



# MAKING AN IMPACT

LEARNING FROM THE KAVANA COOPERATIVE'S MODEL

BY LORI SMITH, RABBI RACHEL NUSSBAUM AND STEVEN M. COHEN



## I. INTRODUCTION

Eight years ago, a group of individuals in Seattle began asking the question: If we were to create a new kind of Jewish community, specifically designed to meet the needs of 21st century Jews, what would it look like and how would it be organized? How would it meet the increasing gap between the needs and mindset of today's generation of Jews, and the structure of traditional Jewish communal organizations?

The answer this group came up with was the Kavana Cooperative: a pluralistic, non-denominational, cooperative Jewish community. Influenced by Seattle's start-up culture, co-founders Rabbi Rachel Nussbaum and technology executive Suzi LeVine aimed to create an organization that was simultaneously open and experimental as well as thoughtful and strategic. Most of all, Kavana would be a place that empowered its constituents to create a meaningful Jewish life for themselves and their fellow community members.

Today, Kavana is sustainable and growing, with a diverse community of young adults, families with children, and a growing cohort of empty nesters. Shabbat is celebrated in coffee shops and parks, children of all ages take part in Hebrew-immersion programming, and adults gather together both to learn Torah and to glean vegetables for the local food bank. As of spring 2014, Kavana has 92 partner households and attracts 300 people a month. Over 1,000 people participate in a Kavana program at least once in the course of a year.

Kavana is not alone in having identified this challenge or in experimenting with a new model. Among the innovative local Jewish communities launched in the

past decade are IKAR in Los Angeles, The Kitchen in San Francisco, Lab/Shul in New York, and Mishkan in Chicago. Kavana is working in close collaboration with these and other similar professionally-led organizations to create a new supportive network in the "emergent community" space. Kavana also receives regular inquiries from other communities and organizations who are interested in learning from our experiments and experiences. This evaluation report thus grew out of Kavana's desire to continue improving on its model as well as to share its findings and best practices with others.

## II. ABOUT THE SURVEY

Kavana's evaluation project began with an online survey of 200 people in late 2012. About half of those who responded were Kavana partners: members of the community who have made both financial and time commitments to the organization. The other half came from people who have participated in Kavana programming but are not partners.

The survey's goals were to assess the demographic make-up and Jewish involvement of both partners and non-partners and to measure the impact Kavana was having on its community<sup>1</sup>. It was conducted by sociologist Steven M. Cohen of Hebrew Union College-Jewish Institute of Religion, based on questions formulated by Kavana community members.

The results were analyzed by Kavana partner Lori Smith, Rabbi Nussbaum, and Steven M. Cohen and presented to the Kavana community in the spring of 2013. Kavana's Board of Directors and staff began implementing changes based on the report that summer and the following year.

<sup>1</sup>See Appendix for details of the survey questions and response rate.

### III. SUMMARY OF RESULTS

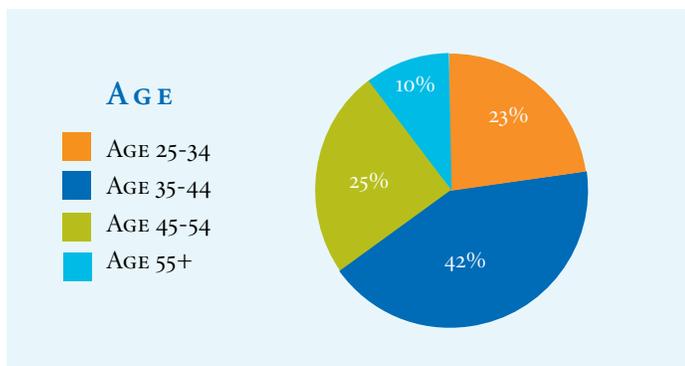
1. 85% of those surveyed said they had increased their Jewish knowledge, social interaction or observance since they became involved with Kavana, with the effect particularly pronounced among partners.
2. 75% of those surveyed had moderate to highly positive views of Kavana and 93% had recommended a Kavana event to a friend.
3. 95% of partners said they had increased their Jewish knowledge and skills, and 81% said they had increased their Jewish activity at home.
4. The single biggest factor predicting partnership (and thus change levels) was how much people socialized with each other informally, outside organized Kavana events.
5. Newer community members were much less likely to have informal social ties, more likely to live in less Jewishly dense neighborhoods and much less likely to be partners.
6. The Kavana community contains sizable cohorts of both those relatively new to the Jewish community and with less extensive Jewish backgrounds, and those with more extensive Jewish education and time spent in Israel.

## IV. UNDERSTANDING THE COMMUNITY

### A. DEMOGRAPHICS

The Kavana community is highly educated and liberal, more so than both Seattle in general and the U.S. Jewish community: 72% of the survey respondents have post-graduate degrees, compared to 23% of the Seattle population<sup>2</sup> (already among the highest percentage for a U.S. city) and 28% of the Jewish population.<sup>3</sup> Nearly 90% of the respondents identified themselves as Democrat, with only .5% identifying as Republican. That is higher than both the 70% of Jews nationwide who support the Democratic Party and the 69% of the local vote that went to Barack Obama in the 2012 presidential election.<sup>4</sup>

Kavana families are also mostly affluent, with 31% reporting annual household incomes exceeding \$150,000 and just 8% under \$50,000. That compares to 25% of Jewish households nationwide exceeding \$150,000 and 31% under \$50,000. A further 35% of Kavana households report annual income of \$100,000 to \$150,000, meaning that 2/3 of the Kavana community has a household income of \$100,000 or more, compared to a median household income in Seattle generally of \$66,000 as of 2012.



One likely contributing factor to this disparity is that most adults in Kavana households are in their 30s and 40s, traditionally peak earning years; a second factor is the high number of dual-income households. Only 5% are 65 and older, compared to 77% who are between 35 and 54.<sup>5</sup> The impact of this age distribution can also be seen in family composition: 62% of Kavana respondents said they had children under 18 living with them, and 85% were either married or living with a partner.

