



The Jewish Federation  
OF GREATER SEATTLE

2014

GREATER SEATTLE  
JEWISH COMMUNITY STUDY



SECTION L: FAMILIES WITH CHILDREN

Cohen Center  
for Modern Jewish Studies



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## Introduction and Overview

Families with children are frequently the most engaged in the Jewish community as they seek to educate their children and make social connections through their children's schools, friends, and activities. On the other hand, such families have many competing demands on their time and their wallets, potentially creating barriers to participation in Jewish community events. Because children are the primary participants in Jewish education, a key focus of this report is their level of participation in all forms of formal and informal Jewish education.

Just under one-third (30%) of Greater Seattle Jewish households include children under age 18.

Snapshot of Jewish families	
Jewish children	13,800
Non-Jewish children in Jewish HH	3,800
Households with children	10,000

Two-thirds (66%) of children in Jewish households are being raised Jewish and another 9% are being raised as Jewish and another religion. Only 2% of children are being raised in another religion by a Jewish parent.<sup>1</sup>

In this section, all analyses about individual attributes, such as religion raised and employment status, compare respondents in households with children to respondents in households without children. These respondents are usually, but not always, the parents of the minor children, and will be referred to as “parents” in this report for simplicity. Analyses of household-level information, such as synagogue membership or standard of living, compare Jewish households in which at least one child age 17 or younger is living compared to all other Jewish households. The data reported here cover the ways in which households with children differ from households without children. When information is not reported, it means households with and without children are essentially the same as the community at large, as described in the overall report.

## Demographics and Geography

The age breakdown of all children and only Jewish children is shown in Table L.1 and the school grade is shown in Table L.2. One-third (35%) of Jewish children are preschool age and one-quarter (24%) are teenagers, age 14-17.

Table L.1. Age of Children

Age	All children, %	All children, count	Jewish children, %	Jewish children, count
0-5 years	36	6,200	35	4,600
6-9 years	19	3,300	21	2,800
10-13 years	21	3,600	20	2,700
14-17 years	25	4,300	24	3,100

Note: Counts do not sum to total number of children because age is missing for some children; weighted % and counts, n=1,046

Table L.2. Grade of Children

Grade	All children, %	All children, count	Jewish children, %	Jewish children, count
Not yet in kindergarten	34	6,000	34	4,500
Grade K-5	29	5,200	30	4,000
Grade 6-8	16	2,800	15	2,000
Grade 9-12	20	3,500	20	2,700
Other	<1	100	<1	100

Note: Counts do not sum to total number of children because grade is missing for some children; weighted % and counts, n=1,060

The largest proportion of households with children resides in Southeast Seattle (20%), followed by Northeast Seattle (16%) and elsewhere in King County (14%) (Table L.3).

Table L.3. Residence of Households with Children

Area	% of HH with children
Southeast Seattle	20
Northeast Seattle	16
Northwest Seattle	12
Downtown and Surrounding Neighborhoods	4
Southwest Seattle	4
Other King County	14
Outside King County	8
Bellevue	9
Mercer Island	8
Redmond	5

Note: Weighted estimates, %; n=1,081

Nearly all (93%) children in Jewish households are the child of the respondent (Table L.4).

