

2014 GREATER SEATTLE JEWISH COMMUNITY STUDY



Cohen Center
for Modern Jewish Studies

Steinhardt
Social Research
Institute

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Letter to the Jewish Community of Greater Seattle

We're pleased to present the 2014 Greater Seattle Jewish Community Study. It is a comprehensive look at our community—its demographic profile, where we live, how we connect to our Jewish identity, and what we believe to be our strengths.

The study is the first in-depth look at Seattle's Jewish community since 2001. Since then, much has changed. Our population has grown and new people have brought their energy and ideas to Jewish life. With growth and change has come the imperative to take a fresh look at the community's opportunities and how we can actualize on the promise those opportunities offer.

The study compiles and analyzes information about our demographic characteristics, needs, wants, affiliations, and attitudes on a range of important issues. It gives Jewish organizations, schools, synagogues, and other communal institutions a greater understanding of their constituencies and enables them to plan for the future with more information.

Carrying out this study and making its results available to the community are part of the Jewish Federation's role in strengthening Jewish life in the region. This is one more way the Federation is engaging, innovating, and advocating for Jewish Seattle.

Keith Dvorchik
President & CEO

Celie Brown
Board Chair

Jewish Federation of Greater Seattle

Jewish Federation of Greater Seattle Acknowledgments

The 2014 Greater Seattle Jewish Community Study was a collaborative effort involving the Jewish Federation of Greater Seattle's lay leadership, volunteers and professional staff, other Jewish communal organizations, and the Maurice & Marilyn Cohen Center for Modern Jewish Studies at Brandeis University.

We wish to thank the members of the Federation's Community Study Committee who devoted many hours to planning and overseeing this important project: Board Chair Celie Brown, Committee Chair Corey Salka and members Claudia Berman, Sarah Boden, Dianne Loeb, Tina Novick, Julie Smith, and Rabbi Rob Toren. Their dedication and involvement were critical to the study's success.

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The Jewish Federation of Greater Seattle is confident the study will result in a deeper understanding of our community, its needs and priorities, and will enable all Seattle area Jewish organizations to better serve the Jews of Puget Sound and to seek out opportunities for making positive impacts now and in the future.

CMJS/SSRI Acknowledgments

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Executive Summary

The 2014 Greater Seattle Jewish Community Study provides an up-to-date description of the size and character of Seattle-area Jewry. It was developed in order to provide communal leaders, planners, and members with actionable information that can be used to enhance the quality of Jewish life in the Northwest and broaden the reach and effectiveness of community organizations. The study was conducted by researchers from the Cohen Center and Steinhardt Institute of Brandeis University in collaboration with the Jewish Federation of Greater Seattle.

The 2014 study estimates that the Greater Seattle Jewish community is now composed of 63,400 Jewish individuals who live in 33,700 households. It is estimated that there are 49,600 Jewish adults in the community, of whom 32,700 identify as Jewish by religion and 16,900 who identify as Jewish by other criteria. An estimated 13,800 Jewish children (aged 17 and under) live with these adults. The 2014 population is 70% larger than the 2000-2001 estimate of 37,180 Jewish individuals. Some of the reported growth may be attributable to improved methodology, but unquestionably, the Greater Seattle Jewish community has grown substantially, perhaps even more rapidly than Seattle's overall population. Much of the growth has come from newcomers to the community, both families and individuals who moved to the area and children born to families already present.

The growth in the population over the last dozen years is, perhaps, the most notable feature of the socio-demographic findings, but that two-thirds (68%) of Greater Seattle Jewish adults identify as Jewish by religion (JBR) with the remaining 32% identifying as Jewish by means other than religion (JNR), such as a cultural or ethnic identity, is also notable. This is a higher proportion of JNRs than the national average.

The Jews of Greater Seattle range from those who are highly engaged to those who are completely unengaged from the Jewish community or Judaism in general. The highly affiliated, constituting slightly more than 15% of households, are connected to all parts of the organized community, belonging to synagogues, sending their children to Jewish schools and youth programs, donating to local organizations, and attending programs with regularity. Those who are partly affiliated are involved with some organizations and programs but do not participate fully in all aspects of the community. The unaffiliated, nearly 40% of households in the community, do not connect with local Jewish institutions or participate in local Jewish programming. They may be disinterested in Judaism in general or in the local Jewish community specifically.

Jewish community members appreciate the diversity and range of choices that are available to them, but they regret that coordination is often lacking across organizations and across segments of the community. The Greater Seattle Jewish community is distinctive in the emphasis across many segments of the Jewish population on social justice. For some, this is an expression of their Judaism that complements their other Jewish activities; for others, volunteering and involvement in social causes substitute for engagement with the Jewish community.

Key findings of this study include:

Demographic Estimates

- 49,600 Jewish adults and 13,800 Jewish children living in 33,700 households.
- 30% of households include children. 16% of households include only those aged 65 and older.
- Median age is 39; median age of adults only is 48.
- 61% of Jewish adults are married. Of those, 56% are intermarried.
- 66% of children are being raised Jewish only and another 10% are being raised Jewish and another religion. Only 1% are being raised solely with another religion. The remainder are being raised in no religion or the parents have not yet decided upon a religion in which to raise them.
- 41% of Jewish adults do not affiliate with a specific denomination. Of those who do, the largest denomination is Reform (28%), followed by Conservative (14%) and Orthodox (7%).
- 57% of Jewish households in Greater Seattle live in the City of Seattle, including 17% in Southeast Seattle and 15% in Northeast Seattle. Another 8% are in Bellevue, 7% in Mercer Island, and 3% in Redmond. 14% are in other locations in King County.
- 2.5% of King County's population is Jewish. The combined population of Snohomish, Pierce, Kitsap, and Island Counties is 0.5% Jewish.

Jewish Life

- 20% attend religious services at least once a month and 33% never attend religious services. 34% of all households are synagogue members.
- 19% of households light Shabbat candles usually or always; 32% follow at least some rules of kashrut.
- In two-thirds of households, at least one household member participated in some type of Jewish programs aside from religious services such as educational, social, or cultural programming. 8% of households claim membership in the Stroum JCC.
- Ties to Israel are strong. 56% have visited Israel at least once. 56% feel somewhat or very connected to Israel.
- Ties to the worldwide Jewish community are stronger than ties to the local Jewish community.
- About one-third (33%) reported antisemitic experiences in the past year.

Volunteering and Philanthropy

- Volunteering activities are high, but volunteers are more likely to engage with non-Jewish than Jewish organizations. 51% percent of respondents indicated that they had volunteered in the previous month. Of those, 15% volunteered exclusively for Jewish organizations and 48% volunteered exclusively for non-Jewish organizations.
- Charitable donations are high, but donors are more likely to contribute to non-Jewish than Jewish organizations. 92% of respondents indicated that they made charitable donations. 21% made most or all of their donations to Jewish organizations and 59% made most or all of their donations to non-Jewish organizations.

Jewish Education

- 40% of Jewish children in Greater Seattle participate in some form of formal Jewish education.
- A small number of children who are being raised with no religion have been enrolled in Jewish educational programs.
- Of age-eligible Jewish children, 32% are enrolled in Jewish preschool, 40% in supplementary school, and 5% in day school.
- Of age-eligible Jewish children, 23% participate in a Jewish youth group, 22% attend Jewish overnight camp, and 26% Jewish day camp.
- 59% of Jewish children over age 12 or 13 have had a bar or bat mitzvah.

Young Adults

- 17% of Jewish adults are between the ages of 18 and 35 and live in households without any children. Of all Jewish households, 9% are composed only of young adults.
- Young adults are much more likely to have been raised by intermarried parents (41%) compared to older adults (19%). Young adults are far more likely to have been raised in Judaism and another religion (20%) compared to older adults (4%).
- Among non-Orthodox young adults, few (20%) are married, but half (48%) of those marriages are to Jews. Young adults who are living with a significant other or partner (13%) are less likely to be with a Jewish partner (27%).
- Young adults think it is more important to raise Jewish children than to have a Jewish spouse or romantic partner. 53% say it is very important to raise Jewish children but half that number, 26%, say it is very important to marry someone Jewish.
- Young adults participate in non-Jewish programs somewhat more than Jewish programs. In the past six months, 56% of young adults have participated in a program sponsored by the Jewish community compared to 64% in non-Jewish programs. Almost all (92%) say they would be at least a little interested in becoming more involved with the local Jewish community.

Seniors

- Seniors constitute 12% of the adult Jewish population. Of all Jewish households, 16% are composed only of senior adults. About one-quarter (24%) of households have at least one household member aged 65 or older.
- About one-third (34%) of Jewish seniors live alone. Half of Jewish seniors (48%) live with other seniors and the remainder, 18%, live with younger people.
- Seniors are more confident in their ability to support themselves through retirement than are their younger peers. Households in which seniors reside are less likely to report living in poverty or near poverty (1%) than the rest of the population.
- Overall, seniors in the Greater Seattle Jewish community report being in good health, with more than half saying that they are in excellent or very good health. Another 15% consider themselves in fair or poor health.

Introduction

The goal of the present study of the Greater Seattle Jewish community is to understand the size and character of the Jewish population. A multi-method approach was adopted to generate population estimates of the Jewish community and to assess the attitudes and behavior of those who identify as Jewish. Along with using a synthesis of extant data about the religious identification of the Seattle general population, a survey was developed and fielded. The survey was administered both as a telephone interview and an online instrument. To the extent possible, the results of the study are compared to previous population studies of Seattle Jewry and with national data.

This study was designed to help Jewish agencies in the Greater Seattle area learn about the size and demographic characteristics of their community; interest in and utilization of programs and services; synagogue and other organizational affiliations; and a host of other topics that inform communal planning and resource allocation. The data gleaned from this study are critical to making informed and effective decisions about strategic priorities, effectiveness of communal initiatives, and the future direction of the Greater Seattle Jewish community. With the data in hand, Jewish programs and organizations in the community will be better equipped to understand the community's needs and challenges and plan effectively for the next decade.

Key Findings

The Greater Seattle Jewish community is composed of 63,400 Jewish individuals living in 33,700 households. The population estimate consists of 49,600 Jewish adults, including 32,700 who identify as Jewish by religion and 16,900 who identify as Jewish by some means other than religion, and 13,800 Jewish children (aged 17 and under). The population is 70% larger than the 2000-2001 estimate of 37,180 Jewish people. Such rapid growth is not likely to continue indefinitely, but the findings suggest that the community will continue to grow for at least the next decade. Much of the growth has come from newcomers to the community, both families and individuals who moved to the area and children born to families already present. The local Jewish community, with a median age of 48, is younger than the national Jewish community, with a median age of 50 reported by the recent Pew study.

About two-thirds (68%) of Seattle Jewish adults identify as Jewish by religion (JBR) with the remaining 32% identifying as Jewish by means other than religion (JNR), such as a cultural or ethnic identity. Unlike the case in the Jewish community nationally, this proportion does not change with age, but is consistent among all ages of Seattle Jews. Nationally, 78% of adult Jews identify as JBRs. But nationally, this proportion declines by generation, from a high of 93% among members of the "Greatest" generation, those born between 1914 and 1927, to a low of 68% of "millennials," those born after 1980.¹ In other words, Seattle Jewish adults of all ages resemble the youngest generation of Jewish adults nationally in terms of their connection to Jewish religious identity.

This report examines these trends and others in detail. It presents the sociodemographic characteristics of the Greater Seattle Jewish population, as well as their attitudes, affiliations, and behavior, both in the local Jewish community and in the surrounding community. The report concludes with a portrait of the community, followed by a look toward the future.

About This Study

The present study follows a long-standing tradition of efforts to describe and understand the Greater Seattle Jewish community. Several previous demographic studies have been conducted (NB: full reports are available for the studies conducted in 1978, 1990, and 2000-2001). The community has changed considerably over time and these studies have provided essential data for planning purposes. The 2014 study was initiated and funded by the Jewish Federation of Greater Seattle. Several goals were articulated for the study:

- To estimate the size and geographic distribution of the Jewish community;
- To assess community members' needs, attitudes, and behaviors;
- To examine how the community is changing over time and a baseline against which to judge future trends;
- To review how Jewish families make decisions about their involvement in the local Jewish community;
- To provide a framework against which to understand the data to inform communal endeavors.

The Jewish Federation of Greater Seattle (JFGS) contracted with the Cohen Center for Modern Jewish Studies (CMJS)/Steinhardt Social Research Institute (SSRI) at Brandeis University to conduct the study. Informed by previous research and in consultation with JFGS, its community study technical committee, and representatives of a wide variety of Jewish organizations in the Greater Seattle area, CMJS/SSRI developed a research strategy and survey instrument to address the community's needs.

How to Read This Report

In consultation with the Jewish Federation of Greater Seattle, the geographic focus of the study included the Jewish population of King, Pierce, Kitsap, Snohomish, and Island counties. This area is distinct from the Seattle-Tacoma-Bellevue Metropolitan Statistical Area (as defined by the US Census Bureau), which includes King, Pierce, and Snohomish Counties. Note, also, that the study area is also distinct from informal descriptions of the Greater Seattle area, which often include all of the communities immediately surrounding the Puget Sound and the adjacent areas west of the Cascades mountain range and east of the Olympic Mountains. Although our focus was limited to the five-county area identified by the Federation, any respondent who claimed membership in the Jewish community of Greater Seattle and whose claim would be accepted by conventional norms of Jewish identification² was included in the study.

Household surveys are designed to represent the views of an entire community by interviewing a randomly selected sample of households that stands in for segments of the community. In order to extrapolate survey data to the population as a whole, the data are adjusted using a technique called "weighting." This technique adjusts each respondent's answers for the probability of having been selected into the survey, the probability of participating in the survey given selection, and known features of the population, yielding what is known as "weighted" data. Each individual response is weighted to represent a proportion of the overall population bearing certain characteristics; the weighted response thus stands in for that segment of the population and not only the household from which it was collected (see Appendix A). Unless otherwise specified, this report presents

survey data in the form of weighted percentages or proportions. Thus, these data should be read not as the percentage or proportion of respondents who answered each question in a given way, but as the percentage or proportion of the population that it is estimated would answer each question in that way had the entire population been surveyed.

When size estimates of subpopulations (e.g., synagogue members, young adults, families with children) are provided, they are calculated as the weighted number of households or individuals for which the respondents provided sufficient information to classify them as a member of that subgroup. When data are missing (e.g., synagogue membership, age, number of children), those respondents are counted as if they are not part of the subgroups for purposes of estimation. For this reason, all subpopulation estimates may undercount information on those least likely to complete the survey or to answer particular questions. Missing information cannot reliably be imputed in many such cases because the other information that could serve as a basis to impute data is also missing. In all such cases, the proportion used to estimate the subpopulation size is reported in the text and the proportion of actual responses is provided in a footnote.

Tables and figures throughout the report refer to the number of respondents who answered the relevant question ($n=\#$). Where comparisons are made between subgroupings within the population, statistically significant differences are noted with an asterisk (*) next to the title or relevant variable label, indicating that those differences are likely to reflect actual differences between groups rather than ones found by chance. When an observed difference between groups is statistically significant, it is unlikely that the distribution of the variable in question between the groups has happened by chance. The significance value represents the probability of error present in the analysis. Following the standard practice of social science research, this report relies on a standard of 5% or less chance of error (i.e., $p < .05$), which means we can be 95% confident that findings of differences between subgroups for a particular variable are not the product of chance but rather a result of actual difference between the subgroups.

Some tables and figures that present proportions do not add up to 100%. In some cases, this is a result of respondents having the option to select more than one response to a question; in such cases, the text of the report will indicate that multiple responses were possible. In most cases, however, the appearance that proportional estimates do not add up to 100% is a result of rounding. All proportional estimates are rounded to the nearest whole number.

The quantitative analysis in this report is supplemented and enriched by summaries of free-text comments provided by respondents in open-ended questions on the survey. Because they are not collected systematically, free-text comments are not weighted to represent the full population. Instead, the actual responses are categorized and the approximate number of respondents who gave each response is reported. Some responses are included verbatim. These responses have been edited for clarity and to protect respondents' privacy; otherwise, respondents' words are quoted directly in order to capture the thoughts and feelings of community members as they expressed them.

Who is Jewish for Purposes of This Study?

Defining "Jewish" is one challenge in producing a Jewish population estimate for any region. Those who indicate that Judaism is their religion comprise but one component of the Jewish people. As the 2013 Pew study of the American Jewish population³ illustrated, Judaism is recognized not only as a

religion, but also as an ethnicity. Although most Jews in the United States identify as Jews by religion (JBR), many others claim a Jewish identity *not* through religion (JNR), and identify as Jews for reasons of ancestry, ethnicity, or culture. Following Pew, we treat as Jews both those who identify as Jews by religion and as Jews not by religion.⁴ The total population estimate is derived from the sum of the JBR and JNR adult populations, plus the total number of children being raised as Jews in households with JBR and/or JNR adults.

What is a “Jewish Household”?

For the purposes of this study, a Jewish household was defined as any household in which at least one adult (age 18 or above) who usually resides in the household considers him- or herself to be Jewish. One could consider one’s self Jewish by religion or Jewish by some other means (e.g., culturally, ethnically, by descent, etc.). Respondents who indicated there were no Jewish adults in the household were screened out of the survey.

Non-Jews in Jewish Households

Along with excluding Christians and others who consider themselves Jewish but do not have Jewish parentage or another connection, not everyone who lives in a Jewish household was considered Jewish. Any respondent who self-identified as a Jew and any adults identified by respondents as Jews were counted, while respondents who did not identify as Jewish in any way and adults identified by respondents as non-Jews were not counted. If there were any children in the household, the respondent was asked if they were being raised exclusively as Jews, Jewish and something else, or exclusively as non-Jews. Children who were identified in either of the first two categories were counted as Jewish for the purposes of this study.

Study Design

A typical Jewish community study has two components, a population estimate and an assessment of the characteristics of the members of the community, both obtained via a sample survey. The design for this study largely separated the two tasks, using an innovative methodology for developing the initial population estimate and using a sample survey to refine the estimate and collect data on the characteristics of the community. This technique allowed for a more efficient and accurate assessment of both the population estimate and the nature of the community.⁵

The first step entailed development of a sampling frame; that is, a list of households that could be included in the study. To develop the frame, over 130 Jewish organizations serving the Greater Seattle Jewish community were asked to contribute their membership and/or mailing lists. Forty-six organizations, listed in Appendix A,⁶ consented. Households on these lists represented the “known” Jewish community—households that were known in any way to at least one Jewish organization in the community—and constituted the foundation of the sampling frame. They were supplemented by an ethnic names frame purchased from Infogroup, a commercial data broker. The purchased list consisted of households that were identified as likely to be Hebrew-speaking or Jewish by ethnicity, ethnic group, or religion, and that lived in the Greater Seattle area for at least part of the year. These households represented the “unknown” Jewish community—households that were not affiliated in any way with any participating Jewish organization but that may nevertheless have some Jewish members. Because many households appeared on multiple lists, the lists were cleaned to remove

duplicates and to ensure that no household would have more than one entry on the combined list. The combined list included 55,632 households.

To conduct the primary survey, a stratified random sample of 6,670 households was drawn. Of these, 2,726 households were screened, including 1,126 with at least one Jewish adult who lived in the Greater Seattle area for at least part of the year. In addition, a supplementary sample of 24,332 households that were not selected into the primary sample, but for which at least one email address was available, were also invited to complete the survey. Of these, 5,211 households were screened, including 1,932 with at least one Jewish adult who lived in the Greater Seattle area for at least part of the year. The resulting final sample of 3,058 screened-in households included 2,935 from the organizational lists and 123 from the “unknown” list. The analysis in this report is based on the completed surveys from both the primary and secondary samples; see the methodological appendix for details.

Initial estimates of the adult JBR population were derived from the CMJS/SSRI data synthesis project,⁷ which estimated the population size by synthesizing data from hundreds of previously conducted surveys at the national and state levels. Data synthesis is a more accurate and cost-effective method to estimate the adult JBR population, as compared to Random Digit Dialing (RDD) procedures. RDD is increasingly expensive and problematic, particularly in the case of local studies because of the prevalence of cellphone-only households with non-local numbers. After all survey responses were gathered, CMJS/SSRI used statistical weights to match the number of surveyed adult JBRs to the number derived from the data synthesis estimate.

To estimate the adult JNR population, the ratio was calculated of JBR adults to JNR adults among surveyed households that were part of the “unknown” Jewish community, as represented by households that appeared on the ethnic names list but no community list. Because JNRs are less likely to affiliate with the Jewish community than are JBRs, the ratio among the unknown households best approximates the ratio in the population. This JBR-to-JNR ratio was nearly identical to the ratio of JBR to JNR in the Western United States as reported by the 2013 Pew study. JNR adults were then weighted up to match this proportion of the overall adult Jewish population. Finally, the population of children was calculated based on the number of children identified in households with at least one JBR or JNR adult after applying the household weights calculated for adults. Adding together the estimates of JBR and JNR adults and children yielded the total population estimate.

The goal was to develop a comprehensive understanding the Jewish population; nevertheless, some groups are likely to be undercounted and/or underrepresented. In particular, residents of hospitals, nursing homes, or other institutional settings, as well as adults who do not affiliate with any Jewish organization in the Greater Seattle area are less likely to have been identified and contacted to complete the survey. We do not believe, however, that these undercounts introduce any significant bias into our estimates.

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PART I: MAIN REPORT

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A. Demographics

Community Size

The findings of the present study, compared to the results of previous demographic studies of the Jewish community of Greater Seattle, indicate substantial population growth. The 1978 study,⁸ the earliest for which a detailed report is available, summarizes earlier studies. It reported that a 1946 “census” of the Seattle Jewish community estimated that there were between 9,300 and 10,300 Jews in the community. By 1952, the community grew to 10,600 Jews, and by 1972 that figure had grown to 17,250.

The 1978 study itself estimated the Jewish population at 19,300 individuals. Later studies documented continual growth in the population. Thus, in 1990, a study⁹ indicated significant growth to 29,300 people. The 2000-2001 study¹⁰ revealed continued growth with an estimated Jewish population of 37,180 people.

The results of the present study indicate that the total population has increased to an estimated 63,400 people (Figure A.1). This represents a 70% increase compared to 2000-2001 and a faster rate of growth than in any previous era.¹¹

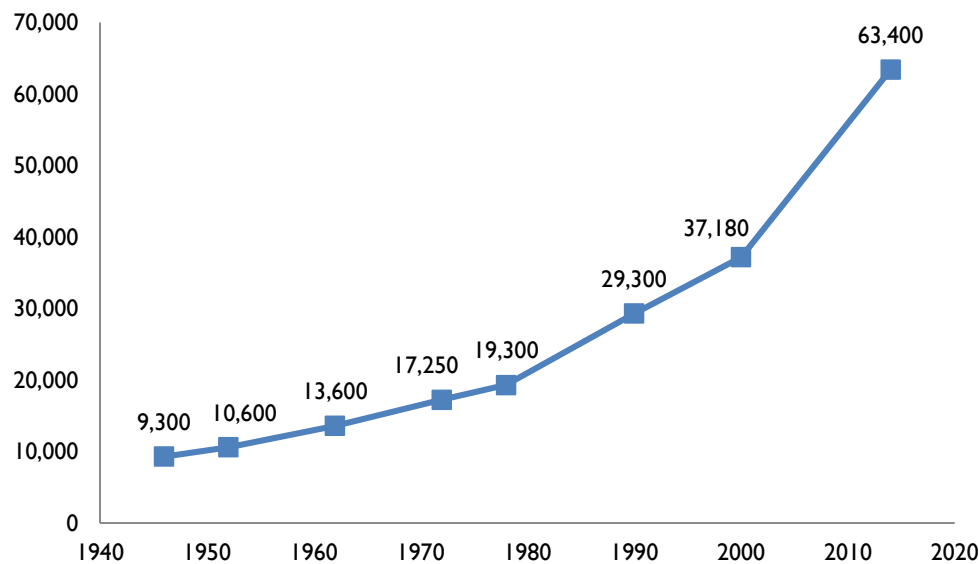
Greater Seattle Jewish Community Population Estimates 2014

Jewish adults	49,600
Jews by religion	32,700
Jews not by religion	16,900
Jewish children	13,800
Total Jews	63,400
Jewish households	33,700

Data from the 2000 US Census¹² for the five-county area that is the focus of this study indicate that at the time of the 2000-2001 study, the overall population of the area was 3,347,405 people. By 2013, the last year for which data are available from the US Census Bureau (the American Community Survey), the population had grown by nearly 18% to 3,942,874. Numerous informants in the Greater Seattle area indicated that they believed the

Jewish population had grown at a much greater rate than the general population. They noted a long-term trend of rapid growth in the Jewish community, attributed to economic opportunities in the business and high technology sectors in the area. They also noted that while there had been significant growth in Jewish organizations, they also believed there was a significant increase in the number of Jews who were not active in the Jewish community. The findings of the present study validate these impressions.

The overall size of the Greater Seattle Jewish community can be measured as the number of Jewish households in which at least one self-identified Jewish person resides, as well as the number of individual Jews in those households. It is estimated that as of 2014, there are approximately 63,400 Jewish individuals in the Greater Seattle area living in 33,700 households. The population estimate consists of 49,600 Jewish adults, including 32,700 who identify as Jewish by religion and 16,900 who identify as Jewish by some means other than religion, and 13,800 Jewish children (aged 17 and under).

Figure A.1. Greater Seattle Jewish Population Estimates, 1946-2014

Note: The studies that are the basis of these estimates used different methods. Accordingly, the estimates are not perfectly comparable to each other. Additionally, although exact estimates are given, each estimate occurs within a range of possible values in which it is the most probable.

Of the 63,400 Jews in the Greater Seattle area, approximately 85% live in King County, with the remaining 15% divided among Snohomish, Pierce, Kitsap, and Island Counties and adjacent areas. These Jews represent approximately 2.5% of King County's population, while the combined population of Snohomish, Pierce, Kitsap, and Island Counties is approximately 0.5% Jewish.

Non-Jews in Jewish Households

Not everyone living in a Jewish household is Jewish. In large part due to the prevalence of intermarriage¹³ among members of the Jewish community, which is addressed below, many Jews have non-Jewish family members. An additional 2,800 non-Jewish adults with Jewish background, 15,400 entirely non-Jewish adults, and 4,000 non-Jewish children live in Jewish households in the Greater Seattle area.

Jewish adults are classified as either Jewish by religion (JBR; they respond "Jewish" when asked about their religion) or Jewish by means other than religion (JNR; they consider themselves to be Jewish through their ethnic or cultural background rather than their religious identity). Among all Jewish adults in the Greater Seattle community, 68% are Jews by religion and 32% are Jews not by religion. As shown in Table A.1, the proportion of each age group that is JBR and JNR is fairly consistent. Younger adults in Seattle are only slightly more likely to identify as JNR than are their older peers. This pattern differs from that of the U.S. Jewish community as reported in the Pew survey.¹⁴ Nationally, 78% of adults Jews are JBR but this proportion declines with age, with 68% of "millennials" born after 1980 identifying as JBR. In other words, Seattle Jewish adults of all ages "look like" the youngest generation of Jewish adults nationally in terms of their connection to Jewish religious identity.

Table A.I. JBR and JNR Adults

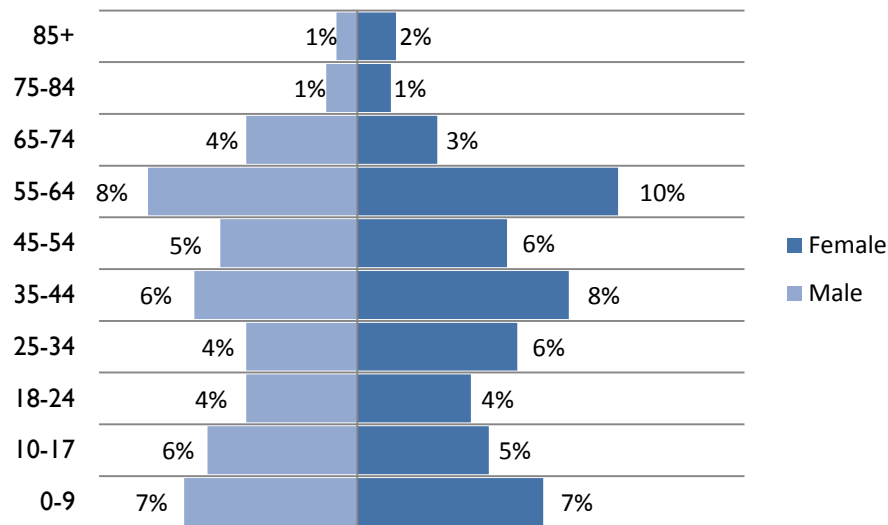
Age	JBR	JNR
18-34	66%	34%
35-49	67%	33%
50-64	70%	30%
65+	68%	32%
Total	68%	32%
Note: Weighted estimates, %; n=2,887		

Age and Sex Composition

The population pyramid displayed in Figure A2 suggests a growing Jewish population in Greater Seattle.¹⁵ The median age of the Jewish population overall is 39 years (n=2,969); the median age of adults is 48, slightly younger than the national median age of 50 years for Jewish adults, reported by the recent Pew study.¹⁶ Children aged 17 and under comprise approximately 25% of the total Jewish population, approximately double the proportion of adults aged 65 or older; by contrast, children constitute just 20% of the overall white population in Greater Seattle.¹⁷ The large proportion of children combined with the relatively small proportion of adults aged 65 or older and a significant population in its childbearing years suggests that the Jewish community of Greater Seattle is likely to experience significant natural increase¹⁸ over the next 10-20 years.

The adult Jewish community has a similar age structure as the overall adult white population of the five-county region: 29% of the adult white population is aged 18-34, compared to 26% of the Jewish population, and 17% of the adult white population is aged 65 or older, compared to 16% of adult Jews.¹⁹

The overall gender composition of the Greater Seattle Jewish community is approximately 54% female and 46% male (n=2,874); a small number of individuals' genders were identified as other. Among white residents across the five-county region, the gender ratio is approximately even (50% male and 50% female) but among 18-34 year olds the ratio is 52% male and 48% female. Among the Seattle Jewish community, the ratio among young adults is 45% male and 55% female, reversed from the ratio in the general population. This ratio is consistent with an overall pattern of greater participation of women compared to men in the organized Jewish community,²⁰ but it may also reflect a methodological artifact.

Figure A.2. Age-Sex Distribution of Jewish Residents of Greater Seattle²¹

Note: Weighted estimates, %; n=2,874

Just under one-third of households (30%) include children under age 18. Table A.2 displays a classification of the households according to their composition. Households with children aged 17 or under are categorized as including Jewish children with inmarried parents, Jewish children with intermarried parents, Jewish children with single or unmarried parents, and those with children not being raised Jewish regardless of parentage. Among those without children, households are classified by age and marital status. The remaining columns in Table A.2 provide the breakdown for Orthodox and non-Orthodox households. (N.B.: Orthodox households are ones in which one or more adults are Orthodox.)

Table A.2. Household Composition

HH composition	All		Orthodox		Non-Orthodox	
	Number	%	Number	%	Number	%
HH with children						
Single, Jewish kids	940	3%	60	3%	890	3%
Inmarried, Jewish kids	4,020	12%	310	16%	3,710	12%
Intermarried, Jewish kids	2,080	6%	<50	1%	2,060	6%
Single, kids not Jewish	330	1%	<50	1%	310	1%
Inmarried, kids not Jewish	270	1%	<50	1%	260	1%
Intermarried, kids not Jewish	2,460	7%	<50	1%	2,440	8%
Total HH with children	9,960	30%	370	23%	9,670	31%
No children						
All <36, unmarried	1,830	5%	<50	2%	1,790	6%
All <36, inmarried	550	2%	100	6%	440	1%
All <36, intermarried	670	2%	<50	<1%	670	2%
Total young adult HH	3,050	9%	100	8%	2,900	9%
All 65+						
All 65+, unmarried	2,780	8%	260	14%	2,520	8%
All 65+, inmarried	1,390	4%	130	7%	1,260	4%
All 65+, intermarried	1,100	3%	<50	2%	1,060	3%
Total senior HH	5,270	16%	390	23%	4,840	15%
Mixed age or 36-64						
Mixed age or 36-64, unmarried	7,570	22%	370	20%	7,130	22%
Mixed age or 36-64, inmarried	3,570	11%	430	23%	3,100	10%
Mixed age or 36-64, intermarried	4,290	13%	<50	3%	4,210	13%
Total adult HH	15,430	46%	800	46%	14,440	45%
Total	33,700	100%	1,900	100%	31,830	100%
Note: Weighted estimates, number of households and %; n=3,058						

Marital Status and Inter-marriage

Inmarriage has traditionally been a leading indicator of engagement with Judaism and the Jewish community. Compared to intermarried Jewish adults, inmarried Jewish adults typically are more likely to identify as JBR, are more likely to raise their children as Jews and provide them with Jewish educational experiences, have stronger connections to the organized Jewish community, and are more religiously observant. As children, inmarried adults were also more likely to have had exposure to Jewish educational programs.

Nearly two-thirds (61%) of Jewish households in the Greater Seattle area are estimated to include a married couple.²² Of those who are married, 56% have non-Jewish partners (i.e., they are intermarried couples); among non-Orthodox Jews, 58% are intermarried. These rates are very similar across all age groups except for respondents age 65 or older, who are more likely to be married to Jews.

Table A.3. Intermarriage Rate for Married Respondents by Age of Respondent

Age	% intermarried
18-34	59
35-49	61
50-64	57
65+	49
Overall	56

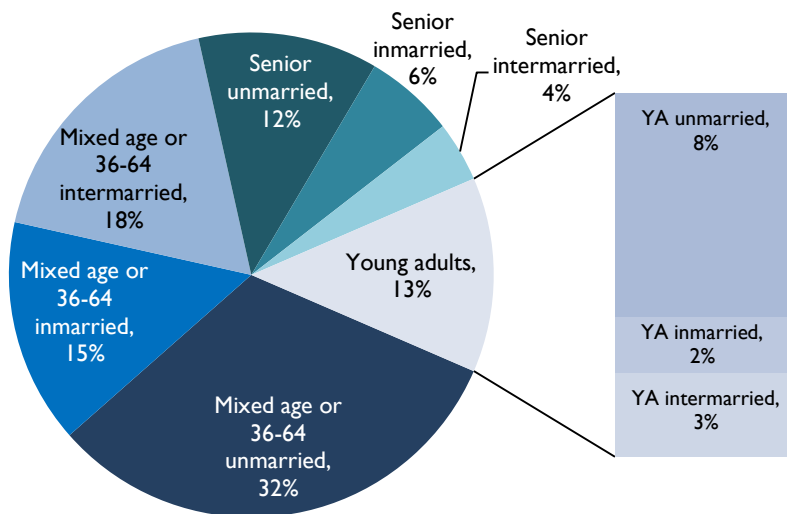
Note: Weighted estimates, %; n=2,018

Nearly 24,000 Jewish households are comprised of adults only. The composition of these households by age and marital status is shown in Figure A.3. In about 13% of these households all of the residents are young adults, ages 18-35. In 22% of households all residents are seniors, ages 65 and older. The remaining households have a mix of ages or contain adults between the ages of 36 and 64.

Of the households without married couples or children, 85% are composed of an adult living alone. The mean age of these adults is 56 years, but 13% were younger than 30 years old.

One-third (33%) of respondents indicated they had children of any age who did not live in their household. Of these respondents, 97% were at least 50 years old, suggesting that they were referring primarily to adult children. Of the nearly 21,500 children of any age the respondents identified as living outside their households, 53% were identified as living in another household in the Greater Seattle area.

Figure A.3. Composition of Households without Children



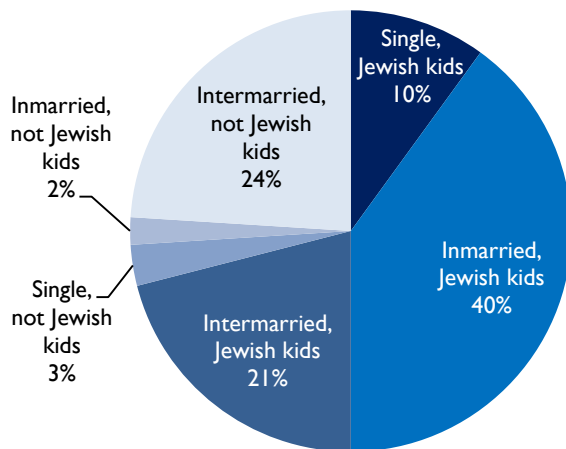
Note: Weighted estimates, %; n=1,996

Detailed comparisons of inmarried and intermarried families are in Sections B (Religious Background), D (Jewish Life), and O (Inmarried and Intermarried Households) of this report.

Households with Children

The composition of households with children by marital status, inmarriage, and how children are being raised is illustrated in Figure A.4. Forty-two percent of households with children include a married couple in which both spouses are Jewish, 45% include intermarried couples, and 13% include no married couple.

Figure A.4. Composition of Households with Children

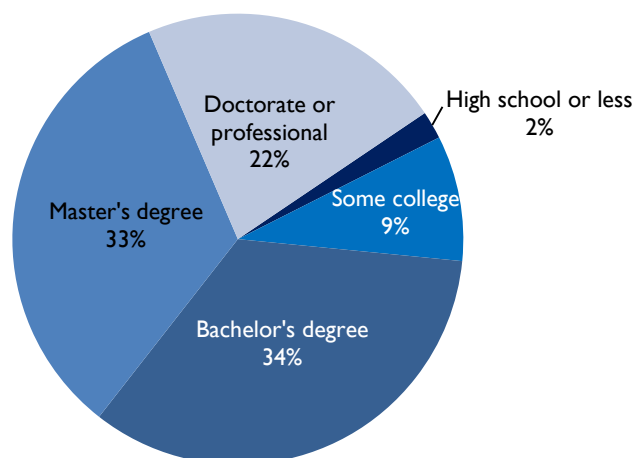


Note: Weighted estimates; n=3,012

Educational Attainment

Jewish residents of Greater Seattle display patterns of very high educational attainment. Overall, 89% report having received at least a bachelor's degree and 55% have earned an advanced degree (Figure A.5), up from 73% and 38% in the 2000-2001 study.²³ These increases are likely related to the thriving computer and related advanced technology sector in the area, which provides employment opportunities for a large number of highly educated workers. By comparison, 37% of white residents²⁴ aged 25 and older in the Greater Seattle area have at least a bachelor's degree, including 14% with advanced degrees.²⁵ Greater Seattle's Jews are also more highly educated than the national Jewish population, 58% of whom have at least a bachelor's degree, including 28% with graduate degrees.²⁶

Figure A.5. Educational Attainment of Adult Jewish Residents of Greater Seattle



Note: Weighted estimates, %; n=1,062

An analysis of educational attainment among respondents aged 25 or older, who are likely to have finished their education, is nearly identical. These data reflect only the respondents, however, and not all adults in the household. Many of the adult children in the household, aged 18-24, are still pursuing educational programs.

