

GREATER SEATTLE JEWISH POPULATION SURVEY 2000

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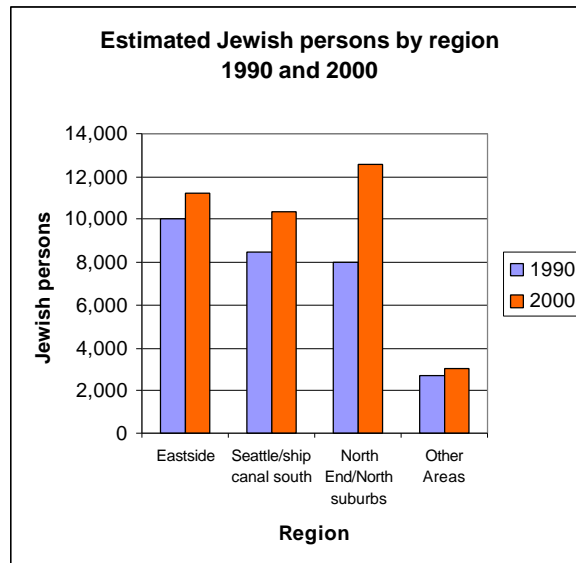
INTRODUCTION

Seattle is a dynamic city that has grown to be home to over 37,000 Jews, an increase of over 27 percent over 1990 estimates of 29,200. From all over the world and country Jews have settled here to augment an already long established Jewish community. Increasingly, these new members of the Jewish community have brought with them an interest in Jewish cultural and communal connections.

Spread throughout the greater Seattle area, Seattle's Jews play key roles in the area's educational, business and cultural communities. They contribute to Seattle's philanthropic institutions and its political life as well as maintaining a vibrant organized Jewish community that is not without its challenges.

The following chart compares the estimated regional population in 1990 and 2000. Since 1990 all regions of Jewish Seattle have shown growth with the North End/North suburbs showing the greatest.

Chart 1



In this environment of growth the Jewish Federation has undertaken the third Jewish population survey of the greater Seattle area, the first survey was conducted in 1978 and the second survey was completed in 1990.



HAS THE SEATTLE JEWISH COMMUNITY GROWN?

The Seattle Jewish community is the largest Jewish community in the Pacific Northwest. As will be seen from exploring the results, the Seattle Jewish community has a rich and varied Jewish population.

The Seattle Jewish Population Survey found a core Jewish population of 37,180 an increase of 27 percent over the 1990 published population estimate of 29,240. By comparison the population of King County¹ only grew at 15 percent between 1990 and 2000 which translates into the Jewish community of Greater Seattle growing at almost double the rate of the general Seattle population.

Table 1.
Estimated number of Jewish Persons 1990, 2000

Region	1990*	2000	Change
Eastside	10,010	11,220	12%
Seattle/ship canal south	8,510	10,340	22%
North End/North suburbs	8,010	12,600	58%
Other Areas	2,710	3,010	11%
Total	29,240	37,180	27%

*estimated in 2001 from retrospective survey data

When comparing this study's finding with that of the 1990 published figures, the Jewish population of Seattle has increased overall by over a quarter. The North End/North suburbs experienced the greatest increase, and the Eastside may have gained an estimated 1,200 persons in the past decade.

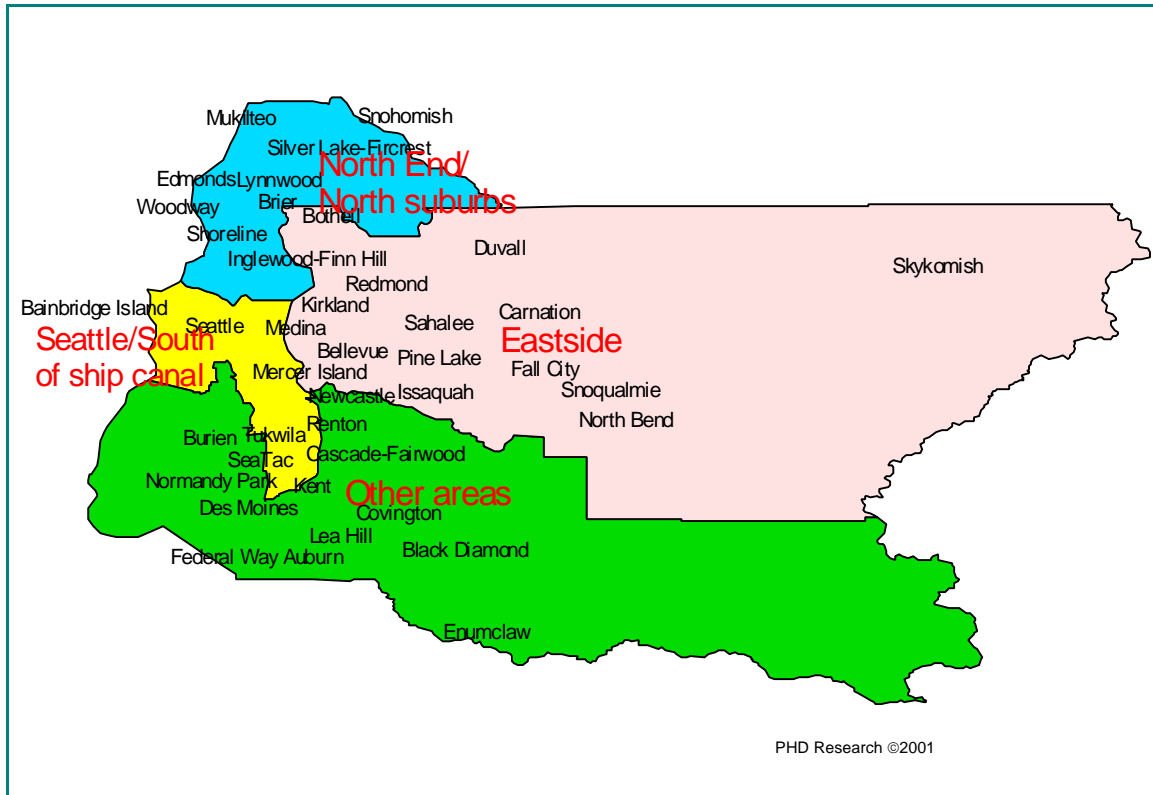
For the purpose of this survey the greater Seattle area has been divided into four regions. The regions and their constituent neighborhoods are:

- 1) Eastside, which is composed of: Bellevue, Mercer Island, Bothell, Kirkland, Redmond, Issaquah and outer areas;
- 2) Seattle/ship canal south which includes Queen Anne, Capitol Hill/Montlake, Downtown, Magnolia, West Seattle, Beacon Hill, Rainier Beach, Seward Park;
- 3) North End/North suburbs consisting of U. District, Ravenna, Laurelhurst, Wedgewood, Viewridge, Wallingford, Phinney Ridge, Ballard, North King County, North of Snohomish County Line;
- 4) Other Areas: Renton, Burien, Kent, Des Moines, Outer Areas, Islands on Puget Sound.

¹The Seattle CMSA (Consolidated Statistical Metropolitan Area) also grew only 15 percent.



Map 1



ARE THERE JEWISH CONCENTRATIONS IN THE SEATTLE AREA?

Within each of the four regions there are concentrations of Jewish households. Within the Eastside, Jewish households are concentrated in Bellevue and Mercer Island. In Seattle/ship canal south, the Jewish households are concentrated in the neighborhoods of Central Seattle such as Capital Hill and Queen Anne. North of Ship Canal, the Jewish households are concentrated within the city limits of Seattle, followed by the communities that are between north of the city line and south of the King county line. In the outer suburbs to the south, southeast, and west, the survey's largest geographic area, Jews are concentrated primarily to the south in Burien, Kent, and Des Moines.

Seattle Jews are a distinctly urban group. The survey found that about half of all Jewish households are within Seattle's city limits. Taking the North Seattle and Central Seattle sub-areas together, approximately 40 percent of the Jewish households live either north or south of the Ship Canal, with another 15 percent concentrated in the middle of Lake Washington on Mercer Island and in Bellevue on its eastern shore.



Table 2.
Estimated percent of total Jewish Households by region and regional sub-areas in 2000

Regions and sub-areas	Percent
<i>Eastside</i>	
Bellevue & Mercer Island	15.4
Bothell, Kirkland, Redmond	1.7
Issaquah & outer areas	9.8
<i>Seattle South of Ship Canal</i>	
Central Seattle (Queen Anne, Capital Hill, Downtown, Magnolia)	14.0
West Seattle	2.8
South Seattle (Beacon Hill, Rainer Beach, Seward Park)	8.0
<i>North End/North suburbs (Seattle/north of ship canal)</i>	
North Seattle	25.0
North King County	15.0
North of King County Line	0.3
<i>Outer Suburbs</i>	
Renton	0.3
Burien, Kent, Des Moines	3.0
Outer areas	2.3
Islands on Puget Sound	2.6

The reader should keep in mind that two terms are used to describe units of population, households and persons. These terms are not interchangeable. Households are composed of one or more individual persons who are counted at their usual place of residence. Individual persons are the fundamental units of population. For example, in the survey area covered in this study, there are **37,180** persons and **22,490** households.

HOW ARE AGE AND GENDER DISTRIBUTED?

Almost one quarter, 24 percent, of Seattle Jews are in elementary, junior or high school. The majority of children are below Bar/Bat Mitzvah age, a key time for household affiliation and utilization of Jewish educational and other services. Persons age 25 to 54 comprise a majority, 52 percent, of the Jewish population. Within this group are the post World War II baby boomers and the generation X Jews who followed them. The elderly age 65 and older comprise 11 percent.



Table 3.
Jewish persons by age and gender

Age	Male	Female	Total	
0 - 5	2,200	1,500	3,700	10%
6 - 12	1,500	1,600	3,100	8%
13 - 17	1,000	1,300	2,400	6%
18 - 24	600	1,400	2,000	5%
25 - 34	3,400	3,600	6,900	19%
35 - 44	2,500	2,400	4,900	13%
45 - 54	3,600	4,000	7,500	20%
55 - 64	1,100	1,500	2,600	7%
65 - 74	900	1,400	2,300	6%
75 +	700	1,000	1,700	5%
Total	17,600	19,600	37,200	100%

Regionally, close to half the age 6-12 children live in the Seattle/ship canal south area. Its useful to look at what may happen as persons age. For example, the Seattle/ship canal south area's smaller group age 5 and under children are following the large group of 6-12. This may mean that Seattle/ship canal south may have an over capacity over the next 6 years of some Jewish facilities that were developed to handle the large group of 6-12 year olds.

The North End/North suburbs have the greatest number of Jews and therefore most age categories, except the very elderly, are well represented in this area. The North End has an especially large age 25 to 34 generation X group and a very large "war baby" age 55 to 64 group just facing retirement in the next few years. The Seattle/ship canal south and Eastside both have large baby boom groups aged 35-44 and "GI generation" groups aged in their mid 70s and older.

Table 4.
Percent of Jewish Persons by Age and Region

Region	Age categories										Total
	0 - 5	6 - 12	13 - 17	18 - 24	25 - 34	35 - 44	45 - 54	55 - 64	65 - 74	75 +	
Eastside	27.6	28.6	37.4	24.6	26.5	39.3	28.8	26.4	29.1	41.6	30.2
Seattle/ship canal south	17.9	49.8	23.9	20.4	23.1	32.7	25.6	20.1	38.0	38.4	27.8
North End/North suburbs	28.6	20.6	37.6	31.1	41.5	24.7	38.1	51.5	31.0	14.6	33.9
Other areas	25.9	1.0	1.0	23.8	8.9	3.3	7.4	2.0	2.0	5.3	8.1
Total	100	100	100	100	100	100	100	100	100	100	100

Total persons	3,700	3,100	2,400	2,000	6,900	4,900	7,500	2,600	2,300	1,700	37,200
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THE SURVEY PROCESS

To create the questionnaire a series of community input meetings were held in Seattle. It became clear from the input of the community members, lay leadership and staff of the Federation that a wide range of topics were of interest. Questions would eventually range from how far Jewish people in the greater Seattle area would travel for Jewish programming, to what Jewish and general causes people give philanthropic support. Additionally, there was great interest in the attitudes that Jewish people held towards topics as diverse as Israel, synagogue membership and its components and the varieties of Jewish education and experience. The result was a questionnaire, which once administered required an average of 30 minutes to complete.

To derive a total number of Jews, many non-Jewish households in Seattle were also randomly interviewed and the proportion of Jewish households in the Greater Seattle area. The modest number of Jewish households found randomly was buttressed by a larger sample of households from the Jewish Federation list. The survey sample had two separate sampling frames: the Federation list of known Jewish households and a Random Digit Dialing Sample. These are described in detail in the Methodology section in the main body of the report.

Historically, Jewish communities have defined themselves by geographical proximity, observances and customs. Today, Jewish communities must measure attitudes, as well as who self-defines themselves as Jewish. To this end, information gathered was from household respondents who fit the study criteria of who was a Jew. A person who minimally was raised as a Jew or who had a Jewish parent was considered Jewish as long as that person considered himself or herself to be Jewish and did not identify with a religion other than Judaism. For example, persons of "mixed parentage" (i.e. only one Jewish parent) who considered themselves ethnically Jewish, but were raised as and still considered themselves to be Christian by religion, were not included in the survey. Persons who had converted to Judaism, of course, were counted as Jews.

From those qualifying Jewish respondents the survey sought to learn their personal characteristics such as household age and income, the latter is considered crucial information to community growth because as the Talmudic proverb says "*Im ain kemach ain Torah.*" If there is no bread there is no Torah.

Information about needs for all types of services from social, to educational, to cultural was gathered to learn about the lives of Seattle Jews. In the end it wasn't just an assembly of cold figures and dry counts of characteristics; a richer picture of Jewish Seattle in the year 2000 emerged. From this picture it was hoped to learn: where people were from, what they wanted and where they were going. The following are some key answers or findings to these questions.

- A Jewish Seattle is a community of migrants: four out of ten respondents had moved to Seattle within the last ten years. The Jewish community has grown at almost double the rate as the general Seattle population.



- À One out of five Jewish households was affiliated with a Jewish club or voluntary membership organization such as Hadassah.
- À More than half of Seattle Jews are fourth generation (they have American born parents and grandparents).
- À About one-in-five Jewish households belonged to a synagogue.
- À 40 percent of all Jewish households have a mezuzah, and 50 percent observe the Sabbath in some way. Eighteen percent of all Jewish households keep Kosher in some way
- À The Seattle area has an enrollment of 2,700 children age 6 to 17 in formal Jewish educational settings.
- À Almost four-in-ten Jewish adults participated in Jewish education during the past three years.
- À Jews are migrating to Seattle later in life than they once did. The average migrant in the 1990's moved to Seattle at age 36 and came for employment. The average migrant during the 1980's moved to Seattle at age 31, and came for environment and quality of life in Puget Sound.
- À Ten percent of all Jewish households live in poverty.
- À Half of all married couples in Seattle are intermarried.
- À One out of five in-married couples (i.e. both members are Jewish) includes a convert to Judaism.
- À Over half of all Jews do not have formal ties to the organized Seattle Jewish community.
- À Thirteen percent of Jewish households in Seattle contribute to the Jewish Federation. The two top reasons why people did not give were that they were never asked or they had no awareness of need.
- À The most recent migrants had the lowest rate of intermarriage.

Seattle is the first documented "fourth generation" Jewish community in the United States. Most Seattle Jews, especially those under 40, have no direct connection to the immigrant experience and traditions through their own families. As Seattle Jews influence America, the surrounding society influences and shapes the Jewish community. While other ethnic groups may have disappeared and melded into the general Seattle



population, the Jewish community continues to retain its distinctiveness and vitality. However, the continuity of the community is by no means assured. Its assurance presents certain opportunities and challenges for the Jewish community. How this fourth generation Jewish community pioneers its future in the 21st Century will be reflected in the children of the fifth.

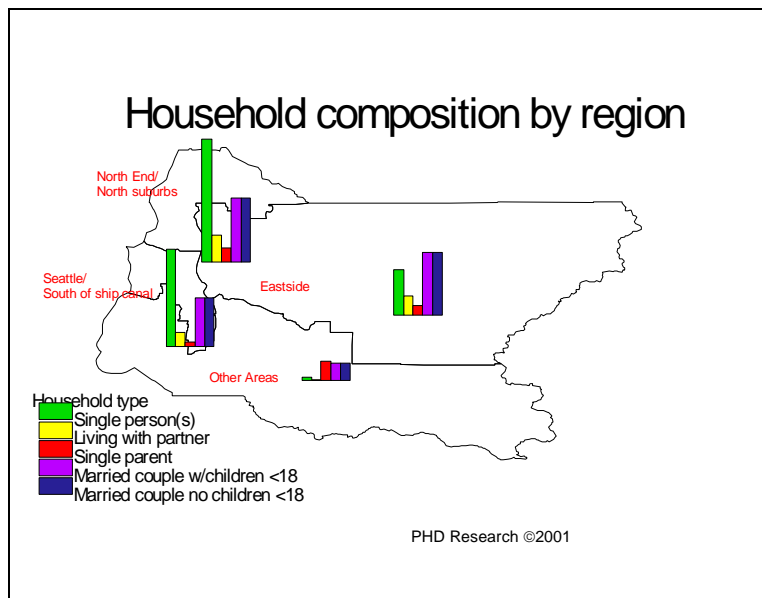


MAJOR FINDING AND IMPLICATIONS

FAMILY

Major Findings

Map 2

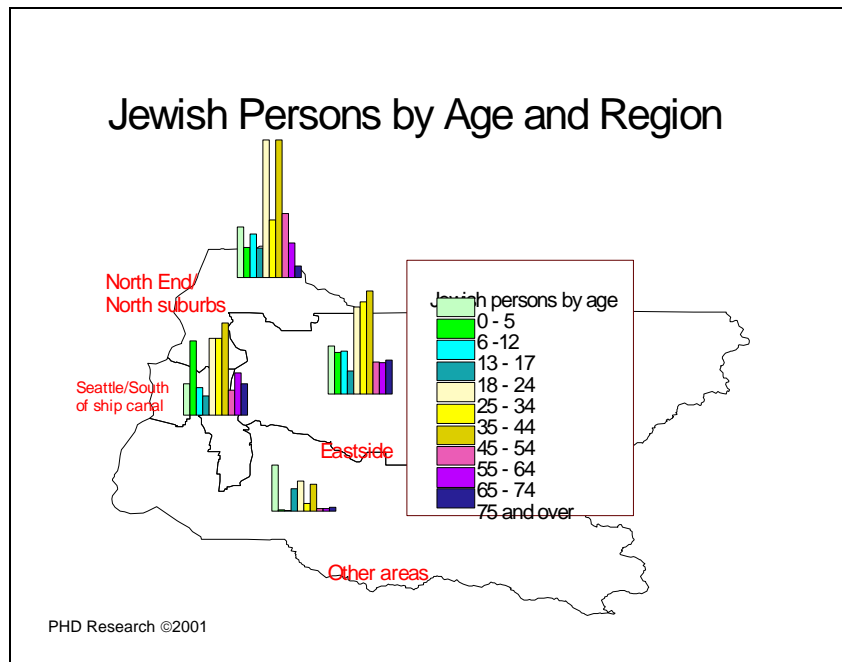


- A In Seattle, as in the rest of the United States, the Jewish family of the 21st century is radically different from the one that characterized the midpoint of the 20th century. Seattle Jews typically marry for the first time into their mid and late twenties. As a result, half of all Seattle Jewish households are headed by a single person. To complicate the situation further, half of the married couples are intermarried. What has been thought of as the “typical” Jewish family accounts for only one-in-four Seattle Jewish households.
- A One half of all children aged 6-12 live in Seattle/ship canal south, but children aged 0-5 are more likely to be found in the three other regions. There are more children aged 0-5 than aged 13-17: small children outnumber teens.
- A There is a higher proportion of single parent families than is typically found in other Jewish communities. Additionally, some women are choosing to have children without getting married.



- À More than half of the households in Seattle/ship canal south, and North End/North suburbs are headed by a single person. The never-married singles are particularly concentrated in these two regions.
- À Single parent families make up almost one third of the Jewish households in the Other areas region. In absolute numbers, however, more single parent families are found in Seattle/ship canal south than anywhere else in Seattle (the North End/North suburbs region has the second largest number of single parent families).
- À Married couples make up more than half the Jewish households in the Eastside and the “other areas region.”
- À Two thirds of the married couples with children are divided equally between the Eastern suburbs and the North End/North suburbs regions. Another quarter live in Seattle/ship canal south.
- À Married couples without children, 80 percent of whom are empty nesters, are found predominantly in the North End/North suburbs and the Eastside.

Map 3



(see Table 4. on page 23 for details for age by region)

Implications

- À *The Jewish community needs to find innovative ways to connect with singles and intermarried couples. These populations are not attracted to traditional institutions which are seen as geared toward in-married couples.*



- A *Since young children outnumber teens, a modest growth in the number of young families should be expected. This will create a continued demand for Jewish education.*
- A *Jewish singles are concentrated in urban areas of Seattle. Programs geared towards singles can take advantage of this concentration in the location of services.*
- A *Single parent families are concentrated in Other areas suburbs. The low Jewish density of Other areas makes it difficult to provide easily accessible services to them.*
- A *Married couples with children are concentrated in the Eastside and North End/North suburbs, followed by Seattle/ship canal south. Services can be geographically focused in these two existing areas of Jewish residential settlement.*
- A *Efforts aimed at keeping married couples without children involved after their children are grown can be geographically focused in the Eastside and North End/north suburb.*

GENERATION, FOREIGN BIRTH AND ETHNICITY

Major Findings

- A More than half of Seattle Jews are fourth generation (they have American born parents and grandparents). Three-quarters of Seattle Jews are third generation or higher (having American born parents). Most fourth generation persons are under age 35, and most third generation Jews are 55 and older.
- A Because of Russian resettlement, there is a young group of first and second generation Jews between 18 and 34 (i.e. immigrants and the children of immigrants).
- A First and second generation Jews account for one-third of the Jews living in the Eastside, while fourth generation Jews predominate in the Other areas region.
- A Sephardic Jews are found in 2,700 Seattle Jewish households and reside everywhere but the Other areas region. They are most concentrated in the traditional areas of Sephardic residence-- Seattle/ship canal south. Since new migrants to Seattle are generally generally Sephardic, as time goes on the Sephardim will make up a smaller proportion of the Seattle Jewish population.
- A The Seattle Jewish community is growing more ethnically diverse because of conversions, adoptions, and intermarriage. For example, one in every 17 respondents was a non-white (usually black or Latino).



Implications

- À *Seattle is the first “fourth generation” Jewish community to emerge in the United States. American influences will increasingly shape the cultural environment of younger Jews. Seattle Jews, especially those under 40, have no direct connection to the immigrant experience through their own family.*
- À *Although Seattle is becoming less Sephardic in terms of numbers, the cultural stamp of this important Jewish community should nonetheless remain important as it can be used for outreach and enrichment to non-Sephardic Jews.*

INTERNAL MOVES WITHIN SEATTLE

Major Findings

- À Seattle has a strong central core with a relatively high density of Jewish households. Jews are concentrated around the ship canal. Specifically, they are found in North Seattle (within the city limits), Central Seattle (i.e. the northernmost neighborhoods south of the Ship Canal), and in the westernmost communities of the Eastside such as Mercer Island and Bellevue. The North End /North suburbs region grew the most over the past ten years and has the largest proportion of new migrants to Seattle. It is an established neighborhood that is growing.
- À Eastside residents have lived in Seattle the longest. Seattle natives live mostly in the North End/North suburbs and the Eastside. Because three-quarters of the respondents were not born in Seattle a long time resident (20 years or more) is not necessarily a native of Seattle. The “other area” suburbs are the least stable. On average these Jews have lived in Seattle the shortest amount of time, and more than a quarter of them planned to leave Seattle within three years--one of the many aspects which make the other areas different.
- À There were three main reasons for moving to a different neighborhood within Seattle. They were, in order of importance: affordability, better quality of life in another area, and life-cycle changes (e.g. moving away from home, getting a smaller house after the kids have left, getting a divorce, and death of a spouse). Cost of housing was by far the most important factor.
- À Migration between regions followed a circular path between 1990 and 2000, made up of three vectors of movement: (1) From other areas into Seattle/ship canal south; (2) Seattle/ship canal south into the North End/ North suburbs; (3) from the North End/ North suburbs into the Eastside.
- À Overall 36 percent of the respondents did not expect to live in their current neighborhood in three years. Combining people who plan to stay in their neighborhood with those who are planning to move to a different neighborhood, the



descending order of regional preference was: North End/North Suburbs, Seattle South of Ship Canal, and the Eastside. This trend points to continued growth in North End/North Suburbs region.

Implications

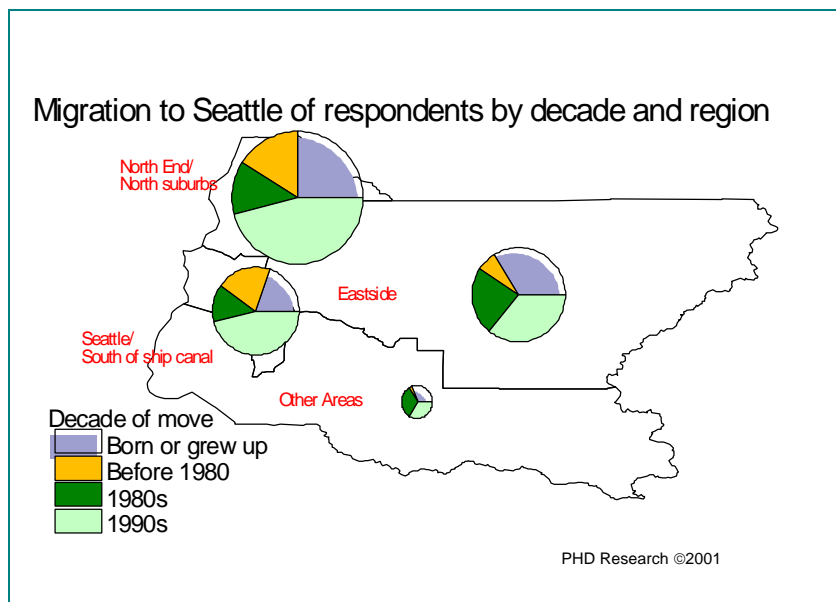
- A *Recent migration to Seattle has strengthened established Jewish residential areas as opposed to creating new ones, which means there has to be a re-shifting of service delivery points to areas of growth.*
- A *Migration has brought the most growth to the North End/North suburbs region, which has joined the Eastside as the geographical center of Jewish Seattle. People's plans for moving within Seattle point to continued growth in this geographic region.*
- A *The other areas region stands out in many ways. It has the smallest Jewish population spread out over the largest geographical area. It was also the least stable residentially. As discussed above, its family structure also differs dramatically from the three main regions. Specialized delivery systems such as Internet may need to be developed to deliver services efficiently to Other areas.*
- A *The cost of housing was a major factor influencing moves within Seattle. The Jewish community should keep a careful watch on the housing economics of Seattle, as these exert considerable influence on Jewish housing choices.*



MIGRATION INTO AND OUT OF SEATTLE

Major Findings

Map 4



- A Jewish Seattle is a community of migrants: 4 out of ten respondents had moved to Seattle within the last 10 years, and 11 percent plan to leave within three years.
- A There is a pattern of movement into and out of Seattle: 18 percent of the 1990s migrants planned to leave Seattle within 3 years, but virtually none of the pre 1980 migrants were planning to leave. There is an adjustment period during which Jews try out life in Seattle.
- A The major reason for leaving Seattle was dissatisfaction with the city, including crime, overcrowding, the weather, traffic, and unfriendly people. This finding is consistent with the previous observation that Jews try out Seattle. Most stay, but some leave.
- A Jews are migrating to Seattle later in life than they once did, and for different reasons. The average migrant in the 1990s moved to Seattle at age 36 and came for employment. The average migrant during the 1980s moved to Seattle at age 31, and came for the environment and the quality of life in Puget Sound. The average migrant who came before 1980 was 29 years old at the time of migration and came for school. The 1990s migrants are twice as likely to be in-married as migrants in previous decades. The 90s migrants get involved more quickly, and as a result they make the community more stable.



IMPLICATIONS

- À *Due to migration, the decisions made by Jews in other parts of the United States will have an impact on Seattle. If migration slows, the Jewish population in Seattle will stabilize. If migration continues and the Seattle economy continues to prosper, Jewish growth will continue.*

- À *The most recent migrants helped to stabilize the Seattle Jewish community. This group, who brought with them an interest in Jewish cultural activities, became involved in Jewish life more quickly than did previous migrations. Consideration should be given to reach out to potential migrants before they move to Seattle through the use of the Federation website.*

- À *Because of migration, Seattle is increasingly connected with other Jewish communities via relatives, friendship networks, and professional associations. Look for ways to put in the hands of recent migrants positive information about the Seattle Jewish community that would be of interest to friends and relatives who are prospective migrants.*

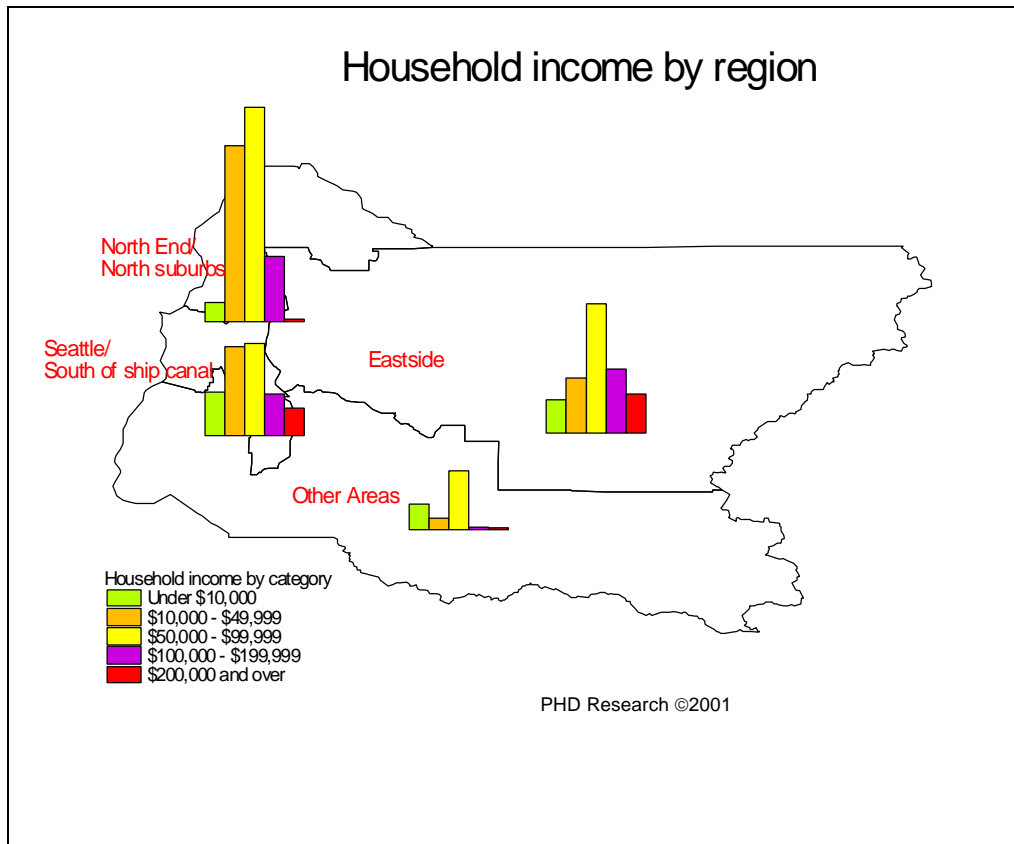
- À *Seattle represents to Jews and all Americans a desirable lifestyle. The study found that there is an adjustment period during which Jews try out life in Seattle. The reason most often given for leaving Seattle was not liking the city--a factor which is largely beyond the purview of the Jewish community.*



SOCIAL ECONOMIC STATUS

Major findings

Map 5



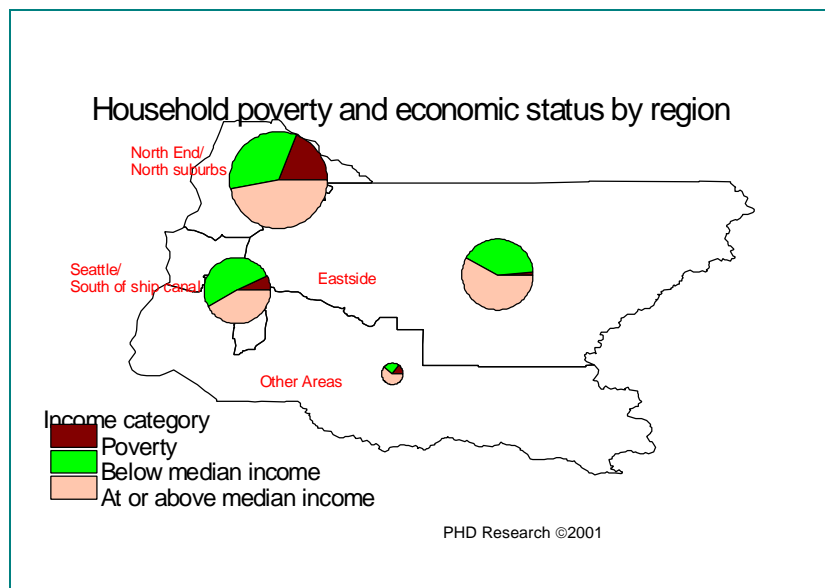
- A Seattle Jews are highly educated: 80 percent of men and 69 percent of women are college graduates. Their occupational attainment is also very high: over half of both Jewish men and women are professionals. Altogether, 70 percent of Jewish adults work in professional, technical, administrative, or managerial occupations.
- A College and university teachers are the single most numerous Jewish specified occupation in Seattle. Taken together with doctors and lawyers these three occupations account for one out of eight employed Jews in Seattle.
- A One third of Jews are employed in health, education, and social welfare—the helping professions.
- A The median income for Seattle Jewish households, \$62,840, was comparable with the median income for King and Snohomish counties of \$63,530. Seattle Jews, as a group, were substantially better off than some Jewish communities, for example Los



Angeles Jews had a median household income of \$52,050 in 1997. The Eastside is the most affluent region and the Other areas region is the least affluent. Seattle/ship canal south is split: it has the second highest proportion of Jewish households earning \$150,000 and more (after the Eastside), but it also has the second largest proportion of households earning under \$25,000 (after the Other areas region).

- À Married couples in general, and dual earner couples in particular have the highest incomes: single households in general and single parents in particular have the lowest incomes.
- À About 10 percent of Seattle Jewish households (approximately 2,500) live in poverty.²
- À , The vast majority the 2,700 Jews living in poverty are women. Poverty households are most concentrated in the North End/North suburbs.

Map 6



Implications

- À *Jews in Seattle have two kinds of resources: material wealth and “human capital” as represented in education. The Jewish community should think about how to capitalize on both.*

² Poverty households for the purpose of this study are those Jewish households who reported less than \$10,000 household income in the past year or reported below \$25,000 household income **and** respondents self ranked themselves as "not all financially well off" or "to a minimal extent well off".



- À *The University of Washington has become an anchor and attractor for the Seattle Jewish community. The University is a major employer, it is situated in a neighborhood of Jewish growth, and it provides many attractions to a highly educated Jewish community. Opportunities for joint programming should be contemplated.*
- À *The larger than expected number of single parent families, combined with their lower economic status, makes this an significant “at risk” group in need of services.*
- À *Seattle has a small Jewish population living in poverty, which may be easily overlooked. The poverty population consists mostly of women. The experience of other Jewish communities suggests that affluent Jews are especially interested in helping this group.*
- À *Single households have lower incomes than married couples. This negatively impacts their ability to find housing and is an obstacle to Jewish communal involvement, particularly in synagogues.*

USE OF SOCIAL SERVICES

Major Findings

- À Over one third of Jewish households in Seattle reported that they were in need of one or more social services in the past year. The Jews in Seattle are about evenly split between those who prefer to receive social services from a Jewish agency and those for whom it didn't or wouldn't make a difference. The most needed services reported by a fifth of Jewish households were marital and individual counseling which was primarily obtained from non-Jewish agencies.
- À Among other services which emerged as being needed in the past year by at least one-in-twenty households were help in job finding or choosing an occupation, emergency financial assistance or assistance with children with problems. Drug or alcohol abuse assistance was reported as needed by one-in-fifty Seattle Jewish households.
- À There was a need for senior services such as housing; transportation services were especially needed by a fifth of households with elderly.
- À The area with the highest reported social service need was the Seattle/ship canal south region, and the lowest was the Eastside.
- À Lower income Jewish households reported the greatest need for services.
- À Most Seattle Jews have access to the Internet but openness to receiving computer based and delivered counseling services was not high, though a quarter of



respondents said that they would be open to taking a Jewish topic course on the Internet.

- À Use of pre-school for children age 5 and under is relatively low, with two-thirds being cared for at home during the day. Very few young children, two percent, attend Jewish sponsored day care.
- À One-in-twenty Jewish households hold Jewish Community Center membership. A small number of additional households who are not Stroum Jewish Community Center members utilized the facility in the past year. Most respondents who were not center members said that they did not need the services offered.

Implications

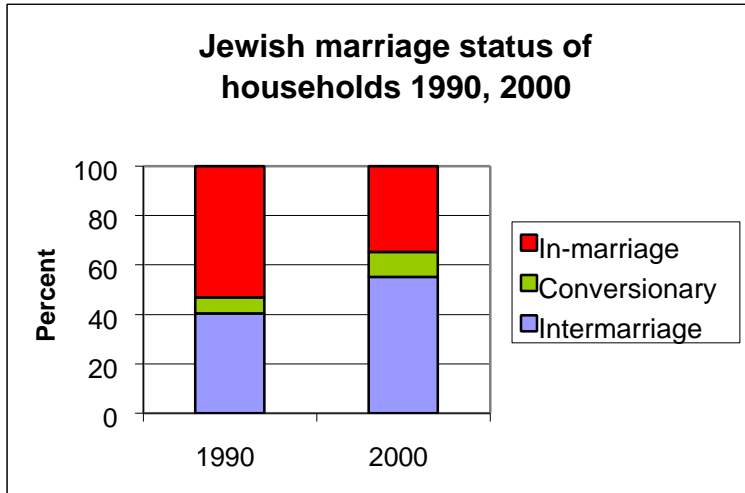
- À *The Seattle Jewish community has a clear demonstrated need for social service. A ready and varied market for Jewish social services exists, and many Jews would welcome social services provided under Jewish auspices. Services should be sliding scale or be priced to be accessible to those who need them most--lower income Jewish households.*
- À *Jewish sponsored individual and family counseling may serve as an entry point to the organized Jewish community, whether in agency or pastoral counseling settings.*
- À *Among Jews who needed social services, more respondents preferred Jewish social services than received them. The main reason given was that the service was not available from a Jewish agency. The Jewish community might want to consider strengthening information and referral capabilities so that without moving into new areas of service, the Jewish community could play a role in helping Jews obtain needed services which have been evaluated for their appropriateness for the Jewish population.*
- À *Transportation needs of the Jewish elderly should be examined further.*
- À *Physically locating Jewish services in Seattle/ship canal south as well as North End is prudent. Internet based services will probably remain ancillary to direct contact social services.*
- À *Jewish day care availability as a point of entry into the Jewish community for families with children is problematic in terms of availability.*
- À *The Stroum Jewish Community Center is not intensively utilized by the Jewish community and may benefit from marketing efforts.*



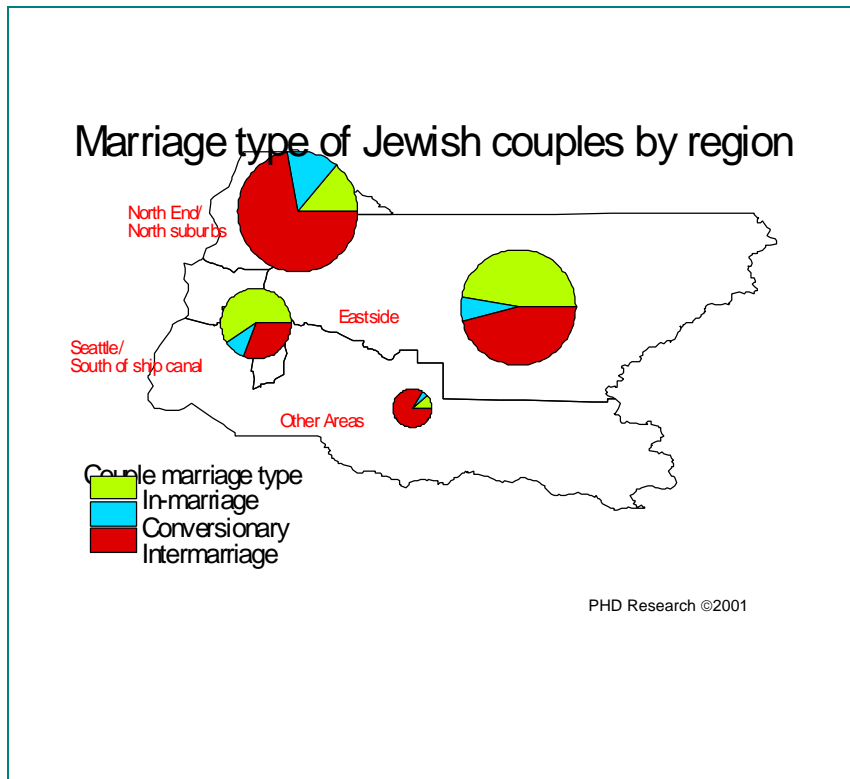
INTERMARRIAGE

Major Findings

Chart 2



Map 7



- À Intermarriages increased from 40 percent to 55 percent in the past decade while conversionary marriages (where the marriage partner converted to Judaism) almost doubled from 6 to 10 percent in the past decade.
- À Half of all married couples in Seattle are intermarried with intermarriage highest among Jewish adults who themselves had intermarried parents. Jews under 40 are more likely to be intermarried than Jews 40 and over.
- À Most children of intermarriages are raised in no religion with the rest raised as Jews: Christianity has much less pull than Judaism, but most intermarried couples avoid potential conflict through religious neutrality.
- À The intermarriage rate is highest in the “other areas” and the North End/North suburbs; half of all intermarried couples live in the North End /North suburbs.
- À One out of five in-married couples includes a convert to Judaism. Although Jewish men and women marry out at the same rate, there are more women converts than men converts.
- À Intermarriages are more likely to end in divorce than are in-marriages.
- À Counter to the national trends, Seattle natives are the group least likely to intermarry. The most recent migrants are much less likely to be intermarried than earlier migrants. Intermarriage will stabilize somewhat with continued migration.