Table L.4. Relationship of Respondent to Children

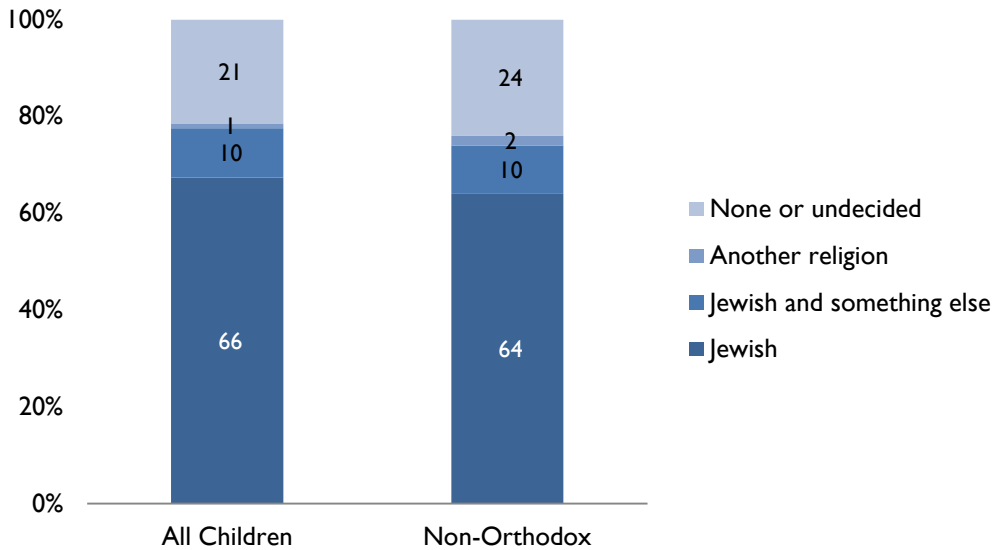
Relation to respondent	All children, %	All children, count	Jewish children, %	Jewish children, count
Child	93	16,500	95	12,600
Stepchild	3	600	2	300
Sibling	2	300	2	300
Grandchild	<1	100	0	0
Other	<1	100	<1	100

Note: Counts do not sum to total number of children because data on relationship and religion is missing for some children; weighted % and counts; n=1,063

## Religion of Children and Parents

Three-quarters (76%) of children in households with at least one Jewish adult are being raised Jewish or Jewish and another religion (Figure L.1). Only 1% of children are being raised in another religion. One-in-five (20%) of children are being raised with no religion. Even when considering only children being raised by non-Orthodox parents, the proportion being raised Jewish is nearly identical.

Figure L.1. Religion in which Children are Raised



Note: Weighted estimates, %; n=1,062

Jewish parents of children are more likely to consider themselves Jewish by religion than are adults without children. Nonetheless, their denominational breakdown and inmarriage rate matches that of the rest of the adult Jewish population. Jewish parents of children ages 17 and under are more likely to identify as Jewish by religion (JBR; 74%) compared to adults without children (62%; n=2,986).

## Jewish Education

Opportunities for formal and informal Jewish education begin with Jewish preschool and continue through high school and beyond. Jewish education of children is one of the most important predictors of their connection to Judaism when they grow to adulthood. In addition, the decision of parents to enroll their children in Jewish education both expresses and reinforces the parents' own connection to the Jewish community. In this section, therefore, Jewish education is examined both from the perspective of the number of children who participate in various forms of Jewish education as well as the number of parents who choose to enroll their children.

### Children Enrolled in Jewish Education

Overall, approximately 40% of Jewish children in Greater Seattle participate in some form of formal Jewish education (Jewish preschool, supplementary school, or day school) and nearly two-thirds who

are age-eligible (59%) have had a bar or bat mitzvah. Participation is lower at the preschool level but increases for school-aged children. Approximately 4,500 Jewish children are age-eligible for Jewish preschool, 8,700 are eligible for other forms of Jewish education, and 5,800 are old enough to have had a bar or bat mitzvah. In addition to the enrollment shown here, a small number of children who are not being raised Jewish participate in Jewish education. The overall participation rate of 40% is a noteworthy increase from the 28% rate reported in 2000.

For each form of Jewish education, the proportion of age-eligible Jewish children who are currently enrolled is shown in Table L.5. The third column of the table shows the approximate number of Jewish children who are enrolled.

**Table L.5. Participation of Jewish Children in Jewish Education<sup>2</sup>**

<b>Form of education</b>	<b>% of age-eligible Jewish children who participate</b>	<b>Enrollment count</b>
Jewish preschool (n=403)	32	1,300
Non-Jewish preschool (n=403)	42	1,800
Supplementary school (n=790)	40	3,500
Day school (n=788)	5	500
Youth group (n=777)	23	1,900
Jewish camp, overnight (n=785)	22	1,900
Jewish camp, day (n=785)	26	2,200
Non-Jewish camp (n=774)	48	4,100
Had Bar/Bat Mitzvah (n=443)	59	3,200

Note: Each row of this table is independent and cannot be added to determine total number of children. Children can participate in multiple forms of education concurrently so, for example, some children might attend both Jewish overnight camp, day camp, and/or non-Jewish camp in the same summer and be counted in all of those totals. Weighted % and counts.

