



UJA-Federation of New York

# Insights and Strategies for Engaging Jewish Millennials



# Introduction

When people talk about millennials, the generation of young adults currently in their 20s and 30s, certain stereotypes keep coming up repeatedly. Millennials are optimistic, lazy, confident, narcissistic. Positive or negative, true or untrue, these portrayals do little to help us understand how to engage millennials in Jewish life.

At UJA-Federation of New York, we're committed to engaging Jewish millennials through the many programs we support. While we had plenty of anecdotal information about the attitudes and preferences of Jewish millennials, we wanted to do a qualitative study in order to develop a deeper understanding of this population.

As a result, UJA-Federation's Commission on Jewish Identity and Renewal (COJIR) retained the Insight Strategy Group to research Jewish millennials living in New York and get a better understanding of their lifestyle, needs, goals, and the role that being Jewish plays in their lives.

This research will help to inform the work of COJIR's Gen i Committee, which is responsible for supporting a variety of opportunities that encourage young adults in their 20s and 30s to experiment with and shape their individual and collective Jewish identities.

COJIR is responsible for strategic planning and recommending allocations for Jewish education and Jewish identity development. COJIR envisions a future in which each generation — with its many faces and voices — can discover for itself a compelling response to the question of “Why be Jewish?”

We hope that the results of this research will be valuable to other professionals and organizations in the field that are working on engaging Jewish millennials and providing opportunities for them to deepen their connections to Jewish life.



## Executive Summary

The research focused on young adults, ages 22 to 36, who self-identified as Jewish, lived in New York City, had completed college, and did not yet have children. Since UJA-Federation is particularly interested in identifying opportunities to reach people who are less engaged in Jewish life, young adults who were already highly engaged, defined as attending synagogue once a week or more, were excluded from the study.

The market research consisted of several small-group online discussions through Facebook with a total sample of 36 young Jewish adults; in-person, one-on-one interviews with a sub-sample of 20 of these Facebook participants; and a quantitative survey completed by 218 respondents to provide a bigger picture outlook drawn from a statistically significant pool of subjects.



*For more information, please refer to the Methodology Appendix.*

# Executive Summary

## Attitudes Around Jewish Identity

The researchers found that the overwhelming majority of the quantitative survey respondents believe that being Jewish is an important part of their identity and has strongly shaped who they are. Here's how the survey respondents answered questions about their Jewishness:

- 80% believed that being Jewish was an important part of their identity.
- 78% reported that being Jewish has strongly shaped who they are.
- 82% say they plan to raise their children as Jewish.

While the majority of our respondents exhibited high levels of Jewish identity indicators, 62% of the women and 43% of the men said that it was important for their life partner to be Jewish.

Respondents were also asked to identify aspects of Jewish values and tradition that they found meaningful or relevant. The characteristics associated with Jewishness that the respondents expressed the most affinity for included: doing good deeds, holding ethical values, repairing the world, donating money to meaningful causes, applying the teachings of history to current-day issues, being involved with parents and family, using food to bring people together, and

maintaining connections to family history. Some of the survey questions about Jewish tradition and affiliation showed that:

- 40% of the respondents reported that religious observance was an aspect of Jewishness that resonated with them.
- 24% reported that they were affiliated with a synagogue.
- Approximately 90% reported that religion was not a major focus of their lives at this time, and 47% reported that religion was not currently a focus of their life at all.
- Approximately 75% of the respondents had a bar or bat mitzvah, 69% attended Hebrew school and 79% had two Jewish parents.
- 57% had participated in an organized trip to Israel.

Participants answered questions not just about their Jewish identities, but also about their current priorities in life. The interviews found that many of these Jewish young adults' current priorities center around career and relationships, and that identity values, including their Jewish identity, often take a back seat. When asked to identify their areas of primary focus in life, 96% of the respondents put down an answer related to career development. Other areas of major focus included relationships with friends and family, health and wellness, and maintaining a strong romantic relationship.

*Please note that all findings in the report refer to millennials from our study.*

## The Implications for Outreach to Jewish Millennials

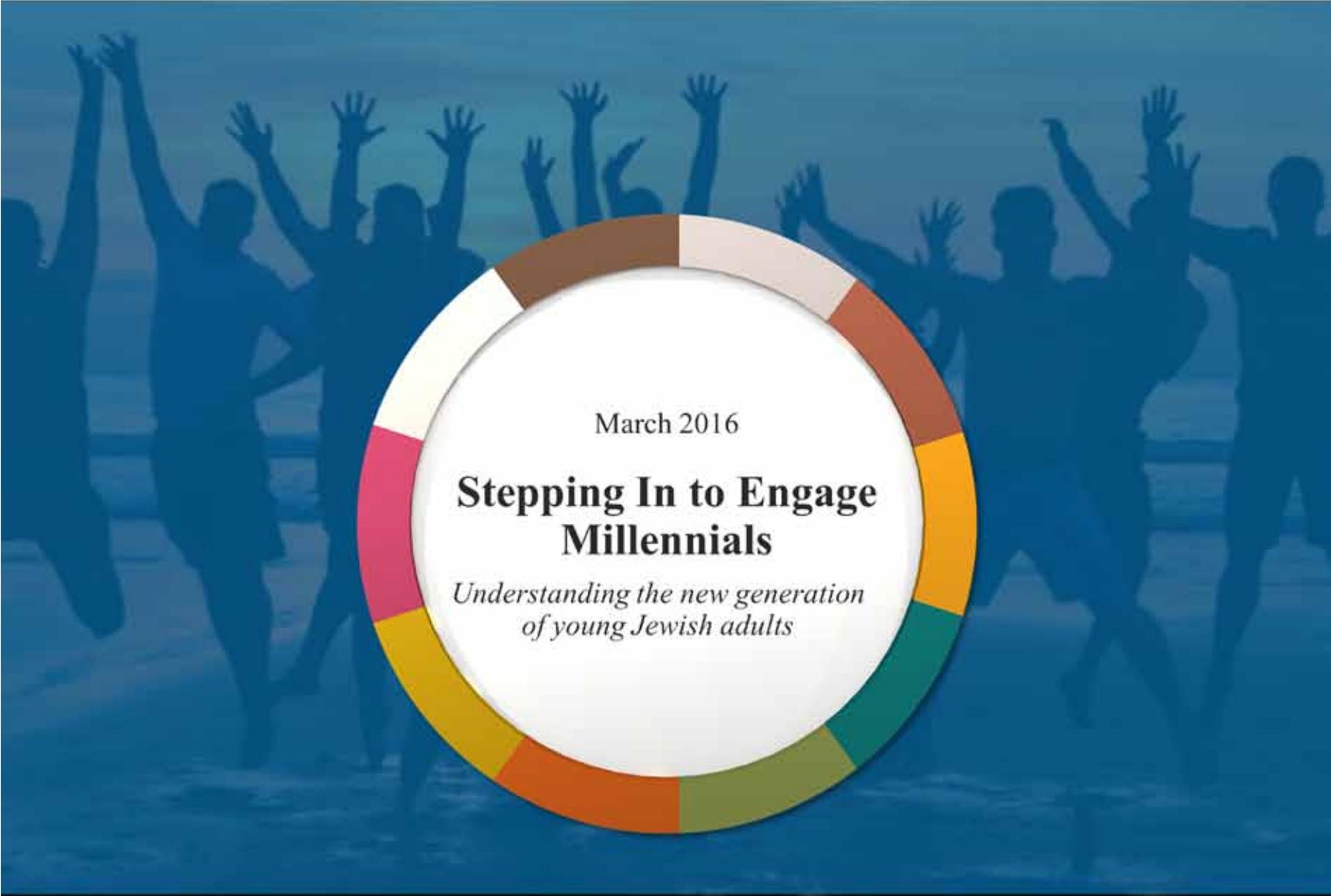
From the in-depth interviews, a common theme was that millennials see many current efforts at Jewish engagement as requiring them to “step back” from the areas that are the major focus of their lives. Activities such as Shabbat dinners and religious services, even those geared toward young adults, are removed from the goals currently at the forefront for the majority of the millennials surveyed.

