

HIDDUSH

FOR RELIGIOUS FREEDOM AND EQUALITY

**ISRAEL RELIGION & STATE INDEX,
the tenth annual report**

September 2018 - Elul 5778

Pollsters

Rafi Smith
Olga Paniel

Written by

Rabbi Uri Regev, Esq.

Charts, design, translation

David Bogomolny

Introduction

Dear Readers of the 2018 Israel Religion & State Index,

As in previous years, as Rosh HaShanah approaches, Hiddush is proud to publish its annual Israel Religion & State Index, now in its tenth year. In recent months, the country has been in turmoil, as have been Jewish Diaspora leadership and the political system. Following a series of events connected to religion and state clashes, this storm is expected to further escalate. This validates once again how timely the publication of the Index is, in this period of national soul searching, as we engage with the question of Israel's identity as a Jewish and democratic state. The importance of this matter was further heightened in recent months in light of the controversy that accompanied the legislative process leading to the Nation-State Law and the differences of opinion regarding the desirable nature and meaning of Israel's identity as a Jewish state.

This year, too, **the findings of the Index clearly and sharply contradict the statements made by Israel's representatives to Jewish Diaspora leadership, according to which it must respect "the will of the Israeli public," which does not accept the positions of pluralistic world Jewry on matters of religion and state and must refrain from advocacy in matters such as the status of the non-Orthodox denominations, the Western Wall, Who is a Jew, the right to family, etc.** The survey shows that **a large majority of the Israeli public welcomes and supports the growing involvement of Diaspora Jewry in promoting freedom of religion and equality in Israel.** Most of the public supports granting equal status to all three major streams of Diaspora Jewry, granting freedom of choice in all forms of marriage accepted throughout the world, dissolving the monopoly of the Orthodox Chief Rabbinate, enforcing gender equality in the public sphere, as well as women's representation in the ultra-Orthodox parties and more.

The public also rejects the belligerent statements that some Government leaders have been making for some time in their attempt to undermine the Supreme Court and its authority, largely due to the court's independence in matters of religious freedom, as well as the willingness of politicians to engage in verbal acrobatics to justify their perpetual submission to the demands of the ultra-Orthodox parties. The Justice Minister, the Majority Whip, and others repeatedly claim that they and their colleagues most authentically and truly represent the public, rather than the Supreme Court, which is "disconnected from the people." Of course, the spokesmen of the ultra-Orthodox political and rabbinic establishment concur. Not only do the findings of the survey indicate that the public's opinion is the exact opposite and that it rejects the government's policies and actions in matters of religion and state, but even voters for the civil Coalition parties, including the Likud (and in many matters also the Jewish Home party) share this criticism and want a dramatic and comprehensive change in the direction of freedom of religion and equality of civic burden.



The survey shows that the Supreme Court enjoys the highest level of public trust among the relevant government institutions, and that the Government, the Knesset, and the Chief Rabbinate are at the bottom rungs of the trust ladder. For example, the percentage of those who say that the Supreme Court enjoys their utmost trust is five times greater than the percentage of those who most trust in the Government and seven times greater than the percentage of those who most trust the Chief Rabbinate.

Moreover, this survey includes a series of questions aimed at gauging the anticipated impact of various religion and state issues upon the upcoming elections. The findings speak for themselves. A large percentage of the adult Jewish population responded that a party that takes a clear and assertive position on these issues will increase its likelihood of receiving votes over other parties that share a comparable political and economic agenda but do not express their unequivocal commitments to advancing these values. Further, the questions included in the survey also provide a road map to the most important topics in the public's eyes within the broader arena of religion and state relations: a drastic cut in state funding for yeshivas and the religious establishment, civil marriage and divorce, public transportation on Shabbat.

This was a stormy year in matters of religion and state, when controversies escalated between secular and religious, but also between the rabbinic establishment and liberal Orthodoxy, between Israel and Diaspora Jewish leadership, and between the non-Orthodox Jewish denominations and the Government. The Knesset, the Government, and the Media were frequently forced to take up the battles over Shabbat, gender equality, the draft of yeshiva students, religionization in the public sphere, the status of the LGBTQ community, Jewish conversion, and more. The Israel Religion & State Index addresses all of these questions and many of these and others were also monitored throughout the course of the year via smaller scale surveys.

This Index shows once again that sweeping characterizations are wrong and misleading. For instance: describing the positions of the traditional Jewish sector in Israel in broad strokes is wrong and misleading, and the Central Bureau of Statistics was correct to divide the traditional public into two groups: 'Traditional - close to religion' and 'Traditional - not so religious.' We honed in on this at length in the 2017 Index, and now too one can see that the latter group joins the secular majority on many issues of religion and state. This insight also follows on the emphasis we placed in the 2016 Index on the observation that the public that defines itself as religious, especially among the Zionist Orthodox, also consists of subgroups and has an emerging liberal, religious segment that is fully observant but takes the position of "live and let live" - they respect the rights of others to live their lives as they see fit and without coercion.



This year, we changed the format of the report, and it consists of two parts. The first - an abridged report, mostly graphic, which demonstrates the key findings of the survey; and the second - a full report, which adds deeper and more detailed analysis, highlighting additional aspects of the findings, especially with regard to the breakdown of the public's views, according to different cross-sections (religiosity, votes, gender, country of origin, etc.), and comparisons to the findings of previous Indices.

The 2018 Israel Religion & State Index is rich with findings, insights, and revelations. We are confident that you will find interest in reading it, and we hope that it will contribute to enriching the public discourse in Israel and the Diaspora on matters pertaining to many of the core challenges Israel faces as a Jewish and democratic state.

With best wishes for the New Year,



RABBI URI REGEV, ESQ.
PRESIDENT AND CEO



STANLEY P. GOLD
CHAIR

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Israel Religion and State Index, 2018

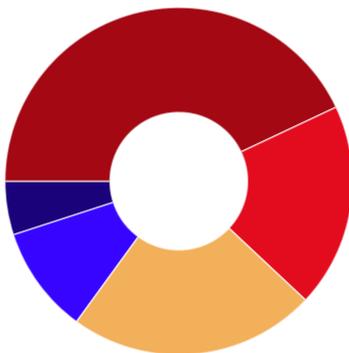
- Survey sample makeup
- Freedom of religion v. Separation of Religion & State
- The most acute tensions in Jewish Israeli society
- Satisfaction with the government's actions in matters of religion and state
- Which public institutions are the most trusted?
- Jewish pluralism
- Who is a Jew?
- Jewish Diaspora leadership's advocacy for religious freedom in Israel
- Let marriage ring!
 - Marriage freedom support
 - Personal preferences for form of marriage
- No! To the exclusion of women
- Will religion & state issues affect voters in the upcoming elections?
- Which religion & state issues will most affect the public's likelihood of voting for a party?
- Civil Coalition Government or one with the ultra-Orthodox parties?
- Religionization in the public sphere
- Government funding for yeshivas
- Enlistment of yeshiva students
- Enforcing core curricular studies in ultra-Orthodox schools
- Shabbat
 - Public transportation
 - Mini-markets Law
- Kashrut - yes, Chief Rabbinate's monopoly - no!

Level of Religiosity



● Ultra-Orthodox	10%
● Zionist Orthodox	12%
● Traditional - close to religion	13%
● Traditional - not so religious	18%
● Secular	47%

Political Outlook



● Very right- and right-leaning	43%
● Right leaning centrist	19%
● Centrist	23%
● Left leaning centrist	10%
● Very left- and left-leaning	5%

Makeup of the population sample

In order to correctly evaluate the public's positions on core issues of religion and state in Israel, one must understand the makeup of the public, as reflected in the expanded representative sample on which the Israel Religion and State Index is based. This breakdown, in terms of level of religiosity and political worldview, parallels and is consistent with that which is accepted in the field of public opinion polling in Israel. It helps us see that positions on religious freedom and equality of civic burden cross political lines and constitute a consistent and unifying factor for a clear majority of the Jewish public in Israel.

The question regarding one's association with the streams of Judaism was: "With which stream of Judaism do you associate yourself?"



Make up of the population sample

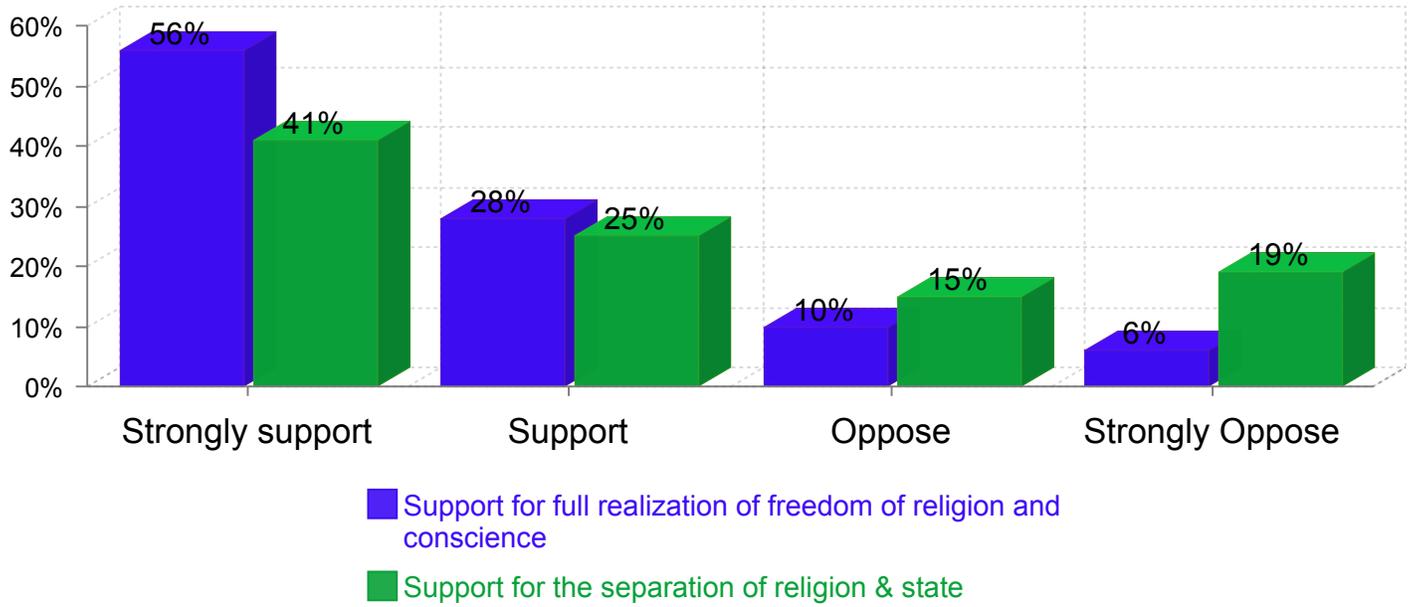
Which denomination of Judaism do you associate yourself with?

