

MITZVAH BAR:
A NEW MODEL FOR THE YOUNG ADULT JEWISH COMMUNITY

By

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Capstone project submitted in partial fulfillment of the requirements for the
degree of Master of Arts in Jewish Communal Service

Hebrew Union College - Jewish Institute of Religion


April, 2009

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
LOS ANGELES SCHOOL

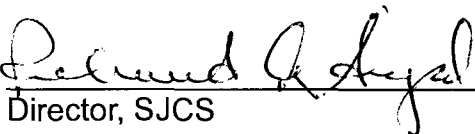
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Executive Summary

Young Jewish adults in America have relatively low levels of measurable Jewish behavior in the traditional communal sense. Their low engagement in Jewish Community Centers, large synagogues, and Federations is striking in comparison to adults over 40 who have married and started a family. Where do young Jewish adults go to find community, if the traditional communal institutions are not relevant to them? And what can be offered that will meet Jews in their 20's and 30's where they are at?

This paper offers an answer: "Mitzvah Bar," a Jewish space centered around a bar, live music venue, cafe, and community-led programming fostered through a fellowship program. Based on material from multiple research methods including interviews, an extensive literature review, a focus group, and a survey, this paper responds to and pulls from successful community models, recommendations of young Jewish adults, and the findings of leading sociologists and researchers in the field of Jewish communal service to address the needs of young Jewish adults.

This recommended model, reproducible in Jewish communities around the country, allows for young adults to engage in an episodic way, participating in arts, activism, learning, and other popular forms of Jewish life. Mitzvah Bar, a progressive and pluralistic hang-out, will strengthen Jewish identity and leadership by offering young adults opportunities to engage Jewishly on their own terms.

Acknowledgements

The initial collaboration and brainstorming for this project arose from a conversation with Eli Freedman, a 4th year rabbinical student at Hebrew Union College, when he decided that his pulpit should be a bar, quoting: “If the mountain won't come to Muhammad, Muhammad must go to the mountain.” Or in more relevant terms: if young adults are spending their free time and money at bars instead of Jewish spaces, then bring the Jewish space to the bar. Eli’s support (be it in response to moments of revelation and accomplishment, or moments of frustration and regression), has been invaluable to me.

To my parents, whose critical eyes (and mouths) have carried me through moments of doubt, and whose insight, wisdom and compassion has forever shaped my outlook on life, Judaism, and community, I am forever indebted. To my roommate Rachel, my friends, survey and focus group participants, interviewees, and those whose previous studies of Jewish young adults helped inform my work, I am sincerely grateful for your contributions, your vision and your celebration of innovation.

And last but not least, I’d like to thank the HUC faculty that has brought me to where I am today. I am thankful for the support and guidance of my capstone advisor, Sarah Bunin Benor, a communal professional whose passion for and knowledge of Jewish culture and continuity extends beyond obligation. Thank you Hattie for your smiles, help, and compassionate heart. And to Marla, Richard, Steven and Lori, thank you for having confidence in the non-traditional student; I owe you each a bottle of Tylenol for all the headaches I have given you.

Needs Assessment

Introduction

Jews in their 20's and 30's either do not fit into the standard model of Jewish life or do not want to fit into the standard model of Jewish life. Many Jewish professionals and sociologists in the field of Jewish communal service acknowledge that this is a unique group with a very unique culture and set of needs. In a 2007 Jewish Journal publication, one Jewish professional from Reboot, a Jewish nonprofit that uses salons, summits and networking to bring together young Jewish adults to participate in shaping new Jewish cultural endeavors, wrote:

The latest incarnation of an articulate Jewish minority can be found among young adults who are blending their own culture and style in an effort to create a Jewish life relevant to the famously cynical, ironic Generation Y -- those born sometime after 1980 and who graduated from high school or college around 2000. This generation will be to the future what the boomers were to the '60s (Boyarsky, 2007, p. 2).

Young Jewish adults, with so many electronics, social networks and options, have been described as “directionless and lacking in community ties and meaningful participation in communal life” (Greenberg, 2005, p.5). On the whole, traditional Jewish communal and institutional life (synagogues, Jewish Community Centers, and Jewish Federations) are not appealing to these young Jewish adults, especially those who are single (Cohen & Kelman, 2005). The problem of having such a creative, socially diverse, politically oriented, knowledgeable population in the Jewish community and not having

them participate is the loss of potential leadership, innovation, and creativity that would otherwise help inform and shape the future of the Jewish community. “A greater appreciation of these patterns may stimulate more rapid adaptation of conventional institutions to the preferences and mores of younger constituents who very well may (or may not) present themselves as potential members of congregations, JCCs, and other such institutions” (Cohen and Kelman, 2007, p. 9).

Saxe, Chertok, and Sasson studied alumni of the Birthright Israel program and found that “Jewish young adults want to be involved with Jewish life, but to date the community’s response has been limited, uncoordinated and lacking in clear vision” (Saxe, et al, 2009). They report that young Jewish adults are:

especially interested in small-scale programs that foster enduring friendships, that enable them to pursue their general interests in a Jewish framework (think Jewish yoga), and that provide intellectual and cultural avenues for exploration of their Jewish identities. They are also drawn to programs that are peer-initiated and have a grassroots feel. They are less interested in programs that encourage quick matchmaking or appear to promote religious observance (ibid).

The implications of this study point to Jewish communal professionals’ responsibility to create and promote more opportunities to explore Jewish life in creative ways.

Methods

In order to grasp the complexities of young Jewish adults to understand what they want, don’t want, what works and what has been less successful in the field of communal

service, five research methods were employed: literature review, site visits, personal interviews, a focus group, and a survey of over 350 individuals.

Site visits included New York City's JDub Records, 92nd St. Y, Birthright Israel Next, and New York University Hillel. Additional visits included Austin Texas' University of Texas Hillel, and Los Angeles' traditional and progressive, creative, egalitarian, and spiritual community: Ikar. Interviews were conducted with employees, former employees, and current or former participants of: Makor, Zeek Magazine, Birthright Israel, Birthright Israel Next, the Jewish Enrichment Center, and JDUB Records. I also researched the online presence of Marom, Moishe House, Kavod House, Kavanah, Jeremiah Fellows, Avodah, and many more programs highlighted in Slingshot (editions '05 through '09), "a resource list of 50 of the most creative and effective organizations and leaders across the country, all of them offering valuable projects with different perspectives and strategies" (Slingshot Book, 2009). The goal for the focus group and survey was to reach mostly young Jewish adults between the ages of 20 and 40. The focus group included 10 individuals that responded to Facebook and MySpace 'blasts' as well as former Birthright Israel participants. Based on the responses it was clear that the distribution of the survey could have been broader and therefore this portion of the study is admittedly not a true random sample. The survey included questions about respondents' former, current, and desirable Jewish practice, observance, spirituality, and cultural programming. Additionally, participants responded to questions regarding their desire to lead, create and implement cultural programming for similar and likeminded young Jewish adults. Respondents from all forms of research (with the exception of the

literature review) were informed that the feedback they provided would be used for the creation of a hypothetical model alternative community center/venue for young Jewish adults in their 20's and 30's. The survey was developed using surveymonkey.com and was distributed to a pilot group of 14 and then released to the general public through Facebook, list serves, newsletters, email, and word of mouth. It received 369 responses, 350 of which were completed. Of this number, less than 5% of respondents were not Jewish and 89% were in the desired age range. More than 80% of respondents came from in-married Jewish households, where both parents are Jewish, 40% were single, just fewer than 30% went on Birthright Israel, and less than 10% claimed to be "very religious."

Both the focus group and the survey did allow for the possibility of non-Jewish respondents and those who did not fall in the desired age bracket. These participants are important because young Jews value their non-Jewish friendships and relationships. Research shows that, compared with past generations, young Jews have decreased tribalism and less of a sense of responsibility to their fellow Jews around the world. To these Jews, universalism is more important than particularism (Cohen and Eisen, 2000). In both the survey and focus group non-Jewish participants noted that they would like to feel included and welcome in communal activities, a sentiment also expressed by many Jewish participants. As a result of this desire expressed by Jews and non-Jews, all responses and input are reflected in this proposal.