If Jewish organizations and professionals can find more ways to “step in” to those areas of interest, and meet millennials on their own terms, they will have a better chance of creating engaging programs and activities. Programs that focus on millennials’ life goals in a Jewish context, and in a way that strengthens Jewish identity or builds Jewish relationships, will play an important role in leading millennials on the path to even greater engagement.

One approach is to offer young adults “functional resources” that relate to and help them advance their personal goals, but are infused with Jewish sensibilities. Program organizers can “lead with functionality” by providing young adults

with opportunities they would want regardless of whether they were offered by a Jewish organization. For example, a bike ride or a spin class to raise money for a cause taps into goals around health and wellness and is a social activity that can be done with friends and family. Another example might be offering volunteer or service mentorships, curated job listings, and other efforts to help millennials pursue their career goals while building Jewish relationships.

Whatever type of program organizations decide to plan, it’s important that they stay authentic and transparent when communicating with young adults. This includes using a casual tone, incorporating humor and self-awareness, and addressing young adults individually, in a personalized way. Our hope is that these will allow organizations to take steps toward creating events that will resonate strongly with young adults by “stepping in” to the most important aspects of their lives.



March 2016

# Stepping In to Engage Millennials

*Understanding the new generation of young Jewish adults*

# Table of Contents

|   |           |
|---|-----------|
| Objectives & Methodology .....  | <b>7</b>  |
| Millennials: A pioneering generation on a quest for meaning .....         | <b>10</b> |
| NYC Jewish Millennials: Integrating identity values with life goals ..... | <b>14</b> |
| Millennially Jewish: Pursuing meaning in a unique way .....               | <b>21</b> |
| Stepping Back: Current Jewish offerings .....                             | <b>34</b> |
| How to Step In: Engaging Millennials around their life goals .....        | <b>37</b> |
| Methodology.....  | <b>46</b> |
| Acknowledgements/UJA Leadership .....                                     | <b>48</b> |

# Objectives:

UJA-Federation of New York commissioned Insight Strategy Group to conduct research to **better understand:**

**#1**

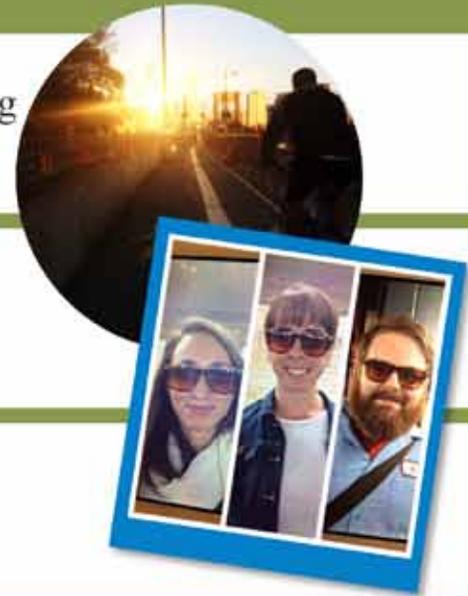
**Who Jewish New York City millennials are**, including their lifestyles, needs, goals, and content preferences

**#2**

**Their sense of Jewish identity** and the role being Jewish plays in their lives

**#3**

**Fresh opportunities to connect with them** and strengthen their relationship to Judaism



# Methodology: Qualitative Research

1.

## FACEBOOK MICRO-COMMUNITIES

First we spoke to a sample of Jewish millennials on Facebook.



| Respondents         | Men       | Women     | TOTAL     |
|---------------------|-----------|-----------|-----------|
| <i>Ages 22 - 29</i> | 9         | 9         | 18        |
| <i>Ages 30 - 36</i> | 9         | 9         | 18        |
| <b>TOTAL</b>        | <b>18</b> | <b>18</b> | <b>36</b> |

2.

## 1-ON-1 INTERVIEWS

Then we conducted in-depth follow-up interviews with a subset of the Facebook participants.



| Respondents         | Men       | Women     | TOTAL     |
|---------------------|-----------|-----------|-----------|
| <i>Ages 22 - 29</i> | 5         | 5         | 10        |
| <i>Ages 30 - 36</i> | 5         | 5         | 10        |
| <b>TOTAL</b>        | <b>10</b> | <b>10</b> | <b>20</b> |

# Methodology: Quantitative Research

3.

## QUANTITATIVE SURVEY



Finally, we distributed a quantitative survey. In all three stages of the research, we focused on millennials (ages 22-36) who were post-college and pre-family, living in New York City, and attending synagogue services less than once a week.

| Respondents       | Men       | Women      | TOTAL      |
|-------------------|-----------|------------|------------|
| <i>Ages 22-29</i> | 60        | 79         | 139        |
| <i>Ages 30-36</i> | 29        | 50         | 79         |
| <b>TOTAL</b>      | <b>89</b> | <b>129</b> | <b>218</b> |