Implications

- À *The increasing number of intermarried Jewish couples will cause a decline in affiliation unless the community is able to find ways to involve them. Two hopeful possibilities for involvement are adult education and cultural programming.*
- À *Converts are becoming an important presence in the Jewish community. They contribute both to the number of Jews and to the strength of Jewish life in Seattle. Converts deserve support and attention from the Jewish community.*
- À *Close personal ties to the Jewish community are important in reducing the rate of intermarriage and in connecting intermarried couples with the Jewish community.*
- À *Outreach efforts to intermarried couples are best concentrated in the North End/North suburbs region.*
- À *If current migration patterns continue, the proportion of intermarried couples in Seattle will begin to level off.*



- À *Outreach to the intermarried population does not compete with Christianity, but rather with the desire of intermarried couples to reduce tensions in the family by remaining neutral with regard to religious issues.*

JEWISH ORGANIZATIONS

Major findings

- À Only one out of five Jewish households in Seattle was affiliated with a Jewish organization. This rate, however, was higher than the national rate of 14 percent found in the 1990 National Jewish Population Survey, and much higher than the rate of nine percent in the Western states.
- À Married couples with children are the most likely to belong to a Jewish organization, followed by married couples without children. Married couples also are the most involved in leadership positions. Intermarried couples are the least likely to belong to a Jewish organization, and do not tend to hold leadership positions.
- À Singles are less likely than married couples to belong to Jewish organizations in Seattle, but those single Jews who do belong tend to be very active in leadership positions.
- À Jews 35 and over are three times as likely to belong to a Jewish organization as those under 35.
- À Seattle Jews overall are most active in synagogue-based Jewish organizations such as havurot, synagogue committees, individual day schools and women's organizations such as Hadassah.
- À More than half of married couples are dual earner households, including married couples with children. Women's employment has depressed organizational involvement: women who did not work were twice as likely to belong to a Jewish organization as those who did, were active in twice as many Jewish organizations, and were more likely to have held a leadership position.
- À Women 55 and older are active primarily in women's organizations. By contrast, women in the baby boom and generation X are active in synagogues, havurot and schools.

Implications

- À *Jewish organizational involvement is tied to the life cycle, both in terms of when and what Jews join. Jewish organizational involvement is more family oriented than communally oriented.*



- À *Because organizational involvement is rarest but most intense among singles and the youngest Jews, Federation should encourage their development as communal leaders.*
- À *Women's employment has a negative impact on Jewish organizational involvement. With half of all married women working this is a significant consideration for Jewish organizations.*
- À *Intermarriage will not contribute to the growth or even maintenance of the current Jewish organizational base.*
- À *Traditional Jewish women's organizations, although currently stronger than Jewish organizations outside of the synagogue, do not appeal to younger women and employed women. To remain viable, they will have to find connections through the workplace, family concerns, and professional networks.*

THE UNKNOWN JEWS AND AFFILIATION

Unknown Jews are those Jews who do not appear on the Federation list and self reported that they didn't belong to any Jewish organizations or synagogues.

Major findings

- À Two-thirds of Seattle Jewish households are "unknown" to the Jewish community in that they currently do not belong to a synagogue or a Jewish organization. This does not mean that they have never been connected with the Jewish community however. A third of the unknown Jewish respondents have lived at their current residence for less than a year and thus might be missing from a list. Further, about half of the unknown Jews have belonged to a synagogue at some point in the past either as an adult or a child.
- À As compared with known Jews, the unknown Jews were more likely to be: (1) mixed married; (2) single; (3) single parent; (4) low income; (5) under 40; (6) have only one Jewish parent; (7) living in the Other Areas region; (8) at current residence for less than one year; (9) be a student or unemployed.
- À Unaffiliated unknown Jews were less likely than unaffiliated known Jews to state that they planned to join a synagogue in the future. Still, over a third of the unaffiliated unknown Jews said they would probably or definitely join a synagogue in the future.
- À The unknown Jews have fewer personal friendships with other Jews than do the known Jews, but some do have Jewish friends.
- À Almost none of the unknown Jews have ever visited the Stroum Jewish Community Center.



- A The unknown Jews do have important informal connections to the Jewish community such as books and movies with Jewish content, as well as following news about Jewish topics, including Israel.
- A Being part of the Jewish community and supporting Jewish organizations are less important to the unknown Jews than to the known Jews, but some do feel these to be important. Learning about their Jewish family's heritage and about Jewish history and culture are important to them.
- A More than known Jews, the unknown needed assistance with alcoholism and drug abuse. Of those who received help for any kind of problem, none of the unknown Jews had received help from a Jewish agency. Although less interested in receiving services than known Jews, the unknown were specifically interested in job finding services, which is consistent with their lower economic status and higher rate of unemployment.
- A Half of the unknown Jews were not aware of the Jewish Federation of Greater Seattle. Those unknown Jews who were aware of it had a very positive impression.

Implications

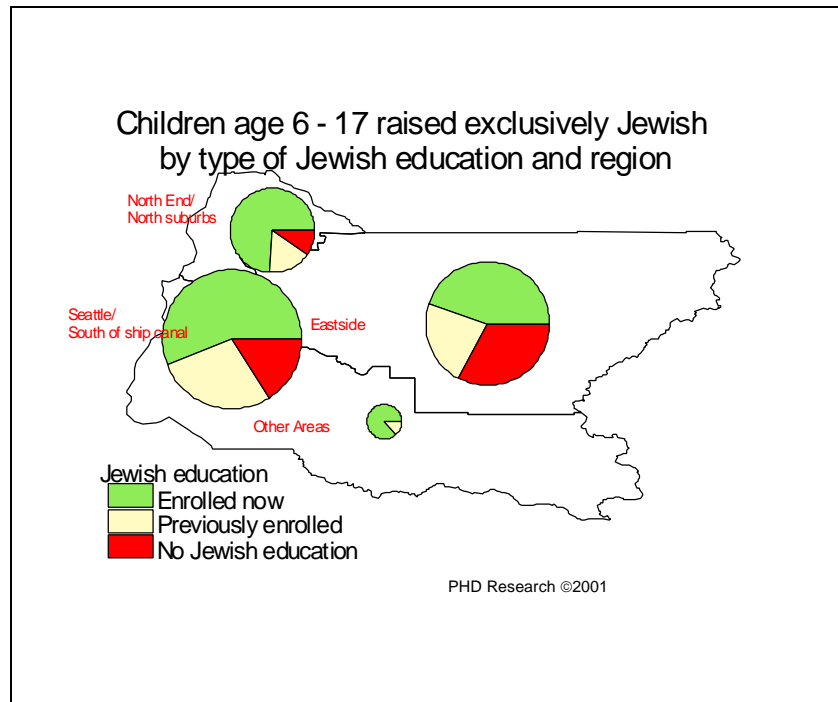
- A *The unknown Jews look different from the known Jews in a number of important ways: they are less affluent and more likely to be unemployed; they are more likely to be single or a single parent; if married they are more likely to be intermarried. They have fewer Jewish friends, and they were more likely to have grown up in an intermarried home. These differences are part of the reason they are unknown. In order to include the unknown Jews, outreach efforts would have to expand to Jews who are not like those who are currently involved. Considering that many unknown Jews have had connections with the Jewish community in the past, there is good reason to feel that these connections could be re-established.*
- A *There are significant indicators of Jewish interest on the part of the unknown Jews, including possible plans to join a synagogue, strong informal connections to Jewish life, and a strong interest in Jewish sponsored job finding services. Again, this bodes well for the success of potential outreach efforts.*
- A *The unknown Jews are a mixed group. Some are economically marginal, others are young and single, and still others are not interested in formal Jewish connections. Eventually, and on their own, some of these unknown will become known to the Jewish community when they marry and have children. Outreach efforts to this group might facilitate that future connection. Others need and would use Jewish services and are reachable that way. Still others could become aware of the Seattle Jewish community via media coverage of the survey.*



JEWISH EDUCATION

Major findings

Map 8



- A Jewish education in Seattle is provided to both adults and children. The executive summary looks first at Jewish education for children.
- A In Seattle there is an enrollment of 2,700 children age 6 to 17 in formal Jewish settings. However, a major drop off in Jewish education enrollment occurs following bar/bat mitzvah. Among children raised exclusively as Jews, enrollment is highest in the Other Areas and the North End/North suburbs, and lowest in the Eastside. Day school enrollment and private school enrollment are highest in Seattle/ south of ship canal, followed by the North End/North suburbs.
- A Intermarried couples are the least likely to give their children a Jewish education, and their children are the most likely to end their Jewish education at bar/bat mitzvah. Converts, on the other hand, are the most likely group to give their children a Jewish education, and their children are the most likely to continue following bar/bat mitzvah.
- A Children from Reform Jewish families contribute the majority of students in supplementary Jewish education. Children from Orthodox homes make up half the Jewish population in the elementary grades of Jewish day schools. The post



elementary grades Jewish day schools are comprised almost exclusively by Orthodox in Seattle.

- À The increase in the number of children aged 0-5 predicts increased enrollments down the line.
- À Respondents with children who might potentially attend a Jewish day were asked why they had not enrolled their children. About half the respondents would not be likely to enroll their children in a day school either because they support public schools or because they are not attracted to the Jewish day schools in Seattle. The other half, however, said that cost was the primary obstacle to a Jewish day school education.
- À A third of the children who attended summer camp went to a Jewish one. There was also strong interest expressed in Jewish camping by the parents of the children who had sent their children to a non-Jewish summer camp. Overnight Jewish camping as a child is highly associated with adult participation in Jewish education.
- À Almost four-in-ten Jewish adults participated in adult Jewish education during the past three years. There are multiple indicators suggesting that those who had not participated could become involved.

Implications

- À *Since the teen years are crucial years for Jewish identity formation, retention past Bar/Bat Mitzvah should be a high priority for the Seattle Jewish community.*
- À *The children of intermarriages are an “at risk” group when it comes to Jewish education. If these children are to be connected with Jewish life, substantial and focused outreach efforts will be required.*
- À *Given the high Jewish residential concentration and the lower rates of Jewish educational enrollment in the Eastside, this region should be targeted for Jewish education outreach.*
- À *Jewish day schools compete with public schools and non-Jewish private schools for enrollment.*
- À *The sharp decline in Jewish day school enrollment at age 12 suggests potential interest in a community Jewish all-day high school.*
- À *About half the respondents with children who might potentially attend a day school were philosophically opposed, and are currently not a potential “market.” On the other hand, the Jewish community could increase day school enrollment by lowering the often-cited economic obstacles to day school enrollment.*

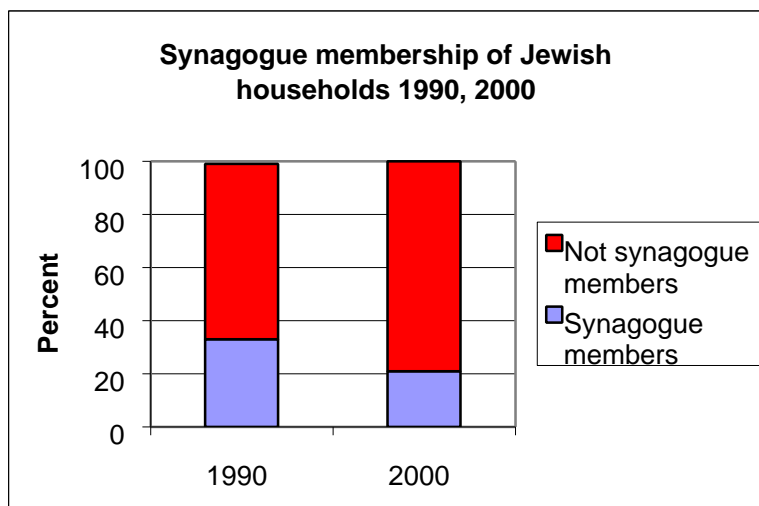


- À *The strong interest in Jewish camping suggests it is a way to involve more Jewish children in Jewish life.*
- À *Adult education could be an important point of connection throughout the Seattle Jewish community.*

SYNAGOGUES

Major Findings

Chart 3



(Caveat: Because of differences in sample design the 1990 data may have overestimated synagogue membership)

- À About one-in-five Jewish households currently belonged to a synagogue, and three quarters of all respondents had belonged at some point in the past, either as an adult or as a child. The synagogue affiliation rate for Seattle is about the same as for the Western states overall.
- À The majority of current members plan to remain members and close to half of the current non-members said it was at least possible that their future plans would include synagogue affiliation. Married couples with children who expressed interest in synagogue membership had already joined. In-married respondents expecting children in the future were the most likely to have plans to join, while single respondents and intermarried respondents indicated no current plans to affiliate with a synagogue.
- À There is a two-thirds overlap between synagogue and organizational membership.
- À Synagogue members, in general, place a greater value on synagogue membership than non-members. Synagogue membership is a reflection of Jewish commitment.



- À The presence of children remains a strong incentive to synagogue membership.
- À The quality of the rabbi is the most important attractor, followed by the friendliness of the congregation.
- À Affiliation increases with income, and less affluent Jews cite cost as a consideration more often than affluent Jews. However, respondents committed to synagogue membership and Jewish observance join in spite of cost. Most respondents with only one Jewish parent did not grow up in a synagogue. Since the synagogue is not part of their Jewish experience, attending synagogue is much less a part of how they are Jewish.
- À A common critique of the synagogue is that its lack of spirituality turns people off. The Seattle survey found the opposite: synagogue members were far more likely than non-members to say the spiritual side of their life was important to them, and to report that Jewish institutions have made a positive contribution to strengthening the spiritual side of their lives.

Implications

- À *Synagogues are the most commonly shared connection to the Jewish community. Federation should think about a taskforce on synagogue/Federation relationships as has been tried in other communities as the synagogue represents the easiest way to connect with most Jews.*
- À *Based on both current membership and future plans, the synagogue is closely linked to married couples with children. Family oriented programming will attract new members, but to expand its membership base, synagogues must find ways to connect with singles.*
- À *The overlap between synagogue and organizational membership suggests that these spheres should no longer be viewed as competitive with one another, but rather as synergistic. One is the gateway to the other.*
- À *The presence of children remains a strong incentive to synagogue membership, Jews will continue to join as they have children.*
- À *Given that both members and non-members alike cite the friendliness of the congregation as an important consideration, this aspect of congregational life should be emphasized. Many Protestant congregations have discovered that an emphasis on welcoming newcomers has increased membership. Outreach can begin in the synagogue.*



- À *Cost is an important factor in joining a synagogue, but it is more of an obstacle for the less committed in all income categories. As a result, synagogues face a difficult choice: do they lower costs to attract more members or maintain the current dues structure which supports synagogue activities.*
- À *When there are other motivations for joining, cost becomes less important, regardless of income. The greater the value placed on synagogue life by the respondent, the less important is cost as a reason for selecting a synagogue.*
- À *Jewish adults who are the children of intermarriages have little experience with or interest in synagogue affiliation. If they are to be reached, it will be through other venues and modalities.*
- À *Contrary to much popular opinion in the Jewish community, neither the affiliated nor the unaffiliated view synagogues as lacking in spirituality. Spirituality programs are best targeted to persons who are already synagogue members.*

JEWISH ATTITUDES

Major findings

- À Seattle Jews of all ages agree that caring about Israel is an important part of how they are Jewish.
- À Jews who were teens or young adults at the time of the Yom Kippur War and Six Day War are the most emotionally attached to Israel.
- À "Remembering the Holocaust" is the most relevant way of being Jewish for all age groups, followed by countering anti-Semitism. These were particularly salient to the Jewish identity of respondents under 30. "Learning about Jewish history and culture" and "connecting to your family's heritage" are important Jewish touchstones—they are specially important ways of being Jewish for younger respondents.
- À Half of all Jewish households report observing the Jewish Sabbath in some way and slightly fewer identify their house publicly as being Jewish with a mezuzah on the their front door.
- À Over three quarters of respondents, regardless of age, indicated that they regularly followed news about Jewish topics. Similarly, more than half had read a Jewish newspaper or magazine. These two activities were particularly popular among the



under 30 Jews. Exceptionally popular among Jews under 30, was seeing a movie or video with Jewish content.

- À Over a quarter, 28 percent, of Seattle respondents reported that they had personally experienced anti-Semitism in the past five years. If members of their households are experiencing anti-Semitism at the same rate, it can be assumed that an estimated ten thousand Seattle Jews have personally experienced anti-Semitism in the past five years. The comparable statistic for Los Angeles Jews in 1997 was almost the same at 27 percent.
- À The majority of respondents experienced more than one type of anti-Semitism. The most common types of personal anti-Semitic experience reported was being singled out unfavorably in a social relationship, along with being singled out in a personal situation. Feeling personally threatened in an encounter with anti-Semitic persons and/or groups, and seeing anti-Semitic-graffiti and literature were also common personal experiences of anti-Semitism.

Implications

- À *Caring about Israel is an important part of Jewish identity, but those Jews who were teens or young adults at the time of the Yom Kippur War and Six Day War are the most emotionally attached to Israel. In an international environment of an often-critical media, the community needs to find ways to positively connect younger Jews to Israel.*
- À *The two most important ways of being Jewish are "Remembering the Holocaust" and "countering anti-Semitism," suggesting a strong concern about survival, especially among younger Jews. The Jewish community should try to expand the concept of survival from the physical to the cultural. The particular salience of "learning about Jewish history and culture" among younger Jews suggests that this is a potentially successful approach for this age group.*
- À *At least half of the households would resonate to some type of programming connected with Sabbath.*
- À *Over one quarter of Jewish adults reported that they had personally experienced anti-Semitism in the past five years. The most common types of personal anti-Semitic experience reported was being singled out unfavorably in a social situation. Anti-Semitism is not just an abstract concern, and could be a source of cohesion bringing younger Jews together.*

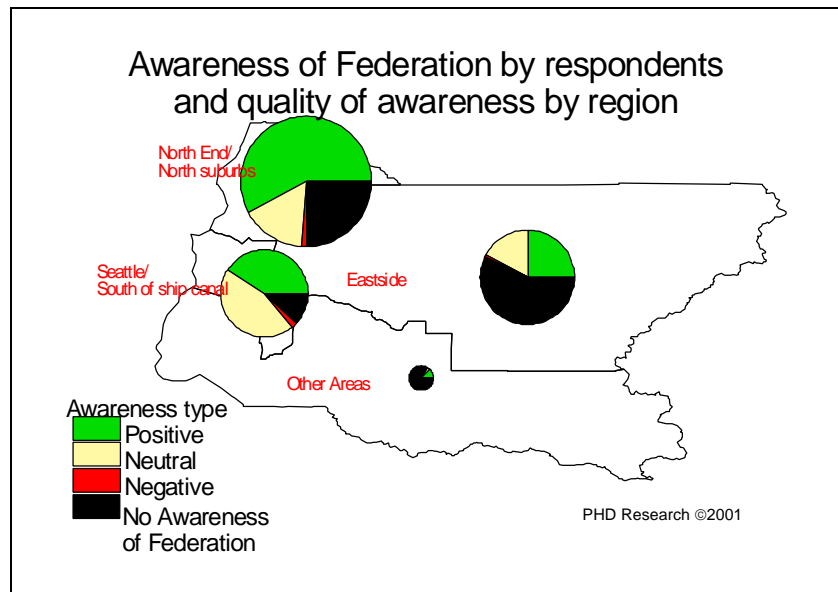


- A *Following the Jewish news and reading Jewish newspapers or magazines were particularly popular among the under 30 Jews along with seeing a movie or video with Jewish content. Jewish content in the general culture is an important way to connect with all Seattle Jews, especially young Jews.*

PHILANTHROPY

Major Findings

Map 9



- A The majority of Seattle Jewish adults, 61 percent, know of the Jewish Federation of Greater Seattle. The majority of those respondents who have heard about or seen the Federation have a positive impression. The most common way of hearing about or seeing the Jewish Federation was through family, followed by, reading about it in the general press, mailings, and reading the “Jewish Transcript.”
- A The area with the most awareness of the Jewish Federation is Seattle/ship canal south followed by North End/North suburbs. Much lower awareness of the Federation was found on the Eastside and the least awareness was in "Other areas." The Eastside region is split between those who give to the Federation and those who are not aware of the Federation. Thus the Eastside has the greatest potential for additional penetration by the Federation. Federation awareness can be increased through non-formal means such as family, friends, neighbors, and relatives.
- A Thirteen percent of Jewish households in Seattle contribute to the Jewish Federation and large donors to the Federation constitute one-half percent of the Jewish households of Seattle. Households earning over \$250,000 make 70 percent of large Federation gifts of \$10,000 and over. Potential major donors are located mainly on



the Eastside and Seattle/ship canal south regions. Major donors differ from more modest donors in that they tend to rely on the expertise of Federation allocation processes, and are influenced by their friends' philanthropic commitments. Another difference is that major donors often report that they give because they are asked personally for their donation.

- À About two-thirds of respondents, 61 percent, who reported that their households gave to the Federation, actually did so. About 27 percent of those whose households who actually did give responded that they did not know if the household gave.
- À Overall, a third of donors reported increasing their Federation donations in the past three years. The important major giver category of \$10,000 and over, which accounts for the most dollars, largely remained the same. Most donor respondents attributed their stated increase in Federation giving to a change in their income or an increased awareness of need. The greatest decreases in giving were associated with income change.
- À The two top reasons why people did not give to the Federation were: never asked at 32 percent and no awareness of need at 24 percent.
- À Married couples households have a greater likelihood of being donors.
- À Of all mentions of donations in the past year, 40 percent were to Jewish charities, with the Jewish Federation mentioned most often among organizations contributed to. Local Jewish social service agencies were cited as the most important charities for the largest group of donors. Jewish causes, overall, were considered by over half to be their most important cause.
- À Disease or health based causes were the most frequently mentioned single category of philanthropy.
- À The salience of Jewish local service agencies, such as aging and counseling services is striking, especially among the major Federation donors.
- À Nine-tenths, of major Federation donors feel that it is important to be asked personally for their donations
- À Over two-thirds, of Federation major donors feel that it is important whether their friends donate to the same charitable cause.

Implications

- À *The Jewish Federation has a moderately strong base of communal recognition, support and general goodwill from the majority of Seattle Jews. These positive attitudes may provide a foundation for increasing the Federation's total donor base.*



- À *Federation should look at ways of increasing its recognition in the Jewish community. Non formal methods of community involvement, marketing and outreach approaches which utilize personal contact or are disseminated through family and friendship networks may prove effective. The Eastside region can be targeted to increase its awareness of Federation.*
- À *As in the past, Seattle Jews are concentrated in distinct occupational groups. The difference is that the helping professionals have augmented small business as a focus for Jewish employment. The Seattle Jewish community's giving preference for health and education charities mirror professional employment in health and education.*
- À *Solicitation strategies can be developed with emphasis on materials that increase awareness of need and directly ask for a donation.*
- À *Approaching married couples through venues that they frequent may be effective.*
- À *Jewish health and health services access issues and concerns may positively resonate in outreach and solicitation efforts.*
- À *Efforts can be focused on high-income donor base cultivation and acquisition strategies, especially married couples with focus on the Eastside and Seattle/ship canal south regions.*
- À *It is important that key Federation volunteers and staff understand the friendship and peer networks of major donors, as they provide the greatest share of donations to the Seattle Federation. Highlighting and conveying to potential major donors the time, commitment, effort, expertise and fairness of Federation allocation processes may engender and reinforce major giving.*



POPULATION CHARACTERISTICS AND DISTRIBUTION

MARITAL STATUS

A large body of social science indicates that being married or partnered has some positive effects on adults, such as higher household income, life expectancies as well as less depression and substance abuse. Children of married or partnered parents who enjoy greater time with parents have higher rates of educational achievement and lower rates of emotional and psychological problems, substance abuse and poverty. Therefore marital or partnership levels are often associated with communal well being. Almost two thirds, 63 percent, of Seattle Jewish adults are in marital or partner relationships and four-fifths, 81 percent, of Seattle's Jewish children live in married households.

The following Table 5. shows that marriage is most common among age 45 to 54 baby boomers. Marriage declines among persons in their late fifties and among persons age 55 to 64 who are Depression era and War babies. In this age group, the majority, 51 percent, are currently divorced and separated.

Table 5.
Percent adults by age and marital status

	18 - 24	25 - 34	35 - 44	45 - 54	55 - 64	65 - 74	75 +	Total
Married	0.1	48.7	69.6	80.9	44.5	43.4	51.1	56.6
Separated	0	0	0	3.1	17.5	0	0	2.5
Divorced	0	0.1	10.9	4.9	33.2	28.3	25.2	10.2
Widowed	0	0	0	0.1	1.2	10.0	22.5	2.0
Never married	88.4	33.6	16.6	10.5	1.1	17.8	1.3	22.6
Living with a partner	11.5	17.6	2.9	0.4	2.5	0.5	0	6.2
Total	100	100	100	100	100	100	100	100

Total persons	2,000	6,900	4,900	7,500	2,600	2,300	1,700	27,900
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(For additional tables on marital status see Table 243., Table 244. on page 201.)

HOUSEHOLD COMPOSITION

In the Seattle Jewish population survey, Jewish households were defined as those with at least one person who was either born or raised a Jew, or who states his/her current religion as Jewish, and is not practicing another religion. In those households where 37,200 Jewish persons live, another 1,200 non-Jewish household members share the household. Those non-Jewish spouses, partners, children, roommates, etc. are included



in the description of a Jewish household's composition in the following tables, but the non-Jewish members are not tallied in the count of Jewish persons.

While only a fifth of Jewish persons live in single person(s) households (see total row on Table 8.) they are the household type most numerous in Seattle. Single person(s) households are most easily formed, usually requiring only a person moving out on his or her own or with other single persons. If all married households with or without children under 18 were grouped together, they become the types of Jewish household that predominates in the greater Seattle area.

Three-fourths, 76 percent of single person(s) households in Seattle consist of only one person, but the remainder of this type of household contains more than one individual who is single.³ Overall, 43 percent of Jewish adults living in single person(s) households are age 44 and under. There are more women living in single person(s) households with the ratio of Jewish women to men age 44 and younger living in single households being 4:3. From age 45 and older the ratio of women to men increases 5:3, that is in Seattle for every five Jewish women age 45 and older living in single(s) households there are three Jewish men age 45 and over living in single(s) households (table not shown).

Couple households are less numerous, as they by definition contain two or more related persons, sometimes including children. Married couple households without children in Seattle are mostly past child bearing. In four-fifths, 80 percent, of married couple households without children the woman in the household is age 44 and older. The proportion of Jewish single parent households with minor children in Seattle, at 6.5 percent is almost twice was found three years prior in Los Angeles at 3.9 percent.

Table 6.	
Household composition	
Type of household	%
Single person(s) household	36.9
Living with partner	7.9
Single parent	6.5
Married couple w/children <18	26.1
Married couple no children <18	22.7
Other	n/a
Total	100

Total households	22,490
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Single person(s) households comprise over half of the households in the Seattle/ship canal south region and are the most numerous type of household in the North End/North suburbs area.

³ Single person(s) households may contain more than one individual, e.g. roommates, live-in domestic workers, boarders and and unrelated persons who are not partnered.



Table 7.
Percent Household composition by region

Region	Single person(s) household	Living with partner	Single parent	Married couple w/children <18	Married couple no children <18	Total
Eastside	23.1	9.6	4.7	32.1	30.5	100
Seattle/ship canal south	53.8	7.0	1.9	26.5	10.8	100
North End/North suburbs	42.1	8.9	4.9	21.9	22.3	100
Other areas	5.5	0.4	31.7	29.1	33.3	100
Total	36.9	7.9	6.3	26.3	22.6	100

Total	8,300	1,780	1,450	5,870	5,100	22,490
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Region	Total households
Eastside	6,050
Seattle/ship canal south	5,560
North End/North suburbs	9,050
Other areas	1,830
Total	22,490

Over four-in-ten Jewish persons live in households containing parents and children. This is followed by the almost two out of five households which are single person households. A little over one-in-five Jews lives in a single person household.

Table 8.
Percent persons living in household compositions by age

Age	Single person(s) household	Living with partner	Single parent	Married couple w/children <18	Married couple no children <18	Total
0 - 5	0.0	0.0	16.4	83.6	0.0	100
6 - 12	0.0	0.0	21.2	78.8	0.0	100
13 - 17	0.0	0.0	16.8	83.2	0.0	100
18 - 24	31.8	17.2	22.7	24.0	4.4	100
25 - 34	30.0	17.0	4.3	33.7	15.2	100
35 - 44	20.8	3.2	6.4	59.9	9.7	100
45 - 54	18.4	0.4	4.0	41.5	35.7	100
55 - 64	55.6	3.0	0.0	4.6	36.8	100
65 - 74	56.0	0.5	0.0	0.4	43.1	100
75 +	47.4	10.6	1.4	1.9	38.7	100
Total	23.3	5.2	8.3	44.7	18.6	100

(see Table 4. on page 23 for details for total persons by age)
 (For additional tables on household composition see Table 245., on page 203; Table 252. on page 207)



WHO BELONGS TO WHICH DENOMINATION?

The denominational distribution of Seattle Jewish households (as reported by the respondent) is similar to that of American Jewry as a whole, particularly in the West. Most respondents, 41 percent, identify as Reform. In most American Jewish communities between five percent and 10 percent of respondents identify as Orthodox. The high end numbers are found in the East and the low end in the West. In this finding, Seattle is similar to Los Angeles which had a five percent count of Orthodox in 1997. Almost one out of ten Seattle Jewish respondents identifies with a religion other than Judaism. This category contains a potpourri of responses. Some of these respondents identify as Christian, or Jewish and Christian (having been raised in an intermarried home). Others mentioned a new age religion.

Table 9.

Percent of respondents by current Jewish denomination

"Referring to Jewish religious denominations, do you consider yourself to be Conservative, Orthodox, Reform, Reconstructionist or something else?"

Current denomination	
Orthodox	5.2
Conservative	19.1
Reform	40.5
None-Just Jewish	26.5
Other religion	8.7
Total	100

Table 10. below presents the denominational distribution of the respondent's parents. Over half, 57 percent, respondents identify with a denomination different from that of their parents. In overall proportion, however, it is similar to the respondent's denominational profile (Table 9.) except that Reform has grown and Conservative has declined.



Table 10.

Denomination of parents of respondent

"Referring to Jewish religious denominations, how did your own parents think of themselves most of the time when you were growing up? Did they consider themselves conservative, Orthodox, Reform, Reconstructionist or something else?"

Denomination of parents	
Orthodox	6.2
Conservative	29.4
Reform	34.2
None-Just Jewish	23.1
Other religion	7.1
Total	100

Table 11. compares the parents' denomination with the respondent's current denomination. Most, 84 percent, of the respondents whose parents were Orthodox have left that denomination. Most of these now identify as Conservative, followed by Reform. Three-quarters of the respondents raised as Conservative have also switched denominations, with most becoming Reform. The move from Conservative to Reform explains the decline of the former and the growth of the latter. Most, 64 percent, of respondents raised as Reform continue to identify with that denomination, but almost one third have drifted into no denominational identification at all, or identify with some other religion. Respondents who were raised in a religion other than Judaism have moved in two directions. Over half, 55 percent, have abandoned that other religion and identify with no religion at all, or as "Just Jewish." One out of five, however, now identify as Orthodox.

Table 11.

Current denomination of respondent by denomination of respondent's parents

Current denomination of respondent	Denomination of parents				
	Orthodox	Conservative	Reform	None-Just Jewish	Other religion
Orthodox	16.1	1.4	0.9	6.8	21.0
Conservative	53.1	25.5	2.5	26.7	0.5
Reform	24.9	65.9	64.3	8.5	0.0
None-Just Jewish	5.9	7.1	23.0	48.3	55.0
Other religion	0.0	0.1	9.3	9.7	23.5
Total	100	100	100	100	100



All this denominational mobility suggests that each denomination contains individuals from a variety of backgrounds. This is indeed the case as shown in Table 12. --which looks the same as Table 11. that preceded it, but is read across instead of down. Four out of five respondents who now identify as Orthodox were not raised Orthodox. One third were raised in some other religion (these are not converts but persons with a Jewish parent), and another third were raised in no religion. This finding demonstrates that there is a substantial number of "baale teshuvah" among the Orthodox. The largest single source denomination among currently identified Conservative Jews is the Conservative movement at 42 percent, but a substantially large group of Conservative Jews, 35 percent, were raised as secular. In contrast with this group of no background Conservative respondents are half as many who were raised as Orthodox. More than half the respondents who identify as secular Jews or with another religion were not raised in a Jewish denomination. Those who were raised within a Jewish denomination were overwhelmingly raised Reform.

Table 12.

Denomination of respondent's parents by current denomination of respondent

Current denomination of respondent	Denomination of parents					Total
	Orthodox	Conservative	Reform	None-Just Jewish	Other religion	
Orthodox	20.7	8.6	6.5	33.1	31.2	100
Conservative	18.3	41.9	4.8	34.7	0.2	100
Reform	3.4	43.2	49	4.4	0	100
None-Just Jewish	1.4	8.2	31	44	15.4	100
Other religion	0	0.4	44.6	31.5	23.6	100

HOUSEHOLD JEWISH RITUALS OBSERVANCE

While half of Jewish Seattle households never celebrate the Sabbath, the other half, at least occasionally, does. Sabbath candles are lit in 42 percent of the households at least sometimes, while another 8 percent of households, on occasion, do something special to celebrate the Sabbath.



Table 13.

Percent of households where anyone observes the Sabbath by lighting candles or doing something special to celebrate the Sabbath

Sabbath observance	
Light Sabbath candles all the time	10.5
Light Sabbath candles usually	2.8
Light Sabbath candles sometimes	28.6
Don't light candles but do something special to celebrate the Sabbath all the time	0.5
Don't light candles but do something special to celebrate the Sabbath usually	0.1
Don't light candles but do something special to celebrate the Sabbath sometimes	7.8
Never	49.7
Total	100

Five percent of Jewish households in Seattle keep strictly kosher while four-in-five households do not keep kosher at all.

Table 14.

Percent of respondents keeping kosher in home

Keep kosher	Total
Strictly	5.1
Partially kosher	13.1
Vegetarian	0.8
Only on Passover	1.2
Not at all	79.8
Total	100

The most observed of Jewish rituals in Seattle was the lighting of Hanukkah candles. Of respondents reporting, 78.4 percent said that they participated in that ritual at least one night during the holiday in the past year. The phenomenon of the relatively high number of households with a Christmas tree might be explained by the cultural traditions of new immigrants, especially those from the FSU as well intermarried households.



Table 15.
Percent respondents who answered yes to observances in the past year

Observance	Total
Participated in the lighting of Hanukkah candles	78.4
Last Passover held or attended a Seder	55.1
Have a mezuzah on front door	40.6
Personally fasted last Yom Kippur	25.4
Had a Christmas tree at home	29.7

The generational background of the respondent affects patterns of Jewish observance as well as Jewish attitudes. Generally, it has been found that the greater the number of generations in the U.S. the less Jewish observances are practiced and the less strongly Jewish attitudes are held and Jewish affiliation declines. (For a more detailed discussion of the generational affects see the Generational Change Appendix beginning on page 213.)

GENERATION, ETHNICITY AND FOREIGN BIRTH

It is often hard to visually discern how long or how many generations a person has been in the US except when they are greeted at the docks or at the airport. In spite of the invisible nature of this trait, examining the personal and/or inherited family experience of coming to the US is very useful in understanding Jewish attitudes and Jewish behaviors. Often the answer to just one question, where a person's grandparents were born can tell a great deal about their Jewish behaviors and attitudes.

In this discussion, first generation means that a person was born outside the US, second generation is US born, parents and grandparents born abroad. A third generation person is US born and has US born parents and grandparent born abroad. The fourth generation Jewish person is US born and has US born parents and grandparents.

Younger persons are predominantly fourth generation in the US, meaning they have no parents and grandparents who were born abroad, and have little or no personal family contact with the immigrant generation. The majority of persons in Seattle, 52.5 percent, are fourth generation, resulting in a population that is for the most part, personally removed from the immigrant experience. Most older persons age 55 and over have grandparents or parents who were born outside the US.



Table 16.
Percent persons by generation and by age
 Generation in US

Age	First	Second	Third	Fourth	Total
0 - 5	0.6	1.0	0.6	97.8	100
6 - 12	0.7	7.9	1.5	89.8	100
13 - 17	0.0	3.1	13.6	83.3	100
18 - 24	0.6	9.2	19.9	70.3	100
25 - 34	12.6	6.2	15.4	65.8	100
35 - 44	5.4	3.7	29.8	61.1	100
45 - 54	5.8	17.7	34.7	41.8	100
55 - 64	24.8	28.9	38.6	7.7	100
65 - 74	7.1	49.1	36.7	7.0	100
75 +	20.9	68.1	9.7	1.3	100
Total	8.1	15.9	23.5	52.5	100

(see Table 4. on page 23 for details for total persons by age)

First generation means that a person was born outside the US
 Second generation is US born, parents and grandparents born abroad.
 Third generation is US born and has US born parents and grandparent born abroad.
 Fourth generation is US born and has US born parents and grandparents.

The Eastside has the greatest proportion of first and second generation American Jews, while the south and west suburbs of "Other areas" have the greatest proportion of Jews removed from the immigrant experience. (For a more detailed discussion of the generational affects see the Generational Change Appendix beginning on page 213.)

Table 17.
Percent persons by generation and region
 Generation in US

Region	First	Second	Third	Fourth	Total
Eastside	13.4	18.1	23.6	44.9	100
Seattle/ship canal south	4.2	16.4	21.5	57.9	100
North End/North suburbs	6.8	14.2	26.5	52.4	100
Other areas	6.8	10.2	10.8	72.2	100
Total	8.1	15.9	23.5	52.4	100

(see Table 7. on page 55 for total persons by region)

Seattle has a well-established Sephardic community. The proportion of households identifying as Sephardic is 12.7 percent. Almost one fifth of Jews, 18 percent, in the Seattle/ship canal south region are Sephardic. Interestingly, over one quarter of Sephardic respondents, 29 percent, reported that they also consider themselves Hispanic.



Region	Ashkenazi	Sephardi	Other	Total
Eastside	70.1	13.1	16.7	100
Seattle/ship canal south	55.9	18.0	26.1	100
North End/North suburbs	48.8	11.5	39.6	100
Other areas	60.5	2.5	37.0	100
All	56.9	12.7	30.4	100

(see Table 7. on page 55 for total households by region)

(For additional tables on Jewish ethnicity see Table 246., Table 247. on page 204.)

Seattle does not have a large Jewish holocaust survivor community. There were less than an estimated 150 Jewish holocaust survivors living in Seattle at the time of the survey. The two main countries of origin of survivors are the Former Soviet Union and Germany. It seems that most of the Holocaust survivors who resettled in Seattle passed away, often survived by their children who were born in Washington State.

There are an estimated 5,500 Jewish persons who describe themselves as children of Holocaust survivors, or 15 percent of the Seattle Jewish population, about the same proportion, 14 percent, as in Los Angeles. Almost two thirds of Seattle's children of Holocaust survivors, 62 percent, were born in the United States and the majority, about two thirds, in Washington State. Of the remaining 38 percent of children of Holocaust survivors who were born abroad, almost all, 95 percent, were born in the Former Soviet Union with the rest from Great Britain, Israel and Czechoslovakia.

The Former Soviet Union has the greatest number of immigrants in the Seattle area followed by Canadian born immigrants.

	Persons
Former Soviet Union	1,510
Canada	780
Misc. Other Asia	380
Germany(East or West)	260
Great Britain(England)	180
Romania	130
Israel	120
Sweden	120
Misc. Western Europe	120

Note: Miscellaneous Other Asia includes, India, China, Korea, Vietnam, Japan, Philippines

About a quarter of the second generation Jews in Seattle have roots in Russia. Great Britain and Canada combined constitute almost another quarter of these Jewish persons' roots, 23 percent, and 39 percent of parents who were born in other European countries.



The remaining, 13 percent of the parents of native-born Jews were born in non-European or Western countries.

Table 20.
Place of birth of foreign born parents of native born Jews

Country	%
USSR (Russia)	25.4
Great Britain (England)	14.3
Canada	8.4
Poland	6.6
Germany (East or West)	6.2
Romania	6.0
Denmark	5.2
Austria	3.9
Lithuania	2.6
Hungary	2.1
Turkey	2.1
France	1.4
Yugoslavia	1.4
Mexico	1.3
Sweden	1.3
Misc. Western Europe	1.3
Greece	0.9
Ireland	0.7
Israel	0.7
Other Countries	8.1
Total	100

Ethnic diversity is a growing characteristic of the Jewish community as conversions, adoptions and birth bring new Jewish persons into the community. In Seattle, one-in-17 respondents considered their ethnicity as non-white. The most frequent non-white ethnicity was black with the greatest concentration found in the Seattle/ship canal south area. The next largest category was Latino with the largest concentration being in North End/North suburbs. In addition to the 1.2 percent who considered themselves to be Latino, 3.6 percent of all respondents said they were of Hispanic origin.

