Jewish Community Study of New York: 2002

UJA Federation of New York

October 2004

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Jewish Community Study of New York: 2002

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October 2004

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Special appreciation must also be given to the interviewers who displayed tireless dedication to the study, and to the 4,533 respondents who provided the survey data essential to the *Jewish Community Study of New York: 2002*. The interactions between the interviewers and respondents resulted in the exceptionally high quality Jewish community survey data.

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October 2004

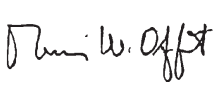
UJA-Federation of New York is pleased to present the *Jewish Community Study of New York: 2002*.

As we celebrate 350 years of a Jewish presence in America, we reflect upon a community that is vibrant, diverse, and engaged. At the same time, we are challenged to understand the changing demographics and multiple constituencies that make up our community, and to respond to the needs of the vulnerable. While New York's Jewish community remains one of the largest in America, we know that the makeup and needs of the community have changed. This study enables us to better understand those needs, and the many layers of Jewish community life that exist from county to county.

It is incumbent upon UJA-Federation lay and professional leadership, our network of agencies, and all others concerned with the important information found within this report, to join together and make use of the data to inform policy and communal planning.

This report is the culmination of a communal endeavor. We express our sincere appreciation to the Jewish Community Study Committee for their leadership and guidance throughout the process. We give heartfelt thanks to the research team — Jack Ukeles and Ron Miller, for their unswerving dedication, professionalism, and insight. And we extend our deep gratitude to Lyn Light Geller and Laura Sirowitz for their oversight, commitment, and thoughtfulness, as well as to Alisa Rubin Kurshan for stewarding this effort.

It is our hope that the findings of this study will enrich our thinking and stimulate responses to the needs of our multifaceted community. The true test of the study's effectiveness will be the extent to which information provided herein will enhance our communal agenda and put into effect a series of new and valuable programs. We invite you to study these findings and join with us in our mission to strengthen the New York Jewish community as it grows and prospers.



Morris W. Offit
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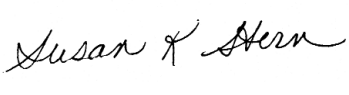

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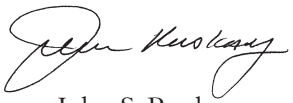

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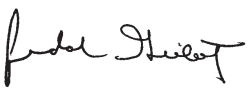

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PREFACE

JEWISH COMMUNITY STUDY OF NEW YORK: 2002

The *Jewish Community Study of New York: 2002* is based on 4,533 randomly generated survey interviews with Jewish households in the UJA-Federation of New York eight-county service area: the five boroughs of New York City (Bronx, Brooklyn, Manhattan, Queens, and Staten Island), and the three adjacent New York State suburban counties: Nassau County and Suffolk County on Long Island, and Westchester County, north of the city. The 2002 study was conducted in order to provide empirical data on Jewish households and Jewish persons currently living in the eight-county area, to assess change and stability since the *1991 New York Jewish Population Study*, and to create an electronic information base that could inform future Jewish communal planning and policy decisions.

UJA-Federation of New York engaged Ukeles Associates, Inc. (UAI) as the primary consultant for the *Jewish Community Study of New York: 2002*. UAI sub-contracted with MSG-GENESYS Sampling Systems of Fort Washington, Pennsylvania for sampling and statistical estimation expertise, and with International Communications Research (ICR) of Media, Pennsylvania for telephone interviewing; MSG-GENESYS and ICR provided the same expertise for the *1991 New York Jewish Population Study*.

A UJA-Federation of New York committee, chaired by Nicki Tanner and Judah Gribetz, and composed of key Jewish communal lay leaders and agency executives, was established to oversee the study. The 2002 committee was involved in all aspects of the study's execution, including Jewish household definition issues that determined who was interviewed; sampling and estimation plans; questionnaire construction; and comparisons with the 1991 New York study. UJA-Federation of New York staff (Alisa Rubin Kurshan, Lyn Light Geller, and Laura Sirowitz) provided professional oversight, insight, and leadership throughout the project to both the committee and the consultants.

All key study decisions were shaped by a shared understanding that the results of the study were designed to support Jewish communal decisions in planning, service delivery, and connecting people to Jewish communal life in the New York area. Thus, a basic litmus test for questionnaire-item inclusion was whether the answers to the question would be useful for policy and programmatic decision-making.

A technical advisory group of Jewish communal research professionals was also organized by UJA-Federation of New York to provide additional review, insight, and commentary on the 2002 study's research design.

Data from the *Jewish Community Study of New York: 2002* have already been released in several previous publications: (1) The *Jewish Community Study of New York: 2002 Highlights,* June 2003, (2) *Report on Jewish Poverty*, co-authored with the NOVA Institute and co-sponsored by The Metropolitan Council on Jewish Poverty and UJA-Federation of New York, January 2004, and (3) the *Jewish Community Study of New York: 2002 Geographic Profile*, June 2004.

This publication summarizes and expands upon the results issued in the prior reports, and also includes additional material not covered in those reports, as well as some comparisons to the recently released *National Jewish Population Study* (NJPS: 2000-01). This report includes: (a) an Introduction which includes a brief review of historical data on New York area Jewish population estimates, as well as a summary of key methodological information; (b) data chapters on Jewish Household and Population Estimates, Demography, Vulnerable Jewish Populations, Jewish Connections, Intermarriage, and Philanthropy; (c) a Summary & Implications chapter, and (d) a Note on Research Methodology that provides expanded methodological details.

In addition, the electronic data file that includes all original survey responses, hundreds of recoded and computed variables developed by UAI, and appropriate weighting variables, has been transferred to UJA-Federation of New York, and staff members have been trained to use the data file. The data file will also be deposited at the North American Jewish Data Bank (www.jewishdatabank.org). The data set (over 1,000 variables) provides the community with the capacity to continually analyze critical policy issues and to answer additional questions for future planning purposes. In this context, the release of this publication does not signal the conclusion of data analysis from the *Jewish Community Study of New York: 2002*. Instead, it should serve as a stimulus to continued data exploration.

Even though the intense involvement of the 2002 Study Committee, its chairs, and the UJA-Federation of New York professional staff contributed greatly to the success of the project, UAI acknowledges ultimate responsibility for the content and accuracy of all reports. The early involvement of these key communal leaders will facilitate the process of developing communal policies and programs that address many of the issues raised by the study's findings.

Jacob B. Ukeles, Ph.D., President
Ron Miller, Ph.D., Research Director

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New York, New York
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CHAPTER 1 INTRODUCTION

This report describes the Jewish population in 2002 of the eight-county New York area served by UJA-Federation of New York — the five boroughs of New York City (Bronx, Brooklyn, Manhattan, Queens, and Staten Island), and the three suburban New York State counties contiguous to the city: Nassau, Suffolk, and Westchester.[1]

Jewish Population Estimates: A Historical Perspective

The New York Jewish community has been part of the fabric of the New York community since 1654, when the community numbered 23 individuals. One hundred years later, around 1750, the population increased to about 300 Jewish people in New York City. By 1850, there were an estimated 16,000 Jewish persons, 3.1% of the 515,000 people living in the city. The 1850s was the first period of rapid growth in the Jewish community; the community grew from 16,000 to 40,000 over a nine-year period. [2]

Between 1860 and 1880, the Jewish population grew slowly to an estimated Jewish population of 80,000 in 1880, a relatively modest (by contemporary New York standards) 4% of the total population. The most explosive growth in the size of the Jewish community occurred over the next 40 years. From 1880 to 1920, massive immigration caused the Jewish population to expand 20 times — to over 1.6 million — 29% of the city's 5.6 million residents.[3]

1 These eight counties will be referred to throughout this report as the eight-county New York area, or the New York area, as a way to identify the eight-county area served by UJA-Federation of New York. The same eight counties were the focus of the *1991 New York Jewish Population Study* and the 1981 study: *The Jewish Population of Greater New York: A Profile*. The eight-county area is, of course, part of the much larger New York metropolitan area defined by the U.S. Census as the New York-Northern New Jersey-Long Island, NY-NJ-CT-PA Consolidated Metropolitan Statistical Area (CMSA). This CMSA contains 31 counties with 21 million persons, of whom approximately 2 million are Jewish. This 31 county estimate of Jewish population is based on the *2003 American Jewish Yearbook* and must be viewed as a rough approximation, since the Jewish population estimates for many of the counties included in the CMSA are not based on actual surveys, and there is not an exact correspondence between the boundaries as defined in the Yearbook and the CMSA.

2 Hyman Grinstein, *The Rise of the Jewish Community of New York* (Philadelphia: The Jewish Publication Society of America, 1945), Appendix I, p. 469.

3 *Encyclopedia Judaica*, Volume 12, p. 1078.

The Jewish population reached its peak in the 1950s when more than 2 million Jews lived in New York City — 2.5 million in the eight-county area, including Nassau, Suffolk, and Westchester. By 1970, during a national period of suburbanization and inner city population decline, the city's overall population decreased by 43%, while the area's Jewish population declined by 25%. [4]

Because the U.S. Census is prohibited from asking questions about religion, and does not ask questions about ethnic identity, there have never been precise national or local estimates of the numbers of Jewish people and their characteristics. In an effort to address this, many Jewish communities began to conduct their own Jewish community surveys in the 1970s and early '80s.

The first sample survey of Jewish households in the New York Jewish community was carried out in 1981 under the sponsorship of the New York Federation of Jewish Philanthropies, a predecessor organization of UJA-Federation of New York. [5] All previous studies were non-survey based estimates of the Jewish population, typically extrapolations of the total number of Jews based on the number of Jewish persons affiliated with synagogues, the Federation, other Jewish organizations, etc.

The 1981 study estimated that there were 1,742,000 people living in 700,000 Jewish households in the eight-county New York area; 1,642,000 of these people were Jewish persons. Of these estimated totals, 514,000 households (73%) lived in New York City and the remaining 186,000 households lived in the suburban counties of Westchester, Nassau, and Suffolk.

The *1991 New York Jewish Population Study* estimated that 1,420,000 Jewish persons lived in 638,000 "core" Jewish households, in the eight-county area.

Why This Study Was Conducted

The 2002 study was designed to answer a myriad of questions about Jewish life in the New York area which had emerged during the decade following the release of the 1991 study, including:

- What is the Jewish population? Has the Jewish population declined, increased, or stayed essentially stable since 1991?

4 Bethamie Horowitz, *1991 New York Jewish Population Study*, United Jewish Appeal-Federation of Jewish Philanthropies of New York, Inc., New York: 1993, p. xiv.

5 *The Jewish Population of Greater New York: A Profile*, Federation of Jewish Philanthropies of New York (1984).

- Has the geographic location of Jewish households changed within the eight-county area?
- What is the demographic structure of the community — age, marital status, household size, presence of children — and has it changed significantly since the 1991 study?
- What has been the demographic impact of increased immigration of Russian-speaking Jewish households?
- What is the level of vulnerability in the New York Jewish community?
- How do Jewish households connect to Jewish-life experiences and the organized Jewish community?
- What types of Jewish education are Jewish children receiving in 2002?
- Has the intermarriage rate increased or stabilized since 1991?
- Have Jewish households maintained the high levels of philanthropic giving to both Jewish and non-Jewish charities that were reported in 1991?

About The Study[6]

The Jewish population estimates in this report are based on randomly generated telephone interviews with 4,533 Jewish households which were conducted between March 11, 2002 and September 13, 2002. While interviewing was originally scheduled to begin in the late fall of 2001, the start of survey interviewing was delayed until March 2002 after the 9/11 attacks on the World Trade Center in New York City.

The interview questions, as well as the screening questions used to determine if a household was Jewish, are available on the UJA-Federation of New York website (www.ujafedny.org/jewishcommunitystudy). The complete data file, the screener and the questionnaire are available through the North American Jewish Data Bank (www.jewishdatabank.org).

6 Please see the appended Note on Research Methodology for more research methodology details.

Ninety-two percent (92%) of the survey respondents considered themselves to be Jewish, while another 2% viewed themselves as "Jewish and something else." In 6% of the interviews, a non-Jewish spouse (who felt comfortable answering questions about the household's Jewish life) completed the survey.

Definitions and Scope

A household is defined as a Jewish household if it includes one or more Jewish persons at least 18 years old. For the purposes of this report, a Jewish person is someone who:

- self-identifies as a Jew, or
- is a child being raised as a Jew.[7]

Potential respondents who indicated that they were born or raised as Jews, but no longer considered themselves Jewish, are defined as households of Jewish origin and were not asked to complete an extensive interview, unless some other adult in the household currently considered themselves to be Jewish. [8]

Phone Calls: Random Sampling Design

Altogether, 578,527 phone calls were made to 174,128 different phone numbers in the eight-county New York area in order to identify Jewish households, and then complete the Jewish household interviews.

The sampling methodology was designed to include random samples of Jewish households known to UJA-Federation of New York, as well as random samples of households unknown to the federation. The two samples are independent and complementary; prior to sample selection, the households on the UJA-Federation list were electronically unduplicated from the initial random sampling frame which had been generated through standard GENESYS random digit dialing techniques (RDD).

A total of 558,292 calls were made to 170,372 phone numbers within the residual RDD sampling frames (after the known Jewish households were electronically removed) to complete 3,270 interviews. In contrast, only 20,235 calls were needed to 3,756 telephone numbers within the list sampling frames to complete 1,263 interviews.

7 Respondents, spouses, and other adults who consider themselves "Jewish & something else" are included in the survey estimates as Jewish persons; only 2% of survey respondents defined themselves as "Jewish & something else." Children who are being raised "Jewish & something else" are similarly also included in the Jewish persons estimate.

8 In the 1991 study, respondents who were the equivalent of Jewish "origin" were asked to complete the full interview, but 99% of reported data analysis focused on "core" Jewish households (in which at least one adult considered themselves to be Jewish by religion or by self-definition). In the 2002 study, household respondents of Jewish origin were asked only a few questions; data from their brief interviews are only included in the two tables that specifically focus on households of Jewish origin.

Non-Jewish Household Interviews

Almost 30,000 eight-county New York area households gave the interviewers sufficient information for their religious identity to be established. Over 23,000 of these households are non-Jewish. The identification of non-Jewish households is an essential step in estimating the number of Jewish households in the study area. The screening questions were designed to allow the interviewers to first identify households as Jewish or non-Jewish, and then ask a few questions of non-Jewish households (e.g., number of telephone lines in the household) which are important for Jewish household estimation calculations.

Response Rates and Cooperation Rates

Two traditional measures of a Jewish community survey's quality are: (1) the survey's response rate during the screening phase used to locate and interview Jewish households, (2) the interview completion/cooperation rate.[9]

Response Rate

The response rate (the percent of working phone numbers from which information on respondent religious identity was collected during the "screening phase" of the study) was 38%, an acceptable response rate for contemporary research as massive telemarketing since the early 1990s has resulted in numerous "slam-downs" as well as a generalized indifference to survey phone calls.

Cooperation Rate

Once a Jewish household was identified through the screening process, a cooperation rate of 75% was obtained — 4,533 of the identified 6,035 Jewish households provided usable interviews.

9 The distinction between screening response rates and interview cooperation/completion rates is not always evident. Both the response rate and the cooperation rate are important. A high interview cooperation rate of Jewish identified households is critical; cooperation rates of 75% – 80%+ are typical. Response rates vary enormously, and high response rates (above 40%) are becoming increasingly difficult to achieve given the massive explosion of telemarketing, and the reluctance of individuals to stay on the phone long enough to answer even one survey question. The appended Note on Research Methodology provides a complete sampling disposition.

Survey Sampling Error

Because so many screening interviews were completed at random from contacts with Jewish and non-Jewish households, and because so many Jewish household interviews were completed, the quantitative data is statistically reliable, although subject to normal sampling error:

(1) the estimate of the number of Jewish households in the eight-county New York area is accurate within a maximum potential error of +/- 2.7% at the standard 95% confidence interval;

(2) survey data results reported for the entire interviewed sample of 4,533 Jewish households (such as the percentage of households that are congregation members) are accurate within a maximum potential error of +/- 1.8% (traditional 95% confidence level).

Comparative Information in the Report

In addition to the findings of the *Jewish Community Study of New York: 2002*, this report includes comparative information in order to help put the findings in perspective. As appropriate, data from the *Jewish Community Study* are compared to data from the *1991 New York Jewish Population Study* (NY: 1991), the *2000-2001 National Jewish Population Survey* (NJPS: 2001),[10] and U. S. Census Data: 1990 and 2000.[11]

10 *Strength, Challenge and Diversity in the American Jewish Population,* the *National Jewish Population Survey 2000-01*, United Jewish Communities, September 2003.

11 1990 Census data reported in the 1991 Jewish Population Study has been utilized whenever possible to maintain data consistency. 2000 Census data on the eight-county New York area is derived from U.S. Census Bureau, *Profiles of General Demographic Characteristics, 2000 Census of Population and Housing, New York [State]*, May 2001.

How to Read the Data in This Report

Numbers in this report are rounded to the nearest hundred or the nearest thousand for presentation purposes. Percentages are also rounded to the nearest full percentage. At times, due to rounding, the reported numbers may not add to 100% or to the appropriate numerical total, however, the convention that is employed shows the totals as 100%, or the appropriate numerical total.

Where the sum of a column (row) equals 100%, the percent sign is typically included in the first entry of the column (row), and in the 100% total. This convention is employed to assist the reader in understanding the direction in which percentages add to 100. For example, a frequency table might show that 28% of a total of 100% of Jewish households report keeping kosher.

When a percent sign is shown for each entry (each cell in the table), this indicates that the printed percentages are not intended to add to 100%, but reflect a percentage of a table where the complete table is not shown to facilitate presentation. These separate cell percentages should be compared to adjacent cells. For example, the percentage of households that keep kosher might be reported by borough/county to be 35% in the Bronx, 43% in Brooklyn, 18% in Manhattan, etc.

Where the value in the cell is less than one percent, including where the survey data is zero, <1% is shown, since the data are viewed as a sample of the population, not as a census statistic.

CHAPTER 2 JEWISH HOUSEHOLD & POPULATION ESTIMATES

The Size of the New York Jewish Community

The most compelling reality of the Jewish community of New York in 2002 is its sheer size. The New York area — the five boroughs of New York City and the three adjacent New York State counties (Nassau, Suffolk, and Westchester) — represents the largest concentration of Jewish households and Jewish persons in any geographic area, outside of Israel.

From the point of view of scale alone, New York is *sui generis* — unique unto itself.

- An estimated 643,000 Jewish households live in the eight-county New York area.
- Over 1,412,000 Jews reside in these households — adults who consider themselves Jewish, and children being raised as Jews.
- Including non-Jews (typically spouses who are not Jewish or children not being raised as Jews), 1,667,000 people live in these Jewish households.

Exhibit 2-1

Jewish Households, Jewish Persons, and All People Living in Jewish Households: Eight-County New York Area, the *Jewish Community Study of New York: 2002*[12]

Jewish Households — at least one adult in the household considers himself/herself to be Jewish	643,000
Jewish Persons	1,412,000
All People Living in Jewish Households	1,667,000

12 In subsequent tables based on data from the *Jewish Community Study of New York: 2002*, only the year of the study will be cited.

Stability 1991 – 2002

Since 1991, the number of Jewish households and the number of Jewish persons in the eight-county New York area have remained essentially the same.[13] The number of people living in Jewish households has increased by 7%, reflecting an increase in the number of non-Jewish persons living in Jewish households.

The overall stability in the size of the Jewish population from 1991 to 2002 in the eight-county New York area contrasts with Jewish population decreases from 1950 to 1991. In 1950, perhaps as many as 2.5 million Jews lived in the eight-county area. By 1981, the estimated number of Jews in the eight-county area had decreased to just over 1.67 million, and by 1991, the number of Jewish persons had declined to 1.42 million. The minimal (not significant statistically) decline of perhaps 8,000 Jewish persons from 1991 to 2002 essentially reflects a reversal of the overall trend since the 1950s.

Exhibit 2-2

Jewish Households, Jewish Persons, and People in Jewish Households
Eight-County New York Area, 1991 and 2002

	1991	2002	Net Change	Percent Change 1991 – 2002
Jewish Households	638,000	643,000	+5,000	<1%
Jewish Persons	1,420,000	1,412,000	-8,000	< -1%
People in Jewish Households	1,554,000	1,667,000	+113,000	7%

13 While the specific sampling methodologies employed in the 1991 and 2002 studies are not identical, the sampling designs are sufficiently comparable for the trend data to be meaningful. A discussion of the similarities and differences in the methods used in the *1991 New York Jewish Population Study* and the *Jewish Community Study of New York: 2002* can be found in the Note on Research Methodology appended to this report.

14 Source for all 1991 Jewish community study data: Bethamie Horowitz, the *1991 New York Jewish Population Study*, United Jewish Appeal-Federation of Jewish Philanthropies of New York, Inc., New York: 1993. For 2002, all eight-county Jewish household estimates are based on Claritas household estimates, April 1, 2002. Data have been rounded to the nearest hundred for presentation purposes.

New York's Jewish Community and the General Community

In 2002, the 643,000 eight-county New York Jewish households represent 15% of the almost 4.3 million households that reside in the eight-county area. One in every seven households in the New York area includes at least one Jewish adult.

An additional 91,600 households, 2% of all New York area households, are of "Jewish origin."[15] These are households in which none of the adults in the household currently considers themselves Jewish, but at least one adult had a Jewish mother, father, or a Jewish grandparent. These households represent losses to the Jewish community over the past two generations. Screening interview respondents of Jewish origin in 2002 were asked if they had ever considered themselves to be Jewish; 19% replied "yes," they had once considered themselves Jewish. Thus, while the vast majority of households of Jewish origin in the eight-county area had stopped considering themselves to be Jewish in previous generations, one-fifth of the "losses" to the Jewish community have apparently occurred within this generation.

Exhibit 2-3

Jewish Households, Households of Jewish Origin, and Non-Jewish Households[16] Eight-County New York Area, 2002

	Number	Percent
Jewish Households	643,000	15%
Households of Jewish Origin	91,600	2
Non-Jewish Households	3,561,000	83
All Households in the Eight-County New York Area	4,295,600	100%

15 In the New York 1991 and 2002 studies, data from households of Jewish origin are not included in the analysis and discussion of "core" Jewish households (to use the 1991 report's language). The Jewish household definition used for the 2002 study is essentially identical with the "core" Jewish household definition used in 1991. In both studies, an adult of Jewish "origin" would have been included in the "core" Jewish data only if another adult in the household was currently Jewish. In the 1991 New York study, these households were considered to be "Jewishly connected households" ("Jewish origin" in 2002 terminology), but not "core" Jewish households. Respondents in these "non-core" Jewish households were asked to complete an interview for the 1991 study, but 99% of data analyses in 1991 excluded this group, and focused on "core" Jewish households only. In some Jewish community studies, and in both NJPS 1990 and 2001, some households of Jewish "origin" have been included in the broadest definition of Jewish household and Jewish person statistics, even though no adult in the household currently considers themselves to be Jewish, or their religion to be Judaism.

16 All eight-county household estimates for 2002 are based on Claritas database, April 1, 2002.

1991 and 2002

Over the past 11 years, there has been a very slight decline in the percentage of all households in the New York area that are Jewish, from 16% to 15%. While the number of all households in the eight-county area increased by 6% from the 1990 census to the 2000 census, the number of Jewish households remained virtually the same between the 1991 and the 2002 Jewish community studies. Thus, there is a slight percentage decline from 1991 to 2002.[17]

Jewish households remain a significant proportion of all households in the eight-county area. One out of seven New York eight-county households includes a currently Jewish person. As such, the sheer size of the New York Jewish community affects the culture of the entire eight-county New York area.

Exhibit 2-4

Jewish Households, and All Eight-County Area Households, 1991 and 2002[18]

	1991 Study Data	2002 Study Data	Net Change	Percent Change 1991 – 2002
Jewish Households	638,000	643,000	+5,000	<1%
All Households in the Eight-County New York Area (U.S. Census Data: 1990 and 2000)	4,052,200	4,275,400	+223,200	6%

17 In 1991, households of Jewish origin were defined by a question that only asked about the Jewish status of parents of the respondent and other household adults, not about grandparents. In 1991, an estimated 30,000 eight-county households no longer included a "core" currently Jewish adult but were defined as Jewishly connected "non-core" households. In 2002, the estimate of 90,000 households of "Jewish origin" in the New York area includes both parents and grandparents of the respondent, and other household adults. Thus, the 1991 and 2002 estimates of "no longer Jewish households" are not comparable, and are not included in the above exhibit. UAI believes that the inclusion of the grandparent generation provides a broader measure of "losses" within the Jewish community.

18 In the 1991 Jewish population survey analysis, survey data from 1991 were compared to census data from 1990. In order to provide comparability of analytic framework for the 1991 and 2002 studies in this section, U.S. Census data from 1990 and 2000 have been compared to Jewish population study data from 1991 and 2002.

Jewish Persons as a Percent of the General Population

Another way to focus on the relative size and scale of the Jewish community in the eight-county area is to compare the Jewish population to both the total population in the eight-county area, and to the population of non-Hispanic whites (as defined by the U.S. Census). The latter comparison is particularly interesting if one considers the Jewish population as a subset of the white (ethnic) population of New York.

Exhibit 2-5 compares two measures of Jewish population (Jewish persons and all people in Jewish households) to two population groups in the New York area: (a) all people living in eight-county households, and (b) non-Hispanic whites. The 1.4 million Jews constitute 12% of the nearly 12 million people living in the eight-county area, and 26% of the 5.5 million non-Hispanic whites. Thus, one of every four white non-Hispanics living in the eight-county New York area is Jewish.

Exhibit 2-5

Jewish Persons, and People in Jewish Households as a Percent of Non-Hispanic Whites and All People Living in the Eight-County New York Area, 2002

	Number	2002 Jewish Study Numbers as a Percent of the Total Population[19]	2002 Jewish Study Numbers as a Percent of Non-Hispanic Whites[20]
Jewish Persons	1,412,000	12%	26%
All People in Jewish Households	1,667,000	14%	30%

19 The total eight-county population in 2000 was 11,685,650.

20 The number of non-Hispanic whites in the eight-county area in 2000 was 5,498,400 (U.S. Census data: 2000).

Jews, Non-Hispanic Whites, and the General Population: 1991 and 2002

Over the past decade, while the number of people in Jewish households has increased by about 7%, and the number of Jewish persons has essentially remained stable, the total number of white non-Hispanics in the eight-county area has decreased by about 8% from 1990 to 2000. As a result, the percentage of white non-Hispanics who are Jewish has increased slightly from 1991 to 2002, from 24% to 26%.

Exhibit 2-6

Jewish Persons and People in Jewish Households, Non-Hispanic Whites and All People in the Eight-County New York Area, 1991 and 2002

	1991	2002	Net Change	Percent Change 1991-2002
Jewish Persons	1,420,000	1,412,000	- 8,000	< -1%
All People in Jewish Households	1,554,000	1,667,000	113,000	7%
Non-Hispanic Whites[21]	5,998,300	5,498,400	- 499,900	- 8%
All People in the Eight-County New York Area	10,806,600	11,685,650	879,000	8%

21 U.S. Census Data 1990 and 2000 used as basis of analysis for all people in the eight-county area and white non-Hispanics.

City and Suburbs

The eight-county area can be subdivided into New York City and the three suburban New York State counties (Westchester, Nassau, and Suffolk). By any measure — Jewish households, people in Jewish households, or Jewish persons — the geographic concentration of the Jewish community is located in New York City.

Unlike other East Coast and Midwestern Jewish communities where suburbanization has resulted in a restructuring of the center of Jewish life, the city remains the unofficial Jewish capital of the eight-county area, if not the country.

Approximately 70% of the Jewish community lives in New York City: 972,000 Jews reside in New York City, while 440,000 Jews reside in Nassau, Suffolk, and Westchester counties.

Exhibit 2-7

Jewish Households, Jewish Persons, and All People in Jewish Households, by New York City and Suburban Counties, 2002

	New York City	Nassau Suffolk Westchester	New York City Percent of Total
Jewish Households	455,000	188,000	71%
Jewish Persons	972,000	440,000	69%
All People in Jewish Households	1,135,000	532,000	68%

City and Suburbs: 1991 and 2002

Over the past 11 years, there has been a modest decline in the number of Jewish households in New York City (-6%), in contrast to a substantial increase in the number of Jewish households located in the suburbs (+24%).[22] Similarly, the number of Jewish persons in the city decreased by 5% from 1991 to 2002, while the number of Jewish persons in the suburbs increased by 12%.[23] The rate of decrease in the city's Jewish population has apparently slowed, however; from 1981 to 1991, for example, the number of Jews in the city decreased 8% from 1,114,600 to 1,027,000.

The decline in the number of Jewish persons in New York City since 1991 (-5%) is also significantly smaller than the corresponding decline of the New York City non-Hispanic white population (-11%). As a result, approximately 35% of all white non-Hispanics in New York City are Jewish.

Exhibit 2-8

Jewish Households, Jewish Persons, All People in Jewish Households
New York City and Suburban Counties, 1991 and 2002

	New York City			Nassau, Suffolk, and Westchester Counties		
	1991	2002	Percent Change 1991 – 2002	1991	2002	Percent Change 1991 – 2002
Jewish Households	486,000	455,000	– 6%	152,000	188,000	24%
Jewish Persons	1,027,000	972,000	– 5%	393,000	440,000	12%
All People in Jewish Households	1,117,000	1,135,000	2%	437,000	532,000	22%

22 Despite the relatively rapid growth in the suburbs, the city's percentage share of all Jewish households living in the eight-county area has declined only slightly from 1991 to 2002, from 76% to 71%.

23 The discussion on differences in intermarriage rates between the city and the suburbs (Chapter 6) helps explain how the number of Jewish households in the suburbs increased significantly more than the number of Jewish persons.

Jewish New York: Borough and County

There are two ways to look at the individual boroughs and counties of the eight-county New York Jewish community: relative to each other, and relative to other Jewish communities in the United States. Brooklyn, with 171,000 Jewish households and 456,000 Jewish persons, has the largest Jewish population of the eight counties. In a national context, only Los Angeles has a larger Jewish community.

Manhattan, with 243,000 Jewish persons, has the second largest concentration of Jewish households in the eight-county area. The Boston area in 1995 had an estimated 227,300 people living in Jewish households. Nassau County with 221,000 Jews is the largest of the three suburban counties. Philadelphia's 1996 study estimated 206,000 Jewish persons. The numerically smallest Jewish suburban community, Suffolk County on the eastern edge of Long Island, has 90,000 Jews, slightly more than the number of Jews in the Jewish Federation of Greater Phoenix community.

The two smallest boroughs — Bronx with 45,000 Jews and Staten Island with 42,000 Jews — are essentially the same size numerically as the United Jewish Federation of Greater Pittsburgh area.

Exhibit 2-9

Jewish Households, All People in Jewish Households, Jewish Persons by County of Residence, Eight-County New York Area, 2002

Borough/ County	2002 Number of Jewish Households	Percent of All Jewish Households: Eight-County Area	2002 All People in Jewish Households	Percent of All People in Jewish Households: Eight-County Area	2002 Jewish Persons	Percent of All Jewish Persons: Eight-County Area
Bronx	24,000	4%	54,000	3%	45,000	3%
Brooklyn	171,000	27	516,000	31	456,000	32
Manhattan	155,000	24	292,000	18	243,000	17
Queens	87,000	14	221,000	13	186,000	13
Staten Island	18,000	3	52,000	3	42,000	3
Subtotal New York City	455,000	71%	1,135,000	68%	972,000	69%
Nassau County	89,000	14	252,000	15	221,000	16
Suffolk County	44,000	7	127,000	8	90,000	6
Westchester County	55,000	9	153,000	9	129,000	9
Subtotal Suburban Counties	188,000	29%	532,000	32%	440,000	31%
Total, Eight-County New York Area	643,000	100%	1,667,000	100%	1,412,000	100%

Borough/County: 1991 and 2002

While the overall size of the eight-county Jewish population has remained stable since 1991, significant internal change has occurred from a borough/county perspective.

In New York City, the overall decline of 5% (Jewish persons) since 1991 partially obscures the significant internal shifts in Jewish population that have occurred. Brooklyn and Staten Island experienced significant Jewish growth from 1991 to 2002. The most substantial percentage growth in any of the five boroughs is in Staten Island, where the number of Jewish persons increased by 27% since 1991. In Brooklyn, the number of Jewish persons increased by 23% in the past 11 years, from 371,000 in 1991 to 456,000 in 2002.

The other three boroughs in the city — Manhattan, Queens, and the Bronx — each experienced declines in the number of Jewish households, people in Jewish households, and Jewish persons. The most dramatic decline occurred in the Bronx, which has lost 45% of its Jewish population since 1991 (from 82,000 Jews in 1991 to 45,000 Jews in 2002). In comparison, from 1981 to 1991, the Bronx's Jewish population decreased by only 12%.

Each of the suburban counties experienced growth in their Jewish populations. Westchester County has had the most significant Jewish growth since 1991 of any of the three suburban counties, with an increase of 40% in the number of Jews — from 92,000 in 1991 to 129,000 in 2002.

Exhibit 2-10

Percentage Change 1991 – 2002, Jewish Households, Jewish Persons, and All People in Jewish Households by County of Residence, Eight-County New York Area

Borough/ County	Number of Jewish Households Percent Change 1991 – 2002	Jewish Persons Percent Change 1991 – 2002	All People in Jewish Households Percent Change 1991 – 2002
Bronx	- 40%	- 45%	- 40%
Brooklyn	21%	23%	31%
Manhattan	- 15%	- 21%	- 14%
Queens	- 22%	- 20%	- 14%
Staten Island	64%	27%	41%
Subtotal New York City	- 6%	- 5%	2%
Nassau County	17%	9%	16%
Suffolk County	19%	- 8%	10%
Westchester County	41%	40%	47%
Subtotal Suburban Counties	24%	12%	22%
Total Eight-County New York Area	<1%	<- 1%	7%

Jewish Density by County

The eight counties differ substantially in the percentage of all households and of all people that are Jewish. Brooklyn and Manhattan have the highest Jewish density within the eight-county area. Manhattan has a slightly higher percentage of households that are Jewish than Brooklyn (21% versus 19%), while Brooklyn has a slightly higher percentage of persons that are Jewish than Manhattan (18% versus 16%).

The size and scale of the Jewish community in these boroughs cannot be adequately summarized by these statistics, since size and scale have both a qualitative as well as a quantitative impact. In Brooklyn and Manhattan, one of every five households is Jewish, a statistic which has cultural, political, and social, as well as demographic implications.

In Queens and Staten Island, about one in ten households or persons is Jewish. Jewish households account for 5% of the households in the Bronx, but Jews are only 3% of all people living in the Bronx, given smaller household sizes.

Among suburban counties, Nassau County has the highest percentage of Jewish persons: 17% of the total Nassau County population is Jewish. Suffolk County, in contrast, has the lowest percentage of Jewish persons of the three suburban counties: 6% of the total population is Jewish.

Exhibit 2-11

Jewish Households and Jewish Persons as a Percent of All Households and All People Living in Each County, Eight-County New York Area, 2002

Borough/ County	2002 Number of Jewish Households	2000 Census Data Number of Households[24]	Jewish Households as a Percent of All Households	2002 Jewish Persons	2000 Census Data Total Population	Jewish Persons as a Percent of Total Population
Bronx	24,000	463,200	5%	45,000	1,332,650	3%
Brooklyn	171,000	880,700	19	456,000	2,465,300	18
Manhattan	155,000	738,600	21	243,000	1,537,200	16
Queens	87,000	782,700	11	186,000	2,229,400	8
Staten Island	18,000	156,300	12	42,000	443,700	9
Subtotal New York City	455,000	3,021,600	15%	972,000	8,008,250	12%
Nassau County	89,000	447,400	20	221,000	1,334,500	17
Suffolk County	44,000	469,300	9	90,000	1,419,400	6
Westchester County	55,000	337,100	16	129,000	923,500	14
Subtotal Suburban Counties	188,000	1,253,800	15%	440,000	3,677,400	12%
Subtotal New York Area	643,000	4,275,400	15%	1,412,000	11,685,650	12%

24 Census data rounded for presentation.

Jewish Density by County: 1991 – 2002

Over the past 11 years, there have been substantial shifts in the percentage of the total number of households within specific counties that are Jewish, while in other counties, the percentage of households that are Jewish has been stable from 1991 to 2002.

In the city, the most dramatic change occurred in the Bronx. The overall increase in total households reported by the U.S. Census, coupled with the decrease in Jewish households, resulted in a decrease in the percentage of households that are Jewish from 9% in 1991 to 5% in 2002. The same pattern exists in Queens: the total number of households in Queens increased, the number of Jewish households decreased, and the percent of households that are Jewish declined from 15% to 11%.

In Manhattan, both the number of all households and the number of Jewish households decreased, but the number of Jewish households declined more rapidly. Thus, the percent of households in Manhattan that are Jewish decreased from 24% to 21% over the past decade.

In Brooklyn and in Staten Island, the rate of Jewish growth was greater than the rate of growth in the general population. In Brooklyn, the percent of households that are Jewish increased from 17% to 19%; in Staten Island, the percent of households that are Jewish increased from 9% to 12%.

Among the suburban counties, the greatest shift occurred in Westchester County. Jewish growth far outstripped growth in the general community, so that the percentage of Westchester households that are Jewish increased from 12% in 1991 to 16% by 2002. In Nassau County, the percent of households that are Jewish increased from 18% to 20% from 1991 to 2002. In Suffolk County, which has the smallest Jewish population of the three suburban counties studied, the percent of all households that are Jewish remained constant from 1991 to 2002.

Exhibit 2-12

Jewish Households as a Percent of All Households in Each County, Eight-County New York Area, 1991 and 2002

Borough/ County	1991 Number of Jewish Households	1990 Census Number of Households	1991 Jewish Households as a Percent of All Households	2002 Number of Jewish Households	2000 Census Number of Households	2002 Jewish Households as a Percent of All Households
Bronx	40,000	432,900	9%	24,000	463,200	5%
Brooklyn	141,000	829,800	17	171,000	880,700	19
Manhattan	182,000	751,400	24	155,000	738,600	21
Queens	112,000	723,100	15	87,000	782,700	11
Staten Island	11,000	126,100	9	18,000	156,300	12
Subtotal New York City	486,000	2,863,300	17%	455,000	3,021,600	15%
Nassau County	76,000	434,100	18	89,000	447,400	20
Suffolk County	37,000	431,700	9	44,000	469,300	9
Westchester County	39,000	323,200	12	55,000	337,100	16
Subtotal Suburban Counties	152,000	1,188,900	13%	188,000	1,253,800	15%
Total, Eight-County New York Area	638,000	4,052,200	16%	643,000	4,275,400	15%

Concluding Comment: The National Context

The extraordinarily high percentage of the eight-county area that is Jewish is highlighted by a comparison with national Jewish population data. The recently completed *National Jewish Population Survey* by United Jewish Communities (NJPS: 2000-2001) estimated that there were 5.2 million Jewish persons in the United States.[25] Based on U.S. Census data estimates that 281,422,000 people lived in the U.S. in 2000, less than 2% of the American population is Jewish — and that includes the 1.4 million eight-county New York Jews, concentrated in a relatively compact geographic area.

25 The NJPS: 2000-01 study used a somewhat broader definition of "Jewish" than did the eight-county New York study. In the New York 2002 study, the operational definition of Jewish persons included adults who consider themselves Jewish, and children younger than age 18 who are being raised Jewish, or Jewish and something else. In the NJPS study, adults who had a Jewish parent or a Jewish "upbringing" were counted as Jewish, even if they did not view Judaism as their religion, or did not consider themselves Jewish — as long as they did not identify with a different monotheistic religion. In the New York 2002 study, a person with a Jewish parent who did not self-identify as Jewish was defined as a person of Jewish "origin," and not included in the data file, unless some other adult in the household considered themselves Jewish (see Exhibit 2-3 for data on households of Jewish origin in the New York area).
The calculation of the percentage of the United States Jewish community that resides in the eight-county New York area depends, in part, on the definition of a Jewish person that is used, as well as whether it is valid to compare the results of the New York estimates with the national estimates. In general, Jewish demographers have noted that local community studies tend to give higher estimates of the number of Jews in an area, compared with national studies which include that area as a segment of the total population.

CHAPTER 3 DEMOGRAPHY

The previous chapter focused on the size of the eight-county New York area. Its central thesis is the uniqueness of the New York Jewish community's vast size and scale.

This chapter focuses on the demographic composition of the New York Jewish community, and the characteristics of its population. Its central thesis is the diversity of the New York Jewish community.

Among the questions/topics to be addressed:

- What is the age structure of the Jewish community?
- What is the marital status of survey respondents?
- What are the relative proportions of households with children, with seniors?
- What is the level of secular education?
- What do we know about employment within the Jewish community?
- Are Jewish households in the eight-county New York area rich or poor?
- What percentage of Jewish adults in the eight-county New York area were born outside the United States?
- What is the size of the Russian-speaking Jewish community?

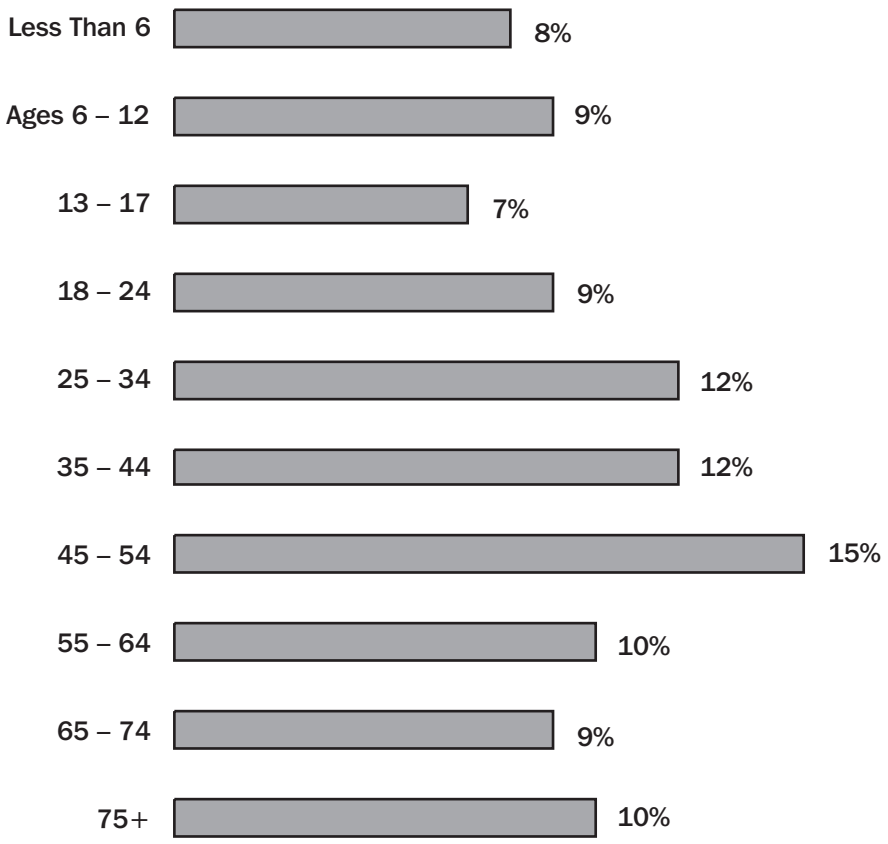
Age Groups: All People in Jewish Households

The age distribution of the New York Jewish community is a key demographic variable. One useful way to look at the age distribution within any community is to examine the relative size of age groups at the two ends of the age spectrum — children younger than 18, and adults 65 and older. In the eight-county New York area, 24% of the people in Jewish households are children younger than 18, while 19% are seniors 65 and older. Viewed through this lens, the Jewish community in New York has a relatively balanced age distribution.

The largest group of adults is the age cohort between 45 and 54 (15%), reflecting the impact of the baby boomer generation.