BY LEVEL OF RELIGIOSITY

	Total	Ultra-orthodox	Zionist Orthodox	Traditional- close to religion	Traditional - not so religious	Secular	Veteran Israelis	Immigrants from the FSU
Ultra-Orthodox	10%	94%	3%	0%	0%	0%	11%	0%
Zionist ultra-Orthodox	2%	5%	17%	1%	0%	0%	2%	2%
Zionist Orthodox	17%	1%	80%	36%	9%	2%	18%	10%
Conservative	6%	0%	0%	13%	16%	3%	6%	3%
Reform	7%	0%	0%	7%	15%	8%	6%	12%
Unaffiliated	58%	0%	0%	43%	60%	87%	57%	73%



Freedom of religion v. Separation of religion & state

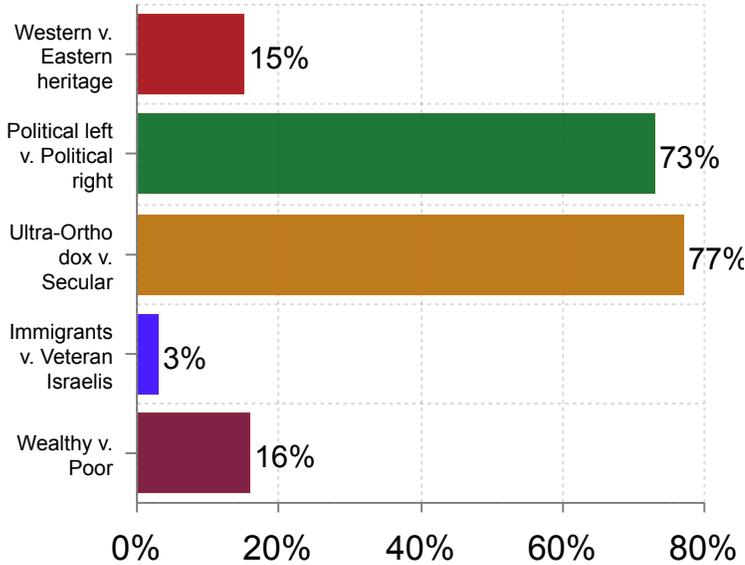


A vast majority of 84% of the adult Jewish public supports the full realization of freedom of religion and conscience and favors the State of Israel upholding freedom of religion and conscience and enabling freedom of choice and conduct for secular and religious people according to their worldviews. This majority has been consistent since Hiddush first began examining the public's attitude regarding religion and state in 2009. A significantly smaller majority supports the separation of religion and state [66%], but it should be emphasized that this majority has gradually increased since 2010 [55%] to date, and it seems that most of this increasing support reflects the public's reactions to events in the arena of religion and state, particularly in regard to religion and politics.



The most acute tensions in Jewish Israeli society

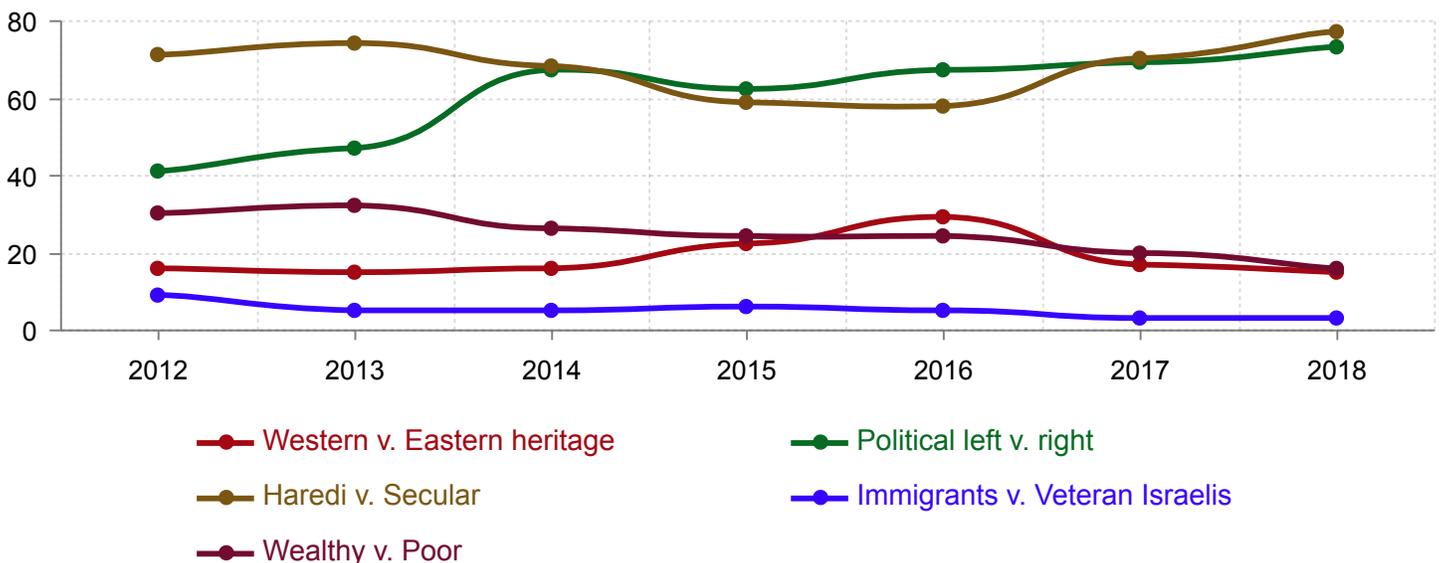
Amalgamated: top two responses (2018)



Among the tensions and conflicts within Jewish Israeli society, the public perceives the tension between the ultra-Orthodox and the secular to be the most troubling, even in comparison to the tension between the political right and the political left. It is perceived as four times more acute than both the tension between the rich and the poor and the tension between Sephardic Jews and Ashkenazic Jews!

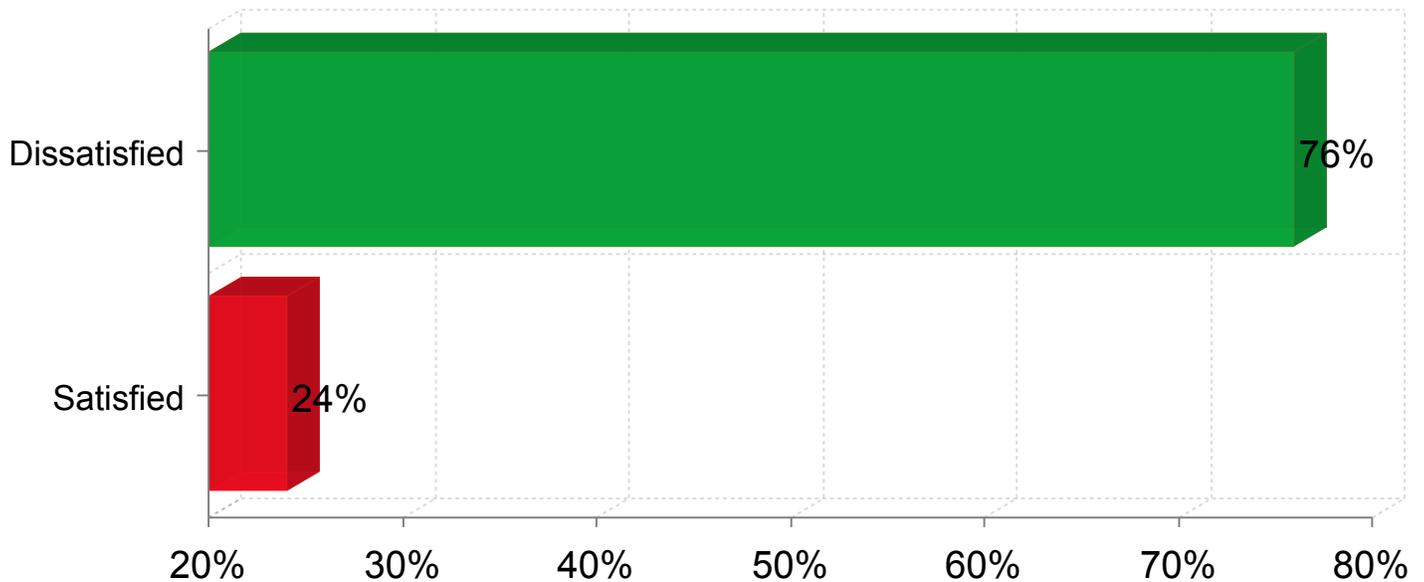
The question were: "In Jewish Israeli society there are many internal tensions and conflicts. Which of the following do you think is the most acute? And which is the second most acute?"

