Generations & Re-Generation

Engagement and Fidelity in 21st Century American Jewish Life

B3PLATFORM.ORG

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Introduction & Acknowledgments

For the past few years, we have endeavored to change the conversation about aging and its implications for the Jewish community in the United States. An initial survey indicated that Baby Boomers are a vulnerable population, open to Jewish institutions and programs, but not wedded to them. In the ensuing few years, we expanded our efforts with an exploration of the attitudes, behaviors, and fidelity of the four adult cohorts in the Jewish community. This survey, a study of the more affiliated and engaged Jews in America, was designed to be a component of that effort.

As we dove into the results, we encountered additional issues and insights that shed light on the current challenges facing the Jewish community in terms of its near and longer term sustainability. In a landscape characterized by a dizzying rate of change and the emergence of countless new ways to connect and to gain access to information, activities, and organizations, terms like affiliation, membership, and community have taken on new meaning. For those closer to the core—the active, involved group of Jews on organizational letterheads or, at least, donor and email lists—much might remain the same. But for those a bit further from that core, much has changed and the likelihood of capturing their attention—no less their involvement or support—has become even more difficult.

We have divided this report into two parts—a monograph that explores the implications of this study for the vitality of the Jewish community as one of a number of minority communities in American life; and a detailed review of the findings of our survey in terms of demographics, attitudes and beliefs, and activities and behaviors.

We are deeply grateful to the many organizations and their professionals and volunteers who helped us launch the survey and then participated by responding to its questions. The more than 50 participating organizations are listed in an appendix to this study (Sample Notes, page 74). They bear no responsibility for the content of this report and its recommendations—but we welcome their ongoing interest, support, inquiries, and collaboration as they continue their work.

We have also been supported, guided, and inspired these past years by the Joseph & Harvey Meyerhoff Family Charitable Funds, its officers, and our wise counselor Rafi Rone. This survey also received the generous support of the Henry and Marilyn Taub Foundation. We are grateful to both of these future-oriented, visionary foundations willing to take risks to explore the new and complex landscape of the twenty-first century American Jewish community.

We are enormously grateful to our editor and colleague, Seth Chalmer, whose insights, challenges, and editing pulled this study into a clear and articulate statement. Our designer, Lester Goodman, a valued colleague, has again worked wonders visually and graphically, and has turned this work into a more open, inviting, and accessible document. We also want to acknowledge the Jewish Survey Question Bank, which proved an excellent resource in creating our questionnaire. Finally, our data analyst, Naiqi Sun, worked swiftly and insightfully as he helped us locate the variables and correlations that undergird our analysis. We are the beneficiaries of their talents and resources even as the weaknesses remain ours.

Finally, about those generational groups: we remain convinced that the Jewish community will benefit from a more open minded, flexible, timely, and relevant response to the impact of aging. Change and exploration are not limited to those in their twenties. In fact, as you will see in this report, change is all around us, and exploring and learning continue even after one turns 30 . . . or 50 . . . or 70, for decades into the future.

We began B3/The Jewish Boomer Platform with the goal of engaging—or re-engaging—Baby Boomers in Jewish life. We believe that finding new ways to connect Boomers with Jewish life despite the unprecedented changes they are experiencing will not only benefit them and the organizations and communities that serve them, but will also have positive implications for our ability to connect with and engage succeeding generations. New language, new ideas, and new ways to define connections are needed if we are to adapt as a community to the many new opportunities for engagement emerging from every corner of our culture . . . and if we are to have any hope of attracting the attention, interest, and time of Baby Boomers and others.

That might be idealistic but it is a goal we believe is worth pursuing. We trust that Jewish organizations and funders, inspired, intrigued, or challenged by what follows, will also embrace this goal.

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September 2014

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Contents

B3 THE JEWISH BOOMER PLATFORM

Executive Summary

In the spring of 2013, B3/The Jewish Boomer Platform initiated a survey of engaged American Jews, exploring the demographics, beliefs, activities, and behaviors of those who have some degree of affiliation or connection with a Jewish institution (members, donors, and/or email subscribers). This study continues the work we have been doing for five years to better understand the views, attitudes, and behaviors of engaged Jews as a subset of the United States Jewish community. Since it arose out of our previous research into the Baby Boomer generation of American Jews (born 1946-1964), we placed special emphasis on generational issues in our analysis. Yet, while generational distinction is often apparent, we found many similarities among the four active adult generations of American Jews. These findings can inform how the American Jewish community conceives of its tasks and challenges in fostering a vibrant community in the future for Jews of all ages.

Our work is grounded in decades of involvement in and commitment to a vital and vibrant Jewish community of Jews engaged in meaningful and compelling Jewish lives and institutions. We are not neutral, an important caveat that all researchers and analysts must share with their readers. As participants in the Jewish community, we are aware of its discontents. As Americans, we note the vast research detailing the diminution of civic engagement across the American landscape. As Baby Boomers ourselves, we remain engaged in significant professional and volunteer roles in the Jewish community and observe the paralyzing tensions of generational transitions in foundations and synagogues, federations and national organizations, universities and social service agencies as we face an array of daunting challenges. Committed as we are to the community that sustains us and our families, we are more than observers. We seek and will offer possible solutions to the problems and issues we identify in this study. What we believe is that there are Jews out there drifting away from older forms of Jewish life and institutions, who could be connected or reconnected via new, more compelling and inviting models of engagement arising from new understandings of a rapidly shifting and ever challenging landscape.

More than 12,500 questionnaires were completed by an online panel created using the email lists of more than 50 Jewish organizations across the United States, including federations, denominational bodies, activism and advocacy organizations, and fellowships. This study presents results of that survey, and places them within the context of other research and analysis regarding the continuity and vitality of American Jewry, and of other minority ethnic and religious communities. The core question behind the study, and behind our focus on Baby Boomers and intergenerational connections, is: how can we sustain a thriving American Jewish community? This focus parallels an increased concern about the place and vitality of minority communities in the inviting embrace of the twenty-first century United States. Key factors surrounding this question involve the ways in which Jewish identity, engagement, belief, opinion, and practice intersect with many rapid changes affecting the overall American landscape: generational change, technological advances, and changes in American family life, civic culture, and religion.

It is critical to remember, when approaching these results, that this sample was designed to skew toward those more engaged in Jewish communal life. This must affect our reading of figures which would have been entirely different if the population had included everyone who calls herself/himself Jewish, as was the case in *A Portrait of Jewish Americans: Findings from a Pew Research Center Survey of U.S. Jews* and other such population studies. Thus, this study's population belongs to, gives to, and participates in Jewish life at a much higher rate than would be found in other studies. At the same time, we expected a commensurately high degree of satisfaction and a strong sense of Jewish obligation among such a highly identified and engaged population. So there was some surprise when, for example, we surveyed whether Jews see living out their Jewish lives as a motivation for civic engagement in the form of volunteering. A glance at the table of results for this question might prompt some readers to focus on the fact that strong majorities of all age groups (66%-78%) cited living out a Jewish life as either "somewhat important" or "very important" as a motivation for volunteering. Among the whole Jewish population, of course, this number might seem reassuringly large; in this context it is lukewarm (especially compared to the response rates for more universalistic motivations). It is only when we consider the nature of this sample that we may realize that the one in five *engaged Jews* who find this reason "not important" at all represent a real issue that Jewish communities must address. That conclusion is a matter of emphasis, and (as is always true of quantitative research) different observers will learn different lessons from the same numbers. But make no mistake about the denominator behind the percentages: this is a study of Jews who are connected to the Jewish community. The sampling method has its thumb on the scale, in favor of existing institutions, so if we see discomfiting news for them it is all the more significant.

Key Findings And Recommendations:

- **Personal change and communal engagement potential are not limited to the young.**
  Although many funders and organizations focus large shares of their efforts on one cohort ("next gen," Millennials, etc.), this study finds that significant numbers of connected Jews of all ages experience their Jewish lives and affiliations as evolving over time. Organizations may reap significant benefits from expanding their engagement efforts to include older age cohorts, and, correspondingly, if communal institutions maintain a focus almost exclusively on the young, they should not expect that all older Jews now connected to the community will necessarily remain so. In terms of policies and practices, this means that organizations should eliminate age as a criterion in programs, including the kinds of learning and leadership training programs usually offered to "young leaders."

- **A significant minority of connected Jews are leaning away from long-term commitments and toward episodic participation.**
  About four in ten affirm that they prefer to "just get involved when or if I am interested." Importantly, this minority is just as large among Baby Boomers as it is among the younger age cohorts. But even among those who prefer episodic participation, more than half have served on a board or committee of some kind, and many report interest in doing so in the future.

- **Damning with faint praise: Although highly connected to Jewish communal institutions, this population is only tepidly satisfied with them.**
  Among the three post-war generations, well under 20% are "very satisfied" with JCCs and federations. Only a third or less of each cohort expresses great satisfaction with synagogue life. As Robert Putnam and David Campbell noted in *American Grace*, a person who is "somewhat satisfied" is on the lookout for something else.

- **Belonging to the Jewish people is very important to strong majorities of all four age cohorts, but its importance does decline among younger respondents.**
  Frequency of attending Jewish cultural events (museums, films, plays, concerts) also decreases for the younger generations. The decline in the importance of identity for the young extends to American identity as well. Overwhelming majorities of all age groups ascribe some level of importance to being an American, but while 90% of the World War II generation and 78% of Boomers feel being an American is very important, only 61% of Generation X and 41% of Millennials feel that way. It is unclear whether these are generational differences that will endure over time or life-stage differences through which cohorts will progress.

- **American Jews are without a compelling narrative to bind them.**
  The Holocaust, while remaining the lead story for an overwhelming number of Jews, does not describe the experience of Jews in the U.S. This population expresses a clear pessimism about the future of Israel, America, and the world, a situation not helped by the organized Jewish community's continual focus on antisemitism, Jewish suffering, and death. The powerful Zionist story with which many Jews grew up is waning as an effective unifying narrative.

- **Engaged Jews are strongly identified both with universal values (making the world better for everyone) and with being Jewish (and addressing Jewish needs), but their levels of motivation and enthusiasm for universal values are significantly stronger and more consistent than their Jewish ones. This gap is especially apparent in responses to questions about motivations for volunteering.**
  These results confirm for engaged Jews (regardless of age) what Repair the World's study *Volunteering + Values* revealed of young Jews (regardless of engagement level): universal values are more strongly and consistently affirmed than Jewish values as personal motivations to volunteer. Jewish organizations must do more than just continue to assert that Jewish and universal concerns go naturally together (*tikkun olam*); they must create new approaches, programs, activities, and initiatives that will actually bridge that gap on the level of compelling emotion in the lives of the Jewish public.

- **Online media are important for reaching all age groups.**
  Although social media is less prevalent among the very oldest of connected Jews, online Jewish content and social media are a part of the lives of strong majorities of all age groups. Reading Jewish print media declines somewhat among younger generations. The competitive flood of media saturation is daunting and will challenge Jewish organizations. Organizations will need to use ever more sophisticated methods in both print and online media to deliver messages to their audiences.

- **New language and new approaches are needed to attract (and describe) people's attention, interest, and participation.**
  The ways many Jews describe themselves and how they feel about their Jewish lives and activities are changing. Traditional terms and statements are no longer relevant for many. For some, traditional denominational labels no longer apply, so appeals using that language might not attract their interest. For others, connections and participation in an activity might be possible, but should not be interpreted as interest in formal membership. Mission statements and program goals will gain or lose relevance based on how they are described: do they address community-wide or universal issues, or are they focused only on the Jewish community or Jewish needs?

- **Jewish institutions need to replace hierarchical and authoritarian structures with more fluid, flat, and open democratic systems of engaging people in non-authoritarian and even non-authoritative processes.**
  Successful synagogues and other organizations will become platforms for engagement in which Jews can collaboratively choose activities and behaviors that they consider Jewish, highlighting volition and creative collaboration as opposed to top-down programmatic offerings by the professionals and their volunteer boards. This shift in the way we organize applies powerfully to the ways synagogues and other institutions organize their membership fees—the more rigid and fixed their structure, the less likely they are to fit people's needs or expectations. In a landscape in which personalization and customization are routine, a system that does not offer flexibility will be less attractive.

Generations & Re-Generation:

Implications for a Minority Community in 21st Century America

Introduction

This monograph is part of a surge in the study of minority communities and how they sustain themselves, or how, sometimes, they falter, fail, and die. In large part, it is a study of change: undirected trends already changing the Jewish community, and intentional changes that the community's organized and organizing structures must make if their priority is to foster continuity and vitality in the American Jewish future.

The research below includes results from a survey of over 12,500 active American Jews, a literature review, conversations, and analyses. It also includes—in fact, is animated by—two biases we are glad to own. First, we do not approach the question of whether and how the Jewish community can sustain itself with dispassion. This work is not primarily addressed to the audience (and it is not a small or insignificant one) that sees the assimilation and disappearance of minority communities as a positive goal. We examine (and, in fact, advocate) certain forms of change not only out of scholarly interest, but also out of a desire to see American Jewry grow and thrive as a distinct identity and community in the future.

Jewish decision-makers tend to lead from the heart, as if desire and faith alone will produce changes they wish to see.

Second, since our research and advocacy are focused on the goal of how the Jewish community can sustain itself and thrive, we necessarily and happily leave it to others to decide what beliefs and practices may be acceptably or "authentically" Jewish. (Indeed, we will advocate a less protectionist stance regarding the borders of Jewish identity and practice than past generations of communal leaders have embraced.) Therefore, perforce, our approach will seem at least incomplete to those—whether on the Orthodox right or the social justice-oriented left—who prioritize particular elements of Jewish content over the overall continuity and vitality of the Jewish community, whether that preferred content is Orthodox halakha, gender egalitarianism, or a primary focus on tikkun olam. Jews have always argued over what is optional and what is nonnegotiable in Judaism, and it is not our present task to take a side in these arguments. Rather, our research agenda places the survival of American Jewish identity before any other of these concerns; if the Jewish community ceases to exist as such, then anyone's opinion about what is at the core of being Jewish will cease to matter.

What We Need To Know (And Do) About Sustaining The American Jewish Community

To be a Jewish decision maker today demands immersion in field and literature research well beyond the confines of the Jewish world. Meeting that expectation—leading based on evidence rather than wishful thinking, and achieving (or even seeking) deep expertise on identity and minority community mobilization and affiliation—has proven to be a weak link for Jewish organizations and funders, with unfortunate consequences for policy formation and evaluation.

As heirs to a venerable tradition that has weathered dramatic and wrenching storms, Jewish decision-makers, organizational leaders, and funders often seem to evince a sense of both vulnerability and immortality. They tend to lead from the heart, from what they most passionately hope and wish will be, as if desire and faith alone will produce changes they wish to see. Yet inevitably they fall back on how things have been done in the past, adhering to a rigid set of boundaries that confirm a self-assuredness bred of Jewish exceptionalism and based on past success. We would argue that, historically, the most effective leaders and those responsible for the most enduring and sustainable transformations are those who were adept at reading all the evidence—evidence of successful and unsuccessful approaches to sustaining ethnic and minority religious communities that they gathered from within and far beyond the limiting walls of the Jewish community they inherited. We seek to encourage the same farsighted and open thinking today, wherever it takes us.

We need to set a context. Concern about the Jewish future is paralleled by many other minority communities fearful of the impact of twenty-first century developments on their institutions, their traditions, and, most notably, on the identities and future fidelity of their constituents. That is why for decades there have been increased attempts to understand the socialization processes by which national, ethnic, cultural identities evolve, and how we can explain the intensity or failure of commitment to these identities. Here we are speaking of a "doctrine that a people who see themselves as distinct in their culture, history, institutions, or principles should rule themselves [with]in a political

system that expresses and protects those distinctive characteristics" (Snyder 23). Although some theorists (Posner) claim that identities are ultimately utilitarian, arguing that individuals choose the identity most salient to them though a rational cost-benefit analysis, our experience, particularly in looking at Jewish identity, is quite different. We see multiple examples of how ethnic, religious, geographic, or national identities make deep and enduring emotional claims on people long after any material value has evaporated. There is an emotional response to one's identity (Petersen) that heightens the saliency of issues that threaten—or exult—that identity. For Jews in 1945 and born since to choose voluntarily to identify as "covenanted" Jews is perhaps the most potent example of the deep and emotional claims of an identity in spite of the painful reality that any material value had evaporated.[1]

Few of us will live our lives within one community and one identity. Changes in personal identity come with ease and frequency.

At the same time, we live in an age with so many opportunities. How individuals navigate multiple possible identities that stake claims on them increasingly occupies our research focus, especially when an identity is not directly tied to one's nationality, to the patriotism and physical reality of geographic location. It is clear that members of a minority community can see themselves as distinct in their culture, history, institutions, and principles, even as part of a larger political entity. Examples abound throughout the world, from Russians in Crimea or Muslims in Burma/Myanmar to Basques in Spain and France or Kurds across the Middle East. In so many cases communal collective identities do not match national borders, often leading to conflicts or even genocidal assaults against minority groups. That is not the case for the Jewish community in the United States. Liberal democracies such as the United States have, on the whole, found places for minority communities within the larger national identity. As Will Kymlicka writes in *Multicultural Citizenship*, "A comprehensive theory of justice in a multicultural state will include both universal rights, assigned to individuals regardless of group membership, and certain group-differentiated rights or 'special status' for minority cultures." (6). Certainly, in the United States, racial, national origin, religious, and ethnic identities play a significant role for individuals, their communities, and for the nation itself. Positive affirmation of a unique Jewish identity, both personal and corporate, in America is possible. Yet this and other surveys of the Jewish community remind us that sustaining that unique identity as a minority community in America today is still extraordinarily difficult, and increasingly so.

As an introduction to understanding the issues facing minority communities today—and since we are believers in evidenced-based decision making—it is critical to explore some of the reasons why socializing individuals into a community that compels a strong, enduring identity and deep allegiance, and then retaining that allegiance, is so hard.

Our community of study and personal involvement has been mainly the Jewish community, particularly in the United States. We are joined by fellow researchers for whom the process whereby Jews are socialized into an organic and authoritative community is a matter of passionate concern. As researchers, we have been both analysts and decision makers in the Jewish community, although our interactions with and study of religious, national, and ethnic communities have allowed us ample opportunity for comparative reflection. From this vantage point, we have found compelling evidence that in contemporary North America, no culture and identity—not even the "all-American" white, Christian, and hetero-male dominant identity—retains the monolithic control it may formerly have held in shaping values and allegiances, nor can any social construct demand absolute fealty. The myriad life options available invest each individual with a radical sense of autonomy and a dizzying array of choices. Few of us will live our lives within one community, one religion, and one group identity, for even those who seem the most isolated are quite aware of the options available—even if they do not act on them. Facilitated by social media and online resources, changes in personal identity can come with astonishing ease and frequency.

Marshall Berman, in his classic 1988 meditation on modernity, points out that the revolutionary overthrow of traditions is a symptom of our age, not its cause. The fundamental changes in social relations, means of production, technological advances, methods of communication, and communal organization produce perpetual uncertainty. The rate of change is so rapid that change itself becomes the only reliable tradition. Berman then cites a vision projected more than a century ago by Karl Marx, the ultimate rootless man:

> All fixed, fast-frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify. All that is solid melts into air, all that is holy is profaned, and men at last are forced to face . . . the real conditions of their lives and their relationships with their fellow men. (Marx and Engels qtd. in Berman 21).

Marx may not have been an accurate predictor of world revolution, but he did prophesy the challenge to identity and community which the modern age heralded. In particular, when we look at how communities try to promote civic engagement and socialize their members into their unique political and cultural systems, we are acutely aware that the traditional agents for such socialization—the family, religious institutions, local media, schools, government itself—no longer are afforded the allegiance or authority that once made them so effective. In the United States, confidence in these classic values-generating institutions has been diminishing for decades and may now be at an all-time low *(Millennials: Detached from Institutions, Networked with Friends)*. We will come back to this point later.

Kenneth Gergen addresses a parallel awareness in *The Saturated Self*. With no commanding personal or communal identity, it is difficult for individuals to develop a commitment to the past, to form binding ties to any particular worldview, to find a grounding in any particular culture. Gergen pinpoints the openness that makes cultural allegiance and identity so difficult:

> As we begin to incorporate the dispositions of the varied others to whom we are exposed, we become capable of taking their positions, adopting their attitudes, talking their language, playing their roles. In effect, one's self becomes populated by others. The result is a steadily accumulating sense of doubt in the objectivity of any position one holds . . . In the face of continuous point and counterpoint—both in public and private spheres—one slowly approaches the awareness that perhaps the monument of objectivity is hollow. (85).

The problem for those attempting to foster allegiance to a particular community—to any community or singular identity—is that the norms and values, the behaviors and attitudes of the past, and the political and social systems they generated are often undermined and discredited by the radical openness and critical analysis of the past decades. The narrative of meaning handed down from generations past no longer compels, its authenticity challenged. Even as some may envy the comforting clarity of their great-grandparents' world, there is no return to an earlier era. Given the strong postmodern critiques of patriarchal,

[1] *See the work of, among others, Irving Greenberg.*

class, and racial institutional power that asserts control over cultural transmission, most Americans correctly celebrate the new possibilities that allow individuals to adopt identities they choose rather than those they inherit. Yet we also must admit a significant cost; as Berger, Berger, and Kellner assert, "Modern man is afflicted with a permanent identity crisis, a condition conducive to considerable nervousness." (qtd. in Gergen 73). Nervousness is a gentle word to describe the anxieties felt by so many leaders of minority communities today, and certainly most accurately defines many of those attempting to ensure the future of a Jewish community in the United States.

We are struck in speaking, whether to retirees in Florida, lawyers and bankers in a Jewish leadership program here in New York, or college students in Portland, by the unanimous response we get to a simple question: "How many of you see yourselves, man or women, child or spouse, partner or parents, just like your parents and grandparent are or were?" There are seldom more than a few hands raised; even in this most basic feature, what it means to be a woman or a man, few of us are willing to inherit a sense of identity from our parents and grandparents.

Perhaps the rupture of tradition is best expressed in the most rigidly Orthodox section of Meah She'arim in Jerusalem, where a sign is posted: "Daughters of Israel, dress modestly." While some see the rigid enforcement of a traditional dress code as continuity with the past, the critical eye sees a clear-eyed awareness by the controlling rabbis that at any moment, a teenage girl who has secretly explored the world on the internet, on TV, or just looking discreetly on the streets of Jerusalem, can throw off the old, put on a halter top and shorts, and walk out. Two challenges face this community: it has no absolute authority over her, and she is open to alternative cultures and socialization processes that are not her inheritance. It is tough to sustain communal coherence without coercion, and most would agree that ending coercion is not a bad thing. But it is a serious challenge for communal leaders, and for those who are taught, trained, and coached in the hopes that they will voluntarily associate themselves with and cherish their place in the Jewish community.

We seek to challenge the easy answers, quick fixes, and heuristic devices that tend to dominate decision-making conversations about Jewish continuity.

This contemporary reality also poses problems for the researcher and analyst. In what may be a strained analogy to Heisenberg's Uncertainty Principle, many social scientists have accepted the axiom that one cannot determine an object's position when it is in motion. So if we try to measure social change, we cannot locate the present position of the social group that is changing. Those who best understand the existing political and social systems, the leaders and social scientists deeply vested in the existing structures, often find it difficult to see the changes that are occurring, for they are not yet manifest. Those who can predict revolutions—the outsiders, the disaffected, those who launch start-ups that challenge the status quo—have a hard time seeing value in the existing structures of authority. If the Jewish community once lived in a stable world of enduring patterns of authority—rabbis and organizational presidents, generous philanthropists and institutional heads—we are now aware that we live in a fractured world in which our analyses of the political, religious, social, and cultural "systems" may not be predictive of changes taking place, while the changes that are taking place simply confound our analyses.

Social scientists are used to looking at variables such as family influence, religious affiliation and ritual behaviors, or age cohort experience to determine effective socialization processes. Minority communal leaders trust the institutions they have built as bulwarks against assimilation into the general American society. We will see some credible examples below. But how effective can any socialization process be today when individuals can and do ignore the once authoritative socializing agents we all claim are so critical to identity formation—school, family, youth groups, summer camps, the synagogue, rabbis, and teachers? As we learn by analogy from physics, if we try to explain the trajectory of the change we can observe among globalized and wired Americans, then all those unique socializing agents upon which minority communities have depended lose their reliability. If we try to track age cohorts, authoritative institutions, educational systems, and even family values, we may not see the dynamic of transformation and demands for serious reevaluation of our programmatic and institutional priorities.

This study focuses on change and transformation. Both in the questions that ground the research and in the choice of population, we seek to understand the movement, the trajectory of change taking place within the Jewish community, since change and not stasis most describes the age in which we live. We do recognize and appreciate the remarkable successes that reflect both the Jewish past and so much of contemporary Jewish communal and institutional life. But we are not satisfied with present policies and communal foci. These analytic tensions—trusting that we know what needs to be done—are why we challenge the easy answers, quick fixes, and heuristic devices that tend to dominate decision-making conversations about Jewish continuity.

Let us consider four key variables central to some of our assumptions about sustaining minority communities in American society, Jewish or otherwise: faith, residential patterns, assimilation indices, and family. A closer look may confound accepted truths.

Historically, monotheist religions often spoke the language of absolute truths: the universal Church, the one God, the only path to salvation. Non-believers were (and still are) often described as satanic or sub-human. Today, we are witness to remarkable shifts. In a survey by the Pew Research Center's Religion & Public Life Project, to the affirmation, "My religion is the one, true faith leading to eternal life," only 24% of Americans agreed. Further complicating the situation is that 64% of Protestants, 77% of Catholics, 89% of Jews, and 60% of Muslims agreed that, "There is more than one true way to interpret the teachings of my religion ("Religious Landscape Survey—Comparisons"). To whatever degree it was ever assumed that Jewish religious institutions or organizations mold the identities and viewpoints of their adherents, offering Judaism as singular, we certainly see now that Jewish institutions and leaders cannot rely on any monolithic or exclusively defined faith from their constituents.

Ethnic communities have depended, historically, on residential proximity, on identity formed on the streets, in local ethnic restaurants and community centers, and in religious institutions. In New York City, Little Italy, Harlem, Chinatown, or the Lower East Side kept each group separated and reinforced internal cohesion. So it is no surprise that Jewish social scientists examining Jewish residential patterns bemoan the loss of Jewish neighborhoods. But there is a surprise: in a study entitled, "'Bend it Like Beckham': Identity, Socialization, and Assimilation," Alberto Bisin et al. conclude that "identity and socialization to an ethnic minority are more intense in mixed neighborhoods than in segregated neighborhoods."(27). The article adds that "integration may fail due to the perverse effects of integration policies which might induce more intense ethnic identities and stronger ethnic socialization efforts on the part of the parents." The irony is that if Jewish leaders, in the role of policy makers, try to promote Jews living with, and associating mainly with, other Jews for all the good reasons we understand, they could receive a painful shock when such segregation actually diminishes ethnic and religious identity and exacerbates cultural pluralism. This is not a prescription, but a reminder that correlations—Jewish kids should go to Jewish camps and day schools and live in Jewish neighborhoods because then they will remain affiliated—are not obviously

causal. We know that such experiences correlate with stronger identity, not that they are the reasons why young Jews later become strongly identified and affiliated Jewish adults. There is a great deal we simply do not know about identity in America.

Bethamie Horowitz, whose demographic analyses of American Jewry are groundbreaking, challenges our notions of what constitutes assimilation. She notes wryly that Jewish men married to Christians with Christian children read more about Judaism and speak about it with friends and colleagues at a higher rate than endogamous Jews. She questions the passionate focus of Jewish leaders who promote exclusive Jewish settings for teenagers and young adults:

> Is it really a communal goal to have "all Jewish friends," as news reports about the correlates of strong Jewish identity typically imply? While this may be one feature of living in an environment where Jewishness is taken seriously, the religion of your friends says nothing about the values and beliefs you hold dear. A person can just as easily go shopping or chill out in front of the television with one's Jewish buddies as with non-Jewish pals. The overly simplified approach to counting the Jewish blessings threatens to dumb down the profound challenges of being Jewish in America. What we need most is a picture of how people connect the multiple aspects of themselves-being a Jew, being an American, being a human being. Our ideal should be to create a community that is particular without being parochial.

We must listen to a wider audience, certainly beyond the young people that Jewish organizations try to entice with free trips.

This critique, that identity markers (endogamous marriage, Jewish friends, visiting Israel) have replaced meaningful Jewish content, demarcates the battle lines drawn on how to program and spend money on building a minority community. Rokhl Kafrissen writes:

> Indeed, not inculcation of Jewish patterns of life, nor transmission of Jewish culture and history, but measurement and management of identity became the constitutive act of the modern Jewish communal apparatus. It's no coincidence that the most lavishly funded communal project of our generation has not been universal comprehensive Jewish education, but rather, an identity making vacation whose goals are no more controversial than encouraging passive Zionism and getting young Jews near each other. This is the insidiousness of the identity ideology.

The insidiousness of identity ideology plays out at the family level as well, in the traditional ethnic or religious family raising children within American society. The family, both anecdotally and in terms of socialization research, has been regarded as a major force in molding a meaningful Jewish identity. Presumptions underlying that ideal usually included intact families that spent time interacting. This reality is challenged on many fronts. The nature of family life has altered significantly in the past decades with the cultural normalization of divorce, blended families, single-parent families, and single-sex families. And shared family bonding is rarer as family members scatter to their personal forms of entertainment and information gathering, the modern family's ubiquitous technological partners. As for meaningful interaction, an activist practitioner in the field, Harold Schulweis, writes about the Jewish family:

> Jewish idealism and altruism and respect for the complexity of life and the need to find meaning beyond narcissism are threatened from within . . . The internal threat of the vacuous Jewish family is more prosaic than the challenges from alien ideologies but they are more dangerous precisely because they are the constant gnawing away at the Jewish moral and spiritual fiber within the family.

Added to these four examples that confound a researcher's ability to analyze—shifts in religious authority, the role of residential patterns, assimilation patterns and the tension between parochial and particular, and the realities of American families—are the studies, of which *Bowling Alone* by Robert Putnam was the most popular, that civic engagement is diminishing, at least in the classic ways we understood civic involvement: membership in formal organizations, willingness to serve on traditional boards and attend meetings, voting, and involvement in public activity such as demonstrations, signing petitions, or being present at public hearings.

Alan Mittleman makes this point in the final page of Jewish Polity and American Civil Society:

> If . . . we live in an age of "porous" institutions, which people occasionally use rather than join, membership-based organizations most constantly work at replacing their aging bases. Sociological studies point to an erosion of interest and loyalty among Jews toward nonsynagogal institutions. Jewish organizations are perceived to be remote and disconnected from the Judaism of many contemporary American Jews. (390).

And there is increasing evidence, as shown in this survey and others, that synagogues now face a similar erosion as empty-nesters leave and younger generations, having children later in life, are slow to join. The early-warning indicators of declining membership in the various Jewish denominations confirm the challenges facing institutional affiliation of American Jews.

It would be proper to be cautious before asserting quick-fix, simple policy solutions based on traditional variables like faith, residential patterns, assimilation indices, and family—solutions such as promoting in-marriage, underwriting Jewish pre-schools and camps, and offering free Israel experiences. Even if there is a rising sense of panic, we must explore a wider range of variables that could be influencing socialization patterns and communal identity. And we must listen to a wider audience, certainly beyond the young people Jewish organizations try to engage with enticements of free trips to Israel and highly subsidized events in Las Vegas, Park City, or Miami. This caution should not paralyze decision-making among Jews and Jewish organizations. Rather, effective leaders should not only act from the heart, from what we wish reality to be, but seek out the research that should undergird and guide decision-making. Imaginative research and analysis can help us to discover effective innovations, to question long held assumptions, and to challenge funding patterns and quick "solutions" which may not lead to their advertised results.

Defining A Minority Community In A Pluralist And Open Society

We well understand now that the success of minority communities to sustain strong ethnic or religious identities and communal connections while engaging as vital participants in American society has proven difficult, especially for white ethnic minorities. In the United States we often mistakenly assume identity by noting commonly accepted markers of difference—one is Black or Latino, Catholic or Jewish or Muslim. The U.S. Census and polling organizations try to bring clarity by isolating particular identities that conform to what, for historical reasons, are the ways Americans are thought to self-identify. But not all those with Latino surnames identify as Latino and not all those born Catholic or Muslim will assert that identity. And certainly membership or other forms of affiliation cannot be taken for granted. As we have noted, America is a land of choice, except perhaps for some aspects of the painful legacy of slavery and race.

While we recognize that prejudice and discrimination can force an identity even upon those who would opt to escape that identity, minority communities are sustained by those most engaged, understood as those willing to take on institutional roles and who embrace and maintain institutional connections and networks linking them to those who share their identity. These are the individuals who do not fit in with the trends observed in Putnam's *Bowling Alone*. If we seek to understand the vitality, sustainability, and normative views and values of the Jewish community, seeking out those most involved and committed (rather than the larger, self-identifying population that has been targeted by demographers) is a critical step. And to identify the ways they do not conform to or agree with common normative images of an ideal member of the Jewish community would help us better evaluate and anticipate potential fractures and losses facing the Jewish community.

This definition of the relevant population is even more significant when seeking to understand Jews as a minority community in the United States. Simply determining who is to be included causes great disagreement. The recent Pew Research Center study, *A Portrait of Jewish Americans*, is an example of the complexity of linking identity to community. While noting the antiquity of the question, the researchers made a strategic decision to

> cast the net widely, seeking to interview all adults who answer an initial set of questions (the "screener") by saying (a) that their religion is Jewish, or (b) that aside from religion they consider themselves to be Jewish or partially Jewish, or (c) that they were raised Jewish or had at least one Jewish parent, even if they do not consider themselves Jewish today. Anyone who said "yes" to any of these questions was eligible for the main interview (18).

We know the wide variations of what Jews do. We know little about what a living Jewish community is like.

While this decision may inform us about Jews, or at least those who locate some linkage to the moniker "Jewish," it gives little direction to the question of how to sustain a minority community or even what community means in twenty-first century America. By explicitly making Jewish identity a matter of personal choice disconnected from communal institutions, networks, and participation, we learn a great deal about complex and competitive identities. We now know the very personalized wide range of what various Jews do, including syncretic pagan practices and belief that Jesus is the messiah. We know little about what a living Jewish community is like.

This point is made cogently by Kafrissen in her scathing critique of how Jewish institutional and thought leaders have used the Pew study:

> As sociologist Rogers Brubaker has argued, groups don't just exist, but are called into being in a variety of ways. Think of how an event like the latest Pew survey calls the group "American Jews" into being. Without the survey, Jews in America are a diverse bunch, and, as we see by the numbers, the majority are only minimally engaged with the acts and beliefs of traditional Judaism, and are not much more involved with other Jews than they are with lots of other kinds of people. But the act of surveying brings those Jews together, bounds them within the inquiry, gives them the appearance of unified agency and purpose: being Jewish. Jewish identity is invoked in the very act of studying it.
>
> The Pew survey is what Brubaker would call a project of group-making. Group-making is a "social, cultural, political project aimed at turning categories into groups or increasing levels of groupness . . . " The Pew survey is an event that reifies the idea of an American Jewish group, "groupness as an event." But it is a "groupness" that reflects the values of the people constructing it. Those acting as consultants to the survey believe in a Jewishness bounded by Synagogue, Israel, Denomination and Federation. Those being surveyed, by and large, have a very different set of concerns.
>
> As Brubaker points out, if groupness is something that needs to be cultivated and evoked, it can also fail to materialize. The 'groupness' the Pew survey (like all the previous N[ational] J[ewish] P[opulation] Surveys) sought to invoke has consistently failed to materialize, or only weakly. Thus the talk of crisis from the Jewish institutional world and calls to action, or at least accountability.

We decided to examine those Jews who, through institutional connections (however minimal, including one-time online donations) are most engaged. In this choice, we attempt to understand better the lived identity of the Jewish community rather than the idiosyncratic behaviors of those who, in a random survey, identify themselves as Jews.

Daniel Elazar, whose analysis of American Jewry in the modern era is formative of the ways Jewish community has been understood these past decades, explains that

> Jewish thinkers in the United States who understood that Jews could not . . . abandon all aspects of Judaism other than those associated with formal worship, and who certainly did not want to . . . define themselves out of the American body politic and into a segregated existence, developed the idea of peoplehood. By advocating peoplehood they argued that Jews (and other ethnic groups) did not need to seek the full expression of autonomy implicit in the modern conception of nationalism to maintain their character as something more than a church. (41-42.)

If peoplehood is the binding concept that unites Jews or other minority groups in a free and pluralist America, then moving beyond self-proclaimed identity to understanding those most connected in terms of affiliation and multiple forms of voluntary engagement, and actual, purposive activities, allows us to see the strengths and fault lines of communal vitality and viability.

As Kafrissen notes, this is not the focus funders and decision-makers seem to use when testing collective communal sustainability. Anxious attention is paid to loss, to those who have moved beyond the orbit of the minority community into which they were born. Minority communities, certainly ethnic white communities that more easily assimilate into the unmarked position associated with privileged Caucasians in America, are often deeply concerned about signs of assimilation that would reduce or end minority identity. American Jewry has focused on loss for many decades—studies and reports either assess rates of intermarriage, exit, and diminution of engagement, or else panic over how to keep Jews as Jews, especially younger Jews. The underlying assumption of this study is that we may better understand what is happening to the American Jewish community by observing those for whom allegiance and fidelity to Jewish communal life is most (or at least more) pronounced. Understanding the terms of affiliation, the connections made between Jewish identity and Jewish and American civic engagement, and the values that underlie certain behaviors in this subset of American Jewry—including weak or weakening ties—may help us both provide an assessment of Jewish communal potential and indicate policies that may help fortify communal life. This survey seeks to fill that niche in the highly researched subject of Jewish life and the future of Jews in the United States.

The Subjects Of This Study

Locating potential subjects for a national survey of Jews who are most engaged poses a logistical research problem and a challenge in terms

of resources. Such Jews represent a small percentage of the already relatively small Jewish population. Rather than seek to locate and validate a sample in the larger society/population, this research project threw a wide net that included forty Jewish federations, umbrella bodies that have access to the greatest number of connected Jews in any community, as well as each of the three large synagogue movements and a number of national Jewish organizations. (A full listing of participating organizations and institutions is found on page 74). Utilizing email addresses and online and print postings that would be read by those most connected to Jewish organizations, we were able to reach over 20,000 Jews who connect to these organizations in some way, from subscribing to their email list to being active participants and supporters. Just over 12,500 completed the survey (see pages 75-89 for the full survey questionnaire).

While our central research focus has been on Baby Boomers (those born 1946-1964), this survey reached The War Generation (born before 1946), Generation X (born 1965-1980), and Millennials (born 1981-1995). Fig.1 (page 24) gives the breakdown of respondents by generation. Interest in generational cohorts is in vogue, and has become even more central to our concerns about the impact of institutional and cultural transformations in the contemporary Jewish community. One hypothesis we entertain is that generational cohort responses will be less disparate than imagined by those who claim that each generation is a new and unique world, quite independent from the others, with distinct needs and expectations. We certainly recognize patterns that distinguish the four generational cohorts that make up adult Jewry. Yet as we examine the research on generational cohorts, as well as this survey, we believe that the interconnection and (potentially positive) impact of generational cohorts on each other cannot be ignored. We will address issues of generational cohorts below.

Authority, Leaders, And Joiners: Who Speaks For Me?

The use of the term leadership creates a confounding tension when addressing the Jewish community. An element of the anachronisms we seek to uncover in this research is the unwillingness of the central agencies of the Jewish community in the United States to respond to certain shifts in the ways American Jews make decisions about being Jewish. There is a strong history and tradition of authoritative spokespeople whose words and collective decisions were both representative of and accepted by the Jewish community. Rabbis rendered decisions and opinions, and centralized organizational bodies offered well-crafted proclamations on behalf of the Jews. That is what leaders did, and there are individuals and organizations that continue that tradition. The Conference of Presidents of Major American Jewish Organizations, the American Jewish Committee, Anti-Defamation League, AIPAC, Jewish Federations of North America, and the Jewish Council of Public Affairs, as well as the various denominational entities, often pass resolutions that purport, to varying degrees, to speak for "the Jews." They and others have done this for many decades, and their resolutions, at one time, may well have been reflective of most Jews' attitudes. These organizations produced research and lobbied Congress and presidents. Before the internet, their public pronouncements and white papers, along with Jewish newspapers that often were owned by or influenced by the major organizations, were the only sources of Jewish information. They, along with rabbinical associations, could and did speak for what was understood to be "the Jewish community."

Hayim Herring, an astute observer of how faith communities are transforming, offers significant and compelling critiques that reflect the failure of major Jewish organizations to practice the adaptive changes critical to twenty-first century organizational life. His first assessment, based on his observation of successful twenty-first century institutions, is that institutions need to replace hierarchical and authoritarian structures, the products of hoary tradition and the rise of post-World War II corporate life, with more fluid, flat, and open democratic systems of engaging people in non-authoritarian and even non-authoritative processes. He sees the synagogue, JCC, or Federation as a platform for engagement in which Jews can collaboratively choose activities and behaviors that they consider Jewish. (Herring ch. 1). This highlights volition and creative collaboration as opposed to top-down programmatic offerings by the professionals and their volunteer boards. We have observed that increasingly, in place of affiliations or memberships, social networks that are consensual, easily created, and as easily left, are becoming the norm.

Lest we see this as a liberal phenomenon, perhaps the most successful model of adaptive leadership in the Jewish world is the Orthodox Chabad movement. While, on one hand, Chabad formally has great clarity about who is a Jew and what rituals and behaviors are acceptable for those committed to its teachings, on the other hand, in many Chabad houses one does not join, there are no mandatory membership fees, and involvement is volitional and episodic. Chabad communities are loosely connected to a controlling central authority with high-quality online communication, and there is no attempt to muzzle or censor those who walk in the door. Of course, those who would commit their Jewish lives to Chabad will, we assume, ultimately accept its standards and norms. Yet how different is Chabad, a very healthy twenty-first century movement, from staid institutions with orchestrated meetings and presentations, issuing statements on behalf of "the community" that alienate and distance rather than fostering association and fidelity.

Herring provides a schema (31) that reflects a general move we have noted in both for-profit and not-for-profit organizational life, away from authority to open and democratic settings:

Yesterday's Organizational Values	Contemporary Organizational Values
Authoritarian	Democratic, egalitarian
Hierarchical	Fluid, improvised, (flattened)
Authority determined by degree and professional training	Influence determined by expertise, passion and experience
Honor tradition	Respect innovation
Membership based	Community driven
Commitment to institution	Commitment driven
Self-sufficiency	Interdependent and collaborative
Denominational	Post-denominational (eclectic)
Limited local orientation	Expansive global orientation
Exclusive	Inclusive
Closely-held knowledge	Distributed knowledge

While our survey shows great fidelity to Jewish life and (though diminishing) to Israel, the rise of Open Hillels, J Street, Jewish film festivals that offer a wide array of Jewish creativity, and the controversy at an Orthodox day school over a Palestinian speaker should serve as a warning about how obedience and fidelity will be understood and maintained in the Jewish community. Students who join Hillel are, by definition, the more Jewishly affiliated college students, as are day school students and individuals who participate in J Street (which describes itself as "pro-Israel [and] pro-peace," and as an organization "redefining what it means to be pro-Israel in America.") Jewish film festivals are meant to be Jewish venues for communal engagement about tough issues. It is unlikely that, in an America of choice and open access, attempts at what critics deem censorship could ever play well to most American Jews. Narrowing the terms of Jewish identity by

those who seek to control the organizations and institutions of the Jewish community may provide some consolation that comes from being a part of the communal core, yet it is hard to imagine silencing or ostracizing as a strategy for building a vibrant and inclusive Jewish community. And it is surely hard to imagine such a core attracting significant numbers of Jews who instead are voting with their feet—or at least their time—to explore connections elsewhere, in places that are more appealing, open, non-judgmental, and relevant to them.

What We Mean When We Think About Identity

The impulse of the Jewish community, when focusing on viability and vitality, to narrow and control the terms of Jewish identity should not be dismissed lightly, at least when we think beyond identity alone to the content of Jewish identity.

Seth Chalmer, this monograph's editor, commented on its first draft:

> If we put the question, "How do we survive as a group identity" first and foremost, without first deciding what the group is for, and what the group's indispensable values are, then we tacitly endorse a vision for Judaism which Leonard Fein (no right-wing traditionalist) summarized as the slogan, "Come Survive With Us!" Speaking at least for myself, I need Jewish identity to mean more than *survival qua survival*. I need a Jewish identity that has indispensable substance, and if it doesn't have any—if all the norms, rules, beliefs, and practices are eligible for the chopping block, every one, just so long as our group keeps on being a group—then I firmly believe our group identity deserves to fail. I'd rather see Judaism disappear than continue on as groupness with no content in particular.

This critique must be addressed, as it contains a values claim with deep historical roots. Judaism is a venerable, ancient religion of a specific people whose behaviors, beliefs, values, and world-views have served both as identity markers and as expectations (if not absolute obligations) to those who choose to call themselves Jews. There has always been real content to being Jewish—behaviors and rituals, beliefs that include a commanding God and an expectation of obedience. For Orthodox Jews in particular, the "indispensable content" of Judaism is derived from Orthodox norms and law, and identified with two claims: to demographic success, and to "authenticity."

In a number of communities in the United States, Orthodox life is flourishing. While the New York metropolitan area is not indicative of the country as a whole, it is worth exploring the fact that nearly half a million Jewish people (493,000) live in Orthodox households—about one third of that city's Jewish population. In a 2011 study of New York Jewry, three features of the two fervently Orthodox groups—Yeshivish and Hassidic, often collectively known as the Haredim—were cited as having significant implications for the future of New York Jewry:

> First, the high birthrate of *Haredi* Jews (at least three times that associated with non-Orthodox Jewish New Yorkers) suggests that this population is likely to grow even larger in the future. Second, the *Haredim* are known to be self-segregated and relatively disconnected from the rest of the Jewish community. Third, relatively high poverty combined with large and growing families suggests that their economic stress is likely to increase in the future. (Cohen, Ukeles, and Miller 22).

The study also reflects on Modern Orthodox Jews, those who adhere to traditional ritual life even as they embrace American society. The study notes that, while birthrates are not as high as those of the Haredim, "they are higher than those of non-Orthodox families, suggesting continuing growth for this group as well." As we described above, the Chabad Orthodox movement has proven to be a highly successful worldwide model of Jewish engagement. With a higher birthrate and, perhaps, a greater retention of Orthodox Millennials, a significant part of the Jewish future may well be found in a return of American Jews to traditional forms of Judaism and a Jewish community with far more strictly-drawn lines to demarcate Jews from their fellow Americans.

Even the most traditional Jew today is a Jew by choice—choosing how, when, and what to do as a Jew.

Yet the picture of Orthodox demographic triumph is far from complete. Pew's *Portrait* revealed that only 48% of American Jews raised Orthodox currently remain so, with only scant influx from other denominations. Orthodox triumphalists point to the decline of that attrition by generation: from a 22% Orthodox retention rate among Jews raised Orthodox who are 65 and older to an 83% retention rate among those aged 18-29. Critics could just as easily maintain that young Orthodox adults simply haven't had enough time to become alienated yet; the retention rate for the 30-49 age group is only 57%, only by small margin a majority.[2] We are neither prophets nor the children of prophets, and we do not believe that predictions are possible beyond educated guesses. But we find it hard to imagine (or desire) that the future of the Jewish community in the United States will reside in a community whose behaviors and values are grounded in forms inherited from pre-modern texts and traditions.