Table 21.
Jewish respondents by ethnicity and region

Region	White	Black or Negro	Asian	American	Spanish	Other	Total
			Pacific Islander	Indian	Hispanic Latino		
Eastside	91.2	0.0	4.1	4.1	0.5	0.0	100
Seattle/ship canal south	89.2	6.8	0.0	0.0	0.4	3.5	100
North End/North suburbs	96.9	0.0	0.2	0.0	2.5	0.5	100
Other areas	99.6	0.0	0.0	0.0	0.0	0.4	100
Total	93.6	1.9	1.0	1.0	1.2	1.2	100

(see Table 7. on page 55 for total households by region)



(For additional tables on ethnicity and Jewish status see Table 248. on page 204.)

WHERE ARE THE LESBIAN, GAY, BISEXUAL AND TRANSGENDER HOUSEHOLDS?

A question pertaining to gay, lesbian, bisexual or transgender status question was asked of all respondents who reported that they never married or were living with a partner or didn't know their marital status. Those who answered in the affirmative were determined to be respondents of gay, lesbian, bisexual or transgender households for the purpose of this study.

Gay, lesbian, bisexual or transgender households constitute one-in-fifteen of the Jewish households in greater Seattle and in Seattle/ship canal south and one-in-six Jewish households. The lowest concentration of those households is on the Eastside. The gay, lesbian, bisexual or transgender respondents divide almost equally between males and females, 52 percent vs. 48 percent. There are an estimated 300 children living in these households, primarily with households with female respondents.

Table 22.
Percent household respondents who consider themselves to be gay, lesbian, bisexual or transgender

Region	Percent respondents
Eastside	0.3
Seattle/ship canal south	16.6
North End/North suburbs	4.7
Other areas	7.1
Total	6.7

(see Table 7. on page 55 for total households by region)

OCCUPATION, INCOME AND EDUCATION

Of all Jewish adults age 18 and over, the majority, 69 percent are employed with only slight variation among regions. Eastside, Seattle/ship canal south and Eastside have the highest proportion of retirees. The North End/North suburbs have over one-in-twenty adults who are unemployed. Seattle/ship canal south has almost one-in-fifty adults who are disabled and not in the labor force. The North End/North suburbs and Other areas have the greatest proportion of adult students residing there.



Table 23.
Percent Persons by Employment Status by region

Employment Status	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas	Total
Employed FT or PT	68.7	69.7	68.9	66.9	68.9
Student	3.5	0.8	12.1	24.2	7.3
Retired	16.1	16.9	10.1	5.6	13.4
Homemaker	6.1	8.1	2.2	2.3	5.0
Disabled	0.1	1.8	0.2	0.0	0.6
Unemployed (seeking work)	0.6	0.9	4.7	0.2	2.1
Unemployed (not seeking work)	1.6	0.2	1.2	0.8	1.0
Something else	3.3	1.7	0.7	0.1	1.7
Total	100	100	100	100	100

Total persons age 18 and over	8,400	7,500	9,900	2,000	27,800
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Men are employed to a greater extent than females. Male students may engage in part time employment to a greater extent than female students. Females populate the homemaker category, as well as having the greatest number of unemployed seeking work.

Table 24.
Percent Persons by Employment Status by gender

Employment Status	Men	Women	All
Employed FT or PT	82.0	57.6	68.9
Student	4.7	9.5	7.3
Retired	10.0	16.4	13.4
Homemaker	0.1	9.2	5.0
Disabled	1.1	0.2	0.6
Unemployed (seeking work)	0.2	3.8	2.1
Unemployed (not seeking work)	0.9	1.1	1.0
Something else	1.1	2.2	1.7
Total	100	100	100

Total persons age 18 and over	12,800	15,000	27,800
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Labor force participation peaks for females at ages 25 to 34, and for males at age 35 to 44 as they are often in higher education longer than females. The decline in employment at age 55 to 64 is sharper for females and continues with age. Some males, on the other hand, seem to rejoin the labor force at age 75 and over. Perhaps there may be differential in migration or mortality of those males who have left the labor force. The greatest likelihood of being a homemaker comes at ages 35 to 44.



Being unemployed and not seeking work is something that seems to happen to both males and females age 25 to 34. This may represent either a period after the completion of higher education or early financial success.

Table 25.
Percent Persons by Employment Status by gender and age

Male (employment status)	18 - 24	25 - 34	35 - 44	45 - 54	55 - 64	65 - 74	75 +
Employed FT or PT	62.5	92.4	94.6	88.8	82.1	25.7	45.9
Student	37.5	7.4	0.3	3.5	0.0	0.0	0.0
Retired	0.0	0.0	0.0	0.4	16.7	74.0	53.1
Homemaker	0.0	0.0	0.0	0.2	0.0	0.0	0.0
Disabled	0.0	0.0	4.9	0.4	0.0	0.0	0.0
Unemployed (seeking work)	0.0	0.2	0.2	0.0	0.6	0.0	1.0
Unemployed (not seeking work)	0.0	0.0	0.0	3.3	0.0	0.0	0.0
Something else	0.0	0.0	0.0	3.5	0.6	0.3	0.0
Total	100	100	100	100	100	100	100
Female (employment status)							
Employed FT or PT	42.3	88.7	60.0	72.1	32.0	5.3	2.7
Student	57.2	0.4	0.6	12.9	4.4	0.0	0.0
Retired	0.0	0.0	0.3	3.4	24.4	90.1	87.7
Homemaker	0.0	4.5	32.1	6.2	7.7	3.9	7.7
Disabled	0.0	0.0	0.1	0.4	0.0	0.4	0.0
Unemployed (seeking work)	0.0	1.3	0.9	0.9	31.1	0.0	1.9
Unemployed (not seeking work)	0.5	3.5	0.8	0.4	0.0	0.0	0.0
Something else	0.0	1.6	5.2	3.6	0.3	0.4	0.0
Total	100	100	100	100	100	100	100

(For total persons by age and gender see Table 3. on page 23.)

The overall educational level for Seattle's Jewish adults is quite high, 73 percent hold a Bachelor's degree or higher as compared to 58 percent for Los Angeles' Jews. Four out of five men, 80 percent, hold a Bachelor's degree or higher compared to 67 percent Seattle Jewish women. The disparity declines with Masters degrees and above with 31 percent of women holding such degrees and compared to 36 percent of men. This high level of educational attainment is largely responsible for a Jewish labor force which is largely characterized by professional and technical occupations. The large majority, 70 percent, of Jewish adults works in professional, technical, administrative or managerial occupations.



Degree	Men	Women
Less than high school diploma	0.1	2.1
High school diploma	15.2	21.3
Technical, Trade, or Vocational school	1.5	2.8
Associate (2 yr. degree)	3.6	5.9
Bachelors (BA, BS, 4 year degree)	43.3	37.4
Masters (MA, MS, MBA, M.S.W., M.L.S.)	14.4	19.8
Ph.D. Doctorate	14.6	8.1
Professional (MD, DDS, JD)	7.2	3.3
Total	100	100

(For total persons by gender see Table 25. on page 66)

(For additional detail on educational attainment see Table 253. on page 208)

Occupational Category	Total
Professional, technical	53.4
Managers and administrators	16.9
Clerical	11.6
Sales workers	11.3
Service workers	3.4
Craftsmen	2.3
Laborers	0.7
Operatives	0.4
Total	100

Total employed	19,150
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Overall males and females are at comparable levels of attainment in the professional and technical category. Females lag in the managers and administrators category and not unlike the general society, dominate the clerical category as well as the service worker category.



Table 28.
Percent of persons by occupational category and gender

Occupational Level	Men	Women
Professional, technical and kindred workers	52.9	53.9
Managers and administrators	21.8	12.9
Sales workers	10.5	11.9
Clerical and kindred workers	7.4	15.2
Craftsmen and kindred workers	3.5	1.3
Operatives except transport	0.8	4.8
Laborers except farm	1.6	100
Service workers except private household	1.6	1.6
Total	100	100

(For total persons by gender see Table 25. on page 66)

(For additional detail on occupational characteristics see Table 254. on page 208 and Table 255. on page 209)

The prominent number of academics in the form of college and university teachers in Seattle is notable. If computer occupations are combined from Table 29., this occupation constitutes 6.6 percent of the Jewish labor force, essentially becoming the second most common occupation after managers and administrators.



Table 29.
Percent persons in specified occupations

Occupation	
Managers and administrators	8.5
Teachers, college and university	6.1
Salesmen and sales clerks	6.0
Lawyers	5.3
Teacher, unspecified	3.4
Bank officers and financial managers	3.4
Computer programmers	2.7
Engineers	2.7
Clerical workers	2.7
Writer, artists and entertainers	2.6
Advertising agents and salesmen	2.6
Computer specialists [unspecified]	2.2
Secretaries	2.2
Accountants	2.0
Physicians, medical and osteopathic	2.0
Registered nurses	2.0
Social workers	1.9
Consultant	1.7
Computer and peripheral equipment operator	1.7
Officials and administrators; public administration	1.5
Therapists	1.4
Real estate agents and brokers	1.2
Health technologists and technicians	1.0
Officer managers, n e c	1.0
Insurance agents, brokers, and underwriters	1.0
Other	31.1

(For total persons employed see Table 27. on page 67)

Most persons are employed in a service industry. The medical, educational, social, legal services employ 44 percent of Seattle's Jewish employed adults. Table 30. reveals that a surprisingly small percentage, 3.1 percent are directly employed in the computer and data processing research industry that Seattle is known for, but as many or more are employed in computer professions outside the computer and data processing research industry as was demonstrated by Table 29. The manufacturing industry which includes Seattle's aircraft factories employs only a small share of Jewish workers.



Table 30.
Percent persons employed in detailed industry

Industry	
Medical\health services	16.1
Educational services [schools, colleges, libraries]	14.5
Social services [counseling, job training, child care]	7.4
Legal services	6.3
Apparel, jewelry, department, general merchandise	5.1
Retail trade [unspecified]	4.7
Durable goods	3.9
Computer and data processing research and development	3.1
Newspaper\magazine\book publishing	2.4
Executive\legislative\general government depts.	2.4
Advertising\public relations\management consulting\	2.4
Construction\building contractors\trade contractors	2.4
Transportation services [air, water, bus, train, limo, travel)	2.0
Insurance [agents, brokers, underwriters, actuaries]	1.6
Food, drug, liquor stores	1.6
Services [unspecified]	1.6
Accounting\auditing\bookkeeping firms)	1.6
Communications [unspecified]	1.2
Banking	1.2
Investments [security, commodity, stock and bond brokers]	1.2
Real estate [agents, brokers]	1.2
Manufacturing [unspecified]	1.2
Other transportation	1.2
Entertainment [amusements performances, recreation]	1.2
Durable goods	1.2
Other	11.9

(For total persons employed see Table 27. on page 67)

(For additional detail on industrial categories see Table 256. on page 209)

A large minority of Seattle Jewish households are dual earner household. A dual earner is usually a household where the earners are a married couple but household may also be found in households of multiple single persons. The North End/North suburbs and Other areas have the highest proportion of dual earner households. (For additional detail on dual earner households see Table 257. on page 210.)



Table 31.
Percent of dual employed earner households by region

Dual earner	Eastside	Seattle /ship canal south	North End/North suburbs	Other areas	Total
Yes	36.2	37.4	51.3	57.4	44.3
No	63.8	62.6	48.7	42.6	55.7
Total	100	100	100	100	100

(see Table 7. on page 55 for total households by region)

The median income for Seattle Jewish households, \$62,840, was comparable with the median income for King and Snohomish counties of \$63,530.⁴ The median household income of Seattle Jewish household is higher than \$52,050 found for the Jews of Los Angeles in 1997.

Table 32.
Households by income level

"Please tell me what your household income was in 1999 before taxes"

Income level	percent
Under \$5,000	6.5
\$5,000 - \$9,999	4.0
\$10,000 - \$24,999	10.8
\$25,000 - \$49,999	17.0
\$50,000 - \$74,999	22.9
\$75,000 - \$99,999	19.1
\$100,000 - \$149,999	9.6
\$150,000 - \$199,999	4.6
\$200,000 - \$249,999	1.3
Over \$250,000	4.2
Total	100

(see Table 7. on page 55 for total households)

One-in-five Jewish households earn over \$100,000 a year. The Eastside has almost a third (31.7 percent) of its households earning over \$100,000 a year. Seattle/ship canal south has a disproportionate percentage of low-income households as well as a disproportionate share of very high-income households

⁴ Derived from HUD estimates

Table 33.
Households by income level and region

"Please tell me what your household income was in 1999 before taxes"

Income	Eastside	Seattle/ ship canal south	North End/N orth subur bs	Other areas	Total
Under \$5,000	0.0	12.1	1.7	25.8	6.5
\$5,000 - \$9,999	10.3	2.7	1.9	0.0	4.0
\$10,000 - \$24,999	4.3	13.2	14.1	7.7	10.8
\$25,000 - \$49,999	13.0	17.2	23.1	3.1	17.0
\$50,000 - \$74,999	30.1	21.2	24.0	5.0	22.9
\$75,000 - \$99,999	10.6	10.3	21.3	56.0	19.1
\$100,000 - \$149,999	6.9	11.0	12.3	1.9	9.6
\$150,000 - \$199,999	12.9	3.1	1.4	0.2	4.6
\$200,000 - \$249,999	4.2	0.6	0.1	0.2	1.3
Over \$250,000	7.7	8.5	0.1	0.0	4.2
Total	100	100	100	100	100

(see Table 7. on page 55 for total households by region)

Single person(s) and single parent households are very much evident in the lowest income category. Married couples with children are well represented in the upper income categories. Most household types other than single person and single parent tend to fall within or above the median income category of \$50,000 - \$74,999.

Table 34.
Households by income level and household composition

"Please tell me what your household income was in 1999 before taxes"

Income level	Single person(s) household	Living with partner	Single parent	Married couple w/children <18	Married couple no children <18	Total
Under \$5,000	10.4	0.0	35.9	0.0	0.0	6.5
\$5,000 - \$9,999	3.9	27.7	0.0	0.0	0.0	4.0
\$10,000 - \$24,999	17.1	14.7	10.9	5.6	4.0	10.8
\$25,000 - \$49,999	30.1	9.8	31.8	3.8	7.5	17.0
\$50,000 - \$74,999	22.0	11.6	11.4	25.5	30.0	22.9
\$75,000 - \$99,999	7.0	1.3	5.1	30.1	39.8	19.1
\$100,000 - \$149,999	4.7	34.8	1.3	8.0	11.8	9.6
\$150,000 - \$199,999	0.3	0.0	3.1	16.5	1.4	4.6
\$200,000 - \$249,999	0.1	0.0	0.0	1.4	4.1	1.3
Over \$250,000	4.4	0.0	0.6	9.1	1.5	4.2
Total	100	100	100	100	100	100

Dual earner households have a median household income category of \$75,000 - \$99,999, while non-dual earner households have a median household income category of \$25,000 - \$49,999. It is clear that dual income households fare better economically. Interestingly



at the highest income it is a bit more likely that the household will be dual earning. (For additional detail on dual earner households see Table 249. on page 205.)

Table 35.
Household income level by dual earner household status

"Please tell me what your household income was in 1999 before taxes"

Income	Dual earner	Not dual earner	Total
Under \$5,000	0.0	11.4	6.5
\$5,000 - \$9,999	1.5	6.0	4.0
\$10,000 - \$24,999	5.6	14.8	10.8
\$25,000 - \$49,999	12.3	20.6	17.0
\$50,000 - \$74,999	23.8	22.2	22.9
\$75,000 - \$99,999	31.3	9.8	19.1
\$100,000 - \$149,999	17.0	3.9	9.6
\$150,000 - \$199,999	3.1	5.8	4.6
\$200,000 - \$249,999	0.7	1.7	1.3
Over \$250,000	4.7	3.9	4.2
Total	100	100	100



MIGRATION

Jewish Seattle is a community of migrants: four out of ten respondents had moved to Seattle within the last 10 years, and the average length of time lived in Seattle (including respondents who were born here) is only 19.5 years. However, as Table 37. demonstrates, the Eastside suburbs are the most stable region, with an average length of time in Seattle of 21.4 years. The "Other" suburbs have the shortest average length of residence in Seattle at 13.8 years.

Table 36.
Respondents by decade of migration to Seattle

Decade of Migration to Seattle	
1990s	42.4
1980s	17.5
Before 1980	13.5
Born or grew up in Seattle	26.6
Total	100

Table 37.
Average number of years respondent has lived in Seattle

Region	Average
Eastside	21.4
Seattle/ship canal south	20.8
North End/North suburbs	18.5
Other areas	13.8
Total	19.5

Over time, migrants have settled unequally into the city's regions. Almost half of the migrants who moved to Seattle in the 1990s currently reside in the North End/North suburbs. Migrants during the 1980s now live predominantly in the Eastside (38 percent) followed by the North End/North suburbs (28 percent) Migrants during the 1980s are the only cohort that now lives in significant proportions in the "Other" suburbs. Almost half, 47 percent, of the migrants who arrived in Seattle before 1980 now live in the North End/North suburbs, with most of the rest (37 percent) found in Seattle/ship canal south. Respondents, who were born or grew up in Seattle are about evenly divided between the Eastside suburbs (35 percent) and the North End/North suburbs (37 percent). One out of five currently reside in Seattle/ship canal south, and one out of ten are found in the "Other" suburbs.



Table 38.
Respondent's decade of migration to Seattle by region
Decade of Migration to Seattle

Region of current residence	Decade of Migration to Seattle			Born or grew up in Seattle	Total
	1990s	1980s	Before 1980	Area	
Eastside	23	34.6	14.1	34.5	26.9
Seattle/ship canal south	26.3	20.3	37.2	18.9	24.7
North End/North suburbs	44.6	29.2	46.6	37.4	40.3
Other areas	6.2	15.9	2	9.2	8.1
Total	100	100	100	100	100

Respondents gave four main reasons for moving to Seattle: for work, to go to school, for environmental considerations, and for the overall quality of life in the Puget Sound area. If these last two are considered "Seattle specific," then 40 percent of the respondents who migrated to Seattle as adults, age 18 and over, came specifically because they wanted to live in Seattle. There are striking differences in the reasons given for moving to Seattle among the three decades of migration. Migrants in the 1990s were by far the most likely to have come for reasons of employment (41 percent), which suggests that the growth of the computer related industries in Seattle has had a profound impact on Jewish migration. Almost the same number, thirty-nine percent, of 1990s migrants cited the environment or the overall quality of life in Seattle as their main reason for coming, suggesting that Seattle's physical and cultural attractions remain a pull. Taken together, the extent and reasons for the recent Jewish migration suggest that the economy has added to the attractiveness of Seattle enough to make this city a magnet for Jewish migration. Respondents who migrated to Seattle in the 1980s, an overwhelming 64 percent, cited either the environment or quality of life in Seattle as their main reason for moving. Respondents who moved to Seattle before 1980 came mostly for school (61 percent).

Table 39.
Main reason respondent came to Seattle by decade of migration (%)
 Decade of migration

Main reason respondent came to Seattle	1990s	1980s	Before 1980	Total
Work	41.0	9.8	16.1	28.4
School	4.6	4.9	60.5	14.6
Environment	24.4	24.4	2.3	20.5
Quality of life	14.7	39.3	3.3	19.1
Family	4.3	11.2	13.0	7.6
Life cycle change	4.1	3.2	1.8	3.5
Affordability of housing	2.8	0.6	0.0	1.7
Jewish reasons	0.3	0.8	0.0	0.4
Other	3.7	5.8	3.0	4.1
Total	100	100	100	100



For those migrating to Seattle, average age and reason for coming are related. The most recent migrants, who were the most likely to have come for employment, were also oldest at the time of their migration. Those migrants who came before 1980 were also the ones most likely to have come for schooling, and they were, on average, the youngest at the time of migration. Although migrants are usually younger than the population as a whole, the impact of the economy has meant that Jewish migrants to Seattle have become older in succeeding decades. As Table 40. shows the percentage of migrants who came to Seattle when they were 40 years of age or older has more than tripled from the pre 1980 decades to the 1990s. Conversely, the proportion of migrants who came when they were under the age of 40 declined from over 80 percent before 1990 to 27 percent after 1990.

Table 40.
Age at migration by decade of migration

Decade of Migration	Under age 40	Age 40 and over	Total
1990s	72.6	27.4	100
1980s	80.1	19.9	100
Before 1980	92.2	7.8	100

By area, the major reason for choosing a residence differs among respondents. The major reason given to movers who relocated to the Eastside was the quality of life (44 percent). No major reason stands out for moving into Seattle/ship canal south, but two-thirds of the relocators selected their residence on the basis of convenience, affordability quality of life in the area, or life cycle related reason (marriage, re-marriage, divorce, moving close to children or parents, etc.). A quarter of the respondents who moved into the North End/North suburbs cited affordability of housing, and another 21 percent cited qualities of the dwelling. This includes respondents who were selecting a lot to build their own homes, and respondents who said that they found an apartment that they liked. Respondents in both Seattle/ship canal south and the North End/North suburbs were the most likely to have chosen a residence on the basis of convenience (e.g. close to bike path, close to school, convenient to stores or hospital). Respondents who moved into the North End/North suburbs were the only ones to mention child-related considerations for their choice of residence. Respondents who moved into the "Other Areas" region were equally divided between those who chose their residence on the basis of affordability and those who liked the quality of life in the region. In this regard, they are similar to respondents who moved into the Eastside who also gave quality of life as their main reason. Respondents who moved into the Eastside and into Seattle/ship canal south were the only ones to mention a Jewish consideration for their choice of residence.



Table 41.
Reason for selecting residence by region moved into (respondent moved to current residence 1990-2000)

"What is the major reason you moved to your current residence?"

Major reason for selecting residence	Eastside	Seattle/ ship canal south	North End/North suburbs	Other Areas	Total
Quality of life	44.0	18.5	13.6	47.0	25.0
Affordability	10.0	18.2	23.7	46.7	21.3
Qualities of dwelling	12.7	11.9	20.7	0.9	14.9
Convenience	6.5	13.1	16.0	2.1	11.8
Environment	4.9	11.2	8.1	0.2	7.4
Life cycle related	8.2	13.9	2.6	1.7	6.5
Children	1.8	0.0	12.6	0.0	5.9
Jewish related	5.1	6.0	0.3	0.4	2.8
Family or friends	1.4	2.6	2.3	1.0	2.1
Other	5.4	4.6	0.1	0.0	2.4
Total	100	100	100	100	100

The choice of residence also differs by type of dwelling. Apartment dwellers were more likely than homeowners to have chosen their residence on the basis of convenience, quality of life in the area, and qualities of the dwelling. Homeowners were more likely to have chosen their current residence on the basis of affordability, environmental considerations (e.g. the view), child-related considerations, and Jewish related considerations.

Table 42.
Reason for selecting residence by type of dwelling (respondent moved to current residence 1990-2000)

Major reason for selecting residence	Detached house	Apartment
Convenience	5.4	18.9
Affordability	22.3	15.4
Quality of life	11.5	20.2
Qualities of dwelling	12.0	17.7
Environment	12.8	3.5
Children	10.7	0.0
Life cycle related	12.8	6.8
Family or friends	1.0	2.5
Jewish related	8.2	0.2
Other	3.4	14.8
Total	100	100

In the past ten years, the four regions differ with regard to the types of households that moved into them. Overall, married couples without children are the households least likely to move, consequently, they are greatly under-represented among the movers



within the past ten years. Families with children, be they single parents or married couples are somewhat over-represented among recent movers. In the Eastside suburbs, married couples with children, single parents, and couples living together are over-represented among recent movers, meaning that this type of household is growing as a percentage of the households in this region. In Seattle/ship canal south, single households make up just over half of both the recent movers and the region as a whole. Married couples with children are the only household type that is over-represented among recent movers into Seattle/ship canal south, indicating that this is a household type that has increased in Seattle/ship canal south. In the North End/North suburbs, as in Seattle/ship canal south, single households are the predominant household type among both recent movers and the region as a whole. Both single parent families and married couples with children are over represented among the recent movers, indicating that these two groups are increasing in this region. Almost all, 89 percent, of the recent movers into the "Other Areas" region were households with children, divided evenly between single parent families and married couples with children. . (For additional detail on migration see Table 250. on page 206.)

Another way to look at the impact of migration on the four regions is to see what regional destinations are preferred by the different types of migrants. Single households disproportionately favored Seattle/ship canal south and the North End/North suburbs. Couples living together, though a relatively small category, disproportionately favored the Eastside suburbs. Consistent with the discussion above, single parent families disproportionately favored the "Other Areas" region, probably because it is more affordable. Married couples with children were less slightly likely than other movers to favor the North End/North suburbs, but this was still their primary region of choice. Though the "Other Areas" is a region they moved to least, married couples with children gave this region slightly more preference than did recent movers as a whole. Married couples without children (primarily empty nesters), gave slightly more preference to the Eastside and North End/North suburbs than did recent movers as a whole.

Table 43.
Region moved into by recent movers by household composition (respondent moved to current residence 1990-2000)

Region	Single person(s) household	Living with partner	Single parent	Married couple w/children <18	Married couple no children <18	Total
Eastside	15.4	40.5	22.8	26.6	28.8	23.6
Seattle/ship canal south	33.2	12	7.1	22.9	16.4	23.6
North End/North suburbs	50.6	46.9	28.5	38.4	47.4	43.7
Other Areas	0.8	0.6	41.6	12.1	7.4	9.1
Total	100	100	100	100	100	100



Respondents were asked where they would be living in three years, a question that has been found to be highly predictive for future migration. Results indicate that rapid migration that characterized Seattle in the 1990s will probably continue. More than a third of the respondents had some kind of plan to move: 16 percent were planning to move to a different neighborhood, 12 percent were planning to leave Seattle, and eight percent were not sure where they would be. Respondents who were planning to move to a different neighborhood were asked which one. Table 44. took all these questions to determine where households would be in three years time. Between two thirds and three quarters of all respondents planned to be in the same region in the next three years. Respondents in Seattle/ship canal south were the most likely to remain in their current region. Respondents in the "Other Area" suburbs were the most migratory: 68 percent planned to move to a different neighborhood and 27 percent expected to leave Seattle. The Eastside suburbs were the next most migratory region: 12 percent of the Eastside respondents were planning to leave Seattle and 18 percent were not sure of their plans. Only 4 percent of the Eastside respondents planned to move to a different region. This is consistent with the analysis of movement within Seattle presented above: during the 1990s there was very little movement out of the Eastside into other areas. North End/North suburbs respondents were the most likely to move within Seattle: eight percent expected to move to Seattle/ship canal south within three years and five percent expected to move into the "Other Areas" region. Expected moves from the North End/North suburbs to the "Other Areas" is consistent with the patterns of previous movement within Seattle over the past 10 years. What is not consistent is the reciprocal moves from the "Other Areas" region into the North End/North suburbs. Table 44. applies to all households. For example 66 percent of the Eastsiders expect to live in the Eastside in three years. This includes respondents who plan stay in their current neighborhood and respondents who plan to move to a different neighborhood in the Eastside region.

Table 44.
Where respondent will live in 3 years by region

Where respondent will live in 3 years	Region			
	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas
Eastside	66.0	0.1	1.4	3.1
Seattle/ship canal south	4.0	74.9	7.9	0.1
North End/North suburbs	0.1	0.0	65.0	0.4
Other Areas	0.0	0.0	5.0	67.8
Outside Seattle	11.6	10.9	8.9	27.0
Not sure	18.3	14.1	11.9	1.6
Total	100	100	100	100

The most recent in-migrants are also the most likely to migrate out of Seattle: 18 percent of respondents who migrated to Seattle in the 1990s expected to be living outside of Seattle within three years. Virtually none of the migrants who came before 1980 were planning to leave Seattle, and only five percent of the migrants during the 1980s expected



to leave Seattle.

Table 45.
Where respondent will live in 3 years by decade of migration to Seattle

Decade of migration to Seattle

"Where do you expect to be living in 3 years?"

Where respondent will live in 3 years	1990s	1980s	Before 1980	Born or grew up in Seattle	Total
Same neighborhood	52.6	82.6	77.6	65.9	64.7
Different neighborhood	20.5	11.3	18	11.1	16
Not in Seattle	18.2	5.2	0.6	10.9	11.6
Don't know	8.8	0.9	3.8	12.1	7.6
Total	100	100	100	100	100

Married couples with children were the most likely to stay put, which makes sense because moving is hardest on children. Married couples without children are the next most stable group, but many are planning to move: more than a third expected to be living somewhere else in three years, and 17 percent expected to leave Seattle. Single parents are the household most likely to leave Seattle: one out of three expected to be living in some other city or state in three years' time. Couples living together were the most likely to expect to move. Almost half expected to be living somewhere else, but reflecting the uncertainty of their living arrangement, they were mostly not sure of where they would be in three years time. Single respondents are apparently quite happy with Seattle. Consistent with the flexibility of their marital status, 40 percent expected to be living somewhere else in three years, but twice as many of them expected to move within Seattle as expected to leave Seattle.

Table 46.
Where respondent will be in 3 years by household composition

"Where do you expect to be living in 3 years?"

Where respondent will be in 3 years	Single person(s) household	Living with partner	Single parent	Married couple w/children <18	Married couple no children <18	Total
Same neighborhood	59.3	53.4	58.1	79.4	62.4	64.7
Different neighborhood	22.1	13.6	0.5	11.9	16.1	16
Out of Seattle	9.4	7.3	32.7	6.3	17	11.6
Don't know	9.2	25.6	8.7	2.4	4.6	7.6
Total	100	100	100	100	100	100

The type of dwelling that recent movers occupy differs by household composition and region. Home ownership is highest among singles in the Other areas region followed by the North End/North suburbs.



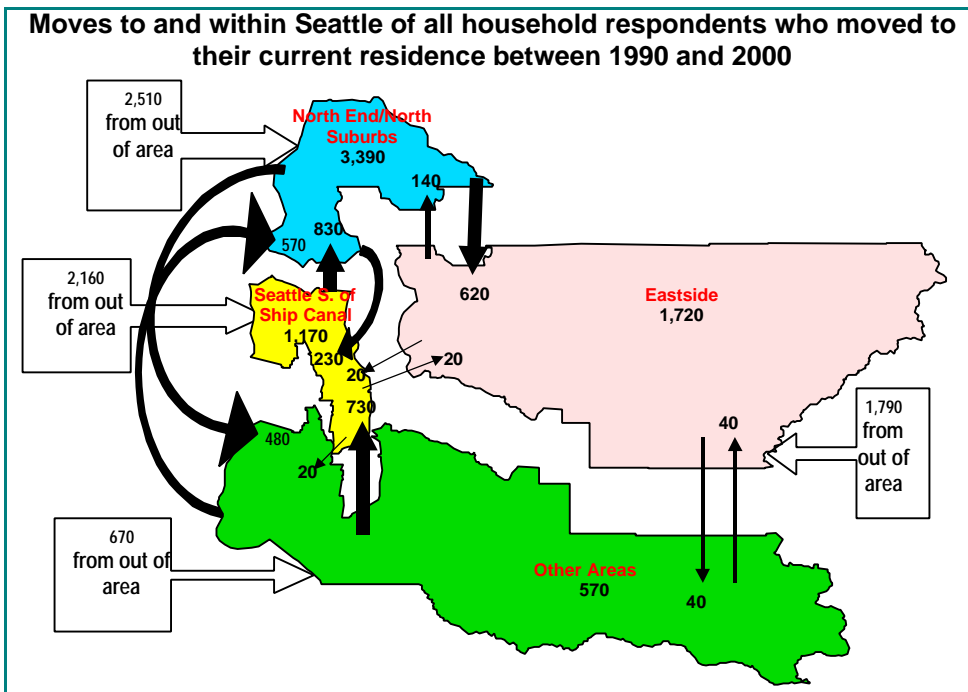
Table 47.
Percent home ownership among recent movers (1990-2000) by household composition and region

Region	Single person(s) household	Living with partner	Single parent	Married couple w/children <18	Married couple no children <18	Total
Eastside	31.3	0.0	100	58.5	57.6	38
Seattle/ship canal south	32.1	5.7	100	77.8	14.6	44.2
North End/North suburbs	53.9	1.5	100	99.2	100.0	68.8
Other areas	100	0.0	1.7	100	95.0	52.1

MOVEMENT WITHIN AND TO SEATTLE

The map below charts the patterns of movement for all respondents who moved into their current residence between 1990 and 2000. Consistent with the extent of migration discussed above, the most typical move was from outside of Seattle into one of the four regions: 40 percent of recent movers moved into their current residence directly from outside Seattle. Within Seattle there are four clear vectors of movement: from "Other Areas" into Central; from Central into the North End/North suburbs; from the North End/North suburbs into the Eastside, and an even exchange of households moving between the North End/North suburbs and the Other Areas region.

Map 10



INTERMARRIAGE

No topic in Jewish demography captures the popular angst more than Jewish intermarriage. Measuring intermarriage goes to the heart of the community, its continuity and future prospects. It's a question that basically asks: How are we doing? It is for those reasons that measuring intermarriage rates is an exercise in caution.

This section examines three questions. To what extent has intermarriage changed? What impact has migration had on intermarriage in Seattle? What kinds of Jews are the most likely to intermarry?

There are two ways to measure the rate of intermarriage: the percent of all *individuals* who are intermarried, and the percent of all *couples* that are intermarried. For the same population, the couple rate is always higher than the individual rate. Two individual Jews married to each other make one in-married couple, while two other Jews married to non-Jews make two intermarried couples. The individual rate of intermarriage is reported when we look at which kinds of individuals are most likely to intermarry, and we consider couples when we consider the impact of intermarriage. For example, Table 48. shows that while only 36 percent of all currently married Jewish individuals have a non-Jewish spouse, this results in 55 percent of all married couples being intermarriages. Additionally, a third of all marriages are between two born Jews, 10 percent, are between a born Jew and a convert.

Table 48.
Intermarriage rates for Jewish individuals and currently married couples

Type of Marriage	Intermarriage as a percent of all intermarried...	
	Individuals	Couples
Two born Jews	57.1	34.8
Born Jew & Convert	7.1	10.1
Jew & Non-Jew	35.8	55.1
Total	100	100

TO WHAT EXTENT HAS INTERMARRIAGE CHANGED?

Jewish Parentage

The intermarriage analysis of the 1990 National Jewish Population Survey (NJPS) showed that it is crucial to distinguish between Jews of Jewish parentage (two Jewish



parents) and Jews of mixed parentage (one Jewish parent). Table 49. shows the dramatic difference between Jews of Jewish and mixed parentage: over 80 percent of individual Jews of mixed parentage in Seattle were married to non-Jews. The rate of intermarriage (i.e. marriage to a non-Jew) among individual Jews of Jewish parentage, by contrast, was only 30 percent.

Table 49.
Individual intermarriage by Jewish parentage

Individual is married to...	Jewish Parents		Total
	One parent Jewish	Both parents Jewish	
Jew by birth	5.4	61.0	34.7
Convert	10.9	9.5	10.1
Non-Jew	83.7	29.6	55.1
Total	100	100	100

Decade When Married

Among Jews of mixed parentage, regardless of the year of marriage, intermarriage has remained consistently high. Among Jews of Jewish parentage, Table 50. shows intermarriage has increased sharply during the 1990's. Prior to 1990, the rate of intermarriage among Jews of Jewish parentage was around 20 percent, but after 1990 it doubles to more than 40 percent. Why such a sharp jump? Part of the answer is divorce. Table 50. includes only current marriages, it does not include respondents who were previously married. Because intermarriages are more likely than in-marriages to end in divorce, the intermarriage rates prior to 1990 shown in Table 50. are artificially low.

Table 50.
Type of current marriage by decade of marriage controlling for Jewish parentage of respondent

Decade married	Type of current marriage			Total
	In-marriage	conversionary	mixed marriage	
One parent Jewish				
Before 1970	2.5	4.6	93.0	100
1970-1979	4.2	22.3	73.5	100
1980-1989	15.9	17.2	67.0	100
1990-2000	22.5	0.7	76.8	100
Both parents Jewish				
Before 1970	80.6	3.3	16.1	100
1970-1979	72.2	5.4	22.4	100
1980-1989	64.1	17.4	18.5	100
1990-2000	48.6	7.6	43.9	100



Table 51. shows that the rate of intermarriage among separated, divorced, and widowed respondents is higher than among currently married respondents. For example, among all currently married Jews who married in the 1980s, the intermarriage rate was 19 percent, as contrasted with an intermarriage of 80 percent among previously married respondents who married in that same decade. Similarly, the intermarriage rate among currently married Jews who got married in the 1970s was 22 percent, as compared with 60 percent for previously married respondents who married during that decade.

Table 51.
Jewish status of previous spouse for previously married* respondents of Jewish parentage

“At the time of the recent marriage was your husband/wife Jewish?”

Decade of Current Marriage	Yes	No	Total
Before 1970	86.1	13.9	100
1970-1979	40.0	60.0	100
1980-1989	20.0	80.0	100
1990-2000	No Cases		

*i.e. respondent is currently separated, divorced, or widowed

Age

Among Jews of Jewish parentage, Jews under 40 are twice as likely to be intermarried as their over 40 counterparts. As discussed above, some of this difference is accounted for by previous intermarriages that have dissolved. At the same time it should also be noted that the conversion rate has remained steady.

Table 52.
Individual intermarriage by age and Jewish parentage

Individual is married to...	Current age		
	Under 40	40-49	50-59
One parent Jewish			
Jew by birth	10.1	2.6	1.9
Convert	5.5	16.6	11.4
Non-Jew	84.5	80.8	86.7
Total	100	100	100
Both parents Jewish			
Jew by birth	42.5	71	65.7
Convert	10.8	9.7	8.5
Non-Jew	46.7	19.4	25.8
Total	100	100	100



WHO INTERMARRIES?

Generation

An individual's generation is a measure of cultural Americanization. First generation Jews are immigrants, and second generation Jews are the children of immigrants. Second generation Jews are either foreign born or grew up with immigrant parents. These Jews have had less contact with non-Jews, and have less in common culturally with non-Jews because of their foreign or semi-foreign upbringing. For all racial and ethnic groups in America, intermarriage begins to increase in the third generation, and accelerates rapidly in the fourth generation. This model only partially applies to Seattle Jews of Jewish parentage. Consistent with other American groups, the intermarriage rate among third generation Jews is ten times the rate among first and second generation Jews. Unlike other American groups, however, intermarriage levels off in the fourth generation. The rate of intermarriage among fourth generation Jews is only a little higher than among third generation Jews. This finding is consistent with both the 1990 NJPS and the 1997 Los Angeles Jewish Population Survey, which found intermarriage to be leveling off in the fourth generation among individuals with two Jewish parents. This particular Seattle finding has national implications, because Seattle, with its high rates of migration, has a larger proportion of fourth generation Jews than is found in other Jewish communities.

Table 53.
Individual intermarriage by generation and Jewish parentage

Individual is married to...	Generation			
	First	Second	Third	Fourth
One parent Jewish				
Jew by birth	100	8.0	33.8	17.5
Convert	0.0	0.0	0.0	0.4
Non-Jew	0.0	92.0	66.2	82.1
Total	100	100	100	100
Both parents Jewish				
Jew by birth	74.0	51.7	52.0	93.1
Convert	3.5	3.6	9.6	12.7
Non-Jew	3.2	3.8	36.5	38.1
Total	100	100	100	100

GENDER AND INTERMARRIAGE

The previous assumption was that Jewish men were more likely to intermarry than were Jewish women. Table 54. demonstrates that this is no longer so. Among individuals with two Jewish parents men and women are equally likely to be married to another Jew by birth. For reasons of Jewish law, there is greater pressure on non- Jewish women to convert than on non-Jewish men. Thus, Jewish men are almost 1.5 times more likely than Jewish women to have a spouse that converted to Judaism (11 percent vs. 8 percent).



Table 54.
Individual intermarriage
by gender and Jewish parentage

Individual is married to...	Gender	
	Male	Female
One parent Jewish		
Jew by birth	3.9	7.0
Convert	11.4	10.4
Non-Jew	84.7	82.6
Total	100	100
Both parents Jewish		
Jew by birth	61.5	60.4
Convert	11.1	7.8
Non-Jew	27.4	31.8
Total	100	100

How has Migration affected Intermarriage?

Migration has had an important and unexpected impact on intermarriage in Seattle. The most recent migrants have the lowest rate of intermarriage (see Table 55.). This is true for both Jews of mixed parentage and Jews with two Jewish parents. For example, 40 percent of the respondents with one Jewish parent who migrated to Seattle in the 1990 were intermarried as contrasted with 90 percent of those who had migrated to Seattle during the previous decade. Among respondents with two Jewish parents, the differences by decade of migration are consistent, if not quite as dramatic. Respondents who migrated to Seattle during the 1990s have a lower rate of intermarriage than respondents who migrated during the 1980s. These respondents, in turn, have a lower rate of intermarriage than migrants who arrived prior to 1980, 42 percent vs. 59 percent. Seattle natives with two Jewish parents have the lowest rate of intermarriage (see Table 56.). Both Seattle natives and the most recent migrants are the respondents least likely to be intermarried.

Previous research has shown that intermarriage is highest in the West (Pacific and Mountain states) for both Jews and the general population.

Individuals of mixed parentage in Seattle were 1.6 times as likely to have been born in the Western US than individuals with two Jewish parents. (For additional detail on place of birth by Jewish parentage see Table 258. on page 210.)



