

S U M M A R Y R E P O R T

PREPARING FOR CHANGE

BAY AREA
JEWISH
COMMUNITY
STUDY

Jewish Community
Federation of San
Francisco, the Peninsula,
Marin and Sonoma
Counties

Jewish Federation of
the Greater East Bay

Jewish Federation of
Greater San Jose

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FOR

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BAY AREA JEWISH COMMUNITY STUDY

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PREFACE

Long-range planning has become essential throughout the organized Jewish community. Complex decisions must be made in many areas: building a stronger Jewish educational system, implementing new programs and trimming others, instituting new ways to raise funds and building Jewish identity and continuity. Wise decisions must be based on sound information.

The Bay Area Jewish Community Study provides a demographic profile, a religious profile, a guide to key community relations issues and a needs assessment tool. It is designed to be used in a wide variety of community planning systems by the Bay Area federations, agencies, synagogues, temples and many other Jewish organizations. It can be used to help:

- PLAN PROGRAMS
- SET PRIORITIES WITHIN AN ORGANIZATION
- PROVIDE BACKGROUND INFORMATION FOR A BROAD RANGE OF ACTIONS

This is the last of five reports completed for the Bay Area federations, paving the way for long range plans. The five reports are:

- 1. Special Report: Demographic Profile
- 2. Special Report: Philanthropy and Volunteerism
- 3. Special Report: Human Services Needs Assessment
- 4. Special Report: Jewish Identity and Community Involvement
- 5. Summary Report: Preparing for Change

This Summary Report is a composite of all the reports that resulted from the demographic study. It contains the most important facts uncovered in the demographic study, as well as implications and recommendations gleaned from analysis of the four special reports and from follow-up discussions with groups of volunteers throughout the Bay Area. The Summary Report is intended for any reader who would like a "user friendly" guide to the character of the Bay Area Jewish community. □

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INTRODUCTION

Sweeping changes have altered the face of American society. The maturation of the baby boom generation and the growth of the elderly population, among other major shifts, have had significant impact on communities throughout the United States. Family type and size have changed due to later marriage, divorce, smaller families and other factors. The Jewish community has not been immune to these changes.

These demographic changes go hand in hand with other factors affecting the American Jewish community: the geographic dispersion of the Jewish population; the transformation of religious identification, participation and affiliation; the need for services offered from Jewish agencies; and patterns of Jewish philanthropy and volunteerism.

These changes are more evident in the Jewish population of the Bay Area than anywhere else in the United States, making this community unique in its demographic and religious character.

Even with all the changes affecting the Jewish community, most Bay Area Jews remain identified with Judaism in some way. Few Jews in the Bay Area choose to identify with another religion. In fact, a case may be made that although most Jews in the Bay Area are not practicing, identified Jews by more conventional standards, Jewish identity has not disappeared. Rather, Jewish identity is evolving, and the new forms of this identity have not yet been fully harnessed. Increasing involvement and participation represent the major challenges for the Bay Area Jewish community.

The uniqueness of the Bay Area is characterized most by the degree to which its Jewish population has assimilated compared to other American communities. Jewish neighborhoods, marriage patterns and patterns of affiliation with organized groups uniquely combine to produce diverse expressions of Judaism, both traditional and non-traditional. The transformation of Bay Area Jewry has resulted in an integrated yet distinct component of a larger Christian society. Organizations responding to these new configurations face key planning challenges over the next decade.

The Bay Area Jewish community is likely to be on the cutting edge of redefining directions for much of American Judaism for fourth-, fifth- and sixth-generation Jews. Thus far, the organized Jewish community has not adjusted as well as it might to a constituency that moves frequently, does not share a set of rituals and does not necessarily affiliate with the organizations and institutions that have traditionally served them. The planning challenge will have to be as creative, expansive and adaptable as the Bay Area Jewish population. □

DEMOGRAPHIC STUDY METHODOLOGY

Two sampling structures were developed to identify Jewish households in 1986-87. A stratified random sample was derived through Random Digit Dialing (RDD) in seven Bay Area counties (Sonoma, Marin, San Francisco, San Mateo, Santa Clara, Alameda and Contra Costa), using zip codes and telephone prefixes as the primary sampling units. In some areas, because of the low density of Jewish households, interviews were conducted with "Distinctive Jewish Name" households, comprising about 10% of the sample. A household was defined as Jewish if any family member was born or raised Jewish or, at the time of the study, currently identified as Jewish.

A second sample was drawn from the three federations' lists. This list sample was weighted statistically to match the RDD sample with respect to Jewish identity, affiliation and philanthropy. In total, approximately 1,600 interviews were developed from the list sample, and 800 from the RDD sample.

Interviews were conducted with a Jewish adult over the age of 18. In the case of interfaith households in which at least one member was Jewish, the Jewish member was usually interviewed. Attitudinal data represent feelings of the respondent only, not of everyone in the household. No persons in institutions, such as nursing homes, were interviewed for this study. □

MAJOR THEMES OF THE DEMOGRAPHIC STUDY

1. GEOGRAPHIC DISPERSION

The Jewish population of the Bay Area appears to be more geographically dispersed than any other Jewish population in the United States.

The Bay Area Jewish community is dispersed among neighborhoods and areas throughout the region. While Jews are not distributed at random, no "Jewish neighborhoods" are found, such as in the midwest, northeast or even in other western Jewish communities like Los Angeles or Seattle. Even other sunbelt communities, such as Houston, do not appear to have Jewish population densities as low as the Bay Area. Neighborhood, along with in-marriage and organizational affiliation, has always been a key factor that provides cohesiveness and binds Jewish communities. The great distance between these Jewish neighborhoods makes community development planning, service delivery and fundraising especially complex and difficult in the Bay Area.

2. ALTERNATIVE RELIGIOUS BELIEFS

A large proportion of Bay Area Jews identify themselves as "Just Jewish" and "Other."

Denominational affiliations — Orthodox, Conservative and Reform — that encompass most Jews in the United States claim proportionately less of the Jewish population in the Bay Area. Furthermore, a large segment of Bay Area Jews identify themselves as "Just Jewish," secular Jews or members of many other alternative Jewish groups. The proportion of Jews who identify themselves as "Just Jewish" and "Other" is larger than the proportion who identify themselves as Orthodox and Conservative. For many, Judaism has been redefined to encompass a changing set of beliefs and practices. Alternate institutional and organizational structures might logically follow.

3. ALTERNATIVE POPULATION SEGMENTS

The Bay Area has high proportions of gay men and lesbians, young singles, newcomers to the Bay Area, interfaith couples and other groups that are less likely to belong to or participate in traditional structures.

The high proportions of these populations make the Bay Area very different from other Jewish communities. The Jewish population is comprised of many diverse subgroups; no single set of identities or behaviors characterize Bay Area Jews. For example, the gay and lesbian Jewish population is as large as the total population of many moderate-sized Jewish communities. The Orthodox population, while small in percentage, is as large in number as the Orthodox population of St. Louis. These "minority" populations in their totality are as large as the "majority" population in the Bay Area.

4. LOW ORGANIZATIONAL AND INSTITUTIONAL AFFILIATION

Extremely low rates of organizational and institutional affiliation and involvement are related to the geographic dispersion, alternative religious beliefs and diverse populations of the Bay Area.

Synagogue affiliation rates are not substantially lower in the Bay Area than in other sunbelt communities. The proportion of Jews contributing to Jewish philanthropies is only slightly lower. But, the proportion of Jews who have no formal connection to any Jewish organization, agency or synagogue/temple is considerably higher in the Bay Area. Given the geographic, religious and demographic characteristics of the population, this should come as no surprise. Low rates of affiliation and involvement, the latter being measured by participatory activities such as volunteerism for Jewish organizations or amounts contributed to Jewish philanthropies, cannot be equated with Jewish identity. That is to say, if affiliation rates are low, one cannot assume that most Jews in the Bay Area do not choose to identify as Jews. Indeed, attitudinal and behavioral data indicate quite the opposite. Support for Israel is high in the Bay Area. Support for Jewish programs is high. Other measures show a continued Jewish identity. But institutional ties are relatively weak. □

STATISTICAL HIGHLIGHTS

Geographic Distribution

- The Bay Area Jewish community, consisting of approximately 223,000 individuals, covers a total of 2,700 square miles.
- Jews in the Bay Area comprise 4% of the total population.
- Fifty-seven percent of all Jews in the Bay Area reside in the area served by the San Francisco Federation, while 27% live in the East Bay Federation area and 16% are served by the San Jose Federation.
- The Bay Area ranks seventh among the ten largest Jewish communities in the United States.

Sex and Age Distribution

- While half of Bay Area Jews are male and half female, there are slightly more men than women among individuals 65 or older.
- Children under 18 years of age account for 22% of the Bay Area Jewish population: 7% are under 6 years of age, 8% are between the ages of 6 and 12, and 7% are aged 13 to 17.

- Young adults, aged 25 to 44, account for 34% of the Bay Area Jewish population: 13% are between the ages of 25 and 34, and 21% are aged 35 to 44.

- Thirteen percent of the Bay Area Jewish population are aged 45 to 54. Eleven percent are between the ages of 55 and 64.

- People over the age of 65 make up 14% of the Bay Area Jewish population; this includes 5% who are over 75 years of age.

