



**Jewish
Miami:
A 2024
Community
Study**
Main Report

We Are
Connected
Diverse
Educated
Engaged
Growing
Zionist

Jewish Miami Proud



Brandeis

COHEN CENTER FOR
MODERN JEWISH STUDIES
STEINHARDT SOCIAL
RESEARCH INSTITUTE

 **NORC** at the
University of
Chicago

Jewish Miami: A 2024 Community Study



Lily Serviansky



Scott Kaufman

We are proud to release *Jewish Miami: A 2024 Community Study*, a comprehensive report on Miami Jewish households that includes important findings and insights about our Jewish community and how we can best serve it in the years ahead.

The important findings shared here will raise new questions, including ways to effectively support the evolving needs and interests of our dynamic, highly committed, pro-Israel Jewish community today and in the future.

As has been our tradition every 10 years, the Greater Miami Jewish Federation commissioned this essential study to inform our community regarding the planning, organizing and development of programs and services for Jewish Miami. The valuable information shared here will inspire Federation's work — as well as that of agencies, schools, synagogues and other Jewish organizations — enabling us to fulfill our philanthropic and communal responsibilities to all who live, work and play here.

Indeed, Jewish Miami surpasses national averages in many areas — including our deep commitment to Jewish education and strong connections to Israel and the Jewish people. These facts should make us truly proud and ever more driven to shaping our shared destiny.

We extend our most sincere appreciation to the many people and organizations involved in the design, implementation and analysis of this comprehensive study. These include our Community Study Committee headed by Chair and Federation Board member Robert C. Gilbert and Federation Chief Planning Officer Michelle Labgold. We also thank our partners at the Maurice and Marilyn Cohen Center for Modern Jewish Studies (CMJS) at Brandeis University and NORC (National Opinion Research Center) at the University of Chicago, whose work was integral in making this project a reality.

The successful completion of *Jewish Miami: A 2024 Community Study* tells a powerful story about Jewish Miami and all that is possible in this place we call home. We are Jewish Miami Proud!

May we all continue to go from strength to strength.

Sincerely,

Lily Serviansky
Chair of the Board

Scott Kaufman
President & CEO



JEWISH MIAMI: A 2024 COMMUNITY STUDY

Authors

CMJS

Janet Krasner Aronson, Principal Investigator

Matthew Boxer

Matthew A. Brookner

Alicia B. Chandler

Leonard Saxe

NORC

David Dutwin

Evan Herring-Nathan

With

Ilana Friedman, Vivian Jacobs, Daniella Levine, Raquel Magidin de Kramer, Adam Martin, Danny Nussbaum

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

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www.brandeis.edu/cmjs/community-studies/miami-report.html

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At Brandeis CMJS

Study Directors

Janet Krasner Aronson,
Principal Investigator
Matthew Boxer
Matthew A. Brookner
Alicia B. Chandler
Leonard Saxe

Community Studies Research Team

Ilana Friedman
Vivian Jacobs
Daniella Levine
Raquel Magidin de Kramer
Adam Martin
Danny Nussbaum
Samantha Shortall
Noa Sapir Franklin

Editing and Logistics

Deborah Grant
Masha Lokshin

Study Support

Alyssa Golden
Nina Lokshin
Owen Strasberg

At NORC

Study Team

David Dutwin
Evan Herring-Nathan
Margrethe Montgomery

Statistics and Methodology

Sydney Bell
Patrick Coyle
Nicolas Fernandez
Alexander Haas
Evan Herring-Nathan
Andrea Malpica
Michael Steffan
Chrystine Tadler
Jiazhi Yan

Survey Management

Maddie Schoephoerster
Caroline Tipler

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INTRODUCTION

Jewish Miami: A 2024 Community Study was conducted by the Maurice and Marilyn Cohen Center for Modern Jewish Studies (CMJS) at Brandeis University in partnership with NORC at the University of Chicago. This project was commissioned by the Greater Miami Jewish Federation in partnership with local Jewish organizations and congregations. The study employed state-of-the-art methods to create a portrait of the characteristics, attitudes, and behaviors of the Jewish community. Some of the issues explored in this study emerged out of conversations surrounding the Pew Research Center's 2013 *A Portrait of Jewish Americans*¹ and *Jewish Americans in 2020*,² which pointed to growing and shrinking US Jewish sub-populations, declining affiliation in traditional institutions, new forms of Jewish engagement, and an increase in both secular and Orthodox Jews.³ This project also continues the tradition of surveys of the Miami-Dade Jewish community that have been conducted every ten years since 1982. With these local and national studies as a backdrop, *Jewish Miami: A 2024 Community Study* seeks to describe the current dynamics of its population.

The principal goal of this study is to provide valid data about the Miami-Dade⁴ Jewish community that can be used by communal organizations and their leadership to design programs and policies that support and enhance Jewish life. Valid data are essential to effective decision making, allocation of resources, strategic priorities, community support, robust participation, and outreach.

Specifically, the study sought to:

- Provide information, at household and individual levels, on a wide range of demographic, geographic, and socio-economic characteristics
- Provide information about current Jewish connections, attitudes, participation in ritual and communal life, and barriers to participation for subgroups of the community
- Understand the multifaceted cultural, communal, and religious expressions of Judaism that constitute Jewish engagement
- Understand the diversity of the community in terms of race and ethnicity, age, family composition, religious identity, geographic origins and ethnic identity, LGBTQ+, and local ties
- Gauge current and potential need for human services, for those community members who are struggling financially, who are living with disabilities, and/or who are experiencing mental health challenges

¹ Pew Research Center, "A Portrait of Jewish Americans" (Washington DC: Pew Research Center, 2013). <https://www.pewresearch.org/religion/2013/10/01/jewish-american-beliefs-attitudes-culture-survey/>

² Pew Research Center, "Jewish Americans in 2020" (Washington DC: Pew Research Center, 2021). <https://www.pewresearch.org/religion/2021/05/11/jewish-americans-in-2020/>

³ Leonard Saxe, Theodore Sasson, and Janet Krasner Aronson, "Pew's Portrait of American Jewry: A Reassessment of the Assimilation Narrative," in *American Jewish Year Book 2014*, ed. A. Dashefsky and I. Sheskin (New York, NY: Springer International Publishing, 2015), 78–81.

⁴ Unless otherwise noted, the terms Miami, Miami-Dade, and Miami-Dade County are used interchangeably to refer to Miami-Dade County.

Jewish Miami: A 2024 Community Study provides a snapshot of today's Jewish population in Miami-Dade County and considers trends and developments in Jewish life and engagement. In interpreting the data, it is important to bear in mind that the study represents the characteristics and views of community members at the time of the survey. Notably, the data were collected during the Israel-Hamas war that began in October 2023, and during a period of rising antisemitism in the United States. It is likely that attitudes about Israel, concerns about antisemitism, and other markers of Jewish identity were influenced by these events.

Methodology overview

This study is based on an analysis of a rich set of data collected from 2,686 eligible Miami-Dade Jewish households between February 5 and June 14, 2024. These households were contacted by mail, email, and telephone, and invited to complete the survey online or by telephone.

The study design integrated households from a combined set of Jewish organizational lists (the list sample) with another set of households randomly selected from all remaining mailing addresses in the study geographic area (the Address-Based Sample or ABS). In addition, an innovative “open-access survey” enabled wider participation in the survey for those who did not receive a direct invitation but still retained the scientific validity of the survey sample. The study area included all portions of Miami-Dade County in which the research team and advisors expected to find Jewish households (see Chapter 2 for details).

In the main survey sample (excluding the open access cases), 470,869 households in the study area received invitations to take the survey. The final response rate for the main sample was 7.1%.

The survey instrument was developed uniquely for purposes of this study, drawing on standard questions from other surveys as well as questions that were developed specifically for this study. The survey was offered in English and Spanish in both the online and telephone platforms.

The survey of Jewish households was designed to represent the views of an entire community based on responses from a randomly selected sample of households in the community. When analyzing survey data, we are not only interested in the answers of the respondents, but also the larger subgroup or community that they represent. Each completed survey is assigned a numeric “weight” that indicates our estimate of how many people in the population of interest the respondent represents. The weighted respondent thus stands in for that segment of the population, and not only the household from which it was collected.

Despite the careful methodological approaches employed in this study, bias in estimates is inevitable. Assigning weights is a way to reduce such bias. The study uses survey weights to provide accurate estimates of the population. Survey weights account for the survey design, nonresponse, and adjustments based on external data for the Jewish and total Miami populations, including data from the American Community Survey,⁵ American Jewish Population Project,⁶ and enrollment and membership information from local organizations and programs.

Details of survey methods, weighting, and analysis are provided in the Technical Appendix.

⁵ <https://www.census.gov/programs-surveys/acs>

⁶ <https://ajpp.brandeis.edu/>

How to read this report

Unless otherwise specified, this report presents weighted survey data in the form of percentages or proportions. Accordingly, these data should be read not as the percentage or proportion of respondents who answered each question in a given way, but as the percentage or proportion of the population that it is estimated would answer each question in that way had each member of the population been surveyed.

As you read this report, keep in mind the following:

- Note that the base category or denominator for each analysis may differ, e.g., Jewish adults, Jewish households, Jewish households with children. The relevant category is noted in the text, table, or figure. In most tables, it appears in the top left of the table in bold type.
- Unless otherwise specified, references to “all Jewish adults” or “all Jewish households” refer to Jewish adults and Jewish households in Miami-Dade.
- Throughout this report, the terms “couples” and “partners” refer both to those who are legally married and to those who are partnered and living together. Unless otherwise specified, “children” refers to minor children under age 18.
- When a percentage is between 0% and 0.5% and would otherwise round down to 0%, the number is denoted as < 1%.
- When there are insufficient respondents in a particular subgroup for reporting reliable information, the estimate is shown as “—”.

How to read report tables

Numeric data in this report are most often presented in tables, although bar graphs and pie charts are used in some cases to illustrate or amplify selected data. To interpret tables correctly, the title and/or first row of each table will indicate the denominator for any reported numbers. Some tables report a percentage of Jewish households, some a percentage of Jewish adults, and some report on a subset for whom the questions are relevant.

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

Most tables in this report are “row tables.” These tables are read horizontally by row. Example Table 1 illustrates a typical “row table,” which shows that of all Jewish households, 26% describe their financial situation as struggling, and 16% describe their financial situation as well-off. Among households ages 22 and 39, 8% describe themselves as well-off.

Example Table 1, row table
From report Table 10.6 Financial situation

	Struggling (%)	Have enough money (%)	Have some extra money (%)	Well-off (%)	Total (%)
All Jewish households	26	36	23	16	100
Age					
22-39	28	37	26	8	100
40-54	30	30	31	9	100
55-64	31	27	11	31	100
65-74	22	45	19	15	100
75+	20	36	26	18	100

Less frequently we include “column tables” for reasons of space or content. These tables appear primarily in Chapter 1 and are read vertically by column. To underscore that this table should be read by column, we have inserted a down arrow (↓) under the column headers. Example Table 2 tells us that of Miami Jewish adults, 21% are between the ages of 18 and 34. Among US Jewish adults, 28% are ages 18 to 34.

Example Table 2, column table
From report Table 1.3. Age of Jewish Miami adults and US Jews

	Jewish Miami, 2024 (%)	US Jews, 2020 (%)
	↓	↓
18-34	21	28
35-49	16	23
50-64	25	20
65-74	22	17
75+	17	13
Total	100	100

Row and column totals

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

Note that in all cases when the total of 100 is shown, the numbers may not add up exactly to 100 due to rounding.

Multiple part tables

In order to save space and facilitate comparisons, some tables include multiple characteristics. Vertical lines in these tables separate the different characteristics that are measured. When there is a double vertical line after the first column, it is an indicator that it refers to an overall category, and the remaining columns are subsets.

Example Table 3 shows activities avoided by Jewish adults out of a fear of antisemitism. The first column of numbers, with the heading “Avoided any,” shows that 40% of all Jewish adults avoided at least one type of activity. The rest of the table shows specific types of activities avoided: For

example, 23% of Jewish adults did not mention Israel out of a fear of antisemitism. Among those who are ages 22 to 39, 42% did not mention Israel out of a fear of antisemitism.

Respondents could select each activity they avoided, so each column should be read separately. There are no totals shown here because each column shows the percentage of Jewish adults who avoided each activity but does not show the percentage who did not avoid the activity.

The gray shading indicates statistical significance, which is explained in the next section.

Example Table 3

From Table 8.4. Avoided activities out of a fear of antisemitism

	Avoided any (%)	Going to places or events (%)	Mentioning Israel, whether in person or online (%)	Wearing or displaying objects that would identify you as a Jew (%)	Posting Jewish content online that would identify you as a Jew (%)
All Jewish adults	40	24	23	17	15
Age					
22-39	58	36	42	19	24
40-54	48	32	18	20	13
55-64	37	13	19	20	13
65-74	29	19	14	13	14
75+	21	9	9	12	3

Interpretation of estimates and statistical significance

In the majority of tables in this report, data are compared across a consistent set of subgroups that have been defined for purposes of this study. The structure of the table varies based on the content. This information is always provided in the first row of the table.

As indicated previously, numbers and percentages should not be understood as exact measurements, but as the most likely value we would expect to find if we had surveyed the entire population of Miami Jewish households. This value is also known as a point estimate. It is particularly important to keep this in mind when comparing subgroups. Small differences between subgroups might be the result of random variation in the survey responses rather than actual differences in the population.

When there is a statistically significant difference among subgroups, we are 95% confident that at least some of the differences in estimates reflect actual differences and are not just the result of random chance. Statistical significance is a way to assess whether differences between estimates reflect true differences between different segments of the population or are just the results of random differences in the group that answered the survey. Statistical significance is not a property of individual estimates, but of the relationship between estimates, and is used only when comparing estimates to each other. When differences are statistically significant, there is at least a 95% probability that, if we collected data from the entire population, we would find differences between those population segments on the characteristic in question.

In the tables in this report, we designate these differences by shading them **light gray**. Findings that are not statistically significant are not shaded. Even in cases where there are statistically significant

differences in a full set of responses, it is unlikely that there are statistically significant differences between every pair of numbers.

When there is a statistically significant difference among subgroups represented in a figure, we designate these differences by adding an asterisk (*) to the figure title. Where the differences between groups represented in a figure are not statistically significant, no asterisk will be added.

In some cases, relatively large differences in estimates are not indicated as statistically significant. This might be the result of small sample sizes in the underlying data. It is possible that differences would be significant at the 90% or 85% level (i.e., we are 90% or 85% confident that the true value for the population falls within a particular range; lowering the specified degree of confidence makes the confidence intervals narrower). To fully understand particular estimates, we recommend further analysis of the dataset.

Example:

In Example Table 3 above, we measure the share of Jewish adults who avoided activities out of fear of antisemitism. The first row indicates that 40% of all Jewish adults avoided at least one activity. Because this is a single estimate and not a comparison, statistical significance is not relevant, and this row is never shaded gray.

The second column of the table tells us that there are significant age differences regarding avoiding places or events. Although the table does not tell us which specific differences are statistically significant, in this case, it is reasonable to assume that the difference in the estimate for the youngest age group (36%) compared to the oldest age group (9%) is significantly significant.

Small differences of 10 percentage points are less likely to be significantly different from one another. Thus, we do not treat the 36% for ages 22-39 and the 32% for ages 40-54 as significantly different from one another. Similarly, we do not treat the 13% for ages 55-64 and the 19% for ages 65-74 as significantly different from one another. In both of these cases, the difference between them is smaller than 10 percentage points.

Reporting qualitative data

The survey included a number of questions that called for open-text responses. These were used to elicit more information about respondents' opinions and experiences than could be provided in a check box format. All such responses were categorized, or "coded," to identify topics and themes that were mentioned by multiple respondents. Because a consistent set of responses was not offered to each respondent, and because in some cases there were very few responses, it would be misleading to report the weighted proportion of responses to these questions. Instead, we may report the total number of responses that mentioned a particular code or theme. This number may appear in text or in parentheses after the response without a percent sign, or in tables labeled as "n" or number of responses. In many cases, sample quotes are also reported, with identifying information removed and edited for clarity.

Some open-text responses were provided to supplement a list of available responses with an "other, please specify" option. For example, in a list of reasons for moving to the area, a set of possible reasons were offered with the option of entering other reasons. These write-in responses were coded for reporting. When sufficient respondents offered the same response, we created a new code and reported it. These are indicated as write-in responses, with the words [write-in] in the table. In those

cases, we believe that the number of responses may be an underestimate; if we had provided that item as an explicit choice, it is likely that other respondents would have selected it.

Comparisons across surveys

Although comparisons across surveys are informative, because of methodological differences, they are less precise and reliable than assessments of the data from the present study alone. In several places throughout the report, data from the Pew Research Center’s 2020 study, *Jewish Americans in 2020*,⁷ are used to show how the Miami Jewish community is similar to or different from the United States Jewish community. Most references to the US Jewish community in this report are drawn from the 2020 Pew study. **When data about US Jews is presented without attribution, it is from the Pew study.** See example Table 2 above for an illustration.

Additional references are also made to CMJS’ Combined Dataset (CDS) of 25 local Jewish community studies conducted between 2015-23, with data from over 53,000 respondents.⁸ At the time of publication, the CDS represents a population of more than 2,000,000 Jewish adults and nearly 1,300,000 Jewish households, which is more than one third of the national Jewish adult population. Communities represented in the CDS conducted a community study with CMJS, and, consequently, the population described by this dataset does not represent the entire US Jewish community, but only the Jewish populations in these communities. **When data about US Jews is marked as CDS, it is from the CMJS Combined Dataset.**

Comparisons to previous Miami studies

Due to methodological differences and variations in question wording between the present study and prior studies of the Miami Jewish community, direct comparisons should be treated with caution and are limited in this report. The challenge in drawing direct comparisons is not unique to this study; the Pew Research Center’s study of the Jewish community in 2020 drew the same conclusion with regard to comparisons to their own 2013 report (see Pew, 2021, pages 11-13).⁹

The methodology used for the *2014 Greater Miami Jewish Federation Population Study*¹⁰ (commonly used at the time) was random digit dialing (RDD). It relied on telephone calls to randomly selected households in a given geographic area followed by phone interviews with household members. This method is no longer considered effective for reaching a targeted population in a designated geographic area due to a number of factors. Changing telephone technology, in particular caller ID and spam screeners, have led to a decrease in answering phone calls. The increase in cell-phone only households means that phone numbers are no longer reliably associated with a specific geographic location. In addition, because the Greater Miami Jewish Federation’s role in sponsoring the 2014

⁷ Pew Research Center, “Jewish Americans in 2020.”

⁸ Janet Krasner Aronson, Matthew A. Brookner, Matthew Boxer, Daniel Nussbaum, Raquel Magidin de Kramer, and Leonard Saxe. “Denominational Identity and Jewish Engagement,” in *American Jewish Year Book 2023*, ed. A. Dashefsky and I. Sheskin (New York, NY: Springer International Publishing, 2025).

⁹ Pew Research Center, “Jewish Americans in 2020.”

¹⁰ Ira M. Sheskin, “*The 2014 Greater Miami Jewish Population Study: A Portrait of the Miami Jewish Community*.” (Miami: Greater Miami Jewish Federation, 2015). <https://jewishmiami.org/populationstudy/>

study was emphasized, it is possible that highly engaged Jewish households were over-represented among respondents.

The current methodology, address-based sampling (ABS), relies on the selection of households by address rather than phone number. This methodology, considered to be state-of-the-art, reduces many of the limitations experienced by prior RDD studies.

Limitations

Due to the methodology used to reach community members, some groups were likely to have been undercounted and/or underrepresented. In particular, residents of institutional settings such as hospitals, nursing homes, and dormitories on college campuses, as well as adults who were never in contact with a Jewish organization in Miami, were less likely to have been identified and contacted to complete the survey. Undergraduate students were not considered to be part of the Jewish population for purposes of this study because many of them have permanent homes elsewhere. Some populations, such as financially struggling households, might have been less likely to participate in the survey and therefore were undercounted. Although we cannot produce a precise count of these individuals, these undercounts were unlikely to have introduced significant bias into the reported estimates. Where appropriate, we noted the limitations of the methodology.

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

Report overview

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

Chapter 1. Demographic Snapshot

The report begins with an overview of the demographic composition of the Jewish community.

Chapter 2. Geography, Residence, and Origins

This chapter covers three related topics: the distribution of Jewish individuals and households within Miami-Dade County; length of residence in Miami, second homes, and migration; and national origins including Latin American, Israeli American, and Russian-speaking Jews.

Chapter 3. Jewish Engagement and Denominations

This chapter describes the multifaceted ways in which the Jewish adults define and express their Jewish identity. These patterns are described in terms of denominational identity, as well as a typology of Jewish engagement that has been uniquely developed for the Miami Jewish community. This chapter also reports on attitudes about the meaning and importance of Judaism.

Chapter 4. Children and Jewish Education

This chapter discusses Jewish children and families as well as participation in Jewish education.

Chapter 5. Congregations and Jewish Ritual

This chapter discusses membership in Jewish congregations and participation in Jewish ritual life.

Chapter 6. Community Connections and Participation

This chapter discusses membership and involvement in organizational, social, and personal Jewish life, and the barriers that limit involvement with Jewish organizations.

Chapter 7. Connections to Israel

This chapter describes the frequency and types of travel to Israel and other markers of Israel connection.

Chapter 8. Antisemitism Concerns

This chapter discusses Jewish adults' experiences of, and concerns about, antisemitism.

Chapter 9. Philanthropy and Volunteering

This chapter examines the volunteering and philanthropic behaviors of the Jewish community.

Chapter 10. Economic Well-Being

This chapter examines the living conditions of Jewish households, in particular with regard to economic well-being and economic hardship.

Chapter 11. Health Needs

This chapter examines the health and social service concerns of Jewish households.

Chapter 12. In the Words of Community Members

This chapter summarizes survey respondents' answers to two open-ended questions at the end of the survey.

Chapter 13. Future Directions

This chapter highlights key themes and questions that emerge from the study.

Additional study materials

All study documents and data are available for download from the study website, <https://www.brandeis.edu/cmjs/community-studies/miami-report.html>.

Executive Summary

Summarizes the study findings by including only the key findings that are listed in this main report.

Technical Appendices

Details of methodology, data collection, analysis, full survey instrument and codebook, and study documentation.

Comparison Charts

Detailed cross-tabulations of all survey data for key subgroups, provided in Excel format.

Public Use Dataset

Dataset in Stata format for additional analysis by researchers. Any responses that identify individuals have been removed from the public use version.

CHAPTER 1. DEMOGRAPHIC SNAPSHOT

Chapter highlights

There are approximately 69,700 Jewish households in the Miami Jewish community. These households include 151,400 individuals, of whom 130,100 are Jewish. The Jewish population comprises 5% of the total Miami-Dade population, and Jewish households make up 8% of all households in Miami-Dade County.

Overall, Miami Jews are older than all US Jews. The mean age of Jewish adults in the Miami Jewish community is 57, and the median age is 59. In comparison, both the mean and the median age for Jewish adults nationally is 49.

The individual intermarriage rate (percent of married Jewish adults who have a non-Jewish partner) in Miami is 24%, significantly lower than the national average of 42% in 2020.

Compared to the US Jewish community, the Miami Jewish community has fewer households with minor children and more households with adults living alone or with roommates.

The share of Jewish adults in Miami who identify as Orthodox (13%) or Conservative (23%) is higher than the national average. Nearly a third of Miami Jewish adults (31%) identify as Reform, the largest denomination. One quarter of Miami Jewish adults (25%) have no specific denomination and describe themselves as Secular/Culturally Jewish or Just Jewish/no particular denomination. In comparison, 32% of Jews nationally have no specific denomination.

The Miami Jewish community is divided fairly evenly among those identify as politically conservative (26% conservative, 6% very conservative), politically liberal (26% liberal, 9% very liberal), and moderate (34%). The combined share who identify as conservative or very conservative (34%) is similar to the combined share who identify as liberal or very liberal (37%) and to the share who identify as moderate (34%).

Compared to all US Jewish adults, Miami has a larger share of Jewish adults who identify as politically conservative (26% Miami, 12% US) and very conservative (6% Miami, 3% US). Compared to all US Jewish adults, Miami has a smaller share of Jewish adults who identify as liberal (26% Miami, 32% US) and very liberal (9% Miami, 18% US). The share of Jewish adults in Miami who identify as moderate is similar to that of Jewish adults nationally (34% Miami, 32% US).

As the generation of Holocaust survivors is shrinking, only 4% of Miami Jewish adults ages 80 and older are Holocaust survivors or refugees. However, 27% of Miami Jewish adults are descendants of a Holocaust survivor, victim, or refugee.

Jewish population estimates

There are approximately 69,700 Jewish households in the Miami-Dade County¹¹ Jewish community (Table 1.1). These households include 151,400 individuals, of whom 130,100 are Jewish (see below for definitions). The Jewish population comprises 5% of the total Miami-Dade County population, and Jewish households make up 8% of all households of Miami-Dade.

Table 1.1. Miami Jewish community population estimates, 2024

Total Jewish households	69,700
Total people in Jewish households	151,400
Total Jews	130,100
Total adults (ages 18+)	122,100
Jewish	103,900
Non-Jewish or unknown	18,300
Total children (under age 18)	29,200
Jewish	26,200
Non-Jewish or unknown religion	3,000

Since the last study of the Miami Jewish community which was conducted in 2014,¹² there has been a 25% increase in the number of Jewish households, and a 17% increase in the number of individuals in Jewish households. Although there has been a 7% increase in the number of Jewish individuals, there has been higher growth in the number of Jewish children (13%).

Table 1.2. Changes in Miami Jewish population size 2014-2024

	2014	2024	Change
Jewish households	55,700	69,700	25%
People in Jewish households	129,700	151,400	17%
Jewish individuals	122,150	130,100	7%
Jewish adults	98,900	103,900	5%
Jewish children	23,250	26,200	13%

¹¹ Note that parts of the county where few Jews live were excluded from analysis. See Chapter 2 for regional boundaries.

¹² Ira M. Sheskin, “*The 2014 Greater Miami Jewish Population Study*.”

Notes about this report

Due to methodological differences between the 2014 study and the present study, this report does not draw direct comparisons with prior studies other than these overall population estimates, which should be treated with caution. See introduction for details.

The terms Miami, Miami-Dade, and Miami-Dade County are used interchangeably to refer to Miami-Dade County.

Jewish households, adults, children, and individuals refer to the Jewish population of Miami-Dade County.

Who is considered Jewish for purposes of this study?

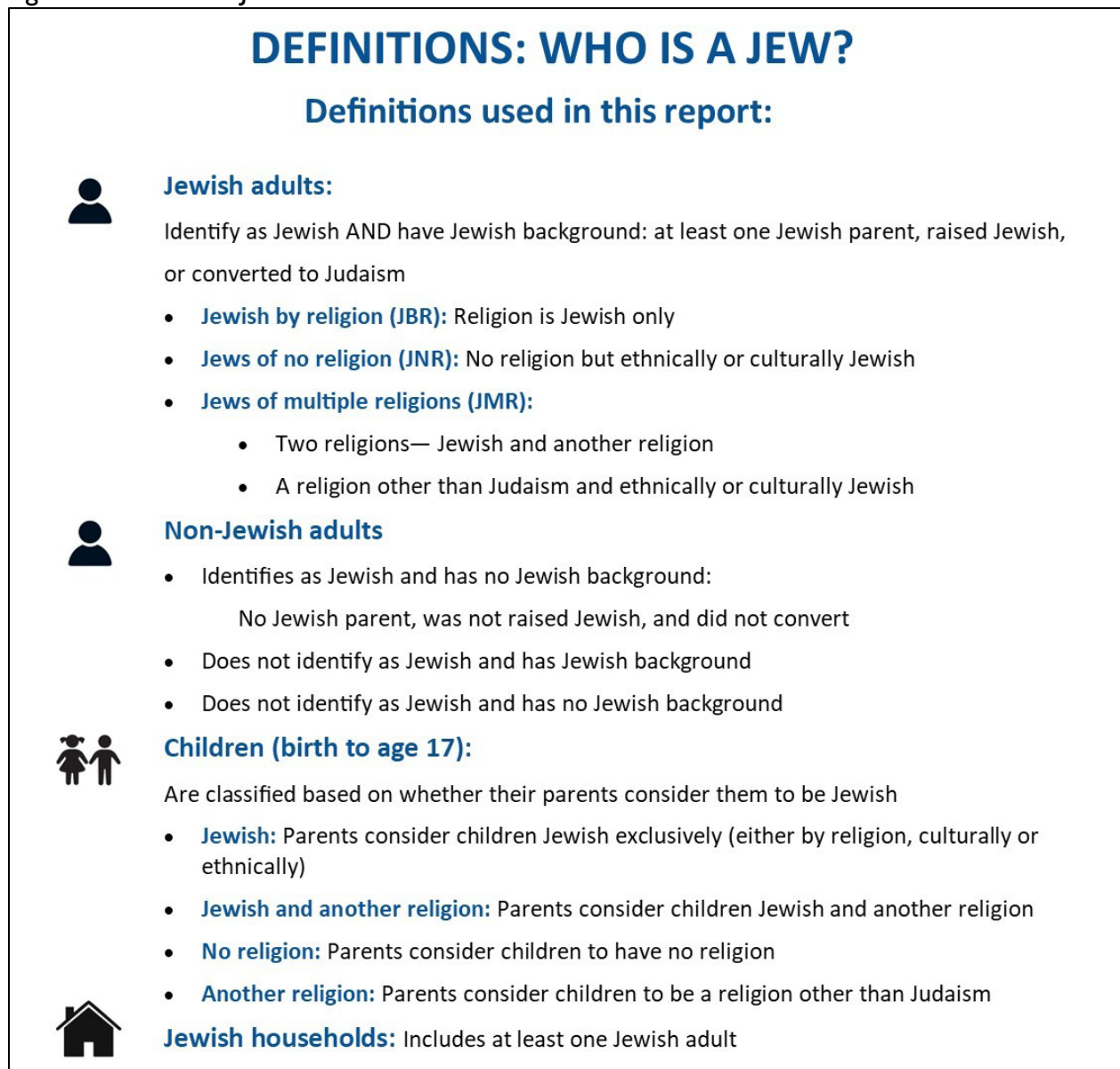
Estimates of the size of the Jewish community rest on a set of fundamental questions about who is Jewish for the purposes of this study. Recent studies, such as the Pew Research Center's 2013 and 2020 national studies of the US Jewish community, classify respondents according to their responses to a series of screening questions:

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

Based on the answers to these questions, Jewish adults have been categorized as “Jewish by religion” (JBR) if they respond to a question about religion by stating that they are solely Jewish, or “Jews of no religion” (JNR) if they identify as atheist or do not adhere to any religion, but they consider themselves Jewish by some other means. Jews by religion tend to be more engaged with Judaism than Jews of no religion, but many JBRs and JNRs look similar in terms of Jewish behaviors and attitudes. For the purposes of this study and to ensure that the Miami Jewish community could be compared to the population nationwide, a variant of Pew's scheme was employed, supplemented by several other measures of identity. Also included in the Jewish population are those adults who indicate they are both Jewish and another religion such as Catholic or Buddhist; we refer to this category as “Jews of multiple religions” (JMR).

Among Miami Jewish adults, 79% can be classified as JBR (say that their religion is Jewish), 13% are JNR (consider themselves Jewish but not by religion), and 8% are JMR (identify with Judaism and another religion). Using the Pew Research Center definition which excludes JMRs from the population, the Miami Jewish population is 86% JBR and 14% JNR. In the overall US Jewish population, 73% of Jewish adults are JBR, and 27% are JNR.

Figure 1.1 Who is a Jew?



Age distribution

Compared to the US Jewish community as a whole, the Miami Jewish community has a larger share of Jewish adults, ages 50-64. The share of Jewish adults who are ages 18-34 is smaller than among the US Jewish community (Table 1.3).

Overall, Miami Jews are older than Jews nationally. The mean age of Jewish adults in Miami Jewish community is 57, and the median age is 59. In comparison, both the national mean and median age of Jewish adults is 49. Including children in the analysis lowers the mean and median ages. The mean age of all Miami Jewish individuals including children is 47, and the median age is 49.

Table 1.3. Age of Jewish Miami adults and US Jews

	Jewish Miami, 2024 (%)	US Jews, 2020 (%)
	↓	↓
18-34	21	28
35-49	17	23
50-64	24	20
65-74	20	17
75+	19	13
Total	100	100

Gender identity and sexual orientation

Overall, the Jewish population of Miami is 49% male, 51% female, and less than 1% non-binary/gender non-conforming.

Among Miami Jewish adults, 7% identify as LGBTQ+ and 12% of Miami Jewish households include someone who identifies as LGBTQ, whether Jewish or not. Included in this group are 2% of Jewish adults who are transgender. Among all US Jews, 4% identify as gay or lesbian, and an additional 5% say they are bisexual.

Marital status and household composition

Among Miami Jewish adults, 70% are either married (62%) or live with a partner (8%) (Figure 1.2). Another 13% of Miami Jewish adults are single, never married; 11% are divorced, 1% separated, and 5% widowed. Among all US Jews, 59% are married or 7% live with a partner. Another 20% are single, never married; 7% are divorced, 1% separated, and 6% widowed (Figure 1.3).

NOTE: Throughout this report unless otherwise specified, “couples” refers to spouses, significant others, partners, or fiancé/e who reside in the same household.

Figure 1.2. Marital status of Miami Jewish adults

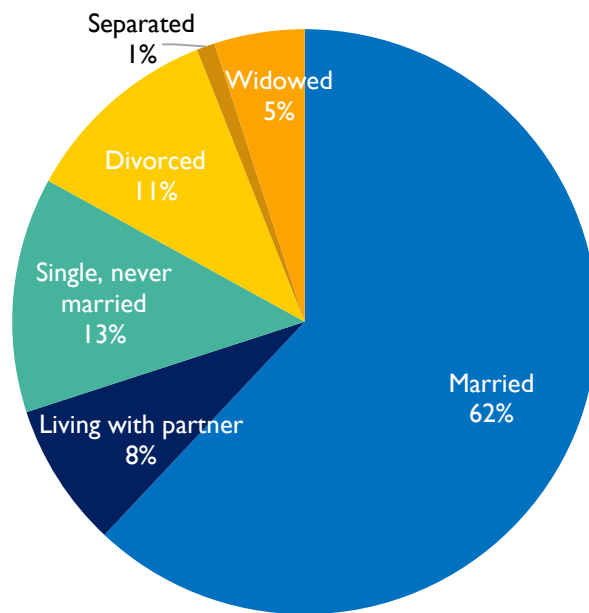
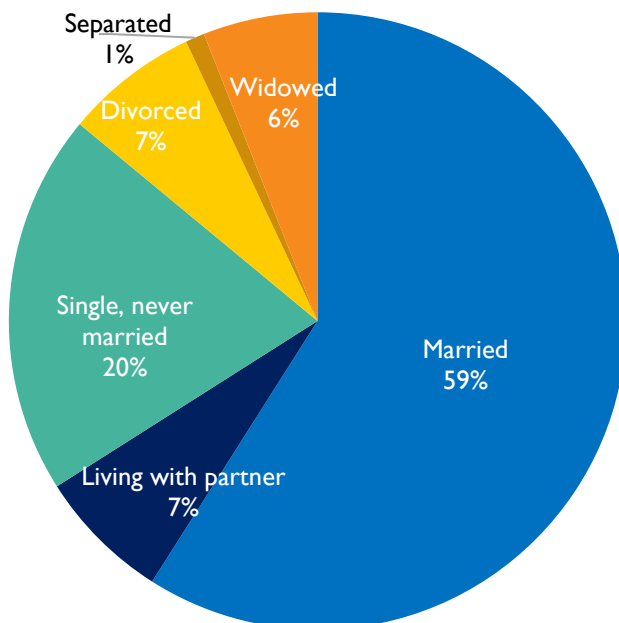


Figure 1.3. Marital status of US Jewish adults



The individual intermarriage rate in Miami (percent of married Jewish adults who have a non-Jewish spouse) is 24%, much smaller than the 42% found among all US Jews in 2020 (Table 1.4).

Among Miami Jewish adults who are either married or partnered, the intermarriage rate (percent of married or partnered Jewish adults who have a non-Jewish spouse or partner) is 26%. Among married Miami Jewish adults, the share who have a non-Jewish partner is higher among older members of the community (26% of 60- to 69-year-olds, 25% of 70- to 79-year-olds) compared to less than 20% of Jewish adults under age 60.

Table 1.4. Relationship status of Miami Jewish adults by age

All Jewish adults	All Jewish adults (%)	Ages 18-29 (%)	Ages 30-39 (%)	Ages 40-49 (%)	Ages 50-59 (%)	Ages 60-69 (%)	Ages 70-79 (%)	Ages 80+ (%)
	↓	↓		↓	↓	↓	↓	↓
Married	62	29	61	81	69	73	66	49
Jewish + Jewish	76	98	84	86	81	74	75	78
Jewish+ non-Jewish	24	2	16	14	19	26	25	22
Married or partnered	70	70	68	84	83	75	68	54
Jewish + Jewish	74	79	76	86	75	73	75	79
Jewish+ non-Jewish	26	21	24	14	25	27	25	21

Households can be characterized by the age of their members and the relationships among them.

One-in-five Miami Jewish households (20%) include a minor child under age 18 (Figure 1.4). This category includes **all** Jewish households with minor children, regardless of the number and relationships of other adults in the household. Chapter 3 of this report provides additional details about households with children.

Compared to the US Jewish community, Miami has fewer Jewish households with minor children and more Jewish households with adults living alone or with roommates (CDS)¹³ (Figure 1.5).

¹³ Throughout this report, comparisons to the US Jewish population are based on the Pew Research Center's 2020 study, *Jewish Americans in 2020* and on the Brandeis Combined Dataset (CDS) of 25 local Jewish communities. When comparative data is presented without attribution, it is from the Pew study. When data about US Jews is marked as CDS, it is from the CMJS Combined Dataset. See report introduction for details.

Figure I.4. Household composition, Miami Jewish households

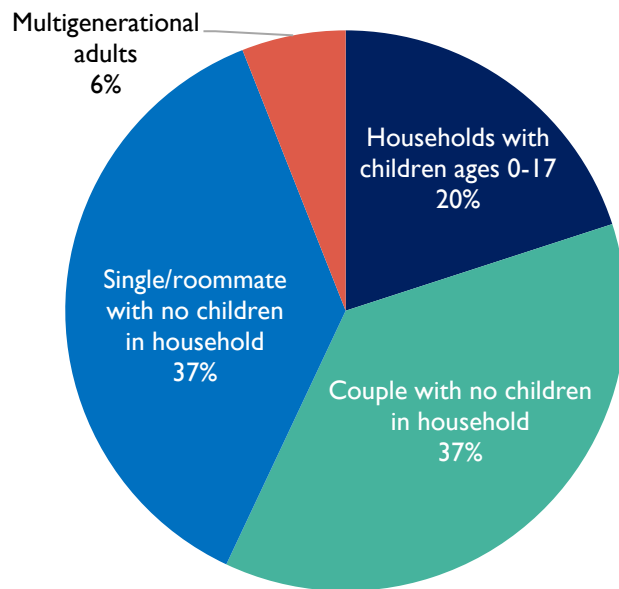
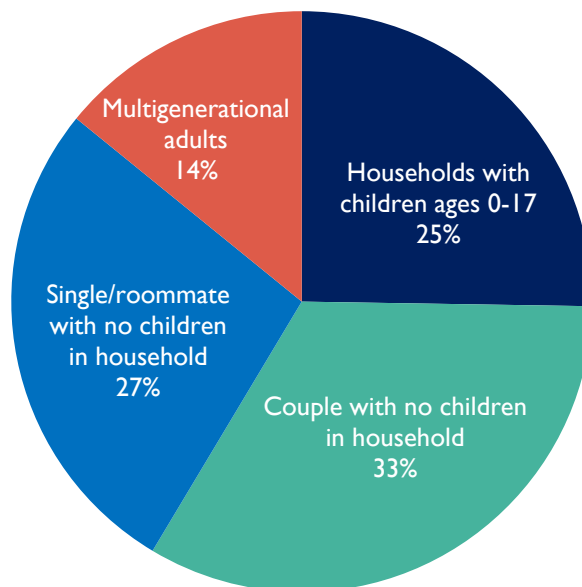


Figure I.5. Household composition, US Jewish households (CDS)



A majority of Miami Jewish adults ages 35 and older (64%) do not have grandchildren (Table 1.5). In total, 36% have grandchildren, including 9% with grandchildren who live in Miami, 6% with grandchildren both in Miami and elsewhere, and 21% with grandchildren elsewhere.

Table 1.5. Grandchildren who live outside the home

	Jewish adults ages 35+ (%)
	↓
No	64
Yes, elsewhere	21
Yes, in Miami-Dade	9
Yes, both in Miami-Dade and elsewhere	6
Total	100

Jewish denomination and Jewish ethnicity

Denominational identification has historically been one of the commonly used markers of Jewish identity and practice. In Miami, the share of Jewish adults who describe themselves as Orthodox (13%) or Conservative (23%) is higher than the national average (Table 1.6.). Nearly a third (31%) of Miami Jewish adults identify as Reform, the largest denomination. One quarter of Miami Jewish adults (25%) claim no specific denomination and describe themselves as Secular/Culturally Jewish or Just Jewish/no particular denomination. In comparison, 32% of Jews nationally do not identify with a specific denomination.

A note about the “Traditional” denomination: The Miami Jewish community includes many immigrants from other countries, especially those from Latin America and Israel, who do not use the historical US denominational categories and instead describe themselves as Traditional. For that reason, we list this denomination as its own category. In national comparisons, Traditional was not listed as a separate option and, when written in, would have been included in “Other.”

The tables in this chapter are based solely on how community members describe themselves in terms of denominational identification. For more information about denominations and Jewish engagement, see Chapter 3 of this report. For information about the denominational affiliation of congregations to which they belong, see Chapter 5.

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

	Miami 2024 (%)	US Jews 2020 (%)
	↓	↓
Orthodox	13	9
Conservative	23	17
Traditional	5	n/a
Reform	31	37
Other denomination	4	4
No denomination	25	32
Total	100	100

Note: “Other denominations” include Reconstructionist, Renewal, and Humanist. “No denomination” includes “Secular/Culturally Jewish” and “Just Jewish/no particular denomination.”

Of the 13% of Miami Jewish adults who identify as Orthodox, almost half (48%) are Haredi/Yeshivish and about one third (31%) are Modern Orthodox. Note that the category “Traditional” in Table 1.7 refers to those who identified as Orthodox and specified that they were

Traditional in a follow-up question about their approach to Judaism. In Table 1.6, the 5% of Jewish adults identified as Traditional rather than Orthodox.

Table 1.7. Approach to Judaism of Orthodox Jewish adults in Miami

	Miami 2024 (%)
	↓
Haredi/Yeshivish	48
Modern Orthodox	31
Lubavitch/Chabad	8
Hasidic	5
Traditional	4
Other	3
Total	100

With respect to Jewish ethnicity, the majority of Jewish adults in Miami (76%) identify as Ashkenazi (Table 1.8.). The share of Miami Jewish adults who identify as Sephardi (18%) is considerably higher than among all US Jews (6%).

Table 1.8. Jewish ethnicity

	Miami Jewish adults (%)	US Jewish adults (%)
	↓	↓
Ashkenazi	76	71
Sephardi	18	6
Mizrachi	1	2
Other	1	1
None, no particular heritage	3	n/a
Does not apply to me	2	17
Don't know	4	7

Note: Total exceeds 100 because respondents could select multiple responses. In both Miami and US, 6% of Jewish adults selected multiple responses.

