



**A PORTRAIT OF
BAY AREA JEWISH LIFE
AND COMMUNITIES**

**An Integrative
Report from the
Bay Area Jewish
Community Study**

Published February 16, 2021



ACKNOWLEDGMENTS

A Portrait of Bay Area Jewish Life and Communities was commissioned and led by the Jewish Community Federation and Endowment Fund, in cooperation with the Jewish Federation of Silicon Valley and the (former) Jewish Federation of the East Bay.

Contributors

We would like to thank Julie Golde, who first managed the study as Senior Director of Community Impact at the Federation and has remained deeply involved as a project consultant; Laurence Kotler-Berkowitz, Senior Director of Research and Analysis at Jewish Federations of North America (and Director of the Berman Jewish DataBank), for his steady guidance, meticulous statistical analysis, and excellent writing; Ilana Rabin, Director of Advancement Strategy at the Federation, for her deeper data dives; Amy Spade, Senior Program Officer of Evaluation and Resilience at the Federation, for guiding the project to completion; and Dr. Jacob B. Ukeles, President of Ukeles Associates, for providing an early first draft and giving valuable feedback on later drafts.

Portrait Funders

Jim Joseph Foundation

Koret Foundation

Laszlo N. Tauber Family Foundation

Levine-Lent Family Foundation

Lisa & John Pritzker Family Fund

Newton and Rochelle Becker Charitable Trust

Sinai Memorial Chapel

Taube Philanthropies

FOREWORD

The 2017 *Portrait of Bay Area Jewish Life and Communities* sought to answer a variety of questions about the Bay Area Jewish population: What is its size and location? Who comprises today's Bay Area Jewish households? How do different people connect to and engage in Jewish life? How is our community growing, changing, and evolving?

Initially, we released a primary set of accompanying resources, and we now are presenting another set: this integrative report that synthesizes information across the complex data set, and ten slide decks offering in-depth analyses into various aspects, such as economic vulnerability.

In the year following the initial release, the Federation completed a comprehensive strategic planning process that was in part spurred by our learnings from the *Portrait*. We learned, with our partners, about our Bay Area community's rich diversity and the large proportion of young adults in our midst. We discovered that a large percentage of those younger people did not feel a deep sense of connection to a Jewish community—however identified—and that emotional connection to Israel was low. We saw areas of opportunity to bring attention to racial and ethnic diversity across our ecosystem, to foster innovative forms of engagement, and to encourage open dialogue about Israel.

The Federation is not alone in our use of the data. The *Portrait* has helped inform and advance the work of a broad array of Jewish institutions, philanthropists, innovators, and activists toward a communal effort to create vibrant, diverse, inclusive, and secure Jewish communities.

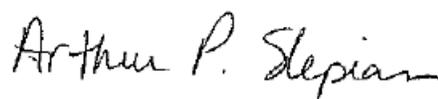
With the arrival of COVID-19, the study's lessons have become even more important as the community works to ensure a thriving Jewish ecosystem and the resilience of struggling families and young adults. During and post-COVID, the study will offer rich comparative data to help us understand changes and longer-term effects.

We thank the researchers, academic advisors, and funders who made the *Portrait* possible. We look forward to building more knowledge of our 473,000-strong community with a small benchmark study in 2022 or 2023, as well as another larger population study in 2027, a decade after the first.

We hope these new Portrait resources stimulate discussions, heighten communal vision, and, above all, allow for a thriving Jewish community that is a force for good.



Danny Grossman
Chief Executive Officer



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Board Chair

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INTRODUCTION

The *Bay Area Portrait of Jewish Life and Communities* depicts one of America's largest and most diverse Jewish communities. The first study to cover all ten counties in the Bay Area together, the *Portrait* has already generated a [wide range of resources](#), from the initial study highlights through expanded primary and specialized analyses. This report is meant as a complement to these previous resources. It integrates and synthesizes selected findings, connecting aspects of the community's life to each other and presenting a fuller picture of the community than any single aspect by itself. Most importantly, it highlights significant implications of the study's findings for those working to strengthen the community's future.

Following an Executive Summary, Section I starts with a brief overview of the population and household estimates that the study produced. After that, the report is primarily organized around important socio-demographic groups in the community.¹ Section II looks first at groups defined by geographic factors, including regions, places of origin, migration, and mobility. Next, Section III turns attention to different age cohorts. Section IV highlights diversity in the community, providing information on racial and ethnic diversity, immigrants, women, and lesbian, gay, and bisexual respondents. Section V examines families with children. Vulnerable households in the community are the subject of Section VI. An integrative conclusion follows.

Jewish connections—referring broadly to identities, attitudes, and behaviors that signal engagement in Jewish life—are woven throughout the report rather than placed into their own sections. In most cases when the report mentions Jewish connections, it is to point out significant differences between and among socio-demographic groups. At most, only brief references are made when socio-demographic groups have similar levels and kinds of Jewish connections. This approach is taken within an already established understanding that a relatively small, highly engaged segment of the Jewish population is offset by a much larger part of the population that is substantially less engaged, particularly young adults. The community recognizes the critical challenge this situation presents, as well as the equally important opportunity to help shape meaningful and innovative forms of Jewish engagement for all Bay Area Jews, in all of their diversity.

¹ By socio-demographic, the report means groups that are defined socially and/or demographically.

EXECUTIVE SUMMARY: KEY FINDINGS AND INSIGHTS

- At 350,000 people, the Bay Area Jewish population is the fourth largest in the country. Jews are 4% of the total Bay Area population, higher than the share of Jews in the U.S. population as a whole. An additional 123,000 non-Jews live in Jewish households. As such, the Bay Area highlights the tendency of Jews and their families to concentrate in large metro areas rather than more sparsely populated regions.
- There is no well-defined geographic center of the Bay Area Jewish population, as the community is spread out across the East Bay, Peninsula & South Bay, San Francisco, and the North Bay. The regions have modestly distinctive socio-demographic and Jewish characteristics.
- The Bay Area has historically been a place for people arriving from elsewhere. Only about one in four Jewish adults were born in the Bay Area. The high level of migration to the area creates challenges to building community.
- Among those here now, mobility is expected to continue. Nearly three in ten Jewish households say they will likely move in the next two years, about half within the Bay Area and half out.
- Looking at the adult Jewish population, the largest cohorts are those ages 18-34 (35%), followed by those who are ages 50-64 (31%). Smaller cohorts are ages 35-49 (20%) and 65 and older (13%). In popular generational terms, Millennials (34%) and Baby Boomers (33%) are the largest adult cohorts in the Bay Area Jewish community.
- Intergroup couples—in which one person is Jewish and the other is not—are a significant proportion of all couples in the Bay Area Jewish community, and their share is increasing. For communal organizations in the Bay Area and other locales, intergroup marriages and partnerships are an established fact of Jewish life.
- Age is significantly related to feelings about Israel, with younger adults consistently having the weakest ties to Israel, and connections then strengthening steadily across the age groups. In contrast, feelings about the local community peak among those who are ages 35-64, with younger and older cohorts both showing somewhat weaker attachments.
- The Bay Area Jewish community is diverse, calling for new and different voices to be represented and included in Jewish communal life.