Table 55.
Type of marriage by decade of migration to Seattle of born Jews by number of Jewish parents:

Type of marriage	Decade Moved to Seattle			Born or grew up in Seattle
	1990s	1980s	Before 1980	
One parent Jewish				
In-marriage	19.8	3.0	2.0	2.5
Conversionary	39.6	6.3	4.9	14.1
Intermarriage	40.6	90.7	93.0	83.4
Total	100	100	100	100
Both parents Jewish				
In-marriage	57.3	45.9	36.8	55.2
Conversionary	1.1	5.2	4.5	19.8
Intermarriage	41.6	48.9	58.7	25.1
Total	100	100	100	100

Table 56.
Intermarriage by place of birth and Jewish parentage

Individual is married to...	Place of birth			
	Washington & Oregon	Other Pacific & Mountain	Rest of United States	Foreign born
One parent Jewish				
Jew by birth	1.3	8.5	8.0	3.4
Convert	8.6	10.4	7.8	28.5
Non-Jew	90.1	81.2	84.2	68.1
Total	100	100	100	100
Both parents Jewish				
Jew by birth	74.0	51.7	52.0	93.1
Convert	9.0	12.7	10.1	3.3
Non-Jew	17.1	35.6	37.9	3.7
Total	100	100	100	100

Intermarriage rates vary by the main reason given for migrating to Seattle. Table 57. considers the four most common reasons given for moving to Seattle plus family reasons. Respondents with one Jewish parent who came to Seattle for work were virtually the only respondents of mixed parentage to be in-married. Respondents with two Jewish parents who moved to Seattle for employment, either theirs or their spouse's, were four times as likely as those who moved to Seattle for school to have a Jewish spouse. This finding is consistent with the decade of migration discussed above: respondents who came for work



arrived in the 1990s, while those who came for schooling arrived in earlier decades. Interestingly, the highest rate of in-marriage was found among respondents who had moved to Seattle for the overall quality of life. As would be expected, respondents with two Jewish parents who came to join family also were largely in-married.

Table 57.
Type of marriage by main reason for moving to Puget Sound of born Jews by number of Jewish parents

Type of marriage	Main Reason Moved to Puget Sound				
	Work	School	Environment	Quality of life	To join family
One parent Jewish					
In-marriage	35.5	0.0	0.0	0.0	4.3
Conversionary	62.9	3.6	1.5	1.9	65.2
Intermarriage	1.6	96.4	98.5	98.1	30.4
Total	100	100	100	100	100
Both parents Jewish					
In-marriage	46.6	10.3	64.2	76.1	73.1
Conversionary	2.7	5.8	1.0	5.9	13.4
Intermarriage	50.7	83.9	34.8	18.1	13.4
Total	100	100	100	100	100

Intermarriage has had a tremendous regional impact. Among all respondents, four out of five respondents in the "Other Areas" had only one Jewish parent. The North End/North suburbs had the second highest proportion of respondents with one Jewish parent, and these were more likely to reside in North Seattle than in Snohomish County or the suburbs north of the city of Seattle. Central Seattle and the Eastside suburbs had the highest proportion of respondents with two Jewish parents.

Table 58.
Jewish parentage by region

Jewish parentage	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas
One Jewish parent	28.3	33.5	46.8	80.5
Two Jewish parents	71.7	66.5	53.2	19.5
Total	100	100	100	100

As Table 59. demonstrates, there is almost double the likelihood of intermarriage when a born Jew has one Jewish parent and not two, 79 percent vs. 41 percent and about one third the likelihood of in-marriage (including conversionary marriage) 21 percent vs. 59 percent. Interestingly, Jews with one Jewish parent seem to be partners in conversionary marriages at twice the rate than those with two Jewish parents 15 percent vs. 7 percent.



Table 59.
Type of marriage by Jewish parentage

Type of Marriage	One Jewish parent	Two Jewish parents	Total
In-marriage	5.9	51.2	34.8
Conversionary	14.9	7.4	10.1
Intermarriage	79.2	41.4	55.1
Total	100	100	100

Because so many of the respondents in the North End/North suburbs and "Other areas" regions had a non-Jewish parent, the overall rate of intermarriage is highest in these two regions. The overall couple rate of intermarriage is lowest in Central Seattle, at a relatively modest, 31 percent.

Table 60.
Type of marriage by region

Type of marriage	Region				Total
	Eastside	Seattle/ South of ship canal	North End/North suburbs	Other Areas	
In-marriage	46.9	59.4	13.6	10.7	34.8
Conversionary	7.2	9.8	14.2	5.2	10.1
Intermarriage	45.9	30.9	72.2	84.1	55.1
Total	100	100	100	100	100

Total married couples	3,790	2,070	4,000	1,140	11,000
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When the Jewish parentage of the respondent is taken into consideration, the pattern changes only a little. Although the "Other Areas" region has the highest overall intermarriage rate, when adults of Jewish parentage are considered separately, the couple intermarriage rate declines to 40 percent. Of course, most of the respondents in the "Other Areas" region have only one Jewish parent. The couple rate of intermarriage among respondents of Jewish parentage is more than twice in the North End/North suburbs as in Seattle/ship canal south and the Eastside suburbs.



Table 61.
Type of marriage by region controlling for Jewish parentage

Type of marriage	Region			
	Eastside	Central Seattle	North End	Other areas
One parent Jewish				
In-marriage	2.9	0.7	10.1	0.0
Conversionary	6.4	45.7	17.4	2.9
Intermarriage	90.6	53.7	72.5	97.1
Total	100	100	100	100
Both parents Jewish				
In-marriage	62.1	70.1	17.2	46.2
Conversionary	7.4	3.2	10.9	13.5
Intermarriage	30.5	26.7	71.9	40.4
Total	100	100	100	100

As mentioned earlier, the most recent migrants (who were older when they migrated and came mostly for employment) have the lowest rate of intermarriage. As Table 63. shows, respondents who moved to Seattle for employment had a lower rate of intermarriage than respondents who had moved to Seattle for college. If the scope and nature of the most recent migration continues, the rate of couple intermarriage could stabilize or even decline.

Table 62.
Type of marriage by decade of migration to Seattle

Type of marriage	Decade Moved to Seattle			
	1990s	1980s	1980	Born or grew up in Seattle
In-marriage	48.7	25.6	23.7	34.4
Conversionary	9.9	5.7	4.6	17.5
Intermarriage	41.4	68.7	71.7	48.2
Total	100	100	100	100

Work was a great attraction for both in-married and intermarried respondents. Affordability of housing stands out as a main reason Jews in conversionary marriage households move. For respondents in intermarriages, life cycle changes, such as divorce and widowhood stand out as reasons for moving to Seattle.



Table 63.
Main reason respondent moved to Seattle by type of marriage

Type of marriage

*"What are the major reasons you moved to the Puget Sound area?"
 (First mention)*

Main reason respondent moved to Seattle	In-marriage	Conversionary	Intermarriage	Total
Work	45.9	6.3	47.8	100
School	4.1	4.5	91.4	100
Environment	30.5	1.2	68.2	100
Quality of life	23.8	3.3	73.0	100
Family	63.7	20.4	15.9	100
Life cycle change	36.9	6.8	56.3	100
Affordability of housing	7.4	91.1	1.5	100
Jewish reasons	73.1	26.9	0.0	100
Other	73.7	0.0	26.3	100

What religion are children being raised?

How the children will be raised in an intermarriage can be a source of tremendous conflict. Nationally, most intermarried couples either avoid or resolve this potential conflict by adopting some sort of neutral stance. This is also true in Seattle where 70 percent of children in intermarried families are being raised in no religion. The children of intermarriages who are being raised in a religious tradition are overwhelmingly being raised as Jews. Of those children of intermarrieds 23 percent are being raised exclusively as Jews as compared with only 6 percent being raised as Jews and Christians, and 1 percent being raised as Christians.

It might seem puzzling in Table 64. that 3.7 percent of the children of in-married parents are being raised jointly as Jews and Christians. Upon closer investigation, it turns out that these are children whose Jewish parent was previously married to a non-Jew. The Christian ex-spouse is raising that child as a Christian, and the re-married Jewish spouse is raising that child as a Jew.



Table 64.
Religion in which child is raised by type of marriage

"In what religion is this child being raised?"

Religion in which child is raised	In-married	Conversionary	Intermarried
Jewish only	81.1	100	22.6
No religion	15.1	0.0	70.1
Jewish and Christian	3.7	0.0	6.3
Other religion	0.1	0.0	0.9
Total	100	100	100

Within intermarriages, the respective religious commitments of the Jewish and non-Jewish partners have a large influence on how the children are raised. In marriages in which the Jewish partner identifies as a Jew by religion, and the non-Jew identifies with no religion, the children are overwhelmingly, 67 percent, being raised as Jews. Similarly, in families where both the Jew and the non-Jew identify as “no religion,” 98 percent of the children are being raised in no religion. Based on the pattern so far, one would expect “dual religion” couples in which an identified Jew is married to an identified Christian to raise their children in both religions, but this is not the case. Only 10 percent of their children are raised both as Jews and Christians. Instead, they are either raised exclusively Jewish (42 percent) or in no religion (37 percent).

In terms of outreach, neutrality tends to be the norm among intermarried couples, with Jewish commitments often outweighing Christian commitments.

Table 65.
Religion in which child is raised by type of marriage

"In what religion is this child being raised?"

Religion in which child is raised	Religions of partners		
	Jew and secular non-Jew	Both partners secular	Jew and Christian
Jewish only	66.9	1.9	42.4
No religion	33.1	98.1	36.6
Jewish and Christian	0	0	10.4
Other religion	0	0	10.6
Total	100	100	100



USE OF SERVICES

Over one third of Jewish households in Seattle reported that they were in need in the past year of one or more social services (listed in Table 75.). The area with the highest reported need was the Seattle/ship canal south region, and the lowest was the Eastside.

Table 66.
Percent of households by number of social services reported needed in the past year by region

Services Needed	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas	Total
None	68.4	46.9	64.7	64.0	61.3
One	25.8	34.9	27.4	28.5	28.9
Two or more	5.8	18.2	7.8	7.5	9.8
Total	100	100	100	100	100
One or more	31.6	53.1	35.3	36.0	38.7

The majority of respondents who did not need any services in the past year preferred to receive Jewish services if quality and cost were equal. The residents of Seattle/ship canal south expressed the greatest preference for Jewish services and those of the Eastside, the least. Other areas, while registering a healthy majority who preferred Jewish services, was also the area showing the greatest resistance to them.

Table 67.
Preference for receiving Jewish services by percent respondents in households not needing social services in the past year by region

Preference for Jewish services	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas	Total
Prefer	49.1	84.0	51.1	58.8	54.7
Reject	3.4	11.8	5.7	20.6	5.7
Indifferent	47.5	4.2	43.2	20.6	39.6
Total	100	100	100	100	100

Interestingly, when a household actually needed a social service in the past year, the rate of preferring a social service under Jewish auspices declined. In those households, the tendency to reject Jewish services increased as indifference to where they received



services declined. Still, a large minority, 40 percent, of respondents who did need any services in the past year preferred to receive Jewish services if quality and cost were equal. The residents who actually needed services in the North End/North suburbs expressed the greatest preference for Jewish services, and those of the Eastside, the least. The Eastside was the area with the greatest resistance to utilizing Jewish services. The reasons for decline in preference and increase in rejection for Jewish social services are currently unknown. However, a similar phenomenon of rejection and decline in preferences of Jewish service among likely service users was found in Los Angeles. Involved may be issues of stigma of turning to the Jewish community in times of need, past service usage experiences, or other factors.

Table 68.
Preference for receiving Jewish services by percent respondents in households needing social services in the past year by region

"If quality and cost were equal, would you have preferred to receive this service from a Jewish agency?"

Preference for Jewish services	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas	Total
Prefer	19.9	47.7	49.8	21.5	40.8
Reject	53.6	26.5	26.8	8.2	32.5
Indifferent	26.5	25.8	23.4	70.3	26.7
Total	100	100	100	100	100

WHO ARE THE JEWISH POOR?

Contrary to stereotypes of Jewish wealth held by the surrounding community, and even sometimes by Jews themselves, there are Jewish poor. A little over one tenth of the Jewish households in Seattle, about 2,500 containing about 2,700 Jewish persons, are estimated to have incomes at or below poverty level.⁵ This level is a bit lower than the 13

⁵ Poverty households for the purpose of this study are those Jewish households who reported less than \$10,000 household income in the past year or reported below \$25,000 household income **and** respondents self ranked themselves as "not all financially well off" or "to a minimal extent well off".

The poverty level wage is a set of money income thresholds established by the federal government that vary by family size and composition. If a family's total income is less than that family's threshold, then that family, and every person in it, is considered poor. In 2000, a family of three is considered poor if its income is \$14,150 or less; single adults are poor if their incomes are \$8,350 or less. In urban areas the cost of living is higher and therefore the accepted poverty threshold is considered to be 150 percent of the federal poverty level, that is \$21,225 for a family of 3 and \$12,525 for a single adult. The Northwest Job Gap Study found that in 2000 a living wage for a single adult in Washington is \$10.25 an hour or \$21,322 a year; for an adult with two children a living wage is \$16.86 an hour or \$35,079 a year.



percent of Jewish households in poverty found in Los Angeles in 1997. Table 69. shows that the largest proportion of households in poverty is found in the North End/North suburbs.

One fifth of adults who are in poverty are employed at least part-time. Jewish adults who are unemployed are in the greatest danger of being impoverished. They are over ten times more likely to be in poverty than their proportion in the adult Jewish population. Retired persons are also at greater risk of impoverishment. Table 73. shows that in the late pre-retirement years, age 55 to 64, impoverishment seems especially likely. Poverty is greater among divorced, single never married, and widowed persons living with a partner. Students comprise a greater proportion of those in poverty, though their economic status is complicated, often voluntary and representative of their transitional lifestyle. (See Table 70.)

Almost nine-in-ten impoverished Jewish persons in Seattle are female. This constitutes an estimated group of about 2,300 females and 400 males out of a total estimated 2,700 persons in poverty. (See Table 71.)

Most persons in poverty live in single person(s) households, and one-in-ten live in single parent households where a child is present. Married couples without children comprise the third type of household in which persons in poverty may be found. (See Table 72.)

From these tables, a likely composite of a typical Jewish person living in poverty in Seattle emerges: an unemployed unmarried female, who is over age fifty. (See Table 74.)

Table 69.
Economic status of household by region

Economic status	Eastside	Seattle/ ship canal south	North End/North suburbs	Other areas	Total
Poverty	0.9	6.6	19.2	15.0	11.0
Below median Income	40.5	51.1	33.5	23.6	39.0
At or above median income	58.6	42.3	47.2	61.4	50.0
Total	100	100	100	100	100



Table 70.
Percent persons by poverty and labor force status

"Are you employed, a student, or something else?"

Labor force status	In poverty	Not in poverty	Total
Employed	21.0	66.7	63.3
Student	20.4	6.2	7.2
Retired	14.2	11.3	11.5
Homemaker	1.9	14.1	13.2
Disabled	0.0	0.3	0.3
Unemployed (seeking work)	41.8	0.5	3.6
Unemployed (not seeking work)	0.0	0.4	0.3
Something else	0.6	0.6	0.6
Total	100.0	100.0	100.0

Table 71.
Percent persons by poverty status and gender

Gender	In poverty	Not in poverty	Total
Male	13.4	48.4	45.8
Female	86.6	51.5	54.1
Total	100	100	100

Table 72.
Percent persons by poverty status and type of household living in

Household composition	In poverty	Not in poverty	Total
Single person(s)	85.1	23.4	28.0
Living with a partner	0.0	2.6	2.4
Single parent	11.4	3.1	3.7
Married couples w/children <18	0.0	41.5	38.4
Married couples w/ no children <18	3.4	29.4	27.5
Total	100	100	100



Table 73.
Percent persons by poverty status and by age

Age	In poverty	Not in poverty	Total
0 - 5	0.6	7.1	6.6
6 - 12	0.6	6.4	6.0
13 - 17	0.0	7.6	7.0
18 - 24	10.3	2.5	3.1
25 - 34	21.0	15.6	16.0
35 - 44	1.9	17.2	16.0
45 - 54	10.8	22.8	21.9
55 - 64	39.9	9.0	11.3
65 - 74	12.2	7.7	8.0
75 +	2.6	4.0	3.9
Total	100	100	100

Table 74.
Percent persons by poverty and marital status

Marital Status	In poverty	Not in poverty	Total
MARRIED	2.8	67.5	61.5
SEPARATED	0.0	4.1	3.7
DIVORCED	41.1	4.9	8.2
WIDOWED	12.8	1.4	2.4
SINGLE NEVER MARRIED	32.9	20.7	21.9
LIVING WITH A PARTNER	10.3	1.4	2.2
Total	100	100	100

WHAT WERE THE MOST NEEDED SERVICES?

In the past year, the service that was needed the most, marital and individual counseling, was needed by one fifth of all households. Marital and individual counseling was obtained by over nine-tenths of the households who cited the need. About one-in-twenty households, 6.2 percent, who received marital or individual counseling, reported that they received it from a Jewish agency. A third of Jewish households rejected getting marital and individual counseling services from a Jewish agency, and a quarter said that it didn't make a difference. Over a fifth of households with elderly, reported that transportation services were needed. Responding at a rate of 4.2 percent, households with elderly reported that someone in the household needed senior residential housing as compared to 7.4 percent in Los Angeles in 1997. Home delivered meals were needed by 0.7 percent of Seattle households with seniors.



Table 75.
Need for specific social service by percent household in the past year by whether the service was received, whether Jewish agency provided the service and whether receiving service from Jewish service provider preferred, rejected or matter of indifference

"In 1999, did any household member need:"	Service needed	No need for service	Service need total	Service received of those in need	Jewish agency provided service received	Needed service and did not receive services from a Jewish agency		
						Prefer Jewish service	Reject Jewish service	Indifferent whether Jewish or non-Jewish service
marital or individual counseling	20.5	79.5	100	93.2	6.2	40.8	32.5	26.7
job finding help in choosing occupation	12.5	87.5	100	56.7	0.4	30.9	31.0	38.1
drug or alcohol abuse assistance	2.3	97.7	100	71.9	0.0	37.4	37.6	25.0
emergency financial assistance	6.6	93.4	100	88.1	11.6	29.5	7.9	62.6
transportation for the elderly*	20.9	79.1	100	95.5	0.9	78.1	17.5	4.4
home delivered meals or meal sites for the elderly*	0.7	99.3	100	100.0	35.7	89.3	10.7	0.0
senior residential housing, residential care or skilled nursing facility*	4.2	95.8	100	24.5	22.5	92.3	4.5	3.2
burial or mortuary services	4.4	95.6	100	87.7	75.7	58.7	38.9	2.4
assistance for children with problems	8.1	91.9	100	99.3	1.4	14.1	62.2	23.7

* households with persons age 65+

The need for individual and marital counseling services was especially strong in Seattle/ship canal south. The need for job finding services as well as drug or alcohol abuse was stronger in Seattle/ship canal south and North End/North suburbs. Seattle/ship canal south also stood out in terms of the need for emergency financial assistance, senior residential housing and transportation for the elderly. Assistance for children with problems was higher in North End/North suburbs and Eastside. Burial and mortuary



services were needed in the past years in Other areas at a rate five times higher than in the general Jewish population.

Table 76.
Need for specific social service by percent household in the past year by region

"In 1999, did any household member need:"

Social service needed	Eastside	Seattle/ ship canal south	North End/North suburbs	Other areas	Total
marital or individual counseling	18.1	28.2	19.7	9.2	20.5
job finding help in choosing occupation	5.5	16.1	16.1	7.0	12.5
drug or alcohol abuse assistance	0.3	3.2	3.6	0.0	2.3
emergency financial assistance	7.8	17.6	0.3	0.2	2.3
transportation for the elderly*	14.6	36.3	10.8	16.9	20.9
home delivered meals or meal sites for the elderly*	1.0	0.5	0.8	0.0	0.7
senior residential housing, residential care or skilled nursing facility*	0.0	9.7	2.2	0.0	4.2
burial or mortuary services	3.3	2.6	1.9	26.3	4.2
assistance for children with problems	11.9	1.6	12.1	1.0	8.1

* households with persons age 65+

Below median income households (earning below the \$50,000 to \$74,999 a year category), have the most acute needs for social services. In those households, job finding services, drug and alcohol abuse assistance, transportation for the elderly, and senior residential housing are all needed at twice that of the general community. Emergency financial assistance was needed at six times the rate of the general community. Additionally, the regions show differential needs for different services. The need for counseling services for lower income households is stronger in Seattle/ship canal south. The North End/North suburbs' need for job finding services for low-income households and the need for assistance with children stands out.



Table 77.
Need for specific social service by percent of below median income households in the past year by region

"In 1999, did any household member need:"

Social service needed	Eastside	Seattle/ ship canal south	North End/North suburbs	Other areas	Total
marital or individual counseling	9.0	29.1	20.7	18.8	20.8
job finding help in choosing occupation	8.4	13.1	32.7	17.7	20.4
drug or alcohol abuse assistance	0.2	6.2	7.1	0.0	4.8
emergency financial assistance	25.6	30.9	0.7	0.6	15.3
transportation for the elderly*	1.9	58.8	51.5	12.7	42.0
home delivered meals or meal sites for the elderly*	0.8	0.0	4.0	0.0	0.9
senior residential housing, residential care or skilled nursing facility*	0.0	16.0	5.1	0.0	9.6
burial or mortuary services	0.8	0.8	0.7	66.7	5.8
assistance for children with problems	1.8	3.8	20.1	0.0	7.7

* households with persons age 65+

Overall, the needs of higher income households are understandably less than those of lower income. One exception is the expressed need by higher income households for marital and individual counseling in the Seattle/ship canal south, Eastside and North End/North suburbs regions. Another is for the need of assistance for children with problems in the Eastside region.

Table 78.
Need for specific social service by percent at or above median income households in the past year by region

"In 1999, did any household member need:"

Social service needed	Eastside	Seattle/ ship canal south	North End/North suburbs	Other areas	Total
marital or individual counseling	25.4	31.4	23.9	3.4	23.6
job finding help in choosing occupation	5.5	25.8	5.2	0.0	9.3
drug or alcohol abuse assistance	0.4	0.3	2.4	0.0	1.0
emergency financial assistance	0.0	5.7	0.0	0.0	1.3
transportation for the elderly*	2.8	1.7	0.5	0.0	1.4
home delivered meals or meal sites for the elderly*	0.0	1.7	0.0	0.0	0.6
senior residential housing, residential care or skilled nursing facility*	0.0	0.0	1.6	0.0	0.7
burial or mortuary services	7.0	5.9	3.5	1.8	4.9
assistance for children with problems	17.3	0.1	3.2	2.2	8.5

* households with persons age 65+

Households in poverty are relatively few, only about a tenth. The information in Table



79. is indicative of specific pockets of poverty, areas that may be faster changing in terms of needs than one might gather from this table. What is clear is that the poor are in need of services at rates far greater than the general community.

Table 79.
Need for specific social service by percent poverty households in the past year by region

<i>"In 1999, did any household member need:"</i>		Seattle/ ship canal south	North End/North suburbs	Other areas	Total
Social service needed	Eastside				
marital or individual counseling	25.0	89.4	14.8	99.1	32.9
job finding help in choosing occupation	25.0	87.9	0.8	100.0	22.3
drug or alcohol abuse assistance	0.0	87.9	0.0	0.0	10.5
emergency financial assistance	25.0	87.9	1.7	0.0	12.4
transportation for the elderly*	33.3	0.0	94.3	0.0	76.9
home delivered meals or meal sites for the elderly*	0.0	0.0	0.0	0.0	0.0
senior residential housing, residential care or skilled nursing facility*	0.0	43.8	0.0	0.0	4.4
burial or mortuary services	0.0	0.0	0.0	0.0	0.0
assistance for children with problems	0.0	0.0	50.0	0.0	5.4

* households with persons age 65+

WHERE DO THE DISABLED RESIDE?

One-in-twelve, 8.2 percent, of Seattle Jewish households report having a member who has a disability which has lasted 6 months or more and limits or prevents employment, educational opportunities, or daily activities. This rate of disabled in Seattle households, 8.2 percent, was half that was found in Los Angeles, 16 percent in 1997. Seattle/ship canal south has a disproportional number of households with disabled persons. As shown in Table 80. the Seattle/ship canal south region has the greatest proportion of households with disabled requiring assistance and supervision on a daily basis, followed by Eastside.



Table 80.
Percent households with disabled member by region

"Does anyone in your household have any kind of physical, mental, or other health condition which has lasted for 6 months or more, which would limit or prevent employment, educational opportunities, or daily activities?"

Disabled in household	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas	Total
YES	2.3	19.8	9.0	4.8	8.2
NO	97.7	80.2	91.0	95.2	91.8
Total	100	100	100	100	100

Table 81.
Households with disabled persons with condition requiring supervision or assistance on a daily basis by region

Daily assistance required	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas	Total
YES	50.0	63.4	3.4	0.0	31.6
NO	50.0	36.6	96.6	100.0	68.4
Total	100	100	100	100	100

ADOPTED CHILDREN

One-in-twenty three Jewish households in Seattle and one-in-eight households with children have an adopted child. Most adopting families live in the North End/North suburbs or Seattle/ship canal south. There are almost one thousand adoptive households in Seattle.

Table 82.
Presence of children and adopted children in household

"Do you have any adopted children?"

	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas	Total
No children in household	68.2	61.2	79.0	10.9	65.9
Adopted children present	0.0	6.2	7.7	0.7	4.3
No adopted children	31.8	32.5	13.2	88.4	29.8
Total	100	100	100	100	100

Most of the adoptive households, 73 percent, are single parent households. Seattle has about seven hundred Jewish single parent households found mainly in the city's North End/North suburbs. Almost nine-out-of-ten single parents, 88 percent, are adoptive



parents . All the adoptive single parents were found to be lower income households. The adoptive single parent household mostly earned between \$25,000 and under \$50,000 a year in a Jewish community were over half the households report incomes over \$60,000 a year. Three-quarters of the adoptive households have one adopted child, and a quarter have two adopted children.

Table 83.
Household composition of adoptive households by region

Household Composition	Seattle/ ship canal south	North End/North suburbs	Other areas	Total
Single parent	100.0	65.7	0.0	72.9
Married couple w/children <18	0.0	34.3	100.0	27.1
Total	100	100	100	100

About a quarter of the households that already have adopted children, plan to adopt again in the next three years. Most, 83 percent, of those who indicated that they are planning to adopt in the near future are single parents, the next largest category, at 9 percent, are childless married couples. The remaining small group of future adoptive parents is married couples with children and singles. In the near future, those single parents who have adopted in the past will be likely candidates for adopting a sibling for their single child.

Table 84.
Percent respondent age 60 and under planning to adopt children in the next three years

Region

"Do you have any plans to adopt children in the next three years?"

Plan to adopt	Eastside	Seattle/s hip canal south	North End/North suburbs	Other areas	Total
YES	0.0	10.0	0.3	0.2	1.7
NO	100.0	90.0	99.7	99.8	98.3
Total	100	100	100	100	100

One-in-twenty respondents age 60 and under had sought adoption assistance. The main seekers of adoption assistance are single parents, usually already adoptive parents. The majority of respondents interested in adoptions said that if quality and cost were equal, it would not make a difference whether the adoption services were under Jewish auspices.



Table 85.
Percent respondents age 60 and under ever seeking professional or agency help regarding adopting a child by household composition

Sought adoption help	Single person(s)	Living with partner	Single parent	Married couple w/childre n <18	Married couple no children <18	Total
YES	0.0	1.2	63.9	1.7	0.0	5.6
NO	85.7	98.8	36.1	98.3	100.0	94.4
Total	100	100	100	100	100	100

CHILD CARE

There are 3,700 Jewish children age five and under in Seattle. In the households surveyed about childcare arrangements, only a minority was enrolled in pre-school. The majority of children age five and under, 62.3 percent, are cared for at home mainly by mothers who are not currently employed (63 percent), with other caretakers (including nannies and maids, caring for the rest [table not shown]). By contrast, recent research in Los Angeles found 62 percent of children age five and under are enrolled in pre-school or day care and over half of those are enrolled in Jewish settings.

Table 86.
Type of Pre-school or day care by child age 5 and under

Pre-school or daycare Attendance	
Doesn't attend (cared for at home)	62.3
Attends non-Jewish	35.8
Attends Jewish	1.8
Total	100

Total children age 5 and under	3,700
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The majority of children's parents considered a Jewish setting as an option, but less than two percent actually chose that type of setting in Seattle (see Table 87.). The most commonly cited reasons for choice of childcare were quality of care, location or distance and Jewish content. As most children aged five and under are being cared for at home, these aspects of childcare may be easier to attain within the home setting (see Table 88.).



Table 87.
Was a Jewish setting considered for this child
Jewish setting considered

Yes	51.4
No	46.3
Didn't know of any Jewish setting for child care	2.3
Total	100

Table 88.
Percent mentions of reasons that entered into
choice of childcare for child age 5 and under

Reasons for childcare choice

Quality of care	32.2
Location or distance	15.1
Jewish content	12.3
Recommendation of friends	10.8
Prefer the care of family members	9.7
Hours of care availability	3.8
Educational content	3.4
Emotional Content	3.4
Reliability	3.3
Feeling of Safety	3.1
Cost	2.9
Other	11.2
Total	100.0

JEWISH CENTER USE

One-in-twenty households are members of the Stroum Jewish Center. Membership is the highest in the Eastside. Only 3 percent more households with members than households with nonmembers have attended a program at the Stroum Jewish center in the past year. Apart from the Eastside, households in Central Seattle are the most likely to have attended a program while not being from a household having center membership. Respondents in Central Seattle were the least familiar with the Stroum Jewish center:



Table 89.
Households by Stroum Jewish Center membership by region

Center Member ship	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas	Total
YES	11.0	4.2	3.6	1.4	5.4
NO	89.0	95.8	96.4	98.6	94.6
Total	100	100	100	100	100

Table 90.
Percent household who had a member attend any Stroum Jewish center program in past year

Attended program	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas	Total
Yes	14.2	9.5	5.7	2.2	8.6
No	85.8	90.5	94.3	97.8	91.4
	100	100	100	100	100

Table 91.
Percent respondents by reasons for not joining the Stroum Jewish center by region

Reason for not joining center	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas	Total
Have no need for the services offered	36.4	36.9	48.4	2.9	38.2
Lack of time	17.7	5.1	12.5	44.6	14.4
Distance from your home	7.0	3.9	14.1	51.5	12.9
Lack of information	8.9	30.4	0.5	0.0	11.2
Don't know	0.7	0.0	12.5	0.0	5.1
Too parochial	8.9	3.8	2.7	0.0	4.2
Cost	9.8	4.8	0.5	0.0	3.8
Quality of programs	0.5	7.5	0.4	0.0	2.5
Quality of the facility	0.0	0.0	2.7	0.0	1.1
Other	10.2	7.6	5.6	1.1	6.8
Total	100	100	100	100	100

HOW DOES ONE GAIN THE ATTENTION OF JEWS

General news and entertainment outlets which deliver Jewish content are the most used by Seattle Jews as opposed to news and cultural services with Jewish content that are specifically targeted to a Jewish audience. Over three-quarters of respondents say that they regularly follow news about Jewish topics including Israel, though only a fifth do that through a subscription to the Seattle Jewish Transcript. Most respondents report



having read a Jewish periodical in the past year (though two-thirds read it less than once a month), or having rented a video or purchased movie tickets or have read a book because it had Jewish content. Only a third or less of respondents have gone to a live performance, bought audio or software products, visited a museum, participated at a retreat or program because of it's Jewish content. The above findings confirm what many Jewish media professionals recognize, the best way of reaching the greatest number of Jews is through the general media as opposed to the limited penetration of the Jewish media.

Table 92.

Percent respondents who have utilized a Jewish cultural service or product in the past year

<i>Service utilized</i>	<i>Yes</i>	<i>No</i>	<i>Total</i>
Regularly followed news about Jewish topics, including Israel	78.6	21.4	100
Read a Jewish newspaper, magazine, or other publication	60.5	39.5	100
Seen a movie or rent any video because of Jewish content	56.2	43.8	100
Read a book, other than the Bible, because of Jewish content	54.3	45.7	100
Attend a theater, music, or dance program because of Jewish content	33.8	66.2	100
Purchased an audio tape, CD, or record because of Jewish content	21.0	79.0	100
Visit a museum because it had a Jewish exhibit	20.9	79.1	100
Subscribed to the Seattle Jewish Transcript	20.7	79.3	100
Participate in a retreat or all day program with Jewish content	11.5	88.5	100
Used a CD-ROM or computer software because of Jewish content	7.4	92.6	100

Reaching Jewish Seattle through the Internet

Almost four out of five Jewish adults in Seattle have access to a computer. Although adult Jewish access to computers is high, it is surprisingly low for adults under 25 as well as for adults age 65 to 74. While it is possible to theorize as to the reasons, such as higher mobility and low income for single person(s) households which many characterize some of the members of these age groups, this topic could benefit from further study. What is clear is that the majority of Jewish Seattle has access to computers and almost all who do may be reached through the Internet.



Table 93.
Respondents having access to a computer by age?

Age	Yes	No	Total
18 - 24	54.8	45.2	100
25 - 34	94.1	5.9	100
35 - 44	99.8	0.2	100
45 - 54	80.6	19.4	100
55 - 64	85.0	15.0	100
65 - 74	22.9	77.1	100
75 +	41.3	58.7	100
Total	78.1	21.9	100

At this present time no more than a third of the Jewish adults would consider using the Internet for receiving Jewish services. The Internet service that most said they would consider was taking a course over the Internet on a Jewish topic. This is congruent with the 37 percent of Jewish respondents who reported that they had participated in a Jewish studies course, lecture series or programs in the past three years (table not shown). One in five said that they would consider receiving personal counseling from a Jewish counseling agency over the Internet. Less than one in ten has donated to any charity over the Internet.

Table 94.
Percent respondents having access to the Internet and who would consider or have engaged in specific Internet use

Internet use	Yes	No	Total
Taking a course over the internet on a Jewish topic	33.6	66.4	100
Personal counseling from a Jewish counseling agency	20.4	79.6	100
Therapeutic support group for Jews on the internet	16.0	84.0	100
Facilitated chat room on a Jewish topic	12.6	87.4	100
Ever donate to any charity over the internet	9.0	91.0	100



JEWISH EDUCATION

HOW DOES INTERMARRIAGE AFFECT JEWISH EDUCATION?

Jewish education is dependent on the religion in which the child is being raised. Table 95. shows that not all children in Jewish households are being raised as Jews: only 60 percent of all children in Jewish households are being raised exclusively as Jews.

Overall, 11 percent of children in Seattle Jewish households live in single parent families. Those children are being raised mostly as secular Jews. But not all children who live with *both* parents are being raised as Jews. This finding in Table 96. represents another impact of intermarriage.

Table 95.
Religion in which child is being raised

Religion in which child is raised	Percent
Jewish only	58.9
No religion	31.4
Jewish and Christian	5.8
Christian	2.2
Other religion	1.7
Total	100

Table 96.
Religion in which child is raised by household composition

Religion in which child is raised	Single parent family	Married couple
Jewish only	22.9	63.5
No religion	68.9	26.6
Jewish and Christian	0.0	6.5
Christian	8.2	1.4
Other religion	0.0	1.9
Total	100	100

Jewish education is far from universal. In the prime age cohort for Jewish education, the years before bar and bat mitzvah, only a third of the children in Jewish households are currently enrolled. Overall, half of all children have never received any Jewish education. One reason for this is that not all children in Jewish households are being raised as Jews.



Table 97.
Jewish education by age of child

Jewish education	6 - 12	13 - 17	Total
Enrolled now	32.9	18.5	27.8
Previously enrolled	15.5	23.8	19.5
No Jewish education	51.6	57.7	52.7
Total	100	100	100

The impact of intermarriage is evident in Table 98. The children of intermarriages, 12 and younger, are half as likely as the children of in-marriages to be receiving a Jewish education. Children, age 12 and under, of conversionary marriages have the highest rate of enrollment. The after-age-12 children of conversionary marriages are the most likely to receive a Jewish education, while the after-age-12 children of intermarriages, Jewish educationally speaking, have virtually vanished. Children of intermarriages, who are being raised exclusively as Jews, are more likely to have dropped out by age 13 (data not shown).

Table 98.
Jewish education by age of child and type of marriage

Jewish education (age)	In-married	Conversionary	Intermarried
children aged 6 - 12			
Enrolled now	43.3	61.2	22.9
Previously enrolled	21.0	5.5	8.2
No Jewish education	35.7	33.2	68.9
Total	100	100	100
children aged 13 - 17			
Enrolled now	56.0	80.7	5.8
Previously enrolled	36.5	15.5	39.9
No Jewish education	7.5	3.9	54.2
Total	100	100	100

Table 99.
Jewish education by age of children being raised exclusively as Jews

Jewish education	Type of marriage			
	In-married and conversionary	Judaic intermarriage	Secular intermarriage	Dual Religion intermarriage
Enrolled now	61.9	13.6	0.0	66.2
Previously enrolled	22.1	34.8	50.0	21.6
No Jewish education	16.0	51.6	50.0	12.2
Total	100	100	100	100

Among children who have had a previous Jewish education, but are not enrolled now, the children of conversionary marriages have stayed the longest, followed by the children of



born Jewish parents. Children of intermarriages had the lowest enrollment overall, and ended their Jewish education earliest.

Table 100.
**Average age child left Jewish education
 by type of marriage of parent**

Jewish parent is	Average Age
In-married	11.2
Conversionary	12.2
Intermarried	10.4

Patterns of enrollment vary by region. Enrollment is exceptionally low in the "other areas" suburbs, and highest in Seattle/ship canal south. Some of this difference is accounted for by intermarriage.

Table 101.
**Jewish education by age of child (all children age 6-17
 in Jewish households)**

Jewish education	Eastside	Seattle/ ship canal south	North End/North suburbs	Other areas
Enrolled now	23.1	34.9	27.1	16.4
Previously enrolled	33.6	17.4	5.6	7.9
No Jewish education	43.3	47.7	67.4	75.8
Total	100	100	100	100

Total children 6 -17	1,790	2,120	1,154	50
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The enrollment patterns change when only children being raised as Jews are considered. The Eastside suburbs have the lowest enrollments in Jewish education, and the North End/North suburbs and Other Areas suburbs have the highest. Children being raised as Jews in the regions of highest intermarriage are the most likely to receive a Jewish education.



Table 102.
Jewish education of children aged 6-17 being raised exclusively as Jews

Jewish education	Eastside	Seattle/ ship canal south	North End/North suburbs	Other areas
Enrolled now	44.7	56.4	74.1	86.7
Previously enrolled	22	27.9	15.5	13.3
No Jewish education	33.3	15.7	10.5	0.0
Total	100	100	100	100

Total age 6 - 17 being raised exclusively as Jews	1,540	1,960	670	50
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Children of single parents and married couples are equally likely to have received a Jewish education at some point, but children of married couples are more likely to be currently enrolled.

Table 103.
Jewish education by household composition (children aged 6-17 being raised exclusively as Jews)

Jewish education	Household composition	
	Single parent	Married couple
Enrolled now	71.8	56.9
Previously enrolled	9	22.9
No Jewish education	19.2	20.2
Total	100	100

HOW DOES DENOMINATION PLAY A PART IN JEWISH EDUCATION?

Current enrollment in Jewish education is highest among the Orthodox, followed by Reform. Conservative children are the least likely to have received a Jewish education. The Reform-Conservative differences are in part explained by the age differences in the children.



Table 104.
Jewish education by denomination (all children aged 6-17)

Jewish education	Denomination		
	Conservative	Orthodox	Reform
Enrolled now	21.9	72.4	28.2
Previously enrolled	9	0.2	24.6
No Jewish education	69.1	27.4	47.3
Total	100	100	100

Among children under 13, Orthodox children are the most likely to be enrolled in Jewish education, followed by Conservative. Looking at Reform over the age of 12, a different pattern emerges. Reform youth are more likely than Conservative youth both to be currently enrolled and to have had a Jewish education in the past.

Table 105.
Jewish education by denomination and age of child

Age	Jewish education	Denomination		
		Conservative	Orthodox	Reform
6-12 yr. old	Enrolled now	47.2	58.6	31.3
	Previously enrolled	10.3	0.0	16.1
	No Jewish education	42.5	41.4	52.5
	Total	100	100	100
12-17 yr. old	Enrolled now	6.4	99.3	19.9
	Previously enrolled	8.2	0.7	46.7
	No Jewish education	85.5	0.0	33.4
	Total	100	100	100

Denominational size and denominational differences in educational patterns combine to have a striking impact on the supplementary Jewish school population. Two out of three children currently enrolled in supplementary Jewish education are from Reform families. Orthodox families, by contrast, dominate the day school population. More than half of all elementary school children (ages 6-12) who are enrolled in day schools come from orthodox homes. After elementary school (ages 13+), day school enrollment is almost exclusively (92 percent) orthodox.



Table 106.
 Jewish denomination of family for children enrolled in supplementary Jewish education

Denomination of family	Age		Total
	6 - 12	13 - 17	
Conservative	23.5	19.2	22.6
Orthodox	0.0	0.0	0.0
Reform	72.4	65.8	70.6
Other	4.1	15.1	6.8
Total	100	100	100

Table 107.
 Denomination of Family for Children enrolled in Jewish Day Schools

Denomination of family	Age		Total
	6 - 12	13 - 17	
Conservative	17.9	4.2	13.2
Orthodox	55.8	91.5	68.1
Reform	20.8	0.0	13.6
Other	5.4	4.2	5.0
Total	100	100	100

DAY SCHOOL

Who Attends Day School

Three quarters of the children in Seattle Jewish households attend public school. Public school attendance is highest in the two suburban regions. In the Eastside suburbs, children not attending public schools are about equally divided between private schools and Jewish day school. In Seattle/ship canal south and the North End/North suburbs, children not in public school are more likely to be enrolled in private school than Jewish day school. Day school enrollment is lowest among children who live in the "Other Areas" suburbs.



