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Supplement to *Jewish Population in the United States, 2008*

Prior to the introduction of the section on Vignettes of Recently Completed Local Studies, only vignettes on New York and Washington had been presented in the *American Jewish Year Book*. To present the results of all local Jewish community studies completed since 2000 (with the exception of Chicago since no report was issued for that study) the 2008, 2009, and 2010 articles will include vignettes of older studies in electronic form only. This year, vignettes are presented for Bergen (2001), Columbus (2001), Sarasota (2001), Seattle (2000), Tidewater (2001), and Westport (2000).

BERGEN COUNTY, NJ (2001)

This 2001 study covered the service area of UJA Federation of Bergen County & North Hudson, New Jersey, which included most of Bergen County (most notably excluding Fair Lawn) and the northern area of Hudson County. In 2004, this Federation merged with the Jewish Federation of North Jersey in Wayne, NJ (Passaic County). The merged Federation is now the UJA Federation of Northern New Jersey, with a service area that includes all of Bergen County, northern Hudson County, and parts of Passaic County. The results presented below, however, refer only to the 2001 service area.

Ira Sheskin, of the University of Miami, was the principal investigator for this study. This was the first scientific survey of the Jewish population of this area and the results were compiled from 1,003 completed telephone interviews, all of which were obtained using random digit dialing.

About 78,000 persons live in 28,400 Jewish households in Bergen, of whom 71,500 persons (92 percent) are Jewish. An additional 200 Jewish persons without their own telephone numbers live in institutions. Thus, in total, 71,700 Jews live in Bergen. Jews comprise about 8.1 percent of the population of Bergen.

Based upon counts of households with Distinctive Jewish Names, the number of Jewish households decreased by 1,800 from 1994-2001. The 13 percent of households who moved to Bergen in the past five years (1997-2001) is about average among about 45 comparison Jewish communities and the 10 percent of households who definitely or probably plan to move out of Bergen in the next three years (2001 -2003) is also about average among about 35 comparison Jewish communities. These results suggest that migration into Bergen is about equal to migration out of Bergen. The number of households donating to the Jewish Federation annual campaign decreased from 8,308 in 1994 to 7,834 in 2001, probably reflecting a decrease in the number of households. However, the number of synagogue member households increased from 10,326 households in 1994 to 11,418 households in 2001. The age distribution also suggests an aging population with a decreasing number of children. Only 29 percent of adult children remain in Bergen after leaving their parents' homes. Thus, while evidence currently suggests a small decrease in Jewish population, the future population size needs to be carefully monitored in this community.

The geographic distribution of Jewish households in Bergen did not change significantly from 1994-2001, with the Pascack-Northern Valley showing a small increase in Jewish households and the other geographic areas showing small decreases. Thus, planning should occur in an environment that assumes no significant changes will occur in the location of Jewish households.

Many Jews in Bergen have significant attachments to the New York metropolitan area. Eighty percent of persons in Jewish households in Bergen were born in either New York or New Jersey. Fifty-six percent of Jewish households have lived in Bergen for 20 or more years. Thirty-five percent of households in which the respondent is age 50 or over have adult children who live independently in Bergen (and 59 percent, in the New York metropolitan area), implying the existence of many multi-generational families. Sixty percent of Jewish respondents reported that they feel very much or somewhat a part of the Bergen Jewish community. But only 56 percent of adults in Jewish households who are employed full time or part time are employed in Bergen

County (34 percent of employed adults are employed elsewhere in New Jersey and 10 percent, in New York). Thus, Bergen is just a small part of a much larger metropolitan area.

While more than 350 Jewish households live below the poverty level in Bergen, this is a relatively wealthy Jewish community. The median housing value of \$452,000 (in 2008 dollars) for Jewish households is the second highest of about 30 comparison Jewish communities. The median household income of \$125,000 (in 2007 dollars) for Jewish households is the second highest of about 50 comparison Jewish communities.