See methodology appendix for more detail



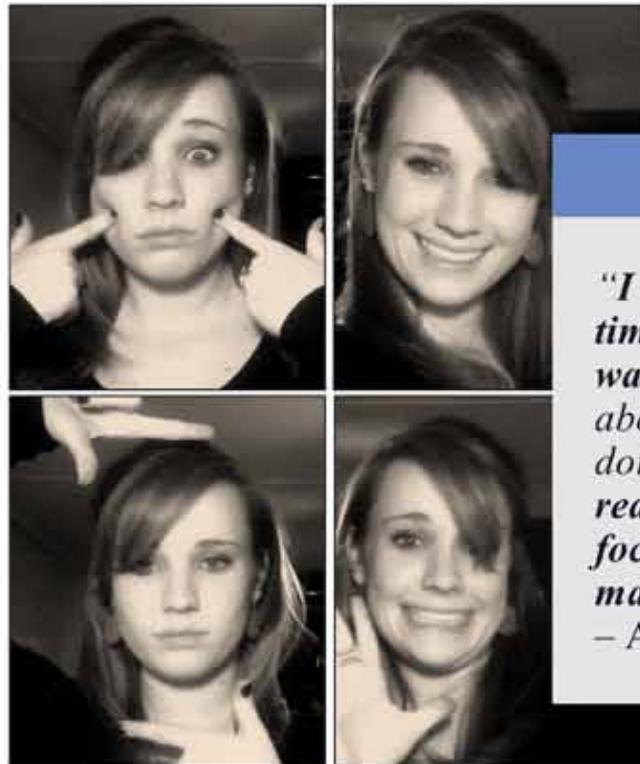
➤ **Millennials:**  
**A pioneering generation**  
**on a quest for meaning**

# Millennials are the first digital natives, coming of age in a time of **endless life and identity possibilities.**

They were raised by both their parents and technology to believe they can **do anything and be anyone.**

This gives them more **freedom to carve their own fluid paths**, as opposed to previous generations who felt compelled to follow a more prescriptive route.

They are on a journey to find happiness and they feel comfortable taking a **U turn any time** they find themselves on the “wrong” path.



*“I need to really take some time to think about what I want. I always tend to think about what I should be doing, but in order to find real success, I will need to focus more on what will make me happy.”*

– Alyssa, 30

The **freedom to do anything and be anyone** also fosters **increased pressure to carve a unique path and find a meaningful identity.**



*What I do & what I want*

- As my job/career
- With my free time
- In my relationships and family

*Who I am & who I want to be*

- Opinions
- Beliefs
- Values



*“I did not just stick with what I went to undergraduate school for. I realized this was not fulfilling enough for me and took action.”*

– Samantha, 24

More than previous generations, **millennials want to find meaning by integrating who they are with what they do in their quest toward a **holistic, authentic identity.****





**➤ NYC Jewish Millennials:  
Integrating identity values  
with life goals**

## Our findings show that Jewish millennials in New York City are working hard to figure out their place.

As part of both a generation and cultural group with a lot of drive, Jewish millennials are searching for ways to integrate **who they are** into **what they do**.

73%

of NYC Jewish Millennials surveyed *are afraid of not living up to their potential.*

72%

of participants agree that *finding success in today's world is a struggle.*

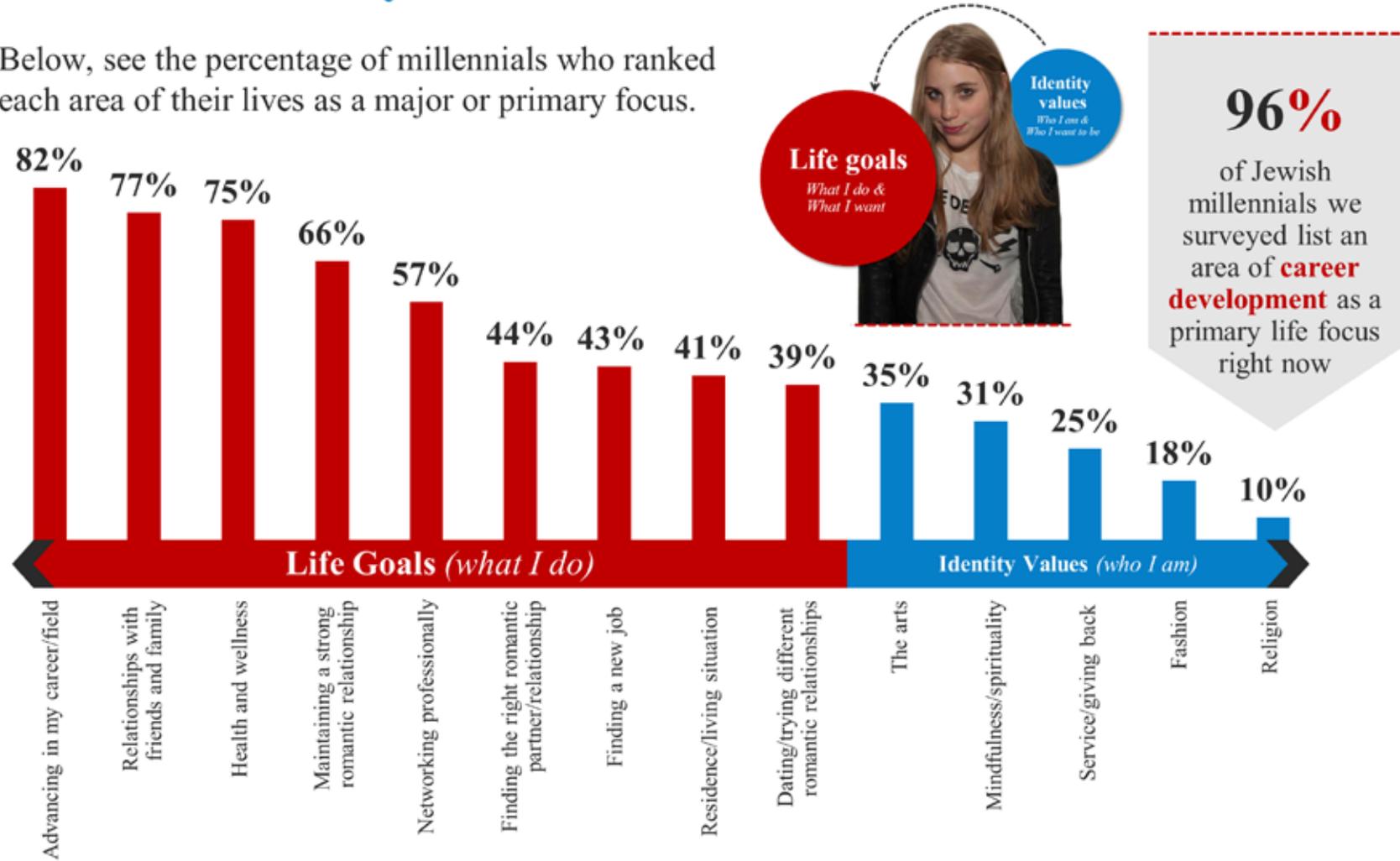


*“In a city of endless opportunity and at an age where most of us aren't too tied down, it is **hard to pick the right balance of work, fun, and rest/self-care** — and what kind of each of these things to **make us feel fulfilled.**”*

– Rebecca B., 24

Their primary life goals are tied to **career and relationships** while their **identity values** are less of an outward focus.