Even more questionable is the common Orthodox claim that non-Orthodox Jews who engage deeply in Jewish life in its many variations lack some kind of authenticity or continuity which the Orthodox have, and which can protect the Orthodox from the erosions and evolutions of modernity. Any attempt to claim an authentic Judaism by searching either the ancient or Medieval world will leave us empty-handed. What was "Jewish" (sic) in biblical Israel was Temple ritual, priests, and tribal affiliation in the Land of Israel. Rabbinic Judaism and its great texts, the Mishnah and Talmuds, represent a revolutionary rejection of the authority of the priesthood, as well as literal readings of the Bible. Without this rabbinic revolution, it is unlikely that Judaism would have survived the destruction of the Temple and exile from the Land of Israel. Even in the modern age, had Jews listened to traditional Eastern European rabbis and remained in Europe (the rabbis forbade Jews to go to North America and told them that Zionism was heresy), the Holocaust would have taken even more lives than it did. Medieval rabbis would not easily recognize today's Orthodox Israeli soldiers, just as Maimonides would have little understanding of Lubavitcher Hassidim who welcome Jewish travelers in Chiang Mai, Thailand.

One additional point: our analysis, based on research concerning Jewish engagement over the centuries, indicates that, in the heyday of Jewish scholarship in Eastern Europe around the turn to the nineteenth century, under three percent of Jews were engaged in any form of Jewish study as adults. In other words, what most Jews practiced were the traditions of food, dress, social norms, and communal engagement that they inherited, just as any traditional society transmitted its shared behaviors. These were not choices made by a literate, educated, and informed Jewish community. Today, more adult Jews study some form of Jewish text or tradition, read Jewish literature, and see other forms of Jewish media, than in any age in history. This fact is attested by the responses in this and other surveys of Jews. In that sense, even the most traditional Jew today, cognizant of the full range of life choices available, is a Jew by choice—choosing how, when, and what to do as a Jew.

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[2]. *See Jerome Chanes, "Orthodox 'Retention' and Kiruv" for an analysis of these rates.*

We see a trajectory of transformation over millennia as to what constitutes Judaism and Jewish life, and, in every generation, there have been critics who claimed that the essence of Judaism and its traditions were being eviscerated. Some change did, indeed, bring on great losses as whole communities vanished through assimilation and loss of identity. Other radical transformations in what constituted authentic Judaism would be unrecognizable to earlier generations, yet these changes were integral to assuring the health and vitality of Judaism and the Jewish people.

The great twentieth century Jewish thinker Mordecai Kaplan claimed that, in any age, Jewish is what Jews do; look at how Jews live their lives and you will know what Jewish is. That may be too facile, and the critique may prove true that Jews, like other white ethnic groups, will soon be left with little but a culinary and linguistic repertoire that will be enjoyed by all Americans. As the billboard ad of a Chinese gentleman eating a huge pastrami sandwich boldly stated: "You don't need to be Jewish to love Levy's rye bread." We agree that group identity for its own sake—to call oneself a Jew or to claim that being Jewish is important bereft of shared unique behaviors, rituals and values—will quickly fade. Providing personal meaning from within the uniqueness of Judaism and a Jewish community in America, compelling reasons to be part of the group, is one goal for the debates and experiments that need to flourish.

The Jewish community will need shared and meaningful Jewish content. But the debate cannot be over religious authenticity or demographic triumphalism.

But the debate should not be over religious authenticity or demographic triumphalism. It is clear that the Jewish community will need valued, shared, and meaningful Jewish content to allow those so identified to see themselves as unique, but we cannot say whether this means a core, of nonnegotiable principles or a rich, ongoing, and fundamentally unresolved debate about such principles.

That debate is already underway even within the Orthodox community. Steven Bayme, a thought leader from within the Orthodox tradition, notes that Orthodoxy has a role to play in American Jewish life that must take into account the wider world in which it must function:

> [A]n Orthodoxy governed so narrowly will only prove alienating to so many who stand to learn from it . . . Modern Orthodoxy treads a far more difficult path of seeking both to preserve rabbinic authority yet constrain that authority so as to allow for intellectual freedom and expression of diverse viewpoints. Modern Orthodox leaders today may choose to engage modern culture and thereby exercise leadership on the critical questions of gender equality, conversion to Judaism, Jewish education, intra-Jewish relations, and the challenges of contemporary biblical scholarship to traditional faith, to say nothing of Israel's future as a Jewish state.

Nor are the Orthodox exempt from the same seismic shifts that have changed the social landscape in America more generally. As Jack Wertheimer observes,

> Rabbinic authority is waning. Rabbis across the spectrum of Modern Orthodoxy, resisters and accommodators alike, point to a community that has absorbed American understandings of the sovereign self . . . Accelerating these trends is the new reality of the Internet. Thanks to it, states one rabbi, "everybody has a right to have a position; everyone has a de'ah [opinion] about everything." Educated Jews can look up answers to their own questions and choose from the answers available online. Many feel empowered in this role simply by dint of their day-school education and by the time they have spent studying in Israel, even as they are also encouraged by modern culture's stress on individual autonomy to act according to the dictates of their conscience.

If it is true that the twenty-first century United States has raised personal choice over the authoritative voices of religious or organizational leaders, opinion over evidence, and innovation over tradition, then no faith community is immune from the access Americans have to alternatives. And the ubiquitous internet offers the full menu—a multiplicity of diverse voices, ideas and information available to all. As one sees from the survey, the unrestricted use of the internet and social media crosses all generations (see tables for Q.37) and affects all kinds of connections. Where once we needed institutions and leaders to bring us information and connect us, now all we need is to go online and find what, and whom, we want.

There is certainly frustration and sadness in this new reality. Imagine having honed your skills as a talented scriptwriter only to see reality shows push well-crafted television shows aside, or as a president only to be called a liar by someone convinced that he knows more. So it is with the Jewish community. Rabbis who spent years training to teach and preach the faith and texts that they love and communal professionals who passionately work on behalf of the Jewish community every day are now told that they are but one voice among many, that they cannot expect the respect and authority once assumed. And this shift in attitudes is experienced by volunteers who offer time, commitment, and skill to communal institutions and organizations only to see a diminution in membership paralleled by complaints that the organization is not satisfying a wide enough range of needs and expectations. (Elcott 20-21).

It is a time of painful reevaluation for those who have dedicated their lives to sustaining the Jewish community and ensure its vitality. Yet it is hard to imagine a return to a prior age of authoritative leadership. The days when someone "spoke" for the Jewish community ended with the twentieth century. The command-control model of Jewish life that perhaps functioned in a more rigidly defined society is seen, by its intended audience, as having rapidly decreasing value in contemporary life—and so it has rapidly decreasing impact.

What We Mean By Engaged

As our survey shows, even highly affiliated American Jews who join—or at least are on the email lists of—the very institutions we see as increasingly anachronistic, rely on multiple sources for information and for voluntary associative activities. This should come as no surprise. Diana Scearce reports that:

> As open communications technologies—from blogs to wikis, tags, texts and tweets—become increasingly widespread, a network-centric stance toward leadership that favors decentralization and transparency is being engendered. At the same time, technologies for visualizing collections of relationships are making the abstract concept of networks visible and more easily understood. And the tools are only part of the story. (5).

While this study uses the descriptors of joiner, leader, activist, and those highly engaged as Jews with thick associational bonds, today's research undermines the very ways we once would have described organized Jewish life. This research does not subscribe to the traditional claims of leadership as imagined by those who seek to sustain and retain positions of authority by virtue of title. As we noted, American Jews, from Boomers to Millennials, are avid users of network technologies to decide where they will turn for information, and when and how they will participate in Jewish life—and to whom they will listen. One

core hypothesis is that successful models of engagement and mobilization will reflect and utilize the multiple sources of information and invitation readily available to American Jews.

The analyst most credited with creating a framework to understand the communal artifice and features of American Jewry was Daniel Elazar, whose writing four decades ago developed the image of concentric circles of engagement with those closest to the core being the very leaders and joiners this study sought out. Even as we challenge this model, the impact of his writing still dominates Jewish demographic and sociological analysis. He explains that

> The American Jewish community is built upon an associational base to a far greater extent than any other in Jewish history. In other words, not only is there no external or internal compulsion to affiliate with organized Jewry, but there is no automatic way to become a member of the Jewish community. Nor is there even a clear way to affiliate with the community as a whole. To participate in any organized Jewish life in America one must make a voluntary association with some particular organization or institution, whether in the form of synagogue membership, contribution to the local Federation (which is generally considered to be an act of joining as well as contributing), or affiliation with a B'nai B'rith lodge or Hadassah chapter. (20).

A survey of engaged Jews allows us to better grasp the challenges facing Jewish decision-makers.

Jews who share thick social capital bonding and deep Jewish voluntary associations constitute a very narrow demographic of Americans. Such Jews, such as those found in our study as well as previous studies (including *Baby Boomers, Public Service and Minority Communities: A Case Study of the Jewish Community in the United States*), tend to be highly educated and wealthier by far than the average American. Most actively engage in American civic affairs, including philanthropic giving, while affiliating with a wide array of Jewish institutions, organizations, and causes. They give money to support Jewish communal life and care deeply about many of the core issues that seem to concern Jews in America. This conforms to similar studies that see the most engaged as those who indicate behaviors that are empirically related to one another. According to one recent study, these features include:

> 1) family status (in-married, non-married, and intermarried)
> 2) proportion of close friends who are Jewish (four levels from few or none to all or almost all);
> 3) attendance at Jewish religious services (four levels from never to every week); and
> 4) whether one volunteers for a charitable or religious organization. As such, the index draws upon four domains of social interaction, from most to least intimate: self, family, friends, and community. (Gerstein, Cohen, and Landres).

These general features of affiliation of course distinguish them from the general patterns of how Americans engage in civic life. And while we understand that such predictors as family influence, Jewish friends, religious service attendance, and volunteering are tenuous—so we should not infer causation—we do recognize that the subjects we studied are also a unique subset of those who identify in some fashion as Jews. They are the ones who fit the predictions, especially when asked if there are non-Jews living in their home. Counter to national trends, endogamy seems to be well entrenched in the Jewish population of this survey. A survey of engaged Jews, including highly engaged leaders and joiners, allows us to better grasp what is motivating and compelling about Jewish communal life and Jewish identity today. The concerns they voice also will help us locate the fault lines and danger points facing a Jewish community that seeks to include those far less committed.

Generational Issues

As noted above, an additional feature of this survey is its multi-generational focus. While our previous research has focused mainly on Boomers, those born between 1946 and 1964, we have become increasingly aware of the need to assess generational cohort distinctions and similarities, and their implications for Jewish communal life in the twenty-first century. How does an immigrant minority community maintain cohesion and fealty generations after establishing itself in the United States? This question is even more significant for those most active—those who are playing, or will play, roles in Jewish communal institutions or, at the very least, maintain some kind of connection with these institutions.

Jews came to what became the United States long before independence in 1776 and were awarded full citizenship rights in every state by 1828. Yet the numbers were quite small, growing from some 15,000 in 1840 to under 150,000 by 1860. (*Encylopedia Judaica* vol. 15 1596). The great immigration occurred between 1880 and 1920 when over two million Jews arrived along with some twenty million new immigrants to America. Jews, as with other immigrant communities, were over-represented in youth—70% were under the age of 44. (Gurock 97).

We are now in the fourth (and entering the fifth generation) of adult Jewish Americans, and distinguishing generational cohorts in terms of allegiance and communal involvement is crucial to anticipating future Jewish life.[3] The generational divides have been historically important. With quick brushstrokes, we can provide a sense of the first three generations following immigration, focusing especially on their Jewish identity.

The great Eastern European immigrant generation from which most American Jews descend often left behind parents and the wider circles of Jewish communal life into which they had been inducted. They took manual labor jobs and established fraternal organizations that linked them to their prior homes. They lived mainly in dense urban settings and maintained strong Jewish ties with many of the traditional identity markers they carried from Europe: Yiddish language, shared ritual behaviors, and engagement with Jewish communal institutions.

Their children, raised in America, lived through pivotal defining events: the Great Depression, World War II and the Holocaust, and the establishment of the State of Israel. They in-married, built synagogues, and joined other Jewish communal institutions, albeit more suburban and less identified with the traditional world of their parents.

The Baby Boomer generation achieved the American dream of their grandparents: they became the most educated generation of Jews in history, and they moved into professions or owned their own businesses. Their generational cohort experiences were radically different from their parents; as children they were wealthier and more comfortable, and in their youth they lived through the victorious Civil Rights movement, the Vietnam War and peace movement, the Zionist thrill of the Six Day War of 1967, and activism (political, sexual, and gender-related) that challenged many of the allegiances of their parents, not entirely unlike their parents had challenged their own immigrant parents. Boomers were also the first generation of Jews in the twentieth

[3] *The American Jewish community, of course, is much more complex than its majority genealogy from European immigrants during 1880-1920. Sephardic Jews and Jews from Arab lands, post-World War II refugees, and, of course, Russian and Israeli immigrants complicate that simple narrative. That said, from an institutional standpoint, the founders and sustainers of organized Jewish life in the United States reflect the values imposed by European immigrants who reached this continent prior to World War II.*

century to suffer little antisemitism while comfortably integrating into the privileged white elite of the United States.

What we see in the first three Jewish generations that populated America in the twentieth century is great generational distinctiveness, a sense of difference in core beliefs, attitudes, and behaviors that identified them as Jews. Rituals were abandoned or revised, the experience of antisemitism diminished by the third generation, populations dispersed to the west and south, and affiliation rates dropped in patterns that matched the diminution of civic engagement in America at large. Yet one area showed resistance to change: endogamy remained the norm for Jews.

Among the questions that arise as we consider the fourth and fifth generations is whether the comfortable integration into American society by the Jewish Baby Boomer generation, supported by Jewish institutions and shared communal norms, is a unique generational transient phenomenon that will be followed by further distinctive cohorts—Generation X and Millennials—or whether we will see, for the first time in the United States, a greater continuity in the ways Jews experience their identity and communal engagement as Jews. If the former, then the institutional changes, if any, that may be necessary to sustain Baby Boomer fidelity to Jewish communal life will be a one-generation phenomenon. If the latter, this may be the central question for those committed to sustain Jewish communal life in America: Are the institutions, behavioral norms, and values that have served Jewish life in the United States over the past century adequate and appropriate for Jewish Baby Boomers and the generations that succeed them?

Jewish Boomers and the generations that follow show greater similarities than prior generations did to each other.

A working hypothesis that undergirds this survey and the research surrounding it is that we are observing, at least in some crucial arenas, a flattening of the generational distinctiveness that separated the first three generations following the great immigration. Jews born following World War II, now amounting to three generations of adults (Boomers, Generation X, and Millennials), share an experience of greater integration and comfort in the United States than prior generations. They also share a cultural, social, educational, economic, and technological landscape that, in many, ways links them in related experiences to an extent not known in previous times. Therefore they will identify as Jews in ways more similar to each other than to prior generations. If this hypothesis proves accurate, then two correlates will result:

1. Communal institutions, along with normative values and behaviors that mark Jews in America, should evolve to better reflect the experiences of post-World War II generations, starting with Baby Boomers, and
2. The transformations necessary to ensure Jewish communal vitality as a minority in America, if nimble and accepting of the loss of traditional forms of authority and control, will prove to be durable and sustaining for diverse Jewish life in America.

A recent Pew Research Center study is entitled *Millennials in Adulthood: Detached from Institutions, Networked with Friends* (March 2014). The study offers a long list of traditional institutions and normative behaviors from which Millennials are distancing themselves, from political affiliation and marriage equality to legalizing marijuana. Pew confirms, for example, that 29% of Millennials consider themselves religiously unaffiliated, a figure somewhat less than what Pew found among Jewish Millennials (32% no religion). (*A Portrait of Jewish Americans* 7). And they are solidly progressive on social and economic issues, voting overwhelmingly Democratic even though they claim to be independents. The study generalizes:

> The Millennial generation is forging a distinctive path into adulthood . . . (T)hey are relatively unattached to organized politics and religions, linked by social media, burdened by debt, distrustful of people, in no rush to marry—and optimistic about the future. (*Millennials* 4).

Yet what is striking is that these trends—distrust of those in power, strongly liberal voting, not identifying as religious, being optimistic about their future and supportive of individual rights—are values already seen among Jewish Boomers, who were almost half as likely to identify with a religion than the prior generation, who vote solidly

> Democratic (especially on social justice issues), and who displayed a healthy distrust of those in power when they were the same age as Millennials are today. When it comes to faith, Jews in general parallel Millennials in their religious views and behaviors, not only in affiliation and religious service attendance, but also in beliefs about God—sharing a skepticism that distinguishes both groups from older Christian Americans. (13). Only one in three Millennials see themselves as religious (14), a striking parallel to American Jews, of whom 62% claim that being Jewish is more about culture and ancestry than religion (*Portrait* 8).

While we certainly would not claim that there are no generational cohort differences, and recognize the unique historical experiences of each group, Jewish Boomers and the generations that follow show greater similarities than prior generations did to each other.

Then there is that complicating variable we have discussed: the diminution in America of voluntary associations that began with Boomers. A staggering 40% of this survey's participants prefer to avoid committing themselves long-term to any organization; again, even these highly and passionately engaged Jews prefer episodic, personally tailored, and short-term involvements that do not place too demanding a claim on their time or money, even if they still are willing to sit on committees and boards (see question 15).

Charles M. Blow summarizes the Pew Millennials study in words worth noting when speaking about Jewish Americans, even those who join, lead, and serve:

> All in all, we seem to be experiencing a wave of liberal-minded detach-ees, a generation in which institutions are subordinate to the individual and social networks are digitally generated rather than interpersonally accrued.

What we see is a trend that perhaps began with the immigrant communities, but blossomed in the Jewish Boomer generation that came of age in the late '60s and '70s as activist Jews, both in the Jewish community and in America at large, confronted inherited forms of tradition and historical patterns of authority, and demanded change.

In many ways, we understand that Jewish leaders and institutions, and the values and normative behaviors they support, prioritize preserving these inherited structures . Yet it seems to us that, in doing this, they may well be undermining the community's vitality, for this approach seems to ignore this assessment of modernity. Even the more civics-oriented organizations accept the public view that Judaism is an ancient, venerable tradition of ritual and belief that must remain counter-cultural in its adherence to the past. In spite of a voiced sentiment that change is necessary, institutional leaders still claim that the types of institutions built more than a century ago—from synagogues and communal service organizations to self-help and self-protection agencies—that have sustained and empowered the Jewish community meet the true present-day needs of Jewish life in America. While much evidence offered by researchers over the past decades challenges this

view, the fundamental players in Jewish organizational life have shown resistance to change. These core "legacy" Jewish institutions have reached the landmark age of 120 years. In spite of one quip we have heard that they have reached the Jewish blessing that one should live to be a hundred and twenty years old and then gracefully die, these institutions still largely retain the structures, values, and leadership models of a very successful past.

Looking at the ways our survey population responded to questions concerning their connection to Jewish institutions, we distinguished a paradoxical pattern. Affiliation rates are high, especially synagogue membership, confirming the niche population of the study; they are deeply committed to their Jewish identity, and are at least connected to Jewish institutions and the Jewish community. They are the leaders and joiners upon whom the minority Jewish community depends. They find ways to celebrate the Sabbath with Shabbat dinners and text study, and they read, talk about, and go online to find "Jewish." (See tables Q.14-3-4, Q.14-6-7). Passionate as they are about the importance of being Jewish, they have a more tepid response than expected to the quality of their synagogue life and to religious services, and value even less the Jewish community centers and federations that once were widely seen as vital to Jewish communal life in the United States.

Many Jewish institutions communicate an all-or-nothing message: once you are no longer considered young, then you are either in or out.

In fact, among the three post-war generations, well under 20% claim that they are very satisfied with JCCs and federations. Only a third or less of each cohort expresses great satisfaction with synagogue life (see table Q.38.1). And, as Robert Putnam and David Campbell have noted, clergy should not be complacent about the very large contingent of congregants who claim that they are merely moderately satisfied (rather than very satisfied) with their religious institution: "Someone who is moderately satisfied sounds to us like someone who is willing to shop around." (168). And 21% of these highly committed Boomers have already quit their synagogues or never joined in the first place, an alarming figure for synagogues that can ill afford losses among dues-paying members (see Table Q.33-1). The future does not augur well for synagogue viability if congregations cannot remain compelling at least to the more connected population in this study.

In a sense, perhaps inadvertently, many Jewish institutions communicate an all-or-nothing message: once you are no longer considered young, then you are either for or against us, either in or out—and you are unlikely to change or grow. Quite concerning, then, is the institutional expectation that once a Jew reaches adulthood, he or she will either be committed to or estranged from her Jewish identity and fidelity to the Jewish community. With this attitude held rigidly in place, it is no surprise that investment in those over forty is viewed as neither feasible nor worthwhile. (Elcott 8).

This message has translated into a focus on youth, or "Next Gen"—Generation X and Millennials, those believed to be the only vulnerable age cohorts—with little desire to focus on, or even to explore, efforts to engage, mobilize, and serve older Jews, especially Baby Boomers. (Elcott 28). This seems faulty in two directions: it presumes that those who are affiliated today will, like the War Generation, faithfully retain their affiliations as they age, while also assuming that those who have never affiliated, or have left Jewish institutions, are beyond reach. We find both these presumptions, which dominate how Jewish organizations function and how funders direct their philanthropic dollars, to be questionable. If these presumptions are proven false, the policies that have resulted and continue to result from such misconceptions will prove counter-productive; rather than sustaining and invigorating, they may well undermine and hurt future Jewish life in America.

Here we meet the competitive viewpoints that dominate the ways in which one could imagine a successful minority community. By examining the attitudes and values of those most affiliated, from among those most likely to belong to and participate in Jewish life in America, we sought to test our hypothesis that the future of Jewish communal life in the United States demands institutional transformation, and that the changes necessary will offer an enduring model that reflects the nature of minority identity and communal life in an open, inviting, rapidly changing American culture. The challenge is determining how to sustain a minority community that weds itself to tradition and distinctiveness in a world in which change is the only constant.

Emunah: The Jewish Term For Faith

Jewish, historically, has been inextricably linked to Judaism, at least in the ways it presented to the world. It would have been hard in any era to imagine an individual identifying as a Jew without Judaism, replete with its rituals and beliefs. The religion of the Jewish people would seem to be at the core of its identity. In fact, this may be less true than is imagined. A culture is constructed of many elements; it is possible that one could have participated in a Jewish community, sustained a Jewish identity, and lived within the orbit of the Jewish culture without faith, without believing in (what we now call) Judaism as (what we now call) a religion. We have little on record to indicate that such individuals once existed but, of course, the Jewish story was not told by those on the periphery, by the non-believers—at least until the modern era. While the content and meanings given to what constitutes religious faith and right behavior have been debated and contradicted over the past millennia, Judaism is replete with faith statements that begin with, "I believe with a true and certain faith…" and continue to affirm such beliefs as faith in an active, creative God who liberates the Israelites from bondage, in the coming of the messiah and in the resurrection of the dead. Most Jewish religious education affirms most, if not all, of these beliefs. Jewish children receiving a Jewish education read prayers, the Bible, and other ancient texts that remind them not only of what a faithful Jew does, but what he or she believes. The organized American Jewish community historically has been careful to cloak its minority status in terms of religion rather than nationalism, ethnicity, or race, even when many individual Jews experienced these as major components of their being Jewish.

This fit in well with the nature of communal identities in the United States. Immigrants coming to America's shores faced the task of determining what elements of their collective identities they would bring with them and what needed to be discarded. Elazar, who (as noted above) speaks of Jewish peoplehood with tribal connections, explains that initially what was needed was to establish Judaism as a religion equal to the faith of Protestants and Catholics:

> New Americans chose religious affiliation as a vehicle for the preservation of what they wished to preserve of their heritage because they quickly perceived that the United States was a religiously attuned civilization and had been so from the beginning. Consequently, religion became the easiest way to identify with the American way of life while preserving certain customary differences, and to retain an attachment to one's ancestral connections in a socially acceptable manner.
>
> As the price of entry into American life new immigrants had to give up all their overt native habits except those identified with their religions. Because their religions, being within the Judeo-Christian tradition, fit legitimately within the American schema, they could be retained. Religion became the link with the "other way of life," and everything that was to be preserved from that way of life had to be fitted into a religious context. (35).

Yet contemporary faith is quite different, a fact indicated in multiple surveys that show a large percentage of Jews are not believers in the traditional sense and, in fact, do not even identify as Jewish by religion (*Portrait*). If faith in God does not engage Jews, then what, if any, are the faith claims that are binding?

We need to create uniquely Jewish conduits for engaging the world that are competitive with the multiple alternatives available.

The most engaged Jews in the twenty-first century, like many of those found in our study, find meaning in the Holocaust and in the State of Israel, albeit with the traditional Jewish penchant for arguing over what Israel and the Holocaust should mean for a faithful Jew. Our study parallels others that find Jews across generational cohorts have a strong allegiance to remembering the Holocaust as a central vehicle for Jewish meaning. (*Portrait* 14). Certainly what meaning is derived may be debated, but not the certainty that the Holocaust plays a central role in contemporary Jewish identity, as seen in Table Q.15-6. Opinions on the State of Israel are somewhat more complicated, with greater resistance to Israel as a source of Jewish identity and meaning. The Holocaust, as pure memory of the forces of absolute goodness against evil, of light against darkness, is easier to sustain than patriotic belief in the face of the legitimate daily messiness of a Jewish State, especially one that is powerful and viewed by many as victim and/or occupier. The two seem to be inextricably linked: Israel is often seen as a posthumous victory, making meaningful in some deeply painful way the suffering of the Jewish people that the Holocaust represents. Perhaps faith in the survival of the Jewish people, the endurance of an identity that binds Jews in community, and a willingness of individuals to identify as Jews in spite of such destruction, all lead to Israel. That said, Israel is both less compelling and more questioned by each succeeding generational cohort. (Table Q.15-5.) Given the plethora of Israel programs, missions, and Birthright experiences, capitalized by tens of millions of philanthropic dollars, the endurance of the Holocaust as a source of meaning and the diminution of Israel as a source of Jewish identity and purpose (even among those most affiliated) poses a problem for a community that places fidelity to Israel at its core. And the Holocaust as a vehicle for communal vitality in an open and welcoming America may reflect a deep weakness in what Jews believe, in what binding faith is shared that can prove compelling.

In fact, to the degree that Holocaust memory would be fortified by, and would gain greater meaning and significance because of, antisemitism, the trajectory in America is in the opposite direction. Not only did a 2009 Anti-Defamation League report find "anti-Semitic attitudes equal to the lowest level in all the years of taking the pulse of the American attitudes toward Jews," ("Press Release") but, in a separate study, Americans claim to feel warmer toward Jews than toward any other faith community. (Putnam and Campbell 505-506). This trend continues in spite of the Israeli-Palestinian conflict, as the ADL notes in 2014: "The total number of anti-Semitic incidents in the United States fell by 19% in 2013, continuing a decade-long downward slide and marking one of the lowest levels of incidents reported by the Anti-Defamation League since it started keeping records in 1979." ("ADL Audit").

The irony, of course, is that Jews are more likely than others to report being exposed to disparaging or critical comments about their religion, in spite of the warm and positive feelings recorded by non-Jewish Americans in survey after survey (Putnam and Campbell 510). While antisemitism, perhaps linked to its companion, anti-Israel sentiment, remains alive in many parts of the world, this is not so for American Jews. So a reliance on antisemitism as a binding feature of American Jewry may prove to be short lived. If the Holocaust is to be a resource fortifying Jewish identity, it will not be supported by the experience of antisemitism and a sense of Jewish vulnerability in the lived experience of Jews in the United States. As we move to generations further removed from the Holocaust, its long-term value as a binding identity for Jews is dubious.

Yet faith can be expressed in other ways for American Jews. Baby Boomers and the generations that follow evince great confidence that when they give their time and raise money to address the problems of the world, their actions can make a difference (the War generation shows greater skepticism). This plays itself out in the leading reasons that involved Jews offer for volunteering, skewing heavily toward making a difference in people's lives and improving one's local community. (See tables for Q.9.) If transcendence is not found sitting in the synagogue, it is found in civic engagement that allows those volunteering to be part of something larger than themselves. This faith in meaningful, positive, restorative action is not alien to a Jewish tradition that claims acts are more important than professions of faith in God. The language of traditional Judaism that values doing good as a religious goal is an asset in providing a framework for strong bonds among Jews. The potential weakness is that civic behavior, doing good in the world, is most valuable in sustaining a minority community when it is expressed as a form of committed, and collective, obligation.

This study allows us, then, to reassert Elazar's claim that faith, in the classic Judeo-Christian religious sense of belief in a present God who rewards and punishes, is not the faith of the vast majority of American Jews. Clearly those most associated with the Jewish community, if one does not consider the most Orthodox members, conform to a different model of faith—or faithlessness—that complicates Jewish as a purely religious identity:

> Indeed, the overwhelming majority of today's Jews are nominally affiliated with a synagogue, at least sometime during their adult lives, but they are like their American counterparts among urban upper-middle-class college graduates in the professions and the big organizations, in that religion is tangential to their lives and relatively insignificant as an influence in most of their affairs. Even their Jewish concerns, where they exist, tend to be "tribal" in character, not motivated by any hope for redemption, individual or collective, traditionally associated with the Jews' covenant with God, but by the comforts derived from the association of like with like, or, with renewed importance, fears of safety as Jews. (Elazar 24-25).

Social media and other technologies facilitate loosening tribal ties by rendering traditional institutions as less vital and less necessary to these acts of connection to one's religious group, and even to the religious groups as the conduit for outward activities, like volunteering or learning. Creating uniquely Jewish conduits for engaging the world that are competitive with the multiple alternatives available will certainly be a core goal for American Jewry.

Mitzvah: The Jewish Term For Obligation

There is a chasm, then, that separates the civic engagement of Jews from traditional forms of Jewish identity, and from meaning taught in religious schools and spoken in formal Jewish communal settings. A diminution of shared religious beliefs in the Jewish community, at least of belief linked to specific religious denominations, parallels what we see in American society, as a growing number of Americans claim no religious affiliation at all. ("Religion" [Gallup]). As seen above, there is a strong case to be made that a range of civic Judaisms has, over recent decades, replaced traditional religious beliefs as the ways Jews express commitment. While many, if not most, Jews may not feel an obligation to attend synagogue regularly or adhere to the ritual life that regulated the Jewish customs and practices of their ancestors—as indicated, a significant percentage reject the label "Jewish" as a religious identity—

engagement in Jewish and world civic affairs and philanthropic giving may serve as contemporary forms of Jewish practice. Our research focused heavily on uncovering the meaning that highly engaged Jews place on the many ways in which they actively engage with Jewish communal institutions and organizations.

Intense civic engagement and the thick social capital that results from such engagement are rare commodities in contemporary America. In the 1990s researchers began to identify a significant diminution of committed, ongoing voluntary association that weakened the strength of institutions from PTAs to the Kiwanis, and from the League of Women Voters to voting itself. America increasingly has become a nation of episodic volunteers who, as we have discussed, "bowled alone" in the company of friends and family, rather than continuing the pattern of America as a nation of joiners. The results do not augur well for minority communities dependent upon a deep sense of obligation. Instead, as Theda Skocpol notes (inter alia), we find weak ties and personalized, episodic involvement in which volunteers do not form as many reciprocal ties as do members. Such volunteers are normally not elected to responsible organizational leadership posts, and are unlikely to experience the sense of belonging shared by generations past. The result is that, while communal organizations may find people who will show up to events and volunteer activities, the tight bonds of social capital necessary to sustain a minority community are lost.

That Jews do good in the world may not sustain Jewish identity unless they consciously act for, or with, the Jewish community.

Many see in these findings a serious challenge for a minority community such as the Jewish community of the United States. As fealty to the Jewish people and its communal manifestations moves from obligation (a moral imperative) to looser voluntary association, binding ties are loosened. Steve M. Cohen notes:

> If Judaism is a matter of norms, of right and wrong, one can teach one's children that Jewish involvement is right, and distancing from Jewish life is wrong. But if to be Jewish is a matter of aesthetics, then one can only teach that Jewish engagement is akin to the love of music and art. Such engagement can lend purpose and meaning and spiritual enrichment, but it is by no means a moral decision. In fact, many Jews now see being Jewish the same way as loving music or art. It is a good thing to do, but for them it is not a matter of right or wrong. They have no sense that for a Jew to be Jewish is the right way to be, akin to one's patriotic duty as an American or other nationalities. (Gerstenfeld and Cohen).

Our research focuses heavily on unpacking the ways civic Judaism is manifest in the second decade of the twenty-first century—this move from obligation to what Cohen unhappily calls aesthetic choice. The most compelling confirmation of Skocpol's concerns is found in the very reasons highly engaged and connected Jews give for volunteering, which, affirming the trends we see in America, indeed reflect aesthetic choice and episodic engagement. Whether such engagement can be constructively channeled, of course, remains to be seen and understood.

As we examine the population surveyed, we find very high percentages explaining their engagement in civic life in terms of the universals noted above: doing good in the world, helping their local communities, sharing experiences with family and friends, and working on issues about which they care deeply. (See Tables for Q.9.) These are universal values that do little to support a minority community, unless they are inextricably linked to, and explained in terms of, that community. That Jews do good in the world may not sustain the Jewish community or Jewish identity unless those individuals are consciously acting as Jews, and acting for, or with, the Jewish community. Here our research becomes most intriguing and, we believe, valuable in developing policies and initiatives geared toward Jewish communal vitality.

When asked if working to make the world a better place—a translation of the Jewish imperative of *tikkun olam*—is a Jewish value, the response was overwhelmingly positive across all generational cohorts (although here Baby Boomers stood out as most affirming). This affirmative response certainly provides an opening for creating experiences that tap into—and reinforce—the linkage between actions and Jewish values. But this affirmation is tempered by two other responses that parallel prior research. When highly affiliated Jews are asked if the civic engagement they clearly value deeply is one way for them to live out their Jewish lives, the response is tepid. If the hope is that public service, service learning, and teaching the value of mitzvah as the Jewish obligation to do good in the world are ways to fortify communal identity and build thick Jewish social capital, then, at least at this moment in history, the critical linkages seem to be lacking. (See Table Q.9-9.)

An alternative could be to focus on the particular, or even parochial, needs of the Jewish community. Certainly many Jewish communal leaders have suggested that the focus and object of Jewish commitment should be Jews and Jewish issues, from antisemitism to Israel, and from Jewish education to Jewish poverty and communal institutional health. There is communal language to support such a focus, that "All Israel is responsible one for another." (Babylonian Talmud, Tractate Shevu'ot 39a). Yet even among those most committed, including those who themselves lead the organizations, foundations, and institutions of the Jewish community, there is weak resonance for such a focus. A solid majority rejects parochial interests and believes that it is not important to their volunteer civic engagement whether service is primarily helping Jews. Even the most committed are universalists at heart and eschew what they see as Jewish parochialism. Here Boomers and Millennials share a strong preference for volunteer service that is not specific to, or limited by, the Jewish community. (See Table Q.11.)

What A Minority Community Should Sustain: Is It Good For Jews, Or Good For *The* Jews?

A father in a suburban community asks his 17 year old son if he'd like to volunteer for an environmental cleanup. The reason, he tells the son, is that Jews have a deep value called tikkun olam, which is interpreted as "repairing the (brokenness of the) world". The father says he wants the son to learn about this value, and for them to volunteer together. They access a secular volunteer website, type in their ZIP code, and find that the local nature center has a cleanup day the following Saturday, so they sign up. They spend a wonderful day working together to clear a path through the pristine woods. They meet interesting people and end the day feeling a sense of accomplishment. Father and son decide to return the next Saturday. It's another fun day, so they return a third time a week later.

At the end of that day, the son says, "Dad, that was great, and I really enjoyed doing this with you. I like the idea of tikkun olam, and I'm glad it's something important to Jewish people like us, and I really had fun. I think three times is enough, though." The father agrees, and they both feel great. They had a terrific shared experience, and the father is proud that he has conveyed a truly important Jewish value to his son in a way that he feels confident will stick with the young man.

What lens should be used to assess this story? The father and son had peak experiences, and a core Jewish value of repairing the world was conveyed, shared, and realized. The nature center got six full days

of volunteer work, and was improved. The website had another satisfied visitor. What did not occur was linkage to the Jewish community. When the father and son acted on a Jewish value—and maybe even shared with people at the nature center that this value was why they were volunteering—something truly special and meaningful happened. But this act never touched the Jewish community; Jewish networks or voluntary associations were not engaged. Two Jews benefited, a father and a son. But we would pose an additional question: Did "the Jews" benefit too?

From the perspective of those concerned with what is best for an ethnically, religiously, and culturally pluralist nation, some would argue that the cosmopolitan American comfortably integrates multiple cultural inputs, and that any attempt to curtail or structure how individuals participate within America is justifiably doomed to failure. This view is countered by those most committed to minority community status, who claim that minority communities must be privileged as a singular way to ensure that the nation will continue to enjoy the richness of cultural diversity and the benefits that a multicultural society offers. And certainly there are those whose focus is solely on sustaining the integrity and viability of their own minority community for which America is but a host.

While Putnam and Skocpol may bemoan the loss of thick ties that link Americans to their community, the United States will survive even if fraternal organizations and other previous forms of voluntary association atrophy. The United States is a nation with territorial boundaries and conferred citizenship that demands obligation, from paying taxes to obeying the TSA agent at the airport. But the question looms large whether a minority community such as the Jewish community can survive the loss of the religious/tribal/ethnic/cultural bonds, including endogamous marriage, that have sustained it in the past. Many who hear the story of the suburban son's and father's good deeds may well despair for the collective, even if they recognize the autonomous choices of the individuals to associate as they see fit, and even if they endorse the pair's environmental activities as being not only good, but also genuinely motivated by Jewish values.

The argument is between those seeking to protect the core and those who see this time as an opportunity for outreach.

From the viewpoint of the minority community seeking to retain its members and sustain its vitality, the quest is quite existential: how do we stay alive as a collective? Jews have a long and successful history of maintaining strong bonds and large numbers that maintain their Jewish religious/ethnic/tribal/cultural identity. The irony of the Pew study is that the numbers of those who are proud of their Jewish identity is so much greater than those who participate in Jewish communal life or would even be considered Jews by many within the Jewish community. The anxiety remains that a personalized, and often mostly theoretical, Jewish identity will not be collectively sustainable.

Arnold Eisen, chancellor of the Jewish Theological Seminary of America, succinctly asks, "Can we motivate larger numbers of Jews to attach themselves to Jewish communities—groups of Jews bound to one another by ties of tangible obligation and engaged in serious dialogue with Jewish history and traditions?" (2). The answer is less clear than the question. In broad strokes, the personal, private, and spiritual features of American Jewish identity seem to be holding their own, while their counterparts—the communal, public, institutional, ritually religious and ethnic dimensions—seem to be in contraction. The debate over remedial steps within the Jewish community rages and plays out in terms of programs offered, and of philanthropic and organizational funds expended, with heartfelt exhortations promoting (or perhaps pleading for) fidelity. The argument is between those seeking to protect the sustainable core and those who see this time as a creative and enriching opportunity to focus on innovative outreach and expansive, unconventional engagement.[1]

The traditionalist school, those committed to inherited forms of Jewish practice and ritual, anxious and yet energized by their read of recent studies and surveys, offer a clear critique of the direction of Jewish life in America:

> Those of us who wish to build a strong and authentic Jewish life dare not communicate to our children that everything is up for grabs, that their Jewish descent is non-binding, and that Jewish living is merely one option among a broad array of lifestyle choices. The post-ethnic Judaism . . . envision[ed] puts us at risk of abandoning a critical aspect of our "thick" Jewish culture, our obligation and familial ties to the Jewish people in Israel and around the world—in effect, trading our Jewish birthright for a thin gruel. (Cohen and Wertheimer 5).

This is not a narrow claim by the most traditional or Orthodox. The analysis offered by Cohen and Wertheimer and others with similar views is that a minority community cannot sustain itself in America on personalized identity, on a self that is saturated with a wide range of associations and perhaps even affiliations that demand no more than self-proclamation.

Yet even if traditionalist concerns accurately describe the diminution of Jewish religious and civic obligation, how does a community respond to evidence that Jewish identity as once understood in America has shifted dramatically, even as the institutions, organizations, educational programs, and philanthropic investments of those committed to communal sustainability continue to endorse the older forms of obligation and affiliation? Paul Golin takes on those who bemoan the shifting attitudes and behaviors of American Jews when he chastises them as the very people who have, in leading and speaking for the Jewish community over the past decades, failed to alter the ways Jews identify and as they have not effectively stemmed the diminution of thick bonds of fidelity. He argues that

> these folks have been at the helm of a ship that they've scraped against the iceberg of American society—trends of religious pluralism, increasing secularism, growing intermarriage, full acceptance of Jews and even philo-Semitism, all trends none of them have successfully countered in any measurable way, or even necessarily wanted to. And yet every few years, usually after another study shows just how many fellow passengers have fled their ship, they once again inform us of how to best rearrange the deck chairs.
>
> And who's to blame for this alleged communal crisis? Those actually steering the ship? Of course not. It's all those damn passengers who fled.

Our research over the years confirms an acknowledged reality, that even most Orthodox Jews with the thickest ties of allegiance and affiliation live a life of multiple identities, of which Jewish is but one. It has become a cliché that the most communally active or connected Jews hear calls to civic engagement and social action from multiple venues and voices. (see tables for Q.6 on venues of volunteerism). As Leonard Fein writes, "We can be both universalistic and particularistic, both rational and traditional, both sentimental and utilitarian." (Ch. 9). This is certainly true of the inner life of America's Jews (cf. Fein's book title), but resources cannot be allocated quite so expansively as emotions, and so the debate over where to focus communal assets, institutional and financial, is where the disagreements play out. Wertheimer and Cohen are well positioned in the established institutions of Jewish

[1] *We are grateful to David Elcott's student Jason Leivenberg for this insight.*

life; they write for, and are compensated by, the venerable core of the American Jewish community. Golin is situated differently. He is the associate executive director of Big Tent Judaism/Jewish Outreach Institute, committed to engage Jews who do not necessarily fall into the scope of this survey—they have episodic and limited, if any, interactions with Jewish communal institutions and life.

Yet we argue that these episodic, seemingly peripheral Jews actually share much more with those more engaged than the traditionalists might want to acknowledge. The freedom to choose at the core of American culture exists even for the leaders and joiners; even those most strongly engaged and those most observant of Jewish traditions are making existential and personalized choices regarding when, where, and how to engage. And their bonds are much more tenuous than the traditionalists may imagine. (Elcott 20-21).

Returning to the reasons the survey participants give for engagement in volunteer activities, we cannot but note that personal choice and existential meaning, the desire to fulfill one's own understanding of how to participate in the world, overwhelms any other rationale. Even those most affiliated with the Jewish community eschew the two obligation categories: that doing good in the world is compelled as a way to live out one's Jewish life, and that working to make the world a better place is a religious obligation for Jews. This, as we have noted before, is in spite of decades spent teaching that *tikkun olam* (repairing the world) is a religious and civic Jewish responsibility, a way to be Jewish. (Tables for Q.9) This reality is confirmed in other studies of other Jewish demographics, including those more nominally affiliated and engaged. What is "good for Jews" in America is the wide array of choices available to them each day as they consider what to do with their lives. This should lead us to consider in what ways that which is good for individual, autonomous Jews can also be "good for the Jews"—the ephemeral sweet spot that bridges two often contrasting needs and values. This is the elusive, but urgently needed, place at which current activism and connections can include Jewish values and, perhaps, Jewish communal linkages and participation.

These episodic, seemingly peripheral Jews actually share much more with those more engaged than the traditionalists want to acknowledge.

No issue better poses this tension than the conversation raging over endogamy and intermarriage. If this and other studies are accurate in their findings, "Jewish" is usually but one variable among many for the individual Jewish man or woman who seeks a spouse. Such a reality is hardly surprising given the intermarriage rate among other ethnic white minority communities in the United States, and among Christians of various denominations. (Schaefer Riley). Given the deeply personalized nature of identity, ethnic and religious identities do not command the same allegiance that they clearly held only a few generations ago. It is increasingly harder to imagine any significant number of cases in which an individual in love is willing to abandon a potential spouse over ethnic or religious commitments. Whereas once intermarriage between minority Jews and majority Christians may have been seen, even by the intermarrying Jew him or herself, as a means of exit from Judaism and the Jewish community, this does not seem to be true today, according to survey research of those who have intermarried. And, as a result, the perplexed community institutions and spokespeople struggle with how to respond to intermarriage. For some, there are many ways to be Jewish that represent hope for the future, with intermarriage included as an option; for others, this evolution means a loss of collective strength.

Cohen, along with significant thought and institutional leaders, and the philanthropic dollars that support them, sees intermarriage as a singular defining issue that will undermine the Jewish community as a minority community in the United States. Writing with Leon Morris, he speaks for the welfare and assumed value of a vital and sustainable minority community in an open and welcoming society:

> We have no illusions. We know that more rabbis who unequivocally state that in-marriage is the ideal will not dramatically lower the intermarriage rate. That lofty goal can be achieved only through additional investment in policies and programs that strengthen Jewish life generally and create stronger social networks among young Jews-overnight camps, Israel travel, campus workers, day schools, and more. That said, rabbis who raise intermarriage to a status where it's as valid a Jewish choice as in-marriage, or an ideal reflected in the lives of our greatest prophets, undermine Jewish law, Jewish history, and contemporary demographics. For, as the research unequivocally shows, in-marrying spouses observe more, affiliate more, identify with Israel more, and raise their children as Jewish significantly more than the intermarried. We believe that we can welcome the intermarried without losing the right to teach our children the actual advantage of in-marrying in order to live a fuller Jewish life. (Cohen and Morris).

Eric Yoffie, a former president of the Union for Reform Judaism, provides a robust counter-argument that the cost of communal parochialism will further alienate the very individuals whose allegiance to the Jewish community is critical for its survival:

> The simple fact is that no feasible strategy is available to lower those rates in any dramatic way. Doing so would require Jews in this country to pull back from full, enthusiastic participation in American life and to construct barricades and bunkers to separate themselves from the American mainstream . . . What is needed is to make plain to American Jews what they can and should do to keep Judaism vibrant. In the case of the intermarried, this means, in one word, outreach. Far from being the problem . . . , outreach is instead a benefit and a blessing. After all . . . communal organizations of every variety work hard to keep the doors open to intermarried families. Outreach is now for everyone, including the very traditional.

This policy debate, central to any minority community, is how to sustain fidelity to a shared collective past, present, and future that once was determined by affiliations, philanthropic giving, long-term participation, and strong identification. The conversation, then, is about what is "best for the Jews." The irony is that this debate itself runs counter to the highly personalized nature of identity in America, even among the minority population itself—"the Jews." For most American Jews the question is, "what is good for me and, perhaps, for my immediate family?" The options available in the larger society are myriad, and Jews are taking advantage of all that is offered.

Leveling The Playing Field: Generational Distinctions Then And Now

What stands out throughout these survey results is that the ways in which we may well imagine generational cohorts distinguishing themselves was far less evident among a population of connected Jews. This is especially true on a deep level, in contrast to the lifestyle choices that people make at different ages as they mature. One expects different priorities for those who are beginning families compared to those becoming empty nesters. Yet, beyond these factors, there are indeed similarities that bridge the generational divide.

This parallels a complementary trend, revealed by the present study: disaffected Jews who live more peripherally to Jewish life, engaging in few voluntary Jewish associations—synagogue memberships, philanthropic giving to Jewish causes, participation in Jewish social

justice activities and communal service—share similar expressions of identity across generational lines.

These trends at once complicate and simplify approaches to communal engagement. If the hope is that, by providing a wide range of opportunities and benefits to young Jews, institutions can establish permanent and untouchable ties to Jewish communal structures, taking on the many responsibilities critical to sustain the American Jewish community, then there is reason for concern and skepticism. Baby Boomers are interacting with the Jewish community in ways remarkably similar to the younger cohorts: trending toward episodic, short-term engagement and a loosening of institutional affiliation ties. At the same time, focusing on Boomers and their interests and needs may well pave the way for institutional transformations that will create new, more flexible and inviting platforms for Jewish life accessible to the succeeding generations. Unfortunately, engaging Boomers as a rich resource and reaching out to Boomers who have moved away from (or never associated with) the Jewish community has not been a priority for most Jewish institutions or funders. This has severely limited the more flexible and nimble models that could be available to Jews of all generations.