<sup>2</sup> As of 2011, according to the City of Seattle's statistics

<sup>3</sup> "A Portrait of Jewish Americans," Pew Research Center, 2013

<sup>4</sup> Political data from the Pew report and King County Elections

<sup>5</sup> In comparison, the Pew report found that 24% of Jews nationwide are 65 and older.



Both the average age and the percentage of households with children have increased since Kavana's founding. This is partly because the initial founding cohort has aged—once in their 20s and 30s, they are now in their 30s and 40s—and partly because the presence of that cohort (and programming designed by and for it) has continued to attract more of the same demographic. With 23% of the Kavana population under 35, there is still a significant young adult presence, including among partners. One of the biggest demographic changes since the founding is the addition of a small but growing set of older community members, with 10% now age 55 or older. (These are all new members, as none of the initial cohort have reached that age yet.)

### B. JEWISH IDENTITY

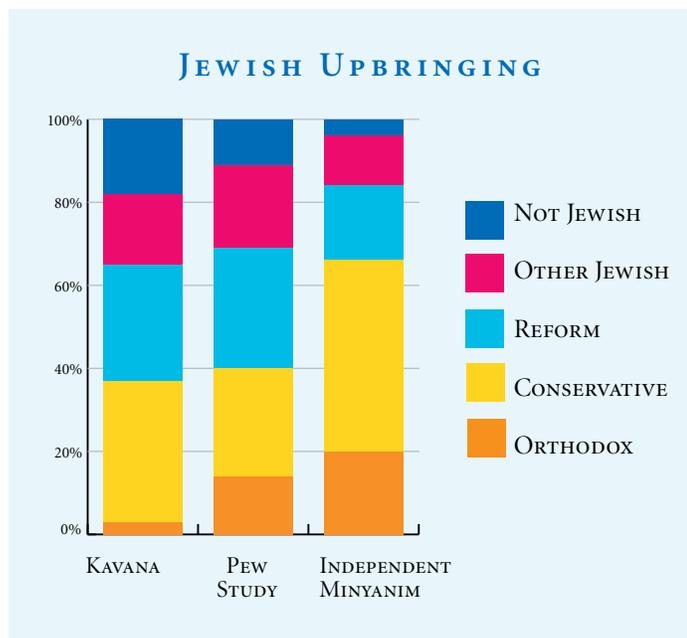
As a progressive but non-denominational community, Kavana attracts people from a range of backgrounds: 34% grew up identifying as Conservative, 28% as Reform, 3% as Orthodox, 12% as "just Jewish," and 18% did not grow up Jewish. When asked about current identification, the number indicating they were not Jewish dropped to 5%. The higher number of Jews by choice and lower number of people raised Orthodox marks a significant point of difference between Kavana and many of its fellow Jewish emergent communities. A 2007 survey found that for independent minyanim, 20% come from Orthodox backgrounds and only 4% were raised not Jewish.<sup>6</sup>

The Kavana community's engagement with Israel is significantly higher than average. Seventy percent have visited at least once, compared to just 43% of Jews nationwide according to the 2013 Pew survey. In addition, 34%

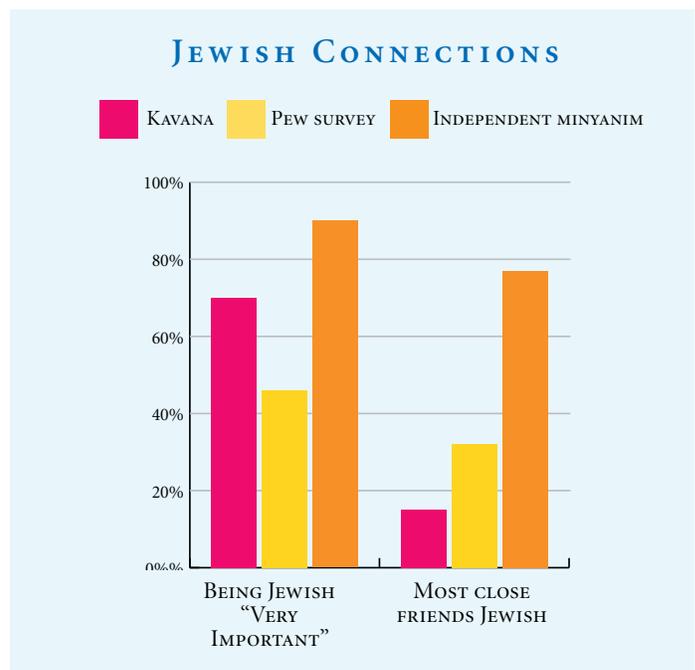
<sup>6</sup> *Emergent Jewish Communities and their Participants: Preliminary Findings from the 2007 National Spiritual Communities Study*

have spent five or more months in Israel.<sup>7</sup> When it comes to knowledge of Hebrew, 12% of Kavana respondents described themselves as fluent, 23% said they could understand simple sentences, 43% said they could read Hebrew, but only phonetically and 23% said they could not read Hebrew at all. The Pew survey found a similar 12% said they could have a conversation in Hebrew, but only 5% said they could “sort of” have a conversation and 48% said they did not know the Hebrew alphabet. These numbers are particularly striking when comparing the relative levels of Jewish education in the two populations. Among Kavana adults, only 9% attended a Jewish day school, compared to 23% in the Pew survey. Another 60% of Kavana adults attended supplementary school that met at least once a week, with 30% having no formal Jewish education at all.

Kavana thus contains both a cohort with a history of being highly engaged in the Jewish community and another cohort with little to no such prior engagement. In addition to formal education, the survey also asked about participation in overnight Jewish summer camps, youth groups and Hillel or other college associations. While 28% of respondents took part in all three, 16% did not take part in any such activity. This second group differs from the first in two interesting ways demographically: 35% are intermarried and 65% are age 45 and older, compared to 16% intermarried and 18% age 45 and older for the group who took part in all three activities. (For Kavana as a whole, 23% of respondents are intermarried and 35% are 45 and older.)



