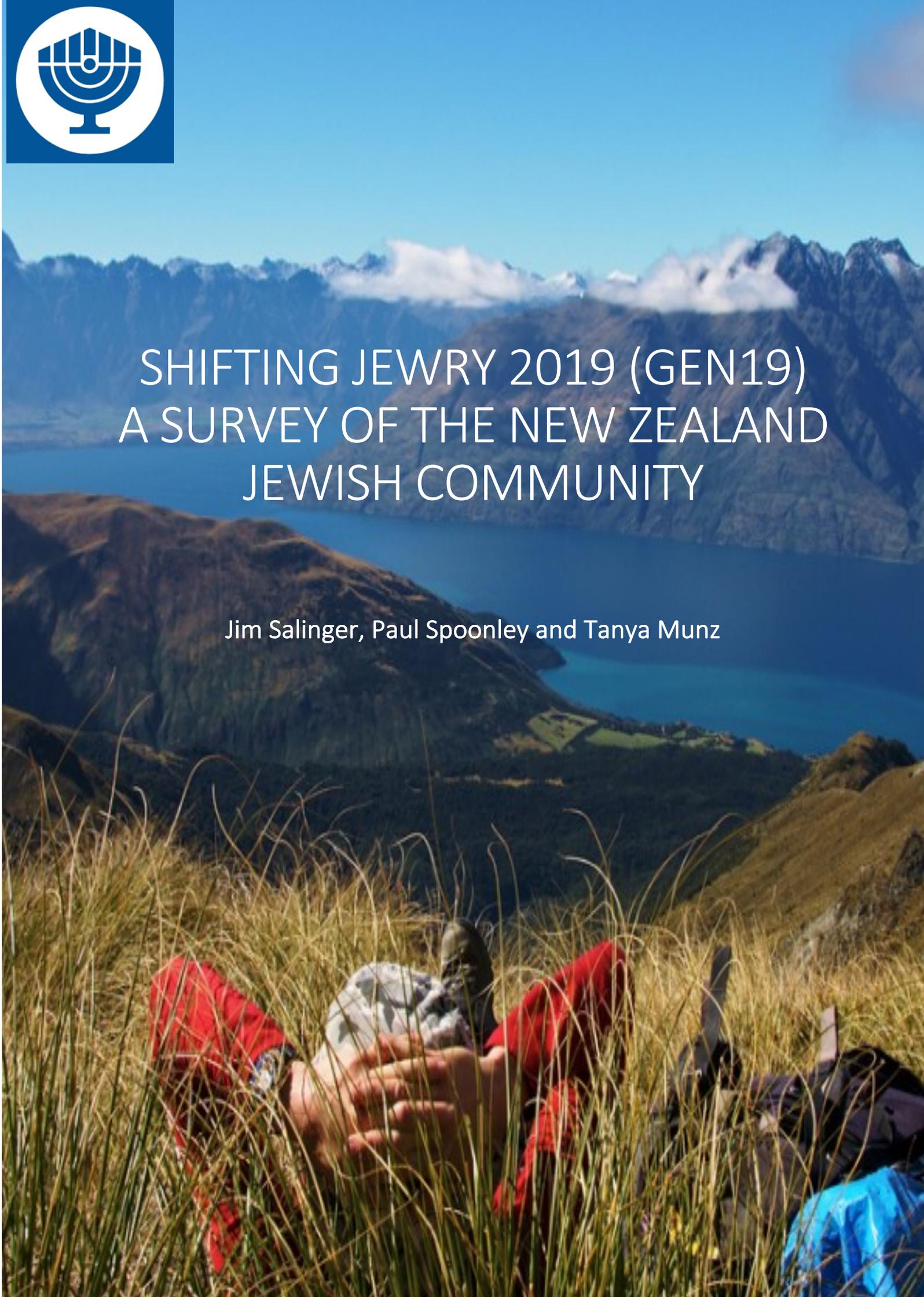




SHIFTING JEWRY 2019 (GEN19) A SURVEY OF THE NEW ZEALAND JEWISH COMMUNITY

Jim Salinger, Paul Spoonley and Tanya Munz



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MONASH
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JEWISH CIVILISATION



The New Zealand Jewish Council

מועצת יהודי ניו-זילנד

The representative organisation of New Zealand Jewry

DEDICATION TO MICHAEL MORRIS

Shifting Jewry 2019 is dedicated to the memory Michael Morris. He was a fervent member of B'nai B'rith, serving as committee member, Vice-President, and President of B'nai B'rith Auckland. He played a pivotal role in the survey of *Jewry on the Move* in 1996, a survey of the Auckland Jewish Community.

Born in the United Kingdom, Michael had a passionate interest in electronics and was a volunteer at Radio Edgware Hospital. He was persuaded by his father to follow him and become a pharmacist as “computers were certain to be just another short-term fad”! He was awarded a BSc (Pharmacy) degree and practiced as a pharmacist in London, Norfolk and Auckland. In 1989, he successfully completed a post-graduate diploma in Business and Marketing at Auckland Institute of Technology. Michael started his own business, F1 Consulting, focussed on setting up hardware, networks and software for SMEs, and he was also a partner in a computer system testing operation, specialising in work for telecommunications companies.

Michael was very active in Jewish matters. From his time as Chair of the Union of Jewish Students, Portsmouth branch, he was active in the Jewish community in various capacities, including in Auckland, with the provision of kosher meat and the development of the Auckland community's Kashrut guide. He was a very committed member of B'nai B'rith Australia/New Zealand.

Michael and his daughter Seren were tragically killed in a motor car accident in 2002. We celebrate the memory of Michael Morris with this survey report.

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We are extremely indebted to the Orthodox and Progressive congregations of New Zealand and the New Zealand Jewish Council who unanimously supported and co-operated with us to make this venture possible. In addition, organisations, and non-affiliated groups, which represent the New Zealand Jewish population, actively contributed ideas. Our thanks go to B'nai B'rith and other members of the community for their support and the launch of this publication.

We want to thank Robert Didham at StatsNZ for his help with accessing – and understanding – census material on Jewish identity. Professor David Mittelberg at the Oranim Research Authority in Israel organised the survey of Australasian Olim in 2019 and we thank him and Adina Bankier-Karp for providing us with data and results of New Zealand Olim.

Finally, we thank all those who participated in answering the questionnaire. Our special thanks go to B'nai B'rith and the Australian Centre for Jewish Civilization for the provision of funds and resources to make the second ever survey of the entire Australasian Jewish communities possible, and their continued support at all stages.

The members of the B'nai B'rith Survey Committee involved in steering the New Zealand version of GEN17 -GEN19, and in authoring and editing this volume, are listed below.

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FOREWORD

in terms of The Hebrew University of Jerusalem demographer, Professor Sergio Della Pergola estimates the global 2019 Jewish population to be approximately 14.8 million, an increase of one hundred thousand over the 2018 figure (Sergio Della Pergola, “World Jewish Population, 2019,” in Arnold Dashefsky and Ira M. Sheskin (eds.), *The American Jewish Year Book, 2019*, Volume 119. Dordrecht: Springer). The world’s population is still growing faster than the Jewish growth rate (roughly 60% of the global) and thus Jews are declining as a percentage of humanity. Some 7.6 million, or 45.3%, live in Israel and so the majority of nearly 55% of Jews live in the Galut (diaspora, outside of Israel). Of these, 5.7 million, or more than seven out of ten diaspora Jews, live in the United States of America while 12.4 million Jews live in either Israel or the United States of America. That is, 83% or more than four out of every five Jews, live in one of two countries. This figure continues to increase, with Israel on its way to becoming home for half of world Jewry. Smaller centres continue to radically decline institutionally, as well as by numbers, due to low birth rates (often shared with the surrounding non-Jewish population), the rate of out-marriage, an aging population, and emigration. Rapidly growing numbers of Jewish communities are stagnating and some will likely disappear in the coming decades as they fall below the “critical mass” thresholds of communal sustainability (JPPI/Jewish People Policy Institute, Jerusalem, 2018). There are notable exceptions such as Canada (nearly four hundred thousand) and Australia (one hundred and twenty thousand) which continue to be the destinations of Jewish immigration from other centres.

There are other Jewish population estimates based on varying definitions and understandings of Jewish identity, ranging from potential citizens under Israel’s Law of Return, via self-definition coupled with Jewish family connections, to the more restrictive traditionally held view of those born of a Jewish mother, or who convert to Judaism under Orthodox rabbinic auspices. So, for example, the Israeli Central Bureau of Statistics Annual 2019 Report records a national population of just over nine million of whom 6.74 million, or 74%, are Jews. An additional 4.8%, or just over 440,000 Israelis who made Aliyah (immigration to Israel) under the Law of Return qualifying definition of a Jew, are not registered as Jews by the Interior Ministry. Religiously, the Israeli Jewish population is officially accounted as 43% ‘non-religious’, 13% as “Masorti” (traditional), 11% as “Dati” (religious/observant), 10% Haredi (Ultra-Orthodox) and a further 22% who define themselves as “traditional but not very religious”. So, well over half are “traditional” or “religious”, and Jewish national identity can also be religious, non-religious or “traditional”.

Likewise, the American Jewish Population Project at Brandeis University's Steinhardt Social Research Institute reports the numbers of Jews in America in 2019 as nearly 7.5 million of whom 75% are "Jewish by religion", with the remaining quarter are described as "being Jewish not by religion". Jewish religious and ethnic identities can be discrete or overlapping.

The Israeli population continues to grow by more than 2% per annum with one of the highest fertility rates in the developed world – an average of just over 3% (compared with OECD rates between 1.4 and 1.9) - alongside one of the lowest infant mortality rates. Among the Israeli Jewish population, the birth rate is notably higher among the Haredim (Ultra-Orthodox), and this is also the case in the USA. Consequently, the overall Jewish population is becoming more "Orthodox" in the sense of observance and individual and communal separation from the patterns and practices of mainstream modern life. Formerly, hidden Haredi life is at the same time becoming better known by many Jews, and others, via the popular television series and films such as *Unorthodox* (Netflix, 2020) and *Shtisel* (Series 2, Netflix, 2018). The Israeli Jewish population also continues to grow with new immigrants making Aliyah. Last year more than 38,000, an increase of 8%, almost all from diaspora Jewish communities immigrated to Israel. Since 2017, there are reports of rising enquiries and applications about Aliyah in response to reports of rising antisemitism in Europe and America.

Globally, Jews are highly urbanised and educated and becoming more centralised in large cities, with currently more than nine out of ten Jews living in just ten cities. There are still sizeable Jewish communities in France (450,000), Great Britain (292,000), Argentina (180,000), Russia (165,000), Germany (108,000), Brazil (93,000), South Africa (67,000) and a score of other smaller communities. All of these have declining populations. Since the middle of the last decade, antisemitism has been increasing in the diaspora. This includes the high-profile murders in synagogues and Jewish stores in Pittsburgh, San Diego, Halle, Paris and Brooklyn. Major studies (AJC 2019; FRA-European Union Agency for Fundamental Rights, 2018; the Jewish Board of Deputies in the UK, 2019) and polls (CNN 2019; Eurometer, 2019) detail rising numbers of antisemitic incidents and hate crimes; and Jews themselves report feeling less secure and safe.

Where does the New Zealand Jewish community fit into this wider picture? First, the community is tiny by international standards. According to the 2018 NZ Census, the number of Jews in New Zealand indicating Judaism/Jewish religious affiliation in response to the question on religion was 5,274. The number of people that also

reported their ethnicity as Israeli/Jewish was 1854. These categories overlap and ethnic identification can be a bicultural political issue in this country. The number is comparatively miniscule. The religion figure is also significantly lower (23%) than the 2013 NZ Census figure of 6867.

What might account for this dramatic loss of nearly a quarter of New Zealand Jewry in just five intercensal years? For the 2018 NZ Census, the religion question changed format from a list of options that can be ticked, including Judaism/Jewish, to a space where religion can be written in the box provided. While it has been suggested that this explains the decline, other religious communities in the same position have not displayed similarly lowered numbers. Although there has been a small number of Jewish emigrants, they are insufficient to account for this recorded level of loss. There were issues with this first online-only census and the “Jewish” figure, alongside many others, are iterations constructed from actual census returns and other pertinent (administrative) data and have raised concerns about reliability and comparability. Perhaps Jews who declared themselves Jewish in 2013 joined the increased ranks of those that declined to answer the religion question in 2018. There appears to be a mystery as to the size of the New Zealand Jewish community and the extent of its recent rise or decline.

Small numbers of Jewish migrants continue to move to New Zealand, albeit (as reported below) now more likely to come from the US, South Africa or Israel than from Britain or from the FSU, and often as the result of a series of migratory moves. Likewise, small numbers of Jews continue to leave for Australia, Israel and other destinations. A significant number of these are Orthodox synagogue members leaving, usually with families, for larger Jewish centres offering day schools and a wider array of communal services. In the same way, Orthodox Jewish families are generally likely to choose other destinations than New Zealand with its restrictions on the provision of kosher meat, and if Jewish education and community are high priorities. Young Jewish Orthodox New Zealanders are disproportionately represented among those emigrating from New Zealand.

New Zealand Jews report increased experiences of antisemitism and this issue is becoming a major communal concern. But incidents are discussed publicly, and responses are often positive and timely, such as when comments made by community leaders about Israel and Jewish business involvement in the Christchurch massacre were withdrawn and those responsible censured. There continue to be issues about the experience of Jewish students on university campuses where issues of antisemitism and anti-Zionism are often blurred and conflated in intersectional

identifications of privilege and its victims. Generally, the Jewish community has excellent interfaith relationships with other religious communities. While the Jewish community strongly identifies with Israel and many have friends and family there, there is also a perception that a series of New Zealand governments have been less than supportive of Israel, such as the New Zealand co-sponsorship of UN Security Council Resolution 2334 in 2017.

Shifting Jewry 2019 has, for the first-time, included respondents from Olim from New Zealand, indicating some important differences between New Zealand Jews and those who left to settle in Israel. The data, however, cannot capture the refraction of New Zealand culture in the lives of former Kiwis as they become new Israelis. New Zealand Israelis gather on Waitangi Day in Israel to perform a haka, and a number participate in the ongoing Rugby Sevens Israel challenge. Also, the children of former New Zealanders spend post-army time working and travelling in Aotearoa New Zealand - the land of their fathers - exploring their Kiwi heritage.

Recent Jewish migrants report that they have found it difficult to make New Zealand friends. Sadly, this is not just so for Jews but is also reported by other migrant groups and overseas students in New Zealand. Like other Jewish communities around the world, the New Zealand community is highly urbanised, centred in Auckland and Wellington, and this is increasingly so. There are also smaller communities with a number in university campus cities. The community is comfortable, “happy”, property-owning, highly educated and working in professional, business or managerial capacities, with a diminishing but still significant (5%) who are just getting by.

New Zealand Jews have high levels of synagogue membership compared to much of the diaspora (60% in Auckland, 74% in Wellington, and nearly a half nationally). Over 40% of New Zealand Jews have a bar/bat mitzvah and a very high number report weekly synagogue attendance (17%). Nearly 80% attend a Passover Seder service, over half fast on Yom Kippur, 40% observe shabbat rituals and a similar number follow some dietary practices. There are high levels of identification with the community and support for, and attendance at, communal events. It would be valuable for future studies to explore the spiritual beliefs and practices of New Zealand Jews alongside the checklist of religious observances.

Jewish education continues to be a community priority. With only one Jewish day school in the country, Jewish education at *Chedar* (Sunday school) until bar/bat mitzvah assumes a greater significance. The dearth of day schools marks the Jewish community as different to those in Australia, Britain and America where Jewish days

schools play a major role in fostering Jewish identity among different sectors of the community. The Habonim or Bnai Akiva gap year in Israel continues to be significant for ongoing relationships within and between communities.

Gen 19 uses the term “intermarriage” which usually refers to Jews who have a non-Jewish partner. As noted, intermarriage rarely proves to be the barrier it once was (as in the case of Tevye who banished and mourned his daughter in *Fiddler on the Roof*). A better term is perhaps out-marriage where the partner does not convert, and ties are not maintained with the Jewish community. An interesting phenomenon in Israel among Russian men who partner Israeli Jewish women is that, as they do not have to convert for their children to be legally and formally recognised as Jewish, they do not do so. This is reflected, albeit on a smaller scale in New Zealand, where a small but increasing number of Jewish women with non-Jewish partners bring their children up under the Orthodox canopy.

The New Zealand Jewish community is politically left-leaning like many other diaspora communities, such as the American Jewish community where 74% of Jews voted for the Democratic candidate in the 2016 presidential election, although Orthodox Jewish voters showed higher levels of support for Republicans. Auckland Jewry is the exception here, being considerably more right-wing politically than Wellington and the rest of the country. New Zealand Jews are well integrated with strong links within and beyond the Jewish communities.

The report notes that recent experience with digital communication platforms, such as Zoom, have fostered a new level of accessibility from those living outside Jewish centres. This allows Jews in smaller centres to attend religious services and other communal and social events. Recently, for example, a Wellington panel discussion included participants from all over New Zealand and a number from Australia and Israel. The community is increasingly New Zealand born (86%), reflecting migration patterns and is aging, generating calls for future planning and service provision. While the numbers (particularly out-marriage and low birth rates) would strongly suggest an unsustainable Jewish community, a representative from the Jewish People Policy Institute in Jerusalem, after a visit here, reported that in spite of the numbers, the community appeared vibrant and clearly did have a future! As this survey indicates, the vast majority of Jews report that their Jewish identity is central or important in their lives, and that they feel connected to the Jewish life in their city. They identify positively with the community and Jewish communal religious, educational and social events are well supported and valued. The size of the communities necessarily entails

sustained family and friendship links across different religious and other Jewish groups that are less evident in larger communities.

In summary, *Shifting Jewry 2019* (Gen 19) indicates that the New Zealand Jewish community continues to both survive and to thrive - and this report will provide invaluable information for future planning by New Zealand Jews.

Paul Morris
Emeritus Professor of Religious Studies
Victoria University of Wellington
Wellington, New Zealand

PREFACE

In Exodus 30, G-d instructs Moses to take a census so that all people can contribute half a shekel to be used for the benefit of the people, spiritually and physically. In Numbers 1, G-d instructs Moses to take a census of all men over the age of twenty so that the strength of the army can be ascertained. This is for the protection and safety of the people.

This survey provides us with Jewish population numbers, their economic and social behaviours which will benefit our Jewish population in New Zealand, spiritually, physically and safety.

We are deeply indebted to the work of the B'nai B'rith Survey Committee in producing such a comprehensive and detailed report. The variety of the questions asked in the survey means we now have a very full understanding of the background information of the respondents and we also have a thorough knowledge of their views on numerous Jewish issues.

This report sets out to find out the information needed to form conclusions about our Jewish community in New Zealand. In order to achieve this, it was necessary to be able to quantify information and the respondent's views on the issues which matter. The tables and graphs used are very easily understood. The conclusions which then follow are logical.

The issues looked at have much relevance to our Jewish communities in New Zealand. Education, identity, services, religious observance, areas of need, economics, immigration, youth and the future are important to all of us. In each of these areas, this report gives a thorough analysis.

As we plan for our communities, we are guided by the important conclusions this report provides. This report will help us to establish our priorities for community projects and how to raise the necessary funding. In this way, our money and resources can be focused on those areas where they will be most productive for the greater good of the Jewish people in New Zealand. I recommend this report to you.

Jules Gaddie
President
B'nai B'rith Auckland

INTRODUCTION

NEW ZEALAND'S JEWISH COMMUNITY SURVEY.

THE ONLY THING MISSING IS U



In 2019, B'nai B'rith Auckland, in collaboration with the Australian Centre for Jewish Civilization at Monash University, conducted a survey of the New Zealand Jewish community, following the survey of the Australian Jewish Community in 2018. The project, Gen19, was supported by the Boards of all the Jewish congregations throughout New Zealand, as well as the New Zealand Jewish Council. In addition, most organisations, and non-affiliated groups, which represent the New Zealand Jewish community, contributed. This was the second survey of the entire Australasian Jewish Communities, following the successful earlier survey Gen08 in 2008. In addition, Olim from Australia and New Zealand were surveyed in 2019, with 43 New Zealand participants.

Goals

The objective of the survey is to establish a better understanding of the views and needs of Jewish people in Australia and New Zealand, including:

- the experience of Jewish (and non-Jewish) education;
- the constant and changing elements in Jewish identity;
- the views of Jewish communities on the issues they see as of greatest priority;
- the views of Jewish communities on the services provided by communal organisations;
- the views of Jewish communities on areas of need in the community;
- the challenges facing families and Jewish youth;
- the outlook for the future.

The results from this survey will provide information for better planning, funding and resourcing. It will help Jewish communities to understand the specific challenges we face, now and in the future. It provides vital research in understanding and responding to issues of Jewish continuity.

This publication contains the results of the survey conducted in 2019. It provides basic demographic features: the birthplace of those surveyed and migration patterns; occupation, employment, and education. All these aspects provide a snapshot of the community that can be compared to the material provided by earlier surveys of the local community, with the general population, and with the Australian Jewish community.

There are sections on Jewish education, identity, customs and observance. There is also material on connections with, and attitudes towards, Israel and current community issues and services. Finally, issues of importance for the future of the Jewish community and attitudes towards them are covered.

All this material provides an information resource from which the Jewish communities can plan in terms of the community's human capital, matters of importance in terms of identity, as well as facilities and resources. The information from earlier surveys, including the survey of the Wellington Jewish community in 1983 (**Wellington Jewry 1983**) and **Jewry on the Move** (1996), which covered the Jewish community in the upper North Island, and **Changing Jewry** (2008) or **Gen08**, have been integrated into this report in order to track trends.

Technical details

Gen19 was carried out online between March and May 2019. It was conducted by B'nai B'rith Auckland in conjunction with the Australian Centre for Jewish Civilization in Melbourne.¹ It was promoted by community and congregational newsletters, and directly by e-mail. It was completed by an on-line questionnaire. The total sample size is 601, a significant number for sampling and approximately 10% of the New Zealand Jewish population. The resulting sample size error is 4%. This compares very well with the number attained in international studies; for example, the Pew Research Centre 2013 survey of American Jews utilised a sample of 3,475 and the 2013 JPR study of British Jews, a sample 3,736 respondents.²³ Results were also used from the New Zealand Olim survey.

¹ B'nai B'rith Auckland(<https://www.bnaibrith.org.au/auckland.html>) and (ACJC (<https://arts.monash.edu/acjc/>))

² Pew Research Centre 2013 Portrait of Jewish Americans, Findings from a Pew Research Center Survey of U.S. Jews p119; Graham et al

³ Jews in the United Kingdom in 2013: Preliminary findings from the National Jewish Community Survey, JPR p41

We have assumed that the New Zealand Jewish community is numbered between 6000 and 7000 although the size of the local Jewish population is difficult to establish from the census. In terms of the ethnic self-identification question, the accuracy of the answer is complicated by the StatsNZ response category which is given as 'Israeli/Jewish'. The numbers self-identifying as Jewish and/or Israeli is 1599 in 2006, 1353 in 2013 and 1854 in 2018. That is low. One other option is to look at the question on religious affiliation. In 2018, 5265 people indicated that they were affiliated with Judaism (down from 6867 in 2006). What is interesting is that 60% (3168) of those who indicated that their religion was Judaism opted for the ethnic response category 'New Zealander'. In other words, they were affiliated with Judaism (religious affiliation question) while they indicated that they were 'New Zealanders' (ethnic identification question). Those who responded that they were 'Israeli/Jewish' and affiliated with Judaism was given as 858. (There were 291 Māori who gave their religion as Judaism in 2018, as well as others who gave their ethnicity as South African (210) and American (279)).

As the survey reported here indicates, not all Jews see themselves as affiliated with Judaism. While the figures from the 2018 census gives two quite different figures for ethnicity – Israeli/Jewish as 1854 and 5265 for those affiliated with Judaism - neither figure is going to be correct. The first is too low and the bracketing of 'Israeli' with 'Jewish' is either confusing or unacceptable to members of the community. The figure of those affiliated with Judaism will not encompass all Jews because, as with the general population, the levels of secularism in New Zealand are high. For the general population, about half do not affiliate with any religion. A significant proportion of the Jewish community will also indicate non-affiliation with a religion, including (but not confined to) Judaism. The best guess, and it is only a guess, is that the new Jewish community numbers between 6000 and 7000. Therefore, those answering this survey represent approximately 10% of the Jewish community.

EXECUTIVE SUMMARY

In 2019, B'nai B'rith Auckland, in collaboration with the Australian Centre for Jewish Civilization at Monash University, conducted a survey of the New Zealand and Australian Jewish communities. The objective of the survey is to establish a better understanding of the views and needs of Jews in Australia and New Zealand. The information provides for better planning, funding and resourcing, as well as help for New Zealand Jewish communities to understand the specific challenges we face for the future. It is vital for Jewish continuity in New Zealand.

Demographic and Political Characteristics of Those Responding

- Almost half of those surveyed were over 55 and this reflects the age distribution of earlier surveys, with 59% responses from females and 41% males.
- There is a dominance of white-collar workers, especially professionals.
- 55% those responding to this survey had 2 or 3 children, and another 12% had 1 child, which reflects the normal pattern of other New Zealanders; however, the age distribution was significantly elderly compared with the general population. This mirrors the results from early surveys.
- The step migration process with generations born in Eastern Europe and the Former Soviet Union (FSU), then with the next generation being born in the UK, followed by those born in New Zealand is still apparent. But there is a significant change with those born in South Africa, Israel and the USA being important birthplaces of respondents in the current survey – reflecting immigration patterns since the 1990s. The FSU has become less important as an origin country. A quarter of those that arrived as migrants faced challenges, especially in making friends.
- In terms of political affiliation, the majority were left-leaning, except those in Auckland where right-wing political affiliation was dominant.

Employment and Financial Considerations

- About a third were employed full-time and a quarter retired. A large proportion (80%) of those surveyed indicated that they were 'living comfortably' with a mere 5% 'just getting along' (which was a 10% decrease on the Gen08 survey).
- Compared with the house they grew up in, similar percentages are living comfortably but there were considerably more that were prosperous and few that were poor. This indicates that poverty levels have decreased amongst New Zealand Jewry.

