

# Beliefs, Observances and Social Interaction Among Israeli Jews

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## PREFACE

### **The research objective**

The objective of this research, commissioned by AVI CHAI - A Philanthropic Foundation, is to study the religious observances, social interaction, and beliefs and values of Jews in Israel. Specifically, we refer to actual observance of mitzvot, Jewish identification, Jewish beliefs and values, as well as to general social values, issues of interaction between social groups that differ in the character of their religious observance and in their ethnic origin, religious behavior in various social settings, and the role of religion in public life.

To the best of our knowledge, the present research is the most comprehensive that has been conducted on the topic of religious behavior of Jews in Israel, both with respect to the research population as well as with respect to the range of topics covered by the study.

While a variety of aspects of Jewish religious behavior has been studied in Israel by various researchers, almost all of this research is based on limited samples of specific populations, comprising mainly school-pupils and adolescents (largely religious). To mention a few: Rakover, Yinon and Arad (1970), Bareli (1975), Bar-Lev (1977), Bar-Lev, Har-Even and Kedem (1981), Amid (1982), Beit-Hallahmi and Nevo (1987), Bar-Lev and Kedem (1989), and Herman's studies on Jewish identity which also deal with religious aspects of identity (1970, 1977). Reference to religious behavior, mostly based on limited data, is especially salient in the anthropological study of various Jewish ethnic groups (e.g. Dshen, 1979; Shokeid, 1984). To date, however, only one study relates to the religious behavior of the overall Jewish population in Israel, namely, the research of Ben-Meir and Kedem (1979), who studied the adult Jewish urban population of Israel.

From the experience accumulated at the Guttman Institute, it is known that on topics of the kind studied here, an urban sample of the size studied in Ben-Meir and Kedem's research (1979) is fairly representative of the Jewish population as a whole. Hence, in this monograph comparisons are made to that study, especially with respect to observances and belief in principles of faith.

### **The samples and field work**

The research population consists of Jewish adults\* twenty years of age and over, residing in all types of communities in Israel\*\*. Two samples, each of which comprised about 1,200 respondents (1,195 and 1,204) were selected to ensure proper representation of this population and a broad range of issues. Two questionnaires were designed, one focusing primarily on Jewish religious behavior and social values, and the other focusing primarily on social interaction among Jews. There were 85 common questions asked of the 2399 respondents.

Field work was conducted between October 20 and December 16, 1991. The respondents were interviewed in their homes by one of the Institute's interviewers who had been especially trained for this purpose under the supervision of the Institute's field supervisors.

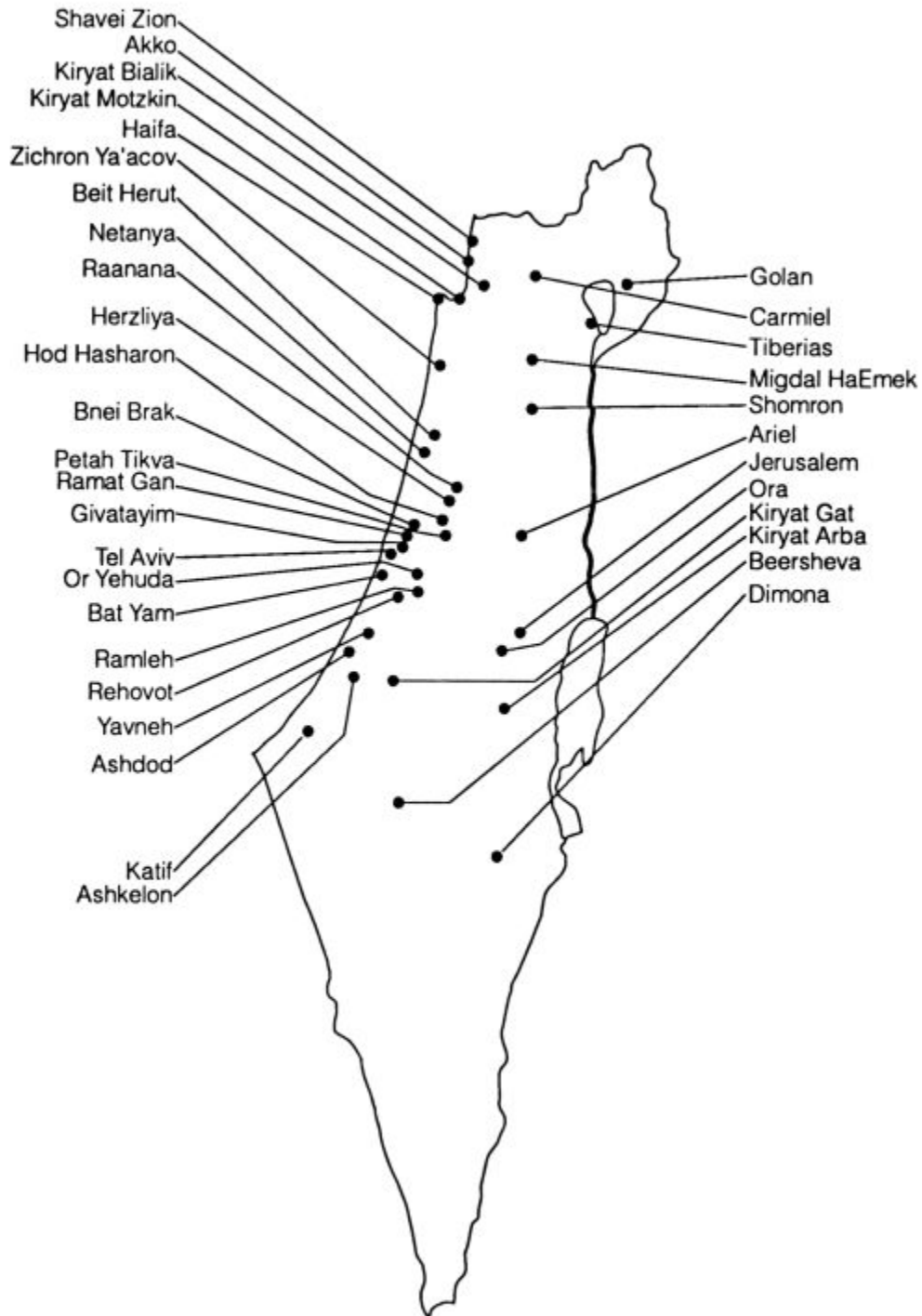
In addition, certain supplementary questions were asked of respondents in field work from February 14 to March 22, 1993. These questions focused mainly on aspects relating to perception of self and of "others" with respect to observance of "mitzvot" and the role of the religion in public life. The results are reported in Chapter Thirteen, and also, where relevant, in some of the other sections.

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\* Only Hebrew-speaking persons were interviewed.

\*\* Excluding Kibbutzim; data were gathered utilizing the same questionnaires on a sample of the settlers in Gaza, Golan, Judaea, and Samaria. The geographic dispersion of the communities included in the national sample and the settlers sample appears on the following page. Although not incorporated in this volume, the data from the settlers sample is available separately upon request.

## Geographic Dispersion of Communities in National and Settlers Samples



### **The universe of content and the questionnaires**

Religious behavior is a wide topic and can be studied from various angles. For example, Glock and Stark (1965) distinguished among five aspects of religious behavior, which are, in fact, a variation of the three known modalities of behavior, namely: (1) the affective modality, referring to emotional experience; (2) the instrumental modality, referring to the behavioral aspect, herein expressed by actual observance; and (3) the cognitive modality, referring to aspects such as knowledge, beliefs (such as beliefs in the principles of faith), values and perceptions as, for example, on topics of religion and state.

The present research focuses in great detail on two of the above three modalities: (1) the instrumental -- observance of mitzvot; and (2) a wide range of cognitive assessments, from beliefs and values (religious and other) to assessments of the role of religion in public life. The affective mode has scarcely been touched upon, nor do we deal with the extent of knowledge of Judaism. However, a section is devoted to interaction among different groups in Israeli society with special attention to interrelations among people defined by different ethnicity and degrees of religiosity.

These behavioral aspects can be examined for various social groups with reference to a wide array of mitzvot oriented toward God, other people, etc., and in various contexts (e.g. daily life, Sabbath, holidays, etc.).

A convenient way of gaining an immediate yet comprehensive grasp of the wide variety of the topics to be investigated is formulation of the content universe in terms of facets. A facet is a set of concepts used for classifying the topics at issue. A series of topics generally involves several facets, as is the case in the present study. It is useful to present the facets in the form of a mapping sentence, such as the one presented below, which provides a general definitional framework for the research observations.



Such a mapping sentence is in effect a set of many ordinary sentences, each of which is composed by selecting one element from each facet.

The mapping sentence includes the population of respondents labelled "(x)" indicating an implicit listing of the respondents (and their background traits). The possible responses to the questions are indicated by the range facet placed after the arrow in the mapping sentence, labelled "R".

The research design expressed by the above mapping sentence calls for assigning to each respondent (x) a value from the range "R" for each variable, classified by the elements of the facets of the mapping sentence.

### **The monograph**

The monograph consists of three parts: Observances, Social Interaction (including the role of religion in public life), and Beliefs and Values.

Each part, with its variety of chapters, addresses various aspects of the mapping sentence, and points to the structure of interrelationships among the concepts expressed in the mapping sentence, as well as the relationships between these and background traits, especially self-defined religious observance, and ethnicity.

As already mentioned, in order to comprehend the wide range of research objectives, two questionnaires (A and B) were designed, both sharing a considerable number (85) of identical questions.

Questionnaire A, together with the percentage distribution of the responses, is presented in Appendix A (pp.1-20). Appendix B presents questionnaire B with the percentage distributions (pp.1-22). In both appendices (A and B), identical questions are marked by an "\*". The identical background variables are to be found only in Appendix B.

Cross-tabulations of all replies by extent of religious observance are given in Appendix C (pp.1-72). Appendix D presents the cross-tabulations by country of origin of self and father (pp.1-72). For the reader's convenience, the cross-tabulations in Appendices C and D are classified into several domains. Cross-tabulations of identical questions (those that appear in both questionnaires) are presented for the joint samples, as indicated by the sample size in the Tables.

The listing of the domains of questions and the order in which they appear in Appendices C and D, with their page numbers is presented in the table of contents for Appendices C and D at the beginning of the Appendices section.

Cross-tabulations of replies by extent of religious observance to the supplementary questions (1993 sample) are presented in Appendix E (pp.1-5).

A glossary of Hebrew terms appears before the appendices.

### **Acknowledgements**

We wish to express our gratitude to Professors Jacob Katz and Zecharia Dor-Shav for the invaluable guidance that they offered in the design of this research. Special thanks to Dr. Peri Kedem for providing us with relevant information. The technical staff of the Guttman Institute, and most of all Mrs. Haya Gratch, deserve our deep thanks for the extraordinary effort they invested in the production of the monograph.



## S U M M A R Y

This study finds that there are certain traditional attitudes, values, and practices embraced by almost all of Israeli Jews: a commitment to Jewish continuity, the celebration of major holidays, and performance of life-cycle rituals. Certain practices -- such as marking the Shabbat eve -- include about two thirds of the population, by virtue of the fact that the large group of "somewhat observant" augment the ranks of the "strictly" and "mostly" observant. Israeli Jews are strongly committed to the continuing Jewish character of their society; the great preponderance of Israelis express a commitment to Jewish traditions and a desire for Jewish continuity.

While there is tension in the relations between groups of different degrees of religiosity -- more stereotypical than real -- and an antipathy to the ultra-Orthodox and the antireligious, the study strongly suggests that the rhetoric of secular and religious polarization generally used to characterize Israeli society is highly misleading. It would be more accurate to say that Israeli society has a strong traditional bent, and as far as religious practice is concerned, that there is a continuum from the "strictly observant" to the "nonobservant," rather than a great divide between a religious minority and a secular majority.

The following is a summary of the findings described in the various chapters of this monograph. It contains only a selection of findings and conclusions, designed to guide the reader and facilitate reading of the full monograph. Like the monograph, this summary is divided into three sections: Observances, Social Interaction (including questions concerning the place of religion in public life), and Beliefs and Values.

### OBSERVANCES

Fourteen per cent of Israeli Jews define themselves as "strictly observant," and 24% more say they are "observant to a great extent." Approximately 40% report themselves "somewhat observant," and 20% "totally non-observant." When asked to estimate the proportion of Israelis "that observes the religious tradition in the same way that you do," respondents at each level of religiosity over-estimated the number of others who behave as they do.

It should be noted that there is a high concentration (70%) of Jews of Eastern origin (Asian-African) in the category, "observant to a great extent,"

just as there is a high concentration of Western Jews (Europe-America) among the "totally non-observant." Israelis born to Eastern parents are considerably less observant than their Eastern-born parents, while the Western-born and their Israeli offspring do not differ with respect to religious observance.

The highest proportions of "totally non-observant" are among those with more years of general education, especially those with full academic education. When only religious schooling is considered, the reverse is true: the more religious schooling, the more "strictly observant" are the respondents. (Religious education applies only to 37% of the respondents.)

Self-defined religious observance does not much vary among different age groups, between men and women, and between oldtimers and newcomers.

This distribution of religious observance has remained essentially unchanged over the past 25 years, and it extends also to specific observances, corresponding to our observations in 1969 and to the observations of Ben Meir and Kedem in 1979. This relative stability of religious observance, the striking similarity of religious observance by different age groups, and the fact that only 20% of respondents report themselves to be radically different from their parents in this respect all support the thesis of significant "continuity" in Israeli patterns of religiosity. (Even one-half of the "non-observant" would prefer their children to be "somewhat observant" rather than "totally non-observant.") While there is some intergenerational movement in both directions -- more move toward lesser rather than greater observance -- stability outweighs change.

Overall, a large majority of respondents claim that "identification with the Jewish people" is an important reason for observing the religious tradition, in their own way. With regard to Shabbat observance, it appears that prescriptive mitzvot ('ase) have more adherents than proscriptive ones (lo ta'ase). This is particularly evident on Shabbat eve, where a plurality (70%-80%) mark the Sabbath by observing some mitzvot; only a minority (20%-30%) "never" observe mitzvot such as candle-lighting, Kiddush, or a festive meal. On the other hand, Shabbat proscriptions -- work, lighting fire, traveling, paid entertainment, and especially use of electricity and telephone -- are "always" observed by no more than 20%-40%. Even for the prescriptive mitzvot, Friday night rituals have far more adherents than Shabbat day observances.

Findings point to the fact that even some of the non-observant mark Shabbat in a traditional manner (especially lighting candles and a special meal). Such behaviors may serve in the long run as a bridge-head for better understanding between groups differing with respect to religious observance.

Scale analysis of the prescriptive mitzvot for Shabbat suggests that synagogue attendance on Shabbat morning is probably the first prescription to be dropped in the direction towards non-observance, while lighting Shabbat candles is the durable commandment ("last to go"). (Not attending synagogue on Shabbat is more characteristic of younger age groups.) As for Shabbat proscriptions, the "first to go" is using electrical appliances, while the "last to go" is performing work in public.

In the light of this analysis, it may be suggested that the Israeli Shabbat is best characterized in terms of (1) in-home rituals of "welcoming Shabbat", (2) refraining from work in public, and (3) relaxing and spending time with the family on Shabbat -- which is perceived as a "free" day -- (not necessarily at home, except for the strictly observant).

With respect to Shabbat observance, the Western groups -- first and second generation -- are more consistent than the Eastern groups in the sense of performing "all" or "nothing."

However, non-observant Western groups are more likely to perform certain rituals "symbolically," e.g. lighting candles without a blessing, or just eating a festive Shabbat meal, or even both. In the long run such symbolic patterns may be indicative of those who see themselves as "traditional" (masorti) in Israeli society.

A great majority of Israeli Jews (80%-85%) observe, at least occasionally, some Kashrut behavior, while almost 40% observe strictly ("always") all of the Kashrut behaviors studied here. Since the rules of Kashrut apply to everyone and refers to daily life, this finding is noteworthy. However, the public under-estimates the prominence of this practice.

Since kosher food is predominant in Israel, keeping a kosher home, namely, having separate utensils for meat and dairy foods, may be considered the best indicator of Kashrut for Israelis. This is maintained by approximately one-half of the population.

Reasons implying quality of food (healthy, clean) are considered by the respondents no less important for observing Kashrut than the mitzvah itself.

A wide consensus prevails with respect to the celebration of the major Holidays, Passover, Hanukah and Yom Kippur: 78% "always" participate in a Seder, and 72% "always" light Hanukah candles and fast on Yom Kippur. Indeed, observant and nonobservant alike are well-aware of the widespread popularity of these major holidays. Sukkot (having a kosher sukkah) and Purim (listening to the Megillah of Esther) are observed "always" by fewer respondents (36% - 38%).

Customs relating to Holidays such as eating dairy foods on Shavuot are more widespread (45%) than particular mitzvot such as participating in special study on Shavuot eve (19%), or blessing the lulav on Sukkot (26%).

Religious ceremonies relating to the life-cycle are considered very important to the majority of Israeli Jews. By marking "turning points" (birth, maturity, marriage, death), rather than by strict observance of mitzvot, even the "totally non-observant" apparently wish to express belonging to the Jewish community and continuity of Jewish identity.

An overall analysis regarding a gamut of mitzvot from three main domains -- Shabbat, Kashrut and Holidays -- shows that 93% of Israeli Jews observe at least one of these. In other words, as opposed to the 20% who define themselves as "totally non-observant," empirically only 7% perform none of the mitzvot relating to the above three domains (Chapter Five). A further example is the mezuzah: 92% of the non-observant have a mezuzah at least on the entrance door.

With respect to the gamut of these mitzvot, Jews of Western origin are again more "consistent" in their behavior, but consistency is better characterized by performing none of the mitzvot than in performing all.

Among the mitzvot "between man-and-man," contributing money to charity is more prevalent than voluntary activities such as helping the sick, the needy, or new immigrants. Voluntary activities that have come to be explicitly defined as mitzvot (anonymous giving, visiting unknown sick, giving to religious institutions) enlist religious persons disproportionately, the more general the "between man-and-man" precepts -- such as helping and continuing to persons in need (new immigrants, families in distress, and public organizations) -- the less they are correlated with self-defined observance.

Non-observance -- both in the eyes of the "strictly observant" and of the "totally non-observant" -- is not so much a matter of difficulty, as a matter of different outlook related to education and ethics.

## **SOCIAL INTERACTION AMONG JEWS IN ISRAEL**

Relations between the religious and non-religious sectors -- at a stereotypical level -- are considered much more problematic by Israelis than inter-ethnic relations. Although there are ups and downs in the assessment of the quality of these relations, ethnicity has been judged the less problematic for many years.

At present, a majority thinks that relations between Ashkenazim and Sephardim are good (67%), while only a minority think so about religious/non-religious relations (28%).

Though respondents place somewhat more blame at the door of the religious, the predominant image is that both groups share the opinion that, in each group "some do and some don't" show respect and acceptance of the other group, but the religious are thought to be less accepting.

On a personal level, however, attitudes of respondents to a variety of groups, including the religious and non-religious, are reported as largely nonproblematic, except for the Haredim\* and the anti-religious (who are particularly antagonistic to each other).

The more impersonal the social setting, the greater is the acceptance and the presence of people who differ in religious observance. Even when the close family is considered, only a minority are opposed to the marriage of their children to someone different in ethnicity (17%) or religious observance (24%). However, "definitely agree" in the case of ethnic difference is far higher (46%) than that of religious difference (16%).

Among the more observant, there is greater expressed preference for socially homogeneous environments but less homogeneity in fact, while the less observant are more prepared to interact socially with others who differ from them religiously, but do so, in fact, less than the observant.

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\* "The term Haredi (pl. Haredim) literally means fearful and recalls the scriptural reference to the righteous person who fears the word of God. In the nineteenth century the term was a synonym for an Orthodox Jew. Today, in Israel, Orthodox Jews are divided into religious-Zionists, also called national-religious, and Haredim, whom the press refers to as 'ultra-Orthodox.' Haredim are generally categorized by their strict interpretation of Jewish law, their rejection of secular culture, and their ambivalent attitude to the present Jewish State - which in the case of some Haredim is hostile." (Liebman, C. 1991).

Lines between Haredim and National-Religious are not always as neatly drawn as most believe. In fact, our study showed that more Haredim define themselves as "Zionist" than "non-Zionist" (Appendix B, p.20). This finding may also be affected by technical problems of field work within the religious sectors.

In general, the least religious respondents -- those who are "totally non-observant" and those who are "somewhat observant" -- have least contact with people different than themselves in religious observance. The ostensible "closure" of the "strictly observant" is expressed only in those social settings that specify continuity of religious identity, namely, children's education and close family. In this sense, the "strictly observant" are similar to the "totally non-observant."

The most "segregated" group in terms of inter-religious relations are the non-observant of Western ethnicity.

In mixed encounters between those who are at different points in the spectrum of observance, issues dividing them appear to be openly discussed.

As far as the place of Religion in the State is concerned, a large majority express criticism; about twice as many think the State should be less involved in religion than more involved. The two extreme groups -- "strictly observant" and "totally non-observant" -- each pulls in its own direction.

Status-quo on matters of State and Religion is amongst the most controversial topics among various population groups, some of whom are open to greater religious diversity in Israeli society. The points of disagreement in the religious/non-religious controversy are mainly in the public sphere, as well as in the political arena, rather than in the private sphere.

There is near unanimity (94%) in support of kosher food in public institutions and in the army. Most object, however, to making kosher licenses contingent on other forms of observance.

About two-thirds of the population favor liberalization of rules governing the opening of theatres and public transportation on Friday night.

A great majority of the public does not approve of the exemption given to yeshivah students, and to religious girls, from army service. 90% support conscription of yeshivah students, and 70%-80% support recruitment of religious girls either to the army or public service. Even a majority of the most observant (59%) support recruitment of yeshivah students. The public's perception over-estimates the religious sector's objection to the enlisting of religious girls to the army.

Forty-two percent of the population is inclined towards separation of State and Religion (25% "definitely yes"), and 39% favor instituting civil marriage (18% "definitely yes"). Even if instituted, though, over half of all respondents who favor civil marriage believe that they personally will not utilize it, and only 16% claim that they would "definitely" choose only this kind of

marriage. About 40% are equally vociferous in opposition to both propositions. The religious group is more-or-less united in its opposition. The non-religious group is divided: Easterners are more supportive than Westerners of maintaining the traditional customs and the traditional nature of the State.

A majority believe the Rabbinate should address itself to current problems, but only 30% believe that it is successfully doing so.

### BELIEFS AND VALUES

About 60% of the respondents firmly believe in the existence of God or a Supreme Power that guides the world. Among the non-observant, one-fifth hold this belief. Among those who report at least some observance, there is more belief in God than in an undefined Supreme Power that guides the world; the reverse is true among the non-observant.

About half of the respondents believe that Divine Providence watches over everyone, that the Torah was given to Moses on Mount Sinai, that the Torah and mitzvot are God's commands, and that good deeds are rewarded. However, fewer respondents think that bad deeds are punished; more people believe that the wicked may go unpunished than that the righteous will be rewarded. This perception is expressed also with respect to adherence to mitzvot: only a minority believe that those who don't observe mitzvot will be punished and that a non-observing Jew endangers the Jewish people. One third believes in a world-to-come.

Principles of faith are very highly intercorrelated, that is, no inherent contradiction exists between these principles of faith: one belief leads to another. Multivariate analysis revealed that the same structure of interrelations among beliefs holds by-and-large across religious and ethnic sub-groups. Despite the striking structural similarity across social strata, the level of belief in principles of faith varies according to self-defined religiosity and ethnicity.

The more observant the respondents, the more they report belief in each of the principles. However, the "strictly observant" and the "totally non-observant" are at polar ends with respect to only two main issues: a world-to-come, including the coming of the Messiah, and mitzvot (as God's command, as well as punishment for non-observance). With respect to the remaining issues -- namely, Supreme Power, reward/punishment following good and evil deeds, prayer, and Chosen People -- the observant differ from the non-observant, but they are not at polar ends.

With respect to ethnicity, groups of Eastern origin believe more in each of the principles of faith than do their Western counterparts. The second generation of Eastern origin is slightly less believing than their parents, while the first and second generation of Western origin do not differ at all.

Belief also rises with low education, but is not correlated with age: respondents of different age groups are similar in the extent of belief in each of the principles of faith.

While "to honor parents" and "to raise a family" are at the top of the ranking of general values for the entire population (and for all the religious groupings who report at least "some observance"), among the non-observant self-fulfillment such as being at peace with oneself and interpersonal values anchored in general ethics rank ahead of "to honor parents" and "to raise a family." However, the vast majority among the non-observant, as well as among respondents from the other religious groupings, regard these family, interpersonal and ethical precepts as guiding principles in life.

Most of the general values studied here, as well as Jewish values implying "belongingness" to the Jewish people and Jewish life-cycle ceremonies, are considered as guiding principles across all sectors of the population, while values related to observance of mitzvot are not shared across sectors (except for a few "between man and man" mitzvot). This suggests that bridging between the observant and the non-observant on the personal level may be more feasible through the shared experience of Holidays and life-cycle rituals which express Jewish identification and continuity than through observance of every-day mitzvot.

The majority of Israelis identify themselves with the Jewish people in the sense of a feeling of "belongingness" to the "Jewish people around the world" and the belief that Israel and the Jews in the Diaspora share a common fate. In effect, most Israelis see the State of Israel as the State of the Jewish people as a whole, essential for the survival of Jews in the Diaspora, while its fate is also inextricably linked to world Jewry.

## PART I: OBSERVANCES

### INTRODUCTION

The majority (about 70%) of respondents claim that Jewish identity and identification with the Jewish people is an "important" or "very important" reason for observing religious tradition "in the way that they do." The more strict the observance, the more this reason is cited. It should be noted that even one-third of the "totally non-observant" attribute importance to identification with the Jewish people as a reason for their religious observance, whatever its extent (Appendix C, p.23).

This raises questions regarding the relationship between self-defined religiosity and actual observance of particular mitzvot: Do the "totally non-observant" fail to observe any of the mitzvot, even symbolically? In what aspects do the "strictly observant" differ from the "mostly observant?", etc. etc.

Actual observance of mitzvot is the main theme of this part of the monograph. This will be dealt with from two main points of view: (1) self-defined overall extent of religiosity; and (2) self-reporting of specific observances.

Two aspects of self-defined religiosity were examined: self-grading on a seven-point religiosity scale, from "very religious" to "anti-religious" (Appendix C, p.1); and extent of religious observance by means of the following four categories: strictly observant, observant to a great extent, somewhat observant, and totally non-observant (Appendix B, p.21).

Self-reports on specific observances include mitzvot and customs referring to daily life (such as Kashrut, prayer, laws governing marital relations, precepts regarding interpersonal relationships, etc.), as well as observance of Shabbat, holidays and specific traditional rites. Thus, we deal here with only a part of the universe of observations defined by the mapping sentence cited in the Preface (p. v), namely, with the extent of actual practice of mitzvot (element  $a_1$  of the general mapping sentence), as expressed in the following abbreviated mapping sentence:

**ABBREVIATED MAPPING SENTENCE FOR THE STUDY OF JEWISH OBSERVANCE**

The assessment by respondent (x) of the observance/performance ( $a_1$ ) by **self** ( $b_1$ )

in  $\left\{ \begin{array}{l} \text{G} \\ \text{1. public} \\ \text{2. private} \end{array} \right\}$  of a  $\left\{ \begin{array}{l} \text{C} \\ \text{1. prescriptive} \\ \text{2. proscriptive} \\ \text{3. unspecified} \end{array} \right\}$   $\left\{ \begin{array}{l} \text{D} \\ \text{1. mitzva (precept)} \\ \text{2. custom} \end{array} \right\}$  of the  
**Jewish religion** ( $e_1$ ), as prescribed by the  $\left\{ \begin{array}{l} \text{F} \\ \text{1. Bible} \\ \text{2. Sages (Rabbis)} \\ \text{3. unspecified} \end{array} \right\}$  toward  
 $\left\{ \begin{array}{l} \text{I} \\ \text{1. God} \\ \text{2. man} \\ \text{3. unspecified} \end{array} \right\}$  with respect to  $\left\{ \begin{array}{l} \text{J} \\ \text{1. daily life} \\ \text{2. Shabbat} \\ \text{3. holidays} \\ \text{4. special occasions} \\ \text{5. unspecified} \end{array} \right\}$   
—>  $\left\{ \begin{array}{l} \text{high} \\ \text{to} \\ \text{low} \end{array} \right\}$  observance.

Each of the following chapters will be devoted to a specific context of observance (Facet J). The first to be discussed is overall self-defined religious observance.

## CHAPTER ONE

### SELF-DEFINED RELIGIOUS OBSERVANCE

#### **Religious identity**

Two questions guide this analysis: (1) "Do you observe religious tradition?" (Strictly observe, observe to a great extent, observe somewhat, totally non-observant); and (2) "What grade would you give yourself on religiosity?" (Seven point scale, from "very religious" to "anti-religious").

Fourteen percent of Jewish adults in Israel claim to be "strictly observant", and an additional 24% say they are observant "to a great extent" (hereafter "mostly observant"); thus, 38% of the public identify themselves as observant at least "to a great extent". A like proportion, 41%, claim to be "somewhat" observant while about a fifth (21%) define themselves as "totally non-observant". (We know this distribution to be basically stable from Guttman Israel Institute studies over the past two decades.) Regardless of the extent of their observance, Israelis feel themselves well supported. When asked to estimate the proportion of Israelis "that observes the religious tradition in the same way that you do," respondents at each level of religiosity over-estimated the number of others who behave as they do (see Appendix E, p.1, and discussion in Chapter Thirteen).

The respondents were also asked to grade themselves on religiosity according to a seven-point scale, from "very religious" to "anti-religious". Only a few placed themselves at the polar ends of the scale continuum, as either "very religious" or "anti-religious" (7% and 6% respectively). A simultaneous analysis of the questions (the one dealing with observance, the other with self-grading on religiosity) reveals that the grading question refines each of the four response categories of the observance question, but does not strengthen its predictive power. To the contrary, attitudes and beliefs are better predicted (more highly correlated) by the "extent of observance" rather than by the self-grading question or by the combination of the two. Hence, most of the analysis to follow will employ "extent of observance" as the measure of self-defined religiosity (Appendix C).

Religious observance does not much vary between different age groups (Table 1).

**Table 1**  
**Religious Observance by Age (in per cent)**

<u>Age</u>	<u>Strictly observant</u>	<u>Mostly observant</u>	<u>Somewhat observant</u>	<u>Totally non-observant</u>	<u>Total %</u>	<u>(N)</u>
20-24	15	19	40	26	100	(333)
25-29	14	21	43	21	100	(250)
30-34	11	22	48	19	100	(282)
35-39	16	29	40	16	100	(322)
40-44	10	24	43	22	100	(323)
45-49	12	27	40	21	100	(161)
50-54	11	23	44	23	100	(151)
55-64	16	25	38	22	100	(236)
65+	21	23	34	22	100	(316)
<b>Total</b>	<b>14</b>	<b>24</b>	<b>41</b>	<b>21</b>	<b>100</b>	<b>(2385)</b>

According to Table 1, there are a few more "strictly observant" respondents among the oldest age group (65+), compared to the others (21% vs. 10%-16%, respectively). However, both the "strictly observant" and the "totally non-observant", as well as the intermediate observance groups, are very similar with respect to their age composition. The distribution of age groups within each of the four observance groups is very similar (Table 2). Hence, extent of observance is not correlated with age. Furthermore, religious observance does not vary much between men and women, and between "oldtimers" and "newcomers," with the exception of the small group in the sample (N=78) who immigrated after 1988: 45% of these are "totally non-observant" as compared to about a fifth among the others.

**Table 2**  
**Age by Religious Observance (in per cent)**

	Age									Total	
	20- 24	25- 29	30- 34	35- 39	40- 44	45- 49	50- 54	55- 64	65+	(%)	N
Strictly observant	15	11	9	15	9	6	5	11	19	100	337
To a great extent	11	9	11	16	14	8	6	10	13	100	560
Somewhat observant	14	11	14	13	14	7	7	9	11	100	970
Totally non-observant	17	10	10	10	14	7	7	10	14	100	507
<b>Total</b>	<b>14</b>	<b>11</b>	<b>12</b>	<b>14</b>	<b>14</b>	<b>7</b>	<b>6</b>	<b>10</b>	<b>13</b>	<b>100</b>	<b>2374</b>

Religious observance does differ according to levels of general education: Respondents with low levels of education (less than four years of schooling) are the most observant, while the highest proportion of non-observant are among the better educated, especially those with full university education (Table 3).

Table 3 reveals, however, that when religious schooling is considered separately, the reverse is true: the more religious schooling, the more "strictly observant" are the respondents -- from 14% who are "strictly observant" among respondents with less than four years of religious schooling, to over 70% among those with 13 or more years of religious schooling. It should be noted that religious schooling refers only to 37% of the population, since 63% reported they had no religious schooling.

**Table 3**  
**Observance by Years of Schooling (general and religious)**  
**and by Jewish Trend Affiliation (in per cent)**

Religious observance							
	Strictly <u>observant</u>	To a great <u>extent</u>	Observe <u>somewhat</u>	Totally non <u>observant</u>	<u>Total</u>	<u>N</u>	
Total	14	24	41	21	100	2385	
<u>Years of schooling</u>							
Didn't study at all	41	41	17	0	100	41	
Up to 4 years	32	37	24	8	100	38	
5-8 years	19	30	38	13	100	258	
9-10 years	10	33	44	13	100	260	
11 years	9	28	52	11	100	162	
12 years	11	24	46	18	100	835	
13+, partial academic	19	17	36	27	100	383	
Full academic education	13	14	32	41	100	381	
<u>Religious schooling</u>							
No religious schooling	6	18	46	30	100	1473	
Up to 4 years	14	28	42	15	100	220	
5-8 years	18	39	38	5	100	252	
9-12 years	32	38	27	4	100	298	
13+	69	20	9	1	100	85	
rabbinical education	82	12	6	0	100	17	
<u>Jewish trend affiliation</u>							
Non-Zionist Haredi	81	6	3	9	100	32	
Zionist Haredi	91	6	3	0	100	104	
National religious	40	45	14	0	100	282	
*Traditional Judaism	9	43	46	1	100	683	
*Progressive Judaism	1	20	58	22	100	138	
No affiliation	2	9	48	41	100	1039	

\*The Hebrew equivalents of Conservative and Reform denominations are not well recognized by Israelis. The word "masorti," in particular, is ambiguous and usually not associated with Conservative Judaism. Masorti in Israel is associated with people who are traditional. About 90% of those who identify themselves to be part of "traditional Judaism", are in the context of this study either "mostly observant" (43%) or "somewhat observant" (46%). The term Progressive does not necessarily imply identification with the Reform movement.

Only in recent years has the Israeli public become aware of the existence of "denominations" in religious observance. Indeed, when asked about affiliation with a religious trend, 44% reported no affiliation\*. A few (6%) identify themselves as Haredi (whether Zionist or non-Zionist); 12% identified themselves as National-Religious; 29% identified with the Traditional trend, and 6% with the Progressive trend. However, as evident from Table 3, affiliation with a religious trend is strongly related to self-defined religious observance. Almost all the Haredi report themselves to be "strictly observant;" the National-Religious are almost evenly divided between "strictly observant" and "mostly observant;" and the Traditional are divided between "mostly" and "somewhat" observant. Over half of the Progressive respondents define themselves as "somewhat" observant, and the remainder are evenly divided between "mostly" observant and "not at all" observant. This suggests that the Progressive trend is the most diffuse in religious observance, compared to the others. The unaffiliated have the highest percent who characterize themselves as non-observant.

Religiosity also varies with ethnicity. More respondents born in Eastern countries, and their Israeli offspring, identify themselves as religious -- especially "mostly observant" -- as compared to respondents of Western origin (Table 4). As expected, the Israeli-born of Eastern origin are notably less observant than their Eastern-born parents, while the Western-born and their Israeli offspring do not differ with respect to religious observance (Bar-lev and Kedem, 1984; Deshen, 1979). This trend extends also to specific observances, as pointed out throughout the monograph, and as evident from many of the tables of Appendix D.

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\*In communities of the Diaspora, affiliation with the synagogue of a particular denomination usually is an important expression of Jewish identity. This is not true in Israel. The relatively large percentage of those who expressed no affiliation cannot be construed as of any particular significance.

**Table 4**  
**Religious observance by ethnicity (in percent)**

<u>Origin of self &amp; father</u>	<u>Religious observance</u>				<u>Total</u>	
	<u>Strictly observant</u>	<u>Mostly observant</u>	<u>Somewhat observant</u>	<u>Totally non- observant</u>	<u>(%)</u>	<u>(N)</u>
East - East	20	40	32	7	100	(510)
Israel - East	13	29	47	11	100	(632)
Israel - Israel	19	13	39	29	100	(235)
West - West	11	14	43	32	100	(599)
Israel - West	12	12	41	35	100	(390)

Table 5 re-examines these data in terms of the ethnic composition of each of the four response categories.

**Table 5**  
**Ethnicity by religious observance (in percent)**

<u>Origin of self &amp; father</u>	<u>% in sample population</u>	<u>Religious observance</u>			
		<u>Strictly observant</u>	<u>Mostly observant</u>	<u>Somewhat observant</u>	<u>Totally non- observant</u>
East - East	22	31	37	17	8
Israel - East	27	24	33	31	14
Israel - Israel	10	13	5	9	14
West - West	25	19	15	27	38
Israel - West	17	14	9	16	27
<b>Total (%)</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

It will be noted that there is a high concentration (70%) of respondents of Eastern origin in the second category ("mostly observant"). Two-thirds of the "totally non-observant" are of Western origin, while the "somewhat observant" are almost evenly divided between East and West. Hence, differences between "strictly observant" and "mostly observant" are associated with ethnicity.

The majority of the respondents (70%) claim that their way of life accords with the spirit of Jewish values ("definitely yes" and "yes"). This belief is highly correlated with extent of observance.

The more observant the respondents, the more they wish to be even "more" observant. Interestingly, 10% of the "totally non-observant" also expressed a wish to be "somewhat more" observant. (Appendix C, p.1).

### **Religious observance: intergenerational comparison**

Respondents tend to assign a similar degree of religiosity to both parents, as evident from the gradings they give to each (Appendix A, p.2). By and large most couples are quite homogeneous with respect to religious observance, in the eyes of their offspring.

The self-grading on religiosity differs somewhat from the grading respondents give to their parents: respondents grade themselves lower on the religiosity scale than they grade their parents. However, the proportion of offspring at the other end of the scale ("anti-religious") is no larger than the proportion of parents. A similar overall pattern of attributing higher religiosity to the older generation is also apparent by comparing the answers to the two questions concerning the extent of religious observance of self and parents (Appendix B, p.2).

Despite the higher level of observance attributed to "parents' home", we know, from the work of the Institute, that there is a longitudinal stability in religious observance. Indeed, in the present study there are very high correlations (albeit imperfect -- .76 to .84) between self and parents' observance. The second generation may move not only towards lesser observance, but also towards greater observance, even if there is more movement away from, rather than toward, greater observance.

Respondents brought up in homes at either one of the extreme ends of religiosity -- whether "strictly observant" or "totally non-observant" -- obviously have only one way to go if they depart from their home tradition: to be less observant for those coming from the "strictly observant" homes, and more

observant for those coming from the "totally non-observant" homes, as evident in Table 6. Table 6 also reveals that fewer respondents from the "strictly observant" homes stick to their home tradition, as compared to the "totally non-observant" at the other extreme.

**Table 6**

**Self Observance and Parents' Observance (in percent)**

<u>Parents' observance</u>	<u>Self-defined religious observance</u>				<u>Total</u>	
	<u>Strictly observant</u>	<u>Mostly observant</u>	<u>Somewhat observant</u>	<u>Totally non-observant</u>	<u>(%)</u>	<u>(N)</u>
Strictly observant	44	29	22	6	100	(671)
To a great extent	3	45	44	7	100	(706)
Observe somewhat	3	5	69	23	100	(652)
Total non-observant	3	4	19	75	100	(354)
<b>Total (%)</b>	<b>14</b>	<b>24</b>	<b>41</b>	<b>21</b>	<b>100</b>	<b>(2383)</b>

When asked to compare their own religiosity with observance in their parents' home, the imbalance of the "two-way" movement is even more apparent (Table 7): 17% reported themselves to be more religious than their parents, as opposed to 37% who reported being less religious. The remaining 46% maintain the same level of observance as their parents'. The phrasing of this question enables us to observe the "two-way" movement with respect to all levels of home-observance, without quantifying the extent of observance. That respondents from "strictly observant" homes depart from their home tradition more frequently than those coming from "totally non-observant" homes, is apparent in Table 7. Almost half of the respondents (49%) from "strictly observant" families claim to be less observant, compared to only 20% of the "totally non-observant" families who claim to be more observant. Moreover, a considerable proportion feel either more or less observant than they were in the past (Appendix A, p.2, question 13). As already noted, this dynamic process does not indicate "extent of observance" which is presented in Table 6.

**Table 7**

**Self-observance Relative to Parents' Observance  
by parents' observance (in per cent)**

"In comparison with your parents' home, would you say that your lifestyle is:

<u>Parents' observance</u>	<u>Much more observant</u>	<u>Somewhat more observant</u>	<u>Same level of observance</u>	<u>Somewhat less observant</u>	<u>Much less observant</u>	<u>Total %</u>	<u>(N)</u>
Strictly observant	8	9	34	30	19	100	(316)
To a great extent	5	12	40	26	17	100	(369)
Observe somewhat	5	11	54	18	12	100	(330)
Totally non-observant	6	14	67	10	4	100	(177)
<b>Total (%)</b>	<b>6</b>	<b>11</b>	<b>46</b>	<b>23</b>	<b>14</b>	<b>100</b>	<b>(1198)</b>

Hence, religious observance -- unlike static background traits such as gender, ethnic origin, etc. -- may be viewed as a dynamic trait, subjected to changes in either direction in the course of one's life-time. However, this need not affect the distribution of the extent of religious observance in a population at any point in time, which is one of the main objectives of this study.

And what next? How would Israeli Jews like their children to behave with respect to religious observance? Replies to a question concerning the desired extent of children's religious behavior reveals a wish for continuity. There is a striking similarity between the distributions of self-defined observance (Appendix B, p.21) and the desired religious observance of the children (Appendix B, p.2). Interestingly, only 12% -- practically all of them of Western origin -- would like their children to be "totally non-observant," compared to 21% who define themselves as "totally non-observant." The more observant the respondents, the more they would like their children to be observant (Appendix C, p.1). However, half (51%) of the "totally non-observant" would like their children to be "somewhat" observant, rather than "totally non-observant".

The relative stability of religious observance over the last 25 years in Israel, the striking similarity on religious observance by different age groups (Tables 1 and 2 above), and the fact that only 20% of respondents report themselves to be radically different from their parents in this respect (Table 7), all support the thesis of high "continuity" in Israeli patterns of religiosity. While there is some generational movement in both directions -- more toward lesser, rather than greater observance -- stability outweighs change. Of course, self-defined observance in the present may differ objectively from the patterns that prevailed in the past.

Self-reports of specific observances in various domains, and their relationship to self-defined religious observance will be discussed in the subsequent chapters.

## CHAPTER TWO OBSERVANCE OF THE SHABBAT

### **Practice of proscriptive and prescriptive mitzvot**

Until very recently, the Seventh Day -- the Shabbat -- was the whole of the Israeli "weekend," and had to double as a religious holiday replete with mitzvot and as a "day off" in the Western sense. In the past few years, Friday is being added to the weekend, and the five-day work week now encompasses about half of the workforce. As a day-off, Friday is set aside for shopping, rest, family, and sometimes for culture. However, Friday also carries a burden of traditional duties having to do with preparations for the Sabbath. Public observance of Shabbat begins at sundown on Friday when shops, public transportation and most places of entertainment are shut down until sundown on Saturday. Our study focuses on the way in which Shabbat mitzvot are observed.

Both proscriptive (lo ta'ase) and prescriptive ('ase) mitzvot were included in questions concerning observance of Shabbat. Most of them were asked in both questionnaires (Appendices A and B), and hence were posed to 2,399 respondents.

The proscriptive mitzvot apply to both sexes with regard to prohibition of work on Shabbat. Hence, questions were directed to the respondent himself/herself. Since not all the prescriptive mitzvot apply equally to both men and women, the respondents were asked: "Do you, or others in your home ...?" In fact, the analysis by gender showed practically no differences between responses of men and women.

Table 8 presents responses to proscriptive and prescriptive mitzvot related to Shabbat. The mitzvot in the table are ordered by extent of observance, from "always" to "never." A few questions concerning Shabbat observance were posed in only one questionnaire (Appendix A), and these are marked by "\*" in Table 8. It turns out that these additional mitzvot coincide with the overall rank order in that they are practiced by a relatively small proportion of respondents. Our detailed analysis refers only to the common questions.

It appears that prescriptive mitzvot have more adherents than proscriptive ones.

As for the proscriptive mitzvot, it appears that the majority "never" refrain on Shabbat from paid entertainment, from traveling, and especially from using electricity and the telephone (64% and 49% respectively). About 40% always refrain from lighting a fire, and from working inside the home or in public. Cross-tabulating these behaviors with self-defined degree of observance reveals, as expected, that the "strictly observant" and "totally non-observant" are at polar ends of these behaviors, but, additionally, that the "strictly" and

**Table 8**  
**Observance of Shabbat by Jewish adults in Israel (in percent)**

	<u>Always</u>	<u>Occasion- ally</u>	<u>Never</u>	<u>Total (%)</u>	<u>(N)</u>
<b>Proscriptive mitzvot</b>					
Refrain from working in public	42	19	39	100	2399
Refrain from working inside the home	37	21	43	100	2399
Refrain from lighting fire	37	14	50	100	2399
Refrain from going out to paid entertainment	28	14	59	100	2399
Refrain from traveling	26	16	57	100	2399
Refrain from turning on electricity/phone	22	14	64	100	2399
*Refrain from hosting persons who must travel in order to reach you	18	11	70	100	1195
*Refrain from being a guest at a non-observant home	18	14	67	100	1195
=====					
<b>Prescriptive mitzvot</b>					
(self or others in home)					
Light Shabbat candles	56	24	20	100	2399
Have a special meal on Friday night	54	26	20	100	2399
Light Shabbat candles with blessing	51	21	28	100	2399
Recite kiddush on Friday night	46	21	32	100	2399
Prayer at synagogue on Friday night	24	22	53	100	2399
Pray for the welfare of Israel	23	24	53	100	2399
Pray at a synagoguge on Shabbat morning	23	22	56	100	2399
Recite havdalah	23	17	60	100	2399
*Recite kiddush on Shabbat morning	28	16	56	100	1195
*Conduct seuda shlishit	21	17	62	100	1195

\* Questions posed in Questionnaire A only.

"mostly" observant differ sharply from one another regarding possible leisure activities on Shabbat e.g. travel, electricity (including TV, radio) and paid entertainment (Appendix C, pp.28-29).

Proscriptive and prescriptive mitzvot related to Shabbat have more adherents among respondents born in Eastern countries and their Israeli offspring than among respondents of Western origin, with the second-generation Israelis in-between. This pattern holds for almost all aspects of religious observance under examination here (Appendix D, pp.28-29). For some of the topics, a further difference is apparent between Eastern-born respondents and their Israeli offspring, the latter being less observant and more similar in their religious behavior to other Israeli-born respondents. This phenomenon is especially striking concerning proscriptive mitzvot of Shabbat, such as refraining from traveling, using electricity, etc. (Appendix D, pp.28-29).

It is striking that about half of the respondents "always" observe the mitzvot of Shabbat eve -- lighting candles, a special meal, and Kiddush -- and only a minority "never" observe these mitzvot. Interestingly, the majority of the respondents are aware of the fact that over half of the homes in Israel mark the Shabbat by lighting candles. However, in fact more households mark Shabbat by lighting candles than is generally perceived. Also the majority of the respondents are aware that only a minority attends Synagogue on Shabbat.

Almost all the "strictly observant" and a vast majority (80%) of the "mostly observant" adhere to the mitzvot related to welcoming Shabbat. Only about half of the "somewhat observant" do so, as do a minority even of those who are "totally non-observant." It should be noted that while the "strictly observant" and "totally non-observant" are at polar ends with regard to candle-lighting with a blessing and Kiddush, they are less divided with regard to candle lighting itself without emphasis on a blessing and a special meal, in which case more of the "totally non-observant" also observe "always" or "often" (18% and 27% respectively, Appendix C, pp.26-27).

Compared to the mitzvot of Shabbat eve, other prescriptive mitzvot related to Shabbat are kept by far fewer respondents. For example, 60% never recite Havdalah. While the great majority (80%) of the "strictly observant" "always" keep these mitzvot, only about 40% of the "mostly observant" do so. (It will be recalled that the same phenomenon was revealed for the proscriptive mitzvot.) Almost none of the "non-observant" perform these mitzvot (Appendix C, pp.26-27).

These findings point to the fact that even some of the non-observant "mark Shabbat" in a traditional manner. Such behaviors may serve in the long run as a

bridge-head for better understanding between groups differing with respect to religious observance.

The extent of observance of several of these mitzvot was reported by Ben-Meir and Kedem in their 1979 study. Comparing their data with ours suggests that overtime stability in religious identity -- discussed above in Chapter One -- extends also to specific observances such as lighting Shabbat candles with blessing (53%, compared with 51% who "always" do so in 1991). Striking similarities between 1979 and 1991 also apply to reciting the kiddush on Friday night, reciting havdalah and refraining from travel on Shabbat (Ben-Meir and Kedem, 1979, p.359). It should be noted that in making these comparisons we are using the "always" category of our study, but do not know the exact categorizations employed in the 1979 study for "yes."

### **Analysis of profiles of Shabbat observance**

Observance of the Shabbat, like any other social behavior, is multivariate, since it involves observances of a large variety of mitzvot. Hence, observance may take a variety of forms when considered simultaneously. Attention must be paid, therefore, to the patterns of observances, which will be done by looking into the profiles of the respondents according to their performance of each item.

The analysis will be confined only to the common questions. Since, as it turned out, the 14 Shabbat observance variables yielded too many profiles to enable systematic formulation, the observance patterns will be presented separately for the proscriptive and the prescriptive mitzvot. Such separation makes apparent that "Guttman scales" do exist for sub-universes of mitzvot, but that an overall "mitzvot scale" is not possible in practice, as is claimed by Ben-Meir and Kedem, (1979), and by Bar-Lev and Kedem, (1984). However, a certain predominant scale pattern results from an overall analysis of observances belonging to a variety of domains (Chapter Five).

For the sake of convenience, the answers to each of the proscriptive and prescriptive mitzvot were collapsed into two categories: "1" designates "always," and "2" designates "never" or occasionally.

### **Profile analysis of the proscriptive mitzvot**

Respondents were asked about six proscriptive mitzvot. If a respondent observes each of the six proscriptive mitzvot he will be assigned the profile

"111111," and if he does not observe any of these mitzvot he will be assigned the profile "222222." By definition, a profile is higher (or lower) than another if and only if it is higher (or lower) on at least one mitzva and not higher (or lower) on any other. As it turned out, 446 respondents (19%) have the highest level of observance, and 1189 (50%) the lowest level of observance. Hence, 69% of the respondents are concentrated in the two extreme profiles, indicating high internal consistency in the behavior of respondents\*. (This phenomenon is also evident from the distribution of answers to each of the proscriptive mitzvot given in Appendix A (pp.A-9 - A-10). Very few respondents chose the intermediate answer categories.) All other respondents are assigned intermediate profiles between these two extremes. The data suggests that the predominant pattern of observance of proscriptive mitzvot is a "Guttman scale" (Guttman, 1944). Namely, there is a perfect ordering from the highest to the lowest observance, as presented in Table 9 below. (The "scale" pattern is also evident from the monotonicity coefficients\*\* among the six items, which vary between .97 and 1.00.)

This scale pattern includes the vast majority of the respondents (86%), which is considered as an "efficient approximation to a perfect scale" (Guttman, 1944). The remaining profiles differ only in a few components from the "scale" profiles, generating a very high coefficient of reproducibility (.98). These latter profiles are called "deviants" and some of them will be dealt with below.

Hence, one might characterize the main path of the scale order from the highest observance to non-observance as follows: The first departure from strict observance of the enumerated proscriptions is turning on electricity. Following electricity, the next departure is travelling, followed in turn by paid entertainment, lighting a fire, working inside the home, and performing work in public. (Work in public means doing work of which others outside the home will be aware, such as gardening, work on car, hanging laundry, etc. -- see Appendix A, p.A-10).

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\*It should be borne in mind that the non-performance category "2" includes both "occasionally" and "never".

\*\*For explanation see Chapter Eight, p.58.

**Table 9**  
**Scale of Observance of Shabbat Proscriptive Mitzvot**  
**with Frequencies**

<u>ID</u>	<u>Profile</u>	<u>Frequency</u>
	A B C D E F*	
1	1 1 1 1 1 1** (strictly)	446 (19%)
2	1 1 1 1 1 2	54
3	1 1 1 1 2 2	58
-	- - - - -	- - - - -
4	1 1 1 2 2 2	104
5	1 1 2 2 2 2	73
6	1 2 2 2 2 2	105
-	- - - - -	- - - - -
7	2 2 2 2 2 2 (non-observant)	1189 (50%)
	Total	2029

\* A = Refrain from working in public B = Refrain from working inside the home  
C = Refrain from lighting fire D = Refrain from paid entertainment  
E = Refrain from traveling F = Refrain from turning on electricity.

\*\* For each mitzva, 1 = always, 2 = occasionally or never.

The path leading from observance to non-observance suggests that mitzvot commanding one to refrain from certain activities which are viewed by the respondents as matters of convenience or leisure -- whether inside or outside the home -- are most likely the first to be violated. These are followed by various aspects of work. In other words, for most of the population, it is likely that turning on electricity is the first proscription to yield, thus giving access to home entertainment (radio, TV, phone, etc.). Working in public on Shabbat best defines non-observance of proscriptive mitzvot.

As if to validate our overall measure of religiosity, almost all respondents who are at the highest level of observance of proscriptive mitzvot related to Shabbat (Profile 1) identify themselves as "strictly observant" (59%) or "mostly observant" (37%). On the other hand, only 39% of those assigned the lowest level (Profile 7) identify themselves as "non-observant." Half of them identify themselves as "somewhat observant." This perception may reflect the fact that

the "non-observant" profile includes respondents who occasionally do observe some of these mitzvot, or perhaps other mitzvot.

Table 10 presents background characteristics (self-defined religiosity, age and ethnic origin) of the respondents by their respective profiles of observance of proscriptive mitzvot on Shabbat. For the sake of convenience, the respondents were collapsed into four age groups and into three ethnicity groups as follows: (1) second-generation Israelis; (2) respondents born in Eastern countries and their Israeli-born offspring; and (3) respondents born in Western countries and their Israeli-born offspring.

Fifty-seven percent of the highest level of observance are of Eastern origin, while only a third stem from Western origin. The reverse is true for the other extreme profile, namely, those not observing any of the proscriptive mitzvot: 55% of them are of Western origin and a third are of Eastern origin.

Respondents who perform only "leisure" activities (Profiles 2,3,4) are mainly of Eastern origin. The proportion of Western respondents is higher in patterns that involve lighting a fire and working in public in addition to be involved in leisure activities.

Altogether, Israelis of Western origin are more consistent in their behavior: they tend to be either strictly/mostly observant or non-observant.\* Indeed, 78% of the Westerners are consistent in that they are either "totally observant" (Profile 1) or "totally non-observant" (Profile 7), as compared to 57% of the Easterners. These results are expected in light of religious trends in Israeli society (e.g. Shokeid, 1984).

No special relationship is found with age. Respondents of the two extreme profiles are evenly divided by age. As for the intermediate profiles, the less the observance of these mitzvot, the less observant the respondents define themselves.

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\* Calculations are not shown in Table 10. The proportion is calculated from the respective size of each ethnic group.

**Table 10**  
**Background Traits of Respondents by Profiles of Observance**  
**of Proscriptive Mitzvot Related to Shabbat (in per cent)**

ID	Profile A B C D E F *	Religious observance				Total (%)	Age				Total (%)	Ethnic origin			Total (%)
		Strictly	Mostly	Some- what	Non- observant		20- 29	30- 39	40- 54	55+		Israel	Eastern origin	Western origin	
1	1 1 1 1 1 1** (N=446)***	59	37	4	0	100	24	24	24	28	100	11	57	32	100
2	1 1 1 1 1 2 (N=54)	17	65	18	0	100	7	30	19	44	100	4	76	20	100
3	1 1 1 1 2 2 (N=58)	2	51	47	0	100	17	29	29	25	100	7	74	17	100
4	1 1 1 2 2 2 (N=104)	8	46	44	2	100	28	30	28	14	100	3	82	14	100
5	1 1 2 2 2 2 (N=73)	0	26	67	7	100	21	22	31	26	100	5	45	48	100
6	1 2 2 2 2 2 (N=105)	2	17	65	16	100	25	25	26	24	100	9	55	36	100
7	2 2 2 2 2 2 (N=1189)	2	9	50	39	100	25	25	29	21	100	12	33	55	100
Overall % in sample		14	24	41	21	100	25	25	26	24	100	10	49	41	100

\* A = Refrain from working in public B = Refrain from working inside the home C = Refrain from lighting fire D = Refrain from paid entertainment E = Refrain from traveling F = Refrain from turning on electricity

\*\* For each mitzva 1 = "always" 2 = Occasionally or never

\*\*\* Number in parentheses refers to the number of respondents assigned the profile.

**Profile analysis of the prescriptive mitzvot**

For the prescriptive mitzvot, much like the proscriptive ones, a profile analysis of the eight mitzvot revealed a Guttman scale pattern, as presented in Table 11 below.

**Table 11**  
**Scale of Observance of Prescriptive Mitzvot**  
**Related to Shabbat**

ID	Profile	Frequency
	A B C D E F G H*	
1	1 1 1 1 1 1 1 1**	365 (15%)
2	1 1 1 1 1 1 1 2	57
3	1 1 1 1 1 1 2 2	14
4	1 1 1 1 1 2 2 2	56
5	1 1 1 1 2 2 2 2	264
6	1 1 1 2 2 2 2 2	72
7	1 1 2 2 2 2 2 2	140
8	1 2 2 2 2 2 2 2	51
9	2 2 2 2 2 2 2 2	<u>785</u> (33%)
Total		1804

\* A = Shabbat candles B = Shabbat candles with blessing C = Special meal on Friday night D = Recite kiddush on Friday night E = Havdalah F = Prayer on Shabbat eve G = Prayer on Shabbat morning H = Prayer for the state.

\*\*For each mitzva, 1 = always, 2 = occasionally or never.

Compared to the proscriptive scale, the above prescriptive scale shows that fewer respondents are assigned the lowest observance profile (50% in Table 9 vs. 33% in Table 11). Hence, prescriptive mitzvot are likely to be more observed than proscriptive ones, in the sense that more respondents tend to observe at least one prescriptive mitzvah. However, like the proscriptive mitzvot, only a few respondents observe fully all the prescriptive precepts under study (Profile 1).

The scale pattern includes a large majority of the respondents (75%). The main path in the direction from strict observance (Profile 1) to non-observance (Profile 9) is: not praying for the welfare of the State; not attending

synagogue on Shabbat morning; not attending synagogue on Shabbat eve; not reciting Havdalah; not reciting Kiddush on Shabbat eve; not preparing a special meal on Shabbat eve; not lighting Shabbat candles. This path suggests that mitzvot relating to synagogue attendance (which is where the prayer for the State is recited) are the first or the most likely to be dropped, mostly by younger age groups (Table 12), while mitzvot that mark welcoming the Shabbat -- especially lighting candles -- are the last, or the least likely to be violated.

Interrelations between profiles of observance of prescriptive mitzvot and background variables (Table 12) are similar to those revealed for the proscriptive mitzvot (Table 10). However, in this case, 49% of the lowest level of practice (Profile 9) identify themselves as "non-observant", as against only 39% who do so with respect to the proscriptive mitzvot.

With respect to the prescriptive mitzvot, Westerners were also found to be more consistent than Easterners, in the sense of observing "all" or "nothing." About 60% of the Westerners are assigned the extreme profiles (1 and 9) compared to only 37% of the Easterners who are assigned these profiles. Accordingly, the phenomenon that respondents assigned intermediate profiles are mainly of Eastern origin repeats itself. This holds also for deviant profiles\* such as the profile of those who do not recite Havdalah but observe the rest of the prescriptive mitzvot. This deviant profile applies mainly to respondents of Eastern origin. Moreover, two-thirds of respondents assigned this profile belong to the younger age groups (under 39). Thus, not attending synagogue on Shabbat and not reciting Havdalah are more common among the younger age groups, whereas almost no age differences are to be found in the general sample with respect to any of the observances under study.

The phenomenon according to which non-observance encompasses a higher proportion of respondents from Western origin is again repeated here. This is especially true with regard to the profile that indicates only symbolic candle-lighting without a blessing (Profile 8). This brings us to the problem of the symbolic marking of Shabbat.

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\*Non-scale profiles, which differ from the scalable profiles (such as those in table 11) in some of the components (mitzvot).

**Table 12**  
**Background Traits of Respondents by Patterns of Observance**  
**of Prescriptive Mitzvot Related to Shabbat (in per cent)**

ID	Profile								Religious observance					Age					Ethnic origin				
	A	B	C	D	E	F	G	H*	Strictly	Mostly	Some- what	Non- observant	Total (%)	20- 29	30- 39	40- 54	55+	Total (%)	Israel	Eastern origin	Western origin	Total (%)	
1	1	1	1	1	1	1	1	1**	55	38	7	0	100	22	22	23	32	100	9	60	30	100	
	(N=365)***																						
2	1	1	1	1	1	1	1	2	63	28	9	0	100	35	28	21	16	100	12	58	29	100	
	(N=57)																						
3	1	1	1	1	1	1	2	2	29	56	14	0	100	29	29	24	17	100	0	71	29	100	
	(N=14)																						
4	1	1	1	1	1	2	2	2	34	54	11	1	100	34	29	20	18	100	5	64	30	100	
	(N=56)																						
5	1	1	1	1	2	2	2	2	8	41	48	3	100	23	34	28	14	100	8	71	20	100	
	(N=264)																						
6	1	1	1	2	2	2	2	2	1	28	58	13	100	19	26	32	22	100	3	60	36	100	
	(N=72)																						
7	1	1	2	2	2	2	2	2	1	21	64	14	100	22	29	20	29	100	4	51	45	100	
	(N=140)																						
8	1	2	2	2	2	2	2	2	0	13	67	20	100	18	25	27	29	100	12	33	55	100	
	(N=51)																						
9	2	2	2	2	2	2	2	2	1	6	44	49	100	26	23	27	23	100	12	26	62	100	
	(N=785)																						
Overall % in sample									14	24	41	21	100	25	25	26	24	100	10	49	41	100	

\* A = Shabbat candles B = Shabbat candles with blessing  
 C = Special meal Friday night; D = kiddush Friday night  
 E = havdala F = Prayer Shabbat eve G = Prayer Shabbat morning  
 H = Prayer for state

\*\* For each mitzva 1 = always 2 = occasionally or never

\*\*\*Number in parentheses refers to the number of respondents assigned the profile.

**Symbolic marking of Shabbat**

For the majority of respondents (77%) it is "very important" or "important" to mark the Shabbat in "some way", while only half claim that it is "very important" or "important" to observe the Shabbat according to the religious tradition (Appendix A, p.4). Even 39% of the "totally nonobservant" attribute importance to marking the Shabbat "in some way" (Appendix C, p.63).

In order to test the hypothesis of symbolically marking the tradition, we asked two questions concerning candle lighting on Shabbat eve. The first asked about lighting Shabbat candles, and the second emphasized lighting Shabbat candles with a blessing. It turns out that about 5% light Shabbat candles just to mark the Shabbat, half of these (about 2%) not practicing any other prescriptive mitzvah (Profile 8, discussed above). Moreover, the analysis of profiles revealed another practice through which some people symbolically mark Shabbat, namely, only having a special meal on Friday night (see profile 3, Table 13). In Table 13 six different profiles which refer to symbolic marking

**Table 13**  
**Symbolic Marking of the Shabbat with Background Traits**  
**(in per cent)**

ID	Profile ABCDEFGHIH*	Religious observance				Total (%)	Age				Total (%)	Ethnic origin			Tot: (%)
		Strictly	Mostly	Some- what	Non- observant		20- 29	30- 39	40- 54	55+		Israel	Eastern origin	Western origin	
	Emphasis on :														
	<u>candle lighting</u>														
1	12222222** (N=51)***	0	13	67	20	100	18	25	27	29	100	12	33	55	100
	<u>candle lighting and kiddush</u>														
2	11122222 (N=37)	3	27	65	5	100	14	30	14	43	100	3	54	43	100
	<u>special meal</u>														
3	22212222 (N=131)	0	3	64	31	100	31	21	37	11	100	16	42	41	100
	<u>special meal and Kiddush</u>														
4	22112222 (N=51)	0	25	69	6	100	33	27	29	10	100	6	69	25	100
	<u>candle lighting and special meal</u>														
5	12212222 (N=26)	4	15	50	31	100	15	27	42	15	100	12	38	50	100
	<u>candle lighting, special meal and Kiddush</u>														
6	12112222 (N=20)	15	20	45	20	100	20	20	25	35	100	15	25	60	100
Overall % in sample		14	24	41	21	100	25	25	26	24	100	10	49	41	100

\* A = Shabbat candles B = Shabbat candles with blessing  
 C = kiddush Friday night D = Special meal Shabbat eve  
 E = Prayer Shabbat eve F = Prayer Shabbat morning  
 G = Prayer for state H = havdala

\*\* For each mitzva. 1 = always 2 = occasionally or never

\*\*\* Number in parentheses refers to the number of respondents assigned the profile.

of Shabbat are specified, one of which (no.1) also belongs to the predominant scale pattern (Profile 8 in Table 12) and was already discussed above. These profiles are divided into three sections: emphasizing symbolic candle-lighting, emphasizing a special meal, and emphasizing both candles and meal. Respondents who are assigned these profiles tend to define themselves as "somewhat observant," but they differ slightly with respect to age and ethnic origin. In the long run such symbolic patterns may be indicative of those who see themselves as "traditional" (Masorti) in Israeli society.