Children

- Thirty-four percent of Bay Area Jewish households contain children under the age of 18; however, proportions vary by area. Over one half, 53%, of all households in Sonoma County have children under college age, as do almost one half, 48%, of all households in Contra Costa County. Only 21% of all households in San Francisco, however, contain children under the age of 18.

- Marin and Sonoma Counties contain the highest proportions of Jewish children under the age of 6, while Contra Costa County has the highest concentration of Jewish children between the ages of 6 and 17.

- Higher income Jewish households are the most likely to have children under 18 years of age: one half of households with an annual income between \$50,000 and \$75,000 contain children under 18, as do 48% of those earning between \$75,000 and \$100,000 annually, and 59% of households with an annual income in excess of \$100,000.

- About 8% of Bay Area Jewish children under 18 years of age live in households headed by a single parent.

- Ten percent of all Bay Area Jewish households contain children from a previous marriage. This represents several thousand households.

Young Adults

- Ninety-seven percent of Jewish individuals between the ages of 18 and 24 have never been married.

- Forty-three percent of the 25- to 34-year-old Jewish population has never been married.

- San Francisco has a higher concentration of Jewish young adults between the ages of 25 and 34 than any other Bay Area region.

Elderly

- While 70% of Bay Area Jews over age 65 live with their spouse, almost one-fifth, 18%, live alone.

- Seventeen percent of those aged 65 to 74 have limiting health conditions (non-institutionalized), while 26% of individuals over age 75 report having such a condition.

- More than one of every five Bay Area Jewish households contains someone who is 65 or older. San Francisco has more than twice as many seniors as any other region.

Household Size

- Fifty-nine percent of all Bay Area Jewish households are comprised of one or two persons.

- Marin County, with 27%, and Sonoma County, with 29%, are the areas most likely to have four-person households.

- One-person households tend to cluster in San Francisco, where 32% of the households are comprised of persons living alone. *(continued)*

STATISTICAL HIGHLIGHTS

- The average household size for the Bay Area Jewish community is 2.5 persons. San Francisco has the lowest average household size, with 2.1, while Contra Costa County has the highest, with 2.9.

Household Composition

- Households comprised of two parents with children account for 34% of all Jewish households in the Bay Area.
- One-person households and households comprised of husband and wife each account for 28% of all Bay Area Jewish households.
- Single-parent families make up 5% of the Jewish households in the Bay Area.

Length of Residence

- Only 13% of Bay Area Jewish adults have lived in the Bay Area all their lives.
- About one in every five Jews, 19%, moved to the Bay Area in the 1980s.
- Jews under age 35 are the most likely to have migrated to the Bay Area since 1980: 54% of 18- to 24-year-olds and 46% of those between the ages of 25 and 34.

- Just over one half, 51%, have moved to their current residence since 1980.

- An overwhelming majority, 90%, of 25- to 34-year-olds have moved to their current residence since 1980.

Mobility

- A total of 45% of Bay Area Jewish households say it is very or somewhat likely they will move within a three-year period.
- Sixty-four percent of 18- to 24-year-olds and 43% of 25- to 34-year-olds are very likely to change residence within a three-year period, compared to only 2% of those 75 or older.
- Sixty-eight percent of those who anticipate a move will relocate within the Bay Area.
- Among the older age groups who are planning to move, more people are planning to move to San Mateo County than any other area.

- The youngest group, persons aged 18 to 24, are the most likely, with 14%, to anticipate a move to another state.

Home Ownership

- About two-thirds, 67%, of all Bay Area Jewish households own their homes.

- Home ownership is highest among 45- to 54-year-olds, 90%, and those 55 to 64, 85%.

- The majority of Jews living in San Francisco, 57%, rent their residences.

Marital Status

- Sixty-nine percent of Jewish adults 18 and older are married, 19% have never been married, 7% are divorced or separated, and 4% are widowed.
- Ninety-seven percent of Jewish individuals between the ages of 18 and 24, and 43% of those aged 25 to 34, have never been married.
- Of Bay Area Jewish adults aged 25 or older who have been divorced, 83% have been divorced one time, while 17% have been divorced two or more times.
- The great majority of Bay Area Jewish adults have been married only one time; however, 17% have been married two or more times, including 2% who have been married three times.

- Echoing the trend toward later marriage seen in Jewish communities throughout the United States, 40% of Bay Area Jews between the ages of 35 and 44 were older than 26 years of age before they were married.

Plans for Childbearing

- Twenty-one percent of women aged 25 to 34 anticipate having a child within the next three years.

- Seven percent of women aged 35 to 44 plan to have a child within the next three years.

- Almost half of women under age 45 plan to have two children in their lifetime, while 18% plan three children and 6% plan four or more.

- More than one quarter of women under age 45 plan on having one child or no children in their lifetime: 15% plan on having only one child, while 13% plan on having no children.

- Two thirds of all women older than 15 have had at least one child, with those between the ages of 45 and 54, 93%, the most likely to have given birth.

- The highest proportion, 37%, of women gave birth for the first time between the ages of 25 and 29.

Secular Education

- Among children younger than 6 years of age, 42% are enrolled in school. This includes 11% of children under 2, and 76% of 3- to 5-year-olds. Seventy-eight percent of the children under 2 are enrolled in private school, as are 74% of the 3- to 5-year-olds.
- Among children older than 6 years of age, 24% of 6- to 12-year-olds, and 14% of 13- to 17-year-olds are enrolled in private school.
- Almost one third, 31%, of all respondents over the age of 25 say that the highest level of education they have achieved is a Bachelor's Degree. Another 21% have been awarded a Master's Degree, 7% have a Ph.D. and 9% have received a professional degree (i.e. dentist, doctor, lawyer).
- Slightly higher proportions of females than males have obtained both Bachelor's and Master's Degrees; however, males are considerably more likely than females to have received doctorates or professional degrees.

Employment

- Sixty-four percent of males are employed full-time, 7% are employed

part-time and 16% are retired. Thirty-five percent of females are employed full-time, 20% are employed part-time, 10% are retired and 20% are home-makers.

- More than one third, 35%, of Bay Area Jews in the labor force are employed in professional specialties, with approximately equal proportions of both males and females.
- Twenty-nine percent of Jewish adults in the labor force are executives/managers. However, a higher proportion of males, 36%, are executives/managers than are females, 22%.
- Women are almost six times as likely as males to be employed in clerical/administrative support positions: 23% of women versus only 4% of men.
- About 17% of adults 18 and over experienced unemployment during the three years prior to the survey.

Disability

- About 7% of Bay Area Jewish residents have a health condition which limits or prevents employment, educational opportunities or daily activities.
- Twenty-four percent of individuals with a limiting health condition require assistance on a daily basis.

Household Income

- A substantial proportion of households, 15%, have yearly incomes of more than \$75,000, while an almost equal proportion, 13%, earn less than \$20,000 per year.
- People over the age of 65 are most likely to live in households earning under \$20,000 per year.
- Those in their peak earning years, between 35 and 54, are most likely to live in households with yearly incomes in excess of \$75,000.
- Households which earn less than \$20,000 per year are most likely to be in San Francisco.
- Families with incomes of over \$75,000 per year are most likely to be in the South Peninsula.
- The median annual income for the entire Bay Area Jewish community is \$45,000.
- Median annual income is highest in Contra Costa County, the South Peninsula and Marin County, with \$62,500; and lowest in Alameda, San Francisco and Sonoma Counties, with \$35,000.
- Single parents have the lowest median annual income, \$25,000. This compares with \$62,500 for

households comprised of two parents with children, \$45,000 for husband and wife households and \$35,000 for households comprised of one person.

Friendship Networks

- Almost one third, 30%, of Bay Area Jews say that all three of their best friends are Jewish.
- One quarter say that one or two of their three best friends are Jewish, respectively, while 17% say that none of their three best friends are Jewish.
- Less than one half of one percent have no Jewish friends. An overwhelming majority, 92%, indicate they are likely to meet people of similar interests through friends.
- Over half are likely to meet people of similar interests at work, 54%, at a synagogue/temple, 60%, at a Jewish Community Center, 59%, or through recreation/clubs, 58%.
- Nine percent--over 8,000 people--say that they are likely to meet people of similar interests through gay/lesbian groups. These Jews are most concentrated in San Francisco, Marin and Alameda Counties, with 15%, 11% and 11% respectively. □

BEHIND THE STATISTICS: THE UNIQUE BAY AREA

DEMOGRAPHIC OVERVIEW

A QUARTER MILLION STRONG

The Jewish population of the Bay Area is 223,000 strong - 4% of the total population. Along with other sunbelt communities, the population of the Bay Area has expanded rapidly over the past two decades. Number ten in 1970*, the Bay Area is now the seventh largest Jewish community in the U.S.

*American Jewish Yearbook, 1972, published by the American Jewish Committee, New York, N.Y.

A COMMUNITY WITHOUT JEWISH NEIGHBORHOODS

The vast territory of the Bay Area Jewish community encompasses the counties of Alameda, Contra Costa, Sonoma, Marin and San Francisco, as well as the areas designated North Peninsula (from Daly City to Belmont), South Peninsula (from Redwood City/San Carlos to Mountain View/Sunnyvale) and Greater San Jose. While Jewish households are concentrated in certain areas, Jews comprise 9% or less of any county's population. This compares to other parts of the country, such as Sharon, Massachusetts, or Borough Park in Brooklyn, New York, where Jews constitute a majority of the population. The Bay Area is one of the most geographically dispersed Jewish populations in the United States.