This trend—and organizations' lack of readiness to find a place for Jewish Boomers other than on existing Boards, committees and fund-raisers—occurs against the backdrop of decreased membership, affiliation, and volunteer leadership in many Jewish voluntary associations. If Jewish communal leaders and their institutions—federations, agencies, organizations and synagogues—fail to respond, the evidence suggests that there will be a significant cost: this generation that has always gone its own way will slip away from connection to Jewish life and unhesitatingly find meaning elsewhere. This would erode the Jewish community's resources and deny it the full benefit of Boomers' energy, ideas, financial resources, skills, wisdom, and increased availability at a time when they are sorely needed. And it would intensify a pattern of disengagement for future generations.

If the presumption is that providing entitlement experiences for young Jews is sufficient to guarantee allegiance, a rude awakening lies ahead.

This predicament is compounded by the limited vision of Jewish institutions and foundations that focus solely on youth. The community often measures success by how compelling its programs are to twenty- and thirty-somethings. While it is natural for anxious minority communities to show that their young identify with, and will commit themselves to, communal institutions, it is strange that youth engagement would be viewed as the sole path to ensuring strength and viability, and as the primary measure of success.

Many foundations and communal organizations that fund innovation, especially in the Jewish community, are convinced that their focus on twenty- and thirty-somethings sufficiently covers the innovation terrain that will assure communal transformation. The implications of taking this limited view are massive; the foundations and organizations involved drive the public and Jewish communal agendas. Their rationale reflects a shared mantra that intergenerational and Boomer issues are not part of their mission—an ironic echo of the language foundations and Jewish communal organizations used a generation ago to explain their failure to address those in their twenties and thirties. In a recent study of more than 250 philanthropic funders regarding their programmatic goals, responses clustered around childhood education and a wide range of entitlements for young adults. The only mention of any other age group related to rising demands for geriatric social services. (Cohen and Berkowitz 15).

As a result, a powerful challenge to Jewish communal policy and practice is emerging: if the presumption is that providing meaningful entitlement experiences for young Jews is sufficient in the current landscape to guarantee a high level of allegiance, a rude awakening lies ahead. Jewish Baby Boomers, even those once most affiliated and seemingly committed, will look elsewhere for meaning in their lives if they do not find it within the Jewish community. Furthermore, given enhanced life expectancy, this is a problem—and a failing—that will not go away. Boomers can look forward to 20 years or more of activism, energy and exploration before considering a lifestyle shift to "retirement". The question is whether or not their path will include Jewish possibilities. We know it already includes emerging choices provided by secular organizations, and even the government, as they capture Boomers' availability and interest. If the Jewish community does not keep pace with Boomers' evolving needs, interests, lifestyles, and values, they will easily seek and find meaning elsewhere.

How Involved Jews View The Future

We noted earlier that American Jews have a deep faith that the Holocaust has meaning for them, a response found to be equally powerful in the Pew study. The Holocaust, as an historic event, seems to have some binding quality. Jews of all ages share a very strong identification with this moment in the Jewish past. In the language of collective memory that undergirds identity, Jews share a history in the Holocaust on a very deep level. Again, we do not fully understand why this past event connects Jews more than other events, but it does.

But a vital minority community must also feel that it shares a present and future, that the individual's fate is linked to that of the community of which she or he is a part. Here, as with the Pew survey, Jewish identity—feeling Jewish—is strong across all cohorts. Without asking about affiliations or other indicators of strong social or organizational bonds, the relationship of respondents to their Jewish identity is profound and, for many, growing. When asked about the meaning of being part of the Jewish community, the population of this survey—unlike in the Pew study—respond with similar and often growing fervor. The Jews in this study express a powerful, shared present with the Jewish community and the Jewish people.

In terms of sustaining a minority community even in America's inviting culture, the responses indicated here would indicate a situation of vitality and health. (See Tables Q.28-1 and Q.28-2.) The only caveat is that our respondents' American identity, their role as citizens that they share with Americans of all ethnicities and religions, is equally compelling for them. While there is no indication of a conflict between the two identities, this finding is a reminder that even those most engaged with the Jewish community reflect an equal commitment and passion for their American identity (although we should note that Millennials evince less robust connections to both). (See Table Q.28-3.) And it is worth noting that both identities are equally challenged by the impact of social media and the web as access to connections and information erode the need for, and interest in, the institutions of previous decades, whether in the Jewish community or the general civic culture. It remains to be seen which settings will succeed in adapting to this change and create models of engagement that are relevant, responsive, and sustainable.

The participants in this survey include segments of the population in which we would expect to see a healthy belief in the third temporal aspect of one's communal identity, the Jewish future in America and around the world. Three questions were asked that indicate a need for further research and communal concern. When asked the question about their faith in the future, a disturbing and pronounced dichotomy is apparent. All four generational cohorts exhibit highly optimistic confidence in their own personal future (although Baby Boomers were the least enthusiastic, an indicator that should concern those thinking about Baby Boomer fidelity to the Jewish community, even

among those who are most connected today). In addition, they reflect a healthy confidence that their time and money can make a positive difference in the world (see Table Q.10). They are prepared to engage, as professionals and volunteers, in doing good, and they want to do this on the largest possible stage, helping Jews and all others in need (see Table Q.11). Again, we witness the privatized and autonomous confidence that the Jews of this study exhibit. But when asked about Israel and America's future, and the future of the world, answers took a dramatically pessimistic turn (see Tables Q.34-5-6). As noted above, America is a geographic and political reality. Pessimistic images of the future are reason for political and moral, but not existential, American concern. And pessimism about the world does not lead to disengagement from humanity. That is not, however, true for a minority community dependent solely on voluntary association. If a vision for a shared future is essential to sustain a vital community, this striking set of responses is, in fact, reason for anxiety. If imagining a positive future is difficult, if Israel and the Zionist identity are considered endangered, what is compelling about sustaining the community? And given that the same individuals' deep identification with the Holocaust, a painful genocidal narrative that is often at the core of Jewish messaging, one could wonder whether the commanding past of genocide and the pessimistic future are inextricably entwined.

The messages offered by those most active must be significant for those hearing them, not merely for those who pronounce them.

Anticipating The Future

So where are we? W.G. Sebald, whose part German, part English writings explore the unmoored position of us all, suggests that we are all emigrants from, but not immigrants to, giving us words uttered by Onkel Kasimir: "I often come out here, *sagte der Onkel Kasimir*, it makes me feel that I am a long way away, though I never know quite from where."

We are a long way away from the world into which many of us were born, even if we live in the same towns, speak what seems to be the same language, and participate actively within the civic culture of Jewish and American societies. Living in the twenty-first century, we have come a long way, but we are not sure from where, and even less certain where we are going.

If this reality makes research difficult, it creates even greater challenges for those who are committed to public service in the Jewish community. Those Jews most involved in planning and ensuring the Jewish future are being called upon to construct more compelling institutions and offer ways to motivate and involve Jews, both those who affiliate and identify, and those less connected and committed, to greater Jewish communal engagement.

If American Jews seek to find common ground and create a shared agenda, the first thing needed is to teach those making decisions in the Jewish community that radical autonomy is now the hallmark—and intersection—of American liberty and Jewish life. This may not be a revolutionary feature of the American political system, but it is revolutionary for minority communities that seek cohesion and allegiance. The problem is as simple as a Jewish teenager from an observant home eating his first Big Mac, and as complex as the question of who will be considered Jewish. Even those who identify as Jews and are active members of the American Jewish community have still chosen to live in a world filled with autonomy, freedom, wealth, power, democracy, acceptance, and change. Minority communities and their institutions must honor choice and autonomy as a way to respect the uniqueness of each human being, and as a core mantra of America. Next to the radical autonomy of each individual Jew, demands of self-limitation for the sake of the future Jewish community will be incredibly hard to sustain. If the traditions, language, and rituals—the building blocks of identity—of the Jewish community cannot provide rich contemporary meaning for its adherents, then its communal death will be natural. No amount of coercion can prevent that from occurring. So the task is not to bemoan the loss or criticize those who seek additional affiliations and meaningful experiences, but rather to help to build ethnic, religious, and local communities that are compelling and that enhance each member of that community. Among the array of possibilities that could help achieve this is for the community to nurture meaning-makers. The messages offered by those most active must be believable and significant for those hearing them, not merely for those who pronounce them.

The second lesson is that we live with indeterminacy, which places a great burden on those responsible for making decisions, creating policies, and exhorting others to "buy in" to a vision. As Mark Johnson notes:

> It takes no great insight to recognize that our moral understanding is complex, multidimensional, messy, anything but transparent and utterly resistant to absolutes and reductive strategies. This is not to say that we shouldn't seek as much clarity, determinateness, and stability as we can realistically manage . . . [but] we negotiate our way through this tangled maze of moral deliberation, one step at a time, never sure where we will end, guided only by our ideals of what we, and others, and our shared world might become. (260).

So what may be most needed at this pivotal moment is humility and some modesty by those who purport to have the answers, who set limits on what Jewish should look like, who want to set the rules and boundaries. One key way to effect a greater openness is to make space, to create platforms for people to choose to gather, and to listen to and respect the voices that come from within the community. (See Hayim Herring.) When those most directly affected by the problems and issues a community seeks to address, those who seek meaning in their lives, are invested in the community's success, they help it remain vital and successful over time. Empowering Jews to have a voice, creating dialogue settings, and fostering openness to diversity, are some ways to link the individual and the community, and to create a shared sense of what is right and wrong—and what is valuable. As A.O. Hirschman declared years ago in *Exit, Voice, and Loyalty*, the alternative to giving voice is exit from the community. Silencing people does not nurture their loyalty.

At the same time, we want to teach the Jewish communal field that leadership should carefully provoke. Harvard leadership specialist Ronald Heifetz claims that leadership is most importantly about making people aware of what is precious and what is expendable. This can be a radical demand on traditional systems. But if leaders are to sustain a viable Jewish community, they must recognize that neither they nor their institutions are likely to hold exclusive claims on anyone. Heifetz says decision-makers and those taking on significant roles within a community must be prepared to grasp the adaptive gauntlet. Writing with Alexander Grashow and Martin Linsky, Heifetz compares adaptive work to a car engine—in order for it to work, it must generate heat, or stress. The true leader is a master of disciplined attention who can keep one eye on the temperature gauge while steering the organization with the other. (31).

American Jewry—and, for that matter, world Jewry—has a problem today of what stories are to be told. The Holocaust is one that, as we have shown, remains compelling to an overwhelming number of Jews. Yet its meaning and where it leads us are confusing at best in an America that honors Jews, and are potentially dangerous in focusing on Jewish suffering and death. The Zionist story, the powerful one with which many Jews grew up, is waning as an effective unifying narrative—we have confirmed

what has been obvious for a number of years as each generational cohort responds less well to traditional Zionist messaging. If the Jewish people is without a clear and compelling story to tell about what it means to be a Jew in the twenty-first century, a story that is convincing enough to explain and sustain Jewish uniqueness, then that alone may be the greatest challenge. Effective leaders must link the Jewish narrative with compelling personal and collective narratives of American Jews and those who seek to associate with the Jewish community. Alasdair MacIntyre offers:

> Narratives have remarkable power. Man is in his actions and practice . . . a story telling animal. He is not essentially, but becomes through his history, a teller of stories that aspire to truth. But the key question for men is not about their own authorship; I can only answer the question 'What am I to do?' if I can answer the prior question 'Of what story or stories do I find myself a part?' (216).

Those who want to serve must be able to listen, bring out the stories of others, and become great storytellers with a compelling twenty-first century narrative.

Consider three Jewish brothers from Los Angeles who grew up in Los Angeles, went to Camp Ramah and Hebrew school in a Conservative congregation, and were raised by parents who (while not observant) were actively engaged and affiliated with Jewish life. One is now a Haredi yeshiva student living in Jerusalem with six children, the second is a gay former human rights activist who works at a Jewish communal organization, and the third is intermarried and belongs to a Reform congregation. Family background, age cohort, public norms, and education would not have predicted their individual identity choices. (Nor, to be fair, do traditional assimilation indices claim to predict every individual case by virtue of these variables.) But if those who seek to guide and lead were willing to listen to these three individual stories, the narratives of the journeys upon which these Jews are embarking, rather than forcing them to fit into the story the "leaders" want to tell, perhaps it would be easier to understand how each one arrived at his present position.

Panic over intermarriage, railing at congregants over the hemorrhaging of Jewish life, demanding fealty to a singular Israel message, desperately investing solely in the young and ignoring the spiritual and meaning-system needs of other generational cohorts, constantly speaking only about the Jewish community and not about the personal needs of individual Jews—all these practices seem to ignore the evidence careful readers of contemporary culture and thoughtful experts in branding and marketing have to offer, or else they must value delivering these divisive messages more than they value the vitality of the community they lecture. We are certainly convinced that, in an oversaturated culture in which children have the technological capacities to locate themselves anywhere in the world and link themselves to those far away, providing multiple rich Jewish narratives may offer pathways to meaning that can inspire allegiance—or, if not, then at least active curiosity, a key first step. So, perhaps most important of all, we need to teach those who want to serve to become great storytellers who also are able to listen, rather than pronounce, and to bring out the stories of others and then weave them together. From these will emerge dynamic Jewish traditions and practices, and a Jewish community of vital meaning.

Pedagogically, teachers, students, researchers, public servants, community organizers, and community members would be well-served to see this period as one of great fracture and disorientation, personal and communal, and to perceive that the narratives we share may provide the most compelling material from which we can build renewed, revitalized senses of community. Or, as Robert Coles says so simply, "This story, yours, mine—it's what we all carry with us on this trip we take, and we owe it to each other to respect our stories and learn from them." (30).

Some 12,500 Jews of all ages told us a story through their responses to this survey. The shape of that story is not neat, clean, uniform, or necessarily consistent. And that is as it should be in a time of change and repositioning. What we know is that, as leaders of a minority community in the United States, those committed to American Jewry's vitality and sustainability need to listen well to that story, and to come away ready to let go of precious hopes that often animate an anxious nuclear community—ready to open the doors and windows to the emerging interests, attitudes, and needs of the people who are, after all, the body and the life of that community.

Demographics

Core Characteristics of the Population

- **A sample drawn from organizational email lists yields a group that is closer to the core of Jewish life, and more engaged than a broader, more representative sample of all Jews (such as in the recent Pew survey or past National Jewish Population Studies) would be-also more female, and very well-educated.**
- **Four age cohorts are explored: World War II/Greatest Generation, Baby Boomers, Generation X, and Millennials.**
- **The target audience for this study was Jews who are in some way connected with the organized Jewish community. The sample was drawn from email lists of Jewish organizations. As a result, the core demographics of the participants reflect what would be expected of those more engaged with and connected to Jewish life, whose affiliation and rate of involvement mirror the membership of Jewish organizations.**

Generation/Age

An additional focus of this research was to locate members of different age cohorts and explore their differences and similarities. Respondents represent four separate generational cohorts: World War II/Greatest Generation (born 1945 or earlier); Baby Boomers (1946-1964); Gen X (1965-1980); and Millennials (born 1981-1995.) We established 1995 as the end date because this sample was designed to capture adults 18 and over. (Some would say the Millennials include those born before 2000.)

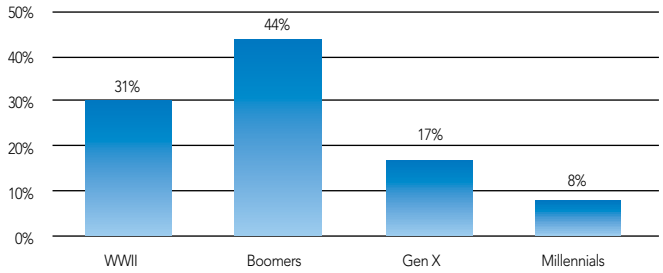
The online sample secured through the more than 50 different organizations participating in this study skews older than the general population, as reflected in the following table.

The distribution of these four cohorts in the general population is as follows: WWII represents 17%, Boomers 33%, X-ers 28%, and Millennials 22%.

Comparing this sample to the general population reveals the older average age of those involved in organizations and federations (and who responded to this survey), a point which needs to be kept in mind throughout this report. It is important to note, though, that the active response from all four age groups was sufficient (in each case, more than 1,000 respondents) to enable us to look confidently at the results for the four cohorts separately and, as a result, to comment on intergenerational similarities and differences, which was one of the goals of this research. Conversely, due to the overrepresentation of older age cohorts, "total" results are rarely used in our analysis, and in those cases in which we do cite totals, the older age skew should be kept in mind.

Throughout this report, these abbreviations are used to denote the four cohorts: WWII for the World War II, Silent, or Greatest Generation; Boomers for Baby Boomers; X-ers for Generation X; and Millennials for that generation, sometimes also called the Echo Boom or Gen Y.

Q.1 Age of Respondent



Gender

Our methodology of using organizational email lists resulted in a sample distribution by gender that skews female: in the total sample, 62% of respondents were female and 37% male. This ranges from 58%-42% respectively among the WWII respondents to 67%-28% among Millennials.

Marital Status

Approximately seven in ten respondents from the three older cohorts report that they are married or in a civil union. This includes 76% of Boomers and X-ers but only 65% of WWII; only 38% of Millennials report that they are married. Another one in ten Boomers and WWII are divorced or separated, as are 6% of X-ers and only 1% of Millennials. The incidence of Boomers being divorced or separated is expected to increase, as there has been a sharp rise in divorce among this cohort nationally. Among the WWII cohort, one in five is widowed (19%) compared to 3% of Boomers and (unsurprisingly) almost none of the X-ers or Millennials. Millennials are most likely to say they have never been married (45%), are engaged (5%), or are living with a partner (7%).

Parenthood

A question about having children living at home led to a wide range of responses driven, not surprisingly, by age. Three quarters of X-ers—who range from their early thirties to 49 years of age—have children, and some or all

of them live at home. This is the highest incidence of having children in their homes, followed by Boomers (35%). Only 15% of Millennials and 4% of WWII have children living with them. As would be expected, "empty nester" households in which people have children but none live with them are most common among older respondents: 90% of WWII and 51% of Boomers fit this description. Eight in ten Millennials report that they have no children, as do 23% of X-ers. Among Boomers, 13% have no children, as do 5% of the WWII cohort.

Education

This is, as expected, a very well-educated sample. Between 26% and 38% report that they have a bachelor's degree and another 43%-68% have a graduate, academic, or professional degree. One in ten Millennials in the sample report that they are still students. Clearly this reflects the high level of educational attainment enjoyed by Jews in America, which is well above the average for the U.S. population as a whole. (Ryan and Siebens 6). This distribution is a reminder that this is a unique population in the United States, well-entrenched on the higher end of the socioeconomic curve.

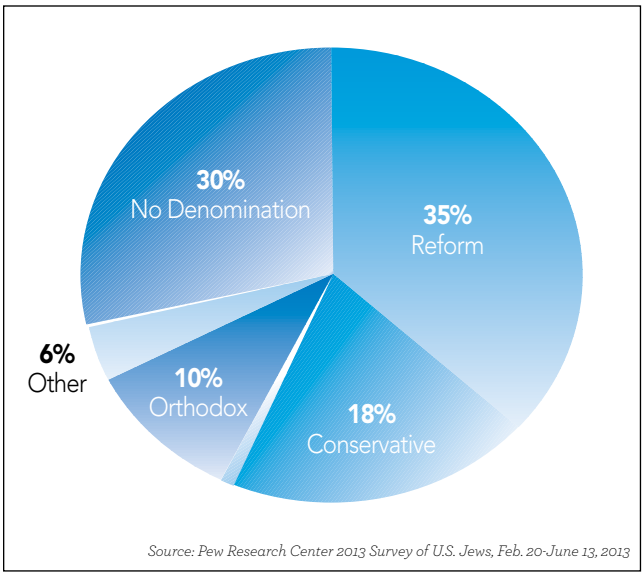
Politics

Reflecting the historically liberal political leanings of American Jewry, about half of this population (across age categories) define themselves as liberal, some 12 percent as conservative, and the rest as moderate. The notion that committed and highly engaged Jews will skew Republican because of Israel is, once again, proven false—as it has been in all the past elections.[1]

Denomination

13. Do you consider yourself . . . ?

- **Denominational identification in our sample is similar to the Pew survey—about one third of respondents do not embrace the major denominational labels and instead describe themselves as "Just Jewish", "traditional", "secular/humanist", or "labels not significant for them".**
- **Age is less of a factor here; the use of less conventional labels occurs in all four cohorts.**
- **Involvement in Jewish-oriented civic activities is lower compared to general civic activities for those not using conventional labels, revealing a drop-off in engagement for that group in specifically Jewish activities.**



Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013

- **About half of those not embracing traditional labels indicate that their feeling that working to make the world a better place was a Jewish value played an important part in their decision to volunteer.**

Recent studies in the Jewish community and the general American population have shown a decline in denominational identification and institutional affiliation, and a rise in identifying religiously without aligning with a particular denomination or religious institution. In the recent Pew study, *A Portrait of American Jews*, the authors go so far as to indicate that "Americans as a whole—not just Jews—increasingly eschew any religious affiliation." (7).

An article in *The New York Times*, published when the study was released, expanded on this: "'It's very stark,' said Alan Cooperman, deputy director of the Pew [Research Center's Religion & Public Life Project], 'Older Jews are Jews by religion. Younger Jews are Jews of no religion.'" (Goodstein).

According to Pew, Reform Judaism remains the largest American Jewish movement, at 35%. Conservative Jews are 18%, Orthodox 10%, and groups such as Reconstructionist and Jewish Renewal make up 6% combined. The remaining 30% of Jews do not identify with any denomination.

As the chart below from the Pew survey demonstrates, more than one in five Jews are characterized as "Jews of no religion", which, for Pew, means "people who describe themselves (religiously) as atheist, agnostic or nothing in particular, but who have a Jewish parent or were raised Jewish and who still consider themselves Jewish in some way." (18).

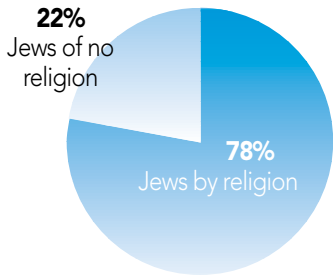
This definition might throw some readers because, in our opinion, its list is in the wrong order. By listing atheist and agnostic first, it implies lower likelihood or prominence for the "nothing in particular" option, which might, in fact, be closer to the reason so many respondents to Pew fell into this "no religion" category than an affirmative atheism or agnosticism. The other reason they fell into that category may be related to Pew's observation that, for many Jews, being Jewish is more about culture and ancestry than about religion. In fact, while 83% of Jews of no religion indicate that being Jewish "is mainly a matter of ancestry and culture", this is also the response of 55% of those who are Jews by religion. It is also interesting to note that viewing being Jewish as being mainly about ancestry and culture does not vary by generational group. (Ch. 3).

For us, the key issue within which observations about denominational affiliations play out is our sense that the landscape we live in is one that includes this kind of drift away from previous definitions, categories, and reasons for connecting to Jewish life and institutions. It could very likely be that for many Jews there are simply newer or more current ways to view being Jewish than the traditional denominational labels—ways that move beyond (or away from) being religious altogether.

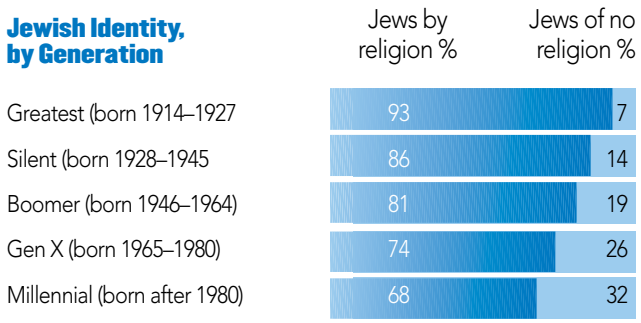
Also of keen interest is the generational shift apparent in the Pew results below. Not surprisingly, the incidence of identifying with the "Jews of no religion" group is higher among younger respondents, ranging from 32% of Millennials and 26% of X-ers to 19% of Boomers and only 7-14% of the older group (dubbed as separate "silent" and "greatest" groups) by Pew.

It is noteworthy that the current sample, which (as noted above) includes Jews who are connected in some way to major national or local Jewish communal organizations, reflects the broad trend revealed by Pew. Among the total sample, 16% identify themselves as "just Jewish" with no significant variation by age; another 5% say they are "traditional", again

1. The grain of truth behind this largely illusory perception of a rightward political move is that Orthodox Jews have indeed become more politically conservative in recent decades (see NJPS 2000-1 as well as Cohen, Abrams, and Veinstein, "American Jews and the 2008 Presidential Election: As Democratic and Liberal as Ever?"), but the Orthodox constitute only 10% (Pew's Portrait) of the American Jewish population, so they do not swing the overall politics of American Jewry very far. It is worth noting, however, that Haredi Orthodox Jews probably engage with non-Haredi Jewish organizations (such as those that supplied our sample) at a much lower rate than non-Orthodox Jews. This would explain why Haredim are quite underrepresented relative to the total Orthodox population in our sample (page 26); Pew's Portrait found Haredi Jews decidedly outnumbering the Modern Orthodox (48), while in our sample the reverse holds. Thus, it is possible to speculate that the political center of gravity among engaged Jews overall (including Haredim) may be slightly less dominant in its (still decidedly) liberal leanings than our sample reveals. Nonetheless, in the overall Jewish population, the narrative of any kind of demise of Jewish liberalism remains clearly fictional.



Jewish Identity, by Generation



Source: Pew Research Center 2013 Survey of U.S. Jews, Feb. 20-June 13, 2013

with no substantial variation by age. Another 5% say "secular/humanist", a label slightly more likely to be mentioned by WWII (7%) than the other three groups (all 4%). Another 9% indicate that labels are not significant for them. This means that respondents who make up more than one third of this sample (35%) choose to describe themselves without using an institutional or denominational label.

In terms of denomination, 28% describe themselves as Reform, 26% as Conservative, 6% as Modern Orthodox, 2% as other Orthodox and 3% as Reconstructionist. These shares are higher in terms of penetration than those reported elsewhere because the largest denominational groups participated in distributing this survey. Nevertheless, the solid number of respondents who see themselves outside of the conventional denominational labels is noteworthy. What's more, even though many might assume that this trend would often be associated with younger people still exploring their allegiances and beliefs, in this survey age is not a key variable for this trend. This is a theme to which we often return in this report.

We examined a number of other questions in terms of the responses to this question about denominational identification. When we looked at Question 5, regarding civic activities, we discovered that those who identify with more traditional denominations had relatively consistent results for both general and Jewish-oriented activities; in contrast, those who said they were Just Jewish, secular-humanist, or that labels were not significant recorded a drop-off in the incidence of participation in Jewish-oriented activities compared with more general civic activities. Among those identifying with a specific denomination, those who responded that they were Reform had a larger drop-off in Jewish-oriented activities than those identifying as Conservative or Orthodox. The former group of Jews are civically active, but are not engaged as deeply in Jewish-oriented activism. That represents a gap with potential upside in terms of new engagement in Jewish activities.

We also looked at responses by denominational identification in terms of Question 9, which asked how important to respondents' decision to volunteer was their feeling that working to make the world a better place was

Q.13 Do you consider yourself . . . ?

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Just Jewish	587	15%	844	15%	359	17%	169	17%
Traditional	192	5%	288	5%	130	6%	48	5%
Conservative	987	26%	1517	27%	583	27%	207	21%
Modern Orthodox	151	4%	363	7%	159	7%	79	8%
Reform	1227	32%	1568	28%	518	24%	240	24%
Reconstructionist	110	3%	166	3%	50	2%	26	3%
Secular/Humanist	255	7%	219	4%	84	4%	40	4%
Other Orthodox (e.g., Hasidic, Yeshivish)	11	0%	77	1%	63	3%	39	4%
Label not significant for me	343	9%	5 11	9%	211	10%	113	11%
Total Response	3863	100%	5553	100%	2157	100%	961	95.7%
Missing Response	0	0%	0	0%	0	0%	43	4%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.5 Engagement in Various Civic Activities

Q. 13 Denomination	Signed a petition of any kind	Signed a petition about a specifically Jewish issue or cause	Attended a rally or march	Attended a rally or march specifically about a Jewish issue or cause	Wrote a letter or email to a public official	Wrote a letter or email to a public official about a Jewish issue or cause	Worked on a political campaign	Wrote or emailed a letter to the editor of a publication or website	Wrote or emailed a letter to the editor of a publication or website about a Jewish issue or cause	Total
Just Jewish	82% 1,249	49% 751	23% 345	15% 225	62% 947	29% 447	24% 361	28% 429	17% 254.	5,008
Traditional	75% 388	61% 314	23% 117	28% 143	58% 299	39% 200	18% 93	24% 126	23% 117	1,797
Conservative	81% 2,194	62% 1,691	25% 667	23% 635	60% 1,621	41% 1,098	22% 607	23% 614	18% 494	9,621
Modern Orthodox	76% 468	73% 450	29% 181	39% 241	54% 333	50% 311	14% 89	28% 172	31% 193	2,438
Reform	86% 2,517	52% 1,521	24% 703	13% 368	68% 2,000	33% 956	28% 834	24% 713	12% 343	9,955
Reconstruc-tionist	90% 278	60% 185	30% 92	12% 36	75% 231	32% 100	33% 103	30% 92	16% 51	1,168
Secular/ Humanist	89% 456	45% 232	28% 142	10% 49	70% 356	20% 103	30% 155	33% 166	13% 68	1,727
Other Orthodox (e.g., Hasidic, Yeshivish)	71% 109	63% 97	17% 26	19% 30	49% 76	44% 67	11% 17	33% 51	36% 56	529
Label not significant for me	82% 789	50% 482	29% 275	19% 178	65% 625	31% 293	26% 253	31% 294	16% 157	3,346
Total Respondents	8448	5723	2548	1905	6488	3575	2512	2657	1733	10239

a Jewish value. Among those who identified with a specific denominational group,61%-71% said this was a very important reason for volunteering. Among those who depart from traditional denominational labels, 45%-54% also said this was a very important reason. This shows the strong connection between volunteering and Jewish values that is present even among those who are less traditional, and who might even eschew any label to describe their Jewish identification. Perhaps the realm of making the world better is a meeting place for those who, otherwise, have very different views of their Jewish lives.

We examined this question in terms of another part of Question 9, which asked if making the world a better place as a religious obligation for Jews was an important reason for volunteering. Those who mentioned a specific denomination were more likely to say this was a very important reason for volunteering, ranging from 41% of those considering themselves to be Reform to 54% of those who consider themselves to be Modern Orthodox or "Other Orthodox". The connection between volunteering and Jewish religious obligation was far less important among those who consider themselves "Just

Q. 9 Because I consider working to make the world a better place to be a Jewish value

Q. 13 Denomination	Very Important	Somewhat Important	Not Important	Total
Just Jewish	54% 991	31% 580	15% 278	1,849
Traditional	61% 386	32% 200	7% 43	629
Conservative	69% 2,174	26% 815	5% 168	3,157
Modern Orthodox	70% 507	22% 161	8% 61	729
Reform	66% 2,261	28% 950	6% 212	3,423
Reconstructionist	71% 244	25% 86	4% 14	344
Secular/Humanist	45% 248	35% 194	21% 115	557
Other Orthodox (e.g., Hasidic, Yeshivish)	65% 121	23% 43	12% 22	186
Label not significant for me	53% 587	29% 324	18% 194	1,105

Q. 9 Because working to make the world a better place is a religious obligation for Jews

Q. 13 Denomination	Very Important	Somewhat Important	Not Important	Total
Just Jewish	26% 472	35% 640	38% 695	1,807
Traditional	36% 222	40% 244	24% 149	615
Conservative	43% 1,340	40% 1,243	17% 521	3,104
Modern Orthodox	54% 388	33% 236	13% 95	719
Reform	41% 1,374	38% 1,291	21% 697	3,362
Reconstructionist	43% 144	34% 113	23% 77	334
Secular/Humanist	15% 79	28% 150	58% 311	540
Other Orthodox (e.g., Hasidic, Yeshivish)	54% 99	30% 55	16% 30	184
Label not significant for me	31% 341	32% 352	36% 395	1,088

Jewish" (26%), secular/humanist (15%), and those who say labels are not significant to them (31%). This is not surprising but it raises the issue of the language often used to position or describe volunteer opportunities. It could be that the operative words in the question were "religious obligation", in terms of the level of importance accorded this reason. The language of obligation might not engage those who consider themselves Jewish but who do not use more traditional labels.

A related insight emerges from Question 11, which asked respondents their level of agreement with two statements about volunteering: whether they should primarily serve Jews, and whether it is not important if Jews or non-Jews are served. As the following table shows, those who do not use traditional denominational labels overwhelmingly agree strongly or somewhat with the latter statement, i.e., that it does not matter whether volunteer work serves Jews or non-Jews. Similar levels of agreement were reported by Reform and Reconstructionist Jews as well. Higher levels of agreement with the first statement were recorded among more

Q. 11 Agreement with Statements About Who is Served

Q. 13 Denomination	Strongly agree with the first statement	Somewhat agree with the first statement	Somewhat agree with the second statement	Strongly agree with the second statement	Don't agree with either statement	Total
Just Jewish	14% 259	19% 360	25% 486	35% 675	7% 129	1,909
Traditional	26% 167	28% 181	20% 129	20% 130	7% 43	650
Conservative	21% 692	28% 920	25% 800	19% 626	6% 195	3,233
Modern Orthodox	49% 363	27% 204	13% 94	8% 59	3% 23	743
Reform	12% 417	20% 689	28% 987	35% 1,214	5% 191	3,498
Reconstructionist	7% 25	19% 68	28% 98	38% 134	7% 25	350
Secular/Humanist	6% 37	13% 77	27% 154	50% 288	4% 26	582
Other Orthodox (e.g., Hasidic, Yeshivish)	63% 120	24% 46	7% 13	5% 9	2% 3	191
Label not significant for me	12% 139	17% 189	23% 262	40% 453	8% 96	1,139
Total Respondents	2219	2734	3023	3588	731	12,293

Q. 28 Being part of a Jewish community

Q. 13 Denomination	Very Important	Somewhat Important	Not Very Important	Not at All Important	Total
Just Jewish	44% 858	40% 788	14% 276	1% 29	1,951
Traditional	72% 476	26% 170	2% 13	1% 4	663
Conservative	81% 2,696	17% 573	1% 42	<1% 6	3,317
Modern Orthodox	92% 693	7% 51	1% 10	<1% 2	756
Reform	69% 2,467	27% 977	4% 128	<1% 12	3,584
Reconstructionist	71% 254	26% 96	3% 10	0% 0	360
Secular/Humanist	28% 165	42% 246	24% 143	6% 38	592
Other Orthodox (e.g., Hasidic, Yeshivish)	94% 182	3% 6	1% 2	2% 3	193
Label not significant for me	49% 564	29% 331	14% 164	8% 92	1,151

Traditional and Orthodox respondents. Thus, the language, positioning, and beneficiaries of volunteer activities could have substantial impact on who is interested in participating.

Question 28 examined how important it was to respondents to be part of a Jewish community. Not surprisingly, the highest levels of importance were recorded for those who consider themselves part of a denomination, ranging from 69% of Reform to 94% of "Other Orthodox." However, respondents using the less traditional descriptions also indicate that they often place significant importance on being part of a Jewish community—of those who consider themselves Just Jewish, 44% said it was very important and another 40% said it was somewhat important. Among those who said a label was not significant, the results were 49% and 29%, respectively. This could indicate a potential for more involvement in communal activities as a reflection of the importance these segments place on being part of a Jewish community. This finding is particularly important because of its contrast with the relatively low level of response in the Pew survey regarding how essential being part of a Jewish community is to being Jewish—only 28% of the total Pew sample felt this way.

Household Composition And Issues

Q 18/19. Does everyone in your household consider themselves to be Jewish?

- **X-ers most likely to have children in household; Boomers most likely to be empty nesters.**
- **Younger cohorts more likely to have household members who do not consider themselves Jewish.**

Asked if everyone in their household considered themselves to be Jewish, from 8% to 19% of respondents said no, including one in five Millennials (19%) and 16% of X-ers, as well as 13% of Boomers, but only 8% of WWII. This reflects the rise of interfaith families over time, resulting in higher incidence of non-Jewish household members among younger respondents, from fewer than one in ten WWII to nearly one in five Millennials.

This both extends the reach of Jewish identity to family members who do not self-define as Jewish (yet live in a household in which Jewish identity plays a role) and complicates the clarity of the question of who is a Jew, eligible to be part of the twenty-first century Jewish community. Increasingly, being Jewish is seen as a self-determined identity, not only by intermarried families themselves, but also with strong reinforcement from extended family members unwilling to create barriers to Jewish grandchildren or cousins, and sensitive to the costs of exclusion. As Robert Putnam and David Campbell note in *American Grace*, this is the case for faith communities across the spectrum in the U.S. One novel development in many communities has been to give the non-Jewish parent a Jewish name, recognizing that he or she lives in a Jewishly identified home, yet has not formally become Jewish. The range of issues for Jewish schools, synagogues, camps, youth groups, and Hillels will only grow as individuals whose lives are now linked with Jews will want a place within the orbit of the Jewish community.

Q 20. Incidence of other family members—not including children—living in the household

Q.18 Does everyone in your household consider themselves to be Jewish?								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Yes	3478	90%	4787	86%	1806	84%	772	77%
No	328	8%	733	13%	343	16%	187	19%
No Response	57	1%	33	1%	8	<1%	45	4%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.19 Incidence of having children and whether they currently live in the household								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Yes I have children and some or all of them live with me at home	160	4%	1959	35%	1622	75%	152	15%
Yes, I have children but none of them live with me at home	3471	90%	2839	51%	30	1%	2	<1%
No, I do not have children	205	5%	716	13%	496	23%	803	80%
No Response	27	1%	39	1%	9	<1%	47	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.20 Incidence of other family members—not including children—living in the household								
	WWII	%	Boomers	%	X-ers	%	Millen-nials	%
Yes	462	12%	831	15%	251	12%	172	17%
No, but I anticipate that a family member will live with me/us within the next five years	98	3%	342	6%	177	8%	103	10%
No, and I do not anticipate that a family member will live with me/us within the next five years.	3252	84%	4327	78%	1717	80%	675	67%
No Response	51	1%	53	1%	12	1%	54	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.26 Incidence of respondent or other adults currently living in household and needing help with daily activities								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Yes	322	8%	243	4%	64	3%	22	2%
No	3511	91%	5277	95%	2084	96.6%	934	93%
No Response	30	1%	33	1%	9	<1%	48	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.20 One quarter of younger cohorts report other family members (not children) living in their households

This question explores the incidence of family members other than children living in a household. More than one in ten WWII respondents (12%) report that there is a family member other than a child in the household, and another 3% anticipate one joining their household in the next five years.

An even greater number of Boomers, X-ers, and Millennials respond this way including 20%-21% of Boomers and X-ers, and 27% of Millennials. This indicates a significant share of people who either have—or are bringing—family members into their households. This could represent added economic or emotional challenges for some households, an issue communal agencies will need to help address, especially if the new household members are ill or facing other problems.

While between two thirds and nearly 85% of respondents do not anticipate any family members living with them in the next five years, the incidence of children in their twenties and even thirties living at home has risen throughout the United States, while novel living arrangements will flourish as Boomers age—unmarried couples, divorcees cohabiting, and, as we are already seeing, gay and lesbian families. This demographic shift will be noted when synagogues and JCCs are asked to provide family memberships that include adult children living at home and other arrangements not anticipated when common membership categories were first developed.

Q 26. Incidence of respondent or other adults currently living in household and needing help with daily activities, such as preparing meals, dressing, bathing, or walking up and down stairs

Nearly one in ten WWII have an adult in their household needing help with daily activities.

Asked if they or another adult in their household requires assistance with daily activities, 2%-8% of the four age groups said yes. WWII respondents, at 8%, were the most likely to do so. Among Boomers, 4% said yes, as did 3% of X-ers and 2% of Millennials.

This means that, at least for this sample, there is someone in need of assistance with daily activities in approximately one in every twenty households, and, for those in the WWII cohort, nearly one in every twelve. At the same time, there is little indication that this will prove burdensome for the Jewish community's social service agencies, as these agencies serve only a very small percentage of Jews. In fact, planning for the aging of Boomers

Q.27 Who provides assistance with daily activities								
	WWII	%	Boomers	%	X-ers	%	Millen-nials	%
A family member	215	6%	196	4%	49	2%	16	1.6%
Friend	17	<1%	6	<1%	6	<1%	7	<1%
Professional caregiver	97	3%	46	1%	7	<1%	3	<1%
Other person/Someone else	21	1%	19	<1%	5	<1%	1	<1%
No Response	3513	91%	5286	95%	2090	97%	977	97.3%
Total	3863	100%	5553	100%	2157	100%	1004	100%

could provide a significant stream of income if Jewish communities capitalize on Boomer desires to stay in their communities rather than move to gated communities in Florida or Arizona. The need for creative alternative housing could support Jewish institutional retention, engagement, and financial support, while providing a revenue stream generated from community-based housing developments catering to aging Jews.

Q 27. Who generally provides assistance with daily activities

- **Family members or professional caregivers most often provide help with daily activities; incidence is low in this sample.**

Most often, care and assistance with daily activities is provided by a family member, followed by a professional caregiver. Among WWII respondents, 6% indicate a family member provides assistance and 3% a professional caregiver. As Boomers age and seek meaningful volunteer, quasi-professional or part-time public service work, offering home care services could provide opportunities for Boomers, if such work is seen as an expression of Jewish values. Today's challenge for Jewish decision-makers is to anticipate emerging needs based on current trends and insights, disrupting the complacent and accepted realities to imagine new ways Jews can engage and serve—and seek or find meaning.

Employment

Q 22. Current employment status

- **Significant numbers of Boomers are still working full or part time; only 14% are retired.**
- **14%-18% of Boomers and WWII volunteer full or part time.**

Between 43% and 55% of the three younger cohorts currently work full time and another 11%-13% work part time. Between 5% and 12% are self-employed.

More than half of the WWII sample is retired (55%), as are 14% of Boomers. Another 8%-18% volunteer full or part time without pay, a work arrangement that increases with age.

Not surprisingly, younger respondents are more likely to work full or part time (61% of Millennials and 68% of X-ers compared to 55% of Boomers and 18% of WWII.)

Among Millennials, 17% report that they are full or part time students, as do 2% of X-ers.

Q 23. Current workplace

- **Between one quarter and one third of the three younger cohorts in this sample work at a not-for-profit organization.**

22%-24% of the three younger cohorts work in a for-profit business (as do 8% of WWII respondents.) 14%-20% of the same three younger cohorts work at a Jewish nonprofit (3% of WWII) and 16%-20% of the three younger groups work at another nonprofit or government agency (4% of WWII).

The relatively high incidence of nonprofit work and, in particular, work at Jewish agencies, reflects the sample reached via Jewish organizational email lists. As stated earlier, this intensifies the impact of some of the findings, because this sample includes some respondents who are deeply connected to Jewish organizations, whether as volunteers or, in this case, as professionals.

Q 24. Future employment and career plans (next five years)

- **Options abound for Boomers outside of the traditional "golden age" retirement path. A key question is whether they will find resources, ideas, assistance, and encouragement via Jewish organizations and institutions . . . or turn elsewhere.**

This question about future plans is particularly important because it helps identify the growing number of options Boomers face as they approach the end of their mid-life careers and consider options other than traditional retirement.

More than one in ten Boomers (11%) indicate that they plan to begin a new career or change to a new field in the next five years, as do 2% of the older WWII cohort. (Not surprisingly, one in five X-ers and 28% of Millennials plan a career or field shift in this time.)

Another 16% of Boomers and 10% of WWII plan to work part time in the next five years; 6% and 2%, respectively, plan a move to not-for-profit or government work, and 7% and 2%,

Q.22 Current employment status								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Currently work full time	440	9%	2907	43%	1383	55%	636	50%
Currently work part time	425	9%	789	12%	330	13%	139	11%
Currently work in a temporary job	14	<1%	50	1%	24	1%	32	3%
Self-employed	363	7%	839	12%	269	11%	58	5%
Full or part time student	13	<1%	33	<1%	44	2%	211	17%
Retired	2703	55%	930	14%	10	<1%	3	<1%
Volunteer full time without pay	109	2%	118	2%	26	1%	6	<1%
Volunteer part time without pay	792	16%	800	12%	244	10%	104	8%
Not working but looking for a job	32	1%	147	2%	88	3%	39	3%
No Response	17	<1%	114	2%	112	4%	45	4%
Total Response	4908	100%	6727	100%	2530	100%	1273	100%

Q.23 Current workplace								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
For-profit business	308	8%	1214	22%	634	29%	243	24%
Jewish not-for-profit organization	108	3%	758	14%	371	17%	204	20%
Other not-for-profit organization	127	3%	557	10%	257	12%	126	13%
Government agency	56	1%	308	6%	146	7%	66	7%
Self employed	279	7%	697	13%	208	10%	33	3%
No Response	2985	77%	2019	36%	541	25%	332	33%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.24 Future employment and career plans (next five years)								
	WWII	%	Boomers	%	X-ers	%	Millen-nials	%
Begin or change to a new field or career	81	2%	1010	11%	761	20%	540	28%
Work part time	457	10%	1429	16%	498	13%	223	11%
Move to not-for-profit or government work	76	2%	520	6%	338	9%	260	13%
Start a for-profit business on my own or with partners	46	1%	363	4%	332	9%	170	9%
Start a not-for-profit initiative on my own or with partners	37	1%	271	3%	183	5%	155	8%
Retire but do volunteer work on a regular basis	1028	22%	1448	16%	40	1%	12	1%
Retire fully	578	12%	322	4%	6	<1%	1	<1%
Continue doing what I am doing now	2358	51%	3533	40%	1622	43%	602	31%
Total Respondents	4661	100%	8896	100%	3780	100%	1963	100%

respectively, plan to start for-profit or not-for-profit initiatives. Another 16% of Boomers and 22% of WWII plan to retire but to do volunteer work on a regular basis. Only 4% of Boomers (and 12% of WWII) report that they plan to retire fully in the next five years. Finally, 40% of Boomers and 51% of WWII plan to continue doing what they are doing now.

The picture here—especially for Boomers—is of a range of options outside of a traditional "golden age/retire at 62 or 65" path. This deceivingly simple statement—that Boomers face a range of options—is of vital importance; in a rapidly changing landscape, in which information and resources are readily available and options have expanded, there is a need for more Jewish options to be present. Right now, for Boomers other than the 4% planning complete retirement, it is not clear that efforts to find resources, ideas, assistance, and like-minded seekers in a Jewish setting will be successful. Elsewhere, governmental, secular, and corporate options abound. Nonsectarian initiatives seek to retrain Boomers and place them in nonprofit, health-oriented, or government service positions. AmeriCorps, the Senior Volunteer Corps, and the Peace Corps all represent governmental initiatives adapting their offerings to appeal to Boomers. Websites like encore.org offer ideas and possibilities for service. Yet, at Jewish conferences and planning meetings, initiatives to capture Boomers' emerging interests and availability are in, at best, nascent stages. Materials on Boomer engagement from Jewish websites are rare. This represents a potential loss to Jewish life in a number of ways: first, Boomers who connect elsewhere will miss an opportunity to reconnect to Jewish life as they navigate their path forward. Second, Jewish organizations and institutions will miss out on the talents, skill sets, time, and resources Boomers might bring to them as serious volunteers or "encore career" workers.

Politics

Q 25. Political views

- **The majority of respondents describe their political views as liberal (about half) or moderate (about one quarter.)**

Half or more of respondents in each cohort (48%-54%) describe themselves as progressive or liberal in terms of their political views. Another quarter (22%-27%) are moderate and 10%-13% are conservative. Another 1%-4% describe themselves as libertarian. Others chose not to respond or used another label.

This center-left alignment of roughly three quarters of the sample is consistent with the results of the last national election. What is noteworthy is the relatively low variation by age in the responses to this question.