Marking the Shabbat by symbolic candle-lighting alone is characteristic mainly of respondents of Western origin. When symbolic candle-lighting is accompanied by Kiddush, respondents are more likely to be of Eastern origin, and are also more likely to belong to the older age groups. Marking the Shabbat only by a special meal is evenly divided between Easterners and Westerners. When only Kiddush accompanies the meal (Profile 4), again respondents are mainly of Eastern origin. Moreover, profiles indicating a special meal, with or without Kiddush, have a larger proportion of young respondents, compared to profiles indicating other ways of symbolically marking Shabbat.

In sum, marking the Shabbat just by a symbolic act is characteristic mainly of Westerners, while Easterners tend to accompany the symbolic marking -- candles or a special meal -- with Kiddush.

Emphasis on the two symbolic acts -- candle-lighting and/or a special meal (when unaccompanied by other observances) -- is a predominant pattern mainly among respondents of Western origin belonging to the older age groups (40 years of age and over). The profiles referring to symbolic marking of the Shabbat (with one exception, already discussed) deviate from the predominant scale pattern of prescriptive mitzvot (Table 11). However, "deviant" trends may in the long run turn into main patterns.

### **Character of the Shabbat**

Forty-two percent of the respondents are definite in their opinion that Friday night should remain a quiet, home-centered evening, and an additional 27% think that "perhaps" it should be so. About a quarter of the respondents prefer some changes, and only 7% "greatly oppose" Friday nights of this nature. The more observant the respondents, the more they favor a quiet, home-centered Friday evening (Appendix C, p.23). More respondents of Eastern origin favor a quiet Friday evening compared to their Western counterparts (Appendix D, p.23), a fact that coincides with the higher proportion of Easterners -- compared to the Westerners -- who identify themselves as religious ("strictly" or "mostly").

When asked about specific activities on the day of Shabbat, it turns out that, regardless of differences in the extent of observance, the majority of respondents at each level of observance "always" or "often" try to rest and spend time with family on Shabbat. These activities may assume different forms for observant and non-observant persons. However, the "consensus" on relaxing and being with the family suggests that Shabbat is perceived as a day of rest, spent with the family, though not necessarily home-centered (e.g. swimming, going to soccer games), except for the "strictly" observant (see Appendix C, pp. 23-24).

Younger and older respondents also differ somewhat with respect to spending their time on Shabbat. While older respondents, more than the younger, prefer to rest on Shabbat, the young tend to prefer more sporting activities (monotonicity coefficients range between .25 and .36). It is interesting that all age groups hold similar attitudes with regard to spending time with family on Shabbat. The cross-sectional consensus emphasizes Shabbat as a family day.

### **Summary**

Scale analysis of the prescriptive mitzvot for Shabbat suggests that synagogue attendance on Shabbat morning is probably the first prescription to fall in the process of non-observance, while lighting Shabbat candles is the most durable mitzvah ("last to go"). As for Shabbat proscriptions, the "first to go" is using electrical appliances, while the "last to go" is performing work in public.

In light of the above analysis, it may be suggested that the Israeli Shabbat is best characterized in terms of (1) in-home rituals of "welcoming Shabbat", (2) refraining from work in public, and (3) relaxing and spending time with the family on Shabbat day (not necessarily at home, except for the strictly observant).

### CHAPTER THREE OBSERVANCE OF KASHRUT

#### **Practice of Kashrut**

The majority of respondents "always" eat kosher food, both at home (69%) and outside (59%), and "always" refrain from eating non-kosher food. Even abroad, half (52%) report observing Kashrut "always." However, a higher proportion of respondents "never" observe Kashrut abroad compared to "never" observing Kashrut in Israel (21% and 12% respectively). About half wait an interval between eating meat and dairy foods, and own separate meat and dairy kitchenware (Appendix A, p.11). A similar proportion (about half) of separate meat and dairy kitchenware was reported in 1979 (Ben Meir and Kedem).

It should be noted that the public's perception of the observance of kashrut underestimates the prominence of this practice.

On all these aspects of Kashrut, Eastern respondents report being more observant than Western respondents. Moreover, there is a considerable discrepancy between the Eastern-born respondents and their Israeli-born offspring, the latter being less observant with respect to a meat-and-dairy interval and separate kitchenware (Appendix D, p. 31).

The more religious the respondents, the more they report observance of Kashrut. But on this topic, unlike that of Shabbat, there are no striking differences between the "strictly" and the "mostly" observant (Appendix C, p. 31). It is of interest to note that while 38% of the non-observant "always" or "usually" eat kosher food at home, and about a quarter refrain from eating non-kosher food, only 13% of them "always" or "usually" wait an interval of time between meat and dairy foods, and almost none of them (5%) have separate dishes in their homes (Appendix C, p.31). This pattern is most likely due to the fact that the Jewish population of this research resides in Israel, where only kosher food is to be found in the larger supermarket chains and in most of the small food stores. If one desires non-kosher food one has to look for it. This explains the discrepancy between eating kosher food and keeping a kosher home reflected in having separate dishes for meat and dairy foods. It suggests that perhaps the best indicator for Kashrut, at least in Israel, is having separate utensils. Indeed, this item was found to be basic to the Kashrut profiles when all items were simultaneously analyzed.

Observance of Kashrut is not associated with gender or with age. Eating kosher food rises considerably with the decline in general education

(correlations range between .46 and .54). This relationship diminishes (though still exists) with respect to having separate dishes. In other words, better and less educated respondents differ less with respect to conducting a kosher home than with respect to eating kosher food in various circumstances.

**Profile analysis of observance of Kashrut**

Much like the proscriptive and prescriptive mitzvot of Shabbat, the analysis of Kashrut profiles also revealed a predominant "scale" pattern which holds for the majority of respondents (Table 14). As before, the analysis refers only to the questions asked of all respondents (N=2399).

**Table 14**  
**Scale of Kashrut Observance with Frequencies**

<u>ID</u>	<u>Profile</u> <u>A B C D E*</u>	<u>Frequency</u>
1	1 1 1 1 1**	849 (37%)***
2	1 1 1 1 2	199
3	1 1 2 1 2	94
4	1 2 2 1 2	14
5	2 2 2 1 2	13
6	2 2 2 2 2	66
7	2 2 3 2 2	60
8	2 2 3 3 2	117
9	3 2 3 3 2	22
10	3 3 3 3 2	260 (11%)***
Total		1694
(%)		(74%)***

\* A = Kosher food at home; B = Kosher food outside the home in Israel; C = Observe interval between meat and dairy foods; D = Refrain from non-kosher food (pork, seafood), E = Separate utensils.

\*\* For each item (except E which is a dichotomy) 1 = always; 2 = usually or sometimes; 3 = Seldom or never.

\*\*\*Percent of total sample.

A striking phenomenon revealed in Table 14 is the relatively high proportion of respondents who are concentrated in the extreme observant profile (no.1), as against the low proportion of respondents in the extreme non-observant profile (no.10). In other words, 37% of the respondents are assigned the highest profile of Kashrut observance ("11111") while only 11% are assigned the lowest profile ("33332"). Hence, almost all Israeli Jews (90%) observe some Kashrut behavior at least occasionally, while almost 40% "always" observe all Kashrut behaviors studied here. Since the prescription of Kashrut applies to everyone daily, this finding is noteworthy.

This result is in contrast to the pattern of Shabbat observance for both proscriptive and prescriptive mitzvot. Only 19% reported observing each of the proscriptive mitzvot of Shabbat as against 50% who claimed to observe none of the proscriptive mitzvot (Table 9). The figures for the prescriptive mitzvot are 15% and 33% respectively (Table 11).

The Kashrut scale further reveals that not having separate dishes is the first station on the main path that leads from strict observance to total non-observance of Kashrut. It is followed by discarding observance of meat-and-dairy intervals, then discarding observance of Kashrut outside the home, then to discarding observance of Kashrut inside the home, and finally discarding abstinence from non-kosher food (pork, seafood). This indicates the salience of separate dishes as the hallmark of overall observance of Kashrut in Israel.

Indeed, about two thirds (60%) of the respondents assigned the designation "11112" (no.2) ("always" observing each of the Kashrut mitzvot except separate dishes), define themselves only as "somewhat" observant (masorti) and additional 6% define themselves as "totally non-observant". The remaining 34% of those assigned this profile consider themselves "mostly observant". (It should be noted that other observance paths are discernible, e.g. beginning with non-observance of a meat-and-dairy interval, but these are negligible in terms of frequencies.)

Unlike Shabbat, Westerners were not found to be more consistent in their Kashrut observance than Easterners. Forty-one percent of Westerners are consistent (i.e. assigned the two extreme Profiles 1 and 10), in contrast to 51% of the Easterners. Moreover, while the consistency of the Easterners is expressed almost solely by "always" observing each Kashrut precept (Profile 1), the consistency of the Westerners is divided between fully observant (Profile 1) and totally non-observant (Profile 10) in this respect.

Additional analysis of the profiles by background traits did not provide any further information to that already discussed above with respect to each item separately.

### **Reasons for keeping Kashrut**

Eight possible reasons for keeping Kashrut were offered to the respondents, three of them relating to the quality of the food (clean, healthy), the others relating to various aspects of Jewish observance and tradition.

No one reason emerges as the main reason for observing Kashrut, except perhaps "continuing family tradition." This indicates the wish for some sort of traditional continuity (already discussed in Chapter One). Each of the reasons offered is considered to be "very important" or "important" by over half of the respondents, except "preventing arguments at home", which is considered "very important" or "important" by only 36% of the respondents.

For the population as a whole, observing Kashrut because it is a commandment of the Torah is not as strong a motive as are the motives of "cleaner", "healthier", etc. (Appendix A, p.12). However, as expected, this reason ("a commandment of the Torah") is highly correlated with religious observance ( $\mu = .85$ ); so are the reasons "continue family tradition," "that's what Jews do," and "Kashrut distinguishes between Jews and non-Jews" (correlations with religiosity are .55, .67, and .63 respectively). On the other hand, reasons for keeping Kashrut that relate to the quality of food ("cleaner", "healthier") correlate only slightly with religiosity (correlations are .22 and .16 respectively. See also Appendix C, pp.32-34). In other words, with respect to the reasons that relate to the quality of food, the observant and non-observant hold similar views.

Respondents of Eastern descent attribute more importance to each of the reasons than do respondents of Western descent (Appendix D, pp.32-34).

## CHAPTER FOUR OBSERVANCE OF JEWISH HOLIDAYS

### Practice of Holiday Celebration

Table 15 presents the extent of observance of different traditional aspects of the Jewish Holidays, in particular that of Passover. The vast majority (78%) of the respondents "always" participate in some kind of Passover Seder, and only a meager minority "never" do. About two-thirds report "always" participating in a traditional Seder and "always" refraining from eating hametz on Passover. As in the case of Kashrut in general, fewer respondents (57%) "always" use special Passover utensils.

The observance of mitzvot relating to Passover also rises with level of religiosity. On this topic, the "strictly" and "mostly" observant are very similar. As for the non-observant, the data show that a majority (59%) of the respondents "always" participate in a Passover Seder and an additional 19% do so less frequently. Thus, over three-quarters (78%) of the self-defined non-observant participate in a Seder quite regularly. A fifth (22%) of the non-observant also "always" refrain from eating hametz, and 10% even use special Passover utensils (Appendix C, p.38). With respect to other Holidays, the majority of the respondents "always" light Hanukah candles (72%) and "always" fast on Yom Kippur as prescribed (71%). Indeed, observant and non-observant alike are well-aware of the widespread marking of these holidays.

Over a third (34% - 38%) of the sample listen to the reading of the Megillah on Purim, and build a kosher sukkah on Sukkot. Blessing the lulav has fewer adherents than building a kosher sukkah (26% versus 38% respectively). Only a minority participate in a special study on Shavuot eve, but many more follow the custom of eating dairy meals on Shavuot. Also, Hakafot on Simhat Torah are performed by a third of the population.

A rise in religiosity, as always, corresponds with greater observance of these rites. The "totally non-observant" and the "strictly observant" are at polar ends on these topics, except for Hanukah candles, with respect to which 41% of the non-observant "always" light them, and only one-fourth never do so (Appendix C, pp.39-40).

Another topic upon which there is no polarity between the "strictly observant" and the "totally non-observant" is the mezuzah. Almost all of the non-observant (92%) have a mezuzah at least on the entrance door of their homes, with 36% of them having a mezuzah on each of the doors traditionally required to have one (Appendix C, p.39).

**Table 15**  
**Observance of Holidays Among Jewish Adults in Israel**  
**(in percent)**

	<u>Always</u>	<u>Some- times**</u>	<u>Never</u>	<u>Total %</u>
<b>*Yom Kippur fast (as prescribed)</b>	71	10	19	100
<b>Hanukah</b>				
*Light candles	72	19	9	100
<b>Pesach</b>				
*Participate in a seder of any kind	78	17	14	100
*Participate or lead a traditional seder	68	21	10	100
*Refrain from eating hametz	68	17	15	100
*Use special utensils	57	14	29	100
<b>Purim</b>				
*Listen to Book of Esther (Megillah)	36	33	31	100
<b>Shavuot</b>				
Eat dairy meals	45	34	21	100
*Participate in special study	19	15	66	100
<b>Sukkot</b>				
*Kosher sukka (eat always or sometimes)	38	13	48	100
Bless the Lulav	26	16	58	100
<b>Simhat Torah</b>				
Hakafot	34	30	36	100

\* Identical questions for both questionnaires, in which the sample comprised 2,399 respondents. For the remaining questions the sample comprised 1,195.

\*\*Combines "often", "sometimes," and "seldom".

Hence, Passover Seder, Hanukah candles, and mezuzah are rites performed both by strictly observant and a substantial proportion of the non-observant.

As was found for other mitzvot, Easterners tend to be more observant of the Holidays than Westerners. Hanukah candles, participation in a Seder, and building a sukkah (not necessarily a kosher one) are more prevalent among Israeli-born respondents of Western origin than among their foreign-born parents. This is apparently a function of age and the presence of small children in the family (Appendix D, pp.38-39). Here, perhaps from a different angle, is expressed the need for belonging and the wish for continuity even among the most non-observant sector of the Israeli society.

Comparing our data with those reported over a decade ago by Ben-Meir and Kedem (1979), again reveals striking similarities with respect to the observance of Passover (Seder and special utensils), the Yom Kippur fast, and lighting Hanukah candles.

#### Analysis of profiles of Holiday observance

A profile analysis of the patterns of Holiday observance revealed a scale structure which holds for the majority (73%) of the sample. As usual, the analysis relates only to the common questions (Table 16).

**Table 16**  
**Predominant Scale of Holiday Observance with Frequencies**

<u>ID</u>	<u>Profile</u>	<u>Frequency</u>
	<u>A B C D E F G*</u>	
1	1 1 1 1 1 1 1**	369 (15%)
2	1 1 1 1 1 1 2	212
3	1 1 1 1 1 2 2	317
4	1 1 1 1 2 2 2	136
5	1 1 1 2 2 2 2	78
6	1 1 2 2 2 2 2	102
7	1 2 2 2 2 2 2	104
8	2 2 2 2 2 2 2	<u>294 (12%)</u>
Total		1723
		(N=2354)

\* A = Seder of any kind B = Light Hanukah candles C = Traditional Seder  
D = Don't eat hametz on Passover E = Use special utensils on Passover  
F = Listen to the Megillah of Esther on Purim G = Participate in special study on Shavuot eve.

\*\*For each item, 1 = always 2 = occasionally or never.

The present profile analysis consists only of Holidays on which questions were asked in an identical fashion in both questionnaires (questions 6-12 on p.17 of Appendix B). Therefore, the Yom Kippur fast is not included in this analysis. However, it is included in the overall profile analysis presented in the next chapter (Chapter Five).

Table 16 reveals that only 12% of the respondents are assigned the lowest Holiday observance profile (No.8), in other words, 88% of the respondents observe at least one aspect of Holiday celebration. This applies to the total sample and not only to those respondents who constitute the "scale" pattern of Table 16. This is so because there is only one "fully" non-observant profile (Profile 8 - Table 16) for the entire sample. All other respondents are assigned profiles that indicate observance of at least one Holiday precept. Hence, Holidays are more widely observed than Shabbat and Kashrut. Thus, Holidays are "meeting points" between the observant and non-observant more than other domains of observance. This may be because Holidays are special events that occur once a year, compared to every-day or even weekly routines. Moreover, many of the Holidays, being of utmost national-religious (Passover, Hanukah) or religious-existential (Yom Kippur) significance, also have a unifying power, and hence reinforce Jewish solidarity.

Items A, C, D and E relate to observance of Passover. Hence, the first three profiles (1,2 and 3) consist of respondents who strictly observe Passover, namely 1,009 respondents constituting 43% of the respondents. To these may be added 82 respondents sharing the non-scale profile "2111" of the Passover items, which also implies strict observance, since non-observance of the first item -- a Seder of any kind -- while observing the others probably does not imply less but rather stricter observance.

The pattern of observing Passover is very similar to that of Kashrut in general (Table 14). It should be borne in mind that though Passover symbolizes national freedom as celebrated by the Seder rituals, its observance is closely associated with strict requirements of Kashrut. These are observed by a considerable proportion of the Israeli population. Similar to what was found for the Kashrut scale, the first prescription to be discarded in Passover observance is the use of separate utensils (Profile 4), and the last is a Seder of any kind. The symbolic marking of Passover -- item A alone (Profile 7) -- is also the last on the Holiday observance scale, preceding, only the totally non-observant (Profile 8). Hence, the main path of Holiday observance, starting from nonobservance (from bottom to top of Table 16) begins with a Seder of any

kind, goes on to lighting Hanukkah candles, then to a traditional Seder, to refraining from eating hametz on Passover, to use of special Passover utensils, then to listening to the Megillah on Purim, and finally to participating in special study on the eve of Shavuot. This ordering suggests that the first steps toward full holiday observance are the Holidays emphasizing national events (with Passover Seder at the top). As we shall see in the next chapter, the religious-existential component follows the national, as expressed through the Yom Kippur fast.

Table 17 presents the background traits of the eight profiles of the Holiday observance scale. As for other observances, the higher the Holiday observance, the more religious the respondents. No systematic differences can be pointed out concerning age. As for ethnicity, the higher the non-observance (from Profile 4 to Profile 8), the higher the proportion of Westerners (50%-66%). Consistent behavior in terms of the two extreme profiles ("strictly observant" and "totally non-observant," Profiles 1 and 8) is slightly more characteristic of Westerners than Easterners: 30% and 25% respectively. These percentages indicate that Holiday observance, compared to observance of Shabbat and Kashrut, tends to be less consistent for both ethnic groups. In other words, celebration of Holidays is not well characterized as "all" or "nothing at all."

Analysis of the profiles of Passover observance alone (items A,C,D,E), however, shows high consistency for both ethnic groups, with the Easterners being more consistent this time (70% vs. 52%) due to their strict observance of Passover (63%) as compared to that of the Westerners (31%). The consistency of the Easterners is expressed mainly by full observance, while that of the Westerners is divided between the two extremes: "strictly observant" and "totally non-observant."

It follows that consistency in observance may also be a function of the context of the traditional precepts and not only of social-religious trends prevailing among ethnic groups in Israel (see for example the discussion in Bar-Lev and Kedem, 1984).

Like the observance of prescriptive mitzvot of Shabbat, Holiday observance also has a symbolic aspect: observance of Passover includes the element of participating in a Seder (of any kind) alongside of observance of nothing else (Profile 7). This symbolic observance profile is characterized mainly by self-defined non-observing respondents of Western origin.

Table 17

**Background Traits of Respondents by Patterns of Observance of Holidays (in percent)**

ID	Profile A B C D E F G	Religious observance				Total (%)	Age				Total (%)	Ethnic origin			Total (%)
		Strictly	Mostly	Some-what	Non-observant		20-29	30-39	40-54	55+		Israel	Eastern origin	Western origin	
1	1 1 1 1 1 1 1** (N=369)***	54	34	11	1	100	23	24	24	29	100	9	62	29	100
2	1 1 1 1 1 1 2 (N=323)	21	45	31	2	100	25	24	26	25	100	7	65	28	100
3	1 1 1 1 1 2 2 (N=317)	5	34	58	3	100	25	35	24	15	100	5	71	23	100
4	1 1 1 1 2 2 2 (N=136)	1	12	65	22	100	21	26	32	22	100	10	39	51	100
5	1 1 1 2 2 2 2 (N=78)	0	3	49	49	100	26	18	40	17	100	13	32	55	100
6	1 1 2 2 2 2 2 (N=102)	0	1	39	59	100	25	28	27	20	100	19	24	56	100
7	1 2 2 2 2 2 2 (N=104)	0	2	32	65	100	28	15	27	30	100	15	22	63	100
8	2 2 2 2 2 2 2 (N=294)	3	7	32	57	100	27	22	26	25	100	12	23	64	100
Total		14	24	41	21	100	25	25	26	24	100	10	49	41	100

\* A = A seder of any kind B = Light Hanukka candles C = A traditional seder  
 D = Don't eat hametz in Pesach E = Use special utensils in Pesach,  
 F = Listen to Megilat Esther on Purim G = Participate in Tikkun on shavuot  
 Eve

\*\* For each item, 1 = always 2 = occasionally or never

\*\*\*Number in parentheses refer to the number of respondents in each profile.

**CHAPTER FIVE**  
**A CONCLUDING NOTE ON OBSERVANCES OF**  
**SHABBAT, KASHRUT AND HOLIDAYS**

The analysis heretofore dealt separately with observances of each of three main domains: Shabbat, Kashrut and Holidays. In this chapter we shall try to cast some light on an overall pattern of observance based on features referring to each domain. For this purpose, a special common profile analysis was performed on certain items from each of the domains. The selection of items was made according to the roles that the items played in the overall structure of each of the three domains, rather than according to the predominant scale patterns discussed above. The items were chosen mainly according to their role in representing the respective structures. Thus, the following ten items were analyzed in the common framework of observances: (1) lighting Shabbat candles; (2) reciting Kiddush; (3) a special meal on Shabbat eve; (4) separate meat and dairy utensils; (5) refraining from travelling on Shabbat, (6) working in public; (7) turning on electricity; (8) participating in any kind of Seder; (9) lighting Hanukah candles, and (10) fasting on Yom Kippur.

Having observed that each of the domains constituted a "scale" or a "semi-scale", (a predominant scale pattern), we did not anticipate a scale structure for the common analysis. Indeed, the overall structure is at least two-dimensional. Surprisingly, however, even the common structure yielded a predominant scale pattern for at least half of the respondents. This pattern is presented in Table 18. The remaining profiles differ unsystematically from each other.

**Table 18**  
**Pattern of Observances: Shabbat, Kashrut and Holidays**

	<u>Any</u> <u>Se-</u> <u>der</u>	<u>Hanuka</u> <u>candles</u>	<u>Yom</u> <u>kippur</u> <u>fast</u>	<u>Shabbat</u> <u>candles</u>	<u>Kiddush</u> <u>or meal</u> <u>on Shab</u> <u>bat eve</u>	<u>Separate</u> <u>meat-</u> <u>dairy</u> <u>utensils</u>	<u>Work in</u> <u>public</u> <u>on</u> <u>Shabbat</u>	<u>Travel</u> <u>on</u> <u>Shabbat</u>	<u>Electri-</u> <u>city on</u> <u>Shabbat</u>	<u>N</u>
1*	-	-	-	-	-	-	-	-	-	170
2	+	-	-	-	-	-	-	-	-	97
3	+	+	-	-	-	-	-	-	-	115
4	+	+	+	-	-	-	-	-	-	100
5	+	+	+	+	-	-	-	-	-	57
6	+	+	+	+	+	-	-	-	-	44
7	+	+	+	+	+	+	-	-	-	73
8	+	+	+	+	+	+	+	-	-	121
9	+	+	+	+	+	+	+	+	-	58
10	+	+	+	+	+	+	+	+	+	372
<hr/>										
Total**										1207

\*For each item, "-" = non-observance; "+" = observance.

\*\*This scale encompasses half of all respondents.

It is apparent from Table 18, that only a small minority of the respondents (7%) are objectively non-observant in terms of the ten "cross-domain" precepts analyzed here, compared to 20% who are "totally non-observant" by self-

definition. 16% adhere to all ten precepts at the highest level (profile 10). This actually means that 93%\* of Israeli Jews observe at least one precept, whether symbolically or not.

Breaking down each of these extreme profiles by background traits (Table 19) reveals that the overwhelming majority of the non-observant profile also define themselves as "totally non-observant." Indeed, this is the highest proportion of self-defined non-observance obtained hitherto for any of the non-observant profiles in the separate domains. As expected, respondents assigned to the fully-observant profile are "strictly" and "mostly" observant by self-definition as well.

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\* There is only one possible profile for the lowest observance, namely, Profile 1 of Table 18. All other respondents are assigned profiles with at least one "observance," whether within the scale pattern or outside. Hence, 93% of the sample observe at least one of the above ten precepts.

**Table 19**  
**Background Traits of Respondents Assigned**  
**the Lowest and Highest Observance Profile (in percent)**

	<u>Non-observant</u> (N=170) Lowest (Profile 1)	<u>Fully observant</u> (N=372) Highest (Profile 10)	Percent in <u>Sample</u>
<u>Self-defined religious observance</u>			
Strictly	1	60	14
Mostly	2	38	24
Somewhat	17	2	41
Non-observant	80	-	21
-----			
Total %	100	100	100
-----			
<u>Age</u>			
20-29	22	26	25
30-39	22	23	25
40-54	28	22	26
55+	28	28	24
-----			
Total %	100	100	100
-----			
<u>Ethnicity</u>			
Israel	14	9	10
Eastern origin	16	59	49
Western origin	69	32	41
-----			
Total %	100	100	100
-----			

It is of interest that the fully observant profile consists of more respondents under the age of 40 than the totally non-observant profile (50% and 44% respectively). As for ethnicity, the non-observant profile consists mainly of Westerners, while the fully observant profile is characterized mainly by Easterners. However, there are more Westerners among the fully observant than Easterners among the non-observant.

Indeed, the proportion of Westerners in both extreme profiles is 28%, while the proportion of Easterners in both profiles is only 15%. (The proportion is calculated from the respective size of each ethnic group.) Hence, the hypothesis that the Westerners are more consistent in regard to observance than the Easterners is confirmed, even if the consistency of the Westerners is expressed more by total non-observance than by full observance.

The main path revealed in Table 18, starting from total non-observance (Profile 1), is as follows: participating in a Seder of any kind, followed by lighting Hanukah candles, to fasting on Yom Kippur (for a few respondents, the Yom Kippur fast precedes Hanukah candles). These three are followed by lighting Shabbat candles, reciting kiddush and/or a special meal on Shabbat eve, keeping a kosher home (separate utensils), and refraining on Shabbat from working in public, travelling, and turning on electricity. Thus, the "beginning" of the observance scale -- the rites that Israelis perform even if they perform none of the others -- concern Holidays, with a "national" emphasis, notably participation in a Seder, while the last on the scale -- marking the highest degree of observance -- are the proscriptive mitzvot of Shabbat. The prescriptive mitzvot of Shabbat, particularly those emphasizing the welcoming of Shabbat, come in-between. This predominant ordering suggests that continuity and a sense of unity are expressed first and foremost by celebrating "fundamental" Holidays, whether with a national emphasis (Passover, Hanukah) or religious-existential (Yom Kippur), while adherence to the more intricate details of religious mitzvot -- in particular proscriptive mitzvot of Shabbat -- is considerably less frequent among Israeli Jews.



## CHAPTER SIX PRAYER AND FAST DAYS

### **Prayer from the heart**

Prayer, especially from the heart, is an integral part of Jewish observance and is considered a commandment (mitzvah). When asked "Does it happen that you pray in your own words and not from the prayer book?" 42% reported doing so at least "sometimes", as against 46% who "never" pray in their own words (Appendix A, p.14). As usual, the more observant the respondents, the more they pray in their own words. It should be noted that even 15% of the totally non-observant pray at least "sometimes" in their own words (Appendix C, p.37). However, the non-observant pray from the heart mainly out of personal need (rather than as a mitzvah). As for the remaining three religiosity groups, the higher their self-defined religiosity, the more they pray from the heart in order to fulfill the commandment, or from both personal need and fulfillment of the commandment (Appendix C, p.37). Easterners pray somewhat more "from the heart" than do Westerners (Appendix D, p.37).

### **Synagogue attendance**

Present synagogue attendance of Israelis is very similar to that reported nearly a quarter of a century ago. Then as now, about one-fifth of the respondents reported that they "never" go to synagogue (19% and 21% respectively), but only a small minority -- in both periods -- reported going to the synagogue every day (7% and 6% respectively).

In both periods, the majority (58%-59%) attend synagogue on the High Holidays or on special occasions, or both. Thus, the continuity and the relative longitudinal stability in self-defined religious observance is reconfirmed also in examining the particular religious behavior of synagogue attendance.

Obviously, the proportion going to the synagogue rises with religiosity, with daily attendance of the strictly observant reaching 40%. Among the "mostly observant," daily attendance falls to 10% (Appendix C, p.36). Also, knowledge of how to pray from the prayer book rises with religious observance. It should be noted that only a minority of the non-observant report that they know how to use the prayer book. (Appendix C, p.37). When asked about specific prayers, 15%-19% report praying Shaharit, Mincha and Ma'ariv daily -- of whom only 7% do so in a minyan (congregation of ten men). (Appendix A, p.13.)

As for Yom Kippur, we find that about one-third of the respondents do not pray at all, an additional third pray "for most of the day," and the remaining

third join in a variety of specific prayers. Again, with the rise of religiosity there is a rise in the proportion of respondents who pray on Yom Kippur, but even among the "non-observant," 30% participate in specific prayers (Appendix C, p.36).

Almost half (45%) of Israeli-born of Western origin do not pray at all on Yom Kippur; this, in contrast to their Western-born parents (34%), second generation Israelis (36%), 27% of Israeli-born of Eastern origin, and 18% of the Eastern-born respondents (Appendix D, p.36).

Since the mitzvah of praying (in particular in a congregation) applies mainly to men, we examined the proportion of men among praying respondents. It was found that about one-fifth (22%) of the men -- versus 10% of the women -- pray Shaharit, Mincha, and Ma'ariv each day, 12% in a minyan. On Yom Kippur 41% of the men pray at the synagogue all or most of the day, versus 22% of the women.

Age is not correlated with prayer habits.

### **Fast days**

As already mentioned above, most of the respondents (71%) "always" fast on Yom Kippur, and only a minority "never" do so (Appendix A, p.12).

On the other hand, only 20% "always" fast on Tisha B'Av, and 12% on the 10th of Tevet (a minor fast day). A majority of the respondents (70% and 78%) "never" fast on either of these two days. (Appendix A, p.13).

Among the "strictly observant," all fast on Yom Kippur as prescribed, three-fourths on Tisha B'Av, and only 59% on the 10th of Tevet. Of the "mostly observant", almost all fast "always" on Yom Kippur, but only a minority observe the other two days of fasting. Among the "somewhat observant," three-fourths fast on Yom Kippur, and only a minority fast on the other days of fasting. Even among the non-observant, about one-fifth (22%) fast on Yom Kippur, and 62% "never" fast on that day. Since almost none of these fast on Tisha B'Av or on the 10th of Tevet, they are quite similar in this respect to the "somewhat" observant (Appendix C, p.35).

The great majority of Eastern-born respondents and their Israeli offspring (87% and 84%) fast on Yom Kippur, versus somewhat less than two-thirds (63%) of second generation Israelis. Among the Western respondents, there is some difference between the Western-born (61%) and their Israeli-born offspring (52%) in observance of the Yom-Kippur fast.

As in the case of other observances, respondents of different age groups do not differ with respect to observing fast days.

## CHAPTER SEVEN

### OBSERVANCE OF RELIGIOUS CUSTOMS AND PRACTICES

#### Family Purity Laws

Stability in religious behavior also prevails over time in the domain of family purity (laws governing sexual relations). The great majority do not go to Mikveh; 16% of the women reported going regularly to the Mikveh, and an additional 8% reported doing so occasionally. Very similar results were obtained for an identical question in a study conducted in 1969, when it was found that 14% of the women reported going regularly and 5% occasionally. Ben-Meir and Kedem reported similar results in their 1979 study: 14% going regularly to Mikveh. The large majority (88%) of married couples do not have separate beds (Appendix A, p.18). The higher the self-defined religiosity, the higher the observance of family purity laws. The "mostly observant" differ considerably from the "strictly observant," especially with regard to regular use of the Mikveh (Appendix C, p.42). This is probably associated with ethnicity; as will be recalled, the majority of the "mostly" observant are Easterners. Indeed, occasional use of the Mikveh is reported by 40% of the Eastern-born respondents and their Israeli offspring, and by 34% of second-generation Israelis, versus 18% of the Westerners, parents and offspring. Regular use is even less frequent.

#### Head-covering and Tefillin

##### a. Men

Wearing a head-covering moves between two extremes: 22% always wear a head-covering, as against 37% who never do. The remainder use a head-covering on a variety of special occasions (Appendix A p.17).

Regular use of a head-covering is prevalent among 85% of the "strictly" observant and among only 35% of the "mostly" observant. A head-covering is almost never used regularly by the "somewhat" observant or by the non-observant (1%).

However, even among the "non-observant" 27% use a head-covering on certain occasions (in particular for weddings and at a Bar Mitzvah), while among the "somewhat" observant, 60% use a head-covering on a variety of occasions.

Regular use of a head-covering is much more prevalent among the Eastern-born respondents (35%) than among their Israeli-born offspring (17%); in this respect the latter are closer to the rest of the population than to their parents (cf. Appendix D, p.43). Moreover, a higher proportion of Westerners, compared to the Easterners, report never using a head-covering (46% and 28% respectively).

Among the men who use a head-covering, 62% use a knitted kipah, 30% a black kipah, and 8% various types of head-coverings. The use of a knitted kipah is somewhat more characteristic of Israeli-born of Eastern origin than of their Eastern-born parents (72% versus 54%). A similar pattern, though with a smaller gap, holds for the Westerners (64% versus 58%).

About a quarter of the men use tefillin regularly. However, about 50% do not use them at all (Appendix A, p.18). Tefillin are used daily by 80% of the self-defined "strictly" observant and by only 39% of the "mostly" observant (Appendix C, p.43).

#### **b. Women**

Over half (56%) of the married women never use a head-covering, compared to 13% who always do so. About a third (30%) use a head-covering occasionally, mainly when lighting Shabbat candles, when praying, and on a variety of special occasions (Appendix A, p.17).

Most of the women who wear a head-covering use a loose kerchief only as a symbol (60%). An additional 21% use a "tailored" kerchief, and a minority use a hat, a wig, or both (Appendix A, p.18).

The higher the self-defined religiosity, the higher is the regular use of a head-covering.

Of the married women only the "strictly observant" use a head-covering regularly (70%), as compared to only 4% of the "mostly observant," and none of the other religiosity groups.

While most of the "strictly observant" women (83%) use a "meaningful" head-covering, the majority (69%) among the "mostly observant" use a symbolic head-covering, such as a loose kerchief (Appendix C, p.43). This too may be associated with ethnicity. Indeed, Eastern women, much more than Western women, tend to use a head-covering: more of them prefer a loose covering, as compared to Western women (68% and 55% respectively - Appendix D, p.43).

#### **Mezuzah**

Four questions deal with customs and beliefs related to the mezuzah: one relates to the presence of the mezuzah in the home, and the other three refer to customs (e.g. kissing, examining its Kashrut) and beliefs related to the mezuzah (protective features).

Virtually all the respondents (98%) have a mezuzah on their front door; the great majority (72%) have one on each of the doors (except the bathroom) as required. This is an increase from the 89% reported by Ben-Meir and Kedem in 1979, of respondents having a Mezuzah on their front door.

About two-thirds examine the mezuzah's Kashrut occasionally (44%) or seldom (19%), and similar proportions are in the habit of kissing the mezuzah (Appendix A, p.16).

Three-fourths of the respondents think that the mezuzah protects the home (46% are definite in their belief, and 28% "think so"). The remaining quarter do not believe that the mezuzah protects the home (Appendix A, p.17).

The examination of the mezuzah's Kashrut, the habit of kissing it, and the belief that it protects the home decline with the decline in religious observance (Appendix C, p.41).

Eastern-born respondents and their Israeli offspring tend to examine the mezuzah's Kashrut much more than do Western-born respondents and their offspring (83% and 76%, versus 59% and 51% respectively). The same is true with regard to the habit of kissing the mezuzah and the belief that it protects the home (Appendix D, p.41). The custom of kissing the mezuzah, and the belief that it protects the home are found more among those with low levels of general education than among the better educated ( $\mu_2 = .50$  and  $.56$  respectively).

### **Visiting the holy places**

**The Western Wall.** 84% of the respondents reported visiting the Western Wall: 38% seldom, 35% sometimes, and 11% often.

With the rise in religiosity there is a rise in the frequency of visiting. (For example, regular visitation rises from 2% to 28% in accordance with extent of religious observance; the percentage of non-visitation rises from 5% to 33% in accordance with extent of non-observance. Appendix C, p.45)

No meaningful differences were found by respondents' ethnic origin, except that the proportion of Israeli-born respondents of Western origin who "never" visit the Western Wall exceeds by almost two-fold that of the others (24% versus 14%). Also, greater frequency of visits is somewhat more characteristic of Easterners.

**Tombs of the Righteous.** While the majority of the population (84%) do visit the Western Wall at some frequency or other, the inclination to visit the tombs of the Righteous (tzaddikim) is much lower (49%) (Appendix A, p.19).

Visitation declines sharply with the decline in religious observance: from 89% to 10% respectively (Appendix C, p.45).

As in the case of the mezuzah, visitation at the tombs of the Righteous is much more characteristic of Eastern-born respondents (70%) than among their

Israeli offspring (57%); a still lower rate prevails among Westerners (33%), and their Israeli offspring (27%), and among second-generation Israelis (36%).

### **Consulting a rabbi**

About three-quarters (74%) do not consult a rabbi either on personal matters or matters of religious observance. (Appendix A, p.19).

The higher the religious observance, the higher the rate of consulting a rabbi. Regular consultation on personal matters is much more characteristic of "strictly observant" respondents than of the other religiosity groups. Consulting "always" and "often" is reported by 38% of the "strictly observant," as against 11% of the "mostly observant," and none of the "somewhat" and the "non-observant." (Appendix C, p.44).

Eastern-born respondents tend more than any other ethnic group to consult a Rabbi on both personal matters (38%) and questions of observance (39%). Among their Israeli offspring the inclination to consult a rabbi is more on matters of observance than on personal matters (34% versus 24%). A similar trend, but with smaller differences, prevails among the Western-born and their Israeli offspring (Appendix D, p.44).

### **Observance of Shmitah**

In a year of Shmitah (agricultural Sabbatical year, observed every seven years), some people behave in accordance with the Chief Rabbinate's guidelines (which allow "sale" of land to a non-Jew), and others according to different rulings. The respondents were asked about their behavior in this respect. About two-thirds (66%) do not observe Shmitah; 16% follow the Chief Rabbinate's instructions, and 12% follow the "Badatz" (the Haredi rabbinical court). A minority eat only imported fruits and vegetables, and 3% consult a rabbi for personal guidelines. (Appendix A, p.17).

As expected, observance of Shmitah is closely associated with religious observance: 86% of the "strictly observant" observe Shmitah; 53% of the "mostly observant;" 18% of the "somewhat observant" and 4% of the "non-observant." The more strict the observance, the more the adherence to the "Badatz" in this respect (Appendix C, p.41).

Western-born respondents and their Israeli offspring observe Shmitah less than do the others (Appendix D, p.41).

## CHAPTER EIGHT MITZVOT BETWEEN MAN-AND-MAN

The previous chapters dealt primarily with observance of mitzvot which are described as "between man-and-God." Of equal importance in Jewish tradition are mitzvot concerning interpersonal relationships ("between man-and-man"). Moreover, a sin committed against another person can be forgiven only by that person.

In the framework of this research, respondents were asked about two kinds of behavior with respect to mitzvot "between man-and-man:" (1) devoting time to the community and needy persons; and (2) monetary contributions. The various settings within which these two behaviors are practiced range from explicitly religious frameworks to the society at large (Appendix A, pp.14-15).

About a fifth of the respondents are engaged at least "to some extent" in voluntary public work (Appendix A, p.14), an overall decline from earlier years (Levy, 1986). Moreover, when asked about specific activities and donations, only 10% reported being active in a mutual aid society (such as Yael, Yad L'Achim, Yad Ezer, etc.). Visiting sick people as a mitzvah is more prevalent (27%). Only a minority actually devote time to other activities such as helping the sick, the needy, new immigrants, etc. (Appendix A, p.15, questions 39-43).

There is a higher incidence of those who report contributing money than those who devote time to voluntary activities (Appendix A, p.15). The population is also heterogeneous with respect to frequency of contribution for various causes: fewer respondents contribute to religious institutions in comparison to contributions to organizations aiding the handicapped and the sick, as well as other public organizations.

Devoting time to other persons as a mitzvah and to religious institutions, as well as contributing money to charity and religious institutions, is strongly associated with self-defined religiosity. Other mitzvot "between man-and-man," such as helping new immigrants or people in need, have only a moderate correlation with self-defined religiosity. Activities for the benefit of "national" organizations are scarcely associated with extent of religiosity; volunteering for the Civil Guard is even negatively associated with self-defined religiosity.

Thus, the more remote the mitzvah "between man-and-man" from explicit religious aims, the more remote it is from (self- defined) religiosity. This is best seen from the structure of the interrelationships among mitzvot "between man-and-man" and religious identification, to be discussed next.

#### **The inter-relationships among mitzvot "between man-and-man"**

In order to test the structure of relationships between "man-and-man" mitzvot and self-defined religiosity, weak monotonicity correlation coefficients\* were calculated between each pair of variables. The correlation matrix is presented in Table 20.

In addition to the mitzvot "between man-and-man," Table 20 includes all the questions relating to self and family's religiosity (as defined by respondent -- discussed in detail in Chapter One, above), which are highly intercorrelated among themselves.

Inspection of Table 20 reveals that all the correlations are positive, except a few, all being between "willingness to volunteer for the Civil Guard" (item 20) and the several items of religiosity. Thus, most aspects of self and family religiosity contradict this act of volunteering, or at most are not correlated with it ( $\mu_2$  ranges between -.10 and +.06).

---

\*Weak monotonicity coefficient (designated  $\mu_2$ ) , developed by Guttman (1986), expresses the extent to which responses to one question increase in a particular direction as responses increase to the other question, without assuming that the increase is linear. It varies between -1 and +1. This coefficient is especially appropriate in conditions such as in the present case where marginal distributions differ from item to item and where items differ in the number of effective categories. All the coefficients referred to in this monograph are weak monotonicity coefficients.

**Table 20**  
**Monotonicity Coefficients\* among Indicators of Religiosity**  
**and Mitzvot "Between Man-and-Man"**

		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Concerned with religious tradition	1	100	83	81	57	61	85	51	64	22	40	46	15	61	45	10	24	11	28	47	-1	05
Jewish way of life	2	83	100	82	65	68	85	46	60	24	43	46	24	61	47	11	29	12	23	60	1	88
Self-grading on religiosity	3	81	82	100	76	79	88	56	66	21	50	41	12	66	45	2	27	11	25	70	3	90
Grading father on religiosity	4	57	65	76	100	92	70	1	44	15	44	39	15	54	41	9	18	8	17	50	-3	67
Grading mother on religiosity	5	61	68	79	92	100	73	8	48	16	39	42	15	55	42	5	20	4	18	50	-1	70
Likes children to be observant	6	85	85	88	70	73	100	60	76	22	53	44	8	68	47	1	33	14	27	74	3	93
Feel more religious at present	7	51	46	56	1	8	60	100	46	4	12	20	1	39	17	-6	14	6	13	43	-10	57
Wish to be more observant	8	64	60	66	44	48	76	46	100	14	33	31	19	56	44	6	25	15	25	55	18	68
Engaged in voluntary public work	9	22	24	21	15	16	22	4	14	100	85	54	46	21	32	31	51	54	57	34	39	23
Active in mutual aid society	10	40	43	50	44	39	53	12	33	85	100	81	52	52	51	19	25	62	83	56	18	52
Visit sick persons in mitzva situations	11	46	46	41	39	42	44	20	31	54	81	100	46	44	57	31	48	32	47	45	7	51
Contributes to organizations helping sick	12	15	24	12	15	15	8	1	19	46	52	46	100	59	78	83	48	45	55	26	29	19
Contribute to religious institutions	13	61	61	66	54	55	68	39	56	21	52	44	59	100	85	46	43	25	43	74	14	73
Contribute to charity	14	45	47	45	41	42	47	17	44	32	51	57	78	85	100	63	51	30	58	61	19	57
Contribute to public organizations	15	10	11	2	9	5	1	-6	6	31	19	31	83	46	63	100	33	34	37	23	30	12
Helps/willing to help sick and elderly people	16	26	29	27	18	20	33	14	25	51	25	48	48	43	51	33	100	74	85	68	49	39
Helps/willing to help new immigrants	17	11	12	11	8	6	16	6	15	54	62	32	45	25	30	34	74	100	82	55	51	18
Helps/willing to help families in distress	18	28	23	25	17	18	27	13	25	57	83	47	55	43	58	37	85	82	100	67	51	33
Willing to do religious activity in community	19	67	60	70	50	50	76	43	55	34	56	45	26	74	61	23	68	55	67	100	42	78
Wishes to volunteer to civil guard	20	-1	1	3	-3	-1	3	-10	18	39	18	7	29	14	19	30	49	51	51	42	100	6
Extent of religious observance	21	85	88	90	67	70	93	57	68	23	52	51	19	73	57	12	39	18	33	78	6	100

\* Decimal point omitted

**Portrayal of the interrelations by similarity structure analysis**

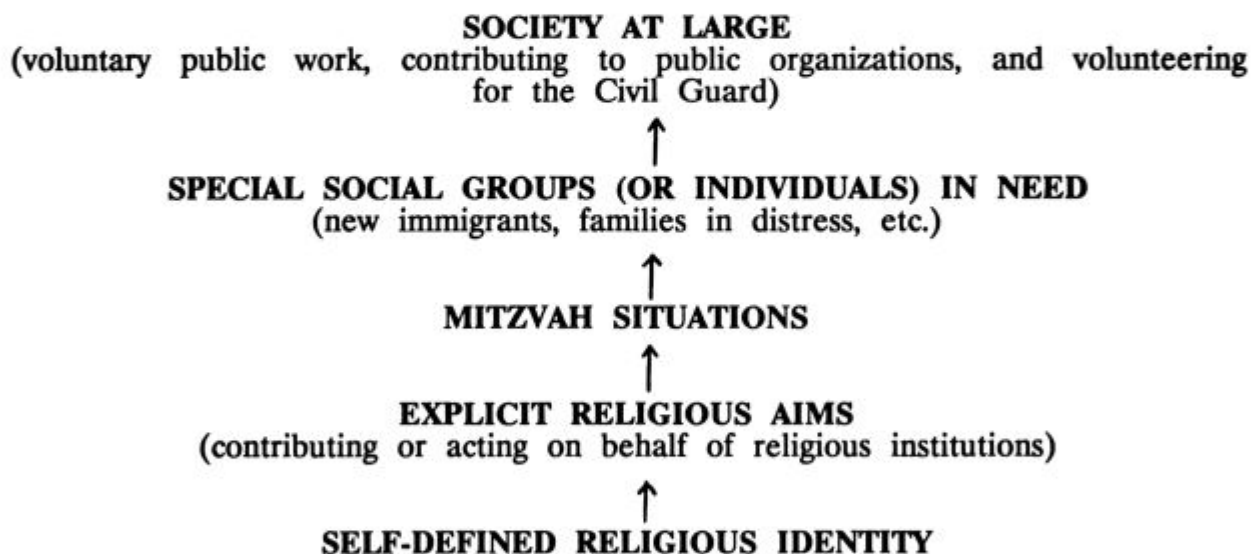
Although the correlation coefficients in Table 20 are, by and large, positive, they vary in size, and range from .01 to .92. A practical technique for facilitating comprehension of the structure of the interrelationships among the variables is Smallest Space Analysis, better termed Similarity Structure Analysis (SSA), (Guttman, 1968; Lingoes, 1973; Borg and Lingoes, 1987). The analysis is geometrical. SSA represents each variable as a point in a Euclidean space. The higher the correlation between two variables, the closer their points

are in the space. The space of smallest possible dimensionality is calculated for graphically reproducing the correlation coefficients among the variables.

Similarity structure analysis revealed that it is possible to reproduce approximately in a two-dimensional space the structure of interrelationships in Table 20. The two-dimensional SSA map is presented in Figure 1 on the next page.

The SSA map (Figure 1) partitions the space into regions corresponding to (1) kind of behavior (monetary contribution versus activity), from right to left, and (2) the context of the behavior, from bottom to top. Both partitionings stem from the origin of religious identity of self and family (marked by broken line).

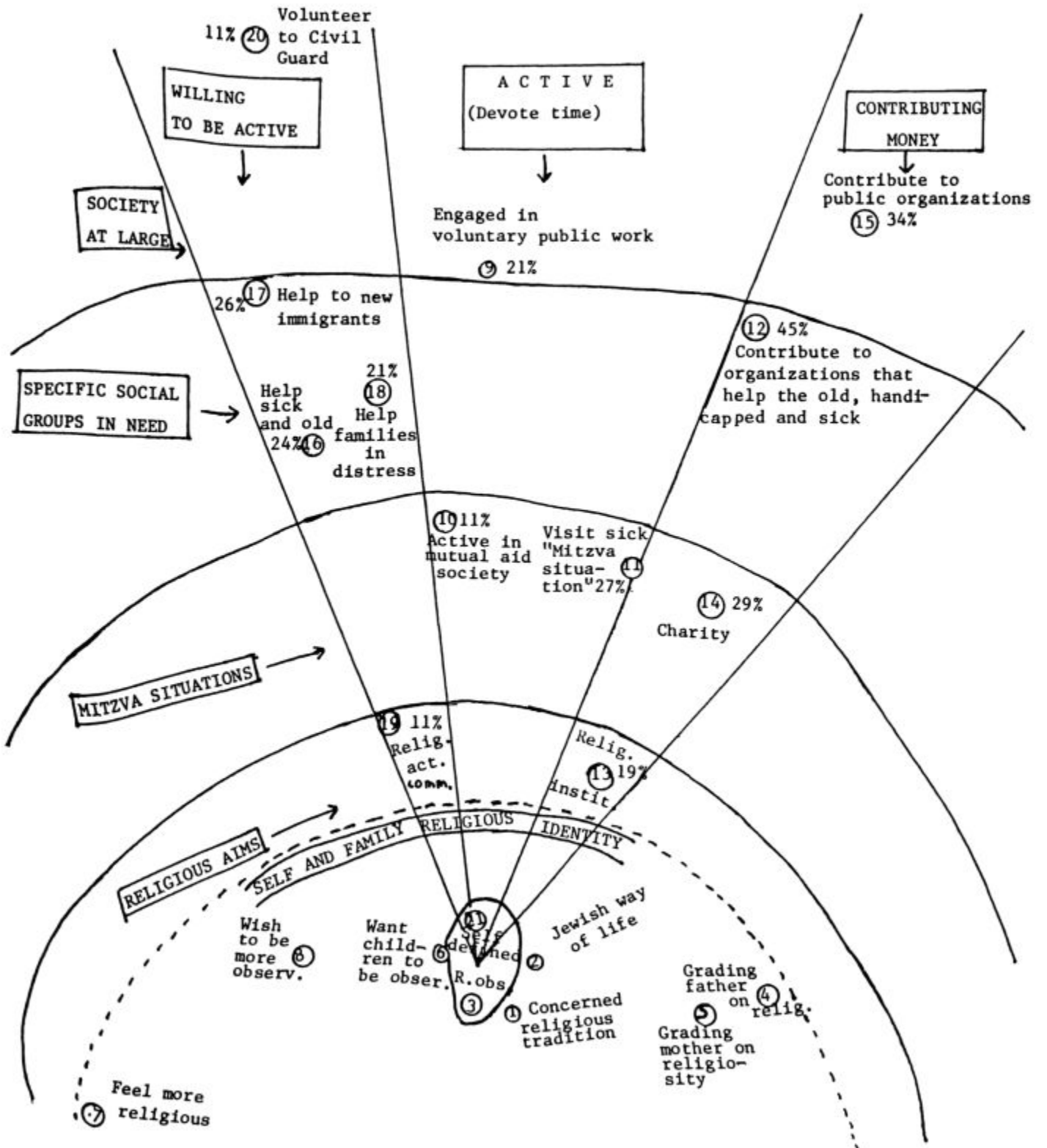
The map makes it apparent that the more remote the voluntary activity or monetary contribution from an explicit religious context, the more remote it is from religious roots. The distance of the several contexts from self-defined religious identity is as follows:



To help comprehend the overall picture, the percentage of positive replies to each question is printed close to the respective variable. Obviously, there is no systematic relationship -- nor should one be expected -- between the distribution of the variables (according to their interrelations) and the level of performance. Size (and sign) of correlation does not depend on marginal distribution.

It is of interest to note that Western-born respondents and their Israeli-born offspring tend to contribute money less frequently, but engage somewhat more often in voluntary activities than respondents of Eastern origin (Appendix D, pp.47-50).

Figure 1: Similarity Structure Analysis (SSA-1) of "Man-to-Man" Precepts (with percentages of mitzvot observers)





## CHAPTER NINE EXPLAINING NON-OBSERVANCE

Four possible reasons for non-observance of mitzvot were presented to the respondents, but it is rather difficult to point to any one of them as primary except, perhaps, education (Appendix A, p.20).

In ranking the reasons by their importance in the eyes of the respondents, "lack of proper education" is at the top of the ranking, and "ethical people don't need mitzvot" is at the bottom (Table 21).

**Table 21**  
**Ranking reasons for non-observance by their importance (in per cent)**

	<u>Per cent responding "very important" or "important"</u>
People lack the proper education	67
Selective observance is satisfactory	55
It is hard to observe	53
Ethical people don't need mitzvot	38

Two patterns emerge with respect to the correlations between reasons for non-observance and self-defined religiosity:

1) A monotone trend: With increased observance, more people tend to regard "lack of proper education" as the reason for non-observance of mitzvot (Appendix C, p.72). Also, with the rise in religiosity less importance is attributed to the statement "Ethical people do not need mitzvot." This reason for non-observance polarizes the "strictly observant" and the "totally non-observant." About half of the "strictly observant" regard this reason as "not important" or "not at all important" since they are convinced that the mitzvot are not derived from ethics. For their part, half of the "totally non-observant" regard it as "very important."

2) A duo-tone relationship, which points to the similarity between the "strictly observant" and the "non-observant", on the one hand, and the two groups of intermediate religiosity, on the other. The two extreme groups attribute less importance to the difficulty of observing mitzvot (including selective observance) than do the intermediate ones. (Appendix C, p.72).

Hence, non-observance -- both in the eyes of the "strictly observant" and of the "totally non-observant" -- is not so much a matter of difficulty, as a matter of a different outlook related to education and ethics.

## CHAPTER TEN EXTENT OF OBSERVANCE BY COMMUNITY

### **The sample by communities**

The emphasis in this concluding chapter on observances will be on a typology of communities in terms of extent of religiosity. Although the project was originally designed to study patterns of observances of individuals (Chapters 1-8, above), the sampling framework enables community analysis of Israeli Jewish communities. For geographic reference, see Map on p.iii of the Preface.

In addition to the respondents of the national sample who live in 35 Jewish urban and rural communities in Israel, the analysis here also includes data from a separate sample of settlers in Gaza, Golan Judaea, and Samaria. The settlers live in 13 urban and rural settlements in these areas. Because of the very small number of respondents in some of the 13 settlements, they were grouped into six communities to enable analysis by community. The six communities are as follows: 1) Ariel, 2) Shomron - urban, 3) Shomron - rural, 4) Kiryat Arba, 5) Katif, and 6) Golan.

### **Recoding the data**

Each community can be ranked on each of the items of observance according to the distribution of its residents on the respective items. Any of several averages could be used for ranking the distributions. For the items on self-defined extent of religiosity, for example, the ranking was according to the arithmetic mean. The means of each item were grouped into several intervals but not more than five. The community with the highest extent of observance is always coded "1," while the lowest may reach code "5," but not less than "3." Thus, a new set of coded data was created, ranking each of the 41 communities (35 of the national sample and 6 of the settlers sample) according to its arithmetic mean on each of the observance items.

Four items are included in the analysis of extent of religiosity:

- A. Way of life -- in the spirit of Jewish values (codes range between 1-5).
- B. Self-grading on religiosity (codes range between 1-4).
- C. Jewish identification as an important factor for observance (codes range between 1-3).
- D. Self-defined extent of religious observance (codes range between 1-4).

In addition, each community was coded by ethnicity according to the proportion of respondents stemming from Eastern origin, as follows:

	<u>Code</u>	<u>Per cent of Easterners</u>
East	(1) E++	= 79-91%
	(2) E+	= 60-70
	(3) E	= 53-59
	(4) Mixed	= 48-51 (equal proportion)
	(5) W	= 33-45
West	(6) W+	= 18-29

According to this recoding, the communities are ranked from most Eastern communities to most Western. The letter "E" or "W" is assigned at the right of the code number and the proportion of Easterners (or Westerners) is indicated by "+" or "++." Thus, a community whose proportion of Easterners ranges from 53%-59% is assigned "E;" if the proportion is from 60-70%, it is assigned "E+," and if the proportion of Easterners exceeds 79%, it is assigned "E++." Communities consisting of about 50% Easterners are assigned M (mixed), while communities with a relatively low proportion of Easterners (33%-45%) are assigned "W" (West) or W+ (18%-29% Easterners).

The next section will be devoted to the analysis of the partial order of Israeli communities profiles, generated by their simultaneous ranking on the four items of religiosity. Note that this analysis incorporates the communities from both the national and the special settlers samples. The analysis will also include the correlation between ethnic origin (presented above) and the typology of "religiosity."

#### **A partial-order of Israeli communities by extent of religiosity**

According to the four "religious identification" items (see above) each of the 41 communities is assigned a profile of four components, one from each item. Hence, a community has the highest level of religiosity if it is assigned the profile "1111," being highest on each one of the items. Two communities turn out to have this highest level of religiosity: Bnei Brak and Kiryat Arba. A community has the lowest level of religiosity if it is assigned the profile "5434": it is lowest on each one of the four items. One community is assigned this lowest level of religiosity: namely, Shavei Zion.

All other profiles are located between these two extremes in a partial order. (In the "Guttman Scales", presented earlier in this report in the analyses of

profiles of observances [Chapters Two, Three and Four] the profiles were simply-ordered.) The overall partial order is an automatic consequence of the simple order on each of the items. Since some communities share the same profile, the 41 communities yield only 26 different profiles, as listed below, with their frequencies (Table 22).

To portray the above partial order, the technique of partial order structure (scalogram) analysis with base coordinates (POSAC-I)\* is employed. In this analysis each profile appears as a point in the space, the extreme profiles appearing in the lower left corner ("1111") and in the upper right corner ("5434"), i.e., from "very observant" to "not at all observant." The diagonal direction running between these two extremes is called the joint direction of the partial order, and defines intermediate levels of observance.

The reference axes of the partial order space are the base coordinates calculated by the program. These base axes turn out to be contextually meaningful in the partial order.

The space diagram of the computer output is portrayed in Figure 2.

In Figure 2, each profile appears as a point, the serial numbers being those in the list of Table 22. Each profile serial number is accompanied by the name (or names) of the corresponding community(ies). Most of the points are distributed around the diagonal line (from the southwest corner -- "strictly observant" -- to the north-east corner -- "non-observant") in a rather narrow belt. This suggests that the 41 communities differ mostly in their overall level of observance, rather than in the kind of observance (specified by the four items).

In order to facilitate comprehension of the overall space, we shall present the systematic differences among the four items in the form of four diagrams, one for each item (Figure 3a-d). This analysis reveals two base directions for the profiles space: one direction -- self-grading on religiosity -- is that of the "Y" coordinate (see Figure 3b), and the other -- Jewish identification as a reason for observance -- that of the "X" coordinate (Figure 3c). The response categories of these two items partition the profile space of the overall partial-order in accordance with the two base orthogonal coordinates.

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\*A discussion of the mathematical and technical aspects of POSAC in general is presented in Shye (1985) and in Shye and Amar (1985). Published examples of uses of POSAC can be found in Levy and Guttman (1985, 1987a), and in Lipshitz, (1986).

**Table 22**

**List of the 26 profiles of communities, by extent of religiosity  
with their frequencies and names of communities**

<u>ID</u>	<u>ABCD*</u>	<u>Sum of categories</u>	<u>Fre- quency</u>	<u>Name of community</u>
26	1111**	4	2	Bnei Brak; Kiryat Arba
25	1121	5	1	Katif
24	1212	6	1	Shomron - urban
23	2212	7	1	Dimona
22	1222	7	1	Ramleh
21	2222	8	4	Jerusalem; Yavneh; Netanya; Zichron Ya'akov
20	2312	8	1	Beit Herut
19	3222	9	3	Ashkelon; Beer Sheva; Petach Tikva
18	2323	10	1	Tiberias
17	3322	10	1	Ariel
16	3223	10	1	Or Yehuda
15	4222	10	2	Akko; Ashdod
14	4322	11	1	Migdal HaEmek
13	3323	11	3	Hod Hasharon; Ora; Shomron - rural
12	4223	11	1	Kfar Saba
11	3324	12	1	Carmiel
10	4323	12	5	Bat Yam; Holon; Rehovot; Ramat Gan; Ra'anana
9	3333	12	1	Kiryat Motzkin
8	4333	13	1	Kiryat Gat
7	4423	13	1	Herzliya
6	4424	14	1	Givatayim
5	5333	14	3	Haifa, Nahariya, Rishon L'Zion
4	5433	15	1	Golan
3	4434	15	1	Tel Aviv
2	5334	15	1	Kiryat Bialik
1	5434	16	1	Shavei Zion

\* A = Way of life in the spirit of Jewish values B = Self-grading on religiosity C = Jewish identification motivates observance D = Extent of self-defined religious observance

\*\*For each item, "1" designates the highest level of religiosity. The higher the grade, the lower the extent of religiosity (see p.65 above).

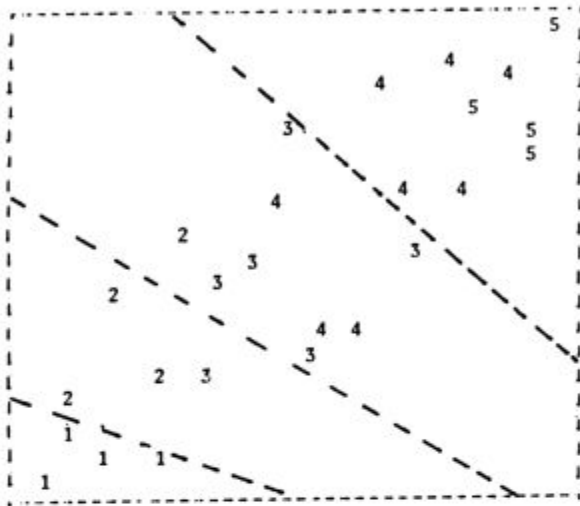
These partitions of the space are indicated in Figure 2 by broken lines denoting 12 cells (4 x 3). Inspection of Figure 2 reveals that "contradictory" cells, namely, high on self-grading and low on Jewish identification as a motivator for observance (and vice versa) are empty. This semantic contradiction leads to the predominance of the distribution of the profiles around the diagonal line, namely the joint direction, differentiating among levels of religiosity. Indeed, this direction corresponds to the partitioning by item 4 - extent of self-defined religious observance, from "strictly observant" to "totally non-observant" (Figure 3d). This is indicated in the space diagram of Figure 2 by the full lines in the joint direction. This means that extent of observance may be regarded as a function of self-grading ("Y") and Jewish identification as motivating observance ("X"). (It should be noted that leading a way of life in the spirit of Jewish values also partitions the space -- with some deviations -- in the joint direction -- Figure 3a).

