



PORTLAND JEWISH COMMUNITY SURVEY

Sponsored by Chabad Center for Jewish Life and conducted by R2C Group

September 2018



RESEARCH METHODOLOGY

- Local, quantitative survey was distributed via email invitation and made available for direct access online.
 - Email lists were provided by various Jewish organizations throughout the Portland community
- Responses were collected Friday March 9, 2018 through the first night of Passover, Friday March 30th, 2018
- Participation in this study was voluntary and yielded a response rate of approximately 20%.
- Sample size for each question/statement varies as responses were not required to continue along the survey.
- The average sample size for each question/statement is approximately 400 respondents.



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Jewish Community Survey

Sample Composition



Demographics

Gender

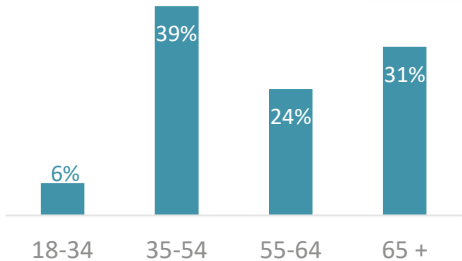
Skews female



Female

Age

Skews 55+



Family

MARITAL STATUS: Married (68%) Single (11%)
CHILDREN LIVING IN HH: No (65%)