- Ethnic and racial diversity is clearly growing in the Bay Area Jewish community. A quarter of Bay Area Jewish households include a respondent or spouse who is Hispanic, Asian-American, African-American, or of mixed or other ethnic or racial background (other than white), and this rises to nearly 40% of households where respondents are younger than 35. This diversity is found in all four regions of the Bay Area Jewish community.
- Jewish households with people of color have fewer economic resources and are more financially vulnerable than other households. They are also less likely to be providing their children ages 5-17 with Jewish education than other households. There are additional, selective differences in Jewish connections between Jews of color and others, but most differences are small and inconsistent.
- In nearly a quarter of Bay Area Jewish households, either the respondent or spouse was born outside the United States, most commonly in the former Soviet Union (FSU) or Israel.
- On the whole, the FSU community seems stable and well-integrated, no longer recent arrivals adapting to life in a new country. Respondents in FSU households report more graduate degrees and higher income, on average, than other respondents. Their Jewish connections are predominantly ethnic and communal.
- Israelis are a relatively new immigrant community, characterized by adults in younger age cohorts, more children in their households, and regional concentration in the Peninsula & South Bay. They have strong Jewish connections across the board.
- Socio-demographic differences—for example, in education and financial assessments—exist between Jewish women and men in the Bay Area, though for the most part, these differences tend to be relatively modest in size.
- There are small to no differences between women and men on most measures of Jewish connections, but where differences exist, they tend to point toward slightly stronger connections and more engagement among women.
- About one-third (34%) of Bay Area Jewish households currently have at least one child living in them.
- Children are being raised Jewish or partially Jewish in a strong majority of households—about 80%—but it varies among in-group (98%), intergroup (65%), and single parent (77%) households.

- Jewish preschools are a launching pad for further forms of Jewish education. When households send their children to a Jewish preschool, they are much more likely to later send their children to Jewish day schools and to Jewish day and overnight camps.
- Households with children are more affluent, on average, than Jewish households overall in the Bay Area. But not all families with children are doing well financially. In fact, households with children are polarized economically, with roughly one in three reporting they are just managing to get by or cannot make ends meet.
- Though Jewish household income is, on average, higher than household income overall in the Bay Area, a significant segment of the Jewish community is economically vulnerable. There are also substantial human service needs within the Jewish community.
- A quarter of all Jewish households in the Bay Area are economically vulnerable according to their self-assessment, with 2% reporting they cannot make ends meet, and 23% reporting they are just managing to make ends meet.
- Economic vulnerability does not differ across the four regions of the Bay Area. While this means that no region has significantly higher levels of economic vulnerability than other regions, it also means that no region is immune from it.
- Households with respondents who are Jews of color, Orthodox, younger than age 50, or lacking a college degree have elevated levels of economic vulnerability—as do households with respondents who are single parents or immigrants.
- More than a third (36%) of households sought assistance in the prior year for human service needs. The most frequently cited need was for job assistance, followed by housing or financial assistance, services for people with a disability, children with special needs, and elder services. Young adults 18-34 are the most likely to seek job, housing, and financial assistance of any age group.
- A large share of Jewish households seeking services reported the search was somewhat or very difficult.
- Households with economic difficulties are often more likely to seek services than other households, and they are usually more likely to say those searches for help were very or somewhat difficult.

SECTION I. JEWISH POPULATION AND HOUSEHOLD ESTIMATES

From a simple numbers' perspective, the Bay Area Jewish community is large. The study estimates that there are 350,000 Jews living in the region, including 281,000 adults and 68,000 children. That makes the Bay Area Jewish population the fourth largest in the country, trailing New York (1.5 million),² Southeast Florida (541,600)³, and Los Angeles (519,000).⁴ In addition, Bay Area Jews live with 123,000 non-Jews in a total of 148,000 households, pushing the total number of people in Jewish households to 473,000.

No previous study examined the entire Bay Area Jewish community at the same time, meaning strictly comparable data from earlier periods are not available. However, the Bay Area Jewish population has likely been stable in total size over recent years with some shifts in the population from San Francisco to the East Bay. The total number of Jewish adults in San Francisco and East Bay—250,000—is the same as the sum of the number of Jewish adults in the 2004 San Francisco study and the 2011 East Bay study. However, the number of Jewish adults in San Francisco has declined since the 2004 study, while the number of Jewish adults in East Bay has increased since 2011.

² Based on the Jewish Community Study of New York 2011.

³ Based on the 2014 Greater Miami Jewish Federation Population Study, 2018 Greater Palm Beaches Jewish Community Study, 2018 South Palm Beach County Jewish Community Study, and 2016 Broward County Jewish Community Study.

⁴ Based on the 1997 Los Angeles Jewish Population Survey.

Who was interviewed? Who's Jewish?

A total of 3,553 respondents were interviewed for the Bay Area Jewish community study between June 28, 2017 and November 19, 2017. Respondents provided information about all the other people, both adults and children, living in their households.

The respondents were recruited from four sample frames, and the survey was administered online. The separate sample frames were combined and integrated through weighting procedures to produce a final sample that represents Bay Area Jews and their households.

More than three-quarters of all respondents (78%) were Jewish-by-religion. One-tenth of respondents were partly Jewish or Jews of other religions, and slightly fewer (8%) were Jews-with-no-religion. The balance of respondents, just 4%, were non-Jewish spouses or partners of Jews.*

The following criteria were used to define who's Jewish in the Bay Area study:

- Respondents (age 18+) who view Judaism as their religion or who say that "aside from religion" they consider themselves to be Jewish or partly Jewish.
- Respondents who identify as Jews and consider their religion not Jewish.
- Spouses or partners defined by respondents as Jewish either by religion or by self-definition.
- All other adults in the household that the respondent views as Jewish or partly Jewish.
- Children being raised as Jewish or as partly Jewish.

A Jewish household includes at least one Jewish adult, be it the respondent or other people (usually the spouse/partner).

For more information on the study's methodology, see [YouGov's Methodology Report](#).

* These percentages are before weighting.

Because there had been no previous study of the entire Silicon Valley area (the 2004 San Francisco study included only Sunnyvale and Cupertino), it is not possible to be certain about changes in Silicon Valley.

Jews are 4% of the total population of the Bay Area today. Nationally, Jews are 2.3% of the U.S. population, according to the 2013 Pew Research Center Survey of U.S. Jews.⁵ The higher share of Jews in large metropolitan areas like the Bay Area is a defining feature of today's American Jewish population, the result of Jews' strong tendency to reside in cities and their surrounding suburbs rather than in less populated areas of the country.

⁵ Pew Research Center. 2013. [*A Portrait of Jewish Americans: Findings from a Pew Research Center Survey of U.S. Jews.*](#)

SECTION II. GEOGRAPHY

Geography is a key factor in a community's ongoing development. Where Jews live helps determine where institutions are located and services are provided. It also helps shape who Jews know and with whom they form social networks. But it is not only where Jews currently reside that matters. Where they come from, how long they have been in the local area, and their expectations of moving, either within or outside the area, also affect the community's dynamics. Geography is a prism through which to see community change and adaptation over time.

Four geographic areas: where do Bay Area Jews live?

For analysis, the Bay Area was divided into four areas: North Bay, East Bay, Peninsula & South Bay, and San Francisco (see Exhibit 1). These four areas cover ten counties: Alameda, Contra Costa, Marin, Napa, San Francisco, San Mateo, Santa Clara, Santa Cruz, Solano, and Sonoma.

About one-third (35%) of Bay Area Jews live in the East Bay and another one-third (34%) live in the Peninsula & South Bay. Smaller shares of the population live in San Francisco (17%) and the North Bay (13%). In this spatial configuration, there is no geographic center to the Bay Area Jewish community, unlike many of its counterpart communities elsewhere in the country.

Exhibit 1. Jewish population, by four geographic analysis areas, Bay Area, 2017.



*Percentages do not add up to 100% due to rounding.