Hence, as indicated in Figure 2, the 41 communities can be grouped into five distinct categories according to extent of observance -- from "strictly observant" to "non-observant" -- based on the overall partial order. Accordingly, three communities can be described as "strictly observant": Bnei Brak, Kiryat Arba (having the same profile), and Katif. Thus, settlers' communities fall in the "strictly observant" region, though they can be found in other regions as well, bordering even with the non-observant region (Golan). Non-observant communities are Shavei Zion, Tel Aviv and Kiryat Bialik. Between these two extreme regions are located the remaining communities, characterized by different intermediate levels of observance. Thus, Haifa, Nahariya, Rishon L'Zion and Givatayim are much closer to the non-observance region than are other communities from the "somewhat" observant region. The same holds for communities like Jerusalem, Yavneh, Ramleh, Shomron-urban, which are closer to the "strictly observant" region, compared to other communities of the "mostly observant" region. The highest inconsistency (wide-spread) is characteristic of communities in the mixed region ("mostly" and "somewhat observant") of which a considerable proportion of communities (60%: 9 out of 15) are what may be called "Eastern communities".

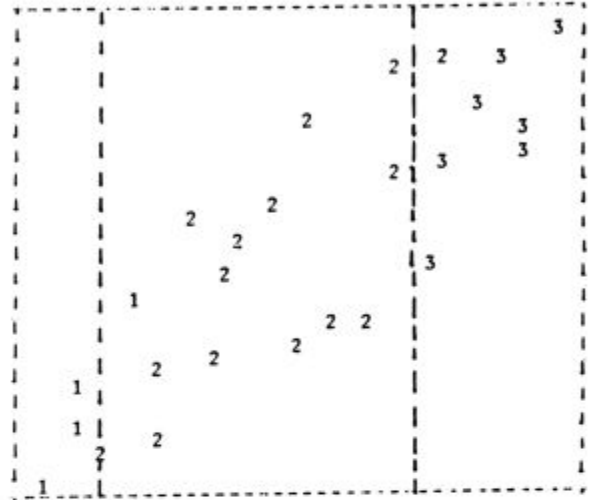
The ethnicity criterion was also transcribed into the partial order. (Each profile is accompanied by the code of ethnicity, from "mostly Eastern" [E++ ] to "mostly Western [W+] -- see explanation on pp.66). Such a super-imposition



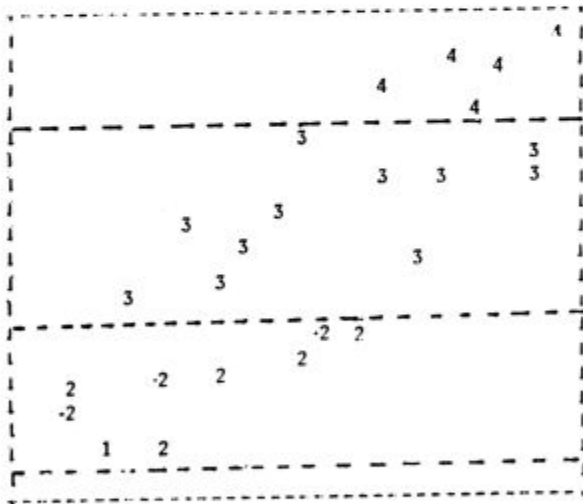
3a: Way of life in spirit of Jewish values (joint direction)



3c: Jewish identification motivating observance (Base X)



3b: Self-grading on religiosity (Base Y)



3d: Self-defined extent of observance (joint direction)

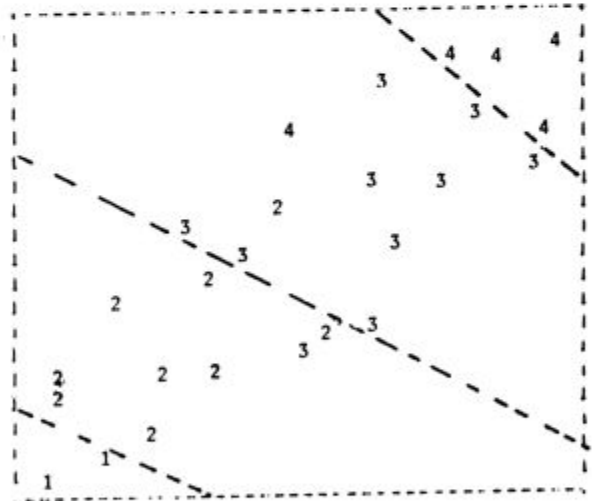


Figure 3: Item diagram for four religiosity items

helps reveal the relationships -- if any -- between the partial order of the communities and ethnicity. Indeed, an interesting duo-tone pattern was found between extent of religiosity and ethnicity. The two extreme regions comprise mainly Western (or at most mixed) communities, except Kiryat Arba, in the "strictly observant" region.

This supports the hypothesis partially confirmed in the preceding chapters, that Westerners are more consistent with respect to religious observance than are the Easterners, especially with regard to being systematically "non-observant." Indeed, the less observant the community, the higher the proportion of Westerners in the community (see the "somewhat observant" region). As already mentioned, 60% of the communities located in the least consistent region ("mostly and somewhat" observant) are Eastern communities. However, "mostly observant" communities are mainly Eastern communities as a result of the higher observance of the Easterners (self-defined as well as particular observances).

Communities were further analyzed by certain particular observances as well. Each of these analyses revealed a very similar structure to the one presented here by extent of religiosity, with only very small unsystematic changes in details which do not add any further information that could facilitate comprehension.

## PART TWO

### SOCIAL INTERACTION AMONG JEWS IN ISRAEL

#### INTRODUCTION

There are three types of intergroup conflict in the Israeli Jewish society that are the foci of social strain: (1) interethnic relations between Ashkenazim and Sephardim; (2) relations between religious and non-religious; and (3) relations between old-timers and new immigrants. The Guttman Institute has been tracking for many years Israeli perceptions of the quality of relations between ethnic groups and between the religious and non-religious.

Consensus on the goal of social integration of ethnic groups led in the course of time to a perception of improved inter-ethnic relations. Religious/non-religious relations, on the other hand, have not yet reached the point of setting common goals, and each side is still attempting to "win" (Ben-Ari and Amir 1988; Liebman 1990). Therefore, relations between religious and non-religious lags behind that of interethnic relations, thus remaining a more severe social problem. Indeed, Figure 4 (on page 75) shows that there is a wide gap between public assessment of the quality of ethnic relations as compared to the quality of relations between persons of different degrees of religiosity. In general, perceived relations between the different ethnic and religious groups improve in periods of crisis -- but, nevertheless, the divergence between the two persists (Levy, 1992).

Two chapters of Part II deal with relations between religious and non-religious, both in the private sphere (Chapter Eleven) and the public sphere (Chapter Twelve).

Chapter Eleven reports on the character of intergroup relations in terms of mutual acceptance and actual interaction in a variety of social settings. We call attention throughout to the repeated patterns of difference between ethnic and religious relations, and repeatedly ponder the question of the very large difference in assessment of the quality of the two types of relations. We shall show that these relations are perceived to be more problematic when discussed in general than when it comes down to specifics, although certain specific areas --

marriage, especially -- are considered more problematic than others. We shall also show that the main problem arises with respect to the place of religion in the public sphere.

The observations on these topics can be classified according to the following mapping sentence:

**MAPPING SENTENCE FOR OBSERVATIONS ON SOCIAL INTERACTION**

The assessment of respondent (x) of the extent of the  $\left\{ \begin{array}{l} \text{A} \\ 1. \text{ existing} \\ 2. \text{ accepted} \\ 3. \text{ possible} \end{array} \right\}$

$\left\{ \begin{array}{l} \text{B} \\ 1. \text{ state of} \\ 2. \text{ treatment by} \end{array} \right\}$   $\left\{ \begin{array}{l} \text{C} \\ 1. \text{ self} \\ 2. \text{ family} \\ 3. \text{ individuals} \\ 4. \text{ institutions} \\ 5. \text{ government} \end{array} \right\}$  with respect to **relations** between

social **groups/individuals** of different  $\left\{ \begin{array}{l} \text{D} \\ 1. \text{ ethnicity} \\ 2. \text{ religious observance} \\ 3. \text{ veterancy in the country} \end{array} \right\}$

in a variety of social settings  $\left\{ \begin{array}{l} \text{E} \\ 1. \text{ family} \\ 2. \text{ marriage} \\ 3. \text{ education} \\ 4. \text{ neighborhood} \\ 5. \text{ work} \\ 6. \text{ recreation} \\ 7. \text{ other} \\ 8. \text{ unspecified} \end{array} \right\} \rightarrow \left\{ \begin{array}{l} \text{R} \\ \text{high} \\ \text{to} \\ \text{low} \end{array} \right\}$  **assessment**

in the sense of social interaction.

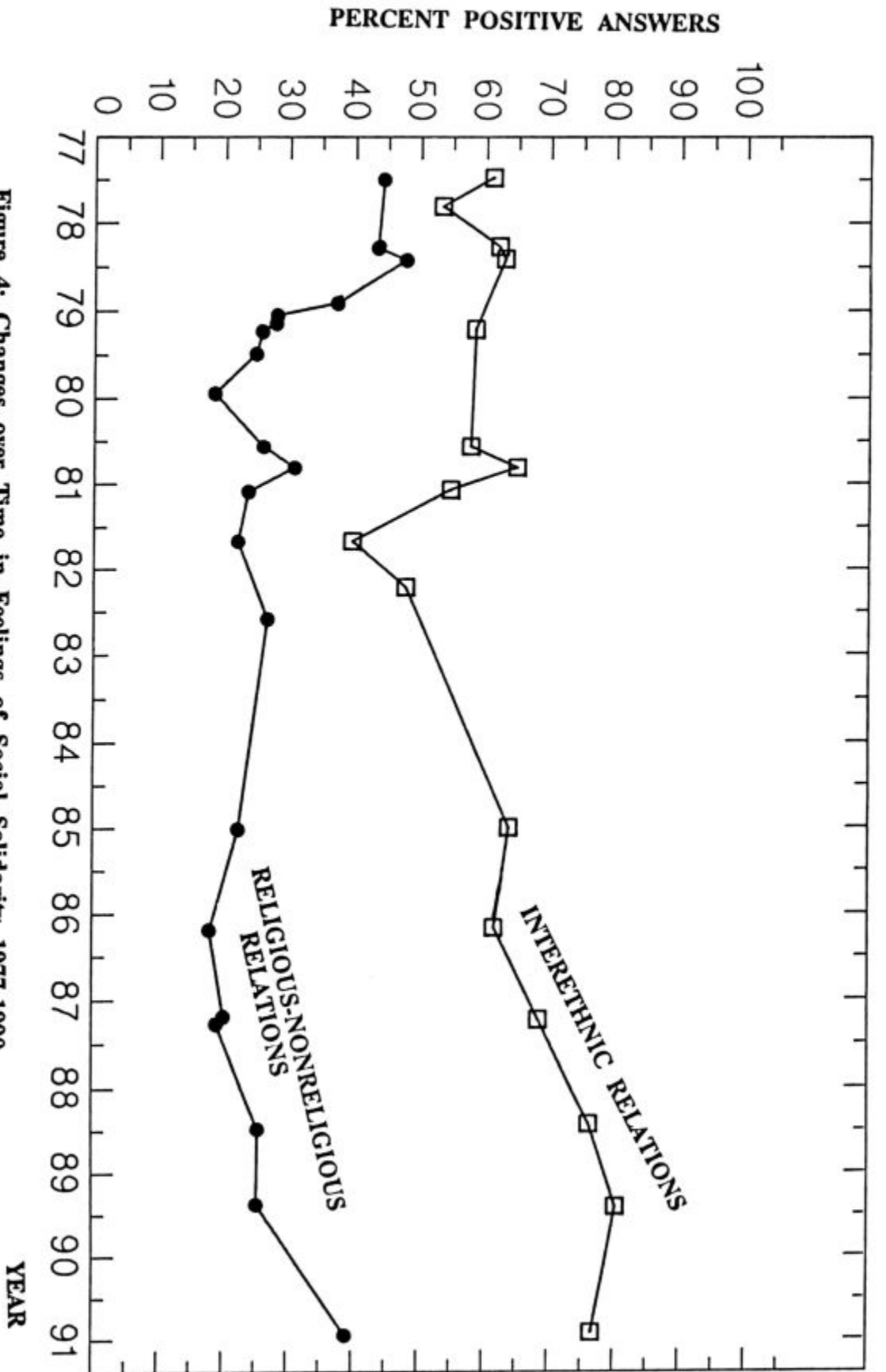


Figure 4: Changes over Time in Feelings of Social Solidarity 1977-1990  
Percent of positive answers

Adapted from: Levy, Shlomit (1992): Social problem Indicators for Israel: Society and State. Jerusalem, The Louis Guttman Israel Institute of Applied Social Research.



## CHAPTER ELEVEN

### INTERGROUP RELATIONS: ATTITUDES AND INTERACTION

The respondents' perceived relations between religious and non-religious will occupy us here. The Introduction to this section makes clear that Israelis' assessments of the quality of ethnic and religious relations give much higher grades to ethnic than to religious relations. Thus, in the present survey, 67% of the population deem relations between Ashkenazim and Sephardim to be "good," compared to only 28% who think so about relations between religious and non-religious. (Most responses on both questions are in terms of "pretty good" rather than "very good.").

In distributing the "blame" for the supposedly poor relations between religious and non-religious, respondents place somewhat more blame at the door of the religious. Asked to estimate the proportion of each group that offers respect to the other, as well as the proportion of each group that is prepared for social relations and for living in the same neighborhood, respondents give somewhat higher grades to the non-religious. For example, 37% of the population believe that "only a minority" of the religious are prepared to socialize with the non-religious, and that the large majority prefers to remain aloof, compared with 23% who think this to be true of the non-religious. The predominant view of Israelis is that both groups have their share of "some who do and some who don't" show respect to, and acceptance of, the other group, but on balance, the religious are thought to be less accepting (see Appendix B, pp.10-11).

#### **Assessment of the quality of intergroup relations**

A more detailed set of questions, with a gamut of intergroup relations (each of which was rated from "very good" to "not at all good") reiterated the difference concerning the quality of interethnic and religious/non-religious relations (Table 23).

Table 23 shows that relations between old-timers and Western newcomers are rated highest of all (84% "pretty good" or better), while relations of veteran Israelis with "Ethiopian newcomers" (67%) and "Russian newcomers" (60%) are rated good by two-thirds of the population. This is the same percentage that rates Ashkenazi-Sephardi relations as good. By contrast, only about one-quarter of the respondents regard relations between religious and non-religious as good. Note that this negative assessment applies also to relations among the religious groups themselves.

**Table 23**  
**Assessments of Intergroup Relations**  
**Percent saying "very good" and "pretty good" (in descending order)**

<u>Relations between:</u>	<u>Total positive</u>	<u>("very good")</u>
Western newcomers and oldtimers	84	14
Ethiopian newcomers and oldtimers	67	13
Ethnic groups (Ashkenazi/Sephardi)	67	9
Russian newcomers and oldtimers	60	7
Among religious groups	29	3
Religious and non-religious	28	2
Haredim and National Zionists	26	2

---

If we investigate among which respondents this negative assessment is concentrated, we find that it is the syndrome of the less religious (which leans towards the Western-born and their offspring, and the higher educated) who are least positive in their assessment. Other demographic differences are virtually irrelevant. Thus, Appendix C, p.16, shows a sharp decline in the assessment of the quality of relations between religious and non-religious corresponding to the decline in religious observance, from a high rating of 44% by the "strictly observant" to a low of 18% among the "non-observant." The less observant also find ethnic relations somewhat more problematic, but the differences are small compared to the differential perception of religious relations.

#### **Personal attitudes toward various groups**

It is of considerable importance to note that the differential assessment of intergroup relations which we have just seen is not reflected much in the respondents' reports of their own attitudes towards these groups. Table 24 shows that, overall, respondents are overwhelmingly positive in their personal attitudes not only towards the two major ethnic groups but also towards both religious and non-religious groups. The only two groups that are poorly assessed from the personal point of view of the respondents are Haredim and the anti-religious.

**Table 24**  
**Respondent's Attitude to Other Population Groups**  
**Percent saying "very positive" and "positive" (in descending order)**

	<u>Total positive</u>	<u>("very positive")</u>
Easterners	97	27
Newcomers from Ethiopia	96	21
Westerners	94	21
Non-religious	90	12
Religious	88	17
Newcomers from Russia	87	16
Haredim	41	7
Anti-religious	41	5

---

Even when these respondents are cross-tabulated by religiosity, we do not find the strong differentials that were evident in the more stereotyped assessment of the quality of intergroup relations between religious and non-religious. More exactly, only those in the least-observant syndrome (Western-born and their offspring, etc.) differentiate between the religious and non-religious in their positive personal attitudes.

However, when it comes to personal attitudes toward the extreme groups of Haredim and anti-religious, the full force of the religiosity variable comes into play: the more observant the respondent, the more he/she appreciates the Haredim and the less he/she appreciates the anti-religious (Table 25). The assessment of the Haredim by the non-observant, and the anti-religious by the observant, is not only less positive -- it borders on very strong rejection.

Attitudes towards the newcomers are uniformly positive (somewhat more for Ethiopians than Russians, since the Sephardim are a bit more doubtful about the Russians).

**Table 25**  
**Personal Attitudes Towards Various Social Groups**  
**% positive answers according to religious observance and origin**

	Religious Observance				Ethnic origin					Total
	Strictly	Mostly	Somewhat	Not at all	2nd Gen. Israelis	Eastern Israelis	Western Israelis	Eastern born	Western born	
Easterners	97	98	96	96	88	99	96	97	94	97
Newcomers from Ethiopia	97	97	96	95	97	99	98	94	93	96
Westerners	96	90	94	97	96	92	98	93	97	94
Non-religious	81	88	91	98	91	87	97	85	95	90
Religious	99	98	89	66	88	92	81	93	84	88
Newcomers from Russia	89	81	88	89	89	79	92	85	92	87
"Haredim"	76	52	36	17	32	42	34	56	37	41
Anti-religious	23	26	43	68	39	33	51	36	48	41

**Attitudes toward primary relations: friendship, marriage, family**

There are two additional types of measures that permit deeper examination of intergroup attitudes: (1) extent of acceptance of others in different social settings, and (2) assessment of the likelihood of success of such contacts. These measures are expressed in a variety of questions that focus on primary social settings such as marriage, family, friendship, neighborhood, etc.

As far as acceptance is concerned, Table 26 shows that there is greater readiness to accept "someone differing in religious observance" the more impersonal the social setting. However, it is noteworthy that even in the most intimate setting of the family, the rate of readiness to accept members of the other group is rather high.

With respect to marriage of one's child to members of other groups (Table 27), the highest rate of acceptance is marriage to someone from a different ethnic group (46% are definite in their acceptance). A lower percentage would accept one's child's marriage to someone differing in religious observance and to new immigrants from Russia and Ethiopia (about one-fifth would "definitely" agree); with regard to Russians and Ethiopians there are, presumably, religious doubts. However, it should be noted that only a minority oppose a child's marriage to someone different in ethnicity (17%) or religious observance (24%). In contrast, there is virtual unanimity in opposition to a child's marriage to a non-Jew.

**Table 26**  
**Acceptance of Someone Differing in Religious Observance**  
**in a Variety of Social Settings (in percent)**

<u>Would accept someone differing in religious observance within:</u>	<u>Percent of positive answers</u>	
	<u>Total positive</u>	<u>"Definitely"</u>
Family (parents, spouse, siblings, children	76	27
Residential building	77	32
Children's school	79	29
Recreation places	81	33
Broader family circle (cousins, grandparents)	86	32
Friends	87	33
Neighborhood	89	39
Place of work	90	37

**Table 27**  
**Acceptance of a Child's Marriage to "Other"\***  
**(% replying positively)**

	<u>Total positive</u>	<u>("Definitely yes")</u>
Would agree to child's marriage to someone differing in ethnicity	83	46
Would agree to child's marriage to someone differing in religious observance	76	16
Would agree to child's marriage to a newcomer from Russia	74	21
Would agree to child's marriage to a newcomer from Ethiopia	65	18
Would agree to child's marriage to a non-Jew	16	4

\*Percentage calculated from those who answered the question (i.e. about 90% of the respondents).

Assessment of the likelihood of success for a couple who marry across religious differences is considerably lower than the likelihood of success attributed to interethnic marriage. In the case of ethnic differences, Table 28 shows that marriage is thought to be almost as likely of success as is friendship, whereas in the case of religious differences, friendship is thought to stand a much better chance than marriage (88% versus 58% -- only 11% are certain).

**Table 28**  
**Assessments of Social Contacts and Inter-group Marriage**  
**(Percent replying positively)**

	% of positive <u>answers</u>	<u>"Certainly yes"</u>
<u>Friendship</u>		
Inter-ethnic friendship can be successful	97	61
Inter-religious friendship can be successful	88	38
-----		
		(more than 1)
Have friends from a different ethnicity	88	78
Have friends who differ in religious observance	82	69
-----		
<u>Marriage</u>		
		(certainly yes)
Inter-ethnic marriage can be successful	95	49
Inter-religious marriage can be successful	58	11
-----		
Would agree to child's marriage to someone*		(definitely yes)
from a different ethnicity	83	46
Would agree to child's marriage to someone*		
differing in religious observance	76	16

\*Percentage calculated from those who answered the question (i.e. about 90% of the respondents).

In all of these cases, it is the most observant group that is least open to acceptance of others who are different. This is apparent not only in the most intimate settings of marriage and family, but also in the more remote and formal places of contact as seen in Table 29.

**Table 29**  
**Acceptance in Various Social Settings of People**  
**Differing in Religious Observance\***  
 (% replying positively)

	PERCENT OF				Total sample
	Strictly	Mostly	Somewhat	Not at all	
Close family	53	73	86	73	76
Kindergarten	61	78	86	82	80
Building	63	74	83	77	77
Extended family	64	84	94	85	85
Recreation place	69	89	83	75	81
Friends	75	90	92	87	88
Place of work	78	90	92	89	90
Neighborhood	79	89	92	88	89

That the problem of mutual acceptance lies more at the door of the more observant than the less observant, as we have just seen, is also perceived by the population as a whole. It will be recalled (p.77 above) that the most observant are thought to be less respectful of others, and less willing for neighborly and social relations, than are the less observant.

**Intergroup contact: The social environment**

So far we have seen that stereotypes of the quality of religious relations are perceived as more problematic than attitudes of respondents speaking for themselves. As far as self is concerned, there appears to be high readiness of mutual acceptance of both ethnic and religious differences, except that religious differences are perceived to be something of a barrier in the most intimate relationships, especially marriage.

We have also seen that the most observant are more desirous of exclusiveness.

What about actual contact? Do the patterns of interaction reflect attitudes, or do they diverge?

**Acceptance and presence of "others"**

It will be recalled that a series of questions was asked pertaining to the readiness of respondents to accept persons unlike themselves in a variety of social settings. Returning to this same list of social settings, we then asked, "Are there persons differing from you in religious observance in each of the following settings?"

Table 30 presents acceptance versus presence of people differing in religious observance in various social settings. Interestingly, the proportion of acceptance and of presence are similar, and so are their respective rankings.

The more remote the social setting from the family circle, the higher the acceptance and presence of people differing in religious observance.

**Table 30**  
**Acceptance and Prevalence of "Others"**  
**(percentage of positive answers)**

	Would accept someone differing in religious observance within: _____		Already have someone differing in religious observance within: _____	
	Total positive	("Definitely")	Total positive	(Half and more)
The family (parents, spouse, sibs, children)	76	27	66	23
In the residential building	77	32	63	25
At children's school*	79	29	71	32
In recreational places	81	33	**	**
In the broader family circle (cousins, grandparents)	86	32	80	33
The friends	87	33	79	30
In the neighborhood	89	39	90	44
At place of work*	90	37	82	38

\* Includes only those for whom the question was relevant, i.e. 62% for kindergarten and 74% for place of work.

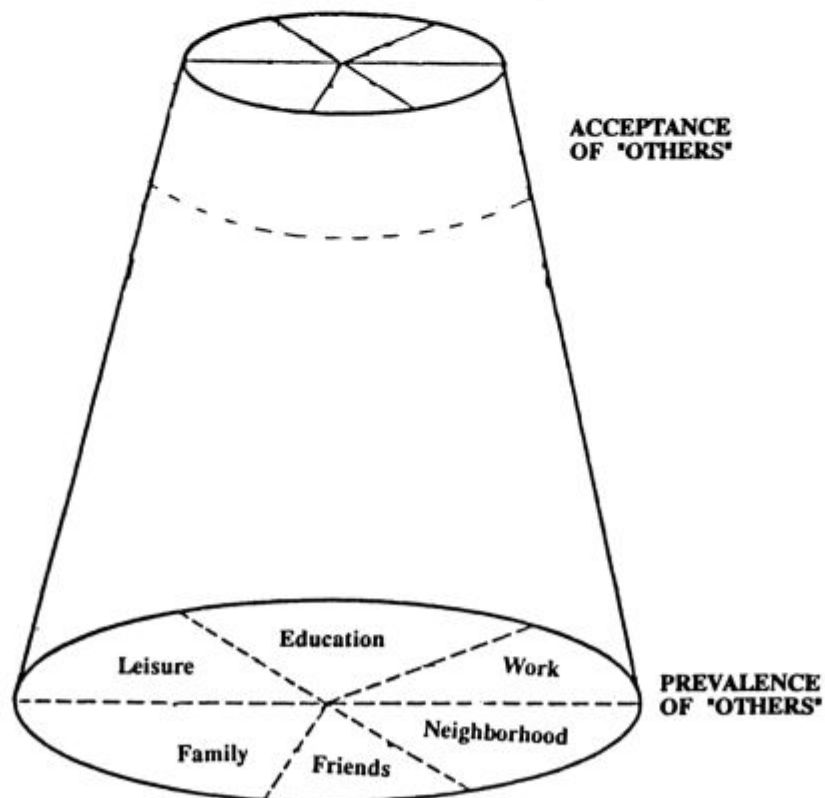
\*\* Not asked

**Interrelationships between acceptance and prevalence of people differing in religious observance**

Analysis of the intercorrelations between acceptance and presence of "others" shows that acceptance is quite remote from presence. In other words, these two kinds of assessments do not "go hand in hand," although they do not negate each other. On the other hand, within each set of questions, intercorrelations are considerably high, but the questions referring to prevalence are less closely related to each other than the acceptance questions, which are more intercorrelated. In other words, respondents differentiate more among presence of "others" than among acceptance of them, the latter indicating a more stereotypical approach.

For convenience, the structure of the interrelations between acceptance and presence of others differing in religious observance, is schematically presented below:

**Schematic representation of the structure of interrelationships between acceptance and prevalence of others differing in religious observance**



The above analysis relates only to intercorrelations and not to subjective level (per cent) of acceptance and presence (Table 30).

### **Self-defined observance and social interaction with people differing in religious observance**

The correlations between religious observance and the interaction between religious and non-religious persons point to two main patterns (Appendix C, pp.8-9):

- (1) For most of the social settings studied -- extended family, friends, neighborhood, residential building, and place of work -- a monotonic relationship obtains according to which a decrease in religious observance corresponds with increased homogeneity, that is, in the number of respondents who say that "there are no people" who differ from them with respect to religious observance. Hence, the "non-observant," and to some extent also the "somewhat observant", are the most "closed" groups in the sense of interaction with others who differ from them in religious behavior.
- (2) The second pattern that emerges is a duo-tone correspondence in which the two extreme categories, "strictly observant" and "totally non-observant," are more similar to each other with respect to religious interaction than are the intermediate categories of observance. This pattern applies within the settings of the immediate family, and children's school or kindergarten, where the two extreme groups are more "closed" with respect to presence of persons of different levels of observance.

In general, it can be concluded that it is the least religious respondents -- those who are "totally non-observant" and those who are "somewhat observant" -- who have least contact with people different from themselves with regard to religious observance. The ostensible "closure" of the strictly observant is expressed only in those social settings that specify continuity of religious identity, namely, children's education and close family. In this sense, the strictly observant are similar to the totally non-observant.

### **Comparing religious and ethnic perspectives on the acceptability and actual presence of others**

Looking at acceptance versus actual presence, it is noteworthy that there is no difference between religious and ethnic homogeneity. The percentage of religious "otherness" among close family, extended family, and among friends parallels the presence of married couples of mixed ethnicity in the same social settings.

We now want to juxtapose readiness to accept others in different social settings with the actual presence of others in those settings from the point of view of respondents of different backgrounds of observance and ethnic origin. In order to do so, we have created eight sub-groups by cross-tabulating (1) high versus low observance with (2) the four ethnic types: Eastern versus Western, and Israeli-born of Eastern origin versus Israeli-born of Western origin. For each of these sub-groups, Table 31 describes their attitudes towards the acceptability of others who differ in religious observance, and the actual presence of such others in the social settings introduced earlier.

**Table 31**  
**Acceptability and Presence of Others by Religiosity and Ethnic Origin**  
**% of positive answers**

		High observance				Low or non-observance			
		*E2	W2	E1	W1	E2	W2	E1	W1
Close Family	A**	73	48	62	73	87	79	85	78
	P**	81	62	71	73	78	46	78	53
Extended Family	A	85	78	72	76	96	88	88	90
	P	91	80	80	89	89	71	78	67
Friends	A	89	76	82	85	92	89	86	89
	P	90	87	83	89	73	74	81	74
Neighborhood	A	88	83	83	91	93	90	86	90
	P	96	90	92	90	91	84	91	85
Building	A	75	60	66	72	83	80	71	82
	P	67	60	63	65	68	52	65	60
Kindergarten***	A	74	59	74	73	89	80	85	84
	P	70	50	72	64	73	67	63	74
Workplace***	A	90	81	82	86	91	92	89	91
	P	85	73	87	88	81	78	76	82

\* E1, W1 = Foreign-born Easterners/Westerners  
 E2, W2 = Israeli born of Eastern/Western origin

\*\* A=Acceptability P=Presence

\*\*\*Includes only those for whom the question was relevant, i.e. 62% for kindergarten, 74% for workplace.

The table suggests the following conclusions:

Controlling for ethnicity -- that is, comparing each cell of high observance with the corresponding cell for low observance -- we see:

1. Within each ethnic type, the more observant (1) prefer more homogeneous environments, but (2) actually have less homogeneous environments. Or, to put it otherwise, the more observant say they are less ready for interaction with religious others, but actually have more contact with them, especially in the close family.
2. Among the more observant, the Israeli-born generation of Western parentage shows most "closure," both in expressed preference for homogenous environments and in actually experiencing fewer others in these environments.
3. Among the less observant, the Western groups -- both those born in Israel and those born abroad -- live in more "closed" environments than the Eastern groups. There is little variation among the non-observant in expressed readiness for interaction.
4. Close family, kindergarten and residential building are the least "open" settings, both actual and preferred.
5. However, for the more observant, residential building and kindergarten are the only two settings where preferred homogeneity is higher than actual homogeneity.

#### **Intergroup contact: Interaction**

To explore actual interaction further -- not just presence of others -- we asked two questions: "How frequently do you interact with people who are different from you in religious observance?" and "Do you meet for joint recreational activities with people who are different from you in their religious observance?" Table 32 reports the frequencies of these two kinds of encounters.

**Table 32**  
**Frequency of Encounters with People Differing in Religious Observance**  
**(in percent)**

	<u>General Encounter</u>	<u>Leisure Time Encounter</u>
Always or often	35	14
Sometimes	40	38
Seldom	19	25
Never	<u>7</u>	<u>23</u>
Total	100	100

---

To the general question, only very few respondents answer "never." The modal answers are "often" and "sometimes," characterizing some three-quarters of the respondents. Half of the sample answered "often" or "sometimes" to the specific question concerning spending leisure time. There is a drop in the frequency of both kinds of encounter with the decline in religious observance, indicating once more that it is the less observant rather than the more observant who live in a religiously homogeneous environment. An echo of the same observation is the finding that Israelis of Western origin have fewer contacts with others of differing religiosity. (See Appendix D, pp.10-11.)

These interactions tend to be open and frank, in the sense that both parties do not seem to avoid direct discussion of the issues that ostensibly divide them (Table 33). Specifically, we asked, "When you meet with people who differ from you in religious observance, do you discuss religious issues, life style differences, and the place of religion in Israel?"

**Table 33**  
**Percentage of Respondents Who Discuss Controversial Religious Issues**  
**with Persons Differing in their Religious Observance**

<u>The subject</u>	<u>Discuss</u>				<u>Total</u>
	<u>Al-</u> <u>ways</u>	<u>Some-</u> <u>times</u>	<u>Sel-</u> <u>dom</u>	<u>Never</u>	
Matters of disagreement between religious and non religious	11	46	24	20	100
Differences in life-style of religious and non-religious	10	45	23	22	100
Relationship between State and religions	9	42	24	25	100

---

Asked to estimate the influence of such encounters on their attitudes toward those who differ religiously, most respondents (76%) reported that the encounter did not affect their attitude, either positively or negatively (App.B, p.9). Still, it is interesting that the encounter influenced more in the positive direction (11%) than in the negative (4%). This trend is true for all religiosity groups except for those who are "not at all observant": 4% of the non-observant reported positive influence, compared to 12%-14% of the other observance groups. (Appendix C, p.11.)

## CHAPTER TWELVE STATE AND RELIGION

### **Relation of State and Religion: The status quo**

This chapter considers the problematics of relations between religious and non-religious in more macroscopic terms, specifically with respect to issues concerning the place of religion -- and institutionalized religion -- in the public life of Israel. From the work of the Guttman Institute we know that almost half (44%) have held the opinion since the 1960's that it should be the government's concern that public life in Israel comply with Jewish religious tradition ("definitely" and "perhaps yes" -- Appendix B, p.12).

However, the majority of respondents since the mid 1970's have been critical of the "present" State/Religion situation. When asked, "In your opinion, how successful is the present integration of Religion and State in Israel?" 60-75% of respondents in the last 15 years have held the opinion that the "present" situation in this respect is unsuccessful ("not so successful," "not successful," and "not at all successful" - see Table 34).

**Table 34\***  
**Changes Over Time in Assessment of "Present" Integration  
of State and Religion in Israel (in percent)**

<u>Date</u>	<u>"Very successful" and "Successful"</u>	<u>"Not so successful"</u>	<u>"Unsuccessful" and "Very unsuccessful"</u>	<u>Total %</u>
February 1974	25	42	33	100
September 1977	39	34	27	100
June 1978	40	30	30	100
-----				
December 1979*	18	44	38	100
February 1987	19	46	35	100
October-December 1991	28	40	32	100

\*Adapted from Levy, Shlomit, (1992), **Social Problem Indicators for Israel: Society and State**, The Louis Guttman Israel Institute of Applied Social Research.

Another finding that can be observed from Table 34 is that after the political change in 1977, when the Likud came into power, and up to mid-1978, there was an increase in those who thought the integration was successful, but as time went on the percentage of those whose assessment was positive declined sharply from 1978 to February 1987. At the end of 1991 (present research) there was a rise in the proportion of those approving, from 18% in 1979 to 28% nowadays -- a similar proportion to that observed in 1974 before the political change. Still, the majority does not approve of the present situation of integration of State and Religion. The lower the religious observance, the lower the positive assessment; the proportion drops from 50% among the "strictly observant" to 10% among the "not at all observant." (Appendix C, p.19.)

Western-born respondents are less positive than Eastern-born respondents, and the same goes for their Israeli-born offspring. Second-generation Israelis are less positive than their parents (Appendix D, p.19).

In answer to a related question, half of the respondents (51%) think that public life in the State of Israel should remain as is, neither more nor less religious. Nevertheless, the proportion who think it should be less religious is almost twice the proportion of those who think it should be more religious (33% versus 16%, respectively).

It is important to note that the in-between groups (in the sense of religious observance) favor the existing situation (60% and 64%) more than the two extreme categories ("strictly observant" and "not at all observant"). Most of the latter groups (64%) object, in their own direction. 59% of the strictly religious desire a more religious State, versus 70% of the non-religious who desire a less religious State (Appendix C, p.19).

The analysis by country of origin shows that Israeli-born of Western origin are the main group desiring change, followed by second-generation Israelis (Appendix D, p.19).

#### **Attitudes towards existing legislation on major religious issues**

When a general question is put to respondents about the "status quo" that governs the place of religion in Israel, the proportion of respondents who support changing the status quo on matters of State and Religion exceeds the proportion that would leave it unchanged. At a more specific level, two main issues were investigated: respondents were asked whether they supported or

objected to (a) separation of State and Religion, and (b) the institution of civil marriage. The distribution of answers to these two issues is presented in Table 35.

**Table 35**  
**Support of Separation of State and Religion and of Civil Marriage**  
**(in per cent)**

	<u>Separation of State and religion</u>	<u>Institution of civil marriage</u>
Definitely yes	25	18
Yes	17	21
Perhaps	12	12
Perhaps not	7	5
No	23	21
Definitely no	<u>16</u>	<u>23</u>
Total %	100	100

At first glance it seems that opinions are almost equally divided on these specific topics as well: about half are in favor of a change. It should be noted, however, that the proportion of the extreme positive reply ("definitely") is only 25% for separation of State from Religion, and 18% for civil marriage (Appendix B, p.12). Even if instituted, over half of all respondents believe that they personally will not utilize civil marriage, and only 16% claim that they will "definitely" choose only this kind of marriage. Moreover, even among those who support civil marriage (answering "definitely yes" and "yes") only 36% claim that they personally or their family will choose only this kind of marriage.

The division by religious observance reveals that the greatest opposition to separation comes from the "strictly observant," and the greatest support from the "not at all observant," while the "somewhat observant" are in-between, with a slight inclination toward the non-observant (Appendix C, p.19).

A combined analysis of these topics by ethnicity and extent of observance reveals near unanimity among the religious groups, almost regardless of ethnic origin (the older Western group is more liberal in this respect than their

offspring). Among the non-observant group, just over half of the Eastern-born respondents and their offspring support such a change, while the Western-born and their offspring are much more emphatic: three out of four Westerners favor separation of State and Religion. (See Table 36). The differences by ethnicity and generation increase with respect to civil marriage: among the non-observant, only 45% of the Eastern-born and 63% of their offspring support a change, vs. 74% of the Western-born and 87% of their offspring. Note that these percentages refer to the total positive answers; the proportion of "definitely yes" answers is much lower (see Table 37).

**Table 36**  
**"Do you think that religion and state should be separated?"**  
**Distribution of responses (in %) by religious observance and ethnicity\***

	Defi- nitely <u>yes</u>	<u>Yes</u>	Per- haps <u>yes</u>	Per- haps <u>no</u>	<u>No</u>	Defi- nitely <u>no</u>	Total <u>%</u>	<u>(N)</u>
<b><u>Observant</u></b>								
Israeli-born of Eastern origin	4	8	10	5	41	32	100	(146)
Israeli-born of Western origin	7	12	2	2	30	47	100	(42)
Eastern-born	8	12	5	11	28	36	100	(148)
Western-born	14	8	16	13	27	22	100	(64)
<b><u>Non-observant</u></b>								
Israeli-born of Eastern origin	27	19	11	10	25	8	100	(184)
Israeli-born of Western origin	41	26	10	6	14	3	100	(160)
Eastern-born	30	12	16	8	24	10	100	(106)
Western-born	39	21	18	5	13	4	100	(219)

\*The four observance groups were collapsed into two categories: "Observe all or most principles" and "observe somewhat or not at all". Ethnicity includes the above four origin groups; second generation Israelis (about 10% of the population) are not included.

Table 37

**"Do you think that civil marriage should be instituted in Israel?"  
Distribution of responses (in %) by religious observance and ethnicity\***

	Defi- nitely yes	Yes	Per- haps yes	Per- haps no	No	Defi- nitely no	Total %	(N)
<b>Observant</b>								
Israeli-born of Eastern origin	2	11	9	5	29	44	100	(146)
Israeli-born of Western origin	2	17	2	3	24	52	100	(42)
Eastern-born	2	5	5	2	33	53	100	(148)
Western-born	3	6	13	3	33	42	100	(64)
<b>Non-observant</b>								
Israeli-born of Eastern origin	20	25	18	4	19	14	100	(184)
Israeli-born of Western origin	33	43	11	3	9	1	100	(160)
Eastern-born	21	15	9	9	31	15	100	(106)
Western-born	27	27	21	6	13	6	100	(219)

\*The four observance groups were collapsed into two categories: "Observe all or most principles" and "Observe somewhat or not at all." Ethnicity includes the above four origin groups; second-generation Israelis (about 10% of the population) are not included.

### **Kashrut: The public aspect**

There is near unanimity in the view that kosher food should be provided in the army (94%), as well as in public institutions (89%). Most of the positive answers come from the extreme category "definitely should be kosher." (Support of Kashrut in the army and in public institutions coincides with individual observance of aspects of Kashrut discussed in Chapter 3 above.) The opinions are

divided, however, when Kashrut certification is made conditional upon other observance, for example, when the Rabbinate refuses to grant Kashrut certificates to institutions that do observe Kashrut but do not adhere to other religious constraints. A majority of the respondents (59%) object to such linkage (42% replied "should not be so," and 17% "perhaps should not be so").

The topic of Kashrut in the army and public institutions gains support from almost the entire population. Even among the non-observant and the Western-born respondents and their offspring, the proportion of supporters exceeds the opposers.

This is not the case when linkage with other religious customs is concerned. The proportion supporting the proposition that Kashrut certification be made conditional is 80% among the most observant. Support decreases, as expected, with the decline in observance -- from 55% to 18% (Appendix C, p.18). With respect to ethnicity, only the Eastern-born respondents support such linkage (56%). The remaining origin groups oppose it, especially second-generation Israelis and respondents of Western origin (Appendix D, p.18).

### **Compulsory military service**

As is well known, conscription of yeshiva students and religious girls is one of the most controversial topics between the religious and non-religious in Israel.

A very large majority of the public (90%) supports recruiting yeshiva students to the army (55% "definitely" and 35% "yes"). About 10% object.

A considerable majority (70%-80%) also support recruiting religious girls: 70% support recruiting them to the army (37% "definitely," 33% "yes"); 10% support recruiting them to national service. 20% oppose any kind of recruiting of religious girls.

Even the majority of the "strictly observant" are supportive of recruiting yeshiva students, albeit to a lesser degree (59% versus 90%-98% of the other observance groups). Support of recruiting religious girls is more problematic for the strictly observant than for the other religious groups (45% versus 73%-95%). However, the public's perception over-estimates the religious sector's objection to the enlisting of religious girls to the army.

As for "definite" support of recruiting yeshiva students, a gradual rise is apparent with the decline in observance, from 30% to 69% (Appendix C, p.20).

### **Movie theaters and public transportation on Shabbat**

About two-thirds of the public are in favor (one-third "definitely" and one-third moderately) of allowing movie theaters and public transportation on Shabbat, and about one-third object to it. At the same time, about two-thirds support the prohibition of traffic in religious neighborhoods (with the understanding that it will not affect other neighborhoods). This solution is acceptable to all population groups.

The somewhat observant and the non-observant are the most supportive of allowing movie theaters and transportation on Shabbat. In the non-observant group, much more support comes from the Israeli-born of Western origin and their parents, than from the Israeli-born of Eastern origin; the least support comes from the Eastern-born respondents.

### **Concessions in religious/non-religious relations in public life**

If changes are to be instituted, the majority of respondents (62%) agree that in religious/non-religious relations there should be mutual concessions. 21% think that the concessions should be on the part of the religious toward the non-religious, versus 7% who think the opposite. 11% say no concessions should be made by either side.

Most respondents, both from the different observance groups and the different ethnicities, support making mutual concessions.

Except for the "strictly observant," the opinion that the religious should concede to the non-religious is stronger than that of the opposite direction. This opinion strengthens with the decline in religious observance (Appendix C, p.18). The opinion that the observant should concede to the non-observant is most characteristic of Israeli-born respondents of Western origin, and second-generation Israelis, more so than Eastern-born respondents and their Israeli offspring, though in the latter groups the opinion that the observant should make concessions to the non-observant is stronger (Appendix D, p.18).

### **The function of the Rabbinate**

Almost two-thirds (63%) think that the official Rabbinate should address itself to current problems; only 30% think that the Rabbinate is succeeding in doing so. Positive responses increase with the increase in religious observance

(Appendix C, p.17). Eastern-born respondents and their offspring think so more than Westerners. The assessment that the Rabbinate is unsuccessful in dealing with current problems is more prevalent among Western-born respondents and their Israeli offspring (72% and 80%), than among Eastern-born respondents and their offspring (63% and 56%, respectively - Appendix D, p.17).

## CHAPTER THIRTEEN

### PERCEPTION OF SELF AND "OTHERS" WITH RESPECT TO RELIGIOUS BEHAVIOR IN THE PRIVATE AND PUBLIC SPHERES: 1993 DATA

A short supplementary questionnaire was presented to an additional national sample (N=1184) in February-March, 1993. The main purpose of this questionnaire was to study the accuracy of the perception of the Israeli public with regard to religious observance in Israel. In other words, is the Israeli public aware of the extent to which some of the religious precepts -- researched in Chapters 2-9 above -- are observed in Israel? And do they feel part of the Israeli society in terms of religious observance? Furthermore, how do they perceive what attitudes prevail toward issues such as Zionism, service of religious girls in the army, civil marriage, and Jewish trends? (researched in Chapters 11-12 above).

While the main study provided us with actual level of observance prevailing in the Israeli society, these few supplementary questions cast light on the image of the Israeli society with respect to religious observance, in the eyes of its members. The relevant data are presented in Appendix E which gives cross-tabulations of all replies according to "extent of observance of religious tradition."

#### **Perception of self-religiosity vis-a-vis Israeli Jews' religiosity**

The majority of the respondents believes that at least half of the public observe the tradition "in the same way that I do". In other words, regardless of the extent of their observance, Israelis feel themselves well supported. For example, three-fourths of the non-observant (who are only about one-fifth of the public) believe that over half "do not observe mitzvot at all." On the other hand, the "strictly observant" (comprising somewhat over ten percent of the public) also believe that many behave like them -- although their conviction about the "others" is somewhat lower than that of the non-observant: 38% of them believe that over half of the public resemble them in their religious observance; most are aware that they constitute less than half of the population. (Appendix E, p.1).

Most of the respondents from each of the intermediate religious groups ("observe to a great extent" and "observe somewhat") believe -- much like the non-observant -- that the majority (over half) behave like them.

Thus, the majority of respondents are not well acquainted with the Israeli public with respect to religious observance, but feel themselves well supported by others with respect to their own way of observance. This feeling of support rises with the decline in religious observance. (Appendix E, p.1).

### **Religious observance in Israel in the eyes of the Israeli public**

The respondents were asked to estimate what proportion of Israeli Jews observe the following: light Shabbat candles, pray at synagogue on Shabbat morning, keep kosher at home and outside the home, fast on Yom Kippur and participate in a Seder.

The respondents are well-aware of the widespread character of the Yom Kippur fast and of participation in a Passover Seder; they are aware of the low attendance of synagogue on Shabbat morning (Appendix E, pp.2 and 1).

About 90% of each of the observance groups believe, correctly, that "almost all" or a "large majority" of Israeli Jews participate in a Seder on Passover (Appendix E, p.2). The estimated proportion of Israelis who keep the Yom Kippur fast declines from 91% among "strictly" observant to 57% among the "totally nonobservant" (Appendix E, p.2). In that respect the nonobservant are less realistic but a majority among them are aware of the widespread character of the Yom Kippur fast.

Observant and nonobservant alike claim that only a minority (less than half) attend synagogue on shabbat morning. This estimation rises with the increase in religious observance (Appendix E, p.1).

The proportion of those who think that more than half of all Israeli Jews light shabbat candles is higher than that of those who think that only a minority do so, which in effect largely coincides with reality (56% light

candles "always" and an additional 11% do so "often"; Appendix A, p.9). However, considering the smaller number of respondents who estimated that "a great majority" mark the shabbat by lighting candles demonstrates that in fact more households mark shabbat by lighting candles than is generally perceived. Here again the estimation increases with the increase of observance (Appendix E, p.1). Similarly, the perception of the observance of kashrut -- inside and outside the home -- is underestimated: while a majority of 70% to 80% keep kosher (69%-59% "always" and 11%-13% "usually"), only a minority (25% to 33%) estimates that "a large majority" keeps kosher. As usual, this estimation increases with the increase in personal religious observance.

In sum, the public is aware of the widespread marking of major holidays. By and large, this awareness is shared by the observant and nonobservant alike. All are also aware of the fact that only a minority attend synagogue on shabbat morning.

In fact, more households mark Shabbat by lighting candles than is generally perceived. Also, the public's perception of the observance of kashrut is under-estimated. Generally, estimation of "proportion of observance" increases with the increase in self-observance.

#### **The image attributed to the religious sector with respect to Zionism and Army service of religious girls**

About three quarters (72%) of the respondents believe that the majority of the religious sector (half and over) consider themselves Zionist. This perception is shared by observant and nonobservant alike, though among the nonobservant fewer estimate "almost all" or "a large majority" compared to the remaining religiosity groups (Appendix E, p.2). In fact, as we have learned, the great majority (89%) of Israelis indeed consider themselves to be Zionists regardless of religious observance. Indeed, the stricter the observance the stronger the feeling of being Zionist. Hence in this respect the perception concides to a great extent with reality.

The majority of the respondents, regardless of extent of religiosity believe that only a minority of the religious sector, in all its varieties, supports drafting of religious girls into the army. A similar trend holds also when only the National Religious are considered, though the estimation differs somewhat in that fewer respondents (21%-32%) -- of all religiosity groups -- choose the extreme small proportion "a small minority" compared to 45%-54% who choose this answer for the entire religious sector.

Hence, the public's perception over-estimates the religious sector's objection to the enlisting of religious girls to the army. In fact, the greatest opponents are only the "strictly observant", among whom about 40% are "strongly opposed" and an additional 22% agree only to national service. The majority of the other religious groups do not oppose drafting religious girls (Appendix C, p.20). It should be remembered, however, that in all religiosity groups more respondents are opposed to drafting of religious girls than to drafting of Yeshiva students.

### **Volunteering**

About a fifth (17%) of the respondents devote regular time (once a week) to volunteer work; one-third volunteer "sometimes" and about a half only "seldom or never".

The proportion of volunteers on a regular basis is twice as high among the "strictly observant" (35%) than among the intermediate religiosity groups (17%-19%), and four times as high compared to the "nonobservant" (9%) (Appendix E, p.3).

It should be noted, however, that the vast majority (75%) are aware that Judaism attributes great importance to assistance to those in need. This awareness is shared by observant and nonobservant and increases with the increase in religiosity (Appendix E, p.3).

## **Attitudes toward institution of civil marriage and toward trends in Judaism**

### **Civil marriage**

There is a division of opinion with respect to the introduction of civil marriage in Israel. The supporters exceed only somewhat those who object to it (54% versus 46% respectively) (Appendix E, p.4). Only 24% "definitely support" the institution of civil marriage; most of these come from the nonobservant and a few from the somewhat observant. Even if instituted, over half of all respondents believe that they personally will not utilize civil marriage, and only 16% claim that they would "definitely" choose only this kind of marriage (Appendix E, p.5).

Moreover, among those who support civil marriage (answering "definitely yes" and "yes") only 36% are definite that they or their family would prefer to utilize such a marriage; an additional fifth (21%) would marry in a civil marriage only if a religious marriage also takes place, and an additional 20% think that they might utilize it ("perhaps yes"). A quarter of the supporters reject such a possibility, most of whom (19%) will "definitely not" do so.

In other words, the desire for civil marriage instead of a religious marriage is hesitant even among those who support it. This trend is even more notable among the respondents who are hesitant about whether to institute civil marriage (answered "perhaps yes"); in this group about half (46%) claimed they would not marry in a civil marriage.

### **Attitudes toward Jewish trends**

About two thirds of the respondents (31% "definitely yes" and 33% "yes") claim that equal status should be granted to all the trends of Judaism, i.e. that Conservative and Reform movements be granted the same status as the Orthodox. This opinion strengthens with the decline in religious observance (from 17% to 86%). (Appendix E, p.4).

As already noted, only in recent years has the Israeli public become aware of the existence of denominations in religious observance. When asked about affiliation with a religious trend, roughly the same number reported no affiliation in both the main and supplementary studies. (Appendix E, p.5).

When asked "if there were a conservative or a reform synagogue in your neighborhood, how often do you think you would attend it?", over half (55%) said that they would "never" attend (Appendix e, p.5), as compared to only 19% of Israelis who "never" attend synagogue (Appendix C, p.36). It appears that such a synagogue might attract people mostly on High Holidays, which in any event have a high attendance.

## **PART III**

### **BELIEFS AND VALUES**

#### **INTRODUCTION**

The third and last part of this report deals with the beliefs and values of Israeli Jews. These include specific Jewish values and principles of faith, as well as other varieties of values. Since religious precepts are but one aspect of the Israeli value system, it is of interest to study some general values in addition to the religious ones. This will enable a better understanding of the similarities and differences between the religious and the non-religious in light of their values and beliefs. We shall show how the varieties of values relate to each other, and examine their inter-relationships in terms of self-defined observance. The problem of Jewish values and observances will also be discussed; hence, the element "performance" is also included in Facet A of the following abbreviated mapping sentence for observations on beliefs and values.

As in the preceding parts, each of the following chapters will address various aspects of the mapping sentence. They will also include a brief discussion on some aspects of Jewish identification that were found to be central to the Jewish value system.

**AN ABBREVIATED MAPPING SENTENCE FOR OBSERVATIONS  
ON BELIEFS AND VALUES**

The assessment of respondent (x) of the extent of  $\overset{\text{A}^*}{\left\{ \begin{array}{l} 1. \text{ belief by} \\ 2. \text{ importance to} \\ 3. \text{ performance by} \\ 4. \text{ influence on} \end{array} \right\}}$

self ( $b_1$ ) of a precept ( $d_1$ ) of the  $\overset{\text{E}}{\left\{ \begin{array}{l} 1. \text{ Jewish faith} \\ 2. \text{ other} \end{array} \right\}}$  as prescribed by the

$\overset{\text{F}}{\left\{ \begin{array}{l} 1. \text{ Torah} \\ 2. \text{ Sages (Rabbis)} \\ 3. \text{ moral ethics} \\ 4. \text{ unspecified} \end{array} \right\}}$  regarding a  $\overset{\text{I}}{\left\{ \begin{array}{l} 1. \text{ non-personal (God)} \\ 2. \text{ interpersonal (man-to-man)} \\ 3. \text{ personal} \end{array} \right\}}$

subject in the context of  $\overset{\text{J}}{\left\{ \begin{array}{l} 1. \text{ daily life} \\ 2. \text{ Shabbat} \\ 3. \text{ holidays} \\ 4. \text{ special occasions} \\ 5. \text{ unspecified} \end{array} \right\}}$  of  $\overset{\text{K}}{\left\{ \begin{array}{l} 1. \text{ self} \\ 2. \text{ Jewish people} \\ 3. \text{ unspecified} \end{array} \right\}}$

->  $\overset{\text{R}}{\left\{ \begin{array}{l} \text{high} \\ \text{to} \\ \text{low} \end{array} \right\}}$  behavior in terms of the element of facet A.

---

\*The facet-assigning letters follow the original assignments of the facets in the general mapping sentence on p.v.

## **CHAPTER FOURTEEN PRINCIPLES OF FAITH**

### **Extent of belief in principles of faith**

The respondents were asked about their belief in a number of principles of Jewish faith. These can be grouped into six main content categories:

- 1) Belief in the existence of God and a Supreme Power.
- 2) Mitzvot: Beliefs concerning their source and reward (or punishment) with respect to adherence.
- 3) Belief in reward/punishment for good or evil deeds.
- 4) Belief in the world-to-come and the coming of the Messiah.
- 5) Belief that the Jews are the Chosen People.
- 6) Belief that prayer helps in difficult situations.

Table 38 (on the following page) presents the distribution of answers on this topic, by extent of belief in these principles.

**Table 38**  
**Israelis' belief in principles of the Jewish faith**  
**(in percent, in descending order)**

<u>"To what extent do you believe or not believe in each of the following?"</u>	<u>Believe completely</u>	<u>Doubt</u>	<u>Don't believe at all</u>	<u>Total (%)</u>	<u>N</u>
There is a God	63	24	13	100	2399
There is a supreme power guiding the world	57	29	14	100	2399
The Torah was given to Moses on Mount Sinai	55	31	14	100	1195
Good deeds are rewarded	52	33	14	100	2399
The Jewish people was chosen among peoples	50	29	20	100	2399
A watch from above is kept over everyone	49	32	19	100	1195
The Torah and mitzvot are God's commands	47	29	24	100	2399
Prayer can help one get out of a bad situation	45	35	20	100	1195
Bad deeds are punished	44	38	18	100	2399
The coming of the Messiah	39	29	32	100	1195
There is a next world	35	35	30	100	2399
Those who don't adhere to mitzvot are punished	27	36	37	100	1195
A non-observing Jew endangers the Jewish people	21	29	50	100	2399

At the top of the rank order is the belief in the existence of God and a Supreme Power guiding the world. About 60% of the sample hold these beliefs completely. Similar results were reported by Ben-Meir and Kedem in 1979: 64% claimed in 1979 that they "completely" believed in the existence of God (ibid, p.357). Hence, stability in religious observance extends not only to specific observances but also to religious beliefs. It is of interest to note that among all the religiosity groups who report at least some observance, more respondents believe in God than in an unspecific Supreme Power that guides the world; the reverse is true among the non-observant (Appendix C, p.52).

About half of the respondents believe that Divine Providence watches over everyone, that the Torah was given to Moses on Mount Sinai, that the Torah and mitzvot are God's commands, and that good deeds are rewarded. However, fewer

respondents (44%) think that bad deeds are punished. In other words, more people believe that sins may go unpunished than that righteousness will be rewarded. This perception is also expressed with respect to adherence to mitzvot: only a minority believe that those who don't adhere to mitzvot are punished and that a non-observing Jew endangers the Jewish people. Indeed, these two beliefs are at the bottom of the ranking. Over a third of the respondents wholly believe in the world-to-come and in the coming of the Messiah.

Striking similarities between 1979 and 1991 also apply to the beliefs studied in both periods, namely, the Torah was given to Moses on Mount Sinai; the Jews are the chosen people; the coming of the Messiah (Ben-Meir and Kedem, 1979, p.357).

### **Interrelationships among principles of faith**

All beliefs are highly intercorrelated among themselves. Monotonicity coefficients -- presented in Table 39 -- are all positive and vary between .82 and .96, i.e., no inherent contradiction exists between these principles of faith, and one belief leads to another.

In order to comprehend the structure of the interrelationships presented in Table 39, we again used the geometric technique of Smallest Space Analysis (see pp.59-60 above), i.e., each item is represented as a point in the space (Figure 5). The higher the correlation between two items, the closer they are in the space. While all the correlations are high, it should be borne in mind that correlations as well as distances are treated in a relative fashion in SSA. Thus, if the lowest correlation between any two items in a given matrix is .82, then these two items will be the farthest apart in the space (consider items 2 and 11 in Figure 5), while those correlated .96 will be located closely together (for instance, items 13 and 5). Thus, despite apparent correlational "uniformity," SSA reveals the circular structure of beliefs, which holds by and large across religious and ethnic groups.

The positioning of the points in the space relates to the content categories of the principles of faith presented in the opening of this chapter (p.107). The figure is partitioned into wedge-like regions emanating from a common origin. The common origin corresponds to the belief that "there is a God." Each wedge-like region corresponds to one of the content categories. Starting from the upper part of the figure and going clockwise, the space can be partitioned into the following main regions: Mitzvot (God's command; were given on Sinai);

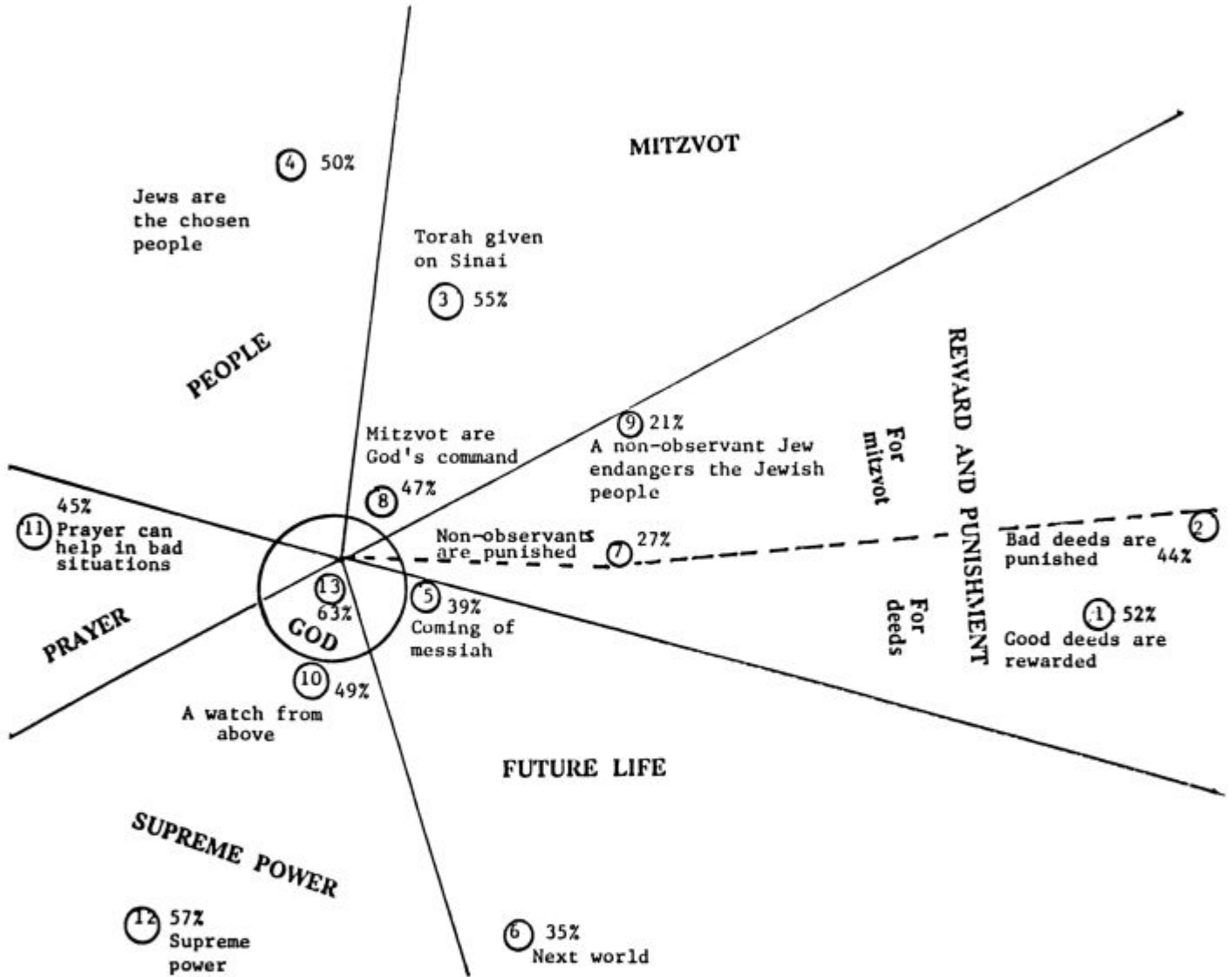
**Table 39**  
**Interrelationships (monotonicity coefficients\*)**  
**among Principles of Faith**

		1	2	3	4	5	6	7	8	9	10	11	12	13
	I													
Good deeds are rewarded	1 I	100	96	87	83	87	85	88	86	86	87	84	83	85
Bad deeds are punished	2 I	96	100	85	83	85	83	89	85	85	86	82	83	84
The Torah was given on Sinai	3 I	87	85	100	94	94	87	90	95	89	90	87	87	93
Jews are the chosen people	4 I	83	83	94	100	93	86	89	92	88	90	87	84	91
Coming of the messiah	5 I	87	85	94	93	100	94	93	95	92	92	92	90	96
Next world	6 I	85	83	87	86	94	100	91	89	88	88	87	87	92
Non-observants are punished	7 I	88	89	90	89	93	91	100	94	96	90	90	88	92
Mitzvot are God's command	8 I	86	85	95	92	95	89	94	100	92	93	90	90	95
A non-observant Jew endangers the people	9 I	86	85	89	88	92	88	96	92	100	91	90	85	91
A watch from above is kept over everyone	10 I	87	86	90	90	92	88	90	93	91	100	91	94	94
Prayer can help in bad situation	11 I	84	82	87	87	92	87	90	90	90	91	100	87	89
Supreme power	12 I	83	83	87	84	90	87	88	90	85	94	87	100	93
There is a God	13 I	85	84	93	91	96	92	92	95	91	94	89	93	100

\*Decimal point omitted

Punishment and Reward: A differentiation is possible here between reward/punishment for general deeds and for mitzvot (marked by the broken line). The subregion containing the items that refer to punishment following non-adherence of mitzvot is closer to the mitzvot region than are the items referring to good and evil deeds. Continuing clockwise, the subsequent regions refer to Future Life (the World-to-come and the coming of the Messiah), Supreme Power (God, Divine Providence), prayer, and the Chosen People. Hence, aspects of

**Figure 5: The Circular Structure of Principles of Faith (SSA-I)**  
(Per cent answering "completely believe" appears next to each item)



the two explicit components of Jewish identity that are inseparable in practice, namely religion (mitzvot) and peoplehood (Chosen People) are adjacent to each other in the circular order of the principles of faith. Again, this structure is determined by the content of the beliefs rather than by their marginal distributions, as is evident from the percentages of those who "completely" believe, noted alongside each principle of faith. However, it is of interest to note that the "existence of God" is both the common origin and the principle of faith with the highest percentage of those who "completely believe."