Education and Language (Hebrew)

- High numbers are tertiary-qualified with two-thirds having a bachelor's degree or higher, and 11% holding a doctoral degree.
- As Jewish day school education is only available in Auckland, the primary means of Jewish education occurs in the Sunday School environment where children are educated up to the Bar/Bat Mitzvah level. Youth groups were also perceived as an important place for education, particularly of Jewish culture. Both youth groups and Sunday School education were especially important for children, as well as training up to Bar/Bat Mitzvah.
- The majority (78%) could read Hebrew but not necessarily understand the language.
- The percentages in New Zealand who had participated in some type of formal Jewish education were lower than in the earlier surveys, and it is not clear why. It could reflect an ongoing trend that has seen a higher proportion of Jews born and growing up in New Zealand. (New Zealand has very high levels of secularization – in the 2006 census, 33% of people specified 'no religion' and this figure increases to 45% if those who 'objected to stating' or 'not stated' is included). Participation has lowered with only about a third involved in formal Jewish education of 5 years or more, compared with at least half in Auckland in 1996. This was lower than in Wellington in 1983. Access to formal Jewish education is more difficult outside Auckland and Wellington and this is reflected in the lower numbers involved.

- The earlier surveys showed that two-thirds of the Auckland community in 1996, and Wellington in 1983, have had, or will have, a Bar or Bat Mitzvah. The Gen08 statistics did not differ greatly for Auckland (70%), Wellington (62%) or New Zealand (61%). This indicates that a considerable number had this as part of their education, confirming that the Bar/Bat Mitzvah is central for educational and other reasons. The proportion is similar to that in Australia where 65% had a Bar or Bat Mitzvah.

Jewish Observance of Customs and Religion

- An overwhelming majority of respondents (>85%) were Jewish by birth and about 10% by conversion.
- Orthodox or Traditional religious affiliation had decreased across the country with a significant growth in those identifying as secular. Progressive affiliation was steady. The decrease in Orthodox/Traditional affiliation was apparent when compared with the home grown up in and there was an increase in Progressive and secular responses.
- Synagogue membership was highest in Wellington, and lowest in the smaller centres because of access to synagogues, which only occur occasionally in Christchurch and Dunedin, with the majority attending a few times a year such as festivals and Jewish holiday observance. This was echoed in festival adherence with Pesach Seders extremely high. The following of Kashrut was variable, especially in relation to the consumption of pork. These results indicate that the majority of those surveyed in New Zealand identify strongly through ethnic or religious affiliation, as indicated by Pesach observance, the family festival of the year.
- Wellington had the highest attendance of Jewish events, other than religious, compared to Auckland, which was surprisingly low. In the smaller centres, there was no attendance of such events as these were not available.

Israel Connectiveness

- In New Zealand, an active minority of those who responded keep well apprised of Israeli and Jewish events, and this is mainly through informal information sources. The support for Israel and Zionism was extremely high in Auckland, and was a majority in Wellington, but was less so in other areas of New Zealand. Many were concerned if Israel was in danger. The level of support has increased compared to the Auckland 1996 survey.

- A fifth of respondents would choose to reside in Israel if they were not in New Zealand. Linkages with Israel were high in that two-thirds or more had family in Israel and over half had visited Israel on more than one occasion. Given the remoteness of the New Zealand community from Israel, there was a moderately strong level of connectivity with over half having family and close friends living in Israel.

Community Issues and Services

- Community connectivity was high, even in the smaller centres. Only about a fifth responded negatively. Secularism, feelings of not fitting in, and, for those in the smaller centres, living far away from a community made respondents somewhat disengaged with their community.
- Priorities for support were for families with children from infants to teenagers, although social wants also featured.

Community Issues: Jewish Identity and Antisemitism

- The responses to the questions on Jewish identity reinforces an enduring theme (also seen in the surveys in 1996 and 2008) that being Jewish is vitally important although how this is articulated, and what is important in relation to identity can, and do, vary. Critically important for the Jewish community is marriage (as this can ensure the continuation of traditions), the use of Hebrew, the development of social (Jewish) networks of children, or participation in a particular congregation which can be made easier or harder by the choice of partner. It was interesting that the majority would welcome intermarried couples.
- When it came to antisemitism, there was a significant degree of agreement with the majority identifying it as an issue. This is in sharp contrast to the survey results in 2008 when most (83%) felt that it was not a serious problem in New Zealand. This was despite over half experiencing some form of antisemitism over the previous year in the Gen08 survey.
- In this survey, the majority indicated that they had not directly experienced antisemitism in the previous 12 months, whether as verbal insults, harassment or as a physical attack. While 70 had experienced a verbal insult or harassment and 3 had been physically attacked, 363 respondents (52%) had not experienced any of these forms of antisemitism. In this survey, 16% had experienced antisemitic insults or harassment compared to 44% who said that

they had experienced verbal abuse in the Gen08 survey. It is not clear why there are these marked differences in terms of direct experiencing antisemitism.

Olim

- The New Zealand Olim (those who made Aliyah to Israel from New Zealand) were sampled separately from Gen19 later in 2019 with a small number of responses (43) attained.
- New Zealand Oleh (men who make Aliyah) and Olah (women who make Aliyah) very strongly reflected the country they came from, holding views that reflected their liberal democratic background. The bulk of the emigration from New Zealand to Israel occurred in the 1960s and 1970s.
- The migration to Israel was very easy with no difficulties in finding suitable employment, housing or accessing good healthcare. The dominant political affiliation was left-wing. The group was either retired or in full-time employment. This group were affluent and in terms of financial circumstances, mirrored New Zealand Jewry. As with the New Zealand Jewish community, home ownership is very high, with Olim generally owning their homes outright.
- Synagogue attendance differed in that either New Zealand Olim went very frequently, or not at all, whereas the New Zealand Jewry response was to attend less frequently. Some divergences occurred in religious observance and kashrut but these were not marked.
- Attitudes of both groups were virtually identical in relation to Israeli government policy, from the role of Orthodoxy in Israeli society to policies on Palestinians in Gaza and the West Bank. The strongest positive affirmation was a sense of responsibility for the existence of the State of Israel.
- Their Jewish identity for both Olim and New Zealand Jews were almost the same, except for living in Israel and marrying a Jewish person. Strong moral and ethical behaviour and sharing festivals with family were the leading identity markers, with remembering the Holocaust and feeling part of a worldwide Jewish community high-ranking.
- The attitudes of Oleh and Olah on the State of Israel's government religious and other policies reflected strongly their liberal-left political affiliations, in terms of being sympathetic to peace deals with the Palestinians for territory, or a relaxed interpretation of religious observance and laws.

Trends

- Surveys have been conducted of New Zealand Jews in 1983 (Wellington), 1996 (Auckland) and New Zealand (Gen08 and Gen19).
- Migration to New Zealand occurred in steps: pogroms drove out Jews from the FSU, often to the United Kingdom (UK) and then onto New Zealand. The Holocaust in WWII encouraged direct migration to New Zealand. A wave of immigration from South Africa was picked up in 1996, followed by the USA in Gen08 and Israel in Gen19 data.
- Throughout, the standard of living of the populace has been high, with the group professional and managerial occupational group and tertiary qualified becoming an increasingly high proportion.
- Synagogue and religious observance were casual with most electing to attend on weddings, Bar/Bat mitzvahs, and festivals. Passover Seders were the most observed event. An increasing proportion were secular.
- New Zealand Jewish identity was ethnic and cultural rather than religious. All recognised identity was a central, significant part of their life upholding moral and ethical values, sharing their Jewry with other Jewish people throughout the country and the world, along with concern for the Holocaust and sharing Jewish festivals with family and friends. This group strongly identified as New Zealanders.



1. DEMOGRAPHIC, MIGRATION AND POLITICAL CHARACTERISTICS OF THOSE RESPONDING

1.1 Location

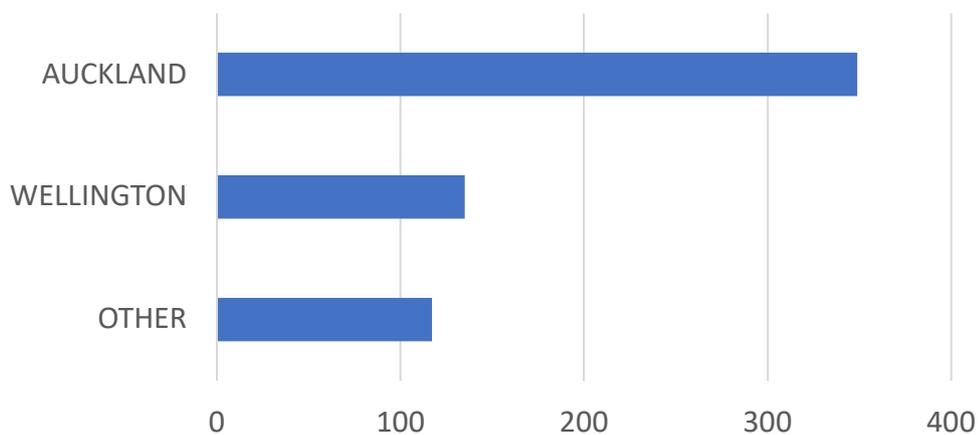
As the table below indicates, the largest group of respondents (58%) were from Auckland, as might be expected given the concentration of the Jewish community in the city. A third of all New Zealanders reside in Auckland so the concentration of the Jewish community in this city echoes the concentration of the broader population. Wellington, with 23% of respondents, reinforces the dominance of Auckland and Wellington in the life and location of the community.

The number of respondents from Christchurch and Dunedin were relatively modest with almost 11% of respondents coming from other parts of New Zealand. There are small but important communities in centres of tertiary education and research such as Hamilton and Palmerston North. However, the location of the respondents answering this survey reinforces the importance of one or two centres that host most of the New Zealand Jewish population.

TABLE 1: LOCATION AND FREQUENCY OF THOSE SURVEYED

	INDIVIDUALS	%
AUCKLAND	349	57
WELLINGTON	135	23
CHRISTCHURCH	40	7
DUNEDIN	12	2
OTHER	65	11
TOTAL	601	100

FIGURE 1: FREQUENCY OF THOSE SURVEYED



1.2 Age/gender

The largest group of respondents (60%) were 50 years of age or older. In the Gen08 data, 47% were aged over 55. Only a modest number of responses were provided by those aged 29 or less, again very similar to the Gen08 survey. But what was different between the two surveys was the male:female split. Previously, Gen08 statistics shows more males (53%) had answered the survey. In the present survey, three out of five (59%) of those responding were female – and this was similar whether it was Auckland, Wellington or other parts of the country. This was more likely in Auckland, although this does change for the age groups 55-64 where females are more likely to answer the survey. It is not clear why this response rate for males in this age group, or the higher response rate from females overall, is the case but needs to be borne in mind in relation to some of the responses.

FIGURE 2: LOCATION AND GENDER OF RESPONDENTS (%)

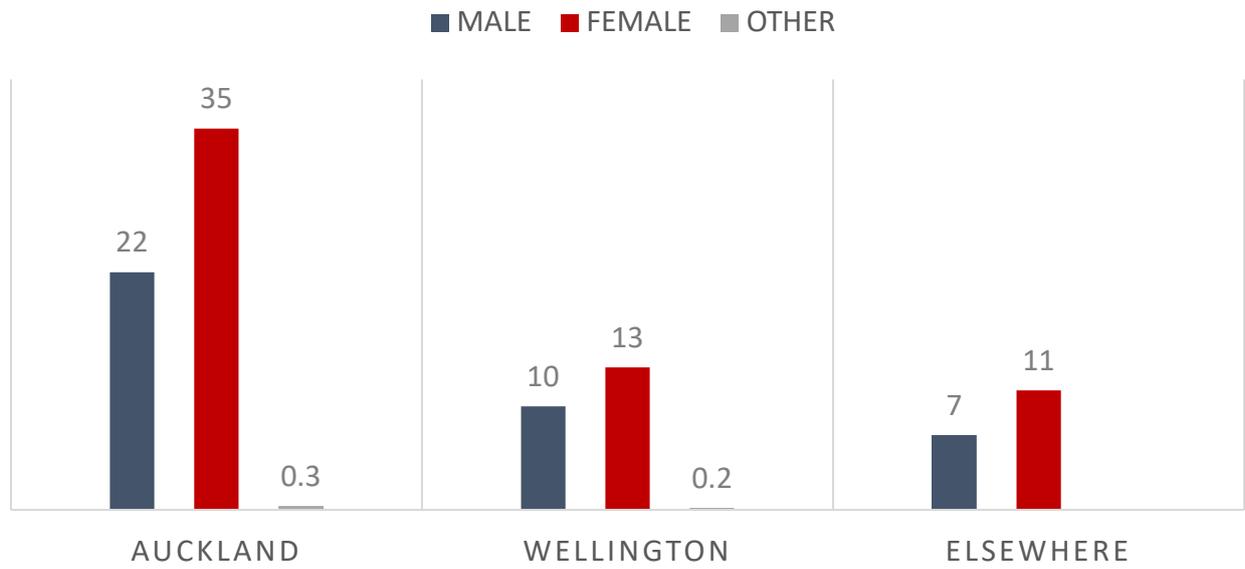
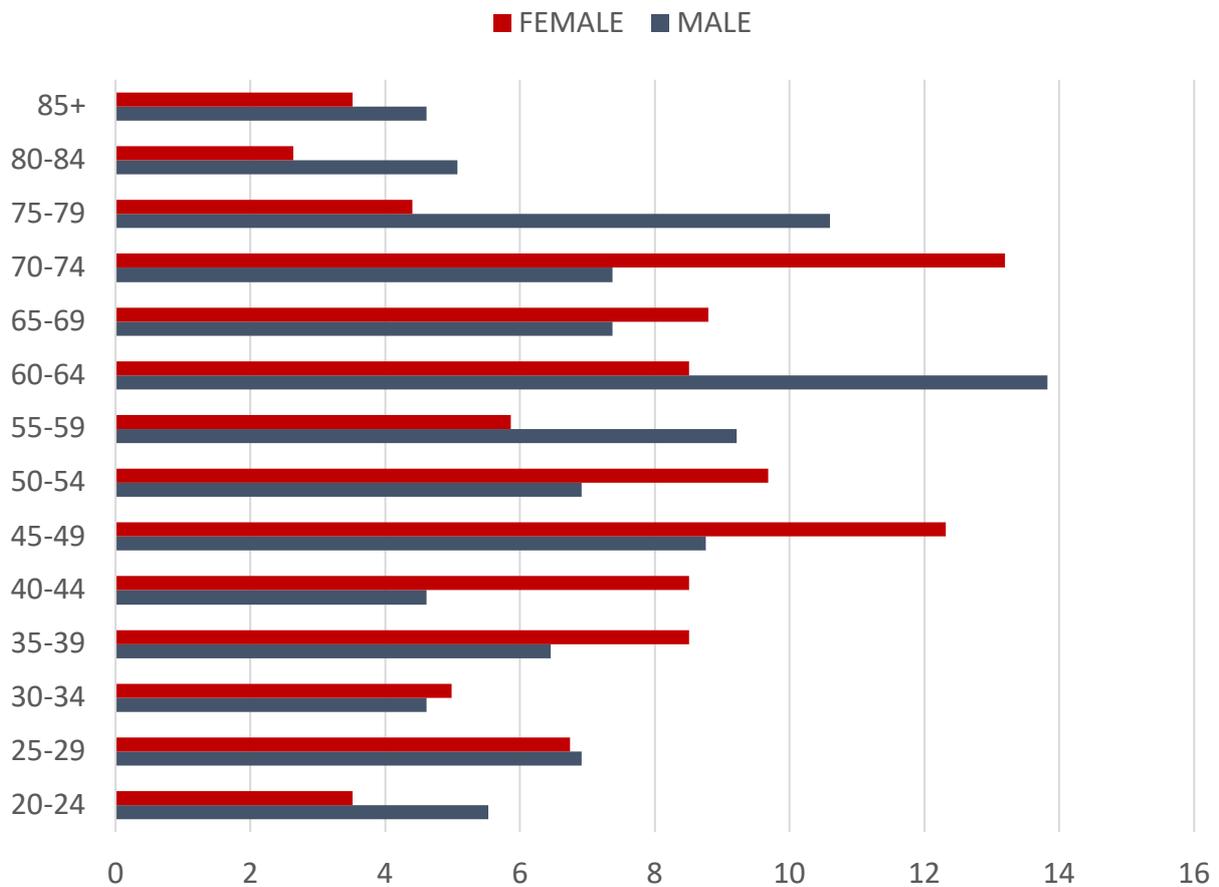


FIGURE 3: AGE AND GENDER OF THE RESPONDENTS %



1.3 Partners/families

In relation to living arrangements, the majority of respondents were living in a private household which included more than one person. The next most significant category of responses came from those who lived alone, testimony to the age of the respondents and that older people living alone (typically because of the death of a partner or as a result of divorce/separation) is now one of the most common living arrangements for New Zealanders generally. The figures in the partner vs no-partner categories are similar in distribution to the 1996 Auckland survey but the current response rates differ by comparison with the Gen08 figures. The Gen08 data shows the living alone category was much larger (27%). There were few differences in terms of location.

TABLE 2: DO YOU HAVE A PARTNER? % GEN19 (GEN08 IN BRACKETS) N = 375

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
YES	86 (73)	85 (58)	83 (82)	85 (73)
NO	14 (27)	15 (42)	15 (19)	15 (27)
TOTAL FREQUENCY	183 (192)	66 (72)	126 (134)	375 (398)

In terms of marital status, the largest group were the married or living with a partner. The numbers indicated as 'divorced' and 'separated' help explain the living arrangements indicated above, specifically the numbers who were living as single people in a household. The other reason for this 'alone' living arrangement is indicated by the numbers who were widowed.

TABLE 3: MARITAL STATUS % N=567

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
MARRIED, LIVING WITH PARTNER/SPOUSE	69	62	69	68
DIVORCED	9	8	12	9
SEPARATED	1	4	3	2
SINGLE: NEVER MARRIED, NO PARTNER	12	16	10	12
WIDOW	8	7	4	8
OTHER	1	3	2	1
TOTAL %	100	100	100	100

1.4 Children

Slightly more than a quarter (26%) of those answering this survey did not have children. This is almost the same proportion as the earlier survey where 29% of respondents did not have children. The proportion of those with no children answering from Wellington was higher than either the numbers in Auckland or elsewhere in New Zealand. This might reflect age and career factors.

The largest group of respondents (55%) had either 2 or 3 children, with another 12% having just one. Again, this might reflect the stage of family formation and age of the parents, so these figures need to be read with some caution. Certainly, it appears that the Jewish community is likely to see modest numbers of children in families (ranging from 1 to 3), very like the two-child model that has become so dominant in New Zealand generally.

TABLE 4: NUMBER OF CHILDREN IN HOUSEHOLDS GEN19 % (GEN08 IN BRACKETS) N=567

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
0	24(30)	34 (30)	24 (21)	26 (29)
1	12 (9)	13 (14)	13 (16)	12 (12)
2	35 (32)	22 (28)	34 (40)	32 (33)
3	23 (26)	23 (21)	19 (18)	23 (21)
4	4 (2)	5 (5)	7 (2)	5 (3)
5	1 (-)	2 (2)	2 (2)	1 (1)
6+	1 (1)	1 (-)	1 (1)	1 (1)
TOTAL FREQUENCY	331	132	104	567

When asked ‘how are you raising your children’, 78% of respondents said they were raising them Jewish whilst 13% specified no religion. Those parents raising their children Jewish was higher in Auckland (86%) but lowest in the smaller centres (60%).

TABLE 5: HOW ARE YOU RAISING YOUR CHILDREN? % N = 417

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
JEWISH	86	70	60	78
NO RELIGION	9	18	20	13
A NON-JEWISH RELIGION	-	1	1	1
PREFER NOT TO SAY	5	1	9	3
TOTAL	253	87	77	417

1.5 Country of birth and residency

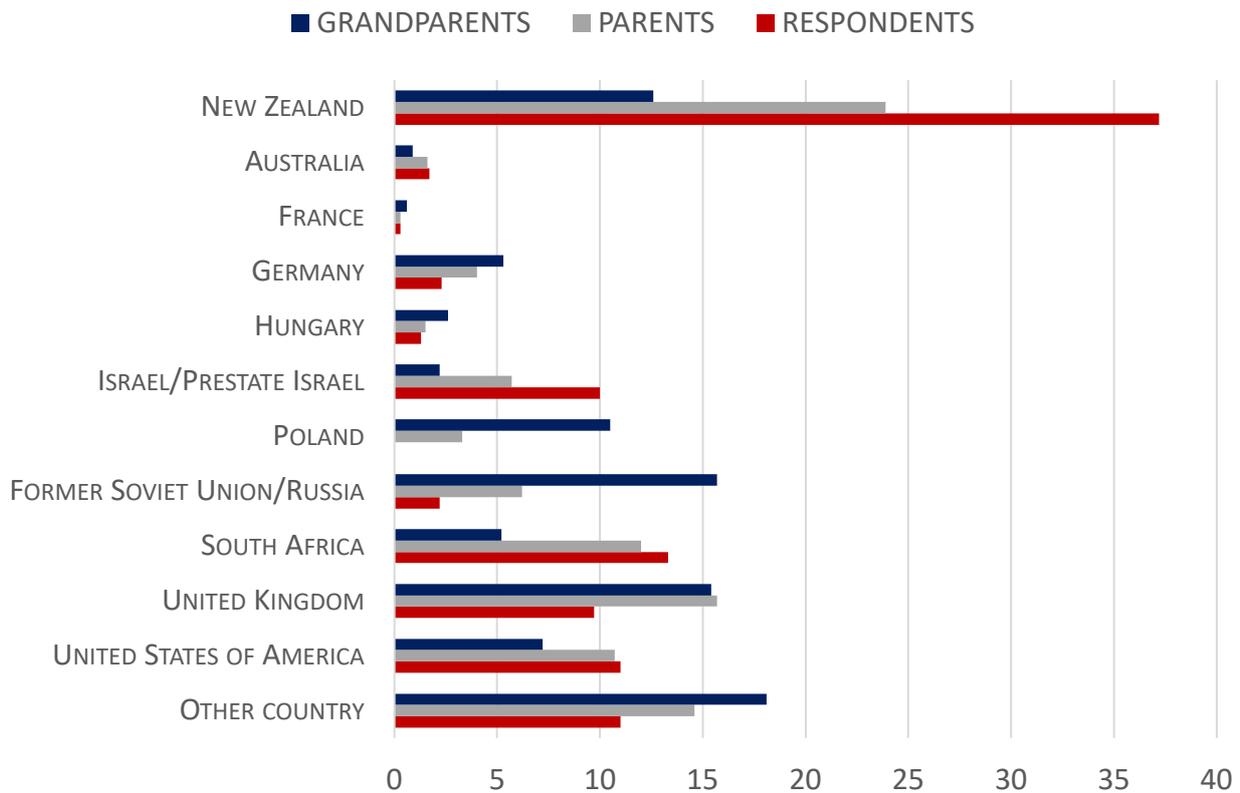
The three earlier surveys (Wellington 1983, Auckland 1996, Gen08) have indicated there is typically a step migration process occurring, with earlier generations (see Figure 4) born in Eastern Europe and the former Soviet Union (FSU), while ‘the silent ones’ (those born between the 1920s-1940s) are often born in the UK and then the post-war baby boomers and younger answering the survey having been increasingly born in New Zealand (13% for grandparents, 24% for the ‘silent ones’ and 37% for baby-boomers and later generations). What had changed down the generations was the growth in the numbers of first-generation born in New Zealand, and the same can be seen in the bar graph for the current survey.

TABLE 6: COUNTRY OF BIRTH GEN19 % (GEN08 RESULTS IN BRACKETS) N = 601

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
NEW ZEALAND	37 (39)	43 (52)	28 (24)	38 (37)
UNITED KINGDOM	10 (13)	10 (7)	10 (15)	10 (13)
FORMER SOVIET UNION	3 (2)	2 (3)	1 (2)	2 (2)
SOUTH AFRICA	16 (24)	12 (7)	7 (6)	14 (15)
ISRAEL	11 (7)	3 (7)	16 (10)	10 (9)
GERMANY	3	2	2	2
USA	7 (6)	15 (13)	18 (25)	11 (14)
AUSTRALIA	2 (2)	2 (2)	2 (2)	2 (2)
OTHER	11 (8)	11 (9)	16 (9)	11 (8)
TOTAL	100	100	100	100

This changes once the overseas born are considered. There are a growing number of respondents who had been born in South Africa, the USA and Israel. It reflects the pattern of Jewish migration to New Zealand in the wake of the reforms to immigration in 1986/87. The numbers migrating from South Africa increased significantly during the 1990s while migrants from Israel and the USA have also increased in number. There is less evidence of European-born migrants in the survey.

FIGURE 4: BIRTHPLACE OF RESPONDENTS, THEIR PARENTS, AND GRANDPARENTS %



This pattern of increasingly New Zealand-born, fewer migrants from Europe (including the UK) and more coming from South Africa, Israel and the USA, is very evident in the current survey with the largest group of respondents from New Zealand (37% compared to 35% in Gen08), with a slightly higher proportion in Wellington being New Zealand-born. The next most important birthplace was South Africa (13%, almost exactly the same proportion as those answering the Gen08 survey, 14%), USA (11%, which was slightly lower than in 2008 when it was 13%) and Israel (10% vs 8% in 2008). There is still evidence of more traditional migrant source countries with almost 10% born in the UK and a small but still important number coming from elsewhere in Europe.

If the same questions about origin are compared with the Gen17 survey of the Jewish community in Australia, then half the community’s migrants come from the same three countries as New Zealand: the FSU, South Africa and Israel, with the exception being that the USA is also important in the New Zealand context.

A different question concerning migration was asked in the survey: in which country did you live immediately before moving to New Zealand? This confirms the recent importance of South Africa (23%), Israel (22%) and the United States (18%) but now the UK (15%) grows in importance and Australia (5%) makes an appearance.

Compared to Gen08 data, the UK declines slightly in importance while the USA and Australia grow in significance. South Africa and Israel remain about the same in terms of either a birth country or the country lived in just prior to coming to New Zealand. There is evidence of ongoing step migration with either parents/grandparents living in Europe while migrants were born in or had moved to South Africa, Israel or the USA before moving to New Zealand.

