

2019 SURVEY OF THE AFFILIATED CAPE TOWN JEWISH COMMUNITY

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Kaplan Centre for Jewish Studies
University of Cape Town

Kerri Serman, Adam Mendelsohn, Joel Serman,
Daniel Serman, Ariane Neethling and Esta Bekker

Kaplan Centre
JEWISH STUDIES

FOREWORD

This study – the first comprehensive Jewish community study conducted in South Africa – was initiated in the same year that Cape Town’s Jews marked 175 years as an organized community. While there is no direct connection between that anniversary and this project, a year focused on celebrating the past may have turned thoughts to contemplation of the future. For this study is both an introspective exercise – intended to distil a community at a particular moment in time – and a prospective one – focused on anticipating and preparing for changes to come.

The pages that follow capture a community at a moment in time. The data demonstrates both dynamism – a population with a strong sense of connection, nurtured by a panoply of communal organizations – and challenges present and future. Some of these challenges reflect the particular timing of the study – the buffeting effects of crises at Eskom and with Cape Town’s water supply; dispiriting revelations from the Zondo Commission’s investigation into corruption – but others reflect issues internal to the Jewish community including an ageing population and concern about the depleting effects of emigration. This study is intended as a step toward identifying and building upon the strengths of the community, as well as preparing to meet these challenges.

In reality, this study was many years in the making. Well before others recognized the value of producing a comprehensive sociological snapshot of the Cape Town community, Li Boiskin pushed for precisely such an undertaking. She rightly understood the value of an unvarnished portrait of Jewish life within the city. Data collected for such a study would be of interest to scholars now and in years to come, but, more importantly, would provide a wealth of practical information for those responsible for catering to the needs of Jews in this city. Credit too to those who came to embrace and underwrite this vision, and to the steering committee, ably led by Samuel Seeff and comprised of leaders of a cross-section of communal organizations, that assumed responsibility for transforming vision into a plan of action.

This report reflects only a small portion of the data ultimately collected for the project that Li first imagined. Working with the steering committee and the Research Collective, the Kaplan Centre coordinated a multi-stage study that began with gathering extant records from communal databases, interviews with lay and professional leaders, as well as a battery of focus groups, and culminated in 770 face-to-face interviews with a stratified random sample of affiliated Jews within Cape Town. These steps were entirely separate from the Jewish Community Survey of South Africa, the national survey of the Jewish population that was also underway in 2018 and 2019. Our team of researchers, led by Dr. Kerri Serman, gathered data relating to the array of organizations that are active within Jewish communal life in Cape Town, the demographics of the Jewish population, and the attitudes of Jewish individuals. Though this study is rooted in a quantitative approach, the research team has collected a mass of qualitative data too.

We invite you to explore the selected findings from this study in the pages that follow, and to begin to imagine Jewish life in Cape Town ten, twenty, fifty, and hopefully one hundred and seventy-five years ahead.



Adam Mendelsohn

Director of the Isaac and Jessie Kaplan Centre for Jewish Studies & Research
Associate Professor of History
The University of Cape Town

EXECUTIVE SUMMARY

The Kaplan Centre conducted a study of the Cape Town Jewish community that involved collecting and analysing communal data from a variety of organisations and conducting 770 face-to-face interviews with a random sample of community members. The findings offer insight into the identities, opinions, and experiences of Cape Town's Jewish community.

The results underline the community's strong communal identity, with more than seven out of ten community members feeling connected to Cape Town communal life. The community has a strong emotional attachment to Israel, with around 90% feeling very or slightly attached. Furthermore, a Jewish education is the norm for the Cape Town community. Respondents were asked whether they have ever had a Jewish education and, while only 11% of those aged 70-years-and-older have ever attended a Jewish day school, this percentage increases to 98% for the youngest age group. How many children are currently at a Jewish day school? Overall, of those respondents with children somewhere in the school pipeline, 80% are at a Jewish day school. Finally, emblematic of the community's sense of communal identity, 79% of respondents report that someone in their household has donated to a Jewish cause within the last 12 months.

Notwithstanding this strong communal identity, the community does not adhere to orthopraxy. When self-identifying into one of a number of descriptive categories, 65% described themselves as either Traditional or Secularly/Culturally Jewish. This manifests in religious practice where, across the sample, 9% don't drive on Shabbat and 15% eat only kosher meat when outside the home. However, observance of more culturally-leaning Jewish markers is more widespread, with 91% and 96% of respondents regularly participating in Shabbat suppers and Pesach Seders, respectively, and 78% refraining from eating pork.

While antisemitism is perceived to have increased, participants lead an openly Jewish life. Cape Town community members very rarely opt-out of synagogue services or communal events. Specifically, 2% frequently/occasionally avoid synagogue amid safety concerns while 6% frequently/occasionally miss communal events for the same reason. In contrast, larger proportions do not want to be publicly recognised as Jewish or Zionist: specifically, nearly 30% avoid wearing Jewish apparel in public amid safety concerns and around 40% avoid wearing Zionist apparel.

The survey also highlighted the challenge of a shrinking and ageing community. An analysis of Herzlia's Alumni indicates that around 44% of Herzlia graduates have emigrated since the 1960s. More recently, marriage records indicate that the number of Jewish marriages has declined between 2003 and 2017. Mirroring the decline in marriages, annual birth rates have declined over a similar period. A comparison of annual birth and death rates indicates that, excluding emigration and semigration, the Cape Town community has entered a phase of net natural population decline.

What does the future hold? The survey certainly captured a moment of pessimism and uncertainty, with 53% of community members disagreeing that quality of life will improve in South Africa over the next decade and 25% being uncertain. Within this context, the youth are relatively more optimistic about the future, with 38% of the youngest group agreeing that quality of life in South Africa will improve. At the same time, an element of financial vulnerability exists amongst older community members. Of those aged 70 years and older, 34% are just making ends meet, 35% have no retirement savings and 20% don't own their home.

ACKNOWLEDGEMENTS

While the Cape Town Jewish Community Survey was administered by the Kaplan Centre for Jewish Studies at the University of Cape Town, additional communal funding and engagement made the survey possible. As such, the Kaplan Centre would like to thank the Kaplan Kushlick Educational Foundation (with particular thanks to Robert Kaplan) and the David Susman Community Foundation for their generous financial support.

Many thanks go to the steering committee for their input and engagement throughout the project: Samuel Seeff, Ronnie Stein, Marco Van Embden, Philip Krawitz, Alison Berk Katzeff, Geoff Cohen, Rael Kaimowitz, Barry Levitt, Lester Hoffman, Li Boiskin and Kris Evans.

Additional gratitude to the many lay and professional leaders, representing a broad spectrum of communal organisations, who provided supplementary organisational data, gave their time to help develop survey questions and canvassed the survey to the broader Cape Town community.

SECTION 1: INTRODUCTION

The Cape Town Jewish Community Survey was designed to gather detailed information about Cape Town's Jewish community. Acting as a barometer for Jewish life in Cape Town, the findings provide insight into the Jewish identities, opinions and experiences of Cape Town's Jewish community. As the national census does not include a question on religion, the findings from this survey provide a community portrait that can be used for communal planning. This report is not meant to be exhaustive in its analysis of the data, but instead reflects some of the overall findings from the study.

As is typical of community studies, the survey focuses on a variety of aspects of Jewish life in Cape Town, for example, Jewish identity, religious practice, connectedness and rootedness to South African society, perceptions of antisemitism, and attitudes towards both Zionism and Israel. Beyond this, the survey also captures the socio-demographics of a community that has declined in size since the last accurate estimates of this population were made in 2001. The size of the South African Jewish population was estimated to be between 92,000-106,000 in 1991 (Dubb 1994), declining to 75,000 in 2001 (DellaPergola 2017). As such the survey also focuses on perceptions of quality of life and attitudes around emigration.

Given that the Cape Town Jewish community represents less than an estimated 0.5% of the Cape Town population of over 4 million (Small 2017), use of random digit dialling to produce a probability sample of the Cape Town Jewish community is infeasible. Moreover, Cape Town is in the unique position of having a large communal database that is routinely integrated with membership lists from other communal organisations. This dataset was thus used as the sample frame. As a precursor to sampling, however, the communal dataset was assessed against other community data: researchers collected membership lists and databases from Jewish schools, synagogues and other communal organisations, as well as historical administrative data on communal births, school enrolments, deaths and emigration. The communal dataset was compared to each of these lists in order to, firstly, distil it down to existent community members only and, secondly, assess the coverage (of the affiliated community). Additionally, an analysis of the historical data revealed important trends in the community from over the past decade (these trends are discussed in Section 2). Together with the survey findings, this information builds a portrait of the affiliated Cape Town Jewish community.

In terms of sampling and recruitment, surveys were conducted with a stratified random sample of 770 community members from the communal database. Notwithstanding the coverage of the sample frame, given that this approach has relied on organisational lists, the survey provides insight into Cape Town's affiliated community only. The survey data presented in this report have been weighted. The sampling and weighting is described in a subsequent section.

The paper proceeds as follows: Section 2 summarises key communal trends that have emerged from the analysis of organisational data. The sampling methodology and demographics are provided in Section 3. Finally, the survey results are detailed in Section 4. A number of themes are discussed, including: broad demographics, religious identity and practice, Jewish identity, socioeconomic wellbeing, Jewish life in Cape Town and, finally, attitudes around Israel.

SECTION 2: COMMUNITY TRENDS

As previously mentioned, as a precursor to the roll-out of the survey, the research team collected data on communal births, marriage, emigration and death. This section briefly describes some of the underlying trends which emerged from an analysis of this data. For a more detailed discussion of the data, analysis and assumptions, the reader is referred to a companion paper by Serman and Mendelsohn (2020).

Emigration

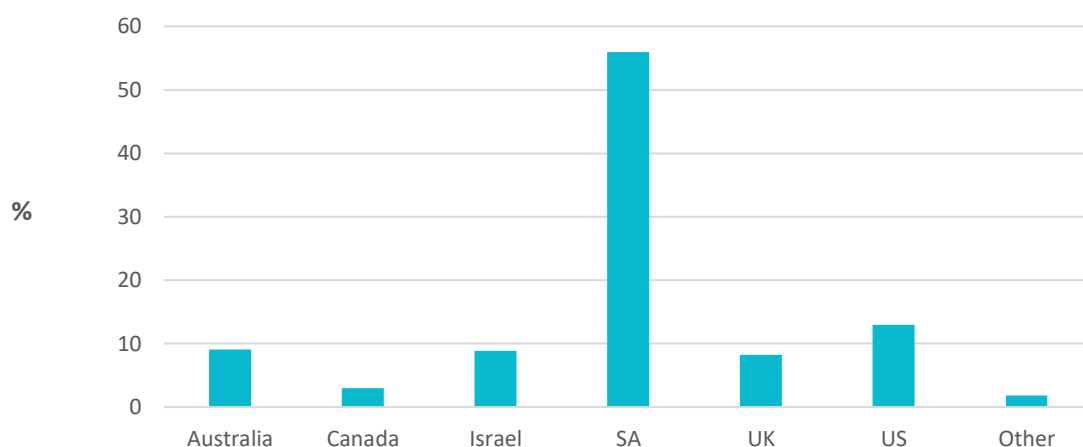
Given the lack of a centralised database on Jewish emigration from Cape Town, data provided by the *United Herzlia Schools' Alumni Association* was used as a proxy for emigration. Herzlia is estimated to be a repository for between 70-80% of Cape Town's Jewish learners and keeps records on alumni going back decades. The cleaned dataset consists of less than 7,000 alumni with year of graduation dating back to the 1950's. Where are Herzlia alumni living? The current country of residence is provided in Figure 1. As evident from the figure, around 44% of Herzlia graduates have emigrated: 13% are living in the US, 9% in Australia, 9% in Israel, 8% in the UK and, finally, 3% in Canada.

Marriages

Figure 2 plots the number of Orthodox marriages between 2002 and 2017. There has been a total of 791 marriages over this time period, averaging 49 marriages per year. The data signals a downward trend: between 2002-2006, there was an average of 64 Orthodox marriages per year, declining to an average of 40 per year for the period 2013-2017.

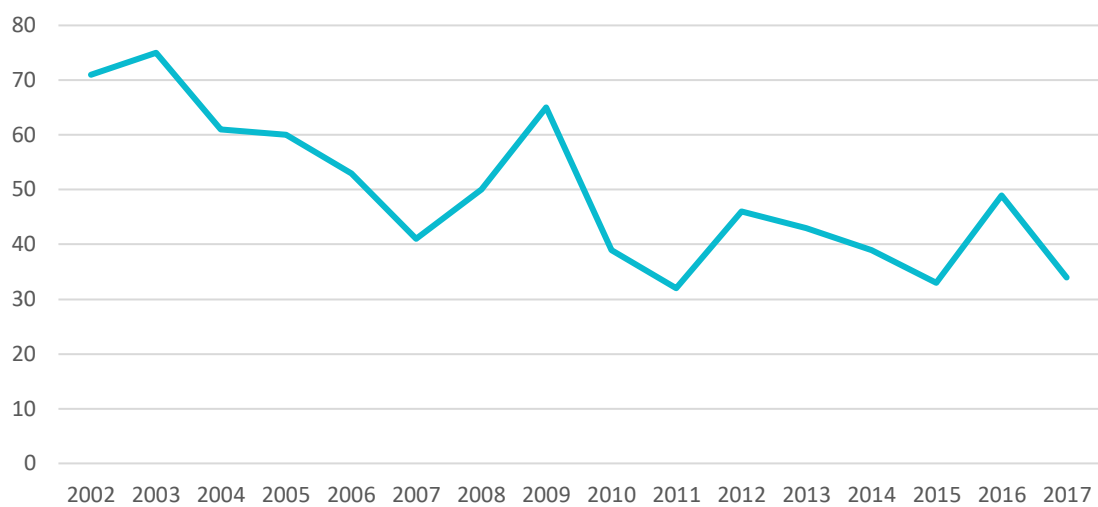
Figure 3 similarly plots the number of Progressive marriages. There have been a total of 147 Progressive marriages in the ten years between 2007 and 2017, averaging 13 marriages per year. The number of Progressive marriages has remained relatively consistent since 2012, oscillating between 12 and 14 per annum. These numbers do not offset the decline in Orthodox marriages.

Figure 1: Herzlia Alumni



Source: Herzlia Alumni Association

Figure 2: Annual Orthodox Marriages



Source: Union of Orthodox Synagogues

Figure 3: Annual Progressive Marriages



Source: Cape Town Progressive Jewish Congregation

Births

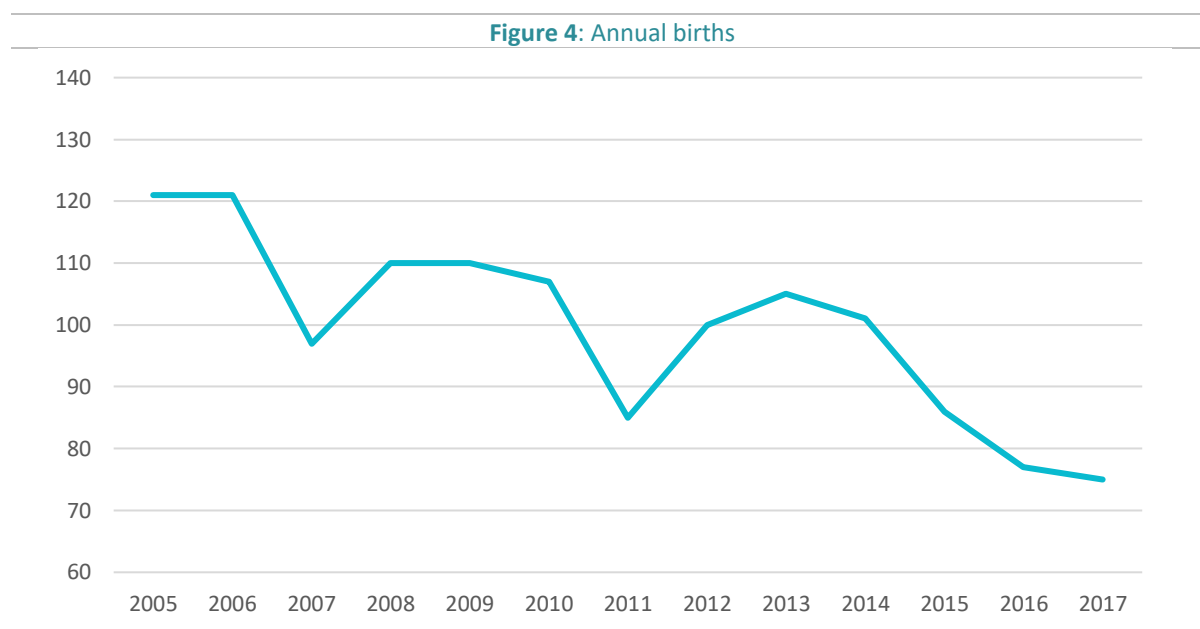
In the absence of a centralised dataset of births, a composite database of communal births was collated from data provided by United Herzlia Schools, the United Jewish Campaign and the Union of Orthodox Synagogues. As discussed in Serman and Mendelsohn (2020), this dataset likely underestimates the number of births. Notwithstanding this proviso, birth rates for the period 2005 to 2017 are illustrated in Figure 4. The dataset reflects a total of 1,295 births over this period, an average of 100 births per year. Mirroring the decline in Orthodox marriages, annual birth rates have declined from an average of 111 births per year between 2005-2010, to 91 per year between 2012-2017.

Natural Population Decline

Figure 5 contrasts annual births and deaths between 2008 and 2017. Over this period, there were 956 births and 2311 deaths. This signifies a net natural population decline of 1,355 people over the period. The average natural population decline over the period is 136 people per year.

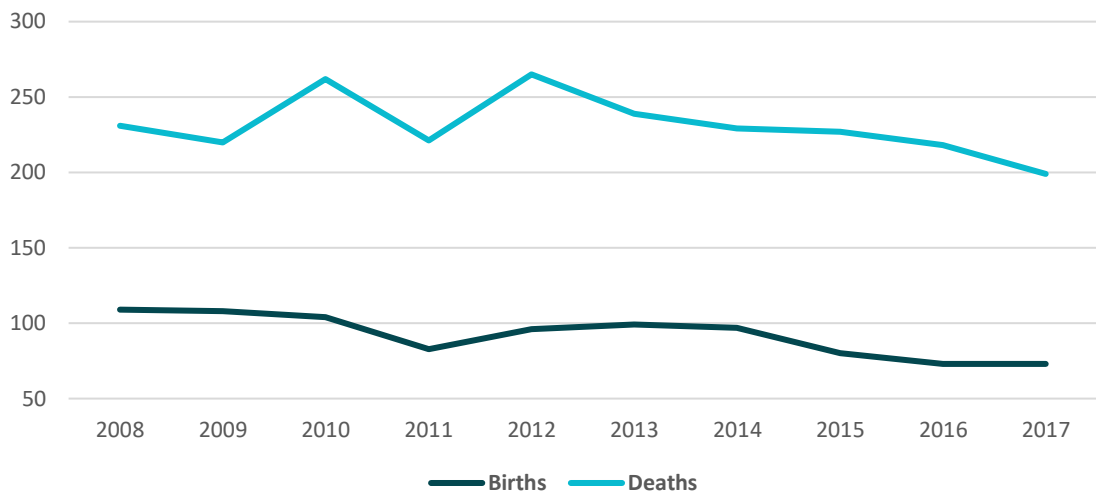
Population Pyramid

Figure 6 illustrates the population pyramid of the Cape Town Jewish community. Note that the figure is only reflective of a subsample of around 13000 existent community members for whom date of birth is specified. Just over half (53%) are female. The pyramid highlights that Cape Town is an ageing community: the median age is 52.



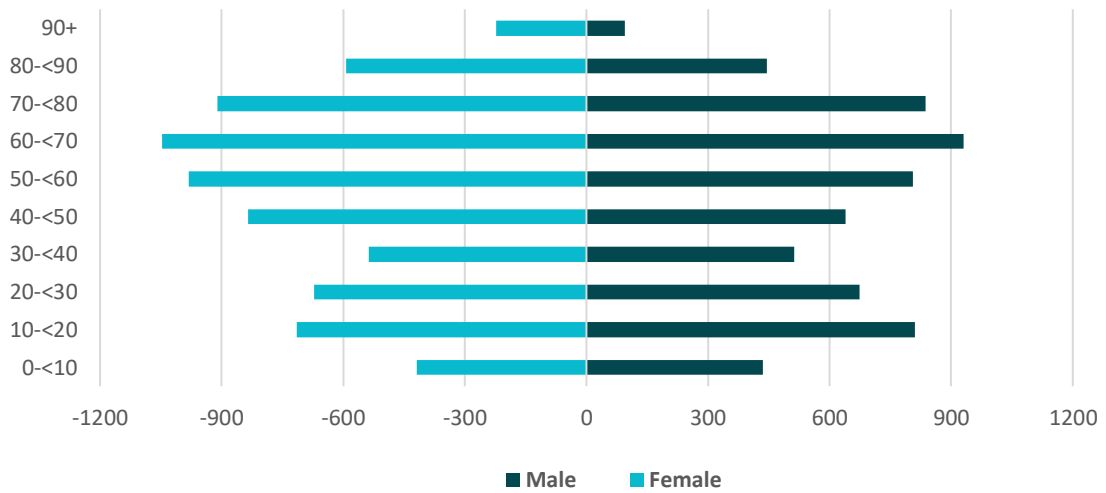
Sources: Herzlia Alumni Association, United Jewish Campaign, Union of Orthodox Synagogues
Note: refers to number of children born (i.e. accounts for twins and triplets)

Figure 5: Net Natural Population Decline



Sources: Herzlia Alumni Association, United Jewish Campaign, Union of Orthodox Synagogues

Figure 6: Population pyramid



Source: United Jewish Campaign

SECTION 3: SAMPLE DESIGN AND REALISED SAMPLE

As previously mentioned, given the infeasibility of random digit dialling, the communal database was used as a sampling frame. It is from this composite database, which is considered to represent the Cape Town affiliated population, from which the sample was designed and drawn. The implication of this approach is that insights from the survey can't be applied to unaffiliated community members (i.e. community members who do not appear on any of a large array of communal datasets).