A small number of children whose parents say they are not raising them fully or partly as Jews have nevertheless been enrolled in Jewish educational programs. Most of these children are being raised with no religion or their parents have not yet decided how to raise them. Nevertheless, as previously noted, childhood exposure to Jewish educational programs is a significant predictor of adult identification with Judaism and engagement in Jewish life. That parents are ensuring that children participate in Jewish educational programs may indicate that they are more likely than their peers who are not involved in such programs to identify as Jews as they reach adulthood.

### Parents' Motivations Regarding Jewish Education

In their own words, parents described their primary motivations for their choices regarding Jewish education. Of 912 responses, the most common was a wish to develop their children's Jewish identity and sense of values (360). Other frequently cited motivations included their desire for their children to expand their religious knowledge and background (231), to appreciate their Jewish heritage (231), and to be exposed to Jewish culture (202). One parent expressed many of these themes:



Instill in him Jewish values. Give him a moral framework from which to make smart, respectful decisions. Give him the education I cannot in terms of Hebrew prayer and language, Jewish holidays, and customs. Teach him to be a leader and stand up for others when they cannot stand up for themselves. Be a positive force in the world.

Not only classroom knowledge mattered to parents; 225 parents mentioned the importance of their children making Jewish friends, becoming part of a Jewish community, and for the parents as well to become part of that community. One parent wrote:

We decided to enroll him in Hebrew School to deepen our community. Puget Sound doesn't have a [visible] Jewish culture the way Boston or New York does. We felt that we had to make an effort to connect to a community that is important to us and our identities. Hebrew School for my [child] was the way to do that.

School quality (142), cost (64), location (64), and ability to accommodate special needs (17) were additional important considerations for participation. Some parents cited specific goals for their children's Jewish education. For example, 46 mentioned bar or bat mitzvah preparation and another 40 expressed interest in their children learning Hebrew language.

Intermarried families (33) expressed the challenges of choosing which religion, if any, they would impart to their children, as well as negotiating religious education with a spouse of a different religion. One non-Jewish parent wrote, "I wanted my children to have religious grounding and it was easier for me to accept [a] Jewish upbringing for my children than it was for my husband to accept Catholic, so we went with Jewish." Another seemed more committed to providing a Jewish education even if they were not raised in that tradition. "Since I was not raised Jewish I want to make sure that they learn what I didn't. I want them to have a solid background and understanding of what being Jewish means."

### Families Engaged with Jewish Education

In contrast to the previous section which reported the proportion of children in Jewish education, the following sections focus on the parents' decisions to enroll their children in each form of Jewish education. As such, proportions reported in these tables are not the proportion of *children* but the proportion of *households*, which can include any number of children.

Parents provided information about their past, present, and future plans to enroll their children in each form of Jewish education as well as the reasons for those decisions. All questions were asked only of parents who had children who were age-eligible for that form of education.

### Jewish Preschool

Respondents with preschool-aged children were asked if any of their children were currently enrolled in a Jewish or non-Jewish preschool, had previously attended a Jewish preschool, or were considering one in the future (Table L.6). In addition to the 19% of parents who said that they planned to enroll their children in Jewish preschool, another 22% indicated that they were not sure of their plans.

Table L.6. Participation in Jewish and Non-Jewish Preschool, by Household, of Eligible Children

	Yes %
Jewish preschool, current (n=402)	29
Non-Jewish preschool (n=401)	55
Jewish preschool, past (n=401)	39
Jewish preschool, future (n=241)	19
Note: Weighted estimates, %	

Respondents explained their decisions regarding participation in Jewish and non-Jewish preschool programs. Among 96 respondents who supplied reasons for their participation in Jewish preschool, the most important reason (cited by 79) was convenience, including location and schedule, followed by a desire for a Jewish educational experience (75), quality of the program (62), and connections to friends and a community for themselves and their children (57). For parents who chose a non-Jewish preschool, the most common reasons cited by the 192 respondents were convenience, including location and schedule (122), followed by quality (91) and educational philosophy of the school (67).

### Participation in Formal Jewish Education

Respondents with children in grades K-12 were asked if their children were currently enrolled in day school or part-time supplementary school and, for those children who were old enough (boys 13 or older, girls 12 or older) whether they had celebrated a bar or bat mitzvah (Table L.7). Those whose children were not currently enrolled were asked if they had previously been enrolled, and those whose children were neither currently nor previously enrolled were asked about their future plans.

