Combined Jewish Philanthropies

2005 Boston Jewish Community Study

Methodological Report

Benjamin Phillips, Leonard Saxe, Charles Kadushin, and Graham Wright

Steinhardt Social Research Institute,
Brandeis University

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Introduction

The five decennial Combined Jewish Philanthropies (CJP) studies of the Boston Jewish community are a microcosm of the evolution of survey research in the United States. Although scientific sampling techniques have evolved over the twentieth century, their use increased during the 1950s, in parallel with the adoption of procedures in the social sciences modeled on the methods of the physical sciences. In 1963, when CJP initiated a long range planning effort that included a survey component, an organization in Boston capable of conducting the survey had to be created from scratch: “Morris Axelrod was induced to leave the Survey Research Center at the University of Michigan to direct the survey…the staff of the Long Range Planning Project moved in toto to the Joint Center for Urban Studies of M.I.T. and Harvard University when the project was completed, forming the core of what is now the Survey Research Program,” which subsequently evolved into the Survey Research Center of the University of Massachusetts at Boston (Fowler 1977:v). The technique adopted for the 1965 study was a dual-frame sample drawn from a list compiled by CJP and an area probability sample that randomly selected about 1 in 160 households in the Boston Standard Metropolitan Statistical Area for an in-person interview (Axelrod, Fowler, and Gurin 1967:3); a similar approach was used a decade later (Fowler 1977:5). The area probability sample was and remains the gold standard of survey research, used in the Current Population Survey (Bureau of Labor Statistics and Census 2005) and General Social Survey (National Opinion Research Center 1998). By the late 1970s, however, area probability samples had become prohibitively expensive and the personal safety of interviewers was increasingly questionable (Gallagher and Fowler 2003). Accordingly, the 1985 and 1995 studies of Boston Jewry (Israel 1987; 1997) replaced the area-probability frame with the emerging technique of random digit dialing (RDD)—calling random telephone numbers within area and exchange codes of interest—which combined far lower costs with acceptable response rates, thanks to an increasingly mature telephone system.

Research methods in the physical sciences have a record of inexorable, if punctuated, improvement, as previous approaches are adapted or even abandoned as better techniques become available (Kuhn 1962). Such progress is a by-product of a stable research environment—the amount of power required to split a given particle, for instance, does not change within the human scale of time, nor does a particular chemical reaction become in itself harder or easier to detect. By its very nature, the subject matter of the social sciences is dynamic, constantly evolving in ways that may enhance or detract from the applicability of a given technique. The United States, for example, forbids by law and custom the government from collecting information about the religious affiliation of its citizens. Canada, by contrast, has long included just such a question in its census. Such environmental restraints to research are not limited to social mores—the notion of conducting telephone surveys in the 1850s is patently anachronistic. Rather than the stepped progress paradigm of the physical sciences where methods are forever surpassed by their successors, progress in social scientific research is situational and conditional, working in one circumstance but not another. Moreover, what had been an effective method may cease to fit its environment. Nowhere is the contextuality of social scientific methods more apparent than survey research, where social and technological conditions have massive effects on the effectiveness and even viability of research.
The insight of Koheleth, which Jewish tradition attributes to King Solomon, aptly describes the ever-evolving nature of survey research:

-only that shall happen which has happened, only that occur, which has occurred: There is nothing new under the sun! Sometimes there is a phenomenon of which they say, ‘Look, this one is new!’—it occurred long since, in ages that went by before us” (Ecclesiastes 1:9-10).

The first CJP study employed a list building strategy very similar to the one employed 40 years later, using “a list of addresses combined by Combined Jewish Philanthropies made up of members of Jewish organizations, synagogues, contributors and other similar sources where there was a high probability of occupancy by a Jewish household” (Axelrod et al. 1967:5). The three intervening studies, however, used only the list of individuals who had contributed to or were otherwise known by CJP.

Just as the methodology of previous CJP studies underwent a major change between 1975 and 1985 in response to a rapidly evolving technological and social environment to which previously effective approaches were maladjusted, the new millennium sees survey research undergoing another transformation. It has become increasingly difficult to contact people by telephone. Curtin, Presser, and Singer (2000; 2005) studied the University of Michigan’s Survey of Consumer Attitudes (SCA), a high quality monthly survey with monetary incentives an unlimited number of contact attempts during the month-long field period. Despite increased effort, reflected in growth of the average number of calls required to complete an interview rising from 3.9 in 1979 to 7.9 in 1996, the response rate fell from about 72 percent in 1979 to 60 percent in 1996, and then more steeply again, with a response rate of 48 percent in 2003 (Curtin et al. 2005:88-90). A similar drop is observed by the Pew Research Center for The People & The Press (Pew Research Center for The People & The Press 2004). Rates for market research, never very good, have also fallen. The proliferation of telemarketing has been blamed for much of the fall in response rates.

In addition, a new set of problems have emerged involving mobile phones, which are presently extremely difficult to sample (Dautch 2005; Link 2005). Finally, the Federal Communications Commission has decoupled Central Office Codes (area codes) from their geography, making it increasingly difficult to sample by geographic criteria, a necessity for most telephone surveys. A separate problem is that algorithms that minimize the number of nonworking lines dialed by RDD have become less efficient, further increasing costs (Tucker, Lepkowski, and Piekarski 2002).

These concerns are particularly salient to studies of Jewish communities, as Jews are a small proportion of the population and are increasingly dispersed, even a small increase in cost per interview can have a dramatic effect on costs, as each Jewish interview requires many contacts with non-Jewish households, creating a large multiplier effect.

1 The Council for Marketing and Opinion Research’s (2004) Cooperation Tracking System, sponsored by the Marketing Research Association, reports overall telephone response rates of 18 percent, but only nine percent for RDD samples, both representing falls from earlier years; updated figures are no longer posted. In Canada, response rates to marketing surveys fell from 17 percent in 1999 to 12 percent in 2002, while the response rate to omnibus studies has declined from 19 percent in 1997 to 13 percent in 2002 (Allen et al. 2003).
Not coincidentally with the turmoil in American survey research, the 2000s have seen an unprecedented level of attention paid to the methodology of Jewish population studies, even by the standards of the controversy-riven 1990s. While developments in Jewish population studies are reviewed at greater length elsewhere (Kadushin, Phillips, and Saxe 2005), the results of contemporary Jewish population studies shed light on the environment in which the study was planned and conducted. Particular concerns included low response rates to recent surveys, widely separated estimates of the size of the American Jewish population, and persuasive evidence of underestimates of the size of important subpopulations, including less engaged Jews, migrants from the Former Soviet Union, and young adults.²

This array of concerns can be organized around two poles: bias between Jews and non-Jews and bias among groups within the Jewish community. In the first case, it is possible that Jews may respond to surveys at a greater or lesser rate than non-Jews, leading to unwarrantedly large or small estimates of the size of the Jewish population.

Any variation in the Jewish and non-Jewish response rate will result in inaccurate estimates. The question is whether there is any reason to believe that the ratio of Jews to non-Jews differs among nonresponders. There is circumstantial evidence that this may be the case. In studies of the characteristics on nonrespondents, lower response rates tend to be associated with urban and central city location (particularly in large cities), higher education, greater wealth, single person households, no children in the household, and middle-aged household members (Groves and Couper 1998; Keeter et al. 2000; Link and Oldendick 1999; Oldendick and Link 1994; Tuckel and O'Neill 2001). As Jews are overrepresented in urban areas (Goldstein 1992; Goldstein and Goldstein 1995) and among the highly educated and affluent (Goldstein 1992; Hartman and Hartman 1996; Kotler-Berkowitz et al. 2004), Jews appear to be less likely to respond to RDD surveys, and thus undercounted on population estimates.³ These problems are greatest at low response rates, where even moderate increases in response rates can make respondents and nonrespondents significantly more homogenous (Curtin et al. 2000).

Findings from studies of Jewish response rates fail to falsify this conclusion. In an intriguing study, Tobin and Groeneman (2003) found that Jews were as likely as non-Jews to participate in a survey, once contacted, but due to differences in the samples, comparisons were “flawed” and “invalid” (p. 77) and it could not be determined whether Jews were more difficult to contact. Similarly, a study designed by Sheskin (2004; United Jewish Communities 2003a) found that more than double the proportion of NJPS 2000-01 nonrespondents had had distinctive Jewish names (0.37 percent) than did respondents who answered the current religion question (0.16 percent), suggesting that Jews are more likely to be found among nonresponders and those who cannot be adequately screened. While a general sample can be weighted to adjust its characteristics to match U.S. Census or Current Popu-

² Underestimates of the size of a subpopulation naturally lead to overestimates of the relative size of other components of the whole population. Thus disproportionately low response by young adults will lead to overestimates of the elderly population, among others.

³ Falling response rates are likely to exacerbate differences between the general population and subpopulations with characteristics associated with nonresponse; the ratio of general population to subpopulation will increase, making it impossible to compare subpopulation estimates generated in eras with different levels of survey response.
lation Survey data, this is not possible in the case of Jews, for whom there are no data external to surveys.

As response rates have fallen, the potential for nonresponse to cause bias has increased. When participating in survey research was the norm, estimates might be less sensitive to variations in response rates because the majority of any group would still respond. Further, it seems likely that the gap in response rates between the well-to-do and others has increased, given the technological bases of nonresponse—answering machines, caller ID, call-blocking technologies and reliance on cell phones—all of which cost more than a simple landline and presumably correlate with wealth.

Further complicating the possibility of estimating the Jewish community is that the process is dependent both on sampling methods and the definition of who is a Jew. Recent studies of American Jewry (Kotler-Berkowitz et al. 2004; Mayer, Kosmin, and Keysar 2001; Tobin and Groeneman 2003) have used different sampling methods and definitions of who is a Jew, while studies of specific communities use different definitions and sampling techniques again (Sheskin 2003; Ukeles and Miller 2001).

So far we have addressed the problems of estimating the size of the Jewish population as a whole. However, similar methodological issues apply when estimating the size or proportions of subpopulations within the Jewish community (e.g., intermarried Jews, young adults). Instead of differences in the response rate between Jews and non-Jews biasing the estimates, differences in response rates or Jewish denial between groups of Jews may make it impossible to compare estimates of subpopulations, either. While direct evidence of such bias is impossible to come by—otherwise it could be controlled for and cease to be a source of bias—there are extremely strong peripheral indications of bias.

In NJPS 2000-01, Jews who live in ethnoreligiously mixed households were significantly less likely to agree to be interviewed, having been identified in by screener questions (Kadushin et al. 2005). While intermarriage is not the only source of ethnoreligiously mixed households (roommates, for instance, are counted as household members), it probably supplies the bulk of cases. As intermarriage is itself associated with less intense Jewish upbringing and lower levels of current Jewish behavior (Medding et al. 1992; Phillips and Fishman forthcoming), we would expect the under-representation of ethnoreligiously mixed households to bias estimates of Jewish upbringing and current behavior as well as intermarriage. An NJPS 2000-01 methodological study found that households associated with Orthodox congregations were more likely to complete an interview than were Conservative, Reform or unaffiliated households (United Jewish Communities 2003e). A similar study carried out by Tobin and Groeneman (2003) found that Orthodox Jews were more likely to be contactable, less likely to deny being Jewish, and somewhat less likely to refuse to participate at all, thus being overrepresented in the sample compared to other groups. Higher contact rates for Orthodox Jews may not only be a consequence of their interest in the subject matter of the survey; they also tend to be less affluent and the more affluent, as noted above, are less likely to be survey respondents. Contact rates comparing Orthodox Jews with other Jews have not been presented sepa-

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4 Whether Jews living in ethnoreligiously mixed households were less likely to respond to the screener is not known. As each contact provides fresh opportunities for respondents to refuse to participate, presumably conditioned by the same factors in previous rounds of interviewing, it is probable that such Jews were also less likely to answer the screener questions.
rately for different income groups. Among other groups studied by Tobin and Groeneman (2003), Russians were underrepresented though Israelis were not. As with estimating Jewish population size, the potential for bias is at its greatest when responses to survey research are scarce.

In addition to Jewish-specific sources of bias, the effect of low response rates has been studied in surveys of the population at large with mixed results. As we have seen, nonresponse is associated with characteristics that match the Jewish community’s demographic profile, suggesting that population projections based on RDD studies probably underestimate the number of Jews and may misestimate the relative proportions of subgroups within the Jewish community. It is true that recent studies have generally found little difference in attitudes between people who are very difficult to contact or to get to agree to participate in the survey and those who are more easily contactable (Curtin et al. 2000; Pew Research Center for The People & The Press 2004). To the extent that these findings apply to comparisons within the Jewish community—a highly debatable proposition—they are encouraging insofar as they suggest that estimates of attitudes, though not population projections, may be relatively unaffected by bias.

These are the problems that the survey research on the Jewish community faced, which the Cohen Center was mandated by CJP to address, and which the study was designed to respond to. The remainder of this report is an extended answer to both the question of how best to carry out studies of Jewish communities in this difficult environment and to the way in which data about the Jewish community of Greater Boston in 2005 were collected.

This report follows the emerging Total Survey Error (TSE) paradigm, which recognizes survey error as the constant companion to sample based social research (Groves et al. 2004; National Institute of Statistical Sciences 2005; Weisberg 2005). The TSE approach focuses on understanding error at various stages of the research process with the aim of measuring and correcting it. Not all error, however, is measurable or correctable, and this too is inevitable. Where such error—or suspicion of error—exists, it must be thoroughly documented so that users can understand its limitations. This approach lends itself well to the difficult survey research environment where little is certain and also to the exploratory and reflexive nature of the Boston Jewish Population Survey. This report therefore may read a little differently to others the reader may be familiar with, as sources of error are highlighted and discussed—it should be borne in mind that this is very much by design.
Chapter 1. Survey Instrument

Developing a survey instrument is an exercise in balance. It must be short enough to retain a respondent’s interest, but long enough to provide sufficient breadth and depth. It should ask substantive questions without ignoring the basic demographic items that underpin analysis. Comparability to other studies is essential, yet giving too much weight to previous surveys can repeat previous mistakes and miss important new trends. Although some information should be inferred from previous answers, the wrong assumptions will incorrectly attribute attributes or opinions. And while it should be sensitive to the concerns of all respondents, inclusiveness should not distort the survey’s mission.

The first step toward the instrument used in the 2005 Boston Jewish Community Study was a thorough inventory of the questions used in studies of American Jewish populations during the past decade. While studies of individual Jewish communities (e.g., Herman and Phillips 2001; Israel 1997; Sheskin 2003; Ukeles and Miller 2004) constituted the bulk of the material, national surveys (Kotler-Berkowitz et al. 2004; Mayer, Kosmin, and Keysar 2002) and studies of Jewish identity (Cohen and Eisen 2000; Horowitz 2000) were also included. The review enabled Cohen Center staff to identify issues covered by comparable surveys and rapidly find variations of items on a single topic, building on the collective wisdom of other researchers and Federation staff and leadership, although the 1985 and 1995 CJP studies (Israel 1987; 1997) received precedence. As work on the instrument proceeded, surveys pertaining to particular topics like retirement (Employee Benefits Research Institute 2005; University of Michigan 2005) or poverty (Bureau of Labor Statistics and Census 2005; Center for Studying Health System Change 2005) were also used as sources.

Initial meetings of the community study committee generated a broad list of topics about which information was desired. Unaffiliated Jews, interfaith families, the elderly, the near-elderly, children, and synagogue membership were considered to be particularly important subjects. In late 2004, the committee requested that Cohen Center staff draft an instrument that would serve as the basis for future discussion.

This chapter will first examine the introduction to the survey used by interviewers, followed by the wording of questions used to screen for Jewish households, and concluding with a brief review of the sections included in the final survey instrument.

Screening for Jewish Households

As it was impossible to know in advance which households were Jewish, even from a listed sample (people may have moved or may never have been Jewish in the first place), it was necessary to “screen” households for the presence of Jews. This was done by asking a more or less elaborate series of questions to determine whether there are any Jewish inhabitants. Question wording, however, may impact cooperation rates, refusals and Jewish denial. Now, more than ever, it was vital that the introduction to the survey be as effective as possible.

One can take advantage of previous studies of Jewish communities to study the impact of different screener designs. These form of a continuum from very direct, to moderately indirect, to extremely cautious and are examined below.
Introduction

The introduction to a study sets its tone, attempts to pique the initial informant’s interest, and encourages them to respond. The most direct screeners immediately identified studies as sponsored by Jewish organizations about Jews and are used exclusively in studies of local communities sponsored by Jewish Federations. The Ukeles & Associates study of New York was introduced with the following script:

Hello, I am calling on behalf of the New York Jewish Population Survey, an important study sponsored by UJA-Federation of New York. (Ukeles and Miller 2003b)

For Pittsburgh, Ukeles & Associates used slightly different (though still very direct) introductions for the list and RDD samples:

Hello, my name is ____. I’m calling from ICR, an independent research firm in Media, Pennsylvania. We are doing a study of the Jewish population in Pittsburgh to supplement the information in the U.S. Census. The study is sponsored by the United Jewish Federation of Pittsburgh, which wants to hear from you about your views and experiences. You may have heard or seen a radio or TV spot about the study. We are NOT asking for money. We are NOT selling anything. The survey is anonymous and confidential. Your phone number was chosen randomly by a computer. (Ukeles and Miller 2003a)

RDD:

Hello, my name is ____. I’m calling from ICR, an independent market research firm in Media Pennsylvania. We are doing a study to add to the information collected by the U.S. Census. The study is sponsored by the United Jewish Federation of Pittsburgh, but we need some information about everyone who lives in the Pittsburgh area, whether Jewish or not. You may have heard or seen a radio or TV spot about the study. We are NOT asking for money. We are NOT selling anything. The survey is anonymous and confidential. Your phone number was chosen randomly by a computer. (Ukeles and Miller 2003a)

The introduction used by Ira Sheskin—principal investigator for many studies of medium-sized Jewish communities—was equally direct:

Hello, my name is ____. I am calling on behalf of a population study for the Jewish community sponsored by the Jewish Federation of Rhode Island. We are NOT asking for contributions. We ARE randomly interviewing households with one or more Jewish persons. (Sheskin 2003)

The assumption behind these direct approaches was that Jews were most likely to respond to a request by a Jewish organization. The biases introduced by such a procedure are not clear. In general, most polling organizations prefer not to mention the poll’s sponsor. For example, a poll that identified itself as sponsored by the Republican National Committee would likely lead to more bias than one identified as coming from Gallup.
For this reason, national studies of Jewish populations have used less direct methods. One approach identifies the study as focusing on religion and ethnicity but does not mention its Jewish sponsorship. For example, NJPS 2000-01 asked:

Hello, I’m _____ from Audits and Surveys Worldwide, a public opinion research company in New York City. I would like to ask you a few questions that take less than three minutes. If your household is selected by the computer for a longer interview, we will mail the person who completes it a check for $25 to show our appreciation. This national survey is about important social issues such as religion and ethnicity. We are NOT selling anything and we are NOT asking for any donation. All your answers are confidential. (United Jewish Communities 2003d)

If the person was Jewish by religion in answer to the first question, a second introduction was given:

The survey we are conducting is the National Jewish Population Survey. It is being sponsored by all the Jewish Federations in the United States. Five thousand Jews across the country are being interviewed. Our objective is to understand the characteristics and needs of the Jews in America. All answers to this survey are confidential. For this brief, preliminary interview, I’d now like to ask a few questions about your background and about any other adults in the household. (United Jewish Communities 2003d)

If the person was not Jewish by religion in answer to the first question, the second introduction was as follows:

Thank you. We are speaking with 4,000 people of all religious backgrounds across the country, as well as people who have no religious affiliation at all. The survey we are conducting is the National Survey of Religion and Ethnicity. Our objective is to understand the characteristics of the American population. All answers to this survey are confidential. For this brief, preliminary interview, I’d now like to ask a few questions about your background and about any other adults in the household. (United Jewish Communities 2003d)

The most neutral approach does not even mention potentially controversial topics like ethnicity and religion, and was used by Survey of Heritage and Religious Identification (HARI):

Hello, my name is ______. I’m calling on behalf of researchers at the University of Michigan and other organizations. Your household has been selected for an important study of families and their cultural heritage. (Tobin and Groeneman 2003)

Screening Questions

The three approaches to screening for Jews persist in the questions asked of respondents to identify a household as Jewish or not. The direct approach represented by the New York 2002 study (Ukeles and Miller 2004) immediately asks whether the initial informant considers her- or himself Jewish. This has the advantage of speed—and attendant cost savings—while using a broad definition of Jewishness, albeit one that excludes Christian and Messianic Jews (who are subsequently identified and removed) and people raised as Jews or of Jewish parents. The latter is a substantive decision that preserves the maximum number of cases for analysis of the currently Jewish population at the price
of precluding analyses of the impact of Jewish background. Other community studies ask about childhood identity and parentage either sequentially (Phillips 2005) or simultaneously (Sheskin 2003), maximizing efficiency while using a broader definition. The 1995 CJP study used this approach, supplemented with questions regarding religious identity (Colten, Roman, and Fowler 1995). The moderately direct approach of NJPS 2000-01 (United Jewish Communities 2003d) and the American Jewish Identification Survey (Mayer et al. 2002) asked first about religion and then identifies itself as being particularly interested in Jewish background. A still more cautious approach (HARI 2002) spends an extremely long time building rapport before asking questions about ethnocultural and religious background, taking great care to conceal the study’s particular interest in Jews by always asking about a variety of groups.\textsuperscript{5} The time and expense involved was only possible given the study’s goal of estimating the Jewish and Jewish-related population of the United States. Had detailed questions on the characteristics, behaviors and attitudes of the population been asked, the expense would likely have been astronomical and many respondents would have terminated mid-interview due to its extreme length. The National Jewish Population Survey 1990 (Kosmin et al. 1991) is most cautious—and limiting—asking only about religious identity. Table 1.1, below, shows the topic and sequence of questions asked in a variety of surveys.

\textit{Table 1.1. Screening Questions Used in Jewish Population Surveys}

<table>
<thead>
<tr>
<th>Survey</th>
<th>Religion</th>
<th>Identity</th>
<th>Parents</th>
</tr>
</thead>
<tbody>
<tr>
<td>National Jewish Population Survey 1990</td>
<td>2</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>(Kosmin et al. 1991)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>National Jewish Population Survey 2000-01</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>(United Jewish Communities 2003d)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Jewish Identity Survey 2001</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>(Mayer et al. 2002)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Survey of Heritage and Religious Identification 2002</td>
<td>3</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>(Tobin and Groeneman 2003)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rhode Island 2002 (Sheskin 2003)</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>New York 2002 (Ukeles and Miller 2004)</td>
<td>1</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>San Francisco 2004 (Phillips 2005)</td>
<td>1</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Boston 1995 (Colten et al. 1995)</td>
<td>4</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

\textit{Note: Numbers indicate sequence in which questions were asked.}

\textit{Comparing Response Rates}

Unfortunately, it was difficult to make direct comparisons of screener effectiveness because so many variables differ between these studies: they took place in a two year period, in different areas, different companies conducted the interviewing, and different numbers of callbacks were attempted for non-answering numbers. In terms of thoroughness, it appears that NJPS 2000-01 was the least methodologically rigorous and Pittsburgh the most. Setting this issue aside, however, response rates to the

\textsuperscript{5} The HARI instrument is not strictly a screener, as every individual contacted was asked the full battery of questions. The questions do, however, classify respondents into Jews, non-Jews and various intermediate states. Tobin and Groeneman (2003) suggest that a similar approach could be taken by future studies of Jewish communities.
screener were uncannily similar: 27 percent for the Pittsburgh RDD sample, 28 percent for NJPS 2000-01 and 29 percent for HARI. To some extent, this comparison may be unfair to Pittsburgh, as the RDD response rate excludes list members who would otherwise have been sampled and tend to be more cooperative. Given Pittsburgh’s greater rigor, a generic introduction like NJPS 2000-01 may have been slightly more likely to elicit cooperation. There was certainly no evidence to support the notion that the extended introduction in HARI increased response rates. Biases introduced by mentioning the survey’s sponsor were even more difficult to assess.

An unanswered question is whether certain screeners can discourage Jewish denial or non-response. Tobin and Groeneman (2003) hypothesized that Jews were especially cautious about revealing that they were Jewish to a stranger and that their cautious approach elicited more affirmations of Jewishness than did other surveys. Given the unique definition of Jewishness used in HARI and the absence of sufficient detail about weighting, it was impossible to tell to what extent, if at all, their greater population projections were a result of the instrument design. It seems equally plausible that Jews who were concerned about revealing their identity to a stranger may have found an introduction that identified the study as Jewish-sponsored reassuring, though this might increase non-Jewish nonresponse. Indeed, the principal investigators associated with surveys by the Netzach: Jewish Day School Consortium of Greater Boston and CJP that used the CJP list separately observed that they had to change the screener wording to state that the study was being conducted on behalf of a Jewish organization in order to improve what had been poor response rates.

Testing Alternatives in the Pilot Survey

In the absence of unambiguous information on the effectiveness of different wording for the introduction and screening questions, a number of variations were tested. In each case, response rate was used as the criterion for evaluation, which measures its effectiveness among both Jews and non-Jews. Ideally, response rates for Jewish and non-Jewish households would have been examined, but as there was no valid, preexisting source of data about the ethno-religious status of the household, it was only possible to compare the overall response rate of each alternative. A significant, albeit unavoidable, drawback to this approach was that the probability of response of non-Jewish households was the main determinant of the response rate, given their unquestioned numerical superiority.

The pilot survey tested two alternative introductions on the RDD frame. The first followed the pattern used in local studies, directly identifying the sponsor and subject matter:

Hello, my name is _____ . I am calling from SRBI. We are NOT asking for money. We are NOT selling anything. We are doing a study of Greater Boston on behalf of Combined Jewish Philanthropies of Boston, as we do every 10 years.

In addition, the first substantive questions asked about the Jewish status of the informant and other adults in the household (currently Jewish, raised Jewish, or had a Jewish parent).

The alternative followed the model used in NJPS, which did not reveal the Jewish sponsorship and purpose of the study:

Hello, my name is _____ . I am calling from SRBI, a national survey research organization. You may have seen our polls in Time magazine. We are doing a study of the cultural heritage of families in the Greater Boston area. All your answers are completely confidential and will not be identified with you in any way. This survey
will take approximately 20 minutes. Participating in this survey is entirely voluntary and you may ask us to stop at any time.

In contrast to the direct approach, the first substantive questions asked about the religious status of the informant and other household adults. Jewish status was only asked at the end of the screener interview. The more direct approach proved more successful, achieving a response rate of 13.1 percent compared to 9.0 percent for the indirect introduction ($\alpha = .05$, $\beta = .16$, two tailed; see Table 1.2). It should be borne in mind when evaluating response rates that the field period for the pilot survey was very brief (see p. 74 for further details). Based on these results, it was decided that all introductions would directly identify the survey’s sponsorship and purpose.

Table 1.2. Pilot RDD Final Dispositions by Treatment

<table>
<thead>
<tr>
<th>Treatment</th>
<th>Direct</th>
<th>Indirect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main interview</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>Screener only</td>
<td>125</td>
<td>81</td>
</tr>
<tr>
<td>Qualified callback</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Qualified refusal</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Screened nonqualified household</td>
<td>114</td>
<td>80</td>
</tr>
<tr>
<td>Refusal</td>
<td>144</td>
<td>159</td>
</tr>
<tr>
<td>Non-contact</td>
<td>354</td>
<td>397</td>
</tr>
<tr>
<td>Other</td>
<td>48</td>
<td>45</td>
</tr>
<tr>
<td>Physically or mentally incompetent</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>Language</td>
<td>28</td>
<td>29</td>
</tr>
<tr>
<td>Miscellaneous Other</td>
<td>11</td>
<td>8</td>
</tr>
<tr>
<td>Unknown if household/occupied</td>
<td>959</td>
<td>989</td>
</tr>
<tr>
<td>Always busy</td>
<td>89</td>
<td>89</td>
</tr>
<tr>
<td>No answer</td>
<td>415</td>
<td>421</td>
</tr>
<tr>
<td>Answering machine</td>
<td>420</td>
<td>445</td>
</tr>
<tr>
<td>Call-blocking</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>Technical phone problems</td>
<td>25</td>
<td>26</td>
</tr>
<tr>
<td>Unknown, other</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Not eligible</td>
<td>1,712</td>
<td>1,668</td>
</tr>
<tr>
<td>Out of sample</td>
<td>6</td>
<td>11</td>
</tr>
<tr>
<td>Fax/data line</td>
<td>177</td>
<td>181</td>
</tr>
<tr>
<td>Not working/disconnected number</td>
<td>1,298</td>
<td>1,252</td>
</tr>
<tr>
<td>Cell phone</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Nonresidence</td>
<td>231</td>
<td>223</td>
</tr>
<tr>
<td>No eligible respondent</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Total calls</td>
<td>3,353</td>
<td>3,349</td>
</tr>
</tbody>
</table>

An additional variation on the survey introduction was tested in the main survey, in combination with prenotification letters (see pp. 58-64). As there was no evidence as to whether prenotification letters for Jewish surveys were more effective when the request came from the sponsoring organization or a research contractor, two alternatives were tested. One set of letters was on Combined Jewish Philanthropies letterhead and mentioned the Jewish purpose of the study (see Figure 2.19 and Figure 2.21), while another half were on the letterhead of the survey research firm, Schulman, Ronca
& Bucuvalas, Inc. (SRBI) and referred to the study’s topic as “in a very important research study about religion and public life of people of all faiths and backgrounds in the Boston area” (see Figure 2.20 and Figure 2.22 for the full text). In both cases the telephone introduction was identical:

Hello, my name is ______. I am calling from SRBI. We are NOT asking for money. We are NOT selling anything. We are doing a study of Greater Boston on behalf of Combined Jewish Philanthropies of Boston, as we do every 10 years. We need some information about everyone who lives in Boston, whether Jewish or not. All your answers are completely confidential and will not be identified with you in any way. This survey will take approximately 5 minutes. Participating in this survey is entirely voluntary and you may ask us to stop at any time.

At the time the decision was made to identify the study explicitly with Combined Jewish Philanthropies (June 6), Federation cases had a response rate of 15.4 percent, compared to 13.4 percent for SRBI. In hindsight, the experiment was terminated too early (\(\alpha = .05, \beta = .85\), two-tailed), given the small sample size (n=1,068) and relatively minor difference between response rates. Attempts to retrospectively use the larger Combined Jewish Philanthropies sample to examine the decision are complicated by the longer period the other cases were in the field, which tends to increase the response rate. Restricting the analysis to cases that received the CJP introduction and were fielded at the same time as those that received the SRBI introduction, the response rates equalized over time, with response rates of 47 percent for SRBI cases and 48 percent for CJP cases, while the unweighted proportion of Jewish households was 21 percent for SRBI cases and 22 percent for CJP cases. Consequently, there is no reason to believe that this procedure introduced bias.

Despite the positive results from the pilot survey, later feedback from interviewers during the main survey indicated a perceived high rate of terminations at the screener (see p. 74). A consistent response was that the text of the introduction was too wordy. Interviewer feedback indicated that mentioning “SRBI” without further description aroused the suspicions of some respondents. The use of CJP in introduction was inconsistent, with some interviewers feeling that its mention led people to say they were not Jewish and hang up, while others felt mentioning CJP was a net benefit, particularly if the informant had received a letter on CJP stationery. Another repeated theme was the need to emphasize that the screening interview took only 5 minutes; if eligible for the longer interview, most households would complete it once they were screened. The varying responses regarding the use of CJP were assumed to indicate that it was a positive for list cases but negative for RDD interviews. (See pp. 20-22 for a full list of changes made to the instrument.) Accordingly, new introductions for the RDD and list surveys were introduced on July 20. The revised RDD introduction was as follows:

Hello, my name is ______. I am calling from SRBI, the Public Policy Research Center. We are doing a survey of Greater Boston as we do every 10 years. This usually only takes 5 minutes. We are NOT asking for money. We are NOT selling anything.

The revised list introduction was:

Hello, my name is ______. We are doing a study of Greater Boston on behalf of Combined Jewish Philanthropies of Boston, as we do every 10 years. I am calling from SRBI, the Public Policy Research Center. We are NOT asking for money. We are NOT selling anything.
For households that were eligible, a more comprehensive introduction was given to the selected respondent, containing much of the material initially included in the primary introduction:

Thank you. You’ve been randomly selected for a full interview. It’s a study of Greater Boston on behalf of Combined Jewish Philanthropies that we do every 10 years. I’m sure you’ll find it interesting. If I ask you a question you don’t want to answer, just tell me. It’s mostly multiple-choice. I’ll go through it as quickly as I can, but it will take some time. [IF ASKED: About 25 minutes.] This is to gather statistics for planning. It’s not to raise money or solicit contributions. Participation in this survey is entirely voluntary and you may ask us to stop at any time but we’d really love to get your responses.

The discussion of the introduction with interviewers indicated the critical nature of building rapport. Successful interviewers reported that it was important to adapt to the informant from the first moment of contact, improvising around the introductory text as needed. (It should be noted that SRBI interviewers as a group were extremely disciplined about keeping to the question text and not providing prompts beyond any built into the survey instrument.) The CMJS staffer present at the meeting agreed and reinforced this message. He also urged that interviewers should not be reluctant to “sell” their organization as a responsible research firm, particularly with reference to its polls for *Time* magazine.

**Definition of Eligible Households**

The definition used to determine which households were eligible for the Boston Jewish Community Study follows that used by the majority of Jewish population studies in using a “sociological” definition of Jewish identity, which relies on explicitly subjective criteria and is closer to that of Israel’s Law of Return than to religious understandings of Jewish identity. Specifically, any household that answered affirmatively to one or more of the following questions was included in the sample:

- Does any adult in your household consider themselves to be Jewish?
- Were any adults in your household raised as Jews?
- Does any adult in your household have a Jewish parent?

Adults reported as identifying or being raised “half-Jewish” were included in the sample. In addition, a third of ineligible households (i.e. those that did not have an adult who was Jewish, raised Jewish, or had a Jewish parent), were asked a series of questions beyond the screener regarding religious identity and ties to the Jewish community (friendship, family ties, and whether any adult in the households had ever been Jewish) to provide comparative data.

While these criteria were used to determine which households received the survey, they do not necessarily constitute the definition of a Jewish household for the purposes of analysis; readers should consult analytical reports to determine what definition was used. In the case of the preliminary find-

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6 Strictly speaking, the initial informant was first asked about themselves. If they did not answer yes and there was another adult in the household, the informant was asked about the other adult. If there were two or more other adults in the household, the informant was asked about “any other adult in your household.”
ings report issued (Saxe et al. 2006), the definition of Jewish identity attempted to conform to the religion-based definition used in the 1995 study main interviews. This classified Jews as people who were currently Jewish by religion or were raised Jewish and had no religion. The preliminary report defined Jews as people who currently identified as Jews or who were raised as Jews and had no religion.

Cognitive Testing

After initial development of the instrument, it was then necessary to engage in cognitive testing—exploratory interviewing that asks respondents for their interpretation and response to survey items. A list of potentially problematic items was developed by CMJS and SRBI (see Appendix A) and was tested on a small convenience sample (n=8). Questions about items were initially developed by Shemarkeh Hussein (senior project director, SRBI) based on the following criteria from an American Association for Public Opinion Research course on cognitive testing:

1. CLARITY: Identify problems related to communicating the intent or meaning of the question to the respondent.
   a. WORDING: question is lengthy, awkward, or contains complicated syntax.
   b. TECHNICAL TERM(S) are undefined, unclear, or complex.
   c. VAGUE: There are multiple ways to interpret the question.
   d. REFERENCE PERIODS are missing, not well specified, or in conflict
2. ASSUMPTIONS: Determine if there are problems with assumptions made or the underlying logic.
   a. INAPPROPRIATE ASSUMPTIONS are made about the respondent.
   b. ASSUMES CONSTANT BEHAVIOR or experience for situations that vary.
   c. DOUBLE-BARRELED: Contains more than one implicit question
3. KNOWLEDGE/MEMORY: Check whether respondents are likely to not know or have trouble remembering information.
   a. KNOWLEDGE may not exist. Respondent is unlikely to know the answer.
   b. ATTITUDE may not exist. Respondent is unlikely to have formed attitude.
   c. RECALL failure. Respondent may not remember the information asked for.

The instrument took approximately 45 minutes to administer. The decision to cease testing at this point was based on the unanimity of the responses. All interviews were taped and reviewed by CMJS staff. All respondents interpreted the questions properly. Respondents did, however, express concerns regarding a few items. The item on whether children in the household are adopted or children by birth was felt to be unduly intrusive. The wording was revised to soften the impact. Similarly, respondents felt that the item on number of deceased children—included to enable analysis of fertility—was potentially emotionally disturbing for bereaved parents. They were unable, though, to suggest a more acceptable formulation. The question on whether intermarried couples feel part of the Jewish community foundered on the assumption of a unified community and was subsequently reworded. The cognitive testing instrument is found in Appendix A.

Pilot Instrument

Development of the skip patterns and CATI programming of the pilot instrument took far longer than anticipated. A major factor in the length of time required was the complexity of the skip patterns—questions asked only of a subset of respondents with particular characteristics—which had to
be organized in traditional fashion (IF X=1 SKIP TO Q.Z) rather than as item by item logical statements originally formulated. Numerous inconsistencies and flaws were uncovered during this process and corrected. The pilot instrument is found in Appendix B.

Final Instrument

The final instrument was changed considerably from that used in the pilot. Particular attention was paid to reducing the length of the interview and increasing the quotient of “interesting” questions that focused on attitudes and behaviors rather than sociodemographic characteristics. In addition, the instrument used in the survey underwent a series of changes during the field period which are detailed below. (The initial instrument is found in Appendix C and the final version in Appendix D.)

May 31
In order to reduce length of interview, N43 was added, which asked whether any adult was currently enrolled in an educational institution, before Q174A loops through all adult members of the household. S19X, which asks for the nearest cross-street to the sampled household, was added to provide geodata for all households. N11 and Q97, focusing on self-perception of ritual competence, were moved to a section focused on ritual behavior for greater coherence. Skips were added after Q170 in order to minimize the numbers of question asked of respondents with elderly parents regarding their care arrangements.

June 1
Skip patterns leading to Q194 on ever having given money to a Jewish federation were simplified. After N31, skip patterns were added to avoid asking all-Jewish households questions regarding attendance at non-Jewish religious services.

June 6
Feedback from interviewers and CMJS call monitoring indicated there were cases where the initial informant would not transfer the call to the selected respondent (or the selected respondent would not accept), although the informant was willing to participate. A script was added to allow interviewers to continue with the informant in these circumstances. An additional relationship code was added in order to permit identification of roommates. W3 and W3A were added to ensure the selected respondent was correctly identified as being of Jewish origin. Questions asked of respondents’ relatives to permit multiplicity sampling were removed (N30, Q53, Q56, N34, N35, M1, M3) in order to decrease length of interview, after it was decided to terminate multiplicity sampling.

June 9
Interviewer feedback suggested that using SRBI alone in the introduction was associated with apprehensiveness by respondents. The script was changed to refer to “SRBI Public Policy Research Center” to emphasize the saliency and legitimacy of the survey.

June 17
Out of range values were observed for a number of questions. Limits on values were added for Q19, Q27, Q107, Q115, and Q121.
June 21
Interviewers suggested that informants were concerned with the possible length of interview. “This usually takes less than five minutes” was added to introduction of the RDD screener. The time estimate given was accurate for the majority of calls, which were made to non-Jewish households.

June 22
CMJS observation and interviewer feedback indicated some interviewees were concerned about the legitimacy of the survey. An optional interviewer script concerning the survey was added, referring interviewees to the CJP and SRBI websites, which some respondents found to be quite convincing. Skips after Q24 were revised after analysis revealed the logic would incorrectly skip some respondents who were reported being raised half Jewish or had non-Jewish parents incorrectly to high school Jewish education. A total of 18 cases had been incorrectly skipped.

June 23
An incorrect skip was found after Q13 that would have skipped those who did not know whether a household member had converted to a non-Jewish religion (where the religion raised was different from current religion) and where the respondent considered themselves to be half Jewish over Q14, which asked when the household member became their current religion over question on Jewish identity. Similarly, respondents currently considering themselves to be half Jewish were incorrectly skipped over questions on Jewish identity (Q74a-f) if they answered Q14. No cases were known to be affected.

June 30
An incorrect skip was found that skipped randomly selected non-Jewish households where any member was an atheist about questions on religion when this should have been the case only when the informant was an atheist. A total of 26 cases were affected.

July 6
An incorrect skip was found that asked Q142 and Q143 regarding attendance at non-Jewish religious services incorrectly of people who currently identified as secular Jews or who were Jewish and had children in the household. In addition, people who were already Jewish or half-Jewish who answered that they were not in a religion other than Judaism (N1) were not auto-punched as being Jewish and nothing else and were incorrectly asked Q142 and Q143. Responses from those who were incorrectly asked these questions were deleted. However, respondents were incorrectly skipped over Q142 due to problems with questions was used to assess Jewish parentage and a failure to ask the question of Jewish respondents with non-Jewish members of the household. A total of 556 cases were incorrectly skipped over Q142, rendering its utility questionable.

July 11
A number of incorrect skips were found regarding the focal child section. The total number of cases that were incorrectly skipped appear to be 70 for Q120 (formal education in a religion other than Judaism), 75 for Q121 (years of formal education in a religion other than Judaism), 110 for Q125A (bar/bat mitzvah), and 72 for Q125B (first communion or Christian confirmation).
July 23

In response to interviewer feedback that mentioning Combined Jewish Philanthropies in the introduction led to hang-ups, CJP was removed from the RDD introduction.

Russian Instrument

After examining the names and addresses of households with a final disposition of “Language problems—non-Spanish,” it was determined that the bulk appeared to have Russian names and were, given the history of Boston’s Russian immigrant community, most likely Jewish. Accordingly, a shortened and simplified Russian-language instrument was developed and fielded by Cohen Center staff (see Appendix E). As the survey was administered using a paper survey, skip patterns were of necessity far simpler than the main survey, which was supported by a powerful but time-consuming computer-assisted telephone interviewing (CATI) system. In order to further reduce interviewer burden, the survey was restructured for ease of administration into blocks regarding the same elements of the household (e.g., items concerning the household as a unit, the respondent only, children, and so on). Additionally, questions concerning the Jewishness of the respondent’s upbringing other than “Were you raised as a Jew?” were cut, as several Russian respondents were observed by CMJS staff to have terminated interviews with SRBI in response to the perceived insensitivity and irrelevance of questions regarding their religious upbringing.

Web Instrument

A final effort was made to survey list households that had neither refused nor been interviewed via a web survey. Due to the different branching capabilities in the web survey software used (Perseus Development Corporation 2005), the instrument was structured differently and contained fewer items. (See Appendix F.)
Chapter 2. Sample Design and Management

The design of a survey can be seen as an attempt to reconcile the mutually antagonistic imperatives of providing a large, high quality sample at reasonable cost. As was noted previously, survey costs have increased throughout the present decade while quality, as measured by response rates, has decreasing. This chapter describes the considerations associated with designing the sampling scheme for the 2005 Boston Jewish Community Study, as well as the design that was implemented.

The essence of a survey is its sampling scheme, the method by which respondents are selected for interviewing. A sampling frame that excludes segments of the universe it is supposed to generalize to will lead to incorrect inferences about the nature of the population of interest. Unlike countries that maintain a population registry, no single list exists of the entire population of the United States. Two alternative frames have been developed for sampling the entire population: area-probability samples that randomly select geographic units, eventually arriving at a sample of all housing units on selected city blocks, and random digit dialing (RDD) which selects telephone numbers at random. While area-probability samples remain the gold standard for survey research, they have become extremely expensive and are generally used only for extremely well-funded government surveys. The area-probability sample drawn from Allston-Brighton in the 1985 CJP sociodemographic study was the last used in a study of an American Jewish community. RDD samples have become the standard universal frame used for surveys in the United States, including those of the Jewish community, although they are subject to the concerns discussed in the introduction.

Contemporary Challenges

The environment in which survey research is undertaken has changed dramatically since 1995, paralleling the tremendous shift that occurred between 1975 and 1985. The planning report for the 1985 Boston study outlines the considerable challenges faced then:

In both 1965 and 1975, face-to-face interviewing was used. In the intervening years, the cost of conducting personal interviews has risen dramatically, and increasingly, professionals have come to use the telephone for survey interviewing. A number of technical studies have compared the two modes, in terms of response rates and, most importantly, validity of responses. The professional consensus is that for most purposes telephone interviews do produce valid and reliable data. Furthermore, in general, the answers people give to telephone interviewers do not differ in significant ways from what they say in person, so data from the 2 modes may be compared. Two exceptions may be the aged (there is some evidence that they respond less to telephone surveys) and being candid about very personal data (where research gives confused results, some suggesting over- and some under-reporting, of incidence of problems).

Even here, there is evidence that careful construction of questions can reduce potential problems; and methodological checks, such as limited personal interviews for comparative purposes, can test success.

Telephone interviewing also provides significant improvement over the face-to-face approach in terms of interviewer training and quality control of interviews, both of which contribute strongly to data validity.
Almost all the Jewish communities which have recently completed or are now doing population studies have used telephones, another indication of the accepted validity of this interview mode. (Combined Jewish Philanthropies of Greater Boston 1984:9)

Like the 1980s, response rates to the regnant form of sampling have fallen and costs have increased. However, whereas the telephone system was the solution to the problems of that time, thanks to expanding telephone coverage (Frankel 2003), recent changes in telephony have placed tremendous pressure on telephone surveys. We review these challenges below.

Response Rates

It has become increasingly difficult to interview people for survey research. In part, this is a continuation of long term trends. Steeh (1981) documents a steady increase in refusal rates and other types of nonresponse from 1952 to 1979 to the University of Michigan’s Survey of Consumer Attitudes and National Election Studies. The response rate of the Survey of Consumer Attitudes, a high quality monthly survey that uses monetary incentives and makes an unlimited number of contact attempts during the month-long field period, continued to fall, dropping from about 72 percent in 1979 to 60 percent in 1996, despite increased effort, reflected in growth of the average number of calls required to complete an interview rising from 3.9 in 1979 to 7.9 in 1996 (Curtin et al. 2005). From 1996, the response rate to the Survey of Consumer Attitudes fell more steeply again at 1.5 percent per year (compared to 0.7 percent per year between 1979 and 1996), standing at 48 percent in 2003 (Curtin et al. 2005). Similar patterns have been observed in other high quality national surveys (Atrostic et al. 2001; Bates and Piani 2005; Battaglia et al. 2006).

The ultimate causes behind changes in refusal and contact rates are the product of both societal and technological forces. In part driven by forces associated with technological change, such as the growth of telemarketing in the late 1990s, Americans have in turn changed their behavior, leading to further changes in the technological landscape. The growth of telemarketing is viewed as a major contributor to declines in the contact rate and increased levels of refusals (Battaglia et al. 2006; Frankel 2003). It was initially hoped that the Federal Do Not Call Registry, which places severe restrictions on telemarketing while allowing most forms of survey research, would reduce the rate of decline in response rates or even reverse the trend. This has not happened and it has been argued that the Do Not Call Registry in fact made people less likely to participate in survey research (Stehe and Piekarski 2006). Link et al. (2006), however, find that the establishment of the Do Not Call Registry had no effect, positive or negative, on response rates to the Behavioral Risk Factor Surveillance System. Alongside the growing volume of telemarketing, numbers of telephone surveys fielded have also grown, further trying people’s patience. Researchers have also claimed that Americans spend an increasing amount of time away from home, making it harder for survey researchers to make contact and presumably leading people to guard their precious spare time more carefully (Battaglia et al. 2006; Frankel 2003).

Not surprisingly, ownership and use of call screening technologies has steadily increased. While ownership of answering machines has grown only moderately since the mid-1990s (Tuckel and O’Neill 2001), subscription to caller identification (caller ID) services that display the number of a caller and can be used to screen calls (Callegaro, McCutcheon, and Ludwig 2006), increased from 10 percent of households in 1995 to 45 percent in 2000 (Tuckel 2001). In addition to telephone answering devices and caller ID, other technologies have also emerged as obstacles to telephone surveying. Anonymous call rejection blocks callers that do not display identification, as some research organi-
Methodological Report

More methodologically still, telephone surveys may be reaching less of the overall population that in the past. Increasing numbers of households may not be found on standard random digit dialing frames. Sources of undercoverage are reviewed below.

Nonphone Households

Axiomatically, households without telephones cannot be interviewed in a telephone survey, leading to coverage bias to the extent that nonphone households do not resemble households with telephone service. A recent estimate puts the proportion of nontelephone households nationally at 4.5 percent and 3.1 percent in New England, although coverage varies considerably by household income, decreasing linearly from 9.4 percent among households with less than $10,000 per annum to 0.8 percent among households with $75,000 and above (Fahimi et al. 2006).

Cell Phone Only Households

Cellular telephones represent a major challenge to telephone survey research. The Telephone Consumer Protection Act, which was passed by Congress in 1991, authorized the Federal Communications Commission to formulate rules on calls to cell phones (Dautch 2005). Unlike other federal communication rules, such as the Do Not Call list, the restriction on the use of autodialers for calling cell phones includes survey research. This decision was informed by concerns about safety, appropriateness, and the cost of the incoming call to consumers. In 1992, the Federal Communications Commission restricted the use of automatic dialing devices. These rules were subsequently tightened in 2003, effectively prohibiting the use of autodialers and predictive dialers, which are used in virtually all telephone surveys to increase interviewer productivity (less time is spent determining what number to call) and maximize quality control.

Federal regulations are not, however, the only source of problems for surveys using telephone research. Cell phone samples are also less efficient than landline samples. A high proportion of cell phone users are minors who cannot be surveyed without parental consent (Jay and DiCamillo 2006a; Pew Research Center for The People & The Press 2006). Cell phones are also on only intermittently, increasing the number of calls that must be made in order to complete an interview (Jay and DiCamillo 2006a), although the proportion of cell phone owners who keep their phone always on was estimated to have increased from 33 percent in 2003 to 42 percent in 2005 (Tuckel and O'Neill 2006b). Including those who kept their telephone on most of the time, coverage increased from 58 percent in 2003 to 68 percent in 2005 (Tuckel and O'Neill 2006b). Intermittent coverage is, however, hardly a unique problem. Few people can always be reached on their home phone and cell phones in fact appear to be easier to contact than landlines (Pew Research Center for The People &

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7 Unless otherwise stated, all information on federal restrictions on cell phone sampling comes from Dautch (2005).

8 The Pew Research Center for the People & the Press (2006) provides similar estimates, with 91 percent of their cell phone only sample reporting keeping their phone always on while those with a cellular telephone and a landline kept their cell phone on 73 percent of the time.
The Press 2006). Cell phones are also difficult to geographically classify, with 32 percent not being located in the same county as their cellular rate center, where the phone was purchased, resulting in a relatively high rate of ineligibility for samples that cover a specific area (Fleeman and Estersohn 2006). In general, cell phones have lower response rates than landlines and people reached on cell phones are less cooperative (Pew Research Center for The People & The Press 2006; Steeh and Piekarski 2006).

The relative inefficiency of cell phones and the special dialing procedures required add up to much higher costs. The Pew Research Center for the People & the Press (2006) put the additional cost of calling a sample of cellular phones at 140 percent more than calling landlines, including the cost of a $10 incentive to reimburse respondents for the incoming call. Another researcher estimated that surveying cell phones required 40 percent more interviewer time than calling landlines.\(^9\)

Cell phones also present considerable challenges to sampling. A cellular phone is primarily associated with an individual, while most landline phones belong to a household (Kuusela, Vehovar, and Callegaro 2006). The probability of selection of household would be the sum of all landline and cellular telephones belonging to the household. However, a sampling and weighting scheme for cellular and landline telephones has yet to be developed. Simply determining the number of telephones in a household is a major challenge. Federal surveys use 15 or so questions to determine the number of telephones possessed by household members, clearly far too many items for most surveys to ask. Matters get even more complicated, however, as the Pew Research Center for the People & the Press (2006) found that 16 percent of cellular telephone owners reported that another adult regularly uses their cell phone, while 19 percent reported regularly using more than one cellular telephone, making the probability of selection very difficult to determine.

In the light of these challenges, it is not surprising that the overwhelming majority of random digit dialed surveys do not include cell phones. Those with cell phone frames have been exploratory in nature, and have not been primarily focused on issues besides cell phone coverage. The results of the most sophisticated effort to date to incorporate cell phones into a RDD sample, however, produced disappointing results, failing to substantially reduce bias (Brick et al. 2006).

Unfortunately, the difficulties presented by cellular telephones are increasingly salient as the number of cellular telephones continues to expand while landline coverage peaked about 2000 and has contracted since (Figure 2.1).

\(^9\) I cannot cite the source of the 40 percent estimate, as it was proprietary information provided informally and not for attribution.
While some of the contraction in landline usage is likely due to decreasing need for second lines for fax machines and dial-up internet connections, a major factor is that some households have abandoned landlines altogether. An increasing proportion of the United States population can only be contacted via cell phones. Meekins (2006) estimated that 7.8 percent of households only had a cell phone in 2005 from consumer expenditure reports. Blumberg et al. (2006) came to a slightly higher estimate of 10.4 percent of households (7.7 percent of adults in July-December 2005) using data from the National Health Interview Survey. Figure 2.2 (adapted from Meekins 2006), below, shows the growth of cell phone only households.
As we discuss later, these problems are only magnified by the strong association between cell phone only households and key demographic categories, most notably among young adults.

**Telephone Number Portability**

In addition to the usual dilemmas faced by random digit dialing designs, those with geographic restrictions must make further choices regarding how to implement the boundaries in a telephone survey. As with other elements of RDD survey design, the situation has worsened significantly in recent years. Since 1996, individuals who wanted to switch carriers or residencies could keep their telephone number (Steeh and Piekarski 2006). This was implemented by assigning a shadow number at the new carrier to which calls to the telephone number at the former carrier are redirected to. The pace of number portability increased in 2003-04 with the introduction of transfers of numbers between cellular telephones and between cell phones and landlines (Steeh and Piekarski 2006). It has been widely recognized that portability is degrading the link between geography and the telecommunications system, and will eventually necessitate drastic changes to telephone survey operations. Cell phones, which can move with their owners, increased the rate of degradation. More recently, voice over internet protocol services like Vonage have accelerated the pace of change, offering multiple virtual phone numbers in widely separated telephone geography (Steeh and Piekarski 2006).

**Zero-Listed Phone Banks**

True random digit dialing, in the sense of selecting telephone numbers to call completely at random, is almost never attempted. For one thing, most surveys have geographic constraints. Even a survey of the entire United States will want to exclude area codes associated with Canada (which shares the
same international prefix as the United States). For another, certain codes simply do not exist—no area or exchange code begins with a zero or a one. Finally, cell phone numbers must be purged from calls made by autodialers as a matter of law. In order to increase the efficiency with which working residential telephone numbers are reached, several approaches were developed in the late 1970s (Frankel 2003; Tucker et al. 2002). Only list-assisted random digit dialing will be concern us, as the Waksberg-Mitofsky method proved cumbersome and fell into disuse (Tucker et al. 2002). List assisted random digit dialing takes advantage of the concentration of telephone numbers in certain clusters of numbers, e.g., a given exchange code (XXX-NNN-XXXX) may not be used, by selecting only 100 blocks (XXX-XXX-XXNN) with one or more numbers listed in the telephone directory (Brick et al. 1995; Casady and Lepkowski 1993). The presence of one (or sometimes more) numbers makes a bank eligible, and numbers are then selected randomly within it.

One of the hallmarks of United States telephony of the past decade is an explosion of telephone numbers. Growing demand for telephone numbers—fed by technologies like fax machines, dial-up internet access, and cellular telephones, as well as “shadow” numbers brought into being when a person keeps their telephone number while switching carriers—led to the expansion of the number of available area and exchange codes (Piekarski, Kaplan, and Prestegaard 1999; Steeh and Piekarski 2006; Tucker et al. 2002). One result of this growth has been an increase in the number of 100 banks with zero listed numbers and overall decline in the number of listed numbers per bank (see Figure 2.3), decreasing the efficiency of list-assisted designs (Piekarski et al. 1999; Tucker et al. 2002).

Figure 2.3. Prevalence of Listed Numbers in 100 Blocks

![Graph showing prevalence of listed numbers in 100 blocks over time]

Note: Figure slightly adapted from Steeh (2006).

More sophisticated implementations of list-assisted random digit dialing frames exist (Tucker et al. 2002).
The efficiency of list-assisted designs, however, says nothing about their level of coverage. A consistent concern with list-assisted designs is that unlisted phone numbers that reside in zero listed phone banks will go unsampled and lead to biased results if they differ in meaningful ways from listed and unlisted numbers in listed phone banks. There is some reason to be sanguine on this score, at least. Brick et al. (1995) found little difference between the characteristics of households from zero listed and one plus listed phone banks. The level of undercoverage also appears to be low, with Brick et al.’s (1995) estimate of 3.7 percent closely matched by Tucker et al.’s (2002) estimate of 3.5 percent, suggesting that the systematic differences would have to be very large in order to introduce meaningful bias. The Boston Jewish Community Study, as we discuss later, however, increased efficiency by excluding 100 blocks with 2 or fewer listed numbers. It is unclear what, if any, additional bias is introduced by this step.

**Bias**

The fact that response rates are lower is, however, only problematic to the extent that people who cannot be reached because they never answered the telephone or because they refused to participate differ systematically from those who did respond to the survey. If those who never responded were otherwise identical to those that participated in the survey, bias would not be a concern. Unfortunately, this is not the case. Certain demographic groups are less likely to respond than others, with the result that their characteristics will have a disproportionately low influence on survey results.

**Age**

Age is widely implicated in mechanisms associated with bias. Younger people are more likely to be absent from standard random digit dialing frames due to their overrepresentation among individuals with cell phones only. To the extent that young adults are more likely to move than other age groups, it is reasonable to think that they will be underrepresented on geographically constrained samples. Young adults living in college dormitories are also likely to be absent from traditional random digit dialing frames. There is also reason to believe that even young adults with landline telephones are less likely to be contactable, as they are more likely to own answering machines, have caller ID, and use caller ID to screen calls. The evidence from studies of the characteristics of nonrespondents also suggests that young adults are difficult to contact. The balance of the evidence suggests that older adults are more likely to be contactable. Virtually any telephone based survey appears to be at serious risk of bias against young adults. The evidence for the relationship between age and refusal rates, however, is contradictory and unclear.

**Household Composition**

One person households appear to particularly likely to be underestimated in telephone surveys. Single person households are at significantly greater risk of not having access to a telephone at all, while smaller households are more likely to use cell phones only. Households with children may be more likely to have landline telephones. Single adult households and, conversely, households with children appear to be overrepresented among owners of answering machines and users of caller ID, as well as call screeners. Even single person households that are contactable are less likely to be reached, and may be more likely to refuse. Like young adults, telephone surveys are almost certainly biased against single person households. Some lesser degree of bias against households with children may also exist due to screening practices.
Race

Race is linked to bias. Blacks and Hispanics are overrepresented among nontelephone households and also among people who use only a cell phone. Possession of caller ID, though apparently not answering machines, is greater among African-Americans than other groups, and is used particularly frequently for screening calls by African-Americans and Latinos. Not surprisingly, response rates are lower in areas with sizeable black and Hispanic populations. Studies of nonresponse have found that nonwhites are more difficult to contact. Evidence regarding cooperation when contacted is mixed. As with age, bias with respect to race is almost a given for any telephone survey. The situation will be particularly acute when Spanish-language interviewers are not available.

Education

Data on the effect of education are somewhat contradictory. On the one hand, higher levels of education are associated with increased likelihood of owning an answering machine and using caller ID, although apparently not with call screening. Among households that could be contacted, higher education was associated with greater difficulty of contact. On the other hand, households without telephone access and those that use cell phones only are far more likely to have lower levels of education. In addition, the preponderance of evidence suggests that households in areas with higher average levels of education are generally easier to contact and less likely to refuse, although studies of refusal conversion come to contradictory findings regarding education. Education appears to be an instance where coverage error and nonresponse error pull in different directions. Less educated households are less likely to be found on standard telephone frames, but those that have telephones can be more easily contacted. In such a case it is difficult to see which bias would predominate.

Socioeconomic Status

Naturally, low income is associated with lack of access to a telephone. Low income is also associated with having only a cell phone. As a commodity, one might expect that ownership of answering machines and caller ID would be associated with socioeconomic status, but there is no data on this point. The effect of income on call screening is unusual, with the highest levels of screening found among households with low and very high levels of income. There is some evidence that a similar distribution may apply to response rates. Analyses of difficult to reach cases find greater difficulty of contact with high income households. Refusal rates do not appear to be related to income. As with education, there appear to be offsetting biases, though there is no guarantee that they are of equal magnitude.

Employment

Employment, with the exception of people who work from home, appears to be associated with greater difficulty of contact and lower response rates. There is some suggestion that people who are employed may be more likely to refuse. It does not appear likely that this is a major source of bias in surveys, unless one is trying to estimate unemployment rates and similar statistics.

Urbanicity

In keeping with findings from census data that response rates in urban and suburban areas are much lower, respondents from urban and suburban areas appear to hold more negative attitudes to surveys (Bates and Piani 2005; Tuckel 2001).
Region

The Northeastern United States is typically seen as an especially difficult place to conduct surveys. Empirical data largely bear this out. Interview rates for the National Health Interview Survey were lowest in the Northeast and Mid-Atlantic. Attitudes to surveys in the Northeast census region (which includes New York) were also the most negative in the country (Tuckel 2001).

Summary

The environment for telephone surveying has changed dramatically since 1995, with increasing costs and greater concerns regarding validity. No reasonable alternative to telephone surveys, however, was available. Accordingly, it was necessary to design the 2005 Boston Jewish Community Study with these difficulties in mind.

Geographic Area Covered

Only communities that were part of the 1995 Combined Jewish Philanthropies Demographic Study (Israel 1997) were sampled, less towns and cities under the purview of the Jewish Federation of the North Shore (see Figure 2.14 for the areas covered by the study). This area differs from any geographic unit in the U.S. Census, including the Boston-Worcester-Lawrence Consolidated Metropolitan Statistical Area (Figure 2.4), Boston-Worcester-Lawrence-Lowell-Brockton New England Consolidated Metropolitan Statistical Area (Figure 2.5), the Boston Metropolitan Statistical Area (Figure 2.6), and the Brockton Metropolitan Statistical Area (Figure 2.7).

Figure 2.4. Boston-Worcester-Lawrence CMSA Boundaries

Source: U.S. Census Bureau.
Figure 2.5. Boston-Worcester-Lawrence-Lowell-Brockton NECMA

Source: U.S. Census Bureau.

Figure 2.6. Boston MSA Boundaries

Source: U.S. Census Bureau.
Multiple Frame Design

The objective of the 2005 Boston Jewish Community Study was to obtain a representative sample of households in the Greater Boston area with sufficient cases to allow for analysis of subpopulations of interest within the study budget. A simple random sample using RDD alone would have been prohibitively expensive, as approximately 90 percent of interviews would have been with ineligible households. Alternately, a sample that drew purely from lists of Jewish organizations would have been far less expensive given the high proportion of Jewish households on organizational lists, but would likely exclude large sectors of the Jewish community, particularly the less institutionally engaged and, most problematically, would have been unable to determine the extent to which the listed Jewish community differed from the unlisted. Accordingly, a combination of these approaches was most desirable (Figure 2.8, below, illustrates a dual frame design).
These concerns were not new. Studies of Jewish communities have used multiple frames—originally a combination of list and area probability samples—dating back to the 1950s to estimate the size and characteristics of the Jewish population (Bigman 1957; Massarik 1953), a pattern that was also used for the National Jewish Population Survey (NJPS) of 1970-71 (Lazerwitz n.d.). From the 1980s onwards, list, RDD, and sometimes distinctive Jewish names (DJN) frames were combined in many studies of local Jewish communities. Again, the report of the exploratory committee for the 1985 CJP study (Combined Jewish Philanthropies of Greater Boston 1984) provides an excellent overview of the considerations involved in selecting a dual-frame design:

Probability sampling—in which every household has a known probability of selection—is the basis on which all reliable surveys rest. A random selection of those to be contacted is made from some set of households; but where does that set come from? One method might be to use lists of known Jewish households; but coverage and accuracy suffer unacceptably with this approach. Lists get out of date and certain groups (e.g., recent movers or single women who have married) are more likely to disappear from lists. More critical, those who are not affiliated with the community are different from those on the lists—they are more likely to be young or elderly, new to the area, renters, and so on. It is impossible to learn about the entire Jewish population from a non-representative sample.

The alternative to the use of lists involves what is called a “screening sample”. Randomly selected households are screened to locate Jewish households, who are then interviewed. Screening samples are economically feasible only when conducted by telephone. A technique called Random Digit Dialing has been developed in the past decade to overcome the potential bias introduced by sampling only from telephone di-
rectories. An RDD sample combines the three digit telephone prefixes in the community with four other digits generated at random by a computer. The resulting sample of seven digit phone numbers includes both listed and unlisted telephones, as well as business, residential, and non-working numbers. All the computer-generated numbers are called, non-households are eliminated, and households are screened for those that include at least one Jewish person.

This is the purest method for insuring a true probability sample of Jewish households. However, screening can be very costly. It is estimated that in metropolitan Boston it will take approximately 12 calls to locate one Jewish household, using random digit dialing alone.

The 1965 and 1975 Boston surveys used “modified screening samples”. Part of the sample was drawn from lists of Federation givers and members of synagogues and organizations, and part from random screening. Statistical weighting procedures were used to enable combining data from the two sampling sources. These procedures create some margin of error, but within known boundaries.

The use of a mixed sampling frame lowers the cost per located Jewish household, at a sacrifice of some precision in estimating characteristics of the entire sample. At the same time, because unit costs are lowered, a larger sample can be reached for the same cost, which increases the precision of estimates for smaller subgroups. The latter is probably more desirable for our community’s purposes, but a final decision on this issue, as on others, should await full consideration by the Study Committee. (pp. 10-11)

Multiple frame samples typically removed any telephone numbers found on the listed sample from the RDD frame, in an effort to ensure that each household had an equal probability of selection. The great advantage of such samples is that they combined the desirable characteristics of different types of sample; a list sample for cost savings and an RDD or other sample for broader coverage. The balance of cases between frames has a significant impact on standard errors, however. While multiple frame samples are a mature and unproblematic method, and have been used for years by various government agencies, their quality depends on that of each sampling frame.

**List Frame**

In light of concerns about RDD coverage and cost, it was felt that the list sample should cover as a high a proportion of the Jewish community as possible, reducing the extent to which variations in the response rate of Jewish and non-Jewish households would bias estimates of the Jewish community, broadening the Jewish profile of the list frame, and minimizing the number of RDD to calls to ineligible households. Accordingly, a list frame similar to that of the 1965 study was developed which included a broad range of Jewish organizations, especially those that catered to segments of the community that may be underrepresented in mainline organizations. The assumption underpinning this decision was that a significantly greater proportion of the Jewish community was on some organizational list than on the Federation list alone. Figure 2.9 illustrates this approach. Thus, mainline organizations like synagogues and cultural groups would have significant but far from total overlap with members of large, central organizations, while Jewish organizations catering to special populations would have relatively limited overlap with either mainline or central organizations, further increasing the coverage of an expanded list frame.
List Acquisition

In total, 85 lists from Jewish organizations active in the Greater Boston area were acquired for the study. The initial list was from CJP, which included both former and current donors. While no formal protocol was developed to guide the collection of lists, the selection of organizations solicited for the list was guided by the sponsor’s priorities. CJP and the Cohen Center identified a number of groups believed to be particularly difficult to sample and/or underrepresented on the CJP list as priorities for list-gathering: elderly, poor, young adults, ultra-Orthodox, gays and lesbians, Russians, Israelis, intermarried families, less-affiliated, and residents of western suburbs. In addition to organizations believed to have members from these groups, lists were solicited from local and national organizations with many members in the Boston area. Subsequently, a general call to provide lists was sent via the Synagogue Council of Massachusetts. In late 2004, due to concern regarding the relatively few synagogue lists received to that point, special efforts were taken to obtain lists of members of Conservative and Reform congregations.

The process of list collection was managed by Mark Niedergang, a consultant to CJP. Typically, a senior professional at the organization was called and asked to make the organization’s database of members and/or contacts available for the study. In addition to the verbal description provided over the telephone, a description of the study was emailed, including the benefits of participation to the organization and the Jewish community and details on the type of information required. To allay common concerns, letters from CJP and CMJS containing assurances that the list would be used for solely for the Boston Jewish Community Study and not for any future surveys or fundraising efforts were appended to the email (see Figure 2.10, Figure 2.11, and Figure 2.12).
Figure 2.10. CJP Letter of Assurance

May 24, 2004

To: …
From: Mark Niedergang, Consultant for Community Organizations, Combined Jewish Philanthropies (CJP)

RE: Use of …’s lists for 2005 Boston Jewish Community Study

Dear …;

Following our telephone conversation this morning, I'm writing with a formal request for the use of the … lists for the 2005 Greater Boston Jewish Community Study, to be conducted by Combined Jewish Philanthropies (CJP). We would like to receive ….

I want to assure you that your list will be used only for this research project, and will not be used for marketing, fundraising, events, publications, or any other purpose. All the lists we borrow from Jewish organizations will be sent to and stored at the Cohen Center for Modern Jewish Studies at Brandeis University. Only Cohen Center employees will have access to the lists. Confidentiality and privacy will be rigorously protected. Once analysis of the survey and the final report have been completed, all organizational membership lists will be deleted. If it would be helpful, I can also send memoranda that promise this from Martin Abramowitz of Combined Jewish Philanthropies and Len Saxe, Director of the Cohen Center.

Why do we want to use these … lists for this one-time research study? Our last demographic study of the Boston-area Jewish community (1995) sampled respondents by random digit dialing and also from the CJP list (which now has about 57,000 households, more than half of the Jewish households in 1995 in Greater Boston). This time we want to cast as wide a net as possible and reach beyond those who are on CJP’s list. We are interested in the … lists because we believe that many of the people on them may not be on the CJP list or on other lists that we will also borrow. We want to hear the voices of Jews who may not be connected to CJP. The Jewish community is changing and is increasingly diverse; this requires new research methods and better data to accurately portray the community. Thus we believe that use of your lists will help increase the accuracy of the Boston 2005 Community Study.

Lists from Jewish organizations such as the … will be used for two purposes:

First, for comparative purposes. We want to compare the membership of each list to that of every other list in order to decide which lists to sample from and to help us better understand how Greater Boston Jews affiliate with Jewish organizations. This part of the study will not involve contact with any people on your list.

Second, we would use your list for a single telephone survey to be conducted by a professional university-based survey research firm that CJP will hire. All the lists we borrow will be merged into a database at the Cohen Center at Brandeis. A small random sample will be drawn from this database, and in the spring of 2005, those households will receive a letter and a call asking them to participate in a half-hour telephone interview.
CJP is working closely on the 2005 Boston Community Study with the Cohen Center for Modern Jewish Studies at Brandeis. As a result, the research process will be supervised by Brandeis University’s Committee for the Protection of Human Subjects to ensure that the highest ethical standards are upheld.

The 2005 Community Study will be the fifth (since 1965) demographic study done by CJP, the first Jewish federation in the country to periodically survey its Jewish community. These research studies have consistently been useful to CJP, Jewish social service agencies, congregations, the Jewish denominations, the national research community, and other Jewish organizations, and they have served as models of methodological excellence.

Thank you for considering this request. Your assistance would help us to draw a more accurate portrait of the Boston-area Jewish community and enable CJP, and other local Jewish organizations, to better understand, plan for, and provide service to the Jewish community.

If you have any questions, I will be happy to answer them, just email or call me.

Sincerely yours,

Mark Niedergang
Consultant for Community Organizations,
Combined Jewish Philanthropies

Telephone: (XXX) XXX-XXXX day or evening
email: XXXX@XXXX.XXX
October 18, 2004

With support from Combined Jewish Philanthropies (CJP), the Cohen Center for Modern Jewish Studies at Brandeis University is designing the 2005 Boston Jewish Community Study. In order to focus the study’s resources on interviews with members of the Jewish community rather than on efforts to locate Jews, the Cohen Center is developing an expanded database of households associated with Jewish organizations and institutions which will supplement the random sample, for which an increasing amount of money is spent “screening” all households.

We are committed to ensuring the confidentiality of every person found on a list and of each participating organization. The lists will be kept at Brandeis University and will be used only for the 2005 study. No information about list members or participating organizations will be released to outside parties. In addition, the lists will not be used for fundraising or any other purposes by Brandeis University or any other institution. Once analysis of the survey has been completed and the final report is presented, all organizational membership lists will be deleted.

Your participation is critical! To ensure accurate representation of the entire Jewish community, we need lists from as many organizations as possible. Each list brings us closer to a more complete picture of the entire Boston Jewish community.

The study will draw a sample of households from the database. Again, no personally identifiable information about research subjects from your list or participating organizations will be shared or made public. Reports using the 2005 Boston Jewish Community Study will not contain any information about individual respondents; organizations will not be mentioned by name unless we receive your explicit permission. Likewise, all information that could identify a person or the organizations they belong to will be removed from the data files.

Sincerely,

Leonard Saxe, Ph.D.
Professor of Social Policy
Figure 2.12. CMJS FAQ

Thank you for participating in the 2005 Boston Jewish Community Study. You will be contacted by an employee of the Cohen Center for Modern Jewish Studies at Brandeis University regarding the technical side of making your list available. This answers some questions about what we’re doing, what we need, and what we would like.

Where will the data be stored? Who will have access to it? What guarantee do I have it won’t be used for fundraising?
Lists will be stored at the Cohen Center for Modern Jewish Studies and will only be accessed by Cohen Center employees. A version of the file containing vital contact information may be sent to a survey research contactor for interviewing. Combined Jewish Philanthropies will not have access to your list at any point. The Cohen Center and CJP will not use information we receive for fundraising, advertising events, distributing publication, or any other purpose other than research.

What format do I need to provide?
Ideally, we would like to receive the list in Access or Excel format. If you can’t export files in these formats, don’t worry! We have a lot of experience in working with different formats.

What information do you absolutely need from our database?
- Names (first and last)
- Address
- Phone number

Why do you need this?
The name, address and telephone number let us identify the same person in different lists. This is important because we want a single record for every household; otherwise households found on more than one list will be overcounted, giving misleading information about the proportion of the Jewish community found on lists.

What other information would you like?
- Alternative contact information: email address, other addresses and phone numbers.
- Any other demographic information: e.g., gender, age, marital status.
- **No financial information, please!** We don’t need this and do not want to have access to it.
- ID number

Why?
Alternative contact information is very important. If someone’s home phone number has changed, we can’t contact them unless we have other contact info. We don’t want to lose people who have moved. Other information may be useful to determine which types of Jews are more likely to respond to surveys. The ID number makes it easier to update information in our database if, for example, someone moves after we receive your list.

Contact
Benjamin Phillips
(email) bphillips@brandeis.edu  (phone) 781-736-3855  (fax) 781-736-3929
(address) Cohen Center for Modern Jewish Studies, MS014 Brandeis University, 415 South Street, Waltham, MA 02454-9110  (web) cmjs.org
During this period, CJP staff, members of the community study committee, and the director of the Cohen Center briefed a number of meetings of Jewish professionals and lay leaders about the study’s method and purpose, in part with the aim of increasing levels of cooperation. In many cases, obtaining the list required multiple contacts before permission was given (which often required approval from the organization’s board) and repeated follow-ups afterward in order to obtain the list. Some lists were never sent to the Cohen Center in spite of months of calls from Cohen Center and CJP staff.

List Management

Where permission was given and the list was made available to the Cohen Center, it was added to the database of lists. Each list received was reformatted to match database fields. Columns were renamed to match field names in the database. Where necessary, names were broken into separate fields for the first, middle, and last names of the first and second persons mentioned, addresses were separated into components (first and subsequent lines of the street or post office box address, city, state, zip) and designators (e.g., street, avenue) were standardized, and telephone numbers were reformatted where necessary. Attempts were made to remove cases lacking both phone numbers and street addresses, where the address and telephone number listed belonged to a business, and out of state cases.

Initial efforts at deduplication began in June 2004 as part of the planning study. David Tobey, Cohen Center data manager, developed a Web-based tool which enabled users to identify potentially related cases via customizable search criteria and, if sufficient evidence existed, designate one case as the “parent” and the other case or cases as its “children.” Following a month of manual deduplicating, a number of automated scripts were developed that were carefully vetted to eliminate false positives. The scripts (named for Red Sox players) are shown in Table 2.1, below.

Table 2.1. Initial Deduplication Algorithms

<table>
<thead>
<tr>
<th>Name</th>
<th>Search Algorithm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Johnny</td>
<td>first,last,hadd1, hadd2</td>
</tr>
<tr>
<td>Manny</td>
<td>hadd1,hadd2,hphone</td>
</tr>
<tr>
<td>Papi</td>
<td>last,hadd1,hadd2</td>
</tr>
<tr>
<td>Trot</td>
<td>last,first,hadd1</td>
</tr>
<tr>
<td>Foulke</td>
<td>last,first,hphone</td>
</tr>
<tr>
<td>Schilling</td>
<td>last,hadd1,hphone</td>
</tr>
</tbody>
</table>

Where:

- first = First name
- last = Last name
- hadd1 = First line of street address
- hadd2 = Second line of street address
- hphone = Telephone number

In addition, a complex set of criteria were used to ensure cases were not wrongly matched where a field was blank, to assign the parent case, and add missing fields to the parent. Once all lists were added to the database, the scripts were run until no more duplicates were found. At this point, Cohen Center staff most familiar with the system used the manual interface to search for resolvable dupli-
cates. These problems were often created by misspellings on the original lists that involved assumptions that could not be written into a computer program. We might, for instance, have a Jon Rosenberg of 123 Walnut Street in Newton (ph: 617-321-4567) on one list and John Rosenberg of 123 Wanlut Street in Newton (ph: 617-321-4567). However, a large group of likely duplicates remained. For example, we could have a Juliet Kaplan-Amram on one list at an apartment at 1200 Commonwealth Ave. and on another at an apartment at 1300 Beacon St. Given the unusual combination of names, it would be strange if they were different people (unlike the many individuals with common first and last names). Even so, no match could be made as it was impossible to determine which one, if any, was the current address. It was also to be expected that similar situations would obtain where individuals had less unusual names.

To match cases with incorrect information, it was necessary to verify the contact information for households in the list database, add missing addresses and telephone numbers, update information where households had moved, and scrub cases where the primary individual associated with the household had died. Accordingly, CMJS contracted with AccuData, an information vendor, to convert records into standardized format, update with U.S. Postal Service (USPS) change of address records, verify that addresses were deliverable, update with USPS Maximum Change of Address records (covering two moves and 60 months), identify deceased cases, and append latitude and longitude for subsequent analyses. The list database sent to AccuData on February 16, 2005, contained the 143,972 “parent” cases, each assumed to represent a single household, out of the 327,548 cases contained in the list database. It was returned to CMJS on March 3, 2005.

As was the case with the survey instrument, the procedures involved were significantly more complicated than initially estimated; the vendor had to write a custom program to correctly append the new fields. The work performed by AccuData was extremely thorough; the file received contained 250 variables documenting each stage of the process together with extensive documentation, enabling CMJS staff to make fine distinctions between cases.

Once the updated file of “parent” cases was received from AccuData it was carefully studied and tested before being used to update the database. We examined peripheral indicators of data quality regarding cases identified as deceased or with bad addresses in an attempt to determine whether the cases appeared in patterns in line with *a priori* expectations. An analysis of number of deceased cases by year matches the expected pattern, with the greatest number of deceased cases reported for the years immediately prior to 2004, and subsequently declining in a highly predictable fashion as—we posit—deceased members were identified and removed by organizations (see Figure 2.13, below).
When run by lists, the distribution was less predictable, being a function of both the proportion of elderly members and how well maintained the list was. Lists with high proportions of deceased cases appeared to come from lists that may have been gathered in the past or have older populations. The lists with fewest deceased cases generally focus on young adults or the newly married. The highest proportion of deceased cases was 12 percent and the lowest had no deceased cases.

There was also considerable variation among lists in the proportion of bad addresses. Organizations with young adult populations (which were presumably highly mobile) tended to have the highest proportion of bad addresses, while synagogues dominated the list of organizations with the fewest bad addresses. The highest proportion of bad addresses was 73 percent (this was an outlier, the next lowest were three lists at 44 percent) and the lowest proportion of bad addresses was 3 percent.

To determine whether the data matched a priori understandings of the distribution of the Boston Jewish community, density was calculated as the proportion of listed households in each city and town of the study area divided by Census 2000 estimates of occupied household units:

\[
density = \frac{N_{\text{list}}}{N_{\text{census}}} \tag{2.1}\]

These findings generally matched the results of the 1995 study, appearing to slightly overestimate incidence, which is expected given that these estimates were calculated prior to the second and third rounds of deduplication. The main belt of Jewish population was a chain of contiguous communities declining in density as one moved westward along I-90 from the centers of Newton and Brookline. Except for communities with lower socioeconomic status, like Waltham and Watertown, the Jewish population spreads outwards from this band. Another line of communities follows Rt-2a northwards...
from Cambridge. The final area of population concentration lies between Sharon and Rt-128. Figure 2.14 shows the estimated incidence of Jewish households in the study area.

*Figure 2.14. Estimated proportion of Jewish households by town*

![Jewish Population Density](image)

Once updated information on the 143,972 parent cases was received from AccuData, the same automatic scripts were run again. After the scripts had run, 129,741 parent cases remained (90.1 percent). Once the data were received from the vendor, many parent cases were identified as problematic. Table 2.2, below, displays the number and proportion of cases with bad information in various non-exclusive categories. Addresses were considered problematic where there was substantial evidence that a case no longer lived at a given address and no forwarding address was available, where an address was listed as undeliverable by the USPS, where an address was listed as a business address, or was outside the study area. The criteria for an undeliverable address were based in part on advice from AccuData’s mail house. Telephone numbers were listed as problematic only when no number existed in the original record of the parent case or its child cases, and AccuData did not find a listed telephone number associated with the address. All cases where substantial evidence existed for a deceased household member were treated as problematic.
Table 2.2. Problematic Cases after Initial Deduplication

<table>
<thead>
<tr>
<th>Category</th>
<th>N</th>
<th>Percentage of whole</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Address</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moved, no address</td>
<td>7,950</td>
<td>5.5%</td>
<td>USPS Change of Address and Maximum Change of Address data</td>
</tr>
<tr>
<td>Undeliverable address</td>
<td>11,097</td>
<td>7.7%</td>
<td>USPS Delivery Point Validation data</td>
</tr>
<tr>
<td>Business address</td>
<td>8,043</td>
<td>5.6%</td>
<td>USPS Change of Address, Maximum Change of Address and Delivery Sequence File data</td>
</tr>
<tr>
<td>Out of area</td>
<td>32,225</td>
<td>22.4%</td>
<td></td>
</tr>
<tr>
<td>Telephone number</td>
<td>21,436</td>
<td>14.9%</td>
<td>Missing, non-listed telephone numbers</td>
</tr>
<tr>
<td>Deceased</td>
<td>9,279</td>
<td>6.4%</td>
<td>AccuData report</td>
</tr>
</tbody>
</table>

Source: Parent cases of first round of deduplication

Cases with problematic information in one category also tended to be represented in other categories. Table 2.3, below, shows the proportion of cases that are problematic in one category that were also problematic in another category.

Table 2.3. Overlap between Problem Categories

<table>
<thead>
<tr>
<th></th>
<th>move</th>
<th>badaddr</th>
<th>business</th>
<th>deceased</th>
<th>outarea</th>
<th>nophone</th>
</tr>
</thead>
<tbody>
<tr>
<td>move</td>
<td>100%</td>
<td>1%</td>
<td>2%</td>
<td>9%</td>
<td>5%</td>
<td>5%</td>
</tr>
<tr>
<td>badaddr</td>
<td>2%</td>
<td>100%</td>
<td>0%</td>
<td>1%</td>
<td>13%</td>
<td>14%</td>
</tr>
<tr>
<td>business</td>
<td>2%</td>
<td>0%</td>
<td>100%</td>
<td>3%</td>
<td>6%</td>
<td>15%</td>
</tr>
<tr>
<td>deceased</td>
<td>11%</td>
<td>1%</td>
<td>4%</td>
<td>100%</td>
<td>8%</td>
<td>16%</td>
</tr>
<tr>
<td>outarea</td>
<td>20%</td>
<td>39%</td>
<td>24%</td>
<td>26%</td>
<td>100%</td>
<td>20%</td>
</tr>
<tr>
<td>nophone</td>
<td>12%</td>
<td>27%</td>
<td>40%</td>
<td>38%</td>
<td>18%</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: Parent cases of first round of deduplication
Notes: Percentage of row found in column

The number of problematic cases was calculated on the following basis:

\[
\text{business}=1 \mid \text{deceased}=1 \mid \text{outstate}=1 \mid \text{outarea}=1 \mid (\text{phonstat}=1 \& (\text{bad_addr}=1 \mid \text{move}=1))
\]

Cases lacking a phone number, therefore, were only flagged for exclusion if an address has been found to be associated with a business, moved without a forwarding address, or was undeliverable, while cases with bad addresses or which have moved without a forwarding address were retained unless there was no phone number whatsoever. A bad address is defined as one that is listed as undeliverable by the USPS. Once cases that met this criterion were removed, 97,673 remained eligible for further analysis.

Table 2.4, below, displays the incidence of cases with bad information following the second round of the deduplicating scripts, replicating Table 2.2.
### Table 2.4. Problem Cases

<table>
<thead>
<tr>
<th>Category</th>
<th>N</th>
<th>%</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Address</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moved, no address</td>
<td>7,348</td>
<td>5.7%</td>
<td>USPS Change of Address and Maximum Change of Address data</td>
</tr>
<tr>
<td>Undeliverable address</td>
<td>10,560</td>
<td>8.1%</td>
<td>USPS Delivery Point Validation data</td>
</tr>
<tr>
<td>Business address</td>
<td>7,028</td>
<td>5.4%</td>
<td>USPS Change of Address, Maximum Change of Address and Delivery Sequence File data</td>
</tr>
<tr>
<td>Out of area</td>
<td>29,702</td>
<td>22.9%</td>
<td></td>
</tr>
<tr>
<td><strong>Telephone number</strong></td>
<td>20,446</td>
<td>15.8%</td>
<td>Missing and non-listed telephone numbers</td>
</tr>
<tr>
<td><strong>Deceased</strong></td>
<td>8,729</td>
<td>6.7%</td>
<td>AccuData report</td>
</tr>
</tbody>
</table>

*Source*: Parent cases of second round of deduplication  
*Notes*: Percentages of total

Table 2.5, below, shows the overlap between types of bad information among parent cases from the second pass of the deduplication scripts.

### Table 2.5. Overlap between Problematic Categories

<table>
<thead>
<tr>
<th></th>
<th>move</th>
<th>badaddr</th>
<th>business</th>
<th>deceased</th>
<th>outarea</th>
<th>nophone</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>move</strong></td>
<td>100%</td>
<td>1%</td>
<td>2%</td>
<td>10%</td>
<td>5%</td>
<td>5%</td>
</tr>
<tr>
<td><strong>badaddr</strong></td>
<td>2%</td>
<td>100%</td>
<td>0%</td>
<td>1%</td>
<td>14%</td>
<td>15%</td>
</tr>
<tr>
<td><strong>business</strong></td>
<td>2%</td>
<td>0%</td>
<td>100%</td>
<td>3%</td>
<td>6%</td>
<td>15%</td>
</tr>
<tr>
<td><strong>deceased</strong></td>
<td>12%</td>
<td>1%</td>
<td>4%</td>
<td>100%</td>
<td>8%</td>
<td>16%</td>
</tr>
<tr>
<td><strong>outarea</strong></td>
<td>20%</td>
<td>39%</td>
<td>25%</td>
<td>26%</td>
<td>100%</td>
<td>27%</td>
</tr>
<tr>
<td><strong>nophone</strong></td>
<td>13%</td>
<td>31%</td>
<td>37%</td>
<td>37%</td>
<td>19%</td>
<td>100%</td>
</tr>
</tbody>
</table>

*Source*: Parent cases of second round of deduplication  
*Notes*: Percentage of row cases found in column

Once bad cases had been removed from calculations, the list size decreased to 85,939. Nevertheless, considerable numbers of duplicate cases remained. After intensive manual exploration of the database, three additional algorithms were developed to locate duplicate cases (see Table 2.6). As the three new algorithms were significantly more powerful than the original six, in order for cases matching the algorithm to be identified as duplicates, an extensive set of criteria had to be met based on information from AccuData that was not previously available (see Table 2.7). Similarly, additional layers of logic determined which case is designated the “parent” (see Table 2.8). Before implementation, further manual testing was performed to check for false positives and negatives.
Table 2.6. Final Deduplication Algorithms

<table>
<thead>
<tr>
<th>Name</th>
<th>Search Algorithm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Johnny</td>
<td>first, last, hadd1, hadd2</td>
</tr>
<tr>
<td>Manny</td>
<td>hadd1, hadd2, hphone</td>
</tr>
<tr>
<td>Papi</td>
<td>last, hadd1, hadd2</td>
</tr>
<tr>
<td>Trot</td>
<td>last, first, hadd1</td>
</tr>
<tr>
<td>Foulke</td>
<td>last, first, hphone</td>
</tr>
<tr>
<td>Schilling</td>
<td>last, hadd1, hphone</td>
</tr>
<tr>
<td>Hanley</td>
<td>hadd1, hphone</td>
</tr>
<tr>
<td>Tek</td>
<td>hadd1, hcity</td>
</tr>
<tr>
<td>Pedro</td>
<td>hphone</td>
</tr>
</tbody>
</table>

Table 2.7. Algorithm Match Expressions

<table>
<thead>
<tr>
<th>Algorithm</th>
<th>Expression</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hanley</td>
<td>if (((haddA=haddB) &amp; (hphoneA=hphoneB)) &amp; (haddA≠&quot; &amp; hphoneA&quot;) &amp; (deceasedA≠1 &amp; deceasedB≠1) &amp; (businessA≠1 &amp; businessB≠1)).</td>
</tr>
<tr>
<td>Tek</td>
<td>if (((haddA=haddB) &amp; (hcityA=hcityB)) &amp; (haddA≠&quot; &amp; hphoneA&quot;) &amp; (deceasedA≠1 &amp; deceasedB≠1) &amp; (miss_aptA≠1 &amp; miss_aptB≠1)).</td>
</tr>
<tr>
<td>Pedro</td>
<td>if ((hphoneA=hphoneB) &amp; hphoneA&quot;) &amp; (deceasedA≠1 &amp; deceasedB≠1) &amp; (businessA≠1 &amp; businessB≠1)).</td>
</tr>
</tbody>
</table>

Table 2.8. Algorithm Replacement Expressions

<table>
<thead>
<tr>
<th>Algorithm</th>
<th>Expressions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hanley</td>
<td>Case with most information</td>
</tr>
<tr>
<td>Tek</td>
<td>if (phonstatA&gt;phonstatB) parent=A</td>
</tr>
<tr>
<td></td>
<td>if (phonstatA&lt;phonstatB) parent=B</td>
</tr>
<tr>
<td></td>
<td>if ((phonstatA=phonstatB): Case with most information)</td>
</tr>
<tr>
<td>Pedro</td>
<td>if (phonstatA&gt;phonstatB) parent=A</td>
</tr>
<tr>
<td></td>
<td>if (phonstatA&lt;phonstatB) parent=B</td>
</tr>
<tr>
<td></td>
<td>if ((phonstatA=phonstatB) &amp; (bad_addrA≠1 &amp; bad_addrB=1)) parent=A</td>
</tr>
<tr>
<td></td>
<td>if ((phonstatA=phonstatB) &amp; (bad_addrA=1 &amp; bad_addrB≠1)) parent=B</td>
</tr>
<tr>
<td></td>
<td>if ((phonstatA=phonstatB) &amp; (bad_addrA=bad_addrB) &amp; (mis_aptA≠1 &amp; mis_aptB=1)) parent=A.</td>
</tr>
<tr>
<td></td>
<td>if ((phonstatA=phonstatB) &amp; (bad_addrA=bad_addrB) &amp; (mis_aptA=1 &amp; mis_aptB≠1)) parent=B.</td>
</tr>
<tr>
<td></td>
<td>if ((phonstatA=phonstatB) &amp; (bad_addrA=bad_addrB) &amp; (mis_aptA=mis_aptB)): Case with most information</td>
</tr>
</tbody>
</table>
Table 2.9, below, displays the incidence of cases with bad information following the third round of the deduplicating scripts, replicating Table 2.2 and Table 2.4.

Table 2.9. Overlap between Problem Categories

<table>
<thead>
<tr>
<th>Category</th>
<th>N</th>
<th>%</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Address</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moved, no address</td>
<td>6,926</td>
<td>5.7%</td>
<td>USPS Change of Address and Maximum Change of Address data</td>
</tr>
<tr>
<td>Undeliverable address</td>
<td>9,467</td>
<td>7.8%</td>
<td>USPS Delivery Point Validation data</td>
</tr>
<tr>
<td>Business address</td>
<td>6,836</td>
<td>5.6%</td>
<td>USPS Change of Address, Maximum Change of Address and Delivery Sequence File data</td>
</tr>
<tr>
<td>Out of area</td>
<td>28,535</td>
<td>23.5%</td>
<td></td>
</tr>
<tr>
<td>Telephone number</td>
<td>18,831</td>
<td>15.5%</td>
<td>Missing and non-listed telephone numbers</td>
</tr>
<tr>
<td>Deceased</td>
<td>7,985</td>
<td>6.6%</td>
<td>AccuData report</td>
</tr>
</tbody>
</table>

Source: Parent cases of third round of deduplication

Table 2.10, below, shows the overlap between types of bad information among parent cases from the second pass of the deduplication scripts.

Table 2.10. Final Overlap between Column Cases

<table>
<thead>
<tr>
<th></th>
<th>move</th>
<th>badaddr</th>
<th>business</th>
<th>deceased</th>
<th>outarea</th>
<th>nophone</th>
</tr>
</thead>
<tbody>
<tr>
<td>move</td>
<td>100%</td>
<td>1%</td>
<td>2%</td>
<td>10%</td>
<td>5%</td>
<td>4%</td>
</tr>
<tr>
<td>badaddr</td>
<td>2%</td>
<td>100%</td>
<td>0%</td>
<td>1%</td>
<td>13%</td>
<td>15%</td>
</tr>
<tr>
<td>business</td>
<td>2%</td>
<td>0%</td>
<td>100%</td>
<td>3%</td>
<td>6%</td>
<td>16%</td>
</tr>
<tr>
<td>deceased</td>
<td>11%</td>
<td>1%</td>
<td>4%</td>
<td>100%</td>
<td>8%</td>
<td>15%</td>
</tr>
<tr>
<td>outarea</td>
<td>21%</td>
<td>40%</td>
<td>25%</td>
<td>27%</td>
<td>100%</td>
<td>28%</td>
</tr>
<tr>
<td>nophone</td>
<td>12%</td>
<td>30%</td>
<td>44%</td>
<td>35%</td>
<td>19%</td>
<td>100%</td>
</tr>
</tbody>
</table>

Source: Parent cases of third round of deduplication

Note: Percentage of column cases found in row

Once bad cases were removed from calculations, the list size decreased to 76,093. Manual exploration found no further cases that could be positively identified as duplicates. It is highly probable, though, that some of the remaining parent cases were either bad (e.g., moved from listed address more than 60 months or more than two moves ago) or duplicates (e.g., multiple cases lacking an apartment number in the same multi-family dwelling unit).
Figure 2.15, below, shows the location of each household on the final list database together with the locations of Jewish organizations, synagogues, and retailers (marked by orange X’s).