For each observance and ethnic group a striking similarity was revealed concerning the structure of the beliefs. Respondents differing with respect to extent of religious observance and from different ethnic groups share basically the same circular structure of interrelationships among principles of faith as presented above in Figure 5. Thus, there is a circular structure of beliefs for all groups determined by the content categories, with but slight changes in some of the items. This can be summarized as follows: In the spaces of the "strictly observant" and the "mostly observant," the reward and punishment region is not adjacent to the mitzvot region. For the non-observant the common origin is the belief that the mitzvot are God's command (No.8), and the belief in God (No.13) is more peripheral. It should be noted that the belief that the mitzvot are God's command is close to the common origin in the space of the entire population as well (see Figure 5).

The same phenomenon was revealed for Westerners, namely, the belief in God is more peripheral to their space compared to the Easterners' space. It should be recalled that the non-observant consist of a high proportion of Westerners. The structural similarity between the non-observant and Westerners is probably due to this fact.

#### **Group differences in extent of belief in principles of faith**

Despite the striking similarity in the structure of interrelationships among principles of faith across social strata, the level of belief varies tremendously according to self-defined religiosity and ethnicity.

The more observant the respondents, the more they report belief in each of the principles of faith studied (monotonicity coefficients vary from .79 to .92). However, with respect to some of the principles of faith, the "strictly observant" and the "non-observant" are at polar ends, while with respect to others there is no polarity but rather a monotone descending trend in extent of belief. Consider, for instance, the beliefs that there is a God and a Supreme

Power that guides the world. Whereas almost all the "strictly" and "mostly" observant believe wholly in the existence of God and of a Supreme Power, the "somewhat" observant are more doubtful, with only about half of them wholly believing. The "totally non-observant" are the most doubtful; only about one-fifth of them wholly believe in the existence of God and of a Supreme Power (17% and 22%, respectively) and 44% don't believe at all, in comparison to only a few who don't believe at all among the other levels of religiosity (Appendix C, p.52). Thus, for the non-observant the distribution of answers to these questions is scattered over all four categories, and therefore the non-observant are not polarly opposite the observant. With respect to the belief in the coming of the Messiah, observant and non-observant are at polar ends: 91% of the strictly observant "completely believe" in it, as against 77% of the non-observant who "don't believe at all" in the coming of the Messiah. (Appendix C, p.53).

Strictly observant and non-observant are at polar ends with respect to the following principles of faith: coming of the Messiah, the world-to-come; mitzvot are God's command; a non-observant Jew endangers the entire Jewish people; and non-observant Jews are punished. Thus, observant and non-observant are at polar ends with respect to only two main content categories: the World-to-come and the coming of the Messiah on the one hand, and mitzvot (source as well as punishment following non-observance) on the other. With respect to the remaining content categories -- namely, Supreme Power, reward/punishment following good and evil deeds, prayer and Chosen People -- the observant differ from the non-observant, but they are not at polar ends.

As for ethnicity, Easterners believe more in each of the principles of faith than do their Western counterparts. As evident from the tables in Appendix D (pp.51-53), respondents of Eastern origin are almost twice as likely as Westerners to "completely believe" in each of these principles of faith. The second generation of Eastern origin is slightly less believing than their parents, while first and second generation of Western origin do not differ at all.

Belief rises with decline in general education (monotonicity coefficients vary between .33 to .52); namely, the better educated tend to believe somewhat less in principles of faith than those with lower education. But belief is not correlated with age: respondents of different age groups are similar in the extent of their belief in each of the principles of faith (all monotonicity coefficients are around zero).



## CHAPTER FIFTEEN VALUES

### Introduction

Religious precepts are but one aspect of the value system of a society, therefore it is of interest to study some general values in addition to religious values. This may also cast light on similarities and differences in the values and beliefs of religious and non-religious respondents, in addition to the differences concerning religious observances already discussed in Part I. The range of value items -- as usually defined in value research (e.g. Guttman, 1982; Levy, 1990; Rokeach, 1973; Schwartz and Bilsky, 1987) -- is attributing "importance" to each topic (element  $a_3$  in Facet A of the general mapping sentence presented on page v, and of the abbreviated mapping sentence of Part III, on p.106 above). Three varieties of values were studied:

- (1) General values as guiding principles in life (Appendix C, pp.54-58).
- (2) Jewish precepts as guiding principles in life (Appendix C, pp.59-63).
- (3) Traditional life-cycle ceremonies as guiding principles in life (Appendix C, pp.64-65).

Each of these varieties will be discussed in the following sections, and each will be examined in terms of self-defined religiosity. We shall conclude this chapter with a brief discussion on the interrelations between religious precepts (values) and religious performance (observances).

### General values as guiding principles

The respondents were asked about eighteen general values. These are presented in Table 40, ranked by their subjective importance.

**Table 40**  
**Ranking of General Values as Guiding Principles**  
**by Their Importance**  
**(in percent)**

<u>How important is it to you that each of the following be a guiding principle in your life?</u>	<u>Percentage responding</u>	
	<u>"Very important" or "Important"</u>	<u>"Very important"</u>
To honor parents	99	82
To raise a family	98	78
To tell the truth	99	78
To keep promises	99	75
To be at peace with oneself	98	75
To behave responsibly	98	72
To be a good and faithful friend	99	72
To succeed in work or studies	98	69
To do army service	91	68
To obey the law	96	61
To have a good time	95	61
To read and study in order to broaden horizons	92	60
To understand other people's point of view	92	46
To behave according to feelings	88	47
To enjoy beauty	86	44
To work hard	80	37
To make a lot of money	67	30
To engage in community voluntary work	64	18

The right hand column of the table presents the percentages of extreme positive responses, namely, "very important". As evident from the table, the similarity between the two rankings is great. The table shows that all the general values, except the bottom three, are perceived as guiding principles by almost all the respondents: 86%-99% think that all these values are "very important" or "important" as guiding principles for one's life. Somewhat fewer

respondents, but still the majority (64%-80%), perceive "to work hard", "to make a lot of money" and "to engage in community volunteer work" as guiding principles. Hence, these can also be viewed as "consensual" values.

However, the ranking by the extreme answer category "very important" -- though very similar to the ranking of both positive answers -- has a wider distribution, the percentages varying between 18% and 82%. This enables a better differentiation among the values. It turns out that most of the values studied here - with the exception of six - are indeed consensual, with over 60% of the respondents perceiving them as "very important". Three of the six exceptions are controversial (about half of the respondents attribute to them extreme importance as guiding principles): "to behave in accordance with one's feelings," "to enjoy beauty," and "to understand other people's point of view." The remaining three are perceived only by a minority as guiding principles, namely: "to work hard," "to make a lot of money," and "to engage in community volunteer work". It is of interest to note that despite differences according to extent of religiosity (to be discussed next), these three values are at the bottom of the four respective rank orders according to self-defined religiosity. In other words, there is a consensus across religious groups that these three values -- "to work hard," "to make a lot of money," and "to volunteer" -- are not perceived as "guiding principles." (Volunteering is somewhat higher in the rank order of the "strictly observant," but far from the top.)

#### **Differences in attributing importance to general values by religious observance**

The correlations of religious observance and general values point to three main patterns.

- (1) No correlations - or very low ones - between extent of religiosity and general values. This pattern concerns mainly values of self-fulfillment (whatever form it may take), such as "to be at peace with oneself," "to read and study to broaden horizons," "to work hard;" and some interpersonal values such as "to behave responsibly," "to be a good friend."

- (2) A two-direction monotone relationship:
- (a) A positive monotonic direction where an increase in religious observance is associated with an increase of the value. This applies to values such as: "raise a family," "honor parents," "engage in community voluntary work," "understand other people's point of view," "tell the truth," "keep promises," "obey the law." Most of these can be viewed as altruistic, other-oriented, mitzvot "between man-and-man."
  - (b) A negative monotonic direction, where an increase in religious observance is associated with a decrease of the importance attributed to the value. This applies to "enjoy beauty," "behave according to one's feelings," "make a lot of money," "have a good time." Such hedonistic values of a self-oriented nature relate negatively to religiosity.
- (3) A duo-tone correspondence, in which the two extremes -- the "strictly observant" and the "totally non-observant" -- are more similar than are the intermediate groups, applies to two values: success in work or studies, and army service (Appendix C, p.58). For different reasons and from different viewpoints, the "strictly observant" and the "totally non-observant" attribute less importance to these values than do the intermediate groups. It may be relevant that a considerable portion of the "totally non-observant" are on the political left, many of whom are critical of the experience of army service; army service for such people may be no less an obligation, but not a guiding principle in life. On the other hand, both values (army service and success in work and study) may be regarded by the "strictly observant" as neglecting the study of Torah -- a task which is, first and foremost, a mitzvah to be fulfilled for its own sake rather than for success. That may be why, at least in part, the "strictly observant" and the "non-observant" attribute less importance to these values. Nevertheless, a majority of even these groups regards the two values as "very important," which means that these values are "consensual" across social sectors. This can best be seen in the value ranking of the non-observant presented in Table 41.

**Table 41**  
**Ranking of Values as Guiding Principles**  
**by Their Importance in the Eyes of the "Totally Non-Observant" (in percent)**

<u>How important is it to you that each of the following be a guiding principle in your life?</u>	<u>% responding "Very important"</u>
To be at peace with oneself	76
To keep promises	73
To tell the truth	72
To be a good and faithful friend	68
To behave responsibly	68
To honor parents	66
To raise a family	65
To succeed in work or studies	64
To have a good time	64
To read and study in order to broaden horizons	63
To do army service	59
To obey the law	56
To enjoy beauty	53
To behave according to feelings	52
To understand other people's point of view	45
To work hard	37
To make a lot of money	31
To engage in community voluntary work	10

---

As evident from the table, most of the values are consensual, even according to their ranking by the extreme positive category ("very important"). However, the non-observant rank order differs from the others. While for the entire population - and for each of the other religiosity groups - "to honor parents" and "to raise a family" are at the top (Table 40 above), in the non-observant ranking self-fulfillment and interpersonal values stemming from general ethics precede "to honor parents" and "to raise a family," which are fundamental to the Jewish value system. Still, the vast majority among the non-observant, just as

among respondents from the other religiosity groups, also regard these precepts as "very important" guiding principles in life.

Like the other groups, the "totally non-observant" also attribute lesser importance to hard work, making a lot of money, and volunteering.

### **Jewish precepts as guiding principles**

The second variety of values under study concerns Jewish precepts. These are presented in Table 42, ranked by their importance ("very important" and "important") as guiding principles.

**Table 42**  
**Ranking Jewish Values by Their Importance**  
**(in percent)**

<u>How important is it to you that each of the following be a guiding principle in your life?</u>	<u>Percentage responding</u> <u>"Very important"</u> <u>or "important"</u>
To feel part of the Jewish people	94
To live in Israel	93
To participate in a Seder	91
To celebrate holidays in some way	89
To help those in need	87
To observe Yom Kippur fast	76
To mark the Shabbat in some way	77
To do soul-searching on Yom Kippur	71
To believe in God	74
To contribute to charity	72
To observe holidays according to religious tradition	68
To observe tradition as in parents' home	68
To observe kashrut at home	67
To observe kashrut outside the home	63
To observe Shabbat in a traditional way	51
To study Bible	50
To be religious (to observe mitzvot)	48
To study Talmud	37

---

At the top of the ranking are precepts which indicate a feeling of "belongingness" to the Jewish people as well as to the land of Israel. This sense of "belongingness" is also expressed in the high importance attributed to precepts such as "participate in a Seder" and "celebrate the Holidays in some way" -- not necessarily in a strictly traditional way. Indeed, observing Holidays in the traditional way is ranked lower, together with a few specific observances such as observing Kashrut. At the bottom of the ranking are precepts concerning the study of Bible and Torah and observance of mitzvot. It should be noted that "belief in God" is considered more important as a guiding principle than observance of mitzvot. Moreover, while "belief in God" can be regarded as an accepted or consensual value (74% assessed it as "very important" or "important" as a guiding principle), "to be religiously observant" gets a mixed rating (only 48% regard it as a guiding principle). [This coincides with the high percentage who "completely believe" in the existence of God (see discussion in Chapter Fourteen)].

It should be noted that both these precepts are reported to be important by more respondents in 1991 compared to 1983 (Levy, 1986), but the relative difference between them remains unchanged.

The higher importance attributed to belief in God - compared to observance of mitzvot - is also maintained in the various religiosity groupings, including the strictly observant, despite differences in the level of importance according to religious observance. As expected, with respect to each of the religious precepts, the higher the extent of self-defined observance, the more importance is attributed to each of the Jewish values as a guiding principle in life (Appendix C, pp.59-63). However, the respective rankings are quite similar, especially with respect to uppermost and lowermost values, as evident from the ranking of Jewish values for the "totally non-observant" (Table 43).

Unlike the general values (Table 41 above), most of the religious values are not perceived as guiding principles by the non-observant, except those implying "belongingness" to the Jewish people and to the land of Israel, and benevolence ("charity" and "helping those in need"). The strong need of the non-observant to belong is also expressed by the high importance they attribute to marking the Holidays, although not in a traditional way: 67% attribute importance to celebrating the Holidays in "some way" and to participating in a Seder, as against only 21% who attribute importance to "observing the holidays according to religious tradition," and 5% who attribute importance to "observing mitzvot".

**Table 43**  
**Ranking Jewish Values by Their Importance**  
**in the Eyes of "Totally Non-observant" Respondents**  
**(in percent)**

<u>How important is it to you that each of the following be a guiding principle in your life?</u>	<u>Percentage responding "Very important" or "important"</u>
To live in Israel	85
To feel part of the Jewish people	81
To help those in need	74
To participate in a Seder	68
To celebrate holidays in some way	67
To contribute to charity	50
To mark the Shabbat in some way	39
To observe the Yom Kippur fast	28
To observe tradition as observed in parents' home	28
To do soul-searching on Yom Kippur	25
To believe in God	25
To observe holidays according to religious tradition	21
To observe kashrut at home	14
To study Bible	14
To observe kashrut outside the home	10
To study Talmud	8
To observe Shabbat in a traditional way	6
To be religious (to observe mitzvot)	5

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In sum, Jewish precepts implying a sense of "belongingness" to the Jewish people can be regarded as consensual or accepted values across sectors, whereas religious observances are guiding principles of life only in the eyes of the observant.

**Importance of traditional life-cycle ceremonies**

Most of the respondents (63%-74%) think that it is "very important" that their families conduct Jewish ceremonies related to the life-cycle, i.e. circumcision, Bar Mitzvah, marriage, burial, Kaddish, and Shiv'a. Similar results were reported earlier by Levinsohn (1988, 1990). About half the respondents attribute much importance to holding a Bat Mitzvah ceremony (Table 44). It should be noted that somewhat fewer respondents attribute much importance to a religious Bar Mitzvah ceremony in a synagogue, as compared to some general celebration of Bar Mitzvah (63% and 70% respectively).

Only a small minority (4%-7%) considers such ceremonies as "not at all important" (Appendix A, p.5).

**Table 44**  
**Ranking Life-cycle Ceremonies by Their Importance**  
**(in percent)**

<u>How important is it to you that your family observe each of the following?</u>	<u>% responding "Very important"</u>
Religious circumcision	74
"Shiv'a" during mourning	71
Recite kaddish for parents	71
Religious burial ceremony	70
Bar-mitzvah	70
Wedding ceremony performed by a rabbi	69
Bar-mitzvah ceremony in synagogue	63
Bat-mitzvah	46

---

Almost all the "strictly" and "mostly" observant consider it "very important" to observe these life-cycle ceremonies, except Bat Mitzvah, which is "very important" to only 68% of the "strictly" and 59% of the "mostly" observant. A majority (60%-73%) of the "somewhat observant" also say it is "very important" to observe all these ceremonies, except Bat Mitzvah (43%).

For about one-third of the non-observant, it is also "very important" to observe these ceremonies, with the emphasis on religious circumcision (38%), Bar Mitzvah celebration (33%) and ceremonies after death (Shiv'a and Kaddish -- 34% and 33% respectively). If we add those for whom it is "important" to observe these ceremonies, we can see that the great majority of the non-observant (60%-71%) also express a wish to share in the religious life-cycle ceremonies, and only a few of them (14%-25%) attribute no importance to these ceremonies (Appendix C, pp.64-65). By marking "turning points" (birth, maturity, marriage, death), rather than by strict observance of mitzvot, even the "totally non-observant" apparently wish to express their belonging to the Jewish community and continuity of Jewish identity.

Respondents of Eastern origin attribute more importance, compared to Westerners, to each of the life-cycle ceremonies under study (Appendix D, pp. 64-65).

#### **Interrelations among values and extent of observance**

Most of the general values studied here, as well as life-cycle Jewish ceremonies and Jewish values implying "belongingness", are recognized as guiding principles across sectors, while values related to observance of mitzvot are not shared across sectors (except for a few mitzvot "between man-and-man"). This suggests that bridging between the observant and the non-observant on the personal level is apparently more feasible through celebration of Holidays and life-cycle rituals than through observance of every-day mitzvot. This accords with the detailed discussion on observance presented in the various chapters of Part I of this monograph.

Analysis by SSA of the intercorrelations among the three varieties of values discussed above reveals a circular structure (technical explanations are found in Chapter Eight, pp.59-60). In this overall structure all the values relating directly to religiosity constitute one region, which, as expected, is the polar opposite to hedonistic and self-centered values, in accordance with the contrasting orientations expressed in these two varieties of values. This is a further confirmation of what is already known in the field of value research (Levy, 1990; Schwartz and Bilsky, 1987).

Since the values relating to religiosity are highly intercorrelated among themselves, many of the points representing them in the space are densely crowded, which makes further differentiation impossible. In order to attain a better understanding of the structure of these values vis-a-vis religious

observance, they were analyzed separately. The analysis also included some of the religion-oriented values of the general values section, such as "to honor parents," "to raise a family," and the value of "being at peace with oneself". The "extent of observance" was interpolated into the analysis by means of four variables based on the four answers to the self-defined religious observance question, namely: strictly observant, mostly observant, somewhat observant, and totally non-observant.\* This makes it possible to locate extent of observance within the general structure of Jewish values\*\* as presented in Figure 6 below.

Figure 6 reveals a circular order of the Jewish precepts. If we begin clockwise at the upper part of the circle, it is possible to partition the space into eight distinct wedge-like regions, emanating from a common origin. Each region corresponds to a specific kind of value as follows: life-cycle rituals; observance of mitzvot "between man-and-God;" Torah studies; marking Holidays and Shabbat in "any way;" mitzvot "between man-and-man"; feeling of "belongingness;" self-fulfillment; and family, which brings us back to life-cycle rituals. The common origin located at the center of the map is "to feel part of the Jewish people" (item 9). This means that "belongingness" is correlated substantially with all aspects of the Jewish values under study. Indeed, this central value has a coefficient of at least .40 with all other values, whereas other pairs of values may have coefficients as low as .01. Hence, the subjective ranking of the feeling of "belongingness" to the Jewish people, which was ranked at the top of the value rankings of all the groups according to "extent of religiosity" (p.120-122 above), turns out to be also "objectively" central to the value space. In other words, Jewish-oriented values, regardless of content, are related to this basic notion of belonging. Note that from the observance regions, participation in a Seder (No.14) and marking Holidays in "some way" (No.10) are the closest to the feeling of belonging to the Jewish people.

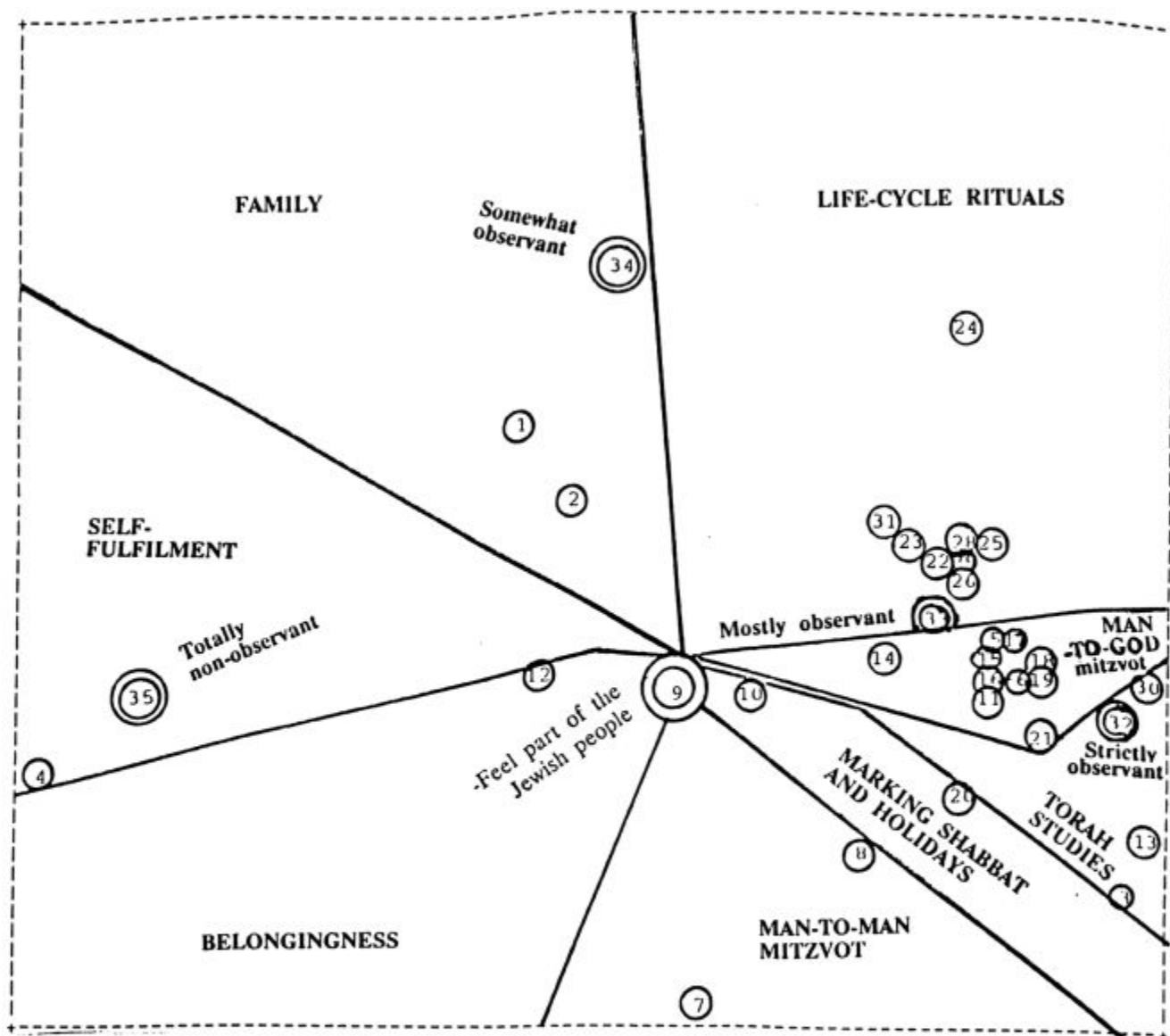
The extent of religious observance is indicated in Figure 6 by four points (32, 33, 34, 35). As evident from Figure 6, the two more observant groups

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\*Each answer category was treated as an item with two possible answers: 1 = yes (if the respondent answered it), and 2 = no. Each respondent was, of course, assigned "1" on only one of the four items in accordance with his/her self-defined extent of religiosity.

\*\*Recent developments of the SSA program enable to intergrate in the analysis such "external" variables, while at the same time the internal structure of the values remains unchanged.

**Figure 6: The circular structure of Jewish values and self-defined observance (SSA-I)**



**Legend:**

**Family:**

- 1--To raise a family
- 2--To honor parents

**Life cycle rituals:**

- 22--Brit Milah
- 23--Bar-mitzva in some way
- 24--Bat-mitzva
- 25--Religious Bar-mitzva
- 26--Religious wedding
- 27--Religious burial
- 28--Sit Shiv'a
- 29--Kadish
- 31--Not marry non-Jew

**Man-to-God Mitzvot:**

- 5--Believe in God
- 6--Observe Mitzvot
- 11--Traditional Holidays
- 14--Pessach Seder
- 15--Yom Kippur fast
- 16--Soul searching on Yom Kippur
- 17--Kashrut at home
- 18--Kashrut outside home
- 19--Religious Shabbat
- 21--Observe as parents

**Torah studies:**

- 3--Study Bible
- 13--Study Talmud
- 30--Study Torah

**Marking Shabbat and Holidays:**

- 10--Mark Holidays in some way
- 20--Mark Shabbat in some way

**Man-to-man Mitzvot:**

- 7--Help needy
  - 8--Contribute to charity
- Belongingness:**
- 9--Feel part of Jewish people
  - 12--Live in Israel
- Self-fulfilment**
- 4--At peace with oneself

(32,33) are located quite close to each other; however, they are also very distinct from each other. While the "strictly observant" fall in the "Torah studies" region, close to the region of other mitzvot "between man-and-God", the "mostly observant" are more remote from the Torah studies region. They are located in the region of the life-cycle rituals, bordering on the region of mitzvot "between man-and-God", thus indicating their lesser observance compared to the "strictly" observant. It should be recalled that the majority of the "mostly observant" are of Eastern origin (Chapter One), who attribute more importance to each of the life-cycle rituals, compared to the Westerners (discussed above). Moreover, the "mostly observant" also attribute considerably less importance to Torah studies than do the "strictly observant" (Appendix C, p.65), which is also reflected in their location in the Jewish values space.

The two less observant groups are located polarly opposite to the religious groups, remote from the specific observance regions, but also remote from each other. While the "somewhat observant" are located in the direction of family and life-cycle rites, the "totally non-observant" are remote from both the rituals and observance regions. They are oriented towards self- fulfillment and a feeling of "belongingness" on the one hand, and to mitzvot "between man-and-man" on the other. The predominance of general ethical values of this group, on the one hand, and their strong need for identification with the Jewish people, on the other hand, are expressed in this location.

### **Values and performance**

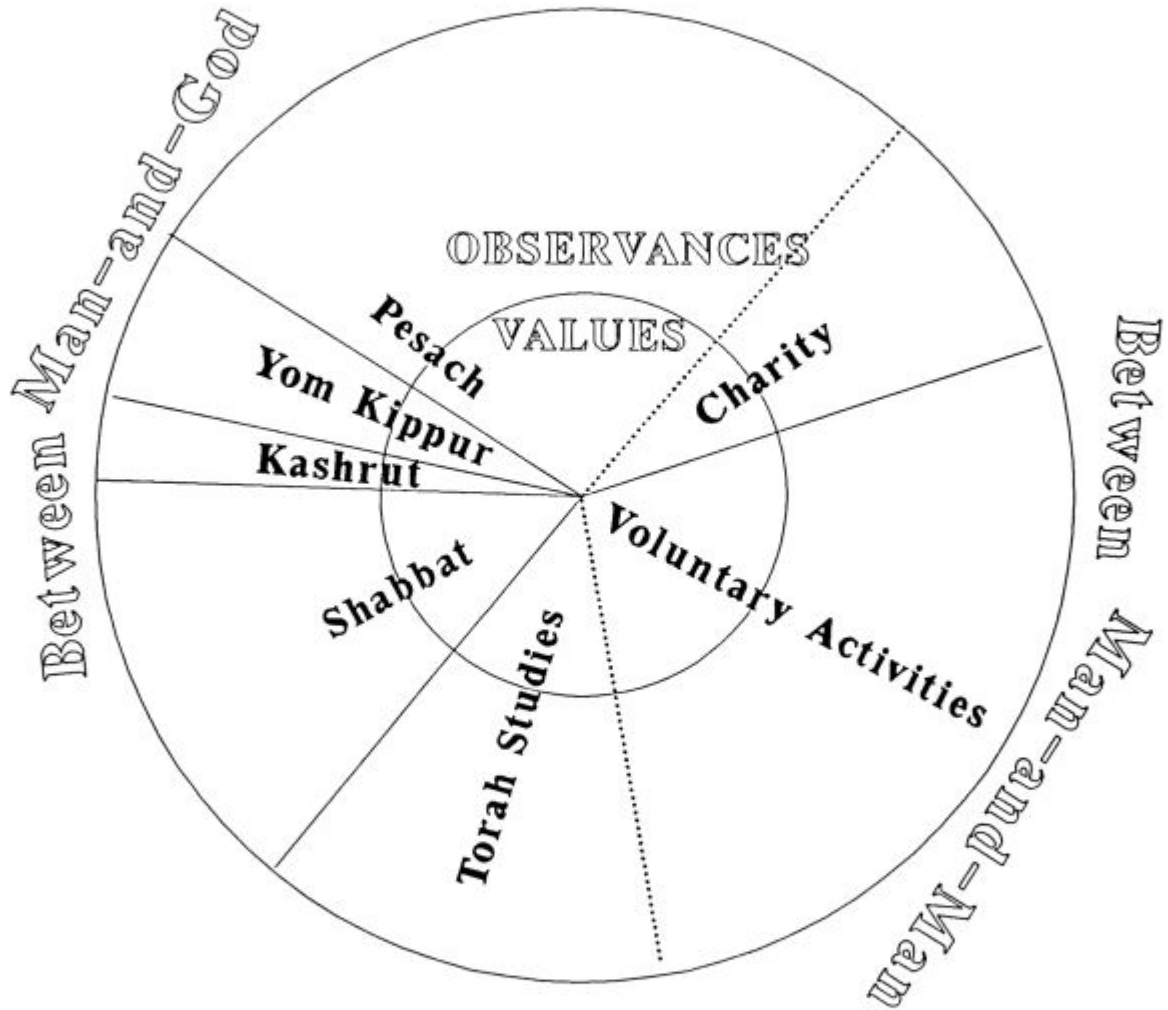
How do values relate to performance? In particular, what are the interrelations between the Jewish values discussed above and observance of the respective mitzvot?

In order to comprehend the interrelations between values and performance, monotonicity coefficients were calculated between values and their performance. Hence, this analysis is limited to the topics that were broached in both modalities: importance and observance. These include mitzvot related to relations "between man-and-God," as well as mitzvot "between man-and-man," in a variety of domains (altogether, 29 items were chosen for the present analysis). For portrayal of the interrelationships we again employed the SSA technique (for details, see Chapter 8, pp.59-60). SSA showed that it is possible to present the inter-relations among values and performances in a two-dimensional circular structure, presented schematically in Figure 7.

Figure 7 presents the partitioning of the circular structure into wedge-like regions emanating from a common origin, each region corresponding to one area of mitzvot. Mitzvot "between man-and- man" at the right of the circle are clearly differentiated from mitzvot "between man-and-God." This differentiation is marked by the broken lines. As already mentioned, each of these two vast domains is further partitioned into wedge-like regions, corresponding to specific mitzvot.

The differentiation according to the mode of the behavior -- values versus observance - modulates the distance from the common origin as portrayed by the circles in Figure 7. Values are located in the inner circle, while observances are in the peripheral circle surrounding the value circle. This picture points to the fact that there is less spread within the value circle and more spread among the observances. This is as expected, since actual performance is more differentiated than attributing importance to a set of precepts. However, values and observances in the same domain of the Jewish tradition are, by and large, highly intercorrelated. This means that the public in general acts, to a great extent, in accordance with its values. Some of the topics may not be related to each other, and may, albeit very rarely, even negate each other (e.g., "participating in a Seder" and "helping families in distress"); but for the public at large there is no observance (performance) that contradicts a religion-oriented precept (value) in the same area. This same result was obtained about ten years ago in a study on general values and performances (Levy, 1986, 1990).

**Figure 7: Schematic presentation of the circular structure of Jewish values and observances**





## CHAPTER SIXTEEN JEWISH IDENTIFICATION

To what extent do Israelis feel part of world Jewry? This may seem a paradoxical question, especially when referring to Israeli Jews, yet an Israeli may regard himself as Jewish but not necessarily feel part of a people dispersed throughout the world. Moreover, living in Israel may not necessarily imply identification with "Zionism." In this concluding chapter we shall discuss a few issues concerning the problem of Jewish identification.

### **Feeling of belonging to world Jewry**

Almost all Jewish Israelis (96%) replied positively ("Definitely yes" or "yes") to the question: "Do you feel that you are part of the Jewish people throughout the world?"\* Of these, two-thirds (65%) chose the extreme positive answer ("Definitely yes" - Appendix A, p.7). As already known from in-depth analysis of this question over time (Levy, 1985) only those who are extremely positive can be regarded as having clearly positive feelings of "belongingness;" those who answer only "yes" tend to behave more like those who deny having any feelings of belonging to world Jewry.

Changes over time occur mostly in the extreme positive answer (Levy and Guttman, 1987b). The above level of identification (65% answering "definitely yes") is known from the over-time analysis to be a "normal" level. A similar distribution of answers was obtained in response to a further question on identification: "Are you proud (happy) that you are a Jew?" (Appendix A, p.6). These two questions are highly intercorrelated (monotonicity coefficient is .73).

The phenomenon of differential intensity of identification occurs in an interesting fashion with respect to extent of observance. Even among the "totally non-observant," 92% feel that they are a part of the Jewish people throughout the world, as compared to 97%-99% among the "strictly" and "mostly" observant who feel this way (Appendix C, p.67). However, a stronger difference is evident with respect to the extreme positive category. Among the "non-observant," 46% choose the extremely positive response, compared to over

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\*Note that this is a different question than the one which asks, "How important is it to you to feel part of the Jewish people, as a guiding principle in your life?"

80% of the "strictly" and "mostly" observant (83% and 80% respectively), and compared to 61% of the "somewhat" observant. The relatively low identification of the non-observant still leaves about half of them in the extreme "definitely yes" category. This trend is even stronger when other background traits are involved. In each of the background strata the majority are definite with regard to feeling part of the Jewish people around the world (by sex, age, ethnicity -- Appendix D, p.67).

#### **Do Israeli Jews differ from other Jews?**

A feeling of belonging to world Jewry does not necessarily imply that one sees no difference between the Jewish people in Israel and other Jews around the world. Therefore, a further question was asked: "To what extent do you agree that the Jewish people in Israel is a different people from the Jews of the Diaspora?" (Appendix A, p.6). Over half of the respondents perceive the Jews of the Diaspora to be different from the Jewish people in Israel. No correlation was found between the feeling of "belongingness" and the perception of sameness.

#### **Mutual dependence between Israel and the Diaspora**

Feeling of belonging to the Jewish people expresses itself in correlations with other aspects of identification. One such aspect is the question of mutual dependence between Israel and the Diaspora. Three-fourths of Israelis believe that Jews in Israel and Jews in the Diaspora share a common fate (Appendix A, p. 5). About two-thirds (68%) of the respondents agree to the proposition that Israel would not be able to survive without a strong relationship with the Jewish people worldwide. A somewhat larger majority (77%) agree to the reciprocal proposition that the Jewish people in the Diaspora would not be able to survive without the existence of the State of Israel (Appendix A, p.3). In other words, the percentage of respondents who believe that the survival of Diaspora Jewry is dependent on the existence of the State of Israel is higher than those who believe that the existence of the State is dependent on a strong relationship with Diaspora Jewry. It is of interest to note that the reverse situation prevailed in 1975: More respondents (75%) thought that Israel could not survive without a strong relationship with the Jewish Diaspora than those who agreed to the reciprocal proposition, that the Jewish people in the Diaspora could not survive without the existence of the State of Israel (68%) (Levy and Guttman, 1976). Hence, it appears that during the past 15 years Israelis have

gained more confidence in the independence of the State of Israel and its centrality for the Jewish people. These views are shared across all sectors of the population. However, the correlation between these two propositions remains unchanged (monotonicity coefficient=.43). In effect, most Israelis see the State of Israel as the State of the Jewish people as a whole, essential for the survival of Jews in the Diaspora, but also dependent on them.

Israelis also identify themselves with Zionism. 89% of the respondents answered positively ("definitely yes" and "yes") to the question, "Do you consider yourself a Zionist?" Of these, 50% were definite in their positive reply. Positive identification with Zionism is relatively stable over time, and holds for the majority of each of the sectors of society when classified by background traits.

Jewish identification is correlated substantially with Zionist identification (monotonicity coefficient = .60).

#### **Components of Jewish identity as motivating Jewish identification**

A variety of components determine identity of an ethnic group. These include biological, national, historical, cultural and religious components. Each variety is, of course, multivariate in itself. In the framework of the present research, two main kinds of identity components were studied: religious, and national (historical). The respondents were asked to assess each of 16 possible identity components with respect to its influence on their desire to belong to the Jewish people, as motivators for their Jewish identification (Appendix A, pp.6-7). The majority of the respondents attributed influence to each of these factors, but the strength attributed to that influence varied from factor to factor, as is evident from Table 45.

At the top of the list is the Zionist experience (the history of Israel in recent times, the respondent's living in Israel) and parental influence. At the bottom are specific religious observances and "ancient" history. Note, also, that the "Jewish religion" is located toward the bottom of the list. Interestingly, at the top of the influence ranking current history is followed by celebrating historical Holidays (Passover Seder and Hanukah), followed by family gathering on Shabbat and participating in life-cycle ceremonies such as Brit Milah and Kaddish. As already mentioned, specific observances and "ancient" history are towards the bottom of the subjective influence ranking. Hence, according to these self-assessments, the Jewish tradition motivates

Jewish identification primarily through national-historical Holidays and some life-cycle rituals, and less through more routine religious observance. This result coincides with results reported above on observances and values.

The more observant the respondent, the more influence is attributed to each of the components other than those which refer to the "experience of living in Israel" (Appendix C, pp.67-71)

**Table 45**

**Jewish Identity Components as Motivating Jewish Identification  
Subjectively (in percent) and Objectively (correlation coefficients)  
(The components are presented in descending order, in percent)**

To what extent does each of the following influence your feeling that you are part of the Jewish people?	Assessment of influence		
	Subjective (in percent)		Objective
	"Influences a lot" and "Influences"	"Influences a lot"	Correlation with Jewish identification*
The establishment of Israel	95	68	.55
Living in Israel	94	67	.59
Upbringing in parents' home	89	56	.59
The history of Jewish settlement in Israel	84	36	.51
Participating in a Pesach Seder	82	50	.57
Celebrating Hanuka	82	46	.60
Being with family on Shabbat and holidays	81	46	.60
Participating in a Brit Milah ceremony	80	47	.59
The help Jews render each other	78	38	.54
Saying/hearing kaddish/yizkor	75	45	.56
The Jewish religion	75	44	.58
Special meals on Shabbat and holidays	75	40	.52
Celebrating Purim	73	38	.54
Jewish history of over 3000 years	72	30	.45
"Kol Nidrei" prayer	67	42	.50
Lighting Shabbat candles	67	16	.53

\*Feeling part of the Jewish people.

These results are subjective estimates, and assume that a person knows how he is influenced. Self-assessments, however, are not necessarily infallible. Our data permit a cross-checking in a more objective fashion by studying the empirical correlation between the feeling of belonging to the Jewish people, i.e. Jewish identification, and the assessment of each motivating component of Jewish identification. The objective correlations present a somewhat different picture, as shown in the right-hand column of Table 45. It appears that all Jewish identity components studied here have substantial correlations with Jewish identification; monotonicity coefficients vary between .50 and .60 (only "Jewish history of over 3,000 years" has a smaller correlation, but still quite substantial: .45). This means that in general religious and national-historical components -- whether specific observances, national Holidays, or life-cycle ceremonies -- have no less an influence on Jewish identification than recent history (Zionist) components. In other words, the objective ranking differs from the subjective ranking in that the latter puts more emphasis on recent events as motivators of Jewish identification than on the Jewish religious tradition.

It should be noted that the non-observant are objectively more influenced by recent history than by the religious components. The reverse is true for the "strictly" and "mostly" observant, with one exception, namely, a considerable objective influence of "living in Israel" (monotonicity coefficient = .54), which is common to both. Obviously, "living in Israel" has a different meaning for the "strictly observant" (religious implication) and for the "totally non-observant" ("Zionist" implication). Nevertheless, it appears that for both the observant and the non-observant there is a stronger similarity between the subjective and the objective assessments than for the intermediate groups, or for the population at large.

Respondents of different ethnic groups share the same views with respect to the components that refer to the recent history of Israel, but they differ with respect to all the remaining components. The predominant pattern is that Eastern-born respondents attribute more influence to each of the Jewish tradition components under study than do the Westerners; Israeli-born Easterners attribute less influence to these components than their parents, but no differences were found between Western-born respondents and their Israeli offspring (Appendix D, pp.68-71).

It should be noted that earlier research (Levy, 1985) revealed that a tie to Israel alone (recent history components), when not accompanied by other components, may lead even to low Jewish identification. This coincides with the rather low feeling of "belongingness" to the Jewish people expressed by the "totally non-observant" (see discussion at the opening section of this chapter).

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## GLOSSARY

**Ashkenazi** (p. Ashkenazim). Jews of European origin, "Ashkenaz" being a Biblical geographical term that was later applied to Germany and the regions of Jewish settlement north of the Roman Empire.

**Bar/Bat Mitzvah**. Literally, "son/daughter of the commandment," referring to coming of age with regard to adult responsibilities for observance of mitzvot (13 for a boy, 12 for a girl). In common parlance, the term is used to describe the celebration of reaching this stage of life.

**Brit Milah**. Ritual circumcision performed on male infants on the eighth day after birth, representing entry to the Biblical covenant between Abraham and God.

**Haggadah**. Ritual text of the Passover Seder ceremony that is read at home celebrations on the first night of the holiday.

**Hakafot**. Festive processions around the synagogue with the Torah scrolls, held on the holiday of Simhat Torah.

**Hametz**. Leavened grain products that are prohibited during the Festival of Passover.

**Hanukah**. Eight-day holiday commemorating the re-dedication of the Temple in Jerusalem by the Maccabees in the year 165 B.C.E. and marking the overthrow of Hellenist rule in Israel. Observed by home candle-lighting ceremonies with an eight-branched candelabrum.

**Havdalah**. Ceremony that indicates the conclusion of the Sabbath, using the symbols of wine, spices, and a multi-wicked candle.

**Kaddish**. Prayer in the Aramaic language that calls upon the community to sanctify God's Name, requiring a minyan for recitation. The prayer is recited at every daily service, and by mourners, for example, for eleven months following the death of a parent, and yearly on the anniversary of the parent's death.

**Kashrut (Kosher).** Jewish dietary laws, specifying permitted and forbidden foods, separation of meat and dairy products, etc.

**Kibbutz (pl. Kibbutzim).** Cooperative settlements in Israel.

**Kiddush.** Sanctification of the Sabbath and other Holy Days through a blessing recited over wine at night and the following day.

**Kipah (pl. kippot).** A skullcap, worn by males out of reverence for God and as a form of religious identity.

**Kol Nidrei.** Prayer for the annulment of vows, recited on the eve of Yom Kippur; used also to refer to the Yom Kippur evening service.

**Lulav.** A palm branch, combined with other species of plants, for use during Holiday prayers on the Festival of Sukkot.

**Ma'ariv.** Evening prayer service (also known as "Arvit.")

**Masorti.** Traditional Jew, as opposed to "secular" or "religious" Jew in contemporary Israeli parlance. The term has also been adopted in Israel by the Movement for Conservative Judaism.

**Megillah of Esther.** Scroll containing the Biblical book of Esther, read in the synagogue on the holiday of Purim.

**Mezuzah.** Parchment containing verses ("Shema Yisrael") from the Biblical book of Deuteronomy, encased in a protective box and attached to the doorposts of Jewish homes, offices, and institutions.

**Mikveh.** A ritual bath, primarily used by married women for immersion at the conclusion of the menstrual cycle, prior to resumption of marital relations.

**Mincha.** Afternoon prayer service.

**Minyan.** Quorum of ten adult males (over the age of thirteen), required for public prayer services.

**Mitzvah** (pl. Mitzvot). Biblical or rabbinic commandment, categorized as prescriptive ('aseh - positive) or proscriptive (lo ta'aseh - negative).

**Purim**. Holiday commemorating the Jews' salvation from enemies in ancient Persia who sought to destroy them, as related in the Biblical Book of Esther.

**Seder**. Literally, "Order." Sacrosanct service celebrating the Exodus from Egypt, held as a home ceremony over a meal on the first night of Passover.

**Seuda Shlishit**. Literally, "the third meal;" held between the Afternoon and Evening (concluding) services of the Sabbath, in order to fulfill the requirement of feasting three times on the holy day.

**Sephardi** (pl. Sephardim). Jews of Spanish and Portuguese origin who were expelled from the Iberian peninsula in the late fifteenth and early sixteenth centuries and settled throughout the Mediterranean region, including North Africa.

**Shabbat**. The seventh day; Biblically ordained day of rest extending from sunset on Friday until after sunset on Saturday.

**Shaharit**. Morning prayer service.

**Shavuot**. Festival commemorating the giving of the Ten Commandments on Mount Sinai and celebrating the "first fruits" of the Spring harvest. The holiday occurs 50 days after Passover.

**Shivah**. Literally, "seven;" the week of mourning at home observed by those who have lost an immediate relative (parent, child, sibling or spouse.) It is a mitzvah for condolence calls to be made during this period.

**Shmitah**. Literally, "release;" the Sabbatical year, referring to the seventh year in every seven-year cycle in which, according to Biblical command, debts are forgiven and the land is left fallow.

**Simhat Torah**. Literally, "the rejoicing of the Law," the concluding day of the Sukkot festival season on which the annual reading of the entire Torah is completed and immediately started anew, amid great festivities.

**Sukkah.** A booth erected as a temporary outdoor home for meals and dwelling during the festival of Sukkot, in commemoration of the makeshift homes used by the Israelites in the Wilderness, after the Exodus from Egypt.

**Sukkot.** Festival of Tabernacles (Booths), commemorating God's watching over the Jewish people during the period of the Wilderness, after leaving Egypt, and celebrating the plentitude of the Autumn harvest.

**Tefillin.** Phylacteries, leather boxes containing passages from the Bible written on parchment, and attached by leather straps to the head and arm of males 13 years and older during week-day morning prayers. The Tefillin symbolize commitment of mind, heart and might to fulfill Biblical precepts.

**Torah.** Literally, "Teaching" or "the Law," referring to the Five Books of Moses, and at times denoting the entire Scripture and traditional Jewish learning.

**Tisha B'Av.** The ninth day of the summer month of Av, during which both the First and Second Temples in Jerusalem were destroyed (586 BCE and 70 CE); observed as a day of fasting and mourning.

**Tzaddikim.** Literally, "the Righteous," referring to outstanding righteous human beings; in this context to Rabbinic Sages of antiquity. Tombs of such Sages are seen as places of petitionary prayer.

**Yeshivah.** School at various levels, from primary to theological seminary, for study of traditional religious texts.

**Yizkor.** Memorial prayer for the dead, recited in the synagogue during morning services on Yom Kippur and other major Holidays.

**APPENDICES**

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- Personal Attitudes toward People from Various Social Communities (C:3-4; D:3-4).
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**APPENDIX A**  
**JEWISH RELIGIOUS OBSERVANCE, BELIEFS, AND VALUES**  
**QUESTIONNAIRE A AND DISTRIBUTION OF RESPONSES IN PERCENTAGES**  
**(N=1195)**

Questions that are identical for questionnaires A and B are marked \*

The percentage distributions for these questions are for the joint samples  
(N=2399)



## QUESTIONNAIRE A

## JEWISH RELIGIOUS OBSERVANCE, BELIEFS, AND VALUES

## Distribution of Responses in Percentages

- \*6. How concerned are you about whether Israeli Jews are familiar with the Jewish religious tradition?

19	1. Very concerned
41	2. Concerned
27	3. Not so concerned
<u>13</u>	4. Not at all concerned
100%	

7. How interested are you in questions relating to the place of religion in the State of Israel?

17	1. Very interested
44	2. Interested
28	3. Not so interested
<u>11</u>	4. Not at all interested
100%	

- \*8. Would you say that your way of life is in the spirit of Jewish values? (To the interviewer: if a problem arises concerning "Jewish values," the intention is according to the respondent's self-perception.)

23	1. Definitely, yes
47	2. Yes
22	3. No
<u>8</u>	4. Definitely, no
100%	

- \*9. Let us assume that we give the grade of "1" to someone who sees himself as "anti-religious" and the grade of "7" to someone who sees himself as "very religious." Which grade would you give yourself on religiosity?

I am anti-religious					I am very religious		Total
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	
6	9	19	32	18	9	7	100%

---

\*Identical question in both questionnaires (A & B)

Card 01

10. What grade would you give your father on religiosity?

My father is anti-religious					My father is very religious		<u>Total</u>
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	
6	8	13	18	17	17	21	100%

11. What grade would you give your mother on religiosity?

My mother is anti-religious					My mother is very religious		<u>Total</u>
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	
4	8	13	19	17	18	22	100%

\*12. To what extent would you like your children to observe religious tradition?

14	1. I would like my children to be strictly observant
27	2. I would like my children to be observant to a great extent
48	3. I would like my children to be somewhat observant
<u>12</u>	4. I would like my children to be totally unobservant
100%	

\*13. Nowadays do you feel more religious or less religious than what you were in the past?

4	1. Much more religious
14	2. More religious
55	3. The same
21	4. Less religious
<u>6</u>	5. Much less religious
100%	

\*14. If you had the opportunity, would you want to observe the religious tradition more or less than you observe it now?

10	1. I would want to observe much more of the religious tradition
22	2. Somewhat more
62	3. The same as now
3	4. A little less
<u>2</u>	5. Much less
100%	

15-19. To what extent do you agree or disagree with each of the following statements?

	<u>Definitely agree</u>	<u>Agree</u>	<u>Don't agree</u>	<u>Definitely don't agree</u>	<u>Total</u>
15. A person can be a good Jew even if he doesn't observe Jewish tradition	53	35	7	5	100%
16. A person can be a good Jew even if he doesn't believe in God	33	27	26	14	100%

15-19. To what extent do you agree or disagree with each of the following statements?

	<u>Definitely agree</u>	<u>Agree</u>	<u>Don't agree</u>	<u>Definitely don't agree</u>	
17. Without the Jewish religion the Jewish people would no longer exist	39	38	17	5	100%
18. The Jewish people cannot continue to exist without the existence of the State of Israel	43	34	18	6	100%
19. The State of Israel cannot exist without a strong connection with Jews in the Diaspora	26	42	27	5	100%

20-55. How important is it to you that each of the following serves as a guiding principle in your life?

	<u>Very important</u>	<u>Important</u>	<u>Not so important</u>	<u>Not at all important</u>	<u>Total</u>
20. To be able to enjoy beauty	44	42	12	2	100%
21. To raise a family	78	20	1	1	100%
22. To honor one's parents	82	17	1	-	100%
23. To work hard	37	43	17	3	100%
24. To make a lot of money	30	37	28	5	100%
25. To behave according to one's feelings	47	41	10	2	100%
26. To have a good time	61	33	4	1	100%
27. To read and study in order to broaden one's horizons	60	32	6	1	100%
28. To study Bible (in a class, to go to lectures, etc.)	21	30	34	15	100%
29. To engage in voluntary work in the community	18	46	29	8	100%
30. To be at peace with oneself	75	23	1	-	100%
31. To believe in God	47	25	16	11	100%
32. To be religious (to observe mitzvot)	26	22	30	22	100%
33. To help those in need	41	46	11	2	100%
34. To understand other people's point of view	46	46	6	2	100%

Card 01

How important is it to you that each of the following serves as a guiding principle in your life?

	<u>Very important</u>	<u>Important</u>	<u>Not so important</u>	<u>Not at all important</u>	<u>Total</u>
35. To tell the truth	78	21	1	-	100%
36. To keep promises	75	24	1	-	100%
37. To obey the law	61	35	4	-	100%
38. To behave responsibly	72	26	1	-	100%
39. To contribute to charity	32	42	19	7	100%
40. To be a good and faithful friend	72	27	1	-	100%
41. To succeed in work or in studies	69	28	3	-	100%
42. To do one's Army service	68	23	6	3	100%
43. To feel part of the Jewish people	67	27	4	1	100%
44. To celebrate Jewish holidays in some way	57	32	9	2	100%
45. To observe the Jewish holidays according to religious tradition	41	27	22	11	100%
46. To live in Israel	70	23	5	2	100%
47. To study Talmud	16	21	28	36	100%
48. To participate in a Seder	62	29	7	3	100%
49. To observe the Yom Kippur fast	59	17	12	11	100%
50. To do soul-searching on Yom-Kippur	51	21	16	12	100%
51. To observe kashrut at home	48	19	16	17	100%
52. To observe kashrut outside the home	43	20	17	20	100%
53. To observe shabbat according to religious tradition	32	19	26	23	100%
54. To mark the shabbat in some way	39	38	14	9	100%
55. To observe tradition as it was observed in one's parents' home	36	32	20	12	100%

Card 01

\*56-65. How important is it to you that your family observe the following:

	<u>Very important</u>	<u>Important</u>	<u>Not so important</u>	<u>Not at all important</u>	<u>Total</u>
*56. Religious circumcision ceremony	74	18	4	4	100%
*57. Bar mitzvah	70	22	5	4	100%
*58. Bat mitzvah	46	29	18	7	100%
*59. Bar mitzvah ceremony in a synagogue	63	20	10	7	100%
*60. Wedding ceremony performed by a rabbi	69	18	7	6	100%
*61. Religious burial ceremony	70	18	6	6	100%
*62. "Shiv'a" during mourning	71	20	5	4	100%
*63. Recite Kaddish for parents	71	19	6	4	100%
*64. Torah study	30	23	27	20	100%
65. Not to marry a non-Jew	60	19	12	9	100%

66. To what extent do you consider yourself a moral person (honest, decent)?

44	1. To a very great extent
42	2. To a great extent
12	3. To some extent
1	4. To a small extent
<u>1</u>	5. To a very small extent
100%	

67. Do you feel you are part of the Jewish people throughout the world?

65	1. Definitely yes
31	2. Yes
3	3. No
<u>1</u>	4. Definitely not
100%	

68. In your opinion, do the Jews in Israel and the Jews in the Diaspora share a common fate?

34	1. Definitely yes
42	2. Yes
21	3. No
<u>3</u>	4. Definitely not
100%	

Card 01

69. To what extent do you agree that the Jewish people in Israel is a different people from the Jews of the Diaspora?

- 20 1. Definitely agree
  - 37 2. Agree
  - 27 3. Don't so much agree
  - 17 4. Don't agree at all
- 100%

70. Are you proud (happy) that you are a Jew?

- 65 1. Definitely yes
  - 29 2. Yes
  - 5 3. No
  - 1 4. Definitely not
- 100%

71. When a Jew anywhere in the world excels, or receives a prize or honor, do you feel pride?

- 52 1. Definitely yes
  - 37 2. Yes
  - 9 3. No
  - 2 4. Definitely not
- 100%

\*72. There are some people who, for the sake of identifying with Judaism and the Jewish people, observe parts of the Jewish religious tradition. To what extent is identification with the Jewish people an important factor for you in observing Jewish tradition in the way that you do?

- 20 1. Very important
  - 49 2. Important
  - 21 3. Not so important
  - 9 4. Not at all important
- 100%

73-88. Some things have a lot of influence and others only a little on your feeling that you are, or want to be, a part of the Jewish people. To what extent does each of the following influence your feeling in this respect?

	<u>Influences</u>				<u>Total</u>
	<u>A lot</u>	<u>Influences</u>	<u>Not so Much</u>	<u>Not at all</u>	
73. Jewish history of over three thousand years	30	42	19	8	100%
74. History of the Jewish settlement of Israel in recent times	36	48	12	4	100%
75. Establishment of the State of Israel	68	27	4	2	100%
76. Jewish religion	44	31	20	6	100%
77. The help Jews render each other	38	40	17	5	100%

Card 01

Some things have a lot of influence and others only a little on your feeling that you are, or want to be, a part of the Jewish people. To what extent does each of the following influence your feeling in this respect?

	Influences				Total
	<u>A</u> <u>lot</u>	<u>Influ-</u> <u>ences</u>	<u>Not so</u> <u>Much</u>	<u>Not</u> <u>at all</u>	
78. The upbringing in my parents' home	56	33	8	3	100%
79. Lighting the shabbat candles	41	26	19	14	100%
80. Participating in the Pesach Seder	50	32	12	6	100%
81. Spending time with my family on Saturdays and holidays	46	35	13	6	100%
82. Participating in special meals on Saturdays and holidays	40	35	19	7	100%
83. Hanuka and lighting Hanuka candles	46	36	12	7	100%
84. Celebrating Purim (meal, party, costume)	38	35	19	8	100%
85. Brit mila ceremony	47	33	12	7	100%
86. "Kol Nidrei" prayer on eve of Yom Kippur	42	25	18	15	100%
87. Reciting or hearing Kaddish and Yizkor	45	30	13	11	100%
88. The fact that I live in Israel	67	27	4	2	100%
89. Do you consider yourself a Zionist?					
50	1. Definitely yes				
39	2. Yes				
9	3. No				
1	4. Definitely not				
<u>100%</u>					
*90. Among your closest friends, are there people different from you with respect to religious observance?					
66	1. Yes, two or more				
14	2. Yes, one				
20	3. Not one				
<u>100%</u>					
*91. In your opinion, can there be successful social relations between people who differ with respect to religious observance?					
43	1. Certainly yes				
45	2. I think so				
10	3. I think not				
2	4. Certainly not				
<u>100%</u>					

Card 01

\*92. Would it be acceptable to you if your son/daughter were to marry someone different from him/her with respect to religious observance?

17	1. Definitely acceptable
50	2. Acceptable
16	3. Not acceptable
7	4. Definitely not acceptable
<u>11</u>	5. Irrelevant, no children
100%	

\*93. In your opinion, can a marriage succeed when one spouse is religious and the other is not?

12	1. Certainly, yes
46	2. I think so
32	3. I think not
<u>10</u>	4. Certainly not
100%	

94. Would you be prepared to give assistance (of any kind) to people who are altogether different from you so far as religious observance is concerned?

45	1. Definitely prepared
48	2. Prepared
5	3. Opposed
<u>2</u>	4. Definitely opposed
100%	

\*95-101. For each of the following groups, please tell me whether they include people who differ from you with respect to religious observance?

	<u>Not at all</u>	<u>A few</u>	<u>About half</u>	<u>Most</u>	<u>All</u>	<u>(Don't read) Not relevant</u>	<u>Total</u>
*95. Among your close family (parents, siblings, children, spouse)	37	41	11	8	2	1	100%
*96. Among your extended family (uncles aunts, grandparents, cousins)	22	46	17	11	2	2	100%
*97. Among your friends	22	47	20	8	1	1	100%
*98. In your neighborhood	10	43	28	15	1	3	100%
*99. In the building in which you live	39	31	14	8	2	6	100%
*100. In the kindergarten or school where your children study	19	25	10	6	1	39	100%
*101. In your work place	14	31	18	9	2	26	100%

Card 01

\*102. In your opinion, is it the government's concern that public life in the state be administered in a way that complies with the Jewish religious tradition ?

- 19 1. It is definitely the government's concern
  - 25 2. Perhaps it is the government's concern
  - 20 3. It is not the government's concern
  - 36 4. It is certainly not the government's concern
- 100%

\*103. In your opinion, should the rabbinate address itself to current problems?

- 37 1. Definitely yes
  - 27 2. Perhaps yes
  - 13 3. Perhaps not
  - 23 4. Definitely not
- 100%

\*104. In your opinion, is the rabbinate successful in dealing with issues that arise from current problems?

- 5 1. Very successful
  - 26 2. Successful
  - 36 3. Not so successful
  - 32 4. Not successful
- 100%

\*105. As you know, Friday night in Israel is quiet and home-centered in comparison with other countries. Do you think that it should remain this way, or would you prefer it to be otherwise?

- 42 1. It should certainly remain this way
  - 26 2. Perhaps it should remain this way
  - 24 3. I might prefer some changes
  - 7 4. I am greatly opposed to the present situation
  - 1 5. No opinion
- 100%

\*106-115. Different people do (or don't do) different things on shabbat. Do you, or others in your home, do any of the following on Shabbat?

	<u>Always</u>	<u>Often</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>	<u>Total</u>
*106. Light Shabbat candles	56	11	7	6	20	100%
*107. Light candles with a blessing at the start of shabbat	51	10	6	5	28	100%
*108. Recite Kiddush on Friday night	46	8	7	6	32	100%
*109. Special meal on Friday night	54	12	9	5	20	100%

Card 01

\*106-115. Different people do (or don't do) different things on shabbat. Do you, or others in your home, do any of the following on Shabbat?

	<u>Always</u>	<u>Often</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>	<u>Total</u>
*110. Prayer at synagogue on Shabbat eve	24	5	7	10	53	100%
*111. Prayer at synagogue on Shabbat morning	23	5	7	10	56	100%
*112. Prayer for the welfare of the State	23	7	8	9	53	100%
113. Recite Kiddush on Shabbat morning	28	6	4	6	56	100%
114. Seudah Shlishit on Shabbat	21	6	5	6	62	100%
*115. Havdalah on Saturday night	23	5	5	7	60	100%

\*116-123. There are people who refrain from doing certain things on Shabbat. Do you refrain on Shabbat from any of the following?

	<u>Always</u>	<u>Often</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>	<u>Total</u>
*116. Refrain from traveling on Shabbat	26	6	5	5	57	100%
*117. Refrain from working <b>inside</b> the home (includes housecleaning, cooking, baking, laundry, repairs, writing, etc.)	37	9	6	6	43	100%
*118. Refrain from working <b>outside</b> the home (incl. gardening, work on car, hanging laundry, etc.)	42	8	5	6	39	100%
*119. Refrain from lighting fire on Shabbat (smoking)	37	5	4	5	50	100%
*120. Refrain from turning on electricity, radio, TV & phone	22	5	4	5	64	100%
121. Refrain from hosting people who travel to reach you	18	4	4	3	70	100%
122. Refrain from visiting homes which don't observe Shabbat	18	6	4	4	67	100%
*123. Refrain from going out to paid entertainment (movies, discotheque, restaurant, shows)	28	5	4	5	59	100%

Card 01

124-127. There are different ways of spending time on Shabbat. Do you do any of the following on Shabbat?

	<u>Always</u>	<u>Often</u>	<u>Some- times</u>	<u>Seldom</u>	<u>Never</u>	<u>Never, no connection to Shabbat</u>	<u>Total</u>
124. Try to spend time with family	54	25	12	5	2	3	100%
125. Try to rest on Shabbat	52	26	13	5	3	1	100%
*126. Go to soccer games, or other sports events	6	5	10	7	18	55	100%
127. Swim in pool or sea, or other sports activity	17	18	19	10	20	17	100%
128. Do you feel uncomfortable when you do something which is considered a desecration of Shabbat?							
11	1. Always						
10	2. Often						
12	3. Sometimes						
10	4. Seldom						
40	5. Never						
17	6. Observes Shabbat strictly						
<u>100%</u>							

Card 02

\*6-10. We will now turn to several questions related to kashrut.

	<u>Always</u>	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>	<u>Total</u>
*6. Do you observe kashrut at home?	9	11	5	2	12	100%
*7. Do you observe kashrut outside the home, in Israel?						
8. Do you observe kashrut when you are abroad?	52	12	9	7	21	100%
*9. Do you wait some time between eating meat and dairy foods?	51	9	7	5	27	100%
*10. Do you refrain from eating certain non-kosher food (pork, seafood, etc.)?	64	7	4	3	22	100%
*11. Do you have separate utensils for meat and dairy foods at home?						
48	1. Yes					
<u>52</u>	2. No					
100%						

Card 02

12-19. Different people have different reasons for eating kosher food or refraining from eating non-kosher food; how important or unimportant is each one of the following reasons for you for eating kosher food.

	<u>Very impor- tant</u>	<u>Impor- tant</u>	<u>Not so impor- tant</u>	<u>Not at all important</u>	<u>(Don't read) Doesn't keep kosher Total</u>	
12. I abhor eating non-kosher food like pork, seafood, etc.	34	17	13	18	18	100%
13. Kosher food is healthier	34	24	12	13	17	100%
14. Kosher food is cleaner and more hygienic	38	23	11	11	17	100%
15. I am continuing the tradition that I have from home	46	20	8	9	18	100%
16. Because that's what Jews do	41	20	11	10	17	100%
17. Because it is a commandment from the Torah	37	19	13	13	17	100%
18. Because it distinguishes between Jews and non-Jews	35	19	13	15	17	100%
19. Because it prevents argument at home	20	16	14	32	18	100%

20. Do you feel uncomfortable when you eat non-kosher food?

10	1. Always
4	2. Often
4	3. Sometimes
5	4. Seldom
29	5. Never
<u>48</u>	6. Always eats kosher food
100%	

\*21-23. Do you fast on the following days?

