

2022-2023 Washtenaw County Area Jewish Community Study Full Report



Jewish Federation
of Greater Ann Arbor

Made possible with generous support from:



**The Harry and Jeanette
Weinberg Foundation, Inc.**



Research conducted by:

Brandeis

COHEN CENTER FOR
MODERN JEWISH STUDIES
STEINHARDT SOCIAL
RESEARCH INSTITUTE

NORC at the
University of
Chicago

Other participating organizations:

Ann Arbor Orthodox Minyan • Ann Arbor Reconstructionist Congregation • Chabad House of Ann Arbor
Hebrew Day School of Ann Arbor • Jewish Communal Leadership Program at the University of Michigan
Jewish Cultural Society • Pardes Hannah



Jewish Federation of Greater Ann Arbor

Jessica “Decky” Alexander
President

Debra Chopp
Marla Linderman Richelew
Co-Vice Presidents

Annie Wolock
Secretary

Marla Chinsky
Treasurer

Eileen Freed
CEO

Board of Directors

Larry Adler
Jeremy Bloom
Susan R. Fisher
Max Grad
Julie Grand
Murray Rebner
Marty Shichtman
Robert Stern
Joshua Sukenic

Past Presidents

Stephen Aronson
Laurie Barnett
Neal Blatt
Malcolm S. Cohen
Neal Elyakin
Susan R. Fisher
Edward Goldman
Evie S. Lichter
Joan Lowenstein
Randy Milgrom
Hillary A. Murt
Owen Z. Perlman
Eduardo Schteingart z”l
Laurence N. Smith
Carol S. Smokler
Irving Smokler
Morley Witus

2939 Birch Hollow Drive
Ann Arbor, MI 48108

Phone 734.677.0100
info@jewishannarbor.org
www.jewishannarbor.org
@jewishannarbor

The Jewish Federation of Greater Ann Arbor, in partnership with local Jewish communal organizations and congregations, is delighted to present the results of the 2022-23 Washtenaw County Area Jewish Community Study: A Data-Driven Collaboration. It has been a privilege to work together as a community on this important effort.

This study was commissioned by the Jewish Federation of Greater Ann Arbor to provide a fresh portrait of our local Jewish community and to give us needed insight toward building the most welcoming, innovative, and vibrant Jewish community possible.

As leaders committed to a thriving community, we know the best planning decisions are made through meaningful collaboration using valid data. From the very beginning, the focus of our collective work on behalf of the Washtenaw Area Jewish community has been to:

- Gather actionable and usable data that shed light on what Jews in our community think and feel.
- Recognize the diversity of the Jewish community and Jewish identity locally.
- Identify and understand Jews who are disengaged and/or disconnected from Jewish life.
- Guide and inform strategic planning and development efforts for a wide array of Jewish communal organizations.

The report we’re honored to share with you provides a snapshot of a strong and vibrant Jewish community that continues to evolve. The data yielded by the study will help us to chart a course for the vibrant, welcoming, and inclusive community we seek to build together – for you and with you – and to prepare for the challenges and opportunities that will present themselves in the coming years.

Of note, the survey from which these data were collected was conducted between November 2022 and January 2023, well before the October 7, 2023 attacks and the ensuing war in Israel and Gaza. It is important to acknowledge that some of the results might have differed if they had been collected after October 7, especially in responses addressing views of antisemitism and Israel.

We are grateful for the diverse group of volunteer and professional leaders who served on the Community Study Planning, Implementation, and Next Steps Committees, chaired by Barry Nemon and co-chaired by Randy Milgrom.

We thank our research team, which brings together two preeminent research institutions: the Cohen Center for Modern Jewish Studies (CMJS) at Brandeis University and NORC at the University of Chicago. This team, led by Dr. Janet Aronson and Professor Leonard Saxe at Brandeis University, and Dr. David Dutwin and Evan Herring-Nathan at NORC, combines CMJS’s extensive experience conducting dozens of Jewish community studies over the last two decades with NORC’s expertise using the most advanced research methodologies. We are grateful for their comprehensive data collection and analysis.

This study would not have been possible without the foresight and strategic vision



of Directors of the Jewish Federation of Greater Ann Arbor, who recognized the importance of convening this project.

We are immensely grateful to our community partner organizations, who understood how crucial this data and analysis would be, and will be, to the future of our community. We are grateful for generous financial support from: Beth Israel Congregation, JCC of Greater Ann Arbor, Jewish Community Foundation of Greater Ann Arbor, Jewish Family Services of Washtenaw County, Jewish Federations of North America, and Temple Beth Emeth.

We additionally thank those organizations who provided valuable input and encouragement throughout this process: Ann Arbor Orthodox Minyan, Ann Arbor Reconstructionist Congregation, Chabad House of Ann Arbor, Hebrew Day School of Ann Arbor, Jewish Communal Leadership Program at UM, Jewish Cultural Society, and Pardes Hannah.

Thank you also to the Harry and Jeanette Weinberg Foundation's financial support of our work to understand the racial and ethnic diversity of our community and to collect data about financial insecurity.

Finally, this study would not have been possible without the participation of the over 900 households who responded to the survey to provide data on a diverse and thriving Jewish community in Washtenaw County.

While this Community Study is complete, our community's work to translate data into action is just beginning. For us, and we hope for you, this report is the starting point for introspection, deeper conversation, and collaborative community strategic planning.

As we begin to create a new community vision and strategic plan towards 2035, we will partner with volunteer leaders, community organizations, program providers, and you to explore the data, identify new questions, and continue to learn about communal needs and desires to meet the aspirations our community. Together, we will develop a set of communal values and goals, and a strategic plan for the Washtenaw County Jewish community to embrace as we work to enhance Jewish communal life in our area. We hope you will join us on the exciting journey ahead.

Sincerely,

Eileen Freed
CEO, Jewish Federation of Greater Ann Arbor

Jessica 'Decky' Alexander
President, Federation Board of Directors

THE 2022-23 WASHTENAW COUNTY AREA JEWISH COMMUNITY STUDY

Janet Krasner Aronson
Matthew A. Brookner
Matthew Boxer
Leonard Saxe
Evan Herring-Nathan
David Dutwin

With

Adina Bankier-Karp, Alicia Chandler, Vivian Jacobs, Daniella Levine, Adam Martin, Raquel Magidin de Kramer

© 2024 Brandeis University.

Maurice and Marilyn Cohen Center for Modern Jewish Studies www.brandeis.edu/cmjs

The Cohen Center for Modern Jewish Studies (CMJS), founded in 1980, is dedicated to providing independent, high-quality research on issues related to contemporary Jewish life.

Recommended Citation:

Aronson, J.K., Brookner, M.A., Boxer, M., Saxe, L., Herring-Nathan, E., & Dutwin, D. (2024). *The 2022-23 Washtenaw County Area Jewish Community Study*. Waltham, MA: Cohen Center for Modern Jewish Studies, Brandeis University.

www.brandeis.edu/cmjs/community-studies/ann-arbor-report.html

ACKNOWLEDGMENTS

At Brandeis CMJS

Study Directors

Janet Krasner Aronson
Matthew Boxer
Matthew A. Brookner
Leonard Saxe

Community Studies Research Team

Adina Bankier-Karp
Alicia Chandler
Vivian Jacobs
Daniella Levine
Raquel Magidin de Kramer
Adam Martin

Editing and Logistics

Deborah Grant
Masha Lokshin
Ilana Friedman

American Jewish Population Project

Elizabeth Tighe
Daniel Nussbaum

Study Support

Hannah Taylor

At NORC

Study Team

David Dutwin
Evan Herring-Nathan
Margrethe Montgomery

Statistics and Methodology

Patrick Coyle
Nicolas Fernandez
Evan Herring-Nathan
Andrea Malpica
Zachary Seeskin
Michael Steffan
Erin Tanenbaum
Chang Zhao

Survey Management

Samantha DeSouza
Lindsey Macella
Maddie Schoephoerster
Caroline Tipler

Special Thanks

To the 955 respondents who completed the survey. Without their willingness to spend time answering questions about their lives, there could be no study.

TABLE OF CONTENTS

List of Figures and Tables	v
Introduction.....	1
Methodology overview.....	2
How to read this report.....	3
How to read report tables	3
Interpretation of estimates and statistical significance.....	6
Reporting qualitative data	7
Comparisons across surveys.....	8
Limitations.....	8
Report overview	9
Chapter 1. Demographic snapshot.....	11
Key findings	11
Jewish population estimate	12
People in Jewish households	12
Age distribution	14
Gender identity and sexual orientation	15
Marital status and household composition.....	15
Jewish and multiple-faith households	16
Jewish denomination and Jewish ethnicity.....	17
Race and ethnic identity	18
Other origins and backgrounds.....	19
Regions within Washtenaw County area.....	20
Length of residence.....	21
Political orientation	24
Financial situation	25
Chapter 2. Patterns of Jewish Engagement	26
Key findings	26
Index of Jewish Engagement.....	26
Patterns of Jewish engagement	28
Jewish behaviors and Jewish engagement.....	29
Demographics and Jewish engagement	31
Jewish background and Jewish engagement.....	32
Attitudes about being Jewish.....	34
Chapter 3. Children and Jewish Education	40
Key findings	40
Children in Jewish households	41
Jewish education.....	44
Jewish education choices.....	46
Jewish camp	49
Children’s programs.....	50
Bar/Bat/B-mitzvah and teen programs.....	50
Chapter 4. Congregations and Ritual Life	51
Key findings	51

Congregation membership.....	51
Religious services.....	52
Shabbat, holidays, and rituals.....	54
Chapter 5. Organizations and Philanthropy	57
Key findings	57
Membership in Jewish organizations.....	58
Participation in Jewish-sponsored programs.....	59
Sources of information.....	65
Personal outreach from Jewish organizations.....	66
Informal cultural activities	67
Volunteering and philanthropy	69
Chapter 6. Community Connections	75
Key findings	75
Feelings of belonging to the Jewish community.....	76
Jewish friends.....	78
Satisfaction with participation	79
Barriers: Limiting conditions	81
Openings: Welcoming conditions.....	85
Importance of personal connections.....	87
Program accessibility and community inclusion.....	88
Concerns about and experiences with antisemitism	89
Chapter 7. Connections to Israel.....	94
Key findings	94
Emotional attachment to Israel.....	95
Travel to Israel.....	97
News about Israel.....	99
Views about Israel.....	101
Talking about Israel in Jewish spaces.....	105
Chapter 8. Health and Social Service Needs.....	108
Key findings	108
Health and disability.....	109
Support services.....	110
Access to Jewish social services	112
Mental and emotional health	115
Needs of older adults.....	117
Chapter 9. Financial Well-Being.....	119
Key findings	119
Educational attainment and employment.....	119
Financial situation and income.....	122
Financial confidence	125
Paying for necessities and receiving public benefits.....	126
Impact of finances on Jewish life.....	127
Chapter 10. In the Words of Community Members	129
Community characteristics.....	129
Diverse needs by age and life stage	130
Jewish communal institutions.....	134
Jewish communal life.....	135
Jewish organizations	137

Jewish community programs and offerings.....	139
Community concerns.....	141
Chapter 11. Future Directions	146
Serving and integrating multiple communities.....	146
Expand Jewish education opportunities	146
Align activities with community priorities.....	147
Reduce financial barriers	148
Address social service needs.....	148
Conclusion.....	149

LIST OF FIGURES AND TABLES

Figure 1.1. Household composition.....	16
Figure 1.2. Geographic distribution of the Washtenaw County area Jewish community	20
Figure 1.3. Political orientation of Washtenaw County Jewish adults	24
Figure 2.1. Index of Jewish engagement.....	29
Figure 2.2. How important is being Jewish to how you think about yourself?	34
Figure 2.3. Being Jewish is a part of daily life	35
Figure 2.4. Essential to being Jewish.....	36
Figure 2.5. Essential to being Jewish compared to US Jews	37
Figure 3.1. Parents of Jewish children	42
Figure 3.2. Jewish identity of children in inmarried households	43
Figure 3.3. Jewish identity of children in intermarried households	43
Figure 5.1. Type of program attended, past year (all Jewish adults).....	60
Figure 5.2. Important causes, all Jewish adults.....	73
Figure 6.1. Feeling a sense of belonging to... ..	76
Figure 6.2. Conditions that limit participation.....	81
Figure 6.3. Welcoming conditions.....	85
Figure 7.1. Statements about Israel	101
Figure 7.2. Comfort with conversations about Israel.....	105
Figure 9.1. Education attainment	120
Table 1.1. Washtenaw County area Jewish community population estimates, 2022	12
Table 1.2. Jewish population of Washtenaw County area, detail.....	14
Table 1.3. Age of adults in Washtenaw County area, Washtenaw County adults, and US Jews.....	15
Table 1.4. Relationship status of Washtenaw Jewish adults by age	17
Table 1.5. Denomination of Jewish adults in Washtenaw County area and the United States.....	17
Table 1.6. Jewish ethnicity	18
Table 1.7. Race and ethnicity.....	19

Table 1.8. Demographical identities.....	19
Table 1.9. List of regions and ZIP codes	21
Table 1.10. Distribution of Jewish households and Jewish individuals across geographic regions.....	21
Table 1.11. Geography of Jewish adults by age.....	21
Table 1.12. Primarily raised in... ..	22
Table 1.13. Length of residence in Washtenaw County area.....	22
Table 1.14. Length of residence by geography of Jewish adults	22
Table 1.15. Length of residence by age	23
Table 1.16. Primary reasons for moving to Washtenaw County	23
Table 1.17. Primary reasons for leaving Washtenaw County area.....	24
Table 1.18. Political orientation by age.....	25
Table 1.19. Financial situation.....	25
Table 2.1. Jewish behaviors and engagement	30
Table 2.2. Jewish engagement by age.....	31
Table 2.3. Jewish engagement by region.....	31
Table 2.4. Jewish engagement by relationship status.....	32
Table 2.5. Jewish engagement by parent status	32
Table 2.6. Jewish engagement by denomination	33
Table 2.7. Jewish engagement by Jewish parentage	33
Table 2.8. Jewish engagement by Jewish childhood education	33
Table 2.9. Shared values.....	38
Table 2.10. Essential to being Jewish, differences in engagement groups	38
Table 2.11. Items more essential to Immersed group	39
Table 3.1. Children in Jewish households	41
Table 3.2. Ages of Jewish children	42
Table 3.3. K-12 education, 2022-2023.....	44
Table 3.4a. K-12 Jewish education, 2022-2023 and summer 2022 by grade level.....	45
Table 3.4b. K-12 Jewish education, 2022-2023 and summer 2022 by parent marriage type.....	46
Table 3.5. Satisfaction with Jewish education in Washtenaw County.....	46
Table 3.6. Reasons children not currently enrolled in Jewish education	48
Table 3.7. Reasons children not currently enrolled in Hebrew Day School	48
Table 3.8. Interest in Hebrew language charter school.....	49
Table 3.9. Camp, summer 2022	49
Table 3.10. Likelihood of attending Jewish overnight camp in the future.....	49
Table 3.11. Reasons for not considering Jewish overnight camp.....	50
Table 4.1. Membership in Jewish congregations.....	52
Table 4.2. Jewish worship services during past year	53
Table 4.3. Preferred venue for Jewish worship services	54
Table 4.4. Frequency of marking Shabbat during past year.....	55
Table 4.5. Holidays and rituals.....	56
Table 5.1. Membership in Jewish organizations aside from congregations	58
Table 5.2. Frequency of Jewish program participation, past year.....	59
Table 5.3a. Type of Jewish-sponsored program ever attended, past year	61
Table 5.3b. Type of Jewish program ever attended, past year	62
Table 5.4a. Program sponsor, past year.....	63
Table 5.4b. Program sponsor, past year	64
Table 5.5. Program type and Jewish sponsorship, past year.....	65
Table 5.6. Sources of information about Jewish activities and news	65

Table 5.7. Getting information about programs, events, and other activities	66
Table 5.8. Jewish organization personal outreach, past year	67
Table 5.9a. Jewish-focused activities, past year	68
Table 5.9b. Jewish-focused activities, past year	69
Table 5.10. Volunteering in past year.....	70
Table 5.11. Donations in past year.....	71
Table 5.12. Percentage of donations toward Jewish organizations	72
Table 5.13. Important causes by Jewish engagement	74
Table 6.1. Feeling a sense of belonging to.....	77
Table 6.2. Being part of a Jewish community as an essential aspect of being Jewish.....	78
Table 6.3. Close Jewish friends	79
Table 6.4. Satisfaction with participation	80
Table 6.5a. Limits to participation in the Washtenaw County area Jewish community	82
Table 6.5b. Limits to participation in the Washtenaw County area Jewish community.....	83
Table 6.5c. Limits to participation in the Washtenaw County area Jewish community	84
Table 6.6. Expense as barrier	84
Table 6.7. Selected limiting conditions with political views.....	85
Table 6.8a. Feeling welcome and comfortable at Jewish events	86
Table 6.8b. Feeling welcome and comfortable at Jewish events.....	87
Table 6.9. Welcoming conditions and Jewish organization personal outreach	88
Table 6.10 Jewish organizations welcoming to.....	89
Table 6.11. Very concerned about antisemitism.....	90
Table 6.12 Personally experienced antisemitism, last year.....	91
Table 6.13. Personal experiences of antisemitism in the past year.....	92
Table 6.14. Intensity of antisemitic experiences in the past year.....	92
Table 6.15. Setting of antisemitic experiences in the past year	93
Table 6.16. Type of antisemitic experiences in the past year.....	94
Table 7.1 Emotional attachment to Israel.....	96
Table 7.2. Other connections to Israel	97
Table 7.3. Travel to Israel.....	98
Table 7.4. Types of trips to Israel.....	99
Table 7.5. News about Israel.....	100
Table 7.6. News about Israel.....	100
Table 7.7. Views about Israel, strongly agree.....	102
Table 7.8. Views about Israel by Israel attachment, strongly agree.....	103
Table 7.9. Views about Israel political views, strongly agree.....	104
Table 7.10. Comfort with conversations about Israel	106
Table 7.11. Comfort with conversations about Israel by Israel attachment.....	106
Table 7.12. Comfort with conversations about Israel by political views	107
Table 8.1. Households with a chronic health issue, special need, or disability	109
Table 8.2. Specific health issues	110
Table 8.3. Adequacy of health services received	110
Table 8.4 Services needed in past year.....	111
Table 8.5. Specific health services needed.....	112
Table 8.6. Importance that services be provided by Jewish organization	113
Table 8.7. Finding information needed about services and support	114
Table 8.8. Mental/emotional health difficulties and feelings of loneliness in past week	115
Table 8.9. Support networks, feelings of loneliness, and emotional or mental health difficulties....	116

Table 8.10 Future plans as needs change	118
Table 8.11. Future concerns of Jewish adults aged 55 and older.....	118
Table 9.1. Employment status.....	121
Table 9.2. Occupation	121
Table 9.3. Connection to local college/university.....	122
Table 9.4. Financial situation.....	122
Table 9.5. Financial situation by subgroup.....	123
Table 9.6. Household income	124
Table 9.7. Federal poverty level	124
Table 9.8. Financial confidence	125
Table 9.9. Not at all or not too confident in financial future.....	125
Table 9.10. Unable to afford necessity.....	126
Table 9.11. Inability to afford any necessity by financial situation.....	126
Table 9.12. Public benefits.....	126
Table 9.13. Economic insecurity	127
Table 9.15. Limits on participation in Jewish life.....	128

INTRODUCTION

The 2022-23 Washtenaw County Area Jewish Community Study was conducted by the Maurice and Marilyn Cohen Center for Modern Jewish Studies (CMJS) at Brandeis University, in partnership with NORC at the University of Chicago. This project has been commissioned by the Jewish Federation of Greater Ann Arbor, in partnership with local Jewish communal organizations and congregations. It is made possible by Jewish Federation of Greater Ann Arbor, Jewish Community Foundation of Greater Ann Arbor, The Jewish Federations of North America Research Benchmarking Project, with support from the Harry and Jeanette Weinberg Foundation, Jewish Family Services of Washtenaw County, Jewish Community Center of Greater Ann Arbor, Temple Beth Emeth, Beth Israel Congregation, and other funders. The study employed state-of-the-art methods to create a portrait of the characteristics, attitudes, and behaviors of the Jewish community. Some of the issues explored in this study emerged out of conversations surrounding the Pew Research Center’s 2013 *A Portrait of Jewish Americans*, which pointed to growing and shrinking US Jewish sub-populations, declining affiliation in traditional institutions, new forms of Jewish engagement, an increase in both secular and Orthodox Jews, and a relationship between intermarriage and community growth.¹ A more recent Pew report, *Jewish Americans in 2020*² reinforced many of the findings of the original Pew study and contributed new insights into the state and character of the American Jewish community. With the Pew studies and the related national discourse as a backdrop, the *2022-23 Washtenaw County Area Jewish Community Study* seeks to describe the current dynamics of its population.

The principal goal of this study is to provide valid data about the Washtenaw County area Jewish community that can be used by communal organizations and their leadership to design programs and policies that support and enhance Jewish life. Valid data are essential to effective decision making, allocation of resources, strategic priorities, community support, robust participation, and outreach.

Specifically, the study sought to:

- Provide information, at household and individual levels, on a wide range of demographic, geographic, and socio-economic characteristics
- Provide information about current Jewish connections, attitudes, engagement, barriers to participation, community opportunities, and ideas for new programs and communication methods
- Understand the multifaceted cultural, communal, and religious expressions of Judaism that constitute Jewish engagement
- Understand the diversity of the community in terms of race and ethnicity, age, country of origin, religious identity, LGBTQ+, and more

¹ Leonard Saxe, Theodore Sasson, and Janet Krasner Aronson, “Pew’s Portrait of American Jewry: A Reassessment of the Assimilation Narrative,” in *American Jewish Year Book 2014*, ed. A. Dashefsky and I. Sheskin (New York, NY: Springer International Publishing, 2015), 78–81.

² Pew Research Center, “Jewish Americans in 2020” (Washington DC: Pew Research Center, 2021).
<https://www.pewresearch.org/religion/2021/05/11/jewish-americans-in-2020/>

- Gauge current and potential need for human services, particularly for community members who are struggling financially

The *2022-23 Washtenaw County Area Jewish Community Study* provides a snapshot of today’s Jewish population in Washtenaw County and considers trends and developments in Jewish life and engagement. In interpreting the data, it is important to bear in mind the study represents the characteristics and views of community members at the end of 2022 through the beginning of 2023. During that time, the restrictions of the COVID-19 pandemic were gradually being lifted. As well, data were collected well before the Israel-Hamas war that began in October 2023 and the ensuing rise in antisemitism. It is likely that attitudes about Israel, concerns over antisemitism, and other markers of Jewish identity shifted from the time of data collection to the time that this report is being written.

Methodology overview

This study is based on an analysis of a rich set of data collected from 955 eligible households between November 2022 and January 2023. Invited households were contacted by mail, email, and telephone, and invited to complete the survey online or by telephone.

The study design integrated households from a combined set of Jewish organizational lists (the list sample) with another set of households randomly selected from all remaining mailing addresses in the study geographic area (the Address-Based Sample or ABS). The study area included all of Washtenaw County and a number of surrounding communities (see map in Chapter 1 of this report).

Over 86,000 households in the study area received invitations to take the survey, including 5,670 drawn from organization lists and 80,202 from the ABS non-list sample. In all, 840 completed surveys were achieved from the list sample and 883 were achieved from the combined organization and ABS list.

Invitations were sent to an additional 984 households for whom email addresses were available but not street addresses. The remaining 72 responses came from this additional email-only supplemental sample.

The survey of Jewish households was designed to represent the views of an entire community based on responses from a randomly selected sample of households from the community. When analyzing survey data, we are not only interested in the answers of the respondents, but also the larger subgroup or community that they represent. Each completed survey is assigned a numeric “weight” that indicates our estimate of how many people in the population of interest the respondent represents. The weighted respondent thus stands in for that segment of the population, and not only the household from which it was collected.

Despite the careful methodological approaches employed in this study, bias in estimates is inevitable. Assigning weights is a way to reduce such bias. Estimates for the study are based on applying survey weights that account for the survey design, nonresponse, and adjustments based on external data on the Jewish and total Washtenaw County populations, including data from the American Community

Survey³, American Jewish Population Project⁴, and data on enrollment and membership in local organizations and programs.

Details of survey methods, weighting, and analysis are provided in Appendix A. An overview of the methodology is available in a separate Methodological Overview report.

How to read this report

Unless otherwise specified, this report presents weighted survey data in the form of percentages or proportions. Accordingly, these data should be read not as the percentage or proportion of respondents who answered each question in a given way, but as the percentage or proportion of the population that it is estimated would answer each question in that way had each member of the population been surveyed.

As you read this report, keep in mind the following:

- Note that the base category or denominator for each analysis may differ, e.g., Jewish adults, Jewish households, Jewish households with children. The relevant category is noted in the text, table, or figure. In most tables, it appears in the top left of the table in bold type.
- Unless otherwise specified, references to “all Jewish adults” or “all Jewish households” refer to Jewish adults and Jewish households in the Washtenaw County area.
- Throughout this report, the term “couples” includes those who are legally married and those who are partnered and living together. Unless otherwise specified, “children” refers to minor children under age 18.
- When a percentage is between 0% and 0.5% and would otherwise round down to 0%, the number is denoted as < 1%.
- When there are insufficient respondents in a particular subgroup for reporting reliable information, the estimate is shown as “—”.

How to read report tables

This report includes many tables. The table formatting provides important information regarding the interpretation of the data. We recommend familiarizing yourself with these formatting conventions before reading the report.

Numbers or estimates presented in a table are best understood as showing the percentage of the community, or a subset of the community, that has a particular characteristic or answered a survey question in a particular way. For the purpose of understanding tables, we define **group** as the overall population that we are reporting on in the table. Groups may be further divided as **subgroups** that are defined by demographic characteristics like age or region. We define **characteristic** as the attributes of the groups that we are attempting to understand through their responses to survey questions.

³ <https://www.census.gov/programs-surveys/acs>

⁴ <https://ajpp.brandeis.edu/>

For example, we might ask: What percentage of Jewish households are members of a congregation? In this case, Jewish households constitute the group at issue, and congregation membership is the characteristic being explored.

Most tables in this report are “row tables.” In row tables, **groups/subgroups** are listed along the left side of the table and indicate which group the table row refers to. **Characteristics** are listed across the top and indicate which characteristic is being reported on in each column. These tables are read horizontally by row.

Less frequently we include “column tables” for reasons of space or content. These tables appear primarily in Chapter 1 and are generally describing the characteristics of the whole population or showing the size of subgroups. In **column tables**, **groups** appear along the top of the table and **characteristics** are listed on the left side of the table. These tables are read vertically by column. To underscore that this table should be read by column, we have inserted a down arrow (↓) under the column headers.

Examples:

Example Tables 1 and 2 illustrate the differences among subgroups with respect to particular characteristics. In Table 1, the group is Washtenaw County Jewish adults, and the characteristic is age. We are interested in the age distribution of Washtenaw County Jewish adults. In Table 2, age is the subgroup, and congregation membership is the characteristic. We are interested in the share of Jewish individuals in each age group who are members of a congregation.

Example Table 1 illustrates a “column table” in the report. In this case, the characteristic (age cohort) is listed on the left side, and the group being measured (Washtenaw County Jewish adults) appears along the top. The down arrow under the group name reminds us that the table is read vertically by columns. This table tells us that of Washtenaw County Jewish adults (the group), 37% are between the ages of 18 and 34 (the characteristic).

Example Table 2 illustrates a more typical “row table.” Groups (and subgroups) appear on the left side, and the characteristic being measured is along the top. In this case, the table is read horizontally by row and shows that of all Jewish households (the group), 20% are members of a congregation (the characteristic). Of households with members between ages 22 and 39 (the subgroup), 16% are congregation members.

Example Table 1, column table

From report Table 1.3. Age of Jewish individuals in Washtenaw County

	Washtenaw County area Jewish adults (%) ↓
18-34	37
35-49	13
50-64	29
65-74	12
75+	9
Total	100

Example Table 2, row table

From report Table 4.1 Membership in Jewish congregations

	Congregation member (%)
All Jewish households	20
Age	
22-39	16
40-54	30
55-64	30
65-74	31
75+	16

Row and column totals

When a table shows all possible values of a characteristic and those values are mutually exclusive, the characteristics will total 100. In that case, the table will show a TOTAL row or column of 100.

When the row total column does not appear, it usually indicates that not all possible values are shown. In some cases, it means that multiple options could be selected (usually as a “select all that apply” question), and the total could exceed 100.

Note that in all cases when the total of 100 is shown, the numbers may not add up exactly to 100 due to rounding.

Example:

Example Table 1 shows the age distribution of Jews in Washtenaw County. Of Washtenaw County Jewish adults (the group), 37% are between the ages of 18 and 34 (the characteristic). Because each individual belongs in only one age category, the total shown at the bottom of the column is 100.

Example Table 2 does not show the total column. The table shows the share of Jewish households that are congregation members but does not show the share that are **not** members.

Multiple part tables

Some tables include multiple characteristics. Presenting a set of characteristics in a single table saves space and facilitates comparisons. Vertical lines in these tables separate the different characteristics that are measured. When there is a double vertical line after the first column, it is an indicator that the first characteristic refers to an overall category, and the remaining characteristics are subsets.

Example Table 3 shows the multiple ways that Jewish organizations reach out to individuals. The first column of numbers, with the heading “Any outreach,” shows that 56% of all Jewish adults received at least one form of organizational outreach in the past year. The rest of the table shows specific types of outreach: for example, 44% of Jewish adults were asked for a financial donation. Among those who are ages 22 to 39, 65% were asked for a financial donation. Respondents could select each form of outreach that they received, so each column should be read separately.

There are no totals shown here because each column shows the percentage that engages in each behavior, but the percentage that does not engage in the behavior is not shown.

The gray shading indicates statistical significance, which is explained in the next section.

Example Table 3

From Table 5.8. Jewish organization outreach, past year

	Any outreach (%)	Ask you for financial donation (%)	Invite you to participate in program (%)	Find out how are you doing (%)	Ask you to serve on committee/ leadership role (%)	Offer or provide assistance (%)
All Jewish adults	56	44	33	18	15	7
Age						
22-39	73	65	33	27	20	11
40-54	33	22	20	10	11	2
55-64	51	41	17	20	12	12
65-74	48	40	18	19	11	13
75+	60	43	48	17	7	8

Interpretation of estimates and statistical significance

Because this report is based on survey data, no number in this report should be considered an exact measurement, but rather an estimate. The reported estimate for any value, known as a **“point estimate,”** is the most likely value we would expect to find if we had surveyed the entire population of Washtenaw County area Jewish households. It is likely that the true value is slightly lower or slightly higher.

In accordance with social science conventions, we provide estimates within a “95% confidence interval.” This means that we are 95% confident that, were we to obtain data from the entire population, the true number would lie within a relatively small range (hence a **“confidence interval”**), with this estimate at the center of the range. Although in some cases the range can be much larger, as a rule of thumb, this range or confidence interval can be thought of as about five percentage points higher or lower than the reported number.

Survey questions with fewer respondents and/or more response options will have wider confidence intervals. The exact confidence interval is different for each estimate and is not shown in this report to preserve readability of the data. Confidence intervals for specific characteristics can be calculated through analysis of the dataset.

Statistical significance is a way to assess whether *differences* between estimates reflect true differences between different segments of the population or are just the results of random differences in the group that answered the survey. Statistical significance is not a property of individual estimates, but of the relationship between estimates, and is used only when comparing estimates to each other. When differences are statistically significant, there is at least a 95% probability that we would find differences between those population segments on the characteristic in question if we collected data from the entire population.

For this report, statistical significance is relevant when we compare estimates for a **characteristic** in one **subgroup** to estimates of the same characteristic in another **subgroup**.

In the **tables** in this report, we designate statistically significant differences by shading them **light gray**. When a set of numbers is in light gray, we can say that these groups (usually named in the leftmost side of each row) are significantly different from one another in terms of the characteristic measured in the table.

For the **figures** in this report, we designate statistically significant differences by adding an asterisk, *, at the end of the figure title. When the asterisk is present, we can say that the subgroups illustrated in the figure are statistically significantly different from one another in terms of the characteristic measured in the figure.

Statistical significance indicates that at least one pair of numbers is different from another, but does not indicate which pair or pairs are different; it is most likely to be the numbers with estimates that are farthest apart. Because this depends on the confidence intervals (as described above), knowing exactly which numbers are different requires additional analysis of the dataset.

As mentioned above, a useful rule of thumb is that most estimates have a confidence interval of at least ± 5 percentage points. That means that if estimates are less than 10 points different from one another, it is probable that the difference is not statistically significant. Larger differences are more likely to be statistically significant. Questions with fewer respondents or more response options will tend to have wider confidence intervals, meaning that differences between subgroups will have to be larger to be statistically significant.

Lack of statistical significance: In some cases, relatively large differences in estimates are not indicated as statistically significant. This might be the result of small sample sizes in the underlying data. It is possible that differences would be significant at the 90% or 85% level (i.e., we are 90% or 85% confident that the true value for the population falls within a particular range; lowering the specified degree of confidence makes the confidence intervals narrower). To fully understand particular estimates, we recommend further analysis of the dataset.

Example:

In Example Table 3 above, we measure the share of Jewish adults who received any outreach from Jewish organizations. The first row indicates that 56% of all Jewish households were contacted. Because this is a single estimate and not a comparison, statistical significance is not relevant, and this row is never shaded gray.

The next column of the table tells us that there is a statistically significant difference related to requests for financial donation by age. Although the table does not tell us which specific differences are statistically significant, in this case, it is reasonable to assume that the estimate for the youngest age group (65%) is significantly higher than for the 40 to 54 age group (22%). It is unlikely that the other age groups are significantly different from each other because the difference between them is smaller than 10 percentage points.

Reporting qualitative data

The survey included a number of questions that called for open-text responses. These were used to elicit more information about respondents' opinions and experiences than could be provided in a check box format. All such responses were categorized, or "coded," to identify topics and themes

that were mentioned by multiple respondents. Because a consistent set of responses was not offered to each respondent, and because in some cases there were very few responses, it would be misleading to report the weighted proportion of responses to these questions. Instead, we may report the total number of responses that mentioned a particular code or theme. This number may appear in text or in parentheses after the response without a percent sign, or in tables labeled as “n” or number of responses. In many cases, sample quotes are also reported, with identifying information removed and edited for clarity.

Comparisons across surveys

Although comparisons across surveys are informative, because of methodological differences, they are less precise and reliable than assessments of the data from the present study alone. In several places throughout the report, data from Pew’s 2020 study, *Jewish Americans in 2020*,⁵ are used to show how the Washtenaw County Jewish community is similar to or different from the United States Jewish community. All references to the US Jewish community in this report are drawn from the Pew study.

Limitations

Due to the methodology used to reach community members, some groups were likely to have been undercounted and/or underrepresented. In particular, residents of institutional settings such as hospitals, nursing homes, and dormitories on college campuses, as well as adults who were never in contact with a Jewish organization in Washtenaw County, were less likely to have been identified and contacted to complete the survey. Undergraduate students were not considered to be part of the Jewish population for purposes of this study because many of them have permanent homes elsewhere. Some populations, such as financially struggling households, might be less likely to participate in the survey and therefore be undercounted. Although we cannot produce a precise count of these individuals, these undercounts were unlikely to have introduced significant bias into the reported estimates. Where appropriate, we noted the limitations of the methodology.

The present report has been designed to provide basic information about Jewish life across a wide range of topics and a variety of subgroups. It was not designed to provide detailed information about any single topic or subset of the community. Although detailed data cannot always be provided, the information that is included can serve as a springboard for more specific and targeted analyses as well as additional follow-up research. Note that more details about each item are available in the report appendices and through analysis of the dataset.

⁵ Pew Research Center, “Jewish Americans in 2020.”

Report overview

This report presents key findings about the Washtenaw County Jewish community. Beginning with a portrait of the community as a whole, the report continues with a more in-depth look at topics of interest to community members and leaders.

Chapter 1. Demographic Snapshot

The report begins with an overview of the demographic composition of the Jewish community today.

Chapter 2. Patterns of Jewish Engagement

This chapter describes the multifaceted ways in which the Jewish adults define and express their Jewish identity. A set of behavioral measures characterize Jewish engagement based on participation in Jewish life. A typology of Jewish engagement helps explain Jewish behaviors and attitudes. This chapter also reports on attitudes about the meaning and importance of Judaism.

