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# Jews in Ireland: a century in review

## From growth to decline to growth again?

L. Daniel Staetsky



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## / Introduction

The origins and the history of the Jewish population of Ireland broadly resemble those of Jews in the United Kingdom. Jews first appeared in Ireland at the time of the Norman conquest of Britain, but that small medieval community disappeared, as did the larger British Jewish community, following the expulsion of Jews from England in the late 13th century. Sephardi Jews arrived in Ireland around the time of the Readmission in the mid-17th century (a small handful arrived earlier as refugees, following the expulsions from the Iberian Peninsula in the late 15th century), and Central and Eastern European Jews arrived in the 19th and early 20th centuries. After World War Two the community contracted, but it continued to attract migrants, particularly in more recent years from Israel.

Whilst the essentials of this story are largely known, the demographic history of Jews in Ireland has never been written up in full, to our knowledge. In this report, we begin to address this. Jews in Ireland are both demographically interesting in their own right, and as a microcosm of the larger European Jewish story.

Our principal focus in this study is on numerical facts about Jews in Ireland – namely their social statistics and demography. Armed with these, we are able to build a cultural and sociological picture of Jews of Ireland, as we have done in previous similar studies of Jews in Austria, Belgium and the Netherlands.[1] First, we compare Jews in Ireland to other religious and ethnic groups in that country, and to Jews in other countries. Secondly, we explore the long-term demographic picture, focusing on the past, present and future growth of the Irish Jewish population.

[1] See: (1) Staetsky, L. Daniel and DellaPergola, S. 2020. *Jews in Austria: a demographic and social portrait*. London: Institute for Jewish Policy Research. (2) Staetsky, L. Daniel and DellaPergola, S. 2022. *Jews in Belgium: a demographic and social portrait of two Jewish populations*. London: Institute for Jewish Policy Research. (3) Staetsky, L. Daniel. 2025. *Jews in the Netherlands in the 2020s: fifty years of stability and 'Israelisation'*. London: Institute for Jewish Policy Research.

## / The Jewish population in Ireland: its size and place among other groups

According to official estimates, there are about 2,500 Jews in Ireland today, constituting no more than a tiny fraction of the population of the country as a whole (0.05%), which today totals just over 5 million. In its European context, Ireland has a comparatively small population, well below the European average population size of about 18 million, similar in size to the populations of Slovakia and Norway. For further context, Ireland has a considerably smaller population than Israel (around 10 million at the same point in time).[2]

Due to the historical significance of religion in Ireland, a question about religion has been included in every national census since the early 19th century,[3] and the possibility of identifying as 'Jewish' in it has existed at all times. This question allows demographers and historians to track the development of religious groups over time, while also providing an unusually clear picture of the Jewish population in Ireland. At present, alternative estimates of the size of Jewish population – produced by Jewish demographers who take into account a degree of underreporting of religion in censuses that may take place in secularising and secularised European nations – estimate the number of Jews at a slightly higher figure of about 2,700.[4] The existence of alternative estimates does not change the big picture: the Jewish population in Ireland is very small both in absolute and relative terms. Indeed, compared to the largest European Jewish populations – France (over 400,000), the United Kingdom (over 300,000), and Germany (over 100,000) – it is miniscule, close in size to the contemporary Jewish populations of Estonia, Lithuania and Bulgaria.

Whilst the population of Ireland has long been overwhelmingly Christian, demographic data demonstrate signs of change. Close to 100% of the population identified as Christian in 1926, but this had fallen to about 70% by 2022. Yet compositionally, at both of these points in time, over 90% of Irish Christians identified as Roman Catholic (Table 1). And considering the length of time analysed here – almost a hundred years – the reduction in Christian identification is rather moderate.[5] In comparative terms, social surveys of religious sentiment and behaviour testify that in the early 21st century, the proportion of church-attending Christians in Ireland (35%) was among the highest in Europe, close to the proportions observed in Italy and Portugal and considerably higher than the figures for the UK (18%) and the Scandinavian countries (up to 15%).[6]

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[2] Staetsky, Daniel. 2026. Israel's demography between the East and the West. In: P. R. Kumaraswamy (ed.), *The Palgrave International Handbook of Israel*. Springer Nature Singapore Pte Ltd.

[3] Macourt, M. 1978. The religious inquiry in the Irish Census of 1861. *Irish Historical Studies* 21(82), pp. 168–187.

[4] DellaPergola, S. 2026. World Jewish Population 2025. *American Jewish Year Book 2025*. Springer.

[5] Part of the observed reduction in the proportion of Christians is artificial in nature. The 2022 Census questionnaire presented the response 'No Religion' as the first response option, followed by the list of the largest religious groups. In previous censuses going back to the beginning of the 21st century, the 'No Religion' option featured as last, after the list of the largest religious groups. The advancement of any category to the beginning of the list in a questionnaire is documented to impact on response; typically, the option presented first has better visibility compared to others and respondents are motivated to choose that option. Such changes in questionnaire design, usually motivated by the perceived need (on the side of statistical establishment across the West) to emphasize religious decline, are bound to lead to the reduction in the number of people identifying with all religious groups.

[6] Pew Research Center, May 29, 2018, *Being Christian in Western Europe.*

The biggest changes to the religious composition of Ireland over this period of time, as reflected by the national census, have been the appearance of two groups. First, the proportion of people reporting 'no religion' has risen from 0% in the early 20th century and 1% in the early 1980s to 15% in 2022. Second, the proportion identifying with other religions (e.g. Islam and Hinduism) has grown to 7%, largely as a result of immigration from the Middle East and South Asia, having been below 1% at both earlier points.

Table 1. Religious composition of Ireland, 1926-2022, %

| | 1926 | 1981 | 2022 |
|---|---|---|---|
| Roman Catholic | 92.6 | 93.1 | 68.8 |
| Protestant | 7.0 | 3.4 | 3.1 |
| Jewish | 0.1 | 0.1 | 0.05 |
| Other stated religion | 0.3 | 0.3 | 6.7 |
| No religion | 0.0 | 1.1 | 14.7 |
| Not stated | 0.0 | 2.1 | 6.7 |
| **Total** | **100** | **100** | **100** |

Source: Central Statistics Office-Ireland, Table FY031.