A Profile of Jewish American Young Adults

The young Jewish adults of today are very different from their previous generations and therefore have different ways of expressing their Jewishness. Young adult Jews crave personal, informal, and episodic Judaism. “As a group, they are far from homogeneous; in the aggregate, they differ from their parents’ and grandparents’ generations” (Cohen and Kelman, 2005, p. 9).

Transitional

Young adulthood is a time of transition. Many of the communal Jewish needs met earlier during childhood by family, synagogue, school and other institutions, are not relevant during this transitional stage. Cohen and Kelman found that at this “particularly unsettled and transitional stage of their lives,” many young Jews spoke of entering a period of “Jewish wandering, if not alienation from things Jewish. Some spent years quite distant from Jewish concerns” (Cohen and Kelman, 2005, p.9). It is this transitional age between the family of orientation and the family of procreation that the Mitzvah Bar seeks to serve. To address this transitional characteristic, Mitzvah Bar will be a space intended for young adults. The programs will be developed and implemented by 20’s and 30’s, geared towards other Jews in their 20’s and 30’s.

Culturally Jewish

In a 2006 study of religious identity, practice and civic engagement among 18–25 year-old Catholics, Protestants, Muslims and Jews (as well as among African Americans, Latino Americans and Asian Americans) the authors found that “whether the young people in this study gather to hear a concert, view a film, or participate in other activities, cultural mechanisms are primary portals for connectedness and meaning” (Greenberg and Goldseker, 2006, p. 34). Jewish cultural events and programs generally serve as the entryway to Judaism for many young adults and are “especially effective for reaching relatively under-engaged Jewish populations, including the intermarried, the unaffiliated, and the non-observant. Culture, they claim, has an appeal that other forms of Jewish involvement lack” (Cohen and Kelman, 2005, p. 24). To confirm the literature, my survey sought to answer the question of whether young Jewish adults believed that Jewish culture is important to them. Of the 312 people under the age of 35 that responded to this question, 88% believed that participating in Jewish culture is important, 91% would want to attend Jewish programs and events, and 70% would want to contribute by developing and facilitating cultural programming. The respondents’ high percentages in their desire to participate strongly suggest that the hypothetical model alternative community venue must include many opportunities for peer-led cultural programming.

In the same publication, Cohen and Kelman examine 13 cultural events in New York held in places other than synagogues. They discuss the participation of the engaged but unaffiliated Jew:

Engaged but unaffiliated Jews seek cultural experiences that offer alternatives to an institutional world they see as bland, conformist, conservative, and alien. Instead, they are drawn to events that promise to cross boundaries between Jews and non-Jews, Jews and Jews, Jewish space and non-Jewish space, and distinctively Jewish culture with putatively non-Jewish culture, effecting a cultural hybridity (Cohen and Kelman, 2005, p. 5).

One concern that surfaced in the analysis stage of my survey is that my sample may not be representative of the general population in that a large percentage of respondents are already engaged in Jewish life, either minimally or significantly. Special attention to inclusive and innovative cultural experiences must be paid in order to appeal to those that are not typically drawn to what Judaism has traditionally offered.

For the unaffiliated, Jewish cultural consumption may be their only or most prevalent form of Jewish engagement. Those segments with lower levels of ritual observance, affiliation, communal involvement, and Jewish 'social embeddedness' score relatively high in Jewish cultural consumption. For example, 45% of adult Jews listened to Jewish music (ibid).

For example, one focus group participant noted that he was culturally Jewish. He was raised religious but chose not to incorporate that into his every day life. Therefore, when he is asked to attend religious events he "inherently feels obligated to participate" even though he "doesn't want to." Following this comment, another participant asked the question "what makes cultural programming Jewish then?" A third participant responded, "We come on the premise of being Jewish and then we all learn something new together; whether that's making a necklace or making matzo balls." Yet another participant, when asked if the content needed to be Jewishly oriented to have a culturally Jewish experience, responded, "Learning about the religion, the history, the history of Israel is

great...but doing an activity together like hiking is better.” Based on the literature and the research it is apparent that Jewish young adults want multiple options- not just religious, not just social, but also arts, education, and outdoors activities. Therefore, Mitzvah Bar will offer mainly educational and cultural programs and events.

Episodic Participation

Young adult Jews seek meaningful Jewish participation on an episodic rather than long-term and ongoing commitment basis. They demand the privilege of picking and choosing rather than having their agenda dictated by their affiliation. The young generation is “hungry for Jewish meaning and community,” says Roger Bennett, senior vice president of the Andrea and Charles Bronfman Philanthropies (Fishkoff, 2006, p. 2). Community is easy to find in non-Jewish environments. With so many options of bars, clubs, book stores, parks, work out facilities and other spaces in which young adults congregate, a young adult can generate innumerable communities. Belonging to a Jewish community is less prevalent for this age group. Additionally, because of a plethora of options, young Jews are less likely to become members and attend organizational events consistently (both in Jewish and secular settings). They prefer, in Cohen and Kelman’s (2005) words, “episodic engagement.” In addition, they appreciate “porous (rather than hard or hermetic) boundaries: the freedom to move in and out of the various scenes in which they participate and to move around within them. Their scenes are informal (‘hanging out’) and improvisatory in character” (Kirshenblatt-Gimblett, 2005, p. 6). In order to retain the interest of the episodic young adult, Mitzvah Bar will have an

amorphous and continually evolving program and event calendar. Additional renewal will be present through a menu that reflects changes in the seasons and leadership that rotates on an annual basis with both the fellowship program and Board of Director's term limits.

Spiritual

Many young adults seek spirituality, but often through Far East influences such as yoga and meditation. This may be based on the perceived lack of spirituality in the organized Jewish community. Young adults readily attend meditation or yoga classes without a second thought, yet are very apprehensive when it comes to discussing or engaging in Jewish spiritual practices. It is a goal of Mitzvah Bar to create a space where individuals can share and create spiritual programming and opportunities. This can be accomplished through programs such as Torah yoga, guided meditation, Kabbalah study, and anything else that participants might derive spiritual fulfillment from.

Ironic and Uncomfortable

Traditional American Jewish culture is uncomfortable for young Jewish adults. Not only does the younger generation not want to participate in this culture, but they also poke fun at it via reinvention or reinterpretation. One thing that makes this generation of Jews so unique is its ability to take Judaism and make it uncomfortable. They are "irreverent, ironic, or nostalgic with attitude (as in Bar mitzvah Disco, a website and

book), irreverent and impolite ('in your face'), and transgressive, iconoclast, and profane ...” (Kirshenblatt-Gimblett, 2005, p. 3). Jewish vernacular used for young Jewish publications and online communities such as Heeb, Jewcy, and Jewschool is their way of reclaiming something that has created discomfort (organized religion) and enabling them to say “yes and no” to Judaism all at the same time. The irony found in the titles noted above will be captured in Mitzvah Bar’s name, but will not end there. Performances and programs might often suggest the irony of struggling with being both modern and Jewish. One example of this might resemble an upcoming event hosted by JDUB records entitled “The Chosen Ones of Comedy” featuring a well known troupe of Jewish comedians.

Politically Active

Social justice is becoming more popular, especially among young Jews. It is the natural evolution of generations-old Jewish involvement in liberal politics combined with a new generation’s more globalized view of the purpose of Judaism.

With the emergence of alternative Jewish voices has come a new narrative about Jewish values in the global community. This alternative agenda moves beyond the universalism/ particularism debate, focusing instead on what Jews can and should do to protect the rights of others, at home and around the world....This agenda is resonating with younger Jews, who find in it a meaningful way to connect their Jewish identities with their progressive politics. Jewish social justice groups are using it to create new pathways for Jewish influence in the world, providing venues where Jews of Generations X and Y can talk, volunteer, and advocate (Bronznick and Goldenhar, 2006, p. 33).