Chapter 3. Jewish Children

This chapter discusses Jewish children and families as well as participation in Jewish education.

Chapter 4. Congregations and Ritual Life

This chapter discusses membership in Jewish congregations and levels of participation in Jewish ritual life.

Chapter 5. Organizations and Philanthropy

This chapter discusses membership and involvement in organizational, social, and personal Jewish life as well as volunteering and philanthropy.

Chapter 6. Community, Connections, and Concerns

This chapter explores the connections of Jewish adults to the Jewish community, the barriers that limit participation in the Jewish community, and the context of concerns about antisemitism.

Chapter 7. Connections to Israel

This chapter describes the frequency and types of travel to Israel and other markers of Israel connection.

Chapter 8. Health Needs

This chapter examines the health and social service concerns of Jewish households.

Chapter 9. Financial Well-Being

This chapter examines the living conditions of Jewish households, in particular with regard to economic well-being and economic hardship.

Chapter 10. In the Words of Community Members

This chapter summarizes survey respondents' answers to two open-ended questions at the end of the survey.

Chapter 11. Future Directions

Key themes and questions that emerge from the study.

Additional study materials

All study documents and data are available for download from the study website, <https://www.brandeis.edu/cmjs/community-studies/ann-arbor.html>.

Executive Summary

Summarizes the study findings by including only the key findings that are listed in this main report.

Methodological Overview

Overview of the study methodology in greater detail than the brief introduction to the main report.

Technical Appendices

Details of methodology, data collection, analysis, full survey instrument and codebook, and study documentation.

Comparison Charts

Detailed cross-tabulations of all survey data for key subgroups of the population, provided in excel format.

Public Use Dataset

Dataset in SPSS and Stata format for additional analysis by researchers. Any responses that identify individuals have been removed from the public use version.

CHAPTER 1. DEMOGRAPHIC SNAPSHOT

Key findings

- There are approximately 11,000 Jewish households in the Washtenaw County area Jewish community. These households include 26,300 individuals, of whom 20,000 are Jewish
- The Jewish population comprises 5% of Washtenaw County, and Jewish households make up 7% of the households of Washtenaw County.
- Compared to the US Jewish community as a whole, The Washtenaw County Jewish community has a larger share of young adults, ages 18 to 34, as well as a larger share of adults ages 50 to 64. The share who are ages 35 to 49 is smaller than among the US Jewish community.
- Thirteen percent of Jewish households include an adult or child, Jewish or not, who identifies as LGBTQ+, including 3% of households with an individual who identifies as transgender.
- Twenty-seven percent of Washtenaw County area Jewish households include a minor child. Twenty-nine percent of Jewish households include only a couple, either married or partnered. Thirty-five percent of Jewish households are people living alone or living only with unrelated roommates.
- Among Jewish adults in the Washtenaw County area, 65% are married or partnered. Of those individuals, 60% have a Jewish partner or spouse (inmarried) and 40% have a non-Jewish partner or spouse (intermarried). Among all US Jews who are legally married, 58% have a Jewish spouse, and 42% have a non-Jewish spouse.
- In the Washtenaw County area, nearly half of Jewish adults do not identify with any particular denomination. The share with no particular denomination in the Washtenaw County area Jewish community (47%) is higher than the national share of Jewish adults in this category (32%). Of Jewish adults who *do* identify with a denomination, the largest group identifies as Reform (32%), followed by Conservative (16%).
- The proportion of Jewish *children* who are considered by their parents to be a Person of Color (8%) is considerably higher than that among Jewish *adults* (2%), suggesting that the Jewish community may become more racially and ethnically diverse in the future.
- Roughly half of Jewish adults are relative newcomers to the Washtenaw County area, with 15% having lived in the area for five to nine years, and 29% having moved to the area within the past four years.
- Of Jewish adults in Washtenaw County, 27% plan to move away from the area in the next three years. Among the group that plans to leave, more than three quarters (77%) have lived in Washtenaw County for 10 years or less and came to the area to attend school.
- The majority of Jewish adults in Washtenaw County described their political orientation as liberal, either very liberal (38%) or liberal (39%). In total, more than two thirds of Washtenaw's Jews are liberal, compared to half of US Jewish adults.

Jewish population estimate

There are approximately 11,000 Jewish households in the Washtenaw County area Jewish community (Table 1.1). These households include 26,300 individuals, of whom 20,000 are Jewish (see below for definitions). The Jewish population comprises 5% of Washtenaw County, and Jewish households make up 7% of the households of Washtenaw County.⁶

Table 1.1. Washtenaw County area Jewish community population estimates, 2022

Total people in Jewish households	26,300
Total Jewish households	11,000
Total Jews	20,000
Adults (ages 18+)	21,900
Jewish	16,100
Non-Jewish or unknown	5,800
Children (under age 18)	4,400
Jewish	3,900
Non-Jewish or unknown religion	500

People in Jewish households

Estimates of the size of the Jewish community rest on a set of fundamental questions about who is Jewish for the purposes of this study. Recent studies, such as the Pew Research Center’s 2013 and 2020 national studies of the US Jewish community, classify respondents according to their responses to a series of screening questions:

- What is your religion, if any?
- Do you consider yourself to be Jewish aside from religion?
- Were either of your parents Jewish?
- Were you raised Jewish?

Based on the answers to these questions, Jewish adults have been categorized as “Jewish by religion” (JBR) if they respond to a question about religion by stating that they are solely Jewish, or “Jews of no religion” (JNR) if they identify as atheist or do not adhere to any religion, but they consider themselves Jewish by some other means. Jews by religion tend to be more engaged with Judaism than Jews of no religion, but many JBRs and JNRs look similar in terms of Jewish behaviors and attitudes. For the purposes of this study and to ensure that the Washtenaw County area Jewish community could be compared to the population nationwide, a variant of Pew’s scheme was employed, supplemented by several other measures of identity. Also included in the Jewish population are those adults who indicate they are both Jewish and another religion such as Catholic or Buddhist; we refer to this category as “Jews of multiple religions” (JMR).

⁶ ACS US Census Bureau. 2021. “American Community Survey 1-year estimates.”

DEFINITIONS: WHO IS A JEW?

Definitions used in this report:



Jewish adults

Identify as Jewish and have Jewish background: either at least one Jewish parent, raised Jewish, or converted to Judaism



Jewish households

Households that include at least one Jewish adult



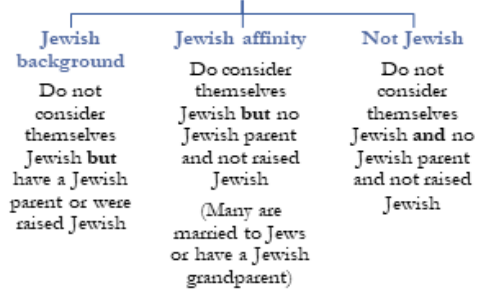
Non-Jewish adults

Do not identify as Jewish OR identify as Jewish but have no Jewish background

Include three groups



Include three groups

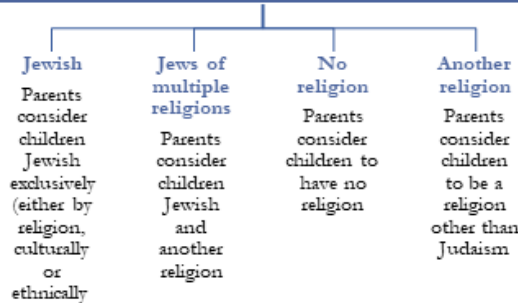


Children

Are classified based on whether their parents consider them to be Jewish



Children include four groups



Among Jewish adults in the Washtenaw County area, 11,000 individuals (68%) can be classified as JBR (Table 1.2). Another 22% are JNRs, and 9% are JMRs. In the overall US Jewish population reported by the Pew Research Center, which does not include JMRs, 73% of Jewish adults are JBR, and 27% are JNR. The comparable population shares in the Washtenaw County area are 75% JBR and 25% JNR.

Table 1.2. Jewish population of Washtenaw County area, detail (rounded to nearest 100)

Jewish adults	16,100
JBR adults	11,000
JNR adults	3,600
JMR adults	1,500
Non-Jewish adults in Jewish households	5,800
Jewish children in Jewish households	3,900
Exclusively Jewish	2,900
Jewish and something else	1,000
Non-Jewish children in Jewish households	500
No religion	400
Exclusively another religion	100

Age distribution

Compared to the US Jewish community as a whole, the Washtenaw County Jewish community has a larger share of young adults (ages 18 to 34), as well as a larger share of adults ages 50 to 64. The share who are ages 35 to 49 is smaller than among the US Jewish community (Table 1.3). Compared to the Washtenaw County general population, the Jewish community includes a similar share of young adults.

The mean age of Jewish adults in Washtenaw County area Jewish community is 45, and the median age is 43; in comparison, the national mean and median age of Jewish adults is 49. Including children in the analysis lowers the mean and median ages. The mean age of all Jewish individuals in the Washtenaw County area is 38, and the median age is 34.

NOTE: undergraduate students in Washtenaw County are not considered permanent community members. The small number of undergraduates ages 18 to 21 who responded to the survey are included in the population estimates and are shown in Table 1.3. This group, however, is excluded from age-based estimates in the remainder of this report. Analyses by age in the rest of this report begin at age 22. Due to sample size limitations, the other age categories have been adjusted for the rest of the report.

Table I.3. Age of adults in Washtenaw County area, Washtenaw County adults, and US Jews

	Jewish adults in Washtenaw County (%)	All adults in Washtenaw County (%)	US Jewish adults (%)	Age categories for report	Jewish Washtenaw County, ages 22+ (%)
	↓	↓	↓		↓
18-34	37	39	28	22-39	37
35-49	13	21	23	40-54	18
50-64	29	21	20	55-64	22
65-74	12	12	17	65-74	13
75+	9	7	13	75+	10
Total	100	100	100	Total	100

Gender identity and sexual orientation

Overall, the Jewish population of the Washtenaw County area is 52% female, 44% male, and 4% non-binary/non-conforming. Thirteen percent of Jewish households include an adult or child, Jewish or not, who identifies as LGBTQ+, including 3% with an individual who identifies as transgender. Among all US Jews, 4% identify as gay or lesbian, and an additional 5% say they are bisexual.

Of Washtenaw County area Jewish adults who are married or partnered, 6% are in a same-sex/queer relationship.⁷ Among all US Jews who are married or partnered, 3% have a partner who is the same sex.

Marital status and household composition

Among Jewish **adults** in the Washtenaw County area, 56% are married and 8% have a partner with whom they live. The remaining over one third of Jewish adults are single/never married (21%), divorced (11%), or widowed (4%). Among all US Jews, 59% are married and 7% live with a partner.

Three quarters of Jewish **households** (78%) include a couple, either married or partnered.

NOTE: Throughout this report, “couples” refers to spouses, significant others, partners, or fiancé/e who reside in the same household. A total of 64% of Jewish **adults** are coupled (married or partnered).

Households can be characterized by the age of their members and the relationships among them. Twenty-seven percent of Washtenaw County area Jewish households include a minor child (Figure 1.1.). This category includes **all** households with minor children, regardless of the number and relationships of other adults in the household. Chapter 3 of this report provides additional details about households with children.

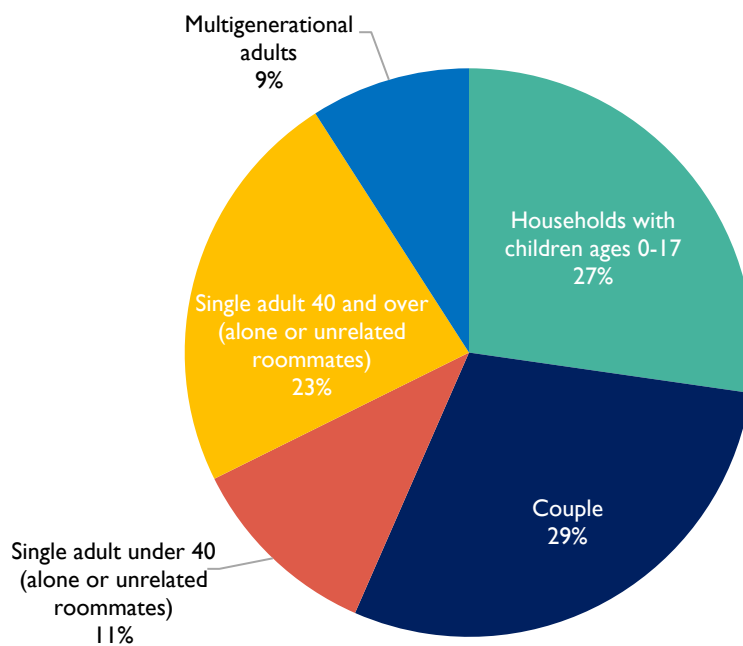
⁷ For purposes of this study, this is defined as both partners having the same gender or at least one partner describing themselves as non-binary, gender non-conforming, or another gender identity.

Twenty-nine percent of Jewish households include only a couple, either married or partnered. Thirty-four percent of Jewish households include people living alone or only with unrelated roommates, including 11% under age 40 and 23% age 40 and over.

Jewish households with multiple generations, defined as parents and adult children of any age living together, constitute 9% of households. This category can include older adults, typically in their 70s or 80s, who live with their adult children, or younger adults, typically in their 20s, 30s, or 40s, who live in their parents' households.

The mean Jewish household size is 2.4 individuals. Among Jewish households with at least one child ages 0-17, the mean number of children is 1.6.

Figure 1.1. Household composition (% of Jewish households)



Jewish and multiple-faith households

Among Jewish adults in the Washtenaw County area, 65% are married or partnered (Table 1.4). Of those individuals, 60% have a Jewish partner or spouse (inmarried), and 40% have a non-Jewish partner or spouse (intermarried). Among all US Jews who are legally married, 58% have a Jewish spouse, and 42% have a non-Jewish spouse.

Consistent with national trends, younger adults are more likely to be intermarried compared to older adults.

Table I.4. Relationship status of Washtenaw Jewish adults by age

	All Jewish adults (%)	Ages 22-39 (%)	Ages 40-54 (%)	Ages 55-64 (%)	Ages 65-74 (%)	Ages 75+ (%)
Married/partnered	65	77	79	76	48	53
Religious composition among couples						
Inmarried	60	50	51	63	75	91
Intermarried	40	50	49	33	25	9
Total	100	100	100	100	100	100

Among Jewish adults in the Washtenaw County area, 74% were raised by two Jewish parents, 19% were raised by one Jewish parent, and 6% had no Jewish parents (converted to Judaism). Among all US Jews, 69% were raised by two Jewish parents, and 24% were raised by one Jewish parent.

Jewish denomination and Jewish ethnicity

Denominational affiliation has historically been one of the commonly used markers of Jewish identity and practice. In the Washtenaw County area, nearly half of Jewish adults do not identify with any particular denomination (Table 1.5). The share with no particular denomination in the Washtenaw County area Jewish community (47%) is higher than the national share of Jewish adults in this category (32%). Of Jewish adults who *do* identify with a denomination, the largest group identifies as Reform (32%), followed by Conservative (16%).

Table I.5. Denomination of Jewish adults in Washtenaw County area and the United States

	Washtenaw County area 2022 (%)	US Jews 2020 (%)
Orthodox	1	9
Conservative	16	17
Reform	32	37
Other denomination	4	4
No denomination	47	32
Total	100	100

In terms of Jewish heritage, 89% of Jewish adults in the Washtenaw County area identify as Ashkenazi, 5% of Jewish adults identify as Sephardi, and 1% identify as Mizrahi (Table 1.6.). Less than 1% identifies with some other ancestry. The remaining 8% identify with no particular Jewish ethnicity (4%) or say they do not know their Jewish ethnicity (4%). Nationally, 71% of Jewish adults are Ashkenazi, 6% Sephardi, and 3% Mizrahi or some other heritage.⁸

⁸ Analysis provided by Pew Research Center but not included in the 2021 research report on Jewish Americans.

Table 1.6. Jewish ethnicity

	Jewish adults (%) ↓	Jewish households that include someone with this ethnicity (%) ↓
Ashkenazi	89	86
Sephardi	5	8
Mizrahi	1	1
Other	< 1	< 1
None, no particular heritage	4	7
Don't know	4	8

Note: Total exceeds 100 because respondents could select more than one option.

Race and ethnic identity

The majority (88%) of Jewish individuals in the Washtenaw County area identify solely as white and non-Hispanic (Table 1.7.). The remaining 12% of Jewish individuals identify either with a racial identity other than white or as Hispanic. A smaller share (3%), however, identifies as a Person of Color. Nationally, 92% of Jewish adults identify solely as white and non-Hispanic.

Including both Jewish and non-Jewish individuals in Jewish households, 5% identify as a Person of Color. Of all Jewish households, 8% include someone who identifies as a Person of Color. That person may or may not be Jewish.

The proportion of Jewish *children* whose are considered by their parents to be a Person of Color (8%) is considerably higher than that among Jewish *adults* (2%), suggesting that the Jewish community may become more racially and ethnically diverse in the future.

Table I.7. Race and ethnicity

	Jewish individuals (%) ↓	Jewish adults (%) ↓	Jewish children (%) ↓	All individuals in Jewish households (%) ↓	Of Jewish households, at least one person has this identity (%) ↓
Self-identifying Person of Color	3	2	8	5	8
Combined race and ethnicity					
Single-race, non-Hispanic white	88	91	76	88	91
Single-race, Hispanic white	3	3	4	3	4
Any non-white racial identity, including multiracial, non-Hispanic	7	4	18	8	9
Any non-white racial identity, including multiracial, Hispanic	2	2	1	1	3
Total	100	100	100	100	

Other origins and backgrounds

Five percent of Jewish adults in the Washtenaw County area are Israeli (as defined by holding Israeli citizenship), and 3% grew up in Russian-speaking homes (Table 1.8). Five percent of Jewish adults ages 75 and older describe themselves as a Holocaust survivor or World War II refugee, and 28% of Jewish adults are the descendent of a survivor, victim, or refugee of World War II.

Table I.8. Demographical identities

	All Jewish adults (%) ↓
Israeli citizens	5
Russian-speaking Jews	3
Holocaust survivor (age 75 and older)	5
Descendent of survivor	28

Regions within Washtenaw County area

The Washtenaw County area Jewish community can be divided by regions based on ZIP code (Figure 1.2, Table 1.9). Throughout this report, these regions will be identified as Central Ann Arbor, Northeast Ann Arbor, Westside, and Rest of area. In this map, each dot represents about 25 Jewish households, and the dots are placed randomly within the ZIP code boundaries. ZIP codes that are shown with no dots were included in the study area but are estimated to have fewer than 100 Jewish households.

The study area was defined as all of Washtenaw County plus the communities of Brighton, Canton, Plymouth, and Belleville, just outside the county line. For this report, the terms “Washtenaw County” and “the Washtenaw County area” are used interchangeably to refer to the study area.

Figure 1.2. Geographic distribution of the Washtenaw County area Jewish community

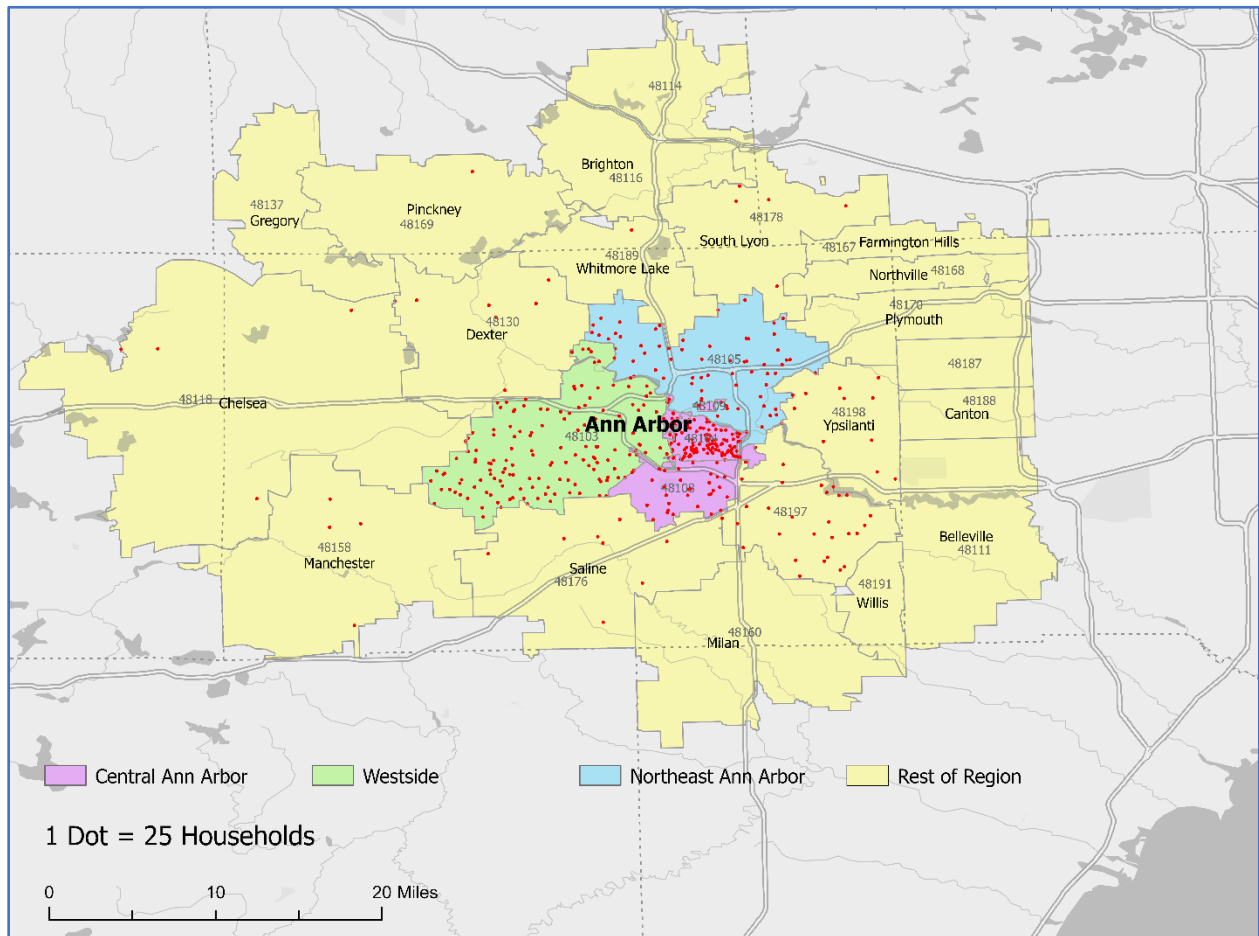


Table I.9. List of regions and ZIP codes

Region	Included ZIP codes
Central Ann Arbor	48104, 48108, 48109
Northeast	48105
Westside	48103
Rest of region	48111, 48114, 48116, 48118, 48130, 48137, 48158, 48160, 48167, 48168, 48169, 48170, 48176, 48178, 48187, 48188, 48189, 48191, 48197, 48198, 49240

As shown in Table 1.10, the largest concentrations of Jewish households are in Central Ann Arbor (42%) and Westside (31%).

Table I.10. Distribution of Jewish households and Jewish individuals across geographic regions

	Jewish households (%)	Jewish individuals (%)
	↓	↓
Central Ann Arbor	42	38
Northeast Ann Arbor	11	12
Westside	31	33
Rest of region	16	17
Total	100	100

About half of Jewish adults ages 22-39 (54%) live on the Westside, and another quarter reside in the rest of the region (24%). Larger shares of Jewish adults ages 65 and older live in Northeast Ann Arbor than do younger Jews.

Table I.11. Geography of Jewish adults by age

	Ages 22-39 (%)	Ages 40-54 (%)	Ages 55-64 (%)	Ages 65-74 (%)	Ages 75+ (%)
	↓	↓	↓	↓	↓
Central Ann Arbor	17	37	32	41	34
Northeast Ann Arbor	5	9	12	26	30
Westside	54	41	44	25	15
Rest of region	24	13	12	9	21
Total	100	100	100	100	100

Length of residence

Thirteen percent of Jewish adults were raised in the Washtenaw County area, including 6% who have lived there for their entire lives aside from college or graduate school (Table 1.12). More than half of Jewish adults grew up elsewhere in the United States, and 6% were raised in another country.

Table I.12. Primarily raised in...

	All Jewish adults (%)
	↓
Washtenaw County area	13
The Metro Detroit area	14
Elsewhere in the Midwest	13
Elsewhere in the United States	55
Other country	6
Total	100

Roughly half of Jewish adults are relative newcomers to the Washtenaw County area, with 15% having lived in the area for five to nine years, and 29% having moved to the area within the past four years (Table 1.13). Of the newcomers who have lived in Washtenaw County for 10 or fewer years, 11% moved from the Metro Detroit area, 20% from elsewhere in the Midwest, 63% from elsewhere in the United States, and 5% from another country (not shown in table).

Table I.13. Length of residence in Washtenaw County area

	All Jewish adults (%)
	↓
0-4 years	29
5-9 years	15
10-19 years	14
20-29 years	15
30-39 years	14
40+ years	12
Total	100

The Westside (59%) and Central Ann Arbor (45%) regions have larger shares of newcomers than do the other two regions in the Washtenaw County area (Table 1.14). In Northeast Ann Arbor, on the other hand, nearly two thirds (64%) of the Jewish adults have lived in the area for at least 20 years.

Table I.14. Length of residence by geography of Jewish adults

	Central Ann Arbor (%)	Northeast Ann Arbor (%)	Westside (%)	Rest of region (%)
	↓	↓	↓	↓
0-9 years	45	26	59	34
10-19 years	15	10	10	16
20+ years	40	64	31	50
Total	100	100	100	100

Age and length of residence are closely intertwined (Table 1.15). Nearly four-in-five Jewish adults ages 22-39 (79%) have lived in Washtenaw County for fewer than 10 years. However, 43% of adults ages 75 and older are also relative newcomers, having moved to the area within the previous decade. Adults ages 65-74 have lived in Washtenaw County the longest; 85% have been residents for 20 years or more.

Table I.15. Length of residence by age

	Ages 22-39 (%)	Ages 40-54 (%)	Ages 55-64 (%)	Ages 65-74 (%)	Ages 75+ (%)
	↓	↓	↓	↓	↓
0-9 years	79	40	22	5	43
10-19 years	5	32	12	9	14
20+ years	16	27	68	85	43
Total	100	100	100	100	100

About one in five Jewish adults (21%) have a second home or live outside of Washtenaw County for part of the year. Of this share, 65% view Washtenaw County as a temporary residence while in school or at their current job. Another 27% view Washtenaw County as their permanent residence, and the remaining 8% view their Washtenaw County home as a vacation or seasonal home. Of the Jewish adults who have another residence outside of Washtenaw County, 84% spend at least half the year in Washtenaw County.

Table 1.16 outlines the primary reasons that relative newcomers—those who have resided in the area for ten years or less—moved to Washtenaw County. A job or career (42%) was the most common reason Jewish adults chose to relocate to the area, followed by graduate or professional school (24%) or undergraduate education (21%).

Table I.16. Primary reasons for moving to Washtenaw County

	Jewish adults living in Washtenaw County area 10 years or less (%)
	↓
Job/career	42
To attend college or university for graduate or professional school	24
To attend college or university as an undergraduate	21
To be close to family	16
Quality of the overall community	15
Cost of living	6
Quality of the local Jewish community	2
For medical care or other social services	1
Other	14

Of Jewish adults in Washtenaw County, 27% plan to move away from the area in the next three years. Among the group that plans to leave, more than three quarters (77%) have lived in Washtenaw County for ten years or less and came to the area to attend school (not shown in table).

The most common reason to move is for a job or career (72%), followed by family reasons (40%) (Table 1.17). Additional reasons cited include retirement, wanting to live in a larger city, and wanting to live in a different geography.

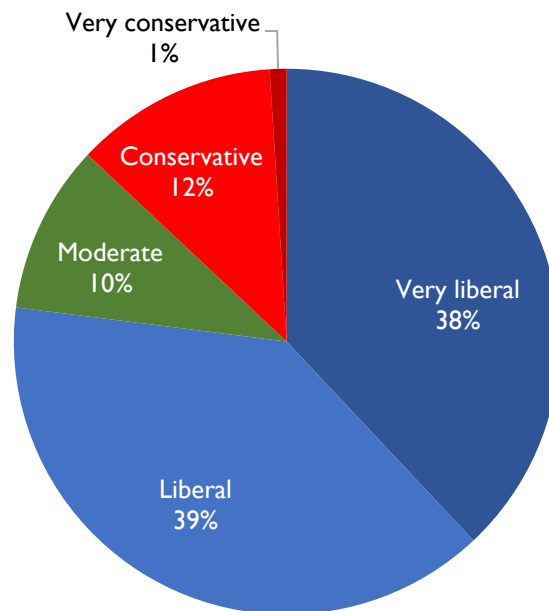
Table I.17. Primary reasons for leaving Washtenaw County area

	Jewish adults who plan to move away from Washtenaw County area (%)
Job/career	72
Be close to family who live elsewhere	40
More Jewish opportunities, including Jewish education for children	11
Other	24

Political orientation

The majority of Jewish adults in Washtenaw County described their political orientation as liberal, either very liberal (38%) or liberal (39%) (Figure 1.3). A smaller share described themselves as conservative, including 12% conservative and 1% as very conservative. The remaining 10% identified as politically moderate. In total, more than two thirds of Washtenaw’s Jews are liberal, compared to half of US Jewish adults.

Figure 1.3. Political orientation of Washtenaw County Jewish adults



Political orientation varies by age. Nearly all Jewish adults ages 22-39 are liberal, including 48% who identify as very liberal (Table 1.18). Although a majority of all age groups are liberal, adults ages 55-64 include a larger share of political moderates.

Table I.18. Political orientation by age

	Ages 22-39 (%)	Ages 40-54 (%)	Ages 55-64 (%)	Ages 65-74 (%)	Ages 75+ (%)
	↓	↓	↓	↓	↓
Very liberal	48	40	30	38	57
Liberal	48	46	45	40	27
Moderate	2	12	20	16	5
Conservative	3	3	1	6	11
Very conservative	0	< 1	4	0	< 1
Total	100	100	100	100	100

Financial situation

To assess financial well-being, the survey asked respondents to provide a subjective assessment of their household’s financial situation. Two percent of Jewish households reported they cannot make ends meet, and another 15% indicated they are just managing to make ends meet (Table 1.19). These two groups are combined for purposes of this report into a single category referred to as “struggling” and constitute 17% of Jewish households. About one third of households (34%) have enough money, about one quarter (23%) have extra money, and 25% described themselves as well-off.

More information about the financial well-being of Washtenaw County Jewish households can be found in Chapter 9.

Table I.19. Financial situation

Report category	Response option	Jewish households (%)
		↓
Struggling	Cannot make ends meet	2
	Just managing to make ends meet	15
Enough	Have enough money	34
Extra	Have extra money	23
Well-off	Well-off	25
Total		100

CHAPTER 2. PATTERNS OF JEWISH ENGAGEMENT

Key findings

Members of the Washtenaw County area Jewish community exhibit a variety of types of Jewish identification and means of engagement in Jewish life. Examining the ways that Jewish adults not only view, but also enact their Jewish identities, is a valuable lens for identifying ways in which Jewish life in the region can be enhanced. This chapter introduces and discusses an “Index of Jewish Engagement,” a typology of Jewish behaviors created specifically for the Washtenaw County area Jewish community.

- The Index of Jewish Engagement focuses on Jewish behaviors—the ways in which individuals occupy and involve themselves in Jewish life the Washtenaw County area.
- There are four distinct patterns of Jewish engagement found among Jewish adults in Washtenaw County: Occasional, Personal, Communal, and Immersed. These names have been developed to suggest the differentiating characteristics of each pattern.
- The Index can be used to identify opportunities to improve communal planning based on people’s different needs and interests.
- Contrary to what may be expected, Jewish engagement related to participation in communal activities and observance of Jewish ritual is stronger among younger Jewish adults than older adults. About half of the Communal and Immersed groups are ages 22 to 39, compared with 27% of the Personal group and 16% of the Occasional group. Although the youngest age cohort (22-39) represent 37% of all Jewish adults, about half of the Communal (51%) and Immersed (49%) groups are made up of individuals ages 22 to 39.
- Jewish engagement varies by geographic region. More than half (57%) of the Immersed group live in Central Ann Arbor, with the remainder spread throughout the regions. Among the Communal group, more than half (59%) live on the Westside.
- Almost half (49%) of all Jewish adults in the Washtenaw County area feel that being Jewish is “very important” to how they think about themselves, and one third (33%) say that it’s “moderately important.” While nearly everyone in the Immersed group (96%) says being Jewish is “very important,” just 17% in the Occasional group consider it very important.

Index of Jewish Engagement

Jewish engagement is a complex, multidimensional expression of Jewish identity, in which attitudes and beliefs drive behaviors that, in turn, reinforce and influence attitudes and beliefs. Analyses of Jewish engagement have typically used markers of affiliation, such as congregation membership, denominational affiliation, and financial support for Jewish communal organizations, as indicators of Jewish strength and vitality. These behaviors continue to be measures of Jewish engagement but are not the primary indicators of involvement with Jewish life.

Jewish engagement may include ritual activities but can also be expressed through involvement with Jewish cultural and non-religious activities. Members of the community may participate in programs through traditional institutions but may also look to non-traditional and emerging organizations. For this study we consider an expansive set of ritual, communal, and individual behaviors, as well as overall patterns of Jewish behaviors. The goal is to identify clusters of activities that engage particular groups of the Jewish community based on their current choices of behaviors. Which Jewish adults tend to be engaged in ritual activities and which prefer cultural activities? Who largely connects with other Jews through organizations and institutions, and who practices their Jewish life on their own, at home, or primarily with friends and family?

As a tool to understand Jewish engagement in the Washtenaw County area, this study identifies four patterns of Jewish involvement, which are named and described below. These categories were developed using a statistical analysis (latent class analysis or LCA) of survey responses to questions about 20 different Jewish behaviors. The names of the four groups reflect the primary ways in which each group engages in Jewish life.⁹ This typology is specific to the Washtenaw County area Jewish community and is used throughout this report to illustrate the diversity of expressions of Jewish life. The names of the groups are intended to highlight the behaviors that distinguish each group from the others.

The Index of Jewish Engagement is also helpful in identifying engagement opportunities for groups with different needs and interests. The Index focuses on behaviors—the ways in which individuals spend their time and involve themselves in Jewish life. Such behaviors are concrete and measurable expressions of Jewish identity. In many cases, behaviors correlate with an individual’s demographic characteristics, backgrounds, and attitudes, but in other cases behaviors cut across these features. Jewish adults’ decisions to take part in activities may reflect the value and meaning they find in these activities, the priority they place on them, the level of skills and resources that enable them to participate, and the opportunities available and known to them.

The set of Jewish behaviors used to develop this typology is inclusive of a variety of ways—public and private—that contemporary Jews engage with Jewish life. Some of the activities are located primarily within institutions (e.g., synagogue membership), while others are home based (e.g., Passover seders). These behaviors are classified into four dimensions of Jewish life:

- **Holiday celebrations:** Attending or hosting a Passover seder, lighting Hanukkah candles, and fasting on Yom Kippur for all or some of the day, other holiday observance
- **Ritual behaviors:** Lighting Shabbat candles or having a special Shabbat meal, attending Jewish services, attending High Holiday services, and keeping kosher at home
- **Organizational behaviors:** Belonging to a Jewish congregation, belonging to other Jewish organizations, belonging to informal Jewish groups, participating in Jewish programs, volunteering for Jewish organizations, and donating to Jewish organizations
- **Jewish-focused activities:** Studying Jewish texts, eating Jewish foods, reading Jewish publications, discussing Jewish topics, engaging with Jewish-focused culture, engaging with Jewish-focused social media, and following news about Israel

⁹ See also Janet Krasner Aronson et al., “A New Approach to Understanding Contemporary Jewish Engagement,” *Contemporary Jewry* 39 (2018): 91–113.

We employed LCA to cluster similar patterns of behavior based on respondents' answers to survey questions and identify patterns of responses. The result of the LCA analysis was the identification of four unique patterns of Jewish engagement. Each Jewish adult in the community was classified into one of the four engagement groups according to the pattern that most closely matched the individual's participation in different types of Jewish behaviors.

