey instrument, with 1% expressing age as a concern, and a similar percentage citing insufficient time to participate. Other constraints included political disagreements, discomfort with views about Israel, physical disabilities, lack of Jewish knowledge, lack of interest, and scheduling conflicts with programs and events.

Figure 6.2. Conditions that limit participation



Question text: "In the past year, did any of the following conditions limit your participation in the Cleveland Jewish community?"

For 36% of Jewish adults in the West Side and Central region, 28% in the Northeast/Northern Heights region, and 27% in The Heights, not knowing many people was a limitation. Cost was a limiting factor for a quarter of Jewish adults (27%) in the Northeast/Northern Heights region. The location of programs posed a limiting factor for 11% of all Jewish adults, but for 32% in West Side and Central region and 23% in the Northeast/Northern Heights region.

Cost was cited as a limiting factor by 14% of Jewish adults in Cleveland, including 29% of those facing financial struggles and 16% of those who assert they are earning enough money but lack additional funds (additional details on these categories can be found in Chapter 10).

Table 6.4. Limits to participation in the Cleveland Jewish community

	At least one (%)	Don't know many people (%)	Don't feel welcome (%)	Cost (%)	Location is not convenient (%)
All Jewish adults	44	18	14	14	11
Jewish engagement					
Personal	46	29	22	13	13
Cultural	43	24	16	23	12
Holiday	62	29	18	9	15
Involved	55	20	15	21	14
Immersed	24	9	7	7	7
Region					
West Side and Central	66	36	21	15	32
Southeast	50	16	15	18	11
Northeast/Northern Heights	51	28	13	27	23
The Heights	51	27	18	14	2
Beachwood	34	11	16	10	7
East Side Suburbs	34	17	11	12	5
Age					
18-34	59	32	20	18	18
35-49	55	31	32	17	19
50-64	39	17	7	17	10
65-74	40	18	12	14	10
75+	34	4	9	8	5
Relationship status					
Inmarried	38	12	13	11	11
Intermarried	51	31	14	18	14
Not married	58	34	16	22	14
Minor child in household					
No	43	18	13	15	11
Yes	46	17	16	14	15
Financial situation					
Struggling	59	32	18	29	18
Enough	47	19	14	16	12
Extra	44	23	16	12	9
Well-off	33	16	13	6	11

Question text: In the past year, did any of the following conditions limit your participation in the Cleveland Jewish community?

Concerns about and Experiences with Antisemitism

In 2022, 72% of Jewish adults in Cleveland are very concerned about antisemitism worldwide, and 63% are very concerned about antisemitism within the United States (Table 6.5).¹⁸

However, there is a lower level of concern related to antisemitism specifically in Cleveland, with 43% being very concerned.

Among the Jewish engagement groups, members of the Cultural (79%) and Involved (72%) groups are most likely to be very concerned about antisemitism in the United States, while the Personal group exhibits the lowest proportion who are very concerned (51%).

Approximately half of Jewish adults in the Northeast/Northern Heights region (51%) and the East Side Suburbs (50%) are very concerned about antisemitism in Cleveland. Sixty-one percent of those who personally experienced antisemitism in 2021-2022 harbor deep concern about antisemitism in Cleveland, compared to 36% who did not personally experience an antisemitic incident.

As noted in the introduction, this survey was completed in 2022 and the reported experiences and attitudes may have been affected by Hamas's attack in Southern Israel on October 7, 2023, the subsequent war that is still ongoing, and the global rise in antisemitism as this report is being compiled. It is important to remember that the data for this study reflect a snapshot in time prior to those tragic events.

Table 6.5. Very concerned about antisemitism...

	In Cleveland (%)	In the United States (%)	Around the world (%)
All Jewish adults	43	63	72
Jewish engagement			
Personal	43	51	68
Cultural	50	79	69
Holiday	29	55	57
Involved	42	72	78
Immersed	34	60	75
Region			
West Side and Central	23	42	47
Southeast	47	72	76
Northeast/Northern Heights	51	76	79
The Heights	36	62	69
Beachwood	35	58	71
East Side Suburbs	50	77	82
Age			
18-34	23	56	61
35-49	28	46	67
50-64	37	64	71
65-74	58	78	81
75+	54	75	79
Relationship status			
Inmarried	38	66	74
Intermarried	47	68	68
Not married	36	57	69
Minor child in household			
No	43	67	72
Yes	33	56	66
Financial situation			
Struggling	38	70	76
Enough	45	62	65
Extra	39	64	72
Well-off	35	62	71
Personally experienced antisemitism in the past year			
No	36	61	68
Yes	61	81	86

Question text: "How concerned are you about antisemitism...in Northeast Ohio? In the United States? Around the world?"

Eighteen percent of Jewish adults in Cleveland personally experienced antisemitism in the past year (2021-2022) (Table 6.6). Jewish adults with minor children in their households were about twice as likely as those without children (30% to 14%) to report that they experienced an antisemitic incident in the past year. There was no significant difference reported between Jewish engagement groups in the proportion of Jewish adults who experienced antisemitism.

Table 6.6. Personally experienced antisemitism, past year (2021-2022)

Personally experienced antisemitism, past year (%)	
All Jewish adults	18
Jewish engagement	
Personal	18
Cultural	19
Holiday	16
Involved	16
Immersed	19
Region	
West Side and Central	13
Southeast	13
Northeast/Northern Heights	33
The Heights	18
Beachwood	12
East Side Suburbs	17
Age	
18-34	28
35-49	26
50-64	9
65-74	20
75+	4
Relationship status	
Inmarried	14
Intermarried	24
Not married	17
Minor child in household	
No	14
Yes	30
Financial situation	
Struggling	25
Enough	19
Extra	14
Well-off	7

Question text: "Have you personally experienced antisemitism in the past year?"

Of the Jewish adults who reported experiencing antisemitism in the past year, the most reported type of incident was offensive comments or slurs in person (60% of incidents), followed by offensive comments or slurs online (56%). Other forms of antisemitism experienced by Jewish adults in Cleveland include physical threats (18% among those who experienced antisemitism), vandalism (12%), and physical attacks (7%).

Table 6.7. Types of antisemitism, past year (2021-2022)

	All Jewish adults (%)	Jewish adults who experienced antisemitism in past year (%)
Any antisemitism	18	100
Offensive comments or slurs in person	11	60
Offensive comments or slurs online	10	56
Physical threat	3	18
Vandalism	2	12
Physical attack	1	7
Other	1	6

Question text: "Did you personally experience any of the following antisemitic incidents in the past year?"

Table 6.8. Selected types of antisemitism by age

	Offensive comments or slurs in person (%)	Offensive comments or slurs online (%)
18-34	22	18
35-49	15	17
50-64	7	5
65-74	20	10
75+	2	1

Chapter 7. Organizations and Philanthropy

Jewish Clevelanders participate in a wide range of Jewish and non-Jewish organizations, even if they are not members. Charitable contributions and volunteering are two important opportunities for Jewish adults support their community and a wide range of organizations and causes. This chapter explores this type of engagement.

Chapter Highlights

Twenty-five percent of Jewish households reported belonging to a Jewish organization aside from a congregation. This includes 10% of households that are part of informal or grassroots groups, such as social clubs or *chavurot*, or Jewish book clubs, and 5% that are currently members of the Mandel JCC. A greater percentage of residents of Beachwood (39%) reported that they are currently members of Jewish organizations than residents of the West Side and Central (19%) and Southeast (19%) regions.

Overall 65% of Jewish adults in Cleveland participated in programs organized by a Jewish organization within the past year (2021-2022). The most frequently attended programs were hosted by congregations or synagogues (44%), followed by the Jewish Federation of Cleveland (25%), and the Maltz Museum of Jewish Heritage (22%)

Nearly all Jewish adults (95%) in Cleveland engaged in discussions on Jewish topics with family or friends in the past year, including 33% who did so a great deal. Additionally, 91% sought news about Israel, with 32% doing so a great deal. Nearly as many (90%) read Jewish articles, magazines, or newsletters, including 32% who did so a great deal, while 89% indulged in Jewish cuisine, apart from Shabbat and holiday meals, with 25% doing so a great deal.

More than half of Jewish adults (53%) in Cleveland engaged in volunteer work over the past year, with 13% dedicating their time exclusively to Jewish organizations, 17% volunteering for or with both Jewish and non-Jewish organizations, and 22% volunteering exclusively for or with non- Jewish organizations.

Eighty-nine percent of Jewish households in Cleveland made charitable contributions in the past year (2021-2022). Among them, 60% donated to both Jewish and non-Jewish organizations, 9% contributed exclusively to Jewish organizations, and 20% gave solely to non-Jewish organizations.

A third of Jewish households (34%) made charitable donations to the Jewish Federation of Greater Cleveland, with Beachwood having the largest share of Jewish households (52%) that contributed to the Federation of any region.

Jewish Organizations and Programs

The Cleveland Jewish community actively engages in a variety of Jewish organizations and activities. Because activity in 2021 and 2022 were different than usual because of the pandemic, the study asked about current membership and membership in prior years. Twenty-five percent of Jewish households reported belonging to a Jewish organization aside from a congregation (Tables 7.1a and 7.1b). This includes 10% of households that are part of informal or grassroots groups, such as social clubs or chavurot, or Jewish book clubs, and 5% that are currently members of the Mandel JCC.

While 31% of Jewish households in the Immersed group and 19% in the Involved group belong to grassroots organizations, fewer households from the Cultural (5%), Holiday (2%), or Personal (<1%) groups are affiliated with such entities. Households affiliated with Jewish congregations belong to all types of Jewish organizations at higher rates than households that do not belong to a congregation. Similarly, residents of Beachwood (10%), the East Side Suburbs (8%), and The Heights (7%) reported that they are currently members of the Mandel JCC compared to residents of other regions in Cleveland.