Q.25 Political Views								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Conservative	500	13%	673	12%	270	12%	96	10%
Moderate	952	25%	1505	27%	581	27%	221	22%
Progressive or Liberal	2110	54%	2889	52%	1042	48%	518	52%
Libertarian	34	1%	102	2%	79	4%	29	3%
None/No Answer	111	3%	202	4%	130	6%	68	7%
Other (please specify)	177	5%	201	4%	71	3%	37	4%
No Response	-	-	-	-	-	-	35	3%
Total	3863	101%	5553	101%	2157	100%	1004	101%

Charitable Involvement

Q. 30 Past-year contributions by respondents' households to charities, causes, or organizations that are not specifically Jewish

- **Jews are generous supporters of charities that are not identifiably Jewish, and all but a small number made a contribution in the past year.**
- **This is a sign of engaged Jews' high propensity toward philanthropy—and of the strong competition faced by Jewish charities and causes, even among Jews who are connected to Jewish institutions, as is the case here.**

This group of respondents is active in contributing to non-Jewish causes: 83%-96% of the four age cohorts in the sample report making a contribution of some kind in 2012 (the prior year.) Only 2%-10% indicated that they did not make a contribution to a non-identifiably Jewish organization.

The highest donors, in absolute dollar amounts, are among the WWII and Boomer cohorts. 11% of the former and 8% of the latter reported donating more than $10,000 to non-Jewish causes and another 9% and 8%, respectively, donated between $5,000 and $10,000. Not surprisingly, far fewer X-ers and Millennials report donations at this level—a total of 7% of X-ers and 2% of Millennials gave more than $5,000 to non-Jewish causes.

Jews are known to be highly philanthropic (cf. Pew as well as Cohen, Gerstein, and Landres), so these results are no surprise. What they also confirm is that a solid share of Jewish philanthropy is directed to non-identifiably Jewish causes. These beneficiaries can include hospitals, poverty agencies, and other causes that are not specifically Jewish but reflect Jewish values in a broader setting. We cannot calculate the size of that share from these findings but the message remains: Jews who are connected to Jewish organizations (and therefore were part of this sample) are active donors to organizations outside the Jewish community, raising the level of competition for Jewish philanthropic support—in addition for active involvement—ever higher.

For comparison, a similar question was included in the 2011 Jewish Community Study of New York conducted by UJA Federation of New York. It found—among a carefully drawn sample of the eight-county New York Jewish population (i.e., a much broader sample, other than geographically, when compared to the

Q.30 Past year contributions by respondents' households to charities, causes or organizations not specifically Jewish

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Less than $100	312	8%	516	9%	304	14%	281	28%
$100 to under $1,000	1543	40%	2463	44%	1087	50%	431	43%
$1000 to under $5000	1077	28%	1473	27%	461	21%	96	10%
$5,000 to under $10,000	343	9%	426	8%	90	4%	11	1%
$10,000 or more	415	11%	421	8%	68	3%	15	1%
Did not contribute to a non-Jewish charity	64	2%	130	2%	123	6%	99	10%
No Response	109	3%	124	2%	24	1%	71	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.31 Past year contributions by respondents' households to Jewish charities, causes or organizations

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Less than $100	209	5%	436	8%	253	12%	234	23%
$100 to under $1,000	1034	27%	1553	28%	730	34%	380	38%
$1000 to under $5000	1234	32%	1728	31%	619	29%	121	12%
$5,000 to under $10,000	501	13%	697	13%	183	8%	27	3%
$10,000 or more	616	16%	785	14%	161	7%	25	2%
Did not contribute to a Jewish charity	92	2%	212	4%	178	8%	140	14%
No Response	177	5%	142	3%	33	2%	77	8%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.31 Past year contributions by respondents' households to Jewish charities, causes or organizations

Q.14 Serv on a comm or brd of a Jewish org or synagogue	Less than $100	$100 to under $1,000	$1000 to under $5000	$5,000 to under $10,000	$10,000 or more	Did not contribute to a Jewish charity	Total
Never	19% 556	38% 1,110	20% 569	4% 114	3% 90	16% 465	2,904
Rarely	13% 212	38% 602	30% 473	9% 140	5% 93	4% 72	1,592
Sometimes	7% 209	34% 943	35% 989	12% 334	10% 291	1% 40	2,806
Often	3% 142	21% 1,009	35% 1,671	17% 810	23% 1,110	<1% 41	4,783

current survey)—that 68% of Jewish households made a contribution to a non-Jewish charity in the prior year. This difference suggests a higher level of overall connection and engagement in volunteer and communal activities outside the Jewish community in the current sample of engaged Jews. (Cohen, Ukeles, and Miller 195).

There is no groundbreaking news here, except to observe that the frequent Jewish communal expressions of disappointment with wealthy Jews for allocating philanthropy mostly outside Jewish settings is often accompanied by equating such giving patterns with abandonment, social climbing, glory-seeking, or even heresy. However, given the fact that the sample in this study includes those most involved in Jewish life, the root causes of some Jews giving mostly outside the explicitly Jewish philanthropic world might lie elsewhere and be more complex. Philanthropy may be the best lens through which we see the deep involvement of American Jews in the larger identity and life of this country, and their identity as global citizens whose actions may reflect, or be informed by, Jewish values. This returns us to the point that Jewish organizations, from synagogues to federations, and from JCCs to service organizations, need to find a language that values civic engagement as citizens while at the same time promoting a unique Jewish identity, even if Jewish identity is seen as being nested within a larger American identity. This is the complexity of living in the inviting and inclusive culture of the twenty-first century United States.

Q. 31. Past year contributions by respondents' households to Jewish charities, causes or organizations

- **Solid majorities of all four cohorts report past year support of Jewish charities or causes.**
- **Those who serve on boards or committees give at higher levels, reflecting a major dividend of engaging and involving people in organizations.**

As with the previous question about contributions to non-Jewish causes, this question revealed that more than nine in ten respondents from the three older cohorts reported a contribution to a Jewish charity, cause or organization in the past year, as did 78% of Millennials.

Not surprisingly, older respondents reported donating larger amounts to Jewish organizations than younger respondents did. But the incidence of high donation amounts was higher for Jewish organizations than for non-Jewish causes: 16% of WWII contributed more than $10,000 and 13% gave $5,000-$10,000; among Boomers, 14% gave more than $10,000 and 13% gave $5,000-$10,000. X-ers also reported a higher incidence of top level giving, compared with non-Jewish organizations—7% gave over $10,000 and 8% gave between $5,000 and $10,000.

Those who reported that they did not contribute at all to a Jewish cause include 2% of WWII, 4% of Boomers, 8% of X-ers, and 14% of Millennials. For the latter two cohorts, non-giving was slightly higher for Jewish causes than for non-identifiably Jewish causes (6% and 10%, respectively.)

In the New York community survey, 59% of households contributed to a Jewish charity. (Cohen, Ukeles, and Miller 195).

When responses to this question are compared to Q. 14, regarding serving on a board or committee, the result is not surprising: those who most often serve are the most reliable and largest donors to Jewish causes, while those who never serve give less, and give less often. Among those who often serve, nearly one quarter (23%) give at the highest level (over $10,000) and less than 1% do not give. Among those who never serve, 57% give at the lowest levels (under $1,000) and 16% do not give at all. The implication is clear that deeper

efforts to engage those not currently active can have substantial benefits to organizations, institutions and causes that can broaden their participant ranks—in addition to an influx of talent, they can also count on higher levels of financial support.

Q32. The missions of the Jewish causes or organizations to which respondents contributed

- **The Jewish organizations supported most often have community social service, religious/spiritual, humanitarian, and educational missions.**
- **Donors from older cohorts report supporting more types of organization.**

Those respondents who reported a past year contribution to Jewish causes were asked to identify the mission(s) of the organizations. Contributions were spread among a wide variety of types of organizations but the most frequently mentioned were "community social services" (47%-64%), "religious/spiritual" (44%-61%), "humanitarian" (42%-65%), and "education" (49%-56%). The first item is no surprise given that many federation lists were used in creating the sample.

Q.32 The missions of the Jewish causes or organizations to which respondents contributed

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Humanitarian	2345	65%	2957	57%	903	46%	330	42%
Domestic Advocacy for Jewish issues	1545	43%	1783	34%	552	28%	194	25%
Global Diplomacy for Jewish issues	1548	43%	1653	32%	504	26%	171	22%
Community Social Services	2301	64%	3215	62%	1071	55%	370	47%
Education	1922	53%	2755	53%	1082	56%	388	49%
Preserving Jewish Heritage and Tradition	1809	50%	2096	40%	722	37%	294	37%
Religious/Spiritual	2121	59%	3181	61%	1063	55%	347	44%
Social Justice	1823	51%	2240	43%	693	36%	332	42%
Total population made contributions	3594	-	5199	-	1946	-	787	-

Scanning the results by age group shows that the older respondents reported supporting more types of organization. For instance, the organizations least mentioned by WWII were still mentioned by 43% and, among Boomers, by 32%, compared to 22%-28% of X-ers and Millennials.

Put differently, in almost all the organizational categories, incidence of contributions increases with age. The least variation occurs with the education category, in which the differential by age is minimal.

Attitudes & Beliefs

- **Addressing universal issues holds more appeal as a reason for volunteering compared to more parochial concerns. This is not limited to young people, but holds true across all four age cohorts.**
- **A major challenge for Jewish organizations is to establish the link between their work and universal concerns. Even for many already-engaged Jews, the connections between volunteer work and Jewish values are weaker than the connections between that work and universal values.**

We are deeply interested in understanding motivations and possibilities—for identity, for engagement, for volunteering, for joining, and for leading. It is often hard to move past correlations to explain the causal connections that drive people to take action, engage, or connect. An array of questions were posed to elicit responses from participants about what drives them, how they see the world, and the role that Judaism and/or their Jewish identity play in their decision making.

First, we want to share insights from another survey that explored reasons for volunteering.

A study of attitudes toward volunteering was conducted for Repair the World in the fall of 2010 by researchers at Brandeis University and Gerstein|Agne Strategic Communications (now known as GBA Strategies). The sample was limited to Jewish young adults between the ages of 18 and 35, from across the spectrum of Jewish identities and levels of Jewish engagement. A key finding of the research was that "Jewish young adults are primarily drawn to service through universal rather than Jewish-based values or identity." (Chertok et al. 2).

This intrigued us when we designed this intergenerational survey and, for that reason, we asked about similar reasons for volunteering in this questionnaire. We were also curious about whether these universal reasons for volunteering were reflective only of younger adults, or were expressed by other age cohorts and, as a result, were reflective of broader values.

The Repair the World respondents were asked to rate 13 possible reasons for volunteering on a 1-7 point scale (with 7 as a major reason and 1 a minor reason). The top six items (ranked by the mean rating) were of a universal nature; of the five items with a Jewish linkage, the highest rated ranked seventh overall. The conclusion drawn by the Repair the World study is clear: "Survey results indicate that Jewish values comprise part of Jewish young adults' motivation for volunteering, but play only a secondary role for most." (39).

In the current study, the Millennial respondents' results were similar: of the thirteen possible reasons, the four most frequently mentioned were universal, mentioned by 64%-82% as being "very important". The highest ranked reason with an explicit Jewish link was mentioned as "very important" by 53% of Millennial respondents and it ranked fifth overall. Even though the rating scales and some of the items in the two studies were different, the results were similar: reasons for volunteering, even among the current sample of Millennials who are on Jewish organizations' email lists, were more related to universal values and meanings than to specifically Jewish values.

It is just as interesting (if not more so) that the tendency to identify universal reasons for volunteering over specifically Jewish reasons is not limited to younger people, but is also true among X-ers, Boomers, and even the WWII cohort. Among the oldest respondents—WWII—three universal reasons (mentioned by 67%-79%) outranked the highest rated Jewish-related reason (59%). Among Boomers, four universal reasons (mentioned by 63%-86%) were ranked higher than the leading Jewish reason (62%). For X-ers, three universal reasons (72%-86%) ranked ahead of the leading Jewish reason for volunteering (69%).

In addition to these reasons for volunteering, we also asked respondents to identify issues that are important today. Participants were asked: "There are many important issues facing our society and world today. Please list THREE issues . . . in which you would be most interested in volunteering or becoming more actively involved."

This is a challenging but incredibly rich question. Asked open-ended and early in the questionnaire, it enabled us to explore what is "top of mind" for respondents, without any ideas or suggestions that appear later in the questionnaire affecting the response.

Not surprisingly, given the connection of many respondents to Jewish organizations, specifically Jewish issues were mentioned often. What some may find more surprising—although it makes sense given other research and the above responses to questions of motivation—is that, across the generational cohorts, universal issues were also frequently mentioned. This was reflected in the change in language being used to report issues of importance, a change that proceeded from more Jewish-oriented terminology to more explicitly universal terms. To be clear, this was a survey of Jews about Jewish identity, behavior, and community. The survey prompt, by name and introduction, is clearly Jewish. This increases the significance of respondents' non-identifiably Jewish concerns, such as caring about hunger or health care, peace and war.

Finally, it is worth noting that the single most frequently cited reason for volunteering

by all four cohorts in the current study, and in Repair the World's research, was the same: "to make a difference in people's lives". This is a value stated in a universal way. And the issues that concern these Jews include, but are not exclusively focused on, a parochial Jewish agenda. It remains for Jewish organizations, whether they focus on young people or whether their participants cut across generational lines, to adapt their communications to connect their activities to this strongly felt universal value, and ultimately to change the perceptions we identify here by linking universal values, Jewish values, and Jewish actions more closely together in Jewish public discourse. This includes the ways organizations articulate their missions, describe their programs, and phrase their invitations to people to participate.

Detailed results from Q. 9: Reasons for Volunteering

Q. 9 Here are some reasons that people give for volunteering. For each reason, please indicate whether it might be a ' very important, somewhat important or not important' reason for you to be interested in volunteering.

1. To make a difference in people's lives

- **This is the most frequently mentioned reason for volunteering across all four cohorts.**

This is a popular motivation for volunteering, ranking first among all 13 reasons provided. It was mentioned as "very important" by 79% or more of respondents, the highest level of importance among all four generational cohorts for all the reasons provided. The appeal of this reason is clear and straightforward, and its popularity highlights the strong perception that volunteer efforts can have a direct impact on other people's lives.

2. To help improve my local community

- **This is another popular reason for volunteering—and, again, it is stated in general terms, not specifically applied to the Jewish community.**

This reason for volunteering was also very popular, rated as "very important" by two thirds of the WWII respondents, a level below the younger cohorts at 75% of Boomers, 83% of X-ers, and 80% of Millennials.

This reason ranked second among X-ers and Millennials, and third among both Boomers and the WWII cohort. As with the previous item, this is simple, clear, and straightforward. It is also general, i.e., it focuses on the impact volunteering has on those around you. Neither reason specifies Jews or the Jewish community, a factor to which we will return elsewhere in this study.

Q.9-1To make a difference in people's lives

	WWII	&	Boomers	%	X-ers	%	Millennials	%
Very Important	3034	79%	4752	86%	1845	86%	821	82%
Somewhat Important	498	13%	642	12%	270	13%	123	12%
Not Important	50	1%	46	1%	12	1%	5	<1%
No Response	281	7%	113	2%	30	1%	55	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-2 To help improve my local community

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2598	67%	4142	75%	1785	83%	801	80%
Somewhat Important	841	22%	1182	21%	320	15%	141	14%
Not Important	93	2%	94	2%	24	1%	6	<1%
No Response	331	9%	135	2%	28	1%	56	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

3. To meet new people who share my interests and values

- **This represents a social benefit of volunteering, and it was not as important a reason for respondents as was helping others or the community.**

The social benefits of volunteering, such as meeting new, likeminded people, are less important as a reason to volunteer, mentioned as "very important" by 25%-39% of respondents. Of the four generational groups, meeting people was of most importance to Millennials, among whom 39% said this reason was very important. Nearly one in five older respondents (19%) characterized this reason as not important to volunteering (compared to only 10% of Millennials who did so.) Presumably, this reason had somewhat less relative importance to respondents because it relates less to benefits for those helped than to the benefits for the volunteers themselves.

4. To do something meaningful with friends or family

- **This is more important to most respondents than meeting new friends.**

This reason for volunteering was more important than meeting new people for all four groups, ranging from 38% of WWII to nearly half (48%) of X-ers who said it was a very important reason. Thus, sharing meaningful activities with friends and family is a more strongly felt reason to volunteer than is meeting new people. However, it is not as important for most respondents as the benefits to those helped by volunteer work.

5. To be a part of something larger than myself

- **This reason is very important to more than half of each age cohort.**

Half to nearly two thirds of respondents in each cohort say this reason for volunteering is very important to them, but Boomers, X-ers, and Millennials (63%, 62% and 64%) are more likely to attach importance to being "part of something larger than myself" than are the

Q.9-3 To meet new people who share my interests and values

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	976	25%	1422	26%	612	28%	395	39%
Somewhat Important	1730	45%	2858	51%	1102	51%	449	45%
Not Important	742	19%	1075	19%	404	19%	105	10%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-4 To do something meaningful with friends or family

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	1475	38%	2239	40%	1025	48%	455	45%
Somewhat Important	1375	36%	2306	42%	873	40%	409	41%
Not Important	566	15%	795	14%	219	10%	81	8%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-5 To be a part of something larger than myself								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2007	52%	3494	63%	1332	62%	642	64%
Somewhat Important	1061	27%	1466	26%	619	29%	243	24%
Not Important	406	11%	411	7%	169	8%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

WWII cohort (52%). This reason ranks fourth or fifth among all age groups.

6. Because I consider working to make the world a better place to be a Jewish value

- **Half or more of all four age cohorts mentioned this reason as very important, but this rate is lower than the more general reasons noted above—despite the organizational connections of this sample to Jewish organizations and Jewish life.**
- **The challenge remains: Jewish organizations need to find ways to deepen the connection between broadly appealing universal values and more particular Jewish values and volunteer activities.**

This reason for volunteering ranked fourth of the thirteen options provided, but the incidence of saying it was very important was, at 53%-62%, lower than might have been expected from a sample of people connected to—or, at least, on the mailing lists of—Jewish organizations. About six in ten Boomers, X-ers, and WWII said this reason was very important, compared to 53% of Millennials—not a huge difference, but enough to prompt some reflection on the connection between younger volunteers and the Jewish values reflected in their activism. Furthermore, it is important to note that for all four cohorts, reasons for volunteering that focus on individual and local community benefits are mentioned more frequently as being very important than connections to Jewish values.

In the Repair the World survey, the 18-35 year old respondents—as in the current study—were less likely to link their volunteer activities to Jewish values or motivations, and more so to universal factors. As the report writers noted:

> Survey results indicate that Jewish values comprise part of Jewish young adults' motivation for volunteering, but play only a secondary role for most . . . The distinction made by survey respondents between similar Jewish and universal values is particularly striking. For example, Jewish young adults give the highest ratings to the value of making a difference in the lives of others but indicate much weaker endorsement of the potentially related motivation that helping those in need is a Jewish value. (Chertok et al. 39).

This finding reinforces the challenge for Jewish organizations to develop new language that bridges the gap between widely-held motivations for volunteer action and Jewish values and expressions. While this concept is most often mentioned in terms of engaging younger Jews, it could, in fact, apply to older cohorts as well, given the lower levels of priority accorded to this reason, as seen above.

Q.9-6 Because I consider working to make the world a better place to be a Jewish value								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2268	59%	3428	62%	1275	59%	537	53%
Somewhat Impt	931	24%	1488	27%	609	28%	303	30%
Not Important	297	8%	472	8%	236	11%	102	10%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-7 To work on issues about which I care deeply								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2655	69%	4219	76%	1551	72%	710	71%
Somewhat Important	718	19%	1063	19%	522	24%	211	21%
Not Important	141	4%	124	2%	44	2%	23	2%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-8 To enhance my resume/job prospects								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	75	2%	196	4%	155	7%	169	17%
Somewhat Important	178	5%	873	16%	607	28%	407	41%
Not Important	2958	77%	4186	75%	1336	62%	368	37%
Total	3863	100%	5553	100%	2157	100%	1004	100%

7. To work on issues about which I care deeply

- **This reason ranked third, a finding that indicates the deep connection between personal meaning and active engagement. It was popular among all age cohorts.**

This reason ranked third in terms of being very important, mentioned by 69% or more of each group, including more than three-quarters (76%) of Boomers. This reflects the intense importance many respondents place on the connection between personal meaning and active engagement. The individuals' personal stakes, their senses of digging in to work on something of importance to them, are accorded more prominence than any issues except for making a difference in people's lives and helping their local communities. This triad—wanting to work actively on issues about which they care deeply, to help improve the local community, and to make a difference in people's lives—epresents the top motivations this population reports for volunteering.

8. To enhance my resume/job prospects

- **This kind of personal benefit ranks last as a reason for volunteering.**

This was the least important reason for volunteering, ranging from single digit responses of "very important" from WWII, Boomers, and Millennials to 17% of Millennials. The anomaly of the latter group is not surprising, as resumes and potential employment prospects are presumably of more immediate importance to younger people. Interestingly, stronger numbers of Boomers (16%) and X-ers (28%), as well as Millennials (41%), said resume and job prospect improvement was a somewhat important reason for volunteering. The incidence of describing this reason as not important was the highest among all thirteen options, but with wide variations by age (WWII 77%, Boomers 75%, X-ers 62%, and Millennials only 37%).

9. It is one way to live out my Jewish Life

- **Volunteering as a way to live out one's Jewish life is mentioned as a very important reason for volunteering by a smaller than expected share of the four age cohorts.**

Volunteering is an activist form of civic engagement, whether within the Jewish community or in support of more universal concerns, and we would expect these Jewish-civically engaged respondents to see it as being linked inextricably and importantly to their Jewish lives. Certainly it has been more than a generation that Jewish educators, rabbis, and communal leaders have been teaching that tikkun olam, repairing a hemorrhaging world, is a core Jewish way to engage the world. Yet volunteering as one way to live out a Jewish life is not a particularly significant motivator for this group, being cited as a very important reason by just over one third of the respondents in each group, without much variation by age. In fact, one in five respondents in each cohort says that this reason is not important at all. It is true that solid majorities of all age cohorts do affirm a connection on some level (whether a very important one or only a somewhat important one) between volunteering and living out their Jewish lives, but the rates of "very important" responses are far smaller for this reason than for some of the universalist reasons. The fact that this Jewish motivation receives a less enthusiastic affirmation deserves serious attention.

Another finding emerges from compounding the variables. Those who feel that living out their Jewish life is an important reason for volunteering are more likely to participate in all forms of civic engagement, Jewish and universal, than those who do not see living out their Jewish life as an important reason to volunteer. In each instance below, the fall-off between a general civic activity and Jewish activities is least among this group.

Among those who responded that volunteering is "very important" to them as a way to live out their Jewish lives, there was roughly equal support in response to Question 11, for service that benefits primarily Jews compared to it not making a difference whether their service benefits Jews or non-Jews. Among those for whom volunteering is "somewhat" or "not at all important" as a way to live out a Jewish life, though, the balance shifts to it not being important whether Jews or non-Jews benefit. This reflects a different ordering of priorities depending on the importance, for the respondent, of the connection between volunteering and living out a Jewish life.

Q.9-9 It is one way to live out my Jewish Life

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	1346	35%	2140	39%	795	37%	347	35%
Somewhat Important	1214	31%	2136	38%	875	41%	396	39%
Not Important	818	21%	1046	19%	439	20%	199	20%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.5 Engagement in Various Civic Activities

Q9-9: It is one way to live out my Jewish life	Signed a petition of any kind	Signed a petition about a specifically Jewish issue or cause	Attended a rally or march	Attended a rally or march specifically about a Jewish issue or cause	Wrote a letter or email to a public official	Wrote a letter or email to a public official about a Jewish issue or cause	Worked on a political campaign	Wrote or emailed a letter to the editor of a publication or website	Wrote or emailed a letter to the editor of a publication or website about a Jewish issue or cause	Total
Very Important	84% 3,346	66% 2,622	29% 1,167	25% 996	64% 2,571	44% 1,737	25% 1,014	27% 1,074	22% 866	15,393
Somewhat Important	83% 3,168	54% 2,067	24% 904	17% 655	63% 2,406	33% 1,246	23% 888	25% 954	15% 572	12,860
Not Important	81% 1,568	41% 799	20% 397	10% 201	62% 1,212	23% 445	25% 491	26% 505	11% 210	5,828
Total Respondents	8082	5488	2468	1852	6189	3428	2393	2533	1648	9758

Question 11:

When thinking about volunteering, I prefer to do service that primarily helps other Jews

When thinking about volunteering, it is not important to me whether my service is primarily helping Jews or helping non-Jews

Q9-9: It is one way to live out my Jewish life	Strongly agree with the first statement	Somewhat agree with the first statement	Somewhat agree with the second statement	Strongly agree with the second statement	Don't agree with either statement	Total
Very Important	25% 1,152	25% 1,146	22% 995	23% 1,070	5% 248	4,611
Somewhat Important	15% 684	24% 1,086	28% 1,288	28% 1,281	6% 282	4,621
Not Important	11% 264	16% 395	24% 597	43% 1,078	6% 157	2,491
Total Respondents	2100	2627	2880	3429	687	11,721

Q.9-10 want to use my skills and experience								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	1592	41%	2238	40%	722	33%	416	41%
Somewhat Important	1373	36%	2352	42%	1040	48%	406	40%
Not Important	461	12%	742	13%	351	16%	123	12%
Total	3863	100%	5553	100%	2157	100%	1004	100%

10. I want to use my skills and experience

- **This personal motivation for volunteering is mentioned by one third to just over 40% of the four age groups. It lags behind the reasons that focus on beneficiaries and impact.**

This reason for volunteering reflects a personal motivation to volunteer as a way to make use of one's skills and experience. It is characterized as "very important" by one third to about 40% of respondents, including similar shares of WWII, Boomers, and Millennials, but fewer X-ers (33%).

11. Because working to make the world a better place is a religious obligation for Jews

- **This is not one of this population's most important reasons for volunteering. This doesn't reflect a lack of interest in volunteering but rather, perhaps, a lack of interest in tying this activity to something that is religious, or to a sense of obligation.**

Working to make the world a better place as a religious obligation for Jews is not one of the leading reasons for volunteering, mentioned as "very important" by just 31%-37% of respondents in each cohort. What's more, between 19% and 31% indicate that this reason is actually not important to their volunteering.

For many, the motivation for volunteering to make the world better is based on motivations that they would not call a "religious obligation". We are inclined to speculate about where the problem is: is it with the word "Jewish," the word "religious," or is it "obligation?" In this study, and our 2009 study of Jewish Boomers (Elcott), at least for this population of engaged Jews (but also for the broader Jewish population, according to the Pew study), there is great pride found in maintaining a Jewish identity. But across America (and even more so in the Jewish community) the term "religious" is on the wane; in fact, "no religion" is a descriptive term used by a plurality of young Americans. And obligation is an equally fraught term; in spite of Jewish traditions to the contrary, we live in a culture in which a volitional act is viewed as more meaningful than acting out of obligation. Even among many Orthodox Jews, personal choice and freedom of conscience weigh heavily as values. The concept, then, of "religious obligation" as a motivator for Jewish engagement not explicitly connected to other factors such as family or sense of belonging, may be appealing only for a decreasing number of Jews.

Q.9-11 Because working to make the world a better place is a religious obligation for Jews								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	1427	37%	2013	36%	689	32%	308	31%
Somewhat Important	1192	31%	1986	36%	755	35%	376	37%
Not Important	740	19%	1299	23%	658	31%	256	25%

Q.9-12 Volunteering is good for the Jews and the Jewish community								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	1577	41%	2343	42%	888	41%	401	40%
Somewhat Important	1305	34%	2078	37%	821	38%	380	38%
Not Important	516	13%	901	16%	398	18%	161	16%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-13 want to do something hands on, where I roll up my sleeves and work								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	1058	27%	1792	32%	642	30%	362	36%
Somewhat Important	1260	33%	2177	39%	888	41%	375	37%
Not Important	986	26%	1311	24%	576	27%	208	21%
Total	3863	100%	5553	100%	2157	100%	1004	100

12. Volunteering is good for the Jews and the Jewish community

- **Respondents view benefitting the local community as a more important reason than benefitting the Jewish community. Thus, a broader, less parochial positioning would seem to resonate more strongly in this population.**

Viewing volunteering as something "good for the Jews and the Jewish community" is mentioned as very important to 40%-42% of respondents with little variation by age. This level of importance is slightly higher than the level placed on working to make the world a better place as a religious obligation for Jews (only 31%-37% answered "very important") but lags behind the 53%-62% level of "very important" answers for working to make the world a better place as a Jewish value. While the Jewish community's benefit from volunteering is important to these Jews, it is clearly not as important to them as the benefit to the local community (average 74% "very important" level).

13. I want to do something hands on, where I roll up my sleeves and work

- **This is another personally oriented reason for volunteering, which might enter into the decision about the kind of activities one undertakes, but is not a major motivator or source of meaning for our population.**

Volunteering as a "hands on" way to "roll up your sleeves and work" is a very important reason for about one third of respondents, ranging from a low of 27% of WWII to 36% of Millennials. This is not a leading reason for volunteering and, like some of the issues discussed above, it is described as not important by about a quarter of respondents. This reason takes a utilitarian view of volunteering, similarly to the reason about using one's skills. While they might contribute to decisions to volunteer, these utilitarian reasons are not as central to the meaning of volunteering as are making a difference in people's lives or improving the local community.

Q3: There are many important issues facing our society and world today. Please list THREE issues—using just a few words—in which you would be most interested in volunteering or becoming more actively involved.

- **Universal issues are significant to this sample, alongside specifically Jewish themes and values.**
- **A wide range of issues and challenges emerges from answers to this open-ended question, as Israel and Jewish concerns take their place alongside other issues like education, peace, gun control, health, the environment, and hunger.**

Responses to this question yield a recurring theme of great significance in this report: even those engaged in Jewish organizations report that the issues that most move them, and the causes for which they would most readily volunteer, reflect universal concerns. These cosmopolitan values coexist along with specifically Jewish values, if and when they do not actually supersede them.

What follows are summaries of responses from each generational cohort. The category entitled "Jewish . . . " in the following tables and discussions is a catch-all for issues that include the modifier "Jewish".

First, some general conclusions: seven issues appear very frequently on the list of top concerns for each cohort—education, Jewish . . . , Israel, hunger, environment, poverty, children, and health care. This set of common issues reflects the fact that respondents are tuned in to a wide variety of pressing concerns in the broader society, while also keeping concerns about Jewish issues and Israel in mind. The latter should come as no surprise given the Jewish organizational links of the respondents; what should be noted, though, is that the more universal concerns are every bit as salient to this population, and are mentioned—unprompted by any instruction about what kind of issues to cite—by substantial numbers of respondents.

World War II Generation Responses

Religious affiliation research confirms that religious engagement and identity increase as people age. The WWII generation already showed a high level of Jewish identity and engagement early in their lives—they are overwhelmingly the children of immigrants, if not immigrants themselves, whose emigration often was linked to antisemitism. We would expect to see a more Jewish-centric, parochial set of concerns for this cohort of Jewish grandparents who lived through the Holocaust and the battle for Israel's independence. This expectation is barely met. Education is the most frequently mentioned topic area (19%) followed by Israel (16%) and Jewish . . . (14%). Other issues mentioned include peace (8%), gun control (7%), and health (6%), followed by three issues at 4%: hunger, children and the economy.

The list of items that fall into the category entitled Jewish . . . is diverse and ranges from "Jewish future as a people" and "Muslim-Jewish relations" to the "decrease in Jewish affiliation with synagogues" and "helping Jewish singles find mates." Thus, there is a wide range of issues on people's minds, but a clustering of concerns around a number of key areas can be discerned, and one of these patterns is that Israel and Jewish concerns take their place alongside other issues.

World War II Generation
Summary of Responses

Q. 3		# of responses	%
1.	Education	720	19%
2.	Israel	610	16%
3.	Jewish...	547	14%
4.	Peace	300	8%
5.	Gun Control	254	7%
6.	Health	220	6%
7.	Hunger	167	4%
	Children	142	4%
	Economy/Economic	140	4%
10.	Healthcare	71	2%
11.	Poverty	70	2%
12.	Terrorism	65	2%
13.	Community	54	1%
	Total Respondents	3863	

Baby Boomer Responses

Boomers are on the other side of a dividing line of religious affiliation from their parents, as confirmed by the breadth of research indicating Boomers affiliate, believe, and behave less religiously than their parents. That said, they show only slight variation from their parents, combining concerns about Israel and the Jewish future with deeply felt universal concerns. As with the WWII cohort, education tops the list of Boomer respondents' top-of-mind issues, mentioned by nearly one quarter of respondents, followed by Jewish . . . (18%), Israel (15%), and hunger (10%). The environment, poverty, and children follow.

Interestingly, only the Boomers and WWII respondents include "peace" in their ten most frequently mentioned issues. In contrast, Boomers, X-ers, and Millennials include the environment and violence in their first ten, while the WWII respondents do not.

Baby Boomers
Summary of Responses

Q. 3		# of responses	%
1.	Education	1282	23%
2.	Jewish...	973	18%
3.	Israel	857	15%
4.	Hunger	557	10%
5.	Environment/Environmental	477	9%
6.	Poverty	405	7%
7.	Children	254	5%
8.	Healthcare	238	4%
	Peace	231	4%
10.	Health	148	3%
11.	Violence	100	2%
	Community	95	2%
	Total Respondents	5553	

Gen X and Millennial Responses

The issues mentioned by Gen X respondents include, first, education (30%), followed by Jewish . . . (21%) and Israel (14%). The incidence of mentioning education is higher than among Boomers and WWII, but the first place rank is the same. The list of issues volunteered by Millennials includes education (29%), Israel, and Jewish . . . (each 15%) followed by poverty (11%) and hunger (9%). The latter two issues are mentioned more often by the two younger cohorts than by the older two.

No doubt concerns over their children's education (or their own) are foremost on these cohorts' minds as they consider important issues, prompting them to cite education as a top issue most frequently. But other issues, such as the environment, hunger, poverty, and health, are not (we assume) likely to be confronting Gen X-ers and Millennials as personal challenges—we have no reason to believe any significant number of people in this population are hungry or live in poor communities-yet their collective focus is on a needy world.

After many years of official Jewish rhetoric teaching a vision of tikkun olam that insists Jews are called upon to make the world a better place for everyone (universal action) as part of their Jewish mission (particular expression),

Gen-X
Summary of Responses

Q. 3		# of responses	%
1.	Education	656	30%
2.	Jewish...	452	21%
3.	Israel	309	14%
4.	Environment/Environmental	243	11%
	Hunger	235	11%
6.	Poverty	213	10%
	Health	208	10%
8.	Children	187	9%
9.	Community	105	5%
10.	Health Care	44	2%
	Food	39	2%
12.	Violence	32	1%
	Total Respondents	2157	

Millenials
Summary of Responses

Q. 3		# of responses	%
1.	Education	288	29%
2.	Israel	150	15%
	Jewish...	146	15%
4.	Poverty	115	11%
5.	Hunger	95	9%
6.	Environmental	77	8%
7.	Community	59	6%
8.	Justice	49	5%
9.	Health	41	4%
10.	Children	24	2%
	Health Care	20	2%
	Reform	20	2%
	Violence	20	2%
	Total Respondents	1004	

it might be tempting to find comfort and affirmation in the fact that so many respondents of every generation expressed concerns related to both Jewish and general issues, in response to a question that did not prompt them in either direction. Yet responses to other questions (e.g., in question 9, comparing the enthusiasm of respondents for universal reasons vs. particular Jewish reasons for volunteering) indicate that most of this population does not necessarily buy into a concept of *tikkun olam* that strongly unites the universal with the particular. This survey shows significant support for Jewish concerns, and significant support for general humanist concerns, but even this Jewishly engaged population seems to see these concerns as being somewhat separate from one another (e.g., universal reasons are more important in the decision to volunteer than Jewish reasons are.) This represents a problem and a challenge for the Jewish community and its leaders; if Jews see their universal concerns as being unrelated, or only weakly related, to their Jewish lives, they will be less likely to pursue those general goals through Jewish organizations and programs, even when Jewish programs serve the broader community. Thus, many Jewish organizations need to reorient their communications and the language of their missions, as well as the focus of many of their activities, in order to bridge the gap by influencing their target populations toward experiencing a more robust and passionate connection between their universal values and their Jewish values. At stake are relevance, appeal, and capital, financial and human.

Q. 10-12: Relative Importance of Statements on Focus of Volunteer Work

How do Jews across generational cohorts view public service and civic engagement, as Jews and as citizens of the world? This series of questions, asking respondents to choose one of two contrasting statements (and to indicate an intensity of agreement), can deepen our understanding of the foundations upon which respondents imagine their actions could have impact and could matter. Either-or questions may force an artificial polarization of actually complex viewpoints, but they can help us understand motivations and beliefs, at least on a simple level.

We posed three questions that parallel the study of young people surveyed by Repair the World (Chertok et al.) in which the sample yielded no generational cohort comparisons. The questions focus on whether one feels she or he can effect change in the world, whether the focus should be on Jews or on anyone in need, and whether these actions are grounded in Jewish values. We cross-tabulated the responses to these questions with other responses indicating the ways survey participants in fact civically engage. In these questions, generational differences loom large, as do differences correlated with expressing a preference to focus primarily on Jewish needs. But over and above these differences, we see once again that greater Jewish engagement correlates well (without offering a causal connection) with greater civic engagement. This is no surprise to those who raise philanthropic dollars or recruit volunteers; those who give, give more and those who are already involved, engage more. This observation highlights the obvious benefits of engaging or re-engaging people already involved in either Jewish or non-Jewish voluntary organizations and activities.

Q. 10
First statement: When I give my time or raise money to address a problem facing our world, I can make a difference.

Second statement: Most of the problems facing our world are just too big for me as an individual to make a difference.

- **The majority agree that they can make a difference.**

This question explores volunteers' sense of whether their involvement can make a difference or whether the problems they address are too big for them to have an impact.

The majority of respondents, in fact, agree that they can make a difference, with 43%-49% strongly agreeing and another 29%-38% agreeing somewhat; only 11%-20% indicate any agreement that the problems are too big for them as individuals to make a difference. Agreement is similar among Boomers, X-ers, and Millennials; however, the WWII cohort is somewhat more likely to agree that the problems are too big for an individual to have impact (20% agree versus 11-12% for the younger cohorts.)

This level of response—and confidence of making a difference—aligns with the engagement of respondents with organizations and as volunteers, and reflects a personal, deeply-held sense that the work they do makes a difference. As Question 9 demonstrated, the differences being made that matter most to them are likely to be in their local community and in the lives of people they help—these are their most powerful reasons for volunteering.

Of those who connect their volunteer activities most strongly with "living out my Jewish life", 60% indicate that their volunteer work can make a difference, compared to 42% of those who say the connection of volunteering and Jewish life is somewhat important and 36% of those who say it is not important. (See Question 9-9, page 37.)

Among the 18-35 year olds in the Repair the World sample, 63% agreed that they can have an impact and 37% agreed that the problems are too big. These levels of agreement are lower than those reported by the current sample, regardless of age. This reflects the latter group's higher incidence of volunteering and connections to volunteer organizations. (Chertok et al. 24).

Q. 11
First statement: When thinking about volunteering, I prefer to do service that primarily helps other Jews.

Second statement: When thinking about volunteering, it is not important to me whether my service is primarily helping Jews or helping non-Jews.

- **This question reveals tensions between more parochial and more universal approaches to volunteering. A majority of all four age cohorts agrees with the second statement.**

These two statements explore the primacy of specifically helping Jews as a motivation for volunteering. A majority of respon-

Q.10 1. When I give my time or raise money to address a problem facing our world, I can make a difference
2. Most of the problems facing our world are just too big for me as an individual to make a difference.

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly agree with the first statement	1697	44%	2706	49%	1016	47%	433	43%
Somewhat agree with the first statement	1116	29%	1918	35%	823	38%	374	37%
Somewhat agree with the second statement	540	14%	509	9%	196	9%	93	9%
Strongly agree with the second statement	230	6%	184	3%	55	3%	23	2%
Don't agree with either statement	177	5%	180	3%	48	2%	28	3%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.11 1. When thinking about volunteering, I prefer to do service that primarily helps other Jews 2. When thinking about volunteering, it is not important to me whether my service is primarily helping Jews or helping non-Jews								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly agree with the first statement	759	20%	975	18%	361	17%	119	12%
Somewhat agree with the first statement	786	20%	1277	23%	496	23%	172	17%
Somewhat agree with the second statement	951	25%	1368	25%	495	23%	213	21%
Strongly agree with the second statement	1022	26%	1504	27%	661	31%	401	40%
Don't agree with either statement	194	5%	360	6%	131	6%	45	4%
Total	3863	100%	5553	100%	2157	100%	1004	100%

dents—51%-61%—agree strongly or somewhat that it is not important to them whether their service primarily helps Jews, including 26%-40% who agree strongly, more than for any other level of agreement for both statements, within any of the age groups.

29%-41% of respondents indicate agreement that they prefer service that primarily helps other Jews, including 12%-20% who strongly agree.

In terms of the generational groups, strong agreement that it is not important whether their service primarily helps Jews decreases with age from a high of 40% of Millennials and 31% of X-ers to 27% of Boomers and 26% of WWII. However, for all four cohorts, agreement with the second statement exceeds 50%, and in no age group does strong agreement with the first statement exceed strong agreement with the second.

This result is consistent with our sample's reasons for volunteering, i.e., motivations for volunteering extend beyond purely Jewish concerns and into a desire to make a difference more broadly, and to improve the local community.

This conclusion is even more pronounced in the Repair the World sample of 18-35 year olds, among whom only 16% agree that their service should primarily help Jews, while 84% say it is not important whether their service primarily helps Jews or non-Jews. (Chertok et al. 36)

We examined responses to Question 11 in terms of civic engagement activities in Question 5. A key finding here is that there was minimal difference in terms of general civic activities (i.e., not specifically Jewish) but there was a significant difference in Jewish-oriented activities: those who prefer their volunteer service to help other Jews primarily were more likely to report Jewish-oriented activities compared to those who said it was not important whether their volunteering served Jews or non-Jews. In fact, incidences of Jewish-oriented activities among the latter group fell off by about half compared to their overall or general activities; among those in the former group, there was minimal drop-off.

We also examined responses in terms of Question 9-9, which asked if volunteering is important as a way to live out your Jewish life. This analysis reveals that solid majorities of those who agree somewhat or strongly with

Q.5 Engagement in Various Civic Activities										
Q 11 Prefer volunteer service help only Jews? Or Jews and non-Jews?	Signed a petition of any kind	Signed a petition about a specifically Jewish issue or cause	Attended a rally or march	Attended a rally or march specifically about a Jewish issue or cause	Wrote a letter or email to a public official	Wrote a letter or email to a public official about a Jewish issue or cause	Worked on a political campaign	Wrote or emailed a letter to the editor of a publication or website	Wrote or emailed a letter to the editor of a publication or website about a Jewish issue or cause	Total
Strongly agree with the first statement	75% 1,387	71% 1,316	24% 454	31% 583	56% 1,041	49% 915	19% 359	26% 481	27% 510	7,046
Somewhat agree with the first statement	82% 1,828	63% 1,405	24% 532	24% 541	61% 1,358	42% 933	20% 456	26% 578	21% 480	8,111
Somewhat agree with the second statement	84% 2,084	54% 1,328	24% 592	14% 340	65% 1,602	31% 777	26% 635	24% 585	13% 329	8,272
Strongly agree with the second statement	87% 2,567	43% 1,272	26% 779	10% 297	69% 2,028	24% 703	29% 849	27% 809	10% 287	9,591
Don't agree with either statement	82% 503	56% 341	27% 167	19% 118	65% 398	35% 215	31% 192	29% 176	17% 106	2,216
Total Respondents	8369	5662	2524	1879	6427	3543	2491	2629	1712	10132

Q. 9-9 It is one way to live out my Jewish life				
Q 11 Prefer volunteer service help only Jews? Or Jews and non-Jews?	Very Important	Somewhat Important	Not Important	Total
Strongly agree with the first statement	55% 1,152	33% 684	13% 264	2,100
Somewhat agree with the first statement	44% 1,146	41.34% 1,086	15.04% 395	2,627
Somewhat agree with the second statement	35% 995	45% 1,288	21% 597	2,880
Strongly agree with the second statement	31% 1,070	37% 1,281	31% 1,078	3,429
Don't agree with either statement	36% 248	41% 282	23% 157	687

the second statement (that it is not important if volunteering serves Jews or non-Jews) say that volunteering is very or somewhat important to living out their Jewish lives. While these results are below those recorded for respondents who agree strongly or somewhat with the first statement (i.e., preferring service that primarily helps Jews), it nonetheless indicates significant motivating linkages connecting the Jewish meaning of volunteer work with serving the broader community of both Jews and non-Jews. As we have noted before, for a rather large (and growing) percentage of Jews, Jewish engagement for the greater good of the world can be compelling. Jewish settings in which this could occur may prove a valuable recruitment and retention tool for the Jewish community.

Another issue requiring closer examination is the connection between this question and board and committee membership in Jewish organizations. Among those whose response to Question 11 was that they strongly agree that volunteering should primarily serve only Jews, 52% often serve on Jewish boards and committees and 23% sometimes serve. In contrast, among those who agree strongly that it's not important if their volunteer work serves Jews or non-Jews, only 29% often serve on boards and committees and 23% sometimes serve. Additionally, 34% of those who strongly agree about serving Jews and non-Jews report that they never serve on boards or committees compared to only 15% of those who strongly agree about serving primarily Jews.

This significantly lower level of Jewish organizational leadership involvement for those who strongly agree with the second statement in Question 11 (i.e., they strongly agree that both Jews and non-Jews should be served) might suggest the existence of a possible subtext for some who affirm that second statement in Question 11. Perhaps, for some who answered "strongly agree" to the statement "it is not important to me whether my service is primarily helping Jews or helping non-Jews," the statement did not go far enough. It is possible that, for many of these Jews, it would be more accurate to say that it is positively important to them that their service not be parochially restricted to Jews. This potential sentiment would go significantly beyond the actual wording in Question 11, which denotes only indifference, not aversion, to parochial service. Nonetheless, anecdotal evidence and some circumstantial evidence (e.g., the demonstrable preference for universal values in Question 9 and the correlation discussed above between leadership activity and Question 11) might lead us to speculate that many Jews are actively averse to Jewish parochialism. If this speculation is correct (and it is tentatively suggested, not conclusively demonstrated, by this survey), then even among engaged Jews there is a group of not merely universalist but also actively anti-parochial Jews who may eschew what they imagine are parochial Jewish organizations. If so, when a preponderance of pro-parochial Jews in Jewish organizational leadership leads to the adoption and maintenance of parochial programming, this may further depress involvement in Jewish

Q.14-1 Serving on a committee or board of a Jewish organization or synagogue					
Q 11 Prefer volunteer service help only Jews? Or Jews and non-Jews?	Never	Rarely	Sometime	Often	Total
Strongly agree with the first statement	15% 334	10% 213	23% 515	52% 1,134	2,196
Somewhat agree with the first statement	16% 429	13% 346	24% 638	48% 1,282	2,695
Somewhat agree with the second statement	24% 731	15% 446	24% 718	37% 1,098	2,993
Strongly agree with the second statement	34% 1,218	14% 512	23% 802	29% 1,028	3,560
Don't agree with either statement	27% 194	11% 79	23% 168	39% 280	721

Q.15-1 I feel that I am connected to my local Jewish community					
Q 11 Prefer volunteer service help only Jews? Or Jews and non-Jews?	Strongly Disagree	Somewhat Disagree	Somewhat Agree	Strongly Agree	Total-
Strongly agree with the first statement	2% 55	5% 103	22% 491	71% 1,559	2,208
Somewhat agree with the first statement	2% 64	6% 172	29% 793	62% 1,695	2,724
Somewhat agree with the second statement	4% 132	10% 313	37% 1,103	49% 1,465	3,013
Strongly agree with the second statement	8% 269	14% 487	40% 1,409	39% 1,408	3,573
Don't agree with either statement	9% 62	10% 71	32% 233	50% 360	726

organizations among anti-parochial Jews. That being said, many Jewish organizations, from Jewish Family Services and federation-run literacy programs to American Jewish World Service (AJWS) are focused on caring for all who need help. Seeking those Jews who, we posit, may eschew what they imagine are parochial Jewish organizations and pairing them with such organizations could increase their engagement, and the vitality of the entire Jewish community.