How we developed these categories

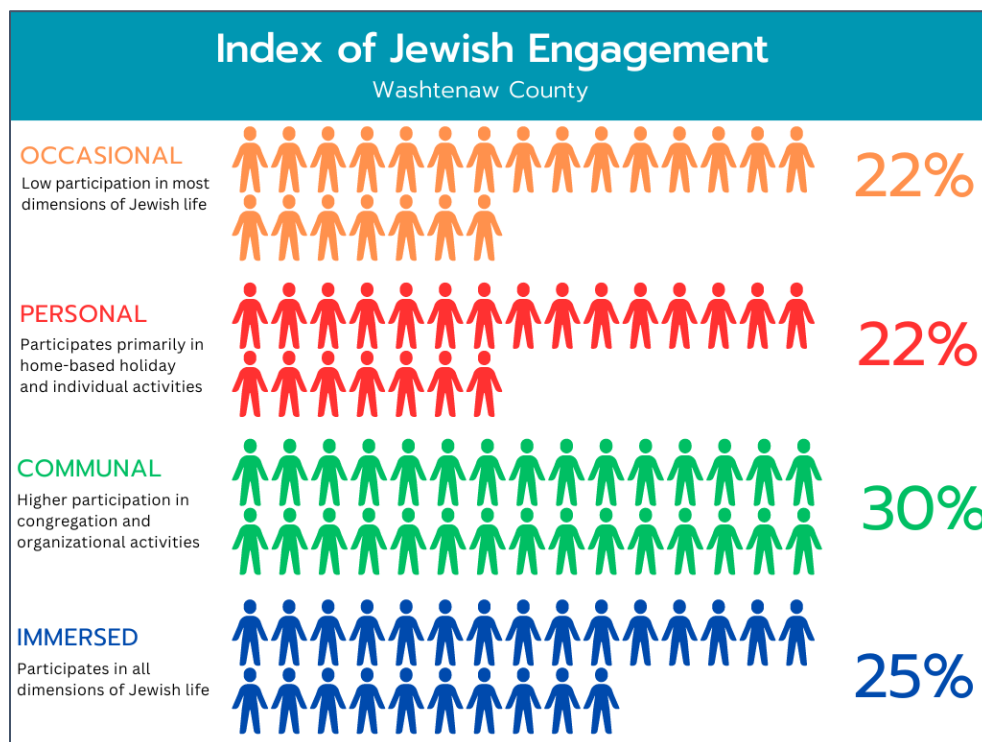
Survey respondents answered questions about their Jewish behaviors; based on their responses, we identified the four primary patterns of behavior that are presented here. Survey respondents were **not** asked to assign themselves to the groups.

The LCA analysis presented here is unique to the Washtenaw County Jewish community. Both the set of classifications and their names are derived directly from data collected for this study.

Patterns of Jewish engagement

The four patterns of Jewish engagement found among Jewish adults in the Washtenaw County area are summarized in Figure 2.1 and described below. For each pattern, Table 2.1 illustrates the level of participation in each of the behaviors that was used to construct the Index of Jewish Engagement. As shown in Figure 2.1, the Communal group includes 30% of Jewish adults, the Immersed group includes 25% of Jewish adults, and the Occasional and Personal groups each include 22% of Jewish adults.

Figure 2.1. Index of Jewish engagement



Jewish behaviors and Jewish engagement

The four patterns differ in degree and types of engagement with a broad set of Jewish behaviors. As shown in Table 2.1, the Jewish behaviors across the engagement patterns vary widely, but all patterns include at least some behaviors that represent a connection to Jewish life. Table 2.1 shows the proportion of people in each engagement group that engages in the listed behavior. In this table, the darker the box, the higher the proportion of people that engages in that behavior.

The 22% of Jewish adults who fall into the **“Occasional”** group tend to engage in very few Jewish behaviors, with the most common behaviors among this group—discussing Jewish topics and celebrating Hanukkah—requiring no formal connection to the Jewish community.

A similar share of Jewish adults (22%) in the **“Personal”** group tend to connect with Judaism through home-based practices and individual behaviors. Eighty percent participated in a Passover seder in 2022, and 65% celebrated Hanukkah in 2021. All discuss Jewish topics (100%), read Jewish publications (100%), engage with Jewish culture (100%), and nearly all (94%) eat Jewish foods. The largest share of Jewish adults in the Washtenaw County area (30%), the **“Communal”** group, primarily participate in ritual and individual behaviors. All attended religious services in the past year (100%), nearly all participated in a Passover seder in 2022 (96%), and lit Shabbat candles or had a Shabbat meal (85%).

The **“Immersed”** group constitutes the remaining quarter (25%) of the Jewish adult population and engages in all aspects of Jewish life—from attending religious services (100%) and participating in Jewish programs (99%), to studying Jewish texts (94%) and reading Jewish publications often (90%).

Table 2.1. Jewish behaviors and engagement
 (% of Jewish adults in each engagement group who do each listed behavior)

	Occasional (%)	Personal (%)	Communal (%)	Immersed (%)
	↓	↓	↓	↓
Holiday Behaviors				
Seder, 2022	35	80	96	98
Hanukkah, 2021	65	65	99	98
Fast on Yom Kippur, 2022	14	17	42	55
Ritual Behaviors				
Shabbat candles/meal, ever	17	59	85	100
Almost/always	2	13	15	35
Services in past year, ever	20	40	100	100
Monthly or more	0	2	12	35
High Holiday services, 2022	12	0	71	97
Kosher at home	0	3	24	28
Organization Behaviors				
Congregation member	4	9	46	56
Organization member	0	14	13	68
Informal group member	0	3	15	35
Participate in program, ever	10	47	79	99
Often	0	1	5	38
Volunteer for Jewish org.	10	15	14	46
Donated to Jewish org.	20	76	57	72
Individual Behaviors				
Follow news about Israel (somewhat/very closely)	34	77	48	91
Discuss Jewish topic, ever	86	100	100	100
Often	3	35	20	97
Read Jewish publication, ever	41	100	92	100
Often	0	48	8	90
Engage with Jewish culture, ever	50	100	85	100
Often	0	25	1	89
Eat Jewish foods, ever	65	94	97	100
Often	4	24	19	77
Study Jewish text, ever	1	34	52	94
Often	0	4	2	56

Legend	0-19%	20-39%	40-59%	60-79%	80-100%
--------	-------	--------	--------	--------	---------

Demographics and Jewish engagement

The patterns of Jewish engagement are associated with respondents' demographic characteristics. Tables 2.2, 2.3, 2.4, and 2.5 show the distribution of selected demographic characteristics within the Jewish engagement categories. This comparison allows one to observe how, if at all, each group differs in their engagement in Jewish life.

There are statistically significant engagement differences between age groups (Table 2.2). Contrary to what may be expected, Jewish engagement related to participation in communal activities and observance of Jewish ritual is stronger among younger Jewish adults than older adults. About half of the Communal and Immersed groups are ages 22 to 39, compared with 27% of the Personal group and 16% of the Occasional group. Although the youngest age cohort (22-39) represent 37% of all Jewish adults, about half of the Communal (51%) and Immersed (49%) groups are made up of individuals ages 22 to 39.

Table 2.2. Jewish engagement by age

	22-39 (%)	40-54 (%)	55-64 (%)	65-74 (%)	75+ (%)	Total (%)
All Jewish adults	37	18	22	13	10	100
Jewish engagement						
Occasional	16	27	29	14	14	100
Personal	27	11	27	14	20	100
Communal	51	25	10	9	4	100
Immersed	49	11	20	14	6	100

There are also regional differences in Jewish engagement (Table 2.3). More than half (57%) of the Immersed group live in Central Ann Arbor, with the remainder spread throughout the regions. Among the Communal group, more than half (59%) live on the Westside.

Table 2.3. Jewish engagement by region

	Central Ann Arbor (%)	Northeast Ann Arbor (%)	Westside (%)	Rest of area (%)	Total (%)
All Jewish adults	35	14	37	14	100
Jewish engagement					
Occasional	28	17	38	17	100
Personal	34	15	21	30	100
Communal	18	11	59	12	100
Immersed	57	6	25	12	100

Engagement group and relationship status are related (Table 2.4). More than half of Jewish adults (53%) in the Immersed group are inmarried, and another 41% are not married. Just 6% of the Immersed group is intermarried. In contrast, among the Occasional group, more than half (56%) are intermarried.

Table 2.4. Jewish engagement by relationship status

	Inmarried (%)	Intermarried (%)	Not married (%)	Total (%)
All Jewish adults	39	26	35	100
Jewish engagement				
Occasional	18	56	26	100
Personal	47	38	15	100
Communal	48	41	11	100
Immersed	53	6	41	100

There is no statistically significant relationship between having a minor child and one’s level of Jewish engagement. This may be because so many members of the Immersed group are younger and single (Table 2.5).

Table 2.5. Jewish engagement by parent status

	Parent of minor child(ren) (%)	No minor children (%)	Total (%)
All Jewish adults	25	75	100
Jewish engagement			
Occasional	34	66	100
Personal	35	65	100
Communal	25	75	100
Immersed	8	92	100

Jewish background and Jewish engagement

The best-known system for categorizing Jewish identity is denominational affiliation. In the past, Jewish denominational categories closely correlated with measures of Jewish engagement, including behavior and attitudes. However, because these labels are self-assigned, their meaning varies from one individual to another. In addition, an increasing number of Jews do not affiliate with any particular denomination—including, as noted in Chapter 1, nearly half of Jewish adults in the Washtenaw County area. Thus, denominational labels are limited in their ability to convey behavior and attitudes.

Tables 2.6, 2.7, and 2.8 describe Jewish engagement across different Jewish identities and Jewish backgrounds.

Jewish denomination is related to Jewish engagement but is not identical (Table 2.6). The Immersed group included the largest share of Orthodox (4%) and Reform (59%) Jewish adults. Among both the Communal and Immersed group, just under one quarter are Conservative. Although three quarters of the Occasional and Personal groups have no denomination, it is noteworthy that 39% of the Communal group and 7% of the Immersed group also do not identify with a particular denomination.

Table 2.6. Jewish engagement by denomination

	Orthodox (%)	Conservative (%)	Reform (%)	Other denomination (%)	No denomination (%)	Total (%)
All Jewish adults	1	16	32	4	47	100
Jewish engagement						
Occasional	0	3	22	2	73	100
Personal	1	5	18	1	75	100
Communal	<1	23	24	13	39	100
Immersed	4	24	59	6	7	100

Previous research suggests that having two Jewish parents is associated with higher levels of Jewish engagement in adulthood. This is true in the Washtenaw County area as well (Table 2.7). In both the Communal and Immersed groups, 81% of Jewish adults have two Jewish parents. In the groups with less intensive forms of Jewish involvement, the Occasional and Personal groups, about two-in-five Jewish adults have one Jewish parent.

Table 2.7. Jewish engagement by Jewish parentage

	No Jewish parents (converted to Judaism) (%)	1 Jewish parent (%)	2 Jewish parents (%)	Total (%)
All Jewish adults	6	19	74	100
Jewish engagement				
Occasional	<1	38	62	100
Personal	3	42	55	100
Communal	9	10	81	100
Immersed	15	4	81	100

Consistent with prior research in the US Jewish community nationally, there is a relationship between Jewish educational experiences during childhood and degree of Jewish engagement during adulthood (Table 2.8). While about nine-in-ten of Jewish adults in the Immersed and Communal groups had some Jewish education in childhood, those in the other Jewish engagement groups had less Jewish education as children. It is noteworthy that the biggest difference among the groups is in the share of each that went to Jewish overnight camp, with the Immersed and Communal groups having almost double the shares attending overnight camp compared to those in the Occasional and Personal groups.

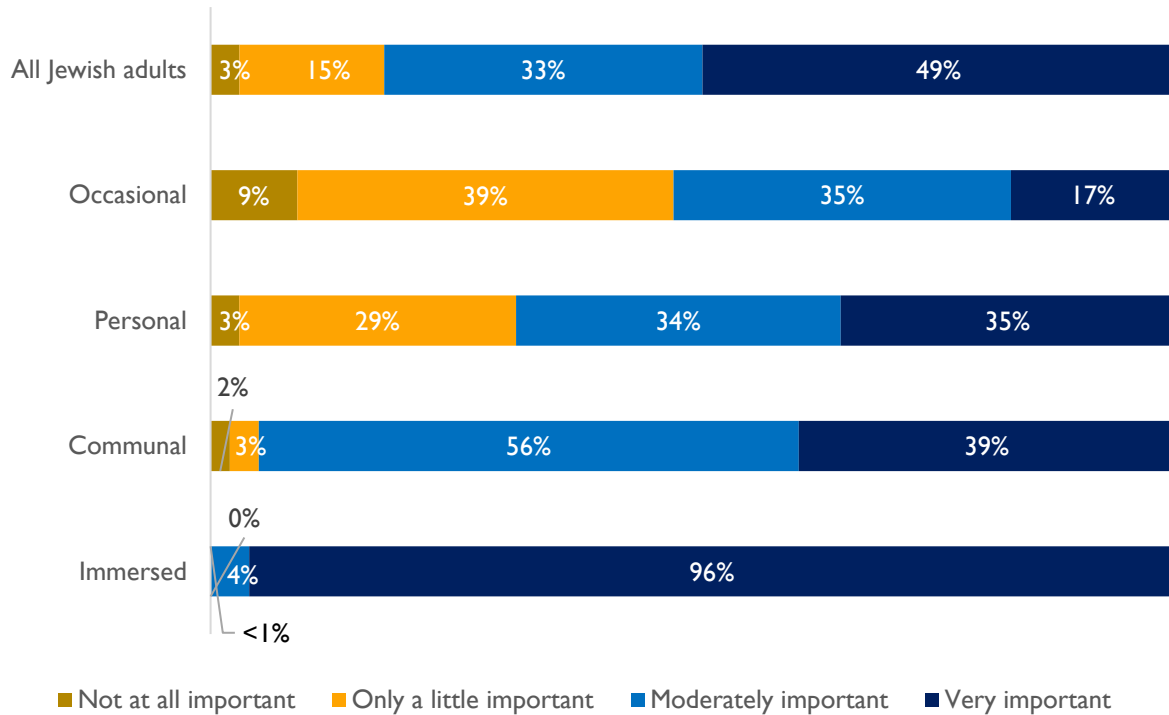
Table 2.8. Jewish engagement by Jewish childhood education

	Any childhood Jewish education (%)	Jewish part-time school (%)	Jewish overnight camp (%)	Jewish day school (%)
All Jewish adults	76	73	37	10
Jewish engagement				
Occasional	73	70	19	7
Personal	66	61	27	3
Communal	88	85	57	5
Immersed	91	77	51	17

Attitudes about being Jewish

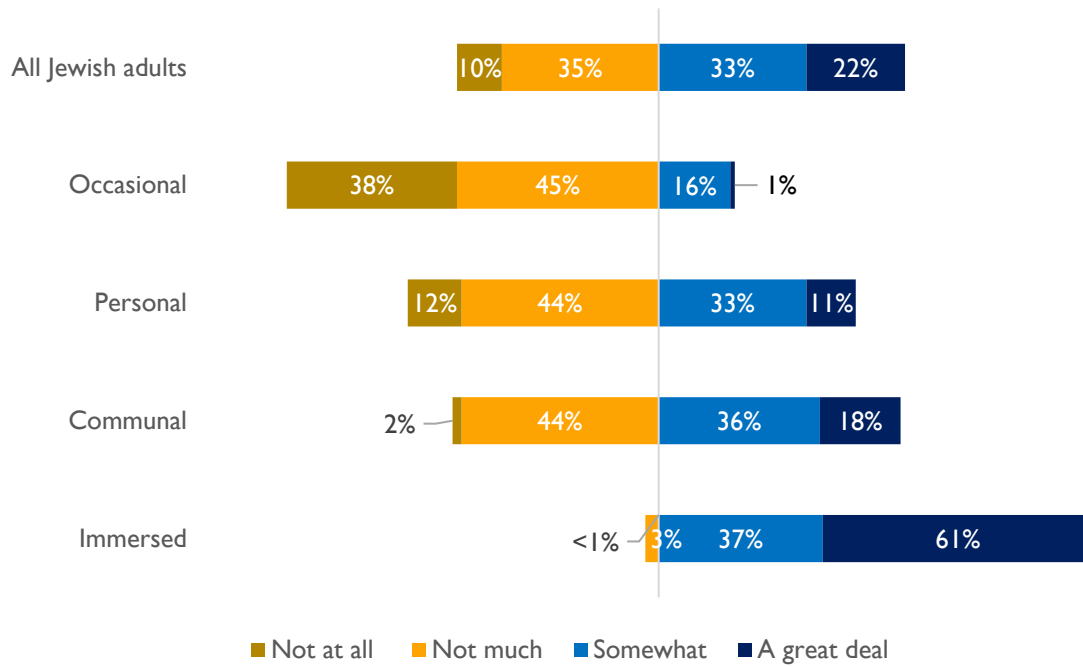
Almost half (49%) of all Jewish adults in the Washtenaw County area feel that being Jewish is “very important” to how they think about themselves, and one third (33%) say that it’s “moderately important” (Figure 2.2). While nearly everyone in the Immersed group (96%) says being Jewish is “very important,” 17% in the Occasional group consider it very important.

Figure 2.2. How important is being Jewish to how you think about yourself?



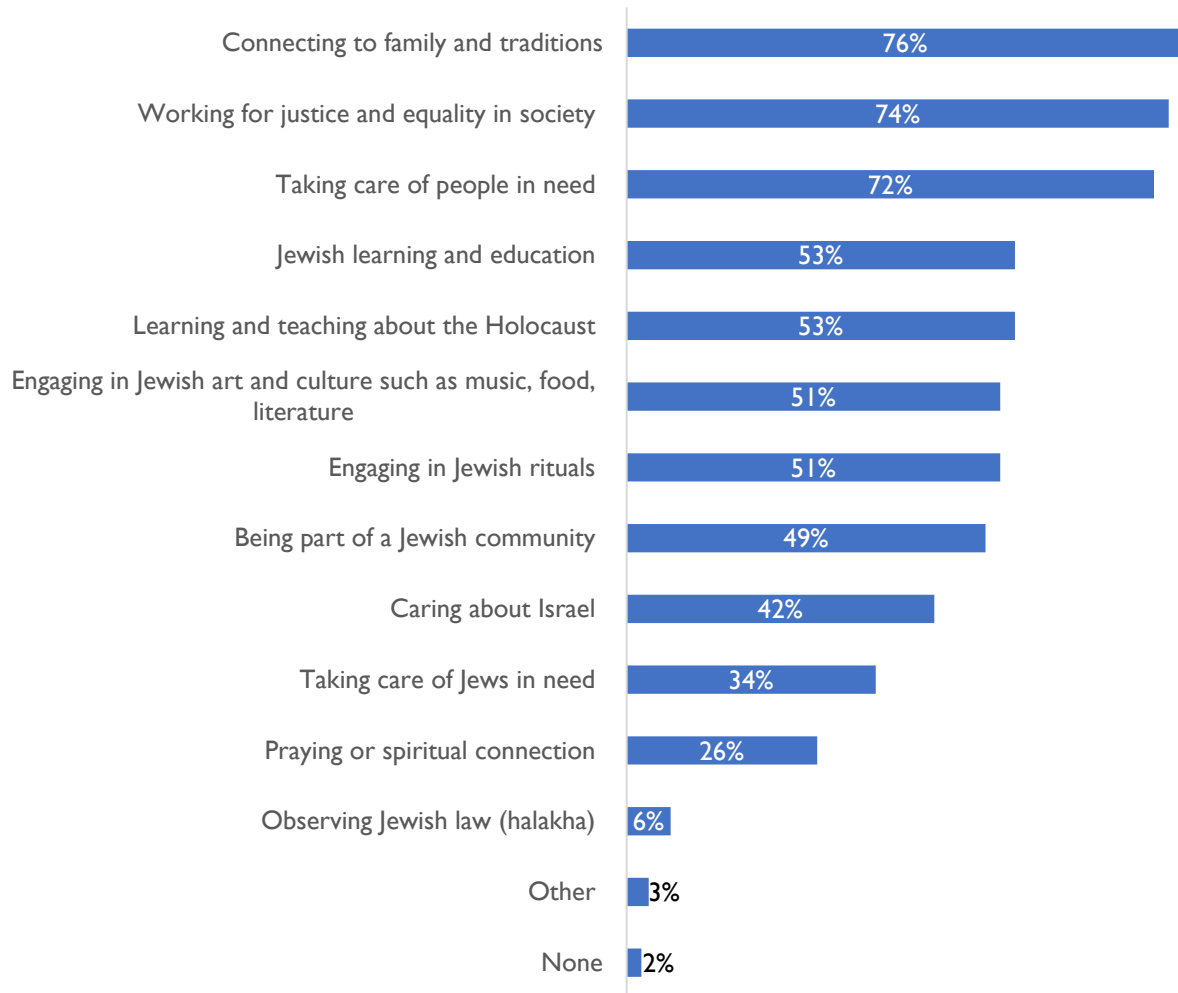
Over half of Washtenaw County area Jews feel that being Jewish is at least somewhat (33%) or “a great deal” (22%) part of their daily lives (Figure 2.3). The extent to which that is the case, however, varies between the engagement groups. While among the Immersed group the majority (61%) agrees a great deal that being Jewish is part of their daily lives, few (1%) of the Occasional group feel that way.

Figure 2.3. Being Jewish is a part of daily life



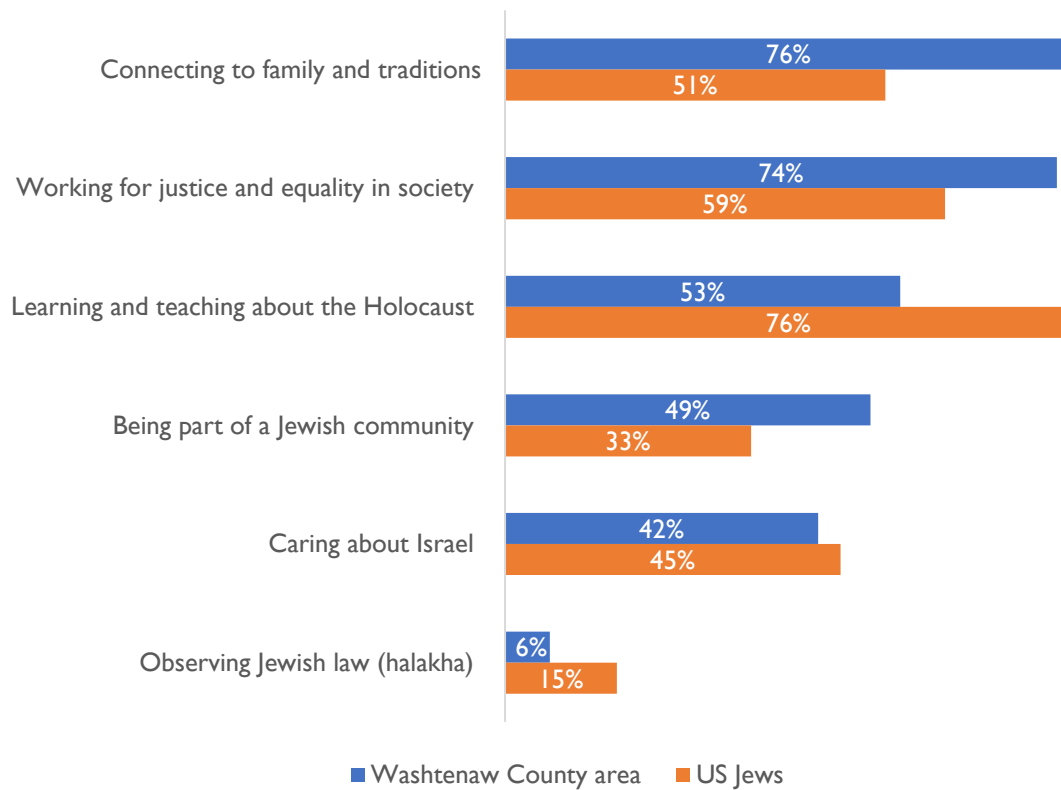
The survey also asked about the aspects of Jewish life that are important or essential to being Jewish (Figure 2.4). About three quarters of all Jewish adults in Washtenaw County agree that working for justice and equality in society (74%), taking care of people in need (72%), and connecting to family and traditions (76%) are essential to being Jewish. There is less widespread consensus over caring about Israel, taking care of Jews in need around the world, seeing other Jews as extended family, and engaging in Jewish art and culture. While a majority believes that spiritual practice and belief are important or essential to being Jewish, only 6% believe that observing Jewish law is essential to being Jewish.

Figure 2.4. Essential to being Jewish (% of Jewish adults)



Some of these items can be compared to similar questions of all US Jewish adults (Figure 2.5). Compared to all US Jews, a larger share of Washtenaw County Jews feel that connecting to family and traditions, working for justice and equality in society, and being part of a Jewish community are essential to being Jewish. A smaller share of Washtenaw County Jews feel that learning and teaching about the Holocaust and observing Jewish law (halakha) are essential. The share who consider caring about Israel to be an essential is similar among Washtenaw County Jews (42%) and all US Jews (45%).

Figure 2.5. Essential to being Jewish compared to US Jews (% of Washtenaw County and US Jewish adults)¹⁰



¹⁰ Note that comparable questions for all US Jews (Pew 2021) offered three response options: “essential,” “important but not essential,” and “not important.” It is possible that more respondents to the national survey would have designated these items as essential if the “important but not essential” response had not been offered.

For some aspects of Jewish life, there is broad agreement across engagement groups regarding the importance they place on certain values (Table 2.9). The majority of all engagement groups consider working for justice and equality in society, taking care of people and need, and connecting to family and traditions to be essential aspects of being Jewish. Activities that center around these shared values are likely to appeal to broad segments of the Jewish community.

Table 2.9. Shared values

	Working for justice and equality in society	Taking care of people in need	Connecting to family and traditions
All Jewish adults	74	72	76
Occasional	75	73	66
Personal	68	78	64
Communal	76	56	75
Immersed	79	80	89

For other aspects of Jewish life, however, there is wide variation across engagement groups regarding the importance each group places on these items (Table 2.10). For example, with regard to Jewish learning and education, 24% of the Occasional group considers this essential to being Jewish, compared to 56% of the Personal group, 67% of the Communal group, and 78% of the Immersed group. Activities that center around these values are likely to appeal to some groups more than others.

Table 2.10. Essential to being Jewish, differences in engagement groups

	Learning and teaching about the Holocaust	Jewish learning and education	Engaging in Jewish rituals	Engaging in Jewish art and culture	Being part of a Jewish community	Caring about Israel
All Jewish adults	53	53	51	51	49	42
Occasional	49	24	22	20	24	19
Personal	48	56	30	40	49	40
Communal	39	67	78	67	55	50
Immersed	73	78	82	82	70	70

Some elements of being Jewish are far more important to the Immersed group compared to the other engagement groups (Table 2.11). About two thirds (65%) of the Immersed group consider praying or spiritual connection to be essential to being Jewish (compared to between 6% and 22% among the other groups), and 21% of the Immersed group consider observing Jewish law to be essential (compared to 5% or less among the other groups).

Table 2.11. Items more essential to Immersed group

	Taking care of Jews in need	Praying or spiritual connection	Observing Jewish law (<i>halakha</i>)
All Jewish adults	34	26	6
Occasional	11	6	1
Personal	24	10	<1
Communal	27	22	5
Immersed	69	65	21

CHAPTER 3. CHILDREN AND JEWISH EDUCATION

Key findings

- Of the 4,400 children who reside in Jewish households in the Washtenaw County area, 3,900 (89% of all children) are considered Jewish by their parents. Two thirds of these children are considered Jewish exclusively (2,900, or 66% of all children). Twenty-three percent of all children are considered Jewish and another religion. Of the remaining children living in Jewish households who are not considered Jewish, most are considered to have no religious identity (400, or 9% of all children).
- Nearly half of Jewish children (48%) are being raised by intermarried parents, while slightly less (44%) are being raised by inmarried parents. The remaining 8% of Jewish children are living with single parents.
- More than one quarter of Jewish children enrolled in some type of Jewish education in summer 2022 and in the 2022-23 school year. Among children in grades K-8, 35% were enrolled in Jewish education. Among high schoolers, 11% were enrolled in Jewish education.
- While nearly half (48%) of Jewish K-12 students attended summer camp in 2022, only 20% attended a Jewish camp. About one quarter of parents were considering Jewish overnight camp for the future.
- Among households that had K-12 children enrolled in part-time Jewish school or other Jewish school-year programs, nearly three quarters reported that they were somewhat (53%) or very (25%) satisfied with the Jewish education available in the Washtenaw County area. For the share who were not satisfied, the most common concerns were the perceived quality of Jewish education options and the lack of programs that met their specific needs and interests.
- Among the parents whose children were not enrolled in Jewish education, half said that Jewish education was not important to them, 28% indicated there was not a good religious fit, and 24% indicated that cost was a barrier.
- Thirty-six percent of Jewish households with at least one child ages 12 or younger attended a Jewish family program such as Tot Shabbat, synagogue-based playgroups, and family holiday programs.
- Twenty percent of households with children ages 12 and younger received PJ Library books, and an additional 41% were not aware PJ Library.
- Fifty-four percent of Jewish children ages 12 and older have had a bar mitzvah, bat mitzvah, or b-mitzvah ceremony, and an additional 13% plan to have one in the future.
- Of Jewish teens ages 12 and older, 5% have traveled to Israel with a teen program.

Children in Jewish households

To assess the religious identity of children in Jewish households, parents were asked if they considered their children to be Jewish. Of the 4,400 children who reside in Jewish households in the Washtenaw County area, 3,900 (89% of all children) are considered Jewish by their parents (Table 3.1). Two thirds of these children are considered Jewish exclusively (2,900, or 66% of all children). Twenty-three percent of all children are considered Jewish and another religion. Of the remaining children living in Jewish households who are not considered Jewish, most are considered to have no religious identity (400, or 9% of all children).

The remaining children who are not considered Jewish by their parents are either being raised exclusively in another religion (2% of all children), their parents have not determined yet how they will be raised, or the response was not provided.

Table 3.1. Children in Jewish households

	Number	All children (%)
Jewish children	3,900	89% ↓
Jewish	2,900	66%
Jewish and another religion	1,000	23%
Not Jewish	500	11%
No religion	400	9%
Another religion	100	2%
Undetermined*	< 100	< 1%
Total	4,400	100%

*For the rest of this chapter, analyses do not include the children whose Jewish identity is undetermined.

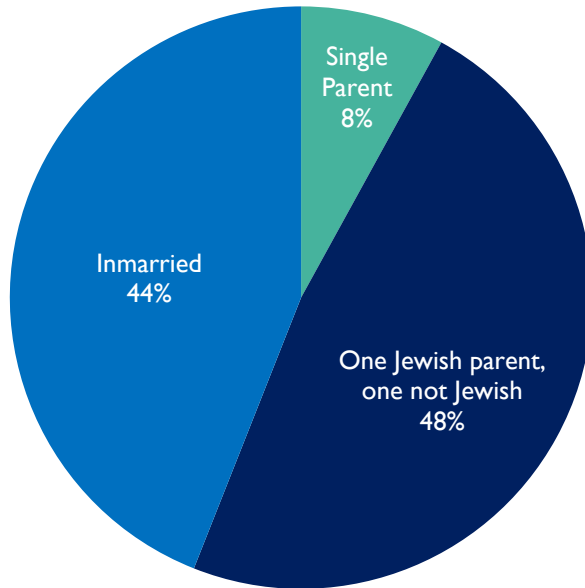
Forty-one percent of Jewish children in the Washtenaw County area are between the ages of 0 and 5. One third (33%) are between the ages of 6-12, and 26% are between the ages of 13-17 (Table 3.2).

Table 3.2. Ages of Jewish children

All Jewish children (%)		Number of Jewish children
0-5	41	1,600
6-12	33	1,300
13-17	26	1,000
Total	100	3,900

Nearly half of Jewish children (48%) are being raised by intermarried parents, while slightly less (44%) are being raised by inmarried parents. The remaining 8% of Jewish children are living with single parents.

Figure 3.1. Parents of Jewish children (% of Jewish children)



Of children in inmarried Jewish households, 98% are considered by their parents to be Jewish alone, and 2% are considered Jewish and another religion (Figure 3.2).

Less than half (42%) of the children of intermarried parents are considered Jewish alone (Figure 3.3). A similar share (39%) are considered to be Jewish and another religion, while 14% are being raised with no religion. The remaining 5% of children are considered to have a religion aside from Judaism.

There are no statistically significant differences in religion of children by engagement group, region, or financial status.

Figure 3.2. Jewish identity of children in inmarried households (% of children)

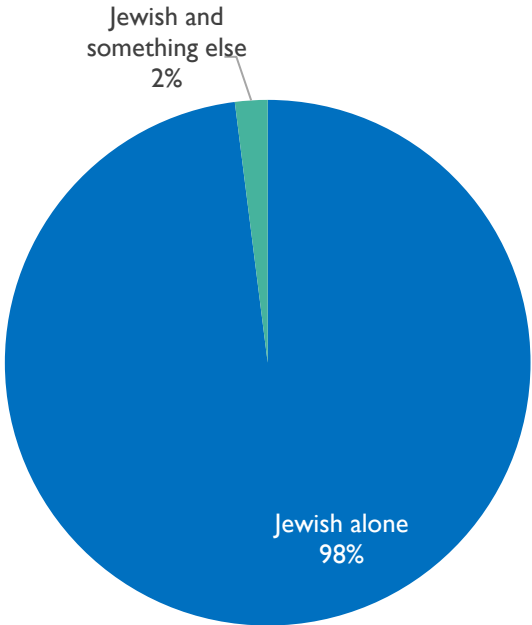
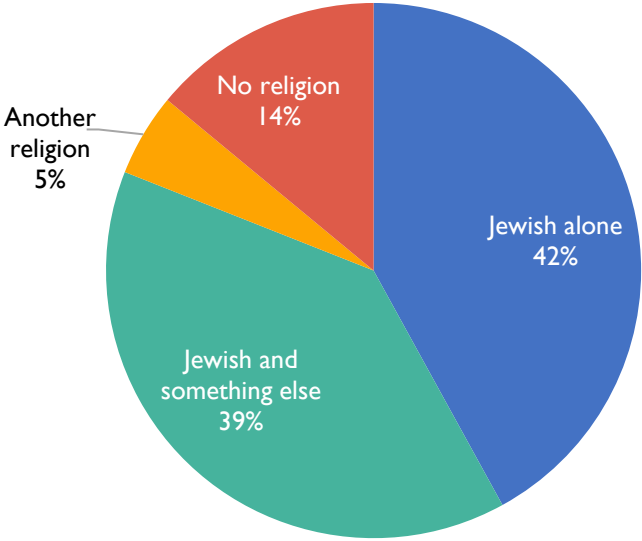


Figure 3.3. Jewish identity of children in intermarried households (% of children)



Jewish education

Jewish education occurs in Jewish preschools; formal classroom settings, such as day schools and part-time supplementary schools; and informal settings, including camps, youth groups, and peer trips to Israel. Because the vast majority of children in Jewish education are being raised Jewish in some way, the analysis below is restricted to Jewish children. The analysis of K-12 Jewish education includes 18- and 19-year-old children who are still in high school. (This group was not included in the prior section of this chapter.)

Five percent of age-eligible children are enrolled in a Jewish pre-school.

Of Jewish children in grades K-12 during the 2022-23 school year, over three quarters (78%) attended public school (including charter schools) (Table 3.3). Ten percent of age-eligible Jewish children attended private school, while 3% attended Hebrew Day School of Ann Arbor or another Jewish day school or yeshiva. The remaining children were either homeschooled (3%), attended another type of school (1%), or their type of school was unknown (5%). Among children in grades K-5, 9% attended Hebrew Day School.

Table 3.3. K-12 education, 2022-2023

	Jewish students in K-12 (%)	Jewish students in K-8 (%)	Jewish students in 9-12 (%)
	↓	↓	↓
Public school (including charter school)	78	76	78
Non-Jewish private school	10	12	11
Hebrew Day School or another Jewish day school or yeshiva	3	6 (9% of K-5)	0
Homeschool	3	6	<1
Not in school	0	0	0
Other	1	<1	<1
Unknown school	5	<1	11
Total	100	100	100

Combining all forms of Jewish education listed above in Table 3.3, 28% of Jewish K-12 students received some type of Jewish education (Table 3.4a). Three percent were enrolled in a day school or yeshiva and 7% were enrolled in a part-time Jewish school such as a Hebrew School, Religious School, or Sunday School (7%). Twelve percent were enrolled in another type of Jewish education, such as Jewish youth group (6%), Jewish tutoring or private classes (4%), or classes at synagogue (3%). Twenty percent attended Jewish camp in summer of 2022.