<sup>7</sup> Only 12% have been on a Birthright trip, as the majority of Kavana’s population is too old to have taken part in the program. Kavana also has a few native Israeli households, but the majority of those who have spent significant time in Israel did so as college or post-graduate students.



A correlation between age and intermarriage is also somewhat apparent across Kavana generally. Only 9% of those under the age of 35 are intermarried, compared to 32% between the ages of 35-44 and 23% age 45 and older. Interestingly, intermarried households as a group also have the highest positive view of Kavana compared to those where both spouses are Jewish or to those who are single.

To assess current engagement with the Jewish community beyond Kavana, the survey asked how often respondents had attended a Shabbat meal, celebrated the holidays with family or friends, taken part in Jewish-sponsored community service activities, listened to Jewish or Israeli music, and/or read Jewish books, newspapers, magazines or websites. Taken together, these answers showed that 30% of Kavana households had a high level of Jewish activity, 47% had a moderate level and 23% had a low level.

Seventy percent of the Kavana respondents said being Jewish was very important to them, compared to 46% in the Pew survey. However, only 15% said that all or most of their closest friends were Jewish, compared to 32% in the Pew survey. And 44% said they had no close Jewish friends, compared to 21% in the Pew survey. Much of this may be attributed to the demographics of Seattle itself. There are only about 40,000 Jews in the greater Seattle area out of a population of 3.5 million.<sup>8</sup> In addition, Seattle’s growth in recent decades has resulted in a city of transplants: 62% of its residents grew up outside of Washington state.<sup>9</sup> At Kavana, that number is 90%.

<sup>8</sup> Jewish Federation of Greater Seattle

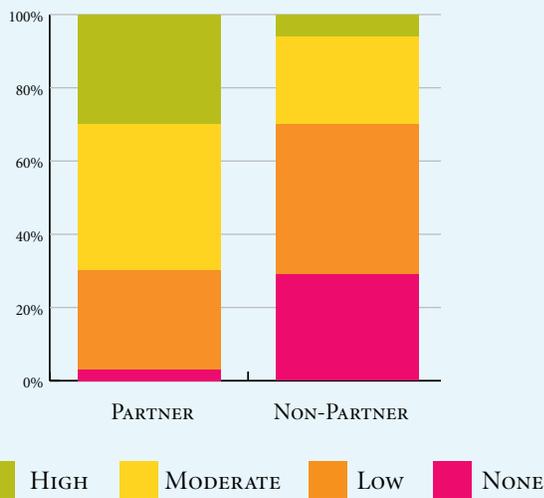
<sup>9</sup> “Study: Seattle is one of loneliest cities in U.S.,” *SeattlePi.com*, 11/26/13

## V. ACTIVITY AND IMPACT

### A. OVERALL

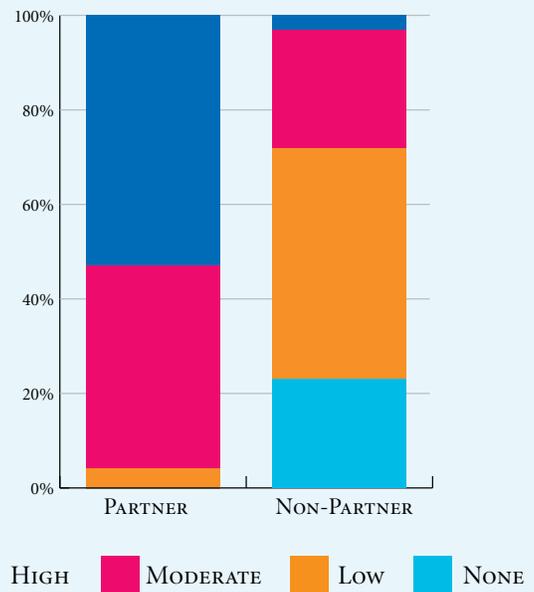
Sixty percent of the survey respondents had moderate to high participation in Kavana activities over the last year, and 75% had moderately to highly positive views of the organization. A similar 73% said they felt somewhat or extremely attached to Kavana. A remarkable 93% had recommended a Kavana event or program to a friend at least once, with 80% recommending Kavana more than once. All this activity has had an impact: 85% said they had increased their Jewish knowledge, social interaction or observance since they became involved with Kavana, with 50% reporting moderate to high levels of increase.<sup>10</sup> More specifically, 77% said they had increased their Jewish knowledge and skills, 72% said they had increased the number of Jewish things they did with a community and 64% had increased the number of Jewish things they did at home.

#### INCREASE IN JEWISH ENGAGEMENT



partners reported moderate to high increases compared to 29% of non-partners. More specifically, 69% of partners reported increasing their knowledge and skills somewhat or to a great extent and 72% reported a similar increase in the number of Jewish community activities. This compares to 33% and 32% for non-partners. The lowest impact in this area was seen when it came to social interaction for non-partners: Just 17% said they had increased the amount of time they spent with Jewish friends somewhat or to a great extent.

#### KAVANA PARTICIPATION



It's important to note that Kavana's partnership model differs from the traditional synagogue membership model. Partners are asked to make both a financial and a time commitment to Kavana. This time commitment consists of both showing up to events (preferably at least once a month) as well as helping to organize and/or run individual programs. Sixty-four percent of partners have helped to run an event, 25% have served on a Kavana committee or task force and 22% have helped lead religious services.