Figure 2.15. Location of List Households

List Coverage

As one of the aims of the list sample was to expand the proportion of the Jewish community covered by the list frame, it is important to look at the proportion of the population covered by the list frame, as well as the proportion of the list frame that was eligible, which are displayed in Table 2.11, below.
The traditional list frame, using only cases from the Combined Jewish Philanthropies list, covered an estimated 22 percent of households containing current Jewish adults. The expanded list frame, using all 85 lists, increased coverage considerably to 37 percent of the population. This was far lower than presurvey estimates, based on the final size of the list frame: 76,093 households. Had all these households existed, been within the study area, and been Jewish, they would have constituted 65 percent of all Jewish households. This was not the case, as there were only estimated to be 52,517 list households, including those that did not contain any adult raised as a Jew, was currently Jewish, or had a Jewish parent, for a 31 percent rate of ineligibility. The reason for the discrepancy was that many of these households had bad contact information despite the effort to update telephone and address data through the U.S. Postal Service Delivery Sequence File, remove cases with a high probability of bad information, and lookup and verify telephone numbers.

Other households were out of the study area despite our efforts to remove ineligible cases. Street addresses were not always accurate and telephone numbers could not be used as a basis for removing ineligible cases due to telephone number portability (see p. 28), which has removed the direct connection that previously existed between geography and telephone area and exchange codes.

A small number were ineligible for other reasons, including businesses (again, despite efforts to remove ineligible cases), a fax or modem line, reported having no adult household member, or various other reasons.

The other reason for the low level of coverage compared was that the list frame contained an unexpectedly high proportion of non-Jewish households: 29 percent of list households were estimated to have no adult who was currently Jewish, raised as a Jew, or had a Jewish parent. The proportion of non-Jewish households for a Combined Jewish Philanthropies only frame was much lower, with only 13 percent ineligible. The discrepancy is a product of the differing bases of organizational lists discussed previously. Certain organizations contributed a disproportionate number of non-Jewish cases. The list of a representative organization, for instance, appeared to combine donors (presumably mostly Jewish) and a broad-reaching mailing list that included many influential figures. All commonwealth legislators were included, for instance. While they were removed, it is likely that
many similar cases were not detected.) Another was a cultural organization that drew on people, Jewish or not, interested its focus. Yet another was a social service organization with a diverse clientele. The coverage of the list frame will be discussed in greater depth subsequently.

List Sample

Once the list frame had been developed, a random sample of numbers were drawn from each sampling stratum at a disproportionate ratio of 2:3:4:1 in order to increase the number of cases available in strata with low random digit dialing sampling ratios. The rationale for the operationalization of the sampling strata is discussed below.

Random Digit Dialing Frame

A list frame, no matter how exhaustive, will never cover all Jewish households. Accordingly, it was necessary to supplement the list frame with a frame that would cover all households in the sampling universe. As we discussed above, the two such frames in existence are area probability and random digit dialing (RDD) samples. Area probability samples were prohibitively expensive in 1985 and have not become more economical since. Unfortunately, RDD has in turn become prohibitively expensive, for the reasons discussed near the beginning of this chapter. As the exploratory report for the 1985 study noted, surveys of Jews (like other rare populations) are at a particular disadvantage because they must screen for eligible households. The lower the incidence (i.e. the density) of the rare population, the more interviews with ineligible (i.e. non-Jewish) households are required. The impact of incidence on cost is non-linear (see Figure 2.16, below), with low-incidence areas costing dramatically more than their higher incidence counterparts. The “elbow” in the cost/incidence curve, where costs begin to escalate greatly is at approximately five percent incidence.
The confluence of relatively low incidence and increased cost per interview has dramatically changed the economics of Jewish survey research. It was possible as late as 1995 to use an economically inefficient sampling scheme that oversampled low incidence areas, yielding better information about these populations. The report of the exploratory for the 1985 study provides a detailed consideration of these issues:

The question of sample size will require policy decisions on what target subpopulations we want information about. The fundamental issue is how to balance the statistical confidence of a probability sample against its cost. A random sample must be of a certain size in order to have confidence in the generalizations made from the sample to a whole population; the techniques of random sampling then allow us to say how confident we are: “We can be 95% certain that our estimates are off by no more than ±5%”, for example. In Boston in 1975, subsamples of at least 50 were required in order to make valid generalizations. It would be unlikely not to find 50 elderly people in the entire sample, for example, or 50 Jews in Brookline or 50 young singles, because the population groups are so large. The problem comes if one wants subsamples from areas with sparse Jewish population, or finer breakdowns, such as the number of Jews in Brookline divided into several age categories. The finer the breakdowns, the larger the total sample necessary to make it likely that subsamples will be of adequate size. But, the larger the intended sample, the greater the cost.

One way of increasing subgroup sizes while holding down overall sample size is to do some limited “oversampling” in designated geographic areas known to have large
numbers of the targeted subgroup. The random digit dialing method...allows the use of this technique, by the targeted use of telephone exchanges which correspond to these areas.

Final decisions on exactly which sub-populations must be represented in the sample, and whether to use over-sampling, and thus, the final determination of sample size, ought to await a more thorough discussion of the technicalities and trade-offs (information vs. cost) involved. This is a task for the full Study Committee. The 1975 study sampled approximately 900 households. The resulting subsamples did not allow confident estimates for several geographic areas and subpopulations. A cautious estimate is that 1,200 would probably represent the minimum sample size necessary to produce most of the breakdowns likely to be deemed essential.

The 1985 and 1995 studies thus traded off cost for increased information, making proportionally more calls (oversampling) in areas with sparser Jewish populations to obtain more accurate estimates. The increased costs of random digit dialing, however, preclude this approach today. Most major Jewish population studies conducted after 1998 have oversampled high incidence areas. In addition, it was felt that the overall sample size of 1,200 used in 1985 and 1995 still yielded to few cases for detailed analysis.

In response to these considerations, it was decided that the only financially feasible approach would be to oversample areas with the densest Jewish populations, trading off accuracy in lower density areas for lower cost and also for a larger pool of Jewish cases for analysis. Taking advantage of the expected high level of coverage provided by the list frame, it was decided to exclude very low incidence areas from the RDD scheme, sampling high, medium, and low incidence strata at a 4:2:1 ratio.

In order to determine which households would be assigned to which strata, we used the estimates of the proportion of Jewish households in towns and cities from the list database (see Figure 3). Ideally, these data would have been cross-referenced with an external source. Unfortunately, no city by city estimates of Jewish population existed. The 1995 data have very small cell sizes for most communities and correspondingly wide confidence intervals.

Communities were assigned to strata using the following criteria:

- **High density**: 20% and higher
- **Medium density**: 10% to 19%
- **Low density**: 5% to 9% or less than 5% and adjacent to a high incidence area or contains a synagogue
- **Unsampled**: Residual

The additional criteria for communities estimated to have less than 5 percent incidence (below which survey costs increase dramatically) were included as a safeguard against underestimates of relatively new communities, such as those on I-495 south of I-90. Synagogue listings used the Massachusetts Council of Synagogues directory. The original strata are presented in Figure 2.17, below, provided by SRBI, where blue designates the high density stratum, green medium density, orange low density, and yellow very low density. (See Appendix G for a listing of towns and cities by strata.)

Following the pilot study, the RDD sampling scheme for the survey was revised in consultation with CJP to add unsampled areas to the low density stratum, specifically all towns in the study area west
of Sharon, due to the likelihood of underestimates of Jewish population density in areas of rapid Jewish population growth (see Figure 2.18).

Figure 2.17. Pilot test RDD strata
The RDD design was implemented by selecting all telephone exchanges (XXX-NNN-XXXX) with estimated incidence derived from directory listings of greater than one percent in any sampled strata. Within selected exchanges, phone banks (XXX-XXX-NXXX) with incidence in multiple strata it were assigned to the stratum with the plurality of listings. Within sampled phone banks, hundred blocks (XXX-XXX-XNXX) with at least three listed residential number were selected. The advantage of a list-assisted methodology, which uses directory listings as a guide to the distribution of the universe of telephones is that fewer calls are made to nonworking numbers, trading off decreased costs against greater potential for bias (see p. 28).

Once the RDD frame was developed, telephone numbers were randomly selected within hundred banks (XXX-XXX-XXNN) within strata in keeping with the sampling ratio (e.g., a telephone number in a phone bank in Stratum 1 were four times as likely to be selected as a number in a phone bank in Stratum 3. As sampling within hundred banks was random, both listed and unlisted telephone numbers were eligible for selection. The resulting sample of telephone numbers drawn from the frame was then scrubbed of known business and mobile phone listings. Finally, all telephone numbers found on the list frame were removed from the RDD frame, although their identifying information was retained for calculating probabilities of selection.

**Multiplicity Sample**

Finally, a new approach to sampling Jewish households was tested. Multiplicity samples draw an initial seed of cases via other sampling frames, then sample from the first-order relatives (parents, siblings, children) of seed respondents, and have been successfully used for studies of other rare populations (Birnbaum and Sirken 1965; Sirken 1970; 1972a; b; Sirken and Levy 1974; Sudman,
Sirken, and Cowan 1988). Such designs were first suggested for Jewish communities more than 30 years ago, but not implemented (Sirken and Goldstein 1973). Multiplicity samples are potentially advantageous as they take advantage of familial connections to efficiently sample rare populations without sacrificing known probability of selection, as snowball samples do.

A series of questions in the main instrument determined whether the respondent had any living first order relatives aged 18 or older living in the Greater Boston area. A multiplicity household was randomly selected from among adult first-order relatives in the Greater Boston area by the Computer-Assisted Telephone Interviewing (CATI) software and the respondent was asked to provide contact information at the end of the interview, offering an honorarium of $18 to the selected relative on behalf of the respondent. Cases where contact information was provided were added to the following replicate. As such cases were also eligible for selection on the list and RDD frames, the multiplicity element of the survey constituted a separate, nonexclusive sample, and would have been weighted following Casady and Sirken (1980). As is described subsequently, however, too few respondents were willing to provide contact information for their relatives and the experiment was terminated (see p. 80).

**Within-Household Selection**

Surveys of households typically include three types of question: those directed at the household as a single unit (e.g., household income, number of vehicles owned), roster questions asked of multiple household members (e.g., age and gender), and questions that pertain to a single respondent (e.g., attitudinal items). While the accuracy of answers given by one household member concerning another vary considerably by topic, such proxy responses are usable for demographic items and do not require the random selection of a respondent. By contrast, responses to attitudinal items will usually vary between household members and be biased if the respondent is not selected at random, as certain groups (e.g., women) are more likely to be the initial informant than others. As the survey contained various behavioral and attitudinal measures, it was necessary to randomly select a respondent. Respondent selection was carried out at the conclusion of an extensive screener in order to collect sufficient information about the household roster to allow corrective weights to be developed for the inevitable drop-off experienced when the initial informant is asked to transfer the call to another household member who may be unavailable or refuse to participate. (Due to interviewer feedback and observation of CMJS staff, it was decided to allow the initial informant to continue the interview in cases where the selected respondent was unable or unwilling to be interviewed after June 6.) The respondent was randomly selected from adult household members who were either currently Jewish, raised Jewish, or had a Jewish parent (including cases of “half-Jews”) by the CATI software.

Within-household selection was also carried out regarding life-cycle events and educational experiences of a selected child as it decided that asking such questions about each child in a household would be too burdensome for the respondent. The focal child about whom these questions were asked was randomly selected by the CATI system from all children in the household, regardless of whether they were being raised Jewish or not.

**Letters and Incentives**

As was the case with the screener introduction and items used to identify eligible households, the manner in which a household is contacted impacts the level of cooperation, with higher response rates assumed to be evidence of a more effective sample. Previous research highlights three major components: whether or not a prenotification letter is used, the type and amount of incentives of-
ferred, if any, and the nature of additional contacts with a household that either refuses to participate or remains uncontactable.

**Prenotification**

There is overwhelming evidence that a letter sent prior to a survey will reduce nonresponse (Camburn et al. 1995; de Leeuw et al. 2006; Dillman 1991; Dillman, Clark, and Sinclair 1995; Fox, Crask, and Kim 1988; Traugott, Groves, and Lepkowski 1987). The most impressive evidence comes from Goldstein and Jennings’s (2002) study of the effect of a prenotification letter on a telephone interview survey: the cooperation rate was 16 percentage points higher for those who received a letter, while the response rate was 12 percentage points better. By contrast, Singer, Van Hoewyk, and Maher (2000) failed to find any impact for a prenotification letter unless accompanied by prepayment. It was felt that the evidence of the efficacy of prenotification was sufficient that a letter should be sent in all cases where an address was available (i.e. cases from the list frame and RDD cases where the telephone number could be matched to a directory entry).

Although the pilot tested identifying the study with CJP or SRBI, this element was nested within different approaches to the screener introduction and questions (see p. 11ff). It remained a possibility that a prenotification letter on SRBI letterhead (and introduction to the screener) would be more effective than CJP letterhead among RDD cases. Accordingly, initial RDD replicates of the main study randomly assigned cases to using either CJP or SRBI letterhead (see Figure 2.19, Figure 2.20, Figure 2.21, Figure 2.22, Figure 2.23, and Figure 2.24, below).
Figure 2.19. CJP Prenotification Letter with $2 Preincentive

[CJP LETTERHEAD]

[Date]

[LAST NAME, HOUSEHOLD]
[STREET ADDRESS]
[CITY], [STATE], [ZIP]

Dear Sir/Madam:

I am writing from Combined Jewish Philanthropies of Greater Boston to invite you to participate in a very important research study about religion and public life of people of all faiths and backgrounds in the Boston area. Let me emphasize that this is a research study and is NOT an effort to sell you anything or raise funds in any way. I think you will find it an interesting study. Participation in this study involves completion of a telephone interview with us.

A few days from now, you will receive a phone call from SRBI National Public Policy Research Center (www.srbi.com) asking for your opinions on a variety of important topics. Your household has been randomly selected to participate in this study. In order to give an accurate picture of the attitudes of people in the Boston area, it is important that people like you take part in the survey. A low response rate will make the results less precise. Therefore, the success of this project depends upon your willingness to give us a few minutes of your time. If we happen to call at an inconvenient time, we will be happy to set an appointment to call back at a more convenient time for you. All information you provide will be kept strictly confidential. Your participation is voluntary and you may withdraw your consent at any time.

If you have questions about this research project, please call Joseph Blechman at the SRBI National Public Policy Research Center toll-free at 1-800-772-9287.

Thank you in advance for your help. We look forward to speaking to you!

Sincerely,

Barry Shrage
President,
Combined Jewish Philanthropies of Greater Boston

PS. As a way of saying thanks for reading this letter, we have enclosed $2. This is yours to keep regardless of whether or not you decide to participate in the study.
Dear Sir/Madam:

I am writing from SRBI National Public Policy Research Center (www.srbi.com) to invite you to participate in a very important research study about religion and public life of people of all faiths and backgrounds in the Boston area. Let me emphasize that this is a research study and is NOT an effort to sell you anything or raise funds in any way. I think you will find it an interesting study. Participation in this study involves completion of a telephone interview with us.

A few days from now, you will receive a phone call from us asking for your opinions on a variety of important topics. Your household has been randomly selected to participate in this study. In order to give an accurate picture of the attitudes of people in the Boston area, it is important that people like you take part in the survey. A low response rate will make the results less precise. Therefore, the success of this project depends upon your willingness to give us a few minutes of your time. If we happen to call at an inconvenient time, we will be happy to set an appointment to call back at a more convenient time for you. All information you provide will be kept strictly confidential. Your participation is voluntary and you may withdraw your consent at any time.

If you have questions about this research project, please call Joseph Blechman at the SRBI National Public Policy Research Center toll-free at 1-800-772-9287.

Thank you in advance for your help. We look forward to speaking to you!

Sincerely,

Mark A. Schulman, Ph.D.
President,
SRBI National Public Policy Center

PS. As a way of saying thanks for reading this letter, we have enclosed $2. This is yours to keep regardless of whether or not you decide to participate in the study.
Figure 2.21. CJP Prenotification Letter with $18 Postincentive

[CJP LETTERHEAD]

[Date]

[LAST NAME, HOUSEHOLD]
[STREET ADDRESS]
[CITY], [STATE], [ZIP]

Dear Sir/Madam:

I am writing from Combined Jewish Philanthropies of Greater Boston to invite you to participate in a very important research study about religion and public life of people of all faiths and backgrounds in the Boston area. Let me emphasize that this is a research study and is NOT an effort to sell you anything or raise funds in any way. I think you will find it an interesting study. Participation in this study involves completion of a telephone interview with us. If you are chosen for a longer interview, we will send you or a charity chosen by you $18 upon completion of the interview.

A few days from now, you will receive a phone call from SRBI National Public Policy Research Center (www.srbi.com) asking for your opinions on a variety of important topics. Your household has been randomly selected to participate in this study. In order to give an accurate picture of the attitudes of people in the Boston area, it is important that people like you take part in the survey. A low response rate will make the results less precise. Therefore, the success of this project depends upon your willingness to give us a few minutes of your time. If we happen to call at an inconvenient time, we will be happy to set an appointment to call back at a more convenient time for you. All information you provide is protected by law and will be kept strictly confidential. Your participation is voluntary and you may withdraw your consent at any time.

If you have questions about this research project, please call Joseph Blechman at the SRBI National Public Policy Research Center toll-free at 1-800-772-9287.

Thank you in advance for your help. We look forward to speaking to you!

Sincerely,

Barry Shrage
President,
Combined Jewish Philanthropies of Greater Boston
Dear Sir/Madam:

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A few days from now, you will receive a phone call from us asking for your opinions on a variety of important topics. Your household has been randomly selected to participate in this study. In order to give an accurate picture of the attitudes of people in the Boston area, it is important that people like you take part in the survey. A low response rate will make the results less precise. Therefore, the success of this project depends upon your willingness to give us a few minutes of your time. If we happen to call at an inconvenient time, we will be happy to set an appointment to call back at a more convenient time for you. All information you provide is protected by law and will be kept strictly confidential. Your participation is voluntary and you may withdraw your consent at any time.

If you have questions about this research project, please call Joseph Blechman at the SRBI National Public Policy Research Center toll-free at 1-800-772-9287.

Thank you in advance for your help. We look forward to speaking to you!

Sincerely,

Mark A. Schulman, Ph.D.
President,
SRBI National Public Policy Research Center
Figure 2.23. Prenotification Letter for No Telephone Households with $2 Preincentive

[CJP LETTERHEAD]

[Date]

[_LAST NAME, HOUSEHOLD]  
[STREET ADDRESS]  
[CITY], [STATE], [ZIP]

Dear Sir/Madam:

I am writing from Combined Jewish Philanthropies of Greater Boston to invite you to participate in a very important research study about religion and public life of people of all faiths and backgrounds in the Boston area. Let me emphasize that this is a research study and is NOT an effort to sell you anything or raise funds in any way. I think you will find it an interesting study. Participation in this study involves completion of a telephone interview with us.

Your household has been randomly selected to participate in this study. In order to give an accurate picture of the attitudes of people in the Boston area, it is important that people like you take part in the survey. A low response rate will make the results less precise. Therefore, the success of this project depends upon your willingness to give us a few minutes of your time. If we happen to call at an inconvenient time, we will be happy to set an appointment to call back at a more convenient time for you. All information you provide will be kept strictly confidential. Your participation is voluntary and you may withdraw your consent at any time.

Unfortunately, we do not have your phone number to contact you. In order to participate in this very important study, please call Joseph Blechman at the SRBI National Public Policy Research Center (www.srbi.com) toll-free at 1-800-772-9287 to schedule a time for a phone interview.

Thank you in advance for your help. We look forward to speaking to you!

Sincerely,

Barry Shrage  
President,  
Combined Jewish Philanthropies of Greater Boston

PS. As a way of saying thanks for reading this letter, we have enclosed $2. This is yours to keep regardless of whether or not you decide to participate in the study.
Dear Sir/Madam:

I am writing from Combined Jewish Philanthropies of Greater Boston to invite you to participate in a very important research study about religion and public life of people of all faiths and backgrounds in the Boston area. Let me emphasize that this is a research study and is NOT an effort to sell you anything or raise funds in any way. I think you will find it an interesting study. Participation in this study involves completion of a telephone interview with us. If you are chosen for a longer interview, we will send you or a charity chosen by you $18 upon completion of the interview.

Your household has been randomly selected to participate in this study. In order to give an accurate picture of the attitudes of people in the Boston area, it is important that people like you take part in the survey. A low response rate will make the results less precise. Therefore, the success of this project depends upon your willingness to give us a few minutes of your time. If we happen to call at an inconvenient time, we will be happy to set an appointment to call back at a more convenient time for you. All information you provide is protected by law and will be kept strictly confidential. Your participation is voluntary and you may withdraw your consent at any time.

Unfortunately, we do not have your phone number to contact you. In order to participate in this very important study, please call Joseph Blechman at the SRBI National Public Policy Research Center (www.srbi.com) toll-free at 1-800-772-9287 to schedule a time for a phone interview.

Thank you in advance for your help. We look forward to speaking to you!

Sincerely,

Barry Shrage
President,
Combined Jewish Philanthropies of Greater Boston

At the time the decision was made to identify the study explicitly with CJP (June 6), CJP cases had a response rate of 15.4 percent, compared to 13.4 percent for SRBI cases. In hindsight, the experiment was terminated too early ($\alpha = .05$, $\beta = .85$, two-tailed), given the small sample size (n=1,068) and relatively minor difference between response rates. Attempts to retrospectively use the larger CJP sample to examine the decision are complicated by the longer period SRBI cases were in the field, which would tend to increase response rate. Restricting the analysis to CJP cases that were fielded at the same time as SRBI, the response rates equalized over time, with response rates of 47 percent for SRBI cases and 48 percent for CJP cases, while the unweighted proportion of Jewish households was 21 percent for SRBI cases and 22 percent for CJP cases.
Incentives

A small prepaid monetary incentive has been consistently shown to have significantly increase response rates to mail surveys (Church 1993; James and Bolstein 1992; Lesser et al. 1999), as well as telephone surveys (Cantor et al. 2006; Curtin, Singer, and Presser 2006; Groves, Cialdini, and Couper 1992; Singer et al. 2000). By contrast, payment in return for participation has little effect on response rates, whether in the form of direct payment, lotteries or donations to charity (Dillman 2000:169-170; Singer et al. 2000; Warriner et al. 1996), though Cohen Center studies have shown an effect on web-based studies of college students. However, the cost structure of studying a rare population such as the Jewish community differs from those of more broadly focused efforts, as relatively few cases are eligible for the main instrument, causing a considerable increase in the amount of pre-incentive payments. It was therefore decided to offer a large postincentive of $18 for respondents who completed the entire instrument to a randomly selected half of cases for which a mailing address was available, while including a $2 preincentive in the other of cases with an address (see Table 2.12; formulae for outcome rates are shown on pp. 75-78).  

The use of prenotification and a pre-incentive where address information is available is, to the best of our knowledge, a first for Jewish population studies. Somewhat surprisingly, given the greater efficacy of small preincentives in the literature, the results were practically indistinguishable, with a response rate of 42 percent for households offered a preincentive against 39 percent for those offered a postincentive. The unweighted proportion of Jewish households identified was also remarkably consistent, with 48 percent where a preincentive was offered and 49 percent for postincentives.

11 The incentive of $18 was chosen as the numeric equivalent of the word *chai* (חי), meaning “life” but freighted with positive associations to a far greater extent than the English equivalent. The symbolism is widely known and regularly used as a suggested donation by Jewish charities and in other financial transactions, such as gifts.

12 This and subsequent response rates report a screening version of SRBI’s implementation of RR2. The SRBI version of RR2 for main interviews counts screen-outs and completed main interviews towards the response rate, divided by the sum of calls the were live (but not screened), callbacks (not screened), refusals (not screened), screen-outs, qualified refusals, qualified callbacks, and completed interviews. The screener implementation counts all screened households (completed main interviews, qualified refusals, qualified callbacks, and screen-outs) toward the response rate, divided by the sum of live not screened, callbacks (not screened), refusals not screened, and completed screeners. Despite the guidance provided by the AAPOR guide, determining how to assign calls nevertheless involves considerable subjectivity. All tables of final dispositions follow our understanding of AAPOR categories rather than SRBI’s implementation. Calculations of AAPOR RR3 performed using these assignments return somewhat lower response rates.
Table 2.12. Pre- and Postincentive Treatment Final Dispositions

<table>
<thead>
<tr>
<th></th>
<th>Treatment</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$2 Pre</td>
<td>$18 Post</td>
<td></td>
</tr>
<tr>
<td>Main interview</td>
<td>850</td>
<td>766</td>
<td></td>
</tr>
<tr>
<td>Screener only</td>
<td>1,215</td>
<td>1,132</td>
<td></td>
</tr>
<tr>
<td>Qualified callback</td>
<td>53</td>
<td>53</td>
<td></td>
</tr>
<tr>
<td>Qualified refusal</td>
<td>51</td>
<td>61</td>
<td></td>
</tr>
<tr>
<td>Screened nonqualified household</td>
<td>1,111</td>
<td>1,018</td>
<td></td>
</tr>
<tr>
<td>Refusal</td>
<td>1,017</td>
<td>1,130</td>
<td></td>
</tr>
<tr>
<td>Non-contact</td>
<td>830</td>
<td>781</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>553</td>
<td>598</td>
<td></td>
</tr>
<tr>
<td>Physically or mentally incompetent</td>
<td>154</td>
<td>153</td>
<td></td>
</tr>
<tr>
<td>Language</td>
<td>280</td>
<td>314</td>
<td></td>
</tr>
<tr>
<td>Miscellaneous Other</td>
<td>119</td>
<td>131</td>
<td></td>
</tr>
<tr>
<td>Unknown if household/occupied</td>
<td>1,769</td>
<td>1,843</td>
<td></td>
</tr>
<tr>
<td>Always busy</td>
<td>74</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>No answer</td>
<td>468</td>
<td>529</td>
<td></td>
</tr>
<tr>
<td>Answering machine</td>
<td>1,201</td>
<td>1,194</td>
<td></td>
</tr>
<tr>
<td>Call-blocking</td>
<td>16</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>Technical phone problems</td>
<td>10</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Unknown, other</td>
<td>16</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>Not eligible</td>
<td>1,746</td>
<td>1,724</td>
<td></td>
</tr>
<tr>
<td>Out of sample</td>
<td>91</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>Fax/data line</td>
<td>117</td>
<td>131</td>
<td></td>
</tr>
<tr>
<td>Not working/disconnected number</td>
<td>1,213</td>
<td>1,145</td>
<td></td>
</tr>
<tr>
<td>Cell phone</td>
<td>9</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Nonresidence</td>
<td>315</td>
<td>354</td>
<td></td>
</tr>
<tr>
<td>No eligible respondent</td>
<td>10</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Total calls</td>
<td>7,996</td>
<td>7,987</td>
<td></td>
</tr>
</tbody>
</table>

SRBI screener response rate (RR2) \( .42 \) \( .39 \)
SSRI screener response rate (RR3) \( .36 \) \( .33 \)
SSRI screener cooperation rate (COOP1) \( .57 \) \( .52 \)
SSRI screener cooperation rate (COOP3) \( .67 \) \( .63 \)
SSRI screener refusal rate (REF2) \( .18 \) \( .20 \)
SSRI screener contact rate (CON2) \( .81 \) \( .82 \)
SSRI main response rate (RR3) \( .32 \) \( .29 \)
SSRI main cooperation rate (COOP1) \( .51 \) \( .46 \)
SSRI main cooperation rate (COOP3) \( .60 \) \( .55 \)
SSRI main refusal rate (REF2) \( .22 \) \( .24 \)
SSRI main contact rate (CON2) \( .63 \) \( .63 \)

Among RDD cases for which no address was available, a randomly selected draw of 50 percent of cases was offered an $18 postincentive while other households were not offered an incentive. Multiplicity cases were, as discussed previously, always assigned an $18 incentive. Among cases for which no address was available, an $18 postincentive was only marginally more effective than no incentive at all, with response rates of 37 percent and 33 percent respectively (Table 2.13).
Table 2.13. Unlisted RDD Treatment Final Dispositions

<table>
<thead>
<tr>
<th>Treatment</th>
<th>No Incentive</th>
<th>$18 Incentive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main interview</td>
<td>66</td>
<td>84</td>
</tr>
<tr>
<td>Screener only</td>
<td>317</td>
<td>362</td>
</tr>
<tr>
<td>Qualified callback</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Qualified refusal</td>
<td>16</td>
<td>13</td>
</tr>
<tr>
<td>Screened nonqualified household</td>
<td>296</td>
<td>342</td>
</tr>
<tr>
<td>Refusal</td>
<td>422</td>
<td>403</td>
</tr>
<tr>
<td>Non-contact</td>
<td>317</td>
<td>312</td>
</tr>
<tr>
<td>Other</td>
<td>185</td>
<td>204</td>
</tr>
<tr>
<td>Physically or mentally incompetent</td>
<td>29</td>
<td>34</td>
</tr>
<tr>
<td>Language</td>
<td>89</td>
<td>99</td>
</tr>
<tr>
<td>Miscellaneous Other</td>
<td>67</td>
<td>71</td>
</tr>
<tr>
<td>Unknown if household/occupied</td>
<td>1,575</td>
<td>1,540</td>
</tr>
<tr>
<td>Always busy</td>
<td>923</td>
<td>975</td>
</tr>
<tr>
<td>No answer</td>
<td>602</td>
<td>529</td>
</tr>
<tr>
<td>Answering machine</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Call-blocking</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Technical phone problems</td>
<td>46</td>
<td>32</td>
</tr>
<tr>
<td>Unknown, other</td>
<td>19</td>
<td>11</td>
</tr>
<tr>
<td>Not eligible</td>
<td>7,817</td>
<td>7,838</td>
</tr>
<tr>
<td>Out of sample</td>
<td>13</td>
<td>18</td>
</tr>
<tr>
<td>Fax/data line</td>
<td>785</td>
<td>784</td>
</tr>
<tr>
<td>Not working/disconnected number</td>
<td>5,491</td>
<td>5,559</td>
</tr>
<tr>
<td>Cell phone</td>
<td>18</td>
<td>14</td>
</tr>
<tr>
<td>Nonresidence</td>
<td>1,519</td>
<td>1,469</td>
</tr>
<tr>
<td>No eligible respondent</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>Total calls</td>
<td>10,718</td>
<td>10,754</td>
</tr>
</tbody>
</table>

SRBI screener response rate (RR2)  .33  .37
SSRI screener response rate (RR3)  .25  .28
SSRI screener cooperation rate (COOP1)  .39  .42
SSRI screener cooperation rate (COOP3)  .48  .53
SSRI screener refusal rate (REF2)  .28  .25
SSRI screener contact rate (CON2)  .65  .66
SSRI main response rate (RR3)  .19  .23
SSRI main cooperation rate (COOP1)  .29  .34
SSRI main cooperation rate (COOP3)  .36  .42
SSRI main refusal rate (REF2)  .34  .31
SSRI main contact rate (CON2)  .65  .66

Refusal Conversion

Refusal to be interviewed is both a major contributor to low response rates and bias. Accordingly, many surveys include a coherent set of procedures for recontacting households that refused to participate. Where an address was known for a case and a household member refused to participate, letters were mailed offering an $18 incentive for completing the screener (see Figure 2.25), regardless of whether the household was eligible for the longer interview.
Figure 2.25. Refusal Conversion Letter

[CJP LETTERHEAD]

[Date]

[LAST NAME, HOUSEHOLD]
[STREET ADDRESS]
[CITY], [STATE], [ZIP]

Dear Sir/Madam:

Several weeks ago you received a call regarding a study about religion and public life for people in the Boston area. It is my understanding that the interviewer from the SRBI National Public Policy Research Center (www.srbi.com) was unable to complete an interview with you. I understand that your time is extremely valuable. Because your answers matter so much, we will pay $18 to you or a charity you designate to complete a five minute interview, regardless of whether you are selected for a longer series of questions.

I am writing because an interview with you is essential. It’s only through hearing from everyone we contact that we can be sure our findings accurately represent the beliefs and opinions of people in eastern Massachusetts.

While Combined Jewish Philanthropies of Greater Boston is undertaking a broader research effort that focuses on the characteristics of Jews in eastern Massachusetts, this survey is intended for all people, whether Jewish or not. The responses from people who have already been interviewed are contributing an up-to-date picture of the beliefs of residents of the Boston area and their attitudes to key questions about the relationship between governments and religious organizations. As the U.S. Census does not ask about religion, we rely entirely on the cooperation of people like you to learn about these important and topical issues. We think that many people will be interested in our findings, which will be made publicly available.

Let me emphasize that this is a research study and is NOT an effort to sell you anything or raise funds in any way. Protecting the confidentiality of people’s answers is very important to us and your contact information will remain confidential and will be deleted at the conclusion of the study. If for any reason you decide you no longer want to participate during the interview, you may withdraw your consent at any time.

A few days from now, you will receive a phone call from SRBI National Public Policy Research Center (www.srbi.com). If we happen to call at an inconvenient time, we will be happy to set an appointment to call back at a more convenient time for you.

If you have questions about this research project or would like to schedule an interview, please call Joseph Blechman at the SRBI National Public Policy Research Center toll-free at 1-800-772-9287.

Sincerely,

Barry Shrage
President,
Combined Jewish Philanthropies of Greater Boston
Russian-Language Survey

Cohen Center staff examined the names associated with households that could not be interviewed due to language difficulties and determined that a high proportion had Russian names. Patterns of residence of Russian names also closely mirrored the perceived distribution of migrants from the former Soviet Union, being heavily clustered in the quadrangle between Chestnut Hill Avenue, Commonwealth Avenue, Washington Street, and Beacon Street. Accordingly, it was decided to implement a Russian-language survey. Russian name households from the list and RDD frames were sent a prenotification letter based on the English text with a $2 preincentive (see Figure 2.26).

Figure 2.26. Russian-Language Prenotification Letter

[CMJS letterhead]
[FIRST] [LAST]
[HADD1]
[HCity], [HState] [HZIP]

Дорогие Друзья,

Я Вам пишу от имени Объединённых Еврейских Филантропий (Combined Jewish Philanthropies) Большого Бостона, из Центра Изучения Современного Евреизма (Center for Modern Jewish Studies) в Брандэйс (Brandeis) Университете.

Мы приглашаем Вас участвовать в очень важном исследовании о религии и об общественной жизни людей всех вер и национальностей Бостона. Позвольте мне подчеркнуть, что это научное исследование, а не усилие просить Вас что-то или запретить у Вас деньги.

Ваше участие заключается в ответах на наше краткое и простое интервью по телефону. Я надеюсь, что Вам будет полезно и интересно участвовать в этом очень важном исследовании.

Через несколько дней Вы получите телефонный звонок от Машин Локаций из Брандэйс Университета которая (по-русски) задаст вам несколько вопросов на разные темы из вашей жизни. Чтобы получить полное представление о жизни людей в Бостоне нам важно чтобы в опросе участвовало как можно больше людей.

Пожалуйста, убедите нас, что Вы готовы к этому. Мы готовы перевозить Вас в удобное время, если вы будете занят. Ваш разговор будет строго конфиденциален.

Если у вас возникнут вопросы или вы хотите получить дополнительную информацию, пожалуйста звоните Маше Локации по телефону: 1-781-736-2314.

Заранее благодарю вас и надеюсь вашего согласия.

С уважением,

Леонард Сакс, Ph.D.
Профessor Социальной Политики

P.S. В благодарность за ваше время, мы посылаем коллекционные $2.00, которые ваши независимо от вашего участия.
Russian-language households were subsequently contacted by a Russian-speaking Cohen Center staff member. The instrument used excluded questions that CMJS staff observed had led to mid-interview terminations by respondents born in the Former Soviet Union, such as what religion the respondent was raised. As the interviewer used a paper instrument rather than the CATI system, it was necessary to reorganize the instrument and, in some cases, simplify skip patterns. (See instrument in Appendix E.) Respondents were highly cooperative and were generally delighted to be interviewed, often requiring considerable patience and tact on the part of the interviewer in order to bring the survey to a conclusion.

Web Survey

List cases that had a reasonable likelihood of being households (e.g., answering machines, previous requests for callbacks) were emailed an invitation to participate in a short web survey (see Figure 2.27). Due to the different branching features of the Cohen Center’s web survey software (Perseus Development Corporation 2005) it was necessary to structure the web instrument quite differently (see Appendix F). In addition, it was decided that some questions would be excluded in order to keep the survey at a reasonable length.
Dear Sir/Madam:

I am writing from Combined Jewish Philanthropies of Greater Boston to invite you to participate in the 2005 Boston Jewish Community Study. Let me emphasize that this is a research study and is NOT an effort to sell you anything or raise funds in any way.

The goal of the 2005 Greater Boston Jewish Community Study is to learn about the lives, attitudes, and practices of Jews in the Greater Boston area. This survey is the fifth in a series of studies that began in 1965. Previous surveys helped to shape key decisions in organizations that serve the Jewish community. Your participation will ensure that all parts of the community are properly represented in the results.

Your household was randomly selected to participate in this study. All information you provide will be kept strictly confidential and is not shared with CJP.

Participation in this study involves completing a web survey at the address given below. Your participation is voluntary and you may exit the survey at any time.

Your survey is at:

http://cmjs.org/cjp.cfm?UNIQUEID

If you have any questions about this research project, please call the Maurice and Marilyn Cohen Center for Modern Jewish Studies at Brandeis University at 781-736-2134 or cj pstudy@brandeis.edu

Thank you in advance for your help. We look forward to your response.

Sincerely,

Barry Shrage
President,
Combined Jewish Philanthropies
Chapter 3. Field Operations and Results

This chapter outlines the manner in which survey interviewing was carried out and provides a detail accounting of the final dispositions of all telephone numbers included.

Field Operations

With the previously noted exceptions of Russian interviews and web surveying, all field operations were performed by Schulman, Ronca, & Bucuvalas Inc. (SRBI), the research contractor. Cohen Center staff listened intensively to the first month of calls.

Schedule

The initial schedule for the study developed by CMJS called for a relatively brief field period of May 26, 2005 to July 5, 2005 in order to avoid surveying over the summer vacation. It was anticipated that this target would be met by using a large number of interviewers to ensure that all cases received all follow-up attempts, a situation made more severe by the need to avoid making unsolicited calls during the Jewish Sabbath and holidays. (Callbacks were made to respondents who specifically requested to be recontacted during these periods.)

By early June, however, the response rate remained quite low, leading CMJS and SRBI staff to reconsider the research plan (see Figure 3.2). A major factor in the low response rate was that uncalled telephone numbers were being added while the telephone numbers for which initial contacts had been unsuccessful had not yet been followed up. As unresolved phone numbers count against the response rate, this had a major effect. Low initial response rates are true for every survey, as it is impossible to resolve each telephone number before adding the next unless an unacceptably low number of callbacks are used or the survey can remain in the field indefinitely. However, the problem is particularly severe in cases like the initial field period of the Boston Jewish Population Survey where new telephone numbers are rapidly added to the sample. While the response rate would have naturally increased over time, several factors were cause for particular concern. First, rapidly adding new sample without sufficient opportunity to work live telephone numbers can result in drawing too much sample relative to the desired number of interviews, achieving the interview target while still having many cases in the early stages of contact. To the extent that difficult to reach cases differ systematically from those that are easy to reach, this will result in bias. Second, callbacks might suffer from long delays, dulling the benefit from prenotification letters and preincentives, and potentially leading to lower response rates. Beyond the potential impact of delayed callbacks, the large number of interviewers used (261 altogether) precluded selecting more experienced staff and also reduced the likelihood that a given call would be supervised by CMJS or SRBI personnel. CMJS and SRBI supervision and feedback to CJP indicated that the quality of interviews was a concern and was predominantly associated with less experienced staff. Accordingly, CMJS and SRBI decided on June 14, 2005 to reduce the number of hours and use trained interviewers with considerable experience of the study, increasing the field period at greater overall cost. Figure 3.1, below, shows the number of telephone calls made by day, including the reduced volume of calls after June 14.
An unintended result of the decision to cease dialing new numbers was that an uneven number of replicates—self-contained samples of telephone numbers—of listed and unlisted RDD calls had been released. In order to begin interviewing as soon as the survey instrument had been programmed into the Computer-Assisted Telephone Interviewing (CATI) system, the first calls were made to unlisted RDD households (those for which no directory listing was available), as calls to listed RDD households and those from the list frame were delayed by the need to wait for prenotification letters to be sent through the mail. Technically, this was accomplished via releasing a greater number of unlisted RDD replicates, which were to be balanced by listed RDD replicates later in the sample. As unlisted RDD households had a lower response rate, the response rate was depressed. In late July, however, the balance of the first 100 listed RDD replicates were released to the field. As Figure 3.2 shows, however, the overall response did improve beyond the level at which it was before the release of the additional sample. It is likely that the additional sample did not reach maturity due to its shorter field period. It may also be related to the peak of the summer vacation season.

Two other features of Figure 3.1 are worth noting. The wide daily variation in number of telephone calls made is a result of SRBI’s need to ensure that other interviewing projects were adequately staffed while the period during which no calls were made are due to the Jewish Sabbath and holidays, as well as public holidays.

One potential problem with this interviewing strategy was that SRBI made the bulk of its calls between 5pm and 9pm EST. Recent research has shown that the optimal strategy is to rotate call times throughout the day so that a given telephone number is called at different points during the day, reaching people who may not be at home or willing to talk at standard interviewing hours (Carley-
Baxter et al. 2006). The relatively lower productivity of making calls during the day, however, has the potential to increase survey costs.

**Interviewer Training**

Interviewer training was conducted by SRBI personnel. The first training session was held on May 25, 2005 with a member of the CMJS staff in attendance at SRBI’s New York offices. Training focused on the sensitive nature of the topic, the pronunciation of potentially difficult Hebrew and Yiddish words, and the need for interviewers to follow the script exactly. As the initial project schedule required a large number of interviewers, additional training sessions were conducted by SRBI personnel. Interviewer debriefing/retraining with a member of the CMJS staff took place on July 28, 2005 immediately prior to the introduction of the additional listed RDD replicates.

**Supervision**

The CMJS project manager listened intensively by telephone to calls during the first month of the survey, typically for about an hour on most interviewing nights. With the cooperation of the SRBI calling room supervisor, a mix of screener and main interview calls were listened to. There were several unavoidable limitations, however. It was virtually impossible to listen to the initial contact with respondents unless one waited through many unproductive dialings of a single interviewer. To maximize coverage, the project manager was generally patched into calls in progress. Another limitation was the disparity in length between screener and main interviews: most time was spent listening to interviews with eligible households.

Intensive supervision proved to be critical to the process. The CMJS project manager was able to identify errors in skip patterns, issues with question wording, and problems with specific interviewers. At times the SRBI project manager was also patched in, allowing for immediate follow-up. Other times, issues were resolved the next day. There were less tangible benefits, as well. Listening in to the surveys on a daily basis gave a feeling for the survey’s progress and interviewees’ responses to it that informed all decision-making.

**Pilot Testing**

In order to test the survey’s instrument and implementation, as well as comparing the effectiveness of direct and indirect screeners, a pilot survey was conducted April 18-22, 2005. In all, 7,672 telephone numbers were called, 970 from the list frame and 6,702 from the RDD frame. Because the pilot was extremely time-sensitive given the compressed schedule, prenotification letters and preincentives were not used; postincentives were also omitted. The only experimental treatment in the pilot survey compared the results of direct and indirect screener introductions and scripts for RDD cases. All list cases received the direct screener on the assumption that households known to Jewish organizations would be more likely to respond to a survey from CJP than one not so identified. While neither condition garnered a high response rate, the direct screener response rate of 13.1 percent was significantly higher than the indirect screener response rate of 9.0 percent ($\alpha = .05, \beta = .19$), see Table 1.2, below. Final dispositions for the list frame are shown in Table 3.1.
Table 3.1. Pilot List Final Dispositions

<table>
<thead>
<tr>
<th>Disposition</th>
<th>List</th>
<th>RDD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main interview</td>
<td>54</td>
<td>17</td>
</tr>
<tr>
<td>Screener only</td>
<td>101</td>
<td>206</td>
</tr>
<tr>
<td>Qualified callback</td>
<td>35</td>
<td>8</td>
</tr>
<tr>
<td>Qualified refusal</td>
<td>12</td>
<td>4</td>
</tr>
<tr>
<td>Screened nonqualified household</td>
<td>54</td>
<td>194</td>
</tr>
<tr>
<td>Refusal</td>
<td>176</td>
<td>303</td>
</tr>
<tr>
<td>Non-contact</td>
<td>243</td>
<td>751</td>
</tr>
<tr>
<td>Other</td>
<td>32</td>
<td>93</td>
</tr>
<tr>
<td>Physically or mentally incompetent</td>
<td>13</td>
<td>17</td>
</tr>
<tr>
<td>Language</td>
<td>18</td>
<td>57</td>
</tr>
<tr>
<td>Miscellaneous Other</td>
<td>1</td>
<td>19</td>
</tr>
<tr>
<td>Unknown if household/occupied</td>
<td>210</td>
<td>1,948</td>
</tr>
<tr>
<td>Always busy</td>
<td>14</td>
<td>178</td>
</tr>
<tr>
<td>No answer</td>
<td>51</td>
<td>836</td>
</tr>
<tr>
<td>Answering machine</td>
<td>142</td>
<td>865</td>
</tr>
<tr>
<td>Call-blocking</td>
<td>3</td>
<td>18</td>
</tr>
<tr>
<td>Technical phone problems</td>
<td>0</td>
<td>51</td>
</tr>
<tr>
<td>Unknown, other</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Not Eligible</td>
<td>154</td>
<td>3,380</td>
</tr>
<tr>
<td>Out of sample</td>
<td>10</td>
<td>17</td>
</tr>
<tr>
<td>Fax/data line</td>
<td>6</td>
<td>358</td>
</tr>
<tr>
<td>Not working/disconnected number</td>
<td>85</td>
<td>2,550</td>
</tr>
<tr>
<td>Cell phone</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Nonresidence</td>
<td>50</td>
<td>454</td>
</tr>
<tr>
<td>No eligible respondent</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Total Calls</td>
<td>970</td>
<td>6,702</td>
</tr>
</tbody>
</table>

SRBI screener response rate (RR2)  .17  .11  
SSRI screener response rate (RR3)  .20  .12  
SSRI screener cooperation rate (COOP1)  .36  .43  
SSRI screener cooperation rate (COOP3)  .42  .47  
SSRI screener refusal rate (REF2)  .16  .23  
SSRI screener contact rate (CON2)  .32  .47  
SSRI main response rate (RR3)  .07  .11  
SSRI main cooperation rate (COOP1)  .21  .23  
SSRI main cooperation rate (COOP3)  .25  .25  
SSRI main refusal rate (REF2)  .20  .32  
SSRI main contact rate (CON2)  .32  .47  

Final Dispositions and Response Rates

This section provides details on the final dispositions and response rates for the 2005 Boston Jewish Community Study. A final disposition is the status of each telephone number included in the sample at the end of the survey. Some ended in interviews, others in refusals, and others in a variety of non-contacts. These dispositions are then aggregated into categories defined by the AAPOR Standard Definitions (American Association for Public Opinion Research 2006) which, in turn, are components for calculations of outcome rates. The most commonly cited outcome rate is the response rate, which is an estimate of the proportion of eligible sampling units (households in this case) that were interviewed. Many calls, however, end in ambiguous results. For instance, is a phone number that is always busy actually in service? If so, does it belong to a business or a household? If it is a household, is it in the geographic area covered by the survey or not? Thus a lot must be inferred from the observed patterns. In addition, despite the guidance required by the Standard Definitions, it is not always clear how some final dispositions should be classified. In cases where it is reported that the
respondent is deceased, should the household be considered eligible (in which case it counts towards the response rate) or ineligible (and has no effect on the response rate). Because it was not a survey of named respondents, any adult member of the household who answered the telephone is eligible to complete the screener. The answer, therefore, depended on whether the person who provided the information was a household member (in which case the household was eligible) or, for instance, a child of the deceased cleaning up their belongings (in which case the household was not occupied and therefore ineligible). In this particular instance, we assumed the household was *prima facie* eligible, but the broader point is that reasonable observers may come to opposite conclusions.

Under the AAPOR standards, final dispositions are assigned to eight categories which form the basis of all outcome rate calculations:

- **I** Complete interview (this includes $I_1$, $I_{2a}$, $I_{2b}$, and $I_3$),
- **P** Partial interview,
- **R** Refusal,
- **NC** Noncontact,
- **O** Other,
- **UH** Unknown if household,
- **UO** Unknown, other, and
- **NE** Not eligible (I add this last diagraph for reasons of convenience).

The tables that will be subsequently presented do not include $P$, as break-offs were treated as refusals. Accordingly, I do not present outcome rates that include $P$ in the denominator, as they are identical to those excluding $P$.

An additional element of calculations is $e$: the estimated proportion of cases of unknown eligibility ($UH$ and $UO$) that are eligible. I follow the Council of American Survey Research Organizations method for calculating $e$ (Frankel 1983), a relatively conservative estimator, for reasons of convenience as alternative methods are considerably more complicated (Brick, Montaquila, and Scheuren 2002; Smith 2003). It is calculated as:

$$e = \frac{I + R + NC + O}{I + R + NC + O + NE}$$

Contrary to usual usage, tables include two columns for $I$, one containing completed main interviews with Jewish households ($I_1$), the other completed eligible screener interviews ($I_2$, outcome rates regarding screener households).
The formulae for screener outcomes are as follows:

\[ RR_3 = \frac{I}{I + R + NC + O + e(UH + UO)} \]

\[ COOP1 = \frac{I}{I + R + O} \]

\[ COOP3 = \frac{I}{I + R} \]

\[ REF2 = \frac{R}{I + R + NC + O + e(UH + UO)} \]

\[ CON2 = \frac{I + R + O}{I + R + NC + O + e(UH + UO)} \]

Calculating response rates for surveys that screen for eligible subpopulations is more complicated. Following Ezzati-Rice et al. (2000), I calculate the response rate to the main interview (RR3) as:

\[ \frac{I_1}{I_1 + I_{2a} + I_{2b} + r(R + NC + O) + re(UH + UO)} \]

where the estimated rate of eligibility \( r \) is calculated as:

\[ \frac{I_1 + I_{2a} + I_{2b}}{I_1 + I_{2a} + I_{2b} + I_3} \]

Completed interviews with Jewish households are designated \( I_1 \), while unresolved callbacks and refusals of households that screened Jewish are coded as \( I_{2a} \) and \( I_{2b} \) respectively, and non-Jewish households that were screened are \( I_3 \). Other outcome rates for the main interview follow the same logic:

\[ COOP1 = \frac{I_1}{I_1 + I_{2a} + I_{2b} + r(R + O)} \]

\[ COOP3 = \frac{I_1}{I_1 + I_{2a} + I_{2b} + r(R)} \]

\[ REF2 = \frac{I_{2a} + I_{2b} + r(R)}{I_1 + I_{2a} + I_{2b} + r(R + NC + O) + re(UH + UO)} \]
\[ \frac{I_1 + I_{2a} + I_{2b} + r(R + O)}{I_1 + I_{2a} + I_{2b} + r(R + NC + O) + re(UH + UO)} \]

Table 3.2, below, shows the final dispositions for the RDD frame. It is notable chiefly for the lack of variation in outcome rates between sampling strata.

**Table 3.2. RDD Final Dispositions**

<table>
<thead>
<tr>
<th>Stratum</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main interview</td>
<td>297</td>
<td>76</td>
<td>28</td>
<td>401</td>
</tr>
<tr>
<td>Screener only</td>
<td>1,132</td>
<td>711</td>
<td>440</td>
<td>2,283</td>
</tr>
<tr>
<td>Qualified callback</td>
<td>35</td>
<td>7</td>
<td>0</td>
<td>42</td>
</tr>
<tr>
<td>Qualified refusal</td>
<td>43</td>
<td>12</td>
<td>3</td>
<td>58</td>
</tr>
<tr>
<td>Screened nonqualified household</td>
<td>1,054</td>
<td>692</td>
<td>437</td>
<td>2,183</td>
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<tr>
<td>Refusal</td>
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<td>560</td>
<td>343</td>
<td>1,940</td>
</tr>
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<td>Non-contact</td>
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<td>484</td>
<td>302</td>
<td>1,740</td>
</tr>
<tr>
<td>Other</td>
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<td>305</td>
<td>194</td>
<td>1,042</td>
</tr>
<tr>
<td>Physically or mentally incompetent</td>
<td>129</td>
<td>57</td>
<td>46</td>
<td>232</td>
</tr>
<tr>
<td>Language</td>
<td>284</td>
<td>181</td>
<td>102</td>
<td>567</td>
</tr>
<tr>
<td>Miscellaneous other</td>
<td>130</td>
<td>67</td>
<td>46</td>
<td>243</td>
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<td>Unknown if household/occupied</td>
<td>2,841</td>
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<td>666</td>
<td>303</td>
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<tr>
<td>No answer</td>
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<td>545</td>
<td>320</td>
<td>1,794</td>
</tr>
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<td>Answering machine</td>
<td>770</td>
<td>448</td>
<td>258</td>
<td>1,476</td>
</tr>
<tr>
<td>Call-blocking</td>
<td>15</td>
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<td>32</td>
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<td>Technical phone problems</td>
<td>48</td>
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<td>93</td>
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<tr>
<td>Unknown, other</td>
<td>27</td>
<td>12</td>
<td>11</td>
<td>50</td>
</tr>
<tr>
<td>Not eligible</td>
<td>10,160</td>
<td>5,265</td>
<td>2,449</td>
<td>17,849</td>
</tr>
<tr>
<td>Out of sample</td>
<td>48</td>
<td>28</td>
<td>9</td>
<td>85</td>
</tr>
<tr>
<td>Fax/data line</td>
<td>1,041</td>
<td>481</td>
<td>232</td>
<td>1,754</td>
</tr>
<tr>
<td>Not working/disconnected number</td>
<td>7,197</td>
<td>3,710</td>
<td>1,775</td>
<td>12,682</td>
</tr>
<tr>
<td>Cell phone</td>
<td>25</td>
<td>11</td>
<td>13</td>
<td>49</td>
</tr>
<tr>
<td>Nonresidence</td>
<td>1,836</td>
<td>1,038</td>
<td>426</td>
<td>3,300</td>
</tr>
<tr>
<td>No eligible respondent</td>
<td>13</td>
<td>8</td>
<td>7</td>
<td>28</td>
</tr>
<tr>
<td>Total calls</td>
<td>16,991</td>
<td>9,116</td>
<td>4,666</td>
<td>30,748</td>
</tr>
</tbody>
</table>

SRBI screener response rate (RR2) .34 .34 .33 .34
SRBI screener response rate (RR3) .30 .30 .29 .30
SRBI screener cooperation rate (COOP1) .48 .48 .47 .38
SRBI screener cooperation rate (COOP3) .58 .58 .58 .58
SRBI screener refusal rate (REF2) .22 .21 .21 .22
SRBI screener contact rate (CON2) .63 .63 .62 .63
SRBI main response rate (RR3) .24 .24 .26 .24
SRBI main cooperation rate (COOP1) .38 .38 .42 .38
SRBI main cooperation rate (COOP3) .46 .47 .52 .47
SRBI main refusal rate (REF2) .28 .27 .24 .28
SRBI main contact rate (CON2) .63 .63 .62 .63
Table 3.3, below, shows the final dispositions for the list frame. This excludes web and Russian cases. Once again there is little evidence of variation in outcome rates across strata.

### Table 3.3. List Final Dispositions

<table>
<thead>
<tr>
<th>Stratum</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main interview</td>
<td>297</td>
<td>457</td>
<td>526</td>
<td>85</td>
<td>1,365</td>
</tr>
<tr>
<td>Screener only</td>
<td>101</td>
<td>225</td>
<td>336</td>
<td>81</td>
<td>743</td>
</tr>
<tr>
<td>Qualified callback</td>
<td>24</td>
<td>26</td>
<td>22</td>
<td>4</td>
<td>76</td>
</tr>
<tr>
<td>Qualified refusal</td>
<td>21</td>
<td>25</td>
<td>31</td>
<td>6</td>
<td>83</td>
</tr>
<tr>
<td>Screened nonqualified household</td>
<td>56</td>
<td>174</td>
<td>283</td>
<td>71</td>
<td>584</td>
</tr>
<tr>
<td>Refusal</td>
<td>184</td>
<td>355</td>
<td>427</td>
<td>66</td>
<td>1,032</td>
</tr>
<tr>
<td>Non-contact</td>
<td>121</td>
<td>173</td>
<td>169</td>
<td>37</td>
<td>500</td>
</tr>
<tr>
<td>Other</td>
<td>95</td>
<td>203</td>
<td>168</td>
<td>32</td>
<td>498</td>
</tr>
<tr>
<td>Physically or mentally incompetent</td>
<td>27</td>
<td>38</td>
<td>68</td>
<td>5</td>
<td>138</td>
</tr>
<tr>
<td>Language</td>
<td>37</td>
<td>117</td>
<td>52</td>
<td>9</td>
<td>215</td>
</tr>
<tr>
<td>Miscellaneous Other</td>
<td>31</td>
<td>48</td>
<td>48</td>
<td>18</td>
<td>145</td>
</tr>
<tr>
<td>Unknown if household/occupied</td>
<td>196</td>
<td>406</td>
<td>570</td>
<td>112</td>
<td>1,284</td>
</tr>
<tr>
<td>Always busy</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>No answer</td>
<td>39</td>
<td>110</td>
<td>159</td>
<td>26</td>
<td>334</td>
</tr>
<tr>
<td>Answering machine</td>
<td>155</td>
<td>291</td>
<td>395</td>
<td>82</td>
<td>923</td>
</tr>
<tr>
<td>Call-blocking</td>
<td>1</td>
<td>1</td>
<td>8</td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td>Technical phone problems</td>
<td>0</td>
<td>3</td>
<td>6</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Unknown, other</td>
<td>1</td>
<td>4</td>
<td>4</td>
<td>0</td>
<td>9</td>
</tr>
<tr>
<td>Not Eligible</td>
<td>183</td>
<td>394</td>
<td>566</td>
<td>133</td>
<td>1,276</td>
</tr>
<tr>
<td>Out of sample</td>
<td>23</td>
<td>39</td>
<td>44</td>
<td>13</td>
<td>119</td>
</tr>
<tr>
<td>Fax/data line</td>
<td>11</td>
<td>23</td>
<td>26</td>
<td>3</td>
<td>63</td>
</tr>
<tr>
<td>Not working/disconnected number</td>
<td>102</td>
<td>235</td>
<td>312</td>
<td>77</td>
<td>726</td>
</tr>
<tr>
<td>Cell phone</td>
<td>4</td>
<td>3</td>
<td>7</td>
<td>3</td>
<td>17</td>
</tr>
<tr>
<td>Nonresidence</td>
<td>47</td>
<td>94</td>
<td>178</td>
<td>38</td>
<td>357</td>
</tr>
<tr>
<td>No eligible respondent</td>
<td>0</td>
<td>3</td>
<td>6</td>
<td>2</td>
<td>11</td>
</tr>
<tr>
<td>Total calls</td>
<td>1,178</td>
<td>2,217</td>
<td>2,766</td>
<td>546</td>
<td>6,707</td>
</tr>
<tr>
<td>SRBI screener response rate (RR2)</td>
<td>.48</td>
<td>.47</td>
<td>.48</td>
<td>.49</td>
<td>.47</td>
</tr>
<tr>
<td>SSRI screener response rate (RR3)</td>
<td>.42</td>
<td>.39</td>
<td>.42</td>
<td>.44</td>
<td>.41</td>
</tr>
<tr>
<td>SSRI screener cooperation rate (COOP1)</td>
<td>.59</td>
<td>.55</td>
<td>.59</td>
<td>.63</td>
<td>.58</td>
</tr>
<tr>
<td>SSRI screener cooperation rate (COOP3)</td>
<td>.68</td>
<td>.66</td>
<td>.67</td>
<td>.72</td>
<td>.67</td>
</tr>
<tr>
<td>SSRI screener refusal rate (REF2)</td>
<td>.19</td>
<td>.21</td>
<td>.21</td>
<td>.17</td>
<td>.20</td>
</tr>
<tr>
<td>SSRI screener contact rate (CON2)</td>
<td>.71</td>
<td>.72</td>
<td>.71</td>
<td>.70</td>
<td>.71</td>
</tr>
<tr>
<td>SSRI main response rate (RR3)</td>
<td>.36</td>
<td>.35</td>
<td>.38</td>
<td>.39</td>
<td>.37</td>
</tr>
<tr>
<td>SSRI main cooperation rate (COOP1)</td>
<td>.51</td>
<td>.50</td>
<td>.54</td>
<td>.56</td>
<td>.52</td>
</tr>
<tr>
<td>SSRI main cooperation rate (COOP3)</td>
<td>.59</td>
<td>.59</td>
<td>.61</td>
<td>.64</td>
<td>.60</td>
</tr>
<tr>
<td>SSRI main refusal rate (REF2)</td>
<td>.25</td>
<td>.24</td>
<td>.25</td>
<td>.22</td>
<td>.24</td>
</tr>
<tr>
<td>SSRI main contact rate (CON2)</td>
<td>.71</td>
<td>.72</td>
<td>.71</td>
<td>.70</td>
<td>.71</td>
</tr>
</tbody>
</table>
Table 3.4, below, shows the final dispositions for the RDD and list framers (including web and Russian surveys for the list frame). It is noteworthy that the contact rates of the frames were practically identical, the differences in response rate being a product of variation in the levels of cooperation and the incidence of refusals.

Table 3.4. Final Dispositions Including Russian and Web Surveys

<table>
<thead>
<tr>
<th></th>
<th>List</th>
<th>RDD</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main interview</td>
<td>1,388</td>
<td>401</td>
<td>1,789</td>
</tr>
<tr>
<td>Screener only</td>
<td>768</td>
<td>2,283</td>
<td>3,051</td>
</tr>
<tr>
<td>Qualified callback</td>
<td>90</td>
<td>42</td>
<td>132</td>
</tr>
<tr>
<td>Qualified refusal</td>
<td>92</td>
<td>58</td>
<td>150</td>
</tr>
<tr>
<td>Screened nonqualified household</td>
<td>586</td>
<td>2,183</td>
<td>2,769</td>
</tr>
<tr>
<td>Refusal</td>
<td>899</td>
<td>1,940</td>
<td>2,839</td>
</tr>
<tr>
<td>Non-contact</td>
<td>510</td>
<td>1,740</td>
<td>2,250</td>
</tr>
<tr>
<td>Other</td>
<td>425</td>
<td>1,042</td>
<td>1,467</td>
</tr>
<tr>
<td>Physically or mentally incompetent</td>
<td>136</td>
<td>232</td>
<td>368</td>
</tr>
<tr>
<td>Language</td>
<td>144</td>
<td>567</td>
<td>711</td>
</tr>
<tr>
<td>Miscellaneous Other</td>
<td>145</td>
<td>243</td>
<td>388</td>
</tr>
<tr>
<td>Unknown if household/occupied</td>
<td>1,774</td>
<td>5,443</td>
<td>7,217</td>
</tr>
<tr>
<td>Always busy</td>
<td>1</td>
<td>2,048</td>
<td>2,049</td>
</tr>
<tr>
<td>No answer</td>
<td>346</td>
<td>1,794</td>
<td>2,140</td>
</tr>
<tr>
<td>Answering machine</td>
<td>860</td>
<td>1,476</td>
<td>2,336</td>
</tr>
<tr>
<td>Call-blocking</td>
<td>292</td>
<td>32</td>
<td>324</td>
</tr>
<tr>
<td>Technical phone problems</td>
<td>85</td>
<td>93</td>
<td>178</td>
</tr>
<tr>
<td>Unknown, other</td>
<td>9</td>
<td>50</td>
<td>59</td>
</tr>
<tr>
<td>Not Eligible</td>
<td>1,187</td>
<td>17,849</td>
<td>19,036</td>
</tr>
<tr>
<td>Out of sample</td>
<td>127</td>
<td>85</td>
<td>212</td>
</tr>
<tr>
<td>Fax/data line</td>
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<td>1,754</td>
<td>1,819</td>
</tr>
<tr>
<td>Not working/disconnected number</td>
<td>609</td>
<td>12,682</td>
<td>13,291</td>
</tr>
<tr>
<td>Cell phone</td>
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<td>49</td>
<td>66</td>
</tr>
<tr>
<td>Nonresidence</td>
<td>358</td>
<td>3,300</td>
<td>3,658</td>
</tr>
<tr>
<td>No eligible respondent</td>
<td>11</td>
<td>28</td>
<td>39</td>
</tr>
<tr>
<td>Total calls</td>
<td>6,960</td>
<td>30,748</td>
<td>37,708</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>SRBI screener response rate (RR2)</td>
<td>.50</td>
<td>.34</td>
</tr>
<tr>
<td>SSRI screener response rate (RR3)</td>
<td>.40</td>
<td>.30</td>
</tr>
<tr>
<td>SSRI screener cooperation rate (COOP1)</td>
<td>.62</td>
<td>.38</td>
</tr>
<tr>
<td>SSRI screener cooperation rate (COOP3)</td>
<td>.71</td>
<td>.47</td>
</tr>
<tr>
<td>SSRI screener refusal rate (REF2)</td>
<td>.17</td>
<td>.28</td>
</tr>
<tr>
<td>SSRI screener contact rate (CON2)</td>
<td>.65</td>
<td>.63</td>
</tr>
<tr>
<td>SSRI main response rate (RR3)</td>
<td>.36</td>
<td>.24</td>
</tr>
<tr>
<td>SSRI main cooperation rate (COOP1)</td>
<td>.55</td>
<td>.38</td>
</tr>
<tr>
<td>SSRI main cooperation rate (COOP3)</td>
<td>.62</td>
<td>.47</td>
</tr>
<tr>
<td>SSRI main refusal rate (REF2)</td>
<td>.21</td>
<td>.28</td>
</tr>
<tr>
<td>SSRI main contact rate (CON2)</td>
<td>.63</td>
<td>.63</td>
</tr>
</tbody>
</table>

Looking purely at the final dispositions, the multiplicity sample appeared to be a tremendous success, garnering very high response rates. Unfortunately, the devil lies in the details. While people who were contacted for the multiplicity sample were extraordinarily cooperative, only about 30 percent respondents to the dual-frame list and RDD sample with eligible relatives agreed to provide
their contact information. Thus, while we had excellent coverage of the 30 percent, the vast majority were not contactable, leading to a true response rate on the order of 21 percent. Given these poor results, it was decided to terminate the multiplicity sample.

Table 3.5. Multiplicity Sample Final Dispositions

<table>
<thead>
<tr>
<th>Disposition</th>
<th>Count</th>
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</thead>
<tbody>
<tr>
<td>Main interview</td>
<td>33</td>
</tr>
<tr>
<td>Screener only</td>
<td>1</td>
</tr>
<tr>
<td>Qualified callback</td>
<td>0</td>
</tr>
<tr>
<td>Qualified refusal</td>
<td>1</td>
</tr>
<tr>
<td>Screened nonqualified household</td>
<td>0</td>
</tr>
<tr>
<td>Refusal</td>
<td>10</td>
</tr>
<tr>
<td>Non-contact</td>
<td>5</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
</tr>
<tr>
<td>Physically or mentally incompetent</td>
<td>0</td>
</tr>
<tr>
<td>Language</td>
<td>0</td>
</tr>
<tr>
<td>Miscellaneous other</td>
<td>0</td>
</tr>
<tr>
<td>Unknown if household/occupied</td>
<td>1</td>
</tr>
<tr>
<td>Always busy</td>
<td>1</td>
</tr>
<tr>
<td>No answer</td>
<td>0</td>
</tr>
<tr>
<td>Answering machine</td>
<td>0</td>
</tr>
<tr>
<td>Call-blocking</td>
<td>0</td>
</tr>
<tr>
<td>Technical phone problems</td>
<td>0</td>
</tr>
<tr>
<td>Unknown, other</td>
<td>0</td>
</tr>
<tr>
<td>Not Eligible</td>
<td>8</td>
</tr>
<tr>
<td>Out of sample</td>
<td>5</td>
</tr>
<tr>
<td>Fax/data line</td>
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</tr>
<tr>
<td>Not working/disconnected number</td>
<td>2</td>
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<tr>
<td>Cell phone</td>
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<tr>
<td>Nonresidence</td>
<td>1</td>
</tr>
<tr>
<td>No eligible respondent</td>
<td>0</td>
</tr>
<tr>
<td>Total calls</td>
<td>58</td>
</tr>
</tbody>
</table>

SRBI screener response rate (RR2)  .72
SSRI screener response rate (RR3)  .68
SSRI screener cooperation rate (COOP1)  .77
SSRI screener cooperation rate (COOP3)  .77
SSRI screener refusal rate (REF2)  .20
SSRI screener contact rate (CON2)  .88
SSRI main response rate (RR3)  .66
SSRI main cooperation rate (COOP1)  .75
SSRI main cooperation rate (COOP3)  .75
SSRI main refusal rate (REF2)  .22
SSRI main contact rate (CON2)  .88
Figure 3.2, below, provides a graphical representation of response rate by date for the list and RDD frames and the multiplicity sample.

**Figure 3.2. Response Rate by Date**

![Graph showing response rates](image)

**Note:** Response rates calculated using SRBI RR2. All dates refer to 2005.

**Effects of Maximizing Response Rates**

The importance of the various efforts taken to maximize response rates can be seen by comparing what the survey’s estimates would have been for various questions had interviewing been halted at an earlier point. Groves (2006) notes that increasing rates may in fact exacerbate biases. In this case, while we have no external data to calibrate survey estimates to, it appears that increased response rates in fact reduced bias, given the likely relationship of the salience of Jewish identity and higher response propensity. Figure 3.3 and Figure 3.4 show the proportions giving different answers to the question on the subjective importance of being Jewish. The effects are most apparent in the RDD sample, where low response rates are associated with higher estimates of the proportion of Jews with strong attachments to Jewish identity. A similar pattern can be seen with respect to frequency of attending Passover seders (Figure 3.5 and Figure 3.6). The results are not always so clear, however. There is little consistency in the results seen with denomination (Figure 3.7 and Figure 3.8). Turning to demographics, there is a sizable increase in the proportion of respondents with graduate degrees on the list frame as the response rate increases (Figure 3.10), although the effect on the RDD frame is much smaller (Figure 3.9).
Figure 3.3. Importance of Being Jewish by Response Rate (RDD)

Figure 3.4. Importance of Being Jewish by Response Rate (List)
Figure 3.5. Seder Attendance by Response Rate (RDD)

Figure 3.6. Seder Attendance by Response Rate (List)
Figure 3.7. Denomination by Response Rate (RDD)

Figure 3.8. Denomination by Response Rate (List)
Figure 3.9. Degree by Response Rate (RDD)

Figure 3.10. Degree by Response Rate (List)
Survey Timeline

2005
March 3  Cognitive testing calls begin
March 7  Cognitive testing calls completed
April 13 List frame completed
April 18 Pilot calls begin
April 22 Pilot calls completed
May 26  Unlisted RDD calls begin
May 31  N43 added
S19X added
N11 and Q97 moved
Skips added after Q170
June 1  Skips to Q194 revised
Skips after N31 revised
June 6  Script re selection of random qualified household member added
Select informant if informant will not transfer call to randomly selected respondent
Treatment codes 8 and 9 (listed RDD with non-CJP letterhead) and (postincentives) dropped
Roommate code added to household roster
Added W3, W3A, deleted N30, N31G, Q53 to N35, M1 to M3
Multiplicity screening closed
June 9  “Public Policy Research Center” added to call text
June 14 Refusal conversion and multiplicity calls begin
June 17 Limits imposed on values for Q19, Q27, Q107, Q115, Q121
June 21 “This usually takes less than 5 minutes” added to RDD introduction
June 22 Added interviewer script re legitimacy, referring interviewees to CJP and SRBI websites
Skips after Q24 revised
June 23 Skips after Q13 and Q14 revised
List refusal conversion letter revised
June 30 Skips after S14E revised
July 6  Skips for Q142 and Q143 revised
July 11 Field period extended
Interviewer hours reduced using only experienced interviewers
No new sample to be drawn
Skips for Q124 revised
July 18 Additional sample added to refusal conversion
July 20 RDD intro drops mention of CJP
July 22 Begin calling additional listed RDD replicates
July 28 Interviewer debriefing/retraining
August 22 List completes past 1,200 authorized
September 18 List calls cease, except for scheduled appointments
September 22 All list calls cease
Data Processing

As soon as the first dataset was available from SRBI, Cohen Center staff commenced cleaning and coding the data. The key element of the work was to replicate the skip patterns of the survey in the data by adding codes that identified why each system missing case for each item lacked data. For example, the question of whether the second member of the household was currently Jewish might have no data if the informant was under 18 and unable or unwilling to transfer the call to an adult, if the household was outside the study area, if the informant refused to specify the number of members in the household, if there was only one household member, or if the second household member was a child (children were not included in the screening questions used to identify Jewish household). The more complicated the skip patterns associated with a given question, the greater the number of categories identifying reasons for missing data. While extremely time-consuming, the painstaking cleaning allowed Cohen Center staff to identify problems with skip patterns and data recording. It was this effort that led to the discovery and repair of many of the errors detailed previously.

Variables were transformed in a number of different ways to make them more useful for analysis. For example, a respondents’ income was determined by asking a series of increasingly more specific “yes/no” questions relating to possible income ranges. A significant amount of coding was required to transform the output of these questions into a single variable that describes the income of the respondent. Other variables had values imputed for respondents who were skipped because their answer would have been obvious. For example, respondents who said that had never been to Israel were obviously not asked how many times they had been. Instead their answer was imputed to be “zero times.”

Many of the important demographic questions were asked in the screener, where the initial informant answered for every person in the household. However, if a household qualified for the main interview, an eligible respondent was selected randomly. If the respondent turned out to be a different person than the informant then the variables for age, current Jewish status and other characteristics had to be modified to reflect the organization of the household with respect to the respondent, as opposed to how they were originally collected.

Numerous other variables were created as composites based on other information collected. Number of kids and adults for example, could be determined from the age of household members. Qualitative answers to categorical questions (“other, please specify”) were also recoded by hand into numeric categories. In many cases respondents initially rejected all offered categories, but then, gave a response that could be clearly recoded as belonging to an already extant category. For example, in a question about denomination, a respondent might initially select “other” but then offer “Not really any specific denomination” which can easily be recoded into the pre-existing category of “Just Jewish.”

Attitudinal questions had the order of their categories modified to make them as uniformly directional as possible. For example, the many questions on attitudes to Jewish identity had their answers re-ordered so that higher values correspond to “more Jewish” answers and lower values correspond to “less Jewish” answers. This allows these variables to be viewed as roughly continuous.

In some cases respondents had the option of giving a large number of responses to each question. For example, in the original CATI program, a respondent could report up to 10 different current religions for each household member. Naturally, few respondents gave more than a single answer to questions like this, leaving a huge number of almost entirely empty variables that served only to
make the dataset more difficult to work with. To make the dataset less cumbersome, new variables were created that reported the first mentioned answer for each household member.

The decision was made early on to create new variables for each question and write the data from the original variables into them, rather than trying to rename and recode the existing variables. The reasons for this were myriad, but first and foremost, it allowed the aforementioned recoding to occur without modification of the original data. At any point, despite whatever complex recoding had been done, the original data collected from SRBI was still available for comparison within the dataset. Creating new variables also made it easy to come up with mnemonic names for questions, as opposed to the original numeric designations (e.g., momjew as opposed to q58c).
Chapter 4. Weighting

The Boston Jewish Community Study used a complex sample design with unequal probabilities of selection. As a result, certain households were much more likely to be selected than others (e.g., those found on a list or in high density areas). In order for the survey data to give an accurate picture of the Jewish community in Greater Boston, it was necessary to adjust for the uneven probability of selection by weighting the data, “up-weighting” units with low probability of selection and “down-weighting” units with high probabilities of selection. In addition, the survey weights project to the estimated size of the population of Greater Boston; Jewish and other subpopulations are a subset of the broader population for weighting purposes. In lieu of repeated citations, the weighting procedures outlined below use those of the 2001 National Survey of Veterans (Choudhry et al. 2002) as a model, as do descriptions and notation, due to its dual-frame design and particularly clear and careful documentation.

List Sample Weights

The weight assigned to each household within a given list stratum (denoted by s) was the reciprocal of the odds of selection (see Table 4.1):

\[
\text{listwt1}_{si} = \frac{N_s}{n_s}; (i \in s) \quad (4.1)
\]

Table 4.1. List Frame

<table>
<thead>
<tr>
<th>Stratum</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total listed households</td>
<td>26,381</td>
<td>22,241</td>
<td>27,190</td>
<td>3,813</td>
<td>79,625</td>
</tr>
<tr>
<td>Sample size (total drawn)</td>
<td>1,181</td>
<td>2,219</td>
<td>2,771</td>
<td>548</td>
<td>6,719</td>
</tr>
</tbody>
</table>

Adjustment for Unknown Eligibility

In order to adjust the base list weights for cases where eligibility could not be determined, households were divided into four response status categories:

1. Eligible households—Households in the study area that completed a screener interview, regardless of whether it was eligible for the Jewish instrument or not. (Denoted as R.)

2. Ineligible—List cases that were ineligible for the study. (Denoted as O.)

3. Eligible nonrespondents—Known residential households where no interview was completed. (Denoted as N.)

4. Eligibility unknown—List cases of unknown eligibility. (Denoted as U.)

The proportion of cases of unknown eligibility was likely affected both by stratum (e.g., differential access to answering machines and voicemail) and experimental treatment (i.e. more effective treatments should be associated with lower rates of refusal). In addition, treatment was assigned randomly across rather than within strata, potentially conflating the effect of impact of each factor. An adjustment (listadj1) was made to distribute cases of unknown eligibility (U) proportionally across cases of known eligibility (R,O,N) within stratum (s) and treatment (t), a total of eight (4 x 2) cells:
Accordingly, listwt2,i = listwt1,listadj1,i, where \( i \not\in U \)

\[
\text{listwt2}_i = 0, \text{ where } i \in U
\]

As adjustments were calculated within strata and treatment, this procedure retained the relative probability of selection between treatments and strata.

### Poststratification Adjustments

#### Probability of Response

Calculating poststratification weights was complicated by the contingent nature of our knowledge of the sample universe—we did not have information external to that which was collected in the course of developing the list frame and implementing the survey. Although no information was available concerning the characteristics of nonrespondent households, it was possible to use data about the characteristics of communities in which respondents lived to reduce the biases associated with nonresponse. It might be expected, for instance, that households in areas with large numbers of nonEnglish speakers would have a lower probability of response. Were this not adjusted for, the sample would over-represent English speakers together with whatever characteristics differentiate them from non-English speakers.

Accordingly, data was obtained from Summary Files 1 and 3 of the 2000 Census of Population and Housing (U.S. Bureau of the Census 2001; 2002) concerning characteristics of communities in strata 1-3 (c.f. Johnson et al. 2006; Kennickell 1998). Where a street address was available, cases were matched with block group data. For cases where no street address was available, data at the town or city level was used. The dataset was transformed from one row per case to one row per contact per case to allow for discrete time-series analysis. Following Kennickell (1998), nonresponse is modeled as a multinomial logistic regression with \( J=3 \) nominal outcomes: noncontact, refusal, and completion of the screener interview. The probability of outcome \( m \) is \( \Pr(y_i = m | x_i) \), the conditional probability that case \( i \) will fail (refusal or interview) at time \( t \), otherwise known as the conditional hazard function, \( h(t) \):

\[\quad\\]

13 Variables used were as follows [bracketed figures designate Census summary file (SF1 or SF3 and table number): percentage white alone (non-Hispanic) [SF1 P004005], percentage black alone (non-Hispanic) [SF1 P004006], percentage Hispanic (any race) [SF1 P004002], percentage other (non-Hispanic) [net of SF1 P4], median age [SF1 P13], average household size [SF1 P17], linguistic isolation [SF3 P20], educational attainment divided into less than high school, high school, college graduate, and postgraduate [SF3 P37], employment status [SF3 P43], median household income [SF3 P53], percentage below poverty level [SF3 P87], median number of rooms [SF3 H24], mean number of bedrooms [SF3 H41], and mean vehicles available [SF3 H48].
The resulting model is shown below in Table 4.2.

Table 4.2. Relative Risk Ratios of Multinomial Logit Regression on Selected Variables

<table>
<thead>
<tr>
<th>Call</th>
<th>Refusal</th>
<th>Survey</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>1.36*</td>
<td>0.949</td>
</tr>
<tr>
<td></td>
<td>(-2.1)</td>
<td>(-0.65)</td>
</tr>
<tr>
<td>3</td>
<td>1.81***</td>
<td>0.824*</td>
</tr>
<tr>
<td></td>
<td>(-4.01)</td>
<td>(-2.21)</td>
</tr>
<tr>
<td>4</td>
<td>2.35***</td>
<td>0.775**</td>
</tr>
<tr>
<td></td>
<td>(-5.87)</td>
<td>(-2.62)</td>
</tr>
<tr>
<td>5</td>
<td>2.56***</td>
<td>0.802*</td>
</tr>
<tr>
<td></td>
<td>(-6.44)</td>
<td>(-2.25)</td>
</tr>
<tr>
<td>6</td>
<td>2.02***</td>
<td>0.682***</td>
</tr>
<tr>
<td></td>
<td>(-4.43)</td>
<td>(-3.53)</td>
</tr>
<tr>
<td>7</td>
<td>2.08***</td>
<td>0.746**</td>
</tr>
<tr>
<td></td>
<td>(-4.57)</td>
<td>(-2.61)</td>
</tr>
<tr>
<td>8</td>
<td>2.41***</td>
<td>0.807</td>
</tr>
<tr>
<td></td>
<td>(-5.37)</td>
<td>(-1.87)</td>
</tr>
<tr>
<td>9</td>
<td>2.19***</td>
<td>0.738*</td>
</tr>
<tr>
<td></td>
<td>(-4.34)</td>
<td>(-2.43)</td>
</tr>
<tr>
<td>10</td>
<td>2.56***</td>
<td>0.675**</td>
</tr>
<tr>
<td></td>
<td>(-5.14)</td>
<td>(-2.72)</td>
</tr>
<tr>
<td>11</td>
<td>2.17***</td>
<td>0.634**</td>
</tr>
<tr>
<td></td>
<td>(-4.01)</td>
<td>(-2.87)</td>
</tr>
<tr>
<td>12</td>
<td>2.36***</td>
<td>0.918</td>
</tr>
<tr>
<td></td>
<td>(-4.35)</td>
<td>(-0.56)</td>
</tr>
<tr>
<td>13</td>
<td>1.96***</td>
<td>0.632**</td>
</tr>
<tr>
<td></td>
<td>(-3.18)</td>
<td>(-2.69)</td>
</tr>
<tr>
<td>14</td>
<td>1.47</td>
<td>0.582**</td>
</tr>
<tr>
<td></td>
<td>(-1.58)</td>
<td>(-2.69)</td>
</tr>
<tr>
<td>15</td>
<td>1.99***</td>
<td>0.502***</td>
</tr>
<tr>
<td></td>
<td>(-3.29)</td>
<td>(-3.33)</td>
</tr>
<tr>
<td>16</td>
<td>2.84***</td>
<td>0.505**</td>
</tr>
<tr>
<td></td>
<td>(-4.94)</td>
<td>(-3.07)</td>
</tr>
<tr>
<td>17</td>
<td>1.77*</td>
<td>0.443***</td>
</tr>
<tr>
<td></td>
<td>(-2.18)</td>
<td>(-3.58)</td>
</tr>
<tr>
<td>18</td>
<td>1.62</td>
<td>0.512**</td>
</tr>
<tr>
<td></td>
<td>(-1.61)</td>
<td>(-2.89)</td>
</tr>
<tr>
<td>19</td>
<td>2.31***</td>
<td>0.616*</td>
</tr>
<tr>
<td></td>
<td>(-3.19)</td>
<td>(-2.10)</td>
</tr>
<tr>
<td>20</td>
<td>3.14***</td>
<td>3.89***</td>
</tr>
<tr>
<td></td>
<td>(4.15)</td>
<td>-10.91</td>
</tr>
</tbody>
</table>

Percent Jewish households 0.993 0.996
### Methodological Report

<table>
<thead>
<tr>
<th></th>
<th>Estimate 1</th>
<th>Estimate 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average number of rooms</td>
<td>0.822</td>
<td>1.43***</td>
</tr>
<tr>
<td></td>
<td>(-1.66)</td>
<td>-3.84</td>
</tr>
<tr>
<td>Number of rooms2</td>
<td>1.01</td>
<td>0.971***</td>
</tr>
<tr>
<td></td>
<td>(-1.23)</td>
<td>(-3.78)</td>
</tr>
<tr>
<td>Average household size</td>
<td>1.49***</td>
<td>1.00</td>
</tr>
<tr>
<td></td>
<td>(3.2)</td>
<td>(-0.02)</td>
</tr>
</tbody>
</table>

**Note:** Numbers in parentheses are T values.

* $p \leq .05$  ** $p \leq .01$  *** $p \leq .001$ (two-tailed tests).

The survivor function $S(t)$ is the estimated probability of a case “surviving” via noncontact or refusal, and can be expressed in terms of the conditional hazard function:

$$S_i(t) = \prod_{i=0}^{T-1} (1 - h_i(t))$$  \hspace{1cm} (4.5)

The resulting weight was calculated as:

$$listwt3_i = listwt2_i \cdot S_i(t), \text{ where } i \in R$$  \hspace{1cm} (4.6)

$$listwt3_i = 0 \text{, where } i \notin R$$

Cases that were easier to contact had a lower chance of survival and hence carried less weight, while $S(t)$ and $listwt3$ were greater among the more difficult to contact cases.

**Adjustment to Maintain Proportions within Strata**

An additional adjustment was made to ensure that the cell count within stratum and treatment weighted by $listwt3$ sums to estimated number of eligible cases (those where $i$ was an element of $R$ or $N$), ensuring that the relative size of populations within geographic units was maintained while allowing the weight of cases within sample and stratum to vary by probability of response:

$$listadj4_i = \frac{\sum_{i \in R} listwt2_i + \sum_{i \in N} listwt2_i}{\sum_{i \in R} listwt3_i}, \text{ where } i \in R$$  \hspace{1cm} (4.7)

$$listwt4_i = 0 \text{, where } i \notin R$$

The weight was calculated as:

$$listwt5_i = listwt4_i \cdot listadj4_i, \text{ where } i \in R$$  \hspace{1cm} (4.8)

$$listwt5_i = 0 \text{, where } i \notin R$$
Organizational Ties

As the number of organizational ties is associated with probability of response, list weights were adjusted to reduce overrepresentation of highly connected households. The number of eligible households within stratum \((s)\) and number of organizational ties \((o)\)\(^{14}\) was calculated as:

\[
\hat{n}_{so} = \sum_{i \in R} listwt_{2so} + \sum_{i \in N} listwt_{2so}
\]  

(4.9)

The poststratification adjustment for each cell within stratum and number of organizational ties was:

\[
listadj5_i = \frac{\sum_{i \in R} listwt_{2so} + \sum_{i \in N} listwt_{2so}}{\sum_{i \in R} listwt_{5so}}
\]  

(4.10)

The final list weight was:

\[
listwt6_i = listwt5_i listadj5_i, \text{ where } i \in R
\]

\[
listwt6_i = 0, \text{ where } i \notin R
\]  

(4.11)

RDD Sample Weights

The following discussion uses the conventional terminology used for dual-frame samples (Fuller and Burmeister 1972; Hartley 1962; 1974; Lund 1968). The list and RDD frames are referred to using the subscripts \(L\) and \(R\). As the list and RDD frames overlap, the sample is divided into three domains, \(l\), \(r\), and \(lr\), respectively comprising of cases found exclusively in the list frame, only within the RDD frame, and in both frames (the “overlap domain”). Thus, \(y = y_L + y_R, y_R = y_r + y_{lr}, y = y_l + y_{lr} + y_r\), and so on.

\(^{14}\) The number of organizational ties are arranged in five categories of respectively 1, 2, 3-4, 5-9, and 10+ ties. In order to keep cell sizes above 20, categories four to five were collapsed in the low density stratum and three to five in the very low density stratum.
Table 4.3, below, shows the composition of the RDD domain.

**Table 4.3. RDD Domain**

<table>
<thead>
<tr>
<th>Stratum</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Active Blocks (min. 3 listed HH) * 100</td>
<td>222,100</td>
<td>448,100</td>
<td>1,406,100</td>
<td>2,076,300</td>
</tr>
<tr>
<td>RDD sample size (total drawn)</td>
<td>100,000</td>
<td>50,000</td>
<td>25,000</td>
<td>175,000</td>
</tr>
<tr>
<td>Records removed from RDD sample:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Business-flagged phone numbers</td>
<td>4,432</td>
<td>2,308</td>
<td>1,171</td>
<td>7,911</td>
</tr>
<tr>
<td>- Phone from list frame</td>
<td>10,707</td>
<td>2,072</td>
<td>394</td>
<td>13,173</td>
</tr>
<tr>
<td>- Phone outside study area</td>
<td>5</td>
<td>5</td>
<td>73</td>
<td>83</td>
</tr>
<tr>
<td>Estimated eligible numbers</td>
<td>212,245</td>
<td>427,398</td>
<td>1,336,132</td>
<td>1,982,439</td>
</tr>
<tr>
<td>RDD-only sample size</td>
<td>84,856</td>
<td>45,615</td>
<td>23,362</td>
<td>153,833</td>
</tr>
<tr>
<td>RDD-only records released to field (reps 1-100)</td>
<td>16,991</td>
<td>9,127</td>
<td>4,679</td>
<td>30,797</td>
</tr>
</tbody>
</table>

We estimated the size of the list overlap domain as the number of list cases from RDD replicates 1 to 100, representing the number of telephone numbers that would have been part of the RDD domain had the sample been exclusively RDD. However, the 2,612 cases in this category were only released to the field if they were selected from the list frame (i.e. list replicates 1 to 75), with a total of 179 cases meeting both criteria.

**Table 4.4. Overlap Domain**

<table>
<thead>
<tr>
<th>Stratum</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>RDD-list sample size (total drawn)</td>
<td>10,707</td>
<td>2,072</td>
<td>394</td>
<td>13,173</td>
</tr>
<tr>
<td>List sample records in RDD reps 1-100</td>
<td>2,125</td>
<td>416</td>
<td>71</td>
<td>2,612</td>
</tr>
<tr>
<td>RDD-list sample records released to field&lt;sup&gt;15&lt;/sup&gt;</td>
<td>93</td>
<td>71</td>
<td>15</td>
<td>179</td>
</tr>
</tbody>
</table>

The base weight (rdddwt1) for cases in the RDD frame was calculated as the reciprocal of the probability of selection, where \( i \) is the \( i \)th household:

\[
\text{rdddwt1}_{rsi} = \frac{100 B_{Rs}}{t_{rs} n_{rs} \left( \frac{B_{Rs}}{t_{Rs}} \right)}
\]

(4.12)

where:

\( B_{Rs} \) Number of 100 blocks (NNN-NNN-NNXX) with more than two listed residential telephone numbers within exchange codes (NNN-XXX-NNNN) with greater than one percent listed incidence within stratum. Where an exchange code had greater than one

<sup>15</sup> List replicates 1 to 75 and RDD replicates 1 to 100. Stratification was determined by the stratum to which the case’s telephone exchange code was assigned, which differs in 6.4 percent of cases from the stratum determined by the street address.
percent incidence in multiple strata, it was assigned to the stratum with the highest incidence within the exchange code.

\( t_{Rs} \) Number of telephone numbers sampled within the \( s \)th stratum.

\( t_{rs} \) Number of sampled RDD-only telephone numbers less out-of-frame elements.

\( n_{Rs} \) Number of RDD-only telephone numbers released to field less out of frame elements.

A slight modification of Eq. 4.12 was required for overlap cases to account for the higher probability of selection:

\[
rddw1_{irs} = \frac{t_{ls} \left( \frac{100B_{Rs}}{t_{rs}} \right)}{n_{rs}}
\]

(4.13)

where:

\( t_{ls} \) Number of sampled RDD-list telephone numbers less out-of-frame elements

\( n_{ls} \) Number of RDD-list telephone numbers released to field less out of frame elements

**Adjustment for Unknown Eligibility**

As is the case with list weights, the base RDD weights were divided into four response status categories:

1. Eligible households—Households in the study area that completed a screener interview, regardless of whether it was eligible for the Jewish instrument or not.

2. Ineligible—Cases that were ineligible for the study.

3. Eligible nonrespondents—Likely residential households where no interview was completed.

4. Eligibility unknown—Cases of unknown eligibility.

An adjustment \((rdddadj1)\) is made to distribute cases of unknown eligibility (category 4) proportionally across cases of known eligibility (categories 1-3) within stratum \((s)\) and treatment \((t)\), a total of 24 \((3 \times 8)\) cells:

\[
rdddadj1_{sti} = \frac{\sum_{i \in R} rddwt1_{sti} + \sum_{i \in O} rddwt1_{sti} + \sum_{i \in N} rddwt1_{sti} + \sum_{i \in U} rddwt1_{sti}}{\sum_{i \in R} rddwt1_{sti} + \sum_{i \in O} rddwt1_{sti} + \sum_{i \in N} rddwt1_{sti}}
\]

(4.14)

As all list overlap cases were in treatments 5 or 6, to which RDD-only cases could not belong, separate calculations for overlap cases were not required.
Accordingly, 

\[ rddwt2_i = rddwt1_rddadjl1, \text{ where } i \notin U \]

\[ rddwt2_i = 0, \text{ where } i \in U \]  

(4.15)

As adjustments were calculated within strata and treatment, this procedure retained the relative probability of selection between treatments and strata.

**Adjustment for Probability of Response**

As with the list sample, the hazard rate was modeled as a function of the characteristics of the community within which a household was situated (see Eq. 4.4 to Eq. 4.6):

\[
h_i(t) = \Pr(y_i = m \mid x_i) = \frac{\exp(t, x_i, \beta_m)}{1 + \sum_{j=2}^{J} \exp(t, x_i, \beta_j)}
\]

(4.16)

The final model is shown below in Table 4.5.