Jews tend to cluster in subgroups. For example, the

largest number of school-age children is found in Contra Costa County. San Francisco has the highest concentration of singles, young adults, gay men and lesbians and seniors. The Greater San Jose area has the largest proportion of two-parent families with children.

ON THE MOVE — EAST SIDE, WEST SIDE, ALL AROUND THE BAY

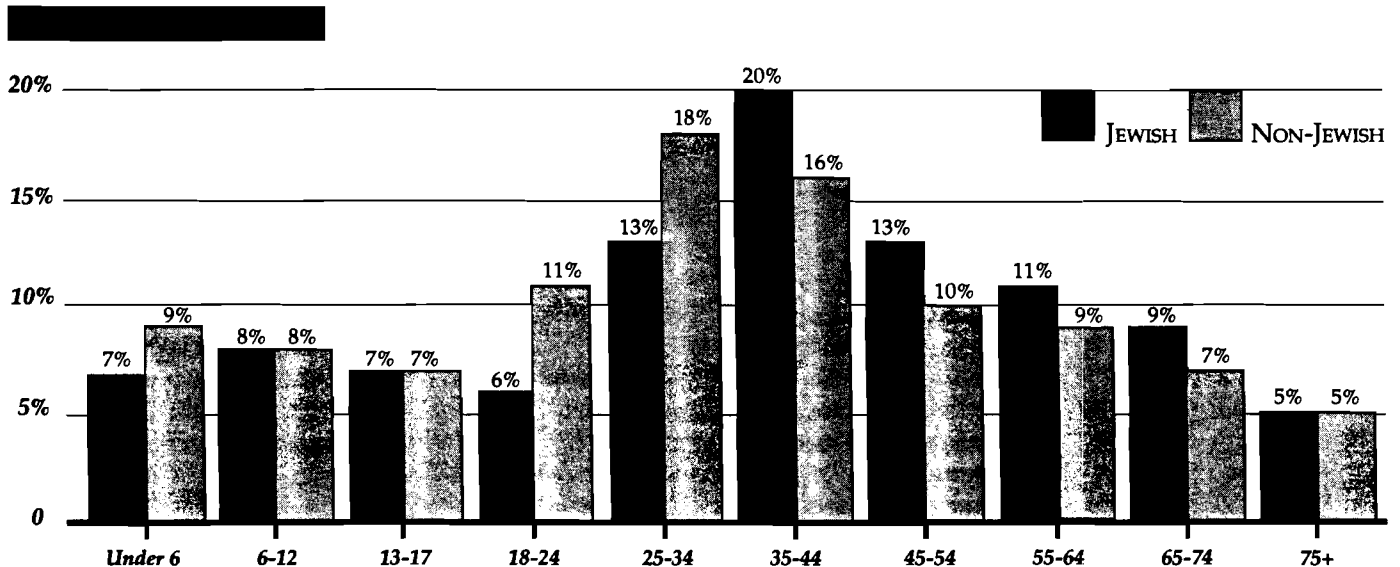
Jews in the Bay Area are a highly mobile population. Forty-five percent of Jewish households indicate a likelihood of changing their residence within a three-year period. Those most likely to move are the Jewish households in San Francisco and Alameda Counties, with 50% and 47% respectively. While most households plan to stay in the Bay Area, Jewish families are increasingly less likely to stay in any one neighborhood all of their lives.

The rapid mobility of the Bay Area Jewish population poses a challenge to the community in terms of service delivery, community building and fundraising.

ECHOES OF THE BABY BOOM

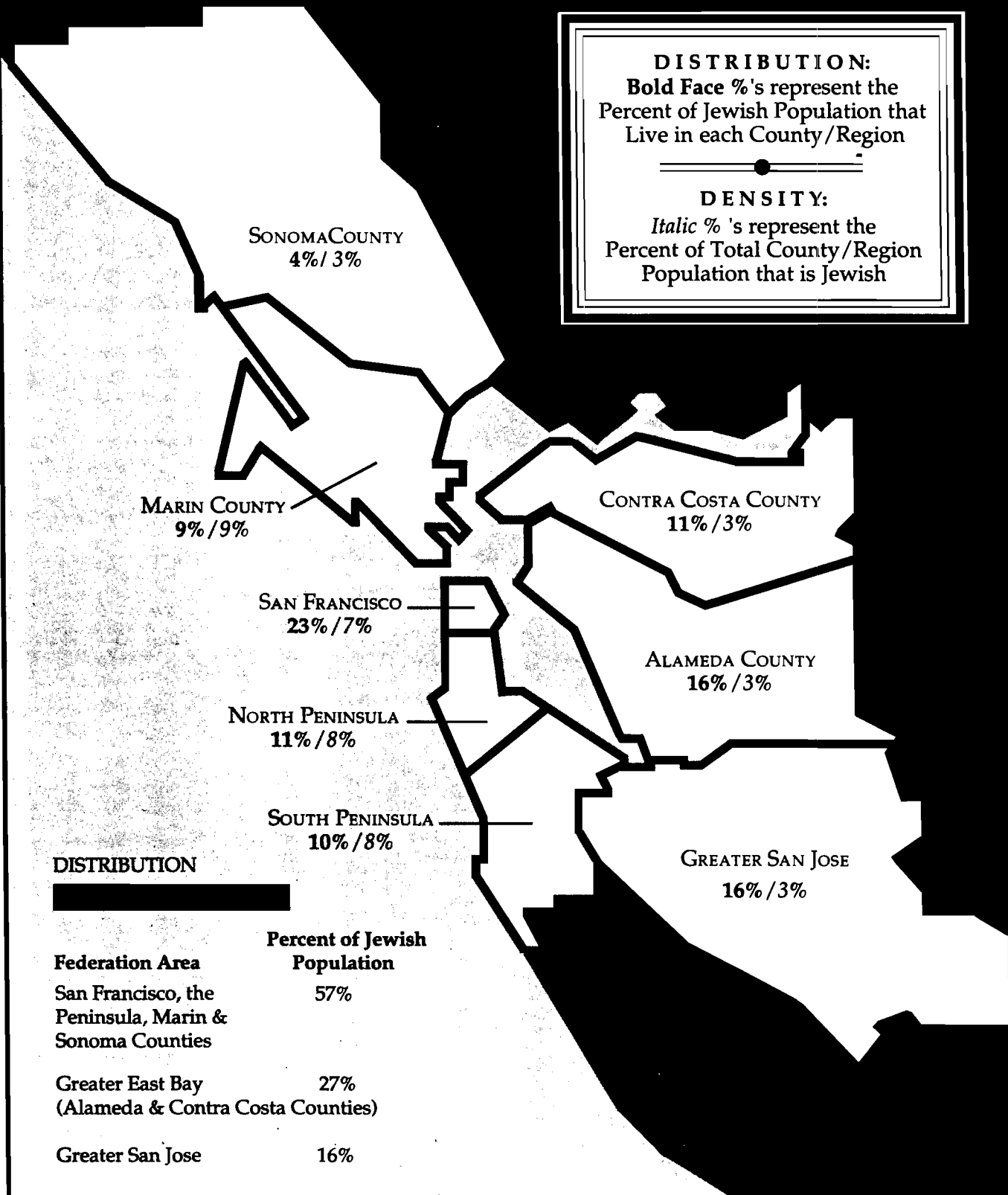
Post-World War II baby boomers, between the ages of 25 and 45, have moved to the Bay Area in great numbers and account for 33% of the Jewish population; children under the age of 18 comprise 22% of the Jewish population. The 14% of Bay Area Jews that are 65 years of age or older is lower than in most other Jewish communities. Thirty-five percent of Jews aged 25 to 44 have parents living in the Bay Area.

AGE OF BAY AREA JEWS AND BAY AREA TOTAL POPULATION



DISTRIBUTION:
Bold Face %'s represent the
Percent of Jewish Population that
Live in each County/Region

DENSITY:
Italic %'s represent the
Percent of Total County/Region
Population that is Jewish



DISTRIBUTION



Federation Area	Percent of Jewish Population
San Francisco, the Peninsula, Marin & Sonoma Counties	57%
Greater East Bay (Alameda & Contra Costa Counties)	27%
Greater San Jose	16%

BEHIND THE STATISTICS: THE UNIQUE BAY AREA

MORE HOUSEHOLDS, FEWER CHILDREN

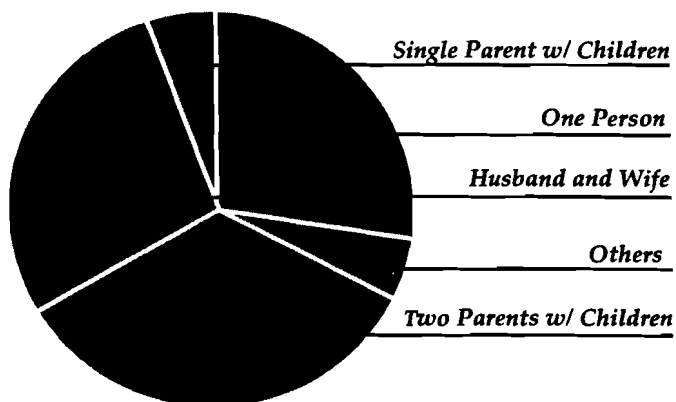
"Conventional" American Jewish households have undergone a basic transformation. Jewish households consisting of married adults with children now constitute a distinct minority of Jewish households. This is especially evident in the Bay Area. Historically the target of Jewish communal services and programs, families with children are most likely to affiliate, participate in organized Jewish life and contribute to Jewish philanthropies. Later marriage and delayed childbirth, smaller families, divorce and the gay/lesbian presence have all had an impact on affiliation and participation in the Bay Area Jewish community.