In Anna Greenberg's study entitled "OMG! How Generation Y Is Redefining Faith in the iPod Era," 30% of Jewish young people said they volunteer at least once a month to help the disadvantaged, by working in a soup kitchen, being a Big Brother or Sister, or volunteering for Habitat for Humanity. Even more young people, while not being directly involved, profess a commitment to social justice (Greenberg, 2005, p. 10).

Another prime example of civic engagement is participation in alternative spring break programs through agencies such as the American Jewish World Service, which enlist college and graduate school aged Jewish adults. Through this popular program the students work in developing countries "to foster civil society, sustainable development and human rights for all people, while promoting the values and responsibilities of global citizenship within the Jewish community" (Mission statement, American Jewish World Service).

Although there is social justice programming available for the target age group there is no specific venue for Jewish activism. Much of the activism originating on campus during the college years dissipates upon graduation. Mitzvah Bar fosters involvement in such activities during the critical post-college years by providing a central space for Jewish activism.

Highly Networked

Young adults are linked into all sorts of online social networks such as Facebook, MySpace, Twitter, and LinkedIn. They have personal communities, alumni communities, and professional communities. They share music, movies, books and ideas through

blogs, personal websites and other online networks. “[These] new technologies are not only tools, but also social practices. They are models for re-imagining ways to be Jewish and to form Jewish connections” (Kirshenblatt-Gimblett, 2005, p. 7). The internet is not the only source of connection in this upward trend in networking. Young adults have become increasingly interested in professional networking. For example, the professional organizations Advancing Jewish Professionals in New York and Jewish Communal Professionals of Southern California each host a variety of social networking opportunities, such as trainings on how to network, happy hours, and volunteer opportunities.

Mitzvah Bar will not only have an online presence through social networking interfaces such as Facebook and the like, but will continue to build on the trends of these young adults via face-to-face networking. Through the various events and programs relevant to the target population, Mitzvah Bar will provide in-person networking opportunities for those that are interested in meeting people for professional, romantic, and social reasons.

Secular, but...

In terms of synagogue participation, Jews of this generation are more inclined to identify as secular. “Younger people favor more informal ways to practice their faith as opposed to attending services, classes or other formal activities. They find their way to religious expression by spending time with their friends in informal group settings” (Greenberg, 2005, p. 10). This is not to say that Judaism lacks importance for them.

From my survey it is clear that religious identity and practice are important to this generation. A significant portion of respondents desire Jewish content and guidance in their lives. Of the 333 participants in the survey that responded to the question “participating in traditional Jewish practice is important to me” 70% either agreed or strongly agreed.

The survey also examined whether religious leadership and programming play an important role in the lives of young Jewish adults. Of the 350 participants, a majority (212) are engaged in Jewish life through lighting Shabbat candles, eating Shabbat dinner with family or friends, and/or attending synagogue. The majority (189) said they would want rabbinic leadership, Jewish-topic classes, and/or Shabbat programming in the Mitzvah Bar. Assuming that Mitzvah Bar is predominantly catering to the Jews with these distinctions, the venue will be open on Shabbat with shows, food service, and programming. Secular programs with little Jewish content will be offered alongside programs with more Jewish content such as Shabbat services and holiday programming.

Consumerists

In a consumer-driven society, young Jews see themselves as consumers in the Jewish marketplace, putting together whichever pieces of Judaism appeal to them. If they are not impressed, they leave. Sociologist Bethamie Horowitz offers a salad bar metaphor to illustrate how Jews today relate to Judaism. In this respect, participants choose “food items” (labeled with Jewish identity descriptors) that match their own

current attachment to Judaism. She claims that “each individual fills his/her plate with a unique assortment of ingredients – religious, ethnic, cultural, social, feelings, values, etc” (Horowitz, 2003, p. 26).

Similar to Horowitz’s claim is Anna Greenberg’s iPod metaphor, where each Jew has an iPod with many songs, some of which are seen as Jewish, some religious, some cultural. In this metaphor, they decide what is in their iPod (their cultural repertoire), and they make decisions about when to play the Jewish songs (Greenberg, 2005).

Another metaphor for the consumerist approach to Judaism among young adults is this quote by Stacy Abramson, the executive director of Reboot: the “ability of the individual to mix and match the contents of his or her grande cup is really no different than the power to choose the way he or she defines identity in America” (Fishkoff, 2006, p. 1). Young Jews are not looking for a venue that is tied to fixed agendas. They are more likely to embrace a venue where a smorgasbord of cultural options is offered. Mitzvah Bar will offer this cultural smorgasbord.

What young Jews do not like about existing Jewish organizations

To ensure that any new contribution to the field of communal service does not reinforce the exclusion of young Jewish adults, it is important to examine the reasons for their absence. Young Jewish adults are very critical of several features of Jewish life. While many individuals grew up in Jewish institutions, such as JCCs and synagogues, at some point their perception of communal life soured and they became skeptical of them.

The unflattering images [young Jews have of Jewish institutions] included: bland, parochial, ethnocentric, politically conservative, conformist, judgmental, and laden with an “agenda” of one sort or another. For some, their progressive political identities and their discomfort with aspects of Israeli policies serve as an additional obstacle to their involvement in conventional Jewish communal life (Cohen and Kelman, 2005, p.10).

Any institution designed to serve this population must intentionally avoid resembling the existing institutions that young Jews typically detest.

Pressure for Jewish Continuity

One of the factors for young Jewish adults’ lack of participation in communal life is the later age of marriage and child-bearing, which is in line with general American trends (Wuthnow, 2007). Non-Orthodox Jews, like Americans in general, are staying single longer. An increasing percentage are opting for higher education and establishing their careers, and delay starting their families into their 30’s. This is in contrast with earlier generations that began marrying and starting families in their 20’s. Because traditional Jewish communal institutions, like synagogues and JCCs, primarily attract older adults and families through their programming and services, often geared expressly toward families, children, and couples, there is less likelihood that the target group will find these institutions valuable. For example, in my survey, of the 324 respondents to the question of participation in Jewish life since high school, only 15% have been members of JCCs.

The decrease in participation is often an area of anxiety for communal

professionals. This anxiety, coupled with a high intermarriage rate, has resulted in pressure on young adults to marry Jews and raise Jewish babies. This pressure for Jewish continuity is a source of resentment for young Jewish adults; they are very critical and skeptical of Jewish institutions, speaking of them as having an “agenda” and being far too focused on group survival. They talk of being “prime targets” and “manipulated” by agendas of Jewish in-marriage and procreation (Cohen & Kelman, 2007, p. 20). Events for singles are often described as “meet/meat markets.”

I found the same attitude in my research. One respondent in a personal interview frustratingly said, “I can’t remember the last time there were events that aren’t singles events.” A participant from the focus group, when asked about participation in Jewish dating life, claimed that “JDate, the meet/meat market, doesn’t work for me. [There are] too many expectations, [and] too much pressure.” Others from the focus group noted that it would be ideal to meet a Jewish partner, but they would prefer it occur under informal circumstances such as through friends, at parties, or at bars. Mitzvah Bar is not intended for the purpose of Jewish continuity. The venue may occasionally host events and programs for singles, but only if there is expressed interest from the community.

Barriers

Besides skepticism surrounding agendas and motivations, other factors hindering participation by this demographic in the Jewish community have emerged in various studies. Young Jewish adults do not like barriers and often do not respond well if too many are imposed.

An example of a barrier that drives young Jews away is membership dues. In my focus group one recent convert to Judaism complained, “at the JCC, I have to pay for membership *and* pay for classes.” This individual did not remain a member of the JCC for very long and currently belongs to a synagogue with no membership dues. In general cultural events that “foster a sense of generational based belonging without membership; create a loosely defined cultural arena in which attendance and participation are the measures of belonging...” (Cohen and Kelman, 2005, p. 8). Mitzvah Bar will not engage in heavy fundraising and will not require membership or dues. Instead it will exist partially on grants and partially on revenues from the bar and café. Furthermore, specific events and classes will require a nominal fee, providing subsidies and sliding scale costs for those that would otherwise not be able to attend.