Amalgamated: top two responses (over time)



Satisfaction with government actions in the realm of religion and state

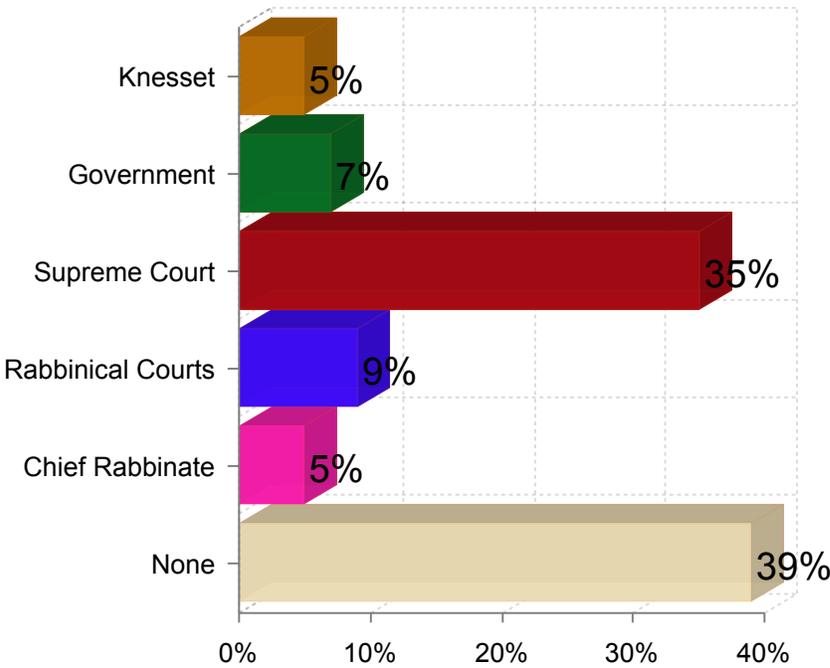
(among 93% that responded)



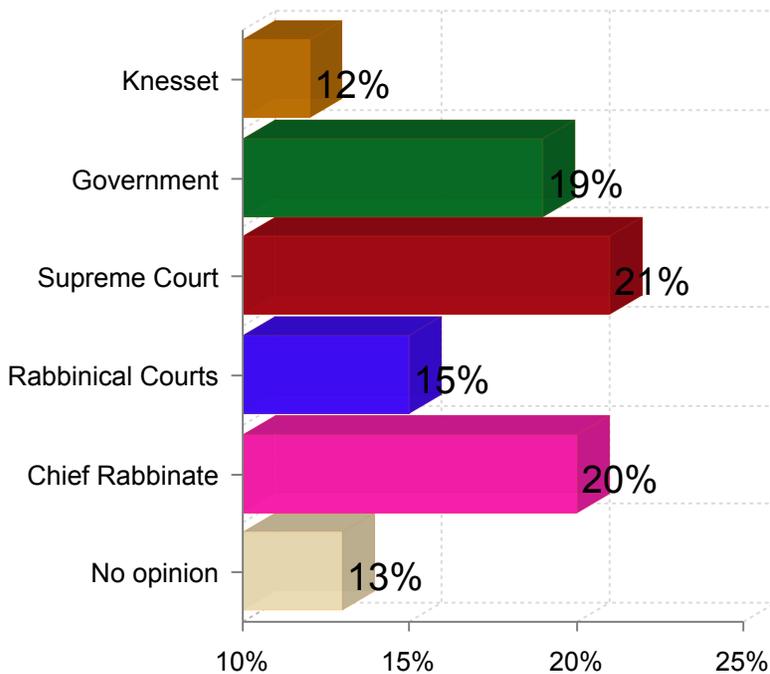
Consistently, a great majority of the adult Jewish public [76%] expresses dissatisfaction with the Government's actions in matters of religion and state. As expected, dissatisfaction is particularly high among the secular Jewish public [91%], but the ultra-Orthodox are also not satisfied [62%]. The only religious demographic with a (slight) majority that is satisfied with the Government's actions is the Zionist Orthodox public [54%].



**The public institutions
Israelis trust most**



**The public institutions
Israelis trust least**



Whom does the public trust more: the Government, the Supreme Court, or the Chief Rabbinate?

Today, as Government and Knesset officials and rabbinic authorities increasingly attack the Supreme Court and promote initiatives to undermine its powers and independence, it is important to know that the Court enjoys the greatest level of public trust when compared to the Government, the Knesset, the Chief Rabbinate, and the Rabbinical Courts. The percentage of those who selected the Supreme Court as their top most trusted institution, is five times or more greater than the percentage of those who selected the Government, the Knesset, or the Chief Rabbinate!

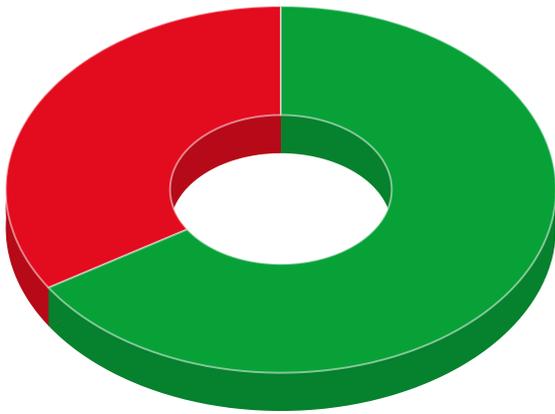
The questions were: "In which of the following institutions do you have the utmost trust? And in which institution do you have the least trust? (The Knesset, the Government, the Supreme Court, the Rabbinic Courts, the Chief Rabbinate, none/no opinion)"



Jewish pluralism

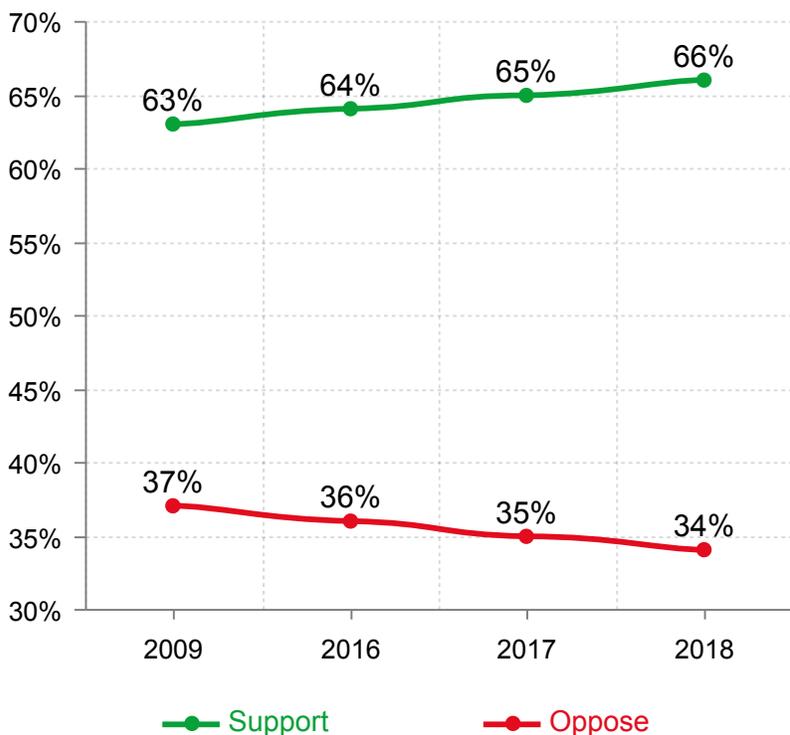
66% of the adult Jewish public opines that Israel should grant equal status to the three major streams of Judaism - Orthodox, Conservative and Reform. This majority has been consistent since 2009 [63%] when Hiddush began to examine public attitudes on the matter, and this view is shared by voters for all non-Haredi Government Coalition parties. It prevails despite the intensification of efforts to delegitimize the non-Orthodox denominations on the part of key figures in the Likud, the religious parties, and the Chief Rabbinate.

Support for equal status of all three major Jewish streams (2018)
(among 94% who responded)



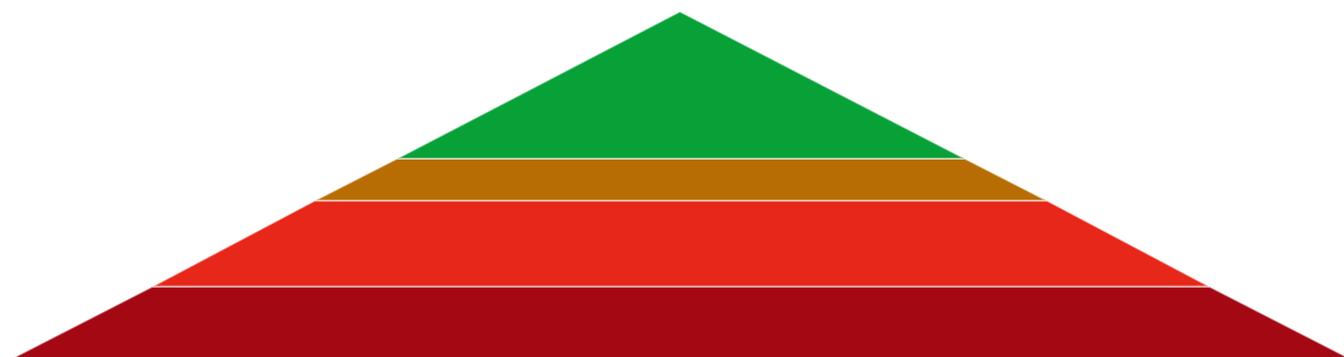
- Support and strongly support 66%
- Oppose and strongly oppose 34%

Support for equal status of all three major Jewish streams (over time)



Who is a Jew?