Only 34% of Bay Area Jewish households consist of two parents with children. In the 1950s and 1960s this traditional family accounted for 60% to 75% of households in Jewish communities. Twenty-eight percent of Bay Area Jewish households are comprised of married couples who have not yet had children or whose children are grown; 28% of all Jewish households are persons living alone.

San Francisco has the highest concentration of single-person households, 43%. Married couple households with children are found most often in Sonoma and Contra Costa Counties, 50% and 49% respectively, and North Peninsula has the highest proportion of married couples without children, 33%.

Fifty-nine percent of all Jewish households in the Bay Area are comprised of only one or two persons.

HOUSEHOLD COMPOSITION



HIGHER DEGREES IN HIGHER NUMBERS

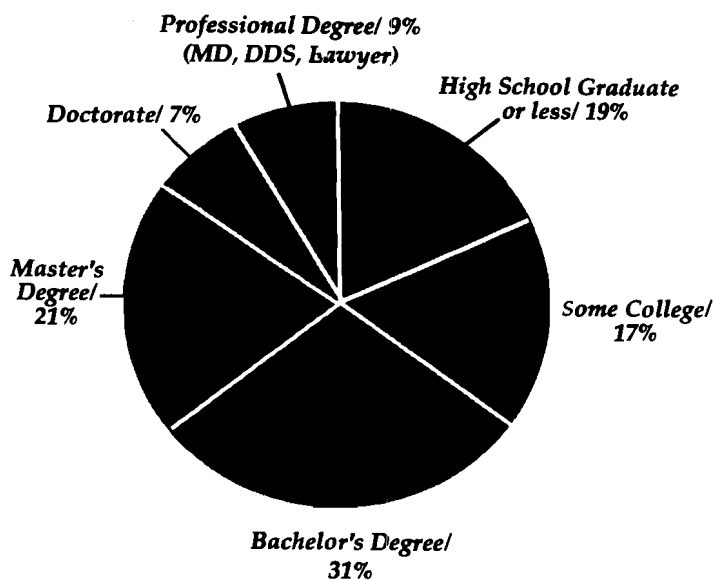
Bay Area Jews, like Jews throughout the United States, have a higher level of educational attainment than the general population. But even compared to other Jewish communities, Bay Area Jews have an extremely high educational profile: 37% of Bay Area Jewish adults over 25 years of age have either a Master's, Ph.D. or another professional degree. Jews living in the South Peninsula and Alameda County are the most likely to have a Ph.D., with 17% and 12% respectively.

Among Bay Area Jews, 80% of those 25 to 34 years of age have completed college, compared to slightly under one quarter of all Americans in the same age group.

One half of Bay Area Jews aged 35 to 44 have at least a Master's Degree.

The educational gap between men and women is narrowing. Bay Area Jewish women under the age of 45 are as likely as men to have a college degree and are increasingly likely to obtain an advanced degree.

HIGHEST LEVEL OF EDUCATION ACHIEVED



EMPLOYMENT OF WOMEN BY AGE

AGE	18-24	25-34	35-44	45-54	55-64	65-74	75+	TOTAL
Full Time	17%	51%	45%	48%	28%	4%	1%	35%
Part Time	13%	18%	26%	22%	25%	9%	10%	20%
Retired	0%	0%	**	1%	17%	43%	46%	10%
Homemaker	0%	13%	18%	19%	26%	37%	38%	20%
Other*	70%	19%	11%	10%	5%	8%	7%	16%

* Includes disabled, unemployed, student ** Less than one half of 1%

WOMEN AT HOME IN THE WORK PLACE

Employment patterns for men and women have altered significantly over time. Perhaps the most noteworthy development is the increasing presence of women in the labor force. While one fifth of Bay Area Jewish women classify themselves as homemakers, 35% work full-time outside the home for pay, and one fifth of Jewish women in the Bay Area are employed part-time outside the home.

UNEMPLOYMENT

Seventeen percent of Bay Area Jews say they had been out of work and looking for employment the three years prior to the study. The majority of those who have been unemployed are between the ages of 18 and 34. About one third of Bay Area Jews aged 25 to 34, 34%, were out of a job in the three years before the study.

MANAGING TO SUCCEED IN MANY PROFESSIONS

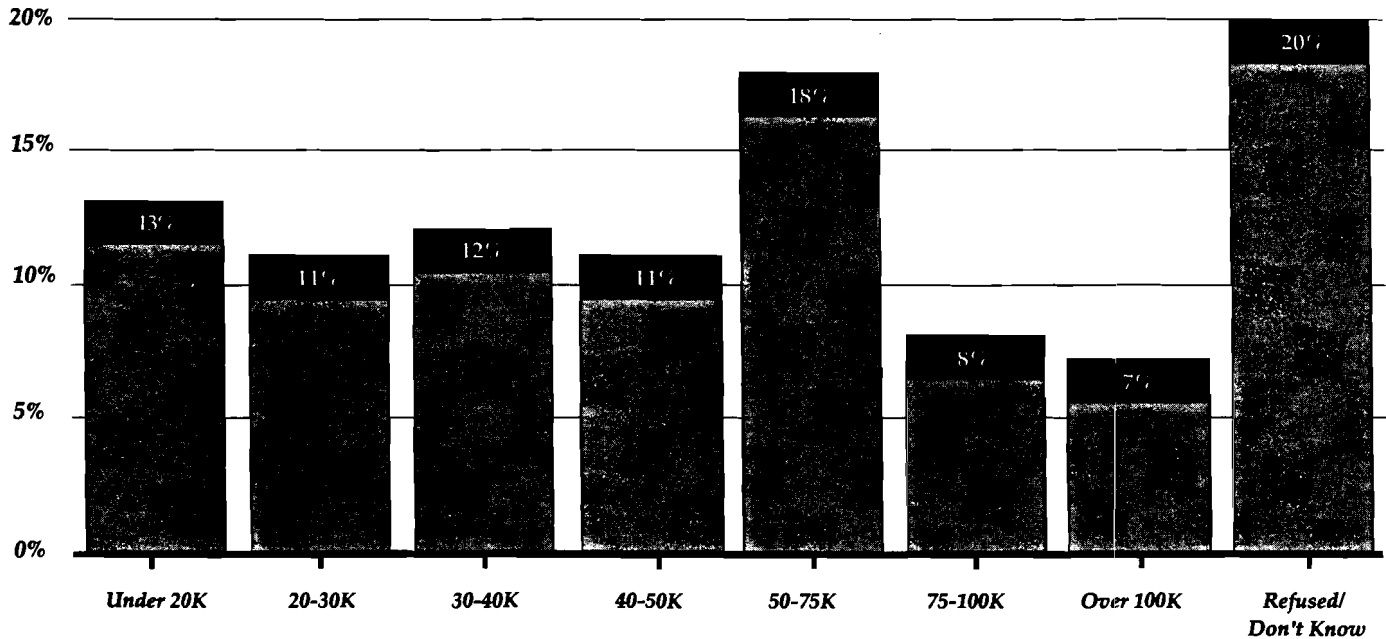
The majority of Bay Area Jews are employed in professional specialties, 35%, or executive/managerial occupations, 29%. This high occupational profile is not limited by gender; Jewish women are as likely as men to be employed in professional specialties, although they are less concentrated in executive or managerial positions.

INCOME — THE BEST OF TIMES, THE WORST OF TIMES

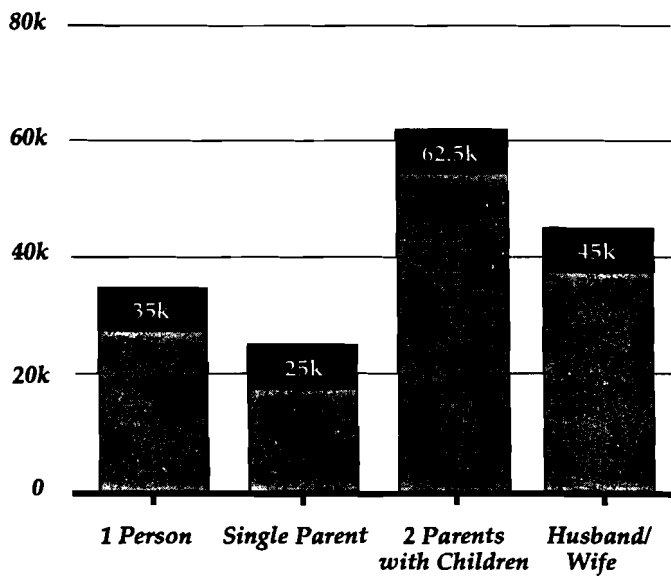
The high educational and occupational profile of the Bay Area Jewish community is reflected in income levels. The median household income for Bay Area Jewish households is about \$45,000 per year, relatively affluent. However, household income varies widely by geographic area, marital status, family type and age.