The issue of Jewish continuity in Bergen is a complex one. On almost all measures of “Jewishness,” Bergen is one of the most “Jewish” Jewish communities in the country. Among about 30-50 comparison Jewish communities, Bergen has the highest percentage of Jewish households who keep a kosher home (29 percent), the highest percentage who keep kosher in and out of the home (18 percent), the highest percentage who refrain from using electricity on Shabbat (12 percent), the third highest percentage who always or usually participate in a Passover Seder (85 percent), the second highest percentage who always or usually light Hanukkah candles (83 percent), the fourth highest percentage who always or usually light Shabbat candles (32 percent), and the eighth highest percentage who have a mezuzah on their front door (76 percent). Also, high percentages of Jewish children are receiving a Jewish education. The 41 percent of Jewish children age 5-12 enrolled in Jewish day school is the second highest of about 35 comparison Jewish communities, and the 89 percent of Jewish children age 5-17 who will receive some formal Jewish education is the fourth highest of about 45 comparison Jewish communities.

In many ways, however, this is a *bifurcated* community, in which many households maintain a significant degree of commitment to their Jewish identity, while others clearly consider their “Jewishness” of somewhat marginal importance. Perhaps best illustrating this bifurcation is the following: 27 percent of respondents under age 35 refrain from using electricity on Shabbat. On the other hand, 31 percent of households under age 35 always, usually, or sometimes have a Christmas tree in their home, and 25 percent of married couples under age 35 are intermarried. While 95 percent of households are involved Jewishly in some way (either through religious practice, synagogue service attendance, membership in Jewish institutions, or Jewish philanthropic giving), for many, the extent of involvement in Jewish activity is low.

While the 17 percent couples intermarriage rate in Bergen is the fifth lowest of about 50 comparison Jewish communities, the rate for married couples under age 50 (24 percent) is about double the rate for married couples age 50 and over (12 percent). As is true in all Jewish communities, the trend is for increasing intermarriage among younger couples.

Levels of religious practice and most other involvement in Jewish activity are particularly low in intermarried households. Only 17 percent of intermarried households are synagogue members; only 59 percent of children in intermarried households are being raised Jewish; and only 21 percent of intermarried households donated to UJA Federation in the past year.

This study confirms the results of many other Jewish community studies, which show strong positive correlations between both formal and informal Jewish education as children and Jewish behavior as adults. For example, 62 percent of households in which

an adult attended or worked at a Jewish sleep away camp as a child are synagogue members, compared to 41 percent of households in which no adult attended or worked at a Jewish sleep away camp as a child.

Bergen has a strong Orthodox presence. Twelve percent of *Jewish respondents* (and 20 percent of *Jewish persons*, 14,000 persons) identify as Orthodox which is the third highest of about 45 comparison Jewish communities. Note that 34 percent of Jewish respondents in Central Bergen (Teaneck, Bergenfield, and Dupont) identify as Orthodox, and 57 percent of the Jewish respondents identifying themselves as Orthodox live in Central Bergen. Sixty-one percent of Jewish respondents who identify as Orthodox are under age 50.

The connections between the Bergen Jewish community and Israel are among the strongest of any Jewish community. Three thousand persons in Jewish households in Bergen consider themselves to be Israelis, including 1,900 persons who were born in Israel. The 62 percent of households in which a member visited Israel is the second highest of about 35 comparison Jewish communities. The 26 percent of households in which a member visited Israel on a Jewish trip is the fourth highest of about 30 comparison Jewish communities. The 33 percent of households with Jewish children age 0-17 who have sent at least one Jewish child to Israel is, by far, the highest of about 40 comparison Jewish communities. The 55 percent of Jewish respondents who are extremely or very emotionally attached to Israel is the fifth highest of about 30 comparison Jewish communities. Of respondents in Jewish households who donated \$100 and over to Jewish charities in the past year, the 64 percent who consider "supporting the people of Israel" to be a very important motivation to contribute to Jewish organizations is the fifth highest of about 20 comparison Jewish communities. The 27 percent who would increase their donations to UJA Federation if more of the money went to needs in Israel and overseas is the second highest of about 20 comparison Jewish communities.

COLUMBUS, OH (2001)

This 2001 study covered the service area of the Columbus Jewish Federation, which includes Franklin County and small sections of Delaware and Licking Counties, Ohio. Conducted by the Center for Survey Research at The Ohio State University, this study was based upon 369 RDD telephone interviews and 370 List interviews. Unlike any other study completed in the past 20 years, the two samples were treated independently in the report, rather than using weighting factors to combine the samples. The results reported here are based only upon the RDD interviews. This was the first scientific survey of the Jewish population since 1990.