Employment

Commensurate with their high levels of education, members of the Jewish community of Greater Seattle have a very high rate of labor force participation. Nearly three-quarters of adults (71%) in the community are employed either full- (54%) or part-time (17%) (n=2,708). Most adults who are not employed are either retired or pursuing higher education. The unemployment rate is estimated to be 4%.²⁷ Of adults who were currently employed, 10% were looking for other jobs (n=2,698).

More than one-third of Jewish adults in the community are involved in a small set of professional fields: medical and healthcare (15%); business ownership or management (12%); and science, engineering, and software development (8%). All occupations that were listed by at least 5% of respondents are shown in Table A.4.

Table A.4. Occupations

Occupation category	%
Medical/healthcare	15
Business owner or manager	12
Engineer/scientist/software	8
Pre-K-12 education	7
Law/legal services	7
Computer programming/technology/web design	6
Marketing/sales/retail	6
Film/arts/design	6
Social services	6
Higher education	5
Non-profit, government, public policy	5
Economics/finance/accounting	5
Architecture, construction, landscaping, real estate	5
Writer/editor, journalism	5
Note: Weighted estimates, %; n=1,882. Total does not add to 100% because respondents could indicate more than one occupation. Only occupations indicated by 5% or more of respondents are shown.	

The downside for community engagement of a high labor force participation rate is that it constrains community members' time and availability to engage with communal organizations. Time spent commuting is one factor affecting respondents' availability for activities outside of work and family. Overall, respondents indicated they had relatively short commutes to their jobs. Approximately one-quarter of respondents indicated that their commutes were shorter than 10 minutes, and just over half reported their commutes were 20 minutes or less; the national average is just over 25 minutes. Approximately 4% of respondents said they commuted more than an hour to work.

Table A.5. Estimated Commute Time

Length of commute	%
Less than 10 minutes	27
10-20 minutes	28
20-40 minutes	31
40-60 minutes	10
An hour or more	4
Note: Weighted estimates, %; n=1,899	

Household Income

Asking a survey question about income is inherently sensitive. Accordingly, several questions were used to determine respondents' perception of their income and standard of living. Respondents were asked whether their household income fit into one of seven categories, ranging from "less than \$25,000" per year to "\$200,000 or more," with an additional option for respondents who specifically indicated that they preferred not to divulge such information; 25% of respondents selected this option. To compensate for this challenge, the survey also included questions about respondents' perceptions of their standard of living; the degree to which they felt confident they would have

sufficient resources to sustain them through retirement; and, for respondents with children, the degree to which they felt confident they would be able pay for their children's college educations.

Responses are consistent with the data about educational attainment and employment patterns and indicate an affluent community. Of those who responded to the income question, over half (54%) reported household income of \$100,000 or more. Just over one-third (34%) of respondents indicated household income under \$75,000. By contrast, in 2013, the last year for which Census Bureau estimates are available, the median income²⁸ of all white²⁹ households in each of the five counties in the study area was below \$80,000, ranging from a low of \$58,747 in Island County to a high of \$77,378 in King County; for white households in the United States as whole, the median household income was \$57,431.³⁰

Not surprisingly, respondents from households consisting entirely of young adults were more than twice as likely as the population overall to report household income under \$25,000; many of the young adults in these households are still pursuing their educations or just starting their careers. Similarly, although respondents from households consisting entirely of senior citizens were no more likely than the rest of the community to report household income less than \$25,000, they were more than twice as likely to report income between \$25,000 and \$49,999; many of the older adults in these households are retired.

Table A.6. Household Income

Income level	Overall (n=2,667)	Young adult HH* (n=281)	Senior HH* (n=586)
Less than \$25,000	5	13	4
\$25,000 to \$49,999	14	16	34
\$50,000 to \$74,999	15	24	13
\$75,000 to \$99,999	12	16	11
\$100,000 to \$149,999	18	18	13
\$150,000 to \$199,999	16	7	18
\$200,000 or more	20	6	8
Note: Weighted estimates, %			

Eighty-seven percent of respondents considered themselves to be living at least reasonably comfortably (Table A.7). As with income, it is not surprising that respondents from households consisting entirely of young adults tended to report a lower standard of living than the population as a whole, though the difference is relatively small; 80% of respondents from young adult households reported that they consider themselves to be living at least reasonably comfortably. By contrast, although respondents from households consisting entirely of seniors tended to report lower income than the overall population, 92% said they were living at least reasonably comfortably.

Table A.7. Self-Reported Standard of Living

Standard of living	Overall (n=2,687)	Young adult HH (n=283)	Senior HH (n=596)
Prosperous	11	3	7
Living very comfortably	38	32	42
Living reasonably comfortably	39	45	43
Just getting along	10	18	6
Nearly poor	1	0	1
Poor	1	1	<1
Note: Weighted estimates, %			

Eighty-one percent of respondents with children reported that they are somewhat or very confident that they will be able to pay for their children's college educations and 71% of all respondents are somewhat or very confident they will have sufficient resources to live comfortably through their retirement years (Table A.8).

Table A.8. Confidence in Having Sufficient Resources

Confidence level	For children's higher education (n=945)	For retirement (n=2,684)
Very confident	45	29
Somewhat confident	36	42
Uncertain	14	21
Not very confident	3	4
Not at all confident	2	4
Note: Weighted estimates, %		

The small proportion of respondents who reported that they are poor or nearly poor suggests that poverty is not a widespread problem among Greater Seattle Jews. Nevertheless, members of the community do have economic concerns. Although most respondents' answers to these measures of financial well-being painted a positive picture, approximately 13% of respondents indicated they were just getting along, nearly poor, or poor. In addition, even those who reported that they were living at least reasonably comfortably indicated concerns about the affordability of college and their ability to save for retirement. Three percent of respondents indicated that they had skipped meals or cut their size due to lack of resources, and 5% indicated they skipped needed prescription medications due to inability to afford them.

Another way to assess economic vulnerability is to examine the kinds of public services received by respondents. Table A.9 shows the percentage of households that receive various types of public economic benefits. The most common benefit reported was Social Security Insurance (20%), itself not a measure of economic insecurity. The remaining benefits, however, are indications of vulnerability, if not poverty. Although none of the other benefits were claimed by more than 7% of respondents, approximately 11% of respondents claimed at least one. Approximately 5% of respondents indicate they are receiving at least one public economic benefit from among unemployment, Cash Assistance, home energy assistance, subsidized housing, or day care assistance.

Table A.9. Recipients of Public Benefits

Benefit type	% receiving	n
Social Security Insurance	20	2,626
Medicaid/Apple Health	7	2,623
Social Security Disability	4	2,615
Unemployment benefits	2	2,605
Cash Assistance (Department of Social and Health Service programs such as TANF, ABD Assistance, etc.)	1	2,612
Home energy assistance (e.g., LIHEAP, PSE Energy Lifeline, etc.)	1	2,613
Subsidized housing (e.g., HUD, Seattle Housing Authority, King County Housing Authority, etc.)	1	2,614
Day care assistance	1	2,614
Note: Weighted estimates, %		

Home Owners and Renters

Over three-quarters (79%) of Jewish households in the Greater Seattle area own their homes. Only 21% are renters. By contrast, in the five counties covered by this study, 65% of all white households³¹ own their own homes.³² This difference comports with the greater affluence of Jewish households relative to the overall population in this area, as reported above.

B. Religious Background

Jewish religious background—including the religion of parents and childhood Jewish educational experiences—are significant predictors of the level of Jewish engagement among Jewish adults. The survey sought to understand the Jewish backgrounds of community members and to assess differences among those who are inmarried and intermarried. As well, the survey assesses the denominational affiliation of community members and how that affiliation varies by age. This information can help to inform outreach efforts to both the engaged and currently disengaged members of the Greater Seattle Jewish community.

Jewish Parentage and Religion Raised

The majority (71%) of Jewish adults were raised by two Jewish parents and 70% were raised exclusively Jewish (Table B.1 and Table B.2). Of those who are currently Jewish but were not raised Jewish and did not have a Jewish parent, 33% had a formal conversion to Judaism (n=701).

Table B.1. Jewish Parents

Jewish parent	%
Father only	9
Mother only	13
Both	71
Neither	7
Note: Weighted estimates, %; n=2,922	

Table B.2. Religion Raised

Religion	%
Jewish	70
Jewish and something else	8
No religion	15
Other religion	7
Note: Weighted estimates, %; n=2,911	

Overall, two-thirds (66%) of children in Jewish households are being raised Jewish and another 10% are being raised Jewish and something else (Table B.3). Nationally, 56% of children in Jewish households are being raised exclusively Jewish, and 17% are being raised Jewish and something else.³³ In most of the remainder of the households, children are being raised in no religion; only 1% are being raised in another religion. Nearly all (91%) endogamous Jewish couples with children are raising their children as Jews; the few exceptions are either raising their children with no religion or have not yet decided how to raise their children. Among intermarried couples, the majority (51%) are raising their children either exclusively or partly Jewish. Almost all of the other intermarried couples are raising their children with no religion or have not yet decided about a religion.

Table B.3. Religion in which Children are Raised

Religion	Inmarried %	Intermarried %	Overall %
Jewish	91	38	66
Part Jewish	5	13	10
Not Jewish	1	2	1
None/Not Decided	3	45	23
Note: Weighted estimates, %; n=1020			

These findings suggest both a challenge and opportunity for the Greater Seattle Jewish community, as well as the possibility for additional growth. As the Pew study and other previous research shows,³⁴ children of intermarried parents are likely to grow up to consider themselves Jewish if they are exposed to high-quality Jewish educational experiences in their childhoods; by contrast, even if parents intend to raise their children as Jews, those who are not exposed to Jewish educational programs tend to have significantly weaker ties to the Jewish community as adults. There may come a time when these children seek to explore their Jewish heritage. Whether or not they are able to find Jewish programs, particularly high-quality educational opportunities, that meet their interests and the degree to which they feel comfortable engaging in Jewish life will be the two most important factors in determining whether they come to identify as Jews when they become adults.

Jewish Education of Adults

About three-quarters of Jewish respondents (76%, n=2,977) participated in some form of Jewish education, either formal or informal, in their childhood. Half have had a bar or bat mitzvah, with 47% having one as a child and another 4% as an adult (n=2,712); of JBR respondents, 57% celebrated a bar/bat mitzvah as children and another 5% as adults, compared to 31% and 3% for JNR respondents. Indeed, JBR respondents were significantly more likely to have been exposed to Jewish educational programming as children than JNR respondents. The forms of education in which Jewish adults have participated are shown in Table B.4.

Table B.4. Participation in Jewish Education

Type	Overall %	JBR %	JNR %
Day school (n=2,400)	15	20	7
Supplementary school (n=2,607)	67	76	53
Jewish camp (n=2,530)	47	57	31
Jewish youth group (n=2,497)	48	57	32
Note: Weighted estimates, %			

Jewish Denomination and Ethnicity

Greater Seattle's adult Jews are less likely to identify with a particular Jewish denomination than is the case nationally. In Greater Seattle, 41% of Jewish adults are either secular/cultural Jews or refer to themselves as "just Jewish," nationally, 30% do not identify with a denomination.³⁵ The Pew study reported that younger Jews are less likely to be part of a Jewish denomination than are older Jews; this is not the case in Greater Seattle. Consistent with the findings about the proportion of Jews by religion (see above, Table A.1), Greater Seattle's adult Jews of all ages have similar patterns

of denominational affiliation. Among those who affiliate with a denomination, the largest segment is Reform. The denominational breakdown, shown in Table B.5, is consistent across all age groups.

Table B.5. Denominational Affiliation of Jewish Adults

Denomination	18-34	34-49	50-64	65+	Total
Orthodox	8	4	8	9	7
Conservative	15	15	16	15	14
Reconstructionist	1	2	2	<1	1
Reform	28	31	29	32	28
Renewal	<1	1	2	2	1
Secular/culturally Jewish	27	27	25	27	25
Just Jewish	20	18	18	13	16
Other	<1	2	1	2	1
Total	100	100	100	100	100
Note: weighted estimates, %; n=2,896					

The majority of respondents (82%) consider themselves to be of Ashkenazic ethnicity, 8% Sephardic, 1% Mizrahi, and 9% something else, a combination, or none (n=2,852). Although the proportion of households identifying as Sephardic has declined from 13% in 2000-2001,³⁶ the Sephardic population remains a vital and thriving component of the population. This strength is illustrated, for example, by the growth of the Sephardic Studies Program³⁷ and development of the Sephardic Studies Digital Library and Museum at the University of Washington,³⁸ as well as growing interest in the community in the study of Ladino.³⁹

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C. Geographic Profile

The concentration or dispersal of members of the Jewish community is a key factor associated with communal engagement.⁴⁰ The study sought to assess geographic patterns as the basis for future analyses of the link between the population and communal resources. For purposes of these analyses, the focus was on household residence (rather than workplace).

Where in the Greater Seattle Area are the Jewish Households?

It is estimated that 86% of Jewish households in the Greater Seattle area are located in King County, with the remainder spread between Snohomish, Pierce, Kitsap, and Island Counties, and a small number of households residing in adjacent counties.

For the purposes of these analyses, Seattle was split into five sections—Northeast Seattle, Northwest Seattle, Southeast Seattle, Southwest Seattle, and Downtown and Surrounding Neighborhoods. A partial list of neighborhoods included in each section and discussion of how neighborhoods were assigned to sections can be found in Appendix E.

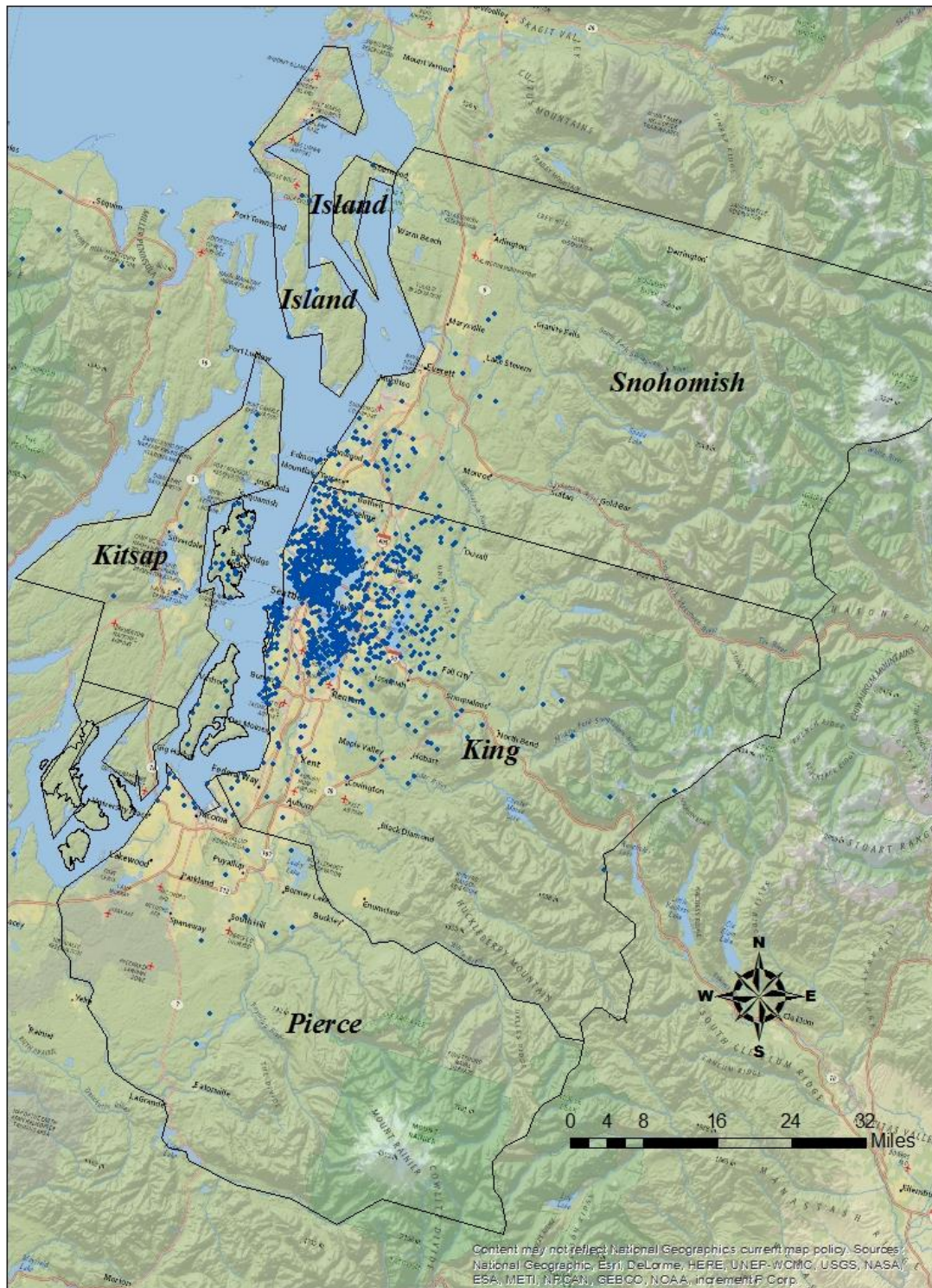
Just over half (57%) of all Jewish households are in the City of Seattle itself. Southeast Seattle has 17% of the Jewish households in the Greater Seattle area; Northeast has 15%; Northwest has 13%; Downtown and Surrounding Neighborhoods have 8%; and Southwest has 4%. The three suburbs with the greatest share Jewish households are Bellevue (8%), Mercer Island (7%), and Redmond (3%).

Table C.1. Location of Jewish Households

Location	% of households
Southeast Seattle	17
Northeast Seattle	15
Northwest Seattle	13
Downtown and Surrounding Neighborhoods	8
Southwest Seattle	4
Other King County	14
Outside King County	12
Bellevue	8
Mercer Island	7
Redmond	3
Note: Weighted estimates, %; n=2,973	

Figure C.1 illustrates the residential density of Jewish households in the Greater Seattle area; additional maps with closer focus on the City of Seattle and the suburbs of Bellevue, Redmond, and Mercer Island can be found in Appendix D. Each dot is randomly placed within a ZIP code to identify 25 Jewish households residing there; the dots do not represent exact addresses. Households are closely clustered in Seattle and nearby suburbs.

Figure C.I. Dot Density Map of Jewish Households in the Greater Seattle Area



Note: 1 dot = 25 households

Geographical Distribution of Age Groups

A different way to represent the geographic dispersion of Greater Seattle Jews is to show where individuals rather than households reside (see Table C.2). For Jewish adults up to age 64, the largest concentration live in Southeast Seattle, but for those aged 65 and up, the largest group are in Northeast Seattle. For those aged 18-34, most can be found living in Northeast Seattle (18%), Southeast Seattle (17%), and other parts of King County (15%). Adults aged 50 and over are more likely to live outside of King County than are younger adults.

Table C.2. Residence of Jewish Adults by Age

Location	18-34	34-49	50-64	65+	Total
Southeast Seattle	17	19	17	10	17
Northeast Seattle	18	15	13	21	16
Northwest Seattle	14	13	12	11	12
Downtown and Surrounding Neighborhoods	9	7	5	9	7
Southwest Seattle	1	5	4	2	3
Other King County	15	13	12	9	13
Outside King County	7	8	16	13	11
Bellevue	8	10	9	12	9
Mercer Island	7	7	8	7	7
Redmond	3	3	3	5	3
Total	100	100	100	100	100

Note: Weighted estimates, %; n=2,887

Table C.3 shows the proportion that each age group constitutes of the Jewish population in each section of Greater Seattle. Adults aged 50-64 make up the largest share of Jews living in every area except for Northeast Seattle and Downtown and Surrounding Neighborhoods; each of these sections has more adults aged 18-34.

Table C.3. Age of Jewish Adults by Residence

Location	18-34	34-49	50-64	65+	Total
Southeast Seattle	26	31	33	10	100
Northeast Seattle	28	25	25	21	100
Northwest Seattle	28	27	30	15	100
Downtown and Surrounding Neighborhoods	33	24	24	19	100
Southwest Seattle	10	39	39	12	100
Other King County	29	28	31	11	100
Outside King County	17	18	46	19	100
Bellevue	21	28	30	20	100
Mercer Island	25	24	36	14	100
Redmond	22	25	28	25	100
Total	25	26	32	16	100

Note: Weighted estimates, %; n=2,887

Geographical Distribution of Denominations

Table C.4 indicates the proportion of each community comprised by the various denominations. Southeast Seattle (18%) and Mercer Island (12%) have the greatest proportions of Orthodox Jews, but Secular/Cultural Jews (30%) and Reform Jews (30%) are the largest denominations in those areas, respectively. Secular/Cultural Jews make up the largest share of adults living in the city of Seattle, while Reform Jews make up the greatest share of adults living in the suburbs.

Table C.4. Denomination of Jewish Adults by Residence

Location	Orthodox	Conservative	Reconstructionist	Reform	Renewal	Secular / Culturally Jewish	Just Jewish	Other	Total
Southeast Seattle	18	6	1	19	<1	28	26	2	100
Northeast Seattle	5	17	2	27	1	35	12	<1	100
Northwest Seattle	1	14	1	34	2	33	15	1	100
Downtown and Surrounding Neighborhoods	2	14	1	30	1	31	17	5	100
Southwest Seattle	9	12	<1	42	2	16	17	1	100
Other King County	4	20	1	35	<1	18	21	1	100
Outside King County	7	11	4	29	1	25	22	1	100
Bellevue	6	20	<1	31	4	25	14	<1	100
Mercer Island	12	28	2	30	<1	17	11	<1	100
Redmond	3	10	2	48	<1	24	11	2	100
Total	7	15	1	30	1	27	18	1	100

Note: Weighted estimates, %; n=2,884

Length of Residence

The Jewish population of the Greater Seattle area consists of both long-term residents and relative newcomers. Just over half (53%) of respondents have lived in the area for at least 20 years, and nearly one-quarter (22%) arrived within the last decade (Table C.5). By contrast, the 2000-2001 study reported that 40% of respondents had moved to the area in the past 10 years. Judging from the tenure of current residents, most of the recent newcomers at the time of the last study have remained in the area. On average, Jewish households have lived in the area for 23 years.

Table C.5. Length of Residence in Greater Seattle

Tenure	%
0-4 years	10
5-9 years	12
10-19 years	25
20-29 years	23
30+ years	30

Note: Weighted estimates, %; n=2,295

The most common area to which newcomers to the Greater Seattle Jewish community moved in the past decade was Southeast Seattle (20%). Overall, 57% of newcomers moved to the City of Seattle, including 33% of two areas south of the ship canal. Nine percent moved to areas outside of King County, 7% each to Bellevue and Mercer Island, 3% to Redmond, and 17% to other areas in King County. Because the survey tracked neither residential history of current residents nor migration of former residents, it is not possible to assess either the degree to which households have moved between areas within the region or the degree to which other Jewish households have moved out of the region from these or other areas. Nevertheless, they do suggest that the primary locus of growth for the Jewish community in the region is the City of Seattle.

Place of Origin

A minority (23%) of Jewish residents of the Greater Seattle area were born in the community. Nearly two-thirds (65%) were born elsewhere in the United States, while 3% are from the Former Soviet Union, 2% Israel, and 8% other countries; common other responses included Canada and England, with about 2% each.

Respondents were also asked where they were primarily raised. Eighty-nine percent said they were raised primarily in the United States (Table C.6). A little under half (44%) were raised primarily on the West Coast, including about one-quarter (26%) in the Greater Seattle area and another 2% elsewhere in Washington State. Two percent were raised primarily in Israel, with another 2% in each of Canada, the Former Soviet Union, and England.

Table C.6. Where Respondents Were Born and Raised

Location	Born %	Raised %
United States	88	89
Greater Seattle area	23	26
Rest of Washington State		2
Western states other than Washington		16
Mid-Atlantic states		20
Midwestern states		13
Southern states		6
New England		5
Non-specified US		1
Israel	2	2
Canada	2	2
Former Soviet Union	3	2
England	2	2
Rest of Europe	2	1
Asia and Middle East (other than Israel)	1	1
Central and South America	1	1
South Africa	1	1
Note: Weighted estimates, %; n=2,991		

Reasons for Moving to the Area

The Greater Seattle area has consistently experienced population growth over the past several decades. Respondents who were not born in the Greater Seattle area were asked to list their reasons for moving to the area, and many offered multiple reasons. Of respondents who answered the question, the most frequent responses included work reasons, overall quality of life, and family reasons (Table C.7).

Table C.7. Reasons for Moving to the Greater Seattle Area⁴¹

Reason	n
Work	1,088
Quality of life	517
Family	425
School	319
Spouse/partner	297
Jewish life	41
Note: Unweighted counts; n=2,270	

Plans to Move Away

Regardless of how long individuals have lived in the Greater Seattle area, most expect to remain. Only 11% of households reported having plans to move away (n=2,927). Of these, 33% had plans to leave within the next year, another 37% in the next five years, and 9% in six years or more (n=279). Twenty-one percent of respondents with plans to move away from the area had no specific time frame in mind.

Respondents with plans to move away indicated a wide variety of likely destinations. The most common destination, indicated by 27% of respondents with such plans, was another state on the West Coast; another 2% planned to move elsewhere within Washington State. Other common destinations included the Mid-Atlantic United States (17%) and Israel (10%). About one-quarter (26%) of respondents with plans to move away did not have a set destination in mind.

Two hundred seventy respondents explained why they planned to move away; several provided more than one reason. Common responses included family reasons (e.g., to be closer to family), for work, because of the weather, for education, and because of preference for another home or community elsewhere. Notably, many respondents indicated they would move away for reasons related to the local Jewish community, including some who are moving to Israel.

Multiple Residences

Twenty percent of Jewish households in the Greater Seattle area have a secondary residence. Of these, about 19% are located in Washington State, many in the Greater Seattle area. About one-third (33%) have their other residence in the Mid-Atlantic United States. Several have homes in other countries; about 8% of households with multiple residences have homes in Israel. For 88% of respondents with multiple residences, the Greater Seattle area is their primary home.

Nearly three-quarters (73%) of Jewish households with multiple residences spend the entire year in the Greater Seattle area, with another 4% saying they spend most of the year in the area and 1% saying they live in the area “during the school year.” By contrast, only 10% indicated they spend none of the year, less than three months per year, or live in the area “on occasion.”

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D. Jewish Life

Jewish religious life takes place both in synagogues and homes. The survey sought to understand how religious life is expressed through synagogue membership and participation in Jewish education, through behaviors such as attending services and lighting Shabbat candles, through association with other Jews, and through feelings of connection to Judaism and the Jewish people. In the section below, the engagement of Jews of the Greater Seattle area in a range of measures of Jewish life is described and assessed.

Synagogue Membership

Synagogues have historically been the primary religious institution for Jews in the United States and the traditional means for formal affiliation with the Jewish community. Within the greater Seattle Jewish community, about one in three households (34%)⁴² include at least one person who is a member of at least one congregation. Among households in which there is at least one JBR, 55% include a synagogue member. Among households in which all Jewish adults are JNR, just 7% are synagogue members.

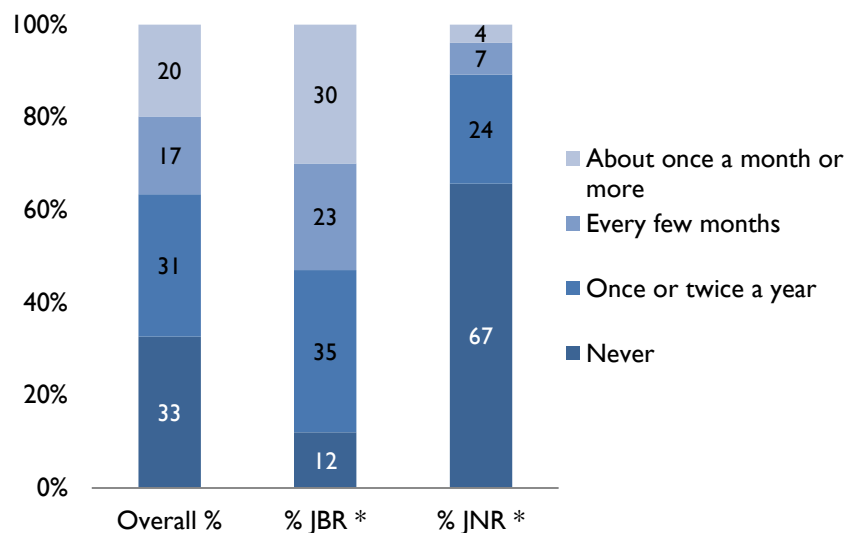
More information about synagogue membership can be found in Section P: Synagogue Members.

Attendance at and Perceptions of Religious Services

About one-third of respondents never attend religious services and another 31% attend only once or twice a year (Figure D.1). Twenty percent reported they attend at least once a month. Among synagogue members, half (49%) attend religious services at least once a month; among nonmembers, half (52%) never attend religious services (see Section P).

Overall, synagogue attendance is similar to the national level; Pew national estimates indicate that 23% attend services at least once a month. Of the Greater Seattle Jews who ever attend services, 71% attended High Holiday services in the past year. Not surprisingly, attendance is related to how one identifies as Jewish. Attendance rates are significantly higher for those who identify as JBR—nearly one-third attend services once a month or more and the majority attend at least every few months. JNRs, in contrast, are infrequent participants, with two-thirds never attending.

Figure D.1. Attendance at Religious Services



Note: Weighted estimates, %, n=2,812

Respondents were asked about their most recent experiences at a Jewish religious service (Table D.1). Over three-quarters (77%) reported that they were warmly welcomed. Two-thirds (67%) felt connected to the other people at services and well over half (59%) felt inspired or emotionally involved. Only 12% indicated that they did not understand the service and about one-quarter (25%) were bored.

Table D.1. Perception of Religious Services

	Strongly disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Strongly agree
I was warmly welcomed. (n=2,373)	3	6	13	24	53
I did not understand what was going on. (n=2,370)	61	17	10	9	3
I was bored. (n=2,366)	35	22	19	20	5
I was inspired or emotionally involved. (n=2,380)	7	11	23	34	25
I felt connected to the other people there. (n=2,376)	5	12	16	33	34

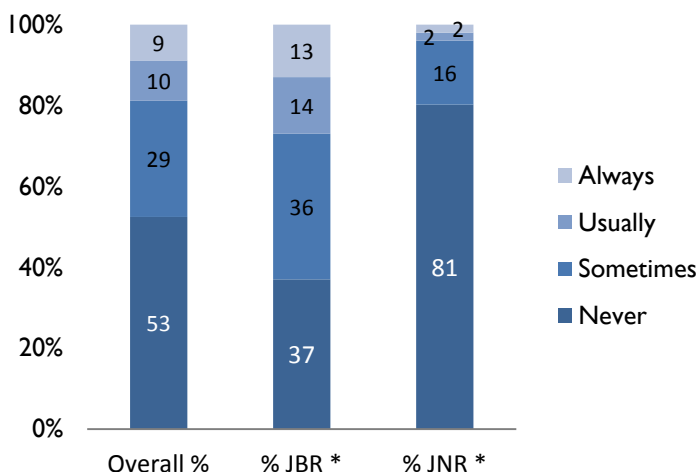
Note: Weighted estimates, %

Synagogue members who attend religious services feel more warmly welcomed, more inspired, and more connected to others than do nonmembers who attend services (see Section P). Although their positive feelings about religious services may be the reason that they join synagogues, it may be that their positive feelings are a result of their participation in the synagogue community and their regular attendance at services.

Home-Based Ritual Behavior

Respondents were asked about their current levels of observance of selected Jewish religious rituals. Seventy-nine percent hold or attend a Passover seder (n=2,888) and 84% light Hanukkah candles (n=2,882). Nineteen percent light Shabbat candles usually or always, and 53% never do (Figure D.2). These rates are similar to national averages: 70% of Jews participated in a seder last year and 23% usually or always light Shabbat candles (Pew).

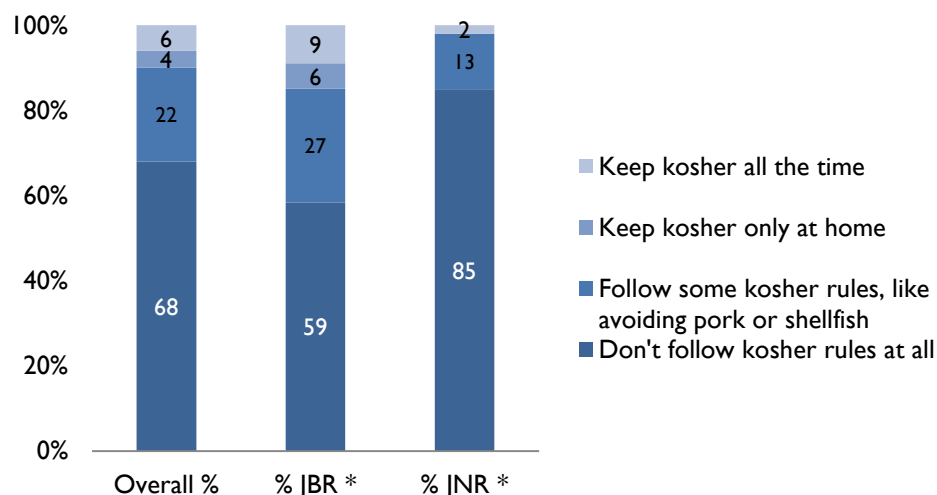
Figure D.2. Frequency of Lighting Shabbat Candles



Note: Jewish respondents only, weighted estimates, %, n=2,812

Sixty-eight percent of the overall Greater Seattle Jewish community does not follow any kosher rules (Figure D.3). The proportion who keep kosher at home or always (i.e., also outside the home) is 10% overall. This proportion is significantly lower than the national average; according to the 2013 Pew study, 22% of all Jews keep kosher at home, including 25% of JBR and 11% of JNR.

Figure D.3. Kashrut Observance



Note: Weighted estimates, %, n=2,880

Community and Social Networks

The proportion of one's closest friends who are Jewish is often an indicator of engagement in the Jewish community. There are two key reasons for this. First, most of the people participating in Jewish organizations are Jewish. And second, people tend to seek to spend their time with others who substantially share their interests and values. In short, those people who are most inclined to engage in Jewish life and culture tend to seek out like-minded friends and participate more actively in Jewish organizations.

The Greater Seattle area's Jews appear to have fewer Jewish friends than the national average and do not feel strongly connected to their local Jewish community. Overall, 22% of respondents indicated that all or most of their closest friends are Jewish (Table D.2). About half (48%) of respondents indicated that some of their friends were Jewish. Nationally, 32% of American Jews said that all or most of their close friends are Jewish.⁴³

Table D.2. Proportion of Closest Friends Who Are Jewish

	%
All	2
Most	20
About half	21
Some	48
None	9
Note: Weighted estimates, %; n=2,818	

These findings are reinforced by respondents' self-reported connection to the Jewish community (Table D.3). Less than half (47%) of respondents feel somewhat or strongly connected to the local Jewish community and nearly one-quarter (23%) do not feel connected to the local Jewish community at all. However, 74% of respondents reported feeling "somewhat" or "very much" connected to Jewish peers and 70% feel somewhat or very connected to the worldwide Jewish community. Over four-fifths (84%) of respondents feel somewhat or very connected to Jewish history and more than three-quarters (78%) feel somewhat or very connected to Jewish customs.

Table D.3. Feeling of Connection to Jewish People

	Not at all	A little	Somewhat	Very much
Connection to Jewish history (n=2,766)	2	14	28	56
Connection to Jews around the world (n=2,764)	6	24	34	36
Connection to local Jewish community (n=2,765)	23	29	26	21
Connection to Jewish customs (n=2,771)	3	19	35	43
Connection to Jewish peers (n=2,755)	6	20	36	38
Note: Weighted estimates, %				

It is especially notable that so many respondents would report a closer connection to Jews around the world and to Jewish peers than to their local Jewish community. This discrepancy suggests that there is a significant opportunity for the Greater Seattle Jewish community to strengthen itself from

within by reaching out to members of the community who do not feel that they have a way in or that their needs are being met by local Jewish organizations.

Jewish Education of Children

Jewish education of children is one of the most important predictors of their connection to Judaism when they grow to adulthood. In addition, the decision of parents to enroll their children in Jewish education both expresses and reinforces the parents' own connection to the Jewish community. Detailed information about Jewish education can be found in Section L: Families with Children. Differences in participation among children with inmarried and intermarried parents can be found in Section O: Inmarried and Intermarried Households. Levels of participation by children whose parents are synagogue members can be found in Section P: Synagogue Members.

Overall, approximately 40% of Jewish children in Greater Seattle participate in some form of formal Jewish education (Jewish preschool, supplementary school, or day school) and nearly two-thirds who are age-eligible (59%) have had a bar or bat mitzvah. Participation is lower at the preschool level but increases for school-aged children. Approximately 4,500 Jewish children are age-eligible for Jewish preschool, 8,700 are eligible for other forms of Jewish education, and 5,800 are old enough to have had a bar or bat mitzvah. For each form of Jewish education, the proportion of age-eligible Jewish children who are currently enrolled is shown in Table D.4.

Table D.4. Participation of Jewish Children in Jewish Education⁴⁴

Form of education	% of age-eligible Jewish children who participate
Jewish preschool (n=403)	32
Non-Jewish preschool (n=403)	42
Supplementary school (n=790)	40
Day school (n=788)	5
Youth group (n=777)	23
Jewish camp, overnight (n=785)	22
Jewish camp, day (n=785)	26
Non-Jewish camp (n=774)	48
Had Bar/Bat Mitzvah (n=443)	59
Note: Weighted estimates, %. Each row of this table is independent and cannot be added to determine total number of children. Children can participate in multiple forms of education concurrently, so, for example, some children might attend more than one type of camp in the same summer and therefore be counted in more than one of those totals.	

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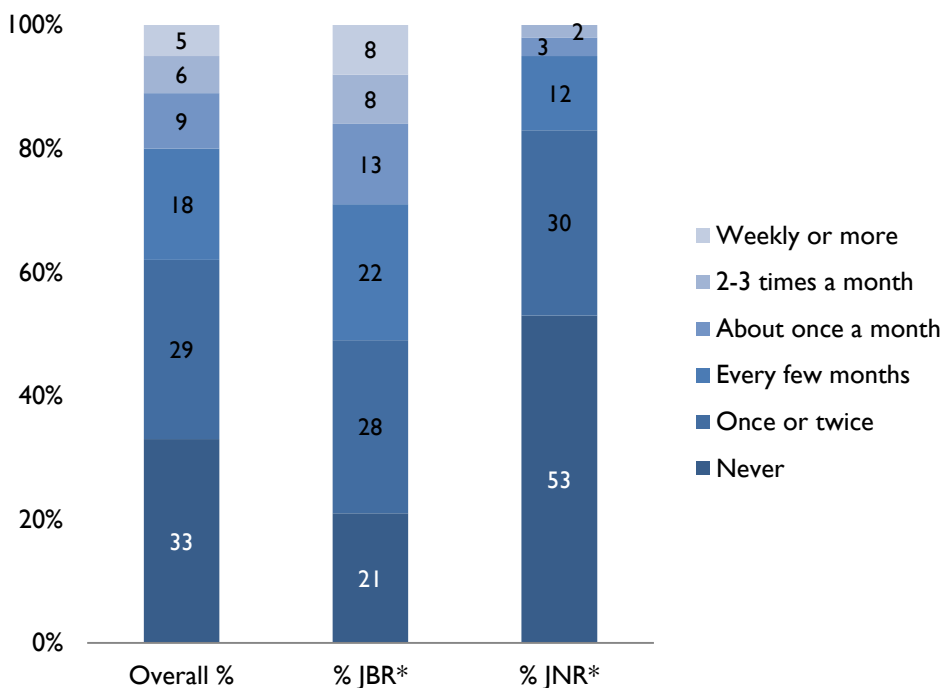
E. Program Participation

The Greater Seattle Jewish community has a diverse set of institutions and organizations whose goal is to enable and promote Jewish community life. Alongside synagogues and religious institutions, these organizations sponsor cultural, educational, and social programs designed to bring people together and deepen individual connection to and engagement with the Jewish community. Below, participation in programs provided by these organizations is described in terms of how individuals identify as Jews.