Kavana sees outreach as an important part of its mission, however, and non-partners are welcome to attend all events and activities<sup>11</sup>, whether it is their first Kavana program or their 50th. One finding of the survey, in fact,

### B. THE IMPORTANCE OF PARTNERSHIP

Kavana's impact is most deeply felt amongst its partners, with significantly higher activity and change levels being reported by this group compared to non-partners: 95% of partners had moderate to high participation in the last year compared to 28% of non-partners. When it came to changes in overall Jewish activity or knowledge, 70% of

<sup>10</sup> Specifically, respondents were asked to what extent the following had increased since they became involved with Kavana: 1. Your Jewish knowledge and skills 2. The number of close friends you have who are Jewish 3. The amount of time you spend with Jewish friends 4. The number of Jewish things you do at home 5. The number of Jewish things you do with a community

<sup>11</sup> For programming where a registration fee is required, non-partners are asked to pay at a higher rate than partners to help cover some overhead expenses.

was that as of late 2012 nearly half of non-partners had been coming to Kavana events for more than 3 years. (This may also be because there was little formal effort to encourage partnership until mid-2011, when a financial analysis prompted a major push to reduce Kavana's dependency on outside funding.<sup>12</sup>)

### C. SOCIAL TIES MATTER

Because the level of Kavana's impact was so much greater on partners than non-partners, the next step was to analyze how these two groups differed. For example, it might be assumed that the relative age or income of a household would affect partnership status. But this was not the case, at least not significantly. 32% of partners had household incomes over \$150,000, but so did 29% of non-partners. Age distribution varied little across both groups with the exception of a small rise in non-partners among those 55 and older. And even in the expected area of the presence or absence of children, the difference was not as acute as might have been predicted: 73% of partners had children compared to 52% of non-partners.

In general, across a number of demographic factors, partner and non-partner households look very similar. Instead, what seemed to make the difference was how often these households interacted with each other. The biggest factor that correlated with partnership was the presence of informal social ties to other people in the Kavana community.

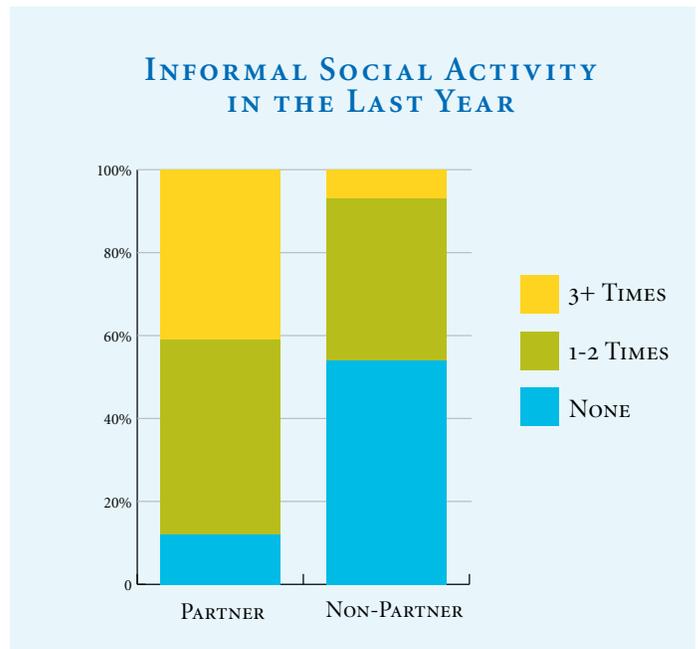
These ties were measured by creating an index built on the answers to the survey questions: "How often in the last



**"THE BIGGEST FACTOR THAT CORRELATED WITH PARTNERSHIP WAS THE PRESENCE OF INFORMAL SOCIAL TIES TO OTHER PEOPLE IN THE KAVANA COMMUNITY."**



<sup>12</sup> Kavana was heavily dependent on outside grants at its founding and in its initial years. As a result of the 2011 financial analysis, Kavana undertook to reverse that, reducing outside funding from 40% of its income in 2011 to 13% in 2013, while growing overall income 31%.



year have you shared a Shabbat or holiday meal with someone else from the Kavana community?" and "How often have you received support from other Kavana people around either life-cycle events and/or during difficult times?" Among partners, 88% had done one of these activities at least once in the last year, with 41% having done them three or more times. Among non-partners, only 46% had done this at least once and only 7% had done them three or more times.

Because the key factor was not attendance at organized Kavana activities, but how often people interacted with other members of the community outside of formal Kavana events, we started calling this the "social cohesion" effect. Respondents who were socially cohesive were more likely to be partners, had higher rates of activity at Kavana and higher rates of increase in their general Jewish activity and knowledge.

Two other factors also correlated strongly with partnership. The first was when respondents had initially attended a Kavana event. Among those who first attended before 2010, 63% were partners, but among those who first attended after that, only 24% were partners. As previously mentioned, 45% of current non-partners were also in that early group, so the issue wasn't that it took everyone a set amount of years to join, but that the overall partnership rate had dropped precipitously as Kavana went from a small start-up to a larger organization. This was an issue already on Kavana's agenda stemming from the previous year's financial analysis. Small-group discussion stemming from that team's report revealed that many people in the community didn't even know how to become a partner.



*Social ties between community members and engagement with the rabbi are both correlated with higher levels of satisfaction and impact.*

The second factor correlating with partnership was how much contact individuals had with Rabbi Rachel Nussbaum, who serves both as Kavana’s spiritual leader and executive director. The survey asked whether respondents had met with her either as a source of support or guidance and/or if they had consulted with her about a life-cycle event. Among partners, 75% had done so at least once in the last year, but only 27% of non-partners had done so, despite there being no special access to the rabbi for partners.<sup>13</sup>

All of these factors are also correlated with each other. Among those with a high level of social cohesion, 95% had met with the rabbi at some point in the last year. But among those with no social contact, only 52% had met the rabbi. Among those who first attended an event before 2010, 76% had moderate or high levels of social cohesion, compared to 55% who first attended an event later on.