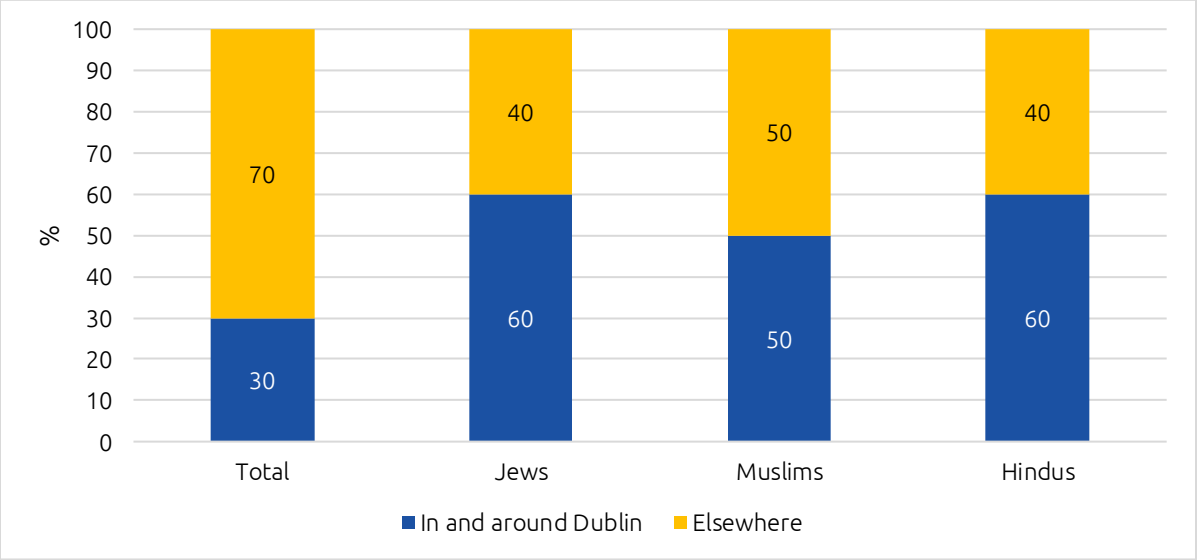
In 2022, 82,000 individuals, or 1.6% of the total population of Ireland, identified as Muslim, an increase from 48,000, or 1.1%, in 2011.[7] The Muslim population in Ireland is considerably smaller than in other countries of Western Europe, both in numerical and proportional terms, such as the UK, Germany, France, Belgium and the Netherlands. In these countries, Muslims account for at least 5%–10% of the total population, with substantially higher proportions among younger age groups.[8] In short, Jews in Ireland live within a relatively homogeneous religious and ethnic context, particularly in comparison with Jews in many other Western European countries.

## / Jews in Ireland: the essentials of the socioeconomic situation and identity

Around 60% of Jews in Ireland live in and around Dublin. This strongly contrasts with the total population of Ireland, of whom only about 30% lives in this area. Outside Dublin, the notable population centres are Cork and Galway; indeed, Dublin, Cork and Galway, in combination, account for about three quarters of all Jews in Ireland. Most Jewish communities in other parts of the country are very small. However, the strong concentration of Jews in a large city, and indeed the capital city, is similar to the pattern observed elsewhere in Europe. Jews are not alone in exhibiting this pattern of geographical concentration; other minority groups do so as well, albeit to varying degrees. We estimate that 50%–60% of Muslims and Hindus, for example, also live in and around Dublin (Figure 1).

[7] Central Statistics Office-Ireland, Tables FY030 and FY031.
[8] Religious Composition by Country, 2010–2020 | Pew Research Center.

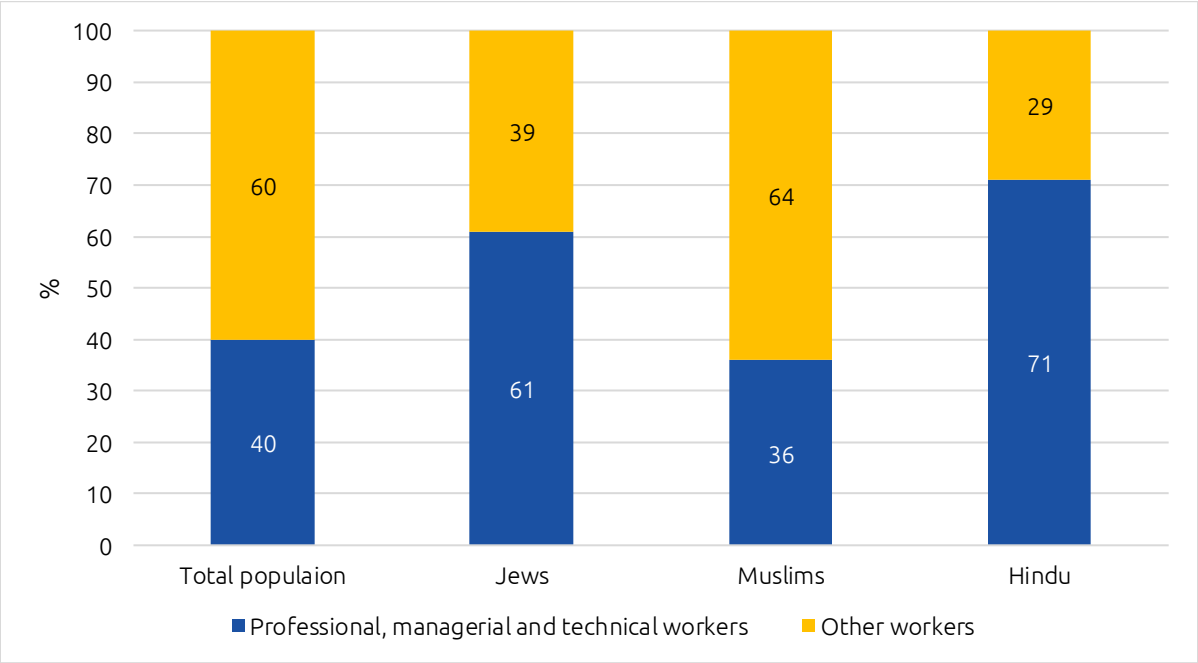
## Figure 1. Jews, other minorities and the total population of Ireland by location, 2022




Source: (1) Total population and Jews: Central Statistics Office-Ireland, Table FY031; (2) Muslims and Hindus: estimation is based on: Central Statistics Office-Ireland, Table FY5134.