\*21. Yom Kippur

71	1. Always, all day or according to measure
3	2. Always, but only part of the day
2	3. Often, all day or according to measure
1	4. Often, but only part of the day
2	5. Sometimes
2	6. Seldom
<u>19</u>	7. never
100%	

Card 02**\*22. 10th of Tevet**

12	1. Always, all day or according to measure
3	2. Always, but only part of the day
3	3. Often, all day or according to measure
1	4. Often, but only part of the day
1	5. Sometimes
2	6. Seldom
78	7. never
<u>100%</u>	

**\*23. Tisha B'Av**

20	1. Always, all day or according to measure
2	2. Always, but only part of the day
3	3. Often, all day or according to measure
1	4. Often, but only part of the day
1	5. Sometimes
2	6. Seldom
70	7. never
<u>100%</u>	

**\*24. How often do you go to the synagogue?**

8	1. Every day or almost every day (incl.Saturdays and holidays)
16	2. Almost every Shabbat and holiday, but not on weekdays
17	3. Only on Rosh Hashana and Yom Kippur
14	4. Only on special events
25	5. Only on High Holidays and special events
19	6. Never
<u>100%</u>	

**\*25-27. Do you pray on weekdays?**

	Don't pray	Do Pray		Total
		Alone	With congregation	
*25. Shaharit	81	12	7	100%
*26. Mincha	84	9	7	100%
*27. Ma'ariv	85	8	7	100%

**\*28. What about prayer on Yom Kippur? Do you pray at synagogue?**

31	1. All, or most of the day
6	2. Only "Kol Nidrei"
11	3. Only "Kol Nidrei" and "Ne'ila"
3	4. Only "Kol Nidrei" and "Yizkor"
2	5. Only "Yizkor"
8	6. Only certain prayers (any not mentioned above)
9	7. Doesn't pray at synagogue on Yom Kippur/prays at home
31	8. Doesn't pray at all on Yom Kippur
<u>100%</u>	

Card 02

29. Do you say the "Hallel" on Independence Day?

- |             |   |
|-------------|---|
| 67          | 1. I don't pray at all                                |
| 12          | 2. I pray, but don't say "Hallel" on Independence Day |
| 6           | 3. I say "Hallel" without the blessing                |
| 15          | 4. I say "Hallel" with the blessing                   |
| <u>100%</u> |   |

30. Does it happen that you pray in your own words and not from the prayer book (e.g. when in trouble or when you want something)?

- |             |              |
|-------------|--------------|
| 15          | 1. Often     |
| 27          | 2. Sometimes |
| 12          | 3. Seldom    |
| 46          | 4. Never     |
| <u>100%</u> |              |

31. When you pray (whether from the heart or from the prayer book), do you pray because of a personal need (special request, concern or trouble) or in order to fulfill the commandment?

- |             |   |
|-------------|---|
| 17          | 1. Mainly to obey the commandment                         |
| 26          | 2. Mainly because of personal need                        |
| 23          | 3. Both to fulfill the commandment and from personal need |
| 33          | 4. I don't pray at all                                    |
| <u>100%</u> |   |

\*32. To what extent are you engaged in voluntary public work?

- |             |                           |
|-------------|---------------------------|
| 7           | 1. To a very great extent |
| 14          | 2. To some extent         |
| 16          | 3. A little               |
| 19          | 4. Rarely                 |
| 43          | 5. Never                  |
| <u>100%</u> |                           |

\*33. Are you active in (or a member of) a mutual aid society (Yael, Yad L'Achim, Yad Ezer, Yad Sarah, etc.)?

- |             |        |
|-------------|--------|
| 11          | 1. Yes |
| 89          | 2. No  |
| <u>100%</u> |        |

\*34. Do you visit sick persons who are not family or friends, in hospitals and other "mitzvah situations," (in their homes, homes for the elderly, etc.)?

- |             |        |
|-------------|--------|
| 27          | 1. Yes |
| 73          | 2. No  |
| <u>100%</u> |        |

35-38. Do you contribute money to any of the following?

	<u>Often</u>	<u>Some- times</u>	<u>Seldom</u>	<u>Don't give but would</u>	<u>Don't give and wouldn't</u>	<u>Total</u>
35. Organizations helping handi- capped and sick (Yad Sarah, Akim, old age homes, Cancer Society Magen David Adom, etc.)	45	31	7	9	7	100%
36. Religious institutions	19	19	14	12	36	100%
37. Charity for the poor and orphans (beggars, dowries, secret giving)	29	30	13	14	15	100%
38. Public organizations (such as Libi, Soldiers' Welfare, etc.)	34	31	11	14	10	100%

39-43. Would you be willing to give several hours a week to each of the following activities, or do you already do this?

	<u>Already give time</u>	<u>definitely</u>	<u>Ready to give time</u>			<u>Total</u>
			<u>Ready</u>	<u>Not so</u>	<u>Not at all</u>	
39. Help to elderly, handi- capped or sick (including hospitals)	8	16	36	23	18	100%
40. Help to new immigrants	10	16	35	22	18	100%
41. Help families in distress	5	16	42	20	16	100%
42. Religious activity in neighborhood or community	4	7	19	26	44	100%
43. Civil Guard	4	7	23	26	40	100%

\*44-58. To what extent do you (or don't you) perform each of the following?

	<u>Always</u>	<u>Frequently</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>	<u>Total</u>
44. Say Grace after meals	21	9	8	8	54	100%
*45. Participate in a Seder of any kind	78	11	4	2	4	100%
*46. Participate or lead a traditional Seder	68	9	6	6	10	100%
*47. Don't eat hametz on Pesah	68	7	6	4	15	100%
*48. Use special utensils on Pesach	57	6	4	4	29	100%
*49. Participate in "Tikkun" on Shavuot Eve	19	4	5	6	66	100%

Card 02

\*44-58. To what extent do you (or don't you) perform each of the following?

	<u>Always</u>	<u>Frequently</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>	<u>Total</u>
50. Eat dairy meals on Shavuot	45	14	14	6	21	100%
51. Don't ride on Rosh Hashana	31	5	4	5	55	100%
52. Bless the Lulav	26	5	6	5	58	100%
53. Go to Hakafot on Simhat Torah	34	10	11	9	36	100%
*54. Light Hanuka candles	72	10	6	3	9	100%
*55. Listen to Megilat Esther on Purim	36	9	13	11	31	100%
56. Read a religious newspaper	9	3	6	6	76	100%
57. Study halacha and interpretations	12	8	10	9	92	100%
58. Watch one's health	56	25	10	4	5	100%

\*59. Do you usually build a Sukka?

25	1. Yes, a kosher sukka and we eat most of the meals there
13	2. Yes, a kosher sukka and we eat there sometimes
13	3. Yes, but we aren't particular about its being kosher (for the kids, etc.)
48	4. No
<u>100%</u>	

\*60. Is there a mezuzah in your house?

72	1. Yes, on every door (but the bathrooms)
26	2. Yes, only on the entrance door
2	3. There is no mezuzah
<u>100%</u>	

61. Do you examine the kashrut of the mezuzah?

44	1. From time to time
19	2. Seldom
36	3. Never
<u>100%</u>	

62. Do you usually kiss the mezuzah?

40	1. Yes
20	2. Sometimes
40	3. No
<u>100%</u>	

Card 02

63. In your opinion, does the mezuzah protect your home?

- 46 1. Definitely yes  
 28 2. I think so  
 14 3. I don't think so  
 13 4. Definitely not  
 100%

64. Do you know how to pray from a prayer book?

- 37 1. To a great extent  
 18 2. To some extent  
 12 3. A little  
 34 4. Not at all  
 100%

65. Some people observe the year of Shmittah according to the permit of the Chief Rabbi (rely on the sale of the land to a non-Jew) and others behave otherwise. How do you behave?

- 3 1. Seek counsel from a rabbi  
 3 2. Eat mainly imported fruits and vegetables  
 12 3. Rely mainly on Badatz  
 16 4. Rely on the Rabbinat permit  
 66 5. Don't observe Shmittah  
 100%

For Men

66. Do you usually cover your head? 67. Do you usually cover your head?

- 22 1. Yes, always  
 3 2. Yes, only on shabbat  
 18 3. Yes, only during prayers  
 1 4. Yes, only at meals  
 13 5. Only on special occasions (bar mitzvah, wedding)  
 3 6. Only during mourning  
 3 7. Other. What? \_\_\_\_\_  
 37 8. Does not cover  
 100%

For women

67. Do you usually cover your head?

- 13 1. Yes, always  
 9 2. Yes, only during candle lighting  
 9 3. Yes, only during prayers  
 - 4. Only on shabbat  
 5 5. Only outside the house, in synagogue  
 1 6. Only on special occasions  
 3 7. Only during mourning  
 4 8. Other. What? \_\_\_\_\_  
 56 9. Does not cover  
 +6 0. Not married  
 100%

---

+In calculating the percentages we have not included the "not married" which appear here in parentheses.

Card 02For men

68. What type of head covering do you use?

- 39 1. Knitted kippa  
 19 2. Black kippa  
 3 3. Beret, etc.  
 2 4. Hat  
 37 5. Doesn't cover

100%For women

69. What type of head covering do you use?

- 26 1. Loose kerchief, symbolic  
 9 2. Tight kerchief, headband  
 3 3. Hat  
 1 4. Wig  
 4 5. Wig & hat or kerchief  
 56 6. Does not cover

100%For men only

70. Do you use phylacteries?

- 21 1. I don't have any  
 32 2. I have them, but I don't use them  
 15 3. I have them, but use them only seldom  
 10 4. I have them and use them sometimes  
 23 5. I have them, and use them regularly, every day.

100%\*71. For married women  
Do you go to mikveh regularly?For married men  
Does your wife go to mikveh regularly?

- 16 1. Yes, goes regularly to mikveh  
 8 2. Goes to mikveh from time to time, or when she plans  
 on having a child, but not regularly  
 55 3. Doesn't go to mikveh (including those who went only once)  
 21 4. Not married

100%

\*72. Do you have two separate beds in your bedroom, or one double bed?

- 12 1. Two separate beds  
 66 2. One double bed  
 1 3. Sleep in separate rooms  
 21 4. Not married

100%

Card 02

73. Do you seek advice from a rabbi on personal problems?

4	1. Always
5	2. Often
8	3. Sometimes
9	4. Seldom
<u>74</u>	5. Never
100%	

74. Do you seek advice from a rabbi on problems connected to religious observance?

4	1. Always
6	2. Often
10	3. Sometimes
8	4. Seldom
<u>72</u>	5. Never
100%	

75-76. Do you visit the following places?

	<u>Frequently</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>	<u>Don't read Can't go: (religious prohibition)</u>	<u>Total</u>
75. The Kotel	11	35	38	16	-	100%
76. Holy Men or Graves of of Tzaddikim	11	19	16	48	6	100%

\*77-89. To what extent do you believe, or not believe, in each of the following?

	<u>Believe Completely</u>	<u>Believe but sometimes doubt</u>	<u>Doubt but believe sometimes</u>	<u>Don't believe at all</u>	<u>Total</u>
*77. Good deeds are rewarded	52	23	10	14	100%
*78. Bad deeds are punished	44	25	13	18	100%
79. The Torah was given to Moses on Mount Sinai	55	18	13	14	100%
*80. The Jewish people was chosen from among the peoples	50	18	11	20	100%
81. The coming of the Messiah	39	14	15	32	100%
*82. The next world, life after death	35	19	16	30	100%
83. Those who don't adhere to mitzvot are punished	27	19	17	37	100%

Card 02

To what extent do you believe, or not believe, in each of the following?

	<u>Believe Completely</u>	<u>Believe but sometimes doubt</u>	<u>Doubt but believe sometimes</u>	<u>Don't believe at all</u>	<u>Total</u>
*84. The Torah and the mitzvot are God's command	47	16	13	24	100%
*85. A Jew who does not observe the mitzvot endangers the entire Jewish people	21	14	15	50	100%
86. A watch from above is kept over everyone	49	19	13	19	100%
87. Prayer can help one get out of a bad situation	45	21	14	20	100%
*88. There is a supreme power guiding the world	57	18	11	14	100%
*89. There is a God	63	14	11	13	100%

\*90-93. There are people who observe the mitzvot and people who don't. Which of the following represent an important reason for why people do not observe mitzvot?

	<u>Very important</u>	<u>Fairly important</u>	<u>Not so import.</u>	<u>Not import.</u>	<u>Not at all important</u>	<u>Total</u>
*90. It is hard to observe (not suitable for modern life)	22	31	13	13	11	100%
*91. People lack proper education (lack of knowledge)	34	33	14	7	5	100%
*92. People who want to be traditional may be satisfied with selective observance as they understand it	20	35	21	12	6	100%
*93. Ethical people don't need mitzvot	16	22	14	15	16	100%

The background questions, which are identical for both questionnaires A & B, appear only in Appendix B, card 02, 98-113.

**APPENDIX B**

**SOCIAL INTERACTION AMONG JEWS IN ISRAEL**

**QUESTIONNAIRE B AND DISTRIBUTION OF RESPONSES IN PERCENTAGES**

**(N=1204)**

Questions that are identical for questionnaires A and B are marked \*

The percentage distributions for these questions are for the joint samples

**(N=2399)**



## QUESTIONNAIRE B

## SOCIAL INTERACTION AMONG JEWS IN ISRAEL

## Distribution of Responses in Percentages

- \*6. How concerned are you about whether Israeli Jews are familiar with the Jewish religious tradition?

<u>%</u>	
19	1. Very concerned
41	2. Concerned
27	3. Not so concerned
<u>13</u>	4. Not at all concerned
100%	

- \*7. Would you say that your way of life is in the spirit of Jewish values? (To the interviewer: if a problem arises concerning "Jewish values," the intention is according to the respondent's self-perception.)

23	1. Definitely, yes
47	2. Yes
22	3. No
<u>8</u>	4. Definitely, no
100%	

- \*8. Let us assume that we give the grade of "1" to someone who sees himself as "anti-religious" and the grade of "7" to someone who sees himself as "very religious." Which grade would you give yourself on religiosity?

	I am anti-religious					I am very religious		
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>Total</u>
	6	9	19	32	18	9	7	100

- \*9. Nowadays do you feel more religious or less religious than what you were in the past?

4	1. Much more religious
14	2. More religious
55	3. The same
21	4. Less religious
<u>6</u>	5. Much less religious
100%	

---

\*Identical question in both questionnaires (A & B)

Card 01

10. In comparison with your parents' home, would you say that your lifestyle is:

- |             |   |
|-------------|---|
| 6           | 1. Much more religious or traditional     |
| 11          | 2. Somewhat more religious or traditional |
| 46          | 3. The same level of observance           |
| 23          | 4. Somewhat less religious or traditional |
| 14          | 5. Much less religious or traditional     |
| <u>100%</u> |   |

\*11. If you had the opportunity, would you want to observe the religious tradition more or less than you observe it now?

- |             |   |
|-------------|---|
| 10          | 1. I would want to observe much more of the religious tradition |
| 22          | 2. Somewhat more  |
| 62          | 3. The same as now  |
| 3           | 4. A little less  |
| 2           | 5. Much less  |
| <u>100%</u> |   |

\*12. To what extent would you like your children to observe religious tradition?

- |             |   |
|-------------|---|
| 14          | 1. I would like my children to be strictly observant          |
| 27          | 2. I would like my children to be observant to a great extent |
| 48          | 3. I would like my children to be somewhat observant          |
| 12          | 4. I would like my children to be totally unobservant         |
| <u>100%</u> |   |

13-21. Among people there are groups who are accepted and desirable, and those who are not. In general, how would you describe your attitude towards each one of the following groups?

		<u>Very positive</u>	<u>Positive</u>	<u>Negative</u>	<u>Very Negative</u>	<u>Total</u>
13.	Haredim	7	34	37	22	100%
14.	Religious people	17	71	10	2	100%
15.	Non-religious	12	78	8	2	100%
16.	Anti-religious	5	36	41	18	100%
17.	Oriental communities	27	70	3	-	100%
18.	Ashkenazim	21	73	4	1	100%
19.	Arabs	2	39	33	26	100%
20.	New Ethiopian immigrants	21	75	3	1	100%
21.	New Russian immigrants	16	71	9	4	100%

Card 01

22. There are many communities in Israel, Ashkenazi and Sephardi. Do you think that the relations between the communities are good nowadays?

9	1. Very good
58	2. Pretty good
28	3. Not so good
4	4. Not at all good
<u>100%</u>	

23. Do you think that relations between new immigrants from Russia and oldtimers are good nowadays?

7	1. Very good
53	2. Pretty good
33	3. Not so good
6	4. Not at all good
<u>100%</u>	

24. Do you think that the relations between new immigrants from Ethiopia and oldtimers are good nowadays?

13	1. Very good
54	2. Pretty good
28	3. Not so good
5	4. Not at all good
<u>100%</u>	

25. Do you think the relations between new immigrants from Western countries and oldtimers are good nowadays?

14	1. Very good
70	2. Pretty good
14	3. Not so good
2	4. Not at all good
<u>100%</u>	

26. There are differences of opinion (arguments) among Jews over problems of religion in Israel; do you think that the relations between religious and non-religious people are good?

2	1. Very good
26	2. Pretty good
52	3. Not so good
19	4. Not at all good
<u>100%</u>	

27. Do you think that the relations among the various religious groups themselves are good nowadays?

3	1. Very good
26	2. Pretty good
51	3. Not so good
20	4. Not at all good
<u>100%</u>	

Card 01

28. Do you think that relations between the Haredim and the national-religious are good nowadays?

2	1. Very good
24	2. Pretty good
52	3. Not so good
<u>23</u>	4. Not at all good
100%	

29. In your opinion, should the various movements in Judaism (Conservative, Reform, etc.) have equal status in the State of Israel?

30	1. Yes, definitely
49	2. Yes
15	3. No
<u>5</u>	4. Definitely not
100%	

30. Are there new immigrants from Russia among your acquaintances? (Ask new immigrants from Russia about Israeli friends).

	(For veteran Israelis:)
30	1. Yes, two or more
10	2. Yes, one
58	3. Not one

	(For Russian immigrants:)
2	4. I immigrated recently and I have two Israeli friends
-	5. I immigrated recently and I have one Israeli friend
-	6. I immigrated recently and I don't have any Israeli friends
<u>100%</u>	

31. Are there new immigrants from Ethiopia among your acquaintances? (Ask new immigrants from Ethiopia about Israeli friends)

	(For veteran Israelis:)
7	1. Yes, two or more
5	2. Yes, one
87	3. Not one

	(For Ethiopian immigrants:)
-	4. I immigrated recently and I have two Israeli friends
1	5. I immigrated recently and I have one Israeli friend
-	6. I immigrated recently and I don't have any Israeli friends
<u>100%</u>	

32. Among your closest friends, are there people from a different ethnic community than yours?

78	1. Yes, two or more
10	2. Yes, one
<u>12</u>	3. Not one
100%	

Card 01

\*33. Among your closest friends, are there people different from you with respect to religious observance?

66 1. Yes, two or more  
 14 2. Yes, one  
 20 3. Not one  
100%

34. Would it be acceptable to you if your son/daughter were to marry a non-Jew?

4 1. Definitely acceptable  
 11 2. Acceptable  
 23 3. Not acceptable  
 53 4. Definitely not acceptable  
 10 5. I have no children, not relevant  
100%

\*35. Would it be acceptable to you if your son/daughter were to marry someone different from him/her with respect to religious observance?

17 1. Definitely acceptable  
 50 2. Acceptable  
 16 3. Not acceptable  
 7 4. Definitely not acceptable  
 11 5. Irrelevant, no children  
100%

36. There are different ethnic communities in Israel. Would it be acceptable to you if your son/daughter were to marry someone from a different community?

41 1. Definitely acceptable  
 42 2. Acceptable  
 5 3. Not acceptable  
 1 4. Definitely not acceptable  
 10 5. Irrelevant, no children  
100%

37. Would it be acceptable to you if your son/daughter were to marry an immigrant from Ethiopia?

16 1. Definitely acceptable  
 42 2. Acceptable  
 19 3. Not acceptable  
 10 4. Definitely not acceptable  
 3 5. Only if the Jewishness were proven  
 11 6. Irrelevant, no children  
100%

Card 01

38. Would it be acceptable to you if your son/daughter were to marry an immigrant from Russia?

19 1. Definitely acceptable  
 47 2. Acceptable  
 13 3. Not acceptable  
 6 4. Definitely not acceptable  
 4 5. Only if the Jewishness were proven  
 11 6. Irrelevant, no children  
11  
 100%

\*39. In your opinion, can a marriage succeed when one spouse is religious and the other is not?

12 1. Certainly, yes  
 46 2. I think so  
 32 3. I think not  
 10 4. Certainly not  
10  
 100%

40. And can a marriage succeed between a couple from different ethnic communities?

49 1. Certainly, yes  
 46 2. I think so  
 4 3. I think not  
 1 4. Certainly not  
1  
 100%

41-43. In each of the following frameworks, are there married couples in which the two spouses belong to different ethnic communities?

	<u>Yes</u>	<u>No</u>	<u>(Don't read)</u> <u>Not relevant</u>	<u>Total</u>
41. Your family (parents, siblings, children, spouse)	68	31	1	100%
42. Your extended family (uncles, grandparents, cousins, etc.)	71	28	1	100%
43. Friends and acquaintances	87	12	1	100%

\*44. In your opinion, can there be successful social relations between people who differ with respect to religious observance?

43 1. Certainly yes  
 45 2. I think so  
 10 3. I think not  
 2 4. Certainly not  
2  
 100%

45. In your opinion, can there be successful social relations between people from different ethnic communities?

61	1. Certainly, yes
36	2. I think so
3	3. I think not
-	4. Certainly not
<u>100%</u>	

46. In your opinion, can there be successful social relations between oldtimers and immigrants

46	1. Certainly, yes
49	2. I think so
4	3. I think not
<u>1</u>	4. Certainly not
<u>100%</u>	

\*47-53. For each of the following groups, please tell me whether they include people who differ from you with respect to religious observance?

	<u>Not at all</u>	<u>A few</u>	<u>About half</u>	<u>Most</u>	<u>All</u>	<u>(Don't read) Not relevant</u>	<u>Total</u>
*47. Among your close family (parents, siblings, children, spouse)	37	41	11	8	2	1	100%
*48. Among your extended family (uncles aunts, grandparents, cousins)	22	46	17	11	2	2	100%
*49. Among your friends	22	47	20	8	1	1	100%
*50. In your neighborhood	10	43	28	15	1	3	100%
*51. In the building in which you live	39	31	14	8	2	6	100%
*52. In the kindergarten or school where your children study	19	25	10	6	1	39	100%
*53. In your work place	14	31	18	9	2	26	100%

54-61. To what extent is it acceptable to you personally that each of the following groups include people who are different from you in their religious observance? (more religious or less religious than you)

	<u>Definitely acceptable</u>	<u>Acceptable</u>	<u>Not acceptable</u>	<u>Definitely not acceptable</u>	<u>Total</u>
54. Your family (parents, siblings, children, spouse)	27	49	18	6	100%
55. Relatives (uncles, aunts, grandparents, cousins)	32	54	11	3	100%

Card 01

To what extent is it acceptable to you personally that each of the following groups include people who are different from you in their religious observance? (more religious or less religious than you)

	<u>Definitely acceptable</u>	<u>Acceptable</u>	<u>Not acceptable</u>	<u>Definitely not acceptable</u>	<u>Total</u>
56. Among your friends	33	54	10	2	100%
57. In your neighborhood	39	50	9	2	100%
58. In the building in which you live	32	45	16	7	100%
59. In kindergarten or school where your children study	29	50	14	7	100%
60. In place of recreation	33	48	13	6	100%
61. In your workplace	37	53	8	3	100%

62. How frequently do you interact with people who are different from you in their religious observance?

35	1. Always, or very frequently
40	2. Occasionally
19	3. Seldom
7	4. Practically never or not at all
<u>100%</u>	

63. When you meet with people who are different from you in their religious observance, do you sometimes discuss problems of social relations between religious and non-religious groups?

11	1. Always, or very frequently
46	2. Occasionally
24	3. Seldom
20	4. Never
<u>100%</u>	

64. When you meet with people who are different from you in their religious observance, do you sometimes discuss differences in the life-styles of religious and non-religious groups?

10	1. Always, or very frequently
45	2. Occasionally
23	3. Seldom
22	4. Never
<u>100%</u>	

65. When you meet with people who are different from you in their religious observance, do you sometimes discuss the place of religion in the state?
- |             |                               |
|-------------|-------------------------------|
| 9           | 1. Always, or very frequently |
| 42          | 2. Occasionally               |
| 24          | 3. Seldom                     |
| 25          | 4. Never                      |
| <u>100%</u> |                               |
66. Do you meet for joint recreational activities with people who are different than you in religious observance?
- |             |                     |
|-------------|---------------------|
| 14          | 1. Always, or often |
| 38          | 2. Occasionally     |
| 25          | 3. Seldom           |
| 23          | 4. Never            |
| <u>100%</u> |                     |
67. Does meeting with people who are different from you in religious observance influence your attitude towards them?
- |             |  |
|-------------|--|
| 1           | 1. They influence me very positively   |
| 9           | 2. They influence me rather positively                                       |
| 76          | 3. They do not influence me neither positively nor negatively                |
| 3           | 4. They influence me rather negatively                                       |
| 1           | 5. They influence me very negatively   |
| 9           | 6. I hardly ever meet with people who differ from me in religious observance |
| <u>100%</u> |  |
68. In relations between religious and non-religious, who in your opinion should yield to whom in public affairs?
- |             |   |
|-------------|---|
| 7           | 1. The non-religious should yield more than the religious |
| 21          | 2. The religious should yield more than the non-religious |
| 62          | 3. The yielding should be mutual                          |
| 11          | 4. There need be no yielding on either side               |
| <u>100%</u> |   |
69. As you know, the food in the Army is kosher. Do you think it should or should not be so?
- |             |                                |
|-------------|--------------------------------|
| 78          | 1. Definitely should be so     |
| 16          | 2. Perhaps it should be so     |
| 4           | 3. Perhaps it shouldn't be so  |
| 3           | 4. Definitely should not be so |
| <u>100%</u> |                                |
70. Do you think that the food in public institutions should or should not be kosher?
- |             |  |
|-------------|--|
| 71          | 1. The food should definitely be kosher  |
| 18          | 2. Perhaps it should be so               |
| 7           | 3. Perhaps it shouldn't be so            |
| 4           | 4. Definitely does not have to be kosher |
| <u>100%</u> |  |

71. As you know, sometimes the Rabbinate refuses to give a Kashrut Certificate to institutions who observe kashrut but do not observe other mitsvot or other religious customs. Do you think that this is or isn't proper?

- |           |                                |
|-----------|--------------------------------|
| 22        | 1. Definitely proper           |
| 19        | 2. Perhaps should be so        |
| 17        | 3. Perhaps should not be so    |
| <u>42</u> | 4. Definitely should not be so |

100%

\*72. In your opinion, should the rabbinate address itself to current problems?

- |           |                   |
|-----------|-------------------|
| 37        | 1. Definitely yes |
| 27        | 2. Perhaps yes    |
| 13        | 3. Perhaps not    |
| <u>23</u> | 4. Definitely not |

100%

\*73. In your opinion, is the rabbinate successful in dealing with issues that arise from current problems?

- |           |                      |
|-----------|----------------------|
| 5         | 1. Very successful   |
| 26        | 2. Successful        |
| 36        | 3. Not so successful |
| <u>32</u> | 4. Not successful    |

100%

74. In your opinion, do **religious** people generally behave respectfully towards non-religious people?

- |          |  |
|----------|--|
| 4        | 1. All religious people behave respectfully towards the non-religious                      |
| 24       | 2. Most religious people behave respectfully towards the non-religious                     |
| 44       | 3. Some religious people behave respectfully towards the non-religious                     |
| 19       | 4. Only a small minority of religious people behave respectfully towards the non-religious |
| <u>9</u> | 5. All or most religious people behave <b>disrespectfully</b> towards the non-religious.   |

100%

75. In your opinion, do **non-religious** people behave respectfully towards religious people?

- |          |   |
|----------|---|
| 3        | 1. All non-religious people behave respectfully towards the religious                   |
| 27       | 2. Most non-religious people behave respectfully towards the religious                  |
| 51       | 3. Some non-religious people behave respectfully towards the religious                  |
| 14       | 4. Only a small minority of non-religious behave respectfully towards the religious     |
| <u>4</u> | 5. All or most non-religious people behave <b>disrespectfully</b> towards the religious |

100%

Card 01

76. In your opinion, are **religious** people willing to have social relations (mutual visits, common recreational activities) with non-religious people?

- 2 1. All religious people are willing to do so  
 15 2. Most religious people are willing to do so  
 47 3. Some religious people are willing to do so  
 24 4. Only a small minority of religious people are willing to do so  
 13 5. All or most religious people are **unwilling** to do so  
100%

77. In your opinion, are **non-religious** people willing to have social relations (mutual visits, common recreational activities) with religious people?

- 3 1. All non-religious people are willing to do so  
 22 2. Most non-religious people are willing to do so  
 52 3. Some non-religious people are willing to do so  
 17 4. Only a small minority of non-religious people are willing to do so  
 6 5. All or most non-religious people are **unwilling** to do so  
100%

78. In your opinion, are **religious** people willing to be neighbors of non-religious people?

- 2 1. All religious people are willing to do so  
 14 2. Most religious people are willing to do so  
 44 3. Some religious people are willing to do so  
 25 4. Only a small minority of religious people are willing to do so  
 16 5. All or most of religious people are **unwilling** to do so  
100%

79. In your opinion, are **non-religious** people willing to be neighbors with religious people?

- 3 1. All non-religious people are willing to do so  
 21 2. Most non-religious people are willing to do so  
 44 3. Some non-religious people are willing to do so  
 22 4. Only a small minority of non-religious people are willing to do so  
 10 5. All or most of non-religious people are **unwilling** to do so  
100%

80. In your opinion, how successful is the present integration between religion and state in Israel?

- 4 1. Very successful  
 24 2. Successful  
 40 3. Not so successful  
 16 4. Not successful  
 16 5. Not at all successful  
100%

Card 01

\*81. In your opinion, is it the government's concern that public life in the state be administered in a way that complies with the Jewish religious tradition ?

- |           |   |
|-----------|---|
| 19        | 1. It is definitely the government's concern    |
| 25        | 2. Perhaps it is the government's concern       |
| 20        | 3. It is not the government's concern           |
| <u>36</u> | 4. It is certainly not the government's concern |
| 100%      |   |

82. Do you think that religion and state should be separated?

- |           |                   |
|-----------|-------------------|
| 25        | 1. Definitely yes |
| 17        | 2. Yes            |
| 12        | 3. Perhaps yes    |
| 7         | 4. Perhaps no     |
| 23        | 5. No             |
| <u>16</u> | 6. Definitely no  |
| 100%      |                   |

83. Do you think that civil marriage should be instituted in Israel?

- |           |                   |
|-----------|-------------------|
| 18        | 1. Definitely yes |
| 21        | 2. Yes            |
| 12        | 3. Perhaps yes    |
| 5         | 4. Perhaps no     |
| 21        | 5. No             |
| <u>23</u> | 6. Definitely no  |
| 100%      |                   |

84. In your opinion, should the conduct of public life in Israel be:

- |           |                              |
|-----------|------------------------------|
| 16        | 1. More religious than it is |
| 51        | 2. Just as it is             |
| <u>33</u> | 3. Less religious than it is |
| 100%      |                              |

85. Are you for or against a change in the status quo concerning religious issues?

- |          |                     |
|----------|---------------------|
| 17       | 1. Definitely for   |
| 49       | 2. For              |
| 28       | 3. Opposed          |
| <u>6</u> | 4. Strongly opposed |
| 100%     |                     |

86. Are you for or against the drafting of Yeshiva students into the Army?

- |          |                     |
|----------|---------------------|
| 55       | 1. Definitely for   |
| 35       | 2. For              |
| 6        | 3. Opposed          |
| <u>4</u> | 4. Strongly opposed |
| 100%     |                     |

Card 01

87. Are you for or against the drafting of religious girls into the Army?

- |           |   |
|-----------|---|
| 37        | 1. Definitely for                           |
| 33        | 2. For                                      |
| 12        | 3. Opposed                                  |
| 8         | 4. Strongly opposed                         |
| <u>10</u> | 5. Only for national service [Sherut Leumi] |
| 100%      |   |

88. Are you for or against the opening of movie theatres on Shabbat?

- |           |                     |
|-----------|---------------------|
| 35        | 1. Definitely for   |
| 32        | 2. For              |
| 19        | 3. Opposed          |
| <u>13</u> | 4. Strgonly opposed |
| 100%      |                     |

89. Are you for or against public transportation on Shabbat?

- |           |                     |
|-----------|---------------------|
| 31        | 1. Definitely for   |
| 32        | 2. For              |
| 24        | 3. Opposed          |
| <u>13</u> | 4. Strongly opposed |
| 100%      |                     |

90. Do you think that on Shabbat roads should be closed to traffic, as is done today in some places in the country?

- |           |  |
|-----------|--|
| 63        | 1. Yes, but only within religious neighborhoods, provided that it does not affect traffic to other neighborhoods |
| 7         | 2. Yes, as is done today, without consideration of traffic to other neighborhoods                                |
| <u>30</u> | 3. No  |
| 100%      |  |

\*91. There are some people who, for the sake of identifying with Judaism and the Jewish people, observe parts of the Jewish religious tradition. To what extent is identification with the Jewish people an important factor for you in observing Jewish tradition in the way that you do?

- |          |                         |
|----------|-------------------------|
| 20       | 1. Very important       |
| 49       | 2. Important            |
| 21       | 3. Not so important     |
| <u>9</u> | 4. Not at all important |
| 100%     |                         |

\*92. As you know, Friday night in Israel is quiet and home-centered in comparison with other countries. Do you think that it should remain this way, or would you prefer it to be otherwise?

- |          |  |
|----------|--|
| 42       | 1. It should certainly remain this way           |
| 26       | 2. Perhaps it should remain this way             |
| 24       | 3. I might prefer some changes                   |
| <u>7</u> | 4. I am greatly opposed to the present situation |
| 100%     |  |

Card 01

\*93-100 .Different people do (or don't do) different things on shabbat. Do you, or others in your home, do any of the following on Shabbat?

	<u>Always</u>	<u>Often</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>	<u>Total</u>
*93. Light Shabbat candles	56	11	7	6	20	100%
*94. Light candles with a blessing at the start of shabbat	51	10	6	5	28	100%
*95. Recite Kiddush on Friday night	46	8	7	6	32	100%
*96. Special meal on Friday night	54	12	9	5	20	100%
*97. Prayer at synagogue on Shabbat eve	24	5	7	10	53	100%
*98. Prayer at synagogue on Shabbat morning	23	5	7	10	56	100%
*99. Prayer for the welfare of the State	23	7	8	9	53	100%
*100. Havdalah on Saturday night	23	5	5	7	60	100%

\*101-106. There are people who refrain from doing certain things on Shabbat. Do you refrain on Shabbat from any of the following?

	<u>Always</u>	<u>Often</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>	<u>Total</u>
*101. Refrain from traveling on Shabbat	26	6	5	5	57	100%
*102. Refrain from working <b>inside</b> the home (includes housecleaning, cooking, baking, writing, etc.)	37	9	6	6	43	100%
			laundry,		repairs,	
*103. Refrain from working <b>outside</b> the home (incl. gardening, work on car, hanging laundry, etc.)	42	8	5	6	39	100%
*104. Refrain from lighting fire on Shabbat (smoking)	37	5	4	5	50	100%
*105. Refrain from turning on electricity, radio, TV & phone	22	5	4	5	64	100%
*106. Do not go out to paid entertainment (movies, discotheque, restaurant, shows)	28	5	4	5	59	100%

\*107. Do you go to soccer games, or to other sports events on Shabbat?

6	1. Always
5	2. Often
10	3. Sometimes
7	4. Seldom
18	5. Never
<u>55</u>	6. Never do so - no connection with Shabbat
100%	

\*108-111. We will now turn to several questions related to kashrut.

	<u>Always</u>	<u>Usually</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>	<u>Total</u>
*108. Do you observe kashrut at home?	69	11	5	2	12	100%
*109. Do you observe kashrut outside the home, in Israel?	59	13	10	4	13	100%
*110. Do you wait some time between eating meat and dairy foods?	51	9	7	5	27	100%
*111. Do you refrain from eating certain non-kosher food (pork, seafood, etc.)?	64	7	4	3	22	100%

\*112. Do you have separate utensils for meat and dairy foods at home?

48	1. Yes
<u>52</u>	2. No
100%	

\*113-115 Do you fast on the following days?

\*113. Yom Kippur

71	1. Always, all day or according to measure
3	2. Always, but only part of the day
2	3. Often, all day or according to measure
1	4. Often, but only part of the day
2	5. Sometimes
2	6. Seldom
<u>19</u>	7. never
100%	

\*114. 10th of Tevet

12	1. Always, all day or according to measure
3	2. Always, but only part of the day
3	3. Often, all day or according to measure
1	4. Often, but only part of the day
1	5. Sometimes
2	6. Seldom
<u>78</u>	7. never
100%	

## \*115. Tisha B'Av

20	1. Always, all day or according to measure
2	2. Always, but only part of the day
3	3. Often, all day or according to measure
1	4. Often, but only part of the day
1	5. Sometimes
2	6. Seldom
70	7. never
<u>100%</u>	

## \*116. How often do you go to the synagogue?

8	1. Every day or almost every day (incl.Saturdays and holidays)
16	2. Almost every Shabbat and holiday, but not on weekdays
17	3. Only on Rosh Hashana and Yom Kippur
14	4. Only on special events
26	5. Only on High Holidays and special events
19	6. Never
<u>100%</u>	

## \*117-119. Do you pray on weekdays?

	Don't pray	Alone	Do Pray With congregation	Total
*117. Shaharit	81	12	7	100%
*118. Mincha	84	9	7	100%
*119. Ma'ariv	85	8	7	100%

## \*120. What about prayer on Yom Kippur? Do you pray at synagogue?

31	1. All, or most of the day
6	2. Only "Kol Nidrei"
11	3. Only "Kol Nidrei" and "Ne'ila"
3	4. Only "Kol Nidrei" and "Yizkor"
2	5. Only "Yizkor"
8	6. Only certain prayers (any not mentioned above)
9	7. Doesn't pray at synagogue on Yom Kippur/prays at home
31	8. Doesn't pray at all on Yom Kippur
<u>100%</u>	

## \*121. To what extent are you engaged in voluntary public work?

7	1. To a very great extent
14	2. To some extent
16	3. A little
19	4. Rarely
43	5. Never
<u>100%</u>	

## \*122. Are you active in (or a member of) a mutual aid society (Yael, Yad L'Achim, Yad Ezer, Yad Sarah, etc.)?

11	1. Yes
89	2. No
<u>100%</u>	

\*123. Do you visit sick persons who are not family or friends, in hospitals and other "mitzvah situations," (in their homes, homes for the elderly, etc.)?

27 1. Yes  
 73 2. No  
 100%

## Card 02

\*6-12. To what extent do you (or don't you) perform each of the following?

	<u>Always</u>	<u>Frequently</u>	<u>Sometimes</u>	<u>Seldom</u>	<u>Never</u>	<u>Total</u>
*6. Participate in a Seder of any kind	78	11	4	2	4	100%
*7. Participate or lead a traditional Seder	68	9	6	6	10	100%
*8. Don't eat hametz on Pesah	68	7	6	4	15	100%
*9. Use special utensils on Pesach	57	6	4	4	29	100%
*10. Participate in "Tikkun" on Shavuot Eve	19	4	5	6	66	100%
*11. Light Hanuka candles	72	10	6	3	9	100%
*12. Listen to Megilat Esther on Purim	36	9	13	11	31	100%

\*13. Do you usually build a Sukka?

25 1. Yes, a kosher sukka and we eat most of the meals there  
 13 2. Yes, a kosher sukka and we eat there sometimes  
 13 3. Yes, but we aren't particular about its being kosher (for the kids, etc.)  
 48 4. No  
 100%

\*14. Is there a mezuzah in your house?

72 1. Yes, on every door (but the bathrooms)  
 26 2. Yes, only on the entrance door  
 2 3. There is no mezuzah  
 100%

\*15. For married women Do you go to mikveh regularly? For married men Does your wife go to mikveh regularly?

16 1. Yes, goes regularly to mikveh  
 8 2. Goes to mikveh from time to time, or when she plans on having a child, but not regularly  
 55 3. Doesn't go to mikveh (including those who went only once)  
 21 4. Not married  
 100%

Card 02

\*16. Do you have two separate beds in your bedroom, or one double bed?

<b>12</b>	1. Two separate beds
<b>66</b>	2. One double bed
<b>1</b>	3. Sleep in separate rooms
<b>21</b>	4. Not married
<b>100%</b>	

\*17-25. How important is it to you that your family observe the following:

	<u>Very important</u>	<u>Important</u>	<u>Not so important</u>	<u>Not at all important</u>	<u>Total</u>
*17. Religious circumcision ceremony	74	18	4	4	100%
*18. Bar mitzvah	70	22	5	4	100%
*19. Bat mitzvah	46	29	18	7	100%
*20. Bar mitzvah ceremony in a synagogue	63	20	10	7	100%
*21. Wedding ceremony performed by a rabbi	69	18	7	6	100%
*22. Religious burial ceremony	70	18	6	6	100%
*23. "Shiv'a" during mourning	71	20	5	4	100%
*24. Recite Kaddish for parents	71	19	6	4	100%
*25. Torah study	30	23	27	20	100%

\*26-33. To what extent do you believe, or not believe, in each of the following?

	<u>Believe Completely</u>	<u>Believe but sometimes doubt</u>	<u>Doubt but believe sometimes</u>	<u>Don't believe at all</u>	<u>Total</u>
*26. Good deeds are rewarded	52	23	10	14	100%
*27. Bad deeds are punished	44	25	13	18	100%
*28. The Jewish people was chosen from among the peoples	50	18	11	20	100%
*29. The next world, life after death	35	19	16	30	100%
*30. The Torah and the mitzvot are God's command	47	16	13	24	100%

To what extent do you believe, or not believe, in each of the following?

	<u>Believe Completely</u>	<u>Believe but sometimes doubt</u>	<u>Doubt but believe sometimes</u>	<u>Don't believe at all</u>	<u>Total</u>
*31. A Jew who does not observe the mitzvot endangers the entire Jewish people	21	14	15	50	100%
*32. There is a supreme power guiding the world	57	18	11	14	100%
*33. There is a God	63	14	11	13	100%

\*34-37. There are people who observe the mitzvot and people who don't. Which of the following represent an important reason for why people do not observe mitzvot?

	<u>How important is the reason?</u>						<u>Total</u>
	<u>Very Important</u>	<u>Fairly.</u>	<u>Not so.</u>	<u>Not</u>	<u>Not at all</u>		
*34. It is hard to observe (not suitable for modern life)	22	31	13	13	11	11	100%
*35. People lack proper education (lack of knowledge)	34	33	14	7	5	6	100%
*36. People who want to be traditional may be satisfied with selective observance as they understand it	20	35	21	12	6	7	100%
*37. Ethical people don't need mitzvot	16	22	14	15	16	16	100%

38-97. Blank

\*98. Gender (mark only)

46	1. male
54	2. female
100%	

\*99. How many years did you study in school? (Interviewer: total number of years in any school).

2	1. Didn't study at all
2	2. Up to and including 4 years
11	3. 5-8 years
11	4. 9-10 years
7	5. 11 years
35	6. 12 years
16	7. 13 or more years (without academic degree)
16	8. Full university education
100%	

\*100. How many years did you study in any sort of religious framework?

63	1. Didn't study in any religious framework
9	2. Yes, up to 4 years
11	3. 5-8 years
13	4. 9-12 years
4	5. 13 or more years, without ordination
1	6. Full Torah education, with rabbinical ordination
<u>100%</u>	

\*101. In which religious framework did you study?

63	1. Didn't study in any religious framework
22	2. State religious school
5	3. Yeshiva high school, Hesder Yeshiva
3	4. School of independent stream
3	5. Heder only
2	6. Higher Yeshiva
1	7. Sunday school abroad
2	8. Jewish day school abroad
<u>100%</u>	

\*102. Do you see yourself as belonging to any trend in Judaism? Which?

1	1. Non-Zionist Haredi
4	2. Zionist Haredi
12	3. National religious
29	4. Traditional Judaism
6	5. Progressive Judaism
44	6. Don't belong to any trend
4	7. Other, what? _____
<u>100%</u>	

\*103. In your political attitude, to which of the following political/ideological movements (trends) do you feel the closest?

30	1. Closer to labor movement (Labour, Mapam, Ratz)
10	2. Closer to central parties/movements: Shinui, Independent Liberals.
44	3. Closer to movements/parties right of center: Likud, Tehiya, etc.
13	4. Closer to religious Zionist parties
2	5. Closer to non-Zionist religious parties
<u>100%</u>	

\*104. What is your age?

14	1. 20-24
11	2. 25-29
12	3. 30-34
14	4. 35-39
14	5. 40-44
7	6. 45-49
6	7. 50-54
10	8. 55-64
13	9. 65+
<u>100%</u>	

Card 02

\*105. Among the income levels I will read out to you, which one is closest to the monthly gross income, for you and all the family members who live together with you? (To interviewer: if bachelor or living alone, ask for his/her income):

3	6	1. Up to NIS 700/month
2	6	2. NIS 701-1,000/month
9	12	3. NIS 1,101-1,500/month
6	16	4. NIS 1,501-2,000/month
9	16	5. NIS 2,001-2,500/month
15	12	6. NIS 2,501-3,000/month
20	12	7. NIS 3,001-4,000/month
17	10	8. NIS 4,001-5,000/month
<u>19</u>	10	9. above NIS 5,000/month
<b>100%</b>		

\*106. Do you observe religious tradition?

14	1. Strictly observe the tradition, in all its particulars
24	2. Observe to a great extent
41	3. Observe somewhat
<u>21</u>	4. Total unobservant
<b>100%</b>	

\*107. Do (did) your parents observe religious tradition?

28	1. Strictly observe the tradition, in all its particulars
30	2. Observe to a great extent
27	3. Observe somewhat
<u>15</u>	4. Total unobservant
<b>100%</b>	

\*108. What is your family status?

17	1. Bachelor
5	2. Married, without children
52	3. Married, with 1-3 children
15	4. Married, with 4-7 children
2	5. Married, with 8 or more children
1	6. Divorced, without children
3	7. Divorced, with children
1	8. Widow(er) without children
<u>5</u>	9. Widow(er) with children
<b>100%</b>	

Card 02

\*109. In which educational framework do you educate your children (up to age 18)?

68	1. State-general
19	2. State-religious
2	3. State Torah-religious
2	4. Talmud Torah
1	5. High school Yeshiva, Hesder Yeshiva
1	6. Private religious framework (heder, etc.)
2	7. Private non-religious framework
4	8. School of independent stream
<u>1</u>	9. High Yeshiva
100%	

\*110-112. Origin: Self/Father

	<u>Self</u>	<u>Father</u>
10	1. Israel	- Israel
27	2. Israel	- East
16	3. Israel	- West
22	4. East	- East
<u>25</u>	5. West	- West
100%		

\*113. In what year did you immigrate to Israel?

53	1. Israeli-born
7	2. Before 1948
17	3. 1948-1954
12	4. 1955-1967
4	5. 1968-1973
2	6. 1974-1979
1	7. 1980-1984
-	8. 1985-1987
<u>3</u>	9. 1988+
100%	

**APPENDIX C**  
**CROSS TABULATION OF ALL REPLIES**  
**ACCORDING TO 'EXTENT OF OBSERVANCE OF RELIGIOUS TRADITION'**



## RELIGIOUS IDENTITY

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>Would you say that your way of life is in the spirit of Jewish values?</u>					
Definitely, yes	77	34	9	3	23
Yes	21	59	62	25	48
No	2	6	26	44	22
Definitely, no	0	1	4	28	8
Total	100	100	100	100	100
N	336	559	964	500	2359
<u>What grade would you give yourself on religiosity?</u>					
I am very religious	42	3	0	0	7
2.	29	16	2	1	9
3.	19	39	14	5	19
4.	8	35	47	15	32
5.	2	6	26	29	19
6.	0	1	8	28	9
I am anti-religious	0	0	3	21	6
Total	100	100	100	100	100
N	340	561	971	506	2378
<u>Nowadays do you feel more religious or less religious than what you were in the past?</u>					
Much more religious	19	4	1	0	4
More religious	25	25	11	2	14
The same	48	50	54	67	55
Less religious	8	19	28	18	21
Much less religious	1	2	6	13	6
Total	100	100	100	100	100
N	340	558	975	506	2379
<u>Would you want to observe the religious tradition more or less than you observe it now?</u>					
Much more	34	14	5	0	10
Somewhat more	24	32	22	10	22
The same as now	42	51	69	73	62
A little less	0	2	3	7	3
Much less	0	0	1	9	2
Total	100	100	100	100	100
N	339	558	969	503	2369
<u>To what extent would you like your children to observe religious tradition?</u>					
Strictly observant	69	11	3	0	14
To a great extent	26	58	20	4	27
Somewhat observant	5	30	71	51	48
Totally unobservant	1	2	6	45	12
Total	100	100	100	100	100
N	340	552	950	483	2325

## RELIGIOUS IDENTITY (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>What grade would you give your father on religiosity?</u>					
Father is very religious	48	28	14	7	21
2.	23	29	14	6	17
3.	11	21	19	12	17
4.	9	12	22	22	18
5.	5	6	17	19	13
6.	2	2	10	18	8
Father is anti-religious	2	2	4	16	6
Total	100	100	100	100	100
N	180	279	461	258	1178
<u>What grade would you give your mother on religiosity?</u>					
Mother is very religious	49	29	14	8	22
2.	24	28	15	6	18
3.	10	23	21	11	18
4.	9	14	24	23	19
5.	4	4	17	21	13
6.	3	1	8	17	8
Mother is anti-religious	1	0	1	14	4
Total	100	100	100	100	100
N	180	281	459	259	1179
<u>In comparison with your parents' home, would you say that your lifestyle is:</u>					
Much more religious	21	8	2	1	6
Somewhat more religious	18	15	11	2	11
Same level of observance	45	44	44	56	46
Somewhat less religious	13	29	25	16	22
Much less religious	3	4	19	24	14
Total	100	100	100	100	100
N	159	278	510	246	1193

PERSONAL ATTITUDES TOWARDS PEOPLE  
FROM VARIOUS SOCIAL COMMUNITIES

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	162	279	511	247	1199
<u>In general how would you describe your attitude towards Haredim?</u>					
Very positive	38	4	3	0	7
Positive	39	48	33	17	34
Negative	20	35	43	37	37
Very negative	4	14	21	45	22
Total	100	100	100	100	100
N	157	276	504	243	1180
<u>In general how would you describe your attitude towards Religious people?</u>					
Very positive	53	21	10	3	17
Positive	47	77	79	63	71
Negative	1	2	9	27	10
Very negative	0	1	2	7	2
Total	100	100	100	100	100
N	161	278	504	241	1184
<u>In general, how would you describe your attitude towards Non-religious?</u>					
Very positive	21	6	11	17	12
Positive	60	82	80	81	78
Negative	15	11	8	1	8
Very negative	5	1	1	1	2
Total	100	100	100	100	100
N	155	274	501	241	1171
<u>In general, how would you describe your attitude towards Anti-religious?</u>					
Very positive	6	3	3	10	5
Positive	17	23	40	58	37
Negative	38	50	43	28	41
Very negative	38	25	15	4	18
Total	100	100	100	100	100
N	156	275	502	238	1171

PERSONAL ATTITUDES TOWARDS PEOPLE  
FROM VARIOUS SOCIAL COMMUNITIES (CONTINUED)

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	162	279	511	247	1199
In general, how would you describe your attitude towards Oriental Communities?					
Very positive	44	29	23	21	27
Positive	53	69	73	75	70
Negative	3	2	4	3	3
Very negative	0	0	0	1	0
Total	100	100	100	100	100
N	159	276	504	238	1177
In general, how would you describe your attitude towards Ashkenazim?					
Very positive	41	18	16	21	21
Positive	55	72	78	76	73
Negative	4	6	4	3	4
Very negative	0	3	1	1	1
Total	100	100	100	100	100
N	158	278	502	238	1176
In general, how would you describe your attitude towards Arabs?					
Very positive	3	0	2	6	2
Positive	23	32	42	49	39
Negative	34	37	32	27	33
Very negative	41	30	24	18	26
Total	100	100	100	100	100
N	155	270	496	234	1155
In general, how would you describe your attitude towards new Ethiopian immigrants?					
Very positive	31	22	17	22	21
Positive	66	75	78	73	75
Negative	2	2	3	3	3
Very negative	1	0	1	2	1
Total	100	100	100	100	100
N	155	275	504	235	1169
In general, how would you describe your attitude towards new Russian immigrants?					
Very positive	30	13	12	19	16
Positive	59	68	76	70	71
Negative	9	14	9	6	9
Very negative	3	5	3	5	4
Total	100	100	100	100	100
N	157	275	504	240	1176

ATTITUDES TOWARD INTERACTION AMONG PERSONS  
OF DIFFERENT LEVELS OF OBSERVANCE

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>Among your closest friends, are there people different from you with respect to religious observance?</u>					
Yes, two or more	67	79	67	50	66
Yes, one	13	9	15	16	14
Not one	20	12	17	34	20
Total	100	100	100	100	100
N	342	560	970	504	2376
<u>Would it be acceptable to you if your son/daughter were to marry someone different in religious observance?</u>					
Definitely acceptable	10	17	21	22	19
Acceptable	35	55	63	57	56
Not acceptable	25	22	14	17	18
Definitely unacceptable	30	6	2	5	8
Total	100	100	100	100	100
N	315	522	868	420	2125
<u>In your opinion, can a marriage succeed when one spouse is religious and the other is not?</u>					
Certainly yes	10	16	12	11	12
I think so	38	49	50	42	46
I think not	35	28	32	34	32
Certainly not	17	8	7	13	10
Total	100	100	100	100	100
N	340	560	970	506	2376
<u>Can there be successful social relations between people who differ with respect to religious observance?</u>					
Certainly yes	40	47	43	39	43
I think so	45	46	46	45	45
I think not	14	7	10	10	10
Certainly not	2	1	1	5	2
Total	100	100	100	100	100
N	341	559	973	505	2378

ATTITUDES TOWARD INTERACTION AMONG PERSONS OF DIFFERENT  
LEVELS OF OBSERVANCE IN VARIOUS SOCIAL SETTINGS

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	162	279	511	247	1199
<u>How acceptable is it to you that in your close family be people who differ from you in religious observance?</u>					
Definitely acceptable	18	25	28	33	27
Acceptable	35	48	58	40	49
Not acceptable	26	23	11	19	18
Definitely unacceptable	<u>21</u>	<u>3</u>	<u>3</u>	<u>8</u>	<u>6</u>
Total	100	100	100	100	100
N	158	277	505	244	1184
<u>How acceptable is it to you that among your relatives be people who differ from you in religious observance?</u>					
Definitely acceptable	18	29	33	40	31
Acceptable	46	55	61	45	54
Not acceptable	24	15	5	11	11
Definitely unacceptable	<u>13</u>	<u>1</u>	<u>2</u>	<u>4</u>	<u>3</u>
Total	100	100	100	100	100
N	157	277	506	242	1182
<u>How acceptable is it to you that among your friends be people who differ from you in religious observance?</u>					
Definitely acceptable	20	36	34	38	33
Acceptable	55	54	58	49	55
Not acceptable	18	11	7	9	10
Definitely unacceptable	<u>7</u>	<u>0</u>	<u>1</u>	<u>4</u>	<u>2</u>
Total	100	100	100	100	100
N	160	276	506	245	1187
<u>How acceptable is it to you that in your neighborhood be people who differ from you in religious observance?</u>					
Definitely acceptable	26	39	39	47	39
Acceptable	53	50	53	41	50
Not acceptable	14	11	7	9	9
Definitely unacceptable	<u>7</u>	<u>0</u>	<u>1</u>	<u>3</u>	<u>2</u>
Total	100	100	100	100	100
N	161	276	506	244	1187

ATTITUDES TOWARD INTERACTION AMONG PERSONS  
OF DIFFERENT LEVELS OF OBSERVANCE  
IN VARIOUS SOCIAL SETTINGS (CONTINUED)

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>How acceptable is it to you that in your building be people who differ from you in religious observance?</u>					
Definitely acceptable	22	32	33	35	32
Acceptable	41	42	50	42	45
Not acceptable	19	22	13	14	16
Definitely unacceptable	<u>18</u>	<u>5</u>	<u>4</u>	<u>9</u>	<u>7</u>
Total	100	100	100	100	100
N	159	259	493	243	1154
<u>How acceptable is it that in your children's school be people who differ from you in religious observance?</u>					
Definitely acceptable	19	26	32	33	29
Acceptable	42	52	54	49	51
Not acceptable	15	19	11	12	14
Definitely unacceptable	<u>24</u>	<u>3</u>	<u>3</u>	<u>6</u>	<u>7</u>
Total	100	100	100	100	100
N	141	231	423	194	989
<u>How acceptable is it that in your recreation place be people who differ from you in religious observance?</u>					
Definitely acceptable	26	34	33	36	33
Acceptable	43	55	50	39	48
Not acceptable	19	9	13	17	14
Definitely unacceptable	<u>12</u>	<u>1</u>	<u>5</u>	<u>8</u>	<u>6</u>
Total	100	100	100	100	100
N	158	275	504	244	1181
<u>How acceptable is it to you that in your work place be people who differ from you in religious observance?</u>					
Definitely acceptable	30	35	37	42	37
Acceptable	48	55	55	47	53
Not acceptable	13	9	5	8	8
Definitely unacceptable	<u>8</u>	<u>0</u>	<u>2</u>	<u>3</u>	<u>3</u>
Total	100	100	100	100	100
N	143	244	467	228	1082

PREVALENCE OF PERSONS OF DIFFERENT LEVELS  
OF OBSERVANCE IN VARIOUS SOCIAL SETTINGS

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>In your close family are there people who differ from you in religious observance?</u>					
Not at all	40	25	33	56	37
A few	43	44	45	32	42
About half	8	17	12	5	11
Most	7	11	9	4	8
All	3	2	1	3	2
Total	100	100	100	100	100
N	336	558	962	502	2358
<u>In your extended family are there people who differ from you in religious observance?</u>					
Not at all	21	14	20	35	22
A few	48	47	48	45	47
About half	16	23	18	10	17
Most	12	14	12	7	12
All	2	2	2	2	2
Total	100	100	100	100	100
N	335	556	956	496	2343
<u>Among your friends are there people who differ from you in religious observance?</u>					
Not at all	18	12	23	36	22
A few	48	40	51	50	48
About half	24	31	18	11	20
Most	9	17	7	2	9
All	1	1	0	1	1
Total	100	100	100	100	100
N	335	549	957	503	2344
<u>In your neighborhood are there people who differ from you in religious observance?</u>					
Not at all	10	5	11	18	11
A few	35	37	48	50	44
About half	30	31	29	22	28
Most	21	24	12	9	15
All	4	1	1	1	1
Total	100	100	100	100	100
N	331	539	931	486	2287

PREVALENCE OF PERSONS OF DIFFERENT LEVELS  
OF OBSERVANCE IN VARIOUS SOCIAL SETTINGS (CONTINUED)

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>In your building are there people who differ from you in religious observance?</u>					
Not at all	41	38	42	46	42
A few	25	26	38	35	33
About half	16	18	13	13	14
Most	14	15	6	5	9
All	4	3	1	2	2
Total	100	100	100	100	100
N	331	509	909	479	2228
<u>In your children's school/kindergarten are there people who differ from you in religious observance?</u>					
Not at all	46	25	28	36	31
A few	30	36	43	47	40
About half	14	20	19	11	17
Most	8	16	9	4	10
All	2	3	1	1	2
Total	100	100	100	100	100
N	223	366	595	250	1434
<u>In your work place are there people who differ from you in religious observance?</u>					
Not at all	20	11	20	24	19
A few	34	31	45	52	42
About half	25	30	23	19	24
Most	16	22	10	5	12
All	5	6	2	1	3
Total	100	100	100	100	100
N	220	392	735	401	1748

SOCIAL INTERACTION WITH PERSONS  
OF DIFFERENT LEVELS OF OBSERVANCE

Religious observance

	Strictly <u>observant</u>	To a great <u>extent</u>	Observe <u>somewhat</u>	Totally non <u>observant</u>	<u>Total</u>
N	162	279	511	247	1199
<u>How frequently do you interact with people who are different from you in their religious observance?</u>					
Always, very frequently	42	46	32	24	35
Occasionally	39	38	42	39	40
Seldom	14	12	20	26	19
Never or not at all	<u>6</u>	<u>4</u>	<u>6</u>	<u>11</u>	<u>7</u>
Total	100	100	100	100	100
N	161	274	507	245	1187
<u>Do you discuss religiosity social relations with people who differ from you in religious observance?</u>					
Always, very frequently	11	16	9	10	11
Occasionally	54	49	44	40	46
Seldom	23	20	25	26	24
Never	<u>12</u>	<u>16</u>	<u>22</u>	<u>24</u>	<u>20</u>
Total	100	100	100	100	100
N	162	276	506	242	1186
<u>Do you discuss religious/nonreligious lifestyles with people who differ from you in religious observance?</u>					
Always, very frequently	10	14	8	8	10
Occasionally	58	47	42	41	45
Seldom	18	21	23	28	23
Never	<u>14</u>	<u>18</u>	<u>27</u>	<u>23</u>	<u>22</u>
Total	100	100	100	100	100
N	160	278	507	244	1189
<u>Do you discuss the place of religion in Israel with people who differ from you in religious observance?</u>					
Always, very frequently	8	11	6	10	8
Occasionally	51	44	40	37	42
Seldom	22	23	25	26	24
Never	<u>19</u>	<u>22</u>	<u>28</u>	<u>26</u>	<u>25</u>
Total	100	100	100	100	100
N	160	278	507	244	1189

SOCIAL INTERACTION WITH PERSONS  
OF DIFFERENT LEVELS OF OBSERVANCE (CONTINUED)

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>Do you meet for joint recreational activities with people who are different than you in religious observance?</u>					
Always, very frequently	14	28	12	5	14
Occasionally	39	40	38	34	38
Seldom	20	18	29	28	25
Never	27	14	21	34	23
Total	100	100	100	100	100
N	162	279	511	247	1199
<u>Does meeting with people different from you in religious observance influence your attitude towards them?</u>					
Very positively	1	1	2	0	1
Rather positively	13	11	10	4	9
Neither pos. nor neg.	74	80	77	73	76
Rather negatively	2	3	3	5	3
Very negatively	0	1	1	2	1
Hardly meets	10	5	7	15	9
Total	100	100	100	100	100
N	160	276	510	247	1193

ATTITUDES TOWARD INTERACTION AMONG PERSONS  
FROM DIFFERENT SOCIAL COMMUNITIES

Religious observance

N	To a great extent			Totally non-observant	Total
	Strictly observant	Observe somewhat	Observe somewhat		
	162	279	511	247	1199
<u>Would it be acceptable to you if your son/daughter were to marry a non-Jew?</u>					
Definitely acceptable	3	1	2	9	4
Acceptable	0	3	9	28	10
Not acceptable	6	19	29	24	23
Definitely unacceptable	84	71	49	21	53
Irrelevant, no children	8	5	11	17	10
Total	100	100	100	100	100
N	160	278	510	246	1194
<u>Would it be acceptable to you if your son/daughter were to marry a someone from a different community?</u>					
Definitely acceptable	36	44	43	37	41
Acceptable	42	46	41	41	42
Not acceptable	9	4	5	4	5
Definitely unacceptable	5	1	1	0	1
Irrelevant, no children	7	5	10	17	10
Total	100	100	100	100	100
N	161	279	511	246	1197
<u>Would it be acceptable to you if your son/daughter were to marry an immigrant from Ethiopia?</u>					
Definitely acceptable	10	16	16	20	16
Acceptable	35	47	44	37	42
Not acceptable	23	21	18	14	19
Definitely unacceptable	20	8	7	9	10
If Jewishness proven	3	3	3	3	3
Irrelevant, no children	8	5	11	17	11
Total	100	100	100	100	100
N	162	277	509	244	1192
<u>Would it be acceptable to you if your son/daughter were to marry an immigrant from Russia?</u>					
Definitely acceptable	10	14	21	28	19
Acceptable	45	52	49	41	47
Not acceptable	22	16	11	6	13
Definitely unacceptable	10	8	5	4	6
If Jewishness proven	4	4	3	4	4
Irrelevant, no children	8	5	11	17	11
Total	100	100	100	100	100
N	162	278	508	246	1194
<u>Can a marriage succeed between a couple from different ethnic communities?</u>					
Certainly yes	49	51	49	46	49
I think so	45	45	47	47	46
I think not	3	4	4	6	4
Certainly not	3	0	0	1	1
Total	100	100	100	100	100
N	160	278	511	247	1196

PREVALANCE OF PERSONS FROM DIFFERENT SOCIAL COMMUNITIES  
IN VARIOUS SOCIAL SETTINGS

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	162	279	511	247	1199
<u>Are there in your close family married couples in which the spouses belong to different ethnic communities?</u>					
Yes	61	72	71	63	68
No	38	28	28	37	31
Irrelevant	1	0	1	0	1
Total	100	100	100	100	100
N	162	279	510	247	1198
<u>Are there in your extended family married couples in which the spouses belong to different ethnic communities?</u>					
Yes	72	74	71	69	71
No	26	24	29	30	28
Irrelevant	1	2	1	1	1
Total	100	100	100	100	100
N	159	277	510	245	1191
<u>Are there among your friends married couples in which the spouses belong to different ethnic communities?</u>					
Yes	84	87	89	86	87
No	16	12	10	12	12
Irrelevant	1	1	1	2	1
Total	100	100	100	100	100
N	160	278	510	244	1192
<u>Can there be successful social relations between people from different ethnic communities?</u>					
Certainly yes	65	59	61	62	61
I think so	31	39	36	35	36
I think not	3	2	3	2	3
Certainly not	0	0	0	1	0
Total	100	100	100	100	100
N	162	275	508	246	1191
<u>Can there be successful social relations between oldtimers and immigrants</u>					
Certainly yes	55	44	42	49	46
I think so	42	51	52	46	49
I think not	4	4	5	3	4
Certainly not	0	1	1	1	1
Total	100	100	100	100	100
N	161	278	511	247	1197