Sampling Methodology

A stratified random sample design was used to draw a representative sample of 800 individuals from the communal database. Three explicit stratification variables were used to ensure good coverage and the best precision per stratum: *age group* (16-29, 30-49, 50-69, 70+ years), *gender*, and *suburb group* (Atlantic Seaboard, northern suburbs and southern suburbs). Respondents' *suburb group* was also used as an implicit stratification variable to improve the representativeness of the sample.

Allocation

To design the sample, the overall sample size of 800 individuals was allocated to the different strata (grouped: suburb group by gender by age group). Because of the large differences in the population sizes between the strata, it was meaningful to deviate from proportional allocation. The power allocation rule, a disproportional allocation technique, between equal and proportional allocation, was used to determine the number of individuals to be drawn per strata. The aim of using the power allocation rule is to decrease somewhat the allocation of the larger strata and to increase somewhat the allocation to the smaller strata. Hence, with this technique, one can ensure, as far as the overall sample size allows, that the sample sizes are large enough in each stratum representing the different grouped suburbs, gender and age groups within the sampling frame.

Selection of individuals

The individuals in each of the above explicit strata were ordered according to suburb upon which the predetermined number of individuals were systematically drawn with equal probability.

An oversample of individuals, in each stratum, was drawn using the same methodology. This list of individuals was used in cases of refusals.

Determining of Weights

Since a stratified sample was used and the respondents were selected with equal probability within a stratum, the weight for a respondent in a stratum was calculated as follows:

$$W_{pp} = \frac{N_{strat}}{n_{strat}}$$

Where N_{strat} is the population number of individuals in the population in that stratum, and n_{strat} the number of individuals participated in the sample.

Realised Sample

After a pilot at the end of 2018, face-to-face interviews were conducted during the first six months of 2019. Interviews were conducted with Jewish enumerators.

Amid non-response, from the youngest cohort, a total of 770 surveys were conducted. The designed versus realised sample, as well as the response rate per stratum, is provided in Table 1. While the response rate for each stratum is generally above 80%, take note of the low response rates for stratum 17 and 21 (youngest age groups in the southern suburbs) as this group was particularly difficult to recruit. For the rest of the discussion, these low-response groups are assumed to be representative of the stratum. In addition, data will not be analysed at this level.

Finally, the sample demographics are provided in Table 2.

Table 1: Response Rate by Stratum

Stratum	Suburb	Age	Gender	Designed sample size	Realised sample size	Response rate
1	Atlantic Seaboard	16-29	Female	35	31	0.89
2	Atlantic Seaboard	30-49	Female	51	51	1.00
3	Atlantic Seaboard	50-69	Female	61	64	1.05
4	Atlantic Seaboard	70+	Female	64	55	0.86
5	Atlantic Seaboard	16-29	Male	35	36	1.03
6	Atlantic Seaboard	30-49	Male	48	49	1.02
7	Atlantic Seaboard	50-69	Male	53	56	1.06
8	Atlantic Seaboard	70+	Male	51	46	0.90
9	Northern suburbs	16-29	Female	19	18	0.95
10	Northern suburbs	30-49	Female	22	20	0.91
11	Northern suburbs	50-69	Female	30	25	0.83
12	Northern suburbs	70+	Female	22	21	0.95
13	Northern suburbs	16-29	Male	22	22	1.00
14	Northern suburbs	30-49	Male	17	15	0.88
15	Northern suburbs	50-69	Male	30	31	1.03
16	Northern suburbs	70+	Male	20	19	0.95
17	Southern suburbs	16-29	Female	23	16	0.70
18	Southern suburbs	30-49	Female	24	26	1.08
19	Southern suburbs	50-69	Female	40	40	1.00
20	Southern suburbs	70+	Female	29	32	1.10
21	Southern suburbs	16-29	Male	24	15	0.63
22	Southern suburbs	30-49	Male	20	20	1.00
23	Southern suburbs	50-69	Male	34	35	1.03
24	Southern suburbs	70+	Male	26	27	1.04

Table 2: Demographics

	%
Aggregate suburb	
Atlantic Seaboard	56.90
Northern suburbs	18.48
Southern suburbs	24.62
Gender	
Male	46.26
Female	53.74
Age	
16-29	17.25
30-49	22.07
50-69	33.09
70+	27.60

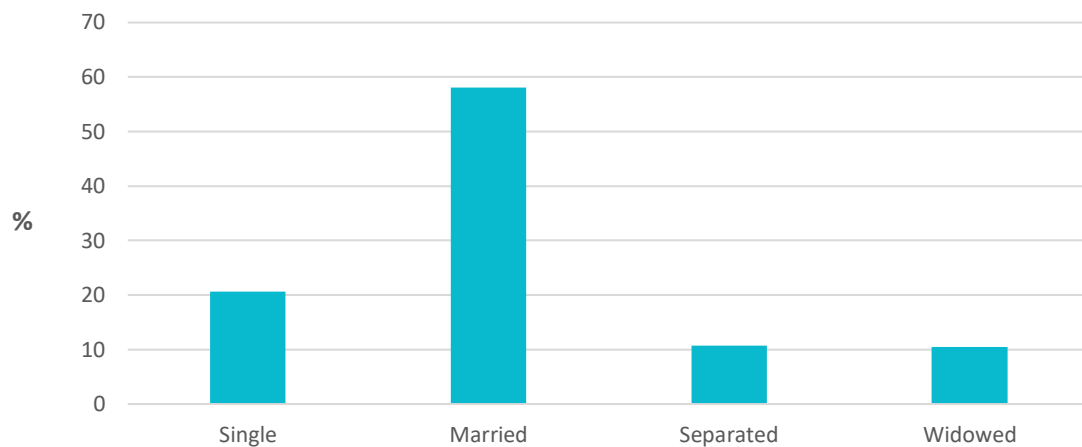
SECTION 4: SURVEY RESULTS

Demographics

Marital Status

Around 21% of respondents are single, 58% are married, 11% are divorced, and 10% are widowed (Figure 7). The proportion of widowed respondents is substantially higher in the 70+ group where 33% are widowed (95% CI [27.02, 39.36]).

Figure 7: Marital status



Q. What is your marital status: single (never been married), married, unmarried but living with a partner, currently divorced, separated, widowed?

Definitions: married refers to being married or living with a partner; divorced refers to being divorced or separated

Note: 95% CIs [18.72, 22.81], [54.91, 61.13], [8.75, 13.18], [8.74, 12.56]

Intermarriage

Of the subsample who are currently married, 11% have a non-Jewish partner (95% CI [8.71, 14.49]). This finding is consistent with the 2005 Kaplan study which estimated an intermarriage rate of 11% for Cape Town (although a substantially lower national rate of 5%). Intermarriage in Cape Town is less prevalent than in Canada (25%) the UK (22%) and the US (50%) (Brym, Neuman, and Lenton 2018; Graham 2016).

Table 3 compares the intermarriage rate for those aged 18-49 and 50+ years. As evident from the table, 16% of 18-49's have a non-Jewish spouse, a significantly higher proportion relative to the 9% intermarriage rate for the 50+ group ($p=0.035$).

Table 3: Intermarriage by age group

Age group	%	95% CI
18-49	15.91	[11.00, 22.46]
50+	8.89	[6.18, 12.63]

Q. Is/was your spouse/partner Jewish?

Note: subsample of respondents who are currently married or living with a partner

Household Size

The average household unit is small, with 2.6 individuals per household (95% CI [2.48, 2.64]). This is comparable to the 2005 Kaplan Study which found an average number per household of 2.9 nationally and 2.8 for Cape Town (Bruk 2006).

Table 4 provides the percentage frequency distribution for the entire sample and a subsample of 70+ respondents. Starting with the whole sample, 92% of respondents live in households with four household members or less: 23% of respondents live alone, 36% live in two-person households, 14% live in three-person households and 19% live in four-person households. Household size does vary with age, however. When considering a subsample of those aged 70+, as many as 41% live alone while 56% live in two-person households.

Household size	Overall			70+		
	%	95% CI		%	95% CI	
1	22.61	[19.95,	25.52]	40.64	[34.54,	47.04]
2	36.11	[33.00,	39.33]	55.56	[49.12,	61.82]
3	14.32	[12.10,	16.88]	2.10	[0.88,	4.94]
4	19.24	[16.79,	21.95]	1.70	[0.53,	5.34]
5	5.94	[4.49,	7.83]	-	-	-
6	1.03	[0.52,	2.06]	-	-	-

Q. Including yourself, how many people are currently living in your household?

Children Overseas

Approximately half the sample has at least one child aged 22 years or older. Of this subsample (with kids aged 22+), 43% have *all* their children living in South Africa, 14% have *all* their children living overseas, and just over 42% have a mix of children living in South Africa and overseas (Table 5). Finally, 57% have at least one child living overseas (95% CI [51.80, 61.68]); however, this proportion increases with age, increasing to 71% for the 70+ subsample (95% CI [63.96, 77.31]).

These results are markedly similar to the national percentages in the 2005 Kaplan Study: of those with children 22 years and older, 42% had all their children living in South Africa, 15% had all children living overseas, 43% had children both overseas and in South Africa and, finally, 58% had at least one child living overseas (Bruk 2006).

	%	95% CI	
All children living in South Africa	43.19	[38.32,	48.20]
All children living overseas	14.33	[11.01,	18.44]
Some in South Africa and some overseas	42.48	[37.51,	47.61]

Q. Do you have children, of any age, who do not currently live with you?

Q. Where does the child/children live: Cape Town, in South Africa (but outside Cape Town) or overseas?

Note: subsample of respondents with a child aged 22 years or older

Highest Level of Education

The educational attainment of respondents is extremely high, both by South African and global standards. Table 6 summarises the highest level of educational attainment for a subsample of respondents aged 22+ years. Overall, 54% have obtained tertiary-level education: 22% have completed a bachelor's degree, 19% have a postgraduate degree and 13% have a professional qualification. This is compared to broader South Africa, where 4.1% of those aged 22+ have a bachelor's degree or higher (StatsSA 2016). In terms of the extent of educational attainment, the Cape Town community is closer to the Canadian Jewish community where 32% have a bachelor's degree and 37% have a post-graduate or professional degree (Brym et al. 2018).

Table 7 signals an evolving trend in educational attainment. Specifically, postgraduate educational attainment (graduation with an Honour's, Master's or Doctoral degree) is more prevalent in younger age groups. Specifically, 30% of 30-49's have postgraduate-level education, as compared to 15% of 50-69's and 10% of those aged 70+ (joint hypothesis test: $p < 0.01$).

Employment Status

In terms of the employment status of those aged 22 years and above, 36% are self-employed, 30% are in full-time employment, 10% are employed part-time and 1% are unemployed. Females are more likely to be employed part time. Specifically, of those in part-time employment, 67% are female. A further 24% are retired, 4% are home-makers and just less than 5% are studying either full or part time.

Table 6: Highest level of educational attainment

Highest level of education	%	95% CI	
Incomplete high school	5.39	[3.94,	7.34]
Grade 12	14.55	[12.12,	17.37]
Certificate/diploma with Grade 12	26.11	[23.02,	29.46]
Bachelor's degree	22.01	[19.08,	25.24]
Postgraduate degree	19.00	[16.33,	22.00]
Professional qualification	12.94	[10.73,	15.52]

Q. What is the highest level of education you have obtained?

Note: subsample of respondents aged 22+ years; excludes *other* and *don't know*

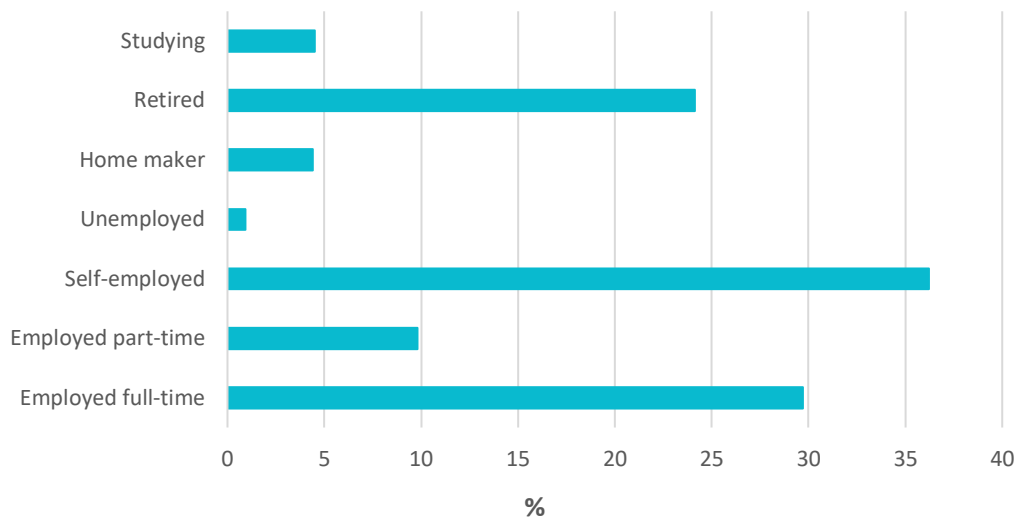
Table 7: Highest level of educational attainment

	30-49			50-69			70+		
	%	95% CI		%	95% CI		%	95% CI	
Incomplete high school	2.75	[1.15,	6.47]	2.99	[1.43,	6.14]	10.64	[6.95,	15.95]
Grade 12	3.38	[1.60,	7.00]	14.91	[10.94,	19.98]	24.46	[18.66,	31.37]
Certificate/diploma	29.51	[23.18,	36.73]	30.79	[25.40,	36.76]	25.10	[19.39,	31.84]
Bachelor's degree	20.53	[15.09,	27.31]	21.38	[16.70,	26.95]	17.07	[12.20,	23.35]
Postgraduate degree	30.17	[23.73,	37.50]	15.02	[11.06,	20.08]	9.84	[6.37,	14.89]
Professional qual.	13.65	[9.25,	19.69]	14.91	[11.18,	19.60]	12.89	[9.04,	18.07]

Q. What is the highest level of education you have obtained?

Note: excludes *other* and *don't know*

Figure 8: Employment status



Q. Which of the following categories best apply to you?

Notes: subsample of 22+; participants could select multiple but consistent responses;

95% CIs [3.29, 6.14], [21.64, 26.79], [3.11, 6.23], [0.47, 1.87], [32.92, 39.68], [7.83, 12.24], [26.71, 32.92]

Religious Identity and Religious Practice

This subsection explores the way in which respondents self-identify religiously and, in addition, how religious identity manifests in religious practice.

Religious Identity

Respondents were asked to describe themselves religiously. Specifically, respondents were asked whether they most associate as: Non-practising, Secular/Culturally Jewish, Reform/Progressive, Traditional or Orthodox. The results are illustrated in Figure 9. Note that *Non-practising* and *Secular/Culturally Jewish* are combined in the figure.

Nearly 65% describe themselves as either *Traditional* or *Secularly/Culturally Jewish*. As reflected in the figure, 27% self-identify as *Secular/Culturally Jewish*, 11% as *Progressive*, 38% as *Traditional* and 19% as *Orthodox*.

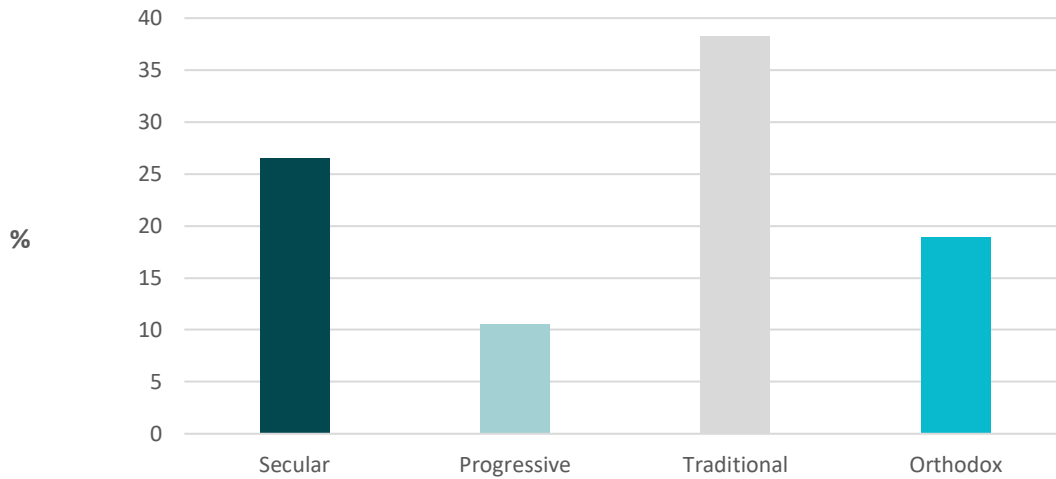
Religious Practice

In addition to religious self-identification, respondents were asked a number of questions around religious practice. The results, replicated in Table 8, emphasise a strong cultural identity with less of a focus on adherence to religious practice.

What proportion of the sample is Shomer Shabbat? Two typical markers for religious adherence indicate that around 7% of respondents keep Shabbat. Specifically, 9% of the sample don't drive on Shabbat and 8.5% don't use electricity; however, only 7% of respondents refrain from both. The finding is broadly consistent with the 2005 Kaplan Study which found 8% of the Cape Town community opted-out of driving or traveling on Shabbat (Bruk, 2006). In contrast, Shabbat dinners are pervasive – with 91% of respondents regularly participating in Shabbat supper. Participation in Pesach Seders is even higher at 96%.

In terms of Kashrut, around 30% separate meat and milk at home, 23% eat only kosher meat at home and 15% eat only kosher meat when outside the home. Once again, participation in cultural practices is higher: around 51% don't eat shellfish while 78% don't eat pork.

Figure 9: Religious self-identification



Q. Which of the following best describes how you think of yourself religiously?

Definitions: *Secular* includes Non-practising, Secular and Culturally Jewish

Note: 95% CIs [23.46, 29.78], [8.58, 12.90], [34.78, 41.78], [16.29, 21.91]; around 6% self-identified as *Other*

Table 8: Religious practice

	%	95% CI
Don't drive on shabbat	8.97	[7.1, 11.26]
Don't use electricity on shabbat	8.50	[6.68, 10.77]
Participate in Shabbat dinners	91.14	[89.02, 92.87]
Fast on Yom Kippur	83.16	[80.30, 85.67]
Participate in Pesach Seders	95.61	[93.92, 96.85]
Light Hanukkah candles	60.44	[56.90, 63.88]
Eat only kosher meat at home	22.57	[19.66, 25.78]
Separate meat and milk at home	30.23	[26.97, 33.70]
Eat only kosher meat outside the home	14.66	[12.24, 17.47]
Don't eat pork	77.52	[74.44, 80.33]
Don't eat shellfish	50.70	[47.11, 54.28]

Q. Please indicate whether you regularly...

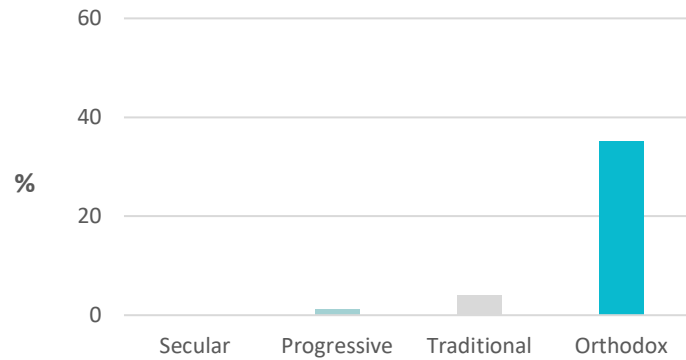
Note: excludes respondents who selected *not applicable* (for example, can't fast due to ill health or don't eat meat)

Figures 10-15 replicate the analysis by religious self-identification. For example, Figure 10 indicates the proportion of *Secular, Progressive, Traditional and Orthodox* respondents who *don't* drive on Shabbat. Adherence is greatest (although not exhaustive) amongst the Orthodox group: specifically, 35% of Orthodox respondents refrain from driving as compared to 4% of Traditional respondents, 1% of Progressive respondents and none of the Secular respondents (joint hypothesis test: $p < 0.01$). Likewise, Orthodox respondents more frequently opt-out of using electricity on Shabbat when compared to the other groups (joint hypothesis test: $p < 0.01$) (Figure 11).

Similarly, adherence to kashrut is more frequent in the Orthodox group (although is not universal). For example, 54% of Orthodox respondents eat only kosher meat at home, as compared to 23% of the Traditional group, 7% of Progressive respondents and 4% of Secular respondents (joint hypothesis test: $p < 0.01$) (Figure 12). This finding is even more pronounced when it comes to eating only kosher meat outside the home (Figure 13).

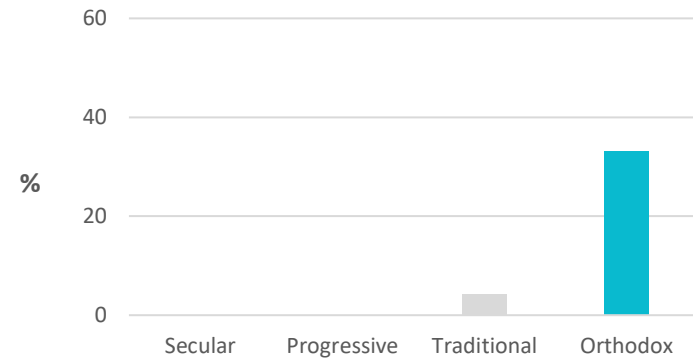
In terms of eating both shellfish and pork, although adherence is still most prevalent in the Orthodox group, there is greater participation across all groups. As illustrated in Figure 14, 83% of Orthodox respondents don't eat shellfish, as compared to 52% of the Traditional group, 40% of Progressive respondents and 30% of Secular respondents (joint hypothesis test: $p < 0.01$). Finally, 97% of Orthodox respondents refrain from eating pork, compared to 83% of Traditional respondents, 69% of Progressive respondents and 60% of Secular respondents (joint hypothesis test: $p < 0.01$). Within this context, abstaining from eating pork is a well-established norm within the Cape Town community.