**Table 4.5. Relative Risk Ratios of Multinomial Logit Regression on Selected Variables**

<table>
<thead>
<tr>
<th></th>
<th>Refusal</th>
<th>Screened</th>
</tr>
</thead>
<tbody>
<tr>
<td>Call 2</td>
<td>0.522***</td>
<td>1.079 (-3.52) (0.53)</td>
</tr>
<tr>
<td>Call 3</td>
<td>0.85</td>
<td>0.998 (-0.89) (-0.01)</td>
</tr>
<tr>
<td>Call 4</td>
<td>1.431</td>
<td>0.803 (-1.78) (-1.05)</td>
</tr>
<tr>
<td>Call 5</td>
<td>1.139</td>
<td>0.650** (-0.72) (-2.69)</td>
</tr>
<tr>
<td>Call 6</td>
<td>1.212</td>
<td>0.699 (-1.10) (-1.44)</td>
</tr>
<tr>
<td>Call 7</td>
<td>0.803</td>
<td>0.610** (-1.15) (-2.83)</td>
</tr>
<tr>
<td>Call 8</td>
<td>0.862</td>
<td>0.590 (-0.76) (-1.69)</td>
</tr>
<tr>
<td>Call 9</td>
<td>0.930</td>
<td>0.563** (-0.36) (-2.92)</td>
</tr>
<tr>
<td>Call 10</td>
<td>0.570*</td>
<td>0.361*** (-2.45) (-4.51)</td>
</tr>
<tr>
<td>Call 11</td>
<td>0.931</td>
<td>0.320*** (-0.20) (-4.84)</td>
</tr>
<tr>
<td>Call 12</td>
<td>0.538*</td>
<td>0.250*** (-2.50) (-4.58)</td>
</tr>
<tr>
<td>Call 13</td>
<td>0.666</td>
<td>0.339*** (-1.61) (-4.08)</td>
</tr>
<tr>
<td>Call 14</td>
<td>0.754</td>
<td>0.282***</td>
</tr>
</tbody>
</table>
The estimated probability of survival for the $i$th household was:

$$S_i(t) = \prod_{t=0}^{T-1}(1 - h(t))$$

(4.17)

The resulting weight was calculated as:

$$rddwt3_i = rddwt2, S(t), \text{ where } i \in R$$

$$rddwt3_i = 0, \text{ where } i \notin R$$

(4.18)

**Adjustment to Match Stratum and Treatment Cell Size**

Cell counts weighted by $rddwt3$ within stratum and treatment were adjusted to match those where $i$ was an element of $N$ or $R$ weighted by $rddwt2$:

$$rddadj4_{sti} = \frac{\sum_{i \in R} rddwt2_{sti} + \sum_{i \in N} rddwt2_{sti}}{\sum_{i \in R} rddwt3_{sti}}, \text{ where } i \in R$$

(4.19)
Thus:

\[ rddwt4_i = rddwt4_i, rddadj4_i, \text{ where } i \in R \]  

\[ rddwt4_i = 0, \text{ where } i \notin R \]  

(4.20)

Adjustment for Multiple Telephone Households

As households with multiple telephone lines \((t)\) had a greater probability of selection, we adjusted both the RDD and overlap domains for the number of voice lines (capped at three):

\[ rddwt5_i = \frac{rddwt4_i}{t_i} \]  

(4.21)

Adjustment to External Population Estimates

The sum of the weights within strata \((s)\) were adjusted to match the estimated population of households \((h)\) in 2005 within stratum \((s)\):

\[ rddadj6_{si} = \frac{\hat{N}_{hs,2005}}{\sum rddwt5_{si}} \text{ where } s \leq 3 \]  

(4.22)

Thus:

\[ rddwt6_i = rddwt5_i, rddadj6_i, \text{ where } i \in R \]  

\[ rddwt4_i = 0, \text{ where } i \notin R \]  

(4.23)

The size of the RDD universe (including list overlap) was estimated to be equal to the sum of projected of the number of households within each sampled city and town in 2005. As household-level projections for Massachusetts cities and towns were not available for 2005, we estimated of the number of households in cities and towns \((c)\) in the study area:

\[ \hat{N}_{hs,2005} = \sum_{c \in S} \left( \frac{\hat{N}_{hc,2005}}{\hat{p}_{hc,2005}} \right) \]  

(4.24)

where \(\hat{N}_{c,2005}\) was an estimate derived from OLS regressions of 1980, 1990 and 2000 U.S. Census population estimates and 2010 middle series cohort-component projections (Massachusetts Institute of Social and Economic Research 2003) with quadratic terms:

\[ \hat{N}_{hc,2005} = E \left( N_{hc,2005} \mid N_{hc} \cdot N_{hc}^2 \right) \]  

(4.25)
and where $\hat{r}_{2005}$ was the estimated ratio of individuals to households:

$$\hat{r}_{h,2005} = E\left(r_{h,2005} \mid r_{hc} \cdot r_{hc}^2\right)$$

(4.26)

derived from the regression of ratios of individuals to households using 1980, 1990 and 2000 U.S. Census estimates of $N$ and $N_h$ in towns and cities in the study area, the 2010 MISER (2003) population projection,\footnote{As MISER (2003) estimates were at a town/city level only, no population projections were available for Boston neighborhoods. Boston neighborhood populations were estimated using 1980, 1990 and 2000 U.S. Census data, and subsequently adjusted to match the MISER estimates for the City of Boston.} and a 2010 projection of the number of households in towns and cities in the study area derived from the 1980, 1990, and 2000 Census estimates of the ratio of individuals to households within towns and cities:

$$\hat{N}_{hc,2010} = E\left(N_{hc,2005} \mid N_{hc} \cdot N_{hc}^2\right)$$

(4.27)

It was estimated that 1,143,652 households were present in the study area in 2005, a 3.5 percent increase over the 1,105,448 present in 2000. The 2005 population of the study area is estimated to be 2,868,395, a .5 percent increase from the 2000 population of 2,854,187. The faster growth of households than population is a continuation of a long term trend; the average number of individuals per household in the study area was 2.81 in 1980, 2.66 in 1990 and 2.58 in 2000, and is projected to be 2.51 in 2005.

Combined Weights

We followed Hartley’s (1962) method of calculating composite weights in multiple frame surveys, which takes into account the design effects of each frame (in this case the list frame $L$ and the overlap domain $lr$).

$$hhwt1_i = listwt4_i \lambda \text{ if } i \in l$$

$$hhwt1_i = rddwt5_i (1 - \lambda) \text{ if } i \in lr$$

(4.28)

$$hhwt1_i = rddwt5_i \text{ if } i \in r$$

The parameter $\lambda$ was estimated as:

$$\lambda = \frac{\sum_i \lambda_i \left( \frac{n_{lr} \cdot \text{deff}_{y_{lr}} + n_{L} \cdot \text{deff}_{y_L}}{\text{deff}_{y_L}} \right)}{\sum_i \left( \frac{n_{lr} \cdot \text{deff}_{y_{lr}} + n_{L} \cdot \text{deff}_{y_L}}{\text{deff}_{y_L}} \right)}$$

(4.29)

where $y$ was a variable of interest, $\text{deff}_{y}$ was the design effect of the $y$th estimated proportion in $L$ or $lr$, and:
\[ \lambda_y = \frac{\sigma^2_{xy}}{\sigma^2_{yx} + \sigma^2_{yy}} \]  

(4.30)

where \( \sigma^2_y \) was the variance of a proportion.

The variables of interest used in the calculation of \( \lambda \) are listed in Table 4.6, below.

**Table 4.6. Variables Used in the Calculation of Composite Weights**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>rjew1</td>
<td>Respondent raised Jewish</td>
</tr>
<tr>
<td>rjew1r</td>
<td>Respondent raised Jewish by religion</td>
</tr>
<tr>
<td>cjew1</td>
<td>Respondent currently Jewish</td>
</tr>
<tr>
<td>cjew1r</td>
<td>Respondent currently Jewish by religion</td>
</tr>
<tr>
<td>momjew</td>
<td>Respondent’s mother Jewish</td>
</tr>
<tr>
<td>dadjew</td>
<td>Respondent’s father Jewish</td>
</tr>
<tr>
<td>jewproud</td>
<td>I am proud to be a Jew (strongly agree)</td>
</tr>
<tr>
<td>jewguide</td>
<td>Look to Judaism for guidance (strongly agree)</td>
</tr>
<tr>
<td>jewimp</td>
<td>Importance of being Jewish (extremely important)</td>
</tr>
<tr>
<td>jdenrs1</td>
<td>Respondent Jewish denomination raised (Conservative)</td>
</tr>
<tr>
<td>rsdenom</td>
<td>Respondent Jewish denomination (Conservative)</td>
</tr>
<tr>
<td>jrfewedu</td>
<td>Respondent received Jewish education grades 1-8</td>
</tr>
<tr>
<td>hsfewedu</td>
<td>Respondent received Jewish education grades 9-12</td>
</tr>
<tr>
<td>welcome</td>
<td>Jewish community very welcoming to intermarried families</td>
</tr>
<tr>
<td>schl2</td>
<td>Focal child currently attends Jewish day school</td>
</tr>
<tr>
<td>ythgpnw</td>
<td>Focal child currently belongs to Jewish youth group</td>
</tr>
<tr>
<td>fchjcamp</td>
<td>Focal child ever attended Jewish camp</td>
</tr>
<tr>
<td>isattach</td>
<td>Respondent has very strong attachment to Israel</td>
</tr>
<tr>
<td>iseevents</td>
<td>Respondent follows events in Israel very closely</td>
</tr>
<tr>
<td>belsynog</td>
<td>Household belongs to synagogue</td>
</tr>
<tr>
<td>jbelong</td>
<td>Respondent strongly agrees sense of belonging to the Jewish people</td>
</tr>
<tr>
<td>jcare</td>
<td>Respondent strongly agrees important to care for other Jews</td>
</tr>
<tr>
<td>jseeself</td>
<td>Respondent strongly agrees that being Jewish is important to the way sees self</td>
</tr>
<tr>
<td>atndsvc</td>
<td>Respondent attends Jewish services weekly or more</td>
</tr>
<tr>
<td>sedernw</td>
<td>Respondent always holds or attends a Passover seder</td>
</tr>
<tr>
<td>shabcmnw</td>
<td>Respondent always lights shabbat candles</td>
</tr>
<tr>
<td>volwrkj</td>
<td>Respondent performs volunteer work for Jewish organizations over past year</td>
</tr>
<tr>
<td>givecjp</td>
<td>Household donated to CJP over past year</td>
</tr>
</tbody>
</table>

**Adjustment to Census Projections**

Although the Census of Population and Housing does not obtain data on religious or ethnic identity that could provide weighting targets, by virtue of its probability sample, BJCS was a universal sample of towns and cities in strata 1 to 3. Accordingly, survey estimates of the characteristics of the population in these communities—Jewish and non-Jewish—should match Census estimates. While there are no major inconsistencies between survey and Census estimates that would indicate a high
degree of bias, estimates of the age, racial, gender, and educational composition of the study area nevertheless remain. We adjust for these differences via raking ratio estimation, which iteratively adjusts sample weights until the target marginal frequencies of the specified variables are reached (Deming 1943; Deming and Stephan 1940).

Due to limitations of Census data, which do not provide tabulations of the number households with persons with a specific characteristic (e.g., the number of households with three female residents), it proved impossible to adjust for socioeconomic characteristics at the household level. The dataset was transformed from the household level (where each household is a single case) to the individual level (where every household member is a case), and weighting adjustments were calculated at the individual level.

A four dimensional raking procedure was used with the dimensions being age in 11 categories (0-9 years of age, 10-17, 18-21, 22-24, 25-29, 30-39, 40-49, 50-59, 60-64, 65-69, and age 70 and above), gender in two categories (male and female), race in four categories (white, black, Hispanic, and other), and education in three categories (less than high school, high school, and greater than high school).\(^{17}\) Rim targets were calculated using 2000 Census data for towns and cities in Strata 1 to 3. The indices \(a\) (for age), \(r\) (for race), \(g\) (for gender), and \(e\) (for education) denote the dimensions, each of which contained the aforementioned number of categories.

The initial calculation used \(hhwt1\) (referred to as \(W_i^{(0)}\) for convenience) and applies a sequence of weight adjustments as follows.

\[
W_i^{(1,1)} = \left( \frac{p_a}{\tilde{p}_a^{(0)}} \right) W_i^{(0)}; i \in a
\]

\[
W_i^{(1,2)} = \left( \frac{p_g}{\tilde{p}_g^{(1,3)}} \right) W_i^{(1,1)}; i \in g
\]

\[
W_i^{(1,3)} = \left( \frac{p_r}{\tilde{p}_r^{(1,2)}} \right) W_i^{(1,2)}; i \in r
\]

\[
W_i^{(1,4)} = \left( \frac{p_e}{\tilde{p}_e^{(1,3)}} \right) W_i^{(1,3)}; i \in e
\]

(4.31)

Note that \(\tilde{p}^{(0)}\) was an estimate of the cell proportion using the initial weights \(W_i^{(0)}\). It was calculated as the weighted sum of cells within a category of a dimension contained within all dimensions.

\[
\tilde{p}_a^{(0)} = \frac{\sum_{i=1}^{2^{*4*5}} n_{age}}{n}
\]

(4.32)

\(^{17}\) All individuals under the age of 25 years were classified as having less than high school education due to the limitations of the available Census data.
In this instance, the estimated proportion of cases where \( a=1 \) (i.e., age 0-9) is the number of cases where \( a=1 \) within the four dimensions of age \((a)\), gender \((g)\), race \((r)\), and education \((e)\) divided by the sample size. In other words, this would be the total number of cases where age is zero to nine, divided by the total number of cases.

Using a simple example where the only dimensions are age (columns) and gender (rows), the expected proportion of cases would be equal to:

\[
\frac{\sum_{g=1}^{2} n_{ag}}{n}
\]

which is just the number of males aged zero to nine plus the number of females zero to nine divided by the number of all cases of either gender and any age.

Returning to Equation 4.32, the weight assigned to each category within each dimension adjusts the proportion of cases in the sample with a given characteristic of a dimension (e.g., less than high school education) to the expected value derived from Census data. Successive steps, however, affected the weighted distribution of values for other dimensions. Accordingly, multiple iterations \((i)\) of through all dimensions were required until convergence was achieved.

\[
\begin{align*}
W_{i}^{(a,t,1)} &= \left( \frac{p_{a}}{\hat{p}_{a}^{(t-1,4)}} \right) W_{i}^{(t-1,4)}; i \in a \\
W_{i}^{(g,t,2)} &= \left( \frac{p_{g}}{\hat{p}_{g}^{(t,1)}} \right) W_{i}^{(t,1)}; i \in g \\
W_{i}^{(r,t,3)} &= \left( \frac{p_{r}}{\hat{p}_{r}^{(t,2)}} \right) W_{i}^{(t,2)}; i \in r \\
W_{i}^{(e,t,4)} &= \left( \frac{p_{e}}{\hat{p}_{e}^{(t,3)}} \right) W_{i}^{(t,3)}; i \in e
\end{align*}
\]

\(4.33\)

The iterative process was completed when the absolute relative difference was less than .01 percent for all marginal population proportions.
Recall that the data at this point were still at the individual level, while the desired weight was at the household level. In order to transform the weights, the dataset was restructured into the household level, with the household weight \( (hhwt2) \) calculated as the mean of the weights of household members \( (i = 1,2,\ldots,I) \).

\[
\begin{align*}
\hat{p}_a &= \left( \frac{\sum_{i=1}^{24} n_{\text{agree}}}{n} \right) W_i^{(t,3)} \leq .01 \\
\hat{p}_g &= \left( \frac{\sum_{i=1}^{132} n_{\text{agree}}}{n} \right) W_i^{(t,3)} \leq .01 \\
\hat{p}_r &= \left( \frac{\sum_{i=1}^{66} n_{\text{agree}}}{n} \right) W_i^{(t,3)} \leq .01 \\
\hat{p}_e &= \left( \frac{\sum_{i=1}^{88} n_{\text{agree}}}{n} \right) W_i^{(t,3)} \leq .01 \\
\end{align*}
\]

While the resulting weights no longer projected the precise marginal proportions for categories within the dimensions of age, gender, race, and education, they were significantly closer than the unadjusted proportions.

**Nonresponse Weights**

While the weighting adjustments \( \text{listadj2} \) and \( \text{rddadj2} \) corrected for differential probability of response by community characteristics derived from Census data, such adjustments were by nature approximate and could not account for specifically religious and ethnic factors. The extensive screener was designed with this in mind in order to permit analysis of difficult to reach cases, such as those that required multiple contacts and/or initially refused to participate in the survey. Although it is impossible to know with absolute certainty that persistent nonrespondents resembled difficult respondents, it is reasonable to suspect that considerable similarities exist. Accordingly, probability of response was modeled using refusal conversions as persistent refusals in a logit regression (see Table 4.7, below).
Table 4.7. Odds Ratios of Logit Regression on Selected Variables

<table>
<thead>
<tr>
<th></th>
<th>Odds ratios</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of organizations</td>
<td>0.548***</td>
</tr>
<tr>
<td></td>
<td>(-5.23)</td>
</tr>
<tr>
<td>Number of organizations²</td>
<td>1.05***</td>
</tr>
<tr>
<td></td>
<td>(4.41)</td>
</tr>
<tr>
<td>Orthodox or Conservative</td>
<td>1.88**</td>
</tr>
<tr>
<td></td>
<td>(2.57)</td>
</tr>
<tr>
<td>Household level of education</td>
<td>1.20**</td>
</tr>
<tr>
<td></td>
<td>(2.6)</td>
</tr>
<tr>
<td>Number of household members</td>
<td>0.414*</td>
</tr>
<tr>
<td></td>
<td>(-2.17)</td>
</tr>
<tr>
<td>Household members²</td>
<td>1.17**</td>
</tr>
<tr>
<td></td>
<td>(2.57)</td>
</tr>
<tr>
<td>$F$</td>
<td>7.06</td>
</tr>
<tr>
<td>D.F.</td>
<td>4.594</td>
</tr>
</tbody>
</table>

The estimated probability of refusal was calculated as:

$$\Pr(y = 1 \mid x) = \frac{1}{1 - \exp(x_\beta)}$$ (4.36)

Cases were weighted by the inverse of the predicted probability of refusal, assigning the greatest weights to the cases estimated to be the most likely to refuse.

$$hhadj_2 = \frac{1}{Pr(y = 1 \mid x)}$$ (4.37)

Household weights adjusted for estimated probability of refusal were calculated as follows:

$$hhwt3_i = hhwt2_i, hhadj2_i$$ (4.38)

In order to ensure that the estimated population total was correct, the weighted population estimate was adjusted to the match the estimated number of households ($h$) in the study area (see Equations 6.25 to 6.27 for details of this estimate):

$$hhadj3_i = \frac{\hat{N}_{h,2005}}{\sum hhwt3_i}$$ (4.39)

Thus the final weight for screener households for the $s$th sampling stratum was:

$$hhwt4_i = hhwt4_i, hhadj4_i, \text{ where } s \leq 3$$ (4.40)

$$hhwt4_i = 0, \text{ where } s = 4$$
Main Weights

As with any survey that randomly selects a respondent after a series of screening questions, the Boston Jewish Population Study suffers from drop-out—cases where the selected respondent was unable or unwilling to be interviewed (or, after substitution of the initial informant for the respondent was introduced, the informant refused to be interviewed further). As Kadushin et al. (2005) showed with respect to the National Jewish Population Survey 2000-01 drop-out tends to be greater among specific subpopulations, particularly the intermarried. Accordingly, it was necessary to adjust the household weights for variables in the main instrument to account for differential probability of response.

To account for eligible households that dropped out between the screener and main interview, main instrument weights had to be developed that would still sum to the total number of eligible households. Extensive modeling found that number of organizational ties, current denomination, Jewish incidence of area of residence, and number of adults in the household were significantly related to probability of drop-out. Informant intermarriage, a hypothesized cause for screener to main dropout, was not found to be significant once these variables were controlled for.

Rim weights were calculated for these variables following the procedure outlined regarding adjustment to census estimates on pp. 101-104 above, with the weighting targets equal to the marginal distributions for organizational ties, denomination, incidence, and number of adults in the household for all eligible screened households (those with one or more adults who had a Jewish parent, were raised Jewish, or were currently Jewish). The adjusted weight ($hhwt5_i$) was equal to the $r$th weight of the raking procedure. As was the case with the screener household weights, an additional adjustment was necessary to ensure the sum of the household weights was equal to the estimated number of eligible households ($jewhh$).

$$hhadj5_i = \frac{\sum_{i \in jewhh} hhwt4_i}{\sum_{i} hhwt5_i}$$

Thus:

$$hhwt6_i = hhwt5_i, hhadj5_i$$

Weight Compression

After applying both design and post-stratification weights, it became apparent that the high variation in probability of selection inherent in the study design had caused certain cases to have extremely large weights. In the case of the final eligible household weight, the maximum/minimum ratio was 4,600:1. These large weights were essential to obtain correct population figures and correct for overall bias, but made the data highly sensitive to individual observations, and contributed to high variance and unacceptably large confidence intervals for certain variables. It became obvious that some sort of “trimming” of the larger weights was necessary to reduce variance and decrease the importance of individual cases. The most basic method of weight trimming, and the first one attempted, was to simply place an overall ceiling on the weights, preventing any weight from exceeding a given
value. The initial attempt to apply this method to the weights involved setting a ceiling such that the overall maximum/minimum ratio would not exceed 10:1. However, while this method did reduce variance, it was found to introduce large amounts of bias into the sample by disproportionally downweighting those with less Jewish affiliation. Because virtually all the large weights were a result of the low probability of selection in the random digit dialing frame, placing a ceiling on the weights biased the sample towards the list frame, which was substantially more “Jewish.” It became apparent that any sort of weight trimming algorithm would have to be a compromise between decreased variance and decreased bias.

It was therefore necessary to construct an algorithm that would decrease the absolute size of the largest weights, while still maintaining the distinctiveness between two weights of different sizes. This could be accomplished by applying a logarithmic or fractional-power transformation to either all of some of the weights. Such a transformation would dramatically lower the very highest weights, but have a minimal effect on the lower ones. In addition, the ordinal relationship between two weights of different sizes would still be maintained, even though both might be dramatically diminished in magnitude. However, there was concern that the final choice of an algorithm would still be arbitrary. Christopher Winship therefore suggested an empirical procedure in which the weights would be transformed by a series of powers ranging from a natural logarithm exponent to increasingly large fractions for a number of different dependent variables. For each variable the mean standard error \( (MSE) \) for that variable can be calculated across each type of weighting transformation using the formula below:

\[
MSE_{wx} = (SE_{wx})^2 + (\bar{x}_{wx} - \bar{x}_w)^2
\]  \( (4.43) \)

That is, the mean standard error for a given variable \( (x) \) and weight \( (w) \) is the squared standard error \( (SE) \) for that variable and weight, plus the squared difference between the estimated mean of the variable \( (\bar{x}) \) using the untrimmed weights and that of the given weight. The resulting measure will thus reflect some estimate of the trade-off between high variance and high bias. In order to identify the transformation that would minimize the mean standard error across variables, the mean standard error of key variables was plotted by strength of transformation (Figure 4.1).
The inflection point for most variables appeared to be .85. Accordingly that value was used as the appropriate trimming coefficient.
The final household weight was therefore calculated as:

\[ hhwt_{7i} = hhwt_{6i}^{85} \]  

(4.44)

Individual Weights

Weights computed for households, however, were not appropriate for questions that are asked of a randomly selected household member (e.g., attitudinal questions asked of the respondent), so additional weights were computed with respect to the screener informant, the respondent to the main survey, and the household member who is the subject of the focal child section. Each of these weights was derived in a similar fashion, equaling the household weight multiplied by the number persons eligible for selection.

In addition to attitudinal items asked of a single household member, individual weights can be used to generate approximately accurate estimates of characteristics of household members from whose ranks an individual was selected. Thus, the gender of the respondent weighted individual weights should approximate the gender distribution of adults with a Jewish parent, who were raised Jewish, or were currently Jewish. It is, however, not recommended that individual weights should be calculated in this fashion, as confidence intervals will be misestimated and estimates will be subject to any bias in selection of the individual. Where such estimates are desired, the individual-level dataset, which treats each household member as a separate case, should be used in conjunction with the appropriate household weight.

Informant Weight

The informant weight was equal to the product of the household weight and the number of adults in the household \( (n_{adults}) \), as household members under age 18 were ineligible to serve as the respondent.

\[ infwt_{1i} = hhwt_{4b,n_{adults}} \]  

(4.45)

It should be remembered that the informant to the screener is the person who picked up the telephone or the adult to whom the phone was transferred if the telephone was answered by a person less than 18 years of age and is not randomly selected. Any characteristics associated with greater likelihood of answering the telephone (e.g., gender) will be reproduced by the informant weight, potentially leading to biased estimated. While the informant weight could have been raked to the marginal distributions of characteristics of interest of all adults in screener households, no such adjustment was been made due to the limited number of variables of interest asked only of the informant in the screener.

Respondent Weight

The respondent weight was calculated as the number of adults eligible for selection as the respondent \( (numelgrs) \), namely those born Jewish, raised Jewish, or currently Jewish, multiplied by the household weight:

\[ rswt_{1i} = hhwt_{7i,numelgrs} \]  

(4.46)
In contrast to the informant weight, the respondent weight was adjusted for systematic differences between the distribution of respondents and the distribution of eligible household members on age, gender, denomination, and highest degree via rim weighting. This was necessary because a nonrandom procedure was instituted in cases where the initial informant refused to transfer to the selected respondent. Weighting targets were set as:

\[ p_x = \sum_{i,j}^n x_{ij} hhwt6_i \]

where \( x \) is the variable of interest and there are \( n \) (\( i = 1, 2, \ldots, n \)) households containing \( J \) (\( j = 1, 2, \ldots, J \)) adults eligible for selection as the respondent. (See pp. 101-104 for a detailed description of a rim weighting procedure.) In other words, the weighted number of eligible adults (who are either current Jews, were raised Jewish or had a Jewish parent) with the \( x \)th characteristic of interest divided by the total number of eligible adults in survey households. The adjusted respondent weight was equivalent to the \( t \)th weight of the raking procedure. Thus:

\[ rswt2_i = \sum_{i=1}^n W_i^{(1,3)} \text{ where target variables non-missing} \]

\[ rswt2_i = rswt1_i \text{ where target variable missing} \]

**Focal Child Weight**

In order to reduce the burden on respondents in households with multiple children, detailed questions on education and ethno-religious upbringing were only asked of a randomly selected child. The selection procedure was a random draw from all children in the household, regardless of whether they were being raised as Jews. Focal child weights were calculated as the product of household weights and number of children in the household (\( nkids \)):

\[ fchwt1_i = hhwr7_i nkids_i \]
Chapter 5. Survey Quality

Measures of survey outcomes have traditionally been used as peripheral indicators of survey quality, under the assumption that higher rates of response, cooperation and contact, and lower rates of refusal indicate a less biased survey. Increasingly, however, survey methodologists have enlarged their focus to include understanding the characteristics of nonrespondents—a survey may only interview 10 percent of selected respondents, but will provide unbiased estimates if the remaining 90 percent are identical. On the principle that the bird in the hand is the same as the bird in the bush, poststratification weights can be used to adjust the sample composition to that of the population it is drawn from, to the extent that information is available on nonrespondents. The more extensive the information available on birds in the bush, the more accurate the estimate. This logic has been expanded by the total survey error school of thought beyond poststratification adjustments in recent years, however, to encompass information about the quality of a survey even when it cannot be used to directly adjust estimates (see p. 10). This view is founded on the recognition that data are not intrinsically bad or good, but must be considered in their context, treating certain findings with appropriate caution as required. This chapter reviews the quality of information provided by the 2005 Boston Jewish Community Study.

Coverage Error

As an RDD telephone survey, the 2005 Boston Jewish Community Study faced a variety of challenges to its ability to accurately represent its target population. As we discussed previously, the United States telephone system is undergoing rapid change which has serious implications for telephone surveys, especially those with a random digit dialing component. Any individuals who cannot be reached by telephone are effectively invisible to telephone surveys. To the extent that such individuals differ systematically from those with telephone coverage, survey results will be biased. We consider a number of possible sources of coverage error: nontelevision households, cell phone only households, and numbers in zero listed phone banks.

Zero Listed Phone Banks

A consistent concern with list-assisted designs such as the Boston Jewish Community Study is that unlisted phone numbers that reside in zero listed phone banks (see pp. 28-30) will go unsampled and lead to biased results if they differ in meaningful ways from listed and unlisted numbers in listed phone banks. There is some reason to be sanguine on this score, at least. Brick et al. (1995) found little difference between the characteristics of households from zero listed and one plus listed phone banks. The level of undercoverage also appears to be low, with Brick et al.’s (1995) estimate of 3.7 percent closely matched by Tucker et al.’s (2002) estimate of 3.5 percent, suggesting that the systematic differences would have to be very large in order to introduce meaningful bias. The Boston Jewish Community Study, however, used a three plus listed design, which only selected 100 banks containing three or more listed numbers. Accordingly, there is greater likelihood of bias, although it is not clear in what direction any such bias would be.

Nontelevision Households

Households with no access to a telephone are the most obvious exclusions from telephone surveys. The 2000 census found that only 0.76 percent of households in the Boston and Brockton metropolitan statistical areas lacked telephone service. While it is possible to adjust for noncoverage bias for nontelevision households using information on temporary telephone service interruption (Fahimi et
al. 2006; Frankel et al. 2003; Keeter 1995), the survey did not include the necessary questions as it was unlikely a significant number of households would not be covered. Were the 0.76 percent ratio to hold true in the study area, less than 9,000 households would have no phone service. Considering the Jewish population’s socioeconomic status, it is highly likely nontelephone households were a negligible source of coverage error. In addition, the overall level of undercoverage was too small to have much impact on estimates of Jewish incidence once age, race, gender, and education were adjusted for during the weighting process.

Cell Phone Only Households

As we discussed previously, cell phones represent a major challenge to survey research (see pp. 25-28). People who use only cell phones are, unfortunately, very different from the population at large. This has the potential to lead to significant bias. Below we discuss factors associated with cell phone only households.

Age

The literature consistently reports that younger individuals are the most likely to be uncontactable by landline (Blumberg, Luke, and Cynamon 2003; Blumberg et al. 2006; Fleeman and Estersohn 2006; Jay and DiCamillo 2006a; b; Pew Research Center for The People & The Press 2006; Tuckel and O'Neill 2006b).

Household Composition

Smaller households are more likely to only have cell phones (Blumberg et al. 2003; Jay and DiCamillo 2006a; Meekins 2006). Living alone or especially with roommates is highly correlated with being accessible only via a cellular telephone (Blumberg et al. 2003; 2006; Jay and DiCamillo 2006a; Meekins 2006). There is some uncertainty about the effect of children, with national studies reporting households with children are more likely to have a landline telephone (Blumberg et al. 2006; Meekins 2006), while Jay and DiCamillo’s (2006a) sample of recent cell phone only households in California arrives at the opposite conclusion.

Socioeconomic Status

There appears to be a strong socioeconomic component to the incidence of cell phone only households, with less educated individuals being the most likely to only have a cell phone (Blumberg et al. 2003; Jay and DiCamillo 2006a; Pew Research Center for The People & The Press 2006; Tuckel and O'Neill 2006b). The same holds true for income (Blumberg et al. 2003; 2006; Jay and DiCamillo 2006a; b). Not surprisingly, renters are also more likely to only have a cell phone (Blumberg et al. 2003; 2006; Jay and DiCamillo 2006a; b; Meekins 2006; Pew Research Center for The People & The Press 2006; Tuckel and O'Neill 2006b).

Occupation

Students are by far the most likely to only have cell phones, followed by full-time workers (Blumberg et al. 2006; Jay and DiCamillo 2006a; Meekins 2006).

Race

Hispanics are the most likely to only possess a cell phone, followed by African-Americans (Blumberg et al. 2003; 2006; Pew Research Center for The People & The Press 2006).
While the degree of agreement between sources is reassuring, the lack of multivariate analysis is problematic as the effects of some factors are likely the product of others. It appears that age and socioeconomic status are key factors, with both the young and the socioeconomically disadvantaged being the most likely to use cellular telephones exclusively.

A particularly troubling trait of cell phone only households is the very strong relationship with age. Younger people are far more likely to be contactable on a cell phone than their elders. Unfortunately, undercoverage is not simply a matter of finding too few young adults (Blumberg et al. 2003; 2006; Fleeman and Estersohn 2006; Jay and DiCamillo 2006a; b; Pew Research Center for The People & The Press 2006; Tuckel and O'Neill 2006a). The Pew Research Center for the People & the Press (2006) reports that young adults with cell phones only were far less likely to be married than those with landlines, less likely to live with a parent, and less likely to own their own home. This mirrors the finding of Kadushin et al. (2005) that the National Jewish Population Study 2000-01 appeared to draw a biased sample of young adults who were more likely to be Orthodox and were extremely unlikely to live with roommates. Regrettably, the Boston Jewish Community Study appears to have replicated these results, as an astonishingly large proportion of young adults are reported to be Orthodox compared to previous cohorts (Table 5.1).

Table 5.1. Estimated Percentage Orthodox by Age Group

<table>
<thead>
<tr>
<th>Age</th>
<th>Percentage Orthodox</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-25</td>
<td>21%</td>
</tr>
<tr>
<td>26-30</td>
<td>5%</td>
</tr>
<tr>
<td>31-35</td>
<td>2%</td>
</tr>
<tr>
<td>36-40</td>
<td>4%</td>
</tr>
<tr>
<td>41-45</td>
<td>3%</td>
</tr>
<tr>
<td>46-50</td>
<td>6%</td>
</tr>
<tr>
<td>51-55</td>
<td>9%</td>
</tr>
<tr>
<td>56-60</td>
<td>3%</td>
</tr>
<tr>
<td>61-64</td>
<td>2%</td>
</tr>
<tr>
<td>65+</td>
<td>3%</td>
</tr>
</tbody>
</table>

While virtually any statistic computed for young adults will be suspect, there is little that can be done to correct for the apparent oversample of Orthodox households, as there is no external set of estimates that can be used as targets for corrective weighting. It is highly likely that any statistics of adults aged 18-24 will be significantly bias. A lesser, though still serious risk, applies to any statistics concerning adults aged 25-29.

**Group Quarters Population**

The primary sampling unit of the Boston Jewish Community Study was the household. That is, all persons living in a single dwelling, whether related or not. Households, however, systematically exclude certain elements of the population that live in other kinds of residence. The largest populations excluded from the study are those of college students and residents of nursing homes and other care facilities (see Table 1.1).
Table 5.2. Group Quarters Population of Boston and Brockton MSAs

<table>
<thead>
<tr>
<th>Type of group quarters</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nursing homes and other care facilities</td>
<td>35,364</td>
</tr>
<tr>
<td>College dormitories</td>
<td>63,650</td>
</tr>
<tr>
<td>Correctional institutions</td>
<td>15,901</td>
</tr>
<tr>
<td>Military quarters</td>
<td>360</td>
</tr>
<tr>
<td>Other noninstitutional group quarters</td>
<td>15,966</td>
</tr>
<tr>
<td>All group quarters</td>
<td>218,057</td>
</tr>
<tr>
<td><strong>Total population</strong></td>
<td><strong>3,662,288</strong></td>
</tr>
</tbody>
</table>

Source: U.S. Bureau of the Census (2002b)

Nursing Homes and Other Care Facilities

At any given time, a number of individuals live in nursing homes, hospitals and hospices for the chronically ill, mental hospitals, and juvenile institutions. About one percent of the population of the Boston and Brockton Metropolitan Statistical Areas (MSAs) were in such facilities in 2000, or approximately 35,000 people. While the all age groups are represented in this population, it is clearly tilted toward the elderly. As the Jewish community is relatively elderly, the lower bound for this population can be estimated by assuming that the proportion of Jews in these facilities matches the Jewish incidence in the study area, for an estimated Jewish population of about 2,300 people.

College Dormitories

Hillel, the foundation for Jewish campus life, estimates the population of Jewish undergraduates at major universities of the Boston area as approximately 10,000 (see Table 5.3). There may be another 1,000 or so at other institutions of higher education. While the Hillel estimates have no scientific basis, Sales and Saxe (2006) found them to be generally accurate when compared with universal samples of the student population at several universities. Assuming that 25 percent of undergraduates live off-campus and there are about 11,000 Jewish undergraduates, about 7,750 will live in group quarters.

Table 5.3. Estimated Jewish Undergraduate Population at Major Universities

<table>
<thead>
<tr>
<th>College</th>
<th>Jewish Undergraduates</th>
<th>Total Undergraduates</th>
<th>Jewish %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harvard University</td>
<td>2,000</td>
<td>6,658</td>
<td>30%</td>
</tr>
<tr>
<td>Boston College</td>
<td>200</td>
<td>6,000</td>
<td>3%</td>
</tr>
<tr>
<td>Boston University</td>
<td>3,000</td>
<td>20,000</td>
<td>15%</td>
</tr>
<tr>
<td>Northeastern University</td>
<td>1,000</td>
<td>12,500</td>
<td>8%</td>
</tr>
<tr>
<td>Brandeis University</td>
<td>1,900</td>
<td>3,081</td>
<td>62%</td>
</tr>
<tr>
<td>Massachusetts Institute of Technology</td>
<td>360</td>
<td>4,220</td>
<td>9%</td>
</tr>
<tr>
<td>Tufts University</td>
<td>1,500</td>
<td>4,755</td>
<td>32%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,960</strong></td>
<td><strong>57,214</strong></td>
<td><strong>17%</strong></td>
</tr>
</tbody>
</table>

Source: Hillel (2006)

Business Numbers

In order to increase efficiency, most random digit dial frames are scrubbed of listed business telephone numbers, as did the Boston Jewish Community Study. Should some of these numbers in fact
be used for nonbusiness purposes, undercoverage may result. While Merkle et al. (2006) report that a considerable number of listed business numbers were in fact home or home office numbers used for personal or personal and business use, they found that little bias was likely to result.

**Determining Which Exchanges to Call**

The Boston Jewish Community Study included any telephone exchange that had one percent or more listed numbers in the study area. This represents about the lowest possible threshold for inclusion in the survey, as any lesser criterion would have virtually opened up any telephone exchange in the country. A design optimized for efficiency would have used a higher standard, such as that a majority of telephone numbers be found in the study area. Nevertheless, some households in the Boston area would have had otherwise valid numbers that did not meet this requirement.

An unanticipated effect of number portability has been suggested by Eckman and Smith (2006), who report that some random digit dial calls may be made to shadow numbers. If true, this raises the disturbing possibility that the most mobile households will also be the most likely to be contacted and that the increased probability of selection (both the active number and its shadow) will not be accounted for by existing weighting procedures, which rely on the respondents report about the number of landlines used by the household. At present, there are no data to estimate the extent of this problem. Interestingly, the extent to which shadow numbers from switches between phone carriers pose a problem for computing probabilities of selection may prove a remedy for this type of noncoverage. Were shadow numbers indeed open to sampling, these households would have been called. Otherwise, the sample will have disproportionately missed recent migrants to the area who retained their previous telephone numbers. Once again, insufficient exists to make a judgment about the seriousness of this problem.

**Excluded Exchanges**

No RDD sample was taken in Stratum 4. Accordingly, Stratum 4 estimates only pertain to the listed Jewish community. In order to estimate the size of the Jewish population of Stratum 4, we use the relationship between the expected proportion of Jewish households derived from the list frame and the actual proportion of Jewish households in Strata 1-3. Importantly, there is no correlation between Jewish population density and the ratio of list to survey estimates. This means that on the basis of observed data, there is no reason to assume that the Jewish population of Stratum 4 is less likely to be found on lists than that of other strata.

The proportion of the Jewish population found in each stratum was calculated using a variable for the presence of an adult Jew (defined as identification as a current Jew) in a household and the uncompressed household weight. The original calculations were based on an older definition of Jewish households, not the one used in the report. (In addition to individuals who identified as current Jews, the report included people raised as Jews who identified with no religion and did not identify as Jews.) Accordingly, we thought it important to revise our analyses to conform to the definition of Jewish identity used in the report.

The results are shown in Table 5.4. The estimated list to survey ratio in Stratum 4 was taken as the unweighted mean of the ratios for Strata 1-3.
Table 5.4. Estimated Incidence of Jewish Households

<table>
<thead>
<tr>
<th>Stratum</th>
<th>List-based estimate</th>
<th>Survey-based estimate</th>
<th>List to survey ratio</th>
<th>Survey-based estimate</th>
<th>List to survey ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.330</td>
<td>.425</td>
<td>.784</td>
<td>.373</td>
<td>.885</td>
</tr>
<tr>
<td>2</td>
<td>.125</td>
<td>.187</td>
<td>.668</td>
<td>.188</td>
<td>.665</td>
</tr>
<tr>
<td>3</td>
<td>.045</td>
<td>.061</td>
<td>.730</td>
<td>.060</td>
<td>.750</td>
</tr>
<tr>
<td>4</td>
<td>.012</td>
<td>.016</td>
<td>.723</td>
<td>.016</td>
<td>.767</td>
</tr>
</tbody>
</table>

Note: Bold cells indicate estimates.

The original projection was an estimated 4,627 Jewish households. Of these, there are estimated to be 907 Jewish households on the list frame, leaving an estimated 3,720 unenumerated Jewish households. The revised definition puts the estimate of Jewish households at 4,525. The number of list households is estimated at 889. Accordingly, we estimate there are 3,636 unenumerated Jewish households in Stratum 4.

In order to estimate the number of household members, it was necessary to estimate the proportion of households that were inmarried, intermarried, and unmarried as each has a distinct profile that affects estimates of the Jewish population size and characteristics. It seemed reasonable to assume that Stratum 4 would have a greater proportion of intermarried and unmarried households than would other strata, given its isolation from centers of Jewish population and on the whole lower property values. We assume that there is a linear relationship between stratum and marriage type and calculate the expected probability of household type for non-list households using multinomial logit. The revised estimates use the definition of intermarriage found in the report. The estimates are shown in Table 5.5

Table 5.5. Estimated Probability of Household Type

<table>
<thead>
<tr>
<th></th>
<th>Old</th>
<th>Revised</th>
</tr>
</thead>
<tbody>
<tr>
<td>Est. probability of inmarried household</td>
<td>0.172</td>
<td>0.135</td>
</tr>
<tr>
<td>Est. probability of intermarried household</td>
<td>0.292</td>
<td>0.546</td>
</tr>
<tr>
<td>Est. probability of unmarried household</td>
<td>0.536</td>
<td>0.319</td>
</tr>
</tbody>
</table>

It was originally estimated that there were 640 inmarried, 1,085 intermarried, and 1,996 unmarried unenumerated Jewish households in Stratum 4. The revised estimates are 488 inmarried, 1,975 intermarried, and 1,154 unmarried households.

We then incorrectly estimated the number of Jewish children per household by household type using negative binomial regression, treating stratum and marriage type as a linear function. The assumption of linearity with respect to marriage type was clearly inappropriate and should have been treated as a set of dummy variables. The resulting estimates are shown in Table 5.6.
Table 5.6. Estimated Number of Children per Household by Household Type

<table>
<thead>
<tr>
<th>Household type</th>
<th>Previous</th>
<th>Corrected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inmarried</td>
<td>0.806</td>
<td>0.645</td>
</tr>
<tr>
<td>Intermarried</td>
<td>0.473</td>
<td>0.928</td>
</tr>
<tr>
<td>Unmarried</td>
<td>0.277</td>
<td>0.155</td>
</tr>
</tbody>
</table>

These coefficients were multiplied by the estimated number of households of the appropriate type, yielding the estimates of the population of Jewish children shown in Table 5.7.

Table 5.7. Estimated Population of Jewish Children by Household Type

<table>
<thead>
<tr>
<th>Household Type</th>
<th>Previous</th>
<th>Corrected</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inmarried</td>
<td>516</td>
<td>315</td>
<td>-201</td>
</tr>
<tr>
<td>Intermarried</td>
<td>513</td>
<td>1,833</td>
<td>1,320</td>
</tr>
<tr>
<td>Unmarried</td>
<td>553</td>
<td>179</td>
<td>-374</td>
</tr>
<tr>
<td>Total</td>
<td>1,518</td>
<td>2,327</td>
<td>746</td>
</tr>
</tbody>
</table>

As stratum had no effect on the estimated number of adults by household type, we simply used the mean number of Jewish adults among non-list households of the specific type to estimate the adult unenumerated population in Stratum 4. The expected values are shown in Table 5.8 and the resulting estimates for the adult population in Table 5.9.

Table 5.8. Estimated Number of Adults by Household Type

<table>
<thead>
<tr>
<th>Household Type</th>
<th>Previous</th>
<th>Corrected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inmarried</td>
<td>2.245</td>
<td>2.312</td>
</tr>
<tr>
<td>Intermarried</td>
<td>2.237</td>
<td>2.220</td>
</tr>
<tr>
<td>Unmarried</td>
<td>1.537</td>
<td>1.480</td>
</tr>
</tbody>
</table>

Table 5.9. Estimated Number of Adults by Household Type

<table>
<thead>
<tr>
<th>Household Type</th>
<th>Previous</th>
<th>Revised</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inmarried</td>
<td>1,437</td>
<td>1,129</td>
<td>-307</td>
</tr>
<tr>
<td>Intermarried</td>
<td>2,427</td>
<td>4,385</td>
<td>1,958</td>
</tr>
<tr>
<td>Unmarried</td>
<td>3,067</td>
<td>1,708</td>
<td>-1,359</td>
</tr>
<tr>
<td>Total</td>
<td>6,931</td>
<td>7,222</td>
<td>292</td>
</tr>
</tbody>
</table>

So far, we have focused only on the size of the entire population of household members. The next step is to estimate the number of Jews among this population. As before, we begin with children. The probability of a child being raised as a Jew was estimated as a function of the marital status of the household, the stratum (treated as a linear function) and list status. The resulting estimates are shown in Table 5.10.
Table 5.10. Estimated Probability of Child Raised as Jew by Household Type

<table>
<thead>
<tr>
<th>Household Type</th>
<th>Previous</th>
<th>Revised</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inmarried</td>
<td>0.976</td>
<td>0.966</td>
</tr>
<tr>
<td>Intermarried</td>
<td>0.795</td>
<td>0.702</td>
</tr>
<tr>
<td>Unmarried</td>
<td>0.959</td>
<td>0.739</td>
</tr>
</tbody>
</table>

However, as was noted above, the original estimates of the number of children by household type were incorrect. Accordingly, we present the old and the corrected estimates, calculated by multiplying the expected number of children by the expected odds of being raised as a Jew.

Table 5.11. Estimated Number of Jewish Children by Household Type

<table>
<thead>
<tr>
<th>Household Type</th>
<th>Previous</th>
<th>Revised</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inmarried</td>
<td>504</td>
<td>304</td>
<td>-199</td>
</tr>
<tr>
<td>Intermarried</td>
<td>407</td>
<td>1,287</td>
<td>880</td>
</tr>
<tr>
<td>Unmarried</td>
<td>530</td>
<td>132</td>
<td>-397</td>
</tr>
<tr>
<td>Total</td>
<td>1,441</td>
<td>1,372</td>
<td>283</td>
</tr>
</tbody>
</table>

Similar calculations were made for the probability of an adult being a Jew. The resulting expected probabilities are shown in Table 5.12 and the estimates of the adult Jewish population in Table 5.13.

Table 5.12. Expected Probability of Jewish Adult by Household Type

<table>
<thead>
<tr>
<th>Household Type</th>
<th>Previous</th>
<th>Revised</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inmarried</td>
<td>0.987</td>
<td>0.993</td>
</tr>
<tr>
<td>Intermarried</td>
<td>0.343</td>
<td>0.453</td>
</tr>
<tr>
<td>Unmarried</td>
<td>0.700</td>
<td>0.872</td>
</tr>
</tbody>
</table>

Table 5.13. Expected Jewish Adult Population by Household Type

<table>
<thead>
<tr>
<th>Household Type</th>
<th>Previous</th>
<th>Revised</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inmarried</td>
<td>1,419</td>
<td>1,121</td>
<td>-297</td>
</tr>
<tr>
<td>Intermarried</td>
<td>833</td>
<td>1,986</td>
<td>1,154</td>
</tr>
<tr>
<td>Unmarried</td>
<td>2,145</td>
<td>1,489</td>
<td>-656</td>
</tr>
<tr>
<td>Total</td>
<td>4,397</td>
<td>4,597</td>
<td>200</td>
</tr>
</tbody>
</table>

The size of the unenumerated Jewish population in Stratum 4 was therefore estimated to be 6,320 (see Table 5.14) and the total population on unenumerated households to be 9,549 (see Table 5.15).

Table 5.14. Unenumerated Jewish Population Size in Stratum 4 by Household Type

<table>
<thead>
<tr>
<th>Household Type</th>
<th>Previous</th>
<th>Revised</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inmarried</td>
<td>1,922</td>
<td>1,426</td>
<td>-497</td>
</tr>
<tr>
<td>Intermarried</td>
<td>1,240</td>
<td>3,273</td>
<td>2,033</td>
</tr>
<tr>
<td>Unmarried</td>
<td>2,675</td>
<td>1,622</td>
<td>-1,053</td>
</tr>
<tr>
<td>Total</td>
<td>5,837</td>
<td>6,320</td>
<td>483</td>
</tr>
</tbody>
</table>
Table 5.15. Total Population of Unenumerated Households in Stratum 4 by Household Type

<table>
<thead>
<tr>
<th>Household Type</th>
<th>Previous</th>
<th>Revised</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inmarried</td>
<td>1,953</td>
<td>1,444</td>
<td>-508</td>
</tr>
<tr>
<td>Intermarried</td>
<td>2,940</td>
<td>6,218</td>
<td>3,278</td>
</tr>
<tr>
<td>Unmarried</td>
<td>3,619</td>
<td>1,887</td>
<td>-1,732</td>
</tr>
<tr>
<td>Total</td>
<td>8,512</td>
<td>9,549</td>
<td>1,038</td>
</tr>
</tbody>
</table>

Unenumerated Jewish Children

Population estimates use the larger pool of screener cases rather than the smaller number of cases that received a longer interview. However, as questions were not asked concerning children until the main interview, eligible households that completed the screener, but not the main interview, have systematic missing data concerning children, specifically, whether or not they were being raised as Jews. Accordingly, it was necessary to impute values for this population for the purpose of some estimates.

The first step was to estimate the number of children in Jewish Households whose religious status is unknown. Divided by the intermarriage status of the households the results are as follows:

<table>
<thead>
<tr>
<th>Household Type</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Inmarried</td>
<td>4,791</td>
</tr>
<tr>
<td>Intermarried</td>
<td>6,486</td>
</tr>
<tr>
<td>Unmarried</td>
<td>2,209</td>
</tr>
<tr>
<td>Total</td>
<td>13,486</td>
</tr>
</tbody>
</table>

The next step was to estimate the probability that children were being raised as Jews. For children whose religious status was known, the probability that they were being raised as Jews was computed with respect to marital status:

<table>
<thead>
<tr>
<th>Household Type</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Inmarried</td>
<td>0.970</td>
</tr>
<tr>
<td>Intermarried</td>
<td>0.680</td>
</tr>
<tr>
<td>Unmarried</td>
<td>0.673</td>
</tr>
</tbody>
</table>

These rates could then be used to impute values for children whose status was unknown. However, to arrive at a more conservative estimate of the proportion of children being raised as Jews given the potentially lesser Jewish affiliation of households that did not complete the main interview, the rate of raising children as Jews was placed at 0.334 for intermarried households and 0.500 for unmarried households.
Consequently, the estimated number of children per household type was:

<table>
<thead>
<tr>
<th>Household type</th>
<th>Jewish</th>
<th>Non-Jewish</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inmarried</td>
<td>4,647</td>
<td>144</td>
<td>4,791</td>
</tr>
<tr>
<td>Intermarried</td>
<td>2,205</td>
<td>4,281</td>
<td>6,486</td>
</tr>
<tr>
<td>Unmarried</td>
<td>1,105</td>
<td>1,105</td>
<td>2,029</td>
</tr>
<tr>
<td>Total</td>
<td>7,957</td>
<td>5,529</td>
<td>13,486</td>
</tr>
</tbody>
</table>

As these estimates only pertain to unenumerated cases in Strata 1-3 and the list population of Stratum 4, to arrive at the correct estimate of the population of children in Jewish households, we must add in the enumerated population as well as the estimated nonlist population of Stratum 4.

<table>
<thead>
<tr>
<th>Children</th>
<th>Jewish</th>
<th>Non-Jewish</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enumerated population</td>
<td>38,627</td>
<td>8,807</td>
<td>47,434</td>
</tr>
<tr>
<td>Estimated nonlist stratum 4</td>
<td>1,723</td>
<td>604</td>
<td>2,327</td>
</tr>
<tr>
<td>Unenumerated population</td>
<td>7,957</td>
<td>5,529</td>
<td>13,486</td>
</tr>
<tr>
<td>Total</td>
<td>48,307</td>
<td>14,940</td>
<td>63,247</td>
</tr>
</tbody>
</table>

Including adults, the estimates therefore stand at:

<table>
<thead>
<tr>
<th></th>
<th>Adults</th>
<th>Children</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jews</td>
<td>160,939</td>
<td>48,307</td>
<td>209,246</td>
</tr>
<tr>
<td>Non-Jews</td>
<td>42,567</td>
<td>14,940</td>
<td>57,507</td>
</tr>
<tr>
<td>Total</td>
<td>203,506</td>
<td>63,247</td>
<td>266,753</td>
</tr>
</tbody>
</table>

**Religion of Children in Intermarried Households**

Figure 3.10 in the report incorporates the above estimates on the religion of children of unknown status in its estimates of the percentage of children in intermarried households who are being raised as Jews. It also uses an additional imputation to obtain the percentages of children of unknown status who are being raised other religions, or no religion. The overall figure of the religion of children in intermarried households is generated as follows.

First of all, as shown above, we imputed an additional 2,205 Jewish children and 4,281 non Jewish children in intermarried households who were previously of unknown religious status. Using the survey data we can obtain the survey’s estimates of the number of children (whose religious status is known) who are being raised each religion. To the Jewish number (15,397) we simply add the 2,205 figure. For the other religions we distribute the non-Jewish children across them proportionally. To do this we find the relative proportion of each non-Jewish religion, done by dividing each percentage by (1-.678). Then we multiply the new percentage for each religion by 4,281 to get the number of unenumerated non-Jews for that religion. Then we add those figures to the original survey counts. The table below details the process.
### Methodological Report

#### A) Original Survey Estimate B) First Column Divided by (1-.679) C) Total Unenumerated non-Jews D) Unenumerated population (B*C) E) Survey Counts F) Total (D+E) G) Final Percentage

<table>
<thead>
<tr>
<th></th>
<th>Adults</th>
<th>Children</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish</td>
<td>67.9%</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Jewish + other</td>
<td>3.3%</td>
<td>0.102</td>
<td>4,281</td>
</tr>
<tr>
<td>No Religion</td>
<td>22.2%</td>
<td>0.691</td>
<td>4,281</td>
</tr>
<tr>
<td>Other</td>
<td>6.7%</td>
<td>0.207</td>
<td>4,281</td>
</tr>
<tr>
<td>Total</td>
<td>100.0%</td>
<td>1.000</td>
<td>4,282</td>
</tr>
</tbody>
</table>

The final column is figure 3.10. The unenumerated population for Stratum 4 was not included in this estimate due to the large amount of assumptions that would be necessary.

### Jewish Population by Area

Finally, we estimate the size of Jewish populations by area, first without adjustments for unenumerated children. The results are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Adults</th>
<th>Children</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish core</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Est. Jews</td>
<td>49,398</td>
<td>9,175</td>
<td>58,573</td>
</tr>
<tr>
<td>Est. non-Jews</td>
<td>10,584</td>
<td>1,458</td>
<td>12,042</td>
</tr>
<tr>
<td>Total</td>
<td>59,982</td>
<td>10,632</td>
<td>70,615</td>
</tr>
<tr>
<td>Urban core</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Est. Jews</td>
<td>36,537</td>
<td>6,570</td>
<td>43,107</td>
</tr>
<tr>
<td>Est. non-Jews</td>
<td>9,378</td>
<td>954</td>
<td>10,332</td>
</tr>
<tr>
<td>Total</td>
<td>45,916</td>
<td>7,524</td>
<td>53,439</td>
</tr>
<tr>
<td>Framingham</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Est. Jews</td>
<td>14,871</td>
<td>3,586</td>
<td>18,457</td>
</tr>
<tr>
<td>Est. non-Jews</td>
<td>3,253</td>
<td>77</td>
<td>3,330</td>
</tr>
<tr>
<td>Total</td>
<td>18,124</td>
<td>3,663</td>
<td>21,787</td>
</tr>
<tr>
<td>Northwestern Suburbs</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Est. Jews</td>
<td>15,030</td>
<td>3,929</td>
<td>18,959</td>
</tr>
<tr>
<td>Est. non-Jews</td>
<td>2,721</td>
<td>1,712</td>
<td>4,433</td>
</tr>
<tr>
<td>Total</td>
<td>17,751</td>
<td>5,641</td>
<td>23,391</td>
</tr>
<tr>
<td>Sharon</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Est. Jews</td>
<td>16,124</td>
<td>4,216</td>
<td>20,340</td>
</tr>
<tr>
<td>Est. non-Jews</td>
<td>2,097</td>
<td>1,600</td>
<td>3,697</td>
</tr>
<tr>
<td>Total</td>
<td>18,221</td>
<td>5,816</td>
<td>24,038</td>
</tr>
<tr>
<td>Other Towns</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Est. Jews</td>
<td>24,382</td>
<td>11,151</td>
<td>35,533</td>
</tr>
<tr>
<td>Est. non-Jews</td>
<td>11,909</td>
<td>3,007</td>
<td>14,915</td>
</tr>
<tr>
<td>Total</td>
<td>36,291</td>
<td>14,158</td>
<td>50,449</td>
</tr>
</tbody>
</table>

In order to estimate the size of the population of unenumerated children, we take the estimate of the size of the unenumerated child population generated by the above tabulation and multiply it by the previously defined rates at which children are raised as Jews. The results are as follows:
Finally, we add these corrections to the above estimates in order to estimate the total Jewish population size. For the other towns, we also add the estimates for the unlisted population of Stratum 4 (the other towns included all of Stratum 4 in addition to other communities). The results are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Jewish core</th>
<th>Urban core</th>
<th>Framingham NW Suburbs</th>
<th>Sharon</th>
<th>Other towns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>All Children</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inmarried households</td>
<td>2,362</td>
<td>793</td>
<td>560</td>
<td>179</td>
<td>633</td>
</tr>
<tr>
<td>Intermarried households</td>
<td>2,376</td>
<td>761</td>
<td>110</td>
<td>1,654</td>
<td>198</td>
</tr>
<tr>
<td>Unmarried households</td>
<td>202</td>
<td>21</td>
<td>324</td>
<td>1,551</td>
<td>98</td>
</tr>
<tr>
<td><strong>All Jewish Children</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inmarried households</td>
<td>2,291</td>
<td>769</td>
<td>543</td>
<td>174</td>
<td>614</td>
</tr>
<tr>
<td>Intermarried households</td>
<td>808</td>
<td>259</td>
<td>37</td>
<td>562</td>
<td>67</td>
</tr>
<tr>
<td>Unmarried households</td>
<td>101</td>
<td>11</td>
<td>162</td>
<td>776</td>
<td>49</td>
</tr>
<tr>
<td>Jewish children (from unknown status)</td>
<td>3,200</td>
<td>1,038</td>
<td>743</td>
<td>1,511</td>
<td>730</td>
</tr>
<tr>
<td>Non-Jewish children (from unknown status)</td>
<td>1,740</td>
<td>537</td>
<td>251</td>
<td>1,873</td>
<td>199</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Jewish core</th>
<th>Urban core</th>
<th>Framingham NW Suburbs</th>
<th>Sharon</th>
<th>Other towns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Est. Jews</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adults</td>
<td>49,398</td>
<td>12,374</td>
<td>61,773</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children</td>
<td>10,584</td>
<td>3,198</td>
<td>13,782</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>59,982</td>
<td>15,572</td>
<td>75,555</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Est. non-Jews</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adults</td>
<td>36,537</td>
<td>7,608</td>
<td>44,145</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children</td>
<td>9,378</td>
<td>1,491</td>
<td>10,869</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>45,916</td>
<td>9,099</td>
<td>55,014</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Jewish core</th>
<th>Urban core</th>
<th>Framingham NW Suburbs</th>
<th>Sharon</th>
<th>Other towns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Est. Jews</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adults</td>
<td>14,871</td>
<td>4,329</td>
<td>19,200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children</td>
<td>3,253</td>
<td>328</td>
<td>3,581</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>18,124</td>
<td>4,657</td>
<td>22,781</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Jewish core</th>
<th>Urban core</th>
<th>Framingham NW Suburbs</th>
<th>Sharon</th>
<th>Other towns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Est. Jews</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adults</td>
<td>15,030</td>
<td>5,440</td>
<td>20,470</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children</td>
<td>2,721</td>
<td>3,584</td>
<td>6,305</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>17,751</td>
<td>9,025</td>
<td>26,776</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Jewish core</th>
<th>Urban core</th>
<th>Framingham NW Suburbs</th>
<th>Sharon</th>
<th>Other towns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Est. Jews</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adults</td>
<td>16,124</td>
<td>4,947</td>
<td>21,071</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children</td>
<td>2,097</td>
<td>1,799</td>
<td>3,896</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>18,221</td>
<td>6,745</td>
<td>24,967</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Jewish core</th>
<th>Urban core</th>
<th>Framingham NW Suburbs</th>
<th>Sharon</th>
<th>Other towns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Est. Jews</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adults</td>
<td>28,779</td>
<td>13,326</td>
<td>42,104</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children</td>
<td>14,442</td>
<td>4,077</td>
<td>18,519</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>43,221</td>
<td>17,402</td>
<td>60,623</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Sampling Error

As we discussed in the previous chapter (see pp. 106-109), the Boston Jewish Community Study had a particularly wide range in sampling probabilities. Even with compressed weights, large design effects still exist. Accordingly, it is necessary to use a statistical software package developed for com-
plex sampling designs such as WesVar or a general-purpose program with a survey data module such as the SVY suite of commands in Stata or the SPSS Complex Samples module. Failure to do so will result in overly small standard errors and consequent overestimates of statistical significance. Because sampling error differs greatly depending on the variables used in a given analysis, it is not possible to give a generalized table of confidence intervals.

Nonresponse Error

Understanding the characteristics households that could not be contacted or refused to participate in the survey is one of the most vital and difficult tasks of survey research. For instance, the discrepancy between the results of exit polls and the final result of the 2004 presidential elections that led to a number of television networks predicting a Kerry victory appears to have been largely due to higher refusal rates among Republicans than Democrats to the intercept strategy than was the case in previous elections (Edison Media Research and Mitofsky Election System 2005). Nonresponse presents to potential problems to surveys of Jewish populations. Differences between response rates of Jews and the general population would lead to over- or underestimates of the size of the Jewish population. Differences between Jews with certain characteristics would similarly bias estimates of the nature of the Jewish population.

Nonresponse in the General Population

Comparisons of Response Rates and Aggregated Sociodemographic Data

Response rates are a threat to survey validity only to the extent that different groups respond at different rates. If respondents and nonrespondents are identical with respect to a given variable, no bias will result. Comparing the response rates of given areas with the characteristics of those areas can shed some light on possible biases, although this data is relatively weak as areas are heterogeneous. However, authoritative data on the characteristics of areas is readily available from the U.S. Census and government surveys, in contrast to data on nonrespondents themselves. Below we review findings from the literature on nonresponse bias derived from analysis of socio-demographic correlates to response rates.18

Age

Results differ with respect to age. Kennickell (1998) found response rates lower in areas with older populations, having controlled for other factors. Battaglia et al. (2006) report response rates are highest in areas with more 45-54 year-olds, while Huddy et al. (2006) arrived at the puzzling conclusion, as they themselves admit, that areas with more 18-24 year-old males had higher response rates.

Household composition

Battaglia et al. (2006) report that areas with more children have higher response rates.

---

18 It is also important to bear in mind that unless otherwise specified these relationships do not take into account other factors. Low response rates associated with low levels of income may not actually be a product of low income, for instance, but a spurious correlation resulting from the association with large migrant populations with both low income and response rates.
Race

There is general agreement that response rates are lower in areas with greater black and Hispanic populations and higher in areas with more whites (Battaglia et al. 2006; Huddy et al. 2006; Kennickell 1998; Triplett and Abi-Habib 2005). Disagreement exists on the effect of Asian populations, with Battaglia et al. (2006) and Triplett and Abi-Habib (2005) finding higher response rates and Huddy et al. (2006) concluding the opposite.

Education

Areas with higher proportions of college graduates appear to have slightly higher response rates and lower refusal rates (Huddy et al. 2006; Kennickell 1998), although Triplett and Abi-Habib (2005) come to the opposite conclusion.

Employment

Findings with respect to employment are consistent and make sense. Areas with higher proportions of people working at home (and presumably able to be reached on the telephone) have higher response rates (Huddy et al. 2006), while those with more working men and longer average commuting times have lower overall response rates (Kennickell 1998), while Triplett and Abi-Habib (2005) found response rates were only marginally lower in areas with higher employment rates.

Socioeconomic status

The limited data on socioeconomic status suggests that response rates may be lower in areas with higher rents and property values (Battaglia et al. 2006; Huddy et al. 2006; Kennickell 1998). In addition, Huddy et al. (2006) suggest that response rates may be lower in areas with more vacant houses, indicating that the highest response rates may be achieved in areas with modest property values.

Region

Accounts of the effect of region differ, with Battaglia et al. (2006) reporting lower response rates on the East Coast and Huddy et al. (2006) finding lower response rates on the West Coast, although the effect disappeared once the migrant population of the West Coast was controlled for.

Urbanicity

There is a broad consensus that response rates are lower in urban areas and higher in rural areas (Battaglia et al. 2006; Huddy et al. 2006; Losch et al. 2002; Steeh 1981; Triplett and Abi-Habib 2005).

The 2005 Boston Jewish Community Study took these efforts a step further, conducting multivariate analyses of the probability of response by the characteristics of the area in which a given household was located for list and RDD households (see Table 4.2 and Table 4.5). List households located in areas with larger average household sizes were significantly more likely to refuse to participate than were households in areas with smaller average household sizes. If not corrected for, this may have resulted in underestimates of the size of the list population. The relationship between affluence and probability of completing a survey was highest in middle-class areas observed by Huddy et al. (2006) is supported by our observations of the list frame. The probability of completing a survey was a nonlinear function of the average number of rooms per household, with households in areas with a middling average number of rooms per household estimated to have the greatest probability of response. Analysis of RDD households returned similar results to the literature with respect to age,
with households in areas with greater median age having a greater likelihood of refusing to be interviewed. Conversely, low levels of education were associated with lower refusal rates. Households in areas with a greater proportion of the population were more likely to complete an interview. Finally, a complex relationship was observed between the estimated proportion of Jewish households and both the probabilities of refusing and completing an interview. Households in areas with the densest Jewish populations were the most likely to be interviewed, while the lowest probability was found in areas with moderate incidence of Jewish households. These observed biases were controlled for and therefore should not lead to erroneous estimates.

Analysis of Difficult to Reach Cases

The evidence provided by correlating the aggregated characteristics of an area with the response rate of its inhabitants is quite weak and sometimes contradictory. One reason for this may be the tendency of response rates to conflate two separate processes: how difficult an individual is to contact and the likelihood a person will cooperate if contacted. To this point, nonresponse bias has been explored via indirect means by examining the aggregate characteristics of areas with their aggregate response rate, which makes it difficult to identify individual factors. At this point, we shift from post hoc methods for understanding bias that rely on the analogy between external data to ex ante facto techniques that extrapolate from the characteristics of difficult to reach cases to those that could never be reached.

This method is not without potential problems of its own, as difficult to reach cases may not, in fact, resemble those that proved impossible to reach. This argument is most forcefully made by Lin and Schaeffer (1995), who used data on child support payments from a survey of fathers who were delinquent in paying child support to examine the extent to which difficult to reach cases resembled those that proved impossible. In this instance it was possible to collect data about true nonrespondents by interviewing the mothers whose children the delinquents failed to support. In general, one would look askance at general conclusions derived from a study of such a particular population, but the rarity of having data on nonrespondents means that we must rely on unusual samples. Lin and Schaeffer concluded that the child support payments of the most difficult to reach cases in some instances looked less like those fathers who never responded than did cases that were easier to interview, resulting in conclusions that were not simply inaccurate but actually wrong. While Lin and Schaeffer’s finding is nearly universally cited as a caveat, attempts to convert nonrespondents persist, as do analyses of their characteristics. How much faith one puts in ex ante facto evidence is a matter of judgment. The unspoken view of survey researchers appears to be that while Lin and Schaeffer’s finding was incontrovertible with respect to the population they studied, more evidence is required before abandoning such a potentially useful line of analysis. We think this is a reasonable approach, and therefore present data from such studies.

Age

The evidence from comparing census data to response rates was contradictory and unfortunately the same applies to data from individuals. Curriwan (2005) reports that older people are less likely to initially refuse to participate in surveys, while Curtin et al. (2006) find precisely the opposite. Supporting Curtin et al., Biemer and Link (2006) find that older adults are much more likely to be early cooperators. On the other hand, Tuckel and O’Neill (2001) report that attitudes about surveys are most negative among people aged 60 and above. The one point on which there appears to be consensus is the difficulty of contacting young people (Keeter et al. 2000), although as Fleeman (2006) notes it is unclear whether this is a result of problems with the survey frame (young people are less likely to be on the telephone survey frame at all), or whether they are more likely to refuse. The most
likely explanation for these apparently contradictory data is that older individuals are more likely to be contactable but also more likely to refuse to participate (Curtin et al. 2000).

Household composition
As was the case with findings based on comparison with census data, one person households appear to be the least likely to respond, being the most difficult to reach (Keeter et al. 2000) and the most negatively disposed to surveys (Tuckel 2001). Having children in the household was not, however, reported to affect the likelihood of refusals (Currivan 2005).

Race
Nonwhites are more likely to be difficult to contact than white respondents (Biemer and Link 2006; Curtin et al. 2000). The picture on cooperation is a little more difficult to assess. On the one hand Curtin et al. (2000) conclude that nonwhites are more cooperative, while their more recent paper (Curtin et al. 2006) found no differences, as did Currivan (2005), and while Tuckel and O’Neill (2001) found Hispanics held the most negative attitudes to surveys. Finally, Keeter et al. (2000) reported that respondents to a more rigorous survey design were more likely to be white, which goes against the finding that whites are easier to contact and no more likely to refuse.

Education
The effect of education is little clearer in studies of nonrespondents than analyses based on census data. The more highly educated do appear to be more difficult to contact (Curtin et al. 2000; Keeter et al. 2000). Refusals, however, remain an open question. Currivan (2005) found that the least educated were more likely to initially refuse, while Curtin et al. (2000) came to the opposite conclusion. Overall, Keeter et al. (2000) found that a more rigorous design included fewer high school graduates, suggesting that the highly educated tend to be underrepresented on surveys.

Income
The impact of income generally appears to match that of education. More contact attempts were required to reach people with higher incomes (Curtin et al. 2000). The effect of income on refusals, like education, is confused. While Tuckel and O’Neill (2001) reported that the most negative attitudes to surveys were found among people with higher incomes, experimental studies generally find no connection between refusals and income (Currivan 2005; Curtin et al. 2000; Curtin et al. 2006). As with education, Keeter et al. (2000) found that respondents to a more rigorous survey were less likely to report lacking money to buy clothes, food, and medical care and more likely to have higher income, although this result could be explained solely by the greater difficulty of contacting higher income households.

Employment status
Households with employed adults were, not surprisingly, more difficult to contact (Keeter et al. 2000). Employed respondents were also more likely to refuse (Currivan 2005).

Urbanicity
In keeping with findings from census data that response rates in urban and suburban areas are much lower, respondents from urban and suburban areas appear to hold more negative attitudes to surveys (Bates and Piani 2005; Tuckel 2001).
Region
The Northeastern United States is typically seen as an especially difficult place to conduct surveys. Empirical data largely bear this out. Interview rates for the National Health Interview Survey were lowest in the Northeast and Mid-Atlantic, although interview rates in Boston, while below the national average, were better than in New York and Philadelphia, which represented the nadir of cooperation. Attitudes to surveys in the Northeast census region (which includes New York) were also the most negative in the country (Tuckel 2001).

Inference concerning the characteristics of nonresponders by comparing the aggregate response rates of areas with their aggregate characteristics does not lead to strong conclusions. There is a disconcertingly high rate of disagreement between studies. When combined with the fact that relationships between possible causes are not controlled for, the data become very problematic. There is consensus, however, that urban areas have the lowest response rates, as do areas with high socioeconomic status and large working populations. The studies also agree that areas with larger black and Hispanic populations have lower response rates. How this integrates with the finding that areas with higher socioeconomic status (which black and Hispanic areas usually are not) also have low response rates is unclear.

In the preceding chapter (see Table 4.7), we examined the characteristics associated with initial refusal to be interviewed as part of the development of the weighting scheme for the 2005 Boston Jewish Community Study. The probability of refusal is highest among households that belong to very few (if any) or many Jewish organizations. This suggests that two separate phenomena may be at work. On the one hand, households that belong to no Jewish organizations (and presumably have attenuated ties to the Jewish community) are likely to refuse to participate, in keeping with leverage-salience theory. On the other hand, extremely highly connected households may exhibit “Jewish fatigue” reflecting the number of solicitations they receive from Jewish causes and organizations. Households where the respondent was Orthodox or Conservative were more likely to refuse. This goes against the predictions of leverage-salience theory. It is possible that this may be another case of “Jewish fatigue,” although the argument is persuasive than in the case of high levels of organizational memberships. Highly educated households were also more likely to refuse to participate, which would have led to underestimates of educational attainment (and related constructs like income) had this not been controlled for. Finally, the probabilities of refusal were highest in households with few and many members.

Nonresponse in the Jewish Population
It has at times been suggested that Orthodox, Israeli, and Russian Jewish households are particularly difficult to contact, leading to underestimates of the size of these populations.

Orthodox
Complaints from within the Orthodox community arise from time to time that survey estimates of the number of Orthodox Jews are too low. United Jewish Communities (2003e) accordingly investigated, finding that no significant differences in the refusal rate of the Orthodox sample from a Conservative/Reform sample, while an “unaffiliated” sample was more cooperative. Being found on the lists of Federations, however, the “unaffiliated” sample, even if they had not contributed for two years and were not known to belong to a synagogue (many of which do not share their membership lists with Federations), was clearly not composed of entirely marginal Jews. Tobin and Groeneman (2003) came to a similar conclusion, finding that the Orthodox were more likely to be contactable
which the United Jewish Communities study did not address) and about as likely to cooperate. There does not appear to be any support for the idea that estimates of Orthodox Jews are biased. Surveys of Jewish communities, with the exceptions of those that screen for Jewish households using omnibus surveys like NJPS 1990 and the American Jewish Identity Survey of 2001, invariably do not make telephone calls on the Jewish Sabbath and holidays. This eliminates what might otherwise have been a source of bias against Orthodox and other observant Jewish households that do not use telephones at these times.

In the case of the Boston Jewish Community Study, the evidence points to an overcount of Orthodox households. We have previously discussed the effect of the biased sample of young adults, which resulted in an apparent overestimate of the Orthodox population in this age group. Beyond this, comparison of the estimated number of children attending Jewish day schools \( (\hat{N} = 4,509) \) with figures on actual enrollment \( (N = 2,650) \) showed that estimated enrollment exceeded actual enrollment by \( X \). As approximately 50 percent of day school enrollees in the Boston area attend Orthodox day schools, it suggests that size of the Orthodox population is also overestimated. The extent to which it is overestimated is, however, difficult to determine.

**Israelis**

Estimates of the number of Israelis in the United States have at times been put as high as 500,000, compared to survey estimates of 100,000 or less, leading to suggestions that Israelis were grossly undersampled. While undertaking no additional research, United Jewish Communities (2003b) thoroughly review the existing literature, including estimates derived from the census and government immigration records to show that the NJPS estimate of 70,000 to 93,000 was roughly what it should have been. A more direct test by Tobin and Groeneman (2003) came to the same conclusion, finding no significant differences between Israelis and “mainstream” Jews regarding contact or cooperation (these cases came from Federation lists), although as these Israelis were found on various lists, there is some possibility that they may have been easier to reach than Israelis in general. It is possible that some of the discrepancy between guesstimates of the number of Israelis and survey estimates is due to the existence of a population of illegal migrants who have overstayed their visas. This putative group would be a classic example of a “hidden population” that is difficult to reach by standard surveys. The significance of this population, should it exist, is questionable. Given the small size of the legal Israeli migrant population, the illegal population would have to be very large indeed in order to comport with the guesstimates. Substantively, any illegal Israeli population is likely to be transient in nature, probably composed heavily of young adults after military service.

Unlike many other data about American Jews, there is at least some external data on the number of Israelis and Russian Jews. The U.S. Census provides estimates of members of foreign language households as well the place in which people are born. Like the proxy measures previously discussed, however, these estimates are troubled by the usual paradox of not knowing what proportion of people with these characteristics are Jewish and what proportion of people of interest (i.e. Russian Jews and Israelis) have these characteristics. In the case of people born in Israel, it is likely that the vast majority of migrants are Jewish. However, not all Israelis are born in Israel. As the Boston Jewish Community Study only ascertained place of birth, this presents little problem.

The Boston Jewish Community Study estimated that approximately 3,000 Jewish adults (the birthplace of children was not asked) were born in Israel. This compares well with the census estimate of 2,764 Israeli born individuals (children and adults) in towns and cities of the study area in 2000. The adult Hebrew speaking population (which would presumably include Israelis born in other countries)
was estimated by the census at 4,103. As with other studies, there is little evidence that Israelis are underenumerated.

**Migrants from the Former Soviet Union**

Estimates of Jews from the Former Soviet Union have also been challenged as too low. United Jewish Communities (2003c) reconciled estimates from the Hebrew Immigrant Aid Society with its own figures by accounting for non-Jews in these estimates, although its procedures were problematic—namely, relying on the guesstimates of two unnamed former officers of the society. This defense also left itself open to charges that the number of Jews from the former Soviet Union that migrated independently of the Hebrew Immigrant Aid Society was too low. Tobin and Groeneman (2003) found that Russian Jews were about as likely as “mainstream” Jews to be contacted (although as interviewing was in English only, it seems likely that contact rates were in reality lower) but were less likely to be cooperative. The Russian households were apparently derived from Hebrew Immigrant Aid Society lists as well as “known” (the report does not specify how) Russian émigrés. Russian Jews do, then, appear to be underrepresented on surveys, especially those that do not conduct interviews in Russian. NJPS interviewers were, however, trained to attempt to determine if a non-English speaker was speaking Russian and had Russian-language interviewers available to call back. It is likely that these efforts reduced but did not entirely eliminate bias against Russian Jewish households.

Although primary telephone interviews were only conducted in English, the Boston Jewish Community Study attempted to guard against the possibility by making special contact efforts. Households that could not be interviewed due to language difficulties and had Russian names were subsequently recontacted by a Russian-speaking member of the Steinhardt Social Research Institute staff (which was preceded by a prenotification letter in Russian containing a $2 preincentive). How well did these efforts work? The situation with migrants from the Former Soviet Union is more difficult to ascertain than for Israelis, as some non-Jews have certainly migrated to the United States. Nevertheless, anecdotal information on the composition of the Russian community in Boston suggests that the majority are either Jewish or have some tie to Jewish identity (a Jewish spouse or parent, for instance). In any case, the total number of migrants from the Former Soviet Union provides an upper limit on the likely size of this population.

Nevertheless, the overall estimate of adults born in the former Soviet Union (FSU) nevertheless appears to be too low. It was estimated that 7,000 Jewish adults were born in the FSU. (The survey did not ask where children were born.) To check the validity of this figure, we examined U.S. Census estimates of the number of people born in Belarus, Russia, and the Ukraine in the Greater Boston area, which came to 17,493.\(^{19}\) To account for the number of people born in areas of the FSU outside these three nations we examined census estimates of the Russian-speaking population in towns and cities covered by the 2005 study, which came to 18,376. Accordingly, the likely adult population born in the Former Soviet Union was estimated to be 18,000. (The likely population circa 2005 would probably be lower, though, given the elderly-biased nature of the population and lower levels of recent migration.) However, not all such individuals were likely to be Jewish, as Massachusetts

\(^{19}\) The area covered by the 2005 Boston Jewish Community Study does not match U.S. Census geography. Accordingly, it was necessary to use estimates for each town/city in the study area. Unfortunately, the census does not report population counts for subgroups below a critical threshold, presumably excluding persons born in other nations that were formerly part of the Soviet Union.
also experienced migration of evangelical Christians from the FSU. It was estimated that approximately 75 percent of total—or 14,000—were Jewish. Thus the size of the population born in the FSU was underestimated by approximately 50 percent. While children are not included in this calculation, this population appears to be very small—only 2,493 children aged 5 to 17 were reported in the 2000 census as being Russian-speaking, and presumably some of this number were born in the United States. The small number of children is a result of the relatively elderly Russian-born population. While the U.S. Census is subject to nonresponse like population surveys, it is notable that the 2000 census was particularly successful with respect to enumerating migrant populations, with much of the reported increase in the migrant population thought to be the result of improved methodology.

The Massachusetts Office for Refugees estimates the state-wide population from migrants from the former Soviet Union at 70,000, although 15,000 are reported to be Pentecostals living in the Greater Springfield area and about 8,000 migrants (thought to be Jewish) around Lynn, which is not included in this study. It is difficult to determine the accuracy of these estimates as there is no information on the methodology used, including such basic issues as whether this number consists solely of refugees or includes other groups, such as family members brought to the United States, individuals on work visas or the immigrant lottery, and internal migrants from other American cities, and whether the totals are adjusted for mortality and internal migration. Attempts to determine the bases of these estimates led nowhere and gave the admittedly subjective sense that the conclusions were ad hoc.

It was estimated that an additional 6,500 adults born in outside the FSU had two parents born in the FSU, while an additional 14,000 had one parent born in the FSU. (These figures would include elders whose parents migrated in the first half of the twentieth century.) An estimated 5,000 children live in households with one or more adults born in the FSU. Thus, there are estimated to be an additional 25,500 “Russian-connected” individuals in the Boston Jewish community, although this number may be higher given the undercount of Jews who migrated from the FSU.


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Appendix A. Cognitive Testing Instrument

Boston Jewish Community Study 2005

COGNITIVE TESTING VERSION

Hello, my name is ______. I am calling from SRBI. We are NOT asking for money. We are NOT selling anything. We are doing a study on behalf of Combined Jewish Philanthropies of Boston, as we do every 10 years. We need to ask some questions of a qualified person in your household. As a token of appreciation for participating in our research study, we will pay that person $18.

We were referred to you by [NAME OF REFERRING RESPONDENT].

First, I need to find out if you are:

1. Currently Jewish? Y  N
2. Were you raised Jewish? Y  N
3. Do you have at least one Jewish Parent? Y  N

if NO TO ALL THREE, SCREEN OUT: “We are only interviewing people who are Jewish or were raised Jewish or have a Jewish parent. Is there someone else in the household who would qualify?

if YES, May I speak with them? AND START FROM INTRO.”

Fly sheet:

1. Currently Jewish
2. Not currently Jewish but raised Jewish.
3. Not currently Jewish but have at least one Jewish parent.
4. Not currently Jewish but raised Jewish AND have at least one Jewish parent.
A: I’m going to ask you some questions that we’re testing to see if anything is confusing, difficult, or doesn’t make sense. So tell me your answers, but in particular, say anything else that comes to mind—your opinions, reasons for the answer, and so on. Don’t be shy, and try to tell me everything you’re thinking about. I’ll also ask a bunch of questions about how you came up with your answers and what you think the questions are asking.

Because we’re testing questions, some of the transitions may be a bit abrupt. If there’s anything that doesn’t apply to you, please don’t hesitate to let me know.

We need some information about everyone who in the households we contact, whether Jewish or not. All your answers are completely confidential and will not be identified with you in any way.

Do you have any questions before we start?

A1. Just to confirm, are you an adult, age 18 or older, who currently lives in this household?

   1. Yes
   2. No—May I please speak to an adult household member?
   3. No adult 18 or older in HH (Screen-out A1: No adult 18+ in HH)

REPEAT INTRODUCTION if TRANSFERRED

In order to be sure we are representing the opinions of people in different kinds of households, I have a few questions on the members in your household…

S3. How many people usually live in your household—including yourself? That is, how many people live with you for most of the year—again, including yourself. We don’t want you to include anyone living somewhere else now, such as at school or in the service. (NJPS)

   ENTER NUMBER OF HOUSEHOLD MEMBERS: ______________

   98   DK
   99   REF

   i.   How did you come up with _____ people?

   Did you include yourself in that number? _____

   ii.  I asked you “How many people USUALLY live in your household.” What does “usually” mean to you?

   iii. Are there any people living in your household NOW that you did not include?

   if YES, Why not?

   iv.  I also asked you NOT to include anyone living somewhere else now, such as at school or in the service. Did you include or exclude people based on this?
if YES, Who did you include/exclude and why?

v. What if I had just asked, “How many people live with you for six or more months of a year,” and nothing else, would your answer have been different? That is, if I had just asked, “How many people live with you for six or more months of a year,” and didn’t say anything about how many people “usually” live with you, or to not include people who are away at school or in the service. Would that have changed the number of people?

if YES, Who would that have added or taken out and why?

Q1 First, I’m going to read a few statements. For each one, please tell me if you strongly agree, somewhat agree, somewhat disagree, or strongly disagree

- I am proud to be a Jew
- I have a clear sense of what being Jewish means to me
- There is something about me that non-Jews could never understand
- When faced with an important life decision, I look to Judaism (JUDY-ism) for guidance

1 Strongly agree CONTINUE
2 Somewhat agree CONTINUE
3 Somewhat disagree CONTINUE
4 Strongly disagree CONTINUE
7 NA CONTINUE
8 DK CONTINUE
9 RF CONTINUE

i. Did it make sense for you to be asked these questions, or did it cause you problems?

ii. Were these questions easy or difficult to answer?

if DIFFICULT, How so?
Q15  During the past year, how frequently would you say you [ROTATE A-F only]

a) Visited a Jewish museum or a museum exhibit with Jewish content
b) Attended a Jewish musical performance or play
c) Attended a public event organized by a Jewish organization
d) Went to an exhibition of Jewish art
e) Visited Jewish web sites on the internet
f) Listened to a tape, CD, or record because it contained Jewish content
g) Engaged in Jewish study by yourself
h) Attend any adult Jewish education classes or any other kind of adult Jewish learning, such as synagogue programs, a Jewish book group, or a study group

1. Not at all
2. Once a year
3. Once every few months
4. Once a month or more
5. Weekly or more
8. DK
9. REF

(i)  I asked about the past year. What time period were you thinking of as you answered the question? Did you try to recall back to a particular time?

(ii) When I asked you about [ITEM], what kinds of things were you thinking of?

1. Jewish content in a museum,
2. Jewish musical performance or play
3. Jewish web sites on the internet
4. Jewish content on a tape, CD, or record

Now, I would like to ask you about any Jewish education you might have received before you reached your teens.

_Pre-Bar/Bat Mitzvah Jewish education_

Q17  Did you receive any Jewish education, such as Hebrew school, Sunday school, Jewish day school, or private tutoring, when you were in grades 1 to 7?

1. Yes
2. No
8. DK
9. REF

if YES, CONTINUE AT Q18 BELOW.

if NO/DK/REF:  Did you receive any Jewish education at all when you were in grades 1 to 7?  if YES, WHAT TYPE?
Q18 Which of the following types of Jewish education did you receive in grades 1 to 7?  

Was it a one-day-a-week Jewish educational program, a part-time Jewish school that met more than once a week, a full-time Jewish day school, or some other type of schooling?  

1 One day a week (e.g., Sunday school)  
2 Part-time more than once a week (e.g., Hebrew school, Talmud Torah, Heder)  
3 Full-time Jewish day school (e.g., yeshiva)  
4 Other schooling (SPECify)  
8 DK  
9 RF  

Q19 How many years of [type of Jewish education] did you attend during grades 1 to 7?  

(i) I asked about grades 1 to 7. What time period were you thinking of as you answered the question? Did you try to recall back to a particular time?  

(ii) Overall, do you think these questions captured your Jewish education, if any, during grades 1 to 7, or did they miss something?  

(iii) Did you have problems recalling what type of education you received when you were in those grades?  

(iv) Did you need more time to answer the question? Was it frustrating to have to be asked about it?  

Bar/Bat Mitzvah  

Q22 Did you have a [Bar / Bat] Mitzvah when you were young?  

1 Yes  
2 No  
8 DK  
9 RF  

(i) I asked about having a Bar/Bat Mitzvah when you were young. What time period were you thinking of as you answered the question?  

if Q22=NO/DK/REF, ask Q23. OTHERWISE SKIP TO NEXT QUESTION.  

Q23 Did you have a [Bar / Bat] Mitzvah as an adult?  

1 Yes  
2 No  
8 DK  
9 RF
(i) I asked about having a Bar/Bat Mitzvah as an adult. What time period were you thinking of as you answered the question?

1  Yes
2  No
8  DK
9  RF

Q24 Did you have a confirmation or first communion in a church when you were young?

1  Yes—ask follow up
2  No—SKIP TO NEXT QUESTION Q25
8  DK—SKIP TO NEXT QUESTION Q25
9  RF—SKIP TO NEXT QUESTION Q25

(i) I asked about having a confirmation or first communion in a church when you were young. What time period were you thinking of as you answered the question?

Post-Bar/Bat Mitzvah Jewish Education

Now, I would like you to think about when you were in high school.

Q25 Did you have any Jewish education when you were in grades 8 to 12?

1  Yes
2  No
8  DK
9  RF

if YES, CONTINUE AT Q26 BELOW.

if NO/DK/REF: Did you receive any Jewish education at all when you were in grades 8 to 12? if YES, WHAT TYPE?
Q26  Which of the following types of Jewish education did you receive in grades 8 to 12? Was it a one-day-a-week Jewish educational program, a part-time Jewish school that met more than once a week, a full-time Jewish day school, or some other type of schooling? (NJPS)

1  One day a week (e.g., Sunday school)
2  Part-time more than once a week (e.g., Hebrew school, Talmud Torah, Heder)
3  Full-time Jewish day school (e.g., yeshiva)
4  Other schooling (SPECifY)
8  DK
9  RF

Q27  How many years of [type of Jewish education] did you attend during grades 8 to 12?

(i)  I asked about grades 8 to 12. What time period were you thinking of as you answered the question? Did you try to recall back to a particular time?

(ii) Overall, do you think these questions captured your Jewish education, if any, during grades 8 to 12, or did they miss something?

(iii) Did you have problems recalling what type of education you received when you were in those grades?

(iv) Did you need more time to answer the question? Was it frustrating to have to be asked about it?

Informal Education

I’d now like to ask you some questions about other activities you might have been involved with during your childhood.

Q28  Did you ever attend or work at a summer sleep-away camp?

Y  N

Q29  Did you ever attend a sleep-away camp with Jewish religious services or Jewish programming?

Y  N

Q30  Were you a counselor or staff member at a Jewish sleep-away camp?

Y  N

(i)  What time period were you thinking of as you answered the question that asked if you were a counselor or staff member at a Jewish sleep-away camp?
Familial Ties: I’m now going to ask some questions about your immediate family: your parents, brothers and sisters, and children.

Children

Q34A First, let’s talk about children. I want to first ask you a few questions about the children in your household. How old is the oldest child in the household—that is age 17 or younger?

if NO CHILDREN, SKIP TO

Q35B Is the oldest child male or female?

1 Male CONTINUE
2 Female CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q34C Is that child your child by birth, adopted, a step child, or some other relationship?
INTERVIEWER: MAKE SURE YOU RECORD if RESP HAS ANY COMMENTS ABOUT Q34 [RELATIONSHIP TO CHILD].

1 Birth child CONTINUE
2 Adopted child CONTINUE
3 Step child CONTINUE
4 Other (specify) CONTINUE
8 DK CONTINUE
9 REF CONTINUE

LOOP BACK TO ASK ABOUT 2nd OLDEST CHILD, THEN THIRD, AND SO ON.

<table>
<thead>
<tr>
<th>Child 1</th>
<th>Gender</th>
<th>Age</th>
<th>Relationship to Resp</th>
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<td>Child 2</td>
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<tr>
<td>Child 10</td>
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</tr>
</tbody>
</table>
Q35 Which of your CHILD # parents are Jewish?
1      Both
2     Mother only
3      Father only
4      Neither
8      DK
9      REF

Q36 In what religion is CHILD # being raised?
1 Catholic—ASK Q37
2 Protestant —ASK Q37
3 Jewish --SKIP TO NEXT PAGE
4 Other—ASK Q37
5 None—ASK Q37
8  DK—ASK Q37
9  RF—ASK Q37

Q37 Is your [relationship] being raised as a Jew?
1  Yes
2 Half/Partly
3  No
8  DK
9  REF

<table>
<thead>
<tr>
<th>Parents Jewish?</th>
<th>Q36</th>
<th>Q37</th>
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<td>Child 1</td>
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<td>Child 10</td>
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Q38  Now, I would like to ask you some questions about children who may not live with you.

How many of your children of any age, if any, do not currently live with you?

INTERVIEWER NOTE: Do not include deceased children.

NUMBER HERE:

(i)  Can you repeat what the question is asking?

Q39  How old is your [oldest etc.] child who does not live with you?

Q40  Is your [oldest etc.] child who does not live with you, your child by birth, adopted, a step child, or some other relationship?

1  Birth child
2  Adopted child
3  Step child
4  Other (specify)
8  DK
9  RF

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<thead>
<tr>
<th>Age</th>
<th>Relationship to Resp</th>
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<td>Child 1</td>
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<td>Child 10</td>
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</table>

Q41  Which of your [oldest etc.] child’s parents are Jewish?

1  Both
2  Mother only
3  Father only
4  Neither
8  DK
9  Ref
Q42  Is your [oldest etc] child being raised as a Jew?

1  Yes—SKIP TO NEXT PAGE  2
Half/partly—SKIP TO NEXT PAGE  
3  No—ASK Q43  
8  DK—ASK Q43  
9  REF—ASK Q43  

Q43  Does your [oldest etc] child consider him- or herself to be Jewish?

1  Yes  
2  Half/partly  
3  No  
8  DK  
9  REF

<table>
<thead>
<tr>
<th>Parents Jewish?</th>
<th>Q42</th>
<th>Q43</th>
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<td>Child 10</td>
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Q44  [Does your [oldest etc] child / Do any of your children] live outside the Greater Boston area?