Participation in Jewish education for students in K-8 is higher than among high school students in grades 9-12. For high school-age children, the most common type of Jewish education is youth group, in which 11% of Jewish children participated.

Table 3.4a. K-12 Jewish education, 2022-2023 and summer 2022 by grade level

	Jewish students in K-12 (%)	Jewish students in K-8 (%)	Jewish students in 9-12 (%)
	↓	↓	↓
Any Jewish education	28	35	11
Jewish school	10	18	<1
Hebrew Day School or another Jewish day school or yeshiva	3	6 (9% of K-5)	0
Part-time Jewish school (Hebrew School, Religious School, Sunday School)	7	12	<1
Other Jewish school-year programs	12	12	11
Classes at synagogue	3	<1	<1
Tutoring or private classes	4	6	<1
Jewish youth group	6	<1	11
Any Jewish camp	20	24	11
Jewish day camp	15	24	<1
Jewish overnight camp	7	6	11

Note: Students could be enrolled in more than one type of school or program.

Participation in Jewish education for students with inmarried parents is higher than among those with intermarried parents (Table 3.4b). Nearly half (47%) of children with inmarried parents participated in at least one form of Jewish education, compared to 18% of those with intermarried parents.

Table 3.4b. K-12 Jewish education, 2022-2023 and summer 2022 by parent marriage type

	Jewish students in K-12 (%)	Jewish student in K-12 with inmarried parents (%)	Jewish student in K-12 with intermarried parents (%)
	↓	↓	↓
Any Jewish education	28	47	18
Jewish school	10	21	6
Hebrew Day School or another Jewish day school or yeshiva	3	10	0
Part-time Jewish school (Hebrew School, Religious School, Sunday School)	7	12	6
Other Jewish schoolyear programs	12	30	3
Classes at synagogue	3	5	1
Tutoring or private classes	4	12	1
Jewish youth group	6	13	1
Any Jewish camp	20	39	15
Jewish day camp	15	15	2
Jewish overnight camp	7	28	13

Note: Students could be enrolled in more than one type of school or program

Jewish education choices

Households with K-12 children who were in Jewish education other than day school (part-time Jewish school, synagogue classes, private Jewish classes, or Jewish youth group) were asked about their level of satisfaction with the Jewish education available in the Washtenaw County area (Table 3.5). Nearly three quarters reported that they were somewhat (53%) or very (25%) satisfied. Satisfaction was much higher among parents with at least one child in grades K-8 compared to parents of children in grades 9-12.

Table 3.5. Satisfaction with Jewish education in Washtenaw County
(% of households with at least one K-12 child in a Jewish program other than day school)

	All Households (%)	Households with at least one K-8 child (%)	Households with at least one 9-12 child (%)
	↓	↓	↓
Not at all satisfied	5	6	27
Not too satisfied	16	16	9
Somewhat satisfied	53	62	43
Very satisfied	25	16	21
Total	100	100	100

Parents who responded that they were not very satisfied with the Jewish education offerings (Table 3.5 above) were asked to explain their reasons. Of the 57 comments that were provided, the most common reason was their concern with the perceived quality of existing Jewish education options (22).

Religious school options, especially for older children, seem very repetitive and superficial.

Our child is learning about Jewish topics, but the education hasn't deepened their love for their Jewish life and identity.

For such a highly educated, creative, and socially engaged Jewish community, the Jewish education is boring, disconnected from the real world, and outdated.

Fifteen parents indicated that the content or focus of available programs did not meet their needs, including their needs for special education, for Orthodox education, for a social justice focus, and for Hebrew language.

We feel caught between Conservative and Reform options for Jewish education. Reform has too little emphasis on Hebrew and prayers. Conservative has too much emphasis placed on rules and God. We want Jewish education that teaches liturgical Hebrew without making us feel like we're bad Jews for not having the same beliefs as the organizing institution.

There are really no good options. I would prefer an option that is all about social justice or quality Hebrew language learning. Current options are not engaging and old-fashioned. Hebrew instruction is terrible.

Ten parents would prefer opportunities for children to connect with each other across denominations and across the entire Washtenaw County area, both to provide more options and to create social connections.

Everything is segmented. There is no communal experience for the kids here. The Jewish kids across Washtenaw don't get to know each other because the grownups cannot come together as a community to educate the kids/have them learn together socially.

Among households with any K-12 children who were not enrolled in any Jewish education, the most frequently cited explanation for not enrolling their children was the feeling that Jewish education was not important (49%) (Table 3.6). Not finding a good religious fit (29%) and the necessity of synagogue membership (23%) were also frequently cited reasons.

For parents of K-8 children, the top reasons were feeling Jewish education was not important to them (52%), the lack of a religious fit (35%), and the requirement to be a synagogue member in order to enroll (34%). For parents of high school children, top reasons included perceived quality (29%) and lack of good academic fit (27%).

Table 3.6. Reasons children not currently enrolled in Jewish education
 (% of households with K-12 children not enrolled in Jewish school or program)

	All Households (%)	Households with at least one K-8 child (%)	Households with at least 9-12 child (%)
	↓	↓	↓
Not important to me	49	52	42
Not good religious fit	29	35	21
Because synagogue membership is required	23	34	2
Cost	19	26	17
Location	17	23	15
Not good social fit	16	12	24
Quality	10	5	29
Not good academic fit	9	0	27
Schedule	8	11	5
Age	4	0	13
Other	17	6	28

Note: Numbers do not total to 100% as respondents could select more than one reason.

Households with a child in grades K-5 who were enrolled in supplemental Jewish education but not at a Jewish full-time school were asked their reasons for not enrolling their child at Hebrew Day School of Ann Arbor. A preference for a more diverse learning environment (74%) was the most cited reason (Table 3.7).

Table 3.7. Reasons children not currently enrolled in Hebrew Day School

Households with K-5 children enrolled in Jewish education but not day school (%)	↓
Prefer a more diverse learning environment	74
Cost	42
Not a good social fit	30
Quality of education offered	28
Not important to me	27
Location	26
Not a good academic fit	9
Schedule	3
Was not aware of the option	0

Note: Numbers do not total to 100% as respondents could select more than one reason.

Households with a child in 8th grade or younger, including those with children at a day school, were asked if they would be interested in enrolling any of their children in a Hebrew language charter school (Table 3.8). A Hebrew language charter school is a tuition-free public charter school that teaches modern Hebrew language and Israeli culture within the academic program but does not promote any particular religion. Nine percent of those households were very interested in this type of charter school, and 39% were somewhat interested.

Table 3.8. Interest in Hebrew language charter school

Households with Jewish children grade 8 or younger (%)	
	↓
Not at all interested	29
Not too interested	23
Somewhat interested	39
Very interested	9
Total	100

Jewish camp

While nearly half (48%) of Jewish K-12 students attended summer camp in 2022, only 20% attended a Jewish camp (Table 3.9).

Table 3.9. Camp, summer 2022

Jewish students in K-12 (%)	
	↓
Any camp	48
Any Jewish camp	20
Jewish day camp	15
Jewish overnight camp	7
Any non-Jewish camp	37
Non-Jewish day camp	28
Non-Jewish overnight camp	15

Just over one quarter of households with children who did not attend a Jewish overnight camp in 2022 indicated that they were either somewhat likely (20%) or very likely (8%) to send a child to Jewish overnight camp in the future (Table 3.10).

Table 3.10. Likelihood of attending Jewish overnight camp in the future

Households without a child attending Jewish overnight camp (%)	
	↓
Not at all likely	51
Not too likely	21
Somewhat likely	20
Very likely	8
Total	100

Lack of interest in overnight camp in general (49%) and Jewish camp in particular (36%) were the most frequently cited reasons for households not considering Jewish overnight camp (Table 3.11). Preference for other summer activities (27%) or other camps (22%) were also frequently cited.

Table 3.11. Reasons for not considering Jewish overnight camp

Households not considering Jewish overnight camp (%)	
	↓
Not interested in overnight camp	49
Not interested in Jewish camp	36
Prefer other summer activities	27
Prefer other camps	22
Cost	16
Quality of Jewish camp	4
Location or distance of Jewish camps	<1
No appropriate Jewish camp options	0
Other	16

Children’s programs

In addition to formal and informal education, family program options outside of school or preschool included Tot Shabbat, synagogue-based playgroups, and family holiday programs. Thirty-six percent of Jewish households with at least one child ages 12 or younger attended at least one of these programs in the past year; 22% attended in person, 9% attended online, and 5% participated online and in person.

The PJ Library and PJ Our Way programs send Jewish books to households with at least one child age 12 or younger. Among eligible households, 20% received books, and an additional 41% were not aware of the program.

Bar/Bat/B-mitzvah and teen programs

Fifty-four percent of Jewish children ages 12 and older have had a bar mitzvah, bat mitzvah, or b-mitzvah ceremony, and an additional 13% plan to have one in the future.

Of Jewish teens ages 12 and older, 5% have traveled to Israel with a teen program.

CHAPTER 4. CONGREGATIONS AND RITUAL LIFE

Key findings

- In the Washtenaw County area, 20% of Jewish households belong to some type of Jewish congregation, whether a synagogue, independent minyan or chavurah, Chabad, or another worship community.
- Among Jewish **adults** in Washtenaw County, 27% live in a household in which someone is a congregation member. Among all US Jews, 35% reside in a congregation-member household.
- The share of Washtenaw County area Jewish adults that attends services is larger than the share that belongs to congregations. Although 27% of Jewish adults reside in a congregation-member household, 67% attended a worship service at least once in the previous year. Ten percent of Jewish adults attended services at least monthly, and half attended High Holiday services in 2022.
- Slightly more than half of Jewish households from the Washtenaw County area marked Shabbat in the previous year by lighting candles or having a special meal.
- Eighty-three percent of Jewish adults lit Hanukkah candles in 2022, 80% attended or hosted a seder in 2022, and 34% fasted on Yom Kippur 2022. About one third of Jewish adults (31%) follow any kosher rules.
- In the year prior to the study, about two thirds of Jewish adults participated in at least one Jewish-sponsored program in the past year, including 28% who participated rarely, 26% who participated sometimes, and 9% who participated often. The remaining third (37%) of Jewish adults did not participate in a Jewish program. Participation was more frequent among younger adults.

Congregation membership

In the Washtenaw County area, 20% of Jewish **households** belong to some type of Jewish congregation, whether a synagogue, independent *minyan* or *chavurah*, Chabad, or another worship community (Table 4.1). Not all congregation memberships require payment of dues. Although 20% of households belong to a congregation, only 15% pay dues of any sort. Although most congregation members belong to a Washtenaw County congregation, 2% belong to a congregation that is outside of Washtenaw County.

As indicated earlier in the Jewish engagement chapter, Jewish engagement in communal participation and ritual life is higher among younger adults compared to older adults. However, there is no significant difference in congregational membership across age groups.

For a national comparison, among Jewish **adults** in Washtenaw County, 27% live in a household in which someone is a congregation member; among all US Jews, 35% reside in a congregation-member household.

Table 4.1. Membership in Jewish congregations

	Congregation member (%)	Pays dues to any congregation (%)	Belongs to congregation outside of Washtenaw County (%)
All Jewish households	20	15	2
Jewish engagement			
Occasional	2	2	0
Personal	9	4	<1
Communal	28	18	3
Immersed	52	38	13
Region			
Central Ann Arbor	30	24	3
Northeast Ann Arbor	17	13	1
Westside	22	12	3
Rest of region	14	6	2
Age			
22-39	16	10	6
40-54	30	16	<1
55-64	30	20	<1
65-74	31	27	1
75+	16	16	1
Relationship status			
Inmarried	42	33	3
Intermarried	17	8	2
Not married	11	7	1
Minor child in household			
No child	19	14	5
At least 1 child	26	17	1
Financial situation			
Struggling	27	8	<1
Enough	20	12	9
Extra	31	27	1
Well-off	19	16	1

Religious services

Congregational membership is not a pre-requisite for attending services. In fact, the share of Washtenaw County area Jewish adults that attends services is larger than the share that belongs to congregations. Although 27% of Jewish adults reside in a congregation-member household, 67% attended a worship service at least once in the previous year (Table 4.2). Ten percent of Jewish adults attended services at least monthly, and half attended High Holiday services in 2022.

Nearly all congregation members attended services at least once, as did 59% of Jewish adults who are not members.

Nearly all (90%) of Jewish adults ages 22-39 attended services at least once, but there is no significant age difference in frequency of service attendance.

Table 4.2. Jewish worship services during past year

	Services during past year, ever (%)	Services during past year, monthly or more (%)	High Holidays, 2022 (%)
All Jewish adults	67	10	51
Jewish engagement			
Occasional	20	0	12
Personal	40	2	<1
Communal	100	12	71
Immersed	100	35	97
Region			
Central Ann Arbor	72	19	61
Northeast Ann Arbor	59	12	44
Westside	76	11	48
Rest of region	73	6	41
Age			
22-39	90	13	56
40-54	70	13	44
55-64	52	12	40
65-74	69	17	53
75+	28	10	25
Relationship status			
Inmarried	73	16	67
Intermarried	64	6	25
Not married	62	7	59
Minor child in household			
No child	67	10	54
At least 1 child	66	10	40
Congregation member			
No	59	2	35
Yes	98	36	83

Jewish adults from the Washtenaw County area who attended services in the past year were asked about their preferences for religious services (Table 4.3). About half (48%) prefer in-person, 2% prefer online services, 44% prefer both in-person and online, and the remaining 6% of Jewish adults have no preference.

Table 4.3. Preferred venue for Jewish worship services

	In-person (%)	Online (%)	Both in-person and online (%)	No preference (%)	Total (%)
Jewish adults who attended services in past year	48	2	44	6	100
Jewish engagement					
Occasional or Personal	58	6	17	19	100
Communal	46	2	49	3	100
Immersed	54	1	43	2	100
Region					
Central Ann Arbor	46	1	46	7	100
Northeast Ann Arbor	48	18	30	4	100
Westside	46	1	49	4	100
Rest of region	73	1	19	8	100
Age					
22-39	63	0	35	3	100
40-54	61	5	34	<1	100
55-64	51	3	34	13	100
65-74	37	7	42	13	100
75+	30	16	49	6	100
Relationship status					
Inmarried	63	3	27	7	100
Intermarried	43	3	48	7	100
Not married	36	1	62	<1	100
Minor child in household					
No child	46	3	46	5	100
At least 1 child	65	1	27	6	100
Congregation member					
No	42	3	48	8	100
Yes	62	2	33	3	100

Shabbat, holidays, and rituals

Two thirds of Jewish households (61%) marked Shabbat in some way in the previous year (Table 4.4). Fifty-five percent lit Shabbat candles in the previous year, including 11% who lit candles always

or almost always. Similarly, 55% of Jewish households had a special meal for Shabbat, including 9% who had a Shabbat meal always or almost always.

Nearly all (86%) Jewish households ages 22-39 had a special Shabbat meal at least once, but among those having a special meal always or almost always, there was no significant differences by age cohort.

Table 4.4. Frequency of marking Shabbat during past year

	Mark Shabbat, ever (%)	Mark Shabbat, always or almost always (%)	Light Shabbat candles, ever (%)	Light Shabbat candles, always or almost always (%)	Have a special meal, ever (%)	Have a special meal, always or almost always (%)
All Jewish households	61	13	55	11	55	9
Jewish engagement						
Occasional	14	1	11	1	10	1
Personal	56	11	53	8	46	9
Communal	88	12	69	12	85	8
Immersed	100	40	97	32	93	28
Region						
Central Ann Arbor	69	22	66	18	65	17
Northeast Ann Arbor	61	14	52	14	49	7
Westside	62	9	59	8	59	6
Rest of region	68	11	41	10	60	8
Age						
22-39	87	19	71	16	86	14
40-54	55	10	52	10	43	6
55-64	43	16	40	14	36	10
65-74	60	14	50	13	52	9
75+	39	12	34	7	28	11
Relationship status						
Inmarried	77	28	72	25	66	20
Intermarried	55	3	41	1	51	3
Not married	69	18	65	18	67	12
Minor child in household						
No child	69	12	59	10	64	10
At least 1 child	53	14	50	13	47	9
Congregation member						
No	59	8	49	8	54	5
Yes	87	36	83	29	80	27

Most Jewish adults in the Washtenaw County area observe at least some Jewish holidays or rituals (Table 4.5). Eighty-three percent lit Hanukkah candles in 2022, 80% attended or hosted a seder in

2022, and 34% fasted on Yom Kippur 2022. About one third of Jewish adults (31%) follow any kosher rules.

There are noteworthy age differences in Jewish ritual practices. Of the youngest cohort (22-39), nearly all (96%) attended a Passover seder, and this age cohort includes the largest share (55%) who follow any kosher rules.

Table 4.5. Holidays and rituals

	Hanukkah candles, 2022 (%)	Seder, 2022 (%)	Fasted on Yom Kippur, 2022* (%)	Follow any kosher rules (%)
All Jewish adults	83	80	34	31
Jewish engagement				
Occasional	65	35	14	4
Personal	65	80	17	13
Communal	99	96	42	54
Immersed	98	98	55	57
Region				
Central Ann Arbor	88	79	39	32
Northeast Ann Arbor	72	75	44	21
Westside	91	87	31	50
Rest of region	70	79	27	22
Age				
22-39	85	96	37	55
40-54	93	72	33	34
55-64	81	73	42	25
65-74	82	67	43	35
75+	66	61	23	22
Relationship status				
Inmarried	94	92	51	46
Intermarried	79	75	20	32
Not married	75	72	25	23
Minor child in household				
No child	88	83	38	43
At least 1 child	75	78	22	17
Congregation member				
No	79	75	22	26
Yes	96	96	60	60

*An additional 19% of Jewish adults did not fast for medical reasons.

CHAPTER 5. ORGANIZATIONS AND PHILANTHROPY

Key findings

- Nearly one third of Jewish households (31%) belong to a Jewish organization other than a congregation.
- In the year prior to the study, about two thirds of Jewish adults participated in at least one Jewish-sponsored program in the past year, including 28% who participated rarely, 26% who participated sometimes, and 9% who participated often. The remaining third of Jewish adults (37%) did not participate in any Jewish program. Participation was more frequent among younger adults.
- About two thirds of Jewish adults said that information about local Jewish programs, events, and other activities is somewhat (48%) or very (20%) easy to access. Among adults who did not participate in Jewish programs during the past year, only 15% said getting information is somewhat or very difficult; however, 21% said they are not interested in this information.
- One way for organizations to build connections to community members is to proactively reach out to them. Opportunities for outreach include inviting people to participate in a program or activity, soliciting financial donations, or simply finding out how they are doing. Of all Jewish adults, 56% said that someone from a Jewish organization personally reached out to them within the past year. Forty-four percent of Jewish adults said they were asked for a financial donation, 33% were invited to participate in a program or activity, and 15% were asked to serve on a committee and/or in a leadership role.
- Jewish adults participate in Jewish life on their own or with family and friends, as well as with Jewish organizations and institutions. Over the past year, nearly all Jewish adults (98%) discussed Jewish topics with family or friends in the past year, 90% of Jewish adults ate Jewish foods aside from Shabbat and holiday meals, and 84% read books, watched movies or TV, or listened to music that was Jewish-focused. Eighty-three percent read Jewish publications in the past year. About half of Jewish adults (53%) read or posted on social media about Jewish life and being Jewish, and just under half (47%) studied or learned Jewish texts.
- Almost half of Jewish adults (46%) volunteered somewhere in the past year, with 7% volunteering exclusively for or with Jewish organizations, 13% volunteering for or with both Jewish and non-Jewish organizations, and 26% volunteering exclusively for or with non-Jewish organizations
- Among Jewish **households**, 80% made a charitable contribution in the past year, and 47% donated to at least one Jewish organization in the past year. Nationally, 48% of US Jewish **adults** donated to any Jewish charity or cause in the past year.
- When considering causes for volunteering and donations, the greatest interest (about 60% of Jewish adults) was in helping the vulnerable in the local community, social justice, and health and human services causes. Among Jewish-focused causes, combating antisemitism was cited by about half of Jewish adults as a top cause.

Membership in Jewish organizations

Members of the Washtenaw County Jewish community participate in a wide range of organizations and activities. Nearly one third of Jewish households (31%) belong to a Jewish organization other than a congregation (Table 5.1). Five percent of all households belong to the JCC of Greater Ann Arbor. Twenty-two percent of all households belong to another Jewish organization (e.g., Hadassah, AJC, ADL, AIPAC, J Street, NCJW, Bend the Arc). Eleven percent of Jewish households belong to an informal or grassroots group in the Washtenaw County area (e.g., social *chavurah*, Jewish book club, pre-school parent group).

Jewish households without a married couple are more likely to belong to a Jewish organization other than the JCC (38%) compared to inmarried (21%) or intermarried (9%) households.

Similarly, households without children are more likely to be members of any Jewish organization (40%) compared to households with children (12%).

Table 5.1. Membership in Jewish organizations aside from congregations

	Member any Jewish organization/group in Washtenaw County (%)	Member of JCC of Greater Ann Arbor (%)	Member of Jewish organization other than JCC (%)	Belong to informal or grassroots Jewish group in Washtenaw County (%)
All Jewish households	31	5	22	11
Jewish engagement				
Occasional	1	1	<1	0
Personal	27	10	19	5
Communal	40	3	12	28
Immersed	72	9	62	27
Region				
Central Ann Arbor	44	6	36	13
Northeast Ann Arbor	33	8	14	19
Westside	23	5	14	11
Rest of area	38	1	11	28
Age				
22-39	42	4	20	18
40-54	15	5	8	8
55-64	23	5	13	8
65-74	34	10	18	14
75+	31	10	26	5
Relationship status				
Inmarried	33	10	21	12
Intermarried	27	2	9	14
Not married	47	4	38	9
Minor child in household				
No child	40	5	24	20
At least 1 child	12	7	8	4

For this report, we define “**programs**” as events and initiatives that are sponsored or organized by a Jewish organization—whether they take place at an organization’s location, in a public space, at home, or online. Unless otherwise specified, programs exclude religious services.

We define “**activities**” as actions and pursuits that individuals engage in; these activities might take place within the context of a program or might occur independent of organization involvement.

Unless otherwise specified, “**participation**” includes both online and in-person settings.

Participation in Jewish-sponsored programs

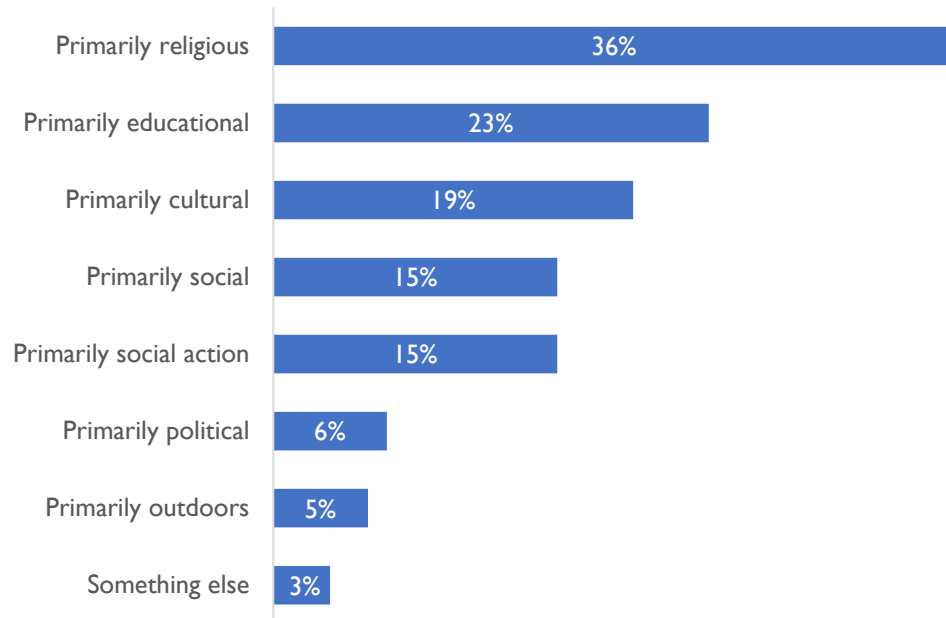
In the year prior to the study, about two thirds of Jewish adults participated in at least one Jewish sponsored program in the past year, including 28% who participated rarely, 26% who participated sometimes, and 9% who participated often (Table 5.2). The remaining third of Jewish adults (37%) did not participate in any Jewish program. Nearly all of the Immersed group participated in programs, but in the Occasional group, 90% *never* participated. Younger adults participated in programs more often than older adults. Among Jewish adults ages 22-39, 37% participated sometimes, and 18% participated often.

Table 5.2 Frequency of Jewish program participation, past year

	Never (%)	Rarely (%)	Sometimes (%)	Often (%)	Total (%)
All Jewish adults	37	28	26	9	100
Jewish engagement					
Occasional	90	9	1	0	100
Personal	53	40	7	1	100
Communal	21	34	40	5	100
Immersed	1	13	48	38	100
Region					
Central Ann Arbor	33	20	31	15	100
Northeast Ann Arbor	54	17	25	5	100
Westside	35	27	27	12	100
Rest of area	31	41	23	5	100
Age					
22-39	15	30	37	18	100
40-54	45	34	13	7	100
55-64	60	25	8	7	100
65-74	44	25	20	11	100
75+	68	11	13	8	100
Relationship status					
Inmarried	39	26	20	15	100
Intermarried	37	31	28	4	100
Not married	27	16	42	14	100
Minor child in household					
No child	35	21	30	13	100
At least 1 child	38	38	18	6	100

Jewish programs differ both by content and sponsorship. Over one third of Jewish adults (36%) attended at least one program that was primarily religious in content (other than religious services). Nearly one quarter of Jewish adults (23%) attended at least one program that was primarily educational in content.

Figure 5.1. Type of program attended, past year (all Jewish adults)



Nearly all Jewish adults in the Immersed group (96%) attended at least one Jewish program, and they were most likely to attend all program types. Among Jewish adults ages 22-39, the most common program types attended were cultural (51%) and social (46%).

Table 5.3a. Type of Jewish-sponsored program ever attended, past year

	Any program (%)	Primarily religious (%)	Primarily educational (%)	Primarily cultural (%)	Primarily social (%)
All Jewish adults	53	36	23	19	15
Jewish engagement					
Occasional	9	1	4	<1	3
Personal	17	7	11	9	1
Communal	72	38	23	30	28
Immersed	96	78	61	45	26
Region					
Central Ann Arbor	58	45	25	20	12
Northeast Ann Arbor	39	24	21	16	11
Westside	59	29	25	33	24
Rest of area	53	38	38	13	21
Age					
22-39	80	42	36	51	46
40-54	45	35	23	8	4
55-64	30	19	22	11	4
65-74	45	19	30	21	5
75+	22	10	19	15	5
Relationship status					
Inmarried	52	34	38	22	10
Intermarried	52	22	10	32	27
Not married	68	55	26	17	21
Minor child in household					
No child	58	36	28	27	20
At least 1 child	44	33	18	12	10

The Immersed group was significantly more likely to attend political and outdoors programs compared to the other engagement groups (Table 5.3b). While just 5% of all Jewish adults overall participated in Jewish-sponsored outdoor programming, the share among residents of Central Ann Arbor was 13%.

Table 5.3b. Type of Jewish program ever attended, past year

	Primarily social action (%)	Primarily political (%)	Primarily outdoors (%)	Something else (%)
All Jewish adults	15	6	5	3
Jewish engagement				
Occasional	2	0	2	5
Personal	7	4	4	1
Communal	16	4	2	2
Immersed	32	22	18	14
Region				
Central Ann Arbor	21	15	13	11
Northeast Ann Arbor	15	4	2	2
Westside	14	5	3	2
Rest of area	7	2	2	2
Age				
22-39	24	11	11	10
40-54	8	5	4	1
55-64	13	10	6	5
65-74	21	7	3	5
75+	11	6	2	3
Relationship status				
Inmarried	19	8	6	2
Intermarried	8	3	2	3
Not married	19	13	13	14
Minor child in household				
No child	17	9	7	3
At least 1 child	11	3	3	5

A variety of local and national organizations sponsor Jewish programs (Table 5.4a and 5.4b). One quarter of Jewish adults (25%) participated in a university-sponsored program, such as those offered by Hillel, the EMU Center for Jewish Studies, the Frankel Center for Judaic Studies, and the Jewish Communal Leadership Program. Forty-six percent of these adults were ages 22-39. Nineteen percent of Jewish adults participated in a program sponsored by a congregation or synagogue in the Washtenaw County area, and 11% participated in a program sponsored by the Jewish Federation of Greater Ann Arbor, such as the Main Event and the Maimonides Society.

Eleven percent of Jewish adults participated in a program with a Jewish organization in Metro Detroit, and the same share participated with an organization outside the local region or with national organizations such as National Jewish Women’s Archive, The Streicker Center, URJ, JTS, or Hadassah.

Similar shares of inmarried and intermarried adults participated in congregation-sponsored programs (25% and 20% respectively), while only 5% single adults participated in these programs. Jewish

adults ages 22 to 39 were more likely to participate in university-sponsored programs and in programs with national organizations, compared to adults who were older.

Table 5.4a. Program sponsor, past year

	University-sponsored program (%)	Congregation in Washtenaw County area (%)	Jewish organizations in Metro Detroit (%)	National and other orgs outside region (%)	Jewish Federation of Greater Ann Arbor (%)
All Jewish adults	25	19	11	11	11
Jewish engagement					
Occasional	1	<1	<1	0	2
Personal	7	3	7	7	3
Communal	28	30	11	4	9
Immersed	63	29	23	40	20
Region					
Central Ann Arbor	38	17	6	16	9
Northeast Ann Arbor	14	18	3	4	6
Westside	22	23	13	11	14
Rest of area	29	11	26	22	11
Age					
22-39	46	16	20	28	9
40-54	8	31	5	6	9
55-64	9	17	13	7	7
65-74	8	22	4	8	13
75+	8	14	4	6	12
Relationship status					
Inmarried	15	25	18	20	13
Intermarried	26	20	5	2	5
Not married	55	5	5	13	6
Minor child in household					
No child	34	16	12	14	12
At least 1 child	2	28	6	9	7

While 5% of Jewish households belong to the JCC of Greater Ann Arbor (see Table 5.1), 10% of Jewish adults attended a program sponsored by the JCC.

Table 5.4b. Program sponsor, past year

	JCC of Greater Ann Arbor (%)	Jewish Family Service of Washtenaw County (%)	Chabad of Greater Ann Arbor (%)	Other (%)
All Jewish adults	10	6	4	10
Jewish engagement				
Occasional	2	1	0	3
Personal	9	7	3	2
Communal	9	9	4	23
Immersed	22	13	6	12
Region				
Central Ann Arbor	13	6	3	4
Northeast Ann Arbor	12	21	3	2
Westside	10	7	3	19
Rest of area	4	4	11	3
Age				
22-39	4	4	5	32
40-54	13	3	6	3
55-64	12	10	3	5
65-74	23	19	2	3
75+	17	15	1	1
Relationship status				
Inmarried	15	9	5	8
Intermarried	8	9	4	24
Not married	6	5	1	5
Minor child in household				
No child	10	9	3	15
At least 1 child	13	5	8	5

There are many opportunities to participate in Jewish programs outside of Jewish settings. Jewish adults who attended any Jewish program were asked whether the types of programs they attended in non-Jewish settings differed (Table 5.5). Of Jewish adults who attended any Jewish program, half (51%) only attended Jewish-sponsored programs, and half (49%) attended both Jewish and non-Jewish sponsored programs.

Table 5.5. Program type and Jewish sponsorship, past year, of participants in at least one Jewish program

	Attended a Jewish program (%)	Of those who attended a Jewish program...	
		Jewish-sponsor only (%)	Jewish and non-Jewish sponsor (%)
Any program	63	51	49
Primarily religious	36	92	8
Primarily educational	23	51	49
Primarily cultural	19	23	77
Primarily social	15	61	39
Primarily social action	15	52	48
Primarily political	6	19	81
Primarily outdoors	5	47	53
Something else	3	72	28

Sources of information

Jewish adults access many sources of information about local Jewish activities, news, and events (Table 5.6). About half of Jewish adults (51%) access this information via the internet or social media, and a similar share obtain this information from family or friends. Forty-six percent access this information from synagogue or organization newsletters and emails, and 45% seek information from the *Washtenaw Jewish News* publication.

Table 5.6. Sources of information about Jewish activities and news

	All Jewish adults (%)
Internet or social media	51
Family or friends	51
Synagogue or organization newsletter/email	46
<i>Washtenaw Jewish News</i>	45
General press, like the <i>Ann Arbor Observer</i>	30
Federation newsletter/email	27
A rabbi or other Jewish community leader	12
Bulletin boards in public spaces	2

Confirming the wide array of available sources, about two thirds of Jewish adults said that information about local Jewish programs, events, and other activities is somewhat (48%) or very (20%) easy to access (Table 5.7). The Immersed group includes the largest share who found it somewhat (67%) or very (20%) easy to get this information. This may reflect both their access to information or their motivation to seek it out. Among the Occasional group, 38% were not interested in this information.

Jewish adults in Central Ann Arbor and on the Westside found it easier to access information than Jewish adults in other regions.

Jewish adults who participated in Jewish programs often during the past year were the most likely to say getting this information was somewhat easy (74%), and the least likely to say it was somewhat difficult (6%), while adults who only participated in programs rarely or sometimes were significantly more likely to say getting the information was somewhat difficult (31% and 36% respectively).

Among adults who did not participate in Jewish programs during the past year, only 15% said getting information was somewhat or very difficult; however, 21% said they were not interested in this information.

Table 5.7. Getting information about programs, events, and other activities

	Very difficult (%)	Somewhat difficult (%)	Somewhat easy (%)	Very easy (%)	Not interested in this information (%)	Total (%)
All Jewish adults	2	22	48	20	7	100
Jewish engagement						
Occasional	<1	14	28	20	38	100
Personal	4	34	34	24	3	100
Communal	4	29	46	20	1	100
Immersed	<1	13	67	20	<1	100
Region						
Central Ann Arbor	1	12	59	20	7	100
Northeast Ann Arbor	<1	22	36	31	10	100
Westside	3	20	51	19	7	100
Rest of area	5	54	22	12	7	100
Age						
22-39	3	44	41	10	2	100
40-54	5	20	34	31	10	100
55-64	<1	8	53	24	14	100
65-74	0	16	43	33	8	100
75+	1	9	32	35	24	100
Relationship status						
Inmarried	4	17	49	26	4	100
Intermarried	1	37	31	19	13	100
Not married	3	15	60	13	10	100
Minor child in household						
No child	2	22	49	20	7	100
At least 1 child	5	28	34	23	11	100
Frequency of Jewish program participation, past year						
Never	2	13	37	26	21	100
Rarely	5	31	41	21	2	100
Sometimes	2	36	48	14	0	100
Often	0	6	74	21	0	100

Personal outreach from Jewish organizations

One way for organizations to build connections to community members is to proactively reach out to them. Opportunities for outreach include inviting people to participate in a program or activity, soliciting financial donations, or simply finding out how they are doing (Table 5.8). Of all Jewish adults, 56% said that someone from a Jewish organization personally reached out to them within the past year. Forty-four percent of Jewish adults said they were asked for a financial donation, 33% were invited to participate in a program or activity, and 15% were asked to serve on a committee and/or in a leadership role.