Which conversions should be officially recognized by the State of Israel?
(among 87% who responded)



▲ Only recognize Orthodox conversions via Rabbinate 25%

▲ Also recognize ultra-Orthodox conversions, not via Rabbinate 14%

▲ Also recognize lenient Orthodox conversions, not via Rabbinate 28%

▲ Also recognize non-Orthodox conversions, including Reform and Conservative 49%

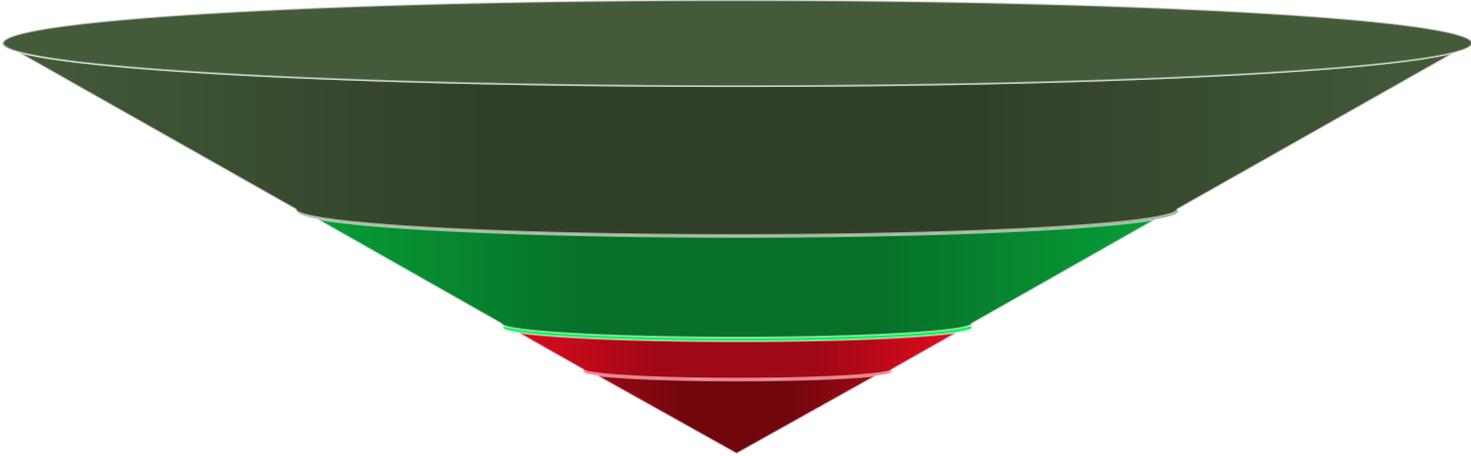
Only 25% of the adult Jewish public supports the position of the Chief Rabbinate, according to which it should be granted exclusive authority to determine which conversions are recognized in the State of Israel. The public is divided on the question of which conversions outside of the Chief Rabbinate should also be recognized. In addition to those who support the recognition of Orthodox conversions performed outside of the Chief Rabbinate, 49% support recognition of all types of conversions accepted among the Jewish people, including Reform and Conservative conversions.

The question was: "Recently, a committee headed by Moshe Nissim recommended the establishment of a 'State Conversion Authority' that would oversee conversions in Israel and that only conversions performed in Israel according to Orthodox halakha would be recognized. In your view, what would be most appropriate for the State of Israel to do? To recognize only Orthodox conversions that are recognized by the Chief Rabbinate; to also recognize conversions performed by Orthodox rabbinic courts that are more lenient than the Chief Rabbinate (such as Tzohar); to also recognize conversions performed by Haredi rabbinic courts; to also recognize all forms of conversions that are accepted among the Jewish people outside of Israel, including conversions performed by rabbinic courts of the Reform and Conservative movements in Israel; no opinion."



Do Israelis want Diaspora Jewish leadership's help to advance religious freedom in Israel?

Support for Diaspora Jewish leadership's advocacy for religious freedom and pluralism in Israel
(among 86% that responded)



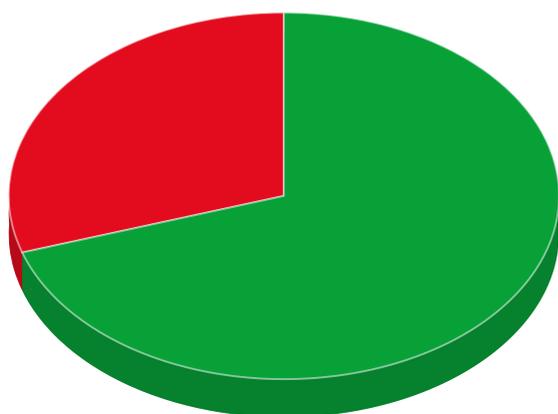
▼ Strongly support 40% ▼ Support 28% ▼ Oppose 11%
▼ Strongly Oppose 21%

68% expressed support for the fact that various Jewish Federations and organizations in the Diaspora are working to advance freedom of religion and pluralism in Israel (for example: promoting freedom of choice in marriage, abolishing the Chief Rabbinate's monopoly over conversions, etc.).

An increase in the level of support is evident in comparison to similar questions that were asked in Hiddush surveys of the previous year. It is important to emphasize that the majority of voters for all the non-Haredi Government Coalition parties were in support of this. Given all of the surveys on this matter, it seems that the Israeli public is interested in having partners to deal with the challenges of religious coercion, with promoting freedom of religion and equality, and supports Diaspora Jewry's involvement in these affairs. This is regardless of the Israeli public's position, be it negative or positive, on Diaspora Jewish involvement in other controversial political matters in Israel.

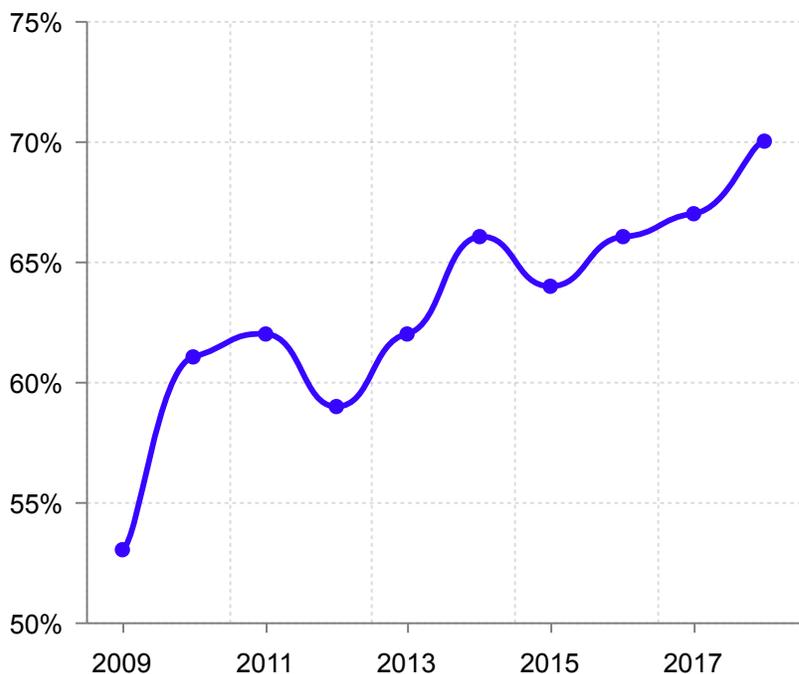


Recognition of all forms of marriage (2018) (including Conservative, Reform, and civil)



● Support 70% ● Oppose 30%

Recognition of all forms of marriage (over time) (including Conservative, Reform, and civil)



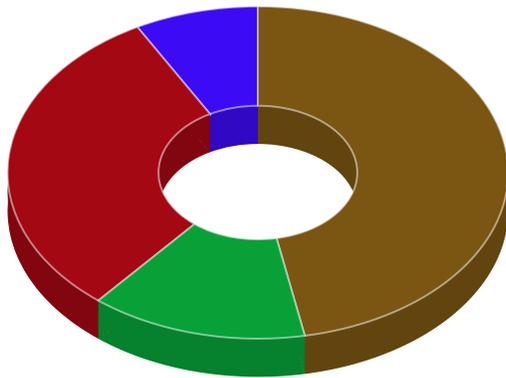
Let freedom of marriage ring!

A large majority [70%] of the adult Jewish public supports equal state recognition for all forms of marriage that are common in the world. So that in addition to Orthodox marriages, it would be possible to choose civil marriage and Reform / Conservative religious marriages. Support for freedom of choice in marriage has increased gradually and consistently since Hiddush first began to explore this question in 2009 [53%]. This is supported by most of the voters for all of the non-Haredi Government Coalition parties!



Preferred form of marriage, assuming all are equally recognized

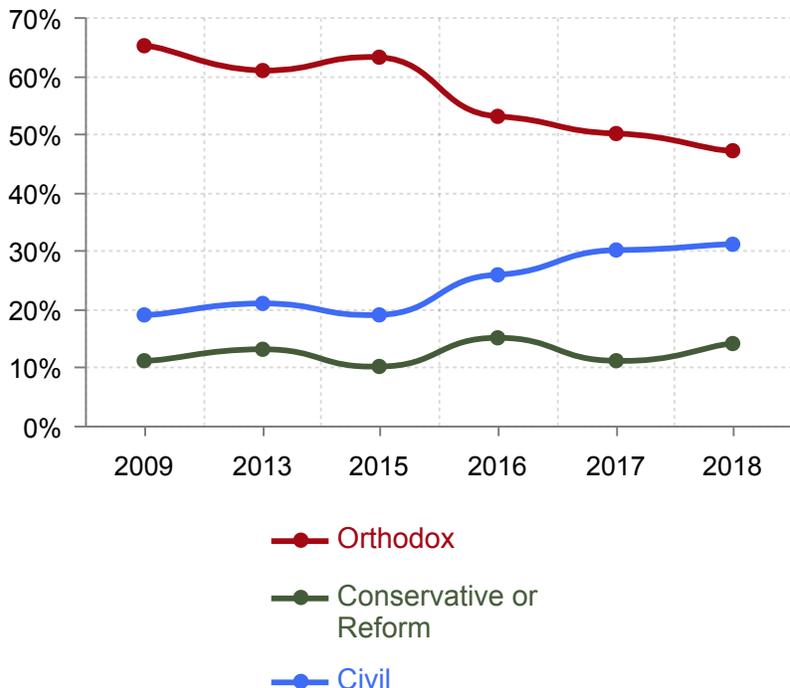
(among 88% who responded)



Orthodox	47%
Conservative or Reform	14%
Civil	31%
Cohabitation without marriage	8%

Preferred form of marriage if Israel were to recognize all forms of marriage

(over time)



Let freedom of marriage ring!