About 32,000 persons live in 11,900 Jewish households in Columbus, of whom 22,000 persons (69 percent) are Jewish. Jews comprise about 2.1 percent of the total population of Columbus, although this reaches 14 percent in the Bexley area. In 2001, the Jewish population had increased 41 percent from the 15,600 Jews in 1990. Reflecting this recent surge in Jewish population is that fact that 47 percent of households have lived at their current address for less than five years, which is well above average among about 40 comparison Jewish communities.

The 65 percent home ownership rate is the fourth lowest of about 40 comparison Jewish communities. Thirty-seven percent of households have definite or probable plans to move within the next three years (2001-2003), which is the highest percentage, by far, of about 40 comparison Jewish communities. The 37 percent includes 18 percent with definite or probable plans to move out of the metropolitan area within three years, which is the highest of about 35 comparison Jewish communities. Thus, Columbus has a very mobile Jewish population. Although one might think this is traceable to students at The Ohio State University, students are only 3 percent of persons in Jewish households in Columbus.

The 8 percent of persons in Jewish households age 65 and over is the second lowest of about 45 comparison Jewish communities. The average household size (2.70 persons per household) is well above average, although the 24 percent of adults in Jewish households who are single, never married, is the fourth highest of about 50 comparison Jewish communities and the divorce rate (157 divorced adults per 1,000 currently married adults) is the fourth highest of about 40 comparison Jewish communities. The median household income in 2007 dollars is \$77,000, which is about average among about 50 comparison Jewish communities.

Five percent of Jewish households are Orthodox; 22 percent, Conservative; 39 percent, Reform; and 34 percent, Just Jewish. The percentage Conservative is below average among about 50 comparison Jewish communities, while the other three percentages are all about average. The 71 percent of households who always or usually light Hanukkah candles, the 23 percent of households who always or usually light Shabbat candles, and the 13 percent who keep a kosher home, are all about average among about 50 comparison Jewish communities. The 65 percent who always or usually participate in a Passover Seder is well below average. The 39 percent who always, usually, or sometimes have a Christmas tree in their home is the second highest of about 40 comparison Jewish communities. The 45 percent couples intermarriage rate is well above average among about 50 comparison Jewish

communities, reflecting the youth of this community. The 50 percent of households who are synagogue members is about average about 50 comparison Jewish communities.

The 72 percent of born Jewish adults who received some formal Jewish education as children is the sixth lowest of about 40 comparison Jewish communities and the 10 percent of born Jewish adults who attended Jewish day school as children is about average among about 40 comparison Jewish communities. Ninety percent of Jewish children age 5-17 are either currently enrolled or have been enrolled in Jewish education. Eight percent of households with Jewish children age 0-17 have sent at least one child on a trip to Israel, about average among about 40 comparison Jewish communities.

The 50 percent of respondents who perceive a great deal or a moderate amount of anti-Semitism in the local community is above average among about 35 comparison Jewish communities.

Reflecting the high level of mobility in the community, the 27 percent of households who donated to the Jewish Federation in the past year is well below average among about 50 comparison Jewish communities and the 59 percent of households who were not asked for a donation is well above average among about 35 comparison Jewish communities. On the other hand, the 90 percent who donated to non-Jewish charities in the past year is the highest of about 45 comparison Jewish communities.

SARASOTA, FL (2001)

This 2001 study covered Sarasota and Manatee Counties, Florida. Bradenton is the main city in Manatee County. Ira Sheskin, of the University of Miami, was the principal investigator for this study that was based upon 616 telephone interviews, of which 189 were completed using RDD sampling and 427 using DJN sampling. This is the first scientific survey of Sarasota since 1992.

About 17,500 persons live in 8,800 Jewish households in Sarasota, of whom 15,500 persons (89 percent) are Jewish. Jews comprise about 2.6 percent of the population of Sarasota and Manatee Counties.