Figure 10: Do not drive on Shabbat



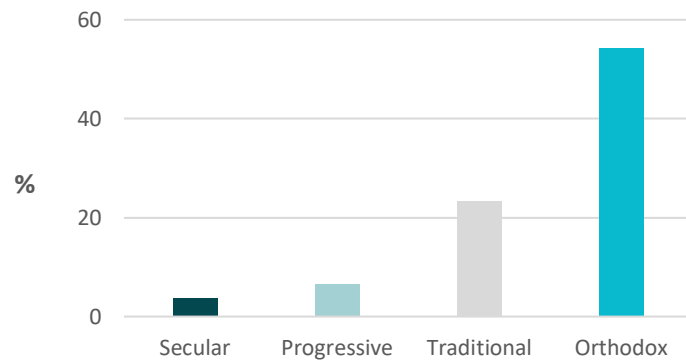
Note: 95% CIs [-, -], [0.17, 8.06], [2.25, 7.31], [27.83, 43.35]

Figure 11: Do not use electricity on Shabbat



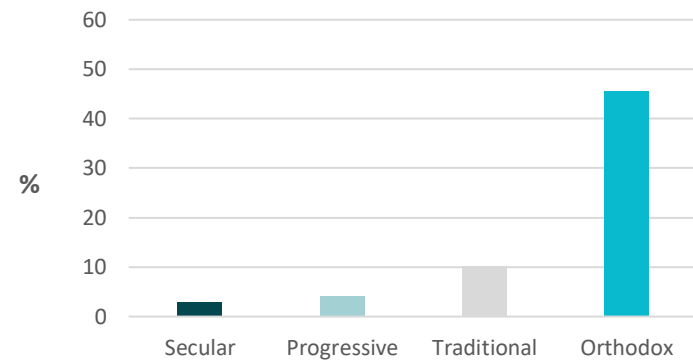
Note: 95% CIs [-, -], [-, -], [2.33, 7.67], [26.04, 41.28]

Figure 12: Only Kosher meat at home



Note: 95% CIs [1.71, 7.66], [2.68, 14.92], [18.77, 28.84], [45.86, 62.41]

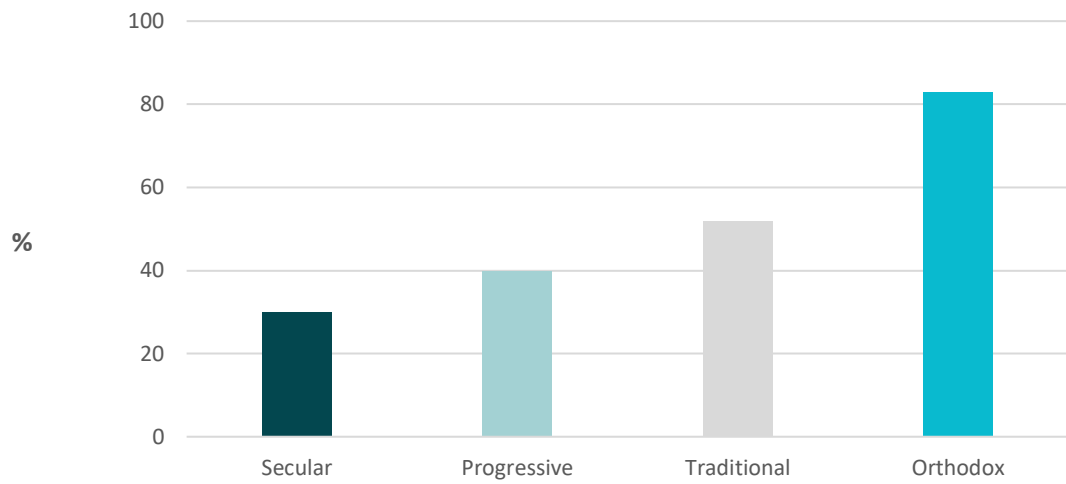
Figure 13: Only Kosher meat outside the home



Note: 95% CIs [1.20, 6.89], [1.32, 12.39], [7.17, 14.60], [37.34, 53.95]

Q. Please indicate whether you regularly: drive on Shabbat, use electricity on Shabbat, eat only Kosher meat at home, eat only Kosher meat when outside the home?

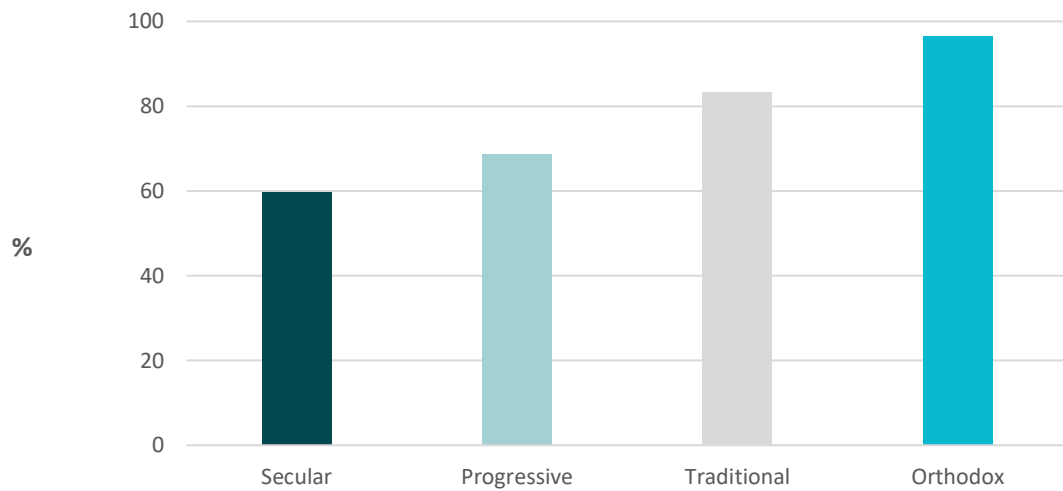
Figure 14: Do not eat shellfish



Q. Please indicate whether you regularly: eat shellfish?

Note: 95% CIs [23.94, 36.67], [29.97, 50.53], [45.98, 57.75], [75.77, 88.20]

Figure 15: Do not eat pork



Q. Please indicate whether you: regularly eat pork?

Note: 95% CIs [52.77, 66.44], [57.75, 77.69], [78.56, 87.28], [91.81, 98.59]

Synagogue Attendance

Table 9 summarises respondents' self-reported synagogue attendance. Nearly 15% of respondents never go to synagogue and 23% go up to three times per year. An additional 31% go to synagogue, *at most*, once a month. Cumulatively, as illustrated in Figure 16, nearly seven out of ten respondents attend synagogue **at most** twelve times a year. On the other end of the spectrum, 22% report going to synagogue weekly.

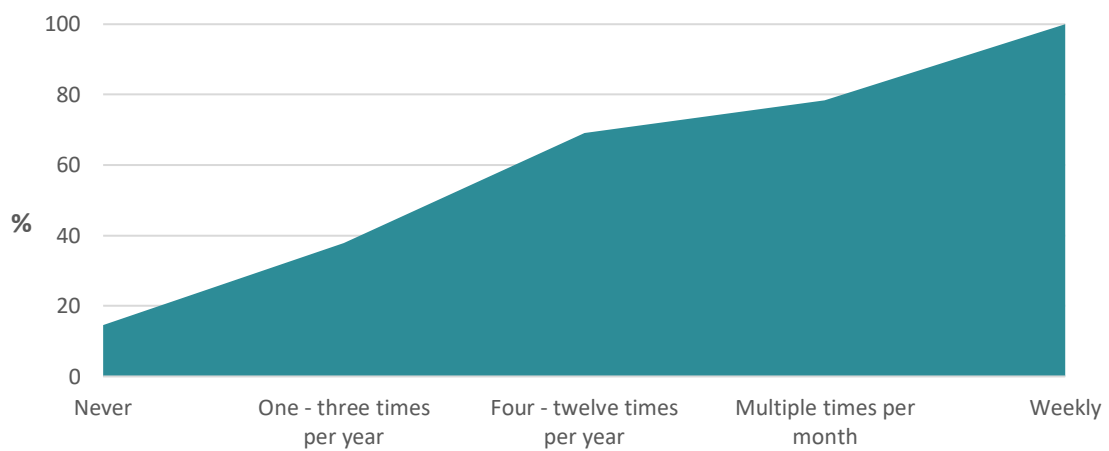
Table 9: Synagogue attendance

	%	95% CI	
Never	14.67	[12.29,	17.42]
One – three times per year	23.14	[20.25,	26.31]
Four – twelve times per year	31.25	[28.00,	34.69]
Multiple times per month	9.28	[7.40,	11.59]
Weekly	21.66	[18.84,	24.77]

Q. Aside from occasions like weddings and bat and bar mitzvah's, how often do you attend any type of synagogue service?

Note: excludes *don't know*

Figure 16: Synagogue attendance



Q. Aside from occasions like weddings and bat and bar mitzvah's, how often do you attend any type of synagogue service?

Note: excludes *don't know*

Jewish Identity

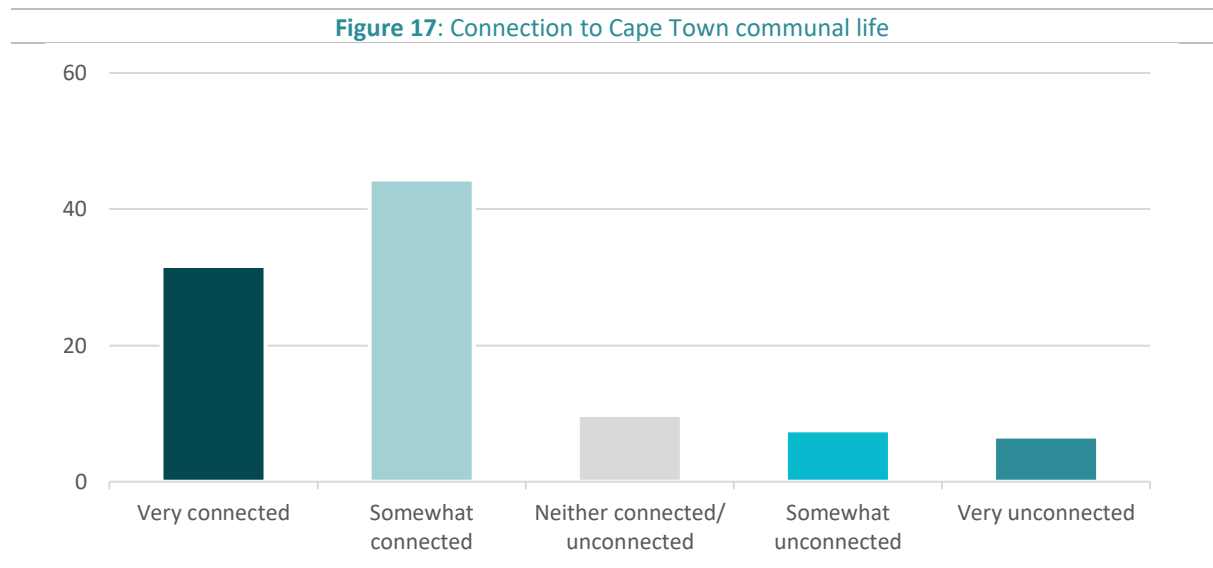
This subsection focuses on broader Jewish identity and communal connectivity.

Jewish Communal Life

Overall, 75% of respondents feel (either very or somewhat) connected to Cape Town Jewish communal life (Figure 17). While overall connectivity is high, respondents in the Atlantic Seaboard feel more strongly connected relative to their counterparts in the Northern and Southern suburbs. Specifically, 39% of respondents in the Atlantic Seaboard feel *very connected* as opposed to 24% of respondents in the southern suburbs ($p<0.01$) and 20% of respondents in the northern suburbs ($p<0.01$).

Jewish Burial

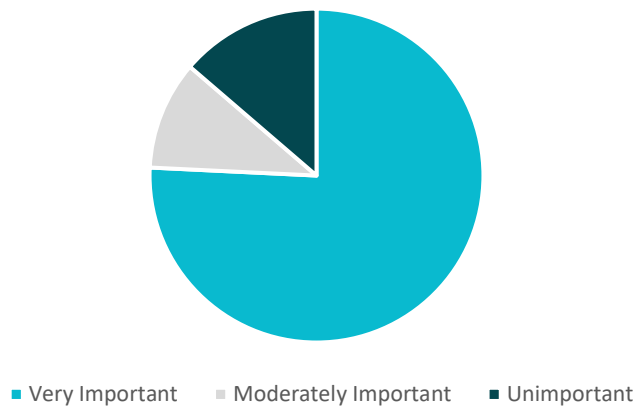
The Cape Town community places great importance on burial in a Jewish cemetery. When asked about the importance of a Jewish burial, 86% indicate that it is important to be buried in a Jewish cemetery (with 76% considering it to be *very important*) (Figure 18).



Q. How connected do you feel to Cape Town Jewish communal life: very connected, somewhat connected, neither connected nor unconnected, somewhat unconnected, very unconnected?

Note: 95% CIs [28.40, 35.13], [40.82, 47.99], [7.90, 12.08], [5.88, 9.60], [5.05, 8.65]; excludes *don't know*

Figure 18: Importance of a Jewish burial



Q. How important or unimportant is it for you to be buried in a Jewish cemetery: very important, moderately important, not important?

Note: 95% CIs [72.52, 78.75], [8.49, 12.98], [11.40, 16.39]; excludes *don't know* and *refused*

Intermarriage And Assimilation

Participants are asked to consider the importance of a number of statements which contextualise intermarriage and/or assimilation. Table 10 provides the proportion that answered *very important* to each of these statements while, at the other extreme, Figures 19-21 illustrate the proportion considering the statement to be *unimportant*.

The results reflect an age narrative, with the youth placing less weight on traditional markers of Jewish identity relative to older community members. For example, while the youth consider it important that their children are knowledgeable about Jewish customs and beliefs, they consider the religion of both their partner and their children's future partner to be less important relative to older age groups.

Statement 1: your spouse or partner be Jewish

Starting with the first statement, respondents were asked to consider the *importance of having a Jewish spouse*. Overall, 60% consider this to be very important, 21% moderately important and 19% not at all important. However, Table 10 demonstrates an age subtext: 35% of 16-29's think having a Jewish spouse is *very important*, as compared to 63% of 30-49's, 59% of 50-69's, and 74% of those aged 70+ years (joint hypothesis test: $p < 0.01$). Figure 19 reinforces this age effect by illustrating that 30% of 16-29's consider it *unimportant* to have a Jewish spouse, as compared to 15% of 30-49's, 22% of 50-69's, and 10% of the 70+ group (joint hypothesis test: $p < 0.01$).

Statement 2: your children are knowledgeable about Jewish customs and beliefs

Overall, 76% of respondents think it very important that their children be knowledgeable about Jewish customs and beliefs. As evident from Table 10, this belief is reflected across all age groups.

Statement 3: your children are Jewish

The majority of respondents (76% overall) consider it very important that their children be Jewish. An age subtext is prevalent however, with 62% of 16-29's considering this very important, relative to 82% of 30-49's, 78% of 50-69's and 78% of those aged 70+ years (joint hypothesis test: $p < 0.01$). As reflected in Figure 20, 13% of 16-29's consider it unimportant that their children be Jewish.

Statement 4: children have a Jewish life partner

Overall, 49% think it is very important that their children have a Jewish life partner, 27% moderately important and 24% not at all important. Consistent with the age narrative: 26% of 16-29's consider this to be very important, with the percentages increasing significantly to between 47-60% for other age groups (joint hypothesis test: $p < 0.01$). Figure 21 indicates that 42% of 16-29's consider it to be *unimportant* – significantly more relative to other age groups.

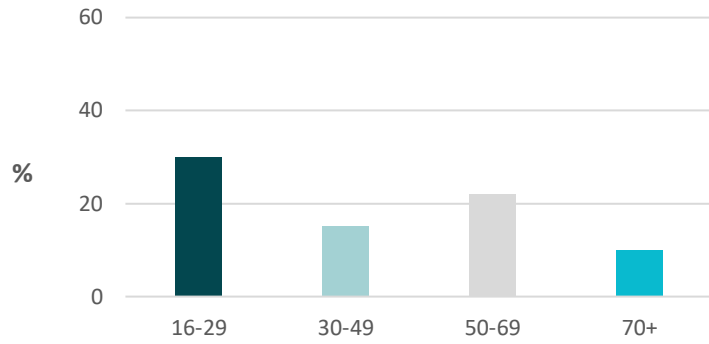
Table 10: Very important that ...

	Spouse is Jewish			Children are knowledgeable		
	%	95% CI		%	95% CI	
16-29	34.82	[27.22,	43.27]	75.61	[67.24,	82.41]
30-49	63.08	[55.68,	69.91]	81.21	[74.62,	86.41]
50-69	59.21	[52.84,	65.28]	73.01	[66.92,	78.34]
70+	74.04	[67.23,	79.87]	73.88	[66.99,	79.77]
	Children are Jewish			Children have Jewish life partner		
	%	95% CI		%	95% CI	
16-29	61.62	[53.14,	69.45]	26.23	[19.15,	34.81]
30-49	81.79	[75.29,	86.88]	54.71	[47.14,	62.06]
50-69	77.76	[71.98,	82.64]	47.35	[40.89,	53.89]
70+	78.34	[71.87,	83.66]	60.41	[53.07,	67.30]

Q. How important do you consider the following statements to be: your spouse/partner be Jewish, your children be knowledgeable about Jewish customs and beliefs, your children be Jewish, your children have a bar or bat mitzvah, your children have a Jewish life partner?

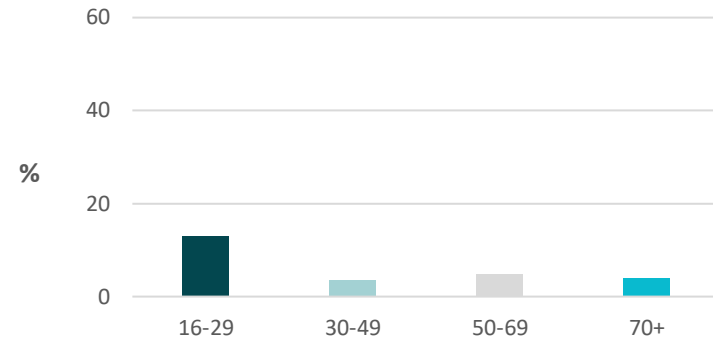
Note: excludes *don't know*; table indicates the proportion of respondents who specified *very important*

Figure 19: Not important that spouse is Jewish



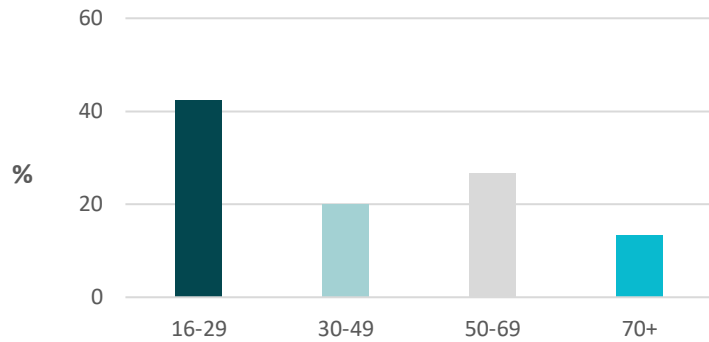
Note: 95% CIs [22.71, 38.49], [10.79, 21.14], [17.18, 27.72], [6.48, 15.38]

Figure 20: Not important that children are Jewish



Note: 95% CIs [8.1, 20.33], [1.55, 7.71], [2.79, 8.47], [1.94, 8.08]

Figure 21: Not important that children have a Jewish life partner



Note: 95% CIs [33.84, 51.31], [14.61, 26.56], [21.32, 32.78], [9.14, 18.93]

Q. How important do you consider the following statements to be: your spouse/partner be Jewish, your children be Jewish, your children have a Jewish life partner?

Note: excludes *don't know*; figures indicate the proportion of respondents who specified *not important*

Financial Donations to Jewish Causes

The Cape Town Jewish community provides a number of programs and services to the wider community. These include various welfare initiatives such as counselling services, material relief, housing subsidisation, and care of the aged. All of these services depend heavily on fundraising.

Respondents were asked about their households' charitable contributions to the United Jewish Campaign (UJC), other Jewish communal organisations (excluding the UJC) and, their synagogue/temple. Emblematic of the community's sense of collective responsibility, 79% of respondents report that someone in their *household* has donated to a Jewish cause within the last 12 months. More specifically, 59% of respondents report that someone in their household has made a donation to the *United Jewish Campaign* (UJC) in the past 12 months, 61% report a direct donation to a communal organisation (other than they UJC) and 56% report donating directly to a synagogue (Figure 22).¹

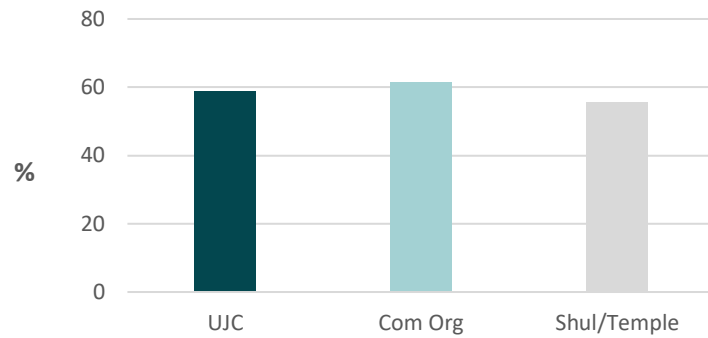
Figures 23-25 explores the impact of **secularisation** on donations to Jewish causes. The results suggest that *Secular* households donate less frequently to both communal organisations and synagogues relative to affiliated households.² More specifically, 49% of Secular households donate directly to a communal organisation, as compared to 69% of Traditional households and 70% of Orthodox households (joint hypothesis test: $p < 0.01$) (Figure 23). The same pattern is evident for direct donations to synagogues (Figure 24), where 36% of secular households donate relative to 69% of Progressive households, 61% of Traditional households and 66% of Orthodox households (joint hypothesis test: $p < 0.01$). This finding does not hold for donations to the UJC, where the frequency of contributions from Secular households does not significantly differ from those of affiliated households (Figure 25) (joint hypothesis test: $p = 0.381$).