Another barrier is the gender imbalance of participants. There are far more women that participate in organized Jewish life than men. One female participant in the focus group claimed that there were too many women at services and events, which changes the dynamic of the events and her ability to meet potential partners. While Mitzvah Bar is cautious of creating a “meet market” there is the acknowledgment that many young Jewish adults are looking for relationships with other Jews. Singles events will not be imposed, but rather will emerge from the community, if the community chooses so. Promoting programs and events that lend themselves to a greater gender balance will help maintain an egalitarian environment; a value of Mitzvah Bar.

Social barriers are also a major aspect of young adult participation. The “cool” factor is very important to them. One participant in the focus group noted that over-

involved, “nerdy Jews” drive them away from seemingly interesting events. Another participant from the focus group doesn’t attend JCC events or programs because the JCC is not a “cool” space. A successful program to reach this demographic should clearly be housed outside the existing JCC and synagogue campuses.

Exclusion

Young Jews do not want to hang out exclusively with other Jews. Unlike their grandparents’ generation that banded together with other Jews out of necessity and solidarity, young Jewish adults of this generation have been successfully assimilated into American culture and therefore have social networks that extend beyond Jews. It is suspected that this shift in diversification is a combination of “demographic changes as well as the open mindedness of this generation” (Greenberg and Goldseker, 2006, p. 12). Due to this movement away from exclusively Jewish networks, young Jewish adults are more inclined to attend programs or events that welcome non-Jews. Participating in the focus group was one non-Jew. Not only had he attended more than five Jewish events, holidays or celebrations, but he spent significant time in Jewish social circles. He, as well as the majority of participants in the group, noted that they enjoy including their non-Jewish friends, and their non-Jewish friends appreciated being included. To ensure that this model is inclusive, Mitzvah Bar will provide low-pressure programming and events that are inoffensive and welcoming to anyone that wants to attend, including Jews of all religious denominations and affiliations, as well as people of varying faiths and beliefs.

What organizations are succeeding in inspiring and attracting young Jews?

Successful models respond to the characteristics and complexities of the young Jewish adult culture which is “increasingly bottom-up, self generated, and decentralized” (Ukeles et. al, 2006, p. 3). An integral component for thriving models includes a peer-led element, and one that appeals to those whose Jewish practices are more cultural than religiously based. Provided below are a number of models that helped influence and shape the direction of this concept, but do not comprise an exhaustive list.

Hillel

The Hillel Foundation has created a community within the university setting that fosters leadership and peer-developed-and-led programming in a one-stop-model, where Jewish participants can pick and choose the style of Judaism that meets their needs: cultural, spiritual and religious.

City Winery

City Winery features community, creativity, and culture. The venue dubs itself “a vibrant, interactive space in New York where folks can not only make wine, but also meet friends new and old while indulging their passion for quality food, music, art and life”

(What is City Winery, 2008). While City Winery is not a specifically Jewish space, the owner is Jewish and regularly hosts Jewish artists, Klezmer brunches, and other cultural Jewish events.

JDUB Records

JDUB Records is “a non-profit record and event production company striving to build community through new and innovative Jewish music and cross cultural musical dialogue” (About JDUB. JDUB Records, 2009). JDUB brings young Jewish adults together through the medium of music, on the premise that Judaism should be about celebration and identity through a language that all Jews know (music) versus the official Jewish language (Hebrew), which appeals to and is understood by far fewer Jews. In an interview with JDUB, one employee noted that because they lack their own physical space, they are at an advantage: lower costs and liability, and increased mobility. Additionally, most of their large-scale programs and operations require collaborations and partnerships with other Jewish communal institutions, an increasingly popular, economical, and forward-thinking strategy.

Birthright Israel Next

Birthright Israel Next is one of the few Jewish communal institutions whose target community is the same as Mitzvah Bar's. Through community grants and a paid fellowship, Birthright Israel Next organizes and implements large-scale events for former

Birthright Israel participants, other young Jewish adults, and occasionally their non Jewish friends, ranging from participation in the South By South West musical festival in Austin to small-scale programs fostered through the Birthright Israel Next Fellowship program (see below). This model has been seen as wildly successful and has received large grants and the go ahead to expand from five cities to fifteen. Their numbers have nearly doubled in the past two years, reaching over 40,000 individuals.

Moishe House

Moishe House provides a rent subsidy and a program budget for a handful of young, eager, innovative Jews to live in and create their vision of an ideal Jewish communal space. Each house is unique in its programming and personality. Moishe House offers a wide variety of religious and cultural programming that serves residents and others in the Jewish community (Moishe House, 2009).

Marom Budapest

Marom Budapest is a young adult center with a progressive Jewish focus located in Budapest, Hungary. Members of Marom (Hebrew for “the high place”) organize and attend discussions, lectures, concerts, comedy nights, movie screenings, weekend seminars, and exhibitions with Jewish-related content. This organization encourages dialogue between Jews and non-Jews and between different streams of Jewry (What is Marom Budapest, 2009).

Fellowship programs

Fellowship programs are attractive to the target population because leaders are drawn from that population, and because the population served is more likely to trust and relate to a peer rather than a professional. Peer-led fellowships that helped shape the Mitzvah Bar fellowship concept include Birthright Israel Next Fellowship, Hillel's Jewish Life Liaison Fellowship, and the Progressive Jewish Alliance Jeremiah Fellowship.

Birthright Israel Next Fellowship

The Birthright Israel Next Fellowship is a paid, year-long commitment which engages young Jewish adults in their 20's and 30's to create programming in their community for former Birthright Israel participants, other young Jewish adults, and occasionally their non-Jewish friends. Programs are typically small scale such as Shabbat dinners, beer brewing workshops, and hobby classes. The premise is to bring young Jews together for events and activities which may or may not include Jewish content. Fellows attend conferences, retreats, and workshops on a regular basis, as well as staff trips to Israel.

Hillel's Jewish Life Liaison Fellowship

Hillel's Jewish Life Liaison Fellowship at NYU is a paid, one-year fellowship that

enables first year NYU students living in the residence halls to encourage their peers to explore and celebrate their Jewishness. They have a specific requirement of how many community contacts they must make per year. Their job is to make community connections and bring more people into the NYU Hillel. Fellows come from a variety of backgrounds and disciplines (Jewish Life Liaison, 2009).

The Progressive Jewish Alliance Jeremiah Fellowship

The Progressive Jewish Alliance Jeremiah Fellowship educates and trains a select cohort of young adults to become the next generation of Jewish social justice leaders.

The Fellowship provides a context and resources for participants to expand their personal vision of leadership, form a supportive community of peers, deepen their Jewish social justice values, and engage as effective and informed community leaders and activists...The Fellowship connects young people to the city in which they live, the issues facing their community and helps them become effective and informed progressive community leaders and activists (The Jeremiah Fellowship, 2009).

Fellowships provide the fertile field for the growth of each new crop of leaders. Because the fellows are amateurs drawn from the community, their acceptance by the community is greater. The perceived higher status of fellows acts as an incentive to pursue leadership positions.

The Solution: Mitzvah Bar

To address the trends and needs discussed above among young Jewish adults and to capitalize on the strengths of successful ventures, I created a plan for a grassroots venue dedicated to innovative expression, community, and Jewish identity. The Mitzvah Bar model presented can be reproduced, providing accessible Jewish culture in many Jewish communities.

Mitzvah Bar is a conception for a model Jewish space centered around a bar, live music venue, cafe, and community-led programming fostered through a fellowship program. The venue should be located in the area of the community where young adults seek entertainment, not in a JCC or synagogue. The concept responds to and pulls from successful community models, recommendations of young Jewish adults, and the findings of leading sociologists and researchers in the field of Jewish communal service to address the needs of young Jewish adults discussed above.

This model is reproducible in Jewish communities around the country, allows for young adults to episodically engage in arts, activism, learning, and other popular forms of Jewish life, and to enjoy music, food and drink in a familiar, comfortable and inclusive setting. Mitzvah Bar is a progressive and pluralistic hang-out, which will strengthen Jewish identity and leadership by offering young adults opportunities to engage Jewishly on their own terms, and foster engagement during the critical period between college and the family years.