If only all were equal...

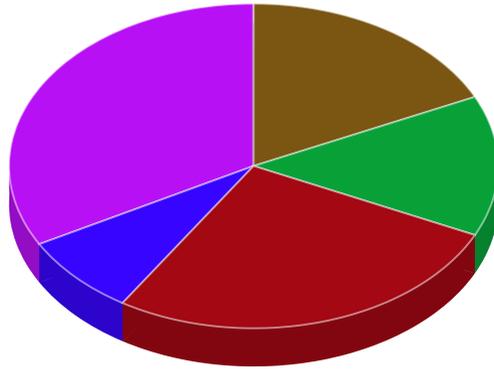
Public support for freedom of choice in marriage includes also that of Israelis who personally prefer Orthodox wedding ceremonies but recognize the right of others to choose the ceremonies that they prefer. There is a preference for an Orthodox ceremony [47%], although this has declined gradually and consistently to less than 50% since Hiddush first began exploring this question in 2009 [65%]. Alongside this decline, there is an increase in the public's preference for a civil ceremony [from 19% to 31%] and a very slight increase in favor of a Reform or Conservative ceremony [from 11% to 14%].

The question was: "Assuming that all the following options would be available and equally recognized by law, if you or one of your children were getting married - which form would you choose? Orthodox; Conservative or Reform; civil marriage; cohabitation without formal marriage."



Let freedom of marriage ring!

Preferred form of marriage, given the Rabbinate's marriage monopoly?
(among 87% who responded)



● Orthodox, not via the Rabbinate	18%	● Reform or Conservative	14%
● Secular	27%	● Cohabitation without marriage	8%
● Marriage via the Rabbinate	33%		

And in the meantime....

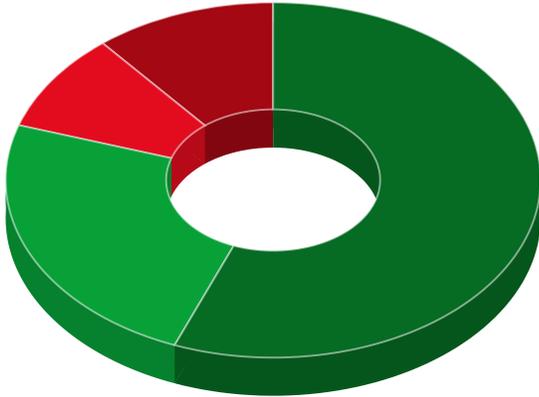
Although it is impossible today to have an alternative Jewish wedding ceremony outside the auspices of the Chief Rabbinate in Israel that is recognized by the state, there exists a certain legal protection for "common-law marriage" (which, in Israel, does not constitute marriage) that allows couples to express their preferences, even before the state has officially recognized the full range of alternatives. **Only 33% of the Jewish public says it currently has no interest in an alternative to marriage via the Chief Rabbinate.** It is important to note that 18% prefers alternative Orthodox wedding ceremonies outside the auspices of the Chief Rabbinate!

The question was: "The State of Israel currently recognizes marriages of Jews in Israel only if they are conducted in the framework of the Chief Rabbinate, but partially also recognizes the rights and obligations of 'common-law married' couples who share a joint household. A number of organizations offer Jewish - egalitarian wedding alternatives outside the Rabbinate, which entitle the couples to be recognized as 'common-law couples.' In principle, would you prefer, already today, for yourself or your children, one of the alternatives to marriages via the Rabbinate, and if so - which of them? Orthodox ceremony outside the Rabbinate; Reform or Conservative ceremony; secular ceremony; cohabitation as 'common-law' couple without marriage; I'm not currently interested in an alternative to marriage via the Chief Rabbinate."



All political parties, including the ultra-Orthodox, must allow women's membership and include them in viable slots on candidate lists

(among 88% that responded)



● Strongly support	56%
● Support	24%
● Oppose	9%
● Strongly Oppose	11%

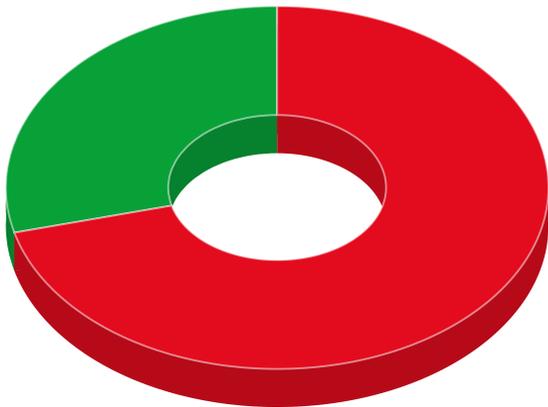
'No!' to the exclusion of women

The Supreme Court is deliberating on the question of the legality of excluding women from membership in the Agudath Israel party. Among the public, there is no doubt about this matter, and not merely in regard to the party membership issue. A vast majority [80%], including voters for all of the non-Haredi Government Coalition parties, supports the need to amend the Parties Law in a manner that will oblige all parties, including the ultra-Orthodox parties, to allow women to be members of the party and to include them in realistic slots on their lists of Knesset candidates.

The position of the adult Jewish public is clear and unequivocal in the escalating debate regarding the exclusion / separation of women in the public sphere (public events, streets, the IDF, academia): 71% opine that this should be prohibited! This includes most of the voters for the non-Haredi Coalition parties.

The second question was: "In Israel there is a debate as to the phenomenon of exclusion / separation of women in the public sphere (public events, streets, the IDF, academia). What is your position on the matter? It should be prohibited to separate men and women in the public sphere; it should be permitted to separate men and women in the public sphere and at public institutions such as medical clinics, academic institutions, and/or cultural events, etc. to the extent that among those present are groups for whom this is important."

Gender segregation in the public sphere



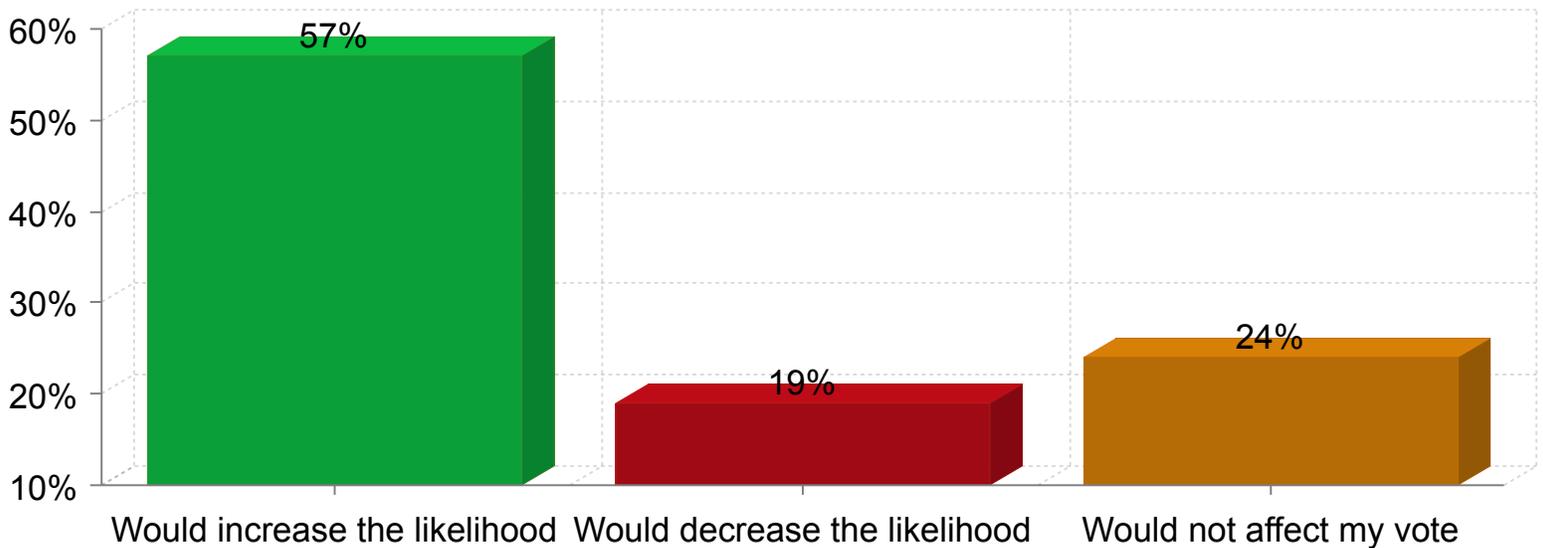
● Gender separation in the public sphere should be forbidden	71%
● Gender separation in the public sphere should be permitted in institutions and events when it's of importance to groups present	29%



Will religious freedom & equality have bearing on the upcoming elections?

Will a political party's commitment to advance religious freedom & equality impact your decision to vote for it?