Race and ethnic identity

The majority (73%) of Jewish individuals in Miami describe themselves as white and non-Hispanic (Table 1.9). Another 22% describe themselves as white Hispanic. Of the 5% who did not describe themselves as white, most wrote in other racial categories such as Middle Eastern, Hispanic, Latino, or Jewish. Because these respondents do not identify as white, we have categorized them as “other” for purposes of this analysis.

Hispanic ethnicity, as defined in this table, is not the same as having origins in Latin America. As explained in Chapter 2, In the Miami Jewish community, 26% of Jewish adults consider themselves to be Latin American, and 24% of households include someone who is a Latin American Jew. Of this group, about four-in-five Jewish adults (82%) describe themselves as Hispanic.

A relatively small share of individuals in Miami Jewish households (4%) describe themselves as a person of color.

Table 1.9. Race and ethnicity

	Jewish individuals (%) ↓	Jewish adults (%) ↓	Jewish children (%) ↓	All individuals in Jewish households (%) ↓	Of Jewish households, at least one person has this identity (%) ↓
Single-race white, non- Hispanic	73	72	77	69	80
Single-race white, Hispanic	22	24	14	25	29
Any non-white racial identity, including multiracial	5	4	9	6	8
Total	100	100	100	100	
Self-identifying person of color	3	3	4	4	6

Political views

Respondents were asked about their political views and their party affiliation. The Miami Jewish community is divided fairly evenly among those who identify as politically conservative (26% conservative, 6% very conservative), politically liberal (26% liberal, 9% very liberal), and moderate (34%) (Figure 1.6). The overall share of the community who identify as conservative or very conservative (34%) is similar to the share who identify as liberal or very liberal (37%) and the share who identify as moderate (34%).

Compared to all US Jewish adults, Miami has a larger share of Jewish adults who identify as politically conservative (26% Miami, 12% US) and very conservative (6% Miami, 3% US) (Figure 1.7). Compared to all US Jewish adults, Miami has a smaller share of Jewish adults who identify as liberal (26% Miami, 32% US) and very liberal (9% Miami, 18% US). Miami's Jewish adult share of moderates is similar to that of Jewish adults nationally (34% Miami, 32% US).

Figure 1.6. Political orientation, Miami Jewish adults

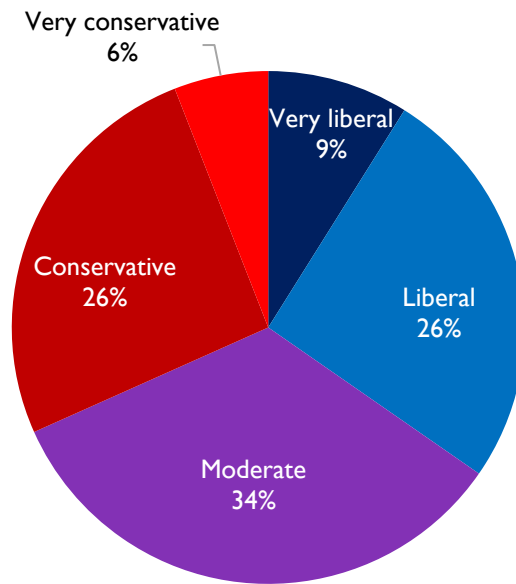
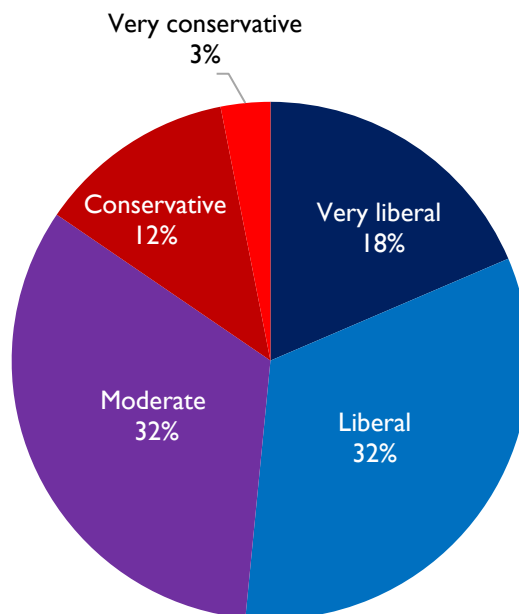


Figure 1.7. Political orientation, all US Jewish adults



Forty-one percent of Jewish adults in Miami are Democrats, while 30% are Republicans and 24% are Independents (Figure 1.8). In contrast, among all US adults, 57% are Democrats, 16% are Republicans, and 20% are Independents (Figure 1.9).

Figure I.8. Party affiliation, Miami Jewish adults

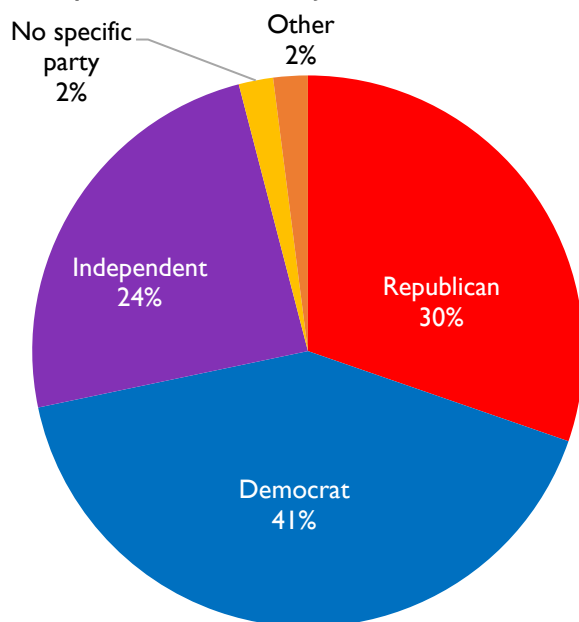
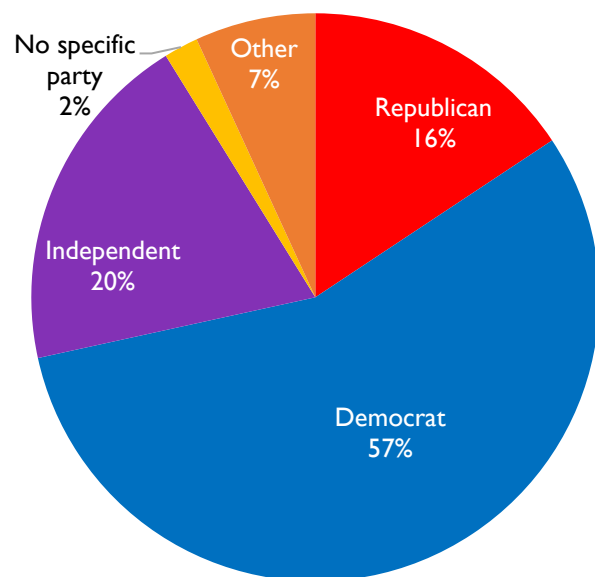


Figure I.9. Party affiliation, all US Jewish adults



Financial situation

To assess financial well-being, the survey asked respondents to provide a subjective assessment of their household's financial situation. Four percent of Miami Jewish households report they cannot make ends meet, and another 22% report they are just managing to make ends meet (Table 1.10). These two groups are combined for purposes of this report into a single category referred to as “struggling” and constitute 26% of Jewish households. Thirty-six percent of Miami Jewish households have “enough” money, 23% have “extra” money, and 16% describe themselves as “well-off.”

Additional information about the financial situation of Miami Jewish households can be found in Chapter 10.

Table 1.10. Subjective financial situation

Report category	Response option	Miami Jewish households (%)
		↓
Struggling	Cannot make ends meet	4
	Just managing to make ends meet	22
Enough	Have enough money	36
Extra	Have extra money	23
Well-off	Well-off	16
Total		100

Holocaust survivors and descendants

As the generation of Holocaust survivors is shrinking over time, only 4% of Miami Jewish adults ages 80 and older are Holocaust survivors or refugees (Table 1.11). However, 27% of Miami Jewish adults are descendants of a Holocaust survivor, victim, or refugee.

Table 1.11. Holocaust survivors and descendants

	All Jewish adults (%)	Jewish households (%)
	↓	↓
Holocaust survivor or WWII refugee (of Jewish adults ages 80 and older)	4	11
Child or grandchild of survivor, victim, or refugee	27	33

CHAPTER 2. GEOGRAPHY, RESIDENCE, AND ORIGINS

Chapter highlights

Geographic regions

The largest concentrations of Miami Jewish households and Jewish individuals are in North Dade (33% of households and 39% of Jewish individuals). The second largest concentration of Miami Jewish households is South Dade, with 32% of households and 29% of Jewish individuals. The Beaches includes 20% of Miami Jewish households and 18% of Miami Jewish individuals. The Central region includes 16% of Miami Jewish households and 13% of Miami Jewish individuals. The apparent inconsistency between the distribution of Jewish households and Jewish individuals reflect differences in household size; regions with more families will include more individuals per household.

While 20% of all Miami Jewish households include minor children, only 11% of Central Jewish households and 25% of North Dade Jewish households include children. Nearly half of South Dade Jewish households (47%) include couples without children. More than half of Central Jewish households (54%) are comprised of individuals living alone or with unrelated roommates.

Residence

Almost three quarters of Miami Jewish households (73%) own their residences, while 27% are renters. Just over half of Miami Jewish households (53%) reside in a multi-family building such as an apartment, high-rise, or condominium.

Fifteen percent of Miami Jewish households have another home outside of Miami where they live at least part of the year. Only a small share of Miami Jewish households (3% or about 2,000 households) are seasonal residents who spend less than six months per year in Miami. Another 12% of Jewish households (8,200 households) have a home outside of Miami but consider Miami to be their primary residence and spend at least six months per year in Miami.

Nearly one quarter of Miami Jewish adults are relative newcomers, with 7% having arrived within the past two years, 11% three to five years ago, and another 7% within the past five to nine years.

Jewish adult newcomers to Miami (in the area for less than ten years) are significantly younger than longer-term residents. More than half of Miami Jewish adult newcomers (52%) are under age 40, compared to 25% of all Miami Jewish adults. Nearly one third of Miami Jewish adult newcomers (31%) have minor children compared to 24% of all Miami Jewish adults. More than a third of Jewish adult newcomers (37%), live in North Dade; more than one quarter (28%) live in Central and nearly one quarter (23%) live in The Beaches. The remaining 12% live in South Dade.

Of Miami Jewish adults who have arrived in the last two years, 72% are under age 40, 44% are couples without children, and half (49%) live in North Dade.

Of Jewish adults who have arrived to the area in the last ten years, 24% are Orthodox, compared to 13% of all Miami Jewish adults; 14% have no denomination, compared to 25% of all Miami Jewish adults.

Origins

Two thirds of Miami Jewish adults (64%) were born in the United States, including 12% who were born in Miami. Nineteen percent of Miami Jewish adults were born in Latin America (broadly defined as Mexico, Central America, South America, or the Caribbean), and 3% of Miami Jewish adults were born in Israel. Almost half of Miami Jewish households (45%) include at least one adult born outside the United States, while in 33% of Miami Jewish households, all adults were born outside the United States. Among all US Jewish adults, 90% were born in the US.

Twenty-six percent (26%) of Miami Jewish adults (23,700 Jewish adults) define themselves as being part of the Latin American Jewish community, and 24% of Jewish households (13,900 households) include someone who considers themselves part of the Latin American Jewish community. Among Miami Latin American Jewish adults, 26% were born in the United States. The largest share of Miami Latin American Jewish adults (64%) were born in Latin America, primarily in Argentina (17%), Venezuela (12%), and Colombia (10%).

Six percent (6%) of Miami Jewish adults (6,100 Jewish adults) define themselves as being part of the Russian-speaking Jewish community; 6% of Jewish households (3,500 households) include someone who considers themselves part of the Russian-speaking Jewish community. Among Miami Russian-speaking Jewish adults, 58% were born in the United States. About one-in-four Miami Russian-speaking Jewish adults (29%) were born in Russia, Ukraine, or Former Soviet Union (FSU).

Nineteen percent (19%) of Miami Jewish adults (21,000 Jewish adults) define themselves as being part of the Israeli American Jewish community; 23% of Jewish households (13,100 households including 31,600 individuals) include someone who considers themselves part of the Israeli American Jewish community. Among Miami Israeli American Jewish adults, 37% were born in the United States. Thirteen percent of Miami Israeli American Jewish adults were born in Israel, and 17% were born in Latin America.

Of the three geographic identity groups, Miami Israeli Americans have the largest share of young adults, with 45% of Jewish adults ages 22 to 39. The Miami Russian-speaking Jewish community has the largest share of older adults, ages 65 to 75 (41%) and ages 75 and older (19%).

With respect to Jewish denomination, as compared to the general Jewish Miami population, Latin American Jews are more likely identify as Conservative (35%) and Traditional (11%) and less likely to identify as Reform (19%). Compared to the general Jewish Miami population, Israeli Americans are more likely to identify as Orthodox (32%) and less likely to identify as Reform (12%) or no denomination (20%).

Chapter overview

This chapter covers three topics related to geography that are essential to understanding the complexity of the Miami Jewish community.

Part 2.1: Geographic regions describes the four regions and ten subregions of Miami-Dade County and the distribution of Jewish households and individuals across those areas. Some of the regional differences in demographics are presented in this section. For more details, see subsequent chapters of this report, in which regional differences are presented related to each topic area.

Part 2.2: Residence and mobility describes home ownership in Miami and elsewhere, including for seasonal residents. The section also compares the characteristics of Jewish newcomers to those of longer-term residents, reasons for moving to Miami among newcomers, and plans to leave the area (if any).

Part 2.3: Geographic origins and identity describes the geographic origins of members of the community. This section details the birthplaces for respondents and their parents and the languages spoken at home. In this section we describe three significant geographic identity groups in Miami: Latin American Jews, Israeli American Jews, and Russian-speaking Jews.

Part 2.1. Geographic regions

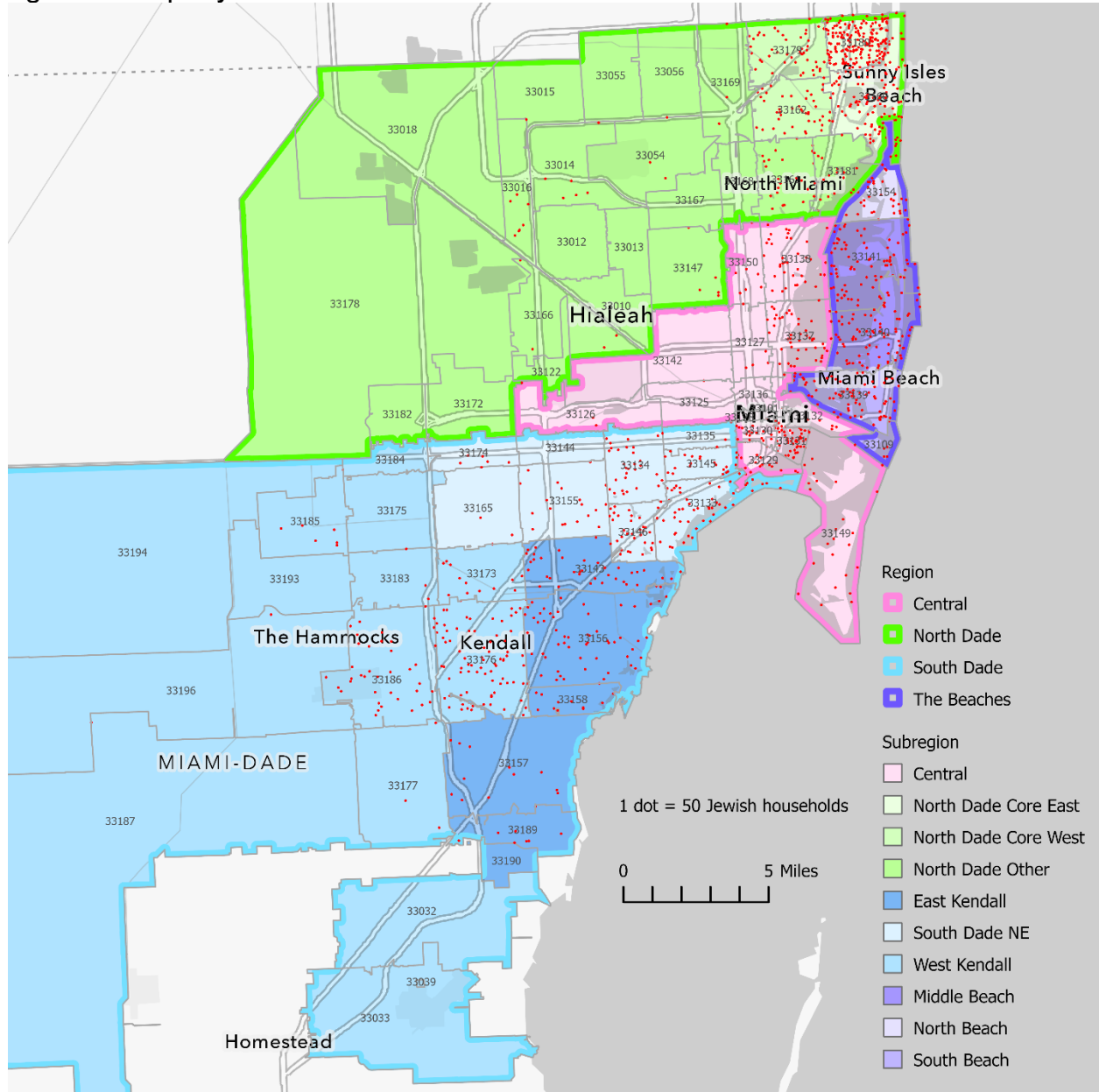
For purposes of this study, the Miami-Dade area encompasses nearly all of Miami-Dade. We refer to the region as Miami or Miami-Dade even though some areas within the county have been excluded because they include few or no Jewish households (see maps below). To better organize the data collected for this study, the county has been divided into four regions and 10 subregions, as described in Table 2.1.

The maps below (Figures 2.1 and 2.2) illustrate the distribution of households and Jewish individuals within the regions and subregions. In these maps, each dot represents 50 households or individuals and is randomly placed within the ZIP code boundaries where they reside.

Table 2.1. List of regions and ZIP codes

Region	Subregion	General description and ZIP codes
Central		From Brickell to Midtown and Key Biscayne. Includes Airport (just south of), Allapattah, Brickell, Brickell Hammock, Brickell Key, Brownsville, Downtown Miami, Edgewater, Government Center, Grapeland Heights, Liberty City, Little Haiti, Little Havana (parts), Little River, Miami Design District, Morningside, Overtown, Spring Garden, Upper East Side, and Wynwood
	Central	33101 33125 33126 33127 33128 33132 33136 33137 33138 33142 33150 33129 33130 33131 33149 33114
North Dade		All zip codes north of Flagler Street not included in Central. E excludes the offshore islands south of Haulover Cut (which are part of The Beaches).
	North Dade Core East	Aventura, Golden Beach, Highland Lakes (parts of), Ojus, and Sunny Isles Beach. 33160 33180
	North Dade Core West	Highland Lakes (parts of), Ives Estates, North Miami Beach, and Uleta. 33162 33179
	North Dade Other	Amelia District, Andover, Biscayne Gardens, Biscayne Park, Biscayne Landing, Bunche Park, Carol City, Country Club, Doral, El Portal, Gladeview, Hialeah, Hialeah Gardens, Keystone Islands, Miami (parts of), Miami Gardens, Miami Lakes, Miami Shores, Miami Springs, Norland, North Miami, Opa Locka, Opa Locka North, Sweetwater, Westgate, West Little River, and Westview. 33010 33012 33013 33014 33015 33016 33018 33054 33055 33056 33122 33147 33153 33161 33166 33167 33168 33169 33172 33178 33181 33182 33195
South Dade		All zip codes south of Flagler Street not included in Central
	East Kendall	Cocoplum, Cutler Bay, Deering Bay, Gables by the Sea, Gables Estates, Hammock Oaks, High Pines, King's Bay, Lakes by the Bay, Palmetto Bay, Pinecrest, Ponce-Davis, and South Miami. 33143 33156 33157 33158 33189 33190
	South Dade NE	Alameda, Coconut Grove, City of Miami (parts of), Coral Gables, Coral Terrace, Little Gables, Granada, Little Havana (parts of), Ludlam, Olympia Heights, Southwest Coconut Grove, Town Park Estates, University of Miami, University Park, Westchester, West Miami, and Westwood Lakes. 33133 33134 33135 33144 33145 33146 33155 33165 33174 33199
	West Kendall	The Crossings, The Hammocks, Homestead, Kendall, Homestead Airforce Base, Kendall Lakes, Kendall West, Leisure City, Naranja, Princeton, Richmond West, South Miami Heights, Sunset, Tamiami, and Quail Heights. 33032 33033 33039 33173 33175 33176 33177 33183 33184 33185 33186 33187 33193 33194 33196 33256
The Beaches		All offshore islands from Fisher Island to Haulover Cut.
	Middle Beach	All areas between Dade Boulevard and 88th Street. Includes parts of the City of Miami Beach (Atlantic Heights, Bayshore, Biscayne Point, La Gorce, Mid-Beach, Nautilus, Normandy Isles, Normandy Shores, North Bay Village, and North Beach). 33140 33141
	North Beach	All areas north of 88th Street, including Bal Harbour, Bay Harbor Islands, Indian Creek Village, and Surfside. 33154
	South Beach	Parts of the City of Miami Beach (City Center, Flamingo/Lummus, Hibiscus Island, Palm Island, South Beach, South of Fifth, Star Island, Venetian Islands, West Avenue) and Fisher Island. 33109 33139

Figure 2.1. Map of Jewish households in Miami-Dade



Region

- Central
- North Dade
- South Dade
- The Beaches

Subregion

- Central
- North Dade Core East
- North Dade Core West
- North Dade Other
- East Kendall
- South Dade NE
- West Kendall
- Middle Beach
- North Beach
- South Beach

1 dot = 50 Jewish individuals

0 5 Miles

The largest concentrations of Miami Jewish households and Jewish individuals is in North Dade (33% of households and 39% of individuals) (Table 2.2, Figures 2.3 and 2.4). South Dade has the second largest concentration of Miami Jewish households with 32% of Jewish households and 29% of Jewish individuals. The Beaches includes 20% of Miami Jewish households and 18% of Jewish individuals. The Central region includes 16% of Miami Jewish households and 13% of Jewish individuals. The apparent inconsistency between the distribution of Jewish households and Jewish individuals reflect differences in household size; regions with more families will include more individuals per household.

Table 2.2. Distribution of Jewish population by region

Region	Jewish households (%) ↓	Jewish individuals (%) ↓	All people in Jewish households (%) ↓
Central	16	13	13
South Dade	32	29	32
The Beaches	20	18	17
North Dade	33	39	37
Total	100	100	100

Since 2014, the Central region has experienced the largest increase in the number of Jewish households (158%), Jewish individuals (119%), and people in Jewish households (126%) (Table 2.3). South Dade and The Beaches have experienced more moderate increases in Jewish individuals and a larger increase in Jewish households. North Dade has seen a decline in Jewish households (-20%), Jewish individuals (-20%), and total people in Jewish households (-14%). Note that comparisons between the 2014 and 2024 studies should be treated with caution. See the introduction to this report for details.

Table 2.3. Change in Jewish population by region, 2014-2024

Region	Jewish households			Jewish individuals			All people in Jewish households		
	2014	2024	Change	2014	2024	Change	2014	2024	Change
Central	4,300	11,100	158%	7,800	17,100	119%	8,800	19,900	126%
South Dade	14,500	22,100	52%	31,550	38,300	21%	34,900	49,200	41%
The Beaches	8,300	13,700	65%	19,650	23,800	21%	20,900	26,500	27%
North Dade	28,600	22,800	-20%	63,200	50,800	-20%	65,100	55,900	-14%
Total	55,700	69,700	25%	122,200	130,100	7%	129,700	151,400	17%

Note: this table is based on a recalculation of 2014 study data using the regional definitions for 2024. The 2014 study did not initially separate the Central region but added it for later analysis.

Figure 2.3. Jewish households by region

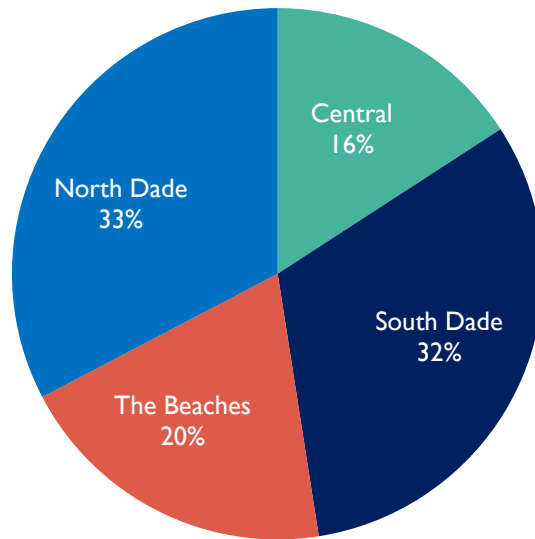
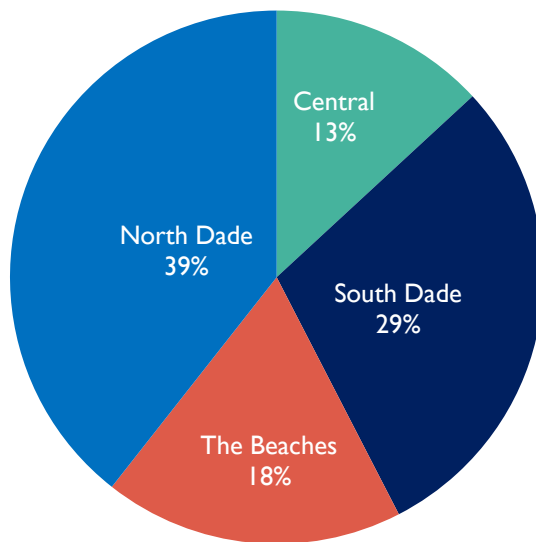


Figure 2.4. Jewish individuals by region



Within subregions, the largest concentration of Jewish households and Jewish adults is in North Dade Core East, which includes 21% of Jewish households and 22% of Jewish adults (Table 2.4).

Table 2.4. Distribution of Jewish population by subregion

Region	Subregion	Jewish households (%) ↓	Jewish individuals (%) ↓	All people in Jewish households (%) ↓
Central South Dade	Central	16	13	13
	East Kendall	9	9	9
	South Dade NE	12	11	11
	West Kendall	11	10	12
The Beaches	Middle Beach	12	12	11
	North Beach	2	3	2
	South Beach	6	4	4
North Dade	North Dade Core East	21	22	20
	North Dade Core West	7	12	11
	North Dade Other	5	6	6
	Total	100	100	100

In the remaining sections of the report, we report on the characteristics of regions rather than subregions to ensure that estimates are reliable (due to sample size constraints). Tables 2.5 and 2.6 present differences in the basic demographics of the regions. While 20% of all Miami Jewish households include minor children, only 11% of Central households include minor children; 25% of North Dade households include minor children. Nearly half of South Dade households (47%) include couples without children. More than half of Central households (54%) are composed of individuals living alone or with unrelated roommates.

Table 2.5. Household composition by geographic region

	Minor child	Couple, no children	Single/roommates	Multigenerational	Total
All Jewish households	20	37	37	6	100
Region					
Central	11	27	54	8	100
South Dade	20	47	26	7	100
The Beaches	18	32	45	5	100
North Dade	25	38	34	4	100

Although there are apparent age differences between regions, these differences are not statistically significant (Table 2.6).

Table 2.6. Age by geographic region

	Ages 22-39	Ages 40-54	Ages 55-64	Ages 65-74	Ages 75+	Total
All Jewish adults	25	22	14	22	17	100
Region						
Central	32	14	17	25	12	100
South Dade	19	23	12	28	18	100
The Beaches	39	21	14	11	15	100
North Dade	20	25	12	23	20	100

Part 2.2. Residence and mobility

Home ownership

Just over half of Miami Jewish households (53%) reside in a multi-family building such as an apartment, high-rise, or condominium (Table 2.7). Most of the remaining Miami Jewish households reside in single-family homes (39%).

Table 2.7. Type of residence

	Jewish households (%)
	↓
Multi-family building (apartment, high-rise, condominium, etc.)	53
Single-family home	39
Townhouse	6
Assisted living facility or an independent senior living building	1
Something else	1
Total	100

Almost three quarters of Miami Jewish households (73%) own their residences, while 27% rent their residences (Table 2.8). About two thirds of Jewish households who reside in multi-family buildings (63%) own their homes. More than 85% of Jewish households who reside in single family homes and townhouses are homeowners.

Table 2.8. Ownership by type of residence

	Own (%)	Rent (%)	Total (%)
All Jewish households	73	27	100
Type of residence			
Multi-family building (apartment, high-rise, condominium, etc.)	63	37	100
Single-family home	85	15	100
Townhouse	87	13	100
Assisted living facility or an independent senior living building	27	73	100
Something else	25	75	100

Second homes

Fifteen percent of Miami Jewish households have another home outside of Miami where they live at least part of the year (not shown in table). Of Jewish households with a second home, the vast majority (85%) consider Miami to be their primary residence (Table 2.9).

Seasonal residents can be defined as Jewish households that have a Miami residence but spend less than six months per year in Miami. Only a small share of Miami Jewish households (3% or about 2,000 households) are seasonal. Another 12% of Jewish households (8,200 households) have a home outside of Miami but consider Miami to be their primary residence and spend at least six months per year in Miami.

Table 2.9. Primary residence

Status of Miami residence	Jewish households with a second home (%) ↓
Primary residence	85
Vacation or seasonal home	15
Something else	<1
Total	100

Of Miami Jewish households with another residence, the majority of those other residences are within the United States (Table 2.10). The largest states of residence for second homes are New Jersey (12%), New York (11%), and California (10%).

Table 2.10. Location of other residence(s)

Location of other residence	% of Jewish households with another residence ↓
Within the United States	72
Elsewhere in Florida	5
New Jersey	12
New York	11
California	10
Massachusetts	6
North Carolina	5
Colorado	5
Other MidAtlantic Region	7
Other New England Region	9
Midwest Region	2
Elsewhere in the United States	2
Outside of the United States	27
Canada	4
Anywhere in Latin America	14
Argentina	3
Colombia	2
Another country in Latin America	9
Europe	9
Israel	1
Elsewhere in the world	<1

Note: Total exceeds 100% because respondents could select more than one location

Length of residence

Nearly one quarter of Miami Jewish adults are relative newcomers to the area, with 7% having arrived within the past two years, 11% having arrived three to five years ago, and another 7% having arrived within the past five to nine years (Table 2.11). Ten percent (10%) of Jewish adults have lived in Miami their entire lives (not shown in table). (See the next section for information about birthplace).

Table 2.11. Length of residence of Jewish adults in Miami

Length of Residence	% of Jewish adults
	↓
0-2 years	7
3-5 years	11
6-9 years	7
10-19 years	16
20-29 years	20
30-39 years	11
40-49 years	10
50-59 years	10
60+ years	8
Total	100

Jewish adult newcomers to Miami (in the area for less than 10 years) are significantly younger than longer-term residents (Table 2.12). More than half of Miami Jewish adult newcomers (52%) are under age 40, compared to 25% of all Miami Jewish adults. Nearly one third of Miami Jewish adult newcomers (31%) have minor children compared to 24% of all Jewish adults. More than a third of Jewish adult newcomers (37%), live in North Dade; more than one quarter (28%) live in Central and nearly one quarter (23%) live in The Beaches. The remaining 12% live in South Dade.

Of Jewish adults who have arrived to the area in the last two years, 72% are under age 40, 44% are couples without children, and half (49%) live in North Dade.

Of Jewish adults who have arrived to the area in the last ten years, 24% are Orthodox, compared to 13% of all Miami Jewish adults; 14% have no denomination, compared to 25% of all Miami Jewish adults.

Table 2.12. Demographics of newcomers

	All Jewish adults (%) ↓	0-2 years (%) ↓	3-5 years (%) ↓	6-9 years (%) ↓	All newcomers (less than 10 years) (%) ↓
Age					
22-39	25	72	59	20	52
40-54	22	17	22	27	22
55-64	14	3	6	12	7
65-74	22	7	7	24	12
75+	17	1	6	17	8
Total	100	100	100	100	100
Region					
Central	15	21	27	37	28
South Dade	36	11	14	10	12
The Beaches	20	20	34	8	23
North Dade	29	49	26	45	37
Total	100	100	100	100	100
Household composition					
Parent of minor child in household	24	23	38	30	31
Couple, not parent of minor child	41	44	24	39	35
Single/Roommate, not parent of minor child	24	31	37	27	32
Multigenerational adults	11	2	1	4	2
Total	100	100	100	100	100
Jewish denomination					
Orthodox	13	27	40	35	24
Conservative	23	24	53	32	26
Traditional	5	10	32	34	9
Reform	31	28	51	42	25
Other denomination	4	1	2	3	1
No denomination	25	21	39	33	14
Total	100	100	100	100	100

Two thirds of Jewish adults who have lived in Miami for less than 10 years moved from somewhere else in the United States; the largest share, 26%, moved to Miami from New York (Table 2.13). Seventeen percent (17%) of Jewish adults who have lived in Miami for less than 10 years moved from Latin America, primarily Argentina, and 3% relocated from Israel.

Table 2.13. Location moved from
(of Jewish adults who have moved in the past 10 years)

	% of Jewish adults who have lived in Miami <10 years ↓
Within the United States	65
Elsewhere in Florida	7
New York	26
New Jersey	8
California	6
Massachusetts	4
Washington D.C.	3
Pennsylvania	1
North Carolina	1
Elsewhere in the United States	8
Outside the United States	35
Canada	10
Anywhere in Latin America	17
Argentina	8
Colombia	4
Venezuela	3
Other country in Latin America	1
Israel	3
Elsewhere in the world	5

Among Jewish adult newcomers, the top reasons for choosing to move to Miami were to be closer to family or friends (39%), the weather or climate, (37%), a job or career (29%), and the characteristics of Miami’s Jewish community (26%) (Table 2.14).

Table 2.14. Primary reason for moving to Miami
(of Jewish adults who have moved in the past 10 years)

% of Jewish adults who have lived in Miami <10 years	
	↓
Family or friends	39
Weather or climate	37
Job or career	29
Characteristics of local Jewish community	26
Financial reasons	21
Political climate	15
Education	7
Antisemitism	3
Quality of life/lifestyle [Write-in]	4
Safety/security [Write-in]	3
Covid [Write-in]	2
Lifecycle/retirement/downsizing [Write-in]	2
Medical/Health [Write-in]	1
Other	2

Note: Total exceeds 100% because respondents could select more than one reason.

A small share of Miami Jewish adults (5%) are “definitely” considering leaving Miami within the next three years, and another 17% are “probably” considering leaving (Table 2.15). Of those who are considering leaving, about 10% are considering Broward County and 15% are considering Palm Beach County. Ten percent (10%) of Jewish adults are considering moving to Israel, and 11% are considering moving to Latin America (Table 2.16).

Table 2.15. Considering leaving Miami within the next three years.

All Jewish adults (%)	
	↓
Definitely yes	5
Probably yes	17
Probably not	33
Definitely not	44
Total	100

Table 2.16. Where considering moving
(of those who are definitely or probably leave Miami in the next three years)

All Jewish adults who are considering leaving within 3 years (%)	
	↓
United States	73
Broward County	10
Palm Beach County	15
Elsewhere in Florida	20
Elsewhere in the US	43
Europe	25
Israel	10
Latin America	11
Other country	7

Note: Total exceeds 100% because respondents could select more than one location.

Of those Jewish adults who are considering leaving Miami, almost half (46%) cite cost of living as a primary reason for moving away (Table 2.17). Other common reasons for considering moving from Miami include the political climate (38%) and to be close to family who live elsewhere (28%).

Table 2.17. Primary reason considering moving
(of those who are definitely or probably leave Miami in the next three years)

All Jewish adults who are considering leaving within 3 years (%)	
	↓
Cost of living	46
Political climate	38
To be close to family who live elsewhere	28
For a job, career, or school	21
Did not intend to stay permanently	20
Characteristics of Jewish life	12
Availability of Jewish education (of households with children)	4
Quality of life [Write-in]	7
Traffic/congestion [Write-in]	3
Climate change/weather [Write-in]	2
Lifecycle/retirement/downsizing [Write-in]	2
Antisemitism [Write-in]	1
Other	6

Note: Total exceeds 100% because respondents could select more than one reason.

Part 2.3. Geographic origins and identity

Two thirds of Miami Jewish adults (64%) were born in the United States, including 12% who were born in Miami (Table 2.18). Nineteen percent (19%) of Jewish adults were born in Latin America (broadly defined as Mexico, Central America, South America, or the Caribbean), and 3% were born in Israel. Among all US Jewish adults, 90% were born in the United States.

Almost half of Miami Jewish households (45%) include at least one adult born outside the United States, while in 33% of Jewish households, all adults were born outside the United States (not shown in table).

Table 2.18. Birthplace of Jewish adults

	All Jewish adults (%) ↓
Within the United States	64
Miami	12
Florida, other than Miami	1
United States, other than Florida	52
Outside of the United States	36
Anywhere in Latin America	19
Argentina	5
Venezuela	4
Colombia	2
Cuba	2
Mexico	2
Elsewhere in Latin America	4
Europe	6
Canada	5
Israel	3
Ukraine, Russia, or other Former Soviet Union	2
Elsewhere in world	1

For Miami Jewish adults who were born in the United States, the study also asked about the birthplace of their parents. In 4% of Miami Jewish households, at least one spouse had a parent born in Miami.

In 55% of Miami Jewish households, both Jewish adults (including spouse, if any) were born in the United States (US-born households). For 60% of these US-born households, the parents of both of those adults were also born in the United States (Table 2.19). In 40% of Jewish households with US-born adults, at least one spouse had a parent born outside of the United States. Eleven percent of US-born adults had a parent born in Latin America; 7% had a parent born in Russia, Ukraine, or the FSU; and 4% had a parent born in Israel.

Table 2.19. Parent birthplace

Among households with only US-born adults, 55% of all households

All US-born Jewish households (%)	
	↓
All parents born in the United States	60
At least one parent born outside of the United States	40
Europe	14
Anywhere in Latin America	11
Cuba	4
Venezuela	2
Argentina	1
Paraguay	1
Colombia	1
Mexico	1
Elsewhere in Latin America	4
Ukraine, Russia, or other Former Soviet Union	7
Israel	4
Canada	1
Elsewhere in the world	6

Note: Total does not add to 100 because multiple countries could be listed.

The study combined the birthplace of Miami Jewish adults and their parents as a broader measure of connection to each part of the world.

In 67% of Jewish households, at least one adult was born in the United States; in 38% of Jewish households, all adults, and the parents of all adults, were born in the United States (Table 2.20). About one third of Jewish households (31%) are connected to Latin America, because one of the adults or one of their parents was born in Latin America. Seven percent (7%) of Jewish households are connected to Ukraine, Russia, or other FSU. Eight percent of Jewish households are connected to Israel, and 17% of Jewish households are connected to Europe.

Table 2.20. Household connection to regions (of Jewish adults and their parents)

	All Jewish households (%)
	↓
United States (any)	67
United States (only)	38
Any Latin American country	31
Cuba	6
Argentina	5
Colombia	5
Venezuela	5
Mexico	1
Elsewhere in Latin America	11
Ukraine, Russia, or other Former Soviet Union	7
Israel	8
Canada	4
Europe	17
Elsewhere in the world	7

Note: Total does not add to 100 because multiple countries could be listed.

Geographic identity groups

In addition to birthplace, the study investigated the sense of identity among Miami's three largest Jewish geographic groups: Latin American Jewish community, Russian-speaking Jewish community, and Israeli American Jewish community. By allowing respondents to self-identify themselves or others in their household as a member of one of these groups we can better understand whether being born in those countries or having a parent born in one of these countries is a definitive marker of continued identification with those groups.

To facilitate this inquiry, we added to our detailed questions about birthplace, additional questions about self-identification with these geographic groups. The questions are listed in each section below. In this section and throughout the report, we consider these groups to include anyone who self-identifies themselves or their household as part of this community. When we refer to Jewish adults in the household, we refer to the survey respondent and their spouse. In a small number of cases, there are other adults in the household whose birthplace was not included in the survey.

In this section, we describe the size and origins of each group separately and then present the demographics of each group.

Latin American Jewish community

To assess self-identification with the Latin American Jewish community, we asked the following question

The Latin American Jewish community is sometimes defined as:

- *Immigrants from Latin American countries*
- *Children or grandchildren of current or former residents of Latin American countries*
- *People who live in a Spanish-speaking household*

Do you or anyone in your household consider yourselves/ themselves to be part of the Latin American Jewish community?

Twenty-six percent (26%) of Miami Jewish adults (23,700 Jewish adults) define themselves as being part of the Latin American Jewish community, and 24% of Jewish households (13,900 households) include someone who considers themselves part of the Latin American Jewish community (not shown in table).¹⁴

In 70% of Miami Latin American Jewish **households**, all adults in the household were born outside the United States (Table 2.21). In the remaining Latin American Jewish households, one or both adults were born in the United States.

Table 2.21. Latin American Jewish households, where born

Latin American Jewish household (%)	
	↓
Born in United States only	19
Born outside the United States only	70
Both inside and outside the United States	11
Total	100

Among Miami Latin American Jewish **adults**, 26% were born in the United States (Table 2.22, column 1). As expected, the largest share of Miami Latin American Jewish adults, 64%, were born in Latin America, primarily in Argentina (17%), Venezuela (12%), and Colombia (10%).

In Miami Latin American Jewish **households**, we look broadly at connections, whether one of the adults in the household or one of their parents were born outside the United States (Table 2.22, column 2). Eighty-three percent (83%) of Miami Latin American Jewish households have a birth connection to a country in Latin America: either an adult in the household was born in Latin America or one of their parents were. The countries with the largest share of connections were Argentina (18%), Venezuela (17%), Colombia (17%), and Cuba (10%).

¹⁴ Numbers provided in this chapter do not precisely match the percentages of the total population due to rounding and missing data.

Table 2.22. Birthplace of Latin American Jewish adults/Household connections

	Latin American Jewish adults birthplace (%) ↓	Latin American Jewish household connection (%) ↓
United States	26	30
Anywhere in Latin America	64	83
Argentina	17	18
Venezuela	12	17
Colombia	10	17
Cuba	6	10
Mexico	9	5
Elsewhere in Latin America	13	27
Europe	2	12
Canada	<1	<1
Israel	2	5
Ukraine, Russia or other Former Soviet Union	2	2
Elsewhere in world	<1	7

Russian-speaking Jewish community

To assess self-identification with the Russian speaking community, we asked the following question

The Russian-speaking Jewish community is sometimes defined as:

- Immigrants from the Former Soviet Union (FSU)
- Children or grandchildren of immigrants from the FSU
- People who live in a Russian- or Ukrainian-speaking household

Do you or anyone in your household consider yourselves/ themselves to be part of the Russian-speaking Jewish community?

Six percent (6%) of Miami Jewish adults (6,100 Jewish adults) define themselves as being part of the Russian-speaking Jewish community; 6% of Jewish households (3,500 households) include someone who considers themselves part of the Russian-speaking Jewish community (not shown in table).