Attendance and Type of Jewish Programs

Respondents were asked how often in the past year they or a member of their household had attended Jewish non-religious programs, events, or activities. One-third (33%) of households had no member engaged in Jewish programming during that year. One-fifth (20%) participated in a Jewish program on at least a monthly basis. Twenty-nine percent of JBR adults participated in at least one program a month, compared with 6% of JNR adults. Conversely, only 21% of JBR adults never attended a program, compared with 53% of JNR adults. Figure E.1 shows the frequency of household attendance at Jewish events.

Figure E.1. Frequency of Attending Jewish Programs



Note: Weighted estimates; n=2,765

Respondents who indicated that they or members of their households participated in Jewish programming were asked what kind of programs they attended. The most popular program types are adult education, cultural, Jewish holiday, and social programs (Table E.1).

Table E.1. Types of Jewish Programs⁴⁵

Types of Jewish Programs	n
Adult Education	676
Cultural	517
Holidays	376
Social	352
Religious	311
Volunteering / Charity	270
Israel	181
Youth Education	155
Youth Activities	143
Other	135
Family Activities	90
Holocaust / Antisemitism	78
Shabbat Meal	62
Bar or Bat Mitzvah	54
Seniors	50
Young Adults	41
Note: Unweighted counts; n=2,040	

Program Sponsors

Respondents were also asked who sponsored the programs they or members of their households attended (Table E.2). Synagogues were the most common sponsors of programs, followed by the J, JFGS, JFS, the University of Washington, Jewish day schools, and Stand With Us.

Table E.2. Sponsors of Jewish Programs⁴⁶

Sponsors	n
A synagogue	885
Other	737
JCC	346
Federation	220
Jewish Family Service	211
University of Washington	128
Hillel	120
A Jewish day school	114
Stand With Us	110
Chabad	85
Seattle Jewish Film Festival	76
JConnect	63
Kavana	63
AJC	55
AIPAC	53
Hadassah	48
A youth group	46
PJ Library	40
Jewish Historical Society	37
Washington State Holocaust Education Resource Center	36
Kline Galland	34
J Street	29
A summer camp	24
Music of Remembrance	20
ADL	18
Jewish Genealogical Society of Washington State	12
A chavurah	11
Note: Jewish respondents only, unweighted counts; n=1,888	

JCC Membership

The Stroum Jewish Community Center, known as “the J,” is a central address for Jewish programs in the Greater Seattle area. Twenty-eight percent of Jewish households said they are current or former members of the J. Of the households that have ever been members, 72% are no longer members, 21% are current dues-paying members, and the remaining 7% consider themselves to be members but do not pay dues. It seems likely that many of these former members were members when their children were young; now that their children are grown, they have let their membership lapse. Overall, 8% of Jewish households in the Greater Seattle area consider themselves current members of the J.

Interest in Jewish Programs

Respondents were asked about their interest in attending a range of programs based on topics. Two-thirds (68%) expressed interest in cultural programs, whether specifically Israeli or generally Jewish. Fifty-four percent said they would like to engage in community service (see section on volunteering below). Almost half would participate in Jewish education programming (49%), Jewish holiday programming (48%), or social programming (46%).

Respondents were also asked about programs for specific groups of people. One-third (32%) were interested in intergenerational programming. One-quarter (24%) would like programs for parents, and one-fifth (21%) would like programs for seniors. Seventeen percent wanted programs for singles, 15% for Jews with disabilities, 14% for the GLBT population, and 13% for empty nesters. Table E.3 shows the proportions of respondents interested in programs by topic and program group.

Table E.3. Programmatic Interests

Program type	%
Jewish culture (n=2,572)	66
Community service (n=2,552)	54
Jewish education (n=2,546)	49
Jewish holidays (n=2,511)	48
Social (n=2,501)	46
Israeli culture (n=2,503)	37
Israel advocacy (n=2,468)	27
Programs for specific groups	
Intergenerational (n=2,438)	32
Intermarried (n=2,416)	25
Parents (n=2,408)	24
Seniors (n=2,452)	21
Jewish singles (n=2,405)	17
Disabilities (n=2,370)	15
LGBT (n=2,358)	14
Empty nesters (n=2,431)	13
Note: Weighted estimates	

Respondents also had the option of noting a different type of Jewish program in which they would be interested to participate if it were available. Many expressed a desire for some sort of educational opportunities. One person, for example, wanted “exposure to the training that children have—Hebrew/Saturday school.” Others wanted programs and events geared toward bringing the Seattle Jewish community together. One noted that “the community is segmented between [the] Orthodox, Sephardic, and Ashkenazi ... bring those groups together for dialogue.” Another desired “a major program that showcases the diversity of Jewish history, culture, and heritage in the Greater Seattle area.”

Some respondents expressed disappointment with the lack of opportunities for singles to simply meet other people, without romantic expectations: “Social activities for adults in the late 20-40

range, more meant for the purpose of friendship than dating. It's hard to make new Jewish (platonic) friends at events."

Table E.4 shows the various types of additional Jewish programs respondents wanted.

Table E.4. Other Jewish Programs of Interest⁴⁷

Other Program Type	n
Miscellaneous Educational Program	237
Arts and Culture	225
Miscellaneous	215
Israel and Hebrew	108
Miscellaneous Social Groups	97
Jewish History	79
Politics	73
Children	68
Families	64
Recreational	60
Food and Culinary	50
General Jewish Programs	49
Religion	48
Age-Based	46
Volunteering Opportunities	35
Young Adults	28
Professional and Networking	26
Women	25
Spiritual	22
Location-Based	21
Intermarried	21
Note: Unweighted counts; n=1,213	

Reasons for Lack of Participation

Respondents who did not participate in any Jewish programming were asked why that was the case. Many who lived in the outlying areas of the Greater Seattle area said programs were too far or too inconveniently timed to allow their attendance. As one respondent said, "A lot of [events] are on the eastside, it is harder for me to get over there, it is a schlep."

Others said they did not care to associate with religious organizations, or cited contrary views on Israel as a barrier. One respondent noted, "I would like to keep my politics and Jewish practice separate, but this has proved challenging."

Table E.5 documents the reasons respondents did not engage in Jewish programs. The most common responses were lack of interest, lack of time, and not being aware of programs.

Table E.5. Reasons Why Respondents Do Not Participate in Jewish Programs⁴⁸

Reasons Not Participated	n
Not interested	226
No time	130
Not aware	109
Inconvenient location	57
Social reasons	52
Not religious	35
Health	19
Cost	10
Note: Unweighted counts; n=545	

Respondents are generally unwilling to travel for more than an hour to get to a Jewish program; only 3% will do so. Most (57%) would rather travel for less than 20 minutes, but about one-third (34%) would not mind taking up to 40 minutes. Table E.6 shows how much time respondents are willing to spend traveling to Jewish programs.

Table E.6. Acceptable Travel Time

Travel time	%
Less than 10 minutes	16
10-20 minutes	41
20-40 minutes	34
40-60 minutes	5
An hour or more	3
Note: Jewish respondents only, weighted responses; n=2,600	

Communication

When asked how they preferred to learn about Jewish programs, 11% of respondents stated they desire print information such as mailings and newspapers, over half (56%) prefer electronic information such as e-mails and social media postings, and one-third (33%) do not have a preference. Twenty-seven percent of respondents said that they subscribe to the JTNews; because full issues of the newspaper were made available on the website without a subscription at the time this study was conducted, this figure may include non-subscribers who read the newspaper on its website.⁴⁹

Those respondents who participate in Jewish programs were asked how they learned about them. Most learn about programs online, through e-mail, social media, or other websites. Many rely on print material, either from the Jewish media, mailings, or flyers. Table E.7 shows the most common sources of information on Jewish programs.

Table E.7. Sources of Information on Jewish Programs⁵⁰

Source of Information	n
Social media or online communication	1,366
Synagogue	680
JTNews or other Jewish media	471
Other print material	394
Other organizations	340
Non-Jewish media	130
None	114
Flyers or posters	100
Note: Unweighted counts; n=2,494	

Respondents were also asked to identify whom they were most likely to approach for advice or information about Jewish programs in the area. About two-thirds of respondents would turn either to friends (34%) or to the Internet (32%). Twelve percent turn to a leader in the Jewish community or rabbi. Fourteen percent look to a family member or someone they know who belongs to a Jewish organization. Table E.8 shows whom respondents rely upon for information on Jewish programs.

Table E.8. Personal Sources of Information on Jewish Programs

Source of Information	%
Friends	34
Internet	32
Rabbi	8
Local Jewish community member	8
Family member	6
Local Jewish community leader	4
Other	9
Note: Weighted estimates; n=2,641	

Those who said that they turn elsewhere for information mostly rely upon the JTNews and other Jewish media, or a specific Jewish organization like a synagogue or the J. Some respondents reported that they simply know about programming because of their work at a Jewish organization.

Non-Jewish Programs

Fifty-four percent of respondents say they belong to non-Jewish organizations. Those who do were asked to identify those organizations. The most popular type of organization not sponsored by the Jewish community was fitness centers or athletic clubs. Over 330 respondents who answered this question belong to professional associations or networks. About 300 people belong to country clubs or other community-based groups. Table E.9 shows the types of non-Jewish groups to which respondents belong.

Table E.9. Non-Jewish Organizations⁵¹

Type of Non-Jewish Group	n
Sports/Fitness	355
Professional	338
Social/Community	299
Arts/Culture	232
Political/Advocacy	172
Other	155
Outdoor/Environmental	137
Education	104
Medical/Health	96
Poverty/Social Justice	88
Alumni	71
Fraternal	67
Children/Families	64
Note: Unweighted counts; n=1,404	

Respondents were then asked why they joined these particular organizations. Many enjoy the social benefits that come with belonging to a group, or specifically by affiliating around a shared interest. Respondents were also dedicated to their professional development or networking. They also join groups that have a particular focus or mission, or that offer interesting programs or benefits of membership. Many who cited fitness activities also commented that the J is too inconveniently located for them or lacks desired facilities. Table E.10 shows the reasons why respondents belong to organizations outside of the Jewish community.

Table E.10. Reasons for Joining Non-Jewish Organizations⁵²

Reasons	n
Interest/Affinity	304
Health/Fitness	294
Social/Community	294
Professional	291
Mission/Values	164
Programs/Activities	121
Adult Education	88
Other	82
Convenience/Cost	78
Politics	49
Note: Unweighted counts; n=1,344	

F. Volunteering and Philanthropy

For many Jews, volunteering and making charitable contributions is an essential aspect of Jewish life and is how they enact Jewish values. The survey sought to assess the level of volunteering and philanthropy among Jews in the Greater Seattle area. A particular focus is to understand how members of the community view volunteering for and contributing to Jewish and secular organizations and how these activities relate to their Jewish identity.

Levels of Volunteering

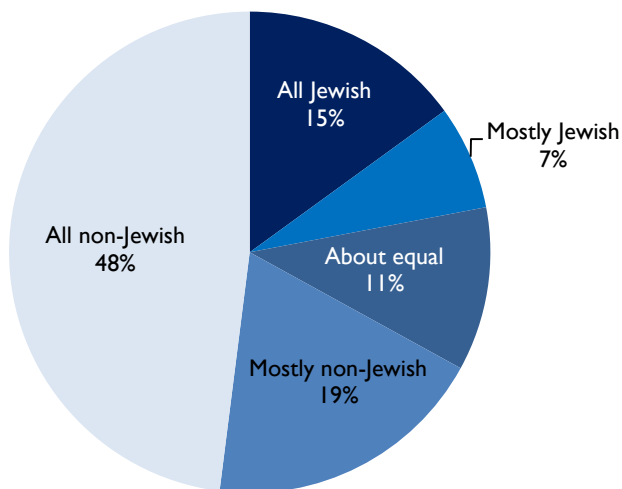
Fifty-one percent of respondents indicated that they had volunteered in the previous month for an organization of any sort, Jewish or non-Jewish, through activities ranging from board membership to community service. Of those who volunteered, about two-thirds (65%) volunteered from one to ten hours during that month, and another one-fifth (21%) volunteered from 11 to 20 hours. The mean number of hours given by volunteers in the past month was 13. Table F.1 breaks down by amount of time volunteered.

Table F.1. Hours Volunteered in the Past Month

Hours	%
1-10 hours	65
11-20 hours	21
21-40 hours	9
41+ hours	4
Note: Weighted estimates; n=2,641	

Those who did volunteer in the past month were asked about the organizations to which they had given their time—whether they were run under Jewish or other auspices. Fifteen percent volunteered exclusively for Jewish organizations, while nearly half (48%) volunteered exclusively for non-Jewish organizations. Figure F.1 shows the breakdown of Jewish and non-Jewish organizations.

Figure F.1. Volunteering by Organization Type



Note: Weighted estimates, %, n=1,568

In response to a question about the types of Jewish organizations for which respondents volunteered, 819 respondents provided answers. Of those who volunteered for Jewish organizations, 331 served on a board or a committee. Two hundred eighteen volunteered at their synagogues (including board/committee membership). Of the 102 who gave their time to Jewish education—primarily day schools, the J, and summer camps—most did so because they had a child enrolled in that institution. Table F.2 shows the breakdown of Jewish organization types.

Table F.2. Volunteering for Selected Jewish Organization Type⁵³

Jewish organization	n
Synagogue	218
Jewish education	102
Israel-related	22
Arts/Culture	22
Other	181
Note: Unweighted counts; n=819	

The vast majority of volunteering respondents gave at least some of their time to non-Jewish organizations. The most common type of organization that benefitted from respondents' volunteer activities was an educational institution (n=248), primarily schools in which their children were currently enrolled and their own alma maters. A number of respondents, typically retirees, also gave time to their neighborhood public schools. Over 120 respondents either volunteered for professional organizations, like the Washington Bar Association, or used their professional skills for pro bono work. Another 122 volunteered on behalf of poverty-oriented organizations such as soup kitchens and homeless shelters. Roughly 90 each gave their time to arts and cultural organizations, and local community groups like neighborhood associations and co-op boards. Table F.3 shows the breakdown of non-Jewish organization types.

Table F.3. Volunteering for Selected Non-Jewish Organization Types

Organization Type	n
Education	248
Poverty	122
Professional	121
Community	94
Arts/Culture	89
Other	164
Note: Unweighted counts, n=1,205	

When asked why they did not volunteer for Jewish organizations, respondents' two most common answers were that they had no time or no interest. Roughly 20 each said that they either did not have access to the volunteer opportunities, had not been aware of them, or had not been asked to volunteer. Although a decided minority, some respondents indicated they were discouraged with local Jewish organizations and what they perceived as the focus on exclusively Jewish beneficiaries. One respondent said, "I would prefer Jewish organizations oriented toward helping the general population, not just other Jews."

Table F.4 shows the reasons respondents gave for not volunteering in the past month at both Jewish and non-Jewish organizations. Overall, lack of time was the most common response, followed by

lack of interest. Notably, a majority of respondents who discussed why they did not volunteer for Jewish organizations said they did not have the time.

Table F.4. Reasons for Not Volunteering

Reason	n for Jewish organizations	n for non-Jewish organizations
No time	660	116
No interest	70	130
No access	29	58
Not asked	23	38
Not aware	20	54
Note: Unweighted counts; n=1,032		

Respondents were also asked about the types of volunteer opportunities that would interest them. They answered both in terms of the causes they would support (e.g., the environment), as well as descriptions of the kind of work they would do (e.g., physical activity).

Table F.5 shows the breakdown of desired volunteer opportunities. Respondents were particularly interested in fighting poverty and working with specific populations (children and the elderly); respondents who volunteered for Jewish organizations were, not surprisingly, particularly interested in volunteering for Jewish or Israeli causes. Notably, many respondents desired volunteer opportunities that were family friendly. Although few said explicitly that they would like opportunities to encourage their children to volunteer, this would appear to be a logical inference from this finding.

Table F.5. Desired Volunteer Opportunities

Volunteering Attribute	n
Issue Area	
Poverty	326
Youth/education	135
Jewish & Israel	117
Elderly/seniors	99
Environment	97
No preference	71
Social justice	55
Feature of the Activity	
Family friendly	161
Irregular occurrence	56
Social/community building	42
Ability to use professional skills	38
Active/physical	36
Inactive	12
Recurring	10
Note: Unweighted counts; n=1,302	

Philanthropy

Given the positions of professional responsibility occupied by many members of the community, as well as family obligations, it is not surprising that so many respondents indicated that they did not have time to volunteer. However, as noted above, the Jewish community of Greater Seattle is an affluent community. One might expect a large number of philanthropic contributions from the community. Indeed, last year 92% of respondents indicated that they made charitable donations. Of all respondents, approximately two-thirds (65%) made gifts totaling between \$100 and \$2,500, and nearly one-third (32%) gave \$2,500 or more. Table F.6 shows how much donors said they gave overall.⁵⁴ Three-quarters of respondents (77%) anticipated their charitable donations would stay the same in the coming year; 15% thought their donations would increase, and only 9% foresaw a decrease.

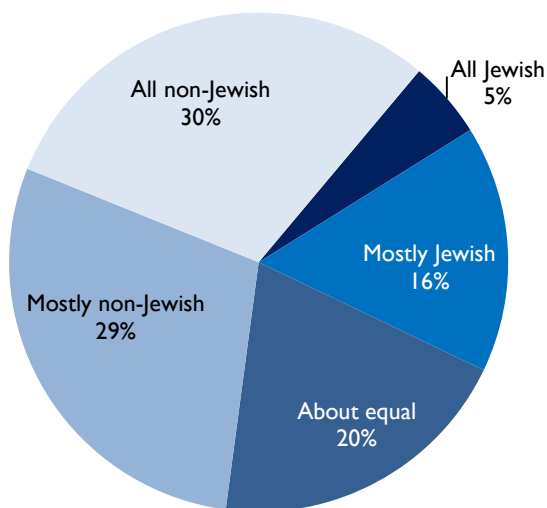
Table F.6. Amount Donated Last Year

Amount Donated	%
Under \$100	7
\$100 to \$2,499	52
\$2,500 to \$4,999	13
\$5,000 or more	19
Note: Weighted estimates; n=2,195	

Those who did not make any donations were asked the primary reasons why; 86 of them, or about 6% of all respondents, wrote that they did not have enough money to spare for charity.

About one-fifth (21%) of respondents indicated that they made most or all of their donations to Jewish organizations. Over half (59%) made most or all of their donations to non-Jewish organizations (Figure F.2).

Figure F.2. Donations by Organization Type



Note: Weighted estimates, %; n=2,494

Most respondents (62%) said that they had received a fundraising appeal of some sort from at least one Jewish organization located in the Greater Seattle area. Of those who received such an appeal, 77% made at least one donation to a Jewish organization, compared with just 44% of those who received no appeal. It is possible, however, that those who received an appeal were already more likely to make charitable donations to Jewish organizations.

When asked why they did not donate to Jewish organizations, respondents listed a variety of reasons. Over 150 simply had other philanthropic priorities—their children’s (non-Jewish) schools, environmental groups, animal shelters, and other organizations that do not exist under Jewish auspices. About 40 cited disapproval of some sort towards Jewish organizations, whether perceived reputations for fiscal mismanagement, their stances on Israel, or their perceived overflowing coffers. Table F.7 shows the reasons why non-donors do not give to Jewish groups.

Table F.7. Reasons for Not Donating to Jewish Organizations

Reason	N
Other priorities	152
Not aware / not asked	45
Not involved with any	43
Not enough money to donate	34
Prefer nonsectarian charities	30
Bad image	21
Israel-related issues	18
Other	17
Note: Unweighted counts, n=392	

Overall, 65% of respondents indicated that they made donations to Jewish organizations in the past year. Respondents who made such donations were given a list of specific Jewish organizations in Seattle and asked if they donated to any of them in the past year. Table F.8 shows the results. Over half (55%) donated to a synagogue, and about one-third each donated to JFS (35%) and JFGS (30%).

Table F.8. Supported Jewish Organizations⁵⁵

Jewish Organization	%
A synagogue	55
Jewish Family Service	35
Jewish Federation of Greater Seattle	30
Hillel	16
Stroum JCC	11
Other Jewish organizations	31
Note: Weighted estimates, %; n=1,318	

Those who indicated that they had supported an “other” Jewish organization were asked to specify the recipient. One hundred ninety-six gave to a Jewish education organization, such as day schools, youth groups, and overnight camps. One hundred sixty-one supported the local branch of a national organization like AIPAC, the ADL, or Hadassah. Other local organizations, such as the Washington State Jewish Historical Society or the Kline Galland Home, received donations from 280 respondents.

Respondents described their motivations for donating to particular organizations and for donating in general. Explanations included valuing the organization's principal causes, listed in Table F.9. Others listed their motivations for donating in general, as listed in Table F.10.

Table F.9. Causes to which Donations are Directed⁵⁶

Cause	n
Poverty	124
Local/community-based organization	114
Medical/health	74
Education/youth	73
Israel	69
Social justice/advocacy	51
Environment	47
Culture/non-profit media	47
Politics	40
International aid	25
Animals	23
Nonsectarian	23
Note: Unweighted counts; n=2,164	

Table F.10. Motivation for Donations

Motivation	n
Organization's mission/vision/goal/programs	724
Personal connection/familiarity with organization	329
Organization is effective/efficient/low overhead	305
Organization is Jewish	246
Doing good	158
Can see the impact of the donation	136
The need/urgency of the donation	119
Feel obligation/reciprocating another gift	113
Can afford to donate	82
Note: Unweighted counts; n=2,164	

The most common motivations that drove donations were support for the goals of the organizations followed by a personal connection to the organization or its mission. Regardless of the sector served, respondents indicated that the organization's mission and efficacy were critical, as was a personal connection to the organization or cause. For some donors, their charitable contributions were seen primarily as an expression of Jewish values, or, in the words of several donors, "a mitzvah." One respondent said "It is my nature, and part of being Jewish." Another noted: "I like to participate in a Jewish community. I feel good about making contributions."

Respondents, however, were reluctant to donate when they were concerned about how funds would be utilized. For example, one wrote, "we want to see that the contribution is somehow not 'lost' or 'appropriated' in the 'running' of the organization." Another commented, "I never feel like I know what Jewish organizations are really going to do with the donation." Others objected to the form or

frequency of solicitations that they received. One said, “It becomes annoying to constantly be asked for money and that often has me saying no.” Another felt that Jewish organizations should be “more respectful” in their solicitations. A third believed that Jewish organizations use guilt to raise money; this respondent would prefer “that they accept small amounts without making you feel bad that it is all you can do.”

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G. Israel and Antisemitism

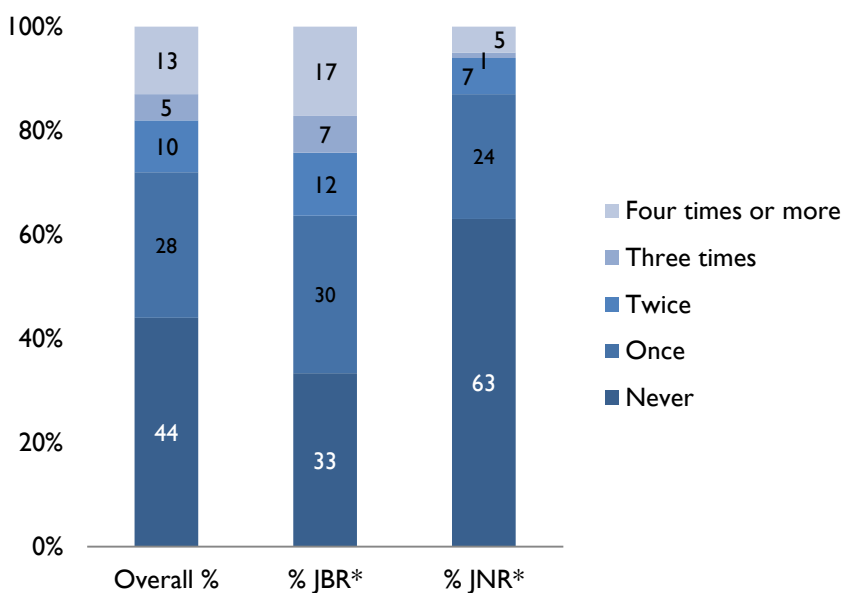
Attitudes toward Israel and attachment to the Jewish state both divide and unite the Greater Seattle Jewish community. Conflicting views about Israel were expressed in open-ended comments (see Section O), with some respondents lauding the community's pro-Israel stance and others condemning the community for being unwilling to criticize Israel. Yet interest in Israel-related programming is strong, with one-third of the community expressing interest in programs about Israeli culture and one-quarter interested in Israel advocacy. The survey sought to understand the attitudes of Jewish adults about Israel as measured by their visits to Israel, their interest in news about Israel, and their view of the community's support for Israel.

Relationships with the surrounding non-Jewish community are another area in which the community varies. About one-third of the community experienced some form of antisemitic activity in the past year, and there was a slight increase in reports of antisemitism after the start of Operation Protective Edge. Although some of Greater Seattle's Jewish adults are proud of their Jewish identity and express it publicly, others indicated that they concealed their Jewish identity in public for fear of antisemitism.

Travel to Israel

Just over half of respondents (56%) have visited Israel at least once (Figure G.1), higher than the national average of 43% reported by Pew. Sixty-seven percent of JBR adults have been to Israel at least once, significantly more than the national average of 49%. Similarly, 37% of Greater Seattle JNR adults have been to Israel at least once, compared to 23% nationally.

Figure G.1. Visited Israel



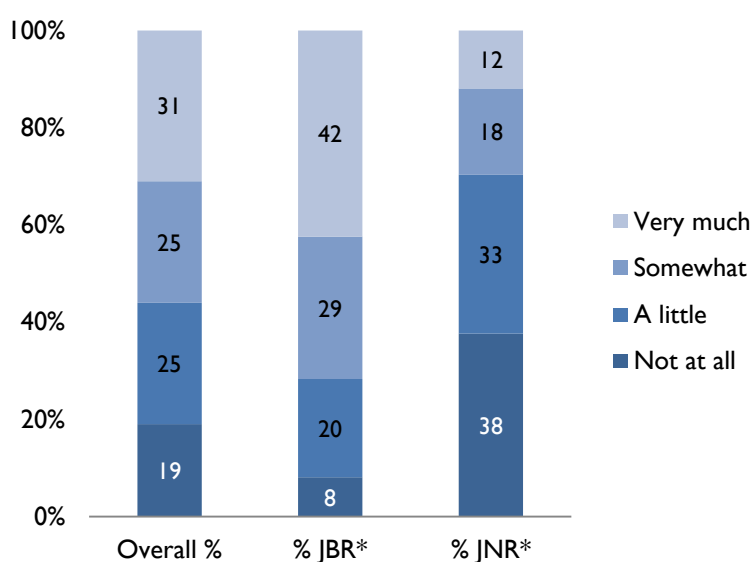
Note: Weighted estimates; n=2,729

Respondents aged 40 and under were asked if they had applied to or participated in a Taglit/Birthright Israel trip. About a quarter of those (22%) had participated in a Taglit trip and another 5% had applied but did not go (n=715).

Engagement with Israel

A little over half (56%) of respondents were “somewhat” or “very much” connected to Israel (Figure G.2), including 71% of JBR adults and 30% of JNR adults. By contrast, the 2013 Pew study reported that nationally, 69% are somewhat or very emotionally attached to Israel, including 76% of JBR adults and 45% of JNR adults.

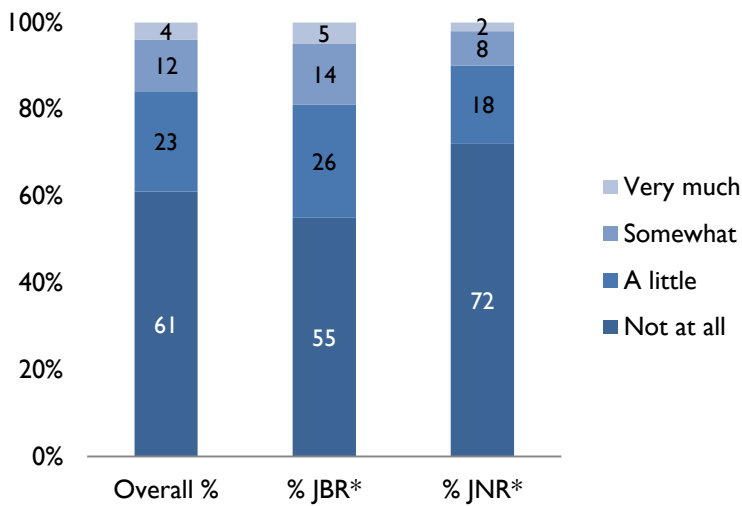
Figure G.2. Connection to Israel



Note: Weighted estimates; n=2,764

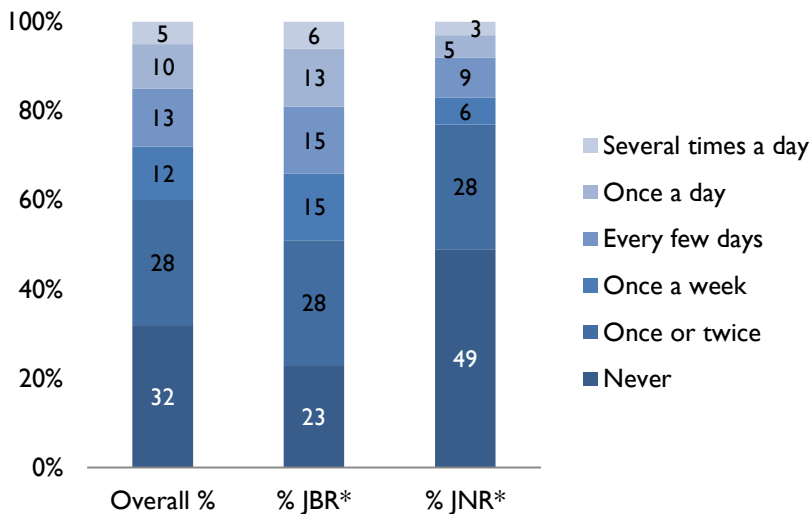
Two measures commonly associated with connection to Israel are the frequency with which one actively seeks news about Israel or becomes involved with political activity related to Israel. Less than one-fifth (16%) of Seattle area Jews are “somewhat” or “very much” engaged in political activities related to Israel and about three-fifths (61%) are not at all engaged in such activities (Figure G.3); JBR adults are slightly more engaged, with 19% involved “somewhat” or “very much,” compared with only 10% of JNR adults. Fifteen percent of all respondents, including 19% of JBR adults and 8% of JNR adults, seek news about Israel at least daily (Figure G.4); 32% overall, including 23% of JBR adults and 49% of JNR adults, never seek such news.

Figure G.3. Engagement with Political Activities Related to Israel



Note: Weighted estimates; n=2,773

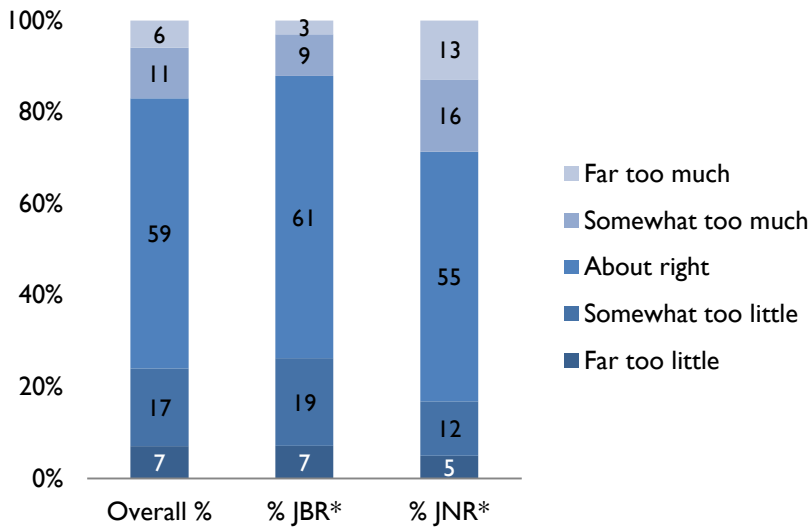
Figure G.4. Frequency of Seeking News about Israel



Note: Weighted estimates; n=2,766

When asked about the amount of attention Jewish organizations in the Greater Seattle area devote to Israel, a clear majority (59%) felt the degree of attention paid to Israel was about right, including 61% of JBR respondents and 55% of JNR respondents. About one-quarter (24%) felt that there was too little attention and another 20% felt there was too much attention paid to Israel (Figure G.5). JNR respondents were significantly more likely to feel that Greater Seattle Jewish organizations paid too much attention to Israel.

Figure G.5. Views on Jewish Organizations' Attention Paid to Israel

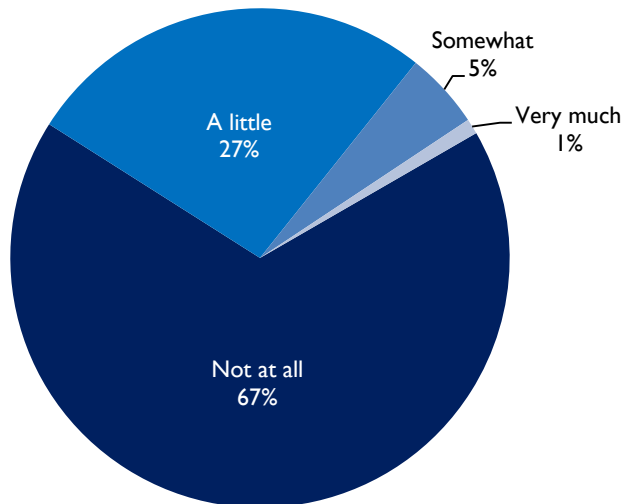


Note: Weighted estimates; n=2,420

Antisemitism

The vast majority (68%) of Greater Seattle Jewish adults reported that they did not personally experience antisemitism in the past year, and only 6% indicated that they “somewhat” or “very much” experienced antisemitism. Of those who indicated that they experienced antisemitism, the most frequent events (33%) constituted hearing comments that respondents considered to be antisemitic (e.g., Jewish “jokes”) followed by comments or incidents related to Israel (12%) and the use of Jewish stereotypes (11%). Not all respondents limited their comments to the past year or to events that transpired in the Greater Seattle area, so it is difficult to draw generalizable conclusions.

Figure G.6. Self-Reported Experience of Antisemitism in Past Year

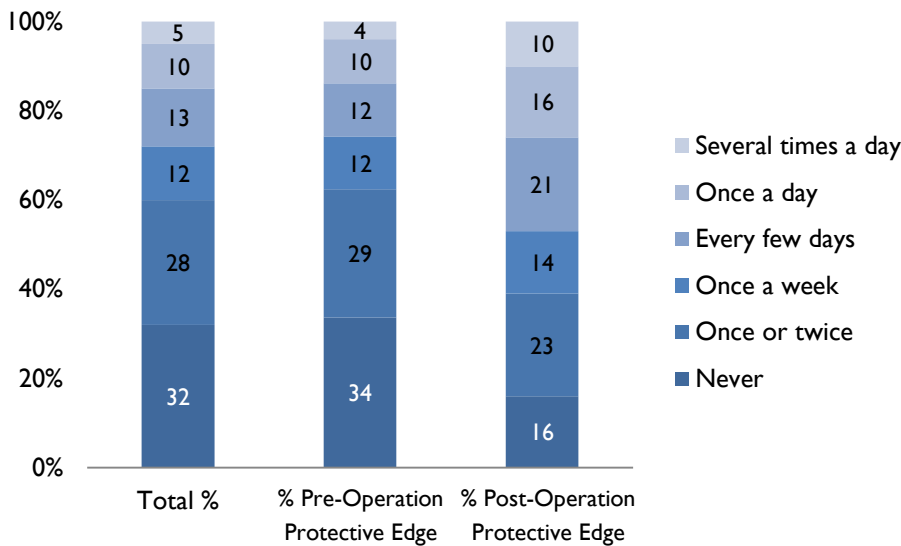


Note: Weighted estimates; n=2,759

Impact of Operation Protective Edge

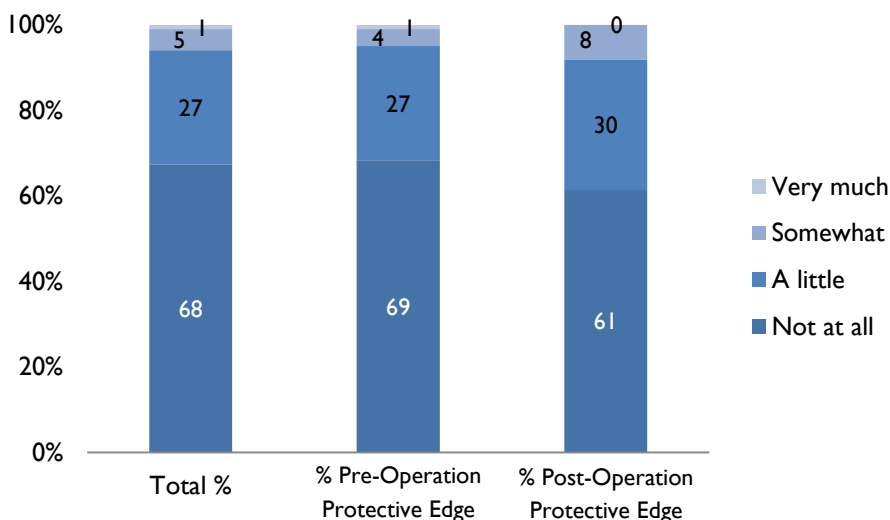
The survey was administered during the spring and summer of 2014, during the events leading up to and culminating in Operation Protective Edge. Survey participants who completed the survey after the beginning of the Gaza operation on July 8, 2014, reported higher levels of interest in Israel-related news and increased reports of anti-Semitism. The proportion of Greater Seattle Jewish adults who never followed news about Israel declined by half from 34% to 16% after the start of the operation (Figure G.7), and the proportion who never experienced antisemitism declined slightly from 69% to 61% (Figure G.8). Overall, because approximately 89% of respondents completed their surveys prior to the start of Operation Protective Edge (2,727 before, 331 after), there was only marginal impact on survey results.