Reaffirming strong communal identity, Figure 26 indicates that, of those households that *do* make charitable donations (so excluding respondents who answered *don't know*), 67% donate to *mainly Jewish* causes and charities.

¹ These subsamples include individuals who indicated that they *don't know*. For the UJC, 8% of respondents were unsure as to whether someone in their household has made a donation to the UJC over the past 12 months. If these individuals are dropped, the proportion increases to 64%. Likewise, with donations to communal organisations, excluding the 5% who are uncertain inflates the proportion to 64%.

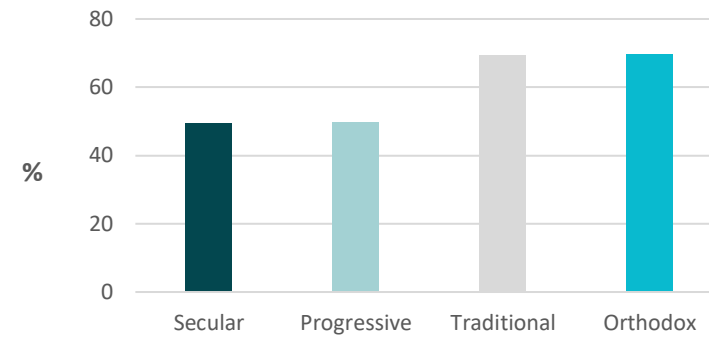
² For ease of reference we refer to "Secular households" as opposed to the more correct but lengthy reference of: "respondents who self-identified as Secular indicate that someone in their household contributed to..."

Figure 22: Donations to Jewish charities and causes



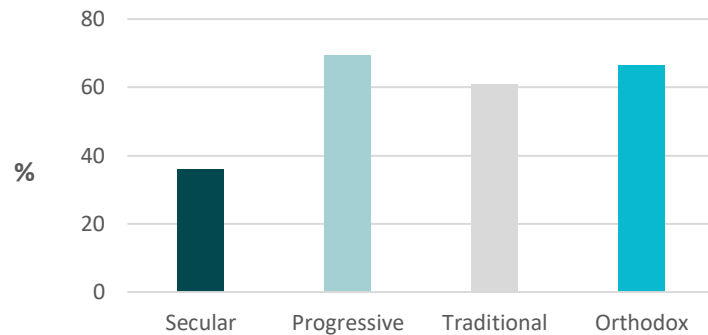
Note: 95% CIs [55.28, 62.12], [57.92, 64.82], [52.01, 59.17]

Figure 23: Donations to communal organisations



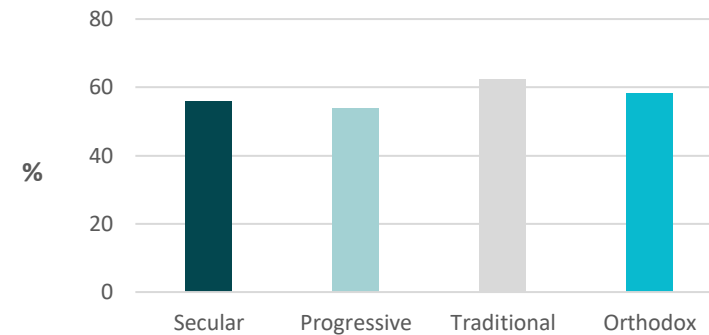
Note: 95% CIs [42.31, 56.22], [39.16, 60.41], [63.67, 74.41], [61.83, 76.62]

Figure 24: Donations to synagogues



Note: 95% CIs [29.47, 43.03], [58.81, 78.30], [54.97, 66.43], [58.25, 73.77]

Figure 25: Donations to the UJC

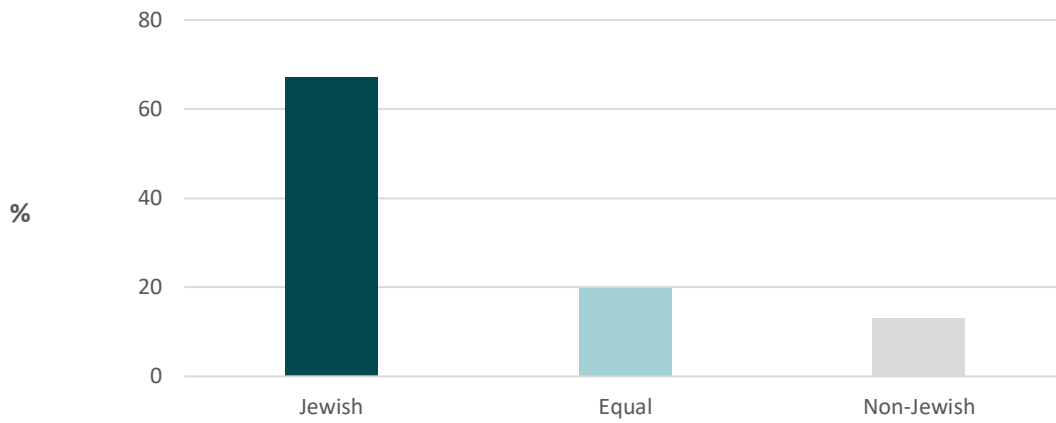


Note: 95% CIs [48.98, 62.48], [42.99, 64.05], [56.57, 67.80], [50.02, 65.99]

Q. During the last 12 months, did your *household* contribute financially to the United Jewish campaign (UJC), directly to one or more Jewish communal organisations (excluding synagogues), directly to your synagogue/temple?

Note: Includes *don't know*

Figure 26: Split between Jewish and non-Jewish causes



Q. During the last 12 months, did your *household* contribute financially to the United Jewish campaign (UJC), directly to one or more Jewish communal organisations (excluding synagogues), directly to your synagogue/temple?

Note: Excludes *don't know* and *none*; 95% CI's [63.21, 70.68], [16.83, 23.26], [10.67, 15.99]

Socioeconomic Wellbeing

Quality Of Life

Conducted in the wake of Eskom's rolling blackouts and in the midst of severe drought and revelations of state capture, the survey captured a moment of pessimism and uncertainty in the Cape Town Jewish community. Exemplifying these sentiments, in response to a question on whether *quality of life will improve* in South Africa over the next decade, a minority of 22% agree that quality of life will improve, 53% disagree, and 25% are uncertain (Figure 27).

The analysis is also replicated by age group. As reflected in Figure 28, the youth are more optimistic about the future, with optimism decreasing in age. Specifically, 38% of 16-29's think quality of life in South Africa will improve, with optimism consistently decreasing to 25% for 30-49's, 19% for 50-69's and 13% for the 70+ group (joint hypothesis test: $p < 0.01$).

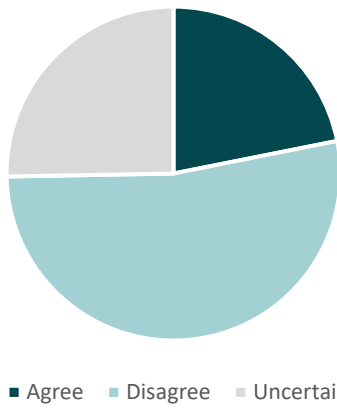
Concern Over Crime

Cape Town community members are concerned about crime. Specifically, 19% are very concerned while 57% are fairly concerned (Figure 29).

Perceptions of antisemitism

Around 59% of respondents perceive antisemitism to have increased over the past five years (Figure 30). Similarly, around 53% believe antisemitism will increase over the coming five years (Figure 31).

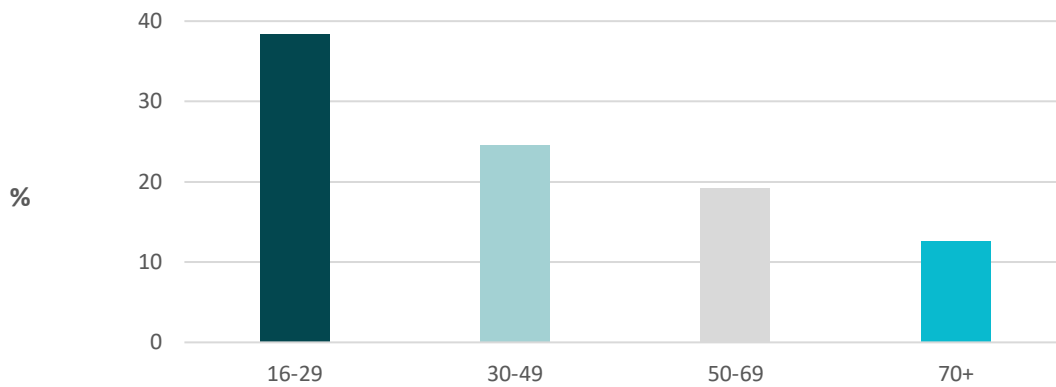
Figure 27: Quality of life



Q. To what extent do you agree or disagree that the quality of your and your family's life in South Africa will improve over the next ten years?

Note: 95% CIs [19.16, 24.85], [49.32, 56.35], [22.28, 28.53]

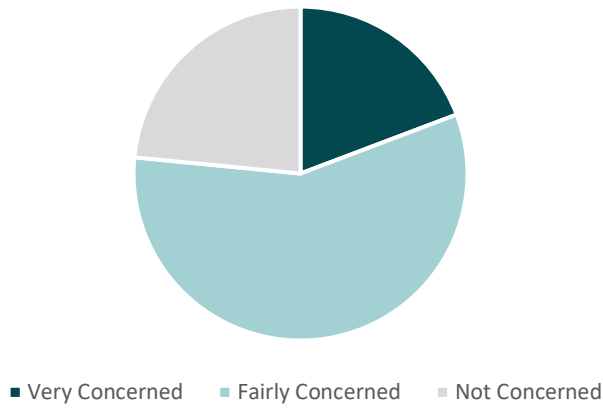
Figure 28: Agree that quality of life will improve, by age group



Q. To what extent do you agree or disagree that the quality of your and your family's life in South Africa will improve over the next ten years?

Note: 95% CIs [30.51, 46.90], [18.74, 31.57], [14.82, 24.45], [8.62, 17.91]

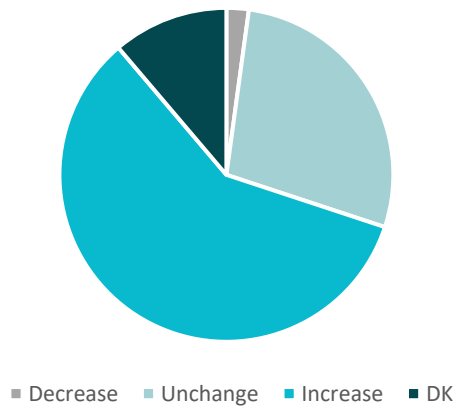
Figure 29: Concern over crime



Q. In your daily life, how concerned are you, if at all, about you and your family's safety while going about your daily activities (driving, parking, walking, etc.)?

Note: 95% CIs [16.57, 22.25], [53.71, 60.82], [20.54, 26.62]

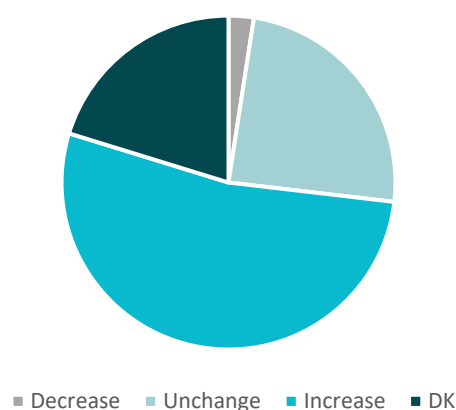
Figure 30: Past increase in antisemitism



Q. Over the past five years, has antisemitism in South Africa decreased, stayed the same or increased?

Note: 95% CIs [1.34, 3.47], [24.82, 31.22], [55.13, 62.23], [9.1, 13.73]

Figure 31: Future increase in antisemitism



Q. Over the next five years, will antisemitism in South Africa decrease, stay the same or increase?

Note: 95% CIs [1.55, 3.83], [21.52, 27.54], [49.33, 56.46], [17.49, 23.31]

Financial Wellbeing

Respondents were asked a number of questions around their financial situation. The results point towards financial vulnerability for between 20-30% of the community.

Table 11 summarises respondents' subjective financial situation, by age group. Overall, 29% of respondents indicate that they are just managing financially. However, this proportion increases to 32% for the 30-49 group and 34% for the 70+ group.

Figures 32-35 summarise a host of financial indicators for a subsample of respondents aged 50 years or older. The figures show that 22% of 50-69's do not have retirement savings, increasing significantly to 35% for 70+ ($p < 0.01$). Furthermore, around 1/3 of both groups do not have financial investments. Finally, 12% of 50-69's do not own their home, increasing significantly to 20% for 70+ ($p = 0.022$).

Table 11: Financial situation, by age grp

	16-29			30-49		
	%	95% CI		%	95% CI	
Just managing	20.66	[14.38,	28.76]	32.45	[25.94,	39.71]
Comfortable	48.86	[39.88,	57.90]	42.26	[35.00,	49.86]
Extra money	30.49	[22.65,	39.65]	25.29	[19.27,	32.45]
	50-69			70+		
	%	95% CI		%	95% CI	
Just managing	26.13	[21.02,	31.99]	33.64	[27.03,	40.96]
Comfortable	52.73	[46.37,	59.01]	55.28	[47.85,	62.48]
Extra money	21.13	[16.42,	26.76]	11.07	[7.18,	16.70]

Q. Which of these statements best describes your household's financial situation?

Note: "just managing" includes "can't make ends meet" and "just managing"; excludes *refused* and *don't know*

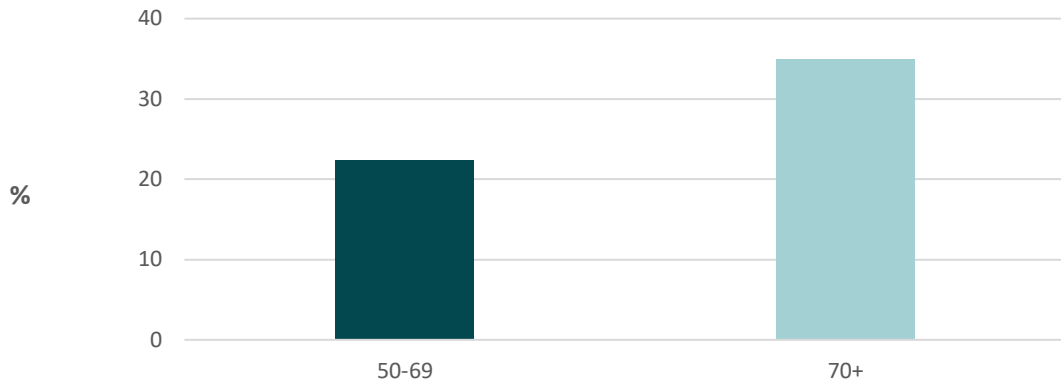
To further gauge communal vulnerability, the survey included questions around financial retirement. The topic was approached in two ways: firstly, participants over the age of 50 were asked directly whether they will need financial support during retirement and, secondly, respondents with at least one living parent were similarly asked whether their parents have sufficient funds for

retirement. The extent of financial need within the community is made more apparent by the latter question (i.e. when asking respondents' children).

Can community members afford to retire? Starting with the direct approach, participants aged 50+ were asked whether they will need financial support during their retirement (Figure 35). Around 84% do not expect to need financial support. Conversely, 4% conceded to *probably* needing financial support while 1% anticipate definitely need support. A further 11% do not know.

In a more indirect approach, a subsample of respondents with at least one living parent were asked whether their parents will have sufficient retirement savings. Their responses, illustrated in Figure 36, reflect a greater degree of financial vulnerability. Specifically, 69% indicate their parents will have sufficient funds for retirement; 6% think their parents might need support and 3% anticipate that their parents will need support. Moreover, 14% are currently supporting their parents financially and 7% are unsure.

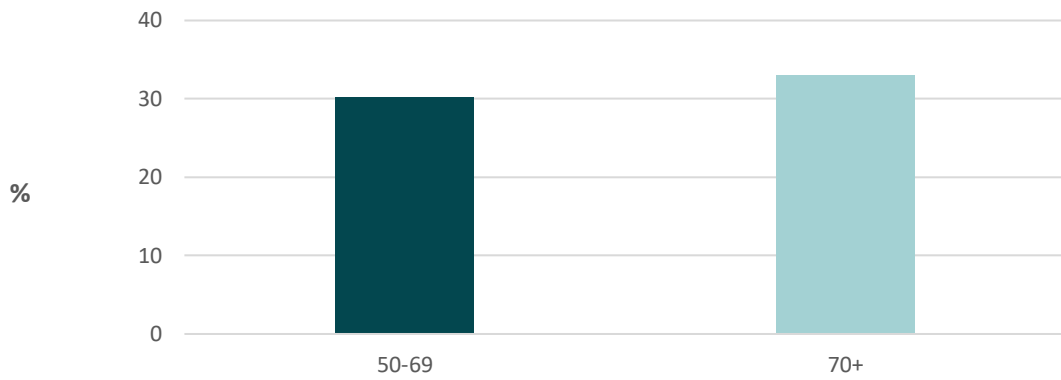
Figure 32: Proportion *without* retirement savings



Q. Do you personally have retirement savings?

Note: 95% CIs [17.57, 27.98], [28.25, 42.33]; excludes *don't know, refused* and *not applicable*

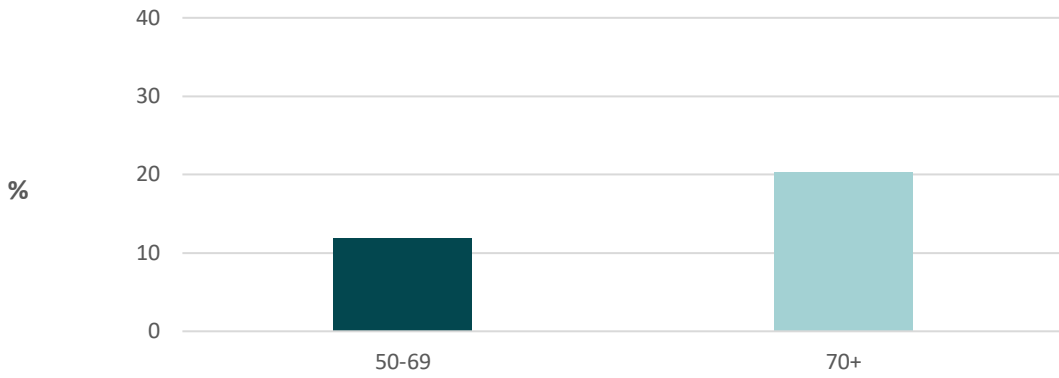
Figure 33: Proportion *without* investments



Q. Do you personally have investments (excluding property) (i.e. shares or unit trusts)?

Note: 95% CIs [24.75, 36.32], [26.43, 40.31]; excludes *don't know, refused* and *not applicable*

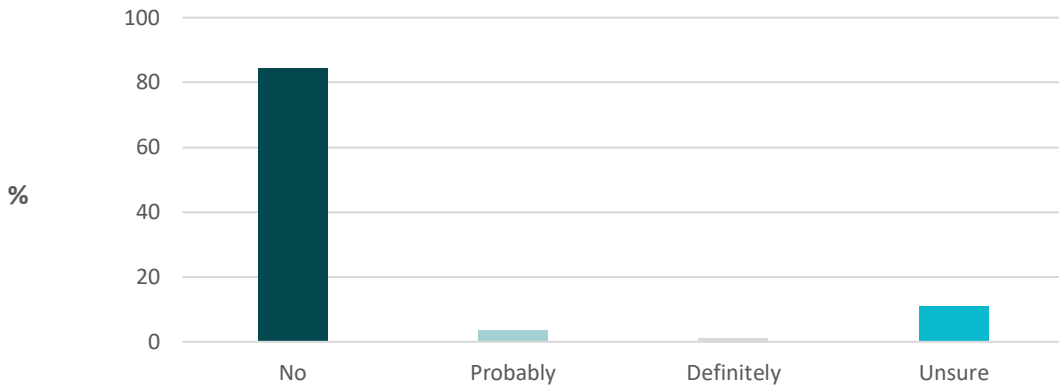
Figure 34: Proportion who *don't* own their home



Q. Do you own your home (either by yourself or with a spouse/partner)?

Note: 95% CIs [8.26, 16.66], [14.96, 26.80]; excludes *don't know, refused* and *not applicable*

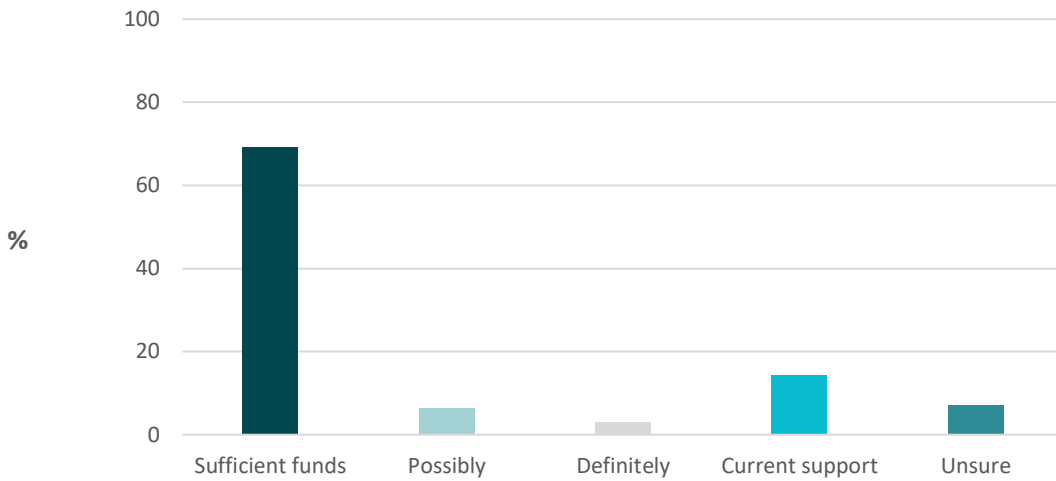
Figure 35: Proportion *requiring* financial support in retirement



Q. Will you require financial assistance from the community to support your retirement?

Note: subsample of 50+; 95% CIs [80.53, 87.70], [2.20, 6.09], [0.37, 2.58], [8.17, 14.39]

Figure 36: Will parents need financial support



Q. Do your parents/does your parent have sufficient retirement savings to fund their/his/her retirement or will they/he/she require community support?