Cleveland presents a diverse array of Jewish programming supported by various sponsors. In total, 65% of Jewish adults in Cleveland participated in programs organized by a Jewish organization within the past year (2021-2022) (Table 7.2a). The most frequently attended programs were hosted by congregations or synagogues (44%), followed by the Jewish Federation of Cleveland (25%), and the Maltz Museum of Jewish Heritage (22%).

Table 7.1. Membership in Jewish organizations, aside from a congregation

	Any Jewish organization aside from a congregation (%)	Jewish organizations (%)	Grassroots Jewish organizations (%)	Mandel JCC (%)
All Jewish households	25	17	10	5
Jewish engagement				
Personal	3	<1	<1	2
Cultural	15	5	5	6
Holiday	9	5	2	3
Involved	41	23	19	9
Immersed	69	59	31	7
Region				
West Side and Central	19	15	9	<1
Southeast	19	11	8	4
Northeast/ Northern Heights	28	15	14	2
The Heights	25	17	7	7
Beachwood	39	26	18	10
East Side Suburbs	25	16	10	8
Age				
18-34	37	31	18	2
35-49	31	19	13	6
50-64	26	16	11	5
65-74	20	12	10	5
75+	26	15	9	8
Congregation member				
No	13	7	5	4
Yes	43	35	23	8
Relationship status				
Inmarried	41	27	16	9
Intermarried	12	7	5	2
Not married	29	19	14	5
Minor child in household				
No	25	16	9	5
Yes	34	23	11	6
Financial situation				
Struggling	31	23	12	4
Enough	21	10	11	4
Extra	28	20	13	4
Well-off	33	22	11	11

Question text: "Aside from congregations and the JCC, do you [or anyone in your household] belong to or are you actively involved in any Jewish organizations or clubs in Cleveland (for example, Moishe House, Bikur Cholim, AIPAC, AJC, Lakewood Jewish Alliance)?" "Do you [or anyone in your household] belong to an informal or grassroots Jewish group in Cleveland (e.g., social *chavurah*, Jewish book club, pre-school parent group)?" "Are you [or anyone in your household] a member of the Mandel Jewish Community Center (JCC)?"

Table 7.2a. Participation in at least one Jewish-sponsored program, past year (2021-2022)

	Any Jewish sponsor (%)	Congregation/Synagogue (%)	Jewish Federation of Cleveland (%)	Maltz Museum of Jewish Heritage (%)	Mandel JCC (%)
All Jewish adults	65	44	25	22	15
Jewish engagement					
Personal	17	2	4	7	4
Cultural	45	11	15	19	16
Holiday	72	52	15	25	9
Involved	89	63	43	25	16
Immersed	92	81	43	17	22
Region					
West Side and Central	50	26	19	13	9
Southeast	60	35	26	17	11
Northeast/Northern Heights	51	31	18	11	9
The Heights	73	57	28	17	12
Beachwood	79	57	36	23	22
East Side Suburbs	73	54	30	30	17
Age					
18-34	83	63	24	15	14
35-49	64	40	34	11	18
50-64	73	52	41	15	13
65-74	52	34	15	27	15
75+	62	38	22	29	15
Congregation member					
No	46	17	16	16	11
Yes	89	76	40	22	18
Relationship status					
Inmarried	78	58	38	22	17
Intermarried	49	27	15	16	9
Not married	59	38	17	16	15
Minor child in household					
No	63	43	24	22	14
Yes	76	53	29	9	17
Financial situation					
Struggling	66	50	25	16	10
Enough	63	42	22	18	15
Extra	72	45	32	19	13
Well-off	68	49	35	24	19

Question text: "In the past year, did you participate in activities sponsored by any of the following organizations?"

Table 7.2b. Participation in at least one Jewish-sponsored program, past year (2021-2022)

	Chabad (%)	Siegal Lifelong Learning (%)	jHub (%)	Other (%)
All Jewish adults	10	8	5	6
Jewish engagement				
Personal	1	5	1	<1
Cultural	1	8	2	3
Holiday	2	3	8	15
Involved	14	11	14	9
Immersed	31	8	4	8
Region				
West Side and Central	14	3	11	--
Southeast	20	5	5	8
Northeast/Northern Heights	3	3	15	5
The Heights	9	7	11	4
Beachwood	16	15	3	13
East Side Suburbs	8	9	1	5
Age				
18-34	17	0	19	5
35-49	16	6	8	3
50-64	13	5	6	14
65-74	7	10	2	3
75+	4	20	0	3
Congregation member				
No	4	7	3	6
Yes	19	9	6	8
Relationship status				
Inmarried	13	9	5	8
Intermarried	5	4	15	5
Not married	16	9	3	8
Minor child in household				
No	9	8	4	8
Yes	17	6	8	5
Financial situation				
Struggling	18	3	10	10
Enough	6	8	5	3
Extra	9	7	12	12
Well-off	12	13	3	6

Question text: "In the past year, did you participate in activities sponsored by any of the following organizations?"

Jewish adults in Cleveland make use of a variety of sources of information regarding local Jewish activities, news, and events, with the majority accessing this information through the internet, family and friends, or local Jewish periodicals (Table 7.3). Fifty-nine percent utilize the internet or social media, 56% rely on family or friends, and 55% turn to the *Cleveland Jewish News* or other local Jewish periodicals for such information.

Table 7.3a. Sources of information about Jewish activities and news

	Internet or social media (%)	Family or friends (%)	<i>Cleveland Jewish News</i> or other local Jewish periodical (%)
All Jewish adults	59	56	55
Jewish engagement			
Personal	52	24	23
Cultural	62	53	54
Holiday	44	54	37
Involved	77	61	75
Immersed	66	72	65
Region			
West Side and Central	55	42	21
Southeast	69	54	50
Northeast/Northern Heights	70	52	56
The Heights	69	67	48
Beachwood	63	54	72
East Side Suburbs	50	52	65
Age			
18-34	70	62	51
35-49	71	46	39
50-64	71	53	60
65-74	54	52	52
75+	50	62	69

Question text: "Do you get your information about local Jewish activities, news, and events from any of the following?"

Table 7.3b. Sources of information about Jewish activities and news

	Synagogue or organization newsletter/email (%)	Other local media (e.g., <i>Cleveland Plain Dealer</i> , <i>Cleveland Scene</i>) (%)	Jewish Federation of Cleveland (%)	None of these (%)
All Jewish adults	41	37	25	9
Jewish engagement				
Personal	3	37	6	22
Cultural	7	48	26	12
Holiday	39	32	15	13
Involved	57	42	36	1
Immersed	86	23	41	<1
Region				
West Side and Central	21	25	20	24
Southeast	35	39	21	9
Northeast/Northern Heights	32	43	24	6
The Heights	47	37	21	7
Beachwood	52	39	33	4
East Side Suburbs	53	35	37	5
Age				
18-34	46	36	27	2
35-49	44	29	24	7
50-64	50	35	32	10
65-74	36	41	20	10
75+	32	43	31	7

Question text: "Do you get your information about local Jewish activities, news, and events from any of the following?"

Informal Cultural Activities and Displays of Jewish Identity

Informal cultural activities encompass various Jewish behaviors not necessarily sponsored or facilitated by Jewish organizations, such as discussing Jewish topics, consuming Jewish foods, or engaging with Jewish literature (Tables 7.4a, 7.4b, 7.4c, and 7.4d). Nearly all Jewish adults (95%) in Cleveland engaged in discussions on Jewish topics with family or friends in the past year, including 33% who did so a great deal. Additionally, 91% sought news about Israel, with 32% doing so a great deal. Nearly as many (90%) read Jewish articles, magazines, or newsletters, including 32% who did so a great deal, while 89% indulged in Jewish cuisine, apart from Shabbat and holiday meals, with 25% doing so a great deal.

The vast majority of Jewish adults (86%) in Cleveland read Jewish-focused books, movies, or music in the past year, with 20% doing so a great deal. Over half (57%) participated in social media discussions or posted about Jewish life or Jewish topics, with 13% doing so a great deal. Fifty-one percent studied or learned Jewish texts, with 16% doing so a great deal.

Members of the Personal group tend not to be members of Jewish organizations or attend Jewish organization-sponsored programs but do engage in Jewish informal activities. Eighty-two percent of those in the Personal engagement group discussed a Jewish topic with friends or family, 79% sought out news about Israel, 71% read Jewish publications, and 60% ate a Jewish food. The Immersed group stands out as the sole group in which a majority (60%) studied Jewish texts a great deal in the past year.

Table 7.4a. Jewish-focused activities, past year (2021-2022)

	Talked with family or friends about Jewish topics		Sought out news about Israel		Read Jewish articles, magazines, or newsletters	
	Any (%)	Great deal (%)	Any (%)	Great deal (%)	Any (%)	Great deal (%)
All Jewish adults	95	33	91	32	90	32
Jewish engagement						
Personal	82	<1	79	1	71	<1
Cultural	99	27	92	41	99	28
Holiday	92	11	74	7	76	2
Involved	99	38	99	46	100	45
Immersed	100	83	100	67	96	70
Region						
West Side and Central	97	25	83	24	88	14
Southeast	98	23	85	24	90	29
Northeast/ Northern Heights	98	31	92	40	89	34
The Heights	97	46	90	37	86	34
Beachwood	95	49	98	47	94	45
East Side Suburbs	86	20	89	30	93	29
Age						
18-34	99	54	90	34	88	35
35-49	93	40	91	34	94	37
50-64	97	34	92	32	90	34
65-74	91	28	92	30	92	33
75+	93	16	89	35	91	25
Congregation member						
No	93	18	86	24	85	18
Yes	97	53	95	49	96	49
Relationship status						
Inmarried	97	44	94	47	93	42
Intermarried	91	22	84	20	87	21
Not married	95	28	90	26	88	23

Question text: "During the past year, how often did you do any of the following?"