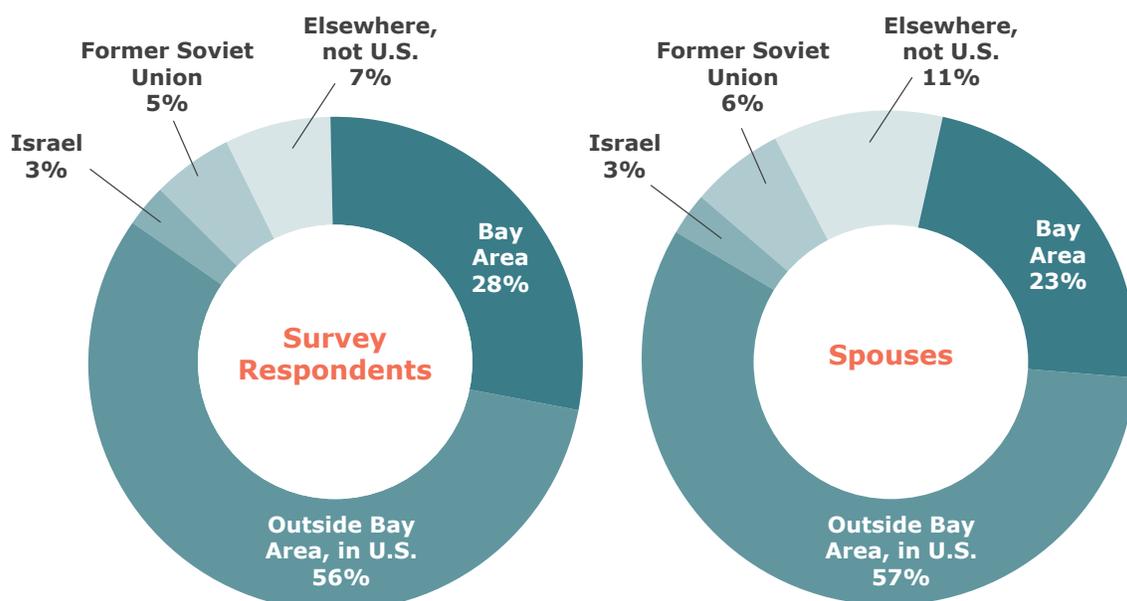
While each of these four areas contains a significant Jewish population, the areas are quite different in geographic size. San Francisco contains only 47 square miles, while the North Bay is over 2,800 square miles. The East Bay and Peninsula & South Bay are about 2,200 square miles each. As a result, Jewish density ranges significantly, from 1,300 Jewish people per square mile in the City and County of San Francisco to 17 in the North Bay, and about 50 per square mile in the East Bay and Peninsula & South Bay. Density in any Jewish community has an important impact on how services can be delivered and how people are engaged. It is often more challenging to provide services and mobilize engagement in low-density areas like the North Bay than in high-density areas like San Francisco.

Place of birth: where are Bay Area Jews from?

Only 28% of respondents and 23% of spouses or partners (where present) were born in the Bay Area (Exhibit 2). More than half of respondents and spouses/partners were born in the U.S. outside of the Bay Area. The balance, 15% of respondents and 20% of spouses/partners, were born outside the U.S.

The relatively small share of respondents born locally is typical of western communities, though the Bay Area has more than Phoenix (just 6%)⁶ and San Diego (10%)⁷. The high share of “newcomers” creates different dynamics and challenges to building community than in places—usually in the Northeast and Midwest—where many more residents live in the same area their entire lives.

Exhibit 2. Place of birth, by survey respondents and spouses, Bay Area, 2017.



⁶ Based on the 2002 Greater Phoenix Jewish Community Study.

⁷ Based on the 2003 Jewish Community Study of San Diego.

It takes time for newly arrived people to find their place—to meet new people, make new friends, find stable housing, and settle into jobs—and ultimately to feel like they belong. This creates both challenges and opportunities for Bay Area communal organizations. No doubt, they face a continual challenge engaging the steady stream of newly arrived people—especially young people who may be somewhat less attached to a Jewish community in general—who are adjusting to life in the Bay Area. At the same time, communal organizations have the opportunity to develop and showcase Jewish community as a place where new arrivals can find support, relationships, meaning, and resources as they seek to make the Bay Area their home.

Mobility: coming and going

High mobility is a reality in American Jewish life in the 21st century, part of an environment of constant change which complicates communal planning.

Two out of five respondents moved to their current residence in the last five years. This mobility level is comparable to other western Jewish communities, including Denver at 38%⁸ and San Diego at 51%.⁹ Within the Bay Area, the East Bay has the highest percentage of recent movers and arrivals (45%), followed in order by San Francisco (37%), Peninsula & South Bay (36%), and North Bay (32%).

Overall, three in ten Bay Area Jewish households (29%) report they will definitely or probably move in the next two years. These data are similar to Denver (22%) and San Diego (28%). Of those planning to move, under half (45%) said they are likely to move within the Bay Area, while the rest are likely to leave the Bay Area (31%) or are not sure (25%). Like migration to the area, mobility within and out of the area can affect planning for long-term community needs.

Differences across the regions

In large metropolitan areas, both socio-demographic and Jewish characteristics can vary somewhat from region to region. This is true in the Bay Area: while there are many similarities across the regions, each also has some modestly distinctive characteristics that communal organizations should be aware of.

⁸ Based on the 2007 Metro Denver/Boulder Jewish Community Study.

⁹ Based on the 2003 Jewish Community Study of San Diego County.

The North Bay is the most affluent, the oldest, and the most residentially stable. East Bay, in turn, has the lowest income levels and the largest share of households that are new to their current address in the past five years. The East Bay and the Peninsula & South Bay are the most likely to have children in their households and have slightly more ethnic and racial diversity as well. Households in San Francisco stand out for a somewhat higher share of single adults and for reporting they are likely to move in the next two years.

If there is a distinctive region in terms of Jewish connections, it is the East Bay. It has the largest share of respondents who do not identify with a Jewish religious denomination. It also has the smallest share of respondents to report that half or more of their close friends are Jewish (tied with the Peninsula & South Bay). But on other types of Jewish connections, differences across the regions are minimal.

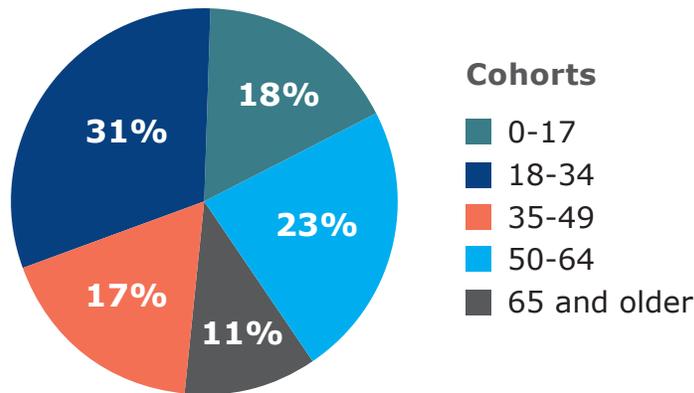
SECTION III. AGE

Like geography, age is an important factor in how a community functions and develops. Age groups require different services and programs, so the distribution of age in a community can help determine where resources are spent. In addition, age offers insight into other dynamics within the community, both socio-demographic and Jewish.

Age groups and the lifecycle

Looking at all people living in Bay Area Jewish households, there are more children (ages 0-17) than older adults (ages 65 and older), while those ages 18-34 comprise the largest age cohort (Exhibit 3).

Exhibit 3. Age cohorts, all people in Jewish households in the Bay Area, 2017.



Focusing on the adult Jewish population alone (Exhibit 4), the largest cohort is again composed of 18-34 year olds, followed by those who are ages 50-64 and smaller cohorts ages 35-49 and 65 and older. Using popular generational categories based on birth year, Millennials and Baby Boomers are the largest Jewish adult cohorts in the Bay Area Jewish community, followed by Gen X, and then Gen Z and the Silent Generation.¹⁰

Exhibit 4. Age cohorts and generations, Jewish adults, Bay Area 2017.

Cohorts	Percentage
18-34	35%
35-49	20%
50-64	31%
65 and older	13%
<i>Because of rounding the totals are not 100%</i>	

Generation	Percentage
Gen Z	7%
Millennials	34%
Gen X	20%
Baby Boomers	33%
Silent Generation	7%
<i>Because of rounding the totals are not 100%</i>	

¹⁰ At the time of the survey in 2017, Gen Z included those ages 18-22. Millennials were ages 23-37, Gen Xers were ages 38-52, Baby Boomers were ages 53-71, and those in the Silent Generation were ages 72 and older.