Responses to Question 11 also relate to respondents' senses of connection to the Jewish community. Among those who strongly agree that their volunteer work should primarily serve Jews, 71% strongly agree that they feel connected to their local Jewish community. In contrast, among those who strongly agree that it is not important whether their volunteer work serves Jews or non-Jews, only 39% strongly agree that they feel connected.

Another question explored whether respondents felt Jewish organizations are remote and irrelevant to them. When viewed in terms of the results for this question about serving primarily Jews, the results were not quite as pronounced as those above: among those who agree strongly that primarily Jews should be served by their volunteer work, 14% agreed somewhat or strongly that most Jewish organizations are remote and irrelevant to them; among those who agree strongly that it's not important whether Jews or non-Jews are served, the number who agreed somewhat or strongly rose to 26%.

When the results are examined in terms of Question 28 (how important is being Jewish to respondents), the group that strongly agreed that their volunteer work should primarily serve Jews recorded the highest level of saying that being Jewish is very important (95%); however, among those who strongly agreed that it's not important whether Jews or non-Jews are served, being Jewish was also seen as very important (64%) or somewhat important (26%).

On one hand, the chasm between those affirming the first and second statements in Question 11 seems large, and, given the trajectory of American Jewry, even alarming. Yet a very solid majority of each group deeply values being Jewish. Still, these two groups, which share a feeling of the importance of being Jewish, nevertheless diverge when it comes to setting priorities for whom to serve with volunteer work. Language and communications can possibly bridge that gap, perhaps by placing service that explicitly includes Jews in a larger, universal context—that is, programming communications could stress that their beneficiaries explicitly include Jews, and also that their beneficiaries explicitly include non-Jews, as part of a larger picture that is both universal and particular. When we address poverty or hunger in the Jewish community, surely our efforts are interwoven addressing the larger issues of poverty and hunger themselves. And when we address poverty and hunger in the larger community, surely we can connect this work explicitly to Jewish values and particular communal motives. Such an approach, if artfully and genuinely pursued, could potentially engage parochial, non-parochial, and anti-parochial Jews.

Q,15-4 I find most Jewish organizations remote and irrelevant to me

Q 11 Prefer volunteer service help only Jews? Or Jews and non-Jews?	Strongly Disagree	Somewhat Disagree	Somewhat Agree	Strongly Agree	Total
Strongly agree with the first statement	67% 1,480	19% 416	12% 258	2% 45	2,199
Somewhat agree with the first statement	60% 1,633	27% 728	12% 325	1% 35	2,721
Somewhat agree with the second statement	49% 1,462	32% 975	17% 517	2% 54	3,008
Strongly agree with the second statement	43% 1,549	31% 1,101	22% 767	4% 149	3,566
Don't agree with either statement	49% 353	25% 184	23% 164	3% 22	723

Q. 28 Importance of Being Jewish

Q 11 Prefer volunteer service help only Jews? Or Jews and non-Jews?	Very Important	Somewhat Important	Not Very Important	Not at All Important	Total-
Strongly agree with the first statement	95% 2,085	4% 91	1% 16	<1% 8	2,200
Somewhat agree with the first statement	91% 2,466	9% 235	1% 14	<1% 4	2,719
Somewhat agree with the second statement	78% 2,335	19% 577	2% 63	1% 24	2,999
Strongly agree with the second statement	64% 2,270	26% 927	6% 228	4% 125	3,550
Don't agree with either statement	80% 578	16% 115	2% 18	2% 15	726

Q. 12
First statement: When I take action to make the world a better place, I usually consider it an action based on Jewish values

Second statement: When I take action to make the world a better place, I do not usually consider it an action based on Jewish values

- **This pairing reveals a link between volunteering and Jewish values among all four age cohorts.**

The responses to Question 9 demonstrated that Jewish values and religion are not as important to our population as making a difference in people's lives, improving the local community, and working on issues respondents care deeply about as reasons for volunteering. However, this question reveals a strong level of agreement that volunteers consider working to make the world a better place to be based on Jewish values. Strong agreement was highest among Boomers (36%) and X-ers/WWII (both 32%) compared to Millennials (24%). Just over one in ten respondents in each cohort agreed strongly that their actions to make the world better were not based on Jewish values. The contrast between these responses to questions 9 and 12 demonstrates that a preference, or a more pronounced enthusiasm, for universal values is not the same thing as failing to affirm particularistic values.

The connection between action and Jewish values is stronger for our sample than for the 18-35 year olds in the Repair the World study. In a similar question in the latter study, 27% agreed that taking action to make the world better is

Q.12 1. When I take action to make the world a better place, I usually consider it an action based on Jewish values 2. When I take action to make the world a better place, I do not usually consider it an action based on Jewish values								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly agree with the first statement	1233	32%	1993	36%	683	32%	244	24%
Somewhat agree with the first statement	947	25%	1584	29%	675	31%	295	29%
Somewhat agree with the second statement	713	18%	852	15%	359	17%	202	20%
Strongly agree with the second statement	460	12%	621	11%	265	12%	135	13%
Don't agree with either statement	276	7%	370	7%	146	7%	68	7%
No Response	234	6%	133	2%	29	1%	60	6%
Total population	3863	100%	5553	100%	2157	100%	1004	100%

based on Jewish values, including 10% who agree strongly. (Chertok et al. 40). This level is substantially lower than the agreement among the younger respondents in the current survey, in which 53% of Millennials agreed, including 24% who agreed strongly. This difference is a reflection of the current sample's higher degree of connection to Jewish organizations and incidence of volunteering. It should, though, hold out some promise that the connection between action for making the world a better place and personally-felt Jewish values may be a basis for successful engagement efforts to connect more young people (and, we would add, older people too) with the Jewish community.

Q 15. Agreement with statements about Jewish activities and the Jewish community

1. I feel that I am connected to my local Jewish community

- **This group of respondents, drawn from organizational email lists, generally feels connected to its local Jewish community—including those not serving on boards or committees.**

This sample of people—reached through lists from Jewish organizations—feels connected to their local Jewish community. This includes 41%-53% who strongly agree with this feeling and 32%-34% who somewhat agree. Only 12%-20% disagree, including 20% of Millennials, among whom 14% somewhat disagree and 6% strongly disagree with the statement that they feel connected to their local Jewish community. This is not surprising, given the higher likelihood that Millennials are mobile and transitional, are newer to their communities, and might not feel connected. It should also motivate local institutions to be sure they are reaching out effectively to newcomers, whether young or old.

Despite this feeling among some Millennials, it is worth noting that nearly three quarters (73%) say they feel connected to their local community, including 41% who strongly agree. Among the three older cohorts, more than half strongly agree.

When this question is analyzed in terms of those, in Question 14-1, who report that they do not serve on organization boards or committees, the result is that this group nevertheless feels connected to the local community: among those who never serve in this way, 18% agree strongly and 46% agree somewhat that they feel connected to their local community. Among those who rarely serve, 35% agree strongly and 48% agree somewhat. The fact that many of those who are not actively involved with organizations in terms of boards or committees still feel connected to their community indicates the potential for those organizations to achieve deeper engagement with many of their members—depending, perhaps, on the activity, the invitation, and the way these are communicated. For these Jews, it also appears, connection has a different meaning than it does for those more formally involved.

Q.15-1 I feel that I am connected to my local Jewish community								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	157	4%	270	5%	98	5%	65	6%
Somewhat Disagree	297	8%	501	9%	213	10%	142	14%
Somewhat Agree	1247	32%	1765	32%	735	34%	325	32%
Strongly Agree	2057	53%	2948	53%	1093	51%	416	41%
No Response	105	3%	69	1%	18	1%	56	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-1 I feel that I am connected to my local Jewish community					
Q14-1: Serving on a committee or board of a Jewish org or synagogue:	Strongly Disagree	Somewhat Disagree	Somewhat Agree	Strongly Agree	Total-
Never	14% 412	23% 673	46% 1,357	18% 536	2,978
Rarely	5% 76	13% 209	48% 779	35% 567	1,631
Sometimes	2% 62	6% 168	38% 1,099	54% 1,566	2,895
Often	1% 45	2% 105	17% 843	80% 3,905	4,898

2. I don't know what opportunities for involvement are available through Jewish organizations

- **Despite their connection to Jewish organizations, about one quarter do not feel tuned in to opportunities for involvement.**

Asked if they do not know about opportunities for involvement through Jewish organizations, 21%-27% agree (17%-22% somewhat and only 4%-5% strongly). This is a considerable share of the respondent base given that they are on organizational lists and, presumably, receive notices of such opportunities.

Still, 42%-46% of respondents in the three older cohorts do, in fact, disagree strongly with the statement and another 27%-34% disagree somewhat. Millennials, at 35%, are least likely to disagree strongly, a result consistent with that of the previous question about feeling connected to the local community.

Incidence is higher among X-ers (42%),

WWII (45%), and Boomers (46%) who disagree strongly with the statement. In each of these older cohorts, however, more than one in five does express agreement, presenting a reminder that a substantial number of Jews—even those known to organizations—feels out of touch with opportunities for involvement.

A review of communications strategies and tactics could help organizations reduce the incidence of feeling out of the loop regarding organizations' opportunities for involvement. While there is considerable clutter competing for people's attention (especially email clutter), in this case the audience is already "on the list," so a failure to break through is a missed opportunity for awareness and, perhaps, further engagement.

3. I and/or my family might not feel welcome or comfortable in a Jewish setting

- **The majority of respondents feels welcome; about one in ten, though, agree that they do not.**

This question delves even more deeply into possible feelings of distance from Jewish life or of difficulties with getting involved. However, a strong majority of respondents in all age groups (from 60% to 77%) strongly disagree with the statement that they or their family might not feel welcome in a Jewish setting. This ranges from 77% of WWII and 74% of Boomers to 66% of X-ers and 60% of Millennials who strongly disagree.

From 7% to 14% of respondents agree with the statement. Agreement is highest—at 11% and 3% respectively—among Millennials. This is a small share of a sample that includes people already connected to organizations, but an incidence of one in seven or even one in ten is a number at least worth noting and, perhaps, suggests a need to review the ways Jewish organizations, institutions, and synagogues ensure that all feel welcome.

4. I find most Jewish organizations remote and irrelevant to me

- **A solid majority among all age cohorts does not find Jewish organizations remote and irrelevant; nevertheless, nearly one in five respondents do feel this way, a sizable share.**

This is another statement that is potentially critical of how Jewish organizations connect and communicate. Once again, it is important to keep in mind that this sample includes people who are known to, and on the lists of, Jewish organizations, so they should presumably feel closer to these organizations than people not on these lists. In this case, three quarters or more of each age group disagree (74%-80%), including 44%-55% who disagree strongly and 23%-31% who disagree somewhat, reflecting that the lion's share of respondents do not find Jewish organizations remote and irrelevant. This feeling was more likely to be expressed strongly by WWII (55%), Boomers (51%), and X-ers (49%) than by Millennials (44%). When the less intense, "agree somewhat" response is included, there is little difference by cohort.

However, as with other questions in this section, it is important to note that across the four age segments, nearly one in five respondents agrees with this statement, including 2%-4% who strongly agree and 15%-17% who somewhat agree. That is a noteworthy share of people who appear on Jewish organizations' email lists who find most such organizations to be remote and irrelevant. (It is not clear, of course, how many of these respondents were thinking of the particular organizations whose emails they receive when they answered this question.)

5. I feel that the Jewish community is too preoccupied with Israel

- **While the majority of respondents disagree with this statement, between one fifth and one quarter of the age cohorts agree—with the highest incidence among younger respondents.**

Between one fifth and one quarter of respondents (18%-24%) agree that the Jewish community is too preoccupied with Israel, including 15%-16% who somewhat agree and 3%-8% who strongly agree. Total agreement with the statement is slightly higher among younger respondents, rising from 18% of WWII and Boomers to 20% of X-ers and 24% of Millennials.

Q.15-2 I don't know what opportunities for involvement are available through Jewish organizations

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	1720	45%	2531	46%	911	42%	350	35%
Somewhat Disagree	1047	27%	1735	31%	733	34%	321	32%
Somewhat Agree	713	18%	948	17%	396	18%	222	22%
Strongly Agree	161	4%	228	4%	91	4%	51	5%
No Response	222	6%	111	2%	26	1%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-3 I and/or my family might not feel welcome or comfortable in a Jewish setting

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	2986	77%	4082	74%	1430	66%	603	60%
Somewhat Disagree	424	11%	815	15%	434	20%	194	19%
Somewhat Agree	184	5%	433	8%	220	10%	113	11%
Strongly Agree	83	2%	118	2%	49	2%	34	3%
No Response	186	5%	105	2%	24	1%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-4 I find most Jewish organizations remote and irrelevant to me

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	2135	55%	2810	51%	1059	49%	445	44%
Somewhat Disagree	890	23%	1547	28%	672	31%	303	30%
Somewhat Agree	579	15%	964	17%	340	16%	155	15%
Strongly Agree	84	2%	132	2%	57	3%	39	4%
No Response	175	5%	100	2%	29	1%	62	6%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-5 I feel that the Jewish community is too preoccupied with Israel

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	2132	55%	3041	55%	1117	52%	457	46%
Somewhat Disagree	851	22%	1417	26%	577	27%	247	25%
Somewhat Agree	578	15%	814	15%	321	15%	157	16%
Strongly Agree	134	3%	178	3%	113	5%	81	8%
No Response	168	4%	103	2%	29	1%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.5 Engagement in various civic activities

Q15-5: I feel that the Jewish community is too preoccupied with Israel:	Signed a petition of any kind	Signed a petition about a specifically Jewish issue or cause	Attended a rally or march	Attended a rally or march specifically about a Jewish issue or cause	Wrote a letter or email to a public official	Wrote a letter or email to a public official about a Jewish issue or cause	Worked on a political campaign	Wrote or emailed a letter to the editor of a publication or website	Wrote or emailed a letter to the editor of a publication or website about a Jewish issue or cause	Total
Strongly Disagree	81% 4,636	64% 3,663	24% 1,401	24% 1,393	61% 3,516	43% 2,436	22% 1,236	24% 1,397	20% 1,126	20,804
Somewhat Disagree	84% 2,103	49% 1,222	23% 570	13% 326	63% 1,578	27% 675	25% 631	25% 617	13% 323	8,045
Somewhat Agree	86% 1,339	43% 671	27% 425	9% 146	68% 1,068	25% 384	31% 477	31% 492	14% 220	5,222
Strongly Agree	84% 373	38% 169	34% 152	9% 40	74% 329	19% 82	38% 168	35% 153	15% 66	1,532

Disagreement with the statement—i.e., answering that Jewish organizations are not too preoccupied with Israel—was expressed by a solid majority of respondents (including 46%-55% who strongly disagreed and 22%-27% who somewhat disagreed.) Disagreement by Millennials (46% strongly; 25% somewhat), while solid, lagged behind the other cohorts.

As we did with some other questions, we analyzed the responses to this question in terms of Question 5, regarding engagement in civic activities, with special attention to the possible drop off in incidence between general activities and those specifically about a Jewish issue or cause. Those who agree somewhat or strongly that the Jewish community is too preoccupied with Israel report similar—or, in some cases, higher—incidence of participating in general activities, but substantially less involvement in activities related to Jewish causes, compared to those who disagree with the statement about preoccupation with Israel. Given the younger skew of those who say they feel the community is too preoccupied with Israel, this could be a gap likely to grow, absent a better understanding of how to narrow it.

The issue here (as with the question of "religious obligation") is open to some interpretation. The emphasis for most agreeing respondents might belong on the word "preoccupied", i.e., respondents might take issue with the Jewish community's Israel engagement as a matter of degree rather than rejecting the substance of that engagement. If so, it is possible that more appealing and artful communications might begin to close this gap.

6. I feel that the Jewish community is too preoccupied with the Holocaust and anti-Semitism

Disagreement with this statement slightly exceeds disagreement that the community is too preoccupied with Israel.

Between 76% and 85% of respondents disagree with the statement that the Jewish community is too preoccupied with the Holocaust and antisemitism, including 50%-60% who disagree strongly and 22%-27% who disagree somewhat. 12%-14% agree somewhat with the statement and another 2%-4% agree strongly. This confirms the findings in the Pew study that even among the least affiliated Jews the Holocaust is a core aspect of Jewish identity. (*Portrait* 14). But the meaning of this affirmation of the Holocaust's role means needs to be explored. What beliefs and/or behaviors result from seeing the Holocaust as central to Jewish life?

As with the previous question, Millennials record slightly lower incidence of strong disagreement (50% compared with 60% of WWII and 58% of Boomers and X-ers.) And nearly one in five Millennials agrees with the

Q.15-6 I feel that the Jewish community is too preoccupied with the Holocaust and anti-Semitism

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	2299	60%	3210	58%	1254	58%	501	50%
Somewhat Disagree	865	22%	1477	27%	539	25%	264	26%
Somewhat Agree	447	12%	619	11%	259	12%	138	14%
Strongly Agree	94	2%	147	3%	79	4%	37	4%
Missing Response	158	4%	100	2%	26	1%	64	6%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-6 I feel that the Jewish community is too preoccupied with the Holocaust and anti-Semitism

Q15-5: I feel that the Jewish community is too preoccupied with Israel:	Strongly Disagree	Somewhat Disagree	Somewhat Agree	Strongly Agree	Total
Strongly Disagree	86% 5,884	9% 615	5% 319	<1% 46	6,864
Somewhat Disagree	33% 1,025	55% 1,733	10% 324	2% 49	3,131
Somewhat Agree	22% 413	38% 721	36% 685	4% 77	1,896
Strongly Agree	11% 54	23% 120	29% 150	37% 187	511

statement—14% somewhat and 4% strongly.

We explored the relationship between those who feel the Jewish community is too preoccupied with the Holocaust and antisemitism, and those in the previous question who feel it is too preoccupied with Israel. These two sets of feelings do not align completely, but those who feel the community is too preoccupied with Israel are more likely to feel it is also too preoccupied with the Holocaust and antisemitism. However, one third of those who agree strongly that the community is too preoccupied with Israel nevertheless disagree strongly or somewhat with the statement about the Holocaust and antisemitism. Among those who disagree that the community is too preoccupied with Israel, strong majorities—more than 85%—also disagree about it being too preoccupied with the Holocaust and antisemitism.

7. I feel stimulated and engaged by my participation in local Jewish organizations, groups or congregations.

- **Solid majorities of respondents value their involvement with Jewish organizations and find it stimulating and engaging.**

Three quarters of respondents (72%-79%) agree strongly (32%-38%) or somewhat (38%-45%) that they feel stimulated and engaged by their work with Jewish organizations. This positive response to their personal involvement is true across the four cohorts without significant variation. As with other questions, a group representing about one in five respondents disagrees with the statement including 4%-8% who disagree strongly and 11%-17% who somewhat disagree.

For most Jews in this survey, their Jewish lives are valuable and engaging, a fact which the Jewish community should see and appreciate as a significant asset as Americans increasingly disaffiliate with their religious institutions and show great cynicism towards most established institutions. At the same time, one in five participants in Jewish organizations or congregations report that they do not feel engaged or stimulated by their participation—a minority group worth identifying and, if possible, assuaging and retaining.

8. I prefer not to commit to being involved with organizations on any long term basis; I just get involved when or if I am interested.

- **In a time when affiliation is waning and connections can be episodic, four in ten respondents agree that they prefer short-term involvements, when or if they are interested. The challenge is growing to ensure the feasibility of programs based on longer term commitments to organizations and activities. How can momentum be built in this situation?**

This question addresses the societal trend of a rise in episodic, transitory affiliations, and a corresponding drop in less casual commitments. In this case, four in ten respondents agree strongly (7%-13%) or somewhat (28%-31%) that they prefer not to commit to long-term involvements with organizations and would rather get involved when or if they are interested. While this group represents a considerable share of respondents, note that most of the agreement fell into the less intense "somewhat" category.

The remaining respondents disagree strongly (26%-33%) or somewhat (18%-32%) with this statement, reflecting their preference for belonging/engaging in long-term commitments rather than temporary or episodic connections. Millennials are less likely to report strong disagreement (26% compared to 31%-33% of the other cohorts.)

The response to this question reinforces a growing concern that many organizations may be unable to remain firmly connected to members/participants who are not interested in formal or ongoing commitments, and that these organizations may wither for a lack of robust, reliable community support, even from a community that approves of its activities. If a sizable share of community members—here, as large a share as 40%—might, at any moment, simply drift away to some other temporary connection, organizations may find it increasingly difficult to maintain a consistent vitality and communal presence, leading (perhaps) to further attrition from its loosely-connected members and a downward spiral into irrelevance. This grim vision is, perhaps, more alarming exactly because it is so hard to address; contemporary American culture promotes episodic and temporary engagement, and demands constantly varying entertainment. Much of America suffers from short attention spans. Grazing may, in fact, be replacing longer term affiliations throughout American life, irrespective of the particular programs or activities being offered.

There is, however, reason for hope. When this question is examined in terms of Question 14-1, regarding respondents' experiences as members of a board or committee at an organization, it is not surprising that those who most strongly prefer longer-term commitments were also more likely to have served on boards or committees and to be interested in serving in the future (85% of those interested in longer-term connections). But what is noteworthy is that more than half of those who most strongly prefer short-term connections and getting involved (when they are interested) still report both having served on a board or committee and being interested in future service (37%) or, if they have not served, still report interest in doing so (17%). This should reassure us that appealing possibilities for engagement still exist, even among those who might indicate less interest in ongoing participation. Given this willingness to consider participating, it is worth exploring changes in the ways organizations operate with volunteers. They must offer compelling reasons to serve or to stay in the room. Some examples include using short-duration task forces in place of standing committees, ensuring that meetings focus on serious, mission-oriented conversations, and putting reports online rather than offering long reports at meetings.

Another analysis compared the long-term vs. short-term preference to Question 29-2,

Q.15-7 I feel stimulated and engaged by my participation in local Jewish organizations, groups or congregations.

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	303	8%	313	6%	92	4%	55	5%
Somewhat Disagree	425	11%	777	14%	317	15%	168	17%
Somewhat Agree	1452	38%	2241	40%	969	45%	392	39%
Strongly Agree	1461	38%	2068	37%	742	34%	319	32%
No Response	222	6%	154	3%	37	2%	70	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-8 I prefer not to commit to being involved with organizations on any long term basis; I just get involved when or if I am interested.

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	1261	33%	1823	33%	663	31%	258	26%
Somewhat Disagree	698	18%	1482	27%	633	29%	326	32%
Somewhat Agree	1193	31%	1596	29%	645	30%	282	28%
Strongly Agree	502	13%	516	9%	178	8%	75	7%
No Response	209	5%	136	2%	38	2%	63	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q. 14-1 Member of a committee, task force or board of an organization

Q15: I prefer not to commit to being involved with organizations on any long term basis; I just get involved when or if I am interested:	Have done and interested in the future	Have done but not interested in the future	Have not done but would be interested	Have not done and not interested	Total
Strongly Disagree	85% 3,390	5% 214	7% 259	3% 119	3,982
Somewhat Disagree	71% 2,196	8% 254	14% 430	7% 209	3,089
Somewhat Agree	51% 1,850	14% 518	19% 677	15% 554	3,599
Strongly Agree	37% 449	20% 244	16% 190	28% 339	1,222

Q. 29-2 Being part of a Jewish community

Q15: I prefer not to commit to being involved with organizations on any long term basis; I just get involved when or if I am interested	More important	As important	Less important	Still not important	Total
Strongly Disagree	29% 1,156	66% 2,646	4% 155	1% 35	3,992
Somewhat Disagree	29% 898	62% 1,918	9% 273	1% 22	3,111
Somewhat Agree	25% 915	61% 2,241	12% 452	2% 69	3,677
Strongly Agree	22% 277	58% 728	16% 194	4% 50	1,249

Q. 33-1 Synagogue membership

Q15: I prefer not to commit to being involved with organizations on any long term basis; I just get involved when or if I am interested:	Currently a member	Was a member, left/stopped membership	Never been a member	Never been a member/ would consider joining in future	Total
Strongly Disagree	85% 3,422	9% 373	3% 129	2% 90	4,014
Somewhat Disagree	76% 2,397	15% 473	4% 130	5% 149	3,149
Somewhat Agree	65% 2,415	22% 807	8% 315	5% 182	3,719
Strongly Agree	58% 737	25% 315	13% 165	4% 52	1,269

which asked whether respondents felt that being part of a Jewish community had become more or less important to them. While one might assume that strong preference for short term involvement might be consistent with decreasing importance for being part of a community, this was not the case. In fact, there was only a modest difference in this feeling of changing importance between those most strongly preferring longer-term and shorter-term involvement.

There is a more pronounced—and expected—difference in terms of synagogue membership (Question 33-1.) As the table below indicates, those who most strongly prefer longer-term involvement are more likely to be a current synagogue member (85%) and less likely to have ended a membership (9%) or never to have been a member (5%). In contrast, among those most strongly preferring shorter-term involvement, while 58% are current synagogue members, another 25% have ended memberships and 17% have never been members.

9. Services provided by the Jewish community are too expensive

- **The cost of services in the Jewish community is viewed as too expensive by a sizeable share of respondents, but not the majority. The group most concerned is X-ers, i.e., those most likely to have or to be starting families.**

This is a frequently voiced concern as organizations and congregations struggle to keep up with their costs while being challenged simultaneously by economic conditions or declining enrollments/memberships. That being said, the numbers indicate that those connected to the Jewish community are willing to pay for its services, and, perhaps, have the financial resources to do so. Nevertheless, finances are clearly an issue for many Jews, even those who are affiliated and plan to remain so. Engaging in the Jewish community in the United States, from synagogues and schools to camps and philanthropic giving, means confronting financial expectations that can feel very high.

Among the respondents here, between 6% and 12% agree strongly and 23%-32% somewhat that services in the Jewish community are too expensive. Agreement is highest among X-ers (12% strongly; 32% somewhat), presumably because they are more likely to be starting families and encountering the costs of memberships, participation, tuition, and other charges for services. The WWII cohort is least likely to agree (6% and 23%), presumably because they have the opposite experience—they are familiar with the costs and, in many cases, may well be enjoying discounts for older participants. Boomers fall between these two groups (8% and 29%) as do Millennials (9% and 29%).

Q.15-9 Services provided by the Jewish community are too expensive								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	1381	36%	1594	29%	493	23%	201	20%
Somewhat Disagree	1090	28%	1695	31%	646	30%	343	34%
Somewhat Agree	884	23%	1588	29%	694	32%	290	29%
Strongly Agree	216	6%	453	8%	267	12%	95	9%
No Response	292	8%	223	4%	57	3%	75	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Between 53% and 64% of respondents disagree with the statement. Disagreement is highest among WWII and Boomers.

Q 28. Importance of different factors in respondents' lives

1. Being Jewish

- **A solid majority of respondents agrees that being Jewish is very important, in amounts exceeding the broader sample in the Pew survey.**

A solid majority of respondents agrees that being Jewish is very important to them (from 71% to 80%) and another 15%-18% describe it as somewhat important. Only a relative handful say it is not very important (2%-4%) or not at all important (1%-2%). While 80% of WWII and Boomers say being Jewish is very important, along with 77% of X-ers, this number is a bit lower (71%) among Millennials.

These findings contrast with the Pew survey's findings about how important being Jewish is in the lives of American Jews. In that study, with an admittedly broader, more diverse sampling of the Jewish population, incidence of responding that being Jewish was very important was lower—at 54% of WWII, 50% of Boomers, 46% of X-ers, and 33% of Millennials. The difference was made up in the incidence of saying it was "somewhat important." However, the incidence of saying being Jewish was not too or not at all important was significantly higher among the Pew sample—14% of WWII, 18% of Boomers, 25% of X-ers and 23% of Millennials answered in this way. (*Portrait* 51).

When this question is cross-tabulated with Question 9-9 (which asked if volunteering as one way to live out one's Jewish life was an important motivation for volunteering), 56% of those who say volunteering is not important as a way to live out my Jewish life report that being Jewish is very important to them and another 29% say being Jewish is somewhat important. Only 15% say it is not very or not at all important. This reveals an insight also present in the Pew survey's finding that 94% of all respondents said being Jewish is important to them (*Portrait* 52): there is a major opportunity to help connect people's abundant pride in being Jewish with volunteering as an activity that is important to living a Jewish life. Put differently, there is a sizable portion of the Jewish community that harbors positive feelings about being Jewish, but for whom a meaningful connection to Jewishly motivated actions, like volunteering, is not yet present.

Q.28-1 Being Jewish								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	3089	80%	4442	80%	1666	77%	711	71%
Somewhat Important	585	15%	845	15%	378	18%	178	18%
Not Very Important	94	2%	149	3%	62	3%	45	4%
Not at All Important	48	1%	74	1%	41	2%	17	2%
No Response	47	1%	43	1%	10	1%	53	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q. 28 Being Jewish					
Q9-9: It is one way to live out my Jewish life:	Very Important	Somewhat Important	Not Very Important	Not at All Important	Total
Very Important	94% 4,327	6% 280	<1% 18	<1% 3	4,628
Somewhat Important	80% 3,696	18% 833	2% 74	<1% 20	4,623
Not Important	56% 1,382	29% 729	9% 227	6% 139	2,477

2. Being part of a Jewish community

- **Respondents feel that being part of a Jewish community is very important but at slightly lower levels than they feel about the importance of being Jewish.**

The importance of being part of a Jewish community, while strong, is felt at slightly lower levels than the previous item, the importance of being Jewish.

Approximately two thirds of respondents (58%-66%) say being part of a Jewish community is very important to them and another quarter say it is somewhat important. Only 6%-8% say it is not very important and another 1%-2% indicated it is not at all important. As with the prior question, while Millennials recorded high importance (58% very important), theirs was at lower levels than that of the other three cohorts.

While a related question in the Pew survey is not worded in a similar manner, it is noteworthy that "being a part of a Jewish community" is viewed as "an essential part of what being Jewish means to them" by only 28% of respondents, with very little variation by age group. This level of response was well below that for other items including ethics and values, intellectual curiosity, Israel, and even having a good sense of humor. (*Portrait* 55). Clearly the current sample, being more connected to Jewish organizations or groups in some way, also views the Jewish community as more important to them than does a broader sample of Jews.

When this question is cross-tabulated with Question 9-9 (which asked if volunteering as one way to live out one's Jewish life was an important motivation for volunteering) and we examine those for whom volunteering is not important to living out their Jewish lives, we also find a weaker level of importance for being part of a Jewish community—a result also weaker than the importance of being Jewish, as noted above. Just over one third (38%) of those for whom volunteering is not important to their Jewish life indicate that being part of a Jewish community is very important. This is nearly fifty percentage points lower than the incidence of those saying volunteering is very important to living out Jewish lives also feeling it is very important to be part of a Jewish community.

Q.28-2 Being part of a Jewish community								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2546	66%	3668	66%	1443	67%	579	58%
Somewhat Important	941	24%	1422	26%	556	26%	271	27%
Not Very Important	254	7%	329	6%	118	6%	77	8%
Not at All Important	52	1%	76	1%	30	1%	24	2%
No Response	70	2%	58	1%	10	1%	53	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.28-2 Being part of a Jewish community					
Q9-9: It is one way to live out my Jewish life	Very Important	Somewhat Important	Not Very Important	Not at All Important	Total
Very Important	85% 3,934	13% 624	1% 60	<1% 6	4,624
Somewhat Important	65% 3,000	30% 1,394	4% 207	<1% 15	4,616
Not Important	38% 941	39% 960	18% 433	6% 139	2,473

3. Being an American

- **Feeling that being American is very important falls sharply with age—unlike questions about being Jewish or part of a Jewish community.**

The importance of being an American is at similarly high levels as that of being Jewish for the total sample, but in this case there are substantial variations by age. WWII respondents record the highest level (90%) of responding that being American is very important but this response falls to 78% of Boomers, 61% of X-ers, and 41% of Millennials.

Conversely, saying that being an American is not very important is mentioned more frequently by X-ers (6%) and Millennials, where one in ten feels this way.

4. Feeling that I am part of my local community

- **Being part of the local community is very important to half or more of all four cohorts, but less so than being part of the Jewish community.**

Just over half of respondents (50%-59%) indicate that feeling they are part of their local community is very important and another 33%-37% say feeling this way is somewhat important. This level of importance is strong, but its level of intensity does not match that of being part of a Jewish community or feeling Jewish. Millennials (50%) are least likely to indicate that this feeling is very important.

Just under one in ten respondents say this feeling is not very important or not at all important (total 6%-9%) with minimal variation by age.

It is remarkable that when respondents consider their motivations for volunteering, they are more enthusiastic about their local communities than about the Jewish community (cf. Questions 9-2 and 9-12), but when asked to consider what they consider important to them personally, they seem (conversely) to place a higher value on the Jewish community than the local community (cf. Questions 28-2 and 28-4.) It is conceivable that the context of volunteerism (a public matter) is more bound up in respondents' self-images and ideological commitments than the context of weighing individual (private) values is. If this is true, then this contrast may potentially suggest that even some Jews who present themselves as universalist, non-parochial, and/or anti-parochial in the public realm may, in fact, harbor particularist values and preferences which they are quite willing to express when the question is asked in a non-threatening (or less ideologically freighted) way. This specific explanation remains speculative for the present, but certainly Jewish communal leaders should consider the possibility that framing, priming, and other subtleties of context in communications may have unexpected effects on the willingness (and/or eagerness) of Jews to engage with the Jewish community, and that human motivations and opinions can be staggeringly (and interestingly) inconsistent.

5. Feeling attached to Israel

- **The importance of feeling attached to Israel is lower among younger respondents—a trend seen elsewhere in this survey and in other research, and one that will increasingly require a thoughtful and effective response.**

When asked about the importance of feeling attached to Israel, answers varied widely by age group. While 58% of WWII and 52% of Boomers indicated it was very important, this response fell to 42% of X-ers and 39% of Millennials. Another 29%-34% of the age groups indicated it was somewhat important. This is well below the incidence of indicating being Jewish is very important among all four age groups; it is also well below the level of response for being an American, except among Millennials, among whom only 41% said the latter was very important.

Conversely, while 12% of WWII said feeling

Q.28-3 Being an American								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	3478	90%	4341	78%	1306	61%	409	41%
Somewhat Important	295	8%	941	17%	651	30%	403	40%
Not Very Important	35	1%	160	3%	133	6%	100	10%
Not at All Important	11	<1%	51	1%	49	2%	35	3%
Missing Response	44	1%	60	1%	18	1%	57	6%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.28-4 Feeling that I am part of my local community								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2263	59%	3026	54%	1202	56%	506	50%
Somewhat Important	1270	33%	2003	36%	789	37%	359	36%
Not Very Important	239	6%	434	8%	131	6%	72	7%
Not at All Important	18	<1%	39	1%	19	1%	14	1%
No Response	73	2%	51	1%	16	1%	53	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.28-5 Feeling attached to Israel								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2237	58%	2861	52%	909	42%	395	39%
Somewhat Important	1118	29%	1760	32%	735	34%	311	31%
Not Very Important	333	9%	677	12%	375	17%	169	17%
Not at All Important	100	3%	194	3%	127	6%	73	7%
No Response	75	2%	61	1%	11	1%	56	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.28-5 Feeling attached to Israel					
Q9-9: It is one way to live out my Jewish life	Very Important	Somewhat Important	Not Very Important	Not at All Important	Total-
Very Important	67% 3,110	25% 1,145	7% 308	1% 53	4,616
Somewhat Important	47% 2,179	37% 1,714	13% 585	3% 135	4,613
Not Important	31% 772	34% 849	23% 574	11% 280	2,475

attached to Israel was not very important (9%) or not at all important (3%) as did 15% of Boomers (12% and 3%, respectively), this response rose to just under a quarter of X-ers and Millennials (17% of each group said it was not very important and 6% and 7%, respectively, said it was not at all important.)

Considering the organizational links of this sample, the response to this question conveys a lower-than-expected level or intensity of feelings of attachment to Israel, especially compared to feelings about being Jewish and being an American. A few studies and many articles have explored concerns about the diminished connection between younger Jews and Israel; what this finding reveals is that there are reasons for concern regarding older Jews as well. While the numbers are not as high as they are for Millennials, nonetheless, more than one in ten WWII and 15% of Boomers indicate that feeling attached to Israel is not important to them and only just over half accord it the highest level of importance.

This question was also examined in conjunction with Question 9-9 (which asked if volunteering as one way to live out one's Jewish life was an important motivation for volunteering.) For those for whom living out their Jewish lives is not important to their decision to volunteer, we also find a weaker level of importance of feeling attached to Israel—a result also weaker than the importance of being Jewish, as noted earlier. Just under one third (31%) of those for whom living out their Jewish lives is not important to their decision to volunteer indicate that feeling attached to Israel is very important. This is less than half the incidence of those saying living out their Jewish lives is very important to their decision to volunteer also feeling it is very important to feel attached to Israel.

6. Belonging to the Jewish people

- **Belonging to the Jewish people is very important to a majority of all four age cohorts but does decline among younger respondents.**

Feeling that they belong to the Jewish people is very important to between 58% and 77% of respondents, and somewhat important to another 17%-27%. Feeling that it is very important declines with age from 77% of WWII and 72% of Boomers to 64% of X-ers and 58% of Millennials. Here we see the differences, matching those found in other surveys, between Jewish identity (which is more complex than merely sharing a religious affiliation) and the various identities affiliated with the dominant Christian majority. Ethnicity, history, and sociology play important roles in Jewish life that render religious beliefs and practices less significant than they are among the other groups we call (perhaps sometimes inaptly) "religions;" as the Pew study noted, Jews overwhelmingly agree that belief is not a prerequisite for being Jewish, a concept alien to most other religions in America. (*Portrait* 58).

For 9% of Millennials, belonging to the Jewish people is not very (7%) or not at all (2%) important. These feelings were also reported by 8% of X-ers, 5% of Boomers, and 4% of WWII.

Interestingly, the responses by WWII and Boomers to this question are relatively similar to their response of feeling that being Jewish was very important, while there was more of a drop-off for X-ers and Millennials. For WWII, being Jewish was very important for 80%; belonging to the Jewish people was very important for 77%; among Boomers, it was 80% and 72%, respectively; among X-ers, 77% and 64%; among Millennials, 71% and 58%. Younger Jews place more importance on personally being Jewish than they do on being part of the Jewish people. Ultimately, however, a strong majority even of these engaged younger Jews still values belonging to the Jewish people as being somewhat or very important.

7. Being knowledgeable about Jewish issues

- **Being knowledgeable about Jewish issues is very important to more than half of all four cohorts, and the importance increases with age. This should be considered when recruitment targets for learning programs are defined—these programs should not be limited to the young.**

Q.28-6 Belonging to the Jewish people								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2984	77%	4005	72%	1385	64%	586	58%
Somewhat Important	639	17%	1172	21%	570	26%	274	27%
Not Very Important	111	3%	216	4%	136	6%	70	7%
Not at All Important	47	1%	76	1%	46	2%	19	2%
No Response	82	2%	84	2%	20	1%	55	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.28-7 Being knowledgeable about Jewish issues								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2845	74%	3794	68%	1286	60%	578	58%
Somewhat Important	882	23%	1507	27%	765	35%	316	31%
Not Very Important	65	2%	161	3%	75	3%	46	5%
Not at All Important	7	<1%	21	<1%	16	1%	11	1%
Missing Response	64	2%	70	1%	15	1%	53	5%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

From 58% to 74% of respondents say it is very important to them to be knowledgeable about Jewish issues and another 23%-35% indicate it is somewhat important. Importance increases with age from 58% of Millennials and 60% of X-ers who say this feeling is very important to 68% of Boomers and 74% of WWII.

This could indicate that Jewish learning programs could achieve greater participation from broader age targeting, beyond just younger Jews, given the greater importance the two older cohorts place on being Jewishly knowledgeable.

Q 29. Importance of different factors in respondents' lives compared to ten years ago.

The following questions (29 and 34) asked respondents to compare their feelings and themselves in the present to their feelings and selves from some years in the past (ten years in Question 29, five-to-ten in Question 34.) These questions allow us to shift our focus from thinking of this population (erroneously) as a set of static figures to thinking of them as responsive and evolving people, whose lives continually change. While our analytical focus shifts to temporal development, however, it is worth bearing in mind that these questions were not, in fact, asked of respondents at two different times. It is well-documented that human memories are fluid and subject to constant reconstruction; thus, respondents' memories of five or ten years ago—especially regarding abstract and intangible concepts such as identity, emotions, and values—may be too bound up in concerns of self-image, and in the construction of meaningful personal narratives, to be considered fully reliable as reports about their states of mind at specific points in the past. But this is not to say that these questions are not extremely valuable; rather, we only note that questions like this can tell us more about people's present perceptions of changes over time, and about the present directions and momentum of their feelings, than they necessarily can about actual, specific rates or time frames of change. They are more informative about change in the present, in other words, than about change in the past. Still, the simple fact that these questions ask respondents to shift their focus from static statements to life development allows us, too, to glimpse some of the dynamics at play in how our population experiences various types of change over a Jewish lifetime.

1. Being Jewish—compared to ten years ago

- **A significant share of all four cohorts report feelings about being Jewish becoming more important over the past ten years, ranging from 19% of WWII to 41% of Millennials.**

Q.29-1 Being Jewish—compared to ten years ago

	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	715	19%	1182	21%	739	34%	413	41%
As important	2818	73%	3942	71%	1238	57%	429	43%
Less important	113	3%	237	4%	108	5%	89	9%
Still not important	53	1%	69	1%	40	2%	14	1%
No Response	164	4%	123	2%	32	1%	59	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

- **These results reflect the dynamic nature of people's feelings about an important issue; even among the oldest respondents, nearly one in five reported increased importance. For sizable shares of all cohorts, then, an assumption of stasis is unwarranted. In fact, those who are "in" might not stay in, and those who are "out" might not stay out.**

This was one of the items respondents felt most strongly about in terms of their current feelings—71%-80% said it was (currently) very important compared to 1%-2% who said it was not at all important. In this question, which probes how feelings might have changed compared to ten years ago, the incidence of respondents indicating that being Jewish has become more important to them varied widely from 19% to 41%; a larger group (43%-73%) said it was as important; 3%-9% said it was less important, and a scant 1%-2% said it was still not important to them.

Incidence of saying their feelings about being Jewish have become more important was more likely among younger respondents; 41% of Millennials and 34% of X-ers felt this way compared to 21% of Boomers and 19% of WWII. While this finding might reinforce the common focus on younger (or "next gen") Jews because they are still growing, experiencing, or deciding regarding their connections to Jewish life, this question also reveals that even among this sample's older Jews, one in five report an increase in the importance of being Jewish to them. Clearly, respondents report, growth and variation in these feelings do not magically stop at age 40. Funders and programmers would do well to expand their focus on engagement to other and older cohorts, and not assume that somehow "those who are in will stay in and those who are out will stay out."

While only a small share of the total sample said being Jewish had become less or not important to them in the past ten years, it is worth noting that this group includes one in ten Millennials.

2. Being part of a Jewish community—compared to ten years ago

- **Nearly half of Millennials and 44% of X-ers say being part of a Jewish community has become more important—an encouraging sign, at least among those in the younger cohorts who are connected to Jewish organizations in some way.**

- **It is also important to note that more than one in ten Millennials and just under one in ten X-ers report it having become "less important". Considering that this sample includes more connected Jews, this finding should raise concerns about trends regarding attitudes toward being part of the Jewish community.**

Between six in ten and seven in ten respondents (58%-67%) described being part of a Jewish community as very important to them. A substantial number of respondents—especially the younger groups—report that these feelings about being part of a Jewish community have become more important compared to ten years ago. Older respondents are more likely to indicate that their feelings of importance are the same; only 7%-12% say it has become less important.

As with feelings about being Jewish, above, incidence of feeling that being part of a Jewish community has become more important was more likely among younger respondents—47%

Q.29-2 Being part of a Jewish community—compared to ten years ago

	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	670	17%	1194	22%	947	44%	468	47%
As important	2681	69%	3612	65%	973	45%	340	34%
Less important	256	7%	535	10%	175	8%	122	12%
Still not important	71	2%	75	1%	27	1%	14	1%
No Response	185	5%	137	2%	35	2%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

of Millennials and 44% of X-ers felt this way compared to 22% of Boomers and 17% of WWII. As stated above, the former will come as no surprise given the conventional wisdom about the dynamic nature of the way younger people connect to the Jewish community; what may not mesh well with stereotype, though, is the fact that approximately one in five Boomers and WWII reported that the importance of being part of a Jewish community increased for them as well.

For this question, compared to the previous question about being Jewish, somewhat more say that being part of a Jewish community is not or has become less important—this includes 13% of Millennials, 9% of X-ers, 11% of Boomers and 9% of WWII. This attrition rate of over ten percent indicates increasing alienation, a discomforting sign that conforms with larger trends such as a general ebb in institutional commitments, and widespread disappointment with religious institutions in particular. Since this population comes more from the core than from the periphery of the Jewish community, these distancing responses should give pause, since a loss of this magnitude across all generational cohorts over time could weaken communal viability.

3. Being an American—compared to ten years ago

- **Feelings here did not vary as much as those related to being Jewish or part of the Jewish community, especially among younger respondents. Between half and three quarters of all four age cohorts report no change in importance.**

The importance of being an American now versus ten years ago did not vary as much as feelings about being Jewish or part of the Jewish community, especially for the younger cohorts.

Approximately one in five respondents (from 16% to 22%) did indicate that being an American was more important compared to ten years ago. Responses by age cohort were not very different, ranging from 16% of Boomers to 22% of Millennials. Three quarters of respondents (73%) say it is as important to them as it was ten years ago—in this case, Millennials were least likely to respond this way (56%) compared to more than 70% of the other three groups.

As was true in the earlier questions, younger respondents were somewhat more likely to say being an American was less important to them compared to ten years ago: 12% of Millennials and 7% of X-ers felt this way compared to 4% of Boomers and 2% of WWII. These results parallel many cohort studies and are a reminder that there are serious cultural differences between older Americans and the younger Americans who have come of age since 9/11, whose formative experiences included wars of which they did not approve, an economy that threatens their future, and an increased awareness of the divide that separates them from the "one percent" vilified by Occupy Wall Street.

4. Feeling that I am part of my local community—compared to ten years ago

- **Importance of being part of one's local community grew compared to ten years ago—especially among younger respondents.**

Feeling part of their local community, as noted above, was very important to half or more of the four age groups (50%-59%) and somewhat important to another third (29%-34%). A range of 15%-48% of the four age groups report that being part of their local community is more important to them than it was ten years ago, an increase that is similar to the different age groups' feelings about being Jewish and being part of a Jewish community.

As with the other questions here, younger respondents were more likely to report this feeling becoming more important—48% of Millennials and 39% of X-ers did so compared to 18% of Boomers and 15% of WWII.

About one in ten respondents (7%-10%) said being part of their local community had become less important but here the variation by age was negligible.

5. Feeling attached to Israel—compared to ten years ago

- **Between one in ten of the older cohorts and one in five Millennials report attachment to Israel declining in importance over the last ten years. While this result lags behind the incidence of ascribing more importance, it is vital, nonetheless, to observe and address this decrease.**

This is a sensitive issue and, as noted in a prior question, just under one quarter of Millennials and X-ers indicated that being attached to Israel was either not very or not at all important to them. This was twice the incidence of these feelings among Boomers and WWII, but even among them, just over one in ten said it was not very or not at all important.

In this question, regarding how this feeling has changed in ten years, from 8% to 18% of the four respondent groups report that feeling attached to Israel has become less important, including 18% of Millennials, 12% of X-ers, 9% of Boomers, and 8% of WWII. Put differently, importance of attachment to Israel has declined over the past ten years for nearly one in five Millennials and about one in ten of the other three cohorts. That is considerable erosion considering the nature of this sample and its connection to Jewish life. Note also that the decline among Millennials (18%) is the highest share for any cohort's decline in importance in all the questions in this series.

Attachment to Israel has become more important for 17% to 35% of respondents in the sample, rising from 17% of WWII and 18% of Boomers to 22% of X-ers and 35% of Millennials. In terms of the latter group, this increase in importance lags behind the increase in importance of being part of a local community (48%), feeling part of a Jewish community (47%), being Jewish (41%), and, as will be seen below, being knowledgeable about Jewish issues (45%).