Figure G.7. Frequency of Seeking News about Israel Before and After Start of Operation Protective Edge



Note: Weighted estimates, %, n=2,773*

Figure G.8. Reports of Antisemitism Before and After Start of Operation Protective Edge



Note: Weighted estimates, %, n=2,759*

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H. Health and Social Services

One of the roles of the organized Jewish community is to provide support to members with health, economic, and other social service needs. The goals of such support are both to provide care for community members and to assist those members in remaining as involved as possible with communal organizations and activities. Accordingly, one of the goals of this study was to assess the needs of the community in the areas of health and economic vulnerability.

As described in Section A above, poverty does not appear to be a widespread problem for households in the Greater Seattle Jewish community, with only 2% reporting that they are poor or nearly poor. Nevertheless, 10% of households describe themselves as “just getting along,” 5% report concerns about paying for their children’s education, and 8% lack confidence in their financial preparation for retirement. Approximately 5% of respondents indicate they are receiving at least one public economic benefit from among unemployment, Cash Assistance, home energy assistance, subsidized housing, or day care assistance. Three percent of respondents indicated that they had skipped meals or cut their size due to lack of resources, and 5% indicated they skipped needed prescription medications due to inability to afford them. In sum, although poverty is not widespread, there are financial needs that undoubtedly affect members’ overall well-being and capacity to participate fully in Jewish community activities.

Social Service Needs

Respondents were asked about their needs and the needs of their family members for support services of various types. Table H.1 shows the proportions of each group that indicated service needs. Six percent of respondents indicated they have a parent living outside their household but in the Greater Seattle area and who require elder care. Seven percent of respondents have a parent in an assisted living facility; of these, 42% reported that that facility is located in the Greater Seattle area.

Table H.1. Health and Well-Being

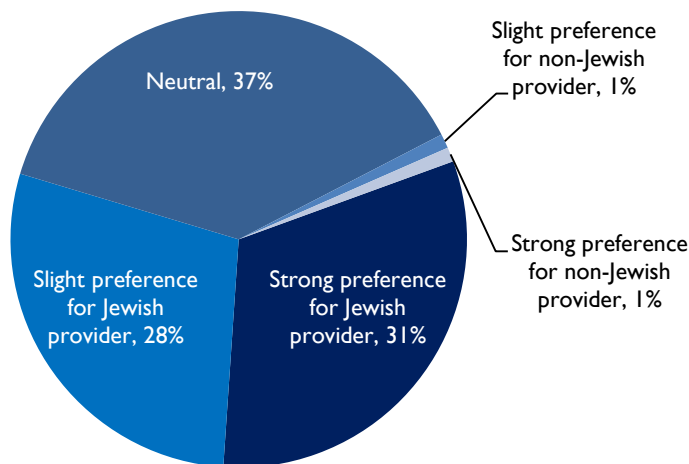
Health need	%
Anyone in HH need counseling/mental health services (n=2,684)	28
Anyone in HH with impaired function due to intellectual or physical disability (n=2,709)	11
Anyone in HH need housekeeping, home maintenance assistance (n=2,694)	7
Provides regular caregiving to adult family member/s (n=2,693)	8
Parent not in HH who requires elder care (n=2,521)	6
Parent in assisted living facility (n=2,527)	7
Parent in Greater Seattle area in assisted living facility (n=190)	3
Note: weighted estimates, %	

Older respondents tended to report greater need than younger respondents in each of the categories listed in Table H.1, with the exception of counseling and mental health services; in this category, 32% of adult respondents under 65 reported that someone in the household requires assistance, compared with just 12% of respondents aged 65 or older. It is important to note, however, that these data reflect self-reported assessment of needs and may underrepresent the true needs of the community due to respondents’ reluctance to report their needs in the context of a survey.

Jewish Family Service is one of the primary providers of social services to the Jewish community and receives significant support from the community. JFS receives the largest share of Jewish community charitable donations of any single local Jewish organizations.

Over half of the members of the Jewish community would prefer that their social service needs be met by a Jewish organization rather than a non-Jewish one. Figure H.1 shows the degree of respondents' preference for social services to be offered through Jewish agencies. Overall, 60% would be more likely to utilize services offered by a Jewish agency if offerings were equal in quality to those of other providers. Very few respondents would prefer social services through non-Jewish agencies; 37% expressed no preference.

Figure H.1. Preference for Social Services Provider



Note: Weighted %, n=2,671

Health of Adults and Children

Respondents were asked to indicate whether their overall health was excellent, very good, good, fair, or poor. Most respondents said they are relatively healthy, with 93% saying their health is excellent, very good, or good, and 7% describing it as only fair or poor.

In households with more than one adult and/or children, respondents were next asked to indicate if there were other adults or children in the household who were in fair or poor health. Eight percent of respondents indicated that at least one other adult in the household is relatively unhealthy, and 4% indicated relatively poor health for at least one child in the household.

I. Community Affiliation

Combining information about community demographics and organizational affiliation yields a portrait of the 33,700 households in the community and the degree to which they are connected to the community's institutions.

Ways of Affiliating

In the Jewish community, “affiliation” is often understood to refer to synagogue membership, but the definition need not be so limited. People may affiliate with the Jewish community through such memberships, but they may also affiliate by joining other Jewish organizations, or by volunteering for or making donations to Jewish organizations. For the purposes of this study, households were considered “affiliated” if they associated with Jewish organizations in one of three ways:

1. **Membership:** Households that claimed membership in a synagogue, paid dues to the J, or consider themselves members of the J despite not paying dues were considered affiliated with the Jewish community via these memberships.
2. **Donations:** Households that indicated they made donations (other than membership dues) in the past year to one or more of JFGS, JFS, Hillel, the J, or a synagogue were considered affiliated by virtue of their donations.
3. **Volunteering:** Households could be considered affiliated if they volunteered in the past month for a Jewish organization.

Overall, 16% of households affiliated in all three ways. These households are considered highly affiliated; they are typically very active in the Jewish community and make participation in Jewish programs and organizations a top priority. By contrast, 39% of households did not affiliate in any of these three ways and are considered unaffiliated; these households typically do not participate in many, if any, Jewish programs or organizations within the community. The remaining plurality of households, 45%, affiliated in one or two of these ways but not all three. These households are considered moderately affiliated.

The segments of the population that are most highly affiliated are those that are inmarried at all ages and for all household types, including inmarried parents raising Jewish children (29%), inmarried adults of mixed ages or ages 36-64 (27%), inmarried seniors (26%) and inmarried young adults (23%). Table I.1 shows the proportion of households in each level of affiliation. Reading across each row of the table shows the proportion of affiliation levels for each type of household composition. Intermarried couples of all ages tend to be least affiliated although intermarried couples with children are more likely to be affiliated than those without children.

Table I.I. Affiliation Type by Household Composition – Row Totals

HH composition	Ways of affiliating			
	None	One	Two	All
HH with children				
Single, Jewish kids	18	21	42	19
Inmarried, Jewish kids	13	22	35	29
Intermarried, Jewish kids	31	29	22	19
Single, non-Jewish kids	69	9	14	9
Inmarried, non-Jewish kids	44	10	42	4
Intermarried, non-Jewish kids	79	18	1	2
No children				
All <36, unmarried	54	25	12	9
All <36, inmarried	18	36	23	23
All <36, intermarried	60	20	12	8
Seniors				
All 65+, unmarried	30	25	27	19
All 65+, inmarried	14	28	32	26
All 65+, intermarried	48	32	14	7
Mixed age or 36-64				
Mixed age or 36-64, unmarried	52	22	12	14
Mixed age or 36-64, inmarried	14	26	33	27
Mixed age or 36-64, intermarried	60	27	7	5
Total	39	24	20	16
Note: weighted %, n=2,891				

To better understand the composition of the most and least affiliated segments of the population, Table I.2 shows the household composition for each affiliation type. Reading down each column of the table shows the proportion of households of each type that compose each level of affiliation. Of highly affiliated households, over half (53%) are inmarried, including 24% who have children and 19% who are in households with adults of mixed age or 36-64 without children. Unmarried adults without children in the household (14%) and unmarried seniors without children in the household (10%) make up the next largest groups.

Among the unaffiliated segment, the largest groups are unmarried adults with no children (22%), intermarried adults with no children (21%), and intermarried parents who are not raising their children Jewish (14%).

Table I.2. Household Composition by Affiliation Type – Column Totals

	Ways of affiliating				
HH composition	None	One	Two	All	Total
HH with children					
Single, Jewish kids	1	3	6	3	3
Inmarried, Jewish kids	4	12	23	24	13
Intermarried, Jewish kids	5	8	7	8	7
Single, non-Jewish kids	1	<1	1	<1	1
Inmarried, non-Jewish kids	1	<1	2	<1	1
Intermarried, non-Jewish kids	16	6	<1	1	8
No children					
All <36, unmarried	7	5	3	3	5
All <36, inmarried	1	3	2	3	2
All <36, intermarried	3	2	1	1	2
Seniors					
All 65+, unmarried	6	9	11	10	9
All 65+, inmarried	2	5	7	7	5
All 65+, intermarried	4	5	3	1	4
Mixed age or 36-64					
Mixed age or 36-64, unmarried	22	15	10	14	17
Mixed age or 36-64, inmarried	4	12	19	19	12
Mixed age or 36-64, intermarried	21	16	5	4	14
Note: Weighted %, n=2,890					

Unaffiliated households are the most likely to be undercounted in Jewish community studies. To the extent that they have been underrepresented by this study, the missing households may be expected to be similar to the unaffiliated households depicted here. Accordingly, they cross all demographics: from young adults to seniors, households with and without children, singles and married couples.

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J. In the Words of Community Members

At the conclusion of the survey, respondents were given the opportunity to provide open-ended responses to questions about the strengths and weaknesses of the community, as well as the ways in which their Jewish identity influences their participation in the community. In all, 2,080 Jewish respondents provided answers to at least one of the three questions. All responses were coded and analyzed for common themes. This section discusses the most dominant themes that were discussed. It gives an approximate count of the number of respondents who mentioned each theme, explains the nature of the comments, and then provides some examples of quotations from comments. Quotations have been edited for clarity as well as to protect the anonymity of the respondent by removing names of synagogues and individuals.

As discussed in the introduction, the numbers of respondents indicated in each section represent the actual number of survey respondents who answered each question or who gave a specific response rather than the weighted proportions of respondents. As such, the number of responses should not be considered to represent a proportion of the population; rather, it should be understood to represent the views of those survey participants who chose to answer each question. Nonetheless, comments in the community members' own words are intended to enhance and add nuance to the statistical information provided above.

Diversity and Cohesion

A diversity of programs and institutions offers members of the Greater Seattle Jewish community a wide array of options (286). One respondent mentioned "a variety of organizations and variety of synagogue choices, many of which are very welcoming with good programming a good size Jewish population." Another wrote, "It's always changing with the constant influx of people from everywhere. Great programming from Jewish Film Festival, to all the activities of the SJCC. Hillel is active and thriving and there's new synagogues in North Seattle." Another respondent was satisfied with the "Long established community with a rich blend of Sephardic and Ashkenazic culture which are further strengthened by the Jewish Studies Program at the University of Washington. A wonderful range of synagogues and cultural events to meet all needs."

With all of the variety of offerings, several respondents saw coordination across organizations as a communal strength (98). One respondent wrote, "All the different groups seem to get along and are able to work together." Another described "a tremendous amount of 'cross pollination' between the shuls and organizations... Members from each, by and large, feel welcome at all the others and will attend services and events at each as they are interested." A third remarked, "I have noticed that in the area, the divisions between denominations is more porous than in other areas. People go to more than one synagogue, without rancor."

By contrast, many respondents were concerned about what they perceived as the lack of coordination across groups and cohesion within the community (88). One wrote, "There is absolutely no cohesion that brings the Jewish community in the Puget Sound together. We are much more a community of Jews rather than a Jewish community." Another commented, "I don't know why but we seem to lack cohesion. Maybe because of geographic dispersion combined with traffic. So all the programs, services and organizations are there, but it feels like many small communities, not one large cohesive one."

To improve this situation, one respondent suggested that “All of the synagogues should be more open and welcoming to members of other congregations and there should be a conscious attempt at more cross synagogue programming. For example, cultural lectures should be cross publicized to members of other congregations and other congregations should be encouraged to send ‘delegations in support.’” Another recommended, “I would like to see more broadly Jewish convenings with substance: not sponsored by one specific synagogue, but more generally inclusive. A well-facilitated gathering that relates to Jewish culture, politics, and history, or that draws on literature, music, or film as a way to bring people together more actively than passively.”

Other respondents recommended the development of community-wide events (51). One recommended that there be “More collaboration between the different branches of the community (Ashkenazic/Sephardic, Orthodox/Conservative/Reform). Organized/Facilitated dialogue within the community on contentious issues (e.g., Israel).” Another recommended “Meaningful programming that can bring the community together. We are fractured re: Israel and re: religious beliefs. JFS is the one organization that brings everyone together in the pursuit of helping others. This is the one thing we can all agree on. This should be emphasized.”

One respondent reminisced about a successful community event in the past:

I loved the Jewish gathering years ago at the Seattle Center at which lots of Jewish organizations in the area participated with booths, food, performances, and presentations. It was just great to experience a big, Jewish event, when we live in an area with such a low Jewish population. With all the varieties of affiliations within Judaism, that day we were all just Jews. I wish it were a yearly event. It was so great for my young kids, the only Jews in their school classrooms, to see the larger community here. Important: We adults get that experience at large fund raisers, but our impressionable young children aren’t in attendance! We owe Jewish children in this area a better chance to identify as Jewish via more large-scale events.

Welcoming and a Source of Friendship

Respondents were pleased with the caring and welcoming nature of the Greater Seattle Jewish community (176). One respondent said, “It is a welcoming community where giving of your time is as appreciated as giving money.” Another commented, “There are tons of social programs available for all ages and it is a very welcoming community.” People in the community are accepting of one another: “Friendly bonds between members of the Jewish community from all different types of backgrounds... a lot of warm bonds between people.”

When asked about their ways of connecting to the Jewish community, 119 respondents mentioned the importance of social connections and 68 mentioned the feeling of belonging and connecting to the Jewish community. One wrote of her Jewish identity, “It gave me a base to start from when we first moved here, and we’ve found our own community within it.” Another wrote, “My best friends are Jewish, my kids’ best friends are Jewish, my daughters’ favorite social activities revolve around their Jewish identity and I’m proud of who I am.” One respondent explained, “I seek out others and have a stronger connection to other Jewish people because they tend to share a similar outlook on life and values.” Another wrote, “I would not be so involved if I did not have such a strong Jewish upbringing and so many Jewish friends.”

The sense of community was important to many respondents, with 163 respondents mentioning its intimate, small-town, close-knit feel. To some degree this is a function of its size. “While it's small, it seems to be very close and tight knit. If you find another person who is Jewish in Seattle, it seems kind of special since there are not many Jews here.”

Community connections are an important aspect of Jewish identity for many respondents, with 171 mentioning the Jewish community and 71 mentioning the community activities in which they engage. One wrote, “I still firmly believe that us Jews have to take care of each other and regularly strive to go out of my way for a Jew or Jewish organization or community event.” Another remarked, “The Jewish community, especially my synagogue, is the strongest component of my social and civic life.”

Not all respondents, however, shared this view of the community as a welcoming place, and some had trouble feeling accepted (68). One respondent noted, “The NW can be very ‘cliquey’ and difficult to make genuine friends. On top of which many are transplants here and move making it more challenging. If you’re already not connected to the Jewish community it makes getting connected and feeling welcome a large challenge.” Another respondent pointed out that “Often times, there is an assumption that people who have been in our community for years, do not need to be personally invited to participate in events and activities.” Even for those who joined the community, there were barriers to feeling part of it. As one respondent said, “[B]eing a Jew in Seattle is also isolating. Synagogues [are] too large and do not do enough to build local community.”

Liberal, Progressive, and Open Minded

Overall, respondents considered the liberal, open minded, and accepting aspect of the community to be one of its strengths (197). One remarked that the community was “less formalized and money driven than east coast counterparts. More laid back, less fancy hats at synagogue. More progressive and creative. Slightly less dogmatic about Israel.” Respondents were also largely pleased with the creative, innovative, and progressive nature of the community (50), noting the “dynamic growth of new organization, openness to creative reorganization of existing organizations” and singling out “a number of creative and exciting synagogues; Camp Kalsman; strong community rabbis.”

Fifty-five respondents specifically mentioned the social justice orientation of the community. One mentioned “the number of Jews who are inspired by their Jewish values to engage in tikkun olam, the positive impact it can have on Jewish youth.”

Institutions and Participation

Strong philanthropy, energy, and high levels of participation characterize the Greater Seattle Jewish community. The financial strength and stability of the community (108) was described as “amazing.” Volunteers are committed and dedicated (130) and one respondent admired “the energy and commitment of the lay and professional leadership, maturity of the institutions.” Another wrote, “I think there are some great organizations and there are very smart, successful people on many boards and involved in both local temples’ and organizations’ direction.” In contrast, another respondent criticized “the leaders and business and industry (who also give of their time, expertise and philanthropy to secular causes) have all but opted out of taking on leadership roles in Jewish life.”

Specific institutions and agencies were mentioned by 237 respondents, with one describing “Terrific Jewish agencies with dedicated volunteers and professionals.” Another mentioned “the well-deserved success of our Jewish Family Service.”

One respondent singled out the J and UW Hillel:

Jewish Community Centers in the area offer employment, classes, social activities, gym membership, day care services etc. for Jewish people of all ages in the Puget Sound Jewish community to join. The JCC on Mercer Island is very close to where I live. The UW Hillel offers engaging events for young adults that I have attended and enjoyed. Birthright Israel trips through the UW Hillel are an incredible opportunity for a certain population of people in the Puget Sound Jewish Community to travel to Israel and connect with their Jewish identity and roots—an opportunity they might not otherwise have had.

Criticism was directed at specific institutions (51). One was the Jewish Federation: “A strong, focused, well-run Jewish federation is clearly missing.” “The Federation is not a unifying force within the community as it is in other parts of the country. Consequently the community is dispersed and uninviting.” Several respondents expressed the desire for more JCC facilities: “A more centrally located Jewish community center. Going to Mercer Island to use JCC is too far and the North Seattle JCC does not have same offerings.”

Israel

The subject of Israel came up both in terms of cultural offerings and political agenda. Forty respondents felt that the community’s position on Israel was a strength, both because the community “can come out in support for issues regarding Israel” and because of its “willingness to be critical of Israeli policies.”

Another 64 were critical of the community’s efforts in terms of Israel advocacy. Some respondents called for more advocacy efforts, including “More active pro-Israel support from mainstream organizations (Federation, Hillel).” Others, however, were critical of the perceived pro-Israel stance: “the heedless championing of Israel that is the current norm for almost all of the established Jewish institutions in Seattle.”

Many respondents called for opportunities for open dialogue and debate on positions regarding Israel. One respondent called for “Inter-denominational respectful discussions of critical issues in Jewish life in the diaspora and in Israel—emphasis on respectful.” Another recommended “More face-to-face facilitated work about Israel, Jewish identity, and struggles with being Jewish and visible in current period. Led by knowledgeable and skilled people.” Another was concerned about the image of dissent: “The Jewish advertisement I see in the community is about Israel-Palestine conflict, which is important, but an unfortunate way to lead or represent one’s presence in a community. I’d rather people see Jewish presence in a non-adversarial/conflicting way.”

There was some interest expressed in cultural programs related to Israel (22), including Hebrew language classes, Zionist youth groups, and a *shaliach* to develop “pride and connection to Israel.”

Services for Specific Populations

Respondents singled out services directed to specific populations as particularly strong (84). “There are opportunities for Jewish engagement during the intermediary period after college and before having a family. I think that’s unusual for Jewish communities, and it keeps the local community younger and more vibrant.” Other areas that were mentioned were “Assistance to needy with housing, food, care, mental health, counseling, etc.” and “Works hard to meet the needs of young Jewish families and the elderly.”

Many more respondents, however, mentioned groups whose needs were not being met (192). The groups that were mentioned most frequently were older singles, couples without children, and older adults (“empty nesters”) and healthy seniors. One respondent requested “More community focused events for different age groups. Lots of stuff for families, but once kids are older, not so much for empty nest, and older.”

One respondent wrote that “I also feel that if you’re not middle aged and older, not in a young family, and not a student, there’s really nothing for you here. JConnect is so connected with Hillel that it feels stupid to show up there as a 30-year-old years out of school.” Another was seeking “A community for couples in their mid-30s who do not have children. It seems there is a place for young adults and places for those with children, but those without children don’t fit anywhere in that equation.” A third wrote that “there doesn’t seem to be community-wide activities for empty-nesters (vs. Retirees) that aren’t mainly synagogue limited. If you want to re-attract older unaffiliateds then think more broadly.”

Respondents in intermarried families, converts, and those with little Jewish education expressed that their needs were not being met (17). One wrote, “I feel a cultural connection to the Jewish community and am interested in learning more. But because I was not raised Jewish, I feel out of place going to events since I am not very knowledgeable about religious practices.” Similarly, secular and cultural Jews requested alternatives to synagogue-based programming (33). “More social events for the secular community, or the whole community for that matter, that isn’t a part of a synagogue. These might include culturally Jewish but secular and not religiously-affiliated programs, classes, activities for kids.”

Community Resources and Programming

Respondents indicated areas of unmet needs (76) for the community. Some that were specifically listed included support services for the elderly and disabled, sufficient assistance for the poor, housing assistance, and employment services. One respondent mentioned “Jewish schools for kids with differences—either gifted or kids with special needs, a terrible loss that our kids with special needs cannot attend Jewish schools.”

In the area of cultural offerings (69), respondents called for increases in a range of cultural arts programming, including fine art, music, and Jewish literature. Some hoped for the establishment of a Jewish museum. Several respondents mentioned the success of the Jewish Film Festival.

Access to kosher restaurants, food, and Jewish bookstores were mentioned by 75 respondents. Services that were requested were a “kosher butcher, bakery, supermarket with Israeli products, restaurants.”

In terms of Jewish education, 122 respondents mentioned a variety of educational opportunities that were unavailable to them. Several respondents identified programs of which they were aware but felt they could not afford for their children, including day camps and sleepaway camps, Hebrew schools, and Jewish childcare programs. Several mentioned a non-Orthodox or community high school. Several respondents, lamenting what they perceived as a relative lack of options for adult education, mentioned what one called a “city wide adult learning program like we used to have.”

Geography and Size

Most of the respondents who mentioned the size of the community considered it to be a strength (64), although some considered the community to be large and some thought of it as small. It was clear that the perception of the community and its services was highly dependent upon where the respondent lived. One wrote, “If you live in Seattle, you are in great shape in terms of Jewish life. There are lots of ways you can affiliate (synagogue, JCC, Jewish service groups); however, if you live in exurbia (or in a smaller town far away from Seattle), there is very little for you in the way of vibrant Jewish life and Jewish life is very expensive (particularly the cost of summer camp).”

Where the community is strong, it has a lot to offer. There are “many active young Jews for this size of city, different congregations, at least two neighborhoods with a concentration of Jews and congregations.”

However, those who live outside the core areas express difficulty in finding the programs or institutions that they need (156). There was a call for “More outreach to communities that are not Seattle or King County focused. There are Jews that live great distances from Seattle that need support for programming and not just financial aid.” Many of the comments concerned the location of the JCC. “The Stroum (SJCC) is actually based on Mercer Island; they have a preschool campus in Seattle, but there isn’t an actual community center facility in Seattle itself. It’d be great to have a community center for secular events, a gym, pool, café where you can sit and chat with people in the community.”

Synagogue choices were limited in some areas, which, in some cases, precluded respondents from joining synagogues. Some respondents desired specific options that were unavailable; for example: a Conservative Sephardic synagogue; Kavana on the eastside, more “independent” *minyanim*. One respondent wrote, “It is difficult to find a Reform congregation in my area that is small but stable. All current options are either in very large congregations or very small, unstable groups.”

Relationships with the Broader Community

Respondents reported a range of feelings regarding their level of comfort with the surrounding non-Jewish community and their sense of being a minority. For 34 respondents, the relationship to the non-Jewish community was a strength and for 20 it was problematic. One wrote, “It would be nice if there were more awareness of Jewish people in the Puget Sound. ... Non-Jews for the most part have no idea when Jewish holidays are or what they involve or why they are important.” Capturing

the difficulty of the relationship, one respondent remarked, “There is a unique identity forged from being such an extreme minority.”

Many respondents described their feelings of being members of a minority (104). Some see themselves as a representative of the Jewish community to the non-Jewish world and take pride in that role. One remarked, “I am very involved in the non-Jewish community but I believe that others view me as a Jewish woman. Thus, my conduct and responses to public events are seen as representing the conduct, beliefs of the Jewish community. Thus, it is important to act accordingly.” Others feel excluded due to that minority identity. “Since the Jewish community in Seattle is comparatively small, sometimes I feel left out because I am Jewish in a non-Jewish environment.” “It makes me feel like a stranger because most of the community is not Jewish.” Still others feel that their status as a minority sensitizes them to the circumstances of other minority groups and makes them more sensitive to the needs of others.

Respondents also described conflicting feelings about their visibility as Jews (47) and their public Jewish identity. One wrote, “My Jewish identity is part of my being. I would be surprised if anyone who knows me doesn’t know I am Jewish. I am the one the schools and friends come to with their Jewish questions.” In contrast, others concealed their Jewish identity in public. “I am hesitant to let people that I don’t know well that I am Jewish.” “I am aware of antisemitism and do not advertise that I am Jewish. I try to conceal my identity.”

Jewish Identity

In all, 1,806 Jewish respondents provided a range of answers to the question, “Thinking about your everyday life, both in the Jewish community and in a wider context, how does your Jewish identity affect your participation in your community?” In response, 220 respondents indicated that their Jewish identity suffused all aspects of their lives and 328 indicated it did not affect them at all.

The two most common responses to this question were not directly about participation in the Jewish community. The first was a sense of identity and worldview that derived from being Jewish (170) along with pride in being Jewish (49). The worldview of Jewish identity in many cases shaped the respondent’s sense of self but did not necessarily lead to connection with the community. One respondent wrote, “It’s the central feature of my sense of who I am, but because we live farther from the center of the community and our children are less engaged now than in the past, we are less active than in the past.” Another wrote, “I have a very strong Jewish identity but I don’t tend to seek out the Jewish community.”

The second response was the values of *tikkun olam*, charity, volunteering, and “giving back” that respondents strongly associated with their Jewish identity despite the fact that they did not necessarily engage in these activities in the context of the Jewish community. One respondent described these values: “I have traditional Jewish liberal values; I care about social justice. Also, I love learning and tend to engage where there are opportunities for intellectual stimulation.” Another reported, “I associate my interest in service to others in general as part of my Jewish heritage. I always feel I should be doing more and, by and large, that is a good thing, I think.”

Another respondent explicitly applied these values to the non-Jewish world. “I learned the important values of giving back to the community and cherishing education from my parents, who identified those values as specifically Jewish, and I certainly internalized those principles. However... I have found secular ways to carry out and model those values for my own children.”

K. Looking Toward the Future

The Greater Seattle Jewish community has experienced significant and sustained growth over the past several decades, a trend that has accelerated since the last socio-demographic study, conducted in 2000-2001. It is unlikely that the current pace of growth will continue indefinitely, but the community can expect to continue to grow for at least the next decade. Although the growth of the community is interdependent with secular trends, the ways in which the Jewish community responds to the needs of Greater Seattle Jewish residents will determine the number of Jewishly engaged individuals. There is a wide variety of Jewish organizations in the community—religious, cultural, service, educational, and social—and they include some relatively new or newly expanding organizations. The *mélange* of organizations creates a diverse set of options for engagement.

The present study identified patterns of engagement in Jewish life among Greater Seattle Jewry. In many ways, the findings are predictable. How Jews perceive the community depends very much on their physical and social location within it. Those who live in and around the core (the City of Seattle and nearby Bellevue, Mercer Island, or Redmond) are more likely to be involved than those who live in outlying areas, in particular those areas with low density Jewish populations and few Jewish institutions. As well, those with multiple Jewish connections to other Jews and experience with Jewish organizations are more likely to be engaged. Participation in Jewish life in the Greater Seattle area is a continuum with highly engaged members, ambivalent individuals, and those who are disinterested or opposed to expressions of religious faith or ethnic solidarity.

An underlying dynamic is the diversity of the community and this is matched, at least in part, by the variety of programs and structures that are available. There is a rich blend of religious and secular, old and young, Ashkenazic and Sephardic, long-tenured and relative newcomers. As a complement to this diversity, programs are available to serve each of these subgroups, both separately and together, as well as programs for a wide array of interest groups. Many respondents to the survey noted that despite the challenges such diversity presents to communal cohesion, there is still a remarkable degree of cooperation between institutions in the community. Many respondents feel that the community is generally warm and welcoming. Although a Jewish population of approximately 63,400 individuals makes the Greater Seattle Jewish community a relatively large community, some respondents say it feels like a small community, intimate, and close-knit. The community's core of highly educated, relatively affluent people makes for a stable donor base to fund communal endeavors, and members of the community describe the dedication of volunteers and the variety of causes they support as simply "amazing." They are particularly satisfied with efforts to support young Jewish families, the elderly, and people in need, both Jewish and non-Jewish. Indeed, the nearly universal emphasis on charity and social justice across institutions in the Greater Seattle Jewish community is notable.

Yet, the very positive portrait painted by some respondents is not universally accepted. The diversity that is a great strength of the community also poses a substantial challenge. Many respondents commented that efforts between organizations to cooperate have been insufficient; that there are breaches in the community, particularly around contentious issues such as religious beliefs and practices and the Israeli-Palestinian conflict. They do not believe that large organizations in the community do enough to draw all the different segments of the community together. Some felt that the community in general and some institutions in particular are organized around cliques that are uninviting or even hostile to outsiders or newcomers. Others noted groups whose needs they felt

were not being met, particularly older singles, couples without children, and retirees. Community members from intermarried families, converts, and those with little Jewish educational background often indicated that although they felt a cultural affinity to Judaism, they felt uncomfortable in settings that might expose their lack of experience, particularly religious settings. And, despite the relative affluence of the community, many respondents who felt comfortable in religious settings reported that they could not afford to provide high-quality Jewish educational experiences for their children or to pay synagogue dues; some indicated that they felt they were not especially valued by the community's Jewish institutions because they could not afford to make sizable donations, or any donations at all.

Overall, however, the Greater Seattle Jewish community is vibrant, growing in population, building its human and social capital, and looking for opportunities to capitalize on its strengths and confront its challenges. Based on the responses of the 3,058 Greater Seattle Jews who completed the survey, we have identified several implications and recommendations about how the community might use the data from this study to enhance Jewish life in the community.

Invest in Jewish education. All Jewish communities must invest in Jewish education, but doing so is particularly important for a community with the profile of the Greater Seattle Jewish community. The large proportion of Greater Seattle Jews who have a cultural but not a religious connection, and the large number of children, both highlight the importance of Jewish education. Previous research shows that exposure to high-quality Jewish educational programs during childhood is predictive of strong attachment to the Jewish community in adulthood. A cultural capital model of Jewish education suggests that the more opportunities one has to engage in such programming, the stronger that attachment will become. Ensuring that there are ample opportunities to engage in Jewish education—formal and informal; day school and supplementary school; camp, youth group, and Israel trip; for children and adults of all ages—with options for the study of Jewish religion, history, culture, languages, and other topics is one of the most effective means a community has of reinforcing its strength and its connection to its members.

Outreach to the moderately affiliated. The “moderately affiliated” population are described in the introduction to this report as people on the periphery of the community for whom involvement in Jewish organizational life is minimal at most and for whom being Jewish is neither unimportant nor a priority. Many of the moderately affiliated are likely to contradict what has been called “the myth of the straight line,” the false notion that Jewish engagement proceeds linearly and along a relatively uninterrupted trajectory throughout the life course. In reality, Jewish engagement waxes and wanes throughout most Jews’ lifetimes. The key to stimulating greater engagement is ensuring that there are programs that appeal to the interests and needs of the moderately affiliated population and that there are ample avenues to make this population aware of their options.

Promote active ties to the local Jewish community. Many respondents reported that they felt a closer connection to Jews around the world—in a sense, Jews in the abstract—and individual Jewish peers than they felt to the local Jewish community. This sense of alienation from the local Jewish community appears to exist because many members of the community do not feel that there is a good-fitting role for them within the organized Jewish community, either because they are seeking such a role and have yet to find it or because they feel that the community does not cater to Jews like them. Ways should be found to reassure these individuals that the community is interested in them and wants them to have the opportunity to get involved in ways that are comfortable for them.

Continue diversifying programs and institutions. As the community grows and becomes more diverse, the challenge is to ensure that there are appealing options for engagement for everyone in the community. It is imperative that the programs and institutions of the Jewish community will continue to strive to meet this challenge. As new interests and needs emerge, the Jewish community should consider what new endeavors can fit with or enhance their existing efforts. Continuing to develop new options based on needs and interests expressed by the community will help ensure that there is a potential niche for everyone. Cultural programming and options for volunteering are particularly apt avenues for new offerings.

Promote connection through volunteering and philanthropy. A common theme of comments from respondents who did not volunteer or make donations to the Jewish community was that they were unaware of the options for volunteering or donating or that they simply were not asked. Respondents who were asked to make a donation were significantly more likely to have done so than those who were not asked. Given the wide interest in sporadic volunteer opportunities, it is likely that greater outreach to the moderately affiliated to make them more aware of opportunities that meet their interests or fit their skills would be a means to get them more involved in the community.⁵⁷ These opportunities do not need to serve only the Jewish community; many potential volunteers would be interested in working with Jewish organizations, but feel the need to serve a more universal population. These respondents often feel that service itself is their preferred expression of Jewish identity, and any opportunity to encourage such expression may help them feel more of a connection to the Jewish community as well. Notably, although this is a relatively affluent community, there is a substantial segment of the community living in need. The community's broad efforts to serve them are commendable in their own right, and they may also be a means of connecting with many members of the Jewish community.

Outreach to intermarried families. The combination of investing in Jewish education and outreach to the moderately affiliated may be especially important in regard to intermarried families. About half of intermarried families with children in the Greater Seattle Jewish community are raising their children either exclusively Jewish or Jewish and something else. Ensuring that there are high-quality Jewish educational programs available to these families is the key to maintaining the children's Jewish identities into adulthood. Another 45% of intermarried families in the community are either undecided about how to raise their children or are raising them with no religion. As these children grow into adolescence and emerging adulthood, they are likely to wish to explore their heritage. To the extent that it is possible to offer them and their families programs today that pique their interest and to the extent that they are made aware of avenues to explore their Jewish backgrounds as they grow, there may be a significant opportunity for the Greater Seattle Jewish community to bring them into the fold, enhancing the community's diversity and contributing to its deepening talent pool.

Pursue closer collaboration between programs and institutions. Although there is already a high degree of collaboration between programs and institutions, strengthening those ties may be a key to meeting the programmatic needs of members of the community who express interest in Jewish engagement but find that programs may be inconveniently located. To the extent that programs and institutions could arrange (and would be interested in doing so) to share physical spaces periodically with counterparts in other parts of the Greater Seattle area, they may be able to extend their services to more members of the Greater Seattle Jewish community.

Explore online programming options. Given that access is one of the primary obstacles for many respondents to greater participation in the Jewish community, that a majority of respondents prefer to receive news about Jewish programs via electronic means, and that social media or other online media are the most common sources of information used by members of the community to hear about programs, it is worth exploring whether there is a niche for online programming in the community. With a large number of young adults and a generally tech-savvy population, this option is likely to be increasingly viable in the coming years and may offer another option for engagement for individuals for whom the location of programs is inconvenient.

Sensitivity to differences of opinion, lifestyle, and belief. The Greater Seattle Jewish community as a whole prides itself on its liberal, open-minded, and accepting attitude, yet there are conflicts around sensitive issues such as the political, cultural, and religious situation in Israel and religious differences within the local community. Many respondents indicated a preference for more dialogue within the community to address such issues, while others would prefer not to confront them. For those respondents for whom dialogue is preferred, having the assistance of skilled moderators and experts working in the major Jewish institutions of the region would be a public good.

These recommendations emerge from data systematically collected during the late spring and summer of 2014. The effort was designed to assist the Greater Seattle Jewish community to understand its breadth and socio-demographic characteristics, as well as members' interest in and utilization of programs and services, and institutional engagements. The effort to pursue such knowledge comports with a long tradition among the Jewish people to "go out and see what the people are doing"⁵⁸ and make communal decisions according to empirically observed data about their needs and interests. The 2014 Greater Seattle Jewish Community Study indicates that the community has great strengths, varied interests, and some challenges to be faced in the coming years. The community has invested many resources in improving its capacity for programs and services, enhancing their quality, reaching out to all who are interested in participating, and meeting members' needs. The challenge for the community in the coming decade will be to continue to expand its reach to serve the needs and interests of all in this rapidly growing community. The community has the resources it needs to meet this challenge head-on, and the data provided by this study should assist them in taking advantage of the opportunities that will come their way.

PART II: SPECIAL TOPICS

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L. Families with Children

Introduction and Overview

Families with children are frequently the most engaged in the Jewish community as they seek to educate their children and make social connections through their children's schools, friends, and activities. On the other hand, such families have many competing demands on their time and their wallets, potentially creating barriers to participation in Jewish community events. Because children are the primary participants in Jewish education, a key focus of this report is their level of participation in all forms of formal and informal Jewish education.

Just under one-third (30%) of Greater Seattle Jewish households include children under age 18.

Snapshot of Jewish families	
Jewish children	13,800
Non-Jewish children in Jewish HH	3,800
Households with children	10,000

Two-thirds (66%) of children in Jewish households are being raised Jewish and another 9% are being raised as Jewish and another religion. Only 2% of children are being raised in another religion by a Jewish parent.⁵⁹

In this section, all analyses about individual attributes, such as religion raised and employment status, compare respondents in households with children to respondents in households without children. These respondents are usually, but not always, the parents of the minor children, and will be referred to as “parents” in this report for simplicity. Analyses of household-level information, such as synagogue membership or standard of living, compare Jewish households in which at least one child age 17 or younger is living compared to all other Jewish households. The data reported here cover the ways in which households with children differ from households without children. When information is not reported, it means households with and without children are essentially the same as the community at large, as described in the overall report.

Demographics and Geography

The age breakdown of all children and only Jewish children is shown in Table L.1 and the school grade is shown in Table L.2. One-third (35%) of Jewish children are preschool age and one-quarter (24%) are teenagers, age 14-17.

Table L.1. Age of Children

Age	All children, %	All children, count	Jewish children, %	Jewish children, count
0-5 years	36	6,200	35	4,600
6-9 years	19	3,300	21	2,800
10-13 years	21	3,600	20	2,700
14-17 years	25	4,300	24	3,100
Note: Counts do not sum to total number of children because age is missing for some children; weighted % and counts, n=1,046				

Table L.2. Grade of Children

Grade	All children, %	All children, count	Jewish children, %	Jewish children, count
Not yet in kindergarten	34	6,000	34	4,500
Grade K-5	29	5,200	30	4,000
Grade 6-8	16	2,800	15	2,000
Grade 9-12	20	3,500	20	2,700
Other	<1	100	<1	100
Note: Counts do not sum to total number of children because grade is missing for some children; weighted % and counts, n=1,060				

The largest proportion of households with children resides in Southeast Seattle (20%), followed by Northeast Seattle (16%) and elsewhere in King County (14%) (Table L.3).