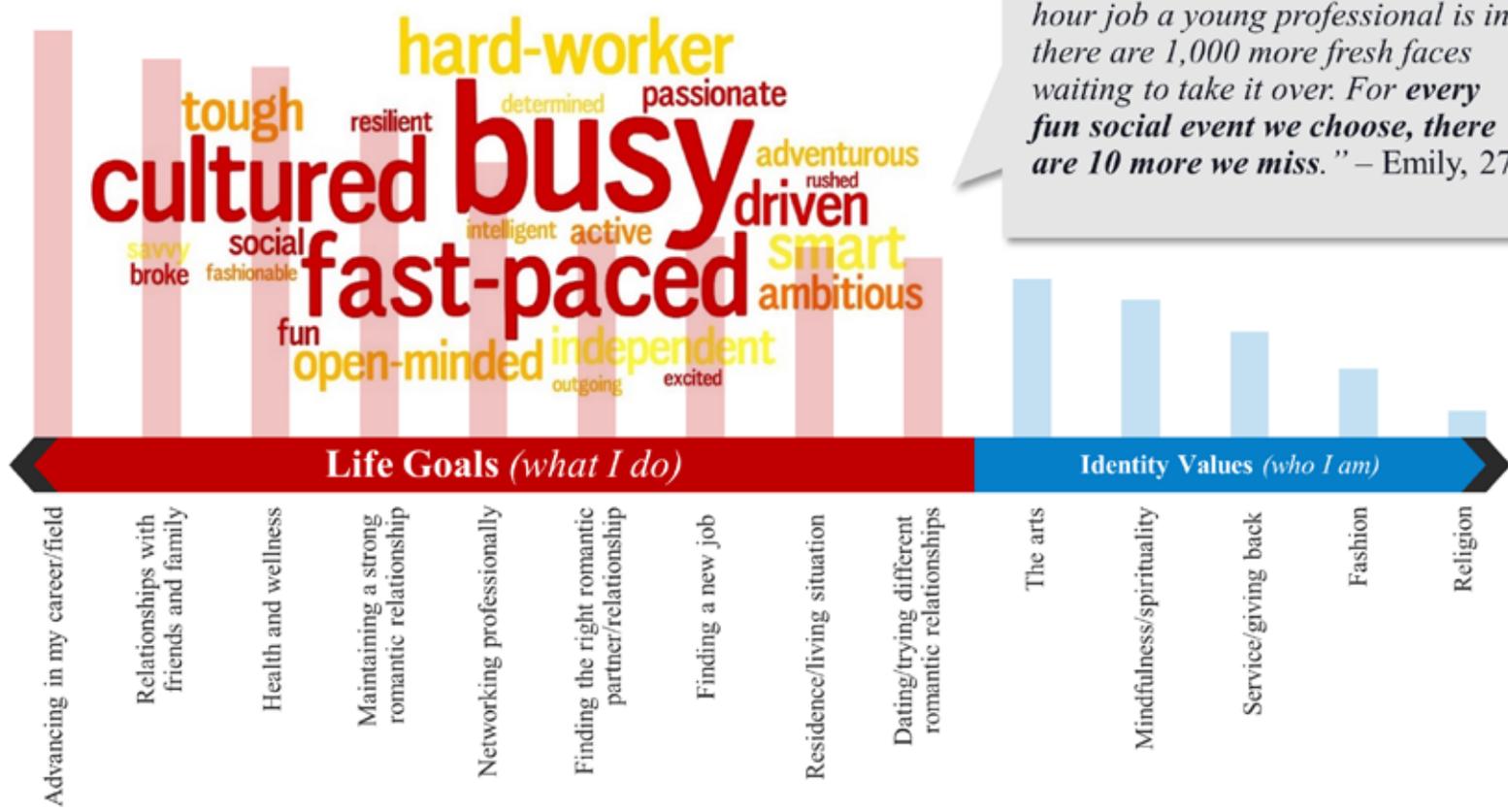
Below, see the percentage of millennials who ranked each area of their lives as a major or primary focus.



# Their lives as **New Yorkers** are in a constant state of **movement**.

In this heightened environment, they feel a **constant hustle to pursue their life goals**.

*“This city is always on the move. For every one low-paying, long-hour job a young professional is in, there are 1,000 more fresh faces waiting to take it over. For every fun social event we choose, there are 10 more we miss.” – Emily, 27*



# When it comes to career goals, the New York City Jewish Millennials we spoke to are on a **quest to find meaningful work.**

While many members of previous generations were interested in finding meaningful careers, financial success often took precedence.

These NYC millennials are **putting meaning above financial rewards** in their career pursuits.

**80%** vs. **36%**

Say one of the *most important aspects of their career is to find meaningful work*

Say one of the *most important aspects of their career is to make a lot of money*

*“I’m an artist so I’m poor. But there’s success and respect in showing up every day and being respected by the artistic theater community.” – Michael, 36*



**For our respondents, the process of finding and building meaningful career opportunities requires guidance and support over an extended period of flux.**