Exhibit 3-1

Age of All People in Jewish Households, Eight-County New York Area, 2002



Age Distribution: Jewish Persons Focus

Exhibit 3-2 focuses on the age distribution of Jewish persons. While the age distribution pattern differs only slightly from the age distribution of all people in Jewish households shown in Exhibit 3-1, the percentage of Jewish children is somewhat lower than the percentage of all children in Jewish households (Jews and non-Jews), since not all children are being raised as Jews, or as "Jewish and something else."

Among Jewish persons, the children/seniors comparison also reflects a balanced age spectrum: 22%[26] of all Jewish persons are children younger than age 18, while 20% of all Jewish persons are 65 and older.

Exhibit 3-2

Estimated Numbers and Percentages of Jewish Persons, by Age
Eight-County New York Area, 2002

	Jewish Persons	
Age	Number[27]	Percent
0 – 5	102,300	7%
6 – 12	116,800	8
13 – 17	88,800	6
18 – 24	123,800	9
25 – 34	169,0 00	12
35 – 44	165,000	12
45 – 54	208,900	15
55 – 64	149,800	11
65 – 74	134,800	9
75+	152,800	11
Total	1,412,000	100%

26 While the rounded percentages shown in Exhibit 3-2 total 21% for Jewish children, the combined (not rounded) numbers equate to 22% of all Jewish persons.

27 Estimated numbers of Jewish persons have been extrapolated to the total of 1,412,000 Jews in the eight-county New York area Jewish households. Data on age is not available for approximately 5% of Jewish persons.

Age Patterns: 1991 – 2002

There have been a few interesting shifts in the age distribution of Jewish persons since 1991. First, while the percentage of Jewish children has remained the same (22%) from 1991 to 2002, dramatic change occurred from 1991 to 2002 in the relative size of the oldest cohort, Jewish persons 75 and older. While 5% of all Jewish persons in the New York area in 1991 were at least age 75, by 2002 that percentage had doubled to 11%. The increase in the percentage of older Jewish persons, together with the stability in the percentage of children, means that the Jewish community in the eight-county New York area (as in most established Eastern U.S. Jewish communities), will probably continue to move in the direction of a slightly aging Jewish community.

Second, in 1991, the largest Jewish adult cohort was the baby boomer generation, Jewish persons ages 35 – 44. By 2002, the largest Jewish adult cohort was the group ages 45 – 54, the 35 – 44 year old 1991 baby boomers a decade later.[28]

Exhibit 3-3

Jewish Persons by Age, Eight-County New York Area
1991 and 2002 Comparisons

	Jewish Adults and Children Being Raised Jewish	
Age	1991[29]	2002
0 – 17	22%	22%
18 – 24	8	9
25 – 34	15	12
35 – 44	18	12
45 – 54	11	15
55 – 64	10	11
65 – 74	11	9
75+	5	11
Total	100%	100%

28 The relative decrease in the size of that 35 – 44 age cohort (18% in 1991) to 15% (of those 45 – 54) in 2002 may reflect a net out-migration from the eight-county area.

29 Categories used to report age distribution of Jewish persons in 1991 differed slightly from those used in 2002. In 1991, for example, age was reported for all Jewish persons ages 15 – 19. The published data from 1991 have been interpolated to allow the comparison above.

Age of Jewish Persons by Gender

In every adult age grouping, there are slightly more Jewish females than Jewish males in the New York area. Given life expectancy differences, it is not surprising that the largest gender "gap" is between men and women 75 and older — 57% of this age group is female.

Exhibit 3-4

Age and Gender Patterns, Jewish Persons, 2002
Eight-County New York Area, 2002

Age	Males	Females	Percent of Age Group That is Female
0 – 5	52,700	49,600	48%
6 – 12	59,800	57,000	49%
13 – 17	46,800	42,000	47%
18 – 24	59,600	64,300	52%
25 – 34	81,800	87,200	52%
35 – 44	80,000	85,000	52%
45 – 54	96,900	112,000	54%
55 – 64	72,000	77,700	52%
65 – 74	62,700	72,100	54%
75+	65,100	87,700	57%
Total	677,400	734,600	52%

Age of Jewish Persons by County

The age distribution for Jewish persons within each of the eight counties reveals quite different age patterns.

Brooklyn, Staten Island, and Westchester have many more Jewish children than seniors. Brooklyn has the highest percentage of Jewish children of any of the eight counties (30%), while only 18% of the borough's Jewish persons are seniors age 65 and older. In Westchester County, 26% of Jewish persons are children younger than age 18, while 19% of Jewish persons are seniors age 65 and older.

In Bronx, Queens, and Manhattan, the opposite pattern is evident: a significantly higher proportion of Jews are 65 and older. Manhattan has the lowest proportion of Jews who are children younger than age 18 (11%) of any of the eight counties, and twice as many seniors as children (23%). Just under three in ten (29%) Bronx and Queens Jewish persons are seniors. The Bronx has the highest percentage of older Jewish seniors: 19% of Jews in the Bronx are 75 and older.

In Nassau and Suffolk counties, there are slightly more Jewish children than Jewish seniors, but the Jewish communities are essentially balanced by age (Nassau County: 22% of Jews are children younger than age 18, while 20% of Jewish persons are 65 or older; Suffolk County: 18% and 16% respectively).

All of the suburban counties, along with Staten Island, have a large percentage of Jewish adults, age 45 to 64. Brooklyn has the lowest percentage.

Exhibit 3-5

Age by County of Residence, Jewish Persons Only
Eight-County New York Area, 2002

	Age of Jewish Persons					
Borough/ County	0 – 17	18 – 44	45 – 64	65 – 74	75+	Total
Bronx	12%	32	27	10	19	100%
Brooklyn	30%	34	19	8	10	100%
Manhattan	11%	39	27	11	12	100%
Queens	19%	29	23	13	16	100%
Staten Island	21%	39	31	5	4	100%
Nassau County	22%	28	30	10	10	100%
Suffolk County	18%	34	32	10	6	100%
Westchester County	26%	24	31	10	9	100%
Total, Eight-County New York Area	21%	33	26	9	11	100%

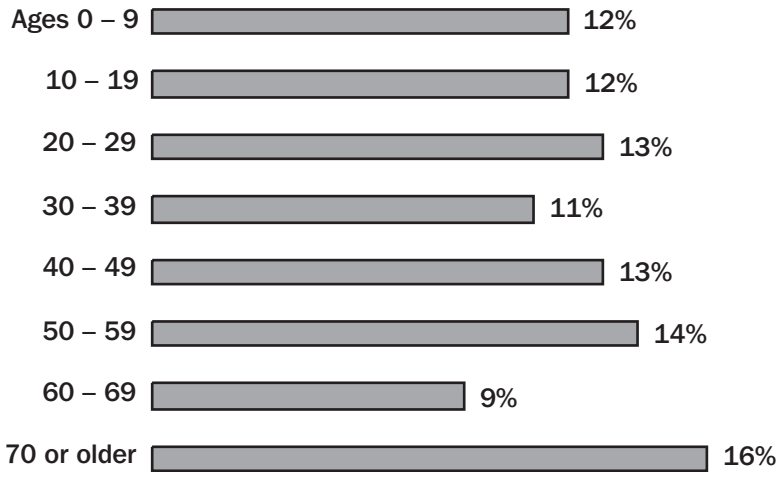
Age Decile Analysis

All of the preceding analyses of age subdivided the population into age groups that correspond to life cycle stages. It is also useful to look at age by deciles in order to compare the relative size of different age cohorts. There is remarkable consistency in the size of age decile cohorts in the New York area up to age 60; all decile age groups include 11% to 14% of the Jewish population.

In sharp contrast, the difference between the 60 – 69 decile grouping (9% of Jewish persons), and the 70 and older grouping (16%) is striking. Part of the difference in 2002 may be due to the migration to the eight-county New York area of a substantial population of refugees from the former Soviet Union during the 1990s, including many Nazi victims, who were already in their 60s when they emigrated (and now may be 70 and older). As the 50 – 59 baby boomer cohort ages, and mortality occurs at higher rates among those 70 and older in 2002, we might hypothesize that by 2012, the sharp current difference between the proportions ages 60 – 69 and 70 and older will decline, and both groups might approximate 13% – 15% of all Jewish persons.

Exhibit 3-6

Age of Jewish Persons, by Deciles, Eight-County New York Area, 2002



Age: Jewish New York in Census Context

How does the age of Jewish New Yorkers compare with that of all New York area residents? The percentage of Jewish children who are younger than 10 is only slightly lower than the percentage of all people in the eight-county New York area who are younger than age 10 — perhaps some positive news in the context of national Jewish concerns over fertility rates among Jews.

On the other hand, one of the largest differences between the eight-county Jewish population and the eight-county general population is among the 30 to 39 age cohort. The percentage of Jewish persons ages 30 to 39 is much lower than the comparable percentage for all residents in the eight-county area: 11% versus 17%. Since these ages are increasingly child-bearing ages for Jews and non-Jews, fertility patterns within the Jewish and the non-Jewish community will probably differ, and may reflect lower Jewish fertility rates in the future.

The percentage of Jewish persons 70 and older is much higher than the percentage 70 and older in the general community; 16% of Jews compared to only 9% of all people living in the eight counties are 70 and older. As a result, the median age for Jews is higher than for the community as a whole — just older than age 40 for Jews, compared to just older than age 35 for the total population of the eight-county New York area.

Exhibit 3-7

Decile Comparison: Jewish Persons 2002, Compared with All People in All Eight-County New York Area Households

Decile	Percent of Jewish Persons: 2002	Census Data 2000: All People in the Eight-County New York Area
0 – 9	12%	14%
10 – 19	12	13
20 – 29	13	14
30 – 39	11	17
40 – 49	13	15
50 – 59	14	11
60 – 69	9	7
70+	16	9
Total	100%	100%

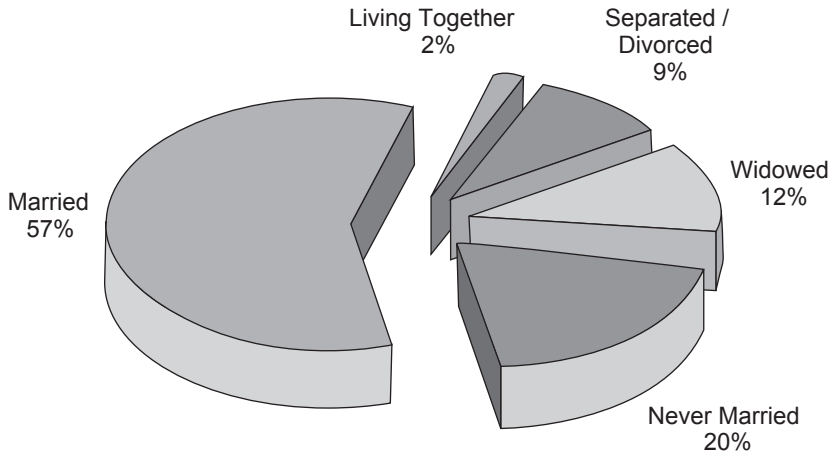
Marital Status

In the eight-county New York area, 57% of the survey respondents were married at the time they were interviewed, 9% were separated/divorced, 12% were widowed, and 20% reported never having been married (and were not living with someone at the time of the study). In 1991, 62% of all Jewish adults were married, 7% were divorced/separated, 8% were widowed, and 23% had never been married.[30]

National Jewish data patterns are almost identical: just under two-thirds of adults were married in 1990, and a slightly lower percentage were married in 2000-01. Decreasing marriage rates within the New York and national Jewish communities reflect contemporary American patterns, heralded in national and local newspaper articles after every U.S. Census (51% of American adults are currently married, according to the 2000 Census).

Exhibit 3-8

Marital Status, All Respondents, Eight-County New York Area, 2002



30 In order to limit the length of the survey interview in 2002, a number of questions on demographic variables needed to be eliminated from among the pool of potential questions. While studies averaging 45 minutes were not uncommon in the 1980s and early 1990s, the length of time that a respondent will spend on the phone in 2002 (in New York) has decreased significantly. Thus, the final draft of the survey interview questionnaire did not include questions about the marital status, marital history, intermarriage status, education, and employment status of every adult household member. Rather, these questions were only asked about the respondent and his/her spouse. Thus, the data on marital status in 2002 reflects respondents only, in contrast to the 1991 data which was collected for all household adults.

Marital Status by County

Seven out of ten Nassau, Suffolk, and Westchester county survey respondents are married. Marriage rates in Staten Island and Brooklyn are also higher than the area-wide average. Marriage rates in Manhattan (40%) and the Bronx (38%) are the lowest in the eight-county area. Manhattan and the Bronx have the highest percentage of people reporting that they are living together (4%).

Almost one in four Bronx survey respondents are widows or widowers; 32% of female Bronx respondents are widowed, compared to 10% of male respondents. In Queens, as well, a large percentage of respondents are widows or widowers (20%). The lowest percentages of widowed respondents are in Suffolk (7%) and Manhattan (8%).

Divorce/separation rates among respondents are highest among those currently living in Manhattan (13%) and Staten Island (13%), and lowest in Nassau and Westchester counties (6%).

By a large margin, Manhattan survey respondents are most likely (35%) to report never having been married. The same pattern exists in the general Manhattan population (U.S. Census data, 2000); 46% of all Manhattan adults have never been married, compared to 34% of all adults in the eight-county area. The Bronx has the second highest percentage of survey respondents who have never married (23%), while at the opposite end of the spectrum, Westchester County has the lowest percentage of respondents who have never married (9%).

Exhibit 3-9

Marital Status of Respondent by County of Residence
Eight-County New York Area, 2002

	Martial Status: All Respondents					
Borough/ County	Married	Living Together	Widowed	Separated Divorced	Never Married	Total
Bronx	38%	4	24	11	23	100%
Brooklyn	61%	1	14	9	16	100%
Manhattan	40%	4	8	13	35	100%
Queens	51%	1	20	10	18	100%
Staten Island	64%	1	9	13	13	100%
Nassau County	70%	1	11	6	12	100%
Suffolk County	69%	2	7	8	13	100%
Westchester County	74%	1	10	6	9	100%
Total, Eight-County New York Area	57%	2	12	9	20	100%

Household Composition

New York Jewish households can be grouped into three major categories — households that include at least one child younger than 18, households with seniors, and households with non-senior adults only. Twenty-eight percent of all Jewish households include minor children[31], 32% include at least one senior, and 39% have non-senior adults only (in 6% of all households, an adult child lives with non-senior parents).

Nationally, NJPS: 2001 reported that 26% of Jewish households included a child (age 17 or younger). In New York 1991, 27% of all households included a child younger than age 18, a percentage essentially identical with the 2002 estimate of 28%.

Although the percentage of households with children younger than age 18 has remained constant, the absolute number of children has increased 12% from 329,000 in 1991 to an estimated 370,000 children in 2002, as the average number of children in households with children has increased from 1.9 in 1991 to just over 2.0 in 2002.

Exhibit 3-10

Jewish Household Composition, Eight-County New York Area, 2002

Household Composition	Number of Households	Percent
Minor Children in Household Younger than Age 18	181,100	28%
Adults Ages 18 – 64, No Minor Children in Household	250,400	39
Senior Household — Someone in Household is Age 65+ (no minor children)	204,800	32
Insufficient Information for Classification	6,800	1
Total	643,000	100%

31 There were approximately 10,000 eight-county New York Jewish households with both a minor child and a senior citizen. In this exhibit, these households have been placed into the "minor children in household" category.

Household Composition by County

Westchester County (39%), Staten Island (38%), Brooklyn (34%), and Nassau County have more households with children than the eight-county area average (28%). Manhattan has the lowest percentage of households with children (15%), while the Bronx has the second lowest (20%).

The Bronx (45%) and Queens (43%) have by far the largest percentage of Jewish households that include at least one person 65 and older. Staten Island (14%) and Suffolk County (22%) have the smallest percentages of households including someone older than 65.

Exhibit 3-11

Jewish Household Composition by County of Residence
Eight-County New York Area, 2002

	Household Composition			
Borough/ County	Children Younger Than Age 18 in Household	Adults Only, No One Age 65 or Older in Household	Senior Household[32]	Total
Bronx	20%	35	45	100%
Brooklyn	34%	33	33	100%
Manhattan	15%	57	28	100%
Queens	26%	31	43	100%
Staten Island	38%	48	14	100%
Nassau County	34%	33	32	100%
Suffolk County	36%	42	22	100%
Westchester County	39%	30	31	100%

32 The few households with insufficient information for classification have been excluded from the analysis to simplify presentation. Households with both minor children and seniors have been included only in the minor children in household designation.

Secular Education

Jews are relatively highly educated. Two out of three of the respondents and their spouses who were interviewed for the Jewish Community Study had earned a college degree: 29% a bachelor's level degree, and 36% a master's or doctoral degree. The *2001 National Jewish Population Study* (NJPS) reported that 31% of Jewish adults had the bachelor's level as their highest educational degree, while another 24% of American Jews had a graduate degree.

But not every respondent (and spouse) interviewed in New York has at least a college degree — 35% do not.

Gender differences in education have all but disappeared for those younger than 65; the percentage of men and women reporting a master's or doctoral degree is about the same. For those 65 and older, men are much more likely to have an advanced degree than women.

Exhibit 3-12

Education, by Age and Gender: Respondents and Spouses[33]
Eight-County New York Area, 2002

	Age 18 – 64		Age 65+		
Highest Degree	Males	Females	Males	Females	All Respondents/ Spouses
High School or Technical School	17%	18%	26%	38%	22%
Some College/ Associate's Degree	12	14	12	17	13
Bachelor's Degree	32	30	25	21	29
Master's Degree/ Doctoral Degree	39	38	37	24	36
Total	100%	100%	100%	100%	100%

33 Data asked of respondents and spouses only for the 2002 study.

Employment

The employment status of respondents and their spouses within the New York Jewish community reflects another component of the diversity of the New York Jewish community. Almost six out of ten survey respondents/spouses are gainfully employed: either self-employed (15%), or employed by others (44%). Nearly one in four (23%) of respondents/spouses in the eight-county New York area are retired.

- Seniors are typically retired (seven out of ten), with male seniors much more likely to work or be self-employed than female seniors.
- Among those younger than age 65, male respondents/spouses are much more likely to be self-employed: 25% of the men versus 12% of the women.
- Women younger than 65 are much more likely to work part-time than men (11% versus 2%).
- Approximately 6% of men younger than 65 and 8% of the women younger than 65 report being unemployed.

Exhibit 3-13

Employment Status, by Age and Gender: Respondents and Spouses Eight-County New York Area, 2002

	Age 18 – 64		Age 65+		
Employment Status	Males	Females	Males	Females	All Respondents/ Spouses
Self-Employed	25%	12%	14%	4%	15%
Full-time Employment	57	45	12	6	38
Part-time Employment	2	11	3.5	6	6
Unemployed	6	8	1	3	6
Student	4	3	<1%	<1%	3
Disabled	2	2	2	3	2
Homemaker/ Volunteer	<1%	15	<1%	6	7
Retired	4	4	68	72	23
Total	100%	100%	100%	100%	100%

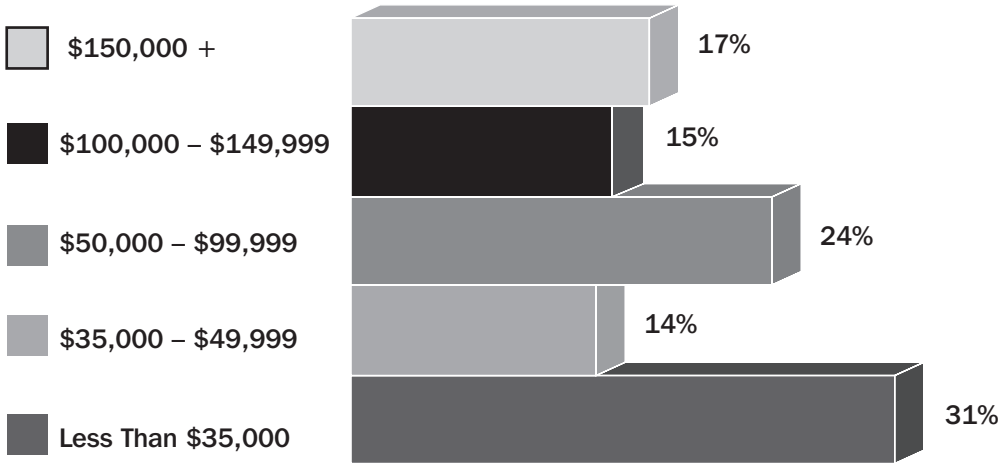
Household Income

Household annual income reflects enormous diversity in the Jewish community; this income diversity is more important for Jewish communal planning than comparisons with local or national data.

- Thirty-one percent of Jewish households report annual household incomes of less than $35,000. Given the high cost of living in the New York area, the one-third of New York Jewish households with relatively low incomes provides a sobering context to Jewish life and daily living.
- At the other end of the spectrum, 17% of households report annual incomes of at least $150,000, while another 15% report incomes between $100,000 and $150,000.

Exhibit 3-14

Annual Household Income, All Jewish Households
Eight-County New York Area, 2002



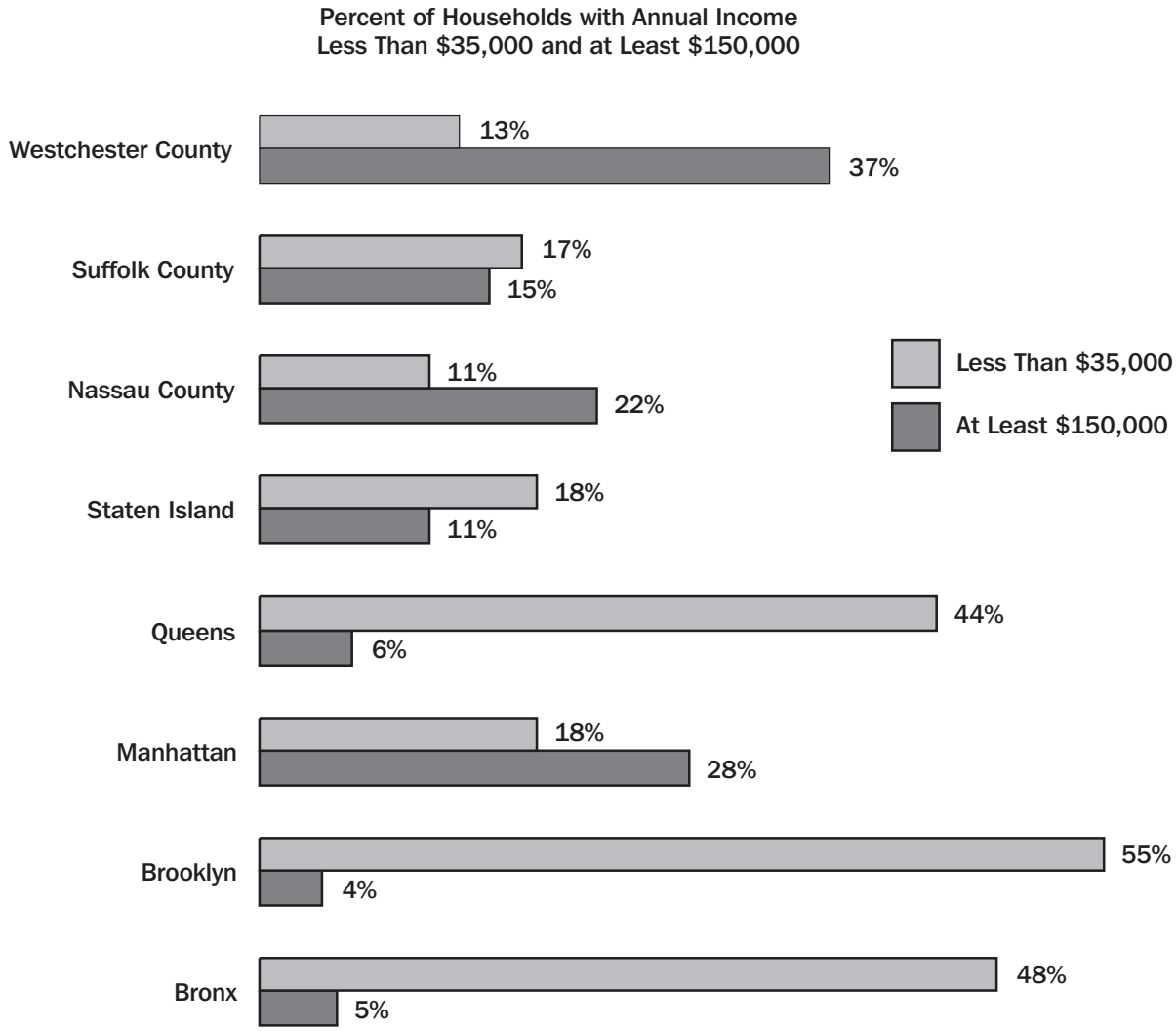
Household Income by County

Significant variation in reported household income exists by county.

- Westchester County, a rapidly growing Jewish community, has the highest proportion of households with annual incomes of at least $150,000 — 37%, more than twice the eight-county average. Only 13% of Westchester Jewish households report incomes under $35,000.
- In Nassau County, 22% of the households report incomes of at least $150,000, compared to 11% that report incomes of less than $35,000.
- Suffolk County Jewish households are less affluent; 15% report household incomes of at least $150,000, compared to 17% which report incomes of less than $35,000.
- In sharp contrast to Westchester and Nassau, only 4% of Brooklyn, 5% of Bronx, 6% of Queens, and 11% of Staten Island Jewish households report annual incomes of $150,000 and more.
- In the Bronx, Brooklyn, and Queens, very large percentages of the Jewish households report annual incomes of less than $35,000 — 48% in the Bronx, 55% in Brooklyn, and 44% in Queens. These three New York City boroughs have a combined total of 282,000 Jewish households; over half report household incomes of less than $35,000 annually.

Exhibit 3-15

Jewish Household Annual Income by County of Residence
Eight-County New York Area, 2002

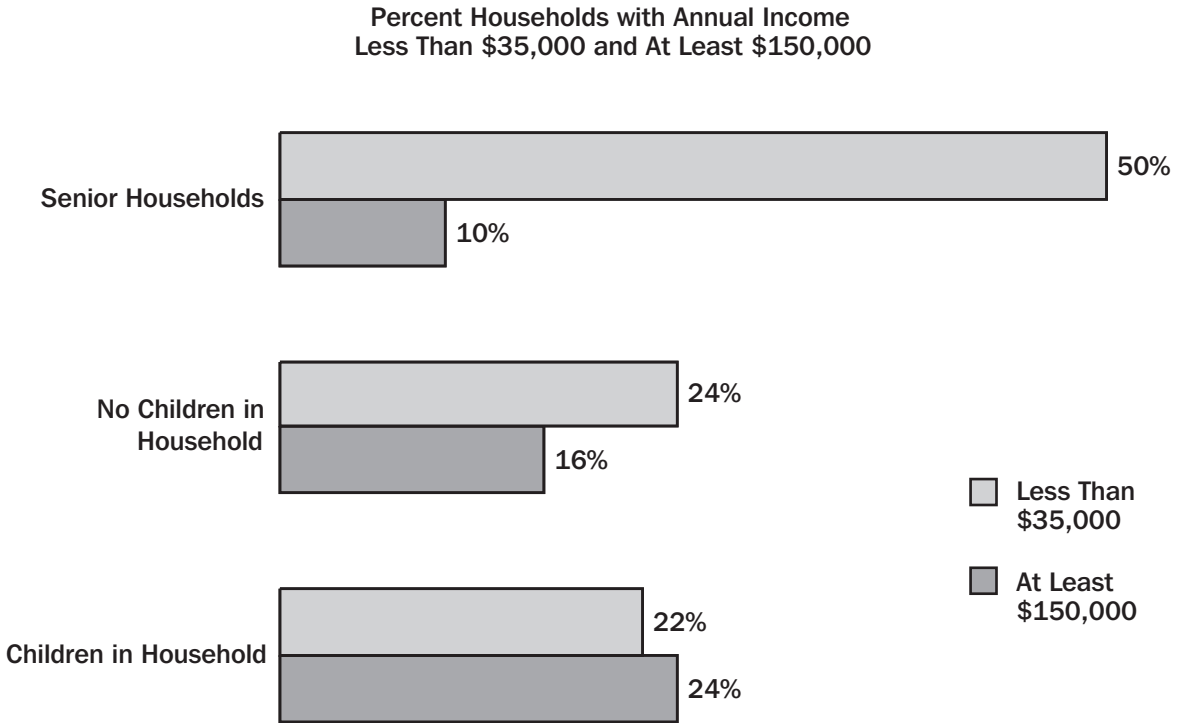


Income and Household Composition

Senior Jewish households are much less likely than other households to have incomes of $150,000 or more, and much more likely to have incomes of less than $35,000. Only 10% of senior households in the eight-county New York area report incomes of $150,000 or more, while 50% report incomes of less than $35,000 a year.[34]

Exhibit 3-16

Jewish Household Annual Income by Household Composition
Eight-County New York Area, 2002[35]



34 Questions on gross and net household assets were not included in the survey questionnaire. In the absence of information about the assets of senior households, household income may only be a partial reflection of their economic situation.

35 Households with minor children and seniors are included only in the "children in household" category.

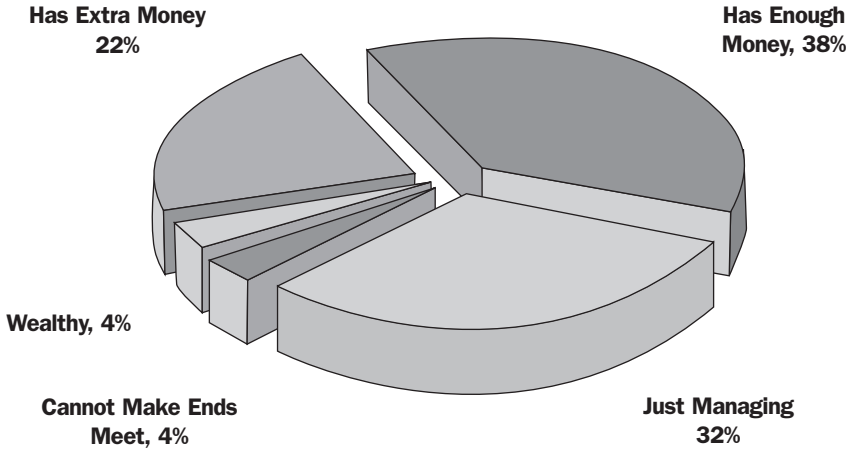
Subjective Perceptions of Financial Status

To complement the question on income, the *Jewish Community Study* also included a question asking respondents to assess their own financial status.[36] Using this subjective measure of financial status, about one in three respondents report that they are "just managing;" another 4% "cannot make ends meet." These percentages are similar to the 31% who report incomes of less than $35,000.

The two measures — annual income and subjective financial assessment — are interrelated, but not perfectly. Fifty-seven percent of those who are "just managing" or "cannot make ends meet" report incomes of less than $35,000. Another 16% report incomes between $35,000 and $50,000, 19% report incomes between $50,000 and $100,000, and 8% report incomes of at least $100,000.

Exhibit 3-17

Respondent Subjective Assessment of Household Financial Status
Eight-County New York Area, 2002



36 As in all Jewish community studies, not everyone answers the income question. In the *Jewish Community Study of New York: 2002*, 19% of the respondents who completed the survey interview refused to answer the income question. Virtually all respondents answered the subjective question about financial status, so the coverage is much broader.

Place of Birth

In 1991, 87% of all eight-county New York area Jewish adults were reported to have been born in the United States. By 2002, this percentage has declined to 73%.

In 1991, 13% of Jewish adults were "foreign-born." The 1991 report identified a total of 189,000 foreign-born Jewish adults; of these, 49,000 were born in the U.S.S.R. and another 49,000 in other Eastern European countries.

By 2002, the number of immigrant adult Jews increased to 295,000, and the percentage of all Jewish adults in the eight-county New York area who were foreign-born doubled to 27%.

- Three percent, or 31,000 adults were born in Israel. In terms of defining the "Israeli" community, however, a larger number might self-identify as Israelis, since their parents might have been born in Israel, or they had lived in Israel for most of their lives, but had not been born in Israel. A total of 74,300 Jewish persons live in eight-county Jewish households with an Israeli-born adult.
- Approximately 127,000 Jewish adults were born in the former Soviet Union (FSU), and another 64,000 were born in Eastern Europe.
- FSU-born Jewish adults in 2002 accounted for 43% of all foreign-born adults, compared to 26% in 1991.[37]

37 See the Note on Research Methodology for a discussion of the extraordinary steps taken to secure interviews in Russian. A total of 300 interviews were conducted in Russian by bilingual interviewers. The vast majority of the respondents interviewed in Russian had been born in the former Soviet Union, but a number of adults who had been born in Eastern Europe also completed the interview in Russian.

Exhibit 3-18

Place of Birth, All Jewish Adults
Eight-County New York Area, 2002

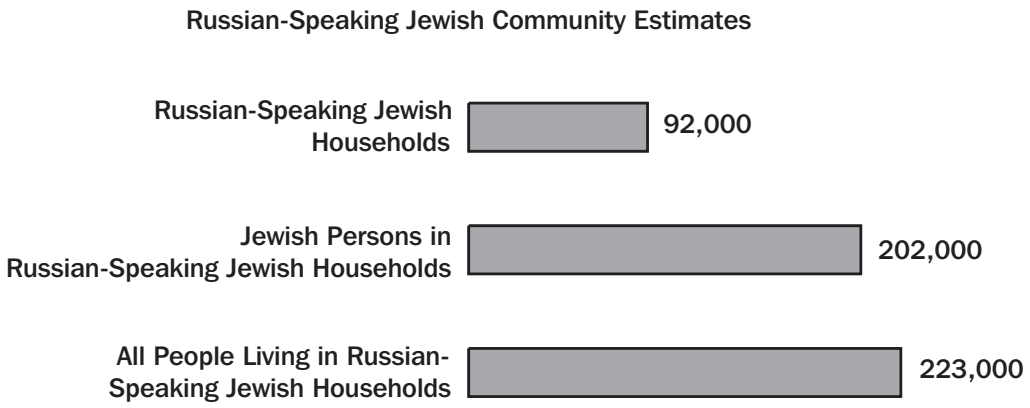
Place of Birth	Percent of All Jewish Adults
New York City	52%
Nassau, Suffolk, Westchester Counties	6
Other New York State	2
Other U.S.	13
Former Soviet Union	12
Eastern Europe	6
Western Europe	3
Israel	3
Other non-U.S.	4
Total	100% [N=1.1 million Jewish Adults]

Russian-Speaking Jewish Households

There are an estimated 92,000 Russian-speaking Jewish households in the eight-county New York area.[38] Over 220,000 people live in these Russian-speaking Jewish households, of whom 202,000 are Jewish.[39]

Exhibit 3-19

Russian-Speaking Estimates, Jewish Households, All People in Jewish Households, and Jewish Persons, Eight-County New York Area, 2002



38 The 92,000 Russian-speaking Jewish households include 76,000 households where the respondent was born in the former Soviet Union (many of whom completed the interview in English). Respondents representing another 16,000 Jewish households, mostly from Eastern Europe, completed the interview in Russian. They are defined (for this study) as part of the Russian-speaking community.

39 There has been a great deal of conjecture about the size of the Russian-speaking community in the New York area, with some people quoting estimates of 300,000 or 400,000. There is no scientific basis for these estimates, nor are the number of Russian-speakers or Russian-speaking immigrants identical to the number of Russian-speaking persons in Jewish households. If none of the adults in a household views themselves as Jewish, the household would not be defined as Jewish for either the 1991 or the 2002 studies, even if the screening interview respondent had been born in the former Soviet Union. Of course, if one includes the entire 22-county New York Standard Consolidated Area (including Bergen County, Rockland County, and other areas with large Jewish communities), the number of Russian-speaking (Jewish) households and individuals would be considerably larger than the number estimated for the eight-county New York area.

City-Suburban Patterns: Russian-Speaking Jewish Households

Over 90% of the Russian-speaking Jewish community lives in New York City — 87,000 Russian-speaking households in the city include 205,000 people, 186,000 of whom are Jewish.

The sheer size of the Russian-speaking Jewish community in New York City needs to be understood in a national context. The Russian-speaking Jewish segment of the New York Jewish community — if looked at independently — would numerically rank in the top 10 of American Jewish communities, with only New York (non-Russian-speaking), Los Angeles, Chicago, Broward County (Florida), Philadelphia, Boston, and the San Francisco Bay area having larger Jewish populations than the Russian-speaking New York City Jewish community.

In contrast, only 16,000 Jewish persons currently live in Russian-speaking households in the three suburban counties: Nassau, Suffolk, Westchester.

Exhibit 3-20

Russian-Speaking Jewish Household Estimates, Households, All People in Households, and Jewish Persons, New York City and Suburbs, 2002

Russian-Speaking Estimates	New York City	Nassau, Suffolk Westchester	Percent of Total Russian-Speaking Jewish Community Living in New York City
Russian-Speaking Jewish Households	87,000	5,000	94%
Jewish Persons in Russian-Speaking Jewish Households	186,000	16,000	92%
All People in Russian-Speaking Jewish Households	205,000	18,000	92%

Russian-Speaking Jewish Households: Percentage of all Jewish Households

The 186,000 Jewish persons in Russian-speaking Jewish households represent 19% of all New York City Jews. One in every five Jewish persons in the city lives in a Russian-speaking household.

Jewish persons in Russian-speaking households, in contrast, represent only 4% of all Jews in Nassau, Suffolk, and Westchester counties.

Exhibit 3-21

Russian-Speaking Jewish Households, Jewish Persons as a Percent of All Jewish Households, and Jewish Persons, New York City and Suburbs, 2002

	Number	Russian-Speaking Percentage of Total
Jewish Persons in Russian-Speaking New York City Jewish Households	186,000	*
All Jewish Persons in New York City	972,000	19%
Jewish Persons in Russian-Speaking Households: Nassau, Suffolk, Westchester	16,000	*
All Jewish Persons in Nassau, Suffolk, and Westchester Jewish Households	440,000	4%

Russian-Speaking Jewish Households by County

Within New York City, the Russian-speaking Jewish population is concentrated primarily in Brooklyn; 62% of Russian-speaking persons in the eight-county area live in Brooklyn. In terms of size and scale, the impact of this vast concentration of Russian-speaking Jewish households, and the number of Jewish persons (as well as non-Jews) living in these households should not be underestimated.

There are almost as many Jews living in Russian-speaking households in Brooklyn — more than 124,000 — as there are Jews (129,000) in all of Westchester County.

The second and only other major concentration of Russian-speaking persons is in Queens (19%). The remaining 19% of the Russian-speaking Jewish population is scattered among the remaining six counties, with both 2002 survey data and anecdotal information showing a recent Russian-speaking migration to Staten Island.

Thus, in terms of the proportion of all Jews within a borough/county, the Russian-speaking Jewish population represents a significant proportion of the Jewish communities of Brooklyn (27%), Queens (21%), and Staten Island (26%). Staten Island is interesting; the borough has only 5% of all Russian-speaking Jewish persons in the New York area, but that 5% represents more than a quarter of Staten Island's relatively small Jewish population. In the context of current mobility patterns, the percentage of the Jewish population in Staten Island that lives in Russian-speaking Jewish households may increase significantly over the next decade.

Exhibit 3-22

Jewish Persons in Russian-Speaking Jewish Households by County of Residence Eight-County New York Area, 2002

Borough/ County	Number of Russian-Speaking Jewish Persons	Percent of All Russian-Speaking Jewish Persons in the Eight-Counties	As a Percent of All Jewish Persons Living in Each County
Bronx	3,000	2%	7%
Brooklyn	124,300	62	27%
Manhattan	8,800	4	4%
Queens	38,900	19	21%
Staten Island	10,700	5	26%
Nassau County	9,600	5	4%
Suffolk County	2,000	1	2%
Westchester County	4,600	2	4%
Total Eight-County New York Area	202,000	100%	

The Russian-Speaking Jewish Community: Age Patterns

The Russian-speaking Jewish community is older than the general eight-county Jewish population; 27% of Jewish persons in Russian-speaking households are seniors age 65 or older, compared to 20% of all eight-county Jewish persons. Jewish persons in Russian-speaking households are much more likely to be ages 65 – 74 than are non-Russian-speaking Jews.

The percentage of Jews who are children is smaller among Russian-speaking households (16%) than among all Jews in the eight-county New York area (22%). While this partially reflects the higher proportion of Russian-speaking Jewish seniors, fertility patterns among child-bearing-age Russian-speaking Jews will be an important demographic component of the future of the eight-county New York Jewish community.

Exhibit 3-23

Age Distribution of Jewish Persons in Russian-Speaking Jewish Households Compared to Age Distribution of All Jewish Persons, Eight-County New York Area, 2002

	Jewish Adults and Children Being Raised Jewish	
Age	Jewish Persons in Russian-Speaking Jewish Households	All Jewish Persons in Eight Counties
0 – 17	16%	22%
18 – 24	9	9
25 – 34	10	12
35 – 44	10	12
45 – 54	13	15
55 – 64	14	11
65 – 74	15	9
75+	12	11
Total	100%	100%

Household Income: The Russian-Speaking Jewish Community

Given the recent migration of many Russian-speaking Jewish households to the United States, and the older age distribution, it is not at all surprising that Russian-speaking Jewish households have significantly lower incomes than the general eight-county Jewish community. Russian-speaking Jewish households are more than twice as likely to report annual household incomes of less than $35,000, and three times less likely to report household incomes of at least $100,000.

Exhibit 3-24

Income Distribution of Russian-Speaking Jewish Households Compared to Income Distribution of All Jewish Households, Eight-County New York Area, 2002

	Household Status	
Annual Household Income	Russian-Speaking Jewish Households	All Jewish Households in the Eight-County New York Area
Less Than $35,000	66%	31%
$35,000 – $49,999	12	14
$50,000 – $99,999	13	24
$100,000 – $149,999	5	15
$150,000+	4	17
Total	100%	100%

Educational Achievements: Russian-Speaking Jewish Respondents

While clear household income differences exist between Russian-speaking and non-Russian-speaking Jewish households, levels of educational attainment are similar, most likely reflecting high Jewish educational achievements in the former Soviet Union. Two-thirds (67%) of respondents and spouses ages 18 to 64 in Russian-speaking Jewish households have earned at least a bachelor's degree (compared with an overall rate for the New York Jewish community of 73%).

In fact, senior respondents and spouses in Russian-speaking Jewish households are slightly more likely to have completed at least a college education than their non-Russian-speaking counterparts, 58% have earned at least a bachelor's degree, compared with 53% of all senior Jewish respondents/spouses in the eight-county New York area.

Exhibit 3-25

Education Degree Status of Respondents/Spouses[40] Ages 18 – 64 and Ages 65+ in Russian-Speaking Jewish Households, Compared to Education Degree Status of Respondents/Spouses, in All Jewish Households, Eight-County New York Area, 2002

	Ages 18 – 64 Only	
Highest Degree	Respondents/Spouses in Russian-Speaking Jewish Households	Respondents/Spouses in All Eight-County Jewish Households
High School Diploma/ Technical School	17%	17%
Some College/ Associate's Degree	16	13
Bachelor's Degree	34	31
Master's Degree/ Doctoral Degree	33	39
Total	100%	100%

	Ages 65+ Only	
Highest Degree	Respondents/Spouses in Russian-Speaking Jewish Households	Respondents/Spouses in All Eight-County Jewish Households
High School Diploma/ Technical School	29%	33%
Some College/ Associate's Degree	13	15
Bachelor's Degree	29	23
Master's Degree/ Doctoral Degree	29	30
Total	100%	100%

40 In 2002, survey data on education (and employment) was collected only for respondents and spouses.

Employment Status: Russian-Speaking Jewish Respondents

Finally, despite the household income differences, employment differences are not as sharp. Half of all Russian-speaking Jewish household respondents and spouses younger than age 65 are employed full time — a percentage essentially identical to the employment status of all non-senior survey respondents and spouses in eight-county Jewish households. Similarly, 7% of the Russian-speaking and the general Jewish adult population (represented by respondents and spouses) are employed part-time.