Table L.3. Residence of Households with Children

Area	% of HH with children
Southeast Seattle	20
Northeast Seattle	16
Northwest Seattle	12
Downtown and Surrounding Neighborhoods	4
Southwest Seattle	4
Other King County	14
Outside King County	8
Bellevue	9
Mercer Island	8
Redmond	5
Note: Weighted estimates, %; n=1,081	

Nearly all (93%) children in Jewish households are the child of the respondent (Table L.4).

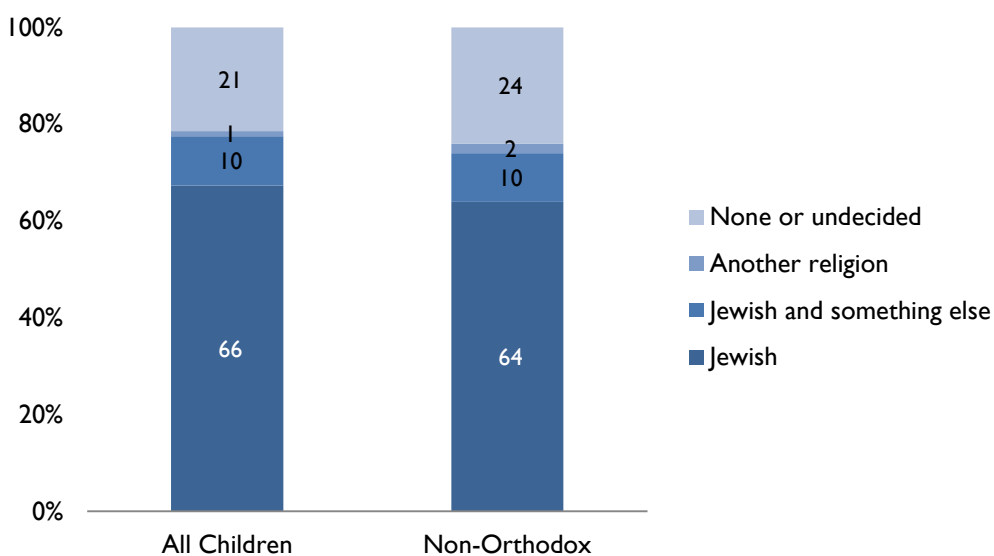
Table L.4. Relationship of Respondent to Children

Relation to respondent	All children, %	All children, count	Jewish children, %	Jewish children, count
Child	93	16,500	95	12,600
Stepchild	3	600	2	300
Sibling	2	300	2	300
Grandchild	<1	100	0	0
Other	<1	100	<1	100
Note: Counts do not sum to total number of children because data on relationship and religion is missing for some children; weighted % and counts; n=1,063				

Religion of Children and Parents

Three-quarters (76%) of children in households with at least one Jewish adult are being raised Jewish or Jewish and another religion (Figure L.1). Only 1% of children are being raised in another religion. One-in-five (20%) of children are being raised with no religion. Even when considering only children being raised by non-Orthodox parents, the proportion being raised Jewish is nearly identical.

Figure L.1. Religion in which Children are Raised



Note: Weighted estimates, %; n=1,062

Jewish parents of children are more likely to consider themselves Jewish by religion than are adults without children. Nonetheless, their denominational breakdown and inmarriage rate matches that of the rest of the adult Jewish population. Jewish parents of children ages 17 and under are more likely to identify as Jewish by religion (JBR; 74%) compared to adults without children (62%; n=2,986).

Jewish Education

Opportunities for formal and informal Jewish education begin with Jewish preschool and continue through high school and beyond. Jewish education of children is one of the most important predictors of their connection to Judaism when they grow to adulthood. In addition, the decision of parents to enroll their children in Jewish education both expresses and reinforces the parents' own connection to the Jewish community. In this section, therefore, Jewish education is examined both from the perspective of the number of children who participate in various forms of Jewish education as well as the number of parents who choose to enroll their children.

Children Enrolled in Jewish Education

Overall, approximately 40% of Jewish children in Greater Seattle participate in some form of formal Jewish education (Jewish preschool, supplementary school, or day school) and nearly two-thirds who

are age-eligible (59%) have had a bar or bat mitzvah. Participation is lower at the preschool level but increases for school-aged children. Approximately 4,500 Jewish children are age-eligible for Jewish preschool, 8,700 are eligible for other forms of Jewish education, and 5,800 are old enough to have had a bar or bat mitzvah. In addition to the enrollment shown here, a small number of children who are not being raised Jewish participate in Jewish education. The overall participation rate of 40% is a noteworthy increase from the 28% rate reported in 2000.

For each form of Jewish education, the proportion of age-eligible Jewish children who are currently enrolled is shown in Table L.5. The third column of the table shows the approximate number of Jewish children who are enrolled.

Table L.5. Participation of Jewish Children in Jewish Education⁶⁰

Form of education	% of age-eligible Jewish children who participate	Enrollment count
Jewish preschool (n=403)	32	1,300
Non-Jewish preschool (n=403)	42	1,800
Supplementary school (n=790)	40	3,500
Day school (n=788)	5	500
Youth group (n=777)	23	1,900
Jewish camp, overnight (n=785)	22	1,900
Jewish camp, day (n=785)	26	2,200
Non-Jewish camp (n=774)	48	4,100
Had Bar/Bat Mitzvah (n=443)	59	3,200

Note: Each row of this table is independent and cannot be added to determine total number of children. Children can participate in multiple forms of education concurrently so, for example, some children might attend both Jewish overnight camp, day camp, and/or non-Jewish camp in the same summer and be counted in all of those totals. Weighted % and counts.

A small number of children whose parents say they are not raising them fully or partly as Jews have nevertheless been enrolled in Jewish educational programs. Most of these children are being raised with no religion or their parents have not yet decided how to raise them. Nevertheless, as previously noted, childhood exposure to Jewish educational programs is a significant predictor of adult identification with Judaism and engagement in Jewish life. That parents are ensuring that children participate in Jewish educational programs may indicate that they are more likely than their peers who are not involved in such programs to identify as Jews as they reach adulthood.

Parents' Motivations Regarding Jewish Education

In their own words, parents described their primary motivations for their choices regarding Jewish education. Of 912 responses, the most common was a wish to develop their children's Jewish identity and sense of values (360). Other frequently cited motivations included their desire for their children to expand their religious knowledge and background (231), to appreciate their Jewish heritage (231), and to be exposed to Jewish culture (202). One parent expressed many of these themes:

Instill in him Jewish values. Give him a moral framework from which to make smart, respectful decisions. Give him the education I cannot in terms of Hebrew prayer and language, Jewish holidays, and customs. Teach him to be a leader and stand up for others when they cannot stand up for themselves. Be a positive force in the world.

Not only classroom knowledge mattered to parents; 225 parents mentioned the importance of their children making Jewish friends, becoming part of a Jewish community, and for the parents as well to become part of that community. One parent wrote:

We decided to enroll him in Hebrew School to deepen our community. Puget Sound doesn't have a [visible] Jewish culture the way Boston or New York does. We felt that we had to make an effort to connect to a community that is important to us and our identities. Hebrew School for my [child] was the way to do that.

School quality (142), cost (64), location (64), and ability to accommodate special needs (17) were additional important considerations for participation. Some parents cited specific goals for their children's Jewish education. For example, 46 mentioned bar or bat mitzvah preparation and another 40 expressed interest in their children learning Hebrew language.

Intermarried families (33) expressed the challenges of choosing which religion, if any, they would impart to their children, as well as negotiating religious education with a spouse of a different religion. One non-Jewish parent wrote, "I wanted my children to have religious grounding and it was easier for me to accept [a] Jewish upbringing for my children than it was for my husband to accept Catholic, so we went with Jewish." Another seemed more committed to providing a Jewish education even if they were not raised in that tradition. "Since I was not raised Jewish I want to make sure that they learn what I didn't. I want them to have a solid background and understanding of what being Jewish means."

Families Engaged with Jewish Education

In contrast to the previous section which reported the proportion of children in Jewish education, the following sections focus on the parents' decisions to enroll their children in each form of Jewish education. As such, proportions reported in these tables are not the proportion of *children* but the proportion of *households*, which can include any number of children.

Parents provided information about their past, present, and future plans to enroll their children in each form of Jewish education as well as the reasons for those decisions. All questions were asked only of parents who had children who were age-eligible for that form of education.

Jewish Preschool

Respondents with preschool-aged children were asked if any of their children were currently enrolled in a Jewish or non-Jewish preschool, had previously attended a Jewish preschool, or were considering one in the future (Table L.6). In addition to the 19% of parents who said that they planned to enroll their children in Jewish preschool, another 22% indicated that they were not sure of their plans.

Table L.6. Participation in Jewish and Non-Jewish Preschool, by Household, of Eligible Children

	Yes %
Jewish preschool, current (n=402)	29
Non-Jewish preschool (n=401)	55
Jewish preschool, past (n=401)	39
Jewish preschool, future (n=241)	19
Note: Weighted estimates, %	

Respondents explained their decisions regarding participation in Jewish and non-Jewish preschool programs. Among 96 respondents who supplied reasons for their participation in Jewish preschool, the most important reason (cited by 79) was convenience, including location and schedule, followed by a desire for a Jewish educational experience (75), quality of the program (62), and connections to friends and a community for themselves and their children (57). For parents who chose a non-Jewish preschool, the most common reasons cited by the 192 respondents were convenience, including location and schedule (122), followed by quality (91) and educational philosophy of the school (67).

Participation in Formal Jewish Education

Respondents with children in grades K-12 were asked if their children were currently enrolled in day school or part-time supplementary school and, for those children who were old enough (boys 13 or older, girls 12 or older) whether they had celebrated a bar or bat mitzvah (Table L.7). Those whose children were not currently enrolled were asked if they had previously been enrolled, and those whose children were neither currently nor previously enrolled were asked about their future plans.

Table L.7. Children's Participation in Jewish Supplementary School, Day School, and Bar/Bat Mitzvah, by Household, of Eligible Children

Form of education	Yes %
Supplementary school	
Supplementary school, current (n=788)	35
Supplementary school, past (n=449)	33
Supplementary school, future (n=449)	18
Day School	
Day school, current (n=786)	4
Day school, past (n=355)	22
Day school, future (n=318)	4
Had Bar/Bat Mitzvah (n=443)	61
Note: Weighted estimates, %	

When respondents were asked why they chose the schools in which their children were currently enrolled, among 772 responses, the most frequent was overall school quality (297) followed by convenience (236). Many respondents (196) were committed to or preferred public school education and were specifically interested in academic quality and rigor (153). Cost was cited as a factor (83) as well as accommodation of special needs (54). Specifically regarding Jewish education, development

of Jewish identity was cited by 90, followed by connections to Jewish friends and community (80), and Jewish religious knowledge and education (52).

For parents who had not enrolled their children in Jewish education, 114 responses included lack of interest (36), with some specifically expressing disinterest in religious education. In 12 cases, there were no good options and in 12 cases children had “aged out” after bar/bat mitzvah or in high school. For parents whose children had been in religious school previously but not currently, 72 respondents provided answers. The most frequent reason given for children’s non-enrollment was that the children had “aged out” (26), followed by lack of interest (13) or time (11). For those considering Jewish education in the future, of 175 responses, the most important motivations were obtaining a Jewish education (36), quality (32), connections to friends and community (32), and the particular Jewish outlook or denomination (29). Convenience (26) and cost (22) were also cited.

Participation in Informal Jewish Education

Respondents with children in grades K-12 were asked if their children attended Jewish day camp or overnight camp in the past summer, in prior summers, or if they were considering it for future summers (Table L.8). Similarly, respondents were asked about their children’s participation in Jewish youth groups in the current year, past years, and plans for the future. Respondents with children in grades 9-12 were asked about Israel travel and participation in other special programs (e.g., teen travel programs).

Table L.8. Participation in Jewish Camps, Jewish Youth Groups, and Israel Travel, by Household, of Eligible Children

Form of education	Yes (%)
Camp	
Day camp, current (n=784)	23
Day camp, past (n=576)	34
Day camp, future (n=577)	14
Overnight camp, current (n=784)	22
Overnight camp, past (n=528)	22
Overnight camp, future (n=532)	21
Non-Jewish camp, current (n=773)	61
Other	
Jewish youth group, current (n=776)	21
Jewish youth group, past (n=570)	14
Jewish youth group, future (n=577)	17
Israel trip, past (n=308)	7
Israel trip, future (n=248)	28
Special program, past (n=307)	24
Special program, future (n=186)	9
Note: Weighted estimates, %	

Parents of children in grades K-12 explained their decisions about their children’s participation in camps, youth groups, Israel travel, and other special programs. Among those whose children did not attend Jewish camp (128 responses), the most frequent reason given was that they or their children

were not interested (44) or preferred other activities, such as work or other programs (22). Some respondents (23) specifically did not want a Jewish or religious experience for their children. For parents whose children had previously attended Jewish camp (63 responses), the most common reasons they stopped going was because they “aged out” out of the programs (28), did not like the program (17), or preferred other activities (n=16). Those who were considering Jewish camp in the future for their children (328 responses) mentioned the importance of being with friends (103) and having Jewish experiences and education (86) but were concerned about the denomination or the right level of Jewish observance (48). Also mentioned were quality (52), cost (51), and location (50).

Parents whose children attended non-Jewish camps (419) described the activities that their children participated in. The majority (309) selected camps based on specific interests such as sports, art or music, or science. Other factors that influenced their decisions included location (83), friends (64), quality (61), and cost (48). One factor mentioned by 13 respondents was the need to accommodate children’s special needs or health concerns.

With regard to youth groups, 138 parents provided reasons why their children did not participate in Jewish youth groups. Most common responses were lack of interest (51) or lack of interest in religious activities (22). Other concerns included lack of time (20), friends or social reasons (17), and location (12). Of those who had formerly participated in youth groups, 19 responses included dislike of the group (5), social issues (6) and lack of interest (6).

Parents (138 responses) provided information about their children’s past Israel travel and participation in other special programs. Travel included trips within the United States (60) and to Israel with school trips (19), family trips (10), youth group or peer trips (17), or high school in Israel (AMHSI or TRY; 8). Other activities included youth group-sponsored programs (37) and conventions and seminars (32). In response to a question about children’s future Israel travel and other program plans, parents (177) listed Israel travel (56) including Taglit-Birthright Israel (44). Others listed travel in the United States (24) and school or youth group activities (19).

Jewish Education of Parents

There is no significant difference in overall Jewish education of adults between respondents in households with children and those without. Parents are more likely to have had a bar or bat mitzvah as a child (59%) than are adults without children (41%, n=2,712). Parents are more likely to have attended Jewish day school than adults without children (Table L.9). However, this change might be due to the age of parents, increased availability of day school when the parents were children, and greater prevalence of bat mitzvah for current mothers compared to their parents.

Table L.9. Adults’ Jewish Educational Background

Education Type	No Children %	With Children %
Day school (n=2,400)*	13	19
Supplementary school (n=2,607)	68	66
Jewish camp (n=2,530)	46	50
Jewish youth group (n=2,497)	46	50
Note: Weighted estimates, %		

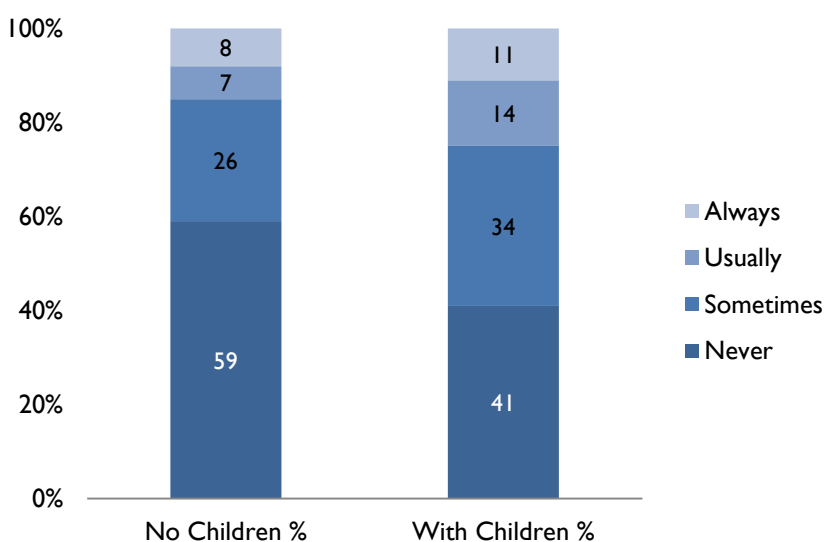
Synagogue Membership and Participation

Synagogues provide connections and community for families and provide Jewish education for children. Therefore it is not surprising that households with children are significantly more likely (45%) to be members of synagogues than are households without children. Frequency of service attendance does not differ based upon the presence of children in the household, but members of households with children are more likely (77%) to attend High Holiday services than members of households without children (68%). Adults who live with children are more likely to report receiving a warm welcome at services (n=2,373).

Home-Based Ritual Behavior

Nearly all (96%) households with children light Hanukkah candles compared with 78% of households without children, and the vast majority (90%) of households with children participate in a Passover seder compared to 74% of households without children. There is no difference in kashrut observance for families with and without children, but families with children are more likely to light Shabbat candles (Figure L.2) with 59% lighting candles sometimes, usually, or always compared to 41% among households without children.

Figure L.2. Frequency of Lighting Shabbat Candles



Note: Weighted estimates, %; n=2,808*

Israel Engagement

Travel experiences to Israel are similar among respondents from households with and without children, as are the feeling of connection to Israel and organizational support of Israel. However, involvement with political activity (Table L.10) is lower for respondents with children as well as frequency of following news (Table L.11). This diminished participation might be explained by the additional time constraints placed on parents.

Table L.10. Engagement with Political Activities Related to Israel

Amount	No Children %	With Children %
Not at all	58	67
A little	24	22
Somewhat	14	8
Very much	4	3
Note: Weighted estimates, %; n=2,766*		

Table L.11. Frequency of Seeking News about Israel

Amount	No Children %	With Children %
Never	30	38
Once or twice	28	30
Once a week	12	11
Every few days	15	9
Once a day	12	7
Several times a day	5	5
Note: Weighted estimates, %; n=2,773*		

JCC Membership

As with synagogues, families join the Stroum JCC for community and friendship as well as for programs for adults and children. Among families with children, 14% are current members of the JCC compared to only 5% of other households (Table L.12).

Table L.12. JCC Membership

Membership Status	No Children %	With Children %
Has never been a JCC member	75	64
Currently a JCC member	5	14
Not a current member, was a member in the past	20	23
Note: Weighted estimates, %; n=,840*		

Jewish Programs

Frequency of participation in Jewish non-religious programs was similar for families with children as with other households. Parents would prefer to hear about programs electronically; only 5% prefer to hear about them in print (Table L.13).

Table L.13. Preferred Mode of Receiving Information on the Jewish Community

	No Children %	With Children %
In print (newsletters, mailings, etc.)	14	5
Electronically (email, social media, websites, etc.)	53	61
No preference	33	34
Note: Weighted estimates, %; n=2,712*		

Interest in Jewish Programs

Parents are generally as interested in the various types of programs as the overall population but are more interested in Jewish holiday programming than are nonparents. Such programs provide Jewish educational opportunities for parents and children as well as foster a sense of community.

Table L.14. Interest in Programming

Program type	No Children %	With Children %
Jewish holidays (n=2,511)	45	55
Programs for specific groups		
Seniors (n=2,452)	27	7
Disabilities (n=2,370)	17	12
Parents (n=2,408)	8	55
Jewish singles (n=2,405)	23	5
Empty nesters (n=2,431)	15	8
Note: Weighted estimates, %; n=2,370*		

Volunteering

Among respondents who volunteered in the past month, those from families with children contributed fewer hours than respondents from other households (Table L.15). Seventy percent volunteered between 1-10 hours during that month, and another 16% volunteered between 11-20 hours.

Table L.15. Hours Volunteered in the Past Month

Number of hours	No Children %	With Children %
Under one hour (0 hours)	2	1
1-10 hours	63	70
11-20 hours	23	16
21-40 hours	8	11
41+ hours	4	2
Note: Weighted estimates, %; n=1,547*		

Charity

Charitable donations, including the amount and level of participation, were similar for families with children and other families. Parents, however, were more likely to donate to Hillel and the J than were other respondents (Table L.16).

Table L.16. Where Donations Were Directed

Organization	No Children %	With Children %
Hillel (n=1,782)	14	41
Stroum Jewish Community Center of Greater Seattle (n=1,760)	9	16
Notes: Weighted estimates, %*		

Communication

When interested in local Jewish programs, parents primarily turn to their friends (33%) or the Internet (41%) to find out more information. Eleven percent turn to a leader in the Jewish community or rabbi. Table L.17 shows whom respondents rely upon for information on Jewish programs.

Table L.17. Whom to Approach about Jewish Programs

Whom to approach	No Children %	With Children %
Rabbi	8	5
Local Jewish community leader	4	6
Local Jewish community member	8	7
Family member	6	6
Friends	35	33
Internet	30	41
Other	10	2
Note: Weighted estimates, %; n=2,647*		

Finances

Some of the ways in which parents differ from non-parents are a function of their age. Most parents (71%) of children age 17 and younger are themselves 35 to 54-years-old, generally an age of good health and financial well-being. For example, parents may be more affluent than non-parents because they are well established in their careers and are not yet retired.

Employment

The vast majority of adults in households with children have jobs. Sixty-nine percent are employed full-time, 15% part-time, and 17% are unemployed (Table L.18).

Table L.18. Employment Status

Employment status	No Children %	With Children %
Unemployed	35	17
Employed, full-time	48	69
Employed, part-time	17	15
Note: Weighted estimates, %; n=2,644*		

The most common occupational fields held by parents of minor children are science, engineering and software development (18%), business ownership or management (13%), and medical or health care (13%). All occupations that were listed by at least 5% of parents are shown in Table L.19.

Table L.19. Occupations

Occupation category	%
Engineer/scientist/software	18
Business owner/manager	13
Medical/healthcare	13
Architecture, construction, landscaping, real estate	10
PreK-12 Education	7
Economics/finance/accounting	6
Marketing/sales/retail	6
Law/legal services	6
Other professional	5
Film/arts/design	5

Note: Weighted estimates, %; n=743. Total does not add to 100% because respondents could indicate more than one occupation. Only occupations indicated by 5% or more of respondents are shown.

Income

Households with children are more affluent than other households, with 56% earning over \$100,000 compared to 33% of other households (Table L.20). Differences in income might be explained by the age of parents, who are well into established careers and not yet retired.

Table L.20. Total Household Income

Income	No Children %	With Children %
Less than \$25,000	5	1
\$25,000 to \$49,999	14	3
\$50,000 to \$74,999	14	7
\$75,000 to \$99,999	10	7
\$100,000 to \$149,999	12	17
\$150,000 to \$199,999	10	16
\$200,000 or more	11	23
I prefer not to answer	25	27

Note: Weighted estimates, %; n=2,667*

Consistent with this level of affluence, four in five (81%) households with children are somewhat or very confident that they will be able to finance their children's education (Table L.21). Nearly as many (73%) are somewhat or very confident that they will be financially prepared for retirement (Table L.22).

Table L.21. Confidence in Financing Children's Education

Confidence	With Children %
Very confident	45
Somewhat confident	36
Uncertain	14
Not very confident	3
Not at all confident	3

Note: Weighted estimates, %; n=945

Table L.22. Confidence in Retirement Finances

Confidence level	No Children %	With Children %
Very confident	32	23
Somewhat confident	38	50
Uncertain	21	20
Not very confident	5	4
Not at all confident	5	3
Note: Weighted estimates, %; n=,684*		

Need and Poverty

For most forms of public assistance, families with children participate at the same levels as other households. Households with children in the Greater Seattle Jewish community are less likely to be receiving Social Security Disability Insurance than other households in the community; 2% of households with children are currently receiving these benefits, compared to 5% of other households in the community (n=2,615).

Day care assistance is only available to households with children. In the Greater Seattle Jewish community, 2% of households with children are currently receiving these benefits (n=2,614).

Health

The overall health of parents is somewhat better than other respondents, with 83% reporting that they are in excellent or very good health (Table L.23). In households with children, 5% report that there is an adult in fair or poor health and 4% report that there is a child in fair or poor health (Table L.24). Four percent of parents require assistance with housekeeping or home maintenance.

Table L.23. Overall Health

Health status	No Children %	With Children %
Excellent	32	45
Very good	37	38
Good	22	13
Fair	7	3
Poor	1	1
Note: Weighted estimates, %; n=2,652*		

Table L.24. Health of the Household

Any member of the household	No Children %	With Children %
Adult in fair or poor health (n=2,066)	11	5
Children in fair or poor health (n=2,955)	N/A	4
Needs assistance with housekeeping and home maintenance (n=2,694)	9	4
Note: Weighted estimates, %*		

Parent in Assisted Living Facility or Nursing Home

Families with children in the Greater Seattle Jewish community are less likely to report having a parent in an assisted living facility or nursing home than the rest of the community; 4% of families with children report that this is the case, compared to 9% of the rest of the community (n=2,464). Similar to other differences noted in this report, this might be explained by the age of parents, whose own parents have not yet reached the age to require assisted living.

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M. Young Adults

Introduction and Overview

For the purposes of this study, young adults are defined as those between the ages of 18-35 who do not yet have children. They include college students living at school whose parents still consider them part of the household; college graduates living at home with their families, and young adults who have moved to the area for jobs or school. Like others of the “millennial generation,” Jewish young adults are less likely to join established institutions and therefore have been difficult to attract to the organized Jewish community.⁶¹ Those who live with or near their families might participate in Jewish activities through family connections, but those new to the area might have particular challenges in developing ties to the local community.

Jewish young adults	
Total Jewish young adults	9,800
Living with parents	5,200
Living away from parents	4,600
Households with young adults	6,000

Among Greater Seattle Jewish adults, 17% are between the ages of 18 and 35 and either live with their parents or live in households without any children.⁶² Of all Jewish households, 9% are composed only of young adults. About 18% of households include at least one young adult.⁶³

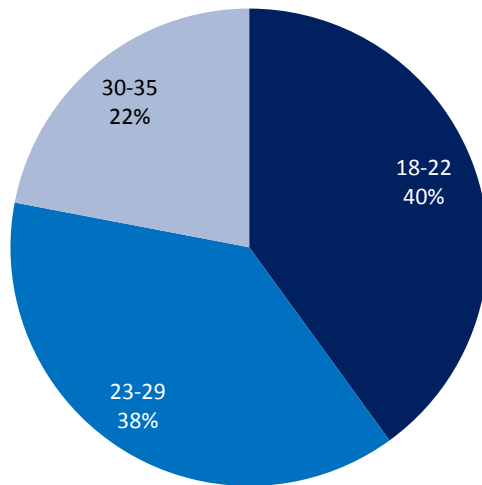
Below, analyses of individual attributes, such as religion raised and employment status, compare Jewish young adults with the rest of the adult Jewish population. Analyses of household-level information, such as synagogue membership or standard of living, compare Jewish households in which at least one young adult resides compared to all other Jewish households.

Two batteries of questions were asked about young adults in this study. One battery was answered by other adults in the household, typically parents whose young adult children live with them; the second battery was answered by young adults who responded to the survey themselves. About 40% of young adults responded to this survey themselves, and the information about the other 60% was gained from respondents in households in which they live. Parents provided information about their adult children’s schooling, work, and reasons for living with parents. Questions about Jewish engagement and attitudes were asked only of the young adults themselves.

Demographics of Jewish Young Adults

Of the 9,800 Jewish adults age 18-35 who do not have children, slightly more than half (53%) are female. The age distribution is shown in Figure M.1.

Figure M.I. Age of Jewish Young Adults



Note: Weighted estimates, %; n=703

Just over half (53%) usually live with their parents. About two-thirds (70%) of those who are part of their parents' household, however, are students who live elsewhere for some or most of the year. Those who live outside their parents' household primarily live throughout all of the sections of the City of Seattle except the Southwest; three-quarters (75%) live within the city. In contrast, over half (52%) of those who live in their parents' household live outside Seattle (Table M.1).

Table M.I. Residence of Young Adults

	Outside parent HH	In parent HH
Southeast Seattle	19	15
Northeast Seattle	18	17
Northwest Seattle	19	12
Downtown and Surrounding Neighborhoods	19	3
Southwest Seattle	1	1
Other King County	9	18
Outside King County	6	10
Bellevue	5	11
Mercer Island	3	11
Redmond	1	2

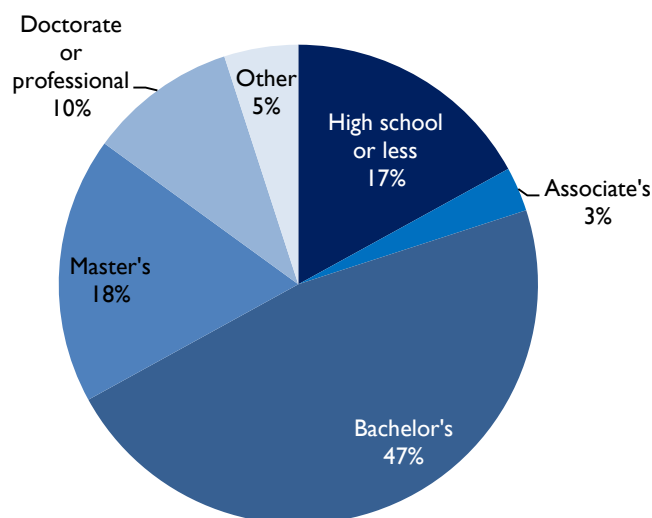
Note: Weighted estimates, %; n=703

Schooling and Employment

Almost half (47%) of young adults are currently enrolled in school (n=668), either full-time (42%) or part-time (5%). Among those who are students, 9% are earning associate's degrees, two-thirds (64%) are undergraduates, and 27% are in graduate or other programs (n=326).

Of young adults not in school, about half (47%) have completed a bachelor's degree and another quarter (28%) hold graduate degrees (Figure M.2).⁶⁴

Figure M.2. Educational Attainment of Jewish Young Adults Not Currently in School



Note: Weighted estimates, %; n=390

About half (52%) of Seattle young adults are currently working, with 47% working full-time and 5% working part-time (Table M.2). About one-third (32%) are both working and in school either full or part-time. Ten percent are neither employed nor in school. About one-third (29%) are currently looking for work, including 20% of those who currently work full-time (n=620).

Table M.2. Employment and Student Status

Employment status	Student status			Total
	Full-time	Part-time	Not a student	
Full-time	8	19	20	47
Part-time	1	4	1	5
Not employed	9	29	10	48
Total	18	51	31	100

Note: Weighted estimates, %; n=620

Occupations

The most common occupational fields held by young adults are science, engineering, and software development (19%); research or data analysis (15%); business ownership or management (13%); and marketing, sales, or retail (10%). All occupations that were listed by at least 5% of young adults are shown in Table M.3.

Table M.3. Occupations

Occupation category	%
Engineer/scientist/software	19
Research/data analysis	15
Business - owner or manager	13
Marketing/sales/retail	10
Higher education	9
Medical/healthcare	9
Non-profit, government, public policy	8
Economics/finance/accounting	7
Social services/social work	7
Art/design	6
Jewish professional	6
Writer/editor	6
Pre-K-12 education	5
Other professional	5

Note: Weighted estimates, %; n=248. Total does not add to 100% because respondents could indicate more than one occupation. Only occupations indicated by 5% or more of respondents are shown.

Religious Background

Religion information was provided by the respondent, typically the parent, when the young adults live in a parent's house and by the young adult himself or herself when he or she was the respondent. For that reason, religious identification may differ reflecting how parents describe their adult child's Jewish identity compared to how those young adults describe themselves. To illustrate this difference, among those who do not live with their parents, 58% consider themselves to be JBR and the remaining 42% are JNR; of those for whom information was provided by parents, 70% are JBR and 30% are JNR (n=693). Comparing denominational affiliation for the two groups, the group living away from parents are more likely to be Conservative and secular/cultural Jews, and less likely to be Reform and "Just Jewish" (Table M.4).

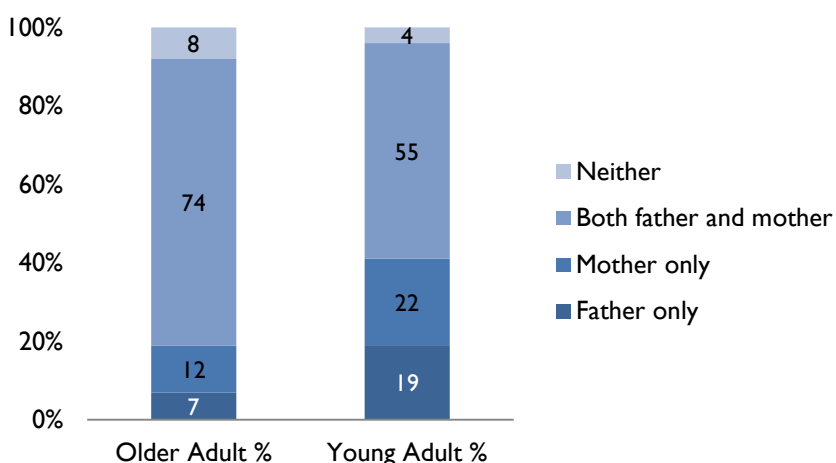
Table M.4. Denominational Affiliation of Jewish Young Adults

Denomination	Outside parent HH	In parent HH	Total
Orthodox	8	6	7
Conservative	17	10	14
Reconstructionist	1	2	2
Reform	21	32	27
Renewal	<1	<1	<1
Secular/culturally Jewish	32	21	26
Just Jewish	19	28	24
Other	1	<1	1

Note: Weighted estimates, %; n=693

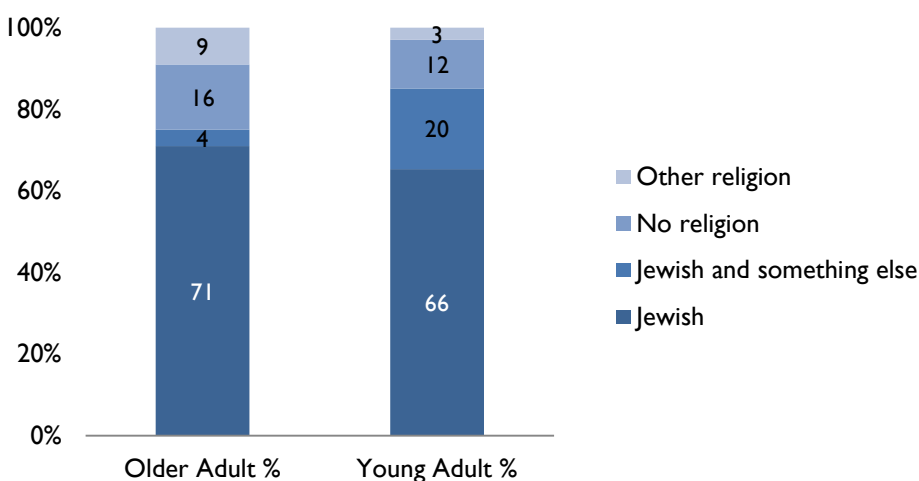
Today's young adults are much more likely to have been raised by one Jewish parent (41%), compared to older adults (19%; Figure M.3). Similarly, young adults are far more likely to have been raised in Judaism and another religion (20%) compared to older adults (4%), as shown in Figure M.4.

Figure M.3. Jewish Parent



Note: Weighted estimates, %; n=2,911*

Figure M.4. Religion Raised



Note: Weighted estimates, %; n=2,922*

Dating and Marriage

Concerns about marriage, and particularly intermarriage, are a frequent theme in examinations of the lives of young adults. Age of marriage is later than it was for previous generations, particularly for non-Orthodox Jews. This trend is evident in the Greater Seattle Jewish community as well. Overall, one-third of young adults are married or living with a fiancée or partner (Table M.5). Of those age 30-35, 40% are married, compared to just 10% of those in their 20s.

Because Orthodox Jews tend to marry at younger ages and almost universally marry Jews, the analysis of Jewish marriage and dating (Table M.6) is limited to non-Orthodox Jews. Among non-Orthodox Jewish young adults, few partners and significant others are Jewish. For those who are living with a significant other, only 27% of those partners are Jewish; among those who are dating but not living with someone, only 18% of those boy- or girlfriends are Jewish. However, for those who are married or engaged, about half (48% of married; 52% of engaged) of partners are Jewish.

Table M.5. Marital Status by Age

Status	18-22	23-29	30-35	Total young adults
Married	3	10	40	21
Living with fiancé/e	0	5	4	5
Living with significant other/partner	3	17	7	13
Unmarried, in a relationship	10	14	8	11
Unmarried, not in a relationship	84	54	40	50
Note: Weighted estimates, %; n=337				

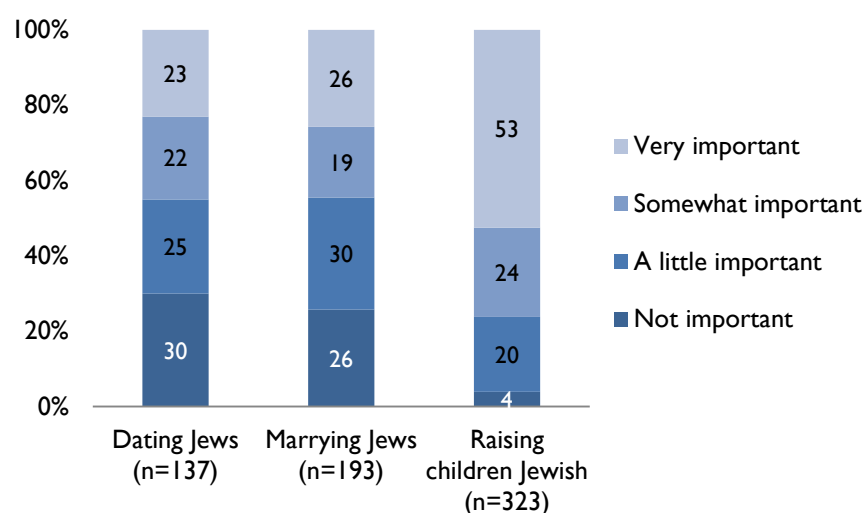
Table M.6. Marital Status and Religion of Partner, Non-Orthodox only

Status	% (n=332)	% Jewish (n=187)
Married	20	48
Living with fiancé/e	5	52
Living with significant other/partner	13	27
Unmarried, in a relationship	12	18
Unmarried, not in a relationship	50	N/A
Note: Weighted estimates, %		

This higher rate of Jewish partners among married and engaged young adults compared to those in less permanent relationships could indicate that Jewish young adults are willing to have relationships with non-Jewish partners but less willing to marry them. However, it does not appear that those who are not currently in a relationship think it is more important to marry Jews than to date Jews. Young adults who are not in a relationship are evenly split on the importance of dating someone Jewish, and young adults who are unmarried are similarly divided on the importance of marrying someone Jewish (Figure M.5).