Attachment to Israel is a question of concern

Q.29-3 Being an American—compared to ten years ago

	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	741	19%	870	16%	390	18%	225	22%
As important	2866	74%	4241	76%	1506	70%	559	56%
Less important	64	2%	236	4%	148	7%	117	12%
Still not important	22	1%	68	1%	74	3%	41	4%
No Response	170	4%	138	2%	39	2%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.29-4 Feeling that I am part of my local community—compared to ten years ago

	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	561	15%	978	18%	843	39%	485	48%
As important	2736	71%	3818	69%	1104	51%	366	36%
Less important	331	9%	550	10%	144	7%	81	8%
Still not important	33	1%	63	1%	24	1%	10	1%
No Response	202	5%	144	3%	42	2%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.29-5 Feeling attached to Israel-compared to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	645	17%	1013	18%	481	22%	348	35%
As important	2581	67%	3724	67%	1237	57%	361	36%
Less important	324	8%	481	9%	269	12%	180	18%
Still not important	115	3%	186	3%	133	6%	53	5%
No Response	198	5%	149	3%	37	2%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

for the organized Jewish community about which there has been great controversy. The results we received from this select population confirm the observations of those who see a diminution of allegiance to Israel, especially among younger cohorts and including, in this case, among more connected and involved younger Jews. To some extent, we believe that all the marketing attempts and free trips to Israel must have only limited effects when some unpleasant realities on the ground simply make Israel far more controversial than it was in generations past.

6. Belonging to the Jewish people— compared to ten years ago

- **The importance of belonging to the Jewish people has remained steady for most respondents, or increased, especially among younger respondents. The challenge is finding ways to build on this issue to strengthen other components of Jewish life.**

Belonging to the Jewish people ranked high in terms of being very important—reported by 58% to 77% of the four cohorts, along with another 17%-27% who said it was somewhat important.

Asked if this feeling changed over the past ten years, 34% of Millennials and 25% of X-ers indicated it had become more important, as did 17% of both Boomers and WWII. For 74%-75% of these older respondents, the feeling was as important as it was ten years ago; among X-ers, 65% felt this way, as did 50% of Millennials.

Between 3% and 8% said belonging to the Jewish people was less important and 1%-3% said it was still not important. It is worth noting that one in ten Millennials gave these responses, a reminder that further attrition of communal fidelity and engagement should concern decision-makers in the community.

7. Being knowledgeable about Jewish issues—compared to ten years ago

- **This issue grew in importance for one quarter to one half of respondents, a finding that reinforces the value and appeal of Jewish learning.**

From 58% to 74% of the age groups reported that being knowledgeable about Jewish issues was very important to them, a share that rose steadily with age (from 58% of Millennials to 74% of WWII.)

Asked if this feeling had changed in the past ten years, between a quarter and nearly half (22%-45%) of the age groups said it had become more important, while 40%-69% said it was as important; 2%-7% said it was less important and only 1% said it was still not important.

Millennials were the most likely to say this feeling had become more important, at 45%, compared to 33% of X-ers, 24% of Boomers, and 22% of WWII. Again, as noted above, this response reveals an openness to deepening Jewish knowledge, not just among young people but among nearly one in four Boomers or WWII respondents as well.

Q 34. Self-description compared to five-to-ten years ago for a range of items.

1. A religious person

- **Respondents are more likely to say that being a religious person describes them more rather than less, compared to five-to-ten years ago.**
- **About one in five distance themselves from this description by saying it describes them less or still does not describe them.**

From 13% to 33% of respondents feel that the phrase "a religious person" describes them more now than five-to-ten years ago. This includes one third of Millennials (33%) and one quarter of X-ers (26%), as well as one in five (19%) Boomers and 13% of WWII. Although a progression seems evident, this question still reflects that a sense of change over time is not restricted to younger cohorts.

Among the three older cohorts, between half and two thirds indicate that their status as a religious person has not changed (64% of WWII, 62% of Boomers, and 53% of X-ers compared to only 34% of Millennials.)

One in ten WWII (11%) and 13% of Boomers indicate that they feel the phrase describes

Q.29-6 Belonging to the Jewish people—compared to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	656	17%	917	17%	548	25%	339	34%
As important	2845	74%	4179	75%	1405	65%	502	50%
Less important	106	3%	218	4%	113	5%	84	8%
Still not important	54	1%	83	1%	54	3%	20	2%
No Response	202	5%	156	3%	37	2%	59	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.29-7 Being knowledgeable about Jewish issues—compared to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	863	22%	1312	24%	708	33%	456	45%
As important	2684	69%	3848	69%	1263	59%	402	40%
Less important	93	2%	187	3%	119	6%	74	7%
Still not important	21	1%	44	1%	25	1%	11	1%
No Response	202	5%	162	3%	42	2%	61	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.34-1 A religious person—compared to five to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	501	13%	1039	19%	563	26%	335	33%
Feel the Same	2488	64%	3436	62%	1146	53%	345	34%
Feel Less	406	11%	719	13%	330	15%	222	22%
Still Does Not Describe Me	287	7%	276	5%	94	4%	38	4%
No Response	181	5%	83	1%	24	1%	64	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

them less than it did five-to-ten years ago, as do 15% of X-ers and 22% of Millennials. Another 4%-7% of the four groups indicate the phrase still does not describe them. This result—about one in five respondents distance themselves from the description "a religious person"—is consistent with other studies' findings that identification with formal religion is weakening in the U.S. But this declining identification with religiosity per se is not matched by a similar decline in feeling Jewish. The implications for synagogues and other religion-focused institutions is clear, and grim.

2. A spiritual person

- **Being spiritual is more strongly felt than being religious and more likely to be perceived as having grown over the past five-to-ten years.**
- **Spiritual journeys are ongoing among solid shares of all four age groups.**
- **One quarter of those who never attend religious services nevertheless say they have become more spiritual.**

Being spiritual is more strongly felt by respondents than being religious and they are more likely to feel they have become more spiritual than more religious over the past five-to-ten years.

More than one in five, and as many as 39%, of respondents say that, compared to five-to-ten years ago, they feel more spiritual (compared to 13%-33% regarding feeling more religious). This includes nearly four in ten Millennials (39%), one third (33%) of X-ers, 29% of Boomers, and nearly one in five (19%) WWII. This result adds to our general finding that, for many Boomers and those in the WWII cohort, spiritual journeys and changes continue. Opportunities in this area will find a substantial, willing, and interested audience, including outside the younger cohorts.

Another six in ten of the three older cohorts say they feel their status as a spiritual person has not changed, but this falls to 38% among Millennials. Between 10% and 16% feel this label describes them less or still does not describe them, so the trend leans decidedly more toward the direction of feeling more spiritual rather than less. That said, those who claim they are not religious also tend to claim they are not spiritual, a somewhat surprising response since, in America generally, the move from declared religiosity to declared spirituality is more often observed. (*"Nones" on the Rise* 44).

When this question is compared to responses to Question 14, regarding frequency of attending religious services, nearly one quarter (23%) of those who indicate they never attend religious services nevertheless report that they feel more spiritual, and only 8% feel less so. More than one in five (22%) report that being a spiritual person still does not describe them. The results are similar for those who rarely attend services, except that only 9% say the term still does not describe them. Not surprisingly, 35% of those who often attend religious services say they feel more spiritual and only a handful (3%) say the term still does not describe them. This result reflects the fact that, for many who do not attend services (or who do so infrequently), issues of spirituality remain important, and are growing in importance.

Q.34-2 A spiritual person—compared to five to ten years ago

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	726	19%	1595	29%	718	33%	393	39%
Feel the Same	2449	63%	3341	60%	1175	54%	385	38%
Feel Less	219	6%	310	6%	160	7%	117	12%
Still Does Not Describe Me	318	8%	214	4%	82	4%	44	4%
No Response	151	4%	93	2%	22	1%	65	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.34-2 A spiritual person—compared to five to ten years ago

Q14: Attend Jewish religious service(s):	Feel More	Feel the Same	Feel Less	Still Does Not Describe Me	Total
Never	23% 138	48% 286	8% 47	22% 129	600
Rarely	23% 636	58% 1,606	10% 275	9% 246	2,763
Sometimes	26% 1,219	64% 3,030	7% 328	4% 167	4,744
Often	35% 1,422	59% 2,407	4% 162	3% 105	4,096

Q.34-3 A Zionist—compared to five to ten years ago

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	440	11%	788	14%	352	16%	252	25%
Feel the Same	2335	60%	3431	62%	1204	56%	381	38%
Feel Less	280	7%	411	7%	192	9%	142	14%
Still Does Not Describe Me	611	16%	797	14%	372	17%	162	16%
No Response	197	5%	126	2%	37	2%	67	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

3. A Zionist

- **From 21% to 30% of respondents report that either the applicability to them of the label "Zionist" decreased or that this term continued not to describe them. This includes all four age cohorts. While this dissociation from Zionism is still a minority view in our sample, its magnitude is larger than expected from a sample that is more connected to Jewish life than the Jewish community as a whole.**

Generally, small (but significant) shares of respondents in each age group say they are more of a Zionist compared to five-to-ten years ago. Millennials, at 25%, were the most likely to report this increased feeling, compared to 16% of X-ers, 14% of Boomers, and 11% of WWII.

Six in ten respondents from the three older cohorts said their status vis-à-vis the description "Zionist" has not changed, compared to 38% of Millennials. Another 7%-9% of the three older groups said they are less Zionist, compared to 14% of Millennials.

Finally, 14%-17% of all respondents say that being a Zionist "still does not describe me", an incidence without much variation by age. Overall, 21%-30% of respondents feel that, over the past five-to-ten years, their feeling of being a Zionist either lessened or they continued not to feel that being a Zionist described them. This group ranges from 23% of the WWII cohort and 21% of Boomers to 26% of X-ers and 30% of Millennials.

Q.34-4 Optimistic about my future—compared to five to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	383	10%	950	17%	598	28%	412	41%
Feel the Same	2344	61%	3149	57%	1126	52%	405	40%
Feel Less	904	23%	1331	24%	398	18%	118	12%
Still Does Not Describe Me	47	1%	27	<1%	8	<1%	3	<1%
No Response	185	5%	96	2%	27	1%	66	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Given the responses to feelings of attachment to Israel noted earlier, there is a growing chasm separating those who feel greater connection to (and perhaps passion for) Israel, and those who are distancing themselves from Israel. There is, apparently, a spillover effect: the term "Zionist" could be having a negative effect on Jewish identity and engagement, as many of those less connected to Israel also feel that the community is too preoccupied with Israel. Passionate Israel advocacy has become a dominant, if not sole, theme for many national Jewish organizations, which may make those who are less passionate or more critical uncomfortable.

4. Optimistic about my future

- **Younger respondents are more likely to say they feel more optimistic about their future than they did five-to-ten years ago.**

- **About one in four Boomers and WWII feel less optimistic.**

Between 10% and 41% of respondents indicate they feel more optimistic about their future than they did five-to-ten years ago. As with other descriptors, this feeling was highest among younger people—41% of Millennials say they feel more optimistic about their future, as do 28% of X-ers, 17% of Boomers, and 10% of WWII. This emerges despite the economic trauma of the last five years, serious domestic and international conflicts, and an infamous bout of paralysis in Congress.

Those who report they feel the same about their future now as they did five-to-ten years ago range from 40% of Millennials to 61% of WWII.

Nearly one quarter of WWII (23%) and Boomers (24%) say they feel less optimistic about their future, compared to 18% of X-ers and only 12% of Millennials. While the erosion in optimism among WWII and Boomers is not surprising, given, for example, the economic challenges of the last five years and current events over the past ten (not to mention, one might presume, some incidence of midlife crises for the Boomers and some incidence of the loss of loved ones for the WWII), the decisive tilt toward increased optimism among Millennials comes as something of a surprise, given the decline in their job and economic prospects, a particular challenge for them during this era.

Only a negligible handful of respondents indicated that being optimistic about their future "still does not describe me".

As we will see, our survey participants have a much more optimistic outlook on their own life prospects than on the world at large. The future of America and Israel, and the condition of the world itself, are all projected quite pessimistically by this sample.

5. Optimistic about America's future.

- **Personal optimism and growing spirituality are not matched by optimism about America's future, among all four age cohorts.**

Increases in personal optimism and spirituality noted above are not matched with any feeling of growing optimism about America's future—about one in ten respondents report that they feel more optimistic about America's future compared to five-to-ten years ago, ranging from a low of 6% of WWII to a relative high of 11% of Millennials. Respondents feeling the same level of optimism cluster around 40% incidence for all four age groups.

Most striking is the fact that about half of all respondents (45%-50%) say they feel less optimistic about America's future, and, unlike the other issues in this question, there is not much variation by age.

6. Optimistic about Israel's future

- **Significant shares of all cohorts feel less optimistic about Israel's future than they once did, but this incidence is lower in all cases than the incidence of feeling less optimistic about America's future.**

Respondents' optimism about Israel's future, like that about America's, is declining compared to five-to-ten years ago.

Only 9%-16% of respondents feel more optimistic about Israel's future (compared to 6%-11% about America.) Responses were higher for each age group compared to the responses about America—one in ten WWII and Boomers said they felt more optimistic about Israel, as did 12% of X-ers and 16% of Millennials.

In contrast, 28%-39% of respondents say they feel less optimistic about Israel's future, including 39% of WWII, 38% of Boomers, 32% of X-ers, and 28% of Millennials. About half of each group (46%-52%) felt the same level of optimism compared to five-to-ten years ago.

7. Optimistic about the world's future

- **Very few respondents express increased optimism about the world's future.**

Respondents' bleakest feelings are reserved for the state of their optimism about the world's future. Compared to five-to-ten years ago, only a handful indicate that they feel more optimistic (ranging from 3% of WWII to 9% of Millennials.) Another 33%-42%

Q.34-5 Optimistic about America's future—compared to five to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	243	6%	386	7%	196	9%	107	11%
Feel the Same	1659	43%	2287	41%	887	41%	363	36%
Feel Less	1805	47%	2759	50%	1025	48%	456	45%
Still Does Not Describe Me	20	1%	28	1%	20	1%	10	1%
No Response	136	4%	93	2%	29	1%	68	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.34-6 Optimistic about Israel's future—compared to five to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	364	9%	551	10%	250	12%	161	16%
Feel the Same	1841	48%	2687	48%	1119	52%	464	46%
Feel Less	1489	39%	2127	38%	680	32%	282	28%
Still Does Not Describe Me	42	1%	95	2%	80	4%	30	3%
No Response	127	3%	93	2%	28	1%	67	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.34-7 Optimistic about the world's future—compared to five to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	107	3%	208	4%	132	6%	88	9%
Feel the Same	1276	33%	2070	37%	898	42%	380	38%
Feel Less	2275	59%	3139	57%	1074	50%	455	45%
Still Does Not Describe Me	28	1%	29	1%	23	1%	13	1%
No Response	177	5%	107	2%	30	1%	68	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

feel the same level of optimism as in the past.

The largest share of all age groups includes respondents who feel less optimistic. This includes nearly six in ten WWII (59%) and Boomers (57%), 50% of X-ers, and 45% of Millennials. Apparently, with age comes a diminished sense of optimism about the world's future.

Q 35. Satisfaction with what has been accomplished thus far in one's life

- **About nine in ten respondents say they are satisfied with what they have accomplished thus far in their lives. This combines with personal optimism to yield a rather upbeat view of their own lives, present and future.**

Asked about their level of satisfaction with what they have accomplished thus far in their lives, most respondents said they were very (38%-53%) or somewhat (42%-52%) satisfied. Fewer than 10% of any age group said they were somewhat (3%-8%) or very (1%-2%) dissatisfied.

Taken together with the question about personal optimism, these two questions reveal a group that feels quite good about what it has done thus far, and about how things seem for the future, at least on a personal level. Their assessment of the world's future, and of America's and Israel's, takes a much darker turn.

Q 36. Confidence about their ability to meet needs in retirement without exhausting all assets

- **Confidence in this specific issue declines among the three younger cohorts compared to those in the WWII group.**
- **The need for resources and guidance about retirement, and how to prepare for it, will grow in the future, and represents a specific program area which Jewish organizations of all kinds can and should address.**

Personal confidence about one's financial situation and ability to meet retirement needs is relatively high, especially among WWII and Boomers, but age is a clear factor here. Among the WWII cohort, 41% are very confident and another 43% are fairly confident. Put differently, at least among this sample of connected WWII Jews, 84% appear to be able to meet their needs.

Q.35 Satisfaction with what has been accomplished thus far in one's life								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very satisfied	2058	53%	2299	41%	809	38%	377	38%
Somewhat satisfied	1623	42%	2749	50%	1123	52%	488	49%
Somewhat dissatisfied	124	3%	382	7%	169	8%	73	7%
Very dissatisfied	20	1%	68	1%	43	2%	14	1%
No Response	38	1%	55	1%	13	1%	52	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.36 Confidence about their ability to meet needs in retirement without exhausting all assets								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very confident	1582	41%	1305	24%	324	15%	114	11%
Fairly confident	1667	43%	2480	45%	855	40%	386	38%
Not too confident	348	9%	1033	19%	540	25%	185	18%
Not at all confident	150	4%	534	10%	332	15%	127	13%
Not sure	70	2%	145	3%	91	4%	137	14%
No Response	46	1%	56	1%	15	1%	55	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Confidence falls off with younger respondents: only 24% of Boomers feel very confident, and 45% fairly confident, about meeting their needs in retirement—an issue that is becoming relevant in an immediate sense, or will imminently do so, for many of them. Confidence falls even more among X-ers (15% and 40% respectively) and Millennials (11% and 38%), most likely reflecting these generations' current economic challenges and diminished optimism about job opportunities in the future.

Those who are not too confident or not at all confident (13%-40%) provide an important reminder that even though many in this sample express satisfaction and optimism, there is a sizable portion of people facing—or anticipating—challenges with making ends meet in retirement. While 13% of WWII respondents express a lack of confidence, this rises to 29% of Boomers, 40% of X-ers, and 31% of Millennials. These concerns are felt by substantial segments of the adult population and represent both a current and a future need—and both a challenge and an opportunity for Jewish organizations and communities.

Q 38. Satisfaction with experience with places or organizations in the Jewish community.

1. Synagogue

- **Most respondents express satisfaction with their synagogue experience; still, between 16% and 24% of respondents report that they are very or somewhat dissatisfied. Younger respondents—who have less experience with synagogues—are more likely to express dissatisfaction. In an environment in which synagogues, as well as other institutions, cannot afford even a minor erosion in membership, efforts need to be made to ascertain the degree and causes of dissatisfaction—and to address them.**

A majority of respondents is very (22%-39%) or somewhat satisfied (35%-41%) with their experiences with synagogues. The highest incidence of being very satisfied occurs among WWII respondents (39%) followed by Boomers (34%), X-ers (31%), and Millennials (22%).

Dissatisfaction is expressed by about one in five respondents (16%-24%), including those who are somewhat or very dissatisfied. Total dissatisfaction rises from 16% of WWII and 21% of Boomers to 22% of X-ers and 24% of Millennials. While this dissatisfaction is outweighed by those who are satisfied, it is important to observe that a considerable share of respondents expresses dissatisfaction with their synagogue experience. It is also unsettling (if unsurprising) that those who have had less experience with synagogues—i.e., those who

Q.38-1 Synagogue								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Satisfied	1489	39%	1911	34%	671	31%	224	22%
Somewhat Satisfied	1351	35%	2146	39%	855	40%	407	41%
Somewhat Dissatisfied	445	12%	808	15%	339	16%	177	18%
Very Dissatisfied	148	4%	338	6%	138	6%	63	6%
Have No Experience with them	287	7%	253	5%	123	6%	71	7%
No Response	143	4%	97	2%	31	1%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

are younger—are more likely to be dissatisfied with the experiences they have had.

Another 5%-7% of the total—with minimal variation by age—report no experience with synagogues.

Institutional religious life in America has diminished across the board. The largest growing religion in the U.S. is "none." This trend becomes even more pronounced in the higher socioeconomic and educational cohorts (*"Nones" on the Rise* ch. 1), which most Jews inhabit (*Portrait* 42). The future of synagogues will be an increasing matter of discussion, and concern, if the Jewish community is to sustain this core institution.

2. Minyan, havurah, or other group

- **Most respondents have no experience with these groups; of those who do, most express satisfaction.**

More than half of all respondents (50%-58%) report that they have had no experience with a minyan, havurah, or other group, and no age cohort falls below half in its rate of inexperience.

Just under one third (30%-34%) express that they are very (13%-15%) or somewhat (15%-20%) satisfied with their experience with a minyan, havurah, or other such group. A smaller number (5%-8%) express any dissatisfaction. Again, given the affiliations and engagements of the population in this study, it is hard to imagine that independent minyanim and havurot will play a significant role in engaging a significant percentage of Jews, although, as has occurred in the past, their impact may be felt in synagogues across the country.

3. Jewish Community Center (JCC) or YM/YWHA

- **Most respondents express satisfaction with their JCC or Y. A sizable group reports no experience thus far, and represents a large potential audience.**

- **Between one in ten and one in five respondents express dissatisfaction.**

Approximately one in five respondents (16%-21%) report that they are very satisfied with their experience with Jewish Community Centers or YM/YWHA's, and another 25%-35% are somewhat satisfied. In total, 46% of WWII respondents express satisfaction, as do 45% of Boomers, 54% of X-ers, and 48% of Millennials.

Between one quarter and one third of respondents report that they have no experience with JCCs or Ys, a share that ranges from 25% of X-ers and 30% of Millennials to 33% of Boomers and 36% of WWII. This group represents an appealing and sizable target for future engagement.

Another 10%-18% of respondents indicate that they are somewhat dissatisfied or very dissatisfied, with only 10% of WWII expressing any dissatisfaction, compared to 16% of Boomers, 18% of X-ers, and 14% of Millennials.

4. Local Jewish Federation

- **Half or more of the four age cohorts report satisfaction with their local federation.**

- **A sizable share (one in five to one in four) report no experience with their federation, representing an audience federations might target.**

More than half of all respondents (49%-60%) are either very or somewhat satisfied with their experience with their local federation. This rises from 49% of Millennials and 52% of X-ers to 56% of Boomers and 60% of WWII.

One fifth to one quarter of respondents (19%-26%) indicate that they have had no experience with their local federation, including 19%-22% of WWII, Boomers, and X-ers, and 26% of Millennials. The high level of having had any experience with their local federation reflects the high number of federation-connected respondents in the sample. The high level of satisfaction reflects positive feedback,

Q.38-2 Minyan, havurah or other group								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Satisfied	598	15%	756	14%	284	13%	142	14%
Somewhat Satisfied	593	15%	930	17%	361	17%	198	20%
Somewhat Dissatisfied	164	4%	306	6%	131	6%	72	7%
Very Dissatisfied	46	1%	106	2%	41	2%	18	2%
Have No Experience with them	1987	51%	3086	56%	1254	58%	506	50%
No Response	475	12%	369	7%	86	4%	68	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.38-3 Jewish Community Center (JCC) or YM/YWHA								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Satisfied	805	21%	912	16%	420	19%	164	16%
Somewhat Satisfied	951	25%	1625	29%	760	35%	326	32%
Somewhat Dissatisfied	274	7%	628	11%	289	13%	110	11%
Very Dissatisfied	97	3%	262	5%	101	5%	31	3%
Have No Experience with them	1378	36%	1854	33%	534	25%	305	30%
No Response	358	9%	272	5%	53	2%	68	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.38-4 Local Jewish Federation								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Satisfied	932	24%	919	17%	363	17%	172	17%
Somewhat Satisfied	1378	36%	2163	39%	763	35%	323	32%
Somewhat Dissatisfied	418	11%	817	15%	323	15%	126	13%
Very Dissatisfied	174	5%	425	8%	173	8%	58	6%
Have No Experience with them	722	19%	1037	19%	479	22%	262	26%
No Response	239	6%	192	3%	56	3%	63	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

then, from these people who have had connections with federations.

However, as with other organizations and institutions, criticism is still present—in this case, 16%-23% of respondents report being either very (5%-8%) or somewhat (11%-15%) dissatisfied with their federation experience, ranging from 16% of WWII to 23% of Boomers and X-ers, and 19% of Millennials.

5. Local or regional chapter of a national organization like NCJW, AIPAC, or Hadassah

- **Between a quarter and a half of the sample groups have no experience with local chapters of national organizations.**
- **Among those with experience, satisfaction is substantial.**

From one quarter to one half of respondents (25%-53%) have had no experience with a local or regional chapter of a national organization like NCJW, AIPAC, or Hadassah (these organizations were provided as examples in the question.) This includes one in four WWII (25%) and 39% of Boomers, but rises to more than half of X-ers (52%) and Millennials (53%).

Of those who have experience with national organizations, satisfaction is substantial—more than half of all WWII are very (28%) or somewhat (33%) satisfied, as are 17% and 30%, respectively, of Boomers. The numbers among the total sample of X-ers and Millennials are lower due to their lack of experience—34% of X-ers are very (10%) or somewhat (24%) satisfied, as are 12% and 19%, respectively, of Millennials.

Only 8%-11% of any of the age groups report dissatisfaction with their experience, a level lower than that for the other organizations and institutions in this questionnaire.

Q.38-5 Local or regional chapter of a national organization like NCJW, AIPAC or Hadassah

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Satisfied	1064	28%	948	17%	216	10%	117	12%
Somewhat Satisfied	1276	33%	1657	30%	520	24%	191	19%
Somewhat Dissatisfied	227	6%	393	7%	171	8%	59	6%
Very Dissatisfied	65	2%	134	2%	64	3%	33	3%
Have No Experience with them	979	25%	2178	39%	1126	52%	534	53%
No Response	252	7%	243	4%	60	3%	70	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Activities & Behaviors

Q4: Thinking now about the issues for which you'd be most interested in volunteering or becoming involved, could you imagine working at or having a career in a field that works in these areas?

- **Substantial numbers of respondents report readiness to get involved with addressing key issues facing society. This indicates the upside potential of engaging more Jews in serious volunteer activities.**

Interest in pursuing an issue-related career, not surprisingly, is highest among younger respondents. What is striking, though, is that even among Boomers and WWII who are, of course, more likely to have ended or to be approaching the end of careers, the interest levels are so high (50% and 32%, respectively).

This is a sign of serious commitment to addressing the major issues people see affecting the world around them—and of interest in working on them actively.

Q4: Thinking now about the issues for which you'd be most interested in volunteering or becoming involved, could you imagine working at or having a career in a field that works in these areas?

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Yes	1251	32%	2796	50%	1254	58%	663	66%
No	1536	40%	1299	23%	374	17%	103	10%
Maybe	764	20%	1243	22%	466	22%	175	17%

Question 3 explored major issues facing our society that respondents indicated they would be interested in volunteering or getting involved to address. This question followed up by asking if they would be interested in actually working at, or having a career in, a field addressing these issues.

A significant share of all respondents—from one third of WWII (32%) to two thirds of Millennials(66%)—indicate that they would be interested in volunteering or working in a field that addresses these issues. Another 20% or so of each group indicated "maybe" and 10%-40% said no.

Q5: We are interested in engagement in various civic activities, the different ways we participate in society. Some of these activities could be specifically Jewish or about Jewish issues. We ask you to distinguish specifically Jewish activities from general activities. In the past 12 months, have you done any of the activities noted below?

- **The sample includes people who were very active across a group of nine civic engagement activities during the past year—an indication of continued activism in Jewish and general activities.**
- **Certain activities increase with age, such as signing petitions and sending letters to editors. It is possible that these traditional civic activities are declining and giving way to other ways to register one's opinions and build support, such as through social media and other emerging resources.**
- **There is a drop-off in incidence of general activities compared to specifically Jewish-oriented causes, indicating potential engagement of activists who are not as involved in certain Jewish causes.**

Respondents were asked if they had participated in nine different civic engagement activities during the past year. For most of the items—other than rally attendance—incidence was somewhat higher with age, although incidence among X-ers and Millennials in our sample was still considerable, a sign that the sample includes a connected, active group. It is possible, though, that the civic activities of earlier generations, like signing petitions or sending letters to editors, are just not as important or top-of-mind to the younger generations, something to keep in mind when mobilizing support. It could also be the case that traditional expressions and indicators of civic engagement are declining, even among those who are or have been more active in Jewish life.

In each case, the questionnaire followed a general activity with one that was specifically Jewish, e.g., "signed a petition" preceded "signed a petition about a specifically Jewish issue or cause".

Q.5 Engagement in Various Civic Activities								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Signed a petition of any kind	2717	70%	3767	68%	1345	62%	614	61%
Signed a petition about a specifically Jewish issue or cause	1980	51%	2621	47%	792	37%	330	33%
Attended a rally or march	682	18%	1218	22%	412	19%	215	21%
Attended a rally or march specifically about a Jewish issue or cause	534	14%	923	17%	309	14%	135	13%
Wrote a letter or email to a public official	2191	57%	3002	54%	936	43%	348	35%
Wrote a letter or email to a public official about a Jewish issue or cause	1240	32%	1741	31%	439	20%	143	14%
Worked on a political campaign	1018	26%	1093	20%	272	13%	124	12%
Wrote or emailed a letter to the editor of a publication or website	990	26%	1224	22%	328	15%	135	13%
Wrote or emailed a letter to the editor of a publication or website about a Jewish issue or cause	599	16%	815	15%	228	11%	99	10%

Signed a petition
Approximately two thirds of respondents (from 61% to 70%) indicated they had signed a petition of any kind in the past year, while between one third and one half (33%-51%) signed a petition about a Jewish issue. Incidence of signing both kinds of petitions increases with age although the gap between "any" and "Jewish" petitions is higher for Millennials and X-ers than it is for WWII and Boomers.

Attended a rally or march
Approximately one in five respondents (18%-22%) attended a rally or march in the past year and 13%-17% attended a rally or march specifically about a Jewish issue or cause. In this item, the variation by age group was less pronounced. As with petitions, the gap between general and Jewish events was most pronounced among Millennials.

Wrote a letter or email to a public official or an editor
A series of items explores incidence of writing letters or emails to public officials or editors about general issues and about Jewish issues or causes. As with petitions, incidence increases with age. For example, while just over a third (35%) of Millennials wrote a letter or email to a public official about a general issue, this increases to nearly six in ten (57%) of the WWII generation and over half (54%) of Boomers.

Writing letters or emails to public officials about Jewish issues increases from 14% of Millennials to 31% of Boomers and 32% of WWII. Letters or emails to editors follow a similar pattern, but at about half the incidence of communications to public officials, perhaps reflecting a decline in the salience of publications as the venue for airing views.

Worked on a political campaign
Between 12% and 26% of respondents worked on a political campaign in some way in the past year. This ranges from 26% of WWII and 20% of Boomers down to 13% of X-ers and 12% of Millennials. The fall-off among younger respondents is noteworthy given the fact that the prior year (2012) included a presidential election, along with races for the entire House of Representatives, but these campaigns failed to mobilize many X-ers and Millennials.

Q6. Have you participated in the following types of programs in last 12 months? Would you consider participating in the future? Please answer once for each item below.

- **These are active volunteers in one-time and longer volunteer programs and projects—and most would be interested in volunteering again, a sign of the enjoyment and meaning they derive from their volunteer service. This was true in all four age cohorts.**

- **Significant shares of those who have not volunteered report that they would be interested in doing so in the future, another promising sign for potential engagement.**

Exploring active volunteering requires examining different types of programs, with different sponsors and durations, and ascertaining levels of future interest. In this question, we asked if respondents had ever participated in four types of programs, and whether they would be interested in participating in the future (whether or not they had participated in the past) or whether they have no interest.

1. A one-time program of volunteer work with an organization or cause

- **The level of interest in future one-time programs—by those who have done so in the past or who have never before done so—is high among all age cohorts, which reinforces the idea of more organizations seriously considering removing age criteria for recruitment efforts.**

This sample includes an active group of volunteers: between half and three quarters of respondents in each age cohort indicated that they had participated in a one-time volunteer program in the past year and would be interested in doing so again. This group included more than seven in ten Boomers, X-ers and Millennials, and just over half (53%) of the WWII cohort. This is an impressive retention rate. In fact, only 2%-13% of the sample said they had participated in the past but would not be interested in doing so again—an incidence that rises with age. This measure of engagement—having participated in the past and being interested in repeating in the future—yields substantial numbers of all age groups and confirms the future potential of this group of "older" people, i.e., 53% of WWII and 71% of Boomers.

Q.6-1 A one-time program of volunteer work with an organization or cause								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Have done and interested in the future	2029	53%	3919	71%	1661	77%	758	75%
Have done but not interested in the future	511	13%	340	6%	59	3%	22	2%
Have not done but would be interested	521	13%	777	14%	325	15%	141	14%
Have not done and not interested	390	10%	270	5%	72	3%	21	2%
No Response	412	11%	247	4%	40	2%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Among those who have not ever participated in a one-time volunteer program (a total of 16%-23% of respondents), the majority indicated interest in participating compared to those who had no interest. Those interested in a first-time volunteer experience include 13%-15% of all four age groups.

These results reveal a large—and still growing—cadre of actual and potential volunteers for organizations and causes. What's more, given some organizations' and funders' focus exclusively on younger participants (i.e., "next gen"), these results demonstrate high levels of interest among older candidates, which should justify rethinking age as a criterion for recruitment.

2. Volunteered on a regular or ongoing basis in a program or project (i.e., weekly or monthly)

- **As with one-time programs, the interest in ongoing volunteering is high among all age cohorts, both for those who have already participated and those who would do so for the first time. Once again, this should encourage groups to reconsider age constraints on recruitment targets.**
- **This also reinforces the potential of intergenerational volunteer projects since the interest is there among all the groups.**

This more intensive level of volunteer engagement—weekly or monthly—was reported by an impressive 50%-58% of respondents; more than half of every age cohort indicated they had done so and that they would be interested in participating in the future. As in the previous question, the oldest respondents (WWII) were slightly more likely (14%) to say they'd participated in the past but would not continue compared to less than 10% of the other three cohorts.

Of the 30%-40% of respondents who have never participated in a regular or ongoing volunteer project, significant numbers said they would be interested in the future (19% of Boomers, 27% of X-ers and 33% of Millennials compared to 11% of WWII.) Another 13% of WWII and 5%-9% of the younger cohorts indicate they have never volunteered on a regular basis and would not be interested in doing so.

While a significant share of X-ers and Millennials indicate willingness to be engaged as ongoing volunteers, it is important to recognize that a total of nearly one in five Boomers also reported interest, even if they have not yet participated as a volunteer in this way. Clearly, this represents a major audience with interest in being engaged in the right project on an ongoing basis.

A similar question was asked of Jews aged 18-35 in a study commissioned by Repair the World. It found that 70% of its sample volunteered at some time in the past year (compared to 75%-77% in our sample) and 29% did so monthly or more frequently. (Chertok et al. 10-11). This latter finding is about half the incidence reported by Millennials and X-ers in the current study, among whom 56% and 61% reported monthly volunteer experience in the past year, respectively. This reflects the connected nature of the current sample—they are known to and involved with organizations and, as a result, are more likely to be active participants and volunteers, and to be reached by recruitment efforts.

3. Was a member of a committee, task force or board of an organization

- **Those who have served on committees, task forces and boards would do so again—across all age cohorts. The challenge is not re-recruiting these people but reaching and appealing to those who have not ever served.**

Between one half and two thirds of each cohort have been a committee, task force or board member and would be interested in doing so in the future. This includes 67% of both Boomers and X-ers, 57% of the WWII group and 53% of Millennials. As with the previous volunteer options, the oldest group is most likely (14% vs. 5%-9%) to say they have done this but do not want to continue.

Among those who have not been board or committee members, interest in doing so in the future is highest among Millennials (29%) and X-ers (17%), compared to Boomers (11%) and WWII (8%), reflecting considerable openness to become involved in this way, even among some older respondents.

Those who have not been a board or committee member and have no interest in doing so include 13% of the WWII cohort and less than 10% of the Boomers, X-ers, and Millennials.

Robert Putnam noted that by the middle of the 1990s, the number of Americans who attended even one public meeting in the past year was cut by forty percent from twenty years earlier. And the number of Americans willing to serve as officers or committee members also declined by forty percent during the same time period. (Putnam 42). So the results of this survey should provide some encouragement to those who recruit volunteers for committees and boards—among this connected group of respondents, from two thirds to three quarters would be interested, including those who have never done this kind of volunteer service before.

4. A long-term (longer than 12 weeks) immersive volunteer program like the Peace Corps or AmeriCorps

- **Incidence of participation in long term programs is low but one in five Boomers and X-ers indicate interest in participating in one in the future, as do 29% of Millennials.**

Q.6-2 Volunteered on a regular or ongoing basis in a program or project (i.e., weekly or monthly)

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Have done and interested in the future	2011	52%	3205	58%	1152	53%	497	50%
Have done but not interested in the future	560	14%	512	9%	183	8%	59	6%
Have not done but would be interested	433	11%	1059	19%	577	27%	332	33%
Have not done and not interested	513	13%	525	9%	192	9%	51	5%
No Response	346	9%	252	5%	53	2%	65	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.6-3 Was a member of a committee, task force or board of an organization

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Have done and interested in the future	2220	57%	3701	67%	1454	67%	535	53%
Have done but not interested in the future	551	14%	513	9%	128	6%	50	5%
Have not done but would be interested	296	8%	614	11%	361	17%	292	29%
Have not done and not interested	488	13%	509	9%	187	9%	62	6%
No Response	308	8%	216	4%	27	1%	65	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

- **Recruitment of Boomers for these programs—similar to efforts already under way by governmental initiatives—could engage them in Jewish life in new and deeper ways.**

Not surprisingly, incidence of having participated in a long-term, immersive program was limited—only 7%-12% of respondents have ever done so and about 60%-75% of those in each age group indicate that they would not be interested.

That being said, however, there is solid interest, especially among the three younger cohorts, in participating in a long term program in the future—20% of Boomers, 19% of X-ers and 29% of Millennials express interest (compared to 10% of WWII). This represents an impressive potential audience that would be interested in immersive, longer term programs—and reflects a desire to participate in intensive volunteer experiences. It also demonstrates that there is a considerable potential participant base for intensive, longer programs beyond just younger people in their twenties.

Insofar as Boomers are concerned, this high level of interest confirms the advisability and potential appeal of the recent development and promotion by AmeriCorps and the Peace Corps of projects designed to meet the interests and needs of people over 55. It remains to be seen whether new models of engagement in longer term projects under Jewish auspices can be introduced to capture a share of this interest before significant numbers of people choose to connect elsewhere, with little assurance that their passions could then be brought to the Jewish community.

Q.7 Who organized the volunteer projects you participated in during the past 12 months?

- **Not surprisingly, given the source of this sample, Jewish groups recruited more participants in past year volunteer activities; what is noteworthy is the incidence of recruitment by non-Jewish organizations, governmental groups and employers or schools.**

- **This responsiveness to engagement with non-identifiably Jewish groups represents a significant alternative for Jewish organizational participants, aided by the ease of communicating online. Recruiting Jews outside the Jewish community could, in turn, make engagement efforts by Jewish organizations more challenging.**

- **Informally organized volunteer activities, e.g., by friends, while not as frequent as organizational recruitment, were mentioned by about one in six respondents. This kind of recruitment is facilitated by social media and is another competitor for a share of people's free time.**

Those respondents who participated in volunteer projects in the past 12 months were asked to identify the organizer(s) of the projects. Results were similar across the four cohorts and revealed that, while Jewish organizations were the most frequently mentioned single organizer (62%-70%), other groups were mentioned by sizable numbers of people: nearly one third (26%-32%) mentioned non-Jewish organizations, 20%-25% mentioned local, state, or national government organizations, 6%-34% cited employers or schools (the most variation by age occurred here), and 13%-16% said their projects were informal and not connected to an organization. (People could give multiple responses, resulting in totals over 100%.)

The dominance of Jewish organizations as the sponsor of volunteer activities is not surprising given the sample, but it is noteworthy that these active, connected respondents are also actively participating in projects organized outside of the Jewish community, facilitated by the ease of organizing projects using the web and social media. This finding reinforces the challenge faced by Jewish volunteer organizations and projects: there are many options out there, all competing for the time, attention, and support of active participants.

In the Repair the World study, with its broader sample of Jews aged 18-35, two factors stood out: unlike the current sample of Jewish adults who are on Jewish organizational email lists, including the younger respondents, the Repair the World study revealed a higher likelihood among its respondents of volunteering through a non-Jewish organization (29%) compared to a Jewish group (22%). Second, the Repair the World study found that "a substantial portion of Jewish young adults are engaged, at least in part, in volunteer efforts outside of the formal organizational sphere." The second most frequently mentioned organizer of volunteer activity is "...[f]riends independent of an organization." In the current study, 13%-16% of respondents volunteered through an informal arrangement compared to 24% from Repair the World. (Chertok et al. 14)

As we state elsewhere, there are many worthwhile and appealing pursuits compet-

Q.6-4 A long-term (longer than 12 weeks) immersive volunteer program like the Peace Corps or AmeriCorps

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Have done and interested in the future	135	3%	174	3%	60	3%	48	5%
Have done but not interested in the future	154	4%	211	4%	91	4%	67	7%
Have not done but would be interested	403	10%	1111	20%	409	19%	291	29%
Have not done and not interested	2512	65%	3584	65%	1523	71%	521	52%
No Response	659	17%	473	9%	74	3%	77	8%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.7 Who organized the volunteer projects you participated in during the past 12 months?

	WWII	%	Boomers	%	X-ers	%	Millennials	%
A local, state or national government organization	961	25%	1157	21%	427	20%	239	24%
A Jewish not-for-profit organization or synagogue	2432	63%	3828	69%	1503	70%	627	62%
An organization or religious group that is not identifiably Jewish	1076	28%	1784	32%	633	29%	259	26%
Your employer or university/school	248	6%	838	15%	505	23%	339	34%
An informal group, not an organization	543	14%	707	13%	339	16%	164	16%
Did not participate in past 12 months	538	14%	545	10%	203	9%	88	9%
Total Population	3863	-	5553	-	2157	-	1004	-

(note: multiple responses allowed; totals exceed 100%)

Q.7 Who organized the volunteer projects you participated in during the past 12 months?

Q9: It is one way to live out my Jewish life	A local, state or national government organization	A Jewish not-for-profit organization or synagogue	An organization or religious group that is not identifiably Jewish	Your employer or university/ school	An informal group, not an organization	Did not participate in past 12 months	Total
Very Important	23% 1,054	82% 3,796	31% 1,408	17% 794	15% 689	6% 272	8,013
Somewhat Important	22% 1,021	68% 3,111	31% 1,402	16% 750	14% 652	11% 522	7,458
Not Important	24% 592	48% 1,197	32% 784	14% 336	14% 356	18% 434	3,699
Total Respondents	2667	8104	3594	1880	1697	1228	11672

Q.7 Who organized the volunteer projects you participated in during the past 12 months?

Q14: Jewish religious service(s)	A local, state or national government organization	A Jewish not-for-profit organization or synagogue	An organization or religious group that is not identifiably Jewish	Your employer or university/ school	An informal group, not an organization	Did not participate in past 12 months	Total
Never	27% 169	26% 160	31% 193	14% 89	18% 114	28% 175	900
Rarely	25% 707	52% 1,483	34% 965	16% 460	15% 430	15% 434	4,479
Sometimes	23% 1,134	69% 3,369	31% 1,518	16% 763	14% 672	11% 528	7,984
Often	20% 836	85% 3,534	28% 1,157	16% 656	14% 581	6% 266	7,030

ing for Jews' attention and time, raising the challenge of effective, ongoing engagement for Jewish organizations and institutions. Both studies indicate that significant resources are being used to establish volunteer connections—even, as in the current study, among those participants already known to Jewish organizations and on their email lists. The informal nature of many of these connections reflects the impact of social media on volunteer engagement—a trend that is likely to continue among both younger and older volunteers, and to increase further the competition for people's attention, time, and resources.

Respondents who indicated in Question 9 that volunteering was "very important" as a way to live out a Jewish life are, not surprisingly, the most likely to have connected to volunteer projects through Jewish organizations (82%), compared to those who view volunteering as "somewhat important" (68%) or "not important" (48%). However, there is minimal difference among these groups in terms of learning about projects from other sources like the government or non-Jewish organizations. It appears that stronger Jewish connections to volunteering will strengthen the reach of Jewish organizations as they try to engage volunteers; without those connections, it is possible that volunteers will go elsewhere.

Responses to this question were analyzed in terms of responses to Q. 14, frequency of attending religious services. Among those who never attend services, there was a higher incidence of not volunteering in the past year (28%). What is important to note, though, is how those in this group who did volunteer were recruited—27% were recruited by a governmental group and 31% by an organization or religious group that is not Jewish, compared to 26% who did so through a Jewish group. Among those who rarely attend services, 15% did not volunteer, and similar numbers connected with non-Jewish groups, but the incidence of volunteering through a Jewish organization or synagogue rises to 52%. These results differ in expected ways among those who often attend religious services (among whom 85% were recruited by a Jewish group.) While these different results are not surprising, they reveal an opportunity for deeper engagement by Jewish groups if they can reach and invite those who currently volunteer through non-Jewish groups. This could be another finding that indicates the potential benefit of connecting Jewish values and the value of Jewish communal action to other motivations for volunteering.

Q. 8 How were you recruited or asked to do volunteer work?

- **The role of friends and family as the source of an invitation to volunteer is clearly significant—and ranks second only to Jewish organizations and synagogues.**
- **Younger respondents were more likely to say they were recruited via email or social media—an issue still needing to be addressed by Jewish organizations if they hope to stay top-of-mind.**

Past year volunteers were also asked to identify how they were recruited for their projects. Not surprisingly, the most frequent response was "a Jewish organization or synagogue asked me", mentioned by 47%-58%, followed by friends or family members (31%-

Q.8 How were you recruited or asked to do volunteer work?								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
A friend or family member asked me	1207	31%	2195	40%	1014	47%	465	46%
A Jewish organization or synagogue asked me	1868	48%	3119	56%	1253	58%	469	47%
An organization or religious group that is not identifiably Jewish asked	744	19%	1145	21%	389	18%	151	15%
A local, state or national government organization asked me	479	12%	549	10%	144	7%	76	8%
I read about it in the newspaper	344	9%	331	6%	73	3%	26	3%
I saw an announcement on TV	43	1%	47	1%	11	1%	1	<1%
I got an email	698	18%	1239	22%	581	27%	323	32%
I saw it on Facebook or another social media website	64	2%	286	5%	301	14%	264	26%
Total Response	171	4%	603	11%	365	17%	245	24%
Don't recall	152	4%	168	3%	61	3%	38	4%
Other (please specify)	520	13%	645	12%	176	8%	95	9%
Total Population	3863	-	5553	-	2157	-	1004	-

(note: multiple responses allowed; totals exceed 100%)

47%). Younger respondents were more likely to be recruited by friends and family—46% of Millennials and 47% of X-ers mentioned this compared to 40% of Boomers and only 31% of WWII. About one in five (15%-21%) said a religious group that is not identifiably Jewish recruited them and one in ten (7%-12%) said a government organization asked them.

In terms of the media used to recruit them, about one quarter (18%-32%; more among younger respondents) mentioned email, including 32% of Millennials and 27% of X-ers. These younger cohorts were also more likely to mention social media (26% and 14% respectively), compared to only 5% of Boomers and 2% of WWII. The younger skew of recruitment by email or social media is not surprising, but the low incidence of mentions is. If there is interest in participating, as shown in the earlier tables, then it behooves Jewish organizations to increase their use of social media to reach a wider audience. What's more, general market research is revealing increasing levels of online activity by older people, which means that these media should provide increasingly successful and cost-efficient ways to recruit all cohorts.

Q 14 How often—if at all—do respondents participate in various Jewish activities?