Mission

The mission of Mitzvah Bar is to provide a space that embraces the intricacies and cultural needs of young Jewish adults and increases participation in the Jewish community. Mitzvah Bar serves as a space where young Jewish adults can develop and reclaim Judaism on their own terms in a casual, non-coercive atmosphere through arts, music, food, drink, community programming and grassroots organizing.

Vision

Mitzvah Bar envisions a community where affiliated and unaffiliated Jewish young adults find comfort, joy, and connection with other likeminded and similarly aged people and their non-Jewish friends. Through these connections, Mitzvah Bar promotes Jewish education, identity, and engagement.

Target Population

Mitzvah Bar values diversity in participants and programs. While Mitzvah Bar is a model intended for Jews in their 20's and 30's, the venue and programming is open to all ages 21 and up, to Jews of all backgrounds, all sexual orientations and different levels of observance. All events and programs are open to Jews of all stripes and non-Jews alike; Mitzvah Bar celebrates differences as unique expressions of today's changing and evolving Jewish world.

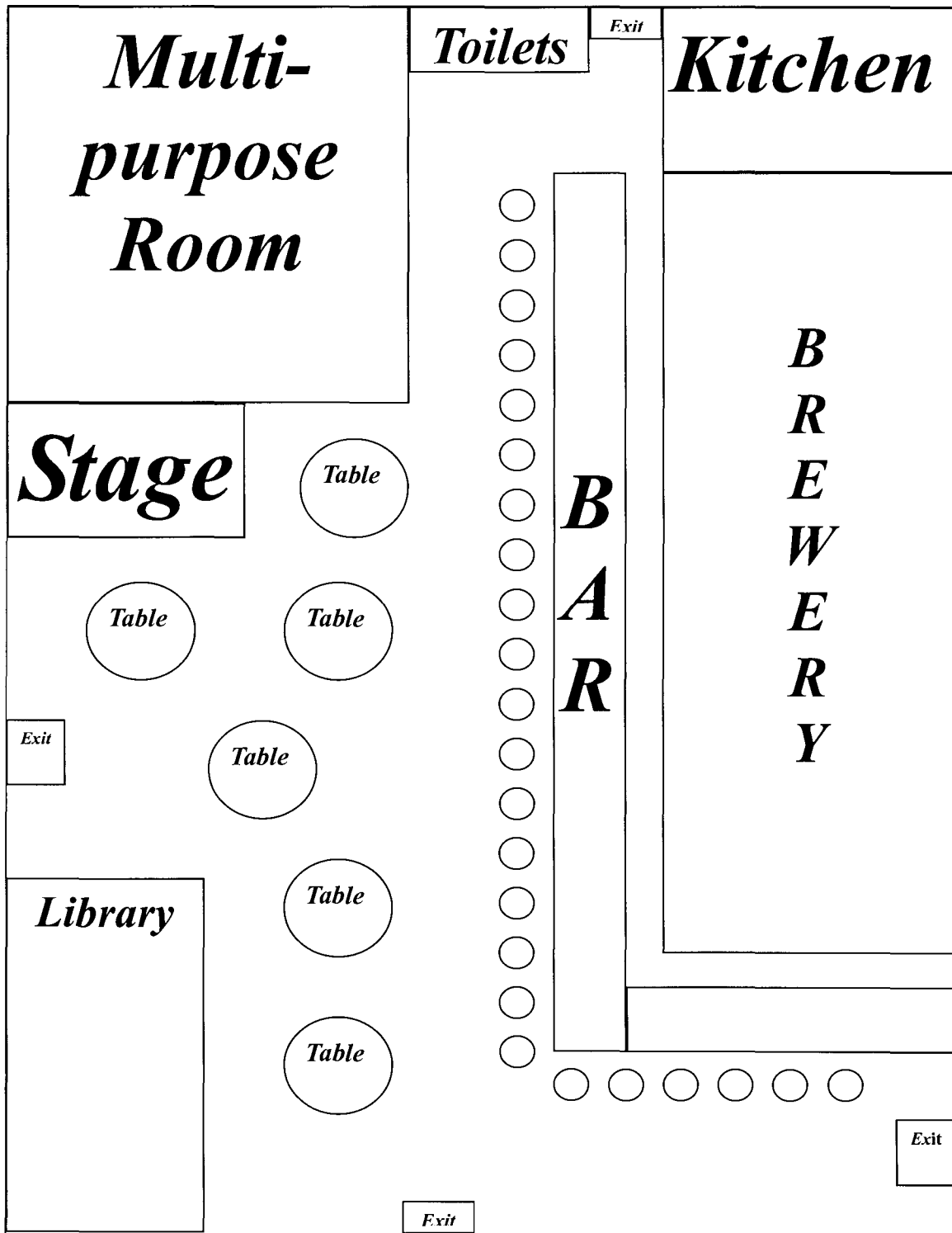
Since everyone connects to Judaism in their own individual way, Mitzvah Bar offers a venue to connect to Judaism through spirituality, education, cultural and social activities, food, drink, music, environmentalism, politics, Israel, and/or social action. Mitzvah Bar aims to appeal to young Jewish adults who are either engaged in Jewish life or currently disengaged.

Features

The Mitzvah Bar physical space is the context for a community venue serving young Jewish adults. The main features include a bar and café, which will serve kosher, local and organic food, and a stage for local and big-ticket musicians and performers. The art on the walls will feature a rotation of local artists and will also serve as a gallery with art items available for sale. Programs and classes will be offered in the multipurpose room, library space, and outside the center via community collaborations, fostered through the fellowship program.

On the assumption that this model will be replicated, the intent is that the community will define the content and programs relevant to the culture of each unique community.

Sample Physical Layout



Mitzvah Bar is an all-purpose, multi-functional space, operating 7 days a week, featuring:

- A full service bar
- A café serving kosher, local, organic food
- A library with the latest Jewish books, movies, Jewish journals and periodicals
- Wireless internet
- A multi-purpose room that can be used for programs and activities
- An eco-conscious building

Rotating Fellowship

Fellows from the target age group will run the majority of Mitzvah Bar's programming. The Fellows will serve for one year and will be selected by the board through an application and interview process. Fellows will host cultural programs in house and in the community that are relevant to young Jewish adults.

Events

The survey suggested several possible events. Some are presented here with the overall percentage of respondents who said they would be very likely or likely to participate. The others were suggested multiple times by a minority of respondents:

- | | |
|--------------------------|-------------------------------|
| • Classes/lectures (89%) | • Social justice events (81%) |
| • Music (88%) | • Art exhibitions (79%) |

- Culinary classes (65%)
- Bar (62%)
- Poetry (60%)
- Yoga (60%)
- Crafts (49%)
- Meditation (47%)
- Comedy
- Eco conscious programs
- Shabbat specific programming
- Interfaith programs
- Political events
- Singles events
- Israeli dancing (and folk music)
- Sports and recreation
- Young couples clubs and activities

The survey results suggest that the highest level of interest is in music and education followed closely by social justice programs, art, food, and drink. Because there appears to be an obvious demand for both cultural and religious programming, there will not only be Shabbat and holiday programming, but there will also be secular programming with Jewish content. Examples of this might include:

- Jewish Environmentalism and Ecology: a permaculture design certification course
- Alcohol in Biblical Times: a class incorporating text study about alcohol consumption in Jewish history, paired with a wine tasting or beer brewing workshops.
- Challah for Hunger: a weekly project to raise awareness of and money for hunger and disaster relief, through the production and sale of challah bread in

individual's respective communities.

It is anticipated that interests might shift in a real-life setting, would evolve over time, and would vary with the quality of leadership in each venue.

Governance / Structure

Mitzvah Bar will be governed by a non-profit foundation which will include an advisory board and a board of directors. The Board of Directors will be composed of members of the demographic to whom Mitzvah Bar aims to serve and who bring to the table skills, experience, and expertise. The Board of Directors will oversee the foundation's management team, the Executive Committee. The Advisory Board will consist of a broad spectrum of advisors from different segments of the community in both the for profit and non-profit world, and with varying professional backgrounds. The Advisory Board will have no operational duties, but will offer sage wisdom, experience and links with the greater community and access to philanthropic donors.