Notably, over half (53%) of all young adult Jews thought it was very important to raise their children Jewish and nearly all (96%) thought it was at least a little important. Given the prevalence of Jewish young adults who have been raised by one Jewish parent, it seems that Jewish young adults expect that they will raise their children Jewish regardless of the religion of their spouse. This expectation suggests that these Jewish young adults will be open to re-engagement with the Jewish community if and when they eventually have children.

Figure M.5. Importance of Jewish Relationships and Children



Jewish Education

Consistent with the overall rise in American Jews' participation in Jewish education documented by Pew,⁶⁵ Jewish young adults in Greater Seattle are more likely to have participated in some form of Jewish education (76%) than are older adults (66%, n=2,977). Young adults are more likely to have had a bar or bat mitzvah as a child (62%) than are older Jewish adults (46%, n=2,712) and are more likely to have attended a Jewish camp. The forms of education in which Jewish young adults have participated are shown in Table M.7.

Table M.7. Past Jewish Education

Form of education	Other adult%	Young adult %
Day school (n=2,400)*	13	26
Supplementary school (n=2,607)	67	67
Jewish camp (n=2,530)*	45	60
Jewish youth group (n=2,497)	47	53
Note: Weighted estimates, %		

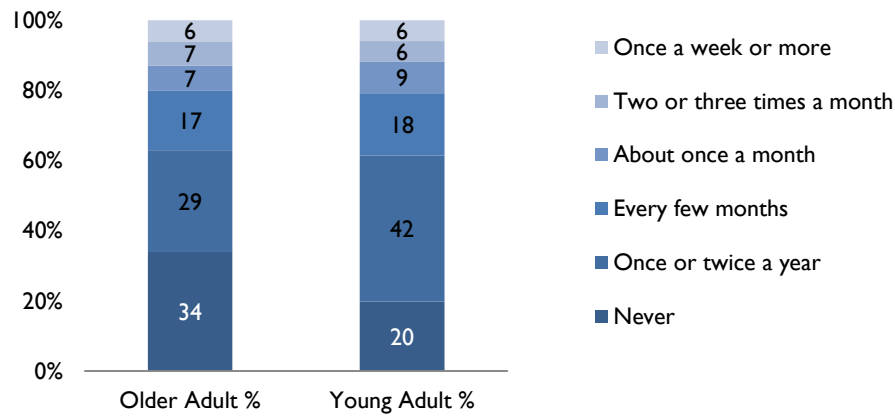
Synagogue Membership and Participation

One-quarter of young adults (27%) are synagogue members or reside in a household in which someone is a synagogue member, compared to 41% of other adults Jews (n=2,857). This rate, however, is dependent upon living in a parent's household. Among those who live with parents, 59% live in a synagogue-member household; among those who do not live with parents, 27% live in a synagogue-member household (n=667).

Although frequent synagogue attendance is similar between young adults and the overall population (Figure M.6), young adults are more likely to attend services once or twice a year (42%) compared to the rest of the population (29%). Their once-a-year attendance is not necessarily for High Holiday

services; there is no significant difference in their level of High Holiday service attendance (64%) from that of the rest of the population.

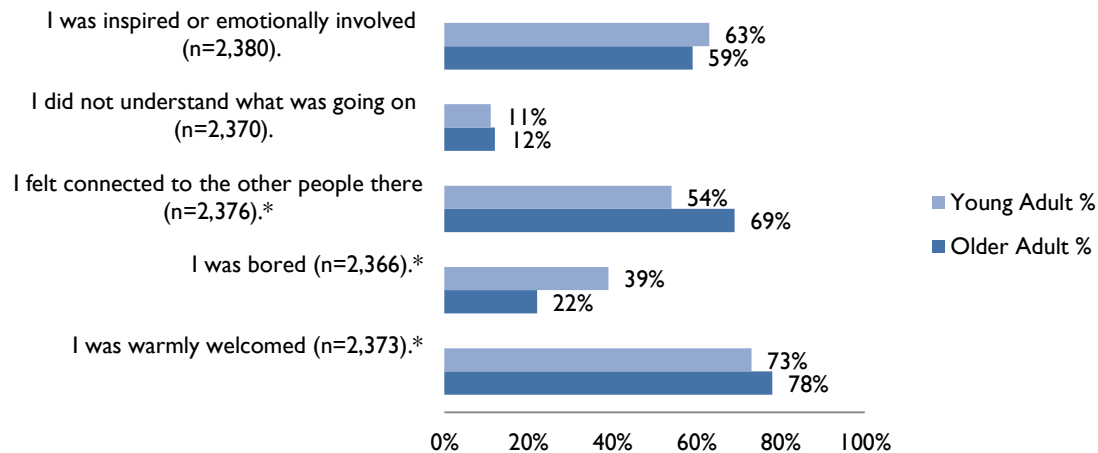
Figure M.6. Attendance at Religious Services



Note: Weighted estimates, %; n=2,818*

Respondents were asked about their most recent experiences at a Jewish religious service (Figure M.7). Young adults were significantly less likely to report receiving a warm welcome or to feel connected during services, and were more likely to feel bored than were other Jewish adults.

Figure M.7. Perception of Religious Services

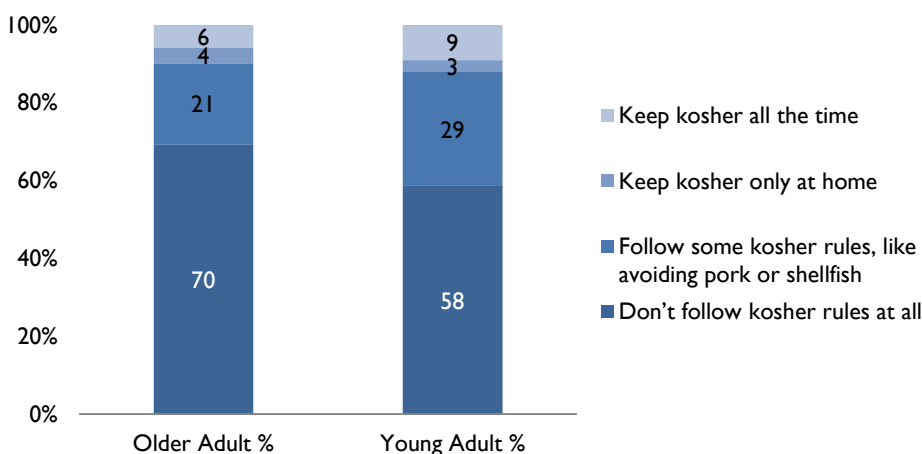


Note: Jewish respondents only, weighted estimates, %; n=2,818*

Home-Based Ritual Behavior

Nearly all (95%) young adults light Hanukkah candles, a significant difference from the 81% among the rest of the population (n=2,860). Young adults are also more likely to participate in Passover seders (85%) than the older Jewish adult population (77%; n=2,866). Young Jewish adults are slightly more likely to follow some form of kashrut than are other Jewish adults (Figure M.8).

Figure M.8. Kashrut Observance



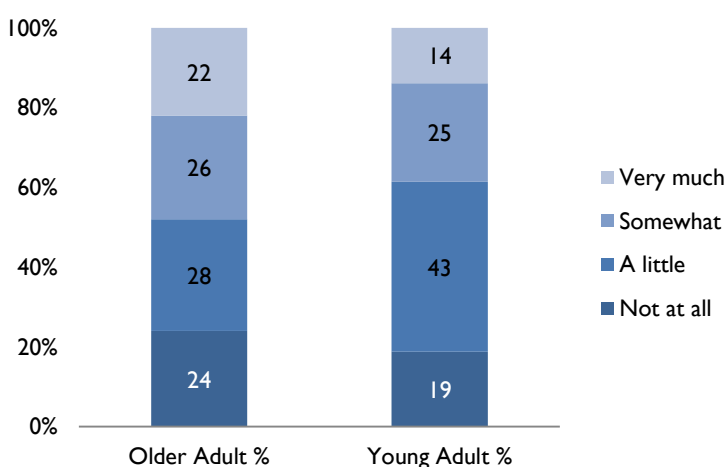
Note: Weighted estimates, %; n=2,771*

Social Networks

Young adults have a somewhat moderate attachment to the local Jewish community. Although few (14%) feel very connected, four-in-five (81%) feel at least a little connected (Figure M.9). In most measures of connection to the Jewish community, including Israel and the worldwide Jewish community, young adults are similar to the overall population. In addition, young adults do not have more or fewer Jewish friends than do the rest of the population.

Compared to the rest of the community, young adults are less likely to be completely disconnected (19% compared to 24%) and less likely to be very connected (14% compared to 22%). They are more likely to be a little connected (43% compared to 28%).

Figure M.9. Feeling of Connection to Local Jewish Community

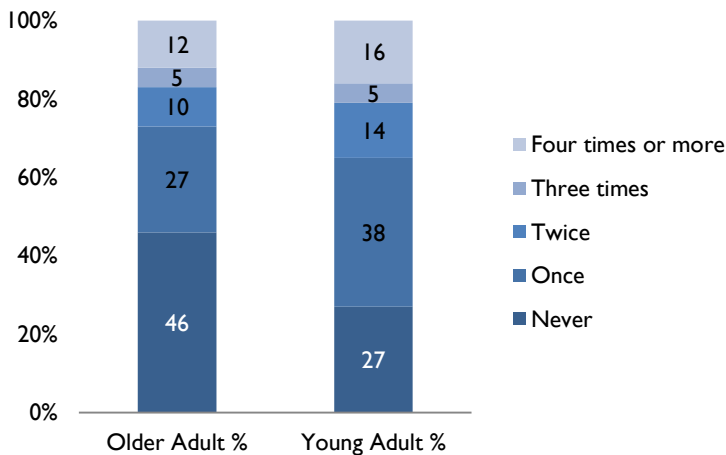


Note: Jewish respondents only, weighted estimates, %; n= 2,818*

Travel to Israel

Young adults are more likely to have visited Israel than are older adults. Three-quarters (73%) of young adults have been to Israel compared to 54% of older adults (Figure M.10). Among young adults, 42% went to Israel on a Taglit-Birthright Israel program and another 10% applied to Taglit-Birthright Israel but did not participate (n=715). Despite reports of declining attachment to Israel among young adults, there is no significant difference between young adults' connection to Israel and that of older adults on all of the measures included in this report.

Figure M.10. Visited Israel

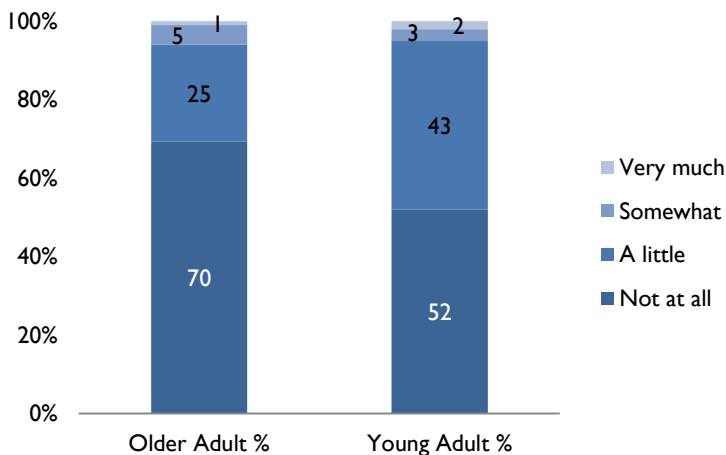


Note: Weighted estimates, %; n=2,729*

Antisemitism

Young Jewish adults are somewhat more likely to have reported experiences of antisemitism in the past year than are older adults (Figure M.11). Just under half (48%) of young adults reported experiencing at least a little antisemitism in the prior year compared to 30% of older respondents. It is possible that young adults are exposed to or are aware of antisemitic incidents or anti-Israel expressions that they feel are antisemitic on college campuses.

Figure M.11. Reports of Antisemitism in Past Year



Note: Weighted estimates, %; n=2,759*

Jewish Community Involvement

Young adults are interested in a variety of programs including religious, educational, social, and community service activities. It is important for them to join programs that fit their own age group. Although participation in Jewish-sponsored programs is high (56%), participation in programs sponsored by non-Jewish organizations is somewhat higher (64%).

Past Program Participation

Over half (56%) of young adults have attended at least one Jewish-sponsored program in the past six months. Nearly all (89%) of the young adults say they have been invited in the past six months to a program sponsored by a Jewish organization. Table M8 indicates, for each program sponsor, whether the respondents were invited to their events and whether they attended.⁶⁶ Organizations with the highest participation included Hillel and the JCC. Other Jewish programs' sponsors were described by 114 respondents. Sixty-eight attended programs sponsored by a synagogue or independent minyan. About 15 mentioned each of the following: Jewish school or camp, Jewish Family Service, the Seattle Federation, Jewish Voice for Peace, and the Washington Holocaust Education Resource Center.

Table M.8. Program Invitations and Participation

Sponsor	Not invited, did not participate %	Not invited, participated %	Invited, did not participate %	Invited, participated %
Hillel	24	0	39	37
JCC	69	0	14	16
Chabad	75	0	17	8
Stand With Us	79	2	14	6
AIPAC	84	3	11	3
J Street / J Street U	85	0	10	5
Other	48	2	21	30

Note: Jewish respondents only, weighted estimates; n=316

Types of programs that respondents attended included religious, educational, social, and community service activities. Program types were described by 206 respondents. Eighty-two attended a Shabbat or holiday program and 66 attended a religious service. Sixty-one attended a lecture or participated in a class. Fifty-seven attended a social program. The focus of these programs included sports and the outdoors (31), arts and culture (21), and Israel or Taglit/Birthright (19). Forty-five volunteered to local organizations or did other community service.

Program Interest

Only a small proportion (16%) are very interested in becoming more involved in the local Jewish community, but almost all (92%) say they would be at least a little interested in becoming more involved (Table M.9).

Table M.9. Interest in Jewish Communal Involvement

Interest in Jewish Involvement	%
Very interested	16
Somewhat interested	41
A little interested	35
Not at all interested	8
Note: Weighted estimates, %; n=326	

Young adults who were interested in deepening their engagement with the Jewish community were asked to describe the ways they would like to become more involved. Of 224 responses, the most frequently mentioned were social activities (74), Shabbat and holiday celebrations (54), young adult programs (43), education (42), volunteering (33), and politics (22).

Young adults expressed more interest in every type of program than the overall population (Table M.10). Nearly all of them (91%) would attend a cultural program, and three-quarters are interested in community service (77%), social events (77%), and Jewish holiday programs (75%). In addition, young adults are interested in programs geared toward the LGBT population, intermarried families, and singles, and are less interested in programs for other groups.

Table M.10. Interest in Programming

Program type	Other adult %	Young adult %
Jewish and Israeli culture (n=2,599)	65	91
Social (n=2,501)	42	77
Community service (n=2,552)	51	78
Jewish holidays (n=2,511)	45	75
Programs for specific groups		
LGBT (n=2,358)	12	28
Seniors (n=2,452)	22	11
Intermarried (n=2,416)	24	35
Parents (n=2,408)	26	7
Jewish singles (n=2,405)	14	42
Empty nesters (n=2,431)	14	1
Note: Weighted estimates, %*		

Respondents explained that they want to be involved in the Jewish community, but have not found a comfortable fit. Some wanted programs targeted to their age group: “I’m tired of having to rely either on my parents or on Hillel/Jconnect for ways to be Jewish. There’s nothing really for people in their late 20s-early 30s.” Another commented: “I feel like there aren’t any groups for younger married adults. I would be interested in groups that targeted that demographic. I feel like the Jconnect environment is more for singles.”

Non-Jewish Programs

Almost two-thirds (64%) of respondents said they participated in a program not sponsored by a Jewish organization. One hundred eighty-one listed programs, including community service/social justice (52), sports and the outdoors (51), arts and cultural program (41). Groups mentioned

included college alumni (28), professional groups (27), as well as political and civic groups (27). Activities were conducted with a variety of organizations, including arts or cultural organizations (92), fitness clubs (81), community service (52), social groups (49), and outdoor activity groups (46).

Volunteering and Charity

Just under half (46%) of young adults volunteered in the past month, but they contributed less time than older adults who volunteered. Three-quarters (76%) of those who volunteered committed 10 hours or less in the past month (Table M.11).

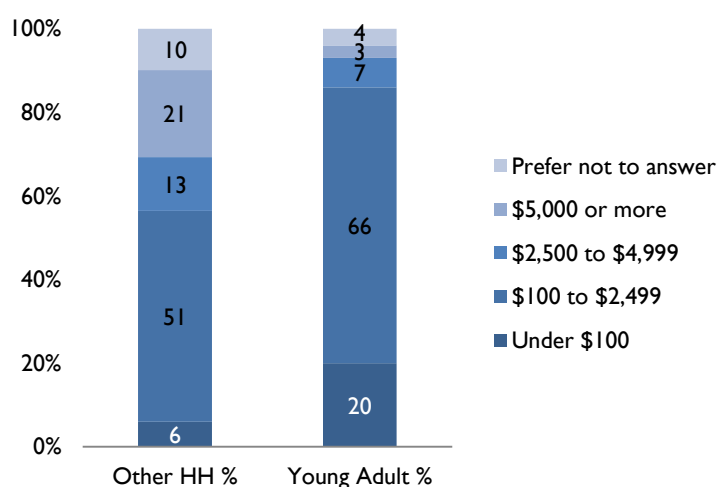
Table M.11. Hours Volunteered in the Past Month

Number of hours	Other adult %	Young adult %
Under one hour	1	7
1-10 hours	65	69
11-20 hours	21	15
21-40 hours	9	6
41+ hours	4	4

Note: Weighted estimates, %; n=1,547*

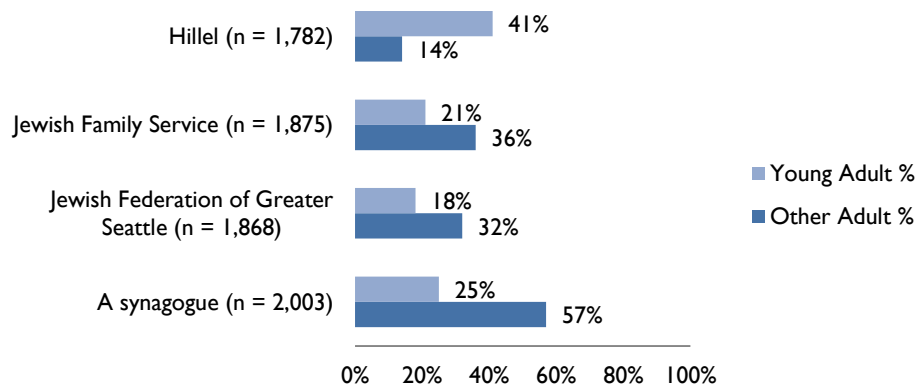
Young adults in the Greater Seattle Jewish community are less likely to have donated money to charity in the previous year than the rest of the community; 78% of young adults have donated money, compared to 93% of the rest of the community (n=2,691). Of those who donated, most donations were under \$2,500 (Figure M.12). Young adults donate less to synagogues, the Federation, and JFS, and donate more frequently to Hillel (Figure M.13).

Figure M.12. Amount Donated in the Past Year, Among Those who Have Donated



Note: Weighted estimates, %; n=2,492*

Figure M.13. Where Donations Were Directed



Note: Weighted estimates; n=2,195*

Communication

Young adults prefer to receive information about programs electronically rather than in print (Table M.12). Young adults in the Greater Seattle Jewish community are less likely to be subscribed to JTNews than the rest of the community; 16% of young adults are currently subscribed, compared to 28% of the rest of the community (n=2,712).

Table M.12. Preferred Mode of Receiving Information on the Jewish Community

	Other adult %	Young adult %
In print (newsletters, mailings, etc.)	12	2
Electronically (email, social media, websites, etc.)	52	87
No preference	36	12

Note: Weighted estimates, %; n=2,712*

If young adults are looking for information about the Jewish community, their most likely source is the Internet, compared to older adults who are most likely to turn to friends (Table M.13).

Table M.13. Whom to Approach about Jewish Programs

Who to approach	Other adult %	Young adult %
Rabbi	8	5
Local Jewish community leader	4	6
Local Jewish community member	8	7
Family member	6	6
Friends	35	33
Internet	30	41
Other	10	2

Note: Weighted estimates, %; n=2,647*

Need and Poverty

Households that include young adults have a slightly lower standard of living, with more reporting that they are “just getting along” and fewer who consider themselves prosperous (Table M.14). Such households are less confident about their financial preparedness for retirement than are other households. These differences are likely because young adults are still pursuing their educations or just beginning their careers.

Table M.14. Standard of Living

Standard of living	Other HH %	HH With Young Adult %
Prosperous	12	4
Living very comfortably	38	38
Living reasonably comfortably	39	40
Just getting along	9	17
Nearly poor	1	<1
Poor	1	1
Note: Weighted estimates, %; n=2,671*		

Table M.15. Confidence in Retirement Finances

Confidence level	Other HH %	HH With Young Adult %
Very confident	31	18
Somewhat confident	40	52
Uncertain	20	24
Not very confident	5	3
Not at all confident	4	3
Note: Weighted estimates, %; n=2,668*		

Households containing at least one young adult in the Greater Seattle Jewish community are less likely to be receiving public benefits (other than SSI) than other households in the community; 6% of households with at least one young adult are currently receiving benefits, compared to 12% of other households in the community (n=2,628).

Health

Young adults are in better health than older respondents, with 85% in excellent or very good health compared with 73% of the older population (Table M.16). Similarly, they are less likely to live in a household in which there is someone in fair or poor health, has a disability, or needs housekeeping assistance (Table M.17).

Table M.16. Overall Health

	Other Adult %	Young Adult %
Excellent	36	38
Very good	37	47
Good	20	12
Fair	7	2
Poor	1	1
Note: Weighted estimates, %; n=2,652*		

Table M.17. Health of the Household

Any member of the household	Other HH %	HH With Young Adult %
In fair or poor health (n=2,055)	10	3
Has impaired function due to physical or intellectual disability (n=2,692)	12	3
Needs assistance with housekeeping and home maintenance (n=2,677)	8	3
Note: Weighted estimates, %*		

Caregiving for Family Members

Very few (2%) young adults in the Seattle Jewish Community have a parent in the Greater Seattle area who requires elder care services. Similarly, only 1% of young adults provide regular care to adult family members.

N. Senior Adults

Introduction and Overview

Senior adults, aged 65 and older, encompass a wide spectrum from Baby Boomers to the elderly. Some are employed and many are retired; some are active and engaged with family and community and some struggle with health and financial concerns. This report portrays a group that is much like the general population in many ways in terms of engagement with the Jewish community. Although they have more health concerns than younger adults, there is little self-reported poverty or unmet need for social services.

Seniors constitute 12% of the Greater Seattle Jewish population. Of all Jewish households, 16% are composed only of senior adults. About one-quarter (24%) of households have at least one household member aged 65 or older.⁶⁷

Jewish senior adults	
Jewish adults aged 65+	7,600
Non-Jewish adults aged 65+ in Jewish households	1,500
Households with seniors	7,500
Jewish seniors living alone	2,600

In this section, all analyses about individual attributes, such as religion raised and employment status, compare Jewish adults aged 65 or older to the rest of the Jewish population. Most analyses of household-level information, such as synagogue membership or standard of living, compare Jewish households in which at least one adult aged 65

or older is living to all other Jewish households. Analyses regarding financial and health information are presented for senior-only households compared to other households in order to capture the unique financial and well-being concerns of seniors who live alone.

Demographics

About one-third (34%) of Jewish seniors live alone. Half of Jewish seniors (48%) live with other seniors and the remainder, 18%, live with younger people (n=721).

Households with seniors are primarily found outside King County (17%) and in Northeast Seattle (16%). In contrast, senior-only households are primarily found in Northeast Seattle (19%) and outside of King County (15%) (Table N.1).

Table N.I. Residence of Senior Adults

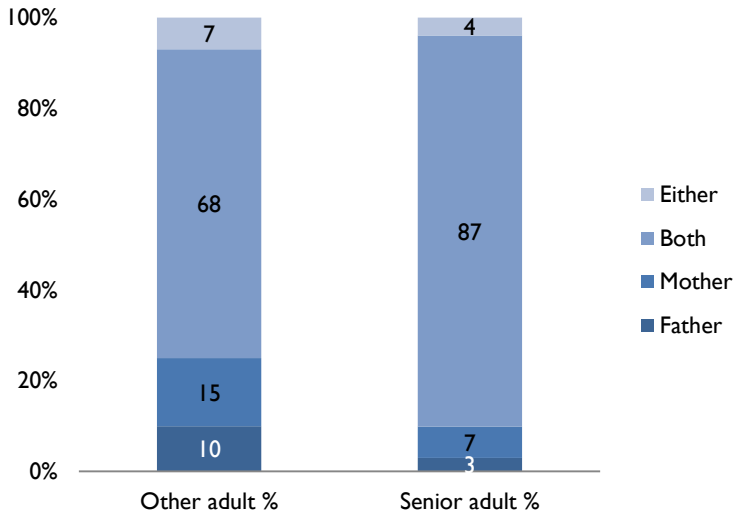
	HH with a senior	Senior-only HH
Southeast Seattle	11	13
Northeast Seattle	16	19
Northwest Seattle	12	10
Downtown and Surrounding Neighborhoods	8	9
Southwest Seattle	3	2
Other King County	10	9
Outside King County	17	15
Bellevue	12	11
Mercer Island	6	6
Redmond	5	5

Note: Weighted estimates, %; n=641

Religious Background

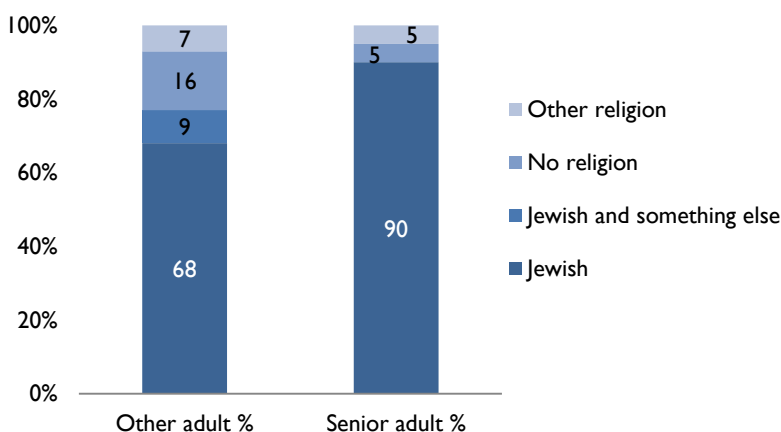
Senior adults are more likely to have been raised Jewish (90%) by two Jewish parents (87%) than were younger adults (Figure N.1 and Figure N.2). There are no significant differences in denominational distribution, ethnic background, or intermarriage rates between senior and other adults.

Figure N.I. Jewish Parent



Note: Weighted estimates, %; n=2,922*

Figure N.2. Religion Raised



Note: Weighted estimates, %; n=2,911*

Jewish Education

Senior Jewish adults have a Jewish educational background that is similar to all other Jewish adults in Greater Seattle. Seniors are less likely to have had a bar or bat mitzvah as a child (39%) than are younger Jewish adults (49%). Some of this difference might be explained by the increasing popularity of the bat mitzvah for women among younger generations. Senior adults are much less likely to have attended Jewish day school than are younger Jews, as shown in Table N.2. It should be noted, however, that day schools were less available when today's seniors were in school, compared to present day.

Table N.2. Participation in Jewish Education

Form of Education	Other adult %	Senior adult %
Day school (n=2,400)*	17	8
Supplementary school (n=2,607)	67	70
Jewish camp (n=2,530)	48	41
Jewish youth group (n=2,497)	47	51
Bar/Bat Mitzvah (n=2,712)*	49	39
Note: Weighted estimates, %		

Religious Life

Senior adults who attend synagogue services reported more positive experiences than did other adults at those services. Older adults join synagogues at the same rate as the rest of the population and attend religious services, including High Holiday services, at the same frequency as younger Jewish adults. Given their age, it is unsurprising that their tenure as synagogue members is longer than that of younger adults; 40% have been members of the same synagogue for more than 20 years, compared with 25% of younger adults (n=1,560).

Compared to younger Jewish adults, older adults were more likely to report that they received a warm welcome and that they felt connected to other participants, and were less likely to feel bored at services (Table N.3).

Table N.3. Perception of Religious Services, % Agree/Strongly Agree

	Other adult %	Senior adult %
I was warmly welcomed. (n=2,372)*	77	78
I did not understand what was going on. (n=2,370)	12	13
I was bored. (n=2,366)*	26	17
I was inspired or emotionally involved. (n=2,380)	61	53
I felt connected to the other people there. (n=2,376)*	65	76
Note: Weighted estimates		

Social Networks

Older adults reported having slightly more Jewish friends than do younger adults, but the difference is significant (Table N.4). Just 5% of older adults have no Jewish friends compared to 10% of other adults; 29% of older adults report that most or all of their friends are Jewish compared with 21% of other Jewish adults. However, feelings of connection to the Jewish community and to its customs and history do not differ for older adults compared to other Jewish adults.

Table N.4. Proportion of Closest Friends Who Are Jewish

	Other adult %	Senior adult %
All	2	3
Most	19	26
About half	22	17
Some	48	49
None	10	5
Note: Weighted estimates, %; n=2,818*		

Antisemitism

Older adults are less likely to have reported experiences of antisemitism in the past year than are younger respondents (Table N.5). Four-fifths (81%) of Jewish adults age 65 or older experienced no antisemitism in the prior year compared to 65% of younger respondents.

Table N.5. Reports of Antisemitism in Past Year

Amount	Other adult %	Senior adult %
Not at all	65	81
A little	30	15
Somewhat	5	3
Very much	1	1
Note: Weighted estimates, %; n=2,759*		

Programming

Senior adults differ in their interests in Jewish programs from younger adults. The programs shown in Table N.6 are the ones in which the interests of seniors differ from those of other Jewish adults. They are unsurprisingly more interested in programs geared toward seniors (48%) and are less interested in other forms of programming.

Table N.6. Interest in Programming

Program type	Other adult %	Senior adult %
Jewish and Israeli culture (n=2,599)	70	59
Community service (n=2,552)	58	38
Social (n=2,501)	49	36
Jewish education (n=2,546)	52	34
Jewish holidays (n=2,511)	53	26
Programs for specific groups		
Seniors (n=2,452)	14	48
Jewish singles (n=2,405)	18	12
Intermarried (n=2,416)	28	11
LGBT (n=2,358)	16	6
Parents (n=2,408)	28	4
Note: Weighted estimates, %*		

Access to programs and information may be more challenging for seniors than for younger adults. Although seniors are about evenly divided in their preference for print or electronic information about programs, other adults have a strong preference for electronic communication (Table N.7). Additionally, seniors prefer to attend programs that are close to home; as shown in Table N.8, about the same proportion of older and younger adults would be willing to travel up to 20 minutes to a Jewish program, but a larger share (28% vs. 14%) would only travel up to 10 minutes.

Table N.7. Preferred Mode of Receiving Information on the Jewish Community

Membership Status	Other adult %	Senior adult %
In print (newsletters, mailings, etc.)	7	28
Electronically (email, social media, websites, etc.)	62	30
No preference	31	42
Note: Weighted estimates, %; n=2,712*		

Table N.8. Acceptable Travel Time for Jewish Programs

Travel time	Other adult %	Senior adult %
Less than 10 minutes	14	28
10-20 minutes	43	30
20-40 minutes	35	32
40-60 minutes	5	6
An hour or more	3	4
Note: Weighted estimates, %; n=2,606*		

Volunteering

Just over half (53%) of seniors volunteered in the past month. Those who volunteer contribute more hours of service than do younger adults. Among seniors, 18% volunteer more than 20 hours per month compared to 11% of younger adults. The types of organizations for which they volunteer, and their choice of Jewish or non-Jewish organization, are the same as the rest of the population.

Table N.9. Hours Volunteered in the Past Month

Number of hours	Other adult %	Senior adult %
Under one hour	1	2
1-10 hours	66	61
11-20 hours	21	18
21-40 hours	9	10
41+ hours	2	8
Note: Weighted estimates, %; n=1,547*		

Charity

Seniors in the Greater Seattle Jewish community are more likely to have donated money to charity in the previous year than the rest of the community; 98% of seniors have donated money, compared to 90% of the rest of the community (n=2,691). The donations are similar in amount to those made by other adults. Few seniors, however, expect to increase their donations in the coming year, likely because they tend to live on fixed incomes (Table N.10).

Table N.10. Anticipated Change in Donations in Coming Year

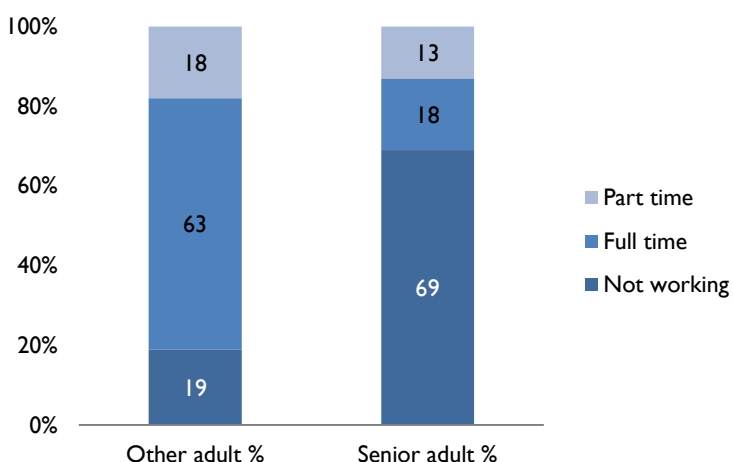
Change in donations	Other adult %	Senior adult %
Increase	17	6
Decrease	9	8
Stay the same	74	86
Note: Weighted estimates, %; n=2,620*		

Seniors in the Greater Seattle Jewish community are more likely to have received requests for donations from local Jewish organizations in the previous year than the rest of the community; 71% of seniors have received such a request, compared to 60% of the rest of the community (n=2,617).

Finances

Jewish adults who are aged 65 and over are far less likely to be working, either full- or part-time, or seeking work than are younger adults. They are, however, more confident in their ability to support themselves through retirement than are their younger peers.

Figure N.3. Employment Status



Note: Weighted estimates, %; n=2,644*

Very few (1%) households in which seniors reside report living in poverty or near poverty (n=718). Household income is lower in senior-only households (Table N.11), but since such households may be less dependent on income to meet expenses, only 1% of these households consider themselves to be poor or nearly poor.

Table N.11. Total Household Income

Income	Other adult %	Senior adult %
Less than \$25,000	4	3
\$25,000 to \$49,999	8	23
\$50,000 to \$74,999	12	9
\$75,000 to \$99,999	10	7
\$100,000 to \$149,999	15	9
\$150,000 to \$199,999	12	12
\$200,000 or more	17	5
I prefer not to answer	24	33

Note: Weighted estimates, %; n=2,667*

Need and Poverty

Senior Jewish adults live in households that are less affected by economic instability than other households. Aside from Social Security, seniors receive the same level of public assistance benefits as do those in other households. One-third (35%) receive Social Security compared to 5% of the younger population. Respondents in households with a senior are less likely to skip meals or medications in order to make ends meet (Table N.12).

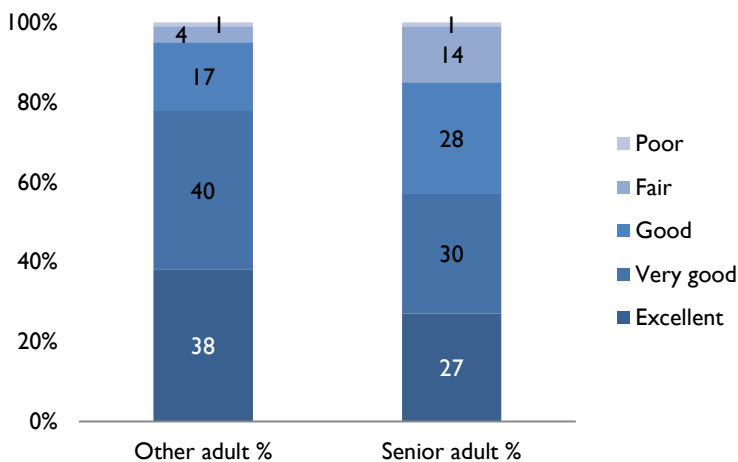
Table N.12. Economic Insecurity

	Other adult %	Senior adult %
Skip meals (n=2,676)*	5	2
Skip medications (n=2,677)*	7	3
Note: Weighted estimates, %		

Health

Overall, seniors in the Greater Seattle Jewish community report being in good health, with more than half saying that they are in excellent or very good health. Another 15% consider themselves in fair or poor health, higher than the 5% among the rest of the population (Figure N.4). In addition, nearly one-quarter (23%) of senior households included at least one person in fair or poor health and one-in-five (20%) had a household member with impaired function due to disability (Table N.13).

Figure N.4. Overall Health of Respondent



Note: Weighted estimates, %; n=2,652*

Table N.13. Health of the Household

Any member of the household	Other adult %	Senior adult %
In fair or poor health (n=2,066)*	7	23
Has impaired function due to physical or intellectual disability (n=2,709)*	9	20
Note: Weighted estimates, %		

Unmet needs are a concern for seniors. Senior households report lower needs for counseling or mental health services than other households, but higher need for housekeeping and home maintenance assistance (Table N.14).

Table N.14. Health Needs

Any member of the household	Other adult %	Senior adult %
Required counseling or mental health services in the past year (n=2,684)	31	13
Needs assistance with housekeeping and home maintenance (n=2,694)	6	17
Note: Weighted estimates, %*		

As expected, seniors are less likely to have living parents than younger members of the community. As such, seniors in the Greater Seattle Jewish community are less likely to report having a parent in an assisted living facility or nursing home than the rest of the community; 4% of seniors report that this is the case, compared to 8% of other adults (n=2,464). Among those who have parents in assisted living facilities or nursing homes, 66% of seniors report that their parents are in such a facility in the Greater Seattle area, while 40% of the rest of the community report that this is the case (n=186, no significant difference due to small n).

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O. Inmarried and Intermarried Households

Introduction and Overview

Marriage of two Jewish individuals (inmarriage) has traditionally been an important measure of engagement with the Jewish community, though by no means the only one. Nearly two-thirds (61%)

Inmarried households	
Number of households	9,000
Adults	
Jewish	20,000
Non-Jewish	<500
Children raised:	
Jewish only	7,000
Jewish and something else	500
Another religion	< 50
None or undecided	< 500

Intermarried households	
Number of households	12,000
Adults	
Jewish	13,000
Non-Jewish	13,000
Children raised:	
Jewish only	3,500
Jewish and something else	1,500
Another religion	< 500
None or undecided	4,000

of Jewish households in Greater Seattle are estimated to include a married couple.⁶⁸ The majority of these couples include one Jewish and one non-Jewish partner, and this has important potential implications for the involvement of Jewish households in the community.

Inmarried Jewish adults have higher levels of Jewish educational background and are more strongly connected to the Jewish community in nearly all measures. Nevertheless, there is a core of intermarried families who are highly engaged with the community, joining synagogues, sending their children to religious school, and feeling connected with the community. Over half of the children of intermarried families are being raised as Jewish, either exclusively or in part, and only 2% are being raised in another religion.