Table 7.4b. Jewish-focused activities, past year (2021-2022)

Talked with family or friends about Jewish topics			Sought out news about Israel		Read Jewish articles, magazines, or newsletters	
	Any (%)	Great deal (%)	Any (%)	Great deal (%)	Any (%)	Great deal (%)
All Jewish adults	95	33	91	32	90	32
Minor child in household						
No	94	27	90	31	89	28
Yes	99	57	93	54	93	51
Financial situation						
Struggling	95	45	89	48	94	45
Enough	96	29	89	32	89	28
Extra	95	33	90	32	88	33
Well-off	92	33	92	33	90	33

Question text: "During the past year, how often did you do any of the following?"

Table 7.4c. Jewish-focused activities, past year (2021-2022)

Read books, watched movies or TV, or listened to music that is Jewish-focused			Ate Jewish foods, aside from Shabbat and holiday meals		Read or posted on social media about Jewish life or Jewish topics		Studied or learned Jewish texts	
	Any (%)	Great deal (%)	Any (%)	Great deal (%)	Any (%)	Great deal (%)	Any (%)	Great deal (%)
All Jewish adults	86	20	89	25	57	13	51	16
Jewish engagement								
Personal	59	<1	60	0	38	<1	13	0
Cultural	95	14	99	18	41	10	30	7
Holiday	62	1	85	10	40	0	26	0
Involved	99	27	98	24	81	22	74	16
Immersed	98	51	100	71	77	28	95	60
Region								
West Side and Central	79	12	84	18	62	8	46	9
Southeast	93	18	92	16	56	4	42	14
Northeast/Northern Heights	80	24	94	25	65	20	48	25
The Heights	95	22	92	35	63	13	54	26
Beachwood	88	30	93	35	62	24	65	22
East Side Suburbs	78	14	80	21	46	7	52	9
Age								
18-34	92	34	94	52	82	25	67	36
35-49	81	28	87	27	73	18	54	23
50-64	86	16	92	22	64	13	62	16
65-74	80	17	85	14	40	10	40	9
75+	92	12	88	20	37	5	40	7

Question text: "During the past year, how often did you do any of the following?"

Table 7.4d. Jewish-focused activities, past year (2021-2022)

	Read books, watched movies or TV, or listened to music that is Jewish-focused		Ate Jewish foods, aside from Shabbat and holiday meals		Read or posted on social media about Jewish life or Jewish topics		Studied or learned Jewish texts	
	Any (%)	Great deal (%)	Any (%)	Great deal (%)	Any (%)	Great deal (%)	Any (%)	Great deal (%)
All Jewish adults	86	20	89	25	57	13	51	16
Congregation member								
No	79	9	84	12	48	8	28	4
Yes	92	34	96	43	72	21	80	34
Relationship status								
Inmarried	89	29	94	35	65	17	62	24
Intermarried	76	12	82	12	52	11	34	9
Not married	88	13	89	23	55	9	54	17
Minor child in household								
No	84	15	87	19	54	10	46	11
Yes	90	44	97	49	82	28	73	41
Financial situation								
Struggling	92	30	92	37	69	19	71	29
Enough	87	20	87	20	61	16	47	16
Extra	82	19	93	30	59	11	47	14
Well-off	82	19	85	20	50	13	48	15

Question text: "During the past year, how often did you do any of the following?"

Volunteering and Philanthropy

More than half of Jewish adults (53%) in Cleveland engaged in volunteer work over the past year, with 13% dedicating their time exclusively to Jewish organizations, 17% volunteering for or with both Jewish and non-Jewish organizations, and 22% volunteering exclusively for or with non-Jewish organizations (Table 7.5).

The Immersed group exhibited the highest proportion of Jewish adults who exclusively volunteered with Jewish organizations (40%). The Involved group had the highest share who volunteered with both Jewish and non-Jewish organizations (30%), and the Personal group had the highest proportion who exclusively volunteered with non-Jewish organizations (42%). However, 66% of the Cultural group and 58% of the Personal group did not volunteer at all.

Table 7.5. Volunteering in past year (2021-2022)

	Jewish and non-Jewish organizations (%)	Jewish organizations only (%)	Non-Jewish organizations only (%)	Did not volunteer/ Don't know (%)	Total (%)
All Jewish adults	17	13	22	47	100
Jewish engagement					
Personal	0	0	42	58	100
Cultural	8	1	24	66	100
Holiday	12	15	33	40	100
Involved	30	11	17	42	100
Immersed	27	40	5	28	100
Region					
West Side and Central	16	4	45	35	100
Southeast	11	11	21	57	100
Northeast/ Northern Heights	10	15	16	60	100
The Heights	18	12	29	41	100
Beachwood	21	24	14	40	100
East Side Suburbs	25	9	17	49	100
Age					
18-34	17	21	27	35	100
35-49	17	11	31	41	100
50-64	23	19	18	39	100
65-74	17	10	14	58	100
75+	11	5	28	55	100
Congregation member					
No	8	6	33	54	100
Yes	28	23	11	38	100
Relationship status					
Inmarried	21	20	18	42	100
Intermarried	12	7	30	52	100
Not married	17	8	26	49	100
Minor child in household					
No	18	11	24	48	100
Yes	17	25	19	39	100
Financial situation					
Struggling	16	22	11	51	100
Enough	8	8	33	50	100
Extra	19	16	25	39	100
Well-off	31	14	15	40	100

Question text: "Over the past year, did you volunteer for or with any organizations?"

Eighty-nine percent of Jewish households in Cleveland made charitable contributions in the past year (2021-2022) (Tables 7.6a and 7.6b). Among them, 60% donated to both Jewish and non-Jewish organizations, 9% contributed exclusively to Jewish organizations, and 20% gave solely to non-Jewish organizations.

The Involved group (83%) exhibits the highest proportion of Jewish households that donated to both Jewish and non-Jewish organizations, whereas the Immersed group (36%) has the highest share that contributed exclusively to Jewish organizations.

A third of Jewish households (34%) made charitable donations to the Jewish Federation of Greater Cleveland, with Beachwood having the largest share of Jewish households (52%) that contributed to the Federation of any region.

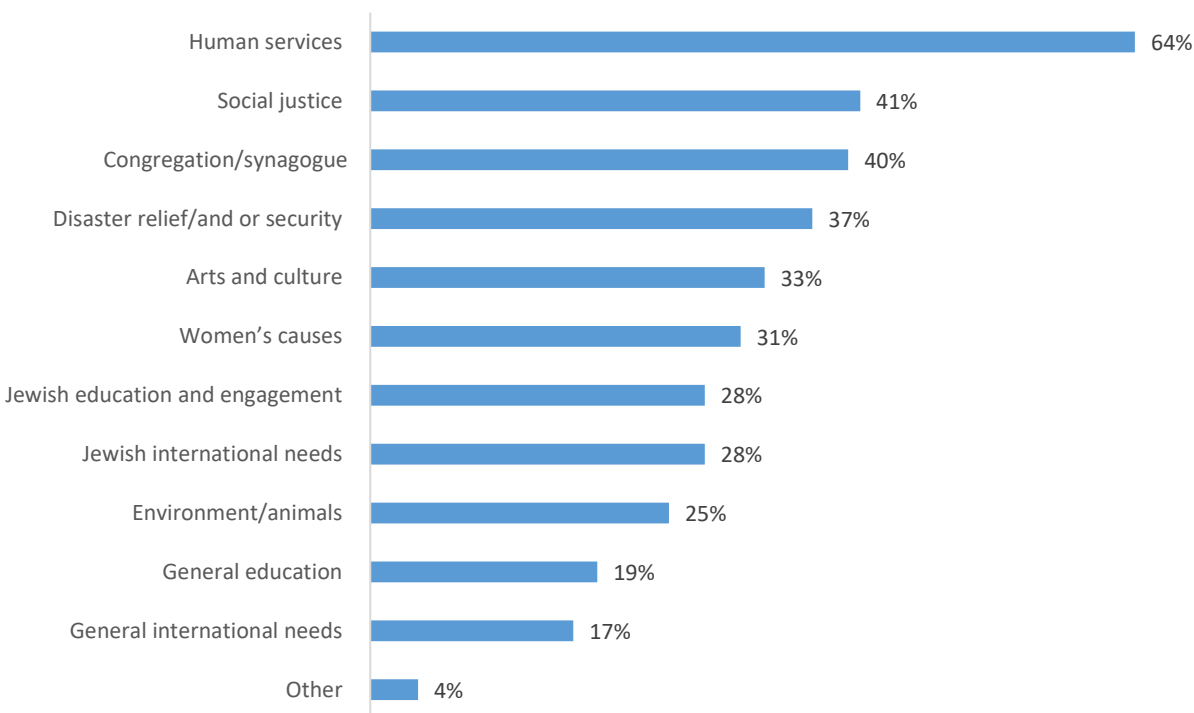
Table 7.6. Donations in past year (2021-2022)

	Jewish and non-Jewish organizations (%)	Jewish organizations only (%)	Non-Jewish organizations only (%)	No donation/ Don't know (%)	Jewish Federation of Cleveland (%)
All Jewish households	60	9	20	11	34
Jewish engagement					
Personal	23	1	54	22	7
Cultural	67	6	13	15	31
Holiday	55	3	23	19	20
Involved	83	7	6	4	53
Immersed	64	36	<1	<1	59
Region					
West Side and Central	48	6	33	14	17
Southeast	68	7	20	6	39
Northeast/ Northern Heights	40	12	30	19	27
The Heights	56	11	18	14	29
Beachwood	71	11	13	5	52
East Side Suburbs	69	8	11	12	41
Age					
18-34	34	20	30	17	17
35-49	52	11	34	3	33
50-64	60	10	15	15	42
65-74	57	8	15	20	30
75+	78	1	16	5	43
Congregation member					
No	48	4	32	17	21
Yes	75	19	2	4	55
Relationship status					
Inmarried	73	13	9	5	56
Intermarried	47	3	30	19	16
Not married	54	13	23	11	30
Minor child in household					
No	62	7	21	10	34
Yes	45	18	19	18	32
Financial situation					
Struggling	44	19	11	26	24
Enough	53	7	31	9	30
Extra	64	6	26	5	37
Well-off	75	9	11	5	45

Question text: "Over the past year, did you [or your spouse/partner] make any charitable donations?"