The relatively recent immigrant status of Russian-speakers and the hardships endured before coming to the United States have had some impact on the overall employment status of Russian-speaking Jewish adults (survey respondents and spouses) between the ages of 18 and 64. They are less likely than non-Russian counterparts to be self-employed, more likely to be unemployed, and more likely to be disabled and unable to work.

Exhibit 3-26

Employment Status of Respondents/Spouses Ages 18 – 64 in Russian-Speaking Jewish Households, Compared to Employment Status of All Respondents/Spouses in Jewish Households, Eight-County New York Area, 2002

	Ages 18 – 64 Only	
Employment Status	Respondents/Spouses in Russian-Speaking Jewish Households	Respondents/Spouses in All Eight-County Jewish Households
Self Employed	11%	18%
Employed Full Time	49	50
Employed Part Time	7	7
Unemployed	12	7
Student	7	4
Disabled	6	2
Homemaker/ Volunteer	3	8
Retired	6	4
Total	100%	100%

CHAPTER 4 VULNERABLE JEWISH POPULATIONS

This chapter focuses upon several key areas of vulnerability among Jewish persons and Jewish households in the eight-county New York area. The dimensions of vulnerability include: (1) poverty in the Jewish community, (2) Jewish seniors living alone, (3) Nazi victims, and (4) single-parent households. The chapter concludes with an analysis of study findings relative to the experience of New York area Jewish households seeking human services.

Poverty

Of the estimated 643,000 Jewish households in the New York area, 103,000 (16% of all households) live in poverty, as measured by 150% of the Federal Poverty Guideline.[41] For a family of three, this means an income of less than $22,500 per year.

- **244,000 people live in these poor Jewish households.**

Jewish poverty is essentially concentrated in the five boroughs of New York City. Of the 244,000 people living in poor Jewish households in the eight-county area, 226,000 (93%) live in New York City. People in poor Jewish households account for 20% of all people in New York City Jewish households.

In the three suburban counties, only 3% of all people in Jewish households live in households that are below the 150% adjusted poverty standard. Nevertheless, there are 18,000 people living in poor Jewish households in the three suburban counties — a substantial number for any community. Moreover, the low percentage of poor people in Jewish suburban households indicates that they are relatively isolated, reinforcing their vulnerability.

41 The income levels that define the 150% poverty level for households of various sizes, and an even more extensive analysis of New York area Jewish poverty, can be found in the *Report on Jewish Poverty*, Jacob B. Ukeles and David A. Grossman, Metropolitan Council on Jewish Poverty and UJA-Federation of New York (January 2004). A brief description of 150% poverty levels by household size is included in the appended Note on Research Methodology. Ten percent of all Jewish households in the eight-county area report annual household incomes and household sizes that would place them under the 100% poverty standard. For a family of three, that standard equates to $15,000, a status that could be described as "severe" poverty. Nine percent of the 1,667,000 people living in eight-county New York Jewish households fall below the 100% poverty standard.

Exhibit 4-1

Estimated Numbers of Poor: Jewish Households, People, and Jewish Persons, New York City and Suburban Counties, 2002

	New York City	Nassau Suffolk Westchester	Total Eight-County New York Area
Number of Poor Jewish Households	96,000	7,000	103,000
Number of People in Poor Jewish Households	226,000	18,000	244,000
Number of Jewish Persons in Poor Jewish Households	211,000	15,000	226,000

Poverty: 1991 and 2002

The percentage of people living in poor Jewish households in New York City has increased significantly since 1991, while at the same time overall poverty rates in New York City have declined.[42]

- From 1991 to 2002, the number of people in poor New York City Jewish households (150% poverty level) increased from 167,500 to 226,000 — an increase of 35%.[43]
- In 1991, 15% of the people in New York City Jewish households lived below the 150% poverty level. By 2002, the percentage had increased to 20%.

The rate of increase in the number of people in poor Jewish suburban households has been even greater than in the city, but the numerical impact of the increase is much smaller in the suburbs than in the city, since the suburban Jewish poverty increase occurred from a much smaller base originally — from just over 12,000 in 1991 to 18,000 in 2002.

42 See Mark Levitan, "Poverty in New York: 2002: One-Fifth of the City Lives Below the Federal Poverty Line," Community Service Society, September 30, 2003 for a clear summary, using the standard 100% poverty level definitions. The overall 100% poverty rate in New York City was estimated to be 24.7% in 1990-91 and 20.5% in 2001-02. Levitan also reported that the New York City white non-Hispanic 100% poverty rate in 2001-02 was 12.5% in New York City. The comparable 100% estimate for people in New York City Jewish households in 2002 is 13%.

43 The numbers cited in this paragraph reflect UAI's recalculation of New York City 1991 poverty numbers reported in the *1991 Jewish Population Study of New York*, and are different from the numbers and percentages initially reported in the *Jewish Community Study of New York: 2002 Highlights* which used the originally published 1991 numbers as the basis of comparison. UAI has recalculated the 1991 household 150% poverty rate, and the number of people in those households, following procedures utilized for the 2002 study in order to make the data comparable. See the extended discussion of the recalculation of 1991 poverty numbers in Jacob B. Ukeles and David A. Grossman, *Report on Jewish Poverty* p.p. 64 – 68.

The net effect of the UAI recalculation was to increase the 1991 estimate of the percentage of Jewish households (and the number of people in Jewish households) below 150% poverty, thereby reducing the percentage increase from 1991 to 2002. The numbers originally reported in the 1991 report were 145,000 people in poor Jewish households in New York City and 10,500 people in poor Jewish households in Nassau, Suffolk, and Westchester counties. Please also see the discussion of these issues in the appended Note on Research Methodology, p. 226, which also discusses the increase in the number of poor Jewish households from 1991 to 2002, using numbers that reflect revisions in data calculations for 1991 that were completed after the *Highlights* report was published.

Exhibit 4-2

Estimated Numbers of People in Poor Jewish Households
Eight-County New York Area, 1991 and 2002

People in Poor Jewish Households	1991	2002	Net Change 1991 – 2002	Percent Change 1991 – 2002
New York City	167,500	226,000	+ 58,000	35%
Suburban Counties	12,100	18,000	+ 5,900	49%
Total Eight-County New York Area	179,600	244,000	+ 64,400	36%

Poverty: Borough and County

Jewish poverty in New York City is concentrated geographically. Brooklyn has the most extensive Jewish poverty — 156,200 people live below the 150% poverty level in Brooklyn Jewish households. Brooklyn's 156,200 people in poor Jewish households account for 69% of all poor people in Jewish households in the city, and 64% of the eight-county total. Thirty percent (30%) of all people living in Brooklyn Jewish households live below the 150% poverty level.

The Bronx and Queens also have substantial Jewish poverty. Queens has the second highest number of people in poor Jewish households (42,700); 19% of all people in Queens Jewish households live below the 150% poverty level. The Bronx has the same percentage of poor as Queens (19%), but a much smaller number (10,400).

While Manhattan has the third largest number of people in poor Jewish households, the percentage of people who live in poor Jewish households is the lowest percentage in New York City (4%), and parallels the suburban pattern.

Despite the sharp increase in the number of poor people in the suburbs noted in Exhibit 4-2, only a small minority of people in Jewish households in the suburbs are poor. Suffolk County has the highest suburban Jewish poverty: 7,600 people, or 6% of the people living in Suffolk Jewish households. While only 4% of people in Westchester Jewish households are poor, there are still an estimated 6,000 people living in poor Jewish households.

Exhibit 4-3

People in Poor Jewish Households, Eight-County New York Area, 2002

Borough/ County	Number of People in Poor Jewish Households[44]	Number of People in All Jewish Households	People in Poor Jewish Households as a Percent of People in All Jewish Households
Bronx	10,400	54,000	19%
Brooklyn	156,200	516,000	30%
Manhattan	12,800	292,000	4%
Queens	42,700	221,000	19%
Staten Island	3,900	52,000	8%
Subtotal New York City	226,000	1,135,000	20%
Nassau County	4,300	156,200	2%
Suffolk County	7,600	12,800	6%
Westchester County	6,000	42,700	4%
Subtotal Suburban Counties	18,000	532,000	3%
Total, Eight-County New York Area	244,000	1,667,000	15%

44 Numbers and percentages may not add exactly due to rounding.

Population Groups in Poverty: New York City

Jewish poverty in New York City is concentrated in four specific population groups; they account for 84% of the total of 226,000 people in New York City Jewish households who live below the 150% poverty level. The four (non-overlapping) groups are:

- larger Orthodox households (four or more people, no one older than 65);
- Russian-speaking Jewish households, with all adults younger than 65;
- Russian-speaking Jewish households, with at least one adult 65 or older;
- senior non-Russian-speaking households (one or more seniors).

Poor larger Orthodox households (four or more people) without any seniors include 60,000 people, or 27% of the 226,000 New York City people in poor Jewish households. The Orthodox households have the largest concentration of poor children in New York City Jewish households.

In many of these households, either the respondent or spouse is employed, and many of these households have modest incomes, but large family size, combined with modest income, defines them as below the 150% poverty level. In New York City and everywhere else in the contiguous 48 states, despite the higher cost of living in the New York area, the 150% poverty standard is $27,000 for a family of four, $32,000 for a family of five, and $35,000 for a family of six.

Exhibit 4-4

Jewish Groups in Poverty, New York City Only, 2002

	Number of Poor People in Jewish Households: New York City	Percent of All Poor People in Jewish Households: New York City
Poor, Larger Orthodox Families (four or more persons)	60,000	27%
Poor Russian-Speaking Households All Adults Younger Than Age 65	52,300	23
Poor Russian-Speaking Households Senior Age 65+ in Household	48,300	21
Poor Non-Russian Speaking Households with Senior Age 65+	28,800	13
Other Poor Households, excluding the above, including: • households with a person who has a disability and is unable to work • unemployed member of household • other households with people with less than a college education	36,600	16
Total – New York City Only	226,000	100%

Poverty and Russian-Speaking Jewish Households

Another dimension of vulnerability is generated by immigrant status. Over half (55%) of Russian-speaking households in New York City have incomes under 150% of the federal poverty guideline. Russian-speaking Jewish households constitute 50% of the 96,000 poor Jewish households in New York City.

Exhibit 4-5

Russian-Speaking and Non-Russian-Speaking Jewish Households
Percentage Below 150% Poverty Level, New York City Only, 2002

New York City Jewish Households	Total Number of Jewish Households: New York City	Number of Poor Jewish Households: New York City	Percent of Jewish Households That Are Poor
Russian-Speaking Jewish Households	87,000	48,000	55%
Non-Russian-Speaking Jewish Households	368,000	48,000	13%
All New York City Jewish Households	455,000	96,000	21%

Age and Russian-Speaking Jewish Household Poverty

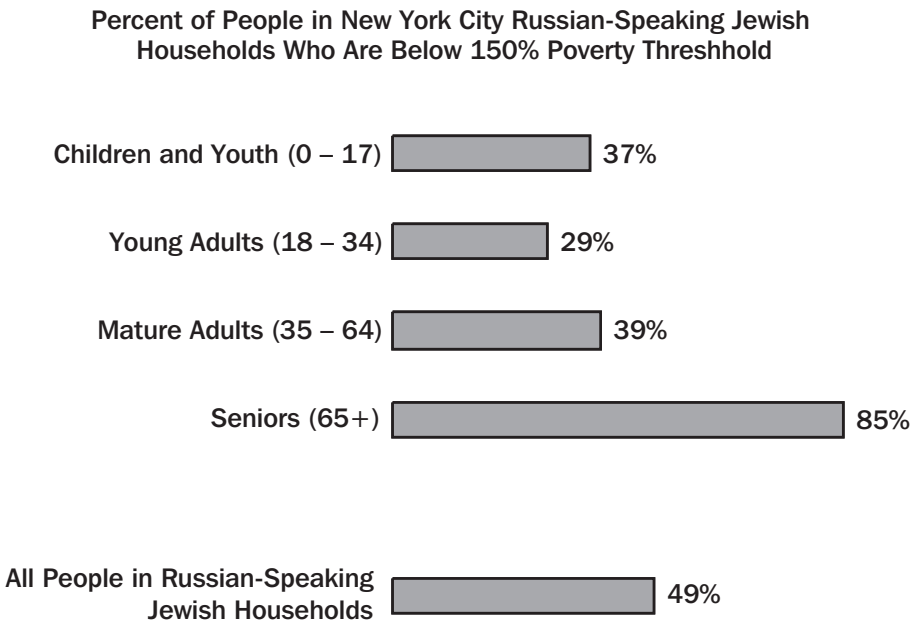
Forty-nine percent of all people in Russian-speaking Jewish New York City households are poor, living in households below the 150% poverty level.

Eighty-five percent of seniors in Russian-speaking Jewish city households live below the 150% poverty level, partly a reflection of their limited American work histories and, therefore, the lack of qualification for traditional Social Security and private pensions. This group is extremely unlikely to emerge from poverty.

In contrast, only 29% of young Russian-speaking adults (18 – 34) and 39% of mature Russian-speaking adults (35 – 64) live in households that are below the 150% poverty level. The majority of non-senior adults in these households are above the poverty level, and the status of those below the poverty level may be only a temporary, immigrant-related status.

Exhibit 4-6

Percentage of People in Russian-Speaking Jewish Households Below Poverty Level, by Age, Eight-County New York Area, 2002



Poverty Among Seniors in New York City Jewish Households

Thirty-five percent of seniors in New York City Jewish households are poor — approximately 76,500 people 65 years or older. While there are relatively few poor seniors over the age of 85 (only 9,100), this group is among the most vulnerable, because they are both elderly and poor.

Exhibit 4-7

Age Distribution of Seniors in Poor and Non-Poor Jewish Households New York City Only, 2002

Age of Seniors	Estimated Number of Seniors in All New York City Jewish Households	Estimated Number of Seniors in New York City Poor Jewish Households	Percent Seniors in Poor Jewish Households
65 – 74	99,700	35,900	36%
75 – 84	88,100	31,600	36%
85+	32,100	9,100	28%
All Seniors Age 65+	219,900	76,500	35%

The Near Poor

In addition to the 244,000 people living in eight-county New York area Jewish households that have been defined as poor (below 150% poverty level adjusted for household size), an additional 104,000 people live in 53,400 Jewish households that can best be described as "near poor." While not falling under the 150% household income poverty level, respondents in these households: (a) report annual incomes of less than $35,000, and, (b) report that the household "cannot make ends meet" or are "just managing to make ends meet."[45]

While there are more near-poor people in New York City Jewish households (85,700) than in Nassau, Suffolk, and Westchester counties (18,500), suburban county Jewish households are more likely to be near poor than poor. There are slightly more near-poor people living in suburban Jewish households than there are people living below the 150% poverty level — thus, 51% of all poor and near-poor people in the three suburban county Jewish households are near poor.

Exhibit 4-8

Number of Poor and Near-Poor People in Jewish Households Eight-County New York Area, 2002

Socio-Economic Status	New York City Jewish Households	Suburban Counties Jewish Households	Eight-County New York Area
Poor People in Jewish Households	226,000	18,000	244,000
Near-Poor People in Jewish Households	85,700	18,500	104,200
Poor & Near-Poor in Jewish Households	311,700	36,500	348,200
Percent Near-Poor of Total Poor and Near-Poor	27%	51%	30%

45 Please see Chapter 6, "The Near Poor in the New York Area Jewish Community," in Ukeles and Grossman, *Report on Jewish Poverty*, for an expanded discussion of near-poor Jewish household calculations, additional data, and a discussion of the special vulnerability of near-poor Jewish households.

Jewish Seniors Living Alone

Living alone increases vulnerability, particularly for older persons. Older people who share a household with someone else have much more immediately accessible physical and psychological support. In the eight-county New York area, an estimated 82,400 Jewish seniors live alone. The likelihood of living alone increases with age: 33% of senior respondents ages 65 – 74 live alone, compared to 50% of those 75 – 84, and 71% of those 85 and older.

Moreover, potential vulnerability of a senior living alone increases if the person does not have an adult child living in the New York metropolitan area. Typically, the primary support network for older adults is an adult child, usually a daughter or daughter-in-law. Among those who are 75 and older living alone, 44% do not have an adult child living in the area (46% in the city, 36% in the suburban counties).

Exhibit 4-9

Jewish Seniors Living Alone
Eight-County New York Area Jewish Households, 2002

Age of Seniors Living Alone	Number of Seniors Living Alone in New York City Jewish Households	Number of Seniors Living Alone in Nassau, Suffolk, Westchester Jewish Households	Number of Seniors Living Alone in All Eight-County New York Area Jewish Households
65 – 74	20,600	6,200	26,800
75 – 84	29,600	7,200	36,800
85+	15,400	3,400	18,800
All Seniors Age 65+	65,600	16,800	82,400

Poverty and Jewish Seniors Living Alone

For seniors living alone, poverty adds another dimension of vulnerability. Of the 65,600 Jewish seniors in New York City who live alone, 40% live in poverty. Russian-speaking Jewish seniors living alone in the city have extraordinarily high rates of poverty — 94% report incomes below the 150% poverty level (below $13,000 for a one-person household). In contrast, 21% of non-Russian-speaking Jewish seniors living alone in the city fall below the 150% poverty level.

In the suburbs, 6% of the seniors living alone are below the 150% adjusted poverty standard.

Nazi Victims

An estimated 55,000 Jewish Nazi-victims live in 43,300 Jewish households in the eight-county New York area.[46] Between 1933 and 1945, they had lived in or had fled from an area that was under Nazi rule, Nazi occupation, or under the direct influence or control of the Nazis. The level of psychological vulnerability associated with Nazi victimization, even among those who had not been incarcerated in a camp, should not be underestimated.

The 55,000 Nazi victims represent 4% of New York's 1,412,000 Jews, but 15% of all Jewish adults age 57 and older (born prior to 1946) in the New York area.[47]

Approximately one in four Nazi victims lives alone; 7% of all eight-county New York Jewish households include a Nazi victim.[48] In approximately 23,100 Jewish households, only the survey respondent was a Nazi victim; in another 11,000 households, at least two adults had been Nazi victims.[49] Thus, approximately one-quarter of all Nazi victim Jewish households include two Nazi victims.

Exhibit 4-10

Nazi Victims as a Percentage of All Jewish Persons in the Eight-County New York Area, 2002

New York Area	Estimated Number	Nazi Victims As Percent of Total
Nazi Victims	55,000	*
All Jews in the Eight-County Area	1,412,000	4%
All Jewish Adults Age 57 and Older	377,000	15%

46 Please see the *Jewish Community Study of New York: 2002 Special Report on Nazi Victims in the New York Area*, November 2003, for a more comprehensive analysis of Jewish Nazi-victims in the eight-county New York area (www.ujafedny.org/jewishcommunitystudy).

47 The questions asked about Nazi victim status were restricted to individuals born in 1945 or earlier; the youngest Nazi victim was 57 years old. Of the 1,412,000 Jews in the eight-county New York area, 27% (approximately 377,000) were at least 57 years old.

48 16% of all Jewish households with any adult age 57 or older.

49 In the remainder of the households, either the respondent's spouse, or a different adult, had been a Nazi victim.

Nazi Victims: Demographics

- The median age of Nazi victims in New York Jewish households is 72 years:
  - sixteen percent are between the ages of 57 and 64;
  - forty percent are between 65 and 74; and,
  - forty-four percent are at least 75.
- Fifty-eight percent of Nazi victims are female. Female Nazi-victims tend to be older: 49% of females are at least 75 years old, compared to 37% of male Nazi-victims.
- One in four Nazi victims (26%) lives alone. Nazi victims living alone are considerably older than Nazi victims living in two-person or multiple person households; their median age is 76;
- Eighty-seven percent of the 55,000 Nazi victims live in New York City;
- Almost 30,000 (54% of all eight-county Nazi victims) live in Brooklyn; another 16% live in Queens, and 12% live in Manhattan.

Exhibit 4-11

Borough/County of Residence, Jewish Nazi-Victims Eight-County New York Area, 2002

Borough/ County	Estimated Number of Jewish Nazi-Victims	Percent of All Nazi Victims in New York Area
Bronx	1,900	3%
Brooklyn	29,700	54
Manhattan	6,700	12
Queens	9,200	17
Staten Island	400	<1%
Subtotal New York City	47,900	87%
Nassau County	3,600	6
Suffolk County	1,400	3
Westchester County	2,100	4
Subtotal Suburban Counties	7,100	13%
Total Eight-County New York Area	55,000	100%

Nazi Victims — Russian-Speaking

- Half of all New York area Nazi victims — 27,800 — live in Russian-speaking Jewish households.
  - In Brooklyn, almost three out of four Jewish Nazi-victims live in Russian-speaking households, as do less than one-half of Nazi victims in Queens.
  - In contrast, only 7% of Manhattan's Jewish Nazi-victims live in a Russian-speaking household.
- Nazi victim respondents in Russian-speaking households are much more likely to be recent U.S. arrivals.
  - Sixty-seven percent of Nazi-victim respondents in Russian-speaking households have moved to the United States since 1990. Only 10% of Nazi-victim respondents in Russian-speaking households moved to the United States prior to 1970.
  - In contrast, 95% of Nazi-victim respondents in non-Russian-speaking Jewish households came to the United States prior to 1970, while only 1% came from 1990 to 2002.

Exhibit 4-12

Russian-Speaking and Non-Russian-Speaking Jewish Nazi-Victims, by Borough/County of Residence, Eight-County New York Area, 2002

Borough/ County	Nazi Victims Living In Russian-Speaking Households[50]	Nazi Victims in Non-Russian-Speaking Households	Percent Nazi Victims in Russian-Speaking Jewish Households
Bronx	200	1,700	11%
Brooklyn	21,700	7,900	73%
Manhattan	500	6,300	7%
Queens	4,100	5,000	45%
Staten Island	300	100	NA
Subtotal New York City	26,800	21,000	54%
Nassau County	400	3,200	11%
Suffolk County	300	1,200	21%
Westchester County	400	1,800	19%
Subtotal Suburban Counties	1,100	6,200	18%
Total Eight-County New York Area	27,800	27,200	51%

50 As a result of rounding for presentation, numbers may not add precisely, and may not match prior exhibit precisely.

Nazi Victims: Poverty

Half of all Nazi victims live in households with household incomes which are below 150% of the federal poverty guidelines;[51]

- Thirty-eight percent of Nazi victims live in households with annual incomes that place them under the 100% poverty guideline standard, and
- Another 13% live in households that report incomes placing them between 100% and 150% of poverty guideline levels.[52]

- Nazi victims in Russian-speaking households are especially poor.
  - Eighty-one percent of Nazi victims living in Russian-speaking households report annual incomes below 150% of the poverty guidelines;
  - In contrast, only 21% of Nazi victims in non-Russian-speaking households are below the 150% poverty level.

Exhibit 4-13

Poverty Among Nazi Victims, Russian-Speaking Households and Non-Russian-Speaking Households, Eight-County New York Area, 2002

Nazi Victim Lives in Household	Nazi Victims in Russian-Speaking Jewish Households	Nazi Victims in Non-Russian-Speaking Jewish Households
Below 100% of Poverty Guidelines	71%	6%
Between 100% and 150% of Poverty Guidelines	10	15
Above 150% of Poverty Guidelines	19	79
Total	100%	100%

51 Poverty level comparisons between Nazi victims and non-victims are especially meaningful on the household (rather than on an individual) level; 36% of households with Nazi victims are below 100% of poverty, and another 11% are between the 100% and 150% percent guidelines. Only 8% of non-victim households were below the 100% poverty guidelines, while another 5% reported incomes between the 100% and the 150% standards.

52 In general, since the poverty level calculations are based upon both household income and the number of people living in the household, there is only a moderate relationship between the number of people living in a Nazi victim household and poverty: 44% of Nazi victims living alone are under the 100% poverty level, compared to 37% of those living with another person, and 32% of those living with several other persons.

Nazi Victims: Health Issues

Nazi victim respondents report relatively poor health, especially those living in Russian-speaking Jewish households — adding yet another dimension of vulnerability.

- Among all Jewish survey respondents age 57 and older — including Nazi victims — 21% report "excellent" health, 38% "good" health, 30% "fair", and 11% "poor" health.[53]
- None of the Nazi victim respondents in Russian-speaking households report excellent health; 15% report good health, 57% fair health, and 28% report their health to be poor.
- In contrast, 12% of Nazi victims in non-Russian-speaking households report excellent health, while only 6% report poor health.

In general, Nazi victim history and a Soviet history each have an independent impact on the self-reported health of Nazi victims, cumulatively resulting in the exceptionally poor health status reported by Russian-speaking household Nazi victims.

53 All survey respondents were asked: "Would you say that your own health is excellent, good, fair, or poor?" Age was a critical factor in respondent answers. In order to partially control the impact of age, the analysis cited here is restricted to Jewish respondents who are 57 or older. Among Jewish respondents younger than age 57, 48% report their health to be excellent, and another 43% report their health as "good;" 8% report "fair" health, and just over 1% report "poor" health.

Exhibit 4-14

Health Status of Jewish Survey Respondents, Age 57 or Older, Nazi Victims and Non-Victims, by Whether Respondent Lives in a Russian-Speaking Household Eight-County New York Area, 2002

	Jewish Respondents, Age 57+, Lives In			
	Russian-Speaking Household		Non-Russian-Speaking Household	
Self-Reported Health Is	Nazi Victim	Not Nazi Victim	Nazi Victim	Not Nazi Victim
Excellent	0%	5%	12%	26%
Good	15	17	36	44
Fair	57	43	46	24
Poor	28	34	6	6
Total	100%	100%*	100%	100%

* Percentages may not add to 100% due to rounding for presentation.

Single-Parent Jewish Households

The literature on single-parent households typically presents them as heading households with significant needs — households with higher poverty rates than two-parent households,[54] households where children need to overcome negative stereotypes, and households where even computer and internet usage is lower than among two-parent households. In the Jewish community, approximately 3% of all United States Jewish households include a single adult and minor children, one-third the U.S. national rate of 9%.

In the eight-county New York area, an estimated 35,000 children live in 21,000 single-parent Jewish households — just over 3% of all households in the New York Jewish community, but over 10% of all Jewish children in the eight-county area. Besides a single parent and at least one minor child, many of these households include at least one additional adult (including adult children, grandparents, one elderly parent, an unmarried partner, and other relatives), but the household's structure is radically different from households with two parents and minor children.

Single-parent Jewish households (as in the general community) are disproportionately female "headed" — approximately 70% in the Jewish community.

Single-parent households struggle with a variety of challenges that do not confront two-person families, not the least of which are financial burdens. While national general population data show that single-parent households are more likely to live below poverty levels,[55] many of the Jewish single-parent households are financially vulnerable, but not necessarily below poverty.

- The 16% of eight-county single-parent households below the 150% poverty standard parallels the overall eight-county Jewish community percentage.
- Among New York City single-parent households, 18% are below 150% poverty, compared to the citywide 21% Jewish household poverty average.

54 See the website of Parents Without Partners for summary data on U.S. single-parent households: www.parentswithoutpartners.org/Support1.htm. The introductory section of the website notes: "The problems are many in bringing up our children alone, contending with the emotional conflicts of divorce, never-married, separation or widowhood." Similarly, any search on the internet of "single-parent households" results in references to both demographic data, as well as "problems" associated with single-parent households.

55 Parents Without Partners Fact Sheet: "Forty-five percent of single parent families headed by a woman and 19 percent of single parent families headed by a man live in poverty, as compared to only eight percent of married couples with children under the age of 18."

In addition to those below the 150% poverty level, 15% of single-parent households in the eight-county area are "near poor," compared to 8% of all Jewish households.[56] In New York City, similar patterns exist; while 9% of all city Jewish households are "near poor," 18% of city single-parent Jewish households are near poor.

Exhibit 4-15

Poor and Near-Poor Status of Single-Parent Households, Two-Parent Households, and Non-Senior Households Without Children, Eight-County New York Area, 2002

Household Type	Percent Below 150% Poverty	Percent Near Poor, But Above Poverty
Single (Non-Married) Parent Households with Minor Children	16%	15%
Married, Two-Parent Households with Minor Children	10%	4%
Non-Senior Households No Minor Children	10%	8%
All Eight-County Jewish Households	15%	8%

56 As noted earlier, near-poor Jewish households have household incomes which are more than the 150% poverty level, but the household has an annual income of less than $35,000 annually and the survey respondent indicated that the household (from a subjective financial perspective) was either "just managing" financially, or could not "make ends meet." Regardless of income, 47% of single-parent households report that they are just managing, and another 10% cannot make ends meet; comparable percentages for married couples with children are 34% and 3%.

Seeking Assistance for Human Service Needs

Survey respondents were asked if someone in the household had sought assistance for a series of social services and health-related services during the year preceding the study.

- Almost one out of four Jewish households (24%) report that someone in the household sought assistance for a household member with a serious or chronic illness.
- Thirteen percent of households with children report that a child in the household has a learning disability (13%). [57]
- Just over one out of ten households sought job or occupation assistance (12%) or sought services for an older adult (11%).
- Much lower percentages of Jewish households report needing assistance for infant or child care (3% of all households, but 10% of households with children), or in adopting a child (3% at any time, not just in previous year).
- The need for HIV/AIDS testing or services is reported by 2% of all households, while an alcohol or drug problem is reported by 1%.[58]

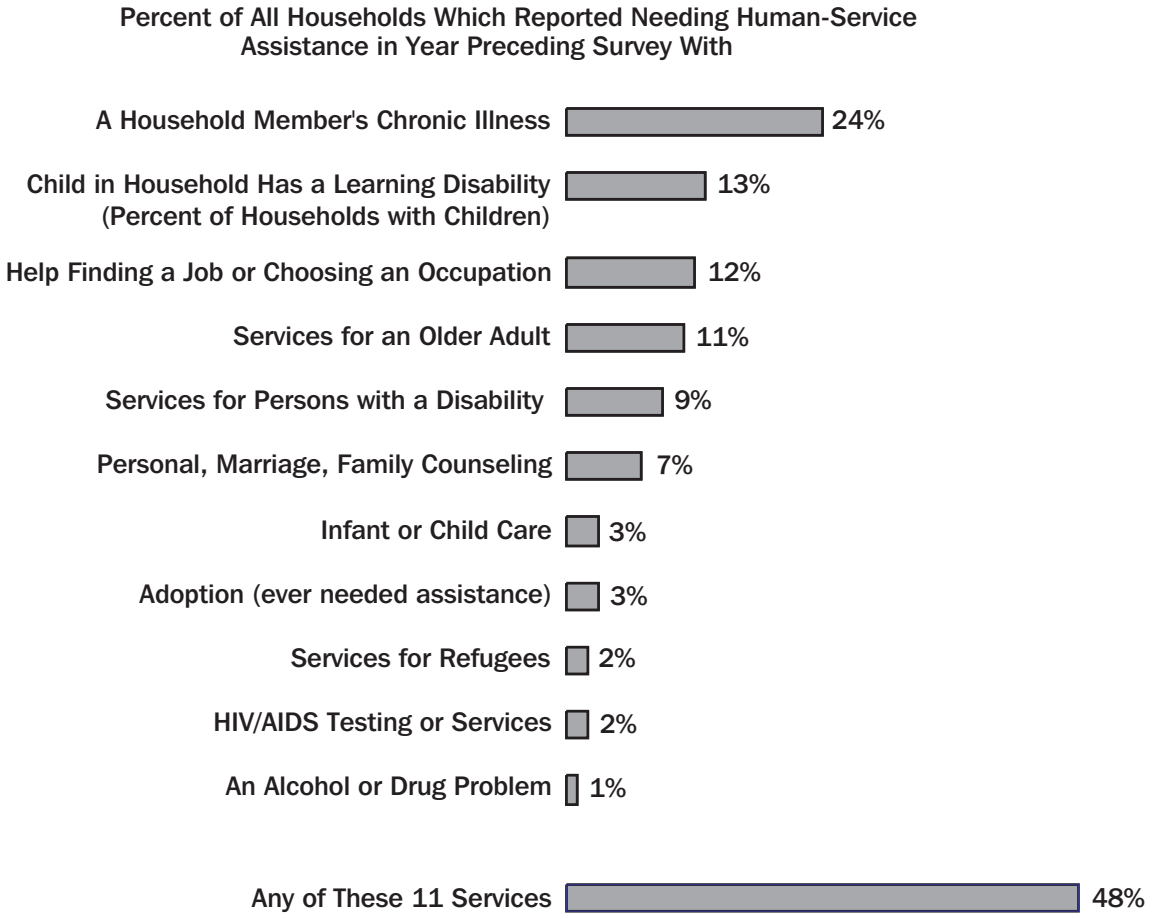
In general, while the proportions of households that sought assistance for each of these human service needs in the year preceding the survey is relatively small, given the size and scale of the eight-county New York area, the numbers of estimated households affected are anything but small. With a base of 643,000 Jewish households, the number of households affected range from an estimated 154,000 that needed assistance for a chronic or serious illness, to 77,000 that needed help with a job or occupation, to over 9,000 Jewish households that needed HIV/AIDS testing or HIV/AIDS related services.

57 The percentage base is only households with children. The question was asked in a different sequence, and these respondents were not asked if they sought assistance for the child.

58 Relatively small percentages reported seeking help with an alcohol or drug problem (1.3%) or with HIV/AIDS testing or services (1.6%). These variables may be especially susceptible to under-reporting, given the stigma attached to them.

Exhibit 4-16

Human-Service Needs, Jewish Households, Eight-County New York Area, 2002



Accessing Human Services: Seniors, Single-Parents

Since households vary in terms of the types of human services needed, an overall composite index of human-service needs was constructed for these 11 human-service items. Almost half (48%) of all Jewish households report seeking assistance for one of the indexed human services.[59]

When all 11 human service needs are included, minimal differences exist between different types of households. Senior households are as likely as non-senior households to report seeking service assistance: 47% of all senior households report seeking one of the eleven services indexed. But, when chronic illness assistance is excluded, only 26% of households with seniors (versus 41% of all other households) report needing and seeking assistance for the other 10 indexed items. Moreover, only 12% of senior households report seeking assistance for an older adult (compared to 11% of households overall).

Single-parent households are more likely to require human services assistance. Overall, 56% of single-parent households versus 51% of two-parent households report having sought assistance for one of the indexed services, but the differences vary by topic.

- First, 10% of both two-parent and single-parent household groups report seeking assistance with infant or child care.
- Sixteen percent of single-parent households report that a child has a learning disability compared to 13% of two-parent households.
- Given their often precarious financial status, single-parent households are almost twice as likely to report seeking assistance for a job or occupation; 23% report seeking assistance for a job or occupation, compared to 13% of two-parent households.
- Twenty-six percent of single-parent households versus 15% of two-parent households report needing assistance for a serious or chronic illness.
- Three percent of single-parent households report needing assistance for HIV/AIDS counseling compared to only 1% of two-parent households.

59 Excluding households that sought help with a serious or chronic illness, but sought help for any of the other services, the percentage decreases to 36%.

Exhibit 4-17

Percent of Single-Parent and Two-Parent Households That Sought Human-Service or Health-Needs Assistance, Eight-County New York Area, 2002

In 12 Months Prior to Study, Household Member Sought Assistance	Single-Parent Households	Two-Parent Households
In Coping with a Serious or Chronic Illness	26%	15%
In Finding a Job or Choosing an Occupation	23%	13%
For Services for an Older Adult	9%	11%
For a Person with a Disability	9%	8%
For a Child with a Learning Disability	16%	13%
For Personal, Marriage, Family Counseling	13%	9%
With Infant or Child Care	10%	10%
With Adoption Services (any time)	3%	4%
For Services for Refugees, Such as Resettlement	3%	<1%
With HIV/AIDS Services, Testing	3%	1%
For An Alcohol or Drug Problem	<1%	1%
Any of 11 Services	56%	51%

Human-Service Needs, Poverty, and Russian-Speaking Households

The extent to which poor Jewish households and non-poor Jewish households seek services varies markedly for different services. Poorer Jewish households are more likely to seek some services than non-poor households, but differences between Russian-speaking poor households and non-Russian-speaking poor households are (at times) more relevant than the poor/non-poor dichotomy:

- Poor Jewish households are much more likely than non-poor households (37% versus 22%) to report seeking assistance for a serious or chronic illness;
- Poor Russian-speaking households are more likely to seek services for an older adult (15%) than are poor non-Russian speaking households (8%), or non-poor households (12%), reflecting the older age structure among poor Russian-speaking households;
- Poor Russian-speaking households, reflecting the high proportion of seniors, are less likely to seek employment assistance (10%) than are poor non-Russian-speaking households (19%);
- Poor Russian-speaking households are less likely to seek personal and family counseling, less likely to seek assistance for infant or child care, and less likely to report having a child with a learning disability in the household. While 15% of non-poor Jewish households, and 20% of poor non-Russian-speaking households with children in the household report that a child has a learning disability, only 6% of Russian-speaking household respondents make a similar observation.

Programs which seek to provide services within the Jewish community need to not only understand differences in reported utilization and need for services, but also cultural differences among Jewish households which may influence: (1) the likelihood of a household defining essentially similar circumstances as needing or not needing assistance, and (2) cultural familiarity with the types of services that are available. The extremely low percentage of Russian-speaking households with children that report a child in the household with a learning disability may be a reflection of reality, but is much more likely to be a reflection of varying cultural definitions and reactions.

Exhibit 4-18

Percent of Poor (Russian-Speaking and Non-Russian-Speaking) Households and Non-Poor Jewish Households That Sought Human-Service and Health-Needs Assistance, Eight-County New York Area, 2002

	Jewish Households Below 150% Poverty Level			
In 12 Months Prior to Study, Household Member Sought Assistance	Poor Russian-Speaking Households	Poor Non-Russian-Speaking Households	All Poor Jewish Households	All Non-Poor Jewish Households
In Coping with a Serious or Chronic Illness	40%	35%	37%	22%
In Finding a Job or Choosing an Occupation	10%	19%	15%	12%
For Services for an Older Adult	15%	8%	12%	12%
For a Person with a Disability	12%	15%	13%	7%
For a Child with a Learning Disability	6%	20%	15%	15%
For Personal, Marriage, Family Counseling	1%	8%	5%	9%
With Infant or Child Care	2%	8%	5%	3%
With Adoption Services (any time)	2%	2%	2%	3%
For Services for Refugees, Such as Resettlement	10%	3%	6%	<1%
With HIV/AIDS Services, Testing	<1%	3%	2%	2%
For An Alcohol or Drug Problem	<1%	2%	<1%	1%

How Easy Is It To Get Assistance?

The only service area in which almost everyone found it easy to get needed assistance is in the area of personal, marriage, or family counseling — 75% reported that they were able to get needed assistance easily.[60]

The two most frequently cited service needs — employment-related services and services for an older adult — differ markedly in terms of the assistance-seeking experiences of Jewish households in the eight-county area.

- When a household needed assistance for an older adult, 57% of the households were easily able to get the help they needed.
- When someone needed help in finding a job or choosing an occupation, 42% easily got the needed assistance — the remainder either got assistance with difficulty (15%), or did not get the needed assistance (42%).

In three other service areas, fewer than half of the households were able to get the help they needed easily: infant or child care (46%), adoption (44%), and services for refugees (46%).

For adoption services and services for refugees, most of those who did not get help easily, did not get assistance at all. In the case of infant or child care, they did get assistance, but with difficulty.

For those seeking services for someone with a disability, about half (53%) received needed assistance easily; the others were divided fairly equally between those who did not get needed assistance and those who got it, but with difficulty.

60 These follow-up questions were not asked for chronic illness, AIDS/HIV, alcohol/drugs, and children with learning disabilities.

Exhibit 4-19

Ease and Difficulty in Getting Assistance for Human-Service Needs
Jewish Households, Eight-County New York Area, 2002

Human-Service Need	Percent Households Which Got Needed Assistance Easily	Percent Households Which Got Needed Assistance With Difficulty	Percent Households Which Did Not Get Needed Assistance	Total
Finding a Job or Choosing an Occupation	42%	15	42	100%
Services for an Older Adult	57%	19	23	100%
Services for Person with a Disability	53%	21	26	100%
Personal, Marriage, Family Counseling	75%	10	15	100%
Infant or Child Care	46%	39	14	100%
Adoption (lifetime, not just prior year)	44%	22	34	100%
Services for Refugees	46%	12	41	100%

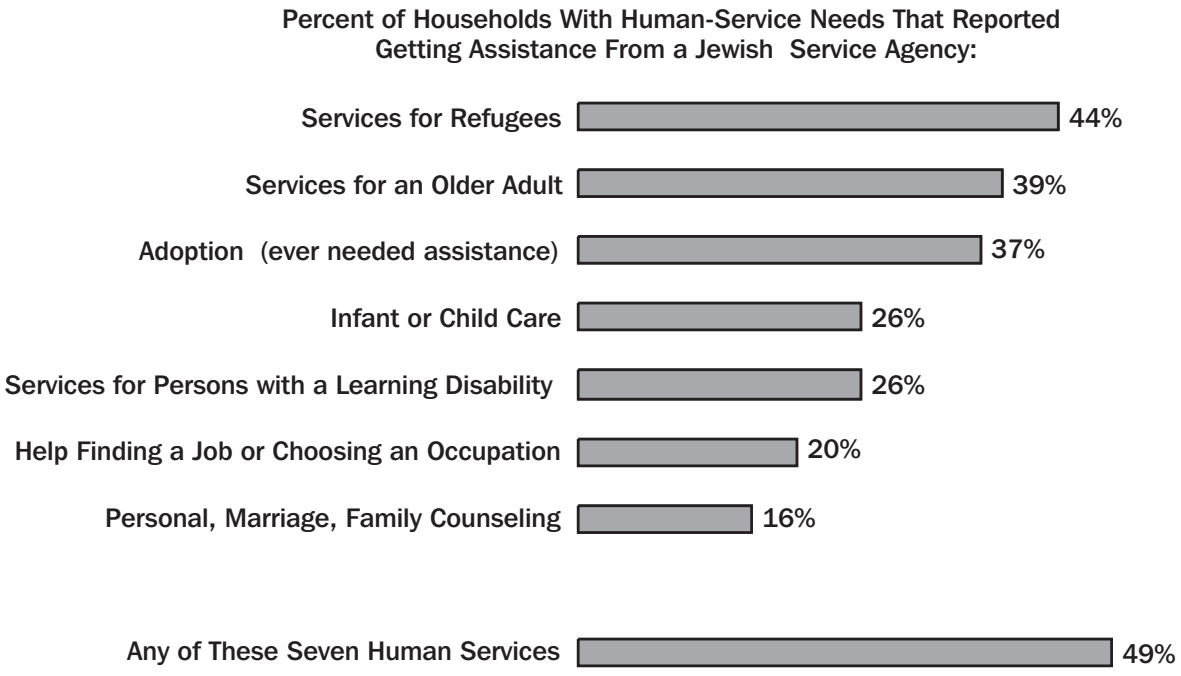
Accessing Services From Jewish Agencies

Respondents were asked if they had sought assistance from a Jewish agency (for the seven items in exhibit 4-20 for which detailed information was requested). Half of all households that report having sought assistance for one of these human services had used a Jewish agency (for at least one service need). Single-parent households were especially likely to seek Jewish agency assistance — 67% had used a Jewish agency when they sought assistance for one of these human services.

Households were most likely to get help from a Jewish agency for refugee services (44%), services for an older adult (39%), and adoption services (37%). They were least likely to get assistance from a Jewish service agency for personal, marriage, or family counseling (16%). [61]

Exhibit 4-20

Percent of Jewish Households Needing Human-Service Assistance That Were Helped by a Jewish Service Agency, Eight-County New York Area, 2002



61 It was not possible within the time constraints of a telephone interview to ask the specific agencies that were used, or to establish whether some agencies which were Jewish were not identified as such by the respondent. These percentages should be viewed as conservative estimates of the use of Jewish agencies. The follow-up question on Jewish agency use was not asked for chronic illness, AIDS/HIV, alcohol/drugs, or children with learning disabilities.

Using Jewish Agencies and Ease of Getting Assistance

For six of the seven human-service needs for which a detailed sequence of questions was asked, households that report using a Jewish agency are more likely to report having easily received that service. At times, the differences are rather small; for example, 48% of households that used a Jewish agency for job assistance received assistance easily,[62] compared to 41% of those who did not use a Jewish agency. On the other hand, for adoption services and refugee services, the differences are dramatic: 79% of households that report using a Jewish agency for adoption assistance report having easily received assistance, compared to 61% of households that report using a non-Jewish agency; for refugee services, the corresponding percentages are 77% and 20%.