After recognizing the importance of social cohesion, the analysis next looked at what factors seemed to influence it. The most important one was where the respondent lived. The highest levels of partnership were in Kavana’s core neighborhood of Queen Anne, with the second highest levels coming among those who lived in Seattle’s more established Jewish neighborhoods—all of which are some distance from Kavana. Those who lived in neighborhoods without Jewish resources, even if they lived closer to Kavana, had lower levels of partnership. Geographical closeness did correlate to morale—respondents were likely

<sup>13</sup> The presence of children and two Jewish spouses also increases the likelihood of partnership, as is typical among Jewish communities. At Kavana, 73% of partners have children, compared with 52% of non-partners. Seventeen percent of partners say their spouse is not Jewish, compared to 28% of non-partners.

to be happier the closer they lived to Kavana. But in all other significant factors, people who lived closest to Kavana had more in common with those who lived in the traditional Jewish neighborhoods than they did with their nearer neighbors who lived in areas without Jewish resources.

Attendance at organized Kavana events was the same regardless of neighborhood, but social cohesion was much higher for those living in the area immediately around Kavana and in Seattle’s established Jewish neighborhoods.<sup>14</sup> This appeared to be connected to a similar pattern in income distribution, which showed that higher income households were somewhat more likely to have higher social cohesion. Queen Anne and Seattle’s Jewish neighborhoods are generally more expensive than the other neighborhoods where Kavana community members live.

Two other factors also turned out to correlate with social cohesion. One was age—the older respondents were, the less likely they were to be socially integrated within Kavana. Another, more surprising, was whether they were Jewish from birth. Those with non-Jewish parents were far more likely to be very socially integrated within Kavana, regardless of partnership status: 43% had high social cohesion levels compared to the overall average at Kavana of 24%. One explanation may be that in a city with very few Jews generally, this group relies more on Kavana for its Jewish community than those with pre-existing Jewish networks.

<sup>14</sup> The established Jewish neighborhoods in question are Northeast Seattle, Seward Park and the close suburb of Mercer Island. None are as densely Jewish as similar areas on the East Coast, but all contain synagogues, eruv, community centers and/or schools.

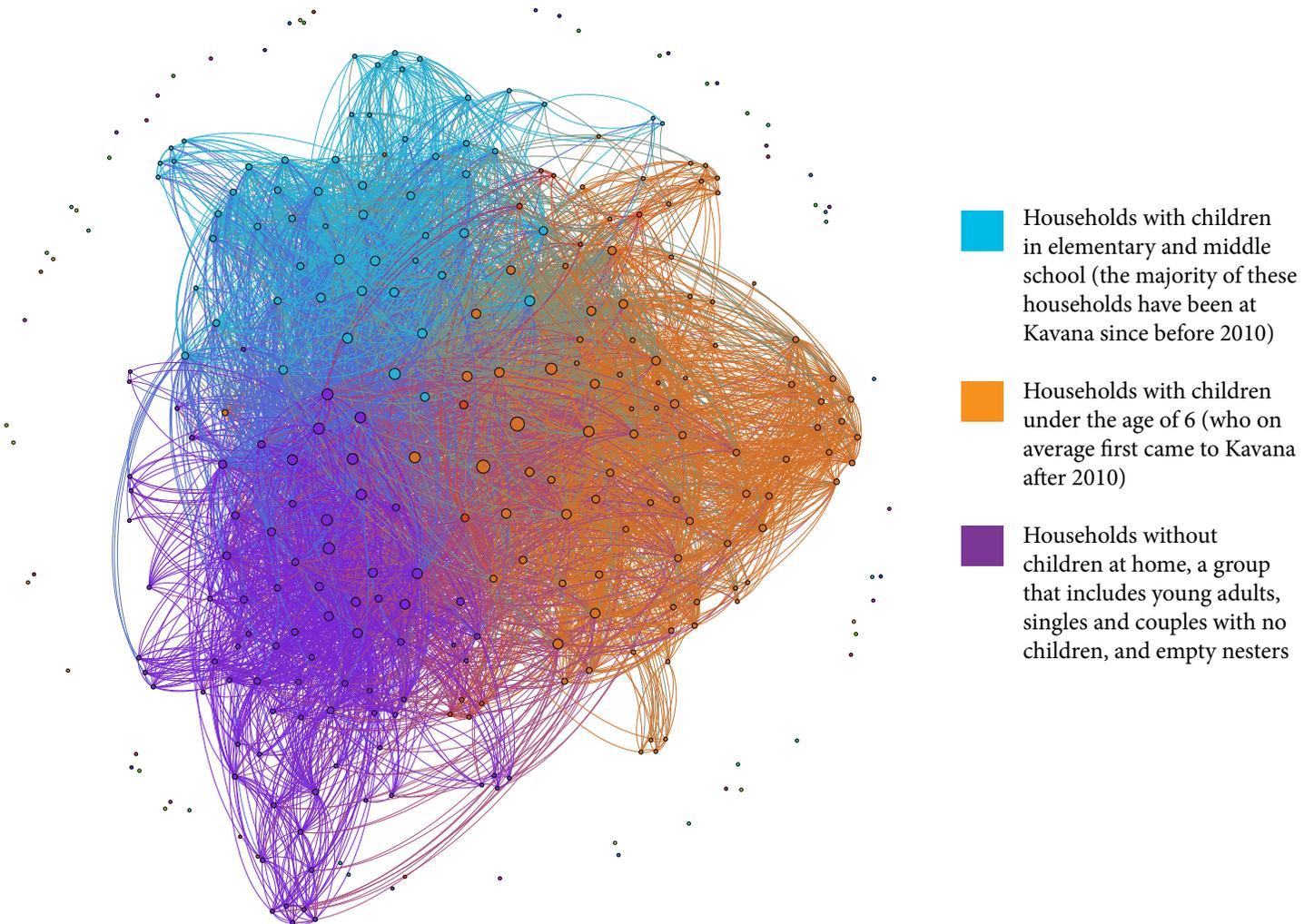
## VI. RESPONDING TO THE RESULTS

The results of the survey were presented to the Kavana Board of Directors in May of 2013. A summary of the results was then discussed by the wider Kavana community at the annual meeting a few weeks later. Based on the results and community feedback, the board decided to focus on improving social cohesion within the community.