Table L.7. Children's Participation in Jewish Supplementary School, Day School, and Bar/Bat Mitzvah, by Household, of Eligible Children

Form of education	Yes %
Supplementary school	
Supplementary school, current (n=788)	35
Supplementary school, past (n=449)	33
Supplementary school, future (n=449)	18
Day School	
Day school, current (n=786)	4
Day school, past (n=355)	22
Day school, future (n=318)	4
Had Bar/Bat Mitzvah (n=443)	61
Note: Weighted estimates, %	

When respondents were asked why they chose the schools in which their children were currently enrolled, among 772 responses, the most frequent was overall school quality (297) followed by convenience (236). Many respondents (196) were committed to or preferred public school education and were specifically interested in academic quality and rigor (153). Cost was cited as a factor (83) as well as accommodation of special needs (54). Specifically regarding Jewish education, development

of Jewish identity was cited by 90, followed by connections to Jewish friends and community (80), and Jewish religious knowledge and education (52).

For parents who had not enrolled their children in Jewish education, 114 responses included lack of interest (36), with some specifically expressing disinterest in religious education. In 12 cases, there were no good options and in 12 cases children had “aged out” after bar/bat mitzvah or in high school. For parents whose children had been in religious school previously but not currently, 72 respondents provided answers. The most frequent reason given for children’s non-enrollment was that the children had “aged out” (26), followed by lack of interest (13) or time (11). For those considering Jewish education in the future, of 175 responses, the most important motivations were obtaining a Jewish education (36), quality (32), connections to friends and community (32), and the particular Jewish outlook or denomination (29). Convenience (26) and cost (22) were also cited.

### Participation in Informal Jewish Education

Respondents with children in grades K-12 were asked if their children attended Jewish day camp or overnight camp in the past summer, in prior summers, or if they were considering it for future summers (Table L.8). Similarly, respondents were asked about their children’s participation in Jewish youth groups in the current year, past years, and plans for the future. Respondents with children in grades 9-12 were asked about Israel travel and participation in other special programs (e.g., teen travel programs).

Table L.8. Participation in Jewish Camps, Jewish Youth Groups, and Israel Travel, by Household, of Eligible Children

Form of education	Yes (%)
<b>Camp</b>	
Day camp, current (n=784)	23
Day camp, past (n=576)	34
Day camp, future (n=577)	14
Overnight camp, current (n=784)	22
Overnight camp, past (n=528)	22
Overnight camp, future (n=532)	21
Non-Jewish camp, current (n=773)	61
<b>Other</b>	
Jewish youth group, current (n=776)	21
Jewish youth group, past (n=570)	14
Jewish youth group, future (n=577)	17
Israel trip, past (n=308)	7
Israel trip, future (n=248)	28
Special program, past (n=307)	24
Special program, future (n=186)	9

Note: Weighted estimates, %

Parents of children in grades K-12 explained their decisions about their children’s participation in camps, youth groups, Israel travel, and other special programs. Among those whose children did not attend Jewish camp (128 responses), the most frequent reason given was that they or their children



were not interested (44) or preferred other activities, such as work or other programs (22). Some respondents (23) specifically did not want a Jewish or religious experience for their children. For parents whose children had previously attended Jewish camp (63 responses), the most common reasons they stopped going was because they “aged out” out of the programs (28), did not like the program (17), or preferred other activities (n=16). Those who were considering Jewish camp in the future for their children (328 responses) mentioned the importance of being with friends (103) and having Jewish experiences and education (86) but were concerned about the denomination or the right level of Jewish observance (48). Also mentioned were quality (52), cost (51), and location (50).

Parents whose children attended non-Jewish camps (419) described the activities that their children participated in. The majority (309) selected camps based on specific interests such as sports, art or music, or science. Other factors that influenced their decisions included location (83), friends (64), quality (61), and cost (48). One factor mentioned by 13 respondents was the need to accommodate children’s special needs or health concerns.

With regard to youth groups, 138 parents provided reasons why their children did not participate in Jewish youth groups. Most common responses were lack of interest (51) or lack of interest in religious activities (22). Other concerns included lack of time (20), friends or social reasons (17), and location (12). Of those who had formerly participated in youth groups, 19 responses included dislike of the group (5), social issues (6) and lack of interest (6).