1  Yes  
2  No  
8  DK  
9  RF
Q45  Does [relationship] live with another family member?

1   Yes
2   No
8   DK
9   RF

Q46  Is that family member Jewish?

1   Yes
2   No
8   DK
9   RF

(i)  Who is that family member—what is their relationship to [that child]?

(ii) I asked you if [child] lives with another family member, and if that member is Jewish. Does family member describe who you had in mind? Or does the term “family member” miss something?

(iii) if ANSWER TO Q45=2/8/9—Who does that child live with?

Q47  [Is your oldest etc child [who does not live with you] / Are any of your children who do not currently live with you] adopted?

1   Yes
2   No
8   DK
9   RF

(i)  Is asking about adopted children okay, or is there some other way to ask this?

Q48  Is he or she in college or graduate school?

1   Yes
2   No
8   DK
9   RF

Q49  How many more children, if any, do you expect to have in your lifetime? (new)
Q50  Do you think you will adopt?

1   Yes
2   No
8   DK
9   RF

Q51  We would like to know the total number of children people have had. Have any of your children passed away?

1   Yes
2   No
8   DK
9   RF

if ANY CHILD HAS PASSED AWAY (if Q51=1)
Q52  How many of your children have passed away?

(i)  Is asking about children who have passed away okay, or is there some other way that makes more sense?

Parents

Q57  Is your mother alive? [ALLOW MULTIPLES]

If needed: “Whoever you consider to be your parents.” If still unclear: “The people who were most like parents to you”

RECORD if PROBE USED/NEEDED.AND if RESP HAD QUESTIONS.

1   Yes        CONTINUE
2   No         SKIP TO Q60
7   NA         SKIP TO Q60
8   DK         SKIP TO Q60
9   RF         SKIP TO Q60
Q60  Is your father alive? [ALLOW MULTIPLES]

If needed: “Whoever you consider to be your parents.” If still unclear: “The people who were most like parents to you” RECORD if PROBE USED/NEEDED.AND if RESP HAD QUESTIONS.

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<td>2</td>
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<td>SKIP TO Q63</td>
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<td>8</td>
<td>DK</td>
<td>SKIP TO Q63</td>
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<td>9</td>
<td>RF</td>
<td>SKIP TO Q63</td>
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(i) Were the questions about your mother and father easy or difficult to answer?

(ii) if DiffICULT: Did the question capture your definition of a mother or father—that is, did you consider it to mean just biological parents or someone who was most like a parent to you?

Geographic Mobility

The next few questions are about your primary residence, that is, the place where you stay most of the year.

Q66  Is this place where we reached you on the telephone your primary residence?

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<td>1</td>
<td>Yes</td>
<td>SKIP TO Q68</td>
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<td>2</td>
<td>No</td>
<td>CONTINUE</td>
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<td>8</td>
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<td>9</td>
<td>RF</td>
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(i) I asked you about your primary residence. What does that mean to you?

Q70  Is [if Q66=2/8/9: the place I reached you / if Q66=1: your primary residence] your only place of residence?

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<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>SKIP TO Q73</td>
<td></td>
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<tr>
<td>2</td>
<td>No</td>
<td>CONTINUE</td>
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<tr>
<td>8</td>
<td>DK</td>
<td>SKIP TO Q73</td>
<td></td>
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<tr>
<td>9</td>
<td>RF</td>
<td>SKIP TO Q73</td>
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</table>

(i) if Q70=1 YES: Where is that other residence you have?

(ii) How would you describe that other residence? [if NEEDED” Probe: I reached you at your primary residence. What would you call your other residence?]
(iii) if Q70=2/8/9: So, you don’t have another permanent place of residence where you live for part of the year—such as in Florida or another part of Massachusetts?
Relationships

A few questions about the relationships.

Marriage

XX: Are you married? if YES, GO TO Q79.
if NO: Have you ever been married? if YES GO TO Q79—but don’t read “including your current marriage” phrase].
if NEVER MARRIED, SKIP TO Q95 [Jewish Knowledge section].

Q79 How many times have you been married, <including your current marriage>? (NJPS)

1  1 time         SKIP TO Q81
2  2 times        CONTINUE
3  3 times        CONTINUE
4  4 times        CONTINUE
5  5 times        CONTINUE
6  6 times        CONTINUE
7  7 or more times  CONTINUE
8  DK      SKIP TO Q81
9  RF      SKIP TO Q81

Q80 At the time of your first marriage, was that spouse Jewish?

1  Yes      CONTINUE
2  No       CONTINUE
8  DK       CONTINUE
9  RF       CONTINUE

if NOT CURRENTLY MARRIED, AND Q80=2/8/9, skip to Q82.
if NOT CURRENTLY MARRIED AND Q80=1, skip to Q95 [Jewish Knowledge section].

if CURRENTLY MARRIED:

Q81 In what year did your [current] marriage begin?

ENTER YEAR: ________     CONTINUE
9998  DK     CONTINUE
9999  RF     CONTINUE

Is your spouse Jewish, have a Jewish parent, or was raised Jewish?
if NO, ASK: Did your spouse have a formal conversion to Judaism?
if NO, ASK Q82.

if YES, SKIP TO Q95 [Jewish Knowledge section]

THE NEXT FEW QUESTIONS ARE ONLY TO BE ASKED if RESP’S CURRENT OR FORMER SPOUSE IS/WAS NOT JEWISH.

Q82 Have you or your spouse ever participated in any program designed specifically for intermarried couples or their families?

1 Yes CONTINUE
2 No SKIP TO Q84
3 DO NOT CONSIDER SELF INTERMARRIED SKIP TO Q84
8 DK SKIP TO Q84
9 RF SKIP TO Q84

Q83 Which program is that? [allow multiple responses] (new)

RECORD VERBATIM CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q84 How welcoming has the Jewish community in Boston been to intermarried families?

1 Very welcoming CONTINUE
2 Somewhat welcoming CONTINUE
3 A little welcoming CONTINUE
4 Not at all welcoming CONTINUE
8 DK CONTINUE
9 RF CONTINUE

(i) What did “welcoming” mean to you when I asked, “How welcoming has the Jewish community in Boston been to intermarried families?” What kind of things were you thinking of?

(ii) What does “the Jewish community in Boston” mean to you? What were you thinking of when I asked, “How welcoming has the Jewish community in Boston been to intermarried families?”
Jewish Knowledge

Q95  Do you agree or disagree with the following statements:
    a) I lack the skills to participate comfortably in Jewish life
    b) I feel competent praying in synagogue

1  Strongly agree  
2  Somewhat agree  
3  Somewhat disagree  
4  Strongly disagree  
8  DK  
9  RF  

Q96  Can you read Hebrew?

1  Yes  
2  No  
8  DK  
9  RF  

(i)  What does “reading” Hebrew mean to you?

Q97  When reading Hebrew, do you understand everything you read, understand most of what you read, understand some of what you read, or do not understand what you read?

1  Understand everything I read  
2  Understand most of what I read  
3  Understand some of what I read  
4  Do not understand what I read  
8  DK  
9  RF  

(i)  What does “understanding” Hebrew mean to you?
In informal Jewish education, determine if there are any children (younger than 18) who live in the household.

- If YES, continue.
- If NO, skip to Q118.

Q116 Did any of the children attend or work at a sleep-away camp this past summer?

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<thead>
<tr>
<th></th>
<th>1 Yes</th>
<th>2 No</th>
<th>8 DK</th>
<th>9 RF</th>
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<td>CONTINUE</td>
<td>SKIP TO Q118</td>
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Q117 Did that summer camp have Jewish religious services or Jewish programming?

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<th>1 Yes</th>
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<th>9 RF</th>
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(i) When I asked you about Jewish programming, what kinds of things were you thinking of?

Israel

Q118 Have any of the children in your household ever been to Israel?

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<th>1 Yes</th>
<th>2 No</th>
<th>8 DK</th>
<th>9 RF</th>
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Q119 Were any of those trips to Israel with a group of [her / his] peers organized by a Jewish group, such as NFTY, USY, NCSY, or Young Judea? (i) if YES: What group or groups organized the trips?  (ii) if NO/DK/REF: Were any of the trips organized by a group? if YES, what group? Is that a Jewish group or not?
Non-Jewish Education

Q122 Did any of the children in your household have a circumcision with a Jewish ceremony?

1  Yes  
2  No  
8  DK  
9  RF  

(i) if NO/DK/REF: Did any of the children in your household have a circumcision without a Jewish ceremony?

Organizations

Membership

Q128 During the past year, did [you / any member of your household] belong to any Jewish organization other than a synagogue or a Jewish Community Center? (NJPS)

1  Yes  CONTINUE  
2  No  SKIP TO Q131  
8  DK  SKIP TO Q131  
9  RF  SKIP TO Q131  

Q132 Have you attended any Jewish program, event or activity that was not at a JCC or synagogue during the past year?

1  Yes  
2  No  
8  DK  
9  RF  

(i) When I asked you about Jewish programming, what kinds of things were you thinking of?

Synagogues

Q133 [Do you / Does anyone in your household] belong to a synagogue, temple or minyan?

1  Yes  CONTINUE  
2  No  SKIP TO Q138  
8  DK  SKIP TO Q138  
9  RF  SKIP TO Q138
What does “belong” mean to you when I ask if anyone belongs to a synagogue, temple or minyan? [Probe until they explain if pay dues, or attend but don’t pay dues, etc.]

Ritual Behavior

Q145 How often—all the time, usually, some of the time, or never …

D Do you have at least one seder in your home or attend one somewhere else during Passover?

1 Never CONTINUE
2 Some of the time CONTINUE
3 Usually CONTINUE
4 All of the time CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q146 In your home, do you follow Jewish dietary laws strictly, to some extent, or not at all?

1 Not at all CONTINUE
2 To some extent CONTINUE
3 Strictly CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Did being asked about whether you follow Jewish dietary laws make sense, or did it cause you problems?

if VOLUNTEER
Q148 Have you done any volunteer work for, or sponsored by, a synagogue, Federation or other Jewish organization?

If needed: This includes any volunteering you do through a Jewish organization, no matter who you help.

1 Yes
2 No
8 DK
9 RF

if YES:

What kind of volunteering was that?
Was that for a Jewish organization or not?

Q155 [Do you / Does any member of your household] have any kind of physical, mental, or other health condition—including developmental, emotional and learning disabilities—that has
lasted for six months or more, which could limit or prevent educational opportunities or daily activities?

1  Yes
2  No  SKIPTO Q164
8  DK  SKIPTO Q164
9  RF  SKIPTO Q164

(i) First, can you repeat what the question is asking?

(ii) if YES: What condition or disability is or was that? How long did it last?

(iii) Was this easy or difficult to answer? How so?

if YES TO Q155 (Someone has condition), CONTINUE. ELSE, SKIP TO Q167.

Q158 How frequently does that condition require assistance?

1  Never
2  Less than once a week
3  About once a week
4  Several times a week
5  Daily
8  DK
9  RF

Q159 Is the [assistance] [you receive / your relationship receives] financed primarily by a government funded program such as Medicare, personal health insurance, a social service agency, personal savings, help from family members, or some other source?

1  A government funded program such as Medicare
2  Personal health insurance
3  A local social service agency
4  Personal savings
5  Help from family members, or
6  Some other source? (SPECify:_______________)
8  DK
9  RF

(i) Was this easy or difficult to answer? How so?

Finally, I would like to ask you some questions about your [mother / father / parents].

Q166 During the past year, did you [or any other member of your household] regularly provide any personal assistance to [any of these parents/this parent] with cooking, housecleaning, shopping, or anything else?

1  Yes  CONTINUE
Q167 On average, how many hours a week do you assist your [mother / father]?

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<th>HOURS</th>
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<tr>
<td>98</td>
<td>DK</td>
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<tr>
<td>99</td>
<td>RF</td>
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</table>

(i) How did you come up with ___ hours?

(ii) I asked about the number of hours per week spend assisting your mother/father. What time period were you thinking of as you answered the question? Did you try to recall back to a particular time?

(iii) Was this easy or difficult to say? How so?

INCENTIVE

Thank you. You’ve been very helpful. I appreciate it.

I1 As a way of thanking you for participating, we will send you a check for $18.

   i. By the way, what do you think of the $18 incentive?

   ii. Does the figure $18 symbolize anything to you?

      if YES:

      1. Do you like that or dislike that? (the symbolism)

      2. Did you realize the symbolism before I asked if it symbolized anything, or only after?

     iii. ALL: Would you have responded to the questionnaire if it was less?

     iv. Is there anything else you can tell me about the incentive?

I3 In order to send you the check, I will need your full name and mailing address. This information will not be used for any other reason.
Closing: This completes the interview. Again, I’m [name] from SRBI. Thank you very much for your help—it is greatly appreciated. Let me assure you again that all your answers are completely confidential and will not be identified with you in any way. Thank you very much for your cooperation and have a good day/evening.
Appendix B. Pilot Survey Instrument

Boston Jewish Community Study 2005
Draft Survey Instrument
April 4, 2005

The following abbreviations have been used to denote the source of questions:

Bergen  Bergen County 2001 (Sheskin)
Boston  Boston 1995 (Israel)
CJ  Connections & Journeys c. 1995 (Horowitz)
CTS  Community Tracking Study Household Survey 2000-1 (Robert Wood Johnson Foundation)
ELCS  End of Life Health Care Survey (AARP)
Houston  Houston 2001 (Phillips)
HRS  Health and Retirement Survey (National Institute on Aging)
JW  Jew Within c. 1999 (Cohen and Eisen)
MYBS  Massachusetts Youth Behavior Survey 1999
/mv  Minor variation in wording
/new  Question developed by CMJS staff to fill perceived lacuna
New York  New York 2002 (Ukeles)
NHLS  National Health and Social Life Survey (RWJF et al.)
NJPS  NJPS 2000-01
Pittsburgh  Pittsburgh 2002 (Ukeles)
Rhode Island  Rhode Island 2002 (Sheskin)
RCS  Retirement Confidence Survey (Employee Benefit Res. Inst.)
Seattle  Seattle 2000 (Phillips)
Boston Jewish Community Study 2005

SRBI Draft Screener Instruments

April 4, 2005

SAMPLE INFORMATION READ-IN:

a) PHONE NUMBER

b) SAMPLE TYPE:

   1> RDD unlisted
   2> RDD listed
   3> LIST
   4> MULTIPLICITY

c) TREATMENT CODE (SAMPLING: EXPERIMENTAL TREATMENT CODE ASSIGNMENT – INDEPENDENT RANDOM ASSIGNMENT WITHIN EACH SAMPLE TYPE):

   RDD unlisted (100%) – Sample Type 1
   1> Direct Screener (No pre-notification, no incentive) (50%)
   2> NJPS Screener (No pre-notification, no incentive) (50%)

   RDD Listed (100%) – Sample Type 2
   3> Direct Screener (Pre-notification, $2 incentive) (50%)
   4> NJPS Screener (Pre-notification, $2 incentive) (50%)

   LIST (100%) – Sample Type 3
   5> Direct Screener (Pre-notification, $2 pre-incentive) (50%)
Direct Screener (Pre-notification, $18 post-incentive) (50%)

MULTIPLICITY (100%) – Sample Type 4

7> Direct Screener (Pre-notification, $18 post-incentive) 100%

d) SAMPLE ZIP CODE
e) SAMPLE FIPS CODE
f) STREET ADDRESS
g) CITY
h) STATE
i) ZIP
j) LIST SAMPLE ONLY: RESPONDENT NAME

k) through n) RESERVE FOR ADDITIONAL SAMPLE READ-INS

**Direct Screener (TREATMENT CODES=1,3,5,6,7)**

Hello, my name is ______. I am calling from SRBI. We are NOT asking for money. We are NOT selling anything. We are doing a study of Greater Boston on behalf of Combined Jewish Philanthropies of Boston, as we do every 10 years.

**[if TREATMENT CODE=7 (MULTIPLICITY SAMPLE)]**

We were referred to you by [NAME OF REFERRING RESPONDENT]. As a token of appreciation for participating in our research study, we will pay you $18.

We need some information about everyone who lives in Boston, whether Jewish or not. All your answers are completely confidential and will not be identified with you in any way. This survey will take approximately XX minutes. Participating in this survey is entirely voluntary and you may ask us to stop at any time.
[if TREATMENT CODE=3,5]

You may have received a letter from us with a $2 bill in the past few days.

Indirect Screener (TREATMENT CODES=2,4)

Hello, my name is ______. I am calling from SRBI, a national survey research organization. You may have seen our polls in Time magazine. We are doing a study of the cultural heritage of families in the Greater Boston area. All your answers are completely confidential and will not be identified with you in any way. This survey will take approximately XX minutes. Participating in this survey is entirely voluntary and you may ask us to stop at any time.

if NECESSARY: We are doing a study of Greater Boston on behalf of Combined Jewish Philanthropies of Boston, as we do every 10 years. We need some information about everyone who lives in Boston, whether Jewish or not.

[if TREATMENT CODES=4]

You must have received a letter from us with $2 bill in the past few days.

A1. Just to confirm, are you an adult, age 18 or older, who currently lives in this household?

4. Yes

5. No—May I please speak to an adult household member? [when this skips back, make sure it comes back here for 2nd go]

6. No adult 18 or older in HH (Screen-out A1: No adult 18+ in HH)

REPEAT INTRODUCTION if TRANSFERRED

S1. What is the most important problem facing the country today? (DO NOT READ LIST)

1. Economy

2. Iraq War/Iraq Situation

3. Terrorism/War on terrorism

4. Unemployment/job security

5. Healthcare
6. Other
8. (VOL) Don’t know
9. (VOL) Refused

S2. Generally speaking, would you say things in this country are heading in the right direction, or are they on the wrong track?
1. Right direction
2. Wrong track
8. DK
9. REF

In order to be sure we are representing the opinions of people in different kinds of households, I have a few questions on the members in your household...

S3. How many people usually live in your household—including yourself? That is, how many people live with you for most of the year—again, including yourself. We don’t want you to include anyone living somewhere else now, such as at school or in the service. (NJPS)

ENTER NUMBER OF HOUSEHOLD MEMBERS

98 DK
99 REF

if S3 > 1, ASK S4.

if S3=1, AUTO-PUNCH S4 AS “SELF” (CODE 15) AND GO TO S5.
S4. So that I can easily refer to [if S3 = 2 the other person / if S3 > 2 these other people], please tell me their relationship to you [starting with the oldest other adult and then the next oldest]? (NJPS)

REPEAT FOR EACH MEMBER OF HOUSEHOLD

[CATI: ALLOW UP TO 12 MEMBERS, TOTAL NUMBER OF RESPONSES TO THIS QUESTION MUST EQUAL THE NUMBER IN S1]

1. Spouse
2. Father
3. Mother
4. Son
5. Daughter
6. Brother
7. Sister
8. Mother-in-law
9. Father-in-law
10. Son-in-law
11. Daughter-in-law
12. Domestic Partner
13. Other relative
14. Other non-relative
15. SELF (CATI: DO NOT DISPLAY FOR INTERVIEWERS)
98. (VOL) Don’t know
99. (VOL) Refused

REL_GRD: CATI: RELATIONSHIP GRID (AUTO PUNCH MEMBER #1 = SELF)

Respondent (member #1) SELF
Member #2
Member #3
Member #4
Member #5
Member #6
Member #7
Member #8
Member #9
Member #10
Member #11
Member #12

"ASK S5A THROUGH S5C FOR EACH ADULT LISTED IN REL_GRD"
S5A. RECORD RESPONDENT GENDER. ASK AS NECESSARY: [Are you/ Is your<RELATIONSHIP FROM S4>] male or female?

[INTERVIEWER: PLEASE DO NOT ASSUME GENDER, PROBE WHERE NECESSARY]

[CATI: TOTAL NUMBER OF RESPONSES TO THIS QUESTION MUST EQUAL THE NUMBER IN S3]

1. Male
2. Female
3. (VOL) Refused gender information

S5B. How old [are you/is your<PERSON> ]?

(RANGE 1-99, 97 OR OLDER=97, AGE UNDER 1 YEAR=1, DON’T KNOW=98, REFUSED=99)

[CATI: TOTAL NUMBER OF RESPONSES TO THIS QUESTION MUST EQUAL THE NUMBER IN S3]

if SELF<18: ADD: “I can only interview an adult, age 18 or older, who currently lives in this household.” SKIP TO A1.

if S5B>17 CONTINUE
if S5B>1 & S5B<5 AUTOPUNCH S5D=22 SKIP TO HH_ROST
if S5B>4 & S5B<18 SKIP TO S5D

S5C. What is the highest educational degree [you have/ your <RELATIONSHIP> has] received? [DO NOT READ]

[CATI: TOTAL NUMBER OF RESPONSES TO THIS QUESTION MUST EQUAL THE NUMBER IN S3]

1. None, or grade 1-8
2. High school incomplete (Grades 9-11)
3. High school graduate (Grade 12 or GED certificate)
4. Technical, trade, or vocational school AFTER high school
5. Some college, no 4-year degree (including associate degree)
6. College graduate (B.S., B.A., or other 4-year degree)
7. Some post-graduate training or professional schooling after college (e.g., toward a master's degree or Ph.D.; law or medical school)
8. Master’s degree (e.g., M.A., M.S., M.S.W., M.Div.)
9. Professional degree (e.g., JEWISHD., LL.B., LL.M., M.D./D.O., D.D.S.)
10. Doctoral degree (e.g., Ph.D., Ed.D., LL.D.)
11. Rabbinical ordination (Smicha)
12. (VOL) Other degree (SPECify) _____________________
97 (VOL) NONE
98 (VOL) DK
99 (VOL) Refused

S5D What year of school is your [relationship] in? (Boston/mv)

1 Preschool, childcare, daycare etc. CONTINUE
2 Kindergarten CONTINUE
3 1st grade CONTINUE
4 2nd grade CONTINUE
5 3rd grade CONTINUE
6 4th grade CONTINUE
7 5th grade CONTINUE
8 6th grade CONTINUE
9 7th grade CONTINUE
10 8th grade CONTINUE
11 9th grade CONTINUE
12 10th grade CONTINUE
13 11th grade CONTINUE
14 12th grade CONTINUE
15 College Freshman (First year) CONTINUE
16 College Sophomore (Second year) CONTINUE
17 College Junior (Third year) CONTINUE
18 College Senior (Fourth year) CONTINUE
19 Trade/Vocational school CONTINUE
20 OTHER (SPECify) ___________________ CONTINUE
21 NONE CONTINUE
22 Too young to attend CONTINUE
98 DK CONTINUE
99 RF CONTINUE

HH_ROST: CATI: CREATE HOUSEHOLD ROSTER GRID

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<td>Member #12</td>
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The following questions are for classification purposes only.

if TREATMENT CODE=1,3,5,6,7 SKIP TO S7

if TREATMENT CODE=2,4 ASK S6A FOR EACH ADULT (AGE 18 OR OLDER) ON THE HH ROSTER

S6A  What is [your/relationship’s] religious preference – Catholic, Protestant, Jewish or something else?

1. Catholic/Roman Catholic  SKIP TO S7
2. Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopalian, Pentecostal, Jehovah's Witness, Church of Christ etc)  CONTINUE
3. Jewish  SKIP TO S7
4. Other (includes Unitarian / Universalist)  SKIP TO S6C
5. None (No religion, not a believer, agnostic, secular, humanist)  CONTINUE
8. DK  SKIP TO S7
9. REF  SKIP TO S7

S6B  What denomination is that?

1 African Methodist Episcopalian  SKIP TO S7
2 Assemblies of God  SKIP TO S7
3 Baptist  SKIP TO S7
4 Christian Science  SKIP TO S7
5 Churches of Christ / Christian Churches  SKIP TO S7
6 Congregationalist  SKIP TO S7
7 Episcopalian / Anglican  SKIP TO S7
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<td>8</td>
<td>Jehovah’s Witness</td>
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<td>Lutheran</td>
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<td>10</td>
<td>Methodist</td>
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<td>11</td>
<td>Pentecostal / Charismatic / Foursquare</td>
<td>SKIP TO S7</td>
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<td>12</td>
<td>Presbyterian</td>
<td>SKIP TO S7</td>
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<td>13</td>
<td>Seventh Day Adventist</td>
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<td>14</td>
<td>United Church of Christ</td>
<td>SKIP TO S7</td>
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<tr>
<td>15</td>
<td>Christian (no further specification)</td>
<td>SKIP TO S7</td>
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<tr>
<td>16</td>
<td>No denomination</td>
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<tr>
<td>17</td>
<td>Other (specify)</td>
<td>SKIP TO S7</td>
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<tr>
<td>98</td>
<td>DK</td>
<td>SKIP TO S7</td>
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<tr>
<td>99</td>
<td>REF</td>
<td>SKIP TO S7</td>
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</table>
S6C What religion is that? (ACCEPT MULTIPLE RESPONSE)

1 Buddhist
2 Hindu
3 Islam / Muslim
4 Mormon / Latter Day Saints
5 New Age / Spiritualist
6 Orthodox Christian
7 Scientology
8 Unitarian / Universalist
9 Wicca
97 Other
98 DK
99 RF

CURRENT JEWISH SCREENER

[FOR TREATMENT CODES 2,4]

if ALL ADULT MEMBERS (AGE 18 OR OLDER) IN S6A REPORTED AS JEWISH, AUTO PUNCH S7=7,

S7 Do any of the following adults in your household currently consider themselves to be Jewish?

[CATI: DISPLAY NAMES OF ADULTS IN HH NOT SELECTED AS JEWISH IN S6A]

[FOR TREATMENT CODES 1,3,5,6,7]
S7  [if S3=1:Do you,  

    if S3>1 AND TREATMENT CODES=1,3,5,6,7: Does any adult, age 18 or older, in your household currently consider [if S3=1 “yourself” ELSE “themselves”] to be Jewish?  

    1. Yes  if S1=1(single person household-Autopunch “Self” in S8),  

       if S1>1 CONTINUE WITH S8.  

    2. No  SKIP TO S10  

    7. (VOL) All adult members in HH Jewish (Auto punch all adult members in S8 as “Jewish”)  

       8. (VOL) DK  SKIP TO S10  

       9. (VOL) REF  SKIP TO S10  

S8  Which adult or adults in your household currently consider themselves to be Jewish?]  
(MULTIPLE RESPONSE)  

CATI: DISPLAY HOUSEHOLD ROSTER GRID (HH_ROST) AND SELECT FROM THE GRID  

98  DK  

99  RF  

[ASK S9 OF ALL ADULT MEMBERS WHO REPORT THEMSELVES TO BE JEWISH IN S8]
S9 Which branch of Judaism (JUDY-ism) [do you / does your relationship] identify with, if any? [ROTATE first 3] Conservative, Orthodox, Reform, Reconstructionist, secular, no branch in particular, or something else?

1 Reform
2 Conservative
3 Orthodox
4 Reconstructionist
5 Secular
6 No branch in particular, or
7 Something else (SPECify)
98 DK
99 RF

RAISED JEWISH SCREENER

ASK ALL

S10 [if S3=1: Were you] [if S3>1: Was anyone in your household] raised as a Jew?

1. Yes if S1=1(single person household-Autopunch “Self in S11),
   a. if S1>1 CONTINUE WITH S11.
2. No SKIP TO S14
3. (VOL) All members in HH raised as Jewish (Auto punch all HH members in S11 as “Jewish”)  
   a. 8. (VOL) DK SKIP TO S14
   b. 9. (VOL) REF SKIP TO S14
S11 Which member or members of your household were raised as Jews?

Need to display kids as well, CATI now only displays adults

**CATI: DISPLAY HOUSEHOLD ROSTER GRID (HH_ROST) AND SELECT FROM THE GRID**

98 DK
99 RF

**JEWISH parentAGE**

ASK ALL

S12 Now I need to ask about Jewish parentage. [if S3=1:Do you, if S3>1:Does anyone in your household] have a Jewish parent? (new) Need to list both adults and kids, does not show kids

if NEEDED: “Some of this may be obvious from your previous answers, but we want to make sure households are recorded accurately.”

1. Yes if S1=1, AUTO PUNCH “SELF” IN S13

   if S1>1, CONTINUE

2. No SKIP TO S14

8. DK SKIP TO S14

9. REF SKIP TO S14

S13 Which members of your household have a Jewish parent? (new)

Need to list both adults and kids, does not show kids

if NEEDED: “Some of this may be obvious from your previous answers, but we want to make sure we get the correct information for everyone.”

**[CATI: DISPLAY HOUSEHOLD ROSTER GRID (HH_ROST) AND SELECT FROM THE GRID]**

98 DK
99 RF
[FOR ALL HH MEMBERS LISTED IN S13]

S13a Which of [HH MEMBER IN S13] parents are Jewish?

Need to list both adults and kids, does not show kids

If needed: “Whoever you consider to be your parents.” If still unclear: “The people who were most like parents to you”

1. Both
2. Mother only
3. Father only
8. Don’t know
9. Refused

S14 SET UP A DUMMY QUESTION TO DETERMINE if EACH HH MEMBER IS:

(PUNCH 1-3 MULTIPLE RESPONSE, NO OTHER RESPONSE ALLOWED WITH PUNCH 4)

1. CURRENTLY JEWISH (S7=1 OR 7) SKIP TO S18
2. RAISED JEWISH (S10=1 OR 7) SKIP TO S18
3. HAS A JEWISH parent (S12=1) SKIP TO S18
4. NON-JEWISH HOUSEHOLD (EVERYONE ELSE)

S14A CATI: RANDOM FORM ASSIGNMENT

1. ASK S15-S17
2. DO NOT ASK S15-S17 SKIP TO S18
S15 Did you or anybody in your household, including you, ever consider yourself or yourselves to be Jewish? (new)

1. Yes CONTINUE
2. No CONTINUE
8. DK CONTINUE
9. REF CONTINUE

S16 Do you have any Jewish relatives?

1. Yes CONTINUE
2. No CONTINUE
8. DK CONTINUE
9. REF CONTINUE

S17 How many of your friends are Jewish? Would you say all, most, about half, some, or none.

1 All CONTINUE
2 Most CONTINUE
3 About half CONTINUE
4 Some CONTINUE
5 None CONTINUE
8 DK CONTINUE
9 RF CONTINUE

S18 What zip code did I reach you at?

ENTER ZIPCODE RESPONSE
99998 DK
99999 RF
S19  Aside from cell phones, how many telephone numbers does your house or apartment have that you receive calls on? Please include only numbers that you use for phone calls, not ones you use for computers or fax machines.

Range  1-97
  98  (Don’t know)
  99  (Refused)

S20a  Do you consider yourself to be Spanish/Hispanic/Latino?

   1. Yes
   2. No
   8. Don’t know
   9. Refused

if S3=1 AND S20A=1 SKIP TO S20c AND AUTO-PUNCH MEMBER#1 AS SPANISH/HISPANIC OR LATINO
if S3=1 AND S20a=2-9 SKIP TO 20d
if S3>1 CONTINUE

S20b  Do any other members in your household consider themselves Spanish/Hispanic or Latino?

   1. Yes  CONTINUE
   2. No   SKIP TO S20D
   7. (VOL) All HH members Spanish/Hispanic or Latino (CATI: Auto punch all HH members in S20c as “Spanish/Hispanic or Latino”)
   8. (VOL) Don’t know  SKIP TO S20D
   9. (VOL) Refused  SKIP TO S20D

S20c  Please list members in your household who consider themselves Spanish/Hispanic or Latino? Don’t list resp if s20a=1 since we know this already

[CATI: DISPLAY HH_ROSTER GRID, RECORD HISPANICITY FOR ALL MEMBERS]
97=NONE
98=DON’T KNOW
99=REFUSED
S20d Do you consider yourself to be white, black or African American, Asian, American Indian, or some other race?

(if RESPONDENT JUST SAYS “INDIAN” PROBE: “Is that American Indian or from the country of India?”; if RESPONDENT VOLUNTEERS NATIVE AMERICAN, CODE AS AMERICAN INDIAN)

1 White,
2 Black or African-American
3 Asian
4 American Indian
5 or some other race? (Specify________)
6 Mixed race (vol.)
8 DK
9 REF

[if S3>1 ASK S20E, ELSE SKIP TO 20G]
S20e Is everyone else in your household also [RACE FROM S20d, if S20d=8,9 “same race as you”]?

1. Yes Auto punch the same race as S20d for all members of HH in 20f.
2. No CONTINUE
8. DK SKIP TO 20g
9. REF SKIP TO 20g

S20f Please list the race of other members of your household. Are they white, Black, Asian, American Indian, some other race, or more than one race? (NJPS/mv)

[CATI: DISPLAY HH_ROSTER GRID, RECORD RACE FOR ALL MEMBERS]

1 White
2 Black or African-American
3 Asian
4 American Indian
5 Some other race? SPECify
6 Mixed race
8 DK
9 RF

if S14=4 (NON-JEWS HOUSEHOLD) SKIP TO S21
S20g  **CATI: CREATE A ROSTER OF JEWISH ADULTS (AGE 18 OR OLDER) IN THE HOUSEHOLD WHO ARE EITHER CURRENTLY JEWISH, RAISED JEWISH OR WHO HAVE A JEWISH parent. CURRENTLY JEWISH COMES FROM S8 RAISED JEWISH COMES FROM S11 JEWISH parent COMES FROM S13**

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S21  **FINAL SCREENER BRANCH INSTRUCTIONS**
1. JEWISH HH (if ANY HH MEMBER CURRENTLY JEWISH, RAISED JEWISH OR JEWISH parent – S14=1-3), GO TO S22 INSTRUMENT.

2. NON-JEWISH HH – S4=4 (“THAT’S ALL THE QUESTIONS I HAVE, THANK YOU VERY MUCH FOR YOUR ASSISTANCE”) – S/O NON-JEWISH HH.

**RESPONDENT SELECTION**

**CATI: RANDOMLY SELECT RESPONDENT FROM JEWISH ADULT GRID IN 20g. IF THE SELECTED RESPONDENT IS THE RESPONDENT ON PHONE CONTINUE WITH THE MAIN INSTRUMENT.**

**IF THE SELECTED RESPONDENT IS SOME OTHER ADULT IN THE HH ASK S22**

S22  May I please speak to [RANDOMLY SELECTED MEMBER FROM S20g]?

1. Respondent coming to phone [RE-INTRODUCE, CONTINUE WITH S23]
2. Schedule callback (Record relationship, age, gender in callback comment)
3. Refusal (SOFT REFUSAL S22)
4. Continue from callback [RE-INTRODUCE CONTINUE WITH S23]
S23. Please tell me your relationship to other members of your household? Starting with the [gender] age [ ].

**CATI: DISPLAY HOUSEHOLD ROSTER GRID (HH_ROST). DISPLAY AGE AND GENDER AND RECORD RELATIONSHIP TO THE NEW RESPONDENT**

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**RELATIONSHIP CODES:**

1. Spouse
2. Father
3. Mother
4. Son
5. Daughter
6. Brother
7. Sister
8. Mother-in-law
9. Father-in-law
10. Son-in-law
11. Daughter-in-law
12. Domestic Partner
13. Other relative
14. Other non-relative
15. SELF (CATI: DO NOT DISPLAY FOR INTERVIEWERS)
98. (VOL) Don’t know
99. (VOL) Refused
ASK if INDIRECT SCREENER AND SAME RESPONDENT
Thank you. We are conducting the Boston Jewish Community Study on behalf of [a number of Massachusetts Jewish organizations / Combined Jewish Philanthropies of Boston] to understand the characteristics and needs of Jews and people of Jewish heritage in Greater Boston. We are NOT asking for money. We are NOT selling anything. All your answers are completely confidential and will not be identified with you in any way. This survey will take approximately XX minutes. Participating in this survey is entirely voluntary and you may ask us stop at any time.

ASK if DIRECT SCREENER AND SAME RESPONDENT
Thank you. The remainder of this survey will take approximately XX minutes. Participation in this survey is entirely voluntary and you may ask us to stop at any time.

ASK if RESPONDENT DIFFERENT FROM SCREENER INFORMANT
Hello, my name is ______. I am calling from SRBI, a national survey research organization. We are NOT asking for money. We are NOT selling anything. We are doing a study of Greater Boston on behalf of Combined Jewish Philanthropies of Boston, as we do every 10 years. We spoke to your [RELATIONSHIP] [length of time ago] and the computer has randomly chosen you for this interview. All your answers are completely confidential and will not be identified with you in any way. This survey will take approximately XX minutes. Participating in this survey is entirely voluntary and you may ask us to stop at any time.

| Screener type 1 | Direct screener (treatment codes 1, 3, 5, 7) |
| Screener type 2 | NJPS screener (treatment codes 2, 4) |

Jewish Identity—Part 1

ASK if S8=1 [currently Jewish]
ELSE SKIP TO Q3

Q1 First, I'm going to read a few statements. For each one, please tell me if you strongly agree, somewhat agree, somewhat disagree, or strongly disagree [ROTATE]: (CJ)

a) I am proud to be a Jew
b) I have a clear sense of what being Jewish means to me
c) There is something about me that non-Jews could never understand
d) When faced with an important life decision, I look to Judaism (JUDY-ism) for guidance

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<td>Strongly agree</td>
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<td>2</td>
<td>Somewhat agree</td>
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<td>3</td>
<td>Somewhat disagree</td>
<td>CONTINUE</td>
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<tr>
<td>4</td>
<td>Strongly disagree</td>
<td>CONTINUE</td>
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<td>7</td>
<td>NA</td>
<td>CONTINUE</td>
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<tr>
<td>8</td>
<td>DK</td>
<td>CONTINUE</td>
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<td>9</td>
<td>RF</td>
<td>CONTINUE</td>
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</table>
Q2  How important is being Jewish in your life today? (CJ)

1  Extremely important  CONTINUE
2  Very important  CONTINUE
3  Somewhat important  CONTINUE
4  Not too important  CONTINUE
5  Not at all important  CONTINUE
7  NA  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Jewish Background

I’d like to ask a few questions about [if S3=1: your religious background] [if S3>1: the religious background of members of your household].

Q3  What religion [were you / was your relationship] religion raised, if any?

1. Catholic/Roman Catholic  if SCREENER TYPE=1 SKIP TO Q7
   1. if SCREENER TYPE=2 SKIP TO Q10
2. Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopalian, Pentecostal, Jehovah's Witness, Church of Christ etc)  SKIP TO Q5
3. Jewish  CONTINUE
4. Other (includes Unitarian Universalist)  SKIP TO Q6
5. None (No religion, not a believer, atheist, agnostic, secular, humanist)  if SCREENER TYPE=1 SKIP TO Q7
   if SCREENER TYPE=2 SKIP TO Q10
8. DK  if SCREENER TYPE=1 SKIP TO Q7
   if SCREENER TYPE=2 SKIP TO Q10
9. REF  if SCREENER TYPE=1 SKIP TO Q7
   if SCREENER TYPE=2 SKIP TO Q10
Q4  Which branch of Judaism (JUDY-ism) [were you / was your relationship] raised in, if any?

[ROTATE first 3] Conservative, Orthodox, Reform, Reconstructionist, secular, no branch in particular, or something else?

- 1 Conservative
- 2 Orthodox
- 3 Reform
- 4 Reconstructionist
- 5 Secular
- 6 No branch in particular, or
- 7 Something else (SPECify)
- 98 DK
- 99 RF

Anyone who is asked Q4 then skips to Q7

Q5  What denomination was that?

- 1 African Methodist Episcopalian
  
  if SCREENER TYPE=1 SKIP TO Q7
  
  if SCREENER TYPE=2 SKIP TO Q10

- 2 Assemblies of God
  
  if SCREENER TYPE=1 SKIP TO Q7
  
  if SCREENER TYPE=2 SKIP TO Q10

- 3 Baptist
  
  if SCREENER TYPE=1 SKIP TO Q7
if SCREENER TYPE=2 SKIP TO Q10

4 Christian (no further specification)
   if SCREENER TYPE=1 SKIP TO Q7
   if SCREENER TYPE=2 SKIP TO Q10

5 Christian Science
   if SCREENER TYPE=1 SKIP TO Q7
   if SCREENER TYPE=2 SKIP TO Q10

6 Churches of Christ / Christian Churches
   if SCREENER TYPE=1 SKIP TO Q7
   if SCREENER TYPE=2 SKIP TO Q10

7 Congregationalist
   if SCREENER TYPE=1 SKIP TO Q7
   if SCREENER TYPE=2 SKIP TO Q10

8 Episcopalian / Anglican
   if SCREENER TYPE=1 SKIP TO Q7
   if SCREENER TYPE=2 SKIP TO Q10

9 Jehovah’s Witness
   if SCREENER TYPE=1 SKIP TO Q7
   if SCREENER TYPE=2 SKIP TO Q10

10 Lutheran
   if SCREENER TYPE=1 SKIP TO Q7
   if SCREENER TYPE=2 SKIP TO Q10

11 Methodist
   if SCREENER TYPE=1 SKIP TO Q7
   if SCREENER TYPE=2 SKIP TO Q10

12 No denomination/Non-denominational
<table>
<thead>
<tr>
<th>Code</th>
<th>Religion</th>
<th>Skip Conditions</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>Pentecostal / Charismatic / Foursquare</td>
<td>if SCREENER TYPE=1 SKIP TO Q7 if SCREENER TYPE=2 SKIP TO Q10</td>
</tr>
<tr>
<td>14</td>
<td>Presbyterian</td>
<td>if SCREENER TYPE=1 SKIP TO Q7 if SCREENER TYPE=2 SKIP TO Q10</td>
</tr>
<tr>
<td>15</td>
<td>Seventh Day Adventist</td>
<td>if SCREENER TYPE=1 SKIP TO Q7 if SCREENER TYPE=2 SKIP TO Q10</td>
</tr>
<tr>
<td>19</td>
<td>United Church of Christ</td>
<td>if SCREENER TYPE=1 SKIP TO Q7 if SCREENER TYPE=2 SKIP TO Q10</td>
</tr>
<tr>
<td>17</td>
<td>Other (specify)</td>
<td>if SCREENER TYPE=1 SKIP TO Q7 if SCREENER TYPE=2 SKIP TO Q10</td>
</tr>
<tr>
<td>98</td>
<td>DK</td>
<td>if SCREENER TYPE=1 SKIP TO Q7 if SCREENER TYPE=2 SKIP TO Q10</td>
</tr>
<tr>
<td>99</td>
<td>REF</td>
<td>if SCREENER TYPE=1 SKIP TO Q7 if SCREENER TYPE=2 SKIP TO Q10</td>
</tr>
</tbody>
</table>

**Q6 What religion was that?**

<table>
<thead>
<tr>
<th>Code</th>
<th>Religion</th>
<th>Skip Conditions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Buddhist</td>
<td>if SCREENER TYPE=1 SKIP TO Q7 if SCREENER TYPE=2 SKIP TO Q10</td>
</tr>
<tr>
<td>2</td>
<td>Hindu</td>
<td>if SCREENER TYPE=1 SKIP TO Q7 if SCREENER TYPE=2 SKIP TO Q10</td>
</tr>
<tr>
<td>3</td>
<td>Islam / Muslim</td>
<td>if SCREENER TYPE=1 SKIP TO Q7 if SCREENER TYPE=2 SKIP TO Q10</td>
</tr>
<tr>
<td>4</td>
<td>Mormon / Latter Day Saints</td>
<td>if SCREENER TYPE=1 SKIP TO Q7</td>
</tr>
</tbody>
</table>
Q7 What is your [relationship’s] current religion, if any?

1. Catholic/Roman Catholic
   
2. Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopal, Pentecostal, Jehovah's Witness, Church of Christ etc)

3. Jewish

4. Other (includes Unitarian Universalist)

5. None (No religion, not a believer, atheist, agnostic, secular, humanist)
Q8 What denomination is that?

1. African Methodist Episcopalian
2. Assemblies of God
3. Baptist
4. Christian (no further specification)
5. Christian Science
6. Churches of Christ / Christian Churches
7. Congregationalist
8. Episcopalian / Anglican
9. Jehovah’s Witness
10. Lutheran
11. Methodist
12. No denomination
13. Pentecostal / Charismatic / Foursquare
14. Presbyterian
15. Seventh Day Adventist
16. United Church of Christ
17. Other (specify)
18. DK
19. REF
Q9  What religion is that?

1  Buddhist  
2  Hindu  
3  Islam / Muslim  
4  Mormon / Latter Day Saints  
5  New Age / Spiritualist  
6  Orthodox Christian  
7  Scientology  
8  Unitarian / Universalist  
9  Wicca  
10  Other specify  
98  DK  
99  REF

Q10  RELIGIOUS CHANGE CALCULATIONS

1. if SCREENER TYPE=1 & S8=1 & (Q3=1 OR Q3=2 OR Q3=4 OR (Q3=5 & S11≠1)) CONTINUE
2. if SCREENER TYPE=2 & S8=1 & (S6A=1 OR S6A=2 OR S6A=4 OR (S6A=5 & S11≠1)) CONTINUE
3. if SCREENER TYPE=1 & (Q3=3 OR (Q3=5 & S11=1)) & (Q7=1 OR Q7=2 OR Q7=4) SKIP TO Q13
4. if SCREENER TYPE=2 & (Q3=3 OR (Q3=5 & S11=1)) & (S6A=1 OR S6A=2 OR S6A=4) SKIP TO Q13
5. ELSE SKIP TO Q15

Q11  Did [you / your relationship] have a formal conversion to Judaism (JUDY-ism)? (NJPS)

1  Yes  
2  No  SKIP TO Q15
3  NO, BUT CONSIDERS SELF JEWISH  SKIP TO Q15
8  DK  SKIP TO Q15
9  REF  SKIP TO Q15
Q12 When did [you / your relationship] formally convert? (NJPS)

YEAR _____________
9998 DK
9999 REF

Q13 Did [you / your relationship] formally convert to become [current religion]? (NJPS)

1 Yes CONTINUE
2 No SKIP TO Q15
3 NO FORMAL CONVERSION, BUT CONSIDER SELF MEMBER OF RELIGION] SKIP TO Q15
8 DK SKIP TO Q15
9 REF SKIP TO Q15

Q14 When did [you / your relationship] become [current religion]? (NJPS mv)

YEAR _____________ CONTINUE
9998 DK CONTINUE
9999 REF CONTINUE

Culture—Part 1

Q15 During the past year, how frequently would you say you [ROTATE Q15A THRU Q15F]:

i) Visited a Jewish museum or a museum exhibit with Jewish content (Phoenix, mv) CONTINUE

j) Attended a Jewish musical performance or play (Phoenix, mv) CONTINUE

k) Attended a public event organized by a Jewish organization (Phoenix, mv) CONTINUE

l) Went to an exhibition of Jewish art (Phoenix) CONTINUE

m) Visited Jewish web sites on the internet (New York, mv) CONTINUE

n) Listened to a tape, CD, or record because it contained Jewish content (NJPS, mv)
   a. if S8=1 CONTINUE
   b. if S8=2 & S11=1 SKIP TO Q17
   c. if S8=2 & S11=2 & (S13B≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9)) SKIP TO Q20
   d. if S8=2 & S11≠1 & S11=2 & S13B=1 & (Q3=3 OR Q3=5) SKIP TO Q21

o) Engaged in Jewish study by yourself (Pittsburgh, mv) CONTINUE

p) Attend any adult Jewish education classes or any other kind of adult Jewish learning, such as synagogue programs, a Jewish book group, or a study group (NJPS/mv)
   if Q15H>1 & Q15H<6 CONTINUE
   if (Q15H=1 OR Q15H=8 OR Q15H=9) & S11=1 SKIP TO Q17
if (Q15H=1 OR Q15H=8 OR Q15H=9) & S11=2 & (S13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9)) SKIP TO Q20
if (Q15H=1 OR Q15H=8 OR Q15H=9) & S11=2 & S13A=1 & (Q3=3 OR Q3=5) SKIP TO Q21

1 Not at all CONTINUE
2 Once a year CONTINUE
3 Once every few months CONTINUE
4 Once a month or more CONTINUE
5 Weekly or more CONTINUE
8 DK CONTINUE
9 REF CONTINUE

Q16 Who sponsored these adult Jewish education classes or programs? (NJPS) ACCEPT MULTIPLE RESPONSES

1 A synagogue
   if S11=1 CONTINUE
   if S11=2 & (S13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9)) SKIP TO Q20
   if S11=2 & S13A=1 & (Q3=3 OR Q3=5) SKIP TO Q21
2 A Jewish Community Center
   if S11=1 CONTINUE
   if S11=2 & (S13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9)) SKIP TO Q20
   if S11=2 & S13A=1 & (Q3=3 OR Q3=5) SKIP TO Q21
3 Some other group (SPECify):
   if S11=1 CONTINUE
   if S11=2 & (S13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9)) SKIP TO Q20
   if S11=2 & S13A=1 & (Q3=3 OR Q3=5) SKIP TO Q21
8 DK
   if S11=1 CONTINUE
   if S11=2 & (S13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9)) SKIP TO Q20
   if S11=2 & S13A=1 & (Q3=3 OR Q3=5) SKIP TO Q21
9 REF
   if S11=1 CONTINUE
   if S11=2 & (S13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9)) SKIP TO Q20
   if S11=2 & S13A=1 & (Q3=3 OR Q3=5) SKIP TO Q21

Q16A To what extent did you learn about [being Jewish / your Jewish heritage] from members of your family?

1 A lot CONTINUE
2 Somewhat CONTINUE
3 Only a little CONTINUE
4 Not at all SKIP TO Q17
8 DK  SKIP TO Q17
9 RF  SKIP TO Q17

ALL CONTINUE
Q16B Who played the biggest role in teaching you about [being Jewish / your Jewish heritage]?

DO NOT READ RESPONSES
ACCEPT MULTIPLE RESPONSES

1 Mother
2 Father
3 Grandmother
4 Grandfather
5 Aunt
6 Uncle
7 Great-Aunt
8 Great-Uncle
9 Brother or sister
10 Child
12 Cousin
13 Rabbi
14 Teacher
15 Other (specify)
98 DK
99 RF

ALL CONTINUE TO Q17

Upbringing

Now, I would like to ask you about any Jewish education you might have received before you reached your teens.

Pre-Bar/Bat Mitzvah Jewish education

Q17 Did you receive any Jewish education, such as Hebrew school, Sunday school, Jewish day school, or private tutoring, when you were in grades 1 to 7? (NJPS)

1 Yes CONTINUE
2 No if S13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9) SKIP TO Q20
   if S13A=1 & (Q3=3 OR Q3=5) SKIP TO Q21
8 DK Q20
    if S13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9) SKIP TO Q20
    if S13A=1 & (Q3=3 OR Q3=5) SKIP TO Q21
9 RF Q20
    if S13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9) SKIP TO Q20
    if S13A=1 & (Q3=3 OR Q3=5) SKIP TO Q21
Q18 Which of the following types of Jewish education did you receive in grades 1 to 7? Was it a one-day-a-week Jewish educational program, a part-time Jewish school that met more than once a week, a full-time Jewish day school, or some other type of schooling? (NJPS) [ALLOW MULTIPLE RESPONSES]

1 One day a week (e.g., Sunday school) CONTINUE
2 Part-time more than once a week (e.g., Hebrew school, Talmud Torah, Heder) CONTINUE
3 Full-time Jewish day school (e.g., yeshiva) CONTINUE
4 Other schooling (SPECify) CONTINUE
5 YIDDISH SCHOOL / WORKMAN’S CIRCLE / ARBEITER RING CONTINUE
6 ISRAELI SECULAR/PUBLIC SCHOOL CONTINUE
7 BAR / BAT MITZVAH LESSONS / TUTORING CONTINUE
8 DK if S13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9) SKIP TO Q20
   if S13A=1 & (Q3=3 OR Q3=5) SKIP TO Q21
9 RF if S13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9) SKIP TO Q20
   if S13A=1 & (Q3=3 OR Q3=5) SKIP TO Q21

Q19 How many years of [type of Jewish education] did you attend during grades 1 to 7? (NJPS)

ENTER NUMBER OF YEARS
98 DK
99 RF

   if S13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9) CONTINUE
   if S13A=1 & (Q3=3 OR Q3=5) SKIP TO Q21

Q20 Did you receive any non-Jewish religious education, such as a Sunday school at a church or religion classes at a parochial school? (NJPS/mv)

1 Yes
2 No
8 DK
9 RF

   if S12=1 OR S13=1 CONTINUE
   if S12=2 & S13=2 SKIP TO Q28

Q21 Thinking back to when you were about 10 years old, how often—all the time, usually, some of the time, or never …: (Boston)
A. Did your family have a Seder (SAY-der) in your home or attend one somewhere else during Passover?  
   CONTINUE  
B. Did someone in your household light candles on Friday night?  
   CONTINUE  
C. Did you attend synagogue, temple, or organized Jewish religious services  
   if Q10=1 OR Q10=2 SKIP TO Q23  
   if SQ13A>1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9) SKIP TO Q24  
   ELSE CONTINUE  
   1 All the time  
   2 Usually  
   3 Some of the time  
   4 Never  
   8 DK  
   9 RF  

_bar/Bat Mitzvah_ 

Q22 Did you have a [Bar / Bat] Mitzvah (MITS-vah) when you were young? (Boston, mv)  
   1 Yes  
   2 No  
   8 DK  
   9 RF  
   if SQ13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9) SKIP TO Q24  
   if SQ13A=1 & (Q3=3 OR Q3=5) & S11=1 SKIP TO Q25  
   if SQ13A=1 & (Q3=3 OR Q3=5) & S11=2 SKIP TO Q28  
   2 No CONTINUE  
   8 DK CONTINUE  
   9 RF CONTINUE  

Q23 Did you have a [Bar / Bat] Mitzvah (MITS-vah) as an adult?  
   1 Yes  
   2 No  
   8 DK  
   9 RF  
   if SQ13A≠1 OR (Q3=1 OR Q3=2 OR Q3=4 OR Q3=8 OR Q3=9) CONTINUE  
   if S11=1 SKIP TO Q25  
   if S11=2 SKIP TO Q28  

Q24 Did you have a confirmation or first communion in a church when you were young? (new)  
   1 Yes  
   2 No  
   8 DK  
   9 RF
### Post-Bar/Bat Mitzvah Jewish Education

Now, I would like you to think about when you were in high school.

**Q25** Did you have any Jewish education when you were in grades 9 to 12? (NJPS) [SINGLE RESPONSE ONLY]

<table>
<thead>
<tr>
<th>Option</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Yes</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2 No</td>
<td>SKIP TO Q28</td>
</tr>
<tr>
<td>8 DK</td>
<td>SKIP TO Q28</td>
</tr>
<tr>
<td>9 RF</td>
<td>SKIP TO Q28</td>
</tr>
</tbody>
</table>

**Q26** Which of the following types of Jewish education did you receive in grades 9 to 12? Was it a one-day-a-week Jewish educational program, a part-time Jewish school that met more than once a week, a full-time Jewish day school, or some other type of schooling? (NJPS) ACCEPT MULTI

<table>
<thead>
<tr>
<th>Option</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 One day a week (e.g., Sunday school)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2 Part-time more than once a week (e.g., Hebrew school, Talmud Torah, Heder)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>3 Full-time Jewish day school (e.g., yeshiva)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>4 Other schooling (SPECifY)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>5 YIDDISH SCHOOL / WORKMAN’S CIRCLE / ARBITER RING</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>6 ISRAELI SECULAR/PUBLIC SCHOOL</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>7 BAR / BAT MITZVAH LESSONS / TUTORING</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>8 DK</td>
<td>SKIP TO Q28</td>
</tr>
<tr>
<td>9 RF</td>
<td>SKIP TO Q28</td>
</tr>
</tbody>
</table>

**Q27** How many years of [type of Jewish education] did you attend during grades 9 to 12? (NJPS)

<table>
<thead>
<tr>
<th>Option</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>ENTER NUMBER OF YEARS: __________</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>98 DK</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>99 REF</td>
<td>CONTINUE</td>
</tr>
</tbody>
</table>
Informal Education

Q28  I’d now like to ask you some questions about [if S11=1: other] activities you might have been involved with during your childhood.

Did you ever attend or work at a summer sleep-away camp? (NJPS)

1  Yes
2  No
8  DK
9  RF

if Q28=1 CONTINUE
if Q28=2 or 8 or 9, then SKIP TO Q31

Q29  Did you ever attend a sleep-away camp with Jewish religious services or Jewish programming? (NJPS mv)

1  Yes
2  No
8  DK
9  RF

ALL CONTINUE TO Q30

Q30  Were you a counselor or staff member at a Jewish sleep-away camp? (new)

1  Yes       CONTINUE
2  No        CONTINUE
8  DK        CONTINUE
9  RF        CONTINUE

Q31  Did you regularly participate in an organized Jewish youth group during high school? (NJPS)

1  Yes       CONTINUE
2  No        CONTINUE
8  DK        CONTINUE
9  RF        CONTINUE
**Social Network**

Q32  During high school, how many of your friends were Jewish? Would you say all, most, about half, some, or none. (NJPS mv)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>None</td>
</tr>
<tr>
<td>2</td>
<td>Some</td>
</tr>
<tr>
<td>3</td>
<td>About half</td>
</tr>
<tr>
<td>4</td>
<td>Most, or</td>
</tr>
<tr>
<td>5</td>
<td>All were Jewish?</td>
</tr>
<tr>
<td>6</td>
<td>NO FRIENDS</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
</tr>
</tbody>
</table>

CATI: Q33 should only be asked if S23 resp age>20. If not, skip instruction before Q34A.

Q33  When you were about 21, did you date only Jews, date both Jews and non-Jews, date only non-Jews, or did you not date? (NJPS/mv)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Date only Jews</td>
</tr>
<tr>
<td>2</td>
<td>Date both Jews and non-Jews, or</td>
</tr>
<tr>
<td>3</td>
<td>Date only non-Jews?</td>
</tr>
<tr>
<td>4</td>
<td>Did not date</td>
</tr>
<tr>
<td>5</td>
<td>DATE MOSTLY JEWS</td>
</tr>
<tr>
<td>6</td>
<td>DATE MOSTLY NON-JEWS</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
</tr>
</tbody>
</table>
Familial Ties

Children

FOR EACH HH MEM WITH S23AGE<18 ASK Q34A
ELSE SKIP TO Q38

Q34A I want to ask you a few questions about [if ONLY ONE CHILD <18 IN HH] “relationship” [OR if MORE THAN ONE <18 IN HH] “the children in the household”.

How old is [relationship]?

<table>
<thead>
<tr>
<th>AGE</th>
<th>CONTINUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>98</td>
<td>DK</td>
</tr>
<tr>
<td>99</td>
<td>RF</td>
</tr>
</tbody>
</table>

Q34B [If unclear from relationship code:] Is [relationship] male or female?

<table>
<thead>
<tr>
<th></th>
<th>CONTINUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Male</td>
</tr>
<tr>
<td>2</td>
<td>Female</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
</tr>
</tbody>
</table>

Q34C Is your [relationship] your child by birth, adopted, a step [RELATIONSHIP], or some other relationship?

<table>
<thead>
<tr>
<th></th>
<th>CONTINUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Birth child</td>
</tr>
<tr>
<td>2</td>
<td>Adopted child</td>
</tr>
<tr>
<td>3</td>
<td>Step child</td>
</tr>
<tr>
<td>4</td>
<td>Other (specify)</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>REF</td>
</tr>
</tbody>
</table>
Q35  Some of this may be obvious from your previous answers, but we want to make sure we get the correct information for everyone.

Which of your [relationship's] parents are Jewish?

1  Both  CONTINUE
2  Mother only  CONTINUE
3  Father only  CONTINUE
4  Neither  CONTINUE
8  DK  CONTINUE
9  REF  CONTINUE

Q36  In what religion is your [relationship] being raised?

1  Catholic  CONTINUE
2  Protestant  CONTINUE
3  Jewish  AUTOPUNCH Q37=1 & SKIP TO Q38
4  Other  CONTINUE
5  None  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q37  Is your [relationship] also being raised as a Jew?

1  Yes  CONTINUE
2  Half/Partly  CONTINUE
3  No  CONTINUE
8  DK  CONTINUE
9  REF  CONTINUE
Non-resident Children

Q38 I’m now going to ask some questions about members of your immediate family--your parents, brothers and sisters, and children--who do not live with you.

First I would like to ask you some questions about children who may not live with you.

How many of your children of any age, if any, do not currently live with you? (new)

INTERVIEWER NOTE: Do not include deceased children.

NUMBER HERE
   if Q38=0 SKIP TO Q51
   if Q38>0 & Q38<98 CONTINUE
98   DK              SKIP TO Q51
99   REF             SKIP TO Q51

Q39 How old is your [oldest etc.] child who does not live with you? (new)

AGE: ___________ CONTINUE
98   DK_____________ SKIP TO Q51
99   RF_____________ SKIP TO Q51

CATI: Loop Q40-Q48 for each non-res child (total number is from Q38).

Start first child as “your oldest child who doesn’t live with you,” next is “your second oldest child who doesn’t live with you,” then third, fourth…up to 10 max.

Q40 Is your [oldest etc] child who does not live with you, your child by birth, adopted, a step child, or some other relationship?

1  Birth child  CONTINUE
2  Adopted child CONTINUE
3  Step child   CONTINUE
4  Other (specify) CONTINUE
8  DK          CONTINUE
9  RF          CONTINUE

Q41 Which of your [oldest etc] child’s parents are Jewish?

1  Both            if Q39<18 ASK Q42
                   if Q39>17 ASK Q43
2  Mother only     if Q39<18 ASK Q42
                   if Q39>17 ASK Q43
3  Father only     if Q39<18 ASK Q42
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if Q39>17 ASK Q43

4 Neither if Q39<18 ASK Q42

8 DK if Q39>17 ASK Q43

9 RF if Q39<18 ASK Q42

if Q39>17 ASK Q43

if Q39<18, ask Q42, then skip to Q44
if Q39>17, ask Q43

Q42 Is your [oldest etc] child being raised as a Jew?

1 Yes SKIP TO Q44
2 Half/partly SKIP TO Q44
2 No SKIP TO Q44
8 DK SKIP TO Q44
9 REF SKIP TO Q44

Q43 Does your [oldest etc] child consider him- or herself to be Jewish?

1 Yes CONTINUE
2 Half/partly CONTINUE
3 No CONTINUE
8 DK CONTINUE
9 REF CONTINUE

Q43A Was your [oldest etc] child raised Jewish?

1 Yes
2 Half/partly
3 No
8 DK
9 RF

Q44 Does your [oldest etc child] live outside the Greater Boston area? (new)

1 Yes if Q39<18 CONTINUE
if Q39>17 SKIP TO Q48
2 No if Q39<18 CONTINUE
if Q39>17 SKIP TO Q48
8 DK SKIP TO Q51
9 RF SKIP TO Q51

Non-resident Child ROSTER
<table>
<thead>
<tr>
<th>ALSO HAS TO BE OLDER THAN 18 Q39&gt;17</th>
<th>CURRENT JEWISH</th>
<th>RAISED JEWISH</th>
<th>parentS JEWISH</th>
<th>LIVE IN GB AREA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q43=1 Q42=1 or Q43A&lt;3 Q41&lt;4 Q44=2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Oldest non-res child</th>
</tr>
</thead>
<tbody>
<tr>
<td>2ND oldest non-res child</td>
</tr>
<tr>
<td>3RD oldest non-res child</td>
</tr>
<tr>
<td>4TH oldest non-res child</td>
</tr>
<tr>
<td>5TH oldest non-res child</td>
</tr>
<tr>
<td>6TH oldest non-res child</td>
</tr>
<tr>
<td>7TH oldest non-res child</td>
</tr>
<tr>
<td>8TH oldest non-res child</td>
</tr>
<tr>
<td>9TH oldest non-res child</td>
</tr>
<tr>
<td>10TH oldest non-res child</td>
</tr>
</tbody>
</table>

Q45 Who takes care of your [oldest etc child]? (new)

1 Other biological parent CONTINUE
2 Other family member (e.g., aunt, grandparent) CONTINUE
3 Step-parent CONTINUE
4 Foster parent CONTINUE
5 At boarding school or college SKIP TO Q47
6 In other institutional setting (e.g., armed forces, juvenile detention, hospital) SKIP TO Q47
98 DK SKIP TO Q47
99 RF SKIP TO Q47

Q46 Is that person Jewish? (new)

1 Yes
2 No
8 DK
9 RF
if Q39>17 & Q39<98 CONTINUE
ELSE Skip to Q49.

Q48  Does he or she currently attend college or graduate school? (new)

1  Yes       CONTINUE
2  No        CONTINUE
8  DK        CONTINUE
9  RF        CONTINUE

Q49  How many more children, if any, do you expect to have in your lifetime? (new)

NUMBER
if Q49=0 SKIP TO Q51
if Q49>0 CONTINUE
98  DK        CONTINUE
99  REF       CONTINUE

Q50  Do you think you will adopt? (new)

1  Yes       CONTINUE
2  No        CONTINUE
8  DK        CONTINUE
9  RF        CONTINUE

Q51  We would like to know the total number of children people have had. Have any of your children passed away? (new)

1  Yes       CONTINUE
2  No        SKIP TO Q53
8  DK        SKIP TO Q53
9  RF        SKIP TO Q53

Q52  How many of your children have passed away? (new)

NUMBER        CONTINUE
98  DK        CONTINUE
99  REF       CONTINUE

**Siblings**

Next, I would like to ask some questions about any brothers and sisters you might have who don’t live in this household. Please don’t include any siblings who live in this household since we’ve already accounted for them.

Q53  How many living brothers and sisters do you have who do NOT live in this household? (new)

NUMBER        _______         if Q53=0 SKIP TO Q57
CATI: for each sibling in Q53, ask Q54A to Q56 in one loop.

if Q53>1 ADD INTRO: “I’m going to ask about each of your living brothers and sisters who don’t live with you. Just so we can keep them straight, I will start by asking you about your oldest living sibling first who doesn’t live here, then your second oldest, and so on.”

Q54A Which, if any, of your OLDEST, 2nd OLDEST, 3rd, etc. [brother's/sister's] who doesn’t live here parents were Jewish?

1 Both
2 Mother only
3 Father only
4 Neither
8 DK
9 RF

Q54B Was your OLDEST, 2nd OLDEST, 3rd, etc. [brother/sister] who doesn’t live here raised Jewish?

1 Yes
2 Half/partly
3 No
8 DK
9 RF

Q55 Does your [oldest etc] brother or sister who does not live with you currently consider him or herself Jewish? (new)

1 Yes
2 No
8 DK
9 RF

Q56A Just to confirm, does this sibling live in your household?

1 Yes
2 No
8 DK
9 RF

DK AND RF
Q56  Does your [oldest etc] brother or sister who does not live with you live outside the Greater Boston area? (new)

1  Yes       CONTINUE
2  No        CONTINUE
8  DK        CONTINUE
9  RF        CONTINUE

Non-resident Sibling ROSTER

<table>
<thead>
<tr>
<th>Oldest sibling</th>
<th>CURRENT JEWISH</th>
<th>RAISED JEWISH</th>
<th>parentS JEWISH</th>
<th>LIVE IN GB AREA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q55=1 Q54B&lt;3 Q54A&lt;4 Q56=2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Parents

if HH ROST INCLUDES MOTHER AUTOPUNCH Q57=1 & Q58=S23AGE & Q59=1 THEN SKIP TO instruction before Q60

Q57  Is your mother alive?

If needed: “Whoever you consider to be your mother.” If still unclear: “The person who was most like a mother to you”

If necessary:

1  Yes       CONTINUE
2  No        SKIP TO Q60
7  NA        SKIP TO Q60
8  DK        SKIP TO Q60
9  RF        SKIP TO Q60
Q58  How old is your mother?

ENTER AGE   __________
97   97+
98   DK
99   REF

Q58A  Which, if any, of your mother’s parents were Jewish?

1  Both
2  Mother only
3  Father only
4  Neither
8  DK
9  RF

Q58B  Was your mother raised Jewish?

1  Yes
2  Half/partly
3  No
8  DK
9  RF

Q58C  Does your mother currently consider herself Jewish?

1  Yes
2  No
8  DK
9  RF

Q59  Does your mother live in the Greater Boston area? (new)

1  Yes
2  No
8  DK
9  RF

Q59A  Where does she live? (new)

ENTER RESPONSE HERE: __________
97   NA
98   DK
99   REF

if HH_ROST INCLUDES FATHER AUTOPUNCH Q60=1 & Q61=S23AGE & Q62=1 THEN SKIP TO Q63
Q60 Is your father alive?

If needed: “Whoever you consider to be your father.” If still unclear: “The person who was most like a father to you”

1  Yes CONTINUE
2  No  SKIP TO Q63
8  DK  SKIP TO Q63
9  RF  SKIP TO Q63

Q61 How old is your father?

ENTER AGE  _________  CONTINUE
97  97+  CONTINUE
98  DK  CONTINUE
99  REF  CONTINUE

Q61A Which, if any, of your father’s parents were Jewish?

1  Both
2  Mother only
3  Father only
4  Neither
8  DK
9  RF

Q61B Was your father raised Jewish?

1  Yes
2  Half/partly
3  No
8  DK
9  RF

Q61C Does your father currently consider himself Jewish?

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q62 Does your father live in the Greater Boston area? (new)

1  Yes  SKIP TO Q63
2  No  CONTINUE
8  DK  SKIP TO Q63
9  REF  SKIP TO Q63
Q62A  Where does he live? (new)

ENTER RESPONSE HERE: __________  CONTINUE

97    NA
98    DK
99    REF

Nativity and Citizenship

We’re interested in where people were born.

Q63  First, in what country were you born? (NJPS)

Q64a  In what country was your father born? (Boston)

Q64b  In what country was your mother born? (Boston)

LIST FOR Q63, Q64a, b:

1. United States of America
2. Afghanistan
3. Albania
4. Algeria
5. Andorra
6. Angola
7. Antigua and Barbuda
8. Argentina
9. Armenia
10. Australia
11. Austria
12. Azerbaijan
13. Bahamas
14. Bahrain
15. Bangladesh
16. Barbados
17. Belarus
18. Belgium
19. Belize
20. Benin
21. Bhutan
22. Bolivia
23. Bosnia and Herzegovina
24. Botswana
25. Brazil
26. Brunei
27. Bulgaria
28. Burkina Faso
29. Burundi
30. Cambodia
31. Cameroon
32. Canada
33. Cape Verde
34. Central African Republic
35. Chad
36. Chile
37. China / Hong Kong
38. Colombia
39. Comoros
40. Congo
41. Costa Rica
42. Croatia
43. Cuba
44. Cyprus
45. Czech Republic
46. Czechoslovakia
47. Democratic Republic of the Congo
48. Denmark
49. Djibouti
50. Dominica
51. Dominican Republic
52. East Timor
53. Ecuador
54. Egypt
55. El Salvador
56. Equatorial Guinea
57. Eritrea
58. Estonia
59. Ethiopia
60. Fiji
61. Finland
62. Former Yugoslav Republic of Macedonia
63. France
64. Gabon
65. Gambia
66. Georgia
67. Germany
68. Ghana
69. Greece
70. Grenada
71. Guatemala
72. Guinea
73. Guinea-Bissau
74. Guyana
75. Haiti
76. Honduras
77. Hungary
78. Iceland
79. India
80. Indonesia
81. Iran
82. Iraq
83. Ireland
84. Israel
85. Italy
86. Ivory Coast / Côte d'Ivoire
87. Jamaica
88. Japan
89. Jordan
90. Kazakhstan
91. Kenya
92. Kiribati
93. Korea / South Korea / Republic of Korea
94. Kuwait
95. Kyrgyzstan
96. Laos
97. Latvia
98. Lebanon
99. Lesotho
100. Liberia
101. Libya
102. Liechtenstein
103. Lithuania
104. Luxembourg
105. Madagascar
106. Malawi
107. Malaysia
108. Maldives
109. Mali
110. Malta
111. Marshall Islands
112. Mauritania
113. Mauritius
114. Mexico
115. Micronesia
116. Moldova / Bessarabia
117. Monaco
118. Mongolia
119. Morocco
120. Mozambique
121. Myanmar
122. Namibia
123. Nauru
124. Nepal
125. Netherlands / Holland
126. New Zealand
127. Nicaragua
128. Niger
129. Nigeria
130. North Korea / Democratic People's Republic of Korea
131. Norway
132. Oman
133. Pakistan
134. Palau
135. Palestine / Palestinian Authority
136. Panama
137. Papua New Guinea
138. Paraguay
139. Peru
140. Philippines
141. Poland
142. Portugal
143. Puerto Rico
144. Qatar
145. Romania
146. Russia
147. Rwanda
148. Saint Kitts and Nevis
149. Saint Lucia
150. Saint Vincent and the Grenadines
151. Samoa
152. San Marino
153. Sao Tome and Principe
154. Saudi Arabia
155. Senegal
156. Serbia and Montenegro
157. Seychelles
158. Sierra Leone
159. Singapore
160. Slovakia
161. Slovenia
162. Solomon Islands
163. Somalia
164. South Africa
165. Spain
166. Sri Lanka
167. Sudan
168. Suriname
169. Swaziland
170. Sweden
171. Switzerland
172. Syria
173. Taiwan / Republic of China
<table>
<thead>
<tr>
<th></th>
<th>Country</th>
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</thead>
<tbody>
<tr>
<td>174.</td>
<td>Tajikistan</td>
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<td>175.</td>
<td>Thailand</td>
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<td>176.</td>
<td>Togo</td>
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<td>177.</td>
<td>Tonga</td>
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<td>178.</td>
<td>Trinidad and Tobago</td>
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<td>179.</td>
<td>Tunisia</td>
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<td>180.</td>
<td>Turkey</td>
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<tr>
<td>181.</td>
<td>Turkmenistan</td>
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<td>182.</td>
<td>Tuvalu</td>
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<td>183.</td>
<td>Uganda</td>
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<td>184.</td>
<td>Ukraine</td>
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<td>185.</td>
<td>United Arab Emirates</td>
</tr>
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<td>186.</td>
<td>United Kingdom / Great Britain / England / Northern Ireland</td>
</tr>
<tr>
<td>187.</td>
<td>United Republic of Tanzania</td>
</tr>
<tr>
<td>188.</td>
<td>United States of America Territories (e.g., Northern Mariana Islands, Virgin Islands)</td>
</tr>
<tr>
<td>189.</td>
<td>Uruguay</td>
</tr>
<tr>
<td>190.</td>
<td>USSR / Soviet Union</td>
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<td>191.</td>
<td>Uzbekistan</td>
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<tr>
<td>192.</td>
<td>Vanuatu</td>
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<td>193.</td>
<td>Venezuela</td>
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<td>194.</td>
<td>Vietnam</td>
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<td>195.</td>
<td>Yemen</td>
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<td>196.</td>
<td>Yugoslavia</td>
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<td>197.</td>
<td>Zambia</td>
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<tr>
<td>198.</td>
<td>Zimbabwe</td>
</tr>
<tr>
<td>998</td>
<td>DK</td>
</tr>
<tr>
<td>999</td>
<td>RF</td>
</tr>
</tbody>
</table>

Q65 Of your grandparents—your mother’s parents and your father’s parents—how many of them were born in the United States? (Boston, mv)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>None</td>
</tr>
<tr>
<td>1</td>
<td>One</td>
</tr>
<tr>
<td>2</td>
<td>Two</td>
</tr>
<tr>
<td>3</td>
<td>Three</td>
</tr>
<tr>
<td>4</td>
<td>Four/all of them</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
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<tr>
<td>9</td>
<td>RF</td>
</tr>
</tbody>
</table>

**Geographic Mobility**

The next few questions are about your primary residence, that is, the place where you stay most of the year.

Q66 Is this place where we reached you on the telephone your primary residence? (NJPS)
Q67  What is the zip code of your primary residence? (NJPS)

ENTER ZIPCODE HERE: __________  CONTINUE
99998  DK  CONTINUE
99999  RF  CONTINUE

Q68  In what year did you move to the Greater Boston area? (new)

INTERVIEWER NOTE: If more than once, ask most recently.

ENTER YEAR HERE: __________  CONTINUE
9997  Was born here  CONTINUE
9998  DK  CONTINUE
9999  RF  CONTINUE

Q69  In what year did you move to your current residence? (new)

ENTER YEAR HERE: __________  CONTINUE
9998  DK  CONTINUE
9999  RF  CONTINUE

Q70  Is [if Q66=2: the place I reached you / if Q66=1: your primary residence] your only place of residence? [Read if necessary:] So, you don’t have another permanent place of residence where you live for part of the year—such as in Florida or another part of Massachusetts?] (New York/mv)

1  Yes  SKIP TO Q73
2  No  CONTINUE
8  DK  SKIP TO Q73
9  RF  SKIP TO Q73

Q71  Where is that other residence you have? (New York/mv) [allow multiple]

ENTER RESPONSE HERE: __________  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q72  Since [interview month] 2004, how many months have you spent at [location]?

ENTER # MONTHS HERE: __________  CONTINUE
98  DK  CONTINUE
99  RF  CONTINUE
Q73  What is the zip code of the place you [work / last worked]? (new)

ENTER ZIPCODE  SKIP TO CONDITION AFTER Q73A
99996  OUTSIDE U.S.  SKIP TO CONDITION AFTER Q73A
99997  NEVER WORKED  SKIP TO CONDITION AFTER Q73A
99998  DK  CONTINUE
99999  RF  SKIP TO CONDITION AFTER Q73A

Q73A  What city and state was that? (enter verbatim)  CONTINUE

if S8=1 (I.E. CURRENTLY CONSIDER SELF JEWISH) CONTINUE
ELSE GO TO CONDITION BEFORE Q75
Jewish Identity—Part 2

Q74 There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally [ROTATE]:

- Remembering the Holocaust (CJ)    CONTINUE
- Leading an ethical and moral life (CJ)    CONTINUE
- Celebrating Jewish holidays (CJ)    CONTINUE
- Making the world a better place (CJ)    CONTINUE
- Believing in God (CJ)      CONTINUE
- Learning about Jewish history and culture (CJ) CONTINUE
- Having a rich spiritual life (CJ)    CONTINUE
- Giving to Jewish organizations (new) GO TO CONDITION BEFORE Q75

1 A lot
2 Somewhat
3 Only a little
4 Not at all
8 DK
9 RF

Relationships

A few questions about the relationships of people in your household.

if HH_RROT INCLUDES HUSBAND / WifE AUTO-PUNCH Q75=1 & SKIP TO Q78

Q75 [Are you / Is your relationship] currently married, widowed, separated, divorced, or never married? (Boston/mv)

1 Married if HH_RROT INCLUDES DOMESTIC PARTNER SKIP TO Q78 if HH_RROT HAS NO DOMESTIC PARTNER CONTINUE
2 Widowed if HH_RROT INCLUDES DOMESTIC PARTNER SKIP TO Q78 if HH_RROT HAS NO DOMESTIC PARTNER CONTINUE
3 Separated if HH_RROT INCLUDES DOMESTIC PARTNER SKIP TO Q78 if HH_RROT HAS NO DOMESTIC PARTNER CONTINUE
4 Divorced if HH_RROT INCLUDES DOMESTIC PARTNER SKIP TO Q78 if HH_RROT HAS NO DOMESTIC PARTNER CONTINUE
5 Never married CONTINUE
Singles/Dating

Q76  Do you currently have a boyfriend or girlfriend, fiancé or partner? (new)

1  No partner    SKIP TO Q77
2  Boyfriend or other male partner/fiancé  CONTINUE
3  Girlfriend or other female partner/fiancé  CONTINUE
4  Partner—gender not specified  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q76a  Is your boyfriend or girlfriend, fiancé or partner Jewish?

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q77  Do you date only Jews, date both Jews and non-Jews, or date only non-Jews? (NJPS)

1  Date only Jews  CONTINUE
2  Date both Jews and non-Jews, or  CONTINUE
3  Date only non-Jews?  CONTINUE
4  DATE MOSTLY JEWS  CONTINUE
5  DATE MOSTLY NON-JEWS  CONTINUE
6  DO NOT DATE      if Q75>=1 & Q75<=4 CONTINUE
                    if Q75>4 SKIP TO Q85
7  Other (SPECify)  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE
Q78  [if HH_ROST INCLUDES SPOUSE OR DOMESTIC PARTNER: How did you meet your type of current partner?]

[if Q76=2, 3 or 4: How did you meet your current partner?]

[if Q76=1: How did you meet the person you most recently dated]? (Phillips/modified)

RECORD VERBATIM if Q75>=1 & Q75<=4 CONTINUE
if Q75>4 SKIP TO Q85

8 DK

if Q75>=1 & Q75<=4 CONTINUE
if Q75>4 SKIP TO Q85

9 RF

if Q75>=1 & Q75<=4 CONTINUE
if Q75>4 SKIP TO Q85

Marriage

Q79  How many times have you been married, including your current marriage? (NJPS)

1  1 time
2  2 times
3  3 times
4  4 times
5  5 times
6  6 times
7  7 or more times
8  DK
9  RF

SKIP TO Q81
CONTINUE
CONTINUE
CONTINUE
CONTINUE
CONTINUE
CONTINUE
CONTINUE
CONTINUE

Q80  At the time of your first marriage, was that spouse Jewish? (new)

1  Yes
2  No
8  DK
9  RF

CONTINUE
CONTINUE
CONTINUE
CONTINUE

Q81  In what year did your [current] marriage begin? (NJPS/mv)

ENTER YEAR: __________

9998  DK
9999  RF

CONTINUE
CONTINUE
CONTINUE

if (S8 FOR RS=1 & (S13A FOR SPOUSE>3 & S11 FOR SPOUSE=2 & Q11 FOR SPOUSE#1)) CONTINUE
ELSE GO TO Q85

Q82  Have you or your spouse ever participated in any program designed specifically for intermarried couples or their families? (NJPS)
1 Yes                  CONTINUE
2 No                   SKIP TO Q84
3 DO NOT CONSIDER SELF INTERMARRIED  SKIP TO Q84
8 DK                   SKIP TO Q84
9 RF                   SKIP TO Q84

Q83 Which program is that? [allow multiple responses] (new)  

<table>
<thead>
<tr>
<th></th>
<th>RECORD VERBATIM</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
</tr>
</tbody>
</table>

Q84 How welcoming have Jews in Boston been to intermarried families? (new)  

<table>
<thead>
<tr>
<th></th>
<th>Very welcoming</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>Somewhat welcoming</td>
</tr>
<tr>
<td>3</td>
<td>A little welcoming</td>
</tr>
<tr>
<td>4</td>
<td>Not at all welcoming</td>
</tr>
<tr>
<td>5</td>
<td>VARIES PERSON TO PERSON</td>
</tr>
<tr>
<td>6</td>
<td>OTHERS DON’T KNOW IS INTERMARRIED</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
</tr>
</tbody>
</table>

Israel

Now, I would like to ask you some questions about Israel.

Knowledge and Interest

Q85 On a day to day basis, how much do you keep up with current events involving Israel? (Boston)  

<table>
<thead>
<tr>
<th></th>
<th>A lot</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>Some</td>
</tr>
<tr>
<td>3</td>
<td>Only a little</td>
</tr>
<tr>
<td>4</td>
<td>Not at all</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
</tr>
</tbody>
</table>

Attitudes

Q86 How emotionally attached are you to Israel? [SWITCH ORDER OF 1 TO 4] (Boston)  

<table>
<thead>
<tr>
<th></th>
<th>Not at all</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>Not very</td>
</tr>
<tr>
<td>3</td>
<td>Somewhat</td>
</tr>
<tr>
<td>4</td>
<td>Very</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
</tr>
</tbody>
</table>
Q87 As part of a permanent settlement with the Palestinians, should Israel be willing to dismantle all, some, or none of the Jewish settlements in the West Bank?

1. Dismantle all of the Jewish settlements in the West Bank
2. Dismantle some of the Jewish settlements in the West Bank
3. Dismantle none of the Jewish settlements in West Bank

8   DK
9   RF

All continue

Travel

if Q63=84 AUTO-PUNCH Q88=97 AND Q89=(2005-S23AGE) AND Q90=7 AND Q91=8 AND SKIP TO Q92

Q88 How many times total have you been to Israel? (Boston)

ENTER TOTAL #: __________

if Q88=0 SKIP TO Q93
if Q88>1 & Q88<97 CONTINUE

97   BORN IN ISRAEL  SKIP TO Q93
98   DK  CONTINUE
99   RF  SKIP TO Q93

Q89 What year did you [if Q88>1 & Q88<97: first] visit Israel? (new)

ENTER YEAR HERE:___________

if (Q89 - (2005 – AGE)) < 26 CONTINUE
if (Q89 - (2005 – AGE)) >= 26 SKIP TO Q91

9997   BORN IN ISRAEL  SKIP TO Q92
9998   DK  SKIP TO Q91
9999   RF  SKIP TO Q91

Q90 Have you visited with a group of peers organized by a Jewish group, such as NFTY (“Nifty”), USY, NCSY, Young Judea (Jew-DAY-uh), or Birthright Israel? (new)

1   Yes  CONTINUE
2   No  CONTINUE
7   BORN IN ISRAEL  CONTINUE
8   DK  CONTINUE
9   RF  CONTINUE
Q91 How long was your (if Q88>1: longest) stay in Israel? (new)

1  Less than two weeks
2  2 to 4 weeks
3  5 to 7 weeks
4  2 months to 8 months
5  9 to 11 months
6  About a year, or
7  More than one year?
8  BORN IN ISRAEL
98  DK
99  RF

if Q88=1 AUTO-PUNCH Q92=Q89 SKIP TO Q93
if Q88>1 CONTINUE

Q92 In what year did you most recently visit Israel? (NJPS/mv)

ENTER SPECifIC YEAR: _____________    CONTINUE
9998  DK    CONTINUE
9999  REF    CONTINUE

Q93 Do you have any family or close friends living in Israel? (NJPS)

1  Yes    CONTINUE
2  No    CONTINUE
8  DK    CONTINUE
9  RF    CONTINUE

Current Social Network

Q94 How many of your friends are Jewish? Would you say all, most, about half, some, or none. (Boston/mv)

1  All    CONTINUE
2  Most    CONTINUE
3  About half    CONTINUE
4  Some    CONTINUE
5  None    CONTINUE
8  DK    CONTINUE
9  RF    CONTINUE

Jewish Knowledge

Q95 Do you agree or disagree with the following statements:

c) I lack the skills to participate comfortably in Jewish life (CJ)
d) I feel competent praying in synagogue (new)
Methodological Report

1 Strongly agree CONTINUE
2 Somewhat agree CONTINUE
3 Somewhat disagree CONTINUE
4 Strongly disagree CONTINUE
8 DK CONTINUE
9 RF CONTINUE

if Q63=84 AUTO-PUNCH Q96=1 & Q97=1 SKIP TO CONDITION BEFORE Q98
if Q63≠84 CONTINUE

Q97 When reading Hebrew, do you understand everything you read, understand most of what you read, understand some of what you read, can read the letters but not understand the words, or do you not know the Hebrew alphabet at all? (CJ/mod)

1 Understand everything I read CONTINUE
2 Understand most of what I read CONTINUE
3 Understand some of what I read CONTINUE
4 Read the letters but not understand the words CONTINUE
5 Do not know Hebrew alphabet at all CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Children

if ANY Q34A<18 CONTINUE
ELSE SKIP TO Q127

The next questions ask about [your relationship’s upbringing / the upbringing of the children in your household].

Education

ASK FOR EACH Q34A<4
ELSE SKIP TO Q100

Q98 Since September 2004, has your [relationship] been in pre-school, day care, looked after at home, or something else? [Accept multiple answers] (new)

1 Pre-school, including nursery school (EARLY CHILDHOOD DEVELOPMENT, OR E.C.D.) CONTINUE
2 Day care, or SKIP TO Q99
3 Looked after at home SKIP TO Q99
4 Something else? (SPECifY) SKIP TO CONDITION BEFORE Q100
5 NONE SKIP TO 99
8 DK SKIP TO CONDITION BEFORE Q100
9 RF SKIP TO CONDITION BEFORE Q100
Q98A  Is/Was your [relationship’s] [type of school] Jewish sponsored? (Boston/mv)

1  Yes       CONTINUE
2  No       SKIP TO CONDITION BEFORE Q100
8  DK       SKIP TO CONDITION BEFORE Q100
9  RF       SKIP TO CONDITION BEFORE Q100

Q98B  Is it at a Jewish Community Center, at a synagogue, or someplace else? (Boston)

1  JCC       CONTINUE
2  Synagogue   CONTINUE
3  Another Jewish organization (SPECifY)   CONTINUE
4  Someplace else (SPECifY)     CONTINUE
8  DK       CONTINUE
9  REF      CONTINUE

Q99  Who takes care of your [relationship] during the day? [Accept multiple answers] (new)

INTERVIEWER: Confirm that answer entered is relationship to the respondent (and NOT relationship to the child).

1  Respondent’s Mother       CONTINUE
2  Respondent’s Step-mother    CONTINUE
3  Respondent’s Mother-in-law    CONTINUE
4  Respondent’s Father       CONTINUE
5  Respondent’s Step-father    CONTINUE
6  Respondent’s Father-in-law    CONTINUE
7  Wife        CONTINUE
8  Respondent’s Husband       CONTINUE
9  Respondent’s Grandmother    CONTINUE
10 Respondent’s Grandfather    CONTINUE
11 Respondent’s Sister       CONTINUE
12 Respondent’s Brother       CONTINUE
13 Respondent’s Other relative (SPECifY: __________)  CONTINUE
14 Nanny / babysitter or other non-resident employee CONTINUE
15 Au pair or other live-in employee CONTINUE
16 Other non-relative (SPECifY: ________)  CONTINUE
17 Respondent CONTINUE
98  DK       CONTINUE
99  RF      CONTINUE

ASK FOR EACH Q34A>3 & Q34A<6
ELSE SKIP TO Q104
Q100 Since September 2004, has your [relationship] been in kindergarten, preschool, day care, looked after at home, or something else? [Accept multiple answers]

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kindergarten</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>Pre-school, including nursery school (Early Childhood Development, OR E.C.D.)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>3</td>
<td>Day care,</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>6</td>
<td>At home</td>
<td>SKIP TO Q103</td>
</tr>
<tr>
<td>4</td>
<td>Something else? (SPECifY)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>5</td>
<td>HOME SCHOOLING</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>6</td>
<td>NONE</td>
<td>SKIP TO Q103</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>SKIP TO Q104</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>SKIP TO Q104</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>SKIP TO Q104</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>SKIP TO Q104</td>
</tr>
</tbody>
</table>

Q101 Is/Was your [relationship’s] [type of school] Jewish sponsored? (Boston/mv)

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>SKIP TO Q104</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>SKIP TO Q104</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>SKIP TO Q104</td>
</tr>
</tbody>
</table>

Q102 Is it at a Jewish Community Center, at a synagogue, or someplace else? (Boston)

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>JCC</td>
<td>SKIP TO Q104</td>
</tr>
<tr>
<td>2</td>
<td>Synagogue</td>
<td>SKIP TO Q104</td>
</tr>
<tr>
<td>3</td>
<td>Someplace else (SPECifY)</td>
<td>SKIP TO Q104</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>SKIP TO Q104</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>SKIP TO Q104</td>
</tr>
</tbody>
</table>

Q103 Who takes care of your [relationship] during the day? [Accept multiple answers] (new)

INTERVIEWER: Confirm that answer entered is relationship to the respondent (and NOT relationship to the child).

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Respondent’s Mother</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>Respondent’s Step-mother</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>3</td>
<td>Respondent’s Mother-in-law</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>4</td>
<td>Respondent’s Father</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>5</td>
<td>Respondent’s Step-father</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>6</td>
<td>Respondent’s Father-in-law</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>7</td>
<td>Wife</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>8</td>
<td>Respondent’s Husband</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>9</td>
<td>Respondent’s Grandmother</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>10</td>
<td>Respondent’s Grandfather</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>11</td>
<td>Respondent’s Sister</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>12</td>
<td>Respondent’s Brother</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>13</td>
<td>Respondent’s Other relative (SPECifY: ___________)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>14</td>
<td>Nanny / babysitter or other non-resident employee</td>
<td>CONTINUE</td>
</tr>
<tr>
<td></td>
<td>Description</td>
<td>Action</td>
</tr>
<tr>
<td>---</td>
<td>--------------------------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>15</td>
<td>Au pair or other live-in employee</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>16</td>
<td>Other non-relative (SPECify: __________)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>17</td>
<td>Respondent</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>98</td>
<td>DK</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>99</td>
<td>RF</td>
<td>CONTINUE</td>
</tr>
</tbody>
</table>

ASK FOR EACH Q34A>5 & Q34A<18
ELSE SKIP TO CONDITION BEFORE Q120
Q104 Since September 2004, was your [relationship] enrolled in a public school, Jewish Day School or Yeshiva (ye-SHEE-vah), non-Jewish private school, non-Jewish parochial school, or some other form of schooling? [Accept multiple answers] (NJPS, mv)

<table>
<thead>
<tr>
<th></th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Public school CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>Jewish day school or Yeshiva AUTO-PUNCH Q105=1 &amp; SKIP TO Q106</td>
</tr>
<tr>
<td>3</td>
<td>Non-Jewish private school if Q37=1 OR Q37=2 CONTINUE ELSE SKIP TO Q118</td>
</tr>
<tr>
<td></td>
<td>Non-Jewish parochial school, or if Q37=1 OR Q37=2 CONTINUE ELSE SKIP TO Q118</td>
</tr>
<tr>
<td>5</td>
<td>HOME SCHOOLING if Q37=1 OR Q37=2 CONTINUE ELSE SKIP TO Q118</td>
</tr>
<tr>
<td>6</td>
<td>CHARTER SCHOOL if Q37=1 OR Q37=2 CONTINUE ELSE SKIP TO Q118</td>
</tr>
<tr>
<td>7</td>
<td>Some other form of schooling? (SPECify) if Q37=1 OR Q37=2 CONTINUE ELSE SKIP TO Q118</td>
</tr>
<tr>
<td>8</td>
<td>AT COLLEGE if Q37=1 OR Q37=2 CONTINUE ELSE SKIP TO Q118</td>
</tr>
<tr>
<td>98</td>
<td>DK if Q37=1 OR Q37=2 CONTINUE ELSE SKIP TO Q118</td>
</tr>
<tr>
<td>99</td>
<td>RF if Q37=1 OR Q37=2 CONTINUE ELSE SKIP TO Q118</td>
</tr>
</tbody>
</table>

**Jewish Education**

Q105 Has your [relationship] ever received any formal Jewish education, such as Hebrew School, Sunday School, or tutoring? (Boston)

<table>
<thead>
<tr>
<th></th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>No SKIP TO Q110</td>
</tr>
<tr>
<td>8</td>
<td>DK SKIP TO Q110</td>
</tr>
<tr>
<td>9</td>
<td>RF SKIP TO Q110</td>
</tr>
</tbody>
</table>
Q106 Which types of Jewish education has your [relationship] ever participated in? A one day a week Jewish educational program, a part-time Jewish school that met more than once a week, a full-time Jewish day school, private tutoring, or some other type of schooling? [Allow multiples] (NJPS)

1 One day a week Jewish educational program CONTINUE
2 Part-time Jewish school that met more than once a week CONTINUE
3 Full-time Jewish day school CONTINUE
4 Private tutoring CONTINUE
5 Some other type of schooling (SPECifY:____________) CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q107 How many years did your [relationship] attend [type of school]? (NJPS, mv)

CATI: ask for each school mentioned in Q106.