Table 108.
Type of school attended by region (all children aged 6-17)

<i>Does this child attend public school, non-Jewish private school, or Jewish day school?"</i>					
Type of School	Eastside	Seattle/ ship canal south	North End/North suburbs	Other areas	Total
Public	84.3	66.4	76.1	89.0	76.4
Private	8.2	19.5	14.1	11.0	13.7
Jewish day school	7.5	14.0	9.8	0.0	10.0
Total	100	100	100	100	100

To get a realistic picture of likely day school enrollment, we concentrated on children between the ages of three and eight. At the youngest end, the three year olds are pre-school age and their parents are probably thinking ahead to school by this point. At the older end, eight year olds are in third grade, so that a switch to a different school is still feasible without too much disruption. Future enrollment is most likely in the Eastside suburbs, where 8 percent of this age group has already enrolled. The next most likely region for future day school enrollment is the "Other Areas" suburbs.

Table 109.
Likelihood of future day school enrollment by region (all children aged 3-8)

<i>"Will you definitely, probably, probably not, or definitely not enroll your child in the future in a Jewish day school?"</i>					
Likelihood of future day school enrollment	Eastside	Seattle/ ship canal south	North End/North suburbs	Other areas	Total
Enrolled now	7.9	2.5	2.1	0.0	4.0
Possible enrollment	19.1	0.5	2.8	13.2	7.4
Enrollment not likely	73.0	97.0	95.0	86.8	88.6
Total	100	100	100	100	100

Why Jewish day schools aren't utilized?

Respondents whose children are not enrolled in a day school were asked: "Were there any particular reasons why you will definitely or probably not enroll your child in a day school." The major single reason given was cost, at 27 percent, implying that the respondent might otherwise have considered this option. Another 29 percent cited practicality as a reason for not considering day school, meaning the child was already in school or too old to switch, and existing day schools were either impractical to get to or too far away. Another 44 percent of respondents gave reasons that can be classified as negative toward day school such as a commitment to public education, resistance to the religious nature of day schools (e.g. "we are not religious" or we are intermarried") or concerns about the academic quality of Jewish day schools.



Table 110.
Reasons given for not enrolling children age 5 to 17 in Jewish day school

"Were there any particular reasons why you (probably/definitely) will not enroll your child in a Jewish day school?"

Reasons

Too expensive, not worth the cost	27.3
Practicality	29.0
Happy in current school, too old to switch	15.2
Distance or location	12.8
No carpools	1.0
Negative toward Jewish day schools	43.7
Committed to diversity and or public education	14.9
Family not religious, school too religious	14.2
Wouldn't fit in socially	4.0
Academic weakness of Jewish day schools	3.9
Never considered it	3.7
Intermarried	2.0
Child has special needs	1.0
Total	100

SUMMER CAMPING

There are an estimated 5,860 Jewish children age 5 through 17 in the greater Seattle area. The large majority of children, 71 percent, have attended summer camp. For the majority of campers, 60 percent, their most recent camp experience was an over night camp. Only a third, 34 percent, of campers went to a summer camp organized by a Jewish organization. When adult household respondents of campers who had gone to non-Jewish summer camps were asked if they would have preferred a Jewish summer camp if quality, cost and other factors were equal, the large majority, 68 percent, said that they would have preferred a Jewish summer camp for their children. The North End/North suburbs area and Other areas had the lowest utilization of Jewishly organized summer camps for children.

Table 111.
Last summer camp attended by Jewish children age 5 - 17 and whether organized by a Jewish or non-Jewish organization by region

Auspices summer camp organized	Region				Total
	Eastside	Seattle/ south of ship canal	North End/North suburbs	Other areas	
Jewish	41.0	57.1	13.4	12.5	34.2
Non-Jewish	59.0	42.9	86.6	87.5	65.8
Total	100	100	100	100	100



ADULT JEWISH EDUCATION

Who attends Adult Jewish Education?

In Seattle, almost four in ten Jewish adults, 38 percent, participated in Jewish adult education in the past 3 years. The Seattle Jewish Population Survey also showed that adult Jewish education is not necessarily age dependent. As can be seen in Table 112., adult Jewish education is more closely associated with Jewish parentage, background and childhood Jewish formal and informal educational experiences. When an adult has two Jewish parents, it greatly increases the likelihood of their participation in adult Jewish education, 54 percent vs. eight percent for Jews with only one Jewish parent. Whether one is a child of intermarriage or currently the Jewish partner of intermarriage, the likelihood of adult Jewish education remains low at nine percent. This does not necessarily mean that intermarried Jews are without interest in adult Jewish education as will be discussed below.

Childhood as well as teen and early adult experiences of formal and informal Jewish education are associated with an adult's attraction to Jewish education. Half of adults who received any Jewish schooling as children participate in adult Jewish education. When children continued their Jewish education past age 13, almost three-quarters, 74 percent, participate in later years in adult Jewish education. These adults were five times more likely to be in adult Jewish education than Jews who had not received Jewish education as children.

A respondent's denominational affiliation also plays a role in identifying who is likely to participate in adult Jewish education. Reconstructionist Jews, at 100 percent, overwhelmingly participate, followed by Orthodox at 87 percent, Conservative at 70 percent, and Reform at 28 percent.

The Jewish status of a married couple is also an important factor. Almost 90 percent of the married couples where one partner is a born Jew and the other is a Jew by choice participate in adult Jewish education. While in-married couples where one partner is a born Jew and the other a non-Jew, participation is only 9 percent.

Jewish camping experience as a child, especially overnight Jewish camping is very highly associated with adults participating in Jewish education. College participation in Jewish studies and activities is associated with adults who are educating themselves Jewishly now.

All the factors associated with adult Jewish education do not necessarily explain why an adult does or does not partake of adult Jewish education. Table 112. only attempts to paint a picture of who has used adult Jewish education in Seattle in the past 3 years.



Table 112.			
Percent Jewish adults participating in adult Jewish education in the past 3 years by selected characteristics			
Adult characteristics	Participated in adult Jewish education in past 3 years		
	Yes	No	Total
Age category			
Under 40	37.7	62.3	100
Age 40 and over	37.6	62.4	100
Household Composition			
Single person household member	31.3	68.7	100
Living with Partner	81.1	18.9	100
Single parent	63.2	36.8	100
Married couple with children <18 household member	32.8	67.2	100
Married couple with no children <18 household member	21.3	78.7	100
Number of parents Jewish			
Both parents	54.0	46.0	100
One Jewish parent	7.5	92.5	100
Jewish denominational affiliation			
Conservative	69.6	30.4	100
Orthodox	87.0	13.0	100
Reform	27.6	72.4	100
Reconstructionist	100	0.0	100
Non-Denominational	14.3	85.7	100
Jewish marital status			
Born Jew married to born Jew	48.2	51.8	100
Born Jew married to Jew by choice	88.8	11.2	100
Born Jew married to non-Jew	9.1	90.9	100
College Jewish studies or activities in past			
College Jewish studies or activities in past	58.4	41.6	100
No college Jewish studies or activities in past	21.6	78.4	100
Childhood Jewish education			
Receive any Jewish schooling or Jewish tutoring	49.7	50.3	100
Didn't receive any Jewish schooling or Jewish tutoring	6.0	94.0	100
Continued Jewish education past age 13			
Continued Jewish education past age 13	73.8	26.2	100
Stopped Jewish education at age 13	26.1	73.9	100
Jewish camp experience			
Jewish camp attended as child	70.6	29.4	100
Jewish camp not attended as child	15.7	84.3	100
Type of Jewish camp experience			
Jewish day camp attended as child	26.2	73.8	100
Jewish day and sleep away camp attended as child	45.3	54.7	100
Jewish sleep away camp attended as child	80.4	19.6	100
Participated in adult Jewish studies in past 3 yrs.			
Total	37.7	62.3	100



Table 113. describes adults who are participating in Jewish education. Interestingly, it is young adults under age 35 in households of partners living together prior to possible marriage, single parents and couples under age 44 prior to having children who are heavily participating in Jewish education. Once children arrive, especially in the pre-bar/bar mitzvah period when they are about 10-11 years old, the parents are often engaged in adult Jewish education (table not shown).

Singles persons, as a group, tend to concentrate their participation in Jewish education especially around age 45 through age 54. This may stem from the utility of having adult Jewish education serve as a meeting ground for potential partners.

Table 113.
 Profile of Jewish adults participating in Jewish education in the past 3 years by household composition and age category

Age Category	Household Composition					Total
	Single person household member	Living with Partner	Single parent	Married couple with children <18	Married couple with no children <18 household	
18 - 24	1.8	0.0	0.0	5.9	2.3	2.5
25 - 34	12.3	95.1	99.1	3.9	4.6	41.0
35 - 44	0.0	2.3	0.0	21.8	42.3	14.7
45 - 54	60.1	0.3	0.9	67.2	15.0	31.5
55 - 64	7.0	2.3	0.0	0.0	12.4	3.7
65 - 74	9.6	0.0	0.0	1.2	18.6	4.6
75 +	9.2	0.0	0.0	0.0	4.9	1.9
Total	100	100	100	100	100	100

What is the potential for Adult Jewish Education

There are several indicators that there is a considerable market for adult Jewish education. Respondents who have not yet participated in adult Jewish education in Seattle have made other connections with the organized Jewish community or with similar activities. For instance, respondents who have not attended adult Jewish education do seek Jewish content through various media. More than half of the respondents who have not participated in adult Jewish education in the past three years have read a Jewish newspaper or other periodical. Three quarters of respondents who had not participated in Jewish education had seen a movie or rented a video because it had Jewish content. A similar pattern is evident with regard to attendance at performances with Jewish content. Over half (60 percent) of respondents who had not participated in Jewish education had attended a performance of theater, music, or dance because it had Jewish content.



Table 114.

Jewish adults by Jewish education participation in the past 3 years and reading a Jewish publication in past year

Participated in Jewish education in the past 3 years

Read a Jewish newspaper, magazine, or other publication in past year	Yes	No
Yes	47.5	58.3
No	52.5	41.7
Total	100	100

Table 115.

Jewish adults by Jewish education participation in the past 3 years and saw a movie or rented any video because it had Jewish content in past year

Participated in Jewish education in the past 3 years

Saw a movie or rented any video because it had Jewish content in past year	Yes	No
Yes	65.8	77.6
No	34.2	22.4
Total	100	100

Table 116.

Jewish adults by Jewish education participation in the past 3 years and attended a theater, music, or dance program because it had Jewish content in past year

Participated in Jewish education in the past 3 years

Attended a theater, music, or dance program because it had Jewish content in past year	Yes	No
Yes	61.7	60.1
No	38.3	39.9
Total	100	100

Another way to gauge potential interest in adult Jewish education is to ask a question pertaining to Jewish identity. Respondents were asked the importance of different dimensions of Jewish identity for how they personally were Jewish. Respondents who have participated in adult Jewish education were twice as likely as those who had not to



say that learning about Jewish history and culture had "a lot" to do with how they were Jewish. The fact that over two-thirds of the respondents who had not participated in Jewish education still said that learning about Jewish history and culture was either somewhat or a lot of how they were Jewish suggests strong potential interest in adult Jewish education.

Table 117.
 Jewish adults by Jewish education participation in the past 3 years and extent Jewish learning is part of being Jewish

<i>To what extent is learning about Jewish history and culture part of how you are Jewish?</i>	<i>Participated in Jewish education in the past 3 years</i>	
	<i>Yes</i>	<i>No</i>
Not at all	0.0	10.1
Only a little	0.4	2.8
Somewhat	29.6	37.7
A lot	69.6	32.1
Don't know	0.4	17.3
Total	100	100

In most communities, the most recent migrants are the least connected, and it is true that respondents who were born or grew up in Seattle were the most likely to have participated in adult Jewish education. Surprisingly, migrants from the 1990s are the next most likely group to have participated in adult Jewish education. It has been observed in other sections that these most recent migrants are "more Jewish" than migrants who came in the 1970s and 1980s. Taken together, these trends suggest that adult Jewish programming is unusually attractive to recent migrants, a fact to be considered when planning outreach efforts.

Table 118.
 Jewish adults by Jewish education participation in the past 3 years and decade moved to Seattle

<i>Decade Moved to Seattle</i>	<i>Participated in Jewish education in the past 3 years</i>		
	<i>Yes</i>	<i>No</i>	<i>Total</i>
1990s	44.8	55.2	100
1980s	13.2	86.8	100
Before 1980	12.7	87.3	100
Born or grew up in Seattle	66.2	33.8	100



AFFILIATION

Only 30 percent of Seattle Jewish households are currently affiliated either with a synagogue or a Jewish organization (Table 119.). Two-thirds of Seattle Jewish households are “unknown” to the organized Jewish community which means that the respondent did not belong to either a synagogue or a Jewish organization and were not found on the Federation list. In this section, the unknown Jews are compared with the known Jews to understand the dynamics that separate Jews from the community and to assess the likelihood of their connecting with the organized Jewish community.

Table 119.

Combined synagogue and Jewish organizational affiliation membership Pattern

Belongs to neither	71.9
Belongs only to synagogue	7.1
Belongs only to Jewish organization	7.3
Belongs to both	13.7
Total	100

WHY ARE SOME JEWS UNKNOWN ?

One reason that the unknown Jewish households are unknown is that one third of them moved to their current residence within the past year.

Table 120.

Known and unknown Jewish households by years at current residence

Type of Jewish Household

Years at Current Residence	Known	Unknown
1 year or less	15.5	31.3
2 -3 years	20.7	26.3
4-10 years	34.5	22.0
More than ten years	29.3	20.4
Total	100.0	100.0

The unknown Jewish population is more economically marginal than the known Jewish population. One quarter of the unknown Jewish households earn under \$25,000 per year. By contrast, the known Jewish households are four times as likely to have incomes of \$100,000/year or more. (see Table 121.)



Table 121.
 Known and unknown Jewish households by household income

Household Income	Type of Jewish Household	
	Known	Unknown
Under \$25,000	9.2	26.4
\$25,000-\$99,999	50.1	62.8
\$100,000 +	40.7	10.8
Total	100.0	100.0

Part of the income disparity between known and unknown Jews is accounted for by the higher proportion of students among the unknown Jews (see Table 122.). But, among those respondents who were not employed and were not students, the rate of unemployment among unknown Jews was more than four times the rate among known Jews (see Table 123.). Their more fragile economic situation might also explain why such a high proportion of the unknown Jews had moved recently.

Table 122.
 Known and unknown Jewish households by employment status

Type of Jewish Household

"Are you employed, a student, or something else?"

Employment status	Known	Unknown
Employed (full or part time)	57.4	67.6
A Student	4.3	10.3
Something else [see Table 123. below]	38.3	22.2
Total	100	100

Table 123.
 Known and unknown Jewish households by specific situation of respondent not employed and not students

Type of Jewish Household

"Are you retired, a homemaker, disabled, unemployed, or something else?"

Not employed status	Known	Unknown
Retired	57.4	33.5
Homemaker	37.6	43.6
Disabled	0.7	5.9
Unemployed (seeking work)	2.8	12.3
Unemployed (not seeking work)	1.2	4.7
Total	100	100



The known Jewish households are, on average, six years older than the unknown Jewish households. Almost half of the unknown respondents, 48 percent, were under age 40 versus a third, 31 percent, of the known respondents.

Table 124.
 Known and unknown Jewish households
 by age of respondent

Age of Respondent	Type of Jewish Household	
	Known	Unknown
Under 30	16.9	24.0
30-39	14.1	23.5
40-49	28.7	26.0
50-59	14.6	12.2
60-69	8.0	9.4
70+	17.7	4.9
Total	100.0	100.0
Average Age	48.1	42.1

The household structures of the known and unknown households are generally similar with two important exceptions. First, there are more single headed households among the unknown Jewish population. Second, even though the proportion of households with children is similar as between the known and unknown households (36 percent vs. 31 percent), the types of families those children live in are different: Over one quarter, 28 percent of the children in the unknown Jewish population live with only one parent, while six percent of the children in known Jewish households live with only one parent (computed from Table 125. below).

Table 125.
 Known and unknown Jewish households by household composition

Household composition	Type of Jewish Household	
	Known	Unknown
Single person(s) household	31.9	39.4
Living with partner	9.2	7.2
Single parent	2.0	8.4
Married Couple with children <18	34.4	22.4
Married Couple no children <18	22.4	22.6
Total	100.0	100.0

The household differences are even more striking when lifecycle stages are taken into consideration. Consistent with the age differences, the unknown sample has a higher percentage of all households in which the respondent was under age 40: 48 percent vs. 32 percent. This includes young singles (16 percent vs. 12 percent), younger marrieds with children (14 percent vs. 10 percent) and younger marrieds without children (seven percent vs. three percent). By contrast, the known Jewish households contain a higher



percentage of older married couples with children (24 percent vs. eight percent) and empty nesters (20 percent vs. 16 percent).

Table 126.
 Known and unknown Jewish households by lifecycle stage

Lifecycle stage	Type of Jewish Household	
	Known	Unknown
Single household head under age 40	12.4	16.0
Single household head age 40 and over	19.5	23.4
Living with partner under age 40	6.6	6.1
Living with partner age 40 and over	2.6	1.2
Single parent, female under age 40	0.3	4.9
Single parent, female age 40 and over	2.3	3.5
Married Couple under age 40 with minor children	9.9	14.0
Married Couple age 40 and over with minor children	23.7	8.4
Married Couple under age 40 with no minor children	2.6	6.5
Married Couple age 40 and over with no minor children	20.2	16.1
Total	100.0	100.0

There are two important differences between the known and unknown Jewish households in terms of region. The known Jews were more likely to live in the Eastside, and the unknown Jews were more likely to reside in the North End/North suburbs and the Other Areas region.

Table 127.
 Known and unknown Jewish households by region of residence

Region	Type of Jewish Household	
	Known	Unknown
Eastside	34.2	23.3
Seattle/south of ship channel	24.7	24.7
North End/North suburbs	36.9	41.9
Other areas	4.2	10.1
Total	100.0	100.0

The proportion of respondents with only one Jewish parent was much greater among the unknown Jewish households. More than half of the unknown respondents, 53 percent, had only one Jewish parent, as compared with just 17 percent of the known respondents. (see Table 128.). In terms of current intermarriage, the unknown Jewish respondents were 2.5 times as likely as the known respondents to be married to a non-Jew (see Table 129.).



Table 128.

Known and unknown households by intermarriage status of parents

Intermarriage status of parents	Type of Jewish Household	
	Known	Unknown
Respondent had mixed married parents	17.1	53.2
Respondent had two Jewish parents	82.9	46.8
Total	100.0	100.0

Table 129.

Known and unknown households by type of marriage

Type of Marriage	Type of Jewish Household	
	Known	Unknown
Two born Jews	59.8	23.7
Born Jew and convert	17.5	3.4
Born Jew and non-Jew	22.6	72.9
Total	100.0	100.0

HOW CAN THE UNKNOWN BECOME KNOWN?

What is the likelihood that unknown Jewish households will at some point become known to the Seattle Jewish community? One way for the unknown to become “known” is to join a synagogue. The known Jewish households which did not currently belong to a synagogue were 1.9 times as likely as the unknown Jewish households to have at least a vague plan to join a synagogue. The big difference is definite plans: half of the known synagogue unaffiliated households said they would definitely join a synagogue in the future versus only 14 percent of the unknown Jewish households. Some of the unknown Jewish households, perhaps even one quarter, will probably join a synagogue in the future.

Table 130.

Likelihood of joining a synagogue among known and unknown Jewish households

“Will you definitely, probably, probably not, or, definitely not be a dues-paying member of a synagogue?”

Likelihood of synagogue membership	Known	Unknown
Definitely	49.8	13.8
Probably	32.6	28.6
Probably not	8.7	30.7
Definitely not	7.2	15
Don't know	1.7	11.9
Total	100	100



Another way of being known to the Jewish community is to be become known to other Jews via friendship networks. The known Jewish respondents had many more Jewish friends than the unknown respondents. Fully 92 percent of the known respondents reported having at least some Jewish friends, versus less than half of the unknown respondents. Moreover, almost none of the unknown respondents reported having all or mostly Jewish friends, in contrast with half of the known respondents.

Table 131.
 Jewish friendships of known and unknown Jewish households

Type of Jewish Household

"Now I would like to ask you about the people you consider to be your closest friends or see most often socially. About how many would you say are Jewish?"

Jewish friends	Known	Unknown
All	12.1	0
Most	37.5	2.6
Some	42.2	44.7
Almost None	5.6	22
None	2.3	30.6
Don't know	0.3	0
Total	100	100

A third way of being known to the Jewish community is through the Jewish Community Center. Consistent with the previous findings above, almost none of the unknown Jewish households reported belonging to the Stroum Jewish Community Center (see Table 132.). More importantly, almost none of the unknown Jewish households had ever been to a program at the JCC, as contrasted with almost one quarter of the known Jewish households.



Table 132.
 JCC membership of known and unknown Jewish households

Type of Jewish Household

"Are you currently a dues-paying member of the Stroum Jewish Community Center?"

Center member	Known	Unknown
Yes	14.1	1.4
No	85.8	98.6
Don't know	0.1	0.0
Total	100	100

Table 133.
 JCC program attendance of known and unknown Jewish households

Type of Jewish Household

"Did anyone in your household attend any program at the Stroum Jewish Community Center in [the past year]?"

Attended center program	Known	Unknown
Yes	24.2	1.4
No	75.6	97.3
Don't know	0.2	1.4
Total	100	100

Virtually all of the known respondents had heard of the Seattle Federation, as compared with only half of unknown respondents. For a significant proportion of the unknown Jewish households, this survey itself was the first contact with the organized Jewish community. Although fewer of the unknown respondents had heard of the Federation, the overall impression of the Federation among those who had was significantly more positive than among the known respondents. This indicates that the Federation might be the best vehicle for reaching out to the unknown Jewish population.



Table 134.
 Awareness of the Jewish Federation of Greater Seattle among known and unknown Jewish households

Type of Jewish Household

"Have you seen or heard of the Jewish Federation of Greater Seattle?"

Aware of Federation	Known	Unknown
Yes	98.6	48.2
No	1.4	51.8
Total	100	100.0

Table 135.
 Impression of the Jewish Federation of Greater Seattle among known and unknown Jewish households

Type of Jewish Household

"Was your impression of the Jewish Federation of Greater Seattle..."

Type of impression	Known	Unknown
Positive	53.2	74.8
Negative	4.0	0.0
Neutral	42.3	25.2
Other	0.5	0.0
Total	100	100

To a certain extent the desire to become known to the Jewish community is also at work. The known respondents were 1.9 times as likely as the unknown respondents to say that being part of a Jewish community was somewhat or very important to how they were Jewish. It is encouraging, however, that almost half of the unknown Jewish respondents said that it was at least somewhat important for them to be part of a Jewish community. Similarly, almost half of the unknown Jewish respondents said that supporting Jewish organizations was at least somewhat important for how they were Jewish (see Table 137.).



Table 136.
 Importance of being part of the Jewish community among known and unknown Jewish households

Type of Jewish Household

"How important is being part of a Jewish community for how you are Jewish?"

Important	Known	Unknown
Not at all	5.2	16.8
Only a little	6.4	30.3
Don't know	0.8	6.1
Somewhat	30.2	29.2
A lot	57.4	17.6
Total	100	100

Table 137.
 Importance of supporting Jewish organizations among known and unknown Jewish households

Type of Jewish Household

"How important is supporting Jewish organizations for how you are Jewish?"

Importance	Known	Unknown
Not at all	3.6	20.5
Only a little	9.6	23.1
Don't know	1.1	7.6
Somewhat	47.1	31.1
A lot	38.7	17.7
Total	100	100

Awareness of anti-Semitism can be a roundabout and unfortunate way of becoming aware of the Jewish community. The unknown Jews were less likely overall to have experienced anti-Semitism, but the differences were not great (see Table 138.). When Jewish parentage is taken into consideration, however, a different picture emerges. Among respondents with two Jewish parents, there is no difference in having experienced anti-Semitism between known and unknown Jewish respondents. Among respondents with one Jewish parent, however, more than half of known respondents had experienced an anti-Semitic incident versus 18 percent of the unknown respondents. This suggests that among Jewish adults of mixed parentage, the experience of anti-Semitism is an impetus for affiliation. Because these persons are of mixed parentage they may be more likely to be exposed to anti-Semitic remarks on the part of non-Jews who do not realize they are Jewish.



Table 138.
 Experience of anti-Semitism among known and unknown Jewish households

Type of Jewish Household

"In the past five years, have you personally experienced Anti-Semitism?"

Anti-Semitism experienced	Known	Unknown
Yes	35.2	22.7
No	64.3	70.4
Don't know	0.5	6.9
Total	100	100

Table 139.
 Experience of anti-Semitism among known and unknown Jewish households controlling for Jewish Parentage

Type of Jewish Household

"In the past five years, have you personally experienced Anti-Semitism?"

Anti-Semitism experienced	Known	Unknown
One Jewish parent		
Yes	52.3	18.1
No	47.7	70.3
Don't know	0.0	11.6
Total	100	100
Two Jewish parents		
Yes	31.1	29.4
No	68.3	70.6
Don't know	0.6	0.0
Total	100	100

A fourth way of becoming known to the Jewish community is through service delivery. None of the unknown Jewish households received any services from a Jewish agency, but there is a clear interest in certain kinds of services. Respondents were first asked if anyone had needed a particular kind of service during the past year. The unknown Jewish households were more likely than the known households to have needed job counseling, assistance with alcohol or drug abuse, and emergency financial assistance (see Table



140.). None of the unknown Jewish households who received social or counseling services received them from a Jewish agency (see Table 141.).

Table 140.
 Need for social services among known and unknown Jewish households

Type of Jewish Household saying yes

"In 1999, did any household member need....."

Social service needed	Known	Unknown
Marital, family, or individual counseling	26.2	17.7
Help in finding a job or choosing an occupation	10.2	13.6
Assistance with alcohol or drug abuse	1.1	2.9
Emergency financial assistance	4.0	7.8
Assistance for children with problems	17.7	2.5

Table 141.
 Received social service help from a Jewish agency among known and unknown Jewish households

Type of Jewish Household

Received help from a Jewish agency for.....

	Known	Unknown
Marital, family, or individual counseling	15.0	0.0
Help in finding a job or choosing an occupation	1.3	0.0
Assistance with alcohol or drug abuse	0.0	0.0
Emergency financial assistance	93.2	0.0
Assistance for children with problems	1.7	0.0

Table 142.
 Preference for help from a Jewish agency among known and unknown Jewish households

Type of Jewish Household

"If quality and cost were equal, would you have preferred to receive this service from a Jewish agency?" [percent answering "yes"]

Social Service preferred from Jewish agency	Known	Unknown
Marital, family, or individual counseling	50.2	31.5
Help in finding a job or choosing an occupation	14.6	34.3
Assistance with alcohol or drug abuse	26.6	39.2
Emergency financial assistance	93.0	13.1
Assistance for children with problems	17.5	0.0

With regard to social service needs, the unknown component of the Jewish population of greater Seattle seems to demonstrate overall, greater needs than the known Jewish population, with the exception of home delivered meals and assistance. The greater service needs of the households not known to the Federation is reflected in the finding that 10 percent of total Jewish households are in poverty. Among known Jewish



households, four percent were poverty households and among the unknown Jewish households three times as many, 13 percent, were households in poverty.

Table 143.
 Need for a specific social service by percent in the past year by whether household was known or unknown to the Jewish Federation

Service type	Known	Unknown	Total
marital or individual counseling	16.5	21.3	20.5
job finding help in choosing occupation	7.7	13.5	12.5
drug or alcohol abuse assistance	2.1	2.4	2.3
emergency financial assistance	1.8	7.6	6.6
transportation for the elderly	10.1	25.8	20.9
home delivered meals or meal sites for elderly	2.3	0.0	0.7
senior housing, care or skilled nursing facility*	3.9	4.4	4.2
burial or mortuary services*	3.8	4.6	4.4
assistance for children with problems	9.2	7.9	8.1

* households with persons age 65+

(An additional discussion of Jewish households who do not appear on the Federation lists and were found through random digit dial survey methodology [RDD] as compared with the households found through the Federation list is found in the Methodological Appendix on page 195).

WHO JOINS & LEADS JEWISH ORGANIZATIONS?

Respondents who belonged to a Jewish organization were asked in which Jewish organizations they were most active. If the respondent was not a member, he or she answered on behalf of the first household member who was a member. For example, a husband might answer for a wife, or a twenty-year-old might answer on behalf of her parents. The respondent could name up to five organizations in which he or she, or another household member was most active. The dozens of specific organizations that were named were grouped into seven categories. The types of organizations in which members are most active are synagogue-based. These include organizations such as a havurah, synagogue, brotherhood or sisterhood, or an individual day school which may or may not be affiliated with a synagogue. The synagogue was followed by women's organizations. Haddassah was the women's organization named most often. Also included in this category are organizations such as the National Council for Jewish Women, Ort, and Na'amat. The third type of organization in which members were most active was the JCC, followed by Federation, youth organizations came next, including NFTY, USY, NCSY, and Young Judea. The Seattle-based organizations⁶ in which respondents were active include the Washington Jewish genealogical society and the Northwest Jewish Environmental Project.

⁶ Seattle based membership organizations were founded locally as opposed to being the Seattle branch of a national Jewish organization.



Table 144.
Types of Jewish organizations in which members are most active

Type of Jewish organization	% of affiliated naming
Synagogue, havurah, or school	16.6
Women's organizations	14.5
JCC	6.6
Federation	4.9
Youth	3.7
Seattle based	2.2
National	1.5

Respondents were asked if anyone in the household belonged to a Jewish organization, and if so, whether a leadership position had ever been held. Only in one-in-five, 21 percent, of Seattle Jewish households does someone belong to a Jewish organization. However, of those who do belong, half, 49.9 percent, of the household respondents have held a leadership position. Married couples with children, at 29 percent, have the highest rate of affiliation with Jewish organizations. Single households, at 21 percent have the same organizational affiliation rate as married couples without children. Single parents belong to almost no Jewish organizations. Among current members, married couples are the most active in a leadership capacity: 74 percent of married respondents without children under 18 have held a leadership position in a Jewish organization as have 61 percent of married couples with children.

Table 145.
Jewish organizational membership and leadership by household composition

Household composition	Organizational membership	Held leadership position
Single person(s)	21.0	34.4
Living with partner	10.4	40.6
Single parent	3.7	59.9
Married couple w/children <18	29.1	60.8
Married couple no children <18	20.0	74.2
Total	21.0	49.9

Among organizationally affiliated households, there can be either one or multiple organization members. Most married couples with children under 18, 82 percent, reported that both husband and wife belong to Jewish organizations. Almost 60 percent of the married couples without children⁷ reported memberships for both husband and wife.

⁷ Four-fifth of married couple without children were found to be couples past child bearing age, primarily couple whose children had grown and left the household.



Table 146.
Who in the household is a member of a Jewish organization by household structure

Household composition	Who in the household is a member of a Jewish organization		
	One person	2 + persons	Total
Single person(s)	89.8	10.2	100
Living with partner	95.4	4.6	100
Single parent	100	0.0	100
Married couple w/children <18	17.6	82.4	100
Married couple no children <18	41.1	58.9	100
Total	40.2	59.8	100

Organizational membership is strongly associated with generation. Third generation respondents were more than twice as likely to belong to a Jewish organization as fourth generation Jews, and 1.8 times as likely as first and second generation Jews to belong to a Jewish organization. Although first, second, and fourth generation Jews had lower rates of organizational affiliation, those who did belong were involved. More than half, 56.7 percent, had held a leadership position.

Table 147.
Jewish organizational membership and leadership by generation

Generation	Organizational membership	Held leadership position
1ST and 2nd	19.9	69.4
3rd	36.8	41.2
4th	15.3	56.7

Social scientists have called attention to the lack of organizational involvement among younger Americans. This same lack of organizational involvement is evident among Seattle's younger Jews. Baby Boomers and their older counterparts born before the end of World War II are three times as likely as generation Xers to belong to a Jewish organization. However, Seattle Baby Boomer Jews were three times more likely than the oldest cohort to have held a leadership position. Although the generation Xers are the least affiliated organizationally, those who do belong are highly involved, with 88 percent having held a leadership position.



Table 148.
Jewish organizational membership and leadership by age cohort

Age cohort	Organizational membership	Held leadership position
18-35 (Generation X)	8.6	87.9
36 - 54 (Baby Boom)	27.6	61.2
55 + (Pre-boom)	26.4	27.2

Intermarried Jews have weak organizational ties to the Jewish community. Jews married to other Jews, whether born or converted, are five times as likely as intermarried Jews to report an organizational membership. Intermarried Jews are only a third as likely as in-married Jews to have held a leadership position.

Table 149.
Jewish organizational membership and leadership by intermarriage

Type of marriage	Organizational membership	Held leadership position
In-marriage	49.0	74.7
Conversionary	47.0	74.6
Mixed marriage	9.2	23.6

Jewish women have long been the mainstays of Jewish volunteer life. As more women have entered the labor force, their diminished amount of volunteer time has had an impact on Jewish organizations. This is also true in Seattle. Women not in the labor force are almost three times as likely as women in the labor force to belong to a Jewish organization. Employed women who do belong to a Jewish organization are involved, with 60 percent having held a leadership position.

Table 150.
Jewish organizational membership and leadership by labor force status of females

Labor force status of females	Organizational membership	Held leadership position
Employed	14.4	59.7
A student	12.0	100
Something else	39.2	42.4

The impact of female labor force participation is also evident among married couples. It was pointed out earlier that married couples are the most likely to belong to a Jewish organization. Among those married couples, wives who do not work outside the home are



more than twice as likely as employed wives to have Jewish organizational membership. More than two-thirds of the non-working wives who belong to a Jewish organization have held a leadership position.

Table 151.

Jewish organizational membership and leadership by labor force status of married females

Which spouse is in the labor force	Organizational membership	Held leadership position
both husband and wife	18.0	49.6
husband only	41.6	70.8

Gender plays a key role in determining who joins which Jewish organization. Jewish women, besides being the most active in women's organizations, are more active than men in a greater variety of organizations. They were much more likely than men to be active in youth organizations (as supporters rather than members), Federation, Seattle based organizations⁸ and national Jewish organizations such as the American Jewish Committee or the American Jewish Congress (the two named most often). By contrast, men were more likely than women to concentrate their active involvement in the JCC and the synagogue. Men and women who belong to organizations were, on average, active in the same number of organizations (last line of Table 152.). The difference, again, is that women were active in a greater variety of Jewish organizations.

Table 152.

Types of Jewish organizations in which members are most active by gender

Types of Jewish organizations in which members are most active	Males	Females
Synagogue, havurah, or school	23.1	13.7
Women's organizations	0.0	21.3
JCC	10.6	4.7
Youth	1.4	4.8
Federation	1.3	6.6
Seattle based	1.2	2.7
National	0.5	1.8
Average number active in	0.6	0.6

Table 153., shows that women not part of the labor force are more likely than women who are to belong to a Jewish organization. Among women who do belong to Jewish organizations, women not in the labor force are active in twice the number of Jewish

⁸ Seattle based organization are those Jewish membership organizations which originated in Seattle and are not Seattle branches of national Jewish organizations.



organizations, as are women who work, (0.8 organizations vs. 0.4 organizations). Women students, who are younger, are active in the fewest number of Jewish organizations. Women not in the labor force also have different organizational preferences from those who work. Both categories of women are most involved in the synagogue, but there the similarity ends. Women not in the labor force are far more likely than their working counterparts to be active in women's organizations, the JCC and Federation. Working women, by contrast, are more likely to be involved in youth organizations (again, as supporters and volunteers), Seattle based organizations, and national organizations.

Table 153.

Types of Jewish organizations in which members are most active by labor force status of female.

Types of Jewish organizations in which members are most active	Labor force status of female		
	Employed	A Student	Something else
Synagogue, havurah, or school	10.2	2.2	25.8
Women's organizations	7.8	0.0	24.5
JCC	1.9	0.0	11.8
Seattle based	4.8	0.0	1.5
Youth	10.4	0.0	0.6
Federation	4.7	0.0	6.9
National	3.1	0.0	1.1
Average number active in	0.4	0.1	0.8

When only married women are considered, a similar picture to the previous table emerges in Table 154. As discussed above, married couples are the most likely to belong to a Jewish organization. Wives not in the labor force are active in twice as many Jewish organizations as wives who work. They are far more likely to be active in a synagogue, school, havurah, JCC, or Federation than their working counterparts. Working wives are more likely to be active in Jewish women's organizations, national organizations, and youth organizations.



Table 154.

Types of Jewish organizations in which members are most active by labor force status of husband and wife

Types of Jewish organizations in which members are most active	labor force status of husband and wife	
	Both in labor force	Husband only
Synagogue, havurah, or school	11.6	48.4
Women's organizations	5.6	2.1
JCC	2.6	13.5
Seattle based	4.0	0.7
Youth	2.6	0.7
Federation	5.2	13.8
National	3.0	0.7
Average number active in	0.4	1.0

Differing by age in striking ways, the pattern of membership further reveals who is drawn into which organization. Respondents 55 and over are active in the largest number of Jewish organizations and this activity is most concentrated in women's organizations. If only women 55+ are considered (table not shown), 50 percent of older women are active primarily in women's organizations. By contrast, women in the baby boom and generation X are far less likely to be active in women's organizations. In fact, 85 percent of the women who named a women's organization in which they were most active were age 55 and older. Baby boomers were most likely to be active in a synagogue, havurah, or school. Some of this activity, especially that which is child-centered, is life cycle related.

Table 155.

Types of Jewish organizations in which members are most active by age cohort

Types of Jewish organizations in which members are most active	18-35	36 - 54	55 +
Synagogue, havurah, or school	1.1	25.9	8.3
Women's organizations	1.1	3.9	40.7
JCC	0.0	6.6	10.1
Seattle based	3.1	1.7	3.0
Youth	3.1	1.7	3.0
Federation	1.6	6.7	3.7
National	0.0	1.4	2.5
Average number active in	0.5	0.5	0.8



Married couples, in general, are most active in the synagogue, and married couples with children are more active than are married couples without children. These married households comprise 77 percent of all households reporting synagogue activism, single person(s), living with partner and single parent households comprise the remaining 23 percent (table not shown). On the average, married couples with children were the most active over all. Single households are most active in youth organizations, women's organizations, and the JCC. When this finding is broken down by age (table not shown), it is the older singles (55+) who are active in women's organizations and the JCC, while the young singles (under 35) are the group involved in youth organizations. Single parents are most likely to be active in women's organizations, the JCC and national organizations. The older (55+) single parents are active in the women's organizations and the JCC, while it is the baby boomer single parents (36-54) who are active in national Jewish organizations.

Table 156.
Types of Jewish organizations in which members are most active by household composition

Types of Jewish organizations in which members are most active	Household composition				
	Single person(s)	Living with partner	Single parent	Married couple w/children <18	Married couple no children <18
Synagogue, havurah, or school	3.4	3.8	1.6	35.1	11.2
Women's organizations	31.3	0.0	18.4	4.1	5.7
JCC	7.0	0.0	14.0	9.2	2.1
Seattle based	2.0	3.8	0.0	1.8	3.1
Youth	7.4	0.0	4.4	2.0	0.7
Federation	1.2	0.0	0.0	9.8	4.1
National	0.4	4.0	13.3	0.4	4.2
Average number active in	0.6	0.2	0.5	0.7	0.4

Earlier it was observed that intermarried respondents were less likely than in-married (either born or converted) to belong to, or to hold a leadership position in a Jewish organization. The same differences hold for the number of Jewish organizations in which respondents are active. Interestingly, respondents married to converts (and converts married to born Jews) were active in the largest number of Jewish organizations. They were far more likely than in-married respondents to be active in the JCC. In-married respondents, by contrast, were far more likely than conversionary marrieds to be active in Federation, and they were twice as likely to be active in women's organizations. Both in-married and conversionary respondents are most active in synagogues, schools, and havurot. Respondents married to converts (and converts married to born Jews) were somewhat more active in this organizational realm than were in-married respondents. Intermarried respondents, though much less active than their counterparts who are married to other Jews and are missing from most spheres of Jewish organizational activism, are nonetheless most active in the synagogue sphere.



Table 157.

Types of Jewish organizations in which members are most active by intermarriage status

Types of Jewish organizations in which members are most active	Intermarriage status		
	In-marriage	conversionary	intermarried
National	3.0	0.0	0.0
Women's organizations	7.0	3.1	0.0
JCC	3.1	28.5	0.0
Seattle based	3.0	1.5	1.5
Youth	2.2	1.5	0.0
Federation	12.1	0.0	1.4
Synagogue, havurah, or school	25.4	33.7	7.4
Average number active in	0.6	1.0	0.1

As stated earlier, 50 percent of Seattle Jewish households had no non-Jewish organizational membership. Table 158. shows that 45 percent of Seattle Jewish households belonged to no organizations at all. Those respondents who are unaffiliated with non-Jewish organizations are also unaffiliated with those that are Jewish. In other words, Seattle Jews who do not belong to a non-Jewish organization do not belong to Jewish organizations either. It is rare for Seattle Jews to belong only to Jewish organizations. Members of non-Jewish organizations are twice as likely to belong to non-Jewish organizations exclusively, 33.8 percent, as they are to belong to both Jewish and non-Jewish organizations, 16.2 percent.

Table 158.

Jewish and non-Jewish organizational memberships

Joint affiliation pattern	Percent
Member of neither	45.2
Non-Jewish only	33.8
Jewish only	4.8
Both	16.2
Total	100

Of all respondents, 50 percent have no membership in non-Jewish organizations. Of the remainder, only ten percent have taken on leadership positions in non-Jewish organizations. The complementary relationship between Jewish and non-Jewish organizational membership is especially evident when it comes to leadership. Respondents who had held a leadership position in the Jewish community were far more likely to also have held a leadership position in the non-Jewish community.



Table 159.