As a 501(c)3 organization, the foundation will be required to separate its social enterprise activities in order to comply with tax laws. A social enterprise is a business element that is operated by a non-profit organization but designed to generate profits for the charitable purpose of the organization. Such profits may be taxable under certain circumstances.

The functions of the foundation will be managed by an Executive Committee

consisting initially of three senior professionals. The foundation will be headed by an executive director with overall strategic, community relations, and fundraising responsibilities. The day-to-day activities will be managed by an operations manager. The financial oversight and fiscal controls, including budgets, grants, and tax compliance, will be managed by a comptroller/chief financial officer.

In the initial phase of the foundation, the Executive Committee will develop and manage a prototype pilot site. The purpose of the pilot site is to test and fine tune the various features of the organizational structure, physical space, and programming. After the initial phase, the pilot site would become the prototype for future expansion to other cities in a manner similar to franchising in the for-profit world. At this point the Executive Committee would transition to manage the nationwide organization, with each local site developing its own management team with the functions and duties originally occupied by the foundation's managers.

Evaluation Procedures

Evidence-based practice is the only way to ensure sustainability. All aspects of Mitzvah Bar (location, layout, leadership, and programming) will be internally evaluated on a continual basis to ensure relevancy and success in meeting the community's needs. Evidence will come from:

- Surveys: Surveys of participants and fellows will be frequently utilized.
- Follow up: Fellows will follow up with phone calls or emails to participants in-

between events. Personal communication ensures a deeper connection and provides opportunity for valuable feedback.

- Returnees: Trends in the number of returning participants will help determine whether or not programming is effective and engaging.
- Strategic Plan: Every five years Mitzvah Bar will undergo a strategic plan. In the intermittent years, there will be regular reviews to assess the progress in meeting objectives laid out in the plan.

Anticipated Expenses

The following is a list of anticipated expense categories. A detailed budget will be generated during the development stage and is beyond the scope of this paper.

Salaries

- | | |
|----------------------|---------------------|
| • Director | • Wait Staff |
| • Operations Manager | • Bar Tenders |
| • CFO/Comptroller | • Maintenance Staff |
| • Restaurant Manager | • Fellows |
| • Cooks | |

Capital

- Rent / Deposit
- Furniture
- Fixtures
- Kitchen & Bar Equipment
- Audio Visual Equipment
- Books
- Stage

Other Expenses

- | | |
|---|------------------|
| • Health Insurance | • Program Grants |
| • Employee Benefits | • Advertising |
| • Liability, Property, and Errors & Omissions Insurance | • Programming |
| • Rent | • Utilities |
| • Restaurant/Bar Supplies | • Food |
| • Office Supplies | • Liquor |
| | • Licensing |

Collaborations

The Jewish community must work together to ensure that philanthropic dollars are stretched to capacity. When the community works collectively, the entire community prospers. Examples of collaborations that Mitzvah Bar envisions are partnerships with institutions and organizations that promote and foster Israel solidarity, Jewish identity, leadership, community, and celebration through Jewish cultural programming. In an interview conducted with the director of programming of a young alternative Jewish literary magazine who is also the co-founder of a young Friday night minyan, it was suggested that successful partnerships include collaborative work with Birthright Israel follow-up organizations.

Conclusion

When Birthright Israel began it was the next big concept that would connect young adult Jews not only to Israel but also to Judaism. Mitzvah Bar is the Next Big Concept in young Jewish communal life and engagement. Mitzvah Bar will provide an entry point to a disenfranchised Jewish population while also providing a comfortable atmosphere for those already involved Jews. Mitzvah Bar will accomplish this by reaching out to young adults in their 20's and 30's by offering music, food, drink, and community building primarily through personal connection and peer-led social programming. It will offer a relaxed, non-coercive environment conducive to formal and informal Jewish connections and opportunities for leadership and networking. For young adults, the model of Mitzvah Bar promotes the reclamation of Jewish identity on their own terms.

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Appendix I: Survey

Appendix

Model Alternative Community Center Survey

Participant is asked to complete a survey about potential interest in an alternative community center for young adults. The researcher, Laurel Klein, wants to learn what you would think of this idea. Identity will remain confidential - no names or other identifying information will be disclosed.

FOR QUESTIONS ABOUT THE STUDY, CONTACT:

Laurel Klein

Email: laurelklein@gmail.com

Phone: (512)699-5550

Masters candidate in Jewish Communal Service and Social Work at Hebrew Union College – Jewish Institute of Religion and the University of Texas at Austin.

TIME INVOLVEMENT: The survey may involve 10 minutes of your time.

PARTICIPANTS' RIGHTS: Please understand that your participation is voluntary and you have the right to withdraw your consent or discontinue participation at any time without penalty. You have the right to refuse to answer particular questions. Your individual privacy will be maintained in all published and written data resulting from the study.

If you have questions about your rights as a study participant, or are dissatisfied at any time with any aspect of this study, you may contact – anonymously, if you wish – Richard Siegel, Interim Director of the HUC-JIR School of Jewish Communal Service: rsiegel@huc.edu , 3077 University Ave., Los Angeles, CA 90007

By completing this survey, you give permission for your responses to be included in the study and any published results.

Model Alternative Community Center




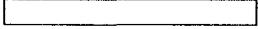
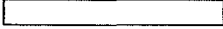


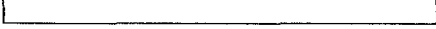

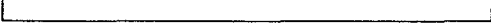


1. If you could design your own venue, how likely would you be to include:

	Very Likely	Likely	Not Sure	N/A	Don't Care	Unlikely	Very Unlikely	Response Count
A Bar	26.5% (95)	34.8% (125)	13.6% (49)	0.8% (3)	3.3% (12)	11.7% (42)	9.2% (33)	359
A Micro Brewery	9.0% (32)	14.8% (53)	22.1% (79)	2.2% (8)	13.4% (48)	20.2% (72)	18.2% (65)	357
A Library	35.4% (127)	40.1% (144)	13.6% (49)	0.8% (3)	3.6% (13)	5.0% (18)	1.4% (5)	359
A Fully Equipped Board Room for Community Use	32.8% (118)	40.6% (146)	14.2% (51)	1.7% (6)	4.4% (16)	4.4% (16)	1.9% (7)	360
Film Screenings	39.7% (143)	44.7% (161)	10.8% (39)	0.6% (2)	2.5% (9)	0.8% (3)	0.8% (3)	360
Wine Tastings	24.6% (88)	41.2% (147)	16.5% (59)	1.4% (5)	6.7% (24)	5.6% (20)	3.9% (14)	357
Cafe	59.3% (214)	35.5% (128)	3.6% (13)	0.3% (1)	0.8% (3)	0.6% (2)	0.0% (0)	361
Live Music	52.4% (189)	36.0% (130)	6.1% (22)	0.8% (3)	2.5% (9)	2.2% (8)	0.0% (0)	361
Poetry/Literary Readings	25.6% (91)	33.4% (119)	18.8% (67)	0.8% (3)	10.1% (36)	8.7% (31)	2.5% (9)	356
Art Exhibitions	34.5% (124)	44.0% (158)	10.9% (39)	1.1% (4)	3.6% (13)	4.2% (15)	1.7% (6)	359
Film Screenings	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)	0.0% (0)	0
Classes / Lectures	51.8% (186)	37.3% (134)	7.5% (27)	0.3% (1)	1.1% (4)	1.7% (6)	0.3% (1)	359
Social Justice Events	46.2% (166)	34.3% (123)	12.0% (43)	1.7% (6)	1.1% (4)	3.1% (11)	1.7% (6)	359
Yoga	25.2% (91)	34.9% (126)	17.7% (64)	1.7% (6)	8.9% (32)	8.3% (30)	3.3% (12)	361
Meditation	17.1% (61)	30.3% (108)	22.7% (81)	2.8% (10)	10.6% (38)	12.3% (44)	4.2% (15)	357
Culinary Classes	27.8% (100)	37.2% (134)	19.7% (71)	1.4% (5)	5.8% (21)	6.1% (22)	1.9% (7)	360