In terms of assistance for personal counseling, marriage, and family issues, those who report using a Jewish agency are less likely to have easily received assistance: only 58% of households that report using a Jewish agency received assistance easily, compared to 78% of the households that did not use a Jewish agency. Caution should be used in interpreting this result, however, since: (a) in general, respondents report that getting assistance for counseling services was easier than for any of the other services studied, and (b) Jewish agencies are used least frequently for personal counseling assistance.

62 Please note that the question sequence did not ask if the household received the assistance easily from the Jewish agency itself, but rather, the two questions were separately asked. However, the clear differences in ease of assistance received, especially for adoption services and refugee assistance, indicate the likelihood that the Jewish agency's help was important.

Exhibit 4-21

Ease of Getting Assistance for Human-Service Needs, by Whether Jewish Household Used a Jewish Agency, Eight-County New York Area, 2002

	Percent of Households That Report They Received Needed Assistance Easily	
Human-Service Need	Household Used a Jewish Agency	Household Did Not Use a Jewish Agency
Finding a Job or Choosing an Occupation	48%	41%
Services for an Older Adult	65%	53%
Services for Person with a Disability	58%	51%
Personal, Marriage, Family Counseling	58%	78%
Infant or Child Care	58%	42%
Adoption (lifetime, not just prior year)	79%	61%
Services for Refugees	77%	20%

CHAPTER 5

JEWISH CONNECTIONS

This chapter focuses on the Jewish connections of Jewish New Yorkers — Jewish believing, belonging, and behaving — issues which are central to a Jewish community study. While Jewish connections of Jewish New Yorkers vary enormously — and that variation is one major focus within this chapter — basic overall trends define the nature of Jewish connections in the eight-county area.

- The vast majority of the Jewish households in the New York area are committed to being Jewish.
- About three in five households are affiliated with a Jewish congregation, participate in a Jewish Community Center (JCC), or belong to another Jewish organization.
- Jewish behavior patterns vary according to the indicator studied. The vast majority of Jewish households observe some Jewish ritual practices (Passover Seder and Chanukah), a smaller majority fast on Yom Kippur, fewer regularly light Shabbat candles, and many fewer New York Jewish households keep kosher.
- Jewish believing, belonging, and behaving patterns are related to key socio-demographic variables (such as age of respondent, whether the household is Russian-speaking, Nazi victim status, etc.).
- Jewish connection patterns tend to be internally consistent. Jewish respondents and households which are more highly affiliated with Jewish organizational life, for example, are much more likely to believe and behave Jewishly on other dimensions of Jewish life.
- There is a strong relationship between the Jewish educational experiences of survey respondents as children/teenagers and their adult Jewish behaviors.
- The future of Jewish life in the eight-county New York area may be shaped by the relatively high levels of Jewish education, especially day school education, among New York's Jewish children.

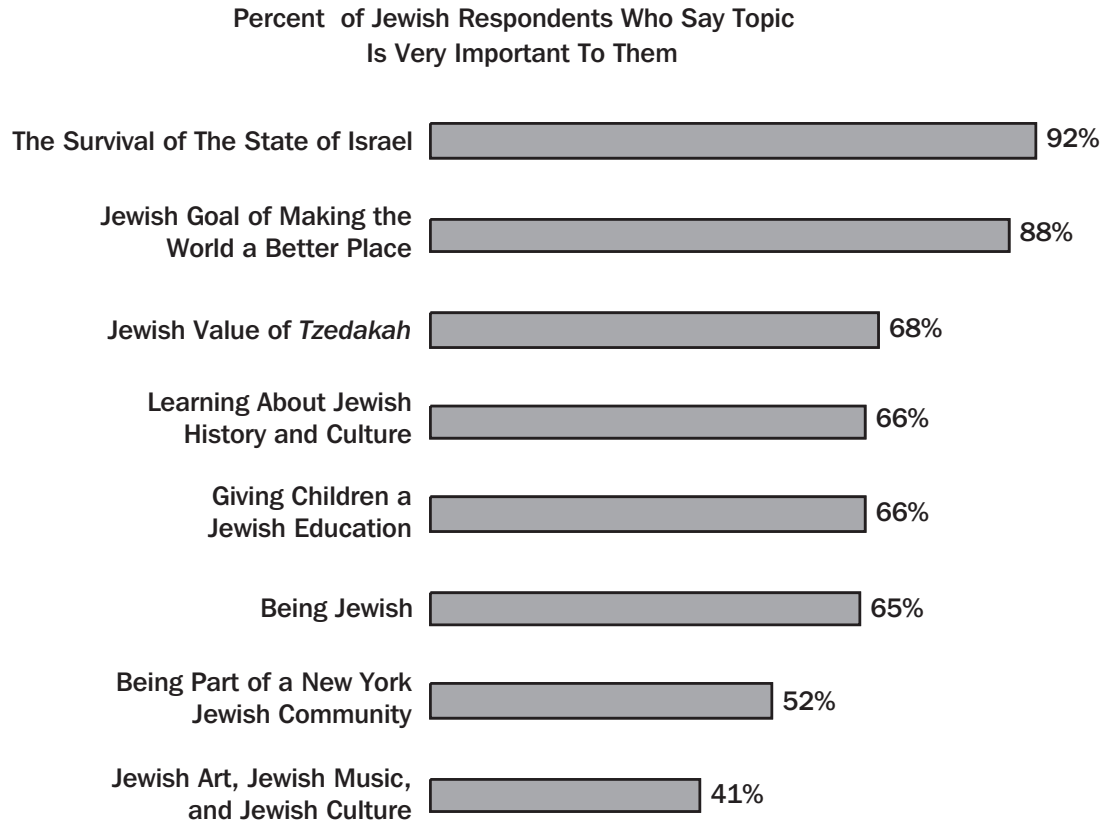
Believing

The vast majority of Jewish respondents and their households are committed to being Jewish, to Israel, and to helping others. When asked the importance to them of a series of Jewish issues, the vast majority believe that the survival of Israel, and the Jewish value of making the world a better place are "very" important. The survival of the State of Israel is "very" important to 92% of Jewish respondents, while making the world a better place is "very" important to 88%.

About two-thirds view being Jewish, learning about Jewish culture, giving children a Jewish education, and *tzedakah* as similarly "very" important. In contrast, only half (52%) see being part of a New York Jewish community as "very" important, and 41% say that Jewish art, Jewish music, and Jewish culture is similarly "very" important.

Exhibit 5-1

Importance of Key Jewish Topics, Jewish Respondents Only, Eight-County New York Area, 2002



Jewish Beliefs: Nazi Victims, the Orthodox, and Younger Respondents

The proportion of Jewish respondents who believe that each of these topics is "very" important varies considerably among different subgroups in the eight-county New York area. Exhibit 5-2 summarizes three comparisons among a very large number of possible subgroup comparisons: (a) respondents who had been Nazi victims, (b) younger Jewish respondents, and (c) Jewish respondents in Russian-speaking Jewish households.[63]

Almost every Nazi victim (99%) views the survival of the State of Israel as very important, and 91% believe that the Jewish value of making the world a better place is similarly very important. Four of five (81%) rate *tzedakah* as very important compared to the overall percentage of 68%. Nazi victims are also more likely than all survey Jewish respondents to rate as very important learning about Jewish history and culture, Jewish art and music (76%), being Jewish (84%), and being a part of a Jewish community in New York (65%).

Younger respondents (younger than age 50) view each of these Jewish issues as less important to them. For example, 68% see *tzedakah* as very important compared to 81% of Nazi victims, and 60% of younger respondents see being Jewish as very important, compared to 84% of Nazi victims.

63 The data file for the *Jewish Community Study of New York* will not only be transferred to UJA-Federation of New York staff, but will also be available through the North American Jewish Data Bank (www.jewishdatabank.org), so that researchers interested in other subgroup comparisons can control their own analyses. The sub-group comparisons reported throughout this chapter are only illustrative of the richness of the data file. The data file contains both the original answers to survey questions and many of the recoded variables used by UAI for this report.

Exhibit 5-2

Jewish Values and Beliefs, Nazi Victims, Jewish Respondents Younger Than Age 50, and Jewish Respondents in Russian-Speaking Households Eight-County New York Area, 2002

	Percent Say Value Is Very Important		
Topic	Jewish Nazi Victims	Jewish Respondents Younger Than Age 50	Jewish Respondents in Russian-Speaking Jewish Households
Survival of the State of Israel	99%	89%	97%
Making the World a Better Place	91%	87%	85%
Jewish Value of *Tzedakah*	81%	68%	68%
Learning About Jewish History and Culture	76%	68%	73%
Giving Children a Jewish Education	74%	65%	62%
Being Jewish	84%	60%	72%
Being Part of a Jewish Community	65%	49%	56%
Jewish Art, Music, and Culture	68%	36%	66%

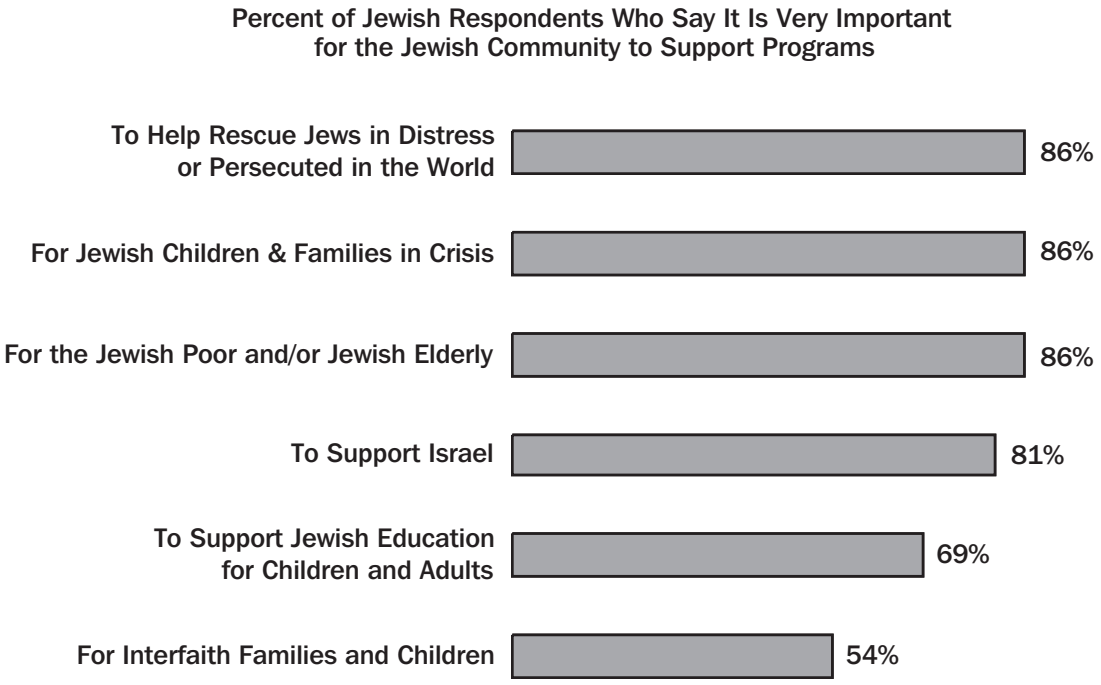
Program Priorities

A series of questions on how important it is for the Jewish community in New York to support programs provides another perspective on Jewish beliefs. Not only do 92% feel that the survival of the State of Israel is very important, but 81% feel that it is very important that the Jewish community support programs for Israel.

Similarly, the vast majority believe it is very important to support programs to help rescue Jews in distress or those persecuted around the world, to help Jewish families and children in crisis, and to support the Jewish poor and Jewish elderly.

Exhibit 5-3

Jewish Respondent Priorities: Programs the Jewish Community Should Support
Eight-County New York Area, 2002



Denomination: 2002 and 1991

Denominational identification appears to have shifted somewhat since 1991, but continues to reflect the diversity of Jewish beliefs, traditions, and groups. Among respondents who consider themselves to be Jewish, approximately nine out of ten identify Judaism as their religion: 29% identify as Reform Jews, 26% as Conservative Jews, 19% as Orthodox Jews, 15% see themselves as either nondenominational or as "just Jewish," and 1% report a different denominational reference. A combined 10% of Jewish respondents can best be described as secular/no religion Jews.[64]

In 1991, 36% of Jewish respondents identified as Reform Jews, 34% as Conservative, 13% as Orthodox, and 10% as non-denominational. Changes since 1991 reflect a national pattern of declining proportions who identify as Reform or Conservative, and increasing proportions who either identify as non-denominational or as "just Jewish." The increase in the Orthodox Jewish community reflects a definite trend in the eight-county New York area, if not a national pattern as well.

Among the many denomination-related patterns, denominational preferences of the Russian-speaking Jewish community are especially interesting. Jewish respondents in Russian-speaking households are most likely to self-identify as non-denominational (33%), or to be classifiable as secular (25%) Jews. Fewer than half of all Russian-speaking household Jewish respondents identify with the three major American movements: 19% are Reform Jews, 14% Conservative, and 8% Orthodox.

64 Two percent report Judaism as their religion, and then say they identify as secular Jews. Another 8% were classified as Secular-No Religion by UAI; they consider themselves Jewish, but said they had "no religion." These two categories have been combined for two reasons: (1) their answers to a variety of questions are similar, and (2) the 2% who say they are secular, might not all self-identify formally as Secular Humanists.

Exhibit 5-4

Jewish Respondent Denomination, 1991 and 2002
Eight-County New York Area, 2002

Denomination	Jewish Respondents 2002	Jewish Respondents 1991[65]
Reform	29%	36%
Conservative	26	34
Orthodox	19	13
Reconstructionist	1	2
Nondenominational "Just Jewish"	15	10
Secular & No Religion	10	3
Miscellaneous Denominations	<1%	2
Total	100%	100%

65 1991 published data have been recalculated to reflect denomination of respondent only, and to eliminate "do not know" answers from the 1991 analysis in order to make 1991 data on denomination more comparable to the 2002 study.

Denomination, Household Size, and Total Number of Jewish Persons

Households with a Jewish respondent who self-identified as Orthodox had the largest household size. Orthodox Jewish households averaged 3.4 Jewish persons, compared to an average Jewish person household size for secular and non-denominational Jews of approximately 1.8.

Thus, there are just over 378,000 Jewish persons living in households with an Orthodox respondent, compared to 345,000 Jewish persons in households with a Reform respondent, and approximately 318,000 in households with a Conservative respondent.

Exhibit 5-5

Average Number of Jewish Persons in Household by Denomination, and Number of Jewish Persons in Households for Each Denomination, Eight-County New York Area, 2002

Denomination	Average Number of Jewish Persons in Household	Number of Jewish Persons in Households in Eight-County Area	Percent of Jewish Persons in Eight-County Area
Orthodox	3.4	378,200	28%
Conservative	2.1	317,900	24
Reform	2.1	345,400	26
Reconstructionist	2.3	18,800	1
Nondenominational "Just Jewish"	1.8	167,200	13
Secular & No Religion	1.7	95,000	7
Miscellaneous Denominations	1.8	7,300	1
Total	2.2	1,329,800[66]	100%

66 The classification is based on respondents' reported denomination. Approximately 82,200 Jewish persons reside in households where either the respondent was not Jewish, or data on denomination was not available.

The Orthodox Community: Brooklyn, Queens, and Nassau County

Finally, the Jewish Orthodox presence in Brooklyn is of particular interest on a local, national, and international perspective. The largely Orthodox communities of Borough Park and Williamsburg are nationally known, and the Crown Heights Jewish community is the international headquarters of the Chabad (Lubavitch) movement.

- Of the 378,000 Jewish persons in eight-county area households with an Orthodox respondent, 240,000 reside in Brooklyn — 63% of the total Orthodox community in the city and the three suburban counties.
- Fifty-three percent of the 456,000 Jewish persons living in Brooklyn live in an Orthodox respondent's household.

Sizeable Orthodox Jewish communities still exist in Queens and in Manhattan, and an emerging Orthodox community exists in Nassau County.

Exhibit 5-6

Numbers and Percent of Jewish Persons in Households Where Respondent Identifies as Orthodox, by Borough/County of Residence, Eight-County New York Area, 2002

Borough/ County	Number of Jewish Persons in Orthodox Jewish Households	Percent of Eight-County New York Area
Bronx	11,100	3%
Brooklyn	240,100	63
Manhattan	27,600	7
Queens	47,000	12
Staten Island	5,400	1
Subtotal New York City	331,200	88
Nassau County	31,200	8
Suffolk County	2,900	1
Westchester County	12,900	3
Subtotal Suburban Counties	47,000	12
Total Eight-County New York Area	378,200	100%

Belonging: Congregational Membership

New York Jewish households vary significantly in their relationship to the organized Jewish communal world, and "belonging" within the Jewish community has numerous contexts. The most traditional measure of formal affiliation is congregation membership — 43% of all eight-county New York Jewish households report that they belong to a synagogue or temple. The percentage of Jewish households in the eight-county area that report belonging to a synagogue or temple has increased slightly since 1991, from 38% of all households in 1991 to 43% in 2002.

- More affluent households are more likely to belong to a Jewish congregation; 57% of Jewish households with annual incomes of at least $150,000 report the household belongs to a congregation, compared to 37% of households with incomes of less than $50,000.
- Except for Suffolk County, suburban households have the highest percentage of congregation member households: 56% of Nassau County and 51% of Westchester County; among the most affluent ($150,000+ annual income) households in Nassau and Westchester, the percentage of congregation-affiliated Jewish households is 77% and 61%.
- Russian-speaking Jewish households are much less likely to report belonging to a congregation (31%).
    - In Brooklyn, with its large Orthodox and Russian-speaking populations, the difference between Russian-speaking Jewish households and all non-Russian-speaking households is dramatic; 25% of Brooklyn Russian-speaking households report that they belong to a synagogue or temple, compared to 60% of all non-Russian-speaking Jewish households.
    - In Queens on the other hand, Russian-speaking and non-Russian speaking Jewish households are much more equally likely to join a congregation: 49% of Russian-speaking and 45% of non-Russian-speaking Queens households report belonging. The Queens Russian-speaking community's involvement in Jewish congregational life is noteworthy, especially in contrast to the Brooklyn data. This may reflect the presence of a large, more traditional Bukharan community.

Exhibit 5-7

Congregation Membership, All Households, and by Household Income
Eight-County New York Area, 2002

	Percent of All Jewish Households That Report Belonging to a Synagogue or Temple in the New York Area
All Households 1991	38%
All Households 2002	43%
Household Annual Income: 2002	
Less Than $35,000	37%
$35,000 – $49,999	37%
$50,000 – $99,999	39%
$100,000 – $149,999	45%
$150,000+	57%

Exhibit 5-8

Congregation Membership by County of Residence, and by Whether Household is Russian-Speaking, Eight-County New York Area, 2002

	Percent of All Jewish Households That Report Belonging to a Synagogue or Temple in the New York Area
All Households: 2002	43%
County of Residence	
Bronx	40%
Brooklyn	47%
Manhattan	30%
Queens	46%
Staten Island	33%
Nassau County	56%
Suffolk County	36%
Westchester County	51%
Russian-Speaking Households	31%
Non-Russian-Speaking Households	45%

The Cost of Being Jewish and Belonging to a Congregation

The "cost of being Jewish" has received considerable attention in the Jewish communal world. As noted above, more affluent Jewish households are much more likely to report congregation membership. A series of questions was included in the survey[67] to measure the impact of the cost of being Jewish on Jewish communal life participation.

Fifteen percent (15%) of respondents in eight-county New York area Jewish households report that financial cost had prevented them (at some time over a five-year period preceding the survey) from joining a congregation. Income was a strong factor: 25% of respondents with household incomes of less than $35,000 reported that cost had been a preventing issue, compared to approximately 16% of households with incomes between $35,000 and $100,000, 9% of households with incomes between $100,000 and $150,000, and 7% of households with incomes of at least $150,000.

In order to more closely examine the impact of the cost of being Jewish on congregation membership, households were classified by both whether they were congregation members or non-members, and the respondent's denomination.[68]

While only 7% of synagogue-affiliated Orthodox households report that financial cost had prevented them from belonging to a synagogue, 28% of non-congregation-affiliated Orthodox households report that cost had been a preventing factor at some time during the five years preceding the survey. Reported annual income corroborates the likelihood that cost was one of the factors preventing synagogue membership for some Orthodox households; while 35% of Orthodox-affiliated households have incomes of less than $35,000, 60% of non-affiliated Orthodox Jewish households report annual incomes of less than $35,000.

Similar patterns exist for Reform and Conservative Jews. Approximately one in four Reform and Conservative non-affiliated households report that cost had prevented them from joining a congregation, while among Reform and Conservative affiliated households, only one in ten households reports that cost had prevented membership during the preceding five years. Non-affiliated Reform and Conservative households are more likely to report incomes of less than $35,000 annually than are Reform and Conservative affiliated households.

67 The questions were modeled after questions included in NJPS: 2000-01.

68 There were sufficient interviews among affiliated and non-affiliated Jewish households that were Orthodox, Reform, or Conservative to divide them into congregation-affiliated and non-affiliated, but there were insufficient interviews to do the same analysis with the other denominations, and the non-denominational.

Exhibit 5-9

Percent of Households That Report Financial Cost Had Prevented Them From Joining a Temple or Congregation in the Five Years Preceding the Survey, by Denomination/Congregation Membership Typology Eight-County New York Area, 2002

Denomination of Jewish Respondent and Whether Household Belongs to a Congregation	Percent Reporting Financial Cost In Previous Five Years Prevented Them From Joining a Congregation	Percent of Households That Report Income of Less Than $35,000
Orthodox Respondent Belongs to Congregation	7%	35%
Conservative Respondent Belongs to Congregation	10%	23%
Reform Respondent Belongs to Congregation	12%	17%
Orthodox Respondent Does Not Belong to Congregation	28%	60%
Conservative Respondent Does Not Belong to Congregation	28%	36%
Reform Respondent Does Not Belong to Congregation	26%	25%
All Non-Denominational Jewish Respondents	13%	44%
All Secular and No Religion Respondents	9%	41%

Jewish Organization Affiliation

Formal Jewish communal affiliation not only involves belonging to a congregation. Jewish households can and do belong to, or participate in the activities of, other Jewish organizations in the community, including Jewish community centers (JCCs). In the eight-county area, 34% of survey respondents report that their households participated during the past year in an activity at a "Jewish Y or a JCC – Jewish Community Center." Twenty percent (20%) report that someone in their household belongs to or regularly participates in the activities of a Jewish organization, other than a congregation or a JCC/Jewish Y.

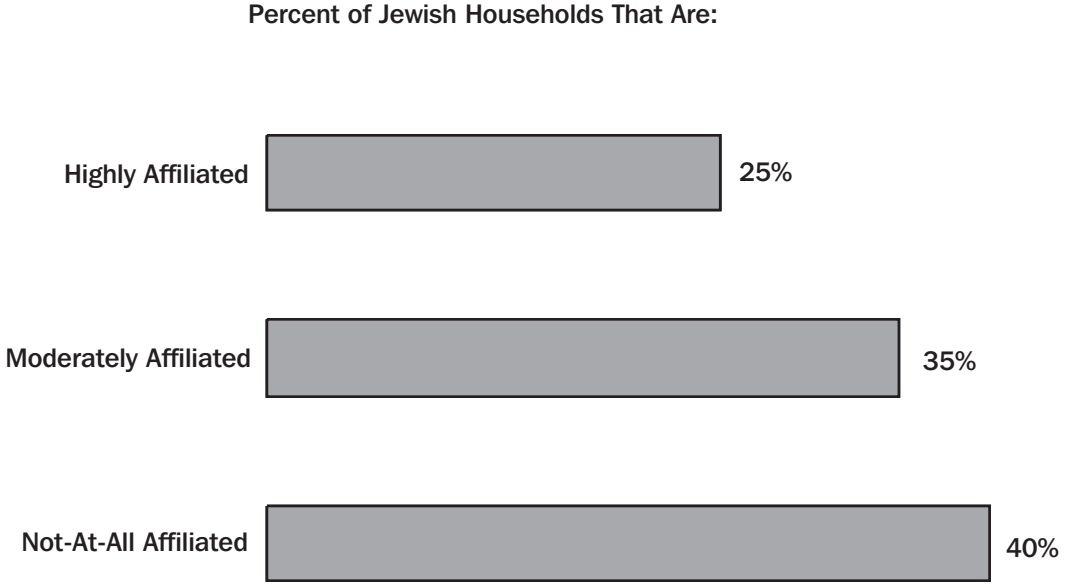
A typology of formal Jewish organization affiliation was constructed based upon three components: congregation, JCC, and other Jewish organizations. The typology provides an overall measure of the degree of formal Jewish communal involvement in the eight-county area.

- One-fourth (25%) of all eight-county Jewish households can be classified as highly affiliated: they belong to a congregation, and have participated in a JCC activity, or belong to a different Jewish organization, or both.[69]
- Another 35% are moderately affiliated; they either belong to a congregation but have neither participated in a JCC activity nor are they members of another Jewish organization, or they are active in a JCC and/or other Jewish organization, but are not congregation members.
- Forty percent of the Jewish households are not at all affiliated with the Jewish communal world.

69 This index of affiliation is similar to, but not identical with, an affiliation typology developed for the NJPS: 2000-01 analysis (see Strength, Challenge and Diversity in the American Jewish Population, The National Jewish Population Survey 2000-01, United Jewish Communities, September 2003, pp. 10-11). In the NJPS model, households that did not belong to a congregation, but belonged to both a JCC and another Jewish organization, could be classified as "highly affiliated." In New York, households were defined as "highly affiliated" in New York only if they were congregation-affiliated, as well as involved in another Jewish organization. Both the NJPS: 2000-01 and the New York: 2002 typologies show the same empirical pattern: on almost every measure of Jewish believing, belonging, behaving, the highly affiliated are more committed to and involved in Jewish life, the non-affiliated have the lowest levels of Jewish life involvement, and the moderately affiliated occupy a middle position.

Exhibit 5-10

Connections to the Organized Jewish Community
Eight-County New York Area, 2002



Affiliation: Belonging and Believing

In every analysis, the highly affiliated Jewish households have the strongest connections to Jewish values and beliefs. For example, 79% of the highly affiliated believe it is very important to be part of a Jewish community in New York, compared to 56% of the moderately affiliated, and 28% of the not-at-all affiliated.

On other key Jewish beliefs, the link between belonging and believing is similarly strong.

- Eighty-two percent of the strongly affiliated, 68% of the moderately affiliated, and 54% of the not affiliated feel that learning about Jewish history and culture is very important.
- Similarly, 85% of the strongly affiliated, 71% of the moderately affiliated, and 50% of the not affiliated view *tzedakah* as a very important Jewish value.
- Eighty-eight percent of the strongly affiliated view giving children a Jewish education as very important, compared to 72% of the moderately, and 46% of the non-affiliated.

The survival of the State of Israel and making the world a better place show the least variability, indicating their core Jewish value status. The survival of the State of Israel is seen as very important by 97% of the highly affiliated, 92% of the moderately affiliated, and 88% of the not-at-all affiliated.

Exhibit 5-11

Jewish Values and Beliefs, by Formal Affiliation Index
Eight-County New York Area, 2002

	Percent Say Value Is Very Important		
	Strongly Affiliated	Moderately Affiliated	Non-Affiliated
Survival of the State of Israel	97%	92%	88%
Making the World a Better Place	93%	88%	84%
Jewish Value of *Tzedakah*	85%	71%	50%
Learning About Jewish History and Culture	82%	68%	54%
Giving Children a Jewish Education	88%	72%	46%
Being Jewish	85%	69%	46%
Being Part of a Jewish Community	79%	56%	28%
Jewish Art, Music, and Culture	50%	41%	37%

Subjective Feelings of Connection to the Jewish Community

Not only on a formal affiliation basis, but also on a subjective level, Jewish survey respondents display variability in their sense of belonging to a Jewish community in the eight-county New York area. Paralleling the objective affiliation data, 35% of Jewish survey respondents report feeling "a lot" connected to a Jewish community in New York, 30% report "some" connection, 22% feel only a "little" connection, and 13% feel not at all connected to a Jewish community in New York.

Denomination is strongly related to a subjective sense of Jewish belonging; 79% of Orthodox, 37% of Conservative, 22% of Reform, 22% of non-denominational, and 12% of secular Jewish respondents report feeling "a lot" connected to a New York Jewish community.

Formal organization affiliation is very strongly related to subjective perceptions of belonging: 63% of the highly affiliated, 39% of the moderately affiliated, and 13% of the non-affiliated feel a strong subjective sense ("a lot") of belonging to Jewish community in the New York area.

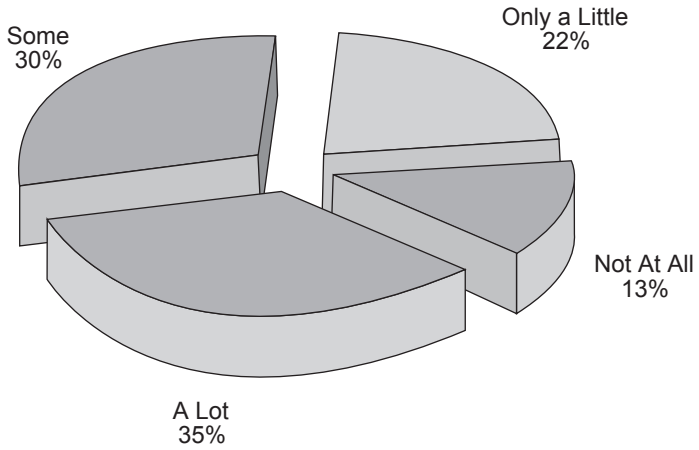
Finally, at times a lack of a relationship between variables is as instructive as strong differences and relationships. Russian-speaking household respondents are similar to respondents in all other households in their sense of belonging to a Jewish community: 67% of the Russian-speaking household respondents and 65% of the non-Russian-household respondents feel connected to a New York Jewish community.[70] Thus, while Russian-speaking households are much less likely to belong to any Jewish organization than are non-Russian-speaking Jewish households (48% versus 62%), the size, scale, and concentration of the Russian-speaking Jewish community in New York probably provides a sense of Jewish communal belonging for non-affiliated Russian-speaking Jewish households.

70 "A lot" and "some" feelings of connection have been combined. The percentage feeling "a lot" connected is 30% among Russian-speaking and 36% among non-Russian household Jewish respondents.

Exhibit 5-12

Percent of Jewish Survey Respondents Who Feel Connected to a Jewish Community in the New York Area, Eight-County New York Area, 2002

How Connected Does Jewish Survey Respondent Feel to a Jewish Community in New York Area



Behaving Jewishly

Jewish behaviors are yet another dimension of connections to (and disconnections from) Jewish life. Attending religious services, observing traditional Jewish practices (attending a Passover Seder, lighting Shabbat candles, keeping kosher, etc.), visiting Jewish museums or cultural events, visiting Israel, and visiting a Jewish website are among the topics included in the 2002 questionnaire.

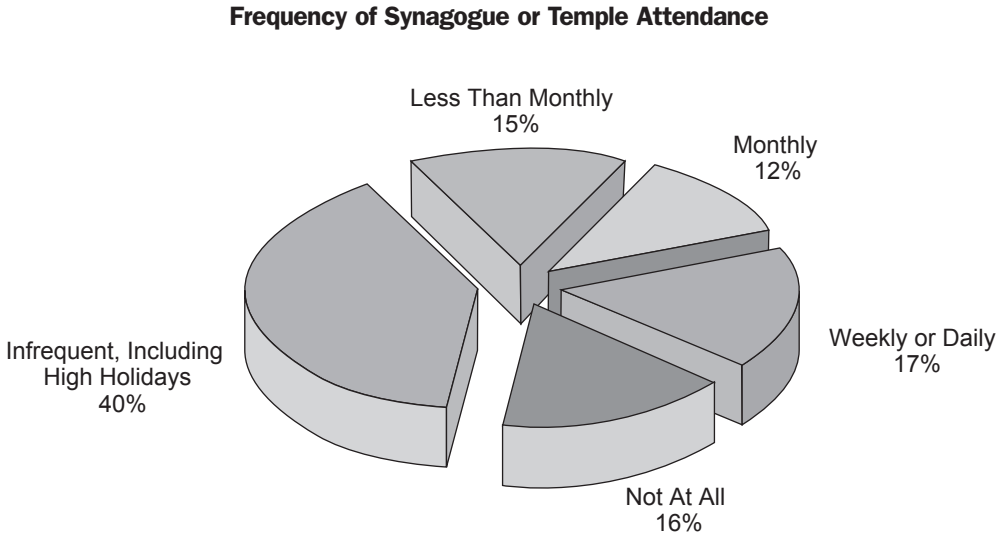
In general, most Jewish households and Jewish respondents, but not all, participate in practices associated with Passover, Chanukah, and the high holidays. Variations in degrees of other behaviors reflect the diversity of the eight-county New York area Jewish community.

Behaving: Attending Religious Services

The majority of Jewish respondents report attending synagogue or temple services, but the majority attend relatively infrequently. One in six (16%) report that they never attend religious services, another 40% report infrequent attendance (including the high holidays), and 17% report attending on a weekly or daily basis.

Exhibit 5-13

Percent of Jewish Survey Respondents Who Attend Religious Services Eight-County New York Area, 2002



Attending Religious Services: Denomination and Congregation Membership

Exhibit 5-14 underscores the impact of belonging to a congregation, as well as denominational self-identity, upon religious service attendance. While Jewish respondents in all three major denominations (Orthodox, Conservative, Reform) who are congregation members should be much more likely to attend services than the non-affiliated, the differences between members and non-members who share the same denominational perspective are dramatic. For example, 20% of congregation-affiliated Conservative Jewish respondents report daily or weekly religious service attendance compared to only 2% of Conservative, non-affiliated Jewish respondents; similarly, while 70% of non-affiliated Conservative Jews report that they attend services infrequently or not at all, only 26% of affiliated Conservative Jewish respondents report similar low levels of religious service attendance.

Exhibit 5-14

Percent of Jewish Survey Respondents Who Attend Religious Services Weekly/Daily or Infrequently/Not At All, by Denomination of Respondent/Congregation Membership Typology, Eight-County New York Area, 2002

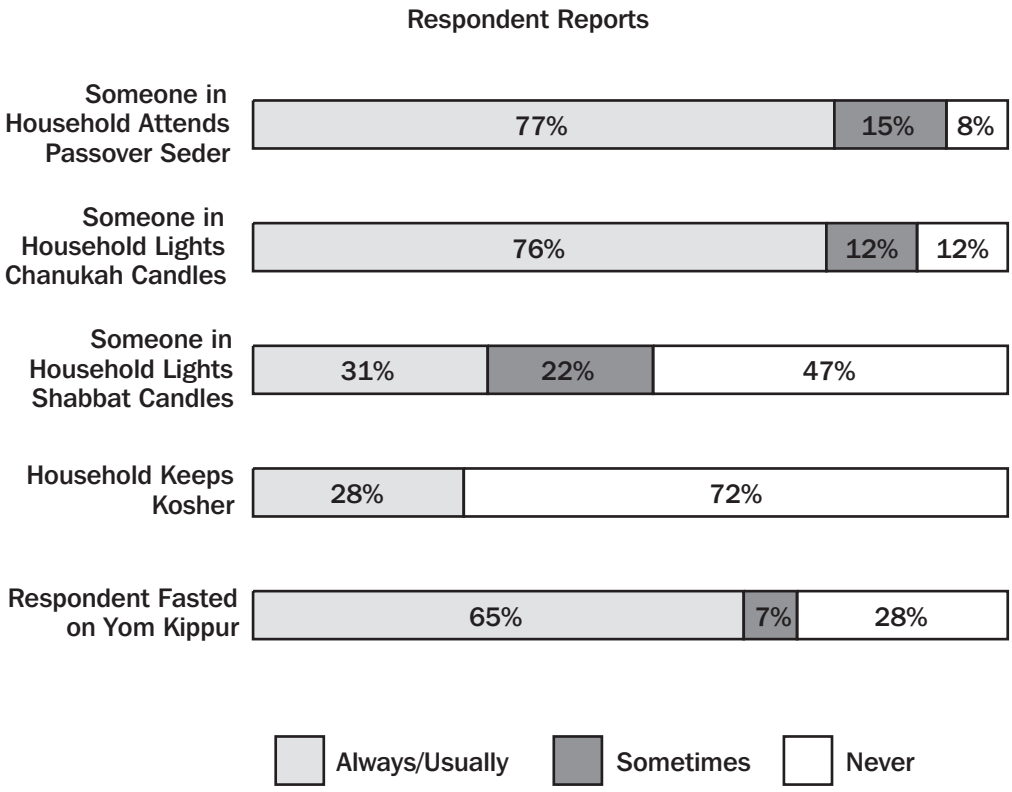
Respondent Denomination & Congregation Membership Typology	Percent Who Attend Daily or Weekly	Percent Who Attend Not at All, Infrequently, or on High Holidays Only
All Jewish Respondents	17%	56%
Orthodox Respondents: Household is Congregation Member	67%	10%
Conservative Respondents: Household is Congregation Member	20%	26%
Reform Respondents: Household is Congregation Member	9%	40%
Orthodox Respondents: Household Does Not Belong to a Congregation	18%	50%
Conservative Respondents: Household Does Not Belong to a Congregation	2%	70%
Reform Respondents: Household Does Not Belong to a Congregation	2%	78%
All Non-Denominational Jewish Respondents	6%	80%
All Secular and No Religion Jewish Respondents	2%	91%

Jewish Practice Indicators

The majority of Jewish households in the eight-county New York area participate in basic Jewish practices — at least in terms of attending a Passover Seder and lighting Chanukah candles. Seventy-seven percent report that someone in the household attends a Seder always or usually, and a similar percentage report lighting Chanukah candles. Only one in ten Jewish households report never engaging in these almost universal Jewish observances.

Exhibit 5-15

Jewish Practice Indicators,[71] Eight-County New York Area, 2002



71 Household behavior was measured for Passover, Chanukah, Shabbat candles, and keeping kosher. These questions were asked of all respondents: Jewish and non-Jewish spouses. Only Jewish respondents were asked if they fasted all day, part of the day, or not at all on Yom Kippur.

Jewish Practices: 1991 and 2002

In general, Jewish ritual practice levels have increased somewhat since 1991, with the most significant increases occurring in Chanukah and Shabbat candle lighting. In 1991, 81% of Jewish households always/usually/sometimes lit Chanukah candles, while the comparable 2002 percentage is 88%. In 1991, 43% of households lit Shabbat candles at some time, compared to 53% in 2002. Jewish respondent fasting (any fasting) on Yom Kippur increased from 66% to 72%.

Jewish Practices: The New York Area & the Nation

Ritual observance in New York is considerably higher than among Jewish households nationally.[72] For example, 92% of New York Jewish households attend Passover seders, compared to 74% nationally. Yom Kippur fasting and keeping kosher are also considerably higher among New York's Jewish community.[73]

72 NJPS: 2001 data recalculated by UAI to include only households where at least one adult is currently Jewish.

73 Comparisons with national data are not straightforward. First, some of the NJPS questions were phrased differently; Jewish respondents were asked if they had attended a seder during the last Passover, while the New York question (reflecting many local Jewish community study models) asked if the household attends a seder: always, usually, sometimes, or never. Similar changes were implemented in NJPS: 2001 for Chanukah candle lighting (respondent only, inside or outside of house). Second, in the published NJPS report, the questions on Passover, and Chanukah observance were asked and reported of both Jewish households and Jewish-connected households — Jewish origin in New York 2002 terminology — while the questions on Yom Kippur, Shabbat candles, and keeping kosher were only asked and reported for "Jewish" households. Moreover, while NJPS was weighted at both the household and adult levels,the reporting for the NJPS: 2001 study focused on Jewish adults, not households, so that a respondent's answers in a three adult Jewish household counted as three positive answers to a question on candle lighting for the NJPS study, while it counted only as one household answer in the New York study. In general, the Jewish adult weighting approach, as compared to the household weighting approach, increases the percentage of Jewish-observant behaviors, since it has a built-in multiplier for Orthodox Jewish households, for inmarried Jewish households, and for all multiple Jewish person households.

UAI has recalculated the ritual observance data from NJPS: 2001 to make the results more comparable to the New York 2002 study. See Exhibit 5-16.

Exhibit 5-16

Jewish Practice Indicators, All Households, Eight-County New York Area, 1991 and 2002 Comparisons,[74] and 2000-01 NJPS Comparisons

	Jewish Practice Reported: Always/Usually/Sometimes		
Jewish Practice	2002 New York Survey Data	1991 New York Survey Data	NJPS: 2001 Recalculated Data
Household Member Attends Passover Seder	92%	91%	74%
Household Member Lights Chanukah Candles	88%	81%	79%
Respondent Fasts on Yom Kippur	72%	66%	58%
Household Member Lights Shabbat Candles	53%	43%	49%
Household Keeps a Kosher Home	28%	25%	18%

74 Data reported in 1991 for seder attendance, Chanukah lighting, Shabbat candle lighting, and Yom Kippur combined always, usually, and sometimes. The New York 2002 data presentation adds the "sometimes" answers to "always/usually" to make the data comparable to 1991. In 2002, the respondent was asked if the household keeps kosher; in 1991, the respondent was asked if the household maintained two sets of dishes.

Jewish Practice Indicators, 2002: Denomination, Affiliation

In general, while the vast majority of New York Jewish households attend Passover seders and light Chanukah candles, a significant minority does not practice other Jewish rituals (lighting Shabbat candles, attending services weekly, fasting on Yom Kippur, and keeping kosher). Jewish diversity is reflected in Jewish behavioral practices, as well as in socio-demographic patterns.

Yom Kippur fasting and Shabbat candle lighting are excellent indicators of which groups are more likely to participate in Jewish practices, and which are not. Denomination and congregation affiliation interact dramatically with these Jewish practices.

- Congregation-affiliated Orthodox respondents report the highest levels of Jewish ritual observance; 93% report always/usually lighting Shabbat candles, and 98% report fasting all day on Yom Kippur.
- Congregation-affiliated Conservative Jewish respondents report very similar Yom Kippur fasting (88% fast all day), but only 43% report always/usually lighting Shabbat candles.
- Among those not affiliated with a congregation, reported levels of Shabbat candle lighting and Yom Kippur fasting are much lower. For example, while 43% of affiliated Conservative Jews report lighting Shabbat candles, only 21% of non affiliated Conservative Jews report similar levels of Shabbat candle lighting. Among Reform Jewish respondents, 20% of congregation-affiliated light Shabbat candles compared to 9% of the non-congregation-affiliated.
- At times, denomination and congregation-affiliation have a separate impact on Jewish practices. For example, while 43% of Conservative respondents in congregation-affiliated households report lighting Shabbat candles, a similar 44% of non-congregation affiliated Orthodox Jewish respondents report lighting Shabbat candles on a regular basis.
- Jewish practices fall sharply, but do not disappear, for non-denominational and secular Jews; fewer than half of the non-denominational Jews, and about one-in-four secular Jews fasted all day on Yom Kippur.
- Reform respondents who are not congregation affiliated behave more like non-denominational Jewish respondents than like Reform respondents who are congregation members.

Exhibit 5-17

Jewish Practice Indicators, by Denomination/Congregation Membership Typology, Jewish Respondents Only, Eight-County New York Area, 2002

Respondents Denomination and Congregation Typology	Percent of Households Which Always/Usually Light Shabbat Candles	Percent of Jewish Respondents Who Report All Day Fasting on Yom Kippur
Orthodox Respondents: Household is Congregation Member	93%	98%
Conservative Respondents: Household is Congregation Member	43%	88%
Reform Respondents: Household is Congregation Member	20%	72%
Orthodox Respondents: Household Does Not Belong to a Congregation	44%	67%
Conservative Respondents: Household Does Not Belong to a Congregation	21%	65%
Reform Respondents: Household Does Not Belong to a Congregation	9%	55%
All Non-Denominational Jewish Respondents	21%	47%
All Secular and No Religion Jewish Respondents	11%	24%

Jewish Practice Indicators: Selected Variables

Significant variations in rates of Jewish behaving are related to the socio-demographic variables highlighted previously (age, household composition, Russian-speaking status, and county of residence), as well as to congregation membership, denomination, and the overall index of Jewish affiliation. While there are a very large number of possible comparisons by socio-demographic and organizational-affiliation variables, a few selected analyses will be highlighted.