TABLE 7: COUNTRY LIVED IN BEFORE NEW ZEALAND %

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
AUSTRALIA	6	1	5	5
UNITED KINGDOM	14	17	18	15
FORMER SOVIET UNION	2	4	-	1
SOUTH AFRICA	29	20	9	23
ISRAEL	22	13	28	22
GERMANY	4	4	2	4
USA	13	22	26	18
HUNGARY	-	4	-	1
OTHER	10	15	12	11

It was also interesting to see how long these immigrants had spent in the previous country. Over half (52%) of them had spent more than twenty years in their prior country and two-thirds (68%) had spent 10 years or more in the previous country. This suggests that many Jewish migrants have been long-term residents or citizens of origin countries before coming to New Zealand. But also interesting was that almost a quarter (22%) of those responding, and who were migrants to New Zealand, had spent less than 5 years in the previous country. That suggests a very short-term stay elsewhere before coming onto New Zealand, possibly as children.

TABLE 8: YEARS IN COUNTRY LIVED IN BEFORE NEW ZEALAND %

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
LESS THAN 12 MONTHS	3	3	6	4
1-2 YEARS	10	5	4	7
3-5 YEARS	10	15	9	11
5-10 YEARS	11	12	7	10
10-20 YEARS	16	13	21	16
20-30 YEARS	18	28	26	22
30+ YEARS	32	24	27	30

1.6 Difficulties experienced by migrants

The next questions concerned the experiences of Jewish migrants once they had arrived in New Zealand. The first question concerns the degree to which these migrants had experienced difficulties on arrival. As the table indicates, the most common response (71%) was that this question was not applicable while only 8% said that they had not experienced difficulties. Those that did experience difficulties to a 'great extent' (5%) or to 'some extent' (3%) were relatively minor.

TABLE 9: DIFFICULTIES EXPERIENCED ON ARRIVAL IN NEW ZEALAND %

	FREQUENCY	%
YES, TO A GREAT EXTENT	16	5
YES, TO SOME EXTENT	11	3
NO	72	22
NOT APPLICABLE	260	71
TOTAL	359	100

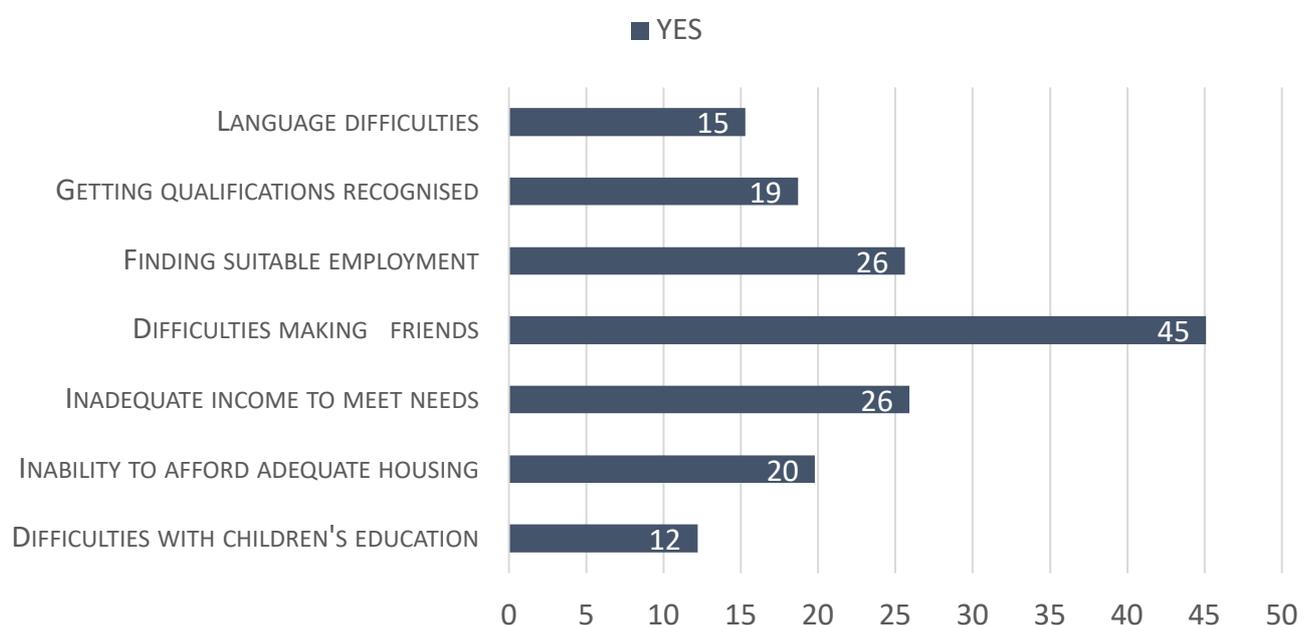
What follows (Figure 5) is an indication of the sort of difficulties that were experienced. There was a group of around 10-15% of those who had migrated to New Zealand who experienced 'some' or a 'lot of difficulty'. There is obviously a group who did experience post-arrival challenges once in New Zealand. It is not apparent whether this was related to specific origin countries but it is an issue that needs to be borne in mind in terms of achieving positive settlement outcomes.

The first issue that was of concern was obtaining employment, then recognition of overseas qualifications. In relation to 'finding suitable employment', the numbers of those having trouble increased. Those who had 'great difficulty' and 'to some extent' was 26%, being 9% of those for the former and 17% for the latter. For getting qualifications recognised, some (5%) had a lot of difficulty while others had some difficulty (13%).

The 'no' difficulty and 'not applicable' categories accounted for about three-quarters of those responding. Clearly, the issue of the local recognition of qualifications applied to a small minority and possibly reflected the origin country and where they had obtained these qualifications. Getting a job was more of a challenge and getting employment, or employment-related advice, or local experience which is typically highly valued by New Zealand employers, were all challenges.

Other questions concerned whether there were language issues on arrival. Here the answer was that 4% had significant difficulties while another 12% experienced some difficulties. Again, most did not have any difficulties, or the question was not applicable to their circumstances. The other question which related to post-arrival experiences concerned whether these migrants experienced difficulties with their children’s education (if they had children). Those who answered to a ‘great extent’ (4%) or ‘to some extent’ (9%) constituted about 12% of those responding to this question – and who had children.

FIGURE 5: EXPERIENCE OF DIFFICULTIES ON ARRIVAL IN NEW ZEALAND % N ~ 300



The Australian Gen17 results showed that most the Jewish community’s immigrant population in Australia come from the Former Soviet Union (FSU), South Africa, and Israel. Of those arriving since 1980, more than half indicated they came to Australia for family reasons, such as joining a partner. Immigrants from the FSU have experienced the most challenging settlement issues, including difficulties with language (72%), inadequate income (48%) as well as difficulty making friends in the community. This too was also the case for two out of five (38%) Israeli immigrants. Nevertheless, most (91%) FSU immigrants indicated that they were more satisfied with their life in Australia than in their former homeland, as were most South African (80%) and Israeli (69%) immigrants.

1.7 Political Affiliation

Of those who responded to the question on political affiliation, 43% identified with left (liberal) political positions whilst 27% identified with right (conservative) politics. There were regional differences though. For Auckland respondents, right-wing (conservative) leanings equalled left with the centre being more dominant, whereas for the remainder of the country, affiliations with liberal/left politics were dominant.

FIGURE 6: POLITICAL AFFILIATION NEW ZEALAND %.

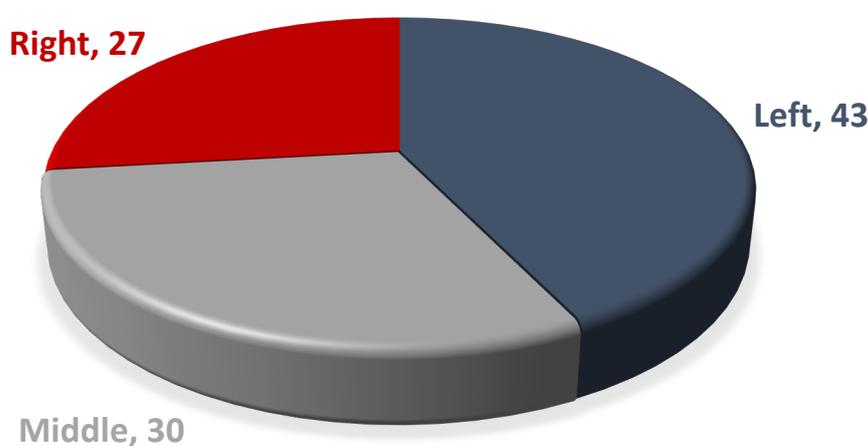
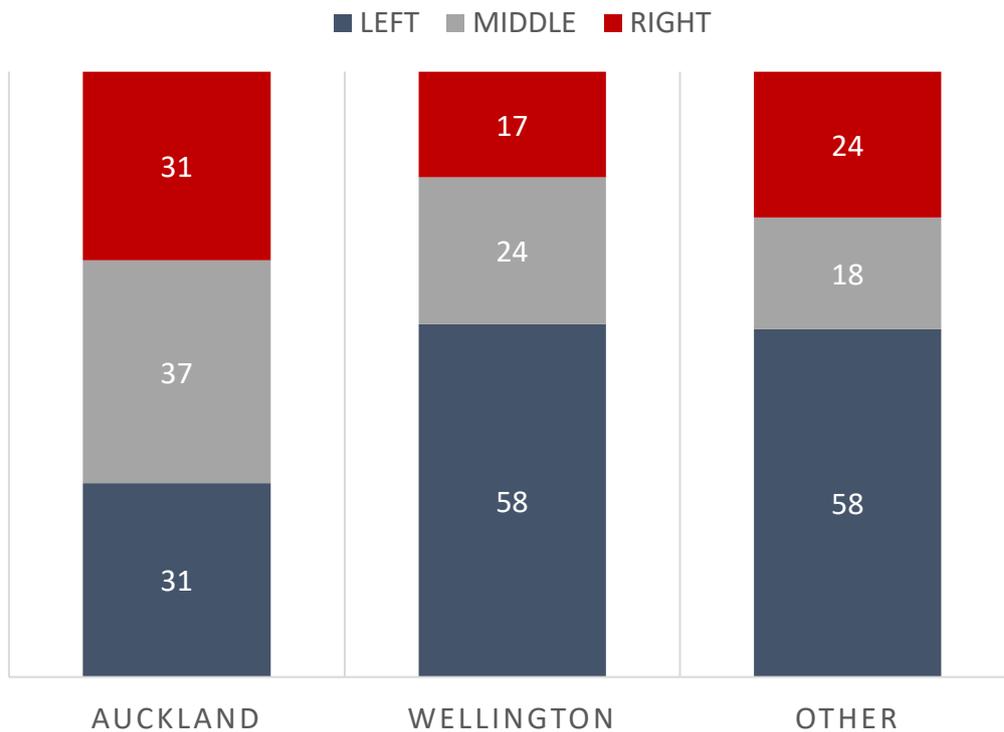


TABLE 10: POLITICAL AFFILIATION OF RESPONDENTS % N = 455

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
LIBERAL/LEFT	19	35	35	26
TENDING TO LIBERAL/TEND TO LEFT	10	22	19	14
MODERATE/MIDDLE OF THE ROAD	35	23	16	28
TENDING TO RIGHT	18	8	19	26
RIGHT	10	8	5	9
DON'T KNOW	3	8	1	2
PREFER NOT TO SAY	5	4	5	5
TOTAL	268	107	80	455

FIGURE 7: POLITICAL AFFILIATION OF THOSE SURVEYED BY LOCATION %

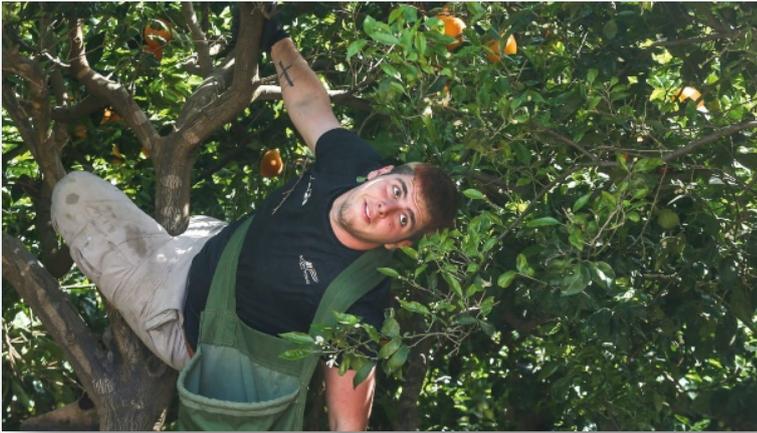


1.8 Conclusions

Two-thirds those responding to this survey had 1, 2 or 3 children which reflects the normal pattern of other New Zealanders; however, the age distribution was significantly elderly compared with the general population. This mirrors the results from early surveys.

The step migration process with generations born in Eastern Europe and the FSU, then with the next generation being born in the UK, followed by those born in New Zealand is still apparent. But there is a significant change with those born in South Africa, Israel and the USA being important birthplaces of respondents in the current survey – reflecting immigration patterns since the 1990s. The FSU has become less important as an origin country. A quarter of those that arrived as migrants faced challenges, especially in making friends.

In terms of political affiliation, the majority were left leaning, except those in Auckland where right-wing political affiliation was dominant.



2. EMPLOYMENT AND FINANCIAL CIRCUMSTANCES

This section discusses the employment of the respondents and their financial circumstances, including any challenges.

2.1 Employment

In terms of employment status, the two largest categories are 'employed full-time' (35%) and 'retired' (22%) with 'self-employed full-time' (13%) providing the next most significant category. The 'employed full-time' category (including self-employed) was slightly higher in this survey compared to 2008 (48% vs 42% in Gen08) while the retired category was a lot higher (22% vs 15%). Only 2% were unemployed.

TABLE 11: EMPLOYMENT STATUS GEN19 % (GEN08 IN BRACKETS) N = 455

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
EMPLOYED FULL-TIME	35 (45)	39 (40)	30 (40)	35 (42)
EMPLOYED PART-TIME	7 (16)	14 (15)	11 (10)	9 (14)
EMPLOYED ON CASUAL HOURS	2 (2)	1 (6)	- (5)	1 (4)
SELF-EMPLOYED FULL-TIME	15	8	14	13
SELF-EMPLOYED PART-TIME	9	7	4	7
UNEMPLOYED AND JOB SEEKING	2 (6)	- (8)	1 (-)	1 (5)
UNEMPLOYED	- (1)	1 (-)	3 (-)	1 (1)
AT HOME	3	3	1	3
STUDENT – EMPLOYED	2	3	1	3
STUDENT – NOT EMPLOYED	2 (7)	3 (7)	3 (12)	2 (9)
RETIRED	23 (13)	20 (15)	27 (17)	23 (15)
UNABLE TO WORK – DISABILITY/SICK	- (-)	1 (1)	- (-)	2 (1)

2.2 Financial Circumstances

Over 80% of Jewish respondents throughout New Zealand reported living comfortably or better. This was a small increase on the 2008 survey. Compared with the general population, where 13% (2018) are considered affluent, the Jewish population (according to this survey) has relatively high numbers who would be considered affluent. Those in the smaller centres were the highest. Those ‘just getting along’ represent only 13% of the sample, a slight decrease on 2008.

TABLE 12: STANDARD OF LIVING GEN19 % (GEN08 IN BRACKETS)

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
PROSPEROUS	5 (4)	7 (3)	4 (4)	5 (3)
LIVING COMFORTABLY	78 (75)	77 (70)	82 (83)	79 (80)
JUST GETTING ALONG	12 (21)	15 (17)	11 (13)	13 (17)
PREFER NOT TO SAY	5	1	3	3
N	268	107	80	455

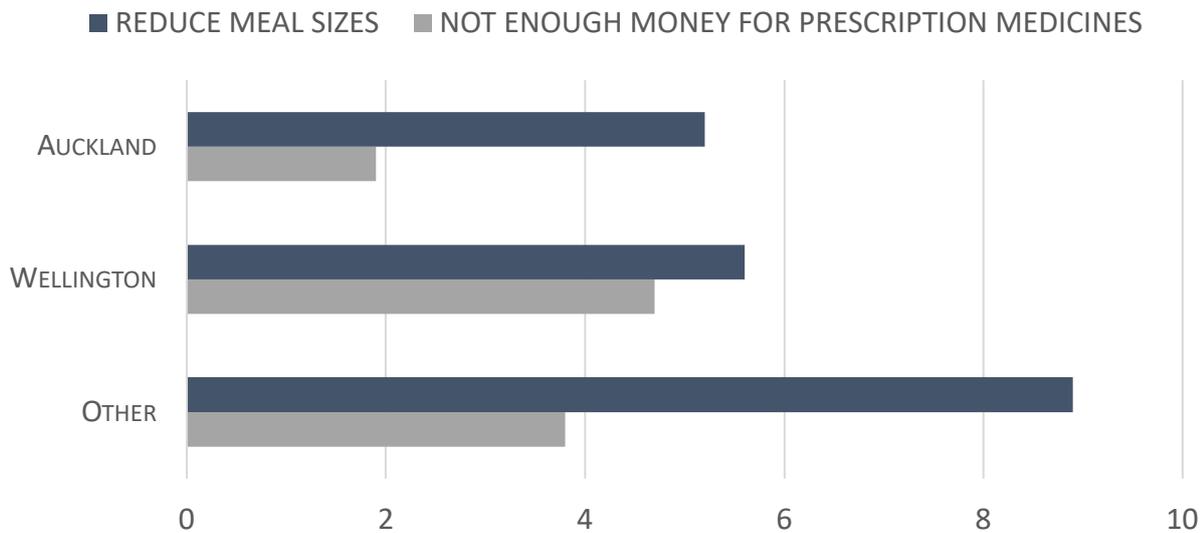
About 60% were able cover household expenses ‘without difficulty’, while 29% answered that they ‘almost cover[ed] expenses’, and a small but significant 5% (a twentieth) not able to fund these expenses. This compared to 70% of the general population who say that their incomes are not keeping up with the cost of living (2019) and about half say that they do not have enough to pay household expenses.

For those financially constrained, 5% in Auckland and Wellington and 9% in the smaller centres had to reduce meal sizes. Very few could not afford prescriptions but in New Zealand, medication is cheap compared with Australia, costing \$5 per item, and then no cost after 20 scripts.

TABLE 13: STANDARD OF LIVING % N = 455

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
WITHOUT DIFFICULTY	59	60	62	60
ALMOST COVERING EXPENSES	28	31	30	29
NOT COVERING EXPENSES	5	3	5	5
PREFER NOT TO SAY	8	6	3	6
TOTAL	268	107	80	455

FIGURE 8: FINANCIAL CONSTRAINTS ON MEALS AND PRESCRIPTIONS – CITIES/REGIONS % N= 455



House ownership was high: 70% over the country, with 40% to 50% mortgage free. The New Zealand average is 59.3%, with 25.4% owning their own house and mortgage-free (2018). Between 15% and 20% of those responding rented.

TABLE 14: OWNERSHIP OF HOME % N = 455

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
OWNED OUTRIGHT	38	43	53	41
OWNED WITH MORTGAGE	32	27	25	30
PURCHASED UNDER RENT/BUY	-	2	1	1
RENTED	21	17	14	19
OCCUPIED RENT FREE	2	3	-	2
OTHER	4	6	3	4
PREFER NOT TO SAY	3	2	4	3
TOTAL	268	107	80	455

2.3 Conclusions

About a third were employed full-time and a quarter retired. A large proportion (80%) of those surveyed indicated that they were living comfortably with 13% just getting along (which was a 4% decrease on the Gen08 survey). Compared with the Gen08 statistics, poverty levels have decreased amongst New Zealand Jewry in the last decade.



3. EDUCATION

The survey sought information about the levels of education of the New Zealand Jewish community and, following that, some of the perceived needs of that community, especially in relation to Jewish education. The educational profile of the community and its needs was considered an important area to be covered as part of this survey.

One characteristic of the New Zealand Jewish community is the proportion who are tertiary-qualified. This might be exaggerated by the fact that the more highly educated are likely to answer surveys anyway. However, the high numbers who are tertiary-qualified is reflected in the responses to the current survey with two-thirds (67%) who had a bachelor's degree or higher, with 11% having a doctoral degree. The overall percentage with a tertiary degree is the same as the proportion in the 2008 survey (when it was 67%) although those doctoral-qualified has increased within this category. It is interesting to note that this last category increases outside of Wellington and Auckland, possibly indicating that respondents were involved in the tertiary education or R&D sectors in places such as Dunedin, Christchurch, Palmerston North and Hamilton.

TABLE 15: HIGHEST LEVEL OF EDUCATION GEN19 % (GEN08 IN BRACKETS) N = 455

EDUCATIONAL QUALIFICATIONS	AUSTRALIA	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
NONE		1	1	-	1
UP TO SCHOOL CERTIFICATE/NCEA	(3)	1 (1)	3 (4)	- (-)	2 (1)
COMPLETED HIGH SCHOOL	(14)	8 (8)	8 (10)	4 (3)	7 (7)
BACHELORS DEGREE	(30)	37 (27)	37 (33)	30 (48)	35 (33)
MASTERS DEGREE	(20)	21 (18)	20 (27)	18 (21)	20 (27)
PH D DEGREE	(2)	11 (5)	9 (4)	15 (9)	11 (6)
TRADE OR APPRENTICESHIP	(5)	5 (2)	6 (1)	9 (3)	6 (2)
DIPLOMA	(12)	10 (5)	10 (6)	14 (5)	11 (5)
SOMETHING ELSE		8	7	10	8

In the 1996 survey of the Auckland Jewish community, of those that had completed tertiary qualifications, 58% had university degrees. These figures compared with 23% for the survey of the Jewish community in Wellington in 1983. Over the thirty-six years that have elapsed since the first survey, the emphasis on tertiary qualifications has increased.

3.1 Formal Jewish education

Within New Zealand, the main benefits of the Jewish day school system were perceived to be overwhelmingly to enhance Jewish identity (81%), then encouragement of Jewish friendship (63%) and a knowledge of Hebrew (59%). Disadvantages were seen in the separation of Jewish pupils from other New Zealanders (42%) and the lack of sports or other extracurricular activities (28%).

Only 14% (compared to 11% in the Gen08 survey) in Auckland and 11% (15%) in Wellington had some years of Jewish day school education, with the New Zealand total being 9% (9%). This compares with 32% (33%) in Australia.

New Zealand has now only one Jewish day school for primary education in Auckland; the other in Wellington closed in 2012. The opportunities are very limited and in 2011, Kadimah College in Auckland had been integrated into the free state system, thus any costs were not a concern for 64% of those surveyed. Other forms of Jewish education

include part-time, participating in Jewish Sunday School or, more informally, with the education provided by Jewish youth groups.

3.2 Informal Jewish Education

Jewish Sunday School education is offered in Auckland and Wellington. The trend noted in earlier surveys continued, with a large increase in those who did not attend, jumping from 17% in 1996 to 68% in this survey (Auckland 59%, Wellington 60%), possibly because of the age of respondents. Of those that did attend, attending for more than 5 years was the norm. The continued trend to non-attendance is of concern. In Australia, 67% attended Jewish Sunday School education to Bat/Bar Mitzvah level

TABLE 16: JEWISH SUNDAY SCHOOL EDUCATION GEN19 % (GEN08 IN BRACKETS) N = 235

NUMBER OF YEARS	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL	AUCKLAND 1996	WELLINGTON 1983
UP TO 1	2 (2)	3 (7)	3 (2)	2 (3)	6	
1-2	3 (11)	3 (4)	3 (5)	4 (5)	8	12
3-5	14 (19)	13 (7)	7 (9)	12 (13)	27	35
MORE THAN 5	23 (32)	22 (22)	19 (22)	22 (31)	42	36
DID NOT ATTEND	58 (38)	59 (44)	68 (62)	68 (48)	17	17

3.2 Informal community Jewish education

The youth groups in New Zealand (B'nei Akiva and Habonim Dror) are one important source in providing informal Jewish education, as well as Jewish identity. However, this is only an option for residents of Auckland and Wellington. Forty percent of those aged 10 and under spent at least 3 years participating in youth groups, and for Auckland and Wellington, these percentages were 44% and 41% respectively. This compares with a New Zealand percentage of 46% in 2008. These youth groups continue to provide a critical source of education and Jewish identity in the New Zealand setting.

TABLE 17: ATTENDANCE OF JEWISH YOUTH GROUPS GEN19 % (GEN08 IN BRACKETS) N = 269

NO. OF YEARS	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
UP TO 1	1 (6)	2 (13)	- (2)	1 (6)
1-2	5 (4)	3 (4)	3 (2)	4 (4)
3-5	21 (23)	17 (16)	11 (8)	19 (17)
MORE THAN 5	22 (33)	24 (31)	16 (24)	22 (29)
DID NOT ATTEND	51 (35)	54 (37)	70 (64)	54 (45)

Outside of these youth movements, 73% did not undertake either full or part-time Jewish adult education, with only about a quarter having attended Jewish courses.

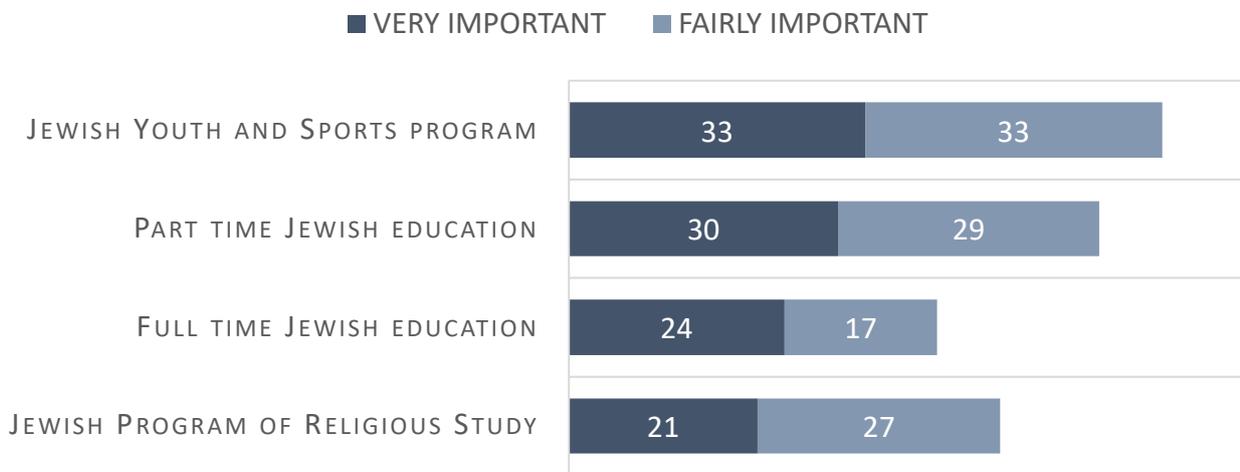
3.3 Importance of Jewish education

Given that Jewish Day School education exists only in Auckland now, it was not surprising that about 50% in Auckland regarded Jewish Day School education as important, compared with 32% in Wellington and 22% in other parts of New Zealand. However, part-time Jewish education, with participation being about 60% nationwide, was of more importance (Auckland 63%, Wellington, 65% and other centres, 39%). The move to virtual education post COVID-19 provides an opportunity to spread Jewish Sunday School education to centres outside of Auckland and Wellington.