ENTER YEARS HERE: __________
98 DK
99 RF

if Q104=2 AUTO-PUNCH Q108=1 SKIP TO Q109
ELSE CONTINUE

Q108 Has your [relationship] received any Jewish education since September 2004?

1 Yes CONTINUE
2 No SKIP TO Q110
8 DK SKIP TO Q110
9 RF SKIP TO Q110

Q109 What type or types of Jewish education has your [relationship] attended since September 2004? Was it a one-day-a-week Jewish educational program, a part-time Jewish school that met more than once a week, a full-time Jewish day school, or some other type of schooling? (NJPS/mv) [ALLOW MULTIPLES]

1 One day a week Jewish educational program CONTINUE
2 Part-time Jewish school that met more than once a week CONTINUE
3 Full-time Jewish day school CONTINUE
4 Private tutoring CONTINUE
5 Some other type of schooling (SPECifY:____________) CONTINUE
8 DK CONTINUE
9 RF CONTINUE
Informal Jewish Education

if ANY Q34A>12 & Q34A<18 & (Q37=1 OR Q37=2) CONTINUE
ELSE SKIP TO Q118

Q110  [EACH Q34A>9 & Q34A<18: relationship] Has your [relationship] ever participated in a Jewish youth group? (new)

1  Yes   CONTINUE
2  No    SKIP TO Q113
8  DK    SKIP TO Q113
9  RF    SKIP TO Q113

Q111  How many years has your [relationship] attended a Jewish youth group? (new)

ENTER NUMBER OF YEARS HERE:___________ CONTINUE
98  DK     CONTINUE
99  RF     CONTINUE

Q112  Does your [relationship] currently participate in a Jewish youth group? (new)

1  Yes   CONTINUE
2  No    CONTINUE
8  DK    CONTINUE
9  RF    CONTINUE

if ANY Q34A>9 & Q34A<18 CONTINUE
ELSE SKIP TO Q118

Q113  Has your [EACH Q34A>9 & Q34A<18: relationship] ever attended [or worked at] a summer sleep-away camp? (NJPS)

1  Yes   CONTINUE
2  No    SKIP TO Q118
8  DK    SKIP TO Q118
9  RF    SKIP TO Q118

Q114  Did [relationship] attend a sleep-away camp that had Jewish religious services or Jewish programming? (new)

1  Yes   CONTINUE
2  No    SKIP TO Q118
8  DK    SKIP TO Q118
9  RF    SKIP TO Q118

Q115  For how many years has your [relationship] attended a Jewish sleep-away camp? (NJPS)

YEARS    CONTINUE
98  DK    CONTINUE
Q116 Did your [relationship] attend [if AGE >15 or work at] a sleep-away camp this past summer? (NJPS)

1 Yes CONTINUE
2 No SKIP TO Q118
8 DK SKIP TO Q118
9 RF CONTINUE

Q117 Did that summer camp have Jewish religious services or Jewish programming?

1 Yes CONTINUE
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Israel

Q118 [if 1 Q34A<18: Has your [relationship] ever been to Israel? (NJPS)] [if > 1 Q34A<18: Have any of the children in your household ever been to Israel?]

1 Yes if 1 Q34A>12 & Q34A<18 & (Q37=1 OR Q37=2) AUTO-PUNCH Q118A WITH RELATIONSHIP SKIP TO Q119
if 1 Q34A>12 & Q34A<18 & Q37>2 AUTO-PUNCH Q118A WITH RELATIONSHIP SKIP TO CONDITION BEFORE Q120
if 1 Q34A<=12 AUTO-PUNCH Q118A WITH RELATIONSHIP SKIP TO CONDITION BEFORE Q120
if > 1 Q37A CONTINUE
2 No SKIP TO CONDITION BEFORE Q120
8 DK SKIP TO CONDITION BEFORE Q120
9 RF SKIP TO CONDITION BEFORE Q120

Q118A Which of the children in your household have been to Israel?

[Enter relationships]
FOR EACH Q34A>12 & Q34A<18 & Q118=1 CONTINUE
ELSE SKIP TO Q120
98 DK
99 RF

Q119 Were any of your [relationship’s] trips to Israel with a group of [her / his] peers organized by a Jewish group, such as NFTY (“Nifty”), USY, NCSY, or Young Judea (jew-DAY-uh)? (NJPS/mv)

1 Yes CONTINUE
2 No CONTINUE
Non-Jewish Education

if (Q35≠1 OR Q36=1 OR Q36=2 OR Q36=4 OR Q37≠1) & (Q34A>=4 & Q34A<18) CONTINUE ELSE SKIP TO CONDITION BEFORE Q122

Q120 Has your [relationship] ever had any formal religious education in a religion other than Judaism? (NJPS, Houston, mv)

1 Yes CONTINUE
2 No SKIP TO CONDITION BEFORE Q122
8 DK SKIP TO CONDITION BEFORE Q122
9 RF SKIP TO CONDITION BEFORE Q122

Q121 How many years of non-Jewish education has your [relationship] had? (NJPS)

ENTER A SPECiFiC NUMBER: ___________ CONTINUE
98 DK CONTINUE
99 RF CONTINUE

Life Cycle Events

if Q34B=1 & (Q37=1 OR Q37=2) CONTINUE
if Q34B=2 & (Q37=1 OR Q37=2) SKIP TO Q123
if Q35≠1 OR Q36=1 OR Q36=2 OR Q36=4 OR Q37≠1 SKIP TO Q124 ELSE SKIP TO Q126

Q122 Did your [relationship] have a circumcision with a Jewish ceremony? (Boston)

1 Yes
if Q35≠1 OR Q36=1 OR Q36=2 OR Q36=4 OR Q37≠1 SKIP TO Q124 ELSE SKIP TO Q125A
2 No
if Q35≠1 OR Q36=1 OR Q36=2 OR Q36=4 OR Q37≠1 SKIP TO Q124 ELSE SKIP TO Q125A
8 DK
if Q35≠1 OR Q36=1 OR Q36=2 OR Q36=4 OR Q37≠1 SKIP TO Q124 ELSE SKIP TO Q125A
9 RF
if Q35≠1 OR Q36=1 OR Q36=2 OR Q36=4 OR Q37≠1 SKIP TO Q124 ELSE SKIP TO Q125A

Q123 Did your [relationship] have a Jewish naming ceremony? (Boston)

1 Yes
if Q35≠1 OR Q36=1 OR Q36=2 OR Q36=4 OR Q37≠1 CONTINUE
Q124 Was your [relationship] baptized? (new)

1   Yes
2   No
8   DK
9   RF

Q125A Did your [relationship] have a [bar / bat] mitzvah (MITS-vah)? (Boston)

1   Yes
2   No
8   DK
9   RF

Q125B Did your [relationship] have a first communion or confirmation in a church? (new)

1   Yes
2   No
8   DK
9   RF

Antisemitism

Q126 [if 1 Q34A<18: Has your relationship] [if > 1 Q34A<18:] Have any of the children in your household] experienced any antisemitism during the past year? (NJPS/mv)
Organizations

Membership

Q127 During the past year, [have you / has any member of your household] belonged to a Jewish Community Center? (NJPS/mv)

```
1  Yes        CONTINUE
2  No         CONTINUE
8  DK         CONTINUE
9  RF         CONTINUE
```

Q128 During the past year, did [you / any member of your household] belong to any Jewish organization other than a synagogue or a Jewish Community Center? (NJPS)

```
1  Yes        CONTINUE
2  No         SKIP TO Q131
8  DK         SKIP TO Q131
9  RF         SKIP TO Q131
```

Q129 How many Jewish organizations other than a synagogue or JCC do [you / members of your household] belong to? (new)

```
ENTER A SPECIFIC NUMBER: ___________  CONTINUE
98  DK       SKIP TO Q131
99  RF       SKIP TO Q131
```

Q130 Which [if Q129=1: organization is that] [if Q129>2 & Q129<98: organizations are those]? (new)

```
Enter VERBATIM: ___________
98  DK       SKIP TO Q131
99  RF       SKIP TO Q131
```

Participation

Q131 [Have you / Has any member of your household] attended any program or activity at a Jewish Community Center (JCC) during the past year? (NJPS)
1  Yes       CONTINUE
2  No       CONTINUE
8  DK       CONTINUE
9  RF       CONTINUE

Q132 Have you attended any Jewish program, event or activity that was not at a JCC or synagogue during the past year? (new)

1  Yes
   if ANY S8=1 CONTINUE
   ELSE SKIP TO Q138
2  No
   if ANY S8=1 CONTINUE
   ELSE SKIP TO Q138
8  DK
   if ANY S8=1 CONTINUE
   ELSE SKIP TO Q138
9  RF
   if ANY S8=1 CONTINUE
   ELSE SKIP TO Q138

Synagogues

Q133 [Do you / Does anyone in your household] belong to a synagogue, temple or minyan (MIN-yen)? (Boston/mv)

1  Yes       CONTINUE
2  No        SKIP TO Q138
8 DK       SKIP TO Q138
9 RF       SKIP TO Q138

Q134 Which one? [Accept multiple responses] (Boston)

Note to interviewer: “Congregation,” “Synagogue,” and “Temple” have been removed from the names of the congregation to avoid confusion.

If more than one synagogue: “Which town is that in?”

1. Adas Israel, Fall River            SKIP TO Q137
2. Adath Sharon, Sharon               SKIP TO Q137
3. Ael Chunon, Millis                 SKIP TO Q137
4. Agudas Achim, Attleboro            SKIP TO Q137
5. Agudas Achim-Anshei Sfard, Newtonville SKIP TO Q137
6. Agudas Achim-Ezrath Israel, Malden SKIP TO Q137
7. Agudas Sholom, Chelsea             SKIP TO Q137
8. Agudat Achim, Leominster           SKIP TO Q137
9. Agudat Achim, Taunton              SKIP TO Q137
<table>
<thead>
<tr>
<th></th>
<th>Congregation Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.</td>
<td>Ahabat Sholom, Lynn</td>
</tr>
<tr>
<td>11.</td>
<td>Ahavas Achim, Newburyport</td>
</tr>
<tr>
<td>12.</td>
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4  Arlington
5  Ashland
6  Avon
7  Back Bay-Kenmore
8  Beacon Hill
9  Bedford
10 Bellingham
11 Belmont
12 Beverly
13 Boston
14 Boxboro
15 Boxford
16 Braintree
17 Bridgewater
18 Brighton
19 Brockton
20 Brookline
21 Burlington
22 Cambridge
23 Canton
24 Carlisle
25 Charlestown
26 Chelsea
27 Cohasset
28 Concord
29 Danvers
30 Dedham
31 Dorchester
32 Dover
33 Duxbury
34 E Bridgewater
35 East Boston
36 Easton
37 Everett
38 Foxborough
39 Framingham
40 Franklin
41 Halifax
42 Hamilton
43 Hanover
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<tr>
<td>74</td>
<td>Nahant</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>75</td>
<td>Natick</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>76</td>
<td>Needham</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>77</td>
<td>Newton</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>78</td>
<td>Norfolk</td>
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</tr>
<tr>
<td>79</td>
<td>North End</td>
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</tr>
<tr>
<td>80</td>
<td>North Reading</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>81</td>
<td>Norwell</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>82</td>
<td>Norwood</td>
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<tr>
<td>83</td>
<td>Peabody</td>
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<tr>
<td>84</td>
<td>Pembroke</td>
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</tr>
<tr>
<td>85</td>
<td>Quincy</td>
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<tr>
<td>86</td>
<td>Randolph</td>
<td>CONTINUE</td>
</tr>
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<td>87</td>
<td>Reading</td>
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<td>88</td>
<td>Revere</td>
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<td>89</td>
<td>Rockland</td>
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<tr>
<td>90</td>
<td>Roslindale</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>91</td>
<td>Roxbury</td>
<td>CONTINUE</td>
</tr>
</tbody>
</table>
Q136 Is that Reform, Conservative, Orthodox, [ROTATE first THREE] Reconstructionist, or something else? (NJPS)

1 Reform CONTINUE
2 Conservative CONTINUE
3 Orthodox CONTINUE
4 Reconstructionist CONTINUE
5 Something else (SPECify) CONTINUE
8 DK CONTINUE
999 RF CONTINUE
Q137 How many years [have you / has your household] belonged to that congregation? (Boston/mv)

YEARS

98 DK
99 RF

Q138 Aside from any membership your parents may have had, since you were an adult, have you ever belonged to a synagogue or temple? (NJPS)

1 Yes
2 No
8 DK
9 RF

Q139 Are there reasons why you are not currently a member of a synagogue, temple, or minyan (MIN-yen)? [Do not read categories. Accept multiple responses.]

1. Parents are members
2. My children are too young
3. My children have completed their Bar/Bat Mitzvah or have grown up
4. My spouse does not want to go
5. I do not believe in God
6. I do not feel comfortable in a synagogue
7. I don't believe the prayers
8. I don’t believe in organized religion
9. We are an interfaith family
10. I am not Jewish
11. My children are raised in another religion
12. We belong to a church
13. I had a bad experience in a synagogue or with a rabbi/cantor
14. It is too expensive
15. I am single/not married
16. Other (specify)

98 DK
99 RF
Q140 How often do you attend any type of synagogue, temple, or organized Jewish religious services? READ LIST (Boston)

1. Once or twice a year
2. Every few months
3. About once a month
4. Two or three times a month
5. About once a week
6. More than once a week
7. VOL ONLY HIGH HOLY DAYS
8. VOL ONLY WEDDINGS, FUNERALS, OTHER LIFE CYCLE EVENTS
10. NEVER
97. NA
98. DK
99. RF

Q141 Outside of attending religious services, do you ever pray in any way? (Boston/mv)

1. Yes
2. No
8. DK
9. RF

Non-Jewish Religious Behavior

Q142 How often do you attend any type of non-Jewish religious services? READ LIST (new) [SWITCH ORDER OF RESPONSES 1 TO 7]

1. Once or twice a year
2. Every few months
3. About once a month
4. Two or three times a month
5. About once a week
5. More than once a week
6. Never
8. ONLY CHRISTMAS AND EASTER
9. ONLY WEDDINGS, FUNERALS, OTHER LIFE CYCLE EVENTS
98. DK
99. RF

if ANY S8=2 CONTINUE
ELSE SKIP TO Q144
Q143  [Are you / Is anyone in your household] a member of a church or other non-Jewish religious group? (NJPS)

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Jewish Identity—Part 3

Q144  How strongly do you agree or disagree with the following statements? (CJ) [ROTATE ITEMS, SWITCH ORDER OF RESPONSES]

- Overall, the fact that I’m Jewish has very little to do with how I see myself  CONTINUE
- It’s important to me to have friends who share my way of being Jewish  CONTINUE
- I have a strong sense of belonging to the Jewish people  CONTINUE
- I have a special responsibility to take care of Jews in need around the world  CONTINUE
- Because I’m Jewish, I identify with the powerless, the vulnerable, the underdog  CONTINUE

1  Strongly agree
2  Somewhat agree
3  Somewhat disagree
4  Strongly disagree
7  NA
8  DK
9  RF
Ritual Behavior

Q145  How often—all the time, usually, some of the time, or never … (Boston) [ROTATE A-C; SWITCH ORDER OF RESPONSES]

A  Does someone in your household light candles on Friday night?  CONTINUE
B  Does someone in your household light Chanukah (HAHN-oo-kah) candles?  CONTINUE
C  During the Christmas season, do you have a Christmas tree in your home?
D  Do you have at least one seder (SAY-der) in your home or attend one somewhere else during Passover (PASS-oh-ver)?
   if Q145D=1 SKIP TO Q147
   if Q145D≠1 CONTINUE

   1  All of the time  CONTINUE
   2  Usually  CONTINUE
   3  Some of the time  CONTINUE
   4  Never  CONTINUE
   8  DK  CONTINUE
   9  RF  CONTINUE

Q146  In your home, do you follow Jewish dietary laws strictly, to some extent, or not at all? (Boston) [SWITCH ORDER OF RESPONSES]

   1  Not at all  CONTINUE
   2  To some extent  CONTINUE
   3  Strictly  CONTINUE
   8  DK  CONTINUE
   9  RF  CONTINUE

Volunteering

Q147  During the past year, have you done any volunteer work for any organization, whether Jewish or not Jewish? This includes fund raising and attending meetings but not just donating to the organization. (NJPS)

   1  Yes  CONTINUE
   2  No  SKIP TO Q153
   8  DK  SKIP TO Q153
   9  RF  SKIP TO Q153
Q148 Have you done any volunteer work for, or sponsored by, a synagogue, Federation or other Jewish organization? (NJPS)

If needed: This includes any volunteering you do through a Jewish organization, no matter who you help.

1  Yes    CONTINUE
2  No    AUTOPUNCH Q150=1 SKIP TO Q151
8  DK    SKIP TO Q151
9  RF    SKIP TO Q151

Q149 During the past year, have you served on a committee or board of a Jewish organization? (new)

1  Yes    CONTINUE
2  No    CONTINUE
8  DK    CONTINUE
9  RF    CONTINUE

Q150 Have you done any volunteer work for any organization that is not Jewish? (NJPS)

1  Yes    CONTINUE
2  No    SKIP TO Q153
8  DK    SKIP TO Q153
9  RF    SKIP TO Q153

Q151 During the past year, have you served on a committee or board of a non-Jewish organization? (new)

1  Yes    CONTINUE
2  No    CONTINUE
8  DK    CONTINUE
9  RF    CONTINUE

Q152 During the past year, would you say you have spent…

1  More time volunteering for Jewish organizations    CONTINUE
2  More time volunteering for non-Jewish organizations CONTINUE
3  About the same amount of time volunteering for Jewish and non-Jewish organizations CONTINUE
8  DK    CONTINUE
9  RF    CONTINUE
Culture—Part 2

if S8=1 CONTINUE
ELSE SKIP TO Q154

Q153 During the past year, how frequently would you say you [ROTATE ITEMS]:

- Saw a movie or rented a video because it had Jewish content (NJPS, mv)
- Read a book, other than the Bible, because it had Jewish content (NJPS, mv)
- Read a Jewish newspaper, magazine or other Jewish publication (New York, mv)
- Participated in a Jewish email listserve, bulletin board or chat room (new, BP)
- Used general sites on the Internet like AOL or Yahoo to locate other Jews (new)

1 Not at all  CONTINUE
2 Once a year  CONTINUE
3 Once every few months  CONTINUE
4 Once a month or more  CONTINUE
5 Weekly or more  CONTINUE
8 DK  CONTINUE
9 RF  CONTINUE

Social Services

The next few questions will ask about the needs of members of your household.

Q154 First, I’d like to know about health. Would you say that your [relationship’s] health is… (HRS) [SWITCH ORDER]

1 Excellent  CONTINUE
2 Very good  CONTINUE
3 Good  CONTINUE
4 Fair  CONTINUE
5 Poor  CONTINUE
8 DK  CONTINUE
9 RF  CONTINUE

Q155 [Do you / Does any member of your household] have any kind of physical, mental, or other health condition—including developmental, emotional and learning disabilities—that has lasted for six months or more, which could limit or prevent educational opportunities or daily activities? (NJPS/mv)

1 Yes
if 1 PERSON HH AUTO-PUNCH SELF Q156 AND SKIP TO Q157
if > 1 PERSON HH CONTINUE
2 No  SKIP TO Q164
8 DK  SKIP TO Q164
9 RF  SKIP TO Q164
Q156 Who has these conditions? (NJPS)

ENTER RELATIONSHIP FOR HOUSEHOLD MEMBER CONTINUE
8  DK  SKIP TO Q164
9  RF  SKIP TO Q164

Q157 What kind of condition or disability [do you / does your relationship] have? (Boston 1985)

ENTER VERBATIM HERE:______________ CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q158 How frequently [does your / does your relationship’s] [condition / conditions] require assistance? (Boston/mv) [SWITCH ORDER]

1  Never  SKIP TO Q160
2  Less than once a week  CONTINUE
3  About once a week  CONTINUE
4  Several times a week  CONTINUE
5  Daily  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q159 Is the [assistance] [you receive / your relationship receives] financed primarily by a government funded program such as Medicare, personal health insurance, a social service agency, personal savings, help from family members, or some other source? (NJPS/mv) [ROTATE RESPONSES 1 TO 5]

1  A government funded program such as Medicare  CONTINUE
2  Personal health insurance  CONTINUE
3  A local social service agency  CONTINUE
4  Personal savings  CONTINUE
5  Help from family members, or  CONTINUE
6  Some other source? (SPECIfY:______________)  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q160 At any time during your effort to seek help or assistance with [condition], [were you / was your relationship] helped by a Jewish organization? (New York)

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q161 If quality and cost were equal, would you prefer to receive assistance from a Jewish organization? (Seattle) [SWITCH ORDER]
1 Have no preferences either way
2 Not prefer
3 Somewhat prefer
4 Strongly prefer
8 DK
9 RF

if Q155=1 & (Q34A<18 OR QS3A<22) CONTINUE
ELSE SKIP TO Q164

Q162 Have you begun to plan for services your [relationship] will need once [he / she] is 22 years old? (new)

1 Yes CONTINUE
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q163 Has your [relationship’s] condition prevented [him / her] from getting a Jewish education, made it very difficult for [her / him] to get a Jewish education, or has it not been an issue in terms of Jewish education? (New York) [SWITCH ORDER]

1 Prevented [him / her] from getting a Jewish education CONTINUE
2 Made it very difficult for [her / him] to get a Jewish education CONTINUE
3 It has not been an issue in terms of Jewish education CONTINUE
7 DO NOT WANT TO GET A JEWISH EDUCATION CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q164 [Do you / Does everyone in your household] currently have some sort of health insurance coverage? (New York)

1 Yes CONTINUE
2 No SKIP TO Q166
8 DK CONTINUE
9 RF CONTINUE

Q165 At any time in the past twelve months, has anyone in your household been without any health insurance coverage temporarily? (New York)

1 Yes
2 No
8 DK
9 RF
if (Q58>64 & Q59=1 & NO MOTHER IN HH_ROST) OR (q61>64 & Q62=1 & NO FATHER IN HH_ROST) CONTINUE
ELSE SKIP TO Q174

Next, I would like to ask you some questions about your [mother / father / parents].

Q166 Do you provide any financial assistance to your [parent/parents]? (new)

1  Yes    CONTINUE
2  No     CONTINUE
8  DK     CONTINUE
9  RF     CONTINUE

Q167 During the past year, did you [or any other member of your household] regularly provide any personal assistance to your [mother / father / parents] with cooking, housecleaning, shopping, or anything else? (Boston 1985)

1  Yes      CONTINUE
2  No      SKIP TO Q174
8  DK      SKIP TO Q174
9  RF      SKIP TO Q174

Q168 On average, how often do you assist your [mother / father / parents]? (new)
READ LIST

1. Every day             CONTINUE
2. A few times a week   CONTINUE
3. About once a week    CONTINUE
4. A few times a month  CONTINUE
5. Once a month         CONTINUE
6. Less than once a month, or CONTINUE
7. Never                CONTINUE
8. VOL DK               CONTINUE
9. VOL REF              CONTINUE

Q169 [Does your parent / Do your parents] still live independently? (Bergen/mv)

1  Yes          CONTINUE
2  No           SKIP TO Q170
3  ONE parent LIVES INDEPENDENTLY CONTINUE
8  DK           SKIP TO Q170
9  RF           SKIP TO Q174A

Q170 [Does your parent / Do your parents] receive personal care? (Bergen/mv)
1  Yes      SKIP TO Q174A
2  No      CONTINUE
8  DK      CONTINUE
9  RF      CONTINUE

Q171  [Does your parent / Do your parents] live in assisted living? (Boston/mv)

1  Yes      SKIP TO Q174A
2  No      CONTINUE
8  DK      CONTINUE
9  RF      CONTINUE

Q172  [Does your parent / Do your parents] live in a nursing home? (Boston/mv)

1  Yes      SKIP TO Q174A
2  No      CONTINUE
8  DK      CONTINUE
9  RF      CONTINUE

Q173  [Does your parent / Do your parents] live in supportive housing? (new)

1  Yes      CONTINUE
2  No      CONTINUE
8  DK      CONTINUE
9  RF      CONTINUE

Education

Q174A [Have you / Has your relationship] attended any type of school or college since September 2004? (NJPS, mv)

1. Yes      CONTINUE
2. No      SKIP TO Q175A
8. DK      SKIP TO Q175A
9. Ref      SKIP TO Q175A
If RELATIONSHIP currently in school:

Q174B In what year or grade of school or college [are you / is your relationship] enrolled? (NJPS, mv)

<table>
<thead>
<tr>
<th>Number</th>
<th>Grade/Year</th>
<th>Continue</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1st grade</td>
<td>CONTINUE</td>
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<tr>
<td>2</td>
<td>2nd grade</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>3</td>
<td>3rd grade</td>
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<td>4th grade</td>
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<td>5th grade</td>
<td>CONTINUE</td>
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<tr>
<td>6</td>
<td>6th grade</td>
<td>CONTINUE</td>
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<tr>
<td>7</td>
<td>7th grade</td>
<td>CONTINUE</td>
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<tr>
<td>8</td>
<td>8th grade</td>
<td>CONTINUE</td>
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<td>9</td>
<td>9th grade</td>
<td>CONTINUE</td>
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<tr>
<td>10</td>
<td>10th grade</td>
<td>CONTINUE</td>
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<tr>
<td>11</td>
<td>11th grade</td>
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<tr>
<td>12</td>
<td>12th grade</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>13</td>
<td>College Freshman (First year) (13th year)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>14</td>
<td>College Sophomore (Second year) (14th year)</td>
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</tr>
<tr>
<td>15</td>
<td>College Junior (Third year) (15th year)</td>
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</tr>
<tr>
<td>16</td>
<td>College Senior (Fourth year) (16th year)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>17</td>
<td>Post graduate 1 year (17th year)</td>
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<tr>
<td>18</td>
<td>Post graduate 2 years (18th year)</td>
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<td>19</td>
<td>Post graduate 3 years</td>
<td>CONTINUE</td>
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<tr>
<td>20</td>
<td>Post graduate 4 years</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>21</td>
<td>Post graduate 5 years</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>22</td>
<td>Post graduate 6 years</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>23</td>
<td>Post graduate 7 years</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>24</td>
<td>Post graduate 8 years or more</td>
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<tr>
<td>25</td>
<td>Kollel/Post-rabbinic studies—RECORD AND REPEAT</td>
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</tr>
<tr>
<td>26</td>
<td>Trade/Vocational school</td>
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<tr>
<td>27</td>
<td>Language school</td>
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<td>28</td>
<td>OTHER (SPECifY) _______________________________</td>
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<tr>
<td>97</td>
<td>NONE</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>98</td>
<td>DK</td>
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</tr>
<tr>
<td>99</td>
<td>RF</td>
<td>CONTINUE</td>
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</tbody>
</table>

Employment

Q175A [Are you / Is your relationship] currently employed full-time, employed part-time, retired, a homemaker, a student, unemployed, disabled and unable to work, or something else? [allow multiple answers]

<table>
<thead>
<tr>
<th>Number</th>
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<th>Continue</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Employed full-time</td>
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</tr>
<tr>
<td>2</td>
<td>Employed part-time</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>3</td>
<td>Retired</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>4</td>
<td>A homemaker</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>5</td>
<td>A student</td>
<td>CONTINUE</td>
</tr>
</tbody>
</table>
Q175B What type of work or occupation [do you have / did you do in your most recent job]?

If necessary: What kind of work [did] do you do at your job?

Probe: What are your most important activities or duties?

1 ENTER RESPONSE

CODE TO CENSUS BUREAU OCCUPATIONAL CLASSIFICATIONS

7 NONE
8 DK
9 RF

Retirement

if S3A<=55 SKIP TO Q184
if S3A>55 CONTINUE

The next questions we would like to ask you concern retirement. We are trying to understand people’s current and future needs in order to provide helpful programs and services.

Q176 At what age [if Q175A=3: did you] [if Q175A≠3: do you think you will] stop working full-time? (HRS)

<table>
<thead>
<tr>
<th>AGE</th>
<th>VOL DO NOT PLAN TO RETIRE</th>
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</tr>
</thead>
<tbody>
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<td>96</td>
<td></td>
<td>CONTINUE</td>
</tr>
<tr>
<td>97</td>
<td>97+</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>98</td>
<td>DK</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>99</td>
<td>RF</td>
<td>CONTINUE</td>
</tr>
</tbody>
</table>
Q177 At what age [if Q175A=3: did you] [if Q175A≠3: do you think you will] stop working part-time? (HRS)

AGE CONTINUE
9998 DK CONTINUE
9999 RF CONTINUE

Q178 Overall, how confident are you that you (and your spouse) will have enough money to live comfortably throughout your retirement years? (RCS) [SWITCH ORDER OF RESPONSES]

1 Not at all confident CONTINUE
2 A little confident CONTINUE
3 Somewhat confident CONTINUE
4 Very confident CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q179 Next, I would like to know how confident you [and your spouse] are about certain aspects related to retirement. (RCS) [ROTATE ITEMS, SWITCH ORDER OF RESPONSES]

A. How confident are you that you (are doing/did) a good job of preparing financially for your retirement.
B. How confident are you that you will have enough money to take care of your medical expenses during your retirement.
C. How confident are you that you will have enough money to take care of your basic expenses during your retirement.
D. How confident are you that you will have enough money to pay for long-term care, such as nursing home or home health care, should you need it during your retirement.
E. How confident are you that you will be able to leave money after death.

1 Not at all confident
2 A little confident
3 Somewhat confident
4 Very confident
8 DK
9 RF

if Q175A≠3 CONTINUE
if Q69>Q176 & Q175A=3 SKIP TO Q182
ELSE SKIP TO Q183

Q180 When you [and your relationship] do retire, are you likely to move to a different location or stay where you are? (HRS)

1 Move to different location CONTINUE
2 Stay where we are SKIP TO Q183
8 DK SKIP TO Q183
9 RF SKIP TO Q183
Q181 Is that place in the Greater Boston area, elsewhere in Massachusetts, in another state, or in another country? [ALLOW MULTIPLES] (new)

1. In the Greater Boston area  
2. Elsewhere in MA (SPECify)  
3. In another state (SPECify)  
4. In another country (SPECify)  
8. DK  
9. RF

Q182 When you [and your relationship] most recently moved, was it for a better lifestyle, [to be closer to your children], to be close to medical facilities, or for some other reason? [allow multiples] (new)

1. For a better lifestyle  
2. Be closer to my children  
3. Be closer to medical facilities  
4. Other (SPECify)  
8. DK  
9. RF

Q183 [Will you need additional financial assistance when you retire / Have you needed additional financial assistance since you retired]?

1. Yes  
2. No  
8. DK  
9. RF

Poverty

I have a few general questions about your financial situation.

Q184 Which of the following words or phrases best describes your [household’s] standard of living? [SWITCH ORDER OF ITEMS 1-6] (Boston)

1. Prosperous  
2. Living very comfortably  
3. Living reasonably comfortably  
   if (Q57=1 OR Q60=1) & Q173>1 CONTINUE  
   ELSE SKIP TO CONDITION BEFORE Q185B  
4. Just getting along  
   if (Q57=1 OR Q60=1) & Q173>1 CONTINUE  
   ELSE SKIP TO CONDITION BEFORE Q185B  
5. Nearly poor  
   if (Q57=1 OR Q60=1) & Q173>1 CONTINUE  
   ELSE SKIP TO CONDITION BEFORE Q185B
if (Q57=1 OR Q60=1) & Q173>1 CONTINUE
ELSE SKIP TO CONDITION BEFORE Q185B

8 DK CONTINUE
if (Q57=1 OR Q60=1) & Q173>1 CONTINUE
ELSE SKIP TO CONDITION BEFORE Q185B

9 RF CONTINUE
if (Q57=1 OR Q60=1) & Q173>1 CONTINUE
ELSE SKIP TO CONDITION BEFORE Q185B

Q185A Do you receive any financial assistance from your parents? (new)

1 Yes
if (ADULT CHILD HH_RHOST) OR (Q39>21 & Q38<98) CONTINUE
ELSE SKIP TO Q187

2 No
if (ADULT CHILD HH_RHOST) OR (Q39>21 & Q38<98) CONTINUE
ELSE SKIP TO Q187

8 DK
if (ADULT CHILD HH_RHOST) OR (Q39>21 & Q38<98) CONTINUE
ELSE SKIP TO Q187

9 RF
if (ADULT CHILD HH_RHOST) OR (Q39>21 & Q38<98) CONTINUE
ELSE SKIP TO Q187

Q185B Do you receive any financial assistance from your children? (new)

1 Yes SKIP TO Q187
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q186 Do you provide any financial assistance to your adult [child / children]? (new)

1 Yes
if Q184=1 SKIP TO Q190A
if Q184=2 SKIP TO Q189
if Q184>=3 & Q184<=9 CONTINUE

2 No
if Q184=1 SKIP TO Q190A
if Q184=2 SKIP TO Q189
if Q184>=3 & Q184<=9 CONTINUE

8 DK
if Q184=1 SKIP TO Q190A
if Q184=2 SKIP TO Q189
if Q184>=3 & Q184<=9 CONTINUE

9 RF
if Q184=1 SKIP TO Q190A
Q184=2 SKIP TO Q189
if Q184>=3 & Q184<=9 CONTINUE

Q187 In the last 12 months did [you / anyone in your household] ever cut the size of your meals or skip meals because there wasn’t enough money for food? (CPS)

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q188 In the past 12 months did [you / anyone in your household] need prescription medicines but didn’t get them because you couldn’t afford it? (CTS modified to fit CPS format)

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

ASK if Q127=1 OR Q128=1 OR Q133=1

Q189 Do you pay lower membership fees at any Jewish organization because of your income level? (new)

1  Yes
2  No
8  DK
9  RF

Jewish Identity—Part 4

Q190 There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally [ROTATE ORDER, SWITCH ORDER OF RESPONSES]:

a) Giving to charity (CJ)
b) Being part of a Jewish community (CJ)
c) Supporting Israel (CJ)
d) Observing Jewish religious law (CJ)
e) Supporting Jewish organizations (CJ)
f) Attending synagogue (CJ)
g) Studying Jewish texts (CJ)
h) Countering antisemitism (CJ)
i) Volunteering for Jewish organizations (new)

1  Not at all  CONTINUE
2  Only a little  CONTINUE
3  Somewhat  CONTINUE
4  A lot  CONTINUE
7  NA  CONTINUE
Philanthropy

Q191 Over the past year, [have you / has anyone in your household] made a monetary contribution to any charity or cause, other than membership dues? (NJPS/mv)

1 Yes CONTINUE
2 No SKIP TO Q194
8 DK SKIP TO Q194
9 RF SKIP TO Q194

Q192 Which of the following best describes your contributions… (new) [SWITCH ORDER OF RESPONSES]

1 All Jewish CONTINUE
2 Mostly Jewish CONTINUE
3 About equal CONTINUE
4 Mostly non-Jewish CONTINUE
5 All non-Jewish SKIP TO Q194
8 DK CONTINUE
9 RF CONTINUE

Q193 Over the past year, have you made contributions to: (new)
   a) Combined Jewish Philanthropies of Greater Boston
   b) Another Jewish Federation
   c) A synagogue, in addition to your regular dues
   d) Any other Jewish organization

1 Yes
2 No
8 DK
9 RF

if (Q193A NE 1 & Q193B NE 1) CONTINUE.
if Q193A=1 OR Q193B=1 SKIP TO Q195.

Q194 Have you ever given money to a Jewish Federation? (new)

1 Yes CONTINUE
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q195 In the past year, did you receive any requests to contribute to Combined Jewish Philanthropies… (Boston) [ROTATE ORDER OF RESPONSES 1 TO 4]
Methodological Report

A By mail
B By telephone
C By email
D In person
E Did not receive any requests

1 Yes
2 No
8 DK
9 RF

Q196 What proportion of your pre-tax income do you give to any charity or cause?
READ LIST (new)

1 Less than one percent (0%-0.9%)
   if S8=1 CONTINUE
   if S8≠1 SKIP TO Q198
2 Between one percent and five percent (1%-4.9%)
   if S8=1 CONTINUE
   if S8≠1 SKIP TO Q198
3 Between five and ten percent (5%-9.9%)
   if S8=1 CONTINUE
   if S8≠1 SKIP TO Q198
4 Ten percent or more (10% and above)
   if S8=1 CONTINUE
   if S8≠1 SKIP TO Q198
8 DK
   if S8=1 CONTINUE
   if S8≠1 SKIP TO Q198
9 RF
   if S8=1 CONTINUE
   if S8≠1 SKIP TO Q198

Q197 The Jewish community supports numerous social, educational, and support services. I’m going to read you a list of 5 such services. How important do you personally think it is for the Boston area Jewish community to provide financial support for: (Boston)
A. Social services for Jewish individuals, families and children
B. Jewish education
C. Jewish activities for teenagers and young adults
D. Helping Israel provide social and educational services
E. Supporting Jewish communities in other parts of the world

1 Extremely important
2 Very important
3 Fairly important
4 Not very important
8 DK
9 RF

Political Views

Q198 How would you describe your political views—very conservative, conservative, moderate, liberal, or very liberal? (SRBI polls) [SWITCH ORDER OF RESPONSES]

1 Very liberal
2 Liberal
3 Moderate
4 Conservative
5 Very conservative
8 DK
9 RF

Antisemitism

Q199 Have you personally experienced any antisemitism during the past year? (Boston)

1 No
2 Yes
3 MAYBE / CAN’T SAY FOR SURE
8 DON’T KNOW
9 REFUSED
In closing, I’d like to ask you a few brief demographic questions.

**Wealth and Assets**

Q200  For statistical purposes only, please stop me when I mention the category that includes your household's total income before taxes from all sources, for 2004. (NJPS)

1  Less than $15,000  CONTINUE
2  $15,000 to $25,000 ($24,999)  CONTINUE
3  $25,000 to $35,000 ($34,999)  CONTINUE
4  $35,000 to $50,000 ($49,999)  CONTINUE
5  $50,000 to $75,000 ($74,999)  CONTINUE
6  $75,000 to $100,000 ($99,999)  CONTINUE
7  $100,000 to $150,000 ($149,999)  CONTINUE
8  $150,000 to $200,000 ($199,999)  CONTINUE
9  $200,000 to $300,000 ($299,999)  CONTINUE
10  $300,000 to $500,000 ($499,999)  CONTINUE
11  $500,000 or more  CONTINUE
98  DK  CONTINUE
99  RF  CONTINUE

Q201  Please think about the total value of your home, automobiles, household belongings, pensions, and other personal financial resources. Were your [household’s] total assets or net worth in 2004 under or over $250,000? (NJPS/mv)

1  Under $250,000
   if ((S23Gender OF RESPONDENT NE S23Gender OF SPOUSE/DOMESTIC PARTNER) OR Q75=2 OR Q75=4) & TREATMENT=7 SKIP TO P1
   if ((S23Gender OF RESPONDENT NE S23Gender OF SPOUSE/DOMESTIC PARTNER) OR Q75=2 OR Q75=4) & TREATMENT<7 SKIP TO M1
   ELSE SKIP TO Q203
2  Over $250,000  CONTINUE
8  DK
   if ((S5A OF RESPONDENT NE S23Gender OF SPOUSE/DOMESTIC PARTNER) OR Q75=2 OR Q75=4) & TREATMENT=7 SKIP TO P1
   if ((S23Gender OF RESPONDENT NE S23Gender OF SPOUSE/DOMESTIC PARTNER) OR Q75=2 OR Q75=4) & TREATMENT<7 SKIP TO M1
   ELSE SKIP TO Q203
9  RF
   if ((S23Gender OF RESPONDENT NE S23Gender OF SPOUSE/DOMESTIC PARTNER) OR Q75=2 OR Q75=4) & TREATMENT=7 SKIP TO P1
   if ((S23Gender OF RESPONDENT NE S23Gender OF SPOUSE/DOMESTIC PARTNER) OR Q75=2 OR Q75=4) & TREATMENT<7 SKIP TO M1
   ELSE SKIP TO Q203
Q202 Please stop me when I reach the category that includes your [household’s] total net worth. (NJPS)

1  $250,000 to $500,000 ($499,999)
2  $500,000 to one million dollars ($999,999)
3  One million to 5 million dollars, or
4  Over 5 million dollars?
8  DK
9  RF

if ((S5A OF RESPONDENT NE S5A OF SPOUSE/DOMESTIC PARTNER) OR Q75=2 OR Q75=4) & TREATMENT=7 SKIP TO P1
if ((S5A OF RESPONDENT NE S5A OF SPOUSE/DOMESTIC PARTNER) OR Q75=2 OR Q75=4 OR Q76=1 OR Q76=4 OR Q76=8 OR Q76=9) & TREATMENT<7 SKIP TO M1
ELSE CONTINUE

Rationale: where we know Partner and RS gender we can calculate Q203 ourselves.
e.g. Q76
1=no partner
2=male partner
3=female partner
4=unspec partner

Sexual Orientation

Q203 Which of the following best describes you? Heterosexual or straight, gay, [lesbian], bisexual, or transgender? (MYBS/mv)

1  Straight/heterosexual CONTINUE
2  Gay CONTINUE
3  Lesbian CONTINUE
4  Bisexual CONTINUE
5  Transgender CONTINUE
6  TRANSSEXUAL CONTINUE
7  Other (SPECify) CONTINUE
8  DK CONTINUE
9  RF CONTINUE

if TREATMENT<7 CONTINUE
if TREATMENT=7 SKIP TO P1

Multiplicity Screener

The pool of people from whom we draw a random member to ask contact information is as follows:
1. **Non-resident children of RS** (Q38>0 & Q38<98) older than 18 (Q39>17) with a Jewish parent (Q41<4) OR who were raised as a Jew (Q42=1 or Q43A<3), OR currently consider self to be a Jew (Q43=1), AND living inside the Greater Boston area (Q44=2);

2. **Non-resident siblings of RS** (Q53 >0 and Q56A=2) who have a Jewish parent (Q54 <4) OR is raised Jewish (Q54B<3), OR currently consider self Jewish (Q55=1) AND living inside greater Boston area (Q56=2);

3. **Non-resident mother of RS** (Q60=1), who has a Jewish parent (Q58A <4) OR was raised Jewish (Q58B<3), OR currently consider self Jewish (Q58C=1) AND living inside greater Boston area (Q59=2);

4. **Non-resident father of RS** (Q57=1, for father: Q60=1), who has a Jewish parent (Q61A<4) OR was raised Jewish (Q61B<3), OR currently consider self Jewish (Q61C=1) AND living inside greater Boston area (Q62=2);

**CATI:** Randomly pick one to ask about in M1.

Note that for non-res child and Sibling, we will have to ask using the roster because there may be more than one—e.g. may randomly pick 2nd oldest non-resident child or randomly pick 3rd oldest sibling.

M1 We would like to include your [child / sibling / parent] in our survey of the Jewish population of Boston and pay them $18 on your behalf if they are selected. Since this is a telephone survey, we need their telephone number. Can I say that you recommended them?

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<td>2</td>
<td>No</td>
<td>SKIP TO P1</td>
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<tr>
<td>8</td>
<td>DK</td>
<td>SKIP TO P1</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>SKIP TO P1</td>
</tr>
</tbody>
</table>

M2 What is your [relationship’s] telephone number?

M3 May I have their name?
Panel Permission

P1 We would like to include you in future studies of critical issues facing the Jewish community in Boston. Do I have your permission to keep your contact information on file? This will only be used for future surveys of the Jewish community and will not be used for fundraising or any other purpose.

1 Yes
   if TREATMENT CODE=6 OR 7 CONTINUE
   ELSE SKIP TO CLOSING
2 No
   if TREATMENT CODE=6 OR 7 CONTINUE
   ELSE SKIP TO CLOSING

Postincentive

if $18 POSTINCENTIVE

I1 As a way of thanking you for participating, we will send you or a charity nominated by you a check for $18. Would you like us to write the check to be sent to a charity or to you?

1 Charity CONTINUE
2 Self SKIP TO I3
3 Don’t send SKIP TO CLOSING

I2 The charities are United Way of Massachusetts Bay, the Jimmy Fund, the American Jewish Joint Distribution Committee, and Jewish social service agencies in the Boston area [ROTATE]. Which organization would you like to select?

If needed:

- **United Way of Massachusetts Bay** works with community partners to create lasting, positive change on issues like housing, job training, and health insurance for children.
- **The Jimmy Fund** supports the fight against cancer in children and adults at Boston’s Dana-Farber Cancer Institute, helping to raise the chances of survival for cancer patients worldwide.
- **The American Jewish Joint Distribution Committee** provides aid to Jewish communities overseas, supports social services in Israel, and provides non-sectarian aid in times of crisis like natural disasters, war, and famine.
- **The Jewish social agencies** are the Jewish Family & Children’s Service, the Jewish Family Service of Metrowest, and the Jewish Vocational Service. These agencies support people of all faiths at critical stages of their lives.

1 United Way SKIP TO CLOSING
2 Jimmy Fund SKIP TO CLOSING
3 American Jewish Joint Distribution Committee SKIP TO CLOSING
4 Jewish social service agencies SKIP TO CLOSING
In order to send you the check, I will need your full name and mailing address. This information will not be used for any other reason.

Closing

This completes the interview. Again, I’m [name] from [survey research contractor]. Thank you very much for your help—it is greatly appreciated. Let me assure you again that all your answers are completely confidential and will not be identified with you in any way. Thank you very much for your cooperation and have a good day/evening.
Appendix C. Initial Instrument

Boston Jewish Community Study 2005
Survey Instrument

The following abbreviations have been used to denote the source of questions:

Bergen  Bergen County 2001 (Sheskin)
Boston  Boston 1995 (Israel)
CJ  Connections & Journeys c. 1995 (Horowitz)
CTS  Community Tracking Study Household Survey 2000-1 (Robert Wood Johnson Foundation)
ELCS  End of Life Health Care Survey (AARP)
Houston  Houston 2001 (Phillips)
HRS  Health and Retirement Survey (National Institute on Aging)
JW  Jew Within c. 1999 (Cohen and Eisen)
MYBS  Massachusetts Youth Behavior Survey 1999 (Mass. govt.)
/mv  Minor variation in wording
new  Question developed by CMJS staff to fill perceived lacuna
New York  New York 2002 (Ukeles)
NHLS  National Health and Social Life Survey (RWJF et al.)
NJPS  NJPS 2000-01
RPLS  Religion and Public Life Survey 2002 (Pew)
Pittsburgh  Pittsburgh 2002 (Ukeles)
Rhode Island  Rhode Island 2002 (Sheskin)
RCS  Retirement Confidence Survey (Employee Benefit Res. Inst.)
Seattle  Seattle 2000 (Phillips)
S2K  Synagogue 2000 Denver Instrument (Sales 200?)
SAMPLE INFORMATION READ-IN:

k) PHONE NUMBER
l) SAMPLE TYPE:
   1> RDD unlisted
   2> RDD listed
   3> LIST
   4> MULTIPLICITY

m) DENSITY CODES
   1> High (.2-1.0)
   2> Medium (.1-.19)
   3> Low (.05 to .09 OR <.05 and either next to a high incidence area or contains a syna-
      gogue)
   4> Unsampled (residual)

n) TREATMENT CODES FOR PILOT ONLY

No pre-notification or pre-incentive for pilot.

All types get $18 post-incentive for completing survey.

RDD unlisted (100%)—Sample Type 1

1> DIRECT SCREENER for RDD sample (50% RDD)
2> INDIRECT SCREENER for RDD sample (50% RDD)

RDD Listed (100%)—Sample Type 2

7> Not used for pilot
8> Not used for pilot
8> Not used for pilot
9> Not used for pilot

LIST (100%) – Sample Type 3
Hello, my name is ______. I am calling from SRBI. We are NOT asking for money. We are NOT selling anything. We are doing a study of Greater Boston on behalf of Combined Jewish Philanthropies of Boston, as we do every 10 years.

**[IF TREATMENT CODE=7 (MULTIPLICITY SAMPLE)]**

We were referred to you by [NAME OF REFERRING RESPONDENT]. As a token of appreciation for participating in our research study, we will pay you $18.

We need some information about everyone who lives in Boston, whether Jewish or not. All your answers are completely confidential and will not be identified with you in any way. This survey will take approximately 5 minutes. Participating in this survey is entirely voluntary and you may ask us to stop at any time.

**[IF TREATMENT CODE=3,5]**

You may have received a letter from us with a $2 bill in the past few days.

*Adult check*

A1. Just to confirm, are you an adult, age 18 or older?
7. Yes

8. No—May I please speak to an adult household member? \([\text{when this skips back, make sure it comes back here for 2\textsuperscript{nd} go}]\)

9. No adult 18 or older in HH (Screen-out A1: No adult 18\(^{+}\) in HH)

**DENSITY:** CATI QUESTION WHICH TRANSLATES THE ZIP CODES INTO ONE OF THE FOUR STRATUMS. YOU ALSO NEED TO ADD THE STRATUM CODES.

**DENSITY CODES**

- 1> High (.2-1.0)
- 2> Medium (.1-.19)
- 3> Low (.05 to .09 OR <.05 and either next to a high incidence area or contains a synagogue)
- 4> Unsampled (residual)

*Problems facing the nation*

S1. What is the most important problem facing the country today? (DO NOT READ LIST)

7. Economy
8. Iraq War/Iraq Situation
9. Terrorism/War on terrorism
10. Unemployment/job security
11. Healthcare
12. Other
10. (VOL) Don’t know
11. (VOL) Refused

*Religion and the state*

S2a. At the present time, do you think religion as a whole is increasing its influence on American life or decreasing its influence? (RPLS)

1 Increasing influence CONTINUE
2 Decreasing influence CONTINUE
3 (VOL) Same CONTINUE
8 DK SKIP TO S2b
9 RF SKIP TO S2b
S2a1. All in all, do you think this is a good thing or a bad thing? (RPLS)

1   Good thing
2   Bad thing
3   (VOL) Both
4   (VOL) Neither
5   (VOL) Depends
8   DK
9   RF

ALL CONTINUE

S2b. I’d like to read you a list of some programs and proposals that are being discussed in this country today. For each one, please tell me whether you strongly favor, favor, oppose, or strongly oppose it.

a) Allowing churches and other houses of worship—along with other organizations—for government funding to provide social services such as job training or drug treatment counseling to people who need them (Pew)

b) School vouchers that can be used at schools run by religious organizations (new)

1   Strongly favor
2   Favor
3   Oppose
4   Strongly oppose
8   DK
9   RF

ALL CONTINUE

S2c. Now I’m going to read you some pairs of statements. As I read each pair, tell me whether the first statement or the second statement comes closer to your own views, even if neither is exactly right. (RPLS)
a) Is…

1  The strength of American society is based on the religious faith of its people, OR is
2  Our society would be strong even if most Americans did not have a religious faith
3  (VOL) Neither
8  DK
9  RF

b) Are…

1  Children ARE more likely to grow up to be moral adults when they are raised in a religious faith, OR are
2  Children are just as likely to grow up to be moral adults whether or not they are raised in a religious faith
3  (VOL) Neither
8  DK
9  RF

ALL CONTINUE

Geographic eligibility

S18  To make sure I’m calling the correct area, may I please have your home zip code?

If necessary: This just helps us group neighborhoods together.

If multiple homes: Your home in the Boston area, if you have one.

ENTER ZIPCODE RESPONSE
99998  DK
99999  RF

S/O ZIP: If not one of the zip codes on the list, or S18=DK | S18=RF, screen out: “Thank you for your time. Have a nice day/evening.”
In order to be sure we are representing the opinions of people in different kinds of households, I have a few questions on the members in your household…

*Household enumeration*

S3. How many people usually live in your household—including yourself? That is, how many people live with you for most of the year—again, including yourself. We don’t want you to include anyone living somewhere else now, such as at school or in the service. (NJPS)

**ENTER NUMBER OF HOUSEHOLD MEMBERS**

98 DK

99 REF

If DK or REFUSED, go to a probe that asks:

"I need to know how many people usually live in your household so that I know which questions to ask."

If they still DK or refuse again, it should SCREEN OUT DK or REF S3.

**IF S3 > 1, ASK S4.**

**IF S3=1, AUTO-PUNCH S4 AS “SELF” (CODE 19) AND GO TO S5.**

*Household relationships*
S4. So that I can easily refer to [IF S3 = 2 the other person / IF S3 > 2 these other people], please tell me their relationship to you [starting with the oldest other adult and then the next oldest]? (NJPS)

REPEAT FOR EACH MEMBER OF HOUSEHOLD

[CATI: ALLOW UP TO 12 MEMBERS, TOTAL NUMBER OF RESPONSES TO THIS QUESTION MUST EQUAL THE NUMBER IN S1]

16. Husband
17. Wife
18. Spouse (gender unspecified)
19. Father
20. Mother
21. Son
22. Daughter
23. Brother
24. Sister
25. Mother-in-law
26. Father-in-law
27. Son-in-law
28. Daughter-in-law
29. Boyfriend/Fiancé (male)/Domestic partner (male)
30. Girlfriend/Fiancée (female)/Domestic partner (female)
31. Fiance (gender unknown)/Domestic Partner (gender unspecified)
32. Other relative (specify)
33. Other non-relative (specify)
34. SELF (CATI: DO NOT DISPLAY FOR INTERVIEWERS)
100. (VOL) Don’t know
101. (VOL) Refused

REL_GRD: CATI: RELATIONSHIP GRID (AUTO PUNCH MEMBER #1 = SELF)

Respondent (member #1) SELF
Member #2
Member #3
Member #4
Member #5
Member #6
Member #7
Member #8
Member #9
Member #10
Member #11
Member #12

Gender
ASK S5A & S5B FOR ALL

IF S4 = 3 | S4 = 16 | S4 = 17 | S4 = 18 | S4 = 19 CONTINUE
if s4=1  autopunch = 1
ELSE SKIP TO S5B

S5A. RECORD RESPONDENT GENDER.

ASK IF NOT CLEAR FROM RESPONDENT RESPONSE TO S4: [Are you/ Is your<RELATIONSHIP FROM S4>] male or female?

[INTERVIEWER: PLEASE DO NOT ASSUME GENDER, PROBE WHERE NECESSARY]

[CATI: TOTAL NUMBER OF RESPONSES TO THIS QUESTION MUST EQUAL THE NUMBER IN S3]

4. Male
5. Female
6. (VOL) Refused gender information

Age

S5B. How old [are you/is your<PERSON>].
(RANGE 1-97, 97 OR OLDER=97, AGE UNDER 1 YEAR=1, DON’T KNOW=98, REFUSED=99)

[CATI: TOTAL NUMBER OF RESPONSES TO THIS QUESTION MUST EQUAL THE NUMBER IN S3]

IF SELF<18: ADD: “I can only interview an adult, age 18 or older, who currently lives in this household.” SKIP TO A1.

IF S5B>17 & S5B<98 SKIP TO S5C
IF S5B>1 & S5B<18 SKIP TO HH_ROST
IF S5B>97 CONTINUE

S5B1 Read: “We need to know approximately what age people are to make sure we ask the right questions.”

IF S4=1 | S4=2 | S4=3 | S4=4 | S4=5 | S4=10 | S4=11 | S4=12 | S4=13 | S4=19 SKIP TO S5B4

S5B2 Is your [relationship] at least 18 years old?

1  Yes  SKIP TO S5B4
2  No  CONTINUE
Is your relationship

1 0 to 3 years old
2 4 to 5 years old
3 6 to 8 years old
4 9 to 12 years old
5 13 to 17 years old
8 DK
9 RF

Are you / Is your <RELATIONSHIP>?

1 18 to 54 years old CONTINUE
2 55 to 64 years old CONTINUE
3 At least 65 years old CONTINUE
8 DK CONTINUE
9 RF CONTINUE

What is the highest educational degree [you have / your <RELATIONSHIP> has] received? [DO NOT READ]

1 None, or grade 1-8
2 High school incomplete (Grades 9-11)
3 High school graduate (Grade 12 or GED certificate)
4 Technical, trade, or vocational school AFTER high school
5 Some college, no 4-year degree (including associate degree)
6 College graduate (B.S., B.A., or other 4-year degree)
7 Some post-graduate training or professional schooling after college (e.g., toward a master's degree or Ph.D.; law or medical school)
8 Master’s degree (e.g., M.A., M.S., M.S.W., M.Div.)
9 Professional degree (e.g., J.D., LL.B., LL.M., M.D./D.O., D.D.S.)
10 Doctoral degree (e.g., Ph.D., Ed.D., LL.D.)
11 Rabbinical ordination (Smicha)
12 (VOL) Other degree (SPECIFY) _____________________
97 (VOL) NONE
98 (VOL) DK
99 (VOL) Refused
HH_ROST: CATI: CREATE HOUSEHOLD ROSTER GRID

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Currently Jewish

The following questions are for classification purposes only.

S7  Do you consider yourself to be Jewish?

1  Yes
2  No
3  (VOL) Half-Jewish
8  DK
9  RF

IF 1 ADULT & (S7=1 | S7=3) AUTOPUNCH S8C SKIP TO S9
IF 1 ADULT & (S7=2 | S7=8 | S7=9) SKIP TO S10
IF > 1 ADULT & (S7=2 | S7=8 | S7=9) SKIP TO S8B
IF > 1 ADULT & (S7=1 | S7=3) CONTINUE
S8A [IF 2 ADULTS IN HH: Does your <RELATIONSHIP> / IF > 2 ADULT IN HH: Do all the other adults in your household] consider themselves to be Jewish?

1 Yes
2 No
8 DK
9 RF

IF 2 ADULTS IN HH AUTOPUNCH S8C AND SKIP TO S9
IF >2 ADULTS IN HH & S8A>1 AUTOPUNCH S8C AND SKIP TO S9
ELSE SKIP TO S10

S8B Does [IF 2 ADULTS IN HH: your <RELATIONSHIP> / IF > 2 ADULT IN HH: any adult in your household] consider themselves to be Jewish?

1 Yes
2 No
8 DK
9 RF

IF 2 ADULTS IN HH AUTOPUNCH S8C
IF >2 ADULTS IN HH & S8B>1 SKIP TO S10

S8C Which adult or adults in your household currently consider themselves to be Jewish?] (MULTIPLE RESPONSE)

CATI: DISPLAY HOUSEHOLD ROSTER GRID (HH_ROST) AND SELECT FROM THE GRID

98 DK
99 RF

IF 1 ADULT & S8C = JEWISH CONTINUE

IF 1 ADULT & S8C ne JEWISH SKIP TO S10

IF >1 ADULTS IN HH & ALL JEWISH CONTINUE

IF >1 ADULTS IN HH & NONE JEWISH SKIP TO S10

IF >1 ADULTS IN HH & RS JEWISH CONTINUE

IF >1 ADULTS IN HH & RS NON JEWISH SKIP TO S9B FOR EVERY PERSON IN S8C = JEWISH

S9 Which branch of Judaism (JUDY-ism) do you identify with, if any? [DO NOT READ RESPONSES]

1 Reform
2 Conservative
3 Orthodox
4 Reconstructionist
5 Secular / No religion / Atheist / Cultural Jew
6 No branch in particular / Just Jewish, or
7 Other (SPECIFY)
98 DK
99 RF

IF 1 JEWISH ADULT IN HH AUTOPUNCH S9B AND SKIP TO S10

IF 2 S8C=JEWISH ADULTS IN HH AUTOPUNCH S9B FOR RS AND ASK S9B FOR [RELATIONSHIP]

IF >2 S8C=JEWISH ADULTS IN HH & S9 > 0 & S9 < 98 AUTOPUNCH S9B FOR RS AND CONTINUE
IF >2 S8C=JEWISH ADULTS IN HH & S9 = 98 | S9 = 99 AUTOPUNCH S9B FOR RS AND ASK S9B FOR EVERY OTHER JEWISH ADULT

S9A Do all the adults in your household consider themselves to be <VALUE OF S9>?

1 Yes
2 No
8 DK
9 RF

IF >2 S8C=JEWISH ADULTS IN HH & S9A=1 AUTOPUNCH S9B=S9 FOR ALL JEWISH ADULTS IN HH AND SKIP TO S10
ELSE CONTINUE

S9B Which branch of Judaism (JUDY-ism) does your <RELATIONSHIP> identify with, if any? [DO NOT READ RESPONSES]

1 Reform
2 Conservative
3 Orthodox
4 Reconstructionist
5 Secular / No religion / Atheist / Cultural Jew
6 No branch in particular / Just Jewish, or
7 Other (SPECIFY)
98 DK
99 RF
ALL CONTINUE

_Raised Jewish_

ASK ALL

S10 Were you raised as a Jew?

1 Yes
2 No
3 (VOL) Half-Jewish
8 DK
9 RF

IF 1 ADULT IN HH & (S10=1 | S10=3) AUTOPUNCH S11C AND SKIP TO S12
IF 2 ADULTS IN HH AUTOPUNCH S11C FOR RS AND ASK S11C FOR [RELATIONSHIP]
IF >2 ADULTS IN HH & S10 = 1 | S10 = 3 AUTOPUNCH S11C FOR RS AND CONTINUE
IF >2 ADULTS IN HH & S10 = 2 | S10 = 8 | S10 = 9 AUTOPUNCH S11C FOR RS AND SKIP TO S11B

S11A Were all the other adults in your household raised as Jews?

1 Yes
2 No
8 DK
9 RF

IF S11A = 1 AUTOPUNCH S11C AND SKIP TO S12
IF S11A > 1 SKIP TO S11C
S11B  Was any adult in your household raised as a Jew?

1  Yes
2  No
8  DK
9  RF

IF S11B = 2 AUTOPUNCH S11C AND SKIP TO S12
IF S11B = 1 | S11B = 8 | S11B = 9 CONTINUE

S11C  Which adult or adults in your household were raised as Jews?] (MULTIPLE RESPONSE)

CATI: DISPLAY HOUSEHOLD ROSTER GRID (HH_ROST) AND SELECT FROM THE GRID

98  DK
99  RF

IF ANY ADULT IN HH RAISED JEWISH OR CURRENTLY JEWISH SKIP TO S19
ELSE CONTINUE

Jewish parentage

S12  Do you have a Jewish parent?

1  Yes
2  No

(VOL) Jewish and non-Jewish parents

8  DK
9  RF
IF 1 ADULT HH AUTOPUNCH S13C

IF 2 ADULT HH AUTOPUNCH S13C FOR RS AND ASK S13C OF OTHER ADULT IN HH

IF > 2 ADULT & (S12=2 | S12=8 | S12=9) AUTOPUNCH S13C FOR RS AND SKIP TO S13B FOR ALL OTHER ADULTS IN HH

IF > 2 ADULT & (S12=1 | S12=3) AUTOPUNCH S13C FOR RS AND CONTINUE FOR ALL OTHER ADULTS IN HH

S13A Do all the other adults in your household have a Jewish parent?

1 Yes
2 No
8 DK
9 RF

IF S13A=2 AUTOPUNCH S13C FOR RS AND ASK S13C FOR ALL OTHER ADULTS IN HH

IF S13A=1 | S13A = 8 | S13A = 9 AUTOPUNCH S13C FOR ALL

S13B Does any adult in your household have a Jewish parent?

1 Yes
2 No
8 DK
9 RF
IF > 2 ADULTS IN HH & S13B=1 AUTOPUNCH S13C FOR RS AND ASK S13C FOR ALL OTHER ADULTS IN HH

IF >2 ADULTS IN HH & S13B=2 | S13B = 8 | S13B = 9 AUTOPUNCH S13C FOR ALL

S13C  Which adult or adults in your household have a Jewish parent?] (MULTIPLE RESPONSE)

CATI: DISPLAY HOUSEHOLD ROSTER GRID (HH_ROST) AND SELECT FROM THE GRID

98    DK

99    RF

IF ANY ADULT HAS A JEWISH PARENT SKIP TO S18 (ZIPCODE)
ELSE CONTINUE

RANDOMLY SELECT 20% OF INELIGIBLE HHs FOR FOLLOWING SECTION ELSE SKIP TO S19
Current Religion

S14A What is your current religion, if any?

[ALLOW MULTIPLES]

6. Catholic/Roman Catholic
   IF 1 HH ADULT AUTOPUNCH S14E THEN SKIP TO Q15
   IF 2 HH ADULT AUTOPUNCH S14E FOR RS THEN SKIP TO S14E
   IF >2 HH ADULT AUTOPUNCH S14E FOR RS THEN SKIP TO S14D

7. Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopalian, Pentecostal, Church of Christ etc) CONTINUE
8. Other (includes Jehovah’s Witnesses, Orthodox Christians, Unitarian Universalist) SKIP TO S14C
9. None (No religion, not a believer, atheist, agnostic, secular, humanist)
   IF 1 HH ADULT AUTOPUNCH S14E THEN SKIP TO Q15
   IF 2 HH ADULT AUTOPUNCH S14E FOR RS THEN SKIP TO S14E
   IF >2 HH ADULT AUTOPUNCH S14E FOR RS THEN SKIP TO S14D

8. DK IF 1 HH ADULT AUTOPUNCH S14E THEN SKIP TO Q15 IF >1 HH ADULT AUTOPUNCH S14E FOR RS THEN SKIP TO Q15

9. REF IF 1 HH ADULT AUTOPUNCH S14E THEN SKIP TO Q15 IF >1 HH ADULT AUTOPUNCH S14E FOR RS THEN SKIP TO Q15

S14B What denomination is that? DO NOT READ LIST

1. African Methodist Episcopal
2. Assemblies of God
3. Baptist
4. Christian Science
5. Churches of Christ / Christian Churches
6. Congregationalist
7. Episcopalian / Anglican
8. Lutheran
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<th>Denomination</th>
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<tr>
<td>9</td>
<td>Methodist</td>
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<tr>
<td>10</td>
<td>Pentecostal / Charismatic / Foursquare</td>
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<td>11</td>
<td>Presbyterian</td>
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<tr>
<td>12</td>
<td>Seventh Day Adventist</td>
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<tr>
<td>13</td>
<td>United Church of Christ</td>
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<tr>
<td>14</td>
<td>Christian (no further specification)</td>
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<tr>
<td>15</td>
<td>No denomination</td>
</tr>
<tr>
<td>16</td>
<td>Other (specify)</td>
</tr>
<tr>
<td>98</td>
<td>DK</td>
</tr>
<tr>
<td>99</td>
<td>REF</td>
</tr>
</tbody>
</table>
S14C What religion is that?

1 Buddhist
2 Hindu
3 Islam / Muslim
4 Jehovah's Witness,
5 Mormon / Latter Day Saints
6 New Age / Spiritualist
7 Orthodox Christian
8 Scientology
9 Unitarian / Universalist
10 Wicca
97 Other (specify)
98 DK
99 RF

IF 1 HH ADULT AUTOPUNCH S14E THEN SKIP TO Q15
IF 2 HH ADULT AUTOPUNCH S14E FOR RS THEN SKIP TO S14E
IF >2 HH ADULT AUTOPUNCH S14E FOR RS THEN SKIP TO S14D

IF 1 HH ADULT AUTOPUNCH S14E THEN SKIP TO Q15
IF 2 HH ADULT AUTOPUNCH S14E FOR RS THEN SKIP TO S14E
IF >2 HH ADULT AUTOPUNCH S14E FOR RS THEN CONTINUE
S14D  Is everyone else in your household [IF S14A=1: Catholic / IF S14A=2: denomination from S14B / IF S14A=3: religion from S14C / IF S14C=4 also not identified with a religion]?

1  Yes AUTOPUNCH S14E=S14A S14F=S14B S14G=S14C
2  No CONTINUE
8  DK CONTINUE
9  RF CONTINUE

S14E  What is your [relationship]’s current religion, if any?

1  Catholic/Roman Catholic SKIP TO S15
2  Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopalian, Pentecostal, Church of Christ etc) CONTINUE
3  Other (includes Unitarian Universalist, Jehovah’s Witnesses, Orthodox Christians) SKIP TO S14G
4  None (No religion, not a believer, atheist, agnostic, secular, humanist) SKIP TO S15
8  DK SKIP TO S15
9  REF SKIP TO S15

S14F  What denomination is that?

1  African Methodist Episcopalian
2  Assemblies of God
3  Baptist
4  Christian Science
5  Churches of Christ / Christian Churches
6    Congregationalist
7    Episcopal / Anglican
8    Lutheran
9    Methodist
10   Pentecostal / Charismatic / Foursquare
11   Presbyterian
12   Seventh Day Adventist
13   United Church of Christ
14   Christian (no further specification)
15   No denomination
16   Other (specify)
98   DK
99   REF

SKIP TO S15
S14G  What religion is that?

1  Buddhist
2  Hindu
3  Islam / Muslim
4  Jehovah's Witness,
5  Mormon / Latter Day Saints
6  New Age / Spiritualist
7  Orthodox Christian
8  Scientology
9  Unitarian / Universalist
10 Wicca
97 Other  (specify)
98 DK
99 RF
S14H Does anyone in your household belong to a church or other religious congregation?

1 Yes
2 No
8 DK
9 RF


1 Extremely important
2 Very important
3 Somewhat important
4 Not too important
5 Not at all important
7 NA
8 DK
9 RF

Jewish connections

S15 Did [you / anybody in your household, including you,] ever consider [yourself / themselves] to be Jewish? (new)

3. Yes
4. No
8. DK
9. REF

S16 Do you have any Jewish relatives?
3. Yes  CONTINUE
4. No  CONTINUE
8. DK  CONTINUE
9. REF  CONTINUE

S17  How many of your friends are Jewish? Would you say all, most, about half, some, or none.

1  All  CONTINUE
2  Most  CONTINUE
3  About half  CONTINUE
4  Some  CONTINUE
5  None  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Telephone enumeration

S19  Aside from cell phones, how many telephone numbers does your house or apartment have that you receive calls on? Please include only numbers that you use for phone calls, not ones you use for computers or fax machines.

Range  1-97
98  (Don’t know)
99  (Refused)

IF ANY ADULT IN HH = [(S7 = 1 | S7 = 3) | (S10 = 1 | S10 = 3) | (S12 = 1 | S12 = 3)] ELIGIBLE FOR MAIN INSTRUMENT SKIP TO R1 [RS SELECTION] ELSE CONTINUE

Race
S20d  What race or races do you consider yourself to be? [DO NOT READ CATEGORIES]

[ALLOW MULTIPLE RESPONSES]

(IF RESPONDENT JUST SAYS “INDIAN” PROBE: “Is that American Indian or from the country of India?”; IF RESPONDENT VOLUNTEERS NATIVE AMERICAN, CODE AS AMERICAN INDIAN)

1  White/Caucasian
2  Black/African-American
3  Latino/Hispanic
4  Asian
5  American Indian
6  Other (specify)
7  Mixed race (specify)
8  DK
9  REF

[IF S3=1 AUTOPUNCH S20F
IF 2 MEMBERS [ADULT OR CHILD] IN HH AUTOPUNCH S20F FOR RS AND SKIP TO S20F FOR OTHER ADULT
IF >2 MEMBERS [ADULT OR CHILD] IN HH AUTOPUNCH S20F FOR RS AND CONTINUE]

S20e  Is everyone else in your household also [RACE FROM S20d, IF S20d=8,9 “same race as you’’]?

3. Yes  Auto punch the same race as S20d for all members of HH in 20f.
4. No  CONTINUE
8. DK  CONTINUE
9. REF  CONTINUE

S20f  What race or races is [relationship]?  

[CATI: DISPLAY HH_ROSTER GRID, RECORD RACE FOR ALL MEMBERS]
[ALLOW MULTIPLE RESPONSES]

(IF RESPONDENT JUST SAYS “INDIAN” PROBE: “Is that American Indian or from the country of India?”; IF RESPONDENT VOLUNTEERS NATIVE AMERICAN, CODE AS AMERICAN INDIAN)

1 White/Caucasian
2 Black/African-American
3 Latino/Hispanic
4 Asian
5 American Indian
6 Other (specify)
7 Mixed race (specify)
8 DK
9 REF

IF S14=4 (NON-JEWISH HOUSEHOLD) SKIP TO S21

S20g CATI: CREATE A ROSTER OF JEWISH ADULTS (AGE 18 OR OLDER) IN THE HOUSEHOLD WHO ARE EITHER CURRENTLY JEWISH, RAISED JEWISH OR WHO HAVE A JEWISH PARENT.
CURRENTLY JEWISH COMES FROM S8
RAISED JEWISH COMES FROM S11
JEWISH PARENT COMES FROM S13

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<th>RELATIONSHIP</th>
<th>AGE</th>
<th>GENDER</th>
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<tr>
<td>Respondent (member #1)</td>
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<td>Member #12</td>
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S21 FINAL SCREENER BRANCH INSTRUCTIONS
NON-JEWISH HH [no one raised or currently Jewish] (“THAT’S ALL THE QUESTIONS I HAVE, THANK YOU VERY MUCH FOR YOUR ASSISTANCE”) – S/O NON-JEWISH HH.

Respondent selection
Thank you. The remainder of this survey will take approximately 30 minutes. Participation in this survey is entirely voluntary and you may ask us to stop at any time.

**IF THE SELECTED RESPONDENT IS SOME OTHER ADULT IN THE HH ASK S22**

S22  "Thank you. When we reach a household with more than one resident, the computer uses a random process to guarantee randomness and representation. In this case, the person it selected for the interview would be your [RANDOMLY SELECTED MEMBER FROM S20g]. [IF POST-INCENTIVE: As the qualifying person, we will offer him/her $18 as a small token of our appreciation if he/she completes the interview.] May I please speak to your [RANDOMLY SELECTED MEMBER FROM S20g]?

5. Respondent coming to phone [RE-INTRODUCE, CONTINUE WITH N1A]
6. Schedule callback (Record relationship, age, gender in callback comment)
7. Refusal (SOFT REFUSAL S22)
8. Continue from callback [RE-INTRODUCE CONTINUE WITH S23]

Hello, my name is ______. I am calling from SRBI, a national survey research organization. We are NOT asking for money. We are NOT selling anything. We are doing a study of Greater Boston on behalf of Combined Jewish Philanthropies of Boston, as we do every 10 years. We spoke to your [RELATIONSHIP] and the computer has randomly chosen you for this interview. All your answers are completely confidential and will not be identified with you in any way. This survey will take approximately 30 minutes. Participating in this survey is entirely voluntary and you may ask us to stop at any time.

**Feelings about Jewish Life**

I would like to start by asking you about your thoughts regarding Jewish life in general.

N1A  What aspects of Judaism, Jewish life, or the Jewish community bring you the greatest joy? (Westchester)

**RECORD VERBATIM**

N1B  What aspects of Judaism, Jewish life, or the Jewish community are of concern to you, worry you, turn you off, or disappoint you?

**RECORD VERBATIM**
Cultural Consumption

Q15A During the past year, have you [ROTATE Q15A THRU Q15F]:

If necessary: “Whatever a Jewish exhibit/film etc means to you”

q) Visited a Jewish museum exhibit or an exhibition of Jewish art   CONTINUE
r) Attended a Jewish musical performance or play (Phoenix/mv)   CONTINUE
s) Listened to a Jewish tape or CD (NJPS/mv)   CONTINUE
t) Watched a Jewish film or video (NJPS/mv)   CONTINUE
u) Read a Jewish book other than the Bible (?)

1 Yes
2 No
8 DK
9 RF

ASK IF S8C OF RS=1
ELSE SKIP TO Q197

Jewish Identity—Part 1

Q1 First, I’m going to read a few statements. For each one, please tell me if you strongly agree, somewhat agree, somewhat disagree, or strongly disagree [ROTATE]: (CJ)

a) I am proud to be a Jew

d) When faced with an important life decision, I look to Judaism (JUDY-ism) for guidance

1 Strongly agree CONTINUE
2 Somewhat agree CONTINUE
3 Somewhat disagree CONTINUE
4 Strongly disagree CONTINUE
7 NA CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q2 How important is being Jewish in your life today? (CJ)

1 Extremely important CONTINUE
2 Very important CONTINUE
3 Somewhat important CONTINUE
4 Not too important CONTINUE
5 Not at all important CONTINUE
7 NA CONTINUE
8 DK CONTINUE
9 RF CONTINUE
Communal Priorities

Q197 The Jewish community supports numerous social, educational, and support services. I’m going to read you a list of 5 such services. Please tell me which one is the MOST IMPORTANT for the Boston area Jewish community to financially support: (new) [ROTATE ORDER]

1 Helping the Jewish elderly and Jews with disabilities CONTINUE
2 Jewish study for adults CONTINUE
3 Jewish education for children and teenagers CONTINUE
4 Programs for intermarried families CONTINUE
5 Helping needy Jews in Israel and around the world CONTINUE
6 Helping the needy in Boston regardless of their religion CONTINUE
7 VOL Other (record) CONTINUE
8 VOL More than one / Can’t choose CONTINUE
98 DK CONTINUE
99 RF CONTINUE

Rescreen

S23. “Please tell me how the members of your household are related to you?”? Starting with the [gender] age [ ].

How is the [gender] age [ ] related to you?

CATI: DISPLAY HOUSEHOLD ROSTER GRID (HH_ROST). DISPLAY AGE AND GENDER AND RECORD RELATIONSHIP TO THE NEW RESPONDENT

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<tr>
<td>Member #12</td>
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</tbody>
</table>
RELATIONSHIP CODES:

1. Husband
2. Wife
3. Spouse (gender unspecified)
4. Father
5. Mother
6. Son
7. Daughter
8. Brother
9. Sister
10. Mother-in-law
11. Father-in-law
12. Son-in-law
13. Daughter-in-law
14. Boyfriend/Fiancé (male)/Domestic Partner (male)
15. Girlfriend/Fiancée (female)/Domestic Partner (female)
16. Fiancé (gender unknown)/Domestic Partner (gender unspecified)
17. Other relative (specify)
18. Other non-relative (specify)
19. SELF (CATI: DO NOT DISPLAY FOR INTERVIEWERS)
98. (VOL) Don’t know
99. (VOL) Refused

CONTINUE

S7 Do you consider yourself to be Jewish?

1  Yes
2  No
3  (VOL) Half-Jewish
8  DK
9  RF

IF S7=1 | S7=3 CONTINUE
ELSE SKIP TO S10
Which branch of Judaism (JUDY-ism) do you identify with, if any? [DO NOT READ RESPONSES]

1 Reform
2 Conservative
3 Orthodox
4 Reconstructionist
5 Secular / No religion / Atheist / Cultural Jew
6 No branch in particular / Just Jewish, or
7 Other (SPECIFY)
98 DK
99 RF

CONTINUE

Were you raised as a Jew?

1 Yes
2 No
3 (VOL) Half-Jewish
8 DK
9 RF

CONTINUE

Religious Background

I’d like to ask a few questions about [IF S3=1: your religious background] [IF S3>1: the religious background of members of your household].
IF [(S10 = 1 | S10 = 3) | (S7 = 3)] CONTINUE
ELSE SKIP TO Q3

Q3A1 [Were you / Was your relationship] raised in any religion other than Judaism?

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<tr>
<td>1</td>
<td>Yes</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>AUTOPUNCH Q3=3 AND SKIP TO Q4</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>CONTINUE</td>
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</tbody>
</table>

Q3 In what religion were you raised, if any?

[ALLOW MULTIPLE]
1. Catholic/Roman Catholic
   IF 1 HH ADULT AUTOPUNCH Q7 THEN SKIP TO Q10
   
   IF 2 HH ADULT AUTOPUNCH Q7 FOR RS THEN ASK Q7 FOR OTHER ADULT IN HH
   
   IF >2 HH ADULT AUTOPUNCH Q7 FOR RS THEN ASK Q6A FOR ALL OTHER ADULTS IN HH

2. Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopalian, Pentecostal, Church of Christ etc)
   IF 1 HH ADULT AUTOPUNCH Q7 THEN SKIP TO Q10
   
   IF 2 HH ADULT AUTOPUNCH Q7 FOR RS THEN ASK Q7 FOR OTHER ADULT IN HH
   
   IF >2 HH ADULT AUTOPUNCH Q7 FOR RS THEN ASK Q6A FOR ALL OTHER ADULTS IN HH

3. Jewish
   CONTINUE

4. Other (includes Jehovah’s Witnesses, Orthodox Christians, Unitarian Universalist)
   SKIP TO Q6

5. None (No religion, not a believer, atheist, agnostic, secular, humanist)
   IF 1 HH ADULT AUTOPUNCH Q7 THEN SKIP TO Q10
   
   IF 2 HH ADULT AUTOPUNCH Q7 FOR RS THEN SKIP TO Q10
   
   IF >2 HH ADULT AUTOPUNCH Q7 FOR RS THEN SKIP TO Q10

8. DK
   IF 1 HH ADULT AUTOPUNCH Q7 THEN SKIP TO Q10
   
   IF >1 HH ADULT AUTOPUNCH Q7 FOR RS THEN SKIP TO Q10

9. REF
   IF 1 HH ADULT AUTOPUNCH Q7 THEN SKIP TO Q10
   
   IF >1 HH ADULT AUTOPUNCH Q7 FOR RS THEN SKIP TO Q10
Q4 Which branch of Judaism (JUDY-ism) [were you / was your relationship] raised in, if any? [DO NOT READ, ALLOW MULTIPLE]

1 Reform
2 Conservative
3 Orthodox
4 Reconstructionist
5 Secular / No religion / Atheist / Cultural Jew
6 No branch in particular / Just Jewish, or
7 Other (SPECIFY)
98 DK
99 RF

IF 1 HH ADULT AUTOPUNCH Q7=3 AND Q8=Q4 THEN SKIP TO Q10
IF 2 HH ADULT AUTOPUNCH Q7=3 AND Q8=Q4 FOR RS THEN ASK Q7 FOR OTHER ADULT IN HH
IF >2 HH ADULT AUTOPUNCH Q7=3 AND Q8=Q4 FOR RS THEN ASK Q6A FOR ALL OTHER ADULTS IN HH
Q6 What religion was that?

1 Buddhist
2 Hindu
3 Islam / Muslim
4 Jehovah's Witness,
5 Mormon / Latter Day Saints
6 New Age / Spiritualist
7 Orthodox Christian
8 Scientology
9 Unitarian / Universalist
10 Wicca
97 Other (specify)
98 DK
99 RF

IF 1 HH ADULT AUTOPUNCH Q7 THEN SKIP TO Q10
IF 2 HH ADULT AUTOPUNCH Q7 FOR RS THEN ASK Q7 FOR OTHER ADULT IN HH
IF >2 HH ADULT AUTOPUNCH Q7 FOR RS THEN CONTINUE
Q6A  Is everyone else in your household [IF Q3=1: Catholic / IF Q3=2: Protestant / IF Q3=3 branch from Q4 / IF Q3=4: religion from Q6 / IF Q3=5 also not identified with a religion]?

1  Yes  AUTOPUNCH Q6B=Q3 Q6C=Q4 Q6D=Q6 AND THEN CONTINUE
2  No   CONTINUE
8  DK   CONTINUE
9  RF   CONTINUE

Q6B  What religion [were you / was your relationship] religion raised, if any?

[ALLOW MULTIPLE]
1 Catholic/Roman Catholic CONTINUE TO Q7
2 Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopalian, Pentecostal, Church of Christ etc) CONTINUE TO Q7
3 Jewish CONTINUE
4 Other (includes Jehovah’s Witnesses, Orthodox Christians, Unitarian Universalist) SKIP TO Q6D
5 None (No religion, not a believer, atheist, agnostic, secular, humanist) CONTINUE TO Q7
8 DK CONTINUE TO Q7
9 REF CONTINUE TO Q7

Q6C Which branch of Judaism (JUDY-ism) [were you / was your relationship] raised in, if any? [DO NOT READ, ALLOW MULTIPLE]

1 Reform
2 Conservative
3 Orthodox
4 Reconstructionist
5 Secular / No religion / Atheist / Cultural Jew
6 No branch in particular / Just Jewish, or
7 Other (SPECIFY)
98 DK
99 RF

SKIP TO Q7
Q6D  What religion was that?

1  Buddhist
2  Hindu
3  Islam / Muslim
4  Jehovah's Witness,
5  Mormon / Latter Day Saints
6  New Age / Spiritualist
7  Orthodox Christian
8  Scientology
9  Unitarian / Universalist
10 Wicca
97 Other  (specify)
98 DK
99 RF

CONTINUE

Q7A  Is your [relationship] [religion raised]?

1 Yes
2 No
8 DK
9 RF

IF Q7A=1 AUTOPUNCH Q7=Q6B AND Q9=Q6D THEN SKIP TO Q10
IF Q7A >1 CONTINUE
Q7 What is your [relationship’s] current religion, if any?

[ALLOW MULTIPLES]

1. Catholic/Roman Catholic
2. Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopal, Pentecostal, Jehovah's Witness, Church of Christ etc)
3. Jewish
4. Other (includes Unitarian Universalist)
5. None (No religion, not a believer, atheist, agnostic, secular, humanist)
8. DK

9. REF

IF Q7=4 CONTINUE

ELSE SKIP TO Q10
Q9 What religion is that?

1  Buddhist          CONTINUE
2  Hindu             CONTINUE
3  Islam / Muslim    CONTINUE
4  Mormon / Latter Day Saints CONTINUE
5  New Age / Spiritualist CONTINUE
6  Orthodox Christian CONTINUE
7  Scientology       CONTINUE
8  Unitarian / Universalist CONTINUE
9  Wicca             CONTINUE
10 Other specify     CONTINUE
98  DK               CONTINUE
99  REF              CONTINUE

Q10 RELIGIOUS CHANGE CALCULATIONS

1. IF S11C=RAISED JEWISH & (Q7=1 OR Q7=2 OR Q7=4) SKIP TO Q13
2. IF S11C=NOT RAISED JEWISH & (NOW CONSIDERS SELF JEWISH) CONTINUE
3. IF (S7 = 1 | S7 = 3) SKIP TO Q74
4. ELSE SKIP TO Q58C

Q11 Did [you / your relationship] convert to Judaism (JUDY-ism)? (NJPS/mv)

1  Yes              CONTINUE
2  No               CONTINUE
3  NO, BUT CONSIDERS SELF JEWISH CONTINUE
8  DK               SKIP TO Q74
9  REF              SKIP TO Q74
Q12 When did [you / your relationship] [IF Q11=1: convert / IF Q11≠1: become Jewish]? (NJPS/mv)

YEAR ____________      SKIP TO Q74

9998   DK      SKIP TO Q74
9999   REF      SKIP TO Q74

Q13 Did [you / your relationship] convert to [current religion]? (NJPS/mv)

1   Yes      CONTINUE
2   No      CONTINUE
3   VOL NO FORMAL CONVERSION, BUT CONSIDER SELF MEMBER OF RELIGION      CONTINUE
8   DK
IF (S7 = 1 | S7 = 3), SKIP TO Q74
IF NOT CURRENTLY JEWISH, SKIP TO Q58C
9   REF
IF S7=1 SKIP TO Q74
IF S7 > 1 SKIP TO Q58C

Q14 When did [you / your relationship] [IF Q13=1: convert / IF Q13≠1: become <current religion>]? (NJPS/mv)

YEAR ____________

9998   DK
9999   REF
IF S7 = 1, SKIP TO Q74
IF S7 > 1, SKIP TO Q58C
Jewish Identity—Part 2

Q74 There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally [ROTATE]:

- Remembering the Holocaust (CJ)
- Leading an ethical and moral life (CJ)
- Celebrating Jewish holidays (CJ)
- Making the world a better place (CJ)
- Believing in God (CJ)
- Learning about Jewish history and culture (CJ)
- Having a rich spiritual life (CJ)
- Giving to Jewish organizations (new)

1  A lot
2  Somewhat
3  Only a little
4  Not at all
8  DK
9  RF

IF (S12 = 1 | S12 = 3) OR RAISED JEWISH, CONTINUE
IF [Q58C>1 | Q61C>1] AND NOT RAISED JEWISH, SKIP TO Q20

Upbringing

The next questions ask about your childhood.

Jewish parentage

Q58C Is your mother Jewish?

If necessary: Was she Jewish when you were born?

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q61c? Is your father Jewish?

If necessary: Was he Jewish when you were born?
Jewish influences

Q16A To what extent did you learn about being Jewish from members of your family?

1 A lot CONTINUE
2 Somewhat CONTINUE
3 Only a little CONTINUE
4 Not at all CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q16B Growing up, who were your most important Jewish influences?

RECORD VERBATIM

IF (S11C FOR RS = RAISED JEWISH ) CONTINUE TO Q17
IF (S11C FOR RS = NOT RAISED JEWISH) SKIP TO Q20

Early Jewish education

Q17 Now, I would like to ask you about any formal Jewish education you might have received before you reached your teens.

Did you receive any formal Jewish education when you were in grades 1 to 8? (NJPS)

IF NECESSARY: Before age 14.

1 Yes CONTINUE
2 No
8 DK
9 RF

IF Q17>1 & (RAISED CATHOLIC, PROT OR OTHER, | [Q58C>1 | Q61C>1]) SKIP TO Q20
ELSE SKIP TO Q21

Q18 Which of the following types of Jewish education did you receive in grades 1 to 8? Was it a one-day-a-week Jewish educational program, a part-time Jewish school that met more than once a week, a full-time Jewish day school, or some other type of schooling? (NJPS) [ALLOW MULTIPLE RESPONSES]

1 One day a week (e.g., Sunday school) CONTINUE
2  Part-time more than once a week (e.g., Hebrew school, Talmud Torah, Heder)  
CONTINUE
3  Full-time Jewish day school (e.g., yeshiva)  
CONTINUE
4  Other schooling (SPECIFY)  
CONTINUE
5  YIDDISH SCHOOL / WORKMAN’S CIRCLE / ARBEITER RING  
CONTINUE
6  ISRAELI SECULAR/PUBLIC SCHOOL  
CONTINUE
7  BAR / BAT MITZVAH LESSONS / TUTORING  
CONTINUE
8  DK
  IF RAISED CATHOLIC, PROT OR OTHER, | [Q58C>1 | Q61C>1]) SKIP
  TO Q20
  ELSE SKIP TO Q21
9  RF
  IF RAISED CATHOLIC, PROT OR OTHER, | [Q58C>1 | Q61C>1]) SKIP
  TO Q20
  ELSE SKIP TO Q21

Q19  How many years of [type of Jewish education] did you attend during grades 1 to 8? (NJPS)
ENTER NUMBER OF YEARS
98  DK
99  RF
  IF RAISED CATHOLIC, PROT OR OTHER, | [Q58C>1 | Q61C>1]) CONTINUE
  ELSE SKIP TO Q21

Non-Jewish education

Q20  Did you receive any formal non-Jewish religious education when you were a child?  
(NJPS/mv)
1  Yes
2  No
8  DK
9  RF
  IF (S11C FOR RS = RAISED JEWISH | [Q58C=1 | Q61C=1]) CONTINUE
  ELSE SKIP TO Q21D

Ritual practice

Q21  Thinking back to when you were about 10 years old, how often—all the time, usually, some of the time, or never …: (Boston)

D.  Did your family have a Seder (SAY-der) in your home or attend one somewhere else during Passover?  
CONTINUE
E.  Did someone in your household light candles on Friday night?
CONTINUE

F. Did you attend synagogue, temple, or organized Jewish religious services
G. During the Christmas season, did your family have a Christmas tree in your home?

IF S11C = RAISED JEWISH CONTINUE
IF (S7 = 1 | S7 = 3) SKIP TO Q23
IF (S11C = NOT RAISED JEWISH | [Q58C>1 | Q61C>1]) SKIP TO Q24

1 All the time
2 Usually
3 Some of the time
4 Never
8 DK
9 RF

Next, I’d like to ask about your teenage years.

Bar/Bat Mitzvah

Q22 Did you have a [Bar / Bat] Mitzvah (MITS-vah) when you were young? (Boston, mv)

IF NEEDED: Before the age of 18.

1 Yes
   IF RAISED ne ORTHODOX JEW SKIP TO Q23A
   IF RAISED ORTHOJEW SKIP TO Q25
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q23 Did you have a [Bar / Bat] Mitzvah (MITS-vah) as an adult?

IF NEEDED: When you were 18 or older.

1 Yes
2 No
8 DK
9 RF

IF RAISED ne ORTHODOX JEW CONTINUE
IF (RAISED ORTHODOX JEW & [Q58C>1 | Q61C>1]) SKIP TO Q23A
IF (RAISED ORTHODOX JEW & [Q58C=1 AND Q61C=1]) SKIP TO Q25

Q23A Did you have a Jewish confirmation when you were young?

IF NEEDED: Before the age of 18.

1 Yes
2  No
8  DK
9  RF

IF Q58C>1 | Q61C>1 | Q7=1 | Q7=2 | Q7=4 | Q7=5 CONTINUE
ELSE SKIP TO Q25

Q24 Did you have a first communion in a church or CHRISTIAN confirmation when you were young? (new)

IF NEEDED: Before the age of 18.

1  Yes
2  No
8  DK
9  RF

IF S11C=RAISED JEWISH CONTINUE
IF Q58C=1 | Q61C=1 | S11C=NOT RAISED JEWISH SKIP TO Q29
IF Q58C>1 & Q61C>1 & S11C=NOT RAISED JEWISH SKIP TO Q32

Adolescent Jewish education

Now, I would like you to think about when you were in high school.

Q25 Did you have any formal Jewish education when you were in grades 9 to 12? (NJPS) [SINGLE RESPONSE ONLY]

1  Yes CONTINUE
2  No SKIP TO Q29
8  DK SKIP TO Q29
9  RF SKIP TO Q29

Q26 Which of the following types of Jewish education did you receive in grades 9 to 12? Was it a one-day-a-week Jewish educational program, a part-time Jewish school that met more than once a week, a full-time Jewish day school, or some other type of schooling? (NJPS) ACCEPT MULTI

1  One day a week (e.g., Sunday school) CONTINUE
2  Part-time more than once a week (e.g., Hebrew school, Talmud Torah, Heder) CONTINUE
3  Full-time Jewish day school (e.g., yeshiva) CONTINUE
4  Other schooling (SPECIFY) CONTINUE
5  VOL YIDDISH SCHOOL / WORKMAN’S CIRCLE / ARBITER RING CONTINUE
6  VOL ISRAELI SECULAR/PUBLIC SCHOOL CONTINUE
7  BAR / BAT MITZVAH LESSONS / TUTORING CONTINUE
8  DK SKIP TO Q29
Q27 How many years of [type of Jewish education] did you attend during grades 9 to 12? (NJPS)

ENTER NUMBER OF YEARS: _________   CONTINUE
98 DK   CONTINUE
99 REF   CONTINUE

Informal Education

Q29 I’d now like to ask you some questions about [IF S11=1 | S11=3: other] activities you might have been involved with during your childhood.