In a similar way to other Jewish Diaspora communities, a large proportion of Jews in Ireland can be found in high socioeconomic categories: about 60% of Jews in Ireland belong to professional, managerial and technical classes, compared to about 40% of the total population of Ireland. In this respect, Jews are somewhat below the Hindu minority in Ireland, and above the Muslim minority (Figure 2). This type of social stratification of minorities seen in Ireland is quite typical for Western countries today.

## Figure 2. Jews, other minorities and total population of Ireland by social class, 2022

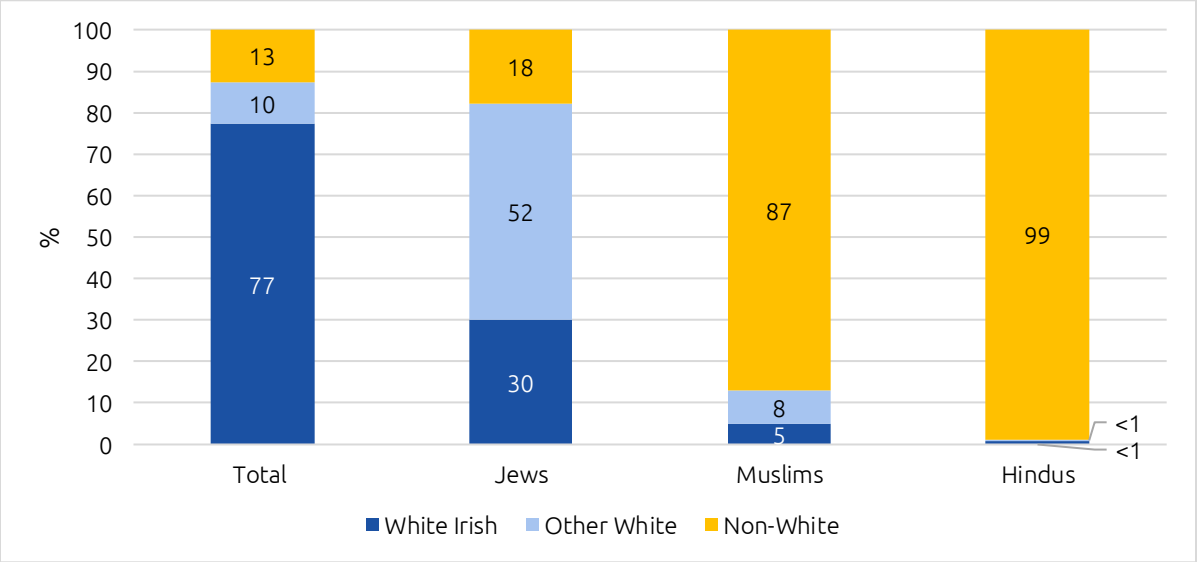



Source: Central Statistics Office-Ireland, Table F5141.

Previous research has shown that Jews across the globe see themselves as both a religious and an ethnic, or ancestral, group. Jews, whether religiously observant or not, tend to see no contradiction between these terms.[9] As a result, they typically adapt well to different systems of classification of minority groups as defined in censuses and surveys across the West today. What we know today about Jews in Ireland, with respect to demography and socioeconomic characteristics, is attributable to the existence of the religion question in the national census of Ireland.

However, in addition to religion, the Irish census asks a question about ethnicity. A 'Jewish' response is not offered in this question, yet Jews respond to it. It is worth noting how they understand themselves through this ethnic, or racial, lens, as it enables us to understand more about how they self-identify using terms other than religion. The questions on ethnicity in the 2022 Irish Census offered the respondents the following broad options: White, Black or Black Irish, Asian or Asian Irish, and Other. Each of these categories included additional subcategories, to facilitate response. The category Asian, for example, included subcategories such as Chinese, Indian/Pakistani/Bangladeshi, and the category White featured Irish, Irish Traveller, Roma, and Any other White Background. Figure 3 highlights the main features of the Jewish responses.

## Figure 3. Jews and other minorities and total population of Ireland by ethnicity in 2022 Census




Source: Central Statistics Office-Ireland, Table F5088.

77% of the total population of Ireland see themselves as 'White Irish,' whereas only 30% of Jews define themselves that way. On the other hand, two-thirds of Jews identify either as 'Other White' (52%) or as 'Non-White' (18%), and the majority of Jews in the latter category see themselves as 'Mixed' (not shown separately). Therefore, Jews in Ireland see themselves very differently, in ethnic terms, from how the Irish majority population sees itself.

[9] DellaPergola, S, and Staetsky, D. 2022. 'What is Judaism: Are Europe's Jews a religious or an ancestry group?' European Jewish Identities, short paper 1/4. London: Institute for Jewish Policy Research.

At the same time, Jews are quite unlike other minorities – Muslims and Hindus in particular. Neither Muslims nor Hindus adopt a self-description of 'Other White' in any significant numbers. Therefore, when pressed to identify in terms of race and origin – which underlies the logic of ethnicity question – Jews in Ireland overwhelmingly identify as 'a different kind of White' or 'Mixed'. This finding is particularly interesting in light of ongoing debates about racial perceptions and identity politics, which extend beyond public discourse into academic settings. Questions about whether Jews see themselves or are seen by others as White or non-White are regularly explored today in public discourse, influenced significantly by American political realities. The picture provided by the Irish Census offers some insight into these issues.