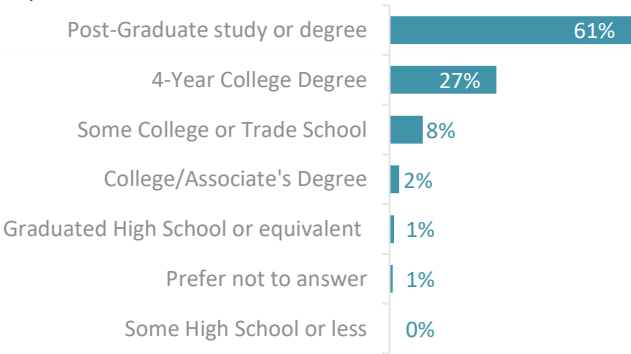
Ethnicity



Caucasian

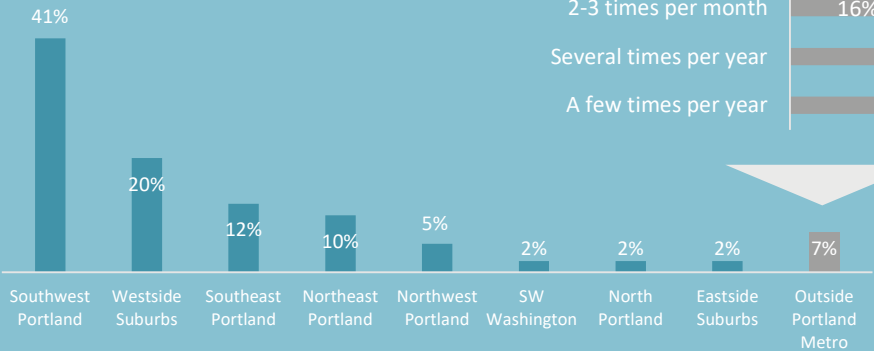
Education

Highly educated

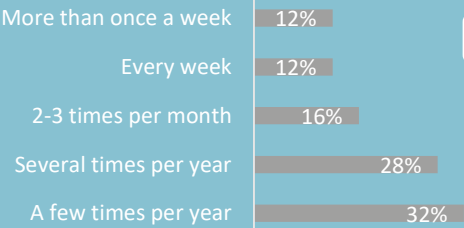


Living

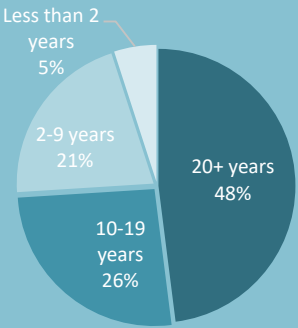
Where



Frequency of visits to Portland

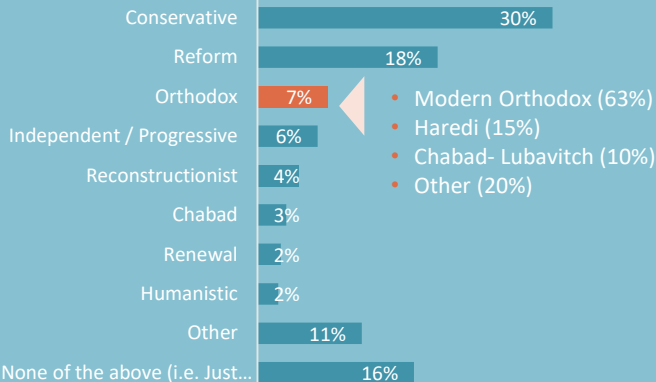


Length of time in PDX Metro



Faith

Denomination



Sample Composition

Conclusions & Implications

- Those who responded to the survey skewed 55+ plus in age (55%) and may be Empty Nesters (65% reported no children in the household).
- Another 39% of the sample appears to be in a Family Formation life stage (39% were aged 35-54 and 35% indicated presence of children).
 - **IMPLICATION:** Jewish community events and programs designed to foster engagement and participation should take into consideration people with and without children
- Given the high levels of post graduate study and degrees among respondents, the pursuit of education is a valued concept in the community.
 - **IMPLICATION:** Education programs could also be designed for Family Formation and Empty Nesters
- Twenty-one percent of the sample self-identified as single, separated or divorced.
 - **IMPLICATION:** Occasional events directed at the single/divorced segment of the community may be appropriate.

Sample Composition

Conclusions & Implications

- Roughly half of the sample (48%) has resided in the community (mostly in Southwest Portland, 41%) for 20+ years. Those residing in Portland for less than two years represent only 5% of respondents. One-in-five respondents (21%) indicated they have been in the community for 2-9 years.
 - **IMPLICATION:** Did we capture a representative sample of folks new to the Portland Jewish community? Further research may be necessary among new-to-Portland Jewish residents.
 - **IMPLICATION:** What is the mechanism for identifying new members to the Portland Jewish community? If it's just word-of-mouth, there's a need for a method to better identify new members in order to connect and welcome them to the community.
- Roughly a quarter of the sample identified as “None of the above (Just Jewish)” and “Other.”
 - **IMPLICATION:** Further discovery is necessary to explore observance, behavior and attitudes among the one-in-four in the Portland Jewish community who identify as “Just Jewish”, or “Other”. What is their level of participation and engagement in the community?

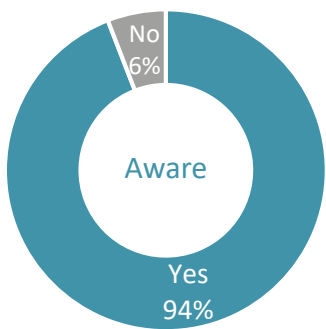
Chabad

Awareness & Momentum

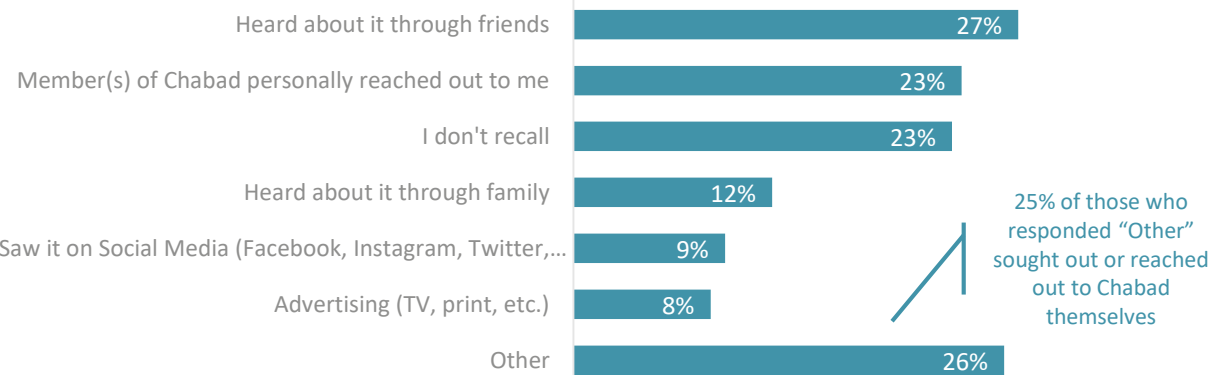


Awareness

Very high awareness.