The study shows Sarasota to be a slow-growing Jewish community. The number of Jewish households increased by 8 percent (600 households) from 1992 through 2001. The 18 percent of households who moved to Sarasota in the past five years (1997-2001) is about average among about 45 comparison Jewish communities. The 1 percent of households who definitely or probably plan to move out of Sarasota in the next three years (2001-2003) is the lowest of about 35 comparison Jewish communities. These results suggest that Sarasota will continue to show an increase in Jewish population. Consistent with the reported increase in Jewish households from 1992-2001, the number of donors to the Jewish Federation annual campaign increased from 3,379 donors in 1992 to 4,465 donors in 2001. Also, the number of synagogue member households increased from 2,233 in 1992 to 2,664 in 2001.

This relatively modest level of growth surprised some in the community who had assumed that greater growth had occurred. However, both demographic theory and empirical evidence from Southeast Florida suggest that the rate of population increase in a retirement Jewish community such as Sarasota slows over time, as most of those who retire at about age 65 will be lost to mortality within 25 years and many new Jewish migrants will simply replace those who have died, slowing the population growth.

The number of Jewish households in Sarasota, Longboat Key, and Venice did not change significantly from 1992-2001. Significant growth did occur in Bradenton, which contained 9 percent of Jewish households in 1992 and 14 percent in 2001. Yet, Bradenton still only contains 1,200 of the 8,800 Jewish households and most measures of Jewish connectivity for this area suggest that many households are not likely to avail themselves of services offered by the Jewish community.

Longboat Key (in Sarasota County) is a unique area. The area is 76 percent elderly. While the Jewish community is generally scattered geographically throughout Sarasota-Manatee, Longboat Key has a significant geographic cluster of 2,500 persons in Jewish households, many of whom live in high rise buildings. Longboat Key has a high-income population. The median household income is \$170,000 (in 2007 dollars) and the median housing value is \$547,000 (in 2008 dollars).

Sarasota-Manatee is not "home" for many Jewish households. The 1 percent of adults in Jewish households who are locally born is the second lowest of about 40 comparison Jewish communities. Twenty-one percent of Jewish households are part-year households (reside in Sarasota-Manatee for 3-7 months of the year). These factors lead to a very high level of attachment to other Jewish communities, as is shown both by the 25 percent of households who donated to Jewish Federations outside Sarasota-Manatee in the past year and by the 35 percent of synagogue member households who

are members of a synagogue outside Sarasota. Also, more than half of Jewish respondents reported that they feel “not very much” or “not at all” a part of the Sarasota-Manatee Jewish community. Thus, as is the case in Southeast Florida, Sarasota faces a significant problem trying to forge connections of new residents to their new community.

Demographically, Sarasota is a very old community. The 10 percent of persons in Jewish households age 0-17 is the third lowest and the 53 percent of persons who are age 65 and over is the third highest of about 50 comparison Jewish communities. The median age of 66 years is the third highest of about 45 comparison Jewish communities. The number and percentage of children in Jewish households in Sarasota remained about the same in 2001 as in 1992.

Significant problems exist with Jewish continuity in Sarasota. Although the 20 percent couples intermarriage rate is the tenth lowest of about 50 comparison Jewish communities, intermarriage among younger couples is very high. Forty percent of the Jewish children age 0-17 (who live in married households) are being raised in intermarried households, the fourth highest percentage among about 45 comparison Jewish communities. The 12 percent of Jewish children age 13-17 who are currently enrolled in formal Jewish education is the fourth lowest of about 30 comparison Jewish communities. While 89 percent of households are involved Jewishly in some way (either through religious practice, synagogue service attendance, membership in Jewish institutions, or Jewish philanthropic giving), for many, overall levels of involvement in Jewish activity are low.

Levels of religious practice and other involvement in Jewish activity are particularly low in intermarried households, although the percentage of intermarried households who are synagogue members increased from 11 percent in 1992 to 28 percent in 2001.

Sarasota has a relatively healthy population. In light of the age distribution (more than half of the population is age 65 and over and almost one-third are age 75 and over), health levels are relatively high. In fact, the percentage of households containing a health-limited member (15 percent) did not change significantly since 1992 (17 percent) and is lower than in other Florida retirement communities such as South Palm Beach (22 percent), Broward (21 percent), and West Palm Beach (20 percent).