Table 5.8. Jewish organization personal outreach, past year

	Any outreach (%)	Ask you for financial donation (%)	Invite you to participate in program (%)	Find out how are you doing (%)	Ask you to serve on committee/ leadership role (%)	Offer or provide assistance (%)
All Jewish adults	56	44	33	18	15	7
Jewish engagement						
Occasional	13	8	4	2	4	<1
Personal	59	47	28	14	3	12
Communal	66	56	23	14	6	6
Immersed	85	77	71	40	38	20
Region						
Central Ann Arbor	66	51	43	21	19	14
Northeast Ann Arbor	58	45	35	14	8	8
Westside	55	35	22	15	7	7
Rest of area	53	50	35	25	21	3
Age						
22-39	73	65	33	27	20	11
40-54	33	22	20	10	11	2
55-64	51	41	17	20	12	12
65-74	48	40	18	19	11	13
75+	60	43	48	17	7	8
Relationship status						
Inmarried	64	53	36	25	17	9
Intermarried	46	37	14	7	5	4
Not married	69	65	51	22	16	17
Minor child in household						
No child	62	56	34	19	15	10
At least 1 child	48	27	27	15	13	5

Informal cultural activities

Informal cultural activities include those Jewish activities that are not necessarily sponsored or facilitated by Jewish organizations, such as discussing Jewish topics, eating Jewish foods, or reading Jewish books (Tables 5.9a and 5.9b). Of all Jewish adults, 98% discussed Jewish topics with family or friends in the past year, including 38% who did so often. Ninety percent of Jewish adults ate Jewish foods aside from Shabbat and holiday meals, including 31% who ate Jewish foods often, and 84% read books, watched movies or TV, or listened to music that was Jewish-focused, including 28% who did so often.

Eighty-three percent of Jewish adults ever read Jewish publications in the past year, including 34% who did so often. About half of Jewish adults (53%) read or posted on social media about Jewish life and being Jewish, including 20% who did so often. Finally, 47% studied or learned Jewish texts, including 14% who did so often.

A significantly greater share of Jewish adults ages 22-39 read or posted on social media about Jewish life often (25%) than did older adults. The Immersed group had the largest share that read or posted

on social media about Jewish life often (62%). The Immersed group was also the only group with a majority (56%) that studied or learned Jewish texts often.

Table 5.9a. Jewish-focused activities, past year

	Talked with family or friends about Jewish topics		Ate Jewish foods, aside from Shabbat and holiday meals		Read books, watched movies or TV, or listened to music that is Jewish-focused	
	Ever (%)	Often (%)	Ever (%)	Often (%)	Ever (%)	Often (%)
All Jewish adults	98	38	90	31	84	28
Jewish engagement						
Occasional	86	3	65	4	50	0
Personal	100	35	94	24	100	25
Communal	100	20	97	19	85	1
Immersed	100	97	100	77	100	89
Region						
Central Ann Arbor	97	54	92	47	88	42
Northeast Ann Arbor	100	28	91	19	92	15
Westside	96	28	89	21	77	19
Rest of area	97	40	95	31	90	24
Age						
22-39	100	39	96	35	79	28
40-54	98	26	86	23	84	10
55-64	95	31	89	19	83	26
65-74	95	39	92	23	93	23
75+	91	31	82	23	84	17
Relationship status						
Inmarried	100	50	94	33	90	31
Intermarried	93	10	83	14	70	7
Not married	98	56	96	50	93	49
Minor child in household						
No child	98	43	93	35	88	32
At least 1 child	97	22	82	17	71	8

Table 5.9b. Jewish-focused activities, past year

	Read Jewish publications including articles, magazines, and newsletters from a Jewish organization		Read or posted on social media about Jewish life and being Jewish		Studied or learned Jewish texts	
	Ever (%)	Often (%)	Ever (%)	Often (%)	Ever (%)	Often (%)
All Jewish adults	83	34	53	20	47	14
Jewish engagement						
Occasional	41	<1	18	0	1	0
Personal	100	48	53	4	34	4
Communal	92	8	46	5	52	2
Immersed	100	90	86	62	94	56
Region						
Central Ann Arbor	87	53	60	36	58	36
Northeast Ann Arbor	93	32	34	4	29	3
Westside	79	21	47	8	49	4
Rest of area	89	30	63	25	41	7
Age						
22-39	85	29	64	25	64	12
40-54	80	20	36	12	34	7
55-64	81	32	49	4	35	7
65-74	93	33	43	10	45	14
75+	81	42	24	4	24	6
Relationship status						
Inmarried	90	42	56	12	51	12
Intermarried	78	11	35	10	37	2
Not married	85	53	67	47	61	41
Minor child in household						
No child	87	40	54	23	54	18
At least 1 child	76	14	44	6	32	8

Volunteering and philanthropy

In the Washtenaw County Jewish community, almost half of Jewish adults (46%) volunteered somewhere in the past year, with 7% volunteering exclusively for or with Jewish organizations, 13% volunteering for or with both Jewish and non-Jewish organizations, and 26% volunteering exclusively for or with non-Jewish organizations (Table 5.10).

The type of volunteer activities differed based on respondent characteristics. Members of the Immersed group volunteered in larger shares with both Jewish and non-Jewish organizations (33%), as well as with exclusively Jewish organizations (13%). Members of the Communal (44%) and Occasional (43%) groups volunteered primarily with organizations that were non-Jewish only. However, nearly two thirds of the Personal (63%) group did not volunteer at all or did not know if they volunteered.

Table 5.10. Volunteering in past year

	Both Jewish and non- Jewish (%)	Jewish only (%)	Non-Jewish only (%)	Did not volunteer/ Don't know (%)	Total (%)
All Jewish adults	13	7	26	54	100
Jewish engagement					
Occasional	2	3	43	52	100
Personal	11	3	22	63	100
Communal	11	3	44	42	100
Immersed	33	13	8	46	100
Region					
Central Ann Arbor	20	5	19	56	100
Northeast Ann Arbor	13	2	40	46	100
Westside	16	5	40	39	100
Rest of area	6	11	25	58	100
Age					
22-39	17	4	26	52	100
40-54	8	13	40	39	100
55-64	8	9	30	54	100
65-74	26	4	24	46	100
75+	11	7	23	59	100
Relationship status					
Inmarried	15	9	20	56	100
Intermarried	12	5	39	43	100
Not married	11	5	24	60	100
Minor child in household					
No child	17	5	32	45	100
At least 1 child	11	7	24	58	100

Among Jewish **households**, 80% made a charitable contribution in the past year, and 47% donated to at least one Jewish organization in the past year. Nationally, 48% of US Jewish **adults** donated to any Jewish charity or cause in the past year.

Forty-four percent of Jewish households gave to both Jewish and non-Jewish organizations, 3% gave only to Jewish organizations, and 33% gave only to non-Jewish organizations (Table 5.11).

Members of the Immersed group include the largest share who donated to both Jewish and non-Jewish organizations (80%). Households in the Occasional group include the largest share who gave exclusively to non-Jewish organizations (72%). Nearly half of intermarried households (49%) donated exclusively to non-Jewish organizations.

Nine percent of Jewish households made a charitable contribution to the Jewish Federation of Greater Ann Arbor. Older households were more likely to donate to Federation, with 16% of those ages 65-74 and 14% of those ages 75 and over contributing to the Federation in the past year.

Table 5.11. Donations in past year

	Both Jewish and non-Jewish (%)	Jewish only (%)	Non-Jewish only (%)	Did not donate/Don't know (%)	Total (%)	Jewish Federation of Greater Ann Arbor (%)
All Jewish households	44	3	33	20	100	9
Jewish engagement						
Occasional	18	<1	72	10	100	1
Personal	57	4	22	18	100	8
Communal	41	1	36	22	100	7
Immersed	80	7	13	<1	100	21
Region						
Central Ann Arbor	47	<1	27	26	100	11
Northeast Ann Arbor	48	4	45	2	100	10
Westside	39	3	46	12	100	8
Rest of area	48	1	41	10	100	4
Age						
22-39	33	1	42	24	100	3
40-54	45	2	48	5	100	9
55-64	45	4	31	20	100	12
65-74	72	2	22	4	100	16
75+	52	1	38	9	100	14
Relationship status						
Inmarried	70	2	19	8	<1	16
Intermarried	25	2	49	21	4	5
Not married	38	2	35	25	<1	4
Minor child in household						
No child	47	3	29	19	2	8
At least 1 child	33	2	48	14	3	10

In the past year, 52% of households did not donate to any Jewish organizations (including those who did not make any charitable donations) and another 6% did not know if they had donated to a Jewish organization (Table 5.12). Twenty percent of Jewish households donated between 1-25% of their charitable donations to Jewish organizations, 9% donated between 25-50% of their donations to Jewish organizations, 4% donated between 75-99%, and 3% of Jewish households reported that all of their donations went to Jewish organizations.

Members of the Immersed and Personal groups had the largest shares of households that directed at least some of their charitable donations toward Jewish organizations, with members of the Immersed group contributing at least 25% of their total donations to Jewish organizations. Among relationship status groups, inmarried households had a larger share of those that directed their donations toward Jewish organizations than did intermarried or unmarried households.

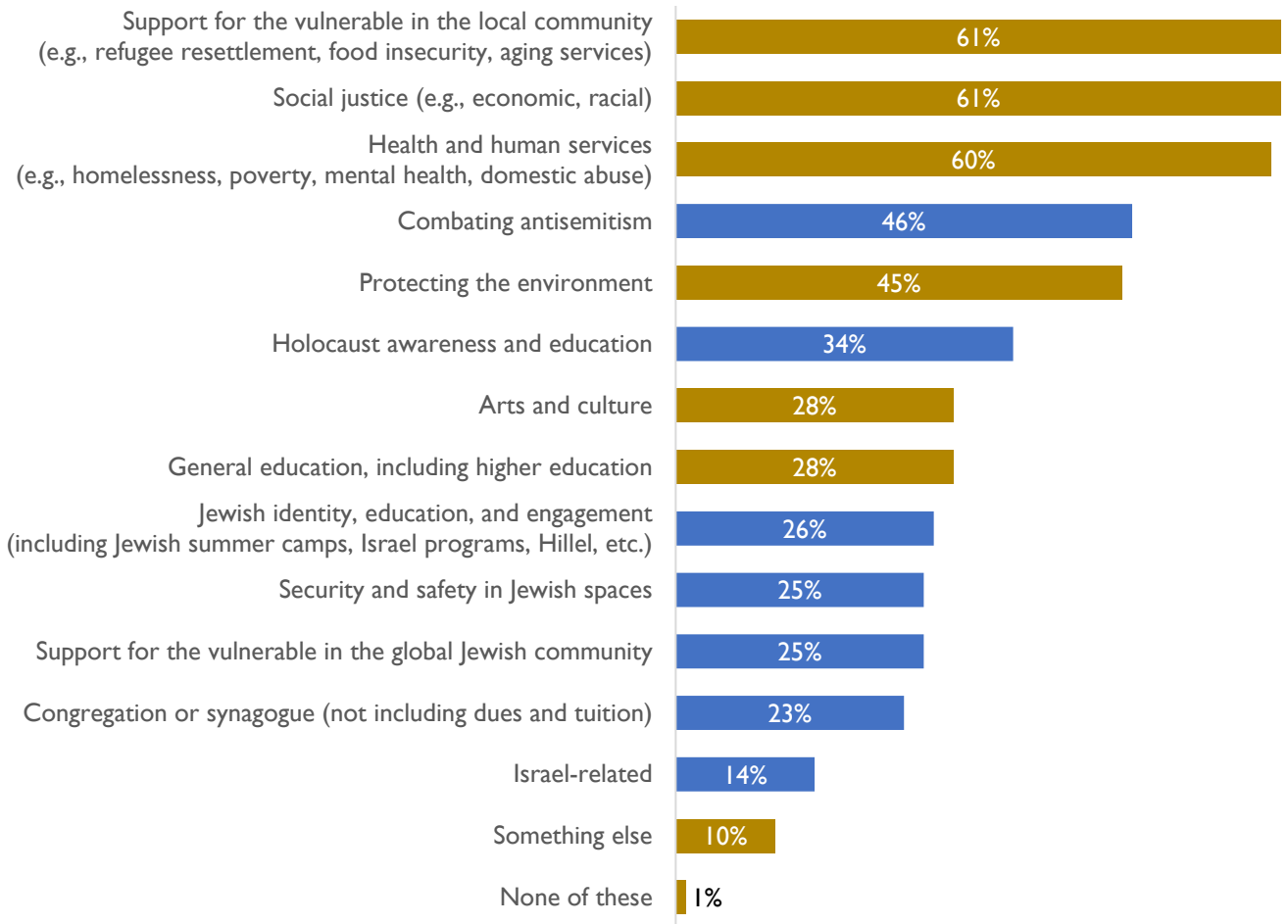
Table 5.12. Percentage of donations toward Jewish organizations

	0%	1-25%	25%-50%	50%-75%	75%-99%	100%	Don't know (%)	Total (%)
All Jewish households	52	20	9	7	4	3	6	100
Jewish engagement								
Occasional	82	13	2	2	<1	<1	2	100
Personal	39	45	3	<1	3	4	1	100
Communal	58	20	10	6	2	1	3	100
Immersed	35	7	20	24	1	5	2	100
Region								
Central Ann Arbor	55	14	10	11	3	1	6	100
Northeast Ann Arbor	48	33	5	3	5	4	1	100
Westside	52	21	8	6	3	4	7	100
Rest of area	48	20	12	7	5	3	6	100
Age								
22-39	63	11	9	10	1	1	5	100
40-54	53	27	11	4	1	2	1	100
55-64	49	21	13	4	6	4	2	100
65-74	25	31	13	19	5	2	4	100
75+	47	36	6	4	5	1	2	100
Relationship status								
Inmarried	28	32	15	12	8	2	2	100
Intermarried	69	13	7	4	<1	2	5	100
Not married	60	19	9	8	1	2	1	100
Minor child in household								
No child	49	21	9	8	4	3	6	100
At least 1 child	62	15	8	4	3	2	6	100

Through volunteering and donations, Jewish adults in Washtenaw County support a plethora of humanitarian, social, and Jewish causes (Figure 5.2). Causes related to helping the vulnerable in the local community engender the greatest support (61%), and a similar share of adults support social justice and health and human services causes. Among Jewish causes, combating antisemitism (46%) has the most community support.

Figure 5.2. Important causes, all Jewish adults

Note: Jewish-focused causes are shown in blue



Jewish engagement groups differ in the types of causes that they support through their volunteering and philanthropy (Table 5.13). Members of the Occasional and Communal groups favor social justice causes most highly (71% and 81% respectively), and social justice is the third most important cause for members of the Personal group (53%). Causes related to health and human services, support for the vulnerable in the local community, and protecting the environment also have significant support among members of these engagement groups.

Members of the Immersed group, in contrast, prioritize causes related to Jewish identity, engagement, and education (67%), combating antisemitism (60%), and congregations (55%). No other engagement group cites an explicitly Jewish cause among their top four.

Table 5.13. Important causes by Jewish engagement

Note: Jewish-focused causes are shown in blue

	Occasional (%)
Social justice	71
Health and human services	70
Support for the vulnerable in the local community	56
Protecting the environment	51
	Personal (%)
Health and human services	68
Support for the vulnerable in the local community	65
Social justice	53
Protecting the environment	47
	Communal (%)
Social justice	81
Support for the vulnerable in the local community	75
Health and human services	67
Protecting the environment	60
	Immersed (%)
Jewish identity, education, and engagement	67
Combating antisemitism	60
Congregation or synagogue	55
Support for the vulnerable in the local community	51

CHAPTER 6. COMMUNITY CONNECTIONS

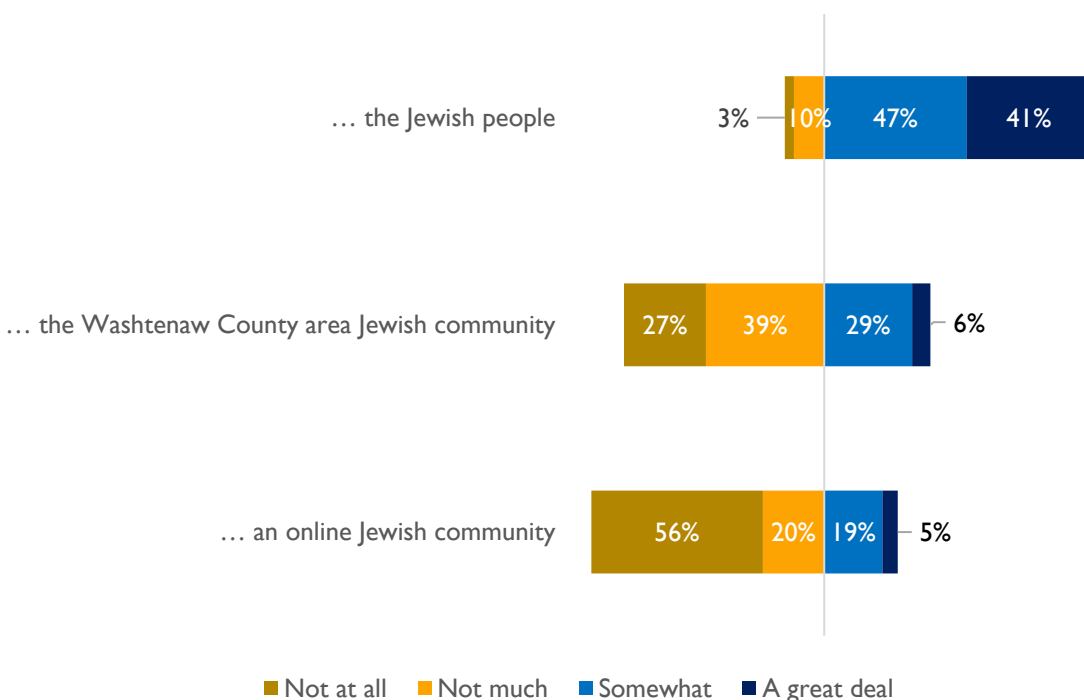
Key findings

- Nearly all Jewish adults in the Washtenaw County area feel a sense of belonging to the Jewish people: either somewhat (47%) or a great deal (41%). By contrast, around one third of Jewish adults feel somewhat (29%) or a great deal (6%) of belonging to the Washtenaw County area Jewish community.
- Over half of Jewish adults (56%) are at least somewhat satisfied with the level of their participation in the Washtenaw County area Jewish community, including 23% who are very satisfied. For Jewish adults who are highly engaged with Jewish life, a high level of satisfaction indicates that they are finding the opportunities that interest them. For those who are less active in Jewish life, satisfaction may indicate that they are not looking for more opportunities to engage.
- More than four-in-ten Jewish adults in the Washtenaw County area are not at all (4%) or not too satisfied (39%) with their level of participation. This is the group that may be seeking more connection. In this context, dissatisfaction can best be understood as an opportunity—a possible sign that community members are looking to do more.
- The top barriers that limit participation in Jewish life include not knowing many people (39%) and not finding Jewish activities of interest (32%).
- Although 13% of all Jewish adults indicated that expense is a barrier to participation, 30% of financially struggling Jewish adults feel limited in their Jewish participation by cost.
- When asked what makes them feel welcome and comfortable at Jewish events, 88% of Jewish adults say they feel more welcome when they know someone, and 58% feel more welcome when they are personally invited. About half feel more welcome when they see themselves reflected in the people who attend, and half feel more welcome when people with diverse backgrounds attend.
- Although 58% of Jewish adults feel more welcome when they are personally invited, only 33% received a personal invitation from an organization in the past year. In contrast, although 7% said they feel more welcome when they are encouraged to take a leadership role, 15% received such a request from a Jewish organization.
- More than half of newcomers (53%) who have lived in the area for five to nine years describe Jewish organizations as very welcoming to newcomers, as do 40% of those who have lived in the area less than five years.
- Almost half of Jewish adults in interfaith households describe Jewish organizations as very welcoming.
- Among Jewish adults who identify as a Person of Color or live with someone who identifies as a Person of Color, 69% describe Jewish organizations as somewhat welcoming, and 12% describe them as very welcoming.
- The majority of Jewish adults are very concerned about antisemitism around the world (71%) and in the United States (69%). Significantly smaller shares are very concerned about antisemitism on college campuses (45%) or antisemitism in the Washtenaw County area, aside from college campuses (34%). Twenty-two percent of Jewish adults personally experienced antisemitism in the previous year.

Feelings of belonging to the Jewish community

Nearly all Jewish adults in the Washtenaw County area feel a sense of belonging to the Jewish people: either somewhat (47%) or a great deal (41%). By contrast, around one third of Jewish adults feel somewhat (29%) or a great deal (6%) of belonging to the Washtenaw County area Jewish community. Smaller shares of Jewish adults feel somewhat (19%) or a great deal (5%) of a sense of belonging to an online community.

Figure 6.1. Feeling a sense of belonging to...



Feelings of belonging vary by Jewish engagement, with 65% of the Immersed group feeling a great deal of belonging to the Jewish people, compared to 8% of the Occasional group (Table 6.1). In addition, 37% of the Immersed group feels a great deal of belonging to the Washtenaw County area Jewish community, compared with 1% of the Personal group.

Table 6.1. Feeling a sense of belonging to...

	... the Jewish people		... the Washtenaw County area Jewish community		... an online Jewish community	
	Somewhat (%)	A great deal (%)	Somewhat (%)	A great deal (%)	Somewhat (%)	A great deal (%)
All Jewish adults	47	41	29	6	19	5
Jewish engagement						
Occasional	55	8	2	2	3	0
Personal	45	38	23	1	4	1
Communal	47	47	40	10	14	1
Immersed	35	65	28	37	40	28
Region						
Central Ann Arbor	47	38	24	14	26	10
Northeast Ann Arbor	40	57	23	17	13	3
Westside	41	43	31	9	12	3
Rest of area	53	36	12	2	7	13
Age						
22-39	46	50	22	4	11	7
40-54	39	32	34	5	6	4
55-64	46	39	33	6	10	4
65-74	38	44	24	12	17	6
75+	28	61	20	10	17	5
Relationship status						
Inmarried	26	66	33	13	12	9
Intermarried	62	17	20	4	8	1
Not married	56	34	16	16	36	14
Minor child in household						
No child	47	44	28	12	21	9
At least 1 child	47	35	30	6	13	2

Although 29% of Jewish adults feel somewhat of a sense of belonging to the Washtenaw County area Jewish community, and 6% feel a great deal of belonging to the community, almost half of all Jewish adults (49%) see being part of a Jewish community as an essential aspect of being Jewish (Table 6.2). See Figure 2.4 in Chapter 2 for other essential aspects of being Jewish.

Table 6.2. Being part of a Jewish community as an essential aspect of being Jewish

Being part of a Jewish community (%)	
All Jewish adults	49
Jewish engagement	
Occasional	24
Personal	49
Communal	55
Immersed	70
Region	
Central Ann Arbor	47
Northeast Ann Arbor	51
Westside	49
Rest of region	68
Age	
22-39	68
40-54	44
55-64	52
65-74	54
75+	30
Relationship status	
Inmarried	70
Intermarried	40
Not married	33
Minor child in household	
No child	47
At least 1 child	64

Jewish friends

Sixteen percent of Jewish adults say that most or all of their friends are Jewish, and 4% say that none of their close friends are Jewish (Table 6.3). Across all US Jews, 29% say that most or all of their close friends are Jewish.

Almost half of the Immersed group (48%) say that most or all of their close friends are Jewish, compared to 20% of Jews in the Personal group. About one third of Jews in the Occasional group say that half, most, or all of their close friends are Jewish, compared to over 50% in the rest of the engagement groups.

There is a disparity in the number of Jewish friends in the Central Ann Arbor region that does not appear in the other regions. While this region includes the largest share of those who say most or all of their friends are Jewish (27%), it also includes the second largest share of those who say that hardly any of their close friends are Jewish (40%).

Table 6.3. Close Jewish friends

	None of them (%)	Hardly any of them (%)	About half of them (%)	Most or all of them (%)	Total (%)
All Jewish adults	4	36	44	16	100
Jewish engagement					
Occasional	12	55	32	1	100
Personal	<1	42	37	20	100
Communal	2	18	71	9	100
Immersed	<1	29	23	48	100
Region					
Central Ann Arbor	3	40	31	27	100
Northeast Ann Arbor	<1	27	51	22	100
Westside	3	18	61	18	100
Rest of area	6	58	30	6	100
Age					
22-39	6	33	45	17	100
40-54	5	33	50	13	100
55-64	2	31	50	17	100
65-74	3	21	56	20	100
75+	3	28	41	28	100
Relationship status					
Inmarried	<1	19	46	34	100
Intermarried	7	42	48	3	100
Not married	3	46	36	15	100
Minor child in household					
No child	3	27	50	21	100
At least 1 child	4	52	30	14	100

Satisfaction with participation

Over half of Jewish adults (56%) are at least somewhat satisfied with the level of their participation in the Washtenaw County area Jewish community, including 23% who are very satisfied (Table 6.4). For Jewish adults who are highly engaged with Jewish life, a high level of satisfaction indicates that they are finding the opportunities that interest them. For those who are less active in Jewish life, satisfaction may indicate that they are not looking for more opportunities to engage. In this context, dissatisfaction can best be understood as an opportunity—a possible sign that community members are looking to do more. More than four-in-ten Jewish adults in the Washtenaw County area are not at all (4%) or not too satisfied (39%) with their level of participation. This is the group that may be seeking more connection.

Satisfaction is much higher among older adults than younger adults. Over half of adults under age 39 are not satisfied with their current level of participation and may be looking for ways to participate more.

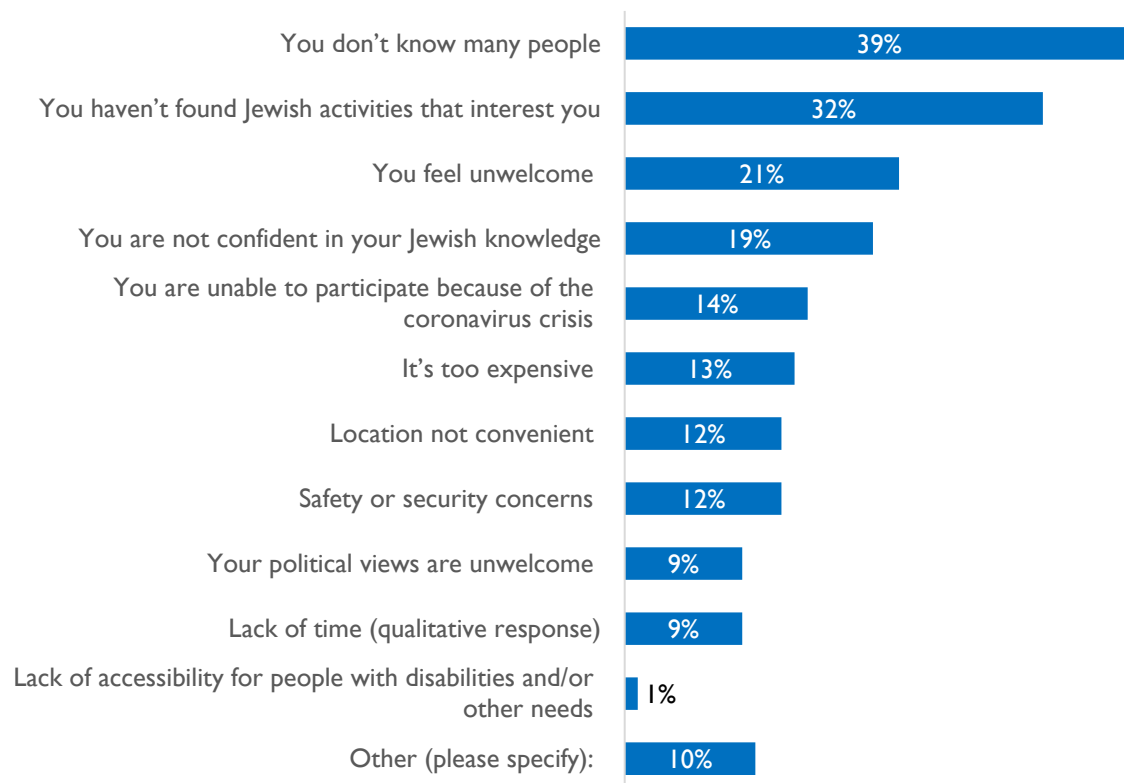
Table 6.4. Satisfaction with participation

	Not at all satisfied (%)	Not too satisfied (%)	Somewhat satisfied (%)	Very satisfied (%)	Total (%)
All Jewish adults	4	39	33	23	100
Jewish engagement					
Occasional	4	11	41	44	100
Personal	9	47	21	22	100
Communal	4	43	36	17	100
Immersed	2	26	50	22	100
Region					
Central Ann Arbor	2	42	32	24	100
Northeast Ann Arbor	6	23	43	27	100
Westside	4	31	40	26	100
Rest of area	9	61	20	11	100
Age					
22-39	2	52	39	7	100
40-54	7	33	25	35	100
55-64	8	15	42	35	100
65-74	3	26	46	26	100
75+	2	20	21	51	100
Relationship status					
Inmarried	2	31	41	26	100
Intermarried	7	44	27	21	100
Not married	4	45	32	20	100
Minor child in household					
No child	5	34	39	23	100
At least 1 child	2	54	21	24	100
Sense of belonging to Washtenaw County area Jewish community					
Not at all	6	47	24	23	100
Not much	7	37	42	14	100
Somewhat	3	30	38	30	100
A great deal	<1	2	52	45	100

Barriers: Limiting conditions

Figure 6.2 displays the extent to which certain conditions limit Jewish adults in the Washtenaw County area from participating more in the community. The barriers that are most frequently cited are not knowing many people (39%) and not finding Jewish activities of interest (32%).

Figure 6.2. Conditions that limit participation



Age cohorts differ as to which barriers limit their Jewish participation (Tables 6.5a-c). Three quarters of the youngest age group indicated that not knowing many people is a barrier to participation. Younger adults were more likely to say that program location is a barrier.

Because those who are dissatisfied with their current level of participation may be looking to do more, it is particularly important to look at their perception of barriers. Jewish adults who are not at all or not too satisfied reported significantly more barriers of all types. The barriers experienced by the largest share of this group is not knowing many people (59%) and feeling unwelcome (42%).

Table 6.5a. Limits to participation in the Washtenaw County area Jewish community

	Any limitation (%)	Don't know too many people (%)	Haven't found Jewish activities that interest you (%)	Feel unwelcome (%)
All Jewish adults	80	39	32	21
Jewish engagement				
Occasional	66	41	41	7
Personal	84	53	35	12
Communal	87	50	37	23
Immersed	85	32	27	41
Region				
Central Ann Arbor	81	29	24	30
Northeast Ann Arbor	72	30	31	6
Westside	79	48	43	22
Rest of Area	94	76	40	16
Age				
22-39	93	75	44	23
40-54	80	39	37	17
55-64	64	25	37	8
65-74	73	26	28	16
75+	70	37	31	12
Relationship status				
Inmarried	79	43	36	16
Intermarried	86	57	43	21
Not married	80	28	19	36
Minor child in household				
No child	80	37	38	27
At least 1 child	85	45	24	7
Satisfaction with participation				
Not at all/Not too satisfied	99	59	38	42
Somewhat satisfied	82	48	39	9
Very satisfied	48	13	22	3

Table 6.5b. Limits to participation in the Washtenaw County area Jewish community

	Not confident in Jewish knowledge (%)	COVID-19 pandemic (%)	Too expensive (%)	Location not convenient (%)	Safety or security concerns (%)
All Jewish adults	19	14	13	12	12
Jewish engagement					
Occasional	19	9	8	5	8
Personal	10	16	12	6	1
Communal	6	16	18	27	6
Immersed	30	19	11	10	29
Region					
Central Ann Arbor	27	15	7	1	21
Northeast Ann Arbor	14	20	16	3	4
Westside	6	12	11	21	7
Rest of area	14	22	28	27	2
Age					
22-39	13	14	19	32	4
40-54	7	9	15	5	6
55-64	14	20	9	5	7
65-74	16	32	13	3	4
75+	4	14	2	3	1
Relationship status					
Inmarried	5	22	18	8	7
Intermarried	12	11	12	28	3
Not married	40	8	4	5	29
Minor child in household					
No child	22	17	12	12	13
At least 1 child	9	11	16	14	9
Satisfaction with participation					
Not at all/Not too satisfied	26	14	18	27	19
Somewhat satisfied	8	25	15	5	3
Very satisfied	4	5	2	4	6

Table 6.5c. Limits to participation in the Washtenaw County area Jewish community

	Political views unwelcome (%)	Not enough time [write-in response] (%)	Lack of accessibility (%)	Other (%)
All Jewish adults	9	9	1	10
Jewish engagement				
Occasional	11	3	<1	3
Personal	6	5	<1	6
Communal	10	10	1	13
Immersed	5	5	2	5
Region				
Central Ann Arbor	3	6	1	7
Northeast Ann Arbor	9	12	3	13
Westside	13	13	1	9
Rest of area	6	2	1	3
Age				
22-39	4	10	<1	11
40-54	5	7	<1	9
55-64	9	6	<1	6
65-74	15	2	1	3
75+	10	1	6	1
Relationship status				
Inmarried	7	5	1	5
Intermarried	11	12	1	13
Not married	6	10	1	14
Minor child in household				
No child	9	3	1	5
At least 1 child	8	15	<1	16
Satisfaction with participation				
Not at all/Not too satisfied	8	8	1	9
Somewhat satisfied	4	7	1	10
Very satisfied	7	3	1	3

Note: “Not enough time” was a write-in response. It might have been selected by more respondents if it had been offered as an explicit response option.

Although 13% of all Jewish adults indicated that expense is a barrier to participation, 30% of financially struggling Jewish adults feel limited in their Jewish participation by cost.

Table 6.6. Expense as barrier

Limiting condition to participation: Expensive (%)	
All Jewish adults	13
Financial situation	
Struggling	30
Enough	20
Extra	11
Well-off	3

Those who have moderate, conservative, or very conservative political views more commonly indicated safety or security concerns as barriers than did liberals (Table 6.7). There were no significant differences, however, in the share that felt that their political views were unwelcome.

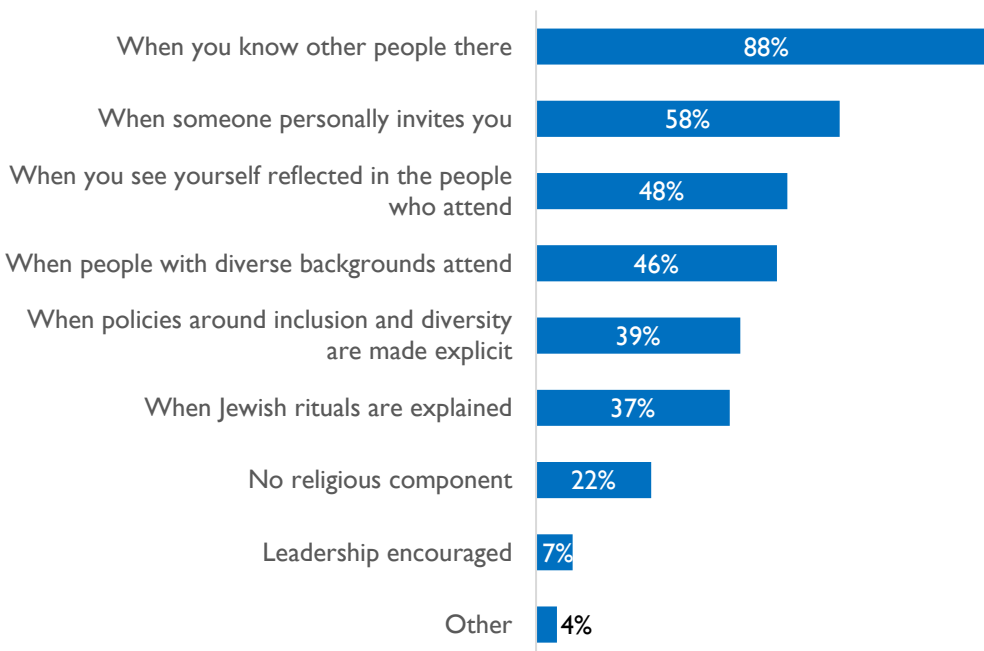
Table 6.7. Selected limiting conditions with political views

	Political views unwelcome (%)	Safety or security concerns (%)
All Jewish adults	9	12
Political views		
Very liberal	12	3
Liberal	2	5
Moderate/ Conservative / Very conservative	14	38

Openings: Welcoming conditions

While some barrier conditions may make people feel limited in their connection to Jewish life in the Washtenaw County area, other conditions are “openings” that help them to feel welcome and comfortable at Jewish events (Figure 6.3). The importance of personal connections is clear, as 88% of Jewish adults say they feel more welcome when they know someone, and 58% feel more welcome when they are personally invited.

Figure 6.3. Welcoming conditions



Engagement groups differ with regard to the welcoming conditions that they feel facilitate participation in Jewish programs (Tables 6.8a and 6.8b). Nearly all members of the Personal, Communal, and Immersed engagement groups say that they feel welcome and comfortable at Jewish events when they know people there, while two thirds of the Occasional group express this view.