Human services-related organizations (e.g., those addressing homelessness, poverty, food insecurity, counseling, domestic abuse) were the most frequent recipients of donations from Jewish households (Figure 7.1). Among Jewish households that donated to organizations, 41% donated to social justice organizations and 40% donated to congregations and synagogues (not including dues and tuition).

Figure 7.1. Top causes for donations
(% of Jewish households)



Question text: "In the past year, did you make a financial donation to any of the following types of organizations?"

About half of Jewish adults (52%) in Cleveland who did not make charitable donations in the past year (2021-2022) say they cannot afford to donate. A similar proportion (45%) did not consider charitable giving a priority.

Table 7.7. Reasons for no charitable giving, past year (2021-2022)

All Jewish households who didn't donate, past year (%)	
Can't afford to donate	52
Not a priority	45
I was not asked	9
Not the right cause	6

Question text: "Which of the following are reasons why you did not make charitable donations in the past year?"

Chapter 8. Connections to Israel

Israel is core to the Jewish identity of many Jewish adults in Cleveland. This chapter reports on feelings of attachment to Israel and the connection to Israel by frequency of travel to Israel and Israel-related news consumption.

As noted in the introduction, this survey was completed in 2022 and the reported behaviors and attitudes may have been affected by Hamas's attack in Southern Israel on October 7, 2023, and the subsequent war that is still ongoing as this report is being compiled. It is important to remember that the data for this study reflect a snapshot in time prior to those tragic events.

Chapter Highlights

Among Jewish adults in Cleveland, two-thirds (66%) are emotionally attached to Israel, with 36% somewhat attached and 30% very attached. The remaining 36% feel not too attached (23%) or not at all attached (11%).

Travel and emotional connection to Israel are linked. Among Jewish adults in Cleveland who have never visited Israel, over half (57%) say they are not at all attached to Israel (27%) or not too attached (30%). Conversely, individuals who have visited Israel multiple times or have resided there exhibit much higher levels of attachment, with majorities from both groups indicating that they feel very attached to Israel.

In the summer of 2022, 62% of Jewish adults in Cleveland reported that they have visited Israel at least once. This includes 26% who have visited once, 22% who have visited between two and five times, 7% who have visited six or more times, and 7% who have previously resided in Israel.

Emotional Attachment to Israel

Among Jewish adults in Cleveland, the majority are emotionally attached to Israel, with 36% somewhat attached and 30% very attached. Taken together, the proportion who are attached to Israel (66%) is higher than among all US Jewish adults (58%).¹⁹ The remaining 36% feel not too attached (23%) or not at all attached (11%; Tables 8.1a and 8.1b).

Travel and emotional connection to Israel are linked. Among Jewish adults in Cleveland who have never visited Israel, over half (57%) say they are not at all attached to Israel (27%) or not too attached (30%). Conversely, individuals who have visited Israel multiple times or have resided there exhibit much higher levels of attachment, with majorities from both groups indicating that they feel very attached to Israel.

While there are significant differences in attachment to Israel based on region, engagement types, and other characteristics, there are no statistically significant differences in attachment to Israel across different age groups within the Cleveland Jewish community.

Table 8.1. Emotional attachment to Israel

	Not at all attached (%)	Not too attached (%)	Somewhat attached (%)	Very attached (%)	Total (%)
All Jewish adults	11	23	36	30	100
Jewish engagement					
Personal	31	40	27	3	100
Cultural	14	21	46	19	100
Holiday	30	36	26	8	100
Involved	5	11	44	40	100
Immersed	1	7	31	61	100
Region					
West Side and Central	34	18	33	15	100
Southeast	14	18	44	24	100
Northeast/ Northern Heights	9	19	38	35	100
The Heights	18	23	33	26	100
Beachwood	5	21	35	38	100
East Side Suburbs	11	22	36	30	100
Age					
18-34	21	19	30	30	100
35-49	13	24	35	29	100
50-64	10	22	34	34	100
65-74	16	19	37	28	100
75+	10	16	48	26	100
Congregation member					
No	22	27	35	16	100
Yes	5	13	38	44	100
Relationship status					
Inmarried	8	17	36	40	100
Intermarried	23	22	40	15	100
Not married	18	28	31	23	100
Minor child in household					
No	16	21	36	26	100
Yes	6	16	36	42	100
Travel to Israel					
Never	27	30	33	10	100
Once	9	27	46	19	100
Multiple trips	7	5	37	52	100
Lived in Israel	<1	1	13	86	100

Question text: "How emotionally attached are you to Israel?"

Travel to Israel

In the summer of 2022, 62% of Jewish adults in Cleveland reported that they have visited Israel at least once, surpassing the national average of 45% (Tables 8.2a and 8.2b).²⁰ This includes 26% who have visited once, 22% who have visited between two and five times, 7% who have visited six or more times, and 7% who have previously resided in Israel.

Israel travel is associated with patterns of Jewish engagement. Within the Personal group, nearly two thirds (63%) have never journeyed to Israel, whereas nearly everyone (96%) in the Immersed group has visited Israel at least once, with 15% having lived there.

Among Jewish adults in Cleveland not affiliated with a Jewish congregation, half (51%) have never traveled to Israel, in contrast to those who are affiliated, of whom 82% have visited at least once.

About three quarters (73%) of Jewish adults in Cleveland who are not at all attached to Israel have never visited the country, while 88% of those who are very attached to Israel have made at least one visit.

Table 8.2. Travel to Israel

	Never (%)	Once (%)	2-5 times (%)	Six or more times (%)	I lived in Israel (%)	Total (%)
All Jewish adults	38	26	22	7	7	100
Jewish engagement						
Personal	63	30	3	4	0	100
Cultural	53	29	11	<1	6	100
Holiday	49	32	18	1	<1	100
Involved	24	32	29	6	8	100
Immersed	4	17	43	21	15	100
Region						
West Side and Central	49	22	15	6	8	100
Southeast	40	27	26	2	4	100
Northeast/Northern Heights	57	23	16	2	2	100
The Heights	36	15	30	8	10	100
Beachwood	17	33	28	13	10	100
East Side Suburbs	26	45	18	6	4	100
Age						
18-34	28	26	26	6	14	100
35-49	24	31	26	11	8	100
50-64	37	26	21	7	9	100
65-74	47	22	22	5	4	100
75+	31	40	20	5	3	100
Congregation member						
No	51	29	12	3	5	100
Yes	18	27	34	12	10	100
Relationship status						
Inmarried	22	24	32	10	11	100
Intermarried	52	32	9	5	3	100
Not married	47	32	15	2	4	100
Minor child in household						
No	39	28	21	6	6	100
Yes	22	24	30	9	14	100
Emotional attachment to Israel						
Not at all attached	73	18	9	0	<1	100
Not too attached	51	36	8	<1	5	100
Somewhat attached	33	35	27	3	2	100
Very attached	12	18	34	17	19	100

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

Jewish adults from Cleveland have visited Israel for many purposes, including participation in Birthright Israel (28% among Jewish adults under the age of 51),²¹ educational programs, volunteer or educational trips that are either shorter than six months (23%) or longer than six months (11%), vacations (35%), and for work (7%; Table 8.3a).

The Involved group includes the highest proportion of individuals who have engaged in short-term educational and volunteer trips to Israel (42%). The Immersed group leads in the categories of vacations (65%), participation in long-term educational program, volunteer trip, or a trip sponsored by a Jewish organization (36%), and travel for work purposes (14%).

Among Jewish adults ages 18-34, 32% have journeyed to Israel on a Birthright Israel trip, compared to 24% of those ages 34-49 (Table 8.3a). Among Jewish adults under the age of 51 who have been to Israel only once, 15% traveled on a Birthright Israel trip (not shown in table).

Table 8.3a. Types of trips to Israel

	Vacation (%)	Birthright Israel (age < 51; %)	Educational/ volunteer trip (< 6 months; %)	Educational/ volunteer trip (> 6 months; %)	Work (%)	Life Cycle (%)	Other (%)
All Jewish adults	35	28	23	11	7	1	4
Jewish engagement							
Personal	10	--	14	<1	6	<1	0
Cultural	32	--	9	1	3	0	1
Holiday	21	--	21	1	3	<1	<1
Involved	37	44	42	7	12	3	4
Immersed	65	9	33	36	14	5	12
Region							
West Side and Central	19	--	18	7	5	<1	5
Southeast	32	--	28	3	5	2	7
Northeast/ Northern Heights	23	--	8	8	4	<1	1
The Heights	34	29	25	26	6	1	3
Beachwood	50	10	38	13	13	6	3
East Side Suburbs	40	--	33	4	13	1	1
Age							
18-34	22	32	25	28	6	5	9
35-49	36	24	28	14	11	<1	4
50-64	41	N/A	34	8	14	2	2
65-74	32	N/A	21	4	4	1	4
75+	48	N/A	25	1	8	2	1

Question text: "Did you ever go to Israel on any of the following programs?"