PREVALANCE OF PERSONS FROM DIFFERENT SOCIAL COMMUNITIES  
IN VARIOUS SOCIAL SETTINGS (CONTINUED)

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	162	279	511	247	1199
<u>Are there new immigrants from Russia/veteran Israelis among your acquaintances?</u>					
2+ Russian immigrants	29	26	30	36	30
One Russian immigrant	10	7	11	9	9
None	61	67	56	50	58
2+ Israeli friends	0	1	2	4	2
One Israeli friend	0	0	1	1	0
None	0	0	0	1	0
Total	100	100	100	100	100
N	159	278	511	247	1195
<u>Are there new immigrants from Ethiopia/veteran Israelis among your acquaintances?</u>					
2+ Ethiopian immigrants	8	10	6	3	7
1 Ethiopian immigrant	6	6	5	6	5
None	86	84	88	90	87
2+ Israeli friends	0	0	0	0	0
One Israeli friend	0	0	1	1	0
None	0	0	0	0	0
Total	100	100	100	100	100
N	160	277	509	245	1191
<u>Among your closest friends are there people from a different ethnic community than yours?</u>					
Yes, two or more	70	78	80	76	78
Yes, one	11	8	11	11	10
Not one	19	14	9	13	12
Total	100	100	100	100	100
N	162	278	511	247	1198

SOCIAL SOLIDARITY BETWEEN DIFFERENT SOCIAL COMMUNITIES  
IN ISRAEL

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	162	279	511	247	1199
<u>Do you think that relations between Ashkenazi and Sepharadi communities are good nowadays?</u>					
Very good	16	9	8	7	9
Pretty good	57	62	59	55	59
Not so good	26	27	28	30	28
Not at all good	<u>1</u>	<u>2</u>	<u>5</u>	<u>8</u>	<u>4</u>
Total	100	100	100	100	100
N	160	278	508	246	1192
<u>Do you think that relations between new immigrants from Russia and oldtimers are good nowadays?</u>					
Very good	13	8	5	7	7
Pretty good	62	55	51	52	54
Not so good	24	33	37	29	33
Not at all good	<u>1</u>	<u>5</u>	<u>6</u>	<u>12</u>	<u>6</u>
Total	100	100	100	100	100
N	156	276	506	245	1183
<u>Do you think that relations between new immigrants from Ethiopia and oldtimers are good nowadays?</u>					
Very good	16	15	12	10	13
Pretty good	59	61	49	51	54
Not so good	23	22	33	29	29
Not at all good	<u>1</u>	<u>2</u>	<u>5</u>	<u>10</u>	<u>5</u>
Total	100	100	100	100	100
N	152	273	498	237	1160
<u>Do you think the relations between new immigrants from Western countries and oldtimers are good nowadays?</u>					
Very good	17	12	13	16	14
Pretty good	72	76	66	70	70
Not so good	10	11	19	12	14
Not at all good	<u>1</u>	<u>1</u>	<u>2</u>	<u>2</u>	<u>2</u>
Total	100	100	100	100	100
N	155	271	501	243	1170

SOCIAL SOLIDARITY BETWEEN DIFFERENT SOCIAL COMMUNITIES  
IN ISRAEL (CONTINUED)

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	162	279	511	247	1199
<u>Do you think that the relations between religious and non-religious people are good?</u>					
Very good	4	4	2	1	2
Pretty good	40	33	22	17	26
Not so good	43	51	57	49	52
Not at all good	12	12	19	33	19
Total	100	100	100	100	100
N	161	278	510	247	1196
<u>Do you think that the relations among the various religious groups themselves are good nowadays?</u>					
Very good	6	5	3	2	3
Pretty good	39	28	23	21	26
Not so good	43	54	55	43	51
Not at all good	13	13	20	34	20
Total	100	100	100	100	100
N	160	278	502	241	1181
<u>Do you think that relations between the Haredim and the national-religious are good nowadays?</u>					
Very good	5	1	2	0	2
Pretty good	30	31	22	16	24
Not so good	45	52	55	49	52
Not at all good	20	17	21	34	23
Total	100	100	100	100	100
N	154	265	493	237	1149
<u>Should the various movements in Judaism have equal status in the State of Israel?</u>					
Yes, definitely	20	25	31	42	30
Yes	41	53	52	44	49
No	22	16	14	12	15
Definitely not	17	6	3	2	5
Total	100	100	100	100	100
N	160	270	510	244	1184

## ROLE OF RELIGION IN PUBLIC LIFE

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>How concerned are you about whether Israeli Jews are familiar with the Jewish religious tradition?</u>					
Very concerned	69	26	6	3	19
Concerned	28	58	48	16	41
Not so concerned	2	13	37	41	27
Not at all concerned	1	2	9	40	13
Total	100	100	100	100	100
N	340	561	974	506	2381
<u>In your opinion, should the rabbinat address itself to current problems?</u>					
Definitely yes	61	46	31	24	37
Perhaps yes	30	31	28	18	27
Perhaps not	6	9	17	13	13
Definitely not	2	14	24	45	23
Total	100	100	100	100	100
N	335	557	972	505	2369
<u>In your opinion, is the rabbinat successful in dealing with issues that arise from current problems?</u>					
Very successful	13	7	3	2	5
Successful	43	35	24	9	26
Not so successful	35	36	41	29	36
Not successful	9	22	32	52	32
Total	100	100	100	100	100
N	330	548	960	498	2336
<u>Is it the government's concern that public life comply with the Jewish religious tradition?</u>					
Definitely yes	61	27	9	3	19
Perhaps yes	24	39	25	9	25
It is not its concern	9	15	27	18	20
Definitely not	6	18	39	70	36
Total	100	100	100	100	100
N	340	558	973	506	2377

## ROLE OF RELIGION IN PUBLIC LIFE (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	162	279	511	247	1199
<u>In relations between religious and non-religious, who should yield to whom in public affairs?</u>					
The non-religious	19	9	5	0	7
The religious	6	13	24	32	21
Mutual yielding	66	70	61	52	62
No yielding by either	9	8	10	16	11
Total	100	100	100	100	100
N	160	279	508	247	1194
<u>The food in the Army is kosher. Do you think it should or should not be so?</u>					
Definitely should be so	96	94	75	52	78
Perhaps it should be so	3	4	19	31	16
Perhaps not	1	1	4	8	4
Definitely not	0	1	2	9	3
Total	100	100	100	100	100
N	160	278	510	247	1195
<u>Do you think that the food in public institutions should or should not be kosher?</u>					
Definitely kosher	96	90	68	42	71
Perhaps should be so	4	7	23	30	18
Perhaps not	0	3	7	15	7
Definitely not	0	0	2	12	4
Total	100	100	100	100	100
N	162	278	510	246	1196
<u>Is it right that rabbinical Kashrut certificate to institutions be conditioned on observing other mitzvot?</u>					
Definitely right	61	32	12	8	22
Perhaps should be so	19	23	21	10	19
Perhaps not	8	16	21	13	16
Definitely not	12	29	46	69	42
Total	100	100	100	100	100
N	160	276	510	242	1188
<u>How interested are you in questions relating to the place of religion in the State of Israel?</u>					
Very interested	51	18	7	13	17
Interested	34	60	45	30	44
Not so interested	12	18	39	31	28
Not at all interested	3	3	10	26	11
Total	100	100	100	100	100
N	178	282	461	259	1180

## ROLE OF RELIGION IN PUBLIC LIFE (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	162	279	511	247	1199
<u>How successful is the present integration between religion and state in Israel?</u>					
Very successful	14	5	1	0	4
Successful	36	32	23	10	24
Not so successful	38	46	43	26	40
Not successful	9	10	18	24	16
Not at all successful	3	7	14	39	16
Total	100	100	100	100	100
N	160	277	510	245	1192
<u>Do you think that religion and state should be separated?</u>					
Definitely yes	4	10	24	56	25
Yes	7	12	20	21	17
Perhaps yes	5	11	17	9	12
Perhaps no	6	9	9	3	7
No	30	33	23	8	23
Definitely no	49	24	6	4	16
Total	100	100	100	100	100
N	160	275	511	246	1192
<u>Do you think that civil marriage should be instituted in Israel?</u>					
Definitely yes	1	3	18	48	18
Yes	3	13	27	30	21
Perhaps yes	4	10	16	11	12
Perhaps no	3	4	7	3	5
No	24	33	20	7	21
Definitely no	66	38	12	1	23
Total	100	100	100	100	100
N	161	278	510	247	1196
<u>In your opinion should the conduct of public life in Israel be:</u>					
More religious	59	25	5	2	16
Just as it is	34	64	60	28	51
Less religious	6	11	35	70	33
Total	100	100	100	100	100
N	155	275	507	244	1181
<u>Are you for or against a change in the status quo concerning religious issues?</u>					
Definitely for	18	9	13	34	17
For	38	50	54	44	49
Opposed	25	37	30	15	28
Strongly opposed	19	4	3	7	6
Total	100	100	100	100	100
N	154	270	487	243	1154

## ROLE OF RELIGION IN PUBLIC LIFE (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	162	279	511	247	1199
<u>Are you for or against the drafting of Yeshiva students into the Army?</u>					
Definitely for	30	47	60	69	55
For	29	43	36	29	35
Opposed	16	7	3	2	6
Strongly opposed	25	3	0	0	4
Total	100	100	100	100	100
N	158	276	509	247	1190
<u>Are you for or against the drafting of religious girls into the Army?</u>					
Definitely for	11	26	44	53	37
For	12	34	36	36	33
Opposed	16	20	11	4	12
Strongly opposed	39	7	2	1	8
Only national service	22	13	7	6	10
Total	100	100	100	100	100
N	161	278	510	245	1194
<u>Are you for or against the opening of movie theatres on Shabbat?</u>					
Definitely for	4	13	41	68	35
For	12	29	41	30	32
Opposed	27	39	16	1	19
Strongly opposed	57	19	2	1	13
Total	100	100	100	100	100
N	161	276	509	247	1193
<u>Are you for or against public transportation on Shabbat?</u>					
Definitely for	2	11	36	64	31
For	9	29	41	32	32
Opposed	34	43	20	3	24
Strongly opposed	55	18	3	0	13
Total	100	100	100	100	100
N	161	276	511	247	1195
<u>Should roads be closed to traffic on Shabbat?</u>					
As is done today	66	63	64	57	63
Not in non-relig. areas	16	9	5	3	7
No	18	29	31	39	30
Total	100	100	100	100	100
N	159	277	509	247	1192

MUTUAL RESPECT AND READINESS FOR SOCIAL INTERACTION  
OF RELIGIOUS AND NON-RELIGIOUS PEOPLE

Religious observance

	Strictly <u>observant</u>	To a great <u>extent</u>	Observe <u>somewhat</u>	Totally non <u>observant</u>	<u>Total</u>
N	162	279	511	247	1199
<u>Do religious people generally behave respectfully towards non-religious people?</u>					
All behave respectfully	8	5	3	2	4
Most behave respectfully	42	34	18	13	24
Some behave respectfully	34	41	48	43	44
Only few behave so	13	13	22	26	19
Most are disrespectful	<u>4</u>	<u>6</u>	<u>9</u>	<u>16</u>	<u>9</u>
Total	100	100	100	100	100
N	160	277	510	246	1193
<u>Do non-religious people behave respectfully towards religious people?</u>					
All behave respectfully	4	3	3	4	4
Most behave respectfully	25	28	27	26	27
Some behave respectfully	48	47	52	57	51
Only few behave so	19	18	14	9	14
Most are disrespectful	<u>5</u>	<u>4</u>	<u>4</u>	<u>4</u>	<u>4</u>
Total	100	100	100	100	100
N	162	278	511	246	1197
<u>Are religious people willing to have social relations with non-religious people?</u>					
All are willing	4	3	1	1	2
Most are willing	19	24	12	8	15
Some are willing	52	46	48	42	47
Only few are willing	16	17	25	32	24
Most are unwilling	<u>9</u>	<u>9</u>	<u>14</u>	<u>18</u>	<u>13</u>
Total	100	100	100	100	100
N	160	274	509	245	1188
<u>Are non-religious people willing to have social relations with religious people?</u>					
All are willing	2	5	2	3	3
Most are willing	18	29	19	22	22
Some are willing	62	44	55	48	52
Only few are willing	12	16	18	18	17
Most are unwilling	<u>6</u>	<u>7</u>	<u>5</u>	<u>8</u>	<u>6</u>
Total	100	100	100	100	100
N	162	276	510	246	1194

MUTUAL RESPECT AND READINESS FOR SOCIAL INTERACTION  
OF RELIGIOUS AND NON-RELIGIOUS PEOPLE (CONTINUED)

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>Are religious people willing to be neighbors of non-religious people?</u>					
All are willing	2	3	1	0	2
Most are willing	24	20	9	9	14
Some are willing	50	38	45	43	44
Only few are willing	16	24	28	26	25
Most are unwilling	7	15	16	22	16
Total	100	100	100	100	100
N	161	276	509	246	1192
<u>Are non-religious people willing to be neighbors of religious people?</u>					
All are willing	3	5	3	3	3
Most are willing	25	21	21	16	21
Some are willing	47	40	45	47	45
Only few are willing	17	21	23	22	22
Most are unwilling	7	13	9	11	10
Total	100	100	100	100	100
N	158	276	510	246	1190

## CHARACTER OF THE SHABBAT

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>Is identification with the Jewish people an important factor for you in observing Jewish tradition?</u>					
Very important	53	31	12	3	20
Important	33	58	59	32	49
Not so important	10	9	24	37	21
Not at all important	4	1	5	27	9
Total	100	100	100	100	100
N	339	552	965	499	2355
<u>Should Friday night remain quiet and home-centered or do you prefer it to be otherwise?</u>					
Certainly remain quiet	80	64	32	11	42
Perhaps remain quiet	12	23	35	24	27
I prefer some changes	7	13	27	42	24
Oppose present situation	1	0	5	23	7
Total	100	100	100	100	100
N	337	549	958	491	2335
<u>Do you go to soccer games, or to other sports events on Shabbat?</u>					
Always	2	5	6	8	6
Often	1	6	7	6	5
Sometimes	1	8	12	12	10
Seldom	2	6	9	8	7
Never	48	20	11	8	18
Never goes at all	46	55	55	58	55
Total	100	100	100	100	100
N	338	556	968	505	2367

## CHARACTER OF THE SHABBAT (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>Do you try to spend time with your family on Shabbat?</u>					
Always	71	68	50	32	54
Often	13	22	29	30	25
Sometimes	6	6	11	22	12
Seldom	4	3	5	8	5
Never	4	1	2	3	2
No, unrelated to Shabbat	<u>2</u>	<u>1</u>	<u>2</u>	<u>5</u>	<u>3</u>
Total	100	100	100	100	100
N	179	280	462	257	1178
<u>Do you try to rest on Shabbat?</u>					
Always	77	69	44	28	52
Often	14	20	30	34	26
Sometimes	3	8	15	21	13
Seldom	3	1	6	9	5
Never	3	1	3	5	3
No, unrelated to Shabbat	<u>0</u>	<u>0</u>	<u>1</u>	<u>2</u>	<u>1</u>
Total	100	100	100	100	100
N	180	281	462	259	1182
<u>Do you swim in pool or sea or other sports activity on Shabbat?</u>					
Always	6	13	21	19	17
Often	3	13	22	26	18
Sometimes	2	13	24	26	18
Seldom	3	9	13	12	10
Never	67	29	6	3	20
No, unrelated to Shabbat	<u>19</u>	<u>23</u>	<u>14</u>	<u>14</u>	<u>17</u>
Total	100	100	100	100	100
N	180	279	462	259	1180

## OBSERVANCE OF THE SHABBAT: PRESCRIPTIONS

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>Do you, or others in your home, light Shabbat candles?</u>					
Always	97	87	46	13	56
Often	2	7	18	5	10
Sometimes	0	3	12	7	7
Seldom	0	1	8	11	6
Never	0	1	16	63	20
Total	100	100	100	100	100
N	340	558	970	507	2375
<u>Do you, or others in your home, light Shabbat candles with blessing before Shabbat?</u>					
Always	95	83	40	8	51
Often	4	9	15	4	10
Sometimes	1	4	11	4	6
Seldom	0	1	8	7	5
Never	1	3	26	77	28
Total	100	100	100	100	100
N	340	559	967	505	2371
<u>Do you, or others in your home, recite Kiddush on Friday night?</u>					
Always	97	78	32	4	46
Often	1	8	13	3	8
Sometimes	1	5	13	3	7
Seldom	0	3	10	8	6
Never	1	6	33	82	32
Total	100	100	100	100	100
N	340	559	970	505	2374
<u>Do you, or others in your home, have a special meal on Friday night?</u>					
Always	97	80	43	15	54
Often	1	9	18	12	12
Sometimes	1	5	13	11	9
Seldom	0	2	7	8	5
Never	1	4	19	53	20
Total	100	100	100	100	100
N	340	560	967	505	2372

## OBSERVANCE OF THE SHABBAT: PRESCRIPTIONS (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>Do you, or others</u> <u>in your home, pray</u> <u>at a synagogue</u> <u>on Friday evening?</u>					
Always	77	42	8	0	24
Often	5	10	5	1	5
Sometimes	4	13	8	1	7
Seldom	4	12	14	3	10
Never	11	22	64	24	53
Total	100	100	100	100	100
N	340	558	970	504	2372
<u>Do you, or others</u> <u>in your home, pray</u> <u>at a synagogue</u> <u>on Shabbat morning?</u>					
Always	78	40	6	1	23
Often	7	8	4	1	5
Sometimes	4	12	7	1	7
Seldom	6	14	13	2	10
Never	6	26	69	25	56
Total	100	100	100	100	100
N	340	560	970	507	2377
<u>Do you, or others</u> <u>in your home, pray</u> <u>for the welfare</u> <u>of the State?</u>					
Always	70	39	9	1	23
Often	10	13	4	1	6
Sometimes	5	14	9	2	8
Seldom	4	12	13	3	9
Never	11	22	66	22	53
Total	100	100	100	100	100
N	339	556	968	507	2370
<u>Do you, or others</u> <u>in your home, make</u> <u>havdalah on</u> <u>Saturday night?</u>					
Always	84	38	6	0	23
Often	5	11	4	1	5
Sometimes	4	8	5	1	5
Seldom	2	10	9	1	7
Never	5	33	76	27	60
Total	100	100	100	100	100
N	340	559	970	507	2376

## OBSERVANCE OF THE SHABBAT: PRESCRIPTIONS (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>Do you, or others in your home recite Kiddush on Shabbat morning?</u>					
Always	88	50	8	0	28
Often	4	11	6	1	6
Sometimes	3	7	5	0	4
Seldom	1	8	9	1	6
Never	4	24	73	97	56
Total	100	100	100	100	100
N	180	282	463	260	1185
<u>Do you, or others in your home conduct Seudah Shlishit on Shabbat?</u>					
Always	79	30	3	0	21
Often	6	13	5	2	6
Sometimes	3	12	5	0	5
Seldom	4	11	6	2	6
Never	7	34	81	97	62
Total	100	100	100	100	100
N	180	282	463	260	1185

## OBSERVANCE OF THE SHABBAT: PROSCRIPTIONS

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>Do you refrain from traveling on Shabbat?</u>					
Always	89	46	6	1	26
Often	4	13	6	1	6
Sometimes	2	10	6	1	5
Seldom	1	7	7	3	5
Never	4	24	74	94	57
Total	100	100	100	100	100
N	340	559	972	506	2377
<u>Do you refrain from working inside the home on Shabbat?</u>					
Always	88	64	21	2	37
Often	4	13	12	3	9
Sometimes	2	5	8	4	6
Seldom	1	5	9	4	6
Never	4	13	50	87	43
Total	100	100	100	100	100
N	339	558	969	506	2372
<u>Do you refrain from working outside the home on Shabbat?</u>					
Always	89	69	29	5	42
Often	3	8	11	5	8
Sometimes	2	6	7	4	5
Seldom	1	6	9	5	6
Never	5	11	44	81	39
Total	100	100	100	100	100
N	339	557	971	506	2373
<u>Do you refrain from lighting fire/smoking on Shabbat?</u>					
Always	91	66	20	3	37
Often	3	7	5	1	5
Sometimes	1	5	5	1	4
Seldom	1	5	7	2	5
Never	4	16	62	93	50
Total	100	100	100	100	100
N	339	558	960	505	2362

## OBSERVANCE OF THE SHABBAT: PROSCRIPTIONS (CONTINUED)

## Religious observance

	Strictly <u>observant</u>	To a great <u>extent</u>	Observe <u>somewhat</u>	Totally non observant	Total
<u>Do you refrain from turning on electricity/radio/telephone on Shabbat?</u>					
Always	81	35	5	2	22
Often	6	9	4	0	5
Sometimes	2	8	4	2	4
Seldom	2	9	6	1	5
Never	9	38	81	95	64
Total	100	100	100	100	100
N	339	558	971	506	2374
<u>Do you refrain from going out to paid entertainment on Shabbat?</u>					
Always	83	49	10	1	28
Often	5	8	4	1	5
Sometimes	2	4	5	1	4
Seldom	1	8	6	1	5
Never	8	30	74	95	59
Total	100	100	100	100	100
N	340	558	970	504	2372

## OBSERVANCE OF THE SHABBAT: PROSCRIPTIONS (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>Do you refrain from hosting on Shabbat people who must travel in order to reach you?</u>					
Always	69	24	4	2	18
Often	8	8	3	1	4
Sometimes	5	9	3	1	4
Seldom	1	5	5	1	3
Never	17	53	86	96	70
Total	100	100	100	100	100
N	180	281	463	258	1182
<u>Do you refrain from going as guest to the homes of people who are not Shabbat observers?</u>					
Always	67	26	4	1	18
Often	11	12	4	1	6
Sometimes	6	7	3	1	4
Seldom	3	10	4	1	4
Never	13	46	85	96	67
Total	100	100	100	100	100
N	180	281	463	258	1182
<u>Are you uncomfortable when you do something which is considered a desecration of Shabbat?</u>					
Always	16	23	8	1	11
Often	6	19	9	3	10
Sometimes	4	15	18	4	12
Seldom	2	7	18	6	10
Never	4	12	46	84	40
Observe Shabbat strictly	68	25	1	1	17
Total	100	100	100	100	100
N	179	279	461	258	1177

## OBSERVANCE OF KASHRUT

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>Do you observe kashrut at home?</u>					
Always	98	96	69	20	69
Usually	1	3	15	18	11
Sometimes	0	0	6	13	5
Seldom	0	0	2	8	2
Never	1	0	8	42	12
Total	100	100	100	100	100
N	340	560	973	506	2379
<u>Do you observe kashrut outside the home in Israel?</u>					
Always	95	89	56	10	60
Usually	2	7	19	15	13
Sometimes	1	3	11	23	10
Seldom	1	1	5	9	4
Never	1	1	9	43	13
Total	100	100	100	100	100
N	340	559	968	506	2373
<u>Do you wait some time between eating meat and dairy foods?</u>					
Always	95	85	40	8	51
Usually	2	7	15	5	9
Sometimes	1	4	11	7	7
Seldom	1	1	9	6	5
Never	1	4	26	74	27
Total	100	100	100	100	100
N	340	558	970	504	2372
<u>Do you refrain from eating certain non-kosher food (pork, sea food, etc.)?</u>					
Always	97	92	61	15	64
Usually	0	3	11	9	7
Sometimes	1	1	6	6	4
Seldom	0	0	4	7	3
Never	1	3	18	63	22
Total	100	100	100	100	100
N	340	560	971	505	2376
<u>Do you have separate utensils for meat and dairy foods at home?</u>					
Yes	96	77	36	5	48
No	4	23	64	95	52
Total	100	100	100	100	100
N	323	550	937	483	2293

## REASONS FOR KEEPING KASHRUT

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>Do you observe Kashrut when you are abroad?</u>					
Always	93	80	44	6	52
Usually	1	10	18	9	12
Sometimes	1	4	11	15	9
Seldom	1	2	9	12	7
Never	4	4	17	58	21
Total	100	100	100	100	100
N	172	262	418	248	1100
<u>Is it important to you to eat kosher food because you abhor eating non-kosher food like pork, seafood, etc.?</u>					
Very important	39	52	42	17	41
Important	19	20	22	22	21
Not so important	16	10	17	22	15
Not at all important	26	17	19	39	22
Total	100	100	100	100	100
N	178	281	397	110	966
<u>Is it important to you to eat kosher food because kosher food is healthier?</u>					
Very important	46	50	38	25	41
Important	24	29	33	29	29
Not so important	15	11	16	18	14
Not at all important	16	10	14	29	15
Total	100	100	100	100	100
N	178	281	400	122	981
<u>Is it important to you to eat kosher food because kosher food is cleaner and more hygienic?</u>					
Very important	52	57	42	26	46
Important	19	26	32	31	28
Not so important	16	9	13	16	13
Not at all important	13	9	13	26	13
Total	100	100	100	100	100
N	177	279	402	122	980

## REASONS FOR KEEPING KASHRUT (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>Is it important to you to eat kosher food because you are continuing the tradition that you have from home?</u>					
Very important	70	74	46	22	56
Important	12	21	32	18	24
Not so important	8	4	12	21	10
Not at all important	10	0	10	39	11
Total	100	100	100	100	100
N	177	280	397	115	969
<u>Is it important to you to eat kosher food because that's what Jews do?</u>					
Very important	75	65	38	18	50
Important	17	25	30	15	24
Not so important	1	7	22	20	13
Not at all important	7	4	10	47	12
Total	100	100	100	100	100
N	177	280	399	119	975
<u>Is it important to you to eat kosher food because it is a commandment from the Torah?</u>					
Very important	86	64	25	7	45
Important	11	23	31	13	23
Not so important	3	10	24	25	16
Not at all important	1	3	21	55	16
Total	100	100	100	100	100
N	179	280	400	119	978
<u>Is it important to you to eat kosher food because it distinguishes between Jews and non-Jews?</u>					
Very important	63	59	31	10	42
Important	19	25	26	16	23
Not so important	10	10	21	23	16
Not at all important	8	6	22	51	19
Total	100	100	100	100	100
N	177	280	398	119	974

## REASONS FOR KEEPING KASHRUT (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>Is it important to you to eat kosher food because it prevents arguments at home?</u>					
Very important	31	35	20	6	24
Important	20	18	20	17	19
Not so important	12	14	20	20	17
Not at all important	<u>37</u>	<u>33</u>	<u>40</u>	<u>57</u>	<u>39</u>
Total	100	100	100	100	100
N	177	280	394	119	970
<u>Are you uncomfortable when you eat non-kosher food?</u>					
Always	8	13	12	5	10
Often	3	3	7	1	4
Sometimes	2	3	7	4	5
Seldom	0	4	7	5	5
Never	1	4	27	80	29
Always eats kosher food	<u>85</u>	<u>75</u>	<u>41</u>	<u>5</u>	<u>48</u>
Total	100	100	100	100	100
N	180	279	458	257	1174

## OBSERVANCE OF FAST-DAYS

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>Do you fast on</u>					
<u>Yom Kippur?</u>					
Always, as commanded	98	95	74	22	71
Always, part of the day	1	1	4	5	3
Often, as commanded	0	1	3	3	2
Often, part of the day	0	1	2	2	1
Sometimes	0	0	3	3	2
Seldom	0	0	2	4	2
Never	1	2	12	62	19
Total	100	100	100	100	100
N	341	560	972	505	2378
<u>Do you fast on</u>					
<u>10th of Tevet?</u>					
Always, as commanded	59	12	1	1	12
Always, part of the day	7	5	1	0	3
Often, as commanded	4	4	3	1	3
Often, part of the day	1	2	1	0	1
Sometimes	2	3	1	0	1
Seldom	3	3	2	1	2
Never	25	71	91	96	78
Total	100	100	100	100	100
N	340	559	971	506	2376
<u>Do you fast on</u>					
<u>Tisha B'Av?</u>					
Always, as commanded	77	29	3	1	20
Always, part of the day	3	5	2	0	2
Often, as commanded	2	5	3	1	3
Often, part of the day	1	2	1	0	1
Sometimes	2	3	1	0	1
Seldom	1	4	3	0	2
Never	14	52	87	97	70
Total	100	100	100	100	100
N	341	559	971	506	2377

## PRAYER

## Religious observance

	Strictly <u>observant</u>	To a great <u>extent</u>	Observe <u>somewhat</u>	Totally non <u>observant</u>	<u>Total</u>
N	342	561	975	507	2385
<u>How often do you go to the synagogue?</u>					
Every/almost every day	40	10	1	0	8
Shabbat and holidays	39	29	8	1	16
Roshhashana Yom Kippur	6	21	21	9	17
Only on special events	4	10	18	19	14
High Holidays/sp.events	10	26	35	16	25
Never	<u>2</u>	<u>4</u>	<u>16</u>	<u>56</u>	<u>19</u>
Total	100	100	100	100	100
N	325	546	954	486	2311
<u>Do you pray on weekdays Shaharit?</u>					
Pray with congregation	28	9	1	1	7
Pray alone	42	19	4	1	12
Don't pray	<u>30</u>	<u>72</u>	<u>95</u>	<u>98</u>	<u>81</u>
Total	100	100	100	100	100
N	335	559	970	506	2370
<u>Do you pray on weekdays Mincha?</u>					
Pray with congregation	26	9	1	1	7
Pray alone	34	14	2	0	9
Don't pray	<u>40</u>	<u>77</u>	<u>97</u>	<u>98</u>	<u>84</u>
Total	100	100	100	100	100
N	334	558	969	506	2367
<u>Do you pray on weekdays Ma'ariv?</u>					
Pray with congregation	27	9	1	1	7
Pray alone	31	13	2	0	8
Don't pray	<u>42</u>	<u>78</u>	<u>97</u>	<u>99</u>	<u>85</u>
Total	100	100	100	100	100
N	334	557	969	506	2366
<u>Do you pray at synagogue on Yom Kippur?</u>					
All, or most of the day	79	51	18	1	31
Only "Kol Nidrei"	4	6	8	5	6
"Kol Nidrei" "Ne'ila"	4	16	13	6	11
"Kol Nidrei" "Yizkor"	1	3	4	1	3
Only "Yizkor"	1	1	3	2	2
Only some other prayers	5	9	11	4	8
Prays at home	4	7	10	12	9
Doesn't pray at all	<u>2</u>	<u>9</u>	<u>33</u>	<u>70</u>	<u>31</u>
Total	100	100	100	100	100
N	340	559	971	506	2376

## PRAYER (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>Do you say the "Hallel" on Independence Day?</u>					
I don't pray at all	19	50	82	95	67
Pray, but no Hallel	28	16	8	2	12
Hallel but no blessing	15	7	5	1	6
Hallel with blessing	<u>38</u>	<u>27</u>	<u>5</u>	<u>3</u>	<u>15</u>
Total	100	100	100	100	100
N	178	281	459	257	1175
<u>Does it happen that you pray in your own words and not from the prayer book?</u>					
Often	25	19	14	5	15
Sometimes	37	34	28	10	27
Seldom	17	14	11	8	12
Never	<u>21</u>	<u>33</u>	<u>47</u>	<u>77</u>	<u>46</u>
Total	100	100	100	100	100
N	178	281	452	253	1164
<u>When you pray, do you pray because of a personal need or in order to fulfill the commandment?</u>					
to obey the commandment	36	28	12	3	17
because of personal need	18	21	35	22	26
Both obey and pers. need	44	41	17	2	23
I don't pray at all	<u>2</u>	<u>10</u>	<u>37</u>	<u>74</u>	<u>33</u>
Total	100	100	100	100	100
N	179	280	460	258	1177
<u>Do you know how to pray from a prayer book?</u>					
To a great extent	82	58	23	7	36
To some extent	11	19	23	12	18
A little	3	10	16	14	12
Not at all	<u>4</u>	<u>13</u>	<u>39</u>	<u>67</u>	<u>34</u>
Total	100	100	100	100	100
N	180	282	462	260	1184

## OBSERVANCE OF HOLIDAYS

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>Do you participate in a Seder of any kind?</u>					
Always	91	87	79	59	78
Frequently	4	8	11	19	11
Sometimes	1	2	4	11	4
Seldom	0	1	2	4	2
Never	4	2	3	7	4
Total	100	100	100	100	100
N	341	557	972	507	2377
<u>Do you participate or lead a traditional Seder?</u>					
Always	95	91	67	28	68
Frequently	4	6	13	10	9
Sometimes	1	2	8	13	6
Seldom	0	1	6	15	6
Never	1	0	6	34	10
Total	100	100	100	100	100
N	341	561	968	506	2376
<u>Do you refrain from eating hametz on Pesah?</u>					
Always	95	91	70	22	68
Frequently	2	4	10	8	7
Sometimes	1	1	7	12	6
Seldom	0	1	4	11	4
Never	2	3	9	48	15
Total	100	100	100	100	100
N	341	560	974	503	2378
<u>Do you use special utensils on Pesah?</u>					
Always	95	86	51	10	57
Frequently	2	5	9	5	6
Sometimes	2	3	6	3	4
Seldom	0	1	5	7	4
Never	1	5	29	75	29
Total	100	100	100	100	100
N	339	559	971	506	2375

## OBSERVANCE OF HOLIDAYS (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>Do you participate in "Tikkun" on Shavuot Eve?</u>					
Always	65	29	7	1	19
Frequently	6	7	4	1	4
Sometimes	5	8	4	1	5
Seldom	3	10	7	1	6
Never	<u>21</u>	<u>46</u>	<u>78</u>	<u>95</u>	<u>66</u>
Total	100	100	100	100	100
N	338	560	971	503	2372
<u>Do you light Hanuka candles?</u>					
Always	94	87	72	41	72
Frequently	2	7	12	14	10
Sometimes	2	2	6	12	6
Seldom	0	1	3	8	3
Never	<u>2</u>	<u>2</u>	<u>7</u>	<u>25</u>	<u>9</u>
Total	100	100	100	100	100
N	339	559	972	506	2376
<u>Do you listen to Megilat Esther on Purim?</u>					
Always	88	59	22	5	36
Frequently	4	13	12	3	9
Sometimes	5	12	18	9	13
Seldom	3	7	16	11	11
Never	<u>1</u>	<u>10</u>	<u>32</u>	<u>72</u>	<u>31</u>
Total	100	100	100	100	100
N	339	557	974	506	2376
<u>Do you usually build a sukka?</u>					
Kosher sukka, eat always	74	39	12	3	25
Kosher, eat sometimes	8	20	15	4	13
Yes, not strictly kosher	3	8	18	17	13
No	<u>15</u>	<u>34</u>	<u>54</u>	<u>76</u>	<u>48</u>
Total	100	100	100	100	100
N	341	561	972	506	2380
<u>Is there a mezuzah in your house?</u>					
On every door required	97	91	71	36	72
Only the entrance door	3	8	28	56	26
There is no mezuzah	<u>1</u>	<u>1</u>	<u>1</u>	<u>8</u>	<u>2</u>
Total	100	100	100	100	100
N	342	561	974	506	2383

## OBSERVANCE OF HOLIDAYS (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>Do you say grace after meals</u>					
Always	76	30	5	0	20
Frequently	11	18	6	1	9
Sometimes	6	17	8	1	8
Seldom	3	8	14	3	8
Never	5	27	67	95	54
Total	100	100	100	100	100
N	180	282	464	260	1186
<u>Do you eat dairy meals on Shavuot?</u>					
Always	83	62	35	17	45
Frequently	7	14	18	14	15
Sometimes	6	11	16	19	14
Seldom	2	4	10	5	6
Never	2	9	21	45	21
Total	100	100	100	100	100
N	179	281	463	258	1181
<u>Do you avoid riding on Rosh Hashana?</u>					
Always	89	57	11	0	31
Frequently	4	9	5	1	5
Sometimes	2	6	4	1	4
Seldom	1	5	9	1	5
Never	4	23	71	97	55
Total	100	100	100	100	100
N	180	281	463	259	1183
<u>Do you bless the Lulav?</u>					
Always	82	44	6	0	25
Frequently	4	13	4	1	5
Sometimes	6	9	8	1	6
Seldom	2	6	8	2	5
Never	7	29	74	96	58
Total	100	100	100	100	100
N	180	280	464	259	1183
<u>Do you go to Hakafot on Simhat Torah?</u>					
Always	85	58	17	3	34
Frequently	4	15	12	3	10
Sometimes	7	9	16	7	11
Seldom	2	8	13	9	9
Never	2	10	42	78	36
Total	100	100	100	100	100
N	179	279	462	259	1179

## MEZUZAH AND OBSERVANCE OF SHMITTAH

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>Do you examine the kashrut of the mezuzah?</u>					
From time to time	86	67	35	7	44
Seldom	11	22	26	11	19
Never	<u>3</u>	<u>11</u>	<u>39</u>	<u>83</u>	<u>36</u>
Total	100	100	100	100	100
N	180	282	461	257	1180
<u>Do you usually kiss the mezuzah?</u>					
Yes	83	61	30	4	40
Sometimes	13	24	29	7	20
No	<u>4</u>	<u>15</u>	<u>42</u>	<u>89</u>	<u>40</u>
Total	100	100	100	100	100
N	180	282	462	258	1182
<u>In your opinion, does the mezuzah protect your home?</u>					
Definitely yes	87	69	37	7	46
I think so	13	26	40	17	28
I don't think so	0	3	15	34	14
Definitely not	<u>1</u>	<u>2</u>	<u>8</u>	<u>42</u>	<u>13</u>
Total	100	100	100	100	100
N	180	280	461	259	1180
<u>How do you behave in a year of Shmittah?</u>					
Seek counsel from rabbi	6	5	1	1	3
Eat imported fruits/veg	8	4	2	0	3
Rely mainly on "Badatz"	43	16	3	0	12
Rely on Rabbinat permit	28	28	13	2	17
Don't observe Shmittah	<u>14</u>	<u>47</u>	<u>82</u>	<u>96</u>	<u>67</u>
Total	100	100	100	100	100
N	173	275	455	253	1156

## FAMILY PURITY

## Religious observance

	Strictly <u>observant</u>	To a great <u>extent</u>	Observe <u>somewhat</u>	Totally non <u>observant</u>	<u>Total</u>
N	342	561	975	507	2385
<u>Do you/your wife go to mikveh regularly?</u>					
Yes, regularly	70	30	5	1	20
From time to time	10	16	10	1	10
No (including once)	<u>21</u>	<u>54</u>	<u>86</u>	<u>98</u>	<u>70</u>
Total	100	100	100	100	100
N	282	456	749	347	1834
<u>Do you have two separate beds in your bedroom, or one double bed?</u>					
Two separate beds	61	18	4	3	16
One double bed	<u>39</u>	<u>82</u>	<u>96</u>	<u>97</u>	<u>84</u>
Total	100	100	100	100	100
N	276	453	744	340	1813

## USE OF HEAD-COVER AND PHYLACTERIES

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>Men: Do you usually cover your head?</u>					
Yes, always	85	35	1	1	22
Yes, only on Shabbat	1	6	3	0	3
Yes, only during prayers	6	27	28	4	19
Yes, only at meals	0	2	1	0	1
Only on special occasion	0	7	20	15	13
Only during mourning	0	2	3	7	3
Other	1	6	2	1	3
Does not cover	7	15	40	71	37
Total	100	100	100	100	100
N	84	132	201	134	551
<u>Women: Do you usually cover your head?</u>					
Yes, always	70	4	0	0	12
During candle lighting	4	16	9	1	9
Yes, only during prayers	2	19	9	2	9
Yes, only on Shabbat	0	1	0	0	0
Only outside the house	2	8	7	1	5
Only on special occasion	0	1	2	0	1
Only during mourning	0	4	5	0	3
Other	4	6	3	2	4
Does not cover	18	41	64	93	56
Total	100	100	100	100	100
N	83	128	211	91	513
<u>Men: What type of head covering do you use?</u>					
Knitted kippa	50	60	37	13	39
Black kippa	36	20	18	8	19
Beret, etc.	3	2	3	4	3
Hat	5	3	1	0	2
Doesn't cover	6	14	41	75	37
Total	100	100	100	100	100
N	86	132	199	131	548
<u>Women: What type of head covering do you use?</u>					
Loose kerchief, symbolic	14	40	32	4	26
Tight kerchief, headband	41	6	2	0	9
Hat	5	7	0	0	3
Wig	7	0	0	0	1
Wig hat or kerchief	16	4	0	2	4
Does not cover	17	43	64	93	56
Total	100	100	100	100	100
N	83	127	207	89	506
<u>Men: Do you use phylacteries?</u>					
I don't have any	5	4	22	45	21
Have but don't use them	6	20	40	46	32
Have but use only seldom	6	17	26	5	15
have and use sometimes	4	20	10	3	10
Use daily	80	39	2	1	23
Total	100	100	100	100	100
N	85	129	203	132	549

## CONSULTING WITH RABBI

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>Do you seek advice from a rabbi on personal problems?</u>					
Always	21	2	0	0	4
Often	18	9	1	0	5
Sometimes	23	9	5	0	8
Seldom	16	18	5	0	9
Never	23	63	89	99	75
Total	100	100	100	100	100
N	177	276	449	254	1156
<u>Do you seek advice from a rabbi on problems connected to religious observance?</u>					
Always	22	3	0	0	4
Often	21	8	2	0	6
Sometimes	26	16	5	0	10
Seldom	11	17	6	1	8
Never	19	57	87	98	72
Total	100	100	100	100	100
N	178	277	449	254	1158

## VISITING HOLY PLACES

## Religious observance

	Strictly <u>observant</u>	To a great <u>extent</u>	Observe <u>somewhat</u>	Totally non <u>observant</u>	<u>Total</u>
N	180	282	464	260	1186
<u>How often do you visit the Kotel (Wailing Wall)?</u>					
Often	28	15	7	2	11
Sometimes	51	43	32	20	35
Seldom	16	34	46	43	38
Never	5	8	15	33	16
Can't go (prohibited)	<u>1</u>	<u>0</u>	<u>0</u>	<u>1</u>	<u>0</u>
Total	100	100	100	100	100
N	180	282	463	260	1185
<u>How often do you visit holy men or graves of Tzaddikim?</u>					
Often	26	18	6	1	11
Sometimes	43	26	14	3	19
Seldom	19	22	17	7	16
Never	9	32	57	78	48
Can't go (prohibited)	<u>2</u>	<u>2</u>	<u>6</u>	<u>12</u>	<u>6</u>
Total	100	100	100	100	100
N	180	282	463	260	1185

## RELIGIOUS STUDIES AND HEALTH

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>Do you read a religious newspaper?</u>					
Always	44	7	1	0	9
Frequently	9	6	1	0	3
Sometimes	10	12	4	0	6
Seldom	9	10	5	1	6
Never	28	65	90	98	76
Total	100	100	100	100	100
N	180	280	464	259	1183
<u>Do you study halacha and interpretations?</u>					
Always	56	12	2	0	12
Frequently	18	14	4	1	8
Sometimes	12	19	7	2	10
Seldom	4	16	10	2	9
Never	9	39	78	94	62
Total	100	100	100	100	100
N	180	281	463	258	1182
<u>Do you watch your health?</u>					
Always	64	67	52	45	56
Frequently	20	23	27	26	25
Sometimes	12	7	12	11	11
Seldom	3	2	4	6	4
Never	1	1	5	12	5
Total	100	100	100	100	100
N	180	281	463	259	1183

## BETWEEN MAN-AND-MAN: MITZVOT

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>To what extent are you engaged in voluntary public work?</u>					
To a very great extent	10	7	7	5	7
To some extent	22	19	11	12	14
A little	19	16	17	15	17
Rarely	18	20	21	17	19
Never	<u>31</u>	<u>38</u>	<u>45</u>	<u>51</u>	<u>41</u>
Total	100	100	100	100	100
N	340	559	970	507	2376
<u>Are you active in (or a member of) a mutual aid society?</u>					
Yes	27	13	7	5	11
No	<u>73</u>	<u>87</u>	<u>93</u>	<u>95</u>	<u>89</u>
Total	100	100	100	100	100
N	338	559	970	507	2374
<u>Do you visit sick persons who are not family or friends, in hospitals and other "mitzvah situations"?</u>					
Yes	47	35	22	13	27
No	<u>53</u>	<u>65</u>	<u>78</u>	<u>87</u>	<u>73</u>
Total	100	100	100	100	100
N	337	559	970	506	2372

## BETWEEN MAN-AND-MAN: MITZVOT (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>Would you be prepared to assist people different from you in religious observance?</u>					
Definitely prepared	49	52	44	38	45
Prepared	47	44	50	50	48
Opposed	3	3	5	8	5
Definitely opposed	1	1	1	4	2
Total	100	100	100	100	100
N	179	279	459	260	1177
<u>Would you be willing to give several hours a week to help elderly, handicapped or sick people?</u>					
Already give time	15	9	5	7	8
Definitely ready	24	18	16	9	16
Ready to give time	41	38	37	26	36
Not so ready	11	23	23	29	23
Not at all ready	8	12	18	29	18
Total	100	100	100	100	100
N	177	281	461	260	1179
<u>Would you be willing to give several hours a week to help new immigrants?</u>					
Already give time	9	11	10	10	10
Definitely ready	27	14	12	14	15
Ready to give time	37	36	36	31	35
Not so ready	18	23	21	25	22
Not at all ready	9	16	21	20	18
Total	100	100	100	100	100
N	178	281	461	260	1180
<u>Would you be willing to give several hours a week to help families in distress?</u>					
Already give time	8	7	4	3	5
Definitely ready	28	17	14	12	16
Ready to give time	44	44	45	35	42
Not so ready	10	20	21	25	20
Not at all ready	10	12	16	25	16
Total	100	100	100	100	100
N	177	281	461	259	1178

## BETWEEN MAN-AND-MAN: MITZVOT (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>Would you be willing to give several hours a week to religious activity in neighborhood or community?</u>					
Already give time	16	6	1	0	4
Definitely ready	23	8	3	2	7
Ready to give time	36	33	13	3	19
Not so ready	12	27	34	20	26
Not at all ready	<u>14</u>	<u>26</u>	<u>49</u>	<u>75</u>	<u>44</u>
Total	100	100	100	100	100
N	177	281	460	260	1178
<u>Would you be willing to give several hours a week to Civil Guard?</u>					
Already give time	3	4	4	3	4
Definitely ready	9	8	7	5	7
Ready to give time	24	25	21	25	23
Not so ready	23	26	26	26	26
Not at all ready	<u>40</u>	<u>38</u>	<u>42</u>	<u>41</u>	<u>41</u>
Total	100	100	100	100	100
N	176	279	459	260	1174

## CHARITY

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>Do you contribute money to organizations helping handicapped and sick people?</u>					
Often	48	51	48	32	45
Sometimes	31	29	30	37	31
Seldom	5	7	7	7	7
Don't give but would	12	9	8	9	9
Don't give and wouldn't	4	4	6	14	7
Total	100	100	100	100	100
N	180	281	464	259	1184
<u>Do you contribute money to religious institutions?</u>					
Often	49	27	13	1	19
Sometimes	25	27	18	7	19
Seldom	9	14	16	11	14
Don't give but would	12	13	14	9	13
Don't give and wouldn't	5	19	38	71	36
Total	100	100	100	100	100
N	180	281	464	259	1184
<u>Do you contribute money to charity for the poor and orphans?</u>					
Often	51	42	23	9	28
Sometimes	29	32	31	25	30
Seldom	4	11	17	15	13
Don't give but would	12	10	15	16	14
Don't give and wouldn't	5	5	13	36	15
Total	100	100	100	100	100
N	180	280	464	259	1183
<u>Do you contribute money to public organizations?</u>					
Often	28	39	37	25	34
Sometimes	32	32	32	28	31
Seldom	14	8	11	12	11
Don't give but would	15	14	12	15	14
Don't give and wouldn't	11	7	7	20	10
Total	100	100	100	100	100
N	179	280	462	259	1180

## PRINCIPLES OF FAITH

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>To what extent do you believe, or not believe that good deeds are rewarded?</u>					
Believe completely	92	77	41	19	52
Believe, with doubt	6	18	34	20	23
Doubt, with belief	1	3	13	19	10
Don't believe at all	<u>1</u>	<u>2</u>	<u>12</u>	<u>43</u>	<u>14</u>
Total	100	100	100	100	100
N	340	560	971	507	2378
<u>To what extent do you believe, or not believe that bad deeds are punished?</u>					
Believe completely	86	64	34	13	44
Believe, with doubt	12	25	32	19	25
Doubt, with belief	1	7	17	19	13
Don't believe at all	<u>1</u>	<u>4</u>	<u>16</u>	<u>49</u>	<u>18</u>
Total	100	100	100	100	100
N	339	560	968	506	2373
<u>To what extent do you believe, or not believe that the Jewish people was chosen among the peoples?</u>					
Believe completely	94	74	42	12	50
Believe, with doubt	4	19	24	15	18
Doubt, with belief	1	6	15	16	11
Don't believe at all	<u>0</u>	<u>2</u>	<u>19</u>	<u>57</u>	<u>20</u>
Total	100	100	100	100	100
N	339	560	971	507	2377
<u>To what extent do you believe, or not believe in the next world?</u>					
Believe completely	87	54	21	5	35
Believe, with doubt	9	23	26	9	19
Doubt, with belief	4	15	21	17	16
Don't believe at all	<u>1</u>	<u>8</u>	<u>33</u>	<u>69</u>	<u>30</u>
Total	100	100	100	100	100
N	337	556	966	506	2365

## PRINCIPLES OF FAITH (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>To what extent do you believe, or not believe that the Torah and mitzvot are God's command?</u>					
Believe completely	93	75	36	6	47
Believe, with doubt	6	16	22	8	16
Doubt, with belief	1	5	21	14	13
Don't believe at all	0	3	21	71	24
Total	100	100	100	100	100
N	337	559	965	505	2366
<u>To what extent do you believe that a Jew who doesn't observe mitzvot endangers the Jewish people?</u>					
Believe completely	69	30	9	2	21
Believe, with doubt	15	23	15	4	14
Doubt, with belief	8	20	20	6	15
Don't believe at all	7	27	57	88	50
Total	100	100	100	100	100
N	336	554	968	506	2364
<u>To what extent do you believe, or not believe that there is a supreme power guiding the world?</u>					
Believe completely	94	80	50	22	57
Believe, with doubt	4	13	26	17	18
Doubt, with belief	1	4	14	18	11
Don't believe at all	0	3	9	43	14
Total	100	100	100	100	100
N	339	559	971	507	2376
<u>To what extent do you believe, or not believe that there is a God?</u>					
Believe completely	97	90	59	17	63
Believe, with doubt	3	7	20	16	14
Doubt, with belief	0	3	13	23	11
Don't believe at all	0	0	8	44	13
Total	100	100	100	100	100
N	340	559	968	503	2370

## PRINCIPLES OF FAITH (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>To what extent do you believe or not believe that the Torah was given to Moses on Mount Sinai?</u>					
Believe completely	93	83	46	14	55
Believe, with doubt	6	12	29	16	18
Doubt, with belief	2	4	17	24	13
Don't believe at all	0	1	9	47	14
Total	100	100	100	100	100
N	179	282	461	258	1180
<u>To what extent do you believe or not believe in the coming of the Messiah?</u>					
Believe completely	91	63	23	3	39
Believe, with doubt	7	21	18	5	14
Doubt, with belief	2	11	22	15	15
Don't believe at all	1	5	37	77	32
Total	100	100	100	100	100
N	180	282	459	260	1181
<u>To what extent do you believe or not believe that those who don't adhere to mitzvot are punished?</u>					
Believe completely	81	39	14	2	27
Believe, with doubt	13	32	20	5	19
Doubt, with belief	3	16	24	14	17
Don't believe at all	3	13	42	79	37
Total	100	100	100	100	100
N	179	278	458	260	1175
<u>To what extent do you believe or not believe that a watch from above is kept over everyone?</u>					
Believe completely	92	74	40	8	49
Believe, with doubt	6	17	28	15	19
Doubt, with belief	2	8	18	19	13
Don't believe at all	0	1	15	58	19
Total	100	100	100	100	100
N	180	280	459	260	1179
<u>To what extent do you believe or not believe that prayer can help one get out of a bad situation?</u>					
Believe completely	90	72	30	10	44
Believe, with doubt	8	20	32	14	21
Doubt, with belief	2	6	21	19	14
Don't believe at all	0	2	17	58	20
Total	100	100	100	100	100
N	180	281	461	258	1180

## VALUES AS GUIDING PRINCIPLES

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>How important is it to you to be able to enjoy beauty, as a guiding principle in your life?</u>					
Very important	33	44	42	53	44
Important	42	43	45	35	42
Not so important	21	11	11	10	12
Not at all important	5	2	2	2	2
Total	100	100	100	100	100
N	178	279	462	258	1177
<u>How important is it to you to raise a family as a guiding principle in your life?</u>					
Very important	86	85	79	66	78
Important	14	15	20	29	20
Not so important	0	0	1	3	1
Not at all important	1	0	0	2	1
Total	100	100	100	100	100
N	180	281	464	260	1185
<u>How important is it to you to honor one's parents as a guiding principle in your life?</u>					
Very important	87	90	83	66	82
Important	13	9	16	32	17
Not so important	0	1	1	2	1
Not at all important	0	0	0	1	0
Total	100	100	100	100	100
N	179	281	464	258	1182
<u>How important is it to you to work hard as a guiding principle in your life?</u>					
Very important	36	43	34	37	37
Important	38	45	44	42	43
Not so important	20	12	20	15	17
Not at all important	6	1	2	6	3
Total	100	100	100	100	100
N	180	277	464	259	1180

## VALUES AS GUIDING PRINCIPLES (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>How important is it to you to make a lot of money as a guiding principle in your life?</u>					
Very important	22	28	33	31	30
Important	28	40	40	34	37
Not so important	38	28	24	29	28
Not at all important	12	5	3	5	5
Total	100	100	100	100	100
N	179	280	463	259	1181
<u>How important is it to you to behave according to your feelings as a guiding principle in your life?</u>					
Very important	37	49	46	52	47
Important	41	41	43	39	41
Not so important	17	9	9	6	9
Not at all important	6	0	2	2	2
Total	100	100	100	100	100
N	180	281	464	256	1181
<u>How important is it to you to have a good time as a guiding principle in your life?</u>					
Very important	42	60	67	64	61
Important	43	35	31	30	34
Not so important	9	4	2	5	4
Not at all important	6	0	0	1	1
Total	100	100	100	100	100
N	179	281	462	259	1181
<u>How important is it to you to read and study in order to broaden horizons as a guiding principle in your life?</u>					
Very important	60	64	56	63	60
Important	28	29	35	31	32
Not so important	10	6	6	4	7
Not at all important	2	1	2	2	1
Total	100	100	100	100	100
N	180	281	463	259	1183

## VALUES AS GUIDING PRINCIPLES (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>How important is it to you to engage in community voluntary work as a guiding principle in your life?</u>					
Very important	39	24	10	10	18
Important	44	50	48	39	46
Not so important	14	22	34	38	29
Not at all important	3	4	8	13	7
Total	100	100	100	100	100
N	180	280	464	258	1182
<u>How important is it to you to be at peace with yourself as a guiding principle in your life?</u>					
Very important	78	75	74	76	75
Important	18	23	25	23	23
Not so important	3	1	1	0	1
Not at all important	1	0	0	1	0
Total	100	100	100	100	100
N	179	281	462	260	1182
<u>How important is it to you to understand other people's point of view, as a guiding principle in your life?</u>					
Very important	54	51	41	45	46
Important	39	43	51	46	46
Not so important	5	5	6	7	6
Not at all important	2	1	2	2	2
Total	100	100	100	100	100
N	180	281	463	260	1184
<u>How important is it to you to tell the truth as a guiding principle in your life?</u>					
Very important	88	82	75	72	78
Important	12	17	23	27	21
Not so important	0	1	2	0	1
Not at all important	0	0	0	1	0
Total	100	100	100	100	100
N	180	282	463	260	1185

## VALUES AS GUIDING PRINCIPLES (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>How important is it to you to keep promises as a guiding principle in your life?</u>					
Very important	84	75	72	73	75
Important	14	25	27	25	24
Not so important	1	0	1	2	1
Not at all important	0	0	0	1	0
Total	100	100	100	100	100
N	180	281	463	260	1184
<u>How important is it to you to obey the law as a guiding principle in your life?</u>					
Very important	61	67	60	56	61
Important	36	28	36	38	35
Not so important	3	5	3	5	4
Not at all important	1	0	0	2	1
Total	100	100	100	100	100
N	180	282	463	260	1185
<u>How important is it to you to behave responsibly as a guiding principle in your life?</u>					
Very important	77	73	72	68	72
Important	22	26	26	28	26
Not so important	1	1	2	2	1
Not at all important	1	0	0	2	0
Total	100	100	100	100	100
N	180	282	462	257	1181
<u>How important is it to you to be a good and faithful friend as a guiding principle in your life?</u>					
Very important	77	72	71	68	72
Important	22	28	27	30	27
Not so important	1	0	2	1	1
Not at all important	0	0	0	2	0
Total	100	100	100	100	100
N	180	282	464	258	1184

## VALUES AS GUIDING PRINCIPLES (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>How important is it to you to succeed in work or in studies as a guiding principle in your life?</u>					
Very important	64	72	71	64	69
Important	29	26	27	32	28
Not so important	7	1	2	3	3
Not at all important	0	0	0	1	0
Total	100	100	100	100	100
N	180	281	463	259	1183
<u>How important is it to you to do Army service as a guiding principle in your life?</u>					
Very important	51	72	76	59	68
Important	25	23	19	30	23
Not so important	15	3	4	6	6
Not at all important	9	1	2	5	3
Total	100	100	100	100	100
N	179	279	463	258	1179
<u>To what extent do you consider yourself a moral person?</u>					
Very great extent	56	45	37	47	44
Great extent	36	43	47	38	43
Some extent	7	11	15	12	12
Small extent	1	1	1	1	1
Very small extent	0	0	0	3	1
Total	100	100	100	100	100
N	179	282	463	258	1182

## OBSERVANCE OF JEWISH PRECEPTS AS GUIDING PRINCIPLES

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>How important is it to you to study Bible as a guiding principle in your life?</u>					
Very important	64	27	10	2	20
Important	28	47	31	12	30
Not so important	7	22	44	48	34
Not at all important	1	4	14	37	15
Total	100	100	100	100	100
N	180	281	463	260	1184
<u>How important is it to you to believe in God as a guiding principle in your life?</u>					
Very important	91	72	38	7	47
Important	8	24	36	18	25
Not so important	1	4	19	36	16
Not at all important	0	1	6	39	11
Total	100	100	100	100	100
N	180	280	462	259	1181
<u>How important is it to you to be religious (to observe mitzvot) as a guiding principle in your life?</u>					
Very important	80	41	10	2	26
Important	15	39	25	3	22
Not so important	4	19	46	30	30
Not at all important	0	1	18	65	22
Total	100	100	100	100	100
N	179	280	463	260	1182
<u>How important is it to you to help those in need, as a guiding principle in your life?</u>					
Very important	70	53	34	22	41
Important	27	42	52	52	46
Not so important	3	5	13	21	11
Not at all important	0	0	1	6	2
Total	100	100	100	100	100
N	180	280	463	259	1182

## OBSERVANCE OF JEWISH PRECEPTS AS GUIDING PRINCIPLES (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>How important is it to you to contribute to charity, as a guiding principle in your life?</u>					
Very important	67	42	24	10	32
Important	28	47	46	40	42
Not so important	5	10	23	32	19
Not at all important	<u>1</u>	<u>1</u>	<u>7</u>	<u>18</u>	<u>7</u>
Total	100	100	100	100	100
N	180	282	461	257	1180
<u>How important is it to you to feel part of the Jewish people as a guiding principle in your life?</u>					
Very important	86	82	64	43	67
Important	13	18	33	38	27
Not so important	1	0	3	14	4
Not at all important	<u>1</u>	<u>0</u>	<u>0</u>	<u>5</u>	<u>1</u>
Total	100	100	100	100	100
N	179	282	463	260	1184
<u>How important is it to you to celebrate Jewish holidays in some way, as a guiding principle in your life?</u>					
Very important	85	74	53	25	57
Important	12	22	40	42	32
Not so important	1	4	7	25	9
Not at all important	<u>2</u>	<u>1</u>	<u>0</u>	<u>8</u>	<u>2</u>
Total	100	100	100	100	100
N	179	281	459	260	1179
<u>How important is it to you to observe holidays according to religious tradition, as a guiding principle in your life?</u>					
Very important	89	67	26	6	41
Important	10	28	39	15	27
Not so important	1	4	29	42	22
Not at all important	<u>0</u>	<u>1</u>	<u>6</u>	<u>37</u>	<u>11</u>
Total	100	100	100	100	100
N	179	280	462	260	1181

## OBSERVANCE OF JEWISH PRECEPTS AS GUIDING PRINCIPLES (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>How important is it to you to live in Israel as a guiding principle in your life?</u>					
Very important	84	85	65	52	70
Important	13	13	28	33	23
Not so important	2	2	5	10	5
Not at all important	0	0	1	6	2
Total	100	100	100	100	100
N	180	281	464	260	1185
<u>How important is it to you to study Talmud as a guiding principle in your life?</u>					
Very important	56	21	4	2	16
Important	27	38	15	6	21
Not so important	14	29	38	20	28
Not at all important	3	12	43	71	36
Total	100	100	100	100	100
N	180	282	463	258	1183
<u>How important is it to you to participate in a Seder as a guiding principle in your life?</u>					
Very important	93	83	57	25	62
Important	7	16	38	43	29
Not so important	1	1	5	21	7
Not at all important	0	0	1	11	3
Total	100	100	100	100	100
N	180	282	464	260	1186
<u>How important is it to you to observe Yom Kippur fast as a guiding principle in your life?</u>					
Very important	92	86	56	11	59
Important	7	12	24	17	17
Not so important	1	2	13	31	13
Not at all important	1	0	6	41	12
Total	100	100	100	100	100
N	180	282	463	259	1184

## OBSERVANCE OF JEWISH PRECEPTS AS GUIDING PRINCIPLES (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>How important is it to you to do soul-searching on Yom-Kippur as a guiding principle in your life?</u>					
Very important	90	76	42	10	50
Important	8	22	30	15	21
Not so important	1	2	20	35	16
Not at all important	1	0	8	41	12
Total	100	100	100	100	100
N	180	282	462	259	1183
<u>How important is it to you to observe kashrut at home as a guiding principle in your life?</u>					
Very important	91	79	37	5	48
Important	8	16	32	9	19
Not so important	1	4	19	33	16
Not at all important	1	1	12	53	17
Total	100	100	100	100	100
N	180	282	463	258	1183
<u>How important is it to you to observe kashrut outside the home as a guiding principle in your life?</u>					
Very important	92	73	27	4	43
Important	5	21	33	6	20
Not so important	3	4	23	30	17
Not at all important	1	2	16	60	20
Total	100	100	100	100	100
N	180	281	460	258	1179
<u>How important is it to you to observe Shabbat in a traditional way, as a guiding principle in your life?</u>					
Very important	91	56	11	3	32
Important	6	30	26	3	19
Not so important	2	12	43	25	26
Not at all important	1	1	19	69	23
Total	100	100	100	100	100
N	179	281	460	260	1180

## OBSERVANCE OF JEWISH PRECEPTS AS GUIDING PRINCIPLES (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>How important is it to you to mark the Shabbat in some way as a guiding principle in your life?</u>					
Very important	83	61	26	7	39
Important	12	31	55	32	38
Not so important	3	6	13	31	14
Not at all important	1	2	5	30	9
Total	100	100	100	100	100
N	180	282	464	260	1186
<u>How important is it to you to observe tradition as observed in parents' home as a guiding principle in your life?</u>					
Very important	83	59	20	6	36
Important	12	32	46	22	32
Not so important	3	8	26	35	20
Not at all important	1	2	8	37	12
Total	100	100	100	100	100
N	178	282	464	257	1181
<u>How important is it to you that no one in your family will marry a non-Jew?</u>					
Very important	92	84	54	22	60
Important	6	10	27	24	19
Not so important	1	4	14	25	12
Not at all important	1	2	5	28	9
Total	100	100	100	100	100
N	180	282	463	258	1183

## TRADITIONAL LIFE-CYCLE CEREMONIES AS GUIDING PRINCIPLES

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>How important is it to you that your family perform a religious circumcision ceremony?</u>					
Very important	97	93	73	38	74
Important	3	6	22	32	18
Not so important	0	0	3	15	4
Not at all important	0	0	2	16	4
Total	100	100	100	100	100
N	341	561	975	507	2384
<u>How important is it to you that your family conduct a bar-mitzvah?</u>					
Very important	95	91	68	33	70
Important	5	8	27	38	22
Not so important	0	0	3	14	5
Not at all important	0	0	1	15	4
Total	100	100	100	100	100
N	341	561	975	506	2383
<u>How important is it to you that your family conduct a bat-mitzvah?</u>					
Very important	68	59	43	23	46
Important	17	22	35	30	29
Not so important	12	16	18	25	18
Not at all important	3	2	3	22	7
Total	100	100	100	100	100
N	340	561	972	504	2377
<u>How important is it to you that your family conduct a bar-mitzvah in a synagogue?</u>					
Very important	92	87	60	24	63
Important	6	10	28	26	20
Not so important	2	2	9	24	10
Not at all important	0	0	3	26	7
Total	100	100	100	100	100
N	340	561	974	506	2381
<u>How important is it to you that your family conduct a wedding performed by a rabbi?</u>					
Very important	96	92	66	28	69
Important	4	7	24	28	18
Not so important	0	1	6	21	7
Not at all important	0	0	3	23	6
Total	100	100	100	100	100
N	340	561	974	506	2381