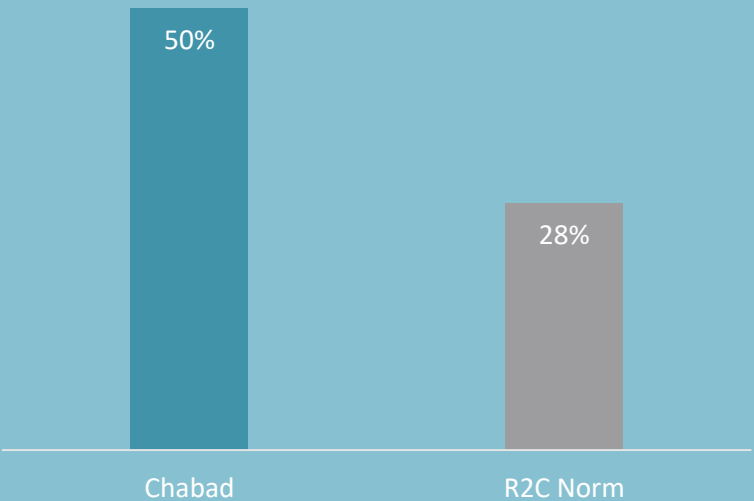


How



Net Brand Momentum

Very strong momentum for the Chabad brand



*Net Brand Momentum = Perceived Marketplace Strength
Measure on 3-Point Scale: Gaining Ground, Staying the Same, Losing Ground
Calculated as % Gaining Ground minus % Losing Ground

Chabad Awareness & Momentum

Conclusions & Implications

- Chabad awareness is mostly driven by word-of-mouth.
 - **Implication:** Direct Chabad outreach is effective and a critical component of Chabad awareness.
- When asked if Chabad was Gaining Ground, Losing Ground or Staying the Same, Chabad net brand momentum (Gaining minus Losing) was very high and almost double the R2C Group norm (50% vs. 28% norm).
 - **Implications:** High net brand momentum could indicate that Chabad has very good standing in the community with potential for further advancement.

Jewish Family Life & Home

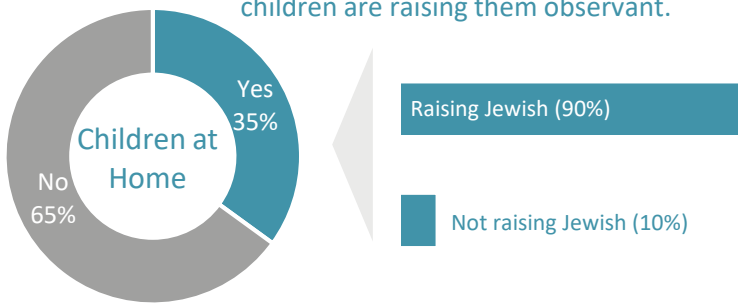
Children & Traditions



Family Life

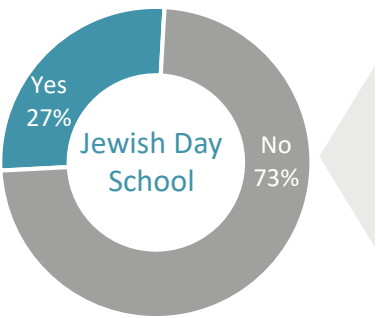
Raising Children

The majority of Jewish households with children are raising them observant.