3.4 Priority of children's Jewish education

To glean attitudes towards Jewish education, respondents were presented with four preferences, randomised so that each respondent saw the questions in a different order. They were asked to indicate the importance or unimportance of their responses in terms of 'your own sense of Jewish identity'. Each statement provided six response options, 'very important', 'fairly important', 'fairly unimportant', 'very unimportant', 'don't know', and 'prefer not to say'. The following discussion focuses on the strongest level of positive response (i.e. 'very important'), providing insight into the extent of differentiation with regard to the views held within the Jewish community.

FIGURE 9: ATTITUDES TOWARDS JEWISH EDUCATION FOR CHILDREN % (FREQUENCY GIVEN AT END OF BARS)



Nationwide, both Jewish youth and sports programs and part-time Jewish education were regarded as the most important for over 25% of respondents, with full-time Jewish education and programs of religious study important for less than 25%. The different attitudes between Auckland and Wellington respondents reflected the absence of a Jewish Day school in Wellington. For both centres, Jewish youth and sports programs ranked over 30% in importance. However, in Wellington, part-time Jewish education ranked the highest whereas for Auckland, it was youth and sports programs. The next highest ranked option in Auckland was full-time Jewish education. In Wellington, full-time education was ranked at the bottom.

FIGURE 10: ATTITUDES TOWARDS JEWISH EDUCATION FOR CHILDREN RANKED AS VERY IMPORTANT %

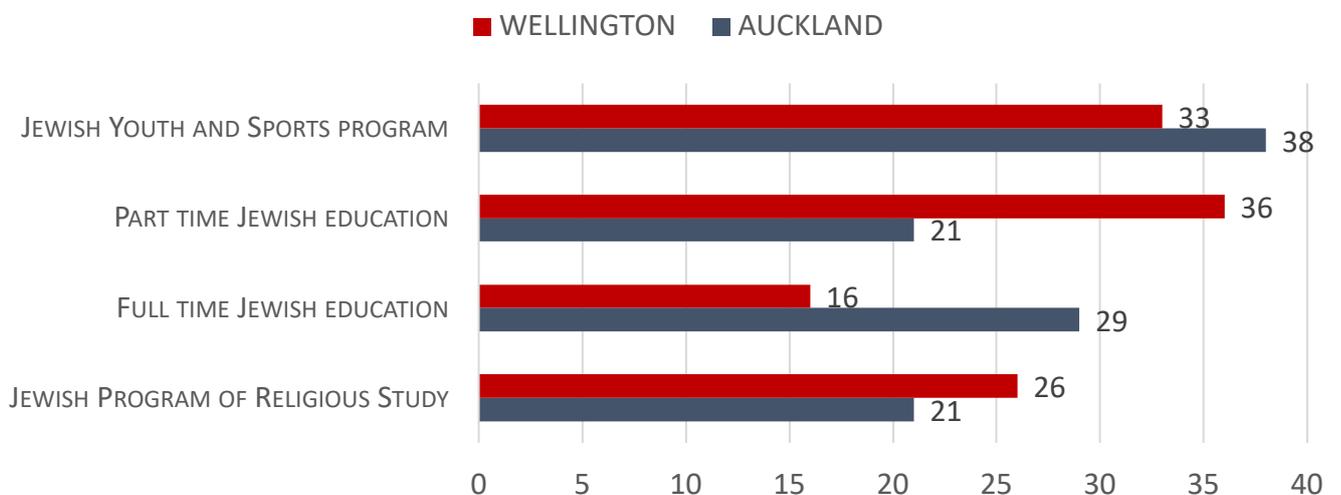
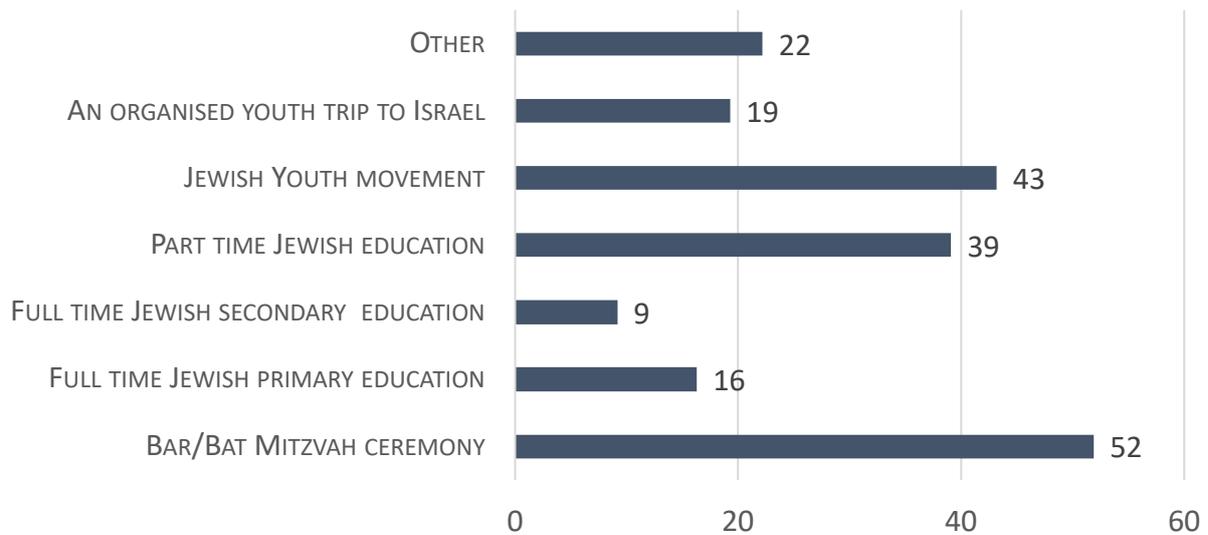


FIGURE 11: PRIORITY FOR CHILDREN’S EDUCATION %



3.5 HEBREW USAGE AND SKILLS

In terms of the ability to read printed Hebrew script and converse in modern Hebrew, about half could read printed Hebrew in Auckland while it was over 60% in Wellington, and 49% for New Zealand as a whole. About 15% could converse and understand Hebrew. For the latter, there was a degree of regional variation with 15% in Auckland, 6% in Wellington and 27% in other centres. Compared with the Gen08 survey, there was an increase in those that could read, a decrease in those who could speak Hebrew and an increase in those that understood Hebrew. The number that could speak Yiddish continued to be extremely low. The reading of printed Hebrew was the dominant skill, as it was in 2008, as well as in the Auckland survey carried out in 1996.

The results indicate that for some in the New Zealand community, Hebrew continues to be important to community identity and practice. A significant number indicated that they can, and do, use Hebrew.

TABLE 18: HEBREW USE GEN19 % (GEN08 IN BRACKETS) N = 563

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
READ HEBREW	48 (45)	61 (47)	25 (32)	49 (41)
SPEAK HEBREW	14 (23)	14 (27)	16 (26)	15 (26)
UNDERSTAND HEBREW	16 (10)	6 (6)	27 (12)	15 (10)
SPEAK YIDDISH	5 (2)	2 (1)	3 (-)	4 (2)

NB: Please note that respondents could give multiple answers

3.6 Conclusions

High numbers are tertiary-qualified with two-thirds having a bachelor's degree or higher, and 11% holding a doctoral degree. As Jewish day school education is only available in Auckland, the primary means of Jewish education occurs in the Sunday School environment where children are educated up to the Bar/Bat Mitzvah level. Youth groups were also perceived as an important place for education, particularly of Jewish culture. Both youth groups and Sunday School education were very important for children, as well as training up to Bar/Bat Mitzvah. The majority could read Hebrew but not necessarily understand the language.

The percentages in New Zealand who had participated in some type of formal Jewish education were lower than in the earlier surveys - and it is not clear why. It could reflect an ongoing trend that has seen a higher proportion of Jews born and growing up in New Zealand. (New Zealand has very high levels of secularization – in the 2006 census, 33% of people specified 'no religion' and this figure increases to 45% if those who 'objected to stating' or 'not stated' is included). Participation has lowered with only about a third involved in formal Jewish education of 5 years or more, compared with at least half in Auckland in 1996. This was lower than in Wellington in 1983. Access to formal Jewish education is more difficult outside Auckland and Wellington and this is reflected in the lower numbers involved.

The earlier surveys showed that two-thirds of the Auckland community in 1996, and Wellington in 1983, have had, or will have, a Bar or Bat Mitzvah. The Gen08 statistics did not differ greatly for Auckland (70%), Wellington (62%) or New Zealand (61%). This indicates that a considerable number had this as part of their education, confirming that the Bar/Bat Mitzvah as being central for educational and other reasons. The proportion is like that in Australia where 65% had a Bar or Bat Mitzvah.



4. JEWISH OBSERVANCE OF CUSTOMS AND RELIGION

Several questions examined the observance of Jewish customs along with issues of practice and identity. Jewish identity is of particularly interest, especially in the context of a secular society with a Christian heritage and the current levels of secularisation. The observance of customs and religious observance was rated by respondents, especially in terms of how they observed various laws and practices.

4.1 Jewish religious identity

Of those currently surveyed, 86% (84%) were Jewish by birth and 11% (14%) had converted (Gen08 figures in brackets). In New Zealand, 35% considered themselves as Orthodox or Traditional, whilst 34% categorised themselves as Conservative/Reform. This compares with 40% and 44% respectively in Gen08 statistics. Orthodox congregations only exist in Auckland, Wellington and Christchurch. This is lower than in Australia where 48% were Orthodox or Traditional combined, although this was a decrease on Gen08 data (60%). Those that regarded themselves as secular Jews in New Zealand had increased to 29% (17% in both Gen08 and Auckland 1996), a significant increase.

TABLE 19: IDENTITY %

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
JEWISH BY BIRTH	88	84	82	86
JEWISH BY CONVERSION	10	14	11	11
JEWISH BY CHOICE	2	2	6	3
NOT JEWISH	-	-	1	-
TOTAL	331	132	104	56

The higher proportions in Australia that were Orthodox/Traditional reflect the larger communities and the infrastructure that is available to support the Orthodox tradition. However, in both countries, considerable numbers are secular indicating that they regard their identity as being defined by non-religious factors. About 85% were Jewish by birth and 10% Jewish by conversion. This did not vary with location.

4.2 Religious affiliation

Respondents were asked to rate their present feelings in terms of religious observance, and this was compared with the home that they grew up in. In New Zealand, only Orthodox and Progressive affiliation is available hence 'traditional' has been grouped with Orthodox and 'conservative' with Progressive in Table 21. Wellington and Auckland had higher percentages, Orthodox being 42% and 32% respectively. The highest percentages of Progressive were Wellington (37%) and in the smaller centres (34%) which have mainly Progressive congregations available for membership. Auckland was at 32%. Compared with Gen08, the percentage who indicated that they were either Orthodox or secular was steady, whilst there has been a small decline in those that identify as Progressive. Throughout New Zealand, there had been an 11% increase in those identifying as secular.

There has been a decline in Orthodox affiliation in the home that respondents grew up in, with a comparable increase in Progressive. Those that identify as secular remains the same. This indicates that the offering of Progressive options attracts those from the Orthodox community in Wellington, and where only the Progressive form of Jewish religious affiliation is available, such as in Dunedin.

TABLE 20: RELIGIOUS AFFILIATION AT BIRTH GEN19 % (GEN08 RESULTS IN BRACKETS) N = 550

	AUSTRALIA	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
ORTHODOX	18 (25)	25 (30)	15 (16)	11 (7)	20 (20)
TRADITIONAL	30 (36)	22 (20)	18 (21)	7 (19)	20 (20)
CONSERVATIVE/ PROGRESSIVE	14 (14)	29 (38)	38 (39)	34 (50)	30 (34)
SECULAR	21 (21)	27 (12)	24 (17)	42 (25)	29 (17)
OTHER		3	5	6	1

TABLE 21: RELIGIOUS AFFILIATION GEN19 % (GEN08 IN BRACKETS) N=550

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
PRESENT				
ORTHODOX/TRADITIONAL	50(51)	41(37)	23 (25)	36(40)
CONSERVATIVE/PROGRESSIVE	32(38)	45(46)	45(50)	36(43)
SECULAR	18 (12)	14(17)	32 (25)	18(17)
HOME GREW UP IN				
ORTHODOX/TRADITIONAL	49(50)	46(46)	31 (44)	51(43)
CONSERVATIVE/PROGRESSIVE	28(22)	37(23)	33(25)	32(23)
SECULAR	13(28)	17(31)	26(43)	17(34)

Respondents were asked whether their religiosity had increased in the five years to 2019. Compared with the Gen08 results, there had been a 17% increase in religiosity. Just under a half remained the same and about a fifth indicated that they were less religious. There was a large increase in those that had become less religious in all centres by 15% to 20%.

TABLE 22: INCREASE IN RELIGIOSITY IN LAST FIVE YEARS % (GEN08 IN BRACKETS) N=545

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
MORE RELIGIOUS	15 (33)	25 (34)	15 (29)	17 (32)
ABOUT THE SAME	50 (51)	40 (47)	40 (45)	46 (49)
LESS RELIGIOUS	20 (15)	15 (16)	19 (17)	19 (16)
MUCH LESS RELIGIOUS	15 (2)	20 (3)	26 (9)	18 (4)

Synagogue membership was highest in Wellington, with three-quarters of respondents indicating membership. Auckland was lower at 60% and the smaller centres just below half. Not surprisingly, 39% of those in smaller centres did not have any membership of a synagogue, compared to about a quarter in Auckland. Wellington was the lowest with just over a tenth.

TABLE 23: SYNAGOGUE MEMBERSHIP % N = 549

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
PAID MEMBERSHIP	61	75	48	61
TEMPORARY OR HONORARY	5	2	6	5
NOT A MEMBER BUT ATTEND SERVICES	7	11	7	8
NO	27	12	39	25
TOTAL	322	131	96	549

4.3 Synagogue attendance

Eighteen percent attend Synagogue once a month in New Zealand and 42% attended a few times a year, notably on High Holy Days and special occasions. This category of attendance was highest outside of Auckland and Wellington as synagogue services are only arranged on special occasions.

There was an increase in those respondents who never attended synagogue in Auckland, Wellington, and New Zealand over the various surveys, with a decrease in Auckland and other centres among those attending a few times a year. Regular attendance increased in Wellington and Auckland compared with 1996. There has been an increasing trend to more regular synagogue attendance between 1983 and 2019.

TABLE 24: SYNAGOGUE ATTENDANCE % GEN19 (GEN08 IN BRACKETS) N=540

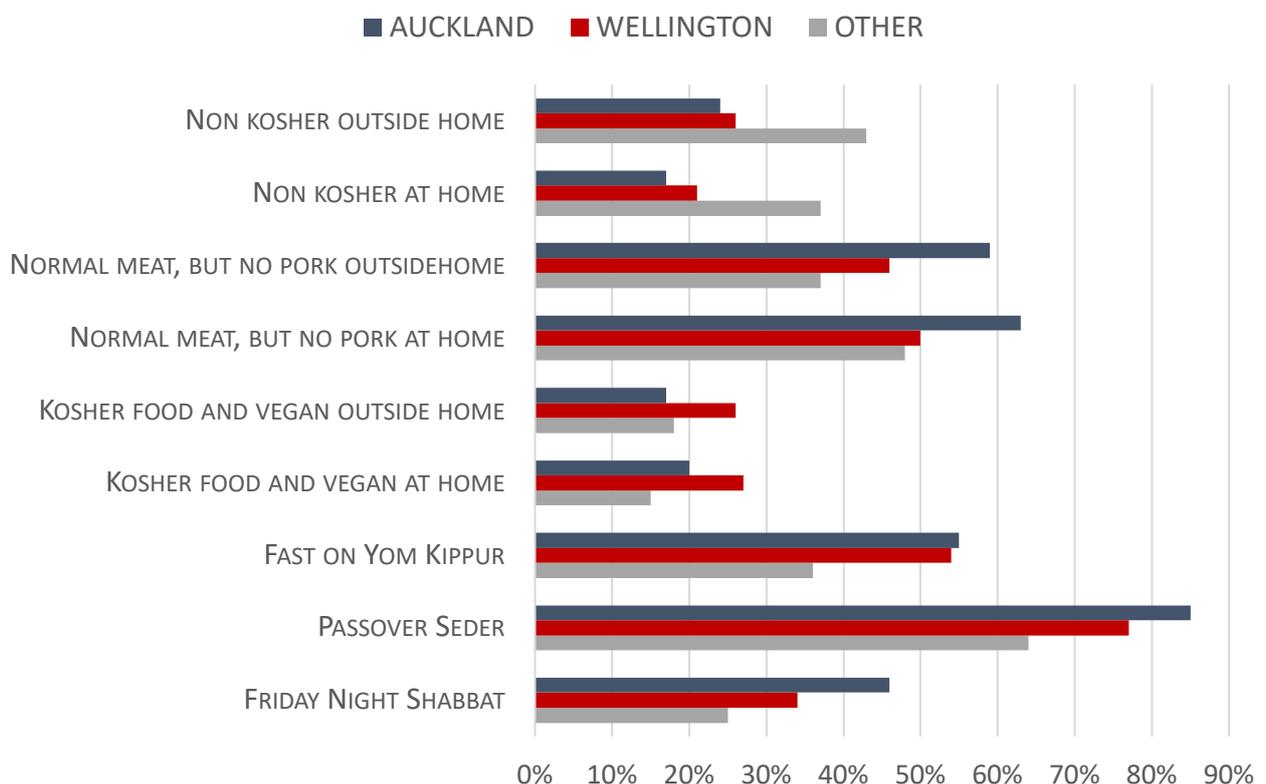
	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL	AUCKLAND 1996	WELLINGTON 1983
NEVER	20 (7)	15 (16)	36 (14)	21 (11)	12	10
A FEW TIMES A YEAR	42 (44)	38 (34)	49 (52)	43 (45)	48	0
ONCE A MONTH	21 (29)	17 (31)	10 (24)	18 (28)	23	24
ONCE A WEEK OR MORE	17 (19)	30 (9)	5 (11)	18 (16)	9	10

4.4 Religious observance

There were questions on three general areas of observance: kashrut, shabbat and festivals. The percentages are calculated out of the total ‘Yes’ and ‘No’ responses and are compared with the Auckland (1996) and Wellington (1983) surveys (see Figure 12). Kosher food is not easily available throughout New Zealand, with two shops, one in Auckland and the other in Wellington, with a limited range of stock. There are no kosher restaurants. Therefore, in relation to dietary laws, observance is difficult. The most practiced observance was not eating pork products, both at home and outside the home. Kashrut was observed by about 20% of those surveyed. This was highest in Auckland (over 60%). For Kashrut observance, the most practiced observance was that of keeping some dietary laws. Over 70% did so in Auckland and about half in Wellington and the smaller centres, with the New Zealand overall figure at 61%.

Passover Seders were the most observed festival at close to 80% and fasting on Yom Kippur was practiced by about half of those responding – remarkably like the Australian Gen17 results for Melbourne and Sydney, 82% and 43% respectively. Forty percent of respondents held a Friday night shabbat. Festival observance was higher in Auckland than elsewhere.

FIGURE 12: OBSERVANCE OF DIETARY LAWS AND FESTIVALS IN AUCKLAND, WELLINGTON AND ELSEWHERE % N=540



4.5 Attendance at Jewish events

Attendance at Jewish social events were extremely popular in Auckland and Wellington, with at least three events or more attended by 45% to 48%, compared with zero events by 20% to 28% of respondents. This compares with about half attending no social event and a quarter present at three or more.

TABLE 25: NUMBER OF JEWISH SOCIAL EVENTS ATTENDED IN LAST 12 MONTHS % N = 502

NUMBER OF EVENTS	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
0	29	20	50	30
1	12	15	13	13
2	10	12	8	10
3	12	8	6	10
4	4	7	6	5
5 OR MORE	29	33	13	28
DON'T KNOW	4	5	4	4
TOTAL (N)	294	123	85	502

Fundraising events were not that important with between 50% to 80% not attending any. Only about a tenth of respondents participated in 3 or more fundraisers in Auckland and Wellington, and none in other parts of the country.

TABLE 26: NUMBER OF JEWISH FUNDRAISING EVENTS ATTENDED IN LAST 12 MONTHS %

NUMBER OF EVENTS	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
0	55	47	83	57
1	18	20	13	18
2	11	17	2	11
3	4	4	-	3
4	2	2	-	2
5 OR MORE	6	5	-	5
DON'T KNOW	4	5	2	4
TOTAL (N)	283	115	83	481

Jewish educational events were popular in Auckland and Wellington as 35% to 40% participated in three or more. Elsewhere, it was much lower at 16%. Attendance at no educational events was lower than elsewhere in New Zealand with 36% of those from Auckland and 24% from Wellington indicating as much. This compares with about half not participating in any for other areas of New Zealand.

TABLE 27: NUMBER OF JEWISH EDUCATIONAL EVENTS ATTENDED IN LAST 12 MONTHS % N = 505

NUMBER OF EVENTS	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
0	36	24	51	35
1	16	15	20	16
2	12	14	12	12
3	10	9	8	10
4	4	4	2	4
5 OR MORE	20	28	6	20
DON'T KNOW	2	6	1	3
TOTAL	294	122	89	505

Entertainment and cultural event attendance by respondents were generally low. In Auckland, Wellington, and other areas, the percentages for no attendance were 40%, 23% and 56% respectively for each location. Finally, about a quarter attended one or two other Jewish events, with 30% to 50% attending none.

TABLE 28: NUMBER OF JEWISH ENTERTAINMENT /CULTURAL EVENTS ATTENDED IN LAST 12 MONTHS % N = 492

NUMBER OF EVENTS	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
0	41	23	55	38
1	18	20	20	19
2	14	25	7	16
3	12	9	5	10
4	3	3	2	3
5 OR MORE	9	14	6	10
DON'T KNOW	3	6	5	4
TOTAL	286	118	88	492

TABLE 29: NUMBER OF OTHER JEWISH EVENTS ATTENDED IN LAST 12 MONTHS % N = 479

NUMBER OF EVENTS	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
0	39	29	52	38
1	16	12	14	15
2	11	14	13	12
3	6	9	5	6
4	3	1	2	3
5 OR MORE	15	25	8	16
DON'T KNOW	10	10	6	10
TOTAL	278	115	86	479

4.6 Conclusions

An overwhelming majority of respondents (>85%) were Jewish by birth and about 10% by conversion.

Orthodox or Traditional religious affiliation had decreased across the country with a significant growth in those identifying as secular. Progressive affiliation was steady. The decrease in Orthodox/Traditional affiliation was apparent when compared with the home grown up in and there was an increase in Progressive and secular responses.

Synagogue membership was highest in Wellington, and lowest in the smaller centres because of access to synagogues, which only occur occasionally in Christchurch and Dunedin, with the majority attending a few times a year such as festivals and Jewish holiday observance. This was echoed in festival adherence with Pesach Seders very high. The following of Kashrut was variable, especially in relation to the consumption of pork. These results indicate that the majority of those surveyed in New Zealand identify strongly through ethnic or religious affiliation, as indicated by Pesach observance, the family festival of the year.

Wellington had the highest attendance of Jewish events, other than religious. Auckland was surprisingly low. In the smaller centres, there was no attendance of such events as these were not available.



5. ISRAEL CONNECTIVENESS

Support for Israel and Zionism were raised in several questions. Involvement was examined at two levels: participation in local issues, and then Israeli issues; and actual concern – and linkages – with Israel.

5.1 Information on Israel

Of the respondents, 35% kept themselves informed on current events in Israel, and 35% kept themselves ‘reasonably’ informed. A quarter remained abreast of Israeli events to a degree (‘little’). Overall, a large number, 70%, kept up with current events in Israel – even in the smaller communities.

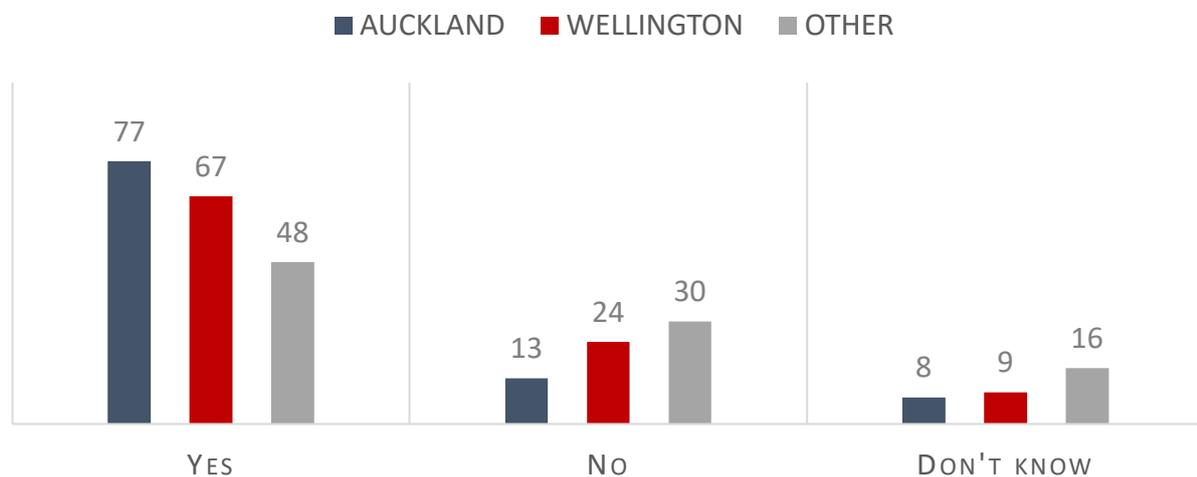
TABLE 30: EXTENT TO WHICH RESPONDENTS KEEP UP WITH ISRAELI CURRENT EVENTS %

	AUCKLAND	WELLINGTON	OTHER	NEW ZEALAND
A LOT	40	30	25	35
QUITE A LOT	36	30	41	36
A LITTLE	21	36	28	26
NOT AT ALL	2	3	6	3
DON'T KNOW	1	1	-	-

5.2 Zionism

In the Gen08 survey, almost 90% of survey respondents regarded themselves as Zionists, being defined in the questionnaire as ‘being connected to the Jewish people, to Jewish history, culture and beliefs, the Hebrew language and the Jewish homeland, Israel’. The 2008 response was uniform across Australia and New Zealand and did not differ despite whether centres were large or small. This compared with about two-thirds in Auckland in 1996 who regarded themselves as affiliated to Zionism. The 2019 results show a decrease in this category to three-quarters in Auckland, two-thirds in Wellington and just under half in the smaller centres. The drop might be ascribed to Israeli policies regarding the West Bank (see below).