## / Jewish identity

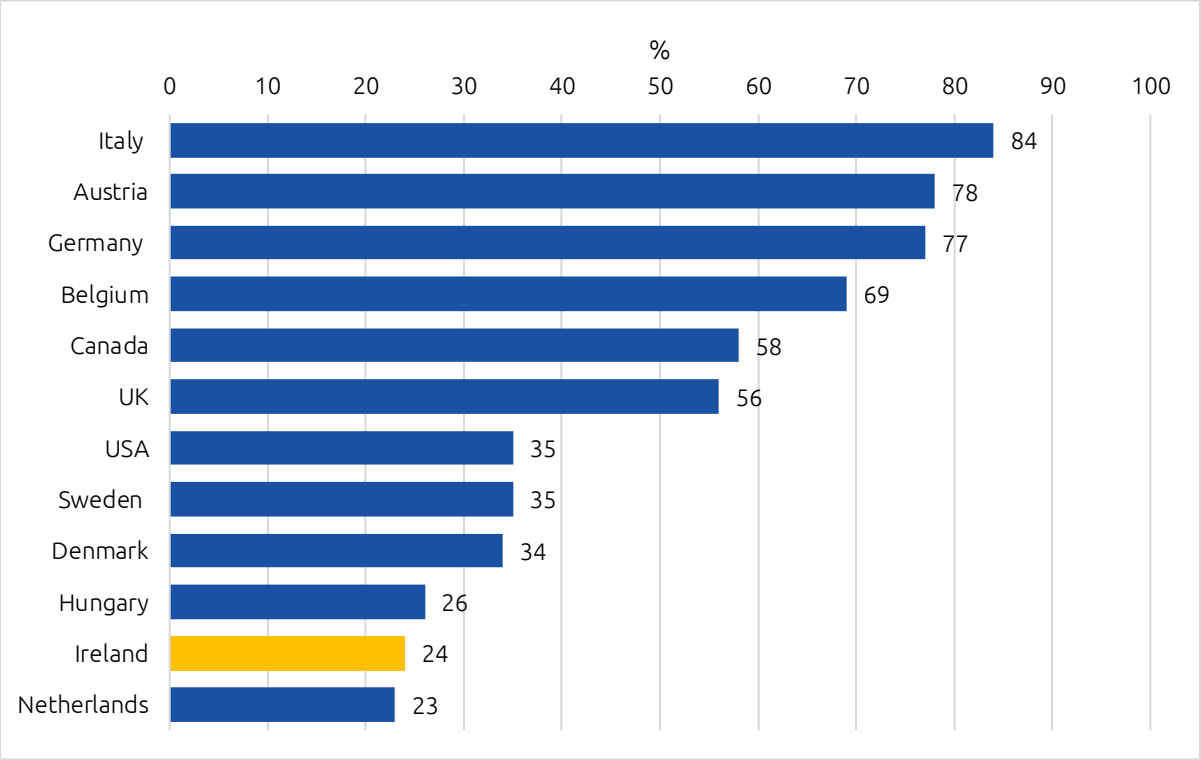
According to official statistics of Jewish religious congregations (i.e. synagogues) in Ireland, about 24% of Jews were affiliated with a religious community around the year 2025 (Figure 4). The term 'affiliated' here relates to formal paid membership, as reflected in Jewish community records. If we apply a slightly more expansive definition of membership whereby formal paid membership is no longer treated as a condition and is replaced by 'close association with', or 'involvement in' organised Jewish communal life, then the scope of community affiliation in Ireland is closer to 31%.[10]

Arguably, the former is a limited way to define affiliation, but it is the only measure that is internationally comparable and can be applied to assess how Irish Jews compare to other Jewish communities in this regard. Understood in this way, Jews in Ireland have relatively low levels of affiliation. They are similar to some Eastern European Jewish communities (e.g. Hungary) and low-affiliation Western European communities (e.g. the Netherlands).

Previous research has shown that the scope of official affiliation is correlated with the proportion of traditional and Orthodox Jews in a population: the higher the proportion of Jews identifying in this way, the higher the affiliation rates. Based on the low proportion of affiliation, Jews of Ireland can be characterised as predominantly secular.

[10] This is done to accommodate a reality of the absence of a rigid membership structure in Jewish communities outside Dublin. Regular or even occasional attendance at synagogue services or events is not captured by this measure (unless accompanied by formal membership), and the measure also does not capture membership of Jewish clubs or groups of no religious character. This means that 'affiliation' underestimates actual participation and involvement.

## Figure 4. Synagogue affiliation rates among Jews in Ireland, compared to selected Jewish populations in Europe and North America



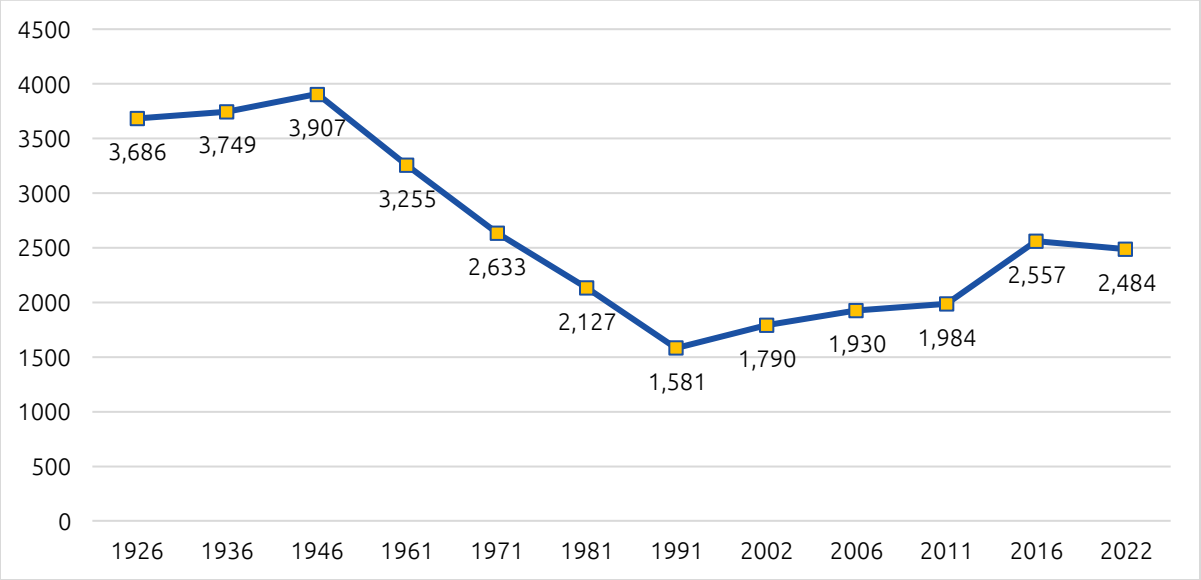

Note: affiliation levels are best understood as the percentage of adult Jews or Jewish households affiliated to a Jewish communal body (either a synagogue or an umbrella body incorporating several communities/synagogues). Although calculations are made somewhat differently in different communities, after taking into account the various peculiarities of affiliation structures, all country-specific data presented here are comparable.