The expressed need for social services among the elderly is surprisingly low in Sarasota, and the unmet need for social services is very low. Ninety percent or more of households containing elderly persons reported no need for elderly social services in the past year and less than 1 percent of households reported unmet needs.

Some of the comparisons with results from the 1992 Jewish community study are particularly instructive. In 2001, 31 percent of persons in Jewish households are age 75 and over, compared to 23 percent in 1992. The median housing value (*adjusted for inflation*) increased from \$217,000 (in 2008 dollars) to \$244,000 (in 2008 dollars). The percentage of households in which the respondent identifies as Just Jewish increased from 29 percent in 1992 to 37 percent in 2001. The percentage of households in which the respondent identifies as Reform decreased from 47 percent in 1992 to 38 percent in 2001. The percentage of households with children who are synagogue members increased from 34 percent in 1992 to 60 percent in 2001.

Two measures suggest that, from 1992 to 2001, Jews began to feel more comfortable in Sarasota. The percentage of households who have a mezuzah on their front door increased from 55 percent in 1992 to 69 percent in 2001. The percentage of respondents who perceive a great deal or a moderate amount of anti-Semitism in Sarasota decreased from 47 percent in 1992 to 37 percent in 2001.

The problems in connecting new residents to the community is illustrated by the fact that the percentage of respondents who reported that their households were not asked to donate to the Sarasota-Manatee Jewish Federation in the past year increased from 40 percent in 1992 to 48 percent in 2001.

SEATTLE, WA (2000)

This 2000 study covered all of King County and the extreme southwest portion of Snohomish County, Washington. Bruce Phillips and Pini Herman were the principal investigators for this study that was based upon 800 telephone interviews, of which 200 were completed using RDD sampling and 600 using List sampling. This is the first scientific survey of Seattle since 1990.

About 53,500 persons live in 22,500 Jewish households in Seattle, of whom 37,200 (70 percent) persons are Jewish. Jews comprise about 2 percent of the total population of the study area. The Jewish population increased by 27 percent, from 29,200 in 1990 to 37,200 in 2000. The Jewish population increased at double the rate of the general population during the decade. In the 1990s, migrants who moved to Seattle did so at an older age than did most migrants in previous decades. They were more likely to be moving for economic as opposed to quality of life reasons.

The percentage of Seattle's Jews living on the Eastside decreased from 34 percent in 1990 to 30 percent in 2000. The percentage living in the North End/North Suburbs increased from 27 percent in 1990 to 34 percent in 2000. The percentage living in Seattle/Ship Canal South and Other Areas did not change significantly during the decade. All four geographic areas showed significant increases in Jewish population: North End/North Suburbs increased by 58 percent from 1990 to 2000; Seattle/Ship Canal South, by 22 percent; Eastside, by 12 percent; and Other Areas, by 11 percent. Only 18 percent of Jewish households live in one of the top three zip code areas for Jewish population, which is the eighth lowest of about 45 comparison Jewish communities, indicating that the Jewish population of Seattle is geographically dispersed.

More than half of Seattle Jews are fourth generation Americans (have American born parents, grandparents, and great-grandparents). About 2,700 households (12 percent) are Sephardic. Six percent of respondents are non-white.

Seattle is a relatively young Jewish community. Twenty-four percent of Jews are age 0-17 and 11 percent are age 65 and over. Thirty-three percent of households contain children. Eleven percent of children age 0-17 live in a single parent household and the divorce rate of 210 divorced adults per 1,000 currently married adults is the highest of about 40 comparison Jewish communities.

The median household income of \$78,000 (in 2007 dollars) is about average among about 50 comparison Jewish communities. Eighty percent of men and 69 percent of women are college graduates.

Five percent of Jewish households are Orthodox; 19 percent, Conservative; 41 percent, Reform; and 35 percent, Just Jewish. The percentage of Conservative households is the fifth lowest and the percentage of Orthodox, Reform, and Just Jewish households are all about average among about 50 comparison Jewish communities.

Significant issues exist with Jewish continuity. The 41 percent of households with a mezuzah on their front door is the lowest of about 35 comparison Jewish communities. The 13 percent of households who always or usually light Shabbat candles and the 5 percent of households who keep a kosher home are the second lowest of about 50 comparison Jewish communities. The 55 percent couples intermarriage rate is the second highest of about 50 comparison Jewish communities.