3. If there were a cafe at this venue I would prefer that the food is:

	Strongly Agree	Agree	Undecided	N/A	Don't Care	Disagree	Strongly Disagree	Response Count
Only Vegetarian or Vegan Food	11.7% (40)	12.3% (42)	10.9% (37)	1.8% (6)	12.3% (42)	30.8% (105)	20.2% (69)	341
Meat & Vegetarian	29.2% (100)	39.5% (135)	12.3% (42)	1.5% (5)	7.9% (27)	8.2% (28)	1.5% (5)	342
From Local & Organic Food Items (when possible)	40.8% (144)	38.2% (135)	6.2% (22)	0.6% (2)	12.5% (44)	0.8% (3)	0.8% (3)	353
Only Kosher Food	29.3% (102)	13.8% (48)	11.5% (40)	1.4% (5)	14.4% (50)	21.8% (76)	7.8% (27)	348
Kosher and Non-kosher Food	17.2% (59)	26.2% (90)	11.1% (38)	2.9% (10)	10.2% (35)	15.2% (52)	17.2% (59)	343
answered question								363
skipped question								6

4. I enjoy the following types of music (check all that apply):

		Response Percent	Response Count
Rock		86.6%	310
Indie		66.2%	237
Classical		67.3%	241
DJ		36.9%	132
Country		32.1%	115
Rap/Hip Hop		40.5%	145
R&B		43.3%	155
Jazz		63.7%	228
Blues		48.9%	175
Acoustic Singer/Songwriter		71.8%	257
Folk		59.2%	212
Bluegrass		41.6%	149

Reggae	<div><div></div></div>	40.2%	144	
World Music	<div><div></div></div>	50.6%	181	
Funk	<div><div></div></div>	30.4%	109	
Other (please specify)	<div><div></div></div>	17.9%	64	
			answered question	358
			skipped question	11

5. I would be excited knowing that...

6. I would like it if the establishment offered:

7. If there was a Rabbi at the venue, I would be more comfortable with a:

		Strongly Agree	Agree	Undecided	N/A	Don't Care	Disagree	Strongly Disagree	Response Count
	Young Rabbi	27.3% (95)	38.2% (133)	7.5% (26)	3.7% (13)	21.3% (74)	2.0% (7)	0.0% (0)	348
	Progressive Rabbi	35.5% (124)	35.5% (124)	9.2% (32)	3.7% (13)	10.0% (35)	4.0% (14)	2.0% (7)	349
	Conservative Rabbi	5.0% (17)	21.3% (73)	19.9% (68)	5.0% (17)	21.1% (72)	21.6% (74)	6.1% (21)	342
	Orthodox Rabbi	2.9% (10)	7.9% (27)	15.2% (52)	4.4% (15)	16.9% (58)	31.2% (107)	21.6% (74)	343
Modern Orthodox Rabbi		6.7% (23)	14.0% (48)	16.6% (57)	4.7% (16)	18.7% (64)	25.1% (86)	14.3% (49)	343
	Humanist Rabbi	6.8% (23)	10.4% (35)	19.8% (67)	12.4% (42)	22.8% (77)	19.5% (66)	8.3% (28)	338
	Male Rabbi	9.3% (32)	12.2% (42)	9.9% (34)	5.5% (19)	61.3% (211)	0.9% (3)	0.9% (3)	344
	Female Rabbi	5.3% (18)	7.3% (25)	12.0% (41)	6.1% (21)	60.8% (208)	3.2% (11)	5.3% (18)	342
	LGBTQ Rabbi	4.7% (16)	8.0% (27)	12.7% (43)	10.7% (36)	53.3% (180)	3.6% (12)	7.1% (24)	338
						Other feedback: (please specify)			53
						answered question			357
						skipped question			12

8. If there were prayer services offered, I would feel most comfortable in:

		Strongly Agree	Agree	Undecided	N/A	Don't Care	Disagree	Strongly Disagree	Response Count
	Daily Services	8.0% (27)	18.9% (64)	17.5% (59)	7.7% (26)	19.8% (67)	23.7% (80)	4.4% (15)	338
	Shabbat Services	36.0% (124)	44.2% (152)	5.2% (18)	3.2% (11)	9.0% (31)	1.5% (5)	0.9% (3)	344
	Reform Services	17.0% (58)	29.0% (99)	11.4% (39)	7.0% (24)	12.9% (44)	15.8% (54)	6.7% (23)	341
	Conservative Services	8.0% (27)	33.9% (115)	14.2% (48)	5.9% (20)	15.0% (51)	18.0% (61)	5.0% (17)	339
	Orthodox Services	7.7% (26)	16.3% (55)	10.1% (34)	6.8% (23)	13.1% (44)	31.8% (107)	14.2% (48)	337
	Alternative Services (such as Yoga or Meditative services)	11.5% (39)	30.1% (102)	13.3% (45)	4.7% (16)	12.1% (41)	18.9% (64)	9.4% (32)	339
	High Holiday Services	31.4% (107)	39.9% (136)	8.2% (28)	5.9% (20)	6.5% (22)	5.6% (19)	2.6% (9)	341
	Community Organized/ Independent Services	23.8% (81)	46.6% (159)	8.2% (28)	7.3% (25)	8.5% (29)	4.4% (15)	1.2% (4)	341
						Other feedback (please specify)			33
						answered question			358
						skipped question			11

9. If there were funding available to create programming (yoga, cooking, ecology, etc.) I would be interested in creating and/or facilitating such programming.

		Response Percent	Response Count
Strongly Agree	<input type="text"/>	31.5%	113
Agree	<input type="text"/>	37.3%	134
Undecided	<input type="text"/>	16.2%	58
N/A	<input type="checkbox"/>	2.2%	8
Don't Care	<input type="checkbox"/>	3.1%	11
Disagree	<input type="text"/>	8.1%	29
Strongly Disagree	<input type="checkbox"/>	1.7%	6
answered question			359
skipped question			10

10. I would see myself attending this venue for: (check all that apply)

		Response Percent	Response Count
Food	<input type="text"/>	80.9%	288
Music	<input type="text"/>	81.2%	289
Bar	<input type="text"/>	57.6%	205
Programs & Events	<input type="text"/>	91.3%	325
Networking	<input type="text"/>	64.0%	228
Meeting Friends	<input type="text"/>	85.7%	305
Making New Friends	<input type="text"/>	73.3%	261
Meeting Potential Partners	<input type="text"/>	41.0%	146
Other	<input type="text"/>	7.9%	28
Other (please specify)			38
answered question			356
skipped question			13

11. An example of an activity or program not previously mentioned that I would like to attend is:

	Response Count
	103
<i>answered question</i>	103
<i>skipped question</i>	266

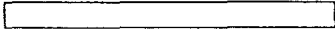
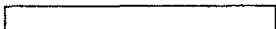





12. Any other ideas? What else would you want to see?

	Response Count
	77
<i>answered question</i>	77
<i>skipped question</i>	292


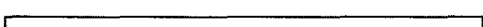
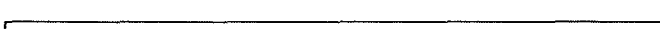

13. Observing/Keeping traditional Jewish practice is important to me.

	Response Percent	Response Count
Strongly Agree <input type="text"/>	27.2%	97
Agree <input type="text"/>	40.7%	145
Undecided <input type="text"/>	11.2%	40
N/A <input type="checkbox"/>	4.2%	15
Don't Care <input type="text"/>	6.5%	23
Disagree <input type="text"/>	7.9%	28
Strongly Disagree <input type="checkbox"/>	2.2%	8
<i>answered question</i>		356
<i>skipped question</i>		13

14. Participating in Jewish culture is important to me.

		Response Percent	Response Count
Strongly Agree		48.6%	174
Agree		39.7%	142
Undecided		6.7%	24
N/A		2.5%	9
Don't Care		2.0%	7
Disagree		0.3%	1
Strongly Disagree		0.3%	1
<i>answered question</i>			358
<i>skipped question</i>			11