Once again, Shabbat candle lighting and Yom Kippur fasting patterns have been selected (exhibit 5-18) as key indicators to reflect the unique diversity and complexity of the New York Jewish community. Russian-speaking Jewish households, despite the high proportion of non-denominational Jews, are more likely to always/usually light Shabbat candles than are non-Russian-speaking households (39% versus 30%).

Jewish respondents in Russian-speaking households are equally likely to fast on Yom Kippur — they are also equally likely to report lighting Chanukah candles, but are less likely to attend a Passover Seder or keep kosher.

Households with children report relatively high rates of Jewish ritual observance; 76% of Jewish respondents in households with children report always/usually fasting on Yom Kippur, while 49% always/usually light Shabbat candles.

Respondents in Manhattan and Suffolk County report household patterns that are similarly low in observance levels — especially Shabbat candle lighting. Brooklyn and Queens, with significant Orthodox populations, have the highest levels of Shabbat candle lighting, while residents of Nassau County are as likely to fast all day on Yom Kippur as are residents of Brooklyn and Queens.

Exhibit 5-18

Jewish Practice Indicators by Selected Variables, Jewish Respondents Only
Eight-County New York Area, 2002

	Percent of Households Which Always/Usually Light Shabbat Candles	Percent of Respondents Who Report All Day Fasting on Yom Kippur
Russian-Speaking Status		
Russian-Speaking Households	39%	66%
Non-Russian-Speaking Households	30%	65%
Household Composition		
Children Younger Than 18 in Household	49%	76%
No Child in Household (no one 65+)	21%	63%
Senior Households (no minor children)	33%	58%
County of Residence		
Bronx	34%	59%
Brooklyn	52%	70%
Manhattan	15%	55%
Queens	43%	70%
Staten Island	20%	63%
Nassau County	29%	73%
Suffolk County	16%	57%
Westchester County	23%	62%

Behaving: Visiting Jewish Museums, Israel, and Jewish Websites

In addition to congregation affiliation, participation in Jewish organizations, religious services attendance, and ritual Jewish practice participation, New York area Jewish household connections to Jewish life also include visiting a Jewish museum or attending a Jewish cultural event, visiting Israel, visiting a Jewish website, and participating in organized adult Jewish study.

- Almost two-thirds of respondents (62%) report that someone in the household has gone to a Jewish museum or Jewish cultural event. While congregation members are much more likely to attend a museum/event than are non-congregation members, over half (53%) of non-congregation affiliated Jewish households report a visit to a Jewish museum or a Jewish cultural event.
- Travel to Israel as an adult is reported by 44% of Jewish respondents (an additional 6% had visited Israel only as child). This is higher than national data; NJPS: 2001 reported that 35% of Jews had visited Israel.
- One-third (37%) of Jewish respondents report visiting a Jewish website, a percentage almost identical to that reported by NJPS: 2001. Again, congregation member household respondents are more likely (45%) to visit a website than non-members (30%). Age of the respondent (as expected) was a key factor influencing Jewish website connections: 53% of respondents younger than 50, 39% of respondents ages 50 – 64, and 12% of senior respondents reported visiting a Jewish website.

Exhibit 5-19

Jewish-Life Activity Participation, All Jewish Households
Eight-County New York Area, 2002

Jewish Life Activity by Respondent	All Households	Households Which Belong to a Congregation	Non-Congregation Member Households
Visited a Jewish Museum or Attended a Jewish Cultural Event in Previous Year or Two	62%	74%	53%
Visited Israel as an Adult	44%	60%	31%
Visited a Jewish Website in Previous Year	37%	45%	30%

Formal Affiliation and Behaving Jewishly

Finally, each one of the ways of measuring differences in formal connections to the Jewish community shows sharp differences in Jewish behavioral practices by level of belonging, regardless of whether the variable analyzed is congregation membership alone, or the formal organization affiliation index (congregation membership, JCC participation, and other Jewish organization membership).

Using the formal affiliation typology, 96% of the highly affiliated versus 59% of the non-affiliated report always or usually attending a seder, 92% of Jewish highly affiliated respondents fast on Yom Kippur compared to 54% of the non-affiliated, 46% of the highly affiliated light Shabbat candles versus 9% of the non-affiliated; keeping kosher percentages are 52% and 9% respectively.

Visiting a Jewish museum, or attending a Jewish cultural event, or visiting a Jewish website is similarly shaped by formal organizational belonging: 85% of the highly affiliated and 45% of the non-affiliated report a Jewish museum or cultural event visit, while 53% of the highly affiliated versus 26% of the non-affiliated surf the Web for a Jewish site.[75]

75 A word, or caution, on assuming causal direction, which applies to the *Jewish Community Study of New York: 2002* in general, and not just this section. The data describe correlations, not causality. The statistical relationship between multi-organization affiliation and Shabbat candle lighting is just that — a statistical relationship, and not a causal model in which organization affiliation shapes Shabbat candle lighting. In general, these variables are recursive — they mutually shape and reinforce each other, and reflect an underlying commitment to Jewish life.

Exhibit 5-20

Jewish-Life Activity Participation, by Formal Affiliation Index,[76] All Households Eight-County New York Area, 2002

	Percent Engaging in Activity[77]		
Jewish Behavior	Highly Affiliated	Moderately Affiliated	Not-At-All Affiliated
Attending Passover Seder	95%	84%	59%
Lighting Chanukah Candles	95%	81%	59%
Fasting on Yom Kippur	92%	77%	54%
Lighting Shabbat Candles	55%	35%	13%
Keeping Kosher	52%	32%	9%
Visiting a Jewish Museum or Attending a Cultural Event	86%	64%	45%
Visiting Israel (as adult or child)	71%	54%	34%
Visiting a Jewish Website	53%	36%	26%

76 The highly affiliated households are congregation members who also participate in the activities of a JCC and/or another Jewish organization; the moderately affiliated are either congregation-member households which do not have a connection to either a JCC or another Jewish organization, or are not congregation members but are associated with a JCC and/or another Jewish organization; the not-at-all affiliated are precisely that — they are not connected to a congregation, a JCC, or another Jewish organization.

77 Attending seder, lighting Chanukah candles, lighting Shabbat candles are household variables (always/usually), and visiting a Jewish museum or cultural event is also a household variable (yes/no). Yom Kippur fasting (all day) is Jewish respondent only, as is visiting Israel, and Jewish website visiting.

Jewish Respondent Childhood Experiences

Almost two-thirds (65%) of eight-county New York area Jewish survey respondents report that they had some type of formal Jewish education when they were children or teenagers, 19% in a full-time Jewish day school and an additional 46% in supplemental Jewish education: Hebrew school, Sunday school, or at-home formal instruction. While this percentage would appear to be lower than the 75% of all eight-county New York area Jewish adults who reported a formal Jewish education in 1991, it is most likely that this difference is attributable to the higher proportion of Russian-speaking Jews in the eight-county New York area in 2002, who were usually not allowed to engage in Jewish educational experiences as children or teenagers. Among Russian-speaking household Jewish respondents living in the New York area in 2002, the percentage of respondents with a formal childhood Jewish education is only 21%; 79% did not receive any formal Jewish education.

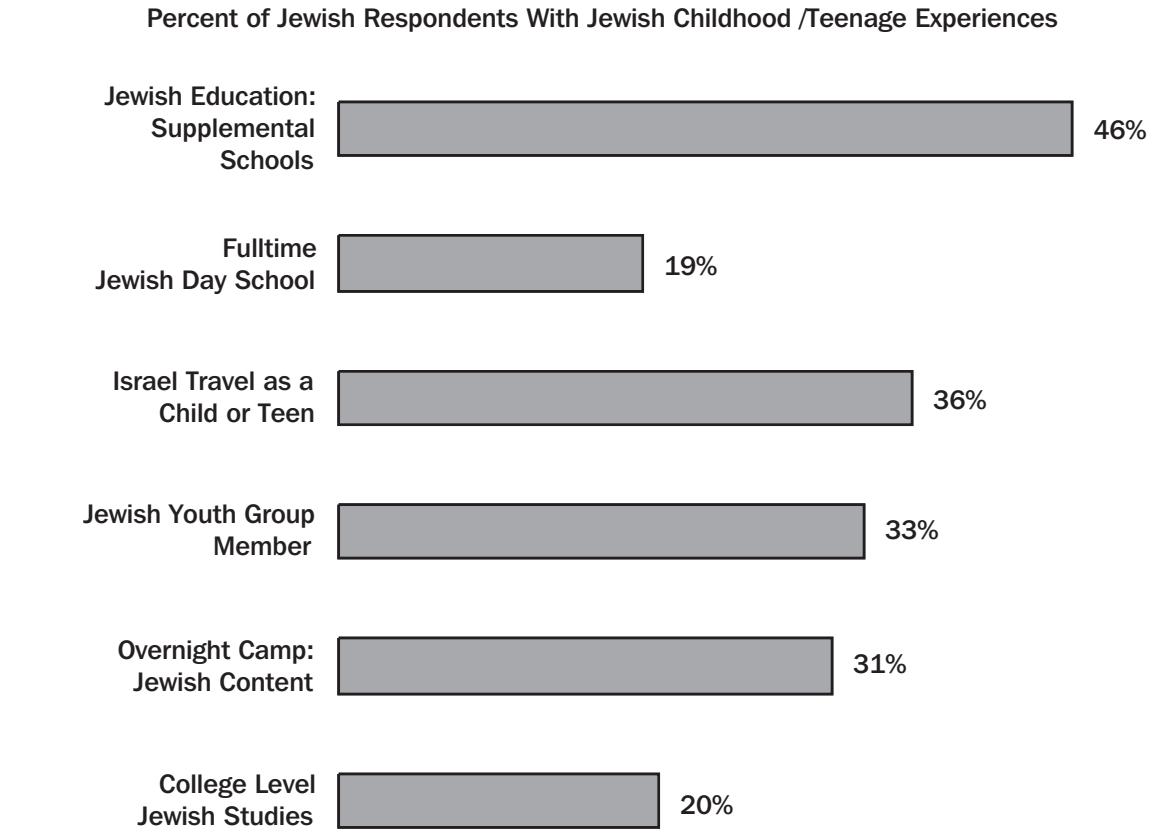
Jewish respondent full-time Jewish day school education (as a child/teen) reflects the incredible diversity, uniqueness, and fascinating nature of the New York Jewish community data.

- Nineteen percent of all Jewish survey respondents report that they attended a full-time Jewish day school as a child/teen.[78]
- Eleven percent of Jewish respondents in Russian-speaking households report a Jewish day school experience as a child/teen. This percentage represents just over half of all Russian-speaking household Jewish respondents who had received any Jewish education as a child, a much higher percentage than among the non-Russian-speaking household respondents.
- Age is an important factor related to Jewish education among Jewish respondents in non-Russian-speaking eight-county households, reflecting both the higher proportions of Orthodox among the young, and an increased emphasis on Jewish day school education, in general. Over one-third (36%) of Jewish respondents (non-Russian-speaking households) ages 18 – 34 report some day school education, compared to 21% of those 35 – 49, 17% of those 50 – 64, 11% of those 65 – 74, and 8% of those 75 and older.

78 NJPS: 2000-01 reported that 12% of all Jewish adults had a day school education.

Exhibit 5-21

Jewish Respondent Childhood/Teenage Experiences
Eight-County New York Area, 2002



Respondent Childhood Jewish Education and Adult Jewish Behaviors

In addition to formal Jewish education (including day school), Jewish survey respondents report other Jewish learning experiences as children/teens: 36% had been in Israel as a child, 33% had been a Jewish youth group member, 31% had gone to an overnight camp with Jewish content, and 20% report taking a Jewish studies course in college.

Among Russian-speaking Jewish household respondents, with far fewer opportunities for informal Jewish experience prior to arrival in the United States, these percentages are much lower: 24% report Israel travel as a child/teen, 11% report membership in a Jewish youth group, and 12% had attended a Jewish camp.

Jewish Experiences Typology

Exhibit 5-22 provides an overview of Jewish respondent Jewish childhood experiences, combining formal Jewish education and informal Jewish experiences. The typology is meant to test the hypothesis that a Jewish childhood has an impact on adult Jewish behaviors.

Five groups were constructed from respondent answers:

(1) No Childhood Jewish Experiences – 35%. This is the least complicated group to define; it includes all respondents who do not have any Jewish educational experiences, formal or informal.

(2) Minimal Jewish Experiences — 19%. Some members of this group have not had any Jewish education, but report one or two informal Jewish experiences (Jewish camp, youth group, Israel travel); other members of the minimal Jewish experiences group have some Jewish education (less than five years), but report either no or just one informal experience.

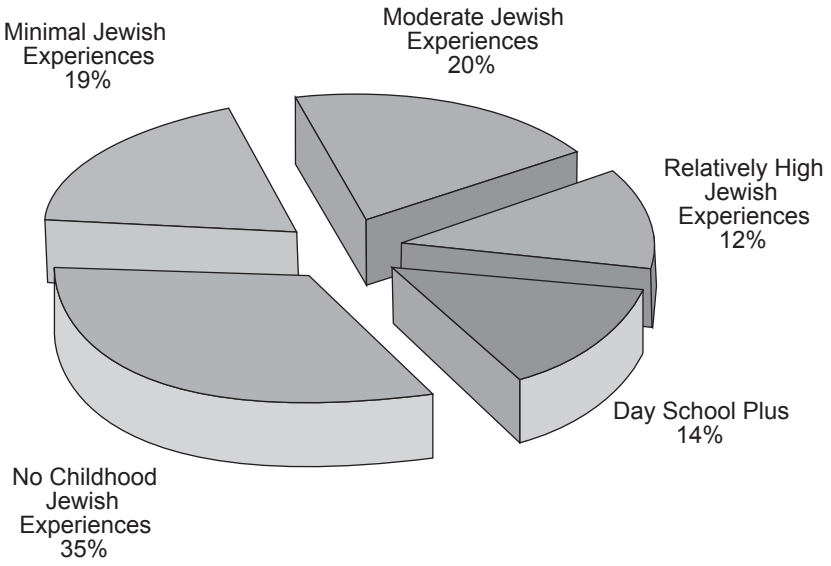
(3) Moderate Jewish experiences — 20%. Some respondents have at least five years of Jewish education, but only one or no informal activities; others have some Jewish education (less than five years Jewish education) and two to three informal Jewish experiences; finally, a few have not had any Jewish education, but have had Jewish camp, youth group, and Israel travel experiences.

(4) Relatively High Jewish Experiences — 12%. This group includes respondents who had at least five years of Jewish education, and two or three informal experiences, as well as respondents who report attending a Jewish day school for at least five years, but did not participate in any informal Jewish activities as a child.

(5) Day School Plus — 14%. These Jewish respondents report a Jewish day school experience for at least five years, plus at least one informal Jewish experience. While the "relatively high Jewish experiences" group also had similar levels of day school education, the importance of informal Jewish educational experiences reflected in this group is being analyzed separately.[79]

Exhibit 5-22

Jewish Respondent Childhood/Teenage Jewish Experiences Typology
Eight-County New York Area, 2002



79 Please note that the 19% of Jewish respondents who report some Jewish day school education are typically in one or two groups: (a) either the day school plus group, if they had at least five years of day school enrollment and at least one informal Jewish educational experience, or (b) the relatively high Jewish experiences group if they did not report five years of day school enrollment, or reported five years of day school enrollment, but did not report participating in even one of the informal Jewish educational experiences.

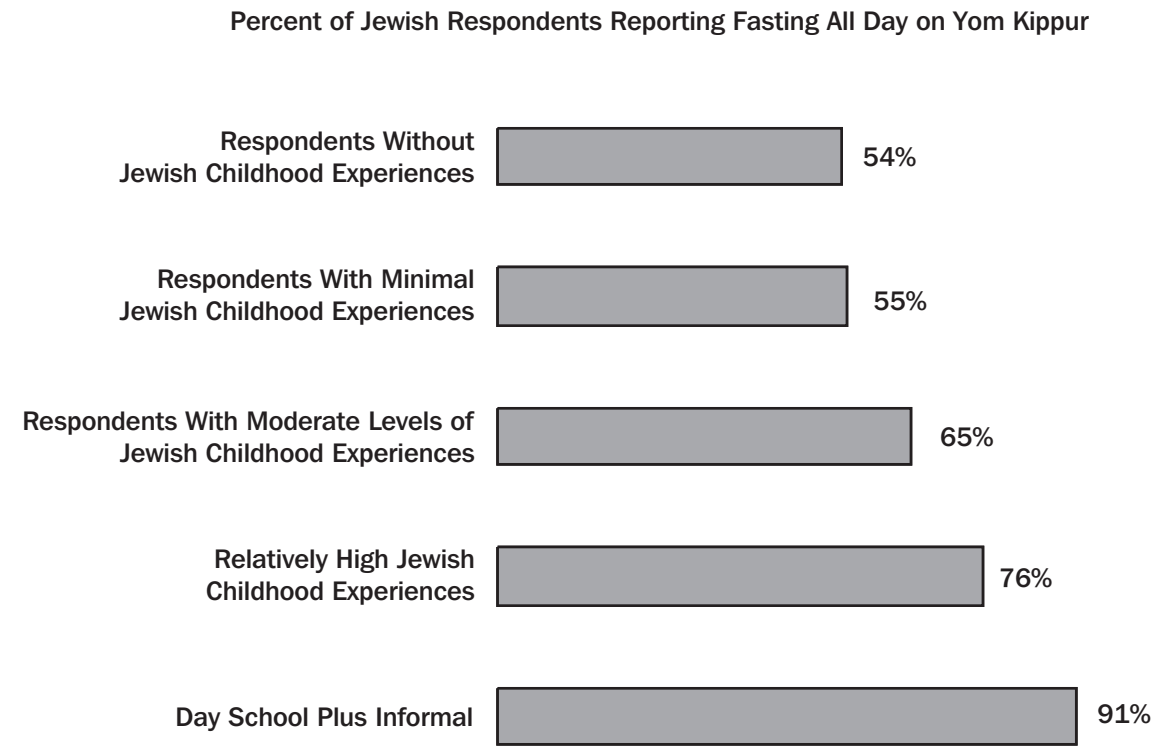
The Impact of a Jewish Childhood

Exhibits 5-23 through 5-25 show the impact of a Jewish childhood on adult Jewish behavior patterns.[80]

A Jewish childhood upbringing is strongly related to whether the respondent reports fasting all day on Yom Kippur, whether the household lights Shabbat candles, and whether the household belongs to a synagogue or temple. For example, only 30% of households where the respondent did not have any Jewish childhood experiences are congregation members, compared to 75% of households with respondents who had the highest level of Jewish childhood experiences.

Exhibit 5-23

Impact of a Jewish Childhood on Yom Kippur Fasting, Jewish Respondents Only, Eight-County New York Area, 2002



80 The relationship of Russian-speaking household respondents to the Jewish childhood experiences typology needs to be noted. Almost four out of five (79%) Russian-speaking household Jewish respondents do not have any Jewish childhood experiences, compared to 28% of non-Russian-speaking household respondents. As a result, one-third of all Jewish respondents in the "no Jewish experiences" category live in Russian-speaking Jewish households, so that the "no Jewish education" group reflects a lack of Jewish childhood experiences for both Russian and non-Russian households. Over 90% of all other categories are non-Russian-speaking.

Exhibit 5-24

Impact of a Jewish Childhood on Shabbat Candle Lighting, Jewish Respondents Only, Eight-County New York Area, 2002

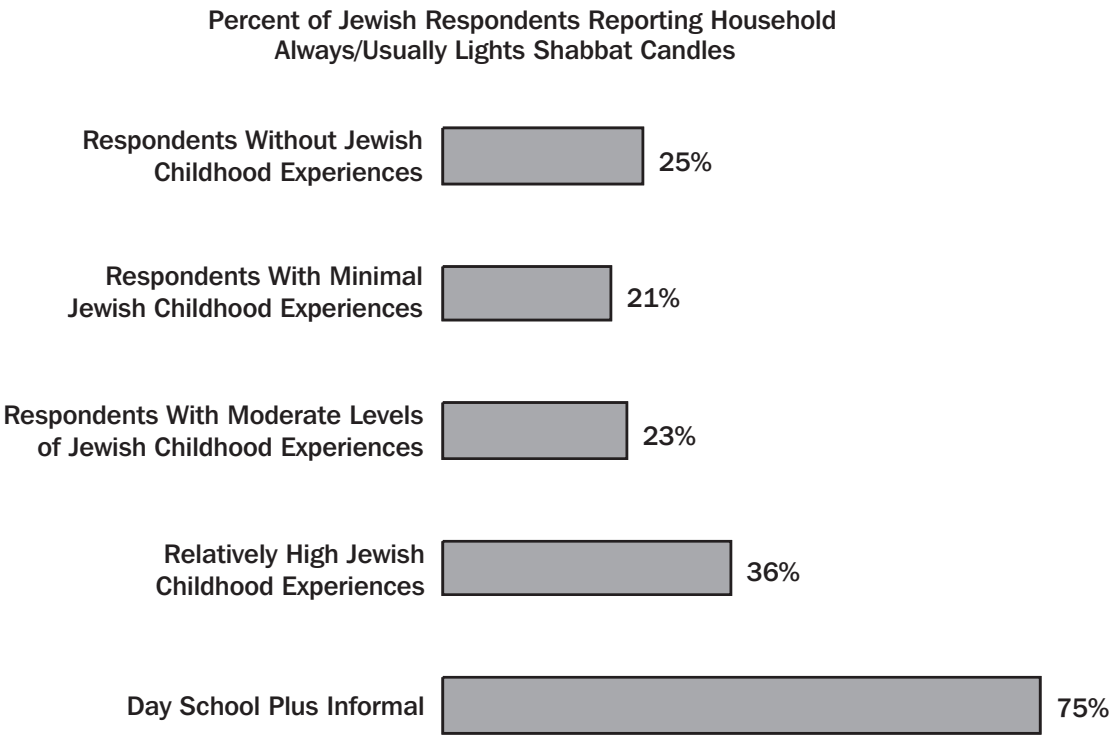
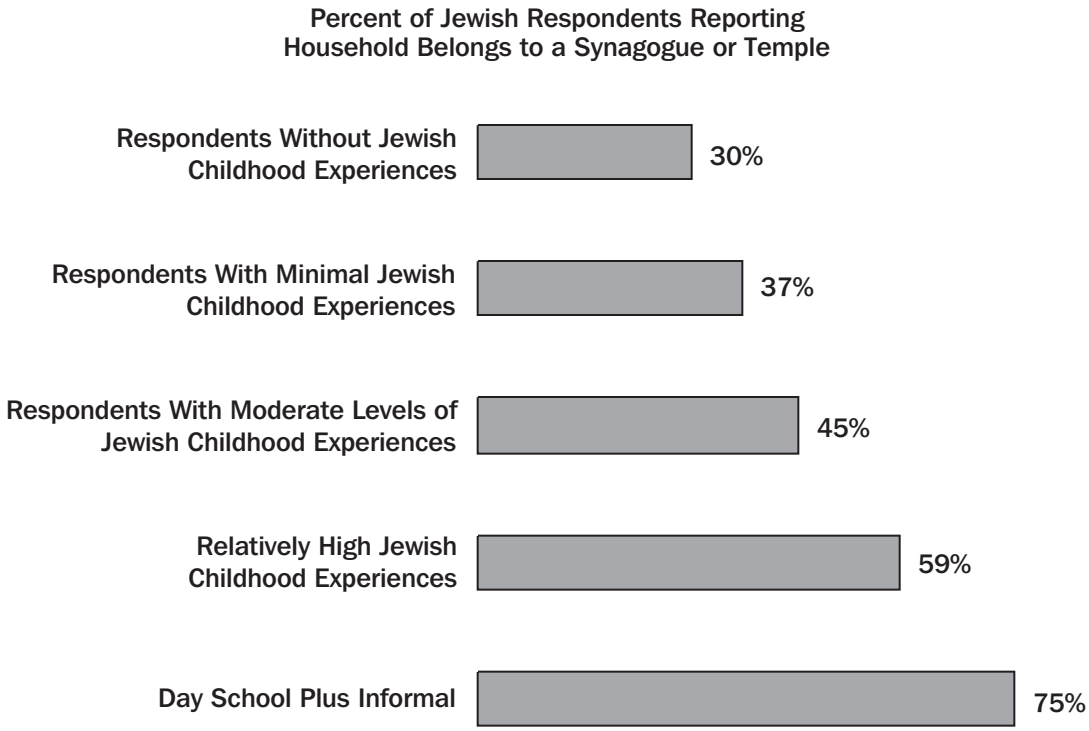


Exhibit 5-25

Impact of a Jewish Childhood on Current Congregation Membership
Jewish Respondents Only, Eight-County New York Area, 2002



Impact of a Jewish Childhood: Values and Beliefs

Finally, Exhibit 5-26 relates the Jewish values and beliefs discussed earlier to three key categories of the Jewish childhood experiences typology, once again comparing Jewish survey respondents without any Jewish education or informal experiences as a child, and those with the highest childhood Jewish experiences: day school education for at least five years plus participation in at least one informal Jewish activity (camp, youth group, Israel).

The survival of Israel and making the world a better place are once again universally acknowledged by the survey respondents as being very important, so that little variation by childhood/teen Jewish experiences exists. On almost every other variable, the impact of Jewish childhood experiences is strongly related to Jewish values, and Jewish behaviors.

Sixty percent (60%) of Jewish respondents without Jewish childhood/teen formal and informal experiences view *tzedakah* as a very important Jewish value, compared to 88% of Jewish respondents with multiple Jewish experiences as a child/teen, including day school for at least five years. A similar pattern exists for a belief in the importance of learning Jewish history and Jewish culture (61% versus 85%), and the commitment to giving children a Jewish education (55% versus 92%).

In terms of the importance of Jewish art, music, and theatre, there is no discernible impact of a Jewish childhood/teen educational experience; 47% of Jewish respondents without any Jewish childhood educational experiences think that Jewish art and music is very important, compared to 43% of those with a day school plus other Jewish experiences education.

Exhibit 5-26

Relationship of Jewish Values and Beliefs to the Respondent's Jewish Educational Experiences as a Child, Jewish Respondents Only, Eight-County New York Area, 2002

Jewish Value Noted Is Very Important to Respondent	Percent of Respondents Who Had No or Minimal Jewish Educational Experiences	Percent of Respondents With at Least Five Years of Jewish Day School Education and at Least One Informal Experience
Survival of the State of Israel Is Very Important	90%	94%
Making the World a Better Place Is Very Important	88%	87%
Jewish Value of *Tzedakah* Is Very Important	60%	88%
Learning About Jewish History and Culture Is Very Important	61%	85%
Giving Children a Jewish Education Is Very Important	55%	92%
Being Jewish Is Very Important	59%	89%
Being Part of a Jewish Community Is Very Important	45%	83%
Jewish Art, Music, and Culture Is Very Important	47%	43%
Household Has Visited a Jewish Museum or Jewish Cultural Event	57%	74%
Any Israel Travel	36%	85%
Respondent Has Visited a Jewish Website	25%	63%

Numbers of Children Currently Living in the Eight-County New York Area

If Jewish childhood educational experiences of the survey respondents shape their adult Jewish believing, belonging, and behaving, then the Jewish educational experiences of children of school age currently living in the eight-county New York area Jewish community are of great significance. An estimated 370,000 Jewish children live in the eight-county New York area's 643,000 Jewish households — about one-third are younger than 6 (121,400) and just over two-thirds (248,600) are school-age children between 6 and 17. The vast majority (83%) of children are being raised as Jews, while another 4% are being raised "Jewish and something else," 12% are not being raised as Jewish, and for only 1%, their status is "undecided." [81]

Of the 322,300 children being raised Jewish (or Jewish and something else), an estimated 146,000 children live in a household with an Orthodox Jewish respondent, 66,000 live in Jewish household with a Reform respondent, 53,000 in a household with a Conservative Jewish respondent, and 36,000 in a household identified as either non-denominational or secular/no religion.

81 Similar percentages of children younger than 6 and ages 6 – 17 are being raised Jewish or Jewish and something else. Denominational differences are strong, however. The percent of children in households being raised as Jewish (or Jewish and something else) by respondent denomination: Orthodox: 99%+, Conservative: 91%, Reform: 88%, miscellaneous denominations: 95%, non-denominational respondents: 78%, and secular/no religion respondents: 67%.

Exhibit 5-27

Number of Children Being Raised Jewish by Respondent Denomination
Eight-County New York Area, 2002

Denomination of Respondent	Number of Jewish Children (Age 0 – 5)	Number of Jewish Children (Age 6 – 17)	All Jewish Children
Orthodox	54,800	91,200	146,000
Reform	20,000	45,900	65,900
Conservative	15,600	37,300	52,900
Non-Denominational	7,300	15,200	22,500
Secular and No Religion	2,300	11,300	13,600
Miscellaneous Denominations	1,900	4,700	6,600
All Other Households[82]	3,100	11,700	14,800
Total	105,000	217,300	322,300

82 Some of these households have a Jewish respondent, but one who chose not to provide denominational details. All estimates are extrapolated from the data file, adjusting for incomplete data.

Formal Jewish Education: Children Ages 6 – 17

Survey questions asked about the Jewish education (past and current) of children ages 6 – 17 currently being raised Jewish (or Jewish and something else).[83] Almost 85% of children being raised Jewish (or Jewish and something else) in the New York area have some formal Jewish education — just under 70% are currently enrolled in some form of Jewish education:[84]

- Forty-five percent of Jewish children ages 6 – 17 are currently enrolled in a full-time Jewish day school — approximately 98,000 children;[85]
- Five percent had previously been enrolled in a day school;
- Seventeen percent are currently enrolled in supplementary school Jewish education — approximately 36,000 Jewish children;
- Another 17% had supplementary school Jewish education in the past; and,
- Sixteen percent have not received any formal Jewish education — 34,000 Jewish children.

National Jewish data (NJPS 2000-01) show a similar educational pattern for Jewish children overall, although a much lower percentage nationally attend a Jewish day school. Nationally, seven out of ten Jewish children ages 6 – 17 are currently enrolled in some type of Jewish education — 29% in a Jewish day school. Just over 20% of Jewish children ages 6 – 17 in the national study had never been enrolled in any formal Jewish education experiences.[86]

83 In 2002, questions on the Jewish education of children ages 6 – 17 were only asked for children being raised Jewish or Jewish and something else (referred to in the text as "Jewish children"). In 1991, questions on Jewish education were asked of all children in the households surveyed, including children not being raised Jewish. Jewish community study researchers now ask Jewish education questions only for children being raised Jewish. The 1991 and 2002 data are therefore not comparable.

84 See the discussion in the Note on Research Methodology. All data are based upon extrapolation from the study data file to adjust for incomplete data among children ages 6 – 17 in households with a non-Orthodox respondent. All numbers estimated above reflect the 217,000 children being raised Jewish or Jewish and something else in the eight-county New York area.

85 The estimated 98,000 Jewish children currently enrolled in day schools is about 12% higher than the 2001 census of Jewish day schools provided by the Board of Jewish Education of Greater New York to UJA-Federation of New York. Most, if not all, of this difference is because not all ultra-Orthodox schools in New York report their enrollment to the BJE.

86 See *Strength, Challenges and Diversity in the American Jewish Population*, September 2003, pp. 14 – 15. The published NJPS 2000-01 data on the Jewish education of Jewish children is comparable to the New York 2002 data, since NJPS questions were only asked for the "more Jewishly engaged population," a group roughly comparable to the Jewish household definition used in New York. Households of Jewish origin are excluded from both studies in the Jewish education of children sequence.

Jewish Education of Children and Denomination

Respondent denomination is strongly related to Jewish education among children ages 6 – 17.

- Just under nine out of ten (88%) Jewish children currently enrolled in a full-time Jewish day school live in an Orthodox (respondent) household, while another 6% live in Conservative Jewish households.
- The percentage of Jewish children ages 6 – 17 who are not receiving any Jewish education is highest in secular/no religion and non-denominational Jewish households. Sixty-three percent of Jewish children in secular Jewish households have not yet had any Jewish education, compared to 40% of children in non-denominational households, 18% in Reform households, 13% in Conservative households, and 1% among Orthodox households.

Exhibit 5-28

Jewish Education of Children Ages 6 – 17 Being Raised Jewish or Jewish and Something Else, by Denomination of Jewish Respondent, Eight-County New York Area, 2002

Jewish Education of Jewish Children Ages 6 – 17	Orthodox Households	Conservative Households	Reform Households	Non-Denominational Households	Secular, No Religion Households
Current Full-time Day School	94%	17%	4%	11%	<1%
Previous Day School	3	8	4	9	8
Current Supplementary Jewish Education	<1%	34	36	18	7
Past Supplementary Jewish Education	1	28	39	22	13
No Jewish Education	1	13	18	40	63
Total	100%	100%	100%	100%	100%
Total Number of Children Ages 6 – 17	91,200	40,400	51,400	15,200	11,300
Estimated Number of Children Ages 6 – 17 Currently in Jewish Day Schools	86,000	6,300	1,800	1,700	1,000
Percent Of All Children in Day Schools by Denomination[87]	88%	6%	2%	2%	1%

87 All data are based upon extrapolation from the study data file to adjust for incomplete data among children ages 6 – 17 in households with a non-Orthodox respondent. Data based on children in households with respondents of miscellaneous denominations and all other households (see Exhibit 5-27) are not shown to simplify presentation. Approximately 400 Jewish children ages 6 – 17 are enrolled in a day school from households with miscellaneous denominations (including very few interviews with Reconstructionist households), while another 1,000 from all other households are reported to be enrolled in a day school. Together, they account for about 1% of all day school enrollments.

Children's Jewish Education: Borough/County

Given the large Orthodox Jewish population that lives in Brooklyn, Brooklyn Jewish children ages 6 – 17 are most likely to be currently attending Jewish day schools (77%), and least likely to have not received any Jewish education at all (9%). Significant proportions of Jewish children ages 6 – 17 in Suffolk County (23%), Manhattan (28%), and Queens (33%), have not yet had any formal Jewish education.[88]

Exhibit 5-29

Jewish Education of Children Ages 6 – 17 Being Raised Jewish or Jewish and Something Else, by County of Residence, Eight-County New York Area, 2002

	Jewish Education of Children Ages 6 – 17					
Borough/ County	Current Full-time Day School	Previous Day School	Current Supplementary Jewish Education	Past Supplementary Jewish Education	No Jewish Education	Total
Bronx	52%	6	28	<1%	14	100%
Brooklyn	77%	3	3	7	9	100%
Manhattan	25%	8	17	21	28	100%
Queens	36%	8	9	14	33	100%
Staten Island	18%	<1%	19	47	15	100%
Nassau County	27%	5	32	26	10	100%
Suffolk County	2%	10	27	38	23	100%
Westchester County	20%	6	37	20	17	100%
Total Eight-County New York Area	45%	5	17	17	16	100%

88 Data based on extrapolation of data file responses. See Note on Research Methodology.

The Cost of Being Jewish: Jewish Day Schools

Survey respondents with at least one child ages 6 – 17 were asked if (during the five years preceding the survey) financial cost had prevented them from sending a child to a full-time Jewish day school. One in six household respondents (16%) reply affirmatively, indicating that cost had been a preventing factor at some time.

Single parent (non-married) households are twice as likely as two-parent households with children (27% versus 14%) to cite cost as a negative factor preventing day school enrollment. Russian-speaking households are especially likely to report the negative impact of day school costs on Jewish educational experiences. Almost four out of ten Russian-speaking households (39%) with children between ages 6 – 17 cite cost as a factor preventing day school enrollment (at some time during the five years preceding the survey).

Staten Island, Queens, and Brooklyn Jewish households are more likely to report that cost was a factor, compared to the other eight-county area households. For Manhattan Jewish households, cost is not a factor; only 1% of all survey respondents with children in Manhattan cite cost as a factor preventing day school enrollment. In Westchester County, only 6% of households with school-age children report having been deterred by the cost of a day school education.

Exhibit 5-30

Impact of Financial Cost on Sending a Child to a Jewish Day School
Eight-County New York Area, 2002

	Did Financial Cost Prevent Household From Sending a Child to a Full-time Jewish Day School During Prior Five Years?		
County/Borough	Yes	No	Total
Bronx	14%	86	100%
Brooklyn	22%	78	100%
Manhattan	1%	99	100%
Queens	24%	76	100%
Staten Island	26%	74	100%
Nassau County	12%	88	100%
Suffolk County	20%	80	100%
Westchester County	6%	94	100%

Informal Jewish Educational Experiences of Children Ages 6 – 17

Survey respondents in households where at least one child is currently between the ages of 6 and 17 were asked whether their child, or any of their children ages 6 – 17, had ever: (a) been involved in athletic or other extra-curricular activities at a JCC, a synagogue or temple, or other Jewish setting, (b) been involved in Jewish youth group activities, (c) gone to a summer overnight camp with Jewish content, or (d) been to Israel? These informal Jewish educational experiences complement and supplement formal Jewish education.

Overall, just under half of all households report that a child ages 6 – 17 has been involved in athletic/extracurricular activities in a Jewish setting (46%) or has been involved in Jewish camp activities (46%).[89] One-third (33%) of households report that at least one child ages 6 – 17 has gone to a summer overnight camp with Jewish content, and just more than one in five households (22%) report that a child has been to Israel.

Denomination is strongly related to informal Jewish education of children, just as denomination is strongly related to formal Jewish education. While 60% of Orthodox respondents with a child ages 6 – 17 report that a child has gone to a summer overnight camp with Jewish content, 37% of Conservative respondents, 22% of Reform respondents, and 18% of non-denominational/ secular respondents similarly report that a 6 – 17 year old child has gone to a Jewish overnight camp.[90] Comparable percentages for Israel travel are: Orthodox 43%, Conservative 27%, Reform 10%, and non-denominational/secular: 14%. Since both Israel travel and Jewish summer camp experiences are potentially powerful components of a complete Jewish childhood education, and can be engaging experiences for children, the relatively low percentages of Reform and Conservative households that report these activities for their children ages 6 – 17 indicate a potential area for communal focus.

89 This question was asked of households with any children ages 6 – 17, not just children 6 – 17 being raised Jewish or Jewish and something else. While asking if a non-Jewish raised child has received any Jewish education is awkward during a telephone interview, asking if any child has been involved in Jewish youth group activities, Jewish setting extracurricular activities, been to Israel, or been to a Jewish content overnight camp is not especially awkward. Thus, the data on informal Jewish education experiences are not identical to the data on formal Jewish education. Since the vast majority of children are being raised Jewish (or Jewish and something else), the data are sufficiently comparable for an understanding of Jewish educational experiences of children in the eight-county New York area.

90 Secular and non-denominational respondents have been combined to insure that an interview size of over 100 Jewish households answered the questions in the informal Jewish activities sequence. There were too few interviews with Reconstructionist households to analyze their interviews separately.

Exhibit 5-31

Informal Jewish Education of Children Ages 6 – 17 by Denomination of Jewish Respondent, Eight-County New York Area, 2002

	Percent of Households With at Least One Child Ages 6 – 17 Which Report Child Has Participated in Specific Informal Jewish Educational Activity				
Informal Jewish Education of Jewish Children Ages 6 – 17	Orthodox Respondent Households	Conservative Respondent Households	Reform Respondent Households	Non-Denominational and Secular Households	All Jewish Households
Athletic or Extracurricular Activities in a Jewish Setting	55%	60%	42%	33%	46%
Jewish Youth Group Involvement	63%	60%	40%	31%	46%
Summer Overnight Camp with Jewish Content	60%	37%	22%	18%	33%
Travel to Israel	43%	27%	10%	14%	22%

Jewish Preschools and Day Care

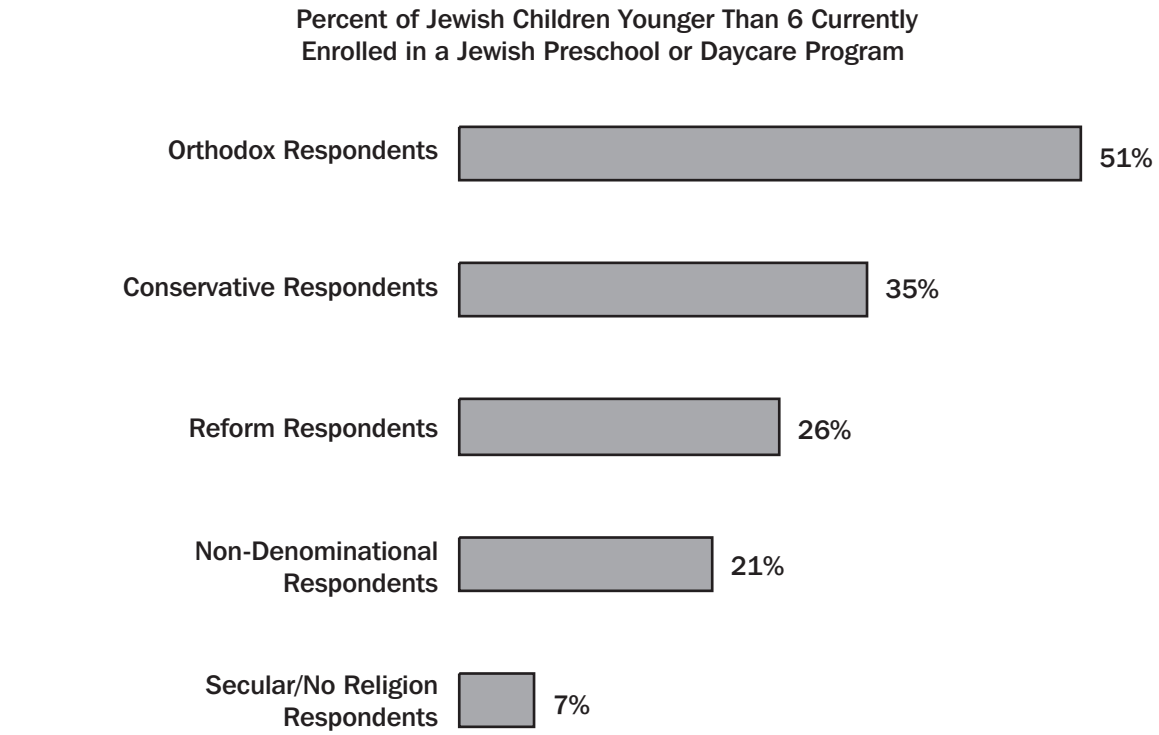
For children up to age 5, respondents were asked (regardless of whether the child was being raised Jewish) if the child was currently enrolled in a Jewish preschool or Jewish day care. Of the estimated 120,000 children in this group in eight-county New York Jewish households, just over 42,000 are being exposed to Jewish experiences in a Jewish preschool or daycare program.

Approximately 40% of children being raised Jewish are enrolled in either a Jewish preschool or daycare program, compared to only 10% of children not being raised as Jews.

Among children less than 6 years old being raised Jewish, half of all Orthodox children are enrolled in either preschool or Jewish day care. Comparable percentages for children being raised Jewish for the other denominations are: Conservative children: 35%, Reform household children: 26%, non-denominational children: 21%, and secular Jewish household young children: 7%. As a result, two-thirds (67%) of all children currently enrolled in a Jewish preschool or daycare program live in an Orthodox respondent household, 14% come from a Conservative household, 13% from a Reform household, and only 6% from either a non-denominational or a secular Jewish household.