The four adult-age cohorts reveal well-known personal and family changes that occur during the lifecycle. Among those 18-34, more than half are single (Exhibit 5), and eight in ten do not have children (Exhibit 6). In contrast, family formation characterizes 35-49 year olds, as roughly three-quarters are married/partnered and over half have children at home. In older cohorts, almost nine in ten of those ages 50-64 and nearly all of those ages 65 and older have no children in their homes. Divorce and widowhood rise slowly but steadily in older age groups as well, increasing the risk of social isolation and some of its negative consequences like poorer health.

Exhibit 5. Marital status, by respondent age, Bay Area, 2017.

Marital Status	18-34	35-49	50-64	65+
Married	26%	69%	62%	62%
Living with a partner	21%	7%	8%	5%
Single and never married	52%	17%	13%	6%
Divorced	1%	5%	11%	17%
Separated	1%	2%	2%	<1%
Widowed	0%	0%	4%	9%

Because of rounding the totals are not 100%

Exhibit 6. Number of children in household, by respondent age, Bay Area, 2017.

Number of children in household	18-34	35-49	50-64	65+
0	80%	48%	86%	99%
1	14%	20%	9%	1%
2	5%	26%	5%	<1%
3 or more	1%	6%	<1%	0%

Because of rounding the totals are not 100%

Jointly, the community's age distributions, cohort sizes, and lifecycle patterns suggest that over the next two decades, as 18-34 year olds marry and have children and as those in their 50s and early 60s age, the community will continue to be equally pressed to fulfill the needs of both children and seniors. It will, of course, also have to continue addressing the needs of those in the broad middle of the adult-age distribution, many of whom will be raising children, seeking meaningful Jewish connections for themselves, and transitioning to care for older parents. Like all people, Jews at different ages and different stages of the lifecycle have divergent interests and needs, and communal organizations must strive to meet all of them.

Age and migration to the Bay Area

Examining age groups provides another angle to see that the Bay Area has historically been a place for people arriving from elsewhere. Indeed, only one in ten Jewish adults ages 65 and older are originally from the Bay Area (Exhibit 7). Among the youngest adult cohort, 18-34 year olds, over half are from the Bay Area, but if historical patterns continue, we can expect that as this youngest cohort ages, they will be joined by many other Jews their age from outside the area.

Exhibit 7. Place of birth of Jewish adults, by age of respondent, Bay Area 2017.

Place of Birth	18-34	35-49	50-64	65+
Bay Area	55%	27%	17%	11%
Outside Bay Area, in the U.S.	32%	53%	68%	73%
Israel	5%	4%	4%	2%
Former Soviet Union	3%	10%	6%	4%
Elsewhere outside the U.S.	5%	7%	5%	10%

Because of rounding the totals are not 100%

Age and intergroup couples

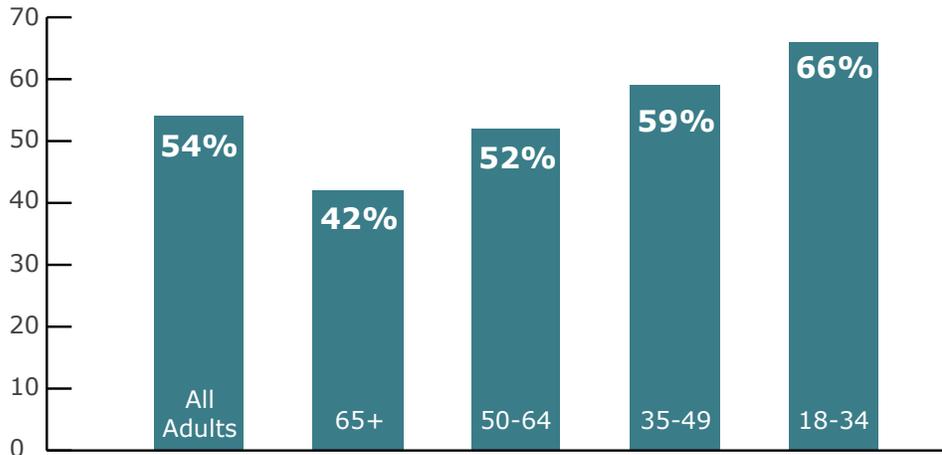
Intergroup couples include both marriages and partnerships in which one spouse/partner identifies as Jewish and the other does not. In-group couples are those in which both spouses/partners are Jewish; this includes couples in which one member converted to Judaism or came to identify as Jewish.

As in most other American Jewish communities, intergroup couples are a significant proportion of all couples in the Bay Area Jewish community. More than half of all married or partnered respondents (54%) are in an intergroup relationship. This is slightly higher than the national rate, 48%, for intergroup relationships, according to the Pew Research Center's 2013 study of U.S. Jews.¹¹

Furthermore, the share of Bay Area Jews in intergroup relationships has been increasing, shown clearly by the percentage of coupled respondents in intergroup relationships across age cohorts (Exhibit 8). Among those age 65 or older, 42% who are currently married/partnered are in an intergroup relationship. The share rises to 52% among those ages 50-64, 59% among those ages 35-49, and 66% in the youngest adult cohort, ages 18-34. For communal organizations in the Bay Area and other locales, intergroup marriages and partnerships are an established fact of Jewish life.

¹¹ Authors' calculations from the data file of the Pew Research Center's 2013 Survey of U.S. Jews.

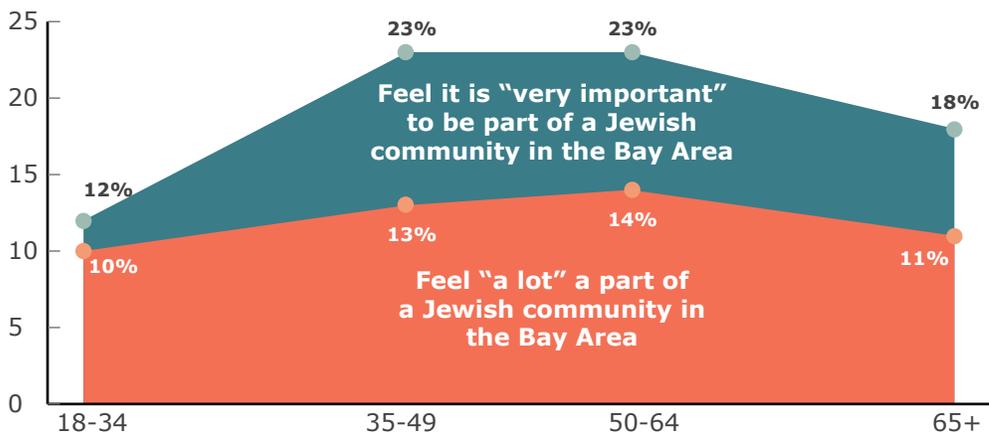
Exhibit 8. Jews in Intergroup Relationships, by age, Bay Area, 2017.



Age and connections to a Bay Area Jewish community

The relationship between age and feelings about being part of a local Jewish community varies across adult age groups, with no clear growth pattern as people get older. People are seeking community most in two age groups, 35-49 and 50-64 (Exhibit 9).

Exhibit 9. Age and connections to local Jewish community, Bay Area 2017.



These results yield two critical implications. First, lifecycle may be as significant as age in determining when people feel it is important to be part of a Jewish community. Adults in the 35-49-year-old cohort are the most likely to be both married/partnered and to have children at home. This combination may be driving their stronger feelings about the importance of being part of the local community. These feelings may linger into the next cohort, 50-64, even as levels of marriage drop slightly and the share of households with children declines substantially.

Second, in all age groups, more people say it is very important to be part of a local Jewish community *than actually feel part of one*. There is both a need and an opportunity for communal organizations to address and try to close this discrepancy.