In 48% of Miami Russian-speaking Jewish **households**, all adults were born outside the United States (Table 2.23). In 45% of Miami Russian-speaking Jewish households, all adults were born in the United States.

Table 2.23. Russian-speaking Jewish households, where born

	Russian-speaking Jewish household (%) ↓
Born in United States only	45
Born outside the United States only	48
Both inside and outside the United States	7
Total	100

Among Miami Russian-speaking Jewish **adults**, 58% were born in the United States (Table 2.24, column 1). About one-in-four Miami Russian-speaking Jewish adults (29%) were born in Russia, Ukraine, or FSU.

In Russian-speaking Jewish **households**, we look broadly at connections, whether an adult in the households or one of their parents were born outside the United States (Table 2.24, column 2). In all, 48% of Miami Russian-speaking Jewish households have a birth connection to a country in the FSU: either an adult in the household was born in the FSU or one of their parents were.

Table 2.24. Birthplace of Russian-speaking Jewish adults/Household connections.

	Russian Jewish adults birthplace (%) ↓	Russian Jewish household connection (%) ↓
United States (any)	58	61
Anywhere in Latin America	9	13
Argentina	0	1
Venezuela	<1	<1
Colombia	0	7
Cuba	9	4
Mexico	0	0
Elsewhere in Latin America	<1	1
Europe	1	27
Canada	2	5
Israel	<1	6
Ukraine, Russia, or other Former Soviet Union	29	48
Elsewhere in world	<1	4

Israeli American Jewish community

To assess self-identification with the Israeli American community, we asked the following question:

The Israeli American Jewish community is sometimes defined as:

- *Immigrants from Israel*
- *Israeli citizens*
- *Children or grandchildren of Israelis*
- *People who live in a Hebrew-speaking household*

Do you or anyone in your household consider yourselves/ themselves to be part of the Israeli American Jewish community?

Nineteen percent (19%) of Miami Jewish adults (21,000 Jewish adults) define themselves as being part of the Israeli American Jewish community; 23% of Jewish households (13,100 households including 31,600 individuals) include someone who considers themselves part of the Israeli American Jewish community (not shown in table).

In 41% of Miami Israeli American Jewish **households**, all adults were born outside the United States (Table 2.25). In 38% of Miami Israeli American Jewish households, all adults were born in the United States.

Table 2.25. Israeli American Jewish households, where born

Israeli American Jewish household (%)	
	↓
Born in United States only	38
Born outside the United States only	41
Both inside and outside the United States	21
Total	100

Among Miami Israeli American Jewish *adults*, 37% were born in the United States (Table 2.26, column 1). Thirteen percent of Miami Israeli American Jewish adults were born in Israel and 17% were born in Latin America.

In Miami Israeli American Jewish *households*, we look broadly at connections, whether the adults in the households or their parents were born outside the United States (Table 2.26, column 2). Thirty percent (30%) of Miami Israeli American Jewish households have a birth connection to Israel: either an adult in the household was born in Israel or one of their parents were. Thirty-five percent of Israeli American Jewish households have a birth connection to Latin America: either an adult in the household was born in Latin America or one of their parents were.

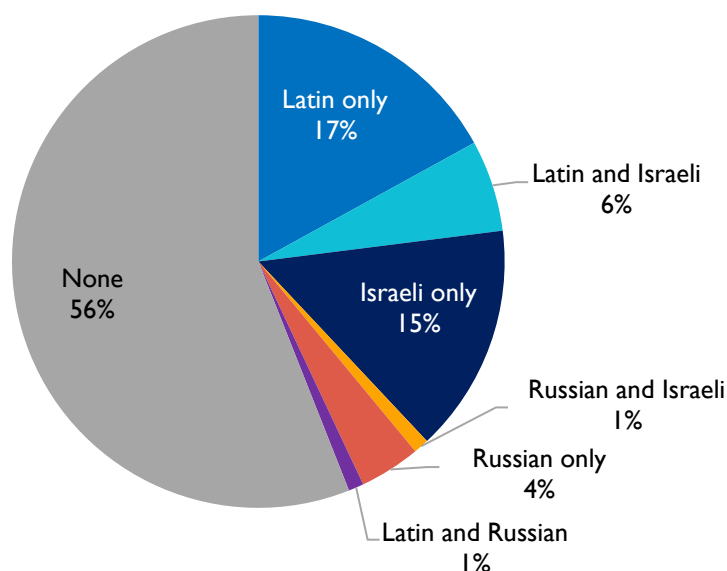
Table 2.26. Birthplace of Israeli American Jewish adults/Household connections

	Israeli American Jewish adults birthplace (%)	Israeli American Jewish household connection (%)
	↓	↓
United States	37	59
Anywhere in Latin America	17	35
Argentina	4	8
Venezuela	1	9
Colombia	5	4
Cuba	3	7
Mexico	2	1
Elsewhere in Latin America	3	8
Europe	13	21
Canada	14	9
Israel	13	30
Ukraine, Russia, or other Former Soviet Union	1	7
Elsewhere in world	1	9

Characteristics of geographic identity groups

In total, 24% of Miami Jewish households identify as part of the Latin American Jewish community, 6% as part of the Russian-speaking Jewish community, and 23% as part of the Israeli American Jewish community (Figure 2.5). There is, however, some overlap between these groups. Six percent (6%) of Jewish households are part of both the Latin American and Israeli American communities. In total, 44% of Miami Jewish households are part of one of these three groups.

Figure 2.5. Overlapping identity groups
(% of Jewish households)



Note: Figure omits the less than 1% of Jewish households who are part of all three groups.

With respect to languages spoken at home, 49% of Miami Jewish households speak only English at home (Table 2.27). In Miami Latin American Jewish households, 6% speak English only, 33% speak English and another language, and 88% speak Spanish. In Miami Russian-speaking Jewish households, 32% speak only English at home, and 40% speak Russian at home. In Miami Israeli American Jewish households, 30% speak only English at home, and 45% speak Hebrew at home.

Table 2.27. Language spoken in Jewish household on a regular basis

	All Jewish Households (%) ↓	Latin American (%) ↓	Russian- speaking (%) ↓	Israeli American (%) ↓
English only (no other language spoken in household)	49	6	32	30
English and another language	17	33	15	26
Spanish	36	88	28	39
Hebrew	12	15	2	45
Russian	3	1	40	4
Portuguese	2	7	1	<1
French	5	5	7	4
Other	7	10	17	4

There are noteworthy differences in demographics among the geographic identity groups (Table 2.28). The Israeli American Jewish community has the largest share of young adults, with 45% ages 22 to 39. The Russian-speaking Jewish community has the largest share of older adults, ages 65 to 75 (41%) and ages 75 and older (19%).

Table 2.28. Age by geographic identity

	All Jewish adults (%) ↓	Latin American (%) ↓	Russian-speaking (%) ↓	Israeli American (%) ↓
22-39	25	33	9	45
40-54	22	32	2	16
55-64	14	11	28	10
65-74	22	19	41	17
75+	17	5	19	12
Total	100	100	100	100

The geographic identity households are concentrated in certain regions of Miami (Table 2.29). The largest share of Israeli American Jewish households (43%) as well as the largest share of Russian-speaking Jewish households (54%) reside in North Dade.

Table 2.29. Region by geographic identity

	All Jewish households (%) ↓	Latin American Jewish household (%) ↓	Russian-speaking Jewish household (%) ↓	Israeli American Jewish household (%) ↓
Central	16	12	13	20
South Dade	32	29	31	16
The Beaches	20	20	2	22
North Dade	33	38	54	43
Total	100	100	100	100

There is no significant difference in household composition between any of the identity groups and the general Jewish community. There are also no significant differences in financial status between the identity groups and the general Jewish population (not shown in tables).

With respect to Jewish denomination, as compared to the general Jewish Miami population, Latin American Jews are more likely identify as Conservative (35%) and Traditional (11%) and less likely to identify as Reform (19%) (Table 2.30). Compared to the general Jewish Miami population, Israeli Americans are more likely to identify as Orthodox (32%) and less likely to identify as Reform (12%) or no denomination (20%).

Table 2.30. Denomination by geographic identity

	Jewish adults (%) ↓	Latin American Jewish community member (%) ↓	Russian-speaking Jewish community member (%) ↓	Israeli American Jewish community member (%) ↓
Orthodox	13	12	11	32
Conservative	23	35	11	27
Traditional	5	11	5	9
Reform	33	19	21	12
None	26	24	53	20
Total	100	100	100	100

CHAPTER 3. JEWISH ENGAGEMENT AND DENOMINATIONS

Chapter highlights

Jewish denominations

The largest denomination among Miami Jewish adults is Reform (31%). About one quarter of Jewish adults (23%) identify as Conservative, and 13% as Orthodox. One quarter of Jewish adults (25%) have no specific denomination and describe themselves as Secular/Culturally Jewish or Just Jewish/no particular denomination.

In comparison to all US Jews, Miami includes a larger share of Jewish adults who identify as Orthodox (13% Miami, 9% US) and Conservative (23% Miami, 17% US), and a smaller share of Jewish adults who identify as Reform (31% Miami, 37% US) and no specific denomination (25% Miami, 32% US).

For this study, we include the denomination “Traditional” to recognize that this is the preferred category for many Miami Jewish adults, particularly those born outside of the United States. Among Miami Jewish adults, 5% identify as Traditional.

Miami Orthodox Jewish adults are younger than the rest of the population; the youngest adults, ages 22 to 29, make up 52% of the Orthodox population. Orthodox Jewish adults reside primarily in The Beaches (41%) and in North Dade (45%). Conservative (41%) and Traditional (52%) Jewish adults primarily reside in North Dade (41%). Half of Reform Jewish adults reside in South Dade.

Overall, 78% of Miami Jewish adults had some Jewish education in childhood, including 47% who attended part-time school, 31% who attended day school, 32% who attended overnight camp, and 36% who participated in a Jewish youth group. More than one quarter of Jewish adults (26%) participated in Jewish activities sponsored by Jewish college groups, such as Hillel or Chabad. Among Orthodox Jewish adults, 72% attended day school. Among Jewish adults with no denomination, 59% had some Jewish education in childhood, including 29% who attended part-time school and 17% who attended Jewish day school.

Index of Jewish engagement

This chapter introduces the Index of Jewish Engagement. This typology, developed to describe the composition of the Miami Jewish community, is used throughout this report to illustrate the diversity of expressions of Jewish life. The Index of Jewish Engagement utilizes a statistical technique first introduced to Jewish community studies in 2015, but the typology developed here is unique to the Miami Jewish community.

The Index of Jewish Engagement identifies five patterns of Jewish involvement in the Miami Jewish community based on a statistical analysis of a wide range of reported Jewish behaviors including ritual, organizational, and individual activities. Because it is based on behaviors, the Index can be more informative than using self-ascribed labels such as denomination, which vary in meaning among individuals. The Index is designed to help in identifying engagement opportunities for a

community with diverse needs and interests. Jewish adults' decisions to take part in activities can reflect the value and meaning they find in these activities, the priority they place on them, the level of skills and resources that enable them to participate, and the opportunities available and known to them.

The five patterns of Jewish engagement in Miami—Occasional, Holiday, Personal, Communal, and Ritual—are described in detail below. The Index illustrates and clarifies the diversity of Jewish engagement *within* denominational groups. For example, not all Jews who identify as Orthodox are in the Ritual group as might be expected; about one-in-five Orthodox Jewish adults are in the Communal group. Conversely, only three-in-five Ritual Jews describe themselves as Orthodox. Aside from the Orthodox population, Jewish adults of every denomination, including no denomination, are part of every engagement group.

Jewish adults of all ages are represented in each engagement group. The youngest Jewish adults, ages 22 to 29, are overrepresented in two of the groups, Communal and Ritual, and make up more than a third of each of these groups.

Jewish engagement varies among the four regions in Miami. The largest shares of the Ritual (43%) and Personal (45%) groups live in North Dade. The largest share of the Occasional group (46%) lives in South Dade.

Although 24% of Jewish adults in Miami are parents of minor children, 51% of those in the Ritual group are parents of minor children. Thus, the Ritual group includes a higher share of parents than all other engagement groups.

Attitudes about being Jewish

Attitudes about being Jewish can serve as another indicator of Jewish engagement. Understanding the differences in attitudes and the meaning attached to being Jewish can help Jewish organizations develop entry points to Jewish life that are best suited for each engagement group.

Miami Jewish adults feel very strongly about the centrality of being Jewish in their lives: 67% say that being Jewish is very important, and 21% say that it is somewhat important. Attitudes about being Jewish are highly correlated with Jewish engagement type. For example, nearly all Jewish adults in the Ritual group feel that being Jewish is very important. In contrast, one quarter (26%) of the Occasional group feel that being Jewish is very important.

Nearly half of Miami Jewish adults (47%) feel that being Jewish is very much part of their daily life, and another 30% feel that being Jewish is somewhat part of their daily life. Among all US Jews, 27% say that being Jewish is very much part of their daily life (CDS)¹⁵.

The aspects of Jewish life that are considered most essential to being Jewish include caring about Israel (77%), connecting to family and traditions (76%), and being part of a Jewish community (66%). For all groups other than the Occasional, caring about Israel is one of the most important aspects of being Jewish. For the Holiday, Personal, and Communal groups, connecting to family and traditions are the most important aspects of being Jewish, and for the Ritual group, the most

¹⁵ Throughout this report, comparisons to the US Jewish population are based on the Pew Research Center's 2020 study, *Jewish Americans in 2020* and on the Brandeis Combined Dataset (CDS) of 25 local Jewish communities. When comparative data is presented without attribution, it is from the Pew study. When data about US Jews is marked as CDS, it is from the CMJS Combined Dataset. See report introduction for details.

essential aspects of being Jewish include Jewish learning and education, Jewish rituals, and being part of a Jewish community.

Jewish denominations

The largest denomination among Miami Jewish adults is Reform (31%) (Table 3.1). About one quarter of Miami Jewish adults (23%) identify as Conservative, and a similar share do not identify with a specific denomination (25%). The share of Miami Jewish adults who describe themselves as Orthodox is 13%, higher than the national average. For this study, we added the category “Traditional” to recognize that this is the preferred category for many Miami Jews, particularly those born outside of the United States who did not grow up with the standard US denominations.

Table 3.1. Jewish denominations in Miami and US

	Miami Jewish adults (%) ↓	US Jewish adults (Pew) (%) ↓
Orthodox	13	9
Conservative	23	17
Traditional	5	N/A
Reform	31	37
None	25	32
Other	4	4
Total	100	100

Within these broad denominational categories there are subcategories (Table 3.2). Modern Orthodox and Haredi/Yeshivish make up the largest subcategories of Orthodox Jews. Among those with no denomination are subcategories of “Secular/culturally Jewish” and “Just Jewish, no particular denomination.”

Table 3.2. Jewish denominations in Miami, detail

	Miami Jewish adults (%)	Miami Jewish adults (%)
Orthodox	13	
Modern Orthodox		4
Haredi/Yeshivish		6
Hasidic		1
Lubavitch/Chabad		1
Other		1
Conservative	23	
Traditional	5	
Reform	31	
None	25	
Just Jewish/none		17
Secular/Culturally Jewish		8
Other	4	
Humanist		1
Other		3
Total	100	

There are notable differences in the demographics of the denomination groups. Tables 3.3, 3.4, 3.5, and 3.6 show the distribution of selected demographic characteristics within each denomination.

Note that “other denomination” is excluded due to the small sample size. In these tables, it can be useful to compare the distribution of each denomination by category with that of the whole population found in the first row.

Jewish adults of all ages are found in each denominational grouping. However, there are statistically significant differences in denomination between age groups (Table 3.3). Orthodox Jewish adults are younger than the rest of the population; the youngest adults, ages 22 to 29, make up 52% of the Orthodox population.

Table 3.3. Denomination by age

	22-39 (%)	40-54 (%)	55-64 (%)	65-74 (%)	75+ (%)	Total (%)
All Jewish adults	25	22	14	22	17	
Denomination						
Orthodox	52	21	12	8	8	100
Conservative	25	24	13	20	17	100
Traditional	27	17	8	34	13	100
Reform	15	18	14	30	23	100
None	25	18	16	24	17	100

Orthodox Jews reside primarily in The Beaches (41%) and North Dade (45%) (Table 3.4). Conservative (41%) and Traditional (52%) Jewish adults primarily reside in North Dade. Half of Reform Jewish adults reside in South Dade.

Table 3.4. Denomination by region

	Central (%)	South Dade (%)	The Beaches (%)	North Dade (%)	Total (%)
All Jewish adults	15	36	20	29	
Orthodox	3	11	41	45	100
Conservative	17	26	17	41	100
Traditional	27	15	5	52	100
Reform	17	50	14	20	100
None	16	37	21	25	100

Among Orthodox Jewish adults, 91% have a Jewish partner and just 9% are single (Table 3.5). Reform Jewish adults (23%) and Jewish adults with no denomination (34%) have the largest shares of Jewish adults with a non-Jewish partner.

Table 3.5. Denomination by relationship status

	Jewish + Jewish (%)	Jewish + non-Jewish (%)	Single (%)	Total (%)
All Jewish adults	53	19	28	
Denomination				
Orthodox	91	<1	9	100
Conservative	55	9	37	100
Traditional	62	3	35	100
Reform	50	23	27	100
None	37	34	30	100

Sixty-six percent (66%) of Orthodox Jewish adults are parents of minor children, which is a substantially larger share than the share of Jewish parents of minor children found among the other denominations (Table 3.6).

Table 3.6. Denomination by parent status

	No minor children (%)	Parent of minor child(ren) (%)	Total (%)
All Jewish adults	76	24	100
Denomination			
Orthodox	34	66	100
Conservative	79	21	100
Traditional	77	23	100
Reform	84	16	100
None	90	10	100

The vast majority of Jewish adults with a denomination were raised by two Jewish parents. Among Jewish adults with no denomination, 32% were raised by one Jewish parent. (Table 3.7).

Table 3.7. Denomination by parentage

	2 Jewish parents (%)	1 Jewish parent (%)	No Jewish parents (converted to Judaism) (%)	Total (%)
All Jewish adults	80	15	5	100
Denomination				
Orthodox	98	1	1	100
Conservative	86	9	5	100
Traditional	87	13	<1	100
Reform	91	4	5	100
None	61	32	7	100

Overall, 78% of Miami Jewish adults had some Jewish education in childhood, including 47% who attended part-time school, 31% who attended Jewish day school, 32% who attended overnight camp, and 36% who participated in a Jewish youth group (Table 3.8). More than one quarter of Miami Jewish adults (26%) participated in Jewish activities sponsored by Jewish college groups, such as Hillel or Chabad. Among Orthodox Miami Jewish adults, 72% attended Jewish day school. Among Miami Jewish adults with no denomination, 59% had some Jewish education in childhood, including 29% who attended part-time school, and 17% who attended Jewish day school.

Table 3.8. Denomination by childhood Jewish education

	Any	Part-time school	Day school	Overnight camp	Youth group	College activities
All Jewish adults	78	47	31	32	36	26
Denomination						
Orthodox	87	22	72	57	51	36
Conservative	90	55	37	40	44	30
Traditional	84	43	42	27	48	33
Reform	87	72	23	34	35	29
None	59	29	17	13	23	16

Introduction to the Index of Jewish Engagement

The first section of this chapter described denominational identification in the Miami Jewish community. Jewish denominational categories have long been the most common marker of Jewish engagement. In the past, denominations were closely correlated with measures of Jewish engagement, including behavior and attitudes. Denominations were closely associated with affiliation, and specifically, membership in synagogues associated with a specific denomination.

Over time, however, denominational labels have become less reliable descriptions of Jewish engagement and identity. Denominational categories have begun to overlap and shift in meaning. Denominational labels are self-assigned, so their meaning may vary from one individual to another. Many synagogues and congregations no longer affiliate with a formal denomination, and independent *minyanim* exist outside the traditional denomination structure. Finally, an increasing number of Jews do not identify with a particular denomination—including, as noted above, one

quarter of Jewish adults in Miami. Thus, denominational labels are limited in their ability to provide an accurate overview of the types and prevalence of Jewish behaviors and attitudes.¹⁶

For the present study, we understand Jewish engagement as a complex, multidimensional expression of Jewish identity. This study illustrates that Jewish engagement is broader than denominational identification and extends beyond typical markers of affiliation, such as congregation membership and financial support for Jewish communal organizations. Jewish engagement includes ritual activities but can also be expressed through involvement with Jewish cultural and non-religious activities. Members of the community may participate in programs through traditional institutions but may also look to non-traditional and emerging organizations.

To better capture a realistic portrayal of Jewish engagement in the Miami Jewish community, this chapter introduces a new typology of Jewish engagement referred to as the Index of Jewish Engagement.¹⁷

How we developed these categories

The Index of Jewish Engagement is derived from a statistical analysis (latent class analysis or LCA) of survey responses to questions about 20 different Jewish behaviors to identify patterns of Jewish involvement in the Miami Jewish community. Based on the analysis of these responses, we identified five primary patterns of behavior or groupings. Survey respondents were **not** asked to assign themselves to the groups.

This analysis method was introduced in 2015 as a new framework for understanding Jewish engagement in local communities. The model presented in this report, including the set of classifications and their names, is derived directly from data collected for this study and is unique to the Miami Jewish community.

The Index focuses on behaviors—the ways in which individuals spend their time and involve themselves in Jewish life. Such behaviors are concrete and measurable expressions of Jewish identity. In many cases, behaviors correlate with an individual’s demographic characteristics, backgrounds, and attitudes, but in other cases behaviors cut across these features.

The Index is designed to help in identifying engagement opportunities for a community with diverse needs and interests. Jewish adults’ decisions to take part in activities can reflect the value and meaning they find in these activities, the priority they place on them, the level of skills and resources that enable them to participate, and the opportunities available and known to them.

The set of Jewish behaviors used to develop this typology is inclusive of a variety of ways—public and private—that contemporary Jews engage with Jewish life. Some of the activities are located primarily within institutions (e.g., synagogue membership), while others are home based (e.g., Passover seders). These behaviors are classified into four dimensions of Jewish life:

- **Holiday celebrations:** Attending or holding a Passover seder, lighting Hanukkah candles, and fasting on Yom Kippur for all or some of the day, other holiday observance
- **Ritual behaviors:** Lighting Shabbat candles or having a special Shabbat meal, attending Jewish services, attending High Holiday services, and keeping kosher at home

¹⁶ Janet Krasner Aronson et al. “Denominational Identity and Jewish Engagement.”

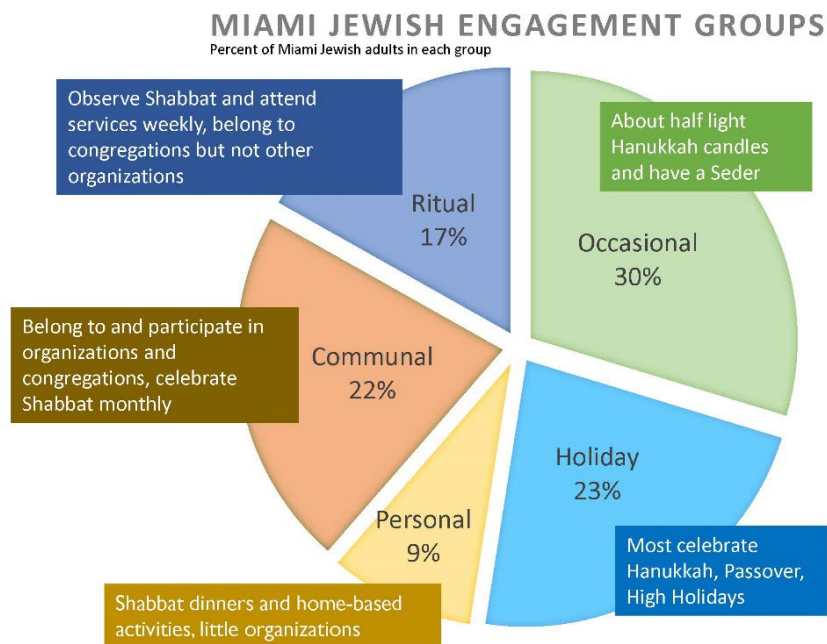
¹⁷ See Janet Krasner Aronson et al., “A New Approach to Understanding Contemporary Jewish Engagement,” *Contemporary Jewry* 39 (2018): 91–113.

- **Organizational behaviors:** Belonging to a Jewish congregation, belonging to other Jewish organizations, belonging to informal Jewish groups, participating in Jewish programs, volunteering for Jewish organizations, and donating to Jewish organizations
- **Jewish-focused activities:** Studying Jewish texts, eating Jewish foods, reading Jewish publications, discussing Jewish topics, engaging with Jewish-focused culture, engaging with Jewish-focused social media, and following news about Israel

Patterns of Jewish engagement

The names of the five groups reflect the primary ways in which each group engages in Jewish life and highlight the behaviors that distinguish each group. The five patterns of Jewish engagement found among Jewish adults in the Miami Jewish community are summarized in Figure 3.1 and described below. As shown in Figure 3.1, the Occasional group includes 30% of Jewish adults, the Holiday group includes 23% of Jewish adults, the Personal group includes 9% of Jewish adults, the Communal group includes 22% of Jewish adults, and the Ritual group includes 17% of Jewish adults.

Figure 3.1. Jewish engagement groups



Jewish behaviors and Jewish engagement

The five patterns differ in degree and types of engagement with a broad set of Jewish behaviors. As shown in Table 3.9, the Jewish behaviors across the engagement patterns vary widely, but all

patterns include at least some behaviors that represent a connection to Jewish life. Table 3.9 shows the proportion of people in each engagement group that engages in the listed behavior. In this table, the darker the box, the higher the proportion of people that engages in that behavior.

Thirty percent (30%) of Jewish adults fall into the **Occasional** group. Although they engage with fewer Jewish behaviors than the other groups, about half celebrate Hanukkah and have a Passover seder, and one third follow news about Israel closely.

Almost one quarter of Jewish adults (23%) are in the **Holiday** group. This group tends to connect with Judaism on special occasions like Hanukkah, Passover, and the High Holidays. One third are members of a congregation, and half donated to a Jewish organization.

The smallest group, 9% of Jewish adults, is the **“Personal”** group. This group tends to connect with Judaism through home-based practices and individual behaviors rather than communal activities. Nearly all participated in a Passover seder and lit Hanukkah candles in the previous year. Although half of this group marks Shabbat in some way, such as a Shabbat dinner, few attend Shabbat services. Nearly everyone in this group engages regularly with Jewish culture such as music, TV, or books.

The highest levels of Jewish engagement are among the Communal and Ritual groups. While both groups are highly engaged in Jewish life, they differ in the types of activities they do. Twenty-two percent (22%) of Jewish adults fall into the **“Communal”** group. Although this group participates in a wide range of Jewish behaviors, they do fewer ritual or religious activities than the ritual group. Nearly all mark Shabbat at least monthly, but few go to services on a weekly basis. They are highly engaged with community organizations, with 72% being a member of a congregation, 52% a member of another Jewish organization, and 48% participating in communal programs frequently.

The remaining (17%) of the Jewish adult population make up the **“Ritual”** group. About nine-in-ten Jewish adults in this group attend services at least monthly and are members of a congregation. Compared to the Communal group, fewer belong to Jewish organizations and regularly attend Jewish programs, but they have high levels of participation in individual activities, such as following news about Israel, reading Jewish publications, and studying Jewish texts.

Table 3.9. Jewish behaviors and engagement
 (% of Jewish adults in each engagement group who do each listed behavior)

	All Jewish adults (%) ↓	Occasional (%) ↓	Holiday (%) ↓	Personal (%) ↓	Communal (%) ↓	Ritual (%) ↓
Holiday Behaviors						
Passover seder	81	42	89	96	100	100
Hanukkah candles	83	52	86	100	99	99
Ritual Behaviors						
Mark Shabbat monthly or more	46	0	19	49	91	92
Services monthly or more	31	2	15	1	54	89
Services weekly	14	0	2	<1	8	70
High Holiday services	59	1	69	50	95	>99
Kosher at home/always	21	6	1	8	25	77
Organization Behaviors						
Congregation member	41	0	32	25	72	92
Organization member	20	0	16	12	52	24
Informal group member	13	0	12	14	17	28
Participate in program often	16	0	1	6	48	26
Volunteer for Jewish org.	30	0	20	4	68	71
Donated to Jewish org.	59	10	51	85	90	91
Individual Behaviors						
Follow news about Israel very closely	62	33	53	86	80	82
Discuss Jewish topic often	58	18	45	88	80	99
Read Jewish publication often	34	15	8	63	31	92
Engage with Jewish culture often	33	8	2	92	31	84
Eat Jewish foods often	35	8	4	75	44	92
Study Jewish text often	18	<1	<1	23	9	88

Legend	0-19%	20-39%	40-59%	60-79%	80-100%
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Comparing Jewish engagement and denomination

The Index of Jewish Engagement illustrates the diversity of Jewish engagement *within* denominational groups. For example, not all Jewish adults who call themselves Orthodox are in the Ritual group; about one-in-five are in the Communal group. Conversely, only three-in-five Ritual Jewish adults describe themselves as Orthodox. Aside from the Orthodox population, Jewish adults of every denomination, including no denomination, are part of every engagement group.

Tables 3.10a and 3.10b show the relationship between Jewish engagement and denomination. Table 3.10a reports this information in rows, to be read **across**, and provides **the share of each engagement group** that identifies with each denomination. Table 3.10b reports the information in columns, to be read **down**, and provides **the share of each denomination group** that is part of each engagement group.

As shown in Table 3.10a, 59% of the Ritual group identify as Orthodox, 22% identify as Conservative, and 13% identify as Reform. In the Occasional group, more than half (53%) have no specific denomination.

As shown in Table 3.10b, 80% of Orthodox Jewish adults are in the Ritual group and 19% are in the Communal group. Among Conservative Jewish adults, 41% are in the Communal group; among Traditional Jewish adults, 37% are in the Communal group. Although more than half of Jewish adults with no denomination (58%) are in the Occasional group, some Jewish adults with no denomination are in every engagement group.

Table 3.10a. Jewish engagement by denomination
(row totals, read across)

	Orthodox (%)	Conservative (%)	Traditional (%)	Reform (%)	None (%)	Total (%)
All Jewish adults	13	23	5	33	26	100
Occasional	<1	8	2	37	53	100
Holiday	<1	22	4	47	27	100
Personal	1	27	10	38	25	100
Communal	11	41	8	27	13	100
Ritual	59	22	4	13	2	100

Table 3.10b. Jewish engagement by denomination
(column totals, read down)

	Orthodox (%)	Conservative (%)	Traditional (%)	Reform (%)	None (%)	All Jewish adults
	↓	↓	↓	↓	↓	↓
Occasional	<1	11	14	33	58	29
Holiday	<1	20	15	30	21	21
Personal	<1	11	19	11	9	9
Communal	19	41	37	19	11	23
Ritual	80	18	15	7	1	18
Total	100	100	100	100	100	100

Demographics and Jewish engagement

The patterns of Jewish engagement are associated with respondents' demographic characteristics.

Tables 3.11, 3.12, 3.13, and 3.14 show the distribution of selected demographic characteristics within the Jewish engagement categories. This comparison allows one to observe how, if at all, each group differs in their engagement in Jewish life.

Jewish adults of all ages exist in each engagement group. However, there are statistically significant differences in types of Jewish engagement among the age groups (Table 3.11). The youngest Jewish adults, ages 22 to 29, are overrepresented in the two most engaged groups, Communal and Ritual, making up more than a third of each of these groups.

Table 3.11. Jewish engagement by age

	22-39 (%)	40-54 (%)	55-64 (%)	65-74 (%)	75+ (%)	Total (%)
All Jewish adults	25	22	14	22	17	100
Occasional	17	19	16	27	21	100
Holiday	19	25	12	19	24	100
Personal	13	15	15	50	7	100
Communal	36	22	11	20	11	100
Ritual	37	22	15	10	16	100

Jewish engagement varies among the four regions in Miami (Table 3.12.) The largest shares of the Ritual (43%) and Personal (45%) groups live in North Dade. The largest share (46%) of the Occasional group live in South Dade.

Table 3.12. Jewish engagement by region

	Central (%)	South Dade (%)	The Beaches (%)	North Dade (%)	Total (%)
All Jewish adults	15	36	20	29	
Occasional	15	46	23	16	100
Holiday	22	39	12	27	100
Personal	7	39	8	45	100
Communal	20	31	16	34	100
Ritual	7	17	34	43	100

There is also a strong connection between Jewish engagement and having minor children (Table 3.13). Although 24% of Jewish adults in Miami are parents of minor children, 51% of those in the Ritual group have minor children in the home.

Table 3.13. Jewish engagement by parent status

	No minor children (%)	Parent of minor child(ren) (%)	Total (%)
All Jewish adults	76	24	100
Occasional	90	10	100
Holiday	80	20	100
Personal	91	9	100
Communal	73	27	100
Ritual	49	51	100

The connection between Jewish engagement and relationship status is significant (Table 3.14.) The vast majority of Jewish adults in the Ritual group have a Jewish spouse/partner; only 3% have a non-Jewish spouse/partner, and 13% are single. By contrast, 43% of Jewish adults in the Occasional group have a non-Jewish partner, and 34% are single.

Table 3.14. Jewish engagement by relationship status

	Jewish + Jewish (%)	Jewish + non-Jewish (%)	Single (%)	Total (%)
All Jewish adults	53	19	28	
Occasional	23	43	34	100
Holiday	49	18	32	100
Personal	68	8	23	100
Communal	70	4	26	100
Ritual	84	3	13	100

Jewish background and Jewish engagement

Research indicates that childhood Jewish education and having two Jewish parents is associated with higher levels of Jewish engagement in adulthood. More than 90% of Jewish adults in the Personal, Communal, and Ritual group had two Jewish parents, compared to 64% of those in the Occasional group (Table 3.15). Among the Communal and Ritual groups, 90% had some Jewish education in childhood; among the Ritual group, 60% attended Jewish day school (Table 3.16). In comparison, 63% of those in the Occasional group had Jewish education in childhood.

Table 3.15. Jewish engagement by parentage

	2 Jewish parents (%)	1 Jewish parent (%)	No Jewish parents (converted to Judaism) (%)	Total (%)
All Jewish adults	80	15	5	100
Occasional	64	31	5	100
Holiday	73	23	4	100
Personal	91	6	3	100
Communal	92	2	6	100
Ritual	97	2	1	100

Table 3.16. Jewish engagement by Jewish childhood education of respondent

	Any	Part-time school	Day school	Overnight camp	Youth group	College activities
All Jewish adults	78	47	31	32	36	26
Occasional	63	48	18	21	18	13
Holiday	73	52	14	17	26	31
Personal	80	49	30	39	43	25
Communal	90	48	42	40	53	29
Ritual	90	37	60	50	50	37

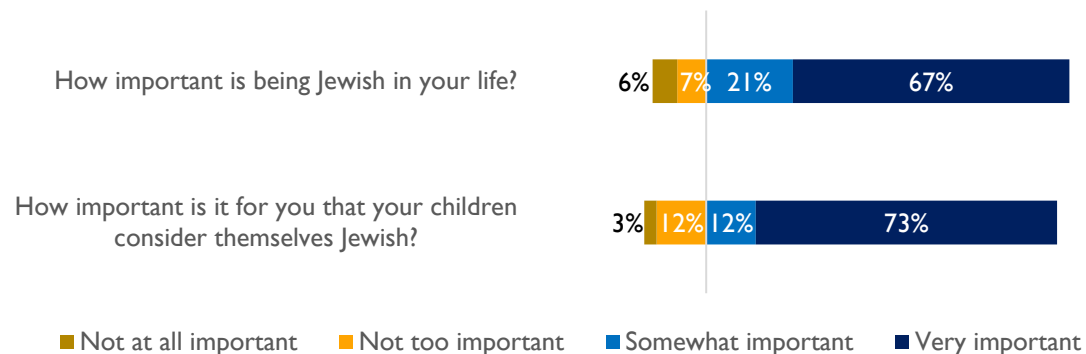
Attitudes about being Jewish

Attitudes about being Jewish can serve as another indicator of Jewish engagement. Understanding the differences in attitudes and the meaning attached to being Jewish can help Jewish organizations develop entry points to Jewish life that are best suited for each engagement group.

The vast majority of Jewish adults in Miami Jewish feel that being Jewish is important in their lives, and two thirds (67%) consider being Jewish to be very important (Figure 3.2). Among all US Jews, 42% say being Jewish is very important to them, and 34% say it is somewhat important.

Figure 3.2. Importance of being Jewish

(% of Jewish adults / % of Jewish adults with minor children)



These attitudes about the importance of being Jewish vary significantly across engagement groups and correlate with overall engagement (Table 3.17). For example, among the Ritual group nearly all say being Jewish is very important. In contrast, one quarter of the Occasional group (26%) feel that being Jewish is very important.

Table 3.17. How important is being Jewish in your life?

	Not at all important	Not too important	Somewhat important	Very important	Total
All Jewish adults	6	7	21	67	100
Occasional	12	22	41	26	100
Holiday	<1	3	38	59	100
Personal	<1	<1	13	87	100
Communal	<1	<1	3	97	100
Ritual	<1	<1	<1	100	100

About three quarters of Miami Jewish adults with minor children (73%) think it is very important that their children consider themselves Jewish (Table 3.18). Nearly all Jewish adults in the Ritual and Communal groups say that it is very important that their children consider themselves Jewish. In the Holiday group, 73% consider it very important, and another 21% consider it somewhat important.

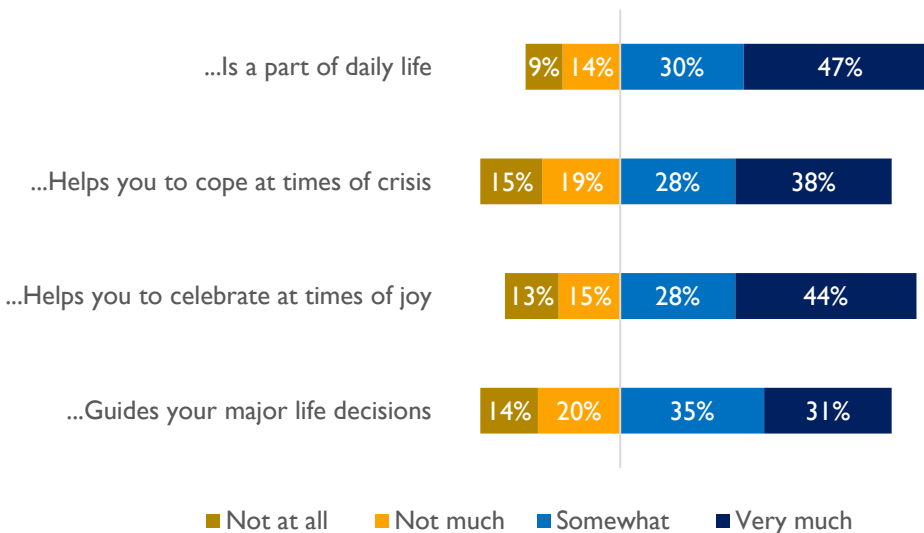
Table 3.18. How important is it for you that your children consider themselves Jewish?

	Not at all important	Not too important	Somewhat important	Very important	Total
Jewish adults with minor children	3	12	12	73	100
Occasional	--	--	--	--	100
Holiday	<1	6	21	73	100
Personal	--	--	--	--	100
Communal	<1	<1	6	94	100
Ritual	<1	<1	7	93	100

Nearly half of Miami Jewish adults (47%) feel that being Jewish is very much part of their daily life, and another 30% feel that being Jewish is somewhat part of daily life (Figure 3.3). Among all US Jews, 27% say that being Jewish is very much part of their daily life (CDS).

Figure 3.3. Attitudes about being Jewish
(% of Jewish adults)

How much do you feel that being Jewish...



Nearly all Jewish adults in the Ritual group see being Jewish as very much part of their daily lives, and nearly all in the Communal and Personal groups say being Jewish is somewhat or very much part of their daily lives (Table 3.19). Among Jewish adults in the Occasional group, 29% say being Jewish is not at all part of their daily life.

Table 3.19. Feel that being Jewish is a part of daily life

	Not at all	Not much	Somewhat	Very much	Total
All Jewish adults	9	14	30	47	100
Occasional	29	29	33	9	100
Holiday	3	22	51	24	100
Personal	<1	6	36	57	100
Communal	0	1	27	72	100
Ritual	0	<1	1	98	100

Table 3.20, 3.21, 3.22 present other attitudes about the meaning of being Jewish. Among all Miami Jewish adults, 38% feel that being Jewish very much helps them to cope at times of crisis, 44% say that being Jewish very much helps them to celebrate at times of joy, and 31% say that being Jewish very much guides their major life decisions. As shown in these tables, these attitudes are highly correlated with Jewish engagement.

Table 3.20. Feel that being Jewish helps you to cope at times of crisis

	Not at all	Not much	Somewhat	Very much	Total
All Jewish adults	15	19	28	38	100
Occasional	39	29	27	6	100
Holiday	10	29	44	17	100
Personal	12	22	40	26	100
Communal	2	10	28	60	100
Ritual	2	<1	8	90	100

Table 3.21. Feel that being Jewish helps you to celebrate at times of joy

	Not at all	Not much	Somewhat	Very much	Total
All Jewish adults	13	15	28	44	100
Occasional	39	20	34	7	100
Holiday	4	34	36	26	100
Personal	9	19	35	37	100
Communal	<1	1	24	74	100
Ritual	<1	<1	9	91	100

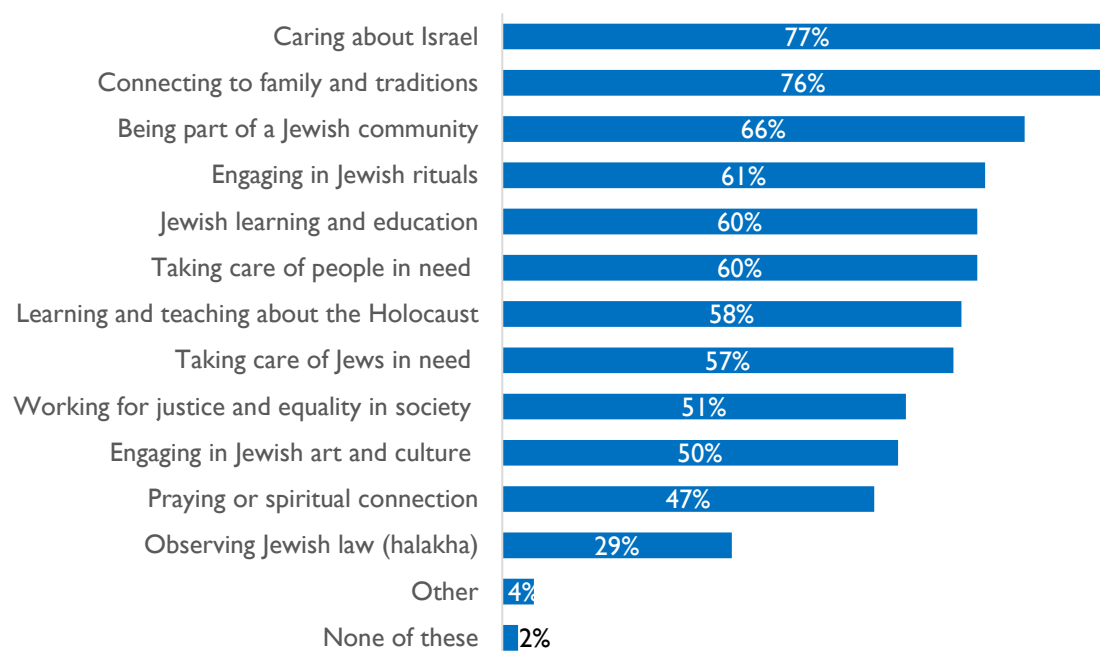
Table 3.22. Feel that being Jewish guides your major life decisions

	Not at all	Not much	Somewhat	Very much	Total
All Jewish adults	14	20	35	31	100
Occasional	39	33	24	3	100
Holiday	7	32	46	15	100
Personal	18	21	34	27	100
Communal	1	7	53	39	100
Ritual	0	0	14	86	100

Essential aspects of being Jewish

Given the multitude of ways to express one's Jewish identity, the survey asked respondents about which aspects of being Jewish were most essential to them. Caring about Israel (77%), connecting to family and traditions (76%), and being part of a Jewish community (66%) are the elements Jewish adults feel are most essential to being Jewish (Figure 3.4).