Parents (138 responses) provided information about their children’s past Israel travel and participation in other special programs. Travel included trips within the United States (60) and to Israel with school trips (19), family trips (10), youth group or peer trips (17), or high school in Israel (AMHSI or TRY; 8). Other activities included youth group-sponsored programs (37) and conventions and seminars (32). In response to a question about children’s future Israel travel and other program plans, parents (177) listed Israel travel (56) including Taglit-Birthright Israel (44). Others listed travel in the United States (24) and school or youth group activities (19).

### Jewish Education of Parents

There is no significant difference in overall Jewish education of adults between respondents in households with children and those without. Parents are more likely to have had a bar or bat mitzvah as a child (59%) than are adults without children (41%, n=2,712). Parents are more likely to have attended Jewish day school than adults without children (Table L.9). However, this change might be due to the age of parents, increased availability of day school when the parents were children, and greater prevalence of bat mitzvah for current mothers compared to their parents.

**Table L.9. Adults’ Jewish Educational Background**

<b>Education Type</b>	<b>No Children %</b>	<b>With Children %</b>
Day school (n=2,400)*	13	19
Supplementary school (n=2,607)	68	66
Jewish camp (n=2,530)	46	50
Jewish youth group (n=2,497)	46	50
Note: Weighted estimates, %		

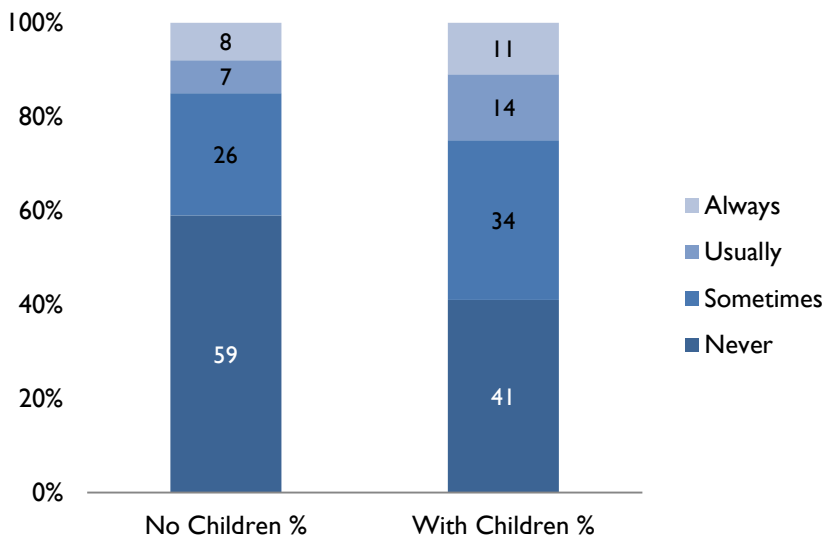
## Synagogue Membership and Participation

Synagogues provide connections and community for families and provide Jewish education for children. Therefore it is not surprising that households with children are significantly more likely (45%) to be members of synagogues than are households without children. Frequency of service attendance does not differ based upon the presence of children in the household, but members of households with children are more likely (77%) to attend High Holiday services than members of households without children (68%). Adults who live with children are more likely to report receiving a warm welcome at services (n=2,373).

## Home-Based Ritual Behavior

Nearly all (96%) households with children light Hanukkah candles compared with 78% of households without children, and the vast majority (90%) of households with children participate in a Passover seder compared to 74% of households without children. There is no difference in kashrut observance for families with and without children, but families with children are more likely to light Shabbat candles (Figure L.2) with 59% lighting candles sometimes, usually, or always compared to 41% among households without children.

Figure L.2. Frequency of Lighting Shabbat Candles



Note: Weighted estimates, %; n=2,808\*

## Israel Engagement

Travel experiences to Israel are similar among respondents from households with and without children, as are the feeling of connection to Israel and organizational support of Israel. However, involvement with political activity (Table L.10) is lower for respondents with children as well as frequency of following news (Table L.11). This diminished participation might be explained by the additional time constraints placed on parents.