The 55 percent has increased from 40 percent in 1990. Only 23 percent of children in intermarried households are being raised Jewish. The 59 percent of the children in Jewish households who are being raised Jewish is the fourth lowest among about 45 comparison Jewish communities.

The 21 percent of households who are synagogue members is the second lowest of about 50 comparison Jewish communities. The 2 percent of intermarried households who are synagogue members is the lowest of about 50 comparison Jewish communities. Thus, the community has a very high intermarriage rate and has had little success in integrating intermarried couples into the community. Only 5 percent of households are members of the Jewish Community Center (JCC). The 5 percent is the fifth lowest of about 45 comparison JCCs. The 8 percent of households who participated in or attended a program at the JCC in the past year is the third lowest of about 45 comparison Jewish communities. The 15 percent of households who donated to the Jewish Federation in the past year is the lowest of about 50 comparison Jewish communities. One of the significant challenges to trying to increase community involvement is that 79 percent of respondents never read the local Jewish newspaper, the highest percentage of about 30 comparison Jewish newspapers.

TIDEWATER, VA (2001)

This 2001 study covered the service area of the United Jewish Federation of Tidewater, Virginia. This area includes Norfolk, Virginia Beach, Chesapeake, Portsmouth, and Suffolk. Ira Sheskin, of the University of Miami, was the principal investigator for this study that was based upon 628 telephone interviews, of which 182 were completed using RDD sampling and 446 using DJN sampling. This is the first survey of the Tidewater Jewish population since 1988.

About 13,800 persons live in 5,400 Jewish households in Tidewater, of whom 10,900 persons (79 percent) are Jewish. An additional 50 Jewish persons without their own telephone numbers live in institutions. Thus, in total, 10,950 Jews live in Tidewater. Jews comprise about 1.1 percent of the total Tidewater population.

Based upon counts of households with Distinctive Jewish Names in the 1994 telephone directory, the number of Jewish households decreased by 800 from 1994-2001. The 10 percent of households who have moved to Tidewater in the past five years (1997-2001) is average among about 45 comparison Jewish communities and the 12 percent of households who definitely or probably plan to move out of Tidewater in the next three years (2001-2003) is the second highest of about 35 comparison Jewish communities. These results suggest that migration into Tidewater is a bit lower than migration out of Tidewater. The number of households donating to the Jewish Federation annual campaign decreased from 2,176 households in 1994 to 1,865 households in 2001. On the other hand, the number of synagogue member households increased from 2,664 households in 1988 to 2,959 households in 2001. Forty-three percent of adult children remain in Tidewater after leaving their parents' homes. Thus, planning for this community should proceed in an environment which suggests a slowly decreasing Jewish population.

Currently, about 7,500 persons live in Jewish households in Virginia Beach and about 4,100 persons live in Jewish households in Norfolk. The number of persons in Jewish households has decreased in *both* Norfolk (1,269 persons) and Virginia Beach (647 persons) from 1994-2001. The percentage of Tidewater Jewish households in Norfolk has decreased from 35 percent in 1994 to 30 percent in 2001, while the percentage of Jewish households in Virginia Beach has increased from 50 percent to 53 percent. These results suggest that the community should carefully examine the expansion of facilities and programs into Virginia Beach, taking into account two important factors. First, the Jewish population of Virginia Beach is much more geographically dispersed than that of Norfolk. Second, most measures of "Jewishness" indicate that Jewish households in Virginia Beach are less likely to avail themselves of services offered by the Jewish community.

Many Jewish households have significant attachments to the area. Thirty-four percent of adults in Jewish households were born in Tidewater. Fifty-nine percent of Jewish households have lived in Tidewater for 20 or more years. Forty-three percent of adult children of respondents age 50 and over live in the area, implying the existence of many multi-generational families. Fifty-three percent of Jewish respondents reported that they feel very much or somewhat a part of the Tidewater Jewish community.

While the Tidewater area may have a reputation for attracting elderly migrants, such is not the case for the Jewish community. The elderly comprise only a small

percentage of new households. Only 12 percent of persons in Jewish households are age 65 and over, the seventh lowest of about 45 comparison Jewish communities.