Figure 3.4. Essential to being Jewish
(% of Jewish adults)



One can observe some differences in the underlying values of being Jewish across the engagement groups. Table 3.23 looks at the belief that different aspects of social justice are essential to being Jewish. About half of Jewish adults (51%) feel that working for justice and equality in society is essential to being Jewish. A majority of Jewish adults (60%) feel that taking care of people in need is essential to being Jewish, and almost the same share (57%) feel that taking care of Jews in need is essential to being Jewish.

However, the Occasional and Holiday group prioritize caring for all people in need, not specifically Jews; the Personal, Communal, and Ritual group prioritize caring for Jews in need over caring for others.

Table 3.23. Social justice essential to being Jewish

	Working for justice and equality in society	Taking care of people in need (not specifically Jewish people)	Taking care of Jews in need
All Jewish adults	51	60	57
Occasional	54	49	27
Holiday	61	65	58
Personal	36	42	46
Communal	51	64	73
Ritual	42	73	87

Table 3.24a and 3.24b look at other aspects of being Jewish across the engagement groups. For all groups other than the Occasional, caring about Israel is one of the most important aspects of being

Jewish. For the Holiday, Personal, and Communal groups, connecting to family and traditions are the most important aspects of being Jewish, and for the Ritual group, the most essential aspects of being Jewish include Jewish learning and education, Jewish rituals, and being part of a Jewish community.

Table 3.24a. Aspects of Jewish life essential to being Jewish

	Caring about Israel	Connecting to family and traditions	Being part of a Jewish community	Engaging in Jewish rituals	Jewish learning and education
All Jewish adults	77	76	66	61	60
Occasional	51	59	35	28	32
Holiday	82	79	65	51	37
Personal	92	90	63	52	77
Communal	92	96	94	93	87
Ritual	84	66	85	88	91

Table 3.24b. Aspects of Jewish life essential to being Jewish

	Learning and teaching about the Holocaust	Engaging in Jewish art and culture	Praying or spiritual connection	Observing Jewish law (<i>halakha</i>)
All Jewish adults	58	50	47	29
Occasional	37	32	21	9
Holiday	60	48	31	9
Personal	61	51	25	16
Communal	79	73	73	39
Ritual	64	48	90	82

CHAPTER 4. CHILDREN AND JEWISH EDUCATION

Chapter highlights

Of the 29,200 children who reside in Jewish households in the Miami Jewish Community, 26,200 (90% of all children) are considered Jewish by their parents. A majority of these children are considered Jewish exclusively (24,600, or 84% of all children). A small percentage of all children in Miami Jewish households are considered Jewish and another religion (4%).

Twenty percent (20%) of Jewish households in Miami include a minor child. Nationally, 25% of Jewish households include a minor child (CDS).¹⁸

Three quarters of Jewish children (75%) in Miami are being raised by two Jewish parents, while 13% are being raised by one Jewish parent and one non-Jewish parent.

Nearly half of Miami Jewish children (46%) reside in Orthodox households. The share of Miami Orthodox children appears to be growing: 59% of Jewish children not yet in kindergarten are Orthodox, compared to 19% of high school students.

Among Miami Jewish households with minor children, 42% reside in North Dade, 32% in South Dade, 17% in The Beaches, and 9% in Central.

Participation in Jewish early childhood education is higher in Miami than in most other US Jewish communities. For the 2023- 24 school year, roughly half of Miami Jewish children (45%) who are not yet in kindergarten were enrolled in an early childhood program run by a Jewish organization. Nationally, 20% of age-eligible Jewish children were enrolled in a Jewish early childhood program (CDS).

Participation in Jewish day school education is far higher in Miami than in other US communities, but participation in part-time school is lower. In Miami, 41% of K-12 Jewish students were enrolled in Jewish day school or yeshiva, compared to 11% nationally. In Miami, 7% of K-12 Jewish students were enrolled in part-time school, compared to 15% nationally (CDS).

Although the Occasional and Ritual parents were equally likely to enroll their children in some form of Jewish education, the Ritual group was more likely to enroll their children in a Jewish day school or yeshiva.

Participation in Jewish education, including Jewish day school, does not significantly vary by financial status. Half of financially struggling households send their children to Jewish education. This reflects the fact that more Jewishly engaged households are financially struggling and points to the cost of Jewish day school as being one of the factors that increases financial challenges.

¹⁸ Throughout this report, comparisons to the US Jewish population are based on the Pew Research Center's 2020 study, *Jewish Americans in 2020* and on the Brandeis Combined Dataset (CDS) of 25 local Jewish communities. When comparative data is presented without attribution, it is from the Pew study. When data about US Jews is marked as CDS, it is from the CMJS Combined Dataset. See report introduction for details.

The study suggests a likely increase in demand for Jewish day school education in the future. Day school enrollment was highest among younger children. Half of children in grades K-5 attended Jewish day school, as did 33% of children grades 6-8 and 23% of high schoolers.

Among parents who have Jewish children not yet in kindergarten, 59% definitely plan to send their children to Jewish day school or yeshiva. The primary consideration for parents in planning for day school is the location of the school.

Among parents of Jewish K-8 children, 76% definitely plan to send their children to Jewish day school or yeshiva for high school and another 15% are very likely to do so. Among these parents, the most common considerations include cost (70%), finding the right religious fit (60%), and location (46%).

More than three quarters of non-Orthodox parents who have children K-8 would definitely (42%) or probably (34%) investigate a new non-Orthodox community Jewish middle or high school if it were offered in Miami.

Among Jewish K-12 parents who considered Jewish day school for their children but did not enroll them, the most frequent reasons given for not enrolling are cost and that the curriculum does not accommodate children's learning needs (84% respectively).

Children in Jewish households

To assess the religious identity of children in Jewish households, parents were asked if they considered their children to be Jewish. Of the 29,200 children who reside in Jewish households in the Miami Jewish community, 26,200 (90% of all children) are considered Jewish by their parents (Table 4.1). A majority of these children are considered Jewish exclusively (24,600, or 84% of all children). A small percentage of all children in Miami Jewish households are considered Jewish and another religion (4%).

Of the children living in Miami Jewish households who are not considered Jewish, most are considered to have no religious identity (1,700, or 6% of all children). The remaining children in Miami Jewish households who are not considered Jewish by their parents are either being raised exclusively in another religion (3% of all children), their parents have not determined yet how they will be raised (1%), or a response was not provided.

Nationally, 77% of children in Jewish households are considered Jewish, including 67% who are considered exclusively Jewish and 11% who are considered Jewish and another religion. Of the remaining children in Jewish households, 14% have no religious identity, 4% are being raised exclusively in another religion, and for 3%, the information was not provided (CDS).

Twenty percent (20%) of Jewish households in Miami include a minor child. Nationally, 25% of Jewish households include a minor child (CDS).

Among Miami Jewish households with minor children, 42% reside in North Dade, 32% in South Dade, 17% in The Beaches, and 9% in Central (not shown in table).

Table 4.1. Children in Jewish households

	Number	All children (%)
		↓
Jewish children	26,200	90%
Jewish	24,600	84%
Jewish and another religion	1,300	4%
Jewish unknown	400	1%
Not Jewish	3,000	10%
No religion	1,700	6%
Another religion	900	3%
Unspecified*	400	1%
Total	29,200	100%

*For the rest of this chapter, analyses do not include the children whose religious identity was not provided.

NOTE: Numbers do not add to total due to rounding.

Three quarters of Miami Jewish children (75%) are being raised by inmarried parents (two Jewish parents) while 13% are being raised by intermarried parents (one Jewish parent and one non-Jewish parent) (Figure 4.1). The remaining 11% of Miami Jewish children are living with single parents.

Most of Miami's Jewish children reside in highly engaged Jewish households. About half of Jewish children are being raised by parents in the Ritual engagement group and another 30% in the Communal group (Figure 4.2).

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

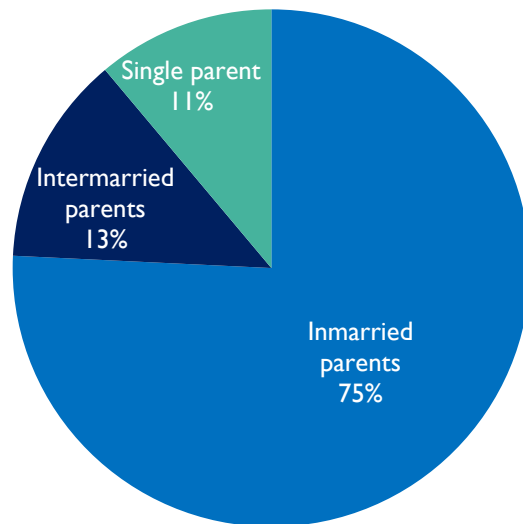
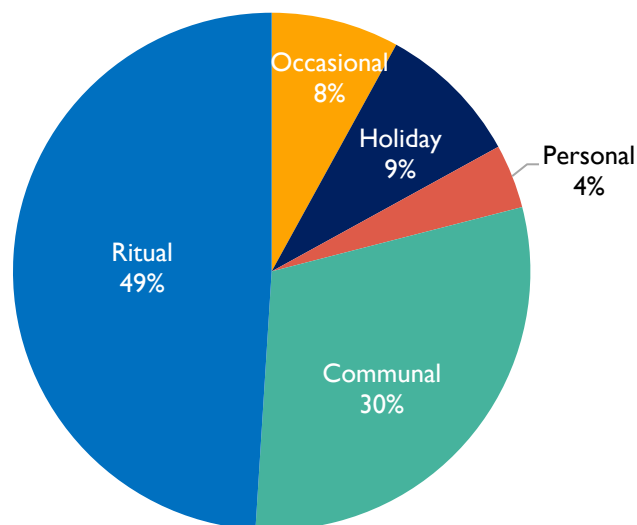


Figure 4.2 Jewish engagement of parents of Jewish children
(% of Jewish children)



Nearly all households with two Jewish parents (inmarried) consider their children exclusively Jewish. Of children with two Jewish parents, 95% are considered Jewish alone, and 2% are considered Jewish and another religion (Figure 4.3). The remaining children of two Jewish parents are being raised exclusively in another religion (3%) or are being raised with no religion (1%). Half (51%) of children with one Jewish parent and one non-Jewish parent (intermarried) are considered Jewish alone (Figure 4.4). A quarter of the children of intermarried parents (24%) are considered to be

Jewish and another religion, while 18% are being raised with no religion. The remaining 8% of children of intermarried parents are being raised exclusively in another religion.

Figure 4.3. Jewish identity of children in inmarried households
(two Jewish parents) (% of children)

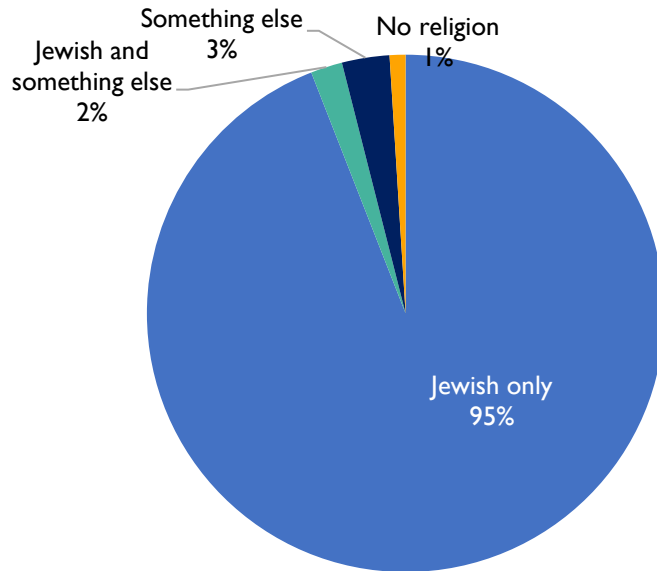
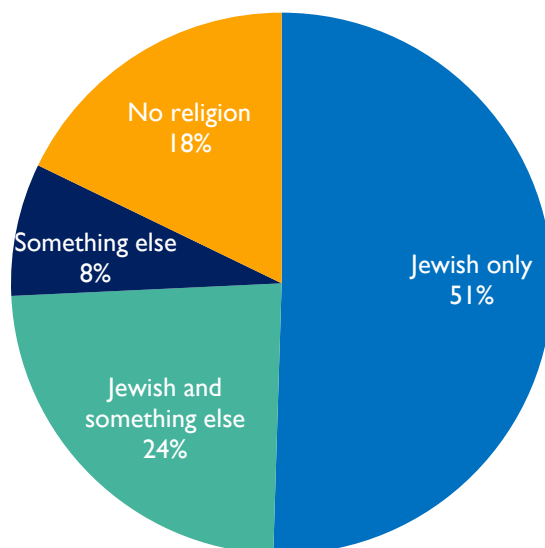


Figure 4.4. Jewish identity of children in intermarried households
(one Jewish parent and one non-Jewish parent) (% of children)



Among Jewish children, 38% are between the ages of 0 to 5 and another 38% are between the ages of 6 to 12. The remaining quarter (24%) are between the ages of 13-17. With the larger share of young children, it is likely that there will be an increasing number of Jewish teenagers in the coming years as they grow up (Table 4.2).

Table 4.2. Ages of Jewish children

	Number	All Jewish children (%)
		↓
0-5	9,500	38
6-12	9,300	38
13-17	5,900	24
Unspecified	1,600	--
Total	26,200	100*

*Excludes 1,600 children whose age was not provided.

Grade level follows a similar pattern (Table 4.3). About one third of Jewish children are younger than kindergarten (33%) or in kindergarten through grade 5 (32%).

Table 4.3. Grade level of Jewish children

	Number	All Jewish children (%)
Not yet in kindergarten	8,100	33
Kindergarten-5 th grade	7,900	32
6 th -8 th grade	4,400	18
9 th -12 th grade	3,300	14
Post-high school	700	3
Total	24,400	100*

*Excludes 1,800 children whose grade was not provided. These children were excluded from the analysis of school enrollment.

Nearly half of Jewish children (46%) reside in Orthodox households (Table 4.4). The share of Orthodox children is likely to increase as children age: 59% of Jewish children not yet in kindergarten are Orthodox, compared to 19% of high school students.

Table 4.4. Denomination of Jewish children by grade

	All Jewish children (%)	Not yet in kindergarten	K-5 (%)	6-8 (%)	9-12 (%)
Orthodox	46	59	47	48	19
Conservative	22	14	24	25	24
Traditional	6	6	8	5	2
Reform	12	10	10	14	26
Other	<1	<1	0	0	2
None	14	10	11	9	24
Total	100	100	100	100	100

Jewish education: Preschool

For the 2023-24 school year, roughly half of Miami Jewish children (45%) who are not yet in kindergarten were enrolled in an early childhood program run by a Jewish organization (Table 4.5). A small number of Jewish children were in other types of Jewish educational programs, and 46% were not enrolled in any of these programs.

Participation in Jewish preschool is much higher in Miami than in other US communities. Nationally, 20% of age-eligible Jewish children were enrolled in a Jewish early childhood program (CDS).

Table 4.5. Pre-K enrollment and programs, 2023-24

Jewish children not yet in kindergarten (%)	
	↓
Program run by a Jewish organization	45
Program run by a private non-Jewish or secular organization	4
Public preschool or daycare	<1
Daycare at a person's home	5
None of these	46

Note: does not total 100 due to missing data and multiple response options.

Jewish education: K-12

Jewish education occurs in Jewish preschools; formal classroom settings, such as day schools, yeshivas, and part-time supplementary schools; and informal settings, including camps, youth groups, and peer trips to Israel. Because the vast majority of children in Jewish education are being raised Jewish in some way, the analysis below is restricted to Jewish children. Note that in this section, we use the term “Jewish day school” to refer to Jewish day school and yeshiva.

Of Miami Jewish children in grades K-12 during the 2023-24 school year, 41% attended Jewish day school (Table 4.6). Over half of Miami Jewish children (52%) attended public school (including charter schools), and 7% of Miami Jewish children attended private school.

Day school enrollment was highest among younger children. Half of Jewish children in grades K-5 attended Jewish day school, as did 33% of grades 6-8 and 23% of high schoolers. Public school enrollment for Jewish children was highest in grades 9-12 (66%).

Table 4.6. School type of Jewish children in grades K-12

	Jewish students in K-12 (%)	K-5 (%)	6-8 (%)	9-12 (%)
Public school	52	37	47	66
Jewish day school/yeshiva	41	50	33	23
Private school	7	3	12	10
Total	100	100	100	100

*Table excludes 1,500 children who are not in school or school was not provided.

Overall, 67% of Jewish K-12 students received some type of Jewish education (Table 4.7). Sixteen percent (16%) of Jewish K-12 students were enrolled in a formal Jewish school. Of those, 41% were enrolled in day school or yeshiva, 7% were enrolled in a part-time Jewish school, and 12% received tutoring or private classes with Jewish content. Twenty-two percent (22%) of Jewish K-12 students were enrolled in another type of Jewish education. Among those students, 18% participated in a Jewish youth group, and 18% participated in a Jewish volunteer program. Less than half of Jewish K-12 students (41%) attended Jewish camp in summer 2023. Jewish students in K-5 (42%) and grades 6-8 (39%) participated in Jewish day camp in summer 2023 in larger shares than did Jewish

students in grades 9-12 (13%). Jewish students in grades 9-12 were more likely to engage in Jewish education through volunteering (41%) or as part of Jewish youth group or teen programs (37%).

Participation in Jewish day school education is far higher in Miami than in other US communities, but participation in part-time school is lower. In Miami, 41% of K-12 Jewish students were enrolled in Jewish day school or yeshiva, compared to 11% nationally. In Miami, 7% of K-12 Jewish students were enrolled in part-time school, compared to 15% school nationally (CDS).

Table 4.7. K-12 Jewish education, 2023-24 and summer 2024

	Jewish students in K-12 (%)	K-5 (%)	6-8 (%)	9-12 (%)
	↓	↓	↓	↓
Any Jewish education	67	72	73	62
Kindergarten-12 th grade				
Formal Jewish school	16	63	61	29
Day school or yeshiva	41	50	33	23
Part-time Jewish school	7	6	10	7
Tutoring or private classes	12	10	25	2
Other Jewish programs	22	13	16	45
Volunteering	18	7	14	41
Jewish youth group or teen program	18	10	13	37
Any Jewish camp	41	47	45	24
Jewish day camp	34	42	39	13
Jewish overnight camp	12	8	12	19

As expected, subgroups of the community differ in their participation in Jewish education (Table 4.8). Although the Communal and Ritual group parents were equally likely to enroll their children in some form of Jewish education, the Ritual group was far more likely to enroll in day school or yeshiva.

Half of struggling Miami Jewish households send their children to Jewish education, a larger share than those with greater financial means. This pattern indicates that more Jewishly engaged households are financially struggling. This finding may also indicate that the costs of education are one of the factors that increase financial challenges.

Table 4.8 Household participation in Jewish education

	Any Jewish education	Day school or yeshiva
Households with K-12 Jewish children	64	34
Jewish engagement		
Occasional	--	--
Holiday	68	--
Personal	--	--
Communal	73	39
Ritual	70	64
Region		
Central	--	--
South Dade	53	17
The Beaches	70	31
North Dade	74	41
Relationship status		
Jewish+Jewish	61	40
Jewish+non-Jewish	--	--
Single	--	--
Financial situation		
Struggling	87	49
Enough	41	12
Extra	50	--
Well-off	95	23

Of age-eligible Miami Jewish children, 60% have had a bar mitzvah, bat mitzvah, or b-mitzvah ceremony, and an additional 18% plan to have one in the future (not shown in table).

Of Miami Jewish teens ages 12 and older, almost half (46%) have traveled to Israel. Forty-three percent (43%) of Jewish teens traveled to Israel with family or on another unstructured trip, and 17% traveled to Israel on a program with their school, camp, youth group, or other organization (not shown in table).

Family programs

In addition to formal and informal Jewish education opportunities in Miami, family program options outside of school or preschool include Tot Shabbat, synagogue-based playgroups, or family holiday programs. Half of Jewish households with at least one child ages 12 or younger attended at least one of these programs in the past year (not shown in table).

The PJ Library sends Jewish books to Jewish households with at least one child ages 12 or younger. Among Miami eligible households, 41% received books and an additional 10% were not aware of the program (not shown in table).

Jewish day school choices and plans

The survey collected extensive data about parents' current choices and expectations about their child's future enrollment in Jewish day school or yeshiva. This information can guide community planning for Jewish education needs in the coming years. Each question was targeted to a specific subset of the community based on their child's age and current enrollment. In this section, parents answered for all of their children rather than individually for each child. In each table, the responses refer to parents of children in the given age group. The responses to these questions point to an increasing demand for Jewish day school education in the future.

Preschool parents

Among parents who have Jewish children not yet in kindergarten, 59% definitely plan to send their children to Jewish day school or yeshiva (Table 4.9). Another 12% were very interested in enrolling their children in day school, and 6% were somewhat interested. Only 4% of parents who have Jewish children not yet in kindergarten were not at all interested in sending their children to Jewish day school or yeshiva. Eighteen percent (18%) of parents with Jewish children not yet in kindergarten were not sure or did not yet know if they would consider Jewish day school or yeshiva.

Table 4.9. Consider day school or yeshiva in the future

Parents of children not yet in kindergarten (%)	
Not at all interested	4
Somewhat interested	6
Very interested	12
Definitely planning	59
Don't know/not sure	18
Total	100

The primary consideration for parents in planning for day school or yeshiva is the location of the school (89%) (Table 4.10). Other considerations include finding the right religious fit (57%), cost (51%), and accommodation of a child's learning needs (41%).

Table 4.10. Considerations for day school or yeshiva in the future

Parents of children not yet in kindergarten (%)	
	↓
Location	89
Finding the right religious fit	57
Cost	51
Accommodation of child's learning needs	41
Whether there will be space in the preferred school	19
Other	8
Preference for other private/public school	5

Note: respondents could select more than one option.

Parents of K-8 children

Among parents of Jewish K-8 children, 76% definitely plan to send their children to Jewish day school or yeshiva for high school, and another 15% are very likely to do so (Table 4.11). Only 4% of

parents shared that they were not at all interested in sending their children to Jewish day school or yeshiva for high school.

Table 4.11. Consider day school or yeshiva in high school

Parents of K-8 children (%)	
	↓
Not at all likely	4
Somewhat likely	2
Very likely	15
Definitely planning on Jewish day school	76
Don't know/not sure	4
Total	100

Among parents who have Jewish K-8 children and are likely to send their children to day school, the most frequent considerations with respect to enrollment include cost (70%), finding the right religious fit (60%), and location (46%) (Table 4.12).

Table 4.12. Considerations for day school or yeshiva in high school

Parents of K-8 children who are likely to go to day school (%)	
	↓
Cost	70
Finding the right religious fit	60
Location	46
Accommodation of child's learning needs	31
Whether there will be space in the preferred school	18
Academics [write-in response]	3
Preference for other private or public school	2

Note: Respondents could select more than one option.

Non-Orthodox parents of K-8 children

More than three quarters of non-Orthodox parents who have children in grades K-8 would definitely (42%) or probably (34%) investigate a new non-Orthodox community Jewish middle or high school if it were offered in Miami (Table 4.13).

Table 4.13. Consider sending children to a new non-Orthodox Jewish middle or high school

Parents of Non-Orthodox K-8 children not in day school (%)	
	↓
Definitely investigate	42
Probably investigate	34
Probably not investigate	13
Definitely not investigate	11
Total	100

Parents of K-12 children not currently in day school

Among parents of K-12 Jewish children not in day school, half have considered sending their child to day school or yeshiva (not shown in table).

Among K-12 parents who considered Jewish day school but have no children currently enrolled in day school, the most frequent reasons given for non-enrollment are cost and that the curriculum does not accommodate children's learning needs (84% respectively) (Table 4.14). No space in the preferred school (37%) and location (37%) are also frequently cited reasons for non-enrollment.

Table 4.14. Reasons children not currently enrolled in day school

Parents of K-12 children not enrolled in day school (%)	
	↓
Cost	84
Curriculum does not accommodate child's learning needs	84
No space in the preferred school	37
Location	37
Quality of education offered	3
Preference for other private or public school	3
Not a good religious fit	1
Not important	1
Other	16

Note: respondents could select more than one option.

CHAPTER 5. CONGREGATIONS AND JEWISH RITUAL

Chapter highlights

In Miami, 35% of Jewish *households* belong to some type of Jewish congregation, whether a synagogue, temple, independent *minyan* or *chavurah*, or High Holiday congregation. Among Jewish *adults*, 42% live in congregation-member households. Nationally, 25% of US Jewish adults reside in a congregation-member household.

Not all congregation memberships require payment of dues. Although 35% of Miami Jewish households belong to a congregation, only 13% pay dues of any sort.

Of Miami Jewish households that own a second home, 21% belong to a congregation in Miami, and 18% belong to a congregation outside Miami.

Among Miami Jewish households that are members of any congregation, 26% belong to or regularly participate at a Chabad, 33% belong to or regularly participate at an Orthodox synagogue, 21% belong to or regularly participate at a Conservative synagogue, and 27% belong to or regularly participate at a Reform synagogue. Among Miami Jewish households that do not belong to any synagogue, 11% regularly participate at Chabad, 6% regularly participate at a Conservative synagogue, and 7% regularly participate at a Reform synagogue.

Fourteen percent (14%) of Miami Jewish adults attended service at least weekly in the past year, and almost one third of Miami Jewish adults (32%) attended services at least monthly. Thirty percent (30%) of Miami Jewish adults did not attend services at all in the past year. Nationally, 12% of US Jewish adults attended services at least weekly, 8% attended services once or twice a month, 27% attended services a few times a year, and 52% attended services seldom or never.

One third of Miami Jewish adults (33%) marked Shabbat every week or almost every week in the previous year. About three quarters of Miami Jewish adults marked Shabbat at least occasionally, and one quarter (26%) never did. Nationally, 20% of US adults marked Shabbat often, and 19% did so sometimes (CDS)¹⁹.

The most common ways that Miami Jewish adults marked Shabbat in the past year were by spending time with family or friends (61%), lighting Shabbat candles (61%), and eating a special meal (52%).

Eighty-two percent of Miami Jewish adults lit Hanukkah candles in 2023, 81% attended or held a Passover seder in 2024, and 56% fasted on Yom Kippur in 2023. Nearly three quarters of Miami Jewish adults have a mezuzah on their front door, and 43% of Miami Jewish adults keep any kosher

¹⁹ Throughout this report, comparisons to the US Jewish population are based on the Pew Research Center's 2020 study, *Jewish Americans in 2020* and on the Brandeis Combined Dataset (CDS) of 25 local Jewish communities. When comparative data is presented without attribution, it is from the Pew study. When data about US Jews is marked as CDS, it is from the CMJS Combined Dataset. See report introduction for details.

practices. Nationally, 62% of US Jews held or attended a Passover seder in the prior year; 46% fasted for all or part of Yom Kippur.

Congregation membership

In Miami, 35% of Jewish *households* belong to some type of Jewish congregation, whether a synagogue, temple, independent *minyan* or *chavurah*, or High Holiday congregation (Table 5.1). This share includes 30% of Jewish households that are members of a synagogue within Miami. Among Jewish *adults*, 42% live in congregation-member households. Nationally, 35% of US Jewish adults, reside in a congregation-member household.

Not all congregation memberships require payment of dues. Although 35% of Miami Jewish households belong to a congregation, only 13% pay dues of any sort. Among households in which someone is a congregation member, 41% pay dues to a congregation and the remainder consider themselves members but do not pay dues (not shown in table). Nearly all households in the Ritual group (92%) are members of a congregation, with most belonging to a congregation in Miami. However, only 29% of these households pay regular membership dues.

Younger Jewish households are more likely to belong to a congregation than older Jewish households. Almost half of Jewish households headed by someone ages 22-39 (49%) belong to a congregation, including 43% that belong to a congregation within Miami.

Table 5.1. Currently belong to Jewish congregation

	Congregation member (%)	Member of Miami synagogue (%)	Pays dues to a congregation (%)
All Jewish households	35	30	13
Jewish engagement			
Occasional	0	0	0
Holiday	28	26	13
Personal	24	19	13
Communal	73	67	30
Ritual	92	85	29
Region			
Central	32	25	11
South Dade	29	25	13
The Beaches	32	28	9
North Dade	44	37	15
Age			
22-39	49	43	7
40-54	37	34	14
55-64	27	24	9
65-74	32	27	15
75+	31	22	16
Relationship status			
Jewish+Jewish	61	53	23
Jewish+non-Jewish	14	11	6
Single	27	23	8
Minor children			
No children	28	24	11
Children	62	53	18
Financial situation			
Struggling	29	28	10
Enough	37	35	13
Extra	26	25	10
Well-off	38	29	26

Of Miami Jewish households that own a second home, 21% belong a congregation in Miami and 18% belong to a congregation outside of Miami (Table 5.2).

Table 5.2. Congregation membership of households with second homes

	In Miami (%)	Outside Miami (%)
Jewish households with second home	21	18
Jewish engagement		
Occasional	--	--
Holiday	--	--
Personal	--	--
Communal	64	40
Ritual	--	--
Region		
Central	--	17
South Dade	19	9
The Beaches	16	28
North Dade	35	21
Age		
22-39	29	--
40-54	19	--
55-64	9	--
65-74	39	24
75+	28	--
Relationship status		
Jewish+Jewish	54	52
Jewish+non-Jewish	--	--
Single	--	--
Minor children		
No children	21	19
Children	26	--
Financial situation		
Struggling	8	<1
Enough	25	28
Extra	36	12
Well-off	20	20

Miami Jewish households belong to and regularly participate in a variety of congregation types (Table 5.3). Patterns of participation, however, vary for members of congregations and for non-members. Among Jewish households that are members of any congregation, 26% belong to or regularly participate at a Chabad, 33% belong to or regularly participate at an Orthodox synagogue, 21% belong to or regularly participate at a Conservative synagogue, and 27% belong to or regularly participate at a Reform synagogue. Among Jewish households that do not belong to any synagogue, 11% regularly participate at Chabad, 6% regularly participate at a Conservative synagogue, and 7% regularly participate at a Reform synagogue.

Table 5.3. Membership and regular participation by type of congregation

	All Jewish households (%)	Member households (%)	Non-member households (%)
	↓	↓	↓
Chabad	16	26	11
Orthodox synagogue	12	33	1
Conservative synagogue	11	21	6
Reform synagogue or temple	14	27	7
Minyan, or other independent worship community	3	9	<1
Synagogue with another or no denomination	2	3	1
Something else	1	1	1

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

Almost all Miami Orthodox households (96%) belong to a congregation (Table 5.4). Fifty-three percent (53%) of Conservative households belong to a congregation, along with 42% of Traditional households, 37% of Reform households, and 7% of households with no denomination.

Denominational affiliation is distinct from synagogue membership, and individuals who identify with a particular denomination do not necessarily belong to congregations that align with that denomination. For example, 96% of Orthodox Jewish adults belong to a congregation; 86% participate in or belong to an Orthodox synagogue, 33% participate in or belong to Chabad, and 15% participate in or belong to a *minyan* or *chavurah*. About half of Conservative Jewish adults (53%) belong to any congregation, and only half of those belong to a Conservative congregation.

Table 5.4. Congregation type by denomination

		Of members, type of congregation					
Denomination of individual	Member of any congregation	Orthodox synagogue (%)	Conservative synagogue (%)	Reform synagogue (%)	Other denomination / Unaffiliated synagogue (%)	Chabad (%)	Minyan/ Chavurah (%)
	↓	↓	↓	↓	↓	↓	↓
Orthodox	96	86	3	<1	<1	33	15
Conservative	53	17	50	15	1	22	12
Traditional	42	29	18	16	<1	48	2
Reform	37	<1	4	88	<1	4	1
None	7	8	7	26	34	55	11

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

Religious services

Attending services is a way of participating with congregations beyond membership. Fourteen percent of Miami Jewish adults attended services at least weekly in the past year, and almost one third of Miami Jewish adults (32%) attended services at least monthly (Table 5.5). Thirty percent

(30%) of Miami Jewish adults did not attend services at all in the past year. Nationally, 12% of US Jewish adults attended services at least weekly, 8% attended services once or twice a month, 27% attended services a few times a year, and 52% attended services seldom or never.

Almost all adults in the Ritual (100%) and Communal (99%) groups attended at least one service in the past year, but only the Ritual group includes a large share (70%) who attended weekly or daily.

Jewish adults in North Dade (77%) and Central (75%) were the most likely to attend services.

Half of Jewish adults who are not members of congregations never attended services, and about a third (37%) attended occasionally.

Table 5.5. Frequency of attending services

	Never (%)	Occasionally (%)	About once a month (%)	Two or three times a month (%)	Once a week or more (%)	Total (%)
All Jewish adults	30	39	9	9	14	100
Jewish engagement						
Occasional	79	19	2	0	0	100
Holiday	17	68	8	5	2	100
Personal	30	69	1	0	0	100
Communal	1	45	21	24	8	100
Ritual	0	10	7	12	70	100
Region						
Central	25	48	16	10	1	100
South Dade	38	37	6	11	8	100
The Beaches	28	30	4	12	27	100
North Dade	23	41	10	4	21	100
Age						
22-39	23	31	9	13	23	100
40-54	31	36	9	8	16	100
55-64	31	40	7	10	12	100
65-74	31	46	9	7	7	100
75+	34	41	7	6	13	100
Relationship status						
Jewish+Jewish	16	41	9	10	23	100
Jewish+non-Jewish	61	28	6	2	3	100
Single	35	40	8	11	6	100
Minor children						
No children	33	39	10	10	9	100
Children	18	36	5	5	35	100
Financial situation						
Struggling	34	37	4	5	20	100
Enough	28	39	5	13	15	100
Extra	31	42	13	5	9	100
Well-off	31	34	13	13	9	100
Congregation member						
Not a member	49	37	6	6	1	100
Member	4	41	12	11	32	100

About three-in-five Jewish adults (59%) attended High Holiday services during fall 2023 (Table 5.6). Most service attendees (42%) exclusively attended in-person services, 10% exclusively attended online services, and 7% attended both in-person and online services.

Among engagement groups, almost all adults in the Ritual (99%) and Communal (95%) groups attended High Holiday services. Eighty-seven percent (87%) of adults in the Ritual group and 73% of those in the Communal group exclusively attended in-person services.

Table 5.6. Attend High Holiday services, fall 2023

	Yes, in-person only (%)	Yes, online only (%)	Yes, both in-person and online (%)	No, did not attend (%)	Total (%)
All Jewish adults	42	10	7	41	100
Jewish engagement					
Occasional	1	<1	0	99	100
Holiday	34	25	11	31	100
Personal	26	14	9	50	100
Communal	73	8	14	5	100
Ritual	87	9	4	<1	100
Region					
Central	40	8	11	41	100
South Dade	32	11	5	52	100
The Beaches	50	5	7	38	100
North Dade	48	14	7	31	100
Age					
22-39	60	3	5	32	100
40-54	50	4	6	40	100
55-64	39	11	8	41	100
65-74	30	12	9	48	100
75+	22	24	8	46	100
Relationship status					
Jewish+Jewish	57	11	6	27	100
Jewish+non-Jewish	11	13	4	73	100
Single	35	8	11	46	100
Minor children					
No children	35	12	7	46	100
Children	67	2	7	24	100
Financial situation					
Struggling	42	9	4	45	100
Enough	44	11	8	38	100
Extra	34	8	7	50	100
Well-off	41	11	10	39	100
Congregation member					
Not a member	19	12	4	65	100
Member	72	9	11	8	100

Of Jewish adults who attended services in the past year, 79% attended a service at a synagogue in Miami (Table 5.7). Thirty-five percent of Jewish adults attended a service at a synagogue outside Miami, 12% attended a service sponsored by a community organization (such as Hillel), 14% attended a service at an independent *minyan* or *chavurah*, and 2% attended a service at some other setting.

Table 5.7. Where attended services

	Synagogue in Miami (%)	Synagogue outside Miami (%)	Community organization (%)	Independent minyan/chavurah (%)	Other (%)
Jewish adults who attended services	79	35	12	14	2
Jewish engagement					
Occasional	67	2	12	10	12
Holiday	64	24	7	8	6
Personal	71	44	2	<1	2
Communal	86	37	22	5	<1
Ritual	88	48	10	36	<1
Region					
Central	68	31	19	9	1
South Dade	85	25	16	8	5
The Beaches	80	59	10	34	3
North Dade	76	33	8	10	2
Age					
22-39	86	43	27	25	<1
40-54	87	31	12	15	4
55-64	82	15	9	11	3
65-74	79	29	6	7	4
75+	51	51	1	6	4
Relationship status					
Jewish+Jewish	81	39	13	17	1
Jewish+non-Jewish	73	27	5	6	7
Single	77	29	14	9	6
Minor children					
No children	73	31	14	8	3
Children	93	45	9	30	1
Financial situation					
Struggling	80	15	8	12	10
Enough	79	42	16	18	2
Extra	87	27	7	3	2
Well-off	72	41	16	7	<1
Congregation member					
Not a member	64	31	17	6	6
Member	87	39	10	19	<1

About half of all Jewish adults (52%) preferred to attend exclusively in-person religious services (Table 5.8). Ten percent (10%) of Jewish adults preferred attending both in-person and online services. Only 3% of Jewish adults said they preferred exclusively online services, and 4% said they had no preference.

Table 5.8. Services in person and online

	In-person services (%)	Online services (%)	Both in-person and online services (%)	No preference (%)	Does not attend services (%)	Total (%)
All Jewish adults	52	3	10	4	30	100
Jewish engagement						
Occasional	13	2	<1	5	80	100
Holiday	47	9	15	12	17	100
Personal	48	4	12	6	30	100
Communal	82	1	14	1	1	100
Ritual	84	<1	15	<1	0	100
Region						
Central	55	1	10	9	25	100
South Dade	41	4	12	3	39	100
The Beaches	61	1	7	3	28	100
North Dade	56	4	11	6	23	100
Age						
22-39	70	<1	5	1	23	100
40-54	57	1	6	4	31	100
55-64	56	2	9	3	31	100
65-74	37	6	17	8	31	100
75+	34	7	16	8	35	100
Relationship status						
Jewish+Jewish	67	3	10	4	16	100
Jewish+non-Jewish	21	5	8	5	61	100
Single	43	2	13	7	36	100
Minor children						
No children	45	4	12	6	33	100
Children	74	<1	7	2	18	100
Financial situation						
Struggling	54	2	5	5	34	100
Enough	48	6	14	3	28	100
Extra	52	1	10	6	31	100
Well-off	48	2	11	8	31	100
Congregation member						
Not a member	32	5	8	6	49	100
Member	78	1	14	3	4	100

Shabbat and ritual

One third of Miami Jewish adults (33%) marked Shabbat every week or almost every week in the previous year (Table 5.9). About three quarters of Jewish adults marked Shabbat at least occasionally, and one quarter (26%) never did. Nationally, 20% of US Jewish adults marked Shabbat often, and 19% did so sometimes (CDS).

Table 5.9. Frequency of marking Shabbat, past year

	Never (%)	Occasionally (%)	At least once a month but not every week (%)	Every week or almost every week (%)	Total (%)
All Jewish adults	26	28	13	33	100
Jewish engagement					
Occasional	72	27	0	<1	100
Holiday	25	56	10	9	100
Personal	16	35	16	34	100
Communal	1	9	37	53	100
Ritual	<1	8	5	87	100
Region					
Central	28	33	17	21	100
South Dade	33	31	18	18	100
The Beaches	23	21	7	49	100
North Dade	19	24	10	47	100
Age					
22-39	11	25	19	45	100
40-54	21	27	9	42	100
55-64	41	22	17	21	100
65-74	35	28	13	23	100
75+	32	36	7	25	100
Relationship status					
Jewish+Jewish	12	27	16	45	100
Jewish+non-Jewish	58	26	4	12	100
Single	31	29	15	25	100
Minor children					
No children	33	28	14	25	100
Children	5	26	11	58	100
Financial situation					
Struggling	27	26	8	38	100
Enough	27	16	21	36	100
Extra	24	40	8	28	100
Well-off	27	30	16	27	100
Congregation member					
Not a member	44	30	13	13	100
Member	4	23	12	62	100

The most common ways that Miami Jewish adults marked Shabbat in the past year were by spending time with family or friends (61%), lighting Shabbat candles (61%), and eating a special meal (52%) (Table 5.10).

Table 5.10 Marking Shabbat

	All Jewish adults (%) ↓	Jewish adults that marked Shabbat, past year (%) ↓
Spend time with family or friends	61	83
Light Shabbat candles	61	83
Eat special meal	52	70
Attend religious services	35	47
Jewish learning or reading	25	35
Refrain from lights on Shabbat	22	29
Attend Shabbat program other than services	21	28
Meditation or spiritual practice	16	21
Other	1	1

Shabbat practices differ across segments of the community (Table 5.11a and 5.11b). For example, 83% of the Ritual group generally mark Shabbat by attending services, but just over half 53% of the Communal group attend services on Shabbat. While 84% of Jewish young adults ages 22 to 39 observe Shabbat by spending time with family and friends, this practice decreases for older community members. Similarly, attending Shabbat programs other than services is most common among Jewish young adults. Nearly all Shabbat practices are more common among Jewish households with children than among those without children.

Table 5.1 Ia. Shabbat practices

	Spend time with family or friends (%)	Light Shabbat candles (%)	Eat special meal (%)	Attend religious services (%)	Jewish learning or reading (%)
All Jewish adults	61	61	52	35	25
Jewish engagement					
Occasional	20	19	20	9	3
Holiday	56	57	39	21	18
Personal	64	70	38	7	13
Communal	88	83	80	53	29
Ritual	93	95	90	83	73
Region					
Central	56	54	42	31	12
South Dade	54	55	47	33	26
The Beaches	66	69	62	41	38
North Dade	69	67	58	34	25
Age					
22-39	84	79	77	56	41
40-54	65	70	63	32	37
55-64	46	47	35	29	19
65-74	47	53	37	25	12
75+	52	46	38	22	13
Relationship status					
Jewish+Jewish	77	76	66	43	36
Jewish+non-Jewish	27	30	19	14	8
Single	54	53	48	34	20
Minor children					
No children	53	52	43	28	17
Children	86	90	84	57	56
Financial situation					
Struggling	54	61	53	43	28
Enough	61	64	52	40	31
Extra	65	55	56	20	22
Well-off	68	56	46	37	19
Congregation member					
Not a member	45	45	39	18	15
Member	81	83	71	57	42

Table 5.11b. Shabbat practices

	Refrain from manually using lights (%)	Attend Shabbat program (%)	Meditation or spiritual practice (%)	Other (%)
All Jewish adults	22	21	16	1
Jewish engagement				
Occasional	8	4	5	1
Holiday	20	11	10	1
Personal	13	5	8	5
Communal	13	34	24	<1
Ritual	62	50	33	<1
Region				
Central	6	19	9	<1
South Dade	18	18	21	<1
The Beaches	35	35	13	1
North Dade	26	16	15	2
Age				
22-39	32	45	23	<1
40-54	27	18	17	<1
55-64	8	14	10	2
65-74	19	11	14	2
75+	14	5	11	1
Relationship status				
Jewish+Jewish	29	26	18	1
Jewish+non- Jewish	8	9	14	1
Single	18	20	14	1
Minor children				
No children	14	15	14	1
Children	46	39	21	<1
Financial situation				
Struggling	34	22	22	2
Enough	16	24	23	<1
Extra	27	14	8	<1
Well-off	5	23	8	3
Congregation member				
Not a member	14	12	12	1
Member	33	33	21	<1

Most Jewish adults in Miami observe at least some Jewish holidays or rituals (Table 5.12). Eighty-two percent (82%) of Miami Jewish adults lit Hanukkah candles in 2023, 81% of Jewish adults attended or held a Passover seder in 2024, and 56% of Jewish adults fasted on Yom Kippur in 2023. Nearly three quarters of Miami Jewish adults have a mezuzah on their front door, and 43% of Jewish adults keep any kosher practices.