FIGURE 13: PERCENTAGE WHO CONSIDER THEY ARE ZIONISTS N = 456

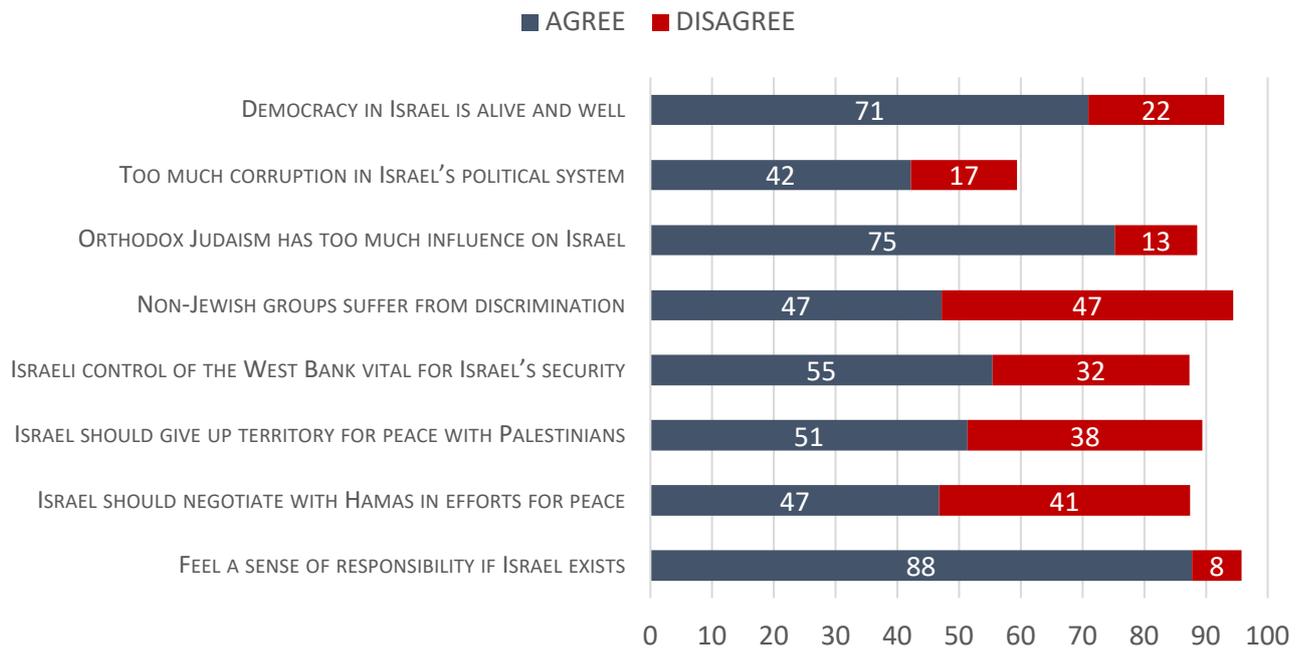


5.3 Do you regard yourself as a Zionist?

The level of empathy for Zionism was further explored as to whether there was concern if international events placed Israel in danger. Overall, three-quarters of those surveyed indicated their concern as strong. This was less uniform throughout New Zealand, being highest in Auckland (82%) and lowest in Wellington (60%). The New Zealand percentage hardly changed between Gen08 and Gen19 data. This was shown as 90% of respondents feeling a sense of responsibility for the existence of Israel, and three-quarters with strong concern when Israel is in danger.

Three-quarters of respondents regarded the Orthodox in Israel as having too much influence on matters in the country. This shows, in part, a disconnect between the support for Zionism and the actions of the Israeli government.

FIGURE 14: ATTITUDES ON ISRAELI GOVERNMENT POLICY % N= 456



More than half felt that the Israeli government should dismantle Jewish settlements in the West Bank as part of a permanent settlement with the Palestinians, with three-

TABLE 31: CONCERN IF ISRAEL IS IN DANGER? % N = 456

	AUSTRALIA	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
LITTLE	22 (22)	17 (23)	28 (31)	26 (28)	22 (26)
STRONG	69 (78)	83 (77)	70 (69)	72 (72)	77 (74)
DON'T KNOW	9	10	2	2	1

Visits to Israel is high, with only 10% to 15% having never made a visit, and about half already having made three or more visits. There was little regional variation across the country. From 55% to 65% of New Zealand Jews had been to Israel on two occasions or more, a significant increase compared with those who had travelled to Israel in the Gen08 survey. As youths, 19% had made an organised trip to Israel.

FIGURE 15: VISITS TO ISRAEL 2019 %

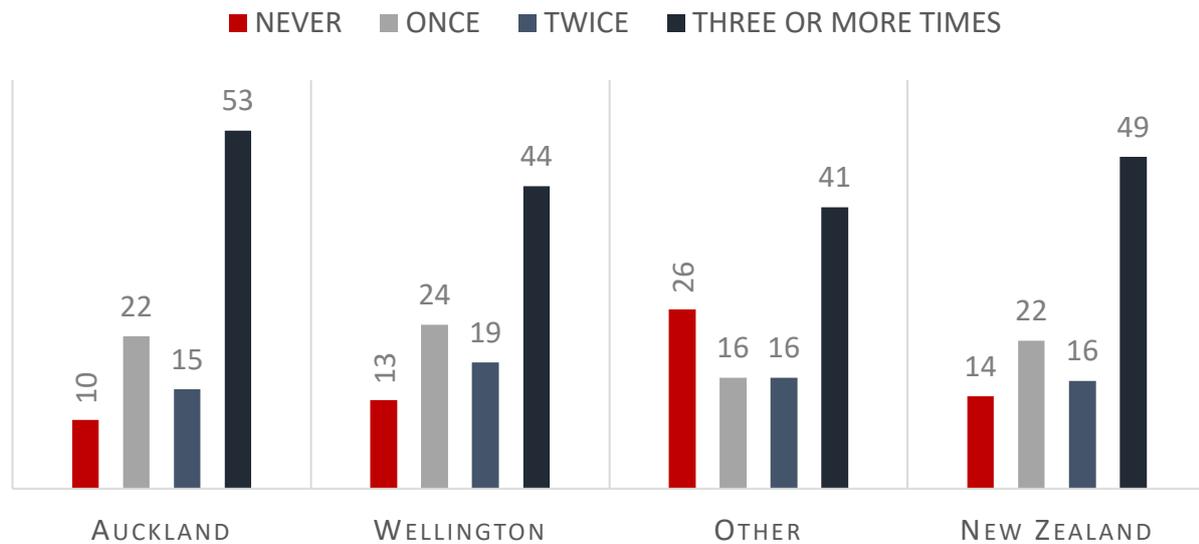


TABLE 32: VISITS TO ISRAEL GEN19 % (GEN08 RESULTS IN BRACKETS)

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
NEVER	10 (20)	13 (23)	26 (32)	14 (24)
ONCE	22 (27)	24 (25)	16 (15)	22 (23)
TWICE	15 (17)	19 (15)	16 (23)	16 (19)
THREE TIMES OR MORE	53 (35)	44 (35)	42 (31)	48 (34)

About 55% of New Zealanders have family living in Israel, ranging from close to 65% in Auckland, 42% in Wellington and just over 40% in other centres. This was a decrease of 10% overall.

TABLE 33: FAMILY LIVING IN ISRAEL? % N = 456

	AUCKLAND	WELLINGTON	OTHER	NEW ZEALAND
YES	63 (73)	42 (63)	44 (51)	55 (64)
NO	35 (27)	54 (37)	53 (48)	43 (36)
DON'T KNOW	2	4	3	2

The percentages were higher for respondents with close friends in Israel (compared with having family members in Israel) in Wellington and the smaller centres, whilst in Auckland, it was similar, with around 60%. For Wellington and the other centres, the percentages were 65% and 55% respectively.

TABLE 34: CLOSE FRIENDS IN ISRAEL? % N = 456

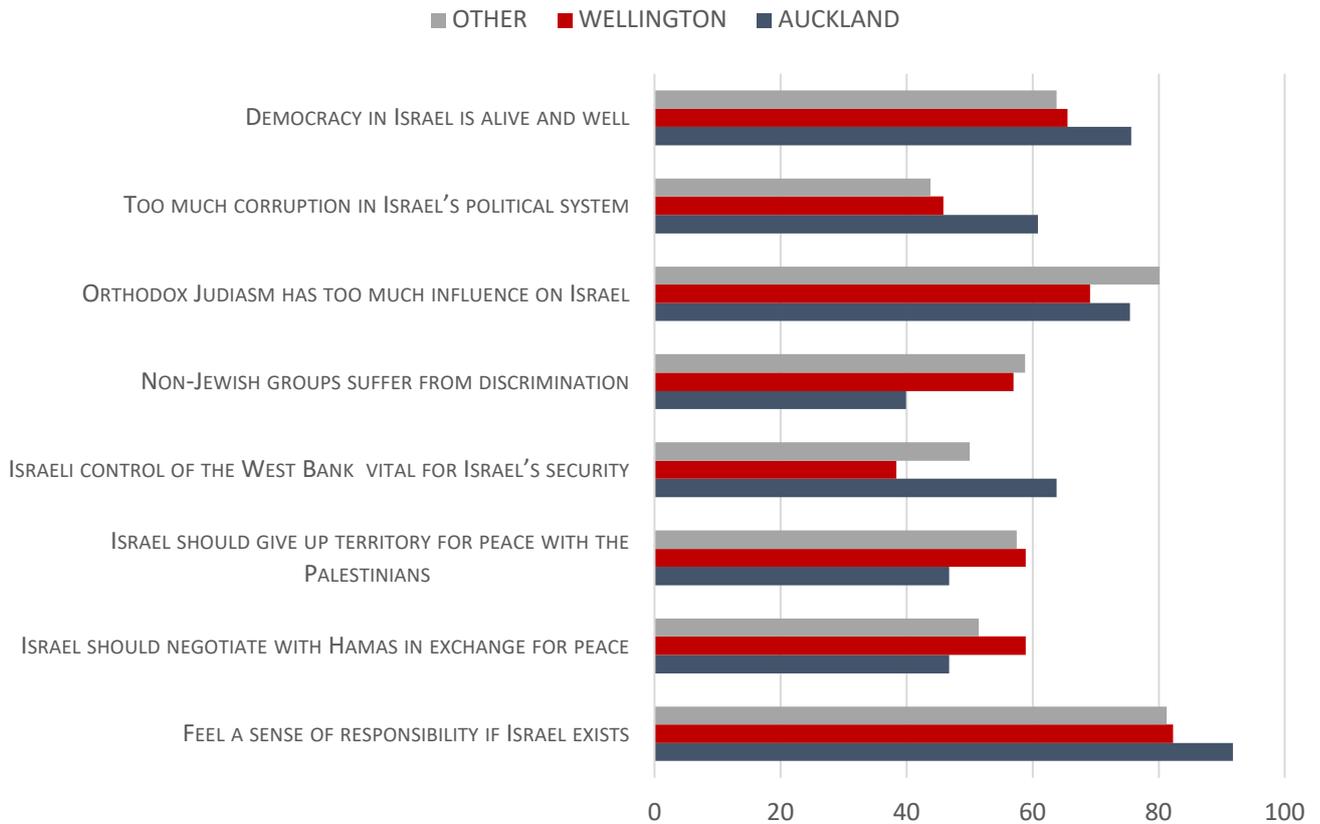
	AUCKLAND	WELLINGTON	OTHER	NEW ZEALAND
YES	58	65	55	59
NO	40	32	40	38
DON'T KNOW	2	3	5	3

5.4 Attitudes to Israel

Participants were asked as to whether they agreed with various policies and practices of Israel. They were asked whether they ‘strongly agreed’, ‘tend to agree’, ‘tend to disagree’ and ‘strongly disagreed’. The ‘agreed’ responses were put together, as were the ‘disagree’ responses. Overall, there was a real sense of responsibility in terms of the continued existence of Israel (about 90%) and three-quarters in relation to democracy.

There was support for the view that ‘democracy is alive and well in Israel’ but, equally, that ‘Orthodox Judaism had too much influence on Israeli society’. Respondents were equally divided on whether non-Jewish groups face discrimination, whether ‘control of the West Bank is vital for Israel’s security’ and whether it was a good idea to ‘give up territory for peace with Hamas’.

FIGURE 16: ATTITUDES ON ISRAELI GOVERNMENT POLICY % N= 456



Generally, the positive responses to Israeli government policy were higher in Auckland compared with the remainder of the country.

5.5 Conclusions

In New Zealand, an active minority of those who responded keep well apprised of Israeli and Jewish events, and this is mainly through informal information sources. The support for Israel and Zionism was extremely high in Auckland, and was a majority in Wellington, but was less so in other areas of New Zealand. Many were concerned if Israel was in danger.

Linkages with Israel were high in that two-thirds or more had family in Israel and over half had visited Israel on more than one occasion. Given the remoteness of the New Zealand community from Israel, there was a moderately strong level of connectivity with over half having family and close friends living in Israel.

6. COMMUNITY ISSUES AND SERVICES



Several questions in the survey focused on the current community services offered and sought opinions on the most important priorities to support. It is hoped that these responses can assist the community in its planning for the future. As well, strengths and weaknesses of community resources were identified.

About 70% of those surveyed in Auckland and Wellington felt well connected with communities in these cities, and slightly over half in the smaller centres. Only about 20% in Auckland and Wellington and 30% in the other areas did not.

TABLE 35: JEWISH COMMUNITY CONNECTIVENESS %

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
VERY CONNECTED	27	32	15	26
SOMEWHAT CONNECTED	43	40	42	42
NEITHER CONNECTED OR NOT	10	6	10	9
SOMEWHAT UNCONNECTED	9	12	11	10
VERY UNCONNECTED	9	10	22	11
DON'T KNOW	2	-	-	2
TOTAL (N)	314	130	94	538

Respondents indicated that both a ‘secular outlook’ and of ‘not fitting in’ were the most important reasons for not feeling connected to the local Jewish community. Not knowing many Jewish people and distance from a community centre were other reasons for weaker common links, the latter being dominant in the smaller towns of New Zealand with no local ‘community centre’. In Wellington and Auckland, other reasons were of greater importance, such as secularism and not feeling part of a community. The most important priorities in relation to community support were for families with school age children and teenagers. Families with infants ranked third.

FIGURE 17: NEGATIVE ATTITUDES TOWARDS THE COMMUNITY CONNECTIVENESS % N=80

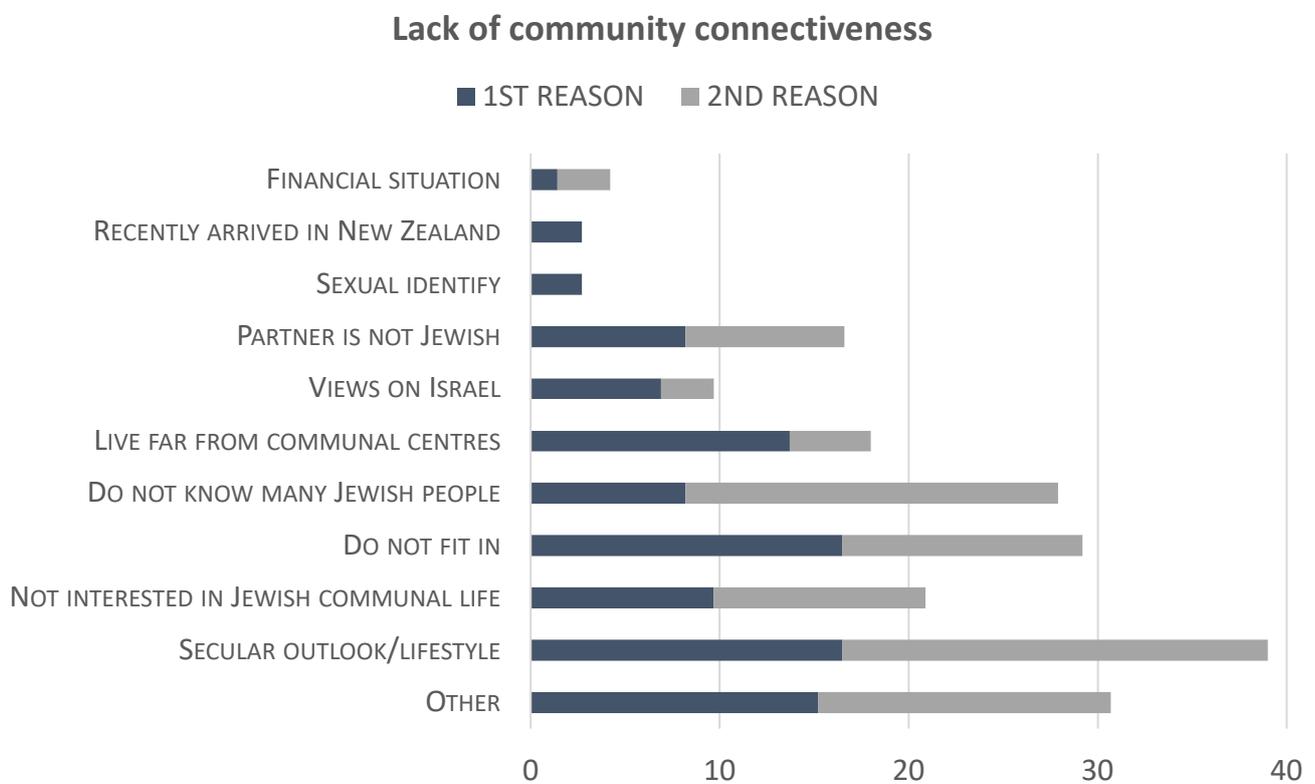


FIGURE 18: PRIORITIES FOR COMMUNITY SUPPORT % N = 540

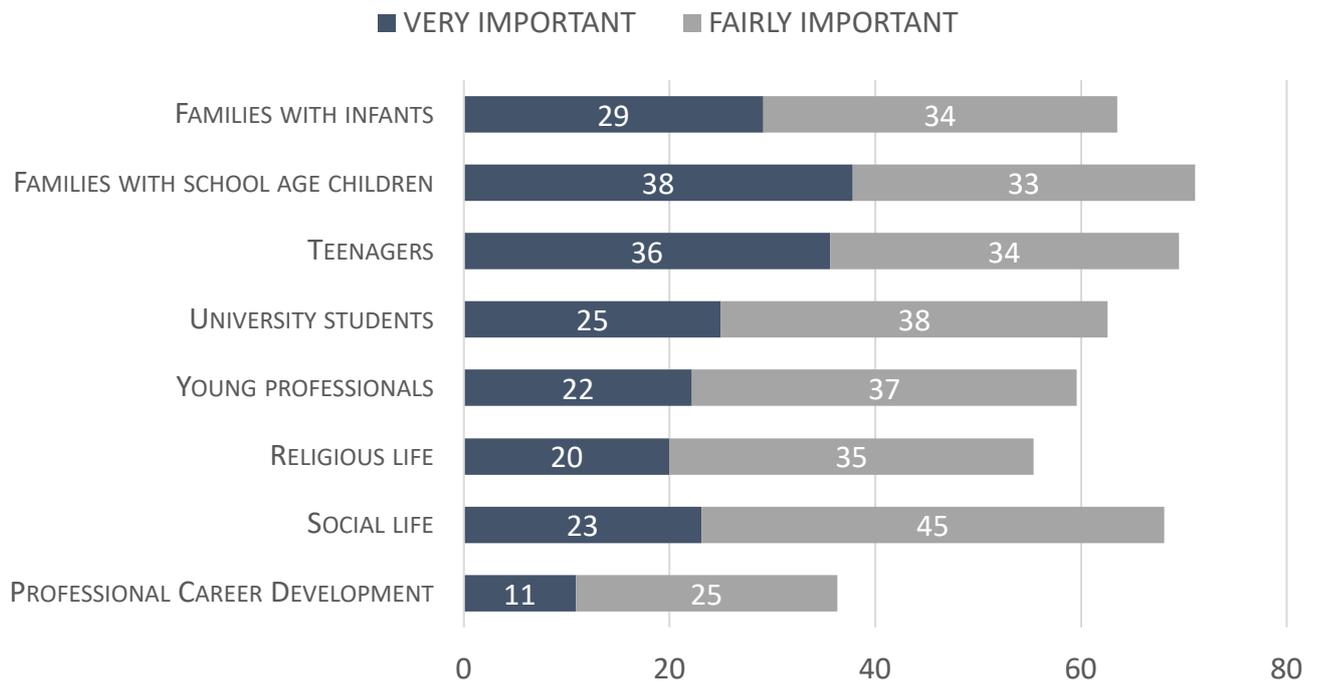


FIGURE 19: MAIN REASON PREVENTING CONNECTIVENESS WITH COMMUNITY % N = 540

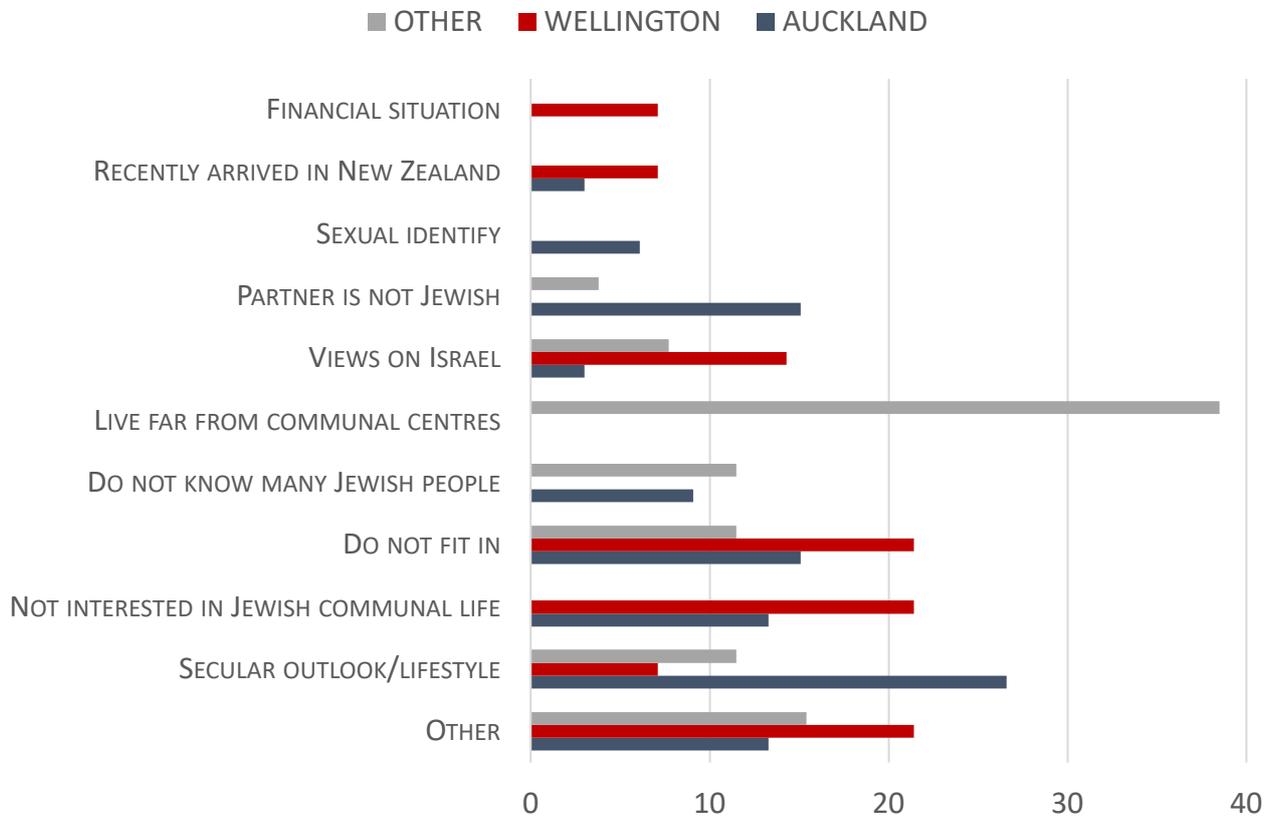
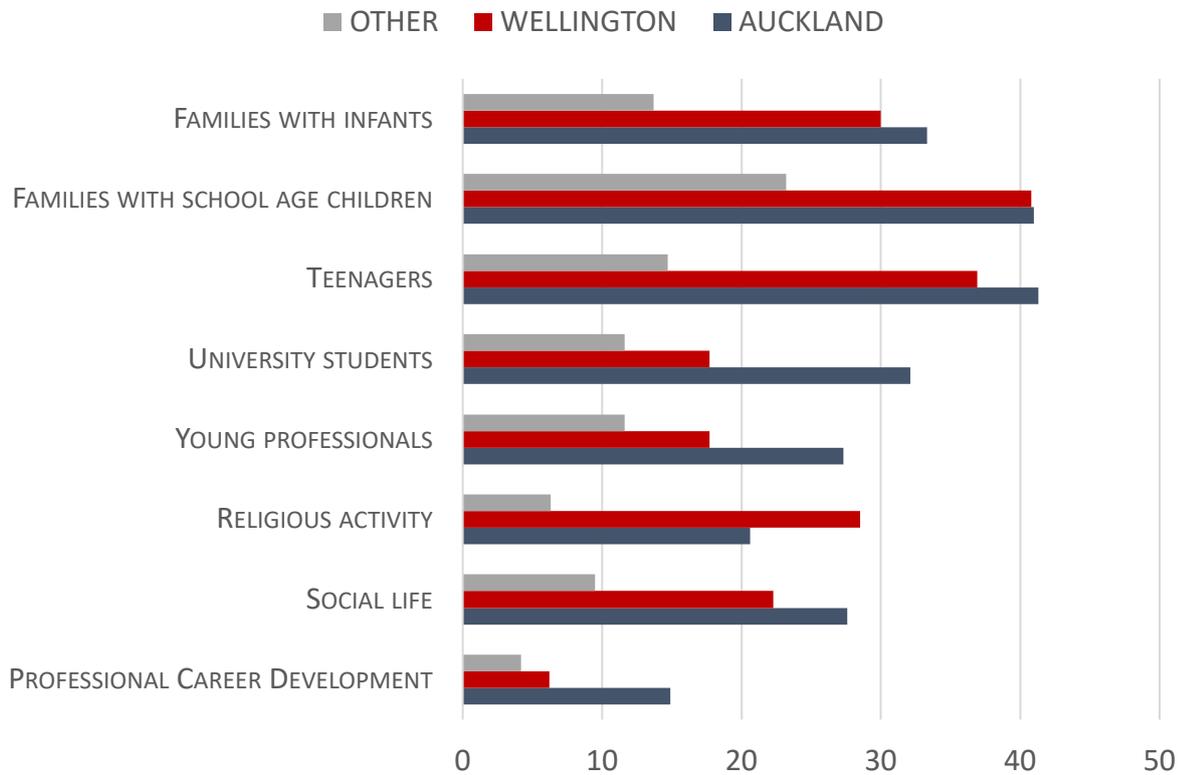


FIGURE 20: PRIORITIES FOR COMMUNITY SUPPORT N = 540



6.1 Conclusions

Community connectivity was high, even in the smaller centres. Only about a fifth responded negatively. Secularism, feelings of not fitting in, and, for those in the smaller centres, living far away from a community all made respondents somewhat disengaged with their community.