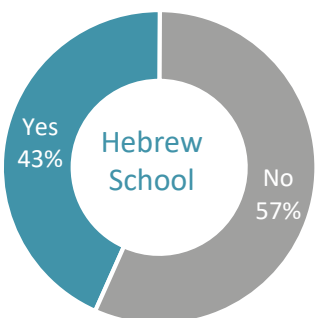
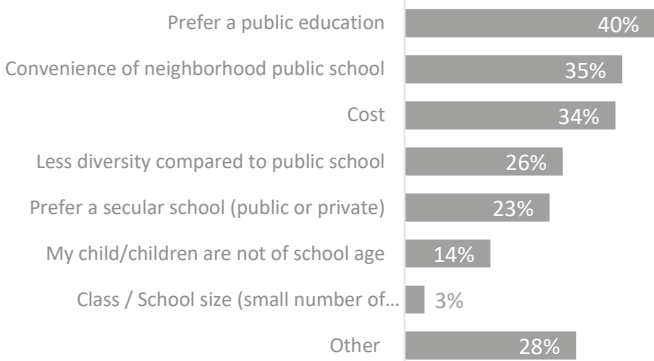


Children Education

Most attending public school.



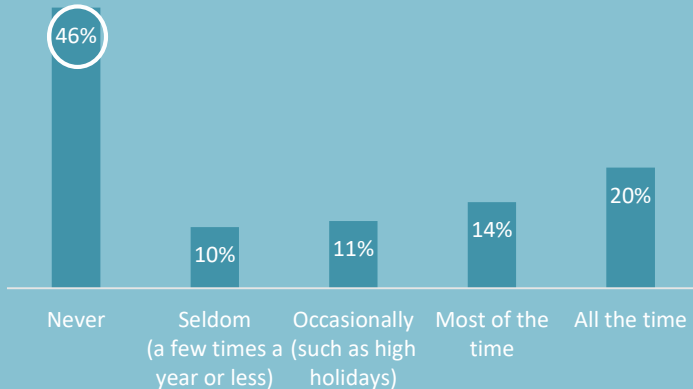
Primary reason for not attending Day School



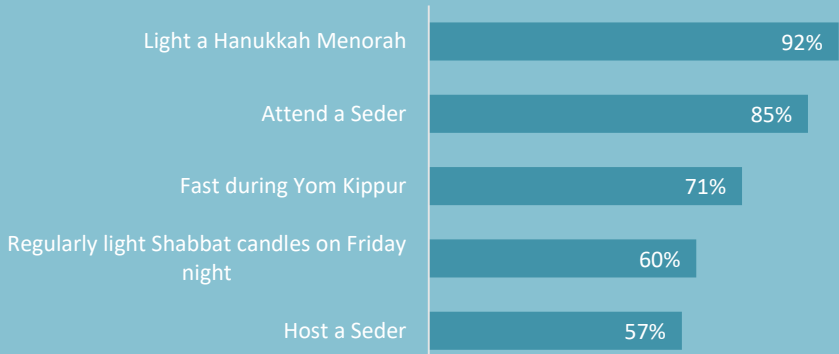
Traditions

Most households do not keep kosher, but ritual participation is high.

Kosher



Done in the last 12 months



Jewish Family Life

Conclusions & Implications

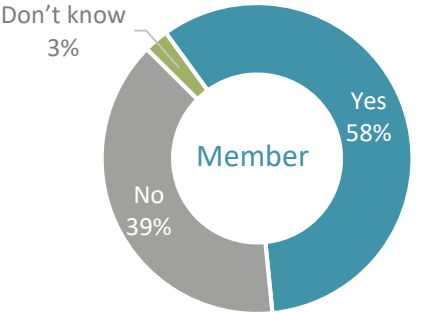
- Children are overwhelmingly raised Jewish in the household, but do not necessarily participate in Jewish education outside the home.
- While most families do not keep a kosher household, there appears to be a high degree of participation in religious household traditions.
 - **Implication:** How can the community bridge the divide between household observance and public observance?