Source: (1) Ireland: data received from the Jewish community; (2) Other Jewish populations: Staetsky, L. Daniel. 2025. *Jews in the Netherlands in the 2020s: fifty years of stability and 'Israelisation'*. London: Institute for Jewish Policy Research, p.37.

## / A brief history of decline and growth of the Jewish population of Ireland

The historical trajectory of the Jewish population over the period in which Ireland has been an independent state shows increase and stability in the early 20th century. This was followed by a sharp decrease in the mid- to late 20th century, followed by a pronounced recovery in the 21st century (Figure 5). Today, the Jewish population of Ireland is similar in size to what it was in the early 1970s, although the growth trend observed in previous decades appears to have stalled since the 2016 Census. It is too early to determine whether this change is temporary or marks a departure from the long-term trend. Part of the levelling-off may be due simply to changes in the design and wording of the census questionnaire in the 2022 Census that are likely have resulted in somewhat diminished counts of all religious groups in Ireland.

Figure 5. Jewish population of Ireland: official estimates, 1926–2022




Source: Central Statistics Office-Ireland, Table FY031.

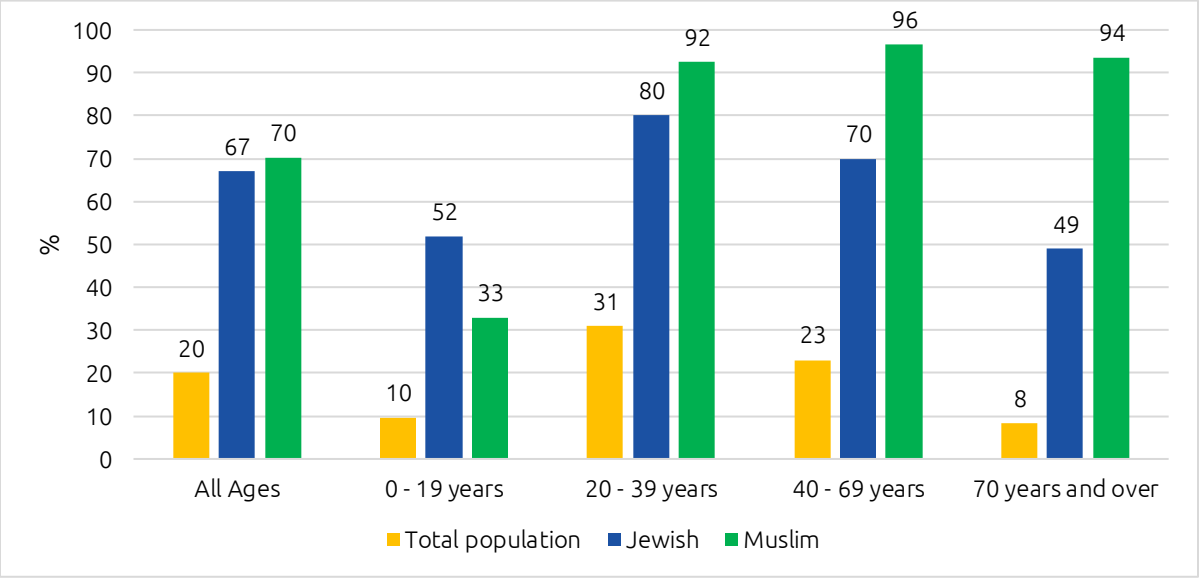
The decrease in the population size of Jews in Ireland prior to 1991 is similar to what has been observed in other European Jewish populations during the same period. This decrease can be attributed to low fertility and ageing, combined with some outmigration. The exact scope of outmigration is difficult to estimate. The Israeli Central Bureau of Statistics documents the annual scope of immigration of Jews into Israel by their country of birth and their last country of residence, yet both the Jewish population of Ireland and the migration waves into Israel produced by it are too small to be featured in official Israeli publications on historical immigration.

The recovery seen in the past quarter of a century is a result of migration of Jews into Ireland. This conclusion is supported by two facts. First, the Jewish population of Ireland cannot sustain its numbers, let alone increase them, on its own. In 2016–2022, the total fertility rate of Jews in Ireland is estimated to have been in the range of 1.0–1.3 children per woman – i.e., low, even compared to the fertility of Ireland as a whole (around 1.5–1.8 children per woman).[11] In high probability, this has been the situation for some time. The number of children needed to maintain the population size in the long-term is just over 2 per woman.

Secondly, around two-thirds (67%) of all Jews living in Ireland today are foreign-born, in contrast to 20% in the total population of Ireland (Figure 6). Further, among Jews, the foreign-born element constitutes a majority in all age groups, a clear indication that this population is being shaped by recent migration.

[11] Estimation of the total fertility rate (TFR) of Jews in Ireland was conducted using the Child-Woman Ratio (CWR) method, relying on the age structure of Jews in Ireland communicated by the Central Statistics Office-Ireland. Data on fertility in Ireland, needed for this exercise are sourced from the Human Fertility Database, and data on the age and sex structure of the total population of Ireland was taken from Table F1002, published by the Central Statistics Office-Ireland. The essentials of the CWR methods are summarised in: Dubuc, S. 2009. 'Application of the Own-Children Method for estimating fertility by ethnic and religious groups in the UK', *Journal of Population Research* 26, DOI 10.1007/s12546-009-9020-7.