1. Serving on a committee or board of a Jewish organization or synagogue

- **This sample is highly involved in board or committee membership.**
- **Those who have never served as board/committee members are as likely as those who have done so to participate in non-Jewish civic activities; where the two groups depart is participation in Jewish civic activities. This represents a potential opportunity for greater Jewish engagement, given the right activities, messages, and communications.**

While serving on a board or committee might not be as physically demanding or exciting as other volunteer activities, in many cases this is where the ongoing work gets done and where those who are deeply committed to an organization or cause ensure that they help sustain it. Given the previously mentioned connection between organizations and the sample for this survey, it is not surprising that board or committee membership is common among respondents; nearly four in ten (38%-41%) WWII, Boomers, and X-ers say they often serve in this capacity and another quarter (20%-24%) sometimes do so. That represents participation by 58%-65% of respondents from these three cohorts. Millennials are less likely to report they often (23%) or sometimes (18%) serve on a board or committee.

As the table indicates, the likelihood of board and committee work increases with age from 41% of Millennials (23% often and 18% sometimes) and 58% of X-ers (38% and 20%) to 65% of Boomers (41% and 24%) and 63% of WWII (40% and 23%).

Four in ten Millennials have never served on a board or committee, compared to 20%-28% of the other three cohorts.

We examined responses to this question in terms of the list of civic activities in Q.5 and saw that those who never serve on boards or committees nevertheless are as active in general community civic activities as those who often serve in this way. Where the two groups depart is in terms of participating in specifically Jewish civic activities. For example, 82% of those who never serve signed a petition, but this falls to 40% who signed a petition about a specifically Jewish cause; among those who often serve, 82% signed a petition and 65% signed a Jewish-oriented petition. Clearly, those who never serve on boards or committees are still active in the general community to an extent similar to those who often serve. What is happening is that they are not as engaged in, or attracted to, Jewish causes or activities.

We also examined respondents' interest in serving on a board or committee in the future (Q. 6) and learned that among those who say they never serve, 31% said they had done this in the past and would be interested in serving in the future, and another 29% have never served but would be interested. Not surprisingly, 93% of those who often serve indicate their interest in doing so in the future, a sign of satisfaction with their service. It is important to note is that more than half of those who say they never serve would consider it. Those who are "out" are not necessarily out forever.

Q.14-1 Serving on a committee or board of a Jewish organization or synagogue								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	761	20%	1159	21%	613	28%	404	40%
Rarely	519	13%	708	13%	268	12%	132	13%
Sometimes	878	23%	1357	24%	437	20%	184	18%
Often	1553	40%	2253	41%	821	38%	226	23%
No Response	152	4%	76	1%	18	1%	58	6%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.5 Engagement in Various Civic Activities

Q14: Serving on a committee or board of a Jewish organization or synagogue:	Signed a petition of any kind	Signed a petition about a specifically Jewish issue or cause	Attended a rally or march	Attended a rally or march specifically about a Jewish issue or cause	Wrote a letter or email to a public official	Wrote a letter or email to a public official about a Jewish issue or cause	Worked on a political campaign	Wrote or emailed a letter to the editor of a publication or website	Wrote or emailed a letter to the editor of a publication or website about a Jewish issue or cause	Total
Never	82% 1,896	40% 933	18% 426	8% 190	61% 1,412	21% 491	20% 470	25% 571	10% 236	6,625
Rarely	85% 1,144	51% 689	22% 298	13% 182	62% 838	26% 357	22% 301	27% 364	14% 193	4,366
Sometimes	83% 2,009	58% 1,398	24% 595	19% 451	62% 1,518	35% 857	25% 604	25% 618	18% 432	8,482
Often	82% 3,550	65% 2,787	29% 1,270	26% 1,107	66% 2,832	45% 1,920	28% 1,188	27% 1,167	21% 898	16,719
Total Respondents	8599	5807	2589	1930	6600	3625	2563	2720	1759	10409

Q.6 Member of a committee, task force or board of an organization

Q14: Serving on a committee or board of a Jewish organization or synagogue:	Have done and interested in the future	Have done but not interested in the future	Have not done but would be interested	Have not done and not interested	Total
Never	31% 896	11% 322	29% 852	29% 835	2,905
Rarely	44% 691	18% 278	23% 371	15% 240	1,580
Sometimes	69% 1,945	15% 437	11% 299	5% 147	2,828
Often	93% 4,533	5% 233	2% 88	1% 40	4,894

Q.14-2 Visiting a Jewish museum, or attending a Jewish cultural event, such as a film, play or musical performance.

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	69	2%	114	2%	76	4%	45	4%
Rarely	375	10%	905	16%	564	26%	288	29%
Sometimes	1979	51%	2947	53%	1114	52%	466	46%
Often	1346	35%	1528	28%	389	18%	149	15%
No Response	94	2%	59	1%	14	1%	56	6%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.14-3 Shabbat meal and/ or activity

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	378	10%	349	6%	101	5%	53	5%
Rarely	856	22%	1096	20%	345	16%	186	19%
Sometimes	1217	32%	1630	29%	598	28%	277	28%
Often	1274	33%	2399	43%	1098	51%	430	43%
No Response	138	4%	79	1%	15	1%	58	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

2. Visiting a Jewish museum, or attending a Jewish cultural event, such as a film, play, or musical performance

- **This activity skews older, especially in terms of frequent attendance.**

Incidence of frequent attendance at Jewish cultural events or visits to a Jewish museum skews older, with 35% of WWII and 28% of Boomers doing so, compared to 18% of X-ers and 15% of Millennials. For each group, about half indicate they sometimes attend these events and only a handful (2% overall) say they never do so.

This indicates that Jewish cultural events have a solid audience, especially, but not exclusively, among older respondents.

3. Shabbat meal and/or activity

- **About three quarters of respondents often or sometimes celebrate a Shabbat meal or activity.**

Shabbat meals and activities are much more likely to enjoy frequent incidence than are cultural events. From 33% to 51% of respondents report they often participate in Shabbat meals and/or activities and nearly another third (28%-32%) do so sometimes. About one in five does this rarely (16%-22%).

Frequency is higher among X-ers (51%) than the other groups, perhaps reflecting the likelihood of having younger families and celebrating Shabbat together. Boomers and Millennials (both 43%) are more likely to report they often participate than are WWII respondents (33%).

One in ten or fewer respondents say they

never do so, a group that skews slightly older (10% of WWII compared to 5%-6% of the other cohorts.)

4. Jewish learning/text study

- **Jewish learning is popular among this sample and among all age cohorts.**

About one quarter of respondents (20%-28%) report that they often participate in Jewish learning or text study, ranging from 20% of Millennials and 23% of X-ers to 28% of Boomers and 27% of WWII. Similar numbers indicate they sometimes study. This is a popular activity among all four cohorts without substantial variation in incidence. Boomers, at 14%, are least likely to say they never participate in learning or text study, compared to 17%-20% of the other groups.

5. Jewish religious services

- **Between one half and three quarters of respondents attend religious services often or sometimes.**
- **A significant share (25%-37%) report rarely or never doing so.**

Between 25% and 37% of respondents (similar to Shabbat meal and activity participation, above) report that they never or rarely attend Jewish religious services—Millennials at 37% are most likely to say they never or rarely do so.

About one third (27%-36%) attend often and another 30%-40% attend sometimes. Attendance at services often or sometimes is highest among Boomers (36% and 38%, respectively) followed by WWII (31% and 40%), X-ers (31% and 39%), and Millennials (27% and 30%).

While there is no surprise here—Jews are the least "religious" in the ways researchers who study religious engagement determine religiosity—this finding is a reminder that regular and ongoing Jewish activity outside the home has been, historically, in the synagogue for most Jews. While there has been great emphasis in this century on synagogue transformation, the reality is that low synagogue attendance means changes have not been compelling even to those most positively identified, and that fewer Jews will be seeking institutional connection in synagogue religious services. As the main gateway to Jewish life and the place in which most life cycle events take place, the continuing diminution of synagogue engagement, with commensurate membership attrition, is reason for concern. We have found great interest in communities for finding ways to retain, re-engage, and engage Jews in the synagogue as the foundational institution of American Jewry.

6. Reading or viewing Jewish information or materials online

- **Online viewing of Jewish information is popular—about half of respondents do so often and another third sometimes.**
- **Boomers record the highest incidence of online consumption of Jewish information, higher than X-ers or Millennials.**

The group represented in this sample actively consumes Jewish information or materials online. (The next question examines materials in print.)

Nearly half (41%-50%) report that they often read or view Jewish information online and another third (31%-35%) do so sometimes. In a surprising twist on the conventional wisdom that older people lag younger people in online activities, it is worth noting that there is some variation by age and, in fact, it is the younger cohorts who report slightly lower incidence of reading Jewish information online sometimes or often. Presumably this reflects slightly lower interest in the content, rather than less interest in using the medium. Boomers report the highest likelihood of online consumption of Jewish materials: 50% do so often and another 34% do so sometimes. It is clear, however, that at this juncture Jewish organizations and the Jewish community as a whole have not nearly captured the "Jewish" online market. In fact, anecdotal evidence suggests that most Jews may gain information about major events affecting Israel and the Jewish community from non-identifiably Jewish sources. Given the percentages of Jews who are regularly online, this is an area of great potential impact for fortifying Jewish identity and connections.

7. Reading or viewing Jewish information or materials in a Jewish newspaper or other Jewish publication (not online)

- **Readership of Jewish print media is higher among the older two cohorts but decreases among the younger respondents.**

From half to three quarters of respondents (45%-75%) report that they read Jewish materials in print sometimes (25%-31%) or often (20%-46%). Not surprisingly, there is a stronger variation by age here than in the frequency of online usage.

Among both WWII and Boomers, about three quarters (75% and 74%) report they sometimes or often read Jewish publications. Among X-ers, this falls to 62% and, among Millennials, to 45%. In this case, erosion of the base of younger readers of all print media is a

Q.14-4 Jewish learning/text study

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	663	17%	754	14%	379	18%	201	20%
Rarely	873	23%	1474	27%	692	32%	325	32%
Sometimes	1111	29%	1724	31%	572	27%	222	22%
Often	1059	27%	1529	28%	497	23%	196	20%
No Response	157	4%	72	1%	17	1%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.14-5 Jewish religious services

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	192	5%	243	4%	112	5%	56	6%
Rarely	826	21%	1148	21%	511	24%	310	31%
Sometimes	1532	40%	2112	38%	847	39%	306	30%
Often	1197	31%	1992	36%	667	31%	273	27%
No Response	116	3%	58	1%	20	1%	59	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q14-6 Reading or viewing Jewish information or materials online

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	200	5%	199	4%	91	4%	64	6%
Rarely	457	12%	663	12%	341	16%	154	15%
Sometimes	1362	35%	1865	34%	739	34%	313	31%
Often	1732	45%	2766	50%	967	45%	411	41%
No Response	112	3%	60	1%	19	1%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.14-7 Reading or viewing Jewish information or materials in a Jewish newspaper or other Jewish publication (not online)								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	329	9%	465	8%	250	12%	177	18%
Rarely	518	13%	927	17%	545	25%	322	32%
Sometimes	1117	29%	1663	30%	666	31%	246	25%
Often	1782	46%	2432	44%	672	31%	199	20%
No Response	117	3%	66	1%	24	1%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

likely reason, with slightly lower interest in the subject matter being a secondary explanation.

Nearly one in five Millennials (18%) report never reading Jewish newspapers or publications, compared to 12% of X-ers and less than 10% of Boomers and WWII.

8. Talking with friends about Jewish-related topics

- **This activity is commonplace among all four age cohorts.**

This is a frequent question in studies of the Jewish population and, in this case, all but a handful of respondents indicate they talk with friends about Jewish topics, including 47%-53% who do so often and 32%-39% who sometimes do so. This leaves 7%-11% who rarely do so, and just 1%-2% who say they never do.

There is minimal variation by age cohort, especially when the responses of "somewhat" and "often" are taken together.

Q 33. Statements about membership experience and plans

1. A synagogue or minyan

- **The high incidence of synagogue membership (over 70% for the three older cohorts) is not surprising given the organizational links of this sample.**
- **About one in six Boomers and WWII report stopping their synagogue membership.**
- **Higher incidence of leaving a synagogue occurs among those using less conventional descriptions of their Jewish identification.**
- **Nevertheless, nearly half of those who describe themselves as "Just Jewish" belong to a synagogue, as do 53% of those who say a label is not significant for them.**

Seventy or more percent of WWII (74%), Boomers (77%) or X-ers (70%) indicate that they are currently members of a synagogue or minyan. Only 46% of Millennials indicate being members. These are strong numbers which are consistent with the fact that this study's sample was drawn from Jewish organizational membership lists from across the country, including synagogue organizations.

Another 13%-25% of respondents indicate that they were members but left or stopped their membership. This includes 17% of WWII and 15% of Boomers—presumably these reflect decisions to leave their synagogue and not rejoin elsewhere. The 13% of X-ers and 25% of Millennials who said they left or stopped membership could be referring to a synagogue to which they belonged when growing up, and of which they are no longer members, without replacing that synagogue with a new one where they now live.

From 7% to 24% of respondents report that they have never been a member of a synagogue. This includes 1%-15% who said that they would consider joining in the future. This latter group skews heavily toward younger respondents—8% of X-ers and 15% of Millennials who have never been a synagogue or minyan member say they would consider joining in the future, while another 8% and 9% respectively simply say they have never been a member. It will, apparently, take more effort to get WWII and Boomer respondents who have never belonged to a synagogue to consider trying now.

The numbers found here, in conjunction with the percentages of the same population who attend synagogue services regularly, is a reminder that membership and engagement are not synonymous. As Putnam and Campbell have noted in *American Grace*, as War Generation Americans moved to the suburbs, it was considered both patriotic and socially expected to join a religious institution. This was especially important for Jews seeking integration into postwar American life. That pressure no longer exists, and the exit rate from religious institutions and regular service attendance, across faith communities, has been increasing since the 1990s. Lack of participation in the core activities of the synagogue—Sabbath and holiday services—will, we believe, ultimately have a negative impact on membership itself.

We also examined synagogue membership in terms of the results for Question 13, regarding how respondents identify as Jews. Not surprisingly, the highest levels of current synagogue membership were reported by those who identify with specific denominations. However, it is worth noting that many of those with less traditional descriptions were still members of synagogues: among those who consider themselves Just Jewish, 48% belong to a synagogue, 33% were members but left, and 7% have never been members but would consider joining. Among those who say labels are not significant, 53% belong to a synagogue, 23% were members but left, and 7% have never been members but would consider joining.

Q.14-8 Talking with friends about Jewish-related topics								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	51	1%	83	1%	39	2%	21	2%
Rarely	258	7%	441	8%	245	11%	76	8%
Sometimes	1404	36%	2071	37%	845	39%	326	32%
Often	2057	53%	2889	52%	1009	47%	520	52%
No Response	93	2%	69	1%	19	1%	61	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.33-1 A synagogue or minyan								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Currently a member	2850	74%	4290	77%	1517	70%	458	46%
Was a member, left/ stopped membership	667	17%	810	15%	282	13%	251	25%
Never been a member	214	6%	282	5%	172	8%	92	9%
Never been a member/would consider joining in future	48	1%	118	2%	165	8%	146	15%
No Response	84	2%	53	1%	21	1%	57	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.33-1 A synagogue or minyan

Q. 13 Denomination	Currently a member	Was a member, left/stopped membership	Never been a member	Never been a member/would consider joining in future	Total
Just Jewish	48% 923	33% 629	13% 253	7% 130	1,935
Traditional	74% 488	19% 122	4% 28	3% 21	659
Conservative	87% 2,855	10% 317	2% 52	2% 72	3,296
Modern Orthodox	94% 707	3% 26	1% 9	1% 10	752
Reform	83% 2,941	12% 439	2% 62	3% 111	3,553
Reconstructionist	84% 300	12% 41	<1% 3	3% 12	356
Secular/ Humanist	34% 198	33% 191	27% 158	6% 37	584
Other Orthodox (e.g., Hasidic, Yeshivish)	94% 179	2% 3	4% 7	1% 2	191
Label not significant for me	53% 610	23% 262	17% 195	7% 85	1,152

Q.33-2 A Jewish Community Center or YM/YWHA

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Currently a member	1047	27%	1491	27%	787	36%	202	20%
Was a member, left or stopped membership	1193	31%	1908	34%	515	24%	212	21%
Never been a member	1080	28%	1519	27%	551	26%	290	29%
Never been a member, would consider joining in future	194	5%	439	8%	267	12%	237	24%
No Response	349	9%	196	4%	37	2%	63	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.33-3 A national Jewish organization

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Currently a member	2664	69%	3064	55%	833	39%	307	31%
Was a member, left/ stopped membership	483	13%	873	16%	334	15%	132	13%
Never been a member	435	11%	1129	20%	684	32%	296	29%
Never been a member/ would consider joining in future	78	2%	305	5%	256	12%	201	20%
No Response	203	5%	182	3%	50	2%	68	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

2. A Jewish Community Center or YM/ YWHA

- **One fifth to one third of respondents belong to JCCs. Incidence is highest among X-ers, presumably because they are most likely to have young families.**
- **A slightly higher share of Boomers and WWII indicate past membership, compared to the younger age cohorts.**

JCCs were established and flourished in the United States in response to either forbidden entry or lack of comfort in YMCAs and private clubs dominated by the Protestant elite. As Jews were increasingly welcomed in these secularized institutions, and as Jews joined white ethnic communities, the role of JCCs shifted. Whereas they once served as training grounds for immigrants to become American, JCCs have become a source for building and actualizing Jewish identity. Yet the competition JCCs face is intense, as Jews join local health clubs and build home gyms, join country clubs that are now open to all, and seek cultural involvement in secular or multicultural institutions.

Incidence of membership in Jewish Community Centers or YM/YWHAs is lower than in synagogues, and reveals more erosion: 20%-36% of respondents indicate they are currently JCC members and another 21%-34% say they were members but stopped or left. Current members include 27% of both WWII and Boomers, and 36% of X-ers, perhaps reflecting the likelihood of this group having younger children. One in five Millennials (20%) reports current membership.

More than one third of Boomers (34%) ended a JCC membership, as did 31% of WWII, 24% of X-ers, and 21% of Millennials. As mentioned above, some of the latter cohorts' erosion could reflect younger people leaving the JCC to which they (or their families) belonged when they were growing up.

Between 33% and 53% of respondents report never having been a JCC member. This includes 5%-24% who indicate that even though they were never members, they would consider joining in the future. This latter group includes 12% of X-ers and 24% of Millennials.

3. A national Jewish organization

- **This sample includes a higher than average rate of membership in national Jewish organizations—this is not surprising, given the sampling method.**
- **Membership is lower among the younger respondents but there is some encouraging news in terms of the X-ers and Millennials, who indicate some interest in joining in the future.**

Since the 1990s, much has been written on the diminution of civic engagement and voluntary associations, especially on the national level. In the Jewish community, the challenge to national convening bodies and the membership attrition rate for national organizations are real. That said, between one third (31%) and two thirds (69%) of those in each age group are currently members of a national Jewish organization, unsurprisingly, given the sampling methodology. This number increases with age and includes 69% of WWII, 55% of Boomers, 39% of X-ers, and 31% of Millennials. Still, these numbers are high compared to most Americans' levels of engagement with national organizations.

Another 13%-16% were members but left or stopped their membership in an organization. Between 11% and 32% have never been a member, and 2%-20% would consider joining in the future even though they have never been a member. This includes one in five (20%) Millennials and more than one in ten X-ers (12%), a potential boost to organizations seeking members.

4. A civic or political organization in my community

- **This sample includes joiners, even in civic and political organizations. As with national Jewish organizations above, membership is higher among older cohorts.**

The erosion of affiliation and engagement noted by Putnam and company applies to the local level as well. What our survey shows, however, is the axiomatic truth that those who join are likely to join beyond a single organization. Our population, already identified as engaged in some fashion, proves more likely than the American population—or the Jewish population—at large to engage in their communities. From 19% to 41% of respondents are currently members of civic or political organizations in their community, including 41% of WWII, 33% of Boomers, 22% of X-ers, and 19% of Millennials. This is an impressive number considering the incidence of membership in various Jewish organizations. Clearly this is an active sample of joiners/participants.

Another 8%- 18% report that they were members of a civic or political organization but left or ended their membership.

A large share—between 26% and 47%—have never been members of a civic or political organization and another 5%-24% of the age groups would consider joining in the future. This latter group includes 15% of X-ers and 24% of Millennials, as well as one in ten Boomers and 5% of WWII. As stated elsewhere, e.g., with contributions, this result reveals a source of competition for active participants and members in Jewish organizations.

Q.33-4 A civic or political organization in my community

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Currently a member	1589	41%	1843	33%	479	22%	190	19%
Was a member, left/ stopped membership	711	18%	907	16%	270	13%	78	8%
Never been a member	1002	26%	1986	36%	1008	47%	427	43%
Never been a member/ would consider joining in future	193	5%	582	10%	333	15%	239	24%
No Response	368	10%	235	4%	67	3%	70	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.33-5 A national organization that is not specifically Jewish like AARP, a fraternity/sorority, or the Sierra Club

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Currently a member	3086	80%	3489	63%	663	31%	285	28%
Was a member, left/ stopped membership	334	9%	715	13%	509	24%	164	16%
Never been a member	237	6%	899	16%	710	33%	314	31%
Never been a member/ would consider joining in future	56	1%	295	5%	213	10%	171	17%
No Response	150	4%	155	3%	62	3%	70	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

5. A national organization that is not specifically Jewish like AARP, a fraternity/ sorority, or the Sierra Club

- **There is a significant drop-off between older and younger respondents in membership in national organizations that are not specifically Jewish.**

There are significant differences by age in the numbers of respondents who belong to national organizations, ranging from 80% of WWII and 63% of Boomers to 31% of X-ers and 28% of Millennials. Another 9%-24% report that they were once members but left/stopped, a group that skews younger.

Between 6% and 33% have never been members of a national organization; another 1%-17% have not been members but would consider it in the future, including 10% of X-ers and 17% of Millennials.

WWII and Boomers remain active in these non-Jewish organizations, with proportionally less erosion in their membership compared to the younger cohorts. However, the younger cohorts are more open to possible membership in the future.

Q 37: Past week activities

1. Read a Jewish newspaper or magazine (print version) in the past week

- **Regular readers of Jewish print media skew older.**
- **Among Millennials in this sample, 41% never read a Jewish print vehicle.**
- **Still, the "total" audience comprised of past week and "less than weekly" readers represents more than half of Millennials and 71%-82% of the older cohorts, representing sizable reach for Jewish media in a very cluttered media world.**

The many changes affecting the general media world due to technology, new media, and changing times and patterns of consuming media have also affected Jewish media.

This question explores past-week readership of Jewish print media, whether newspapers or magazines. There are significant differences by age: past-week readers skew older and include 62% of WWII and 56% of Boomers, compared to only 38% of X-ers and 21% of Millennials.

Another fifth to a third of the age groups read Jewish print media, but they do so less frequently than on a weekly basis. This group of lighter readers skews younger, and brings 32% of Millennials and 33% of X-ers into the "ever read" category, along with 26% of Boomers and 20% of WWII.

Between 15% and 41% of respondents never read Jewish print media, including 15% of WWII, 17% of Boomers, 28% of X-ers, and

Q.37-1 Read a Jewish newspaper or magazine (print version) in the past week								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Read in the Past Week	2390	62%	3091	56%	821	38%	206	21%
Read Less Frequently than in the Past Week	767	20%	1430	26%	711	33%	326	32%
Never Read	582	15%	922	17%	597	28%	411	41%
No Response	124	3%	110	2%	28	1%	61	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

41% of Millennials. The departure of younger readers, either out of the audience or out of the print audience of Jewish media is a well-known trend. What is interesting here, and what reflects the strong connections of this sample to Jewish life, is that the reach of Jewish print media is as strong as it is, with a total of 53%-82% in the ever-read or past-week audience. Despite the saturation of new media and the online predilections of Millennials, it is noteworthy that half of this segment consumes Jewish print media at some time.

Comparing this question to the results of Question 9-9 (about the importance of living out a Jewish life in the decision to volunteer) reveals an expected connection between higher importance and higher incidence of reading a Jewish newspaper. But nearly one quarter (24%) of those who report that living out a Jewish life is not important in their decision to volunteer also read a Jewish newspaper in the past week. This represents an audience well worth pursuing—people who are on organizational lists and who are consuming Jewish media, but who, for whatever reason, have not connected volunteering with living out a Jewish life. Once made, that connection could lead to stronger engagement with Jewish organizations and participation in Jewish activities.

2. Jewish newspaper or magazine online

- **Past-week online readership doubles compared to print among Millennials, is even for X-ers, and declines among Boomers and WWII.**

- **Smart media plans will need to maximize use of both print and online resources to reach a broad group of Jews, young and old.**

Online consumption of Jewish newspapers or magazines lags behind print readership. In the past week, between 34% and 41% of respondents (respectively by age group) read a Jewish paper or magazine online, compared to 21%-62% who read a print version. Past-week incidence of readership online clustered around 40% for all four cohorts, unlike the past-week readership in print, which, not surprisingly, skewed older.

Responses to this question reinforce the observation, mentioned above, that those younger people in the sample who read Jewish media at all are relatively more likely to read it online than in print. But they might also reflect the degree of success in distributing Jewish media online. It is not clear that Jewish media vehicles have successfully made the transition to online formats in the way that general media vehicles have, or that they have established the same reach among their audiences.

In addition to the 34%-41% of all age cohorts who report reading Jewish media online in the past week, another 21%-33% indicated readership on a less frequent basis. Another 25%-37% of the sample indicate that they never read Jewish newspapers or magazines online, ranging from a low of 25% of Millennials to 27% of X-ers, 28% of Boomers, and 37% of WWII. The share of the sample that never reads these Jewish media online is higher for Boomers than for print media; the opposite is true for X-ers and Millennials.

3. Israeli news sources online

- **Israeli online news sources reach about one third of all four cohorts each week, and another quarter less frequently.**

Online readership in the past week of Israeli news sources lags behind online readership of Jewish newspapers and magazines-but not by much. Approximately one third of respondents (30%-36%) report reading an Israeli news source online in the past week, compared to 34%-41% for Jewish newspapers and magazines.

Q.37-1 Jewish newspaper or magazine online				
Q9-9: It is one way to live out my Jewish life	Read, Used or Did in the Past Week	Read, Used or Did, but Less Frequently Than in the Past Week	Never Read, Use or Do	Total
Very Important	52% 2,332	26% 1,170	21% 948	4,450
Somewhat Important	37% 1,681	31% 1,404	31% 1,417	4,502
Not Important	24% 580	27% 645	49% 1,198	2,423

Q.37-2 Jewish newspaper or magazine online								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Read in the Past Week	1297	34%	2291	41%	829	38%	397	40%
Read Less Frequently than in the Past Week	813	21%	1547	28%	703	33%	293	29%
Never Read	1440	37%	1571	28%	587	27%	254	25%
No Response	313	8%	144	3%	38	2%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.37-3 Israeli news source online								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Read or Did in the Past Week	1401	36%	1991	36%	656	30%	325	32%
Read or Did, but Less Frequently Than in the Past Week	883	23%	1420	26%	616	29%	265	26%
Never Read or Do	1318	34%	1983	36%	836	39%	352	35%
No Response	261	7%	159	3%	49	2%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Another quarter of the sample (23%-29%) reports reading Israeli news online, but not as frequently as weekly.

Just over one third (34%-39%) of the total sample reports never reading Israeli news sources online.

4. Visited a social media site like Facebook or LinkedIn

- **It is no surprise that younger respondents visit social media sites often; what is remarkable is that two thirds of Boomers and 40% of WWII also do so. This reinforces the dramatic changes in the communications landscape for Jewish organizations and institutions.**

Significant numbers of respondents visited social media sites in the past week, including a dominant 86% of Millennials and 82% of X-ers, as well as 66% of Boomers and 40% of WWII. The incidence for younger respondents should surprise no one; the high incidence for Boomers is a surprise and confirms that this demographic group has adopted online social media sites, and frequents them.

Between 5% and 13% of respondents indicate usage but less frequently than weekly. The respondents who report never using social media sites skew older and include 42% of WWII, 20% of Boomers, 10% of X-ers, and only 3% of Millennials.

Clearly, social media have been established as an extremely frequent media activity—and a potential channel of communications with a broad cross-section of the adult Jewish community, young and old.

5. Read a blog about a Jewish topic or issue

- **Half to three quarters of each cohort read blogs weekly or less frequently—providing yet another new channel of communication to the Jewish community.**

Between one third and one half of respondents by age read a blog about a Jewish topic or issue each week and another 24%-31% read these blogs, but less often than weekly.

As with other online usage, blog readership skews younger, with nearly half of Millennials (47%) reporting past week readership, compared to 43% of X-ers, 38% of Boomers, and 33% of WWII. The spread is not as large as we may have suspected, suggesting that although technological changes today spread most rapidly with the youngest cohorts, they will reach their elders as well (perhaps to the dismay of the young).

The respondents who report never reading Jewish-themed blogs includes 37% of WWII, 31% of Boomers, 24% of X-ers, and 20% of Millennials.

6. Read a Jewish-themed book

- **Readership is lower for Jewish themed books... and skews older.**

Reading Jewish themed books in the past week was reported by 20%-33% of respondents by age group, the lowest incidence of the different kinds of media and reading matter included in this question. What's more, as is the case with print newspapers and magazines, past-week book reading skews older, with 33% of WWII and 29% of Boomers doing so, compared to 25% of X-ers and 20% of Millennials. However, the variation is not nearly as extensive as it is for print media.

Another half or so of respondents indicate that they read Jewish themed books but less often than weekly. This includes 49% of WWII, 55% of both Boomers and X-ers, and 52% of Millennials.

A total of 13%-22% of respondents never read Jewish themed books, including 13% of WWII, 14% of Boomers, 18% of X-ers, and 22% of Millennials.

Q.37-4 Visited a social media site like Facebook or LinkedIn

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Read or Did in the Past Week	1543	40%	3666	66%	1759	82%	867	86%
Read or Did, but Less Frequently Than in the Past Week	483	13%	677	12%	164	8%	50	5%
Never Read or Do	1607	42%	1101	20%	209	10%	30	3%
No Response	230	6%	109	2%	25	1%	57	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.37-5 Read a blog about a Jewish topic or issue

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Read in the Past Week	1264	33%	2137	38%	932	43%	467	47%
Read Less Frequently Than in the Past Week	941	24%	1583	29%	674	31%	279	28%
Never Read	1418	37%	1696	31%	514	24%	198	20%
No Response	240	6%	137	2%	37	2%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.37-6 Read a Jewish-themed book

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Read in the Past Week	1289	33%	1608	29%	535	25%	205	20%
Read Less Frequently Than in the Past Week	1879	49%	3040	55%	1191	55%	519	52%
Never Read	487	13%	764	14%	388	18%	220	22%
No Response	208	5%	141	3%	43	2%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Sample Notes

Sample Notes

In order to create a sample of Jewish adults 18 and over, we reached out to Jewish organizations around the country and initiated a panel online survey to elicit responses to the questions we posed. This is no longer seen as a particularly novel approach as it is used by major political polling organizations. As Nate Cohn explained in a *New York Times* blog post, web panels now serve as an alternative to telephone surveys for solid reasons. They can reach the 81 percent of Americans who use the Internet.

> That's worse than the 98 percent of households that can be reached by a live interview telephone survey, although it's better than the 63.5 percent of Americans who have a landline telephone and can therefore be contacted by automated polling firms, which are prohibited by federal regulations from calling people on their cellphones.

In our case, the access rate should be higher since non-users of the Internet tend to be less educated and less affluent. And, given the small Jewish population, national telephone surveys are always complicated and questionable, skewing results.

In this web panel survey, we received over 21,000 responses, including approximately 12,700 completed questionnaires. With such numbers, and the limited target of Jews who are organizationally linked in some fashion, we can provide valuable information about the trajectory of Jewish life in the United States in the second decade of the twenty-first century.

As noted above and in the report, the sample we used represents Jews who are connected in some way to Jewish organizations by virtue of their membership, philanthropic giving, or simply being on their email lists. This means that respondents might have made one modest contribution through a federation website, or might be chair of the board. This is not a sample of all Jews, then, but of connected Jews, a vital subset of the Jewish population.

More than 50 organizations and federations agreed to participate in the project, reflecting a broad inventory of Jewish organizations, regions, religious affiliations, and metropolitan sizes. Each organization was asked to forward a link to our survey to its email list. We thank all of these organizations for their assistance and note that the results of this study and the analysis in this report represent only the views of B3 and its principals. The organizations and federations mentioned below bear no responsibility for the content, conclusions, or recommendations in this report.

Organizations:

Gateways: Access to Jewish Education
Hazon
JESNA
The Jewish Outreach Institute
Jewish Community Centers of North America (JCCA)
Joshua Venture Group
Moishe House
The National Council of Jewish Women
Council of Young Jewish Presidents
The Orthodox Union
PresenTense
Six Points Fellowship
Synagogue 3000/Next Dor
The Union for Reform Judaism
The United Synagogue of Conservative Judaism
The Westchester Jewish Council

Federations:

Allied Jewish Federation of Colorado
The Associated: Jewish Community Federation of Baltimore
Combined Jewish Philanthropies
Greater Miami Jewish Federation
Greensboro Jewish Federation
Jewish Community Federation of San Francisco, the Peninsula, Marin & Sonoma Counties
Jewish Community of Louisville
Jewish Federation of the Bluegrass
Jewish Federation of Broward County
Jewish Federation of Cleveland
Jewish Federation of Columbus, GA
Jewish Federation of Delaware
Jewish Federation of Durham-Chapel Hill Levin JCC
Jewish Federation of Greater Atlanta
Jewish Federation of Greater Austin
Jewish Federation of Greater Hartford
Jewish Federation of Greater Houston
Jewish Federation of Greater Indianapolis
Jewish Federation of Greater Los Angeles
Jewish Federation of Greater MetroWest NJ
Jewish Federation of Greater New Haven
Jewish Federation of Greater Pittsburgh
Jewish Federation of Greater Portland
The Jewish Federation of Greater Washington
Jewish Federation of Las Vegas
Jewish Federation of Nashville and Middle Tennessee
Jewish Federation of New Mexico
Jewish Federation of Northern New Jersey
Jewish Federation and Family Services of Orange County
Jewish Federation of South Palm Beach County
Jewish Federation of Southern Arizona
Jewish Federation of St. Louis
Jewish Federation of Ventura County
Minneapolis Jewish Federation
Milwaukee Jewish Federation
Jewish United Fund/Jewish Federation of Metropolitan Chicago
United Jewish Federation of Greater Stamford, New Canaan and Darien
United Jewish Federation of Tidewater

Thank you for taking part in this important research project. People across the country are being invited to take part in this groundbreaking study of how different generations think, act and feel about issues facing the Jewish community today.

We believe you will find the study questions interesting and intriguing. The information obtained here will be strictly confidential and will be reported in ways that do not identify individuals.

Thanks again for participating!

1. Please indicate when you were born

- ◯ Before 1930
- ◯ 1930-1945
- ◯ 1946-1951
- ◯ 1952-1957
- ◯ 1958-1964
- ◯ 1965-1980
- ◯ 1981-1995
- ◯ After 1995

2. In what ZIP code is your home located? (Please enter the 5-digit ZIP code only; for example, 00544 or 94305)

5-digit ZIP code

3. There are many important issues facing our society and world today. Please list THREE issues—using just a few words—in which you would be most interested in volunteering or becoming more actively involved.

1.

2.

3.

Dont Know

4. Thinking now about the issues for which you'd be most interested in volunteering or becoming involved, could you imagine working at or having a career in a field that works in these areas?

- ◯ Yes
- ◯ No
- ◯ Maybe

5. We are interested in engagement in various civic activities, the different ways we participate in society. Some of these activities could be specifically Jewish or about Jewish issues. We ask you to distinguish specifically Jewish activities from general activities. In the past 12 months, have you done any of the activities noted below?

- ☐ Signed a petition of any kind
- ☐ Signed a petition about a specifically Jewish issue or cause
- ☐ Attended a rally or march
- ☐ Attended a rally or march specifically about a Jewish issue or cause
- ☐ Wrote a letter or email to a public official
- ☐ Wrote a letter or email to a public official about a Jewish issue or cause
- ☐ Worked on a political campaign
- ☐ Wrote or emailed a letter to the editor of a publication or website
- ☐ Wrote or emailed a letter to the editor of a publication or website about a Jewish issue or cause

6. Have you participated in the following types of programs in last 12 months? Would you consider participating in the future? Please answer once for each item below.

	Have done and interested in the future	Have done but not interested in the future	Have not done but would be interested	Have not done and not interested
A one-time program of volunteer work with an organization or cause	◯	◯	◯	◯
Volunteered on a regular or ongoing basis in a program or project (e.g., weekly or monthly)	◯	◯	◯	◯
Member of a committee, task force or board of an organization	◯	◯	◯	◯
A long-term (longer than 12 weeks) immersive volunteer program like the Peace Corps or AmeriCorps	◯	◯	◯	◯

7. Who organized the volunteer project(s) you participated in during the past 12 months? Indicate all that apply.

- ☐ A local, state or national government organization
- ☐ A Jewish not-for-profit organization or synagogue
- ☐ An organization or religious group that is not identifiably Jewish
- ☐ Your employer or university/school
- ☐ An informal group, not an organization
- ☐ Did not participate in past 12 months

8. How were you recruited or asked to do volunteer work? Indicate all that apply.

- [ ] A friend or family member asked me
- [ ] A Jewish organization or synagogue asked me
- [ ] An organization or religious group that is not identifiably Jewish asked me
- [ ] A local, state or national government organization asked me
- [ ] I read about it in the newspaper
- [ ] I saw an announcement on TV
- [ ] I got an email
- [ ] I saw it on Facebook or another social media website
- [ ] My employer or university/school asked me
- [ ] Don't recall
- [ ] Other (please specify)

9. Here are some reasons that people give for volunteering. For each reason, please indicate whether it might be a 'very important,somewhat important or not important' reason for you to be interested in volunteering.

	Very Important	Somewhat Important	Not Important
To make a difference in people's lives	◯	◯	◯
To help improve my local community	◯	◯	◯
To meet new people who share my interests and values	◯	◯	◯
To do something meaningful with friends or family	◯	◯	◯
To be a part of something larger than myself	◯	◯	◯
Because I consider working to make the world a better place to be a Jewish value	◯	◯	◯
To work on issues about which I care deeply	◯	◯	◯
To enhance my resume/job prospects	◯	◯	◯
It is one way to live out my Jewish life	◯	◯	◯
I want to use my skills and experience	◯	◯	◯
Because working to make the world a better place is a religious obligation for Jews	◯	◯	◯
Volunteering is good for the Jews and the Jewish community	◯	◯	◯
I want to do something hands on, where I roll up my sleeves and work	◯	◯	◯

10. Here are pairs of statements. For each pair, please indicate whether you strongly or somewhat agree with one of the statements.

• When I give my time or raise money to address a problem facing our world, I can make a difference.

OR

• Most of the problems facing our world are just too big for me as an individual to make a difference.

- ◯ Strongly agree with the first statement
- ◯ Somewhat agree with the first statement
- ◯ Somewhat agree with the second statement
- ◯ Strongly agree with the second statement
- ◯ Don't agree with either statement

11. •When thinking about volunteering, I prefer to do service that primarily helps other Jews

OR

•When thinking about volunteering, it is not important to me whether my service is primarily helping Jews or helping non-Jews

- ◯ Strongly agree with the first statement
- ◯ Somewhat agree with the first statement
- ◯ Somewhat agree with the second statement
- ◯ Strongly agree with the second statement
- ◯ Don't agree with either statement

12. • When I take action to make the world a better place, I usually consider it an action based on Jewish values.

OR

• When I take action to make the world a better place, I do not usually consider it an action based on Jewish values.

- ◯ Strongly agree with the first statement
- ◯ Somewhat agree with the first statement
- ◯ Somewhat agree with the second statement
- ◯ Strongly agree with the second statement
- ◯ Don't agree with either statement

13. Do you consider yourself...?

- ◯ Just Jewish
- ◯ Traditional
- ◯ Conservative
- ◯ Modern Orthodox
- ◯ Reform
- ◯ Reconstructionist
- ◯ Secular/Humanist
- ◯ Other Orthodox (e.g., Hasidic, Yeshivish)
- ◯ Label not significant for me

14. How often—if at all—do you participate in each of the following?

	Never	Rarely	Sometimes	Often
Serving on a committee or board of a Jewish organization or synagogue	◯	◯	◯	◯
Visiting a Jewish museum, or attending a Jewish cultural event, such as a film, play, or musical performance	◯	◯	◯	◯
Shabbat meal and/or activity	◯	◯	◯	◯
Jewish learning/text study	◯	◯	◯	◯
Jewish religious service(s)	◯	◯	◯	◯
Reading or viewing Jewish information or materials online	◯	◯	◯	◯
Reading or viewing Jewish information or materials in a Jewish newspaper or other Jewish publication (not online)	◯	◯	◯	◯
Talking with friends about Jewish-related topics	◯	◯	◯	◯

15. Please indicate below whether you strongly or somewhat agree or disagree with each statement

	Strongly Disagree	Somewhat Disagree	Somewhat Agree	Strongly Agree
I feel that I am connected to my local Jewish community	◯	◯	◯	◯
I don't know what opportunities for involvement are available through Jewish organizations.	◯	◯	◯	◯
I and/or my family might not feel welcome or comfortable in a Jewish setting	◯	◯	◯	◯
I find most Jewish organizations remote and irrelevant to me	◯	◯	◯	◯
I feel that the Jewish community is too preoccupied with Israel	◯	◯	◯	◯
I feel that the Jewish community is too preoccupied with the Holocaust and anti-Semitism	◯	◯	◯	◯
I feel stimulated and engaged by my participation in local Jewish organizations, groups or congregations	◯	◯	◯	◯
I prefer not to commit to being involved with organizations on any long term basis; I just get involved when or if I am interested	◯	◯	◯	◯
Services provided by the Jewish community are too expensive.	◯	◯	◯	◯

16. Please indicate your gender.

I identify as...

◯ Male

◯ Female

◯ Other

17. Which describes you best: (Indicate all that apply)

- [ ] Never Married
- [ ] Unmarried
- [ ] Engaged to be married
- [ ] Married/civil union
- [ ] Separated/divorced
- [ ] Living with a partner
- [ ] Widowed

18. Does everyone in your household consider themselves to be Jewish?

- ◯ Yes
- ◯ No

19. Do you have any children? Do they live with you?

- ◯ Yes I have children and some or all of them live with me at home
- ◯ Yes, I have children but none of them live with me at home
- ◯ No, I do not have children

20. Do any other family members—not including your children—live with you?

- ◯ Yes
- ◯ No, but I anticipate that a family member will live with me/us within the next five years
- ◯ No, and I do not anticipate that a family member will live with me/us within the next five years.

21. What is your highest level of educational experience?

- ◯ High school diploma or GED certificate
- ◯ Attended college but did not get a degree
- ◯ Associate's Degree
- ◯ Bachelor's Degree
- ◯ Graduate, academic or professional degree
- ◯ I am still a student
- ◯ Did not graduate high school

22. Which of the following best describes your current employment status? Answer all that apply

- [ ] Currently work full time
- [ ] Currently work part time
- [ ] Currently work in a temporary job
- [ ] Self-employed
- [ ] Full or part time student
- [ ] Retired
- [ ] Volunteer full time without pay
- [ ] Volunteer part time without pay
- [ ] Not working but looking for a job
- [ ] Not working now but will look for a job in the future

23. If you are currently working, in what kind of place do you work?

- ◯ For-profit business
- ◯ Jewish not-for-profit organization
- ◯ Other not-for-profit organization
- ◯ Government agency
- ◯ Self employed

24. Thinking about your future employment and career plans, which of these options would you consider in the next 5 years? Answer all that apply.

- [ ] Begin or change to a new field or career
- [ ] Work part time
- [ ] Move to not-for-profit or government work
- [ ] Start a for-profit business on my own or with partners
- [ ] Start a not-for-profit initiative on my own or with partners
- [ ] Retire but do volunteer work on a regular basis
- [ ] Retire fully
- [ ] Continue doing what I am doing now

25. Thinking about your own political views, would you say that you are:

- ◯ Conservative
- ◯ Moderate
- ◯ Progressive or Liberal
- ◯ Libertarian
- ◯ None/No Answer

Other (please specify)

26. Do you or does any other adult currently living in your household typically need help with any daily activities — such as preparing meals,dressing, bathing, or walking up and down stairs?

- ◯ Yes
- ◯ No

27. Who generally provides this assistance?
Please indicate all that apply

- [ ] A family member
- [ ] Friend
- [ ] Professional caregiver
- [ ] Other person/Someone else

28. Right now, how important are the following in your life? Are they very important, somewhat important, not very important or not at all important?

	Very Important	Somewhat Important	Not Very Important	Not at All Important
Being Jewish	◯	◯	◯	◯
Being part of a Jewish community	◯	◯	◯	◯
Being an American	◯	◯	◯	◯
Feeling that I am part of my local community	◯	◯	◯	◯
Feeling attached to Israel	◯	◯	◯	◯
Belonging to the Jewish people	◯	◯	◯	◯
Being knowledgeable about Jewish issues	◯	◯	◯	◯

29. Compared to ten years ago, would you say you feel more, less or the same in terms of the following being important to you?

	More important	As important	Less important	Still not important
Being Jewish	◯	◯	◯	◯
Being part of a Jewish community	◯	◯	◯	◯
Being an American	◯	◯	◯	◯
Feeling that I am part of my local community	◯	◯	◯	◯
Feeling attached to Israel	◯	◯	◯	◯
Belonging to the Jewish people	◯	◯	◯	◯
Being knowledgeable about Jewish issues	◯	◯	◯	◯

30. In 2012, did you (or any member of your household) contribute to any charity, cause or organization that is not specifically Jewish — like the United Way, a cancer charity, a hospital or university, etc.? If so, what was the total amount you (or your household) contributed in 2012? An estimate will do. Remember, all responses to this survey are anonymous.

- ◯ Less than $100
- ◯ $100 to under $1,000
- ◯ $1000 to under $5000
- ◯ $5,000 to under $10,000
- ◯ $10,000 or more
- ◯ Did not contribute to a non-Jewish charity

31. In 2012, did you (or anyone in your household) contribute to any Jewish charity, cause or organization?(Please do not include direct program fees or non-charitable membership fees,such as to a JCC, or basic tuition or fees for Jewish education,including schools and camps).If so, what was the total amount you (or your household) contributed in 2012? An estimate will do. Once again, all responses to this survey are anonymous.

- ◯ Less than $100
- ◯ $100 to under $1,000
- ◯ $1000 to under $5000
- ◯ $5,000 to under $10,000
- ◯ $10,000 or more
- ◯ Did not contribute to a Jewish charity

32. If you contributed to Jewish causes or organizations, what were the missions of the Jewish causes or organizations to which you donated (indicate all that apply):

- [ ] Humanitarian
- [ ] Domestic Advocacy for Jewish issues
- [ ] Global Diplomacy for Jewish issues
- [ ] Community Social Services
- [ ] Education
- [ ] Preserving Jewish Heritage and Tradition
- [ ] Religious/Spiritual
- [ ] Social Justice

33. Thinking about the organizations listed below, which statement about membership applies?If you have never been a member or have stopped your membership,please indicate if you would consider joining (or re-joining) in the future.

	Currently a member	Was a member,left/stopped membership	Never been a member	Never been a member/would consider joining in future
A synagogue or minyan	◯	◯	◯	◯
A Jewish Community Center or YM/YWHA	◯	◯	◯	◯
A national Jewish organization	◯	◯	◯	◯
A civic or political organization in my community	◯	◯	◯	◯
A national organization that is not specifically Jewish like AARP, a fraternity/sorority, or the Sierra Club	◯	◯	◯	◯

34. Compared to five-to-ten years ago, do you feel more, less or the same in terms of the following descriptions of what kind of person you are?

	Feel More	Feel the Same	Feel Less	Still Does Not Describe Me
A religious person	◯	◯	◯	◯
A spiritual person	◯	◯	◯	◯
A Zionist	◯	◯	◯	◯
Optimistic about my future	◯	◯	◯	◯
Optimistic about America's future	◯	◯	◯	◯
Optimistic about Israel's future	◯	◯	◯	◯
Optimistic about the world's future	◯	◯	◯	◯

35. How satisfied would you say you are with what you have accomplished thus far in your life?

- ◯ Very satisfied
- ◯ Somewhat satisfied
- ◯ Somewhat dissatisfied
- ◯ Very dissatisfied

36. When it comes to your financial situation, how confident are you that you will be or are already able to meet your needs in retirement without exhausting all of your assets?