Religion & Spirituality



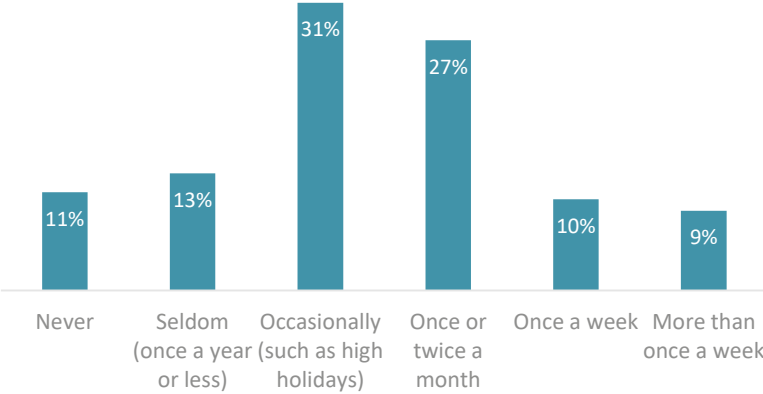
Synagogue or Temple

More than half are members



Attendance

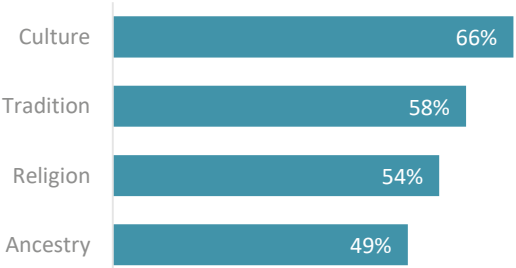
Evenly split between regular and occasional



Being Jewish

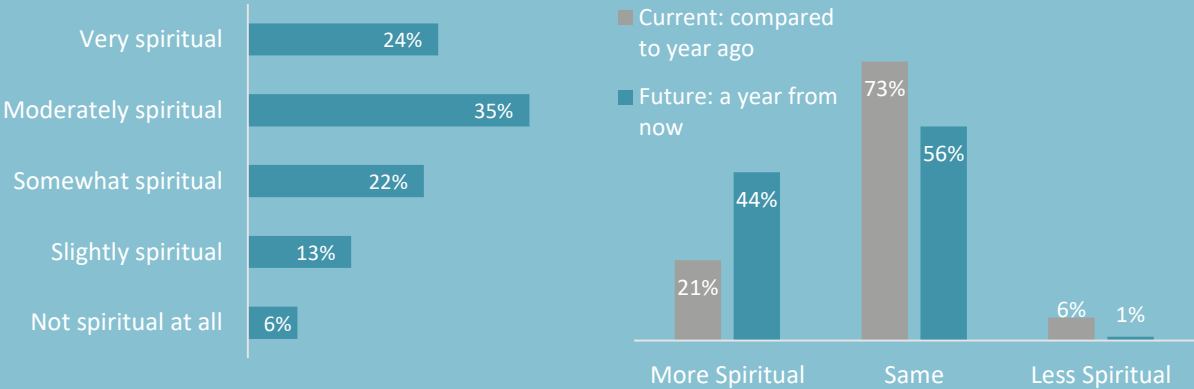
To me, it's mostly a matter of...

Not just about religion. Culture, tradition and ancestry play a big role in the definition



Spirituality

Most consider themselves spiritual with expectations to be more spiritual



Jewish Background & Upbringing

Most are second generation Jews who were raised Jewish themselves

| Statement | % Agree |
|---|---------|
| My parents were born in the United States. | 77% |
| Growing up, I attended other Jewish education programs (part-time Hebrew school, Sunday school, etc.). | 64% |
| I had a Bar/Bat Mitzvah. | 53% |
| Aside from religion, I was raised Jewish culturally; such as keeping kosher, attending Shabbat, or other cultural distinctions. | 52% |
| Growing up, I attended Jewish overnight summer camps. | 43% |
| A Mikvah should only be used for purposes specified by Jewish law and tradition. | 40% |
| Growing up, my parents were observant Jews. | 29% |
| I was raised observant. | 27% |
| Gender segregation is appropriate in religious settings. | 17% |
| Gender segregation is appropriate in an Orthodox Day School setting. | 16% |
| Growing up, I attended a full-time Jewish school or Jewish Day School. | 11% |

