The findings of this mixed-methods study are derived from two unprecedented data sources: the first national survey of Jews of Color and the largest dataset of interviews with self-identified Jews of Color to date. It also draws on secondary source research on Jews of Color and Jews and race in the United States. The Institutional Review Board of Stanford University approved and supervised this research.

Interviews

Using a semi-structured interview protocol, we conducted 61 interviews with self-identified Jews of Color. Respondents were encouraged to share autobiographical narratives, an approach based on the work of social psychologist Dan McAdams, one of the leading theoreticians of the narrative-based, qualitative interview.[1] According to McAdams, the act of turning information into a story is fundamentally social, allowing a person to make sense of their life with both ''internalized'' and ''external'' audiences in mind.[2]

Interviews sought to address the following five research questions:

1. What are the experiences, attitudes, feelings, voices, interests, and beliefs of JoCs?

2. How have systems of racism impacted JoC experiences within Jewish spaces and organizations?

3. What pathways support/allow for JoCs to thrive?

4. What are the experiences, perspectives, and beliefs of Jews of Color in the United States?

5. What are JoC's racialized experiences within the broader, predominantly white, Jewish ecosystem?

Data were drawn from in-depth interviews conducted via Zoom or by phone between October 2020 and May 2021. Interview participants were selected using a purposive sampling method designed to reflect a broad range of perspectives. Interviews were conducted with members of three populations: JoCI key stakeholders (n=9), professionals and lay leaders (n=39), and selected respondents from the JoC survey (n=13). As an incentive, all interview participants received a $20 online gift card. Email invitations were sent to a total of 97 people and interviews were conducted with the first 61 who responded. Most interviews lasted about one hour, though several lasted nearly two hours.

Contextualizing interviews with select key stakeholders in the JoCI network (n=9) were used to articulate learning goals and key issues, clarify the characteristics of the sample, and contribute to the development of research instruments. These individuals were identified by JoCI staff members. With the input of the key stakeholders and JoCI, a purposive sample of professionals and lay leaders was created with consideration to variables such as age, gender identification, geographic location, and Jewish background. The final question on the survey asked respondents to indicate their interest in participating in a follow-up interview. Respondents were selected from a group of those who opted in. They were randomly chosen from a subset of respondents' whose demographic characteristics were underrepresented among the first 48 respondents interviewed. These interviews were conducted to support the interpretation of survey findings and offer a deeper understanding of the diversity of the population.

Data Collection and Analysis

All of the interviews were conducted and recorded on Zoom. The audio was retained in a secure location and was transcribed automatically using the web-based platform, Temi.

[1] McAdams, Dan P. 2001. "The Psychology of Life Stories." *Review of General Psychology* 5(2):100; McAdams, Dan P. 2005. *The Redemptive Self: Stories Americans Live By*. New York: Oxford University Press; & McAdams, Dan P. 1997. *The Stories We Live by: Personal Myths and the Making of the Self*, 1st ed. New York: The Guilford Press.

[2] McAdams, Dan P. 1997. *The Stories We Live by: Personal Myths and the Making of the Self*, 1st ed. New York: The Guilford Press.

[3] Glaser, Barney G., and Anselm L. Strauss. 1967. *The Discovery of Grounded Theory: Strategies for Qualitative Research.* Chicago, IL: Aldine Transaction.

Interview transcripts were cleaned in Temi and collaboratively coded using the qualitative data analysis platform Dedoose. Transcribed interviews were analyzed using a grounded theory approach which was inductive, iterative, and collaborative.[3] Using this method, findings were derived from themes and outlying ideas that surface organically. Data was analyzed by grouping recurring ideas into a series of codes, which are then grouped into concepts. To reduce bias in coding, all members of the research team were responsible for coding primarily interviews which they themselves had not conducted.

Survey

The Count Me In survey was designed to substantiate, challenge and/or expand upon findings from interviews. Data obtained from interviews and feedback from the JoCI advisory committee directly informed the creation and revision of the survey instrument. The survey was administered through nonprobability sampling methods, which are particularly useful with small populations that are hard to reach through conventional probability sampling. The survey enabled the systematic collection of perceptions and experiences from a large number of JoC respondents.

Instrument design

Item creation was guided by feminist and participatory research principles and informed by Critical Race Theory (CRT). The overall aim of this approach was to create an instrument in which respondents felt seen and understood as holding complex identities that are not easily accounted for in a questionnaire. This was enacted at the item level through non-exclusive answer options wherever

applicable and the opportunity to provide an alternative ("Other") response for many questions, including race, gender, discrimination setting, and Jewish expressions. Respondents were also invited to share open-ended feedback at multiple points of the survey, which yielded rich supplementary qualitative data.