BEHIND THE STATISTICS: THE UNIQUE BAY AREA

ANNUAL HOUSEHOLD INCOME



MEDIAN HOUSEHOLD INCOME



Contra Costa County and the South Peninsula are the areas most likely to have households with annual incomes in excess of \$75,000, while households earning less than \$20,000 per year are most likely to be found in Alameda, San Francisco and Sonoma Counties.

The median income of single-parent households is far below that of two-parent families, \$25,000 compared to \$62,500.

SPECIAL POPULATIONS

The Jewish community of the Bay Area is a blend of many communities. Each is a "special" population that makes up the composite. Jews are differentiated by family type, lifestyle, religious behavior and many other factors. No single type of family or organization or Jewish identity is prevalent in the Bay Area.

SINGLES

Jews are marrying later than in previous generations. Singles, both never-marrieds and those who are separated or divorced, account for an increasing proportion of the adult Jewish population. Single status is no longer a short transition period in the life of many Jewish adults, especially in the Bay Area.

Thirty-one percent of Bay Area Jewish adults are

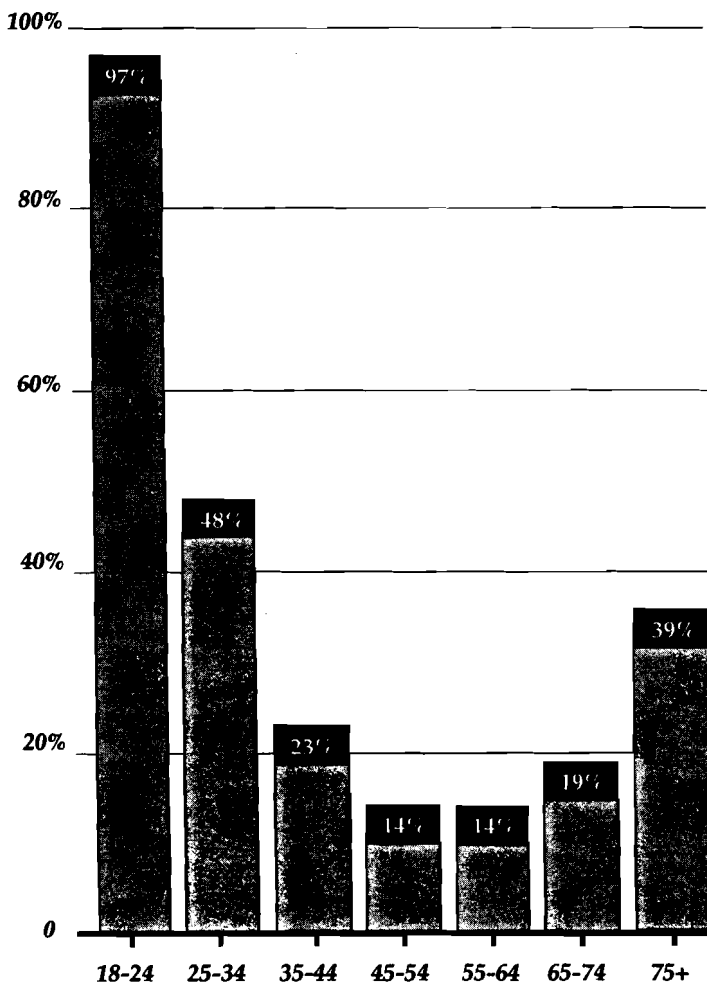
single; that is, never married, separated, divorced or widowed. Unmarried Jewish adults are most concentrated in San Francisco, where 43% of the adult population is single.

SINGLE PARENTS

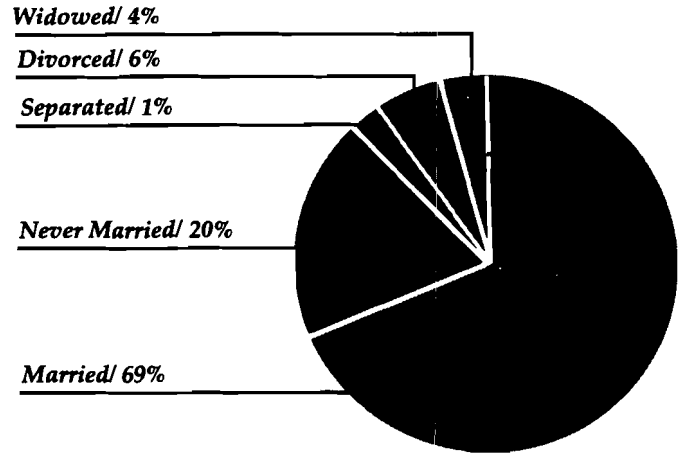
Eight percent of all Bay Area Jewish households with children, over 4,000 families, are headed by a single parent.

Single-parent households have among the lowest income levels of all household types. Twenty percent of single-parent families earn less than \$20,000 per year, while 43% earn between \$20,000 and \$30,000 per year. Mostly headed by women, single-parent families are far more likely to state a need for support social services than are two-parent households.

SINGLE BY AGE



MARITAL STATUS



Single-parent families are more likely to try to meet their service needs within the Jewish community — in some cases twice as likely — as two-parent families. And because of their lower incomes, they are more likely to need financial help in meeting those needs as well.

SENIORS

(Note: The demographic study did not include people living in institutions such as nursing homes.)

Jews over the age of 65 comprise about 14% of the total Bay Area Jewish population, approximately 31,000 individuals. Twenty-seven percent of seniors over 75 live alone.

The senior population presents one of the greatest challenges for the provision of Jewish-sponsored services. The need for home health care, nursing homes, meals on wheels and many other critical services is likely to grow. At the same time, seniors remain healthy and active well into their 70s. The need for Jewish-sponsored programs in volunteerism, recreation, Jewish education and others will be needed to help keep many seniors actively involved in the Jewish community.

Transportation is one of the most pressing senior needs: 26% of those over the age of 75 do not own a car and are reliant upon public or other private means of transportation.

BEHIND THE STATISTICS: THE UNIQUE BAY AREA

INTERFAITH MARRIAGE RATES

Year of Marriage	In-Marriage	Conversionary Marriage	Mixed Marriage
Before 1960	81%	8%	11%
1960-1970	67%	16%	17%
1971-1975	48%	13%	40%
1976-1980	41%	15%	44%
1981-1986	34%	17%	49%

INTERFAITH FAMILIES

The Bay Area has one of the highest rates of interfaith marriage in the country. On average, some 47% of all Jewish marriages that have occurred since 1976 are between a Jew and a non-Jew; 37% are between two born Jews, and 16% are between a born Jew and someone not born Jewish who now identifies as Jewish. The number of marriages between two born Jews continues to decrease in the Bay Area, while the rate for interfaith marriages steadily increases.

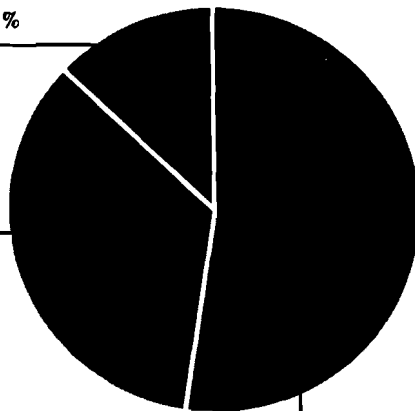
Interfaith families are far more detached than other Jewish families from Jewish organizational and institutional life, far less identified with Israel and are less likely to observe Jewish holidays or rituals. Nevertheless, 59% of children of mixed marriages are reported to be enrolled in some form of Jewish education.

LENGTH OF RESIDENCE

Always Lived Here/ 13%

Before 1970/ 35%

Since 1970/ 53%



NEWCOMERS

Half the region's Jewish population has moved to the Bay Area since 1970. Only 47% of Bay Area Jews were born in the western United States, while another 48% were born in the northeast or midwest. Jews under 35 are most likely to be new arrivals to the Bay Area, and the city of San Francisco is their primary area of destination; 47% of the Jews aged 18 to 34 have moved to the Bay Area since 1980.

The presence of so many newcomers affects the Jewish community in terms of service delivery, fundraising and community development. New arrivals are less likely to be aware of services in the Jewish community, and thus they are less apt to utilize available services, affiliate with synagogues and contribute to Jewish philanthropies. Only 44% of households who moved to the Bay Area since 1980 contribute to Jewish philanthropies. Residents since before 1970 are far more likely to make a gift to Jewish organizations, 69%.