Exhibit 5-32

Percent of Jewish Children Younger Than 6 Who Are Enrolled in a Jewish Preschool or Jewish Daycare Program by Denomination of Respondent Eight-County New York Area, 2002



CHAPTER 6 INTERMARRIAGE & RAISING CHILDREN JEWISH

The impact of intermarriage on Jewish family life, on raising and educating children in Jewish interfaith households, and on the ultimate survival of the Jewish community has been a major issue of national and local Jewish communal debate and discussion for decades. The emotional intensity of the discussion was intensified, and nationally publicized, with the release of the results of the *1990 National Jewish Population Study.*

In the final report summarizing the results of the *1991 New York Jewish Population Study*, the lower rate of intermarriage in the eight-county area (compared to national Jewish data) was highlighted as one of the significant differences between New York and the nation. Data from the *Jewish Community Study of New York: 2002* confirm the earlier findings: a lower percentage of Jewish households in New York are intermarried than in the United States as a whole.

Calculating Intermarriage Rates

In Jewish community studies over the past 20 years, defining and calculating intermarriage rates has proven to be a task almost as complex and controversial as intermarriage itself. Rates of intermarriage have been calculated in national and local Jewish community studies for current marriages, first marriages, all marriages (regardless of year of marriage), and recent marriages in the five years preceding the study. Moreover, rate of intermarriage calculations have been based upon either married couples or upon Jewish persons — these calculations result in different rates (as explained below).

Intermarriage calculations in this chapter will usually be presented using a married couples rate, using the current marriage of a survey respondent and his/her spouse.[91] Intermarriage calculations for couples are based on identifying the three components summarized in exhibit 6-1: inmarriages, intermarriages, and conversionary inmarriages. While this chapter's focus is on married couple intermarriage rates, intermarriage rates based on Jewish persons in the eight-county New York area will also be calculated and presented in order to make comparisons to both the 1991 New York study, and to NJPS: 2000-01 data.

91 While the *1990 National Jewish Population Study* reported on intermarriages based on all marriages ever, all current marriages, and all first marriages, NJPS: 2000-01 data — like the New York: 2002 data — are based on current respondent/spouse marriages only.

Exhibit 6-1

Inmarriage and Intermarriage: Definitions

Inmarried Jewish Couples/Households

- Both spouses raised Jewish, and consider selves Jewish.

Intermarried Jewish Couples/Households

- Jewish-raised spouse married to non-Jewish-raised spouse who does *not* consider self Jewish.

Conversionary Inmarried Jewish Couples/Households

- Jewish-born spouse married to non-Jewish-born spouse, who currently considers self Jewish (regardless of whether formal conversion has occurred).

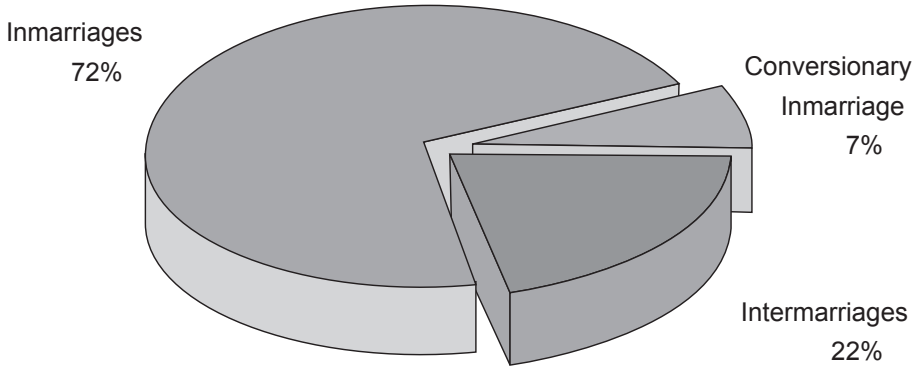
Inmarriage and Intermarriage: Married Couples

The Jewish couples intermarriage rate in the eight-county New York area is 22%.

- Twenty-two percent of all currently married Jewish couples are intermarried.[92] A Jewish "raised" respondent or spouse is married to a non-Jewish partner.
- Seventy-two percent of currently married couples are inmarried: two Jewish persons have married each other.
- In addition, while another 7% of respondent/spouse couples both view themselves as Jewish currently, one of the spouses was not raised as a Jew. These inmarriages are typically labeled as conversionary inmarriages in population studies.

Exhibit 6-2

Inmarriage and Intermarriage, Percentages of Currently Married Couples Eight-County New York Area, 2002



92 All "couples" intermarriage calculations are based on current marriages of the survey respondent, and his/her spouse. Percentages may add to more than 100% due to rounding for presentation.

Intermarriage Rates: Jewish Persons and Married Couples

Intermarriage rates based on married couples are always higher than intermarriage rates based on Jewish persons. To illustrate the difference between intermarriage rates based on couples and intermarriage rates based on Jewish persons, consider the following example:

> One intermarried couple and one inmarried couple are sitting together at a Passover seder. They represent two married couples. Since one of the two couples is interfaith, the couples intermarriage rate is 50%.
>
> But, there are four persons sitting together at the seder. Three of the four persons are Jewish, and one is non-Jewish. Only one of the three Jewish persons has married a non-Jew: thus, the Jewish persons intermarriage rate is 33.3%.[93]

For the *Jewish Community Study of New York: 2002:*

> the couples intermarriage rate is 22%; that is, 22% of currently married respondent/spouse couples in Jewish households are intermarried; and
>
> the Jewish persons intermarriage rate is 13%; that is, 13% of all currently married Jewish persons in the eight-county area are married to a non-Jewish person.

In a Jewish communal context, the intermarriage rate based on couples best approximates the way in which Jewish households relate to the community. For example, a rabbi might typically focus on the fact that almost two-thirds of households that recently joined his/her congregation are intermarried, not necessarily that half of the Jewish persons joining the temple are intermarried — the same data interpreted differently from the two intermarriage calculation perspectives.

93 Since every inmarriage involves two Jewish persons, and every intermarriage involves only one Jewish person, the Jewish persons intermarriage rate is always lower than the couples intermarriage rate.

Exhibit 6-3

Inmarriage and Intermarriage: Percentages by Married Couples and by Currently Married Jewish-Born Persons, Eight-County New York Area, 2002

Type of Marriage	Percent of All Currently Married Couples	Percent of Jewish-Born Persons
Inmarriage	72%	83%
Conversionary Marriage	7	4
Intermarriage	22	13
Total	100%	100%

Intermarriage Rates: New York 1991 and 2002

Intermarriage rates in the eight-county New York area have increased very slightly since the last New York Jewish community study in 1991.

- In 1991, 19% of "core" Jewish household couples were intermarried; the comparable 2002 couples intermarriage rate is 22%.[94]
- In 1991, the Jewish persons intermarriage rate was 11%, compared to 13% in 2002.

Exhibit 6-4

Intermarriage Percentages, Calculations Based on Currently Married Couples and on Jewish-Born Persons, Eight-County New York Area, 1991 and 2002

	Intermarried Percentage:	
Year of New York Jewish Community Study	Percent of All Currently Married Couples	Percent of Jewish Born Persons
2002	22%	13%
1991	19%	11%

94 Data from the 1991 study have been recalculated by UAI to be consistent with 2002 study calculation procedures.

Intermarriage: Couples Rate and Year Married

The 22% of couples who are intermarried in New York in 2002 is a summary statistic which includes all currently married couples, regardless of whether the marriage occurred recently or many years ago when intermarriage was less common. As in almost every (if not every) Jewish community, intermarriage rates in the eight-county New York area are higher for marriages in recent years. Among couples married between 1990 and 1997, the couples intermarriage rate is 26%, while among those married in the most recent five-year period (1998-2002),[95] 36% are intermarried.

Exhibit 6-5

Inmarriage and Intermarriage Percentages: Couples, by Year Respondent was Married, Eight-County New York Area, 2002

	Year Currently Married Couple Was Married				
Current Marriage Status: Couples	Prior to 1970	1970 – 1979	1980 – 1989	1990 – 1997	1998 – 2002
Inmarriages	87%	77%	61%	67%	59%
Conversionary Marriages	5	5	10	7	5
Intermarriages	8	17	29	26	36
Total	100%	100%	100%	100%	100%

95 One standard intermarriage calculation focuses on marriages in the most recent five-year period, following the NJPS: 1990 model. Since interviewing occurred from spring, 2002 through September, 2002 for the New York study, all marriages since 1998 have been included in the last "five-year" analysis.

Intermarriage Rates: New York Area and National Jewish Data

The New York Jewish community continues to have a much lower intermarriage rate than the national Jewish community, not only cumulatively, but also in the most recent five-year period. Intermarriage rates in the eight-county New York area are approximately half the national average.

Among those married in the most recent five-year period:[96]

- in the eight-county New York area in 2002, 36% of couples and 23% of Jewish persons are intermarried;
- *NJPS: 2000-01* data: 63% of couples, and 47% of Jewish born persons, are intermarried.

Exhibit 6-6

Intermarriage Rates in Latest Five-Year Period, Percentages Based on Couples and on Jewish Born Persons, Eight-County New York Area, 2002 and National Jewish Data, 2000-01,[97]

	Percent Intermarried in Last Five Years	
Jewish Population Study	Married Couples	Jewish-Born Persons
New York: 2002	36%	23%
National Jewish Population Study: 2000–01	63%	47%

96 The five-year period for recent marriages was established as a critical analytic category after the publication of *NJPS: 1990*, which reported that 52% of Jewish persons married in the preceding five years had intermarried. This statistic became identified with *NJPS: 1990*, and added to the debate over intermarriage, and the future of the Jewish community. The 52% Jewish persons rate equated to a two-thirds intermarriage rate for all couples married during the five years preceding *NJPS: 1990*.

97 The intermarriage rate for the *NJPS: 2001* data was reported for a six-year period (1996-2001) since interviewing for NJPS lasted from August 2000 until August 2001 (the *National Jewish Population Survey 2000-01, Strength, Challenge and Diversity in the American Jewish Population*, New York: United Jewish Communities, September 2003). *NJPS: 2001* data for recent marriages was presented as an individual rate for Jewish persons only (p. 16) — not as a couples rate.

UAI has calculated an NJPS couples intermarriage rate, based on the reported data, assuming a 4% conversionary marriage (personal communication from NJPS staff). Assuming 100 marriages (for calculation purposes), 63 of the marriages are intermarriages, 4 are conversionary marriages, and 33 are inmarriages. The UAI estimate of a 63% Jewish couples recent intermarriage rate is consistent with a Jewish persons intermarriage rate of 47%. There are a total of 133 Jewish persons in these 100 marriages — 66 Jewish persons are married to each other in 33 inmarriages, 63 Jewish persons married a non-Jewish person, and 4 Jewish-born persons married a person who has converted to Judaism. The couples intermarriage rate of 63% is equivalent to a Jewish persons intermarriage rate of 47%; the number of Jewish persons currently married to non-Jewish persons is 63/133, or 47%.

Eight-county New York area intermarriage rates are between a Jewish-born person (who is still Jewish) and a non-Jewish born person who does not view self as Jewish. The data presented in exhibit 6-7 is based on all marriages (intermarried, inmarried, and conversionary households), although only the intermarried percentage is shown to facilitate comparison.

Intermarriage by County

In the eight-county New York area, enormous variations in intermarriage exist by borough/county in 2002.

Recent intermarriage rates in Suffolk County and Staten Island approach current national proportions, while Brooklyn (and Bronx) intermarriage rates are exceptionally low, practically matching national pre-1970 rates.

- Staten Island and Suffolk County have the highest intermarriage rates. Over half (52%) of Staten Island respondent/spouse couples, and 61% of Suffolk County couples who married since 1990 are intermarried.[98]
- Approximately one-third of all recent marriages in Manhattan, Queens, Nassau County, and Westchester County are intermarriages.
- Brooklyn, in contrast, has remained a bastion of inmarriage. Only 14% of all Brooklyn domiciled couples married since 1990 are intermarried; this translates to an 8% Jewish persons intermarried rate.

98 On a borough/county basis, the period of recent marriages needed to be defined as since 1990, in order to have a sufficient interview base in many of the counties.

Exhibit 6-7

Intermarriage Percentages: Couples, by County of Residence and Time Period in Which Married, Eight-County New York Area, 2002

	Percent Couples That Are Intermarried	
Borough/County	All Currently Married Couples	All Couples Married Since 1990 [99]
Bronx	15%	17%
Brooklyn	12%	14%
Manhattan	31%	35%
Queens	20%	36%
Staten Island	29%	52%
Subtotal New York City	20%	26%
Nassau County	17%	33%
Suffolk County	41%	61%
Westchester County	25%	36%
Subtotal Suburban Counties	25%	42%
Total Eight-County New York Area	22%	27%

99 In order to have a sufficient number of marriages as the base for the analysis of recent marriage patterns by county of current residence, data from 1990-97 needed to be combined with marriage data since 1998. Intermarriage data since 1990 in the Bronx and Staten Island should be interpreted with caution, since there are fewer than 50 interviews with relatively recently married respondents. On the other hand, there are more than sufficient cases for the city-suburban comparisons to be reliable and instructive.

Intermarriage, Age of Respondent, and Orthodox Self-Identification

The high percentage of Orthodox households among the inmarried Jewish households in the eight-county New York area — compared with many other local Jewish community and national percentages — complicates (somewhat) intermarriage versus inmarriage calculations and analyses. For example, in almost every other Jewish community, and nationally as well, younger respondents are more likely to be intermarried than are older respondents. In the eight-county New York area, this inverse relationship between age and intermarriage status (the younger the respondent, the higher the intermarriage rate) does not hold true when the basis of analysis used consists of all Jewish households, including Orthodox households.

Exhibit 6-9 shows that when all currently married couples are included in the analysis (including Orthodox households), the relationship between age and intermarriage is more curvilinear than linear; the youngest respondents (ages 18 – 34) are less likely to be intermarried than are respondents 35 – 49. To be sure, this does describe the reality of the Jewish community in the eight-county area. Orthodox inmarried respondents, of all ages, are an integral part of the New York Jewish community, and are a major reason for New York's relatively low intermarriage rate.

But, another reality exists — without Orthodox respondents in the analysis, intermarriage patterns by age cohort in the eight-county New York area look more like patterns found in other local Jewish community studies and nationally. The youngest respondent/spouse couples (with Orthodox respondents eliminated from the analysis) are most likely to be intermarried (42%), and the pattern is clearly linear and inverse — the younger the married respondent in a non-Orthodox household, the higher the intermarriage rate.

Yet even when Orthodox households are excluded from analysis, the intermarriage rate for non-Orthodox Jewish couples in the eight-county area is still only 27% (which equates to a 16% Jewish persons rate). This intermarriage rate for the non-Orthodox eight-county Jewish community is exceptionally low by national standards.[100]

100 If the analysis is further restricted to respondents married since 1998, the intermarriage rate for couples, excluding Orthodox respondents, is 47%, closer to but still below the national average.

Exhibit 6-8

Intermarriage Percentages: Couples, by Age of Respondent, Difference by Whether Orthodox Inmarried Respondents Are Included in or Excluded From the Analysis, Eight-County New York Area, 2002

	Percent Couples That Are Intermarried	
Age of Respondent	All Currently Married Couples (including Orthodox respondents)	All Currently Married Non-Orthodox Couples
18 – 34	24%	42%
35 – 49	30%	37%
50 – 64	21%	25%
65+	10%	12%

Inmarriage, Intermarriage, and Jewish Connections

On every measure of Jewish connections studied, from Chanukah candle lighting to Shabbat candle lighting, intermarried households are less connected to the Jewish community than are inmarried households. In most Jewish community studies, comparative analyses to illustrate the lower connection levels of the intermarried are based on direct comparisons of intermarried couples and inmarried couples. In New York, however, the relatively high proportion of Orthodox Jewish households among the inmarried somewhat complicates this analysis. Therefore, in order to fully understand the differences between intermarried and inmarried Jewish couples in the eight-county New York area, a special typology was developed for the *Jewish Community Study of New York: 2002* which divides inmarried couples into Orthodox inmarried and all other inmarried couples.

The three-pronged typology not only provides insight into the differences between the intermarried and the inmarried, but also highlights the differences among three basic types of married Jewish households in the eight-county area: the intermarried, the inmarried Orthodox, and all other inmarried Jewish couples.

- Ninety-eight percent of inmarried, Orthodox households report lighting Chanukah candles, compared to 88% of all other inmarried Jewish households, and 65% of intermarried Jewish households.
- Being Jewish is very important for 96% of married Orthodox respondents, 69% of all other inmarried Jewish respondents, and 37% of intermarried Jewish respondents.
- Ninety-two percent of married Orthodox households belong to a congregation, compared to 51% of all other inmarried households, and only 16% of intermarried households.
- Finally, 95% of the married Orthodox households, 21% of all other inmarried Jewish households, and 5% of the intermarried report keeping kosher.

Exhibit 6-9

Jewish Connection Variables by Household Intermarried or Inmarried Status and Whether the Inmarried Household Respondent is Orthodox
Eight-County New York Area, 2002

Jewish Connection	Inmarried Orthodox Jewish Households	All Other Inmarried Households	Intermarried Households
Lights Chanukah Candles[101]	98%	88%	65%
Attends Passover Seder	97%	86%	58%
Jewish Respondent Feels Part of a Jewish Community	95%	71%	42%
Jewish Respondent Fasts All Day on Yom Kippur	96%	69%	38%
Being Jewish Is Very Important to Jewish Respondent	96%	69%	37%
Jewish Respondent Has Visited Israel as Child and/or as Adult	81%	51%	30%
Household Attended JCC Activity in Prior Year	41%	41%	27%
Jewish Respondent Feels it Is Very Important to be Part of a Jewish Community	95%	54%	18%
Congregation Member	92%	51%	16%
Lights Shabbat Candles	94%	29%	9%
Household Participates in Jewish Organization Other Than Congregation or JCC	34%	27%	7%
Jewish Respondent Attends Services at Least Monthly	76%	27%	5%
Keeps Kosher Home	95%	21%	5%

101 For Chanukah candles, Passover seder and Shabbat candles, “always” and “usually” answers have been combined.

Number of Children: Inmarried and Intermarried Households

An estimated 61,000 children live in intermarried Jewish households in the eight-county New York area, 16% of all children in the study area. In national terms, this is an exceptionally low proportion of children in intermarried Jewish households. Newer Jewish communities in the western U.S., for example, often note that 40% or more of the community's children live in intermarried Jewish households.

Exhibit 6-10

Estimated Number and Percentage of Children in Jewish Households by Whether the Household is Inmarried, Intermarried, or a Single-Parent Household, Eight-County New York Area, 2002

Type of Marriage	Number of Children (Age 0 – 17)	Percent
Inmarried Households (including conversionary households)	258,000	70%
Intermarried Households	61,000	16
Single-Parent (non-married) Households	35,000	10
"Other Household Types" and Information Not Available[102]	16,000	4
Total Eight-County New York Area	370,000	100%

102 A household type designation is not possible for approximately 16,000 children in the eight-county area. Some of these households did not provide sufficient information for household type to be confidently assessed. Household structure is probably the most difficult variable to accurately and completely compute in a Jewish community study, since a number of different variables need to be combined, and some respondents in all surveys at times seem dedicated to destroying any conceptual scheme that has been created. Since it was not possible to determine the type of household in which these children reside, they are not included in subsequent analyses in this chapter.

Intermarriage and Raising Children Jewish

Consistent with national patterns, almost every child in an inmarried Jewish household is being raised Jewish. Among conversionary households, 80% are being raised Jewish and 3% are being raised Jewish and something else (a low percentage compared to other communities).

In contrast, fewer than half of all children in New York intermarried households are being raised as Jews: 30% as Jewish, and another 18% as "Jewish and something else." While Jewish communities vary considerably in the percentage of children being raised Jewish in intermarried Jewish households, the New York data is neither atypical, nor surprising, for intermarried Jewish households.

Exhibit 6-11

Are Children Being Raised Jewish by Household Status
Eight-County New York Area, 2002

	Household Type			
Children Are Being Raised	Inmarried Jewish Households	Conversionary Households	Single-Parent Households	Intermarried Jewish Households
Jewish	99%	80%	70%	30%
Jewish and Something Else	<1%	3	4	18
Not Being Raised Jewish	1	15	21	49
Undecided	<1%	2	5	4
Total	100%	100%	100%	100%

Jewish Education Children Ages 6 – 17 and Intermarriage

We have previously noted that among all children ages 6 – 17 being raised Jewish (including the small group being raised "Jewish and something else"), 87% have received some formal Jewish education (see exhibit 5-29).

Jewish education for children 6 – 17 among inmarried Jewish households is strongly related to whether the inmarried household has an Orthodox respondent. Ninety-five percent of school-age children in Orthodox Jewish households are currently enrolled in a Jewish day school, compared to 12% of children being raised Jewish in all other inmarried Jewish households. Among single-parent households with children, not only are 70% being raised Jewish (and another 4% Jewish and something else), but 38% of the children ages 6 – 17 being raised Jewish are currently in Jewish day schools. This number primarily reflects children in divorced and separated Orthodox households; 3% of Orthodox respondents with children in the household report being separated or divorced.

Among the intermarried, 44% of children 6 – 17 being raised Jewish have had some Jewish education, while 56% have never had any formal Jewish education. Typically, Jewish education for children in intermarried households occurs in a supplementary Jewish school.

The impact of differentials in raising children Jewish and giving them a formal Jewish education is cumulative. Since less than half of children in intermarried Jewish households are being raised as Jews, and less than half of the school-age children in intermarried Jewish households are receiving a Jewish education, approximately one-fifth of all children ages 6 – 17 living with intermarried parents are being raised Jewish and have some formal Jewish education.

Exhibit 6-12

Jewish Education of Children 6 – 17 Being Raised Jewish or Jewish and Something Else, Percentages by Household Status, Eight-County New York Area, 2002

Jewish Education of Jewish Children Ages 6 – 17	Inmarried Orthodox Households	All Other Inmarried Households	All Single-Parent Households	Intermarried Jewish Households
Current Full-time Day School	95%	12%	38%	2%
Previous Day School	3	7	3	8
Current Supplementary Jewish Education	<1%	31	17	21
Past Supplementary Jewish Education	1	31	25	13
No Jewish Education	<1%	19	18	56%
Total Eight-County New York Area	100%	100%	100%	100%

103 The percentage of children in each type of Jewish education is based on data file percentages, since the extrapolation for incomplete data on Jewish education among non-Orthodox households presented in Exhibit 5-28 and Exhibit 5-29 was not possible for all analyses. However, the incomplete data should not have any impact on the estimate that 56% of Jewish children ages 6 – 17 in intermarried Jewish households are not recieving any Jewish education.

Intermarriage and Informal Jewish Education for Children Ages 6 – 17

Exhibit 6-13 summarizes data on informal Jewish educational experiences for households with children ages 6 – 17; data is available for all households with school-age children, regardless of whether they are being raised Jewish or not.[104] Inmarried Jewish households are most likely to report that at least one child 6 – 17 has been involved in athletic or extracurricular activities in a Jewish setting, has been involved in a Jewish youth group, has gone to a summer overnight camp with Jewish content, and has traveled to Israel. Children in conversionary households are somewhat less likely to have been involved in "informal" Jewish education.

Children in intermarried households are unlikely to experience these informal Jewish educational experiences. Only one-fourth of the intermarried households with a child 6 – 17 report that a child participated in athletic/extracurricular activities in a Jewish setting, and participated in a Jewish youth group. Less than 1% report that a child age 6 – 17 has visited Israel.

Exhibit 6-13

Informal Jewish Educational Experiences of Children Ages 6 – 17 by Household Intermarriage Status, Eight-County New York Area, 2002

Informal Jewish Education of Children Ages 6 – 17	Inmarried Households	Conversionary Households	Intermarried Jewish Households
Athletic or Extracurricular Activities in a Jewish Setting	56%	36%	23%
Jewish Youth Group Involvement	54%	41%	24%
Summer Overnight Camp With Jewish Content	42%	23%	11%
Travel to Israel	29%	17%	<1%

104 See Exhibit 5-31 for basic data on the four informal Jewish educational activities, organized by denomination of the respondent.

CHAPTER 7 PHILANTHROPY

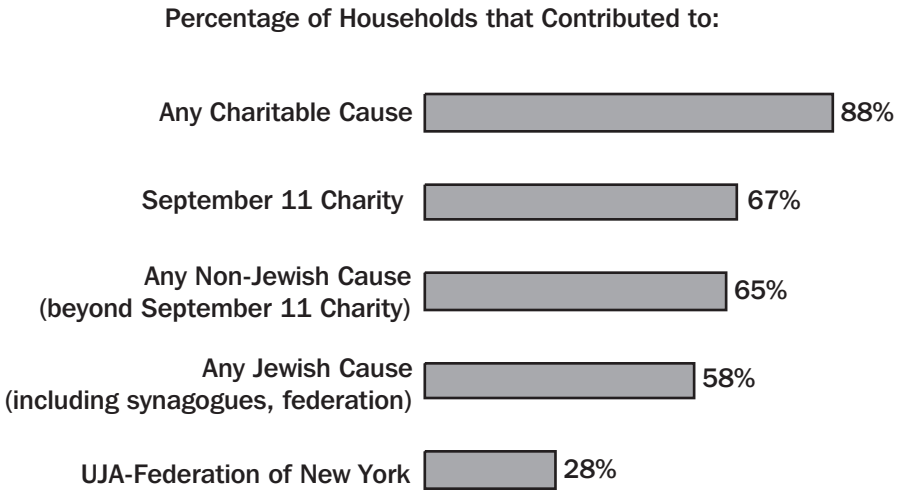
Charitable giving is an essential component of Jewish life. The *Jewish Community Study of New York: 2002* included questions about philanthropy and charitable giving that are relatively standard in Jewish community population studies: Does the household donate to non-Jewish charities? Does the household contribute to Jewish charitable causes? Does the household contribute to the local Jewish federation (UJA-Federation of New York)? In addition, since the survey interviewing started exactly six months after the 9/11 World Trade Center attacks, a question on contributions to September 11 charities was also included.

Almost nine in ten (88%) survey respondents report that either they or someone else in their household had made a charitable donation in 2001:

- Sixty-seven percent of Jewish households report making a donation to one of the charities specifically set up to help either the victims or families of the 9/11 attack;
- Sixty-five percent report contributions to a non-Jewish cause during 2001, other than a September 11 charity;
- Fifty-eight percent report gifts to any Jewish cause or charity, including the 28% who report a gift to UJA-Federation of New York.

Exhibit 7-1

Annual Philanthropic Contributions of Jewish Households
Eight-County New York Area, 2002

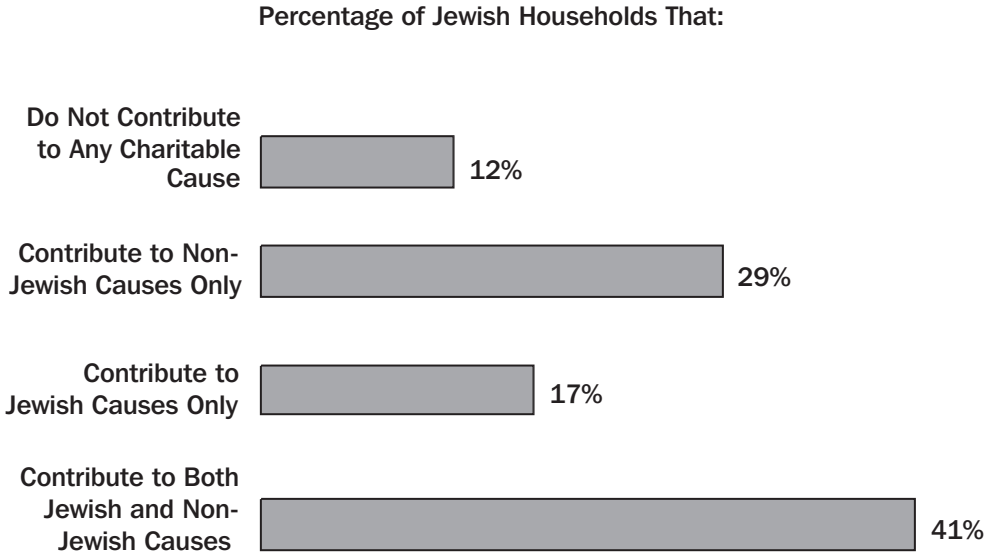


Household Philanthropic Patterns

Household philanthropic patterns underscore the broad nature of Jewish charitable giving. Just over 41% of all households report contributing to both a Jewish and a non-Jewish charity, while another 29% contribute to non-Jewish charities only. A smaller percentage (17%) reports a contribution to a Jewish charity only.[105]

Exhibit 7-2

Household Philanthropic Contribution Patterns
Eight-County New York Area, 2002



105 Data reported include the question on September 11 charities. Percentages do not add to 100% due to rounding.

Philanthropic Patterns by Household Income

Charitable giving patterns are strongly related to household annual income. The lower the household's income, the higher the percentage of non-givers: 26% of respondents in households with incomes of less than $35,000 do not make charitable contributions, compared to 12% of households with incomes between $35,000 and $50,000, and only 1% of households that report incomes of at least $150,000.

The higher the household's income, the more likely donations are to have been given to both Jewish and non-Jewish charities; 65% of households which have incomes of $150,000 and more report Jewish and non-Jewish donations, compared to 25% of households with incomes of less than $35,000.

Exhibit 7-3

Philanthropic Contribution Patterns of Jewish Households, by Household Income, Eight-County New York Area, 2002

	Household Income				
Household Philanthropic Pattern	Less Than $35,000	$35,000 – $49,999	$50,000 – $99,999	$100,000 – $149,999	$150,000+
Does Not Make Any Contributions	26%	12%	8%	2%	1%
Non-Jewish Contributions	25	32	36	38	23
Jewish Contributions Only	24	16	15	9	10
Non-Jewish and Jewish Contributions	25	39	41	52	65
Total	100%	100%	100%	100%	100%

Philanthropic Patterns by Age of Respondent

Younger respondents are more likely to report non-Jewish contributions only — an increasing national phenomenon.

Exhibit 7-4

Philanthropic Contribution Patterns of Jewish Households, by Age of Respondent, Eight-County New York Area, 2002

	Age of Respondent				
Household Philanthropic Pattern	18 – 34	35 – 49	50 – 64	65 – 74	75+
Does Not Make Any Contributions	14%	9%	11%	13%	16%
Non-Jewish Contributions Only	38	34	28	20	20
Jewish Contributions Only	18	16	14	19	21
Non-Jewish and Jewish Contributions	29	41	47	48	43
Total	100%	100%	100%	100%	100%

Philanthropic Patterns: Inmarried and Intermarried Households

Intermarried households are most likely to report donating to non-Jewish charities only; 59% of all intermarried respondents report only non-Jewish gifts by their household, compared to 6% of Orthodox households, and 20% of all other inmarried Jewish households.

Over half of all inmarried households report contributions to both Jewish and non-Jewish charitable causes.

Exhibit 7-5

Philanthropic Contribution Patterns of Jewish Households, by Intermarriage Status, Eight-County New York Area, 2002

	Intermarriage Status		
Household Philanthropic Pattern	Married Orthodox Households	All Other Inmarried Households	Intermarried Households
Does Not Make Any Contributions	3%	9%	10%
Non-Jewish Contributions Only	6	20	59
Jewish Contributions Only	38	16	5
Non-Jewish and Jewish Contributions	53	56	26
Total	100%	100%	100%

Philanthropic Patterns: 1991 and 2002

Since 1991, Jewish households have maintained their high levels of charitable donations. However, a shift seems to have occurred toward increasing non-Jewish charitable giving only, a pattern found in many other local Jewish community studies.

- In 1991, 17% of Jewish households did not contribute to any charity, compared to 12% in 2002.[106]
- In 1991, 16% reported a non-Jewish only contribution, a percentage which increased to 29% in 2002.
- As part of this trend, a small decrease in the reported percentage donating to UJA-Federation also occurred, from 31% in 1991 to 28% in 2002.

A note of caution is in order when comparing the 1991 and 2002 eight-county New York area philanthropic data, however. The attack against the World Trade Center complex in Manhattan on September 11, 2001 in New York City not only profoundly altered America and the world, but may have also changed (temporarily) philanthropic contribution patterns of survey households.

Many charities were established to assist victims and their families; two out of three New York-area Jewish households that were interviewed report a charitable donation to one of these charities. Many of these charities included Jewish charitable efforts, and multi-religious cooperative efforts, which altered traditional giving patterns.

The 9/11 gifts were (necessarily) considered to be non-Jewish gifts for the purposes of the New York-area 2002 study, although we recognize that some of the charities were sponsored by Jewish organizations. Thus, the pattern of giving to non-Jewish only causes reported in 2002 might have been influenced by September 11 contributions, which may have resulted in a temporary increase in the percentage of non-Jewish only gifts reported by 2002 survey respondents, compared to 1991.

106 Reported 1991 data total to 97% since 3% of households could not be classified in terms of their contribution patterns; data have not been adjusted to total 100%. In 2002, non-responses have been excluded from percentage base. The September 11 charities are viewed as non-Jewish for the analyses cited above, even though we recognize that some may have been Jewish-sponsored. If September 11 charities are excluded, the 2002 contribution patterns are: 19% no contribution, 23% non-Jewish only, 17% Jewish only, 41% both Jewish and non-Jewish.

Exhibit 7-6

Philanthropic Contribution Patterns of Jewish Households
Eight-County New York Area, 1991 and 2002 Comparisons

Household Philanthropic Pattern	2002 Data	1991 Data[107]
Does Not Make Any Contributions	12%	17%
Non-Jewish Contributions Only	29	16
Jewish Contributions Only	17	14
Non-Jewish and Jewish Contributions	41	50
Total	100%	97%
Gift to UJA-Federation of New York in Prior Year	28%	31%

107 Again, the September 11 attack on the World Trade Center and the Pentagon, and the philanthropic response generated, forced a change in the questions typically asked in the philanthropy sequence in Jewish community studies. The three questions typically asked in both local and national Jewish community studies focus on non-Jewish (general) charitable giving, contributions to the local federation, and contributions to Jewish organizations other than the federation. With the 9/11 attack, and the rapid profusion of 9/11 charities, and the possibility that gifts to non-September 11 Jewish and non-Jewish charities would be altered temporarily, a question on charitable gifts to charities exclusively designed for 9/11 victims and their families was asked first, then the traditional three questions were asked, with the non-Jewish charity question beginning "…excluding any contributions made as a result of the September 11 tragedies…"

In 1991, only the questions on non-Jewish, UJA-Federation of New York, and other Jewish charities were asked. Thus, the data from 2002 are not exactly comparable to 1991 — because some respondents report only 9/11 charitable donations. However, excluding these responses would distort the actual philanthropic patterns of eight-county New York-area Jewish households during the time period analyzed. Reported 1991 data total 97%, and have not been adjusted to eliminate the 3% of households that did not answer the question.

Intermarried Jewish Household Philanthropy: 1991 and 2002

Among intermarried Jewish households, from 1991-02 a significant increase occurred in the percentage that report donations to non-Jewish causes only. In 1991, 34% of intermarried respondents reported a non-Jewish gift only. By 2002, three-fifths of intermarried households (59%) report charitable gifts to non-Jewish causes only.

Exhibit 7-7

Philanthropic Contribution Patterns of Intermarried Jewish Households Eight-County New York Area, 1991 and 2002 Comparisons

	Intermarried Jewish Households Only	
Household Philanthropic Pattern	2002 Data	1991 Data
Does Not Make Any Contributions	10%	28%
Non-Jewish Contributions Only	59	34
Jewish Contributions Only	5	5
Non-Jewish and Jewish Contributions	26	34
Total	100%	100%
Gift to UJA-Federation of New York	14%	36%

Philanthropic Donations: Amount Contributed

In general, most households contribute relatively small-to-moderate amounts to charitable causes. To non-Jewish causes, for example, 34% of the reported gifts are less than $100, another 53% are between $100 and $1,000, and 13% are at least $1,000.

In addition to the 13% who report donating $1,000 or more to non-Jewish causes, 8% of households report donations of $1,000 or more to September 11 charities, 12% to UJA-Federation of New York, and 27% to Jewish causes other than the UJA-Federation of New York (including synagogues, temple).

Exhibit 7-8

Size of Philanthropic Contributions, Four Philanthropic Domains, Donors Only, Eight-County New York Area, 2002

	Philanthropic Domain: 2001[108]			
Amount Reported Donated in 2001	September 11 Charities	Non-Jewish Charities	UJA-Federation of New York	Other Jewish Causes, Including Synagogues
Less than $100	38%	34%	37%	27%
$100 – $999	54	53	51	47
$1,000 – $4,999	6	10	8	19
$5,000+	2	3	4	8
Total	100%	100%	100%	100%

108 Percentages based on only those households which reported a donation to each specific philanthropic domain. Thus, 38% of households that contributed to a September 11 charity donated less than $100.

Amount of Donations by Household Income

Income, of course, is a critical factor, with the more affluent households ($100,000 – $149,999, and $150,000 or more) being much more likely to report donations of at least $1,000. Among households with annual incomes of at least $150,000, 24% report donations of at least $1,000 to September 11 charities, 33% report at least $1,000 donations to non-Jewish charities, 33% report at least $1,000 donations to UJA-Federation of New York, and 51% report similar larger donations to other Jewish causes.

Exhibit 7-9

Philanthropic Contributions to Four Domains, Donors Only, by Household Income, Eight-County New York Area, 2002

	Percent of All Donations Which Are at Least $1,000:				
	Household Income				
Philanthropic Domain: 2001	Less Than $35,000	$35,000 – $49,999	$50,000 – $99,999	$100,000 – $150,000	$150,000+
September 11 Charities	<1%	2%	2%	7%	24%
Non-Jewish Charities	<1%	2%	7%	13%	33%
UJA-Federation of New York	1%	<1%	5%	9%	33%
Other Jewish Causes (including synagogues)	8%	18%	25%	40%	51%

Jewish Charitable Contributions:

UJA-Federation of New York and Other Jewish Charitable Causes

A number of factors other than income are related to Jewish household philanthropic patterns, especially contributions to the UJA-Federation of New York and other Jewish charitable organizations.

- Age of the respondent is strongly related to UJA-Federation of New York contributions. The percentage that reports a UJA-Federation of New York contribution in 2001 is 12% among respondents ages 18 – 34, 21% among those 35 – 49, 31% among those 50 – 64, 39% among those 65 – 74, and 45% among those at least 75.[109]

  The implications of this age variant in UJA-Federation of New York contributions are serious, and need to be addressed. The strong correlation between age and federation contributions has been found in many local Jewish community studies, and was among the findings reported in *NJPS: 2000-01*. While the aging of the federation donor world is a national Jewish concern, it has serious implications for UJA-Federation of New York, and the programs it supports on both the local and international level.

- Travel to Israel is related to Jewish philanthropic donations; 39% of respondents who have traveled to Israel report that their household makes a contribution to UJA-Federation of New York, compared to 19% of respondents who have not visited Israel. Similarly, 72% of Jewish respondents who have traveled to Israel report contributing to other Jewish organizations, compared with only 42% of those who have never been to Israel.

- Denomination strongly influences Jewish charitable contributions: 87% of the Orthodox, 70% of Conservative, 50% of Reform, 39% of non-denominational and 28% of secular respondents report a contribution to a Jewish organization other than UJA-Federation of New York. Contributions to UJA-Federation reflect a similar pattern; Orthodox Jewish households are as likely (31%) to report a UJA-Federation donation as are Reform households (29%).[110]

109 On the other hand, while age is strongly related to UJA-Federation of New York contributions, age is only weakly related to contibutions to other Jewish causes (see Exhibit 7-10A).

110 While the higher proportion of Orthodox respondents who report a UJA-Federation of New York contribution may surprise some readers, UAI found the same pattern in Baltimore, another eastern city with a sizeable Orthodox population. In Baltimore (1999), 70% of the Orthodox respondents, 61% of the Conservative Jewish respondents, 49% of Reform Jews, and 31% of non-denomination/secular Jews reported a contribution to THE ASSOCIATED: Jewish Community Federation of Baltimore.

- Congregation members are much more likely to contribute to Jewish causes, including UJA-Federation of New York: 41% of congregation affiliated households and 18% of non-affiliated households report a 2001 UJA-Federation of New York contribution.
- Congregation and denomination interact. Among Reform Jewish respondents, twice as many temple member households (40%) report a contribution to UJA-Federation of New York than non-congregation-affiliated Reform households (21%).
- Russian-speaking Jewish households contribute to Jewish causes (47%), but only 10% contribute to UJA-Federation of New York.
- Intermarried respondents are relatively unlikely to donate to UJA-Federation of New York, or to other Jewish causes; 14% of intermarried, 30% of inmarried Orthodox, and 40% of all other inmarried respondents report a 2001 gift to UJA-Federation of New York.

Exhibit 7-10A

Household Contributions to UJA-Federation of New York, and to Other Jewish Causes, by Key Variables, Eight-County New York Area, 2002

Key Variables	Percent Households That Donate to UJA-Federation of New York	Percent Households That Donate to Other Jewish Causes
All Households	28%	56%
Age of Respondent		
18 – 34	12%	47%
35 – 49	21%	55%
50 – 64	31%	58%
65 – 74	39%	61%
75+	45%	58%
Respondent Travel to Israel		
Yes	39%	72%
No	19%	42%
Respondent Denomination		
Orthodox	31%	87%
Conservative	41%	70%
Reform	29%	50%
Non-Denominational	17%	39%
Secular or No Religion	15%	28%
Does Household Belong to a Synagogue or Temple		
Congregation Member	41%	83%
Non-Member	18%	34%

Exhibit 7-10B

Household Contributions to UJA-Federation of New York, and to Other Jewish Causes, by Key Variables, Eight-County New York Area, 2002

Key Variables	Percent Households That Donate to UJA-Federation of New York	Percent Households That Donate to Other Jewish Causes
Formal Organization Affiliation		
Highly Affiliated	51%	88%
Moderately Affiliated	29%	64%
Not-At-All Affiliated	13%	26%
Congregation Membership and Denomination Typology		
Orthodox Respondents: Household is Congregation Member	35%	94%
Conservative Respondents: Household is Congregation Member	51%	85%
Reform Respondents: Household is Congregation Member	40%	74%
Orthodox Respondents: Household Does Not Belong to a Congregation	8%	46%
Conservative Respondents: Household Does Not Belong to a Congregation	27%	49%
Reform Respondents: Household Does Not Belong to a Congregation	21%	35%
All Non-Denominational Jewish Respondents	17%	39%
All Secular and No Religion Jewish Respondents	15%	28%

Exhibit 7-10C

Household Contributions to UJA-Federation of New York, and to Other Jewish Causes, by Key Variables, Eight-County New York Area, 2002

Key Variables	Percent Households That Donate to UJA-Federation of New York	Percent Households That Donate to Other Jewish Causes
Jewish Childhood Experiences		
None	22%	45%
Minimal	29%	52%
Moderate	34%	59%
Moderately High	37%	68%
Day School + Informal	31%	83%
County of Residence		
Bronx	35%	56%
Brooklyn	19%	55%
Manhattan	26%	47%
Queens	26%	62%
Staten Island	20%	44%
Nassau County	41%	68%
Suffolk County	23%	45%
Westchester County	45%	60%
Household Composition		
Children (0 – 17) in Household	23%	64%
No Children in Household (No One 65+)	20%	46%
Senior Household 65+	42%	60%

Exhibit 7-10D

Household Contributions to UJA-Federation of New York, and to Other Jewish Causes, by Key Variables, Eight-County New York Area, 2002

Key Variables	Percent Households That Donate to UJA-Federation of New York	Percent Households That Donate to Other Jewish Causes
Household Income		
Less Than $35,000	18%	47%
$35,000 – $49,999	24%	50%
$50,000 – $99,999	27%	54%
$100,000 – $149,999	31%	58%
$150,000 +	43%	72%
Russian-Speaking Household Status		
Russian-Speaking Household	10%	47%
Non-Russian-Speaking Household	31%	57%
Poverty and Russian-Speaking Status		
Russian-Speaking Poor Household	8%	42%
Non-Russian-Speaking Poor Household	15%	46%
All Households Above Poverty	31%	58%
Intermarriage Status		
Inmarried Orthodox Households	30%	92%
Inmarried Non-Orthodox Households	40%	68%
Intermarried Households	14%	26%

Amount Donated: Household Income and Israel Travel

The combination of high household income and respondent Israel travel — as one example of the cumulative impact on contributions of many of the key variables noted in exhibit 7-10 — is strongly related to Jewish philanthropic patterns:

- Thirty-six percent of respondents who have traveled to Israel and have household incomes of at least $150,000 make at least a $1,000 gift to UJA-Federation of New York, compared to 28% of similar income households where the respondent has not been to Israel;
- Household contributions to all other Jewish causes (combined) of at least $1,000 are reported by 57% of respondents with incomes of at least $150,000 who have traveled to Israel, compared to 37% of respondents at similar income levels who have not traveled to Israel.