(among 85% that responded)



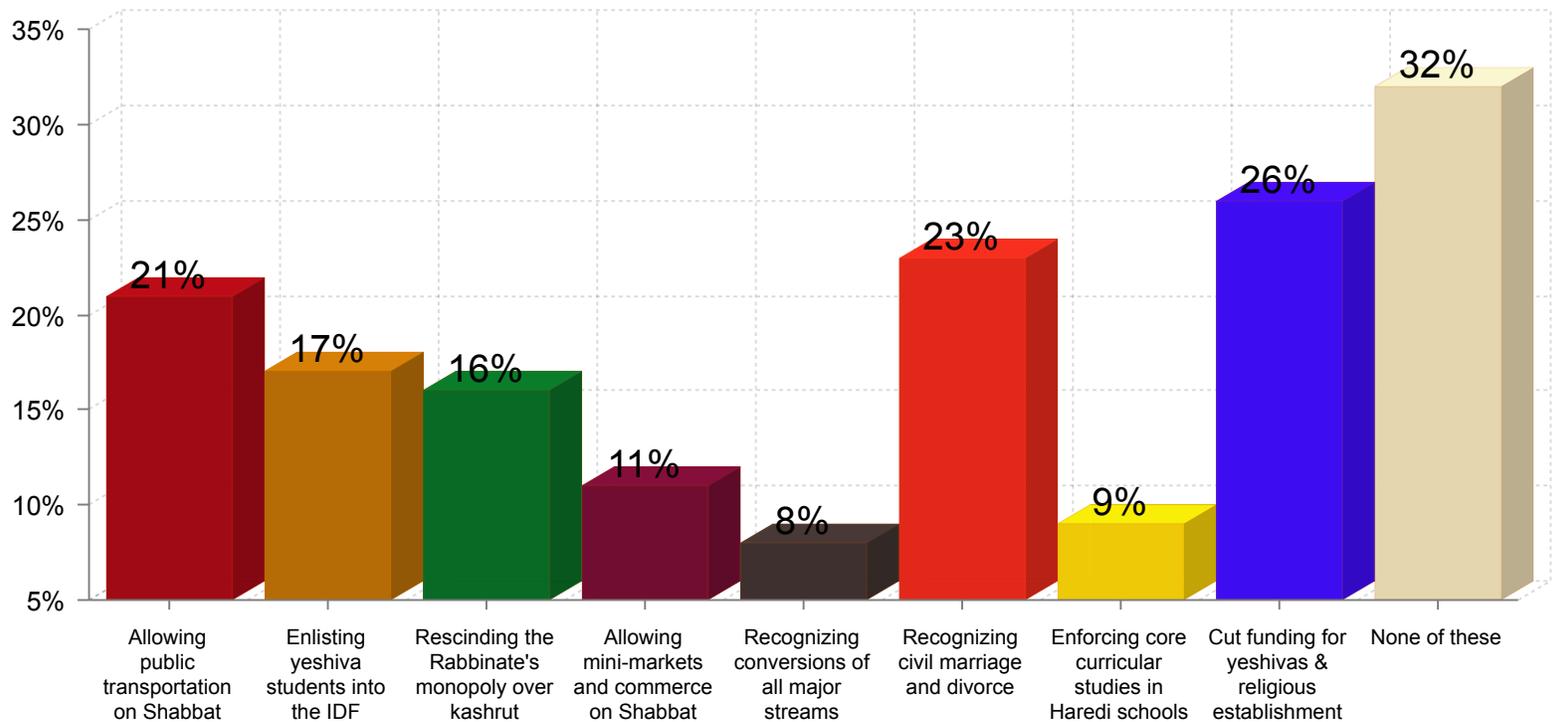
In the next elections, political parties that make a commitment to the principles of religious freedom and equality of civic burden and to their advancement in the Knesset and the Government are more likely to receive support from voters who are aligned with them on security and economic matters. **57% of the adult Jewish public says that this will increase the likelihood they would vote for such a party!**

The question was: "If an existing party this is aligned with your political views on matters of security and economy would announce that it is committed to the principles of religious freedom and equality of civic burden and will work to advance them in the Knesset and Government it participates in the Government Coalition - will this strengthen or weaken the likelihood that you would vote for it in the coming elections?"



Relative weight of particular religion-state issues on people's votes

Which of these issues would most increase the likelihood that you would vote for a party that actively promotes it?
(amalgamated: first & second choice)



Among the religion and state issues at the top of the public agenda, it is clear that the **three issues** whose weights will most sway the adult Jewish public's votes in the coming elections are:

1. Cutting government funding for yeshivas and the religious establishment,
2. Recognition of civil marriage and divorce, and
3. Allowing public transportation on Shabbat

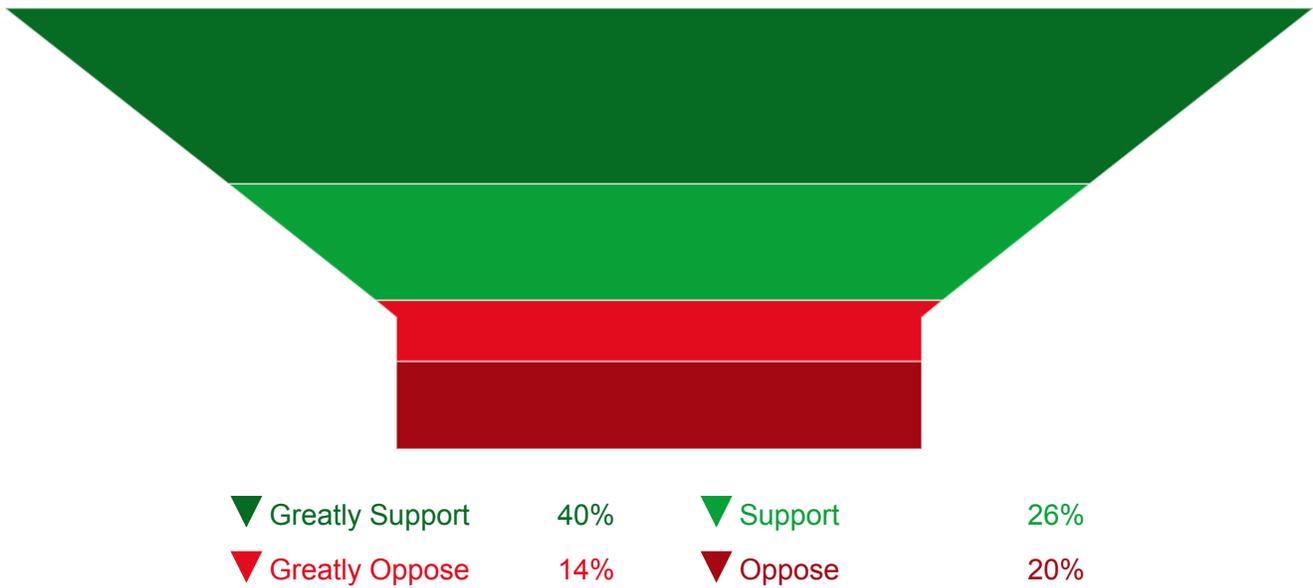
Drafting yeshiva students and dissolving the Chief Rabbinat's monopoly over kashrut certification are also prominent issues in the voters' minds.

The question was: "Which of the following issues, if the party you're considering voting for would act openly and energetically to advance, would raise the likelihood that you would vote for it in the coming Knesset elections?"



Civil government or coalition with the ultra-Orthodox?

Support for a civil government without the ultra-Orthodox parties
(among 89% that responded)



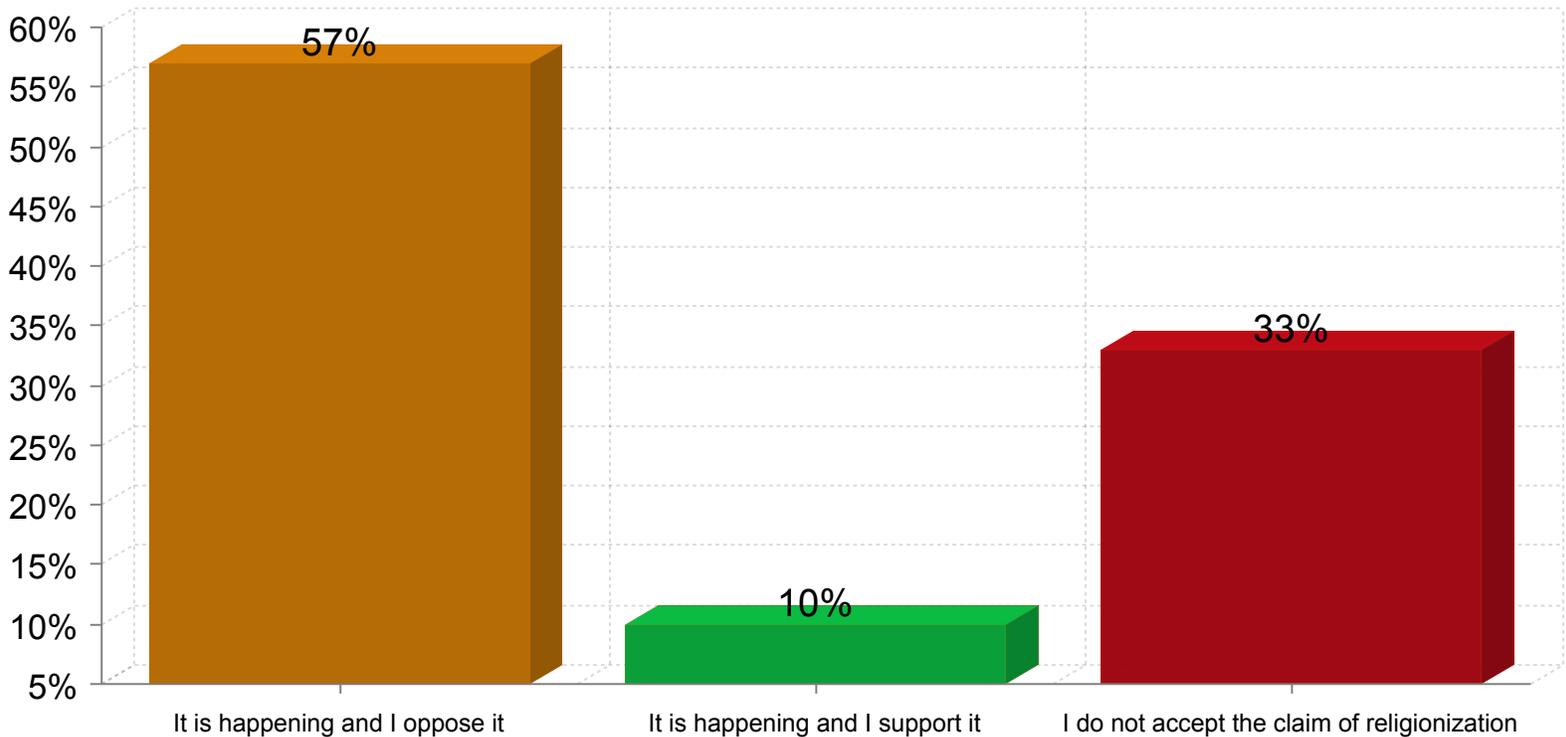
A clear majority of 66% of the adult Jewish public supports a civil Government Coalition without the ultra-Orthodox parties. This position has been consistent since Hiddush first began gauging responses to this question in 2013. This is supported by large majorities of voters for all of the non-Haredi Coalition parties (including voters for the Zionist Orthodox Jewish Home party).