Larger shares of adults younger than age 54 stated that they feel welcome and comfortable at Jewish events when they know other people there, compared to those ages 55 and older. The youngest age cohort (22-39) also feel more welcome and comfortable at Jewish events when they see themselves reflected in the people who attend and when policies around inclusion and diversity are made explicit, whereas those in the oldest cohort (75+) are the least likely to cite these factors.

A larger share of those in intermarried relationships indicated that Jewish events that are attended by people with diverse backgrounds is a welcoming condition for them, compared to those in inmarried relationships or those who are not married. Compared to those who are inmarried or not married, a larger share of those in intermarried relationships felt more welcome at Jewish events when policies around inclusion and diversity were made explicit.

Table 6.8a. Feeling welcome and comfortable at Jewish events

	Any condition (%)	Know other people there (%)	When someone personally invites you (%)	See yourself reflected in the people who attend (%)	People with diverse backgrounds attend (%)
All Jewish adults	96	88	58	48	46
Jewish engagement					
Occasional	85	66	58	38	53
Personal	99	89	62	45	51
Communal	100	95	59	58	57
Immersed	100	96	57	54	41
Region					
Central Ann Arbor	94	83	48	50	39
Northeast Ann Arbor	99	86	66	37	53
Westside	99	94	57	54	56
Rest of area	95	89	86	58	67
Age					
22-39	100	96	65	75	69
40-54	96	93	68	40	44
55-64	94	79	57	49	56
65-74	98	84	61	53	52
75+	90	74	66	29	31
Relationship status					
Inmarried	99	92	65	54	39
Intermarried	96	81	54	60	78
Not married	95	92	52	35	39
Minor child in household					
No child	98	90	58	45	54
At least 1 child	93	85	63	58	41
Satisfaction with participation					
Not at all	100	91	95	51	54
Not much	100	94	49	53	45
Somewhat	98	84	66	53	52
Very satisfied	90	87	56	45	60

Table 6.8b. Feeling welcome and comfortable at Jewish events

	Policies around inclusion and diversity made explicit (%)	Jewish rituals are explained (%)	Events have no religious components (%)	Encouraged to take a leadership role (%)	Something else (%)
All Jewish adults	39	37	22	7	4
Jewish engagement					
Occasional	38	38	42	1	2
Personal	32	34	22	1	12
Communal	48	20	9	5	4
Immersed	51	47	9	20	3
Region					
Central Ann Arbor	52	33	25	12	5
Northeast Ann Arbor	26	43	19	3	10
Westside	44	22	21	8	4
Rest of area	38	59	19	5	4
Age					
22-39	54	41	16	15	2
40-54	36	24	10	6	13
55-64	39	31	22	5	6
65-74	20	25	26	6	5
75+	14	20	29	4	1
Relationship status					
Inmarried	24	26	14	6	5
Intermarried	67	29	24	7	8
Not married	52	50	15	15	3
Minor child in household					
No child	46	40	21	9	4
At least 1 child	37	29	26	5	11
Satisfaction with participation					
Not at all	31	57	20	14	3
Not much	53	43	10	2	7
Somewhat	38	26	20	14	6
A great deal	42	25	24	9	2

Importance of personal connections

To better understand which conditions facilitate participation in the Jewish community, the survey also measured to what extent Jewish organizations addressed the concerns discussed earlier. Table 6.9 below combines data from Table 6.8a above regarding welcoming conditions and Table 5.8 of Chapter 5 regarding Jewish organizations’ personal outreach. Table 6.9 reveals that, although 58% of Jewish adults feel more welcome when they are personally invited, only 33% received a personal invitation from an organization in the past year. In contrast, although 7% said they feel more welcome when they are encouraged to take a leadership role, 15% received such a request from a Jewish organization.

It is noteworthy that the engagement groups do not differ significantly in the importance they place on receiving a personal invitation, but Jewish adults in the Immersed group are much more likely to receive such an invitation.

Table 6.9. Welcoming conditions and Jewish organization personal outreach

	Feel more welcome when someone personally invites you (%)	Jewish organization reached out to invite you to participate in program (%)	Feel more welcome when encouraged to take a leadership role (%)	Jewish organization reached out to ask you to serve on committee/leadership role (%)
All Jewish adults	58	33	7	15
Jewish engagement				
Occasional	58	4	1	4
Personal	62	28	1	3
Communal	59	23	5	6
Immersed	57	71	20	38
Region				
Central Ann Arbor	48	43	12	19
Northeast Ann Arbor	66	35	3	8
Westside	57	22	8	7
Rest of area	86	35	5	21
Age				
22-39	65	33	15	20
40-54	68	20	6	11
55-64	57	17	5	12
65-74	61	18	6	11
75+	66	48	4	7
Relationship status				
Inmarried	65	36	6	17
Intermarried	54	14	7	5
Not married	52	51	15	16
Minor child in household				
No child	58	34	9	15
At least 1 child	63	27	5	13

Program accessibility and community inclusion

The study asked about the extent to which Washtenaw County area Jewish organizations are perceived as welcoming to groups that have historically felt marginalized by the Jewish community (Table 6.10).

More than half (53%) of newcomers who have lived in the area for five to nine years describe Jewish organizations as very welcoming to newcomers, as do 40% of those who have lived in the area less than five years.

Almost half of Jewish adults in interfaith households describe Jewish organizations as very welcoming.

Among Jewish adults who identify as a Person of Color or live with someone who identifies as a Person of Color, 69% describe Jewish organizations as somewhat welcoming, and 12% describe them as very welcoming.

Table 6.10 Jewish organizations welcoming to... (% of Jewish adults in households that include someone in each subgroup)

	Not at all welcoming (%)	Not too welcoming (%)	Somewhat welcoming (%)	Very welcoming (%)	Total (%)
Newcomers, 5-9 years	7	21	19	53	100
Newcomers, 0-4 years	9	31	20	40	100
Interfaith families	0	5	46	49	100
LGBTQ+ individuals	0	36	20	44	100
Adults without children at home	8	22	27	42	100
People with disabilities or special needs	1	9	50	40	100
Single adults	9	9	45	38	100
Persons of Color	0	19	69	12	100

Concerns about and experiences with antisemitism¹¹

The majority of Jewish adults are very concerned about antisemitism around the world (71%) and in the United States (69%) (Table 6.11). Significantly smaller shares are very concerned about antisemitism on college campuses (45%) or in the Washtenaw County area, aside from college campuses (34%).

Jews in the Immersed group are most concerned about antisemitism in all of the settings. Even among those who personally experienced antisemitism in the past year, concern about worldwide and US antisemitism was higher than the concern about antisemitism in the local area and on college campuses.

¹¹ The data for this study were collected between November 2022 and January 2023, well before the Israel-Hamas war that followed the Hamas attacks on October 7, 2023. Reported incidents of antisemitism dramatically increased during the war and continue at the time of the release of this report in early 2024. It is likely that the estimates in this section of the report would be higher if the data were collected at the time this report is being written.

Table 6.11. Very concerned about antisemitism...

	Around the world (%)	In the United States (%)	On college campuses (%)	In the Washtenaw County area, aside from college campuses (%)
All Jewish adults	71	69	45	34
Jewish engagement				
Occasional	66	68	32	19
Personal	64	60	44	31
Communal	54	50	33	20
Immersed	91	88	72	63
Region				
Central Ann Arbor	75	76	55	46
Northeast Ann Arbor	70	62	43	25
Westside	64	60	40	26
Rest of area	58	56	39	27
Age				
22-39	53	50	32	20
40-54	56	62	32	20
55-64	76	72	54	37
65-74	87	81	57	43
75+	85	71	50	36
Relationship status				
Inmarried	72	68	49	33
Intermarried	55	51	27	17
Not married	77	80	64	57
Minor child in household				
No child	75	71	52	39
At least 1 child	45	45	24	12
Personally experienced antisemitism in past year				
No	61	58	39	23
Yes	91	91	67	67

Twenty-two percent of Jewish adults personally experienced antisemitism in the previous year. (Table 6.12). Experiences of antisemitism were highest among the Immersed group (35%).

Table 6.12 Personally experienced antisemitism, last year

Personally experienced antisemitism (%)	
All Jewish adults	22
Jewish engagement	
Occasional	9
Personal	8
Communal	16
Immersed	35
Region	
Central Ann Arbor	24
Northeast Ann Arbor	9
Westside	11
Rest of area	21
Age	
22-39	22
40-54	11
55-64	16
65-74	20
75+	3
Relationship status	
Inmarried	15
Intermarried	15
Not married	24
Minor child in household	
No child	24
At least 1 child	16

Among Jewish adults who personally experienced antisemitism, 35% indicated that safety and security concerns are barriers to their participation in Jewish life. Among those who did not experience antisemitism, 4% listed personal safety and security as a concern. (Not shown in table, but see Table 6.5b for this barrier)

When asked to describe their personal experiences of antisemitism, 121 respondents provided additional details (Table 6.13). These responses were classified based on the setting, severity, and content. These classifications appear below. Note that for write-in text responses, we do not report weighted percentages, but the actual number of responses. In the tables below, the number of codes does not total 121 because respondents could indicate multiple situations, and not all responses could be coded.

It is noteworthy and not surprising that there were many mentions of two ongoing antisemitic incidents of concern to the Washtenaw County Jewish community. Of the 121 comments, 25 respondents expressed concern about the protests outside of Beth Israel, and 13 remarked on antisemitic flyers and leaflets.¹² Examples of these comments are included in the tables below.

¹² See, for example, https://www.thejewishnews.com/jewish-telegraphic-agency/supreme-court-declines-to-hear-2-different-attempts-to-stop-longtime-ann-arbor-synagogue-protesters/article_f21c4a00-7202-59bb-a2fe-5ad86e6d71c4.html
https://www.thejewishnews.com/news/local/a-showdown-in-ann-arbor-behind-the-new-lawsuit-challenging-longtime-synagogue-protesters/article_fae75518-3225-5d7f-9c65-28403f6ddb2.html

More than half (74) of respondents described being the indirect target of antisemitism, describing incidents that occurred in public spaces or were directed at others (Note that the Beth Israel protests and leaflets were classified as indirect for this purpose). For 47 respondents, the antisemitism was directed at them specifically.

Table 6.13. Personal experiences of antisemitism in the past year

	Number of responses	Examples
Direct Directly/personally experienced antisemitism (i.e., recipient of antisemitic speech directed at the respondent personally)	47	<p>“I have been vilified for being Jewish in public meetings and spaces.”</p> <p>“Shop clerks have turned away when viewing my Star of David or have mentioned it in a way that is inappropriate.”</p>
Indirect Indirectly experienced antisemitism (i.e., overheard remarks directed at others or in public spaces)	74	<p>“I overheard a person in my condo building making an antisemitic remark.”</p> <p>“My daughter overheard kids on a competing team joking about putting Jews in ovens.”</p>

Experiences were also coded according to their degree of intensity (Table 6.14). Both the synagogue protests and leaflets were characterized as moderate intensity. Among the experiences described by respondents, 72 were mild in intensity, 44 were moderate, and 4 were extreme, including threats of violence.

Table 6.14. Intensity of antisemitic experiences in the past year

	Number of responses	Examples
Mild intensity Offenses that could be described as microaggressions, stereotypes, slights, or “jokes”	72	<p>“Just people being slightly weird about me taking holidays off.”</p> <p>“Out at dinner, a person made a derogatory comment about Jews.”</p>
Moderate intensity Intended to harm, upsetting, but not intense or highly traumatic.	44	<p>“My family and I were walking on Main Street in downtown Ann Arbor. Two other men were walking by in the opposite direction, screaming ‘f*ck the Jews’ at the top of their lungs, over and over.”</p> <p>“Being shouted down for not wanting to host a major meeting on Rosh Hashanah.”</p>
Extreme intensity Physical violence or threats	5	<p>“My parent’s shul had an aggressive person show up to curse and threaten children at a childcare center and was let go by the local police to harass another Jewish daycare.”</p> <p>“Woman broke into our gate, drove in our yard screaming, ‘Dirty Jews live here, we have to clean the dirty Jews,’ while trying to run my parents over in her car.”</p>

Respondents reported experiencing antisemitism in a variety of settings, both public and private. Among the settings that could be classified, the most common was at work or school (Table 6.15).

Table 6.15. Setting of antisemitic experiences in the past year

	Number of responses	Examples
Beth Israel synagogue	25	<p>“Protesters outside Beth Israel synagogue with hateful anti-Israel signs protest each Shabbat. It is a personal offense to me and frightening to see such hatred and lies.”</p> <p>“Pamphlets blaming Jewish people for many things were distributed around our neighborhood on Rosh Hashanah.”</p>
Work or school (including college campuses)	33	<p>“Coworkers learned I was Jewish and suddenly kept remarking on how “Jewish” I looked.”</p> <p>“I was assaulted on the U of M campus for being a ‘kike.’”</p> <p>“My son was told by another child at school that he was going to hell for being Jewish.”</p>
Public settings including government meetings and places of business	19	<p>Participated in public meetings where Holocaust deniers shared their views.</p> <p>“Car salesperson started telling me a ‘Jewish’ joke. I stopped him from continuing.”</p>
Online and social media	10	<p>“Received significant online hatred and language that would be considering threatening.”</p>
Family/friends/individuals known to respondent	10	<p>“My child was called a Christ killer by a neighbor’s son. This incident has made seeing the family on a daily basis difficult and confusing.”</p>

The content of the antisemitic experiences described by respondents varied widely. The largest number of cases could be categorized as microaggressions (23). Only categories with at least 10 responses are listed. (Table 6.15).

Table 6.16. Type of antisemitic experiences in the past year

	Number of responses	Examples
Microaggressions (e.g., a comment or action perceived to be antisemitic, that subtly and often unconsciously or unintentionally expresses a prejudiced attitude; veiled insults or slights)	23	<p>“People making antisemitic comments when they didn’t know I am Jewish.”</p> <p>“The word Jew was used in a derogatory way.”</p>
Harassment or discrimination (e.g., antisemitic words, insults; lack of inclusion or representation; not receiving religious accommodation)	17	<p>“Yelling out remarks from car while walking on shabbat.”</p> <p>“Ann Arbor Public Schools not being accommodating taking day off for Holy Days.</p>
Israel-related (Beth Israel protests are not included in this category) Antisemitism tied to Israel, Zionism, accusations of dual loyalty	11	<p>“Colleagues... made derogatory comments about my views of Israel; [some] accused me of prejudice against Palestinians.”</p> <p>“Former boss expressed that we couldn’t work with Israeli vendors or trust Jewish founders.”</p>
Stereotypes (e.g., money and power)	11	<p>“Political discussions regarding the “Jewish Conspiracy”.”</p> <p>“Hearing colleagues express anti-Jewish sentiments (i.e., that Jews are cheap, ‘have connections,’ are somehow generically responsible for Israeli domestic policy, etc.)</p>
Holocaust or Hate groups (e.g., references to Holocaust, comments by hate groups such as Neo-Nazis)	11	<p>“Received antisemitic comments on social media posts saying that all Jews should die, 6MWE, etcetera.” [NOTE: 6MWE is a white supremacist symbol]</p> <p>“A student in my child’s school etched a swastika on a desk in the school.”</p>

CHAPTER 7. CONNECTIONS TO ISRAEL

Key findings

- More than half of Jewish adults in Washtenaw County have been to Israel, including 25% who have visited once, 24% who have visited more than once, and 8% who have lived in Israel. The share of Washtenaw County Jews who have been to Israel (57%) is higher than among all US Jewish adults, of whom 45% have been to Israel.

- More than half of Jewish adults feel some level of emotional attachment to Israel, with 39% feeling somewhat attached and 19% feeling very attached. Taken together, the proportion who are somewhat or very attached to Israel (58%) is the same as is found among all US Jewish adults (58%).
- There is a strong and expected connection between travel to Israel and emotional attachment. Three quarters of Jewish adults (73%) who are not all attached to Israel have never visited. In contrast, among those who are very attached to Israel, 48% have visited more than once and another 25% have lived in Israel.
- Members of the Jewish community of Washtenaw County hold a wide variety of views about Israel. There is widespread agreement with the statement “I consider it important that Israel give equal recognition to Jews of all denominations” (89% agree) and the statement “Israel should exist as a refuge for the Jewish people, now and in the future” (85% agree).
- About two thirds of adults agree that “I consider Israel’s treatment of the Palestinian people to be a violation of human rights,” and about three quarters of Jewish adults agree that “I think that Israel is under constant threat from hostile neighbors who seek its destruction.”
- Political views are strongly correlated with views about Israel. About half of Jewish adults who are very liberal strongly agree that Israel should exist as a refuge for the Jewish people, compared to about three quarters of liberals and moderates and nearly all conservatives. Two thirds of very liberal Jews strongly agree that Israel’s treatment of the Palestinian people is a violation of human rights, in comparison to 37% of liberals, 17% of moderates, and < 1% of conservatives.
- Nearly half of Jewish adults somewhat (31%) or strongly (15%) agree that they often feel that their views about Israel are unwelcome in Jewish spaces. Nearly as many somewhat (31%) or strongly (11%) agree that they often feel that they do not know enough to participate in conversations about Israel.

Emotional attachment to Israel¹³

More than half of Jewish adults feel some level of emotional attachment to Israel, with 39% feeling somewhat attached and 19% feeling very attached (Table 7.1). Taken together, the proportion who are somewhat or very attached to Israel (58%) is the same as is found among all US Jewish adults (58%).

Israel attachment varies significantly by Jewish engagement group. One quarter of the Occasional group feel somewhat (20%) or very (4%) attached to Israel, compared to nearly all of the Immersed group, of whom 51% feel somewhat attached to Israel, and 41% feel very attached to Israel.

¹³ The data for this study were collected between November 2022 and January 2023, well before the Israel-Hamas war that followed the Hamas attacks on October 7, 2023. It is likely that the estimates in this section about attitudes toward and relationship with Israel would be different if the data were collected at the time this report is being written.

Table 7.1 Emotional attachment to Israel

	Not at all attached (%)	Not too attached (%)	Somewhat attached (%)	Very attached (%)	Total (%)
All Jewish adults	21	21	39	19	100
Jewish engagement					
Occasional	35	42	20	4	100
Personal	18	19	43	19	100
Communal	17	18	40	25	100
Immersed	3	6	51	41	100
Region					
Central Ann Arbor	18	19	42	21	100
Northeast Ann Arbor	21	23	33	22	100
Westside	20	20	31	29	100
Rest of region	6	18	58	18	100
Age					
22-39	12	11	47	29	100
40-54	30	29	25	15	100
55-64	14	30	23	33	100
65-74	20	22	38	20	100
75+	16	31	27	26	100
Relationship status					
Inmarried	8	23	29	39	100
Intermarried	26	21	44	9	100
Not married	22	10	51	16	100
Minor child in household					
No child	15	19	40	27	100
At least 1 child	24	23	38	15	100

Aside from emotional attachment, the survey assessed other measures of the importance of Israel (Table 7.2). Less than half of Jewish adults (42%) consider caring about Israel to be an essential part of being Jewish (see Chapter 2 for other essential aspects of being Jewish). Among all Jewish adults, 14% identify Israel-related causes as one of their most important causes for volunteering and philanthropy (see Chapter 5 for other important causes).

Table 7.2. Other connections to Israel

	Caring about Israel is an essential aspect of being Jewish (%)	Israel-related causes are among most important priorities for donations and volunteering (%)
All Jewish adults	42	14
Jewish engagement		
Occasional	19	4
Personal	40	15
Communal	50	18
Immersed	70	23
Region		
Central Ann Arbor	51	9
Northeast Ann Arbor	43	10
Westside	54	19
Rest of region	27	20
Age		
22-39	48	7
40-54	20	4
55-64	52	23
65-74	50	19
75+	54	25
Relationship status		
Inmarried	50	26
Intermarried	35	5
Not married	59	6
Minor child in household		
No child	57	17
At least 1 child	17	7

Travel to Israel

More than half of Jewish adults in Washtenaw County have been to Israel, including 25% who have visited once, 24% who have visited more than once, and 8% who have lived in Israel (Table 7.3). The share of Washtenaw County Jews who have been to Israel (57%) is higher than among all US Jewish adults, of whom 45% have been to Israel.

Israel travel varies significantly by Jewish engagement. About one third of the of the Occasional group have been to Israel, compared with nearly three quarters of the Immersed group.

Nearly all of Jewish adults ages 22-39 (84%) have been to Israel. This represents a significantly larger share than all older age groups.

There is a strong and expected connection between travel to Israel and emotional attachment. Three quarters of Jewish adults (73%) who are not all attached to Israel have never visited. In contrast, among those who are very attached to Israel, 48% have visited more than once, and another 25% have lived in Israel.

Table 7.3. Travel to Israel

	Never (%)	Once (%)	More than once (%)	Lived in Israel (%)	Total (%)
All Jewish adults	43	25	24	8	100
Jewish engagement					
Occasional	65	20	11	5	100
Personal	29	45	10	16	100
Communal	27	36	33	4	100
Immersed	23	11	53	13	100
Region					
Central Ann Arbor	53	12	23	12	100
Northeast Ann Arbor	56	19	20	5	100
Westside	27	38	30	5	100
Rest of region	24	43	25	8	100
Age					
22-39	16	43	36	4	100
40-54	60	18	19	3	100
55-64	31	22	26	21	100
65-74	52	22	22	4	100
75+	46	22	16	16	100
Relationship status					
Inmarried	20	21	45	13	100
Intermarried	38	48	9	5	100
Not married	65	14	17	4	100
Minor child in household					
No child	43	24	27	8	100
At least 1 child	42	30	22	9	100
Emotional attachment to Israel					
Not at all attached	73	20	5	3	100
Not too attached	49	36	13	2	100
Somewhat attached	30	40	27	3	100
Very attached	20	8	48	25	100

Washtenaw County area Jewish adults travel to Israel for a range of reasons, including on a Birthright Israel trip (30% of age-eligible participants), vacation (28%), or to visit friends or family (20%) (Table 7.4). Fifteen percent of Jewish adults have traveled to Israel with a Jewish organization.

A larger share of the Immersed group (24%) traveled to Israel on a long-term program, compared with those from the Communal (6%) and Occasional (1%) groups.

Table 7.4. Types of trips to Israel

	Birthright (age <51) (%)	Vacation (%)	Visit to friends or family (%)	Sponsored by Jewish organization (%)	Educational program or volunteer trip (%)	Long-term program (%)	Business trip (%)
All Jewish adults	30	28	20	15	10	10	9
Jewish engagement							
Occasional	18	15	6	5	3	1	11
Personal	34	33	18	9	12	12	11
Communal	45	31	22	19	15	6	6
Immersed	25	34	32	21	17	24	18
Region							
Central Ann Arbor	7	30	23	12	15	14	12
Northeast Ann Arbor	21	26	17	8	10	4	8
Westside	50	34	23	17	11	12	11
Rest of region	42	18	12	17	12	5	10
Age							
22-39	75	23	24	21	9	10	0
40-54	12	26	7	9	12	7	7
55-64	n/a	52	33	16	23	18	24
65-74	n/a	29	20	14	15	6	8
75+	n/a	28	26	10	13	16	19
Relationship status							
Inmarried	32	52	37	28	19	22	20
Intermarried	52	13	9	4	8	2	5
Not married ¹⁴	14	8	8	6	8	2	1
Minor child in household							
No child	29	32	23	15	10	10	12
At least 1 child	34	20	12	13	13	12	6

News about Israel

More than half of Washtenaw County Jewish adults follow news about Israel somewhat (48%) or very (13%) closely (Table 7.5). The majority of the Immersed and Personal groups follows news about Israel somewhat or very closely, compared to about half of the Communal group and less than half of the Occasional group.

¹⁴ Of those who were not married, 45% were age-eligible to go on Birthright but likely had not had the opportunity because of the COVID-19 pandemic.

Table 7.5. News about Israel

	Not at all closely (%)	Not too closely (%)	Somewhat closely (%)	Very closely (%)	Total (%)
All Jewish adults	7	33	48	13	100
Jewish engagement					
Occasional	18	49	24	9	100
Personal	4	19	64	12	100
Communal	2	50	43	5	100
Immersed	2	7	61	30	100
Region					
Central Ann Arbor	4	22	62	12	100
Northeast Ann Arbor	2	43	43	12	100
Westside	8	43	37	13	100
Rest of region	6	23	53	18	100
Age					
22-39	5	40	41	14	100
40-54	9	46	39	5	100
55-64	9	27	48	16	100
65-74	1	23	60	16	100
75+	5	25	45	26	100
Relationship status					
Inmarried	3	21	50	25	100
Intermarried	9	54	32	4	100
Not married	6	20	70	4	100
Minor child in household					
No child	4	32	49	15	100
At least 1 child	11	34	46	9	100

Jewish adults who have traveled to Israel follow news about Israel more closely than those who never traveled to Israel (Table 7.6). Similarly, a larger share of those somewhat and very attached to Israel follow news about Israel closely, compared with those who are not too or not all attached to Israel.

Table 7.6. News about Israel

	Not at all closely (%)	Not too closely (%)	Somewhat closely (%)	Very closely (%)	Total (%)
All Jewish adults	7	33	48	13	100
Travel to Israel					
Never	9	37	50	4	100
Once	8	41	46	5	100
More than once	1	23	51	17	100
Lived in Israel	0	14	38	49	100
Emotional attachment to Israel					
Not at all attached	18	47	35	1	100
Not too attached	9	51	36	5	100
Somewhat attached	2	30	59	10	100
Very attached	1	12	51	36	100

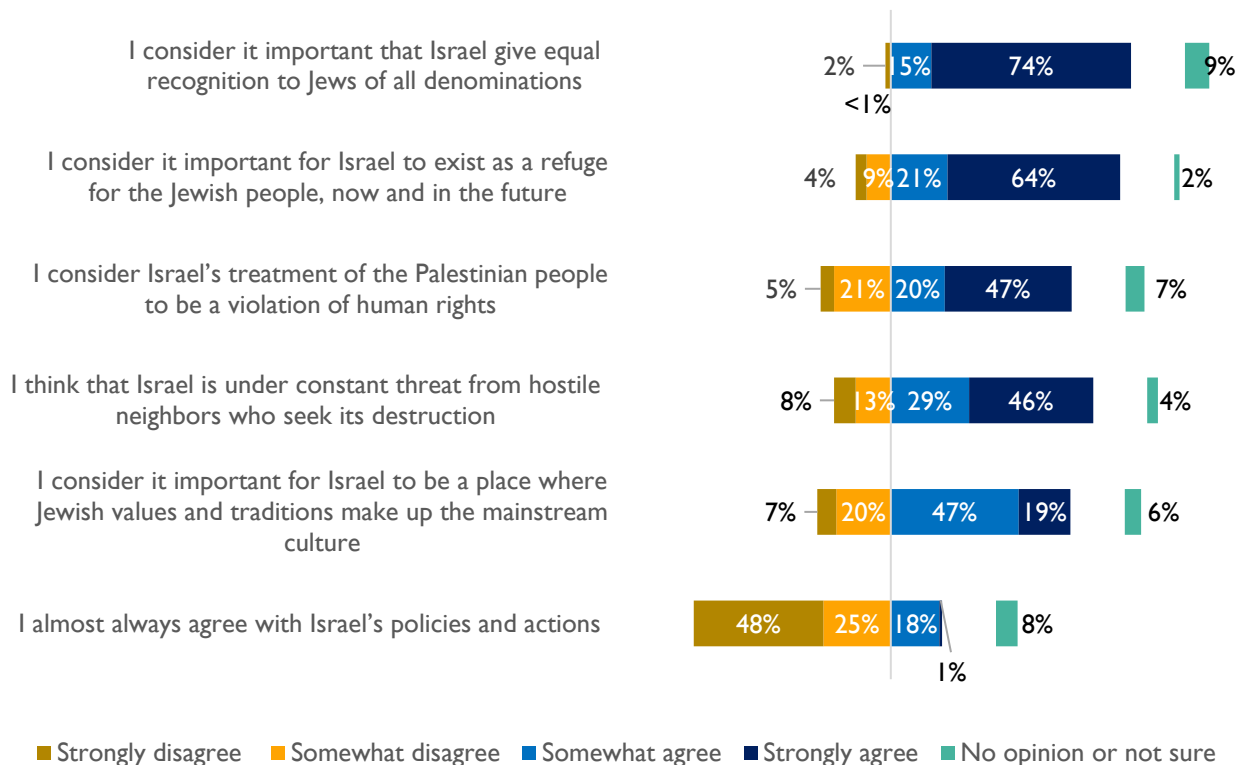
Views about Israel

Members of the Jewish community of Washtenaw County hold a wide variety of views about Israel. There are some areas of shared agreement, while for other issues, there is greater diversity of views and feelings (Figure 7.1). The highest level of agreement (89%) is that “I consider it important that Israel give equal recognition to Jews of all denominations,” with 15% somewhat agreeing and 74% strongly agreeing. There is similarly high agreement with the statement that “Israel should exist as a refuge for the Jewish people, now and in the future” (85%), with 21% somewhat agreeing and 64% strongly agreeing.

There is a greater diversity of opinion on several other views about Israel. About two thirds of adults agree with the statement that “I consider Israel’s treatment of the Palestinian people to be a violation of human rights” (20% somewhat agreeing and 47% strongly agreeing), and about three quarters agree with “I think that Israel is under constant threat from hostile neighbors who seek its destruction” (29% somewhat agreeing and 46% strongly agreeing).

The largest share of disagreement is expressed in response to the statement “I almost always agree with Israel’s policies and actions” (48% somewhat disagree and 25% strongly disagree).

Figure 7.1. Statements about Israel



For most of these statements about Israel, there are no differences by Jewish engagement, region, and age among those who strongly agree (Table 7.7). One exception is that 42% of Jewish adults in the Immersed group strongly agree that Israel should be a place where Jewish values and traditions

make up the mainstream culture, compared to about 20% in the Personal and Communal groups and 4% in the Occasional group.

The other significant difference is in the share who indicate “I almost agree with Israel’s policies and actions. Because nearly half of all Jewish adults strongly *disagree* with this statement, we report the share who strongly disagree in Table 7.7.

Table 7.7. Views about Israel, strongly agree

	I consider it important that Israel give equal recognition to Jews of all denominations (%)	I consider it important for Israel to exist as a refuge for the Jewish people, now and in the future (%)	I consider Israel’s treatment of the Palestinian people to be a violation of human rights (%)	I think that Israel is under constant threat from hostile neighbors who seek its destruction (%)	I consider it important for Israel to be a place where Jewish values and traditions make up the mainstream culture (%)	I almost always agree with Israel’s policies and actions (% strongly disagree)
All Jewish adults	74	64	47	46	19	48
Jewish engagement						
Occasional	52	51	66	29	4	57
Personal	76	61	43	45	20	49
Communal	72	70	43	55	21	42
Immersed	91	81	28	62	42	39
Region						
Central Ann Arbor	86	70	39	61	20	39
Northeast Ann Arbor	80	71	57	36	19	56
Westside	64	67	40	46	19	47
Rest of region	67	58	53	45	19	46
Age						
22-39	63	66	40	47	22	48
40-54	83	53	53	38	19	58
55-64	71	63	50	45	23	49
65-74	87	76	46	61	41	38
75+	64	74	56	43	19	51
Relationship status						
Inmarried	80	69	44	46	31	49
Intermarried	61	60	49	50	12	49
Not married	80	74	36	58	21	34
Minor child in household						
No child	73	72	42	54	23	43
At least 1 child	79	50	52	34	21	57

Jewish adults’ emotional attachment to Israel is related to their views regarding the importance of Israel existing as a refuge for the Jewish people, Israel’s treatment of the Palestinian people, perceptions of Israel under threat from hostile neighbors, and agreement with Israel’s policies and actions (Table 7.8). Nearly everyone (96%) who is very attached to Israel strongly agrees that it should exist as a refuge for the Jewish people, compared to just 17% of those who are not at all attached. On the other hand, 71% each of those who are not at all or not too attached strongly agree

that Israel’s treatment of the Palestinian people is a violation of human rights, compared to 19% of those who are very attached.

Among those who are not at all attached to Israel, 69% **strongly disagree** with the statement “I almost always agree with Israel’s policies and actions.” Of those who are very attached, 37% **strongly disagree** with that statement.

Table 7.8. Views about Israel by Israel attachment, strongly agree

	I consider it important that Israel give equal recognition to Jews of all denominations (%)	I consider it important for Israel to exist as a refuge for the Jewish people, now and in the future (%)	I consider Israel’s treatment of the Palestinian people to be a violation of human rights (%)	I think that Israel is under constant threat from hostile neighbors who seek its destruction (%)	I consider it important for Israel to be a place where Jewish values and traditions make up the mainstream culture (%)	I almost always agree with Israel’s policies and actions (% strongly disagree)
All Jewish adults	74	64	47	46	19	48
Emotional attachment to Israel						
Not at all attached	71	17	71	24	9	69
Not too attached	70	45	71	24	9	54
Somewhat attached	74	84	32	63	16	35
Very attached	79	96	19	69	53	37

Political views are strongly correlated with views about Israel (Table 7.9). About half of Jewish adults who are very liberal strongly agree that Israel should exist as a refuge for the Jewish people, compared to about three quarters of liberals and moderates and nearly all conservatives. Two thirds of very liberal Jews strongly agree that Israel’s treatment of the Palestinian people is a violation of human rights, in comparison to 37% of liberals, 17% of moderates, and < 1% of conservatives.¹⁵

¹⁵ For this section of the report, we considered it important to capture differences in political views, even when the sample size was smaller than our usual criteria for reporting. For that reason, tests of statistical significance that are indicated by shading were conducted at the 90% level rather than the standard 95% level (See report introduction for interpretation of statistical significance.) Estimates about those who held conservative and very conservative political views were reported despite the number of responses being below our usual cutoff.

Table 7.9. Views about Israel political views, strongly agree

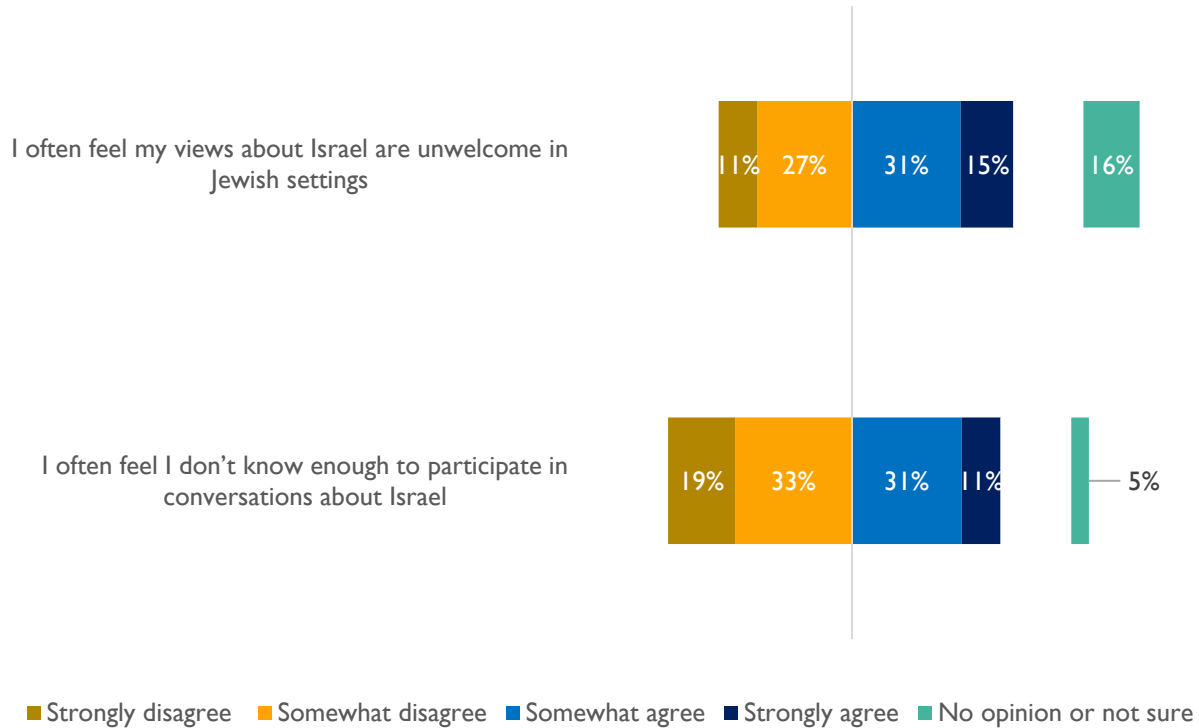
	I consider it important that Israel give equal recognition to Jews of all denominations (%)	I consider it important for Israel to exist as a refuge for the Jewish people, now and in the future (%)	I consider Israel's treatment of the Palestinian people to be a violation of human rights (%)	I think that Israel is under constant threat from hostile neighbors who seek its destruction (%)	I consider it important for Israel to be a place where Jewish values and traditions make up the mainstream culture (%)	I almost always agree with Israel's policies and actions (% strongly disagree)
All Jewish adults	74	64	47	46	19	48
Political views						
Very liberal	64	53	66	37	11	63
Liberal	87	73	37	51	36	44
Moderate	64	74	17	51	29	24
Conservative or very conservative	71	94	< 1	96	51	< 1

Note: For this table, estimates for the conservative/very conservative group were reported although the number of respondents in this combined category was lower than the usual threshold of 50 responses per cell. These estimates are shown because, even with the small sample size, the responses within this group differed significantly from the other groups.