Once again, strong correlations (not necessarily causal inferences) are presented here. In all likelihood, Israel travel among higher income Jewish households reflects their previous Jewish life commitment and their past charitable contributions, but at the same time, the Israel experience may reinforce the commitment to Jewish charity.

Exhibit 7-11

Size of Philanthropic Contributions to UJA-Federation of New York and Other Jewish Causes, by Household Income and Israel Travel, Eight-County New York Area, 2002

	Household Income Between $100,000 and $150,000		Household Income at Least $150,000	
Philanthropic Domain and Amount of Contribution	Respondent Has Visited Israel	Respondent Has NOT Visited Israel	Respondent Has Visited Israel	Respondent Has NOT Visited Israel
UJA-Federation of New York				
◗ Less than $1,000	93%	91%	64%	72%
◗ $1,000 – $4,999	6	7	18	16
◗ $5,000 +	1	2	18	12
Other Jewish Causes (including synagogues)				
◗ Less than $1,000	49%	75%	43%	63%
◗ $1,000 – $4,999	32	21	29	29
◗ $5,000 +	19	4	28	8

Wills

About half of the Jewish households in the eight-county New York area have a will or estate-planning document. Of those who do have a will, most have not made a provision for any charity. Only 8% of the survey respondents reported that they had arranged for a planned gift to any charity via a will or estate-planning document; 5% of all survey respondents had a provision in their will or estate document plans for a contribution to a Jewish charity.

Two-thirds of the senior respondents (65 and older) have a will or estate-planning document, and 13% have included a provision for a charity; 9% have provided for a Jewish charity.

The most affluent respondents ($150,000 and more) are more likely to have a will or estate-planning document (71%); they are also the most likely to have made a provision for charity (18%); 12% included a Jewish charity.

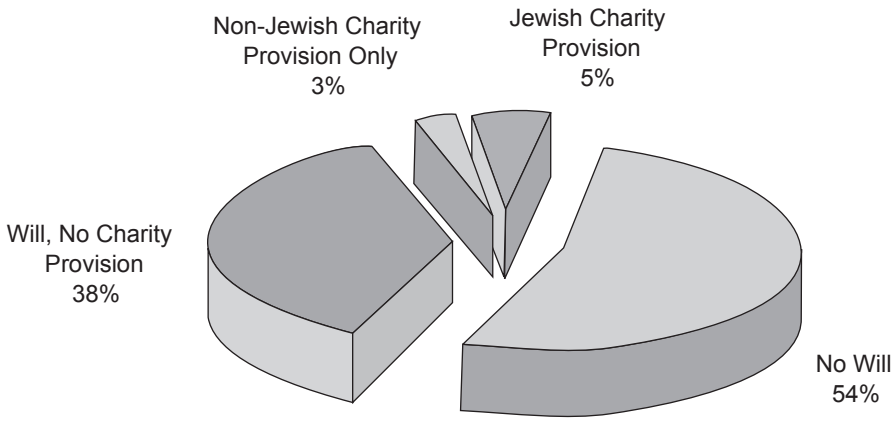
The small percentage of relatively affluent households whose estate plans include a provision for any charity contrasts sharply with the 99% of the households with incomes of $150,000 who report a current gift to a charitable cause (see Exhibit 7-3 above). Similarly, it is remarkable that 75% of this group contribute to a Jewish cause, but only 12% have made provision for a Jewish charity in their estate plans.

Wills and Charitable Provisions

Exhibit 7-12

Charitable Provisions in a Will, Eight-County New York Area, 2002

Percent of Respondents With:



Will Provisions and Age of Respondent

Exhibit 7-13

Charitable Provisions in a Will, by Age of Respondent
Eight-County New York Area, 2002

	Age of Respondent			
Charitable Will Status	18 – 34	35 – 49	50 – 64	65+
No Will	86%	58%	42%	34%
Will, No Charitable Provision	11	35	48	53
Will Has Non-Jewish Charitable Provision Only	<1%	3	4	4
Will Has Jewish Charitable Provision	2	4	6	9
Total	100%	100%	100%	100%

Will Provisions and Household Income

Exhibit 7-14

Charitable Provisions in a Will, by Household Income of Respondent, Eight-County New York Area, 2002

	Annual Household Income				
Philanthropic Domain: 2001	Less Than $35,000	$35,000 – $49,999	$50,000 – $99,999	$100,000 – $150,000	$150,000 and More
No Will	74%	64%	55%	40%	29%
Will, No Charitable Provision	23	30	38	50	52
Will Has Non-Jewish Charitable Provision Only	<1%	1	2	5	6
Will Has Jewish Charitable Provision	2	4	5	5	12
Total	100%	100%	100%	100%	100%

CHAPTER 8 SUMMARY & IMPLICATIONS

The preceding seven chapters of the *Jewish Community Study of New York: 2002* draw a detailed portrait of the eight-county New York-area's Jewish households, Jewish persons, and Jewish life. This concluding "Summary & Implications" chapter provides a condensed version of the study by: (a) summarizing the major findings, and (b) outlining (in italics) some of the most salient policy implications for consideration by communal leadership.

Scale

The most compelling reality of the eight-county New York-area Jewish community is its sheer size. The New York area is home to the largest Jewish community in the world outside of Israel:

- 643,000 Jewish households;
- 1,412,000 Jewish persons — adults who consider themselves Jewish, and children being raised as Jews;
- 1,667,000 people living in Jewish households, including non-Jews (typically spouses who are not Jewish or children not being raised as Jews).

From the point of view of scale alone, New York is *sui generis* — unique unto itself.

- One out of eight persons living in the eight-county New York area is Jewish. In the United States as a whole (including New York), nearly one person in fifty is Jewish.
- Of all the Jewish communities in the United States, only Los Angeles is home to more Jewish persons than live in the Borough of Brooklyn.
- Manhattan and Nassau County each have more Jews than either the Boston or Philadelphia areas.

Stability

Over the past decade, the size of the eight-county New York area Jewish community has remained essentially stable.

- The number of Jewish households increased by less than 1%.
- The number of Jewish people decreased by less than 1%.

Neither of these changes are significant statistically, since they are well within the margin of potential survey sampling error in both the 1991 and the 2002 studies.

- The number of people in Jewish households has increased 7% — from 1,554,000 in 1991 to 1,667,000 in 2002.

Despite a 12% increase in the Jewish population of the suburbs, and a 5% decrease in New York City, the city remains the geographic hub of the eight-county New York area Jewish community. Unlike other eastern and midwestern Jewish communities where suburbanization has changed the geography of Jewish life, most Jewish households — 70% — continue to live in the city.

Change

Over the past decade, there have been substantial geographic shifts of the Jewish population within the eight-county area.

- Westchester County has seen a 40% increase in the number of Jewish persons since 1991.
- Both Brooklyn and Staten Island experienced significant increases in their Jewish populations, 23% and 27% respectively.
- The Bronx, despite the presence of a stable Jewish community in Riverdale, experienced a 45% decline in the number of Jews from 1991 to 2002, continuing a decades-long trend.
- Smaller declines occurred in Queens (20%) and Manhattan (21%). The Manhattan decline may be a temporary response to the dislocations resulting from the September 11, 2001 attack on the World Trade Center.

Implication: *The communal system may need to recalibrate services and infrastructure and reassess fundraising opportunities in light of these significant population shifts within the area.*

Over the past decade, there also have been substantial changes in the demography of the New York-area Jewish community.

- In 2002, the Jewish community in the eight-county area includes about the same percentage of Jewish children younger than 18 (22%) as there are Jewish seniors age 65+ (20%). In 1991, the percentage of Jews who were children was 22%, while the percentage of Jewish seniors was 16%.
- The percentage of Jews who are 75 or older has more than doubled since 1991, from 5% to 11%.

- The number of children in the community (both those being raised Jewish and those not being raised as Jews) has increased since 1991 by 12% from 329,000 to 370,000.

Uniqueness in Diversity

The New York Jewish community is unlike any other Jewish community in the United States in the mix of different kinds of Jewish households that live here.

- Over 378,000 Jewish persons live in Orthodox Jewish households; 240,000 in Brooklyn.
- Over 220,000 people live in Russian-speaking Jewish households. The vast majority of Russian-speaking Jewish households (94%) live in New York City's five boroughs.

Implication: *The extent to which these two sub-communities are integrated into the overall Jewish community, as reflected in community leadership (for example) will have a profound impact on the future Jewish community of New York.*

- In 1991, 13% of all eight-county New York Jewish adults had been born outside the United States. By 2002, this percentage has increased to 27%. FSU-born Jewish adults in 2002 accounted for 43% of all foreign-born adults, compared to 26% in 1991.
- Religious affiliation in the New York Jewish community has shifted between 1991 and 2002. Fewer respondents identify with the Conservative movement (34% versus 26%) or the Reform movement (36% versus 29%), and more self-identify as Orthodox (19% versus 13%) or do not identify with any religious movement (25% versus 13%). This latter change is clearly identified with the increase in the number of Russian-speaking households since 1991.
- The eight-county New York area also has by far the largest number — 55,000 Jews — of Nazi victims in the United States.
- Manhattan is home to one of the great concentrations of Jewish singles in the United States — singles account for 35% of the Jewish households in Manhattan.

Implication: *This diversity represents a challenge to the organized Jewish community to tailor service delivery and resource development to the specific needs and perspectives of diverse groups.*

Engagement in Jewish Life

The vast majority of the Jewish households in the New York area are committed to Israel, to making the world a better place, and to being Jewish, but only about half are affiliated with a congregation or a Jewish organization and less than a third practice intensive Jewish rituals.

- The survival of the State of Israel is very important to 92% of the Jewish respondents.
- Making the world a better place is very important to 88% of the Jewish respondents.
- Seventy-three percent attended a Jewish cultural event or Jewish museum during the past year, or participated in JCC activities.
- Seventy-two percent fast on Yom Kippur.
- Being Jewish is very important to two out of three Jewish respondents.
- Two out of three feel that they are part of a Jewish community in New York.

But…

- Only about half of the households are affiliated with a congregation or other Jewish organization.
- Only three in ten always or usually light Shabbat candles or keep kosher.

Denomination

There are great differences in the nature of the Jewish engagement of different sub-communities in the New York area.

- For example, three out of four Jewish households in the New York area identify with a religious denomination, typically Reform, Conservative, or Orthodox. Russian-speaking Jewish households are more than twice as likely to self-identify as "no religious denomination" or "secular" as other Jewish households (58% versus 19%).

Within each denomination, those who belong to a congregation are much more likely to be highly engaged in Jewish life. At the same time, those who do not belong to a congregation are much more likely to cite cost as a significant barrier to joining a congregation.

- For example, 43% of Conservative households that are members of a congregation light Shabbat candles, compared with 21% of Conservative households that are not members of a congregation.
- Of Conservative households belonging to congregation, only 10% report that financial cost in the previous five years prevented them from joining a congregation, compared with 28% of Conservative households that do not belong to a congregation.

Implication: *This data seems to confirm the importance of a congregation as an important gateway into Jewish life. Cost seems to be a barrier to entering that gateway for at least a quarter of lower-income households. This finding underscores the importance of the community finding creative ways to support congregation affiliation and to lower the cost of being Jewish.*

The Impact of Respondent Jewish Childhood Experiences

Intensive and extensive Jewish experience in childhood and teen years is strongly related to Jewish behaviors and attitudes of respondents in Jewish households in the New York area.

- Thirty percent of the households where the respondent did not have any Jewish childhood experiences are congregation members, compared to 75% of households with respondents who had the highest level of Jewish childhood experiences.
- Sixty percent of those without any Jewish childhood experiences view *tzedakah* as a very important Jewish value compared to 88% of Jewish respondents with multiple and intensive Jewish experiences as a child or teen.

Implication: *The apparent impact of Jewish childhood educational experiences underlines the importance of high quality, affordable, formal and informal Jewish educational experiences for children living within the eight-county New York area.*

Jewish Education of Children Ages 6 – 17

Jewish children in the New York area have relatively high levels of Jewish education.

- Forty-five percent of Jewish children ages 6 – 17 are currently enrolled in a full-time Jewish day school, approximately 98,000 children; an additional 5% had previously been enrolled in a day school.
- Thirty-four percent are currently enrolled or had supplementary-school Jewish education in the past.
- Only 16% have not received any formal Jewish education.

The percentage of Jewish children 6 – 17 who are not receiving any Jewish education is 63% among secular Jewish households, 40% among non-denominational households, 18% among Reform households, 13% among Conservative, and 1% among Orthodox households.

Intermarriage

The Jewish couples intermarriage rate in the eight-county New York area is 22%, approximately half the national average. Intermarriage rates within the New York Jewish community continue to be much lower than national rates, even among recent marriages (63% nationally, 36% in New York).

While still low by national standards, intermarriage rates within the eight-county New York Jewish community have increased significantly among recent marriages — 36% of marriages in the last five years (1998 – 2002) are intermarriages, compared with 26% of those who married in the preceding eight-year period (1990–97).

A minority of children in intermarried households are being raised as Jews:

- An estimated 61,000 children live in intermarried Jewish households in the New York area, 16% of all children in the study area;
- Of the 61,000 children living in intermarried households, only 30% are being raised as Jews, while another 18% are being raised Jewish and "something else."

Implication: *The large number of Jewish children in intermarried households who are not being raised as Jews underlines the urgency of investing in programming strategies that are known to be effective with interfaith families — typically the same type of family-oriented programming that meets the needs of both intermarried and disengaged Jewish households. Areas of high intermarriage and relatively low Jewish engagement, such as Suffolk County, Manhattan, and Staten Island, are logical foci for such programming.*

Poverty

While there is substantial affluence within the Jewish community, there is even more substantial poverty.

- While 17% of New York Jewish households report an income of more than $150,000 per year, 31% report an annual income of less than $35,000.
- More affluent Jewish households are much more likely to report congregation membership: 57% of Jewish households with annual incomes of at least $150,000, compared to 37% of households with incomes of less than $35,000, are congregation-affiliated.
- Using a subjective measure, one in three respondents (32%) report that they are "just managing" financially, while an additional 4% "cannot make ends meet."
- 244,000 people live in poor Jewish households in the eight-county area — below 150% of the Federal Poverty Guidelines. There are more poor Jews in New York than there are Jews in all but the largest Jewish communities in the United States.
- Jewish poverty is concentrated in New York City; one out of five Jewish households in New York City is poor, compared with one out of twenty-five in the suburbs.
- Jewish poverty has increased significantly in New York City since 1991 — during a period when overall (100%) poverty rates in the city declined. From 1991 to 2002, the number of people estimated to be living in Jewish households under the 150% poverty level in New York City increased from 167,500 to 226,000 — an increase of 35%.

Implication: *In the context of relatively high New York living costs, and the added costs of living a Jewish life, the extent of Jewish poverty calls for communal action including: increase public awareness, accelerate advocacy, increase fundraising and target resources on those in the greatest need.*

Four groups account for 84% of Jewish poverty in New York City:

- Larger Orthodox households (four or more people) — 60,000 people;
- Poor Jewish households (non-Russian speaking) which include a senior citizen — 28,800 people;
- Russian-speaking Jewish households without seniors — 52,300 people;
- Russian-speaking Jewish households with seniors — 48,300 people.

The poorest, by far, in the eight-county New York area is the last group, Russian-speaking households with seniors age 65 or older. Eighty-five percent of people that are both older and Russian-speaking report incomes below the 150% poverty level, reflecting limited American work histories, and therefore lack of qualification for traditional Social Security and private pensions. This group is extremely unlikely to emerge from poverty.

In contrast, only 29% of young adult respondents (18 – 34) in Russian-speaking households report household income below the 150% poverty level. This group seems to reflect the immigrant period of struggle and adjustment, which is often followed by some level of economic success. The status of younger people in Russian-speaking households who fall below the poverty level may only be temporary.

Implication: *The large number of poor, Russian-speaking older adults is an extraordinary challenge both to younger Russian-speaking Jews who are beginning to "make it," as well as to the Jewish community as a whole.*

The highly-educated recent immigrants from the former Soviet Union represent a substantial asset for the Jewish community.

The Near Poor

In addition to the poor Jewish households concentrated in New York City, the eight-county area contains many households whose economic status can be best described as "near poor."

- The near-poor Jewish households have incomes that exceed the 150% guidelines, but they have incomes less than $35,000 annually, and also report that they "cannot make ends meet" or are "just managing to make ends meet."
- 104,000 people live in 53,400 "near-poor" Jewish households in the eight-county area.

Implication: *The situation of the near poor is of special concern to the Jewish community, because they typically do not qualify for the services and subsidies that are part of the public safety net in the New York area. In addition, the costs associated with living an active Jewish life constitute a real economic burden.*

Vulnerability

The combination of living alone, older age, and the absence of adult children in the area are important indicators of vulnerability among the aging.

- 55,600 adults 75 or older live alone — 36% of the total number of adults 75 or older in the eight-county area.
- Among those 75 or older who live alone, 24,700 (44%) do not have an adult child living in the New York region.
- Over 70% of female widowed Bronx respondents live alone.

Implication: *The community has a special responsibility toward those among the aging who are the most isolated.*

Nazi Victims

The level of psychological vulnerability associated with Nazi-victim status, even among those who had not been incarcerated in a camp, should not be underestimated.

- Nazi victims represent 15% of all Jewish adults 57 and older (born before 1945).
- Half of the eight-county Nazi victims live in Russian-speaking Jewish households.
- Half of all Nazi victims live in Jewish households which have incomes below the 150% poverty threshold. Four out of five Nazi victims in Russian-speaking households fall below the 150% poverty level. In contrast, only one out of five Nazi victims in non-Russian-speaking households falls below the 150% poverty level.

Implication: *The community needs to give special attention to Nazi victims, especially to the poor and especially to those who have suffered both in the Holocaust and also under the Soviet regime.*

Single-parent households are the most vulnerable of households with children.

- An estimated 35,000 children live in just under 21,000 single-parent Jewish households in the New York eight-county area — 10% of all children in the eight-county area.
- Single-parent households are twice as likely as two-parent households to have incomes of less than $35,000 a year — 34% of single-parent households compared with 17% of two-parent households.
- Single-parent households, given their often precarious financial status, are almost twice as likely to report seeking assistance for a job or occupation; 23% report seeking assistance for a job or occupation, compared to 13% of two-parent households, and 12% of all households.
- Thirteen percent of respondents in single-parent households report seeking counseling assistance, compared to 9% of two-parent households, and 7% of all households.

Human Services

More households sought assistance for a serious or chronic illness than for any other health or human-service need among Jewish households in the eight-county area.

- In 77,200 households (12%), someone in the household sought job or occupation assistance during the past year.
- In 70,700 households (11%), someone in the household sought services for an older adult.
- In 154,300 households (24%), someone in the household sought assistance for a serious or chronic illness during the past year.
- One-third of persons 75 and older in the New York Jewish community are in a household that sought help in coping with a serious or chronic illness during the past twelve months.

Implication: *The relatively high percentage of households with a chronic or serious illness in the last year may suggest the need for further research on this issue. Illness for older persons may be the most important trigger for the need for service, and underlines the importance of coordination between the health system and the care-of-aging system.*

Poor Russian-speaking households are less likely than other poor households and non-poor households to seek personal and family counseling, less likely to seek assistance for infant or child care, and less likely to report having a child with a learning disability in the household. While 15% of non-poor Jewish households, and 20% of poor non-Russian-speaking households with children in the household report that a child has a learning disability, only 6% of Russian-speaking household respondents make a similar observation.

Implication: *These differences in reported utilization and need for services may reflect cultural differences among Jewish households which influence perceptions of need and familiarity with the types of services that are available. These differences should be reflected in how community services are marketed and delivered.*

Philanthropy

Jewish New Yorkers are relatively charitable, with some significant gaps.

- Virtually every household (88%) reports some gift to charity.
- Slightly more respondents report contributions to causes that are not specifically Jewish than to Jewish causes (65% versus 58%).
- Seventy-five percent of Jewish respondents who have traveled to Israel report a Jewish philanthropic contribution, compared with only 46% of those who have never been to Israel.
- Only 28% of households report a contribution to UJA-Federation of New York, a lower percentage than most other large metropolitan areas in the Northeast.
- The likelihood of a contribution to UJA-Federation increases with age:
  - 12% among respondents ages 18 – 34;
  - 21% among those 35 – 49;
  - 31% among those 50 – 64;
  - 39% among those 65 – 74;
  - 45% among those at least 75.

Implication: *While the strong correlation of age and federation contribution has been found in most local Jewish community studies, this has serious implications for UJA-Federation of New York, and the programs it supports on both the local and international level. Strategies need to be expanded for engaging a broad spectrum of younger people in Jewish community activities by identifying their interests and helping them become involved in appropriate Jewish communal programs. Ultimately, enlarging the base of younger people in Jewish communal activities (such as social-action programs) should result in higher-level contributions to UJA-Federation.*

Those who identify with a religious denomination are twice as likely to contribute to UJA-Federation as those who self-define as having no denomination or are secular Jews (34% versus 16%). Contrary to conventional wisdom, this includes Orthodox households; 31% of Orthodox households, 41% of Conservative households, and 29% of Reform households report a UJA-Federation of New York donation.

Conservative or Reform Jewish households that are members of a congregation are much more likely to contribute to UJA-Federation of New York than those who identify as Conservative or Reform Jews, but do not belong to a congregation.

- Fifty-one percent of Conservative synagogue-member households compared to 27% of Conservative households which are not synagogue members report a UJA-Federation of New York contribution.
- Similarly, 40% of Reform temple member households versus 21% of non-temple members are UJA-Federation of New York donors.

Russian-speaking Jewish households contribute to Jewish causes other than UJA-Federation of New York (47%), but rarely to UJA-Federation (only 10%).

About half of Jewish respondents have a will, but less than 10% bequeath anything to charity; among those who have made charitable provisions, two out of three designate a Jewish cause.

- Only 18% of respondents in households with annual incomes of more than $150,000 report any planned charitable donations in their will or estate document.

Implication: *Efforts to encourage deferred giving might make the most sense within a community-wide coalition of all religious and non-sectarian causes; such a community-wide effort would also help the Jewish community.*

In this chapter...

...we have tried to summarize key aspects of the scale, diversity, and complexity of the New York area that are presented more fully in the body of the report.

Ultimately, the information in this report is designed to illuminate important policy choices facing New York's Jewish leadership. Knowing more about the people who live in this great eight-county area should help leadership create a more relevant, vibrant, and compelling New York Jewish community.

Appendix

A NOTE ON RESEARCH METHODOLOGY

The *Jewish Community Study of New York: 2002* is based on 4,533 telephone interviews with randomly selected Jewish households living in the eight-county UJA-Federation of New York service area: the five boroughs of New York City (Bronx, Brooklyn, Manhattan, Queens, and Staten Island), and the suburban counties of Nassau, Suffolk, and Westchester.[1]

Survey interviewing was conducted by International Communications Research (ICR)[2] using Computer Assisted Telephone Interviewing technology (CATI) between March 11, 2002 and September 19, 2002. Interviewing was reviewed and monitored by Ukeles Associates Inc. (UAI) of New York, the primary consultant engaged by UJA-Federation of New York to conduct the 2002 Jewish community study. MSG-GENESYS had primary responsibility for sampling design and the statistical estimation of the number of Jewish households in the eight-county area, based upon the results of the telephone interviews.[3]

A total of 2,997 telephone interviews were completed in the City of New York and 1,536 in the three suburban counties: Nassau, Suffolk, and Westchester. County-by-county interview totals are:[4]

- Bronx, 290 interviews
- Brooklyn (Kings County), 1,114 interviews
- Manhattan (New York County), 840 interviews
- Staten Island (Richmond County), 190 interviews
- Queens, 563 interviews
- Nassau County, 744 interviews
- Suffolk County, 389 interviews
- Westchester County, 403 interviews

1 Initial interview sample allocations by MSG-GENESYS called for the completion of 4,000 survey interviews. The interview data file includes 4,090 totally completed interviews and an additional 443 partially-but-sufficiently answered surveys.

2 ICR was assisted in Russian language interviewing by an in-language subcontractor, International Point of Contact.

3 The sampling design and all Jewish household estimates were developed by Dale W. Kulp, President and CEO of MSG-GENESYS. UAI would like to thank Mr. Kulp for his tireless personal devotion to the project, including his review of this document.

4 The interview number cited by county reflects primary county of residence in the eight-county New York area for respondents who reported dual (or multiple) residences within the UJA-Federation of New York eight-county New York service area. Approximately 30 respondents (of 4,533) report that their primary residence was in one of the other eight-counties in the New York area, not in the residence at which they were contacted for the interview.

The final data file includes a series of weighting variables from MSG-GENESYS which projects the 4,533 interviews to an estimated total of 643,000 Jewish households in the eight-county New York area, to 1,412,000 Jewish persons in the eight-counties, and to 1,667,000 people living in the estimated 643,000 Jewish households.[5] All numbers and percentages included in this report (unless otherwise noted) reflect the weighted data.

Research Definitions

For this study:

- A Jewish household is defined as a household including one or more Jewish persons at least 18 years old.

- A Jewish person is:
  - An adult who self-identifies as a Jew[6], or
  - A child who is being raised Jewish.

- An adult in a household who had a Jewish parent or grandparent and does not currently self-identify as Jewish is defined as "Jewish-origin." These adults were not interviewed unless another adult in the household considered themselves to be Jewish[7].

5 The sampling design, estimation procedures, etc., are discussed in detail in later sections.

6 This definition is essentially equivalent to the concept of "core Jews" used in the *1991 Jewish Population Study of New York*, where adults were defined as Jewish if their religion was Judaism and/or they considered themselves to be Jewish.

7 As noted in Chapter 2, "Jewish Household & Population Estimates," an estimated 91,600 "Jewish origin" households reside in the eight-county New York area. None of the adults in these households currently considers themselves to be Jewish, although at least one adult had a parent or a grandparent who considered themselves to be Jewish. Jewish origin households by county: Bronx: 6,800, Brooklyn: 17,300, Manhattan: 20,600, Queens: 16,600, Staten Island: 2,900, Nassau County: 7,100, Suffolk County: 11,500, and Westchester County: 8,700.

Research Process

The research process included two interrelated steps: (1) an initial "screening" interview designed to identify Jewish and non-Jewish households, and (2) an immediate (if possible) extended interview with a Jewish household. Answers to the screening questions not only identified Jewish households for the survey interviews, but the brief interviews with non-Jewish households provided data needed for the estimation of the number of Jewish households in the eight-county New York area.

The key screener questions used to identify Jewish and non-Jewish households are indicated below.

Key screener questions

S4. "Many people living in New York identify with an ethnic or religious group.
Do you consider yourself to be Jewish or non-Jewish?"

1 Jewish

2 Jewish and Something Else

3 Not Sure

4 Non-Jewish

5 Messianic Jew; Jew for Jesus, "Completed Jew"

Non-Jewish respondents were asked a second household screening question (if at least two people lived in the household):

S5. "Does ANY OTHER ADULT MEMBER of your household consider himself/herself Jewish?"

1 Yes

2 Jewish and Something Else

3 Not sure if person considers self Jewish

4 No, no one Jewish

Respondents who said they were Jewish were automatically transferred to the CATI-based Jewish household interview module, and the interviewer continued with the interview after noting that, "Your answers to the survey questions will be used to identify Jewish community needs and to help plan for services. The interview is confidential and anonymous. Again, we are not selling anything and absolutely will not be asking for contributions."

Respondents who said they were "Jewish and something else," or were "not sure" if they were Jewish, were asked to provide additional information about their religious identity,[8] and the interview was completed (if possible) unless the respondent indicated that he/she was a Messianic Jew. All of these interviews were reviewed by UAI and ICR prior to data file construction to make sure that only Jewish households (as defined above) would be included in the study.[9]

8 If a respondent answered that he/she was not sure if he/she "is Jewish," or "is Jewish and something else," the interviewer asked, "So that we can properly understand your answer, would you please tell me … the ways in which you consider yourself 'Jewish and something else' [or] …what you mean that you are 'not sure'?"

9 After interviewing was completed, ICR and UAI reviewed all cases in which the respondent provided additional information to the probes on Jewish and something else and/or not sure answers. Respondents who gave answers that clearly defined them as Jewish (for example, "I am Jewish, but also believe in Buddhism," or "I do not believe in God, but I consider myself Jewish") were included in the data file with minimal review. Forty interviews remained, however, where the interview had been completed via the CATI system, but which required additional review since the answers to the probes were not as definitive. UAI and ICR reviewed all survey answers for these potential Jewish household interviews; 24 remained in the data file, but 16 were excluded from the data file, and reclassified as a "Jewish origin household" (for example: respondent raised Jewish, converted to Christianity, not Jewish now, no one else in the household Jewish), or in a very few cases as "non-Jewish" (for example, the answer to the "Jewish & something else" probe was that the person's father was not Jewish, the mother was not Jewish, and the respondent was "Nazarene").

A preliminary data file with 4,555 interviews was transferred from ICR to UAI, including answers to all questions asked in the survey. UAI then checked the answers to questions in all interviews in which the respondent had not given an answer to the probe about their "Jewish & something else" response, and all cases in which an interview had been completed with a respondent who indicated that they self-identified as Jewish, but then reported that their religion was something other than Jewish (Christianity was the most common answer). Ultimately, UAI reviewed every one of the 4,555 interviews in this preliminary data file, looking for patterns that indicated Jewish origin or non-Jewish status in the survey responses on identity, rather than a current Jewish household. Special attention was given to completed surveys by non-Jewish respondents who indicated in the screener that some other adult in the household was Jewish (screening question S5). In a few cases, it appeared that the only indicator of Jewish status of the other adult was in the answer to the screener question, and that this was contradicted by later responses which indicated that the person did not consider themselves Jewish currently (these cases were typically redefined as Jewish origin). From all of these data reviews, an additional 18 cases were deleted from the "interview data file": 10 "completed interviews" and 8 "partials." A second data file containing 4,537 interviews was sent by ICR to UAI after these exclusions. Finally, four completed interviews were eliminated from this data file by UAI during data analysis, when additional review by UAI indicated that no one in the household was Jewish, despite the screener answers to question S4 that the respondent was Jewish.

Non-Jewish respondents were asked if any other adult member of their household considers themselves Jewish. If the answer was yes, the household was defined as a Jewish household, and the interviewer attempted to complete the Jewish household interview. Non-Jewish respondents in these Jewish households who were comfortable answering questions about their household's Jewish experiences were eligible to complete the extended Jewish household survey questions in order to maximize the likelihood of intermarried Jewish households being proportionately represented in the final survey interview data file. At times, the non-Jewish initial respondent immediately transferred the call to the Jewish adult, and an interview was completed. If not, the number was recalled at least another eight times.

- Messianic households were not interviewed; they were asked a few key questions which were needed for Jewish household estimates (number of voice telephone lines in the household), and then thanked for their cooperation. They are included in the estimate of non-Jewish households.
- All non-Jewish households were asked only a few additional questions, including the number of telephone lines, and whether either the respondent or any other adult (if multiple person household) had a Jewish parent or grandparent.

The Survey Interview

The average time required to complete the questionnaire was 20 to 21 minutes. While a few respondents required an hour to complete the interview, over 90% of interviews were completed within 30 minutes.

Ninety-four percent of survey respondents were Jewish, 1% were Jewish and "something else," and 5% of survey respondents were non-Jews who lived in a household with a Jewish adult. The percentage of non-Jewish respondents varied considerably by county of primary residence. The lowest percentage of interviewed non-Jewish respondents live in Brooklyn, 2%, Queens, 2%, and the Bronx, 4%. Non-Jewish interview percentages are 5% in Nassau County, and 6% in Manhattan, Staten Island, and Westchester. Almost one out of eight respondents (12%) in Suffolk County is non-Jewish.

Russian-Speaking Interviewers

The dramatic increase in the number of former Soviet Union-born adults, and their households, in the eight-county New York area had not only been widely anticipated as one of the study findings, but planned for in the 2002 survey interviewing process. A special Russian-speaking language interviewer sub-group from an "in-language" specializing firm, International Point of Contact (ICP), was engaged as a subcontractor to ICR, the firm responsible for survey interviewing for the 1991 and the 2002 Jewish population studies. IPC had primary responsibility for conducting interviews with Russian-speaking households.[10] Experienced bilingual interviewers were trained in using the 2002 Study survey questionnaire, typically reading from a printed questionnaire in Russian while entering the data in English in the CATI system (standard IPC practice).

In an interviewing innovation coordinated by ICR, IPC and UAI, many randomly generated screening calls to potential Jewish households were made initially in Russian (not English) within telephone exchanges in Brooklyn and Queens that had been identified by MSG-GENESYS as likely to be relatively high in percentages of Russian-speaking households. The goal (which was successful) was to reduce the number of "slam-downs" from Russian-speaking households contacted during the screening phase by an English-only speaking interviewer. The bilingual (English-Russian) interviewers from IPC dialed phone numbers from these selected exchanges, and adjusted the language that they used to begin the interview based upon hearing the way the phone was answered by the respondent. Interviewers sometimes began a screener in English, but shifted to Russian, or vice versa, as appropriate.

The IPC bilingual interviewers also received Russian language referrals from non-Russian speaking interviewers, and tried to complete an interview in Russian based on these referrals. As a result, a total of 300 interviews were completed in Russian for the *Jewish Community Study of New York: 2002*, mostly with respondents born in the former Soviet Union, although a number of interviews were completed in Russian with respondents who had been born in Eastern Europe.

10 As needed, ICR had its own Spanish language interviewers, with the survey translated into Spanish on the CATI system. IPC also attempted to conduct interviews in Yiddish, but the number of interviews completed was minimal, paralleling the NJPS 2000-2001 experience (personal communication from NJPS staff).

Sampling Design: Stratified Random Sampling

Each possible telephone number in the eight-county New York area was assigned by MSG-GENESYS to one of four sampling "strata" within each of eight counties — 32 independent sampling strata in total — based upon an a priori analysis of the probable percentage of Jewish households in each telephone exchange within the eight-county New York area.

The four sampling sub-strata (within each of the eight counties) were:

1. Very high Jewish likelihood. Pre-study estimate: 90% Jewish. These phone numbers were on lists provided by the UJA-Federation of New York and the Jewish Community Relations Council (JCRC) of New York — designated as the list sampling frame;
2. High Jewish incidence telephone exchanges. Pre-study estimate: minimum of 15% Jewish;
3. Medium Jewish density telephone exchanges. Pre-study estimate: between 5% and 12% Jewish;
4. Low Jewish incidence telephone exchanges. Pre-study estimate: between 3% and 5% Jewish);

Each potential phone number in the eight-county area was assigned to one of the 32 sampling sub-strata — four strata within each of the eight counties.

- First, each telephone number in the anticipated "very high" Jewish percentage sampling frame #1— the list sampling frame based on Jewish communal lists — was electronically separated from the potential pool of telephone numbers that could be generated via the GENESYS sampling system. This list sampling frame was then divided into eight list sampling strata, one for each county.
- After excluding the list sampling frame telephone numbers from its sample generation base, random samples were generated by MSG-GENESYS within each county for each of the three other sampling strata using standard RDD (random digit dialing) RDD techniques. These sampling frames (#2, #3, and #4) are effectively residual RDD sampling frames — they were randomly generated after the very high Jewish density list frame #1 telephone numbers had been electronically removed from the pool of all telephone numbers in the eight-county area's telephone exchanges.

Thus, there were 24 high, medium, and low Jewish-density residual RDD sampling strata (in the eight counties), in addition to the eight list sampling strata (one in each county).

Within each of the 32 strata defined for the study, a random sample of telephone numbers was generated by MSG-GENESYS.[11] Interviewing goals within each of the 32 strata were based upon an allocation design used by MSG-GENESYS, and reviewed in advance by the entire research team, including the Technical Advisory Group.

Sample Disposition: Callbacks and Number of Calls[12]

Following standard MSG-GENESYS ID-plus telephone number pre-interview verification procedures, all numbers in the 24 residual RDD sampling strata were pre-screened to see if they were non-working numbers, fax or data lines, or were non-residential numbers, excluded from standard household survey interviews.[13] A total of 57,925 telephone numbers from the residual RDD sampling frames were designated by MSG-GENESYS as either fax-data, non-residential, or non-working phone numbers. The remaining sample was then transferred electronically to ICR — approximately 125,000 phone numbers from the residual RDD sampling strata, and 4,000 from the list sampling strata.

ICR (and its subcontractor IPC) then called numbers randomly, as needed, to complete the 4,533 interviews represented in the data file. Appendix Exhibit A1 indicates that:

- Including the ID-plus eliminated numbers,[14] a total of 174,128 telephone numbers were dialed a total of 578,527 times to complete the screening and interview phases of the *Jewish Community Study of New York*.[15]

11 The original sample allocations required ICR to complete 1,100 interviews from the very high Jewish-density list sampling frame, and 2,900 from the residual RDD sampling frames (1,800 from the high density, 795 from the medium density, and 305 from the low density residual RDD sampling frames). The number of interviews in the 4,533 case interview data file are: List: 1,263, High Density Residual RDD: 1,956, Medium Density Residual RDD: 973, and Low Density Residual RDD: 341.

12 A complete "Sample Disposition" is presented in Appendix Exhibit A1.

13 See www.m-s-g.com/genesys for a description of GENESYS Sampling Systems, and the ID-plus system.

14 The ID-plus eliminated numbers were each counted as one phone call for this analysis, even though the ID-plus system dialed many more numbers. The ID-plus eliminated phone calls are added to the ICR and IPC phone calls and recalls.

15 The screening phase allowed for a minimum of eight callbacks to each working number included in the survey samples, as opposed to the industry standard of four total calls. The goal of these extra callbacks was to make sure that the interviewed Jewish households were representative of the entire Jewish community, not just those available at home on a given night. Callbacks were rotated by the interviewing firm by day of the week, time of night (or day). Thus, unless the telephone carrier indicated that a phone number was "not working," or was a "fax/data" line, or it was clear that the telephone number was non-residential, a minimum of nine phone calls was the standard interview default before a number was "abandoned."

- In addition to the 57,925 ID-plus eliminated telephone numbers, the survey interviewers made an additional 500,367 phone calls to 112,447 phone numbers in the 24 residual RDD sampling strata and called 3,756 telephone numbers from the list sampling strata a total of 20,235 times.
- 68,900 residential households were reached
- 29,679 households provided sufficient information so that their ethnic or religious group identification could be determined
- 22,934 of these households were non-Jewish, 120 were Messianic, and 590 were classified as Jewish origin
- 6,035 Jewish households were identified during the screening phase
- 4,533 interviews are included in the interview data file[16]

Interview Cooperation Rate

One standard measure of survey interview quality is the interview cooperation rate — the percentage of households identified during the screening process who provided sufficient information for an interview to be included in the data file. The interview cooperation rate was 75%; that is, 75% of all identified Jewish households responded to the survey (4,533 interviews are in the data file from 6,035 eligible Jewish households).[17]

The interview cooperation rate, as expected, was higher among the eight very high Jewish incidence list sampling strata (one in each county) than among the 24 residual RDD sampling strata in the low, medium, and high density telephone exchanges.

- In the list sampling strata, 85% of contacted Jewish households provided a usable interview, included in the data file (1,263 interviews from 1,493 Jewish households contacted from the eight-county sampling frame based on Jewish communal lists).
- Among the residual RDD sampling frames, 72% of identified Jewish households completed a usable interview (3,270 usable interviews from 4,542 Jewish households).

16 Of the 6,305 households identified as Jewish through the screening questions, 1,502 potential Jewish household respondents were either unwilling or unable to complete a usable survey interview.

17 Prior to the study, the research team had projected a minimum cooperation rate of 60%, given the often-mentioned probable difficulty in completing an interview with Jewish households in the eight-county New York area.

Partial and Complete Interviews

For 443 of the 4,533 interviews in the data file, only partial information is available, since these households were unable or unwilling to complete the survey interview (despite callbacks if at all possible from the interviewing firms). Fully completed interviews are available for 4,090 (90%) of the 4,533 survey interviews included in the data file. Since these 443 interviews included substantial data on household members — age, gender, relationship to the respondent, whether the household members consider themselves Jewish, etc. — these interviews were included in the data file. On other topics, such as Jewish connections and household income, the data for these cases is less complete.

The percentage of partial interviews to completed interviews was similar for all eight counties. As noted above, 90% of the eight-county area Jewish household interviews included in the data file are fully completed interviews, while 10% are partial interviews.

- By county, the percentage of interviews that are fully completed varied from 87% in the Bronx to 93% in Westchester.
- The average age of partial interview respondents in the Bronx was approximately 68, compared to an average age of 60 among completed Bronx interviews.

Response Rate

A second measure of survey quality is the response rate, which measures the percentage of potentially working residential numbers which were successfully contacted during the screening process — that is, the interviewer was able to determine if the household was Jewish or non-Jewish.

The overall response rate for the screening phase of the study was 38%,[18] calculated using the American Association for Public Opinion Research (AAPOR) (response rate "3").[19]

- In the eight list sampling frame strata, the response rate was 52%.
- In the 24 residual RDD sampling strata, the response rate was 37%.[20]

Estimation: Jewish Households

Estimation procedures occurred independently within each of the 32 sampling strata, following the sample design model. Claritas estimates of the number of all households in each of the eight counties as of April 1, 2002 (just after the start of interviewing) were used as the basis of Jewish household estimation.[21] Within each of the 32 sampling stratum separately, the percentage of Jewish households to all households was first determined — based upon screener answers. This "Jewish incidence" percentage is the best estimate of the proportion of Jewish households among all households within each of the 32 sampling strata.[22]

18 Prior to the survey, the research team had estimated that a 40% response rate in the eight-county New York area was an attainable goal, even though previous ICR-UAI studies had achieved higher response rates in other Jewish community studies. The 1991 study reported a response rate of 58%; had we used similar calculations, the 2002 response rate would have been 43%, reflecting the changing face of survey interviewing in the United States as telemarketing has exponentially increased.

19 AAPOR's response rate calculator has become perhaps the best known, and most widely used, standard for calculating response rates in survey research (see AAPOR.org, "Survey Methods" tab and click on "reponse Rate Calculator Version 2.1" for both the definitions used by AAPOR and the response rate calculator). The difference between the list and the residual RDD sampling frame response rate was expected, and indeed, provides one of the reasons that UAI and MSG-GENESYS developed this state-of-the-art sampling methodology for Jewish community studies.

20 The *National Jewish Population Study: 2000-2001* reported a response rate of 28%, utilizing a RDD-based sampling design only.

21 Claritas is a recognized leader among firms which update U.S. Census household-demographic estimates between official census dates. Please see the Claritas website: www.claritas.com for detailed descriptions and evaluations of the accuracy of Claritas estimates.

22 The Jewish incidence percentage of all interviews in which answers to the identity questions were ascertained was adjusted by MSG-GENESYS to reflect the number of telephone lines in the households which were designated as Jewish or non-Jewish based on screening questionnaire answers. Given the higher incomes (in general) of Jewish households, and the likelihood that higher income households have multiple phone lines, this standard adjustment by MSG-GENESYS was incorporated into the Jewish incidence percentage, in order to not over-estimate the number of Jewish households in the eight-county New York area. Without this necessary adjustment, the number of Jewish households would have been 5% higher.