Priorities for support were for families with children from infants to teenagers, although social wants also featured.



7. COMMUNITY ISSUES: JEWISH IDENTITY

This section canvasses a range of issues which are important for the well-being of the community and its continuance. These include Jewish identity, marriage and antisemitism.

7.1 Jewish identity

More than 95% of respondents throughout New Zealand regarded Jewish identity as a significant element of their lives, with 83.8% seeing it as very important. In 2008, 83% said that Jewish identity was either a central or significant element in their lives, so this element of identity remains very much the same in both surveys. There has been a slight decline amongst those who said they had limited participation, from 14% in Gen08 to 13% in the current survey, but the difference is minor.

TABLE 36: JEWISH IDENTITY GEN19 % (GEN08 IN BRACKETS)

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
CENTRAL ELEMENT OF LIFE	31(34)	38(27)	12(28)	29(31)
SIGNIFICANT ELEMENT OF LIFE	55(47)	52(56)	63(58)	56(52)
LIMITED PARTICIPATION	12(15)	9(16)	20(12)	13(14)
LITTLE IMPORTANCE	2(4)	1(1)	5(2)	2(3)

As with the Auckland (1996) and New Zealand (Gen08) surveys, how respondents explained their Jewish identity provided one of the most insightful results in the current survey. The approach adopted was the same as the Australian Gen17 : in the survey, respondents were presented with eighteen attitudinal statements and

markers of identity, randomised so that each respondent saw the questions in a different order, and the respondents were asked to indicate the 'importance' or 'unimportance' of each 'to your own sense of Jewish identity'. Each statement provided six response options: 'very important', 'fairly important', 'fairly unimportant', 'very unimportant', 'don't know' and 'prefer not to say'. The following discussion focuses on the strongest level of positive response (i.e. 'very important'), providing insight into the views held by members of the Jewish community in New Zealand.

The highest level of strong positive response ('very important') across the streams of Judaism was obtained in answer to five markers, each of which 60% or more of respondents indicated that these markers were 'very important'. These were, in rank order, 'upholding strong moral and ethical behaviour', 'combatting antisemitism', 'remembering the Holocaust', 'sharing Jewish festivals with your family', and 'feeling part of the Jewish people worldwide'. Australia had the same top four ranked above 60%.

It is noticeable that issues of history (the Holocaust, learning about Jewish history), of being part of a global community (as opposed to a local Jewish community, here expressed as 'being part of the Jewish people worldwide') and combatting antisemitism are among the most important elements in terms of Jewish identity. There is a strong sense that these exogenous (external cause or influence) factors are influential and speak to the importance of being part of a global diaspora with a history of being targeted in various ways, both historically and currently.

Statements which averaged above 45% and which were regarded as 'very important' were associated with 'belonging to a Jewish community', 'learning about Jewish history' and 'supporting social justice'. These responses differed from those surveyed in Australia. The next four ranged from 29% to 36% in terms of positive responses. These were 'volunteering and donating money to charitable causes', 'Jewish cultural experiences' and 'marrying another Jew'. 'Belief in God' was very important for 26%.

The lowest strong positive average was obtained in response to five statements concerning religious belief and practice, and Israel. These ranged from 18% to 7%. Although the religious responses were ranked similarly to those for the Australian survey, those relating to Israel connectedness rate 20 percentage points below Australia. This reflects the isolation of New Zealand communities in respect to Israel.

The next figure indicates whether there were differences between Auckland and Wellington. Auckland saw higher responses on antisemitism, the Holocaust, sharing

Jewish festivals with the family, belonging to a Jewish community and feeling part of the Jewish people. However, these differences were only a matter of a few percentage points. There were noticeable differences to the issue of marrying another Jew (higher in Auckland by 14%), supporting Israel financially (higher in Auckland by 9%) and living in Israel (higher in Wellington by 9%).

FIGURE 21: ‘HOW IMPORTANT OR UNIMPORTANT ARE EACH OF THE FOLLOWING TO YOUR OWN SENSE OF JEWISH IDENTITY?’ % REPORTING ‘VERY IMPORTANT’ AND ‘FAIRLY IMPORTANT’, NEW ZEALAND (N=550)

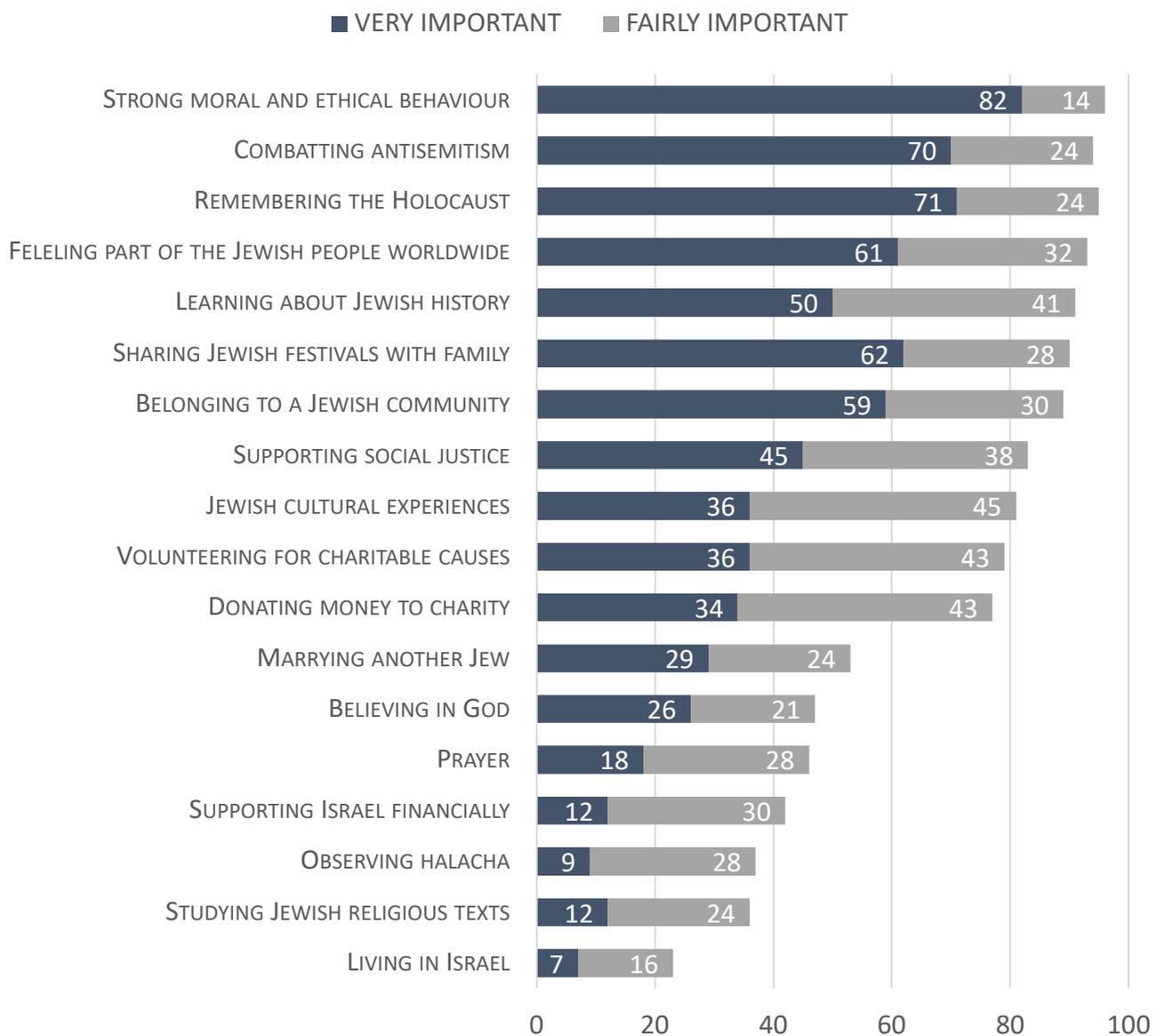
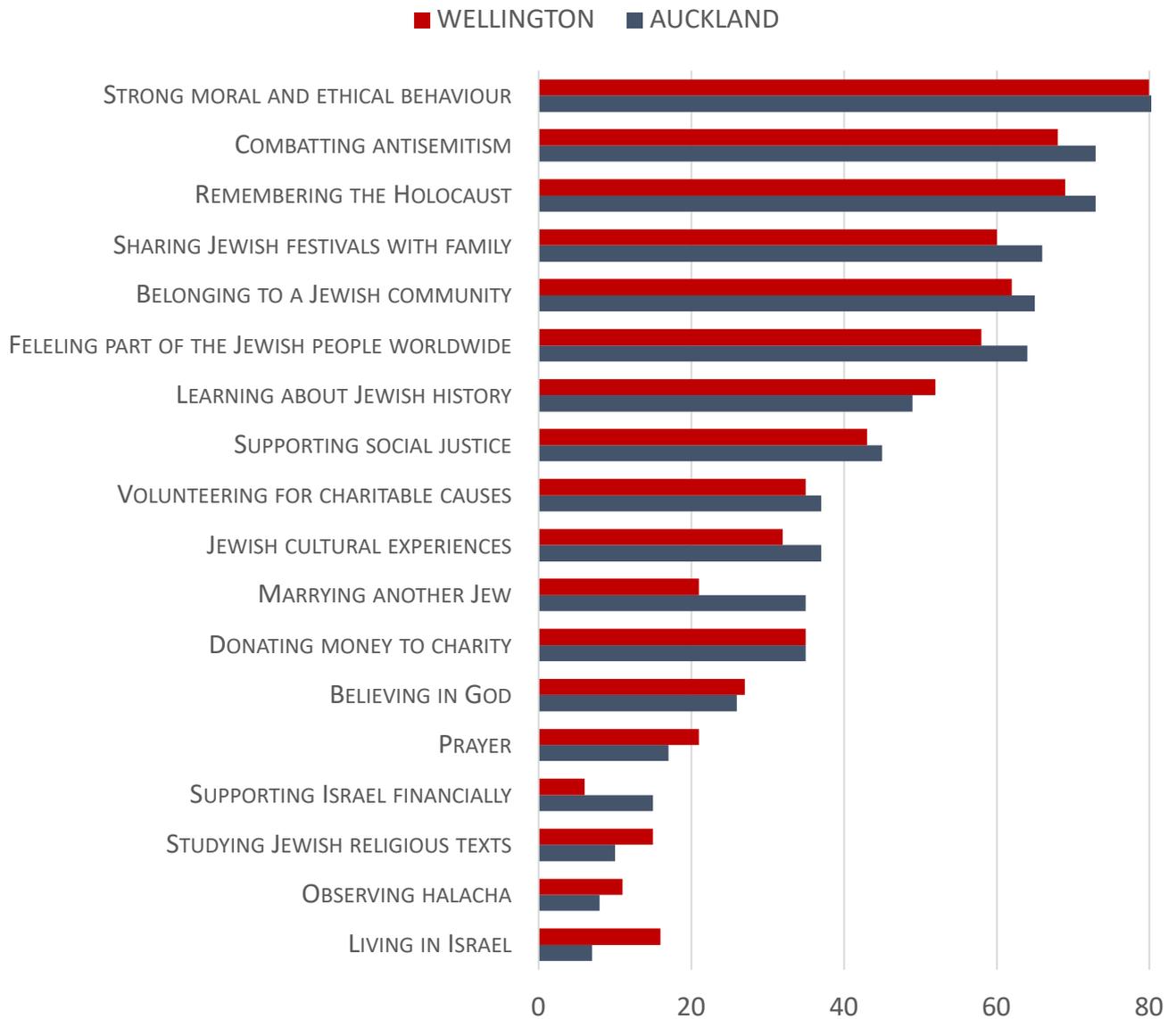


FIGURE 22: ‘HOW IMPORTANT OR UNIMPORTANT ARE EACH OF THE FOLLOWING TO YOUR OWN SENSE OF JEWISH IDENTITY?’ % REPORTING ‘VERY IMPORTANT’ AND ‘FAIRLY IMPORTANT’, AUCKLAND AND WELLINGTON (N=454)

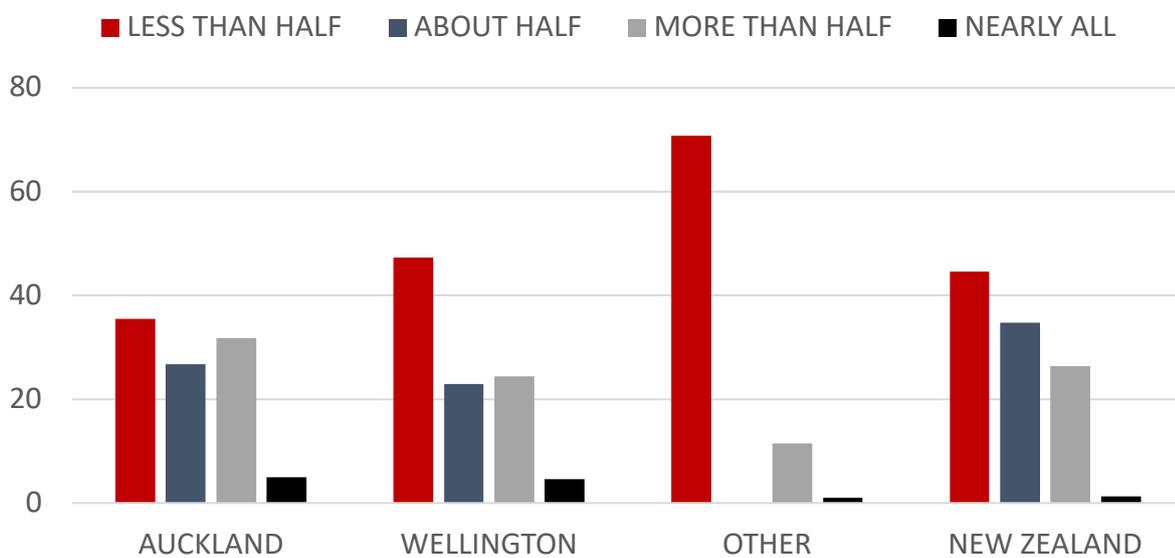


In relation to a question about friends who were Jewish, the responses indicate that New Zealand Jewry is well integrated into New Zealand society with an average of 55% of respondents with over half of their friends as non-Jewish. A third had about half, while a quarter had less than half non-Jewish friends. This is a change from Gen08 data when a third had more than half their friends that were Jewish. Auckland respondents had about a third each in the ‘less than half’, ‘about half’ and ‘more than half’ categories. Wellington had close to 50% where most friends were non-Jewish and, in the smaller centres, this category rose to 70%, an increase of 10% on Gen08 statistics. It is perhaps to be expected that in the smaller centres, with small Jewish populations, that most friends would more likely to be non-Jewish.

TABLE 37: FRIENDS THAT ARE JEWISH GEN19 % (GEN08 IN BRACKETS) N= 545

	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
LESS THAN HALF	36(32)	48(51)	73(63)	47(46)
ABOUT HALF	27(25)	23(24)	14(13)	36(21)
MORE THAN HALF	32(21)	24(16)	12(13)	26(17)
NEARLY ALL	5(22)	5(10)	1(12)	1(17)

FIGURE 23: CATEGORIES OF JEWISH TO NON-JEWISH FRIENDS %



7.2 Conclusions

The responses to the questions on Jewish identity reinforces an enduring theme (also seen in the surveys in 1996 and Gen08 data) that being Jewish is vitally important although how this is articulated, and what is important in relation to identity can, and do, vary. Critically important for the Jewish community is marriage (as this can ensure the continuation of traditions), the use of Hebrew, the development of social (Jewish) networks of children, or participation in a particular congregation which can be made easier or harder by the choice of partner.



8. ANTISEMITISM

8.1 Occurrence

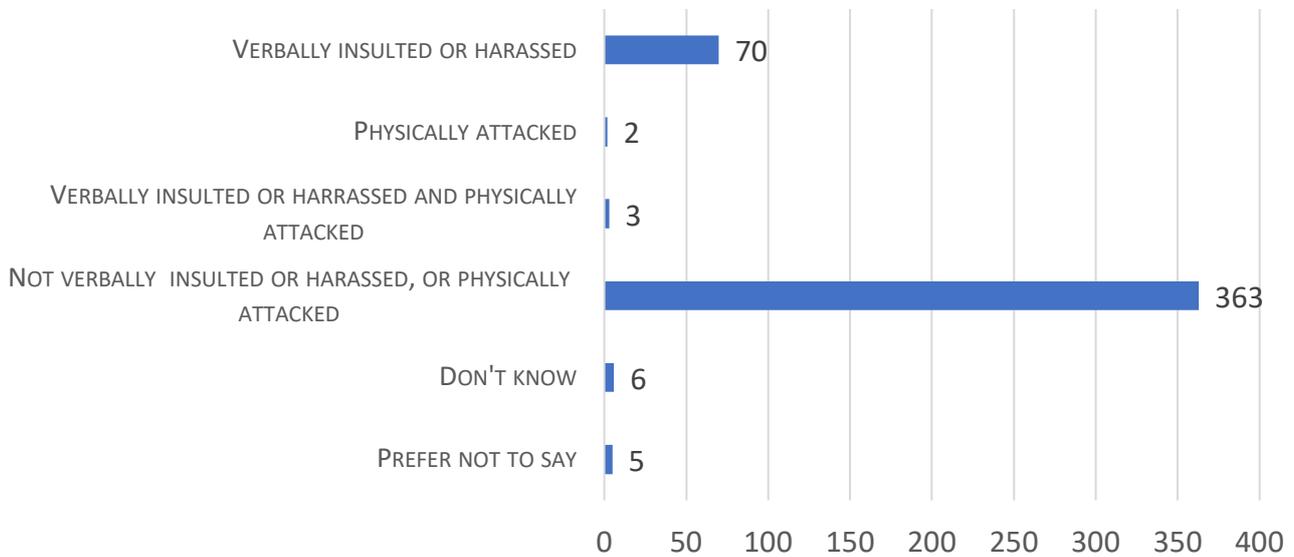
A significant proportion (44%) of those answering the question about antisemitism indicated that they thought it was either a 'very big' or a 'fairly big' problem, with another half (50%) saying it is 'not a very big problem' in New Zealand. This compares with the 2008 survey where more than 4 out of 5 (84%) answering the question about antisemitism said that they thought that antisemitism was not a serious issue. Therefore, the numbers who do consider it an issue has gone up. We would note the rise of online hate speech which the Anti-Defamation League has said has increased significantly since 2015-16 globally. Antisemitic comments and arguments are now more obvious in online forums.

It is interesting to compare these results with the survey of the Australian Jewish community (Gen17) held 2 years earlier and asking the same questions. While a majority (57%) did not think antisemitism is a major issue, 43% thought it a 'fairly' or 'big' problem, almost the same proportion as the level of response in the New Zealand survey. One in ten Jews (9%) had witnessed or experienced verbal insults or harassment in the last twelve months which compares to 15% in the New Zealand survey (see below). In terms of experiencing antisemitism, the most common experience was verbal insults or harassment, as the following table indicates. Fifteen percent of the 455 who answered this question said they had experienced insults or harassment in the previous 12 months.

TABLE 38: PERCEPTION OF ANTISEMITISM IN NEW ZEALAND % GEN19 (GEN08 IN BRACKETS) N=455

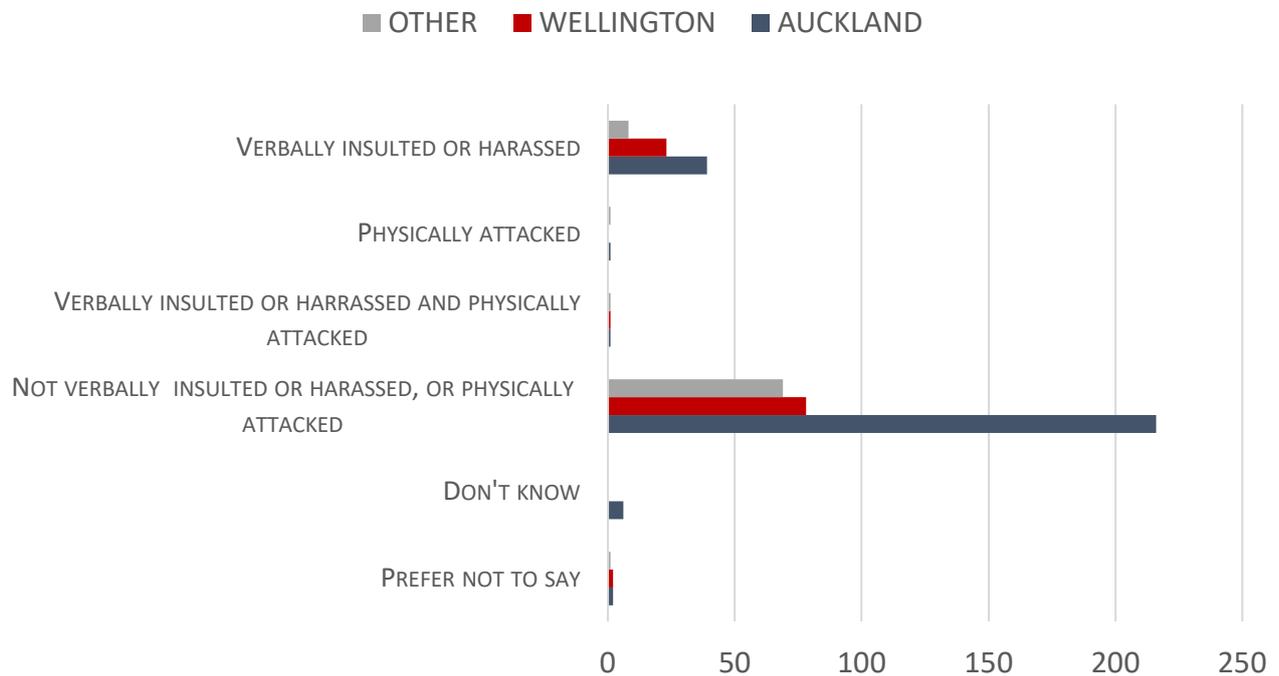
	AUSTRALIA	AUCKLAND	WELLINGTON	OTHER	NZ TOTAL
VERY SERIOUS	5	10 (-)	7 (1)	11 (-)	10 (-)
QUITE SERIOUS	39	36 (15)	38 (19)	34 (16)	35 (16)
NOT VERY SERIOUS	48	51 (62)	54 (60)	49 (63)	52 (62)
NO PROBLEM AT ALL	8	3 (24)	1 (20)	6 (20)	3 (22)

FIGURE 24: PERSONAL EXPERIENCE OF ANTISEMITISM IN THE LAST 12 MONTHS – NEW ZEALAND



Three respondents (one each in Auckland, Wellington and elsewhere in New Zealand) said that they had been physically attacked. But when the question was asked whether the respondent had been ‘verbally insulted or harassed or physically attacked’ in the last 12 months, then 363 respondents indicated they had not experienced any of these forms of antisemitism, with 206 in Auckland, 78 in Wellington and 69 elsewhere in New Zealand providing a nil result on this question.

FIGURE 25: PERSONAL EXPERIENCE OF ANTISEMITISM IN THE LAST 12 MONTHS – AUCKLAND, WELLINGTON AND ELSEWHERE.



8.2 Conclusions

When it came to antisemitism, there was a significant level of agreement with the majority identifying it as an issue. This is in sharp contrast to the survey results from Gen08 when most (83%) felt that it was not a serious problem in New Zealand. This was despite over half experiencing some form of antisemitism over the previous year in the Gen08 survey.