Religion & Spirituality

Conclusions & Implications

- Being Jewish is multi-dimensional: it's not merely about being religiously observant at temple.
- In fact, being Jewish may be more about ancestry, culture and traditions than attending religious services.
- Being Jewish has a strong in-home/family component which is quite different than other religions.
- Religious attendance for most other religions often defines how observant you are. That's not the case in Judaism: there appears to be public (synagogue) and private (home) dimensions to being Jewish.
 - **Implication:** How can the Jewish community unite the private and public lives of Jewish people?
- While spirituality is highly personal and difficult to define, it's interesting to note that most respondents consider themselves spiritual and have an intent to become more spiritual in the future.
 - **Implication:** What is the spiritual component of Judaism? Can a link be created between spirituality and Judaism.

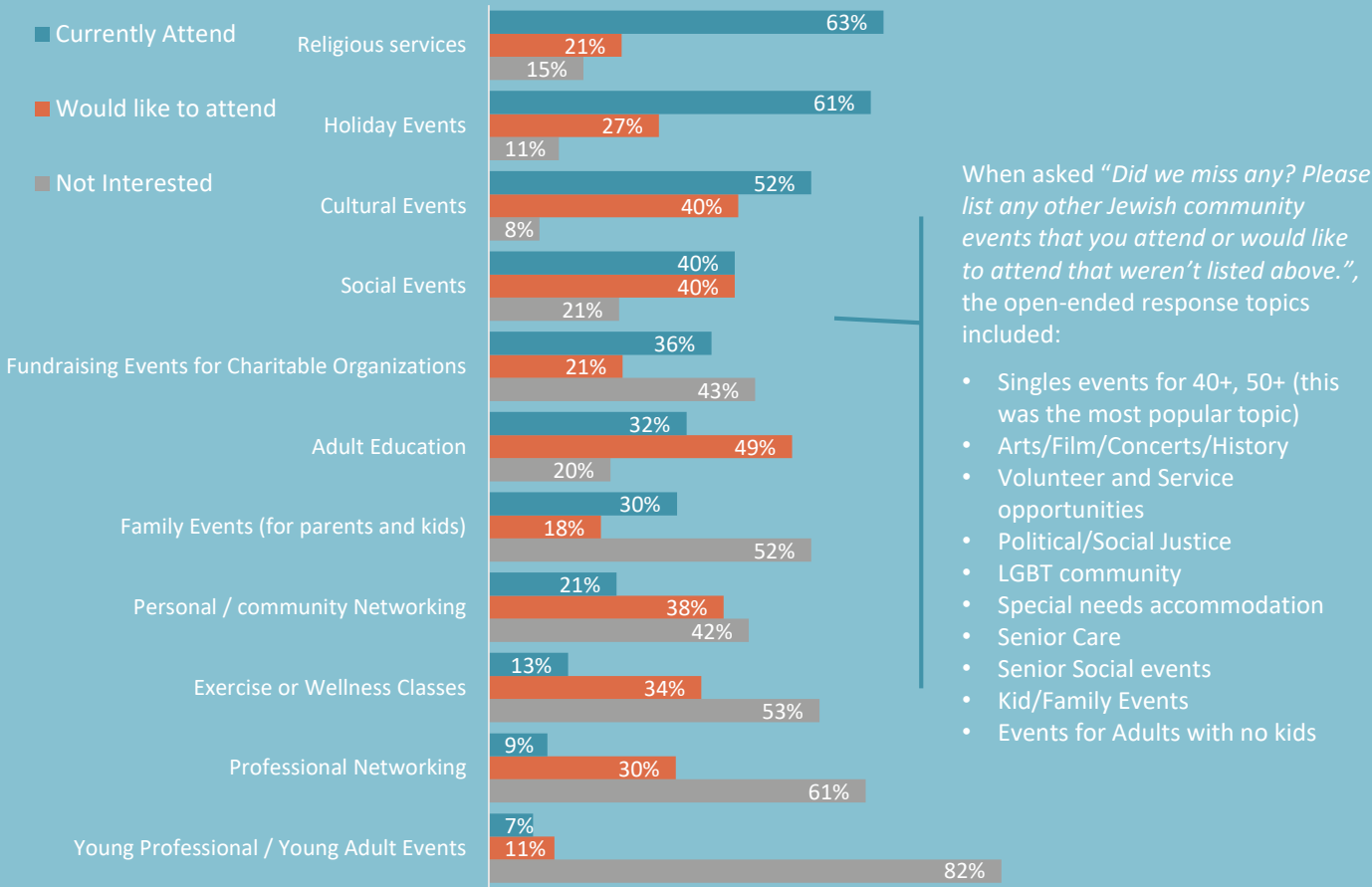
Jewish Events, Programs, & Services

In Portland



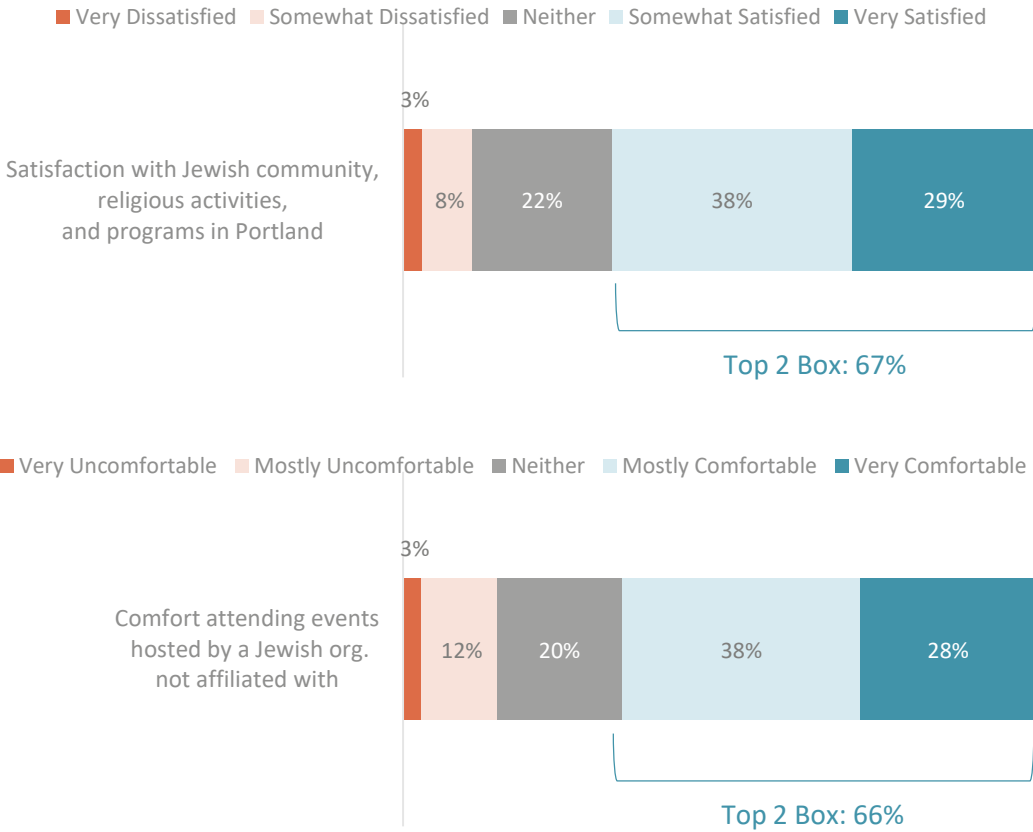
Attendance & Interest

High interest in education, social & cultural events



Satisfaction

The majority are satisfied with the Jewish events/programs in Portland and comfortable attending events hosted by a Jewish organization they are not affiliated with.