Age and connections to Israel

In the Bay Area Jewish community, as in many U.S. Jewish communities, age is significantly related to feelings about Israel. Younger adults have consistently weaker connections to Israel than older adults (Exhibit 10). The youngest adult cohort, ages 18-34, are the least likely to be emotionally attached to Israel, to feel it is very important to have a Jewish state in the world, and to be comfortable with the idea of Israel as a Jewish state. In general, connections to Israel strengthen across age groups, peaking among those ages 65 and older. In each age cohort, substantially fewer people are very emotionally attached to Israel than feel it is very important to have a Jewish state in the world or are comfortable with the idea of Israel as a Jewish state.

Exhibit 10. Age and connections to Israel, Bay Area, 2017.

Age	Very emotionally attached to Israel	Very important to have a Jewish state in the world	Comfortable with idea of Israel as a Jewish state
18-34	11%	38%	41%
35-49	21%	51%	57%
50-64	25%	62%	65%
65+	25%	70%	73%

Because of rounding the totals are not 100%

Connections to Israel

The American Jewish community has long been strongly connected to Israel, offering philanthropic and political support to the Jewish state, traveling frequently to it, and feeling proud of its accomplishments. At the same time, the American Jewish community has experienced disagreements and divisions about Israel.

This duality is certainly true of Bay Area Jews as well. Majorities of Bay Area Jewish adults feel it is very important for a Jewish state to exist in the world and are comfortable with the idea of Israel as a Jewish state, and just under half have traveled to or lived in Israel (excluding those born there). At the same time, only a minority feels very emotionally attached to Israel. Connections to Israel are weaker among those who are politically liberal though liberals are more likely than conservatives to have traveled to or lived in Israel.

Connections to Israel, Bay Area 2017

Political orientation	Very emotionally attached to Israel	Very important to have a Jewish state in the world	Comfortable with idea of Israel as a Jewish state	Traveled to or lived in Israel
Liberal	17%	51%	53%	47%
Moderate	24%	61%	68%	47%
Conservative	32%	69%	77%	40%

Because of rounding the totals are not 100%

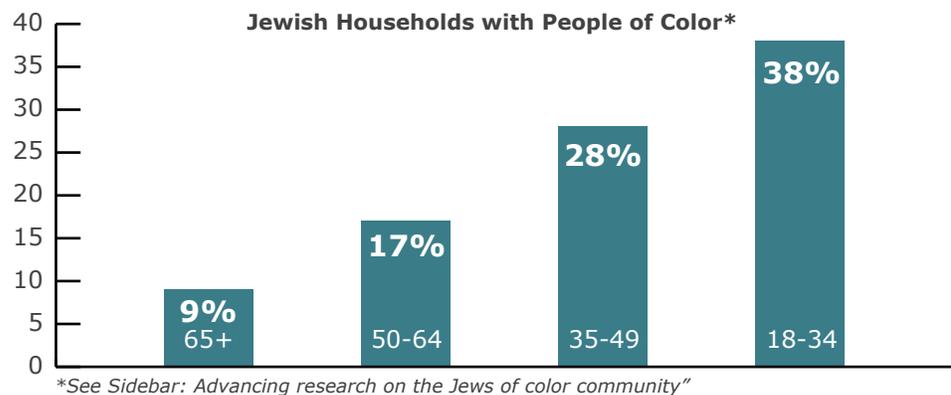
SECTION IV. DIVERSITY

The Bay Area Jewish community is extraordinarily diverse. Diversity brings new and different voices, perspectives, and understandings to our community, strengthening its social and cultural capital. Diversity also rightfully creates the need for inclusion and representation in communal organizations.

Race and ethnicity

Ethnic and racial diversity is clearly growing in the Bay Area Jewish community. A quarter (25%) of Bay Area Jewish households include a respondent or spouse (where present) who is Hispanic, Asian-American, African-American, or of mixed or other ethnic or racial background (other than white), and there is a direct relationship between age and ethnic and racial diversity. Just 9% of respondents age 65 and older and/or their spouses are Hispanic, Asian-American, African-American, or of mixed or other ethnic or racial background (Exhibit 11). This increases steadily to 17% for those ages 50-64, 28% for those ages 35-49, and 38% for those ages 18-34.

Exhibit 11. Ethnic/racial diversity in Jewish households, by age of respondent, Bay Area 2017.



Ethnic and racial diversity is found in all four regions of the Bay Area Jewish community. The largest shares of Jewish households with people of color¹² are found in the Peninsula & South Bay and in the East Bay (28% and 25%, respectively), with only slightly lower shares in San Francisco (23%) and the North Bay (20%).

The younger age distribution of Jews or spouses/partners of color is seen in some additional socio-demographic characteristics. Fewer are married/partnered than other respondents (42% vs. 65%), more are single/never married (48% vs. 20%), and more were born in the Bay Area (42% vs. 25%).

¹² Defined as a household in which the respondent or spouse (where present) is Hispanic, Asian-American, African-American, or of mixed or other ethnic or racial background other than white.

But age differences do not always find reflection in other characteristics. With a younger age profile, we might expect more Jews of color to be part of intergroup couples, but this does not appear to be the case. Among those who are married/partnered, a greater share of Jews of color (than other respondents) are part of in-group couples (62% vs. 51%). In addition, Jews of color have a steady rate of being part of in-group couples from ages 18 through 64, unlike other respondents who show a consistent decline in in-group marriages and partnerships as age cohorts get younger.

One important finding from the survey is that Jewish households with people of color, on average, have fewer economic resources and are more financially vulnerable than other households. Jewish households with people of color report median household income that is 75% of the median household income of other households (Exhibit 12); in addition, they are nearly ten percentage points more likely than other households to report they cannot make ends meet or are just managing to make ends meet.

Exhibit 12. Income and financial vulnerability, Jewish households, Bay Area 2017.

	Median household income	Cannot make ends meet or are just managing to make ends meet
Households with people of color	\$117,800	32%
Other households	\$156,300	23%

Advancing research on the Jews of color community

Jewish social research has taken an inconsistent approach to studying the Jews of color community.* Community surveys have not consistently asked questions about race and ethnicity in order to identify Jews of color, and even when they have, the questions have varied in how they are worded and the response options they offer. And, studies have used a variety of sampling methodologies, some of which may have underestimated the size of the Jews of color community. As a result, knowledge about Jews of color is fragmentary, and at times, contested.

This study sought to collect data about the size and characteristics of the Bay Area Jews of color community. It asked all respondents about their racial and ethnic identity, and it asked respondents about the racial and ethnic identity of their spouse

or partner, where they were present in the household. This allowed the study to identify, estimate and analyze Jews of color at the respondent level, and to identify, estimate and analyze households in which an adult person of color resided. A multiple frame sampling strategy also aided in efforts to locate and interview Jews of color.

At the same time, we recognize that there is surely more to learn from future studies. Moving forward, standardized questions about race and ethnicity should be asked about everyone in Jewish households, all adults and all children. Potential underestimation of the size of the Jews of color community should receive attention. And questions specifically relevant to the concerns and experiences of Jews of color should be included in survey questionnaires. As a field, Jewish social research can better count every member of our population and continue to work towards a full representation of the Jewish community’s diversity—all households and household members.

*Kelman, Tapper, Fonseca, and Saperstein. [Counting Inconsistencies: An Analysis of American Jewish Population Studies, with a Focus on Jews of Color.](#)

Immigrants

Immigrants comprise another part of the community’s diversity. In nearly a quarter (23%) of Bay Area Jewish households, either the respondent or spouse was born outside the United States, including the former Soviet Union (FSU) (6% of households), Israel (6%), and other countries (12%). Immigrant households typically have distinct characteristics, and that remains true for FSU and Israeli households.