Patterns of Jewish and non-Jewish organizational memberships

Non-Jewish organizations	Jewish organizations			All Jews
	No memberships	Member	Member & leader	
No memberships	57.3	15.1	47.6	50.0
Member	31.7	82.6	19.9	39.3
Member & leader	11.0	2.4	32.5	10.7
Total	100	100	100	100

The overlap between Jewish and non-Jewish organizational membership varies by age cohort. Half of the youngest cohort, generation X, had no organizational memberships at all. Those that did were far more likely to have an exclusively non-Jewish affiliation than either an exclusively Jewish or even a joint affiliation. Baby Boomers and respondents 55 and over were equally likely to belong to both Jewish and non-Jewish organizations, 22 percent and 21 percent respectively. Baby boomers were more likely to have exclusively non-Jewish memberships, while the older generation was slightly more likely to have no organizational affiliations at all. As shown in Table 161. there are no gender differences when it comes to the overlap of Jewish and non-Jewish organizations.

Table 160.

Patterns of Jewish and non-Jewish memberships by age cohort

Organizational membership	Age cohort		
	18-35	36 - 54	55 +
Member of neither	51.7	35.5	53.1
Non-Jewish only	39.7	37.0	20.5
Jewish only	2.2	5.6	5.7
Both	6.4	22.0	20.7
Total	100	100	100



Table 161.
Patterns of Jewish and non-Jewish memberships by gender

Organization membership	Male	Female
Member of neither	42.0	47.3
Non-Jewish only	40.8	29.4
Jewish only	4.4	4.9
Both	12.8	18.4
Total	100	100

Earlier it was noted that Jewish women not in the labor force were more likely than employed Jewish women to belong to a Jewish organization. This is reflected in Table 162. Table 162. also shows that the employed Jewish women are instead members of non-Jewish organizations. At least some of these memberships may be to professional organizations.

Table 162.
Patterns of Jewish and non-Jewish memberships by labor force status of female

Labor force status of female

Organization membership	Employed	A student	Something else
Member of neither	38.1	74.2	46.7
Non-Jewish only	47.5	13.8	14.1
Jewish only	4.0	1.1	8.9
Both	10.4	11.0	30.3
Total	100	100	100

When generational differences are considered the membership pattern suggests assimilation. Fourth generation respondents were far more likely than third generation respondents to have exclusively non-Jewish memberships. Third generation respondents, in turn, were more likely than first and second generation respondents to have exclusively non-Jewish affiliations.



Table 163.
Patterns of Jewish and non-Jewish memberships by generation

Organization membership	Generation		
	1ST and 2nd	3rd	4th
Member of neither	60.2	35.3	29.9
Non-Jewish only	19.9	27.9	54.7
Jewish only	7.7	6.6	3.3
Both	12.2	30.2	12.0
Total	100	100	100

In-married couples and intermarried couples are equally likely to belong to a non-Jewish organization, 54 percent vs. 50 percent (computed from Table 164.). The big difference between couples is that the intermarried belong exclusively to non-Jewish organizations, while the in-married belong to both.

Table 164.
Patterns of Jewish and non-Jewish memberships by intermarriage

Organization membership	In-marriage	conversionary	intermarried
Member of neither	33.0	31.8	49.3
Non-Jewish only	18.0	21.1	41.5
Jewish only	12.7	19.6	0.9
Both	36.3	27.5	8.3
Total	100	100	100



SYNAGOGUE MEMBERSHIP

OVERVIEW OF SYNAGOGUE MEMBERSHIP

Affiliation with a synagogue represents one important measurement of participation in Jewish communal life. Jews often find a lifelong place for themselves within a synagogue community. One out of five Jewish households in Seattle (20.8 percent) currently belong to a synagogue, as compared with a figure very close to the 18 percent rate for Western states Jews in the 1990 National Jewish Population Survey. An equal number of Seattle Jewish households do not currently belong to a synagogue but have belonged in the past. Just over a third (36 percent) of respondents grew up in a family that belonged to a synagogue, and less than a quarter have never been a member at any time in their life.

Table 165.
Synagogue membership status of household respondent

Synagogue membership status	Percent
Current members	20.8
Previous member as an adult	19.7
Previous member as a child only	36.0
Never a member	23.4
Total	100

WHO AFFILIATES & WHY?

There is a good deal of overlap between synagogue affiliation and membership in Jewish organizations. Respondents who do not belong to a synagogue do not belong to a Jewish organization either. Similarly, almost two-thirds of the synagogue members also belong to a Jewish organization. (See Table 166.)

Conversely in Table 167., the respondents who do not belong to Jewish organizations are also not affiliated with synagogues. Two-thirds of the organizational members also belong to synagogues.



Table 166.

Jewish organizational membership by synagogue affiliation

Synagogue affiliation

"Do you or anyone in your household belong to any Jewish clubs or organizations? (Who?)"

Jewish organizational membership	Not a member	Member
Not a member	90.8	34.1
Member	9.2	65.9
Total	100	100

Table 167.

Synagogue affiliation by Jewish organizational membership

Synagogue affiliation

Jewish organizational membership	Not a member	Member	Total
Not a member	91.0	9.0	100
Member	34.8	65.2	100

With regard to future plans, respondents were asked: "Will you definitely, probably, probably not, or, definitely not become a dues-paying member of a synagogue in the future?" Respondents who are members now plan to stay members, 91 percent responded "definitely" to this question. A little less than half, 46 percent, indicated their future plans might include synagogue affiliation, but they leaned more heavily toward "probably" than toward "definitely" (13 percent).



Table 168.

Future by current synagogue affiliation

"Will you become a dues-paying member of a synagogue in the future?"	Synagogue membership	
	Not a member	Member
Future synagogue membership		
Definitely	13.1	91.4
Probably	32.8	8.6
Probably not	28.7	0.0
Definitely not	14.9	0.0
Don't Know	10.7	0.0
Total	100	100

Table 169. examines plans for future membership among the unaffiliated by household structure. Almost two thirds of the unaffiliated single parents indicated they would "definitely" join a synagogue in the future. Almost none of the unaffiliated married couples with children said they would definitely join, but 43 percent said they would probably join. More than a quarter of the married couples without children were "definitely" planning to join, probably when they have children. As for singles, synagogue affiliation is not much in their plans: a third said they would "probably not" join a synagogue and another third said they would "definitely not" join a synagogue. The remaining third said they would only "probably" join a synagogue. The rest of Table 169. suggests that their attitudes will probably change once they get married and have children. For now, however, the single respondents indicate that synagogue affiliation is of little interest to them.

Table 169.

Future synagogue affiliation among the unaffiliated by household composition (non-members only)

Will you become a dues-paying member of a synagogue in the future?"

Future synagogue membership	Single person(s)	Living together	Single parent	Married couple with children <18	Married couple without children <18
Definitely	0.7	1.0	65.1	2.1	28.2
Probably	31.5	64.3	3.7	43.7	14.5
Probably not	32.2	33.8	30.7	5.9	42.7
Definitely not	31.5	1.0	0.0	14.0	13.6
Don't Know	4.1	0.0	0.5	34.4	0.9
Total	100	100	100	100	100

JEWISH IDENTITY & AFFILIATION

A third of the unaffiliated in-married couples are definitely planning to join a synagogue. One out of five intermarried respondents was "definitely" planning to join a synagogue,



and another 11 percent said they would probably do so. In the future, there is a clear likelihood that some of intermarried couples will join synagogues, but the rate will never be anywhere near that of in-married respondents.

Table 170.

Future synagogue affiliation among the unaffiliated by intermarriage (non-members only)

Will you become a dues-paying member of a synagogue in the future?"

Future synagogue membership	In-marriage	Conversionary	Intermarried
Definitely	30.4	4.8	19.9
Probably	7.6	79.5	10.9
Probably not	22.8	0.0	33.2
Definitely not	22.8	9.6	16.3
Don't know	16.3	6.2	19.6
Total	100	100	100

To better understand why Seattle Jews join a congregation, respondents were asked: "People have many reasons for joining or not joining a synagogue. How important has (will) each of the following been (be) in your decision to join, or not join, a synagogue?" Current members were asked about the past decision, and non-members were asked about future decisions. The affiliated gave each reason greater importance than did the unaffiliated, suggesting that affiliation is more important to the affiliated than to the unaffiliated. Table 171. supports this interpretation: members join because affiliation is a value in and of itself. Members were twice as likely as non-members to say "affiliation" was a "very important" reason for joining.

As shown in Table 172., personal religious observance was also a salient factor. As a reason for joining, it was more pronounced for the synagogue members than for non-members.

Religious school was a much more important motivation for members than for non-members: a likely result of the fact that respondents with children were the most likely to belong to a synagogue. It could be that children will be a more important factor for the unaffiliated when they have them. (see Table 173.)



Table 171.

Own need to identify with Jewish community as a motivation for joining

Synagogue membership

"How important has (will) Own need to identify with Jewish community as a motivation in your decision to join, or not join, a synagogue?"

Importance	Not a member	Member
Very Important	28.2	56.3
Somewhat Important	29.9	20.8
Somewhat unimportant	17.0	22.2
Very unimportant	17.3	0.7
Don't know	7.7	0.0
Total	100	100

Table 172.

Own personal religious observance as a motivation for joining

Synagogue membership

"How important has (will) Own personal religious observance as a motivation in your decision to join, or not join, a synagogue?"

Importance	Not a member	Member
Very Important	37.6	57.7
Somewhat Important	31.0	37.2
Somewhat unimportant	16.0	2.2
Very unimportant	6.8	1.7
Don't know	8.6	1.2
Total	100	100



Table 173.

Need to send children to religious school as a motivation for joining

Synagogue membership

"How important has (will) Need to send children to religious school as a motivation in your decision to join, or not join, a synagogue?"

Importance	Not a member	Member
Very Important	22.2	52.0
Somewhat Important	11.4	22.0
Somewhat unimportant	12.1	2.4
Very unimportant	54.3	22.9
Don't know	0.0	0.6
Total	100	100

Anecdotally people always seem to join a synagogue because of a "great rabbi." Indeed, the quality of the rabbi was the most important factor in the decision to join a synagogue. Almost four-fifths, 80 percent, of the affiliated indicated that this was a "very important" factor in their decision, and 49 percent of the unaffiliated said that this would be a "very important" factor in any future decision to join.

The quality of the cantor or liturgy was a significant factor as well (see Table 175.), but less important than the quality of the rabbi. Current members were three times as likely as non-members to say this was a "very important" reason for joining.

Table 174.

Quality of the rabbi as a motivation for joining

Synagogue membership

"How important has (will) Quality of the rabbi as a motivation in your decision to join, or not join, a synagogue?"

Importance	Not a member	Member
Very Important	48.9	79.7
Somewhat Important	26.9	13.1
Somewhat unimportant	6.7	5.5
Very unimportant	9.6	1.1
Don't know	7.8	0.6
Total	100	100



Table 175.

Quality of cantor or liturgy as a motivation for joining

Synagogue membership

"How important has (will) Quality of cantor or liturgy as a motivation in your decision to join, or not join, a synagogue?"

Importance	Not a member	Member
Very Important	21.3	61.1
Somewhat Important	20.4	20.7
Somewhat unimportant	20.2	14.2
Very unimportant	28.1	3.0
Don't know	10.0	1.0
Total	100	100

WHAT DO PEOPLE LOOK FOR IN A SYNAGOGUE?

Friendliness of the congregation is a factor sought after by both affiliated and unaffiliated alike. After the rabbi, the friendliness of the congregation is the most important factor for affiliation. Moreover, it is almost as important for the unaffiliated as for the affiliated.

Table 176.

Friendliness of congregation as a motivation for joining

Synagogue membership

"How important has (will) Friendliness of congregation as a motivation in your decision to join, or not join, a synagogue?"

Importance	Not a member	Member
Very Important	58.6	64.0
Somewhat Important	13.4	29.1
Somewhat unimportant	5.6	5.9
Very unimportant	15.4	0.6
Don't know	7.1	0.5
Total	100	100

HOW IMPORTANT IS COST

Although much has been written about the high cost of being Jewish, cost was less important than other factors, but it was more important for the unaffiliated than for the



affiliated. Also, the least affluent are more far more likely than the most affluent to cite cost as a factor.

Table 178. shows that synagogue affiliation rises dramatically with income, particularly over \$100,000/year. Table 177.shows that the least affluent households are far more likely than the most affluent to cite cost as a factor.

Table 177.

Cost as a motivation for joining

Synagogue membership

"How important has (will) Cost be as a motivation in your decision to join, or not join, a synagogue?"

Importance	Not a member	Member
Very Important	25.6	20.5
Somewhat Important	22.7	15.6
Somewhat unimportant	18.3	44.1
Very unimportant	25.2	19.5
Don't know	8.3	0.2
Total	100	100

Table 178.

Synagogue affiliation by household income

Household income	% affiliated
Under \$49,999	7.8
\$50,000 - \$99,999	15.2
\$100,000+	41.7



Table 179.

Cost as a motivation for joining by household income

Importance	Household income		
	Under \$49,999	\$50,000 - \$99,999	\$100,000+
Very Important	40.9	15.9	1.2
Somewhat Important	26.8	14.5	15.3
Somewhat unimportant	13.0	25.8	64.0
Very unimportant	7.4	38.9	19.5
Don't know	11.8	5.0	0.0
Total	100	100	100

Although income is indeed a factor, and the least affluent are the most likely to cite cost as a factor, members nonetheless see it as less important than the unaffiliated regardless of income. For example, as shown in the table below (Table 180.) among the least affluent, synagogue members say income is a "somewhat important" factor, whereas the unaffiliated say it is a "very important" factor. Conversely, among respondents with household incomes in excess of \$100,000 per year, 25 percent of the unaffiliated said cost was "somewhat important" as a factor, whereas only nine percent of the affiliated in the same high income category said it was "somewhat important." Thus, economics are an important factor in affiliation, but when there are other motivations for joining, cost becomes less important, regardless of income.



Table 180.

Cost as a motivation for joining by income and synagogue membership

Household Income	Importance of cost	Synagogue membership	
		Not a member	Member
Under \$49,999	Very Important	41.9	27.0
	Somewhat Important	24.9	55.5
	Somewhat unimportant	13.0	12.1
	Very unimportant	7.6	5.5
	Don't know	12.6	0.0
	Total	100	100
\$50,000 - \$99,999	Very Important	18.4	4.4
	Somewhat Important	13.4	19.2
	Somewhat unimportant	24.0	34.1
	Very unimportant	38.1	42.4
	Don't know	6.1	0.0
	Total	100	100
\$100,000+	Very Important	1.1	1.2
	Somewhat Important	24.7	8.7
	Somewhat unimportant	38.5	82.2
	Very unimportant	35.7	7.9
	Don't know	0.0	0.0
	Total	100	100

Table 181. demonstrates that attitudes toward organized religion affect synagogue membership. Virtually none of the respondents who strongly agreed with the statement "I don't have to belong to an organized religion because I lead a good life" belonged to a synagogue.

Table 181.

Synagogue Affiliation by attitude toward organized religion

please tell me if you strongly agree, agree, disagree, or strongly disagree

"I don't have to belong to an organized religion because I lead a good life"	Synagogue Members	Not synagogue members	Total
Strongly agree	1.1	98.9	100
Agree	8.6	91.4	100
Disagree	38.4	61.6	100
Strongly disagree	29.1	70.9	100
Total	20.8	79.2	100

Cost is but one factor the survey delved into. Respondents were also asked define their attitudes with regard to their relationship to a synagogue and to agree or disagree with the statement "People have God within them, so synagogues aren't really necessary."



Respondents who agreed that synagogues are not important belonged to synagogues at a far lower rate than those who disagreed did. Taken together with the attitudes toward synagogues described above, these two attitudinal statements suggest that people who are committed to the idea of institutional religion are far more likely to belong to a synagogue than those who do not.

Table 182.

Synagogue Affiliation by attitude toward the synagogue

please tell me if you strongly agree, agree, disagree, or strongly disagree

People have God within them, so synagogues aren't really necessary.	Synagogue members	Not synagogue members	Total
Strongly agree	4.3	95.7	100
Agree	14.1	85.9	100
Disagree	25.1	74.9	100
Strongly disagree	21.4	78.6	100
Total	20.8	79.2	100

SYNAGOGUE AFFILIATION AND JEWISH IDENTITY

Synagogue affiliation is an important concern to the Jewish communal leadership. The synagogue cannot carry out the important work of Jewish continuity without the resources provided through membership. Some observers of the Jewish scene see affiliation as an affirmation of Jewish loyalty. The unaffiliated, they say, care little about Jewish continuity. Others are critical of the synagogues, focusing on their level of spirituality. If synagogues were more spiritually oriented, they say, there would be more members because synagogues alienate spiritual seekers. Both propositions are examined in this section of the report.

Based on the questionnaire, respondents who are not synagogue members are about as concerned with issues of Jewish survival, as are the affiliated. They are equally likely to say that remembering the Holocaust has "a lot" to do with how they are Jewish.

In two important areas of Jewish identity, synagogue members and non-members share similar beliefs. Both groups care about Israel (see Table 184.), and both groups see countering anti-Semitism as core to their Jewish identity (see Table 185.).



Table 183.

Importance of remembering the Holocaust by synagogue membership

"For you personally, to what extent is each of the following part of how you are Jewish?"

Importance of remembering the Holocaust?	Synagogue membership	
	Not a member	Member
Not at all	1.7	0.1
Only a little	4.3	7.7
Somewhat	18.9	24.1
A lot	69.9	67.6
Don't know	5.2	0.4
Total	100	100

Table 184.

Importance of caring about Israel by synagogue membership

"For you personally, to what extent is each of the following part of how you are Jewish?"

Importance of caring about Israel?	Synagogue membership	
	Not a member	Member
Not at all	2.9	23.3
Only a little	11.8	7.0
Somewhat	37.8	28.7
A lot	47.1	40.7
Don't know	0.4	0.3
Total	100	100



Table 185.

Importance of countering anti-Semitism by synagogue membership

"For you personally, to what extent is each of the following part of how you are Jewish?"

Importance of countering anti-Semitism?	Synagogue membership	
	Not a member	Member
Not at all	7.2	1.4
Only a little	6.3	12.7
Somewhat	18.0	18.2
A lot	62.4	64.0
Don't know	6.1	3.6
Total	100	100

Learning about Jewish history and culture can also be considered a Jewish survival issue, since Jewish continuity centers on preserving Jewish historical memory and Jewish culture. Those affiliated with synagogues place more importance in this area, but 81 percent of the synagogue unaffiliated responded that "learning about Jewish history and culture" was at least somewhat central to how they are Jewish.

Synagogue members were far more likely than synagogue non-members to say the spiritual side of their life was important to them (see Table 187.). Not only is spirituality more important to synagogue members than to the unaffiliated, they have also been more successful in strengthening the spiritual side of their lives (see Table 188.). Finally and again contrary to critics of the synagogue, synagogue members report that Jewish institutions have made a positive contribution to strengthening the spiritual side of their lives (See Table 189.).



Table 186.

Importance of learning about Jewish history and culture by synagogue membership

Synagogue membership

"For you personally, to what extent is each of the following part of how you are Jewish?"

Importance of learning about Jewish history and culture	Not a member	Member
Not at all	4.0	0.6
Only a little	10.6	5.1
Somewhat	37.4	25.9
A lot	43.7	68.1
Don't know	4.3	0.2
Total	100	100

Table 187.

Importance of spirituality by synagogue membership

Synagogue membership

"To what extent is the spiritual side of your life important to you?"

Spirituality important	Not a member	Member
To a great extent	17.7	46.6
To an adequate extent	19.1	29.6
To some extent	20.1	9.6
To a minimal extent	26.7	11.8
Not at all	14.9	1.6
Don't know	1.6	0.8
Total	100	100



Table 188.

Strengthening spiritual life by synagogue membership

Synagogue membership

"To what extent would you say you have been able to find ways to strengthen the spiritual side of your life?"

Strengthened spiritual side of life	Not a member	Member
To a great extent	13.2	33.2
To an adequate extent	31.0	54.5
To some extent	32.5	9.7
To a minimal extent	17.7	1.7
Don't know	5.5	0.9
Total	100	100

Table 189.

Contribution of Jewish institutions to strengthening spiritual life by synagogue membership

Synagogue membership

"To what extent have Jewish institutions made a contribution to strengthening the spiritual side of your life?"

Contributed	Not a member	Member
To a great extent	9.9	24.4
To an adequate extent	9.4	39.3
To some extent	27.9	10.5
To a minimal extent	21.5	24.3
Not at all	26.1	1.4
Don't know	5.2	0.0
Total	100	100

The main difference between synagogue members and non-members was that "public" Jewishness was much less important to the unaffiliated. Synagogue members were four times as likely as the unaffiliated to say that "being part of the Jewish community" is very central to how they are Jewish (See Table 190.). It is not surprising then that synagogue members place much greater importance on supporting Jewish organizations than do the unaffiliated (See Table 191.).



Table 190.

Personal importance of being part of the Jewish community by synagogue membership

Synagogue membership

"For you personally, to what extent is being part of a Jewish community part of how you are Jewish?"

Part of respondent's being Jewish	Not a member	Member
Not at all	16.4	0.2
Only a little	27.9	1.6
Somewhat	30.4	26
A lot	19.9	71.8
Don't know	5.4	0.3
Total	100	100

Table 191.

Importance personally of supporting Jewish organizations by synagogue membership

Synagogue membership

"For you personally, to what extent is supporting Jewish organizations part of how you are Jewish?"

Part of respondent's being Jewish	Not a member	Member
Not at all	18.8	0.3
Only a little	22.4	4.3
Somewhat	32.8	49.9
A lot	19.3	44.8
Don't know	6.7	0.8
Total	100	100

Synagogue members were much more interested than the unaffiliated in the services that synagogues provide. Affiliated respondents with children were four times as likely as the unaffiliated with children to place great importance on giving their children a Jewish education. The same was true for respondents without children. Synagogue members place a greater importance on Jewish education for future children than do the unaffiliated. Finally, the celebration of Jewish holidays is more central to the Jewish identity of members than the unaffiliated (See Table 194.).



Table 192.

Importance personally of Jewish education for children by synagogue membership

Synagogue membership

"For you personally, to what extent is giving your children a Jewish education part of how you are Jewish?"

Part of respondent's being Jewish	Not a member	Member
Not at all	17.6	0.4
Only a little	16.6	0.8
Somewhat	36.5	20.4
A lot	20.3	77.7
Don't know	9.0	0.7
Total	100	100

Table 193.

Importance personally of Jewish education for future children by synagogue membership

Synagogue membership

"For you personally, to what extent is giving children you might have a Jewish education part of how you are Jewish?"

Part of respondent's being Jewish	Not a member	Member
Not at all	39.7	0.8
Only a little	4.2	0.8
Somewhat	24.1	14.3
A lot	24.1	83.8
Don't know	7.9	0.4
Total	100	100



Table 194.

Importance personally of celebrating Jewish holidays by synagogue membership

Synagogue membership

"For you personally, to what extent is celebrating Jewish holidays part of how you are Jewish?"

Part of respondent's being Jewish	Not a member	Member
Not at all	0.0	0.0
Only a little	15.6	1.1
Somewhat	35.7	17.2
A lot	32.5	81.4
Don't know	4.4	0.2
Total	100	100

The unaffiliated do have a strong core Jewish identity, as represented by their interest in learning about Jewish history and culture and in the physical safety of the Jewish people. They are not "turned off" to synagogue life, as some synagogue critics contend, by synagogue's lack of spirituality. To the contrary, synagogue members are more "spiritually inclined" than non-members. Further, synagogue members, by and large, reported that their spiritual needs were being met by Jewish institutions such as the synagogue. The unaffiliated are just less interested in public expressions of Jewishness and in the services synagogues have to offer, such as Jewish education and the celebration of Jewish holidays. By their responses, the unaffiliated tell how they can be reached: through Jewish content, not by religion.



JEWISH ATTITUDES

ATTITUDES TOWARD ISRAEL

Throughout the twentieth century, the American Jewish community has been intimately linked to Israel, but the nature of that relationship has changed over time. Early in the century, American Jews were strong advocates for the creation of a Jewish state in Israel. After 1948, they helped the new state to become strong. The youngest of American Jews, however, did not personally experience many of the central events linking American Jewry and Israel. In this section an examination of the impact of age on attachment to Israel is presented.

Arguably, the three most important Israeli events for American Jewry were the creation of the new state in 1948, the Six Day War in 1967, and the Yom Kippur War in 1973. A respondent who was 45 at the time of the survey would have been the age bar mitzvah at the time of the Six Day War. A 40-year-old respondent would have been the age of bar mitzvah at the time of the Yom Kippur war. Assuming then, that being over the age of bar mitzvah at the time of the Yom Kippur war would make a Jew old enough to be affected by this and earlier events, respondents were divided into three age categories: Under 40, 40-59, and 60 +. We would expect that respondents 40 and older at the time of the survey should be the most attached to Israel by virtue of having witnessed these events. Table 195. shows that this is at least partially true. As predicted, the youngest respondents are the least likely to say they are "extremely or very attached" to Israel. The oldest respondents, however, report being less attached to Israel than respondents between 40 and 59. Fewer respondents from this middle group are extremely or very attached, and more of them say that they are "not attached" emotionally to Israel. This suggests that Jews who were teens or young adults at the time of the Yom Kippur and Six Day War are the most emotionally attached to Israel.

Table 195.			
Emotional attachment to Israel by age of respondent			
	Age of Respondent		
	18-39	40-59	60 +
<i>"How emotionally attached are you to Israel?"</i>			
Attachment			
Extremely or very attached	13.3	39.2	28.8
Somewhat attached	54.9	24.6	22.8
Not attached	24.1	30.6	48.4
Don't know	7.7	5.7	0.0
Total	100	100	100



Respondents in the middle age cohort (40-59) are the most likely to agree or strongly agree that "Jews in the United States and Jews in Israel share a common fate". The oldest cohort (60+), by contrast, is the most likely to disagree or strongly disagree with that statement.

Table 196.
 Feeling a common fate with Israel by age of respondent
Age of Respondent

"Jews in the United States and Jews in Israel share a common fate"

Share common fate	18-39	40-59	60 +
Strongly agree	4.3	12.7	15.9
Agree	36.4	68.8	14.9
Disagree	41.0	9.6	30.5
Strongly disagree	0.2	1.3	26.2
Don't know	18.1	7.5	12.5
Total	100	100	100

Despite these differences, Seattle Jews of all ages agree that caring about Israel is part of how they are Jewish. Between 71 and 75 percent of each age cohort reported that caring about Israel had either a lot or somewhat to do with how they were Jewish. The oldest cohort, although they felt the least close to Israel, were the most likely to report that "caring about Israel" had "a lot" to do with how they were Jewish.

Table 197.
Importance personally of caring about Israel by age of respondent

Age of Respondent

"To what extent is caring about Israel part of how you are Jewish?"

Part of respondent's being Jewish	18-39	40-59	60 +
Not at all	6.4	18.0	1.1
Only a little	12.3	9.3	22.8
Somewhat	43.3	39.4	16.9
A lot	31.2	32.0	58.7
Don't know	6.8	1.4	0.5
Total	100	100	100

Results from this section show that Israel remains part of how Seattle Jews are Jewish across all age groups. The age cohort most likely to have been young adults or teenagers during the Yom Kippur and Six Day War (40-59) were the most emotionally attached to Israel followed by Jews who were under 40 at the time of the survey.



FEELING A PART OF THE JEWISH PEOPLE

A core sentiment of Jewish communal existence is a sense of belonging to the Jewish people. The sense of belonging to the Jewish people increases with age for most Seattle Jews, roughly peaking among those Jews at retirement and early post retirement age. (see Table 198.) A large majority of respondents, 61 percent, report that their Jewish background to some extent has contributed to their feeling that they are part of a community (see Table 259. on page 211).

Table 198.
 Respondents' sense of belonging to the Jewish people by age

Age of Respondent

"To what extent do you agree wit the following?"

I have a strong sense of belonging to the Jewish people

	Under 30	30-39	40-49	50-59	60-69	70+	Total
Strongly agree	11.7	20.6	22.0	59.8	73.9	42.2	33.2
Agree	37.2	31.2	48.5	35.7	13.2	54.1	38.4
Disagree	51.1	47.7	27.9	3.5	12.9	2.6	27.6
Strongly disagree	0.0	0.0	1.6	0.7	0.0	0.3	0.6
Don't know	0.0	0.5	0.0	0.4	0.0	0.8	0.2
Total	100	100	100	100	100.0	100.0	100.0

HOW DO PEOPLE CONNECT JEWISHLY?

In addition to the formal affiliations discussed previously, there are also informal connections to being Jewish. To measure the extent of these connections, respondents were asked: "There are many different ways of being Jewish. For you personally, to what extent is each of the following part of how you are Jewish?" The responses to this question, broken down by age, are presented in Table 199. Special attention is paid to the respondents under 30 since this is the age cohort least involved in organized Jewish life. The numbers in the cells of Table 199. are the average scores for each way of being Jewish for each age group. A "4" is the highest possible score, and a 1 is the lowest.

Results of this scoring show that "Remembering the Holocaust" is the most relevant way of being Jewish for all age groups. It is a more salient way of being Jewish for under age 30 respondents than for those between 30 and 50. Not surprisingly, countering anti-Semitism follows remembering the Holocaust as the second most salient way of being Jewish. Overall, respondents placed these two between "somewhat" and "a lot." The Holocaust and fighting and countering anti-Semitism were particularly prominent for the under 30 respondents.

"Learning about Jewish history and culture" and "connecting to your family's heritage" were both particularly important ways of being Jewish for younger respondents. The



youngest age cohort generally scores highest on these four measures. It is also important to note that giving children (in this case potential children) a Jewish education is more salient to the youngest cohort than to most of the older cohorts.

Attending synagogue was of lower prominence than other ways of being Jewish for all age cohorts. This finding is consistent with other research on American Jewry that has shown the synagogue is not exclusively a religious institution. The synagogue is also a social center, a family center, a place for life cycle events, and to meet other Jews, and a place to obtain a Jewish education for one's children. The multi-faceted nature of the institution is recognized in the Greek word "synagogue" and in the Hebrew "bet kneseth." Both names translate literally as the "house of assembly."

Table 199.
 Average score of personal importance as way of being Jewish by respondents' age

"There are many different ways of being Jewish. For you personally, to what extent is each of the following part of how you are Jewish."

Part of respondent's being Jewish	Age of Respondent					Total
	Under 30	30-39	40-49	60-69	70+	
Remembering the Holocaust?	3.7	3.4	3.5	3.8	3.8	3.6
Countering anti-Semitism?	3.6	3.2	3.1	3.6	3.7	3.4
Learning about Jewish history and culture?	3.6	3.1	3.1	3.4	3.3	3.3
Connecting to your family's heritage?	3.7	3.4	3.2	2.7	3.4	3.3
Celebrating Jewish holidays?	3.5	2.9	3.2	2.6	3.0	3.1
Caring about Israel?	3.2	2.8	2.7	3.6	3.1	3.0
Being part of a Jewish community?	2.9	2.7	2.5	3.1	2.9	2.8
Supporting Jewish organizations?	2.6	2.6	2.6	3.0	3.0	2.7
Giving your children a Jewish education?	3.2	2.6	2.4	1.3	4.0	2.7
Observing Jewish law (halacha)?	2.3	2.4	2.0	1.8	2.8	2.3
Attending synagogue	2.4	2.2	2.2	1.5	2.3	2.2

Key: 1=Not at all, 2=Only a little, 3=Somewhat, 4=A lot

In addition to connecting formally with Jewish institutions, Jews can connect informally with Jewish content on an individual basis. Seattle Jews, even young Jews, maintain an impressive array of informal Jewish connections. Over three-quarters of respondents, regardless of age, indicated that they regularly followed news about Jewish topics. Similarly, more than half had read a Jewish newspaper or magazine. These two activities were particularly popular among the under age 30 Jews. Seeing a movie or video with Jewish content was exceptionally popular among this younger group.



Table 200.
 Percent of respondents who have done each Jewish activity during the previous year by age of respondents

<i>"During the past year, did you..."</i>	<i>Age of Respondent</i>					<i>Total</i>
	<i>Under 30</i>	<i>30-39</i>	<i>40-49</i>	<i>60-69</i>	<i>70+</i>	
Regularly follow news about Jewish topics, including Israel?	82.9	75.9	74.1	83.0	95.7	78.6
Read a Jewish newspaper, magazine, or other publication?	61.6	53.8	58.8	72.0	35.0	59.6
See a movie or rent any video because it had Jewish content?	78.3	65.0	47.7	23.7	21.7	56.2
Read a book, other than the Bible, because it had Jewish content?	48.8	59.4	37.2	76.5	46.5	53.6
Read Jewish publication at least once a month	42.9	19.5	28.0	27.4	27.1	32.6
Attend a theater, music, or dance program because it had Jewish content?	39.5	17.6	34.6	22.0	33.3	32.6
Visit a museum because it had a Jewish exhibit?	29.1	17.8	7.7	9.1	18.0	20.8
Purchase for your own use an audiotape, CD, or record because it contained Jewish content?	26.4	11.6	24.6	20.7	8.3	20.7
Subscribe to the Seattle Jewish Transcript?	7.8	6.8	29.3	15.8	58.7	20.5
Participate in a retreat or all day program with Jewish content?	7.3	19.0	13.1	4.3	9.6	11.5
Use a CD-ROM or other computer software because it had Jewish content?	3.5	12.7	7.2	4.3	4.0	7.4

PERSONAL EXPERIENCES WITH ANTI-SEMITISM

Over a quarter, 28.4 percent, of Seattle respondents, 6,400 Jewish adults, reported that they had personally experienced anti-Semitism in the past five years. If members of their households are experiencing anti-Semitism at the same rate, it can be assumed that an estimated ten thousand Seattle Jews have personally experienced anti-Semitism in the past five years. The comparable statistic for Los Angeles Jews in 1997 was almost the same at 27 percent.

The highest percent of anti-Semitism personally experienced is 44 percent reported in Seattle/ship canal south with the Eastside following with 33 percent (see Table 201.).

The most common types of personal anti-Semitic experience reported was being singled out unfavorably in a social relationship along with being singled out in a personal situation. Other common personal experiences with anti-Semitism included feeling personally threatened in an encounter with anti-Semitic persons or groups, and encountering anti-Semitic graffiti and literature. (The majority of respondents



experienced more than one type of anti-Semitism and as a result the column in Table 202. adds up to over 100 percent.)

Respondents in early adulthood, age 18 to 24, reported below average numbers of personal experiences with anti-Semitism. Early adulthood is a time when most enter the accepting environment of higher education where discriminatory activities of any type may be institutionally suppressed. The time of life that Jewish persons experience the most anti-Semitism in Seattle tends toward age 25 to 34, a young adult phase that is associated with post college job seeking, serious socializing and dating which can lead to marriage. The high levels of anti-Semitism that continue to be experienced age 35 to 44 years are associated with a period of life that often involves interaction with the non-Jewish community, activities involved with child rearing, school attendance and general communal involvement. At age 45 to 54, anti-Semitic experiences drop to the overall average. This period of life is associated with children preparing to leave home, and occupational and career attainments. At age 55 and over, anti-Semitic experiences fall below the overall average.

Table 201.
 Percent respondents experiencing anti-Semitism in the past 5 years by region

"In the past five years, have you personally experienced anti-Semitism?"

Personally experienced anti-Semitism	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas	Total
Yes	33.1	43.5	19.7	22.3	28.4
No	66.9	56.5	80.3	77.7	71.6
Total	100	100	100	100	100

Table 202.
 Type of personal experience with anti-Semitism of respondents who reported anti-Semitic experience in the past 5 years

"Was the anti-Semitism you personally experienced:"

Type of personal anti-Semitic experience	
In being singled out unfavorably in a social relationship	43.7
In being singled out unfavorably in a personal situation	42.2
Other type of anti-Semitism experienced personally	39.6
Feeling personally threatened in an encounter with anti-Semitic persons, groups, graffiti and literature	39.5
In getting accepted as a member of a club or organization	8.5
Discrimination in getting a job	8.3



Table 203.
 Respondents who reported anti-Semitic personal experience in the past 5 years by age

"In the past five years, have you personally experienced anti-Semitism?"

Personally experienced anti-Semitism

Age	Yes	No	Total
18 - 24	10.8	89.2	100
25 - 34	45.3	54.7	100
35 - 44	37.9	62.1	100
45 - 54	29.5	70.5	100
55 - 64	17.4	82.6	100
65 - 74	18.3	81.7	100
75 +	2.1	97.9	100
Total	28.4	71.6	100

POLITICAL ATTITUDES AND PARTICIPATION

The majority of Seattle Jewish adults, 63 percent, described themselves as liberal or very liberal (see Table 204.). Just over half of the respondents, 53 percent described themselves as Democrats, in contrast with the seven percent who were Republican. A large proportion, 37 percent, described themselves as independents or as having no preference (see Table 205.).

While the majority, 69 percent, of respondents exercise their right to vote at least some of the time, there is a significant minority of eligible Jewish voters, 31 percent, who reported not voting in any election in the past four years. Over a fifth of respondents, 22 percent, reported contributing money to a party or a candidate in the past four years. Of all respondents, five percent said that they worked for the election of a candidate in a local, state, or national election. In the past year, 30 percent of respondents wrote or spoke with their congressional representative or other elected public official. Over a quarter, 28 percent, report belonging to an organization that takes stands on public issues.(Tables not shown).



Table 204.

Percent respondents describing themselves politically from very liberal to very conservative

Political self-description	Percent
Very liberal	8.5
Liberal	54.9
Middle of the road	29.0
Conservative	5.3
Very conservative	2.3
Total	100.0

Table 205.

Percent respondents by political party affiliation

"Generally speaking, do you usually think of yourself as a Republican, Democrat, Independent or something else"

Party	Percent
Democrat	53.2
Independent	21.1
No preference	15.4
Republican	7.1
Anarchist	2.1
Libertarian	1.0
Other	0.1
Total	100.0



PHILANTHROPY

CAVEATS REGARDING PHILANTHROPIC RESEARCH

Surveying philanthropic trends creates special challenges for researchers. Respondents are often not as forthcoming with reliable donation information. The relatively small number of donors to any one philanthropic cause compounds this problem. This study attempted to diminish the effects of one of these factors yet the influence of these factors should be taken into account when considering these results as suggestive rather than definitive.

HOW PEOPLE DISCOVER THE FEDERATION & THEIR IMPRESSIONS

The majority of respondents have heard of or seen the Jewish Federation of Greater Seattle. Analysis shows, however, that the penetration of Federation awareness is the lowest in the Eastside region, the area that has the most substantial high-end income mix of the Federation's catchment area. This is paradoxical, as the Federation's list penetration is the highest in the Eastside (table not shown).

Table 206.
Percent respondents who have seen or heard of Jewish Federation of Greater Seattle by region

"Have you seen or heard of the Jewish Federation of Greater Seattle?"

Heard of or seen Federation	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas	Total
Yes	43.1	88.2	75.5	16.1	61.3
No	56.9	11.8	24.5	83.9	38.7
Total	100	100	100	100	100

The most common way of hearing about or seeing the Jewish Federation was through family, followed by reading about it in the general press, mailings, and reading the Jewish Transcript. If mailings and the Jewish Transcript were combined, they would account for almost a third of community contact, a pairing which would be the most common method of learning about the Federation. Eastside has relatively low acquaintance of the Federation through informal, or organic means such as family, friends, lifetime knowledge or activist involvement, and clubs and organizations. The Eastside is relatively high in the more formal methods of acquaintance with the Federation, such as mailings, receiving the Jewish Transcript and telephone solicitations.



Table 207.
Percent respondents' first mention of how heard or saw of Federation by region

"Where did you see or hear about it?"

How heard or saw Federation	Eastside	Seattle /ship canal south	North End/North suburbs	Other areas	Total
Family	12.0	15.6	30.0	5.0	21.6
Newspaper	7.6	2.6	35.0	1.3	19.7
Mailing	18.8	20.4	10.8	18.8	15.2
Jewish Transcript	37.0	2.6	9.5	20.0	14.5
Lifetime knowledge or activist involvement	3.3	16.9	10.6	18.8	10.7
Club or organization	2.7	20.7	0.4	0.0	6.0
Friends	2.7	14.3	0.4	8.8	4.6
Telephone solicitation	8.5	1.7	0.0	0.0	2.4
Synagogue	3.9	0.9	1.5	18.8	2.3
Saw Jewish Community building	1.8	2.6	0.9	0.0	1.5
Always known about it	0.9	0.0	0.4	8.8	0.6
Looked for it	0.0	0.9	0.4	0.0	0.4
Other	0.9	0.9	0.0	0.0	0.4
Total	100	100	100	100	100

In the Eastside, two-thirds of first mentions of acquaintance with Federation are formal mediums such as mailings and telephone solicitations, the highest by far of all the regions. The most organic, or personal, acquaintance with the Federation was in the Seattle/ship canal south region where two-thirds of respondents first mentioned a combination of family, friends, clubs and organizations, lifetime knowledge and activism. The two regions where the majority of acquaintance was formal in orientation were Eastside and Other Areas. Seattle/ship canal south and North End/North suburbs were the two regions where the majority of acquaintance with Federation was organic. These two regions coincided with the places where most Jewish residents had heard of the Federation.

Table 208.
Organic or formal characteristic of contact with Federation first mentioned by respondent by region

Characteristic of medium heard or saw Federation	Eastside	Seattle/ship canal south	North End/North suburbs	Other areas	Total
Organic	20.7	67.5	41.5	32.5	42.8
Formal	64.2	24.7	20.2	38.8	32.1
Other	15.1	7.8	38.3	28.8	25.0
Total	100.0	100.0	100.0	100.0	100.0

The majority of those respondents who have heard about or seen the Federation have a positive impression. Interestingly, Seattle/ship canal south, the region with the most acquaintance with the Federation, also had a majority of neutral impressions. The North



End/North suburbs which also had high recognition of the Federation had a much more positive impression.