Tidewater has a relatively high percentage of children in Jewish households living in non-traditional family structures. Forty percent of children age 0-17 live in households in which both parents (or *the* parent in a single parent family) work full time, which is the fifth highest of about 30 comparison Jewish communities. Eight percent of children age 0-17 in Jewish households live in single parent families, which is about average among about 35 comparison Jewish communities. Thirty-one percent of children age 0-17 live in households in which an adult is or has been divorced, which is above average among about 30 comparison Jewish communities. The divorce rate of 122 divorced adults per 1,000 married adults is the eighth highest of about 40 comparison Jewish communities.

In many ways, Tidewater is a bifurcated community, in which many households maintain a significant degree of commitment to their Jewish identity, while others clearly consider their "Jewishness" of somewhat marginal importance. On the one hand, compared to other Jewish communities, the percentage of Jewish respondents who attend synagogue services once per month or more is about average (28 percent); the percentage of households who are synagogue members is the highest (58 percent) of about 50 comparison Jewish communities, the percentage of *households with children* who are synagogue members (64 percent) is the seventh highest of about 45 comparison Jewish communities; and the percentage of *intermarried households* who are synagogue members is the highest (37 percent) of about 40 comparison Jewish communities.

On the other hand, levels of religious practice (having a mezuzah on their front door, participating in a Passover Seder, lighting Hanukkah candles, lighting Shabbat candles, keeping kosher, and refraining from electrical use on Shabbat) are generally about average among about 30-50 comparison Jewish communities. The percentage of households who always, usually, or sometimes have a Christmas tree in their home (30 percent) is above average among about 40 comparison Jewish communities; the couples intermarriage rate is (43 percent) is well above average; the couples intermarriage rate for couples under age 35 (93 percent) is the highest of about 40 comparison Jewish communities; the couples intermarriage rate for married couples age 50-64 (42 percent) is the sixth highest of about 40 comparison Jewish communities; and the percentage of Jewish children in married households being raised in intermarried households (31 percent) is well above average among about 45 comparison Jewish communities.

Of Jewish children age 0-5 in Tidewater who are enrolled in a preschool/child care program, only 39 percent are enrolled in a Jewish preschool/child care program. The 39 percent is well below average among about 30 comparison Jewish communities. No synagogues in Tidewater at the time of the study offered preschool/child care programs, which resulted in many Jewish parents choosing non-Jewish options.

The United Jewish Federation of Tidewater was shown by the study to be a success. The \$760 (in 2006 dollars) average donation per household is the fifth highest of about 45 comparison Jewish communities. Adjusted for inflation, the Annual Campaign has not declined from 1994-2001, despite a 13 percent decline in the number of Jewish households, because of a 16 percent increase (adjusted for inflation) in the average donation per household. Fifty-seven percent of all charitable dollars donated by

Jewish households to Jewish charities in the past year were donated to the Jewish Federation. The 35 percent of respondents who are very familiar with the Jewish Federation is the third highest of about 35 comparison Jewish communities, and the 32 percent of respondents who are familiar with the Jewish Federation and perceive the Jewish Federation as excellent is about average. The Jewish Federation is the central address of the Tidewater Jewish community.

WESTPORT, CT (2000)

This 2000 study covered the service area of UJA/ Federation of Westport-Weston-Wilton-Norwalk, Connecticut (*Westport*). Ira Sheskin, of the University of Miami, was the principal investigator for this study that was based upon 624 telephone interviews, of which 202 were completed using RDD sampling and 422 using DJN sampling. This is the first survey of the Westport Jewish population ever. Note that the service area of the Jewish Federation only covered an eight zip code area of Fairfield County, Four other Jewish Federations also serve Fairfield County.