On the whole, the FSU community seems stable, well-integrated, and economically successful, no longer recent arrivals adapting to life in a new country (Exhibit 13). More than three-quarters of FSU-born respondents report they have been in the Bay Area for 20 or more years. FSU households are geographically dispersed across all four regions of the area, though they are slightly more likely than others to reside in the East Bay and less likely than others to live in the North Bay. Respondents in FSU households report more graduate degrees and higher median income than others. Importantly for communal organizations, more FSU households than others are currently in prime family-formation years, with nearly half having children at home compared to one-third of other households.

Exhibit 13. Selected characteristics, FSU and Israeli households, Bay Area 2017.

	FSU households	Israeli households
Length of time in Bay Area*		
Less than 10 years	10%	29%
10-19 years	14%	48%
20 or more years	76%	23%
Region		
North Bay	5%	6%
San Francisco	21%	13%
East Bay	43%	36%
Peninsula & South Bay	31%	46%
Children at home		
0	51%	47%
1	14%	27%
2	26%	16%
3+	9%	10%

*Based on FSU-born and Israeli-born respondents, respectively.

The Jewish connections of FSU households tend to be more ethnic and communal than religious, a distinction that has long characterized the FSU community. Compared to others, respondents in FSU households are more likely to be in in-group marriages/partnerships, have close Jewish friends, and feel very attached to Israel. Further, they use Jewish Community Centers, donate to Jewish causes, and volunteer for Jewish organizations at roughly comparable rates as others. In contrast, they have lower synagogue membership rates, attend religious services less frequently, and are more likely to say they do not identify with a Jewish denomination.

Israeli respondents and households also have distinctive characteristics. They are a relatively new immigrant community, with 30% of Israel-born respondents in the Bay Area for less than 10 years and nearly half in the area for 10-19 years. Typical of new immigrant communities, they are concentrated geographically, with nearly half (46%) residing in the Peninsula & South Bay, substantially outstripping the share of other Jewish households in that region (28%). Like their FSU counterparts, Israeli households are in their prime family-formation years, with more than half having children in them. Unlike their FSU counterparts, though, Israeli respondents and households report graduate degrees and median household income very similar to the overall Bay Area Jewish population and households.

The Jewish connections of respondents in Israeli households are generally strong across the board. Relative to others, they are much more likely to have in-group rather than intergroup marriages/partnerships and to report half or more of their close friends are Jewish. They partake in Shabbat meals and Seders more frequently and have higher rates of synagogue membership (though they only attend service slightly more often). They also use Jewish Community Centers, participate in Jewish cultural events, donate to Jewish causes, and volunteer for Jewish organizations more often than others. Not surprisingly, their connections to Israel are very strong, with nearly three-quarters saying they are very emotionally attached.

Women

Socio-demographic differences exist between Jewish women and men in the Bay Area, but for the most part, these differences are modest in size.

Education is a good example. Compared to men, women are less likely to have a college degree, more likely to have a master's degree, and less likely again to have professional degrees (such as a law or business degree) and doctorates (Exhibit 14). All this suggests that the gap in educational levels between men and women is closing, but the progress has been uneven across different kinds and levels of education. At the same time, education levels continue to increase among Bay Area Jewish women across age groups (Exhibit 15), and it is possible that eventually women will match or surpass men at all education levels.

Exhibit 14. Education by gender, Bay Area 2017.

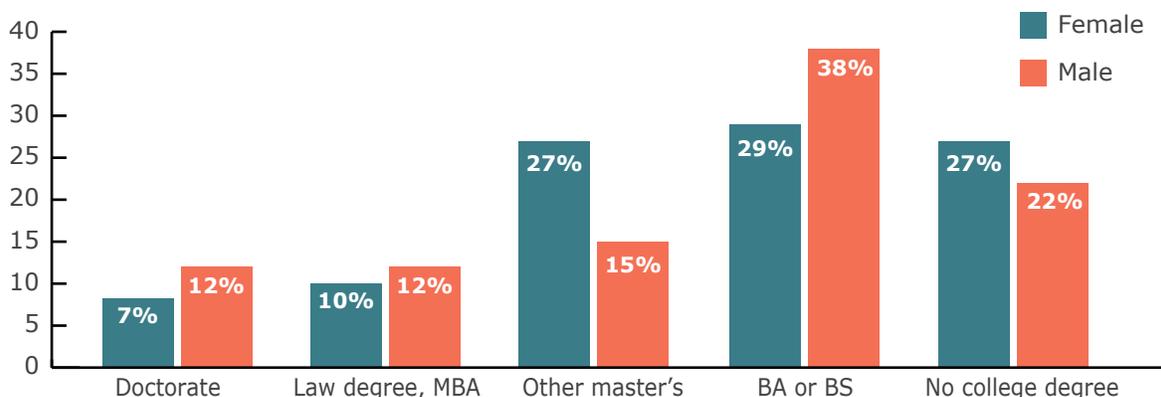


Exhibit 15. Education by age among Jewish women age 35 and older,* Bay Area, 2017.

Education: Highest Degree	35-49	50-64	65+
Doctorate	9%	7%	6%
Law degree, MBA	18%	13%	6%
Other master's degrees	38%	27%	28%
BA or BS	27%	28%	19%
No college degree	9%	25%	41%

Because of rounding the totals are not 100%

Regarding income and financial self-assessments, the data indicate women have slightly lower incomes and may assess their financial situations in slightly less positive ways than men. The differences are most noticeable at the highest ends: Smaller shares of women than men have incomes of \$250,000 or more and report they are well-off financially. Fewer women are also employed than men, which may reflect differences in childrearing responsibilities among those with children and slightly more women than men in older age cohorts, a time of life when many people are no longer working.

There are, as well, small differences between women and men in household composition, marital/partner status, and region. Under the age of 65, women are slightly more likely to be single parents with children at home; at ages 65 and older, women are more likely to be living alone. Among married/partnered respondents, somewhat more women than men are part of an in-group couple. And overall, a larger share of women than men live in the East Bay. Race and ethnicity vary little between Jewish women and men.

Turning to Jewish connections, there are small to no differences between women and men on most measures. However, where differences exist, they tend to point toward slightly stronger connections and more engagement among women. For example, women are slightly more likely to volunteer for Jewish organizations, to say that being part of a Jewish community is very important to them, and to regularly attend Passover Seders. But again, the survey measures indicate many more similarities than differences between men and women in terms of their Jewish connections.

Lesbian, gay, and bisexual respondents

One in ten Jewish households include respondents who are lesbian, gay or bisexual (See Sidebar). Households with lesbian, gay, or bisexual respondents are about equally likely to be in San Francisco (32%), the East Bay (33%), and South Bay and the Peninsula (29%), with many fewer in the North Bay (6%).

Social and demographic characteristics of lesbian, gay and bisexual respondents differ in some respects from other respondents (Exhibit 16). For example, they have been in the Bay Area on average for less time than others. They are less likely to be married, separated, divorced, or widowed, more likely to be living with a partner or single and never married, and report fewer children in their homes. They are more likely to be people of color. And they tend to skew younger in age. In contrast, lesbian, gay, and bisexual respondents are no different than other respondents in terms of education, household income, and feeling economically vulnerable.