- ◯ Very confident
- ◯ Fairly confident
- ◯ Not too confident
- ◯ Not at all confident
- ◯ Not sure

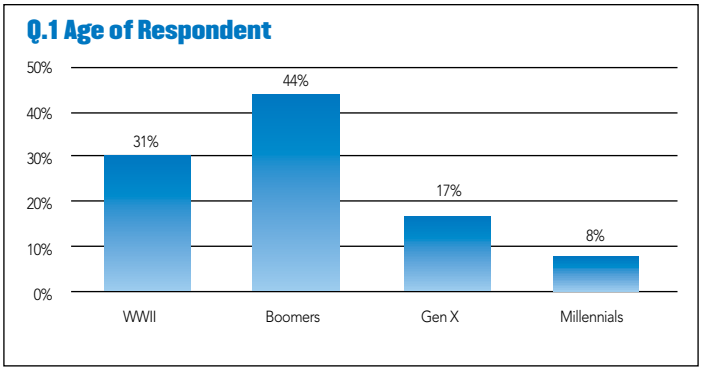
37. Did you read, use or do any of the following in the past week?

	Read,Used or Did in the Past Week	Read, Used or Did, but Less Frequently Than in the Past Week	Never Read,Use or Do
A Jewish newspaper or magazine (print version)	◯	◯	◯
Jewish newspaper or magazine online	◯	◯	◯
Israeli news source online	◯	◯	◯
Visited a social media site like Facebook or LinkedIn	◯	◯	◯
Read a blog about a Jewish topic or issue	◯	◯	◯
Read a Jewish-themed book	◯	◯	◯

38. Thinking about the following places or organizations in the Jewish community, how satisfied would you say you currently are about your experience with them?

	Very Satisfied	Somewhat Satisfied	Somewhat Dissatisfied	Very Dissatisfied	Have No Experience with them
Synagogue	◯	◯	◯	◯	◯
Minyan, havurah or other group	◯	◯	◯	◯	◯
Jewish Community Center (JCC) or YM/YWHA	◯	◯	◯	◯	◯
Local Jewish Federation	◯	◯	◯	◯	◯
Local or regional chapter of a national organization like NCJW, AIPAC or Hadassah	◯	◯	◯	◯	◯

Thank you for participating in this survey!



Q.3 Issues Facing Our Society and World Today

World War II Generation Summary of Responses

Q. 3		# of responses	%
1.	Education	720	19%
2.	Israel	610	16%
3.	Jewish...	547	14%
4.	Peace	300	8%
5.	Gun Control	254	7%
6.	Health	220	6%
7.	Hunger	167	4%
	Children	142	4%
	Economy/Economic	140	4%
10.	Healthcare	71	2%
11.	Poverty	70	2%
12.	Terrorism	65	2%
13.	Community	54	1%
	Total Respondents	3863	

Baby Boomers Summary of Responses

Q. 3		# of responses	%
1.	Education	1282	23%
2.	Jewish...	973	18%
3.	Israel	857	15%
4.	Hunger	557	10%
5.	Environment/Environmental	477	9%
6.	Poverty	405	7%
7.	Children	254	5%
8.	Healthcare	238	4%
	Peace	231	4%
10.	Health	148	3%
11.	Violence	100	2%
	Community	95	2%
	Total Respondents	5553	

Gen-X Summary of Responses

Q. 3		# of responses	%
1.	Education	656	30%
2.	Jewish...	452	21%
3.	Israel	309	14%
4.	Environment/Environmental	243	11%
	Hunger	235	11%
6.	Poverty	213	10%
	Health	208	10%
8.	Children	187	9%
9.	Community	105	5%
10.	Health Care	44	2%
	Food	39	2%
12.	Violence	32	1%
	Total Respondents	2157	

Millenials Summary of Responses

Q. 3		# of responses	%
1.	Education	288	29%
2.	Israel	150	15%
	Jewish...	146	15%
4.	Poverty	115	11%
5.	Hunger	95	9%
6.	Environmental	77	8%
7.	Community	59	6%
8.	Justice	49	5%
9.	Health	41	4%
10.	Children	24	2%
	Health Care	20	2%
	Reform	20	2%
	Violence	20	2%
	Total Respondents	1004	

Q4: Thinking now about the issues for which you'd be most interested in volunteering or becoming involved, could you imagine working at or having a career in a field that works in these areas?	WWII	%	Boomers	%	X-ers	%	Millennials	%
Yes	1251	32%	2796	50%	1254	58%	663	66%
No	1536	40%	1299	23%	374	17%	103	10%
Maybe	764	20%	1243	22%	466	22%	175	17%

Q.5 Engagement in Various Civic Activities	WWII	%	Boomers	%	X-ers	%	Millennials	%
Signed a petition of any kind	2717	70%	3767	68%	1345	62%	614	61%
Signed a petition about a specifically Jewish issue or cause	1980	51%	2621	47%	792	37%	330	33%
Attended a rally or march	682	18%	1218	22%	412	19%	215	21%
Attended a rally or march specifically about a Jewish issue or cause	534	14%	923	17%	309	14%	135	13%
Wrote a letter or email to a public official	2191	57%	3002	54%	936	43%	348	35%
Wrote a letter or email to a public official about a Jewish issue or cause	1240	32%	1741	31%	439	20%	143	14%
Worked on a political campaign	1018	26%	1093	20%	272	13%	124	12%
Wrote or emailed a letter to the editor of a publication or website	990	26%	1224	22%	328	15%	135	13%
Wrote or emailed a letter to the editor of a publication or website about a Jewish issue or cause	599	16%	815	15%	228	11%	99	10%

Q.6-1 A one-time program of volunteer work with an organization or cause	WWII	%	Boomers	%	X-ers	%	Millennials	%
Have done and interested in the future	2029	53%	3919	71%	1661	77%	758	75%
Have done but not interested in the future	511	13%	340	6%	59	3%	22	2%
Have not done but would be interested	521	13%	777	14%	325	15%	141	14%
Have not done and not interested	390	10%	270	5%	72	3%	21	2%
No Response	412	11%	247	4%	40	2%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.6-2 Volunteered on a regular or ongoing basis in a program or project (i.e., weekly or monthly)	WWII	%	Boomers	%	X-ers	%	Millennials	%
Have done and interested in the future	2011	52%	3205	58%	1152	53%	497	50%
Have done but not interested in the future	560	14%	512	9%	183	8%	59	6%
Have not done but would be interested	433	11%	1059	19%	577	27%	332	33%
Have not done and not interested	513	13%	525	9%	192	9%	51	5%
No Response	346	9%	252	5%	53	2%	65	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.6-3 Was a member of a committee, task force or board of an organization								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Have done and interested in the future	2220	57%	3701	67%	1454	67%	535	53%
Have done but not interested in the future	551	14%	513	9%	128	6%	50	5%
Have not done but would be interested	296	8%	614	11%	361	17%	292	29%
Have not done and not interested	488	13%	509	9%	187	9%	62	6%
No Response	308	8%	216	4%	27	1%	65	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.6-4 A long-term (longer than 12 weeks) immersive volunteer program like the Peace Corps or AmeriCorps								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Have done and interested in the future	135	3%	174	3%	60	3%	48	5%
Have done but not interested in the future	154	4%	211	4%	91	4%	67	7%
Have not done but would be interested	403	10%	1111	20%	409	19%	291	29%
Have not done and not interested	2512	65%	3584	65%	1523	71%	521	52%
No Response	659	17%	473	9%	74	3%	77	8%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.7 Who organized the volunteer projects you participated in during the past 12 months?								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
A local, state or national government organization	961	25%	1157	21%	427	20%	239	24%
A Jewish not-for-profit organization or synagogue	2432	63%	3828	69%	1503	70%	627	62%
An organization or religious group that is not identifiably Jewish	1076	28%	1784	32%	633	29%	259	26%
Your employer or university/school	248	6%	838	15%	505	23%	339	34%
An informal group, not an organization	543	14%	707	13%	339	16%	164	16%
Did not participate in past 12 months	538	14%	545	10%	203	9%	88	9%
Total Population	3863	-	5553	-	2157	-	1004	-

(note: multiple responses allowed; totals exceed 100%)

Q.8 How were you recruited or asked to do volunteer work?								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
A friend or family member asked me	1207	31%	2195	40%	1014	47%	465	46%
A Jewish organization or synagogue asked me	1868	48%	3119	56%	1253	58%	469	47%
An organization or religious group that is not identifiably Jewish asked	744	19%	1145	21%	389	18%	151	15%
A local, state or national government organization asked me	479	12%	549	10%	144	7%	76	8%
I read about it in the newspaper	344	9%	331	6%	73	3%	26	3%
I saw an announcement on TV	43	1%	47	1%	11	1%	1	<1%
I got an email	698	18%	1239	22%	581	27%	323	32%
I saw it on Facebook or another social media website	64	2%	286	5%	301	14%	264	26%
Total Response	171	4%	603	11%	365	17%	245	24%
Don't recall	152	4%	168	3%	61	3%	38	4%
Other (please specify)	520	13%	645	12%	176	8%	95	9%
Total Population	3863	-	5553	-	2157	-	1004	-

(note: multiple responses allowed; totals exceed 100%)

Q.9-1To make a difference in people's lives								
	WWII	&	Boomers	%	X-ers	%	Millennials	%
Very Important	3034	79%	4752	86%	1845	86%	821	82%
Somewhat Important	498	13%	642	12%	270	13%	123	12%
Not Important	50	1%	46	1%	12	1%	5	<1%
No Response	281	7%	113	2%	30	1%	55	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-2 To help improve my local community								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2598	67%	4142	75%	1785	83%	801	80%
Somewhat Important	841	22%	1182	21%	320	15%	141	14%
Not Important	93	2%	94	2%	24	1%	6	<1%
No Response	331	9%	135	2%	28	1%	56	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-3 To meet new people who share my interests and values								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	976	25%	1422	26%	612	28%	395	39%
Somewhat Important	1730	45%	2858	51%	1102	51%	449	45%
Not Important	742	19%	1075	19%	404	19%	105	10%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-4 To do something meaningful with friends or family								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	1475	38%	2239	40%	1025	48%	455	45%
Somewhat Important	1375	36%	2306	42%	873	40%	409	41%
Not Important	566	15%	795	14%	219	10%	81	8%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-5 To be a part of something larger than myself								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2007	52%	3494	63%	1332	62%	642	64%
Somewhat Important	1061	27%	1466	26%	619	29%	243	24%
Not Important	406	11%	411	7%	169	8%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-6 Because I consider working to make the world a better place to be a Jewish value								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2268	59%	3428	62%	1275	59%	537	53%
Somewhat Impt	931	24%	1488	27%	609	28%	303	30%
Not Important	297	8%	472	8%	236	11%	102	10%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-7 To work on issues about which I care deeply								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2655	69%	4219	76%	1551	72%	710	71%
Somewhat Important	718	19%	1063	19%	522	24%	211	21%
Not Important	141	4%	124	2%	44	2%	23	2%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-8 To enhance my resume/job prospects								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	75	2%	196	4%	155	7%	169	17%
Somewhat Important	178	5%	873	16%	607	28%	407	41%
Not Important	2958	77%	4186	75%	1336	62%	368	37%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-9 It is one way to live out my Jewish Life								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	1346	35%	2140	39%	795	37%	347	35%
Somewhat Important	1214	31%	2136	38%	875	41%	396	39%
Not Important	818	21%	1046	19%	439	20%	199	20%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-10 want to use my skills and experience								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	1592	41%	2238	40%	722	33%	416	41%
Somewhat Important	1373	36%	2352	42%	1040	48%	406	40%
Not Important	461	12%	742	13%	351	16%	123	12%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-11 Because working to make the world a better place is a religious obligation for Jews								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	1427	37%	2013	36%	689	32%	308	31%
Somewhat Important	1192	31%	1986	36%	755	35%	376	37%
Not Important	740	19%	1299	23%	658	31%	256	25%

Q.9-12 Volunteering is good for the Jews and the Jewish community								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	1577	41%	2343	42%	888	41%	401	40%
Somewhat Important	1305	34%	2078	37%	821	38%	380	38%
Not Important	516	13%	901	16%	398	18%	161	16%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.9-13 want to do something hands on, where I roll up my sleeves and work								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	1058	27%	1792	32%	642	30%	362	36%
Somewhat Important	1260	33%	2177	39%	888	41%	375	37%
Not Important	986	26%	1311	24%	576	27%	208	21%
Total	3863	100%	5553	100%	2157	100%	1004	100

Q.10 1. When I give my time or raise money to address a problem facing our world, I can make a difference 2. Most of the problems facing our world are just too big for me as an individual to make a difference.								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly agree with the first statement	1697	44%	2706	49%	1016	47%	433	43%
Somewhat agree with the first statement	1116	29%	1918	35%	823	38%	374	37%
Somewhat agree with the second statement	540	14%	509	9%	196	9%	93	9%
Strongly agree with the second statement	230	6%	184	3%	55	3%	23	2%
Don't agree with either statement	177	5%	180	3%	48	2%	28	3%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.11 1. When thinking about volunteering, I prefer to do service that primarily helps other Jews 2. When thinking about volunteering, it is not important to me whether my service is primarily helping Jews or helping non-Jews								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly agree with the first statement	759	20%	975	18%	361	17%	119	12%
Somewhat agree with the first statement	786	20%	1277	23%	496	23%	172	17%
Somewhat agree with the second statement	951	25%	1368	25%	495	23%	213	21%
Strongly agree with the second statement	1022	26%	1504	27%	661	31%	401	40%
Don't agree with either statement	194	5%	360	6%	131	6%	45	4%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.12 1. When I take action to make the world a better place, I usually consider it an action based on Jewish values 2. When I take action to make the world a better place, I do not usually consider it an action based on Jewish values								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly agree with the first statement	1233	32%	1993	36%	683	32%	244	24%
Somewhat agree with the first statement	947	25%	1584	29%	675	31%	295	29%
Somewhat agree with the second statement	713	18%	852	15%	359	17%	202	20%
Strongly agree with the second statement	460	12%	621	11%	265	12%	135	13%
Don't agree with either statement	276	7%	370	7%	146	7%	68	7%
No Response	234	6%	133	2%	29	1%	60	6%
Total population	3863	100%	5553	100%	2157	100%	1004	100%

Q.13 Do you consider yourself . . . ?								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Just Jewish	587	15%	844	15%	359	17%	169	17%
Traditional	192	5%	288	5%	130	6%	48	5%
Conservative	987	26%	1517	27%	583	27%	207	21%
Modern Orthodox	151	4%	363	7%	159	7%	79	8%
Reform	1227	32%	1568	28%	518	24%	240	24%
Reconstructionist	110	3%	166	3%	50	2%	26	3%
Secular/Humanist	255	7%	219	4%	84	4%	40	4%
Other Orthodox (e.g., Hasidic, Yeshivish)	11	0%	77	1%	63	3%	39	4%
Label not significant for me	343	9%	5 11	9%	211	10%	113	11%
Total Response	3863	100%	5553	100%	2157	100%	961	95.7%
Missing Response	0	0%	0	0%	0	0%	43	4%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.14-1 Serving on a committee or board of a Jewish organization or synagogue								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	761	20%	1159	21%	613	28%	404	40%
Rarely	519	13%	708	13%	268	12%	132	13%
Sometimes	878	23%	1357	24%	437	20%	184	18%
Often	1553	40%	2253	41%	821	38%	226	23%
No Response	152	4%	76	1%	18	1%	58	6%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.14-2 Visiting a Jewish museum, or attending a Jewish cultural event, such as a film, play or musical performance.								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	69	2%	114	2%	76	4%	45	4%
Rarely	375	10%	905	16%	564	26%	288	29%
Sometimes	1979	51%	2947	53%	1114	52%	466	46%
Often	1346	35%	1528	28%	389	18%	149	15%
No Response	94	2%	59	1%	14	1%	56	6%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.14-3 Shabbat meal and/ or activity								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	378	10%	349	6%	101	5%	53	5%
Rarely	856	22%	1096	20%	345	16%	186	19%
Sometimes	1217	32%	1630	29%	598	28%	277	28%
Often	1274	33%	2399	43%	1098	51%	430	43%
No Response	138	4%	79	1%	15	1%	58	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.14-4 Jewish learning/text study								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	663	17%	754	14%	379	18%	201	20%
Rarely	873	23%	1474	27%	692	32%	325	32%
Sometimes	1111	29%	1724	31%	572	27%	222	22%
Often	1059	27%	1529	28%	497	23%	196	20%
No Response	157	4%	72	1%	17	1%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.14-5 Jewish religious services								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	192	5%	243	4%	112	5%	56	6%
Rarely	826	21%	1148	21%	511	24%	310	31%
Sometimes	1532	40%	2112	38%	847	39%	306	30%
Often	1197	31%	1992	36%	667	31%	273	27%
No Response	116	3%	58	1%	20	1%	59	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q14-6 Reading or viewing Jewish information or materials online								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	200	5%	199	4%	91	4%	64	6%
Rarely	457	12%	663	12%	341	16%	154	15%
Sometimes	1362	35%	1865	34%	739	34%	313	31%
Often	1732	45%	2766	50%	967	45%	411	41%
No Response	112	3%	60	1%	19	1%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.14-7 Reading or viewing Jewish information or materials in a Jewish newspaper or other Jewish publication (not online)								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	329	9%	465	8%	250	12%	177	18%
Rarely	518	13%	927	17%	545	25%	322	32%
Sometimes	1117	29%	1663	30%	666	31%	246	25%
Often	1782	46%	2432	44%	672	31%	199	20%
No Response	117	3%	66	1%	24	1%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.14-8 Talking with friends about Jewish-related topics								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Never	51	1%	83	1%	39	2%	21	2%
Rarely	258	7%	441	8%	245	11%	76	8%
Sometimes	1404	36%	2071	37%	845	39%	326	32%
Often	2057	53%	2889	52%	1009	47%	520	52%
No Response	93	2%	69	1%	19	1%	61	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-1 I feel that I am connected to my local Jewish community								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	157	4%	270	5%	98	5%	65	6%
Somewhat Disagree	297	8%	501	9%	213	10%	142	14%
Somewhat Agree	1247	32%	1765	32%	735	34%	325	32%
Strongly Agree	2057	53%	2948	53%	1093	51%	416	41%
No Response	105	3%	69	1%	18	1%	56	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-2 I don't know what opportunities for involvement are available through Jewish organizations								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	1720	45%	2531	46%	911	42%	350	35%
Somewhat Disagree	1047	27%	1735	31%	733	34%	321	32%
Somewhat Agree	713	18%	948	17%	396	18%	222	22%
Strongly Agree	161	4%	228	4%	91	4%	51	5%
No Response	222	6%	111	2%	26	1%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-3 I and/or my family might not feel welcome or comfortable in a Jewish setting								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	2986	77%	4082	74%	1430	66%	603	60%
Somewhat Disagree	424	11%	815	15%	434	20%	194	19%
Somewhat Agree	184	5%	433	8%	220	10%	113	11%
Strongly Agree	83	2%	118	2%	49	2%	34	3%
No Response	186	5%	105	2%	24	1%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-4 I find most Jewish organizations remote and irrelevant to me								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	2135	55%	2810	51%	1059	49%	445	44%
Somewhat Disagree	890	23%	1547	28%	672	31%	303	30%
Somewhat Agree	579	15%	964	17%	340	16%	155	15%
Strongly Agree	84	2%	132	2%	57	3%	39	4%
No Response	175	5%	100	2%	29	1%	62	6%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-5 I feel that the Jewish community is too preoccupied with Israel								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	2132	55%	3041	55%	1117	52%	457	46%
Somewhat Disagree	851	22%	1417	26%	577	27%	247	25%
Somewhat Agree	578	15%	814	15%	321	15%	157	16%
Strongly Agree	134	3%	178	3%	113	5%	81	8%
No Response	168	4%	103	2%	29	1%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-6 I feel that the Jewish community is too preoccupied with the Holocaust and anti-Semitism								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	2299	60%	3210	58%	1254	58%	501	50%
Somewhat Disagree	865	22%	1477	27%	539	25%	264	26%
Somewhat Agree	447	12%	619	11%	259	12%	138	14%
Strongly Agree	94	2%	147	3%	79	4%	37	4%
Missing Response	158	4%	100	2%	26	1%	64	6%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-7 I feel stimulated and engaged by my participation in local Jewish organizations, groups or congregations.								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	303	8%	313	6%	92	4%	55	5%
Somewhat Disagree	425	11%	777	14%	317	15%	168	17%
Somewhat Agree	1452	38%	2241	40%	969	45%	392	39%
Strongly Agree	1461	38%	2068	37%	742	34%	319	32%
No Response	222	6%	154	3%	37	2%	70	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-8 I prefer not to commit to being involved with organizations on any long term basis; I just get involved when or if I am interested.								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	1261	33%	1823	33%	663	31%	258	26%
Somewhat Disagree	698	18%	1482	27%	633	29%	326	32%
Somewhat Agree	1193	31%	1596	29%	645	30%	282	28%
Strongly Agree	502	13%	516	9%	178	8%	75	7%
No Response	209	5%	136	2%	38	2%	63	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.15-9 Services provided by the Jewish community are too expensive								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Strongly Disagree	1381	36%	1594	29%	493	23%	201	20%
Somewhat Disagree	1090	28%	1695	31%	646	30%	343	34%
Somewhat Agree	884	23%	1588	29%	694	32%	290	29%
Strongly Agree	216	6%	453	8%	267	12%	95	9%
No Response	292	8%	223	4%	57	3%	75	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q. 16 Gender								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Male	1602	42%	2025	37%	748	35%	283	28%
Female	2257	58%	3523	63%	1402	65%	673	67%
Other	4	<1%	5	<1%	7	<1%	5	<1%
No Response	0	0%	0	0%	0	0%	43	4%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q. 17 Marital Status								
	WWII	%	Boomers	%	X-ers	%	Millen-nials	%
Never Married	73	2%	304	5%	276	12%	475	45%
Unmarried	34	1%	86	2%	57	3%	150	14%
Engaged to be married	4	<1%	23	<1%	24	1%	51	5%
Married/civil union	2549	65%	4329	76%	1668	76%	298	28%
Separated/divorced	378	10%	619	11%	126	6%	11	1%
Living with a partner	149	4%	139	2%	50	2%	75	7%
Widowed	745	19%	163	3%	8	<1%	1	<1%
Total Response	3932	100%	5663	100%	2209	100%	1061	100%

Q.18 Does everyone in your household consider themselves to be Jewish?								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Yes	3478	90%	4787	86%	1806	84%	772	77%
No	328	8%	733	13%	343	16%	187	19%
No Response	57	1%	33	1%	8	<1%	45	4%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.19 Incidence of having children and whether they currently live in the household								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Yes I have children and some or all of them live with me at home	160	4%	1959	35%	1622	75%	152	15%
Yes, I have children but none of them live with me at home	3471	90%	2839	51%	30	1%	2	<1%
No, I do not have children	205	5%	716	13%	496	23%	803	80%
No Response	27	1%	39	1%	9	<1%	47	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.20 Incidence of other family members--not including children—living in the household								
	WWII	%	Boomers	%	X-ers	%	Millen-nials	%
Yes	462	12%	831	15%	251	12%	172	17%
No, but I anticipate that a family member will live with me/us within the next five years	98	3%	342	6%	177	8%	103	10%
No, and I do not anticipate that a family member will live with me/us within the next five years.	3252	84%	4327	78%	1717	80%	675	67%
No Response	51	1%	53	1%	12	1%	54	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q. 21 Educational Attainment								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
High school diploma or GED	67	2%	39	1%	14	1%	7	1%
Attended college did not get degree	341	9%	226	4%	69	3%	27	3%
Associate's Degree	98	3%	119	2%	21	1%	7	1%
Bachelor's Degree	1001	26%	1391	25%	597	28%	384	38%
Graduate, acad, or prof'l degree	2320	60%	3749	68%	1443	67%	429	43%
I am still a student	4	0%	7	0%	6	0%	102	10%
Did not graduate high school	4	0%	0	0%	1	0%	1	0%
No Response	28	1%	22	0%	6	0%	47	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.22 Current employment status

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Currently work full time	440	9%	2907	43%	1383	55%	636	50%
Currently work part time	425	9%	789	12%	330	13%	139	11%
Currently work in a temporary job	14	<1%	50	1%	24	1%	32	3%
Self-employed	363	7%	839	12%	269	11%	58	5%
Full or part time student	13	<1%	33	<1%	44	2%	211	17%
Retired	2703	55%	930	14%	10	<1%	3	<1%
Volunteer full time without pay	109	2%	118	2%	26	1%	6	<1%
Volunteer part time without pay	792	16%	800	12%	244	10%	104	8%
Not working but looking for a job	32	1%	147	2%	88	3%	39	3%
No Response	17	<1%	114	2%	112	4%	45	4%
Total Response	4908	100%	6727	100%	2530	100%	1273	100%

Q.23 Current workplace

	WWII	%	Boomers	%	X-ers	%	Millennials	%
For-profit business	308	8%	1214	22%	634	29%	243	24%
Jewish not-for-profit organization	108	3%	758	14%	371	17%	204	20%
Other not-for-profit organization	127	3%	557	10%	257	12%	126	13%
Government agency	56	1%	308	6%	146	7%	66	7%
Self employed	279	7%	697	13%	208	10%	33	3%
No Response	2985	77%	2019	36%	541	25%	332	33%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.24 Future employment and career plans (next five years)

	WWII	%	Boomers	%	X-ers	%	Millen-nials	%
Begin or change to a new field or career	81	2%	1010	11%	761	20%	540	28%
Work part time	457	10%	1429	16%	498	13%	223	11%
Move to not-for-profit or government work	76	2%	520	6%	338	9%	260	13%
Start a for-profit business on my own or with partners	46	1%	363	4%	332	9%	170	9%
Start a not-for-profit initiative on my own or with partners	37	1%	271	3%	183	5%	155	8%
Retire but do volunteer work on a regular basis	1028	22%	1448	16%	40	1%	12	1%
Retire fully	578	12%	322	4%	6	<1%	1	<1%
Continue doing what I am doing now	2358	51%	3533	40%	1622	43%	602	31%
Total Respondents	4661	100%	8896	100%	3780	100%	1963	100%

Q.25 Political Views

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Conservative	500	13%	673	12%	270	12%	96	10%
Moderate	952	25%	1505	27%	581	27%	221	22%
Progressive or Liberal	2110	54%	2889	52%	1042	48%	518	52%
Libertarian	34	1%	102	2%	79	4%	29	3%
None/No Answer	111	3%	202	4%	130	6%	68	7%
Other (please specify)	177	5%	201	4%	71	3%	37	4%
No Response	-	-	-	-	-	-	35	3%
Total	3863	101%	5553	101%	2157	100%	1004	101%

Q.26 Incidence of respondent or other adults currently living in household and needing help with daily activities								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Yes	322	8%	243	4%	64	3%	22	2%
No	3511	91%	5277	95%	2084	96.6%	934	93%
No Response	30	1%	33	1%	9	<1%	48	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.27 Who provides assistance with daily activities								
	WWII	%	Boomers	%	X-ers	%	Millen-nials	%
A family member	215	6%	196	4%	49	2%	16	1.6%
Friend	17	<1%	6	<1%	6	<1%	7	<1%
Professional caregiver	97	3%	46	1%	7	<1%	3	<1%
Other person/Someone else	21	1%	19	<1%	5	<1%	1	<1%
No Response	3513	91%	5286	95%	2090	97%	977	97.3%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.28-1 Being Jewish								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	3089	80%	4442	80%	1666	77%	711	71%
Somewhat Important	585	15%	845	15%	378	18%	178	18%
Not Very Important	94	2%	149	3%	62	3%	45	4%
Not at All Important	48	1%	74	1%	41	2%	17	2%
No Response	47	1%	43	1%	10	1%	53	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.28-2 Being part of a Jewish community								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2546	66%	3668	66%	1443	67%	579	58%
Somewhat Important	941	24%	1422	26%	556	26%	271	27%
Not Very Important	254	7%	329	6%	118	6%	77	8%
Not at All Important	52	1%	76	1%	30	1%	24	2%
No Response	70	2%	58	1%	10	1%	53	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.28-3 Being an American								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	3478	90%	4341	78%	1306	61%	409	41%
Somewhat Important	295	8%	941	17%	651	30%	403	40%
Not Very Important	35	1%	160	3%	133	6%	100	10%
Not at All Important	11	<1%	51	1%	49	2%	35	3%
Missing Response	44	1%	60	1%	18	1%	57	6%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.28-4 Feeling that I am part of my local community

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2263	59%	3026	54%	1202	56%	506	50%
Somewhat Important	1270	33%	2003	36%	789	37%	359	36%
Not Very Important	239	6%	434	8%	131	6%	72	7%
Not at All Important	18	<1%	39	1%	19	1%	14	1%
No Response	73	2%	51	1%	16	1%	53	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.28-5 Feeling attached to Israel

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2237	58%	2861	52%	909	42%	395	39%
Somewhat Important	1118	29%	1760	32%	735	34%	311	31%
Not Very Important	333	9%	677	12%	375	17%	169	17%
Not at All Important	100	3%	194	3%	127	6%	73	7%
No Response	75	2%	61	1%	11	1%	56	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.28-6 Belonging to the Jewish people

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2984	77%	4005	72%	1385	64%	586	58%
Somewhat Important	639	17%	1172	21%	570	26%	274	27%
Not Very Important	111	3%	216	4%	136	6%	70	7%
Not at All Important	47	1%	76	1%	46	2%	19	2%
No Response	82	2%	84	2%	20	1%	55	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.28-7 Being knowledgeable about Jewish issues

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Important	2845	74%	3794	68%	1286	60%	578	58%
Somewhat Important	882	23%	1507	27%	765	35%	316	31%
Not Very Important	65	2%	161	3%	75	3%	46	5%
Not at All Important	7	<1%	21	<1%	16	1%	11	1%
Missing Response	64	2%	70	1%	15	1%	53	5%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.29-1 Being Jewish—compared to ten years ago

	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	715	19%	1182	21%	739	34%	413	41%
As important	2818	73%	3942	71%	1238	57%	429	43%
Less important	113	3%	237	4%	108	5%	89	9%
Still not important	53	1%	69	1%	40	2%	14	1%
No Response	164	4%	123	2%	32	1%	59	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.29-2 Being part of a Jewish community—compared to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	670	17%	1194	22%	947	44%	468	47%
As important	2681	69%	3612	65%	973	45%	340	34%
Less important	256	7%	535	10%	175	8%	122	12%
Still not important	71	2%	75	1%	27	1%	14	1%
No Response	185	5%	137	2%	35	2%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.29-3 Being an American—compared to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	741	19%	870	16%	390	18%	225	22%
As important	2866	74%	4241	76%	1506	70%	559	56%
Less important	64	2%	236	4%	148	7%	117	12%
Still not important	22	1%	68	1%	74	3%	41	4%
No Response	170	4%	138	2%	39	2%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.29-4 Feeling that I am part of my local community—compared to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	561	15%	978	18%	843	39%	485	48%
As important	2736	71%	3818	69%	1104	51%	366	36%
Less important	331	9%	550	10%	144	7%	81	8%
Still not important	33	1%	63	1%	24	1%	10	1%
No Response	202	5%	144	3%	42	2%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.29-5 Feeling attached to Israel-compared to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	645	17%	1013	18%	481	22%	348	35%
As important	2581	67%	3724	67%	1237	57%	361	36%
Less important	324	8%	481	9%	269	12%	180	18%
Still not important	115	3%	186	3%	133	6%	53	5%
No Response	198	5%	149	3%	37	2%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.29-6 Belonging to the Jewish people—compared to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	656	17%	917	17%	548	25%	339	34%
As important	2845	74%	4179	75%	1405	65%	502	50%
Less important	106	3%	218	4%	113	5%	84	8%
Still not important	54	1%	83	1%	54	3%	20	2%
No Response	202	5%	156	3%	37	2%	59	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.29-7 Being knowledgeable about Jewish issues—compared to ten years ago

	WWII	%	Boomers	%	X-ers	%	Millennials	%
More important	863	22%	1312	24%	708	33%	456	45%
As important	2684	69%	3848	69%	1263	59%	402	40%
Less important	93	2%	187	3%	119	6%	74	7%
Still not important	21	1%	44	1%	25	1%	11	1%
No Response	202	5%	162	3%	42	2%	61	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.30 Past year contributions by respondents' households to charities, causes or organizations not specifically Jewish

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Less than $100	312	8%	516	9%	304	14%	281	28%
$100 to under $1,000	1543	40%	2463	44%	1087	50%	431	43%
$1000 to under $5000	1077	28%	1473	27%	461	21%	96	10%
$5,000 to under $10,000	343	9%	426	8%	90	4%	11	1%
$10,000 or more	415	11%	421	8%	68	3%	15	1%
Did not contribute to a non-Jewish charity	64	2%	130	2%	123	6%	99	10%
No Response	109	3%	124	2%	24	1%	71	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.31 Past year contributions by respondents' households to Jewish charities, causes or organizations

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Less than $100	209	5%	436	8%	253	12%	234	23%
$100 to under $1,000	1034	27%	1553	28%	730	34%	380	38%
$1000 to under $5000	1234	32%	1728	31%	619	29%	121	12%
$5,000 to under $10,000	501	13%	697	13%	183	8%	27	3%
$10,000 or more	616	16%	785	14%	161	7%	25	2%
Did not contribute to a Jewish charity	92	2%	212	4%	178	8%	140	14%
No Response	177	5%	142	3%	33	2%	77	8%
Total Population	3863	100%	5553	100%	2157	100%	1004	100%

Q.32 The missions of the Jewish causes or organizations to which respondents contributed

	WWII	%	Boomers	%	X-ers	%	Millennials	%
Humanitarian	2345	65%	2957	57%	903	46%	330	42%
Domestic Advocacy for Jewish issues	1545	43%	1783	34%	552	28%	194	25%
Global Diplomacy for Jewish issues	1548	43%	1653	32%	504	26%	171	22%
Community Social Services	2301	64%	3215	62%	1071	55%	370	47%
Education	1922	53%	2755	53%	1082	56%	388	49%
Preserving Jewish Heritage and Tradition	1809	50%	2096	40%	722	37%	294	37%
Religious/Spiritual	2121	59%	3181	61%	1063	55%	347	44%
Social Justice	1823	51%	2240	43%	693	36%	332	42%
Total population made contributions	3594	-	5199	-	1946	-	787	-

Q.33-1 A synagogue or minyan								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Currently a member	2850	74%	4290	77%	1517	70%	458	46%
Was a member, left/ stopped membership	667	17%	810	15%	282	13%	251	25%
Never been a member	214	6%	282	5%	172	8%	92	9%
Never been a member/would consider joining in future	48	1%	118	2%	165	8%	146	15%
No Response	84	2%	53	1%	21	1%	57	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.33-2 A Jewish Community Center or YM/YWHA								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Currently a member	1047	27%	1491	27%	787	36%	202	20%
Was a member, left or stopped membership	1193	31%	1908	34%	515	24%	212	21%
Never been a member	1080	28%	1519	27%	551	26%	290	29%
Never been a member, would consider joining in future	194	5%	439	8%	267	12%	237	24%
No Response	349	9%	196	4%	37	2%	63	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.33-3 A national Jewish organization								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Currently a member	2664	69%	3064	55%	833	39%	307	31%
Was a member, left/ stopped membership	483	13%	873	16%	334	15%	132	13%
Never been a member	435	11%	1129	20%	684	32%	296	29%
Never been a member/ would consider joining in future	78	2%	305	5%	256	12%	201	20%
No Response	203	5%	182	3%	50	2%	68	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.33-4 A civic or political organization in my community								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Currently a member	1589	41%	1843	33%	479	22%	190	19%
Was a member, left/ stopped membership	711	18%	907	16%	270	13%	78	8%
Never been a member	1002	26%	1986	36%	1008	47%	427	43%
Never been a member/ would consider joining in future	193	5%	582	10%	333	15%	239	24%
No Response	368	10%	235	4%	67	3%	70	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.33-5 A national organization that is not specifically Jewish like AARP, a fraternity/sorority, or the Sierra Club								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Currently a member	3086	80%	3489	63%	663	31%	285	28%
Was a member, left/ stopped membership	334	9%	715	13%	509	24%	164	16%
Never been a member	237	6%	899	16%	710	33%	314	31%
Never been a member/ would consider joining in future	56	1%	295	5%	213	10%	171	17%
No Response	150	4%	155	3%	62	3%	70	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.34-1 A religious person—compared to five to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	501	13%	1039	19%	563	26%	335	33%
Feel the Same	2488	64%	3436	62%	1146	53%	345	34%
Feel Less	406	11%	719	13%	330	15%	222	22%
Still Does Not Describe Me	287	7%	276	5%	94	4%	38	4%
No Response	181	5%	83	1%	24	1%	64	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.34-2 A spiritual person—compared to five to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	726	19%	1595	29%	718	33%	393	39%
Feel the Same	2449	63%	3341	60%	1175	54%	385	38%
Feel Less	219	6%	310	6%	160	7%	117	12%
Still Does Not Describe Me	318	8%	214	4%	82	4%	44	4%
No Response	151	4%	93	2%	22	1%	65	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.34-3 A Zionist—compared to five to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	440	11%	788	14%	352	16%	252	25%
Feel the Same	2335	60%	3431	62%	1204	56%	381	38%
Feel Less	280	7%	411	7%	192	9%	142	14%
Still Does Not Describe Me	611	16%	797	14%	372	17%	162	16%
No Response	197	5%	126	2%	37	2%	67	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.34-4 Optimistic about my future—compared to five to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	383	10%	950	17%	598	28%	412	41%
Feel the Same	2344	61%	3149	57%	1126	52%	405	40%
Feel Less	904	23%	1331	24%	398	18%	118	12%
Still Does Not Describe Me	47	1%	27	<1%	8	<1%	3	<1%
No Response	185	5%	96	2%	27	1%	66	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.34-5 Optimistic about America's future—compared to five to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	243	6%	386	7%	196	9%	107	11%
Feel the Same	1659	43%	2287	41%	887	41%	363	36%
Feel Less	1805	47%	2759	50%	1025	48%	456	45%
Still Does Not Describe Me	20	1%	28	1%	20	1%	10	1%
No Response	136	4%	93	2%	29	1%	68	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.34-6 Optimistic about Israel's future—compared to five to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	364	9%	551	10%	250	12%	161	16%
Feel the Same	1841	48%	2687	48%	1119	52%	464	46%
Feel Less	1489	39%	2127	38%	680	32%	282	28%
Still Does Not Describe Me	42	1%	95	2%	80	4%	30	3%
No Response	127	3%	93	2%	28	1%	67	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.34-7 Optimistic about the world's future—compared to five to ten years ago								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Feel More	107	3%	208	4%	132	6%	88	9%
Feel the Same	1276	33%	2070	37%	898	42%	380	38%
Feel Less	2275	59%	3139	57%	1074	50%	455	45%
Still Does Not Describe Me	28	1%	29	1%	23	1%	13	1%
No Response	177	5%	107	2%	30	1%	68	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.35 Satisfaction with what has been accomplished thus far in one's life								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very satisfied	2058	53%	2299	41%	809	38%	377	38%
Somewhat satisfied	1623	42%	2749	50%	1123	52%	488	49%
Somewhat dissatisfied	124	3%	382	7%	169	8%	73	7%
Very dissatisfied	20	1%	68	1%	43	2%	14	1%
No Response	38	1%	55	1%	13	1%	52	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.36 Confidence about their ability to meet needs in retirement without exhausting all assets								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very confident	1582	41%	1305	24%	324	15%	114	11%
Fairly confident	1667	43%	2480	45%	855	40%	386	38%
Not too confident	348	9%	1033	19%	540	25%	185	18%
Not at all confident	150	4%	534	10%	332	15%	127	13%
Not sure	70	2%	145	3%	91	4%	137	14%
No Response	46	1%	56	1%	15	1%	55	5%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.37-1 Read a Jewish newspaper or magazine (print version) in the past week								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Read in the Past Week	2390	62%	3091	56%	821	38%	206	21%
Read Less Frequently than in the Past Week	767	20%	1430	26%	711	33%	326	32%
Never Read	582	15%	922	17%	597	28%	411	41%
No Response	124	3%	110	2%	28	1%	61	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.37-2 Jewish newspaper or magazine online								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Read in the Past Week	1297	34%	2291	41%	829	38%	397	40%
Read Less Frequently than in the Past Week	813	21%	1547	28%	703	33%	293	29%
Never Read	1440	37%	1571	28%	587	27%	254	25%
No Response	313	8%	144	3%	38	2%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.37-3 Israeli news source online								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Read or Did in the Past Week	1401	36%	1991	36%	656	30%	325	32%
Read or Did, but Less Frequently Than in the Past Week	883	23%	1420	26%	616	29%	265	26%
Never Read or Do	1318	34%	1983	36%	836	39%	352	35%
No Response	261	7%	159	3%	49	2%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.37-4 Visited a social media site like Facebook or LinkedIn								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Read or Did in the Past Week	1543	40%	3666	66%	1759	82%	867	86%
Read or Did, but Less Frequently Than in the Past Week	483	13%	677	12%	164	8%	50	5%
Never Read or Do	1607	42%	1101	20%	209	10%	30	3%
No Response	230	6%	109	2%	25	1%	57	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.37-5 Read a blog about a Jewish topic or issue								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Read in the Past Week	1264	33%	2137	38%	932	43%	467	47%
Read Less Frequently Than in the Past Week	941	24%	1583	29%	674	31%	279	28%
Never Read	1418	37%	1696	31%	514	24%	198	20%
No Response	240	6%	137	2%	37	2%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.37-6 Read a Jewish-themed book								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Read in the Past Week	1289	33%	1608	29%	535	25%	205	20%
Read Less Frequently Than in the Past Week	1879	49%	3040	55%	1191	55%	519	52%
Never Read	487	13%	764	14%	388	18%	220	22%
No Response	208	5%	141	3%	43	2%	60	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.38-1 Synagogue								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Satisfied	1489	39%	1911	34%	671	31%	224	22%
Somewhat Satisfied	1351	35%	2146	39%	855	40%	407	41%
Somewhat Dissatisfied	445	12%	808	15%	339	16%	177	18%
Very Dissatisfied	148	4%	338	6%	138	6%	63	6%
Have No Experience with them	287	7%	253	5%	123	6%	71	7%
No Response	143	4%	97	2%	31	1%	62	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.38-2 Minyan, havurah or other group								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Satisfied	598	15%	756	14%	284	13%	142	14%
Somewhat Satisfied	593	15%	930	17%	361	17%	198	20%
Somewhat Dissatisfied	164	4%	306	6%	131	6%	72	7%
Very Dissatisfied	46	1%	106	2%	41	2%	18	2%
Have No Experience with them	1987	51%	3086	56%	1254	58%	506	50%
No Response	475	12%	369	7%	86	4%	68	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.38-3 Jewish Community Center (JCC) or YM/YWHA								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Satisfied	805	21%	912	16%	420	19%	164	16%
Somewhat Satisfied	951	25%	1625	29%	760	35%	326	32%
Somewhat Dissatisfied	274	7%	628	11%	289	13%	110	11%
Very Dissatisfied	97	3%	262	5%	101	5%	31	3%
Have No Experience with them	1378	36%	1854	33%	534	25%	305	30%
No Response	358	9%	272	5%	53	2%	68	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.38-4 Local Jewish Federation								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Satisfied	932	24%	919	17%	363	17%	172	17%
Somewhat Satisfied	1378	36%	2163	39%	763	35%	323	32%
Somewhat Dissatisfied	418	11%	817	15%	323	15%	126	13%
Very Dissatisfied	174	5%	425	8%	173	8%	58	6%
Have No Experience with them	722	19%	1037	19%	479	22%	262	26%
No Response	239	6%	192	3%	56	3%	63	6%
Total	3863	100%	5553	100%	2157	100%	1004	100%

Q.38-5 Local or regional chapter of a national organization like NCJW, AIPAC or Hadassah								
	WWII	%	Boomers	%	X-ers	%	Millennials	%
Very Satisfied	1064	28%	948	17%	216	10%	117	12%
Somewhat Satisfied	1276	33%	1657	30%	520	24%	191	19%
Somewhat Dissatisfied	227	6%	393	7%	171	8%	59	6%
Very Dissatisfied	65	2%	134	2%	64	3%	33	3%
Have No Experience with them	979	25%	2178	39%	1126	52%	534	53%
No Response	252	7%	243	4%	60	3%	70	7%
Total	3863	100%	5553	100%	2157	100%	1004	100%

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Stuart Himmelfarb CEO and co-Founder

Stuart Himmelfarb is CEO of B3/The Jewish Boomer Platform, an independent, non-profit initiative dedicated to engaging—or re-engaging—Baby Boomers in Jewish life and to changing the conversation in the Jewish community about aging. He founded B3 in 2011 with Dr. David Elcott, Taub Professor of Public Service at NYU's Wagner School of Public Service. He is a Visiting Research Fellow at the Wagner School of Public Service.

Himmelfarb has held numerous professional and volunteer leadership positions in the Jewish community. Professionally, he was most recently Chief Marketing Officer at UJA Federation of Northern New Jersey and Director of the Berrie Fellows Leadership Program. Along with two co-chairs, he also created the Klene-Up Krewe, a volunteer corps which has visited New Orleans 14 times since Katrina to help the community rebuild and rebound from the impact of the hurricane and its aftermath. This latter experience has intensified his appreciation for significant volunteer engagement as a meaningful path to greater involvement in—and commitment to—Jewish life.

His "encore career" at UJA Federation followed twenty-five years in marketing, advertising, media, research and consulting. He co-founded and was president of CollegeTrack, Inc., which became the leading college research and consulting company in the U.S., and was sold to Roper Starch Worldwide. His clients included Nike, Coca Cola, GM, Ford, IBM, Visa, American Express and MTV. During his career in advertising, he was a VP/Management Supervisor at Doyle Dane Bernbach Advertising in New York.

As a volunteer, he served on the Executive Committee of Hillel: the Foundation for Jewish Campus Life, was Marketing Chair and a Trustee of New York UJA Federation, co-President of Temple Sinai of Bergen County (NJ) and is currently president of *The New York Jewish Week* newspaper. He is also an alumnus of the Wexner Heritage Program (NY/Seagram).

He earned an MBA in Marketing from Columbia University Graduate School of Business where he was a member of the Beta Gamma Sigma Honors Society; an MA in Contemporary Jewish Studies from Brandeis University's Hornstein Program in Jewish Communal Service; and a BA in Religious Studies from Brown University.

He was the co-author, along with Dr. David Elcott, of "Service-Learning and Jewish Baby Boomers: An Emerging Opportunity or a Best-Missed Chance", *Journal of Jewish Communal Service*, 2012.

B3 mission:

B3 is dedicated to engaging—or *re-engaging*—Baby Boomers in Jewish life. At the same time, we recognize the pressing need to understand inter-generational issues and connections, and to find new ways to strengthen the Jewish community through collaboration and better communication. The intersection of these goals— serious research, Boomer engagement, inter-generational connections, collaboration, and effective communication—is where we do our work and where meaningful personal and communal transformation can occur. Our methodology of collaborative inquiry and impactful research that leads to action is at the core of our approach to renewal in the Jewish community, and forms the basis of our work with communities and organizations. Our advocacy efforts strive to place Boomers on the agendas of national and local funders and organizations, and to ignite a new, more constructive conversation about aging and Boomer engagement.

B3platform.org

RCLA mission:

RCLA is committed to advancing breakthrough scholarship on leadership for the public good and to developing a deep and diverse pool of public service leaders. By deepening and diversifying the pool of people taking up leadership on issues of public importance, we are strengthening organizations, communities and ultimately, democracy. We offer customized research and programs that expand individuals' knowledge and skills and strengthen the organizations and systems in which they work.

B3/The Jewish Boomer Platform, Inc., is fiscally sponsored by FJC (www.fjc.org).

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