Did you ever attend or work at a sleep-away camp with Jewish religious services or Jewish programming? (NJPS mv)

1   Yes
2   No
8   DK
9   RF

CONTINUE

Q31 Did you regularly participate in an organized Jewish youth group during high school? (NJPS)

1   Yes   CONTINUE
2   No   CONTINUE
8   DK   CONTINUE
9   RF   CONTINUE

Social Network

Q32 During high school, how many of your friends were Jewish? Would you say all, most, about half, some, or none. (NJPS mv)

1   None   CONTINUE
2   Some   CONTINUE
3   About half   CONTINUE
4   Most, or   CONTINUE
5   All were Jewish?   CONTINUE
6   VOL NO FRIENDS   CONTINUE
8   DK   CONTINUE
9   RF   CONTINUE

CATI: Q33 should only be asked if S23 resp age>20. If not, skip instruction before Q34A.
Q33  When you were about 21, did you date only Jews, date both Jews and non-Jews, date only non-Jews, or did you not date? (NJPS/mv)

FOR MAIN STUDY: ADD VOL I was married
1  Date only Jews  CONTINUE
2  Date both Jews and non-Jews, or  CONTINUE
3  Date only non-Jews?  CONTINUE
4  Did not date  CONTINUE
5  DATE MOSTLY JEWS  CONTINUE
6  DATE MOSTLY NON-JEWS  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Israel

Now, I would like to ask you some questions about Israel.

Knowledge and Interest

Q85  How much do you keep up with current events involving Israel? (Boston)
1  A lot  CONTINUE
2  Somewhat  CONTINUE
3  Only a little  CONTINUE
4  Not at all  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Attitudes

Q86  How emotionally attached are you to Israel? [SWITCH ORDER OF 1 TO 4] (Boston)
1  Not at all  CONTINUE
2  Not very  CONTINUE
3  Somewhat  CONTINUE
4  Very  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q87  As part of a permanent settlement with the Palestinians, should Israel be willing to dismantle all, some, or none of the Jewish settlements in the West Bank?

4.  Dismantle all of the Jewish settlements in the West Bank
5.  Dismantle some of the Jewish settlements in the West Bank
6.  Dismantle none of the Jewish settlements in West Bank
8  DK
9  RF
CONTINUE

Travel

Q88  How many times total have you been to Israel? (Boston)

DO NOT READ CATEGORIES. PROBE AS NECESSARY.

1  Never  SKIP TO Q93
2  1 time  CONTINUE
3  2 times  CONTINUE
4  3 times  CONTINUE
5  4 times  CONTINUE
6  5 times  CONTINUE
7  6 times  CONTINUE
8  7 times  CONTINUE
9  8 times  CONTINUE
10 9 times  CONTINUE
11 10 times or more  CONTINUE
117  BORN IN ISRAEL

AUTOPUNCH Q89=(2005-AGE) THEN SKIP TO Q92

98  DK  CONTINUE
99  RF  CONTINUE

Q89  What year did you [IF Q88>1 & Q88<99: first] visit Israel? (new)

ENTER YEAR HERE:___________  CONTINUE

9997  BORN IN ISRAEL

AUTOPUNCH Q89=(2005-AGE) THEN SKIP TO Q92

9998  DK  CONTINUE
9999  RF  CONTINUE

Q90  Have you ever been to Israel with an organized group? (new)

1  Yes  CONTINUE
2  No  skip to q91
7  VOL (born in Israel)  skip to q91
8  DK  skip to q91
9  RF  skip to q91

Q90a  Which group [or groups]?

RECORD VERBATIM AND CONTINUE
Q91  How long was your (IF Q88>1: longest) stay in Israel? (new)

DO NOT READ CATEGORIES. PROBE AS NECESSARY.

1  Less than two weeks
2  2 to 4 weeks
3  5 to 7 weeks
4  2 months to 8 months
5  9 to 11 months
6  About a year, or
7  More than one year?
8  BORN IN ISRAEL
98  DK
99  RF

IF Q91>3 & Q9<98 CONTINUE
IF Q88>2 SKIP TO Q92
ELSE SKIP TO Q93

Q91a  What was the nature of that stay?

RECORD VERBATIM

IF Q88=2 AUTO-PUNCH Q92=Q89 SKIP TO Q93
IF Q88>2 CONTINUE

Q92  What year was your most recent visit? (NJPS/mv)

ENTER SPECIFIC YEAR: _____________ CONTINUE
9998  DK CONTINUE
9999  REF CONTINUE

Q93  Do you have any relatives living in Israel? (NJPS/mv)

1  Yes CONTINUE
2  No CONTINUE
8  DK CONTINUE
9  RF CONTINUE

Q93A  Do you have any close friends living in Israel? (NJPS/mv)

1  Yes CONTINUE
2  No CONTINUE
8  DK CONTINUE
9  RF CONTINUE
Jewish Knowledge

Q95 When I go to synagogue I feel that I know how to participate in... (new)

SWITCH ORDER

1 All the rituals
2 Most of the rituals
3 Some of the rituals
4 None of the rituals
7 (VOL) Do not attend synagogue
8 DK
9 RF

CONTINUE

Q97 When reading Hebrew, do you understand everything you read, understand most of what you read, understand some of what you read, can read the letters but not understand the words, or do you not know the Hebrew alphabet at all? (CJ/mod)

1 Understand everything I read CONTINUE
2 Understand most of what I read CONTINUE
3 Understand some of what I read CONTINUE
4 Read the letters but not understand the words CONTINUE
5 Do not know Hebrew alphabet at all CONTINUE
6 (VOL) I never read Hebrew CONTINUE
8 DK CONTINUE
9 RF CONTINUE

IF HH_ROST =1 | HH_ROST = 2 | HH_ROST =3 AUTOPUNCH Q75=1 AND SKIP TO Q78
ELSE CONTINUE

Relationships
A few questions about the relationships of people in your household.

Q75 Are you currently married, widowed, separated, divorced, or never married? (Boston/mv)

1 Married
   IF HH_ROST = 14 | HH_ROST = 15 | HH_ROST = 16 SKIP TO Q78
   IF HH_ROST < 14 & HH_ROST > 16 SKIP TO Q76
2 Widowed
   IF HH_ROST = 14 | HH_ROST = 15 | HH_ROST = 16 SKIP TO Q78
   IF HH_ROST < 14 & HH_ROST > 16 SKIP TO Q76
3 Separated
   IF HH_ROST = 14 | HH_ROST = 15 | HH_ROST = 16 SKIP TO Q78
   IF HH_ROST < 14 & HH_ROST > 16 SKIP TO Q76
4 Divorced
   IF HH_ROST = 14 | HH_ROST = 15 | HH_ROST = 16 SKIP TO Q78
   IF HH_ROST < 14 & HH_ROST > 16 SKIP TO Q76
5 Never married
   SKIP TO Q76
   IF HH_ROST = 14 | HH_ROST = 15 | HH_ROST = 16 AUTOPUNCH Q79=7 & SKIP TO Q78
   IF HH_ROST < 14 & HH_ROST > 16 AUTOPUNCH Q79=7 & SKIP TO Q76
6 Living with a domestic partner (vol.) CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q75A1 Which member of your household is your partner?
   HH_ROSTER grid ______________

Q75A Please tell me if your legal marital status is… (NJPS)

   If necessary: Your marital status under Massachusetts law.

1 Married
2 Widowed
3 Separated
4 Divorced
5 Never married AUTOPUNCH Q79=7
8 DK
9 RF

   IF Q75A=1 & HH_ROST < 14 & HH_ROST > 16 SKIP TO Q76A
   IF HH_ROST = 14 | HH_ROST = 15 | HH_ROST = 16 | Q75=6 SKIP TO Q76A
   IF HH_ROST < 14 & HH_ROST > 16 SKIP TO Q76

Singles/Dating
Q76  Do you currently have a boyfriend or girlfriend, fiancé or partner? (new)

1  No partner  SKIP TO Q77
2  Boyfriend or other male partner/fiancé  CONTINUE
3  Girlfriend or other female partner/fiancé  CONTINUE
4  Partner—gender not specified  CONTINUE
8  DK  SKIP TO Q77
9  RF  SKIP TO Q77

Q76a  Is your partner Jewish? (new)

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q77  Do you date only Jews, date both Jews and non-Jews, or date only non-Jews? (NJPS)

1  Date only Jews  CONTINUE
2  Date both Jews and non-Jews, or  CONTINUE
3  Date only non-Jews?  CONTINUE
4  DATE MOSTLY JEWS  CONTINUE
5  DATE MOSTLY NON-JEWS  CONTINUE
6  DO NOT DATE  CONTINUE
7  Other (SPECIFY)  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q78  [IF HH_ROST INCLUDES SPOUSE OR DOMESTIC PARTNER: How did you meet your (type of current partner)?]

[IF Q76=2, 3 or 4: How did you meet your current partner?]

[IF Q76=1 | Q76=8 | Q76=9: How did you meet the person you most recently dated]? (Phillips/modified)

RECORD VERBATIM  IF Q75>=1 & Q75<=4 CONTINUE
                    IF Q75>4 SKIP TO Q15B1
8  DK  IF Q75>=1 & Q75<=4 CONTINUE
        IF Q75>4 SKIP TO Q15B1
9  RF  IF Q75>=1 & Q75<=4 CONTINUE
        IF Q75>4 SKIP TO Q15B1

Marriage

Q79  How many times have you been married, including your current marriage? (NJPS)
DO NOT READ LIST.

1 1 time          SKIP TO Q81
2 2 times         CONTINUE
3 3 times         CONTINUE
4 4 times         CONTINUE
5 5 times         CONTINUE
6 6 or more times CONTINUE
7 Never married   CONTINUE
8 DK              SKIP TO Q81
9 RF              SKIP TO Q81

Q80 At the time of your first marriage, was that spouse Jewish? (new)

1 Yes            CONTINUE
2 No             CONTINUE
8 DK             CONTINUE
9 RF             CONTINUE

Q80a Who performed the wedding ceremony? (NJPS/mv)

DO NOT READ CATEGORIES. ALLOW MULTIPLE RESPONSES. PROBE AS NECESSARY.

1 Rabbi
2 Cantor / Chazzan (ha-ZEN)
3 Christian clergy
4 Non-Christian clergy
5 A justice of the peace
6 A judge
7 Other (specify)

Q81 In what year did your [current] marriage begin? (NJPS/mv)

ENTER YEAR: ________ CONTINUE
9998 DK CONTINUE
9999 RF CONTINUE

Q81a Who performed the wedding ceremony? (NJPS/mv)

DO NOT READ CATEGORIES. ALLOW MULTIPLE RESPONSES. PROBE AS NECESSARY.

1 Rabbi
2 Cantor / Chazzan (ha-ZEN)
3 Christian clergy
4 Non-Christian clergy
5 A justice of the peace
6 A judge

CONTINUE

Adult Education

Q15B **During the past year**, how frequently have you…

1) Visited Jewish web sites on the internet (New York/mv) 
2) Engaged in Jewish study by yourself (Pittsburgh/mv) 
3) Attended any adult Jewish education classes or any other kind of adult Jewish learning? (NJPS/mv)

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<th>SKIP TO Q82A</th>
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<tbody>
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<td>1 Not at all</td>
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<td>2 Once a year</td>
<td>CONTINUE</td>
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<tr>
<td>3 Once every few months</td>
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<td>4 Once a month or more</td>
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<tr>
<td>5 Weekly or more</td>
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<tr>
<td>8 DK</td>
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</tr>
<tr>
<td>9 REF</td>
<td>SKIP TO Q82A</td>
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Q16 What program or programs was that?

RECORD VERBATIM AND CONTINUE

Q82A CALCULATION FOR INTERFAITH PROGRAMS QUESTIONS

1 IF (SPOUSE=NOT JEWISH | DOMESTIC PARTNER=NOT JEWISH | Q70A>1 | IF Q77>1 | Q80>1) CONTINUE
2 ELSE SKIP TO Q84

Q82 Have you [if present in HH: or your spouse/partner/fiancée] **ever** participated in any program designed specifically for interfaith couples or their families? (NJPS/mv)

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<tr>
<td>2 No</td>
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<tr>
<td>3 DO NOT CONSIDER SELF INTERMARRIED</td>
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<td>8 DK</td>
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<tr>
<td>9 RF</td>
<td>SKIP TO Q84</td>
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</table>

Q83 Which program or programs was that? [allow multiple responses] (new)

RECORD VERBATIM

8 DK
9 RF
Interfaith

Q84  How welcoming is the organized Jewish community in Boston to interfaith families? (new)

1  Very welcoming  CONTINUE
2  Somewhat welcoming  CONTINUE
3  A little welcoming  CONTINUE
4  Not at all welcoming  CONTINUE
5  VARIES PERSON TO PERSON  CONTINUE
6  OTHERS DON’T KNOW IS INTERMARRIED  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q84a  Overall, how welcoming are individual Jews in Boston are to interfaith families?

1  Very welcoming  CONTINUE
2  Somewhat welcoming  CONTINUE
3  A little welcoming  CONTINUE
4  Not at all welcoming  CONTINUE
5  VARIES PERSON TO PERSON  CONTINUE
6  OTHERS DON’T KNOW IS INTERMARRIED  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Children

Demographics

ASK Q34C-Q37 FOR EACH HH MEM WITH S23AGE<18.

ELSE SKIP TO Q38

LOOP INTRO TO Q37 FOR EACH HH MEMBER WHO IS <18.

INTRO  I want to ask you a few questions about [IF ONLY ONE CHILD <18 IN HH] “relationship”[OR IF MORE THAN ONE <18 IN HH] “the children in the household”. 
Q34C Is the [oldest child under 18 years: RELATIONSHIP] in your household your [relationship] by birth, adopted, a step [RELATIONSHIP], or some other relationship?

If necessary: Which household member is that?

1. Birth
2. Adopted
3. Step
4. Other (specify)
8. DK
9. REF

Q34D Are all the other children under 18 years in your household, also related to you by [if q34c=1: birth / if q34c=2 adoption / if q34c=3: by marriage]?

1. Yes AUTOPUNCH Q34E AND SKIP TO Q35
2. No CONTINUE
8. DK SKIP TO Q35
9. RF SKIP TO Q35

Q34E Is your [2nd oldest etc child under 18 years: RELATIONSHIP] your [relationship] by birth, adopted, a step [RELATIONSHIP], or some other relationship?

1. Birth
2. Adopted
3. Step
4. Other (specify)
8. DK
9. RF

Q36 In what religion is the [oldest child under 18 years: RELATIONSHIP] being raised?

ALLOW MULTIPLE RESPONSES.

1. Catholic
2. Protestant
3. Jewish AUTOPUNCH Q37=1 & SKIP TO Q38
4. Other
5. None
8. DK
9. RF
Q36A  What religion is that?

DO NOT READ LIST.

<table>
<thead>
<tr>
<th></th>
<th>Religion</th>
<th>Continue</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Buddhist</td>
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</tr>
<tr>
<td>2</td>
<td>Hindu</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Islam / Muslim</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Mormon / Latter Day Saints</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>New Age / Spiritualist</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Orthodox Christian</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Scientology</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Unitarian / Universalist</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Wicca</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Other (specify)</td>
<td></td>
</tr>
<tr>
<td>98</td>
<td>DK</td>
<td></td>
</tr>
<tr>
<td>99</td>
<td>REF</td>
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Q36B  Are all your [relationships] also being raised [religion]?

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<tr>
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<th>Action</th>
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</thead>
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<tr>
<td>1</td>
<td>Yes</td>
<td>AUTOPUNCH Q34E AND SKIP TO Q35</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>10</td>
<td>DK</td>
<td>SKIP TO Q35</td>
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<tr>
<td>11</td>
<td>RF</td>
<td>SKIP TO Q35</td>
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Q36C  In what religion is the [oldest child under 18 years: RELATIONSHIP] being raised?

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<th>Religion</th>
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<td>Catholic</td>
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<td>2</td>
<td>Protestant</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Jewish</td>
<td>AUTOPUNCH Q37=1 &amp; SKIP TO Q38</td>
</tr>
<tr>
<td>4</td>
<td>Other</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>5</td>
<td>None</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>CONTINUE</td>
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</table>
Q36D  What religion is that?

DO NOT READ LIST.

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<thead>
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<tbody>
<tr>
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<td>Other (specify)</td>
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<td>98</td>
<td>DK</td>
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<td>99</td>
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Q37  Is your [relationship] being raised as a Jew?

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<tr>
<td>1</td>
<td>Yes</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
</tr>
<tr>
<td>3</td>
<td>(VOL) Half/Partly</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>REF</td>
</tr>
</tbody>
</table>
S5D What year of school is your [relationship] in? (Boston/mv)

DO NOT READ LIST

1. Preschool, childcare, daycare etc.  CONTINUE
2. Kindergarten  CONTINUE
3. 1st grade  CONTINUE
4. 2nd grade  CONTINUE
5. 3rd grade  CONTINUE
6. 4th grade  CONTINUE
7. 5th grade  CONTINUE
8. 6th grade  CONTINUE
9. 7th grade  CONTINUE
10. 8th grade  CONTINUE
11. 9th grade  CONTINUE
12. 10th grade  CONTINUE
13. 11th grade  CONTINUE
14. 12th grade  CONTINUE
15. College Freshman (First year)  CONTINUE
16. College Sophomore (Second year)  CONTINUE
17. College Junior (Third year)  CONTINUE
18. College Senior (Fourth year)  CONTINUE
19. Trade/Vocational school  CONTINUE
20. OTHER (SPECIFY) ___________________  CONTINUE
21. NONE  CONTINUE
22. Too young to attend  CONTINUE
98. DK  CONTINUE
99. RF  CONTINUE

RANDOMLY SELECT ONE CHILD FOR MORE DETAILED QUESTIONS.

The next questions ask about [IF ONE CHILD IN HH: your relationship’s upbringing / IF >1 CHILD IN HH: the upbringing of the children in your household.] [IF > 1 CHILD IN HH: The computer has randomly selected your [relationship] for these questions.]

IF (S5B<4) CONTINUE
IF (S5B>3 & S5B<6) SKIP TO Q100
IF (S5B>5) SKIP TO Q104

Education
Q98 Since September 2004, has your [relationship] been in pre-school, day care, looked after at home, or something else? [Accept multiple answers] (new)

<table>
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<th>Response</th>
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<tbody>
<tr>
<td>1</td>
<td>Pre-school, including nursery school (EARLY CHILDHOOD DEVELOPMENT, OR E.C.D.)</td>
</tr>
<tr>
<td>2</td>
<td>Day care, or</td>
</tr>
<tr>
<td>3</td>
<td>Looked after at home</td>
</tr>
<tr>
<td>4</td>
<td>Something else? (SPECIFY)</td>
</tr>
<tr>
<td>5</td>
<td>NONE</td>
</tr>
<tr>
<td>6</td>
<td>DK</td>
</tr>
<tr>
<td>7</td>
<td>RF</td>
</tr>
</tbody>
</table>

Q98A Is/Was your [relationship’s] [type of school] Jewish sponsored? (Boston/mv)

<table>
<thead>
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<th></th>
<th>Response</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
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</table>

Q98B Is it at a Jewish Community Center, at a synagogue, or someplace else? (Boston)

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</thead>
<tbody>
<tr>
<td>1</td>
<td>JCC</td>
</tr>
<tr>
<td>2</td>
<td>Synagogue</td>
</tr>
<tr>
<td>3</td>
<td>Another Jewish organization (SPECIFY)</td>
</tr>
<tr>
<td>4</td>
<td>Someplace else (SPECIFY)</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>REF</td>
</tr>
</tbody>
</table>

Q100 Since September 2004, has your [relationship] been in kindergarten, preschool, day care, looked after at home, or something else? [Accept multiple answers]

<table>
<thead>
<tr>
<th></th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kindergarten</td>
</tr>
<tr>
<td>2</td>
<td>Pre-school, including nursery school (Early Childhood Development, OR E.C.D.)</td>
</tr>
<tr>
<td>3</td>
<td>Day care,</td>
</tr>
<tr>
<td>6</td>
<td>At home</td>
</tr>
<tr>
<td>4</td>
<td>Something else? (SPECIFY)</td>
</tr>
<tr>
<td>5</td>
<td>HOME SCHOOLING</td>
</tr>
<tr>
<td>6</td>
<td>NONE</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
</tr>
</tbody>
</table>

Q101 Is/Was your [relationship’s] [type of school] Jewish sponsored? (Boston/mv)

<table>
<thead>
<tr>
<th></th>
<th>Response</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
</tr>
</tbody>
</table>
Q102 Is it at a Jewish Community Center, at a synagogue, or someplace else? (Boston)

1  JCC
2  Synagogue
3  Someplace else (SPECIFY)
8  DK
9  RF

Q104 Since September 2004, was your [relationship] enrolled in a public school, Jewish Day School or Yeshiva (ye-SHEE-vah), non-Jewish private school, non-Jewish parochial school, or some other form of schooling? [Accept multiple answers] (NJPS, mv)

1  Public school     CONTINUE
2  Jewish day school or Yeshiva AUTO-PUNCH Q105=1 & SKIP TO Q106
3  Non-Jewish private school
   IF Q37=1 OR Q37=3     CONTINUE
   ELSE SKIP TO Q118
4  Non-Jewish parochial school, or
   IF Q37=1 OR Q37=3     CONTINUE
   ELSE SKIP TO Q118
5  HOME SCHOOLING
   IF Q37=1 OR Q37=3     CONTINUE
   ELSE SKIP TO Q118
6  CHARTER SCHOOL
   IF Q37=1 OR Q37=3     CONTINUE
   ELSE SKIP TO Q118
7  AT COLLEGE
   IF Q37=1 OR Q37=3     CONTINUE
   ELSE SKIP TO Q118
8  Some other form of schooling? (SPECIFY)
   IF Q37=1 OR Q37=3     CONTINUE
   ELSE SKIP TO Q118
98  DK
   IF Q37=1 OR Q37=3     CONTINUE
   ELSE SKIP TO Q118
99  RF
   IF Q37=1 OR Q37=3     CONTINUE
   ELSE SKIP TO Q118

Jewish education

Q105 Has your [relationship] ever received any formal Jewish education, such as Hebrew School, Sunday School, or tutoring? (Boston)
1 Yes CONTINUE
2 No IF AGE>9 SKIP TO Q110
  IF AGE<10 SKIP TO Q118
8 DK IF AGE>9 SKIP TO Q110
  IF AGE<10 SKIP TO Q118
9 RF IF AGE>9 SKIP TO Q110
  IF AGE<10 SKIP TO Q118

Q106 Which [IF Q104<>2: other] types of Jewish education has your [relationship] ever participated in? A one day a week Jewish educational program, a part-time Jewish school that met more than once a week, [IF Q104<>2: a full-time Jewish day school], private tutoring, or some other type of schooling? [Allow multiples] (NJPS)

1 One day a week Jewish educational program CONTINUE
2 Part-time Jewish school that met more than once a week CONTINUE
3 Full-time Jewish day school CONTINUE
4 Private tutoring CONTINUE
5 Some other type of schooling (SPECIFY:__________) CONTINUE
8 DK SKIP TO Q108
9 RF SKIP TO Q108

Q107 How many years did your [relationship] attend [type of school]? (NJPS, mv)
CAT1: ask for each school mentioned in Q106.

ENTER YEARS HERE: __________
98 DK
99 RF

IF Q104=2 AUTO-PUNCH Q108=1 SKIP TO Q109
ELSE CONTINUE

Q108 Has your [relationship] received any Jewish education since September 2004? (NJPS/mv)

1 Yes CONTINUE
2 No IF S5B>9 SKIP TO Q110
  IF S5B<10 SKIP TO Q118
8 DK IF S5B>9 SKIP TO Q110
  IF S5B<10 SKIP TO Q118
9 RF IF S5B>9 SKIP TO Q110
  IF S5B<10 SKIP TO Q118
Q109 What [IF Q104<>2: other] type or types of Jewish education has your [relationship] attended since September 2004? Was it a one-day-a-week Jewish educational program, a part-time Jewish school that met more than once a week, [IF Q104<>2: a full-time Jewish day school], or some other type of schooling? (NJPS/mv) [ALLOW MULTIPLES]

1 One day a week Jewish educational program
2 Part-time Jewish school that met more than once a week
3 Full-time Jewish day school
4 Private tutoring
5 Some other type of schooling (SPECIFY: __________)
8 DK
9 RF

IF S5B>9 CONTINUE
IF S5B<10 SKIP TO Q118

Informal Jewish education

Q110 Has your [relationship] ever participated in a Jewish youth group? (new)

1 Yes CONTINUE
2 No SKIP TO Q113
8 DK SKIP TO Q113
9 RF SKIP TO Q113

Q111 How many years has your [relationship] attended a Jewish youth group? (new)

ENTER NUMBER OF YEARS HERE: __________ CONTINUE
98 DK CONTINUE
99 RF CONTINUE

Q112 Does your [relationship] currently participate in a Jewish youth group? (new)

1 Yes CONTINUE
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

IF ANY AGE>9 & AGE<18 CONTINUE
ELSE SKIP TO Q118
Q113  Has your [relationship] ever attended [IF S5B>15 or worked at] a summer sleep-away camp? (NJPS)

1  Yes       CONTINUE
2  No       SKIP TO Q118
8  DK       SKIP TO Q118
9  RF       SKIP TO Q118

Q114  Did your [relationship] attend a sleep-away camp that had Jewish religious services or Jewish programming? (new)

1  Yes       CONTINUE
2  No       SKIP TO Q118
8  DK       SKIP TO Q118
9  RF       SKIP TO Q118

Q115  For how many years has your [relationship] attended a Jewish sleep-away camp? (NJPS)

YEARS       CONTINUE
98  DK       CONTINUE
99  RF       CONTINUE

Q116  Did your [relationship] attend [IF AGE >15 or work at] a sleep-away camp this past summer? (NJPS)

1  Yes       CONTINUE
2  No       SKIP TO Q118
8  DK       SKIP TO Q118
9  RF       SKIP TO Q118

Q117  Did that summer camp have Jewish religious services or Jewish programming?

1  Yes       CONTINUE
2  No       CONTINUE
8  DK       CONTINUE
9  RF       CONTINUE

Israel
Q118 Has your [relationship] ever been to Israel? (NJPS)]

1 Yes
   IF AGE<13 & (Q36=1) SKIP TO Q122
   IF AGE<13 & (Q36<>1) SKIP TO Q120
   IF AGE>12 & AGE<18 & (Q37=1 | Q37=3) CONTINUE
   IF AGE>12 & AGE<18 & (Q37=2 OR Q37>3) SKIP TO Q120

2 No SKIP TO Q120
8 DK SKIP TO Q120
9 RF SKIP TO Q120

Q119 Were any of your [relationship’s] trips to Israel with a group of [her / his] peers organized by a Jewish group? (NJPS/mv)

1 Yes CONTINUE
2 No IF Q13=2 CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q119a What group was that?

ENTER VERBATIM. ALLOW MULTIPLE.

Non-Jewish education

IF (Q35≠1 OR Q36=1 OR Q36=2 OR Q36=4 OR Q37≠1) & (QS23AGE>3 & QS23AGE<18) CONTINUE
ELSE SKIP TO CONDITION BEFORE Q122

Q120 Has your [relationship] ever had any formal religious education in a religion other than Judaism? (NJPS, Houston, mv)

1 Yes CONTINUE
2 No SKIP TO CONDITION BEFORE Q122
8 DK SKIP TO CONDITION BEFORE Q122
9 RF SKIP TO CONDITION BEFORE Q122

Q121 How many years of non-Jewish education has your [relationship] had? (NJPS)

ENTER A SPECIFIC NUMBER: ___________ CONTINUE
98 DK CONTINUE
99 RF CONTINUE

Lifecycle events

IF QS23GENDER=1 & (Q37=1 OR Q37=2) CONTINUE
IF QS23GENDER =2 & (Q37=1 OR Q37=2) SKIP TO Q123
IF Q35≠1 OR Q36=1 OR Q36=2 OR Q36=4 OR Q37≠1 SKIP TO Q124
ELSE SKIP TO Q126

Q122 Did your [relationship] have a circumcision with a Jewish ceremony? (Boston)

1 Yes
2 No
8 DK
9 RF

Q122 ALL CONTINUE

Q123 Did your [relationship] have a Jewish naming ceremony? (Boston) IF Q122=1 add "separate from the circumcision ceremony"

1 Yes
2 No
8 DK
9 RF

Q124 Was your [relationship] baptized? (new)

1 Yes
2 No
8 DK
9 RF

Q125a Did your [relationship] have a [bar / bat] mitzvah (MITS-vah)? (Boston)
### Methodological Report

1. **Yes**  
2. **No**  
8. **DK**  
9. **RF**  

IF Q35 ≠ 1 OR Q36 = 1 OR Q36 = 2 OR Q36 = 4 OR Q37 ≠ 1 CONTINUE  
ELSE SKIP TO Q126

**Q125b Did your [relationship] have a Jewish confirmation? (new)**

1. **Yes**  
2. **No**  
8. **DK**  
9. **RF**  

**Q125c Did your [relationship] have a first communion or Christian confirmation in a church? (new)**

1. **Yes**  
2. **No**  
8. **DK**  
9. **RF**  

### Antisemitism

**Q126**  
 **[IF 1 QS23AGE<18: Has your relationship] [IF > 1 QS23AGE<18:] Have any of the children in your household] experienced any antisemitism during the past year? (NJPS/mv)**

1. **Yes**  
2. **No**  
3. **MAYBE / CAN’T SAY FOR SURE**  
8. **DK**  
9. **RF**  

### Non-resident children

**Q38**  
How many of your children of any age, if any, do not currently live with you? (new)

INTERVIEWER NOTE: Do not include deceased children.

**NUMBER HERE**

IF Q38 = 0 SKIP TO Q49  
IF Q38 > 0 & Q38 < 98 CONTINUE  
98. **DK**  
99. **REF**  

SKIP TO Q49
Q39 How old is your [oldest etc.] child who does not live with you? (new)

AGE: ___________ CONTINUE
98 DK___________ SKIP TO Q51
99 RF___________ SKIP TO Q51

ASK FOR NONRESIDENT CHILDREN > 17 YEARS

Q44 [IF NONRESIDENT CHILDREN=1: Does your child who does / IF NONRESIDENT CHILDREN>1: Do any of your children who do] not live with you live inside of route I-495? (new)

1 Yes IF Q39<18 CONTINUE IF Q39>17 SKIP TO Q48
2 No IF Q39<18 CONTINUE IF Q39>17 SKIP TO Q48
8 DK SKIP TO Q44c
9 RF SKIP TO Q51

Q44b Which of your children live inside I-495? (new)

Record roster
ALSO HAS TO BE OLDER THAN 18
LIVE IN GB AREA
Q39>17
Q44=2

Oldest non-res child
2ND oldest non-res child
3RD oldest non-res child
4TH oldest non-res child
5TH oldest non-res child
6TH oldest non-res child
7TH oldest non-res child
8TH oldest non-res child
9TH oldest non-res child
10TH oldest non-res child

IF DK FOR ANY GO TO NEXT

Q44c In what town or city does your [relationship] live?

1 Abington CONTINUE
2 Acton CONTINUE
3 Allston CONTINUE
4 Arlington CONTINUE
5 Ashland CONTINUE
6 Avon CONTINUE
7 Back Bay-Kenmore CONTINUE
8 Beacon Hill CONTINUE
9 Bedford CONTINUE
10 Bellingham CONTINUE
11 Belmont CONTINUE
12 Beverly CONTINUE
13 Boston CONTINUE
14 Boxboro CONTINUE
15 Boxford CONTINUE
16 Braintree CONTINUE
17 Bridgewater CONTINUE
18 Brighton CONTINUE
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<td>Marlborough</td>
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<td>Mattapan</td>
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<td>Maynard</td>
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<td>65</td>
<td>Medfield</td>
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<td>66</td>
<td>Medford</td>
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</table>
67 Medway CONTINUE
68 Melrose CONTINUE
69 Middleton CONTINUE
70 Milford CONTINUE
71 Millis CONTINUE
72 Milton CONTINUE
73 N Dorchester CONTINUE
74 Nahant CONTINUE
75 Natick CONTINUE
76 Needham CONTINUE
77 Newton CONTINUE
78 Norfolk CONTINUE
79 North End CONTINUE
80 North Reading CONTINUE
81 Norwell CONTINUE
82 Norwood CONTINUE
83 Peabody CONTINUE
84 Pembroke CONTINUE
85 Quincy CONTINUE
86 Randolph CONTINUE
87 Reading CONTINUE
88 Revere CONTINUE
89 Rockland CONTINUE
90 Roslindale CONTINUE
91 Roxbury CONTINUE
92 Salem CONTINUE
93 Saugus CONTINUE
94 Scituate CONTINUE
95 Sharon CONTINUE
96 Sherborn CONTINUE
97 Somerville CONTINUE
98 South Boston CONTINUE
99 South End CONTINUE
100 Southboro CONTINUE
101 Stoneham CONTINUE
102 Stoughton CONTINUE
103 Stow CONTINUE
104 Sudbury CONTINUE
105 Swampscott CONTINUE
106 Topsfield CONTINUE
107 Wakefield CONTINUE
108 Walpole CONTINUE
109 Waltham CONTINUE
110 Watertown CONTINUE
111 Wayland CONTINUE
112 Wellesley CONTINUE
113 Wenham CONTINUE
114 West Bridgewater CONTINUE
Synagogues

Q133  [Do you / Does anyone in your household] belong to a synagogue, temple, minyan (MIN-yen), or high holiday congregation? (Boston/mv)

1 Yes CONTINUE
2 No SKIP TO Q138
8 DK SKIP TO Q138
9 RF SKIP TO Q138

Q134  What is its name? [Accept multiple responses] (Boston)

RECORD VERBATIM

IF CODE 200: CATI WILL ASK Q135, 136 AND 137 IN A LOOP FOR EACH SYNG (MAX 5) MENTIONED IN Q134 CODE 200.

Q135  In what town or city is that? (Boston)
1 Abington
2 Acton
3 Allston
4 Arlington
5 Ashland
6 Avon
7 Back Bay-Kenmore
8 Beacon Hill
9 Bedford
10 Bellingham
11 Belmont
12 Beverly
13 Boston
14 Boxboro
15 Boxford
16 Braintree
17 Bridgewater
18 Brighton
19 Brockton
20 Brookline
21 Burlington
22 Cambridge
23 Canton
24 Carlisle
25 Charlestown
26 Chelsea
27 Cohasset
28 Concord
29 Danvers
30 Dedham
31 Dorchester
32 Dover
33 Duxbury
34 E Bridgewater
35 East Boston
36 Easton
37 Everett
38 Foxborough
39 Framingham
40 Franklin
41 Halifax
42 Hamilton
43 Hanover
44 Hanson
45 Hingham
46 Holbrook
47 Holliston
48 Hopkinton
49 Hudson
Boston Jewish Community Study

50 Hull CONTINUE
51 Hyde Park CONTINUE
52 Jamaica Plain CONTINUE
53 Kingston CONTINUE
54 Lexington CONTINUE
55 Lincoln CONTINUE
56 Lynn CONTINUE
57 Lynnfield CONTINUE
58 Malden CONTINUE
59 Manchester CONTINUE
60 Marblehead CONTINUE
61 Marlborough CONTINUE
62 Marshfield CONTINUE
63 Mattapan CONTINUE
64 Maynard CONTINUE
65 Medfield CONTINUE
66 Medford CONTINUE
67 Medway CONTINUE
68 Melrose CONTINUE
69 Middleton CONTINUE
70 Milford CONTINUE
71Millis CONTINUE
72 Milton CONTINUE
73 N Dorchester CONTINUE
74 Nahant CONTINUE
75 Natick CONTINUE
76 Needham CONTINUE
77 Newton CONTINUE
78 Norfolk CONTINUE
79 North End CONTINUE
80 North Reading CONTINUE
81 Norwell CONTINUE
82 Norwood CONTINUE
83 Peabody CONTINUE
84 Pembroke CONTINUE
85 Quincy CONTINUE
86 Randolph CONTINUE
87 Reading CONTINUE
88 Revere CONTINUE
89 Rockland CONTINUE
90 Roslindale CONTINUE
91 Roxbury CONTINUE
92 Salem CONTINUE
93 Saugus CONTINUE
94 Scituate CONTINUE
95 Sharon CONTINUE
96 Sherborn CONTINUE
97 Somerville CONTINUE
Q136 Thinking about that congregation [if more than one, first named] do you agree or disagree with the following [ROTATE ORDER]:

a) This congregation feels like a large, close-knit family (S2K)
b) I feel like an outsider here (S2K)
c) The rabbi knows me by name (S2K)
d) I have little contact with other members of the congregation away from the building (S2K)
e) I feel comfortable and at home in this congregation (S2K)

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
8 DK
Q137 How many years [have you / has your household] belonged to that congregation? (Boston/mv)

YEARS
98 DK
99 RF

Q138 Aside from any membership your parents may have had, since you were an adult, have you ever belonged to a synagogue or temple? (NJPS)

1 Yes
2 No
8 DK
9 RF

Q139a Which of the following statements best describes why you do not belong to a synagogue or temple? ROTATE FIRST 7. ALLOW MULTIPLE RESPONSES.

2 It is too expensive.
3 It is too far away.
4 I do not like attending services.
5 The community is not welcoming.
6 Religious services are not important to my Jewish identity.
7a [IF NO KIDS OR YOUNGEST KID > 17] I do not have any school age children.
8 Or is it something else [record verbatim]?
98 DK
99 RF

Q139b Which of the following statements best describes why you belong to a synagogue or temple? ROTATE FIRST 5. ALLOW MULTIPLE RESPONSES.

2 I like attending services.
3 The members
4 Religious services are important to my Jewish identity
5 [IF YOUNGEST KID < 18] For my [child/children]
6 Or is it something else [record verbatim]?
8 DK
9 RF

Q140 How often do you attend any type of synagogue, temple, or organized Jewish religious services? READ LIST (Boston)
1 Only for weddings, funerals, other lifecycle events CONTINUE
2 Once or twice a year CONTINUE
3 Every few months CONTINUE
4 About once a month CONTINUE
5 Two or three times a month CONTINUE
6 About once a week CONTINUE
7 More than once a week CONTINUE
8 VOL ONLY HIGH HOLY DAYS CONTINUE
9 VOL NEVER CONTINUE
98 DK CONTINUE
99 RF CONTINUE

Q140a Do you agree or disagree with the following statements about the last time you attended Jewish religious services? [ROTATE ORDER]

a) I felt warmly welcomed by the other people there (S2K)
b) The words of the prayers were personally meaningful and relevant (S2K)
c) I was inspired or emotionally involved (S2K)
d) I did not understand what was going on (S2K)
e) I felt connected to the other members of the congregation (S2K)
f) I was bored (S2K)
g) The music greatly enhanced my experience (S2K)
h) It was a spiritual experience (new)

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
8 DK
9 RF

Non-Jewish Religious Behavior

ASK ONLY IF ANY MEMBER OF HH NOT CURRENTLY JEWISH

Q142 How often do you attend any type of non-Jewish religious services? READ LIST (new)

1 Only for weddings, funerals, other lifecycle events
2 Once or twice a year
3 Every few months
4 About once a month
5 Two or three times a month
6 About once a week
7 More than once a week
8 Never
9 VOL Only Christmas and Easter
98 DK
99 RF

IF ANY S8=2 CONTINUE
ELSE SKIP TO Q144

Q143 [Are you / Is anyone in your household] a member of a church or other non-Jewish religious group? (NJPS)

1 Yes CONTINUE
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Jewish Identity—Part 3

FOR MAIN STUDY: highlighted items below not to be asked if S8 does not equal 1 (resp not currently Jewish) (late addition to skips)

Q144 How strongly do you agree or disagree with the following statements? (CJ) [ROTATE ITEMS, SWITCH ORDER OF RESPONSES]

- Overall, the fact that I’m Jewish has very little to do with how I see myself
- I have a strong sense of belonging to the Jewish people
- I have a special responsibility to take care of Jews in need around the world
- Because I’m Jewish, I identify with the powerless, the vulnerable, the underdog

CONTINUE

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
7 NA
8 DK
9 RF

Ritual Behavior

Q145 How often—all the time, usually, some of the time, or never … (Boston) [ROTATE A-C]

A Does someone in your household light candles on Friday night? CONTINUE
B Does someone in your household light Chanukah (HAHN-oo-kah) candles? CONTINUE
C During the Christmas season, do you have a Christmas tree in your home?
D Do you have at least one seder (SAY-der) in your home or attend one somewhere else during Passover (PASS-oh-ver)?
  IF Q145D=1 SKIP TO Q147
  IF Q145D≠1 CONTINUE

1 All of the time CONTINUE
Methodological Report

2 Usually CONTINUE
3 Some of the time CONTINUE
4 Never CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q146 In your home, do you follow Jewish dietary laws strictly, to some extent, or not at all? (Boston)

1 Strictly CONTINUE
2 To some extent CONTINUE
3 Not at all CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Organizations

Membership

Q127 During the past year, [have you / has any member of your household] belonged to a Jewish Community Center? (NJPS/mv)

1 Yes CONTINUE
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q128 During the past year, did [you / any member of your household] belong to any Jewish organization other than a synagogue or a Jewish Community Center? (NJPS)

1 Yes CONTINUE
2 No SKIP TO Q131
8 DK SKIP TO Q131
9 RF SKIP TO Q131

Participation

Q131 [Have you / Has any member of your household] attended any program or activity at a Jewish Community Center (JCC) during the past year? (NJPS)

1 Yes CONTINUE
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q132 Have you attended any Jewish program, event or activity that was not at a JCC or synagogue during the past year? (new)
Volunteering

Q147 During the past year, have you done any volunteer work for any organization, whether Jewish or not Jewish? This includes fund raising and attending meetings but not just donating to the organization. (NJPS)

1 Yes CONTINUE
2 No SKIP TO Q153
8 DK SKIP TO Q153
9 RF SKIP TO Q153

Q148 Have you done any volunteer work for, or sponsored by, a synagogue, Federation or other Jewish organization? (NJPS)

If needed: This includes any volunteering you do through a Jewish organization, no matter who you help.

1 Yes CONTINUE
2 No AUTOPUNCH Q150=1 SKIP TO Q151
8 DK SKIP TO Q150
9 RF SKIP TO Q150

Q149 During the past year, have you served on a committee or board of a Jewish organization? (new)

1 Yes CONTINUE
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q150 Have you done any volunteer work for any organization that is not Jewish? (NJPS)

1 Yes CONTINUE
Q151 During the past year, have you served on a committee or board of a non-Jewish organization? (new)

1  Yes    CONTINUE
2  No     CONTINUE
8  DK     CONTINUE
9  RF     CONTINUE

Q152 During the past year, would you say you have spent…

1  More time volunteering for Jewish organizations    CONTINUE
2  More time volunteering for non-Jewish organizations CONTINUE
3  About the same amount of time volunteering for Jewish and non-Jewish organizations CONTINUE
8  DK     CONTINUE
9  RF     CONTINUE

Familial Ties

I would like to ask you a few questions about your parents.

Parents

IF HH_ROST INCLUDES MOTHER AUTOPUNCH Q57=1 & Q58=S23AGE & Q59=1 THEN SKIP TO instruction before Q60

Q57 Is your mother alive?

If needed: “Whoever you consider to be your mother.” If still unclear: “The person who was most like a mother to you”

1  Yes    CONTINUE
2  No     SKIP TO Q60
7  NA     SKIP TO Q60
8  DK     SKIP TO Q60
9  RF     SKIP TO Q60

Q58 How old is your mother?

ENTER AGE   __________    CONTINUE
97  97+     CONTINUE
98  DK      CONTINUE
Does your mother live within route I-495? (new)

1 Yes
2 No
8 DK
9 REF

In what city or town does she live? (new)

How old is your father?

ENTER AGE __________
97 97+
98 DK
99 REF

Does he live inside route I-495? (new)

1 Yes
2 No
8 DK
9 REF

Where does he live? (new)

Next, I would like to ask some questions about any brothers and sisters you might have who don’t live in this household. Please don’t include any siblings who live in this household since we’ve already accounted for them.

How many living brothers and sisters do you have who do NOT live in this household? (new)

NUMBER _______ IF Q53=0 SKIP TO Q57
IF Q53>0 & Q54<98 CONTINUE
98 DK
99 REF
CATI: for each sibling in Q53, ask Q54A to Q56 in one loop.

Q56 [Does your brother/sister / Do any of your brothers or sisters] who does not live with you live inside of Route I-495? (new)

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<tr>
<td>1</td>
<td>Yes</td>
<td>CONTINUE</td>
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<tr>
<td>2</td>
<td>No</td>
<td>CONTINUE</td>
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<tr>
<td>8</td>
<td>DK</td>
<td>SKIP TO Q56A</td>
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<td>9</td>
<td>RF</td>
<td>CONTINUE</td>
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</table>

Q56A Which of your brothers or sisters live inside I-495?

[IF 53>1 OLDEST, 2nd OLDEST, 3rd, etc. brother/sister]
[IF 53=1] [brother/sister]

Q56B In which city or town does [he/she] live?

USE LIST FROM ABOVE.

Non-resident Sibling ROSTER

[forget about Jewish status]

<table>
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<tr>
<th>CURRENT</th>
<th>RAISED</th>
<th>PARENTS</th>
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<tbody>
<tr>
<td>JEWISH</td>
<td>JEWISH</td>
<td>JEWISH</td>
<td></td>
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<tr>
<td>Q55=1</td>
<td>Q54B&lt;3</td>
<td>Q54A&lt;4</td>
<td>Q56=1</td>
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</table>

Oldest sibling

2ND oldest sibling

3RD oldest sibling

4TH oldest sibling

5TH oldest sibling

6TH oldest sibling

7TH oldest sibling

8TH oldest sibling

9TH oldest sibling

10TH oldest sibling
Social Services

The next few questions will ask about the needs of members of your household. First, I’d like to know about health.

Q154 Would you say that your [relationship’s] health is… (HRS)

1. Excellent  
2. Very good  
3. Good  
4. Fair  
5. Poor  
8. DK  
9. RF

Q155 [IF S3=1: Do you / IS S3>1: Does any member of your household including yourself] have any kind of physical, mental, or other health condition that has lasted for six months or more, which could limit or prevent educational opportunities or daily activities? (NJPS/mv)

1. Yes  
2. No  
8. DK  
9. RF

Q156 Who has these conditions? (NJPS)

ENTER RELATIONSHIP FOR HOUSEHOLD MEMBER

8. DK  
9. RF

LOOP Q157-63 for each person who has a condition.

Q160 At any time during the effort to seek help or assistance for that condition, [were you / was your relationship] helped by a Jewish organization? (New York)

1. Yes  
2. No  
8. DK  
9. RF

Q163 [Age < 18 : Has / Age > 17: Did] your [relationship’s] condition [prevented / prevent] [him / her] from getting a Jewish education, [made / make] it very difficult for [her / him] to get a Jewish education, or [has / was] it not been an issue in terms of Jewish education? (New York) [SWITCH ORDER]
Prevented from getting a Jewish education
Made it very difficult to get a Jewish education
It has not been an issue in terms of Jewish education
VOL DO NOT WANT TO GET A JEWISH EDUCATION
DK
RF

Q166 THRU Q173 ARE TO BE ASKED IF MOTHER AND/OR FATHER IS ALIVE, IS OVER AGE 64, AND LIVES IN GBOSTON AREA.

HERE’S HOW TO DETERMINE THAT:

IF 57=1 & Q58>64 & Q59=1: READ-IN SHOULD BE “MOTHER”
IF 60=1 & Q61>64 & Q62=1: READ-IN “FATHER”

IF NEITHER QUALIFICATION MET, SHOULD SKIP TO Q174.

BUT IF MOTHER QUALIFIES, AND FATHER DOESN’T, STILL WANT TO ASK Q166-173 OF THE MOTHER ONLY.

AND VICE-VERSA FOR ONLY FATHER.

SO, WE NEED A READ IN FOR “MOTHER” AND “FATHER” BASED ON THE SKIP PATTERN (ALIVE, OVER 64 & LIVES IN GBOSTON AREA), AS WELL AS AN “AND” CONNECTOR IF IT’S BOTH AND NOTHING IF IT’S JUST ONE PARENT.

Q166 Next, I would like to ask you some questions about your [MOTHER] [and] [FATHER]

Q166 Do you provide any financial assistance to your [MOTHER] [and] [FATHER] (new)

1 Yes, to Mother only
2 Yes, to Father only
3 To Both Mother and Father
4 No
8 DK
9 RF

Q167 During the past year, did you or any other member of your household regularly provide any personal assistance to your [MOTHER] [and] [FATHER] with cooking, housecleaning, shopping, or anything else? (Boston 1985)

1 Yes, to Mother only
2 Yes, to Father only
3 Yes, to Both Mother and Father
4 No
FOR Q168, THE READ-IN BE BASED ON THE RESPONSE TO Q167.

Q168  On average, how often do you assist your READ IN:

[IF Q167=1 MOTHER]
[IF Q167=2 FATHER]
[IF Q167=3 PARENTS] (new)

READ LIST

<table>
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<th>Number</th>
<th>Assist Frequency</th>
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<tr>
<td>10</td>
<td>Every day</td>
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<tr>
<td>11</td>
<td>A few times a week</td>
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<tr>
<td>12</td>
<td>About once a week</td>
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<tr>
<td>13</td>
<td>A few times a month</td>
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<tr>
<td>14</td>
<td>Once a month</td>
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<td>15</td>
<td>Less than once a month, or</td>
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<td>16</td>
<td>Never</td>
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<td>17</td>
<td>VOL DK</td>
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<td>18</td>
<td>VOL REF</td>
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NOW THE READ-IN GOES BACK TO THE QUALIFYING QUESTION WE BEGAN WITH: MOTHER and/or FATHER IS ALIVE, OVER 64 AND LIVES IN GBOSTON.

THAT IS:

IF 57=1 & Q58>64 & Q59=1: READ-IN SHOULD BE “MOTHER”
IF 60=1 & Q61>64 & Q62=1: READ-IN “FATHER”

NEED TO DETERMINE IF ONLY MOTHER SHOULD BE ASKED ABOUT, ONLY FATHER, OR BOTH MOTHER AND FATHER.

Q169  READ IN still live independently? (Bergen/mv)

[IF ONLY MOTHER: Does your MOTHER]
[IF ONLY FATHER: Does your FATHER]
[IF BOTH: Do your MOTHER AND FATHER]

NOTE: For the main study—change skip at Q169. If all parents live independently, skip to instructions before Q174A. Have to base that on Q169. Also, once all parents accounted for, skip to Q174.

<table>
<thead>
<tr>
<th>Number</th>
<th>Status</th>
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<tbody>
<tr>
<td>1</td>
<td>Yes, Mother only</td>
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<tr>
<td>2</td>
<td>Yes, Father only</td>
</tr>
<tr>
<td>3</td>
<td>Both parents live independently</td>
</tr>
<tr>
<td>4</td>
<td>No,</td>
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</table>
Q170  READ IN receive personal care? (Bergen/mv)

[IF ONLY MOTHER: Does your MOTHER]
[IF ONLY FATHER: Does your FATHER]
[IF BOTH: Does your mother and father]

1 Yes, Mother only  CONTINUE
2 Yes, Father only  CONTINUE
3 Yes, both mother and father  CONTINUE
4 No  CONTINUE
8 DK  CONTINUE
9 RF  CONTINUE

Q171  [READ IN live in an assisted living facility? (Boston/mv)

[IF ONLY MOTHER: Does your MOTHER]
[IF ONLY FATHER: Does your FATHER]
[IF BOTH: Does your mother and father]

1 Yes, Mother only  CONTINUE
2 Yes, Father only  CONTINUE
3 Yes, both mother and father  CONTINUE
4 No  CONTINUE
8 DK  CONTINUE
9 RF  CONTINUE

Q172  READ IN live in a nursing home? (Boston/mv)

[IF ONLY MOTHER: Does your MOTHER]
[IF ONLY FATHER: Does your FATHER]
[IF BOTH: Does your mother and father]

1 Yes, Mother only  CONTINUE
2 Yes, Father only  CONTINUE
3 Yes, both mother and father  CONTINUE
4 No  CONTINUE
8 DK  CONTINUE
9 RF  CONTINUE

Q173  READ IN live in supportive housing? (new)

[IF ONLY MOTHER: Does your MOTHER]
[IF ONLY FATHER: Does your FATHER]
[IF BOTH: Does your mother and father]
Employment

Q175a [Are you / Is your relationship] currently employed full-time, employed part-time, retired, a homemaker, a student, unemployed, disabled and unable to work, or something else? [allow multiple answers]

1 Employed full-time CONTINUE
2 Employed part-time CONTINUE
3 Retired CONTINUE
4 A homemaker CONTINUE
5 A student CONTINUE
6 Unemployed CONTINUE
7 Disabled and unable to work, or CONTINUE
8 Something else? (SPECIFY) CONTINUE
9 FULL-TIME / UNPAID VOLUNTEER CONTINUE
10 SEASONAL WORK CONTINUE
11 NEVER EMPLOYED CONTINUE
97 NONE CONTINUE
98 DK CONTINUE
99 RF CONTINUE

Q175b What type of work or occupation [do you have / did you do in your most recent job]?

If necessary: What kind of work [did] you do at your job?

Probe: What are your most important activities or duties?

1 ENTER RESPONSE

CODE TO CENSUS BUREAU OCCUPATIONAL CLASSIFICATIONS

7 NONE
8 DK
9 RF
**Geographic Mobility**

The next few questions are about your primary residence, that is, the place where you stay most of the year.

Q66A  Is this place where we reached you on the telephone where you spend most of the year?

1   Yes  SKIP TO Q68
2   No   CONTINUE
8   DK   CONTINUE
9   RF   CONTINUE

Q67  Where do you spend most of the year? (NJPS)

ENTER VERBATIM  CONTINUE

What state or country is that?

1   State  CONTINUE
2   Country  SKIP TO Q67B
8   DK   SKIP TO Q68
9   RF  SKIP TO Q68

Q67A  DO NOT READ: Enter state.

LIST OF STATES

Q67B  DO NOT READ: Enter nation

LIST OF NATIONS

Q68  In what year did you move to a city or town inside of route I-495? (new)

INTERVIEWER NOTE: If more than once, ask most recently.

ENTER YEAR HERE: __________  CONTINUE
9997  Was born here  CONTINUE
9998  DK  CONTINUE
9999  RF  CONTINUE

Q69  In what year did you move to your current residence? (new)

ENTER YEAR HERE: __________  CONTINUE
9998  DK  CONTINUE
9999  RF  CONTINUE
IF NEEDED: I mean residence in the Greater Boston area.

Q70 Do you have another residence? (New York/mv)

1   Yes                         SKIP TO Q73
2   No                          CONTINUE
8   DK                          SKIP TO Q73
9   RF                          SKIP TO Q73

Q71 Where is that other residence you have? (New York/mv) [allow multiple]

ENTER RESPONSE HERE: _________ CONTINUE
8   DK                          CONTINUE
9   RF                          CONTINUE

Q72 Since [interview month] 2004, how many months have you spent at [location]?

ENTER # MONTHS HERE: _________ CONTINUE
98  DK                          CONTINUE
99  RF                          CONTINUE

Q73 What is the zip code of the place you [work / last worked]? (new)

ENTER ZIPCODE SKIP TO CONDITION AFTER Q73A
99996 OUTSIDE U.S. SKIP TO CONDITION AFTER Q73A
99997 NEVER WORKED SKIP TO Q74
99998 DK CONTINUE
99999 RF CONTINUE

Q73A What city and state was that? (enter verbatim) CONTINUE

IF S8=1 (I.E. CURRENTLY CONSIDER SELF JEWISH) CONTINUE
ELSE GO TO CONDITION BEFORE Q75

Retirement

IF S23Age<55 SKIP TO Q184
IF S23Age>54 CONTINUE

The next questions we would like to ask you concern retirement. We are trying to understand people’s current and future needs in order to provide helpful programs and services.

Q178 Overall, how confident are you that you (and your spouse) will have enough money to live comfortably throughout your retirement years? (RCS) [SWITCH ORDER OF RESPONSES]

1   Not at all confident
2 A little confident
3 Somewhat confident
4 Very confident
8 DK
9 RF

IF Q175A≠3 CONTINUE
IF ((Q69-(2005-S23Age))>54) & Q175A=3 SKIP TO Q182
ELSE SKIP TO Q183

Q180 When you [and your spouse] do retire, are you likely to move to a different location or stay where you are? (HRS)

<table>
<thead>
<tr>
<th></th>
<th>Move to different location</th>
<th>CONTINUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Stay where we are</td>
<td>SKIP TO Q183</td>
</tr>
<tr>
<td>2</td>
<td>DK</td>
<td>SKIP TO Q183</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>SKIP TO Q183</td>
</tr>
</tbody>
</table>

Q181 Is that place in the Greater Boston area, elsewhere in Massachusetts, in another state, or in another country? [ALLOW MULTIPLES] (new)

PROBE AS NECESSARY.

<table>
<thead>
<tr>
<th></th>
<th>In the Greater Boston area</th>
<th>SKIP TO Q183</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Elsewhere in MA (SPECIFY)</td>
<td>SKIP TO Q183</td>
</tr>
<tr>
<td>2</td>
<td>In another state (SPECIFY)</td>
<td>SKIP TO Q183</td>
</tr>
<tr>
<td>3</td>
<td>In another country (SPECIFY)</td>
<td>SKIP TO Q183</td>
</tr>
<tr>
<td>4</td>
<td>DK</td>
<td>SKIP TO Q183</td>
</tr>
<tr>
<td>8</td>
<td>RF</td>
<td>SKIP TO Q183</td>
</tr>
</tbody>
</table>

Q182 When you [and your relationship] most recently moved, was it for a better lifestyle, [to be closer to your children], to be close to medical facilities, or for some other reason? [allow multiples] (new)

<table>
<thead>
<tr>
<th></th>
<th>For a better lifestyle</th>
<th>CONTINUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Be closer to my children</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>Be closer to medical facilities</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>3</td>
<td>Other (SPECIFY)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>4</td>
<td>DK</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>8</td>
<td>RF</td>
<td>CONTINUE</td>
</tr>
</tbody>
</table>

**Poverty**

I have a few general questions about your financial situation.

Q184 Which of the following words or phrases best describes your [household’s] standard of living? READ LIST [SWITCH ORDER OF ITEMS 1-6] (Boston)
1  Prosperous  SKIP TO Q186
2  Living very comfortably  SKIP TO Q186
3  Living reasonably comfortably
   IF (Q57=1 OR Q60=1) & Q173>1 CONTINUE
   ELSE SKIP TO CONDITION BEFORE Q185B
4  Just getting along  CONTINUE
   IF (Q57=1 OR Q60=1) & Q173>1 CONTINUE
   ELSE SKIP TO CONDITION BEFORE Q185B
5  Nearly poor  CONTINUE
   IF (Q57=1 OR Q60=1) & Q173>1 CONTINUE
   ELSE SKIP TO CONDITION BEFORE Q185B
6  Poor  CONTINUE
   IF (Q57=1 OR Q60=1) & Q173>1 CONTINUE
   ELSE SKIP TO CONDITION BEFORE Q185B
8  DK  CONTINUE
   IF (Q57=1 OR Q60=1) & Q173>1 CONTINUE
   ELSE SKIP TO CONDITION BEFORE Q185B
9  RF  CONTINUE
   IF (Q57=1 OR Q60=1) & Q173>1 CONTINUE
   ELSE SKIP TO CONDITION BEFORE Q185B

Q185a Do you receive any financial assistance from your parents? (new)

1  Yes
2  No
8  DK
9  RF

Now need to determine if the respondent has children. Base this on:

1. If S23 roster of relationships in HH to respondent includes:
   a. SON or DAUGHTER, and
   b. If age for that SON and/or DAUGHTER is >21 & <98,

   OR

2. IF Q39 (age of children who don’t live in household) >21 & <98

Then continue at Q185B—that means RESP has adult children.

IF NOT, ELSE SKIP TO Q187.

Q185B Do you receive any financial assistance from your children? (new)

1  Yes  SKIP TO Q187
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE
Q186  Do you provide any financial assistance to your adult [child / children]? (new)

1  Yes
   IF Q184=1 SKIP TO Q190A
   IF Q184=2 SKIP TO Q189
   IF Q184>=3 & Q184<=9 CONTINUE
2  No
   IF Q184=1 SKIP TO Q190A
   IF Q184=2 SKIP TO Q189
   IF Q184>=3 & Q184<=9 CONTINUE
8  DK
   IF Q184=1 SKIP TO Q190A
   IF Q184=2 SKIP TO Q189
   IF Q184>=3 & Q184<=9 CONTINUE
9  RF
   IF Q184=1 SKIP TO Q190A
   IF Q184=2 SKIP TO Q189
   IF Q184>=3 & Q184<=9 CONTINUE

Q187  In the last 12 months did [you / anyone in your household] ever cut the size of your meals or skip meals because there wasn’t enough money for food? (CPS)

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q188  In the past 12 months did [you / anyone in your household] need prescription medicines but didn’t get them because you couldn’t afford it? (CTS modified to fit CPS format)

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

ASK IF Q127=1 OR Q128=1 OR Q133=1

Q189  Do you pay lower membership fees at any Jewish organization because of your income level? (new)

1  Yes
2  No
8  DK
9  RF
Jewish Identity—Part 4

Q190 There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally [ROTATE ORDER, SWITCH ORDER OF RESPONSES]:

  j) Giving to charity (CJ)
  k) Being part of a Jewish community (CJ)
  l) Supporting Israel (CJ)
  m) Supporting Jewish organizations (CJ)
  n) Attending synagogue (CJ)
  o) Countering antisemitism (CJ)

  1  Not at all  CONTINUE
  2  Only a little  CONTINUE
  3  Somewhat  CONTINUE
  4  A lot  CONTINUE
  7  NA  CONTINUE
  8  DK  CONTINUE
  9  RF  CONTINUE

Philanthropy

Q192 Which of the following best describes your monetary contributions to any charities or causes, other than membership dues… (new) [SWITCH ORDER OF FIRST 5 RESPONSES]

  1  All Jewish  CONTINUE
  2  Mostly Jewish  CONTINUE
  3  About equal  CONTINUE
  4  Mostly non-Jewish  CONTINUE
  5  All non-Jewish  SKIP TO Q194
  6  Or do you not give  SKIP TO Q194
  8  DK  CONTINUE
  9  RF  CONTINUE

Q193 Over the past year, have you made contributions to: (new)

  e) Combined Jewish Philanthropies of Greater Boston
  f) Another Jewish Federation
  g) A synagogue, in addition to your regular dues
  h) Any other Jewish organization

  1  Yes
  2  No
  8  DK
  9  RF

IF (Q193A NE 1 & Q193B NE 1) CONTINUE.
IF Q193A=1 OR Q193B=1 SKIP TO Q195.

Q194 Have you ever given money to a Jewish Federation? (new)

1  Yes  
2  No  
8  DK  
9  RF  

Q195 In the past year, did you receive any requests to contribute to Combined Jewish Philanthropies… (Boston) [ROTATE ORDER OF RESPONSES 1 TO 4]

A  By mail  
B  By telephone  
C  By email  
D  In person  

1  Yes  
2  No  
8  DK  
9  RF  

Political Views

Q198 How would you describe your political views—very conservative, conservative, moderate, liberal, or very liberal? (SRBI polls) [SWITCH ORDER OF RESPONSES]

1  Very conservative  
2  Conservative  
3  Moderate  
4  Liberal  
5  Very liberal  
8  DK  
9  RF  

Antisemitism

Q199 Have you personally experienced any antisemitism during the past year? (Boston)

1  No  
2  Yes  
3  MAYBE / CAN’T SAY FOR SURE  
8  DON’T KNOW  
9  REFUSED  

In closing, I’d like to ask you a few brief demographic questions.

Nativity and Citizenship

We’re interested in where people were born.

Q63 First, in what country were you born? (NJPS)

Q64a In what country was your father born? (Boston)

Q64b In what country was your mother born? (Boston)

LIST FOR Q63, Q64a, b:

199. United States of America
200. Afghanistan
201. Albania
202. Algeria
203. Andorra
204. Angola
205. Antigua and Barbuda
206. Argentina
207. Armenia
208. Australia
209. Austria
210. Azerbaijan
211. Bahamas
212. Bahrain
213. Bangladesh
214. Barbados
215. Belarus
216. Belgium
217. Belize
218. Benin
219. Bhutan
220. Bolivia
221. Bosnia and Herzegovina
222. Botswana
223. Brazil
224. Brunei
225. Bulgaria
226. Burkina Faso
227. Burundi
228. Cambodia
229. Cameroon
230. Canada
231. Cape Verde
232. Central African Republic
Chad
Chile
China / Hong Kong
Colombia
Comoros
Congo
Costa Rica
Croatia
Cuba
Cyprus
Czech Republic
Czechoslovakia
Democratic Republic of the Congo
Denmark
Djibouti
Dominica
Dominican Republic
East Timor
Ecuador
Egypt
El Salvador
Equatorial Guinea
Eritrea
Estonia
Ethiopia
Fiji
Finland
Former Yugoslav Republic of Macedonia
France
Gabon
Gambia
Georgia
Germany
Ghana
Greece
Grenada
Guatemala
Guinea
Guinea-Bissau
Guyana
Haiti
Honduras
Hungary
Iceland
India
Indonesia
Iran
Iraq
281. Ireland
282. Israel
283. Italy
284. Ivory Coast / Côte d'Ivoire
285. Jamaica
286. Japan
287. Jordan
288. Kazakhstan
289. Kenya
290. Kiribati
291. Korea / South Korea / Republic of Korea
292. Kuwait
293. Kyrgyzstan
294. Laos
295. Latvia
296. Lebanon
297. Lesotho
298. Liberia
299. Libya
300. Liechtenstein
301. Lithuania
302. Luxembourg
303. Madagascar
304. Malawi
305. Malaysia
306. Maldives
307. Mali
308. Malta
309. Marshall Islands
310. Mauritania
311. Mauritius
312. Mexico
313. Micronesia
314. Moldova / Bessarabia
315. Monaco
316. Mongolia
317. Morocco
318. Mozambique
319. Myanmar
320. Namibia
321. Nauru
322. Nepal
323. Netherlands / Holland
324. New Zealand
325. Nicaragua
326. Niger
327. Nigeria
328. North Korea / Democratic People's Republic of Korea
329. Norway
330. Oman
331. Pakistan
332. Palau
333. Palestine / Palestinian Authority
334. Panama
335. Papua New Guinea
336. Paraguay
337. Peru
338. Philippines
339. Poland
340. Portugal
341. Puerto Rico
342. Qatar
343. Romania
344. Russia
345. Rwanda
346. Saint Kitts and Nevis
347. Saint Lucia
348. Saint Vincent and the Grenadines
349. Samoa
350. San Marino
351. Sao Tome and Principe
352. Saudi Arabia
353. Senegal
354. Serbia and Montenegro
355. Seychelles
356. Sierra Leone
357. Singapore
358. Slovakia
359. Slovenia
360. Solomon Islands
361. Somalia
362. South Africa
363. Spain
364. Sri Lanka
365. Sudan
366. Suriname
367. Swaziland
368. Sweden
369. Switzerland
370. Syria
371. Taiwan / Republic of China
372. Tajikistan
373. Thailand
374. Togo
375. Tonga
376. Trinidad and Tobago
Q65 Of your grandparents—your mother’s parents and your father’s parents—how many of them were born in the United States? (Boston, mv)

<table>
<thead>
<tr>
<th></th>
<th>Answer</th>
<th>Next Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>One</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>Two</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>3</td>
<td>Three</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>4</td>
<td>Four/all of them</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>5</td>
<td>None</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>CONTINUE</td>
</tr>
</tbody>
</table>

**Education**

CATI: Please have all three in one loop: 174A, B and 175. However, please add a conditional to only ask 175 if the hh member is age >17 in S23.

Q174A [Have you / Has your relationship] attended any type of school or college since September 2004? (NJPS, mv)

<table>
<thead>
<tr>
<th></th>
<th>Answer</th>
<th>Next Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>SKIP TO Q175A</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>SKIP TO Q175A</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>SKIP TO Q175A</td>
</tr>
</tbody>
</table>

If RELATIONSHIP currently in school:
Q174b What type of school or college is that?

RECORD VERBATIM	CONTINUE

Income

Q200a For statistical purposes only, please stop me when I mention the category that includes your household's total income before taxes from all sources, for 2004.

Was your household’s total income less than $50,000 or $50,000 or more?

1 Less than $50,000	CONTINUE
2 $50,000 or more	SKIP TO Q200E
8 DK	SKIP TO Q201
9 RF	SKIP TO Q201

Q200b Was your household’s total income in 2004 less than $25,000 or $25,000 or more?

1 Less than $25,000	CONTINUE
2 $25,000 or more	SKIP TO Q200D
8 DK	SKIP TO Q201
9 RF	SKIP TO Q201

Q200c Was your household’s total income less than $15,000 or $15,000 or more?

1 Less than $15,000	SKIP TO Q201
2 $15,000 or more	SKIP TO Q201
8 DK	SKIP TO Q201
9 RF	SKIP TO Q201

Q200d Was your household’s total income less than $35,000 or $35,000 or more?

1 Less than $35,000	SKIP TO Q201
2 $35,000 or more	SKIP TO Q201
8 DK	SKIP TO Q201
9 RF	SKIP TO Q201

Q200e Was your household’s total income in 2004 less than $100,000 or $100,000 or more?

1 Less than $100,000	CONTINUE
2 $100,000 or more	SKIP TO Q200G
8 DK	SKIP TO Q201
9 RF	SKIP TO Q201

Q200f Was your household’s total income less than $75,000 or $75,000 or more?

1 Less than $75,000	SKIP TO Q201
2. $75,000 or more  SKIP TO Q201
8. DK  SKIP TO Q201
9. RF  SKIP TO Q201

Q200g Was your household’s total income less than $200,000 or $200,000 or more?

1. Less than $200,000  CONTINUE
2. $200,000 or more  CONTINUE
8. DK  CONTINUE
9. RF  CONTINUE

Race

S20d What race or races do you consider yourself to be? [DO NOT READ CATEGORIES]

[ALLOW MULTIPLE RESPONSES]

(IF RESPONDENT JUST SAYS “INDIAN” PROBE: “Is that American Indian or from the country of India?”; IF RESPONDENT VOLUNTEERS NATIVE AMERICAN, CODE AS AMERICAN INDIAN)

1. White/Caucasian
2. Black/African-American
3. Latino/Hispanic
4. Asian
5. American Indian
6. Other (specify)
7. Mixed race (specify)
8. DK
9. REF

IF S3>1 ASK S20E, ELSE SKIP TO S20G

S20e Is [IF HHSIZE=2: your <RELATIONSHIP> / IF HHSIZE>2: everyone else in your household] also [RACE FROM S20d, IF S20d=8,9 “same race as you”]? 

5. Yes Auto punch the same race as S20d for all members of HH in S20G.
6. No  CONTINUE
8. DK  CONTINUE
9. REF  CONTINUE

IF HHSIZE=2 AUTOPUNCH S20H AND SKIP TO S21

S20f Which member or members of your household are [RACE FROM S20d, IF S20d=8,9 “same race as you”]?
AUTOPUNCH RACE IN S5, ASK RACE FOR ALL REMAINING HH MEMS IN S20G

S20G What race or races is your <RELATIONSHIP>? [DO NOT READ CATEGORIES]

[ALLOW MULTIPLE RESPONSES]

(IF RESPONDENT JUST SAYS “INDIAN” PROBE: “Is that American Indian or from the country of India?”; IF RESPONDENT VOLUNTEERS NATIVE AMERICAN, CODE AS AMERICAN INDIAN)

1 White/Caucasian
2 Black/African-American
3 Latino/Hispanic
4 Asian
5 American Indian
6 Other (specify)
7 Mixed race (specify)
8 DK
9 REF

[CATI: DISPLAY HH_ROSTER GRID, RECORD RACE FOR ALL MEMBERS]

IF ((S5A OF RESPONDENT NE S5A OF SPOUSE/DOMESTIC PARTNER)
OR Q75=2 OR Q75=4) & TREATMENT=7 SKIP TO P1
IF ((S5A OF RESPONDENT NE S5A OF SPOUSE/DOMESTIC PARTNER)
OR Q75=2 OR Q75=4 OR Q76=1 OR Q76=4 OR Q76=8 OR Q76=9) &
TREATMENT<7 SKIP TO M1
ELSE CONTINUE

Rationale: where we know Partner and RS gender we can calculate Q203 ourselves.
e.g. Q76
1=no partner
2=male partner
3=female partner
4=unspec partner

Sexual Orientation

Q203 Which of the following best describes you? Heterosexual or straight, gay, [lesbian], bisexual, or transgender? (MYBS/mv)

1 Straight/heterosexual CONTINUE
2 Gay CONTINUE
3 Lesbian CONTINUE
4 Bisexual CONTINUE
5 Transgender CONTINUE
6 VOL TRANSSEXUAL CONTINUE
Multiplicity Screener

The pool of people from whom we draw a random member to ask contact information is as follows:

5. **Non-resident children of RS** (Q38>0 & Q38<98) older than 18 (Q39>17) with a Jewish parent (Q41<4) OR who were raised as a Jew (Q42=1 or Q43<3), OR currently consider self to be a Jew (Q43A=1), AND living inside the Greater Boston area (Q44=2);

6. **Non-resident siblings of RS** (Q53 >0 and Q56A=2) who have a Jewish parent (Q54 <4) OR is raised Jewish (Q54B<3), OR currently consider self Jewish (Q55=1) AND living inside greater Boston area (Q56=1);

7. **Non-resident mother of RS** (Q60=1), who has a Jewish parent (Q58A <4) OR was raised Jewish (Q58B<3), OR currently consider self Jewish (Q58C=1) AND living inside greater Boston area (Q59=2);

8. **Non-resident father of RS** (Q57=1, for father: Q60=1), who has a Jewish parent (Q61A<4) OR was raised Jewish (Q61B<3), OR currently consider self Jewish (Q61C=1) AND living inside greater Boston area (Q62=2);

CATI: Randomly pick one to ask about in M1.

**Note that for non-res child and Sibling, we will have to ask using the roster because there may be more than one—e.g. may randomly pick 2nd oldest non-resident child or randomly pick 3rd oldest sibling.**

**M1** We would like to include your [child / sibling / parent] in our survey of the Jewish population of Boston and pay them $18 on your behalf if they are selected. Since this is a telephone survey, we need their telephone number.

FOR MAIN STUDY: Replace final line with: **May we have their telephone number to invite their participation?**

1 Yes CONTINUE
2 No SKIP TO P1
8 DK SKIP TO P1
9 RF SKIP TO P1

**M2** What is your [relationship’s] telephone number?

**M3** May I have their name?
Panel Permission

P1  We would like to include you in future studies of critical issues facing the Jewish community in Boston. Do I have your permission to keep your contact information on file? This will only be used for future surveys of the Jewish community and will not be used for fundraising or any other purpose.

FOR MAIN STUDY: Replace final lines with:
Do I have your permission to call you back for future surveys of the Jewish community? We will never call you for fundraising or for any other purpose.

1  Yes
   IF TREATMENT CODE=6 OR 7 CONTINUE
   ELSE SKIP TO CLOSING

2  No
   IF TREATMENT CODE=6 OR 7 CONTINUE
   ELSE SKIP TO CLOSING

ASK ALL FOR PILOT

Postincentive

IF $18 POSTINCENTIVE

I1  As a way of thanking you for participating, we will send you or a charity nominated by you a check for $18. Would you like us to write the check to be sent to a charity or to you?

1  Charity  CONTINUE

2  Self     SKIP TO I3

3  Don’t send  SKIP TO CLOSING

I2  The charities are United Way of Massachusetts Bay, the Jimmy Fund, the American Jewish Joint Distribution Committee, or Jewish social service agencies in the Boston area [ROTATE]. Which organization would you like to select?

If needed:

- United Way of Massachusetts Bay works with community partners to create lasting, positive change on issues like housing, job training, and health insurance for children.
- The Jimmy Fund supports the fight against cancer in children and adults at Boston’s Dana-Farber Cancer Institute, helping to raise the chances of survival for cancer patients worldwide.
- The American Jewish Joint Distribution Committee provides aid to Jewish communities overseas, supports social services in Israel, and provides non-sectarian aid in times of crisis like natural disasters, war, and famine.
The Jewish social agencies are the Jewish Family & Children’s Service, the Jewish Family Service of Metrowest, and the Jewish Vocational Service. These agencies support people of all faiths at critical stages of their lives.

1 United Way
2 Jimmy Fund
3 American Jewish Joint Distribution Committee
4 Jewish social service agencies
5 Split evenly

In order to send you the check, I will need your full name and mailing address. This information will not be used for any other reason.

Closing

This completes the interview. Again, I’m [name] from [survey research contractor]. Thank you very much for your help—it is greatly appreciated. Let me assure you again that all your answers are completely confidential and will not be identified with you in any way. Thank you very much for your cooperation and have a good day/evening.
Appendix D. Final Instrument

Boston Jewish Community Study 2005
Survey Instrument

SAMPLE INFORMATION READ-IN:

v) PHONE NUMBER
w) SAMPLE TYPE:
  1> RDD unlisted
  2> RDD listed
  3> LIST
  4> MULTIPLICITY

x) DENSITY CODES
  1> High (.2-1.0)
  2> Medium (.1-.19)
  3> Low (.05 to .09 OR <.05 and either next to a high incidence area or contains a syna-
gogue)
  4> Unsampled (residual)

y) TREATMENT CODES FOR ACTUAL STUDY

RDD unlisted (100%) – Sample Type 1 (No pre-notification letter)

  1> No incentive (50%)

  2> $18 post-incentive if qualified (50%)

 RDD Listed (100%) – Sample Type 2 (Pre-notification letter)

  11> $2 Pre-incentive (25%)

  8> $2 Pre-incentive SRBI letterhead (25%)

  12> $18 Post-incentive if qualified (50%)

  9> $18 Post-incentive if qualified SRBI Letterhead (25%)

 LIST (100%) – Sample Type 3 (Pre-notification letter)

379
Screening

Hello, my name is ______. I am calling from SRBI. We are NOT asking for money. We are NOT selling anything. We are doing a study of Greater Boston on behalf of Combined Jewish Philanthropies of Boston, as we do every 10 years.

[IF TREATMENT CODE=7 (MULTIPLICITY SAMPLE]

We were referred to you by [NAME OF REFERRING RESPONDENT]. As a token of appreciation for participating in our research study, we will pay you $18.

We need some information about everyone who lives in Boston, whether Jewish or not. All your answers are completely confidential and will not be identified with you in any way. This survey will take approximately 5 minutes. Participating in this survey is entirely voluntary and you may ask us to stop at any time.

[IF TREATMENT CODE=3, 5, 8]

You may have received a letter from us with a $2 bill in the past few days.

Adult check

A1. Just to confirm, are you an adult, age 18 or older?
10. Yes

11. No—May I please speak to an adult household member?  [[when this skips back, make sure it comes back here for 2nd go]

12. No adult 18 or older in HH (Screen-out A1: No adult 18+ in HH)

REPEAT INTRODUCTION IF TRANSFERRED

Religion and the state

S2a. At the present time, do you think religion as a whole is increasing its influence on American life or decreasing its influence? (RPLS)

1  Increasing influence  CONTINUE
2  Decreasing influence  CONTINUE
3  (VOL) Same  CONTINUE
8  DK  SKIP TO S2b
9  RF  SKIP TO S2b

S2a1. All in all, do you think this is a good thing or a bad thing? (RPLS)

1  Good thing
2  Bad thing
3  (VOL) Both
4  (VOL) Neither
5  (VOL) Depends
8  DK
9  RF

ALL CONTINUE
S2b. I’d like to read you a couple of programs and proposals that are being discussed in this country today. For each one, please tell me whether you strongly favor, favor, oppose, or strongly oppose it.

c) Allowing churches and other houses of worship—along with other organizations—to apply for government funding to provide social services such as job training or drug treatment counseling to people who need them (Pew)

d) School vouchers that can be used at schools run by religious organizations (new)

1  Strongly favor
2  Favor
3  Oppose
4  Strongly oppose
8  DK
9  RF

ALL CONTINUE

S18 And, what is the five digit zip code at your home address where you live? This just helps us group neighborhoods together.

[IF MULTIPLE HOMES, PROBE: “Your home in the Boston area, if you have one”.

ENTER ZIPCODE RESPONSE
  99998  DK
  99999  RF

S/O ZIP: If not one of the zip codes on the list, screen out: “That’s outside our calling area. Thank your time. Have a nice day/evening.”

If DK or REF: “Thank your for your time. Have a nice day/evening.”

DENSITY: CATI QUESTION WHICH TRANSLATES THE ZIP CODES INTO ONE OF THE FOUR STRATUMS. YOU ALSO NEED TO ADD THE STRATUM CODES.
DENSITY CODES

1> High (.2-1.0)
2> Medium (.1-.19)
3> Low (.05 to .09 OR <.05 and either next to a high incidence area or contains a synagogue)
4> Unsampled (residual)

In order to be sure we are representing the opinions of people in different kinds of households, I have a few questions about the members in your household…

Household enumeration

S3. How many people usually live in your household—including yourself? That is, how many people live with you for most of the year—again, including yourself. We don’t want you to include anyone living somewhere else now, such as at school or in the service. (NJPS)

ENTER NUMBER OF HOUSEHOLD MEMBERS

98 DK
99 REF

If DK or REFUSED, go to a probe that asks:

"I need to know how many people usually live in your household so that I know which questions to ask."

If they still DK or refuse again, it should SCREEN OUT DK or REF S3.

IF S3 > 1, ASK S4.

IF S3=1, AUTO-PUNCH S4 AS “SELF” (CODE 19) AND GO TO S5.

Household relationships
S4. So that I can easily refer to [IF S3=2 the other person / IF S3 >2 these other people], please tell me their relationship to you [starting with the oldest other adult and then the next oldest]? (NJPS)

The oldest member is your…?

The next oldest member is your…?

REPEAT FOR EACH MEMBER OF HOUSEHOLD

[CATI: ALLOW UP TO 12 MEMBERS, TOTAL NUMBER OF RESPONSES TO THIS QUESTION MUST EQUAL THE NUMBER IN S1]

35. Husband
36. Wife
37. Spouse (gender unspecified)
38. Father
39. Mother
40. Son
41. Daughter
42. Brother
43. Sister
44. Mother-in-law
45. Father-in-law
46. Son-in-law
47. Daughter-in-law
48. Boyfriend/Fiancé (male)/Domestic partner (male)
49. Girlfriend/Fiancée (female)/Domestic partner (female)
50. Fiance (gender unknown)/Domestic Partner (gender unspecified)
51. Other relative (specify)
52. Other non-relative (specify)
53. SELF (CATI: DO NOT DISPLAY FOR INTERVIEWERS)
54. ROOMMATE
102. (VOL) Don’t know
103. (VOL) Refused
REL_GRD: RELATIONSHIP GRID (AUTO PUNCH MEMBER #1 = <19> SELF)

Respondent (member #1) SELF
Member #2
Member #3
Member #4
Member #5
Member #6
Member #7
Member #8
Member #9
Member #10
Member #11
Member #12

ASK S5A THROUGH S5B1 FOR EACH MEMBER IN HH_GRID

Gender

AUTO PUNCH INSTRUCTIONS FOR S5A:

IF S4=1,4,6,8,11,12,14 AUTO PUNCH 1 (MALE)
IF S4=2,5,7,9,10,13,15 AUTO PUNCH 2 (FEMALE)

FOR REMAINING PUNCHES (3,16,17,18,19,98,99) ASK S5A

S5A. RECORD RESPONDENT GENDER.

ASK IF NOT CLEAR FROM RESPONDENT RESPONSE TO S4: [Are you/ Is your<RELATIONSHIP FROM S4>] male or female?

[INTERVIEWER: PLEASE DO NOT ASSUME GENDER, PROBE WHERE NECESSARY]

[CATI: TOTAL NUMBER OF RESPONSES TO THIS QUESTION MUST EQUAL THE NUMBER IN S3]

7. Male
8. Female
9. (VOL) Refused gender information
Age

S5B. How old [are you/is your <PERSON>]?  
(RANGE 1-97, 97 OR OLDER=97, AGE UNDER 1 YEAR=1, DON’T KNOW=98, REFUSED=99)

[CATI: TOTAL NUMBER OF RESPONSES TO THIS QUESTION MUST EQUAL THE NUMBER IN S3]

IF SELF<18: ADD: “I can only interview an adult, age 18 or older, who currently lives in this household.” SKIP TO A1.

[IF S5B=98 OR 99 ASK S5B1 ELSE SKIP TO S5C]

S5B1 Read: “We need to know approximately what age people are to make sure we ask the right questions.”

Are you / Is your <RELATIONSHIP> (READ LIST)

1  0 to 3 years old
2  4 to 5 years old
3  6 to 8 years old
4  9 to 12 years old
5  13 to 17 years old
6  18 to 54 years old
7  55 to 64 years old
8  At least 65 years old
9  DK
10 RF

If resp refuses ages in S5 & refuses ages in S5B1, terminate with a REFUSED AGE.

[ASK S5C ONLY FOR ADULTS AGE 18 OR OLDER IN HH]

Highest degree
**S5C** What is the last grade, year or level of schooling [you have / your <RELATIONSHIP> has] completed? As needed: How far have you gone academically?"

[DO NOT READ]

**[CATI: TOTAL NUMBER OF RESPONSES TO THIS QUESTION MUST EQUAL THE NUMBER ADULTS AGE 18 OR OLDER IN HH]**

<table>
<thead>
<tr>
<th></th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>None, or grade 1-8</td>
</tr>
<tr>
<td>2</td>
<td>High school incomplete (Grades 9-11)</td>
</tr>
<tr>
<td>3</td>
<td>High school graduate (Grade 12 or GED certificate)</td>
</tr>
<tr>
<td>4</td>
<td>Technical, trade, or vocational school AFTER high school</td>
</tr>
<tr>
<td>5</td>
<td>Some college, no 4-year degree (including associate degree)</td>
</tr>
<tr>
<td>6</td>
<td>College graduate (B.S., B.A., or other 4-year degree)</td>
</tr>
<tr>
<td>7</td>
<td>Some post-graduate training or professional schooling after college (e.g., toward a master's degree or Ph.D.; law or medical school)</td>
</tr>
<tr>
<td>8</td>
<td>Master's degree (e.g., M.A., M.S., M.S.W., M.Div.)</td>
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<tr>
<td>9</td>
<td>Professional degree (e.g., J.D., LL.B., LL.M., M.D./D.O., D.D.S.)</td>
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<tr>
<td>10</td>
<td>Doctoral degree (e.g., Ph.D., Ed.D., LL.D.)</td>
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<tr>
<td>11</td>
<td>Rabbinical ordination (Smicha)</td>
</tr>
<tr>
<td>12</td>
<td>(VOL) Other degree (SPECIFY)</td>
</tr>
<tr>
<td>97</td>
<td>(VOL) NONE</td>
</tr>
<tr>
<td>98</td>
<td>(VOL) DK</td>
</tr>
<tr>
<td>99</td>
<td>(VOL) Refused</td>
</tr>
</tbody>
</table>

**HH_ROST: CATI: CREATE HOUSEHOLD ROSTER GRID**

<table>
<thead>
<tr>
<th>RELATIONSHIP</th>
<th>AGE</th>
<th>GENDER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondent (member #1)</td>
<td>SELF</td>
<td></td>
</tr>
<tr>
<td>Member #2</td>
<td></td>
<td></td>
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<tr>
<td>Member #3</td>
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<td>Member #9</td>
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<td>Member #10</td>
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<td>Member #11</td>
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<tr>
<td>Member #12</td>
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</table>

 currently jewish
The following questions are for classification purposes only.

S7  Do you consider yourself to be Jewish?

1  Yes
2  No
3  (VOL) Half-Jewish
8  DK
9  RF

IF 1 ADULT & (S7=1 | S7=3) HH AUTOPUNCH S8C SKIP TO S9
IF 1 ADULT & (S7=2 | S7=8 | S7=9) SKIP TO S10
IF > 1 ADULT & (S7=2 | S7=8 | S7=9) SKIP TO S8B
IF > 1 ADULT & (S7=1 | S7=3) CONTINUE

S8A  [IF 2 ADULTS IN HH: Does your <RELATIONSHIP> / IF > 2 ADULT IN HH: Do all the other adults in your household] consider themselves to be Jewish?

1  Yes
2  No
8  DK
9  RF

IF S8A=1 AUTO PUNCH S8C AS JEWISH FOR ALL ADULTS IN HH
IF S8A=2-9 AND 2 ADULTS IN HH AUTO PUNCH RESPONDENT AS JEWISH IN S8C AND THEN SKIP TO INSTRUCTIONS BEFORE S9.
IF S8A=2-9 AND >2 ADULTS IN HH ASK S8C
S8B  Does [IF 2 ADULTS IN HH: your <RELATIONSHIP> / IF > 2 ADULT IN HH: any adult in your household] consider themselves to be Jewish?

1  Yes
2  No  SKIP TO S10
8  DK  SKIP TO S10
9  RF  SKIP TO S10

S8C  Which adult or adults in your household currently consider themselves to be Jewish?] (MULTIPLE RESPONSE)

CATI: DISPLAY ALL ADULTS FROM THE HOUSEHOLD ROSTER GRID (HH_ROST) AND SELECT FROM THE GRID

98  DK
99  RF

[IF S7=1,3 ASK S9 ELSE SKIP TO S9B]

S9  Which branch of Judaism (JUDY-ism) do you identify with, if any? [DO NOT READ RESPONSES]

1  Reform
2  Conservative
3  Orthodox
4  Reconstructionist
5  Secular / No religion / Atheist / Cultural Jew
6  No branch in particular / Just Jewish, or
7  Other (SPECIFY)
98  DK
99  RF
IF S8C=1 (1 JEWISH ADULT IN HH) SKIP TO S10

IF S8C>1 (MORE THAN 1 JEWISH ADULT IN HH) AND S9=98,99 SKIP TO S9B

S9A  Do all the adults in your household who are Jewish consider themselves to be <VALUE OF S9>?

<p>| | |</p>
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<tbody>
<tr>
<td>1</td>
<td>Yes</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
</tr>
</tbody>
</table>

IF S9A=1 AUTO PUNCH RESPONSE FOR S9 FOR ALL OTHER JEWISH ADULTS IN HH FOR S9B
S9B Which branch of Judaism (JUDY-ism) does your <RELATIONSHIP> identify with, if any? [DO NOT READ RESPONSES]

1 Reform
2 Conservative
3 Orthodox
4 Reconstructionist
5 Secular / No religion / Atheist / Cultural Jew
6 No branch in particular / Just Jewish, or
7 Other (SPECIFY)
98 DK
99 RF

ALL CONTINUE

Raised Jewish

ASK ALL

S10 Were you raised as a Jew?

1 Yes
2 No
3 (VOL) Half-Jewish
8 DK
9 RF
IF 1 ADULT IN HH_ROST AND S10=1,3 AUTO PUNCH S11C AS “RAISED JEW” AND SKIP TO INSTRUCTIONS BEFORE S12.

IF 1 ADULT IN HH_ROST AND S10=2,8,9 SKIP TO INSTRUCTIONS BEFORE S12.

IF>1 ADULT IN HH_ROST AND S10=2,8,9 SKIP TO S11B

IF>1 ADULT AND S10=1,3 CONTINUE WITH S11A

S11A [IF 2 ADULTS IN HH: “Was your <relationship”]/ IF >2 ADULTS IN HH: “Were all adults in your household”] raised as Jew(s)?

1 Yes
2 No
8 DK
9 RF

IF S11A=1 AUTO PUNCH S11C AS “RAISED JEWISH” FOR ALL ADULTS IN HH.

IF 2 ADULTS IN HH AND S11A=2-9 AUTO PUNCH RESPONDENT AS “RAISED JEWISH” IN S11C.

IF >2 ADULTS IN HH AND S11A=2-9 ASK S11B
S11B Was [IF 2 ADULTS IN HH: “your <relationship>” / IF >2 ADULTS IN HH: “any other adult in your household”] raised as a Jew?

1  Yes  IF ONLY 2 ADULTS IN HH, SKIP TO Q13D***. IF NOT, CONTINUE AT S11C
2  No  SKIP TO INSTRUCTIONS BEFORE S12
8  DK  SKIP TO INSTRUCTIONS BEFORE S12
9  RF  SKIP TO INSTRUCTIONS BEFORE S12

***Autopunch S11C if S11B = 1 and 2 adults in HH before skipping to S13D.

S11C Which adult or adults in your household were raised as Jews? (MULTIPLE RESPONSE)

CATI: DISPLAY ADULTS FROM HOUSEHOLD ROSTER GRID (HH_ROST) AND SELECT FROM THE GRID

98  DK
99  RF

IF ANY ADULT IN HH RAISED JEWISH OR CURRENTLY JEWISH (FROM S8C OR S11C) SKIP TO S13D
ELSE CONTINUE

Jewish parentage

S12 Do you have a Jewish parent?

1  Yes
2  No
3  (VOL) Jewish and non-Jewish parents
8  DK
S12 = 1, 3: IF 1 ADULT IN HH_ROST, AUTO PUNCH S13C AS “JEWISH PARENTS” FOR RS AND SKIP TO S13D.

S12 = 1, 3: IF >1 ADULT CONTINUE WITH S13A BUT ALSO AUTO PUNCH S13C AS “JEWISH PARENTS” FOR RS.

S12=2/8/9: IF 1 ADULT IN HH_ROST, SKIP TO S13D.

S12=2/8/9: IF >1 ADULT, SKIP TO S13B.

S13A  [IF 2 ADULTS: “Does your <relationship>”/IF >2 ADULTS: “Does any other adult in your household”] have a Jewish parent?

1  Yes
2  No
8  DK
9  RF
IF ONLY 2 Adults in HH & S12=1 and S13A=1 AUTO PUNCH S13C AS “JEWISH PARENT” FOR BOTH ADULTS IN HH AND GO TO S13D.

IF > 2 Adults in HH & S12=1 FOR RS, THEN AUTO PUNCH S13C AS “JEWISH PARENT” FOR RS & CONTINUE WITH S13C TO ASK ABOUT OTHER ADULTS.

IF >2 ADULTS AND S13A=2-9 SKIP TO S13D. BUT IF S12=1, DON”T FORGET TO AUTO-PUNCH S13C=JEWISH PARENTS FOR JUST THE RS.

S13B [IF 2 ADULTS: “Does your <relationship>”/IF >2 ADULTS: “Does any adult in your household”] have a Jewish parent?

1 Yes
2 No SKIP TO S13D
8 DK SKIP TO S13D
9 RF SKIP TO S13D

S13C Which adult or adults in your household have a Jewish parent?] (MULTIPLE RESPONSE)

CATI: DISPLAY ADULTS IN HOUSEHOLD ROSTER GRID (HH_ROST) AND SELECT FROM THE GRID

98 DK
99 RF

S13D HH CLASSIFICATION (MULTIPLE RESPONSE)

a. JEWSH (S8C= NOT BLANK) SKIP TO S19X
b. RAISED JEWISH (S11C=NOT BLANK) SKIP TO S19X
c. JEWISH PARENTAGE (S13C=NOT BLANK) SKIP TO S19X

d. NON JEWISH (S8C & S11C & S13C=BLANK)
(EXCLUSIVE PUNCH)

S13E INELIGIBLE RESPONDENT SELECTION (20%)

(CATI: RANDOMLY ASSIGN CODE 1-5)

i. SELECTED CONTINUE WITH 14A

ii. NOT SELECTED SKIP TO S19

iii. NOT SELECTED SKIP TO S19

iv. NOT SELECTED SKIP TO S19

v. NOT SELECTED SKIP TO S19

Religious Identity
S14A  What is your current religion, if any?