Table 8.3b. Types of trips to Israel

	Vacation (%)	Birthright Israel (age < 51; %)	Educational/ volunteer trip (< 6 months; %)	Educational/ volunteer trip (> 6 months; %)	Work (%)	Life cycle (%)	Other (%)
All Jewish adults	35	28	23	11	7	1	4
Congregation member							
No	23	30	18	4	5	<1	1
Yes	48	26	35	19	12	4	7
Relationship status							
Inmarried	50	16	32	19	10	2	6
Intermarried	13	--	21	2	9	<1	3
Not married	25	--	19	4	4	5	1
Minor child in household							
No	33	36	28	6	7	1	2
Yes	41	23	23	30	12	1	11
Travel to Israel							
Once	33	--	36	2	8	5	1
Multiple trips	72	36	46	22	15	2	9
Lived in Israel	58	--	37	53	23	1	16
Emotional attachment to Israel							
Not at all attached	13	--	12	1	5	0	1
Not too attached	10	--	17	5	2	5	2
Somewhat attached	36	33	29	6	9	1	1
Very attached	61	30	37	25	13	1	11

Question text: "Did you ever go to Israel on any of the following programs?"

Fifty-four percent of Jewish adults in Cleveland have either relatives or close friends living in Israel (not shown in table). Specifically, 22% have relatives living in Israel, 12% have close friends, and 20% have both relatives and close friends.

Chapter 9. Health and Well-Being

Jewish organizations seek to provide a range of services to meet the health and social service needs of community members. This chapter explores the health and social service needs of Jewish households, the extent to which they are receiving necessary services, and household unmet needs.

Chapter Highlights

A quarter (25%) of Jewish households in Cleveland include at least one individual who has chronic health issue, disability, or special need that limits work, school, or activities. In this section, we refer to any of these conditions as “health issues.”

Twenty-four percent of Jewish households in Cleveland report an adult member with a health issue, while 18% of households with children have a child experiencing health issues. A larger percentage of households who are “struggling” financially (43%) have a family member with a health issue than households in other financial groups.

Fourteen percent of all Jewish households include someone with a chronic illness. Nine percent of Jewish households include an adult with physical disabilities, with a similar proportion that reported mental or emotional health issues. Among Jewish households in Cleveland with children, 18% report that a child in the household has a health issue.

Among all Jewish households with a health issue, 82% reported needing services to manage their health issues. Sixty-one percent stated that there was at least one service that they needed but were unable to get.

Of Jewish households in Cleveland that are struggling financially, 43% had a household member with a health issue. Of that group, 40% indicated that they required services, a higher number than the other financial categories. Households that were struggling financially also reported more unmet health needs (24%) than those in the other financial categories.

Thirteen percent of Jewish households with a person aged 65 or older have a household member who typically needs help with daily activities. One fifth (20%) of Jewish adults provided care or assistance in the past year (2021-2022) for a senior that lives outside of their own household. Four percent provided care for an adult under 65 years old and 3% provided care to both groups.

Of the group who report that they are struggling financially, 63% report that they have just a few people, or no one in their personal support network. Older adults had fewer supports as well with 49% of adults ages 75+ who had just a few people or no one, compared to about 27% of adults ages 18-34.

Chronic Health Issues

A quarter (25%) of Jewish households in Cleveland include at least one individual who has a chronic health issue, disability, or special need that limits work, school, or activities (Table 9.1). In this section, we refer to any of these conditions as “health issues.”

Both adults and children are affected by these health issues. Twenty-four percent of Jewish households in Cleveland report an adult member with a health issue, while 18% of households with children have a child experiencing health issues. A larger percentage of households who are “struggling” financially (43%) have a family member with a health issue than households in other financial groups.

Table 9.1. Households with health issues

	Household member has chronic health issue, disability, or special need that limits work, school, or activities (%)	Adult in household has chronic health issue, disability, or special need that limits work, school, or activities (%)	Child in household has chronic health issue, disability, or special need that limits work, school, or activities, <i>of households with children</i> (%)
All Jewish households	25	24	18
Age			
18-34	18	17	1
35-49	24	14	25
50-64	26	26	14
65-74	23	23	34
75+	29	29	33
Minor child in household			
No	25	25	N/A
Yes	24	19	N/A
Financial situation			
Struggling	43	42	--
Enough	22	20	30
Extra	17	15	20
Well-off	17	16	--

Question text: “Do [you/any adult in your household/any of the children in your household] have a chronic health issue, special need, or disability that limits work, school, or activities? (e.g., a cognitive or developmental impairment, chronic disease, physical disability, mental health problem)”

Among the 24% of Jewish households in which an adult has a health issue, the majority (68%) suffer from a chronic illness (Table 9.2). Fourteen percent of all Jewish households include someone with a chronic illness. Nine percent of Jewish households include an adult with physical disabilities, with a similar proportion that reported mental or emotional health issues.

Table 9.2. Types of health issues, adults

	Of all Jewish households (%)	Households with adults with health issues (%)
Any health issue	24	100
Chronic illness	14	68
Physical disability	9	44
Mental or emotional health issues	9	41
Developmental or intellectual disability	2	8
Complications related to COVID-19	1	7
Substance abuse or addiction	1	2
Dementia	<1	2
Other	<1	<1

Question text: "Do you or any other adult in your household experience any of the following health issues, special needs, or disabilities?"

Among Jewish households in Cleveland with children, 18% report that a child in the household has a health issue. Seven percent of all Jewish households with children report that a child is impacted by mental or emotional health issues, while a comparable percentage has a child with developmental or intellectual disabilities. Six percent of all Jewish households with children have a child facing limitations due to chronic illness.

Table 9.3. Specific health issues, children

	Of all Jewish households with children (%)	Households with a child with health issues (%)
Any health issue	18	100
Mental or emotional health issues	7	50
Developmental or intellectual disability	7	48
Chronic illness	6	42
Physical disability	1	4
Substance abuse or addiction	<1	<1
Other	<1	<1

Question text: "Do any of the children in your household experience any of the following health issues, special needs, or disabilities?"

Almost all (93%) Jewish households in Cleveland that include someone with a health issue felt that the person's health issue adversely affected their ability to live their day-to-day life in the last three months (Table 9.4). Forty-five percent said that health issues impacted the person's day-to-day life sometimes, 20% said it impacted them often, and 15% said it impacted them all the time. Among households that are "struggling" financially, 65% of them said that these health issues affected them often or all the time.

Health Services Needed and Received

Households with an adult or child with a health issue were asked about their need for services to help manage their health issues over the past three months. Among all Jewish households with a health issue, 82% reported needing services to manage their health issues. Sixty-one percent stated that there was at least one service that they needed but were unable to get.

Twenty-one percent reported that they were able to receive all the necessary services and 19% reported no services needed.

Of Jewish households in Cleveland that are struggling financially, 43% had a household member with a health issue. Of that group, 40% indicated that they required services, a higher number than the other financial categories. Households that were struggling financially also reported more unmet health needs (24%) than those in the other financial categories (Table 9.4).

Table 9.4. Unmet service needs, among those with a health issue in the household

	No (%)	Yes, all service needs were met (%)	No services needed (%)	No one with health issues (%)	Total (%)
All Jewish households	15	5	5	75	100
Jewish engagement					
Personal	17	1	6	76	100
Cultural	15	8	12	66	100
Holiday	13	4	2	81	100
Involved	13	8	3	75	100
Immersed	19	3	2	76	100
Age					
18-34	6	7	5	82	100
35-49	16	7	2	75	100
50-64	15	5	3	77	100
65-74	15	4	5	75	100
75+	21	3	6	70	100
Financial situation					
Struggling	24	16	4	56	100
Enough	14	2	6	78	100
Extra	12	2	2	83	100
Well-off	10	2	6	83	100

Question text: "In the past three months, were there any services that you or others in your household needed but were unable to get to manage these health issues, special needs, mental health issues, or disabilities?"

Older Adults and Caregiving

Thirteen percent of Jewish households with a person aged 65 or older have a household member typically needs help with daily activities such as doing housework, preparing meals, dressing and undressing, taking a bath or shower, or walking up and down stairs (Table 9.5).

Table 9.5. Needs help with daily activities

Households with person over age 64 (%)	
No	87
Yes	13
Total	100

Question text: "Inside your home or apartment, do you or any other adult in your household typically need help with any of the following daily activities—doing housework, preparing meals, dressing and undressing, taking a bath or a shower, or walking up and down stairs?"

A smaller number (5%) of Jewish households in Cleveland that include someone age 65 or older or someone whose health issues adversely affected their ability to live their day-to-day life said that lack of transportation has kept them from accessing medical appointments, meetings, work, or getting things they need for daily living at least some of the time in the last three months, including 1% who said that this impacts them all of the time .

In Cleveland, 28% of Jewish adults provided care or assistance in the past year (2021-2022) for a friend or family member beyond their own household who faced health challenges or disabilities (Table 9.6). Of this group, 21% provided care for individuals aged 65 or older, while 5% cared for those under 65 years old; 3% offered care to people in both age groups.