The questionnaire is comprised of 3 thematic sections:

1. FAMILY & COMMUNITY
   a. Jewish origins and practices
   b. Social contexts and relationships

2. PERSPECTIVES & BELIEFS
   a. Being Jewish, a Person of Color, and a Jew of Color
   b. Expressing Identities
   c. Jewish Organizational Experiences
   d. Connectedness with Individuals and Communities

3. EXPERIENCES
   a. Tension in the Experience of Intersectional Identity
   b. Types of Discrimination
   c. Treatment, Behaviors, and Affirmations
   d. Importance of In-/Out-Group Dialog
   e. Jewish Organizational Leadership

The 42-item questionnaire also included two eligibility screening questions. Information on respondents' racial, ethnic, and Jewish background was additionally collected, as well as standard demographic characteristics, including age, gender, marital status, political views, location, LGBTQ, and disability identity.

[4] Friedlander, Myrna. L., Michelle L. Friedman, Matthew J. Miller, Michael V. Ellis, Lee K. Friedlander, and Vadim G. Mikhaylov. 2010. "Introducing a Brief Measure of Cultural and Religious Identification in American Jewish Identity." *Journal of Counseling Psychology* 57(3):345-60; Hartmann, Douglas, Penny Edgell, and Joseph Gerteis. 2003. "American Mosaic Project: A National Survey on Diversity." Data file and codebook; Mayer, Egon, Barry Kosmin, and Ariela Keysar. 2001. *American Jewish Identity Survey*. New York: Center for Cultural Judaism; Paradies, Yin C., and Joan Cunningham. 2008. "Development and Validation of the Measure of Indigenous Racism Experiences (MIRE)." *International Journal for Equity in Health* 7:9; Pieterse, Alex L., Nathan R. Todd, Helen A. Neville, & Robert T. Carter. 2012. "Perceived Racism and Mental Health Among Black American Adults: A Meta-Analytic Review." *Journal of Counseling Psychology*, 59(1):1; and "Va'adat Teshuvah (Repair Committee) Survey" shared by the Kadima congregation in Seattle, WA, 2020.

[5] Adler, Nancy, and Judith Stewart. 2007. "The MacArthur Scale of Subjective social status." San Francisco: MacArthur Research Network on SES & Health; and Aron, Arthur, Elayne N. Aron, and Danny Smollan. 1992. "Inclusion of Other in the Self Scale and the Structure of Interpersonal Closeness." *Journal of Personality and Social Psychology*, 63(4):596-612.

The creation of substantive items was informed by existing measures of identity.[4] Two validated items,[5] one measuring social status and the other social connectedness, were also included.

Data Collection

The online survey was hosted on Qualtrics for 6 weeks between January and February, 2021. Nonprobability sampling methods were used to recruit respondents. The survey was promoted via social media, primarily on Facebook and Twitter, including the use of viral sharing and strategic post blasts using the hashtags #CountMeIn #JewofColor #Jews of Color #JoC #JoCsurvey. The survey link was also shared widely via email among established Jew of Color networks, including to all Hillel directors in the US. Additionally, as part of this referral/snowball sampling,[6] survey respondents were asked to forward the survey to others they thought might be interested.

The invitation to complete the survey was extended to those who self-identify as JoC. The survey was started 1,875 times. Of those, 1,512 individuals responded affirmatively ("Yes, I do" or "I'm not sure") to the single screener question: "Do you identify as a Jew of Color, however you understand that term?" Of those, 1,474 also responded affirmatively ("Yes, I do" or "Not currently, but I used to") to the second screening question: "Do you live in the United States?" Of the 1,474 screener eligible respondents, 1,089 completed the full survey, with 1,118 completing at least 50% of the survey (maximum reported n).

A small number of respondents who self-identified as Jew of Color identified as "white" in response to a question about their racial identity (n=12). Their contextual racialized experiences were indeterminate based on their responses. Those individuals were retained in the sample in service to the complexity of self-identification and belonging. The responses for these individuals do not deviate notably from the larger sample.

Data Analysis

Data were cleaned and analyzed using a combination of IBM SPSS and MS Excel. The primary analytic methods used were: filtering, aggregation, and cross tabulation. Filtering enabled the organization and visualization of subsets of data based on the isolation of select variables. Aggregation allowed for the summarizing of broader trends across items and groups. Cross-tabulation was used to explore possible relationships between two or more survey questions.

Neither design (sampling) nor post-stratification weights were applied to the data prior to analysis. Design weights could not be calculated due to the nonprobability sampling methods. Post-stratification weights could not be calculated because there are no known demographic population parameters for Jews of Color. As a result, the values presented reflect raw proportions of respondent answers.

In addition, nonprobability sampling methods do not support the calculation of statistical margins of sampling error (none are reported here) or the reliable generalizability of the sample to the broader JoC population. Within these limits, though, the survey findings are illustrative of broad themes of experience and perspective among respondents, and the strong patterns of response for key items suggests that the findings are robust and not merely an artifact of the unique sample.

---

[6] Referral/snowball sampling is a method of research sampling in which initial participants identify and/or recommend other potential participants in their social networks that would also be eligible. Snowball sampling is particularly useful in situations where the total size of the population being studied is unknown. Given, Lisa M. 2008. "Nonprobability Sampling." Pp. 562-3 in *The SAGE Encyclopedia of Qualitative Research Methods.* Thousand Oaks, CA: SAGE Publications, Inc.