10. Catholic/Roman Catholic
   IF 1 HH ADULT  SKIP TO S14H
   IF 2 HH ADULT  SKIP TO S14E
   IF >2 HH ADULT  SKIP TO S14D

11. Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopalian, Pentecostal, Church of Christ etc) CONTINUE
12. Other (includes Jehovah’s Witnesses, Orthodox Christian, Unitarian Universalist) SKIP TO S14C
13. None (No religion, not a believer, atheist, agnostic, secular, humanist)
   IF 1 HH ADULT  SKIP TO S14H
   IF 2 HH ADULT  SKIP TO S14E
   IF >2 HH ADULT  SKIP TO S14D

8. DK  IF 1 HH ADULT  SKIP TO S14H
   IF >1 HH ADULT  SKIP TO S14H

9. REF  IF 1 HH ADULT  SKIP TO S14H
   IF >1 HH ADULT  SKIP TO S14H

S14B  What denomination is that? DO NOT READ LIST

1       African Methodist Episcopalian
2       Assemblies of God
3       Baptist
4       Christian Science
5       Churches of Christ / Christian Churches
6       Congregationalist
7       Episcopalian / Anglican
8       Lutheran
9       Methodist
<table>
<thead>
<tr>
<th></th>
<th>Denomination</th>
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<tbody>
<tr>
<td>10</td>
<td>Pentecostal / Charismatic / Foursquare</td>
</tr>
<tr>
<td>11</td>
<td>Presbyterian</td>
</tr>
<tr>
<td>12</td>
<td>Seventh Day Adventist</td>
</tr>
<tr>
<td>13</td>
<td>United Church of Christ</td>
</tr>
<tr>
<td>14</td>
<td>Christian (no further specification)</td>
</tr>
<tr>
<td>15</td>
<td>No denomination</td>
</tr>
<tr>
<td>16</td>
<td>Other (specify)</td>
</tr>
<tr>
<td>98</td>
<td>DK</td>
</tr>
<tr>
<td>99</td>
<td>REF</td>
</tr>
</tbody>
</table>
IF 1 HH ADULT  SKIP TO S14H
IF 2 HH ADULT  SKIP TO S14E
IF >2 HH ADULT  SKIP TO S14D

S14C  What religion is that?

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<tbody>
<tr>
<td>1</td>
<td>Buddhist</td>
</tr>
<tr>
<td>2</td>
<td>Hindu</td>
</tr>
<tr>
<td>3</td>
<td>Islam / Muslim</td>
</tr>
<tr>
<td>4</td>
<td>Jehovah's Witness,</td>
</tr>
<tr>
<td>5</td>
<td>Mormon / Latter Day Saints</td>
</tr>
<tr>
<td>6</td>
<td>New Age / Spiritualist</td>
</tr>
<tr>
<td>7</td>
<td>Orthodox Christian</td>
</tr>
<tr>
<td>8</td>
<td>Scientology</td>
</tr>
<tr>
<td>9</td>
<td>Unitarian / Universalist</td>
</tr>
<tr>
<td>10</td>
<td>Wicca</td>
</tr>
<tr>
<td>97</td>
<td>Other (specify)</td>
</tr>
<tr>
<td>98</td>
<td>DK</td>
</tr>
<tr>
<td>99</td>
<td>RF</td>
</tr>
</tbody>
</table>

IF 1 HH ADULT  SKIP TO Q14H
IF 2 HH ADULT  SKIP TO S14E
IF >2 HH ADULT THEN CONTINUE
S14D  Is everyone else in your household [IF S14A=1: Catholic / IF S14A=2: denomination from S14B / IF S14A=3: religion from S14C / IF S14A=4 also not identified with a religion]?  

1  Yes  AUTOPUNCH S14E=S14A S14F=S14B S14G=S14C SKIP TO S14H  
2  No  CONTINUE  
8  DK  CONTINUE  
9  RF  CONTINUE  

S14E  What is your [relationship]’s current religion, if any?  

1  Catholic/Roman Catholic  SKIP TO S14H  
2  Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopalian, Pente-costal, Church of Christ etc)  CONTINUE  
3  Other (includes Unitarian Universalist, Jehovah’s Witnesses, Orthodox Christians)  SKIP TO S14G  
4  None (No religion, not a believer, atheist, agnostic, secular, humanist)  SKIP TO S15  
8  DK  SKIP TO S14H  
9  REF  SKIP TO S14H
S14F  What denomination is that?

<table>
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<tr>
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<tbody>
<tr>
<td>1</td>
<td>African Methodist Episcopalian</td>
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<td>Assemblies of God</td>
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<td>98</td>
<td>DK</td>
</tr>
<tr>
<td>99</td>
<td>REF</td>
</tr>
</tbody>
</table>
S14G What religion is that?

1 Buddhist
2 Hindu
3 Islam / Muslim
4 Jehovah's Witness,
5 Mormon / Latter Day Saints
6 New Age / Spiritualist
7 Orthodox Christian
8 Scientology
9 Unitarian / Universalist
10 Wicca
97 Other (specify)
98 DK
99 RF
S14H

If 1 ADULT: Do you …

If >1 ADULT: Does anyone in your household …

… belong to a church or other religious congregation?

1. Yes
2. No
8. DK
9. RF


1. Extremely important
2. Very important
3. Somewhat important
4. Not too important
5. Not at all important
8. DK
9. RF

CONTINUE

Jewish connections

S15 Did [you / anybody in your household, including you,] ever consider [yourself / themselves] to be Jewish? (new)

5. Yes CONTINUE
6. No CONTINUE
8. DK CONTINUE
9. REF CONTINUE
S16  Do you have any Jewish relatives?

5. Yes  CONTINUE
6. No  CONTINUE
8. DK  CONTINUE
9. REF  CONTINUE

S17  How many of your friends are Jewish? Would you say all, most, about half, some, or none.

1  All  CONTINUE TO NEW QUESTION S19X
2  Most  CONTINUE TO NEW QUESTION S19X
3  About half  CONTINUE TO NEW QUESTION S19X
4  Some  CONTINUE TO NEW QUESTION S19X
5  None  CONTINUE TO NEW QUESTION S19X
8  DK  CONTINUE TO NEW QUESTION S19X
9  RF  CONTINUE TO NEW QUESTION S19X

S19X (added 5/31): In order to geographically classify our sample, could you just give us the nearest cross streets to where you live (e.g. Franklin Avenue and 3rd Street)?

[IF RESPONDENT IS HESITANT TO PROVIDE THIS INFO: This information will only be used for classification purposes and will not be retained to identify you.]

1. Gave response  CONTINUE TO S19
8. DK  CONTINUE TO S19
9. REF  CONTINUE TO S19

Telephone enumeration

S19  Aside from cell phones, how many telephone numbers does your house or apartment have that you receive calls on? Please include only numbers that you use for phone calls, not ones you use for computers or fax machines.

Range  1-97
98  (Don’t know)
99  (Refused)
IF ANY ADULT IN HH = [S13D=1-3] ELIGIBLE FOR MAIN INSTRUMENT SKIP TO S21
[JEWISH HOUSEHOLD GRID]
ELSE [IF S13D=4] CONTINUE

Race

S20d What race or races do you consider yourself to be? [READ AS NEEDED]

(IF RESPONDENT JUST SAYS “INDIAN” PROBE: “Is that American Indian or from the
country of India?”; IF RESPONDENT VOLUNTEERS NATIVE AMERICAN, CODE AS
AMERICAN INDIAN)

1  White/Caucasian
2  Black/African-American
3  Latino/Hispanic
4  Asian
5  American Indian
6  Other (specify)
7  Mixed race (specify)
8  DK
9  REF

[IF S3=1 AUTOPUNCH S20F
IF 2 MEMBERS [ADULT OR CHILD] IN HH AUTOPUNCH S20F FOR RS AND ASK S20F
FOR OTHER ADULT
IF >2 MEMBERS [ADULT OR CHILD] IN HH CONTINUE WITH S20E, AUTOPUNCH RE-
SPONDENT RACE AT S20F]

S20e Is everyone else in your household also [RACE FROM S20D, IF S20D=8,9 “same race as
you”]?

7. Yes AUTOPUNCH THE SAME RACE AS S20D FOR
ALL MEMBERS OF HH IN S20F.
8. No CONTINUE
8. DK CONTINUE
9. REF CONTINUE

S20f What race or races is [relationship]?

[CATI: DISPLAY HH_ROSTER GRID, RECORD RACE FOR ALL MEMBERS]
(IF RESPONDENT JUST SAYS “INDIAN” PROBE: “Is that American Indian or from the country of India?”; IF RESPONDENT VOLUNTEERS NATIVE AMERICAN, CODE AS AMERICAN INDIAN)

1 White/Caucasian
2 Black/African-American
3 Latino/Hispanic
4 Asian
5 American Indian
6 Other (specify)
7 Mixed race (specify)
8 DK
9 REF

S20g. NON-JEWISH HH [no one raised or currently Jewish] (“THAT’S ALL THE QUESTIONS I HAVE, THANK YOU VERY MUCH FOR YOUR ASSISTANCE”) – S/O NON-JEWISH HH.

[CATI PROGRAMMING: WE WILL NEED DATA FOR S/O NON-JEWISH HH. PLEASE PROGRAM ACCORDINGLY]

S21 CATI: CREATE A ROSTER OF JEWISH ADULTS (AGE 18 OR OLDER) IN THE HOUSEHOLD WHO ARE EITHER CURRENTLY JEWISH, RAISED JEWISH OR WHO HAVE A JEWISH PARENT.
CURRENTLY JEWISH COMES FROM S8C
RAISED JEWISH COMES FROM S11C
JEWISH PARENT COMES FROM S13C

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<th>RELATIONSHIP</th>
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Respondent selection
S21  **FINAL SCREENER BRANCH INSTRUCTIONS**

  NON-JEWISH HH [no one raised or currently Jewish] (“THAT’S ALL THE QUESTIONS I HAVE, THANK YOU VERY MUCH FOR YOUR ASSISTANCE”) – S/O NON-JEWISH HH.

  **Respondent selection**

R1  **CATI: RANDOMLY SELECT RESPONDENT FROM JEWISH ADULT GRID IN 20g.**

  CATI: Now need to determine if randomly selected respondent is the same person as the screener respondent.

  **SELRESP:**

  Main respondent = screener respondent  
  Main respondent is not screener respondent

  IF SELRESP=1, GO TO SELFRESP INTRO:

  SELRESP1 INTRO: Thank you. Participation in this survey is entirely voluntary and you may ask us to stop at any time.

  AS NEEDED: The remainder of this survey will take approximately 30 minutes.

  THEN GO TO N1A.  
  IF SELRESP=2, GO TO S22.

S22  "Thank you. When we reach a household with more than one resident, the computer uses a random process to guarantee randomness and representation. In this case, the person selected for the interview would be your [RANDOMLY SELECTED MEMBER FROM S20g]. [IF SAMPLE TYPE = 2, 4, 6, 7, 9—ADD LINE ABOUT INCENTIVE.: As the qualifying person, we will offer him/her $18 as a small token of our appreciation if he/she completes the interview.] May I please speak to your [RANDOMLY SELECTED MEMBER FROM S20g]?

  Respondent coming to phone [RE-INTRODUCE, CONTINUE WITH S23]

  Schedule callback (Record relationship, age, gender in callback comment)

  Refusal (SOFT REFUSAL S22)

  Continue from callback [RE-INTRODUCE CONTINUE WITH S23]
INTRO FOR NEW RESP

Hello, my name is ______. I am calling from SRBI, a national survey research organization. We are NOT asking for money. We are NOT selling anything. We are doing a study of Greater Boston on behalf of Combined Jewish Philanthropies of Boston, as we do every 10 years. The computer has randomly chosen you for this interview. All your answers are completely confidential and will not be identified with you in any way. This survey will take approximately 30 minutes. Participating in this survey is entirely voluntary and you may ask us to stop at any time.

Re-screen

S23. In order to be sure we are representing the opinions of people in different kinds of households, I have a few questions on the members in your household…

CATI: Read in gender and age from HH ROST. The main resp has to now be SELF (member #1).

“Please tell me how the members of your household are related to you?”? Starting with the [gender] age [ ].

INTERVIEWER [CATI: add this instruction to S5a as well]: If there are two or more HH members with same age & gender, instruct RS to always think of the older one first. E.g. if RS has daughters, twin females aged 22, explain—"Throughout the survey, I will first ask about your 22 year old daughter; please answer based on the older of the twins, and then I will ask about your second 22 year old daughter next."

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RELATIONSHIP CODES:

20. Husband
21. Wife
22. Spouse (gender unspecified)
23. Father
24. Mother
25. Son
26. Daughter
27. Brother
28. Sister
29. Mother-in-law
30. Father-in-law
31. Son-in-law
32. Daughter-in-law
33. Boyfriend/Fiancéé (male)/Domestic partner (male)
34. Girlfriend/Fiancéé (female)/Domestic partner (female)
35. Fiancéé (gender unknown)/Domestic Partner (gender unspecified)
36. Other relative (specify)
37. Other non-relative (specify)
38. SELF (CATI: DO NOT DISPLAY FOR INTERVIEWERS)
39. ROOMMATE
98. (VOL) Don’t know
99. (VOL) Refused

CATI: W1 & W2 WILL BE REFERRED TO THROUGHOUT THE QUESTIONNAIRE.

W1 = main resp current Jewish status
W2 = main resp raised Jewish status

IF SELRESP=1, AUTOPUNCH W1 = S7
IF SELRESP=2, ASK W1

W1 Do you consider yourself to be Jewish?

1 Yes
2 No
3 (VOL) Half-Jewish
8 DK
W1A  Which branch of Judaism (JUDY-ism) do you identify with, if any? [DO NOT READ RESPONSES]

1  Reform
2  Conservative
3  Orthodox
4  Reconstructionist
5  Secular / No religion / Atheist / Cultural Jew
6  No branch in particular / Just Jewish, or
7  Other (SPECIFY)
98  DK
99  RF

IF SELRESP=1, AUTOPUNCH W1A = S9
IF SELRESP=2 & W1=1 or 3, ask W1A.
IF SELRESP=2 & W1=2 or 8 or 9, skip to W2.

W2  Were you raised as a Jew?

1  Yes
2  No
3  VOL Half/partly Jewish
8  DK
9  RF
CATI: IF SELRESP=2 AND W1=2 OR DK OR REF AND W2=2 OR DK OR REF, THEN ASK W3.

IF NOT, SKIP TO HH_FINAL (that is, no need to ask W3 if the new RS is either currently or was raised Jewish).

W3: Do you have a Jewish parent?

1  Yes
2  No
3  (VOL) Jewish and non-Jewish parents
8  DK
9  RF

CATI: IF W3=2 or DK or REF, need to determine if there’s another qualified RSs.

If not, screen out W3: non-Jewish HH.

If there are other qualified RSs, need to randomly select among the remaining qualified RS and disqualify this new RS who is not currently Jewish, not raised and does not have Jewish parent—this will be at W3.

W3A: Interviewer: Need to select another qualified HH member:
LIST QUALIFIED HH MEMBERS.
And then start again at S23.

HH FINAL: CATI: NOW NEED A NEW GRID INCORPORATING THE FOLLOWING:

1. Main resp current Jewish status (W1)
2. Main resp raised Jewish status (W2)
3. Other HH member current Jewish status (S8C, S11C matched back to S23 position in HH and relationship to main resp)
4. Other HH member raised Jewish status (S8C, S11C matched back to S23 position in HH and relationship to main resp)

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<th>RESP</th>
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This is the start of the main questionnaire.

Feelings about Jewish Life

IF W1=1 or 3 (currently Jewish), CONTINUE. ELSE SKIP TO Q197

Jewish Identity—Part 1

Q1 I’m going to read a few statements. For each one, please tell me if you strongly agree, somewhat agree, somewhat disagree, or strongly disagree [ROTATE]: (CJ)

   a) I am proud to be a Jew
   d) When faced with an important life decision, I look to Judaism (JUDY-ism) for guidance

   1   Strongly agree   CONTINUE
   2   Somewhat agree   CONTINUE
   3   Somewhat disagree CONTINUE
   4   Strongly disagree CONTINUE
   6   DK               CONTINUE
   7   RF               CONTINUE

Q2 How important is being Jewish in your life today? (CJ)

READ LIST

   1   Extremely important CONTINUE
   2   Very important      CONTINUE
   3   Somewhat important  CONTINUE
   4   Not too important   CONTINUE
   5   Not at all important CONTINUE
   7   DK                 CONTINUE
   8   RF                 CONTINUE
Communal Priorities
ASK ALL
Q197  The Jewish community supports numerous social and educational services. I’m going to read a list of services. Which one is the MOST IMPORTANT for the Boston Jewish community to financially support: (new) [ROTATE ORDER]

1  Helping the Jewish elderly and Jews with disabilities CONTINUE
2  Jewish study for adults CONTINUE
3  Jewish education for children and teenagers CONTINUE
4  Programs for interfaith families CONTINUE
5  Helping needy Jews in Israel and around the world CONTINUE
6  Helping the needy regardless of their religion CONTINUE
7  VOL Other (record) CONTINUE
8  VOL More than one / Can’t choose CONTINUE
18  DK CONTINUE
19  RF CONTINUE

Religious Background

I’d like to ask a few questions about [IF S3=1: your religious background] [IF S3>1: the religious background of members of your household].

IF W2 = 1 or 3 (raised Jewish), CONTINUE.
ELSE SKIP TO Q3.

N1  Were you raised in any religion other than Judaism?
1  Yes CONTINUE
2  No  AUTOPUNCH Q3=3 AND SKIP TO Q4
8  DK CONTINUE
9  RF CONTINUE
CATI: AT Q3, will have to determine skips based on number of adults in household.

Q3 In what religion were you raised, if any?

ACCEPT MULTIPLE RESPONSES

6. Catholic/Roman Catholic
7. Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopalian, Pentecostal, Church of Christ etc)
8. Jewish  CONTINUE
9. Other (includes Jehovah’s Witnesses, Orthodox Christians, Unitarian Universalist) SKIP TO Q6
10. None (No religion, not a believer, atheist, agnostic, secular, humanist)
8. DK

9. REF

CATI: Q3 skip instructions for punches 1, 2, 5, 8, 9 (raised Catholic, Protestant, None, DK, REF):

1. IF ONLY 1 ADULT IN HH:
   a. Autopunch N3=Q3 for main RS. Accept multi responses for RS.
   b. Then SKIP TO N6.
2. IF 2 ADULTS IN HH:
   a. AUTOPUNCH N3=Q3 for main RS. Accept multi responses for RS.
   b. Then SKIP TO N3 FOR OTHER ADULT IN HH.
3. IF >2 ADULTS IN HH:
   a. SKIP TO N2 to ask about other hh adults.
   b. But…at N3, AUTOPUNCH N3=Q3 for main RS. Accept multi responses for RS.
Q4 Which branch of Judaism (JUDY-ism) were you raised in, if any? [DO NOT READ]

1 Reform
2 Conservative
3 Orthodox
4 Reconstructionist
5 Secular / No religion / Atheist / Cultural Jew
6 No branch in particular / Just Jewish, or
7 Other (SPECIFY)
98 DK
99 RF

IF 1 HH ADULT, AUTOPUNCH N3=Q3 for RS, AUTOPUNCH N4=Q4 for RS, THEN SKIP TO Q10

IF 2 HH ADULT, AUTOPUNCH N3=Q3 for RS, AUTOPUNCH N4=Q4 for RS THEN ASK N3 FOR OTHER ADULT IN HH.

IF >2 HH ADULT AUTOPUNCH N3=Q3 for RS, AUTOPUNCH N4=Q4 for RS THEN ASK N2 FOR ALL OTHER ADULTS IN HH.
Q6   What religion was that?

1   Buddhist
2   Hindu
3   Islam / Muslim
4   Jehovah's Witness,
5   Mormon / Latter Day Saints
6   New Age / Spiritualist
7   Orthodox Christian
8   Scientology
9   Unitarian / Universalist
10  Wicca
97  Other  (specify)
98  DK
99  RF

IF 1 HH Adult Autopunch N3=Q3 for RS, and then Autopunch N5=Q6 for RS, then skip to Q7

IF 2 HH Adult Autopunch N3=Q3 for RS, then Autopunch N5=Q6 then skip to N3

IF >2 HH Adult Autopunch N3=Q3 for RS, then Autopunch N5=Q6 then continue
N2 Was every other adult in your household—that is, the adults in the household you live in now-- [IF Q3=1: “raised Catholic” / IF Q3=2: “raised Protestant” / IF Q3=3 then read in “raised” & Jewish branch from Q4 / IF Q3=4: read in “raised” & religion from Q6 / IF Q3=5 read in “also not identified with a religion”]? SHOW MULTI RS RELIGIONS (IF ANY)

1 Yes AUTOPUNCH N3=Q3 N4=Q4 N5=Q6 FOR EACH ADULT HH MEMBER AND THEN SKIP TO N6

2 No CONTINUE

8 DK CONTINUE

9 RF CONTINUE

N3 What religion was your [relationship] raised, if any?

CATI: Will also need a placeholder for SELF (main RS) to autopunch from previous questions.

ACCEPT MULTIPLE RESPONSES

6 Catholic/Roman Catholic SKIP TO N6

7 Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopalian, Pentecostal, Church of Christ etc) SKIP TO N6

8 Jewish CONTINUE

9 Other (includes Jehovah’s Witnesses, Orthodox Christians, Unitarian Universalist) SKIP TO N5

10 None (No religion, not a believer, atheist, agnostic, secular, humanist) CONTINUE TO N6

8 DK CONTINUE TO N6

9 REF CONTINUE TO N6
N4 Which branch of Judaism (JUDY-ism) [were you / was your relationship] raised in, if any? [DO NOT READ]

1 Reform
2 Conservative
3 Orthodox
4 Reconstructionist
5 Secular / No religion / Atheist / Cultural Jew
6 No branch in particular / Just Jewish, or
7 Other (SPECIFY)
89 DK
99 RF

SKIP TO Q7
N5 What religion was that?

CATI: Will also need a placeholder for SELF (main RS) to autopunch from previous questions.

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<td>Other (specify)</td>
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CONTINUE

CATI: read in at N6 will depend on if person is RS or other adult:

If RS, and Q3, and no N4, and no Q4 is answered, then base on Q3:  
[IF Q3=1: Catholic / IF Q3=2: Protestant / IF Q3=3: “Jewish by religion” / IF Q3=4: religion from Q6 / IF Q3=5 “also not identified with a religion”]?
If other member of HH, and N2=1, read in also based on Q3: [IF Q3=1: Catholic / IF Q3=2: Protestant / IF Q3=3: “Jewish by religion” / IF Q3=4: religion from Q6 / IF Q3=5 “also not identified with a religion”]

If other member of HH, but N2>1, then read-in based on that HH member’s raised religion in N3: [IF N3=1: Catholic / IF N3=2: Protestant / IF N3=3: “Jewish by religion” / IF N3=4: religion from N5 / IF N3=5 “also not identified with a religion”]

If other member of HH, and N3 is answered, then N6 read in is based on N3.

IF RS, and N4 is answered, then N6 read in is “Jewish by religion.”

IF RS and Q4 is answered, then N6 read in is “Jewish by religion.”

N6 [Are you / Is your <relationship>] currently READ IN.

1 Yes AUTOPUNCH Q7=N3 AND Q9=N5, THEN SKIP TO Q10
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q7 What is your [relationship’s] current religion, if any?

ACCEPT MULTIPLE RESPONSES

6. Catholic/Roman Catholic
7. Protestant (include Baptist, Lutheran, Methodist, Presbyterian, Episcopalian, Pentecostal, Jehovah's Witness, Church of Christ etc)
8. Jewish
9. Other (includes Unitarian Universalist)
10. None (No religion, not a believer, atheist, agnostic, secular, humanist)
8. DK
9. REF
IF Q7=4 CONTINUE
ELSE SKIP TO Q10

Q9 What religion is that?

1 Buddhist  CONTINUE
2 Hindu  CONTINUE
3 Islam / Muslim  CONTINUE
4 Mormon / Latter Day Saints  CONTINUE
5 New Age / Spiritualist  CONTINUE
6 Orthodox Christian  CONTINUE
7 Scientology  CONTINUE
8 Unitarian / Universalist  CONTINUE
9 Wicca  CONTINUE
10 Other specify  CONTINUE
98 DK  CONTINUE
99 REF  CONTINUE

Q10 RELIGIOUS CHANGE CALCULATIONS

1. IF W2=1 OR W2=3 or N3=3 & (Q7=1 | Q7=2 | Q7=4) SKIP TO Q13
2. IF W2=2 or 8 or 9 or N3<>3 & (NOW CONSIDERS SELF JEWISH—W1=1 or Q7=3) CONTINUE
3. IF (W1 = 1 | W1 = 3) SKIP TO Q74
4. ELSE SKIP TO instructions before Q58C

What this means—was there a religious change calculation for main RS and each adult HH member. Each individual adult should go through the calculation.

1. This is for any adult who was raised Jewish and is currently Catholic, Protestant or Other—these people will be asked if they converted to their current religion at Q13.
a. The skips mean:
   i. If RS raised Jewish (W2=1 OR W2=3) **OR** (Judith—call me about this)
   ii. If other HH adult raised Jewish (N3=3)
      1. **AND** current religion (Q7) is Catholic (1) or Protestant (2) or Other (4), then
   iii. **SKIP TO Q13.**

2. This is for any adult who was not raised Jewish and is currently Jewish—these people will be asked if they converted to Judaism at Q11.
   a. The skips mean:
      i. If RS not raised Jewish (W2=2,8 or 9) **OR** (Judith—call me about this)
      ii. If other HH adult not raised Jewish  (N3<>3)
         1. **AND** current religion is Jewish (W1=1 for main RS or Q7=3 for other HH adult)
      iii. Then continue at Q11.

3. If main RS is currently Jewish or half Jewish, skip to Q74.
4. Else skip to instructions before Q58C.

Q11 Did [you / your relationship] convert to Judaism (JUDY-ism)? (NJPS/mv)

1 Yes CONTINUE
2 No CONTINUE
3 NO, BUT CONSIDERS SELF JEWISH CONTINUE
8 DK SKIP TO Q74
9 REF SKIP TO Q74

Q12 When did [you / your relationship] [IF Q11=1: convert / IF Q11<>1: become Jewish]?
(NJPS/mv)

YEAR ____________ SKIP TO Q74
9998 DK SKIP TO Q74
9999 REF SKIP TO Q74

Q13 Did [you / your relationship] convert to [SEE BELOW]? (NJPS/mv)

1 Yes CONTINUE
2 No CONTINUE
3 VOL: NO FORMAL CONVERSION BUT CONSIDER SELF MEMBER OF RELIGION CONTINUE
8 DK IF (W1 = 1 | W1 = 3), SKIP TO Q74 IF NOT, SKIP TO Q58C
9 REF IF (W1 = 1 | W1 = 3), SKIP TO Q74 IF NOT, SKIP TO Q58C

For Q13 read in, need to compare Q7 current to N3 raised to see what was changed.

E.g.
N3=raised Jewish.
Q7=current religion is Jewish (#1) and Buddhist (#2).

Q13 read in should be Buddhist.

That is, should not ask if the member converted to both Judaism and Buddhism. Program has to compare current religions with raised religion and ask about the mismatched one only.

So, in the example above, to determine current religion read in Q13: must match both current religions against raised religion(s) and ask about the mismatch.

Now, based on that, if:

N3=raised Jewish (#1) and Catholic (#2)

Q7=current religion is Jewish (#1) and Catholic (#2).

There would be no read in because there was no change.

CATI will ask this separately for each conversion at Q13 and Q14.

**Q14** When did [you / your relationship] [IF Q13=1: convert / IF Q13<>1: become <current religion>]? (NJPS/mv)

YEAR _____________

9998 DK
9999 REF

Revised 6-23:

IF W1 = 1 OR W1=3 SKIP TO Q74
ELSE, SKIP TO Q58C

**Jewish Identity—Part 2**

**Q74** There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally [ROTATE]:

a. Remembering the Holocaust (CJ)
b. Leading an ethical and moral life (CJ)
c. Celebrating Jewish holidays (CJ)
d. Making the world a better place (CJ)
e. Believing in God (CJ)
f. Having a rich spiritual life (CJ)

1 A lot
2 Somewhat
3 Only a little
4 Not at all
8 DK
9 RF
Upbringing

[READ TO ALL:] The next questions ask about your childhood.

Jewish parentage

IF SELRESP=1: IF S21 includes Mother, and S8C for Mother is currently Jewish, AUTOPUNCH Q58C=1.

IF SELRESP=2: IF S23 includes Mother, then have to look back to HH roster in screener to determine what 8C response was for that person. Note that “Mother” at S23 for SELRESP=2 is not always “Mother” back in 8C. If Q8C for that person = 3 (Jewish), then AUTOPUNCH Q58C=1. Same instruction applies to father before Q61C.

Note: S12 (are your parents Jewish) in the screener doesn’t distinguish between mother and father, so it’s not helpful for Q58C and Q61C. Also, S12 is only asked of the screener RS and the main RS here may not be the same person as the screener RS. All we can base mother/father Jewish on is if they are in the household roster.

Q58C  Is your mother Jewish?

If necessary: Was she Jewish when you were born?

1  Yes       CONTINUE
2  No        CONTINUE
8  DK        CONTINUE
9  RF        CONTINUE

IF SELRESP=1: IF S21 includes Father, and S8C for Father is currently Jewish, AUTOPUNCH Q61C=1.

IF SELRESP=2: IF S23 includes Father, and Q8C for that person = 3 (Jewish), AUTOPUNCH Q61C=1.
Q61c? Is your father Jewish?

   If necessary: Was he Jewish when you were born?

   1   Yes
   2   No
   8   DK
   9   RF

IF (W2=1 OR W2=3 raised Jewish) CONTINUE
IF (W2>1) SKIP TO Q20

Comment on mother or father Jewish/not Jewish: The rationale for the parent questions is that either having a non-Jewish mother OR non-Jewish father OR not being raised Jewish is sufficient to branch into questions about non-Jewish upbringing, so either parent not Jewish is sufficient. The reverse is true for questions on Jewish upbringing: a Jewish mother, a Jewish father, OR being raised Jewish is sufficient to get questions. I.E. the Jewish and non-Jewish upbringing questions are not mutually exclusive. In both cases, the presence of any one of these three conditions (ma/pa/raised) creates a presumption.
Early Jewish education

Now, I would like to ask you about any formal Jewish education you might have received before you reached your teens.

Q17  Did you receive any formal Jewish education when you were in grades 1 to 8? (NJPS)

IF NECESSARY: Before age 14.

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<tr>
<td>1</td>
<td>Yes</td>
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<tr>
<td>2</td>
<td>No</td>
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<td>8</td>
<td>DK</td>
</tr>
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<td>9</td>
<td>RF</td>
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</tbody>
</table>

1. IF Q17=1 CONTINUE
2. IF Q17>1 & (N3=1 or N3=2 or N3=4 or Q58C>1 or Q61C>1) SKIP TO Q20
3. ELSE SKIP TO Q21

Second line above: If no formal education in grades 1 to 8, AND not raised Jewish (N3) or mother not Jewish or father not Jewish, then skip to Q20.

Q18  Which of the following types of Jewish education did you receive in grades 1 to 8? Was it a one-day-a-week Jewish educational program, a part-time Jewish school that met more than once a week, a full-time Jewish day school, or some other type of schooling? (NJPS) [ALLOW MULTIPLE RESPONSES]

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<tbody>
<tr>
<td>1</td>
<td>One day a week (e.g., Sunday school) CONTINUE</td>
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<tr>
<td>2</td>
<td>Part-time more than once a week (e.g., Hebrew school, Talmud Torah, Heder) CONTINUE</td>
</tr>
<tr>
<td>3</td>
<td>Full-time Jewish day school (e.g., yeshiva) CONTINUE</td>
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<tr>
<td>4</td>
<td>Other schooling (SPECIFY) CONTINUE</td>
</tr>
<tr>
<td>5</td>
<td>(VOL) YIDDISH SCHOOL / WORKMAN’S CIRCLE / ARBEITER RING CONTINUE</td>
</tr>
<tr>
<td>6</td>
<td>(VOL) ISRAELI SECULAR/PUBLIC SCHOOL CONTINUE</td>
</tr>
<tr>
<td>7</td>
<td>(VOL) BAR / BAT MITZVAH LESSONS / TUTORING CONTINUE</td>
</tr>
<tr>
<td>8</td>
<td>DK IF (N3=1 OR N3=2 OR N3=4 OR Q58C&gt;1 OR Q61C&gt;1) SKIP TO Q20 ELSE SKIP TO Q21</td>
</tr>
<tr>
<td>9</td>
<td>RF IF (N3=1 OR N3=2 OR N3=4 OR Q58C&gt;1 OR Q61C&gt;1) SKIP TO Q20 ELSE SKIP TO Q21</td>
</tr>
</tbody>
</table>
Q19 How many years of [type of Jewish education] did you attend during grades 1 to 8? (NJPS)

INTERVIEWER INSTRUCTION: IF LESS THAN ONE YEAR, ENTER 0.
ENTER NUMBER OF YEARS
98  DK
99  RF

IF (N3=1 OR N3=2 OR N3=4 OR Q58C>1 OR Q61C>1) CONTINUE
ELSE SKIP TO Q21

Non-Jewish education

Q20 Did you receive any formal non-Jewish religious education when you were a child? (NJPS/mv)

1  Yes
2  No
8  DK
9  RF

IF (W2=1 OR W2=3 or Q58C=1 or Q61C=1) CONTINUE
ELSE SKIP TO Q21D

Logic: If raised Jewish OR Jewish mother, OR Jewish father continue.
Else skip to Xmas tree question.

Ritual practice
Q21  Thinking back to when you were about 10 years old, how often—all the time, usually, some of the time, or never …: (Boston)

H. Did your family attend or hold a Passover seder (SAY-der)?  
   CONTINUE
I. Did someone in your household light candles on Friday night?  
   CONTINUE
J. Did you attend synagogue, temple, or organized Jewish religious services  
K. Did your family have a Christmas tree in your home?

   IF W2=1 OR W2=3 CONTINUE  
   IF (W1 = 1 OR W1 = 3) SKIP TO Q23  
   ELSE SKIP TO Q24

Logic here is:
- if raised (or half) Jewish, get asked re bar/bat mitz;
- if not raised Jewish but currently Jewish get asked adult bar/bat mitz; and
- if neither raised nor currently Jewish, then go to Q24 (confirmation).

1  All the time  
2  Usually  
3  Some of the time  
4  Never  
8  DK  
9  RF

_Bar/Bat Mitzvah_

[READ TO ALL:] Next, I’d like to ask about your teenage years.

Q22  Did you have a [Bar / Bat] Mitzvah (MITS-vah) when you were young? (Boston, mv)

   IF NEEDED: Before the age of 18.

1  Yes

   IF (Q58C>1 OR Q61C>1 OR W2>1) SKIP TO Q24  
   IF (Q58C=1 & Q61C=1 & W2=1 OR W2=3) SKIP TO Q25

   2  No  
   8  DK  
   9  RF
Q23 Did you have a [Bar / Bat] Mitzvah (MITS-vah) as an adult?

IF NEEDED: When you were 18 or older.

1  Yes
2  No
8  DK
9  RF

6/22: deleted skip instruction 1 below:

1. IF Q58C>1 OR Q61C>1 OR W2>1 CONTINUE
2. ELSE SKIP TO Q25

Q24 Did you have a first communion in a church or CHRISTIAN confirmation when you were young? (new)

IF NEEDED: Before the age of 18.

1  Yes
2  No
8  DK
9  RF

1. IF W2=1 OR W2=3 CONTINUE
2. IF Q58C=1 OR Q61C=1 SKIP TO Q29
3. ELSE SKIP TO Q32

Keep in mind that W2=1 OR W2=3 means raised Jewish.
S58C and S61C=1 means mother/father Jewish.

Adolescent Jewish education

Now, I would like you to think about when you were in high school.

Q25 Did you have any formal Jewish education when you were in grades 9 to 12? (NJPS) [SINGLE RESPONSE ONLY]

1  Yes  CONTINUE
2  No  SKIP TO Q29
8  DK  SKIP TO Q29
9  RF  SKIP TO Q29

Q26 Which of the following types of Jewish education did you receive in grades 9 to 12? Was it a one-day-a-week Jewish educational program, a part-time Jewish school that met more than once a week, a full-time Jewish day school, or some other type of schooling? (NJPS) ACCEPT MULTI
1  One day a week (e.g., Sunday school)  CONTINUE
2  Part-time more than once a week (e.g., Hebrew school, Talmud Torah, Heder)  CONTINUE
3  Full-time Jewish day school (e.g., yeshiva)  CONTINUE
4  Other schooling (SPECIFY)  CONTINUE
5  (VOL) Yiddish school / Workman’s Circle / Arbeiter ring  CONTINUE
6  (VOL) Israeli Secular/Public School  CONTINUE
7  (VOL) Bar / Bat Mitzvah lessons / tutoring  SKIPP TO Q29
8  DK  SKIPP TO Q29
9  RF  SKIPP TO Q29

Q27  How many years of [type of Jewish education] did you attend during grades 9 to 12? (NJPS)

ENTER NUMBER OF YEARS: _________  CONTINUE
98  DK  CONTINUE
99  REF  CONTINUE

Informal Education

Q29  I’d now like to ask you some questions about [IF W2=1 OR W2=3: “other”] activities you might have been involved with during your childhood.

Did you ever attend or work at a sleep-away camp with Jewish religious services or Jewish programming? (NJPS mv):

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q31  Did you regularly participate in an organized Jewish youth group during high school? (NJPS)

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Social Network

Q32  During high school, how many of your friends were Jewish? Would you say all, most, about half, some, or none. (NJPS mv)
CATI: Q33 should only be asked if S5B for RS age>20 and if S5B1>5. (Yes, we realize for S5B1, that may mean some 18 and 19 year olds get asked Q33, but there’s no other way).

If not, skip instruction before Q85.

Q33 When you were about 21, did you date only Jews, date both Jews and non-Jews, date only non-Jews, or did you not date? (NJPS/mv)

1 Date only Jews
2 Date both Jews and non-Jews, or
3 Date only non-Jews?
4 Did not date
5 (VOL) Date mostly Jews
6 (VOL) Date mostly non-Jews
7 (VOL) I was married
8 DK
9 RF

Israel

Now, I would like to ask you some questions about Israel.

Knowledge and Interest

Q85 How much do you keep up with current events involving Israel? (Boston)

1 A lot
2 Somewhat
3 Only a little
4 Not at all
8 DK
9 RF

Attitudes

Q86 How emotionally attached are you to Israel? [SWITCH ORDER OF 1 TO 4] (Boston)

1 Not at all attached
2 Not very attached CONTINUE
3 Somewhat attached CONTINUE
4 Very attached CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q87 As part of a permanent settlement with the Palestinians, should Israel be willing to dismantle all, some, or none of the Jewish settlements in the West Bank? (AJC)

7. Dismantle all of the Jewish settlements in the West Bank
8. Dismantle some of the Jewish settlements in the West Bank
9. Dismantle none of the Jewish settlements in West Bank
8 DK
9 RF

CONTINUE

Travel

Q88 How many times total have you been to Israel? (Boston)

DO NOT READ CATEGORIES. PROBE AS NECESSARY.

1 1 time CONTINUE
2 2 times CONTINUE
3 3 times CONTINUE
4 4 times CONTINUE
5 5 times CONTINUE
6 6 times CONTINUE
7 7 times CONTINUE
8 8 times CONTINUE
9 9 times CONTINUE
10 10 times or more CONTINUE
11 Never SKIP TO Q93
98 DK CONTINUE
99 RF SKIP TO Q93

Q89 What year did you [IF Q88>1 & Q88<11: first] visit Israel? (new)

ENTER YEAR HERE:___________ CONTINUE

9997 BORN IN ISRAEL CONTINUE
998 DK CONTINUE
9999 RF CONTINUE
Q90  Have you ever been to Israel with an organized group? (new)

1  Yes  CONTINUE
2  No  SKIP TO Q91
7  VOL (born in Israel)  SKIP TO Q91
8  DK  SKIP TO Q91
9  RF  SKIP TO Q91

N8  Which group [or groups]?

RECORD VERBATIM AND CONTINUE

Q91  How long was your (IF Q88>1: longest) stay in Israel? (new)

DO NOT READ CATEGORIES. PROBE AS NECESSARY.

1  Less than two weeks
2  2 to 4 weeks
3  5 to 7 weeks
4  2 months to 8 months
5  9 to 11 months
6  About a year, or
7  More than one year?
98  DK
99  RF

IF Q88=1 AUTO-PUNCH Q92=Q89 SKIP TO Q93
IF Q88>1 SKIP TO Q92
ELSE SKIP TO Q93

Q92  What year was your most recent visit? (NJPS/mv)

ENTER SPECIFIC YEAR: _____________  CONTINUE
9998  DK  CONTINUE
9999  REF  CONTINUE

Q93  Do you have any relatives living in Israel? (NJPS/mv)

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE
N10  Do you have any close friends living in Israel? (NJPS/mv)

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<tr>
<td>1</td>
<td>Yes</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>CONTINUE</td>
</tr>
</tbody>
</table>
IF SELRESP=1 AND REL GRID=1, 2 or 3, AUTOPUNCH Q75=1 AND SKIP TO Q78.
IF SELRESP=2 AND S23=1, 2 or 3, AUTOPUNCH Q75=1 AND SKIP TO Q78.
1,2 or 3 = husband or wife or spouse.
ELSE CONTINUE

**Relationships**

IF S3=1: A few questions about relationships.
IF S3>1: A few questions about the relationships of people in your household.

Q75 Are you currently married, widowed, separated, divorced, or never married? (Boston/mv)

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<th>Description</th>
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<tbody>
<tr>
<td>1</td>
<td>Married</td>
<td>SKIP TO Q78</td>
</tr>
<tr>
<td>2</td>
<td>Widowed</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Separated</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Divorced</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Never married</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>LIVING WITH A DOMESTIC PARTNER (vol.)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>SKIP TO Q76</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>SKIP TO Q76</td>
</tr>
</tbody>
</table>

CATI: For punches 2, 3, 4:
1. If SELRESP=1 & HH_ROST = 14 or 15 or 16, SKIP TO Q78.
2. If SELRESP=2 & S23 =14 or 15 or 16, SKIP TO Q78.
3. If SELRESP=1 & HH_ROST< 14 & HH_ROST > 16   SKIP TO Q76.
4. If SELRESP=2 & S23 <14 & S23 > 16   SKIP TO Q76.

For punch 5 (never married):
1. If SELRESP=1 & HH_ROST = 14 or 15 or 16, AUTOPUNCH Q79=7 & SKIP TO Q78.
2. If SELRESP=2 & S23 = 14 or 15 or 16, AUTOPUNCH Q79=7 & SKIP TO Q78.
3. If SELRESP=1 & HH_ROST < 14 & HH_ROST > 16   AUTOPUNCH Q79=7 & SKIP TO Q76.
4. If SELRESP=2 & S23< 14 & S23 > 16   AUTOPUNCH Q79=7 & SKIP TO Q76.

N12 Which member of your household is your partner?

HH_ROSTER grid ________________ CONTINUE
Q75A Please tell me if your legal marital status is… (NJPS)

If necessary: Your marital status under Massachusetts law.

1  Married       SKIP TO Q78
2  Widowed       CONTINUE
3  Separated     CONTINUE
4  Divorced      CONTINUE
5  Never married AUTOPUNCH Q79=7
8  DK            CONTINUE
9  RF            CONTINUE

For punches 2-9:

1. If SELRESP=1 & HH_ROST = 14 or 15 or 16 OR Q75=6 SKIP TO Q78.
2. If SELRESP=2 & S23 = 14 or 15 or 16, OR Q75=6, SKIP TO Q78.
3. ELSE CONTINUE
4. Don’t forget that punch 5 (never married) needs an Autopunch Q79=7—no need to ask how many times married.

Singles/Dating

Q76 Do you currently have a boyfriend or girlfriend, fiancé or partner? (new)

1  No partner     SKIP TO Q77
2  Boyfriend or other male partner/fiancé CONTINUE
3  Girlfriend or other female partner/fiancé CONTINUE
4  Partner—gender not specified CONTINUE
8  DK            SKIP TO Q77
9  RF            SKIP TO Q77

N13 Is your partner Jewish? (new)

1  Yes            CONTINUE
2  No             CONTINUE
8  DK             CONTINUE
9  RF             CONTINUE
Q77  Do you date only Jews, date both Jews and non-Jews, or date only non-Jews? (NJPS)

1  Date only Jews                     CONTINUE
2  Date both Jews and non-Jews, or   CONTINUE
3  Date only non-Jews?               CONTINUE
4  VOL DATE MOSTLY JEWS              CONTINUE
5  VOL DATE MOSTLY NON-JEWS          CONTINUE
6  VOL DO NOT DATE                   CONTINUE
7  VOL Other (SPECIFY)               CONTINUE
8  DK                               CONTINUE
9  RF                               CONTINUE

Q78  [IF RS HAS SPOUSE OR DOMESTIC PARTNER IN HH***: How did you meet your
[type of current partner] (CATI: If Q75=1 OR Q75A=1, read in “spouse”)?]

***IF SELRESP=1 & HH_ROST = 1, 2, 3, 14, 15, 16.
***IF SELRESP=2 & S23 = 1, 2, 3, 14, 15, 16.

[IF Q76=2, 3 or 4: How did you meet your current partner?]

[IF Q76=1 OR 8 OR 9: How did you meet the person you most recently dated]? (Phil-
lips/modified)

RECORD VERBATIM
7  VOL Never dated
8  DK
9  RF

1. IF Q75>=1 & Q75<=4 CONTINUE
2. IF Q75>4 SKIP TO N16

That is: If Q75 married, widowed, separated or divorced, CONTINUE.
ELSE, skip to N16.
Marriage

Q79  How many times have you been married, including your current marriage? (NJPS)

DO NOT READ LIST.

1  1 time
2  2 times
3  3 times
4  4 times
5  5 times
6  6 or more times
7  Never married
8  DK
9  RF

1. IF Q79=7 SKIP TO N16
2. IF Q79=1,8,9 & IF SELRESP=1 & HH_ROST = 1 OR 2 OR 3 SKIP TO N14
3. IF Q79=1,8,9 & IF SELRESP=2 & S23 = 1 OR 2 OR 3 SKIP TO N14
4. ELSE CONTINUE

Q80  At the time of your [IF Q79>1 & Q79<7: first] marriage, was that spouse Jewish? (new)

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

N14  Who performed the wedding ceremony? (NJPS/mv)

DO NOT READ CATEGORIES. ALLOW MULTIPLE RESPONSES. PROBE AS NECESSARY.

1  Rabbi
2  Cantor / Chazzan (ha-ZAHN)
3  Christian clergy
4  Non-Christian clergy
5  A justice of the peace
6  A judge
7  VOL Other (specify)

CONTINUE

Q81  In what year did your [IF Q79>1 & Q79<7: most recent] marriage begin? (NJPS/mv)

ENTER YEAR: ________
1. IF Q79=1,8,9 SKIP TO N16
2. IF Q79>1 & Q79<7 & & IF SELRESP=1 & HH_ROST=1,2,3 SKIP TO N15
3. IF Q79>1 & Q79<7 & & IF SELRESP=2 & S23=1,2,3 SKIP TO N15
4. ELSE CONTINUE

N42 At the time of your most recent marriage, was your spouse Jewish?

1. Yes CONTINUE
2. No CONTINUE
8. DK CONTINUE
9. RF CONTINUE

N15 Who performed the wedding ceremony? (NJPS/mv)

DO NOT READ CATEGORIES. ALLOW MULTIPLE RESPONSES. PROBE AS NECESSARY.

1. Rabbi
2. Cantor / Chazzan (ha-ZAHN)
3. Christian clergy
4. Non-Christian clergy
5. A justice of the peace
6. A judge
7. VOL Other (specify)

CONTINUE

Adult Education

N16 During the past year, how frequently have you…

Engaged in Jewish study by yourself (Pittsburgh/mv) CONTINUE to item 3
Attended any adult Jewish education classes or any other kind of adult Jewish learning? (NJPS/mv)

1. Not at all SKIP TO N18
2. Once a year CONTINUE
3. Once every few months CONTINUE
4. Once a month or more CONTINUE
5. Weekly or more CONTINUE
8. DK SKIP TO N18
9. REF SKIP TO N18

N17 What program or programs was that?
RECORD VERBATIM AND CONTINUE

N18  CALCULATION FOR INTERFAITH PROGRAMS QUESTIONS

1. IF (SPOUSE=NOT JEWISH OR DOMESTIC PARTNER=NOT JEWISH)*** OR IF Q77>1 > OR Q80>1 OR N42>1) THEN CONTINUE
2. ELSE SKIP TO Q84

***CATI: How to determine if spouse or domestic partner is not Jewish:

1. IF SELRESP=1 & HH_ROST=1,2,3, 14, 15, or 16 is not Jewish—determine at S7 or S8B OR S8C.
2. IF SELRESP=2 & S23 =1,2,3, 14, 15, or 16 is not Jewish—also determine at S7 or S8B OR S8C, but will have to be calibrated to who that person was at S8C and is at S23.

That is, should get Q82 IF:

RS is Jewish and spouse/fiancée/domestic partner who lives in HH is not Jewish.
If RS has no spouse/fiancée/domestic partner who lives in HH, then will still get Q82 if:
Q77>1 (does NOT only date Jews), OR
Q80>1 (at time of 1st marriage, wife was not Jewish), OR
N42>1 (at time of most recent marriage, wife was not Jewish).
IF NOT, SKIP TO Q84.

Q82  Have you [if present in HH***: “or your spouse/partner/fiancée”] ever participated in any program designed specifically for interfaith couples or their families? (NJPS/mv)

***  IF SELRESP=1 & HH_ROST=1,2,3, 14, 15, or 16
IF SELRESP=2 & S23 =1,2,3, 14, 15, or 16

1   Y e s         C O N T I N U E
2   N o          S K I P  T O  Q 8 4
3  VOL DO NOT CONSIDER SELF INTERFAITH   SKIP TO Q84
8  D K         C O N T I N U E
9  RF         C O N T I N U E

Q83  Which program or programs was that? [allow multiple responses] (new)

RECORD VERBATIM

8   D K         C O N T I N U E
9   R F         C O N T I N U E

Interfaith Families

N19  Overall, in your opinion, how welcoming are individual Jews in Boston to interfaith families?
Children under 18 who live in HH

This section is to be asked of all HH members who are under 18. They do not have to be related to the RS (don’t have to be actual children of the RS).

1. ASK Q34C-Q37 FOR EACH HH MEM WITH S5B<18 OR S5B1<6.
2. ELSE SKIP TO Q38

- S5B is age of HH members (so all under 18 get asked Q34C-Q37).
- S5B1 in the screener is for people who refused to give the age in S5B. <6 means under 18 (see codes at S5B1).
- Q38 is where the section about non-resident children of RS begins.

Demographics

CATI: No loop here (unlike Pilot).

INTRO I want to ask you a few questions about [IF ONLY ONE CHILD <18 IN HH] “relationship”[OR IF MORE THAN ONE <18 IN HH] “the children who are under age 18 in the household”.

Q34C Is the [first child in HH roster under 18: RELATIONSHIP] in your household your [relationship] by birth, adopted, a step [RELATIONSHIP], or some other relationship?

If only one child<18 in HH, skip to instructions before Q36.

N20 IF ONLY ONE OTHER CHILD: Is the other child….
IF MORE THAN ONE OTHER CHILD: Are all the other children…
Methodological Report

...under 18 years in your household, also related to you by [IF Q34C=1: birth / IF Q34C=2: adoption / IF Q34C=3: by marriage/IF Q34C=4 by READ IN OTHER RESPONSE/IF Q34=DK or REF, READ IN DB or REF]? 

1  Yes  AUTOPUNCH N21=Q34C for rest of kids under 18 AND SKIP TO Q36
2  No  CONTINUE
12 DK SKIP TO Q36
13 RF SKIP TO Q36

N21 Is your [2nd child in HH roster etc child under 18 years: RELATIONSHIP] your [relationship] by birth, adopted, a step [RELATIONSHIP], or some other relationship?

CATI: This needs placeholders for each of the remaining children under 18/over 6: starting with 2nd in HH roster. Ask about each of the remaining applicable children before moving on.

1  Birth  CONTINUE
2  Adopted CONTINUE
3  Step  CONTINUE
4  Other (specify) CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

RELIGION RAISED SECTION FOR CHILDREN UNDER 18

Q36 In what religion is the [1st child in HH roster under 18 years: RELATIONSHIP] being raised?
ALLOW MULTIPLE RESPONSES.

1  Catholic
2  Protestant
3  Jewish
4  Other
5  None
8  DK
9  RF

If **only ONE child**, and Q36=1 or 2 or 5 or 8 or 9 (Catholic OR Protestant OR None OR Dk OR Ref), SKIP TO Q37.

If **only ONE child**, and Q36=4 (Other), SKIP TO N22.

If **>1 child**, and Q36=1 or 2 or 5 or 8 or 9 (Catholic OR Protestant OR None OR Dk OR Ref), SKIP TO N23.

If **>1 child**, and Q36=4 (Other), SKIP TO N22.

If **only ONE child**, and Q36=3 (Jewish), SKIP TO instructions before Q37.

If **>1 child**, and Q36=3 (Jewish), SKIP TO N23.

N22  What religion is that?

DO NOT READ LIST.

1  Buddhist
2  Hindu
3  Islam / Muslim
4  Mormon / Latter Day Saints
5  New Age / Spiritualist
6  Orthodox Christian
7  Scientology
8  Unitarian / Universalist
9  Wicca
10 Other (specify)
98  DK
If only ONLY one child, SKIP TO instructions before Q37.
If >1 child, and q22 is answered, ASK N23.

N23 read in for [RELIGION]:

If N22 answered, read in at N23 should be based on answer at N22.
ELSE, read in should be based on Q36 response.

N23 Are all the other children under 18 who live in this household also being raised [religion]?

1 Yes
2 No
14 DK
15 RF

Instructions for any N23=1 (yes):
1. Autopunch N24=q36 for all kids under 18 and skip to instructions before q37.
2. Autopunch N25=N22 for all kids under 18 and skip to instructions before q37.

Instructions for any N23=2 or DK or REF:
ASK N24—need to determine what other kids were raised in.

N24 In what religion is the [SECOND CHILD IN ROSTER under 18 years: RELATIONSHIP] being raised?

CATI: This needs placeholders for each of the remaining children under 18/over 6: starting with 2nd oldest. Ask about each of the remaining applicable children before moving on. Will need multiple placeholders if oldest child had more than one religion.

ALLOW MULTIPLE RESPONSES.

1 Catholic
2 Protestant
3 Jewish
4 Other
5 None
8 DK
9 RF

For each child:
If N24=1 OR 2 OR 5 OR 8 OR 9(Catholic OR Protestant OR None OR Dk OR Ref), SKIP TO Q37.
But be sure to come back to N24 to ask about remaining kids.
If N24=4 (Other), ASK N25. But be sure to come back to N24 to ask about remaining kids.

If N24=3 (Jewish), skip to instructions before Q37. But be sure to come back to N24 to ask about remaining kids.

N25 What religion is that?

DO NOT READ LIST.

1 Buddhist
2 Hindu
3 Islam / Muslim
4 Mormon / Latter Day Saints
5 New Age / Spiritualist
6 Orthodox Christian
7 Scientology
8 Unitarian / Universalist
9 Wicca
10 Other (specify)
98 DK
99 REF
Instructions before Q37:
For each child:

1. If Q36 = 3 (first child raised Jewish), AUTOPUNCH Q37=1 AND CONTINUE.
2. If N24 = 3 (child raised Jewish) AUTOPUNCH Q37=1 AND CONTINUE.
3. If Q36 <>3 OR N23 <>3, ASK Q37.

Q37 Is your [relationship] also being raised as a Jew?

1 Yes CONTINUE
2 No CONTINUE
3 (VOL) Half/Partly CONTINUE
8 DK CONTINUE
9 REF CONTINUE

ASK ALL
S5D What year of school is your [relationship—ask about all <18] in? (Boston/mv)

DO NOT READ LIST

1 Preschool, childcare, daycare etc. CONTINUE
2 Kindergarten CONTINUE
3 1st grade CONTINUE
4 2nd grade CONTINUE
5 3rd grade CONTINUE
6 4th grade CONTINUE
7 5th grade CONTINUE
8 6th grade CONTINUE
9 7th grade CONTINUE
10 8th grade CONTINUE
11 9th grade CONTINUE
12 10th grade CONTINUE
13 11th grade CONTINUE
14 12th grade CONTINUE
15 College Freshman (First year) CONTINUE
16 College Sophomore (Second year) CONTINUE
17 College Junior (Third year) CONTINUE
18 College Senior (Fourth year) CONTINUE
19 Trade/Vocational school CONTINUE
20 OTHER (SPECIFY) ____________________ CONTINUE
21 NONE CONTINUE
22 Too young to attend CONTINUE
98 DK CONTINUE
99 RF CONTINUE
This is the beginning of the FOCAL CHILD SECTION.

RANDOMLY SELECT ONE CHILD FOR MORE DETAILED QUESTIONS

The next questions ask about your [relationship]’s upbringing. [IF > 1 CHILD IN HH: The computer has randomly selected your [relationship] for these questions.]

1. IF (S5B<4 OR S5B1=1) CONTINUE
2. IF [S5B>3 & S5B<6] OR S5B1=2) SKIP TO Q100
3. IF (S5B>5 (but less than 18) OR [S5B1>2 & S5B1<6]) SKIP TO Q104
4. ELSE SKIP TO Q104

That is: pick random child if more than one <18 or have it be the one child if one only. Then, for that one child

1. If age 0-3, ask Q98 to Q98A, then skip to Q118.
2. IF 4 to 5, SKIP TO Q100—ask Q100 to Q101, then SKIP TO Q118.
3. If 5-17, SKIP TO Q104.

Education

Q98 Since September 2004, has your [relationship] been in pre-school, day care, looked after at home, or something else? [Accept multiple answers] (new)

1. Pre-school, including nursery school (EARLY CHILDHOOD DEVELOPMENT, OR E.C.D.) CONTINUE
2. Day care, or CONTINUE
3. Looked after at home SKIP TO Q118
4. Something else? (SPECIFY) CONTINUE
5. NONE SKIP TO Q118
8. DK SKIP TO Q118
9. RF SKIP TO Q118

Q98A Is/Was your [relationship’s] [type of school] Jewish sponsored? (Boston/mv)

1. Yes SKIP TO Q118
2. No SKIP TO Q118
8. DK SKIP TO Q118
9. RF SKIP TO Q118

SKIP TO Q118
Q100 Since September 2004, has your [relationship] been in kindergarten, preschool, day care, looked after at home, or something else? [Accept multiple answers]

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<thead>
<tr>
<th></th>
<th>Kindergarten</th>
<th>CONTINUE</th>
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<tbody>
<tr>
<td>1</td>
<td></td>
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<tr>
<td>2</td>
<td>Pre-school, including nursery school (Early Childhood Development, OR E.C.D.)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>3</td>
<td>Day care,</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>4</td>
<td>At home</td>
<td>SKIP TO Q118</td>
</tr>
<tr>
<td>5</td>
<td>Something else? (SPECIFY)</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>6</td>
<td>HOME SCHOOLING</td>
<td>SKIP TO Q118</td>
</tr>
<tr>
<td>7</td>
<td>NONE</td>
<td>SKIP TO Q118</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>SKIP TO Q118</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>SKIP TO Q118</td>
</tr>
</tbody>
</table>

Q101 Is/Was your [relationship’s] [type of school] Jewish sponsored? (Boston/mv)

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>SKIP TO Q118</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>SKIP TO Q118</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>SKIP TO Q118</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>SKIP TO Q118</td>
</tr>
</tbody>
</table>
Q104 Since September 2004, was your [relationship] enrolled in a public school, Jewish Day School or Yeshiva (ye-SHEE-vah), non-Jewish private school, non-Jewish parochial school, or some other form of schooling? [Accept multiple answers] (NJPS, mv)

1 Public school CONTINUE
2 Jewish day school or Yeshiva AUTO-PUNCH Q105=1 & SKIP TO Q106
3 Non-Jewish private school
   IF Q37=1 OR Q37=3 CONTINUE
   ELSE SKIP TO Q118
4 Non-Jewish parochial school, or
   IF Q37=1 OR Q37=3 CONTINUE
   ELSE SKIP TO Q118
5 HOME SCHOOLING
   IF Q37=1 OR Q37=3 CONTINUE
   ELSE SKIP TO Q118
6 CHARTER SCHOOL
   IF Q37=1 OR Q37=3 CONTINUE
   ELSE SKIP TO Q118
7 AT COLLEGE
   IF Q37=1 OR Q37=3 CONTINUE
   ELSE SKIP TO Q118
8 Some other form of schooling? (SPECIFY)
   IF Q37=1 OR Q37=3 CONTINUE
   ELSE SKIP TO Q118
98 DK
   IF Q37=1 OR Q37=3 CONTINUE
   ELSE SKIP TO Q118
99 RF
   IF Q37=1 OR Q37=3 CONTINUE
   ELSE SKIP TO Q118

CATI: Note that references to S5B age in this blue text section will ALWAYS mean under 18. So, if instruction is S5B>8, that means child greater than 8, but less than 18.
If the skip is based on something under a certain age in S5B, it’s not an issue (e.g. If instruction is S5B<13, no need to worry about the under 18 part, obviously).

For the S5B1 questions, since it’s age ranges, it will always be <6 (punch 6 is 18 to 54 years old).
Jewish education

Q105 Has your [relationship] ever received any formal Jewish education, such as Hebrew School, Sunday School, or tutoring? (Boston)

1. Yes CONTINUE
2. No IF [S5B>8 & S5B<18] OR [S5b1>3 & S5B1<6]) SKIP TO Q110
   IF S5B<9 OR S5B1<4, SKIP TO Q118
8. DK IF [S5B>8 & S5B<18] OR [S5B1>3 & S5B1<6]) SKIP TO Q110
   IF S5B<9 OR S5B1<4 SKIP TO Q118
9. RF IF (S5B>8 & S5B<18] OR [S5B1>3 & S5B1<6]) SKIP TO Q110
   IF S5B<9 OR S5B1<4 SKIP TO Q118

Q106 Which [IF Q104=2: other] types of Jewish education has your [relationship] ever participated in? A one day a week Jewish educational program, a part-time Jewish school that met more than once a week, [IF Q104<>2: a full-time Jewish day school], private tutoring, or some other type of schooling? [Allow multiples] (NJPS)

1. One day a week Jewish educational program CONTINUE
2. Part-time Jewish school that met more than once a week CONTINUE
3. Full-time Jewish day school CONTINUE
4. Private tutoring CONTINUE
5. Some other type of schooling (SPECIFY:__________) CONTINUE
7. NONE CONTINUE
8. DK SKIP TO Q108
9. RF SKIP TO Q108

Q107 How many years did your [relationship] attend [type of school]? (NJPS, mv)
CATI: ask for each school mentioned in Q106.

ENTER YEARS HERE: _________
98. DK
99. RF

1. IF Q104=2 AUTO-PUNCH Q108=1 THEN SKIP TO Q109
2. ELSE CONTINUE
Q108 Has your [relationship] received any Jewish education since September 2004? (NJPS/mv)

1. Yes CONTINUE
2. No  
   IF [S5B>8 & S5B<18] OR [S5B1>3 & S5B1<6]  
   SKIP TO Q110  
   IF (S5B<9 OR S5B1<4) SKIP TO Q118  
8. DK  
   IF (S5B>8 & S5B<18) OR [S5B1>3 & S5B1<6]  
   SKIP TO Q110  
   IF (S5B<9 OR S5B1<4) SKIP TO Q118  
9. RF  
   IF (S5B>8 & S5B<18) OR [S5B1>3 & S5B1<6]  
   SKIP TO Q110  
   IF (S5B<9 OR S5B1<4) SKIP TO Q118

Q109 What [IF Q104<>2: other] type or types of Jewish education has your [relationship] attended since September 2004? Was it a one-day-a-week Jewish educational program, a part-time Jewish school that met more than once a week, [IF Q104<>2: a full-time Jewish day school], or some other type of schooling? (NJPS/mv) [ALLOW MULTIPLES]

1. One day a week Jewish educational program
2. Part-time Jewish school that met more than once a week
3. Full-time Jewish day school
4. Private tutoring
5. Some other type of schooling (SPECIFY:____________)  
8. DK  
9. RF

1. IF (S5B>8 OR S5B1=4 OR S5B1=5) CONTINUE  
2. IF (S5B<9 OR S5B1<3) SKIP TO Q118
Informal Jewish education

Q110 Has your [relationship] ever participated in a Jewish youth group? (new)

1  Yes  CONTINUE
2  No  SKIP TO Q113
8  DK  SKIP TO Q113
9  RF  SKIP TO Q113

Q112 Does your [relationship] currently participate in a Jewish youth group? (new)

1  Yes  CONTINUE
2  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

1. IF ([S5B>8 & S5B<18] OR [S5B1>3 & S5B1<6]) CONTINUE
2. ELSE SKIP TO Q118

Q113 Has your [relationship] ever attended [IF S5B>15] or worked at a summer sleep-away camp? (NJPS)

1  Yes  CONTINUE
2  No  SKIP TO Q118
8  DK  SKIP TO Q118
9  RF  SKIP TO Q118

Q114 Did your [relationship] attend [IF S5B>15 or work at] a sleep-away camp that had Jewish religious services or Jewish programming? (new)

1  Yes  CONTINUE
2  No  SKIP TO Q118
8  DK  SKIP TO Q118
9  RF  SKIP TO Q118

Q115 For how many years has your [relationship] attended [IF S5B>15 or worked at] a Jewish sleep-away camp? (NJPS)

YEARS
98  DK  CONTINUE
99  RF  CONTINUE

Q116 Did your [relationship] attend [IF S5B>15 or work at] a sleep-away camp this past summer? (NJPS)

1  Yes  CONTINUE
2  No  SKIP TO Q118
Q117 Did that summer camp have Jewish religious services or Jewish programming?

1  Yes       CONTINUE
2  No       CONTINUE
8  DK       CONTINUE
9  RF       CONTINUE

Israel

Q118 Has your [relationship] ever been to Israel? (NJPS)

1  Yes       SEE SKIPS BELOW
2  No       SKIP TO instructions before Q120
8  DK       SKIP TO instructions before Q120
9  RF       SKIP TO instructions before Q120

Q118 Skip instructions for punch 1:

1. IF ([(S5B>12 & S5B<18) OR [S5B1=5] & [Q37=1 OR Q37=3]) CONTINUE

2. ELSE SKIP TO instructions before Q120

That is:

1. If 13-17 OR CHILD IS BEING RAISED AS A JEW (Q37=1 or 3—half Jew), CONTINUE.
2. Else skip to instructions before Q120.

Q119 Were any of your [relationship’s] trips to Israel with a group of [her / his] peers organized by a Jewish group? (NJPS/mv)

1  Yes       CONTINUE
2  No       SKIP TO CONDITION BEFORE Q120
8  DK       SKIP TO CONDITION BEFORE Q120
9  RF       SKIP TO CONDITION BEFORE Q120

N26 What group was that?

ENTER VERBATIM. ALLOW MULTIPLE.

Non-Jewish education
1. IF ((W1<>1 OR Q7<>3) OR (S11 FOR SPOUSE<>1 OR Q7 FOR SPOUSE<>3)) OR Q36=1 OR Q36=2 OR Q36=4 OR Q37<>1) & ([S5B>3 & S5B<18] OR [S5B1>1 & S5B1<6]) CONTINUE
2. SPOUSE determination based on:
   a. IF SELRESP=1 & HH_ROST = 1, 2, 3.
   b. IF SELRESP=2 & S23 = 1, 2, 3.
3. ELSE SKIP TO CONDITION BEFORE Q122

What that means: we ask the Non-Jewish ed section if

RS is not currently Jewish at W1 OR not Jewish at religion Q7
OR Spouse is not currently Jewish—see how to determine that (at #2 above) and then look at Q11 response for Spouse OR Q36 religion for spouse is not Jewish--
AND
Child is greater than 3 but less than 18.
ELSE skip to condition before Q122.

Q120 Has your [relationship] ever had any formal religious education in a religion other than Judaism? (NJPS/mv)

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<tr>
<td>1</td>
<td>Yes</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>SKIP TO CONDITION BEFORE Q122</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>SKIP TO CONDITION BEFORE Q122</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>SKIP TO CONDITION BEFORE Q122</td>
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</tbody>
</table>

Q121 How many years of non-Jewish education has your [relationship] had? (NJPS)

<table>
<thead>
<tr>
<th>ENTER A SPECIFIC NUMBER:</th>
<th>CONTINUE</th>
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<tbody>
<tr>
<td>98</td>
<td>DK</td>
</tr>
<tr>
<td>99</td>
<td>RF</td>
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</table>
Lifecycle events

1. IF (S5A=1 & [W1=1 OR S11 FOR SPOUSE=1 OR Q37=1 OR Q37=3]) CONTINUE
2. IF (S5A<>1 & [W1=1 OR S11 FOR SPOUSE=1 OR Q37=1 OR Q37=3]) SKIP TO Q123
3. IF (W1=3 OR S8B/C FOR SPOUSE=3) SKIP TO Q124.
4. ELSE SKIP TO Q38

What that means:

#1: If focal child is male AND RS is Jewish OR Spouse is Jewish OR Focal child is being raised Jewish or half Jewish THEN CONTINUE (circumcision)

#2: If focal child is NOT male AND RS is Jewish OR Spouse is Jewish OR Focal child is being raised Jewish or half Jewish SKIP TO Q123 (naming ceremony)

#3: If either the respondent or the spouse is half-Jewish [if W1=3 or if S8B/C FOR SPOUSE=3] THEN SKIP TO Q124 (baptized)

ELSE SKIP TO Q38 (non-res sib section)

Q122 Did your [relationship] have a circumcision with a Jewish ceremony? (Boston)

1 Yes SKIP TO CONDITIONS AFTER Q123
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q123 Did your [relationship] have a Jewish naming ceremony? (Boston)

1 Yes
2 No
8 DK
9 RF

1. IF (W1<>1 OR S8B/C FOR SPOUSE<>1 OR Q36<>3 OR Q37<>1)CONTINUE
2. IF ([Q37=1 OR Q37=3] & [S5B>11 OR S5B1<4]) SKIP TO Q125A
3. ELSE SKIP TO Q38

The rationale is that if there's any indicator of non-Jewish ID, ask baptism.
That is:
1. If RS not Jewish or S8B/C for spouse not Jewish or Q36 religion for the focal child not Jewish or Q37 for focal child not Jewish, CONTINUE.
   a. CATI: note that basing on Q36 or Q37 may yield different results when there is more than 1 child in HH. Q36 is religion for first child in roster, Q37 is for rest of children in roster—focal child may show up in Q36 if first child in roster, or get autopunched in Q37, or be one of the remaining children in Q37.
2. If Q37 for focal child is Jewish or half-Jewish & child is 12-17, skip to instructions before Q125A (bar mitzvah).
3. Else skip to Q38 (non res sib section).

Q124 Was your [relationship] baptized? (new)

1. Yes
2. No
8. DK
9. RF

For all punches:
1. IF [W1=1 OR S11 FOR SPOUSE=1 OR Q37=1 OR Q37=3]), CONTINUE
2. ELSE SKIP TO Q125B

That is:
If RS is Jewish
OR spouse was raised Jewish
OR focal child being raised as Jewish or half Jewish
THEN CONTINUE
ELSE SKIP TO Q125B.

CATI: THE BAR/MITZVAH QUESTIONS (Q125a) SHOULD BE ASKED OF KIDS AGE 12 AND ABOVE.

IF S5B>11 or S5B>4 (yes, that’s inconsistent because S5B=5 begins at age 13).

Q125a Did your [relationship] have a [bar / bat] mitzvah (MITS-vah)? (Boston)

1. Yes CONTINUE
2. No CONTINUE
8. DK CONTINUE
9. RF CONTINUE

1. IF W1<>1 OR S8B/C FOR SPOUSE<>1 OR Q36<>3 OR Q37<>1 CONTINUE
2. ELSE SKIP TO Q126
That is:

IF RS is not currently Jewish
OR Spouse is not currently Jewish
OR 1st roster Child not raised Jewish
OR Child not being raised Jewish
THEN CONTINUE

Else skip to Q126.

CATI: The confirmation question (Q125b) should be asked of ages 7 and above (apparently the minimum for American Catholics set in 2000-2001).

So IF S5B>6 or S5B1>3 (yes, that’s inconsistent: S5B4 starts at age 9).

Q125B Did your [relationship] have a first communion or Christian confirmation in a church? (new)

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<td>Yes</td>
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<tr>
<td>2</td>
<td>No</td>
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<tr>
<td>8</td>
<td>DK</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
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</table>

This is the end of the FOCAL CHILD SECTION.

It’s also the end of the section about HH members under 18.
Non-resident children

Q38  Next, how many of your children of any age, if any, do not currently live with you? (new)

   INTERVIEWER NOTE: Do not include deceased children.

   NUMBER HERE
   98   DK
   99   REF

   1. Ask Q39 for each child who doesn’t currently live with RS.
      a. i.e. IF Q38>0 & Q38<98 CONTINUE AT Q39.
   2. IF Q38=0 or 98 or 99, SKIP TO instructions before Q133.

Q39  How old is your [oldest etc.] child who does not live with you? (new)

   AGE: ___________  SKIP TO INSTRUCTIONS BEFORE Q44

   98   DK   ASK N28
   99   RF   ASK N28

N28  Is your [oldest etc.] child 18 years of age or older? (new)

   1    Yes
   2    No
   8    DK
   9    RF

   1. IF any kids in Q39>17 OR N28=1, SKIP TO Q44.
   2. IF all kids in Q39<17 OR N28=2/8/9, SKIP TO instructions before Q133.

ASK FOR NONRESIDENT CHILDREN > 17 YEARS

Q44  [IF NONRESIDENT CHILDREN=1: Does your child who does / IF NONRESIDENT CHILDREN>1: Do any of your children who do] not live with you live inside of route I-495? (new)

   1    Yes  SKIP TO N29
   2    No   SKIP TO N30
   8    DK   SKIP TO N30
   9    RF   SKIP TO N30

If q38 = 1 (only 1 child who doesn’t live with RS) and q44 = 1 (lives inside route I-495), THEN AUTPUNCH n29(1)= 1 and skip to instructions before q133.

N29  Which of your children live inside I-495? (new)

   Record roster
ALSO HAS TO BE LIVE IN GB AREA
OLDER THAN 18
Q39>17 OR N28=1

Oldest non-res child
2ND oldest non-res child
3RD oldest non-res child
4TH oldest non-res child
5TH oldest non-res child
6TH oldest non-res child
7TH oldest non-res child
8TH oldest non-res child
9TH oldest non-res child
10TH oldest non-res child

INSTRUCTIONS BEFORE Q133:

1. IF ANY S8A/B/C=1 or W1=1 CONTINUE
2. ELSE SKIP TO Q140

That is, if anyone in the house is Jewish at the S8 questions, continue. Else, skip to Q140.

Synagogues

Q133  [S3=1→Do you / S3>1→Does anyone in your household] belong to a synagogue, temple, minyan (min-YAAN), or high holiday congregation? (Boston/mv)

1  Yes       CONTINUE
2  No        SKIP TO Q138
9 RF       SKIP TO Q138

Q133A How many synagogues, temples, minyanim (min-YAAN-im), or high holiday congregations do members of your household belong to? (new)

ENTER NUMBER
FOR each number, loop through Q134, Q135, Q136 and Q137 for that place.

Q134  What is its name? Make it an open end [Accept multiple responses] (Boston)

REMOVE LIST. OPEN END.

CONTINUE:
Q135 In what town or city is that? (Boston)

1. Abington
2. Acton
3. Allston
4. Arlington
5. Ashland
6. Avon
7. Back Bay-Kenmore
8. Beacon Hill
9. Bedford
10. Bellingham
11. Belmont
12. Beverly
13. Boston
14. Boxboro
15. Boxford
16. Braintree
17. Bridgewater
18. Brighton
19. Brockton
20. Brookline
21. Burlington
22. Cambridge
23. Canton
24. Carlisle
25. Charlestown
26. Chelsea
27. Cohasset
28. Concord
29. Danvers
30. Dedham
31. Dorchester
32. Dover
33. Duxbury
34. E Bridgewater
35. East Boston
36. Easton
37. Everett
38. Foxborough
39. Framingham
40. Franklin
41. Halifax
42. Hamilton
43. Hanover
44. Hanson
45. Hingham
46. Holbrook
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<th>47</th>
<th>Holliston CONTINUE</th>
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<td>Hyde Park CONTINUE</td>
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<td>Jamaica Plain CONTINUE</td>
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<td>Rockland CONTINUE</td>
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<td>Roslindale CONTINUE</td>
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<td>91</td>
<td>Roxbury CONTINUE</td>
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<td>Salem CONTINUE</td>
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<td>93</td>
<td>Saugus CONTINUE</td>
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<td>94</td>
<td>Scituate CONTINUE</td>
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</table>
Q136 Thinking about that congregation [if more than one, first named] do you agree or disagree with the following [ROTATE ORDER]:

f) This congregation feels like a large, close-knit family (S2K)
g) I feel like an outsider here (S2K)
h) The rabbi knows me by name (S2K)
i) I have little contact with other members of the congregation away from the building (S2K)
j) I feel comfortable and at home in this congregation (S2K)
1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
8 DK
9 RF

CONTINUE

Q137 How many years [have you / has your household] belonged to that congregation? (Boston/mv)
YEARS
98 DK
99 RF

Q138 Aside from any membership your parents may have had, since you were an adult, have you ever belonged to a synagogue or temple? (NJPS)
1 Yes
2 No
8 DK
9 RF

Q140 How often do you attend any type of synagogue, temple, or organized Jewish religious services? READ LIST (Boston)
1 Once or twice a year
2 Every few months
3 About once a month
4 Two or three times a month
5 Once a week or more
6 Never
7 VOL Only for weddings, funerals, other lifecycle events
8 VOL ONLY HIGH HOLY DAYS
98 DK
99 RF

Jewish Knowledge (moved 5/31)

N11 Next, would you say: When I go to synagogue I feel that I know how to participate in...
(new)

SWITCH ORDER
1 All the rituals
2 Most of the rituals
3 Some of the rituals
None of the rituals

(VOL) Do not attend synagogue

DK

RF

CONTINUE

Q97 When reading Hebrew, how much do you understand? (CJ/mod)

1 Everything you read

2 Most of what you read

3 Some of what you read

4 Can read the letters but not understand the words

5 Do not know Hebrew alphabet at all

(VOL) I never read Hebrew

DK

RF

CONTINUE

N31 Do you agree or disagree with the following statements about the last time you attended Jewish religious services? [ROTATE ORDER]

i) I was warmly welcomed (S2K)

j) The prayers were meaningful and relevant (S2K)

k) I was inspired or emotionally involved (S2K)

l) I did not understand what was going on (S2K)

m) I felt connected to the other people there (S2K)

n) I was bored (S2K)

o) It was a spiritual experience (new)

1 Strongly agree

2 Somewhat agree

3 Somewhat disagree

4 Strongly disagree

VOL HAVE NEVER ATTENDED JEWISH RELIGIOUS SERVICES

DK

RF

Q142 & 143: Need to limit this to respondents who:

1. do not currently identify as a Jew OR
2. who were raised in a non-Jewish religion OR
3. who have a non-Jewish parent OR
4. where another member of household currently identifies with another religion

How to do this:

1. If W1 = 2 or 8 (DK) or 9 (RF) OR
2. If q3 for RS = 1 or 2 or 4 OR
3. If q58c > 1 or q61c > 1 OR
4. Q7 for other HH members = 1, 2, 4 (which is Catholic, Protestant, and Other—am not including none, DK and Ref as a religion).

ELSE SKIP TO INSTRUCTIONS BEFORE Q143.

Non-Jewish Religious Behavior

Q142 How often do you attend any type of non-Jewish religious services? READ LIST (new)

| 1 | Once or twice a year | CONTINUE |
| 2 | Every few months    | CONTINUE |
| 3 | About once a month  | CONTINUE |
| 4 | Two or three times a month | CONTINUE |
| 5 | Once a week or more | CONTINUE |
| 6 | Never               | CONTINUE |
| 7 | VOL Only for weddings, funerals, other lifecycle events | CONTINUE |
| 8 | VOL ONLY CHRISTMAS/EASTER | CONTINUE |
| 98 | DK                  | CONTINUE |
| 99 | RF                  | CONTINUE |

1. IF ANY S8C<>1 CONTINUE—that is, if SOMEONE IN HH IS NOT JEWISH, ASK Q143
2. ELSE SKIP TO Q144

Q143 [Are you / Is anyone in your household] a member of a church or other non-Jewish religious group? (NJPS)

| 1 | Yes |
| 2 | No  |
| 8 | DK  |
| 9 | RF  |

Jewish Identity—Part 3

1. IF W1=1 or 3, CONTINUE
2. ELSE SKIP TO Q145

Q144 How strongly do you agree or disagree with the following statements? (CJ) [ROTATE ITEMS]
Overall, the fact that I’m Jewish has very little to do with how I see myself
b. I have a strong sense of belonging to the Jewish people
c. I have a special responsibility to take care of Jews in need around the world
d. Because I’m Jewish, I identify with the powerless, the vulnerable, the underdog

CONTINUE

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
7 NA
8 DK
9 RF

CONTINUE

Ritual Behavior

Q145 How often—all the time, usually, some of the time, or never … (Boston) [ROTATE A-B]

1 All of the time
2 Usually
3 Some of the time
4 Never
8 DK
9 RF

A Does someone in your household light candles on Friday night? CONTINUE
B Does someone in your household light Chanukah (HAN-nuh-kah) candles? CONTINUE
C Do you have a Christmas tree in your home? CONTINUE
D Do you attend or hold a Passover seder (SAY-der)?

1. IF Q145D=1 CONTINUE
2. ELSE SKIP TO Q127

Q146 In your home, do you follow Jewish dietary laws strictly, to some extent, or not at all? (Boston)

1 Strictly CONTINUE
2 To some extent CONTINUE
3 Not at all CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Organizations
Membership

Q127 During the past year, [have you / has any member of your household] belonged to a Jewish Community Center? (NJPS/mv)

1 Yes CONTINUE
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q128 During the past year, did [you / any member of your household] belong to any Jewish organization other than a synagogue or a Jewish Community Center? (NJPS)

1 Yes CONTINUE
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Participation

Q131 [IF S3=1 Have you / IF S3>1 Has any member of your household] attended any program or activity at a Jewish Community Center (JCC) during the past year? (NJPS)

1 Yes CONTINUE
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q132 [IF S3=1 Have you / IF S3>1 Has any member of your household] attended any Jewish program, event or activity that was not at a JCC or synagogue during the past year? (new)

1 Yes CONTINUE
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Volunteering

Q147 During the past year, have you done any volunteer work for any organization, whether Jewish or not Jewish?

1 Yes CONTINUE
2 No SKIP TO Q57
8 DK SKIP TO Q57
9 RF SKIP TO Q57
Q148 Have you done any volunteer work for, or sponsored by, a synagogue, Federation or other Jewish organization? (NJPS)

If needed: This includes any volunteering you do through a Jewish organization, no matter who you help.

1  Yes                                  CONTINUE
2  No                                   AUTOPUNCH Q150=1 SKIP TO Q57
8  DK                                   SKIP TO Q150
9  RF                                   SKIP TO Q150

Q150 Have you done any volunteer work for any organization that is not Jewish? (NJPS)

1  Yes                                  CONTINUE
2  No                                   THEN SKIP INSTRUCTION BEFORE Q57
8  DK                                   THEN SKIP INSTRUCTION BEFORE Q57
9  RF                                   THEN SKIP INSTRUCTION BEFORE Q57

Q152 During the past year, would you say you have spent…

1  More time volunteering for Jewish organizations                  CONTINUE
2  More time volunteering for non-Jewish organizations              CONTINUE
3  About the same amount of time volunteering for Jewish and non-Jewish organizations  CONTINUE
8  DK                               CONTINUE
9  RF                               CONTINUE
Familial Ties

Parents

IF SELRESP=1 & IF HH_ROST INCLUDES MOTHER
OR IF SELRESP=2 & IF S23 INCLUDES MOTHER.
THEN

1. AUTOPUNCH Q57=1 & Q58=S5B &
   S5B1=10:N32=9]) AND
3. AUTOPUNCH Q59=1 & Q59A=996

That is:

If RS’s mother already lives in HH
1. Autopunch Q57=1 (mother alive) &
2. Autopunch 7Q58=S5B (screener age for mother)&
3. If S5B1>5 & S5B1<8 (mother is 18-64 years old), then AUTOPUNCH N32=1 OR
4. If SB1=9 (DK mother’s age), then AUTOPUNCH N32=8 OR
5. If S5B1=10 (Ref mother’s age), then AUTOPUNCH N32=9
   AND
6. Autopunch Q59=1 (lives inside I-495) & Q59A=996 (lives with respondent).

I would like to ask you a few questions about your parents.

Q57  Is your mother alive?
   If needed: “Whoever you consider to be your mother.” If still unclear: “The person who was
   most like a mother to you”

   1  Yes    CONTINUE
   2  No     SKIP TO Q60
   7  NA    SKIP TO Q60
   8  DK    SKIP TO Q60
   9  RF    SKIP TO Q60

Q58  How old is your mother?

   ENTER AGE    _________    SKIP TO Q59
   97    97+    SKIP TO Q59
   98    DK    CONTINUE
   99    REF    CONTINUE

N32  Read: “We need to know approximately what age people are to make sure we ask the right
     questions.”
Is your mother…

1  Less than 65 years old  CONTINUE
2  At least 65 years old  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Q59  Does your mother live within route I-495? (new)

1  Yes  SKIP TO Q60
2  No  CONTINUE
8  DK  CONTINUE
9  REF  SKIP TO Q60

Q59A  In what city or town does she live? (new)

126  Other (specify) CONTINUE
996  VOL Lives with respondent CONTINUE
998  DK CONTINUE
999  RF CONTINUE

IF SELRESP=1 & IF HH_ROST INCLUDES FATHER
OR IF SELRESP=2 & IF S23 INCLUDES FATHER,
THEN

1. AUTOPUNCH Q60=1 & Q61=S5B &
2. ([IF S5B1>5 & S5B1<8: N33=1] OR [IF S5B1=8:N33=2] OR [IF S5B1=9:N33=8] OR [IF S5B1=10:N33=9]) AND
3. AUTOPUNCH Q62=1 & Q62A=996.

That is:

If RS’s father already lives in HH
1. Autopunch Q60=1 (father alive) &
2. Autopunch Q61=S5B (screener age for father)&
3. If S5B1>5 & S5B1<8 (father is 18-64 years old), then AUTOPUNCH N33=1 OR
4. If S5B1=9 (DK father’s age), then AUTOPUNCH N33=8 OR
5. If S5B1=10 (Ref father’s age), then AUTOPUNCH N33=9.
   AND
6. Autopunch Q62=1 (lives inside I-495) & Q62A=996 (lives with respondent).

Q60  Is your father alive?

If needed: “Whoever you consider to be your father.” If still unclear: “The person who was most like a father to you”
Q61 How old is your father?

ENTER AGE _________  SKIP TO Q62
97 97+  SKIP TO Q62
98 DK  CONTINUE
99 REF  CONTINUE

N33 Read: “We need to know approximately what age people are to make sure we ask the right questions.”

Is your father…

1 Less than 65 years old  CONTINUE
2 At least 65 years old  CONTINUE
8 DK  CONTINUE
9 RF  CONTINUE

Q62 Does he live inside route I-495? (new)

1 Yes  SKIP TO Q53
2 No  CONTINUE
8 DK  CONTINUE
9 REF  SKIP TO Q53

Q62A Where does he live? (new)

126 Other (specify) CONTINUE
996 VOL Lives with respondent CONTINUE
998 DK CONTINUE
999 RF CONTINUE

Social Services

The next few questions will ask about the needs of members of your household. First, I’d like to know about health.

Q154 Would you say that your [ASK FOR RS FIRST AND THEN FOR EACH HH MEMBER—adults and kids] health is… (HRS)

1 Excellent  CONTINUE
2 Very good  CONTINUE
Q155 READ WITH CARE

[IF S3=1: Do you / IS S3>1: Does any member of your household including yourself] have any kind of physical, mental, or other health condition that has lasted for six months or more, which could limit or prevent educational opportunities or daily activities? (NJPS/mv)

1 Yes
   IF 1 PERSON HH AUTO-PUNCH SELF Q156 AND SKIP TO Q160
   IF > 1 PERSON HH CONTINUE
2 No SKIP TO instruction before Q166
8 DK SKIP TO instruction before Q166
9 RF SKIP TO instruction before Q166

Q156 Who has these conditions? (NJPS)

ENTER RELATIONSHIP FOR HOUSEHOLD MEMBER CONTINUE
8 DK SKIP TO Q164
9 RF SKIP TO Q164

LOOP Q160 & 63 for each person who has a condition.
Q163 Only ask if person is <25 (S5B<25):

LANGUAGE WILL DEPEND ON AGE OF PERSON W CONDITION:

**IF MEMBER WITH CONDITION IS UNDER 18:**
Has your RELATIONSHIP’S condition prevented [him/her] from getting a Jewish education, made it very difficult for [her/him] to get a Jewish education, or has it not been an issue in terms of Jewish education? (New York)

**IF MEMBER WITH CONDITION IS > 17:**
Did [IF RS HAS CONDITION: your IF OTHER HH MEMBER: your relationship’s] condition prevent] [him/her] from getting a Jewish education, make it very difficult for [her/him] to get a Jewish education, or was it not an issue in terms of Jewish education? (New York)

1  Prevented from getting a Jewish education             CONTINUE
2  Made it very difficult to get a Jewish education      CONTINUE
3  It has not been an issue in terms of Jewish education CONTINUE
7  VOL DO NOT WANT TO GET A JEWISH EDUCATION            CONTINUE
8  DK                                                    CONTINUE
9  RF                                                    CONTINUE
Q166 THRU Q173 ARE TO BE ASKED IF MOTHER AND/OR FATHER IS ALIVE, IS OVER AGE 64, AND LIVES IN GBOSTON AREA.

HERE’S HOW TO DETERMINE THAT:

IF 57=1 & (Q58>64 OR N32=2) & Q59=1: READ-IN SHOULD BE “MOTHER”  
IF 60=1 & (Q61>64 OR N33=2) & Q62=1: READ-IN “FATHER”  

IF NEITHER QUALIFICATION MET, SHOULD SKIP TO Q175a.

BUT IF MOTHER QUALIFIES, AND FATHER DOESN’T, STILL WANT TO ASK Q166-173 OF THE MOTHER ONLY.

AND VICE-VERSA FOR ONLY FATHER.

SO, WE NEED A READ IN FOR “MOTHER” AND “FATHER” BASED ON THE SKIP PATTERN (ALIVE, OVER 64 & LIVES IN GBOSTON AREA), AS WELL AS AN “AND” CONNECTOR IF IT’S BOTH AND NOTHING IF IT’S JUST ONE PARENT.

Q166  Next, I would like to ask you some questions about your [MOTHER] [and] [FATHER]

Do you provide any financial assistance to your [MOTHER] [and] [FATHER] (new)

1  Yes, to Mother only            CONTINUE
2  Yes, to Father only           CONTINUE
3  To Both Mother and Father    CONTINUE
4  No                           CONTINUE
8  DK                          CONTINUE
9  RF                          CONTINUE

NOW THE READ-IN GOES BACK TO THE QUALIFYING QUESTION WE BEGAN WITH: MOTHER and/or FATHER IS ALIVE, OVER 64 AND LIVES IN GBOSTON.

THAT IS:

IF 57=1 & (Q58>64 OR N32=2) & Q59=1: READ-IN SHOULD BE “MOTHER”  
IF 60=1 & (Q61>64 OR N33=2) & Q62=1: READ-IN “FATHER”  

NEED TO DETERMINE IF ONLY MOTHER SHOULD BE ASKED ABOUT, ONLY FATHER, OR BOTH MOTHER AND FATHER.
**Q169** READ IN still live independently? (Bergen/mv)

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<td>2</td>
<td>Yes, Father only</td>
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<td>3</td>
<td>Both parents live independently</td>
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<td>4</td>
<td>No</td>
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<td>8</td>
<td>DK</td>
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<td>RF</td>
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**Q170** READ IN receive personal care in his/her/their home? (Bergen/mv)

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<tr>
<td>2</td>
<td>Yes, Father only</td>
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<tr>
<td>3</td>
<td>Yes, both mother and father</td>
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<td>4</td>
<td>No</td>
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<td>8</td>
<td>DK</td>
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<tr>
<td>9</td>
<td>RF</td>
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**Instructions:**
- **IF Q170 = 1 (“yes, Mother only”), and only Mother is alive (Q57=1) AND Father is dead (Q60>1), THEN SKIP TO Q175A.
- **IF Q170 = 2 (“yes, Father only”), and only Father is alive (60=1) AND Mother is dead (Q57>1), THEN SKIP TO Q175A.
- **IF Q170 = 1 (yes, mother only), and both parents alive (Q57 = 1 and Q60 = 1), THEN ASK Q171 about FATHER.
- **IF Q170 = 2 (yes, father only), and both parents alive (Q57 = 1 and Q60 = 1), THEN ASK Q171 about MOTHER.
- **IF Q170=4 or 8 or 9 (NO, DK, REF) and only Mother is alive (Q57=1) AND Father is dead (Q60>1), THEN SKIP TO Q175A.
- **IF Q170=4 or 8 or 9 (NO, DK, REF) and only Father is alive (60=1) AND Mother is dead (Q57>1), THEN SKIP TO Q175A.
- **IF Q170=4 or 8 or 9 (NO, DK, REF) and both Mother and Father are alive (57=1 & 60=1), THEN ASK Q171 about BOTH MOTHER AND FATHER.
Q171  [READ IN live in an assisted living facility or nursing home? (Boston/mv)

[IF ONLY MOTHER: Does your MOTHER] [IF ONLY FATHER: Does your FATHER] [IF BOTH: Does your mother and father]

1  Yes, Mother only  CONTINUE
2  Yes, Father only  CONTINUE
3  Yes, both mother and father  CONTINUE
4  No  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Employment

ASK FOR ANY HH MEMBER S5B>17 OR S5B1>5

CATI: Loop Q175a, 175b:

Q175a [Do you / does your relationship] work full time, part time, go to school, keep house, or what? (GSS/mv)

[allow multiple answers]

1  Employed full-time  CONTINUE
2  Employed part-time  CONTINUE
3  Retired  CONTINUE
4  A homemaker  CONTINUE
5  A student  CONTINUE
6  Unemployed  CONTINUE
7  Disabled and unable to work, or  CONTINUE
8  Something else? (SPECIFY)  CONTINUE
9  FULL-TIME / UNPAID VOLUNTEER  CONTINUE
10  SEASONAL WORK  CONTINUE
11  NEVER EMPLOYED  CONTINUE
97  NONE  CONTINUE
98  DK  CONTINUE
99  RF  CONTINUE
Q175b: LANGUAGE WILL DEPEND ON Q175a RESPONSE:

IF Q175a=1, 2, 8: present tense:

IF RS: What type of work do you normally do?
IF OTHER HH MEMBER: What type of work does your RELATIONSHIP normally do?