Note: subsample of respondents with at least one living parent;

95% CIs [64.28,

73.55], [4.43, 9.43], [1.71, 5.32], [11.13, 18.04], [5.02, 10.05]

Jewish Life in Cape Town

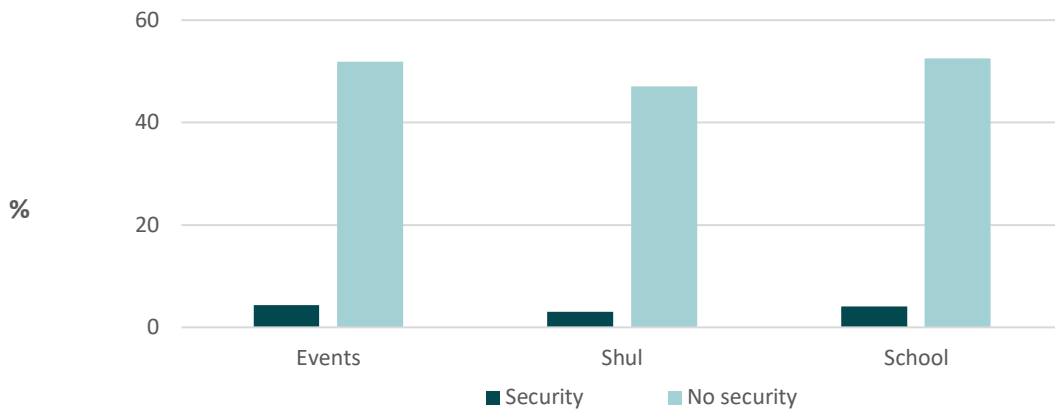
Constraints To Jewish Life

As mentioned previously, nearly 60% of respondents believe that antisemitism has increased over the past five years. How does this impact life as an openly Jewish person in Cape Town? Against this background, respondents are asked about their level of concern when visiting communal organisations under two scenarios: firstly, the status quo with community security and, secondly, a scenario without community security. The results indicate that the Cape Town Jewish community consider communal security to be extremely important but also place significant trust in the Community Security Organisation.

For example, as illustrated in Figure 37: under the status quo, 4% of respondents are *very concerned* when attending a communal event, increasing to 52% at the prospect of no security. Similarly, the percent who are *very concerned* about attending synagogue jumps from 3% to 47% under the two scenarios. The same pattern is evident from those with children or grandchildren attending Jewish day schools.

Figure 38 highlights that Cape Town community members very rarely opt-out of synagogue services or communal events. Specifically, 2% frequently/occasionally avoid synagogue amid safety concerns while 6% frequently/occasionally miss communal events for the same reason. In contrast, larger proportions do not want to be publicly recognised as Jewish or Zionist: specifically, nearly 30% avoid wearing Jewish apparel in public amid safety concerns and around 40% avoid wearing Zionist apparel.

Figure 37: Very concerned when visiting communal institutions



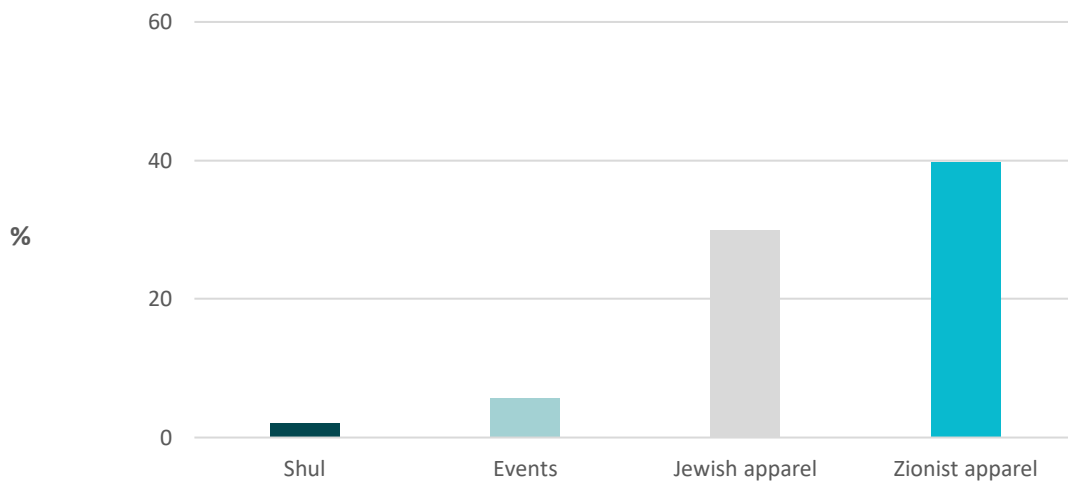
Q. In your daily life, how concerned are you, if at all, about you and family's safety while attending (1) Jewish communal events or visiting Jewish institutions, (2) synagogue services, (3) Jewish day schools?

Note: excludes *not applicable* and *don't know*;

95% CIs [3.03, 6.08],

[48.16, 55.59], [2.08, 4.71], [43.43, 50.90], [2.38, 7.11], [46.71, 58.34]

Figure 38: Avoid synagogue, communal events and Jewish apparel



Q. Do you ever avoid wearing, carrying or displaying things that might help others recognise you as Jewish/Zionist in public?

Q. How often, if at all, do you avoid visiting synagogue services/communal events because you are concerned for your safety?

Note: 95% CIs [1.24, 3.37], [4.30, 7.70], [26.63, 33.29], [35.78, 43.56]

Jewish Education

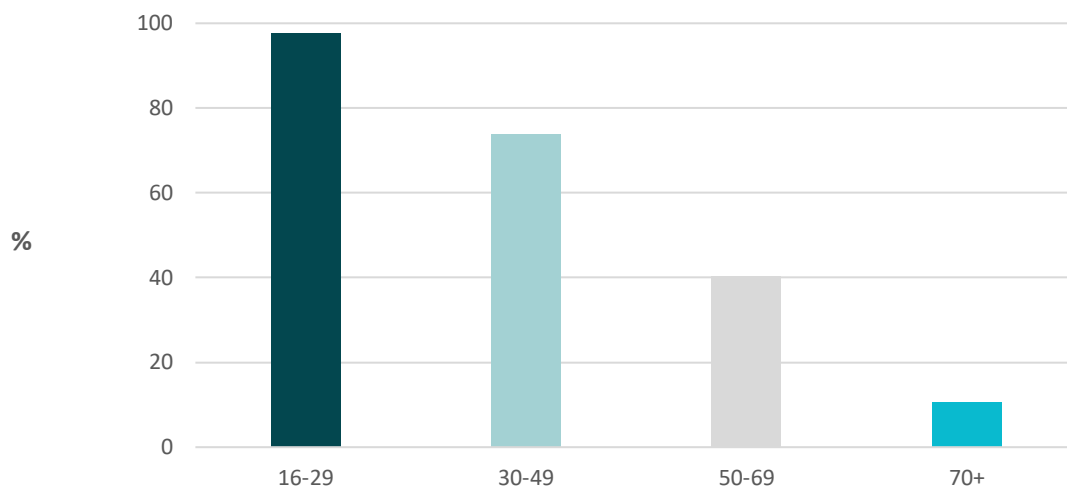
A Jewish education has become the norm for the Cape Town community. Figure 39 indicates that exposure to a Jewish education has become ubiquitous among younger community members. For example, while only 10% of the 70+ group has ever attended a Jewish day school, this proportion systematically increases with age, culminating in 98% of the youngest group having experienced some Jewish education (joint hypothesis tests: 16-29 vs. 30+: $p < 0.01$; 30-49 vs. 50+: $p < 0.01$).

How many children are currently at a Jewish day school? Figure 40 provides this percentage for a subsample of respondents with children somewhere in the schooling pipeline. The results confirm high exposure to Jewish day schools. For example, of the subsample of respondents with children in pre-school, 84% are in a Jewish pre-school. Likewise, of those with children in primary school, 76% are in a Jewish day school. The proportion increases to 82% for those with children in middle/high school. Overall, of those respondents with children in the school system, 80% are at a Jewish day school.

Financial Constraints

Is financial cost impeding Jewish life in Cape Town? Nearly 9% of respondents confirm that the financial cost of synagogue membership and kosher food is dissuading uptake (Figure 41). Furthermore, around 8% have found the cost of Jewish day school and communal activities, respectively, to be prohibitive.

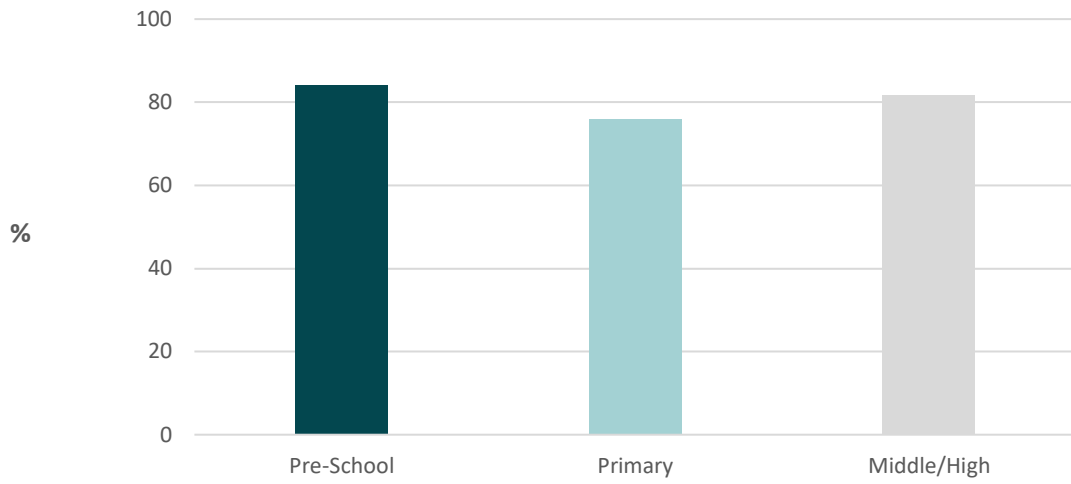
Figure 39: Proportion who have been to a Jewish Day School



Q. As a child/teenager, did you ever attend a Jewish Day School?

Note: 95% CIs [92.44, 99.26], [67.00, 79.67], [34.54, 46.37], [6.72, 15.96]

Figure 40: Proportion currently attending a Jewish Day School

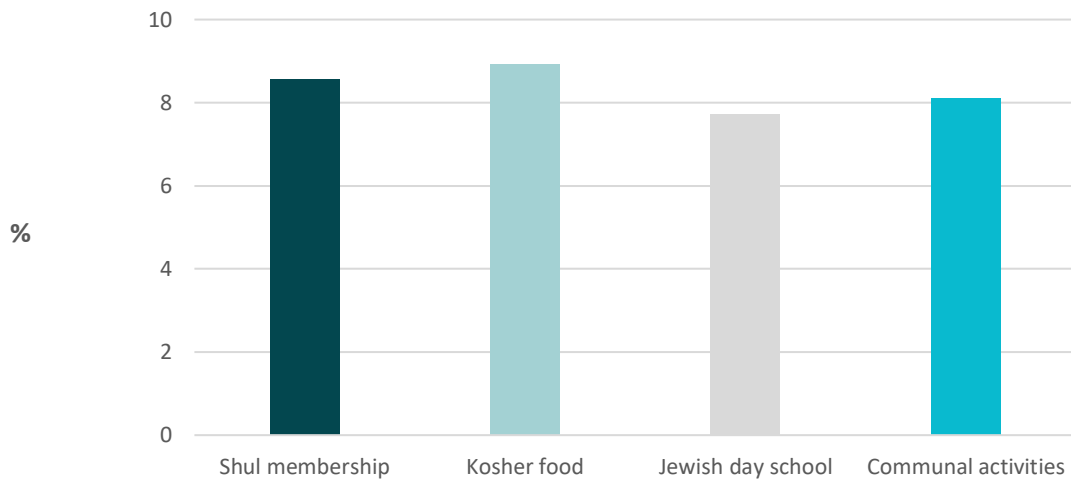


Q. Earlier you indicated you have a child in pre-school/primary school/middle school. Is the child attending a Jewish Day School, a non-Jewish private school or a non-Jewish public school?

Note: subsample of participants with a child in pre-school, primary school or middle/high school;

95% CIs [72.08, 91.64], [66.44, 83.40], [72.63, 88.22]

Figure 41: Financial cost has dissuaded Jewish life



Q. In the last five years, has financial cost dissuaded you from belonging to a synagogue/temple, buying kosher food, sending a child to a full-time Jewish day school, sending a child to machaneh, participating in the activities of Jewish communal organisations?

Note: excludes *not* applicable; 95% CIs [6.70, 10.85], [6.67, 11.86], [5.00, 11.57], [6.27, 10.4]

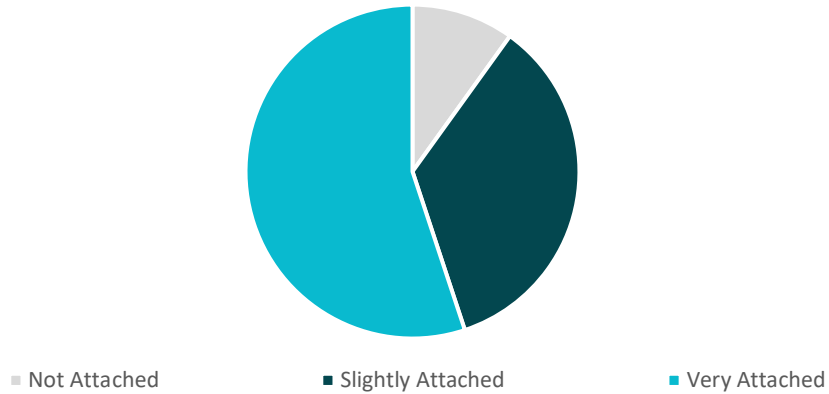
Israel

Emotional Attachment

The community has a strong emotional attachment to Israel. Overall, across all age groups, 55% are very attached to Israel, 35% are slightly attached, and a minority of 10% are not at all attached (Figure 42).

Strong attachment to Israel increases with age. As shown in Table 12, 36% of 16-29's are *very emotionally attached* to Israel, significantly less than 51% of 30-49's, 60% of 50-69's and 65% of 70+'s (joint hypothesis test: $p < 0.01$). A similar, although more moderate relationship, emerges when comparing the 30-49's to older groups (joint hypothesis test: $p = 0.026$).

Figure 42: Attachment to Israel



Q. How emotionally attached are you to Israel?

Note: excludes *don't know*; 95% CIs [7.99, 12.27], [31.68, 38.45], [51.57, 58.55]

Table 12: Emotional attachment to Israel, by age grp

	16-29			30-49		
	%	95% CI		%	95% CI	
No attachment	15.24	[9.95,	22.63]	10.72	[6.93,	16.22]
Slightly attached	49.13	[40.63,	57.69]	38.15	[31.23,	45.59]
Very attached	35.63	[27.89,	44.20]	51.12	[43.69,	58.51]
	50-69			70+		
	%	95% CI		%	95% CI	
No attachment	8.84	[5.91,	13.01]	7.30	[4.34,	12.02]
Slightly attached	31.56	[26.03,	37.67]	27.76	[21.83,	34.58]
Very attached	59.60	[53.36,	65.54]	64.95	[57.87,	71.42]

Q. How emotionally attached are you to Israel?

Note: excludes *don't know*

Views on the Conflict

In order to untangle views on the Israeli-Palestinian conflict, respondents are provided a continuum of statements and asked to select the one best describing their viewpoint. As Figure 43 indicates, the majority of respondents (64%) believe that, while there has been fault on all sides, on balance Israel is in the right. A further 11% believe that Israel is completely in the right in all its actions.

In terms of minority viewpoints, 13% oscillate between support for both Israeli and Palestinian policies and 1% believe Palestine to be, on balance, in the right. Finally, 5% are unsure.

Views on the Settlements

Opinions on the settlements are decidedly more mixed and characterised by a large degree of uncertainty.

When presented with statements around the legitimacy of the settlements and asked to select one, 30% of respondents were unable to provide an opinion (they were unsure) (Figure 44). Figure 45 further shows that uncertainty is greatest in the youngest age group with nearly every second individual aged 16-29 being *unsure*, a significantly greater proportion relative to other age groups (joint hypothesis test: $p < 0.01$).

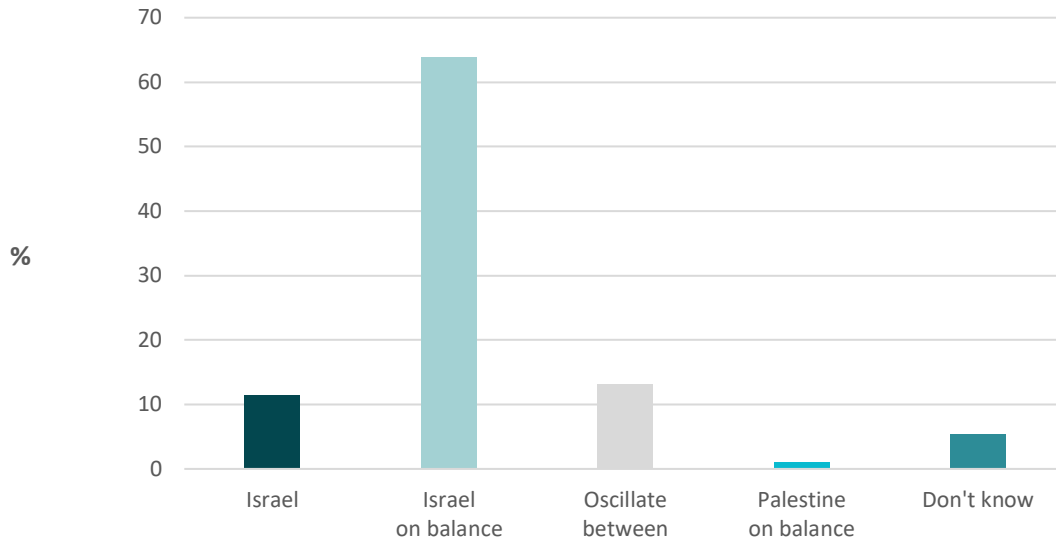
After uncertainty, the dominant view reflected in Figure 44 is that, while the settlements are justified, they should be limited or removed for the purposes of peace (28%). Thereafter, 19% perceive the settlements to be fully justified while 19% consider them to be a barrier to peace.

Criticism of Israel

When it comes to criticising Israeli government policy, 84% of respondents agree it is acceptable to be critical in Jewish communal spaces (95% CI [80.86, 86.25]). In contrast, 43% consider it acceptable to be critical of Israeli policy in public (95% CI [39.33, 46.07]).

There is a strong age narrative however, with the youngest age group being more accepting of public criticism of Israeli policy. For example, around seven out of ten 16-29 year-olds agree that South African Jews should be free to criticise Israeli policy in public, decreasing consistently to a low of 30% for the oldest age group (joint hypothesis test: $p < 0.01$) (Figure 46).

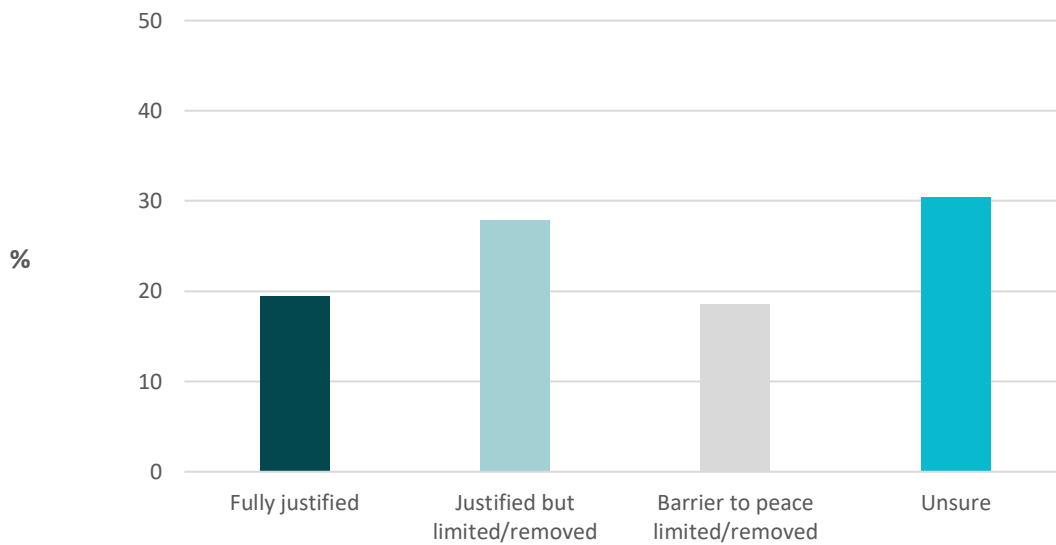
Figure 43: Views on the Israeli-Palestinian conflict



Q. Which of the following statements best describes your view of the Israeli-Palestinian conflict: Israel is completely in the right in all its actions; there has been fault on all sides, but on balance Israel is in the right; I support Israeli policies on some issues and Palestinian policies on other issues; there has been fault on all sides, but on balance Palestine is in the right; Palestine is completely in the right in all its actions?