The first effort was a series of informal community-building events held over the summer. Neighborhood picnics were held on Sunday afternoons in those areas identified as having lower social cohesion. These were well-received, with a total of 136 individuals attending the first four events. The connections made there were then deepened during the longstanding Kavana summer programs of Shabbat in the Park and the annual camping

trip. In all, 400 individuals took part in social programming over the summer. In early fall, the High Holidays were the best attended in Kavana's history, with several people commenting to staff and board members that services felt particularly warm because they felt more integrated into the community.

The second effort was led by then-Kavana board president Scott Porad, who began in the fall of 2013 to map Kavana's different social groups based on event attendance data. This became an ongoing data visualization project, with assistance from two other Kavana partners, Danyel Fisher and Aaron Averbuch. Over the course of several months, it emerged that the Kavana community is comprised of three primary (overlapping but distinct) sub-groups:





Partners analyzed the survey results at the annual meeting, kicking off a yearlong strategic planning process.

Visualizing the data this way also makes clear where these groups overlap and allows Kavana to identify key households that act as social connectors between the groups. Over time, the plan is to track the participation of households so as to better understand the interplay between social relationships and participation in community programming.

Finally, more staff time was devoted to the explicit goal of building community, in informal as well as formal ways. Rabbi Nussbaum devoted increased time to one-on-one meetings with both Kavana partners (as part of the partner intake and annual renewal process) and also with newer non-partners, and worked to serve as a “matchmaker” between individuals with common social or professional interests. Administrative support was also dedicated to encouraging the creation of smaller sub-groups based on life-stage or other affinities. These included a baby/toddler playgroup, a group for single mothers with non-Jewish ex-husbands and a group for young adults who had emigrated from the former Soviet Union as children. More time was also spent on matching people with other members of the community for home-hospitality Shabbat and holiday dinners.

Kavana is working in 2014 to develop a strategic plan that will provide a framework for the Kavana staff and board to plan and manage the organization over the next five years, and create a context and direction for major decisions. The findings from this evaluation survey have already played a

key role in helping the board to articulate the key questions about potential directions for growth.

While it is too early to assess the long-term impact of these efforts, anecdotal reaction has been encouraging. Since June of 2013, Kavana has added 13 new partner households—which represents 16% growth in membership in less than a year.<sup>15</sup>

Rabbi Nussbaum reports:

“The findings from the Evaluation Survey emboldened Kavana to recommit to its initial vision as a platform for building Jewish community, first and foremost, rather than merely offering Jewish programming as most other Jewish institutions do. People in the community have felt the difference, and my guess is that if we were to re-survey this year, we would find even higher levels of enthusiasm and appreciation for what Kavana offers.”

This survey represents a baseline from which Kavana will be able to measure its impact and demographic change going forward. In addition, the data gleaned from it has not only affirmed that Kavana’s model is working, but also provided insights as to how and why it is working. Kavana hopes these insights will be of use both to its own community, and to the broader Jewish community.

<sup>15</sup> By comparison, between June 2012 and June 2013 Kavana added only 4 partner households, a growth rate of 5%.

## VII. BEST PRACTICES

1. Set aside staff time to encourage personal interaction within the community. Proactively connect people with common interests—don't just expect them to meet at particular programming events.
2. Avoid placing undue emphasis on one kind of activity (for ex., attending services) over another. Encourage all forms of participation in the community, as they all lead to higher engagement.
3. Welcome not only those thinking of becoming members or partners, but those who will never become members or partners. An “all or nothing” policy means you lose the opportunity to change the lives of a lot of people. If this isn't currently financially viable, find a way to fund small efforts in this direction.
4. Avoid assumptions about who the audience for any particular “niche” programming is. Adult education, for ex., need not be targeted at either the highly Jewishly educated or as outreach to those with no background. Instead, the right programming might draw from both those groups; diversity of participation enriches everyone.
5. Ask for more than a check. Encourage regular active participation in the planning and organizing of activities, not just in showing up. In addition to building a stronger community, this will also improve development efforts.
6. Be open to how the community changes. The needs of empty nesters are different than the needs of the same group of people when their kids were in high school.
7. Be aware of larger population trends in the community. Jews living in a city attracting a high number of transplants will have different needs than those living in a city where most have close family ties.

## VIII. SURVEY QUESTIONS

This survey was conducted online for three weeks in October 2012 by Steven M. Cohen, based on questions formulated by a group of Kavana community members: Dalia Kupfer, Asaph Glosser, Maxine Alloway, Erica Doctor, Kim Stedman and Barry Lasky.

A link to the survey was sent to 810 people on Kavana's email list, which includes both partners and non-partners. Of the 200 people who responded, half were Kavana partners and half were not. The response rate was 66% for partners and 15% for non-partners. In some cases, more than one person from the same household answered the survey. There were 38 questions, as well as an open response question at the end.