Community Support

Financial Engagement



Financial Support Attitudes

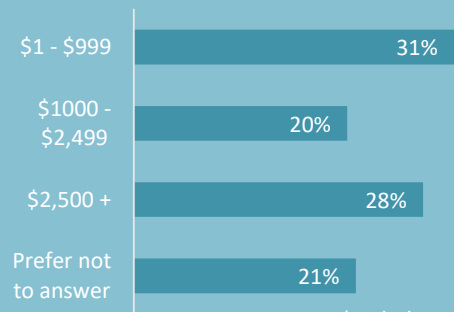
The sense of “duty” and “pride” in contributing

| Statement | Top 2 Box Agreement |
|---|---------------------|
| I feel it is my duty to financially support Jewish organizations in my local community | 68% |
| I take pride in providing financial support to my local Jewish organizations. | 66% |
| I feel it is my duty to financially support Jewish organizations nationally or internationally | 50% |
| The level of financial support I am expected to provide to local Jewish organizations is overly burdensome. | 28% |
| I am happy to financially support my congregation, but contributing to additional Jewish organizations is too much. | 22% |



Financial Contribution

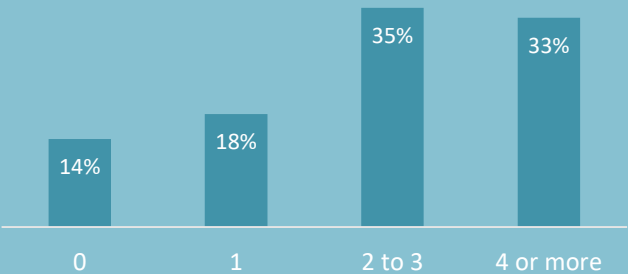
Amount (in last 12 months)



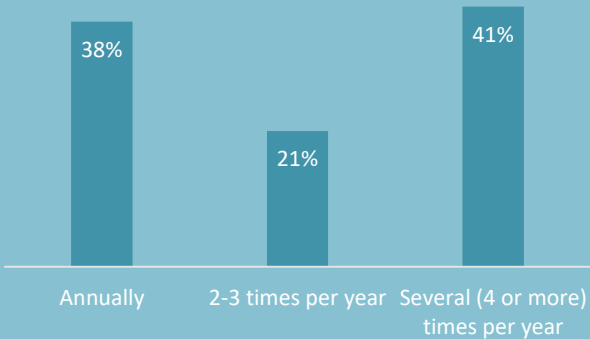
*Includes congregation membership

Number of Org. (in last 12 months)

68% of respondents contribute financially to 2 or more Jewish organizations.



Frequency



Jewish Events & Programs

Conclusions & Implications

- High interest in education and social & cultural events, but less interest in professional events/networking and young adult events.
 - **Implication:** Given the high levels of education in the community, is there an opportunity to educate while hosting social and cultural events? In other words, could social and cultural events be educational?
- High level of attendance and interest in Holiday events.
 - **Implication:** Using the word “holiday” may elevate the event beyond religious services. Holidays are likely also opportunities to educate on why it’s a holiday.
- Despite infrequent attendance at Jewish religious services, survey respondents made relatively significant—and frequent—contributions to organizations in the Jewish community.
 - **Implication:** As survey respondents were gathered via email lists, organizations should be sensitive to the frequency of fund raising outreach due to possible fatigue and the sense that “we already gave”.

Final Thoughts

- Education, education, education.
 - Encourage learning about Jewish traditions, culture and ancestry.
- Bridge the divide between the Jewish household and the synagogue.
 - How can the community help define what it means to raise children Jewish?
 - What does the public and private Jewish life look like?
- Is there such a thing as Jewish spirituality?
 - What does it mean and how does it tie into the community?
- How can new Jews to Portland be found and supported?
 - Are there programs set up to identify and welcome newcomers?