Table 209.
Impression of Jewish Federation of Greater Seattle by region

<i>"Was your impression of the Jewish Federation of Greater Seattle:"</i>	Eastside	Seattle/ ship canal south	North End/North suburbs	Other areas	Total
Positive	58.8	46.1	77.3	83.0	65.8
Negative	1.8	2.0	1.7	0.0	1.9
Neutral	39.4	51.3	21.0	17.0	32.4
Total	100	100	100	100	100

WHO GIVES TO THE FEDERATION & HOW MUCH

To test the reliability of responses while maintaining anonymity, a comparison was made between those who responded on the survey as having given to the Federation and those who were actually listed on Federation donor lists as givers in 1998 through 2000. The comparison showed about two-thirds, 61 percent, who said they gave actually did. About 27 percent of those who actually did give responded that they did not know if the household gave. Only one percent of those who said they were not givers were listed as contributors on the Federation donor list. All of the above adjustments bring the actual household giving percentage to 13 percent of Jewish households in Seattle who gave to the Federation in the past or in a recent fundraising campaign. The claimed and actual donor figures are quite close.

For comparison, without interviewing and just by looking at the administrative records, 62 percent of households on the Federation list used in this survey did not donate to the Federation in 1998 through 2000. (As a point of interest, the most current, 2000, Federation master list of donors and potential donors has an estimated penetration of 45.5 percent of the Jewish households in Seattle. This Federation master list does not include the Jewish institutional and organizational member list that was compiled and to be used only for this survey.)



Table 210.
Percent households stating having made a contribution to the Jewish Federation campaign in 1999 by region

"Did you or anyone in your household make a contribution to the Jewish Federation of Greater Seattle Campaign in 1999?"

Contributed	Eastside	Seattle/ ship canal south	North End/North suburbs	Other areas	Total
Yes-Greater Seattle	24.5	13.1	10.8	7.5	14.8
Yes-elsewhere	4.4	0.1	0.1	0.5	1.3
NO	63.5	78.6	73.7	90.3	73.5
Don't Know	7.6	8.3	15.3	1.7	10.4
	100	100	100	100	100

According to interview data, starting from households with incomes of \$75,000 a year and over, non-donorship to the Federation did not exceed the income category's proportion in the population. Households earning over \$250,000 made 70 percent of large Federation gifts of \$10,000 and over. The \$100,000 to under \$250,000 income households comprised 15.5 percent of the total households. These high-income households accounted for 30 percent of the major gifts of \$10,000 and over, and almost half, 49 percent, of the gifts \$1,000 and over.

Table 211.
Percent households by stated donation level to Jewish Federation by household income

Federation donation level stated

Household income	Non- donor	Under \$1000	\$1000 - \$9999	\$10,000 and over	Total
Under \$25,000	23.2	10.9	0.0	0.0	21.3
\$25,000 to less than \$50,000	17.8	15.4	0.0	0.0	17.0
\$50,000 to less than \$75,000	24.4	16.2	3.4	0.0	22.9
\$75,000 to less than \$100,000	18.1	24.9	35.7	0.0	19.1
\$100,000 to less than \$150,000	9.1	11.5	17.6	12.5	9.6
\$150,000 to less than \$200,000	4.4	6.1	4.8	8.8	4.6
\$200,000 to less than \$250,000	0.1	8.1	10.6	8.8	1.3
Over \$250,000	2.9	6.8	27.8	70.0	4.2
Total	100	100	100	100	100

Interestingly, a fifth of respondents who did not have a household gift recorded by the Federation since 1990 and before felt that they had increased their Federation gift. Overall, a third of donors reported increasing their Federation donations in the past three years. However, the important major giver category of \$10,000 and over, which accounts for the most dollars, largely remained the same.



Table 212.
Responses by known givers whether giving to the Jewish Federation has increased, decreased or remained the same in the past 3 years

Actual Federation donors by highest level of giving in past 10 years	Increased	Decreased	Remained the same	Total
Non-donor	21.5	5.3	73.3	100
\$24 and under	19.7	9.9	70.4	100
\$25 to \$99	49.2	1.9	48.9	100
\$100 to \$499	28.3	11.8	59.8	100
\$500 to \$999	71.7	13.0	15.2	100
\$1,000 to \$2,499	64.4	11.9	23.7	100
\$2,500 to \$4,999	23.1	0.0	76.9	100
\$5,000 to \$9,999	0.0	0.0	100.0	100
\$10,000 and over	5.4	0.0	94.6	100
Total	38.5	7.2	54.3	100

WHY PEOPLE GIVE & WHY THEY DON'T

Most respondents attributed their stated increase in Federation giving to a change in their income or an increased awareness of need. The greatest decreases in stated giving were also associated with changes in income. Changes in giving priorities and other charitable commitments as well as being asked by others, perhaps to contribute to charities other than the Federation were also associated with decreased giving. It comes as no surprise that giving is a dynamic arena in which the giver must be informed and their loyalties reinforced on an ongoing basis. Income remains the primary consideration in change in giving. Most respondents did not change their giving level, and most gave the reason that their income remained the same.



Table 213.
Major reason that giving increased, decreased or remained the same

Over the past 3 years, giving to the
 Jewish Federation has:

Reason	Increased	Decreased	Remained the same	Total
INCOME HAS REMAINED FLAT OR THE SAME	2.0	1.0	28.5	17.9
CHANGE IN INCOME	35.0	34.6	2.9	15.6
INCREASED AWARENESS OF NEED	42.6	0.0	1.1	15.4
DON'T KNOW	3.4	0.0	14.6	10.0
ALWAYS GIVE THE SAME AMOUNT	0.0	0.0	15.2	9.1
OTHER CHARITABLE COMMITMENTS.	0.0	6.7	10.3	6.5
CHANGE IN GIVING PRIORITIES	3.0	30.8	2.9	4.3
RETIREMENT	1.0	0.0	3.8	2.6
ASKED BY OTHERS TO GIVE	4.5	6.7	0.1	2.0
OTHER SPECIAL SOLICITATION	4.0	0.0	0.8	1.9
UNUSUAL EXPENSES	1.0	6.7	1.5	1.6
OTHER	3.5	13.5	18.5	13.1
TOTAL	100	100	100	100

The classic finding of all studies, including this one, about Federation giving is that people do not give because they aren't asked. The second reason cited "no awareness of need" is also a common finding, which when added together with not being asked comprises 56 percent of survey respondents. Among respondents who stated their overall charitable giving in the past year as between \$1,000 through \$9,999, not having been asked to give to Federation was especially prevalent, at 63 percent. These self-described mid-level givers represent almost a quarter, 24 percent, of the Jewish households in the greater Seattle area.



Table 214.
Major reason that respondent does not give to Federation

Reason	Percent
NEVER ASKED	31.5
NO AWARENESS OF NEED	24.5
PREFER OTHER ORGANIZATIONS	7.7
CHANGE IN INCOME	6.1
INCOME HAS REMAINED FLAT OR THE SAME	3.8
DON'T KNOW	2.8
CHANGE IN GIVING PRIORITIES	2.7
UNUSUAL EXPENSES	2.4
DON'T SEE THE BENEFITS OF GIVING	2.0
FEDERATION CONCERNED ONLY WITH JEWS	1.8
JEWISH FEDERATION STANCES ON POLITICAL ISSUES	1.7
SOVIET JEWRY NEEDS NOT ACUTE	1.7
RETIREMENT	1.7
LIFESTYLE CHANGE,	0.9
DON'T LIKE FEDERATION OR BAD EXPERIENCE	0.8
OTHER SPECIFY	8.1
TOTAL	100.0

Most households, 86.6 percent, in Seattle are non-donors to the Federation. Of the remaining households, only one half of one percent give the large gifts of \$10,000 and over to the Federation. Lower income households have the greatest tendency to be non-givers to Federation. Giving any gift to the Federation improves with income level. The giving surge at the \$200,000 level is an artifact of the small cell size of this income category, which contains only about one percent of total households.

Table 215.
Percent households by stated donation level to Jewish Federation by household income

Household income	non donor	Under \$1000 - \$1000	\$1000 - \$9,999	\$10,000 and over	Total
Under \$25,000	94.7	5.3	0.0	0.0	100
\$25,000 to less than \$50,000	90.5	9.5	0.0	0.0	100
\$50,000 to less than \$75,000	92.2	7.4	0.4	0.0	100
\$75,000 to less than \$100,000	81.7	13.7	4.6	0.0	100
\$100,000 to less than \$150,000	82.3	12.5	4.6	0.6	100
\$150,000 to less than \$200,000	82.8	13.7	2.6	0.9	100
\$200,000 to less than \$250,000	9.3	66.8	20.8	3.1	100
Over \$250,000	59.4	16.9	16.3	7.4	100
Total	86.6	10.5	2.5	0.5	100

Single person(s) and single parent households are over-represented among non-donor households. Married couples households have a greater likelihood of being donors, and



Seattle households of married couples without children under 18 are represented in the major donor category at three times their proportion to the general Jewish population.

Table 216.
Percent by stated Federation contribution and household composition

Stated level of Federation giving	Household composition						Total
	Single person(s)	Living with partner	Single parent	Married couple w/children <18	Married couple no children <18		
non donor	39.5	9.0	7.2	24.2	20.0	100	
Under \$1000	26.0	1.5	2.4	35.1	34.9	100	
\$1,000 - \$9,999	4.7	0.0	1.1	48.9	45.3	100	
\$10,000 and over	12.5	0.0	0.0	12.5	75.0	100	
Total	36.9	7.9	6.5	26.1	22.7	100	

MENTIONS OF DONATIONS

Table 217. should not be considered definitive with regard to charitable preferences, but only as an aid in delineating a rough picture of the philanthropic landscape of Jewish Seattle. It should also be noted that the number of mentions of philanthropies does not take into account the level of giving. Each respondent had the option of mentioning five different charities, though most only mentioned one or two. Approximately a third of the mentions were in the "other" category because of a variety of factors such as inability to discern the charitable purpose through the name of the charity mentioned by the respondent.

In aggregate, 40 percent of the mentions were Jewish charities, with the Jewish Federation being the most prominent. Disease or health based causes were the most frequently mentioned single category, perhaps not surprisingly as the medical and health industry is the largest employer of Jews in Seattle.



Table 217.
Mentions of donation(s) to charity in the past year by giving category

Giving category	Percent
Disease or health based	13.9
Jewish Federation	13.6
United Way or non-Jewish social service	11.2
Jewish organizations local and national	10.8
Jewish local social service agencies	9.6
Environment	9.4
Animal based	7.4
Local civic and cultural organizations	6.4
Synagogues	5.2
Advocacy organizations, political parties	3.5
Arts and cultural organizations	3.4
Higher education	3.0
Non-Jewish religious organizations	2.4
Israel based organizations or causes	0.4
Total	100

The salience of Jewish local social service agencies, such as aging and counseling services is striking, especially among the major donors. While environmental causes are high on the list, Jewish causes, overall, are considered by over half, 54 percent of all respondents to be their most important cause. The "other" category in Table 218. has no \$10,000 and over donors who comprise a numerically tiny part of overall givers.

Table 218.
Charity most important to respondent by category of giving and stated overall level of charitable giving

Giving category most important	Overall charitable giving level stated			Total
	Under \$1000	\$1000 - \$9,999	\$10,000 and over	
Jewish local social service agencies	6.4	33.3	39.2	24.8
Other	11.1	22.5	0.0	16.7
Environment	30.2	1.9	36.9	14.5
Jewish Federation	17.3	9.4	5.7	11.7
Synagogue	13.1	9.0	2.2	9.8
Jewish organizations local and national	1.4	8.4	14.6	6.6
United Way or non-Jewish social service	7.4	6.2	0.0	6.1
Political Organizations	10.6	2.9	0.0	5.2
Disease or health based charity	2.5	5.6	0.0	4.1
Local civic and cultural organizations	0.0	0.3	1.3	0.3
Israel based organizations or causes	0.0	0.3	0.0	0.2
Total	100	100	100	100



Not unlike other communities, such as Los Angeles, most donors favor a greater allocation of Federation funds toward local needs. Major donors tend to have the most Israel centric view of funding or are the most undecided on the topic.

The reputation of a charity was to be very important by respondents (see Table 220.).

Table 219.
Percent respondents feeling that the Jewish Federation of Greater Seattle should give the funds it raises to help people by highest Federation gift level 1990 through 2000

Highest donation level to Federation in past 10 years	Evenly between people living here and in Israel	A larger percentage of funds should be allocated to help people locally	A larger percentage of funds should be allocated to help people living in Israel	Don't know	Total
Non-donor	23.4	61.5	1.7	13.3	100
\$24 and under	32.2	50.3	0.0	17.6	100
\$25 to \$99	25.3	53.9	4.1	16.7	100
\$100 to \$499	21.6	63.7	1.9	12.8	100
\$500 to \$999	22.3	63.0	2.9	11.8	100
\$1,000 to \$2,499	19.7	62.4	0.4	17.6	100
\$2,500 to \$4,999	15.6	84.4	0.0	0.0	100
\$5,000 to \$9,999	25.0	75.0	0.0	0.0	100
\$10,000 and over	8.6	34.6	8.6	48.1	100
Total	23.1	60.0	2.2	14.6	100

Table 220.
Importance of the reputation of the charity in decision to give by highest Federation donor level category 1990 - 2000

Highest donation level to Federation in past 10 years	Very important	Somewhat important	Somewhat unimportant	Very unimportant	Don't Know	Total
Non-donor	83.9	10.7	2.3	1.5	1.5	100
\$24 and under	82.4	4.9	7.7	4.9	0.0	100
\$25 to \$99	81.7	12.7	5.6	0.0	0.0	100
\$100 to \$499	80.3	16.2	3.5	0.0	0.0	100
\$500 to \$999	73.4	26.6	0.0	0.0	0.0	100
\$1,000 to \$2,499	80.7	19.3	0.0	0.0	0.0	100
\$2,500 to \$4,999	23.1	23.1	53.8	0.0	0.0	100
\$5,000 to \$9,999	100.0	0.0	0.0	0.0	0.0	100
\$10,000 and over	82.1	17.9	0.0	0.0	0.0	100
Total	81.6	13.5	3.5	0.9	0.6	100

The importance of both the high giving level and major donors to be able to sympathize with a charitable cause is emphasized by the findings in Table 221. The planning and allocations capability of a charity is also especially important to high-end Federation



donors in Seattle. (See Table 222.) The ability to designate particular donations stands out as being most important to Federation donors at the \$5,000 to \$9,999 level. (See Table 223.) Major Federation donors at the over \$10,000 gift level, for the most part, prefer to leave the eligibility criteria of the programs they are donating to within the purview of the charity. (See Table 224.)

Table 221.
Importance of a cause you can sympathize with of the charity in decision to give by highest Federation donor level category 1990 - 2000

Highest donation level to Federation in past 10 years	Very important	Somewhat important	Somewhat unimportant	Very unimportant	Don't Know	Total
Non-donor	81.3	16.7	0.4	1.5	0.0	100
\$24 and under	93.0	7.0	0.0	0.0	0.0	100
\$25 to \$99	79.0	16.8	2.8	0.0	1.4	100
\$100 to \$499	82.9	15.5	1.6	0.0	0.0	100
\$500 to \$999	90.2	9.8	0.0	0.0	0.0	100
\$1,000 to \$2,499	75.9	19.1	5.0	0.0	0.0	100
\$2,500 to \$4,999	50.0	50.0	0.0	0.0	0.0	100
\$5,000 to \$9,999	100.0	0.0	0.0	0.0	0.0	100
\$10,000 and over	100.0	0.0	0.0	0.0	0.0	100
Total	82.4	15.4	1.3	0.6	0.3	100

Table 222.
Importance of the ability to know community needs and direct gift to where it is most needed of the charity in decision to give by highest Federation donor level category 1990 - 2000

Highest donation level to Federation in past 10 years	Very important	Somewhat important	Somewhat unimportant	Very unimportant	Don't Know	Total
Non-donor	82.2	13.6	1.7	1.7	0.8	100
\$24 and under	83.0	7.1	9.9	0.0	0.0	100
\$25 to \$99	78.6	19.0	2.4	0.0	0.0	100
\$100 to \$499	69.4	24.4	5.5	0.2	0.4	100
\$500 to \$999	69.9	20.3	4.9	4.9	0.0	100
\$1,000 to \$2,499	95.0	5.0	0.0	0.0	0.0	100
\$2,500 to \$4,999	50.0	50.0	0.0	0.0	0.0	100
\$5,000 to \$9,999	100.0	0.0	0.0	0.0	0.0	100
\$10,000 and over	100.0	0.0	0.0	0.0	0.0	100
Total	79.4	16.1	3.1	1.0	0.4	100



Table 223.
Importance that the respondent can designate a particular program that gift will be used for by charity in decision to give by highest Federation donor level category 1990 - 2000

Highest donation level to Federation in past 10 years	Very important	Somewhat important	Somewhat unimportant	Very unimportant	Don't Know	Total
Non-donor	37.6	39.7	15.6	6.4	0.8	100
\$24 and under	55.2	19.6	20.3	4.9	0.0	100
\$25 to \$99	21.2	54.6	17.9	4.6	1.8	100
\$100 to \$499	27.8	36.4	26.4	7.3	2.0	100
\$500 to \$999	23.1	49.7	22.4	4.9	0.0	100
\$1,000 to \$2,499	25.7	39.3	35.0	0.0	0.0	100
\$2,500 to \$4,999	23.1	0.0	76.9	0.0	0.0	100
\$5,000 to \$9,999	100.0	0.0	0.0	0.0	0.0	100
\$10,000 and over	12.5	17.9	0.0	69.6	0.0	100
Total	31.5	40.6	19.8	7.0	1.0	100

Table 224.
Importance that the respondent can designate to which type of person that the gift will be used for by charity in decision to give by highest Federation donor level category 1990 - 2000

Highest donation level to Federation in past 10 years	Very important	Somewhat important	Somewhat unimportant	Very unimportant	Don't know	Total
Non-donor	15.8	44.8	23.5	14.9	1.0	100
\$24 and under	32.4	30.3	30.3	7.0	0.0	100
\$25 to \$99	18.4	45.1	20.8	12.5	3.2	100
\$100 to \$499	14.7	34.0	31.1	15.1	5.1	100
\$500 to \$999	14.7	26.6	29.4	29.4	0.0	100
\$1,000 to \$2,499	15.8	21.6	48.2	12.2	2.2	100
\$2,500 to \$4,999	0.0	23.1	76.9	0.0	0.0	100
\$5,000 to \$9,999	0.0	50.0	50.0	0.0	0.0	100
\$10,000 and over	12.5	17.9	0.0	69.6	0.0	100
Total	16.8	38.8	26.5	15.8	2.1	100

Nine-tenths, 94.6 percent of major Federation donors feel that it is important to be asked personally for their donations. It is important that key Federation volunteers and staff have the ability and knowledge to interact successfully with major donors. Mid-level donors at the \$5,000 to \$9,999 level are more divided on the importance of being personally asked. Results show that it is important to individualize the approach, bearing in mind that half of mid-level donors feel that it is very important to be personally asked. (See Table 225.)

Over two-thirds, 70 percent, of Federation major donors feel that it is important whether their friends donate to the same charitable cause. Mid-level donors, at the \$5,000 to \$9,999 level are again even more divided as to the social or personal nature of their donations, suggesting a need for more sensitivity to this issue. (See Table 226.)



Table 225.
Importance that someone ask the respondent personally in decision to give by highest Federation donor level category 1990 – 2000

Highest donation level to Federation in past 10 years	Very important	Somewhat important	Somewhat unimportant	Very unimportant	Don't Know	Total
non-donor	17.0	26.9	27.0	28.4	0.8	100
\$24 and under	9.9	7.1	40.4	42.6	0.0	100
\$25 to \$99	27.2	26.0	26.4	18.7	1.8	100
\$100 to \$499	6.2	29.3	25.5	37.5	1.6	100
\$500 to \$999	9.0	39.6	16.7	34.7	0.0	100
\$1,000 to \$2,499	0.0	32.9	52.1	15.0	0.0	100
\$2,500 to \$4,999	53.8	23.1	23.1	0.0	0.0	100
\$5,000 to \$9,999	50.0	0.0	50.0	0.0	0.0	100
\$10,000 and over	12.5	82.1	5.4	0.0	0.0	100
Total	15.5	28.2	27.8	27.5	1.0	100

Table 226.
Importance that someone who is a personal friend of respondent also make a gift to the charitable cause in decision to give by highest Federation donor level category 1990 - 2000

Highest donation level to Federation in past 10 years	Very important	Somewhat important	Somewhat unimportant	Very unimportant	Don't Know	Total
Non-donor	4.2	10.7	20.5	60.7	3.8	100
\$24 and under	7.1	19.9	25.5	47.5	0.0	100
\$25 to \$99	4.4	10.5	18.4	64.0	2.8	100
\$100 to \$499	8.0	10.2	25.7	53.0	3.1	100
\$500 to \$999	11.2	27.3	20.3	36.4	4.9	100
\$1,000 to \$2,499	0.0	19.3	30.7	50.0	0.0	100
\$2,500 to \$4,999	0.0	23.1	53.8	23.1	0.0	100
\$5,000 to \$9,999	50.0	0.0	0.0	50.0	0.0	100
\$10,000 and over	0.0	69.6	17.9	12.5	0.0	100
Total	5.5	14.0	21.9	55.7	2.9	100



METHODOLOGY

METHODS

This survey was fielded by California Survey Research Services (CSRS) computer aided telephone interviewers (CATI) between May 2000 and February 2001. The interviewers were trained and monitored for consistency and accuracy by supervisors and the principal investigators during the survey period.

Households would be contacted from a randomized Federation List or a random digit dial sample list. Calling was limited to times that were not Shabbat and Jewish holidays. Telephone numbers attempted four times at randomized intervals before being abandoned. Call attempts were made primarily in the afternoon and evenings until 9 p.m. in addition to all day and evening on Sundays.

When contact was made with a household, the adult household respondents were asked a series of screening questions to ascertain whether they were members of a household containing Jewish persons. The screening questionnaire lasted approximately one minute. Those households screened and found to be qualified Jewish households were then interviewed as qualified households using the household member who had the most recent birthday as the respondent to eliminate bias with regard to who answers the telephone. The average time to complete a qualified Jewish household interview was 29 minutes. Interviews with qualified Jewish households which were not completed by the end of the survey period when the goal of reaching 200 RDD and 600 List households was attained were abandoned. The 15 percent of qualified Jewish household interviews, which were terminated before completion, were used as data for the calculation estimating Jewish households in Seattle, but not for Jewish population characteristics analysis.

ESTIMATING THE NUMBER OF JEWISH HOUSEHOLDS IN SEATTLE

Estimating the number of Jewish households in Seattle was conceptually simple but procedurally complex. Very simply, the percentage of all Seattle households which are Jewish was estimated by dividing the number of Jewish households contacted in the RDD sample by the total number of households (Jewish and non-Jewish) contacted in the RDD sample. This percentage was then multiplied by the estimated number of households in Seattle (based on the U.S. Census) to produce the number of Jewish households in Seattle.

Estimated # of Jewish Households=Estimated % Jewish * Total households in Seattle

22,490 Jewish households= 2.91% Jewish * 771,369 Seattle households.



The percentage Jewish was estimated from the results of the RDD portion of the sample. The formula for the percentage Jewish (presented below) takes into consideration the average number of telephones per household. The screening interviews asked both the Jewish and non-Jewish households: “Including the telephone number on which I’m speaking to you, how many other telephone numbers are there in your household which are used to answer personal calls? (As opposed to fax, data and business telephone lines.)” The idea here is simple: a household with three different phone numbers has three times the probability of selection as a household with only one phone. This adjustment is important with regard to estimating the number of households because Jewish homes were found to have more telephones per household than non-Jewish households (1.33 vs. 1.26). Thus, a Jewish household in Seattle had a slightly higher chance of being included in the sample than a non-Jewish household. This would make the estimated percentage Jewish artificially high which in turn would produce too high an estimate of the number of Jewish households in Seattle.

$$\begin{aligned}
 \text{Estimated Percent Jewish} &= \\
 &= (\text{Estimated \# of Jewish Households} / \text{Estimated \# of Total Households}) / (\text{TelPerJHH} / \text{TelPerHH}) \\
 &= (21,553 / 730,679) / (1.333 / 1.315) \\
 &= .0291 \\
 &= 2.91\%
 \end{aligned}$$

The estimated number of Jewish households and total households used in the formula above is based on the total number of telephone subscriber lines in the sample area combined with the original sample size and the number of Jewish households identified.

$$\begin{aligned}
 \text{Estimated number of Jewish households} &= \\
 &= ((\text{Total \# of telephone subscriber lines}) * (\text{Estimated \# of eligible Jewish households selected})) / ((\text{Total \# of phone numbers in the RDD}) / (\% \text{ of all numbers which were in service})) / (\% \text{ telephones per Jewish household}) \\
 &= (1,985,996 * 709 / (62,189 / (1 - .05))) / .998 \\
 &= 21,553
 \end{aligned}$$

$$\begin{aligned}
 \text{Estimated number of total households} &= \\
 &= ((\text{Total \# of telephone subscriber lines}) * (\text{Estimated \# of total eligible households selected})) / ((\text{Total \# of phone numbers in the RDD}) / (\% \text{ of all numbers which were in service})) / (\% \text{ telephones per all household}) \\
 &= (1,985,996 * 23,675 / (62,189 / (1 - .05))) / .998 \\
 &= 730,679
 \end{aligned}$$

The “estimated number of Jewish interviews selected” in the formula above (709) is larger than the actual number of RDD interviews (164). The “estimated number of Jewish interviews selected” is an estimate of how many RDD interviews there probably would have been if we had been able to successfully find out about every phone number in the RDD sample. The Jewish status of some of the phone numbers in the sample could not be determined even after multiple attempts. For example, some of the phone numbers in the sample were not in service, others had been disconnected, and still others were dedicated



modern lines. In addition, some of the persons who answered the phone refused to identify whether or not the household was Jewish. Business phone numbers and phone numbers that were group quarters do not qualify as households, and these had to be removed from denominator of the calculation. Phone numbers that had been changed and disconnected phone numbers were also excluded from the calculation, as were phone numbers that called households where the person was deceased. Numbers which were always busy or no answer after multiple call backs, blocked phone numbers, and phone numbers where the person was hard of hearing also had to be factored into the equation. There were some language problems as well. The 27 Russian speakers who could not be interviewed were counted as Jewish households, while persons who only spoke Spanish or other non-Russian foreign language were counted as non-Jewish households.

All of these factors were taken into consideration in producing the estimated number of eligible Jewish and total eligible households actually sampled. The formula used was:

$$\text{ESTIMATED \# OF ELIGIBLE JEWISH HOUSEHOLDS SELECTED} = \frac{A + D * A / (A + B) + C * (A + D * A / (A + B))}{A + B + D + E}$$

$$\text{ESTIMATED \# OF TOTAL ELIGIBLE HOUSEHOLDS SELECTED} = \frac{A + B + D + C * ((A + B + D) / (A + B + D + E))}{1}$$

WHERE

A = # of known Jewish households=197

B= # of known non-Jewish households=5,553

C= # of phone numbers in sample which could not be classified as either a residence or a non residence=14,433

D= # of Households which could not be identified as Jewish or non Jewish=6,926

E= # of phone numbers identified as a non-residence=9,400

SAMPLE DISPOSITION AND REFUSAL RATES

The Seattle Jewish population survey actually was two parallel surveys: the RDD sample and the Federation list sample. They are thus reported separately here.

The RDD sample

An RDD sample consists of random phone numbers generated by computer so as to include both listed, and unlisted phone numbers. Out of close to 40,000 #'s generated for the RDD sample, 26% turned out to be businesses, and 40% were either non-working phone numbers or phone numbers at which no one could be reached after multiple attempts (Table 227.). Thus, out of the original sample, only 35% turned out to be households. Of these households, half refused to be screened (Table 228.). This screening refusal rate is comparable to the experience of the 1990 National Jewish Population Survey. Of the households identified as Jewish, only 15% refused to be interviewed.



List Sample

The Federation list contained 4810 phone numbers. Of these, 49% could not be reached, were not in service, or were always busy after multiple attempts. Six percent of the Federation list turned out to be businesses. Thus, only 45% of the phone numbers turned out to be residential households that could be interviewed (Table 227.). The identical screener was used with the List sample as was used with the RDD sample. Interestingly, 50% of the households on the Federation list refused to be screened, the same percentage as refused to be screened within the RDD sample. Since the households in the RDD sample were overwhelmingly not Jewish, and the households on the Federation list were overwhelmingly Jewish, this suggests that Jews and non-Jews refused the screener questions at the same rate. This provides additional confidence in the data used for the estimate of Jewish households. Twenty percent of the households in the List Sample that were screened turned out to be non-Jewish households (data not shown). Of those List Sample households that were screened as Jewish, only 16% refused to be interviewed. This rate was virtually identical to the refusal rate for the list sample (Table 229.).

Table 227.
Disposition of Sample Phone Numbers for the RDD and Federation List Samples

<i>Disposition of phone number</i>	<i>RDD Sample</i>	<i>List Sample</i>
# not in service or unreachable	39.7	48.5
# not a residence	25.7	6.6
# a residence	34.6	44.9
Total	100	100

Table 228.
Percentage of total residential households that refused to answer the screening questions

<i>Refusal for screening questions</i>	<i>RDD Sample</i>	<i>List Sample</i>
Household refused screen	49.8	50.1
Household screened	50.2	49.9
Total	100	100

Table 229.
Percentage of identified Jewish households that refused to be interviewed

<i>Refusals to be interviewed</i>	<i>RDD Sample</i>	<i>List Sample</i>
Jewish household refused interview	15.4	16.3
Jewish household interviewed	84.6	83.7
Total	100	100



WEIGHTING THE SAMPLE

Respondents interviewed from the List Sample had a higher probability of inclusion in the sample than respondents from the RDD sample. Since Jewish households in the RDD sample were different from those in the List Sample, weighting had to be used to accurately portray the Seattle Jewish community as a whole.

Weighting compensates for differential probabilities of selection. The probability of selection for a household in the List Sample was .5526, because 55.26% of all the Jewish phone numbers in the List were used in the sample (recall that 20% of the residential phone numbers were not Jewish). The probability of selection for an RDD number, on the other hand, was .0291, because 2.91% of the households in Seattle were Jewish. Because a List Sample Jewish households had 19 times the probability of selection as an RDD Jewish household, the RDD Jewish households were 19 times as heavily so that demographic and other differences between these two samples would not skew the overall picture of Seattle Jewry.

These weights were modified further by the number of telephones in the household. The logic here is that a household with two different phone numbers has twice the probability for inclusion as a household with only one phone number. Not compensating for the number of phones can create skewed picture of the community. For example, married couples with children had an average of 1.41 telephones per household, while married couples without children had an average of only 1.14 telephones per household. Thus, married couples with children had a higher probability of inclusion in the sample, and if this were not taken into account in the weighting, the estimated proportion of married couples with children would be too high.

SAMPLING VARIABILITY

All sample surveys are subject to sampling error arising from the fact that results may differ from what would have been obtained if it were possible to interview the whole population. The size of the sampling error of an estimate depends in the number of interviews and the sample design. For estimates of the number of Jewish households, the sample size was 5,665 screened households. For estimates of Jewish household characteristics there were 216 RDD households and 600 list households. For calculations for items obtained for all household members, the sample size is 486 RDD and 1386 list members.⁹ For each characteristic the standard error of percentages applying to the entire Jewish population by households or persons can be approximated by the following formula:

$$\sqrt{p(1-p) \left(\frac{c^2}{s} + \frac{(1-c)^2}{r} \right)}$$

⁹ Members are the total number of persons enumerated by the household roster.



where **p** is the estimated percentage and **c** is the estimated list coverage, 17 percent. For a household statistic **s** is the list sample size, 600 and **r** is the random sample size (216) or when estimating a population statistic **s** is 1,386 and **r** is 486. For percentages of segments of the Jewish population (e.g., homeowner, males, teenagers, respondents to specific module questions, etc.) the standard error is approximately:

$$\sqrt{p(1-p) \left(\frac{c^2}{sk} + \frac{(1-c)^2}{rk} \right)}$$

where **k** is the proportion of Jews in the segment for which percentages are computed.

Some examples of the size of the sampling error may be instructive. When percentages of all Jewish households are calculated, the relevant value of **s** is 600 and **r** is 216. The largest standard error occurs for a figure or a statistic with the proportion of 50 percent. The maximum standard error for statistics on all households is equal to 2 percent. The 95 percent range includes 2 standard errors, or 4 percent. Statistics where the proportion is 50 percent has the largest sampling error. Analysis of subgroups will have high standard errors. For example, with a 40 percent segment of the population (e.g. Jewish households in the North End/North suburbs) the maximum standard error for population statistics will be 3.3 percent, and the 95 percent range on a 50 percent proportion item will be plus or minus 6.6 percent.

Similarly, the maximum standard error for population statistic for which data were collected for all household members, is ordinarily about 1.4 percent. The 95 percent confidence limits are plus or minus 2.8 percent.

For example using the table below, the estimate of Jewish persons in the Other Areas (8 percent of total Jewish persons) can be estimated to be accurate within plus or minus 0.7 percent or plus or minus 20 persons for an estimated regional population of 3,000. The Seattle/ship canal south region (28 percent of the total Jewish population) estimate accuracy is plus or minus 1.2 percent or plus or minus 125 persons for an estimated regional population of 10,300.

Examples of Standard Sampling Error for Seattle Jewish Population Survey		
Statistic	Households	Persons
50%	2.1%	1.4%
25%	1.8%	1.2%
10%	1.3%	0.8%
5%	0.9%	0.6%



It should be noted that as statistics describe greater levels of detail, the sampling error increases and greater caution should be taken in generalizing the finding to the Jewish population.

COMPARING FEDERATION KNOWN JEWS VERSUS JEWS KNOWN THROUGH RDD

This section attempts to compare those known versus those found through random digit dialing. One of the starkest differences is the different income level of these two groups. Upper income Jewish households (incomes in excess of \$100,000) were more likely to be known to the Federation and therefore appear on its master list. Conversely, lower-income Jewish households (under \$25,000) were less likely to be known to Federation and therefore less likely to appear on the master list. One of the reasons that synagogue affiliated Jews may appear in the unknown Jewish person column is that the Federation may not have been completely successful in compiling a complete list or persons may view their memberships not within the administrative criteria of Jewish organizations.

Table 230.
 Samples of Jewish known and unknown households by household income

Household Income	Sample	
	Known (Federation List)	Unknown (RDD)
Under \$25,000	9.2	23.5
\$25,000-\$99,999	61.6	58.5
\$100,000 +	29.2	18
Total	100	100

Affiliations tend to overlap in the Jewish community because Jews often learn about other aspects of the Jewish community through people they know through existing affiliations. More than half of the known Jewish households currently belong to a synagogue in contrast with 13 percent of the unknown Jewish households.

Table 231.
 Samples of Jewish known and unknown households by synagogue dues payment

Are you currently paying dues to a synagogue?	Sample	
	Known (Federation List)	Unknown (RDD)
Yes	60.2	12.7
No	39.8	87.3
Total	100	100

A similar situation exists with regard to Jewish membership organizations: only 14 percent of the RDD sample belonged to a Jewish membership organization in contrast with 54 percent of the Federation list sample.



Table 232.

Samples of Jewish known and unknown households
by Jewish membership organization affiliation

Belongs to one or more Jewish membership organizations	Sample	
	Known (Federation List)	Unknown (RDD)
Yes	53.6	14.3
No	46.4	85.7
Total	100	100

Table 232. examines combined affiliation with synagogues and Jewish membership organizations. Almost three-quarters of the known respondents (71.4 percent) belonged to either a synagogue or a Jewish membership organization, and 42 percent belonged to both. By contrast, 81 percent of the unknown respondents belonged to neither a synagogue nor a Jewish organization. The 19 percent of the unknown respondents who belonged to either a synagogue or a Jewish membership organization represents just over 750 Jewish households. This suggests that the Federation should look to the synagogue and organizational sectors as a source for new prospects.

Table 233.

Samples of Jewish known and unknown households by
joint affiliation with synagogue and Jewish membership
organization

Joint affiliation with synagogue and Jewish membership organization	Sample	
	Known (Federation List)	Unknown (RDD)
Household affiliates with both	42.4	7.8
One only	28.9	11.1
Neither	28.6	81.1
Total	100	100

The unknown households tend to be recent movers to Seattle: 46 percent came to Seattle in the 1990s. By contrast only 24 percent of the known households arrived in the past ten years. How is it that 26 percent of the unknown Jewish respondents were born or grew up in Seattle? Part of the answer is Jewish parentage: half of this 26 percent grew up in an intermarried household and had little contact with the organized Jewish community (data not shown).



Table 234.
 Samples of Jewish known and unknown households
 by decade moved to Seattle

Decade Moved to Seattle	Sample	
	Known (Federation List)	Unknown (RDD)
1990s	24.2	46.2
1980s	21.8	16.6
Before 1980	25.6	11
Born or grew up in Seattle	28.4	26.3
Total	100	100

The unknown Jewish households also have moved to their current residence most recently: 57 percent of the unknown Jewish households have lived at their current residence for 3 years or less versus 22 percent of the known Jewish households.

Table 235.
 Samples of Jewish known and unknown
 households by years at current residence

Years at Current Residence	Sample	
	Known (Federation List)	Unknown (RDD)
1 year or less	8.6	29.7
2 -3 years	13.3	26.8
4-10 years	33.2	24.6
More than ten years	44.9	18.9
Total	100	100

There are two important differences between the known and unknown Jewish households in terms of region. The known Jews were more likely to live in the Eastside, whereas the unknown Jews were more likely to reside in the North end.

Table 236.
 Samples of Jewish known and unknown households by
 region of residence

Region	Sample	
	Known (Federation List)	Unknown (RDD)
Eastside	38	24.6
Seattle/south of ship channel	22.5	25.1
North End/North suburbs	31.4	42.1
Other areas	8.1	8.1
Total	100	100



The known Jewish households are, on average, ten years older than the unknown Jewish households. Almost half of the unknown respondents (47 percent) were under age 40 versus only 18 percent of the known respondents.

Table 237.
 Samples of Jewish known and unknown households by age

Age of Respondent	Sample	
	Known (Federation List)	Unknown (RDD)
Under 30	5.2	23.5
30-39	12.9	23.5
40-49	30.1	26.5
50-59	20	12.5
60-69	11.9	6.6
70+	19.8	7.4
Total	100	100
Average Age	53.2	42.4

Overall, the unknown households were more likely to be single, couples living together and single parents, whereas the known households were more likely to be married couples.

Table 238.
 Samples of Jewish known and unknown households by household composition

	Sample	
	Known (Federation List)	Unknown (RDD)
Single person(s) household	27.1	38.9
Living with partner	3.0	8.9
Single parent	3.9	6.8
Married Couple with children <18	34.1	24.8
Married Couple no children <18	31.9	20.6
Total	100	100

The household differences are even more striking when lifecycle stages are taken into consideration. Consistent with the age differences, the unknown sample has a higher percentage of all households in which the respondent was under 40. This includes young singles (16 percent vs. 7 percent), young couples living together (7 percent vs. 1 percent), younger marrieds with children (14 percent vs. 9 percent) and younger marrieds without children (6 percent vs. 2 percent). By contrast, the known sample has a higher percentage of older married couples with children (25 percent vs. 11 percent) and empty nesters (31 percent vs. 15 percent).



Table 239.
 Samples of Jewish known and unknown households by lifecycle stage

Lifecycle stage	Sample	
	Known (Federation List)	Unknown (RDD)
Single household head under age 40	7.3	16.3
Single household head age 40 and over	19.7	22.6
Living with partner under age 40	0.9	7.4
Living with partner age 40 and over	2.1	1.5
Single parent, female under age 40	0.5	4.0
Single parent, female age 40 and over	3.3	3.0
Married Couple under age 40 with minor children	8.8	13.5
Married Couple age 40 and over with minor children	24.7	11.1
Married Couple under age 40 with no minor children	2.0	5.9
Married Couple age 40 and over with no minor children	30.5	14.8
Total	100	100

Intermarriage differentiates sharply between the known and unknown Jewish households. Almost half of the unknown respondents (47 percent) had only one Jewish parent, versus just 14 percent of the known respondents.

Table 240.
 Samples of Jewish known and unknown households by intermarriage status of parents

Intermarriage status of parents	Sample	
	Known (Federation List)	Unknown (RDD)
Respondent had two Jewish parents	86.4	53.0
Respondent had mixed married parents	13.6	47.0
Total	100	100

In terms of current intermarriages, the unknown respondents were 2.6 times as likely as the known respondents to be married to a non-Jew.

Table 241.
 Samples of Jewish known and unknown households by type of marriage

Type of Marriage	Sample	
	Known (Federation List)	Unknown (RDD)
Two born Jews	60.8	30.5
Born Jew and convert	15.5	6.9
Born Jew and non-Jew	23.7	62.7
Total	100	100



In summary, the unknown Jewish households that were located through the RDD sample differ from the known Jewish households in important ways. As compared with the known Jewish households, the unknown households are (1) younger, (2) less likely to be married but more likely to be intermarried (3) in earlier stages of the life cycle, (4) more likely to have recently moved both to Seattle and to their current residence (5) more likely to have a non-Jewish parent (6) less likely to be affiliated and (7) less affluent. There are two types of implications. The first is methodological: the RDD sample has provided a broader picture of the community. The second is planning related. The profile of the unknown households suggests that as time goes by, more of them will affiliate with the community. Also, when single persons marry, they are more likely to connect with the Jewish communal organizations. To the extent that Federation can identify and connect with young singles and young families (with and without children), the process of affiliation will be accelerated. Moreover, the overlap between Federation, synagogues, and Jewish membership organizations suggests that successful outreach on the part of one of these sectors will benefit the others as well.

With regard to social service needs, the unknown component of the Jewish population of Seattle seems to demonstrate overall greater needs than the known Jewish population with the exception of home delivered meals and assistance for children (see Table 140. on page 135). Willingness to utilize Jewish services is roughly the same for the unknown and known component of the Jewish population. A major difference is the level of ambivalence towards Jewish social services with the unknown being twice as likely to say that to them cost and quality wouldn't make any difference (see Table 242.).