THE GAY AND LESBIAN COMMUNITY

Gay men and lesbians constitute about 10% to 15% of Jewish households in the Bay Area. The service needs of this population are very much like those of other Jews: social services, the need for Jewish programs and greater integration into the fabric of the Jewish community. Like other special groups, gay men and lesbians are diverse geographically, occupationally and religiously. □

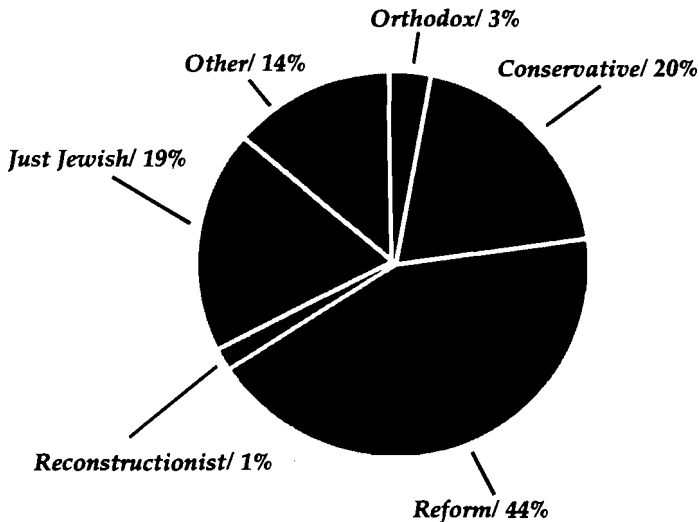
RELIGIOUS IDENTITY AND COMMUNITY INVOLVEMENT

Many Jews are active in the Jewish community through affiliation with a synagogue or temple or by private religious observance. For others, their primary connections with the Jewish community are cultural ties or friendship networks. The vast majority of Bay Area Jews, however, are not currently affiliated with the organized Jewish community, although most do maintain some contact with Judaism.

Growing sub-populations in the Bay Area, such as singles, interfaith families or the gay/lesbian community, are less connected to the organized Jewish community. The Jewish community is challenged to develop new methods and approaches to develop a community that includes all Jews.

The need for integration is especially true for more recent newcomers to the Bay Area. The longer individuals and families have lived in the Bay Area, the more integrated they have become. Since so many Jews have arrived in the Bay Area in the last 15 years, special efforts are needed to promote integration and participation for this population.

RELIGIOUS IDENTITY



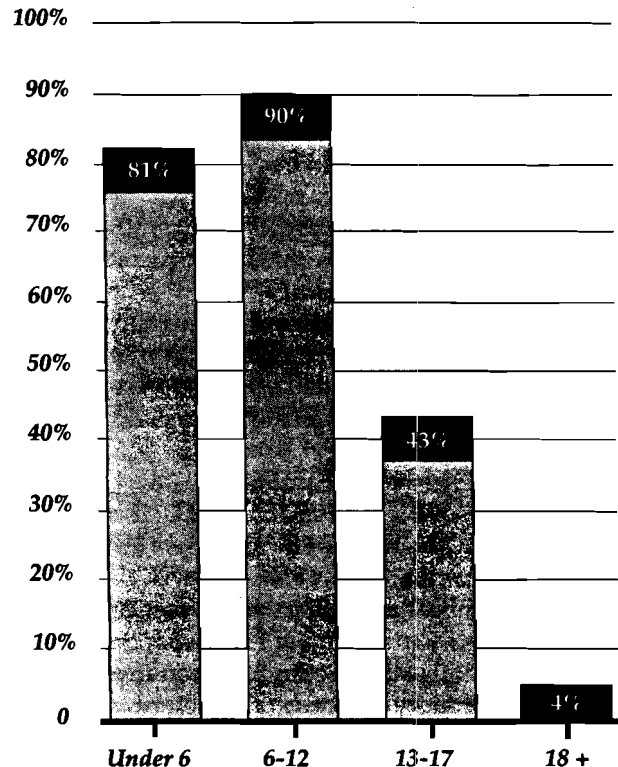
RELIGIOUS IDENTITY

Bay Area Jews are shifting away from the more established denominations within Judaism. By far the greatest proportion of Bay Area Jews identify themselves as Reform, 42%. However, one third of all Bay Area Jewish households identify themselves as "Just Jewish" or "Other." This trend is especially apparent among younger Jews.

RITUAL OBSERVANCE

Holiday observances which occur once a year, such as participation in a Passover Seder, lighting Hanukkah candles or attending synagogue on the High Holidays, are the rituals observed most by Bay Area Jews. Rituals which require daily or weekly observance, such as lighting Shabbat candles or keeping kosher, are observed by far fewer Jews. Factors which most strongly influence ritual observance are family composition and life cycle; therefore, households with two parents and children of school age are the most likely to observe Jewish rituals.

CURRENTLY RECEIVING JEWISH EDUCATION BY AGE



BEHIND THE STATISTICS: THE UNIQUE BAY AREA

RITUAL OBSERVANCE

	Always	Usually	Sometimes	Never
Participate in Passover Seder	33%	12%	22%	33%
Light Hanukkah Candles	56%	8%	15%	21%
Stay Home on High Holidays	9%	7%	18%	26%
Fast on Yom Kippur	35%	7%	17%	41%
Have a Christmas Tree	5%	3%	11%	70%
Light Friday Night Candles	9%	7%	25%	59%
Attend Sukkot Celebration	6%	5%	32%	56%
Keep Kosher	4%	2%	5%	90%
Put on Tefillin Daily	1%	1%	6%	92%

**Less than one half of 1%

JEWISH EDUCATION

Jewish education today is primarily a child-centered enterprise. Relatively small numbers of Jewish adults are currently receiving Jewish education. In addition, the proportion of children who continue to receive formal Jewish education drops sharply after Bar/Bat Mitzvah age. Yet, many adults say they may take Jewish education in the future, an enormous opportunity for continuing Jewish education.

RELIGIOUS AFFILIATION

Synagogue Membership

Most Bay Area Jews will join a synagogue some time in their adult lives. However, approximately one quarter of Bay Area Jewish households currently belong. Some have already dropped their membership while others intend to join in the future.

Life cycle is an important factor in synagogue membership. Traditional two-parent families with children are the most likely to be affiliated with a synagogue, while singles and married couples with no children are less likely to be members.

Mobility also plays a role. Families who have moved to the Bay Area since 1980 are half as likely to be synagogue members as those who moved here before 1970 (19% compared to 41%).

Synagogue members and others who practice Jewish rituals are more likely to volunteer for Jewish organizations and make a philanthropic contribution to a federation. Furthermore, volunteers for Jewish organizations and federation donors are more likely to be synagogue members.

Synagogue Attendance

Most Jews attend synagogue at some point during the year. But the proportion of Jews that never attend or go only for a wedding or Bar/Bat Mitzvah, 37%, is considerably higher in the Bay Area than in most other Jewish communities. At the other end of the spectrum, 30% attend services at least once a month.

ORGANIZATIONAL PATTERNS

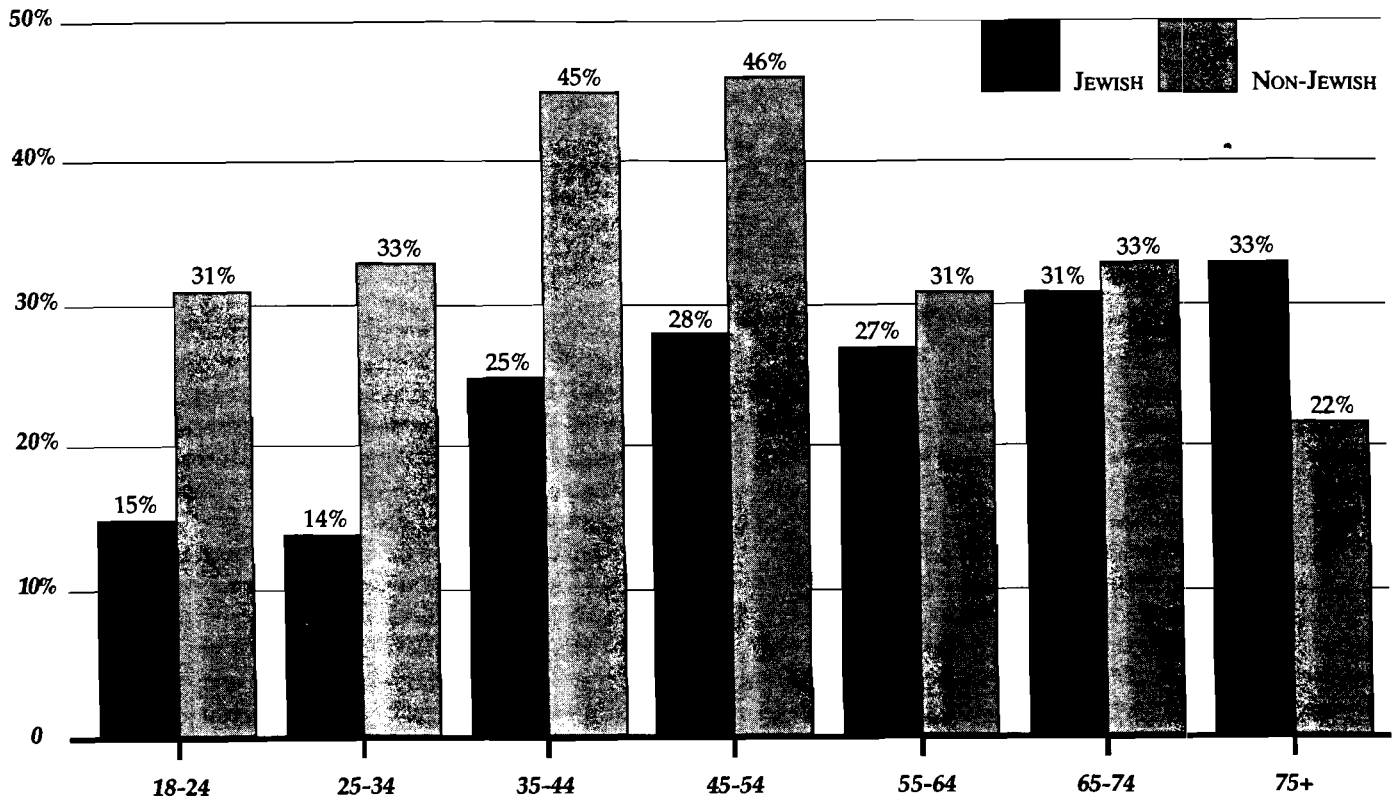
Jews associate with the Jewish community in many ways: through ritual observance, philanthropy, support for Israel, through friendships with other Jews, association with Jewish organizations and attendance at Jewish cultural events such as films or music performances and social affairs. The means to express Judaism are vast and Jewish behavior cannot be classified solely as ritual observance.