Table 9.6. Provide regular care or assistance to a friend or family member outside of their household

	Do not provide care (%)	Yes, for someone > 65 (%)	Yes, for someone < 65 (%)	Yes, both for someone < 65 and for someone > 65 (%)	Total (%)
	↓	↓	↓	↓	↓
All Jewish adults	72	21	5	3	100
Jewish engagement					
Personal	81	18	<1	1	100
Cultural	73	26	1	<1	100
Holiday	66	28	5	0	100
Involved	69	20	5	5	100
Immersed	70	23	2	5	100
Age					
18-34	84	15	<1	1	100
35-49	70	24	1	5	100
50-64	60	30	5	5	100
65-74	67	23	9	1	100
75+	84	14	1	1	100
Financial situation					
Struggling	59	24	11	6	100
Enough	77	17	3	2	100
Extra	72	20	6	2	100
Well-off	66	31	1	2	100

Question text: "In the past year, did you provide regular care or assistance to a friend or family member outside your household who has a health problem or disability?"

Of Jewish adults in Cleveland who personally provide care, 20% are providing care for someone residing in an assisted living facility, nursing home, or an independent senior living building or community.

Support Systems

Jewish adults of all ages, regardless of need, were asked about people in their personal support networks who live nearby. Nineteen percent of Jewish adults have a lot of people living nearby who they can rely on, and 38% have a fair number of people. Of the group who report that they

are “struggling” financially, 63% report that they have just a few people, or no one in their personal support network. (Table 9.7).

Table 9.7. Personal support network

	A lot of people (%)	A fair number of people (%)	Just a few people (%)	No one (%)	Total (%)
All Jewish adults	19	38	39	4	100
Jewish engagement					
Personal	17	26	41	16	100
Cultural	11	34	54	1	100
Holiday	16	43	40	1	100
Involved	21	36	41	2	100
Immersed	31	41	26	2	100
Region					
West Side and Central	19	45	33	3	100
Southeast	24	27	48	1	100
Northeast/Northern Heights	21	24	48	7	100
The Heights	16	43	34	7	100
Beachwood	21	41	34	5	100
East Side Suburbs	20	30	48	1	100
Age					
18-34	32	42	26	<1	100
35-49	23	33	41	3	100
50-64	15	38	43	4	100
65-74	16	33	46	6	100
75	17	34	46	3	100
Financial situation					
Struggling	15	23	60	3	100
Enough	21	37	37	5	100
Extra	15	36	45	4	100
Well-off	28	44	23	5	100
Health issues					
No one in household has a health issue	22	38	36	4	100
One or more people in household have health issues	14	30	52	4	100

Question text: “Thinking about your personal support network—relatives and friends living nearby who you can rely on for help or support—how many people would you say you can rely on?”

Chapter 10. Financial Well-Being

Jewish organizations are concerned about the financial well-being of the community. This chapter explores the financial needs of community members with a focus on households who are economically insecure.

Chapter Highlights

Seventy-three percent of Jewish adults in Cleveland have either a bachelor's degree (30%) or a postgraduate degree (43%). Of Jewish adults in Cleveland who are not currently in high school, most (57%) are engaged in the workforce. Among the 43% not currently employed, the majority (36%) are retired.

Financial vulnerability is highest in Jewish households with members ages 18–34, with 42% describing themselves as struggling, compared to 11% of those with adults ages 35–49, 22% for those ages 50–64, 14% for those ages 65–74 and 21% for adults ages 75 and older. Twenty-eight percent of households with a minor child report that they are struggling, compared to 18% in households without a minor child. More households in the West Side and Central (30%) and Northeast/Northern Heights (27%) regions report that they are struggling compared to The Heights (18%), East Side Suburbs (16%), Southeast (15%) and Beachwood (13%).

Regarding income-based financial status, 18% of Jewish households in Cleveland said they earn less than \$50,000 annually, while 8% have an income of \$300,000 or more. However, 26% of households opted not to disclose their income. Among those withholding income information, 21% report that they are struggling, 27% have enough funds, 24% have a little extra, and 35% are well off.

Forty-eight percent of adults with children ages 17 and younger feel either not at all (18%) or not too confident (30%) about their ability to finance their children's college education. Twenty-four percent of Jewish adults are not at all (7%) or not too confident (17%) in their capacity to maintain current savings and investments. Twenty-one percent of Jewish adults in Cleveland with children younger than age five have concerns about paying for preschool or daycare.

In all, 20% of Jewish households in Cleveland are below 250% of the Federal Poverty Level (FPL). 11% of Jewish households in Cleveland are below 150% FPL.

Fifteen percent of Jewish households in Cleveland lacked funds for at least one necessity in the past three years, including 14% who had this experience within the past three years before 2022. Eleven percent of Jewish households with children younger than age 10 had trouble paying for childcare in the past three years.

Ten percent of all Jewish households in Cleveland receive some form of public assistance. These benefits include food assistance (5%); Ohio Works First, SSI or SSDI (3%); CHIP or Medicaid (3%);

home energy or utility assistance (1%); unemployment assistance (1%); or subsidized housing (<1%). Among financially struggling households, 35% receive public benefits.

Nine percent of Jewish households in Cleveland lack the ability to fully cover an unforeseen \$400 emergency expense using cash, funds available in a bank account, or a credit card, and a total of 14% of households could not cover an unexpected \$1,000 emergency expense.

Twenty-seven percent of Jewish households in Cleveland reported that financial cost prevented them from participating in various aspects of Jewish life over the past five years. Among households with children ages 17 and under, 41% encountered financial barriers that impeded their participation in Jewish communal activities. Specifically, 19% of households were unable to afford sending a child to Jewish day or overnight camp, 15% faced obstacles in visiting Israel or sending their child there, 13% encountered difficulties in joining a synagogue or maintaining their membership, and among households with children ages 4 to 17, 10% struggled to enroll their child in Hebrew or Sunday school.

Education and Employment

High educational attainment (i.e., the highest educational degree earned in an individual's lifetime) is associated with increased employment opportunities and financial well-being. Historically, the US Jewish community has higher educational attainment than in the overall US population. Among all US Jews, 58% have a college or postgraduate degree, compared to about 30% of US adults nationally.²² Seventy-three percent of Jewish adults in Cleveland have either a bachelor's degree (30%) or a postgraduate degree (43%; Table 10.1).

Table 10.1. Educational attainment

	All Jewish adults (%)
	↓
High school diploma (or equivalent)	10
Some college, no degree	13
Associate or technical degree	5
Bachelor's degree	30
Graduate or professional degree	43
Total	100

Question text: For respondent, "What is the highest level of schooling you have completed?"; for other adults, "Highest level of schooling completed."

Of Jewish adults in Cleveland who are not currently in high school, most (57%) are engaged in the workforce (Table 10.2). Among the 43% not currently employed, the majority (36%) are retired.

Table 10.2. Employment status of adults in Jewish households not currently in high school

	Jewish adults ²³ (%)
Working	57
Full-time	41
Part-time	16
Not working	43
Retired	36
Not working by choice	3
On medical leave or disability	1
Unemployed but looking for work	1
Full-time student	1
Total	100

Question text: "Are you currently working for pay?" "Is your [spouse/partner] currently working for pay?"

Table 10.3. Employment status by subgroup

	Working (%)	Not working, but not retired (%)	Retired (%)	Total (%)
	↓	↓	↓	↓
Jewish adults²⁴	61	7	32	100
Jewish engagement				
Personal	55	5	40	100
Cultural	41	3	56	100
Holiday	75	8	19	100
Involved	62	8	30	100
Immersed	70	12	18	100
Region				
West Side and Central	63	14	24	100
Southeast	60	4	38	100
Northeast/Northern Heights	52	12	34	100
The Heights	72	4	24	100
Beachwood	62	5	33	100
East Side Suburbs	51	6	44	100
Age				
18-34	86	14	0	100
35-49	93	5	3	100
50-64	84	10	6	100
65-74	36	8	56	100
75+	20	<1	80	100
Financial situation				
Struggling	69	18	14	100
Enough	59	3	38	100
Extra	67	4	28	100
Well-off	52	8	40	100

Question text: "Are you currently working for pay?" "Is your [spouse/partner] currently working for pay?"

Financial Situation and Income

The survey asked about the financial situation of households in two different ways: using reported household income, as well as a self-reported subjective assessment of financial status.

The section uses both of these measures to provide a fuller picture of the financial health of Cleveland Jewish households.

In looking at the subjective evaluation of their household's financial status, a small percentage (3%) of Jewish households said they are unable to meet financial obligations, while an additional 17% reported just managing to make ends meet (Table 10.4). These two groups are amalgamated into a single category termed "struggling," comprising 20% of Jewish households. Among the remaining households, 37% indicated they have enough funds, 22% have some extra money, and 21% described themselves as well-off.

Life stage is a significant predictor of financial situation. Forty-two percent of Jewish adults in Cleveland ages 18-34 described themselves as struggling (Table 10.5), as did one third (33%) of unmarried Jewish adults.

Table 10.4. Financial situation

Report category	Response option	Jewish households (%)
Struggling	Cannot make ends meet	3
	Just managing to make ends meet	17
Enough	Have enough money	37
Extra	Have extra money	22
Well-off	Well-off	21
Total		100

Question text: "Which of these statements best describes your [household's] financial situation?"

Table 10.5. Financial situation by subgroup

	Struggling (%)	Enough (%)	Extra (%)	Well-off (%)	Total (%)
All Jewish households	20	37	22	21	100
Jewish engagement					
Personal	18	40	24	18	100
Cultural	27	40	14	19	100
Holiday	11	31	28	29	100
Involved	19	34	26	22	100
Immersed	27	23	30	21	100
Region					
West Side and Central	30	26	25	19	100
Southeast	15	40	32	13	100
Northeast/Northern					
Heights	27	40	23	10	100
The Heights	18	34	21	27	100
Beachwood	13	36	26	24	100
East Side Suburbs	16	32	21	31	100
Age					
18-34	42	32	18	8	100
35-49	11	36	40	13	100
50-64	22	23	26	29	100
65-74	14	42	20	25	100
75+	21	41	17	20	100
Congregation member					
No	19	40	23	19	100
Yes	23	24	27	26	100
Relationship status					
Inmarried	17	29	29	25	100
Intermarried	13	41	25	22	100
Not married	33	32	18	16	100
Minor child in household					
No	18	38	22	22	100
Yes	28	32	22	18	100

Question text: "Which of these statements best describes your [household's] financial situation?"