**68%** are *still figuring out their career paths.*

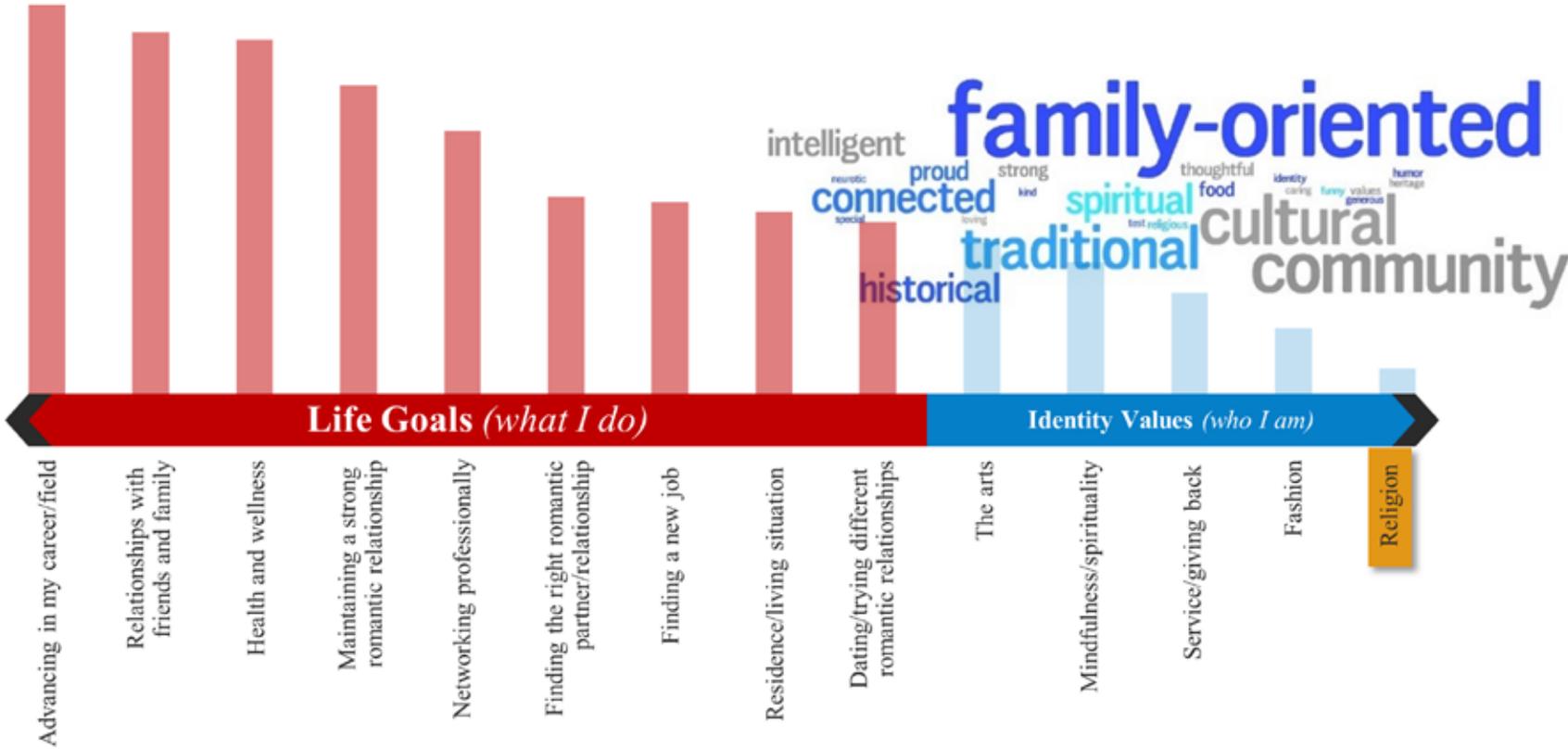


**75%** say they *wish they had more opportunities to learn from others who have followed untraditional career paths.*



# While Judaism is not an active part of their daily life, it still has a meaningful presence in the background.

While their life goals consume most of their attention and focus, millennials also care deeply about their background identity values.





➤ **Millennially Jewish:**

**Pursuing meaning in a unique way**

# During childhood, our millennial respondents' relationships with Judaism were traditionally religious.

**79%**

Have two Jewish parents.



**3 in 4**

had a bar or bat mitzvah.

**69%**

went to Hebrew school.



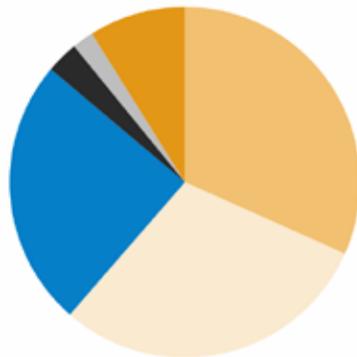
# As young adults, the respondents' relationships with Judaism are **more cultural**.

As they work on figuring out what they want to do in ways that reflect who they want to be, the Millennials we surveyed have moved **away from religious practices** they see as **prescriptive** and **difficult to integrate** with their everyday lives.

## 30%

Identify as “Just Jewish,”

indicating a shift from traditional labels used to describe Jewish ideology and practice.



- “Just Jewish” 30%
- Reform 32%
- Conservative 25%
- Other 9%
- Orthodox 3%
- Reconstructionist 2%

Only **24%** 

are affiliated with a **synagogue**.

## 3 in 4

attend synagogue on the **High Holy Days** or less frequently.



# Our findings show that while millennials may have shifted away from religious practice, they continue to feel connected to Judaism.

**78%** feel that *being Jewish has strongly shaped who they are.*

**80%** feel that *being Jewish is an important part of their identity.*

By turning away from prescriptive expressions of Judaism and embracing aspects of Jewish culture that feel relevant to their identity, they are **creating a personalized hybrid of Jewish identity: *Millennially Jewish.***

The majority of respondents intend to pass their Jewish identity on to the next generation.

**82%** of males and females plan to *raise their children Jewish.*

**62%**  **43%**  say it's important to have a *Jewish life partner.*

# These Jewish millennials are smart, funny, and progressive; they attribute these sensibilities to their Jewish identity.

Key **traits** that millennials we interviewed perceived as Jewish:



**99%** pride themselves on their *intellect*.



**89%** say *their sense of humor* is a *defining characteristic*.



**71%** of NYC Jewish millennials identify as *politically liberal*.

*"I love the overall 'rep' that Jews get. We are smart, funny, successful! I strive to live up to that." – Jana, 24*

*"Jews tend to be more educated and achievement-oriented. I find most Jews to also be good storytellers and very witty. Jon Stewart is my hero!" – Kate, 31*

# These NYC Jewish Millennials perceive *six main aspects of Jewish culture*

## Search for Meaning

- *Doing good deeds*
- *Ethical values*
- *Mindfulness*
- *Teaching and explaining through storytelling*
- *Repairing the world*
- *Searching for truth*
- *Inner spiritual life*
- *Self-awareness*

## Family Values

- *Using food to bring people together*
- *Very involved parents and/or family*
- *Focus on education/intellect*

## Witty Sensibilities

- *Witty sarcasm*
- *A good sense of humor*
- *Using humor to discuss serious or tense issues*
- *Opinionated*
- *Financial savvy*
- *Liberal mind-set*

## Empathy

- *Connection to family history*
- *Donating money to meaningful causes*
- *Volunteering time to meaningful causes*
- *Applying the teachings of history to current day issues*
- *Empathizing with the underdog*

## Community

- *Taking pride in accomplished and/or famous Jewish people*
- *Looking out for other Jewish people professionally*
- *Significance of Israel*
- *Tight-knit community*

## Religious Practice

- *Shabbat dinners*
- *Passover, Chamukah, and other holidays*
- *Hebrew language*
- *Jewish laws*
- *High Holidays*
- *Participating in a synagogue community*
- *Not working on the Sabbath*
- *Prayer*
- *God*

# They express the most love for aspects that they feel are most intertwined with who they are.

The pillars that they're most drawn to also tend to be those that are most easily applied to their current life goals, helping them make meaning.



# #1 Search for Meaning

They are *searching for meaning* and a greater sense of purpose.

Many of their **secular explorations** in this vein are tied to values such as *tikkun olam*.