Note: 5.28% indicated *other*; 95% CIs [9.39, 13.97], [60.40, 67.28], [10.85, 15.66], [0.46, 2.09], [3.90, 7.09]

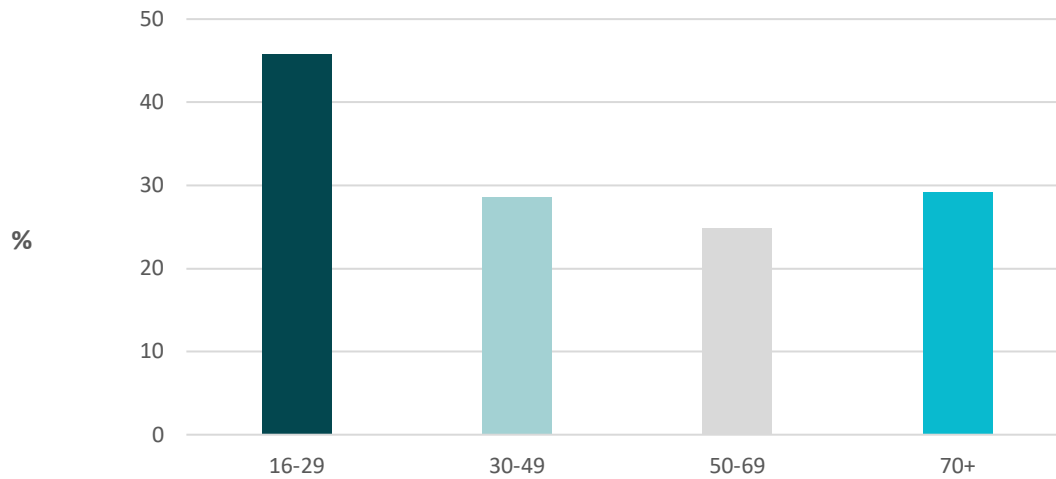
Figure 44: Views on the settlements



Q. Which of the following statements do you agree with: the settlements beyond the Green Line are fully justified; whilst the settlements are justified, for the purposes of peace they should be limited and/or removed; the settlements are a barrier to peace and must be limited and/or removed?

Note: 3.58% indicated *other*; 95% CIs [16.76, 22.51], [24.81, 31.20], [15.97, 21.51], [27.31, 33.81]

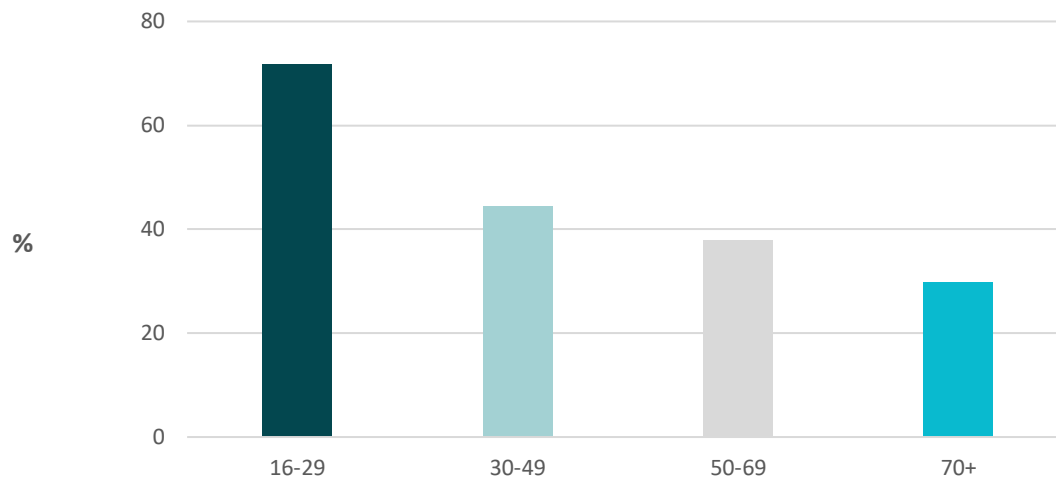
Figure 45: Uncertainty on the issue of settlements



Q. Which of the following statements do you agree with: the settlements beyond the Green Line are fully justified; whilst the settlements are justified, for the purposes of peace they should be limited and/or removed; the settlements are a barrier to peace and must be limited and/or removed?

Note: 95% CIs [37.52, 54.23], [22.35, 35.60], [19.85, 30.62], [23.15, 36.09]

Figure 46: Agree that you can criticise Israel in public



Q. Do you agree or disagree that South African Jews should be free to criticise Israel in public?

Note: 95% CIs [63.07, 79.08], [36.90, 52.00], [32.02, 44.08], [24.20, 36.18]

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APPENDIX

Section A: Respondent details

A1	CRF		
A2	First name		
A3	Surname		
A4	Residential suburb	Atlantic Seaboard	1
		Northern Suburbs	2
		Southern Suburbs	3
A5	Residential address		
A6	Type of residence	House	1
		Townhouse	2
		Flat/Apartment	3
		Aged/retirement home	4
A7	Interviewer		
A8	Date of interview (dd/mm/yyyy)		
A9	Interview start time		

Section B: Preliminary demographics

B1	Do you consider yourself to be Jewish? This could be on the grounds of your religion, culture, upbringing, ethnicity, parentage or any other basis	Yes	1	End survey
		No	2	
		Refused	-8	
B2	What is your gender?	Male	1	
		Female	2	
		Not listed (specify)	3	B2s
		Refused	-8	
B2s	Specify Refused: -8	Example: Transgender male/female or non-conforming		
B3	What is your date of birth? Refused: -8; don't know: -9	Format: dd/mm/yyyy		
B4	What is your marital status?	Single (never been married)	1	B4.1 & B4.2
		Married	2	
		Unmarried but living with a partner	3	
		Currently divorced	4	
		Separated	5	
		Widowed	6	
		Refused	-8	
B4.1	Is/was your spouse/partner Jewish?	Yes	1	
		No	2	
		Refused	-8	
B4.2	Is/was this your first marriage	Yes	1	
		No	2	
		Refused	-8	

B5	Are you a South African citizen?	Yes, by birth	1	B5.1
		Yes, by naturalisation	2	B5.2
		No	3	B5.3
		Refused	-8	B6
B5.1	Do you hold citizenship of another country?	Yes (specify)	1	B5s
		No	2	B6
		Refused	-8	
B5.2s	You mentioned you are a South African citizen by naturalisation. Please explain. Refused: -8; don't know: -9			B6
B5.3	Of which country are you a citizen? Refused: -8; don't know: -9			B6
B5s	Specify Refused: -8, don't know: -9			B6

B6	Do you presently attend an educational institution? Includes part and full-time studies, in person or as a distance learner	Yes	1	B6.1
		No	2	B7
		Refused	-8	
B6.1	Which of the following educational institutions do you attend?	Ordinary school (Grade 1-12 learners)	1	
		Further Education and Training College (FET)	2	
		Private College	3	
		Higher Educational Institution (University)	4	
		Higher Educational Institution (University of Technology)	5	
		Home based education/home learning	6	
		Other (specify)	7	B6.1s
		Refused	-8	
B6.1s	Specify Refused: -8, don't know: -9			

B7 One option	What is the highest level of education you have obtained?	School education (below Grade 12)	1	
		School education (Grade 12)	2	
		Certificate (with less than Grade 12)	3	
		Diploma (with less than Grade 12)	4	
		Certificate with Grade 12	5	
		Diploma with Grade 12	6	
		Bachelor's degree	7	
		Bachelor's degree and post graduate diploma	8	
		Honour's degree	9	
		Master's degree	10	
		Doctoral degree	11	
		Professional qualification (i.e. law, medicine, accounting)	12	B7.1
		Other (specify)	13	B7s
		Refused	-8	
Don't know	-9			
B7.1	What is your designation? Refused: -8; don't know: -9			
B7s	Specify Refused: -8; don't know: -9			

B8	Which high school are you attending/did you attend? Refused: -8; don't know: -9			
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Section C: Household size and composition

Interviewer read out: I am now going to ask about people who usually live in your household, including children and babies. We will deal with people who don't live in the house anymore at a later stage. Live-in domestic workers and other staff are separate households and should not be included.

C1	Including yourself , how many people are currently living in your household? Refused: -8 Don't know: -9							If n=1 move to Section D
----	--	--	--	--	--	--	--	--------------------------------

			Person 1	Person 2	Person 3	Person 4	Person 5	
C2	Relationship to you?							
	Spouse		1	1	1	1	1	
	Unmarried partner		2	2	2	2	2	
	Fiancé		3	3	3	3	3	
	Parent/Step-parent/Parent-in-law		4	4	4	4	4	
	Grandparent		5	5	5	5	5	
	Sibling		6	6	6	6	6	
	Child/stepchild/adopted child		7	7	7	7	7	
	Grandchild/great grandchild		8	8	8	8	8	
	Other (specify)	C2s	9	9	9	9	9	
Refused		-8	-8	-8	-8	-8		
C2s	Specify Refused: -8; don't know: -9							
C3	Age at last birthday? Refused: -8; don't know: -9							
C4	Gender?							
	Male		1	1	1	1	1	
	Female		2	2	2	2	2	
	Not listed (specify)	C4s	3	3	3	3	3	
	Refused		-8	-8	-8	-8	-8	
C4s	Specify Refused: -8; don't know: -9							
C5	Attend an educational institution? Includes part and full-time studies, in person or as a distance learner							
	Yes	C5.1	1	1	1	1	1	
	No – too young/still at home with childminder	C6	2	2	2	2	2	
	No – not studying		3	3	3	3	3	
	Refused		-8	-8	-8	-8	-8	
	Don't know		-9	-9	-9	-9	-9	
C5.1	Which of the following educational institutions?							
	Ordinary school - Pre-school (incl. grade R)	C6	1	1	1	1	1	
	Ordinary school - Primary school		2	2	2	2	2	
	Ordinary school – Middle/high school		3	3	3	3	3	
	Further Education and Training College (FET)		4	4	4	4	4	
	Private College		5	5	5	5	5	
	Higher Educational Institution (University)		6	6	6	6	6	
	Higher Educational Institution (University of Technology)		7	7	7	7	7	
Home based education/home learning	8		8	8	8	8		

	Other (specify)	C5.1s	9	9	9	9	9
	Refused		-8	-8	-8	-8	-8
C5.1s	Specify Refused: -8; don't know: -9	C6					

			Person 1	Person 2	Person 3	Person 4	Person 5
C6	Highest level of education completed?						
	No schooling – too young/still at home		1	1	1	1	1
	School education (below Grade 12)		2	2	2	2	2
	School education (Grade 12)		3	3	3	3	3
	Certificate (with less than Grade 12)		4	4	4	4	4
	Diploma (with less than Grade 12)		5	5	5	5	5
	Certificate with Grade 12		6	6	6	6	6
	Diploma with Grade 12		7	7	7	7	7
	Bachelor's degree		8	8	8	8	8
	Bachelor's degree and post graduate diploma		9	9	9	9	9
	Honour's degree		10	10	10	10	10
	Master's degree		11	11	11	11	11
	Doctoral degree		12	12	12	12	12
	Professional qualification (i.e. law, medicine, accountant)	C6.1	13	13	13	13	13
	Other (specify)	C6s	14	14	14	14	14
N/A		-7	-7	-7	-7	-7	
Refused		-8	-8	-8	-8	-8	
Don't know		-9	-9	-9	-9	-9	
C6.1	What is their designation? Refused: -8; don't know: -9						
C6s	Specify Refused: -8; don't know: -9						

C7 Multiple options	Employed?						
	Full-time student (incl. school and tertiary)		1	1	1	1	1
	Part-time student		2	2	2	2	2
	Employed full-time		3	3	3	3	3
	Employed part-time		4	4	4	4	4
	Self-employed		5	5	5	5	5
	Unemployed		6	6	6	6	6
	Homemaker/stay-at-home mom		7	7	7	7	7
	Retired		8	8	8	8	8
	Unable to work because of a disability/ill-health		9	9	9	9	9
	Other (specify)	C7s	10	10	10	10	10
	N/A		-7	-7	-7	-7	-7
	Refused		-8	-8	-8	-8	-8
Don't know		-9	-9	-9	-9	-9	
C7s	Specify Refused: -8; don't know: -9						

C8	Does the individual have special needs? Mental, emotional or physical disability						
	Yes	C8.1	1	1	1	1	1
	No		2	2	2	2	2
	Refused		-8	-8	-8	-8	-8
	Don't know		-9	-9	-9	-9	-9
C8.1	Can you elaborate on this? Refused: -8; don't know: -9						

Section D: Children living outside the household

D1	Do you have children, of any age, who do not currently live in your household?	Yes	1	D2
		No	2	E1
		Refused	-8	

D2	How many children are currently not living with you? Refused: -8; don't know: -9		
----	---	--	--

		Person 1	Person 2	Person 3	Person 4	Person 5
D3	Age at last birthday? Refused: -8; don't know: -9					

D4	Where does the child live?					
	Cape Town	1	1	1	1	1
	In SA, but not in CT	2	2	2	2	2
	Overseas	3	3	3	3	3
	Refused	-8	-8	-8	-8	-8
	Don't know	-9	-9	-9	-9	-9

D4.1	What country/city/suburb does the child live in? Refused: -8; don't know: -9					
------	---	--	--	--	--	--

Section E: Jewish education

Validation rule: Respondent with a child <u>not</u> yet at pre-school Attend an educational institution (C5) = No schooling – too young/still at home with childminder				
E1 One option	You indicated you have at least one child at home with a childminder . Are you planning on sending this child to a Jewish Day School in the future? If you have more than one child at home with a childminder, please relate your answer to the eldest child.	Yes, definitely	1	E1.1
		Yes, probably	2	
		No, probably not	3	
		No, definitely not	4	
		Undecided	5	
		Refused	-8	
E1.1	Can you please explain your reasoning? Refused: -8; don't know: -9			
E2	Which school(s) are you considering? Refused: -8; don't know: -9			
E2.1	Please explain why you are considering these schools? Refused: -8; don't know: -9			
E3	At what age are you planning to send this child to school? Refused: -8; don't know: -9			
E3.1	Please explain your reasoning? Refused: -8; don't know: -9			

Validation rule: Respondent has at least one child in pre-school (baby class – grade R) Attend an educational institution (C5) = Yes Educational institution (C5.1) = Ordinary school - Pre-school (incl. grade R)				
E4 One option	Earlier you indicated you have at least one child in pre-school. What type of school is this child attending? If you have more than one child in pre-school, please relate your answer to the eldest child.	A Jewish day school	1	E5
		A non-Jewish private school	2	E8
		A non-Jewish public school	3	
		Refused	-8	
Attending a Jewish Day School (E4=1)				
E5	Why did you choose to enrol this child at a Jewish Day School? Refused: -8; don't know: -9			
E6	At which school is this child?	Herzlia campus:	1	E7a
		Other:	2	E7b
E7a	AT HERZLIA: Do you plan to keep this child at a Jewish Day School in the future?	Yes, I plan to keep the child at Herzlia	1	E7c
		Yes, but I plan to take child out of Herzlia and move to a different Jewish Day School	2	
		No, I plan to move child to a non-Jewish School	3	
		Refused	-8	
		Don't know	-9	
E7b	AT OTHER JEWISH DAY SCHOOL: Do you plan to keep this child at a Jewish Day School in the future?	Yes, I plan to keep the child at the same school	1	E7c
		Yes, but will move child into Herzlia in the future	2	
		Yes, but will move child into another Jewish Day School	3	
		No, I plan to move child to a non-Jewish School	4	
		Refused	-8	
		Don't know	-9	
E7c	Please explain your answer Refused: -8; don't know: -9			
Attending a non-Jewish Day School: (E4=2; E4=3)				
E8	Why did you choose to enrol this child at a non-Jewish school? Refused: -8; don't know: -9			
E9	What school does this child attend? Refused: -8; don't know: -9			
E10	Has this child ever attended a Jewish day school?	Yes	1	E10.1
		No	2	E11
		Refused	-8	
E10.1	Why did this child leave the Jewish Day School? Refused: -8; don't know: -9			
E11	Are you planning on sending this child to a Jewish Day School in the future?	Yes	1	E11.1
		No	2	
		Refused	-8	
		Don't know	-9	E11.1
E11.1	Please explain your answer Refused: -8; don't know: -9			

Validation rule: Respondent has at least one child in primary school Attend an educational institution (C5) = Yes Educational institution (C5.1) = Ordinary school – Primary school				
E12 One option	Earlier you indicated you have at least one child in primary school . What type of school is this child attending? If you have more than one child in primary school, please relate your answer to the eldest child.	A Jewish Day School	1	E13
		A non-Jewish private school	2	E16
		A non-Jewish public school	3	
		Refused	-8	
Attending a Jewish Day School (E12=1)				
E13	Why did you choose to enrol this child at a Jewish Day School? Refused: -8; don't know: -9			
E14	At which school is this child	Herzlia campus:	1	E15a
		Other:	2	E15b
E15a	AT HERZLIA: Do you plan to keep this child at a Jewish Day School in the future?	Yes, I plan to keep the child at Herzlia	1	E15c
		Yes, but I plan to take child out of Herzlia and move to a different Jewish Day School	2	
		No, I plan to move child to a non-Jewish School	3	
		Refused	-8	
		Don't know	-9	
E15b	AT OTHER JEWISH DAY SCHOOL: Do you plan to keep this child at a Jewish Day School in the future?	Yes, I plan to keep the child at the same school	1	E15c
		Yes, but will move child into Herzlia in the future	2	
		Yes, but will move child into another Jewish Day School	3	
		No, I plan to move child to a non-Jewish School	4	
		Refused	-8	
		Don't know	-9	
E15c	Please explain your answer Refused: -8; don't know: -9			
Attending a non-Jewish Day School: (E12=2; E12=3)				
E16	Why did you choose to enrol this child at a non-Jewish school? Refused: -8; don't know: -9			
E17	What school does this child attend? Refused: -8; don't know: -9			
E18	Has this child ever attended a Jewish day school?	Yes	1	E18.1
		No	2	E19
		Refused	-8	
E18.1	Why did this child leave the Jewish Day School? Refused: -8; don't know: -9			
E19	Are you planning on sending this child to a Jewish Day School in the future?	Yes	1	E19.1
		No	2	
		Refused	-8	
		Don't know	-9	E19.1
E19.1	Please explain your answer Refused: -8; don't know: -9			

Validation rule: Respondent has at least one child in middle/high school Attend an educational institution (C5) = Yes Educational institution (C5.1) = Ordinary school – Middle/high school				
E20 One option	Earlier you indicated you have at least one child in middle/high school . What type of school is this child attending? If you have more than one child in middle/high school, please relate your answer to the eldest child.	A Jewish Day School	1	E21
		A non-Jewish private school	2	E24
		A non-Jewish public school	3	
		Refused		
Attending a Jewish Day School (E20=1)				
E21	Why did you choose to enrol this child at a Jewish Day School? Refused: -8; don't know: -9			
E22	At which school is this child	Herzlia campus:	1	E23a
		Other:	2	E23b
E23a	AT HERZLIA: Do you plan to keep this child at a Jewish Day School in the future? Why or why not?	Yes, I plan to keep the child at Herzlia	1	E23c
		Yes, but I plan to take child out of Herzlia and move to a different Jewish Day School	2	
		No, I plan to move child to a non-Jewish School	3	
		Refused	-8	
		Don't know	-9	
E23b	AT OTHER JEWISH DAY SCHOOL: Do you plan to keep this child at a Jewish Day School in the future? Why or why not?	Yes, I plan to keep the child at the same school	1	E23c
		Yes, but will move child into Herzlia in the future	2	
		Yes, but will move child into another Jewish Day School	3	
		No, I plan to move child to a non-Jewish School	4	
		Refused	-8	
		Don't know	-9	
E23c	Please explain your answer Refused: -8; don't know: -9			
Attending a non-Jewish Day School: (E20=2; E20=3)				
E24	Why did you choose to enrol this child at a non-Jewish school? Refused: -8; don't know: -9			
E25	What school does this child attend? Refused: -8; don't know: -9			
E26 One option	Has this child ever attended a Jewish day school?	Yes	1	E26.1
		No	2	E27
		Refused	-8	
E26.1	Why did this child leave the Jewish Day School? Refused: -8; don't know: -9			
E27 One option	Are you planning on sending this child to a Jewish Day School in the future?	Yes	1	E27.1
		No	2	
		Refused	-8	
		Don't know	-9	E27.1
E27.1	Please explain your answer Refused: -8; don't know: -9			