Regarding income-based financial status, 18% of Jewish households in Cleveland said they earn less than \$50,000 annually, while 8% have an income of \$300,000 or more (Table 10.6a). However, 26% of households opted not to disclose their income. Among those withholding income information, 21% are experiencing financial struggles, 27% have enough funds, 24% have a little extra, and 35% are well-off (Table 10.6b).

Household income and perceived financial situation are not always consistent. There are low-income Jewish households that describe themselves as well-off, and there are high-income Jewish households that describe themselves as struggling (Table 10.6b). For example, although more than half of Jewish households (54%) that say they are struggling earn less than \$50,000 a year stated that they are struggling, 1% earn between \$200,000 and \$300,000 annually. Similarly, although 27% of those who describe themselves as well-off say they earn over \$300,000 annually, 3% earn less than \$50,000.

Table 10.6. Household income

	Less than \$50k (%)	\$50K to < \$75K (%)	\$75K to < \$100K (%)	\$100K to < \$150K (%)	\$150K to < \$200K (%)	\$200K to < \$300K (%)	\$300K or more (%)	Don't know/ Prefer not to answer (%)	Total (%)
All Jewish households	18	9	11	14	5	7	8	26	100
Jewish engagement									
Personal	15	13	9	16	5	9	7	26	100
Cultural	25	3	18	8	3	3	6	33	100
Holiday	14	7	8	17	4	6	8	35	100
Involved	15	10	10	12	6	14	10	24	100
Immersed	20	6	9	16	9	10	9	21	100
Region									
West Side and Central	30	10	11	10	10	9	3	17	100
Southeast Northeast/ Northern Heights	11	3	7	16	6	5	6	47	100
The Heights	23	12	13	17	3	5	7	20	100
Beachwood East Side Suburbs	17	10	11	13	6	12	6	26	100
	6	8	12	12	6	12	13	30	100
	15	5	8	17	3	9	14	29	100
Age									
18-34	52	13	13	10	2	3	1	4	100
35-49	7	3	11	20	13	19	11	16	100
50-64	10	4	7	13	6	16	13	31	100
65-74	14	17	11	13	4	3	5	33	100
75+	18	5	13	12	2	4	7	39	100
Congregation member									
No	18	10	14	15	5	5	7	26	100
Yes	20	8	7	12	5	11	11	27	100
Minor child in household									
No	17	10	11	13	5	6	8	30	100
Yes	22	6	11	19	6	13	12	13	100
Financial situation									
Struggling	54	9	8	6	1	1	0	21	100
Enough	13	17	14	20	3	6	1	27	100
Extra	6	3	13	14	11	21	8	24	100
Well-off	3	1	6	9	8	11	27	35	100

Question text: "Was your [household's] total income in 2021..."

The US Department of Health and Human Services (HHS) determines the federal poverty level (FPL) annually, using a formula that relies on household income and household size. According to this formula, 8% of Jewish households in Cleveland are below 100% FPL (Table 10.7). In all, 20% of Jewish households in Cleveland are below 250% FPL.

Table 10.7. Federal poverty level

	All Jewish households	Struggling	Enough	Extra	Well-off
	↓	↓	↓	↓	↓
Total < 250% FPL	20	59	12	7	<1
< 100% FPL	8	29	2	2	0
100-149% FPL	3	14	<1	1	<1
150-249% FPL	8	16	9	4	<1

Note: Estimates calculated based on household income and the number of people in the household.

Jewish adults in Cleveland vary in their concerns regarding their upcoming financial needs (Tables 10.8 and 10.9). Forty-eight percent of adults with children ages 17 and younger feel either not at all (18%) or not too confident (30%) about their ability to finance their children's college education. Twenty-four percent of Jewish adults are not at all (7%) or not too confident (17%) in their capacity to maintain current savings and investments. Twenty-one percent of Jewish adults in Cleveland with children younger than age five have concerns about paying for preschool or daycare, with 4% feeling not at all confident and 17% not too confident they can pay for their children's placements.

Table 10.8. Financial confidence
(% of Jewish adults)

	Not at all confident (%)	Not too confident (%)	Somewhat confident (%)	Very confident (%)	Does not apply (%)	Total (%)
Afford current living expenses	1	6	28	65	1	100
Afford current healthcare expenses	3	6	27	62	2	100
Pay student loan debt (age < 40)	7	10	6	18	58	100
Live comfortably through retirement years (age > 40)	7	13	42	38	1	100
Afford children's preschool or daycare (child age < 5)	4	17	26	43	10	100
Afford children's college education (child age < 18)	18	30	27	21	4	100
Keep current savings/investments	7	17	43	31	1	100

Question text: "Right now, how confident are you about each of the following?"

Table 10.9. Not at all or not too confident in financial future

	Afford current living expenses (%)	Afford current healthcare expenses (%)	Live comfortably through retirement years (>40) (%)	Keep current savings/investments (%)
All Jewish adults	7	9	20	24
Jewish engagement				
Personal	8	9	25	18
Cultural	3	3	25	29
Holiday	3	6	17	17
Involved	10	8	22	23
Immersed	8	8	19	33
Region				
West Side and Central	5	5	20	--
Southeast	10	9	26	29
Northeast/Northern Heights	13	9	33	26
The Heights	5	6	24	30
Beachwood	5	6	21	26
East Side				
Suburbs	6	8	11	13
Age				
18-34	9	16	N/A	39
35-49	6	8	--	21
50-64	10	4	28	25
65-74	6	6	19	16
75+	2	1	12	17
Minor child in household				
No	6	6	19	23
Yes	9	12	24	30
Financial situation				
Struggling	33	29	79	78
Enough	1	3	16	19
Extra	<1	1	11	10
Well-off	0	0	<1	1

Question text: "Right now, how confident are you about each of the following?"

Financial Vulnerability

In total, 17% of Jewish households indicated they are just managing to make ends meet, and another 3% reported that they cannot make ends meet (see Table 10.4, above).

To explore the experience of financial vulnerability, additional questions regarding specific financial limitations and hardships were included in the survey. Respondents were asked first whether they had experienced difficulty paying for needed medical care, a utility bill, food, rent or mortgage, credit card bills, or childcare in the past year. Those who indicated they did not experience any of these hardships in the past year (2021-2022) were asked if they had experienced one or more of them in the past three years. Fifteen percent of Jewish households in Cleveland lacked funds for at least one necessity in the past three years, including 11% who

had this experience within the past year (2021-2022) (Table 10.10). Nine percent of Jewish households with children younger than age 10 had trouble paying for childcare in the past year (9%).

Table 10.10. Unable to afford necessities²⁵
(% of Jewish households)

	Within past year (%)	Not in past year, but during past 3 years (%)	Not in the past 3 years (%)	Total (%)
	↓	↓	↓	↓
Any hardship	11	3	85	100
Pay for medical care that was needed	6	2	92	100
Pay a utility bill, such as a bill for water, electricity, or heat	3	2	96	100
Buy the food that was needed	4	1	95	100
Pay the rent or mortgage	4	2	94	100
Pay credit card bill	7	3	91	100
Pay for childcare, of households with child(ren) < 10 years old	9	2	89	100

Question text: "In the past year, have there been any times when you [or anyone in your household] did not have enough money for any of the following?" "In the past three years, have there been any times when you [or anyone in your household] did not have enough money for any of the following?"

Table 10.11. Unable to afford necessities by subgroup
(% of Jewish households)

	Within past year (2021-2022) (%)	Not in past year, but during previous three years (%)	Not in the past three years (%)	Total (%)
	↓	↓	↓	↓
All Jewish households	11	3	85	100
Jewish engagement				
Personal	12	4	84	100
Cultural	13	2	85	100
Holiday	6	4	91	100
Involved	10	4	86	100
Immersed	13	8	79	100
Region				
West Side and Central	16	4	80	100
Southeast	10	3	87	100
Northeast/ Northern Heights	18	6	76	100
The Heights	7	7	86	100
Beachwood	9	1	90	100
East Side Suburbs	6	3	90	100
Age				
18-34	27	7	66	100
35-49	13	4	84	100
50-64	8	4	88	100
65-74	6	6	87	100
75+	8	<1	92	100
Minor child in household				
No	10	3	87	100
Yes	17	4	79	100
Financial situation				
Struggling	40	8	51	100
Enough	7	6	87	100
Extra	3	2	95	100
Well-off	0	<1	100	100

Question text: "In the past year, have there been any times when you [or anyone in your household] did not have enough money for any of the following?" "In the past three years, have there been any times when you [or anyone in your household] did not have enough money for any of the following?"

Ten percent of all Jewish households in Cleveland receive some form of public assistance (Table 10.12). These benefits include food assistance (5%); Ohio Works First, SSI or SSDI (3%); CHIP or Medicaid (3%); home energy or utility assistance (1%); unemployment assistance (1%); or subsidized housing (<1%).

Certain regions within Cleveland exhibit a higher prevalence of Jewish households receiving public benefits. For instance, in the Northeast/Northern Heights region, 19% of Jewish

households receive at least one public benefit, and in the West Side and Central region, the figure stands at 15% (Table 10.13).