Organization Membership

Jews today move in and out of Jewish organizations and synagogues at a rapid pace. Half of Bay Area Jews have no formal membership in any Jewish organization or synagogue, a considerably higher proportion than in many other American Jewish communities.

Only 38% of Bay Area households pay membership dues to at least one Jewish organization. While age is the chief determinant of organization membership, life cycle is also an important factor, as is the case with synagogue affiliation. The older the respondent, the greater the likelihood of organization membership. Synagogue members are twice as likely to belong to a Jewish organization as are those with no synagogue affiliation.

VOLUNTEERISM FOR JEWISH AND NON-JEWISH ORGANIZATIONS BY AGE



Volunteerism

Unlike Jews in most American communities, Bay Area Jews are more likely to volunteer for non-Jewish organizations, 38%, than for Jewish causes, 24%. While older Jews and those most involved with the Jewish community are most likely to volunteer for Jewish organizations, younger Jews, people who identify themselves as "Just Jewish" or those who in interfaith marriages (often one and the same) are more prone to volunteer for non-Jewish organizations.

PLACES TO MEET PEOPLE OF SIMILAR INTERESTS

A large proportion of Bay Area Jews indicate that they are likely to make friends in traditional Jewish locations, such as a synagogue or Jewish Community Center.

Jews also form their relationships much like other Americans in non-religious settings, e.g., the work place, gyms and health clubs or through recreational sports and activities.

Almost one third of Bay Area Jews say that all three of their best friends are Jewish, 30%. While half say that one or two of their three best friends are Jewish, 17% say that none of their three best friends are Jewish. Less than one percent of Bay Area Jews have no Jewish friends.

MEETING PEOPLE OF SIMILAR INTERESTS

Through Friends	92%
At Synagogue	60%
At a JCC	59%
Recreation, Clubs	58%
At Work	54%
Gay/Lesbian Groups	9%

BEHIND THE STATISTICS: THE UNIQUE BAY AREA

SUPPORT FOR ISRAEL

	Strongly Approve	Approve	Disapprove	Strongly Disapprove	Don't Care	Refused/ Don't Know
Lobbying for Israel	32%	51%	8%	1%	1%	6%
Sending U.S. Troops to Israel	16%	33%	26%	10%	1%	14%

INVOLVEMENT WITH ISRAEL

One of the strongest connections of Bay Area Jews to the Jewish community is Israel. Even among respondents whose other measures of Jewish identity are weak, support for the State of Israel persists. While overall support for Israel among Bay Area Jews is strong, there is some weakening of support among younger unaffiliated Jews. The vast majority of respondents approve of supporting Israel by sending money, lobbying or giving U.S. aid. Indeed, half are supportive of sending U.S. troops to Israel in the event of a crisis situation.

IMPLICATIONS

The diversity of the Bay Area Jewish community offers a unique opportunity to build an expansive network for community involvement and participation. Different views and behaviors bring rich combinations to the evolving character of the Jewish community. As the next decade begins, greater commitments to volunteerism, social action and commitment to Judaism can be achieved. □

HUMAN SERVICES

The Jewish community has a well-established network of organizations and institutions which provide social services to the Jewish population of the Bay Area. While some Bay Area Jews obtain services through the Jewish community, many more use services in the general community.

Nevertheless, a substantial proportion of Jews indicate a strong preference for Jewish-sponsored services. Over the next decade, services offered by the Jewish community will need to greatly expand to meet the growing needs.

Bay Area Jewish households, from single-parent families to the frail elderly, require a multitude of services. The needs of each group are quite distinct, from child care to teen services, from counseling (both personal and vocational) to financial assistance and housing.

Jews have a rich tradition of providing for the essential care of those in need. Feeding the hungry, helping the poor, caring for the parentless child and responsibility for the elderly are deeply ingrained in Jewish religious and communal tradition. Bay Area Jews continue to prefer, expect and support the provision of human services by Jewish organizations and agencies.

CHILD CARE

Almost 13,000 Jewish homes, 14% of Bay Area Jewish households, contain children under the age of 6. Of these households, 79% express a need for child care services. While the vast majority of these households receive the services needed, less than one out of four obtain them through the Jewish community. Most often cited child care needs include: day care, pre-school care, infant day care and part-time sitters.

The need for child care is great for all groups of Jews, including middle income families. Eighteen percent of households with annual incomes between \$40,000 and \$50,000 say that they do not receive needed child care.

CHILD CARE SERVICES

Received Services Needed	91%
Received services from Jewish Agency	4%

* by households with children under 6 years of age

PREFERENCES FOR JEWISH-SPONSORED SERVICES

	Very Much Prefer	Prefer	No Preference	Prefer Not Jewish
Programs to Meet Singles	27%	29%	35%	6%
Housing for the Elderly	28%	35%	34%	1%
Camps for Children and Youth	23%	24%	36%	3%
Day Care/Preschool Care	16%	31%	44%	4%
Help for Disabled Persons	14%	25%	57%	2%

TEENAGE SERVICES

Seventeen percent of Bay Area households have teenagers. Twenty-five percent of the parents of Bay Area teens indicate a need for teen services. Single parents are most likely to report a need for such services. Over three quarters of those indicating a need receive the necessary services, 77%, and a majority, 57%, obtain services from Jewish agencies.

MARITAL/FAMILY/INDIVIDUAL COUNSELING

About 23% of Bay Area Jewish households indicate a need for marital, family or individual counseling. Again, the vast majority are receiving the services needed, 92%. However, only 12% are receiving help from a Jewish-sponsored agency, while the tendency is to receive counseling services elsewhere. Most in need of counseling services are those between the ages of 25 and 44. Families with children, especially single-parent families, have the greatest need for counseling services.

VOCATIONAL COUNSELING

Fifteen percent of all Bay Area Jewish households contain someone who has required help finding employment. Sixty-one percent of those needing vocational assistance receive such help: 17% from an agency under Jewish auspices, 83% from agencies outside the Bay Area Jewish community.

PREFERENCES FOR JEWISH SERVICES

Many Jews indicate a strong preference for services offered under Jewish auspices. The strongest preference is for Jewish-sponsored housing for the elderly, summer day camps for children and youth and programs to meet singles.

While many Bay Area residents prefer Jewish services, the degree of preference is moderate compared to other Jewish communities in the U.S. Yet, special populations have stronger preference for certain services. Those with children, for example, are more likely to prefer Jewish sponsorship of child-related services.

LOCATION OF SERVICES

Distance plays a key role in service usage. The Bay Area Jewish community is scattered throughout the region; therefore, the delivery of services will have to be more geographically dispersed. Effective service delivery may require local and regional service centers. Some services may have to be home-centered, while others may require mobile vans or easily moveable locations.

IMPLICATIONS

The delivery of human services to Jews in need is the collective responsibility of the community. At the same time, helping fellow Jews binds both the service provider and those served to one another and to the collective community. A strong human service system is a key reflection on the purpose and vitality of the Jewish community. As this network grows in the Bay Area, Judaism and community grow stronger. □

BEHIND THE STATISTICS: THE UNIQUE BAY AREA

FINANCIAL RESOURCES DEVELOPMENT

Community development, the delivery of human services and the future of the Jewish community depend on the ability to raise funds to support communal activities. The need for financial resources development will increase dramatically in the next decade as the Jewish community becomes even more vibrant and connected. Yet, most Jews in the Bay Area are not very active in Jewish philanthropy. Most give, but few give very much, and even fewer tithe or make giving an integral part of their lives.