Validation rule: Respondent has at least one child at home or at school Highest level of education (C6) = No schooling – too young/still at home Highest level of education (C6) = School education (below Grade 12)			
Consider the following scenarios about Herzlia school, and let me know how they would change, if at all, the likelihood of you sending your child to Herzlia.			
E28	If there was a safe, efficient, and cost-effective school bus system	This would make me less likely to send my child(ren) to Herzlia in the future	1
		This would not change the likelihood of me sending my child(ren) to Herzlia in the future	2
		This would make me more likely to send my child(ren) to Herzlia in the future	3
		Refused	-8
		Don't know	-9
E29	If there was a greater security presence at Herzlia schools	This would make me less likely to send my child(ren) to Herzlia in the future	1
		This would not change the likelihood of me sending my child(ren) to Herzlia in the future	2
		This would make me more likely to send my child(ren) to Herzlia in the future	3
		Refused	-8
		Don't know	-9
E30	If <i>Herzlia</i> and <i>Phyllis Jowell Jewish Day School</i> amalgamated into one school with streamed levels of religious instruction whilst at the same time adopting Herzlia's secular syllabus	This would make me less likely to send my child(ren) to Herzlia in the future	1
		This would not change the likelihood of me sending my child(ren) to Herzlia in the future	2
		This would make me more likely to send my child(ren) to Herzlia in the future	3
		Refused	-8
		Don't know	-9
E31	If <i>Herzlia</i> closed all other primary school campuses and centralised primary school at the Highlands campus, introduced a safe, efficient, and cost-effective school bus system and, as a result , was able to significantly reduce fees	This would make me less likely to send my child(ren) to Herzlia in the future	1
		This would not change the likelihood of me sending my child(ren) to Herzlia in the future	2
		This would make me more likely to send my child(ren) to Herzlia in the future	3
		Refused	-8
		Don't know	-9
E28-31c	Additional comments		
Now I would like you to consider the financial cost of a Jewish education.			
E32	Did you delay enrolling any of your children in a Jewish pre-school because of the cost of school fees?	Yes	1
		No	2
		N/A – never considered a Jewish school	3
		N/A – child(ren) not of school age	4
		Refused	-8
E33	Has the cost of school fees ever prevented you from sending one or more children to a Jewish day school in Cape Town?	Yes	1
		No	2
		N/A – never considered a Jewish school	3
		N/A – child(ren) not of school age	4
		Refused	-8
E34	Are you likely to ask for a bursary in the future?	Yes	1
		No	2
		N/A – child(ren) not at/won't be at a Jewish school	3
		Refused	-8
		Don't know	-9

E33-34c	Additional comments			
E35	Listed here are some factors that people might think about when choosing a school. Please rank the three factors you consider to be most important			
1	Affordability of fees			
2	Cultivating and strengthening Jewish identity			
3	Interacting with other Jewish children			
4	Proximity of the school to home			
5	Strong secular academics			
6	Jewish education (Jewish religion, Judaism, Jewish values)			
7	Developing literacy in Hebrew			
8	Competitive level of sports			
9	Use of technology as a teaching aid			
10	Offering of a wide range of extra-curricular programs			
11	The opportunity to undertake programs in Israel			
12	Interacting with children from a range of cultures and ethnicities			
-8	Refused			-8
-9	Don't know			-9
E35c	Additional comments			
E36 One option per row	Irrespective of whether you or your children have attended Herzlia, using a rating of 1 to 10, how well do you feel that Herzlia performs in the following areas? Note: a score of 1 means Herzlia performs very poorly whereas a score of 10 means Herzlia performs very well.	Rating	Refused	Don't know
E36.1	Affordability of fees		-8	-9
E36.2	Cultivating and strengthening Jewish identity		-8	-9
E36.3	Promoting interaction with other Jewish children		-8	-9
E36.4	Proximity of the school to home		-8	-9
E36.6	Provision of strong secular academics		-8	-9
E36.7	Jewish education (Jewish religion, Judaism, Jewish values)		-8	-9
E36.8	Developing literacy in Hebrew		-8	-9
E36.9	Competitive level of sports		-8	-9
E36.10	Using technology as a teaching aid		-8	-9
E36.11	Offering of a wide range of extra-curricular programs		-8	-9
E36.12	Providing opportunity to undertake programs in Israel		-8	-9
E36c	Additional comments			

Section F: Tertiary education

Validation rule				
Respondent is at middle/high school				
Presently attend an educational institute (B6) = Yes				
Which educational institute do you attend (B6.1) = Ordinary school (Grade 1-12 learners)				
Highest level of education obtained (B6.2) = School education (below Grade 12)				
F1	Are you considering further study after graduation?	Yes	1	F1.1
		No	2	F2
		Refused	-8	
		Don't know	-9	
F1.1	Are you considering studying in Cape Town	Yes	1	F1.2
		No	2	F1.3
		Refused	-8	F1.4
		Don't know	-9	
F1.2	At which Cape Town institutions? Refused: -8; don't know: -9			F1.4
F1.3	Why not? Refused: -8; don't know: -9			F1.4
F1.4 One option	Are you considering studying elsewhere in South Africa?	Yes	1	F1.5
		No	2	F1.6
		Refused	-8	F1.7
		Don't know	-9	
F1.5	At which South African institutions? Refused: -8; don't know: -9			F1.7
F1.6	Why not? Refused: -8; don't know: -9			F1.7
F1.7 One option	Are you considering studying overseas?	Yes	1	F1.8
		No	2	F2
		Refused	-8	
		Don't know	-9	
F1.8	At which overseas institutions? Refused: -8; don't know: -9			

	Validation rule Respondent is at middle/high school Presently attend an educational institute (B6) = Yes Which educational institute do you attend (B6.1) = Ordinary school (Grade 1-12 learners) Highest level of education obtained (B6.2) = School education (below Grade 12) Respondent is at university Educational institutions (B6.1) = Private college, Higher Educational Institute (University or University of Technology)				
F2	Using a rating of 1-10, how concerned are you about the following at UCT? Note: a score of 1 means you are not at all concerned whereas a score of 10 means you are very concerned	Rating	Refused	Don't know	
F2.1	Current safety on campus		-8	-9	
F2.2	Current safety as a Jew on campus		-8	-9	
F2.3	Current level of anti-Semitism on campus		-8	-9	
F2.4	Current level of Anti-Zionism on campus		-8	-9	
F2.5	Future protests/disruptions		-8	-9	
F2.6	Current academic standards		-8	-9	
F2c	Additional comments				
F3	More generally, have concerns around the following deterred you from wanting to study further in South Africa?	Yes	No	Refused	Don't know
One option per row					
F3.1	Anti-Semitism	1	2	-8	-9
F3.2	Anti-Zionism	1	2	-8	-9
F3.3	Student protests / disruptions	1	2	-8	-9
F3.4	Concerns about the quality of education	1	2	-8	-9
F3.5	Other (specify) F3.5s	1	2	-8	-9
F3.5s	Specify? Refused: -8; don't know: -9				
F3c	Additional comments				

Validation rule: Respondent has at least one child in middle/high school Attend an educational institution (C5) = Yes Educational institution (C5.1) = Ordinary school – Middle/high school Highest level of education (C6) = School education (below Grade 12)					
F4	Is your child considering further study after graduation?	Yes	1	F4.1	
		No	2	F5	
		Refused	-8		
		Don't know	-9		
F4.1	Is your child considering studying in Cape Town ?	Yes	1	F4.2	
		No	2	F4.3	
		Refused	-8	F4.4	
		Don't know	-9		
F4.2	At which Cape Town institutions? Refused: -8; don't know: -9				F4.4
F4.3	Why not? Refused: -8; don't know: -9				F4.4
F4.4 One option	Is your child considering studying elsewhere in South Africa ?	Yes	1	F4.5	
		No	2	F4.6	
		Refused	-8	F4.7	
		Don't know	-9		
F4.5	At which South African institutions? Refused: -8; don't know: -9				F4.7
F4.6	Why not? Refused: -8; don't know: -9				F4.7
F4.7 One option	Is your child considering studying overseas?	Yes	1	F4.8	
		No	2	F5	
		Refused	-8		
		Don't know	-9		
F4.8	At which overseas institutions? Refused: -8; don't know: -9				
F5	Using a rating of 1-10, how concerned are you about the following at UCT? Note: a score of 1 means you are not at all concerned whereas a score of 10 means you are very concerned	Rating	Refused	Don't know	
F5.1	Current safety on campus		-8	-9	
F5.2	Current safety as a Jew on campus		-8	-9	
F5.3	Current level of anti-Semitism on campus		-8	-9	
F5.4	Current level of Anti-Zionism on campus		-8	-9	
F5.5	Future protests/disruptions		-8	-9	
F5.6	Current academic standards		-8	-9	
F5c	Additional comments				
F6	More generally, have concerns around the following deterred you from wanting your child to study further in South Africa?	Yes	No	Refused	Don't know
F6.1	Anti-Semitism	1	2	-8	-9
F6.2	Anti-Zionism	1	2	-8	-9
F6.3	Student protests / disruptions	1	2	-8	-9
F6.4	Concerns about the quality of education	1	2	-8	-9
F6.5	Other (specify) <i>F6.5s</i>	1	2	-8	-9
F6.5s	Specify? Refused: -8; don't know: -9				
F6c	Additional comments				

Validation rule: Respondent has at least one child at university Attend an educational institution (C5) = Yes Educational institution (C5.1) = University, University of Technology, Private university/college					
F7	Using a rating of 1-10, how concerned are you about the following at UCT? Note: a score of 1 means you are not at all concerned whereas a score of 10 means you are very concerned	Rating	Refused	Don't know	
F7.1	Current safety on campus		-8	-9	
F7.2	Current safety as a Jew on campus		-8	-9	
F7.3	Current level of anti-Semitism on campus		-8	-9	
F7.4	Current level of Anti-Zionism on campus		-8	-9	
F7.5	Future protests/disruptions		-8	-9	
F7.6	Current academic standards		-8	-9	
F7c	Additional comments				
F8	More generally, have concerns around the following deterred you from wanting your child to study further in South Africa?	Yes	No	Refused	Don't know
F8.1	Anti-Semitism	1	2	-8	-9
F8.2	Anti-Zionism	1	2	-8	-9
F8.3	Student protests / disruptions	1	2	-8	-9
F8.4	Concerns about the quality of education	1	2	-8	-9
F8.5	Other (specify) <i>F6.5s</i>	1	2	-8	-9
F8.5s	Specify? Refused: -8; don't know: -9				
F8c	Additional comments				

Section G: Migration and perceptions about the future

G1	How likely is it that you will move from your home address within the next five years?	Very likely	1	G1.1
		Somewhat likely	2	
		Not at all likely	3	G2
		Refused	-8	
		Don't know	-9	
G1.1	For what reason do you anticipate moving? Refused: -8; don't know: -9			G2

G2	If you were to move in the next five years, where would you move to?	Move homes but remain in my current suburb	1	G2.1
		To another suburb in Cape Town	2	
		To another city but remain in SA	3	
		To another country	4	
		Not planning to move	5	G3
		Refused	-8	
		Don't know	-9	
G2.1	Please tell us which suburb/city/country you are considering and why you are considering moving. Refused: -8; don't know: -9			G3

G3	To what extent do you agree or disagree with the following statement: The quality of your and your family's life in South Africa will improve over the next ten years	Strongly agree	1	G3.1
		Agree	2	
		Disagree	3	
		Strongly disagree	4	
		Refused	-8	G4
		No opinion/Don't know	-9	
G3.1	Please explain your response Refused: -8; don't know: -9			G4
G3c	Additional comments			

G4 Multiple options	Which of these statements best apply to you?	I plan to remain in CT	1	G4.1
		I plan to leave CT but remain in SA	2	
		I am considering leaving SA but have not yet made a final decision	3	
		I am considering leaving SA and have not yet made a final decision but have begun to move assets (i.e. money) or buy property abroad	4	
		I have made a decision to leave SA in the future	5	
		I have made a decision to leave SA in the future and have begun to move assets (i.e. money) or buy property abroad	6	
		I would leave SA if I could, but I can't afford to	7	
		I would leave SA if I could, but I am too old to emigrate	8	
		I want my child(ren)/ grandchild(ren) to leave SA	9	
		Refused	-8	
		Don't know	-9	
G4.1	Please explain your reasoning Refused: -8; don't know: -9			G5

G5	Do you have one or more living parents in South Africa? <i>This refers to your own parents and not your in-laws.</i>	Yes	1	G5.1
		No	2	Section H
		Refused	-8	
G5.1	If you left South Africa, would your parents remain in SA?	Yes	1	Section H
		Yes, initially, but I would hope for them to join me in the future	2	
		No, they would emigrate with me	3	
		N/A - don't plan to leave SA	4	
		Refused	-8	
		Don't know	-9	

Section H: Personal safety and antisemitism

Interviewer read out: Over the past year, have you personally experienced any of the following...

H1	Negative public attention because you are Jewish? i.e. derogatory comments while walking in the street, buying kosher food or eating in kosher restaurants.	Yes	1	H1.1
		No	2	H2
		Refused	-8	
		Don't know	-9	
H1.1	Please explain your response Refused: -8; don't know: -9			H2

H2	Negative attention at work, school or on campus because you are Jewish? i.e. derogatory comments from co-workers or classmates.	Yes	1	H2.1
		No	2	H3
		N.A - retired	-7	
		Refused	-8	
		Don't know	-9	
H2.1	Please explain your response Refused: -8; don't know: -9			H3

H3	Physical assault due to general crime in the country (i.e. not specifically because you are Jewish).	Yes	1	H3.1
		No	2	H4
		Refused	-8	
		Don't know	-9	
H3.1	Please explain your response Refused: -8; don't know: -9			H4

H4	Physical assault specifically because you are Jewish?	Yes	1	H4.1
		No	2	H5
		Refused	-8	
		Don't know	-9	
H4.1	Please explain your response Refused: -8; don't know: -9			H5

Interviewer read out: In your daily life how *concerned* are you, if at all, about...

H5	You or your family's safety while going about your daily activities (driving, parking, walking etc.)?	Very concerned	1	H5.1
		Fairly concerned	2	H6
		Not concerned	3	
		Refused	-8	
H5.1	Please explain your response Refused: -8; don't know: -9			H6

H6	You or your family's safety while attending Jewish communal events or visiting Jewish institutions?	Very concerned	1	H6.1
		Fairly concerned	2	H7
		Not concerned	3	
		N/A	-7	
		Refused	-8	
H6.1	Please explain your response Refused: -8; don't know: -9			H7

H7	You or your family's safety while attending shul services	Very concerned	1	H7.1
		Fairly concerned	2	
		Not concerned	3	H8
		N/A	-7	
		Refused	-8	
H7.1	Please explain your response Refused: -8; don't know: -9			H8

H8	Your own, your child's or grandchild's safety while attending Jewish Day School	Very concerned	1	H8.1
		Fairly concerned	2	
		Not concerned	3	H9
		N/A	-7	
		Refused	-8	
H8.1	Please explain your response Refused: -8; don't know: -9			H9

Interviewer read out: How often, if at all, do you...

H9	Avoid visiting shul services because you are concerned for your safety?	Frequently	1	H9.1
		Occasionally	2	
		Never	3	H10
		N/A	-7	
		Refused	-8	
H9.1	Please explain your response Refused: -8; don't know: -9			H10

H10	Avoid visiting communal events because you are concerned for your safety?	Frequently	1	H10.1
		Occasionally	2	
		Never	3	H11
		N/A	-7	
		Refused	-8	
H10.1	Please explain your response Refused: -8; don't know: -9			H11

Interviewer read out: Do you ever...

H11	Avoid wearing, carrying or displaying things that might help people recognise you as Jewish in public, for example, wearing a kippah, Magen David or specific clothing?	Yes	1	H11.1
		No	2	H12
		N/A	-7	
		Refused	-8	
H11.1	Please explain your response Refused: -8; don't know: -9			H12

H12	Avoid wearing, carrying or displaying things that might help people recognise you as a Zionist in public, for example, IDF t-shirts or clothing and accessories with Israeli insignias?	Yes	1	H12.1
		No	2	H13
		N/A	-7	
		Refused	-8	
H12.1	Please explain your response Refused: -8; don't know: -9			H13

H13	Does the Israeli-Arab conflict impact on how safe you feel in your daily life as a Jewish person in Cape Town? Please explain your answer.	Yes	1	H13.1
		No	2	H14
		Refused	-8	
		Don't know	-9	

H13.1	Please explain your response Refused: -8; don't know: -9		H14
H13c	Additional comments		

H14	Over the next five years, anti-Semitism in South Africa will...?	Decrease	1	H15
		Remain the same	2	
		Increase	3	
		Refused	-8	
		Don't know	-9	
H14c	Additional comments			

H15 One option	Over the past five years, anti-Semitism in South Africa has...?	Decreased	1	H16
		Stayed the same	2	
		Increased	3	
		Refused	-8	
		Don't know	-9	
H15c	Additional comments			

Interviewer read out: If there was no Community Security Organisation (CSO), in your daily life how *concerned* would you be, if at all, about

H16 One option	You or your family's safety while attending Jewish communal events or visiting Jewish institutions?	Very concerned	1	H16.1
		Fairly concerned	2	H17
		Not concerned	3	
		N/A	-7	
		Refused	-8	
		Don't know	-9	
H16.1	Please explain your response Refused: -8; don't know: -9		H17	

H17 One option	You or your family's safety while attending shul services?	Very concerned	1	H17.1
		Fairly concerned	2	H18
		Not concerned	3	
		N/A	-7	
		Refused	-8	
		Don't know	-9	
H17.1	Please explain your response Refused: -8; don't know: -9		H18	

H18 One option	Your own, your child's or grandchild's safety while attending Jewish Day School?	Very concerned	1	H18.1
		Fairly concerned	2	Section I
		Not concerned	3	
		N/A	-7	
		Refused	-8	
		Don't know	-9	
H18.1	Please explain your response Refused: -8; don't know: -9		Section I	
H18c	Additional comments			

Section I: Religious life

I1	Which of the following best describes how you think of yourself religiously?	Non-practising	1	
		Secular/culturally Jewish	2	
		Reform/Progressive	3	
		Traditional	4	
		Orthodox	5	
		Other (specify)	6	I1s
		Refused	-8	
	Don't know	-9		
I1s	Specify Refused: -8; don't know: -9			
I1c	Additional comments			

I2	Please indicate whether you regularly ...	Yes	No	Refused	NA
I2.1	Drive on Shabbat	1	2	-8	-7
I2.2	Carry on Shabbat when outside an Eruv	1	2	-8	-7
I2.3	Use electricity on Shabbat	1	2	-8	-7
I2.4	Participate in Friday night Shabbat dinners	1	2	-8	-7
I2.5	Participate in Shabbat lunch	1	2	-8	-7
I2.6	Fast on Yom Kippur	1	2	-8	-7
I2.7	Participate in Passover Seders	1	2	-8	-7
I2.8	Light Hanukkah candles	1	2	-8	-7
I2.9	Eat only Kosher meat at home	1	2	-8	-7
I2.10	Separate meat and milk at home	1	2	-8	-7
I2.11	Eat only Kosher meat when outside the home	1	2	-8	-7
I2.12	Go to the mikvah	1	2	-8	-7
I2.13	Go to shul on a Saturday morning	1	2	-8	-7
I2.14	Attend regular shiurim at my shul/temple	1	2	-8	-7
I2.15	Take part in informal Jewish learning initiatives (like Melton, Midrasha, Limmud, Sinai Indaba)	1	2	-8	-7
I2.16	Eat pork	1	2	-8	-7
I2.17	Eat shellfish	1	2	-8	-7
I2c	Additional comments				

I3	How important or unimportant is it for you to be buried in a Jewish cemetery?	Very important	1	
		Moderately important	2	
		Not important	3	
		Refused	-8	
		Don't know	-9	
I3c	Additional comments			

I4	Aside from occasions like weddings and bat and bar mitzvahs, how often do you attend any type of shul service?	Never	1	I4.1
		Up to three times a year	2	
		Every few months	3	
		About once a month	4	
		Two or three times a month	5	
		Once a week or more	6	I5
		Refused	-8	
		Don't know	-9	
I4.1	Why do you not attend more regularly? Refused: -8; don't know: -9			I5

I5 One option per row	Thinking about the last time you attended a shul service, to what extent do you agree or disagree with the following statements?	Strongly agree	Agree	Disagree	Strongly disagree	N/A	Refused	No opinion/ Don't know
I5.1	I was warmly welcomed	1	2	3	4	-7	-8	-9
I5.2	I felt included in the service	1	2	3	4	-7	-8	-9
I5.3	I understood what was going on	1	2	3	4	-7	-8	-9
I5.4	I was bored	1	2	3	4	-7	-8	-9
I5.5	I was inspired or emotionally involved	1	2	3	4	-7	-8	-9
I5.6	I felt connected to the other people there	1	2	3	4	-7	-8	-9
I5c	Additional comments							

I6 One option	Are you or anyone in your household currently a member of a shul or temple?	Yes, paid synagogue member	1	I6.01
		No	2	I6.1
		Refused	-8	I7
		Don't know	-9	
I6.01	You indicated <i>[in question I4]</i> that you don't regularly go to shul. If so, why are you a member?			
I6.1	Why have you chosen to not have a membership? Refused: -8; don't know: -9			
I6c	Additional comments			

I7 One option per row	Indicate whether the following has increased, decreased or stayed the same over the past five years?	Increased	Remained the same	Decreased	Refused
I7.1	Your shul attendance	1	2	3	-8
I7.2	Your level of religious observance	1	2	3	-8
I7.3	Your level of attachment to your synagogue/temple	1	2	3	-8
I7c	Additional comments				

I8 One option per row	How satisfied are you with the following Jewish infrastructure in Cape Town?	Satisfied	Neither satisfied nor dissatisfied	Dissatisfied	N/A to me	Refused
I8.1	Availability of kosher meat in supermarkets	1	2	3	4	-8
I8.2	Number of kosher restaurants	1	2	3	4	-8
I8.3	Number of mikvahs	1	2	3	4	-8
I8.4	Number of facilities for Jewish learning	1	2	3	4	-8
I8.5	Location of Jewish schools	1	2	3	4	-8
I8c	Additional comments					

I9	Are you...?	Jewish by birth	1	
		Jewish by conversion	2	
		Refused	-8	
		Don't know	-9	