About 13,600 persons live in 5,000 Jewish households in Westport, of whom 11,450 persons (84 percent) are Jewish. Jews comprise about 9.7 percent of the population of Westport

Based upon counts of households with Distinctive Jewish Names, the number of Jewish households increased by 430 households from 1994-2000. The 17 percent of households who have moved to Westport in the past five years (1996-2000) is about average among about 45 comparison Jewish communities and the 5 percent of households who definitely or probably plan to move out of Westport in the next three years (2000-2002) is the sixth lowest of about 35 comparison Jewish communities. These results suggest that migration into Westport is about equal to migration out of the area. The number of synagogue member households increased from 1,588 households in 1994 to 2,560 households in 2000. Twenty-eight percent of adult children remain in Westport after leaving their parents' homes, an average percentage among about 25 comparison Jewish communities.

The Jewish population of Westport has the second highest percentage of persons in Jewish households age 0-17 (31 percent) among 50 comparison Jewish communities. The percentage of persons in Jewish households age 65 and over (14 percent) is about average among about 45 comparison Jewish communities. Consistent with this age distribution, Westport has the second highest percentage of married households with children age 0-17 at home (42 percent) among about 45 comparison Jewish communities. From this information, the community received a clear mandate to expand programs for children, such as Jewish preschools and Jewish day camps.

Westport is one of the best educated and wealthiest Jewish communities in the country. The 86 percent of adults in Jewish households with a four-year college degree or higher is the highest and the 41 percent with a graduate degree is the third highest among about 40 comparison Jewish communities. The \$660,000 (in 2008 dollars) median housing value is the highest of about 30 comparison Jewish communities and the \$165,000 (in 2007 dollars) median household income is the highest of about 50 comparison Jewish communities.

The 2 percent of Orthodox households, the 41 percent of Reform households, and the 35 percent of Just Jewish households are all about average and the 22 percent of Conservative households is the eighth lowest of about 50 comparison Jewish communities. Consistent with the high percentage of households with children, the 79 percent of households who always or usually participate in a Passover Seder is above average and the 78 percent who always or usually light Hanukkah candles is about average among about 50 comparison Jewish communities. On the other hand, reflecting the low percentage of Orthodox and Conservative Jews, the 6 percent who

keep a kosher home is the fourth lowest of about 50 comparison Jewish communities and the 1 percent who keep kosher in and out of the home is the lowest of about 30 comparison Jewish communities. In addition, the 31 percent who always, usually, or sometimes have a Christmas tree in their home is the sixth highest of about 40 comparison Jewish communities.

The 33 percent couples intermarriage rate is about average among about 50 comparison Jewish communities, although the 33 percent for households age 65-74 is the fifth highest of about 40 comparison Jewish communities. Consistent with this finding is that the 30 percent synagogue membership among households age 65-74 is the fourth lowest of about 40 comparison Jewish communities. On the other hand, the 57 percent synagogue membership among households age 35-49 is the fifth highest of about 40 comparison Jewish communities.

The study found that the Westport Jewish community's elderly were a relatively healthy, wealthy, and small group, while a core group of younger persons with strong Jewish connections existed who were clearly being under served. Illustrating this strong Jewish connection is the finding that the 96 percent of Jewish children age 5-12 receiving a Jewish education is the highest of the comparison Jewish communities and the 51 percent of Jewish children age 13-17 currently receiving a Jewish education is the second highest of about 30 comparison Jewish communities. However, Westport has no Jewish Community Center and only one small Jewish day camp. Thus, only 14 percent of Jewish day campers in the past year were in a Jewish day camp, which is the lowest of about 25 comparison Jewish communities.

Another challenge to the Westport Jewish community posed by the study was that only 35 percent of households claim participation in the Jewish Federation annual campaign and the average donation per household (\$212 in 2005 dollars) is the ninth lowest of about 45 comparison Jewish communities, despite the very high housing value and household income. The 12 percent of respondents who are very familiar with the Jewish Federation is the fifth lowest of about 35 comparison Jewish communities and the 22 percent of respondents who are very familiar or somewhat familiar with the Jewish Federation who perceive it as excellent is the fifth lowest of about 30 comparison Jewish communities.

The community also learned that the local Jewish Federation newspaper was not effective in reaching most Jewish households. The 14 percent who always or usually read the local Jewish newspaper is the lowest of about 25 comparison Jewish newspapers and the 70 percent who never read the local Jewish newspaper is the second highest of about 30 comparison Jewish newspapers. Thus, the challenge of improving the profile of the Jewish Federation will not be met through its Jewish newspaper.