This section analyses the ways in which inmarried couples engage with the Jewish community compared to intermarried. The data

reported here cover some of the ways in which inmarried and intermarried couples differ. When information is not reported, it means that inmarried and intermarried couples do not significantly differ on that measure. All analyses about individuals' attributes, such as religion raised and employment status, compare Jewish respondents who are inmarried with Jewish respondents who are intermarried. Analyses of household-level information compare Jewish households in which there is an inmarried couple to ones in which there is an intermarried couple. Non-married respondents are excluded from this analysis.

Marital Status and Intermarriage

An estimated 56% of married couples in the Greater Seattle Jewish community are intermarried⁶⁹ (Table O.1). This rate is very similar across all age groups except for respondents aged 65 or older, who are more likely to be married to Jews. The third column of Table L.1 shows somewhat higher rates of intermarriage among those who are non-Orthodox. The difference is most notable among the youngest age cohort, in which 63% of non-Orthodox Jewish adults who are married are married to non-Jews.

Table O.1. Intermarriage Rate for Married Respondents by Age of Respondent

Age	% intermarried	% intermarried, non-Orthodox only
18-34	57	63
35-49	60	61
50-64	56	59
65+	48	49
Overall	56	58

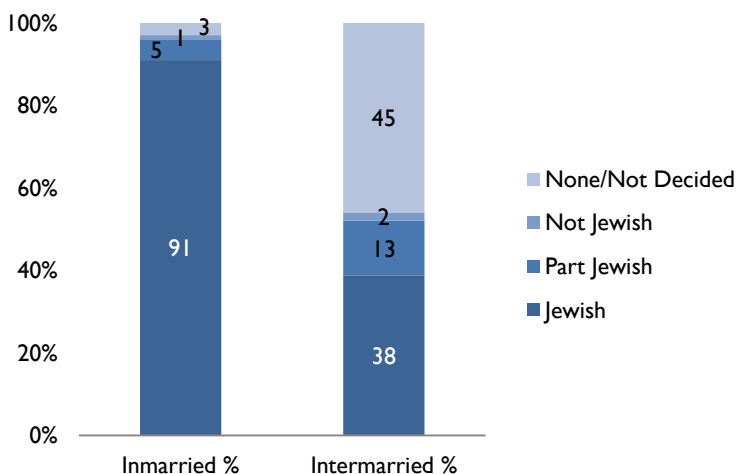
Note: Jewish respondents only; weighted estimates, %; n=1,949

Jewish Identity

Among inmarried Jews, the proportion who are JBR (89%) is double that of intermarried Jews (47%, n=1,291). Sixty-one percent of intermarried Jews were raised by two Jewish parents compared with 79% of inmarried Jews (n=2,013). Forty-three percent of intermarried Jews were raised Jewish only, compared to double that rate, 78%, among inmarried Jews (n=2,002).

Nearly all (91%) inmarried parents are raising their children fully Jewish but just over one-third (38%) of intermarried parents are raising their children fully Jewish and another 13% are raising them Jewish and another religion (Figure O.1). Almost half of children of intermarried couples (45%) are being raised with no religion or have not yet decided about a religion. Very few children of intermarried couples are being raised in a religion other than Judaism.

Figure O.1. Children Raised Jewish



Note: Weighted estimates, %; n=875

Jewish Denomination and Ethnicity

Intermarried Jews are twice as likely to be secular/culturally Jewish or “just Jewish” than are inmarried Jews (Table O.2). There is no difference between the distribution of Ashkenazi and Sephardic ethnicity of inmarried and intermarried Jews.

Table O.2. Denomination Type

Denomination	Inmarried %	Intermarried %
Orthodox	10	2
Conservative	22	5
Reconstructionist	2	1
Reform	36	28
Renewal	1	1
Secular/culturally Jewish	16	35
Just Jewish	12	27
Other	1	1
Note: Weighted estimates, %; n=1,289*		

Jewish Education of Adults

Childhood Jewish education is one of the best predictors of inmarriage as an adult, and indeed this is the case of Seattle Jewish adults. Inmarried adults are more likely to have had a bar or bat mitzvah as a child (59%) and as an adult (8%) than are intermarried Jewish adults (47% as a child, 2% as an adult, n=1,873). In addition, they are more likely to have attended day school, supplementary school, Jewish camp, and Jewish youth group than are Jewish adults who intermarried (Table O.3), though the differences in supplementary school and camp are not statistically significant.

Table O.3. Jewish Educational Background of Adults

	Inmarried %	Intermarried %
Day school (n=1,663)*	20	11
Supplementary school (n=1,797)	74	67
Jewish camp (n=1,760)	52	43
Jewish youth group (n=1,738)*	64	38
Note: Weighted estimates, %		

Jewish Education of Children

Even when parents decide to raise their children Jewish, not all parents provide a Jewish education for those children. Jewish and partly Jewish children of intermarried parents are less likely to participate in all forms of Jewish education than are Jewish children of inmarried parents.

For each form of Jewish education, the proportion of age-eligible Jewish children who are currently enrolled is shown in Table O.4. Participation in all forms of Jewish education is higher for Jewish children of inmarried parents than for Jewish children of intermarried parents. For example, among families with preschool-aged children, 39% of age-eligible children of inmarried parents attend Jewish preschool compared to 20% of age-eligible children of intermarried parents. By contrast, age-eligible children of intermarried parents were significantly more likely to be enrolled in non-Jewish preschools.

Table O.4. Children of Inmarried and Intermarried Parents in Jewish Education

Form of education	% of age-eligible Jewish children of inmarried parents	% of age-eligible Jewish children of intermarried parents
Jewish preschool (n=381)*	39	20
Non-Jewish preschool (n=381)*	32	57
Supplementary school (n=663)*	43	33
Day school (n=661)*	7	2
Jewish day camp (n=660)*	26	20
Jewish overnight camp (n=661)*	23	19
Non-Jewish camp (n=652)	43	49
Youth group (n=656)*	23	19
Had Bar/Bat Mitzvah (n=356)*	78	41
Note: Weighted estimates, %		

Families Engaged with Jewish Education

In contrast to the previous section, which reported the proportion of children in Jewish education, the following sections focus on the parents' decisions to enroll their children in each form of Jewish education. As such, proportions reported in these tables are not the proportion of *children* but the proportion of *households*, which can include any number of children.

Parents provided information about their past, present, and future plans to enroll their children in each form of Jewish education as well as the reasons for those decisions. All questions were asked only of parents who had children who were age-eligible for that form of education.

Jewish Preschool

Respondents with preschool-aged children were asked if any of their children were currently enrolled in a Jewish or non-Jewish preschool, had previously attended a preschool, or were considering one in the future. Table O.5 represents the proportion of respondents who gave each answer, not the proportion of children, comparing intermarried and inmarried households. Inmarried parents are about twice as likely (41%) to have children enrolled in Jewish preschool than are intermarried parents (18%), while intermarried parents are nearly twice as likely to have children enrolled in non-Jewish preschool (71% to 39%).

Table O.5. Participation in Jewish and Non-Jewish Preschool among Inmarried and Intermarried Households

Form of education	Inmarried %	Intermarried %
Jewish preschool, current (n=381)*	41	18
Non-Jewish preschool (n=381)*	39	71
Jewish preschool, past (n=391)	30	49
Jewish preschool, future (n=230)*	34	9
Note: Weighted estimates, %		

Formal Jewish Education

Respondents with children in grades K-12 were asked if their children were currently enrolled in day school or part-time supplementary school. Those whose children were not currently enrolled were asked if they had previously been enrolled, and those whose children were neither currently nor previously enrolled were asked about their future plans. Inmarried parents are far more likely to have their children enrolled in day school (7%) or supplementary school (55%) than are intermarried parents (1% for day school, 17% for supplementary school). Nearly all (87%) age-eligible children of inmarried parents have had a bar or bat mitzvah compared to 33% of age-eligible children of intermarried parents.

Table O.6. Participation in Jewish Supplementary School, Day School, and Bar/Bat Mitzvah among Inmarried and Intermarried Households

Form of education	Inmarried %	Intermarried %
Supplementary school		
Supplementary school, current (n=663)*	55	17
Supplementary school, past (n=377)*	44	23
Supplementary school, future (n=378)	17	7
Day School		
Day school, current (n=661)*	7	1
Day school, past (n=300)*	28	7
Day school, future (n=272)	5	4
Had Bar/Bat mitzvah (n=356)*	87	33
Note: Weighted estimates, %		

Informal Jewish Education

Respondents with children in grades K-12 were asked if their children attended Jewish day camp or overnight camp in the past summer, in a prior summer, or were considering it for future summers. Similarly, respondents were asked about children's participation in Jewish youth groups in the current year, past years, and plans for the future. Respondents with children in grades 9-12 were asked about Israel travel and participation in other special programs. Table O.7 represents the proportion of respondents who gave each answer, not the proportion of children, and compares the responses for inmarried and intermarried households. Participation in all forms of informal Jewish education is at least double for inmarried households compared to intermarried households.

Table O.7. Participation in Jewish Camps, Youth Groups, and Israel Travel among Inmarried and Intermarried Households

Form of education	Inmarried %	Intermarried %
Camp		
Day camp, current (n=660)*	37	15
Day camp, past (n=479)*	48	25
Day camp, future (n=481)*	20	10
Overnight camp, current (n=661)*	32	14
Overnight camp, past (n=443)*	42	7
Overnight camp, future (n=446)*	33	14
Non-Jewish camp, current (n=652)	61	68
Other		
Youth group, current (n=656)*	32	14
Youth group, past (n=481)	21	9
Youth group, future (n=485)*	26	12
Israel trip, past (n=250)*	12	1
Israel trip, future (n=200)	40	17
Special program, past (n=249)*	40	11
Special program, future (n=145)	18	1

Note: Weighted estimates, %

Synagogue Membership and Participation

Intermarried couples are far less likely to be members of synagogues than are inmarried families. Just 17% of intermarried couples are synagogue members compared to about two-thirds (64%) of inmarried couples.

Similarly, respondents in intermarried households attend religious services less frequently than do those in inmarried households (Table O.8). Over half (53%) of intermarried respondents never attend religious services compared to only 9% of inmarried respondents. Of those who ever attend services, inmarried respondents (85%) are significantly more likely to attend High Holiday services than intermarried respondents (58%).

Table O.8. Attendance at Religious Services

Frequency	Inmarried %	Intermarried %
Never	9	53
Once or twice a year	28	30
Every few months	28	10
About once a month	14	4
Two or three times a month	10	2
Once a week or more	11	1

Note: Jewish respondents only, weighted estimates, %; n= 1,969*

Of respondents who had ever attended a Jewish religious service in the past year, the experience of intermarried and inmarried respondents varied in some measures but not all. Intermarried

respondents were slightly more likely to have been inspired by services, but felt a lower level of connection to the other people at the service.

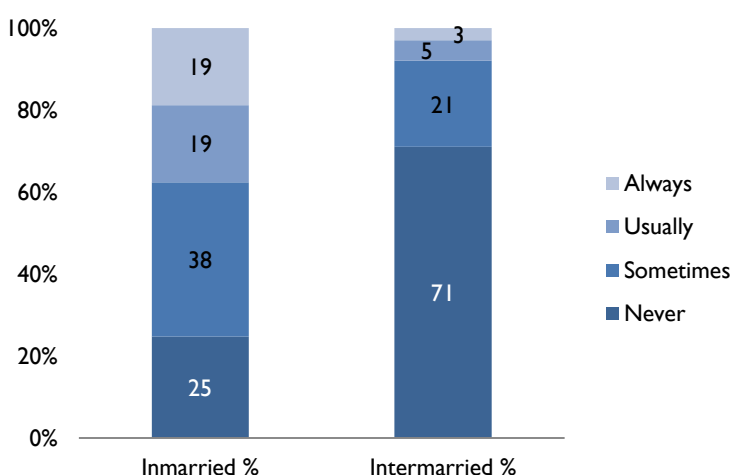
Table O.9. Perception of Religious Services

Perception	Inmarried %	Intermarried %
I was warmly welcomed (n=1,679)	78	83
I did not understand what was going on (n=1,676)	10	15
I was bored (n=1,670)	23	21
I was inspired or emotionally involved (n=1,682)*	61	64
I felt connected to the other people there (n=1,678)*	71	63
Note: Jewish respondents only, weighted estimates, % slightly or strongly agree		

Home-Based Ritual Behavior

There are significant differences in the level of participation in all home rituals between inmarried and intermarried respondents. Among inmarried respondents, nearly all (96%) participate in Passover seders (n=1,968) and light Hanukkah candles (n=1,963), compared to intermarried respondents, of whom 71% attend a seder and 81% light Hanukkah candles. Inmarried respondents are more likely to light Shabbat candles (Figure O.2) and observe laws of Kashrut (Table O.10) than are intermarried respondents.

Figure O.2. Frequency of Lighting Shabbat Candles



Note: Jewish respondents only, weighted estimates, %; n=2,033*

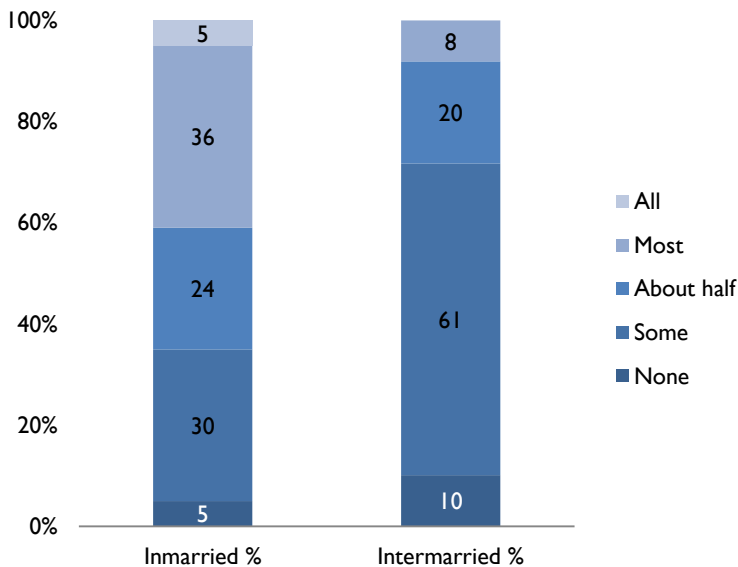
Table O.10. Kashrut Observance

Kosher practices	Inmarried %	Intermarried %
Keep kosher all the time	11	2
Keep kosher only at home	8	<1
Follow some kosher rules, like avoiding pork or shellfish	29	13
Don't follow kosher rules at all	52	85
Note: Jewish respondents only, weighted estimates, %; n=2,039*		

Social Networks

Inmarried respondents have more close friends who are Jewish than do intermarried respondents (Figure O.3). Among intermarried respondents, 8% report that most or all of their close friends are Jewish, compared to 41% of inmarried respondents.

Figure O.3. Proportion of Closest Friends Who Are Jewish



Note: Jewish respondents only, weighted estimates, %; n=2,041*

Inmarried couples are far more connected to the Jewish community, Jewish history, and Jewish customs than are intermarried couples (Table O.11 and Table O.12).

Table O.11. Feeling of Connection to Jewish People, Inmarried

Feel a connection to...	Not at all	A little	Somewhat	Very much
Jewish history (n=1,935)	1	7	25	68
Worldwide Jewish community (n=1,935)	4	12	31	53
Local Jewish community (n=1,939)	9	20	31	41
Jewish customs (n=1,927)	<1	7	27	67
Jewish peers (n=1,931)	4	10	33	53

Note: Weighted estimates, %*

Table O.12. Feeling of Connection to Jewish People, Intermarried

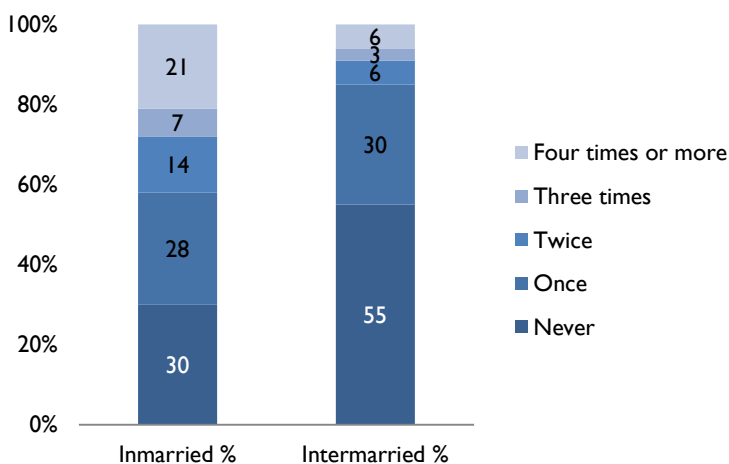
Feel a connection to...	Not at all	A little	Somewhat	Very much
Jewish history (n=1,935)	1	18	32	49
Worldwide Jewish community (n=1,935)	9	34	34	23
Local Jewish community (n=1,939)	35	37	20	7
Jewish customs (n=1,927)	6	28	38	28
Jewish peers (n=1,931)	6	30	38	27

Note: Weighted estimates, %*

Travel to Israel

Travel experiences to Israel are much more common among inmarried than intermarried respondents. Over two-thirds (70%) of inmarried respondents have been to Israel, compared to less than half (45%) of intermarried respondents (Figure O.4).

Figure O.4. Visited Israel



Note: Weighted estimates, %; n=1,971*

Engagement with Israel

Inmarried respondents feel much more connected to Israel than do intermarried respondents (Table O.13). Nearly half (49%) of inmarried respondents feel very connected to Israel compared to only 15% of intermarried respondents. In all other measures of connection to Israel, intermarried respondents report much lower levels of connection than do inmarried respondents (Table O.14, Table O.15, and Table O.16).

Table O.13. Connection to Israel

Amount	Inmarried %	Intermarried %
Very much	49	15
Somewhat	26	24
A little	18	33
Not at all	7	29

Note: Weighted estimates, %; n=2,005*

Table O.14. Engagement with Political Activities Related to Israel

Amount	Inmarried %	Intermarried %
Very much	6	1
Somewhat	13	8
A little	28	18
Not at all	53	73

Note: Weighted estimates, %; n=2,008*

Table O.15. Frequency of Seeking Israel-Related News in Past Month

Amount	Inmarried %	Intermarried %
Several times a day	8	2
Once a day	14	6
Every few days	17	8
Once a week	15	10
Once or twice	27	33
Never	19	41
Note: Weighted estimates, %; n= 2,011*		

Table O.16. Views on Jewish Organizations' Attention to Israel

Amount	Inmarried %	Intermarried %
Far too little	10	4
Somewhat too little	21	12
About right	58	60
Somewhat too much	9	13
Far too much	2	11
Note: Weighted estimates, %; n=1,766*		

Antisemitism

Intermarried respondents are slightly more likely to have reported experiences of antisemitism than are inmarried respondents (Table O.17). Three-quarters (74%) of inmarried respondents experienced no antisemitism in the prior year compared to about two-thirds (65%) of intermarried respondents.

Table O.17. Reports of Antisemitism in Past Year

Amount	Inmarried %	Intermarried %
Not at all	74	65
A little	21	30
Somewhat	4	4
Very much	1	1
Note: Weighted estimates, %; n=2,003*		

Jewish Programs

Respondents were asked how often in the past year they or a member of their household had attended non-religious Jewish programs, events, or activities. Fewer intermarried (58%) than inmarried (83%) respondents had participated in a Jewish program. Over one-third (34%) of inmarried respondents participated in at least one Jewish program a month, but only 8% of intermarried respondents did so. Table O.18 shows the frequency of household attendance at Jewish events.

Table O.18. Frequency of Attending Jewish Programs

Jewish program attendance	Inmarried	Intermarried
Once a week or more	11	1
Two or three times a month	10	2
About once a month	13	5
Every few months	26	13
Once or twice	22	36
Never	17	42
Note: Jewish respondents only, weighted estimates, %; n=1,937*		

Respondents were specifically asked about their relationship with the Stroum Jewish Community Center. More inmarried (44%) than intermarried (20%) households have ever been members. Table O.19 shows the membership history of households.

Table O.19. JCC Membership History

JCC membership	Inmarried	Intermarried
Never member	57	81
Current member	14	6
Past member	30	14
Note: Jewish respondents only, weighted estimates; n=1,905*		

Intermarried respondents are not willing to travel as far to Jewish programs as inmarried respondents are (Table O.20). Twenty-two percent of the former will only go less than 10 minutes, as opposed to 10% of the latter.

Table O.20. Acceptable Travel Time

Travel time	Inmarried	Intermarried
Less than 10 minutes	10	22
10-20 minutes	44	39
20-40 minutes	37	33
40-60 minutes	7	3
An hour or more	2	3
Note: Jewish respondents only, weighted estimates, %; n=1,821*		

Interest in Jewish Programs

Respondents were asked about their interest in attending a range of programs based on topics. Inmarried respondents were more interested in every type of program than intermarried ones. Table O.21 shows the interest levels in various types of Jewish programs. Respondents were also asked about programs for specific groups of people. Inmarried respondents were more interested in every type of program except for those geared toward LGBT or intermarried audiences. The bottom portion of Table O.21 shows the proportions of respondents interested in these various special programs.

Table O.21. Interest in Types of Programs

Program type	Inmarried	Intermarried
Jewish culture (n=1,788)*	72	56
Jewish education (n=1,771)*	61	39
Community service (n=1,780)*	59	46
Jewish holidays (n=1,751)*	56	40
Social (n=1,738)*	51	33
Israeli culture (n=1,744)*	47	26
Israel advocacy (n=1,725)*	37	15
Programs for specific groups		
Parents (n=1,704)*	37	25
Intergenerational (n=1,714)*	33	24
Seniors (n=1,713)	21	15
Empty nesters (n=1,715)*	19	9
Disabilities (n=1,669)	12	11
Intermarried (n=1,710)*	10	40
LGBT (n=1,659)*	8	14
Jewish singles (n=1,659)	4	2
Note: Jewish respondents only, weighted estimates, %		

Communication

When asked how they preferred to learn about Jewish programs, 12% of inmarried and 7% of intermarried respondents desired print information; 58% of inmarried and 54% of intermarried respondents only wanted electronic information, and 30% of inmarried and 39% of intermarried respondents did not have a preference. Forty-one percent of inmarried and 16% of intermarried respondents say that they subscribe to the JTNews.

When interested in local Jewish programs, inmarried and intermarried respondents act in generally the same way. They both primarily turn to their friends (34% for inmarried, 38% for intermarried) or the Internet (31% for inmarried, 29% for intermarried) to find out more information. Table O.22 shows whom respondents rely upon for information on Jewish programs.

Table O.22. Sources of Information on Jewish Programs

Source of Information	Inmarried %	Intermarried %
Friends	34	38
Internet	31	29
Rabbi	9	7
Local Jewish community member	9	7
Other	7	10
Family member	6	6
Local Jewish community leader	5	3
Note: Jewish respondents only, weighted estimates; n=1,853*		

Non-Jewish Programs

Forty-eight percent of inmarried and 59% of intermarried respondents say they belong to non-Jewish organizations.

Volunteering

Over half of both inmarried (57%) and intermarried (52%) households volunteered at some point in the past month. About two-thirds of both groups (68% and 69%) volunteered between 1-10 hours during that month, and another one-fifth of both groups (19% and 21%) volunteered between 11-20 hours. Table O.23 shows the breakdown by amount of hours volunteered.

Table O.23. Hours Volunteered in the Past Month

Hours	Inmarried %	Intermarried %
1-10 hours	68	69
11-20 hours	19	21
21-40 hours	12	7
41+ hours	1	3
Note: Jewish respondents only, weighted estimates, %; n=1,091*		

Those who did volunteer in the past month were asked about the organizations to which they gave their time—whether they were run under Jewish or other auspices (Table O.24). Respondents from inmarried households were much more likely (26%) to volunteer with Jewish organizations; indeed, twice as many intermarried households volunteered only for non-Jewish organizations (66%) as inmarried households (33%).

Table O.24. Volunteering by Organization Type

Organization Type	Inmarried %	Intermarried %
All Jewish	26	5
Mostly Jewish	10	4
About equal	16	6
Mostly non-Jewish	15	19
All non-Jewish	33	66
Note: Jewish respondents only, weighted estimates, %; n=1,091*		

Charity

Ninety-three percent of inmarried respondents and 96% of intermarried ones indicated that they had made a charitable contribution in the past year. Among all respondents, 47% of inmarried and 62% of intermarried made donations of under \$2,500. More inmarried respondents (29%) made donations of \$5,000 or more than intermarried respondents (18%). Table O.25 shows how much donors said they gave overall.⁷⁰

Table O.25. Amount Donated Last Year

Amount Donated	Inmarried %	Intermarried %
Under \$100	5	6
\$100 to \$2,499	42	56
\$2,500 to \$4,999	14	12
\$5,000 or more	29	18
Note: Weighted estimates, %; n=1,571*		

Those who donated in the previous year were asked about the organizations to which they gave their money—whether they were run under Jewish or other auspices (Table O.26). As with volunteering, a greater proportion of inmarried respondents (7%) support only Jewish charities than do intermarried respondents (1%), but fewer inmarried respondents (9%) support only non-Jewish charities than do intermarried respondents (49%).

Table O.26. Donating by Organization Type

Charity Type	Inmarried %	Intermarried %
All Jewish	7	1
Mostly Jewish	31	4
About equal	29	13
Mostly non-Jewish	24	33
All non-Jewish	9	49
Notes: Weighted estimates, %; n=1,791*		

Just under half (49%) of intermarried respondents said that they had received a fundraising appeal of some sort from a Jewish organization located in the Greater Seattle area, but more than three-quarters (86%) of inmarried respondents received a solicitation.

Overall, 71% of inmarried respondents made a donation to at least one Jewish organization in the past year, but only 48% of intermarried ones did so. Respondents were given a list of specific Jewish organizations in Greater Seattle and asked if they gave each a donation in the past year.

Unsurprisingly, a greater share of inmarried households donated to Jewish causes than was the case for intermarried ones. Table O.27 shows the results.

Table O.27. Supported Jewish Organizations

Organization	Inmarried %	Intermarried %
Synagogue (n=1,452)	73	33
Jewish Federation of Greater Seattle (n=1,353)	45	16
Jewish Family Service (n=1,363)	43	26
Other Jewish (n=1,332)	42	17
Hillel (n=1,289)	22	6
Stroum Jewish Community Center (n=1,281)	16	9
Notes: Weighted responses, %*		

Seventy-five percent of both groups anticipated their donations would remain at the same levels in the next year. Nearly one-fifth (18%) of inmarried respondents thought their gifts would increase, and 13% of intermarried respondents thought the same. Eight and 12%, respectively, anticipated a decrease.

P. Synagogue Members

Introduction and Overview

Synagogue membership is one of the primary markers of formal affiliation with the Jewish community, though by no means the only one. Those who are members of synagogues engage with Judaism in ways beyond attendance at religious services. They are more likely to belong to the J than nonmembers, to volunteer and participate in community events, and to feel connected to Israel and the Jewish people.

In the past couple of decades, growing numbers of American Jews have begun participating in independent *minyanim*, *chavurot*, and other alternatives to traditional synagogues. For the purposes of this study, these alternatives are treated as similar institutions to synagogues. A related trend is that the notion of membership has evolved from a strictly dues-paying relationship to an expanded view of association including membership based on voluntary contributions or participation and attendance without formal membership. For this study, membership is defined by the respondents themselves who indicate whether they consider themselves to be members.

Synagogue members	
Jewish adults	20,400
Jewish children	7,400
Households	11,600

Thirty-four percent of all respondents indicated that they lived in a household where at least one person was a member of at least one congregation.⁷¹

This section analyses the ways in which synagogue members engage with the Jewish community compared to nonmembers. The data reported here cover the ways in which synagogue members differ from nonmembers. When information is not reported, it means that synagogue members and nonmembers are essentially the same as the community at large, as described in the overall report.

In this section, all analyses about individual attributes, such as religion raised and employment status, compare Jewish respondents in households within which someone is a member of a synagogue to Jewish respondents in households without such membership. The respondent is not necessarily the primary synagogue member in the household. Analyses of household-level information compare Jewish households in which at least one person is a synagogue member to all other Jewish households.

Who Are the Synagogue Members?

Table P.1 shows the proportion of respondents of each denomination who indicated that they or someone in their household is a member of a synagogue. Synagogue membership is highest among Orthodox respondents, while approximately two-thirds of respondents who identified as Conservative, Reconstructionist, or Reform currently belong to at least one synagogue. As discussed above, because the definition of a synagogue and the definition of membership are somewhat subjective, some respondents who affiliate with or attend religious services at synagogues, independent *minyanim*, or *chavurot* might not consider themselves to be members of such institutions.

Table P.1. Synagogue Membership by Respondent Denomination

Respondent denomination	Membership %
Orthodox	89
Conservative	66
Reconstructionist	59
Reform	56
Renewal	28
Secular/culturally Jewish	12
Just Jewish	11
Other	53
Total	39
Note: Weighted estimates, %; n=2,783	

Of households with synagogue members, 88% were members of one synagogue and the remainder were members of multiple synagogues. Respondents listed membership in approximately 50 congregations in the Greater Seattle area.

Respondents were also asked the length of time they had been members of each synagogue. Similar to the community as a whole, Greater Seattle synagogue members are a mix of newcomers and members of long standing. The median tenure of synagogue membership was 14 years. One-quarter (25%) have been members for five years or fewer, and one-third (33%) have been members for over 20 years. The distribution of length of membership is shown in Table P.2.

Table P.2. Years of Synagogue Membership

Membership Length	%
0-2 years	13
3-5 years	12
6-10 years	18
11-15 years	15
16-20 years	9
21-30 years	15
31-40 years	6
41+ years	12
Note: Weighted estimates, %; n=1,567	

One of the key concerns for synagogues is understanding why households choose not to join a congregation. In response to a question about why households have not joined synagogues, 1,131 responses were given. The most common reason, cited by 289, was that they were not religious or were not interested in participating in organized religion, and 243 indicated that they were simply not interested. For some, the need for community was met through other organizations or through friends and family (47), and others attended services in places where no membership was required or out of the area (98).

Logistics of membership was an issue: 237 cited cost, 109 cited location, and 72 lacked time to participate. More generally, 197 indicated that they had not found a synagogue that met their needs and 37 were considering joining once they found the right place. Some cited specific problems with

a synagogue or its leadership (49) and others were dissatisfied with synagogue offerings and programs (66).

Many respondents cited social and community issues that made them uncomfortable with the prospect of joining a congregation. These include general social issues (130), feeling out of place without children (97), feeling unwelcome as an intermarried family (46), and feeling uncomfortable due to lack of Judaic knowledge (20). As one respondent wrote:

I did not grow up with much Jewish tradition, so it feels awkward to me. I like to socialize with a wide variety of people, and don't like to be with people who only want to socialize with other Jews. So I find going even to a very Reform congregation awkward.

A second respondent felt out of place in Jewish religious services because "I don't know the tunes. I don't know any Hebrew." This respondent indicated a preference for a type of synagogue that was not available in his neighborhood. Indeed, several respondents indicated that they were not familiar with services and did not feel comfortable asking for help or looking for someone to teach them. Another respondent was a former member of a congregation but quit after two years because "I didn't feel warmly welcomed or wanted."

Geography

Compared to nonmembers, synagogue members are more likely to live in Bellevue and Mercer Island, and less likely to live in Southeast and Northwest Seattle (Table P.3).

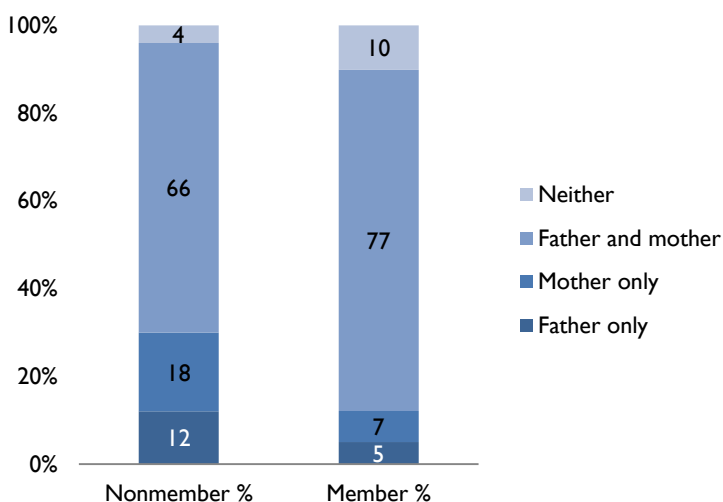
Table P.3. Residence of Synagogue Members and Nonmembers

	Nonmember	Member
Southeast Seattle	19	14
Northeast Seattle	16	17
Northwest Seattle	14	11
Downtown and Surrounding Neighborhoods	9	8
Southwest Seattle	4	3
Other King County	11	12
Outside King County	11	13
Bellevue	6	12
Mercer Island	4	8
Redmond	4	3
Note: Weighted estimates, %; n=2,851		

Religious Background

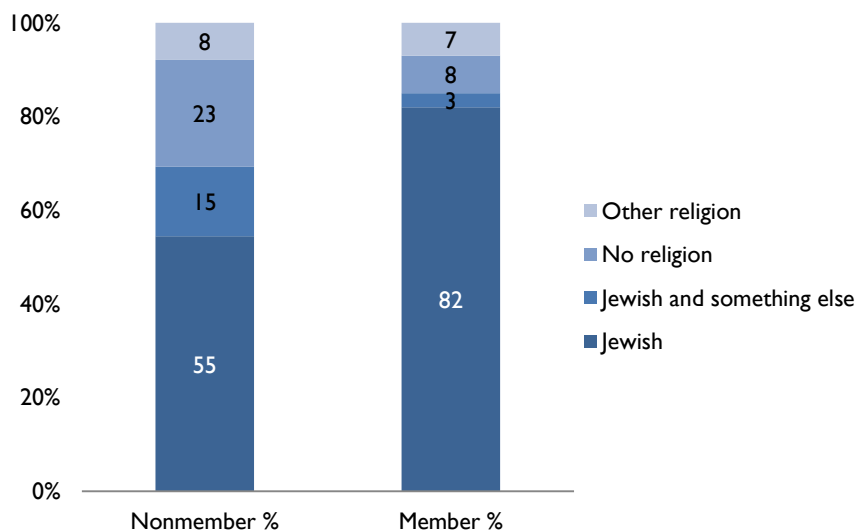
The way in which Jewish children are raised is a strong indicator of adult Jewish engagement. Three-quarters (77%) of synagogue members were raised by two Jewish parents and 82% were raised Jewish (Figure P.1 and Figure P.2). Among synagogue members, 83% are inmarried, compared to 38% of nonmembers. Nearly all (94%) synagogue members are Jewish by religion (JBR) compared to half (49%) of nonmembers (n=2,815).

Figure P.1. Jewish Parents



Note: Weighted estimates, %; n=2,808*

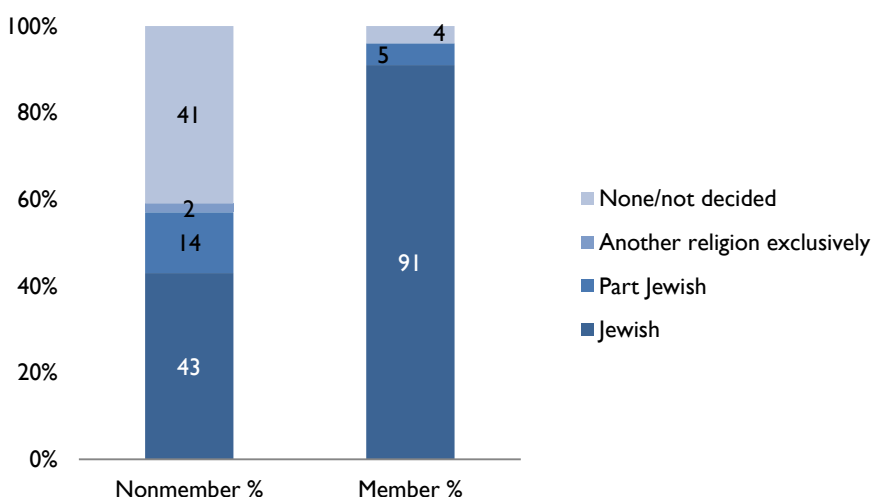
Figure P.2. Religion Raised



Note: Weighted estimates, %; n=1,947*

Parents who are raising Jewish children are likely to join a synagogue to provide Jewish education for those children. Nearly all (91%) of the children of synagogue members are being raised Jewish compared to less than half (43%) of the children of nonmembers (Figure P.3). Another 41% of the children of nonmembers are being raised in no religion or the parents have not yet decided how to raise the children.

Figure P.3. Children Raised Overall



Note: Weighted estimates, %; n=989*

Jewish Denomination and Ethnicity

Among synagogue members, the largest denomination is Reform (42%), followed by Conservative (24%) and Orthodox (14%). Among nonmembers, the largest proportion consider themselves to be secular or cultural Jews (41%), followed by “Just Jewish” at 26%. Synagogue members include a higher proportion (11%) of Sephardic Jews compared to nonmembers (6%) (Table P.5).

Table P.4. Denomination

Denomination	Nonmember %	Member %
Orthodox	2	14
Conservative	8	24
Reconstructionist	1	2
Reform	21	42
Renewal	1	1
Secular/culturally Jewish	41	9
Just Jewish	26	7
Other (Please specify that denomination)	1	2

Note: Weighted estimates, %; n=2,792*

Table P.5. Jewish Ethnicity

Jewish Ethnicity	Nonmember %	Member %
Ashkenazi	84	81
Sephardi	6	11
Mizrachi	<1	1
Something else/mixed	10	8

Note: Weighted estimates, %; n= 2,753*

Jewish Education of Adults

As a marker of how children are raised, childhood Jewish education increases the likelihood that adults will join a synagogue. Jewish adults who are members of a synagogue are more likely to have had some form of Jewish education (77%) than are nonmembers (69%, n=2,806). Synagogue members are more likely to have had a bar or bat mitzvah as a child (55%) or as an adult (8%) than are nonmembers (43% as a child, 3% as an adult; n=2,610). Synagogue members have higher levels of participation in all forms of Jewish education, as shown in Table P.6.

Table P.6. Participation in Jewish Education (weighted estimates, %)

Adults' Jewish Education	Nonmember %	Member %
Day school (n=2,309)*	12	18
Supplementary school (n=2,514)*	64	76
Jewish camp (n=2,438)*	41	58
Youth group (n=2,408)*	40	61
Note: Weighted estimates, %; n= 2,753*		

Children Enrolled in Jewish Education

Synagogue members are more likely to enroll their children in Jewish education than are nonmembers; indeed, participation in supplementary school is frequently a motivator for membership. Synagogue members enroll their children in all forms of Jewish education at higher rates than nonmembers, not only synagogue-based education. For example, of preschool-aged children, 40% of children of synagogue members attend Jewish preschool compared to 24% of children of nonmembers.

For each form of Jewish education, the proportion of age-eligible Jewish children who are currently enrolled is shown in Table P.7.