GIVING PATTERNS

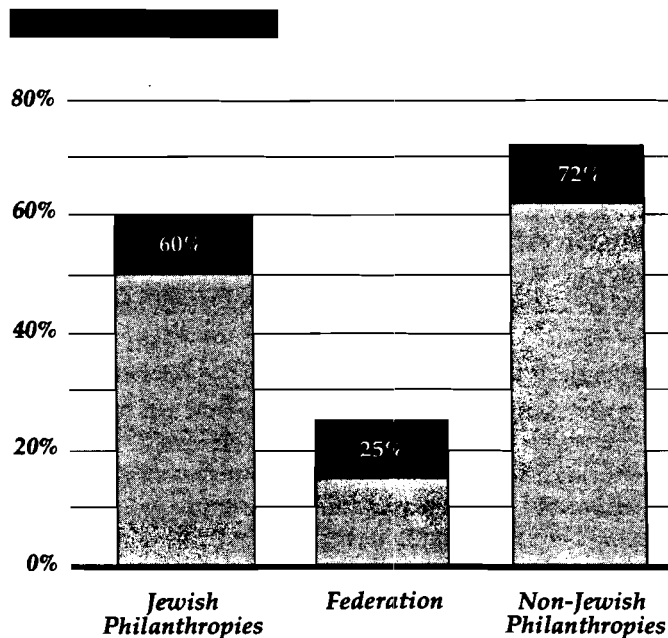
A majority of Bay Area Jewish households make some sort of contribution to philanthropies. However, unlike most other American Jewish communities, Bay Area Jews are more likely to make a gift to non-Jewish charities than they are to Jewish philanthropies. Federations attract an even smaller percentage of philanthropic gifts; Jewish households are three times more likely to give to non-Jewish causes than they are to give to a federation.

The vast majority of Jews give either nothing or less than \$500 per year to Jewish philanthropies, 78%. Tens of thousands of Jewish households in the Bay Area are currently not giving anything to Jewish philanthropies.

FACTORS AFFECTING GIVING

Two factors have a major impact on whether or not someone gives and their level of giving: 1) involvement with the Jewish community, including connections to Israel; and 2) how — if at all — individuals are contacted for their gift.

PHILANTHROPIC CONTRIBUTIONS



Connection to the Jewish Community

Jewish communal involvement has a strong impact on whether one makes a gift to a Jewish philanthropy. Families who belong to synagogues and families who have visited Israel are far more likely to contribute to Jewish causes. Affiliation with Jewish organizations is another good predictor of Jewish philanthropic behavior.

Jews with weaker Jewish identity, whether measured by attitudes, friendship patterns, synagogue affiliation or ritual observance, are less likely to give to Jewish philanthropies. Younger Jews who have moved to the area recently and interfaith households are the least likely to give to Jewish causes.

Method of Solicitation

How individuals are contacted for their contribution affects the amount given. The majority of those interviewed who make a contribution to a federation say they are contacted by phone, 79%, and/or by mail, 59%. Gift levels are highest among those solicited in person, emphasizing the positive effects of greater participation and involvement.

REASONS FOR GIVING OR NOT GIVING

Donors most often cite the purpose of the organization and their ability to give as very important in their decision to make a contribution. Overall, the Jewish tradition of giving, Tzedakah, was not mentioned as a very important factor by a majority of contributors.

While all contributors agree that the purpose of the organization is a very important factor in their decision to give, larger and smaller givers rank other factors differently. For example, while large contributors attach greater importance to Tzedakah, those at the lower end of giving levels attribute greater importance to the person who contacts them and how they are treated by the contact.

What are the reasons Jewish households give for not contributing to Jewish philanthropies? The two most often cited reasons for not giving are: 1) not being able to afford to give, 35%; and 2) not being asked, 25%. Thirty-five percent of Bay Area Jewish households indicate that they have not been contacted by a federation for a gift. Newcomers and younger respondents are least likely to have been contacted for a contribution.

Underlying Motivators

Some issues strike especially responsive chords in Jews. Four major areas of concern for most Jews are: anti-Semitism, the Jewish poor, the Jewish elderly and support for Israel. Anti-Semitism continues to be a chief concern of Jews in the Bay Area, as it is with Jews throughout the United States.

Support for Israel is a major motivator for giving. Bay Area Jews believe that U.S. Jewry has an obligation to support Israel through lobbying, political activism and financial support. Support for Israel remains one of the unifying factors among Bay Area Jews.

IMPLICATIONS

While the majority of Jews do make gifts to both Jewish and non-Jewish philanthropies, most are giving well below traditional Jewish standards of Tzedakah. The decision to give to Jewish philanthropies is not automatic or reflexive among younger Jews.

Tzedakah is an essential building block in the Jewish community. It provides the financial resources to complete communal tasks. It also is a fundamental aspect of Jewish tradition and obligation. The need for more education about Tzedakah, the need for emphasizing the traditional values of Tzedakah and the use of innovative financial resources development programs can vastly improve philanthropic success in the Bay Area.

Jewish educators and fundraisers must educate the Jewish population about the responsibility of Tzedakah. Jewish organizations should find ways of integrating all types of Jewish households, such as interfaith households and singles, as well as those who identify themselves as "Just Jewish" or "Other." These groups have been out of the mainstream of organizational life, but constitute an increasingly significant proportion of the Bay Area Jewish population. A wider variety of fundraising activities needs to be created for the diverse characteristics and motives of the population. □

PHILANTHROPIC CONTRIBUTIONS BY AGE

Age	Jewish Philanthropies	Non-Jewish Philanthropies	Federation
18-24	38%	46%	10%
25-34	42%	70%	13%
35-44	57%	74%	20%
45-54	69%	82%	24%
55-64	76%	73%	37%
65-74	70%	69%	41%
75+	77%	61%	44%

INITIAL POLICY RECOMMENDATIONS FOR PLANNING

The following initial policy recommendations have been derived directly from the population study data. Further recommendations are being developed through the Strategic Planning Processes of the three federations.

1. *There is a strong need and mandate for expanded programming and service delivery throughout the Bay Area, both in the location and in the types offered.*

Programs and services will have to be as geographically dispersed as the population itself. The notion of concentrating activities in single, large facilities will simply not serve the scattered constituencies of the Bay Area Jewish population. Effective programming and service delivery will require the distribution of activities in smaller locally and regionally-based centers. This does not, of course, preclude large anchor facilities where concentrations of Jews are heaviest, but it does suggest that programs and services must be extended to outlying regions of the Bay Area.

2. *The need for dispersed physical facilities will require cooperation between synagogues, federations, centers and other Jewish organizations.*

Given the dispersed character of the population, this may require an overall communal strategy in order to reach uninvolved or unaffiliated populations. It may be that the federations will need to assist in the formation of — and promote affiliation with — Bay Area Jewish community centers, temples and synagogues, havurot, neighborhood-based minyans and so on. Furthermore, since evidence has shown that organizational and institutional affiliation and philanthropy reinforce each other, the more the federations can do to increase participation in religious life, the stronger the community will be. Finally, shared space among many Jewish organizations reinforces cooperation and keeps costs down.

3. *Alternative and expanded kinds of programs, beyond the current structure and offerings, must be created.*

Increased attention should be given to dating services, matchmaking services, day and overnight camps for Jewish children, promoting tourism to Israel under federation auspices and so on, which address the alternative lifestyles and unique character of the Bay Area

Jewish community. The new programs must also be geographically dispersed throughout the Bay Area. While it is often difficult for Jewish communities to create new structures and, in some cases, to abandon or modify older ones, the failure to do so may result in increasing proportions of Bay Area Jews becoming even more detached and uninvolved in Jewish life.

4. *The use of outside media, acquiring names and addresses for direct mail appeals and additional public relations efforts must be undertaken if Jews are to be reached.*

The simple logistics of locating and appealing to diverse populations is a complicated task for Jewish organizations. They cannot effectively market their services or build constituent, user or philanthropic bases if they do not have names and addresses or other means to reach new people. Given the low rates of affiliation and involvement, this will require more attention than it has been given. Failure to do so will mean they will continue to speak to a limited audience and deliver services to and raise funds from a relatively small proportion of Jews in the Bay Area.

5. *Fundraising must be much more targeted.*

Expansion of peer group circles for face-to-face solicitations, as well as more attention to direct marketing vis-a-vis telephone and mail efforts, will be necessary. The federations simply do not have the manpower to effectively solicit everyone in the most optimal manner — that is, face-to-face or other personal contact settings. And, while these methods of fundraising should be expanded, in the interim much more attention must be given to the use of electronic and other media to reach constituencies.

6. *Planning must take into consideration the interfaith population.*

Rates of interfaith marriage in the Bay Area have been unusually high for at least two generations compared to other Jewish communities. Any planning, whether in the area of service delivery, community development or fundraising, will have to take into account this ever-increasing population of interfaith couples and their children.

CONCLUSION

The demographic study and the long-range planning processes undertaken by the federations reveal the need for an expanded and differentiated programming and service delivery base incorporating new ideas and methods to meet the diverse and unique character of the Bay Area Jewish population.

Targeted approaches are also needed to deal with both the geographic and ideological segmentation of the community. Furthermore, all of these must be tied to expanded donor and institutional bases. Federations and other Jewish organizations must ask themselves if under their current structure in terms of financial resources, staff resources and constitution they can meet the demands of wide-scale community development in the Bay Area.

Jewish communities all over the United States are faced with the need for organizations and institutions to expand their roles in bringing Jews together and building Jewish identity, whether through community involvement, philanthropy, service delivery or religious observance. No community has to face these problems to a greater extent than the Bay Area. But the community has dedicated itself through research, planning and action to meet the challenges of the next generation. □

**DEMOGRAPHIC STUDY
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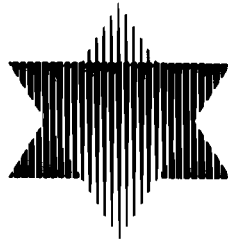
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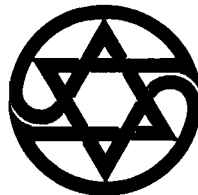
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