Figure 6. Jews, Muslims and total population of Ireland: % of foreign-born in the 2022 Census, by age band

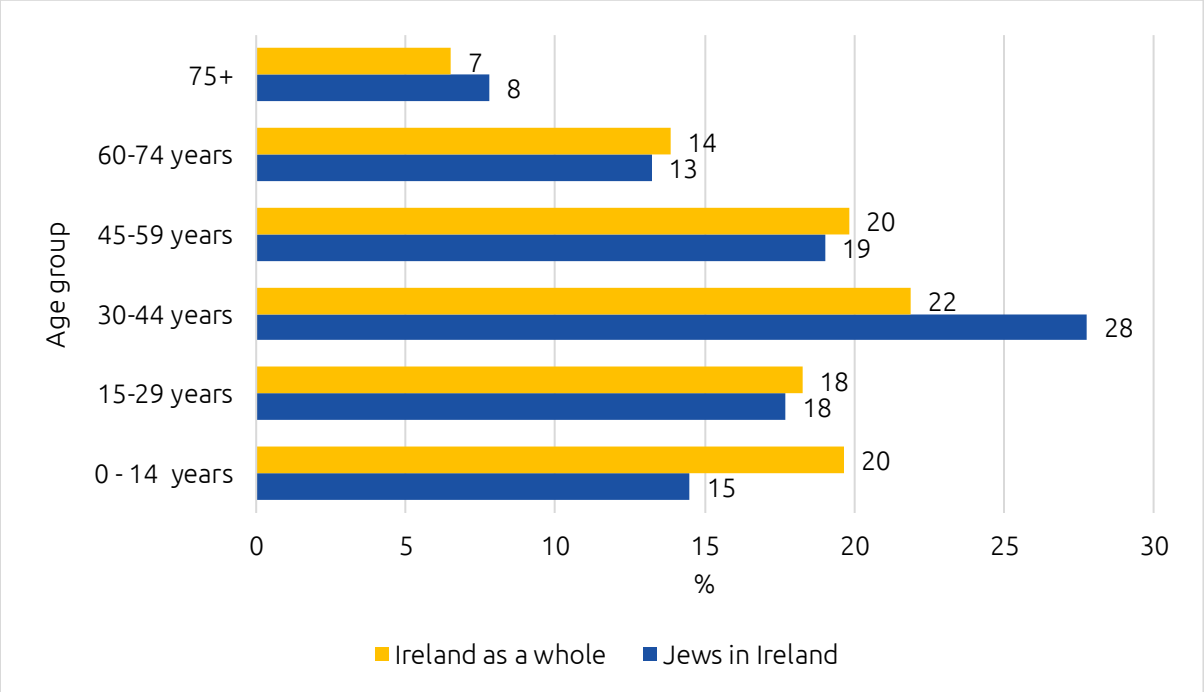



Source: Central Statistics Office-Ireland, special tabulation received on request.

The age structure of Jews in Ireland (Figure 7) bears some resemblance to the age structure of the total Irish population, although there are nuanced differences. First and foremost, it ought to be noted that the Irish population as a whole is among the youngest in Europe. Whilst it is certainly ageing, the consequences of this process so far are very different from those observed in Germany or Italy, for example, where very low fertility and high life expectancy are causing demographic structures to change in dramatic ways. Ireland's comparatively modest degree of population ageing can be attributed to historically high fertility rates and immigration among working age-groups.

The age pyramid of Jews in Ireland has a narrow base, indicating low fertility, compared with that of the total population. As is evident, the Jewish age pyramid has a relatively low proportion of children aged 0–14 years (15%), compared to Ireland as a whole (where the equivalent proportion is 20%). The Jewish population also exhibits a degree of ageing on a scale comparable to Ireland: people aged 60 years and over constitute about 21% of the total population. Jews also have a comparatively large proportion of young adults (aged 30–44): 28% compared with 22% of the Irish population as a whole. This may reflect work- and study-related emigration. This group represents young adults in search of opportunities.

Figure 7. Jewish population of Ireland in 2022, by age, compared to the total population




Source: Jewish population: data communicated by the Central Statistics Office-Ireland, in response to a special request. Total population: Table F1002, Central Statistics Office-Ireland.

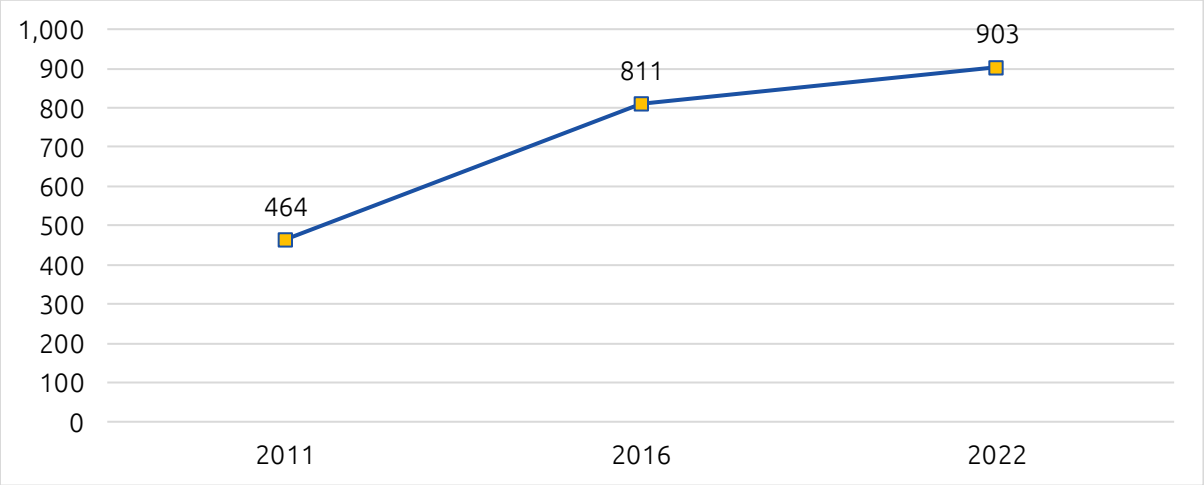
As of 2022, about a quarter of all Jews living in Ireland were born in Israel. If one takes into account the children of Israelis born abroad, then the total Israeli population is likely to constitute about one-third of all Jews in Ireland.[12] Recent work on Jews in Europe described European Jewry as undergoing a process of 'Israelisation', both demographically and, as an inevitable consequence, culturally.

An increase in the proportion of Israelis observed in many European Jewish populations is transforming several communities, creating growth first through migration and subsequently through the fertility of new migrants. Ireland's Jewish population is one of Europe's most pronounced in terms of this process of 'Israelisation'. To be precise, it is the fourth most 'Israelised' after Norway, Finland and Bulgaria, where the proportions of Israel-born in the local populations are 49%, 41% and 26%, respectively.