The question was: *"In most of the Government Coalitions in recent decades, the Haredi parties participated in the Coalition and enjoyed much influence in matters of religion and state; and so is the case in the current Government. Do you support or oppose a Government without the Haredi parties?"*



Religionization in the public sphere

Is Israel undergoing government sponsored religionization?



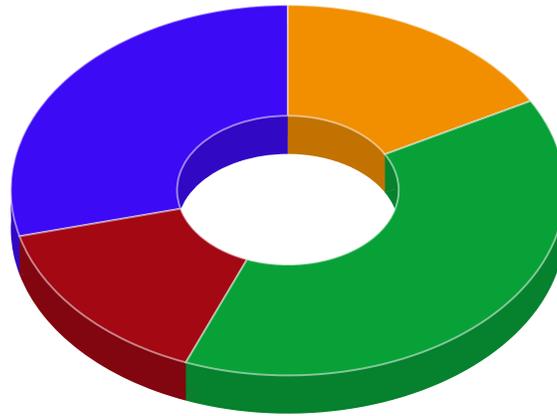
67% of the adult Jewish public maintains that in Israel there is an accelerating process of religionization, sponsored and/or funded by the Government, in stark contrast to the Minister of Education and others who deny it. 57% of the public regards this process negatively, while only 10% of the public supports it.

The question was: "There are those who claim that trends of religionization are intensifying under the sponsorship and funding of the Government, and they find expression, for instance, in the exclusion of women in the public sphere, in intensifying contents and curricula in public education based on religious world views, in the IDF, etc. What is your position?"



Mandatory service for yeshiva students

Should yeshiva students too be drafted?



● No, "Torah is their profession"

17%

● They should at least perform national service

39%

● A quota may be exempted; the rest should enlist

15%

● They should all enlist in the IDF

29%

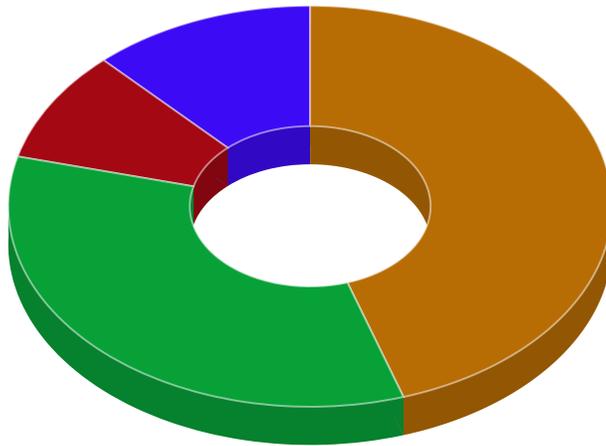
Only a small minority (17%) supports the argument of the ultra-Orthodox parties that demand that yeshiva students should be exempt from military or civilian service because "Torah is their profession." The rest of the Jewish public maintains that they should be required to serve full or partial military service [44%] or civil service [39%]. Support for exempting yeshiva students is minimal also among voters for all the non-Haredi Government Coalition parties [13% of Likud voters, 10% - Jewish Home, and much less in Kulanu and Yisrael Beiteinu].

The question was: "Close to 15% of the IDF's potential recruits study in yeshivas and do not serve. Which of the statements reflects your view: It is acceptable to me since these are people 'whose Torah is their profession;' yeshiva students should be at least obligated to do civil service; there should be a quota of exemptions and the rest should be obligated to enlist; they should all be drafted for full terms of military service.



Government funding for yeshivas

Funding for yeshivas from government funds
(among 92% that responded)



● The funding should be cancelled

45%

● The funding should be significantly cut

34%

● The funding should stay as is

9%

● The funding should be increased

12%

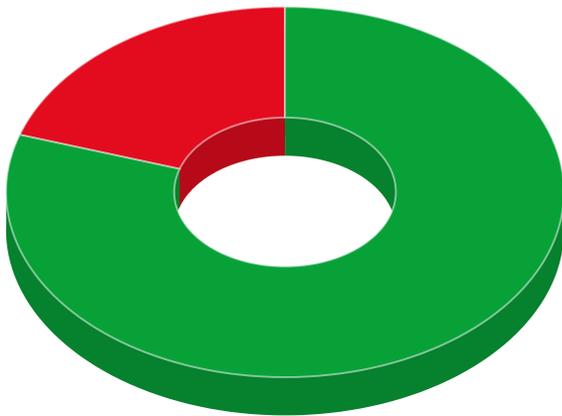
A vast majority of 79% of the Jewish public supports the elimination of or the drastic reduction of Government funding for yeshivas, which currently stands at 1 billion NIS. This is supported by voters for all of the non-Haredi Government Coalition parties (including 82% of the Likud party voters and Jewish Home party voters)!

The question was: "In the State of Israel approximately 130,000 yeshiva students of different ages, among whom over 40,000 are between the ages of 18-24 (when they receive full exemptions from military service) who neither work nor serve in the army. The state budget line for support of yeshivas has risen in this current government to approximate 1.25 billion NIS. In your view: should this budget be completely eliminated; should it be reduced to a quarter; should it be reduced a half; should it be maintained at the current level; should it be increased as much as possible?"



Should government funded ultra-Orthodox schools be obligated to teach core curricular studies?

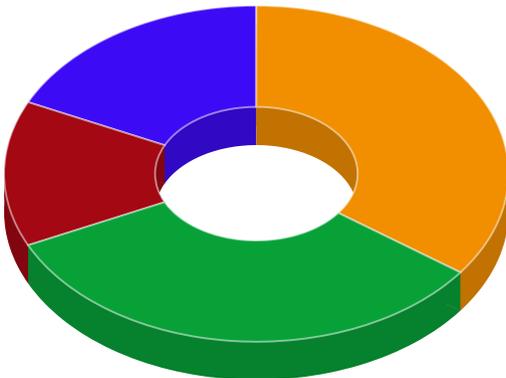
(among 93% that responded)



● Yes 80% ● No 20%

How to enforce core curricular studies in ultra-Orthodox schools

(among 89% that responded)



● Withdraw funding from schools that refuse to teach core curricular studies 35%

● Withdraw funding and levy fines 33%

● Provide partial funding, as is done today 14%

● Should not be enforced 18%

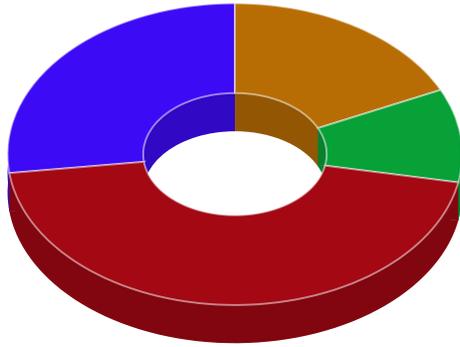
Enforce Core Curricular Studies

A huge and stable majority [80%] of the adult Jewish public supports the enforcement of core curricular studies (Mathematics, Science, English and Civics) in government funded ultra-Orthodox schools, just as it is enforced in all other schools. This is supported by voters for all non-Haredi Government Coalition parties. A large majority [68%] support the revocation of funding for schools that refuse to teach the core curriculum and/or the imposition of fines for such violations. This percentage has risen from 62% in 2010 and stabilized at 68% - 72% since 2016.

The questions were: "In your view, should or shouldn't the Haredi schools be obligated to teach general subjects as part of the Core Curriculum that include math, English, science, and civics?" and - "What in your views is the appropriate way to enforce core curricular studies in Haredi education? Deny funding to schools that do not teach core subjects; deny funding as well as define as an offense operating a school without the full core curriculum, punishable by high fines; grant institutions that do not teach core curriculum partial funding, as is customary today; core curricular studies should not be enforced."