Table L.10. Engagement with Political Activities Related to Israel

Amount	No Children %	With Children %
Not at all	58	67
A little	24	22
Somewhat	14	8
Very much	4	3

Note: Weighted estimates, %; n=2,766\*

Table L.11. Frequency of Seeking News about Israel

Amount	No Children %	With Children %
Never	30	38
Once or twice	28	30
Once a week	12	11
Every few days	15	9
Once a day	12	7
Several times a day	5	5

Note: Weighted estimates, %; n=2,773\*

### JCC Membership

As with synagogues, families join the Stroum JCC for community and friendship as well as for programs for adults and children. Among families with children, 14% are current members of the JCC compared to only 5% of other households (Table L.12).

Table L.12. JCC Membership

Membership Status	No Children %	With Children %
Has never been a JCC member	75	64
Currently a JCC member	5	14
Not a current member, was a member in the past	20	23

Note: Weighted estimates, %; n=2,840\*

### Jewish Programs

Frequency of participation in Jewish non-religious programs was similar for families with children as with other households. Parents would prefer to hear about programs electronically; only 5% prefer to hear about them in print (Table L.13).

Table L.13. Preferred Mode of Receiving Information on the Jewish Community

	No Children %	With Children %
In print (newsletters, mailings, etc.)	14	5
Electronically (email, social media, websites, etc.)	53	61
No preference	33	34

Note: Weighted estimates, %; n=2,712\*

## Interest in Jewish Programs

Parents are generally as interested in the various types of programs as the overall population but are more interested in Jewish holiday programming than are nonparents. Such programs provide Jewish educational opportunities for parents and children as well as foster a sense of community.

Table L.14. Interest in Programming

Program type	No Children %	With Children %
Jewish holidays (n=2,511)	45	55
<b>Programs for specific groups</b>		
Seniors (n=2,452)	27	7
Disabilities (n=2,370)	17	12
Parents (n=2,408)	8	55
Jewish singles (n=2,405)	23	5
Empty nesters (n=2,431)	15	8
Note: Weighted estimates, %; n=2,370*		

## Volunteering

Among respondents who volunteered in the past month, those from families with children contributed fewer hours than respondents from other households (Table L.15). Seventy percent volunteered between 1-10 hours during that month, and another 16% volunteered between 11-20 hours.

Table L.15. Hours Volunteered in the Past Month

Number of hours	No Children %	With Children %
Under one hour (0 hours)	2	1
1-10 hours	63	70
11-20 hours	23	16
21-40 hours	8	11
41+ hours	4	2
Note: Weighted estimates, %; n=1,547*		

## Charity

Charitable donations, including the amount and level of participation, were similar for families with children and other families. Parents, however, were more likely to donate to Hillel and the J than were other respondents (Table L.16).

Table L.16. Where Donations Were Directed

Organization	No Children %	With Children %
Hillel (n=1,782)	14	41
Stroum Jewish Community Center of Greater Seattle (n=1,760)	9	16
Notes: Weighted estimates, %*		

## Communication

When interested in local Jewish programs, parents primarily turn to their friends (33%) or the Internet (41%) to find out more information. Eleven percent turn to a leader in the Jewish community or rabbi. Table L.17 shows whom respondents rely upon for information on Jewish programs.

**Table L.17. Whom to Approach about Jewish Programs**

<b>Whom to approach</b>	<b>No Children %</b>	<b>With Children %</b>
Rabbi	8	5
Local Jewish community leader	4	6
Local Jewish community member	8	7
Family member	6	6
Friends	35	33
Internet	30	41
Other	10	2

Note: Weighted estimates, %; n=2,647\*

## Finances

Some of the ways in which parents differ from non-parents are a function of their age. Most parents (71%) of children age 17 and younger are themselves 35 to 54-years-old, generally an age of good health and financial well-being. For example, parents may be more affluent than non-parents because they are well established in their careers and are not yet retired.

## Employment

The vast majority of adults in households with children have jobs. Sixty-nine percent are employed full-time, 15% part-time, and 17% are unemployed (Table L.18).