## TRADITIONAL LIFE-CYCLE CEREMONIES AS GUIDING PRINCIPLES (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	342	561	975	507	2385
<u>How important is it to you that your family conduct religious burial ceremony?</u>					
Very important	96	91	70	29	70
Important	3	7	23	30	18
Not so important	1	1	6	18	6
Not at all important	0	1	2	23	6
Total	100	100	100	100	100
N	341	560	974	505	2380
<u>How important is it to you that your family conduct "Shiv'a" during mourning?</u>					
Very important	96	92	70	34	71
Important	4	7	25	36	20
Not so important	0	1	4	16	5
Not at all important	0	1	1	14	4
Total	100	100	100	100	100
N	341	561	975	506	2383
<u>How important is it to you that your family recite Kaddish for parents?</u>					
Very important	96	92	70	33	71
Important	3	7	24	33	19
Not so important	0	1	4	17	5
Not at all important	0	0	2	17	4
Total	100	100	100	100	100
N	341	561	975	506	2383
<u>How important is it to you that you or your family study Torah?</u>					
Very important	84	47	15	6	30
Important	13	32	28	11	23
Not so important	3	17	40	28	27
Not at all important	1	4	17	55	20
Total	100	100	100	100	100
N	340	558	973	502	2373

## MUTUAL DEPENDENCE: ISRAEL/DIASPORA

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>To what extent do you agree that a person can be a good Jew even if he doesn't observe Jewish tradition?</u>					
Definitely agree	21	43	58	75	53
Agree	38	44	37	21	35
Don't agree	20	10	4	3	7
Definitely don't agree	21	3	1	1	4
Total	100	100	100	100	100
N	178	281	464	258	1181
<u>To what extent do you agree that a person can be a good Jew even if he doesn't believe in God?</u>					
Definitely agree	12	23	34	57	33
Agree	17	26	31	29	27
Don't agree	27	36	27	10	26
Definitely don't agree	44	15	9	3	14
Total	100	100	100	100	100
N	176	278	459	258	1171
<u>To what extent do you agree that without the Jewish religion the Jewish people would no longer exist?</u>					
Definitely agree	66	52	32	18	39
Agree	26	38	42	40	38
Don't agree	5	8	21	31	18
Definitely don't agree	3	2	5	12	5
Total	100	100	100	100	100
N	179	278	460	258	1175
<u>To what extent do you agree that the Jewish people cannot exist without the State of Israel?</u>					
Definitely agree	42	53	42	34	43
Agree	32	30	36	36	34
Don't agree	19	14	16	25	18
Definitely don't agree	8	4	6	6	6
Total	100	100	100	100	100
N	178	279	461	259	1177
<u>To what extent do you agree that the State of Israel cannot exist without Diaspora Jews?</u>					
Definitely agree	37	28	24	22	26
Agree	36	45	42	42	42
Don't agree	22	24	31	27	27
Definitely don't agree	6	4	3	10	5
Total	100	100	100	100	100
N	172	279	459	260	1170

## JEWISH IDENTIFICATION AND ZIONISM

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>Do you feel you are part of the Jewish people throughout the world?</u>					
Definitely yes	83	80	61	46	65
Yes	14	19	36	46	31
No	2	1	3	6	3
Definitely not	<u>1</u>	<u>1</u>	<u>0</u>	<u>2</u>	<u>1</u>
Total	100	100	100	100	100
N	180	281	462	259	1182
<u>Do Jews in Israel and Jews in the Diaspora share a common fate?</u>					
Definitely yes	61	44	26	19	34
Yes	31	38	48	43	42
No	6	15	24	32	21
Definitely not	<u>2</u>	<u>2</u>	<u>2</u>	<u>6</u>	<u>3</u>
Total	100	100	100	100	100
N	176	282	458	259	1175
<u>To what extent do you agree that the Jewish people in Israel is a different people from Jews of the Diaspora?</u>					
Definitely agree	25	20	18	19	20
Agree	25	37	40	38	36
Not so much agree	22	24	29	30	27
Don't agree at all	<u>28</u>	<u>18</u>	<u>13</u>	<u>14</u>	<u>17</u>
Total	100	100	100	100	100
N	179	282	462	258	1181
<u>Are you proud (happy) that you are a Jew?</u>					
Definitely yes	89	83	62	35	65
Yes	9	17	35	48	29
No	2	0	3	14	5
Definitely not	<u>0</u>	<u>0</u>	<u>0</u>	<u>3</u>	<u>1</u>
Total	100	100	100	100	100
N	180	281	464	258	1183
<u>When a Jew anywhere in the world excels, or receives a prize or honor do you feel pride?</u>					
Definitely yes	67	70	49	29	52
Yes	28	27	41	46	37
No	3	2	9	22	9
Definitely not	<u>1</u>	<u>1</u>	<u>1</u>	<u>3</u>	<u>2</u>
Total	100	100	100	100	100
N	179	281	464	258	1182
<u>Do you consider yourself a Zionist?</u>					
Definitely yes	61	60	45	40	50
Yes	29	34	45	43	40
No	7	6	10	13	9
Definitely not	<u>3</u>	<u>0</u>	<u>0</u>	<u>3</u>	<u>1</u>
Total	100	100	100	100	100
N	178	281	462	260	1181

**COMPONENTS OF JEWISH IDENTITY  
AS MOTIVATING JEWISH IDENTIFICATION**

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	180	282	464	260	1186
<u>To what extent does Jewish history of thousands years influence your feeling that you are part of the Jewish people?</u>					
Influences a lot	58	35	22	20	30
Influences	35	47	44	38	42
Influences not so much	6	14	25	25	19
Not influences at all	2	4	9	17	8
Total	100	100	100	100	100
N	180	281	464	260	1185
<u>To what extent does history of Jewish settlement of Israel influence your feeling that you're part of Jewish people?</u>					
Influences a lot	42	46	30	32	36
Influences	45	44	53	46	48
Influences not so much	11	8	12	16	12
Not influences at all	3	2	5	6	4
Total	100	100	100	100	100
N	180	280	463	258	1181
<u>To what extent does establishment of Israel influence your feeling that you are part of the Jewish people?</u>					
Influences a lot	60	79	68	61	68
Influences	31	17	29	32	27
Influences not so much	6	3	3	5	4
Not influences at all	4	0	1	3	2
Total	100	100	100	100	100
N	180	280	463	260	1183
<u>To what extent does Jewish religion influence your feeling that you are part of the Jewish people?</u>					
Influences a lot	79	72	33	8	44
Influences	16	25	42	27	31
Influences not so much	4	3	23	43	20
Not influences at all	1	0	3	22	6
Total	100	100	100	100	100
N	180	281	463	258	1182

COMPONENTS OF JEWISH IDENTITY  
AS MOTIVATING JEWISH IDENTIFICATION (CONTINUED)

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>To what extent does the help Jews render each other influence your feeling that you are part of the Jewish people?</u>					
Influences a lot	62	52	32	16	38
Influences	32	38	45	41	41
Influences not so much	4	10	20	27	17
Not influences at all	2	1	3	16	5
Total	100	100	100	100	100
N	179	281	463	260	1183
<u>To what extent does the upbringing in parents home influence your feeling that you're part of the Jewish people?</u>					
Influences a lot	74	73	52	30	55
Influences	17	24	39	45	33
Influences not so much	8	3	8	16	8
Not influences at all	2	0	1	9	3
Total	100	100	100	100	100
N	178	281	462	260	1181
<u>To what extent does lighting Shabbat candles influence your feeling that you are part of the Jewish people?</u>					
Influences a lot	73	69	32	5	41
Influences	21	26	33	15	26
Influences not so much	3	5	26	32	19
Not influences at all	2	0	9	48	14
Total	100	100	100	100	100
N	179	280	464	260	1183
<u>To what extent does participating in Pesach Seder influence your feeling that you're part of the Jewish people?</u>					
Influences a lot	78	75	45	13	50
Influences	19	21	42	36	32
Influences not so much	2	4	11	28	12
Not influences at all	1	0	2	23	6
Total	100	100	100	100	100
N	176	281	464	260	1181

**COMPONENTS OF JEWISH IDENTITY  
AS MOTIVATING JEWISH IDENTIFICATION (CONTINUED)**

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>To what extent does being with family-Shabbat Holidays influence your feeling that you're part of the Jewish people?</u>					
Influences a lot	73	68	41	13	46
Influences	23	26	43	39	35
Influences not so much	3	5	14	27	13
Not influences at all	2	1	3	21	6
Total	100	100	100	100	100
N	177	281	463	259	1180
<u>To what extent does special meals on Saturdays/Holidays influence your feeling that you're part of the Jewish people?</u>					
Influences a lot	67	61	33	9	40
Influences	24	32	43	32	35
Influences not so much	7	7	20	36	19
Not influences at all	2	1	4	23	7
Total	100	100	100	100	100
N	178	280	464	260	1182
<u>To what extent does Hanuka influence your feeling that you are part of the Jewish people?</u>					
Influences a lot	73	69	40	12	46
Influences	24	26	45	37	36
Influences not so much	2	4	13	27	12
Not influences at all	1	1	3	24	7
Total	100	100	100	100	100
N	177	280	458	260	1175
<u>To what extent does celebrating Purim influence your feeling that you are part of the Jewish people?</u>					
Influences a lot	67	57	31	9	38
Influences	29	36	40	29	35
Influences not so much	3	6	24	36	19
Not influences at all	2	1	5	25	8
Total	100	100	100	100	100
N	178	279	463	260	1180

**COMPONENTS OF JEWISH IDENTITY  
AS MOTIVATING JEWISH IDENTIFICATION (CONTINUED)**

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>To what extent does Brit mila ceremony influence your feeling that you are part of the Jewish people?</u>					
Influences a lot	76	70	42	12	47
Influences	20	26	41	36	33
Influences not so much	3	5	14	25	12
Not influences at all	1	0	3	27	7
Total	100	100	100	100	100
N	178	280	463	260	1181
<u>To what extent does "Kol Nidrei" prayer influence your feeling that you are part of the Jewish people?</u>					
Influences a lot	77	65	34	4	41
Influences	19	26	31	19	25
Influences not so much	3	8	25	30	18
Not influences at all	2	1	10	47	15
Total	100	100	100	100	100
N	178	280	464	260	1182
<u>To what extent does Kaddish and Yizkor influence your feeling that you are part of the Jewish people?</u>					
Influences a lot	77	65	41	8	45
Influences	18	26	38	31	30
Influences not so much	3	7	14	25	13
Not influences at all	2	2	7	36	11
Total	100	100	100	100	100
N	177	280	462	260	1179
<u>To what extent does living in Israel influence your feeling that you are part of the Jewish people?</u>					
Influences a lot	73	83	64	49	67
Influences	21	14	30	37	27
Influences not so much	4	3	4	7	4
Not influences at all	2	0	2	7	2
Total	100	100	100	100	100
N	178	280	464	260	1182

## EXPLAINING NON-OBSERVANCE

## Religious observance

	Strictly <u>observant</u>	To a great <u>extent</u>	Observe <u>somewhat</u>	Totally non <u>observant</u>	<u>Total</u>
N	342	561	975	507	2385
<u>Is the following an important reason for not observing mitzvot:</u>					
<u>"It is hard to observe"?</u>					
Very important	19	25	22	22	22
Important	26	31	36	24	31
Fairly important	11	14	12	13	13
Not so important	10	12	15	12	13
Not important	14	10	9	13	11
Not at all important	<u>20</u>	<u>8</u>	<u>7</u>	<u>15</u>	<u>11</u>
Total	100	100	100	100	100
N	336	554	967	504	2361
<u>Is the following an important reason for not observing mitzvot:</u>					
<u>"people lack proper education"?</u>					
Very important	47	42	30	24	34
Important	29	35	36	28	33
Fairly important	9	15	15	15	14
Not so important	3	3	9	12	8
Not important	2	3	5	10	5
Not at all important	<u>11</u>	<u>2</u>	<u>5</u>	<u>11</u>	<u>6</u>
Total	100	100	100	100	100
N	336	553	966	502	2357
<u>Is the following an important reason for not observing mitzvot:</u>					
<u>"Selective observance is satisfactory"?</u>					
Very important	20	24	19	16	20
Important	28	40	39	26	35
Fairly important	16	20	22	23	21
Not so important	12	9	11	15	12
Not important	8	5	4	9	6
Not at all important	<u>15</u>	<u>2</u>	<u>4</u>	<u>11</u>	<u>7</u>
Total	100	100	100	100	100
N	330	555	959	499	2343
<u>Is the following an important reason for not observing mitzvot:</u>					
<u>"Ethical people don't need mitzvot"?</u>					
Very important	9	14	14	27	16
Important	15	22	25	23	22
Fairly important	9	16	16	12	14
Not so important	15	13	18	12	15
Not important	17	19	17	10	16
Not at all important	<u>35</u>	<u>16</u>	<u>11</u>	<u>16</u>	<u>16</u>
Total	100	100	100	100	100
N	333	553	960	503	2349

**APPENDIX D**  
**CROSS TABULATION OF ALL REPLIES**  
**ACCORDING TO ETHNIC ORIGIN OF RESPONDENT AND HIS/HER FATHER**



## RELIGIOUS IDENTITY

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	235	632	390	510	599	2366
<u>Would you say that your way of life is in the spirit of Jewish values?</u>						
Definitely, yes	24	22	19	34	18	23
Yes	39	57	40	53	41	48
No	26	17	29	10	30	22
Definitely, no	<u>11</u>	<u>4</u>	<u>13</u>	<u>2</u>	<u>11</u>	<u>8</u>
Total	100	100	100	100	100	100
N	235	624	387	503	592	2341
<u>What grade would you give yourself on religiosity?</u>						
I am very religious	11	6	7	7	7	7
2.	8	9	7	14	5	9
3.	13	22	14	25	14	19
4.	27	38	24	36	29	32
5.	18	17	24	12	23	19
6.	17	6	11	4	14	9
I am anti-religious	<u>6</u>	<u>3</u>	<u>13</u>	<u>2</u>	<u>8</u>	<u>6</u>
Total	100	100	100	100	100	100
N	235	629	390	509	596	2359
<u>Nowadays do you feel more religious or less religious than what you were in the past?</u>						
Much more religious	7	4	3	6	2	4
More religious	9	17	13	17	11	14
The same	59	48	59	53	59	55
Less religious	18	25	18	19	21	21
Much less religious	<u>6</u>	<u>5</u>	<u>6</u>	<u>5</u>	<u>6</u>	<u>6</u>
Total	100	100	100	100	100	100
N	234	630	390	508	599	2361
<u>Would you want to observe the religious tradition more or less than you observe it now?</u>						
Much more	10	11	4	19	6	10
Somewhat more	19	29	17	27	15	22
The same as now	64	57	69	51	72	62
A little less	4	2	4	2	4	3
Much less	<u>3</u>	<u>1</u>	<u>5</u>	<u>1</u>	<u>3</u>	<u>2</u>
Total	100	100	100	100	100	100
N	233	627	389	507	595	2351
<u>To what extent would you like your children to observe religious tradition?</u>						
Strictly observant	17	10	12	20	11	14
To a great extent	18	34	15	38	20	27
Somewhat observant	51	50	53	37	49	48
Totally unobservant	<u>14</u>	<u>5</u>	<u>20</u>	<u>4</u>	<u>19</u>	<u>12</u>
Total	100	100	100	100	100	100
N	228	622	380	501	576	2307

## RELIGIOUS IDENTITY (CONTINUED)

		Origin of self/father					
		Israel	Israel	Israel	East	West	
		Israel	East	West	East	West	Total
N		125	301	187	253	314	1180
<u>What grade would you give your father on religiosity?</u>							
Father is very religious		24	21	10	33	18	21
2.		14	20	13	22	14	17
3.		14	18	20	16	14	16
4.		18	19	17	16	19	18
5.		11	11	17	9	16	13
6.		10	7	12	2	12	8
Father is anti-religious		9	5	11	2	7	6
Total		100	100	100	100	100	100
N		125	300	186	250	311	1172
<u>What grade would you give your mother on religiosity?</u>							
Mother is very religious		23	23	10	33	18	22
2.		15	21	15	21	14	18
3.		14	21	17	19	15	17
4.		23	19	22	15	20	19
5.		14	8	18	9	16	12
6.		6	6	11	2	12	8
Mother is anti-religious		6	2	8	1	5	4
Total		100	100	100	100	100	100
N		124	301	186	252	310	1173
<u>In comparison with your parents' home, would you say that your lifestyle is:</u>							
Much more religious		4	7	5	8	4	6
Somewhat more religious		5	14	11	10	11	11
Same level of observance		58	40	52	44	47	46
Somewhat less religious		25	24	18	26	20	23
Much less religious		8	15	14	12	18	14
Total		100	100	100	100	100	100
N		110	329	203	254	284	1180

**PERSONAL ATTITUDES TOWARDS PEOPLE  
FROM VARIOUS SOCIAL COMMUNITIES**

Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	110	331	203	257	285	1186
<u>In general how would you describe your attitude towards Haredim?</u>						
Very positive	10	7	7	8	6	7
Positive	22	35	27	46	31	34
Negative	42	40	35	31	40	37
Very negative	26	18	31	15	23	22
Total	100	100	100	100	100	100
N	108	327	199	252	281	1167
<u>In general how would you describe your attitude towards Religious people?</u>						
Very positive	19	21	12	19	14	17
Positive	69	71	69	74	70	71
Negative	10	6	16	5	13	10
Very negative	2	2	4	1	3	2
Total	100	100	100	100	100	100
N	108	329	200	254	280	1171
<u>In general, how would you describe your attitude towards Non-religious?</u>						
Very positive	19	14	13	9	11	12
Positive	72	73	84	76	84	78
Negative	7	12	2	13	4	8
Very negative	2	1	2	2	1	1
Total	100	100	100	100	100	100
N	105	326	198	249	281	1159
<u>In general, how would you describe your attitude towards Anti-religious?</u>						
Very positive	7	5	5	4	4	5
Positive	32	28	46	32	44	36
Negative	50	46	35	42	36	41
Very negative	12	20	13	22	16	18
Total	100	100	100	100	100	100
N	107	324	195	251	281	1158

**PERSONAL ATTITUDES TOWARDS PEOPLE  
FROM VARIOUS SOCIAL COMMUNITIES (CONTINUED)**

Origin of self/father

N	Israel		East		West		Total
	Israel	East	West	East	West		
	110	331	203	257	285		1186
<u>In general how would you describe your attitude towards Oriental Communities?</u>							
Very positive	23	36	21	33	17		27
Positive	75	63	75	64	77		70
Negative	2	1	3	3	6		3
Very negative	0	0	1	0	0		0
Total	100	100	100	100	100		100
N	107	328	198	254	278		1165
<u>In general, how would you describe your attitude towards Ashkenazim?</u>							
Very positive	24	21	25	21	19		21
Positive	72	71	73	72	78		73
Negative	2	7	2	5	3		4
Very negative	2	2	0	2	1		1
Total	100	100	100	100	100		100
N	107	326	197	253	281		1164
<u>In general, how would you describe your attitude towards Arabs?</u>							
Very positive	3	1	4	2	3		2
Positive	46	30	47	36	41		38
Negative	30	32	30	36	34		33
Very negative	21	36	19	26	22		26
Total	100	100	100	100	100		100
N	106	324	194	247	272		1143
<u>In general, how would you describe your attitude towards new Ethiopian immigrants?</u>							
Very positive	19	24	21	22	18		21
Positive	78	75	77	72	75		75
Negative	3	1	2	4	5		3
Very negative	1	0	1	1	2		1
Total	100	100	100	100	100		100
N	107	326	195	250	278		1156
<u>In general, how would you describe your attitude towards new Russian immigrants?</u>							
Very positive	14	13	15	16	21		16
Positive	75	66	77	69	71		71
Negative	9	14	6	12	5		9
Very negative	2	7	3	3	2		4
Total	100	100	100	100	100		100
N	107	326	199	251	280		1163

ATTITUDES TOWARD INTERACTION AMONG PERSONS  
OF DIFFERENT LEVELS OF OBSERVANCE

	Origin of self/father					Total
	Israel Israel	Israel East	Israel West	East East	West West	
N	235	632	390	510	599	2366
<u>Among your closest friends, are there people different from you with respect to religious observance?</u>						
Yes, two or more	62	73	63	70	60	66
Yes, one	12	12	17	12	16	14
Not one	27	15	20	18	24	20
Total	100	100	100	100	100	100
N	234	630	389	510	594	2357
<u>Would it be acceptable to you if your son/daughter were to marry someone different in religious observance?</u>						
Definitely acceptable	16	17	20	18	21	19
Acceptable	56	62	55	53	53	56
Not acceptable	15	16	17	22	19	18
Definitely unacceptable	13	5	9	7	8	8
Total	100	100	100	100	100	100
N	184	529	348	496	551	2108
<u>In your opinion, can a marriage succeed when one spouse is religious and the other is not?</u>						
Certainly yes	9	13	9	15	12	12
I think so	44	47	42	47	49	46
I think not	36	31	37	30	30	32
Certainly not	10	9	12	8	10	10
Total	100	100	100	100	100	100
N	235	629	389	508	596	2357
<u>Can there be successful social relations between people who differ with respect to religious observance?</u>						
Certainly yes	47	46	48	42	36	43
I think so	41	44	40	46	52	46
I think not	9	9	10	11	10	10
Certainly not	3	2	3	1	2	2
Total	100	100	100	100	100	100
N	233	630	389	508	599	2359

**ATTITUDES TOWARD INTERACTION AMONG PERSONS OF DIFFERENT  
LEVELS OF OBSERVANCE IN VARIOUS SOCIAL SETINGS**

Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	110	331	203	257	285	1186
<u>How acceptable is it to you that in your close family be people who differ from you in religious observance?</u>						
Definitely acceptable	25	29	23	23	31	27
Acceptable	52	51	50	49	46	49
Not acceptable	18	15	18	23	16	18
Definitely unacceptable	5	5	9	6	7	6
Total	100	100	100	100	100	100
N	109	326	203	253	280	1171
<u>How acceptable is it to you that among your relatives be people who differ from you in religious observance?</u>						
Definitely acceptable	33	35	32	23	34	31
Acceptable	55	56	52	56	53	54
Not acceptable	10	8	8	19	10	11
Definitely unacceptable	2	2	8	2	4	3
Total	100	100	100	100	100	100
N	109	326	202	253	280	1170
<u>How acceptable is it to you that among your friends be people who differ from you in religious observance?</u>						
Definitely acceptable	35	36	31	27	36	33
Acceptable	54	55	56	56	52	55
Not acceptable	9	8	9	14	9	10
Definitely unacceptable	3	1	4	2	2	2
Total	100	100	100	100	100	100
N	110	326	203	253	282	1174
<u>How acceptable is it to you that in your neighborhood be people who differ from you in religious observance?</u>						
Definitely acceptable	37	42	37	36	40	39
Acceptable	54	49	51	48	50	50
Not acceptable	5	7	9	14	8	9
Definitely unacceptable	4	2	2	1	2	2
Total	100	100	100	100	100	100
N	110	326	202	254	282	1174

**ATTITUDES TOWARD INTERACTION AMONG PERSONS  
OF DIFFERENT LEVELS OF OBSERVANCE  
IN VARIOUS SOCIAL SETTINGS (CONTINUED)**

	Origin of self/father					Total
	Israel Israel	Israel East	Israel West	East East	West West	
<u>How acceptable is it to you that in your building be people who differ from you in religious observance?</u>						
Definitely acceptable	28	33	29	29	34	31
Acceptable	54	46	47	39	46	45
Not acceptable	12	17	14	23	13	16
Definitely unacceptable	6	4	10	9	7	7
Total	100	100	100	100	100	100
N	108	309	202	241	281	1141
<u>How acceptable is it that in your children's school be people who differ from you in religious observance?</u>						
Definitely acceptable	25	30	27	27	33	29
Acceptable	54	52	49	51	49	51
Not acceptable	14	12	15	18	11	14
Definitely unacceptable	7	6	9	4	7	6
Total	100	100	100	100	100	100
N	92	271	181	218	217	979
<u>How acceptable is it that in your recreation place be people who differ from you in religious observance?</u>						
Definitely acceptable	25	35	30	34	34	33
Acceptable	57	50	47	45	46	48
Not acceptable	13	11	17	17	11	14
Definitely unacceptable	5	5	7	4	9	6
Total	100	100	100	100	100	100
N	110	322	202	253	281	1168
<u>How acceptable is it to you that in your work place be people who differ from you in religious observance?</u>						
Definitely acceptable	35	37	37	34	40	37
Acceptable	61	54	53	51	49	53
Not acceptable	2	7	7	13	6	8
Definitely unacceptable	2	3	3	2	4	3
Total	100	100	100	100	100	100
N	105	297	193	227	247	1069

**PREVALENCE OF PERSONS OF DIFFERENT LEVELS  
OF OBSERVANCE IN VARIOUS SOCIAL SETTINGS**

Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	235	632	390	510	599	2366
<u>In your close family are there people who differ from you in religious observance?</u>						
Not at all	45	26	47	29	46	37
A few	38	46	35	46	39	41
About half	12	15	11	12	8	12
Most	5	12	5	11	5	8
All	<u>1</u>	<u>2</u>	<u>2</u>	<u>2</u>	<u>2</u>	<u>2</u>
Total	100	100	100	100	100	100
N	234	625	388	506	586	2339
<u>In your extended family are there people who differ from you in religious observance?</u>						
Not at all	21	13	24	22	31	22
A few	51	47	49	44	47	47
About half	16	21	16	19	13	17
Most	11	16	9	12	8	11
All	<u>1</u>	<u>2</u>	<u>2</u>	<u>3</u>	<u>2</u>	<u>2</u>
Total	100	100	100	100	100	100
N	235	627	384	504	575	2325
<u>Among your friends are there people who differ from you in religious observance?</u>						
Not at all	25	21	23	19	25	22
A few	51	44	52	45	49	48
About half	17	22	15	26	19	21
Most	6	12	8	10	6	9
All	<u>1</u>	<u>1</u>	<u>1</u>	<u>0</u>	<u>1</u>	<u>1</u>
Total	100	100	100	100	100	100
N	234	620	385	500	588	2327
<u>In your neighborhood are there people who differ from you in religious observance?</u>						
Not at all	13	10	15	7	12	11
A few	43	42	47	41	47	44
About half	26	31	22	33	27	28
Most	17	15	15	19	12	15
All	<u>1</u>	<u>2</u>	<u>2</u>	<u>1</u>	<u>1</u>	<u>1</u>
Total	100	100	100	100	100	100
N	227	609	376	490	570	2272

**PREVALENCE OF PERSONS OF DIFFERENT LEVELS  
OF OBSERVANCE IN VARIOUS SOCIAL SETTINGS (CONTINUED)**

Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>In your building are there people who differ from you in religious observance?</u>						
Not at all	42	40	48	40	41	42
A few	33	33	29	30	38	33
About half	12	15	11	17	14	14
Most	9	10	9	10	7	9
All	3	2	2	2	1	2
Total	100	100	100	100	100	100
N	226	580	370	466	569	2211
<u>In your children's school/kindergarten are there people who differ from you in religious observance?</u>						
Not at all	30	30	37	28	35	31
A few	46	40	46	35	38	40
About half	16	16	10	20	20	17
Most	6	12	7	14	6	10
All	2	1	0	3	2	2
Total	100	100	100	100	100	100
N	117	413	263	344	292	1429
<u>In your work place are there people who differ from you in religious observance?</u>						
Not at all	20	20	20	16	19	19
A few	43	37	49	40	44	42
About half	29	24	17	24	27	24
Most	7	14	11	18	8	12
All	1	5	2	3	2	3
Total	100	100	100	100	100	100
N	184	492	341	334	384	1735

**SOCIAL INTERACTION WITH PERSONS  
OF DIFFERENT LEVELS OF OBSERVANCE**

Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
N	110	331	203	257	285	1186
<u>How frequently do you interact with people who are different from you in their religious observance?</u>						
Always, very frequently	32	43	36	32	26	34
Occasionally	47	38	33	41	44	40
Seldom	15	15	21	20	22	19
Never or not at all	5	4	11	6	8	7
Total	100	100	100	100	100	100
N	110	327	199	254	284	1174
<u>Do you discuss religiosity social relations with people who differ from you in religious observance?</u>						
Always, very frequently	6	14	10	14	7	11
Occasionally	48	50	49	43	40	46
Seldom	28	23	24	22	24	24
Never	17	13	17	21	29	20
Total	100	100	100	100	100	100
N	110	326	201	253	283	1173
<u>Do you discuss religious/nonreligious lifestyles with people who differ from you in religious observance?</u>						
Always, very frequently	8	12	8	14	5	10
Occasionally	47	51	49	41	37	45
Seldom	28	22	22	23	23	23
Never	16	15	21	22	35	22
Total	100	100	100	100	100	100
N	110	327	202	254	283	1176
<u>Do you discuss the place of religion in Israel with people who differ from you in religious observance?</u>						
Always, very frequently	3	9	9	13	6	9
Occasionally	43	45	42	41	40	42
Seldom	34	25	28	22	20	25
Never	21	20	21	24	34	25
Total	100	100	100	100	100	100
N	110	327	202	254	283	1176

**SOCIAL INTERACTION WITH PERSONS  
OF DIFFERENT LEVELS OF OBSERVANCE (CONTINUED)**

Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>Do you meet for joint recreational activities with people who are different than you in religious observance?</u>						
Always, very frequently	7	19	12	20	8	14
Occasionally	44	39	34	37	37	38
Seldom	28	25	25	20	29	25
Never	<u>21</u>	<u>17</u>	<u>29</u>	<u>23</u>	<u>26</u>	<u>23</u>
Total	100	100	100	100	100	100
N	110	331	203	257	285	1186
<u>Does meeting with people different from you in religious observance influence your attitude towards them?</u>						
Very positively	3	1	2	1	1	1
Rather positively	7	10	8	12	7	9
Neither pos. nor neg.	76	82	75	71	76	77
Rather negatively	2	0	3	6	5	3
Very negatively	0	1	2	0	2	1
Hardly meets	<u>12</u>	<u>6</u>	<u>9</u>	<u>9</u>	<u>10</u>	<u>9</u>
Total	100	100	100	100	100	100
N	110	329	203	254	284	1180

ATTITUDES TOWARD INTERACTION AMONG PERSONS  
FROM DIFFERENT SOCIAL COMMUNITIES

Origin of self/father

	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
N	110	331	203	257	285	1186
<u>Would it be acceptable to you if your son/daughter were to marry a non-Jew?</u>						
Definitely acceptable	4	2	5	2	6	3
Acceptable	13	4	16	6	17	10
Not acceptable	22	24	28	17	24	23
Definitely unacceptable	40	56	39	71	46	53
Irrelevant, no children	22	15	10	4	7	10
Total	100	100	100	100	100	100
N	110	331	201	256	284	1182
<u>Would it be acceptable to you if your son/daughter were to marry a someone from a different community?</u>						
Definitely acceptable	41	46	38	42	36	41
Acceptable	31	36	44	50	48	43
Not acceptable	4	3	5	4	8	5
Definitely unacceptable	3	1	2	2	1	1
Irrelevant, no children	22	15	10	4	7	10
Total	100	100	100	100	100	100
N	110	331	202	257	284	1184
<u>Would it be acceptable to you if your son/daughter were to marry an immigrant from Ethiopia?</u>						
Definitely acceptable	20	16	15	18	11	16
Acceptable	35	44	41	46	40	42
Not acceptable	9	16	23	19	22	19
Definitely unacceptable	11	7	6	9	15	10
If Jewishness proven	4	2	2	4	4	3
Irrelevant, no children	22	15	11	4	8	11
Total	100	100	100	100	100	100
N	110	331	201	254	283	1179
<u>Would it be acceptable to you if your son/daughter were to marry an immigrant from Russia?</u>						
Definitely acceptable	19	15	19	18	25	19
Acceptable	41	43	53	50	50	48
Not acceptable	7	16	10	16	10	13
Definitely unacceptable	7	9	4	7	3	6
If Jewishness proven	3	3	2	5	5	4
Irrelevant, no children	22	15	10	4	8	11
Total	100	100	100	100	100	100
N	109	331	203	256	282	1181
<u>Can a marriage succeed between a couple from different ethnic communities?</u>						
Certainly yes	55	55	50	50	38	49
I think so	42	42	47	45	54	46
I think not	3	3	3	4	7	4
Certainly not	0	1	0	1	1	1
Total	100	100	100	100	100	100
N	110	330	202	256	285	1183

**PREVALANCE OF PERSONS FROM DIFFERENT SOCIAL COMMUNITIES  
IN VARIOUS SOCIAL SETTINGS**

Origin of self/father

	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
N	110	331	203	257	285	1186
<u>Are there in your close family married couples in which the spouses belong to different ethnic communities?</u>						
Yes	66	80	59	75	56	68
No	33	19	40	25	43	31
Irrelevant	1	1	1	0	1	1
Total	100	100	100	100	100	100
N	109	331	203	257	285	1185

Are there in your extended family married couples in which the spouses belong to different ethnic communities?

Yes	79	82	69	72	58	71
No	21	18	31	27	41	28
Irrelevant	0	0	0	2	1	1
Total	100	100	100	100	100	100
N	110	330	201	255	283	1179

Are there among your friends married couples in which the spouses belong to different ethnic communities?

Yes	85	94	90	84	82	87
No	13	5	9	15	18	12
Irrelevant	3	2	1	0	0	1
Total	100	100	100	100	100	100
N	110	330	201	255	283	1179

Can there be successful social relations between people from different ethnic communities?

Certainly yes	74	66	64	57	52	61
I think so	23	32	34	40	44	36
I think not	4	2	1	2	5	3
Certainly not	0	0	0	0	0	0
Total	100	100	100	100	100	100
N	110	328	203	253	284	1178

Origin of self/father

	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
<u>Can there be successful social relations between oldtimers and immigrants</u>						
Certainly yes	53	42	50	43	47	46
I think so	43	52	45	52	49	49
I think not	5	5	4	4	4	4
Certainly not	0	1	1	1	0	1
Total	100	100	100	100	100	100
N	110	331	202	256	285	1184

**PREVALANCE OF PERSONS FROM DIFFERENT SOCIAL COMMUNITIES  
IN VARIOUS SOCIAL SETTINGS (CONTINUED)**

Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
N	110	331	203	257	285	1186
<u>Are there new immigrants from Russia/veteran Israelis among your acquaintances?</u>						
2+ Russian immigrants	20	23	35	23	45	30
One Russian immigrant	12	8	12	9	9	10
None	68	69	53	68	34	58
2+ Israeli friends	0	0	0	0	8	2
One Israeli friend	0	0	0	0	2	0
None	0	0	0	0	1	0
Total	100	100	100	100	100	100
N	110	330	202	255	285	1182
<u>Are there new immigrants from Ethiopia/veteran Israelis among your acquaintances?</u>						
2+ Ethiopian immigrants	3	11	4	7	5	7
1 Ethiopian immigrant	6	6	4	4	6	5
None	91	83	91	89	85	87
2+ Israeli friends	0	0	0	0	1	0
One Israeli friend	0	0	0	0	2	1
None	0	0	0	0	0	0
Total	100	100	100	100	100	100
N	110	330	202	252	284	1178
<u>Among your closest friends are there people from a different ethnic community than yours?</u>						
Yes, two or more	78	85	82	75	68	78
Yes, one	13	7	11	9	14	10
Not one	9	8	7	16	18	12
Total	100	100	100	100	100	100
N	110	331	203	256	285	1185

**SOCIAL SOLIDARITY BETWEEN DIFFERENT SOCIAL COMMUNITIES  
IN ISRAEL**

Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
N	110	331	203	257	285	1186
<u>Do you think that relations between Ashkenazi and Sepharadi communities are good nowadays?</u>						
Very good	5	6	9	12	12	9
Pretty good	60	60	57	61	55	59
Not so good	32	31	28	24	26	28
Not at all good	<u>3</u>	<u>3</u>	<u>6</u>	<u>3</u>	<u>6</u>	<u>4</u>
Total	100	100	100	100	100	100
N	110	330	202	254	283	1179
<u>Do you think that relations between new immigrants from Russia and oldtimers are good nowadays?</u>						
Very good	3	8	7	9	8	7
Pretty good	45	48	60	57	55	53
Not so good	47	39	27	31	27	33
Not at all good	<u>6</u>	<u>5</u>	<u>7</u>	<u>3</u>	<u>10</u>	<u>6</u>
Total	100	100	100	100	100	100
N	109	327	198	254	282	1170
<u>Do you think that relations between new immigrants from Ethiopia and oldtimers are good nowadays?</u>						
Very good	10	18	10	13	8	13
Pretty good	45	53	51	59	56	54
Not so good	36	25	32	27	29	28
Not at all good	<u>8</u>	<u>5</u>	<u>7</u>	<u>2</u>	<u>6</u>	<u>5</u>
Total	100	100	100	100	100	100
N	107	322	193	252	273	1147
<u>Do you think the relations between new immigrants from Western countries and oldtimers are good nowadays?</u>						
Very good	11	13	15	13	16	14
Pretty good	70	68	72	74	67	70
Not so good	18	17	11	13	14	15
Not at all good	<u>1</u>	<u>2</u>	<u>2</u>	<u>0</u>	<u>3</u>	<u>1</u>
Total	100	100	100	100	100	100
N	109	319	200	252	278	1158

**SOCIAL SOLIDARITY BETWEEN DIFFERENT SOCIAL COMMUNITIES  
IN ISRAEL (CONTINUED)**

Origin of self/father

	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
N	110	331	203	257	285	1186
<u>Do you think that the relations between religious and non-religious people are good?</u>						
Very good	3	2	0	4	2	2
Pretty good	20	24	23	33	28	26
Not so good	55	58	54	48	47	52
Not at all good	<u>22</u>	<u>16</u>	<u>23</u>	<u>15</u>	<u>22</u>	<u>19</u>
Total	100	100	100	100	100	100
N	110	330	203	255	285	1183
<u>Do you think that the relations among the various religious groups themselves are good nowadays?</u>						
Very good	2	4	1	6	2	3
Pretty good	27	23	21	32	27	26
Not so good	52	56	51	48	46	51
Not at all good	<u>19</u>	<u>17</u>	<u>27</u>	<u>13</u>	<u>25</u>	<u>20</u>
Total	100	100	100	100	100	100
N	110	326	197	253	282	1168
<u>Do you think that relations between the Haredim and the national-religious are good nowadays?</u>						
Very good	1	3	1	2	1	2
Pretty good	26	21	11	32	29	24
Not so good	49	56	58	51	44	52
Not at all good	<u>24</u>	<u>21</u>	<u>30</u>	<u>15</u>	<u>26</u>	<u>23</u>
Total	100	100	100	100	100	100
N	106	316	194	247	273	1136
<u>Should the various movements in Judaism have equal status in the State of Israel?</u>						
Yes, definitely	35	30	35	28	28	30
Yes	51	50	49	51	47	49
No	8	15	10	17	20	15
Definitely not	<u>5</u>	<u>6</u>	<u>6</u>	<u>4</u>	<u>5</u>	<u>5</u>
Total	100	100	100	100	100	100
N	110	325	202	253	281	1171

## ROLE OF RELIGION IN PUBLIC LIFE

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	235	632	390	510	599	2366
<u>How concerned are you about whether Israeli Jews are familiar with the Jewish religious tradition?</u>						
Very concerned	19	19	16	25	15	19
Concerned	34	48	32	49	35	41
Not so concerned	35	23	34	19	31	27
Not at all concerned	12	10	19	6	18	13
Total	100	100	100	100	100	100
N	235	630	390	509	598	2362
<u>In your opinion, should the rabbinate address itself to current problems?</u>						
Definitely yes	35	40	38	46	27	37
Perhaps yes	25	29	25	26	28	27
Perhaps not	15	14	8	11	15	13
Definitely not	24	17	29	17	30	23
Total	100	100	100	100	100	100
N	232	628	387	504	597	2348
<u>In your opinion, is the rabbinate successful in dealing with issues that arise from current problems?</u>						
Very successful	4	6	3	10	3	5
Successful	18	31	17	34	24	26
Not so successful	45	39	35	32	35	36
Not successful	33	25	45	23	38	32
Total	100	100	100	100	100	100
N	228	618	382	500	588	2316
<u>Is it the government's concern that public life comply with the Jewish religious tradition?</u>						
Definitely yes	17	20	14	31	13	19
Perhaps yes	20	29	16	27	25	25
It is not its concern	17	21	21	18	21	20
Definitely not	45	31	49	24	41	36
Total	100	100	100	100	100	100
N	235	628	389	508	598	2358

## ROLE OF RELIGION IN PUBLIC LIFE (CONTINUED)

	Origin of self/father					Total
	Israel Israel	Israel East	Israel West	East East	West West	
N	110	331	203	257	285	1186
<u>In relations between religious and non-religious, who should yield to whom in public affairs?</u>						
The non-religious	4	10	2	10	4	7
The religious	27	17	27	15	23	21
Mutual yielding	60	64	58	67	59	62
No yielding by either	9	9	13	9	14	11
Total	100	100	100	100	100	100
N	110	331	202	255	283	1181
<u>The food in the Army is kosher. Do you think it should or should not be so?</u>						
Definitely should be so	72	88	70	89	62	78
Perhaps it should be so	19	9	21	6	27	16
Perhaps not	6	1	4	3	7	4
Definitely not	3	1	5	1	5	3
Total	100	100	100	100	100	100
N	109	330	202	256	285	1182
<u>Do you think that the food in public institutions should or should not be kosher?</u>						
Definitely kosher	68	81	59	88	56	71
Perhaps should be so	23	14	24	8	28	19
Perhaps not	5	4	10	3	12	7
Definitely not	5	2	6	1	5	3
Total	100	100	100	100	100	100
N	110	331	202	256	284	1183
<u>Is it right that rabbinical Kashrut certificate to institutions be conditioned on observing other mitzvot?</u>						
Definitely right	17	26	17	32	15	22
Perhaps should be so	15	15	14	24	26	19
Perhaps not	17	19	15	13	19	17
Definitely not	50	40	55	32	41	42
Total	100	100	100	100	100	100
N	110	331	200	255	281	1177
<u>How interested are you in questions relating to the place of religion in the State of Israel?</u>						
Very interested	16	15	18	21	18	18
Interested	45	46	44	46	38	43
Not so interested	26	32	30	25	29	28
Not at all interested	13	8	9	9	15	11
Total	100	100	100	100	100	100
N	124	301	187	252	310	1174

## ROLE OF RELIGION IN PUBLIC LIFE (CONTINUED)

	Origin of self/father					Total
	Israel Israel	Israel East	Israel West	East East	West West	
N	110	331	203	257	285	1186
<u>How successful is the present integration between religion and state in Israel?</u>						
Very successful	3	5	2	4	3	4
Successful	11	26	15	37	23	24
Not so successful	54	45	33	38	34	40
Not successful	14	16	23	12	19	17
Not at all successful	19	9	27	10	20	16
Total	100	100	100	100	100	100
N	108	328	203	257	284	1180
<u>Do you think that religion and state should be separated?</u>						
Definitely yes	30	17	33	18	33	25
Yes	17	14	24	12	18	17
Perhaps yes	13	11	8	10	19	12
Perhaps no	7	8	5	9	6	7
No	19	32	17	26	16	23
Definitely no	13	19	12	25	8	16
Total	100	100	100	100	100	100
N	109	329	202	255	284	1179
<u>Do you think that civil marriage should be instituted in Israel?</u>						
Definitely yes	29	12	27	10	22	18
Yes	18	19	37	9	22	21
Perhaps yes	11	14	9	7	18	12
Perhaps no	5	5	3	5	6	5
No	15	23	12	32	18	21
Definitely no	22	27	12	37	14	23
Total	100	100	100	100	100	100
N	110	330	203	254	285	1182
<u>In your opinion should the conduct of public life in Israel be:</u>						
More religious	9	21	8	25	10	16
Just as it is	48	58	38	54	51	51
Less religious	43	21	54	21	39	33
Total	100	100	100	100	100	100
N	108	326	201	251	282	1168
<u>Are you for or against a change in the status quo concerning religious issues?</u>						
Definitely for	23	12	23	14	19	17
For	41	53	47	49	47	49
Opposed	30	30	22	32	28	28
Strongly opposed	6	5	8	6	6	6
Total	100	100	100	100	100	100
N	108	320	199	244	271	1142

## ROLE OF RELIGION IN PUBLIC LIFE (CONTINUED)

	Origin of self/father					Total
	Israel Israel	Israel East	Israel West	East East	West West	
N	110	331	203	257	285	1186
<u>Are you for or against the drafting of Yeshiva students into the Army?</u>						
Definitely for	57	53	60	50	57	55
For	29	38	32	39	35	36
Opposed	6	6	2	8	6	6
Strongly opposed	7	3	5	4	3	4
Total	100	100	100	100	100	100
N	110	326	203	254	284	1177
<u>Are you for or against the drafting of religious girls into the Army?</u>						
Definitely for	42	34	46	28	39	37
For	25	35	34	30	35	33
Opposed	21	13	3	16	11	12
Strongly opposed	8	7	8	9	7	8
Only national service	5	12	8	16	8	10
Total	100	100	100	100	100	100
N	110	330	203	255	284	1182
<u>Are you for or against the opening of movie theatres on Shabbat?</u>						
Definitely for	43	32	47	18	42	35
For	26	34	36	26	37	32
Opposed	16	22	8	31	15	19
Strongly opposed	15	13	9	24	6	13
Total	100	100	100	100	100	100
N	110	328	203	255	284	1180
<u>Are you for or against public transportation on Shabbat?</u>						
Definitely for	40	27	44	15	39	31
For	25	32	34	27	38	32
Opposed	21	28	14	36	17	24
Strongly opposed	14	14	8	22	6	13
Total	100	100	100	100	100	100
N	110	330	202	255	285	1182
<u>Should roads be closed to traffic on Shabbat?</u>						
As is done today	70	61	69	60	60	63
Not in non-relig. areas	4	7	5	12	6	7
No	27	32	26	28	34	30
Total	100	100	100	100	100	100
N	109	330	201	254	285	1179

**MUTUAL RESPECT AND READINESS FOR SOCIAL INTERACTION  
OF RELIGIOUS AND NON-RELIGIOUS PEOPLE**

Origin of self/father

	Israel		East		West	Total
	Israel	East	West	East	West	
N	110	331	203	257	285	1186
<u>Do religious people generally behave respectfully towards non-religious people?</u>						
All behave respectfully	2	3	3	8	3	4
Most behave respectfully	17	26	16	30	24	24
Some behave respectfully	58	42	44	38	45	44
Only few behave so	17	21	25	16	18	19
Most are disrespectful	6	7	12	8	11	9
Total	100	100	100	100	100	100
N	109	330	203	255	283	1180
<u>Do non-religious people behave respectfully towards religious people?</u>						
All behave respectfully	0	3	3	5	4	3
Most behave respectfully	24	27	24	31	28	27
Some behave respectfully	59	48	58	45	52	51
Only few behave so	13	19	12	15	11	14
Most are disrespectful	5	4	3	4	5	4
Total	100	100	100	100	100	100
N	110	331	203	256	284	1184
<u>Are religious people willing to have social relations with non-religious people?</u>						
All are willing	0	2	1	4	1	2
Most are willing	13	16	9	20	13	15
Some are willing	45	47	50	44	48	47
Only few are willing	34	26	24	19	22	24
Most are unwilling	9	10	16	14	16	13
Total	100	100	100	100	100	100
N	110	325	203	254	282	1174
<u>Are non-religious people willing to have social relations with religious people?</u>						
All are willing	0	2	2	6	3	3
Most are willing	24	20	19	25	23	22
Some are willing	60	51	56	45	53	52
Only few are willing	12	19	19	19	13	17
Most are unwilling	5	7	3	6	9	6
Total	100	100	100	100	100	100
N	110	331	203	253	284	1181

**MUTUAL RESPECT AND READINESS FOR SOCIAL INTERACTION  
OF RELIGIOUS AND NON-RELIGIOUS PEOPLE (CONTINUED)**

Origin of self/father

	<u>Israel</u>	<u>Israel</u>	<u>Israel</u>	<u>East</u>	<u>West</u>	<u>Total</u>
	<u>Israel</u>	<u>East</u>	<u>West</u>	<u>East</u>	<u>West</u>	
<u>Are religious people</u>						
<u>willing to be</u>						
<u>neighbors of</u>						
<u>non-religious people?</u>						
All are willing	0	1	1	4	2	2
Most are willing	6	13	11	22	12	14
Some are willing	52	45	41	36	47	43
Only few are willing	28	27	28	24	22	25
Most are unwilling	<u>14</u>	<u>13</u>	<u>19</u>	<u>15</u>	<u>18</u>	<u>16</u>
Total	100	100	100	100	100	100
N	110	330	203	253	284	1180
<u>Are non-religious people</u>						
<u>willing to be</u>						
<u>neighbors of</u>						
<u>religious people?</u>						
All are willing	2	2	3	6	2	3
Most are willing	13	19	23	24	20	20
Some are willing	64	43	44	38	45	44
Only few are willing	14	26	21	22	20	22
Most are unwilling	<u>7</u>	<u>10</u>	<u>9</u>	<u>10</u>	<u>12</u>	<u>10</u>
Total	100	100	100	100	100	100
N	109	329	201	255	282	1176

## CHARACTER OF THE SHABBAT

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	235	632	390	510	599	2366
<u>Is identification with the Jewish people an important factor for you in observing Jewish tradition?</u>						
Very important	18	21	16	30	15	20
Important	47	55	43	51	47	49
Not so important	22	18	25	15	27	21
Not at all important	13	6	15	4	11	9
Total	100	100	100	100	100	100
N	232	619	388	502	595	2336
<u>Should Friday night remain quiet and home-centered or do you prefer it to be otherwise?</u>						
Certainly remain quiet	37	50	29	59	29	42
Perhaps remain quiet	27	26	27	22	31	26
I prefer some changes	26	19	32	17	30	24
Oppose present situation	10	5	12	2	10	7
Total	100	100	100	100	100	100
N	230	622	377	501	585	2315
<u>Do you go to soccer games, or to other sports events on Shabbat?</u>						
Always	5	6	6	5	6	5
Often	5	6	6	6	4	5
Sometimes	11	10	11	8	9	10
Seldom	8	9	7	5	7	7
Never	18	16	16	24	16	18
Never goes at all	53	53	54	52	58	55
Total	100	100	100	100	100	100
N	233	625	386	505	599	2348

## CHARACTER OF THE SHABBAT (CONTINUED)

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	125	301	187	253	314	1180
<u>Do you try to spend time with your family on Shabbat?</u>						
Always	50	51	54	65	49	54
Often	26	28	23	21	27	25
Sometimes	16	10	13	7	13	11
Seldom	5	7	5	3	4	5
Never	2	3	3	1	2	2
No, unrelated to Shabbat	1	1	1	3	5	2
Total	100	100	100	100	100	100
N	125	298	184	252	313	1172
<u>Do you try to rest on Shabbat?</u>						
Always	47	48	46	64	49	52
Often	26	26	30	22	28	26
Sometimes	13	16	14	9	12	13
Seldom	8	6	6	3	5	5
Never	6	3	4	1	4	3
No, unrelated to Shabbat	1	1	1	1	1	1
Total	100	100	100	100	100	100
N	125	298	186	253	314	1176
<u>Do you swim in pool or sea or other sports activity on Shabbat?</u>						
Always	22	17	20	11	17	17
Often	15	23	20	16	15	18
Sometimes	23	22	22	13	16	19
Seldom	7	10	9	10	12	10
Never	19	17	20	27	18	20
No, unrelated to Shabbat	14	11	9	23	22	16
Total	100	100	100	100	100	100
N	125	298	187	251	314	1175

## OBSERVANCE OF THE SHABBAT: PRESCRIPTIONS

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
N	235	632	390	510	599	2366
<u>Do you, or others in your home, light Shabbat candles?</u>						
Always	44	66	41	75	43	56
Often	14	11	10	9	11	11
Sometimes	7	7	10	5	9	7
Seldom	8	6	8	2	7	6
Never	27	11	31	9	30	20
Total	100	100	100	100	100	100
N	235	628	389	508	595	2355
<u>Do you, or others in your home, light Shabbat candles with blessing before Shabbat?</u>						
Always	39	62	35	72	38	51
Often	12	10	8	9	9	10
Sometimes	6	7	8	4	7	6
Seldom	6	5	6	3	5	5
Never	36	15	43	12	41	28
Total	100	100	100	100	100	100
N	234	626	389	507	595	2351
<u>Do you, or others in your home, recite Kiddush on Friday night?</u>						
Always	40	58	30	66	31	46
Often	9	10	6	9	6	8
Sometimes	3	8	7	6	9	7
Seldom	6	6	9	4	7	6
Never	42	19	48	15	47	32
Total	100	100	100	100	100	100
N	234	628	389	508	595	2354
<u>Do you, or others in your home, have a special meal on Friday night?</u>						
Always	50	66	39	71	37	54
Often	14	12	12	10	13	12
Sometimes	10	8	13	5	11	9
Seldom	6	5	6	2	7	5
Never	20	9	30	12	32	20
Total	100	100	100	100	100	100
N	235	625	387	507	598	2352

## OBSERVANCE OF THE SHABBAT: PRESCRIPTIONS (CONTINUED)

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>Do you, or others</u> <u>in your home, pray</u> <u>at a synagogue</u> <u>on Friday evening?</u>						
Always	21	28	16	37	17	24
Often	6	6	4	7	5	6
Sometimes	5	9	2	11	6	7
Seldom	9	13	8	10	8	10
Never	<u>60</u>	<u>44</u>	<u>70</u>	<u>35</u>	<u>64</u>	<u>53</u>
Total	100	100	100	100	100	100
N	234	628	386	507	597	2352
<u>Do you, or others</u> <u>in your home, pray</u> <u>at a synagogue</u> <u>on Shabbat morning?</u>						
Always	21	24	15	36	17	23
Often	6	5	2	6	4	5
Sometimes	5	8	4	9	6	7
Seldom	8	14	6	11	8	10
Never	<u>61</u>	<u>48</u>	<u>73</u>	<u>38</u>	<u>64</u>	<u>56</u>
Total	100	100	100	100	100	100
N	234	628	389	508	598	2357
<u>Do you, or others</u> <u>in your home, pray</u> <u>for the welfare</u> <u>of the State?</u>						
Always	20	24	16	34	19	23
Often	7	8	3	10	5	7
Sometimes	8	9	3	11	8	8
Seldom	11	13	5	10	6	9
Never	<u>55</u>	<u>47</u>	<u>72</u>	<u>35</u>	<u>62</u>	<u>53</u>
Total	100	100	100	100	100	100
N	235	624	389	505	597	2350
<u>Do you, or others</u> <u>in your home, make</u> <u>havdalah on</u> <u>Saturday night?</u>						
Always	23	24	16	36	17	23
Often	6	6	3	6	4	5
Sometimes	3	6	3	8	3	5
Seldom	6	10	4	7	4	7
Never	<u>63</u>	<u>53</u>	<u>75</u>	<u>44</u>	<u>71</u>	<u>60</u>
Total	100	100	100	100	100	100
N	235	628	389	507	597	2356

## OBSERVANCE OF THE SHABBAT: PRESCRIPTIONS (CONTINUED)

## Origin of self/father

	Israel	Israel	Israel	East	West	Total
	<u>Israel</u>	<u>East</u>	<u>West</u>	<u>East</u>	<u>West</u>	
N	125	301	187	253	314	1180
<u>Do you, or others in your home recite Kiddush on Shabbat morning?</u>						
Always	27	28	18	45	22	28
Often	6	8	4	6	6	6
Sometimes	0	6	3	6	2	4
Seldom	5	7	4	8	4	6
Never	<u>62</u>	<u>51</u>	<u>71</u>	<u>36</u>	<u>66</u>	<u>56</u>
Total	100	100	100	100	100	100
N	125	300	187	253	314	1179
<u>Do you, or others in your home conduct Seudah Shlishit on Shabbat?</u>						
Always	25	18	15	32	16	21
Often	6	7	5	8	6	6
Sometimes	1	8	1	8	5	5
Seldom	4	6	5	9	4	6
Never	<u>64</u>	<u>61</u>	<u>74</u>	<u>44</u>	<u>69</u>	<u>62</u>
Total	100	100	100	100	100	100
N	125	300	187	253	314	1179

## OBSERVANCE OF THE SHABBAT: PROSCRIPTIONS

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
N	235	632	390	510	599	2366
<u>Do you refrain from traveling on Shabbat?</u>						
Always	23	25	18	42	20	26
Often	6	8	2	9	6	6
Sometimes	4	7	3	6	6	5
Seldom	5	6	3	6	6	5
Never	63	54	74	37	62	57
Total	100	100	100	100	100	100
N	235	626	389	508	599	2357
<u>Do you refrain from working inside the home on Shabbat?</u>						
Always	29	40	23	57	28	37
Often	9	12	7	9	8	9
Sometimes	5	6	4	6	7	6
Seldom	7	6	6	5	7	6
Never	50	35	60	24	51	42
Total	100	100	100	100	100	100
N	235	624	388	507	598	2352
<u>Do you refrain from working outside the home on Shabbat?</u>						
Always	34	49	25	61	33	42
Often	8	8	7	7	8	8
Sometimes	4	5	5	7	5	5
Seldom	5	7	7	4	7	6
Never	49	31	55	22	47	39
Total	100	100	100	100	100	100
N	234	626	388	507	598	2353
<u>Do you refrain from lighting fire/smoking on Shabbat?</u>						
Always	30	45	21	59	24	37
Often	5	5	2	5	6	5
Sometimes	2	4	2	5	5	4
Seldom	5	7	2	4	4	5
Never	58	40	73	26	61	50
Total	100	100	100	100	100	100
N	233	625	387	503	595	2343

## OBSERVANCE OF THE SHABBAT: PROSCRIPTIONS (CONTINUED)

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>Do you refrain from turning on electricity/radio/telephone on Shabbat?</u>						
Always	23	22	16	32	17	22
Often	6	5	2	6	4	5
Sometimes	2	5	1	6	6	4
Seldom	5	7	2	6	5	5
Never	64	60	79	50	68	64
Total	100	100	100	100	100	100
N	235	624	388	508	599	2354
<u>Do you refrain from going out to paid entertainment on Shabbat?</u>						
Always	26	27	18	45	21	28
Often	4	5	2	7	5	5
Sometimes	3	5	2	3	4	4
Seldom	4	6	2	7	5	5
Never	63	57	76	39	65	59
Total	100	100	100	100	100	100
N	235	626	387	507	597	2352

## OBSERVANCE OF THE SHABBAT: PROSCRIPTIONS (CONTINUED)

## Origin of self/father

	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
N	125	301	187	253	314	1180
<u>Do you refrain from</u>						
<u>hosting on Shabbat</u>						
<u>people who must travel</u>						
<u>in order to reach you?</u>						
Always	24	15	12	24	17	18
Often	5	3	3	7	4	4
Sometimes	3	4	3	6	4	4
Seldom	1	3	1	7	4	3
Never	67	76	81	57	71	70
Total	100	100	100	100	100	100
N	125	298	186	253	314	1176
<u>Do you refrain from</u>						
<u>going as guest to the</u>						
<u>homes of people who are</u>						
<u>not Shabbat observers?</u>						
Always	26	13	12	29	15	18
Often	6	6	6	8	5	6
Sometimes	1	5	3	6	4	4
Seldom	2	5	2	6	5	4
Never	66	71	77	51	71	67
Total	100	100	100	100	100	100
N	125	298	186	253	314	1176
<u>Are you uncomfortable</u>						
<u>when you do something</u>						
<u>which is considered a</u>						
<u>deseccration of Shabbat?</u>						
Always	8	16	3	20	6	11
Often	7	12	3	14	8	9
Sometimes	5	17	10	13	11	12
Seldom	6	13	11	10	10	10
Never	50	30	60	18	52	40
Observe Shabbat strictly	23	12	13	26	14	17
Total	100	100	100	100	100	100
N	125	297	184	251	314	1171

## OBSERVANCE OF KASHRUT

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	<u>Israel</u>	<u>East</u>	<u>West</u>	<u>East</u>	<u>West</u>	
	235	632	390	510	599	2366
<u>Do you observe kashrut at home?</u>						
Always	59	86	52	89	50	69
Usually	12	8	16	6	14	11
Sometimes	9	2	8	2	9	5
Seldom	3	1	4	0	5	3
Never	<u>17</u>	<u>3</u>	<u>20</u>	<u>3</u>	<u>23</u>	<u>12</u>
Total	100	100	100	100	100	100
N	235	630	388	507	599	2359
<u>Do you observe kashrut outside the home in Israel?</u>						
Always	49	75	44	79	42	60
Usually	11	13	16	10	14	13
Sometimes	17	5	14	4	14	10
Seldom	6	3	6	2	5	4
Never	<u>18</u>	<u>4</u>	<u>19</u>	<u>5</u>	<u>25</u>	<u>13</u>
Total	100	100	100	100	100	100
N	234	628	387	506	598	2353
<u>Do you wait some time between eating meat and dairy foods?</u>						
Always	41	60	34	75	38	51
Usually	6	13	9	8	8	9
Sometimes	9	8	6	4	8	7
Seldom	7	4	7	3	6	5
Never	<u>36</u>	<u>15</u>	<u>44</u>	<u>10</u>	<u>40</u>	<u>27</u>
Total	100	100	100	100	100	100
N	233	629	388	504	598	2352
<u>Do you refrain from eating certain non-kosher food (pork, sea food, etc.)?</u>						
Always	53	79	46	84	47	64
Usually	7	6	8	4	11	7
Sometimes	6	3	5	2	6	4
Seldom	5	1	5	1	6	3
Never	<u>29</u>	<u>11</u>	<u>36</u>	<u>8</u>	<u>32</u>	<u>21</u>
Total	100	100	100	100	100	100
N	234	630	388	505	599	2356
<u>Do you have separate utensils for meat and dairy foods at home?</u>						
Yes	39	55	31	68	37	48
No	<u>61</u>	<u>45</u>	<u>69</u>	<u>32</u>	<u>63</u>	<u>52</u>
Total	100	100	100	100	100	100
N	224	617	374	495	563	2273

## REASONS FOR KEEPING KASHRUT

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
N	125	301	187	253	314	1180
<u>Do you observe Kashrut when you are abroad?</u>						
Always	43	66	37	70	38	52
Usually	9	12	13	11	11	11
Sometimes	12	6	13	4	12	9
Seldom	8	4	8	4	9	7
Never	29	13	28	10	30	21
Total	100	100	100	100	100	100
N	119	267	180	229	301	1096
<u>Is it important to you to eat kosher food because you abhor eating non-kosher food like pork, seafood, etc.?</u>						
Very important	30	44	37	48	37	41
Important	20	24	20	15	25	21
Not so important	20	13	15	19	14	15
Not at all important	29	19	27	19	24	22
Total	100	100	100	100	100	100
N	89	279	132	237	225	962
<u>Is it important to you to eat kosher food because kosher food is healthier?</u>						
Very important	33	43	33	50	38	41
Important	18	30	32	29	33	29
Not so important	19	15	8	13	17	14
Not at all important	31	13	27	8	12	15
Total	100	100	100	100	100	100
N	91	280	138	238	230	977
<u>Is it important to you to eat kosher food because kosher food is cleaner and more hygienic?</u>						
Very important	36	49	37	53	44	46
Important	21	29	27	26	31	28
Not so important	18	11	11	13	14	13
Not at all important	25	11	25	8	10	14
Total	100	100	100	100	100	100
N	91	279	139	237	230	976

## REASONS FOR KEEPING KASHRUT (CONTINUED)

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>Is it important to you to eat kosher food because you are continuing the tradition that you have from home?</u>						
Very important	48	60	43	70	47	56
Important	26	25	27	18	25	24
Not so important	6	10	10	6	14	10
Not at all important	20	5	19	5	14	10
Total	100	100	100	100	100	100
N	88	279	135	238	223	963
<u>Is it important to you to eat kosher food because that's what Jews do?</u>						
Very important	41	48	35	68	45	50
Important	24	28	26	19	24	24
Not so important	12	14	18	8	17	14
Not at all important	23	9	21	5	13	12
Total	100	100	100	100	100	100
N	91	278	135	238	229	971
<u>Is it important to you to eat kosher food because it is a commandment from the Torah?</u>						
Very important	43	43	30	65	36	45
Important	23	27	18	18	25	23
Not so important	13	18	26	11	15	16
Not at all important	20	12	27	6	23	16
Total	100	100	100	100	100	100
N	90	280	137	238	229	974
<u>Is it important to you to eat kosher food because it distinguishes between Jews and non-Jews?</u>						
Very important	35	42	30	59	34	42
Important	14	27	17	20	29	23
Not so important	19	15	21	13	17	16
Not at all important	32	15	32	8	20	19
Total	100	100	100	100	100	100
N	91	278	136	237	228	970