The first quarter of the 21st century has been a period of notably vigorous growth in the Israeli population in Ireland (Figure 8), with the actual number of Israel-born living in the country doubling between 2011 and 2022.

[12] Calculations based on data appearing in: Staetsky, Daniel. 2025. *Israelis abroad: the transformation of Jewish Diaspora?* London: Institute for Jewish Policy Research, especially p. 22 (Figure 8).

Figure 8. Israel-born populations in Ireland: trend in numbers in the early 21st century




Source: Staetsky, Daniel. 2025. *Israelis abroad: the transformation of Jewish Diaspora?* London: Institute for Jewish Policy Research.

Ireland's appeal to highly educated migrants is driven by several factors: its strong economic growth, English-speaking environment, EU membership, and position as a major centre for business and technology. Israelis constitute just one relatively small segment of this wider influx of skilled workers and students.

## / Conclusion

Arguably, Jews in Ireland are a typical Western European Jewish population. They are a highly urban, professional and prosperous minority. By and large, the Jews of Ireland are secular. Demographically, they are a population with low fertility, growing only due to the arrival of migrants. In this process of regeneration, immigrants from Israel play an especially prominent role – to the extent that the term 'Israelisation' aptly describes the transformation of the community, as we have previously observed in the case of Dutch Jewry.[13] The Dutch Jewish population is much larger than the Irish one, but the essence of the process is largely the same: a population that appeared to be on the road to extinction after World War Two has regained numbers due to the immigration of Jews, particularly from Israel.

The current pattern of regeneration observed in the Jewish populations of Ireland, the Netherlands and several others can be likened to 'churning', or population replacement. Historical evidence related to many Jewish communities, including but not limited to Ireland, indicates that such 'churning' is not new, but is a periodic development. The brief illustrative description of the history of the Jewish community in Ireland in the *Encyclopaedia Judaica* below portrays Jews in Ireland as a community that has a serial rather than a continuous existence.

[13] Staetsky, L. Daniel. 2025. *Jews in the Netherlands in the 2020s: fifty years of stability and 'Israelisation'*. London: Institute for Jewish Policy Research.

*"A small Jewish group apparently lived* [in Dublin] *in the Middle Ages… In the middle of the 17th century, some Spanish and Portuguese Marranos settled in the city… Military operations in Ireland after the revolution of 1689 attracted a few more Sephardi Jews, and the community knew a short period of relative prosperity. In 1718, a cemetery was purchased with the assistance of the London Sephardi community which advanced the Dublin congregation money to meet its debts and lent it some scrolls of the Law. During the 18th century, the original Sephardi element died out and was replaced by Ashkenazi immigrants. By 1791 the congregation had fallen into complete decay, and the borrowed scrolls were returned. The community was revived in 1882 by East European immigrants. It increased considerably with the Russo-Jewish immigration at the close of the century… In the mid-1990s the Jewish population numbered approximately 1,300. In 2004, after some renewed growth, it was estimated at about 1,500."*[14]

Thus, the Jewish history of Ireland to date can be described as a 'sequence of episodes.' One Jewish community settles there for a period, only to dwindle through expulsion or natural demographic processes, and is eventually replaced by another community that, in time, experiences a similar fate. Currently, the engine of regeneration of Jews in Ireland is Israeli immigrants. They are not mentioned in the Encyclopaedia Judaica passage quoted above, but recent demographic data allow us to extend that description and add this new development. Although this may seem like a small addition, it carries considerable significance when viewed against the broader historical backdrop. The successive, discontinuous existence of Jewish communities is more the norm than the exception, both in Ireland and in several other European communities. Once this pattern is recognised, it becomes impossible to ignore. The key lesson for Jewish communal leaders is the need to continually monitor and respond to the changes in size and composition of the Jewish population, and to consider how these changes affect the provision of communal services, the character of Irish Jewish culture and the politics of the community.

[14] Encyclopaedia Judaica, Second Edition, Volume 6, pp. 32–33, entry 'Dublin'.

## / Appendix. Jews in Ireland: Assessment of demographic realities

It is not possible to conduct direct estimation of mortality of Jews in Ireland. For this, the following data are required: (1) the annual number of deaths by age and sex; and (2) compatible data related to the number of individuals in each age and sex category. Such data are not currently available. Still, indirect estimation of mortality is possible. The experiences of Jewish communities in the Diaspora with existing data teach us that Diaspora and Israeli Jews have sufficiently comparable mortality levels, so the application of Israeli Jewish age-specific death rates to the age structure of Jews in Ireland is a reasonable method of obtaining a number of deaths in the community. Doing so allows us to estimate that 15 deaths took place among Jews in Ireland per calendar year around 2022. This translates into a crude death rate of 7 deaths per 1,000 (15/2,193*1000).

Table A1. Estimation of mortality among Jews in Ireland, 2022

| Age (a) | Jews in Ireland, 2022 (b) | Death rate (Israel Jews) per 1,000, 2022 (c) | Estimated deaths among Jews in Ireland (b)* (c) |
|---|---|---|---|
| All | 2193 | | 15 |
| 0–4 years | 88 | 0.0005 | 0 |
| 5–9 years | 117 | 0.0000 | 0 |
| 10–14 years | 113 | 0.0001 | 0 |
| 15–19 years | 109 | 0.0002 | 0 |
| 20–24 years | 121 | 0.0003 | 0 |
| 25–29 years | 158 | 0.0003 | 0 |
| 30–34 years | 189 | 0.0004 | 0 |
| 35–39 years | 237 | 0.0006 | 0 |
| 40–44 years | 183 | 0.0008 | 0 |
| 45–49 years | 146 | 0.0013 | 0 |
| 50–54 years | 140 | 0.0020 | 0 |
| 55–59 years | 131 | 0.0036 | 0 |
| 60–64 years | 85 | 0.0059 | 0 |
| 65–69 years | 102 | 0.0099 | 1 |
| 70–74 years | 103 | 0.0155 | 2 |
| 75–79 years | 83 | 0.0260 | 2 |
| 80–84 years | 47 | 0.0532 | 3 |
| 85 years and over | 41 | 0.1507 | 6 |

Sources: (1) Jewish population in Ireland data communicated by the Central Statistics Office-Ireland, in response to a special request. (2) Death rates of Israeli Jews are calculated based on death counts and mid-2022 population figures appearing in: Central Bureau of Statistics, Israel. Statistical Abstract of Israel 2023 and 2024, Tables 2.3 and 3.8.