The greater service needs of the households not known to the Federation is reflected in the finding that in the context of 10 percent of total Jewish households being in poverty. Among known Jewish households 4 percent were poverty households and among the unknown Jewish households three times as many, 13 percent, were households in poverty.

Table 242.
 Willingness to receive Jewish social services by Jews
 known and unknown to the Federation

<i>"If quality and cost were equal, would you prefer to receive such services from a Jewish agency?"</i>	<i>Know and unknown Jews</i>		<i>Total</i>
	<i>Known (List)</i>	<i>Unknown (RDD)</i>	
Yes	60.7	51.6	54.6
No	17.3	0.0	5.7
Doesn't make any difference	22.0	48.4	39.7
Total	100.0	100.0	100.0



APPENDIX A - SUPPLEMENTARY MATERIALS FOR DEMOGRAPHIC SECTION

Table 243.
Percent adults by age and marital status and region

Marital status (by region)	18 - 24	25 - 34	35 - 44	45 - 54	55 - 64	65 - 74	75 +	Total
Eastside								
MARRIED	0	72.2	65.9	77.7	78.1	93.0	46.6	68.9
SEPARATED	0	0.0	0.0	5.3	0.0	0.0	0.0	1.4
DIVORCED	0	0.4	20.1	7.9	19.9	1.8	27.0	10.0
WIDOWED	0	0.0	0.0	0.3	1.0	5.3	26.4	2.1
NEVER MARRIED	76.9	1.9	14.0	8.8	1.0	0.0	0.0	10.6
LIVING WITH PARTNER	23.1	25.5	0.0	0.0	0.0	0.0	0.0	7.0
Total	100	100	100	100	100	100	100	100
Seattle/ship canal south								
MARRIED	0	40.6	52.7	84.5	69.1	19.4	53.6	51.4
DIVORCED	0	0.0	8.2	1.3	27.9	70.3	32.6	15.8
WIDOWED	0	0.0	0.0	0.2	0.4	8.9	12.1	2.0
NEVER MARRIED	72.1	55.8	31.0	13.6	2.7	1.3	1.7	26.6
LIVING WITH PARTNER	27.9	3.6	8.2	0.4	0.0	0.0	0.0	4.2
Total	100	100	100	100	100	100	100	100
North End/North suburbs								
MARRIED	0.5	32.3	95.7	78.0	16.8	80.0	55.6	48.7
SEPARATED	0.0	0.0	0.0	4.0	33.9	12.7	0.0	5.7
DIVORCED	0.0	0.0	0.8	5.8	43.5	0.0	9.4	8.0
WIDOWED	0.0	0.0	0.0	0.0	0.5	7.3	30.6	2.0
NEVER MARRIED	99.2	47.7	2.7	11.4	0.5	0.0	4.4	28.6
LIVING WITH PARTNER	0.3	20.0	0.8	0.8	4.8	1.6	0.0	7.0
Total	100	100	100	100	100	100	100	100
Other areas								
MARRIED	0.0	76.4	85.5	97.1	71.7	80.0	54.2	63.6
DIVORCED	0.0	0.0	5.0	0.2	0.0	12.7	1.7	0.9
WIDOWED	0.0	0.0	0.0	0.0	28.3	0.0	44.1	2.1
NEVER MARRIED	100	4.7	9.4	2.7	0.0	7.3	0.0	27.6
LIVING WITH PARTNER	0.0	18.9	0.0	0.0	0.0	0.0	0.0	5.8
Total	100	100	100	100	100	100	100	100



Table 244.
Age at first marriage
by gender

Age	Male	Female
15	0.0	4.1
17	0.0	10.5
18	0.1	9.6
19	2.8	4.1
20	0.9	2.2
21	1.2	4.3
22	6.9	10.3
23	8.1	4.3
24	14.3	5.9
25	4.8	4.1
26	5.7	3.0
27	8.5	2.5
28	6.1	11.8
29	5.4	3.1
30	5.9	3.3
31	6.4	2.5
32	9.7	0.5
33	0.8	0.2
34	0.8	0.5
35	0.5	6.5
36	3.0	2.5
37	2.7	0.1
39	0.1	0.0
40	2.6	0.0
41	0.1	2.1
43	0.0	2.1
47	2.5	0.0
52	0.1	0.0
	100	100

OBSERVATIONS: The median age of first marriage for Jewish females is 23 years old and 27 for males. Over 10 percent of males and females first marry at age 35 or older.



Table 245.
Percent persons living in household compositions by age and sex

Male (age)	Single person(s) household	Living with partner	Single parent	Married couple w/children <18	Married couple no children <18	Total
0 - 5	0.0	0.0	1.3	98.7	0.0	100
6 - 12	0.0	0.0	17.4	82.6	0.0	100
13 - 17	0.0	0.0	35.3	64.7	0.0	100
18 - 24	5.6	55.9	1.1	27.1	10.3	100
25 - 34	29.9	17.8	0.0	36.0	16.3	100
35 - 44	20.0	5.3	4.7	58.0	12.0	100
45 - 54	16.0	0.0	3.5	47.1	33.4	100
55 - 64	56.3	1.2	0.0	9.5	33.0	100
65 - 74	37.2	0.0	0.0	0.3	62.5	100
75 +	40.6	16.0	0.0	1.9	41.5	100
Total male	19.3	6.9	5.2	49.6	19.1	100
Female (age)						
0 - 5	0.0	0.0	41.3	58.7	0.0	100
6 - 12	0.0	0.0	25.0	75.0	0.0	100
13 - 17	0.0	0.0	2.1	97.9	0.0	100
18 - 24	43.3	0.1	32.1	22.7	1.8	100
25 - 34	30.0	16.2	8.3	31.4	14.1	100
35 - 44	21.6	0.9	8.2	61.9	7.4	100
45 - 54	20.5	0.8	4.5	36.5	37.7	100
55 - 64	55.1	4.4	0.0	0.7	39.8	100
65 - 74	65.8	0.8	0.0	0.4	33.0	100
75 +	61.0	0.0	4.1	1.9	33.0	100
Total female	27.1	3.7	11.1	39.9	18.2	100

Total Male	3,420	1,210	960	8,690	3,430	17,710
Total female	5,340	720	2,220	7,610	3,580	19,470

OBSERVATIONS: The proportion of males 75 and older living alone, at 40.6 percent, is significantly lower than the 61 percent of females 75 and older who live alone. Overall, more females than males, 27.1 percent to 19.3 percent, live in single person households. Half of all Jewish males of all ages live in married couple with children households while only 40 percent of all females do.

Another interesting aspect is the differential between male and female children who live in single parent households. For reasons which are unclear, more girls age five and under than boys live in single parent households--four-in-ten girls as compared to only one-in-a-hundred boys. The relationship is somewhat reversed at age 13 to 17 with many more males living in single parent households. Single parent households contain 11.1 percent of all females and only 5.2 percent of males.



Table 246.
Jewish ethnicity by age of persons

Age	Ashkenazi	Sephardi	Other	Total
0 - 5	60.2	12.5	27.3	100
6 - 12	50.5	18.1	31.4	100
13 - 17	53.2	5.3	41.5	100
18 - 24	43.0	17.8	39.2	100
25 - 34	52.1	10.4	37.5	100
35 - 44	48.6	17.4	34	100
45 - 54	56.7	13.0	30.3	100
55 - 64	88.0	8.0	4.0	100
65 - 74	66.4	4.9	28.7	100
75 +	79.6	9.3	11.1	100
Total	58.0	12.2	29.8	100

Table 247.
Jewish ethnicity by generation in the US

Generation in US	Ashkenazi	Sephardi	Other	Total
First	74.3	5.1	20.6	100
Second	74.8	12.4	12.9	100
Third	65.9	12.0	22.1	100
Fourth	45.0	12.9	42.1	100

Table 248.
Jewish respondents by ethnicity and Jewish status

Jewish Status	White	Asian			Spanish		Other	Total
		Black or Negro	Pacific Islander	American Indian	Hispanic Latino			
Born Jew	94.0	2.2	0.1	1.1	1.3	1.3	100	
Converted to Jew	88.9	0.0	10.5	0.0	0.6	0.0	100	
Total	93.6	1.9	1.0	1.0	1.2	1.2	100	

OBSERVATIONS: The majority of Jews respond as white to the race and ethnicity question. Among Jews by choice, Asian and Pacific Islanders is the largest non-white group, comprising one in ten Jews by choice.



Table 249.
Percent of persons in dual earner households by educational attainment and gender

Educational Attainment	Female	Male
High school diploma	21.8	75.5
Technical, Trade, or Vocational school	39.0	1.2
Associate (2 yr. degree)	36.4	20.1
Bachelors (BA, BS, 4 year degree)	47.5	38.4
Registered Nurse (R.N.)	9.7	na
Attended graduate school, no degree received	81.0	18.5
Masters (MA, MS, MBA, M.S.W., M.L.S.)	50.2	52.0
Ph.D. Doctorate	70.8	31.9
DDS	100.0	100.0
M.D.	96.9	15.2
Law	47.2	67.5
Total	42.6	44.3

OBSERVATIONS: Females with lower educational attainment are less likely to be in dual earner households than females of higher educational attainment.



Table 250.
Household structure by region moved into (respondent moved to current residence 1990-2000)

	Moved into region last 10 years	All households	Direction of shift
Eastside			
Single person(s) household	24.6	23.1	1.5
Living with partner	16.8	9.6	7.2
Single parent	9.3	4.7	4.6
Married couple w/children <18	38.5	32.1	6.4
Married couple no children <18	10.8	30.5	-19.7
Total	100	100	
Seattle/ship canal south			
Single person(s) household	52.9	53.8	-0.9
Living with partner	5.0	7.0	-2.0
Single parent	2.9	1.9	1.0
Married couple w/children <18	33.1	26.5	6.6
Married couple no children <18	6.1	10.8	-4.7
Total	100	100	
North End/North suburbs			
Single person(s) household	43.7	42.1	1.6
Living with partner	10.5	8.9	1.6
Single parent	6.2	4.9	1.3
Married couple w/children <18	30	21.9	8.1
Married couple no children <18	9.6	22.3	-12.7
Total	100	100	
Other areas			
Single person(s) household	3.5	5.5	-2
Living with partner	0.7	0.4	0.3
Single parent	43.5	31.7	11.8
Married couple w/children <18	45.3	29.1	16.2
Married couple no children <18	7.1	33.3	-26.2
Total	100	100	
All areas			
Single person(s) household	37.7	36.9	0.8
Living with partner	9.8	7.9	1.9
Single parent	9.9	6.3	3.6
Married couple w/children <18	33.7	26.3	7.4
Married couple no children <18	9	22.6	-13.6
Total	100	100	



Table 251.
Household composition 1990, 2000

Household Composition	1990	2000
Single person(s) household	30.5	36.9
Living with partner	n/a	7.9
Single parent	3	6.5
Married couple w/children <18	29.3	26.1
Married couple no children <18	25.9	22.7
Other	11.3	n/a
TOTAL	100	100

OBSERVATIONS: The household composition in Seattle has changed noticeably over the last decade. The proportion of households consisting of married couples has declined to the extent that currently there are more single headed households than married households. One reason for the decline in the proportion of married couple households is that the percentage of single headed households has increased by 6 percent. A second reason, which has important ramifications for the Seattle Jewish community, is that the proportion of single parent families has doubled.

NOTE: The decline in married couple households may be an artifact of the 1990 Survey sampling methodology.

Table 252.
Percent of total household composition by region

Region	Single person(s) household	Living with partner	Single parent	Married couple w/children <18	Married couple no children <18	Total
Eastside	6.2	2.6	1.3	8.6	8.2	26.9
Seattle/ship canal south	13.3	1.7	0.5	6.5	2.7	24.7
North End/North suburbs	16.9	3.6	2.0	8.8	9.0	40.2
Other areas	0.4	0.0	2.6	2.4	2.7	8.1
Total	36.9	7.9	6.3	26.3	22.6	100

OBSERVATIONS: Ten years ago, the Eastside had the largest proportion of married couple with children households, 49 percent. In 2000, the Eastside's share declined to 33 percent of all such households in Seattle. The area that has slightly overtaken the Eastside with the greatest number of households with parents and children is now the North End/North suburbs. The North End/North suburbs contains 40 percent of the total households as well as the greatest number of every type of Jewish household, except single parent households that are found in somewhat larger numbers in Other areas.



Table 253.
Percent adult by highest degree obtained and region of residence

Degree	Eastside	Seattle/ ship canal south	North End/North suburbs	Other areas	Total
Less than high school diploma	0.4	2.7	0.6	0.0	0.9
High school diploma	12.8	12.7	14.4	21.8	14.1
Technical, Trade, or Vocational school	3.4	3.6	1.7	9.1	3.4
Associate (2 yr. degree)	10.2	7.3	8.8	1.8	8.4
Bachelors (BA, BS, 4 year degree)	37.9	29.1	37.6	32.7	35.6
Masters (MA, MS, MBA, M.S.W., M.L.S.)	17.9	28.2	21.5	21.8	21.3
Ph.D. Doctorate	5.5	6.4	6.6	7.3	6.2
Professional degree	11.9	10.0	8.8	5.5	10.0
Total	100	100	100	100	100

OBSERVATIONS: Seattle/ship canal south has the largest group of adults reporting that they have less than a high school diploma. Other areas has one-in-five Jewish adults who have only obtained high school education, though the region has a slightly higher proportion of doctorates. Eastside has the largest share of its adults who have Ph.D. and professional degrees followed by Seattle/ship canal south.

Table 254.
Percent of persons by occupational category and region

Occupational Category	Eastside	Seattle/ ship canal south	North End/ North suburbs	Other areas	Total
Professional, technical	50.7	52.3	59.4	47.2	53.4
Managers and administrators	17.6	20.6	15.6	11.3	16.9
Clerical	13.2	10.3	8.9	17.0	11.6
Sales workers	12.8	11.2	6.7	20.8	11.3
Service workers	1.8	4.7	5.0	1.9	3.4
Craftsmen	3.1	0.9	2.8	0.0	2.3
Laborers	0.9	0.0	1.1	0.0	0.7
Operatives	0.0	0.0	0.6	1.9	0.4
Total	100	100	100	100	100

OBSERVATIONS: The Jewish labor force is characterized by professional and technical occupations across all regions. The North End/North suburbs has the greatest diversity of occupations. . In 1990, 52 percent of respondents as compared to 66.8 percent currently, were in white-collar occupations of professional, technical, managers and administrators.



Table 255.
Percent of persons by occupational category and region and gender

Occupational Level	Eastside	Seattle/ ship canal south	North End/North suburbs	Other areas	Total
Male					
Professional, technical and kindred workers	49.1	53.8	62.2	39.1	52.9
Managers and administrators	21.3	28.8	18.9	17.4	21.8
Sales workers	12.0	9.6	4.1	26.1	10.5
Clerical and kindred workers	11.1	3.8	4.1	8.7	7.4
Craftsmen and kindred workers	4.6	0.0	5.4	0.0	3.5
Operatives except transport	0.0	0.0	1.4	4.3	0.8
Laborers except farm	1.9	0.0	2.7	0.0	1.6
Service workers except private household	0.0	3.8	1.4	4.3	1.6
	100	100	100	100	100
Female					
Professional, technical and kindred workers	52.1	50.9	57.5	53.3	53.9
Managers and administrators	14.3	12.7	13.2	6.7	12.9
Sales workers	13.4	12.7	8.5	16.7	11.9
Clerical and kindred workers	15.1	16.4	12.3	23.3	15.2
Craftsmen and kindred workers	1.7	1.8	0.9	0.0	1.3
Service workers except private household	3.4	5.5	7.5	0.0	4.8
Total	100	100	100	100	100

OBSERVATIONS: Overall males and females are at comparable levels of attainment in the professional and technical category. Females lag in the managers and administrators category and not unlike the general society, dominate the clerical category as well as the service worker category.

Table 256.
Percent of persons by industrial category and region

Industry	Eastside	Seattle/ ship canal south	North End/North suburbs	Other areas	Total
Services	38.9	43.9	53.7	75.0	48.2
Retail trade	22.2	15.8	6.1	4.2	13.8
Business\misc services	12.2	5.3	9.8	4.2	9.1
Finance\banking\insurance\real estate	6.7	12.3	2.4	8.3	6.7
Manufacturing	8.9	5.3	6.1	0.0	6.3
Communications	2.2	7.0	6.1	0.0	4.3
Public administration	1.1	1.8	8.5	0.0	3.6
Transportation	2.2	3.5	4.9	4.2	3.6
Construction\building contractors	2.2	3.5	2.4	0.0	2.4
Wholesale trade	2.2	1.8	0.0	4.2	1.6
Agriculture, forestry, fishing	1.1	0.0	0.0	0.0	0.4
Total	100	100	100	100	100



OBSERVATIONS: Most persons are employed in a service industry. The Eastside stands out as having a greater proportion of its workers in the retail as well as the wholesale trades. Seattle/ship canal south has many persons working in finance and banking as well as communications.

Table 257.
Percent of persons in dual earner households by occupation and gender

Occupational Level	Female	Male
Professional, technical and kindred workers	53.9	49.2
Managers and administrators	78.8	40.0
Sales workers	23.3	66.4
Clerical and kindred workers	4.7	23.5
Craftsmen and kindred workers	25.0	47.5
Laborers except farm	0.0	85.0
Service workers except private household	41.7	23.5
Total	42.6	44.3

OBSERVATIONS: Of the 42.6 percent of women who are in dual earner households, women are more likely to be employed as managers and administrators and professionals if they are in a dual earner household. Employed males are a bit more likely to be in dual earner households, but are less concentrated in the upper occupational levels.

Table 258.
Place of birth by Jewish parentage

Place of birth	Jewish parentage	
	One parent Jewish	Both parents Jewish
Washington & Oregon	36.7	22.4
Other Pacific & Mountain	20.6	12.6
Rest of United States	34.7	55.5
Foreign born	8.0	9.5
Total	100	100

OBSERVATIONS: Persons whose place of birth was outside of Washington and Oregon states were less likely to have a non-Jewish parent. This reflects the greater rates of intermarriage in the two Pacific Northwest states.



Table 259.

Importance of meaning and spirituality in life of respondents and the Jewish community

	To a great extent	To an adequate extent	To some extent	To a minimal extent	Not at all	Don't know	Total
To what extent is having a sense of meaning in your life important?	53.9	23.3	11.4	9.6	0.1	1.6	100
To what extent have you been able to find ways to bring meaning to your life?	36.4	27.8	22.5	9.1	0.1	4.1	100
Spiritual side important in your life important?	25.0	21.7	17.4	22.9	11.5	1.4	100
To what extent have you been able to find ways to feel part of a community?	20.6	23.7	20.2	9.2	22.5	3.8	100
To what extent would you say you have been able to find ways to strengthen the spiritual side of your life?	20.0	39.0	24.8	12.3	0.0	3.9	100
Jewish background made a contribution to your feeling that you are part of a community?	18.7	12.8	29.7	17.2	15.3	6.4	100
To what extent have Jewish institutions made a contribution to strengthening the spiritual side of your life?	14.9	19.6	22.0	22.5	17.7	3.4	100
Jewish institutions contributed to your feeling that you are part of a community?	12.5	11.4	15.1	27.3	27.6	6.2	100
To what extent have Jewish institutions made a contribution in bringing meaning to your life?	6.9	13.2	16.0	20.8	39.4	3.6	100

OBSERVATIONS: Having a sense of meaning was cited by a majority of respondents as being most important to them. Most respondents report that they are successful in finding ways of bringing meaning to their lives, perhaps through relationships, family, careers and social networks. Over a third of respondents, 36 percent credit Jewish institutions at least to some extent in bringing this meaning in their lives to them. A majority of respondents, 57 percent, report that Jewish institutions have made a contribution to strengthening the spiritual sides of their lives to some extent. A large majority of respondents, 61 percent, report that their Jewish background to some extent has contributed to their feeling that they are part of a community. It is clear from Table 259. that Jewish institutions are answering the need for meaning and spirituality for a majority of the Seattle Jewish community.



APPENDIX B - GENERATIONAL CHANGE

How important is religion & who believes in god

The importance of religion (see Table 260.) declines over subsequent generations but does not disappear. The proportion of respondents who said that religion was "very important" in their life declines by generation, and is particularly low in the fourth generation. On the other hand, most fourth generation respondents did say it was "somewhat important," as opposed to not very important or not at all important. Some of this apparent decline in the importance of religion may be due to age as the fourth generation respondents are the youngest. Many studies have shown that religion becomes more important through the life-cycle.

Table 260.
Importance of religion by generation

How important is religion in your life today?	1st & 2nd	3rd	4th
Very important	29.7	22.8	7.6
Somewhat important	37.2	43.8	61.6
Not very important	6.6	12.5	14.5
Not at all important	14.5	20.9	16.2
Don't know	12.0	0.0	0.0
Total	100	100	100

First and second generation respondents were the most likely to strongly agree or agree that they never doubt the existence of God. Belief in God declines in the third generation, but comes back somewhat in the fourth. This trend is especially pronounced among respondents with two Jewish parents. More than two thirds of fourth generation respondents with two Jewish parents say that believing in God has "a lot" to do with how they are Jewish.



Table 261.

Belief in God by generation

I never doubt the existence of God	1st & 2nd	3rd	4th
Strongly agree	36.4	11.1	21.8
Agree	12.8	28.1	27.6
Disagree	29.4	25.7	31.1
Strongly disagree	7.9	26.3	18.8
Don't know	13.5	8.8	0.7
Total	100	100	100

Consistent with the modest re-emergence of religion in the fourth generation, there is also a modest increase in the likelihood of turning to Judaism for guidance when faced with an important life decision. This trend is most pronounced among respondents with two Jewish parents.

Table 262.

Belief in God by generation

When faced with an important life decision, I look to Judaism for guidance.	1st & 2nd	3rd	4th
Strongly agree	21.1	4.5	4.6
Agree	17.4	21.7	37.7
Disagree	45.1	63.4	40.0
Strongly disagree	3.7	10.2	16.3
Don't know	12.8	0.2	1.4
Total	100	100	100

Who has a clear sense of their Jewish identity

To prevent monotony to the respondent, some questions are worded in the negative rather than the positive. For example, examine the following statement: “I do not have a clear sense of what being Jewish means to me.” Disagreeing, or strongly disagreeing with it, as was the case with first and second generation Jews, was actually an affirmation of Jewish identity. Fourth generation Jews were the least likely to have the strongest affirmation about a clear sense of Jewish identity (as reflected in the “strongly disagree” response). On the other hand, most of them disagreed, which can be interpreted as an attenuation, and not a sharp decrease in the strength of their identity as compared with the third generation. Much of this fourth generation attenuation is accounted for by fourth generation respondents with only one Jewish parent (table not shown).



Table 263.

Sense of being Jewish by generation

I do not have clear sense of what being Jewish means to me.

	1st & 2nd	3rd	4th
Strongly agree	0.7	5.1	1.1
Agree	4.5	17.5	17.5
Disagree	33.2	54.1	59.0
Strongly disagree	36.8	23.1	10.8
Don't know	24.8	0.2	11.7
Total	100	100	100

A "strong sense of belonging to the Jewish people" declines by generation, especially in the fourth generation. This does not mean that fourth generation Jews do not have any sense of belonging, but that their sense of identification has become attenuated. Even in the fourth generation, 60 percent of the respondents agreed or strongly agreed that they have a strong sense of belonging. This finding demonstrates that, over the generations, peoplehood remains at the core of Jewish identification. Again, the attenuation in the sense of belonging to the Jewish people is diminished considerably when the analysis is limited to respondents with two Jewish parents (table not shown).

Table 264.

Identification with the Jewish people by generation¹⁾

I have a strong sense of belonging to the Jewish people

	1st & 2nd	3rd	4th
Strongly agree	39.5	39.5	25.6
Agree	56.9	43.5	34.5
Disagree	1.7	16.3	35.3
Strongly disagree	1.1	0.0	3.9
Don't know	0.7	0.7	0.7
Total	100	100	100

What are respondents Attitudes towards organized religion

A standard item in surveys of American religious belief is the statement: "I don't have to belong to an organized religion because I lead a good life." Disagreement with the statement is an endorsement of organized religion. Agreement with this statement is a rejection of organized religion. First and second generation respondents were more supportive of organized religion than respondents of third and fourth generations. However, even fourth generation respondents are divided on the necessity of organized



religion: 51 percent either agreed or strongly agreed, and 49 percent either disagreed or were not sure. This finding demonstrates that half of the fourth generation remains committed in principle to the importance of organized religion.

Table 265.

Opposition to organized religion by generation

I don't have to belong to an organized religion because I lead a good life.	1st & 2nd	3rd	4th
Strongly agree	3.8	34.5	33.0
Agree	24.8	24.0	17.7
Disagree	44.3	36.0	30.0
Strongly disagree	12.9	5.3	6.9
Don't know	14.2	0.2	12.4
Total	100	100	100

Half or more of the respondents who were unfriendly toward organized religion in general are much more friendly toward the synagogue. The respondents who were opposed to organized religion did not consistently apply this attitude to the rejection of synagogues. Only half, 52 percent, of the respondents who strongly agreed that they didn't have to belong to an organized religion, agreed to any extent at all that "synagogues aren't really necessary." Similarly, only 36 percent of respondents who agreed that they "don't have to belong to an organized religion" similarly agreed that "synagogues aren't really necessary." There are two reasons for this inconsistency. The first is that synagogues are not exclusively a place to pray for Jews, they are a social center, a place for life cycle events, and a resource for schooling and other family oriented activities. Second, the synagogue is symbolic of being Jewish.



Table 266.

Rejection of synagogues by opposition to organized religion

“I don’t have to belong to an organized religion because I lead a good life.”

“People have God within them, so synagogues aren’t really necessary”.

	Strongly agree	Agree	Disagree	Strongly disagree	Don't know
Strongly agree	12.1	5.4	0.3	0.7	1.7
Agree	39.9	30.8	11.3	6.9	1.7
Disagree	22.3	23.1	50.8	58.4	32.7
Strongly disagree	0.4	26.3	35.6	33.7	6.2
DK NR	25.2	14.3	2.0	0.3	57.6
Total	100	100	100	100	100

Across all four generations, Seattle Jews remain more favorably disposed to synagogues than to organized religion in general. While strong disagreement declines by generation, modest disagreement increases over generation. In other words, Seattle Jews across the generations reject the idea that "synagogues aren't really necessary," but the rejection is somewhat less adamant in the fourth generation.

Table 267.

Opposition to synagogues by generation

People have God within them, so synagogues aren't really necessary

	1st & 2nd	3rd	4th
Strongly agree	1.9	12.8	15.9
Agree	32.4	27.2	25.6
Disagree	30.1	37.5	51.6
Strongly disagree	21.4	16.9	5.8
Don't know	14.2	5.6	1.1
Total	100	100	100

There is a marked trend toward universalism with subsequent generations, and is particularly noticeable in the fourth generation where 71 percent of the respondents agreed, "All the great religions of the world are equally true and good." If all the religions in the world were equally true and good, then Judaism on its own would have a diminished status. This could just be a reflection of the prevailing cultural endorsement of multi-culturalism and diversity in American society. It should also be emphasized that there was virtually no strong agreement with this sentiment, and an important minority, 18 percent, of the fourth generation respondents "strongly disagreed" with this statement.



Table 268.

Particularity of Judaism by generation

All the great religions of the world are equally true and good.

	1st & 2nd	3rd	4th
Strongly agree	6.3	3.0	2.7
Agree	34.1	51.5	70.8
Disagree	39.9	40.3	8.5
Strongly disagree	15.0	3.1	18.0
Don't know	4.8	2.2	0.0
Total	100	100	100

When respondents with two Jewish parents are considered apart from those with only one Jewish parent, a different picture emerges: fourth generation respondents with two Jewish parents are the group most likely to strongly disagree that all religions are equally true and good (table not shown). It should also be born in mind that much more than religious truth binds Jews to their community. Those issues are discussed next.

How the holocaust and Israel effect Jewish identity

To discover the relative importance of the different dimensions of Jewish identity, respondents were asked: "There are many different ways of being Jewish. For you personally, to what extent is each of the following part of how you are Jewish?" The remembrance of the Holocaust remains important across all generations, although it is less important for fourth generation respondents who are further from the Holocaust.

Table 269.

Importance of the holocaust by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Remembering the Holocaust?	1st & 2nd	3rd	4th
Not at all	8.2	0.3	3.8
Only a little	8.4	2.0	4.0
Somewhat	20.9	25.8	25.3
A lot	62.1	69.8	67.0
Don't know	0.4	2.2	0.0
Total	100	100	100



There was a sharp decline in the centrality of Israel from the third to the fourth generation. The decline was caused largely by the number of fourth generation respondents with only one Jewish parent. When only respondents with two Jewish parents are considered, there are no generation differences in the importance of Israel.

Table 270.

Caring about Israel by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Caring about Israel	1st & 2nd	3rd	4th
Not at all	2.9	23.3	10.7
Only a little	11.8	7.0	16.3
Somewhat	37.8	28.7	48.4
A lot	47.1	40.7	24.7
Don't know	0.4	0.3	0.0
Total	100	100	100

What is important to Jews: Ethics, Jewish law & Culture

Ethics and morals are central to Judaism, and thus all respondents felt these were important for how they are Jewish. The fourth generation, however, gives the ethical dimension the greatest importance.

Fourth generation respondents were also the most likely to say that "making the world a better place" is an important part of their Jewish identity (see Table 272.). This is an attitude best expressed in the Hebrew expression, "tikkun olam," which means making the world a better place. This has important implications for programmers who work with young singles (predominantly fourth generation). The Los Angeles Federation, for example, has developed a successful program for Jewish singles based on action programs in the general community.



Table 271.

Importance of ethical life by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Leading an ethical and moral life	1st & 2nd	3rd	4th
Not at all	6.7	5.0	3.8
Only a little	0.4	0.7	3.7
Somewhat	16.8	26.3	2.7
A lot	74.8	68.0	89.9
Don't know	1.3	0.0	0.0
Total	100	100	100

Table 272.

Importance making the world a better place by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Making the world a better place?	1st & 2nd	3rd	4th
Not at all	1.6	9.0	7.5
Only a little	7.5	6.6	3.7
Somewhat	36.2	28.2	8.0
A lot	53.5	56.2	80.9
Don't know	1.1	0.0	0.0
Total	100	100	100

Given the decline in other aspects of Jewish identity, it is noteworthy that the importance of Halachah is consistent across the generations. This is quite remarkable given that Halachah should be expected to decline across generations. The stability of Halachah is even more remarkable when only respondents with two Jewish parents are considered. In this population, the fourth generation places greater importance on Halachah than does the third (data not shown).



Table 273.

Importance of observing Jewish law by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Observing Jewish law (halacha)?	1st & 2nd	3rd	4th
Not at all	17.4	38.8	21.7
Only a little	11.1	7.4	23.0
Somewhat	32.4	29.1	33.3
A lot	36.6	23.6	21.9
Don't know	2.5	1.1	0.0
Total	100	100	100

Also remaining important across the generations is the desire to know about Jewish history and culture (see Table 274.). This is true both for respondents with one Jewish parent and two Jewish parents. Even fourth generation respondents with one Jewish parent (who grew up in intermarried homes) want to connect with the culture and history of this part of their heritage. For Jewish organizations that want to involve these respondents, this is important background.



Table 274.

Importance of Jewish history and culture by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Learning about Jewish history and culture?	1st & 2nd	3rd	4th
Not at all	3.3	9.4	4.6
Only a little	8.3	9.2	8.8
Somewhat	34.4	39.6	44.2
A lot	53.5	41.8	42.4
Don't know	0.5	0.0	0.0
Total	100	100	100

**WHAT IS IMPORTANT TO JEWS: SYNAGOGUE ATTENDANCE, GOD & SPIRITUALITY----
 GENERATION**

As previously noted, synagogue membership was lowest among fourth generation respondents. Consistent with that decline, fourth generation respondents are the most likely to say that attending synagogue is "not at all important" for how they are Jewish. A different picture emerges, however, when the impact of Jewish parentage is taken into account. Fourth generation respondents with two Jewish parents are far more likely than those with only one to say that attending synagogue is important to how they are Jewish. Most of the respondents with only one Jewish parent did not grow up in a synagogue, as a result, attending synagogue is much less a part of how they are Jewish. As pointed out in Table 274., these respondents are interested in Jewish history and culture. The synagogue is not part of their Jewish experience.



Table 275.

Importance of attending synagogue by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Attending synagogue	1st & 2nd	3rd	4th
Not at all	27.7	37.2	50.8
Only a little	19.0	17.2	9.6
Somewhat	34.0	24.9	29.2
A lot	18.6	20.5	10.3
Don't know	0.7	0.1	0.0
Total	100	100	100

The overall importance of spirituality declines only slightly over the generations. The main difference was that fourth generation respondents were more split between giving a spiritual life a lot of importance or giving it little or no importance, 56 versus 31 percent. Here again, the impact of Jewish parentage in the fourth generation was evident. Fourth generation respondents with two Jewish parents were the most likely to say that spirituality was important to them.

Table 276.

Importance of having a rich spiritual life by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Having a rich spiritual life	1st & 2nd	3rd	4th
Not at all	9.1	19.8	12.4
Only a little	14.1	6.5	18.8
Somewhat	28.5	36.8	12.7
A lot	44.6	36.9	56
Don't know	3.7	0.1	0.2
Total	100	100	100

The overall importance of believing in God is relatively stable. Fourth generation believers in God are much more likely than third generation believers to say it this has "a lot" to do with how they are Jewish. The trend is even more pronounced among fourth generation respondents with two Jewish parents.



Table 277.

Importance of believing in God by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Believing in God?	1st & 2nd	3rd	4th
Not at all	8.0	28.8	19.9
Only a little	9.9	4.4	8.7
Somewhat	21.6	36.9	6.6
A lot	53.2	27.2	64.8
Don't know	7.3	2.7	0.0
Total	100	100	100

The importance of celebrating Jewish holidays declines sharply from 80 percent of the first through third generations to 60 percent of the fourth generation. The proportion that says this has a lot to do with how they are Jewish declines by half in the fourth generation. The decline is much less sharp when respondents with one Jewish parent are analyzed apart from those with two Jewish parents. Respondents with one Jewish parent have much less personal experience with celebrating Jewish holidays in their own families. Nonetheless, half of them still said that Jewish holidays at least had “a little” to do with how they are Jewish. Celebrating Jewish holidays was much more central to fourth generation respondents who had two Jewish parents.

Table 278.

Importance of celebrating Jewish holidays by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Celebrating Jewish holidays?	1st & 2nd	3rd	4th
Not at all	5.3	7.4	11.8
Only a little	14.9	7.0	28.2
Somewhat	27.6	38.8	35.6
A lot	51.9	46.8	24.5
Don't know	0.4	0.0	0.0
Total	100	100	100



In the same way that remembering the Holocaust was consistently central to Jewish identity across the generations, countering anti-Semitism is also consistently important. Indeed, it is most central in the fourth generation (see Table 279.).

Table 279.

Importance of countering anti-Semitism by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Countering anti-Semitism?	1st &		
	2nd	3rd	4th
Not at all	9.1	5.4	4.3
Only a little	10.1	8.6	5.0
Somewhat	25.2	24.2	20.5
A lot	41.7	61.8	70.2
Don't know	13.9	0.0	0.0
Total	100	100	100

Remembering the Holocaust and countering anti-Semitism touch on basic survival issues for the Jewish people. Family heritage is another aspect of Jewish survival; it is how almost all Jews come to be Jews in the first place. As a result, the importance of family heritage remains relatively stable over the generations.



Table 280.

Importance of connecting to family heritage by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Connecting to your family's heritage?	1st & 2nd	3rd	4th
Not at all	2.1	5.4	4.6
Only a little	9.7	5.8	11.2
Somewhat	16.2	27.4	26.1
A lot	71.4	61.4	58.1
Don't know	0.5	0.0	0.0
Total	100	100	100

HOW JEWS CONNECT WITH COMMUNITY BY GENERATION

The discussion so far has suggested that Jewish identity is consistent over generations in general terms such as survival, but less so in the active particulars such as going to synagogue or celebrating Jewish holidays. Supporting Jewish organizations is one such particular that declines by generation after the first and second generation. It should also be emphasized that the fourth generation does not reject this aspect of Jewish identity. Rather, they are more likely to see it as "somewhat" important for how they are Jewish. Again, much of this decline is accounted for by Jewish parentage: fourth generation respondents with two Jewish parents indicated that Jewish organizations were more likely than third generation respondents to say that supporting Jewish organizations has a lot to do with how they were Jewish.



Table 281.

Importance of supporting Jewish organizations by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Supporting Jewish organizations?	1st & 2nd	3rd	4th
Not at all	8.9	14.9	25.5
Only a little	4.0	13.1	9.1
Somewhat	43.7	52.8	49.2
A lot	30.2	16.7	16.2
Don't know	13.1	2.4	0.0
Total	100	100	100

Numerous sociologists have commented on the individualization of American religion; its movement from the public sphere to the private. This is evident among Seattle Jews. The proportion of respondents who say that "being part of the Jewish community" is either somewhat important or has a lot of importance for how they are Jewish declines by half from the third to the fourth generation. The decline from the third to the fourth generation is less greatly reduced among respondents with two Jewish parents. It could be that they associate familiar Jewish organizations more with their parent's life style than with their own. In other words, they are not interested in their "father's Oldsmobile."

Table 282.

Importance of being part of the Jewish community by generation

"For you personally, to what extent is each of the following part of how you are Jewish?"

Being part of a Jewish community?	1st & 2nd	3rd	4th
Not at all	4.2	14.5	28.6
Only a little	16.4	11.7	35.5
Somewhat	24.8	44.8	17.7
A lot	54.3	26.5	18.1
Don't know	0.4	2.4	0.0
Total	100	100	100

Table 283. and the previous tables suggest that Jewish identity has weakened in the fourth generation. As measured in conventional terms, and depending on which aspect is



considered, this is somewhat true. For example, an examination of Seattle Jewry on an individual level shows that many respondents are impressively connected to cultural Judaism. The reading of Jewish publications declined in the fourth generation, but at least half of these respondents remained readers. Furthermore, a significant proportion of even fourth generation respondents reported watching movies or plays and reading books with Jewish content as well as following the news about Israel and Jewish topics. Jewish identity as measured in conventional terms has declined in the fourth generation it has also become more individualized. There are also recently more entertainment and informational options available with Jewish content to foster this individualization. Being knowledgeable about Judaism is important, if not celebrating Jewish holidays. When it comes to doing things, even fourth generation respondents reported that they read books, see movies, and go to plays with Jewish content. The holocaust remains central to Jewish identity across the generations. Additionally, much of the difference between the third and fourth generations has to do with Jewish parentage.

Table 283.

Percent respondents engaging in Jewish cultural behaviors by generation

"During the past year, did you..."

Jewish cultural behavior	1st & 2nd	3rd	4th
Read a Jewish newspaper, magazine, or other publication	75.5	63.4	54.5
Subscribe to the Seattle Jewish Transcript	47.5	42.5	36.2
Purchase an audio tape, CD, or record because of Jewish content	34.2	15.4	17.0
See a movie or rent any video because it had Jewish content	67.0	61.1	76.9
Read a book, other than the Bible, because it had Jewish content	65.9	45.1	57.4
Participate in a retreat or all day program with Jewish content	23.9	9.6	7.8
Use a CD-ROM or computer software because it had Jewish content	22.3	17.1	1.9
Attend a theater, music, or dance program because of Jewish content	49.3	29.2	39.0
Visit a museum because it had a Jewish exhibit	43.3	21.0	18.1
Regularly follow news about Jewish topics, including Israel	91.9	78.5	83.9
Read Jewish publications at least 2 or 3 times a month	37.6	16.5	14.9

The synagogue is the main point of connection between most Jews and the organized Jewish community. It is not, however, the only point of connection. While it is true that synagogue members are more connected than non-members to the Jewish community, there are significant points of connection even for non-members. The reading of Jewish publications is one such point of connection: 78 percent of members and 54 percent of non-members reported doing so in the last year. The Seattle "Jewish Transcript" is read much more heavily by synagogue members than non-members. The Jewish presence in the general media is also an important point of connection for members and non-members alike: 53 percent of the former and 57 percent of the latter specifically saw a movie or video because it had Jewish content. Likewise, 51 percent of members and 55 percent of non-members read a book because it had Jewish content. The arts were also a point of connection for both members and non-members: a third of both attended a dramatic, dance or music performance specifically because it had Jewish content. Both the members and non-members reported that they follow current events with Jewish



implications: more than three quarters of each group reported that they follow regular news about Jewish topics including Israel. Jews who not affiliated with synagogues are less interested in those institutions, but they are interested in the overall welfare of the Jewish community, and connect with the Jewish community through the arts and the media. This finding, in particular, may lead to a programmatic method of connecting the unaffiliated with the Jewish community.

Table 284.

Percent respondents engaging in Jewish cultural behaviors by synagogue membership

"During the past year, did you..."

Jewish cultural behavior	Not a member	Member
Read a Jewish newspaper, magazine, or other publication	53.8	77.9
Subscribe to the Seattle Jewish Transcript	8.5	47.5
Purchase an audio tape, CD, or record because of Jewish content	14.2	41.4
See a movie or rent any video because it had Jewish content	57.2	53.2
Read a book, other than the Bible, because it had Jewish content	54.5	51.0
Participate in a retreat or all day program with Jewish content	9.1	19.0
Use a CD-ROM or computer software because it had Jewish content	5.3	14.1
Attend a theater, music, or dance program because of Jewish content	32.3	33.4
Visit a museum because it had a Jewish exhibit	15.0	39.4
Regularly follow news about Jewish topics, including Israel	78.8	78.1
Read Jewish publications at least 2 or 3 times a month	15.7	37.0