Talking about Israel in Jewish spaces

The Jewish community has become increasingly concerned about the ability to freely discuss Israel in Jewish spaces, particularly when individual views differ. Nearly half of Jewish adults somewhat (31%) or strongly (15%) agree that they often feel that their views about Israel are unwelcome in Jewish spaces. Nearly as many somewhat (31%) or strongly (11%) agree that they often feel that they do not know enough to participate in conversations about Israel.

Figure 7.2. Comfort with conversations about Israel



There are few differences among the demographic groups in the share who feel that their views are unwelcome (Table 7.10). There is, however, a difference in confidence about Israel knowledge: The Occasional and Personal groups include larger shares who lack confidence in their level of Israel knowledge.

Table 7.10. Comfort with conversations about Israel

	I often feel my views about Israel are unwelcome in Jewish settings		I often feel I don't know enough to participate in conversations about Israel	
	Somewhat agree (%)	Strongly agree (%)	Somewhat agree (%)	Strongly agree (%)
All Jewish adults	31	15	31	11
Jewish engagement				
Occasional	33	14	28	12
Personal	31	17	31	13
Communal	33	14	54	6
Immersed	17	11	16	3
Region				
Central Ann Arbor	22	9	27	7
Northeast Ann Arbor	41	11	35	16
Westside	31	17	43	6
Rest of region	27	18	33	6
Age				
22-39	39	14	42	5
40-54	22	25	45	15
55-64	28	13	30	7
65-74	22	10	45	4
75+	35	6	12	13
Relationship status				
Inmarried	29	16	34	7
Intermarried	28	16	50	8
Not married	28	7	17	9
Minor child in household				
No child	28	13	33	7
At least 1 child	32	15	43	10

There are no significant differences in confidence in level of Israel knowledge by Israel attachment (Table 7.11). However, a much larger share of Jewish adults who are not at all and not very attached to Israel feel that their views are unwelcome, compared to those who are somewhat or very attached.

Table 7.11. Comfort with conversations about Israel by Israel attachment

	I often feel my views about Israel are unwelcome in Jewish settings		I often feel I don't know enough to participate in conversations about Israel	
	Somewhat agree (%)	Strongly agree (%)	Somewhat agree (%)	Strongly agree (%)
All Jewish adults	31	15	31	11
Emotional attachment to Israel				
Not at all attached	34	33	35	15
Not too attached	33	21	41	9
Somewhat attached	20	9	38	6
Very attached	43	2	27	3

In terms of political views, about half of very liberal Jewish adults feel that their views about Israel are unwelcome in Jewish spaces, as do almost half of liberal Jews (Table 7.12). A smaller share of

politically moderate Jewish adults feel unwelcome as a result of their Israel views, and only 7% of politically conservative Jewish adults feel unwelcome for this reason.

Nearly half of very liberal Jewish adults feel that they do not know enough about Israel to participate in conversations about Israel, as do a similar share of liberal and moderate Jews. In contrast, only 14% of politically conservative Jewish adults feel that they lack the requisite Israel knowledge.

Table 7.12. Comfort with conversations about Israel by political views

	I often feel my views about Israel are unwelcome in Jewish settings		I often feel I don't know enough to participate in conversations about Israel	
	Somewhat agree (%)	Strongly agree (%)	Somewhat agree (%)	Strongly agree (%)
All Jewish adults	31	15	31	11
Political views				
Very liberal	32	19	42	7
Liberal	33	11	34	7
Moderate	18	15	47	9
Conservative or very conservative	6	1	6	8

Note: For this table, estimates for the conservative/very conservative group were reported although the number of respondents in this combined category was lower than the usual threshold. These estimates are shown because, even with the small sample size, the responses within this group differed significantly from the other groups.

CHAPTER 8. HEALTH AND SOCIAL SERVICE NEEDS

Key findings

- Nearly one quarter (23%) of Jewish households in the Washtenaw County area include at least one person whose work, school, or activities are affected by a chronic health issue, special need, or disability.
- Over one third of households that are financially struggling (37%) or have enough (35%) include an individual with a health issue.
- Six percent of Jewish households with children include a child with a health issue. This share represents 1% of all Jewish households.
- Of Jewish households in which someone had a health issue, 54% received adequate services to manage the health issues, special needs, mental health issues, or disabilities of the household. Twenty percent stated that the health services received were not adequate, and 26% did not need any health services.
- Less than one third of Jewish adults think it is somewhat (27%) or very (3%) important that services be provided by a Jewish organization. About one third (35%) of Jewish adults do not consider it at all important that services be provided by a Jewish organization.
- Among all Jewish adults with interest in learning about the services provided by the local Jewish community, about two thirds find it very (14%) or somewhat (52%) easy to find the information they need. Another third find it somewhat (30%) or very (3%) difficult to find this information.
- The need for mental health services goes beyond the 9% of Jewish households that include someone who is experiencing mental or emotional health issues that limit their daily life. One third of Jewish adults (33%) indicate a need for mental health services.
- Four percent of Jewish adults reported that in the last week, emotional or mental difficulties often or always hurt their ability to live their day-to-day life. Eight percent of Jewish adults reported that they often or always felt lonely in the previous week. More than half of Jewish adults had either no one (12%) or just a few people (42%) in their personal support network
- The youngest age cohort (22-39) had the largest share of Jewish adults who indicated they experienced loneliness in the previous week often or all the time (10%).
- When asked about plans for aging, the vast majority of Jewish adults indicated that they were hoping to stay in their current home and age in place. About half of those between ages 55-74 were also considering moving into a smaller home, condo, or apartment.
- The majority of Jewish adults ages 55 and older were somewhat or very concerned about having relatives or friends nearby to help take care of their needs, their physical and mental health, and feelings of isolation. Their concerns about finances and estate planning were less pronounced.

Health and disability

Nearly one quarter of Jewish households (23%) in the Washtenaw County area include at least one person whose work, school, or activities are affected by a chronic health issue, special need, or disability (Table 8.1). Over one third of households that are financially struggling (37%) or have enough money (35%) include an individual with a health issue.

Six percent of Jewish households with children include a child with a health issue (not shown in table). This share represents 1% of **all** Jewish households.

Table 8.1. Households with a chronic health issue, special need, or disability that affects work, school, or activities

Household member has chronic health issue, disability, or special need that limits work, school, or activities (%)	
All Jewish households	23
Jewish engagement	
Occasional	21
Personal	16
Communal	35
Immersed	21
Region	
Central Ann Arbor	16
Northeast Ann Arbor	30
Westside	14
Rest of area	36
Age	
22-39	29
40-54	22
55-64	19
65-74	23
75+	42
Relationship status	
Inmarried	23
Intermarried	24
Not married	29
Minor child in household	
No child	28
At least 1 child	13
Financial situation	
Struggling	37
Enough	35
Extra	15
Well-off	13

The limiting health issues most commonly faced by Jewish households are mental or emotional health issues (9% of all households or 39% of households with a health issue), chronic illness (9% of all households or 38% of households with a health issue), and physical disability (7% of all households or 31% of households with a health issue) (Table 8.2).

Table 8.2. Specific health issues

	All Jewish households (%)	Jewish households with a chronic health issue, disability, or special need (%)
	↓	↓
Any health issue	23	100
Mental or emotional health issues	9	39
Chronic illness	9	38
Physical disability	7	31
Developmental or intellectual disability	6	29
Substance abuse or addiction	2	10
Dementia	1	3
Complications related to COVID-19	<1	1
Other	3	12

Note: Total does not add to 100% because more than one issue may be present in some households.

Support services

Of Jewish households in which someone had a health issue, 54% received adequate services to manage the health issues, special needs, mental health issues, or disabilities of that household (Table 8.3). Twenty percent stated that the health services received were not adequate, and 26% did not need any health services.

Table 8.3. Adequacy of health services received

	Yes, services were adequate (%)	No, services were not adequate (%)	No services needed (%)	Total (%)
Jewish households with a limiting chronic health issue, disability, or special need	54	20	26	100

Of respondents who indicated that health services were not adequate, 23 provided additional details. The majority described difficulties in accessing needed medical services.

Our medical system is broken. I can't get access to rheumatologists, to medications, to pain management without making this a part- to full-time job.

Wait time is TOO long and there is little support for managing multiple healthcare teams.

We're very isolated here, and options are limited and pricey.

All Jewish adults were asked about their need for a set of health and social services, including those who did not have any limiting health issues. Nearly half of Jewish adults (48%) needed services in the past year, whether or not they received them (Table 8.4). The greatest need was for mental health services (33%).

Table 8.4 Services needed in past year

All Jewish adults (%)	
	↓
At least one service	48
Mental health	33
Medical support	12
Transportation	9
Aging	8
Social needs	8
Food	6
Financial support	5
Employment	2
Housing	1
Interpreter	< 1
Other	1

Note: Respondents could select multiple services.

Table 8.5 shows which demographic groups needed mental health services only or needed mental health services along with others. Among all Jewish adults, 22% needed only mental health services, and 11% needed mental health services as well as at least one other service listed in Table 8.4.

The relationship between financial hardship and service needs is evident. Just one quarter of adults in financially struggling households (27%) did *not* need any of the listed health or social services. Forty-three percent of this group needed a service other than mental health services, and 26% needed another service and mental health services. Among Jewish adults living in households that are financially well-off, the largest need was for mental health services only (31%), and over half had no service needs (52%).

Table 8.5. Specific health services needed

	Service other than mental health (%)	Mental health service only (%)	Mental health and another service (%)	No service needed (%)	Total (%)
All Jewish adults	15	22	11	52	100
Jewish engagement					
Occasional	9	23	12	56	100
Personal	13	10	10	68	100
Communal	31	8	7	54	100
Immersed	7	37	7	49	100
Region					
Central Ann Arbor	10	35	9	47	100
Northeast Ann Arbor	21	7	9	64	100
Westside	25	9	7	58	100
Rest of area	6	18	11	65	100
Age					
22-39	9	17	12	62	100
40-54	8	28	9	54	100
55-64	12	7	11	69	100
65-74	11	4	13	73	100
75+	24	2	2	72	100
Relationship status					
Inmarried	7	13	9	71	100
Intermarried	32	14	9	45	100
Not married	15	37	8	41	100
Minor child in household					
No child	18	15	7	60	100
At least 1 child	12	34	15	39	100
Financial situation					
Struggling	43	3	26	27	100
Enough	28	12	11	49	100
Extra	5	17	3	76	100
Well-off	9	31	8	52	100
Household with limiting chronic health issue, disability, or special need					
No	13	21	5	61	100
Yes	35	8	27	30	100

Access to Jewish social services

Regardless of their current need for social services, about one third (35%) of Jewish adults do not consider it at all important that help related to physical or mental health, aging, transportation, finances, or other needs be provided by a Jewish organization (Table 8.6). Under one third think it is somewhat (27%) or very (3%) important that services be provided by a Jewish organization.

Table 8.6. Importance that services be provided by Jewish organization

	Not at all important (%)	Not too important (%)	Somewhat important (%)	Very important (%)	Total (%)
All Jewish adults	35	34	27	3	100
Jewish engagement					
Occasional	71	21	8	< 1	100
Personal	34	42	22	2	100
Communal	30	52	15	3	100
Immersed	8	19	65	8	100
Region					
Central Ann Arbor	32	16	46	6	100
Northeast Ann Arbor	48	30	18	3	100
Westside	33	44	20	3	100
Rest of area	24	60	14	1	100
Age					
22-39	14	61	23	1	100
40-54	58	25	13	4	100
55-64	48	24	22	6	100
65-74	30	35	26	9	100
75+	48	17	33	3	100
Relationship status					
Inmarried	30	34	30	6	100
Intermarried	40	48	10	2	100
Not married	28	21	50	1	100
Minor child in household					
No child	32	31	34	4	100
At least 1 child	45	45	7	9	100
Financial situation					
Struggling	26	43	18	13	100
Enough	32	51	14	4	100
Extra	39	18	4	3	100
Well-off	37	23	37	3	100
Household with limiting chronic health issue, disability, or special need					
No	30	38	28	3	100
Yes	47	23	23	6	100

About three quarters of Jewish adults are interested in information about services and support provided by the Washtenaw County Jewish community (Table 8.7). Slightly more than half of the Occasional engagement group is interested in this information, compared to 82-85% of other engagement groups.

Among all Jewish adults with interest in learning about the services provided by the local Jewish community, about two thirds find it very (14%) or somewhat (52%) easy to find the information they need. Another third find it somewhat (30%) or very (3%) difficult to find this information.

Table 8.7. Finding information needed about services and support provided in the Washtenaw County Jewish community

	Interested in this information (%)	Of those interested...				Total (%)
		Very easy (%)	Somewhat easy (%)	Somewhat difficult (%)	Very difficult (%)	
All Jewish adults	76	14	52	30	3	100
Jewish engagement						
Occasional	57	25	54	19	3	100
Personal	85	19	58	19	4	100
Communal	82	11	51	33	6	100
Immersed	82	10	49	40	1	100
Region						
Central Ann Arbor	75	12	48	39	1	100
Northeast Ann Arbor	89	30	49	20	1	100
Westside	77	13	56	28	4	100
Rest of area	77	10	57	24	9	100
Age						
22-39	80	2	67	28	3	100
40-54	71	20	49	23	8	100
55-64	75	21	54	24	2	100
65-74	81	21	69	8	2	100
75+	66	44	26	22	8	100
Relationship status						
Inmarried	71	23	56	16	5	100
Intermarried	82	8	55	39	1	100
Not married	85	11	42	43	5	100
Minor child in household						
No child	79	14	49	33	3	100
At least 1 child	74	15	62	18	5	100
Financial situation						
Struggling	85	15	44	35	5	100
Enough	68	8	44	44	4	100
Extra	80	14	65	17	4	100
Well off	82	24	40	32	3	100
Household with limiting chronic health issue, disability, or special need						
No	76	15	53	29	2	100
Yes	85	14	46	31	9	100

Mental and emotional health

As reported earlier, 9% of Jewish households include someone experiencing mental or emotional health issues that limit their daily life, and 33% of Jewish adults indicate a need for mental health services (Tables 8.2 and 8.4).

To assess other measures of emotional health, the survey asked about acute experiences of loneliness and the frequency of emotional difficulties interfering with daily life.

Four percent of Jewish adults reported that in the last week, emotional or mental difficulties often or always hurt their ability to live their day-to-day life (Table 8.8). Eight percent of Jewish adults reported that they often or always felt lonely in the previous week. The youngest cohort (22-39) had the largest share of Jewish adults who felt lonely in the previous week often or all the time (10%) (Table 8.9). More than half of Jewish adults had either no one (12%) or just a few people (42%) in their personal support network (not shown in table).

Table 8.8. Mental/emotional health difficulties and feelings of loneliness in past week

	Jewish adults feeling lonely (%)	Jewish adults with mental or emotional difficulties impacting day-to-day life (%)
Never	34	49
Rarely	29	33
Sometimes	30	15
Often	6	2
All the time	2	2
Total	100	100

Table 8.9. Support networks, feelings of loneliness, and emotional or mental health difficulties

	Size of support network: Just a few people or no one (%)	Felt lonely in past week: Often or all the time (%)	Emotional/mental health difficulties impacted day- to-day life in past week: Often or all the time (%)
All Jewish adults	54	7	4
Jewish engagement			
Occasional	59	3	4
Personal	50	5	5
Communal	52	8	3
Immersed	57	1	1
Region			
Central Ann Arbor	59	3	5
Northeast Ann Arbor	48	4	2
Westside	53	4	1
Rest of area	50	5	6
Age			
22-39	49	10	4
40-54	59	2	4
55-64	42	2	3
65-74	59	4	2
75+	52	2	1
Relationship status			
Inmarried	43	1	2
Intermarried	61	6	4
Not married	68	9	4
Minor child in household			
No child	53	4	3
At least 1 child	59	7	4
Financial situation			
Struggling	81	28	8
Enough	59	6	4
Extra	40	< 1	2
Well off	41	2	3
Household with limiting chronic health issue, disability, or special need			
No	51	3	2
Yes	68	12	7

Needs of older adults

At the time of the study, 3% of adults ages 65 and older, and 6% of adults age 75 and older, resided in an assisted living facility, nursing home, or independent senior living building or community.¹⁶

Caregiving

In Jewish households with someone age 65 or older, 14% include someone who requires assistance with daily tasks, such as cooking, housework, dressing, and bathing. Among those households in need of assistance, 7% were receiving care from a paid care provider who does not live with them, 2% from a relative who does not live with them, 1% from a relative who lives with them, 4% from someone else, and 5% do not receive care on a typical basis (Not shown in tables).

Ten percent of Jewish households include someone who manages or provides care to close relatives or friends on a regular basis, aside from routine child. This share includes 4% who personally provide care, 4% who manage care provided by others, and 2% who do both.

Of those households in which someone is providing or managing care, 74% were caring for parents or in-laws, 8% for an adult child, and 7% for a spouse.

Plans and concerns for the future

The needs of community members change as they age. Adults ages 55 and older were asked about their plans for the future. The vast majority of all age groups indicated that they were hoping to stay in their current home and age in place (Table 8.10). About half of those between 55-74 were also considering moving into a smaller home, condo, or apartment. It is possible that many Jews ages 75 and older have already moved into a smaller home.

¹⁶ Due to methodological limitations of the study, residents of nursing homes or facilities without individual addresses could not be included in the survey. Consequently, this number is likely to be an underestimate.

Table 8.10 Future plans as needs change

	All Jewish adults 55+ (%) ↓	Jewish adults 55-64 (%) ↓	Jewish adults 65-74 (%) ↓	Jewish adults 75+ (%) ↓
Stay in your current home and age in place	90	87	88	97
Move to a smaller home, condo, or apartment	41	53	53	13
Move away from Washtenaw County area to be closer to family/caregivers	29	43	26	12
Move to independent senior living building or retirement community	28	28	35	18
Move to assisted living or a nursing home	5	2	7	7
Move in with family/caregivers	2	2	<1	2
Other	3	6	1	0

Note: Total does not add to 100% because multiple options could be selected.

The majority of Jewish adults 55 and older were somewhat or very concerned about having relatives or friends nearby to help take care of their needs, their physical and mental health, and feelings of isolation. Their concerns about finances and estate planning were less pronounced.

Table 8.11. Future concerns of Jewish adults aged 55 and older

	Not at all concerned (%)	Not too concerned (%)	Somewhat concerned (%)	Very concerned (%)	Total (%)
Physical/mental health	2	30	52	15	100
Feeling isolated	15	34	37	13	100
Having relatives or friends nearby to help take care of your needs	8	30	50	12	100
Finances	16	59	24	2	100
Estate planning	36	53	10	1	100

CHAPTER 9. FINANCIAL WELL-BEING

Key findings

- Two percent of Jewish households reported they cannot make ends meet, and another 15% are just managing to make ends meet. About one third of households (34%) have enough money, about one quarter (23%) have extra money, and 25% described themselves as well-off.
- Seven percent of Jewish households were unable to pay for at least one necessity within the past year, and another 7% were unable to pay for at least one necessity between 1-3 years ago. These necessities included rent or mortgage payments; medical care or medicine that was needed; food that was needed; and payments or utilities such as water, electricity, or heat.
- Twenty percent of Jewish households had to limit or change their involvement in Jewish life due to their financial situation. In the year prior to the survey, 16% of Jewish households were unable to contribute to Jewish causes as much as they would have liked due to financial reasons, and 13% were unable to participate in some Jewish activities due to financial constraints.
- Ten percent of all Jewish adults in the community are full-time graduate students. Among Jewish adults ages 22-39, 29% are full-time graduate students. Forty percent of Jewish households include a current student or employee at the University of Michigan.
- Educational attainment among Washtenaw County Jewish adults is higher than among all US Jews and among Washtenaw County residents. Of Jewish adults ages 25 and older, 22% have earned a bachelor's degree, and another 74% have earned a graduate or professional degree.

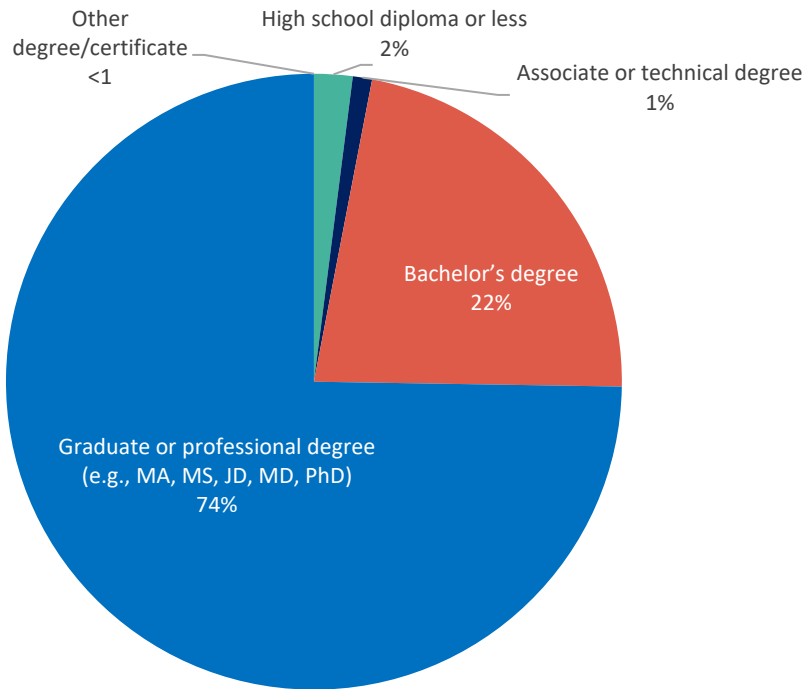
Educational attainment and employment

The Jewish community of the Washtenaw County area is highly educated. Of Jewish adults ages 25 and older, 22% have earned a bachelor's degree, and another 74% have earned a graduate or professional degree (Figure 9.1). Among all Washtenaw County residents ages 25 and older, 57% have at least a bachelor's degree, including 28% who hold a bachelor's degree and 30% who have a graduate or professional degree.¹⁷

Among Jews in the United States, 30% have a bachelor's degree and 28% have a postgraduate degree.

¹⁷ US Census Bureau. (2021). *2021: ACS 1-Year Estimates Subject Tables*. Retrieved from <https://data.census.gov/table?q=Educational+Attainment&g=050XX00US26161&tid=ACST1Y2021.S1501>. Numbers do not add up to 57% due to rounding.

Figure 9.1. Education attainment



Almost three quarters of Washtenaw County area Jewish adults who are not in high school are employed, either full-time (50%), part-time (18%), or in multiple positions (7%; Table 9.1). Eighteen percent of Jewish adults are retired.

Ten percent of all Jewish adults in the community are full-time graduate students; among Jewish adults ages 22-39, 29% are full-time graduate students. Four percent of Jewish adults are full-time students and not currently working.

Note that undergraduate students were not included in the study or population estimates as they are not considered to be permanent members of the local Jewish community because they may have permanent homes elsewhere.

Table 9.1. Employment status

	All Jewish adults not in high school (%)
	↓
Working	74
Full-time in one job	50
Part-time in one job	18
Working in multiple positions	7
Not working	26
Retired	18
Students not working for pay and not looking for work	4
Non-students not working for pay and not looking for work	3
Not working for pay but looking for work	1
On temporary leave	<1
Total	100

The Jewish population of the Washtenaw County area works in a wide range of occupations (Table 9.2). One quarter of Jewish households include someone who works in higher education (27%). Health care (18%) and business and finance (17%) are also common fields.

Table 9.2. Occupation

	All Jewish households (%)
	↓
Higher education	27
Health care	18
Business/finance	17
Hi-tech/Information technology	13
K-12 education	12
Legal	7
Trades	<1
Other	27

The Washtenaw County area is home to many colleges and universities that educate and employ a large share of the Jewish population. Forty percent of all Jewish households include a current student or employee at the University of Michigan (Table 9.3). A small share of households are connected to Eastern Michigan University (3%), Washtenaw Community College (3%), and Michigan State University (<1%).

Table 9.3. Connection to local college/university (% of households with a student or employee)

	All Jewish households (%)
	↓
University of Michigan	40
Eastern Michigan University	3
Washtenaw Community College	3
Michigan State University	<1
Other	2

NOTE: Asked only about survey respondent and spouse or partner, not all household members.

Financial situation and income

To assess financial well-being, the survey asked respondents to provide a subjective assessment of their household’s financial situation. Two percent of Jewish households reported they cannot make ends meet, and another 15% are just managing to make ends meet (Table 9.4). These two groups are combined for purposes of this report into a single category referred to as “struggling” and constitute 17% of Jewish households. About one third of households (34%) have enough money, about one quarter (23%) have extra money, and 25% describe themselves as well-off.

Table 9.4. Financial situation

Report category	Response option	Jewish households (%)
		↓
Struggling	Cannot make ends meet	2
	Just managing to make ends meet	15
Enough	Have enough money	34
Extra	Have extra money	23
Well-off	Well-off	25
Total		100

Financial status differs by age group (Table 9.5). Just 4% of Jewish households ages 22-39 are well-off, compared to about one quarter or more of all other age groups. Households that are headed by someone age 55-64 include the largest share of households that are struggling (23%) as well as the largest share that are well-off (38%).

Eleven percent of Jewish households that are currently not struggling were struggling at some point in the past three years (not shown in table).

Table 9.5. Financial situation by subgroup

	Struggling (%)	Enough (%)	Extra (%)	Well-off (%)	Total (%)
All Jewish households	17	34	23	25	100
Jewish engagement					
Occasional	11	35	23	31	100
Personal	22	30	20	29	100
Communal	8	56	22	14	100
Immersed	19	24	22	35	100
Region					
Central Ann Arbor	17	22	26	35	100
Northeast Ann Arbor	9	46	28	17	100
Westside	11	45	18	26	100
Rest of area	15	58	17	10	100
Age					
22-39	14	59	22	4	100
40-54	10	38	28	24	100
55-64	23	18	20	38	100
65-74	8	37	21	34	100
75+	11	36	25	28	100
Relationship status					
Inmarried	8	25	37	30	100
Intermarried	12	54	13	21	100
Not married	21	35	19	25	100
Minor child in household					
No child	18	34	20	28	100
At least 1 child	15	33	34	18	100

Nineteen percent of Jewish households have income of less than \$50,000, and 21% of Jewish households earn \$200,000 or more (Table 9.6). Another 14% of households did not know their income or declined to provide that information. Among households that did not report income, 8% were financially struggling, 38% had enough, 20% had extra, and 34% were well-off. (not shown in table)

Even when income information is provided, income levels do not provide a complete picture of financial well-being because it does not account for household size, savings, and financial obligations. Forty percent of financially struggling households have incomes of less than \$50,000 and about 5% have incomes of \$100,000 or more. About 9% of well-off households have incomes of under \$100,000.

Table 9.6. Household income

	Less than \$50,000 (%)	\$50,00- \$74,999 (%)	\$75,000- \$99,999 (%)	\$100,000- \$149,999 (%)	\$150,000- \$199,999 (%)	\$200,000 or more (%)	Don't know/ Prefer not to answer (%)	Total (%)
All Jewish households	19	13	7	16	9	21	14	100
Financial situation								
Struggling	40	33	10	12	4	<1	1	100
Enough	34	10	4	31	6	2	13	100
Extra	2	10	8	18	23	25	13	100
Well-off	2	2	5	10	6	56	18	100

To account for income and household size, The US Department of Health and Human Services (HHS) determines the federal poverty level (FPL) annually, using a formula based on household income and household size.¹⁸ Using that formula, less than 3% of Jewish households have incomes below 100% FPL and 15% of Jewish households earn below 250% FPL (Table 9.7).

Poverty is higher in Washtenaw County as a whole than within the Jewish community. In Washtenaw County, 14.2% of households are below 100% FPL and 26.7% are below 200% FPL.¹⁹

Thirty-six percent of struggling households and a quarter of households making enough money earn below 250% FPL.

Table 9.7. Federal poverty level

	All Jewish households	Struggling	Enough	Extra	Well-off
	↓	↓	↓	↓	↓
Total < 250% FPL	15	36	25	5	1
< 100% FPL	3	17	4	0	0
100-149% FPL	2	11	0	4	0
150-249% FPL	9	8	21	1	1

¹⁸ See <https://aspe.hhs.gov/topics/poverty-economic-mobility/poverty-guidelines/prior-hhs-poverty-guidelines-federal-register-references/2021-poverty-guidelines#thresholds>

¹⁹ See https://www.michigan.gov/-/media/Project/Websites/mdhhs/Folder4/Folder39/Folder3/Folder139/Folder2/Folder239/Folder1/Folder339/PC_NA_Overall_Rank_81-Washtenaw_County_Profile.pdf?rev=9f8229da5c82451694e99dd69cfb54b5

Financial confidence

Another measure of financial well-being is the level of concern about future financial needs (Table 9.8). Seventeen percent of all Jewish adults are not at all (6%) or not too (11%) confident that they will be able to keep their current savings and investments. Ten percent of adults ages 40 and younger are not at all (5%) or not too (5%) confident that they will be able to afford their student loan payments. Five percent of adults ages 41 and older are not at all (4%) or not too (1%) confident in their ability to afford retirement.

Table 9.8. Financial confidence (% of Jewish adults)

	Not at all confident (%)	Not too confident (%)	Somewhat confident (%)	Very confident (%)	Does not apply (%)	Total (%)
Keep savings and/or investments	6	11	28	54	<1	100
Able to pay any student loan debt (age <41)	5	5	23	19	47	100
Have enough money for retirement, adults (age >40)	4	1	34	53	2	100
Afford basic living expenses	1	2	10	88	<1	100
Afford healthcare	1	1	17	77	4	100

It is not surprising that confidence in one's financial future is associated with one's current financial status (Table 9.9). Eighty percent of struggling Jewish households and 36% of households with enough money are not at all or not too confident they can keep their savings or investments. And almost two thirds (65%) of struggling older Jewish households are not at all or not too confident they will have enough money for retirement. Twenty-four percent of Jewish adults in struggling households are concerned about covering basic living expenses, and 23% are concerned about paying for healthcare.

Table 9.9. Not at all or not too confident in financial future

	Afford basic living expenses (%)	Afford healthcare (%)	Have enough money for retirement, age >40 (%)	Keep savings and/or investments (%)
All Jewish adults	2	2	11	18
Financial situation				
Struggling	24	23	65	80
Enough	0	2	23	36
Extra	0	<1	<1	<1
Well-off	0	0	<1	<1

Note: There were not enough respondents who had student loan debt to report separately by financial situation.

Paying for necessities and receiving public benefits

In total, 7% of Jewish households were unable to pay for at least one necessity within the past year, and another 7% were unable to pay for at least one necessity between 1-3 years ago (Table 9.10). These necessities included rent or mortgage payments; medical care of medicine that was needed; food that was needed; and payments or utilities such as water, electricity, or heat.

Table 9.10. Unable to afford necessity (% of Jewish households)

	Within past year (%)	Between 1-3 years ago (%)	None (%)	Total (%)
Any hardship	7	7	86	100
Pay for medical care that was needed	4	6	90	100
Pay a utility bill, such as a bill for water, electricity, or heat	4	1	95	100
Buy the food that was needed	3	4	93	100
Pay the rent or mortgage	3	<1	96	100

Among financially struggling households, 40% were unable to afford at least one of these necessities in the past year, and another 7% were unable to afford at least one of these necessities between one and three years ago (Table 9.11).

Table 9.11. Inability to afford any necessity by financial situation

	Within past year (%)	Between 1-3 years ago (%)	None (%)	Total (%)
All Jewish households	7	7	86	100
Financial situation				
Struggling	40	7	53	100
Enough	<1	28	72	100
Extra	0	0	100	100
Well-off	0	1	99	100

Six percent of all Jewish households received a public benefit. Five percent received Supplemental Security Income, or Social Security Disability Insurance benefits, and 4% received food assistance, subsidized housing, or utility assistance (Table 9.12).

Table 9.12. Public benefits

	All Jewish households (%)
Any public benefit	↓ 6
SSI or SSDI benefits	5
Assistance with food, housing, or utilities (e.g., SNAP, WIC+)	4
Children's Health Insurance Program	<1
Unemployment benefits	<1

One benchmark that is commonly used to assess financial vulnerability is the ability to cover emergency expenses in full. The metric used by the US Federal Reserve is the ability to cover a \$400 emergency expense with cash, savings, or a credit card they could pay in full. In 2022, 63% of all US

households were able to cover this expense.²⁰ In Washtenaw County Jewish households, 94% are able to cover this expense.

Among all Washtenaw County Jewish households, 6% said they are *unable* to pay in full an unexpected \$400 emergency expense (Table 9.13). More than one third (35%) of financially struggling households cannot afford a \$400 emergency expense.

While 6% of all Jewish households received at least one public benefit, about one quarter (27%) of financially struggling households received at least one public benefit..

Table 9.13. Economic insecurity

	Cannot afford unexpected \$400 expense (%)	Receive at least one public benefit (%)
All Jewish households	6	6
Financial situation		
Struggling	35	27
Enough	0	2
Extra	<1	2
Well-off	<1	0

Impact of finances on Jewish life

Twenty percent of Jewish households had to limit or change their involvement in Jewish life due to their financial situation (Table 9.14). In the year prior to the survey, 16% of Jewish households were unable to contribute to Jewish causes as much as they would have liked due to financial reasons, and 13% were unable to participate in some Jewish activities due to financial constraints. Among households with children, 1% did not enroll their children them in Jewish education, camp, or activities for financial reasons or required financial assistance to do so.

Table 9.14. Limits on participation in Jewish life

	All Jewish households (%)
	↓
Any limitation	20
Unable to contribute to Jewish causes as much as desired	16
Unable to participate in some Jewish activities	13
Did not enroll children in Jewish education, camp, or activities	2
Required financial assistance to enroll children in Jewish education, camp, or activities	1
Required dues relief or financial assistance to maintain synagogue membership	1
Discontinued synagogue membership	<1
Other	2

These financial limitations on Jewish participation vary significantly by Jewish engagement, age, and financial situation (Table 9.15). Among the Communal group, 51% said finances limited their Jewish participation, compared with 5% of the Occasional engagement group. Larger shares of those ages

²⁰ <https://www.federalreserve.gov/publications/2023-economic-well-being-of-us-households-in-2022-expenses.htm>

22-39 (44%), compared with those ages 75 and older (7%) said a financial situation limited their participation in Jewish life. Finally, larger shares of those who have enough (46%) and are struggling (44%), compared with those with extra (5%) and well-off (<1%) said a financial situation limited their participation in Jewish life.

Table 9.15. Limits on participation in Jewish life

Any limitation on Jewish life (%)	
All Jewish households	20
Jewish engagement	
Occasional	5
Personal	11
Communal	51
Immersed	17
Region	
Central Ann Arbor	13
Northeast Ann Arbor	18
Westside	29
Rest of area	44
Age	
22-39	44
40-54	23
55-64	12
65-74	17
75+	7
Relationship status	
Inmarried	12
Intermarried	37
Not married	20
Minor child in household	
No child	27
At least 1 child	18
Financial situation	
Struggling	44
Enough	46
Extra	5
Well-off	<1

CHAPTER 10. IN THE WORDS OF COMMUNITY MEMBERS

To provide an additional layer of insight into the thoughts and feelings of members of the Washtenaw County Jewish Community, the survey closed with two open-ended questions:

- Based on your own experience, what do you consider to be the strengths and gaps of the Washtenaw County area Jewish community? (545 responses)
- What do you think should be the top priorities of the Washtenaw County area Jewish community in the coming years (542 responses)

The responses to these questions reinforce the themes presented throughout the report and provide further evidence of the particular needs and opportunities available in the community.