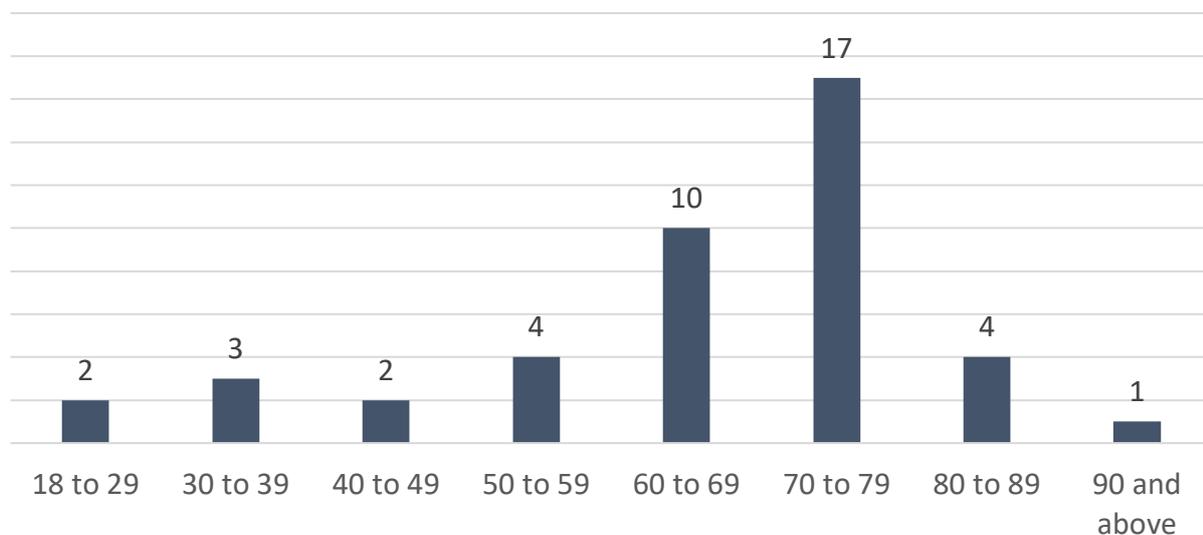
In this survey, the majority indicated that they had not directly experienced antisemitism in the previous 12 months, whether as verbal insults, harassment, or as a physical attack. While 70 had experienced a verbal insult or harassment and 3 had been physically attacked, 363 respondents had not experienced any of these forms of antisemitism. In this survey, 16% had experienced antisemitic insults or harassment compared to 44% who said that they had experienced verbal abuse in the Gen08 data. It is not clear why there are these marked differences in terms of directly experiencing antisemitism.



9. NEW ZEALAND OLIM

Olim from Australasia (Australia and New Zealand) were surveyed in the latter part of 2019. There were 43 responses of those who emigrated from New Zealand to Israel. What follows is a brief report on their survey responses.

FIGURE 26: AGE DISTRIBUTION OF THOSE NEW ZEALAND OLIM WHO RESPONDED – FREQUENCY



9.1 Demographic and political characteristics of those responding

9.1.1 Age/gender/partners and family

Answers were received from 21 males and 22 females, so the gender replies were balanced. Several of the replies received were from those 60 years or older (27). About 60% originated from Auckland and 20% from Wellington. The majority of the Olim emigrated in the 1960s and 1970s. The majority were married with Jewish partners. They all had children when they migrated to Israel.

9.1.2 Country of birth and residency

Most (> 90%) were Jewish by birth with a majority born in New Zealand. The parents of a significant minority were also born in New Zealand, with another significant minority of parents having come from Europe, including the UK.

Most of those who replied initially lived in a city or a kibbutz on arrival, and have close family and friends living in Israel. Many arrived as Oleh/Olah and some of them as temporary residents. Now most are Israeli citizens.

9.1.3 Difficulties experienced by emigrants

In deciding to make Aliyah to Israel, a significant number wished to live amongst Jewish people, with Zionism as a prime motivating factor. Going to Israel because of Judaism was not an important consideration. They also wished for their children to grow up amongst Jewish people, with Jewish education being an important consideration. Career prospects or healthcare in Israel was not an important factor in the decision to migrate.

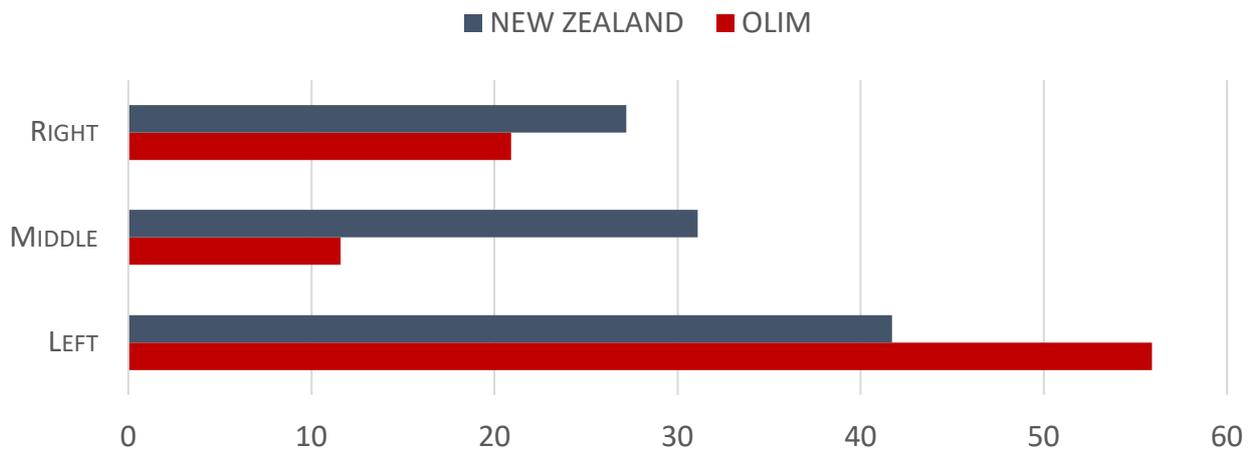
The arrival in Israel was relatively smooth, although they had some difficulty with Hebrew. Although the respondents had undertaken Aliyah, their understanding of Hebrew was weak. There were no issues with finding employment, making friends, or having their qualifications recognized. The Olim did not have any financial difficulties and or trouble in finding affordable housing to live in. Education for their children was very suitable, healthcare good and no discrimination was experienced whatsoever.

Most (>90%) expected to be living in Israel in five years. The majority hoped to visit New Zealand every five years or less frequently, and their friends are mostly Israelis with some New Zealanders.

9.1.4 Political affiliations

Their political affiliations were more concentrated and explicit than for Jews in New Zealand. This was reflected in the dominance of left or liberal leaning political affiliation of the New Zealand Olim, with few that identified in the centre. This leaning to the left explains their views in later sections on attitudes to Israeli government policy and people.

FIGURE 27: POLITICAL AFFILIATIONS OF NEW ZEALAND JEWS AND OLIM %.



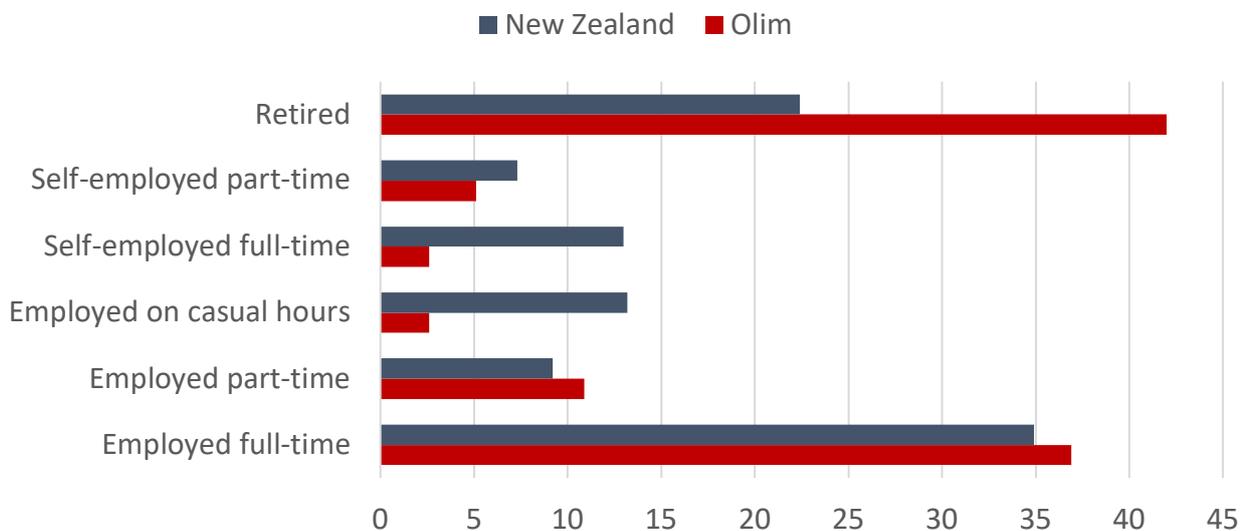
9.2 Employment and Financial Circumstances

9.2.1 Employment

There were some who were self-described as professionals and managers but most responses were in the ‘other’ professional group. There was no additional information in relation to this question, so it is difficult to interpret any further.

A higher percentage of Olim were retired, reflecting both the age at which they migrated to Israel and the interest in participating by those who still felt connected to New Zealand (see below). In comparison, many more New Zealand Jews who answered the survey were either self-employed or employed on casual hours.

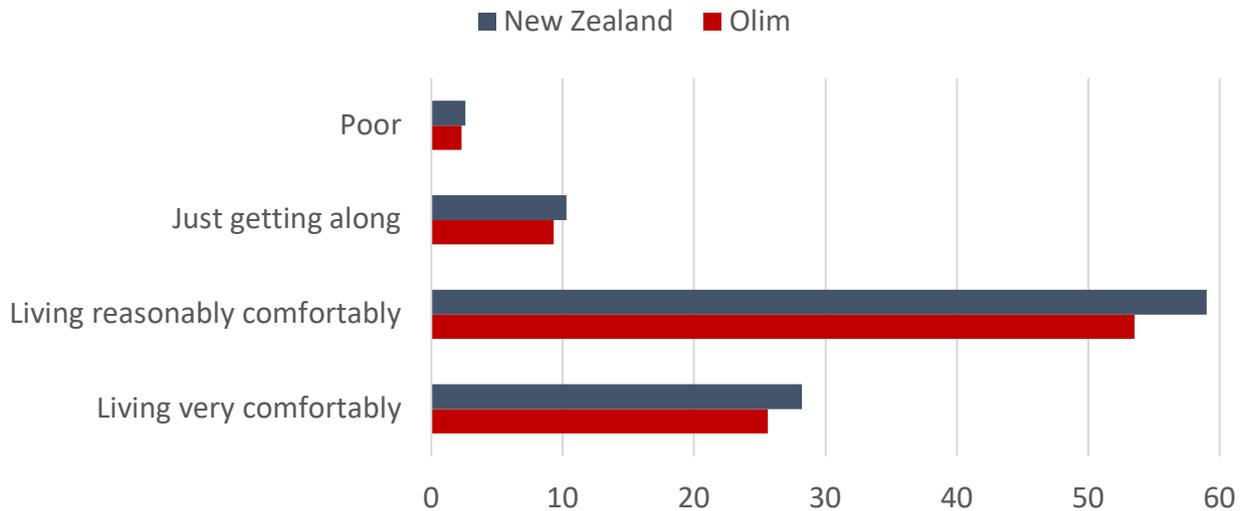
FIGURE 28: OCCUPATIONAL STATUS – NEW ZEALAND AND ISRAEL %.



9.2.2 Financial circumstances

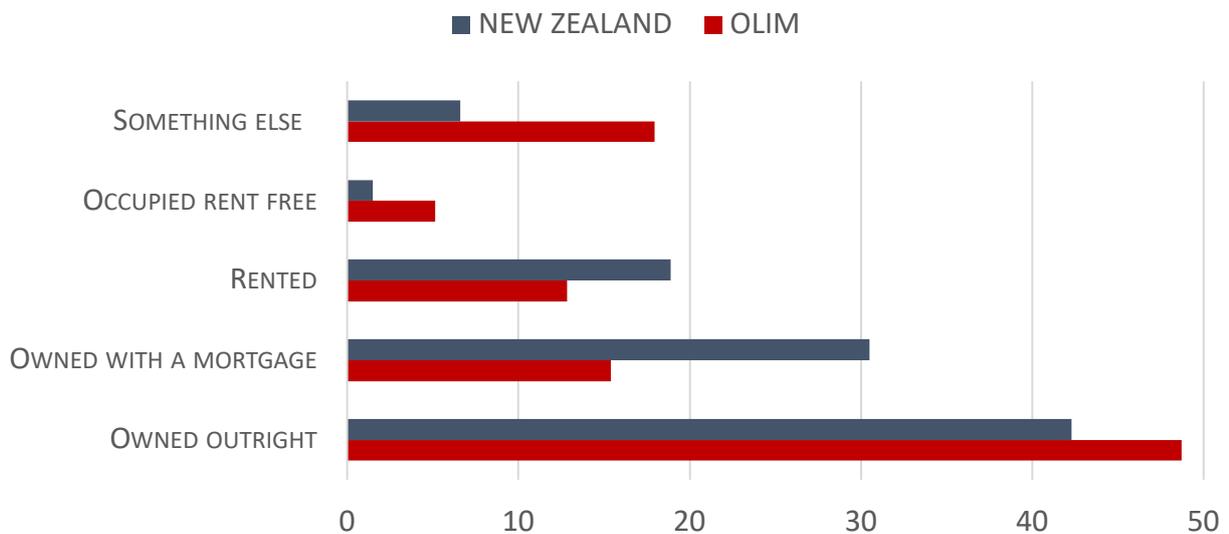
The financial circumstances of both groups were much the same. As in New Zealand, the Olim in Israel are prosperous, with a comfortable standard of living.

FIGURE 29: STANDARD OF LIVING – NEW ZEALAND AND ISRAEL %.



The difference in home ownership reflected the differences between New Zealand and Israel. Olim tended to own their homes outright, compared with more mortgaged and rented homes in New Zealand, especially in Auckland.

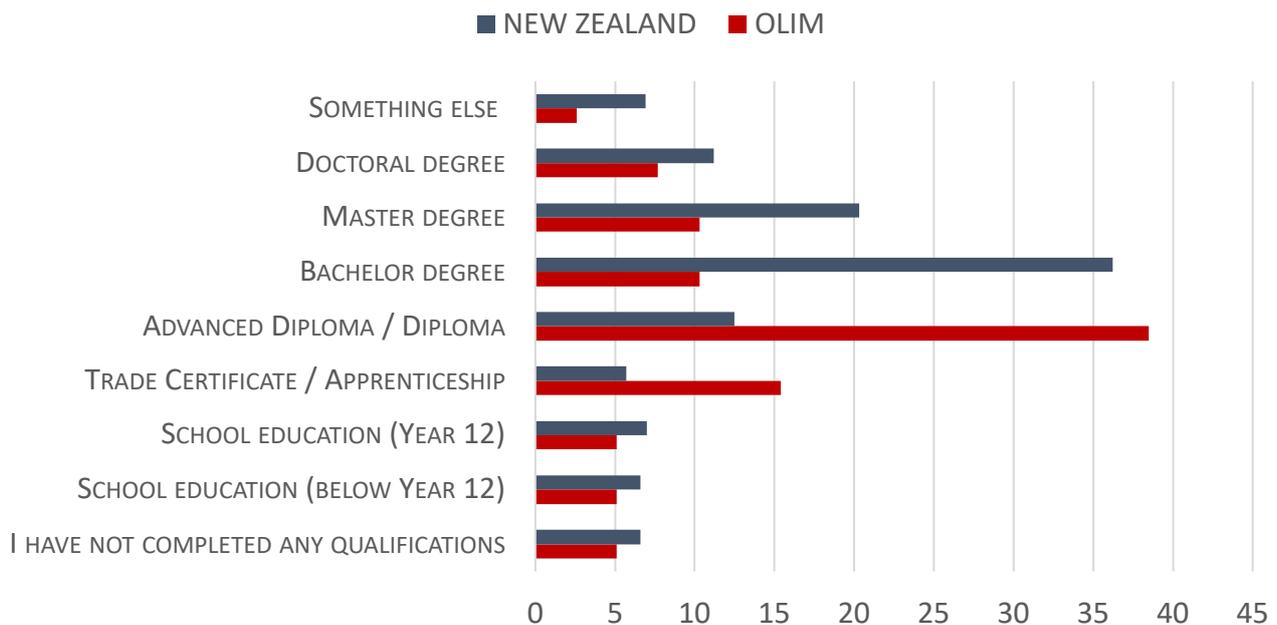
FIGURE 30: OWNERSHIP OF HOME – NEW ZEALAND AND ISRAEL %.



9.3 Education and language

New Zealand Jews who responded to the survey had far higher tertiary educational qualifications than the New Zealand Olim. Instead, the Olim had diplomas, very likely linked to their occupations. As this group in Israel were elderly, the dominance of retired cohorts was not surprising.

FIGURE 31: HIGHEST EDUCATIONAL QUALIFICATION – NEW ZEALAND AND ISRAEL %.



Formal Jewish education was not surveyed for Olim as all children were catered for in terms of this aspect in the Israeli education system. Although on arrival, the understanding of Hebrew was weak, currently it was rated as good by respondents, and their children are bilingual in English and Hebrew, as are their friends. These Olim now mainly spoke Hebrew in the workplace.

9.4 Jewish Observance of Customs and Religion

9.4.1 Jewish religious identity and affiliation

Although Olim in the home they grew up in were mainly Orthodox in New Zealand, they had now either switched to secular or non-denominational.

9.4.2 Synagogue attendance and religious observance

Religious observance between the New Zealand Jews and their Olim reflected some important differences, mainly as a result of living in Israel. Apart from a few that attended synagogue several times a week, the frequency of other categories of

synagogue attendance by the Olim was lower than in New Zealand. The former group who were regular attendees at a synagogue reflected the proximity of synagogues in Israel, therefore being convenient, whereas the latter attendance factor in New Zealand was that more of an effort was made and there was a lower rate of attendance. Interestingly, the Olim were more secular.

FIGURE 32: SYNAGOGUE ATTENDANCE – NEW ZEALAND AND ISRAEL %.

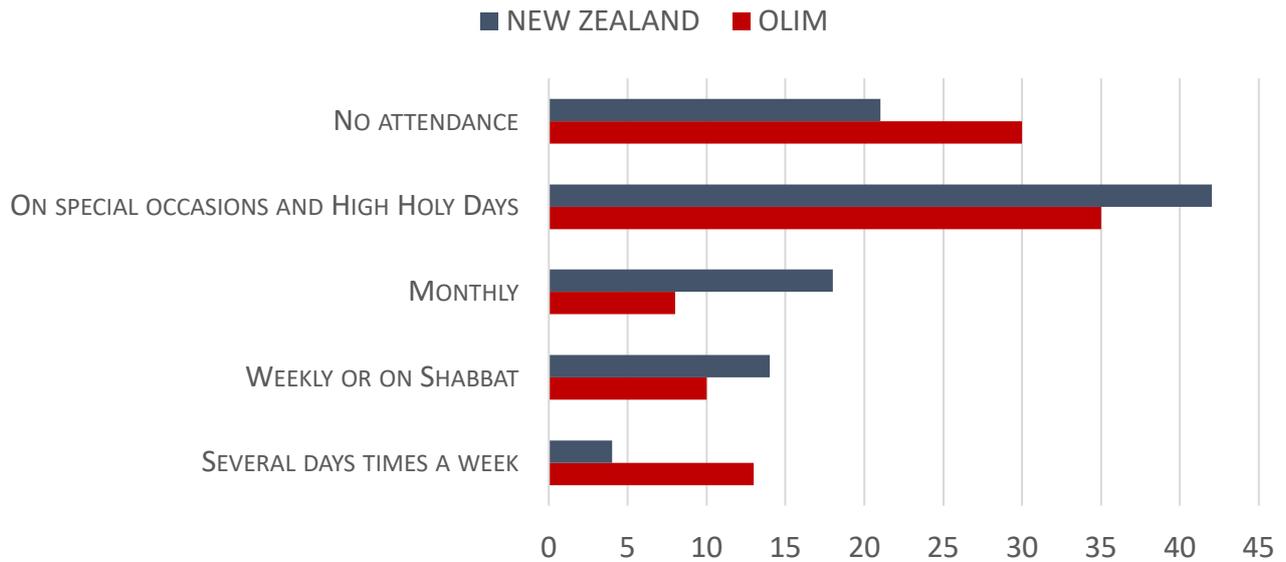
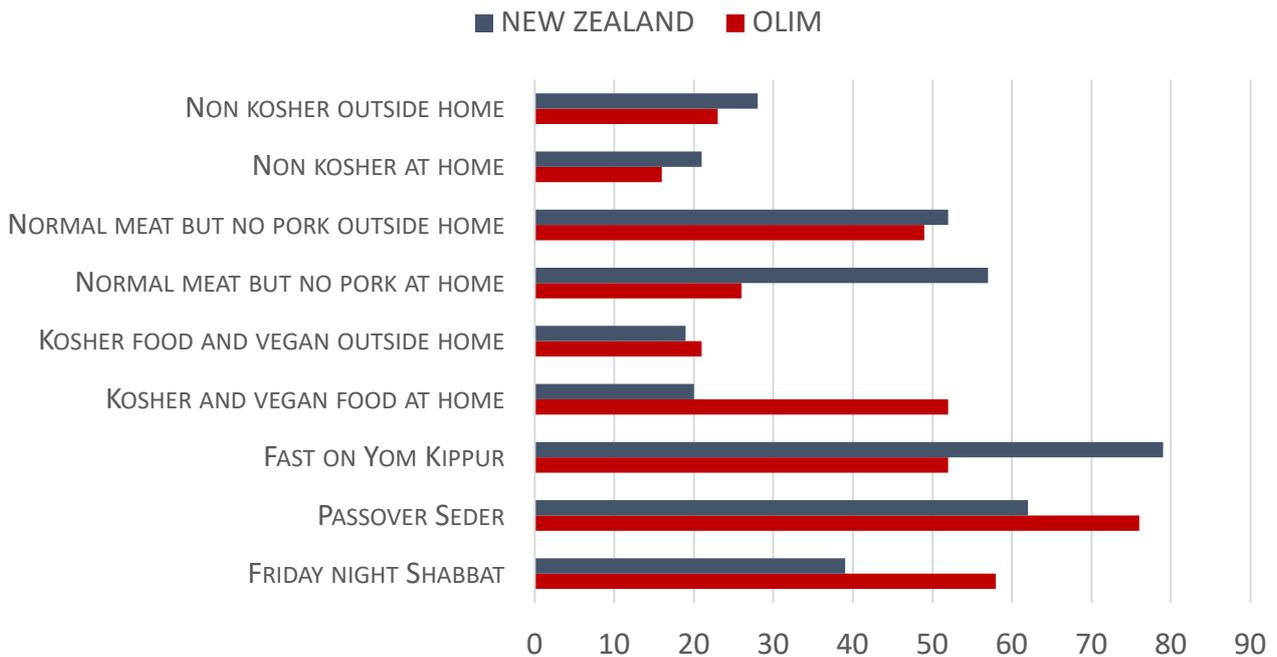


FIGURE 33: RELIGIOUS OBSERVANCE – NEW ZEALAND AND ISRAEL %.

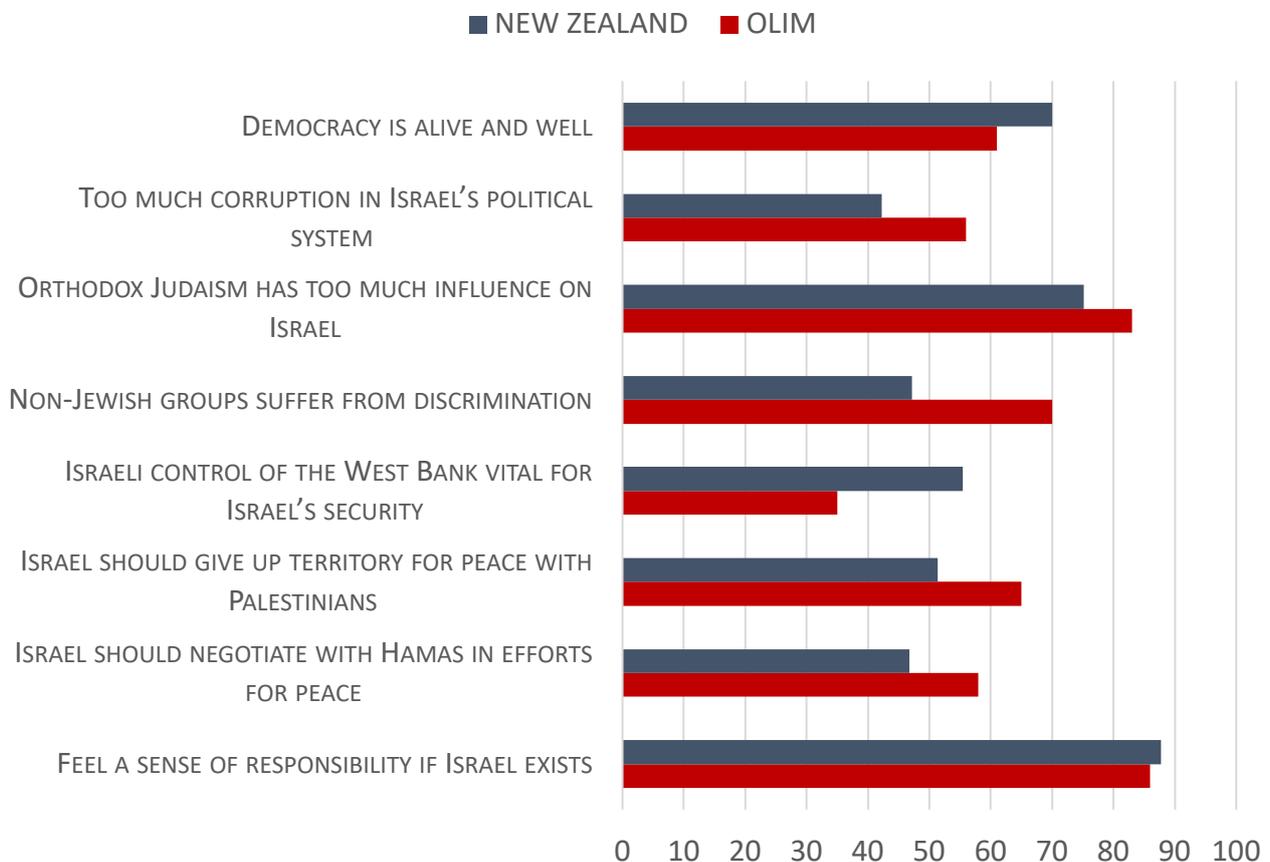


Kashrut observance was higher in Israel at home because of the ready availability of kosher food but was similar outside the home. More New Zealand Jews fasted on Yom Kippur whereas Passover Seder and Friday night shabbat observance was higher in Israel.