Looking at fertility, the age group 0–4 years among Jews in Ireland has 88 people, meaning the approximate number of 17–18 in each year group. Assuming that 17–18 babies in a year group reflects the equal number of births in one year leads to the crude birth rate of 8 per 1,000 (18/2,193*1000).

The natural balance in year 2022 is therefore estimated at 3 persons (18 births–15 deaths), or 1.4 per 1,000. This, although nominally positive, cannot lead to significant growth: the population of Jews in Ireland is expected to grow by 30 people in a decade should this rate persist over years. This is a barely perceptible addition. Moreover, there is some doubt as to the validity of the estimated number of births (18) in itself. That number is very likely to include not only children born in Ireland but also babies who immigrated with their parents, having been born elsewhere. Although these cannot be identified separately, their inclusion is almost certain. They should therefore be deducted from the figure of 18, further reducing both the estimated number of births and the crude birth rate.

This analysis suggests that the balance between births and deaths among Jews in Ireland is unfavourable to population growth and may even contribute to population decline. This situation is unlikely to have been substantially different in the past, pointing to positive net migration (more immigrants than emigrants) as a key factor behind the growth of the Jewish population of Ireland since the 1990s.

Going forward, we recommend that the official bodies of the Irish Jewish community collect data on deaths and births (and, ideally, circumcisions) taking place inside the community. The availability of such data would help to sharpen the assessment of demographic realities, including changes in communal size as well as mortality and fertility. It could also enhance communal planning with respect to educational and old-age services. The model for such data collection exists in the United Kingdom and could easily be applied to Ireland.

Let us now consider what is happening to the migration balance.

*Migration from Ireland*

Once again, direct data on Jewish migration flows and stocks of Jews in Ireland are not available, but estimates can be made. Drawing on the special tabulations prepared by request at the Central Bureau of Statistics in Israel, the number of Ireland-born Jews living in Israel increased by 40 people between the end of 2010 and the end of 2015 (a five-year period) and by 60 people between the end of 2015 and the end of 2021 (a six-year period). (This includes individuals defined by the Central Bureau of Statistics in Israel as immigrants and those defined as citizen-immigrants, i.e. children born to Israelis living abroad). Assuming that Israel is the destination for about 50% of Jews leaving Ireland,[15] this means that about 80 Jews left Ireland between the end of 2010 and the end of 2015, and 120 did so between the end of 2015 and the end of 2021. Given that these estimates are based on stocks, they can be considered as net estimates (migration balance).

Stock numbers, of course, are influenced not just by the number of migrants adding to or deducting from this group, but also by mortality. Therefore, we also looked at the migration flow of Ireland-born Jews between Ireland and Israel. About 60 Jews left Ireland for Israel between 2011 and 2015 (a five-year period) and about 100 did so between 2016 and 2021 (a

[15] This estimate is based on findings of the European Union for Fundamental Rights 2018 survey of European Jews. In that survey, Jews in twelve European countries were asked about their emigration plans and possible destinations, including Israel. Based on this, approximate proportions of emigrants targeting Israel out of all emigrants could be estimated. Ireland's Jewish community was not covered by this survey. We have assumed that its behaviour is no different from other Western European Jewish communities.

six-year period). Accounting for those who may have left to destinations other than Israel, using the same method detailed above, the estimated number of Jews leaving Ireland in these periods are 120 and 200 respectively. Because these estimates are based on flows, these are less suitable for estimating migration balance. Below, we rely on ranges of estimates resulting from both stocks-and flows-based methods above: 80-120 and 120-200.

*Migration to Ireland*

Note that the stock of just Israel-born migrants in Ireland grew by 347 people between the 2010 and 2016 censuses in Ireland and by only 92 between the 2016 and 2022 censuses. It follows that in the first period the net number of Jews migrating to Ireland (at least 347 people, based on the Israeli component only) was greater than the number of Jews leaving Ireland (80–120, based on results of two alternative estimations). In the second period, the net number of Jews migrating to Ireland was 92, which is lower than the number of Jews leaving Ireland, 120–200. In sum, in the first period, migration was a factor in the growth of the population. Indeed, 573 people were added to the Jewish population of Ireland between 2011 and 2016 (see Figure 5 in the main body of the report). (This suggests that we underestimated the incoming migration of Jews to Ireland during that period from countries other than Israel, and/or that there was an additional flow of migration of non-Israel born migrants from Israel to Ireland, that could not be accounted for). In the second period (2016–2022), migration is expected to act as a factor contributing to the population's decline. Indeed, the Jewish population of Ireland declined then by 73 people.

Formally, the migration balance in the first period was positive and could be estimated at 25 per 1,000 people. This is obtained by estimating the migration balance as a difference between 347 and the middle of the 80–120 range, annualised: (247/5)/1,984*1,000=25. In the second period, the migration balance was negative at about 4 per 1,000, calculated as the difference between 92 and the middle of the 120–200 range, annualised: (-160/6)/2,557*1000. Consider this in the context of the estimated natural balance of a maximum of 1.4 per 1,000. In the first period, migration was likely the only factor contributing to population growth. In any case, it added over and above what the natural balance could contribute at that time. In the second period, migration was a factor of decline, either eradicating any gains from the natural balance (if the latter was positive) or adding to the possible negative impact of the latter (in case it was somewhat negative). These are, of course, rough approximations based on partial information and some assumptions, but they render a useful 'big picture' of the population dynamics of Jews in Ireland.

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The **Institute for Jewish Policy Research** is a London-based research organisation, consultancy and think-tank. It aims to advance the prospects of Jewish communities in the United Kingdom and across Europe by conducting research and informing policy development in dialogue with those best placed to positively influence Jewish life. Its European Jewish Demography Unit exists to generate demographic data and analysis to support Jewish community planning and development throughout the continent.

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