### 1. In what year did you attend your first Kavana organized event or activity?

#	ANSWER	RESPONSES	%
1	2012	17	9%
2	2011	24	12%
3	2010	35	18%
4	Before 2010	121	61%
	Total	197	100

### 2. How did you first hear about Kavana (choose one)?

#	ANSWER	RESPONSE	%
1	A friend	119	59%
2	Rabbi Rachel	21	10%
3	The Internet	25	12%
4	Other (please explain)	36	18%
	Total	201	100%

### 3. Have you ever suggested to a friend that he/she should check out a Kavana event or program?

#	ANSWER	RESPONSE	%
2	Yes, more than once	159	79%
1	Yes, one	24	12%
0	No, never	18	9%
	Total	201	100%

### 4. Are you a Kavana Partner (or "member")?

#	ANSWER	RESPONSE	%
1	Yes	89	46%
0	No	95	49%
-99	Not sure	10	5%
	Total	194	100%

### 5. How attached do you feel to Kavana?

#	ANSWER	RESPONSE	%
3	Extremely attached	51	26%
2	Somewhat attached	89	46%
1	Not very attached	36	19%
0	Not attached	17	9%
	Total	193	100%

### 6. In the last year, about how often have you engaged in each of the following?

#	QUESTION	NEVER	1-2 TIMES	3-5 TIMES	6 TIMES+
1	Shared a Shabbat or Jewish holiday meal with someone else from the Kavana community?	36%	27%	21%	17%
2	Met with Rabbi Rachel as a source of support or guidance about questions in your life?	63%	30%	5%	2%
3	Met with Rabbi Rachel about a life-cycle event (e.g., wedding, memorial service, bar mitzvah)?	71%	20%	8%	1%
4	Received support from other people from Kavana around life-cycle events and/or difficult times?	66%	23%	7%	4%

### 7. In the past 12 months, did you ever attend each of the following types of Kavana events?

#	QUESTION	YES	NO	NOT SURE
1	Coffee Shop Shabbat and Shabbat Morning Minyan (either or both)	32%	68%	1%
2	High Holiday services	65%	35%	1%
3	Chanukah, Purim, and Tisha B'Av programs (any of them)	37%	60%	2%
4	Prep & Practice, Family Shabbat, Family Hebrew class (any of them)	36%	63%	1%

*Question 7 results continued on next page*

continued

5	Kids' drop-off programs (Gan, Moadon, Havdalah Club -- any of them)	28%	70%	2%
6	Any Social Justice/Community service programs (gleaning, food basket delivery, planting trees, or tent city meal)	28%	71%	1%
7	Camping trip, home hospitality Shabbat dinners (any of them)	29%	70%	1%
8	CSA programming (farm visits, picking up vegetables -- any)?	27%	72%	1%
9	Living Room Learning, Book Club (either or both)	17%	81%	2%

**8. In the last 12 months, have you engaged in the following roles at Kavana?**

#	QUESTION	YES	NO
1	Member of the governing/operations board?	5%	95%
2	Member of team, committee, or task force?	12%	88%
3	Leading religious services, reading Torah, etc?	13%	87%
4	Leader of a group, club or ongoing program?	7%	93%
5	Helping to run an event (set-up, clean-up, photographer, greeter, etc.)?	33%	67%
6	Providing facility support (building shelves, maintenance tasks in the office)?	2%	98%
7	Bringing food or supplies to a program?	38%	62%
8	Providing food for those with illness or life-cycle needs?	15%	85%

**9. Are you now a member of a synagogue, temple or congregation other than Kavana?**

#	ANSWER	RESPONSE	%
1	Yes	43	23%
0	No	148	77%
Total	191	100%	

**10. To which congregation do you belong?**  
(Multiple responses given)

**11. Which do you consider your "primary" affiliation?**

#	ANSWER	RESPONSE	%
1	Kavana	9	21%
2	The synagogue, temple or congregation	22	52%
3	Both equally	6	14%
4	Not sure	5	12%
Total	42	100%	

**12. Since becoming involved in Kavana, to what extent has each of the following increased for you, if at all?**

#	QUESTION	TO A GREAT EXTENT	SOMEWHAT	A LITTLE	NOT AT ALL
1	Your Jewish knowledge and skills	15%	36%	26%	23%
2	The number of close friends you have who are Jewish	15%	21%	21%	44%
3	The amount of time you spend with Jewish friends	11%	23%	25%	41%
4	The number of Jewish things you do at home	12%	26%	26%	36%
5	The number of Jewish things you do with a community	17%	34%	21%	28%

**13. To what extent do you agree or disagree with each of the following statements?**

#	QUESTION	STRONGLY AGREE	AGREE	MIXED	DISAGREE	STRONGLY DISAGREE
1	I have a sense of excitement about Kavana's future.	32%	44%	22%	2%	1%
2	Kavana is always ready to try something new.	35%	51%	13%	1%	0%
3	In general, Kavana's leadership takes into account the ideas of those who are involved.	42%	48%	9%	1%	0%

**14. How do you consider yourself?**

#	ANSWER	RESPONSE	%
1	Jewish	172	91%
2	Partially Jewish	8	4%
3	Not Jewish	9	5%
Total	189	100%	

**15. (If you are married or partnered): How does your spouse/partner consider him/herself?**

#	ANSWER	RESPONSE	%
1	Jewish	119	73%
2	Partially Jewish	8	5%
3	Not Jewish	36	22%
Total	163	100%	

**16. When you were a child, how did your parents consider themselves?**

#	QUESTION	JEWISH	PARTIALLY JEWISH	NOT JEWISH
1	Mother	79%	3%	18%
2	Father	78%	2%	20%

Survey continued on next page

**17. How important is being Jewish in your life?**

#	ANSWER	RESPONSE	%
3	Very important	126	70%
2	Somewhat important	50	28%
1	Not very important	3	2%
0	Not important at all	1	1%
Total	180	100%	

**18. Among the people you consider your closest friends, would you say that**

#	ANSWER	RESPONSE	%
4	All or almost all are Jewish	23	12%
3	Most are Jewish	46	25%
2	About half are Jewish	64	34%
1	Most are non-Jewish	53	28%
0	None are Jewish	1	1%
Total	187	100%	

**19. To what extent do you see yourself as...**

#	QUESTION	TO A GREAT EXTENT	SOMEWHAT	NOT AT ALL	NOT SURE
1	A cultural Jew	65%	29%	4%	2%
2	A religious Jew	14%	46%	35%	5%
3	A secular Jew	25%	40%	26%	9%
4	Spiritual	35%	48%	12%	5%
5	Ritually observant	11%	68%	18%	3%
6	Pro-Israel	37%	47%	5%	11%