Table P.7. Children Enrolled in Jewish Education by Synagogue Membership

Form of education	Nonmember %	Member %
Jewish preschool (n=396)*	24	40
Non-Jewish preschool (n=395)*	50	32
Supplementary school (n=769)*	17	52
Day school (n=769)*	2	7
Jewish day camp (n=768)*	21	29
Jewish overnight camp (n=768)*	11	28
Non-Jewish camp (n=761)*	53	45
Youth group (n=766)*	16	26
Had Bar/Bat Mitzvah (n=426)*	29	81
Note: Weighted estimates, %		

Families Engaged with Jewish Education

In contrast to the previous section which reported the proportion of children in Jewish education, the following sections focus on the parents' decisions to enroll their children in each form of Jewish education. As such, proportions reported in these tables are not the proportion of *children* but the proportion of *households*, which can include any number of children.

Parents provided information about their past, present, and future plans to enroll their children in each form of Jewish education as well as the reasons for those decisions. All questions were asked only of parents who had children who were age-eligible for that form of education.

Participation in Jewish Preschool

Preschools are one of the fastest growing sectors of Jewish education and may be important drivers of synagogue and/or JCC membership. Respondents with preschool-aged children were asked if any of their children were currently enrolled in a Jewish or non-Jewish preschool, had previously attended such a preschool, or were considering one for the future. Table P.8 represents the proportion of respondents who gave each answer, not the proportion of children, and compares households with synagogue members to those with no members of synagogues. Synagogue members are more than twice as likely (45%) to have children enrolled in Jewish preschool than are nonmember parents (20%).

Table P.8. Participation in Jewish and Non-Jewish Preschool by Household Synagogue Membership

Form of education	Nonmember %	Member %
Jewish preschool, current (n=396)*	20	45
Non-Jewish preschool (n=395)*	64	38
Jewish preschool, past (n=395)	42	31
Jewish preschool, future ⁷² (n=238)*	11	40
Note: Weighted estimates, %		

Participation in Formal Jewish Education

Children from households with synagogue members were significantly more likely to participate in all types of formal Jewish educational programming than children from households with no synagogue members. Respondents with children in grades K-12 were asked if their children were currently enrolled in day school or part-time supplementary school (Table P.9). Those whose children were not currently enrolled were asked if they had previously been enrolled, and those whose children were neither currently nor previously enrolled were asked about their future plans. Synagogue members are far more likely to have their children enrolled in day school (6%) and supplementary school (59%) than are nonmembers (2% for day school, 11% for supplementary school). Nearly all (90%) children of synagogue members have had a bar or bat mitzvah compared to 28% among nonmembers.

Table P.9. Children's Enrollment in Jewish Schools and Bar/Bat Mitzvah by Synagogue Membership

Form of education	Nonmember %	Member %
Supplementary school		
Supplementary school, current (n=769)*	11	59
Supplementary school, past (n=436)*	22	57
Supplementary school, future ⁷³ (n=436)	8	12
Day School		
Day school, current (n=769)*	2	6
Day school, past (n=348)*	12	31
Day school, future (n=311)	3	4
Had Bar/Bat mitzvah (n=426)*	28	90
Note: Weighted estimates, %		

Participation in Informal Jewish Education

Participation in all forms of informal Jewish education is at least double for children of synagogue members compared to children from nonmember households. Respondents with children in grades K-12 were asked if their children attended Jewish day camp or overnight camp in the past summer, in a prior summer, or were considering it for future summers. Similarly, respondents were asked about their children's participation in Jewish youth groups in the current year, past years, and plans for the future. Respondents with children in grades 9-12 were asked about Israel travel and participation in other special programs. Table P.10 represents the proportion of respondents who gave each answer, not the proportion of children, and compares the responses for synagogue member and nonmember households.

Table P.10. Participation in Jewish Informal Education by Synagogue Membership

Form of education	Nonmember %	Member %
Camp		
Day camp, current (n=768)*	15	32
Day camp, past (n=565)*	25	44
Day camp, future ⁷⁴ (n=565)	12	16
Overnight camp, current (n=768)*	8	37
Overnight camp, past (n=516)*	15	32
Overnight camp, future (n=520)*	15	30
Non-Jewish camp, current (n=761)*	68	55
Other		
Youth group, current (n=766)*	10	32
Youth group, past (n=563)	13	15
Youth group, future (n=569)*	6	31
Israel trip, past (n=302)*	3	11
Israel trip, future (n=242)*	7	47
Special program, past (n=301)*	6	40
Special program, future (n=181)*	0	21
Note: Weighted estimates, %		

Religious Life

Synagogue members, unsurprisingly, attend religious services far more frequently than do nonmembers (Table P.11). Nearly half (49%) of synagogue members report attending services once a month or more compared with 2% of nonmembers. Nearly all (91%) members attend High Holiday services, compared to about half (48%) of nonmembers.

Table P.11. Attendance at Religious Services

Frequency	Nonmember %	Member %
Once a week or more	<1	15
Two or three times a month	1	16
About once a month	1	18
Every few months	10	29
Once or twice a year	36	21
Never	52	1
Note: Weighted estimates, %; n = 2,800*		

Synagogue members had significantly more positive perceptions of religious services than did nonmembers. Eighty-five percent felt warmly welcomed compared to 68% of nonmembers, and 78% felt connected to others compared to 54% of nonmembers.

Table P.12. Perception of Religious Services

Perception	Nonmember %	Member %
I was warmly welcomed. (n=2,363)	68	85
I did not understand what was going on. (n=2,360)	15	10
I was bored. (n=2,356)	29	21
I was inspired or emotionally involved. (n=2,370)	54	64
I felt connected to the other people there. (n=2,366)	54	78
Note: weighted estimates, %		

Home-Based Ritual Behavior

Synagogue members participate in Jewish rituals not only at the synagogue, but at home as well. Nearly all synagogue members light Hanukkah candles (96%) and participate in a seder (97%), significantly more than the proportion of nonmembers who observe these rituals (77% and 68%, respectively). Synagogue members are also significantly more likely to light Shabbat candles (Table P.13) and observe laws of kashrut (Table P.14) than are nonmembers.

Table P.13. Frequency of Lighting Shabbat Candles

Frequency	Nonmember %	Member %
Always	3	19
Usually	4	19
Sometimes	23	39
Never	71	23
Note: weighted estimates, %; n=2,868*		

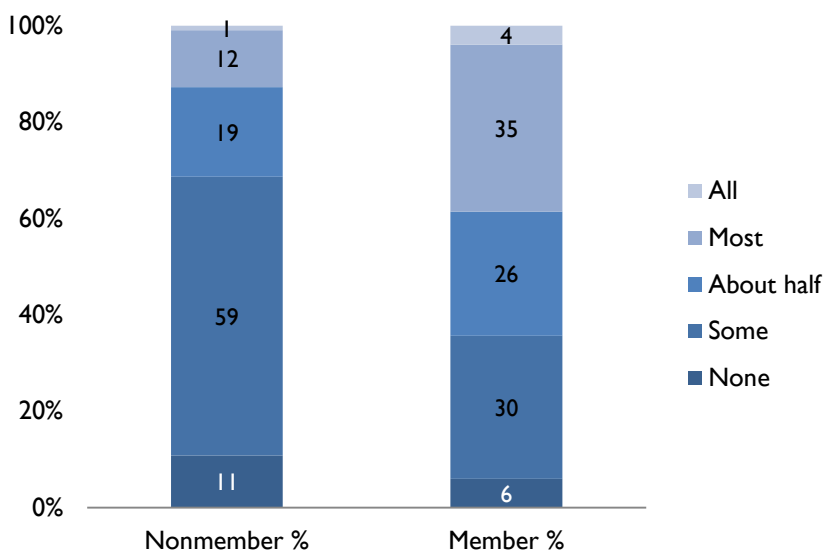
Table P.14. Kashrut Observance

Kosher practices	Nonmember %	Member %
Keep kosher all the time	2	14
Keep kosher only at home	1	8
Follow some kosher rules, like avoiding pork or shellfish	16	32
Don't follow kosher rules at all	82	46
Note: weighted estimates, %; n=2,880*		

Social Networks

Because synagogue membership provides opportunities to develop Jewish social networks, it is unsurprising that synagogue members have significantly more Jewish friends than do nonmembers (Figure P.4). Two-thirds (65%) of synagogue members report that at least half their closest friends are Jewish, compared with nearly one-third (31%) of nonmembers.

Figure P.4. Proportion of Closest Friends Who Are Jewish



Note: Weighted estimates, %; n=2,877*

Synagogue members are far more connected to the Jewish community, Jewish history, and Jewish customs than are nonmembers (Table P.15 and Table P.16).

Table P.15. Feelings of Connection to Jewish People, Nonmembers

Feel a connection to...	Not at all	A little	Somewhat	Very much
Jewish history	3	17	30	50
Worldwide Jewish community	8	31	35	26
Local Jewish community	35	38	20	7
Jewish customs	4	27	39	30
Jewish peers	8	28	38	27

Note: Weighted estimates, %*

Table P.16. Feelings of Connection to Jewish People, Members

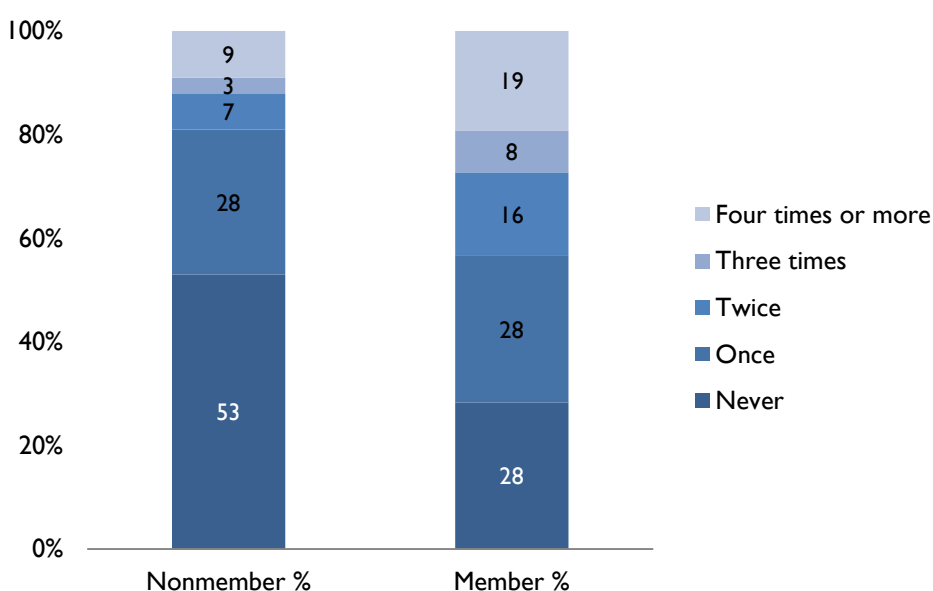
Feel a connection to...	Not at all	A little	Somewhat	Very much
Jewish history	1	8	25	67
Worldwide Jewish community	3	13	33	52
Local Jewish community	4	14	36	46
Jewish customs	0	5	29	66
Jewish peers	2	8	35	55

Note: Weighted estimates, %*

Travel to Israel

Travel to Israel is much more common among synagogue members than nonmembers. Nearly three-quarters (72%) of synagogue member respondents have been to Israel, compared to just under half (47%) of nonmembers (Figure P.5).

Figure P.5. Visited Israel

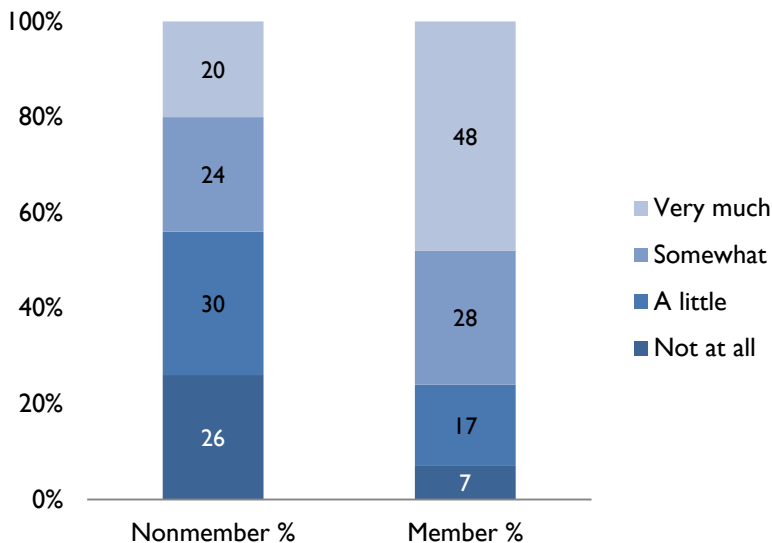


Note: Weighted estimates, %; n=2,799*

Engagement with Israel

Synagogue members feel much more connected to Israel than do nonmembers (Figure P.6). Three-quarters (76%) of synagogue member respondents feel somewhat or very connected to Israel, compared to only 44% of nonmembers. In all other measures of engagement with Israel, synagogue members report much higher levels of connection than do nonmembers (Table P.17, Table P.18 and Table P.19).

Figure P.6. Connection to Israel



Note: Weighted estimates, %; n=2,833

Table P.17. Engagement with Political Activities Related to Israel

Amount	Nonmember %	Member %
Very much	3	6
Somewhat	9	17
A little	18	32
Not at all	71	45

Note: Weighted estimates, %; n=2,835

Table P.18. Frequency of Seeking Israel-Related News in Past Month

Amount	Nonmember %	Member %
Several times a day	4	7
Once a day	8	14
Every few days	10	17
Once a week	9	17
Once or twice	29	27
Never	41	19

Note: Weighted estimates, %

Table P.19. Views on Jewish Organizations' Attention to Israel

Amount	Nonmember %	Member %
Far too little	5	9
Somewhat too little	14	20
About right	58	61
Somewhat too much	14	8
Far too much	10	2
Note: Weighted estimates, %		

Programs

Because synagogue members are generally more engaged with the Jewish community, they participate not only in synagogue and religious events but also with other Jewish community organizations. They are more likely to be members of the J, attend Jewish programs, and contribute and volunteer to Jewish organizations.

JCC Membership

Synagogue membership does not replace JCC membership. Overall, synagogue members are more likely to be current (11%) or past (30%) members of the J than are nonmembers of synagogues (Table P.20).

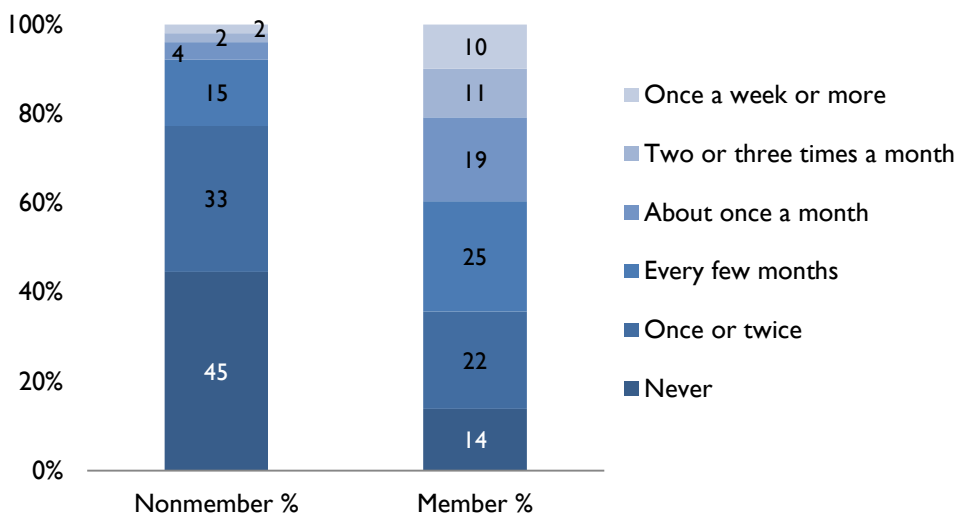
Table P.20. JCC Membership

Membership Status	Nonmember %	Member %
Has never been a JCC member	80	59
Currently a JCC member	6	11
Not a current member, was a member in the past	14	30
Note: Weighted estimates, %; n=2,769*		

Interest in Jewish Programs

Respondents were asked how often in the past year they or a member of their household had attended non-religious Jewish programs, events, or activities (Figure P.7). Whereas nonparticipation of households with synagogue members was only 14%, almost half (45%) of nonmember households did not participate in Jewish programs last year. Forty percent of households with synagogue members participated in a Jewish program on at least a monthly basis, but only 8% of households without synagogue members did so.

Figure P.7. Frequency of Participation in Jewish Programs



Note: Weighted estimates, %, n=2,824*

Whether it is an educational, social, or Israel-related activity, synagogue members are more interested in every type of program than are nonmembers. Respondents were asked about their interest in attending a range of programs based on topics. Table P.21 shows the interest levels in various types of Jewish programs. Respondents were also asked about programs for specific groups of people. Synagogue members are more interested in programs for seniors (25% vs. 18%), parents (33% vs. 18%), and empty nesters (19% vs. 8%), suggestive of the age difference between members and nonmembers. The bottom portion of Table P.21 shows the proportions of respondents interested in these various special programs.

Table P.21. Interest in Types of Programs

Program type	Nonmember %	Member %
Jewish culture (n=2,566)*	59	77
Jewish education (n=2,540)*	36	70
Community service (n=2,546)*	48	65
Social (n=2,495)*	39	59
Jewish holidays (n=2,505)*	42	59
Israeli culture (n=2,498)*	28	53
Israel advocacy (n=2,462)*	18	42
Programs for specific groups		
Intergenerational (n=2,433)*	28	39
Parents (n=2,403)*	18	33
Seniors (n=2,447)*	18	25
Intermarried (n=2,411)*	28	20
Disabilities (n=2,366)	13	19
Empty nesters (n=2,426)*	8	19
Jewish singles (n=2,401)	17	18
LGBT (n=2,353)	15	13
Note: Weighted estimates, %		

Communication

Both synagogue members and nonmembers prefer to receive program information electronically (Table P.22). However, more synagogue members prefer print information (15%) than do nonmembers (9%). Households with synagogue members in the Greater Seattle Jewish community are more likely to subscribe to the JTNews than the rest of the community; half (48%) of households with synagogue members say they currently subscribe, compared to 14% of the rest of the community (n=2,698).

Table P.22. Preferred Mode of Receiving Information on the Jewish Community

Method of receiving information	Nonmember %	Member %
In print (newsletters, mailings, etc.)	9	15
Electronically (email, social media, websites, etc.)	56	56
No preference	36	29
Note: Weighted estimates, %; n=2,697*		

Respondents who are synagogue members are willing to travel farther to attend Jewish programs than are nonmembers (Table P.23).

Table P.23. Time Willing to Travel for Jewish Programs

Travel time	Nonmember %	Member %
Less than 10 minutes	21	9
10-20 minutes	40	42
20-40 minutes	32	39
40-60 minutes	5	7
An hour or more	3	4
Note: Weighted estimates, %; n=2,590*		

When interested in local Jewish programs, synagogue members and nonmembers primarily turn to their friends (31% and 36%) or the Internet (27% and 34%) to find out more information (Table P.24). Synagogue members are, however, much more likely (15%) to ask a rabbi than nonmembers (3%).

Table P.24. Personal Sources of Information on Jewish Programs

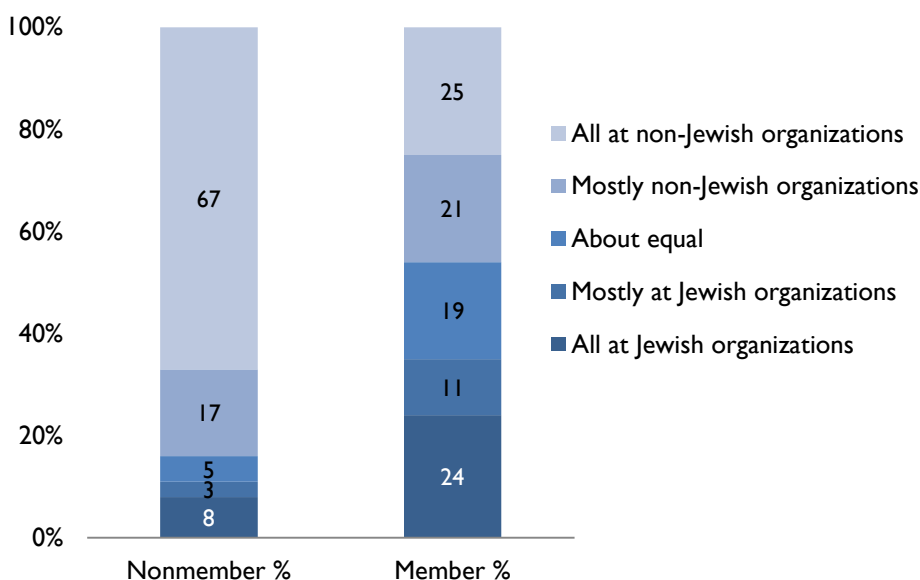
Who to approach	Nonmember %	Member %
Friends	36	31
Internet	34	27
Rabbi	3	15
Local Jewish community member	7	8
Other	9	8
Local Jewish community leader	3	5
Family member	7	5
Note: Weighted estimates, %; n=2,631*		

Volunteering

Households with synagogue members in the Greater Seattle Jewish community are more likely to have volunteered their time in the previous month than the rest of the community; nearly two-thirds (62%) of households with synagogue members have volunteered compared to less than half (45%) of nonmembers (n=2,697). Among those who volunteer, however, there is no significant difference in their volunteering hours.

Synagogue members prefer to volunteer for Jewish organizations but are actively involved in non-Jewish organizations as well. One-quarter (24%) of synagogue members volunteer only for Jewish organizations and another one-quarter (25%) volunteer only for non-Jewish organizations (Figure P.8). Among nonmembers, two-thirds (67%) volunteer only for non-Jewish organizations.

Figure P.8. Volunteering by Organization Type



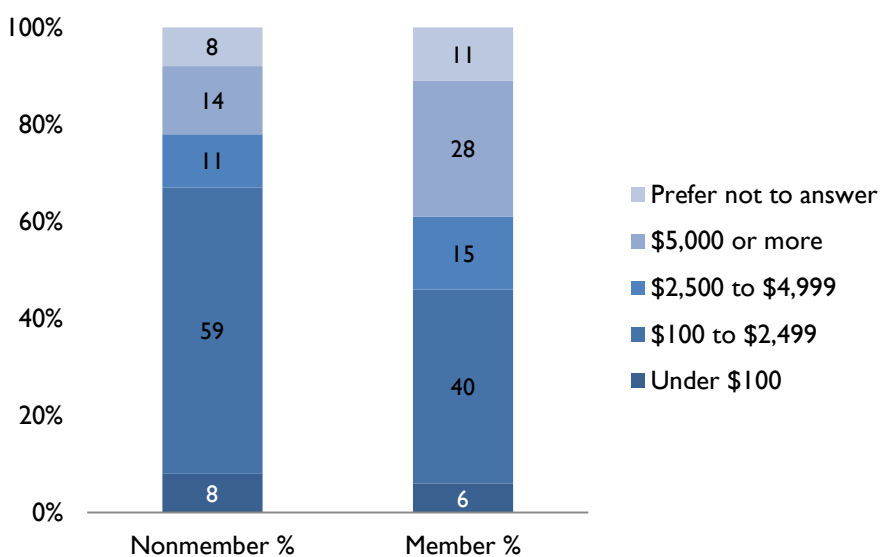
Note: Weighted estimates, %; n=1,564*

Charity

Households with synagogue members in the Greater Seattle Jewish community are more likely to have donated money to charity in the previous year than the rest of the community; 95% of households with synagogue members have donated money, compared to 89% of the rest of the community (n=2,679). Households with synagogue members in the Greater Seattle Jewish community are more likely to have donated money to any Jewish organizations in the previous year than the rest of the community; 80% of households with synagogue members have donated money to Jewish organizations, compared to 28% of the rest of the community (n=2,806).

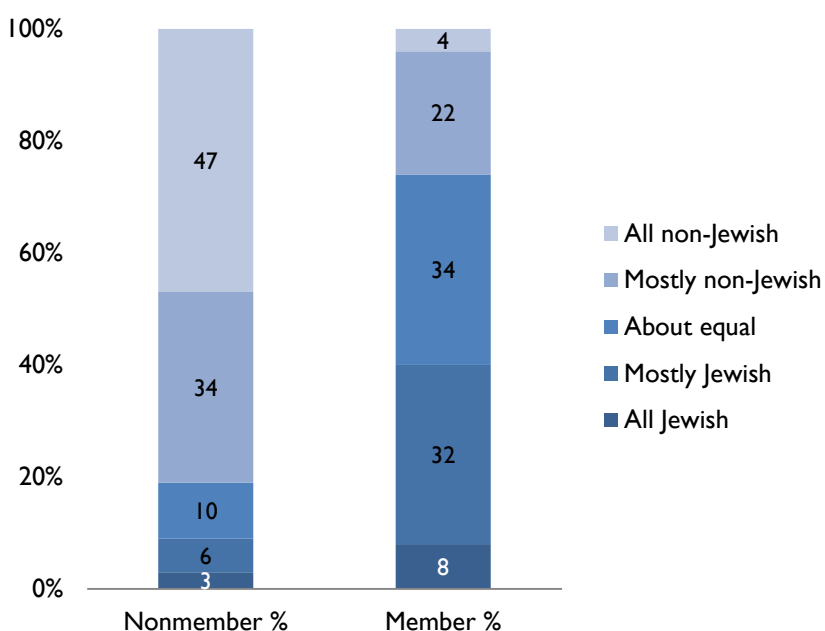
Synagogue members donate larger dollar amounts to charity than nonmembers (Figure P.9). About one-third (34%) of synagogue members donate equally to Jewish and non-Jewish causes (Figure P10); almost half (47%) of nonmembers donate only to non-Jewish causes.

Figure P.9. Donations in Past Year, Donors Only



Note: Weighted estimates, %; n=2,480*

Figure P.10. Donations by Organization Type



Note: Weighted estimates, %; n=1,564*

Of synagogue members who donated to Jewish organizations, the most frequent donations by synagogue members were made to synagogues. Among nonmembers, the most frequent donations were to Jewish Family Service (Table P.25).

Table P.25. Where Donations Were Directed

Organization	Nonmember %	Member %
A synagogue (n=1,993)	19	84
Jewish Family Service (n=1,868)	27	42
Jewish Federation of Greater Seattle (n=1,858)	20	40
Other Jewish organization (n=1,826)	24	37
Hillel (n=1,773)	12	20
Stroum JCC (n=1,752)	8	14
Note: weighted estimates, %*		

Households with synagogue members in the Greater Seattle Jewish community are more likely to have received requests for donations from local Jewish organizations in the previous year than the rest of the community; 86% of households with synagogue members have received such a request, compared to 49% of the rest of the community (n=2,603).

Notes

¹ Pew Research Center, Religion & Public Life Project. *A portrait of Jewish Americans: Findings from a Pew Research Center study of U.S. Jews*. Washington, DC: Pew Research Center, Religion & Public Life Project.

² Messianic Jews, for instance, claim Jewish identity, but their claim is typically rejected by the vast majority of the Jewish community. Respondents who identified as messianic Jews in this study were treated as non-Jews.

³ Pew, *A portrait of Jewish Americans*. The study, conducted in 2013, was the first large-scale, nationally representative survey of the American Jewish Population in over a decade.

⁴ Messianic Jews claim Jewish identity, but their claim is typically rejected by the vast majority of the Jewish community. Respondents who identified as Messianic Jews in this study were treated as non-Jews. Additionally, those who were born or raised as Jews but now practice another religion (e.g., Christianity or Islam) were counted as non-Jews.

⁵ Saxe, L., Tighe, E., & Boxer, M. (2014). Measuring the size and characteristics of American Jewry: A new paradigm to understand and ancient people. In U. Rebhun (ed.), *The social scientific study of Jewry: Sources, approaches, debates* (pp. 37-54). Oxford and New York: Oxford University Press.

⁶ These are all the lists that were secured by the time the sample had to be prepared. Although attempts were made to secure additional lists, they were not successful. It is hoped that the diversity of the lists minimized the extent to which members of organizations whose lists were not provided for the study were excluded from the sample.

⁷ For reference, see Tighe, E., Livert, D., Barnett, M., & Saxe, L. (2010). Cross-survey analysis to estimate low-incidence religious groups. *Sociological Methods & Research*, 39, 56-82. See also <http://ajpp.brandeis.edu/>.

⁸ McCann, J. (1979). *A study of the Jewish community in the Greater Seattle area*. Seattle: Jewish Federation of Greater Seattle.

⁹ Loeb, F. (1990). *Our people, our resources: A demographic study of the Jewish population of Greater Seattle*. Seattle: Jewish Federation of Greater Seattle.

¹⁰ Phillips, B.A., & Herman, P. (2001). *Greater Seattle Jewish population survey 2000*. Los Angeles: Phillips and Herman Demographic Research.

¹¹ It is important to note that the areas covered by the studies are not identical. The 1978 study and its predecessors focused on King County. The 1990 and 2000 studies added Snohomish County. This study added Kitsap, Pierce, and Island Counties in recognition of the reality that Jewish residents of these counties are participating in Jewish life in the Greater Seattle area in a variety of ways.

¹² Estimates of the overall population derived from the US Census or the American Community Survey were found via the US Census Bureau's American FactFinder, <http://factfinder2.census.gov/faces/nav/jsf/pages/index.xhtml>.

¹³ In the context of this study, intermarriage, or interfaith marriage, refers to a marriage between one Jewish and one non-Jewish partner.

¹⁴ Pew, *A portrait of Jewish Americans*.

¹⁵ By way of comparison, a population pyramid of the United States and other countries can be viewed at <http://populationpyramid.net/united-states-of-america/>.

¹⁶ Pew, *A portrait of Jewish Americans*.

¹⁷ Although there are unquestionably Jews of color, both in Greater Seattle and throughout the United States, the vast majority of Jews identify racially as white; Pew reports that nationally, 94% of Jews identify as non-Hispanic white, including 95% of JBRs and 88% of JNRs. Accordingly, it is more accurate to compare Jews to the white population rather than the entire population.

¹⁸ Natural increase is defined as the difference between the number of live births and the number of deaths during a given time period. Relatively young populations tend to have positive natural increase (i.e., more live births than deaths); relatively elderly populations tend to have negative natural increase, or natural decrease (i.e., more deaths than live births).

¹⁹ As calculated from the American Community Survey, 2011-2013 three-year summary.

²⁰ Fishman, S.B. & Parmer, D. (2008). *Matrilineal ascent / Patrilineal descent: The gender imbalance in American Jewish life*. Waltham, MA: Hadassah-Brandeis Institute and Cohen Center for Modern Jewish Studies, Brandeis University.

²¹ Minor discrepancies between the population pyramid depicted here and the results reported in the narrative of the report may occur because not all respondents indicated the age or gender of all members of their household. The pyramid depicts the age-sex composition of members of the community for whom data on both age and gender were provided.

²² All marriage-related analyses in this study depended on the respondent to identify his or her relationship to every other person in the household. For purposes of this study, marriage includes both cases where spouses are identified (56%) and cases where partners are identified (5%); fiancé/es are not counted.

²³ Phillips & Herman, 2001.

²⁴ As noted previously, the vast majority of Jews identify racially as white, and it is more accurate to compare Jews to the white population than to the population as a whole.

²⁵ These estimates are derived from the American Community Survey three-year estimates, 2013 data.

²⁶ Pew, *A portrait of Jewish Americans*.

²⁷ The Bureau of Labor Statistics defines the unemployment rate as the proportion of people in the labor force who do not have a job and are actively looking and available for a job. People who are retired or otherwise not employed but not actively looking for a job do not count toward the unemployment rate.

²⁸ Median household income means that half of all households in the designated area had more income and half had less than these figures.

²⁹ As noted previously, the vast majority of Jews identify racially as white, and it is more accurate to compare Jews to the white population than to the population as a whole.

³⁰ These estimates are derived from the American Community Survey three-year estimates, 2013 data.

³¹ As noted previously, the vast majority of Jews identify racially as white, and it is more accurate to compare Jews to the white population than to the population as a whole.

³² This estimate is derived from the American Community Survey three-year estimates, 2013 data.

³³ Pew, *A portrait of Jewish Americans*.

³⁴ For example, Chertok, F., Phillips, B., & Saxe, L. (2008). *It's not just who stands under the chuppah: Inter marriage and engagement*. Waltham, MA: Steinhardt Social Research Institute, Brandeis University.

³⁵ Pew, *A portrait of Jewish Americans*.

³⁶ Phillips & Herman, 2001.

³⁷ <http://jewishstudies.washington.edu/sephardic-studies/about-the-sephardic-studies-program/>

³⁸ <http://jewishstudies.washington.edu/sephardic-studies/sephardic-studies-digital-library-museum/>

³⁹ Alhadeff, E.K. (2014, July 23). Seattle's Sephardi Jews brought us Starbucks: Now they're trying to bring back Ladino. *Tablet Magazine*, <http://tabletmag.com/jewish-life-and-religion/179790/seattle-ladino-revival>.

⁴⁰ Goldstein, S. & Goldstein, A. (1995). *Jews on the move: Implications for Jewish identity*. Albany: State University of New York Press.

⁴¹ Because respondents could give more than one reason, the number of reasons given exceeds the number of respondents who answered the question.

⁴² Of those who answered the question about synagogue membership, 38% reported that they were members (n=2,884). We report that the synagogue membership is 34% of all households as an estimate of the number who responded yes among *all* households, not only among those who responded to this question, but this estimate likely misses a small number of member households who did not answer the question. Of the 10% (weighted) of respondents who did not answer the question, 78% (weighted) were from JNR households and therefore less likely to be synagogue members.

⁴³ Pew, *A portrait of Jewish Americans*.

⁴⁴ Rates of participation in education are based on respondents who provided grade information about children and whether their children participated in each form of education. If grade information was not provided those cases were excluded from the analysis. If respondents did not indicate the number of children in each form of Jewish education we assumed that no children participated. The n is provided in the table for each form of education.

⁴⁵ Because respondents could list more than one type of program, the number of program types listed exceeds the number of respondents who answered the question.

⁴⁶ Because respondents may have attended multiple programs and could list multiple sponsors, the number of sponsors listed exceeds the number of respondents who answered the question.

⁴⁷ Because respondents could list more than one type of program, the number of program types listed exceeds the number of respondents who answered the question.

⁴⁸ Because respondents could list more than one reason why they did not participate, the number of reasons listed exceeds the number of respondents who answered the question.

⁴⁹ Shortly before the launch of the survey, the JTNNews website became "The Jewish Sound," <http://jewishsound.org/>.

⁵⁰ Because respondents could obtain their information on programming from multiple sources, the number of sources listed exceeds the number of respondents who answered the question.

⁵¹ Because respondents could list more than one type of organization, the number of organization types listed exceeds the number of respondents who answered the question.

⁵² Because respondents could list more than one type of organization, the number of organization types listed exceeds the number of respondents who answered the question.

⁵³ The total may not add up to the number of responses due to lack of specificity in responses.

⁵⁴ Table F.6 omits those who declined to answer, which is why the numbers do not total 100%.

⁵⁵ Because many respondents supported multiple organizations, the total adds up to more than 100%.

⁵⁶ Tables F.9 and F.10 are derived from the same question. Respondents were asked their motivation for giving. Some responded by noting the missions of particular causes they supported; these are listed in Table F.9. Others identified more general reasons for their donations; these are listed in Table F.10. Because respondents could list more than one cause or motivation, the total number of causes and motivations listed exceeds the number of respondents who answered the question.

⁵⁷ See, for example, Chertok, F., Gerstein, J., Tobias, J., Rosin, S., & Boxer, M. (2011). *Volunteering + values: A Repair the World report on Jewish young adults*. New York: Repair the World.

⁵⁸ Babylonian Talmud, Eruvin 14b.

⁵⁹ Population estimates and proportions of households with children were based on respondents who supplied information about the number of children in the household (n=2,986). If no child count was specified we assume that there are no children in the household (n=72). As a result the number of households with children might be underestimated.

⁶⁰ Rates of participation in education and estimates of number of children are based on respondents who provided grade information about children and whether their children participated in each form of education. If grade information was not provided those cases were excluded from the analysis. If respondents did not indicate the number of children in each form of Jewish education we assumed that no children participated. The n is provided in the table for each form of education.

⁶¹ Pew Research Center. (2010). *Millennials: Confident. Connected. Open to change*. Washington, DC: Pew Research Center.

⁶² Another 10% of Jewish adults are 18 to 35 and live in households with children.

⁶³ Population estimates and proportions of young adults are based on respondents who supplied information about the age of adults in the household (n=2,969). If no ages were specified we assume the adult was not age 18-35 (n=89). As a result the number of young adults and households with young adults might be underestimated.

⁶⁴ It is likely that the 17% of non-students who have only completed high school is an inflated figure. Because the survey took place during the summer, parents of children who were between high school and college could have indicated that the child was not enrolled in school, when in another two months they would have been. Some children could also have been on a gap year before returning to school.

⁶⁵ See Saxe, L., Sasson, T., & Aronson, J.K. (2015). Pew's *Portrait of American Jewry*: A reassessment of the assimilation narrative. In A. Dashefsky & I. Sheskin (eds.), *American Jewish Year Book 2014*. Cham, Switzerland: Springer International Publishing.

⁶⁶ Estimates of program participation are somewhat inflated because young adults who are on the mailing lists for any of these organizations were far more likely to be included in the study than those who are completely unknown to any Jewish organization. Nonetheless, those in the sample who are not engaged with the community may be used to understand the reasons for non-participation.

⁶⁷ Population estimates and proportions of senior adults are based on respondents who supplied information about the age of adults in the household (n=2,969). If no ages were specified we assume the adult was not age 65 or over (n=89). As a result, the number of senior adults and households with seniors might be underestimated.

⁶⁸ All marriage-related analyses in this study depended on the respondent to identify his or her relationship to every other person in the household. For purposes of this study, marriage includes both cases where spouses are identified (56%) and cases where partners are identified (5%); fiancé/es are not counted.

⁶⁹ Inmarriage and intermarriage population estimates and proportions are based on respondents who supplied information about a spouse's religion (n=1,895). If no spouse was identified we assume the respondent was not married. If a spouse was identified but his or her religion was not indicated we assumed the spouse was not Jewish (n=11). As a result, the number of households with a married couple might be underestimated and the number of intermarried households might be overestimated.

⁷⁰ Totals do not add to 100% because respondents who declined to answer are excluded.

⁷¹ Of those who answered the question about synagogue membership, 38% reported that they were members (n=2,884). We report that the synagogue membership is 34% of all households as an estimate of the number who responded yes among *all* households, not only among those who responded to this question, but this estimate likely misses a small number of member households who did not answer the question. Of the 10% (weighted) of respondents who did not answer the question, 78% (weighted) were from JNR households and therefore less likely to be synagogue members.

⁷² Respondents who indicated "not sure" are excluded from this table.

⁷³ Respondents who indicated "not sure" are excluded from this table.

⁷⁴ Respondents who indicated "not sure" are excluded from this table.