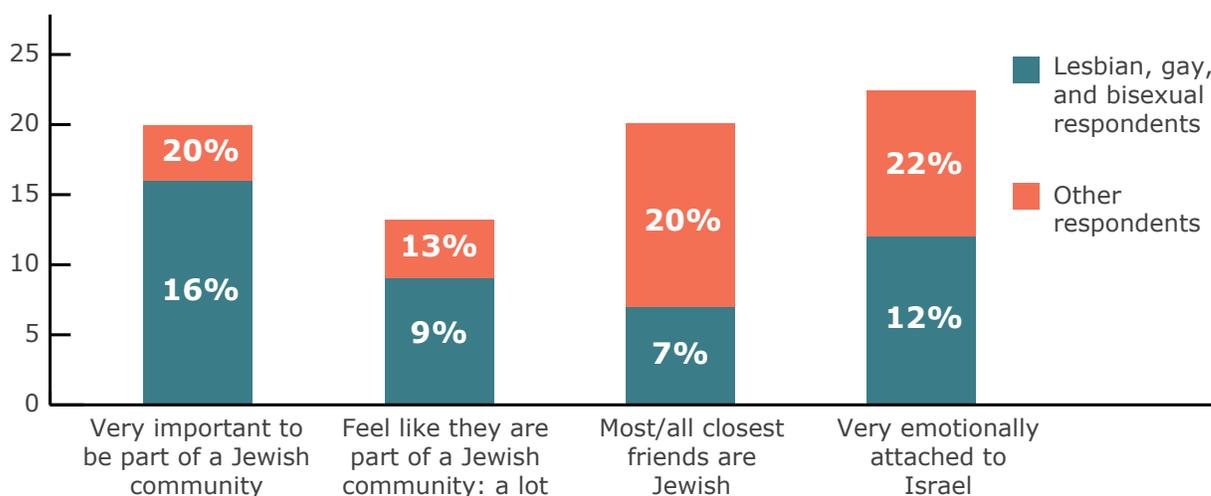
Exhibit 16. Selected social and demographic characteristics, Bay Area, 2017.

	Lesbian, gay, and bisexual respondents	Other respondents
Married	38%	57%
Living with partner	26%	8%
Single/never married	30%	21%
Separated	<1%	2%
Divorced	5%	9%
Widowed	1%	4%
0 children at home	82%	73%
1 child at home	13%	14%
2+ children at home	6%	14%
People of color	23%	14%
Age 18-34	28%	24%
Age 35-49	22%	20%
Age 50-64	41%	33%
Age 65+	10%	23%

Because of rounding the totals are not 100%

Looking at Jewish connections, differences between Jewish lesbian, gay, and bisexual respondents and other Jewish respondents are small to modest, but they consistently show lesbian, gay, and bisexual respondents are less intensely connected to Jewish life (Exhibit 17). For example, fewer lesbian, gay, and bisexual respondents than others feel it is very important to be part of a Jewish community and feel connected to one, report that most or all of their closest friends are Jewish, feel very emotionally attached to Israel, identify with a Jewish religious denomination, and always participate in home-based rituals. Similar differences appear across a wide range of measures. Contrasting patterns are relatively uncommon, but lesbian, gay, and bisexual respondents are more or equally likely to attend Jewish cultural events and volunteer for Jewish organizations than others.

Exhibit 17. Selected Jewish connections, Bay Area 2017.



Advancing research on the LGBTQ community

For this report, lesbian, gay and bisexual respondents were identified in one of two ways: 1) answering a question about sexual orientation with a response of gay, lesbian or bisexual or 2) by reporting their spouse/partner has the same gender as they do. One goal of the Bay Area survey was also to allow transgender respondents to identify themselves and/or transgender household members. On the survey questions about gender, response options included man, woman, transgender and something else. However, no respondent selected transgender or something else for themselves or for others in the household. In retrospect, we believe the forced-choice requirement of the gender identity questions—only one response option was allowed—led to this. We hypothesize that there are transgender respondents in the sample, but they likely choose either male or female as their gender identity.

Over the past several years, the survey research industry as a whole has been experimenting with many different types of questions to measure gender identity, with no consensus yet emerging. Learning from our experience with this survey, in the future we recommend using gender identity questions that allow multiple responses (including transgender) or employing separate questions, distinct from gender, to identify transgender respondents and other household members. As the Jewish community seeks to advance and improve its research on the LGBTQ community, one important resource is the Schusterman Foundation’s [More Than Numbers: A Guide Toward Diversity, Equity and Inclusion in Demographic Data Collection](#), published in 2020. Though designed more for organizational data collection than formal socio-demographic research, the guide illustrates how survey questions can ask about gender identity in comprehensive and socially sensitive ways, and its authors hope “it can serve as a conversation starter among researchers” as well (p 10).

SECTION V: HOUSEHOLDS WITH CHILDREN

Households with children have traditionally occupied a central place in Jewish communal life, as children represent one of the main sources of the community's future. Where households with children are located, what their socio-demographic characteristics are, how children are being raised Jewishly, and what kinds of Jewish education they are receiving are key issues for communal planning.

Just about one-third (34%) of Bay Area Jewish households currently have at least one child living in them (Exhibit 18). Among them, more than four in ten have one child, almost half have two, about one in ten have three, and very few have four or more. For analysis, this report often distinguishes between households with children ages 0-4 and households with children ages 5-17. There is, of course, some overlap between these groups.

Exhibit 18. Number of children in Jewish households, Bay Area, 2017.

Number of Children	All Households	Households with Children
0	66%	–
1	14%	42%
2	16%	47%
3	3%	9%
4 or more	<1%	2%

Because of rounding the totals are not 100%

Socio-demographics of households with children

Families with young children appear to be moving more and more to the East Bay area. Among households with children 5-17, equal shares (about one-third) live in the East Bay and in the Peninsula & South Bay. But among households with children 0-4, more than half (54%) reside in East Bay. This is consistent with the overall shift of the Jewish population to the East Bay and with East Bay having the highest percentage of recent arrivals among the area's four regions.

In general, households with children 5-17 are slightly more affluent (median income \$152,000) than households with children 0-4 (median income \$138,000), possibly due to the greater career advancement of parents of older children. Both sets of households with children are more affluent than Jewish households overall in the Bay Area (median income \$115,000), likely reflecting the fact that parents of children are often in prime income-earning years and that many people wait until they are relatively secure financially before starting a family.

Not all families with children are doing well financially, though. Roughly one in three say they are just managing to get by or cannot make ends meet, which is somewhat higher than Jewish households overall (one in four).

Jewish education of children

Children are being raised Jewish or partially Jewish in a strong majority of households—about 80%—but not in all of them. In nearly all households with in-group couples (98%), children are being raised Jewish. But only in two-thirds of households with intergroup couples (65%) are children being raised Jewish. Single-parent households tend to split the difference: In just over three-quarters of them (77%) are children being raised Jewish.

Jewish education is a prime concern of communal organizations because it is one of the most important factors in the transmission of Jewish identity and community from generation to generation. At the time of the survey, about one in six households with children ages 0-4 were sending a child or children to a Jewish preschool (16%), significantly less than the share sending children to non-Jewish preschools (60%). However, more households ultimately send children to Jewish preschool than are doing so at any one point in time: Indeed, 40% of households with children 5-17 report they *have* sent children to a Jewish preschool.

This same “current vs. ever” dynamic in Jewish education is seen with older children as well. At the time of the survey, just under a third of households with children 5-17 had them enrolled in some kind of Jewish education (7% day school, 18% supplementary education, and 6% tutoring or something else). But nearly half of the households with children 5-17 (48%) reported their children *had* received Jewish education at some point in time. Still, that more than half of households with Jewish children 5-17 have never provided those children with Jewish education is a significant finding for the Bay Area communal system.

One important finding from the study is the role of Jewish preschools as a launching pad for further forms of Jewish education (Exhibit 19). When households send their children to a Jewish preschool, they are much more likely to later send their children to Jewish day schools and to Jewish day and overnight camps. This dynamic is generally positive, as multiple forms of education reinforce each other. However, it is also a sign that the same families self-select, over and over, into Jewish education. In that respect, it presents a challenge to the community to expand the circle of families who choose Jewish preschools to begin with, or in the absence of choosing Jewish preschools, are introduced to and select other forms of Jewish education later.

Exhibit 19. Jewish preschool, Jewish day school, and Jewish camps, Bay Area, 2017.