9.5 Attitudes to Israel

In terms of attitudes towards Israel, many of the views expressed by Olim were similar to those of New Zealand Jews. The Olim were more likely to believe that non-Jewish groups suffered from discrimination, that Israel should concede territory in order to achieve peace with Palestinians and that Israel should negotiate with Hamas. It is interesting to see the concern with corruption and the belief that Orthodox Judaism is seen as having too much influence on Israel. The Olim were not keen on having Orthodox neighbours. However, they were neutral in terms of sharing their neighbourhood with Sephardi, Ethiopian or Jewish people from the FSU, or Israeli Arabs.

FIGURE 34: ATTITUDES ON ISRAELI GOVERNMENT POLICY – NEW ZEALAND AND ISRAELI %.



On several issues that New Zealand Olim were asked to respond to, liberal views were dominant. This can be seen in the response that religion should be separated from the State, that Reform and Conservative rabbis should be allowed to perform marriages, and that Haredi should do military service. Apart from a couple of questions, the responses of Olim mirrored closely those responses received from New Zealand Jews. The concurrence between the two groups matches the influence of the common birth country (New Zealand), where liberal political views including the acceptance of different cultures, a sense of fairness, a non-aggressive approach and a preparedness of negotiating with others, including in the case of Olim, with Arab neighbours, was part of a political and social cultural environment.

9.6 Community Issues: Jewish Identity

9.6.1 Jewish identity

The same questions were asked of both the New Zealand-based and New Zealand Olim respondents. The approach adopted was the same as the New Zealand part of the survey. In the survey, respondents were presented with eighteen attitudinal statements and markers of identity, randomised so that each respondent saw the questions in a different order, and the respondents were asked to indicate the 'importance' or 'unimportance' of each 'to your own sense of Jewish identity'. The figure below compares their replies. The responses of 'somewhat agree' and 'strongly agree' were put together into an overall percentage.

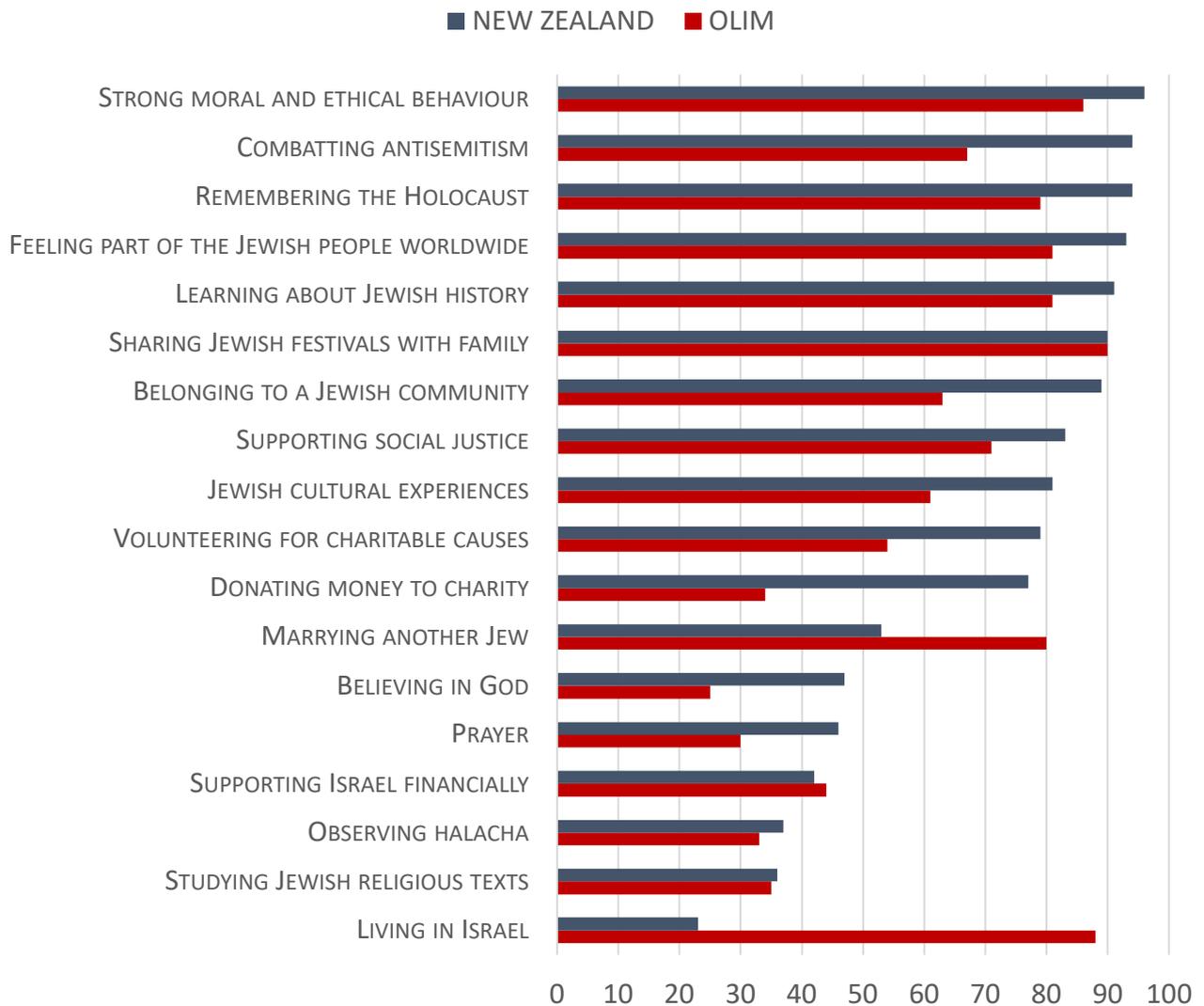
The significant differences between the two groups were reflected in the importance of 'marrying another Jew' and 'Living in Israel'. In relation to the question about living in Israel, the answer from the New Zealand sample was that a minority (20%) wanted to live in Israel compared with about 90% of Olim. This might have been expected. The differences between the two groups for 'Marrying another Jew' were less disparate.

Donating money to charity displayed a large difference with about 80% of New Zealand Jews ranking this highly, whereas amongst the New Zealand Olim, the support for this activity was low. A similar response occurred in volunteering for charitable causes.

There was little difference between the next set of attitudes – that of Israeli issues where both samples shared a similar viewpoint. Both felt a strong sense of responsibility if the safety of Israel is threatened and that Orthodox Judaism has too

much influence on Israeli society. The main difference was that more Olim felt that non-Jews were discriminated against.

FIGURE 35: ‘HOW IMPORTANT OR UNIMPORTANT ARE EACH OF THE FOLLOWING TO YOUR OWN SENSE OF JEWISH IDENTITY?’ % REPORTING ‘VERY IMPORTANT’ AND ‘FAIRLY IMPORTANT’, NEW ZEALAND AND ISRAEL %.

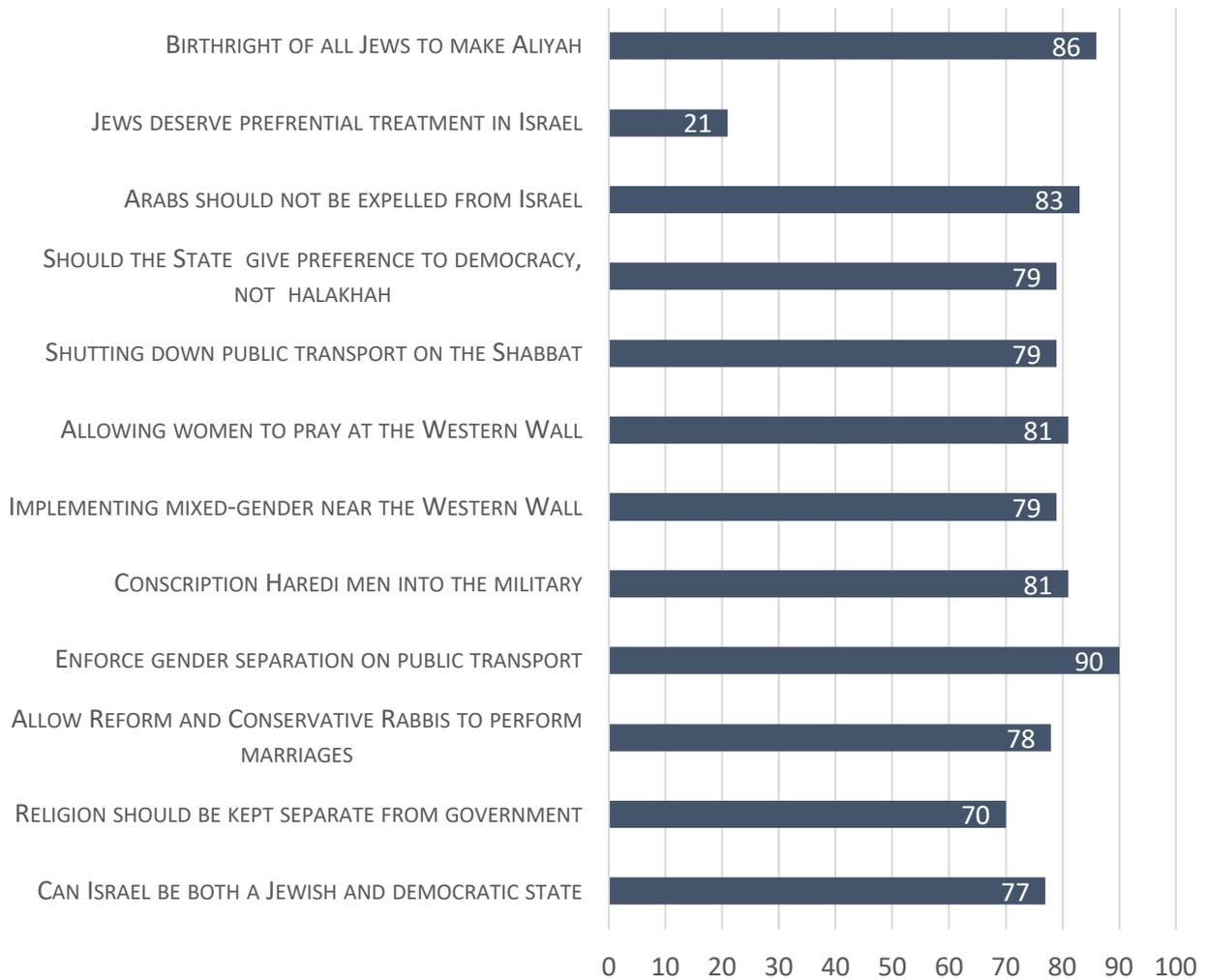


9.6.2 Attitudes on Israeli religious and government policy

Attitudinal questions were asked of Olim regarding government religious and other policies. The views reflected their political affiliations which were strongly left of centre. Generally, they were strongly against the involvement of religion in government – there was a preference for the State of Israel to promote democracy rather than halakhah, the conscription of Haredi into military service, and the allowance of a mixed-gender areas and for women to pray at the Western Wall. Olim supported public transport on the Sabbath and no gender separation. As well, they

believed that Conservative and Progressive rabbis should be able to officiate at weddings.

FIGURE 36: 'TO WHAT EXTENT DO YOU AGREE WITH...' OLIM %



The respondents agreed that Israel can be both a Jewish and democratic state, similar to the way in which New Zealand is both a Christian and democratic state. The Olim were against Jews receiving preferential treatment and believed that Israeli Arabs should not be expelled from Israel. And finally, they agreed strongly (almost 90%) that it was a birth right of all Jewish people, whether Orthodox, Conservative, Progressive or unaffiliated, to make Aliyah (emigrate to Israel). These views were all very clearly of an Olim cohort that held liberal views on most matters.

9.7 Conclusions

New Zealand Oleh and Olah very strongly reflected the country they came from, holding views that reflected their liberal democratic background. The bulk of the emigration from New Zealand to Israel occurred in the 1960s and 1970s.

The migration to Israel was very easy with no difficulties in finding suitable employment, housing or accessing good healthcare. The dominant political affiliation was left wing. The group was either retired or in full-time employment. This group were affluent and, in terms of financial circumstances, mirrored New Zealand Jewry. As with the New Zealand Jewish community, home ownership is very high, with Olim generally owning their homes outright.

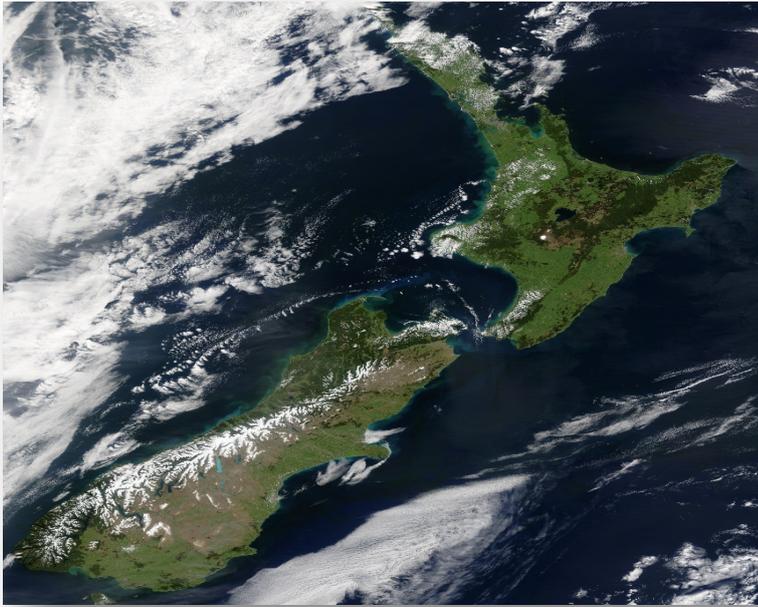
Synagogue attendance differed in that either New Zealand Olim went very frequently, or not at all, whereas the New Zealand Jewry response was to attend less frequently. Some divergences occurred in religious observance and kashrut but these were not marked.

Attitudes of both groups were virtually identical in relation to Israeli government policy, from the role of Orthodoxy in Israeli society to policies on Palestinians in Gaza and the West Bank. The strongest positive affirmation was a sense of responsibility for the existence of the State of Israel.

Their Jewish identity for both Olim and New Zealand Jews were almost the same, except for living in Israel and marrying a Jewish person. Strong moral and ethical behaviour and sharing festivals with family were the leading identity markers, with remembering the Holocaust and feeling part of a worldwide Jewish community high-ranking.

The attitudes of Oleh and Olah on the State of Israel's religious and other policies reflected strongly their liberal-left political affiliations, in terms of being sympathetic to peace deals with the Palestinians for territory, or a relaxed interpretation of religious observance and laws.

Finally, the New Zealand Jews who went on Aliyah to Israel were similar to immigrants from the United Kingdom (UK) to New Zealand in the nineteenth century. The UK migrants were liberal and disaffected UK residents who came to establish a new 'Utopia'. This liberally inclined group contributed to an enlightened and tolerant democracy, being the first country in the world to establish women's suffrage in 1893, and social welfare system, first in the 1890s and then more extensively, in the 1930s. Similar ideals were transported by the New Zealand Jews who went on Aliyah to Israel, and the identity orientations of both groups were remarkably similar.



10. TRENDS

Surveys of the New Zealand Jewish communities have been carried out over 37 years – Wellington in 1983 when 330 responses sampled about 65% of the city's community, Auckland in 1996 when 420 questionnaires were returned representing just under half of those sent out, Gen08 with around 400 responses, and Gen19 with 600 valid responses. The latter was estimated to be around 10% of the New Zealand Jewish population.

10.1 Migration to New Zealand

These four surveys, at approximately decade intervals, provides a mapping of trends and changes in the New Zealand Jewish population. The Wellington sample in 1983 captured a highly unusual age profile which reflected the waves of immigration from Europe and the FSU. One of the highest cohort responses occurred in the 60 to 75 age group, representing those that had migrated from Europe after World War 2, followed by the 36 to 45 age group – that is, their children from the post-war baby boom - and then a large group from ages 6 to 15 – the grandchildren.

Auckland, in 1996, reflected these same cohorts but they had aged by 10 to 15 years. The Gen08 questionnaire only surveyed those 18 years or older and, by that time, the WWII group were very elderly (85+) with the baby boomers adding to the 47% in New Zealand who were 55 years and older. Baby boomer children were reflected in the 40% in the 35 to 54 age group. Gen019 statistics show the population profile was very much an aging one with the largest proportions being the baby boomers (25%), with less in younger age groups with the two decades from 18 to 37 year olds only representing 20% of those in the sample.

The patterns of migration to New Zealand were shown dramatically in the Wellington survey where grandparent's birthplace was the FSU and eastern Europe (60%), and parents being those born in the UK and the FSU (both 20%) with Poland next (15%). About half of those from the Wellington sample were born in New Zealand, 14% in the UK and 11% in the FSU. This shows a stepwise migration out of the FSU and eastern Europe, sometimes to the UK, then on to New Zealand. Israel, South Africa and USA were not represented. There were significant changes reflected in the Auckland sample in 1996. Although about half were still born in New Zealand, migrants from South Africa accounted for 15% of the sample. Parents and grandparents showed the same patterns as before. This meant that there were numbers from the FSU and Europe, probably from the UK, and then South Africa, and then on to New Zealand. This was not asked in Gen08 but more changes had occurred by then, with 35% of the respondents New Zealand-born and, in rank order, South Africa (13%), USA (13%) and UK (12%). Israel featured with 8%.

New Zealand as a place of birth was steady in the Gen19 sample (37%), as were South Africa, USA and UK but Israel, as a place of birth, had grown to 10%. The growth of New Zealand, FSU and eastern Europe as birthplaces, together with Israel as a birthplace, trends upwards for the parents and then grandparents in terms of place of birth, with South Africa decreasing. These results show the mobility of the former generations because of pogroms in the FSU and the Holocaust in Europe going back some generations. The arrival of South Africans, those from the USA and the State of Israel represent a new source of migrants to the New Zealand Jewish population.

10.2 Partners and Children

The 1983 survey did not seek statistics on the numbers with partners. In Auckland in 1996, 50% of the sample were married (and 20% never married) and this increased to 73% in 2008. This was 68% in 2019, with 12% single and 11% divorced or separated. The median number of children in Wellington in 1983 was 2, with 3 next as the highest frequencies. This remained the same for all subsequent surveys. There is thus a trend away from single people, an increase in those with partners and divorced/separated.

10.3 Occupation and Standard of Living

The 1983 sample had an extremely high number in professional and technical occupations (36%), then sales (20%), followed by administrative/managerial occupations accounting for almost 50% of all occupations. Extremely low numbers were in the 'blue collar' occupations. For Auckland in 1996, a significant 80% were in the professional, administrative and managerial groups. The white-collar groupings

had decreased to just below half in Gen08, and those retired were steady at about 15%. It must be noted, however, that the Gen08 survey covered all of New Zealand. The results for Gen19 were not available.

The median income of the Wellington Jewish population in 1983 was generally \$10,000 above that of the general population, making this sample 'affluent to prosperous'. Compared with the New Zealand populace, there were few who would not be earning enough to live on. Income levels were not reported on in 1996. However, about 80% of Jewry were either living comfortably or prosperously in both Gen08 and Grn19 statistics, with 5% identifying themselves as poor.

10.4 Education

The 1983 survey did not ask respondents to indicate their tertiary qualifications – it was simply reported that 22% had completed university, 20% teacher training and 18% polytechnic. This had increased dramatically for Auckland in 1996 with 58% university qualified, 9% in other professions and 18% with polytechnic diplomas. The increase in university qualified in the New Zealand Jewish community for the latter two surveys was dramatic: 68% and 67% respectively with a higher proportion of PhDs in Gen19 data. The trend to high levels of tertiary qualifications is indicated by the surveys, with higher levels of tertiary-qualified reflected in the Jewish community compared to the general population but with the overall trend to higher qualifications reflected in both populations.

For Jewish education, Hebrew Sunday School was the predominant form of Jewish education over the decades with 65% in the Wellington survey in 1983, 49% in the Auckland survey, 53% in Gen08 and 33% for Gen19 data. Hebrew Sunday School is not available in the smaller centres now, although it was present in earlier decades.

The Wellington 1983 results indicated about 50% could read Hebrew script and this was higher in Auckland in 1996 with 65%. The New Zealand Gen08 and Gen19 surveys found 41% and 49% respectively in this category – a healthy increase.

10.5 Synagogue and Religious Observance

Statistics were only collected for religious affiliation in Gen08 and Gen19 data, and the results showed that the percentages of Orthodox, Progressive and Secular did not demonstrate any trends over the two periods.

Weddings, Bar/Bat Mitzvahs and High Holy days provided the highest frequencies of synagogue observance with 42% in 1983, 38% in 1996, 45% in Gen08 and 41% in

Gen19, figures which were consistent over the decades. Synagogues do exist in Christchurch and Dunedin, but services are only available on special occasions. Once a week attendance was 10% in 1983, 9% in 1996, 16% in the Gen08 and 17% in Gen19 results. Statistics for those that 'never attended' were 10%, 12%, 11% and 21% for the same surveys. The trend towards both more and less frequent attendance may be explained by the migration of more observant families, as well as the arrival of secular Israelis who are less observant.

In Wellington in 1983, 77% observed Seder, 81% in Auckland 1996, 90% in Gen08 and 79% in the Gen19 surveys. The statistics for fasting on Yom Kippur were 75%, 73%, 52% and 52% respectively. In 1983, 42% observed Friday night Shabbat, 54% in 1996, 60% in Gen08 and 40% in Gen19 statistics.

10.6 Jewish identity

A question concerning Jewish character and identity was asked in all the four surveys. Whether it was 1996, Gen08 and Gen19, those that answered considered it was either 'central' or a 'significant element' to their life and this was steady for between 83% to 85% of those surveyed. Those that were Jewish by birth increased from 78% in 1983 to 86% in the Gen19 data. Religious identity did not feature highly in participant responses with those observing Halacha ranging from 8% to 9% over the four surveys. Marriage to a Jewish partner was highest in Wellington in 1983 at 61%, then 51% in 1996, 44% and 53% for Gen08 and Gen19 results. In all surveys, participants had a majority of non-Jewish friends, the same figure of 60% in 1983 and again in 1996, and an increase to 79% for Gen19.

Support for Israeli causes was variable, ranging from 32% to 14%, to 31% and then finally to 46% in Gen19 data. Those who identified with Zionism significantly fluctuated between 50% in 1996, 88% in Gen08 and 69% in Gen19 statistics. The antisemitism results were quite disparate, with a large majority regarding the issue as not being serious for the three earlier samples (81%, 94%, 84%) but this decreased dramatically to 50% in the Gen19 results. Finally, concern if Israel was in danger remained between 74% to 77%.



11. FINAL COMMENTS

GEN19 was the fourth Jewish community survey undertaken, with the surveys approximately at decade intervals. Certain characteristics emerged with both some similarities apparent over the surveys while other aspects changed over the period from 1983 to 2019. The large majority of those answering the surveys were Jewish by birth. The profile in 1983 was one of an aging population with two ‘waists’, those that migrated from Europe immediately after WWII, with preceding migrant waves from the FSU at the turn of the 19th/20th century, resulting from pogroms. This generation produced the post-war baby boomers, then an age ‘waist’ before being followed by their children. The 1996 survey showed this feature had aged by 13 years but with the introduction of South African migrants beginning to appear in the surveys. Next, migrants from the USA appeared in Gen08 data and, subsequently, those from Israel for Gen19.

The standard of living of the New Zealand populace remained high. The general response throughout was ‘comfortable’ or higher. Only about 5% identified as not covering costs. The education levels of New Zealand Jewry progressively increased from 22% in 1983, to 67% and then to 68% university qualified in the last two New Zealand surveys – with an increasing percentage as PhD’s. This trend to university qualifications is dramatic.

Jewish education was reliant on the presence of Jewish Sunday School, except in Auckland. With the arrival of virtual learning becoming more common in New Zealand in autumn 2020, because of COVID-19, there are new opportunities for increasing the access to Jewish education via distance learning.

New Zealand Jewry observance was primarily for special events, ranging from the High Holy days, weddings and Bar/Bat Mitzvahs and was constant over the entire period covered by the surveys. Passover Seder was the most frequently observed of the main festivals as it was the most family oriented of all and provided an important connection to the wider Jewish community.

The question of Jewish identity was a combination of ethnic and cultural identity, rather than any strong religious identity. Over 80% were Jewish by birth over the years and with the proportion of non-Jewish friends increasing significantly over the 37 years, there were indications that New Zealand Jews were well integrated into the general community. Support for Israel wavered over the years but there was strong concern felt if Israel was under threat. However, this did not translate to any desire for the current New Zealand Jewish population to live in Israel. Those who were keen on living in Israel had gone on Aliyah in the 1960s and 1970s when the idealism of living in Israel was high. Subsequently, with the issues surrounding Gaza and the occupation of Palestinian territories in the West Bank, and the influence of Orthodoxy on the State of Israel, there was less enthusiasm for living in Israel. New Zealand Jews who come from a very secular country now identify strongly as New Zealand citizens, and demonstrate and affirm their Jewish identity through Jewish ethnic, ethical and cultural values, and background.

A remarkable result was the similarities of the New Zealand Olim with New Zealand Jewry. Notwithstanding that the Oleh and Olah are Israeli citizens who wish to spend the remainder of their lives in the State of Israel and have their children marry Jews, the characteristics and values of the two groups were virtually identical. Religious observance was similar, the standard of living was the same (very comfortable standard and with a majority experiencing home ownership) and religion did not feature strongly in their lives. Attitudes and political views were the same, with the majority indicating that their political affiliations were with the liberal-left. Most felt that religion should not be involved in government. The Olim could insert very easily back into New Zealand Jewish community.

In closing, the arrival of COVID-19 has introduced the possibility of holding virtual meetings and provides a unique opportunity for the involvement of Jewish people throughout New Zealand in religious and educational activities, for them to become engaged in Jewish groups from congregations to service organizations such as B'nai B'rith. The top five 'identity markers' were upholding strong moral and ethical behaviour, combatting antisemitism, remembering the Holocaust, sharing Jewish festivals with your family, and feeling part of the Jewish people worldwide. Israel and

religious observance did not rank at all highly. New Zealand Jews wish to be part of a larger New Zealand Jewish community, and a world-wide one where the observance of Jewish customs is especially important. Eighty-four percent of respondents regarded being Jewish as a central or significant element of their life.