Nationally, 62% of Jewish adults held or attended a Passover seder in the prior year; 46% fasted for all or part of Yom Kippur.

Table 5.12. Holidays and rituals

	Light Hanukkah candles, 2023 (%)	Attend or hold Passover seder (%)	Have mezuzah on front door (%)	Fast during Yom Kippur, 2023* (%)	Keep any kosher practices (%)
All Jewish adults	82	81	73	56	43
Jewish engagement					
Occasional	52	42	41	22	16
Holiday	86	89	71	48	20
Personal	100	96	78	54	46
Communal	99	100	93	81	63
Ritual	99	100	100	94	93
Region					
Central	76	84	73	53	42
South Dade	80	76	65	49	27
The Beaches	81	81	70	54	55
North Dade	90	85	83	67	57
Age					
22-39	89	89	78	72	62
40-54	85	78	61	57	51
55-64	79	77	70	54	41
65-74	83	79	74	51	31
75+	74	80	84	41	24
Relationship status					
Jewish+Jewish	94	94	85	70	52
Jewish+non-Jewish	71	56	53	38	23
Single	70	74	64	40	36
Minor children					
No children	79	77	71	49	36
Children	95	95	78	79	65
Financial situation					
Struggling	68	67	70	48	45
Enough	88	86	75	66	53
Extra	83	81	65	51	28
Well-off	85	92	69	49	39
Congregation member					
Not a member	72	68	58	37	27
Member	97	99	94	83	68

*Nine percent of Jewish adults did not fast during Yom Kippur for medical reasons.

CHAPTER 6. COMMUNITY CONNECTIONS AND PARTICIPATION

Chapter highlights

Nearly all Miami Jewish adults (97%) feel a sense of belonging to the Jewish people, and 64% feel that they very much belong. This share is higher than among the adults in the US Jewish community, of whom 85% feel some sense of belonging to the Jewish people and 48% feel a great deal of belonging.

About four-in-five Miami Jewish adults (82%) feel at least some sense of belonging to the general Miami Jewish community, including 25% who feel they very much belong to the general Miami Jewish community. Nationally, 72% of Jewish adults feel some connection to their local Jewish community, and 18% feel very connected (CDS)²⁰.

Over half of Miami Jewish adults (57%) say that most or all of their friends are Jewish, including 16% who say that all of their friends are Jewish. Nationally, 29% of Jewish adults say that most or all of their close friends are Jewish.

Thirty percent (30%) of all Miami Jewish households belong to a Jewish organization or informal group, including 8% of Jewish households that belong to a JCC; 18% that belong to a Jewish organization, aside from a congregation or a JCC; and 11% that belong to an informal or grassroots Jewish group. Nationally, 20% of Jewish households belong to a Jewish organization.

About two thirds of Miami Jewish adults (65%) participated in at least one Jewish-sponsored program in the previous year, including 18% who participated rarely, 31% who participated sometimes, and 16% who participated often. Nationally, 47% of Jewish adults participated in at least one program in the prior year, and 11% participated often.

The most commonly perceived barriers to program participation are not knowing many people (31%), the location not being convenient due to traffic or parking (28%) and not having found Jewish programs of interest (28%).

Of the 35% of Jewish adults who did not participate in any Jewish programs during the past year, two thirds (37%) were somewhat or very interested in participating in programs sponsored by the Miami Jewish community. Thirty-three percent (33%) of Jewish adults who did not participate in any Jewish programs during the past year (about 12% of all Miami Jewish adults) were not at all interested in participating in the future.

²⁰ Throughout this report, comparisons to the US Jewish population are based on the Pew Research Center's 2020 study, *Jewish Americans in 2020* and on the Brandeis Combined Dataset (CDS) of 25 local Jewish communities. When comparative data is presented without attribution, it is from the Pew study. When data about US Jews is marked as CDS, it is from the CMJS Combined Dataset. See report introduction for details.

Two thirds of Jewish adults say that information about local Jewish programs, events, and other activities is somewhat (33%) or very easy (34%) to access. Almost one quarter of Jewish adults say that this information is somewhat (16%) or very difficult (7%) to access.

Feelings of belonging to the Jewish community

Nearly all Miami Jewish adults (97%) feel a sense of belonging to the Jewish people, and 64% feel that they very much belong. This is higher than among the adults in the US Jewish community, of whom 85% feel some sense of belonging to the Jewish people and 48% feel a great deal of belonging.

About four-in-five Miami Jewish adults (82%) feel at least some sense of belonging to the general Miami Jewish community, including 25% who feel they very much belong to the general Miami Jewish community. Nationally, 72% of Jewish adults feel some connection to their local Jewish community, and 18% feel very connected (CDS).

Additionally, 76% of Miami Jewish adults feel at least some sense belonging to a specific Jewish community within Miami, such as a synagogue, a Jewish school, a neighborhood, or a club, and 26% of Miami Jewish adults feel they very much belong to a specific Jewish community. Eighty-two percent (82%) of Jewish adults with homes outside of Miami feel some sense of belonging to their other Jewish community, including 33% who feel that they very much belong to that community (not shown in table).

Feelings of belonging vary by Jewish engagement, with 92% of the Ritual group feeling they very much belong to the Jewish people, compared to 25% of the Occasional group. Almost half of the Ritual group (49%) say they very much belong to the Miami Jewish community and 59% of adults in this group say they very much belong to a specific Jewish community within Miami. By contrast, only 6% of the Occasional group say they very much belong to the general Miami Jewish community, and only 2% say they very much belong to a specific Jewish community within Miami.

Table 6.I. Sense of belonging

...to the Jewish people			...to the Miami Jewish community		...a Jewish community within Miami (e.g., synagogue, school, neighborhood, club)	
	Very much (%)	Any (%)	Very much (%)	Any (%)	Very much (%)	Any (%)
All Jewish adults	64	97	25	82	26	76
Jewish engagement						
Occasional	25	91	6	61	2	50
Holiday	56	99	15	83	10	73
Personal	87	100	18	83	15	75
Communal	85	100	39	97	50	97
Ritual	92	100	49	94	59	94
Region						
Central	60	95	22	82	17	76
South Dade	55	96	18	78	19	73
The Beaches	66	97	28	82	28	74
North Dade	73	99	30	86	36	81
Age						
22-39	78	100	26	92	33	86
40-54	49	94	21	74	28	69
55-64	58	99	31	77	31	69
65-74	66	95	23	83	18	84
75+	62	98	23	83	19	69
Relationship status						
Jewish+Jewish	77	97	29	86	35	83
Jewish+non-Jewish	36	96	8	62	7	53
Single	55	98	23	84	22	77
Minor children in household						
No children	60	97	23	81	22	75
Children	72	97	29	85	37	80

Jewish friends

Over half of Miami Jewish adults (57%) say that most of their friends are Jewish, including 16% who say that all of their friends are Jewish (Table 6.2). Nationally, 29% of Jewish adults say that all of most of their close friends are Jewish.

About half of the Ritual group (51%) say that all of their close friends are Jewish, a significantly higher share than the other engagement groups. Nonetheless, even among the Occasional group, the majority have at least some Jewish friends; only 8% have no close Jewish friends.

In North Dade and The Beaches, more than half of Jewish adults say that most or all of their close friends are Jewish. Few Jewish adults in Central and South Dade say that all of their close friends are Jewish.

Table 6.2. Close friends are Jewish

	None of them (%)	Hardly any of them (%)	Some of them (%)	Most of them (%)	All of them (%)	Total (%)
All Jewish adults	4	6	33	41	16	100
Jewish engagement						
Occasional	8	17	57	15	3	100
Holiday	5	3	37	45	10	100
Personal	<1	1	21	63	14	100
Communal	1	<1	18	70	12	100
Ritual	1	<1	14	35	51	100
Region						
Central	1	6	42	46	5	100
South Dade	5	9	42	38	7	100
The Beaches	4	4	29	32	31	100
North Dade	3	4	20	49	23	100
Age						
22-39	5	4	29	38	25	100
40-54	3	11	35	39	12	100
55-64	4	3	42	44	6	100
65-74	3	8	32	42	14	100
75+	2	2	33	46	17	100
Relationship status						
Jewish+Jewish	<1	5	18	53	23	100
Jewish+non-Jewish	9	12	58	14	6	100
Single	4	4	46	36	9	100
Minor children in household						
No children	4	6	36	42	11	100
Children	2	7	22	37	31	100

Membership in Jewish organizations

Members of the Miami Jewish community participate in a wide range of organizations and activities. As reported in Chapter 5, 35% of Jewish households belong to a congregation. Thirty percent (30%) of all Jewish households belong to a Jewish organization or informal group aside from a congregation (Table 6.3). This share includes 8% of Jewish households that belong to a JCC; 18% that belong to a Jewish organization, aside from a congregation or a JCC; and 11% that belong to an informal or grassroots Jewish group.

Some Miami Jewish households belong to multiple types of organizations. Nationally, 20% of Jewish households belong to a Jewish organization aside from a congregation (CDS).

Membership in organizations is highest among the Communal group, and nearly half (48%) belong to at least one organization aside from the JCC. This is one of the defining characteristics of the Communal group.

Membership is higher among Jewish younger adult households compared to older adult households, with Jewish households ages 22-39 having the highest share of those who belong to an organization other than the JCC.

Table 6.3 Membership in Jewish organizations (aside from congregation)

	Member of Jewish organization or informal group (%)	Member of JCC in Miami (%)	Member of Jewish organization aside from JCC (%)	Belong to informal or grassroots Jewish group (%)
All Jewish households	30	8	18	11
Jewish engagement				
Occasional	4	4	<1	0
Holiday	32	6	15	13
Personal	26	7	17	11
Communal	59	11	48	16
Ritual	53	19	25	30
Region				
Central	29	3	17	13
South Dade	30	8	19	13
The Beaches	23	11	9	12
North Dade	33	11	23	8
Age				
22-39	45	12	26	16
40-54	25	8	11	12
55-64	28	7	17	5
65-74	30	10	18	12
75+	24	5	19	9
Relationship status				
Jewish+Jewish	46	13	27	19
Jewish+non-Jewish	13	8	4	2
Single	27	5	19	11
Minor children in household				
No children	28	6	19	9
Children	42	18	15	20

For this report, we define **“programs”** as events and initiatives that are sponsored or organized by a Jewish organization—whether they take place at an organization’s location, in a public space, at home, or online. Unless otherwise specified, programs exclude religious services.

We define **“activities”** as actions and pursuits that individuals engage in; these activities might take place within the context of a program or might occur independent of organization involvement.

Unless otherwise specified, **“participation”** includes both online and in-person settings.

Participation in Jewish-sponsored programs

Two thirds of Miami Jewish adults (65%) participated in at least one Jewish sponsored program in the past year, including 18% who participated rarely, 31% who participated sometimes, and 16% participated often (Table 6.4). The remaining third of Miami Jewish adults (35%) did not participate in any Jewish program. Nationally, 47% of Jewish adults participated in at least one program in the prior year and 11% participated often (CDS).

Nearly all of the Communal and Ritual groups participated in Jewish programs, and half of the Communal group (48%) participated often. In contrast, in the Occasional group, 75% *never* participated in Jewish programs.

Nearly two thirds of intermarried (Jewish + non-Jewish) couples (65%) did *not* participate in any Jewish programs in the past year, compared to only 27% of inmarried (Jewish+Jewish) couples and 32% of singles who never participated.

Forty-two percent of Jewish adults prefer attending in-person Jewish programs and activities, and an additional 21% say they prefer attending both in-person and online programs. Three percent of Jewish adults prefer attending online Jewish programs, and 8% say they have no preference (not shown in table).

Table 6.4. Frequency of Jewish program participation, past year

	Never (%)	Rarely (%)	Sometimes (%)	Often (%)	Total (%)
All Jewish adults	35	18	31	16	100
Jewish engagement					
Occasional	75	16	9	<1	100
Holiday	35	27	37	1	100
Personal	47	22	25	6	100
Communal	5	9	38	48	100
Ritual	5	21	49	26	100
Region					
Central	32	10	42	15	100
South Dade	44	22	21	14	100
The Beaches	28	18	36	18	100
North Dade	29	20	33	18	100
Age					
22-39	20	19	35	27	100
40-54	37	18	33	12	100
55-64	39	15	30	16	100
65-74	38	24	27	11	100
75+	46	16	28	10	100
Relationship status					
Jewish+Jewish	27	18	35	20	100
Jewish+non-Jewish	65	21	11	3	100
Single	32	17	36	15	100
Minor children in household					
No children	39	17	29	15	100
Children	23	23	38	16	100

Jewish adults participated in programs sponsored by a number of different local Jewish organizations (Tables 6.5a and 6.5b). One third of Jewish adults (35%) participated in a program sponsored by a congregation or synagogue aside from religious services. Twenty-two percent (22%) of Jewish adults participated in a program sponsored by Chabad, including 34% of Jewish adults ages 22-39. Twenty percent (20%) of Jewish adults participated in a program sponsored by a Jewish educational or cultural organization, such as CAJE, the Miami Jewish Film Festival, and the Holocaust Memorial. Eighteen percent (18%) of Jewish adults participated in a program sponsored by a JCC. Fifteen percent (15%) of Jewish adults participated in a program sponsored by an Israel-focused organization, such as AIPAC and JNF.

Table 6.5a. Program sponsor

	Congregation or synagogue (%)	Chabad (%)	Jewish educational or cultural organization (%)	A JCC (%)	Israel-focused organization (%)
All Jewish adults	35	22	20	18	15
Jewish engagement					
Occasional	2	2	3	5	1
Holiday	22	18	9	7	6
Personal	29	12	17	9	14
Communal	69	46	46	41	38
Ritual	70	38	37	32	29
Region					
Central	31	30	24	10	26
South Dade	32	18	19	18	12
The Beaches	43	24	22	17	15
North Dade	37	22	21	23	16
Age					
22-39	44	34	21	21	24
40-54	40	28	20	26	15
55-64	32	14	20	18	14
65-74	35	17	25	13	17
75+	20	10	17	11	7
Relationship status					
Jewish+Jewish	47	27	24	26	21
Jewish+non-Jewish	15	3	9	5	4
Single	27	26	22	12	15
Minor children in household					
No children	30	22	23	18	15
Children	54	23	13	19	15

Table 6.5b. Program sponsor

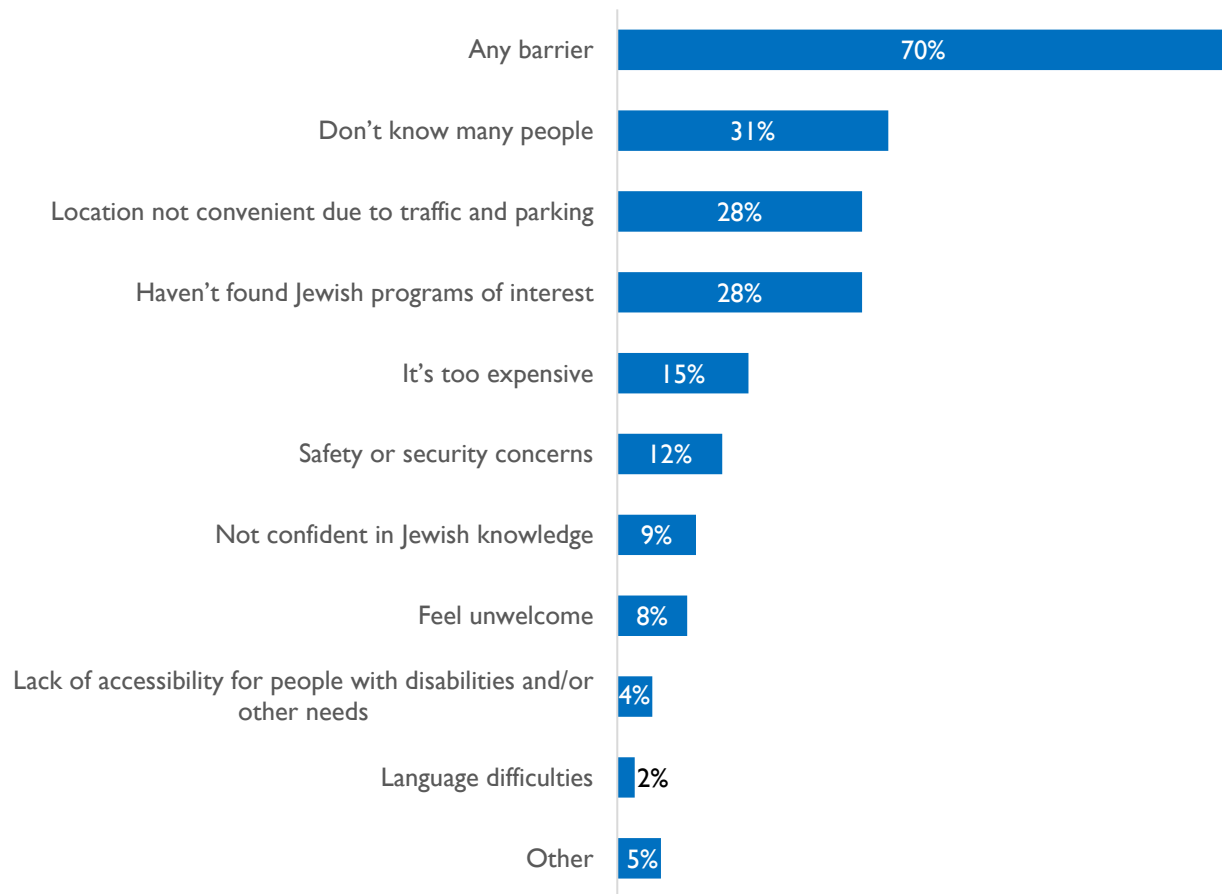
	Jewish advocacy organization (%)	Jewish social service organization (%)	Jewish young adult organization (%)	Other (%)	None of these (%)
All Jewish adults	14	9	8	2	9
Jewish engagement					
Occasional	3	3	0	<1	12
Holiday	6	2	7	3	15
Personal	9	2	<1	4	5
Communal	35	24	24	3	4
Ritual	20	15	6	2	9
Region					
Central	14	4	14	3	12
South Dade	16	12	9	<1	8
The Beaches	16	7	9	4	9
North Dade	11	9	3	3	11
Age					
22-39	17	11	28	2	9
40-54	15	11	1	2	5
55-64	19	15	3	5	13
65-74	12	4	<1	2	8
75+	7	5	1	<1	15
Relationship status					
Jewish+Jewish	19	12	8	2	8
Jewish+non-Jewish	3	2	2	4	7
Single	12	9	10	3	14
Minor children in household					
No children	15	10	9	2	10
Children	11	6	5	2	9

Seventy percent of Jewish adults cite at least one barrier that limits their participation in Jewish programs (Figure 6.1). The most commonly perceived barriers to participation in Jewish programs are not knowing many people (31%), the location not being convenient due to traffic or parking (28%) and not having found Jewish programs of interest (28%).

Fifteen percent (15%) of Jewish adults cite cost as a barrier to program participation. This group mentions certain events having expensive entry fees, including some offered by the Federation and the JCCs. Others highlight how these costs are particularly prohibitive for single parents and retirees.

Eight percent (8%) of Jewish adults cite feeling unwelcome as a barrier to program participation. This group mentions various reasons for feeling unwelcome, such as treatment toward Jews of color and LGBTQ Jews, intolerance for differing views on Israel, and newcomers feeling closed off from social circles.

Figure 6.1. Barriers to participation
(all Jewish adults)



Among the engagement groups, the Personal (80%), Occasional (74%), and the Communal (74%) groups have the highest share of members who perceive at least one barrier to participation (Tables 6.6a and 6.6b). Forty-five percent of the Holiday group say they have not found Jewish programs that interest them, as does 39% of the Occasional group and 38% of the Personal group.

Jewish adults in South Dade report the highest barriers to participation in Jewish life; 82% report at least one barrier, including 17% who say they are not confident in their Jewish knowledge, and 15% who say they feel unwelcome, and 9% who report that programs are not accessible for people with disabilities and other needs. Jewish young adults ages 22-39 are more likely to mention feeling unwelcome at Jewish programs as a barrier to participation (16%) compared to other age groups.

Table 6.6a. Barriers to participation

	Any barrier (%)	Don't know many people (%)	Location not convenient (%)	Haven't found Jewish programs that interest you (%)	It's too expensive (%)	Safety or security concerns (%)
All Jewish adults	70	31	28	28	15	12
Jewish engagement						
Occasional	74	39	19	39	4	7
Holiday	71	35	32	45	11	25
Personal	80	42	17	38	23	6
Communal	74	28	39	12	25	7
Ritual	50	13	22	7	16	13
Region						
Central	57	28	34	23	18	6
South Dade	82	32	36	32	15	18
The Beaches	58	20	16	30	9	9
North Dade	68	37	21	26	18	10
Age						
22-39	66	32	20	23	20	10
40-54	69	34	30	37	15	20
55-64	55	21	29	19	10	7
65-74	80	37	38	27	20	13
75+	75	22	23	39	7	9
Relationship status						
Jewish+Jewish	70	30	33	27	17	14
Jewish+non-Jewish	80	37	22	37	10	8
Single	68	31	21	28	16	12
Minor children in household						
No children	70	30	24	28	15	7
Children	69	34	41	32	17	28

Table 6.6b. Barriers to participation

	Not confident in Jewish knowledge (%)	Feel unwelcomed (%)	Lack of accessibility (%)	Language difficulties (%)	Other (%)
All Jewish adults	9	8	4	2	5
Jewish engagement					
Occasional	14	8	4	0	7
Holiday	22	8	3	<1	4
Personal	1	9	2	<1	5
Communal	1	10	<1	2	4
Ritual	1	7	3	<1	1
Region					
Central	2	3	<1	1	1
South Dade	17	15	9	3	7
The Beaches	7	4	2	<1	6
North Dade	3	5	1	2	2
Age					
22-39	8	16	1	<1	5
40-54	17	4	<1	1	5
55-64	5	4	1	2	4
65-74	9	7	11	<1	4
75+	2	2	7	<1	2
Relationship status					
Jewish+Jewish	8	8	4	3	3
Jewish+non-Jewish	7	13	<1	<1	4
Single	13	7	7	<1	8
Minor children in household					
No children	8	7	5	2	5
Children	14	9	<1	1	3

Of the 35% of Jewish adults who did not participate in any Jewish programs during the past year, two thirds (37%) were somewhat or very interested in participating in programs sponsored by the Miami Jewish community (Table 6.7). Thirty-three percent (33%) of Jewish adults who did not participate in any Jewish programs during the past year (about 12% of all Miami Jewish adults) were not at all interested in participating in the future. This group cited various reasons for their lack of interest, including time constraints, programming being a poor fit for their interests or views on Judaism, and dissatisfaction with particular Jewish organizations in Miami.

Table 6.7 Interest in Jewish programs

	Jewish adults who did not participate in Jewish programs, past year (%)
Not at all	33
Not much	29
Somewhat	34
Very much	3
Total	100

Informal Jewish activities

Informal Jewish activities include those Jewish activities that are not necessarily sponsored or facilitated by Jewish organizations, such as discussing Jewish topics, eating Jewish foods, or reading Jewish books (Tables 6.8a and 6.8b). Of all Jewish adults, 98% discussed Jewish topics with family or friends in the past year, including 58% who did so often. Ninety-six percent (96%) of Jewish adults ate Jewish foods aside from Shabbat and holiday meals, including 35% who did so often. Ninety percent (90%) of Jewish adults read books, watched movies or TV, or listened to music that is Jewish-focused, including 32% who did so often. Seventy-nine percent (79%) of Jewish adults read Jewish publications, including 34% who did so often. Finally, 60% of Jewish adults studied or learned Jewish texts, including 18% who did so often.

Large shares of Jewish adults in the Personal engagement group participate in many of these informal activities that take place at home, with friends, or otherwise outside of organizations. This is one of the defining characteristics of the Personal engagement group.

Table 6.8a. Jewish-focused activities, past year

Talked with family or friends about Jewish topics			Ate Jewish foods, aside from Shabbat and holiday meals		Read books, watched movies or TV, or listened to music that is Jewish-focused	
	Ever (%)	Often (%)	Ever (%)	Often (%)	Ever (%)	Often (%)
All Jewish adults	98	58	96	35	90	32
Jewish engagement						
Occasional	92	18	91	8	78	8
Holiday	99	45	96	4	90	2
Personal	100	88	99	75	100	92
Communal	100	80	98	44	99	31
Ritual	100	99	100	92	98	84
Region						
Central	96	55	93	30	95	18
South Dade	97	53	95	27	87	27
The Beaches	99	60	96	39	89	35
North Dade	99	65	98	47	95	47
Age						
22-39	100	67	99	44	92	30
40-54	98	61	93	31	86	31
55-64	98	55	96	33	97	32
65-74	92	54	99	42	91	43
75+	99	50	91	20	93	26
Relationship status						
Jewish+Jewish	98	70	98	45	95	41
Jewish+non-Jewish	99	32	94	10	93	14
Single	97	51	94	32	82	28
Minor children in household						
No children	97	53	96	32	90	31
Children	99	75	95	43	91	35

Table 6.8b. Jewish-focused activities, past year

Read Jewish publications		Studied or learned Jewish texts	
	Ever (%)	Often (%)	Often (%)
All Jewish adults	79	34	60
Jewish engagement			18
Occasional	51	15	29
Holiday	75	8	<1
Personal	100	63	35
Communal	97	31	81
Ritual	100	92	23
Region			9
Central	83	27	83
South Dade	74	26	83
The Beaches	79	40	83
North Dade	85	45	88
Age			
22-39	95	39	100
40-54	68	27	100
55-64	79	40	100
65-74	82	35	100
75+	70	28	100
Relationship status			
Jewish+Jewish	84	42	100
Jewish+non-Jewish	68	19	100
Single	82	28	100
Minor children in household			
No children	81	32	59
Children	75	40	13

Two thirds of Jewish adults (66%) utilized Jewish-focused social media activity in the past year, including 83% of Jewish adults ages 22-39 (Table 6.9). Sixty-three percent (63%) of Jewish adults read or viewed content about Jewish life on social media, including 81% of Jewish adults ages 22-39. Forty-four percent (44%) of Jewish adults followed or belonged to an online group with Jewish content, including 61% of Jewish adults ages 22-39. Finally, 35% of Jewish adults posted about Jewish life on social media, including 54% of Jewish adults ages 22-39.

The Communal (85%) and Personal (79%) groups were the primary users of Jewish social media.

Table 6.9. Jewish-focused social media activity, past year

	Any social media activity regarding Jewish content (%)	Read or view content about Jewish life (%)	Follow or belong to an online group with Jewish content (%)	Post about Jewish life (%)
All Jewish adults	66	63	44	35
Jewish engagement				
Occasional	57	55	18	21
Holiday	58	56	37	28
Personal	79	65	66	35
Communal	85	83	69	64
Ritual	62	59	54	32
Region				
Central	76	73	53	45
South Dade	60	55	42	28
The Beaches	70	68	43	39
North Dade	68	66	43	38
Age				
22-39	83	81	61	54
40-54	61	60	48	33
55-64	74	72	34	39
65-74	68	58	48	30
75+	40	40	21	14
Relationship status				
Jewish+Jewish	62	59	49	36
Jewish+non-Jewish	59	58	21	29
Single	79	75	52	38
Minor children in household				
No children	70	67	44	35
Children	55	53	45	37

Sources of information

Two thirds of Jewish adults said that information about local Jewish programs, events, and other activities is somewhat (33%) or very easy (34%) to access (Table 6.10). Almost one quarter of Jewish adults said that this information is somewhat (16%) or very difficult (7%) to access. Nine percent (9%) of Jewish adults said they are not interested in this information.

Table 6.10. Difficulty in finding information

	All Jewish adults (%)
Very easy	34
Somewhat easy	33
Somewhat difficult	16
Very difficult	7
Not interested in this information	9
Total	100

Jewish adults access many sources of information about local Jewish activities, news, and events (Table 6.11). Over half of Jewish adults (58%) access information about Jewish events and activities from family or friends. Forty-six percent (46%) of Jewish adults access this information from a Jewish organization newsletter or email, and 45% access this information from a Jewish organization's social media pages. Twenty-seven percent (27%) of Jewish adults access this information from the Federation newsletter or community post, 19% from local periodicals such as the *Miami Herald* or *El Nuevo Herald*, and 14% from the jewishmiami.org website.

Table 6.11. Sources of information about Jewish activities and news

	All Jewish adults (%)
Family or friends	58
Jewish organization newsletter/email	46
Jewish organization's social media (e.g., Facebook, Instagram, WhatsApp)	45
Federation newsletter/Community post	27
Local periodicals (Miami Herald or El Nuevo Herald)	19
jewishmiami.org website	14

CHAPTER 7. CONNECTIONS TO ISRAEL

Chapter highlights

Of all Miami Jewish adults, 71% have been to Israel at least once, including 41% who have visited more than once, and 13% who have lived in Israel. The share of Miami Jewish adults who have been to Israel is higher than among all US Jewish adults, of whom 45% have been to Israel.

More than three quarters of Miami Jewish adults (78%) feel some level of emotional attachment to Israel, with 25% feeling somewhat attached and 53% feeling very attached. Among all US Jewish adults in 2020, 58% felt somewhat (32%) or very (25%) attached to Israel.

Three quarters of Miami Jewish adults (77%) consider caring about Israel to be an essential part of being Jewish. Among all US Jewish adults in 2020, 45% viewed caring about Israel as essential to being Jewish.

Although travel to Israel is most common among Miami Jewish adults with Jewish partners (81%), it is noteworthy that half of Jewish adults with non-Jewish partners (49%) and 62% of single Jewish adults have been to Israel. Nearly all Miami Jewish adults with a Jewish partner feel attached to Israel, either somewhat (16%) or very (66%) attached, and more than half of Miami Jewish adults with a non-Jewish partner feel attached to Israel, either somewhat (31%) or very (24%) attached.

Even among the 29% of Miami Jewish adults who have never been to Israel, about half have strong connections. More than half of Miami Jewish adults who have never been to Israel (54%) consider caring about Israel to be an essential aspect of being Jewish. Of Miami Jewish adults who have never traveled to Israel, 59% rank Israel-related causes among their top issues for donations and volunteering.

Almost all Miami Dade Jewish adults follow news about Israel somewhat (28%) or very (62%) closely. Among all US Jewish adults in 2020, 57% followed news about Israel very (14%) or somewhat (43%) closely.

In the Miami Jewish community, there is wide agreement about the importance of Israel to exist as a refuge for the Jewish people (85% strongly agree). Two thirds of Jewish adults (67%) strongly agree that they often see or hear inaccurate or unfair criticism of Israel. While 43% of Miami Jews strongly agree that American Jews have the right to criticize Israel's government, 8% strongly disagree, and 13% somewhat disagree.

Just over half of Miami Jewish adults (56%) strongly agree that they feel confident in their level of understanding of the current situation in Israel. Most Miami Jewish adults feel confident in participating in conversations about Israel, especially in Jewish settings. Only 30% of Jewish adults feel that they do not know enough about the current situation to participate in conversations about Israel, including 5% who feel strongly they cannot participate in conversations, and 25% who feel somewhat that they cannot participate in conversations.

Twenty percent (20%) of Miami Jewish adults feel that their views about Israel are often unwelcome in Jewish settings. A larger share, 45%, indicate that their views are sometimes unwelcome in non-Jewish settings.

Miami Jewish adults who are more highly engaged in Jewish life are more likely to feel that their views about Israel are welcome in Jewish settings, compared to Jewish adults who are less engaged in Jewish life.

Views about Israel vary significantly by political identification. Miami Jewish adults who identify as politically conservative are more likely than those who identify as liberal to place importance on Israel's existence as a refuge (conservative 91%; liberal 72%), and more likely to consider criticism of Israel to be unfair (conservative 83%; liberal 45%). Politically liberal Jewish adults are more likely to believe that American Jews have the right to criticize Israel's government (liberal 59%; conservative 19%). Politically liberal Jewish adults are somewhat less likely than politically conservative Jewish adults to say that they feel confident in their level of understanding of the current situation in Israel (liberal 43%; conservative 64%).

Comfort with participating in conversations about Israel in Jewish spaces varies by political identification. Politically conservative Jews are more comfortable expressing their views about Israel in Jewish settings, as compared to politically liberal Jews. While 61% of politically conservative Jews rarely feel that their views are unwelcome in Jewish spaces, 32% of liberal Jews rarely feel their views about Israel are unwelcome in Jewish spaces.

Although emotional attachment to Israel is high in the community, 45% of Miami Jews reported that they were much more attached to Israel after October 7, 2023. Another quarter of Jewish adults (23%) were somewhat more attached to Israel after October 7, and the same share, 23%, did not experience a change in their level of attachment. Nine percent (9%) of Miami Jewish adults expressed that they were less attached to Israel since October 7.

Miami Jewish adults responded to the events of October 7 in a variety of ways. Nearly all Miami Jewish adults (95%) participated in some Israel-related activity in response to October 7. Nearly all Miami Jewish adults (90%) reported that they followed news about Israel more closely than they had previously, more than half of Jewish adults (55%) contacted friends/family in Israel to see how they were doing, and 52% of Jewish adults made a special donation of money or goods in emergency aid to Israel.

Travel to Israel

Of all Miami Jewish adults, 71% have been to Israel at least once, including 41% who have visited more than once, and 13% who have lived in Israel (Table 7.1). The share of Miami Jewish adults who have been to Israel is higher than among all US Jewish adults, of whom 45% have been to Israel.

Israel travel varies significantly by Jewish engagement group. About one third of the Occasional group (36%) have been to Israel, two thirds of the Holiday group (66%) have been to Israel, and at least 90% of the other engagement groups have been to Israel.

Israel travel also varies significantly by geographic region. About two thirds of Central Jewish adults (67%) have been to Israel, 57% of South Dade Jewish adults have been to Israel, and at least 80% respectively of the Jewish adults in The Beaches and North Dade have been to Israel.

Although travel to Israel is most common among Miami Jewish adults with Jewish partners (81%), it is noteworthy that half of Jewish adults with non-Jewish partners (49%) and 62% of single Jewish adults have been to Israel.

Table 7.1. Travel to Israel

	Never (%)	Ever (%)	Once (%)	2-5 times (%)	More than 5 times (%)	Lived 6 months or more (%)
All Jewish adults	29	71	17	28	13	13
Jewish engagement						
Occasional	64	36	17	11	2	5
Holiday	34	66	24	35	4	3
Personal	10	90	16	38	21	15
Communal	6	94	13	44	25	12
Ritual	7	93	5	19	30	38
Region						
Central	33	67	11	31	18	7
South Dade	43	57	21	25	8	3
The Beaches	19	81	13	19	12	37
North Dade	18	82	14	36	20	13
Age						
22-39	15	85	13	35	13	23
40-54	40	60	13	26	12	9
55-64	33	67	16	27	13	12
65-74	31	69	19	27	12	11
75+	38	62	18	22	19	3
Minor children						
No children	33	67	18	28	12	9
Children	21	79	11	27	16	24
Relationship status						
Jewish + Jewish	19	81	14	33	19	15
Jewish + non-Jewish	51	49	20	19	3	7
Single	38	62	18	23	10	12

To supplement information about Israel travel, the study asked whether others in the household had ever traveled to Israel. In all, 60% of Jewish households include someone who has traveled to Israel (Table 7.2). Younger Jewish households, Jewish households with children, and Jewish households with two Jewish adults are most likely to include someone who has traveled to Israel.

Table 7.2. Household travel to Israel

Someone in household has been to Israel (%)	
All Jewish households	60
Jewish engagement	
Occasional	38
Holiday	68
Personal	88
Communal	82
Ritual	80
Region	
Central	60
South Dade	51
The Beaches	65
North Dade	66
Age	
22-39	80
40-54	55
55-64	66
65-74	57
75	49
Minor children	
No children	57
Children	70
Relationship status	
Jewish + Jewish	74
Jewish + non-Jewish	43
Single	57

Members of Miami Jewish households have participated in a wide variety of trips to Israel. Of Jewish households in which someone has been to Israel (60% of all Jewish households), household members have participated in educational programs such as March of Living (8%), Alexander Muss High School (4%), another school-sponsored trip (11%), or a long-term educational or yeshiva program (8%). Sixteen percent (16%) of Jewish households include someone who has been on a Birthright Israel trip, and 9% of Jewish households respectively include someone who has participated on a federation mission or a mission sponsored by a synagogue or another Jewish organization (Tables 7.3a and 7.3b).

Compared to older Jewish adults, younger Jewish adults were more likely to have gone on a post-high school program or yeshiva/educational program, and on Birthright Israel.

In addition to the trips listed here, in 17% of Jewish households with children, at least one child has gone on an Israel trip with their school, camp, youth group, or other organization; in 42% of these households, at least one child traveled to Israel with family (not shown in table).

Table 7.3a. Types of trips to Israel, anyone in household

	March of the Living (%)	Alexander Muss High School (%)	Other school trip (%)	Post high school program (%)	Long-term educational or yeshiva program (%)
Jewish households with previous Israel travel	8	4	11	7	8
Jewish engagement					
Occasional	1	1	2	<1	1
Holiday	5	4	5	2	6
Personal	6	3	20	4	4
Communal	16	12	26	18	16
Ritual	21	5	16	23	26
Region					
Central	7	7	18	8	11
South Dade	4	5	5	3	3
The Beaches	11	4	12	17	19
North Dade	9	2	12	5	6
Age					
22-39	14	6	14	22	24
40-54	7	6	15	6	9
55-64	4	5	16	5	4
65-74	6	2	8	3	4
75+	4	3	2	<1	1
Minor children					
No children	6	4	10	5	6
Children	15	8	14	16	20
Relationship status					
Jewish + Jewish	15	7	20	15	17
Jewish + non-Jewish	3	2	2	1	2
Single	4	4	8	5	4

Table 7.3b. Types of trips to Israel, anyone in household

	Birthright Israel (%)	Federation Mission (%)	Mission or tour sponsored by a synagogue or another Jewish organization (%)	None of these trips (%)
All Jewish households	16	9	9	28
Jewish engagement				
Occasional	6	1	<1	29
Holiday	24	8	6	29
Personal	18	7	3	42
Communal	28	22	20	22
Ritual	12	15	22	20
Region				
Central	23	14	20	21
South Dade	13	7	6	22
The Beaches	18	6	5	27
North Dade	14	11	6	36
Age				
22-39	43	9	11	11
40-54	11	6	6	28
55-64	12	9	7	25
65-74	10	10	9	32
75+	<1	12	9	41
Minor children				
No children	15	10	9	28
Children	19	5	8	23
Relationship status				
Jewish + Jewish	24	13	14	24
Jewish + non- Jewish	12	4	2	27
Single	12	8	8	32

Emotional attachment to Israel

More than three quarters of Miami Jewish adults (78%) feel some level of emotional attachment to Israel, with 25% feeling somewhat attached and 53% feeling very attached (Table 7.4). Among all US Jewish adults in 2020, 58% felt somewhat (32%) or very (25%) attached to Israel.

Israel attachment varies significantly by Jewish engagement group. Half of the Occasional group feel somewhat (35%) or very (17%) attached to Israel, compared to nearly all of the Personal, Communal, and Ritual groups.

Nearly all Jewish adults with a Jewish partner feel somewhat (16%) or very (66%) attached to Israel, and more than half of Jewish adults with a non-Jewish partner feel somewhat (31%) or very (24%) attached to Israel.

Table 7.4. Emotional attachment to Israel

	Not at all attached (%)	Not too attached (%)	Somewhat attached (%)	Very attached (%)	Total (%)
All Jewish adults	10	12	25	53	100
Jewish engagement					
Occasional	20	28	35	17	100
Holiday	13	15	36	36	100
Personal	<1	6	7	87	100
Communal	<1	2	19	79	100
Ritual	5	1	7	87	100
Region					
Central	1	10	34	54	100
South Dade	12	19	28	41	100
The Beaches	17	9	19	56	100
North Dade	2	8	20	70	100
Age					
22-39	5	9	23	62	100
40-54	16	17	20	46	100
55-64	21	3	33	43	100
65-74	2	19	21	58	100
75+	8	10	33	50	100
Minor children					
No children	9	14	27	51	100
Children	13	9	19	59	100
Relationship status					
Jewish + Jewish	6	8	19	66	100
Jewish + non-Jewish	24	22	31	24	100
Single	9	15	27	49	100

Three quarters of Miami Jewish adults (77%) consider caring about Israel to be an essential part of being Jewish (see Chapter 3 for other essential aspects of being Jewish). Among all US Jewish adults in 2020, 45% viewed caring about Israel as essential to being Jewish.

Two thirds of Miami Jewish adults (67%) identify Israel-related causes as one of their most important causes for volunteering and philanthropy (see Chapter 9 for other important causes).

Table 7.5. Caring about Israel and Israel-related causes

	Caring about Israel as essential aspect of being Jewish (%)	Volunteering for or donating to Israel-related causes is important (%)
All Jewish adults	77	67
Jewish engagement		
Occasional	51	--
Holiday	82	44
Personal	92	71
Communal	92	71
Ritual	84	78
Region		
Central	76	70
South Dade	78	60
The Beaches	71	78
North Dade	80	67
Age		
22-39	81	67
40-54	68	68
55-64	71	70
65-74	78	73
75+	87	54
Minor children		
No children	77	68
Children	78	65
Relationship status		
Jewish + Jewish	87	70
Jewish + non-Jewish	49	32
Single	77	70

As we would expect, there is a strong relationship between emotional attachment to Israel and travel to Israel (Table 7.6). The level of attachment increases the more times a person has traveled to Israel. Miami Jewish adults who have never traveled to Israel are somewhat (31%) or very (17%) attached to Israel, compared to Miami Jewish adults who have traveled to Israel at least six times, among whom 6% feel somewhat attached and 88% very attached to Israel. One quarter of Miami Jewish adults (25%) who have never been to Israel feel not at all attached to Israel.

Table 7.6. Attachment to Israel and travel to Israel

	Not at all attached (%)	Not too attached (%)	Somewhat attached (%)	Very attached (%)	Total (%)
All Jewish adults	10	12	25	53	100
Travel to Israel					
Never	25	26	31	17	100
Once	3	17	38	42	100
2-5 times	2	6	28	64	100
6 or more /lived in Israel	4	2	6	88	100

The other measures of attachment to Israel are also strongly connected with having personally traveled to Israel (Table 7.7). However, even among those who have never been to Israel, about half have strong connections. More than half of Miami Jewish adults (54%) who have never been to Israel consider caring about Israel to be an essential aspect of being Jewish. Of those Jewish adults who have never traveled, 59% rank Israel-related causes among their top issues for donations and volunteering.