**Table L.18. Employment Status**

<b>Employment status</b>	<b>No Children %</b>	<b>With Children %</b>
Unemployed	35	17
Employed, full-time	48	69
Employed, part-time	17	15

Note: Weighted estimates, %; n=2,644\*

The most common occupational fields held by parents of minor children are science, engineering and software development (18%), business ownership or management (13%), and medical or health care (13%). All occupations that were listed by at least 5% of parents are shown in Table L.19.

Table L.19. Occupations

Occupation category	%
Engineer/scientist/software	18
Business owner/manager	13
Medical/healthcare	13
Architecture, construction, landscaping, real estate	10
PreK-12 Education	7
Economics/finance/accounting	6
Marketing/sales/retail	6
Law/legal services	6
Other professional	5
Film/arts/design	5

Note: Weighted estimates, %; n=743. Total does not add to 100% because respondents could indicate more than one occupation. Only occupations indicated by 5% or more of respondents are shown.

## Income

Households with children are more affluent than other households, with 56% earning over \$100,000 compared to 33% of other households (Table L.20). Differences in income might be explained by the age of parents, who are well into established careers and not yet retired.

Table L.20. Total Household Income

Income	No Children %	With Children %
Less than \$25,000	5	1
\$25,000 to \$49,999	14	3
\$50,000 to \$74,999	14	7
\$75,000 to \$99,999	10	7
\$100,000 to \$149,999	12	17
\$150,000 to \$199,999	10	16
\$200,000 or more	11	23
I prefer not to answer	25	27

Note: Weighted estimates, %; n=2,667\*

Consistent with this level of affluence, four in five (81%) households with children are somewhat or very confident that they will be able to finance their children's education (Table L.21). Nearly as many (73%) are somewhat or very confident that they will be financially prepared for retirement (Table L.22).

Table L.21. Confidence in Financing Children's Education

Confidence	With Children %
Very confident	45
Somewhat confident	36
Uncertain	14
Not very confident	3
Not at all confident	3

Note: Weighted estimates, %; n=945



Table L.22. Confidence in Retirement Finances

Confidence level	No Children %	With Children %
Very confident	32	23
Somewhat confident	38	50
Uncertain	21	20
Not very confident	5	4
Not at all confident	5	3

Note: Weighted estimates, %; n=2,684\*

### Need and Poverty

For most forms of public assistance, families with children participate at the same levels as other households. Households with children in the Greater Seattle Jewish community are less likely to be receiving Social Security Disability Insurance than other households in the community; 2% of households with children are currently receiving these benefits, compared to 5% of other households in the community (n=2,615).

Day care assistance is only available to households with children. In the Greater Seattle Jewish community, 2% of households with children are currently receiving these benefits (n=2,614).

### Health

The overall health of parents is somewhat better than other respondents, with 83% reporting that they are in excellent or very good health (Table L.23). In households with children, 5% report that there is an adult in fair or poor health and 4% report that there is a child in fair or poor health (Table L.24). Four percent of parents require assistance with housekeeping or home maintenance.

Table L.23. Overall Health

Health status	No Children %	With Children %
Excellent	32	45
Very good	37	38
Good	22	13
Fair	7	3
Poor	1	1

Note: Weighted estimates, %; n=2,652\*

Table L.24. Health of the Household

Any member of the household	No Children %	With Children %
Adult in fair or poor health (n=2,066)	11	5
Children in fair or poor health (n=2,955)	N/A	4
Needs assistance with housekeeping and home maintenance (n=2,694)	9	4

Note: Weighted estimates, %\*

## Parent in Assisted Living Facility or Nursing Home

Families with children in the Greater Seattle Jewish community are less likely to report having a parent in an assisted living facility or nursing home than the rest of the community; 4% of families with children report that this is the case, compared to 9% of the rest of the community (n=2,464). Similar to other differences noted in this report, this might be explained by the age of parents, whose own parents have not yet reached the age to require assisted living.

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<sup>1</sup> Population estimates and proportions of households with children were based on respondents who supplied information about the number of children in the household (n=2,986). If no child count was specified we assume that there are no children in the household (n=72). As a result the number of households with children might be underestimated.

<sup>2</sup> Rates of participation in education and estimates of number of children are based on respondents who provided grade information about children and whether their children participated in each form of education. If grade information was not provided those cases were excluded from the analysis. If respondents did not indicate the number of children in each form of Jewish education we assumed that no children participated. The n is provided in the table for each form of education.