Section J: Jewish identity

J1 One option	How connected do you feel to Cape Town Jewish communal life?	Very connected	1	J2
		Somewhat connected	2	
		Neither connected nor unconnected	3	
		Somewhat unconnected	4	J1.1
		Very unconnected	5	
		Refused	-8	J2
Don't know	-9			
J1.1	You indicated you don't feel that connected to Jewish communal life. Are there any specific reasons causing you to feel this way? Refused: -8; don't know: -9			J2

J2	As a child/teenager, did you ever attend a Jewish Day School?	Yes	1	J3
		No	2	
		Refused	-8	

J3	How important do you consider the following statements to be?	Very important	Moderately important	Not important	N/A	Refused	Don't know
J3.1	Your spouse/partner be Jewish	1	2	3	-7	-8	-9
J3.2	Your children be knowledgeable about Jewish customs & beliefs	1	2	3	-7	-8	-9
J3.3	Your children be Jewish	1	2	3	-7	-8	-9
J3.4	Your children have a bat or bar mitzvah	1	2	3	-7	-8	-9
J3.5	Your children have a Jewish life partner	1	2	3	-7	-8	-9
J3	Additional comments						

Section K: Israel

K1	How emotionally attached are you to Israel?	Not emotionally attached to Israel	1	K2
		Slightly emotionally attached to Israel	2	K1.1
		Very emotionally attached to Israel	3	
		Refused	-8	K2
		Don't know	-9	
K1.1 Multiple options	How do you express your emotional attachment, if any, to Israel?	I follow news and current events about Israel	1	
		I donate money to Israel	2	
		I have been to Israel on holiday at least once	3	
		I plan to make Aliyah in the future	4	
		I participate in Zionist organisations and/or events	5	
		I engage in pro-Israel advocacy (at events or on social media)	6	
		I engage in advocacy which is critical of Israel (at events or on social media)	7	
		Other (specify)	8	K1.1s
	Refused	9		
K1.1s	Specify Refused: -8; don't know: -9			K2

K2	Which of the following statements best describes your view of the Israeli Palestinian conflict?	Israel is completely in the right in all its actions	1	
		There has been fault on all sides, but on balance I believe Israel is in the right	2	
		I support Israeli policies on some issues and Palestinian policies on other issues	3	
		There has been fault on all sides, but on balance I believe the Palestinians are in the right	4	
		The Palestinians are completely in the right in all their actions	5	
		Other (specify)	6	K2s
		Refused	-8	
		Don't know	-9	
K2s	Specify Refused: -8; don't know: -9			
K2c	Additional comment			

K3 One option	Which of the following statements do you agree with?	The settlements beyond the Green Line (in the West Bank/Judea and Samaria) are fully justified	1	
		Whilst the settlements are justified, for the purposes of peace they should be limited and/or removed	2	
		The settlements are a barrier to peace and must be limited and/or removed	3	
		Other (specify)	4	K3s
		Refused	-8	
		Don't know	-9	
K3s	Specify Refused: -8; don't know: -9			
K3c	Additional comments			

K4	Do you agree or disagree with the following statements...?	Strongly agree	Agree	Disagree	Strongly disagree	Refused	No opinion/ Don't know
K4.1	South African Jews should be free to criticize Israel within Jewish communal spaces	1	2	3	4	-8	-9
K4.2	South African Jews should be free to criticize Israel in public	1	2	3	4	-8	-9
K4c	Additional comments						

K5 Multiple options	South African Jews who support the BDS (Boycott, Disinvestment, Sanctions) movement...?	Shouldn't be allowed to speak at communal events	1
		Shouldn't be allowed to represent the community on the boards of communal organisations	2
		Shouldn't be allowed to attend communal events	3
		Shouldn't be allowed to be part of the community	4
		None of the above	5
		Refused	-8
		Don't know	-9
K5c	Additional comments		

Section L: Progressive and Orthodox

Validation rule: If respondent is Reform/Progressive How you think of yourself religiously (I1) = Reform/Progressive							
L1 One	To what extent do you agree or disagree with the following statements	Strongly agree	Agree	Disagree	Strongly disagree	Refused	No opinion/ Don't know
L1.1	Over the past five years, the community has become more inclusive of Progressive Jewry	1	2	3	4	-8	-9
L1.2	As a Progressive Jew, I feel accepted in the community	1	2	3	4	-8	-9
L1.3	As a Progressive Jew, I feel well represented by Jewish communal organisations	1	2	3	4	-8	-9
L1.4	As a Progressive Jew, I feel included in communal events and activities	1	2	3	4	-8	-9
L1.5	The community is open to differing views on Judaism	1	2	3	4	-8	-9
L1.6	I accept the Chief Rabbi as the representative of both orthodox and reform when representing the community to the outside world.	1	2	3	4	-8	-9
L1c	Additional comments						

Validation rule: If respondent is Orthodox How you think of yourself religiously (I1) = Traditional, Orthodox, Haredi, Hassidic							
L2	To what extent do you agree or disagree with the following statements	Strongly agree	Agree	Disagree	Strongly disagree	Refused	No opinion/ Don't know
L2.1	Over the past five years, the community has become more inclusive of Progressive/Reform Jewry	1	2	3	4	-8	-9
L2.2	As an Orthodox Jew, I would be happy to see more Progressive/Reform Jews serve on the boards of Jewish communal organisations	1	2	3	4	-8	-9
L2.3	Progressive/Reform Judaism is a legitimate form of Judaism	1	2	3	4	-8	-9
L2.4	I am troubled when a Progressive/Reform Rabbi is given an honorary role at communal events	1	2	3	4	-8	-9
L2.5	The community is open to differing views on Judaism	1	2	3	4	-8	-9
L2c	Additional comments						

Section M: Volunteering

M1	In the last 12 months, have you done any unpaid voluntary work to support an organisation?	Yes, for Jewish organisations only	1	M1.2
		Yes, for mostly Jewish organisations	2	
		Yes, I divided my time equally between Jewish and non-Jewish organisations	3	
		Yes, for mostly non-Jewish organisations	4	
		Yes, for non-Jewish organisations only	5	
		No	6	M1.3
		Refused	-8	Section N
M1.2	Why did you choose to volunteer in this way? I.e. Mainly/only for Jewish/Non-Jewish organisations... Refused: -8; don't know: -9			Section N
M1.3	What was the main reason for not volunteering? Refused: -8; don't know: -9			Section N

Section N: Philanthropy

N1	During the last 12 months , did your household contribute financially to the United Jewish Campaign (UJC)?	Yes	1	
		No	2	
		Refused	-8	
		Don't know	-9	
N2	Excluding payment of shul fees, during the last 12 months did your household contribute directly to one or more Jewish communal organisations?	Yes	1	
		No	2	
		Refused	-8	
		Don't know	-9	
N3	Excluding payment of shul fees, during the last 12 months did your household contribute directly to your shul/temple?	Yes	1	
		No	2	
		Refused	-8	
		Don't know	-9	
N4	During the last 12 months , did your household contribute financially to a charity/ charities not specifically affiliated with the Jewish community?	Yes	1	N4.1
		No	2	N5
		Refused	-8	
		Don't know	-9	
N4.1	To which organisations did you contribute? Refused: -8; don't know: -9			N5
N5	What proportion of charitable giving (do you/does your household) contribute to Jewish charities and organisations?	All to Jewish charities	1	N5.1
		Most to Jewish charities	2	
		About half and half – 50/50	3	
		Most to non-Jewish charities	4	
		All to non-Jewish charities	5	
		Do not make charitable contributions to Jewish or non-Jewish charities	6	N6
		Refused	-8	
		Don't know	-9	
N5.1	What is it about these Jewish and/or non-Jewish organisations that make you want to contribute? Refused: -8; don't know: -9			N6
N6	Which statement is the most accurate for you? Please explain your response	I prefer to donate to a community pot which is split across Jewish communal orgs.	1	N6.1
		I prefer to donate directly to a specific org. rather than to a communal pot	2	
		I prefer to contribute to both the communal pot and specific orgs.	3	
		I have no preference	4	
		N/A	-7	N7
		Refused	-8	
		Don't know	-9	
N6.1	Please explain your response Refused: -8; don't know: -9			N7

N7 One option	Thinking of your own experience, did contributing directly to a Jewish organisation affect the amount of money you contributed to the UJC?	Yes	1	N7.1
		No	2	
		N/A	-7	N8
		Refused	-8	
		Don't know	-9	
N7.1	Please explain your response Refused: -8; don't know: -9			

N8	Have you left assets to the Jewish community in your will?	Yes	1	
		No	2	
		N/A – don't have a will	-7	
		Refused	-8	
		Don't know	-9	
N8c	Additional comments			

Section O: Health and wellbeing

O1	Are you covered by a medical aid and/or hospital plan?	Yes	1	
		No	2	
		Refused	-8	
		Don't know	-9	

O2	Are the other members of your household covered by a medical aid/hospital plan?	Yes, all household members are covered	1	
		Some household members are covered	2	
		No, other household members are not covered	3	
		N/A - live alone	-7	
		Refused	-8	
		Don't know	-9	

Interviewer read out: During the **past year**, has anyone in your **household** required assistance from Jewish community organisations? For example:

- Medical or security response from CSO
- Subsidised accommodation at Highlands House
- Financial assistance or counselling from Jewish Community Services
- Meals-on-Wheels from Jewish Community Services
- Bursary for tertiary education from the Jewish Board of Deputies

O3			Description
O3.1	Community Security Organisation (CSO)	1	
O3.2	Highlands House	2	
O3.3	Jewish Community Services (JCS)	3	
O3.4	Glendale	4	
O3.5	ASTRA	5	
O3.6	Nechama	6	
O3.7	Oranjia	7	
O3.8	Cape Jewish Seniors Association (CJSA)	8	
O3.9s	Other (specify):	9	
O3.10	None of the above	10	
O3.11	Refused	-8	

Interviewer read out: In the **next ten years**, do you foresee anyone in your **household requiring** assistance from Jewish community organisations? For example:

- Subsidised accommodation at Highlands House
- Financial assistance or counselling from Jewish Community Services
- Meals-on-Wheels from Jewish Community Services
- Bursary for tertiary education from the Jewish Board of Deputies

O4			Description
O4.1	Community Security Organisation (CSO)	1	
O4.2	Highlands House	2	
O4.3	Jewish Community Services (JCS)	3	
O4.4	Glendale	4	
O4.5	ASTRA	5	
O4.6	Nechama	6	
O4.7	Oranjia	7	
O4.8	Cape Jewish Seniors Association (CJSA)	8	
O4.9s	Other (specify):	9	
O4.10	None of the above	10	
O4.11	Refused	-8	

Section P: Financial and retirement

P1	Which of these statements best describes your household's financial situation?	Can't make ends meet	1	
		Just managing to make ends meet	2	
		Comfortable – have enough money	3	
		Have some extra money	4	
		Refused	-8	
	Don't know	-9		

P2	Do you personally...?	Yes	No	N/A	Refused
P2.1	Have retirement savings	1	2	-7	-8
P2.2	Have investments (excl. property) (i.e. shares, units trusts)	1	2	-7	-8
P2.3	Own your own home (either by yourself or with a spouse/partner)	1	2	-7	-8
P2.4	Own a residential investment property	1	2	-7	-8
P2.5	Own a commercial investment property	1	2	-7	-8
P2.6	Have a personal life insurance policy	1	2	-7	-8

Validation rule: respondent is in the 50-70 or 70+ group				
P3	Will you require financial assistance from the community to support your retirement?	No	1	
		Yes, probably	2	
		Yes, definitely	3	
		Refused	-8	
		Don't know	-9	

Validation rule: respondent is in the 50-70 or 70+ group				
P4	Please tell us about your retirement plans. Do you plan to live at home or in a retirement home?	I plan to live at home and would be able to afford home care should I need it	1	P5
		I plan to live at home , however if I required care to look after myself and could not afford it, I would rely on family, friends and/or Jewish community organisations	2	P6
		I plan to live at home , however if I required care to look after myself and could not afford it, I would move to Highlands House (and wouldn't be able to pay full fees) (approx. R23,000 per month)	3	P6
		I plan to live at home , however if I required care to look after myself and could not afford it, I would move to a retirement home other than Highlands House (such as Oasis, Good Hope Park)	4	P5
		I plan to live in a retirement home/village/complex other than Highlands House (i.e. Oasis, Good Hope Park)	5	P5
		I plan to live in Highlands House and will be able to afford full fees (approx. R23,000 per month)	6	P5
		I plan to live in Highlands House and will contribute financially but won't be able to pay full fees (approx. R23,000 per month)	7	P6
		I plan to live in Highlands House but won't be able to contribute financially	8	P6
		Other (specify)	9	P4s
		Refused	-8	P6
		Don't know	-9	
P4s	Specify Refused: -8; don't know: -9			
P4c	Additional comments			

Validation rule: respondent is in the 50-70 or 70+ group				
P5	If a new Jewish retirement home, with facilities and costs matching that of Oasis and Good Hope Park (approx. R23,000 per month), opened in Sea Point, would you consider retiring there as a full fee-paying resident?	Yes, definitely	1	P5.1
		Yes, probably	2	
		Maybe	3	
		No	4	
		Refused	-8	P6
		Don't know	-9	
P5.1	Please explain your response Refused: -8; don't know: -9			P6
P5c	Additional comments			

P6	What is your perception of Highlands House? Would it be your first choice for yourself and/or your parents? Refused: -8; don't know: -9	
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Validation rule: have at least one living parent in South Africa Do you have a living parent in South Africa (G6) = Yes				
P7 Multiple options	Where (do your parents/does your parent) currently live?	House	1	P7.2
		Townhouse	2	
		Flat/Apartment	3	
		Aged/retirement home	4	P7.1
		Refused	-8	P7.2
P7.1	What is the name of the retirement home? Refused: -8; don't know: -9			P7.2
P7.2 Multiple options	(Do your parents/does your parent) have sufficient retirement savings to fund their retirement or will they require community support?	Yes, have sufficient funds	1	Section Q
		No, might require community support	2	
		No, will definitely require community support	3	
		No, will require my support/currently receives my support	4	
		Refused	-8	
		Don't know	-9	
P7c	Additional comments			

Section Q: Communal organisations

Q1	In the past 6 months, have you attended any Jewish programs, events or activities organized by Jewish communal organisations excluding shul/temple services?	Yes	1	Q2
		No	2	Q1.1
		Refused	-8	Q2
Q1.1 Multiple options	What are your reasons for not attending any Jewish programs, events or activities?	Time constraints/don't have time/too busy	1	Q1m
		Financial reasons/can't afford it	2	
		Not interested in participating in activities/functions/events of Jewish communal organisations	3	
		Other (specify)	4	
		Refused	-8	
Q1.1s	Please explain your response Refused: -8; don't know: -9			Q1m
Q1m	In the past 12 months, have you attended any Jewish programs, events or activities organized by Jewish communal organisations excluding shul/temple services?	Yes	1	Q2
		No	2	
		Refused	-8	

Interviewer read out: In the last five years, has financial cost dissuaded you from doing any of the following?

Q2	Belonging to a shul or temple	Yes	1	Q2.1
		No	2	Q3
		N/A	-7	
		Refused	-8	
Q2.1	Please explain your response Refused: -8; don't know: -9			Q3

Q3	Buying kosher food	Yes	1	Q3.1
		No	2	Q4
		N/A	-7	
		Refused	-8	
Q3.1	Please explain your response Refused: -8; don't know: -9			Q4

Q4	Sending a child to a full-time Jewish day school	Yes	1	Q4.1
		No	2	Q5
		N/A	-7	
		Refused	-8	
Q4.1	Please explain your response Refused: -8; don't know: -9			Q5

Q5	Sending a child to machaneh (overnight camp organised and run by Jewish youth movements)	Yes	1	Q5.1
		No	2	Q6
		N/A	-7	
		Refused	-8	
Q5.1	Please explain your response Refused: -8; don't know: -9			Q6

Q6	Participating in activities of Jewish communal organisations	Yes	1	Q6.1
		No	2	Q7
		N/A	-7	
		Refused	-8	
Q6.1	Please explain your response Refused: -8; don't know: -9			Q7

Q7 One option per row	How familiar are you with the role the following organisations play in the community?	Very familiar	Slightly familiar	Not at all familiar	Refused	Don't know
Q7.1	United Jewish Campaign (UJC)	1	2	3	-8	-9
Q7.2	United Herzlia Schools (UHS)	1	2	3	-8	-9
Q7.3	SA Jewish Board of Deputies	1	2	3	-8	-9
Q7.4	South African Zionist Federation	1	2	3	-8	-9
Q7.5	Jewish Community Services	1	2	3	-8	-9
Q7c	Additional comments					

Interviewer read out: Indicate the extent to which you agree or disagree with the following statements

Q8	Herzlia's education in relation to Israel reflects my views	Strongly agree	1	Q8.1
		Agree	2	
		Disagree	3	
		Strongly disagree	4	Q9
		N/A	-7	
		Refused	-8	
Q8.1	Please explain why? Refused: -8; don't know: -9	No opinion / Don't know	-9	Q9

Q9	The current level of religious instruction at Herzlia is appropriate	Strongly agree	1	Q9.1
		Agree	2	
		Disagree	3	
		Strongly disagree	4	Q10
		N/A	-7	
		Refused	-8	
Q9.1	Please explain why? Refused: -8; don't know: -9	No opinion / Don't know	-9	Q10

Q10	When it speaks for the community, the Cape SA Jewish Board of Deputies represents me and my views	Strongly agree	1	Q10.1
		Agree	2	
		Disagree	3	
		Strongly disagree	4	Q11
		Refused	-8	
		No opinion / Don't know	-9	
Q10.1	Please explain why? Refused: -8; don't know: -9	No opinion / Don't know	-9	Q11

Q11	When its speaks for the community, the South African Zionist Fed Cape Council represents me and my views	Strongly agree	1	Q11.1
		Agree	2	
		Disagree	3	
		Strongly disagree	4	Q12
		Refused	-8	
		No opinion / Don't know	-9	
Q11.1	Please explain why? Refused: -8; don't know: -9	No opinion / Don't know	-9	Q12

Q12	Jewish Community Services would be the first place I would go for counselling or material relief.	Strongly agree	1	Q12.1
		Agree	2	
		Disagree	3	
		Strongly disagree	4	
		Refused	-8	Section R
		No opinion / Don't know	-9	
Q12.1	Please explain why? Refused: -8; don't know: -9			Section R

Section R: Sexual orientation

R1	Do you consider yourself to be LGBTIAQ? Lesbian, gay, bisexual, transgender, intersex, asexual, queer	Yes	1	R2 Section S
		No	2	
		Refused	-8	

R2	Which of the following best describes your experiences...?	Always	Mostly	Rarely	Never	N/A	Refused
R2.1	I feel welcome and part of the community	1	2	3	4	-7	-8
R2.2	I feel comfortable attending Orthodox shul services	1	2	3	4	-7	-8
R2.3	I feel comfortable attending Progressive shul services	1	2	3	4	-7	-8
R2.4	I feel communal structures are open to the needs of the LGBTIAQ community	1	2	3	4	-7	-8

R3	In the past five years, I have experienced homophobia in Jewish communal settings	Often	1	R3.1
		Occasionally	2	
		Rarely	3	
		Never	4	R4
		Refused	-8	
		Don't know	-9	
R3.1	Please describe this experience Where did it take place? Who was involved? Refused: -8; don't know: -9			

R4	What additional support could communal organisations offer you? Refused: -8, don't know: -9			
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R5	What, if anything, could shuls do to make you feel more welcome and involved in the community? Refused: -8; don't know: -9			
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Section S: Gender inequality

Validation rule:

What is your gender (B2) = Female

Interviewer read out: I would like to talk about your experience, if any, of gender-based discrimination in Jewish communal settings.

S1	Have you, as a woman, ever felt unwelcome in Jewish communal spaces? If yes, please explain you experience and why you felt uncomfortable. Refused: -8; don't know: -9	
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S2	Have you personally experienced sexist attitudes in Jewish communal settings over the past five years?	Yes	1	S2.1
		No	2	S3
		Refused	-8	
S2.1	Please describe this experience Where did it take place? Who was involved? Refused: -8; don't know: -9			S3

S3	Have you personally experienced verbal harassment in Jewish communal settings over the past five years?	Yes	1	S3.1
		No	2	S4
		Refused	-8	
S3.1	Please describe this experience Where did it take place? Who was involved? Refused: -8; don't know: -9			S4

S4	Have you personally experienced physical harassment in Jewish communal settings over the past five years?	Yes	1	S4.1
		No	2	S5
		Refused	-8	
S4.1	Please describe this experience Where did it take place? Who was involved? Refused: -8; don't know: -9			S5

S5	Have you personally experienced any other form of gender-based discrimination in Jewish communal settings over the past five years?	Yes	1	S5.1
		No	2	Section T
		Refused	-8	
S5.1	Please describe this experience Where did it take place? Who was involved? Refused: -8; don't know: -9			Section T

Section T: Concluding demographics

T1 Multiple options	Which of the following options best applies to you?	Full-time student	1
		Part-time student	2
		Employed full-time	3
		Employed part-time	4
		Self-employed	5
		Unemployed	6
		Homemaker/stay-at-home mom	7
		Retired	8
		Unable to work because of a disability/ill-health	9
		Other (specify)	10
	Refused	-8	
T1s	Specify Refused: -8; don't know: -9		

T2	What is your monthly household income before tax?	Under R10 000	1
		Between R10 000 and R20 000	2
		Between R20 000 and R30 000	3
		Between R30 000 and R50 000	4
		Between R50 000 and R75 000	5
		Between R75 000 and R100 000	6
		Between R100 000 and R200 000	7
		More than R200 000	8
		Refused	-8
	Don't know	-9	

Interviewer read out: Thanks again for your time and for agreeing to participate in this survey.

End survey