Table 7.7. Caring about Israel and Israel-related causes by travel and attachment

	Caring about Israel as essential aspect of being Jewish (%)	Israel-related causes are important for volunteering or donations (%)
All Jewish adults	77	67
Travel to Israel		
Never	54	59
Once	72	75
2-5 times	91	54
More than 5 times	90	73
Lived 6 months or more	82	84
Israel attachment		
Not at all attached	--	--
Not too attached	33	--
Somewhat attached	73	61
Very attached	94	71

Israel-related activities

Almost all of Miami Dade Jewish adults follow news about Israel either somewhat (28%) or very (62%) closely (Table 7.8). Among all US Jewish adults in 2020, 57% followed news about Israel very (14%) or somewhat (43%) closely.

At least 80% of Jewish adults in the Personal, Communal, and Ritual groups follow news about Israel very closely, compared to just over half of the Holiday group (53%) and one third of the Occasional group (33%).

About three quarters of Jewish adults with a Jewish partner follow Israel news very closely, compared to 41% of those with a non-Jewish partner and 53% of Jewish single adults.

Table 7.8. News about Israel

	Not at all closely (%)	Not too closely (%)	Somewhat closely (%)	Very closely (%)	Total (%)
All Jewish adults	1	10	28	62	100
Jewish engagement					
Occasional	1	22	43	33	100
Holiday	<1	13	34	53	100
Personal	0	0	14	86	100
Communal	<1	1	18	80	100
Ritual	1	1	15	82	100
Region					
Central	<1	9	31	60	100
South Dade	<1	13	31	56	100
The Beaches	2	5	30	64	100
North Dade	1	8	21	70	100
Age					
22-39	1	11	30	58	100
40-54	1	16	23	60	100
55-64	<1	9	31	60	100
65-74	1	8	23	68	100
75+	0	3	35	63	100
Minor children					
No children	<1	10	31	59	100
Children	2	9	17	72	100
Relationship status					
Jewish + Jewish	<1	7	18	74	100
Jewish + non-Jewish	<1	21	38	41	100
Single	1	6	40	53	100

In the past year, 15% of Miami Jewish adults attended programs sponsored by Israel-focused organizations (Table 7.9). A larger share of Jewish adults in the Communal group (38%) attended

these programs, compared to adults in the other Jewish engagement groups (see Chapter 6 for attendance of programs sponsored by other organizations).

Table 7.9. Attended programs sponsored by Israel-focused organizations

All Jewish adults	15
Jewish engagement	
Occasional	1
Holiday	6
Personal	14
Communal	38
Ritual	29
Region	
Central	26
South Dade	12
The Beaches	15
North Dade	16
Age	
22-39	24
40-54	15
55-64	14
65-74	17
75+	7
Minor children	
No children	15
Children	15
Relationship status	
Jewish + Jewish	21
Jewish + non-Jewish	4
Single	15

Two thirds of Jewish households that donated to a Jewish organization in the past year designated a gift to an Israel-related organization (Table 7.10). Jewish households with two Jewish partners and Jewish single households were more likely to make a charitable donation to Israel-related organizations in the past year than did Jewish households with one Jewish and one non-Jewish partner.

Table 7.10. Charitable donation to Israel-related organizations, past year

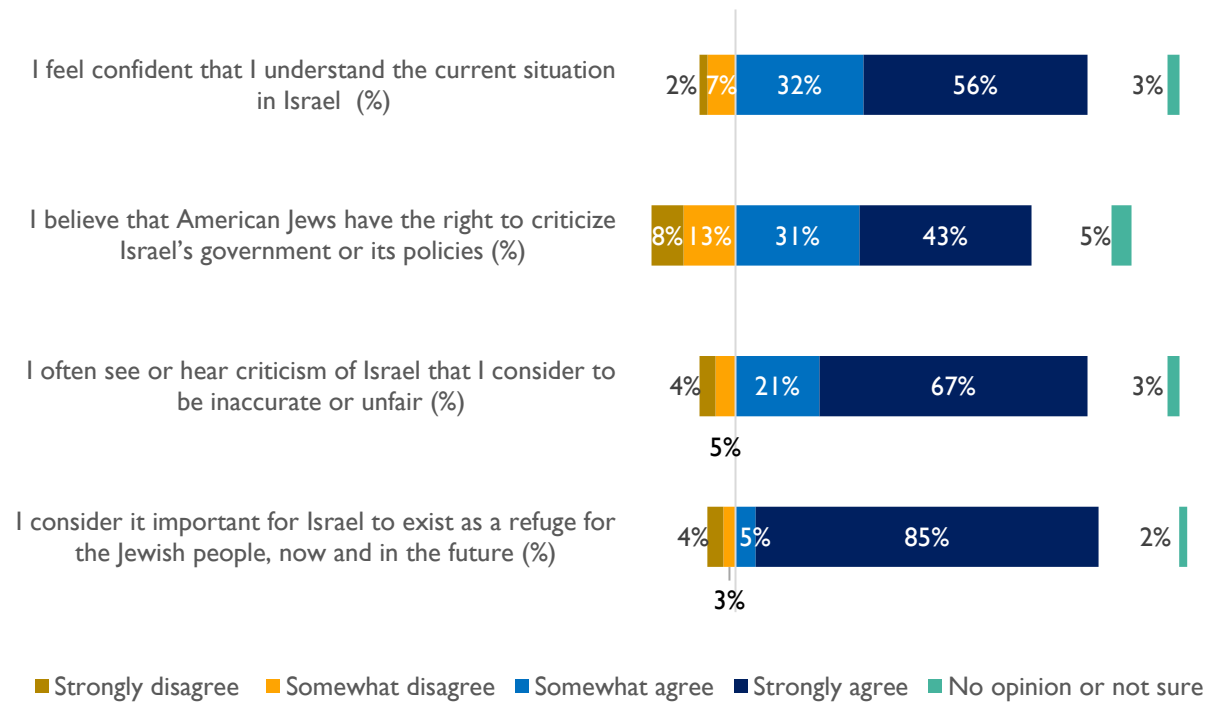
Jewish households that donated to a Jewish organization	64
Jewish engagement	
Occasional	--
Holiday	53
Personal	76
Communal	67
Ritual	71
Region	
Central	68
South Dade	62
The Beaches	68
North Dade	63
Age	
22-39	72
40-54	60
55-64	69
65-74	66
75+	53
Minor children	
No children	65
Children	63
Relationship status	
Jewish + Jewish	68
Jewish + non-Jewish	34
Single	65

Views about Israel

There is wide agreement about the importance of Israel to exist as a refuge for the Jewish people in the Miami Jewish community (85% strongly agree) (Figure 7.1). Two thirds of Jewish adults (67%) strongly agree that they often see or hear inaccurate or unfair criticism of Israel. While 43% of Miami Jewish adults strongly agree that American Jews have the right to criticize Israel's government, 8% strongly disagree and 13% somewhat disagree.

Just over half of Miami Jewish adults (56%) strongly agree that they feel confident in their level of understanding about the current situation in Israel.

Figure 7.1. Views about Israel
(% of Jewish adults)



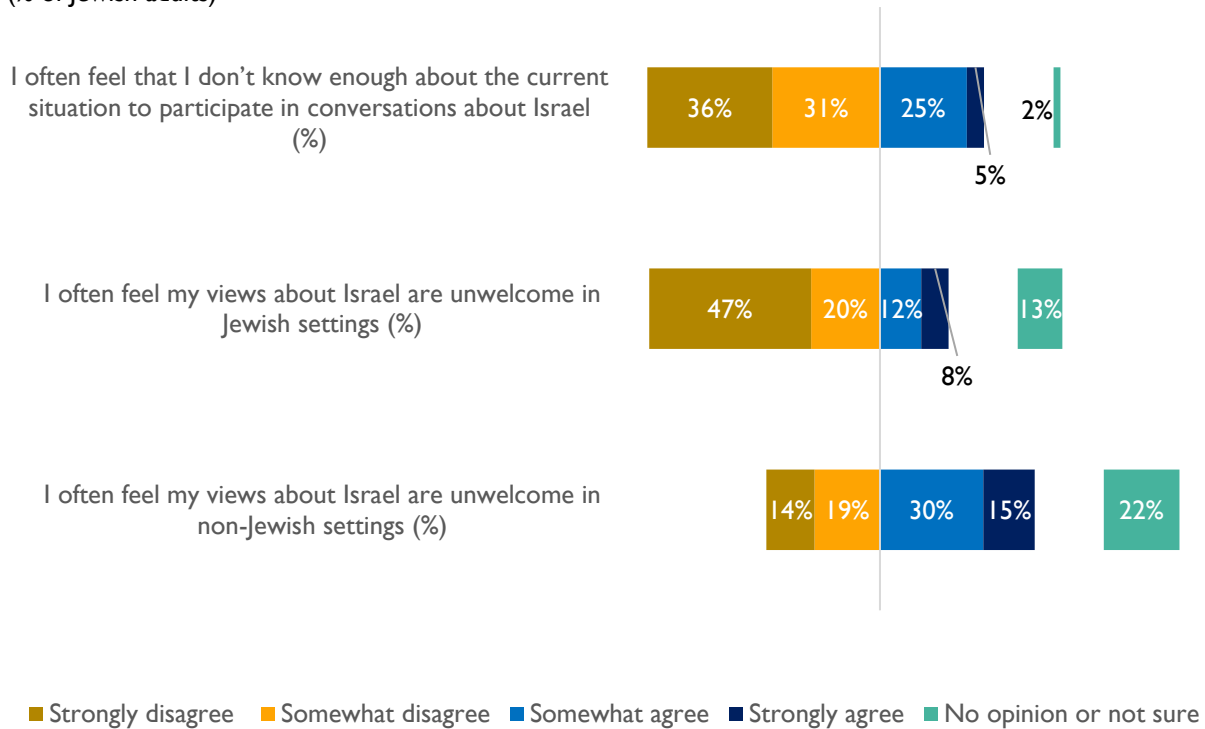
Across segments of the Miami Jewish community, the greatest disagreement in views about Israel concerns the perception of unfair criticism of Israel. While half of those in the Occasional group strongly agree that they often see or hear inaccurate or unfair criticism of Israel, a much larger share of the Ritual group (83%) strongly agrees with the statement. While half of Jewish adults with non-Jewish partners strongly agree that they often see or hear inaccurate or unfair criticism of Israel, a larger share of Jews with Jewish partners (71%) and single Jewish adults (70%) strongly agree with the statement.

Table 7.11. Views about Israel, strongly agree

	I consider it important for Israel to exist as a refuge for the Jewish people, now and in the future (%)	I often see or hear criticism of Israel that I consider to be inaccurate or unfair (%)	I believe American Jews have the right to criticize Israel's government or its policies (%)	I feel confident that I understand the current situation in Israel (%)
All Jewish adults	85	67	43	56
Jewish engagement				
Occasional	72	50	57	42
Holiday	90	66	48	54
Personal	97	73	23	58
Communal	95	77	38	66
Ritual	82	83	29	66
Region				
Central	82	66	55	67
South Dade	89	63	42	51
The Beaches	81	68	47	56
North Dade	86	74	33	56
Age				
22-39	89	75	38	55
40-54	89	66	40	53
55-64	71	62	53	62
65-74	92	64	40	56
75+	83	67	49	54
Minor children				
No children	85	63	45	55
Children	87	79	36	57
Relationship status				
Jewish + Jewish	90	71	40	60
Jewish + non- Jewish	70	48	54	51
Single	86	70	41	53

Most Miami Jewish adults feel confident in participating in conversations about Israel, especially in Jewish settings (Figure 7.2). Only 30% of Jewish adults agree that they often feel they do not know enough about the current situation to participate in conversations about Israel, including 5% who strongly agree that they often do not know enough to participate and 25% who somewhat feel they often do not know enough to participate. Twenty percent (20%) of Jewish adults agree that they often feel that their views about Israel are unwelcome in *Jewish settings*. A large share, 45%, of Jewish adults indicate that they often feel their views are sometimes unwelcome in *non-Jewish settings*.

Figure 7.2. Expressing views about Israel
(% of Jewish adults)



Most of these views about Israel are shared across segments of the Miami Jewish community (Table 7.12). A notable exception is the degree to which individuals feel that their views about Israel are unwelcome in Jewish settings. Jewish adults who are highly engaged in Jewish life are more likely to feel that their views about Israel are welcome in Jewish settings, compared to Jewish adults who are less engaged in Jewish life. For example, 68% of the Ritual group rarely feels that their views are unwelcome in Jewish settings. By contrast, 30% of the Occasional group rarely feels that their views are unwelcome in Jewish settings.

Table 7.12. Expressing views about Israel, strongly agree

	I rarely feel that I don't know enough about the current situation to participate in conversations about Israel (%)	I rarely feel my views about Israel are unwelcome in Jewish settings (%)	I rarely feel my views about Israel are unwelcome in non-Jewish settings (%)
All Jewish adults	36	47	14
Jewish engagement			
Occasional	37	30	13
Holiday	23	44	15
Personal	40	37	17
Communal	40	58	12
Ritual	42	68	13
Region			
Central	42	50	14
South Dade	35	45	10
The Beaches	34	52	17
North Dade	34	45	16
Age			
22-39	34	59	12
40-54	32	39	12
55-64	47	40	12
65-74	32	43	9
75+	37	46	27
Minor children			
No children	38	45	16
Children	28	52	7
Relationship status			
Jewish + Jewish	35	54	14
Jewish + non-Jewish	36	25	7
Single	39	47	17

Note: The original question text began with “I often feel...” e.g., “I often feel my views about Israel are unwelcome in Jewish settings.” Response options ranged from strongly disagree to strongly agree. For ease of interpretation, the category “strongly disagree” has been interpreted here to mean “rarely feel.” In other words, “I strongly disagree that I often feel my views about Israel are unwelcome in Jewish settings” is interpreted to mean “I strongly agree that I rarely feel that my views about Israel are unwelcome in Jewish settings.” Respondents with this view feel most comfortable expressing their views about Israel in Jewish settings.

As we might expect, views about Israel vary based on an individual’s level of attachment to Israel and experience of travel to Israel (Table 7.13). Those who have been to Israel most often are most likely to report that they see unfair criticism of Israel; similarly, these individuals are most confident that they understand the current situation in Israel. The same pattern holds for those who are most attached to Israel.

Table 7.13. Views about Israel, strongly agree, by Israel travel and attachment

	I consider it important for Israel to exist as a refuge for the Jewish people, now and in the future (%)	I often see or hear criticism of Israel that I consider to be inaccurate or unfair (%)	I believe American Jews have the right to criticize Israel's government or its policies (%)	I feel confident that I understand the current situation in Israel (%)
All Jewish adults	85	67	43	56
Travel to Israel				
Never	80	55	55	43
Once	82	61	40	48
2-5 times	91	68	39	54
More than 5 times	89	82	32	73
Lived 6 months or more	85	86	41	75
Israel attachment				
Not at all attached	--	--	--	--
Not too attached	72	21	43	17
Somewhat attached	89	68	47	36
Very attached	95	82	32	70

Comfort with sharing views about Israel in Jewish settings also varies based on level of attachment to Israel and experience of travel to Israel (Table 7.14). Those who have been to Israel most often are most likely to report that their views about Israel are welcome in Jewish settings; similarly, they are most confident that they understand the current situation in Israel. The same pattern holds for those who are most attached to Israel.

Table 7.14. Comfort expressing views about Israel, strongly agree, by Israel travel and attachment

	I rarely feel that I don't know enough about the current situation to participate in conversations about Israel (%)	I rarely feel my views about Israel are unwelcome in Jewish settings (%)	I rarely feel my views about Israel are unwelcome in non-Jewish settings (%)
All Jewish adults	36	47	14
Travel to Israel			
Never	28	27	9
Once	26	46	14
2-5 times	36	55	17
More than 5 times	49	54	20
Lived 6 months or more	43	64	11
Israel attachment			
Not at all attached	--	--	--
Not too attached	13	18	18
Somewhat attached	21	40	12
Very attached	45	61	12

Note: The original question text began with “I often feel...” e.g., “I often feel my views about Israel are unwelcome in Jewish settings.” Response options ranged from strongly disagree to strongly agree. For ease of interpretation, the category “strongly disagree” has been interpreted here to mean “rarely feel.” In other words, “I strongly disagree that I often feel my views about Israel are unwelcome in Jewish settings” is interpreted to mean “I strongly agree that I rarely feel that my views about Israel are unwelcome in Jewish settings.” Respondents with this view feel most comfortable expressing their views about Israel in Jewish settings.

Views about Israel vary significantly by political identification (Table 7.15). Miami Jewish adults who identify as politically conservative are more likely than those who identify as politically liberal to place importance on Israel’s existence as a refuge (conservative 91%; liberal 72%), and more likely to consider criticism of Israel to be unfair (conservative 83%; liberal 45%). Politically liberal Jewish adults are more likely to believe that American Jews have the right to criticize Israel’s government than Jewish adults who identify as politically conservative (liberal 59%; conservative 19%). Politically liberal Jewish adults are somewhat less likely to say that they feel confident in their level of understanding of the current situation in Israel compared to Jewish adults who identify as politically conservative (liberal 43%; conservative 64%).

Table 7.15. Views about Israel, strongly agree, by political views

	I consider it important for Israel to exist as a refuge for the Jewish people, now and in the future (%)	I often see or hear criticism of Israel that I consider to be inaccurate or unfair (%)	I believe American Jews have the right to criticize Israel's government or its policies (%)	I feel confident that I understand the current situation in Israel (%)
All Jewish adults	85	67	43	56
Political views				
Liberal	72	45	59	43
Moderate	95	78	46	63
Conservative	91	83	19	64

Comfort with participating in conversations about Israel in Jewish spaces varies by political views (Table 7.16). Politically conservative Jewish adults are more comfortable expressing their views about Israel in Jewish settings, as compared to politically liberal Jewish adults. While 61% of politically conservative Jewish adults rarely feel that their views are unwelcome in Jewish spaces, 32% of politically liberal Jewish adults rarely feel their views about Israel are unwelcome in Jewish spaces.

Table 7.16. Expressing views about Israel, strongly agree, by political views

	I rarely feel that I don't know enough about the current situation to participate in conversations about Israel (%)	I rarely feel my views about Israel are unwelcome in Jewish settings (%)	I rarely feel my views about Israel are unwelcome in non-Jewish settings (%)
All Jewish adults	36	47	14
Political views			
Liberal	32	32	17
Moderate	34	49	9
Conservative	42	61	16

Note: The original question text began with “I often feel...” e.g., “I often feel my views about Israel are unwelcome in Jewish settings.” Response options ranged from strongly disagree to strongly agree. For ease of interpretation, the category “strongly disagree” has been interpreted here to mean “rarely feel.” In other words, “I strongly disagree that I often feel my views about Israel are unwelcome in Jewish settings” is interpreted to mean “I strongly agree that I rarely feel that my views about Israel are unwelcome in Jewish settings.” Respondents with this view feel most comfortable expressing their views about Israel in Jewish settings.

Impact of October 7, 2023

This study reflects the views of members of the Miami Jewish community in early 2024, several months after the start of the Israel-Hamas war that began on October 7, 2023. This section assesses the responses of community members to the war, both in terms of changes in their attachment to Israel and the specific behaviors that they engaged in since the outbreak of the war.

Emotional attachment to Israel at the time of the survey was high. Although it cannot be determined how individuals would have responded prior to October 7, 45% of Miami Jewish adults reported that they were much more attached to Israel after October 7 (Table 7.17). Another quarter of Miami Jewish adults (23%) were somewhat more attached to Israel after October 7, and a similar share, 23%, did not experience a change in their level of attachment to Israel. Nine percent (9%) of Miami Jewish adults were less attached to Israel post October 7.

Among Jewish adults who were very attached to Israel at the time of the survey, 62% were much more attached to Israel than they were before October 7; for 22%, their level of attachment had not changed. For those Jewish adults who were not at all attached to Israel, 33% were much less attached to Israel than before the war; and for 35%, their attachment to Israel had not changed.

Table 7.17. Change in Israel attachment post-October 7 by current Israel attachment

	Much less attached than before (%)	Somewhat less attached than before (%)	Somewhat more attached than before (%)	Much more attached than before (%)	No change (%)	Total
All Jewish adults	6	3	23	45	23	100
Israel attachment						
Not at all attached	33	5	3	24	35	100
Not too attached	10	11	50	3	25	100
Somewhat attached	<1	6	38	39	17	100
Very attached	3	<1	13	62	22	100

The change in attachment to Israel post-October 7 varies by level of Jewish engagement (Table 7.18). Of Jewish adults in the Ritual group, 71% became much more attached to Israel post October 7; for those in the Holiday, Personal, and Communal groups, about half became much more attached to Israel post October 7.

Table 7.18. Change in attachment to Israel post October 7

	Much less attached than before (%)	Somewhat less attached than before (%)	Somewhat more attached than before (%)	Much more attached than before (%)	No change (%)	Total (%)
All Jewish adults	6	3	23	45	23	100
Jewish engagement						
Occasional	13	7	35	19	27	100
Holiday	3	4	21	51	21	100
Personal	1	<1	14	45	39	100
Communal	6	1	23	53	17	100
Ritual	4	2	12	71	12	100
Region						
Central	8	2	28	39	22	100
South Dade	4	6	28	45	18	100
The Beaches	11	3	11	47	28	100
North Dade	5	2	21	49	23	100
Age						
22-39	10	1	21	50	18	100
40-54	3	3	32	44	17	100
55-64	13	3	17	40	27	100
65-74	1	5	17	46	31	100
75+	4	7	30	43	16	100
Minor children						
No children	7	4	23	40	25	100
Children	4	1	22	59	13	100
Relationship status						
Jewish + Jewish	4	2	20	56	18	100
Jewish + non- Jewish	14	6	32	17	31	100
Single	6	5	21	43	25	100

Miami Jewish adults responded to the events of October 7 in a variety of ways (Table 7.19). Nearly all Jewish adults (95%) in Miami Dade participated in some Israel-related activity after October 7. Nearly all Jewish adults (90%) reported that they followed news about Israel more closely than prior to October 7. More than half of Jewish adults contacted friends/family in Israel to see how they were doing (55%) or make a special donation of money or goods in emergency aid to Israel (52%).

Table 7.19. Israel-related activities since October 7

	Jewish adults (%)
	↓
Any activity	95
Followed news about Israel more closely than previously	90
Contacted friends/family in Israel to see how they were doing	55
Made a special donation of money or goods in emergency aid to Israel	52
Attended a rally/event expressing support/solidarity with Israel	36
Attended an online meeting or briefing about the attack on Israel and the war against Hamas	34
Contacted a US government official to express your views about Israel	25
Engaged in pro-Palestinian activity	1
Traveled to Israel	1
Something else	6

After October 7, Miami Jewish adults who were more engaged in Jewish life participated in Israel-related activities in larger shares compared to those who were less engaged in Jewish life, but the vast majority of individuals at all levels of engagement followed news about Israel more closely after the war began (Tables 7.20a and 7.20b). Compared with older Jewish adults, younger Jewish adults were more likely to contact friends and family in Israel and to attend Israel-related rallies and solidarity events.

Table 7.20a. Israel-related activities post October 7 by subgroup

	Any action (%)	Followed news about Israel more closely than previously (%)	Contacted friends/family in Israel to see how they were doing (%)	Made a special donation of money or goods in emergency aid to Israel (%)
All Jewish adults	95	90	55	52
Jewish engagement				
Occasional	88	83	21	11
Holiday	97	87	42	43
Personal	>99	98	72	71
Communal	99	95	81	83
Ritual	98	95	83	78
Region				
Central	94	89	49	53
South Dade	96	90	48	47
The Beaches	98	93	70	57
North Dade	95	90	60	56
Age				
22-39	98	92	74	60
40-54	92	86	65	52
55-64	>99	97	45	48
65-74	95	90	47	51
75+	98	91	35	48
Minor children				
No children	96	90	50	48
Children	94	91	71	66
Relationship status				
Jewish + Jewish	96	93	68	67
Jewish + non-Jewish	93	85	24	28
Single	97	87	50	40

Table 7.20b. Israel-related activities since October 7 by subgroup

	Attended a rally/event expressing support/solidarity with Israel (%)	Attended an online meeting or briefing about the attack on Israel and the war against Hamas (%)	Contacted a US government official to express your views about Israel (%)
All Jewish adults	36	34	25
Jewish engagement			
Occasional	9	12	11
Holiday	27	30	19
Personal	29	35	25
Communal	73	63	36
Ritual	48	37	43
Region			
Central	42	33	22
South Dade	27	34	22
The Beaches	38	28	24
North Dade	44	39	32
Age			
22-39	53	39	25
40-54	40	46	28
55-64	31	38	21
65-74	33	26	26
75+	14	18	27
Minor children			
No children	34	32	26
Children	42	40	24
Relationship status			
Jewish + Jewish	43	42	33
Jewish + non-Jewish	15	12	7
Single	39	34	24

CHAPTER 8. ANTISEMITISM CONCERNS

Chapter highlights

The vast majority of Miami Jewish adults are very concerned about antisemitism on college campuses, online, and in the United States. Forty-five percent of Jewish adults are very concerned by antisemitism in Miami.

As a response to their concerns about antisemitism, more than half of Jewish adults (57%) listed combating antisemitism as a top cause for volunteering and donations. Among those in the Communal group, the individuals most involved with Jewish organizations, 72% listed combating antisemitism as a top cause.

Twenty-nine percent of Jewish adults reported that they personally were the target of an antisemitic incident within the past year. The most common antisemitic incidents were antisemitic remarks from someone they did not know (21%) or someone they did know (18%). Three percent (3%) of Jewish adults were targets of an antisemitic act of vandalism, and 1% were targeted by an antisemitic physical attack or threat of attack.

Fewer than half of Jewish adults (40%) avoided activities out of a fear of antisemitism. Nearly one quarter of Jewish adults (24%) avoided going to places or events out of a fear of antisemitism, and 23% of Jewish adults avoided mentioning Israel out of a fear of antisemitism. Seventeen percent (17%) of Jewish adults avoided wearing or displaying objects that would identify them as a Jew, and 15% of Jewish adults avoided posting Jewish content online that would identify them as a Jew.

Jewish older adults are more concerned about antisemitism in the Miami area compared to Jewish young adults, although the concern about antisemitism in the United States, online and on social media, and on college campuses is very high regardless of age.

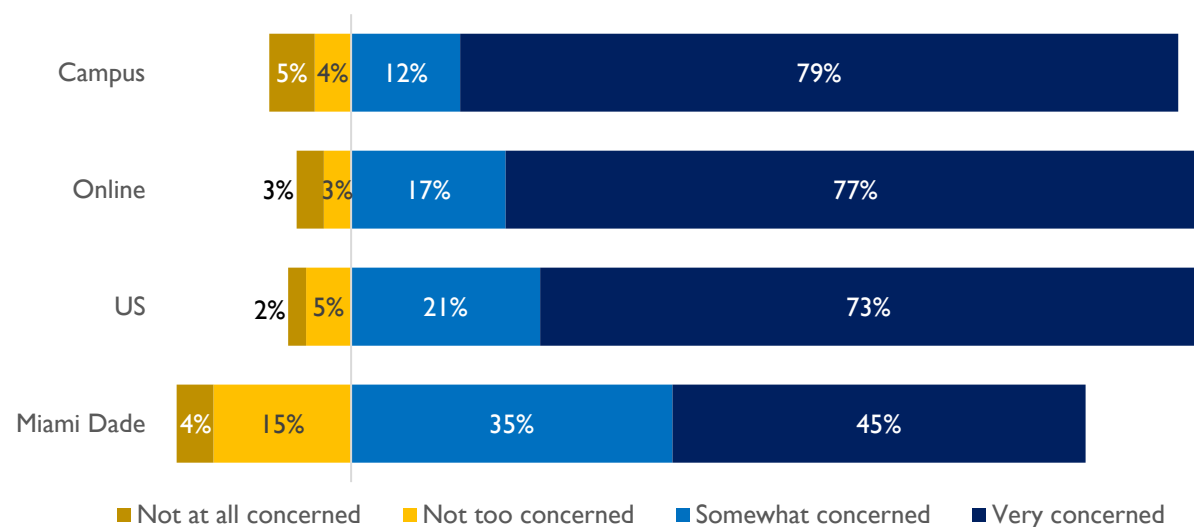
Despite younger Jewish adults ages 22 to 39 being less concerned about local antisemitism than their older Jewish counterparts, younger Jewish adults reported hearing more antisemitic remarks than did older Jewish adults. Younger Jewish adults were more likely to alter their behavior due to fear of antisemitism than were older Jewish adults. More than half of Jewish adults ages 22 to 39 (58%) and nearly half of Jewish adults ages 40 to 54 (48%) reported avoiding activities out of fear of antisemitism. Jewish adults with children were also more likely to avoid going to places or events out of fear of antisemitism (43%) than Jewish adults without children (18%).

Concerns about antisemitism

The vast majority of Miami Jewish adults are very concerned about antisemitism on college campuses (79%), online and in social media (77%), and in the United States (73%) (Figure 8.1). Forty-five percent (45%) of Jewish adults are very concerned by antisemitism in Miami. Nationally over the past 10 years and prior to 2023, 67% of Jewish adults were very concerned about

antisemitism in the United States, and 31% were concerned about local antisemitism at the time of their study (CDS).²¹

Figure 8.1. How concerned are you about antisemitism...
(% of Jewish adults)



Jewish adults at all levels of Jewish engagement are deeply concerned about antisemitism (Table 8.1). For most Jewish adults, concern about college campus antisemitism is highest. Somewhat unexpectedly, the Communal group is least concerned about antisemitism within Miami.

Older Jewish adults are more concerned about antisemitism in the Miami area compared to young Jewish adults, although concern about antisemitism in the United States, online and on social media, and on college campuses is very high regardless of age.

²¹ Note that the wording of this question varied across communities and may not be directly comparable. Furthermore, these comparisons go back to 2015, when there were significantly fewer reported incidents of antisemitism in the United States compared to 2024, the time of the present study.

Table 8.1. Concern about antisemitism (% very concerned)

	On college campuses (%)	Online and on social media (%)	In the US (%)	In Miami (%)
All Jewish adults	79	77	73	45
Jewish engagement				
Occasional	52	60	60	33
Holiday	84	77	79	56
Personal	92	88	71	60
Communal	93	88	81	34
Ritual	91	85	80	58
Region				
Central	75	85	78	36
South Dade	74	71	68	42
The Beaches	80	82	74	54
North Dade	87	78	77	50
Age				
22-39	77	78	71	28
40-54	79	73	71	38
55-64	71	80	76	46
65-74	80	76	77	61
75+	88	80	74	60
Relationship status				
Jewish+Jewish	88	84	78	51
Jewish+non-Jewish	59	63	60	39
Not married	71	73	70	40
Minor children				
No children	78	76	73	45
Children	83	80	75	45

As a response to their concerns about antisemitism, more than half of Jewish adults (57%) listed combating antisemitism as a top cause for volunteering and donations (Table 8.2). Among the Communal group members, the group most involved with Jewish organizations, 72% listed combating antisemitism as a top cause. As a related concern, 40% of Jewish adults indicated that promoting security and safety in Jewish spaces was one of their top causes. See Chapter 9 for a full list of causes for volunteering and donations.

Table 8.2. Volunteering and donations related to antisemitism

	Combating antisemitism (%)	Security and safety in Jewish spaces (%)
All Jewish adults	57	40
Jewish engagement		
Occasional	36	29
Holiday	66	34
Personal	46	43
Communal	72	52
Ritual	61	46
Region		
Central	62	34
South Dade	54	38
The Beaches	55	45
North Dade	56	41
Age		
22-39	69	46
40-54	49	39
55-64	46	36
65-74	51	35
75+	63	37
Relationship status		
Jewish+Jewish	56	42
Jewish+non-Jewish	39	26
Not married	65	38
Minor child in household		
No children	58	37
Children	50	45

Antisemitic experiences

Twenty-nine percent (29%) of Jewish adults reported that they personally were the target of an antisemitic incident within the past year (Table 8.3). The most common incidents were antisemitic remarks from someone they did not know (21%) or someone they did know (18%). Three percent of Jewish adults were targets of an antisemitic act of vandalism, and one percent were targets of an antisemitic physical attack or threat of attack. Nationally over the past 10 years, 15% of Jewish adults said that they had experienced antisemitism in the previous year (CDS).²²

Among Jewish adults in the Ritual and Communal groups, 44% experienced some type of antisemitism. For those in the Ritual group, the most common antisemitic experiences were

²² Note that the wording of this question varied across communities and may not be directly comparable. Furthermore, these comparisons go back to 2015, when there were significantly fewer reported incidents of antisemitism in the United States compared to 2024, the time of the present study.

antisemitic remarks from someone they did not know (40%), but in the Communal group, the most common antisemitic experiences were antisemitic remarks from someone they did know (33%).

Younger Jewish adults ages 22 to 39 reported hearing more antisemitic remarks than did older Jewish adults.

Table 8.3. Antisemitic incidents

	Any (%)	Antisemitic remark from someone you DON'T know (%)	Antisemitic remark from someone you DO know (%)	Act of vandalism (%)	Physical attack or threat of attack (%)
All Jewish adults	29	21	18	3	1
Jewish engagement					
Occasional	18	11	13	3	<1
Holiday	22	13	14	1	2
Personal	27	20	18	1	3
Communal	44	29	33	9	2
Ritual	44	40	12	4	3
Region					
Central	26	18	14	<1	2
South Dade	24	17	18	5	2
The Beaches	45	34	18	7	1
North Dade	31	21	20	3	2
Age					
22-39	44	37	29	8	3
40-54	30	21	15	2	1
55-64	33	15	20	10	3
65-74	25	17	16	<1	1
75+	11	5	5	1	<1
Relationship status					
Jewish+Jewish	32	24	19	4	1
Jewish+non-Jewish	19	8	9	5	1
Not married	31	22	20	2	4
Minor child					
No children	26	19	18	5	1
Children	39	28	17	1	2

Fewer than half of Jewish adults (40%) avoided activities out of a fear of antisemitism (Table 8.4). Nearly one quarter of Jewish adults (24%) avoided going to places or events out of a fear of antisemitism, and 23% avoided mentioning Israel out of a fear of antisemitism. Seventeen percent

(17%) of Jewish adults avoided wearing or displaying objects that would identify them as a Jew, and 15% of Jewish adults avoided posting Jewish content online that would identify them as a Jew.

The share of Jewish adults that avoided activities was similar across all engagement groups except the Occasional group. Because this group rarely attends Jewish activities, this concern was less relevant to them.

Younger Jewish adults were more likely to alter their behavior due to fear of antisemitism than were older Jewish adults. More than half of Jewish adults ages 22 to 39 (58%) and nearly half of Jewish adults ages 40 to 54 (48%) reported avoiding activities out of fear of antisemitism. Jewish adults with children were also more likely to avoid going to places or events out of fear of antisemitism (43%) than Jewish adults without children (18%).

A small share of Jewish adults (2%) avoided other activities that were not listed (not shown in table).

Table 8.4. Avoided activities out of a fear of antisemitism

Avoided any (%)		Going to places or events (%)	Mentioning Israel, whether in person or online (%)	Wearing or displaying objects that would identify you as a Jew (%)	Posting Jewish content online that would identify you as a Jew (%)
All Jewish adults	40	24	23	17	15
Jewish engagement					
Occasional	27	9	20	10	10
Holiday	54	30	21	24	14
Personal	42	27	28	19	21
Communal	41	25	16	20	10
Ritual	45	36	32	15	26
Region					
Central	24	9	17	8	7
South Dade	46	30	20	18	15
The Beaches	49	31	33	18	21
North Dade	38	20	21	20	15
Age					
22-39	58	36	42	19	24
40-54	48	32	18	20	13
55-64	37	13	19	20	13
65-74	29	19	14	13	14
75+	21	9	9	12	3
Relationship status					
Jewish+Jewish	42	30	20	17	15
Jewish+non-Jewish	29	10	10	18	6
Not married	44	23	32	18	20
Minor child					
No children	36	18	21	16	13
Children	53	43	24	21	17

CHAPTER 9. PHILANTHROPY AND VOLUNTEERING

Chapter highlights

Nearly half (45%) of Miami Jewish adults volunteered somewhere in the past year, and 29% volunteered for a Jewish organization. Included in the 45% are 15% of Jewish adults who volunteered exclusively for Jewish organizations and 14% who volunteered for both Jewish and non-Jewish organizations. Nationally, one quarter of Jewish adults volunteered for a Jewish organization in the past year (CDS).²³

Two thirds of Miami Jewish households made a charitable contribution in the past year, including half of households (49%) who donated to at least one Jewish organization. Fifteen percent (15%) of Miami Jewish households donated to both Jewish and non-Jewish organizations, 35% donated only to Jewish organizations, and 17% donated only to non-Jewish organizations. Nationally, 62% of US Jewish households donated to at least one Jewish organization (CDS).

Israel-related organizations (64%), followed by a congregation or synagogue (48%), are the top recipients of donations (not including dues) from those Jewish households that donated to Jewish organizations.

Combating antisemitism (57%), Israel-related causes (53%), and Holocaust awareness and education (49%) are the top causes for donating and volunteering.

There are notable differences among engagement groups in terms of volunteering and philanthropy. In most cases, the Communal and Ritual groups have higher shares of participation in Jewish philanthropy compared to the other engagement groups, but they differ in some of their priorities. Although the Personal group did not volunteer in the previous year, their donation patterns were similar to the Communal group.

As expected, the highest shares of all giving and Jewish giving are found among financially well-off Jewish households, with 86% donating to any organization. Two thirds of well-off Jewish households donated to any Jewish organization in the past year compared to 38% of struggling Jewish households and around half of Jewish households with enough (53%) and extra money (48%).

Greater Miami Jewish Federation (GMJF)

Twenty-one percent (21%) of Jewish households report that they donated to the Greater Miami Jewish Federation in the previous year.

²³ Throughout this report, comparisons to the US Jewish population are based on the Pew Research Center's 2020 study, *Jewish Americans in 2020* and on the Brandeis Combined Dataset (CDS) of 25 local Jewish communities. When comparative data is presented without attribution, it is from the Pew study. When data about US Jews is marked as CDS, it is from the CMJS Combined Dataset. See report introduction for details.

A majority of Miami Jewish adults view the impact of the Greater Miami Jewish Federation (GMJF) favorably, including 29% who rate the Federation’s impact as very positive and another 26% who rate the impact as somewhat positive. Although few community members express negative views about GMJF, 21% of Jewish adults do not know about its impact and another 18% are not familiar with GMJF.

Among Jewish adults who are familiar with GMJF, a majority strongly agree that the Federation is responsive to the needs of Jews in Israel and around the world (63%) and that it is the essential “backbone” for Jewish life in Miami (57%)

Federation giving was highest among Communal households (83%) followed by similar shares in the Ritual (33%) and Personal (32%) groups. There were nearly no Federation donors in the Occasional group (2%).

Well-off Jewish households were most likely to donate to Federation (35%) and struggling Jewish households were least likely to donate to Federation (12%).

Volunteering

In the Miami Jewish community, nearly half of Jewish adults (45%) volunteered somewhere in the past year. This share includes 15% who volunteered exclusively for or with Jewish organizations, 15% who volunteered exclusively for or with non-Jewish organizations, and 14% who volunteered for or with both Jewish and non-Jewish organizations (Table 9.1). In total, 29% of Miami Jewish adults volunteered for at least one Jewish organization, similar to the national level of 25% who volunteered for a Jewish organization in the past year (CDS).

Among the engagement groups, members of the Ritual and Communal group volunteered in largest shares, with nearly one third of Ritual (32%) and Communal (31%) groups volunteering with both Jewish and non-Jewish organizations and another third (33% and 35%, respectively) volunteering exclusively with Jewish organizations. Over three quarters of the Occasional group (79%) and the Personal group (82%) did not volunteer at all.

Table 9.I. Volunteer activities, past year

	Yes, both Jewish and non-Jewish organizations (%)	Yes, Jewish organizations only (%)	Yes, non-Jewish organizations only (%)	Did not volunteer/Don't know (%)	Total (%)
All Jewish adults	14	15	15	55	100
Jewish engagement					
Occasional	<1	<1	20	79	100
Holiday	11	8	30	51	100
Personal	2	2	14	82	100
Communal	31	35	1	33	100
Ritual	32	33	5	30	100
Region					
Central	5	19	15	61	100
South Dade	18	9	22	51	100
The Beaches	26	12	7	55	100
North Dade	10	21	6	64	100
Age					
22-39	19	17	9	54	100
40-54	14	21	21	45	100
55-64	18	15	22	45	100
65-74	10	13	13	64	100
75+	12	8	14	66	100
Relationship status					
Jewish + Jewish	21	20	12	47	100
Jewish + non- Jewish	3	2	26	69	100
Single	9	14	16	62	100
Minor children					
No children	14	13	14	60	100
Children	17	23	20	40	100
Current financial situation					
Struggling	8	17	11	64	100
Enough	17	16	11	56	100
Extra	12	11	19	58	100
Well-off	20	16	22	42	100

Philanthropy

Two thirds of Miami Jewish households made a charitable contribution in the past year, including half of households (49%) who donated to at least one Jewish organization (Table 9.2). Fifteen percent (15%) of Miami Jewish households donated to both Jewish and non-Jewish organizations, 35% donated only to Jewish organizations, and 17% donated only to non-Jewish organizations. Nationally, 62% of US Jewish households donated to at least one Jewish organization (CDS).

Nearly all households in the Ritual engagement group made at least one charitable contribution, including 83% who donated only to Jewish causes. Donations patterns among the Communal and Personal groups were similar, with about two thirds of each group donating solely to Jewish causes.

As expected, the highest rates of all giving and Jewish giving are found among financially well-off Jewish households, with 86% donating to any organization. Two thirds of well-off Jewish households donated to any Jewish organization in the past year compared to 38% of struggling Jewish households and around half of Jewish households with enough (53%) and extra money (48%).

Twenty-one percent (21%) of Jewish households donated to the Greater Miami Jewish Federation in the past year. Federation giving was highest among Communal households (45%) followed by similar levels in the Ritual (33%) and Personal (32%) groups. There were nearly no Federation donors in the Occasional group (2%). Well-off Jewish households were most likely to donate to Federation (35%) and struggling Jewish households were least likely (12%).

Among Miami Jewish households with a second residence, 14% made a charitable contribution in the previous year to a Jewish Federation where they have the other home (not shown in table).

Table 9.2. Charitable giving, past year

	Any charitable donation	Any Jewish	Jewish and non-Jewish (%)	Jewish only (%)	Non-Jewish only (%)	Greater Miami Jewish Federation (%)
All Jewish households	66	49	15	35	17	21
Jewish engagement						
Occasional	38	8	7	1	29	2
Holiday	68	53	21	31	16	21
Personal	88	85	21	65	2	32
Communal	83	83	19	64	<1	45
Ritual	98	86	12	83	3	33
Region						
Central	69	56	12	44	13	29
South Dade	58	36	16	21	22	20
The Beaches	66	41	12	28	26	21
North Dade	72	65	16	48	7	19
Age						
22-39	67	47	4	43	20	19
40-54	66	42	11	30	24	22
55-64	71	53	20	33	18	22
65-74	63	52	19	34	11	22
75+	67	55	22	33	11	25
Relationship status						
Jewish + Jewish	78	70	20	50	9	33
Jewish + non-Jewish	48	22	14	8	26	11
Single	67	48	8	40	19	19
Minor children						
No children	62	47	15	32	15	22
Children	80	59	11	47	22	21
Current financial situation						
Struggling	54	38	5	33	16	12
Enough	67	53	12	41	13	22
Extra	71	48	16	32	23	27
Well-off	86	67	35	32	19	35

Among the 50% of Jewish households that donated to at least one Jewish organization in the past year, 71% donated *only* to Jewish organizations (Table 9.3).