## Attributes:

- *Doing good deeds*
- *Ethical values*
- *Mindfulness*
- *Teaching and explaining through storytelling*
- *Repairing the world*
- *Searching for truth*
- *Inner spiritual life*
- *Self-awareness*

*"Jews are extremely philanthropic and set aside their money for public service, education, and the arts."*  
– Greg, 26

*"I like knowing that I am part of a culture with high morals. I believe Judaism is about being a good person and that is important to me."* – Debbe, 24



## IN THEIR LIVES ...

*Helping others is important to me.*

**98%**

## IN JEWISH CULTURE ...

*Doing good deeds is an aspect of Jewish culture that I like.*

**85%**

## #2 Family Values

Both their foundational memories and hopes for their futures are infused with aspects of *Jewish family values*.

They value their **relationships with their families**, and bond over Jewish traditions like those around **food and education**.

### Attributes:

- *Using food to bring people together*
- *Very involved parents and/or family*
- *Focus on education/intellect*

32%

of NYC Jewish Millennials in our study have a **graduate degree** (vs. 18% of millennials in the general population).



*“When I think of Jewish culture, I think of family, food and humor. I especially think of Passover, which is my favorite. The only thing I’d maybe get rid of is canned gefilte fish.”*  
– Rebecca B., 24

IN THEIR LIVES...

*I pride myself on my intellect.*

99%

IN JEWISH CULTURE...

*Focus on education and intellect is an aspect of Jewish culture that I like.*

89%

## #3 Witty Sensibilities

They credit their Jewish upbringing with many of their valued defining sensibilities.

Especially their **liberal mind-set** and their **use of humor**.

### Attributes:

- *Witty sarcasm*
- *A good sense of humor*
- *Using humor to discuss serious or tense issues*
- *Opinionated*
- *Financial savvy*
- *Liberal mind-set*



*"The need to bring humor to horribleness, the need to laugh in trying times is so Jewish." – Isaiah, 31*

### IN THEIR LIVES ...

*My sense of humor is a defining characteristic.*

**89%**

### IN JEWISH CULTURE ...

*Having a good sense of humor is an aspect of Jewish culture that I like.*

**82%**

## #4 Empathy

They value *empathy* and want to act on it by volunteering time and money.

They feel **connected** to the ways in which **historical teachings and values** are handed down **across generations** and how they remain **ever-relevant**.

### Attributes:

- *Connection to family history*
- *Donating money to meaningful causes*
- *Volunteering time to meaningful causes*
- *Applying the teachings of history to current-day issues*
- *Empathizing with the underdog*



### IN THEIR LIVES ...

*I look for ways to contribute to causes that are personally meaningful.*

**84%**

### IN JEWISH CULTURE ...

*Volunteering time to meaningful causes is an aspect of Jewish culture that I like.*

**66%**

*“Every year at Passover, my mother makes the **connections between the passage and the modern world**. And that’s a **Jewish thing**. If you don’t draw those connections, you’re kidding yourself.”*  
– Michael, 36

## #5 Community

Being Jewish means being part of a *community* of like-minded people with shared values.

They see being Jewish as a **meaningful connection** they **share** with others.

### Attributes:

- Taking pride in accomplished and/or famous Jewish people
- Looking out for other Jewish people professionally
- Significance of Israel
- Tight-knit community

*"I like how all Jews save a little space in their heart for other Jews. Being Jewish is a connection, and I love how the community all shows up for each other."*  
– Jacqueline, 32



### IN THEIR LIVES ...

*"For whatever reason, it's easier to relate to Jewish people."*

**65%**

It's important to be surrounded by *like-minded people*.

**87%**

### IN JEWISH CULTURE ...

*A tight-knit community is an aspect of Jewish culture that I like.*

**68%**

# #6 Religious Practice

While millennials' lives are infused with Jewish values, they are less interested in *religious practice*.

While religious practice is the least liked pillar of Jewish culture for all millennials, **females are slightly more interested in aspects of religious practice** than males.

## Attributes:

- Shabbat dinners
- Passover, Hanukkah, and other holidays
- Hebrew language
- Jewish laws
- High Holidays
- Participating in a synagogue community
- Not working on the Sabbath
- Prayer
- God

*"I consider myself to be a very secular Jew, so religious activities like attending synagogue were confined to my childhood. However, I have many Jewish friends and family, and I love celebrating holidays with them."*

– Rebecca P., 31

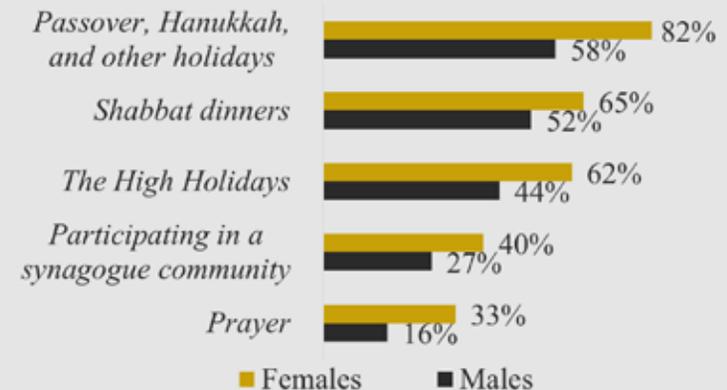
## IN THEIR LIVES ...

30%  53% 

say they're not interested in religion

## IN JEWISH CULTURE ...

Percentage who see each of the following as aspects of Jewish culture that they like:





**Stepping Back:**

**Current Jewish offerings**

# Our research suggests that millennials perceive current Jewish programs as requiring them to “step back” from their daily lives and routines.

Many feel a connection to God and/or have a sense of spirituality.



However, **current programs like services and Shabbat dinners** feel too disconnected from their foreground goals.

**68%** say they *sometimes think about God*.

**68%** say that *their inner spiritual lives are important* to them.

*“Religion/spirituality is at the very bottom of the list. I don’t have time to be thinking about that stuff while I don’t have a job.” – Isaiah, 31*

**3%** say that *religion is a primary focus in their lives right now*.

**9%** say that *religion is a major focus in their lives right now*.

**52%** say that *religion is a moderate focus in their lives right now*.

**36%** say that *religion is currently not a focus at all*.

## While memorable, even organized trips to Israel are seen as a “step back” way to engage.

These trips rank among the most influential experiences of Jewish millennials’ lives, but do not provide sustainable, everyday engagement opportunities.

Of the Jewish millennials we asked ...

**57%**

participated in an organized trip to Israel.



**46%**

have attended an event hosted by a Jewish organization.



Of those who have gone on an organized trip to Israel ...

**65%**

have also attended an event hosted by a Jewish organization.