## REASONS FOR KEEPING KASHRUT (CONTINUED)

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>Is it important to you to eat kosher food because it prevents arguments at home?</u>						
Very important	22	24	20	33	19	24
Important	14	20	17	19	21	19
Not so important	16	18	16	15	20	17
Not at all important	<u>48</u>	<u>38</u>	<u>47</u>	<u>33</u>	<u>40</u>	<u>39</u>
Total	100	100	100	100	100	100
N	90	277	135	237	227	966
<u>Are you uncomfortable when you eat non-kosher food?</u>						
Always	5	15	8	12	6	10
Often	2	8	0	4	4	4
Sometimes	2	4	5	2	6	4
Seldom	4	3	7	4	7	5
Never	42	15	46	12	40	29
Always eats kosher food	<u>44</u>	<u>55</u>	<u>34</u>	<u>66</u>	<u>36</u>	<u>48</u>
Total	100	100	100	100	100	100
N	125	297	184	250	312	1168

## OBSERVANCE OF FAST-DAYS

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	235	632	390	510	599	2366
<u>Do you fast on</u>						
<u>Yom Kippur?</u>						
Always, as commanded	63	84	52	87	61	71
Always, part of the day	3	2	4	2	6	3
Often, as commanded	3	2	3	1	3	2
Often, part of the day	2	1	2	1	2	1
Sometimes	2	1	3	1	3	2
Seldom	2	2	3	1	2	2
Never	26	9	34	8	25	19
Total	100	100	100	100	100	100
N	233	630	389	509	597	2358
<u>Do you fast on</u>						
<u>10th of Tevet?</u>						
Always, as commanded	14	9	9	21	8	12
Always, part of the day	4	3	2	2	3	3
Often, as commanded	3	2	2	3	4	3
Often, part of the day	0	1	0	1	2	1
Sometimes	0	2	1	2	1	1
Seldom	3	2	1	3	2	2
Never	76	81	85	67	80	78
Total	100	100	100	100	100	100
N	234	629	388	508	597	2356
<u>Do you fast on</u>						
<u>Tisha B'Av?</u>						
Always, as commanded	22	17	15	31	15	20
Always, part of the day	1	3	2	2	3	2
Often, as commanded	2	3	2	3	4	3
Often, part of the day	1	0	1	2	1	1
Sometimes	1	2	1	1	2	1
Seldom	2	4	0	4	1	2
Never	71	71	80	56	75	70
Total	100	100	100	100	100	100
N	234	630	388	508	597	2357

## PRAYER

## Origin of self/father

	Israel <u>Israel</u>	Israel <u>East</u>	Israel <u>West</u>	East <u>East</u>	West <u>West</u>	Total
N	235	632	390	510	599	2366
<u>How often do you go to the synagogue?</u>						
Every/almost every day	11	6	6	13	8	8
Shabbat and holidays	13	15	11	26	14	16
Roshhashana Yom Kippur	10	20	15	16	17	17
Only on special events	17	17	16	12	12	14
High Holidays/sp.events	25	30	28	22	21	25
Never	<u>24</u>	<u>13</u>	<u>25</u>	<u>11</u>	<u>27</u>	<u>19</u>
Total	100	100	100	100	100	100
N	228	617	374	499	573	2291
<u>Do you pray on weekdays Shaharit?</u>						
Pray with congregation	10	4	5	10	7	7
Pray alone	12	11	9	17	12	12
Don't pray	<u>79</u>	<u>84</u>	<u>86</u>	<u>73</u>	<u>82</u>	<u>81</u>
Total	100	100	100	100	100	100
N	234	627	386	506	597	2350
<u>Do you pray on weekdays Mincha?</u>						
Pray with congregation	9	4	5	11	6	7
Pray alone	9	7	6	11	9	9
Don't pray	<u>82</u>	<u>88</u>	<u>88</u>	<u>78</u>	<u>85</u>	<u>84</u>
Total	100	100	100	100	100	100
N	234	627	386	505	596	2348
<u>Do you pray on weekdays Ma'ariv?</u>						
Pray with congregation	9	4	5	12	6	7
Pray alone	9	8	6	10	8	8
Don't pray	<u>83</u>	<u>88</u>	<u>89</u>	<u>78</u>	<u>86</u>	<u>85</u>
Total	100	100	100	100	100	100
N	233	626	386	506	596	2347
<u>Do you pray at synagogue on Yom Kippur?</u>						
All, or most of the day	33	29	21	46	26	31
Only "Kol Nidrei"	3	7	6	6	6	6
"Kol Nidrei" "Ne'ila"	8	17	10	11	7	11
"Kol Nidrei" "Yizkor"	3	2	4	2	4	3
Only "Yizkor"	0	0	3	1	5	2
Only some other prayers	6	10	6	7	9	8
Prays at home	11	8	7	9	9	8
Doesn't pray at all	<u>36</u>	<u>27</u>	<u>45</u>	<u>18</u>	<u>34</u>	<u>31</u>
Total	100	100	100	100	100	100
N	234	630	388	506	598	2356

## PRAYER (CONTINUED)

	Israel Israel	Israel East	Israel West	East East	West West	Total
N	125	301	187	253	314	1180
<u>Do you say the "Hallel" on Independence Day?</u>						
I don't pray at all	66	75	76	54	67	68
Pray, but no Hallel	15	11	8	14	12	12
Hallel but no blessing	6	5	3	8	8	6
Hallel with blessing	13	9	13	23	14	14
Total	100	100	100	100	100	100
N	124	299	186	252	308	1169
<u>Does it happen that you pray in your own words and not from the prayer book?</u>						
Often	15	19	9	19	11	15
Sometimes	23	30	21	29	27	27
Seldom	12	13	13	11	10	12
Never	50	39	57	41	52	47
Total	100	100	100	100	100	100
N	122	293	185	248	310	1158
<u>When you pray, do you pray because of a personal need or in order to fulfill the commandment?</u>						
to obey the commandment	12	19	14	29	11	17
because of personal need	25	31	29	18	27	26
Both obey and pers. need	20	27	16	30	20	23
I don't pray at all	43	24	41	23	42	33
Total	100	100	100	100	100	100
N	124	297	187	250	313	1171
<u>Do you know how to pray from a prayer book?</u>						
To a great extent	39	40	30	47	27	36
To some extent	10	21	15	15	21	17
A little	9	15	13	11	12	12
Not at all	42	25	42	27	40	34
Total	100	100	100	100	100	100
N	125	301	186	253	313	1178

## OBSERVANCE OF HOLIDAYS

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	235	632	390	510	599	2366
<u>Do you participate in a Seder of any kind?</u>						
Always	74	85	78	86	67	78
Frequently	13	9	12	7	15	11
Sometimes	9	2	5	1	8	4
Seldom	1	1	2	2	5	2
Never	3	3	3	4	5	4
Total	100	100	100	100	100	100
N	234	630	389	506	598	2357
<u>Do you participate or lead a traditional Seder?</u>						
Always	56	79	54	85	55	68
Frequently	11	10	14	6	9	9
Sometimes	9	4	8	3	10	6
Seldom	7	3	8	3	10	6
Never	17	4	15	3	16	10
Total	100	100	100	100	100	100
N	232	631	389	508	596	2356
<u>Do you refrain from eating hametz on Pesah?</u>						
Always	56	79	56	84	54	68
Frequently	6	7	9	5	7	7
Sometimes	8	3	7	3	10	6
Seldom	6	2	7	2	6	4
Never	24	9	20	6	23	15
Total	100	100	100	100	100	100
N	234	631	389	508	596	2358
<u>Do you use special utensils on Pesah?</u>						
Always	46	71	38	77	41	57
Frequently	6	7	6	6	6	6
Sometimes	5	4	3	4	5	4
Seldom	5	3	6	1	6	4
Never	38	15	47	12	42	29
Total	100	100	100	100	100	100
N	234	630	387	507	597	2355
<u>Do you participate in "Tikkun" on Shavuot Eve?</u>						
Always	18	18	14	31	14	19
Frequently	4	5	2	5	5	4
Sometimes	3	5	2	6	5	5
Seldom	5	7	5	8	5	6
Never	71	65	77	50	72	66
Total	100	100	100	100	100	100
N	232	629	387	508	596	2352

## OBSERVANCE OF HOLIDAYS (CONTINUED)

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>Do you light Hanuka candles?</u>						
Always	70	78	67	84	58	72
Frequently	10	9	11	7	13	10
Sometimes	6	5	7	4	8	6
Seldom	4	3	4	1	4	3
Never	9	6	11	4	16	9
Total	100	100	100	100	100	100
N	234	631	389	507	595	2356
<u>Do you listen to Megilat Esther on Purim?</u>						
Always	33	37	24	54	29	36
Frequently	9	11	9	10	8	9
Sometimes	12	14	13	11	13	13
Seldom	14	14	12	7	10	11
Never	33	24	42	18	41	31
Total	100	100	100	100	100	100
N	234	629	389	507	597	2356
<u>Do you usually build a sukka?</u>						
Kosher sukka, eat always	29	33	18	33	14	25
Kosher, eat sometimes	9	18	11	17	7	13
Yes, not strictly kosher	17	12	24	7	12	13
No	44	37	46	43	67	48
Total	100	100	100	100	100	100
N	235	630	389	508	598	2360
<u>Is there a mezuzah in your house?</u>						
On every door required	66	86	59	87	56	72
Only the entrance door	29	13	38	13	41	26
There is no mezuzah	5	1	3	1	3	2
Total	100	100	100	100	100	100
N	235	632	388	509	599	2363

## OBSERVANCE OF HOLIDAYS (CONTINUED)

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	125	301	187	253	314	1180
<u>Do you say grace after meals</u>						
Always	26	14	13	35	17	21
Frequently	4	11	8	11	6	9
Sometimes	5	10	4	13	7	8
Seldom	10	12	9	6	6	8
Never	54	52	66	35	64	54
Total	100	100	100	100	100	100
N	125	301	187	253	314	1180
<u>Do you eat dairy meals on Shavuot?</u>						
Always	39	44	41	55	41	45
Frequently	14	17	15	12	14	15
Sometimes	16	12	17	14	13	14
Seldom	9	7	6	5	5	6
Never	23	19	21	13	27	21
Total	100	100	100	100	100	100
N	124	300	186	252	313	1175
<u>Do you avoid riding on Rosh Hashana?</u>						
Always	30	27	24	48	27	31
Frequently	1	7	5	5	4	5
Sometimes	2	4	3	6	4	4
Seldom	6	7	4	5	4	5
Never	62	55	64	37	62	55
Total	100	100	100	100	100	100
N	125	301	187	253	311	1177
<u>Do you bless the Lulav?</u>						
Always	29	22	20	38	20	25
Frequently	2	5	3	10	5	5
Sometimes	5	8	3	7	7	6
Seldom	6	7	3	5	4	5
Never	58	58	72	40	64	58
Total	100	100	100	100	100	100
N	125	301	187	252	312	1177
<u>Do you go to Hakafot on Simhat Torah?</u>						
Always	33	36	26	48	26	34
Frequently	4	12	7	12	9	10
Sometimes	8	12	12	11	9	11
Seldom	13	9	9	8	8	9
Never	42	30	45	21	47	36
Total	100	100	100	100	100	100
N	124	299	187	251	312	1173

## MEZUZAH AND OBSERVANCE OF SHMITTAH

## Origin of self/father

	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
N	125	301	187	253	314	1180
<u>Do you examine the kashrut of the mezuzah?</u>						
From time to time	42	50	31	64	32	44
Seldom	9	26	20	19	17	19
Never	<u>49</u>	<u>24</u>	<u>49</u>	<u>17</u>	<u>51</u>	<u>36</u>
Total	100	100	100	100	100	100
N	123	300	185	253	313	1174
<u>Do you usually kiss the mezuzah?</u>						
Yes	35	46	20	63	29	40
Sometimes	16	28	17	19	17	20
No	<u>49</u>	<u>26</u>	<u>63</u>	<u>18</u>	<u>54</u>	<u>40</u>
Total	100	100	100	100	100	100
N	123	300	186	253	314	1176
<u>In your opinion, does the mezuzah protect your home?</u>						
Definitely yes	37	55	26	70	32	46
I think so	24	32	28	23	28	27
I don't think so	19	7	25	4	20	14
Definitely not	<u>20</u>	<u>6</u>	<u>21</u>	<u>3</u>	<u>19</u>	<u>13</u>
Total	100	100	100	100	100	100
N	124	300	187	253	311	1175
<u>How do you behave in a year of Shmittah?</u>						
Seek counsel from rabbi	1	4	2	4	2	3
Eat imported fruits/veg	0	2	2	4	3	3
Rely mainly on "Badatz"	16	12	9	14	10	12
Rely on Rabbinat permit	19	16	13	23	13	16
Don't observe Shmittah	<u>64</u>	<u>66</u>	<u>74</u>	<u>56</u>	<u>72</u>	<u>67</u>
Total	100	100	100	100	100	100
N	121	297	183	245	304	1150

## FAMILY PURITY

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
N	235	632	390	510	599	2366
<u>Do you/your wife go to mikveh regularly?</u>						
Yes, regularly	26	25	13	29	10	20
From time to time	8	13	5	11	8	10
No (including once)	66	63	81	59	82	70
Total	100	100	100	100	100	100
N	144	452	294	445	488	1823
<u>Do you have two separate beds in your bedroom, or one double bed?</u>						
Two separate beds	26	11	13	22	13	16
One double bed	74	89	87	78	87	84
Total	100	100	100	100	100	100
N	141	445	290	440	486	1802

## USE OF HEAD-COVER AND PHYLACTERIES

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	125	301	187	253	314	1180
<u>Men: Do you usually cover your head?</u>						
Yes always	25	17	17	35	18	22
Yes, only on Shabbat	0	4	0	6	2	3
Yes, only during prayers	20	24	14	21	13	18
Yes, only at meals	0	0	1	2	1	1
Only on special occasion	5	17	15	7	13	12
Only during mourning	0	3	6	3	3	3
Other	7	2	1	2	3	3
Does not cover	43	33	46	22	46	37
Total	100	100	100	100	100	100
N	60	138	87	121	141	547
<u>Women: Do you usually cover your head?</u>						
Yes, always	25	10	10	15	11	13
During candle lighting	0	12	4	15	6	8
Yes, only during prayers	8	12	9	12	6	9
Yes, only on Shabbat	0	0	0	1	0	0
Only outside the house	8	7	4	6	3	5
Only on special occasion	0	1	0	3	1	1
Only during mourning	3	7	2	1	1	3
Other	0	4	1	6	4	4
Does not cover	58	48	71	42	67	56
Total	100	100	100	100	100	100
N	40	129	82	117	144	512
<u>Men: What type of head covering do you use?</u>						
Knitted kippa	31	47	35	43	31	39
Black kippa	20	17	20	27	15	19
Beret, etc.	5	1	0	6	4	3
Hat	2	1	0	3	2	2
Doesn't cover	42	35	45	21	47	37
Total	100	100	100	100	100	100
N	59	139	86	120	140	544
<u>Women: What type of head covering do you use?</u>						
Loose kerchief, symbolic	10	37	17	38	18	26
Tight kerchief, headband	17	7	4	13	8	9
Hat	5	4	1	4	2	3
Wig	0	0	4	0	3	1
Wig hat or kerchief	12	4	4	4	3	4
Does not cover	57	48	70	42	66	56
Total	100	100	100	100	100	100
N	42	126	81	114	142	505
<u>Men: Do you use phylacteries?</u>						
I don't have any	29	18	18	11	30	21
Have but don't use them	25	35	42	21	34	32
Have but use only seldom	8	23	16	14	12	15
have and use sometimes	12	8	5	17	6	9
Use daily	25	16	19	37	18	23
Total	100	100	100	100	100	100
N	59	141	85	121	139	545

## CONSULTING WITH RABBI

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
N	125	301	187	253	314	1180
<u>Do you seek advice from a rabbi on personal problems?</u>						
Always	6	5	2	5	2	4
Often	6	5	2	8	5	5
Sometimes	8	8	5	11	7	8
Seldom	9	11	4	15	6	9
Never	71	71	87	62	81	74
Total	100	100	100	100	100	100
N	122	292	182	247	306	1149
<u>Do you seek advice from a rabbi on problems connected to religious observance?</u>						
Always	10	4	2	6	2	4
Often	6	7	3	11	4	6
Sometimes	7	10	6	14	9	10
Seldom	7	13	8	9	5	9
Never	70	66	81	61	80	72
Total	100	100	100	100	100	100
N	123	292	182	247	307	1151

## VISITING HOLY PLACES

## Origin of self/father

	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
N	125	301	187	253	314	1180
<u>How often do you visit the Kotel (Wailing Wall)?</u>						
Often	12	9	7	18	9	11
Sometimes	33	38	29	37	35	35
Seldom	41	40	40	32	38	38
Never	14	13	24	13	17	16
Can't go (prohibited)	0	0	0	0	1	0
Total	100	100	100	100	100	100
N	125	301	187	253	312	1178
<u>How often do you visit holy men or graves of Tzaddikim?</u>						
Often	8	10	6	22	6	11
Sometimes	18	23	8	28	16	19
Seldom	10	24	12	20	12	16
Never	54	39	66	28	59	48
Can't go (prohibited)	10	4	7	2	8	6
Total	100	100	100	100	100	100
N	125	300	187	253	312	1177

## RELIGIOUS STUDIES AND HEALTH

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>Do you read a religious newspaper?</u>						
Always	14	6	9	10	9	9
Frequently	4	3	4	4	1	3
Sometimes	5	7	3	6	7	6
Seldom	5	3	3	11	6	6
Never	72	80	81	69	77	76
Total	100	100	100	100	100	100
N	125	300	187	253	312	1177
<u>Do you study halacha and interpretations?</u>						
Always	16	9	10	19	10	12
Frequently	6	9	7	9	6	8
Sometimes	10	9	6	12	9	9
Seldom	3	12	10	11	6	9
Never	65	62	66	49	68	62
Total	100	100	100	100	100	100
N	124	300	187	253	312	1176
<u>Do you watch your health?</u>						
Always	54	54	47	63	58	56
Frequently	26	28	28	21	22	25
Sometimes	13	10	14	10	8	10
Seldom	2	3	5	5	4	4
Never	5	5	7	2	7	5
Total	100	100	100	100	100	100
N	125	300	187	253	312	1177

## BETWEEN MAN-AND-MAN: MITZVOT

## Origin of self/father

	Israel <u>Israel</u>	Israel <u>East</u>	Israel <u>West</u>	East <u>East</u>	West <u>West</u>	<u>Total</u>
N	235	632	390	510	599	2366
<u>To what extent are you engaged in voluntary public work?</u>						
To a very great extent	7	5	8	8	8	7
To some extent	15	11	18	17	14	14
A little	16	19	18	13	16	16
Rarely	22	22	16	18	18	19
Never	<u>40</u>	<u>44</u>	<u>39</u>	<u>45</u>	<u>44</u>	<u>43</u>
Total	100	100	100	100	100	100
N	234	631	389	505	597	2356
<u>Are you active in (or a member of) a mutual aid society?</u>						
Yes	9	8	12	13	12	11
No	<u>91</u>	<u>92</u>	<u>88</u>	<u>87</u>	<u>88</u>	<u>89</u>
Total	100	100	100	100	100	100
N	235	627	389	507	596	2354
<u>Do you visit sick persons who are not family or friends, in hospitals and other "mitzvah situations"?</u>						
Yes	16	29	19	35	26	27
No	<u>84</u>	<u>71</u>	<u>81</u>	<u>65</u>	<u>74</u>	<u>73</u>
Total	100	100	100	100	100	100
N	234	630	388	504	597	2353

## BETWEEN MAN-AND-MAN: MITZVOT (CONTINUED)

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	125	301	187	253	314	1180
<u>Would you be prepared to assist people different from you in religious observance?</u>						
Definitely prepared	49	44	52	49	39	45
Prepared	46	53	41	45	52	48
Opposed	4	4	4	6	6	5
Definitely opposed	2	0	2	0	4	2
Total	100	100	100	100	100	100
N	123	300	185	251	312	1171
<u>Would you be willing to give several hours a week to help elderly, handicapped or sick people?</u>						
Already give time	7	5	6	8	13	8
Definitely ready	22	19	10	15	15	16
Ready to give time	35	37	41	39	29	36
Not so ready	20	25	25	23	20	23
Not at all ready	16	14	18	15	23	18
Total	100	100	100	100	100	100
N	124	301	186	253	310	1174
<u>Would you be willing to give several hours a week to help new immigrants?</u>						
Already give time	12	6	12	6	15	10
Definitely ready	19	15	12	15	17	15
Ready to give time	36	32	42	37	32	35
Not so ready	22	27	20	25	17	22
Not at all ready	11	21	14	17	19	18
Total	100	100	100	100	100	100
N	125	301	186	253	310	1175
<u>Would you be willing to give several hours a week to help families in distress?</u>						
Already give time	4	3	7	6	6	5
Definitely ready	24	17	11	17	14	16
Ready to give time	42	43	45	44	40	42
Not so ready	20	23	20	18	18	20
Not at all ready	10	14	17	14	22	16
Total	100	100	100	100	100	100
N	124	301	186	252	310	1173

## BETWEEN MAN-AND-MAN: MITZVOT (CONTINUED)

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>Would you be willing to give several hours a week to religious activity in neighborhood or community?</u>						
Already give time	7	3	3	6	3	4
Definitely ready	5	7	4	8	7	7
Ready to give time	16	19	13	28	16	19
Not so ready	29	32	21	26	23	26
Not at all ready	<u>43</u>	<u>39</u>	<u>59</u>	<u>32</u>	<u>50</u>	<u>44</u>
Total	100	100	100	100	100	100
N	123	300	187	253	310	1173
<u>Would you be willing to give several hours a week to Civil Guard?</u>						
Already give time	6	3	3	4	4	4
Definitely ready	5	10	7	7	4	7
Ready to give time	29	23	21	24	23	24
Not so ready	31	24	28	25	25	26
Not at all ready	<u>30</u>	<u>40</u>	<u>41</u>	<u>41</u>	<u>43</u>	<u>40</u>
Total	100	100	100	100	100	100
N	122	298	186	253	309	1168

## CHARITY

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
N	125	301	187	253	314	1180
<u>Do you contribute money to organizations helping handicapped and sick people?</u>						
Often	44	46	46	52	39	45
Sometimes	36	29	33	33	28	31
Seldom	7	7	7	4	9	7
Don't give but would	9	10	5	6	14	9
Don't give and wouldn't	4	7	9	6	9	7
Total	100	100	100	100	100	100
N	125	300	187	253	314	1179
<u>Do you contribute money to religious institutions?</u>						
Often	22	21	11	31	12	19
Sometimes	13	22	10	28	17	19
Seldom	10	14	15	11	15	13
Don't give but would	14	12	11	11	15	12
Don't give and wouldn't	41	31	53	19	41	36
Total	100	100	100	100	100	100
N	125	300	187	253	314	1179
<u>Do you contribute money to charity for the poor and orphans?</u>						
Often	27	34	22	39	19	28
Sometimes	31	29	23	38	28	30
Seldom	12	12	16	9	16	13
Don't give but would	16	15	15	6	16	14
Don't give and wouldn't	14	10	24	8	21	15
Total	100	100	100	100	100	100
N	125	300	187	253	313	1178
<u>Do you contribute money to public organizations?</u>						
Often	28	37	32	38	31	34
Sometimes	32	29	30	35	30	31
Seldom	12	11	14	8	12	11
Don't give but would	17	14	11	12	14	14
Don't give and wouldn't	11	9	14	7	12	10
Total	100	100	100	100	100	100
N	125	298	185	253	314	1175

## PRINCIPLES OF FAITH

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	235	632	390	510	599	2366
<u>To what extent do you believe, or not believe that good deeds are rewarded?</u>						
Believe completely	44	60	38	74	38	52
Believe, with doubt	24	25	26	19	23	23
Doubt, with belief	14	8	11	4	16	10
Don't believe at all	<u>18</u>	<u>7</u>	<u>25</u>	<u>4</u>	<u>22</u>	<u>14</u>
Total	100	100	100	100	100	100
N	234	630	390	508	596	2358
<u>To what extent do you believe, or not believe that bad deeds are punished?</u>						
Believe completely	38	52	30	63	32	44
Believe, with doubt	24	28	23	26	23	25
Doubt, with belief	15	12	16	5	18	13
Don't believe at all	<u>24</u>	<u>9</u>	<u>31</u>	<u>7</u>	<u>27</u>	<u>18</u>
Total	100	100	100	100	100	100
N	234	627	390	508	594	2353
<u>To what extent do you believe, or not believe that the Jewish people was chosen among the peoples?</u>						
Believe completely	43	62	33	69	36	50
Believe, with doubt	17	20	21	15	18	18
Doubt, with belief	11	8	15	7	15	11
Don't believe at all	<u>28</u>	<u>10</u>	<u>31</u>	<u>9</u>	<u>31</u>	<u>20</u>
Total	100	100	100	100	100	100
N	235	630	390	506	596	2357
<u>To what extent do you believe, or not believe in the next world?</u>						
Believe completely	34	39	25	50	23	35
Believe, with doubt	17	25	14	20	18	19
Doubt, with belief	18	17	18	12	16	16
Don't believe at all	<u>31</u>	<u>18</u>	<u>43</u>	<u>18</u>	<u>44</u>	<u>30</u>
Total	100	100	100	100	100	100
N	229	628	389	506	593	2345

## PRINCIPLES OF FAITH (CONTINUED)

## Origin of self/father

	<u>Israel</u> <u>Israel</u>	<u>Israel</u> <u>East</u>	<u>Israel</u> <u>West</u>	<u>East</u> <u>East</u>	<u>West</u> <u>West</u>	<u>Total</u>
<u>To what extent do you believe, or not believe that the Torah and mitzvot are God's command?</u>						
Believe completely	41	60	29	67	31	47
Believe, with doubt	13	17	14	15	16	16
Doubt, with belief	15	11	18	10	14	13
Don't believe at all	<u>31</u>	<u>13</u>	<u>39</u>	<u>8</u>	<u>38</u>	<u>24</u>
Total	100	100	100	100	100	100
N	233	627	388	504	594	2346
<u>To what extent do you believe that a Jew who doesn't observe mitzvot endangers the Jewish people?</u>						
Believe completely	24	22	13	31	15	21
Believe, with doubt	10	20	8	19	11	14
Doubt, with belief	10	19	13	15	15	15
Don't believe at all	<u>56</u>	<u>39</u>	<u>66</u>	<u>34</u>	<u>60</u>	<u>49</u>
Total	100	100	100	100	100	100
N	234	626	389	507	589	2345
<u>To what extent do you believe, or not believe that there is a supreme power guiding the world?</u>						
Believe completely	48	68	44	76	42	57
Believe, with doubt	23	16	21	12	23	18
Doubt, with belief	13	9	13	7	14	11
Don't believe at all	<u>17</u>	<u>7</u>	<u>22</u>	<u>5</u>	<u>21</u>	<u>13</u>
Total	100	100	100	100	100	100
N	235	628	390	508	595	2356
<u>To what extent do you believe, or not believe that there is a God?</u>						
Believe completely	52	76	45	84	46	63
Believe, with doubt	15	12	15	8	20	14
Doubt, with belief	15	7	15	4	16	11
Don't believe at all	<u>18</u>	<u>5</u>	<u>25</u>	<u>3</u>	<u>19</u>	<u>13</u>
Total	100	100	100	100	100	100
N	234	628	387	507	595	2351

## PRINCIPLES OF FAITH (CONTINUED)

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	125	301	187	253	314	1180
<u>To what extent do you believe or not believe that the Torah was given to Moses on Mount Sinai?</u>						
	46	65	40	76	40	55
	20	18	22	16	18	18
	15	11	18	4	18	13
	20	5	20	4	23	14
Total	100	100	100	100	100	100
N	123	300	186	253	311	1173
<u>To what extent do you believe or not believe in the coming of the Messiah?</u>						
	31	45	26	59	28	39
	11	21	9	14	12	14
	13	15	21	11	14	15
	46	19	45	15	46	32
Total	100	100	100	100	100	100
N	123	300	187	253	312	1175
<u>To what extent do you believe or not believe that those who don't adhere to mitzvot are punished?</u>						
	24	29	19	45	19	28
	15	24	13	23	14	19
	11	23	14	14	17	17
	50	24	54	19	49	37
Total	100	100	100	100	100	100
N	123	296	187	251	312	1169
<u>To what extent do you believe or not believe that a watch from above is kept over everyone?</u>						
	41	56	34	74	34	49
	19	25	20	11	20	19
	15	9	16	8	19	13
	25	10	30	7	27	19
Total	100	100	100	100	100	100
N	124	299	187	251	311	1172
<u>To what extent do you believe or not believe that prayer can help one get out of a bad situation?</u>						
	38	52	34	65	30	45
	15	24	21	22	21	21
	18	12	16	6	20	14
	28	12	29	7	29	20
Total	100	100	100	100	100	100
N	123	299	187	253	311	1173

## VALUES AS GUIDING PRINCIPLES

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	125	301	187	253	314	1180
<u>How important is it to you to be able to enjoy beauty, as a guiding principle in your life?</u>						
Very important	40	39	52	41	46	43
Important	42	44	41	42	42	43
Not so important	15	14	6	15	10	12
Not at all important	2	3	1	2	3	2
Total	100	100	100	100	100	100
N	125	300	185	249	312	1171
<u>How important is it to you to raise a family as a guiding principle in your life?</u>						
Very important	78	80	75	84	74	78
Important	20	18	22	15	24	20
Not so important	1	1	2	1	2	1
Not at all important	1	1	1	0	1	1
Total	100	100	100	100	100	100
N	125	300	187	253	314	1179
<u>How important is it to you to honor one's parents as a guiding principle in your life?</u>						
Very important	75	84	78	89	79	82
Important	23	16	21	11	19	17
Not so important	2	0	1	0	2	1
Not at all important	0	0	0	0	1	0
Total	100	100	100	100	100	100
N	125	300	187	253	311	1176
<u>How important is it to you to work hard as a guiding principle in your life?</u>						
Very important	37	37	35	40	36	37
Important	38	43	46	41	44	43
Not so important	23	17	15	16	18	17
Not at all important	2	3	4	3	3	3
Total	100	100	100	100	100	100
N	125	299	186	251	313	1174

## VALUES AS GUIDING PRINCIPLES (CONTINUED)

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>How important is it to you to make a lot of money as a guiding principle in your life?</u>						
Very important	31	35	31	28	26	30
Important	37	37	44	30	36	36
Not so important	23	23	21	36	33	28
Not at all important	9	5	4	6	5	5
Total	100	100	100	100	100	100
N	124	298	187	253	313	1175
<u>How important is it to you to behave according to your feelings as a guiding principle in your life?</u>						
Very important	46	48	51	44	46	47
Important	37	42	39	43	43	41
Not so important	13	8	9	11	9	10
Not at all important	5	1	2	2	2	2
Total	100	100	100	100	100	100
N	125	300	186	253	311	1175
<u>How important is it to you to have a good time as a guiding principle in your life?</u>						
Very important	58	72	61	58	55	61
Important	33	26	33	38	38	33
Not so important	6	2	5	3	5	4
Not at all important	3	0	2	0	2	1
Total	100	100	100	100	100	100
N	125	300	187	253	310	1175
<u>How important is it to you to read and study in order to broaden horizons as a guiding principle in your life?</u>						
Very important	58	59	64	62	60	60
Important	34	33	30	28	34	32
Not so important	6	7	4	9	6	6
Not at all important	2	2	3	1	1	1
Total	100	100	100	100	100	100
N	125	300	187	252	313	1177

## VALUES AS GUIDING PRINCIPLES (CONTINUED)

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>How important is it to you to engage in community voluntary work as a guiding principle in your life?</u>						
Very important	18	13	19	22	17	18
Important	42	51	43	47	44	46
Not so important	31	28	28	25	32	29
Not at all important	9	8	10	6	7	8
Total	100	100	100	100	100	100
N	125	298	187	253	313	1176
<u>How important is it to you to be at peace with yourself as a guiding principle in your life?</u>						
Very important	76	75	83	75	71	76
Important	23	23	16	23	27	23
Not so important	1	2	1	2	1	1
Not at all important	1	1	0	0	1	0
Total	100	100	100	100	100	100
N	124	300	187	253	312	1176
<u>How important is it to you to understand other people's point of view, as a guiding principle in your life?</u>						
Very important	42	45	56	47	42	46
Important	50	46	41	45	50	47
Not so important	6	7	3	6	5	6
Not at all important	2	1	1	2	2	2
Total	100	100	100	100	100	100
N	124	300	187	253	314	1178
<u>How important is it to you to tell the truth as a guiding principle in your life?</u>						
Very important	75	74	78	84	79	78
Important	22	25	21	15	20	21
Not so important	2	1	1	0	1	1
Not at all important	0	0	0	0	1	0
Total	100	100	100	100	100	100
N	125	301	187	252	314	1179

## VALUES AS GUIDING PRINCIPLES (CONTINUED)

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>How important is it to you to keep promises as a guiding principle in your life?</u>						
Very important	74	70	77	79	75	75
Important	24	29	22	21	23	24
Not so important	2	1	1	0	1	1
Not at all important	0	0	0	0	1	0
Total	100	100	100	100	100	100
N	124	301	187	252	314	1178
<u>How important is it to you to obey the law as a guiding principle in your life?</u>						
Very important	55	56	58	69	63	61
Important	38	37	37	28	34	34
Not so important	5	6	4	4	3	4
Not at all important	2	1	1	0	1	1
Total	100	100	100	100	100	100
N	125	301	187	252	314	1179
<u>How important is it to you to behave responsibly as a guiding principle in your life?</u>						
Very important	69	69	76	76	72	72
Important	30	29	23	23	25	26
Not so important	1	2	2	0	2	1
Not at all important	0	1	0	0	1	0
Total	100	100	100	100	100	100
N	125	300	186	252	312	1175
<u>How important is it to you to be a good and faithful friend as a guiding principle in your life?</u>						
Very important	70	71	73	74	71	72
Important	29	28	26	25	28	27
Not so important	1	1	1	2	1	1
Not at all important	0	0	1	0	1	0
Total	100	100	100	100	100	100
N	125	300	187	253	313	1178

## VALUES AS GUIDING PRINCIPLES (CONTINUED)

## Origin of self/father

	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
N	125	301	187	253	314	1180
<u>How important is it to you to succeed in work or in studies as a guiding principle in your life?</u>						
Very important	62	71	71	72	66	69
Important	35	28	25	25	29	28
Not so important	3	1	4	2	4	3
Not at all important	0	0	1	0	1	0
Total	100	100	100	100	100	100
N	125	301	187	252	312	1177
<u>How important is it to you to do Army service as a guiding principle in your life?</u>						
Very important	59	70	73	73	61	68
Important	27	22	16	21	29	23
Not so important	8	6	7	4	6	6
Not at all important	6	2	4	2	4	3
Total	100	100	100	100	100	100
N	124	298	186	252	312	1172
<u>To what extent do you consider yourself a moral person?</u>						
Very great extent	39	36	50	46	49	44
Great extent	46	50	39	41	36	42
Some extent	13	12	10	12	12	12
Small extent	2	2	1	0	0	1
Very small extent	1	0	1	0	2	1
Total	100	100	100	100	100	100
N	124	301	185	252	314	1176

## OBSERVANCE OF JEWISH PRECEPTS AS GUIDING PRINCIPLES

## Origin of self/father

	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
N	125	301	187	253	314	1180
<u>How important is it to you to study Bible as a guiding principle in your life?</u>						
Very important	19	19	17	29	18	21
Important	24	35	21	38	27	30
Not so important	40	36	42	23	36	35
Not at all important	<u>17</u>	<u>10</u>	<u>19</u>	<u>10</u>	<u>19</u>	<u>15</u>
Total	100	100	100	100	100	100
N	125	299	187	253	314	1178
<u>How important is it to you to believe in God as a guiding principle in your life?</u>						
Very important	43	56	31	68	34	48
Important	19	29	25	22	25	25
Not so important	20	10	26	7	23	16
Not at all important	<u>18</u>	<u>4</u>	<u>18</u>	<u>3</u>	<u>18</u>	<u>11</u>
Total	100	100	100	100	100	100
N	122	300	186	253	314	1175
<u>How important is it to you to be religious (to observe mitzvot) as a guiding principle in your life?</u>						
Very important	24	24	19	42	21	27
Important	19	30	10	30	17	22
Not so important	25	34	35	20	32	30
Not at all important	<u>32</u>	<u>12</u>	<u>37</u>	<u>8</u>	<u>29</u>	<u>22</u>
Total	100	100	100	100	100	100
N	123	300	186	253	314	1176
<u>How important is it to you to help those in need, as a guiding principle in your life?</u>						
Very important	40	42	34	51	36	41
Important	42	48	50	40	48	46
Not so important	16	8	13	7	13	11
Not at all important	<u>2</u>	<u>1</u>	<u>3</u>	<u>1</u>	<u>2</u>	<u>2</u>
Total	100	100	100	100	100	100
N	124	300	187	252	313	1176

## OBSERVANCE OF JEWISH PRECEPTS AS GUIDING PRINCIPLES (CONTINUED)

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>How important is it to you to contribute to charity, as a guiding principle in your life?</u>						
Very important	33	35	24	38	30	32
Important	38	41	39	50	41	42
Not so important	22	21	26	11	20	19
Not at all important	7	4	12	2	9	6
Total	100	100	100	100	100	100
N	124	299	187	252	312	1174
<u>How important is it to you to feel part of the Jewish people as a guiding principle in your life?</u>						
Very important	57	68	61	77	66	67
Important	33	27	26	23	30	27
Not so important	8	4	11	0	3	4
Not at all important	2	1	2	0	1	1
Total	100	100	100	100	100	100
N	125	301	186	253	312	1177
<u>How important is it to you to celebrate Jewish holidays in some way, as a guiding principle in your life?</u>						
Very important	50	63	49	73	46	57
Important	38	29	33	22	41	32
Not so important	10	7	14	4	12	9
Not at all important	2	2	4	2	2	2
Total	100	100	100	100	100	100
N	123	301	187	251	311	1173
<u>How important is it to you to observe holidays according to religious tradition, as a guiding principle in your life?</u>						
Very important	39	43	26	63	31	41
Important	25	33	25	21	27	26
Not so important	23	17	29	12	29	22
Not at all important	14	6	20	4	13	11
Total	100	100	100	100	100	100
N	124	300	187	252	312	1175

## OBSERVANCE OF JEWISH PRECEPTS AS GUIDING PRINCIPLES (CONTINUED)

	Origin of self/father					Total
	Israel Israel	Israel East	Israel West	East East	West West	
<u>How important is it to you to live in Israel as a guiding principle in your life?</u>						
Very important	66	71	64	81	65	70
Important	23	23	24	17	29	23
Not so important	9	4	7	2	4	5
Not at all important	2	1	4	0	2	2
Total	100	100	100	100	100	100
N	125	300	187	253	314	1179
<u>How important is it to you to study Talmud as a guiding principle in your life?</u>						
Very important	20	12	12	20	16	16
Important	17	21	10	35	16	21
Not so important	27	37	28	25	24	28
Not at all important	36	30	50	21	44	36
Total	100	100	100	100	100	100
N	124	301	187	253	313	1178
<u>How important is it to you to participate in a Seder as a guiding principle in your life?</u>						
Very important	52	68	49	80	52	62
Important	34	24	36	17	36	29
Not so important	10	6	10	2	8	7
Not at all important	3	2	5	0	3	3
Total	100	100	100	100	100	100
N	125	301	187	253	314	1180
<u>How important is it to you to observe Yom Kippur fast as a guiding principle in your life?</u>						
Very important	48	70	38	80	48	59
Important	18	17	19	11	19	17
Not so important	22	6	20	5	17	13
Not at all important	12	7	22	4	16	11
Total	100	100	100	100	100	100
N	125	301	185	253	314	1178

## OBSERVANCE OF JEWISH PRECEPTS AS GUIDING PRINCIPLES (CONTINUED)

## Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>How important is it to you to do soul-searching on Yom-Kippur as a guiding principle in your life?</u>						
Very important	42	55	37	68	43	51
Important	23	26	18	19	19	21
Not so important	21	12	22	9	21	16
Not at all important	<u>14</u>	<u>7</u>	<u>22</u>	<u>4</u>	<u>17</u>	<u>12</u>
Total	100	100	100	100	100	100
N	125	301	185	253	313	1177
<u>How important is it to you to observe kashrut at home as a guiding principle in your life?</u>						
Very important	39	57	30	73	35	49
Important	20	26	17	13	18	19
Not so important	18	9	26	8	21	16
Not at all important	<u>22</u>	<u>8</u>	<u>26</u>	<u>6</u>	<u>26</u>	<u>17</u>
Total	100	100	100	100	100	100
N	125	301	186	253	312	1177
<u>How important is it to you to observe kashrut outside the home as a guiding principle in your life?</u>						
Very important	35	50	26	66	31	43
Important	18	28	16	16	18	20
Not so important	20	12	25	10	21	17
Not at all important	<u>27</u>	<u>10</u>	<u>32</u>	<u>7</u>	<u>29</u>	<u>20</u>
Total	100	100	100	100	100	100
N	124	298	186	252	314	1174
<u>How important is it to you to observe Shabbat in a traditional way, as a guiding principle in your life?</u>						
Very important	30	32	21	50	26	32
Important	15	25	11	23	16	19
Not so important	22	29	32	20	26	26
Not at all important	<u>34</u>	<u>14</u>	<u>37</u>	<u>7</u>	<u>32</u>	<u>23</u>
Total	100	100	100	100	100	100
N	125	300	186	252	311	1174

## OBSERVANCE OF JEWISH PRECEPTS AS GUIDING PRINCIPLES (CONTINUED)

	Origin of self/father					Total
	Israel Israel	Israel East	Israel West	East East	West West	
<u>How important is it to you to mark the Shabbat in some way as a guiding principle in your life?</u>						
Very important	39	40	33	53	30	39
Important	35	42	34	32	42	38
Not so important	12	12	19	11	16	14
Not at all important	<u>14</u>	<u>5</u>	<u>14</u>	<u>4</u>	<u>12</u>	<u>9</u>
Total	100	100	100	100	100	100
N	125	301	187	253	314	1180
<u>How important is it to you to observe tradition as observed in parents' home as a guiding principle in your life?</u>						
Very important	35	37	27	52	26	36
Important	31	39	26	34	29	33
Not so important	21	19	26	11	26	20
Not at all important	<u>12</u>	<u>6</u>	<u>20</u>	<u>3</u>	<u>18</u>	<u>11</u>
Total	100	100	100	100	100	100
N	124	301	186	252	312	1175
<u>How important is it to you that no one in your family will marry a non-Jew?</u>						
Very important	57	65	45	79	50	60
Important	18	19	19	13	24	19
Not so important	12	10	20	6	15	12
Not at all important	<u>14</u>	<u>5</u>	<u>16</u>	<u>3</u>	<u>12</u>	<u>9</u>
Total	100	100	100	100	100	100
N	125	300	187	253	312	1177

## TRADITIONAL LIFE-CYCLE CEREMONIES AS GUIDING PRINCIPLES

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	235	632	390	510	599	2366
<u>How important is it to you that your family perform a religious circumcision ceremony?</u>						
Very important	66	83	60	88	63	74
Important	20	14	21	10	25	18
Not so important	6	2	8	1	7	4
Not at all important	8	1	11	1	5	4
Total	100	100	100	100	100	100
N	235	632	390	509	599	2365
<u>How important is it to you that your family conduct a bar-mitzvah?</u>						
Very important	64	76	56	87	60	70
Important	22	20	28	11	31	22
Not so important	6	2	9	2	6	5
Not at all important	7	1	8	0	4	3
Total	100	100	100	100	100	100
N	235	632	390	509	598	2364
<u>How important is it to you that your family conduct a bat-mitzvah?</u>						
Very important	43	48	37	54	43	46
Important	29	29	32	23	32	29
Not so important	14	19	19	19	18	18
Not at all important	14	4	13	4	6	7
Total	100	100	100	100	100	100
N	233	631	389	509	596	2358
<u>How important is it to you that your family conduct a bar-mitzvah in a synagogue?</u>						
Very important	54	71	49	82	52	63
Important	21	20	25	13	25	20
Not so important	15	7	12	5	14	10
Not at all important	11	3	14	1	9	7
Total	100	100	100	100	100	100
N	234	631	389	509	599	2362
<u>How important is it to you that your family conduct a wedding performed by a rabbi?</u>						
Very important	62	77	54	86	57	69
Important	17	15	21	11	26	18
Not so important	11	4	12	3	9	7
Not at all important	10	3	13	1	8	6
Total	100	100	100	100	100	100
N	235	631	390	508	598	2362

## TRADITIONAL LIFE-CYCLE CEREMONIES AS GUIDING PRINCIPLES (CONTINUED)

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	235	632	390	510	599	2366
<u>How important is it to you that your family conduct religious burial ceremony?</u>						
Very important	62	79	53	88	58	70
Important	17	15	23	9	25	18
Not so important	11	4	11	2	9	6
Not at all important	10	2	13	1	8	6
Total	100	100	100	100	100	100
N	234	632	388	510	597	2361
<u>How important is it to you that your family conduct "Shiv'a" during mourning?</u>						
Very important	63	81	57	88	58	71
Important	21	15	26	11	29	20
Not so important	11	2	10	1	7	5
Not at all important	4	1	7	1	6	4
Total	100	100	100	100	100	100
N	235	632	389	509	599	2364
<u>How important is it to you that your family recite Kaddish for parents?</u>						
Very important	66	81	55	89	59	71
Important	19	15	27	9	26	19
Not so important	9	3	9	1	8	5
Not at all important	6	1	9	1	7	4
Total	100	100	100	100	100	100
N	235	632	389	509	599	2364
<u>How important is it to you that you or your family study Torah?</u>						
Very important	31	29	20	46	25	30
Important	19	32	16	25	19	23
Not so important	26	25	32	21	30	27
Not at all important	24	14	32	8	26	20
Total	100	100	100	100	100	100
N	235	628	388	506	597	2354

## MUTUAL DEPENDENCE: ISRAEL/DIASPORA

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	125	301	187	253	314	1180
<u>To what extent do you agree that a person can be a good Jew even if he doesn't observe Jewish tradition?</u>						
Definitely agree	57	46	63	46	57	53
Agree	25	44	26	41	32	35
Don't agree	10	7	5	10	6	7
Definitely don't agree	8	3	5	4	5	5
Total	100	100	100	100	100	100
N	124	300	184	253	314	1175
<u>To what extent do you agree that a person can be a good Jew even if he doesn't believe in God?</u>						
Definitely agree	43	23	43	20	42	33
Agree	19	30	24	27	29	27
Don't agree	21	34	17	31	20	25
Definitely don't agree	17	13	15	22	9	15
Total	100	100	100	100	100	100
N	120	299	181	251	314	1165
<u>To what extent do you agree that without the Jewish religion the Jewish people would no longer exist?</u>						
Definitely agree	40	38	35	47	36	39
Agree	31	43	38	37	36	38
Don't agree	21	15	19	13	21	18
Definitely don't agree	7	3	8	3	7	5
Total	100	100	100	100	100	100
N	122	300	187	249	311	1169
<u>To what extent do you agree that the Jewish people cannot exist without the State of Israel?</u>						
Definitely agree	41	45	42	48	37	43
Agree	30	36	26	32	39	34
Don't agree	19	14	21	17	21	18
Definitely don't agree	10	5	11	3	4	6
Total	100	100	100	100	100	100
N	123	299	184	252	313	1171
<u>To what extent do you agree that the State of Israel cannot exist without Diaspora Jews?</u>						
Definitely agree	26	23	27	24	29	26
Agree	35	43	40	46	42	42
Don't agree	33	30	25	26	24	27
Definitely don't agree	7	4	8	5	5	5
Total	100	100	100	100	100	100
N	121	295	186	249	313	1164

## JEWISH IDENTIFICATION AND ZIONISM

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	125	301	187	253	314	1180
<u>Do you feel you are part of the Jewish people throughout the world?</u>						
Definitely yes	66	62	60	73	65	65
Yes	33	32	35	24	32	31
No	1	4	4	2	2	3
Definitely not	1	1	1	0	1	1
Total	100	100	100	100	100	100
N	125	301	186	252	312	1176
<u>Do Jews in Israel and Jews in the Diaspora share a common fate?</u>						
Definitely yes	30	32	26	44	34	34
Yes	43	46	37	40	43	42
No	23	20	32	14	20	21
Definitely not	4	3	4	2	3	3
Total	100	100	100	100	100	100
N	123	300	185	249	312	1169
<u>To what extent do you agree that the Jewish people in Israel is a different people from Jews of the Diaspora?</u>						
Definitely agree	18	20	23	21	16	20
Agree	35	35	40	33	41	37
Not so much agree	25	28	26	27	27	27
Don't agree at all	22	17	10	19	16	17
Total	100	100	100	100	100	100
N	125	301	183	252	314	1175
<u>Are you proud (happy) that you are a Jew?</u>						
Definitely yes	61	65	56	82	59	65
Yes	31	30	33	17	36	29
No	7	5	10	1	4	5
Definitely not	1	0	2	0	1	1
Total	100	100	100	100	100	100
N	124	301	187	253	312	1177
<u>When a Jew anywhere in the world excels, or receives a prize or honor do you feel pride?</u>						
Definitely yes	50	56	39	66	47	52
Yes	37	35	40	30	41	37
No	12	7	19	4	10	10
Definitely not	1	2	2	0	2	1
Total	100	100	100	100	100	100
N	122	301	187	253	313	1176
<u>Do you consider yourself a Zionist?</u>						
Definitely yes	48	48	50	57	47	50
Yes	39	44	37	36	40	40
No	10	7	11	8	11	9
Definitely not	3	1	2	0	2	1
Total	100	100	100	100	100	100
N	124	299	187	251	314	1175

**COMPONENTS OF JEWISH IDENTITY  
AS MOTIVATING JEWISH IDENTIFICATION**

Origin of self/father

	Israel		East		West	Total
	Israel	East	West	East	West	
N	125	301	187	253	314	1180
<u>To what extent does Jewish history of thousands years influence your feeling that you are part of the Jewish people?</u>						
Influences a lot	31	26	26	36	32	30
Influences	40	43	42	43	41	42
Influences not so much	20	22	22	15	19	19
Not influences at all	9	9	11	6	7	8
Total	100	100	100	100	100	100
N	125	301	186	253	314	1179
<u>To what extent does history of Jewish settlement of Israel influence your feeling that you're part of Jewish people?</u>						
Influences a lot	40	32	38	37	36	36
Influences	44	51	47	49	47	48
Influences not so much	12	13	10	11	12	12
Not influences at all	4	4	5	4	4	4
Total	100	100	100	100	100	100
N	124	300	184	253	314	1175
<u>To what extent does establishment of Israel influence your feeling that you are part of the Jewish people?</u>						
Influences a lot	58	70	65	74	66	68
Influences	33	24	29	22	29	27
Influences not so much	4	4	4	3	3	4
Not influences at all	5	1	1	0	2	2
Total	100	100	100	100	100	100
N	125	300	185	253	314	1177
<u>To what extent does Jewish religion influence your feeling that you are part of the Jewish people?</u>						
Influences a lot	38	46	29	67	35	44
Influences	29	38	34	21	31	31
Influences not so much	26	14	23	11	27	20
Not influences at all	7	2	14	1	7	6
Total	100	100	100	100	100	100
N	124	300	186	253	313	1176

**COMPONENTS OF JEWISH IDENTITY  
AS MOTIVATING JEWISH IDENTIFICATION (CONTINUED)**

Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>To what extent does the help Jews render each other influence your feeling that you are part of the Jewish people?</u>						
Influences a lot	35	38	26	53	34	38
Influences	37	44	36	36	44	40
Influences not so much	22	14	28	9	16	17
Not influences at all	6	4	9	3	5	5
Total	100	100	100	100	100	100
N	124	300	186	253	314	1177
<u>To what extent does the upbringing in parents home influence your feeling that you're part of the Jewish people?</u>						
Influences a lot	53	55	51	72	47	56
Influences	33	37	32	21	40	33
Influences not so much	9	7	10	6	11	8
Not influences at all	5	1	6	1	2	3
Total	100	100	100	100	100	100
N	124	301	185	252	313	1175
<u>To what extent does lighting Shabbat candles influence your feeling that you are part of the Jewish people?</u>						
Influences a lot	33	45	25	62	33	41
Influences	24	31	24	23	24	26
Influences not so much	21	17	27	8	24	19
Not influences at all	22	8	24	6	19	14
Total	100	100	100	100	100	100
N	124	301	186	253	313	1177
<u>To what extent does participating in Pesach Seder influence your feeling that you're part of the Jewish people?</u>						
Influences a lot	41	54	38	69	41	50
Influences	35	33	35	24	37	32
Influences not so much	14	9	17	5	15	12
Not influences at all	10	3	10	2	7	6
Total	100	100	100	100	100	100
N	124	301	184	252	314	1175

**COMPONENTS OF JEWISH IDENTITY  
AS MOTIVATING JEWISH IDENTIFICATION (CONTINUED)**

Origin of self/father

	Israel <u>Israel</u>	Israel <u>East</u>	Israel <u>West</u>	East <u>East</u>	West <u>West</u>	<u>Total</u>
<u>To what extent does being with family-Shabbat Holidays influence your feeling that you're part of the Jewish people?</u>						
Influences a lot	39	50	37	64	36	46
Influences	35	37	35	27	39	35
Influences not so much	18	10	18	5	18	13
Not influences at all	<u>8</u>	<u>3</u>	<u>10</u>	<u>3</u>	<u>8</u>	<u>6</u>
Total	100	100	100	100	100	100
N	124	300	186	251	313	1174
<u>To what extent does special meals on Saturdays/Holidays influence your feeling that you're part of the Jewish people?</u>						
Influences a lot	35	42	29	58	30	40
Influences	34	40	34	29	36	35
Influences not so much	19	14	24	11	25	18
Not influences at all	<u>11</u>	<u>4</u>	<u>12</u>	<u>2</u>	<u>9</u>	<u>7</u>
Total	100	100	100	100	100	100
N	124	300	186	252	314	1176
<u>To what extent does Hanuka influence your feeling that you are part of the Jewish people?</u>						
Influences a lot	41	47	35	66	37	46
Influences	36	40	35	25	40	36
Influences not so much	15	9	20	7	13	12
Not influences at all	<u>8</u>	<u>4</u>	<u>10</u>	<u>2</u>	<u>10</u>	<u>7</u>
Total	100	100	100	100	100	100
N	123	300	184	250	312	1169
<u>To what extent does celebrating Purim influence your feeling that you are part of the Jewish people?</u>						
Influences a lot	35	39	29	56	29	38
Influences	32	38	35	31	36	35
Influences not so much	22	18	26	11	22	19
Not influences at all	<u>10</u>	<u>4</u>	<u>10</u>	<u>3</u>	<u>13</u>	<u>8</u>
Total	100	100	100	100	100	100
N	124	299	185	252	314	1174

**COMPONENTS OF JEWISH IDENTITY  
AS MOTIVATING JEWISH IDENTIFICATION (CONTINUED)**

Origin of self/father

	Israel Israel	Israel East	Israel West	East East	West West	Total
<u>To what extent does Brit mila ceremony influence your feeling that you are part of the Jewish people?</u>						
Influences a lot	40	50	35	70	36	47
Influences	31	37	30	25	39	33
Influences not so much	15	10	21	4	16	12
Not influences at all	13	3	15	2	9	7
Total	100	100	100	100	100	100
N	124	300	186	252	313	1175
<u>To what extent does "Kol Nidrei" prayer influence your feeling that you are part of the Jewish people?</u>						
Influences a lot	33	41	35	62	32	41
Influences	22	29	23	22	27	25
Influences not so much	30	21	16	10	20	19
Not influences at all	15	9	26	6	20	15
Total	100	100	100	100	100	100
N	124	300	186	252	314	1176
<u>To what extent does Kaddish and Yizkor influence your feeling that you are part of the Jewish people?</u>						
Influences a lot	38	45	35	66	37	45
Influences	33	36	30	25	29	31
Influences not so much	15	12	18	4	17	13
Not influences at all	13	7	18	4	17	11
Total	100	100	100	100	100	100
N	123	299	185	252	314	1173
<u>To what extent does living in Israel influence your feeling that you are part of the Jewish people?</u>						
Influences a lot	61	69	60	80	60	66
Influences	31	25	30	17	32	27
Influences not so much	4	5	8	2	4	4
Not influences at all	3	1	3	0	4	2
Total	100	100	100	100	100	100
N	124	300	186	252	314	1176

## EXPLAINING NON-OBSERVANCE

## Origin of self/father

N	Israel	Israel	Israel	East	West	Total
	Israel	East	West	East	West	
	235	632	390	510	599	2366
<u>Is the following an important reason for not observing mitzvot: "It is hard to observe"?</u>						
Very important	21	23	22	22	22	22
Important	27	33	28	33	30	31
Fairly important	13	14	13	12	12	13
Not so important	16	13	12	14	12	13
Not important	13	10	10	9	12	11
Not at all important	10	8	16	10	11	11
Total	100	100	100	100	100	100
N	232	629	386	502	593	2342
<u>Is the following an important reason for not observing mitzvot: "people lack proper education"?</u>						
Very important	34	36	31	39	30	34
Important	29	36	27	34	34	33
Fairly important	15	13	14	15	15	14
Not so important	9	7	11	5	8	8
Not important	6	4	6	4	6	5
Not at all important	6	4	12	3	8	6
Total	100	100	100	100	100	100
N	232	626	387	500	593	2338
<u>Is the following an important reason for not observing mitzvot: "Selective observance is satisfactory"?</u>						
Very important	17	22	17	23	17	20
Important	28	38	31	39	33	35
Fairly important	23	21	20	19	22	21
Not so important	18	9	13	10	13	12
Not important	8	6	6	5	7	6
Not at all important	7	4	12	5	8	7
Total	100	100	100	100	100	100
N	229	626	381	501	586	2323
<u>Is the following an important reason for not observing mitzvot: "Ethical people don't need mitzvot"?</u>						
Very important	19	13	18	14	18	16
Important	18	24	19	23	24	22
Fairly important	10	15	14	14	15	14
Not so important	18	16	13	17	14	15
Not important	17	16	16	17	15	16
Not at all important	18	17	20	16	14	16
Total	100	100	100	100	100	100
N	232	624	384	500	590	2330

**APPENDIX E**  
**THE SUPPLEMENTARY QUESTIONNAIRE (1993)**

**CROSS TABULATION OF ALL REPLIES**  
**ACCORDING TO 'EXTENT OF OBSERVANCE OF RELIGIOUS TRADITION'**

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**RELIGIOUS OBSERVANCE IN ISRAEL AS PERCEIVED BY THE  
ISRAELI PUBLIC: IN GENERAL AND WITH REFERENCE TO SELF**

Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
N	129	218	566	270	1183
<u>In your opinion, what proportion of Israeli Jews observe the religious tradition in the same way that you do</u>					
Almost all	2	2	5	4	4
A large majority	9	22	39	46	34
About half	27	51	41	28	38
Less than half	42	22	14	17	19
A small minority	19	3	2	5	5
Total	100	100	100	100	100
N	129	218	561	268	1176
<u>In your opinion, what proportion of Israeli Jews light shabbat candles</u>					
A almost all	13	10	8	3	8
A large majority	42	42	26	16	29
About half	34	34	38	34	36
Less than half	10	12	24	38	23
A small minority	1	2	4	10	5
Total	100	100	100	100	100
N	128	217	561	267	1173
<u>In your opinion, what proportion of Israeli Jews pray at synagogue on Shabbat morning</u>					
A almost all	2	1	1	1	1
A large majority	17	17	6	4	9
About half	35	33	23	13	24
Less than half	36	33	42	41	39
A small minority	9	16	28	41	27
Total	100	100	100	100	100
N	127	217	559	268	1171
<u>In your opinion, what proportion of Israeli Jews observe kashrut at home</u>					
A almost all	2	6	4	2	4
A large majority	48	37	27	17	29
About half	34	41	41	39	40
Less than half	12	13	23	29	21
A small minority	4	2	5	13	6
Total	100	100	100	100	100
N	128	217	557	268	1170

## RELIGIOUS OBSERVANCE IN ISRAEL AS PERCEIVED BY THE ISRAELI PUBLIC:

## IN GENERAL AND WITH REFERENCE TO SELF (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>In your opinion, what proportion of Israeli Jews observe kashrut outside the home</u>					
A almost all	2	5	4	2	3
A large majority	31	26	23	13	22
About half	32	40	34	26	33
Less than half	27	23	29	40	30
A small minority	8	6	10	20	12
Total	100	100	100	100	100
N	126	216	554	265	1161
<u>In your opinion, what proportion of Israeli Jews fast on Yom Kippur</u>					
A almost all	42	27	21	14	23
A large majority	49	54	50	43	49
About half	6	13	22	27	20
Less than half	2	4	7	10	6
A small minority	0	1	1	6	2
Total	100	100	100	100	100
N	128	217	559	268	1172
<u>In your opinion, what proportion of Israeli Jews participate in a Seder on Passover</u>					
A almost all	51	53	48	49	49
A large majority	39	39	43	39	41
About half	9	7	7	7	7
Less than half	1	1	1	3	2
A small minority	0	0	0	2	1
Total	100	100	100	100	100
N	128	217	559	268	1172
<u>In your opinion, what proportion of the religious sector, in all its varieties, regard themselves as Zionists?</u>					
Almost all	17	17	11	6	12
A large majority	35	36	32	27	32
About half	26	27	28	31	28
Less than half	15	13	19	17	17
A small minority	8	7	10	18	11
Total	100	100	100	100	100
N	127	215	555	267	1164

**ASSESSMENTS OF THE ISRAELI PUBLIC OF THE RELIGIOUS SECTOR'S ATTITUDE  
TOWARD ZIONISM AND ARMY SERVICE OF RELIGIOUS GIRLS**

**Religious observance**

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>In your opinion, what proportion of the religious sector, in all its varieties, agree that religious girls would serve in the army?</u>					
Almost all	5	1	0	0	1
A large majority	7	9	5	1	5
About half	14	21	17	11	16
Less than half	20	23	30	33	28
A small minority	54	45	48	54	50
Total	100	100	100	100	100
N	129	214	561	268	1172

<u>In your opinion, what proportion of the National Religious sector agree that religious girls serve in the army?</u>					
Almost all	10	14	8	11	10
A large majority	18	23	23	16	21
About half	26	22	25	21	24
Less than half	14	18	23	25	22
A small minority	32	23	21	26	24
Total	100	100	100	100	100
N	129	216	557	267	1169

**VOLUNTARY ACTIVITIES**

<u>Do you devote any of your time to helping those who need assistance (the sick, the old, the poor, etc.)</u>					
Often (once a week)	35	19	17	9	17
Sometimes	30	35	32	28	31
Seldom	24	24	31	33	29
Never	11	22	20	30	22
Total	100	100	100	100	100
N	129	217	563	268	1177

<u>In your opinion, what value does Judaism attribute to voluntary work to aid others?</u>					
Great value (a mitzvah)	90	84	73	64	75
Some value	9	12	22	23	19
Small value	1	2	4	6	4
No value at all	1	1	1	3	1
5.	0	1	1	5	2
Total	100	100	100	100	100
N	129	218	563	266	1176

## ATTITUDES TOWARD CIVIL MARRIAGE AND JEWISH TRENDS

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>In your opinion, should the various denominations of Judaism have the same status as the Orthodox?</u>					
Yes, definitely	6	17	32	53	31
Yes	11	31	40	33	33
No	32	27	20	11	21
Definitely not	51	26	8	4	15
Total	100	100	100	100	100
N	128	216	560	267	1171
<u>If there were a Conservative or a Reform synagogue in your neighborhood, how often do you think you would attend</u>					
Every day	2	1	1	0	1
Not on week days	2	11	10	5	8
Only High Holidays	2	6	11	5	8
Only on special occasion	2	10	15	17	13
High Holidays and special occasions	4	8	19	17	15
Never	89	64	43	56	55
Total	100	100	100	100	100
N	129	216	561	267	1173
<u>Do you think that civil marriage should be instituted in Israel?</u>					
Definitely yes	1	8	23	53	24
Yes	2	12	22	27	19
Perhaps yes	4	5	16	9	11
Perhaps no	1	3	4	1	3
No	20	26	19	6	18
Definitely no	73	46	17	4	25
Total	100	100	100	100	100
N	129	216	565	270	1180

## ATTITUDES TOWARD CIVIL MARRIAGE AND JEWISH TRENDS (CONTINUED)

## Religious observance

	Strictly observant	To a great extent	Observe somewhat	Totally non observant	Total
<u>If civil marriage were instituted in Israel, would you or anyone in your family choose this kind of marriage?</u>					
Definitely yes	0	4	12	42	16
Yes	1	5	14	13	11
Perhaps yes	1	6	16	20	14
Perhaps no	1	5	4	3	3
No	13	24	30	14	23
Definitely no	85	56	25	7	33
Total	100	100	100	100	100
N	128	216	564	270	1178
<u>Do you think of yourself as belonging to any of the denominations of Judaism?</u>					
Non Zionist Haredi	19	1	0	0	2
Zionist Haredi	26	1	1	0	3
National religious	42	22	1	0	9
Traditional	9	62	47	4	36
Conservative Judaism	0	2	2	0	2
Reformist	0	0	3	3	2
Don't belong to any stre	4	10	46	92	45
Total	100	100	100	100	100
N	126	211	555	259	1151