15. As a child, I did the following Jewish traditions with my family (check all that apply):

		Response Percent	Response Count
Lit Shabbat candles		72.4%	231
Ate Shabbat dinner together		70.2%	224
Celebrated Hanukkah		96.9%	309
Had a Passover Seder		97.5%	311
<i>answered question</i>			319
<i>skipped question</i>			50

16. I currently practice the following Jewish traditions (check all that apply):

		Response Percent	Response Count
Light Shabbat Candles	<input type="checkbox"/>	54.9%	184
Eat Shabbat Dinner w/ Friends and/or Family	<input type="checkbox"/>	70.7%	237
Celebrate Hanukkah	<input type="checkbox"/>	94.9%	318
Have a Passover Seder	<input type="checkbox"/>	96.7%	324
answered question			335
skipped question			34

17. Childhood synagogue attendance

		Response Percent	Response Count
Never	<input type="checkbox"/>	9.5%	34
High Holidays only	<input type="checkbox"/>	10.9%	39
3 - 10 times a year	<input type="checkbox"/>	22.1%	79
Once a month	<input type="checkbox"/>	12.0%	43
Twice a month	<input type="checkbox"/>	10.6%	38
Once a week	<input type="checkbox"/>	19.0%	68
Twice a week	<input type="checkbox"/>	5.9%	21
Every day	<input type="checkbox"/>	2.8%	10
Other (please specify)	<input type="checkbox"/>	7.0%	25
answered question			357
skipped question			12

18. Current synagogue attendance

		Response Percent	Response Count
Never	<input type="text"/>	12.7%	45
High Holidays only	<input type="text"/>	18.3%	65
3 - 10 times a year	<input type="text"/>	16.9%	60
Once a month	<input type="text"/>	10.7%	38
Twice a month	<input type="text"/>	9.3%	33
Once a week	<input type="text"/>	14.1%	50
Twice a week	<input type="text"/>	8.2%	29
Every day	<input type="text"/>	3.9%	14
Other (please specify)	<input type="text"/>	5.9%	21
answered question			355
skipped question			14

19. Do you consider yourself religious or secular?

		Response Percent	Response Count
Very religious	<input type="text"/>	9.8%	35
Somewhat religious	<input type="text"/>	35.4%	126
In between	<input type="text"/>	25.8%	92
Somewhat secular	<input type="text"/>	12.6%	45
Very secular	<input type="text"/>	11.2%	40
N/A	<input type="text"/>	5.1%	18
answered question			356
skipped question			13

20. Childhood Jewish education (check all that apply)

		Response Percent	Response Count
Jewish Day School or Yeshiva	<input type="checkbox"/>	30.7%	99
Hebrew School	<input type="checkbox"/>	71.7%	231
Bar/Bat Mitzvah	<input type="checkbox"/>	83.2%	268
Other (please specify)	<input type="checkbox"/>	18.6%	60
answered question			322
skipped question			47

21. Childhood Jewish involvement (check all that apply)

		Response Percent	Response Count
Youth Group (NFTY, NCSY, BBYO, etc.)	<input type="checkbox"/>	61.6%	194
Jewish Summer Camp	<input type="checkbox"/>	62.9%	198
Member of JCC	<input type="checkbox"/>	34.6%	109
Trip to Israel	<input type="checkbox"/>	63.8%	201
Jewish sports	<input type="checkbox"/>	13.3%	42
Synagogue Membership	<input type="checkbox"/>	82.9%	261
Other (please specify)	<input type="checkbox"/>	4.4%	14
answered question			315
skipped question			54

22. Jewish involvements since high school (check all that apply)

		Response Percent	Response Count
Member of JCC	<input type="checkbox"/>	15.1%	49
Jewish life on college campus	<input type="checkbox"/>	68.5%	222
Involvement with Jewish organizations	<input type="checkbox"/>	76.2%	247
Donor to Jewish agencies or organizations	<input type="checkbox"/>	52.2%	169
Been to Israel with Birthright	<input type="checkbox"/>	29.9%	97
Been to Israel (not on a Birthright Trip)	<input type="checkbox"/>	59.0%	191
Jewish learning	<input type="checkbox"/>	67.9%	220
Jewish sports	<input type="checkbox"/>	5.2%	17
Synagogue membership	<input type="checkbox"/>	43.2%	140
Other (please specify)	<input type="checkbox"/>	16.4%	53
answered question			324
skipped question			45

23. I have used J-Date

		Response Percent	Response Count
Never	<input type="checkbox"/>	61.6%	215
Used to, but not anymore	<input type="checkbox"/>	26.1%	91
Occasionally	<input type="checkbox"/>	7.7%	27
Frequently	<input type="checkbox"/>	4.6%	16
answered question			349
skipped question			20

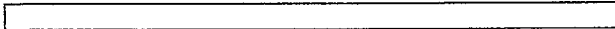
24. Relationship Status

		Response Percent	Response Count
Single	<input type="checkbox"/>	40.6%	143
Single with child/children		0.0%	0
Domestic Partnership	<input type="checkbox"/>	4.5%	16
Domestic Partnership with child/children	<input type="checkbox"/>	1.1%	4
Married	<input type="checkbox"/>	16.2%	57
Married with child/children	<input type="checkbox"/>	14.2%	50
Divorced	<input type="checkbox"/>	1.7%	6
Divorced with child/children	<input type="checkbox"/>	0.6%	2
In a relationship	<input type="checkbox"/>	21.0%	74
answered question			352
skipped question			17





25. Gender

		Response Percent	Response Count
Male	<input type="checkbox"/>	39.2%	138
Female	<input type="checkbox"/>	60.2%	212
Other (please specify if comfortable)	<input type="checkbox"/>	0.6%	2
answered question			352
skipped question			17

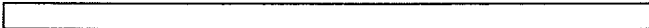
26. Sexual Orientation:

		Response Percent	Response Count
Heterosexual		90.3%	315
Homosexual	<input type="checkbox"/>	3.7%	13
Bisexual	<input type="checkbox"/>	2.0%	7
Queer	<input type="checkbox"/>	3.2%	11
Other	<input type="checkbox"/>	0.9%	3
answered question			349
skipped question			20

27. Age

		Response Percent	Response Count
18-21	<input type="checkbox"/>	4.8%	17
22-25		23.9%	84
26-30		46.4%	163
31-35		13.7%	48
36+		11.1%	39
answered question			351
skipped question			18

28. I am Jewish

		Response Percent	Response Count
Yes		95.1%	333
No	<input type="checkbox"/>	4.9%	17
answered question			350
skipped question			19

29. Parent(s):

		Response Percent	Response Count
Both parents are Jewish	<input type="text"/>	80.3%	282
One parent is Jewish	<input type="text"/>	11.7%	41
Not Jewish	<input type="text"/>	8.0%	28
answered question			351
skipped question			18

30. Current Residence

		Response Percent	Response Count
City/Town:	<input type="text"/>	97.7%	337
State:	<input type="text"/>	91.9%	317
answered question			345
skipped question			24

31. This venue would be successful where I live?

		Response Percent	Response Count
strongly disagree	<input type="text"/>	5.7%	20
disagree	<input type="text"/>	10.2%	36
undecided	<input type="text"/>	27.0%	95
agree	<input type="text"/>	39.2%	138
strongly agree	<input type="text"/>	17.9%	63
Why? Or Why Not?			182
answered question			352
skipped question			17

32. I would be interested in helping to develop this model in the future or serve on the board if this idea is developed further

		Response Percent	Response Count
Yes	<input type="text"/>	34.6%	118
No	<input type="text"/>	23.8%	81
Maybe	<input type="text"/>	41.6%	142
<i>answered question</i>			341
<i>skipped question</i>			28

33. What should we name this place?

	Response Count
	108
<i>answered question</i>	108
<i>skipped question</i>	261

34. Email address for future contact (you will not receive any spam and all email addresses will be kept strictly separate from all responses):

	Response Count
	179
<i>answered question</i>	179
<i>skipped question</i>	190