**How to Step in:**

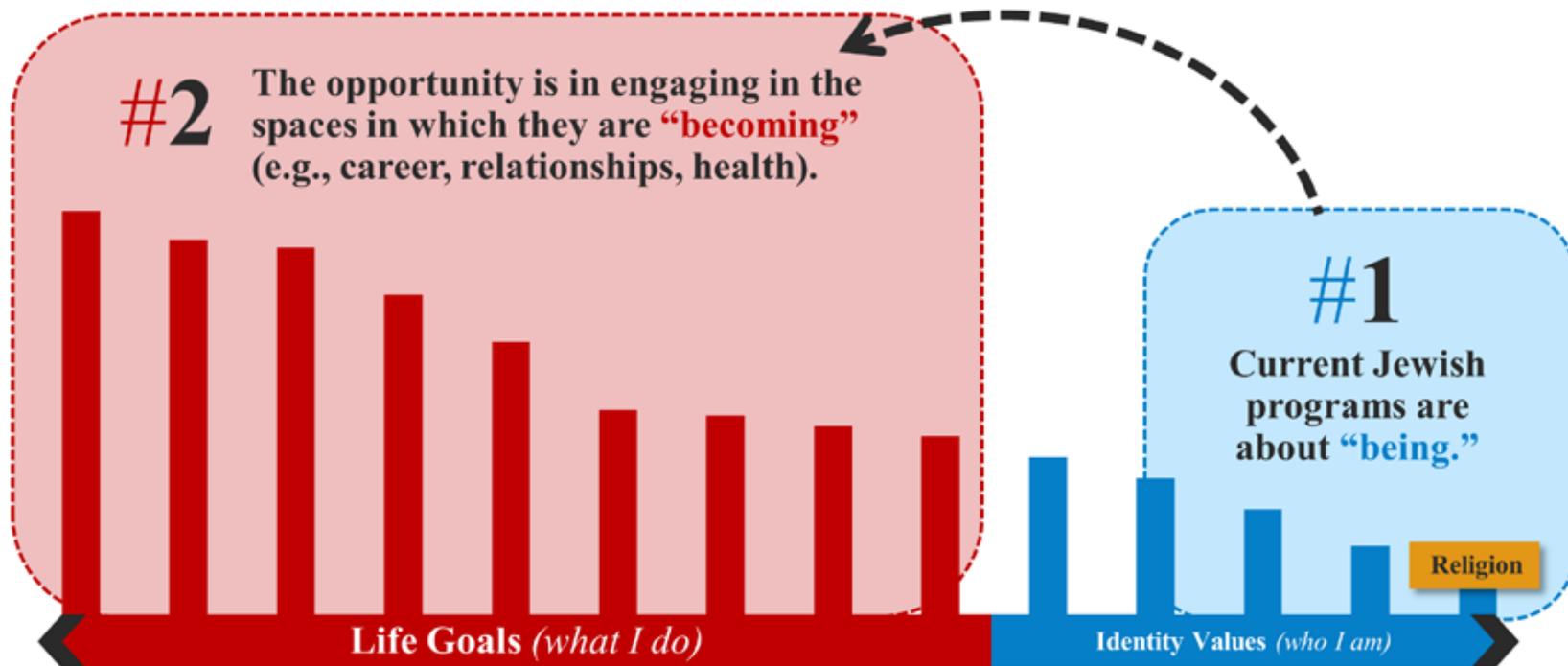
**Engaging millennials**

**around their life goals**



Organizations that want to **engage millennials** need to **step into** the space where millennials are pursuing their life goals and becoming who they want to be.

The way to engage in this space is to focus on **functional benefits** millennials are looking for, and put Judaism in the background.



# How will **stepping in** strengthen millennials' relationship to Judaism?

Leading with the benefits they want will open the door for them to become engaged with Jewish culture.

- Reaping benefits from a functional resource that helps them advance in their life goals will enhance millennials' positive connection to Judaism.
- If the resource is infused with Jewish sensibilities (humor, intellect, progressiveness, community), that too will connect millennials to Jewish culture.

**Millennials are seeking authenticity and are quick to spot hidden agendas, so while you should lead with benefits, don't try to hide the organization providing them.**

*"People affiliate with professional organizations because you feel connected to an organization that does something for you."* – Leora, 35



# Stepping in case study: The success of JSwipe

*JSwipe successfully blends **strong functionality** meeting Jewish millennials' life needs in the relationship area with identity values that resonate with them – **humor, progressiveness, and community.***

**55%** of our single participants say *finding the right romantic partner is a major focus* in their life right now.

**62%**  **43%**  say it's important to have a **Jewish life partner.**



# Career is another primary life goal for millennials, and they feel unfulfilled by the current tools available to meet this important need.

They are looking to broaden and deepen their professional connections, especially with other Jewish professionals.

## Of the Jewish millennials we surveyed:

**87%** feel like *getting ahead professionally is all about connections.*

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**73%** wish they *had relationships with more senior colleagues to introduce them to others in their field.*

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**65%** agree that *for whatever reason, it's just easier to relate to other Jewish people.*



# Guidelines for stepping in with millennials:

## MORE Millennial:

## LESS Millennial:

- **Leading with functionality** – Giving millennials opportunities they would want regardless of whether or not they were offered by a Jewish organization

- **Leading with Jewish** – inviting millennials to step away from the fray of their daily lives by making Jewish religion, culture, or community the focus or draw of the offering

- Focusing on their **primary life goals** – helping them advance in an area they are focused on (e.g., career, relationships, health and wellness)

- Focusing explicitly on their **background values** – trying to engage them around their heritage and Jewish identity values (e.g., searching for meaning, empathy, mindfulness)

- Presenting multiple perspectives on an issue in a way that invites **conversation** and fosters **critical thinking** and **debate**

- **Prescribing a single perspective or system** (including sets of rules, morals, etc.)

- Being **authentic and transparent** about what you stand for (even if you aren't leading with it)

- Pretending to be unaffiliated or **hiding what you stand for**

- Using a **casual tone, infusing humor and self-awareness** (millennially valued Jewish sensibilities)

- Using a **formal tone** with **by-the-book** directives

- Addressing **individuals** in a more personalized way

- Addressing entities and/or **grouping** together

- Creating **bite-sized digital content** around which they can elect how and when to engage

- Sending **longer-form** newsletters & e-mails



# Thought starter for stepping in:

*Instead of a fundraising dinner ...*

**Try a bike ride or spin class to raise money for a cause.**

## Life goals:

Highlight or create service activities that are both social and physical to meet millennials where they are currently focused.

- *Taps into health and fitness goals*
- *Is a social activity that can be done with friends and family*

## Identity values:

Offer opportunities to give back in ways that are in line with Jewish identity values but are not explicitly created to benefit other Jews specifically.

- *Spin class fundraiser for a health cause*
- *Danceathon to raise funds and awareness for a social justice cause*



**75%**

say *health and wellness* is a major focus in their life right now.

**81%**

say *relationships with friends* are a major focus in their life right now.

## Thought starter for stepping in:

*Instead of a Jewish “mixer” event ...*

**Try a panel discussion or debate about a current secular issue with Jewish participants, or a cultural event like an art show or performance.**

### Life goals:

Keep millennials in the know about new and unique opportunities to socialize, learn, and experience new things.