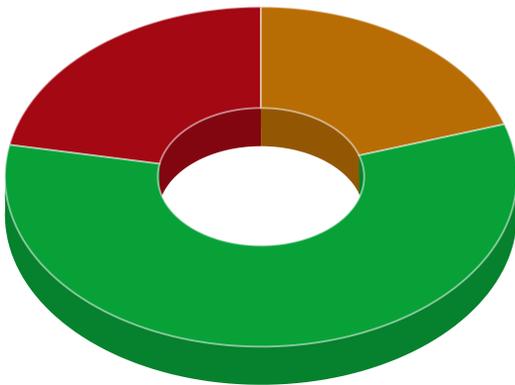


Support for allowing public transportation on Shabbat



- Keep things as they are 18%
- Eliminate even what is currently available 10%
- Allow additional, limited public transportation 45%
- Allow full public transportation on Shabbat 27%

Public reaction to Transportation Ministry's plan to expand public transportation by making taxi shuttles available on Shabbat



- Support expansion via taxi shuttles 20%
- Support expansion via taxi shuttles and buses as needed 58%
- Oppose any public transportation on Shabbat 22%

Public transportation on Shabbat

72% of the adult Jewish public supports allowing public transportation on Shabbat. The level of support has increased gradually since 2010 [58%] and stabilized at a steady 72-73% since 2014. This issue enjoys support across the political spectrum, including the voters for the non-Haredi Government Coalition parties (such as Likud: 69%, Jewish Home: 68%).

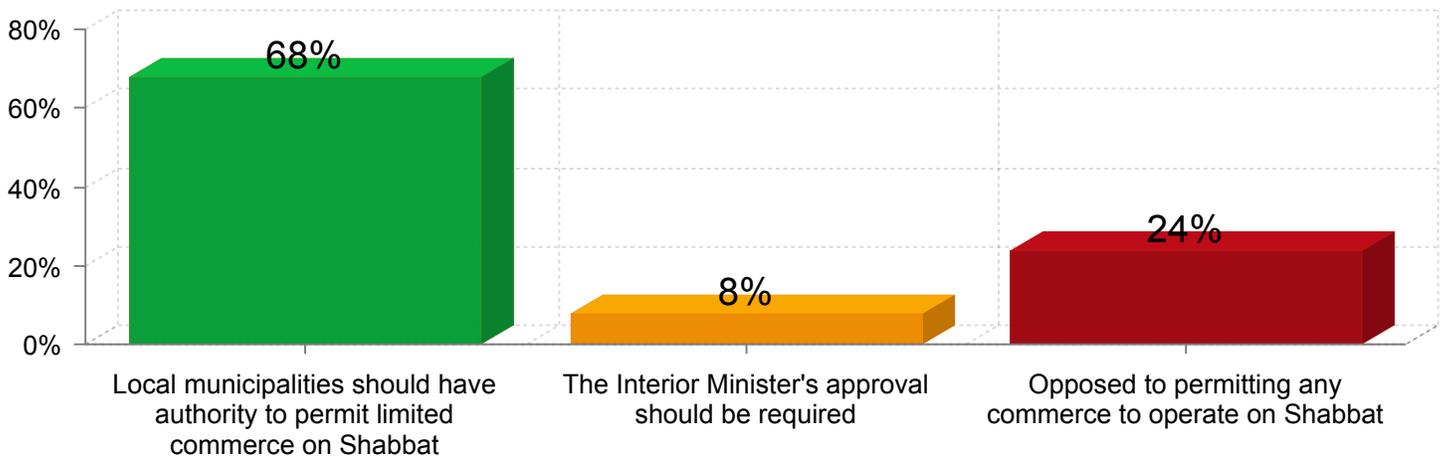
Recently, the Transportation Ministry presented a reform program, offering to permit taxi shuttles on Shabbat. Only 20% see this as a satisfactory solution, while 58% support public transportation on Shabbat, as needed, whether by shuttles or buses.

The questions were: "There is a public debate as to whether public transportation on Shabbat should be available. Which option should the Government apply? The situation should be kept as is (almost without public transportation on Shabbat); even what is currently available should be eliminated; limited public transportation on Shabbat should be allowed (along major routes at a lower frequency, possibly using taxi shuttles); public transportation should be fully available as on weekdays." And - "The Transportation Ministry a reform and expansion of public transportation via taxi shuttles in scores of towns across the country, which would operate also on weekends. What is your view regarding this reform as a solution for public transportation on Shabbat? Support expansion of public transportation on Shabbat only via small vehicles such as taxi shuttles; support expansion of public transportation on Shabbat via both taxi shuttles and buses, according to the level of need; opposed, public transportation on Shabbat should not be allowed.



The Mini-market Law - take the decision out of the Interior Minister's hands

Who should have authority to permit limited operation of businesses on Shabbat?



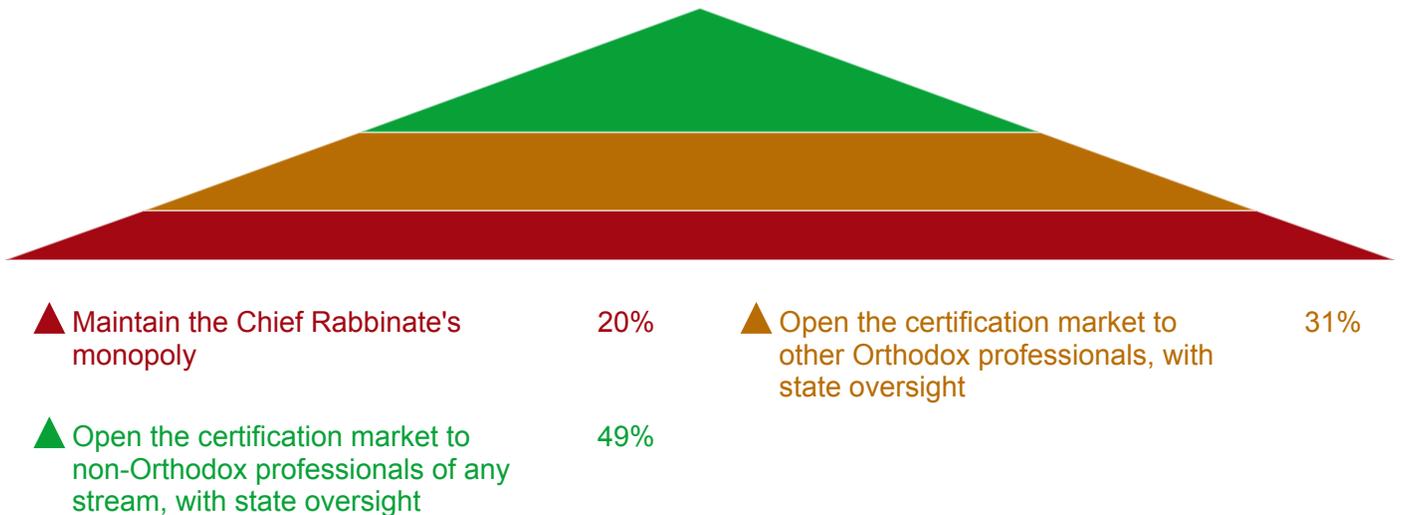
In the current confrontation between the Minister of the Interior and the local authorities, most of the adult Jewish public clearly rejects the position and authority of Minister Rabbi Deri. 68% maintain that the decision (regarding the limited opening of businesses on the Sabbath) should be in the hands of the local authorities, and only 8% support the demand that it depend upon the approval of the Minister of the Interior. Only 24% totally oppose opening businesses on Shabbat. Most of the voters for all of the non-Haredi Government Coalition parties support the position of the local authorities.

The question was: "Recently, the Minister of the Interior Rabbi Arie Deri started implementing the Mini-Market Law and nullified municipal ordinances that allowed partial opening of businesses on Shabbat. What is your position on this matter? (clarification: the question focuses on places of commerce, not entertainment, culture, and food establishments). Support for the ability to regulate partial opening of businesses on Shabbat, based on approval by municipalities without intervention from the Minister of the Interior; opening of businesses on Shabbat should require the approval of the Minister of the Interior and municipal decisions should not suffice; opposed to opening commercial businesses on Shabbat."



Kashrut - Yes Chief Rabbinate's monopoly - No!

Should the kashrut certification market be open to competition?
(among 94% who responded)



Only a small minority of the adult Jewish public [20%] is of the opinion that the kashrut certification monopoly should continue to be entrusted to the Chief Rabbinate. Even among voters for the Zionist Orthodox Jewish Home party, only 21% think so. A huge majority [80%] favors the opening of the kashrut certification market, and this includes most of the voters for all of the non-Haredi Government Coalition parties.

The question was: "There is a public and legal battle being waged as to initiatives for allowing private kashrut certification to restaurants without intervention from the Chief Rabbinate. Which option for kashrut certification do you support? The Chief Rabbinate's monopoly should be maintained; the kashrut certification market should be opened to competition among Orthodox professionals outside the Chief Rabbinate with the state providing oversight; opening the kashrut certification market to competition of professionals from all streams of Judaism with the state providing oversight."



Survey details

The 2018 Israel Religion & State public opinion survey was conducted by the Smith Institute during July 2018 on the basis of an expanded sample of 800 men and women, representing the adult Jewish population in Israel, aged 18 year-old and older. The margin of error was $\pm 3.5\%$.

The survey is based on a representative sample of Israel's Jewish population. When the report refers to the "public" - it refers to the adult Jewish population. In the past, we also surveyed the positions of the Arab population in the context of an in-depth review of the public regarding freedom of marriage, but our surveys primarily focus on examining the positions of the Jewish public. The reasons for this are:

1. The fact that political decisions, legislation, and formulation of policy on matters of religion and state in Israel are mostly linked to the positions of the Jewish religious parties and the demands they make as a condition to their willingness to enter into any government coalition
2. The importance of examining the positions of the Jewish public in the context of the ongoing dialogue and links between Israel and Diaspora Jewry.
3. The endlessly repeated claim of Israel's political leadership (and the Israel diplomats overseas) that the self-same leadership most authentically represents the Jewish population in Israel and that Diaspora Jewry should therefore acknowledge and respect the gap on matters of religion & state between them and the Israeli Jewish public