Table 9.3. Percentage of charitable donations that went to Jewish organizations, past year

	% of Jewish households that donated to Jewish organizations ↓
Less than 25%	7
Between 25% and less than 50%	6
Between 50% and 75%	7
More than 75%	7
100%	71
Don't know	2
Total	100

Jewish households that donated to Jewish organizations supported a variety of causes (Tables 9.4a and 9.4b). The top causes for donations (not including dues) were Israel-related (64%), followed by a congregation or synagogue (48%).

For all engagement groups except for the Ritual group, Israel-related organizations were the top recipients of donations. Congregations were the top recipient of donations from the Ritual group. Among the engagement groups, the Ritual group also had the largest share of those donating to Jewish schools (54%) and social service organizations (34%). Congregations (60%) and Jewish social or cultural organizations (26%) were the top recipients among Communal households.

Table 9.4a. Charitable donation by organization, past year

	Israel-related organization (%)	Congregation or synagogue, aside from dues (%)	Jewish school or educational organization (%)
Jewish households that donated to a Jewish organization	64	48	23
Jewish engagement			
Occasional	--	--	--
Holiday	53	29	13
Personal	76	31	16
Communal	67	60	19
Ritual	71	81	54
Region			
Central	68	39	16
South Dade	62	56	19
The Beaches	68	47	28
North Dade	63	47	27
Age			
22-39	72	51	36
40-54	60	48	20
55-64	69	64	22
65-74	66	42	20
75+	53	37	16
Relationship status			
Jewish + Jewish	68	58	30
Jewish + non-Jewish	34	43	17
Single	65	37	14
Minor children			
No children	65	44	17
Children	63	63	42
Current financial situation			
Struggling	66	55	26
Enough	60	52	19
Extra	80	43	17
Well-off	63	43	34

Table 9.4b. Charitable donation by organization, past year

	Jewish social service organization (%)	Jewish social or cultural organization (%)	None of these (%)
Jewish households that donated to a Jewish organization	19	17	9
Jewish engagement			
Occasional	--	--	--
Holiday	8	14	10
Personal	17	9	6
Communal	18	26	7
Ritual	34	17	3
Region			
Central	20	22	5
South Dade	18	14	3
The Beaches	24	18	14
North Dade	17	17	13
Age			
22-39	16	22	5
40-54	14	13	13
55-64	13	16	8
65-74	27	22	6
75+	23	11	14
Relationship status			
Jewish + Jewish	24	17	7
Jewish + non-Jewish	10	15	16
Single	15	19	11
Minor children			
No children	19	19	9
Children	18	11	9
Current financial situation			
Struggling	11	5	9
Enough	21	21	11
Extra	18	16	3
Well-off	28	23	9

Estate planning

A small share of Jewish adults has designated Jewish charitable organizations as a beneficiary in their will or in estate planning (Table 9.5). Five percent (5%) of Jewish adults designated at least one Jewish organization as a beneficiary, and 3% designated both Jewish and non-Jewish organizations as beneficiaries. Nearly half of adults have a will but did not designate any Jewish or non-Jewish organizations as beneficiaries (46%), and another 39% do not have a will. Although the majority of Jewish well-off adults have a will, most of those who have a will have not designated charitable organizations as beneficiaries.

Table 9.5. Charitable organization designated as a beneficiary in will or estate planning

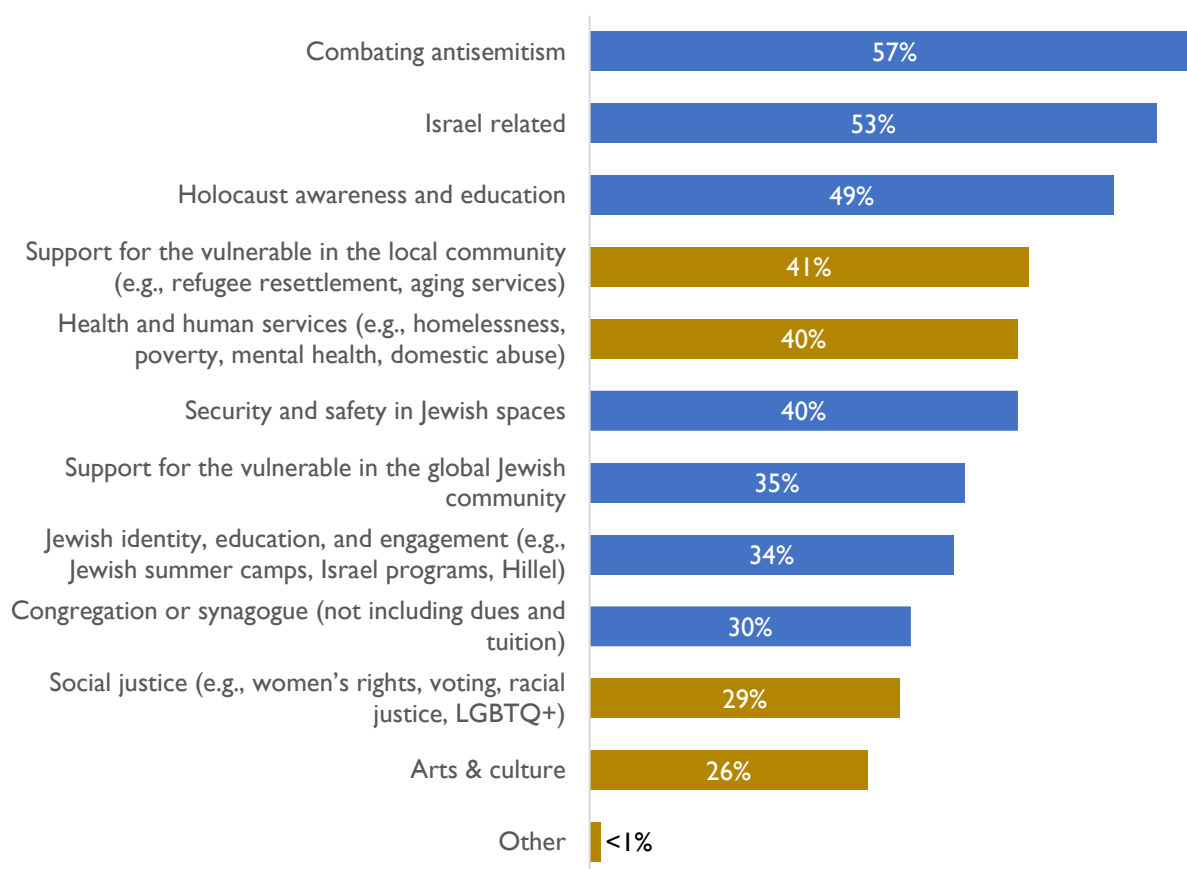
	Yes, both Jewish and non-Jewish organizations (%)	Yes, Jewish organizations only (%)	Yes, non- Jewish organizations only (%)	No charitable organizations (%)	Don't have a will (%)	Don't know (%)	Total (%)
All Jewish adults	3	5	3	46	39	5	100
Jewish engagement							
Occasional	<1	<1	8	41	45	5	100
Holiday	4	1	4	66	21	4	100
Personal	1	5	<1	58	33	4	100
Communal	3	7	<1	38	47	4	100
Ritual	7	18	<1	24	45	7	100
Region							
Central	5	10	6	38	35	5	100
South Dade	3	3	2	53	37	3	100
The Beaches	2	3	1	39	52	4	100
North Dade	1	7	1	44	38	9	100
Age							
22-39	1	1	<1	20	75	2	100
40-54	1	4	2	44	43	5	100
55-64	8	9	<1	66	16	1	100
65-74	1	12	1	54	27	6	100
75+	6	3	7	62	10	11	100
Relationship status							
Jewish + Jewish	4	6	2	43	40	5	100
Jewish + non-Jewish	2	3	1	62	29	2	100
Single	1	5	2	43	41	7	100
Minor children							
No children	3	6	4	46	36	4	100
Children	1	2	1	43	48	6	100
Current financial situation							
Struggling	4	1	<1	37	50	8	100
Enough	1	4	1	47	44	4	100
Extra	1	5	1	50	40	3	100
Well-off	7	13	14	42	19	5	100

Causes of interest

Through volunteering and donations, Jewish adults have the opportunity to support a plethora of humanitarian, social, and Jewish causes (Figure 9.1). Miami Jewish adults prioritize a wide range of causes. Those causes related to combating antisemitism (57%) are the most popular, followed by Israel-related causes (53%) and Holocaust awareness and education (49%). More than one third of Jewish adults prioritize causes that are not specifically Jewish, including supporting the vulnerable in the local community (41%) and health and human services (40%).

Figure 9.1. Important causes, all Jewish adults

Note: Jewish-focused causes are shown in blue



Jewish engagement groups exhibit different priorities with respect to the causes they support (Table 9.6). Combating antisemitism was the most popular cause for members of the Communal (72%), Holiday (66%), and Occasional (36%) groups. Larger shares of the Personal group support Israel-related causes (88%) and Holocaust awareness and education (59%) compared to the other engagement groups. For the Ritual engagement group, congregations were the most popular cause (71%) followed by causes related to Israel (64%).

Table 9.6. Important causes by Jewish engagement

Occasional (%)	
Combatting antisemitism	36
Health and human services	35
Support for the vulnerable in the local community	33
Social justice	32
Holiday (%)	
Combatting antisemitism	66
Holocaust awareness and education	59
Israel related	49
Social justice	42
Personal (%)	
Israel related	88
Holocaust awareness and education	47
Combatting antisemitism	46
Security and safety in Jewish spaces	43
Communal (%)	
Combatting antisemitism	72
Israel related	67
Holocaust awareness and education	66
Jewish identity, education, and engagement	60
Ritual (%)	
Congregation or synagogue	71
Israel related	64
Combatting antisemitism	61
Support for the vulnerable in the local community	57

Views of Greater Miami Jewish Federation

A majority of Miami Jewish adults view the impact of the Greater Miami Jewish Federation (GMJF) favorably, including 29% who rate Federation's impact as very positive and another 26% who rate the impact as somewhat positive (Table 9.7). Although few community members express negative views about GMJF, 21% do not know about its impact and another 18% of Jewish adults are not familiar with the Greater Miami Jewish Federation.

Views of GMJF's impact are most positive among the Communal and Ritual groups. Among the Occasional group, 26% had no opinion about Federation's impact, and 41% are not familiar with GMJF.

Jewish adults ages 55 to 64 have the most positive view of GMJF's impact, with 42% indicating very positive views. While 35% of younger adults ages 22 to 39 had a very positive view of GMJF's impact, 29% were not familiar with Federation.

Table 9.7. Rating of impact of Greater Miami Jewish Federation on the community

	Very positive (%)	Somewhat positive (%)	Somewhat negative (%)	Very negative (%)	Don't know (%)	Not familiar with Federation (%)	Total (%)
All Jewish adults	29	26	4	1	21	18	100
Jewish engagement							
Occasional	8	18	5	2	26	41	100
Holiday	31	36	4	2	15	12	100
Personal	31	19	<1	<1	35	15	100
Communal	44	37	<1	<1	14	4	100
Ritual	45	19	3	1	20	11	100
Region							
Central	30	27	<1	0	16	27	100
South Dade	23	27	7	2	23	18	100
The Beaches	35	22	10	2	15	16	100
North Dade	33	27	1	1	24	15	100
Age							
22-39	35	28	<1	1	7	29	100
40-54	27	40	1	<1	19	12	100
55-64	42	18	1	1	21	18	100
65-74	23	20	11	<1	32	14	100
75+	22	22	3	5	27	21	100
Relationship status							
Jewish + Jewish	31	34	4	1	16	15	100
Jewish + non-Jewish	26	20	<1	<1	31	22	100
Single	29	16	4	3	25	23	100
Minor children							
No children	28	23	5	1	23	20	100
Children	34	39	2	<1	12	13	100
Current financial situation							
Struggling	23	22	10	5	26	15	100
Enough	30	31	5	<1	19	15	100
Extra	30	32	<1	1	17	20	100
Well-off	35	19	3	<1	18	23	100

Among adults who are familiar with GMJF, a majority strongly agree that Federation is responsive to the needs of Jews in Israel and around the world (63%) and is the essential “backbone” for Jewish life in Miami (57%) (Figure 9.2). There were few differences in these views across subsets of the Miami Jewish community (Table 9.8).

Figure 9.2. Agreement with statements about Greater Miami Jewish Federation
(% of Jewish adults who are familiar with Federation)

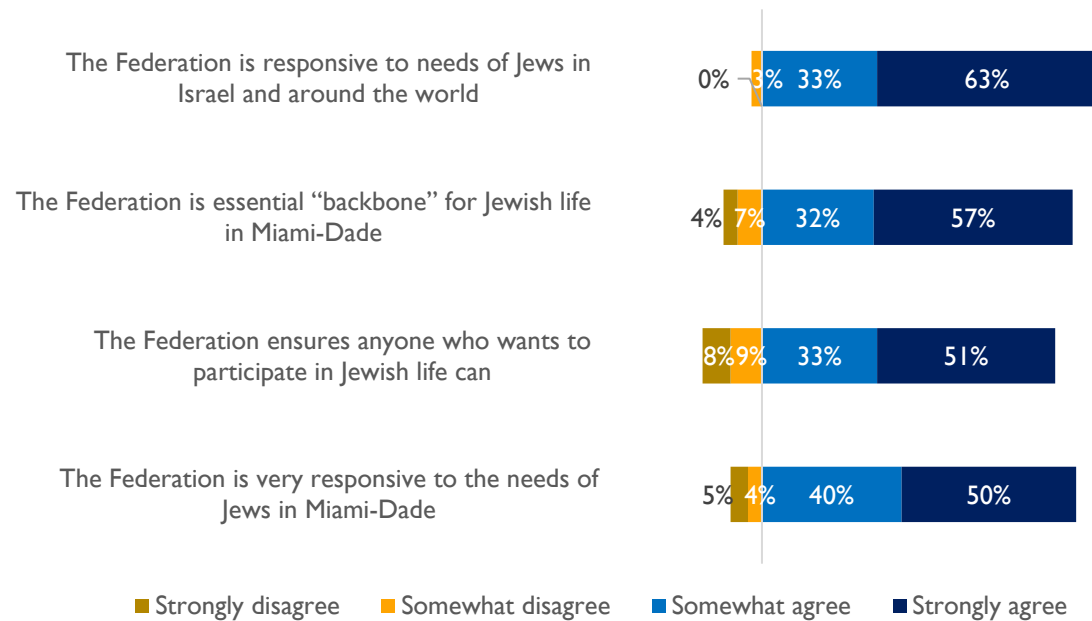


Table 9.8. Strongly agree with statements about Greater Miami Jewish Federation

	Responsive to needs of Jews in Israel and around the world (%)	Essential “backbone” for Jewish life in Miami (%)	Ensures anyone who wants to participate in Jewish life can (%)	Very responsive to the needs of Jews in Miami (%)
Jewish adults familiar with Federation	63	57	51	50
Jewish engagement				
Occasional	--	--	--	--
Holiday	63	59	58	45
Personal	53	60	45	55
Communal	69	70	52	51
Ritual	75	54	64	69
Region				
Central	54	57	50	49
South Dade	63	66	48	42
The Beaches	71	40	55	58
North Dade	63	54	50	57
Age				
22-39	75	62	56	55
40-54	68	68	61	42
55-64	74	65	57	59
65-74	41	47	38	42
75+	54	36	36	57
Relationship status				
Jewish + Jewish	67	60	51	47
Jewish + non- Jewish	60	45	51	49
Single	56	56	49	57
Minor children				
No children	59	58	46	51
Children	72	55	62	46
Current financial situation				
Struggling	53	44	35	43
Enough	58	56	45	51
Extra	70	68	61	43
Well-off	72	60	60	64

Outreach

Professionals, volunteers, and clergy from Jewish organizations personally reach out to members of the Miami Jewish community for an assortment of reasons. Overall, 61% of Jewish adults were personally contacted by someone from a Jewish organization in the past year (Table 9.9a and 9.9b). Asking for a financial donation (48%) and extending an invitation to a program or activity (41%) were the two most common reasons a Jewish adult was contacted. Fifteen percent (15%) of Jewish adults were contacted to find out how they were, 14% were asked to serve on a committee or leadership role, and 5% were contacted with an offer for assistance. Two percent (2%) of Jewish adults were contacted by Jewish organizations for other reasons, such as to share information about volunteer opportunities and to offer condolences for the loss of a loved one.

The Ritual group had the largest share that were personally contacted (87%) by representatives of Jewish organizations, but majorities of the Holiday, Personal, and Communal groups were also contacted (61%, 71%, and 79% respectively). A significantly smaller share of the Occasional group were contacted by any Jewish organizations (30%). One percent (1%) of adults in the Occasional group were personally contacted to find out how they were, and less than 1% were asked to serve in a leadership role or were offered assistance.

Younger Jewish adults, ages 22-39, had the highest share among the age groups to be invited to a program or activity (66%), be asked how they were doing (28%), and be invited to take on a leadership role (23%).

Well-off Jewish households were more likely to be asked for a financial donation compared to other Jewish households.

Table 9.9a. Anyone from Jewish organization personally reached out, past year

	Any (%)	Ask for financial donation (%)	Invite to program or activity (%)	Find out how you are doing (%)
All Jewish adults	61	48	41	15
Jewish engagement				
Occasional	30	14	21	1
Holiday	61	48	33	12
Personal	71	53	34	9
Communal	79	72	63	25
Ritual	87	76	65	35
Region				
Central	62	48	45	18
South Dade	58	42	38	14
The Beaches	63	55	50	23
North Dade	63	54	38	10
Age				
22-39	75	64	66	28
40-54	57	43	35	13
55-64	51	42	38	7
65-74	61	43	31	10
75+	57	48	27	11
Relationship status				
Jewish + Jewish	69	57	43	19
Jewish + non-Jewish	33	22	16	2
Single	62	49	49	14
Minor children				
No children	60	45	40	11
Children	65	59	47	27
Current financial situation				
Struggling	61	40	45	10
Enough	68	56	42	20
Extra	49	36	35	8
Well-off	72	64	50	21

Table 9.9b. Anyone from Jewish organization personally reached out, past year

	Ask to serve on a committee or leadership role (%)	Offer or provide assistance (%)	Something else (%)
All Jewish adults	14	5	2
Jewish engagement			
Occasional	<1	<1	3
Holiday	9	6	2
Personal	2	2	<1
Communal	38	9	1
Ritual	22	11	<1
Region			
Central	22	7	<1
South Dade	11	3	3
The Beaches	19	3	1
North Dade	12	8	2
Age			
22-39	23	7	<1
40-54	16	6	1
55-64	14	3	2
65-74	10	4	4
75+	4	5	<1
Relationship status			
Jewish + Jewish	19	6	2
Jewish + non-Jewish	1	<1	3
Single	12	6	1
Minor children			
No children	11	4	2
Children	24	9	<1
Current financial situation			
Struggling	12	10	1
Enough	13	4	4
Extra	12	2	<1
Well-off	26	7	<1

CHAPTER 10. ECONOMIC WELL-BEING

Chapter highlights

The Miami Jewish community is highly educated. Eighty percent (80%) of Miami Jewish adults have earned at least a bachelor's degree, including 18% with a bachelor's degree, and 62% with a graduate or professional degree. Among Jews in the United States, 58% have a bachelor's degree or higher, including 28% with a graduate degree.

Two thirds of Miami Jewish adults (those not in high school) are employed, either full-time (48%), part-time (11%), or in multiple positions (9%). Twenty-two percent (22%) of Miami Jewish adults are retired. A similar share (64%) of all US Jewish adults are employed, either full-time (47%), part-time (12%), or in multiple positions (5%). Twenty-four percent (24%) of US Jewish adults are retired.

Twenty-six percent (26%) of Miami Jewish households are defined as financially “struggling.” (Four percent of Jewish households report they cannot make ends meet, and another 22% are just managing to make ends meet.) Thirty-six percent (36%) of Miami Jewish households report having “enough” money, 23% report having “extra” money, and 16% describe themselves as “well-off.” Among all US Jewish households, 19% describe themselves as financially struggling and 21% as well-off (CDS)²⁴.

About one third (35%) of Miami Jewish households report that their financial situation is about the same as it was five years ago. Over two thirds of Miami struggling Jewish households (68%) report that their financial situation has worsened in the past five years, including 33% who say it has gotten “much worse.” In contrast, 53% of Miami well-off Jewish households report that their financial situation has improved in the past five years, including 26% who said it has gotten “much better.”

Almost three quarters of Jewish households in Miami (73%) own their home, while the remaining quarter (27%) rent their home. Among homeowners, 31% have homes valued at less than \$500,000, 38% have homes valued between \$500,000 to \$1 million, 27% have homes valued between \$1 million and \$3 million, and 5% have homes valued at more than \$3 million.

Fourteen percent (14%) of Jewish households had difficulties paying for basic necessities during the past year, including food, housing, and medical care. Among Jewish households with children, 24% had difficulty paying for basic necessities, compared to 12% of Jewish households without children. Among financially struggling Jewish households, 46% had difficulty paying for basic necessities.

²⁴ Throughout this report, comparisons to the US Jewish population are based on the Pew Research Center's 2020 study, *Jewish Americans in 2020* and on the Brandeis Combined Dataset (CDS) of 25 local Jewish communities. When comparative data is presented without attribution, it is from the Pew study. When data about US Jews is marked as CDS, it is from the CMJS Combined Dataset. See report introduction for details.

Educational attainment and employment

The Jewish community of Miami is highly educated. Among Miami Jewish adults ages 25 and older, 18% have earned a bachelor's degree as their highest degree, and another 67% have earned a graduate or professional degree (Table 10.1).

Eighty percent (80%) of Jewish adults of all ages have earned at least a bachelor's degree, including 18% with a bachelor's degree and another 62% with a graduate or professional degree. Among Jewish adults in the United States, 58% have a bachelor's degree or higher, including 28% with a graduate degree.

Table 10.1. Educational attainment

Highest degree earned	Miami Jewish adults ages 25 or older (%)	All Miami Jewish adults (%)	US Jewish adults (%)
	↓	↓	↓
Currently enrolled in high school	--	<1	
High school diploma (or equivalent)	7	11	(High school or less) 20
Associate or technical degree	8	7	(Some college) 22
Bachelor's degree	18	18	30
Graduate or professional degree	67	62	28
Other	<1	<1	
Total	100	100	100

Two thirds of Miami Jewish adults (those not in high school) are employed, either full-time (48%), part-time (11%), or in multiple positions (9%; Table 10.2). Twenty-two percent (22%) of Miami Jewish adults are retired. A similar share (64%) of all US Jewish adults are employed, either full-time (47%), part-time (12%), or in multiple positions (5%) (CDS). Twenty-four percent (24%) of US Jewish adults are retired.

Table 10.2. Employment status

	Miami Jewish adults not in high school (%)	US Jewish adults not in high school (CDS) (%)
	↓	↓
Working	67	64
Working full-time in one job	48	47
Working part-time in one job	11	12
Working in multiple positions	9	5
Not working	33	36
Not working for pay but looking for work	5	4
Not working for pay and not looking for work	5	5
On temporary leave	<1	3
Retired	22	24
Total	100	100

Less than 1% of Jewish adults not currently working or in high school are receiving unemployment benefits (not shown in table).

Financial situation and income

To assess financial well-being, the survey asked respondents to provide a subjective assessment of their household's financial situation. Four percent (4%) of Miami Jewish households report they cannot make ends meet, and another 22% report they are just managing to make ends meet (Table 10.3). These two groups are combined for purposes of this report into a single category referred to as “struggling” and constitute 26% of Miami Jewish households. Thirty-six percent (36%) of Miami Jewish households have “enough” money, 23% have “extra” money, and 16% describe themselves as “well-off.” Among all US Jewish households, 19% describe themselves as financially struggling and 21% as well-off (CDS).

Table 10.3. Subjective financial situation

Report category	Response option	Miami Jewish households (%)	US Jewish households (CDS) (%)
		↓	↓
Struggling	Cannot make ends meet	4	2
	Just managing to make ends meet	22	17
Enough	Have enough money	36	34
Extra	Have extra money	23	25
Well-off	Well-off	16	21
Total		100	100

Fourteen percent (14%) of Miami Jewish households report household income of less than \$50,000, including 5% who have an income of less than \$25,000 (Table 10.4). Nineteen percent (19%) of Miami Jewish households earn \$200,000 or more, including 13% who earn more than \$250,000. Another 26% of Miami Jewish households did not know their income or declined to provide that information.

Table 10.4. Household income, 2023

	All Jewish households (%)
	↓
Less than \$25,000	5
\$25,000 to \$49,999	9
\$50,000 to \$74,999	9
\$75,000 to \$99,999	14
\$100,000 to \$149,999	10
\$150,000 to \$199,999	7
\$200,000 to \$249,999	6
\$250,000 or more	13
Don't know	1
Prefer not to answer	25
Total	100

Even when income information is provided, income level does not provide a complete picture of financial well-being because it does not account for household size, savings, and financial

obligations. Thirty-six percent (36%) of financially struggling Jewish households have incomes of less than \$50,000, and about 7% have incomes of \$200,000 or more. About 9% of well-off Jewish households have incomes of under \$100,000 (Table 10.5).

Choosing not to provide income information should not be interpreted as an indicator of any specific financial situation. Among the 25% of Jewish households who declined to provide income information, their subjective financial situation varied. Ten percent (10%) of struggling Jewish households did not provide income information, as well as 35% of Jewish households with enough money, 22% of Jewish households that have extra money, and 31% of well-off Jewish households.

Table 10.5. Financial situation and household income

	Less than \$50K (%)	\$50K up to \$100K (%)	\$100K up to \$150 (%)	\$150K up to \$200K (%)	\$200K up to \$250K (%)	More than \$250K (%)	Don't know/ Refuse (%)	Total (%)
All Jewish households	14	24	10	7	6	13	26	
Current financial situation								
Struggling	36	33	12	1	6	1	10	100
Enough	10	22	9	10	5	7	35	100
Extra	3	28	13	9	8	18	22	100
Well-off	<1	9	5	7	6	42	31	100

Financial situations differ by age group (Table 10.6). Just 8% of Jewish households ages 22-39 and 9% of Jewish households ages 40-54 are well-off. Jewish households headed by someone ages 55-64 include the largest share that are struggling (31%) and the largest share that are well-off (31%).

Table 10.6. Financial situation

	Struggling (%)	Have enough money (%)	Have some extra money (%)	Well-off (%)	Total (%)
All Jewish households	26	36	23	16	100
Jewish engagement					
Occasional	34	33	21	12	100
Holiday	19	33	33	16	100
Personal	15	42	24	18	100
Communal	19	44	23	14	100
Ritual	34	41	8	18	100
Region					
Central	13	35	26	26	100
South Dade	26	37	23	14	100
The Beaches	32	33	27	8	100
North Dade	30	37	18	15	100
Age					
22-39	28	37	26	8	100
40-54	30	30	31	9	100
55-64	31	27	11	31	100
65-74	22	45	19	15	100
75+	20	36	26	18	100
Minor children in household					
No children	24	37	23	17	100
Children	38	32	20	10	100
Relationship status					
Jewish+Jewish	17	42	25	16	100
Jewish+non-Jewish	34	26	22	18	100
Single	28	39	20	13	100

To account for income and household size, The US Department of Health and Human Services (HHS) determines the federal poverty level (FPL) annually, using a formula based on household income and household size.²⁵ Using that formula, less than 4% of Jewish households have incomes below 100% FPL, and 12% of Jewish households earn below 250% FPL (Table 10.7).

Thirty-six percent (36%) of struggling Jewish households and a quarter of Jewish households with enough money earn below 250% FPL.

²⁵ See <https://aspe.hhs.gov/topics/poverty-economic-mobility/poverty-guidelines/prior-hhs-poverty-guidelines-federal-register-references/2021-poverty-guidelines#thresholds>

Table 10.7. Federal poverty level

	All Jewish households (%)
	↓
Total <250% FPL	12
<100% FPL	4
100-149% FPL	4
150-249% FPL	5

About one third of Jewish households (35%) report that their financial situation is about the same as it was five years ago (Table 10.8). Twenty-seven percent (27%) of Jewish households report that their financial situation has worsened in the past five years, including 11% who say it has gotten “much worse.” In contrast, 37% of households report that their financial situation has improved in the past five years, including 13% who say it has gotten “much better.”

There are significant differences by current financial situation. Over two thirds (68%) of struggling Jewish households report that their financial situation has worsened in the past five years, including 33% that say it has gotten “much worse.” In contrast, 53% of well-off Jewish households report that their financial situation has improved in the past five years, including 26% that say it has gotten “much better.”

Table 10.8. Changes in financial situation, past five years

	Much worse than before (%)	Somewhat worse than before (%)	About the same as before (%)	Somewhat better than before (%)	Much better than before (%)	Total (%)
All Jewish households	11	16	35	24	13	100
Jewish engagement						
Occasional	13	19	34	18	15	100
Holiday	10	11	40	26	13	100
Personal	10	11	42	27	10	100
Communal	9	21	31	26	14	100
Ritual	11	16	36	25	13	100
Region						
Central	3	11	34	27	25	100
South Dade	13	14	38	24	11	100
The Beaches	9	19	34	26	13	100
North Dade	14	20	35	21	10	100
Age						
22-39	8	12	30	23	26	100
40-54	22	20	12	33	13	100
55-64	11	12	39	22	16	100
65-74	7	20	45	23	5	100
75+	8	16	53	19	5	100
Minor children in household						
No children	8	15	39	24	14	100
Children	23	24	21	20	12	100
Relationship status						
Jewish+Jewish	10	17	35	28	9	100
Jewish+non-Jewish	13	15	38	24	10	100
Single	9	17	35	20	19	100
Current financial situation						
Struggling	33	35	22	8	2	100
Enough	3	14	46	27	9	100
Extra	1	8	28	36	27	100
Well-off	<1	1	45	27	26	100

Home ownership and home value

Almost three quarters of Jewish households in Miami (73%) own their home, while the remaining quarter (27%) rent their home (Table 10.9). South Dade (80%) and North Dade (79%) have the highest shares of Jewish households that own their home. Ninety-one percent (91%) of well-off

Jewish households own their home, compared to 77% of Jewish households having extra money, 74% of Jewish households with enough money, and 48% of struggling Jewish households.

Of Jewish households that own their home, 31% have a home valued at less than \$500,000. Thirty-eight percent (38%) have a home valued between \$500,000 to \$1 million, 27% have a home valued between \$1 million and \$3 million, and 5% have a home valued at more than \$3 million. Almost half of struggling Jewish households who own their home (48%) have a home valued at less than \$500,000, and about 21% have a home valued at \$1 million or more. About half of well-off Jewish households that own their home (51%) have a home valued at \$1 million or more, including 16% who have a home valued at more than \$3 million.

Table 10.9. Home ownership and home value

		Value of home, of homeowners				
	Own their home (%)	Less than \$500,000 (%)	\$500,000 to \$1 million (%)	\$1 million to \$3 million (%)	More than \$3 million (%)	Total (%)
All Jewish households	73	31	38	27	5	100
Jewish engagement						
Occasional	68	36	41	22	1	100
Holiday	76	31	37	29	3	100
Personal	86	23	39	34	4	100
Communal	64	29	29	29	13	100
Ritual	76	25	30	36	9	100
Region						
Central	57	33	34	33	1	100
South Dade	80	26	38	27	9	100
The Beaches	66	44	24	26	6	100
North Dade	79	30	42	26	2	100
Age						
22-39	49	33	44	20	3	100
40-54	69	31	39	24	7	100
55-64	84	29	33	33	6	100
65-74	82	32	36	28	4	100
75+	87	31	34	29	6	100
Minor children in household						
No children	73	31	38	27	4	100
Children	72	28	33	30	9	100
Relationship status						
Jewish+Jewish	76	23	36	32	10	100
Jewish+non-Jewish	82	27	38	32	3	100
Single	65	45	36	19	<1	100
Financial situation						
Struggling	48	48	30	21	<1	100
Enough	74	38	38	22	3	100
Extra	77	25	38	34	4	100
Well-off	91	11	39	35	16	100

Public benefits and economic insecurity

Thirteen percent (13%) of Jewish households are currently receiving a public benefit (Table 10.10). Nine percent (9%) of Jewish households are receiving Supplemental Security Income or Social Security Disability Insurance benefits, 4% are receiving Medicaid or the Children’s Health Insurance Program benefits, and 2% are receiving assistance with food, housing, or utilities.

Table 10.10. Public benefits

	All Jewish households (%)
	↓
Any public benefit	13
Supplemental Security Income (SSI) or Social Security Disability Insurance (SSDI) benefits	9
Medicaid/Children’s Health Insurance Program (CHIP)	4
Assistance with food, housing, or utilities (e.g., SNAP, WIC, LIHEAP)	2
Unemployment benefits	<1

One quarter of financially struggling Jewish households (26%) are currently receiving at least one of the listed public benefits (Table 10.11). North Dade (20%) has the highest share of Jewish households receiving a public benefit, compared to 11% of Central, 10% of South Dade, and 7% of The Beaches.

One benchmark that is commonly used to assess financial vulnerability is the ability to cover an emergency expense in full. The metric used by the US Federal Reserve is the ability to cover in full a \$400 emergency expense with cash, savings, or a credit card. In 2022, 63% of all US households reported that they would be able to cover this expense.²⁶ In Miami Jewish households, 89% feel they are able to cover this expense, and 11% feel they could not afford this expense. Among Miami financially struggling Jewish households, the share reporting they would not be able to afford this expense rises to 33%.

Fourteen percent (14%) of Jewish households had difficulties paying for basic necessities during the past year, including food, housing, and medical care (Table 10.11). Among Jewish households with children, 24% had difficulty paying for basic necessities, compared to 12% of Jewish households without children. Among financially struggling Jewish households, 46% had difficulty paying for basic necessities.

²⁶ <https://www.federalreserve.gov/publications/2023-economic-well-being-of-us-households-in-2022-expenses.htm>

Table 10.11. Economic insecurity

	Receive at least one public benefit (%)	Cannot afford an unexpected \$400 expense (%)	Difficulty paying for basic necessities in past year (%)
All Jewish households	13	11	14
Jewish engagement			
Occasional	10	14	19
Holiday	20	10	8
Personal	8	10	11
Communal	8	5	12
Ritual	17	13	19
Region			
Central	11	4	11
South Dade	10	10	11
The Beaches	7	20	19
North Dade	20	10	17
Age			
22-39	4	9	21
40-54	12	10	17
55-64	12	20	18
65-74	15	9	7
75+	19	9	8
Minor children in household			
No children	12	11	12
Children	14	12	24
Relationship status			
Jewish+Jewish	11	7	10
Jewish+non-Jewish	12	8	10
Single	16	14	20
Financial situation			
Struggling	26	33	46
Enough	13	2	6
Extra	8	0	<1
Well-off	0	--	0

Of Jewish households who received any public benefits or had difficulty paying for basic necessities, 37% said the assistance they received was adequate for managing any financial issues, 35% said the assistance was not adequate for managing financial issues, and 29% said that additional assistance was not needed to manage financial issues (Not shown in table.)

Impact of finances on Jewish life

Thirteen percent (13%) of Jewish households had to limit or change their involvement in Jewish life due to their financial situation (Table 10.12). In the year prior to the survey, 37% of Jewish households with children did not enroll their children in Jewish education, Jewish camp, or Israel travel for financial reasons, or required financial assistance to do so. Three percent (3%) of Jewish households had to discontinue their synagogue membership for financial reasons, and 3% of Jewish households with a synagogue member needed dues relief or financial assistance to maintain that membership.

Table 10.12. Limitations on participation in Jewish life

	All Jewish households (%) ↓
Any limitation	13
Did not enroll children in Jewish education, Jewish camp, Israel travel, or other activities (of households with children)	22
Required financial assistance to enroll children in Jewish education, Jewish camp, Israel travel, or other activities (of households with children)	15
Discontinued synagogue membership	3
Required dues relief or financial assistance to maintain synagogue membership (of households with congregation member)	8
Something else	3

Among the engagement groups, the Ritual group (24%) had the highest share of households that had to limit or change their participation in Jewish life for financial reasons (Table 10.13). Twenty-two percent (22%) of Jewish households in the Communal group had to limit or change their participation in Jewish life for financial reasons, as well as 19% of the Personal group.

Almost one quarter of struggling Jewish households (24%) had to limit their participation in Jewish life for financial reasons, compared to 14% of Jewish households with enough money, 5% of Jewish households with extra money, and 1% of well-off Jewish households.

Table 10.13. Limitations on participation in Jewish life

		Any limitation on Jewish life (%)
All Jewish households		13
Jewish engagement		
Occasional		6
Holiday		7
Personal		19
Communal		22
Ritual		24
Region		
Central		11
South Dade		13
The Beaches		8
North Dade		16
Age		
22-39		11
40-54		25
55-64		10
65-74		10
75+		7
Minor children in household		
No children		7
Children		38
Relationship status		
Jewish+Jewish		20
Jewish+non-Jewish		3
Single		14
Financial situation		
Struggling		24
Enough		14
Extra		5
Well-off		1

CHAPTER 11. HEALTH NEEDS

Chapter highlights

Seventy percent (70%) of Jewish adults describe their physical health as “very good” (31%) or “excellent” (39%), and 73% describe their mental health as “very good” (31%) or “excellent” (42%). Thirteen percent (13%) of Jewish adults ages 65-74 describe their physical health as “only fair” or “poor,” as do 18% of Jewish adults ages 75 or older.

Twenty-one percent (21%) of Jewish households in Miami include at least one person who has a chronic health issue, mental health issue, special need, or disability that affects participation in work, school, or activities. Nationally, 22% of Jewish households including someone with a health issue (CDS).²⁷

In 20% of Jewish households, at least one adult has a health issue; in 6% of Jewish households with children, at least one child has a health issue. The health issues most commonly faced by **adults** are chronic illness (11% of all Jewish households) and physical disability (9% of all Jewish households).

Financial well-being is correlated with health conditions. In 29% of financially struggling Jewish households, someone has a health issue, compared to 14% of well-off Jewish households.

About two thirds of Jewish households (66%) with at least one teen or young adult ages 12-26 include someone who is currently experiencing social or emotional challenges. The most common challenges are managing anxiety or depression (41%) and coping with academic pressure (37%).

Sixteen percent (16%) of all Jewish households required health services to manage a limiting health issue, representing 79% of households with a limiting health issue. Of Jewish households with a limiting health issue, 64% found the services to be adequate, and 15% found them inadequate.

Jewish households in which someone had a health issue or someone was age 65 or older were asked about the services needed to manage those health and age-related challenges. Almost all of these households (94%) needed at least one service to manage health issues in the past year. Of Jewish households that needed at least one service, 28% did not receive at least one needed service, and 5% of Jewish households that needed a service received at least one from a Jewish organization.

The need for treatment for mental or emotional health is prevalent among a significant share of Jewish households, not only those in which someone’s daily life was limited by their mental health or emotional health. Although 3% of Jewish households included someone with a limiting mental or emotional health issue, 18% of households including someone who required treatment for mental or emotional health issues. Four percent (4%) of all Jewish households needed mental health treatment but did not receive it; fewer than 1% of all Jewish households received mental health services from a Jewish organization.

²⁷ Throughout this report, comparisons to the US Jewish population are based on the Pew Research Center’s 2020 study, *Jewish Americans in 2020* and on the Brandeis Combined Dataset (CDS) of 25 local Jewish communities. When comparative data is presented without attribution, it is from the Pew study. When data about US Jews is marked as CDS, it is from the CMJS Combined Dataset. See report introduction for details.

Nineteen percent (19%) of Jewish households have someone who manages or personally provides care for close relatives or friends. Eight percent (8%) of Jewish households needed assistance providing caregiving services. Two percent (2%) of Jewish households required a caregiving service but did not receive it; fewer than 1% of Jewish households received caregiving services from a Jewish organization.

Two percent (2%) of Jewish households ages 65 or older reside in an assisted living facility or an independent senior living building. Among Jewish households headed by older adults, the most common future plan is to stay in their current home (84% of Jewish households ages 65-74, 93% of Jewish households ages 75 or older)

Physical and mental health

Most Jewish adults in Miami are in good physical and mental health (Table 11.1). Seventy percent (70%) of Jewish adults describe their physical health as “very good” (31%) or “excellent” (39%), and 73% describe their mental health as “very good” (31%) or “excellent” (42%). There are, however, 7% who describe their physical health as “only fair” (7%) or “poor” (<1%), and 6% who describe their mental health as “only fair” (5%) or “poor” (1%).

Table 11.1. Physical and mental health

	Physical health (%)	Mental health (%)
	↓	↓
Excellent	39	42
Very good	31	31
Good	23	21
Only fair	7	5
Poor	<1	1
Total	100	100

Older Jewish adults are the most likely to describe their physical health as “only fair” or “poor” (Table 11.2). Thirteen percent (13%) of Jewish adults ages 65-74 describe their physical health as “only fair” or “poor,” as do 18% of Jewish adults ages 75 or older. Jewish adults ages 65-74 have the highest share who describe their mental health as “only fair” or “poor” (14%).

Single Jewish adults (15%) are significantly more likely to describe their physical health as “only fair” or “poor” than those in Jewish+Jewish relationships (4%) or Jewish+non-Jewish relationships (6%).

Table 11.2. Health is fair or poor

	Physical health (%)	Mental health (%)
All Jewish adults	7	6
Jewish engagement		
Occasional	10	3
Holiday	8	9
Personal	8	8
Communal	2	1
Ritual	5	5
Region		
Central	4	3
South Dade	9	9
The Beaches	6	3
North Dade	5	6
Age		
Age 22-39	2	4
Age 40-54	1	5
Age 55-64	1	3
Age 65-74	13	14
Age 75+	18	2
Relationship status		
Jewish+Jewish	4	5
Jewish+non-Jewish	6	3
Single	15	10
Minor children		
No children	9	6
Children	<1	5
Financial situation		
Struggling	14	14
Enough	6	6
Extra	6	5
Well-off	3	1

Health and disability

Twenty-one percent (21%) of Jewish households in Miami include at least one person who has a chronic health issue, mental health issue, special need, or disability that affects participation in work, school, or activities (Table 11.3). In 20% of Miami Jewish households, at least one *adult* has a health issue; in 6% of Miami Jewish households with children, at least one *child* has a health issue. Nationally, 22% of Jewish households including someone with a health issue (CDS).

Financial well-being is correlated with health conditions. In 29% of finally struggling Jewish households, someone has a health issue, compared to 14% of well-off Jewish households.