Among financially struggling households, a substantial proportion—35%—receive public benefits.

Table 10.12. Public benefits

	All Jewish households (%)
	↓
Any public benefit	10
Food assistance	5
Ohio Works First, SSI, or SSDI benefits	3
Children's Health Insurance Program or Medicaid	3
Home energy or utility assistance	1
Unemployment assistance	1
Subsidized housing	<1

Question text: "Are you [or anyone in your household] currently receiving any of the following?"

Another frequently employed metric for gauging financial vulnerability is the capacity to address financial emergencies. Nine percent of Jewish households in Cleveland lack the ability to fully cover an unforeseen \$400 emergency expense using cash, funds available in a bank account, or a credit card (Table 10.13), and another 5% of households are unable to cover an unexpected \$1,000 emergency expense.²⁶

Nearly all Jewish households in Beachwood (93%) and the East Side Suburbs (93%) can fully cover an unforeseen \$1,000 emergency expense. In contrast, only 79% of households in the West Side and Central region could cover such an expense.

Table 10.13. Economic insecurity

	Any public benefit (%)	Cannot afford unexpected \$400 expense (%)	Can afford unexpected \$400 expense but not \$1,000 (%)
All Jewish households	10	9	5
Jewish engagement			
Personal	10	14	1
Cultural	11	5	9
Holiday	5	2	7
Involved	5	7	5
Immersed	13	5	6
Region			
West Side and Central	15	19	2
Southeast	1	4	5
Northeast/Northern Heights	19	7	11
The Heights	9	6	5
Beachwood	3	3	3
East Side Suburbs	2	3	4
Age			
18-34	23	24	4
35-49	5	3	5
50-64	6	7	7
65-74	10	4	3
75+	4	3	6
Financial situation			
Struggling	35	28	15
Enough	5	1	2
Extra	0	<1	<1

Question text: "Are you [or anyone in your household] currently receiving any of the following?" "Would [you/your household] be able to pay an unexpected \$400 emergency expense with cash, money currently in a bank account, or on a credit card you could pay in full?" "Would [you/your household] be able to pay an unexpected \$1,000 emergency expense with cash, money currently in a bank account, or on a credit card you could pay in full?"

Financial vulnerability can serve as a barrier to engagement in Jewish communal activities. Twenty-seven percent of Jewish households in Cleveland reported that financial cost prevented them from participating in various aspects of Jewish life over the past five years (Tables 10.14a and 10.14b). Specifically, 19% of households were unable to afford sending a child to Jewish day or overnight camp, 15% faced obstacles in visiting Israel or sending their child there, 13% encountered difficulties in joining a synagogue or maintaining their membership, and among households with children ages 4 to 17, 10% struggled to enroll their child in Hebrew or Sunday school.

Among the Immersed group, nearly half (44%) facing financial limitations in engaging with Jewish life in Cleveland. Similarly, among households with children ages 17 and under, 41% encountered financial barriers that impeded their participation in Jewish communal activities.

Table 10.14a. Did not participate due to financial costs, past five years

	Any limitation (%)	Did not visit Israel or send child to Israel	Did not join or continue membership to a synagogue	Did not visit family members to celebrate Jewish holiday or lifecycle event	Did not attend a Jewish event or class
All Jewish households	27	15	13	10	6
Jewish engagement					
Personal	13	7	7	1	1
Cultural	29	11	19	10	9
Holiday	15	5	8	9	3
Involved	32	13	16	13	9
Immersed	44	38	9	16	10
Region					
West Side and Central	19	10	11	10	6
Southeast	27	13	13	5	2
Northeast/Northern Heights	34	19	15	7	9
The Heights	30	17	9	11	10
Beachwood	29	15	13	14	5
East Side Suburbs	17	10	11	6	5
Age					
18-34	39	28	15	11	17
35-49	33	13	20	10	6
50-64	25	19	10	9	6
65-74	18	10	7	5	4
75+	23	5	10	14	2
Minor child in household					
No	22	11	10	8	6
Yes	41	25	19	12	7
Financial situation					
Struggling	58	36	22	30	19
Enough	34	17	19	9	4
Extra	13	4	4	2	5
Well-off	2	1	1	<1	<1

Question text: "In the past five years, did financial cost prevent you from doing any of the following?"

Table 10.14b. Did not participate due to financial costs, households with minor children, past five years

	Did not send a child to Jewish day camp or overnight camp (if child 4-17)	Did not send a child to Hebrew or Sunday school (if child 4-17)	Did not enroll child to Jewish day school (if child 4-17)	Did not send a child to Jewish preschool (if child <10)
Jewish households with minor children	19	11	9	5

Question text: "In the past five years, did financial cost prevent you from doing any of the following?"

Jewish parents in Cleveland who send their children to one of the community's day schools employ a variety of methods to finance their children's education. The majority (92%) utilize personal or household income to cover all or a portion of the fees. In 2022, 62% used EdChoice vouchers,²⁷ while 40% receive need-based tuition assistance directly from the school (Table 10.15).

Table 10.15. Financing Jewish day school fees

All Jewish households with child enrolled in Jewish day school for 2021-2022 school year (%)	
	↓
Personal/household income	92
EdChoice vouchers	62
Need-based tuition assistance from the school	40
Personal/household savings	23
Financial support from other family members	16
Discount for Jewish communal professionals or school employees	11
Bank loan/use of home loan ²⁸	0
Other financial arrangements	4
Prefer not to say	1

Question text: "In what way or ways are you currently financing your [child's/children's] Jewish day school fees?"

Notes

¹ ACS US Census Bureau. 2022. “American Community Survey 5-year estimates.”

² Pew Research Center, “Jewish Americans in 2020.” In all subsequent tables, when data are cited for US Jews in 2020, the estimates come from this report.

³ ACS US Census Bureau. 2022. “American Community Survey 1-year estimates.”

⁴ ACS US Census Bureau. 2022. “American Community Survey 5-year estimates.”

⁵ Pew Research Center, “Jewish Americans in 2020.” In all subsequent tables, when data are cited for US Jews in 2020, the estimates come from this report.

⁶ Small numbers of respondents identified as Reconstructionist, Renewal, or Humanist.

⁷ Analysis provided by Pew Research Center but not included in the 2021 research report on Jewish Americans.

⁸ These regions were created to match as closely as possible the regions used for analysis in the 2011 Greater Cleveland Jewish Population Study. The 2011 study separated the Northeast and Northern Heights regions, but there were insufficient respondents in the Northeast in the present study to maintain separate analysis.

⁹ Calculated from US Census 2022 American Community Survey 5-year estimates, <https://data.census.gov/>

¹⁰ Note that data collection took place in 2022, before the Hamas’s attacks on Southern Israel on October 7, 2023. The attacks and the subsequent war are likely to have affected Jewish engagement in Cleveland in a variety of ways that cannot be measured in this study. Similarly, particularly for items that ask about behaviors in 2021 that typically entail congregating in a group setting, it is possible that the COVID-19 pandemic reduced rates of participation; the exact magnitude of the impact cannot be measured in this study.

¹¹ See also Janet Krasner Aronson et al., “A New Approach to Understanding Contemporary Jewish Engagement,” *Contemporary Jewry* 39 (2018): 91–113.

¹² More details on financial circumstances of Jewish adults and households in Cleveland are provided in Chapter 10.

¹³ It is likely that the COVID-19 pandemic affected enrollment in all types of Jewish educational programs during the 2021-2022 academic year and the summer of 2022. The precise impact cannot be assessed from this study.

¹⁴ A small number of students attended both types of Jewish schools.

¹⁵ It is likely that the COVID-19 pandemic affected enrollment in preschool programs during the 2021-2022 academic year. The precise impact cannot be assessed from this study.

¹⁶ It is likely that the COVID-19 pandemic affected enrollment in Jewish summer camps during the summer of 2022; in some cases, programs may have had to cap enrollment to comply with local restrictions. The precise impact cannot be assessed from this study.

¹⁷ Pew Research Center, “Jewish Americans in 2020.”

¹⁸ Note that data collection took place in 2022, before the significant increase in antisemitic incidents that took place in the wake of Hamas’s attacks on Southern Israel on October 7, 2023.

¹⁹ Pew Research Center, “Jewish Americans in 2020.”

²⁰ Pew Research Center, “Jewish Americans in 2020.”

²¹ At the time of the survey, this was the cutoff for Jewish adults ever to have been age-eligible to participate in a Birthright Israel trip.

²² Pew Research Center, “Jewish Americans in 2020.”

²³ For the analyses in this table, household weights are used to account for both the respondent and the spouse.

²⁴ For the analyses in this table, household weights are used to account for both the respondent and the spouse.

²⁵ Hardship questions were asked if the household standard of living was anything other than “well-off” or if the household’s financial situation had become much worse or somewhat worse compared to the beginning of 2020.

²⁶ According to the US Federal Reserve, in 2021, 32% of US households could not cover a \$400 emergency expense. <https://www.federalreserve.gov/publications/files/2021-report-economic-well-being-us-households-202205.pdf>

²⁷ The EdChoice Scholarship Program provides state-funded scholarships to K-12 students who meet the eligibility criteria. For the 2021-2022 school year, criteria included assignment to eligible local public school or households at or below 200% of the FPL. Note, the survey was conducted prior to the expansion of the EdChoice program for the 2023-2024 school year, in which eligibility criteria was widened to households at or below 450% of the FPL with a prorated system for households above 451% of the FPL.

²⁸ Although no respondents indicated that they have paid for children’s Jewish day school tuition with bank loans, this does not necessarily mean that there are no parents at all in Cleveland who have paid for day school this way. The absence of respondents who used this option should be interpreted to mean that there are very few parents who paid for day school this way.