IF Q175a=3, 4, 5, 6, 7, 9, 10, 11, 97, 98, 99: past tense:

IF RS: What type of work did you do in your most recent job?
IF OTHER HH MEMBER: What type of work did your REALTIONSHIP do in his/her most recent job?

CATI: IF MULTI: As long as punches 1 or 2 are mentioned in Q175a, present tense should be used.

If necessary: What kind of work [did] do [you / your relationship] do at your job?

Probe: What are [your / their] most important activities or duties?

INTERVIEWER: If there’s more than one employment status (e.g. retired but works part time), always ask about the work they currently do.

1 ENTER RESPONSE

CODE TO CENSUS BUREAU OCCUPATIONAL CLASSIFICATIONS

7 NONE
8 DK
9 RF
**Geographic Mobility**

The next few questions are about your primary residence, that is, the place where you stay most of the year.

N36  Is this place where we reached you on the telephone where you spend most of the year?

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<tr>
<td>1</td>
<td>Yes</td>
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<tr>
<td>2</td>
<td>No</td>
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<td>8</td>
<td>DK</td>
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<td>9</td>
<td>RF</td>
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</table>

N37  Where do you spend most of the year? (NJPS)

ENTER VERBATIM CONTINUE

N37A Since [interview month] 2004, how many months have you spent in [READ IN LOCATION FROM N37]?

ENTER # MONTHS HERE: _________  CONTINUE

98 DK  CONTINUE

99 RF  CONTINUE

N38  DO NOT READ: Enter state.

INTERVIEWER NOTE: Probe as necessary.

1-50 LIST OF U.S. STATES AUTOPUNCH N39=1 & SKIP TO Q68

51: OUTSIDE U.S. CONTINUE

DK AND REF SHOULD SKIP TO Q68.

N39  DO NOT READ: Enter nation

INTERVIEWER NOTE: Probe as necessary.

LIST OF NATIONS from Q63  CONTINUE

Q68  In what year did you move to a city or town inside of route I-495? (new)

INTERVIEWER NOTE: If more than once, ask most recently.

ENTER YEAR HERE: __________  CONTINUE

9997 Was born here  CONTINUE

9998 DK  CONTINUE

9999 RF  CONTINUE

Q70  If N36=1: Do you have another residence?
If N36=2/DK/REF: Apart from the other residence you’ve told me about, do you have another residence?

(New York/mv)

1 Yes SKIP TO Q71
2 No SKIP TO Q73
8 DK SKIP TO Q73
9 RF SKIP TO Q73

Q71 Where is that other residence you have? (New York/mv) [allow multiple]

ENTER VERBATIM

N40 DO NOT READ: Enter state.

INTERVIEWER NOTE: Probe as necessary.

1-50 LIST OF U.S. STATES AUTOPUNCH N41=1 & SKIP TO Q72
51: OUTSIDE U.S. CONTINUE

N41 DO NOT READ: Enter nation

INTERVIEWER NOTE: Probe as necessary.

LIST OF NATIONS from Q63 CONTINUE

Q72 Since [interview month] 2004, how many months have you spent in [READ IN LOCATION FROM Q71]?

ENTER # MONTHS HERE: _________ CONTINUE

98 DK CONTINUE
99 RF CONTINUE

Q73 What is the zip code of the place you [IF Q175a=1, 2: work / IF Q175a>2: last worked]?
(new)

ENTER ZIPCODE SKIP TO CONDITION AFTER N41A

99996 OUTSIDE U.S. SKIP TO N41A
99997 NEVER WORKED SKIP TO instruction before Q178
99998 DK CONTINUE
99999 RF CONTINUE

Q73A What town or city was that?

ENTER VERBATIM CONTINUE
N40a DO NOT READ: Enter state.

INTERVIEWER NOTE: Probe as necessary.

1-50 LIST OF U.S. STATES AUTOPUNCH N42=1 & SKIP TO Q72
51: OUTSIDE U.S. CONTINUE

N41a DO NOT READ: Enter nation

INTERVIEWER NOTE: Probe as necessary.

LIST OF NATIONS from Q63 CONTINUE

NEXT SECTION:
1. IF S5B<55 OR S5B1<7, SKIP TO INSTRUCTION BEFORE Q180.
2. IF (S5B>54 & S5B<98) OR (S5B1=7 OR S5B1=8) CONTINUE

That is:
1. If RS is <55 years old, skip to instruction before Q180.
2. If older than 54, CONTINUE

Retirement

The next questions we would like to ask you concern retirement. We are trying to understand people’s current and future needs in order to provide helpful programs and services.

Q178 Overall, how confident are you that you (and your spouse)*** will have enough money to live comfortably throughout your retirement years? (RCS)

***
IF SELRESP=1: insert “and your spouse” IF HH_ROST = 1, 2 or 3.
IF SELRESP=2: insert “and your spouse” IF S23 = 1, 2 or 3.

1 Very confident
2 Somewhat confident
3 A little confident
4 Not at all confident
8 DK
9 RF

CONTINUE
Poverty

I have a few general questions about your financial situation.

Q184 Which of the following words or phrases best describes your household’s standard of living?
READ LIST [SWITCH ORDER OF ITEMS 1-6] (Boston)

1. Prosperous
2. Living very comfortably
3. Living reasonably comfortably
4. Just getting along
5. Nearly poor
6. Poor
8. DK
9. RF

All now skip to instructions before Q185B.

Now need to determine if the respondent has ADULT children:
Base this on:

3. IF SELRESP=1, and HH_ROST = 6 or 7 (son, daughter)
   a. AND
      i. S5B age for son, daughter S5B> 17 OR S5B1>5 .
   OR

4. IF SELRESP=2, and S23 = 6 or 7 (son, daughter),
   a. AND
      i. S5B age for son, daughter S5B > 17 OR S5B1>5 .
   OR

5. IF Q39 (age of children who don’t live in household) >17 & <98 OR N28=1.

THEN CONTINUE AT Q185B—that means RESP has adult children.

IF NOT, SKIP TO Q187.
Q185B Do you receive any financial assistance from your children? (new)

<p>| | | |</p>
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<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>CONTINUE</td>
</tr>
</tbody>
</table>

For all:

1. IF Q184=1 (prosperous) SKIP TO Q190A
2. IF Q184=2 (Living very comfortably), SKIP TO Q189
3. IF Q184>2 (Living reasonably comfortably & rest) & Q184<10, CONTINUE

Q187 In the last 12 months did [you / anyone in your household] ever cut the size of your meals or skip meals because there wasn’t enough money for food? (CPS)

<p>| | | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>CONTINUE</td>
</tr>
</tbody>
</table>

Q188 In the past 12 months did [IF S3=1: you / IF S3>1: anyone in your household] need prescription medicines but didn’t get them because you couldn’t afford it? (CTS modified to fit CPS format)

<p>| | | |</p>
<table>
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<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>8</td>
<td>DK</td>
<td>CONTINUE</td>
</tr>
<tr>
<td>9</td>
<td>RF</td>
<td>CONTINUE</td>
</tr>
</tbody>
</table>

1. IF W1=1 CONTINUE
2. ELSE SKIP TO Q192.
Jewish Identity—Part 4

Q190 There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally [ROTATE ORDER, SWITCH ORDER OF RESPONSES]:

p) Giving to charity (CJ)
q) Being part of a Jewish community (CJ)
r) Supporting Israel (CJ)
s) Supporting Jewish organizations (CJ)
t) Attending synagogue (CJ)
u) Countering antisemitism (CJ)

1 Not at all  
2 Only a little  
3 Somewhat  
4 A lot  
7 NA  
8 DK  
9 RF

Philanthropy

Q192 Which of the following best describes your monetary contributions to any charities or causes, other than membership dues... (new) [SWITCH ORDER OF FIRST 5 RESPONSES]

1 All Jewish  
2 Mostly Jewish  
3 About equal  
4 Mostly non-Jewish  
5 All non-Jewish  
6 Or do you not give  
8 DK  
9 RF
Q193 Over the past year, have you made contributions to: (new)

i) Combined Jewish Philanthropies of Greater Boston
j) Another Jewish Federation
k) A synagogue, in addition to your regular dues
l) Any other Jewish organization

1 Yes
2 No
8 DK
9 RF

1. IF (Q193A<>1 & Q193B<>1) CONTINUE.
2. IF Q193A=1 OR Q193B=1 SKIP TO Q195.

Q194 Have you ever given money to a Jewish Federation? (new)

1 Yes CONTINUE
2 No CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q195 In the past year, did you receive any requests to contribute to Combined Jewish Philanthropies? (Boston)

1 Yes
2 No
8 DK
9 RF

CONTINUE

Political Views

Q198 How would you describe your political views—very conservative, conservative, moderate, liberal, or very liberal? (SRBI polls) [SWITCH ORDER OF RESPONSES]

1 Very conservative CONTINUE
2 Conservative CONTINUE
3 Moderate CONTINUE
4 Liberal CONTINUE
5 Very liberal CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Antisemitism

Q199 Have you personally experienced any antisemitism during the past year? (Boston)
In closing, I’d like to ask you a few brief demographic questions.

**Nativity and Citizenship**

We’re interested in where people were born.

**Q63** First, in what country were you born? (NJPS)

**Q64a** In what country was your father born? (Boston)

**Q64b** In what country was your mother born? (Boston)

**LIST FOR Q63, Q64a, b:**

- 397. United States of America
- 398. Afghanistan
- 399. Albania
- 400. Algeria
- 401. Andorra
- 402. Angola
- 403. Antigua and Barbuda
- 404. Argentina
- 405. Armenia
- 406. Australia
- 407. Austria
- 408. Azerbaijan
- 409. Bahamas
- 410. Bahrain
- 411. Bangladesh
- 412. Barbados
- 413. Belarus
- 414. Belgium
- 415. Belize
- 416. Benin
- 417. Bhutan
- 418. Bolivia
- 419. Bosnia and Herzegovina
- 420. Botswana
- 421. Brazil
- 422. Brunei
- 423. Bulgaria
424. Burkina Faso
425. Burundi
426. Cambodia
427. Cameroon
428. Canada
429. Cape Verde
430. Central African Republic
431. Chad
432. Chile
433. China / Hong Kong
434. Colombia
435. Comoros
436. Congo
437. Costa Rica
438. Croatia
439. Cuba
440. Cyprus
441. Czech Republic
442. Czechoslovakia
443. Democratic Republic of the Congo
444. Denmark
445. Djibouti
446. Dominica
447. Dominican Republic
448. East Timor
449. Ecuador
450. Egypt
451. El Salvador
452. Equatorial Guinea
453. Eritrea
454. Estonia
455. Ethiopia
456. Fiji
457. Finland
458. Former Yugoslav Republic of Macedonia
459. France
460. Gabon
461. Gambia
462. Georgia
463. Germany
464. Ghana
465. Greece
466. Grenada
467. Guatemala
468. Guinea
469. Guinea-Bissau
470. Guyana
471. Haiti
472. Honduras
473. Hungary
474. Iceland
475. India
476. Indonesia
477. Iran
478. Iraq
479. Ireland
480. Israel
481. Italy
482. Ivory Coast / Côte d'Ivoire
483. Jamaica
484. Japan
485. Jordan
486. Kazakhstan
487. Kenya
488. Kiribati
489. Korea / South Korea / Republic of Korea
490. Kuwait
491. Kyrgyzstan
492. Laos
493. Latvia
494. Lebanon
495. Lesotho
496. Liberia
497. Libya
498. Liechtenstein
499. Lithuania
500. Luxembourg
501. Madagascar
502. Malawi
503. Malaysia
504. Maldives
505. Mali
506. Malta
507. Marshall Islands
508. Mauritania
509. Mauritius
510. Mexico
511. Micronesia
512. Moldova / Bessarabia
513. Monaco
514. Mongolia
515. Morocco
516. Mozambique
517. Myanmar
518. Namibia
519. Nauru
520. Nepal
521. Netherlands / Holland
522. New Zealand
523. Nicaragua
524. Niger
525. Nigeria
526. North Korea / Democratic People's Republic of Korea
527. Norway
528. Oman
529. Pakistan
530. Palau
531. Palestine / Palestinian Authority
532. Panama
533. Papua New Guinea
534. Paraguay
535. Peru
536. Philippines
537. Poland
538. Portugal
539. Puerto Rico
540. Qatar
541. Romania
542. Russia
543. Rwanda
544. Saint Kitts and Nevis
545. Saint Lucia
546. Saint Vincent and the Grenadines
547. Samoa
548. San Marino
549. Sao Tome and Principe
550. Saudi Arabia
551. Senegal
552. Serbia and Montenegro
553. Seychelles
554. Sierra Leone
555. Singapore
556. Slovakia
557. Slovenia
558. Solomon Islands
559. Somalia
560. South Africa
561. Spain
562. Sri Lanka
563. Sudan
564. Suriname
565. Swaziland
566. Sweden
567. Switzerland
568. Syria
569. Taiwan / Republic of China
570. Tajikistan
571. Thailand
572. Togo
573. Tonga
574. Trinidad and Tobago
575. Tunisia
576. Turkey
577. Turkmenistan
578. Tuvalu
579. Uganda
580. Ukraine
581. United Arab Emirates
582. United Kingdom / Great Britain / England / Northern Ireland
583. United Republic of Tanzania
584. United States of America Territories (e.g., Northern Mariana Islands, Virgin Islands)
585. Uruguay
586. USSR / Soviet Union
587. Uzbekistan
588. Vanuatu
589. Venezuela
590. Vietnam
591. Yemen
592. Yugoslavia
593. Zambia
594. Zimbabwe
595. Other (specify)
998 DK
999 RF
Q65 Of your grandparents—your mother’s parents and your father’s parents—how many of them were born in the United States? (Boston, mv)

1 One CONTINUE
2 Two CONTINUE
3 Three CONTINUE
4 Four/all of them CONTINUE
5 None CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Education of Adults in HH

CATI: INSTEAD OF DIRECTLY ASKING Q174A FOR EVERY ADULT IN HH, WE COULD DO THE FOLLOWING TO SPEED THINGS ALONG IN HHS WHERE NO ADULT IS IN SCHOOL:

ASK ALL:

N43 [If S3=1: Have you / IF S3>1: Has any adult in your household, including you] attended any type of school or college since September 2004?

1 Yes
   IF S3=1: autopunch q174a=1 and skip to q174b
   IF S3>1: continue
2 No autopunch q174a=2 and skip to q200a
8 DK autopunch q174a=8 and skip to q200a
9 RF autopunch q174a=9 and skip to q200a

CATI: Loop Q174A and B. Only ask for HH members who are S5B>17 OR S5B1>5.

Q174A[Have you / Has your relationship] attended any type of school or college since September 2004? (NJPS, mv)

1. Yes CONTINUE
2. No SKIP TO Q200a
8. DK SKIP TO Q200a
9. RF SKIP TO Q200a

If RESP/RELATIONSHIP currently in school (Q175A=1):

Q174b What type of school or college is that?

   RECORD VERBATIM CONTINUE
Income

Q200a For statistical purposes only, please stop me when I mention the category that includes your household's total income before taxes from all sources, for 2004.

Was your household’s total income less than $50,000 or $50,000 or more?

1  Less than $50,000  CONTINUE
2  $50,000 or more  SKIP TO Q200E
8  DK  SKIP TO N20d
9  RF  SKIP TO N20d

Q200b Was your household’s total income in 2004 less than $25,000 or $25,000 or more?

1  Less than $25,000  CONTINUE
2  $25,000 or more  SKIP TO Q200D
8  DK  SKIP TO N20d
9  RF  SKIP TO N20d

Q200c Was your household’s total income less than $15,000 or $15,000 or more?

1  Less than $15,000  SKIP TO N20d
2  $15,000 or more  SKIP TO N20d
8  DK  SKIP TO N20d
9  RF  SKIP TO N20d

Q200d Was your household’s total income less than $35,000 or $35,000 or more?

1  Less than $35,000  SKIP TO N20d
2  $35,000 or more  SKIP TO N20d
8  DK  SKIP TO N20d
9  RF  SKIP TO N20d

Q200e Was your household’s total income in 2004 less than $100,000 or $100,000 or more?

1  Less than $100,000  CONTINUE
2  $100,000 or more  SKIP TO Q200G
8  DK  SKIP TO N20d
9  RF  SKIP TO N20d
Q200f  Was your household’s total income less than $75,000 or $75,000 or more?

1  Less than $75,000  SKIP TO N20d
2  $75,000 or more  SKIP TO N20d
8  DK  SKIP TO N20d
9  RF  SKIP TO N20d

Q200g  Was your household’s total income less than $200,000 or $200,000 or more?

1  Less than $200,000  CONTINUE
2  $200,000 or more  CONTINUE
8  DK  CONTINUE
9  RF  CONTINUE

Panel Permission

P1  We would like to include you in future studies of critical issues facing the Jewish community in Boston. Do I have your permission to call you back for future surveys of the Jewish community? We will never call you for fundraising or any other purpose.

1  Yes
2  No

CONTACT INFO

IF P1=1 (YES), GO TO C1.

IF NOT, SKIP TO INSTRUCTIONS BEFORE I1 (INCENTIVE DETERMINATION).

C1.  May I please have your name so we know who to ask for?
RECORD NAME.

C2.  And what is your email address? This is in case your phone number changes.
RECORD EMAIL ADDRESS.
$18 POSTINCENTIVE:

IF SAMPLE TYPE = 1, 3, 5, 8—SKIP TO CLOSING (NO INCENTIVE FOR YOU!).
IF SAMPLE TYPE = 2, 4, 6, 7, 9—ASK I QUESTIONS.

I1 As a way of thanking you for participating, we will send you or a charity nominated by you a check for $18. Would you like us to write the check to be sent to a charity or to you?

1  Charity CONTINUE
2  Self SKIP TO I3
3  Don’t send SKIP TO CLOSING

I2 The charities are United Way of Massachusetts Bay, the Jimmy Fund, the American Jewish Joint Distribution Committee, or Jewish social service agencies in the Boston area [ROTATE]. Which organization would you like to select?

If needed:

- **United Way of Massachusetts Bay** works with community partners to create lasting, positive change on issues like housing, job training, and health insurance for children.
- **The Jimmy Fund** supports the fight against cancer in children and adults at Boston’s Dana-Farber Cancer Institute, helping to raise the chances of survival for cancer patients worldwide.
- **The American Jewish Joint Distribution Committee** provides aid to Jewish communities overseas, supports social services in Israel, and provides non-sectarian aid in times of crisis like natural disasters, war, and famine.
- **The Jewish social agencies** are the Jewish Family & Children’s Service, the Jewish Family Service of Metrowest, and the Jewish Vocational Service. These agencies support people of all faiths at critical stages of their lives.

1  United Way SKIP TO CLOSING
2  Jimmy Fund SKIP TO CLOSING
3  American Jewish Joint Distribution Committee SKIP TO CLOSING
4  Jewish social service agencies SKIP TO CLOSING
5  Split evenly SKIP TO CLOSING

I3 In order to send you the check, I will need your full name and mailing address. This information will not be used for any other reason.

RECORD INFO CONTINUE

CLOSING

This completes the interview. Again, I’m [name] from SRBI. Thank you very much for your help—it is greatly appreciated. Let me assure you again that all your answers are completely confidential and will not be identified with you in any way. Thank you very much for your cooperation and have a good day/evening.
Appendix E. Russian Instrument

Boston Jewish Community Study 2005
Draft Survey Instrument

INTRODUCTION

Hello, my name is ______. I am calling from Brandeis University. We are NOT asking for money. We are NOT selling anything. We are doing a study of Greater Boston on behalf of Combined Jewish Philanthropies of Boston. All your answers are completely confidential and will not be identified with you in any way. Participating in this survey is entirely voluntary and you may ask us to stop at any time.

You may have received a letter from us with a $2 bill in the past few days.

ADULT CHECK

A1 Just to confirm, are you an adult, age 18 or older?
   1 Yes
   2 No
   3 No adult 18 or older in HH—Thank you and goodbye
   8 DK—Thank you and goodbye
   9 RF

ASK IF RESPONDENT ANSWERS NO OR REFUSES TO ANSWER

A1A May I please speak to an adult householder, age 18 or older, who currently lives in this household?
   1 Yes
   2 No—Thank you and goodbye
   8 DK—Thank you and goodbye
   9 RF—Thank you and goodbye

ZIP CODE

S18 And, what is the five digit zip code at your home address where you live? This just helps us group neighborhoods together.

ENTER ZIPCODE HERE: _______

99998 DK
99999 RF
HOUSEHOLD ENUMERATION

S3. How many people usually live in your household—including yourself? That is, how many people live with you for most of the year—again, including yourself. We don’t want you to include anyone living somewhere else now, such as at school or in the service.

ENTER NUMBER OF HOUSEHOLD MEMBERS: ___________________

98 DK
99 RF
HOUSEHOLD RELATIONSHIPS—ASKED OF ALL HOUSEHOLD MEMBERS

(SKIP IF ONE MEMBER HOUSEHOLD)

S4. So that I can easily refer to thee other members of the household, please tell me their relationship to you starting with the oldest other adult and then the next oldest?

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<th>Code</th>
<th>2 3 4 5 6 7 8 9 10 11 12</th>
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<tbody>
<tr>
<td>55.</td>
<td>Husband</td>
</tr>
<tr>
<td>56.</td>
<td>Wife</td>
</tr>
<tr>
<td>57.</td>
<td>Spouse (gender unspecified)</td>
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<tr>
<td>58.</td>
<td>Father</td>
</tr>
<tr>
<td>59.</td>
<td>Mother</td>
</tr>
<tr>
<td>60.</td>
<td>Son</td>
</tr>
<tr>
<td>61.</td>
<td>Daughter</td>
</tr>
<tr>
<td>62.</td>
<td>Brother</td>
</tr>
<tr>
<td>63.</td>
<td>Sister</td>
</tr>
<tr>
<td>64.</td>
<td>Mother-in-law</td>
</tr>
<tr>
<td>65.</td>
<td>Father-in-law</td>
</tr>
<tr>
<td>66.</td>
<td>Son-in-law</td>
</tr>
<tr>
<td>67.</td>
<td>Daughter-in-law</td>
</tr>
<tr>
<td>68.</td>
<td>Boyfriend/Fiancé /Domestic partner (male)</td>
</tr>
<tr>
<td>69.</td>
<td>Girlfriend/Fiancée /Domestic partner (female)</td>
</tr>
<tr>
<td>70.</td>
<td>Fiancé/Domestic Partner (gender unspecified)</td>
</tr>
<tr>
<td>71.</td>
<td>Other relative (specify)</td>
</tr>
<tr>
<td>72.</td>
<td>Other non-relative (specify)</td>
</tr>
<tr>
<td>104.</td>
<td>(VOL) Don’t know</td>
</tr>
<tr>
<td>99.</td>
<td>(VOL) Refused</td>
</tr>
</tbody>
</table>

20 ROOMMATE
AGE AND GENDER—ASKED OF ALL HOUSEHOLD MEMBERS

S5A. Are you/Is our relationship male or female?

[DON’T ASK WHERE OBVIOUS]

Code

1 Male

2 Female

3 RF

S5B. How old [are you/is your<PERSON >]?

Code 1 2 3 4 5 6 7 8 9 10 11 12
Enter age for 0-96
97 97+
98 DK
99 RF

IF SELF<18: ADD: “I can only interview an adult, age 18 or older, who currently lives in this household.” SKIP TO A1.

EDUCATION—ASK ONLY FOR ADULTS AGE 18+
SSC  What is the last grade, year or level of schooling [you have / your <RELATIONSHIP> has] completed? As needed: How far have you gone academically?"

[DO NOT READ RESPONSES]

Code
1 None, or grade 1-8
2 High school incomplete (Grades 9-11)
3 High school graduate (Grade 12 or GED certificate)
4 Technical, trade, or vocational school AFTER high school
5 Some college, no 4-year degree (including associate degree)
6 College graduate (B.S., B.A., or other 4-year degree)
7 Some post-graduate training or professional schooling after college
8 Master’s degree (e.g., M.A., M.S., M.S.W., M.Div.)
9 Professional degree (e.g., J.D., LL.B., LL.M., M.D./D.O., D.D.S.)
10 Doctoral degree (e.g., Ph.D., Ed.D., LL.D.)
11 Rabbinical ordination (Smicha)
12 (VOL) Other degree (SPECIFY) _____________________
97 (VOL) NONE
98 (VOL) DK
99 (VOL) Refused

CURRENT JEWS—ASK OF ALL ADULTS IN HOUSEHOLD

Note re coding—the normal screener uses a complex set of skip patterns to ask the minimum number of questions possible. Rather than trying to replicate this, we’re simply going to ask for every adult in the household. When it comes to entering this data into the dataset (same for denomination, raised Jewish and Jewish parents), however, it will be necessary to reconstruct how the respondent would have answered the questions.

S8  Do you consider yourself to be Jewish / Does your [relationship] consider him/herself to be Jewish?

1 2 3 4 5 6 7 8 9 10

1 Yes
2 No
3 (VOL) Half-Jewish
8 DK
9 RF
Coded differently in SPSS:

\[ S7 = \text{Jewishness of respondent.} \]

\[ \text{cntjew} = \text{Total number of Jewish adults (calculate based on grid below).} \]

If respondent is currently Jewish, enter \[ S8A = 1 \] if all adults in HH are Jewish or \[ S8A = 2 \] if some adults are Jewish and some are not. (Ignore if 1 adult HH)

If respondent is not currently Jewish, enter \[ S8B = 1 \] if any adult in HH is Jewish or \[ S8B = 2 \] if no adult is Jewish. (Ignore if 1 adult HH)

\[ S8C_1 = \text{the number of the first adult in the household other than the respondent who is currently Jewish,} \]
\[ S8C_2 = \text{the second adult in the household other than the respondent who is currently Jewish, and so on.} \]
CURRENT JEWISH DENOMINATION—ASK ONLY OF ADULT JEWS/HALF-JEWS

S9B Which branch of Judaism (JUDY-ism) do you/does your [relationship] identify with, if any?

[DO NOT READ RESPONSES]

1 Reform
2 Conservative
3 Orthodox
4 Reconstructionist
5 Secular / No religion / Atheist / Cultural Jew
6 No branch in particular / Just Jewish
7 Other (SPECIFY)
98 DK
99 RF

Coded differently in SPSS:

S9=Denomination of respondent.
S9@=Text of “Other” denomination of respondent.
S9A=1 if all currently Jewish adults in household identify with same denomination, S9A=2 if all currently Jewish adults in household do not identify with same denomination. (Ignore if one adult household.)
S9B_1=the denomination of the first currently Jewish member of the household other than the respondent. S9B_2=the denomination of the second currently Jewish member of the household other than the respondent, and so on.
RAISED JEWISH—ASK OF ALL ADULTS

S11  Were you / Was your [relationship] raised as a Jew?

   1  2  3  4  5  6  7  8  9  10

  1 Yes
  2 No
  3 (VOL) Half-Jewish
  8 DK
  9 RF

Coded differently in SPSS:

S10=Raised Jewish status of respondent.

IF RESPONDENT IS RAISED JEWISH S11A=1 if all adults in household raised as Jews, 2 if some were and some were not. (Ignore if 1 adult HH)

IF RESPONDENT IS NOT RAISED JEWISH S11B=1 if any adult in household raised as a Jew, 2 if no adult in household raised as a Jew. (Ignore if 1 adult HH)

S11C_1=the number of the first adult in the household other than the respondent who was raised as a Jew, S11C_2=the second adult in the household who was raised as a Jew, and so on. (Ignore if 1 adult HH)

JEWISH PARENTS—ASK OF ALL ADULTS ONLY IF NO-ONE IN HOUSEHOLD IS EITHER CURRENTLY JEWISH OR RAISED JEWISH
S13  Do you / Does your [relationship] have a Jewish parent?

1  2  3  4  5  6  7  8  9  10

1  Yes
2  No
8  DK
9  RF

Coded differently in SPSS:

S12=Raised Jewish status of respondent.

IF RESPONDENT IS RAISED JEWISH S13A=1 if all adults in household raised as Jews, 2 if some were and some were not. (Ignore if 1 adult HH)

IF RESPONDENT IS NOT RAISED JEWISH S13B=1 if any adult in household raised as a Jew, 2 if no adult in household raised as a Jew. (Ignore if 1 adult HH)

S13C_1=the number of the first adult in the household other than the respondent who was raised as a Jew, S13C_2=the second adult in the household other than the respondent who was raised as a Jew, and so on. (Ignore if 1 adult HH)

TELEPHONE ENUMERATION—ASK ALL

S19  Aside from cell phones, how many telephone numbers does your house or apartment have that you receive calls on? Please include only numbers that you use for phone calls, not ones you use for computers or fax machines.

Enter number of phone lines: _________
98  DK
99  RF

GO TO MAIN INSTRUMENT IF ANY ADULT IN HOUSEHOLD IS EITHER:
CURRENTLY JEWISH OR

RAISED JEWISH OR

HAS A JEWISH PARENT

SECTION 1—ASKED ONLY OF RESPONDENT

Q1  I’m going to read a few statements. For each one, please tell me if you strongly agree, somewhat agree, somewhat disagree, or strongly disagree [ROTATE]: (CJ)

a) I am proud to be a Jew

1  Strongly agree
2  Somewhat agree
3  Somewhat disagree
4  Strongly disagree
6  DK
7  RF

d) When faced with an important life decision, I look to Judaism for guidance

1  Strongly agree
2  Somewhat agree
3  Somewhat disagree
4  Strongly disagree
6  DK
7  RF

Q2  How important is being Jewish in your life today? (CJ)

READ LIST

1  Extremely important
2  Very important
3  Somewhat important
4  Not too important
5  Not at all important
6  DK
7  RF
Q197 The Jewish community supports numerous social and educational services. I’m going to read a list of services. Which one is the MOST IMPORTANT for the Boston Jewish community to financially support: (new) [ROTATE ORDER]

1  Helping the Jewish elderly and Jews with disabilities
2  Jewish study for adults
3  Jewish education for children and teenagers
4  Programs for interfaith families
5  Helping needy Jews in Israel and around the world
6  Helping the needy regardless of their religion
7  VOL Other (record)
8  VOL More than one / Can’t choose
18  DK
19  RF

Q74_1 There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally: Remembering the Holocaust? (CJ)

1  A lot
2  Somewhat
3  Only a little
4  Not at all
8  DK
9  RF

Q74_2 [If necessary: There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally:] Leading an ethical and moral life? (CJ)

1  A lot
2  Somewhat
3  Only a little
4  Not at all
8  DK
9  RF

Q74_3 [If necessary: There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally:] Celebrating Jewish holidays? (CJ)

1  A lot
2  Somewhat
3  Only a little
4  Not at all
8  DK
9  RF
Q74_4 [If necessary: There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally:] Making the world a better place? (CJ)

1 A lot
2 Somewhat
3 Only a little
4 Not at all
8 DK
9 RF

Q74_5 [If necessary: There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally:] Believing in God? (CJ)

1 A lot
2 Somewhat
3 Only a little
4 Not at all
8 DK
9 RF

Q74_6 [If necessary: There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally:] Having a rich spiritual life (CJ)

1 A lot
2 Somewhat
3 Only a little
4 Not at all
8 DK
9 RF
SECTION 2—TO BE ASKED OF EVERY ADULT IN THE HOUSEHOLD

Q7 What is your [relationship’s] current religion, if any?

ACCEPT MULTIPLE RESPONSES

Code 1 2 3 4 5 6 7 8 9 10
1 Catholic
2 Protestant
3 Jewish
4 Other
5 None
8 DK
9 RF

Coded differently in SPSS:

Q7A_1 is the first religion of the respondent, Q7A_2 is the second religion of the respondent, and so on.
Q7B_1 is the first religion of the second adult in the household, Q7B_2 is the second religion of the second adult in the household, and so on.
And so on.

Q9_1 Religion if “Other”

Household member Religion
1
2
3
4
5
6
7
8
9
10
11
12

Coded differently in SPSS:

Q9_1 records the other religion (1= Buddhist, 2= Hindu, etc.) of the respondent, while Q9_2 and onwards do so for other adults in the household.
If the other religion does not have a preassigned category in Q9_1 (i.e. Q9_1=10), it is recorded verbatim in Q9@_1. Q9_2 and Q9@_2 and onwards do so for other household adults.

Q175a [Do you / does your relationship] work full time, part time, go to school, keep house, or what? (GSS/mv)

[Allow multiple answers]

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<td>Disabled and unable to work, or</td>
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<td>FULL-TIME / UNPAID VOLUNTEER</td>
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<td>RF</td>
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</tbody>
</table>

Coded differently in SPSS:

Q175A1=First employment status of respondent, Q175A1_2=Second employment status of respondent, and so on through Q175A1_9.
Q175A10_=First employment status of second adult, Q175A108=Eighth employment status, and so on through the Q175A12 series [I dunno why it doesn't go to 9 for the 10th member and above].

Q175b: What type of work [do/did] [you/your relationship] normally do [in your last job]?

ENTER VERBATIM

Household  Job
cardmember
1
2
3
4
5
6
Coded differently in SPSS:

Q175B1.1 contains the verbatim job description for the respondent, while q175b2.1 contains the verbatim job description for the second adult and so on.

SECTION 3—ASKED ONLY OF RESPONDENT

Q58C Is your mother Jewish?

If necessary: Was she Jewish when you were born?

1 Yes
2 No
8 DK
9 RF

Q61C Is your father Jewish?

If necessary: Was he Jewish when you were born?

1 Yes
2 No
8 DK
9 RF

Q32 During high school, how many of your friends were Jewish? Would you say all, most, about half, some, or none.

1 None
2 Some
3 About half
4 Most, or
5 All were Jewish?
6 (VOL) No friends
8 DK
9 RF
Now, I would like to ask you some questions about Israel.

Q85  How much do you keep up with current events involving Israel? A lot, somewhat, only a little, or not at all?

1  A lot
2  Somewhat
3  Only a little
4  Not at all
8  DK
9  RF

Q86  How emotionally attached are you to Israel?

1  Not at all attached
2  Not very attached
3  Somewhat attached
4  Very attached
8  DK
9  RF

Q87  As part of a permanent settlement with the Palestinians, should Israel be willing to dismantle all, some, or none of the Jewish settlements in the West Bank?

10. Dismantle all of the Jewish settlements in the West Bank
11. Dismantle some of the Jewish settlements in the West Bank
12. Dismantle none of the Jewish settlements in West Bank
8  DK
9  RF

Q88  How many times total have you been to Israel?

DO NOT READ CATEGORIES. PROBE AS NECESSARY.

1  1 time
2  2 times
3  3 times
4  4 times
5  5 times
6  6 times
7  7 times
8  8 times
9  9 times
10 10 times or more
11 Never
8  DK
9  RF
ASK IF VISITED ISRAEL 1+ TIMES (otherwise skip to Q93):

Q89 What year did you first visit Israel? (new)

ENTER YEAR HERE:____________

9997 BORN IN ISRAEL
998 DK
9999 RF

Q91 How long was your (IF Q88>1: longest) stay in Israel? (new)

DO NOT READ CATEGORIES. PROBE AS NECESSARY.

1 Less than two weeks
2 2 to 4 weeks
3 5 to 7 weeks
4 2 months to 8 months
5 9 to 11 months
6 About a year, or
7 More than one year?
98 DK
99 RF

ASK IF VISITED ISRAEL 2+ TIMES (otherwise skip to Q93):

Q92 What year was your most recent visit?

RECORD VERBATIM
9998 DK
9999 RF

ASK ALL:

Q93 Do you have any relatives living in Israel? (NJPS/mv)

1 Yes
2 No
8 DK
9 RF

N10 Do you have any close friends living in Israel? (NJPS/mv)

1 Yes
2 No
8 DK
9 RF
N16_1 During the past year, how frequently have you engaged in Jewish study by yourself? Not at all, once a year, once every few months, once a month or more, or weekly or more?

1 Not at all
2 Once a year
3 Once every few months
4 Once a month or more
5 Weekly or more
8 DK
9 RF

N16_2 During the past year, how frequently have you engaged in Jewish study by yourself? Attended any adult Jewish education classes or any other kind of adult Jewish learning? (NJPS/mv)

1 Not at all
2 Once a year
3 Once every few months
4 Once a month or more
5 Weekly or more
8 DK
9 RF

SECTION 4—EACH QUESTION TO BE ASKED OF EVERY CHILD 0-17 YEARS IN HOUSEHOLD

IF NO CHILDREN IN HH SKIP TO SECTION 6

I want to ask you a few questions about the children who are under age 18 in the household.

Q36 In what religion is the [1st child in HH roster under 18 years: RELATIONSHIP] being raised?

ALLOW MULTIPLE RESPONSES.

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</table>
This is the biggest pain in the neck to enter into SPSS ever! Let’s begin...

Q36_1=First mentioned religion of first (i.e. oldest) person under 18 in household, Q36_2=second mentioned religion of first person under 18 in household.

So far, so good. Now the fun really begins...

The oldest child’s religious preference(s) are also recorded at N24x_, where x is a letter from A to L and that letter indicates which member of the household the oldest child is. Thus, if the household is mom, dad, and two kids, the oldest kid’s first religious preference is recorded as N24C_1, while their second religious preference (should there be one), is N24C_2. The second oldest child’s preferences are recorded in N24D_. If grandma moves in (thus three adults), the oldest child would be N24D_ while the 2nd oldest would be N24E_.

Q36A Religion if other

Household   Job
member
1
2
3
4
5
6
7
8
9
10
11
12

SPSS entry of other religion info follows a similar pattern.

The first mentioned instance of “Other” (Q36_n=4) is recorded in N22. Now, if there is no preassigned category (i.e. N22=17), that religion is recorded verbatim in N22@.

Other religions of all children (including the oldest) are recorded as N25_1_x, where x is the member of the household that child is. In a two parent, two kid household, the oldest kid’s “Other” religion is recorded in N25_1_3, while that of the second oldest child is at N25_1_4. Where N25_1_x=17, the religion is recorded verbatim in N25@_x, hence oldest kid in the family here is N25@_3. Now isn’t this lots of fun?

S5D What year of school is your [relationship—ask about all <18] in?
\begin{tabular}{lccccccccccc}
\textit{Code} & 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 12 \\
\hline
\textit{Year of school} & \\
98 DK & \\
99 RF & \\
\end{tabular}

Coding follows the same logic as above—the child’s year of school is recorded in \textit{s5d}_n, where \textit{n} is the number identifying which member of the household the child is, so the oldest child in a two parent, two child family would be \textit{s5d}_3.
SECTION 5—ASKED OF RANDOMLY SELECTED CHILD

READ ONLY IF MORE THAN ONE CHILD IN HOUSEHOLD:
The next few questions are only about ONE of the children in your household. To select which child
to ask about, can you please tell me which child most recently celebrated their birthday?

RECORD CHILD WITH LAST BIRTHDAY

This gets coded in the variable RANCH as the position in the household that child occupies
(e.g., RANCH=3 if the kid in the above example was selected at random).

ASK ONLY IF AGE 0-3 (skip to Q100 otherwise):

Q98 Since September 2004, has your [relationship] been in pre-school, day care, looked
after at home, or something else? [Accept multiple answers] (new)

1  Pre-school, including nursery school
2  Day care, or
3  Looked after at home
4  Something else? (SPECIFY)
5  NONE
8  DK
9  RF

First choice is q98_1 while later answers coded into q98_2 and so on.

Q98a Is your [relationship’s] [kindergarten/preschool/day care] Jewish sponsored? (Boston/mv)

1  Yes
2  No
7  NOT IN ORGANIZED SCHOOL
8  DK
9  RF

ASK ONLY IF AGE 4-5 (skip to Q104 otherwise):

Q100 Since September 2004, has your [relationship] been in kindergarten, preschool, day
care, looked after at home, or something else? [Accept multiple answers]

1  Kindergarten
2  Pre-school, including nursery school (Early Childhood Development, OR
   E.C.D.)
3  Day care,
4  At home
5  Something else? (SPECIFY)
6  HOME SCHOOLING
7  NONE
Follows pattern of Q98

Q101 Is your [relationship’s] [kindergarten/preschool/day care] Jewish sponsored? (Boston/mv)

1 Yes
2 No
7 NOT IN ORGANIZED SCHOOL
8 DK
9 RF

ASK ONLY IF AGE 6-17 (skip to Q118 otherwise):

Q104 Since September 2004, was your [relationship] enrolled in a public school, Jewish Day School or Yeshiva, non-Jewish private school, non-Jewish parochial school, or some other form of schooling? [Accept multiple answers]

1 Public school
2 Jewish day school or Yeshiva
3 Non-Jewish private school
4 Non-Jewish parochial school
5 HOME SCHOOLING
6 CHARTER SCHOOL
7 AT COLLEGE
8 Some other form of schooling?
98 DK
99 RF

Follows pattern of Q98.

Q105 Has your [relationship] ever received any formal Jewish education, such as Hebrew School, Sunday School, or tutoring? (Boston)

1 Yes
2 No
8 DK
ASK ONLY IF ATTENDED JEWISH SCHOOL (INCLUDING DAY SCHOOL) (skip to Q110 otherwise):

Q106 Which types of Jewish education has your [relationship] ever participated in? A one day a week Jewish educational program, a part-time Jewish school that met more than once a week, a full-time Jewish day school, private tutoring, or some other type of schooling? [Allow multiples] (NJPS)

1 One day a week Jewish educational program
2 Part-time Jewish school that met more than once a week
3 Full-time Jewish day school
4 Private tutoring
5 Some other type of schooling (SPECIFY: ____________)
7 NONE
8 DK
9 RF

Coded as Q106_1 to Q106_10.

ASK FOR EACH TYPE OF JEWISH SCHOOL ATTENDED:

Q107_1 How many years did your [relationship] attend one day a week Jewish school?

ENTER YEARS HERE: __________
98 DK
99 RF

Q107_2 How many years did your [relationship] attend part time Jewish school that met more than one day a week?

ENTER YEARS HERE: __________
98 DK
99 RF

Q107_3 How many years did your [relationship] attend full-time Jewish day school that met more than one day a week?

ENTER YEARS HERE: __________
98 DK
99 RF

Q107_4 How many years did your [relationship] attend private tutoring?

ENTER YEARS HERE: __________
Q107_5  How many years did your [relationship] attend another kind of Jewish education?

ENTER YEARS HERE: __________

Q108  Has your [relationship] received any Jewish education since September 2004? (NJPS/mv)

1  Yes
2  No
8  DK
9  RF

ASK ONLY IF ATTENDED JEWISH SCHOOL SINCE SEPTEMBER 2004 (skip to Q110 otherwise):

Q109  What type or types of Jewish education has your [relationship] attended since September 2004? Was it a one-day-a-week Jewish educational program, a part-time Jewish school that met more than once a week, a full-time Jewish day school, or some other type of schooling? (NJPS/mv) [ALLOW MULTIPLES]

1  One day a week Jewish educational program
2  Part-time Jewish school that met more than once a week
3  Full-time Jewish day school
4  Private tutoring
5  Some other type of schooling (SPECIFY: ____________)
8  DK
9  RF

*Coded as Q109_1 to Q109_10 for each type of Jewish education going from first mentioned to last mentioned.*

ASK ONLY IF CHILD AGE 9-18 (skip to Q118 otherwise):

Q110  Has your [relationship] ever participated in a Jewish youth group? (new)

1  Yes
2  No
8  DK
9  RF
ASK ONLY IF CHILD HAS ATTENDED A JEWISH YOUTH GROUP (skip to Q113 otherwise):

Q112 Does your [relationship] currently participate in a Jewish youth group? (new)

1   Yes
2   No
8   DK
9   RF

Q113 Has your [relationship] ever attended or worked at a summer sleep-away camp? (NJPS)

1   Yes
2   No
8   DK
9   RF

ASK ONLY IF CHILD HAS ATTENDED A SUMMER CAMP (skip to Q118 otherwise):

Q114 Did your [relationship] attend or work at a sleep-away camp that had Jewish religious services or Jewish programming? (new)

1   Yes
2   No
8   DK
9   RF

ASK ONLY IF ATTENDED JEWISH SUMMER CAMP (skip to Q116 otherwise):

Q115 For how many years has your [relationship] attended or worked at a Jewish sleep-away camp? (NJPS)

YEARS
98   DK
99   RF

ASK ONLY IF CHILD HAS ATTENDED A SUMMER CAMP (skip to Q118 otherwise):

Q116 Did your [relationship] attend or work at a sleep-away camp this past summer? (NJPS)

1   Yes
2   No
ASK ONLY IF CHILD HAS ATTENDED SUMMER CAMP LAST SUMMER (skip to Q118 otherwise):

Q117 Did that summer camp have Jewish religious services or Jewish programming?

1  Yes
2  No
8  DK
9  RF

ASK OF SELECTED CHILD NO MATTER WHAT AGE

Q118 Has your [relationship] ever been to Israel? (NJPS)]

1  Yes
2  No
8  DK
9  RF

ASK ONLY IF AGE 13-17 (skip to Q122 otherwise):

Q119 Were any of your [relationship’s] trips to Israel with a group of [her / his] peers organized by a Jewish group? (NJPS/mv)

1  Yes
2  No
8  DK
9  RF

ASK ONLY IF WENT ON ORGANIZED PEER TRIP (skip to Q122 otherwise):

N26 What group was that?

ENTER VERBATIM. ALLOW MULTIPLE.

This is a little trickier than usual. N26 records whether a person gave a response, while N26O.1 to N26O.5 record up to five different peer trip organizers.

ASK ONLY IF BOY (skip to Q123 otherwise):

Q122 Did your [relationship] have a circumcision with a Jewish ceremony? (Boston)

1  Yes
ASK ONLY IF GIRL (skip to Q125A otherwise):

Q123 Did your [relationship] have a Jewish naming ceremony? (Boston)

1 Yes
2 No
8 DK
9 RF

ASK ONLY IF AGE 12-17 (skip to Section 7 otherwise):

Q125a Did your [relationship] have a [bar / bat] mitzvah (MITS-vah)? (Boston)

1 Yes
2 No
8 DK
9 RF

SECTION 6—NON-RESIDENT CHILDREN

Q38 Next, how many of your children of any age, if any, do not currently live with you? (new)

ENTER NUMBER: ___________________

98 DK
99 REF

ASK OF EACH NON-RESIDENT CHILD (otherwise skip to Section 7):

Q39 How old is your [oldest etc.] child who does not live with you? (new)

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Age of each nonresident child is recorded in q39_1 to q39_10.

ASK OF EACH NON-RESIDENT CHILD AGE 18+:

N29 Does your [oldest etc.] child who does not live with you live inside of route I-495? (new)

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SECTION 7—RESPONDENT ONLY

Q133 Does anyone in your household belong to a synagogue, temple, minyan, or high holiday congregation? (Boston/mv)

1 Yes
2 No
8 DK
9 RF

ASK ONLY IF HH BELONGS TO CONGREGATION (skip to Q138 otherwise):

Q134 What is its name? [Accept multiple responses] (Boston)

RECORD VERBATIM

If person responded or not is recorded in q134o_1. The name of the first congregation is recorded in q134a.1 while if a second q134a.2 and so on.

Q135 In what town or city is that? (Boston)

RECORD VERBATIM

Q135_1 to Q135_5

Q136a Thinking about that congregation do you agree or disagree with the following: This congregation feels like a large, close-knit family?

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
8 DK
9 RF

q136_1_1 to q136_5_1

Q136b Thinking about that congregation do you agree or disagree with the following: I feel like an outsider here?

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
Q136c Thinking about that congregation do you agree or disagree with the following: The rabbi knows me by name?

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
8 DK
9 RF

Q136d Thinking about that congregation do you agree or disagree with the following: I have little contact with other members of the congregation away from the building?

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
8 DK
9 RF

Q136e Thinking about that congregation do you agree or disagree with the following: I feel comfortable and at home in this congregation?

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
8 DK
9 RF

Q137 How many years [have you / has your household] belonged to that congregation? (Boston/mv)

YEARS
98 DK
99 RF
q137_1 to q137_5

ASK ONLY IF HH DOES NOT BELONG TO A CONGREGATION (skip to Q140 otherwise):

Q138 Have you ever belonged to a synagogue or temple? (NJPS)

1 Yes
2 No
8 DK
9 RF

ASK EVERYONE:

Q140 How often do you attend any type of synagogue, temple, or organized Jewish religious services? READ LIST (Boston)

1 Once or twice a year
2 Every few months
3 About once a month
4 Two or three times a month
5 Once a week or more
6 Never
7 VOL Only for weddings, funerals, other lifecycle events
8 VOL ONLY HIGH HOLY DAYS
98 DK
99 RF

N11 Next, would you say: When I go to synagogue I feel that I know how to participate in all of the rituals, most of the rituals, some of the rituals, or none of the rituals? (new)

1 All the rituals
2 Most of the rituals
3 Some of the rituals
4 None of the rituals
7 (VOL) Do not attend synagogue
8 DK
9 RF

Q97 When reading Hebrew, how much do you understand? Everything you read, most of what you read, some of what you read, can read the letters but not understand the words, or do not know the Hebrew alphabet at all. (CJ/mod)

1 Everything you read
2 Most of what you read
3 Some of what you read
4 Can read the letters but not understand the words
5 Do not know Hebrew alphabet at all
6 (VOL) I never read Hebrew
8 DK
9 RF

N31_1 Do you agree or disagree with the following statements about the last time you attended Jewish religious services? I was warmly welcomed.

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
5 VOL HAVE NEVER ATTENDED JEWISH RELIGIOUS SERVICES
8 DK
9 RF

N31_2 Do you agree or disagree with the following statements about the last time you attended Jewish religious services? The prayers were meaningful and relevant.

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
5 VOL HAVE NEVER ATTENDED JEWISH RELIGIOUS SERVICES
8 DK
9 RF

N31_3 Do you agree or disagree with the following statements about the last time you attended Jewish religious services? I was inspired or emotionally involved.

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
5 VOL HAVE NEVER ATTENDED JEWISH RELIGIOUS SERVICES
8 DK
9 RF

N31_4 Do you agree or disagree with the following statements about the last time you attended Jewish religious services? I did not understand what was going on.

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
5 VOL HAVE NEVER ATTENDED JEWISH RELIGIOUS SERVICES
8 DK
9 RF
N31_5 Do you agree or disagree with the following statements about the last time you attended Jewish religious services? I felt connected to the other people there.

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
5 VOL HAVE NEVER ATTENDED JEWISH RELIGIOUS SERVICES
8 DK
9 RF

N31_6 Do you agree or disagree with the following statements about the last time you attended Jewish religious services? I was bored.

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
5 VOL HAVE NEVER ATTENDED JEWISH RELIGIOUS SERVICES
8 DK
9 RF

N31_8 Do you agree or disagree with the following statements about the last time you attended Jewish religious services? It was a spiritual experience.

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
5 VOL HAVE NEVER ATTENDED JEWISH RELIGIOUS SERVICES
8 DK
9 RF

Q144_1 How strongly do you agree or disagree with the following statements? Overall, the fact that I’m Jewish has very little to do with how I see myself

1 Strongly agree
2 Somewhat agree
3 Somewhat disagree
4 Strongly disagree
7 NA
8 DK
9 RF
Q144_2  I have a strong sense of belonging to the Jewish people

1  Strongly agree
2  Somewhat agree
3  Somewhat disagree
4  Strongly disagree
7  NA
8  DK
9  RF

Q144_3  I have a special responsibility to take care of Jews in need around the world

1  Strongly agree
2  Somewhat agree
3  Somewhat disagree
4  Strongly disagree
7  NA
8  DK
9  RF

Q144_4  Because I’m Jewish, I identify with the powerless, the vulnerable, the underdog

1  Strongly agree
2  Somewhat agree
3  Somewhat disagree
4  Strongly disagree
7  NA
8  DK
9  RF

Q145_1  How often—all the time, usually, some of the time, or never does someone in your household light candles on Friday night?

1  All of the time
2  Usually
3  Some of the time
4  Never
8  DK
9  RF

Q145_2  How often—all the time, usually, some of the time, or never does someone in your household light Chanukah candles?

1  All of the time
2  Usually
3  Some of the time
4  Never
Q145c How often—all the time, usually, some of the time, or never do you have a Christmas tree in your home? CONTINUE

1  All of the time
2  Usually
3  Some of the time
4  Never
8  DK
9  RF

Yes, we randomly go from 2 to c.

Q145d How often—all the time, usually, some of the time, or never do you attend or hold a Passover seder (SAY-der)?

1  All of the time
2  Usually
3  Some of the time
4  Never
8  DK
9  RF

Q146 In your home, do you follow Jewish dietary laws strictly, to some extent, or not at all? (Boston)

1  Strictly
2  To some extent
3  Not at all
8  DK
9  RF

Q127 During the past year, has any member of your household belonged to a Jewish Community Center? (NJPS/mv)

1  Yes
2  No
8  DK
9  RF

Q128 During the past year, did [you / any member of your household] belong to any Jewish organization other than a synagogue or a Jewish Community Center? (NJPS)

1  Yes
2  No
8  DK
Q131 Has any member of your household attended any program or activity at a Jewish Community Center (JCC) during the past year? (NJPS)

1 Yes
2 No
8 DK
9 RF

Q132 Has any member of your household attended any Jewish program, event or activity that was not at a JCC or synagogue during the past year? (new)

1 Yes
2 No
8 DK
9 RF

Q147 During the past year, have you done any volunteer work for any organization, whether Jewish or not Jewish?

1 Yes
2 No
8 DK
9 RF

ASK ONLY IF HAS VOLUNTEERED (skip to Q57 otherwise):

Q148 Have you done any volunteer work for, or sponsored by, a synagogue, Federation or other Jewish organization? (NJPS)

If needed: This includes any volunteering you do through a Jewish organization, no matter who you help.

1 Yes
2 No
8 DK
9 RF

Q150 Have you done any volunteer work for any organization that is not Jewish? (NJPS)

1 Yes
2 No
8 DK
9 RF

ASK ONLY IF HAVE VOLUNTEERED FOR JEWISH AND NON-JEWISH ORGANIZATIONS (skip to Q57 otherwise):
Q152  During the past year, would you say you have spent…

1  More time volunteering for Jewish organizations
2  More time volunteering for non-Jewish organizations
3  About the same amount of time volunteering for Jewish and non-Jewish organizations
8  DK
9  RF

I would like to ask you a few questions about your parents.

Q57  Is your mother alive?

If needed: “Whoever you consider to be your mother.” If still unclear: “The person who was most like a mother to you”

1  Yes
2  No
8  DK
9  RF

ASK ONLY IF MOTHER ALIVE (skip to Q60 otherwise):

Q58  How old is your mother?

ENTER AGE   _________
97  97+
98  DK
99  RF

Q59  Does your mother live within route I-495? (new)

1  Yes
2  No
8  DK
9  RF

ASK ALL:

Q60  Is your father alive?

If needed: “Whoever you consider to be your father.” If still unclear: “The person who was most like a father to you”

1  Yes
ASK ONLY IF FATHER ALIVE (skip to Q166 otherwise):

Q61  How old is your father?

ENTER AGE
97  97+
98  DK
99  RF

Q62  Does he live inside route I-495?

1  Yes
2  No
8  DK
9  RF

ASK ONLY IF MOTHER OR FATHER ALIVE (skip to Section 8 otherwise):

Q166  Next, I would like to ask you some questions about your [MOTHER] [and] [FATHER]

Do you provide any financial assistance to your [MOTHER] [and] [FATHER]

1  Yes, to Mother only
2  Yes, to Father only
3  To Both Mother and Father
4  No
8  DK
9  RF

Q170  Does your [MOTHER] [and] [FATHER] receive personal care in their home?
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<th>Response</th>
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<td>1</td>
<td>Yes, Mother only</td>
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<td>2</td>
<td>Yes, Father only</td>
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<td>3</td>
<td>Yes, both mother and father</td>
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<td>No</td>
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<td>8</td>
<td>DK</td>
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<td>9</td>
<td>RF</td>
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Q171 Does your [MOTHER] [and] [FATHER] live in an assisted living facility or nursing home?

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<th>Response</th>
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<tr>
<td>1</td>
<td>Yes, Mother only</td>
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<td>2</td>
<td>Yes, Father only</td>
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<td>3</td>
<td>Yes, both mother and father</td>
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SECTION 8—ASK OF EACH HOUSEHOLD MEMBER (ADULTS AND CHILDREN)

The next few questions will ask about the needs of members of your household. First, I’d like to know about health.

Q154 Would you say that your [relationship’s] health is…

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<td></td>
<td>1 Excellent</td>
<td>2 Very good</td>
<td>3 Good</td>
<td>4 Fair</td>
<td>5 Poor</td>
<td>8 DK</td>
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Enter into Q154_1 to Q154_12.

Q155 Does any member of your household including yourself] have any kind of physical, mental, or other health condition that has lasted for six months or more, which could limit or prevent educational opportunities or daily activities?

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<td>Yes</td>
<td>No</td>
<td>DK</td>
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ASK ONLY IF ANY HH MEMBER HAS CONDITIONS (skip to Section 9 otherwise):

Q156 Who has these conditions?

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<th>HH member</th>
<th>Condition (Y/N)</th>
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Enter number of first-mentioned member of household with conditions into Q156_1, second number of second-mentioned member of household with conditions into Q156_2 etc.

ASK ONLY IF PERSON WITH CONDITION IS 0-24 YEARS OLD (skip to Section 9 otherwise):

Q163 Has your RELATIONSHIP’S condition prevented [him/her] from getting a Jewish education, made it very difficult for [her / him] to get a Jewish education, or has it not been an issue in terms of Jewish education?

1 Prevented from getting a Jewish education
2 Made it very difficult to get a Jewish education
3 It has not been an issue in terms of Jewish education
7 VOL DO NOT WANT TO GET A JEWISH EDUCATION
8 DK
9 RF

The answer gets recorded in the variable Q163_n, where n corresponds with the number of that person in the household. Hence, if the oldest child of a 2 parent, 2 child household has a health condition, the response re her/him is recorded in Q163_3.
SECTION 9—RESPONDENT ONLY

ASK ONLY IF RESPONDENT AGE 55+ (skip to N36 otherwise):

The next questions we would like to ask you concern retirement. We are trying to understand people’s current and future needs in order to provide helpful programs and services.

Q178 Overall, how confident are you that you [and your spouse] will have enough money to live comfortably throughout your retirement years?

1 Very confident
2 Somewhat confident
3 A little confident
4 Not at all confident
8 DK
9 RF

ASK ALL:

The next few questions are about your primary residence, that is, the place where you stay most of the year.

N36 Is this place where we reached you on the telephone where you spend most of the year?

1 Yes
2 No
8 DK
9 RF

ASK ONLY IF PLACE REACHED ON PHONE IS NOT PRIMARY RESIDENCE (skip to Q68 otherwise):

N37 Where do you spend most of the year?

ENTER VERBATIM

First mentioned location recorded in n37o.1, second in n37o.2, and so on.

N37A Since July 2004, how many months have you spent in [READ IN LOCATION FROM N37]?

ENTER # MONTHS HERE: __________
8 DK
99 RF
ASK ALL:

Q68 In what year did you move to a city or town inside of route I-495?

INTERVIEWER NOTE: If more than once, ask most recently.

ENTER YEAR HERE: __________
9997 Was born here
9998 DK
9999 RF

Q73 What is the zip code of the place you work/last worked]

ENTER ZIPCODE
99996 OUTSIDE U.S.
99997 NEVER WORKED
99998 DK
99999 RF

I have a few general questions about your financial situation.

Q184 Which of the following words or phrases best describes your household’s standard of living?
READ LIST [SWITCH ORDER OF ITEMS 1-6]

1 Prosperous
2 Living very comfortably
3 Living reasonably comfortably
4 Just getting along
5 Nearly poor
6 Poor
8 DK
9 RF

ASK ONLY IF ANY ADULT CHILDREN:

Q185B Do you receive any financial assistance from your children?

1 Yes
2 No
8 DK
9 RF

ASK ALL:

Q187 In the last 12 months did [you / anyone in your household] ever cut the size of your meals or skip meals because there wasn’t enough money for food?

1 Yes
Q188  In the past 12 months did [IF S3=1: you / IF S3>1: anyone in your household] need prescription medicines but didn’t get them because you couldn’t afford it?

1  Yes
2  No
8  DK
9  RF

Q190_1  There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally: Giving to charity

1  Not at all
2  Only a little
3  Somewhat
4  A lot
7  NA
8  DK
9  RF

Q190_2  There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally: Being part of a Jewish community

1  Not at all
2  Only a little
3  Somewhat
4  A lot
7  NA
8  DK
9  RF

Q190_3  There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally: Supporting Israel (CJ)

1  Not at all
2  Only a little
3  Somewhat
4  A lot
7  NA
8  DK
9  RF

Q190_4  There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally: Supporting Jewish organizations (CJ)
Q190_5 There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally: Attending synagogue (CJ)

1 Not at all CONTINUE
2 Only a little CONTINUE
3 Somewhat CONTINUE
4 A lot CONTINUE
7 NA CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q190_6 There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally: Countering antisemitism (CJ)

1 Not at all CONTINUE
2 Only a little CONTINUE
3 Somewhat CONTINUE
4 A lot CONTINUE
7 NA CONTINUE
8 DK CONTINUE
9 RF CONTINUE

Q192 Which of the following best describes your monetary contributions to any charities or causes, other than membership dues… (new)

1 All Jewish
2 Mostly Jewish
3 About equal
4 Mostly non-Jewish
5 All non-Jewish
6 Or do you not give
8 DK
9 RF

Q198 How would you describe your political views—very conservative, conservative, moderate, liberal, or very liberal? (SRBI polls) [SWITCH ORDER OF RESPONSES]

1 Very conservative
2 Conservative
3 Moderate
4 Liberal
5 Very liberal
8 DK
9 RF

Q199 Have you personally experienced any antisemitism during the past year? (Boston)
1 Yes
2 No
3 MAYBE / CAN’T SAY FOR SURE
8 DON’T KNOW
9 REFUSED

Q63 First, in what country were you born? (NJPS)

COUNTRY: ______________________________
98 DK
99 RF

See pull down list.

Q64a In what country was your father born? (Boston)

COUNTRY: ______________________________
100 DK
101 RF

Q64b In what country was your mother born? (Boston)

COUNTRY: ______________________________
102 DK
103 RF

Q65 Of your grandparents—your mother’s parents and your father’s parents—how many of them were born in the United States? (Boston, mv)

1 One
2 Two
3 Three
4 Four/all of them
5 None
8 DK
9 RF

Q174A [Have you / Has your relationship] attended any type of school or college since September 2004? (NJPS, mv)

1 Yes
Enter responses in q174a_1 for first household member, q174a_2 for second household member, and so on.

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| 1 | Yes
| 2 | No
| 8 | DK
| 9 | RF

ASK ONLY IF ATTENDED SCHOOL:

Q174b What type of school or college is that?

hh mem RECORD VERBATIM

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Enter responses into q174b1.1 for first response of first household member, q174b1.2 for second response of first household member, q174b2.1 for first response of second household member, and so on until q174b9.5. Then, q174b101 to q174b125 to conform to 8 character variable name maximum.

ASK ALL:

Q200a For statistical purposes only, please stop me when I mention the category that includes your household's total income before taxes from all sources, for 2004.

Was your household’s total income less than $50,000 or $50,000 or more?

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ASK IF INCOME LESS THAN $50,000:

Q200b Was your household’s total income in 2004 less than $25,000 or $25,000 or more?

1  Less than $25,000
2  $25,000 or more
8  DK
9  RF

ASK IF INCOME LESS THAN $25,000:

Q200c Was your household’s total income less than $15,000 or $15,000 or more?

1  Less than $15,000
2  $15,000 or more
8  DK
9  RF

ASK IF INCOME $25,000+: 

Q200d Was your household’s total income less than $35,000 or $35,000 or more?

1  Less than $35,000
2  $35,000 or more
8  DK
9  RF

ASK IF INCOME $50,000+: 

Q200e Was your household’s total income in 2004 less than $100,000 or $100,000 or more?

1  Less than $100,000
2  $100,000 or more
8  DK
9  RF

ASK IF INCOME LESS THAN $100,000:

Q200f Was your household’s total income less than $75,000 or $75,000 or more?

1  Less than $75,000
2  $75,000 or more
8  DK
9  RF

ASK IF INCOME $100,000+:
Q200g Was your household’s total income less than $200,000 or $200,000 or more?

1 Less than $200,000
2 $200,000 or more
8 DK
9 RF

P1 We would like to include you in future studies of critical issues facing the Jewish community in Boston. Do I have your permission to call you back for future surveys of the Jewish community? We will never call you for fundraising or any other purpose.

1 Yes
2 No

IF AGREE TO PARTICIPATE IN FUTURE STUDIES:

C1. May I please have your name so we know who to ask for?

NAME: _______________________________
SECTION 10—THANK YOU AND CLOSE

This completes the interview. Again, I’m [name] from Brandeis University. Thank you very much for your help—it is greatly appreciated. Let me assure you again that all your answers are completely confidential and will not be identified with you in any way. Thank you very much for your cooperation and have a good day/evening.
Appendix F. Web Instrument

Combined Jewish Philanthropies of Greater Boston invites you to participate in the 2005 Boston Jewish Community Study. The goal of the 2005 Greater Boston Jewish Community Study is to learn about the lives, attitudes, and practices of Jews in the Greater Boston area. This survey is the fifth in a series of studies that began in 1965. Previous surveys helped to shape key decisions in organizations that serve the Jewish community. Your participation will ensure that all parts of the community are properly represented in the results.

Your household was randomly selected to participate in this study. All information you provide will be kept strictly confidential and is not shared with CJP. Your participation in this study is voluntary and you may exit the web survey at any time. The survey starts below.

If you have any questions about this research project, please call the Maurice and Marilyn Cohen Center for Modern Jewish Studies at Brandeis University at 781-736-2134.

Thank you for your help.

Sincerely,

Barry Shrage
President,
Combined Jewish Philanthropies

Q. HiddenID
   ID ______________________________

Q. Key
   blah ______________________________

Q. IDMain
   blah ______________________________

Q. a1
Are you an adult, age 18 or older?
   ☐ Yes
   ☐ No

Q. e1
Unfortunately, we can only interview people over 18 years of age. Could you give us the e-mail address of someone in your household who is over 18?

___________________________________

Thank you for your participation.

Q. s7
Do any adult members of your household (18 years or older) consider themselves to be Jewish?
   ☐ Yes
   ☐ No

Q. s10
Was any adult member of your household (18 years or older) raised as a Jew?
   ☐ Yes
   ☐ No

Q. s12
Does any adult member of your household (18 years or older) have a Jewish parent?
   ☐ Yes
   ☐ No

Q. s3
How many people usually live in your household, including yourself (Please don't include anyone living somewhere else now such as at school or in the service)?
   ☐ 1
   ☐ 2
   ☐ 3
   ☐ 4
   ☐ 5
   ☐ 6
   ☐ 7
   ☐ 8
   ☐ 9
   ☐ 10
   ☐ 11
   ☐ 12 or more

The following questions are about you personally.

Q. s5bx1
How old are you?
   ☐ 18-24
   ☐ 25-29
   ☐ 30-39
   ☐ 40-49
   ☐ 50-59
   ☐ 60-69
   ☐ 70-79
   ☐ 80 or older
Q. s8cx1
Do you currently consider yourself to be Jewish?
☐ Yes
☐ No

Q. s9bx1
What branch of Judaism, if any, do you identify with?
☐ Reform
☐ Conservative
☐ Orthodox
☐ Reconstructionist
☐ Secular
☐ No branch in particular/just Jewish
☐ Something else (please specify) ____________________________

Q. s11x1
Were you raised as a Jew?
☐ Yes
☐ No

Q. s13x1
Do you have a Jewish parent?
☐ Yes
☐ No

Q. s5cx1
What is the last grade, year or level of schooling you have completed?
☐ None, or grade 1-8
☐ Some high school
☐ High school graduate
☐ Technical, trade or vocational school after high school
☐ Some college, no 4 year degree
☐ College graduate
☐ Some post-graduate training or professional schooling after college
☐ Masters degree
☐ Professional degree
☐ Doctoral degree
☐ Rabbinical ordination
☐ None

Q. s5ax1
What is your gender?
☐ Male
☐ Female

Q. s4x2
Next we would like to ask about the oldest member of your household, besides yourself, if you are the oldest.
How is that person related to you? ________________________________
Q. s5b2
How old is your %Qs4x2_1%?
- younger than 18
- 18-24
- 25-29
- 30-39
- 40-49
- 50-59
- 60-69
- 70-79
- 80 or older

Q. s8cx2
Does your %Qs4x2_1% currently consider him or herself to be Jewish?
- Yes
- No

Q. s5cx2
What is the last grade, year or level of schooling that your %Qs4x2_1% has completed?
- None, or grade 1-8
- Some high school
- High school graduate
- Technical, trade or vocational school after high school
- Some college, no 4 year degree
- College graduate
- Some post-graduate training or professional schooling after college
- Masters degree
- Professional degree
- Doctoral degree
- Rabbinical ordination
- None

Q. q106x2
Which type of Jewish education, if any, is your %Qs4x2_1% currently enrolled in?
- One day a week supplementary
- Multi-day supplementary
- Full-time Jewish day school
- Private tutoring
- None
- Other (please specify) _____________________________________________

Q. q104x2
Has your %Qs4x2_1% ever been to Israel?
- Yes
- No

Q. q113x2
Has your %Qs4x2_1% ever attended a Jewish summer camp?
- Yes
- No
Q. q118x2
What type of school is your %Qs4x2_1% currently enrolled in?
- Public school
- Jewish-sponsored school
- Non-Jewish private school
- Non-Jewish parochial school
- None
- Some other form of schooling (please specify:)

Q. s5ax2
Was your %Qs4x2_1% raised as a Jew?
- Yes
- No

Q. s4x3
Now we would like to ask about the next oldest person in your household after your %Qs4x2_1%.
How is that person related to you? __________________________

Q. s5bx3
How old is your %Qs4x3_1%?
- younger than 18
- 18-24
- 25-29
- 30-39
- 40-49
- 50-59
- 60-69
- 70-79
- 80 or older

Q. s8cx3
Does your %Qs4x3_1% currently consider him or herself to be Jewish?
- Yes
- No

Q. s5cx3
What is the last grade, year or level of schooling that your %Qs4x3_1% has completed?
- None, or grade 1-8
- Some high school
- High school graduate
- Technical, trade or vocational school after high school
- Some college, no 4 year degree
- College graduate
- Some post-graduate training or professional schooling after college
- Masters degree
- Professional degree
- Doctoral degree
- Rabbinical ordination
Q. q106x3
Which type of Jewish education, if any, is your %Qs4x3_1% currently enrolled in?
☐ One day a week supplementary
☐ Multi-day supplementary
☐ Full-time Jewish day school
☐ Private tutoring
☐ None
☐ Other (please specify) ____________________________________

Q. q104x3
Has your %Qs4x3_1% ever been to Israel?
☐ Yes
☐ No

Q. q113x3
Has your %Qs4x3_1% ever attended a Jewish summer camp?
☐ Yes
☐ No

Q. q118x3
What type of school is your %Qs4x3_1% currently enrolled in?
☐ Public school
☐ Jewish-sponsored school
☐ Non-Jewish private school
☐ Non-Jewish parochial school
☐ None
☐ Some other form of schooling (please specify:)

Q. s5ax3
Was your %Qs4x3_1% raised as a Jew?
☐ Yes
☐ No

Q. s4x4
Now we would like to ask about the next oldest person in your household after your %Qs4x3_1%.
How is that person related to you? ________________________________

Q. s5bx4
How old is your %Qs4x4_1%?
☐ younger than 18
☐ 18-24
☐ 25-29
☐ 30-39
☐ 40-49
☐ 50-59
☐ 60-69
☐ 70-79
O 80 or older

Q. s8cx4
Does your %Qs4x4_1% currently consider him or herself to be Jewish?
O Yes
O No

Q. s5cx4
What is the last grade, year or level of schooling that your %Qs4x4_1% has completed?
O None, or grade 1-8
O Some high school
O High school graduate
O Technical, trade or vocational school after high school
O Some college, no 4 year degree
O College graduate
O Some post-graduate training or professional schooling after college
O Masters degree
O Professional degree
O Doctoral degree
O Rabbinical ordination
O None

Q. q106x4
Which type of Jewish education, if any, is your %Qs4x4_1% currently enrolled in?
O One day a week supplementary
O Multi-day supplementary
O Full-time Jewish day school
O Private tutoring
O None
O Other (please specify) _____________________________________

Q. q104x4
Has your %Qs4x4_1% ever been to Israel?
O Yes
O No

Q. q113x4
Has your %Qs4x4_1% ever attended a Jewish summer camp?
O Yes
O No

Q. q118x4
What type of school is your %Qs4x4_1% currently enrolled in?
O Public school
O Jewish-sponsored school
O Non-Jewish private school
O Non-Jewish parochial school
O None
O Some other form of schooling (please specify:)

___________________________________
Q. s5ax4
Was your %Qs4x4_1% raised as a Jew?
☐ Yes
☐ No

Q. s4x5
Now we would like to ask about the next oldest person in your household after your %Qs4x4_1%.
How is that person related to you? ________________________________

Q. s5bx5
How old is your %Qs4x5_1%?
☐ younger than 18
☐ 18-24
☐ 25-29
☐ 30-39
☐ 40-49
☐ 50-59
☐ 60-69
☐ 70-79
☐ 80 or older

Q. s8cx5
Does your %Qs4x5_1% currently consider him or herself to be Jewish?
☐ Yes
☐ No

Q. s5cx5
What is the last grade, year or level of schooling that your %Qs4x5_1% has completed?
☐ None, or grade 1-8
☐ Some high school
☐ High school graduate
☐ Technical, trade or vocational school after high school
☐ Some college, no 4 year degree
☐ College graduate
☐ Some post-graduate training or professional schooling after college
☐ Masters degree
☐ Professional degree
☐ Doctoral degree
☐ Rabbinical ordination
☐ None

Q. q106x5
Which type of Jewish education, if any, is your %Qs4x5_1% currently enrolled in?
☐ One day a week supplementary
☐ Multi-day supplementary
☐ Full-time Jewish day school
☐ Private tutoring
☐ None
☐ Other (please specify) ________________________________
Q. q104x5
Has your %Qs4x5_1% ever been to Israel?
○ Yes
○ No

Q. q113x5
Has your %Qs4x5_1% ever attended a Jewish summer camp?
○ Yes
○ No

Q. q118x5
What type of school is your %Qs4x5_1% currently enrolled in?
○ Public school
○ Jewish-sponsored school
○ Non-Jewish private school
○ Non-Jewish parochial school
○ None
○ Some other form of schooling (please specify:)

___________________________________

Q. s5ax5
Was your %Qs4x5_1% raised as a Jew?
○ Excellent
○ Very Good
○ Good
○ Fair
○ Poor

Q. s4x6
Now we would like to ask about the next oldest person in your household after your %Qs4x5_1%.
How is that person related to you? ___________________________________

Q. s5bx6
How old is your %Qs4x6_1%?
○ younger than 18
○ 18-24
○ 25-29
○ 30-39
○ 40-49
○ 50-59
○ 60-69
○ 70-79
○ 80 or older

Q. s8cx6
Does your %Qs4x6_1% currently consider him or herself to be Jewish?
○ Yes
○ No
Q. s5cx6
What is the last grade, year or level of schooling that your %Qs4x6_1% has completed?
- None, or grade 1-8
- Some high school
- High school graduate
- Technical, trade or vocational school after high school
- Some college, no 4 year degree
- College graduate
- Some post-graduate training or professional schooling after college
- Masters degree
- Professional degree
- Doctoral degree
- Rabbinical ordination
- None

Q. q106x6
Which type of Jewish education, if any, is your %Qs4x6_1% currently enrolled in?
- One day a week supplementary
- Multi-day supplementary
- Full-time Jewish day school
- Private tutoring
- None
- Other (please specify) ____________________________________________

Q. q104x6
Has your %Qs4x6_1% ever been to Israel?
- Yes
- No

Q. q113x6
Has your %Qs4x6_1% ever attended a Jewish summer camp?
- Yes
- No

Q. q118x6
What type of school is your %Qs4x6_1% currently enrolled in?
- Public school
- Jewish-sponsored school
- Non-Jewish private school
- Non-Jewish parochial school
- None
- Some other form of schooling (please specify:)

Q. s5ax6
Was your %Qs4x6_1% raised as Jew?
- Yes
- No

Q. s4x7
Now we would like to ask about the next oldest person in your household after your %Qs4x6_1%

How is that person related to you? ___________________________________

Q. s5bx7
How old is your %Qs4x7_1%?
- younger than 18
- 18-24
- 25-29
- 30-39
- 40-49
- 50-59
- 60-69
- 70-79
- 80 or older

Q. s8cx7
Does your %Qs4x7_1% currently consider him or herself to be Jewish?
- Yes
- No

Q. s5cx7
What is the last grade, year or level of schooling that your %Qs4x7_1% has completed?
- None, or grade 1-8
- Some high school
- High school graduate
- Technical, trade or vocational school after high school
- Some college, no 4 year degree
- College graduate
- Some post-graduate training or professional schooling after college
- Masters degree
- Professional degree
- Doctoral degree
- Rabbinical ordination
- None

Q. q106x7
Which type of Jewish education, if any, is your %Qs4x7_1% currently enrolled in?
- One day a week supplementary
- Multi-day supplementary
- Full-time Jewish day school
- Private tutoring
- None
- Other (please specify) ___________________________________

Q. q104x7
Has your %Qs4x7_1% ever been to Israel?
- Yes
- No

Q. q113x7
Has your %Qs4x7_1% ever attended a Jewish summer camp?
- Yes
- No

Q. q118x7
What type of school is your %Qs4x7_1% currently enrolled in?
- Public school
- Jewish-sponsored school
- Non-Jewish private school
- Non-Jewish parochial school
- None
- Some other form of schooling (please specify:)

Q. s5ax7
Was your %Qs4x7_1% raised as a Jew?
- Yes
- No

Q. s4x8
Now we would like to ask about the next oldest person in your household after your %Qs4x7_1%.
How is that person related to you? ________________________________

Q. s5bx8
How old is your %Qs4x8_1%?
- younger than 18
- 18-24
- 25-29
- 30-39
- 40-49
- 50-59
- 60-69
- 70-79
- 80 or older

Q. s8cx8
Does your %Qs4x8_1% currently consider him or herself to be Jewish?
- Yes
- No

Q. s5cx8
What is the last grade, year or level of schooling that your %Qs4x8_1% has completed?
- None, or grade 1-8
- Some high school
- High school graduate
- Technical, trade or vocational school after high school
- Some college, no 4 year degree
- College graduate
- Some post-graduate training or professional schooling after college
- Masters degree
- Professional degree
Q. q106x8
Which type of Jewish education, if any, is your %Qs4x8_1% currently enrolled in?
- One day a week supplementary
- Multi-day supplementary
- Full-time Jewish day school
- Private tutoring
- None
- Other (please specify) ___________________________________

Q. q104x8
Has your %Qs4x8_1% ever been to Israel?
- Yes
- No

Q. q113x8
Has your %Qs4x8_1% ever attended a Jewish summer camp?
- Yes
- No

Q. q118x8
What type of school is your %Qs4x8_1% currently enrolled in?
- Public school
- Jewish-sponsored school
- Non-Jewish private school
- Non-Jewish parochial school
- None
- Some other form of schooling (please specify:)

Q. s5ax8
Was your %Qs4x8_1% raised as Jew?
- Yes
- No

Q. s4x9
Now we would like to ask about the next oldest person in your household after your %Qs4x8_1%.
How is that person related to you? ________________________________

Q. s5bx9
How old is your %Qs4x9_1%?
- younger than 18
- 18-24
- 25-29
- 30-39
- 40-49
- 50-59
Q. s8cx9
Does your %Qs4x9_1% currently consider him or herself to be Jewish?
- Yes
- No

Q. s5cx9
What is the last grade, year or level of schooling that your %Qs4x9_1% has completed?
- None, or grade 1-8
- Some high school
- High school graduate
- Technical, trade or vocational school after high school
- Some college, no 4 year degree
- College graduate
- Some post-graduate training or professional schooling after college
- Masters degree
- Professional degree
- Doctoral degree
- Rabbinical ordination
- None

Q. q106x9
Which type of Jewish education, if any, is your %Qs4x9_1% currently enrolled in?
- One day a week supplementary
- Multi-day supplementary
- Full-time Jewish day school
- Private tutoring
- None
- Other (please specify) ________________________________

Q. q104x9
Has your %Qs4x9_1% ever been to Israel?
- Yes
- No

Q. q113x9
Has your %Qs4x9_1% ever attended a Jewish summer camp?
- Yes
- No

Q. q118x9
What type of school is your %Qs4x9_1% currently enrolled in?
- Public school
- Jewish-sponsored school
- Non-Jewish private school
- Non-Jewish parochial school
- None
Some other form of schooling (please specify:)

Q. s5ax9
Was your %Qs4x9_1% raised as a Jew?
- Yes
- No

Q. s4x10
Now we would like to ask about the next oldest person in your household after your %Qs4x9%.
How is that person related to you? ___________________________________

Q. s5bx10
How old is your %Qs4x10%?
- younger than 18
- 18-24
- 25-29
- 30-39
- 40-49
- 50-59
- 60-69
- 70-79
- 80 or older

Q. s8cx10
Does your %Qs4x10_1% currently consider him or herself to be Jewish?
- Yes
- No

Q. s5cx10
What is the last grade, year or level of schooling that your %Qs4x10_1% has completed?
- None, or grade 1-8
- Some high school
- High school graduate
- Technical, trade or vocational school after high school
- Some college, no 4 year degree
- College graduate
- Some post-graduate training or professional schooling after college
- Masters degree
- Professional degree
- Doctoral degree
- Rabbinical ordination
- None

Q. q106x10
Which type of Jewish education, if any, is your %Qs4x10_1% currently enrolled in?
- One day a week supplementary
- Multi-day supplementary
- Full-time Jewish day school
- Private tutoring
Q. q104x10
Has your %Qs4x10_1% ever been to Israel?
☐ Yes
☐ No

Q. q113x10
Has your %Qs4x10_1% ever attended a Jewish summer camp?
☐ Yes
☐ No

Q. q118x10
What type of school is your %Qs4x10_1% currently enrolled in?
☐ Public school
☐ Jewish-sponsored school
☐ Non-Jewish private school
☐ Non-Jewish parochial school
☐ None
☐ Some other form of schooling (please specify:)

Q. s5ax10
Was your %Qs4x10_1% raised as a Jew?
☐ Yes
☐ No

Q. s4x11
Now we would like to ask about the next oldest person in your household after your %Qs4x10_1%.
How is that person related to you? ________________________________

Q. s5bx11
How old is your %Qs4x11_1%?
☐ younger than 18
☐ 18-24
☐ 25-29
☐ 30-39
☐ 40-49
☐ 50-59
☐ 60-69
☐ 70-79
☐ 80 or older

Q. s8cx11
Does your %Qs4x11_1% currently consider him or herself to be Jewish?
☐ Yes
☐ No

Q. s5cx11
What is the last grade, year or level of schooling that your %Qs4x11_1% has completed?
- None, or grade 1-8
- Some high school
- High school graduate
- Technical, trade or vocational school after high school
- Some college, no 4 year degree
- College graduate
- Some post-graduate training or professional schooling after college
- Masters degree
- Professional degree
- Doctoral degree
- Rabbinical ordination
- None

Q. q106x11
Which type of Jewish education, if any, is your %Qs4x11_1% currently enrolled in?
- One day a week supplementary
- Multi-day supplementary
- Full-time Jewish day school
- Private tutoring
- None
- Other (please specify) ________________________________

Q. q104x11
Has your %Qs4x11_1% ever been to Israel?
- Yes
- No

Q. q113x11
Has your %Qs4x11_1% ever attended a Jewish summer camp?
- Yes
- No

Q. q118x11
What type of school is your %Qs4x11_1% currently enrolled in?
- Public school
- Jewish-sponsored school
- Non-Jewish private school
- Non-Jewish parochial school
- None
- Some other form of schooling (please specify:)
____________________________________________________________________

Q. s5ax11
Was your %Qs4x11_1% raised as a Jew?
- Yes
- No

Q. s4x12
Now we would like to ask about the next oldest person in your household after your %Qs4x11%. 
How is that person related to you? ___________________________________

Q. s5bx12
How old is your %Qs4x12_1%?
- younger than 18
- 18-24
- 25-29
- 30-39
- 40-49
- 50-59
- 60-69
- 70-79
- 80 or older

Q. s8cx12
Does your %Qs4x12_1% currently consider him or herself to be Jewish?
- Yes
- No

Q. s5cx12
What is the last grade, year or level of schooling that your %Qs4x12_1% has completed?
- None, or grade 1-8
- Some high school
- High school graduate
- Technical, trade or vocational school after high school
- Some college, no 4 year degree
- College graduate
- Some post-graduate training or professional schooling after college
- Masters degree
- Professional degree
- Doctoral degree
- Rabbinical ordination
- None

Q. q106x12
Which type of Jewish education, if any, is your %Qs4x12_1% currently enrolled in?
- One day a week supplementary
- Multi-day supplementary
- Full-time Jewish day school
- Private tutoring
- None
- Other (please specify) ___________________________________

Q. q104x12
Has your %Qs4x12_1% ever been to Israel?
- Yes
- No

Q. q113x12
Has your %Qs4x12_1% ever attended a Jewish summer camp?
Q. q118x12
What type of school is your %Qs4x12_1% currently enrolled in?
- Public school
- Jewish-sponsored school
- Non-Jewish private school
- Non-Jewish parochial school
- None
- Some other form of schooling (please specify:)

Q. s5ax12
Was your %Qs4x12_1% raised as a Jew?
- Yes
- No

Q. s19
Aside from cell phones, how many telephone numbers does your house or apartment have that you receive calls on? Please include only numbers that you use for phone calls, not ones that you use for computers or fax machines.
- None
- 1
- 2
- 3
- 4
- 5 or more

How much do you agree or disagree with the following statements:

Q. q1
I am proud to be a Jew
When faced with an important life decision, I look to Judaism for guidance
Overall, the fact that I'm Jewish has very little to do with how I see myself
I have a strong sense of belonging to the Jewish people
I have a special responsibility to take care of Jews in need around the world
Because I'm Jewish, I identify with the powerless, the vulnerable, the underdog

Q. q2
How important is being Jewish in your life today?
- Extremely important
- Very important
- Somewhat important
- Not too important
- Not at all important

Q. q74a
There are many different ways of being Jewish. How much, if at all, does being Jewish involve for you personally...

- Remembering the Holocaust?
- Leading an ethical and moral life?
- Celebrating Jewish holidays?
- Making the world a better place?
- Believing in God?
- Having a rich spiritual life?
- Giving to charity?
- Being part of a Jewish community?
- Supporting Israel?
- Supporting Jewish organizations?
- Attending synagogue?
- Countering antisemitism?

A lot
Somewhat
Only a little
Not at all

Q. n162
During the past year how frequently have you attended any adult Jewish education classes or any other kind of adult Jewish learning?

- Not at all
- Once a year
- Once every few months
- Once a month or more
- Weekly or more

Q. q145
How often do you or someone in your household...

- Light candles on Friday night?
- Light Chanukah candles?
- Have a Christmas tree in your home?
- Hold or attend a Passover seder?

- All of the time
- Usually
- Some of the time
- Never

Q. q146
In your home, to what extent do you follow Jewish dietary laws?

- Strictly
- To some extent
- Not at all

Q. q175a
What is your employment status? ________________________________

Q. q58c
Is your mother Jewish?

- Yes
- No

Q. q61c
Is your father Jewish?

- Yes
- No

Q. q86
How emotionally attached are you to Israel?
Q. q88
How many times have you been to Israel?
- Not at all attached
- Not very attached
- Somewhat attached
- Very attached

- Once
- Twice
- Three times
- Four times
- Five times
- Six times
- Seven times
- Eight times
- Nine times
- Ten times or more
- Never

Q. q89
What year did you first visit Israel? ________________________________

Q. q91
How long was your longest stay in Israel?
- Less than two weeks
- 2 to 4 weeks
- 5 to 7 weeks
- 2 months to 8 months
- 9 to 11 months
- About a year
- More than one year

Q. q92
What year was your most recent visit? ________________________________

Q. q93
Do you have any relatives living in Israel?
- Yes
- No

Q. n10
Do you have any close friends living in Israel?
- Yes
- No

Q. q133
Does anyone in your household currently belong to a synagogue, minyan, or high holiday congregation?
- Yes
- No
Q. q134
What the name of the synagogue, minyan or high holiday congregation you belong to?
___________________________________

Q. q135
What town or city is it located in? ________________________________

Q. q136
Thinking about that congregation, how much do you agree or disagree with the following statements?

- This congregation feels like a large, close-knit family
- I feel like an outsider here
- The rabbi knows me by name
- I have little contact with other members of the congregation away from the building
- I feel comfortable and at home in this congregation

  Strongly agree
  Somewhat agree
  Somewhat disagree
  Strongly disagree

Q. q138
Have you ever belonged to a synagogue or temple?
- Yes
- No

Q. q140
How often do you attend any type of synagogue, temple, or organized Jewish religious service?
- Once or twice a year
- Every few months
- About once a month
- Two or three times a month
- Once a week or more
- Never

Q. n11
When you go to synagogue you understand...
- All of the rituals
- Most of the rituals
- Some of the rituals
- None of the rituals

Q. q97
When reading Hebrew, how much do you understand?
- Everything you read
- Most of what you read
- Some of what you read
- Can read letters but do not understand words
- Do not know Hebrew alphabet at all

Q. n3
How much would you agree or disagree with the following statements about the last time you attended a Jewish religious service?

- I was warmly welcomed

  Strongly agree
The prayers were meaningful and relevant, I was inspired or emotionally involved, I did not understand what was going on, I felt connected to the other people there, I was bored, It was a spiritual experience.

Q. q127
During the past year, has any member of your household belonged to a Jewish Community Center?
- Yes
- No

Q. q128
During the past year has any member of your household belonged to any Jewish organization other than a synagogue or a Jewish Community Center?
- Yes
- No

Q. q132
Has any member of your household attended any Jewish program, event or activity that was not at a JCC or synagogue during the past year?
- Yes
- No

Q. q178
Overall, how confident are you that you [and your spouse] will have enough money to live comfortably throughout your retirement years?
- Very confident
- Somewhat confident
- A little confident
- Not at all confident

Q. n36
Is this place where you received the letter with the link to this survey where you spend most of the year?
- Yes
- No

Q. n37
What place do you spend most of the year? ________________________________

Q. q184
Which of the following words or phrases best describes your household’s standard of living?
- Poor
- Nearly poor
- Just getting along
Q. q185b
If you have adult children, do you receive any financial assistance from your children?
- Yes
- No
- I do not have adult children

Q. q187
In the last 12 months did you or anyone in your household ever...
Cut the size of your meals or skip meals
- Yes
- No
because there wasn't enough money for food?
Need prescription medicines but didn't get them because you couldn't afford it?
- Yes
- No

Q. q192
Which of the following best describes your monetary contribution to any charities or causes, other than membership dues?
- All Jewish
- Mostly Jewish
- About equal
- Mostly non-Jewish
- All non-Jewish
- Do not give to charities or causes

Q. q198
How would you describe your political views?
- Very liberal
- Liberal
- Moderate
- Conservative
- Very conservative

Q. q199
Have you personally experienced any antisemitism during the past year?
- Yes
- No

Q. q63
In what country were you born? ________________________________

Q. q64a
In what country was your father born? ________________________________

Q. q64b
In what country was your mother born? ________________________________

Q. q65
Of your grandparents - your mother's parents and your father's parents - how many of them were born in the United States?

- One
- Two
- Three
- Four/all of them
- None
Appendix G. Towns and Cities by Sampling Strata

<table>
<thead>
<tr>
<th>City</th>
<th>Listed households</th>
<th>Occupied housing units (U.S. Census)</th>
<th>Synagogues (MA Syn. Council)</th>
<th>Percentage Jewish households</th>
<th>Households per synagogue</th>
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</thead>
<tbody>
<tr>
<td><strong>High Density Stratum (20%-100%)</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Sharon</td>
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<tr>
<td><strong>Total</strong></td>
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<td>81,234</td>
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<td>11,110</td>
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<td><em><em>Low Density Stratum (5%-9% or other evidence</em>)</em>*</td>
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<td>City</td>
<td>Listed Households</td>
<td>Occupied Housing Units (U.S. Census)</td>
<td>Synagogues (MA Syn. Council)</td>
<td>Percentage Jewish Households</td>
<td>Households per Synagogue</td>
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<td>5,557</td>
<td>0</td>
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</tr>
</tbody>
</table>

**Total**

**Excluded**

<table>
<thead>
<tr>
<th>City</th>
<th>Listed Households</th>
<th>Occupied Housing Units (U.S. Census)</th>
<th>Synagogues (MA Syn. Council)</th>
<th>Percentage Jewish Households</th>
<th>Households per Synagogue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cohasset</td>
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<tr>
<td>City</td>
<td>Listed households</td>
<td>Occupied housing units (U.S. Census)</td>
<td>Synagogues (MA Syn. Council)</td>
<td>Percentage Jewish households</td>
<td>Households per synagogue</td>
</tr>
<tr>
<td>--------------</td>
<td>------------------</td>
<td>-------------------------------------</td>
<td>-------------------------------</td>
<td>-----------------------------</td>
<td>--------------------------</td>
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<td>Everett</td>
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<tr>
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<td>Pembroke</td>
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<tr>
<td>Halifax</td>
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<td><strong>Total</strong></td>
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<td><strong>348,714</strong></td>
<td><strong>0</strong></td>
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<td><strong>9999</strong></td>
</tr>
</tbody>
</table>

* Other evidence includes anecdotal evidence regarding Jewish settlement, adjacency to higher density areas and large absolute numbers of list households:

1. Absolute size
2. Adjacency
3. Presence of synagogue