**20. How often have you engaged in each of the following Jewish-related activities in the past year?**

#	QUESTION	SEVERAL TIMES	A FEW TIMES	ONCE	NEVER
1	Jewish-sponsored community service activity	24%	25%	21%	30%
2	Read Jewish books, magazines, newspapers or websites	49%	30%	6%	15%
3	Listened to any kind of Jewish or Israeli music	47%	27%	10%	15%
4	Participated in a Shabbat meal	75%	15%	3%	7%
5	Celebrated Jewish holidays with family or friends	83%	15%	1%	2%

**21. On Yom Kippur, do you usually fast all or part of the day?**

#	ANSWER	RESPONSE	%
1	Yes	132	70%
0	No	56	30%
Total	188	100%	

**22. Do you (or someone in your household) usually light Shabbat candles?**

#	ANSWER	RESPONSE	%
1	Yes	112	60%
0	No	76	40%
Total	188	100%	

**23. Which of the following best characterizes your Hebrew language ability?**

#	ANSWER	RESPONSE	%
1	I can speak Hebrew fairly fluently or better	23	12%
2	I can understand simple sentences in Hebrew, but don't speak very well	44	23%
3	I can read Hebrew phonetically, but don't understand much of what I'm reading	77	41%
4	I can't read Hebrew	44	23%
Total	188	100%	

**24. Referring to Jewish religious denominations, in which were you raised (if any), and which – if any – do you consider yourself now? (Check the single most appropriate answer in each column.)**

#	QUESTION	ORTHODOX	CONSERVATIVE	REFORM
1	Raised	3%	34%	28%
2	Now	0%	26%	25%

	RECONSTRUCTIONIST	POST-DENOMINATIONAL	JUST JEWISH
2%		1%	12%
4%		10%	27%

	OTHER JEWISH	NOT JEWISH
2%		18%
3%		5%

**25. As a child, what was the main type of Jewish schooling you received, if any?**

#	ANSWER	RESPONSE	%
1	A Jewish day school	16	9%
2	Supplementary school that met twice a week or more (e.g. afternoon Hebrew school)	71	38%
3	Sunday school or other once-a-week school	41	22%
4	Private tutoring only	2	1%
5	None, but raised Jewish	20	11%
6	None, but wasn't raised Jewish	35	19%
Total	185	100%	

**26. Did you...**

#	QUESTION	YES	NO
1	Ever attend a Jewish overnight camp during the summer?	52%	48%
2	Participate in a Jewish youth group as a teenager?	52%	48%
3	Regularly participate in any Jewish campus organizations, like Hillel?	46%	54%
4	Ever visit Israel?	70%	30%

**27. Did you....**

#	QUESTION	YES	NO
1	ever participate on a Birthright trip?	12%	88%
2	ever spend 5 months or more on a single trip to Israel?	34%	66%

**28. Overall, how would you describe your views on political issues?**

#	ANSWER	RESPONSE	%
1	Liberal	152	81%
2	Moderate	27	14%
3	Conservative	1	1%
4	Not sure	8	4%
Total	188	100%	

**29. Overall, how would you describe your political partisanship?**

#	ANSWER	RESPONSE	%
1	Democrat	167	89%
2	Independent	15	8%
3	Republican	1	1%
4	Not sure	4	2%
Total	187	100%	

**30. Are you:**

#	ANSWER	RESPONSE	%
1	Male	57	30%
2	Female	131	70%
3	Transgendered	0	0%
4	Other	0	0%
Total	188	100%	

**31. What is your age as of your last birthday?**

#	ANSWER	RESPONSE	%
1	Under 25	0	0%
2	25-34	44	23%
3	35-44	79	42%
4	45-54	47	25%
5	55-64	8	4%
6	65-74	9	5%
7	75 and above	1	1%
Total	188	100%	

**32. Are you:**

#	ANSWER	RESPONSE	%
1	Married	143	76%
2	Living with someone and/or partnered	15	8%
3	Never married	22	12%
4	Divorced or separated, and not married or with a partner	6	3%

5	Widowed, and not married or with a partner	1	1%
6	Other	0	0%
Total	187	100%	

**33. Do you have children under 18 living with you?**

#	ANSWER	RESPONSE	%
1	Yes	116	62%
0	No	71	38%
Total	187	100%	

**34. How old is the oldest child under 18 who lives with you?**

(Multiple responses given)

**35. What is the highest level of education you have achieved?**

#	ANSWER	RESPONSE	%
1	Doctor or Doctorate (M.D., Ed.D., Ph.D., etc.)	35	19%
2	Professional post-graduate degree (e.g. MSW, law degree, MBA., MLS)	63	34%
3	M.A. or equivalent	37	20%
4	B.A. or B.S. or other undergraduate degree	44	24%
5	Some college	8	4%
6	High school or less	0	0%
Total	187	100%	

**36. Please fill in your primary residential zip code:**

(Multiple responses given)

**37. What is your annual household income?**

#	ANSWER	RESPONSE	%
1	\$150,000 or more	52	31%
2	\$100,000 - \$150,000	60	35%
3	\$75,000 - \$99,999	23	14%
4	\$50,000 - \$74,999	22	13%
5	Less than \$50,000	13	8%
Total	170	100%	

**38. What is your employment status? And, if applicable, that of your spouse/partner?**

#	QUESTION	EMPLOYED FULL-TIME	EMPLOYED-PART-TIME	STAY AT HOME MOM/DAD/ SPOUSE/PARTNER	STUDENT	OTHER
1	You	61%	16%	11%	3%	9%
2	Spouse/partner	74%	9%	7%	1%	9%

**39. If you wish to elaborate upon your answers, or comment on any other aspect of this survey, please do share here:**

(Multiple responses given)