This chapter summarizes the responses to these two questions about strengths and gaps and top priorities in the Washtenaw County Jewish community. Many respondents commented on several themes and may be included in more than one category. Themes are included in this summary if they are mentioned by at least 25 respondents to either question. Where relevant, quantitative data have been added, to provide additional context for the comments.

The numbers in this chapter reflect the number of respondents who mentioned each theme being addressed. Unlike in previous chapters, these responses are not weighted to be representative of the full Jewish community. Some quotations have been edited for clarity or to preserve the anonymity of the respondent.

Community characteristics

Size and Geography

Almost three quarters of the Washtenaw County area's 11,000 Jewish households are concentrated in two regions, Central Ann Arbor (42%) and Westside (31%), with the remainder spread out across Northeast Ann Arbor (11%) and the rest of the region (16%). Fifty-three respondents commented on the Jewish community's size and geography and how these factors shape their experiences. Of those comments, 26 highlighted how the community's small size helps to make connections and find a comfortable social fit.

Because it's so small, people are very connected to one another. I moved here recently for grad school, and people have been kind and friendly.

For a relatively small to mid-size Jewish community, it is amazing that there is a Federation, JCC, day school, two Centers for Judaic Studies, Hillels, and such a diverse group of religious and spiritual communities. That is an extraordinary strength.

For such a relatively small Jewish community, I think there are a wide array of subcommunities to get involved in and hopefully from that, one can find a place that feels welcoming and inclusive, and [that is] aligned with their spiritual or cultural practice.

Other comments (27), however, conveyed the ways in which the community's small size limits the range of opportunities that are offered.

The Washtenaw Jewish community lacks a critical mass to be a consistently strong community, it feels like it's just squeaking along.

[The] community is very small, and therefore it is difficult to support some important services.

Some geographical constraints where most of the Jewish physical spaces are close to central campus (most expensive neighborhoods).

Events are often far from housing (walking isn't feasible), and transportation options are poor outside of work hours.

Cohesion/Unity

Communal unity is important to the Washtenaw County Jewish community, as seen in the many comments (60) conveying appreciation for those policies and initiatives that foster cohesion, collaboration, and information-sharing across organizations and different segments of the community. Twenty of these comments commended organizations for recent improvement in collaborative efforts.

The level of cooperation and coordination between organizations has been improving. This is very important and a much-needed change.

Other comments (40), however, noted that while there have been sincere efforts to increase cohesion, further progress is needed to break down barriers that currently exist between groups.

There could be more collaborative programming between the synagogues and the institutions as well as more co-sponsored events. Things feel a little silo-ed.

The various institutions of the community...don't team up to share resources and events. That's changed more recently between [org.] and [org.], which is a good development. I wish the various Jewish institutions around town would share their calendars with each other more to avoid scheduling similar events at the exact same time.

There are great folks in the community, and people seem interested in 'doing more together,' but there is not a unifying group willing/able to lead that in an inclusive way.

Diverse needs by age and life stage

Family, children, and teens

About one quarter (27%) of Jewish households in Washtenaw County include children under the age of 18. Many respondents (50) focused on needs of families. Twenty-five of those comments

referred to families with young children, conveying appreciation for existing programs but also pointing out some gaps.

Strengths: programs for families with young children; options from Chabad to humanistic available.

I don't think temple or traditional ways of connecting with the Jewish community are currently accessible to our family. Family programming that's accessible for families with young kids.

In my stage of life, I'm trying to find Jewish activities for my one-year-old that we can attend that aren't in the middle of the day when I work and don't require a membership to a temple or the JCC.

I think early on in family life when our kids were young it was easier to access Jewish life and learning in the community. As my kids have gotten older the teen programs haven't been as strong or as good of a fit for them, and they left being active members in the Jewish community.

I really wish there was a vibrant, enticing Jewish youth movement for my [children]. My involvement in [youth movement] in high school...was formative for me, but there's nothing here that interests my kids. The [youth] group seems tiny. This seems like a huge gap.

Young adults

About one third (37%) of the Jewish adults in the Jewish Washtenaw County area are young adults (ages 18-34). Many of these young adults are graduate students who face particular challenges in integrating with the community. Seventeen comments related to young adults called for more welcoming attitudes, age-appropriate activities, and activities geared for graduate students.

From the events that I read about, it seems that the Jewish community in the Washtenaw area is stereotypically older (retirement age) or [primarily] families with children but [is] limited in terms of welcoming mid-20s and 30s singles or couples.

Lack of events for young professionals that don't revolve around dating/drinking.

I think a gap is that I wish that there was a more robust network for connecting Jewish grad students with community members. It can be really hard to come into the community as a grad student.

As a 30-something Jew, it sucks that a lot of the Jews I have most in common with and am similar to socially are grad students who are busy in school and then move away after two or three years.

Concern about programs and experiences for young adults goes beyond those who are themselves young adults. Twenty-eight respondents, of whom only four were themselves young adults, considered programs for this demographic to be one of the community's top priorities.

Finding new and diverse ways to connect with those who don't typically affiliate with Jewish institutions (e.g., young people).

Preparing...young adults to be confidently Jewish (in whatever ways that applies to the individual).

More outreach to young professional Jews who may be new to the area or unfamiliar with the local Jewish scene but are looking to get more involved with Jewish life. Less expensive High Holidays tickets or a general rethinking of synagogue membership. Some activities in Ypsilanti.

Mid-life adults

Close to half of the Jewish adults living in the Washtenaw County area are ages 35 to 64. Respondents (37) described programmatic needs that are distinct from young adults and seniors. One specific unmet need that was mentioned was programs for single adults in midlife.

[There is] no programming or groups for folks in their late 30s-40s.

Not as good for empty nesters and those in late middle age.

Hard to find other middle-aged participants and activities.

There are young adult programs, but there are plenty of singles who are no longer young adults, not looking for a bar night or vodka and latke event and not looking to hook up, rather just want activities and conversations where it's not organized around families and kids.

I really wish there were some interesting programs for...single people my age. It's hard to find events that are not aimed at families with young children or people 20 years older than I am.

Fifteen respondents said programs geared toward mid-life adults should be one of the community's top priorities.

Reengage middle-aged families whose kids have already had their b'nai mitzvah—give them a reason to remain members of synagogues.

I don't feel the same connection and involvement as when my daughter was going through religious school. Perhaps some outreach to help keep engaging parents of young adults.

Increasing outreach and programming for adults without children [and] engaging Jews in their 30s and 40s who have fallen through the cracks.

More programming geared toward middle-aged adults (not only seniors) that related to parenting or other topics that are interesting to that age group.

Seniors

Adults ages 65 and older constitute one fifth (21%) of the Jewish adults in the Washtenaw county area. Forty-six respondents commented on the needs of seniors. Those comments related to senior service needs, including increased Jewish presence in local eldercare facilities, more welcoming attitudes to make seniors feel more welcome in communal life, and programs tailored to people of their life stage.

Lack of support for healthy seniors for aging issues.

Subsidized senior transportation needed.

For assisted living/nursing homes in Washtenaw county...There needs to be outreach to improve their understanding of Jewish experiences and traditions.

When my mother was with me, I called Jewish family services and asked if someone Jewish could visit and talk with my mother. They had no one.

Lack of Jewish culture, rabbi participation at assisted and non-assisted living residences.

I feel that healthy widowed or single people over 65 are not as welcome in the Jewish community.

I would like more opportunity for people in my age group. I'm newly retired and would like to be more involved.

Forty-seven respondents provided suggestions for additional programming targeted at seniors.

I think more has to be done for...those of us who are older—address our isolation that comes for one reason or another. Those of us who are older tend to become 'invisible' in the county, our talents and skills are ignored.

Work with the retirement and assisted living communities to provide a much greater Jewish presence in food, programming, religious sensitivity.

Providing opportunities and support for folks to age in place which involves social support in addition to addressing physical needs. Is there a kosher, Jewish assisted living facility here?

Connect with alumni of this Jewish community and their extended families—grandparents of children in Ann Arbor are who are here for even a short period of time.

Other demographic groups

The experiences of members of other demographic groups, both positive and negative, were mentioned by survey respondents. Although there were insufficient responses in any single category to report on these groups separately, the set of comments are intended to illustrate the range of experiences that were reported.

The community here is very welcoming of new people and interfaith families, such as me and my family; that is a great strength.

Gaps [include] recognizing and welcoming interfaith families and their children. Allowing their diversity to strengthen the community.

I do think this community is more welcoming to...queer families than other communities I have been a part of, and that is a strength.

After my [non-white] kids completed their bar and bat mitzvah, they did not want to continue. The other kids never made them feel welcome.

Not enough programming/housing for adults with disabilities.

There are no programs or events for disabled youth sponsored or offered in Jewish community like there are from Christian communities, and that's hard because although attending would meet our daughter's need for social connections and our need to meet other families raising disabled kids, we just don't feel comfortable in highly Christian spaces. Wish there were residential programs for disabled people like Kesbet has in other states or programs like friendship circle closer in our county.

Jewish communal institutions

Synagogues and congregations

In the Washtenaw County area, one fifth of Jewish households (20%) belong to some type of Jewish congregation, whether a synagogue, independent minyan or chavurah, Chabad, or another worship community. One hundred and fourteen respondents commented on congregations (98) or religious leadership (16). These included 61 respondents who appreciated the range of congregational options and the manner in which they interact with one another.

Such a diverse group of religious and spiritual communities. That is an extraordinary strength.

Strengths [include]...the various congregations and organizations. There is a group for almost anyone that will match their level of observance.

Strength: all the congregations get along.

The clergy was welcoming and wonderful.

Other respondents (35) noted areas in which congregations could improve, including lowering financial barriers associated with membership and High Holiday services, and a more welcoming culture to make it easier for newcomers.

Some of the synagogue fees are outrageously expensive.

Congregations can feel unwelcome to newcomers.

I feel very good about what my little slice of the community has to offer with the [denomination] congregation...it would be nice to have access to Jewish leadership or pastoral care within other spaces.

Clergy's lack of outreach to congregants.

Forty-one respondents said congregations should be one of the community's top priorities, with comments highlighting needs for efforts to increase membership.

Work on new models to reverse drastic drop in synagogue membership levels.

Depoliticizing congregation gatherings and worship.

Jewish education

The Washtenaw County area Jewish community provides a range of Jewish educational offerings. About one quarter of Jewish K-12 students (28%) received some type of Jewish education. Among parents of children in Jewish education, nearly three quarters reported that they were somewhat (53%) or very (25%) satisfied with the Jewish education available in the Washtenaw County area. Twenty-five respondents commented on existing school options as well as gaps.

The JCC preschool was fabulous for both my children and my family.

We found that the care provided by the Early Childhood Center was subpar compared to other local childcare centers.

Hebrew Day School did a remarkable job at the beginning of the pandemic and continues to be an exceptional institution.

Gaps- day school could be better attended. Need more Jewish students there.

Lack of funding for Hebrew Day School of Ann Arbor.

Funding kids' formal and informal Jewish education (day school, religious school, camps).

It would be really great if we made sure all Jewish kids could attend Jewish camp.

Jewish education—I think the 'Saturday School' curricula are weak, ineffective, and put students off. I have felt this way for decades.

Jewish communal life

Over one-in-five Jewish households (22%) belong to a Jewish organization, and 47% donated to at least one Jewish organization in the past year. Of the general comments about Jewish organizations (64), 43 were positive, complimenting the variety of organizations and the breadth of offerings. Some complimented organizational efforts to more inclusive and lower barriers to participation.

There seems to be something for everyone here in Washtenaw County with a diverse set of Jewish organizations.

We are well represented and well respected, and we have strong Jewish organizations for the citizens and students.

Many...opportunities to participate in Jewish activities and to get and provide support to those who need it.

Other comments (21) suggested areas for improvement.

The shortcomings are that there are very slim choices for Jewish communal belonging and Jewish educational orgs. That leads to the mediocrity of the opportunities for communal Jewish experiences available in our area.

I think the community is underserved by its institutions. There are a bunch of people here who would love to have a more vigorous, thriving, Jewish religious and cultural life.

Gaps include infrastructure (too many organizations without a dedicated space or in shared spaces); less financial support compared to other communities.

Fifty-one respondents said that Jewish organizations should be one of the community's top priorities, with a focus on engagement and reducing barriers to participation.

Creating desirable spaces for Jews of all ages and religious make-up. I would like to see a higher level of commitment to Jewish organizations to ensure a future for Jewish culture and belonging in Washtenaw County.

Being a social and cultural destination for folks from all walks of life—lowering financial and inclusion barriers to participation, organizations should be transparent about how they operate and make a point to reflect Jewish values like diversity, equity, and inclusion.

Outreach to diverse segments of the community

Fifty-nine respondents highlighted the need for outreach to members of the community. There was a particular interest in making sure that all segments of the community feel welcome and included.

The community could reach out to secular Jews more...[who] want to be more connected but are unsure of how to do that.

For many years I have felt singles are not welcome and/or their participation is not encouraged—or may even be discouraged.

It feels difficult to join as a newcomer.

I feel there could be more explicit outreach for people who are financially struggling to be part of the Jewish community.

I am concerned with the lack of warmth towards the marginalized (elderly friends, those who are sick).

Recognizing and welcoming interfaith families and their children.

I wish that there was a more robust network for connecting Jewish grad students with community members. It can be really hard to come into the community as a grad student.

Greater outreach to the LGBT community.

One hundred and six people said outreach—welcoming the diversity of people to engage in Jewish life—should be one of the community's top priorities.

There should be a coordinated outreach campaign to ensure there is a welcoming environment for those who want to engage with the Jewish community in the area.

Continue to reach out to those of us who have not been very engaged in the community.

Actively seeking to help those who want to be part of the Jewish community, but who feel alone or lonely.

Try to identify members of the community who may be new to the area or are simply unaffiliated and make sure they know what we have to offer and that they are welcome.

Jewish organizations

Jewish Community Center of Greater Ann Arbor

Five percent of all households in the Washtenaw County area belong to the JCC of Greater Ann Arbor. Thirty-one respondents commented on the JCC of Ann Arbor, 17 of whom noted the center's unifying atmosphere, range of activities, and accessibility.

Washtenaw County has a wide variety of Jewish congregations and organizations. The JCC is a good way of bringing this community together.

Many Jewish activities, a welcoming attitude at the Community Center for all their programs.

Some comments (14), however, highlighted ways that the JCC of Ann Arbor could be more appealing and unifying for the Jews of the Washtenaw County area.

JCC physical building does not really serve as a magnet for people to come, meet each other, and be part of a community together. Workout facilities and a little coffee shop would go a long way.

I have long felt that if you make your pledge to [the] Federation it should include JCC membership which is located in the same building.

While the diversity of options [in the community] is appealing, it feels that it ultimately ends up fracturing the community rather than bringing it together. If the JCC acted as a hub for Jewish life in Ann Arbor, this may be something that could be fixed.

Jewish Family Services of Washtenaw County

Jewish Family Services of Washtenaw County provides social services for Jews and others in the area. Of the 60 comments that referred to JFS, 34 comments related to its effectiveness in providing social support services.

Jewish Family Services is the greatest strength of Washtenaw County area Jewish community.

I have been very impressed with Jewish social services when I have tried to find help for others in need.

The Jewish community is very good at providing support in various ways to parents with young children and the elderly.

I think JFS provides wonderful, needed services to the community. Especially around refugee resettlement.

The strength is the involvement in...providing services and support for those populations that are on the fringes of society, including those with food and housing insecurity.

Twenty-five respondents, however, identified areas for further improvement, most of which related to the need for expanded senior services such as transportation (14). Others noted the need for mental health services and making social services more accessible

I once volunteered for Jewish Family Services and was very disappointed in the chaotic way they carried on their business. Jewish people need a more reliable organization.

Gaps for some senior services.

Subsidized senior transportation needed, including special needs.

Gaps: adequate mental health practitioners, support, and contact for people who are going through...life-changing events, other than sickness or death.

Forty-seven respondents said that the work of Jewish Family Services—social services and supporting poor and disabled Jews—should be one of the community’s top priorities. Most of these comments appreciated current efforts and supported the expansion of their work.

I think support for Jewish Family Services and all the outreach they do is important.

Continue working to help those falling through the cracks by having more overlap between agencies...Continue and expand...information about what is available in the way of services and assistance.

Continued commitment to refugee and senior citizen services by JFS and partners.

Increase in social services locally, including assistance for refugees, affordable housing for the diverse population of all ages; increasing access to mental health services.

Wish the Jewish community had more involvement in programs for the disabled.

Funding, resources and philanthropy

Twenty-four respondents addressed community funding, communal resources, and philanthropy. Of those, 12 spoke positively about the funding that makes community activities possible, as well as other examples of economic support

Community wide sponsorship for many activities.

Strengths [include] diversity of resources and programming.

Financial assistance availability.

Community-wide sponsorship for many activities.

Strengths [include] diversity of resources and programming.

Respondents (12) who focused on the need for various community improvements advocated for more resources for area organizations, including the Hebrew Day School (9), or expressed displeasure at being approached for fundraising.

Jewish organizations don't receive enough in financial donations to thrive.

A lot of people might be put off by the emphasis on giving and fundraising. It is a bit alarming that so many people want recognition for their donations. I thought the highest form of giving was to give anonymously. I wish we would promote that value more frequently.

Ten respondents said fundraising and affordability should be one of the community's top priorities.

Securing gifts to endowment funds to help with budget shortfalls during times of economic downturn. Nurturing and mentoring young leaders.

Continue to support all Jewish groups, regardless of affiliation.

Being relevant to young people, making philanthropic celebrations less posh and exclusive.

Leadership

Twenty-five respondents mentioned issues concerning professional and lay leadership. Fifteen comments recommended diversifying leadership.

Lack of diversity of beliefs of those in leadership positions.

Not enough young people on horizon to replace Jewish...leadership.

Seven respondents said that Jewish leadership—in particular the development of young future leaders—should be one of the community's top priorities.

Developing next generation of Jewish communal leaders and donors.

Until you have young leadership, you're not getting young members.

Bringing in and retaining talented Jewish professionals that can bring a higher level of Jewish engagement opportunities for the wide range of Jewish community members.

Jewish community programs and offerings

Two thirds of Jewish adults participated in at least one Jewish sponsored program in the past year. Of the respondents who discussed programs in general (121), 51 appreciated the array of available programs.

I actually think this Jewish community does a good job. There are a variety of activities available.

Strength: Many choices for participating in Jewish life and activities.

Reaching diverse populations and offering lots of different activities.

Other respondents (70), however, provided critical feedback and suggested that participation in programs would increase if they were more appealing.

Never manages to make people excited to come on a regular basis. I do not think this is a matter of not being sufficiently welcoming to Jews who are demographically or otherwise marginal to the community. I think this is about the failure to provide something sufficiently compelling to people who are comfortable and confident in their Jewish identities.

I'm really missing the very songful, spiritual, social-justice driven, relaxed, communities I participated in [Midwest community] and [East Coast community]. I appreciate that there are lots of options in Ann Arbor but feel sad that none seem to fit our needs.

One hundred and sixteen respondents said Jewish programs should be one of the community's top priorities. The most frequent comments about programs related to requests for more educational programs (29), cultural or social programs (25), activities for teenagers (18), and those that involve the entire community.

More interesting learning opportunities.

Educational programs about Israel. I often feel confused and conflicted. Education about Jewish holidays, while giving people freedom to celebrate in ways that are meaningful to them.

I miss the afternoon concerts at the JCC. I miss in-person concerts and book talks.

Broaden cultural offerings to include things that challenge the Jewish community to be self-reflective.

Teen groups. It has been an ongoing struggle for 40 years in this community. We cannot seem to sustain a teen group.

Youth group activities would be hugely beneficial.

Involve all age groups in activities that bring Jews together.

Cultural and social programs

One fifth (19%) of all Jewish adults attended a primarily cultural Jewish-sponsored program, and 15% attended a primarily social program in the past year. Thirty-one respondents mentioned cultural and social programs, and 14 were positive, complimenting the current offerings.

Amazing selection of religious and cultural offerings.

We punch above our weight in terms of cultural and educational offerings.

Seventeen respondents mentioned areas for improvement, most noting the need for programs that do not include religious aspects and are not associated with synagogues.

More Jewish cultural programs, not necessarily religious programs.

I don't think that most people identifying as Jewish in our area really want to only participate in an institutionalized form of Judaism. I know from my friendship group that we prefer to participate in casual or cultural Jewish events, such as friends celebrating Hanukkah together or doing a dinner club. There is a huge, missed opportunity to promote more casual Jewish meetups.

We are culturally Jewish but maybe not religiously so and have not really found a place for that in Washtenaw County but would like to.

Adult education programs

Nearly one quarter (23%) of all Jewish adults attended a Jewish program that was primarily educational in the past year. Of the 27 comments on adult education programs, 21 praised programs such as those offered by synagogues and the university.

The community is vibrant for its size, lots of ways to get involved, university presence leads to lots of great cultural and educational Jewish programming.

Online study and book groups from [congregation] were very important to us in previous years.

Not a lot of programs available for people with less flexible work schedules, [but] online options with recordings available after is helping.

Community concerns

Relationships with broader community

Thirty-eight respondents said that building relationships with the broader population of Washtenaw County, minority groups, and other faiths for the purpose of fostering relationships and understanding—should be one of the community's top priorities.

Taking care of the vulnerable, and working toward sustainability, and cultivating joy, and building bridges with other marginalized communities in our area.

Work to strengthen the relationships between the Jewish community with the interfaith community (Muslim, Christian, Buddhist, Hindu, etc.).

To educate all kind of people about Jews to prevent antisemitism from spreading.

Gentle education to non-Jews who don't know Jews.

Would be good to organize broad cross-religious volunteer opportunities for underserved communities.

Social justice

Social justice and social action are important values for members of the Washtenaw County area community, with almost two thirds of Jewish adults listing social justice as one of their top causes for philanthropy and volunteering. Seventeen respondents mentioned social justice causes in their comments, and most (9) were positive, praising Jewish organizations for involvement in social justice, noting satisfaction with the community services provided and expressing pride in the large degree of Jewish participation in these causes.

Strong social justice component of Jewish organizations and life.

The strength is the involvement in social action and providing services and support for those populations that are on the fringes of society including those with food and housing insecurity; refugees, and LGBTQT communities.

I...see many members of our community working strenuously to advocate for others and increase justice and am proud to know they are Jews.

Other comments (7), however, expressed the wish for the community to increase its participation in social justice work, including in the broader community; to deepen social justice values *within* Jewish organizations; and to use social justice projects to bring together people from across the Jewish community.

I think many Jews in Ann Arbor do social justice work, but I don't think there is a strong Jewish community presence in those spaces. We're seen as very insular.

We need to be far more active in securing sustainability in our region, economically, socially, and environmentally.

Failure to integrate true social justice into our institutions (as opposed to tzedakah).

One hundred and two respondents said social justice—supporting immigrants, climate change, food security, and the plight of the homeless—should be one of the community's top priorities.

Strengthening assistance to refugees... There is much good already in these areas, but much more can and should be done.

Global climate crisis—if there is no planet, there are no Jews. I am serious, I do not mean this to be a flippant answer. I have thought about this question a great deal.

Fighting racism and sexism, and promoting cultural inclusivity, openness, and care. (democratic values).

Food and shelter for the needy.

Coalition and inter-faith work with BIPOC folks on housing access, community policing efforts, and equity in our county—the 5th most racially and socioeconomically segregated metro area in the country.

Politics

Concerns about the community and politics—US politics in particular or political values more broadly—were mentioned by 14 respondents. Many of the comments highlighted ways in which politics can be divisive. As seen earlier in the report, among the Jewish adults who felt there was an obstacle limiting their Jewish participation, 9% attributed that barrier to their political views being unwelcome.

Seems liberal and mostly welcome community.

Should be more sensitive (e.g., in the planning of this year's main event with Leil Leibovitz) of political differences across the community.

The weaknesses—allowing a very liberal agenda to dictate and not welcoming those with more conservative or traditional beliefs.

The Jewish people I know are all progressives. They do not want to listen to conservative views.

Twenty-six respondents mentioned politics—including concerns about democracy and extremism, and healing political divisions in the community—as one of the community's top priorities.

Democracy in the United States and Israel.

Supporting political candidates that are committed to democracy and cultural and religious inclusivity, and who will maintain the separation of church and state.

Supporting liberal and humanitarian causes and fighting intolerance.

Welcoming everyone regardless of political/moral beliefs. Not editorializing during a service or in newsletters. Not pushing a liberal agenda to the members.

Recognize internal political diversity of its members and make space for it.

Antisemitism

Fifteen respondents mentioned antisemitism and a fear for their personal safety in their comments. As noted earlier in the report, 22% of Jewish adults in the Washtenaw County area personally experienced antisemitism in the previous year. The comments provided further detail about the context for their fears about safety.

Not enough kids in the schools to feel safe being out as Jewish.

Subsidies for Jewish funding because of threats or possible fears.

Political issues make living in Ann Arbor as a Jewish student scary.

There seems to be an increase in expressions of antisemitism, both because Trump has made it more socially acceptable for right-wing bigots to express their views in public, and because the radical left has become increasingly virulent in their hatred of Israel. It would be useful to try to address both problems.

Another six comments related to the protestors outside Beth Israel Congregation, including how it prompted them to stop attending services, and their frustration with lack of coordinated communal response.

The antisemitic protestors are a major reason that I do not attend services. It's not that I am afraid of them or intimidated by them, but they put me in a bad mood and make it an unpleasant experience.

Inability to come together over protestors at Beth Israel and take a community-wide stand.

I think there needs to be an end to the protesting in front of the synagogue. That is harassment, not free speech.

One hundred and thirty-eight respondents said dealing with antisemitism should be one of the community's top priorities, including a focus on the security of community organizations and safety on college campuses.

Countering the uptick in anti-Jewish hate and action locally.

Physical security of all Jewish facilities.

Combating antisemitism, which exists here and everywhere.

Fighting antisemitism, especially on college campuses.

Security and safety are really high on my list. I want myself and my family to be physically safe. I fear antisemitism. I grew up with it, and nobody in the Jewish community should put their head in the sand about it. The 'protestors' outside Temple Beth Israel are horrible and scary. I understand they are within the law so not sure what can be done

Israel

There are diverse views in the Jewish community of Washtenaw County area about Israel and the way in which Israel should—or should not—feature in community discourse. More than half of Jewish adults feel some level of emotional attachment to Israel, with 39% feeling somewhat attached and 19% feeling very attached. Nearly half of Jewish adults somewhat (31%) or strongly (15%) agree that they often feel that their views about Israel are unwelcome in Jewish spaces. Nineteen respondents were critical of the community's relationship to Israel.

No leadership addressing the problems with Israel.

I am ashamed to be part of the community given the support of the State of Israel by the community and my congregation.

Gaps are community commitment and connection to Israel.

[Need] more programs about Israel that are non-liberal (i.e., supportive of Israel vs. always supportive of Palestinians)...learning about the Israeli-Palestinian conflict in a tolerant way.

Continued gatekeeping around Zionism makes these organizations somewhat unwelcoming for me as a young, queer, progressive Jew.

The community needs to be open to non-Zionist and anti-Zionist views of Jewish community members who are committed to leading Jewish lives, and to having a just civil society in Israel and Palestine, including if that means a single secular state with Palestinians having full citizenship.

Making space for Jews who are critical of Israel and its actions.

Strengthen the connections with Israel and with the Israeli members in the community.

Thirty-one percent of Jewish adults in the Washtenaw County area somewhat (31%) or strongly (11%) agree that they often feel that they do not know enough to participate in conversations about Israel. Forty-seven respondents indicated that community should do more to facilitate productive discussions about Israel.

Israel education—in particular how to discuss the country, the people, and the politics. -

I think this community needs to find a way to talk about Israel/Palestine in a productive manner. Rather than focusing on what's happening at the University and raising alarms about students and professors who stand up for Palestinian rights, our community could have internal conversations about the diverse set of opinions and perspectives on the conflict.

Peace-making with Israel/Palestinian relationships and more general striving to repair these relationships due to the conflict.

CHAPTER 11. FUTURE DIRECTIONS

The findings that are presented in this report provide a detailed portrait of the Jewish community of Washtenaw County, including community members' demographic characteristics; participation in Jewish communal life as well as their private Jewish activities; and their attitudes about Judaism, Israel, and the local Jewish community. This chapter summarizes some of the themes emerging from the data that community organizations can use as their starting point for planning for the future.

Serving and integrating multiple communities

As a “college town,”²¹ both Washtenaw County as a whole and its Jewish community include a relatively large share of young adults: 37% of Jewish adults are ages 22 to 39. About half of the area's Jewish adults arrived within the past 10 years; of that group, 45% came for college or graduate school. Consistent with expected patterns in a student population, one quarter of Jewish adults plan to move away within the next few years, mostly for job or career reasons. These Jewish adults are highly engaged with Jewish life; about half of the most engaged groups, the Immersed and Communal engagement groups, consist of Jewish adults ages 22 to 39.

The next largest demographic group in the Washtenaw County Jewish community is those who are 55 to 64 years old, representing 22% of Jewish adults. Of this group, two thirds have lived in the area for 20 years or more. While 20% of the Immersed engagement group is ages 55 to 64, proportional to the share of the whole Jewish population, just 10% of the Communal group is ages 55 to 64.

Given the diverse demographics of the Washtenaw County community, consider balancing the programming and activities that are available. Some can be designed to appeal to specific subgroups of the community such as younger adults, older adults, students, or newcomers, and account for their unique needs and interests. Other programs and activities with broader appeal can be designed to cross boundaries and bring diverse segments of the community together across shared interests.

Expand Jewish education opportunities

Of the 4,400 children who reside in Jewish households in the Washtenaw County area, 3,900 (89% of all children) are considered Jewish by their parents. This includes about 1,300 Jewish children ages 6 to 12 and about 1,000 children ages 13 to 17. Nearly half of Jewish children (48%) are being raised by intermarried parents while slightly less (44%) are being raised by inmarried parents. The remaining 8% of Jewish children are living with single parents.

Overall, 35% of Jewish children in grades K-8 are in some form of Jewish education, but only 11% of those in grades 9-12 are in any Jewish education. Even among parents of children who are enrolled, 22% are not satisfied with the quality of education; 36% of parents with a child in grades 9-12 are not satisfied. Among households without children who are enrolled in Jewish education, about half say that Jewish education is not important to them. For parents of K-8 children, the other

²¹ See <https://www.americancommunities.org/community-type/college-towns/> for characteristics of college towns.

top reasons were lack of religious fit and the requirement to be a synagogue member in order to enroll. For parents of high school children, the other top reasons were perceived quality and lack of good academic fit.

Jewish schools should look at the types and quality of Jewish education that is offered to determine what improvements would make it more attractive to area families. While the half of Jewish parents who are not interested in Jewish education may not participate regardless of available options, the other half might consider enrolling their children if the type of education they were interested in were made available.

Align activities with community concerns and interests

Personal connections are one of the main drivers of participation in Jewish activities. Thirty-nine percent of Jewish adults say that not knowing many people is a barrier to participation in Jewish life; and 88% feel more comfortable at Jewish events when they know other people there.

Extending personal invitations to attend Jewish events appears to be particularly important. Although 58% of Jewish adults feel more welcome when they are personally invited, only 33% received a personal invitation from an organization in the past year. In contrast, although 7% said they feel more welcome when they are encouraged to take a leadership role, 15% received such a request from a Jewish organization.

The need for personal connections spans all age groups and all regions. Most importantly, it is shared by Jews at all levels of Jewish engagement. However, the Immersed group was much more likely to receive invitations to events than members of the other groups.

The majority of Jewish adults in Washtenaw County described their political orientation as liberal, either very liberal (38%) or liberal (39%). A smaller share described themselves as conservative, including 12% conservative and 1% as very conservative. The remaining 10% identified as politically moderate. In total, more than two thirds of Washtenaw's Jews are liberal, compared to half of US Jewish adults. Political orientation varies by age. Nearly all Jewish adults ages 22-39 are liberal, including 48% who identify as very liberal. Although a majority of all age groups are liberal, adults ages 55-64 include a larger share of political moderates.

In the Washtenaw County Jewish community, almost half of Jewish adults (46%) volunteered somewhere in the past year, with 7% volunteering exclusively for or with Jewish organizations, 13% volunteering for or with both Jewish and non-Jewish organizations, and 26% volunteering exclusively for or with non-Jewish organizations. Among Jewish **households**, 80% made a charitable contribution in the past year, and 47% donated to at least one Jewish organization in the past year. Nationally, 48% of US Jewish **adults** donated to any Jewish charity or cause in the past year.

Through volunteering and donations, Jewish adults in Washtenaw County support a plethora of humanitarian, social, and Jewish causes (Figure 5.2). Causes related to helping the vulnerable in the local community (61%) engender the greatest support, and a similar share of adults support social justice and health and human services causes. Among Jewish causes, combating antisemitism (46%) has the most community support. Social justice causes have the most support among members of

the Occasional (71%) and Communal (81%) groups, and is the third most important cause for members of the Personal (53%) group. Health and human services, support for the vulnerable in the local community, and protecting the environment are also causes with large support among members of these engagement groups.

Members of the Immersed group, in contrast, support causes related to Jewish identity, engagement, and education (67%), combating antisemitism (60%), and congregations (55%) as their top three priorities. No other engagement group cites an explicitly Jewish cause among their top four.

A growing concern within the Jewish community concerns the ability to freely discuss Israel in Jewish spaces, particularly when individual views differ. Nearly half of Jewish adults somewhat (31%) or strongly (15%) agree that they often feel that their views about Israel are unwelcome in Jewish spaces. Nearly as many somewhat (31%) or strongly (11%) agree that they often feel that they do not know enough to participate in conversations about Israel.

Making space for diverse views about Israel and for productive conversations about Israel could help to bring members of the community together across differences.

Reduce financial barriers

One quarter of Jewish households describe their financial situations as well-off, and 15% say they cannot make ends meet or are just managing to make ends meet (referred to in this report as “struggling”). In total, 7% of Jewish households were unable to pay for at least one necessity within the past year, and another 7% were unable to pay for at least one necessity between 1-3 years ago. These necessities included rent or mortgage payments; medical care of medicine that was needed; food that was needed; and payments or utilities such as water, electricity, or heat.

Twenty percent of Jewish households had to limit or change their involvement in Jewish life due to their financial situation. In the year prior to the survey, 13% of Jewish households were unable to participate in some Jewish activities due to financial constraints. Among parents of K-5 children in Jewish education but not day school, 42% indicated cost was a barrier to sending their child to Hebrew Day School. Among parents whose children were not enrolled in any Jewish education, 19% listed cost as a barrier. For parents whose children were not in Jewish overnight camp and were not considering it, 16% indicated cost was a barrier.

Address social service needs

Jewish organizations look to provide for the health needs of its community members. Nearly one quarter of Jewish households include a member whose work, school, or activities are limited by a chronic health issue, special need, or disability. Over one third of households that are financially struggling (37%) or have enough money (35%) include an individual with a health issue.

Of Jewish households in which someone had a health issue, 54% received adequate services to manage the health issues, special needs, mental health issues, or disabilities of the household. Twenty percent stated that the health services received were not adequate, and 26% did not need any services.

The relationship between financial hardship and service needs is evident. Just one quarter of adults in financially struggling households (27%) did *not* need any of the listed health or social services. Forty-three percent of this group needed a service other than mental health services, and 26% needed another service and mental health services. Among Jewish adults living in households that are financially well-off, 31% needed mental health services only.

Although most Jewish adults do not consider it important that social services be provided by Jewish organizations, Jewish organizations may wish to provide assistance in accessing services provided by other organizations.

Conclusion

These recommendations emerge from data collected systematically from 955 Jewish households between November 2022 and January 2023. This study is part of a long tradition of using the tools of social science to assess the size, character, interests, needs, and concerns of a local Jewish community. The study measures participation in communal and individual Jewish practices, institutional engagement, unmet needs, and many other aspects of Jewish life in Washtenaw County. We hope that this snapshot of the community will stimulate discussion about how best to enhance the lives of community members and strengthen the community as a whole.