- *Taps into drive for personal development in different life areas (e.g., career, arts, and culture) in addition to being social*
- *Include opportunities to network after/around the content*



### Identity values:

To ensure these experiences are in line with Jewish values and are a cut above generic listings, use a nonreligious Jewish sensibility as a filter on the broader landscape of cultural and social offerings.

- *A TED-like talk event at a bar where proceeds go to a charity*
- *A restaurant opening with an accompanying presentation about the unconventional backstory of the chef and how he got to where he is now*
- *A panel discussion about Jewish-owned hotspots by their owners – implicitly evokes feelings of community and pride without explicitly discussing religion*

## Thought starter for stepping in:

*Instead of a Jewish job board ...*

**A blog or social networking space where Jewish professionals in NYC can talk, help each other, offer mentorship opportunities, and provide professional advice.**

### Life goals:

Helping millennials connect with and pursue meaningful career and professional development opportunities that are right for them.

- *Taps into their drive for professional development and strengthens their sense of community*

### Identity values:

Have a Jewish sensibility with their central values: humor, intellect, personal meaning, liberal perspective, and family values (in the larger Jewish community of “family”).

- *Volunteer opportunities to apply their skills to meaningful work outside of their primary jobs*
- *Editorial content that is funny, edgy, and thought-provoking will feel curated and “for them”*

**65%**

*say they would volunteer more if it were easier to find meaningful opportunities.*

*“I’d love something that brought the Jewish personality to my personal and professional development, like a writer’s workshop from a famous Jewish writer.” – Laura, 36*

# Methodology

**The Three Phases of the Study:** The first phase was a three-day online discussion that took place in nine private Facebook groups. Each Facebook group or micro-community was made up of four participants. The 36 individuals in the Facebook groups represented an equal number of individuals between the ages of 22 and 29 and 30 and 36, and an equal number of men and women. Individuals had to self-identify as Jewish and had to represent a mix of degrees of Judaism, as determined by how often they attend synagogue, with no more than four participants across the sample attending synagogue on a monthly basis and with the rest of the participants only attending synagogue, on average, every few months. Participants were required to live in New York City or the immediate metro area, including Hoboken, New Jersey, and Western Long Island. Because this study wanted to look at individuals in the post-college, pre-family stage, the participants represented a variety of living situations (living alone, with roommates, with significant others), and relationship statuses, with no more than 12 respondents across the groups being married, engaged, divorced, separated, or widowed. Individuals with children were excluded from the study. Additionally, the participants each had to have at least a high school diploma or G.E.D.; represent a mix of income levels;

and be employed, in school, and/or seeking employment. Across the sample, there was a mix of graduate/professional school students and employed individuals. Across the sample, there could be no more than one unemployed nonstudent within each age and gender break. Participants who work or study in the field of marketing research were excluded from the study, as were employees of Jewish organizations. Participants had to be digitally engaged, meaning that they have daily access to the Internet; own or have daily access to a smartphone, computer, and/or a tablet; and have social media accounts for at least two of the following: Facebook, Instagram, Twitter, Tumblr, Pinterest, and/or LinkedIn. Finally, participants were required to have active Facebook pages and be able to complete the three-day Facebook micro-community group discussions on the scheduled days in January 2015. Participants were given a \$100 incentive to participate.

The purpose of the online discussion groups was to analyze how millennials discuss key topics together as a community and gather artifacts from their personal Facebook pages, as well as the online conversation, that bring their stories to life. Each individual participating in the study was given the same set of directions. In advance of the three-day

Facebook micro-community group discussion, each participant received a set of directions that let them know what to expect. At 10:00 a.m. on each day of the discussion, a set of questions and activities were posted to the Facebook group. Individuals had 24 hours to complete the questions and activities posted. Participants were instructed that they must complete all of the questions and activities and do so within the allotted time frame to receive compensation. Additionally, participants were told that the questions and activities “are meant to be creative” and, therefore, they should feel free to use pictures, links, videos, etc., to help express themselves.

The second phase of the study was a series of one-on-one in-person or Skype interviews with a sub-sample of 20 of the respondents from the Facebook micro-communities. The sub-sample comprised a representative sample of the overall recruitment pool of the larger sample in terms of age, work, relationship statuses, and involvement in the Jewish community. Of the sub-sample, there were an equal amount of participants between the ages of 22 and 29 and 30 and 36, as well as equal participation from males and females. These respondents were offered an additional \$100 incentive, on top of the original \$100 for participating in the Facebook micro-communities.

# Methodology

The goal of these interviews was to gain personal, intimate responses from participants and to obtain language for phase three, the quantitative survey. Each of these interviews was an hour in length and was conducted by a researcher. Each researcher had a script that they followed that included directions for the participant and questions to be asked of the participant. The questions for the interviews fell into four categories: lifestyle and goals for the future, digital media in everyday lives, Jewish identity and Jewish messaging, and digital media content.

The final phase was an online quantitative survey designed to validate the qualitative themes. The sample consisted of 218 individuals between the ages of 28 and 36. Respondents had to live in the New York metropolitan area. Because there was a recognition that life priorities change when millennials marry and begin to have children, a decision was made that at least 65% of the participants had to be single and none of the participants could have children. Respondents were screened by phone and then were asked to complete an online survey. Respondents who answered the survey entered a drawing for one of three \$100 gift cards.

Insight Research analyzed the quantitative survey using a technique called *derived importance analysis*. This analytical approach uses statistical methods to see how respondents' ratings of specific attributes correlate to actual behaviors or decisions. This method enables the researchers to take what the respondents *say* and understand what they really *mean*. From this, the researchers were able to develop a prioritized list of these millennials' explicit and implicit needs.

**Recruitment:** Respondents for this market research study were recruited by phone from the databases of several recruiters. The recruiters used three different methods for assembling their database: (1) people were invited to join based on their purchasing behavior, (2) people signed up by clicking on online advertisements, and (3) off-line recruitment through direct mail, TV and radio, and in-person contact (such as at malls or large-scale events). Additionally, some respondents were recruited from Insight's own internal network. This network consists of individuals who have done studies with the firm in the past. For the purpose of this study, an e-mail was sent to those individuals in Insight's network who fit the criteria, asking them to be in touch with the recruiter directly.

To populate the sample, five different recruitment vendors were used. The vendors filtered their databases by age and location, and in the rare case in which the vendor had information about religious affiliation, they used that as well. The specificity of this sample was such that recruiters had to invite everyone in their database to participate so that, ultimately, the sample would be large enough. Once invited, participants were placed in one of three categories: (1) the individual ignored the e-mail or never opened the link in the e-mail, (2) the individual opened the link but their participation was terminated because they did not fit the criteria, or (3) the individual opened the link, met the qualifying criteria, and participated in the study.

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