	All households with children	Households with child(ren) who attended Jewish preschool
Child(ren) currently attending Jewish day school	7%	16%
Child(ren) ever attended/worked at Jewish day camp	41%	59%
Child(ren) ever attended/worked at Jewish overnight camp	29%	47%

Because of rounding the totals are not 100%

In households with children 5-17, the study shows two important factors that are associated with whether those children receive Jewish education (Exhibit 20). First, higher incomes correspond to increasing rates of children attending Jewish day school, day camp, and overnight camp, and somewhat less so to children attending Jewish supplementary education. Second, Jewish households with people of color are only about half as likely as other households to send children to Jewish camps and supplementary school, and about three-quarters as likely to send them to Jewish day school. These findings suggest that households with fewer economic resources, and households with people of color, do not have equitable access to Jewish educational opportunities for their children, and it presents the community with a significant challenge to remedy this situation.

Exhibit 20. Jewish Education and Camp, Bay Area, 2017

	Child(ren) ever:			
	Attended Jewish day school	Attended Jewish supplementary education	Attended/worked at Jewish day camp	Attended/worked at Jewish overnight camp
Income				
Less than \$70,000	4%	22%	29%	18%
\$70,000 to less than \$150,000	6%	28%	42%	29%
\$150,000 or more	20%	29%	48%	35%
Households with people of color	11%	18%	25%	18%
Other households	15%	31%	47%	34%

Because of rounding the totals are not 100%

SECTION VI. VULNERABILITY

Though Jewish household income is, on average, higher than household income overall in the Bay Area,¹³ a segment of the Jewish community is economically vulnerable. There are also substantial human service needs within the Jewish community.

Economic vulnerability

The income distribution among Bay Area Jewish households is extremely wide, from less than \$20,000 to more than \$350,000 annually, with a median of about \$115,000. Because the Bay Area is one of the most expensive places in the country to live, households at the lower end of the income distribution face significant economic distress. Even many households that may appear on the face of it to have sufficient income face financial challenges.

Comparing Jewish household income to the California Family Needs Calculator¹⁴—a more meaningful measure of economic stress than the federal poverty level—reveals that about a quarter of Jewish households are economically vulnerable. For example, more than a quarter (27%) of single-person Jewish households earn less than \$44,000 annually, the threshold the Family Needs Calculator indicates single-person households require, on average across the Bay Area’s ten counties, for minimal financial security. Similarly, more than a fifth (22%) of Jewish households with two adults and two children earn less than \$101,000 annually, the threshold the Family Needs Calculator shows such families need, on average across the Bay Area’s counties, for minimal security.

Another way to look at financial distress is through a subjective lens. A quarter of all Jewish households in the Bay Area are economically vulnerable according to their self-assessment, with 2% reporting they cannot make ends meet and 23% that they are just managing to make ends meet (Exhibit 21). There is a very high correlation between income and this subjective measure. More than 50% of households with income less than \$70,000 say they have trouble managing, compared to 30% of households with income between \$70,000 and less than \$150,000, and just 7% of those with income of \$150,000 or more.

¹³ Median Jewish household income is approximately \$15,000 higher than median household income overall in the Bay Area (see www.deptofnumbers.com/income/california/san-francisco).

¹⁴ See insightcced.org/2018-family-needs-calculator.

Exhibit 21. Household financial assessment, Bay Area, 2017.

	All	Income less than 70K	Income \$70,000 to less than \$150,000	Income \$150,000 or more
Cannot make ends meet	2%	6%	2%	1%
Just managing to make ends meet	23%	46%	28%	6%
Have enough money	36%	31%	38%	30%
Have some extra money	23%	10%	23%	28%
Well-off	17%	7%	9%	35%

Because of rounding the totals are not 100%

Levels of subjective economic vulnerability vary little across the four regions of the Bay Area. While this means that no one region has significantly higher levels of economic vulnerability than other regions, it also means that no region is immune from it. Put another way, economic vulnerability is found throughout the Bay Area Jewish community.

Several factors lead to higher-than-average levels of economic vulnerability. More than four in ten households (43%) in which the respondent is a single parent report they cannot make ends meet or are having difficulty doing so, as do more than two-fifths (41%) of households in which the respondent has no college degree. Other households with elevated economic vulnerability include those with respondents who are Orthodox (39%) and people of color (32%). Women as a whole are no more likely to report being economically vulnerable than men; however, in single-parent households with children that are economically vulnerable, a strong majority of the single adults (71%) are women.

Lastly, age has an unusual relationship to economic vulnerability in the Bay Area. In some Jewish communities, it is seniors who are the most likely to report difficulty making ends meet, but in the Bay Area, respondents under age 50 report economic vulnerability the most (29%) while adults age 50 and older report it less (21%). The high cost of living in the Bay Area is particularly difficult for younger members of the community. Conversely, seniors are the most likely to say they are well-off.

Service needs

Another dimension of vulnerability can be measured by examining the need for human services. More than a third (36%) of households sought assistance in the prior year for at least one of five human service needs specified in the survey, and more than one in ten households (11%) sought assistance for two or more service needs.

The most frequently cited need was for job assistance (22% of all households). Other needs cited were housing or financial assistance (12% of all households); services for people with a disability (9% of all households); children with special needs (17% of households with children, or 6% of all households); and elder services (15% of households with someone age 65 or older, or 3% of all households).

Several patterns about service needs deserve particular attention as the community plans for these issues:

- Young adults 18-34 are the most likely to seek job, housing and financial assistance of any age group. This finding is of concern given the large number of young adults in the Bay Area Jewish community.
- A large share of Jewish households seeking services reported the search was somewhat or very difficult. This included about three in five households seeking services for adults with disabilities, children with special needs, or housing and financial assistance; half of households seeking job assistance; and two in five households seeking elder services. Easing the burden of those seeking services should be a concern.
- Economic vulnerability exacerbates service needs and increases the challenges of addressing them. Households that self-assess as having financial difficulties are often more likely to seek services than other households, and they are more likely to say those searches for help were very or somewhat difficult.
- Economic difficulties are often tied to food insecurity. In one-fifth of economically distressed households, one or more adults skipped or cut the size of a meal because there was not enough money for food, in the year prior to the survey.

Economic vulnerability and Jewish connections

In the Bay Area Jewish community, income is related to Jewish engagement. Households with the highest incomes—\$250,000 or more—are more likely to be Jewishly engaged than households with lower incomes. Households with the least income—less than \$40,000—are the least likely to be Jewishly engaged. These patterns affect not only connections that have direct financial costs, such as synagogue membership, but also connections where the relationship to income is less straightforward, such as attending a Seder.

Beyond objective income, subjective assessments of financial vulnerability also reduce Jewish engagement. For example, among all households with income less than \$150,000, those that report they cannot make ends meet or are having trouble doing so are nearly twice as likely as other households to say costs prevent them from joining a synagogue. They are also more likely to say they cannot afford to send their children to Jewish overnight camp.

Of course, many factors are associated with Jewish engagement, including age, marital status, denominational identity, and the appeal of communal institutions to different segments of the population. Nonetheless, the data suggest that as Bay Area Jews and Jewish families consider their options for engagement, both income and their sense of economic stability or stress play significant roles.

CONCLUSION

This report expands on and supplements *The Community Study Highlights* (February 2018). It is intended to provide additional information and insights about Bay Area Jewish life today. The Bay Area Jewish community is large, complex, diverse. As a destination for many, and with increasing ethnic and racial diversity, the community is ever-evolving and developing. At the same time, it is tied to its roots in supporting the most vulnerable and ensuring the continuity of Jewish life and tradition across time and place.

In light of the impact of COVID-19 on so much of Bay Area life, this study will serve as an important pre-COVID benchmark to later measure the impact the pandemic has had on the Bay Area Jewish population, whether it be financial vulnerability, migration patterns, or connections to Jewish life and community.

We hope the expanded information and additional insights provided here will strengthen the community's ongoing conversations and overall development. There is opportunity to deepen and enrich Jewish life, to better include those who have not been included, and to better understand the attributes, feelings, behaviors, and struggles of the 473,000 people living in Bay Area Jewish households.