Table 11.3. Chronic health issue, disability, or health need

	Has chronic health issue (%)	Adult has health issue (%)	Of households with children: Child has health issue (%)
All Jewish households	21	20	6
Jewish engagement			
Occasional	19	19	--
Holiday	27	27	4
Personal	16	16	--
Communal	16	15	7
Ritual	22	17	12
Region			
Central	14	14	--
South Dade	22	22	1
The Beaches	17	17	1
North Dade	25	22	13
Age			
Age 22-39	13	8	3
Age 40-54	12	12	<1
Age 55-64	15	14	<1
Age 65-74	26	26	<1
Age 75+	38	38	N/A
Relationship status			
Jewish+Jewish	19	16	6
Jewish+non-Jewish	18	18	<1
Single	25	24	<1
Minor children			
No children	23	23	N/A
Children	11	6	6
Financial situation			
Struggling	29	27	12
Enough	23	22	5
Extra	13	13	<1
Well-off	14	14	2

The health issues most commonly faced by *adults* in Jewish households are chronic illness (11% of all Jewish households, equivalent to 57% of Jewish households with a health issue), physical disability (9% of all Jewish households, equivalent to 46% of Jewish households with a health issue), and mental or emotional health issues (3% of all Jewish households, equivalent to 17% of Jewish households with a health issue) (Table 11.4).

Table 11.4. Specific health issues, adults

	All Jewish households (%)	Jewish households with a limiting chronic health issue, disability, or special need (%)
	↓	↓
Any health issue	20	100
Chronic illness	11	57
Physical disability	9	46
Mental or emotional health issues	3	17
Dementia	1	6
Learning disability	1	5
Substance abuse or addiction	<1	2
Developmental or intellectual disability	<1	<1
Other	<1	2

Note: Total exceeds 100% because respondents could select more than one condition.

The limiting health issues most commonly faced by *children* in Jewish households are learning disability (2% of all Jewish households, equivalent to 38% of Jewish households with children and a health issue), mental or emotional health issues (2% of all Jewish households, equivalent to 34% of households with children and a health issue), and developmental or intellectual disability (2% of all Jewish households, equivalent to 33% of Jewish households with children and a health issue) (Table 11.5).

Table 11.5. Specific health issues, children

	All Jewish households with children (%)	Jewish households with children and a limiting chronic health issue, disability, or special need (%)
	↓	↓
Any health issue	6	100
Learning disability	2	38
Mental or emotional health issues	2	34
Developmental or intellectual disability	2	33
Chronic illness	2	31
Physical disability	<1	<1

Note: Total exceeds 100% because respondents could select more than one condition.

Challenges of teens and young adults

About two thirds of Jewish households with at least one teen or young adult ages 12 to 26 (66%) include someone who is currently experiencing social or emotional challenges (Table 11.6). The most common challenges faced by teens and young adults are managing anxiety or depression (41%), coping with academic pressure (37%), self-esteem issues (18%), setting boundaries around social media (16%), body image or eating disorders (10%), and facing antisemitism (7%).

Table 11.6. Social and emotional challenges

	Households with at least one child ages 12-26 (%)
At least one of these	66
Managing anxiety or depression	41
Coping with academic pressure	37
Self-esteem issues	18
Setting boundaries around social media	16
Body image/eating disorders	10
Facing antisemitism	7

Note: Total exceeds 100% because respondents could select more than one condition.

Support services

Sixteen percent (16%) of all Jewish households required health services to manage limiting health issues, representing 79% of households with a limiting health issue (Table 11.7). Of Jewish households with a limiting health issue, 64% found the services to be adequate, and 15% found them inadequate.

Those Jewish households that said that services were not adequate were asked to describe which services were not adequate and in which ways. The services that were most commonly cited as not adequate include physical therapy, mental health programs, and family counseling. Common issues with these services include high costs, difficulty getting approval from insurance providers, and lack of in-home service options (not shown in table).

Table 11.7. Adequacy of health services received, past year

	All Jewish households (%)	Jewish households with a limiting chronic health issue, disability, or special need (%)
Needed any services	16	79
Adequacy of services (of those who needed any services)		
Yes, services were adequate	13	64
No, services were not adequate	3	15
No services needed	84	21
Total	100	100

Jewish households in which someone had a health issue or included someone age 65 or older were asked about the services needed to manage a set of challenges (Table 11.8). Almost all of these Jewish households (94%) needed at least one of the listed services. Of Jewish households that needed at least one service, 28% did not receive at least one needed service; 5% of Jewish households that needed a service received at least one service from a Jewish organization.

The most common service that was received from a Jewish organization was home-delivered meals (1% of service-eligible Jewish households, equivalent to 2% of Jewish households that needed at least one service).

Table 11.8. Services needed, past year

	Jewish households with health issue or age 65+ (%) ↓	Jewish households that needed any service (%) ↓
Needed at least one service		
Needed service	94	100
Needed but did not receive	26	28
Received from Jewish organization	5	5
In-home personal care		
Needed service	15	42
Needed but did not receive	4	12
Received from Jewish organization	<1	2
In-home health care		
Needed service	12	35
Needed but did not receive	3	8
Received from Jewish organization	<1	2
Home-delivered meals		
Needed service	10	28
Needed but did not receive	2	7
Received from Jewish organization	1	2
Transportation		
Needed service	12	33
Needed but did not receive	2	4
Received from Jewish organization	<1	2
Finding an assisted living facility		
Needed service	3	9
Needed but did not receive	2	5
Received from Jewish organization	<1	<1

Among Jewish households in which someone had physical, developmental, or learning disabilities, 16% needed at least one service (Table 11.9). Six percent (6%) of all Jewish households needed one of these services but did not receive it; fewer than 1% of these Jewish households received services from a Jewish organization.

Table 11.9. Services for physical, developmental, or learning disabilities needed, past year

	Households in which someone has physical, developmental, or learning disabilities (%) ↓
Needed service	16
Needed but did not receive	6
Received from Jewish organization	<1

The need for treatment for mental or emotional health is prevalent among a significant share of Jewish households, not only those in which someone's daily life was limited by their mental health or emotional health. Because mental and emotional health services are sometimes needed by individuals who do not consider this to be a chronic or limiting health issue, the need for services was asked of all Jewish households. Although 3% of households included someone with a limiting mental or emotional health issue (see Table 11.9 above), 18% of households included someone who required treatment for mental or emotional health issues (Table 11.10). Four percent (4%) of all Jewish households required treatment for mental or emotional health issues but did not receive it;

fewer than 1% of Jewish households received treatment for mental or emotional health issues from a Jewish organization.

Table 11.10 Mental and emotional health treatment needed, past year

	All Jewish households (%)
	↓
Needed service	18
Needed but did not receive	4
Received from Jewish organization	<1

Caregiving

Nineteen percent (19%) of Jewish households have someone who manages or personally provides care for close relatives or friends (not shown in table). Eight percent of Jewish households needed assistance providing caregiving services (Table 11.11). Two percent of Jewish households required a caregiving service but did not receive it; fewer than 1% of Jewish households received caregiving services from a Jewish organization.

Table 11.11. Caregiving services needed, past year

	All Jewish households (%)
	↓
Needed service	8
Needed but did not receive	2
Received from Jewish organization	<1

Of Jewish households with someone who manages or provides care, 59% manage or provide care for a parent or in-law (Table 11.12). Twenty-two percent (22%) of Jewish households with someone who manages or provides care does so for a spouse, 1% manages or provides care to an adult child age 18 or older, less than 1% manages care for a child under age 18 with special needs, and 8% provides or manages care for someone else.

Table 11.12. Manage or provide care for close relatives or friends

	Jewish households that manage or provide care (%)
	↓
Parent or in-law	59
Spouse	22
An adult child age 18 or older	1
A child under age 18 with special needs	<1
Someone else	8

In 48% of the Jewish households with someone who manages or provides care, the person receiving care resides in their own home (Table 11.13). In 29% of Jewish households with someone who manages or provides care, the person receiving care resides in the caregiver's home. In 18% of Jewish households with someone who manages or provides care, the person receiving care resides in a group home, nursing home, or other care facility. In 8% of Jewish households with someone who manages or provides care, the person receiving care resides with other relatives.

Table 11.13. Residence of people to whom care is provided

All Jewish households who manage or provide care (%)	
	↓
In their own home	48
With me in my home	29
In a group home, nursing home, or other care facility	18
With other relatives	8
Other	2

Plans for aging

One percent (1%) of all Jewish households reside in an assisted living facility or an independent senior living building. Among Jewish households ages 65 or older, 2% reside in an assisted living facility or an independent senior living building.

Among Jewish households headed by older adults, most plan is to stay in their current home (84% of Jewish households ages 65-74, 93% of Jewish households ages 75 or older) (Table 11.14). Others plan to move to an independent senior living building or retirement community (14% of Jewish households ages 65-74, 10% of Jewish households ages 75 or older), move to a smaller home, condo, or apartment (11% of Jewish households ages 65-74, 9% of Jewish households ages 75 or older), or move in with family or caregivers (<1% of Jewish households ages 65-74, 5% of Jewish households ages 75 or older).

Table 11.14. Future plans

	Jewish households ages 65-74 (%)	Jewish households ages 75+ (%)
	↓	↓
Stay in current home	84	93
Move to an independent senior living building or retirement community	14	10
Move to a smaller home, condo, or apartment	11	9
Move to assisted living or a nursing home	5	4
Move in with family or caregivers	<1	5
Other	3	2

Five percent (5%) of Jewish households ages 65 or older plan to move to assisted living or a nursing home in the future.

Three percent (3%) of Jewish households ages 65 or older needed help in finding an assisted living facility. Less than 1% of households ages 65 or older received assistance from a Jewish organization, agency, or school in finding an assisted living facility. (not shown in table)

CHAPTER 12. IN THE WORDS OF COMMUNITY MEMBERS

To provide an additional layer of insight into the thoughts and feelings of members of the Miami Jewish Community, the survey concluded with two open-ended questions:

- Based on your own experience, what do you consider to be the strengths and gaps of the Miami Jewish community? (1286 responses)
- What experiences give the most satisfaction, joy, or meaning to your life as a Jewish person? (1528 responses)

The responses to these questions reinforce the themes presented throughout the report and provide further evidence of the particular needs and opportunities available in the Miami Jewish community.

This chapter summarizes the responses to these two questions about strengths and gaps and meaning in the Miami Jewish community. Many respondents commented on several themes and may be included in more than one category. Themes are included in this summary if they are mentioned by at least 25 respondents to either question. Where relevant, quantitative data have been added, to provide additional context for the comments.

The numbers in this chapter reflect the number of respondents who mentioned each theme being addressed. Unlike in previous chapters, these responses are *not* weighted to be representative of the full Miami Jewish community. Some quotations have been edited for clarity or to preserve the anonymity of the respondent.

Community characteristics

Size and geography

There are approximately 69,700 Jewish households in the Miami Jewish community. These households include 170,300 individuals, of whom 130,100 are Jewish.

When asked about the strengths and gaps of the Miami Jewish Community, 118 people referenced its size. The vast majority of those responses viewed the size of the community as a strength.

“Miami has a vibrant, diverse Jewish community full of wonderful people. I appreciate the great opportunities for Jewish life and growth.”

“I take pride in the fact that I live in a community with a sizable Jewish population here in Miami-Dade, and that my daughters grew up in an environment where they had plenty of Jewish friends and a friendly synagogue where they felt at home and could get involved with.”

“Very big community and many Jews who share a strong identity and allow for the environment to feel safe and close and very Jewish.”

The region with the largest concentrations of Jewish households and Jewish individuals is North Dade (33% of Jewish households and 39% of Jewish individuals). This region is followed by South Dade, with 32% of Jewish households and 29% of Jewish individuals. The Beaches includes 20% of

Jewish households and 18% of Jewish individuals. Sixty-one (61) individuals noted geographical challenges to Jewish participation due to access, traffic, congestion, and parking, especially with Jewish life concentrated in some parts of Miami-Dade County.

“The Jewish community is very concentrated in certain parts of town such as Miami Beach, but for the rest of us the community is scattered and scarce so that there is not a sense of a strong Jewish community.”

“I feel like the Jewish community is a little too clustered in certain areas; that can make it hard to go to kosher restaurants or easily find food for Passover, if you live in the southern or western parts of the county.”

“Community events participation is hindered by the growing traffic in the city, limiting those traveling from north to the south, south to the north, and on the beach. Perhaps a ride sharing network or buses may help.”

“Like everything else in Miami, traffic and parking limits participation at the JCCs.”

Cohesion and unity across the community

A sense of unity and cohesion is another common theme across the Miami Jewish community, with 102 people noting those characteristics as a strength of the community.

“The Jewish community finds a way to include everyone and have space for all needs and types of social groups.”

“The Miami-Dade Jewish community is tight knit and engaged. There are a lot of leaders in the community who are willing to give a lot of time, money, and effort to Jewish causes.”

This community does a lot to help the less fortunate and bands together in a moment’s notice to help in any way possible.”

While the size of the Miami Jewish community is largely viewed as a strength by its members, some individuals (102) noted that the community sometimes lacks cohesion across different organizations and denominations because of its size.

“It’s one of the strongest and largest communities I’ve been a part of, but it’s full of unnecessary competition, cliques, and hierarchy. There needs to be more unity with all the different Jewish groups.”

[A] strength is in the sheer volume and numbers of Jewish people in the community, and plenty of Jewish cultural and religious events available. [A] weakness is in the splintered nature of the community, divided by religious denominations (Orthodox, Reform, etc.).”

We are strong in numbers, but I feel like we are also competing, and sometimes organizations are all doing the same type of programs and events when we could be doing more together.

Outreach/communications/welcoming newcomers

Nearly one quarter of Miami Jewish adults are relative newcomers, with 7% having arrived within the past two years, 11% having arrived three to five years ago, and another 7% having arrived within the past five to nine years.

Opinions were mixed on the topic of outreach and welcoming, with 89 people commenting on the subject. While 59 individuals saw the Jewish community as welcoming, 30 people expressed difficulty in accessing information about programs and activities, especially for newcomers.

“The vast number of Jews in the area is a big draw to live and remain here. Our community is not always the most welcoming and I think that can be improved.”

“It is very difficult to find out about Jewish things. There is no county-wide weekly Jewish newspaper for the entire Jewish community. I had no idea until the Jewish Film Festival the locations of the various JCCs. I still don’t know if there are community-wide seders. I find the official Miami Jewish community cold and lacking in outreach.”

“To a newcomer in Florida, it’s hard to figure out all the services the community has to offer.”

Diversity within the community

While some community members saw the diverse background of community members as a strength, others expressed concern with the lack of integration across subsets of the community. Twenty-six percent (26%) of Miami Jewish adults define themselves as being part of the Latin American Jewish community; 19% of Miami Jewish adults define themselves as being part of the Israeli American Jewish community, and 6% of Miami Jewish adults define themselves as being part of the Russian-speaking Jewish community.

Geographic identity communities: Latin American, Israeli American, and Russian-speaking Jews

Thirty (30) individuals commented on the large Latin American and Israeli American communities. While this diversity is seen as a strength by some, others find limitations and challenges in integrating those populations within the Miami Jewish community.

“Among the Miami-Dade Jewish community’s strengths are the many immigrant Jews here from Latin America, who’ve invigorated the Jewish community here and created a vital and unique Latin Jewish community unlike anywhere else in the United States.”

“There is very little integration between the Latino, American, Israeli, and Russian communities.”

“I am concerned that the community is predominantly Israeli and Latin-focused which I find isolating and non-inclusive.”

“I am not bilingual, and a lot of programs only cater to a Spanish audience, and I do not feel comfortable or accepted attending these events.”

Orthodox population

The Miami Jewish community is also home to a large Orthodox population. The share of Miami Jews who identify as Orthodox is 13%, higher than the national average of 9%. Twenty-six (26) respondents commented on the experiences of the Orthodox community. Some respondents were looking for more programming to address the needs of the Orthodox population, while others were concerned about relationships between Orthodox and non-Orthodox Jews.

“We have a very strong Orthodox community, but the organizations and JCC leaders are not representative of the people. It would be nice to provide separate swimming options at the JCC or similar minded stuff to include all observant Jews.”

“I wish there were more Orthodox events and volunteer opportunities that I could attend with my friends and my husband.”

“The Miami-Dade Jewish community programming probably appeals to more Conservative, Reform, or otherwise [Jews] and is not really focused on the Orthodox community or their specific needs.”

“Many more Orthodox/Haredi Jews have moved to Miami in recent years, and I have mixed feelings about that. I like to see more Jewish life. But I feel that the Haredi are often hostile to anyone outside their community or who don’t

believe what they do, so much that they sometimes alienate non-Jews. They tend to be extremely conservative politically, and that has added to the growing and extreme political division in Miami.”

“I wish ultra-Orthodox Jews [accepted me as] a patrilineal Jew. Sadly, that’s never going to change.”

Programs by age and life stage

Overall, Miami Jews are older than Jews nationally. The mean age of Jewish adults in the Miami Jewish community is 57, and the median age is 59. In comparison, both the mean and the median age for Jewish adults nationally is 49. Compared to the US Jewish community, Miami has fewer Jewish households with minor children and more households with adults living alone or with roommates.

Various demographic subsets of the community felt programs targeted specifically to their needs were missing (77). In particular, the need for high-quality programs for children, teens, young adults, and seniors was mentioned.

“Not enough consistent teen programming.”

“I don’t think there is enough programming for young children and their parents to network and socialize.”

“Because the population of the county is older on average, I think young people may be less represented in Jewish community organizations. Even for those who are very interested in being involved, it’s hard to find community because of the ‘age gap.’ However, my synagogue just started a group for young professionals, which has been wonderful.”

“There are a lot of programs for families. I’m looking for more events for adults. I would love to attend a woman’s seder event, attend music concerts.”

“Now that my children are grown up, I don’t feel as if there is any outreach to me. My experience was that it was great when my children were growing up because we were involved in the community, but there is limited outreach to us now that we are empty nesters, and we have to be more active to find things to be involved with.”

“My temple is catering to the younger families, which I understand is very important to sustain all of their expenses. I feel that the senior population has been overlooked and disregarded.”

“I think that there needs to be more attention to older adults who are still able to participate in the community but might not do so because Miami-Dade is so large and some places are hard to get to, e.g., the Holocaust Memorial on Miami Beach.”

Cost of being Jewish

Thirteen percent (13%) of Jewish households had to limit or change their involvement in Jewish life due to their financial situation. Almost one quarter of financially struggling Jewish households (24%) had to limit their participation in Jewish life for financial reasons. Sixty (60) people in the Miami Jewish community commented on the high cost of living.

“We often say to each other that it’s expensive to be Jewish with a lower middle-class income and fixed retirement income.”

“It is too expensive to be Jewish here. Cost of synagogue dues plus religious school fees or preschool fees are too much for middle class folk. Would like to see more financial support and programs for kids who do not go to Jewish day schools.”

“I think the Miami-Dade Jewish community tries to be welcoming, but many Jews feel they cannot afford to participate due to their finances. Also, contributions are not honored before another ask is made, so that cancels out positive feelings for Jewish organizations. Perhaps a percentage of each event can include interested people who cannot afford the full cost for participating.”

“I am greatly concerned about the cost (both real and perceived) of being Jewish and maintaining membership in a JCC and/or synagogue. I think this is a huge financial burden on many families, young and old, and it’s detrimental to the community as a whole.”

Jewish communal institutions

Synagogues and congregations

In Miami-Dade, 35% of Jewish *households* belong to some type of Jewish congregation, whether a synagogue, temple, independent *minyan* or *chavurah*, or High Holiday congregation. Among Miami Jewish *adults*, 42% live in congregation-member households. Nationally, 25% of US Jewish adults reside in a congregation-member household.

Fifty-five (45) respondents expressed positive statements about synagogues and congregations. Many people cited synagogue programming and the diversity of congregations as strengths of the community. Respondents also remarked about the strong sense of community within their synagogues.

“Our Reform temples seem to be thriving, and I am happy to take part in my local temple.”

“The number and diversity of Jewish synagogues and temples and Jewish cultural offerings (film festival, music, the Holocaust Memorial, etc.). Outstanding learning opportunities through congregations.”

“For my synagogue, the strengths are the incredible youth programs, coming together as a community in the face of antisemitism and in support of Israel, and providing a sense of family and home.”

Others (43) expressed a more critical point of view. Common concerns included the cost of membership dues and the negative impact on the community that the closing of synagogues has had. Some people expressed worry that younger families are not joining synagogues which they feel is a contributing factor to them struggling or closing.

“Over the years several temples have closed or merged making it difficult to feel a sense of community.”

“Over the past 30 plus years, many Jewish families have moved away from Miami-Dade, making it much more difficult or impossible for synagogues to survive. Those synagogues that have survived have become very expensive to maintain memberships in because of this reduced membership base. We miss our synagogue and the Jewish friends/community we had there, but it does not exist anymore. We hesitate to join another synagogue. Most of our Jewish friends are in the same situation.”

“I am worried, and admit to being part of the problem, of the continued slow decline..., as younger generations are less engaged and, as a result, many synagogues have struggled in recent (5-10) years to maintain their communities.”

Jewish education

Participation in Jewish early childhood education is higher in Miami-Dade than in most other US Jewish communities. For the 2023-24 school year, roughly half of Miami-Dade Jewish children (45%) who are not yet in kindergarten were enrolled in an early childhood program run by a Jewish organization. Nationally, 20% of age-eligible Jewish children were enrolled in a Jewish early childhood program (CDS).

Participation in day school education is far higher in Miami than in other US communities, but participation in part-time school is lower. In Miami, 41% of K-12 Jewish students were enrolled in Jewish day school or yeshiva, compared to 11% of K-12 Jewish students nationally, and 7% of K-12 Jewish students were enrolled in part-time school, compared to 15% of K-12 Jewish students nationally (CDS).

Sixty-two (62) respondents commented on the Jewish schools and education in Miami. About half were positive, and half mentioned concerns.

“The community supports Jewish schools and gives scholarships for those who want to learn in Israel.”

“The schools are a major source of strength and Jewish life.”

“My children attended an Orthodox day school, which has been instrumental in connecting us to our Jewishness.”

Some community members highlighted the limited options for Jewish day schools beyond elementary school. Others expressed concern about the high cost of private Jewish institutions.

“For the Miami Beach community, one of the weaknesses is that Lehrman Day School ends in 5th grade, and the only other choice for a day school close to Miami Beach is Hebrew Academy. It would be great to have a non-Orthodox option for a Jewish middle and high school.”

“Need more financial assistance for families that cannot afford Jewish day school for grades K-6.”

“Cost of private Jewish school tuition and fees. It is prohibitive for young families.”

Jewish organizations

JCCs

Thirty percent (30%) of all Jewish households belong to a Jewish organization or informal group, including 8% that belong to a JCC; 18% that belong to a Jewish organization, aside from a congregation or a JCC; and 11% that belong to an informal or grassroots Jewish group. The Miami Jewish community includes three JCCs, which many view as a strength of the community. Of the 48 individuals who commented on any of the JCCs, 27 had positive comments. Many of those comments expressed appreciation for JCCs in general, while others had feedback specific to one of the JCCs.

“The Alper JCC has been a great community builder welcoming Jews from all walks of life.”

“In recent years I’ve found a wonderful Jewish outlet in attending many events on a weekly and monthly basis at MARJCC in North Dade. The JCC has added immensely to my Jewish life to making new friends, enjoying Jewish book clubs, lectures, and many classes from exercise to mahjong.”

“I think the MBJCC is fabulous, and I love that there are non-Jewish members who enjoy the JCC as much as I do. I love seeing non-Jews with their kids at their swimming lessons.”

Federation

Many people (63) have had positive experiences with Federation. Many of the responses related to Federation noted that it does a good job providing help to a variety of people.

Federation is open and welcoming to everyone and is an advocate for responding to local and national Jewish needs, and particularly the needs of those in the Ukraine and Israel.

“Federation does an amazing job of unifying all of the Jewish activities and events in one place and appearing as the umbrella. It appears to promote and support everything else that’s going on which is unique and amazing.”

“I appreciate the Federation’s free High Holiday program, and I have gone to services at various synagogues over the years.”

“Aside from helping ensure that my children will have the opportunity to grow up amidst a thriving Jewish community, I think the greatest strength of the GMJF and other Jewish leadership organizations in Miami-Dade is that they have done such a good job of creating a sense of Jewish community and identity in Miami-Dade—while also integrating (not assimilating) the Jewish community into the greater Miami-Dade community, and forging strong alliances with non-Jewish leaders.”

Other community members (43) provided critical feedback for Federation. These criticisms included a lack of outreach from Federation as well as negative feelings related to donations.

“The Jewish community, like the entire Miami-Dade community has a problem with social outreach. It has a problem with creating real community and real connections. The Federation, like many non-profits and religious organization, can bring people together for certain functions, but has no follow-through. The connections made are transactional and transitional.”

“Jewish Federation is one of the strongest in the country helping Jewish people within and outside of the United States and Israel most importantly. They swoop in every time there is a crisis and lead emergency relief. The only negative thing I have to say is that these organizations are not exactly inclusive, particularly Federation. In my opinion, they are more inclined to reach out to people with money and less inclusive to people that do not [have money]. However, I do understand that they raise a lot of money and have been successful for a long time.”

“There are many ways or venues to collaborate in, but no one really knows what Federations does or how to get involved.”

Community concerns

Israel/Zionism

More than three quarters of Miami Jewish adults (78%) feel some level of emotional attachment to Israel, with 25% feeling somewhat attached and 53% feeling very attached. In 2020, 58% of US Jewish adults felt somewhat (32%) or very (25%) attached to Israel.

Three quarters of Miami Jewish adults (77%) consider caring about Israel to be an essential part of being Jewish. In 2020, 45% of US Jewish adults viewed caring about Israel as essential to being Jewish.

Many individuals (118) noted the Miami Jewish community’s strong support for Israel and Zionism. While the majority (67) see support for Israel as a strength, others (46) are troubled by unconditional support for Israel.

“We are strong, diverse, and a Zionist Jewish community that sticks together and supports our brothers and sisters in Israel.”

“The strengths are how strong it is and how tight our support for Israel is. I am very proud of how things have been here after October 7 compared to other places in the United States.”

“Whether Republican or Democrat, Orthodox or Reform, almost all of the community is pro-Israel and pro-Jewish (even pre-October 7). That is the one unique thing here that doesn’t exist anywhere else in the United States.”

Twenty percent (20%) of Miami Jews feel that their views about Israel are often unwelcome in Jewish settings. A large share, 45%, indicate that their views are sometimes unwelcome in non-Jewish settings.

[The Miami-Dade Jewish community is] Zionist to a fault. I don't believe unconditional support for Israel's policies is constructive, and it alienates people who may be battling with the current length and gruesomeness of the war. I am craving more constructive conversations about how to achieve peace."

"Israel and the Israeli government are not the same, yet I often feel like many forums of the Miami-Dade Jewish community (the Federation, synagogue, etc.) treat them as synonymous. The Hamas attack on October 7 was horrific, and words cannot begin to describe its level of barbarity. And yet the Israeli government's response has been reprehensible and goes against so much that I was taught in my Jewish upbringing and education. I feel, however, that these views are unwelcome in the Miami-Dade Jewish community, which leaves me feeling alienated from it."

"The [community] is extremely Zionist and unwilling to engage in conversation or welcome Jews that see have different political opinions"

Antisemitism

The vast majority of Miami Jewish adults are very concerned about antisemitism on college campuses, online, and in the United States. Forty-five percent (45%) of Jewish adults are very concerned by antisemitism in Miami-Dade. As a response to their concerns about antisemitism, more than half of Jewish adults (57%) listed combating antisemitism as a top cause for volunteering and donations.

Of the 47 respondents who commented on the topic of antisemitism, the majority (27) said that they generally feel safe as a Jewish person and that there is very little antisemitism in the Miami region.

"I feel that it's the safest community in the United States from antisemitism."

"People in Miami-Dade are blessed and content with Jewish life here. We do not understand the threats and antisemitism sentiment rising in other parts of the United States or the world. This makes us more vulnerable to these threats and less prepared to defend ourselves. Also, the high costs of security are draining our resources and causing less participation in Jewish life."

Political division

Compared to all US Jewish adults, Miami has a larger share who are politically conservative (26% Miami, 12% US) and very conservative (6% Miami, 3% US). Compared to all US Jewish adults, Miami has a smaller share who are liberal (26% Miami, 32% US) and very liberal (9% Miami, 18% US). The share of Jewish adults in Miami who are moderate is similar to that of Jewish adults nationally (34% Miami, 32% US).

Fifty-three (53) respondents commented on the political climate of the community.

"One issue is a failure to embrace viewpoints from across the aisle politically, especially at a time when Jews must be united."

"Weaknesses: Like everywhere in this country, we are fractured due to being on different sides of the political aisle... I'm appalled that the right-wing Jewish community stands behind a known antisemite/ best friend of a white nationalist who has broken every commandment (except maybe thou shall not kill) and supports those who believe this country should be a white Christian nation....what happened to 'Never again?' It's total cognitive dissonance!!"

"Very politically conservative (especially around Israel) and willing to consort with very right-wing foundations (Friends of the IDF, the Kahanist Falic family) and tolerant of, but not particularly welcoming to LGBTQ families

like mine. It certainly lacks—and does not seem to desire—the political and cultural diversity and the intellectual depth of places like New York, Chicago, or Philadelphia.”

“Strength is support from Governor DeSantis protecting the Jewish community.”

“Weakness is excessive support for the current federal administration and the Democrat party in general which does not in reality support Israel’s interests as an independent country and their best interests. Secondly, the willingness to compromise principles to be all things to all people.”

Joy and meaning in Jewish life

Family, friends, and community

Respondents were asked what gives them the most satisfaction, joy, or meaning as a Jewish person. The most common response by far was experiences with their family (557).

“My family and their expression of Jewish values by the way they live.”

“Watching my grandchild grow up Jewishly identified.”

“Family ties, especially seeing younger generations maintaining their Jewish identities, even if not always practicing.”

“I take a lot of joy and comfort from family.”

Some of the responses about experiences with family were tied to celebrating holidays (104) and traditions (189).

“I feel connected to my family through celebrating Jewish holidays.”

“Sharing Jewish experiences and traditions with my children.”

“Spending time with my children and grandchildren and participating in Jewish celebrations, especially of family.”

For 55 individuals, a specific focus of Jewish life was the celebration of Shabbat, often with family.

“The joy that Shabbat brings to my life every week!”

“Friday night Shabbat dinners with my family remain the single highlight of my Jewish identity today.”

“Participating in observance of Jewish holidays and Shabbat.”

“Lighting Shabbat candles with my grandchild.”

Not only did individuals talk about experiences with family members, many (127) talked about their connections to their Jewish friends.

“Enjoying the holidays with relatives and friends. Sharing cultural activities with friends.”

“The feeling that my ‘Jewishness’ connects me to my ancestors, and that it’s a connection I share with many of my closest friends.”

“I’m comfortable with my Jewish beliefs and values and am happy that I have Jewish friends and acquaintances.”

Aside from friends and family, 240 found satisfaction in their connections to the local Jewish community.

“I get the most satisfaction from the values that I share with the majority of my community.”

“Participating in community religious, social, or volunteer activities and being together.”

“Being part of a vibrant community that focuses on equity and social justice.”

“Seeing the community come together and do great stuff whether it is related to Israel, the Jewish people in general, or tikkun olam.”

For other individuals (128), their sense of community was not limited to the Jews of Miami-Dade but extended to the larger community of Jewish people.

“Connecting with other Jews domestically and abroad. Making sure my family in Israel feels supported even though I don’t live there.”

“Seeing the love and unity among our people, our strength even when things are challenging and the commitment of people to each other.”

“Knowing that I am part of a tribe that has done so much for the world and for its own members.”

For 85 individuals, their sense of community was primarily found in their synagogue or temple.

“It gives me satisfaction and joy to host my havurah and to attend synagogue services.”

“Spending time in community with other Jews at temple during services and at temple-based events, like attendance at Jewish-related plays, Holocaust memorial programs, and social action programs.”

“My membership and participation in my synagogue as a lay leader has increased the meaning of ‘being Jewish’ in my life.”

Jewish values, tradition, and heritage

Many individuals (213) found meaning in the practice and expression of Jewish values and beliefs.

“Being Jewish is a part of my cultural identity. I am not religious in the way of daily practices, but I do believe in the basic tenets of the religion.”

“Jewish tradition teaches the importance of forgiveness and reconciliation and promotes the importance of family and community.”

“Many Jewish values inform my values and attitudes. I am proud to be a Jew.”

“Knowing that certain tenets, like tzedakah, shmirat halashon, and ahavat Israel are ingrained in me.”

Helping others was mentioned by 127 individuals as a Jewish practice that brought meaning to their lives.

“We have great values, and traditions and strive to make the most of life. We are encouraged to give and take care of one another, and it feels like a family. That is incredibly valuable to me.”

“Being a good person and helping everyone whenever possible regardless of religion, race, or politics.”

“Being part of a long tradition of looking out for the individual and the community with a sense of purpose and moral compass.”

“Knowing that the things I have done, and still do, make a difference in the lives of others. Giving back is very important to me.”

For 147 others, finding Jewish meaning occurred through the observance of traditions of the past and by ensuring that these will be passed on to future generations.

“Being able to pass on Jewish traditions, rituals, foods and culture to my grandchildren and see them embrace their heritage.”

“Our values and traditions, which are at the core of our families, and that help each one to pass on to the next generations, those values and traditions are ultimately reflected in making this a better world.”

“Knowing that I am raising my children as Jews and that our legacy and religion will live on in them.”

“Although I’m a secular Jew, I’m extremely proud of my Jewish heritage and have instilled this in my children and grandchild.”

For 157 individuals, their connections to Jewish history and heritage provided a source of meaning in their lives.

“My awareness of our history and contributions as a culture, civilization, or nation.”

“I love the history and culture and am proud to be part of a small population of people that has survived for thousands of years!”

“Knowing that I go all the way back to Sinai. I feel that I’m part of the Jewish community going back to the beginning.”

“I cherish the fact that I belong to an ancient people created with an especially divine purpose and destiny.”

Jewish learning

Some responses (132) mentioned the study of Judaism as a source of satisfaction, joy, or meaning in their lives.

“Learning and giving a Torah class.”

“Learning ancient Jewish text/customs that I can apply day to day.”

“Study and asking questions in the context of Jewish society.”

“Reading and learning about Judaism and Jewish history, which illuminates my understanding of my identity, my own history, and my values.”

Jewish culture

For 128 individuals, Jewish culture is an important aspect of their lives.

“I’m not a Jewish person, but I enjoy very much the cultural and educational events. I enjoying watching YouTube videos about life in Israel...before October 7. I enjoy the food festivals to try out Jewish food.”

“Being Jewish permeates my entire being. Love the music—it brings me comfort and peace.”

“Being in two Jewish book groups and discussing books and short stories.”

“Showing connection through cuisine. Jewish cooking isn’t one thing, it’s many, because of the Jewish diaspora.”

Connection to Israel

Many individuals (133) found a connection to Israel to be a source of meaning and satisfaction in their lives.

“I have immense joy and pride in the existence of the State of Israel, which is a true connection to our history as a people always struggling to be accepted and to live in peace. Now that Israel exists, our people will never again be banished nor forgotten.”

“I am very connected to Israel. I get a lot of satisfaction when I see that people here care about Israel.”

“Knowing that the flame of Jewish fulfillment and meaning is glowing brightly in Israel. I want Israel to not only survive, I want it to prosper.”

Pride in Jewish identity

Some individuals (94) mentioned their pride in their connection with Judaism and their Jewish identity as a source of meaning and satisfaction in their lives.

“If the Jewish people (history, future, challenges, opportunities, values, needs, contributions, etc.) were thought of as the outline of a puzzle, I see myself as one piece in that beautiful and expansive collection. Each singular piece is unique, but when joined together, we make one large, complex, and beautiful Jewish experience.”

“Being a Jew is the utmost privilege, my greatest pride and joy, I am so proud of my Ashkenazi heritage and my unbridled Zionism. I believe I am part of the greatest people who ever lived and will live!”

“It is just who I am. I live, breathe, and exist as a very proud Jewish woman.”

“To be a Jew is a blessing, always, any time, and in any place!”

CHAPTER 11. FUTURE DIRECTIONS

The findings that are presented in this report provide a detailed portrait of the Miami Jewish community, including community members' demographic characteristics; participation in Jewish communal life as well as their private Jewish activities; and their attitudes about Judaism, Israel, and the local Jewish community. This chapter summarizes some of the themes emerging from the data that community organizations can use as their starting point for planning for the future.

Cultural, religious, and political diversity

In a Jewish community as large and diverse as Miami, there are both challenges and opportunities to address the needs of each unique segment of the community while creating a sense of connection across those segments. The Miami Jewish community includes individuals who represent a wide range of religious affiliations, cultural backgrounds, and geographic origins, with different orientations toward Jewish life.

Creating inclusive and welcoming spaces that recognize and celebrate this diversity are critical to fostering a strong, united Jewish community. Organizations should consider tailoring programs and services to meet the needs of specific segments of the population, while also developing initiatives that bring different segments of the population together.

Some of the areas of diversity include:

Geographic origins

More than one third of Miami Jewish adults (36%) were born outside the United States. With substantial representation from Latin American (26% of Jewish adults), Israeli American (19% of Jewish adults), and Russian-speaking (6% of Jewish adults) Jewish communities, Miami is one of the most diverse Jewish populations in the United States.

Religious and Jewish life

The five patterns of Jewish engagement in Miami—Occasional, Holiday, Personal, Communal, and Ritual—are described in detail in the report. The Index of Jewish Engagement illustrates the diversity of Jewish engagement within the community, going beyond the more common categories of denominational affiliation.

Political views

The Miami Jewish community is divided fairly evenly among those who identify politically conservative (26% conservative, 6% very conservative), politically liberal (26% liberal, 9% very liberal), and moderate (34%). The overall share of the Jewish community who identify as politically conservative or very conservative (34%) is similar to the share who identify as liberal or very liberal (37%) as well as the share who identify as politically moderate (34%).

Geographic mobility

The Miami Jewish community has seen a steady influx of newcomers, with 25% of Jewish adults having arrived in the last decade. Factors that brought newcomers to Miami include family or friends (39%), weather or climate, (37%), job or career (29%), and characteristics of Miami's Jewish

community (26%). Many of these new residents are younger, with 52% of Jewish newcomers under the age of 40. The presence of these younger Jewish adults, including young Orthodox families, has led to increased demand for Jewish education, housing, and community programs.

While Miami continues to attract new Jewish residents, a significant portion of the community is also considering leaving the area. Seventeen percent (17%) of Jewish adults report that they are contemplating relocating within the next three years. The primary reasons cited for potential outmigration are the high cost of living (46%), including housing and tuition costs for Jewish education, and dissatisfaction with the local political climate (38%).

Regional differences

The largest concentrations of Jewish households and Jewish individuals is in North Dade (33% of Jewish households and 39% of Jewish individuals). The second largest concentration of Jewish households and Jewish individuals is South Dade, with 32% of Jewish households and 29% of Jewish individuals. The Beaches includes 20% of Jewish households and 18% of Jewish individuals. The Central region includes 16% of Jewish households and 13% of Jewish individuals.

There are differences by demographics and Jewish life across these four regions. For example,

- Only 11% of Central Jewish households include minor children, compared to 25% of North Dade Jewish households that include minor children. Nearly half of South Dade Jewish households (47%) include couples without children, far more than all other regions.
- More than half of Central Jewish households (54%) are composed of individuals living alone or with unrelated roommates.
- Orthodox Jews reside primarily in The Beaches (41%) and North Dade (45%). Conservative and Traditional Jews primarily reside in North Dade (41%). Half of Reform Jews reside in South Dade.
- Jewish engagement varies among the four regions in Miami. The largest shares of the Ritual (43%) and Personal (45%) groups live in North Dade. The largest share of the Occasional group (46%) lives in South Dade.

Expanding Jewish education capacity

Demand for Jewish education, particularly Jewish day schools and yeshivas, is already strong in Miami, and likely to increase in the coming years to accommodate the recent influx of young Orthodox families. For the 2023-24 school year, roughly half of Miami Jewish children (45%) who are not yet in kindergarten were enrolled in an early childhood program run by a Jewish organization, compared to 20% of Jewish children nationally. In Miami, 41% of K-12 Jewish students were enrolled in Jewish day school or yeshiva, compared to 11% of K-12 Jewish students nationally.

In expanding the capacity of Jewish day schools, it will be important to be aware of parent considerations, including cost (70%), finding the right religious fit (60%), and location (46%).

At the same time, there is a demonstrated need for expanded educational options for non-Orthodox children, as indicated by the high level of interest in the establishment of a community middle or high school. Ensuring a range of affordable, high-quality Jewish educational opportunities will be crucial in meeting future community needs.

Addressing economic challenges and social service needs

Economic disparities within the Miami Jewish community present challenges that must be addressed. While many Jewish households report financial stability, more than one quarter of Jewish households (26%) describe themselves as struggling financially; 14% of Jewish households had difficulties paying for basic necessities during the past year, including food, housing, and medical care; and 13% of Jewish households receive at least one public benefit. Of Jewish households that received any public benefits or had difficulty paying for basic necessities, 37% said the assistance they received was adequate for managing any financial issues, 35% said the assistance was not adequate for managing financial issues, and 29% said that additional assistance was not needed to manage financial issues.

About one-in-five Jewish households (21%) include at least one person who has a chronic health issue, mental health issue, special need, or disability that affects participation in work, school, or activities. Sixteen percent (16%) of all Jewish households required health services to manage limiting health issues. Of Jewish households that needed any service, 28% did not receive at least one needed service; only 5% of Jewish households received any services from a Jewish organization.

The need for treatment for mental or emotional health is prevalent among a significant share of Jewish households. Almost one-in-five Jewish households (18%) included someone who required treatment for mental or emotional health issues. Four percent (4%) of all Jewish households required treatment for mental or emotional health issues but did not receive it; fewer than 1% of Jewish households received treatment for mental or emotional health issues from a Jewish organization. About two thirds of Jewish households with at least one teen or young adult ages 12 to 26 (66%) include someone who is currently experiencing social or emotional challenges.

Jewish community organizations may be positioned to address some of these unmet needs, either through an expansion of direct services or by connecting community members to existing resources.

Conclusion

This study is part of a long tradition of using the tools of social science to assess the size, character, interests, needs, and concerns of a local Jewish community. It measures participation in communal and individual Jewish practices, institutional engagement, unmet needs, and many other aspects of Jewish life in Miami-Dade County.

The findings presented in this report emerge from data collected systematically from 2,686 eligible households between February and June 2024. In interpreting the findings, it is important to be aware that the data were collected during the Israel-Hamas war that began in October 2023, and during a period of rising antisemitism in the United States. Nonetheless, the demographic patterns and Jewish engagement can be understood as reflecting the overall character of the Miami Jewish community at the time of the study.

By emphasizing the opportunities for individuals, organizations, and community leaders to nurture Jewish life in Miami, we hope that this snapshot will serve as a foundation for informed decision-making. As the community continues to grow and change, proactive planning and investment in communal resources will continue to be essential to ensuring a vibrant, inclusive, and resilient future.

LIST OF REVISIONS

Date of revision: August 4, 2025

Where numbers are changed in tables, the corresponding changes wherever they appear in the text (including chapter highlights and executive summary)

1. Table 1.1

Total people in Jewish households is 151,400

2. Table 1.2

total people in Jewish households is 151,400; 17% increase since 2014.

3. Table 1.9

Of all individuals in Jewish households, 4% identify as a person of color.

4. Table 2.2

The regional distribution of all people in Jewish households has been corrected.

5. Table 2.3

There are 55,900 people in Jewish households in North Dade, representing a 14% decline. There are 151,400 total individuals in Jewish households, representing a 17% increase.

6. Table 2.4.

The distribution of people in Jewish households by subregion has been corrected. The most significant change is that 20% of individuals reside in North Dade Core East, but this is still the largest share.