List Sampling Strata

Within each of the eight-county-based list ("very high density") sampling strata, the percent Jewish was then multiplied by the total number of households in that sampling stratum from which a random sample had been generated.[23]

For example, within the Bronx stratum based upon Jewish communal lists, 86% of the households contacted from that sampling frame reported that their "religious identity" was Jewish. The sampling frame included just over 3,600 households, so the estimate of the number of Jewish households within this frame was slightly over 3,100 Jewish households.[24]

Each of the other seven list sampling frames was analyzed the same way, resulting in a total eight-county list sampling frame estimate of approximately 101,800 Jewish households from the eight list "very high Jewish" sampling strata — details by county for sampling frame summarized in Appendix Exhibit A2.[25]

Residual RDD Sampling Strata

Within each of the 24 residual RDD sampling strata, the same basic logic applied. The percent Jewish in a stratum (for example, Bronx "high density" residual RDD) was multiplied by the total number of households that MSG-GENESYS estimated resided in the telephone exchanges included in that sampling stratum, based upon Claritas 2002 data.

23 MSG-GENESYS reviewed all of the telephone numbers provided as the list sampling stratum from UJA-Federation of New York and the Jewish Community Relations Council, eliminated any duplicates, eliminated any numbers outside the study area, and then eliminated all phone numbers which were incomplete from the original numbers provided. The estimates of the number of Jewish households within each list sampling strata are based on the final MSG-GENESYS numbers used for sample generation. Estimation calculations are based on the total number of Jewish households identified during the screener, including Jewish households that were unable or unwilling to complete an interview.

24 Appendix Exhibit A2 summarizes the sampling strata estimation process for the list sampling frame. Jewish household estimates have been rounded in Exhibit A2 to the nearest hundred for presentation purposes. Again, the estimation process incorporates adjustments for the number of telephone lines (net voice lines not dedicated for fax or data) in Jewish and non-Jewish households.

25 Thus, of the 643,000 Jewish households estimated to be living in the eight-county area, approximately 16% of the total number of households are on the list sampling strata. Since a number of households on the original Jewish communal lists might have been eliminated during the list "cleaning process" as incomplete, etc., the 16% should only be interpreted as a conservative estimate of the percent of Jewish households in the eight-county New York area that are known to the two organizations that supplied the lists.

As an example, if there were approximately 74,500 Bronx households represented by the telephone numbers generated by MSG-GENESYS from the Bronx high incidence residual RDD stratum telephone exchanges, and 17% of the households were Jewish (based on the screening interview phase), then the estimate of the number of Jewish households would be 17% of 75,000, or 12,700 Jewish households.

For each of the 24 residual RDD sampling frames ("high" "medium" and "low" density telephone exchange combinations in each of the eight counties), the same logic was applied. The percent Jewish from the screening phase was multiplied by the number of households within each of the residual RDD sampling strata to generate an estimate of the number of Jewish households within each of the sampling strata.[26]

Appendix Exhibit A3 summarizes the Jewish household estimates by residual RDD sampling frame within each county.

Post-Stratification Analysis Modifications in Residual RDD Strata

As an adjustment to this pre-planned residual RDD stratum estimation procedure within each of the residual RDD sampling strata, MSG-GENESYS also performed a post-stratification analysis and estimation adjustment within each of the residual RDD strata based upon the percentage of telephone exchange numbers within the strata that were actually dialed during six months of interviewing. The estimated Jewish household numbers presented in Appendix Exhibit A3 for the residual RDD strata reflect all MSG-GENESYS adjustments.

While post-stratification adjustments based upon dialing rates are a standard practice in household and population estimation survey research, the need for these post-stratification analyses and estimation adjustments for the *Jewish Community Study of New York: 2002* was especially important because of two inter-related survey developments. First, post-stratification adjustments were useful because there were some differential rates of dialing telephone numbers from exchanges within the residual RDD strata. While MSG-GENESYS sent 24 separately generated residual RDD samples to ICR that had been "balanced" by telephone exchange within each of the 24 samples, ICR's process of "loading" sample to be dialed into the CATI system first combined the residual samples into one sampling frame, from which successive random samples were generated and then loaded into the CATI system, following standard sampling procedures.[27]

26 The total estimated number of Jewish households interviewed through these residual RDD strata was 541,300.

27 The merging of the residual RDD strata was partly related to the separation of the potentially Russian-speaking exchanges in Brooklyn and Queens that had been electronically sent to IPC for its bilingual interviewer calls.

Logically, if all phone numbers in each of the 24 residual RDD strata had been called for the survey, the sample loading process would have been irrelevant. However, the number of interviews that were expected to be completed — and were completed — within each of the residual strata — required somewhat differential proportions of telephone numbers to be dialed within the residual RDD strata, as the identification of Jewish households and the completion of survey interviews proceeded at different rates in the residual RDD strata. For example, many Brooklyn exchanges required fewer calls to reach the desired number of Jewish interviews than did exchanges in the Bronx.

As a result, during the post-stratification phase of Jewish household estimation, MSG-GENESYS analyzed the proportion of phone numbers dialed in all exchanges within each of the residual RDD strata, divided the exchanges into those which had been less intensively dialed and those which had been more intensively dialed, calculated the percentage Jewish within each strata's intensively and less intensively dialed exchanges, and multiplied the percentage Jewish by the number of telephone number households within the adjusted under-and-over dialed exchange sub-strata. In sum, the basic logic of the estimation model designed for the residual RDD strata was refined during the Jewish household estimation phase to include analysis of dialing patterns within each of the residual RDD strata.

Second, post-stratification estimation modifications reflected the emphasis that all members of the project — UAI, MSG-GENESYS, ICR and UJA-Federation of New York — placed upon maximizing the possibility of interviewing Russian-speaking Jewish households by utilizing a subcontractor with in-language interviewing experience in Russian. As noted, a number of exchanges within Brooklyn and Queens were identified as potentially higher in Russian-speaking households, and these numbers were dialed directly by IPC bilingual interviewers. In general, the potentially Russian-speaking sample from the residual RDD frames was more heavily dialed by the IPC interviewers than were other exchanges in the residual RDD sampling frames. The post-stratification analysis compensated for this intensive dialing within the Russian-designated exchanges. If MSG-GENESYS had not compensated for this differential dialing, the higher proportion of Jewish households in the Russian-speaking exchanges would have biased the survey estimation process, and over-estimated the number of Russian-speaking Jewish households in that sampling stratum.

In general, the MSG-GENESYS adjustments during post-stratification analysis for net voice line differentials as well as telephone exchange dialing differentials — compared to estimates that would have been derived if the residual RDD stratum had not been post-stratified prior to estimation — avoided the over-estimate of the number of Jewish households in the eight-county New York area that would have occurred without these adjustments. Appendix Exhibit A3 indicates that approximately 541,300 Jewish households were estimated to live in the eight-county New York area from screening interviews conducted within the 24 residual RDD sampling frames — in addition to the 101,800 Jewish households estimated from the list sampling frame. The post-stratification adjustments provided a more accurate estimate of the number of Jewish households in the eight-county area, which would have been approximately 7% higher if all MSG-GENESYS post-stratification analysis adjustments had not been undertaken.

The post-stratification analysis within the Brooklyn residual RDD medium density exchange stratum provides a useful example of the impact of these adjustments. The estimated number of Jewish households is reported in Appendix Exhibit A3 as 48,200. Prior to estimation, the telephone exchanges in this sampling stratum were divided ("stratified") in the post-stratification analysis into those exchanges which had been: (a) less heavily dialed, (b) those which had been more heavily dialed, and (c) those which had been Russian-designated (and had been very heavily dialed). The number of Jewish households in each of these three post-stratification groupings was separately estimated based upon the percentage Jewish (adjusted for number of net voice lines), and the number of households MSG-GENESYS had used as the base for sample generation in these sub-groupings. The adjustment for the two non-Russian exchange groupings (less heavily and more heavily dialed) was minimal, because the percentage Jewish was 14.1% in the least heavily dialed, and 13.4% in the more heavily dialed grouping. However, the Russian-designated exchanges were estimated to be 30.6% Jewish, had been very heavily dialed, and would have resulted in an over-estimate of the number of Jewish households if the post-stratification adjustment scheme had not been incorporated into the Jewish household estimate. Within the Brooklyn residual RDD medium density exchanges, the adjustments lowered the estimate of the number of Jewish households from an over-estimate of 56,700 based on combining all screening interviews in this stratum ("stratum-based") to the 48,200 estimate from the telephone exchange post-stratification analysis.

Combined Estimates by Sampling Frame

After the separate Jewish household estimation procedures for the eight-county-based list and the 24 residual RDD sampling strata, the list and residual RDD strata estimates for each county were combined to develop a county estimate, and the separate county estimates were combined into the overall eight-county 643,000 Jewish household estimate. County estimates from the combination of list and residual RDD sampling frames are shown in the left column of Appendix Exhibit A4.

Data Reporting by County in Report and Sampling Frame Estimation Procedures

Although basic Jewish household estimates were derived from the estimation process just described for the 32 sampling strata, Jewish household estimates reported in the *Highlights*, in the *Geographic Profile*, and in this report for each of the eight New York area boroughs/counties are based upon county of primary residence of the respondent, and are shown in the middle column of Appendix Exhibit A4. During the interview, all survey respondents were asked if this was their only residence, and if not, where was their other residence(s) located. Respondents who reported another residence in the eight-county New York area were then asked which of the residences in the New York area was their primary residence. While all reported data is based on borough or county of primary residence, the correlation between county data based on sampling frame and county data based on reported primary residence exceeds 0.95. Nassau and Suffolk counties had the highest proportion of contacted respondents who had a primary residence in another county.

A Note on Household Estimation and Response/Cooperation Rates

The combined use of a list sampling frame and three residual RDD sampling frames to develop the eight-county New York 2002 Jewish household estimate is based upon a methodology developed for Jewish community studies by MSG-GENESYS and UAI beginning with the 1996 Jewish Community Study of Greater Philadelphia. By that time, computer technology allowed for almost instantaneous electronic unduplication of numbers from lists provided by the local Jewish community from the universe of potential RDD phone numbers. This allowed MSG-GENESYS to implement a model for list utilization in Jewish demographic studies that was based upon a suggestion made by Joseph Waksberg for national Jewish population studies.[28] For the *Jewish Community Study of New York: 2002*, more than 100,000 numbers from lists provided by UJA-Federation of New York and the Jewish Community Relations Council were unduplicated from the potential RDD sampling frames.

28 Joseph Waksberg, Ph.D., "Sample Design with Combined List Sample and Random Digit Dialing," unpublished manuscript [1987].

The methodology has since been used by UAI and MSG-GENESYS in studies completed for Denver, the Coachella Valley (Palm Springs, CA), Baltimore, Pittsburgh, Greater Phoenix, San Diego County, and New York. The model has also been used by ICR and MSG-GENESYS for its recent study of the Jewish community in Chicago and a similar model has been used by other researchers in Los Angeles, Boston, and Seattle. However, Jewish community studies in other cities have not utilized this methodology, which is a variant of a traditional RDD sampling design.

There are three major reasons that the list-residual RDD model was developed and utilized. First, it is less costly. In New York, 1,263 interviews were completed from phone numbers randomly selected from lists provided by UJA-Federation of New York and the New York Jewish Community Relations Council. Since these numbers were unduplicated from the pool of potential RDD generated telephone numbers prior to residual RDD frame construction, the list numbers did not have an increased chance of being called — but these "known" Jewish households were interviewed at a greatly reduced cost than if these numbers had been contacted via a pure RDD design — and the logic of the traditional "pure" RDD design guarantees that many of the Jewish households (16% is our best estimate) located and interviewed at much greater cost via RDD procedures would have been on the Jewish community lists.

The sampling disposition (Appendix Exhibit A1) shows that only 3,756 phone numbers needed to be called from the list sampling frame to complete 1,263 usable Jewish household interviews (approximately one interview for each three numbers called). In contrast, the 3,270 residual RDD interviews which were completed required that 170,372 residual RDD sampling frame telephone numbers be called (including the nearly 58,000 numbers eliminated by MSG-GENESYS 's ID-plus system in advance of the sample being sent to ICR) — or one usable interview for every 50+ phone numbers. Since UAI estimates that at least 16% of the 643,000 Jewish households in the eight-county area are on the list sampling strata, any "pure" RDD-only approach would have contacted and interviewed Jewish households on the list sampling frame anyway — but at much greater cost.

The second reason that the list-residual RDD model was developed and utilized is because it is vital that Jewish community studies in major Jewish locations locate and interview Jewish households unknown to the Jewish community, and not focus — intentionally or unintentionally — on those households which are known to the local federation. The elimination of households which are on the list sampling frame from the potential pool of RDD numbers essentially forces the researchers to locate and interview Jewish households which are not known to the community.

The division of the residual RDD sampling pool (after elimination of the list sampling frame numbers) into anticipated high, medium, and low Jewish density samplings frames — county-based high, medium and low Jewish density — further focuses the effort to interview unknown Jewish households, especially, those in low-density Jewish areas. While the pure RDD-only model might not interview households in these low-density exchanges since there are few Jews in these exchanges, the UAI-MSG-GENESYS model requires screening interviews and Jewish household interviews in the anticipated low-density exchanges. In the Bronx, the percent of Jewish households to all households with identity information from the screener was 17.1% in the high-density residual RDD frame, 3.4% in the medium density, and 1.4% in the low-density exchanges.[29]

The third reason for using the model is because it is important to segregate the list numbers and the residual RDD numbers in order to get the most accurate Jewish household estimate possible.

- The list sampling frame (the very high-density sampling frame) had a response rate of 52% and an interview cooperation rate of 85%.
- The residual RDD sampling frames combined had a response rate of 37% and an interview cooperation rate for identified Jewish households of 72%.

Essentially, MSG-GENESYS constructed a "firewall" between the very high-density list sampling frame and the residual RDD sampling frames. Since Jewish household estimates were constructed separately for each of the 32 strata (including the eight list strata), the differing response rates and identified Jewish household interview cooperation rates did not bias the Jewish household estimate within each of the 32 sampling strata, or the combined total. Response rates, the identification of the percentage of Jewish households within that frame, and interview completion rates were specific to each sampling stratum.

29 Appendix Exhibit A3 summarizes Jewish incidence data from the screening interviews for each of the residual RDD sampling strata.

The traditional random sampling design (a "pure" RDD design) would have typically constructed only one RDD sampling frame within each county. All numbers on the MSG-GENESYS/UAI list frame would have been included in one of the county RDD frames. If the standard RDD technology had been used — and the list information not utilized in advance as done for the 2002 New York Study — it is possible that differential response rates and interview cooperation rates that empirically exist between households on the list and households not on the list would have biased the data for the *Jewish Community Study of New York: 2002*.

If a "pure" RDD approach had been used, an over-estimate of the number of Jewish households in the eight-county New York area might have occurred. The list numbers are more likely to be functioning numbers than are RDD randomly generated numbers, many of which are non-functioning. Thus, in the "pure" RDD design, the list numbers would have a greater likelihood to be contacted than other numbers in the RDD telephone pool. In addition, the Jewish households that we segregated into the list sampling frame would also have been more likely to respond to the screener — and then more likely to complete an interview — than all the other randomly household phone numbers in those frames.

The ultimate impact of the "pure" RDD model would have been:

(A) An increase in the Jewish household estimate, since the Jewish list-based households would have answered the screener at a higher rate (52% versus 37%);

(B) An over-representation of the "list" households in the interview data file (since they were more likely to complete an interview: 85% versus 72%);

(C) A slight misrepresentation of the Jewish community in the eight-county area in terms of such key variables as philanthropy, intermarriage rates, connections to Jewish organizations, etc.;

(D) Significantly increased interviewing costs.

Weighting

All Jewish household estimates had been developed by estimating the number of Jewish households within each of the 32 sampling strata, after the further post-stratification divisions and adjustments described previously. Thus, while weights were assigned for all 32 sampling strata, specific weights were assigned within each of the sampling strata based upon sub-estimates of Jewish households within the less heavily-dialed, the more heavily dialed, and the Russian-designated exchanges. The interviews in each of these sub-groupings within the sampling strata were weighted to reflect the total number of Jewish households estimated within each of the sub-groupings, adjusted once again by the number of telephone lines within each of the interviewed households.[30] Each interview completed in each stratum was then assigned a Jewish household weight so that interviews in the data file could be projected to the total number of estimated Jewish households. The weights are built into the data file as "HHWeight."

Sampling Error Estimates

All sample surveys are subject to potential sampling errors. Two types of sampling error are summarized below:

Household Estimates

The best estimate of the total number of Jewish households in the eight-county New York area is approximately 643,000. At the standard 95% level of confidence used in most survey research, the estimate of the number of Jewish households is accurate within a range of +/- 17,700 households, reflecting a potential sampling error range of approximately +/- 2.7% (1.96 standard errors).[31] While the best estimate of the numbers of Jewish households is 643,000, we can be almost certain that the "true" Jewish household number is over 625,000, but less than 661,000 — and most likely close to 643,000.

30 Standard survey weighting procedures were followed in order to minimize any potential bias caused by multiple telephone Jewish households being more likely to be included in the survey because there are more phone numbers on which they could have been contacted and interviewed. Interviewed Jewish households with three or more net voice lines on which they could be reached were given a weight one-third the weight of a one-net-voice line Jewish household — specific to the sub-groupings within residual RDD strata as previously described.

31 As a comparison, the 1991 study estimated a total of 638,000 Jewish households with a potential error range of +/- 3%. The efficiency of the MSG-GENESYS sampling design also helps minimize overall household estimate errors; the +/-2.7% 2002 error range is somewhat lower than (but similar to) the 1991 sampling error range of +/-3%. At the same time, the number of screens (households with ethnic-religious identity information determined) was reduced from 40,500 in 1991 to just under 30,000 in 2002 (thereby reducing interviewing costs). Note that ICR provided the interviewers and MSG-GENESYS provided sampling and estimation for the 1991 project, in which the traditional RDD design was used, following standard procedures used at the time.

The potential error range for Jewish household estimates for each county are higher, since the base number of contacts is smaller. For the Bronx, the estimate of 24,000 Jewish households is subject to a potential error of +/- 10.7%, while the Brooklyn household estimate of 171,000 Jewish households is subject to a lower potential error of +/- 5.0%. Appendix Exhibit A5 summarizes the potential range of household estimates at the traditional 95% confidence level for each of the eight counties. Thus, while the data indicate that there are probably 24,000 Jewish households in the Bronx, the range (95% confidence interval) is almost certainly between 21,400 and 26,800.

Survey Responses

In addition to potential errors in the estimates of the number of Jewish households, the results reported based upon survey data answers are also subject to error. In political election surveys, for example, the reported survey findings are always expressed as the probable "percentage," but a range of possible error is always included. These sampling errors are a function of both the sample design and the overall sample size, as well as the sample size of subcategories being analyzed.

For the *Jewish Community Study of New York:2002*, the responses of Jewish household respondents to the interview questionnaire are also subject to potential sampling error. The maximum sampling error for survey responses for which 4,000 or more respondents answered a question was +/-1.8%[32] at the traditional 95% confidence level. As an example, survey results (weighted data) indicate that 43% of Jewish households report synagogue or temple membership. Since over 4,000 respondents answered this question, the 95% confidence interval for congregation membership in the eight-county New York area based on survey responses is (the survey percentage) 43% +/-1.8%, or between approximately 41% and 45%.

Appendix Exhibit A6 is a matrix which can be used to estimate potential sampling error at the 95% confidence level for the *Jewish Community Study of New York: 2002*. The number of cases or interviews is plotted across the top (ranging from 100 to 4,000), while potential survey percentages are plotted on the left side. All standard error estimates have already been multiplied by +/- 1.96 for the standard 95% sampling error range. Using the example of congregation affiliation in the eight-county New York area, there were over 4,000 interviews, the survey percentage was 43%, the appropriate 95% confidence interval range is 43% +/- 1.8%.[33]

32 The survey sampling error achieved in 1991 was +/-1.6%.

33 The Design Effect for the *Jewish Community Study of New York: 2002* was 1.36, as noted at the bottom of Appendix Exhibit A6.

Survey sampling error increases as the sample size decreases. Thus, while the survey data indicate that the percentage of congregation affiliated households in New York City is 40%, the 95% confidence interval for New York City congregation membership based on 2,800 respondents is 40% +/- 2.1% (approximately), or between 38% and 42%. For the suburbs (Nassau, Suffolk, Westchester combined), 50% of households report congregation membership. The 50% survey finding is subject to a potential sampling error of +/-3% (just under 1,500 respondents answered this question in the three suburban counties), and the 95% confidence interval is roughly 47% – 53%.[34]

1991 and 2002 Study Comparisons

In addition to the statistical portrait of the Jewish community provided by the *Jewish Community Study of New York: 2002*, the data from the 2002 study have been compared with the data from the *1991 New York Jewish Population Study* in order to provide some insights into trends over time. While the specific sampling methodologies employed in the 1991 and 2002 studies are not identical, there are several reasons the sampling methodologies are sufficiently comparable and therefore valid.

First, the same interviewing firm, ICR (International Communications Research), conducted the interviewing for both studies. Second, sampling design, statistical estimation of the number of Jewish households, and survey data weighting was provided for both studies by Dale W. Kulp, President and CEO of MSG-GENESYS Sampling Systems.

Third, both studies' sampling designs were state-of-the-art at the time of the survey. The 1991 design was characterized as a statistical single stage RDD sample of all households with telephones in the same eight-county New York area, with the individual county being used as the primary level of stratification. No additional stratification occurred within county prior to sampling, although the telephone exchanges within each county were organized by the primary ZIP code of the residential customer served. Jewish household estimates were based on separate estimates for each county, which were then summed to give the overall estimate of 638,000 "core connected" Jewish households estimated in 1991 for the eight-county area.

34 In general, visual inspection of Appendix Exhibit A6 and approximation of the 95% confidence interval, should be sufficient for the estimation of potential sampling error for the 2002 New York study, since all data must be interpreted as estimates, and +/- 3% is as useful as an exact decimal calculation. The basic rule is obvious: minimal sampling error on questions answered by the vast majority of respondents compared to significantly increased error for questions only answered by 100 respondents. Please note that the total number of respondents answering a question is the key issue, not the number giving a response in a specific category. Thus, there are over 4,000 respondents who answered the question on HIV/AIDS testing and services, even though only about 60 respondents said that someone in the household had needed AIDS/HIV testing or services. The weighted survey response percent was under 2%. At that level of response the 95% confidence interval would be exceptionally small: 2% +/- 0.4%. While perhaps counterintuitive, the smaller the percentage of the answer to a specific question, the more likely is the survey result to be accurate.

The 2002 design was also a single stage RDD survey with borough and county again a key element of sample stratification. Based on MSG-GENESYS experiences in major American Jewish community studies since the 1991 New York Study (Philadelphia 1996, Denver 1997, Baltimore 1999, Chicago 2001, Pittsburgh 2002, and Phoenix 2002), MSG-GENESYS further stratified telephone exchanges within each county for the *Jewish Community Study of New York: 2002* (as described earlier) into low, medium, high and extremely high density sampling frames. Jewish household estimates were generated within each substratum, and then combined for the 2002 New York area Jewish household estimate of 643,000 Jewish households.

Fourth, the definition of a Jewish household used in the two studies is very similar. Indeed, the 2002 study was designed to follow the 1991 definition of a Jewish household (a "core" Jewish household in 1991 terminology). In 1991, a core Jewish person was identified "...as Jewish either in religious or in secular-ethnic terms." The screening questions in 1991 first asked for religious affiliation (Judaism, Catholicism, etc.); then, for respondents who were not Jewish by religion, the interviewer asked if the respondent or anyone else in the household considered themselves to be Jewish. If anyone in the household was Jewish by either religion or self-identity, the household was classified as a core Jewish household (using the 1990 NJPS concept).

In 2002, the self-identity question was used first in the screener. Households were tentatively defined as Jewish if either the respondent or another adult in the household considered themselves to be Jewish. Religion, and then denomination (if Judaism was the religion), was asked later. A household was classified as Jewish in 2002 if the respondent or another adult in the household self-identified as Jewish, and the respondent was not a Messianic Jew. In 1991, a limited number of households were included as core Jewish households when only a child in the household was Jewish. The 2002 Study did not include those households as Jewish, since none of the adults in the household was Jewish.

Despite a few minor differences, we view the data from the 1991 and the 2002 studies as comparable. Both studies used random sampling methods that were state-of-the-art at the time of the survey; both studies used very similar definitions of who is Jewish, and what is a Jewish household. Thus, we believe that the differences between the data from 1991 and 2002 studies reflect real differences, within the context of sampling error. Given sampling error for the two studies, when all survey respondents are included in an analysis, a difference in results of at least 5% to 6% is the minimum required to assert a real difference over time. Differences of at least 10% would be preferable, obviously, for policy decisions which reflect 1991 versus 2002 trends.

Poverty Analysis

The chapter on "Vulnerable Jewish Populations" in this report summarized some of the data on Jewish poverty in the eight-county New York area, noting that, "Of the estimated 643,000 Jewish households in the New York area, 103,000… live in poverty, as measured by 150% of the Federal Poverty Guideline." A more extended discussion of poverty among Jewish households in the New York area has been published as: *Report on Jewish Poverty* based on the *Jewish Community Study of New York:2002*, co-authored by Jacob B. Ukeles and David A. Grossman, and co-sponsored by the Metropolitan Council on Jewish Poverty and UJA-Federation of New York.[35]

The New York area poverty analysis reflects the U. S. Department of Health and Human Services (HHS) Poverty Guidelines which combine household income and household size to define household poverty status on a revised annual basis.[36] Both the *1991 New York Jewish Population Study* and a series of reports based on the 1991 data issued by the Nova Institute in 1993 (authored by David A. Grossman) used the federal poverty guidelines, and defined Jewish poverty as 150% of the current HHS standard.

The 2002 study poverty analysis was designed to both describe the current nature of Jewish poverty in the eight-county New York area, and to compare Jewish poverty in 2002 with Jewish poverty in 1991. The 2002 Jewish poverty analysis was structured into the questionnaire design; specific questions were asked to determine whether the household was below 100% or 150% of the poverty guidelines. Appendix Exhibit A7 provides the 2002 poverty guideline by household size, extrapolated for the 150% poverty level, and provides the rounded amounts used in the 2002 questionnaire to approximate the 150% poverty level. For a family of three, for example, a household falls below the 150% HHS poverty level if its annual income is less than $22,530.

35 Report is available online at www.ujafedny.org/jewishcommunitystudy. This report also provides the operational definition of the 100% poverty guidelines, the HHS standard for 100% poverty, and an extended discussion of the rationale for using the 150% poverty level as a definition of poverty in the eight-county New York area.

36 See http://aspe.hhs.gov/poverty/index.shtml for current guidelines, and a discussion of the poverty guidelines.

In the 2002 questionnaire, all respondents were asked if their household income was under or over $35,000. To establish the 150% poverty level, respondents in three-person households who reported incomes under $35,000 were then asked if their household's income was below $22,000 or between $22,000 and $35,000.[37] All households which reported incomes below $22,000 were classified as poor Jewish households (150% poverty level).

In the eight-county New York area, 16% of all the Jewish households who were surveyed and provided income information were classified in the data file as below the 150% poverty level — as poor Jewish households. Because respondents to surveys are more likely to refuse to answer questions on income than they are to refuse to answer almost any other question, the non-response rate for the initial income question among completed surveys was just under 19% — and Jewish poverty estimates needed to be extrapolated to all Jewish households in the eight-county area.[38] Since there were 643,000 Jewish households in the eight counties, we have estimated that there are 103,000 poor Jewish households in the eight-county area in 2002, with a total of 244,000 people living in those households.

All other numerical estimates of poverty among Jewish households and among people living in those households follow the same extrapolation model — the percentage below the 150% (or 100%) poverty level within an area or sub-group based on answers to the poverty income sequence, multiplied by the estimate of number of Jewish households or people in those areas or sub-groups. Given the more general caution that household estimates are subject to sampling error (in all surveys), the reader is advised to interpret the data as they were intended — as estimates which provide insight into the lives of poor Jewish households in the New York area.

37 To establish the 100% poverty level as well as the 150% level, respondents in these households were asked if their household income was below $15,000 (the HHS 100% poverty standard was $15,020), between $15,000 and $22,000, or between $22,000 and $35,000. All other household income and household size combinations were handled similarly (and are reproduced in the survey questionnaire: available at http://www.ujafedny.org/jewishcommunitystudy.

38 Please see the extended discussion of poverty data calculations, non-reported information on income, and 1991-2002 data comparisons in the *Report on Jewish Poverty,* pp. 63 ff.

Poverty: 1991 and 2002 Comparisons

The 1991 and 2002 comparisons in the *Jewish Community Study of New York:2002* reflect UAI's review and recalculation of the 1991 data to match the pattern of estimation for non-responses utilized for the 2002 data.[39] Exhibit 4-2 in this report indicates that in 1991 (using the recalculated data) there were an estimated 167,500 people in poor New York City Jewish households; the number of poor people in Jewish households reported originally for the 1991 study was 145,000. Thus, while Exhibit 4-2 shows an increase in the number of people in poor New York City Jewish households from 1991 to 2002 as 35% (from 167,500 to 226,000), if the original 1991 reported data had been used as the basis of comparison, the increase in the number of people in poor New York City Jewish households would have been 56% (from 145,000 to 226,000). Similarly, in the *Highlights*, UAI reported that the 2002 New York City estimate of 96,000 poor Jewish households was approximately double the reported 1991 Jewish household poverty estimate of 51,100. But, when the non-responses from 1991 respondents are assigned the same way as was done in 2002, the increase in the number of Jewish households in New York City is from 68,000 (recalculated) to 96,000, an increase of 42% from 1991-2002 — which is still an enormous increase in poverty over a decade.

Raising Children Jewish: Data Imputation Issues

Question 16d was designed to be asked with regard to each child living in a qualified Jewish household:

"Is this child being raised…?" (READ LIST)

1 Jewish

2 Jewish and something else

3 Not being raised Jewish

4 Have not decided yet if the child will be raised Jewish

39 See the *Report on Jewish Poverty*, p. 64 ff. for an extended discussion of the 1991 and 2002 Jewish poverty data calculation issues. The originally published 1991 data can be found on page 42, Table 1.29, and on page 44, Table 1.31 of the *1991 New York Jewish Population Study*. In the *Jewish Community Study of New York: 2002 Report on Jewish Poverty*, the published 1991 data was used as the basis of all text comparisons since the 1993 Nova Institute reports had been based on the published data. In this report, the UAI revised computations for 1991 are used as the basis of the presentation in chapter 4, "Vulnerable Jewish Populations." The issues are discussed in detail in the "Note on Methodology" to the *Report on Jewish Poverty*; the recalculated 1991 data is summarized on page 68. The net impact of the UAI recalculation of the 1991 data is to lower the rate of increase from 1991-2002 in Jewish poverty in New York City and the entire eight-county area from the original presentation in the *Highlights*.

During the first survey interviews, this question was particularly awkward for the interviewers who had located Orthodox households with large families, since they had to repeat the question each time for each child (or at least see it on the screen). As a result of this awkwardness, a revised question was developed for multiple-child Orthodox households only.

For them, the CATI asked question 16c2:

"Are all of your children 17 years of age or younger being raised Jewish?"

1 Yes

2 No

Unfortunately, a CATI programming glitch occurred during the revision of this question, so that while all Orthodox households were asked whether their children were being raised Jewish, the question was not asked of many non-Orthodox respondents. The programmers revised the original question structure of question 16d to ask question 16c2 for each Orthodox household with more than one child, but the original question 16d for non-Orthodox households was skipped in the CATI sequence later when a "NOT" command in a later CATI sequence cancelled the new programming, except for the Orthodox households.

As a result of this CATI programming error, approximately 813 non-Orthodox households that were included in the project interview data file had not been asked whether their children were being raised Jewish. This issue was discovered during the monitoring of the interviewing phase, while interviewing was still in progress, and addressed immediately. First, within hours, the CATI system was revised again by the ICR CATI programmers; in subsequent CATI interviews, the original goal of asking non-Orthodox households about each child separately was accomplished, while still keeping the global format asked of Orthodox respondents with more than one child in the household.

Second, within a few days, ICR reviewed its data files, identified all of the households which should have been asked question 16d but were inadvertently skipped, constructed a separate CATI file for these households, and recalled every household (allowing as many as eight additional callbacks) to try to recapture the unasked information.

For 73% of these 813 households (N=597), ICR was successful in re-contacting the household and obtaining the required information. For 216 Jewish households, with 365 children, ICR was not successful in re-contact efforts, even after eight additional recalls. Thus, despite the re-contact efforts, information was missing for 216 households, and a total of 365 children — while information was available in the data file on 2,274 children.

Imputing the Jewish Raised Status of Children

For the 365 children for whom the question was "not asked,"[40] UAI used existing data on the other 2,274 children in order to impute Jewish raised status for these 365 children, and then build the imputed data on each child into the data file, and into all subsequent analyses. All data presented in the *Jewish Community Study of New York: 2002* reflect this imputation process.

In order to impute the "not asked" data, UAI analyzed the relationship of their Jewish or non-Jewish status as reported by the respondent to: (a) the respondent's self-reported Jewish denomination, and/or (b) the household's congregation membership or non-membership status, and/or (c) the households' intermarriage status, and/or (d) whether the respondent in an intermarried household was Jewish or not Jewish. Finally, survey answers by the respondent were reviewed in every ambiguous case.

A few examples of the established relationships in the interview data file are listed below, which allowed for a relatively quick (and successful) imputation process. Based upon respondents who had provided information on the 2,274 children:

- Among households that are inmarried, approximately 99% of children are being raised Jewish.
- Among affiliated households (self-reported belonging to a congregation), 98% of the 2,274 children for whom data existed are being raised as Jewish.
- Over 99% of children for whom we had data in Orthodox self-identifying Jewish households are being raised as Jews.
- Ninety-eight percent of children in Conservative Jewish households are being raised Jewish; 2% are not being raised Jewish; they typically reside in households that do not belong to a congregation.
- Among non-denominational Jewish households who report synagogue-temple membership, every child for whom we had data is being raised Jewish.
- Among non-affiliated non-denominational households, only two-thirds of the children are being raised Jewish.
- Approximately 40% of the children in a household with a non-Jewish respondent (for whom we had data) are being raised Jewish, most often in congregation membership households.

40 ICR programmers identified the children for whom this question was not asked with a special category code in the data file: "0" "not asked." The "non-response" households included 109 one-child households, 80 two-child households, 18 three-child households, five four-child households, two five-child households, and two six-child households.

The Oldest Child

The imputation of Jewish/non-Jewish child-raising for the 365 children for whom the question was not asked followed the basic parameters established from the above analysis of the existing data on the other 2,274 children. The data file is constructed so that information on the oldest (or only) child in the household is in position "C1," the second oldest child is "C2," etc. Thus, to illustrate the process by which each child's Jewish-raised status was imputed, we will focus on the oldest child. The order of the computations and discussion is serial.

There were 216 children under data position "C1":

- Ninety-two of these children resided in inmarried/congregation affiliated Jewish households. All 92 were reclassified/imputed as being raised Jewish.
- Another eight households had either Orthodox, Conservadox, Traditional or Sephardic respondents; the oldest child with unreported information was reclassified as Jewish-raised.
- Another 34 households were congregation affiliated, but the respondent was not married; since 98% of similar households reported raising their child/children as Jewish, all 34 oldest children were imputed as Jewish.
- Even inmarried households which were not congregation-affiliated almost always (98%) reported raising their children as Jewish; 24 not-asked oldest children in this type of household were reclassified as Jewish, while one child was assigned as non-Jewish (a non-denominational household with survey answers that reflected non-Jewish-connected behaviors, as well as the presence of a Christmas tree).
- Fourteen children in non-intermarried households (two Conservative respondents, four Reform, eight non-denominational) were assigned as Jewish, since approximately 90% of similar households reported raising children as Jewish.

- Of the remaining oldest children, 13 lived with intermarried Jewish respondents. These cases were reviewed on a case-by-case basis, utilizing key indicators such as whether the respondent felt totally disconnected (or connected) to the Jewish community, how important they rated giving children a Jewish education, and Chanukah candle lighting versus Christmas tree presence. Six were imputed as Jewish, seven as non-Jewish.
- Seven children lived in households with a Jewish respondent, six of whom had said that they did not have a "religion," but self-identified as Jewish; just over half of similar type households reported raising their children Jewish. Thus, after a case-by-case review, three of these oldest children were reclassified as Jewish-raised, three as non-Jewish, and one case remained as "not asked" since the respondent had often refused to answer other questions.
- Three children lived in a household with a "Jewish and something else" respondent. The answers to a number of survey questions for these three interviews were reviewed; two of the children were assigned as non-Jewish, and one as Jewish and something else.
- Non-Jewish respondents had completed the survey for the remaining 20 children in data position "C1." Typically, 60% of similar households reported not raising children as Jewish. After a case-by-case analysis, seven children were reclassified as Jewish and something else, and 13 as non-Jewish. In the cases reassigned as Jewish and something else, the child had been enrolled in a Jewish pre-school or day care program, and/or the household lit Chanukah candles, and/or attended a seder regularly. For almost all of the 13 assigned as non-Jewish, Jewish communal connected behavior was not evident, while Christmas trees were common.

As a result of the household review and imputation process for the oldest child ("C1"), 215 of the 216 cases were reclassified. The vast majority (181/215 = 84%) were reassigned as Jewish.

Imputing the Other Children:

Essentially identical procedures were used to assign the remaining 149 children for whom question 16d was not asked. A similar combination of global analysis of patterns that almost always resulted in children being raised Jewish was combined with a case-by-case analysis. All children in the same household were assigned the same status. Of the 149 children:

- One hundred-nineteen were reclassified as Jewish (80%).
- Seven were classified as Jewish and something else.
- Twenty-three (15%) were imputed as non-Jewish.

In summary, of the 365 children for whom Jewish status was imputed, 364 were reassigned: 300 (82%) were classified as Jewish, 15 (4%) Jewish and something else, and 49 as non-Jewish (14%). The percentage reclassified to be Jewish raised — critical for the estimate of the number of Jews in the eight-county UJA-Federation of New York area — very closely approximated the percentage of non-Orthodox children who were reported being raised Jewish for whom data had been collected.

Jewish Education of Children Ages 6 – 17

For children 6 – 17, a series of questions on Jewish education was linked in the questionnaire and CATI system to the question on whether children were being raised Jewish. Current Jewish education was only asked for children 6 – 17 who were being raised as Jewish or Jewish and something else. As a result, the New York 2002 data file has more non-responses on Jewish children's education than would be preferable, and the bias in the data file is towards over-estimating the percent enrolled in Jewish day schools, because data is more complete from Orthodox respondents.

While the Jewish raised status of a child was (relatively) easily imputed as described above, the type of Jewish education (if any) that a child was receiving was not imputable on a case-by-case basis — mostly because of the multiple Jewish education categories possible, and the complex patterns of Jewish education choices.

Thus, specific data on Jewish education exists in the data file for only 163,000 of the estimated 217,000 Jewish children 6 – 17, but in all likelihood, the data file has information on Jewish education for almost all children in Orthodox Jewish households. In the *Jewish Community Study of New York: 2002 Geographic Profile*, the brief presentation of data on the Jewish education of children 6 – 17 was based on the data file numbers.

For this report, the Jewish education of Jewish children has been extrapolated for the eight-county area based upon the reported Jewish education of children for whom we had information in the data file — analyzed by denomination. Denomination was critical for two reasons. First, Orthodox household children are over-represented in the data file, based upon the CATI issue discussed above. Second, denomination was the variable most strongly related to Jewish education of children. The extrapolation process essentially followed the outline of text exhibit 5-28, which organizes Jewish education by respondent denomination — with missing data extrapolated for each of the denominations separately.

Among Conservative Jewish households, for example, an estimate of the number of children 6 – 17 being raised Jewish in households with a Conservative respondent was based upon existing data file information (estimate = 37,300 children 6 – 17 being raised Jewish in households with a Conservative respondent). Of those households that had completely answered the Jewish education sequence, 17% of children 6 – 17 in Conservative Jewish households were reported to be attending a full-time Jewish day school at the time of the survey. Thus, UAI developed an extrapolated estimate of 6,300 Jewish children in day schools in households with a Conservative respondent — compared to the incomplete data file number of 4,000. A similar process occurred among each denomination for each of the Jewish education categories.

Data presented in text Exhibits 5-28 and 5-29 reflect the extrapolated estimates of the Jewish education of Jewish children 6 – 17 — not the data file numbers — in an effort to correct for the over-representation in the data file on Jewish education of Orthodox children. Appendix Exhibit A8 compares the extrapolated Jewish education of children 6 – 17 presented in the text with the results which reflect the data file. Thus, while the extrapolated data indicates that 45% of children 6 – 17 being raised Jewish are currently enrolled in a Jewish day school, the data file shows the percentage to be 53%. The 45% Jewish day school enrollment percentage is UAI's best possible estimate, given the non-responses (due to the CATI programming error) from non-Orthodox households on the Jewish education question.

Exhibit A1

Sample Disposition
Eight-County New York Area, *Jewish Community Study of New York: 2002*

	List Frames	Residual RDD Frames	Total
Number of Telephone Dialings Made for Survey	20,235	558,292	578,527
Phone Numbers Called for Sample	3,756	170,372	174,128
I. Non-Contacts	889	104,339	105,228
Fax/Data Lines	90	9,591	9,681
Disconnected Non-Working Numbers	335	33,307	33,642
Business Phone (non-residential)	74	39,317	39,391
Chronic No Answer, Busy	338	21,541	21,879
Ineligible	52	583	63
II. Residential Households Reached	2,867	66,033	68,900
IIA. Households Without Identity Information	1,220	38,001	39,221
Refusals Hang-ups	704	16,458	17,162
Call Backs - No Resolution 9+ Calls	357	14,870	15,227
Chronic Answering Machine	54	3,897	3,951
Privacy Managers - Dialing Unresolved	10	494	504
Over-Quota (not called back)	51	247	298
Miscellaneous Non-Information Reasons	20	525	545
Language Barrier - Not Resolved Before Interviewing Was Completed	24	1,510	1,534

Exhibit A1 (continued)

Sample Disposition
Eight-County New York Area, *Jewish Community Study of New York: 2002*

	List Frames	Residual RDD Frames	Total
IIB. Households With Identity Information	1,647	28,032	29,679
Messianic Jewish Households	2	118	120
Non-Jewish Households	142	22,792	22,934
Jewish Origin Households (no one currently Jewish in household)	10	580	590
Jewish Households Unable, Refused, Terminated Quickly	230	1,272	1,502
Jewish Households Partial Interview, Sufficient Information	114	329	443
Jewish Households Completed Interview	1,149	2,941	4,090
Subtotal Jewish Households	1,493	4,542	6,035

Exhibit A2

Estimates of Jewish Households Based on List Sampling Strata
Eight-County New York Area, *Jewish Community Study of New York: 2002*

List Sampling Stratum: Very High Percentage Jewish	Number of Households in Sampling Strata	Percent Households That Are Jewish[41]	Estimated Number of Jewish Households[42]
Bronx List	3,636	85.7%	3,100
Brooklyn List	21,584	90.0%	19,500
Manhattan List	25,435	90.6%	23,000
Queens List	14,090	85.4%	12,300
Staten Island List	1,619	93.5%	1,500
Nassau County List	26,140	93.9%	24,600
Suffolk County List	5,047	89.8%	4,500
Westchester County List	14,431	92.0%	13,300
Total Eight-County New York-Area List Sampling Frame Estimates	111,982	90.9%	101,800

41 In Appendix Exhibit A2, the percentage Jewish is based on households that provided sufficient identity information during screening phase. The percentage is rounded to one decimal place for presentation, while data file information is based on multiple decimal places.

42 The estimated number of Jewish households is rounded to nearest hundred for presentation, while estimation for data file is based upon precise numbers.

Exhibit A3

Estimates of Jewish Households Based on Residual RDD Sampling Strata
Eight-County New York Area

Residual RDD Sampling Stratum	Number of Households in Sampling Strata	Percent Households That Are Jewish	Estimated Number of Jewish Households[43]
Bronx High Density Residual RDD Combined	74,573	17.1%	12,700
Bronx Medium Density Residual RDD Combined	145,315	3.4%	5,000
Bronx Low Density Residual RDD Combined	243,465	1.4%	3,400
Brooklyn High Density Residual RDD Combined	184,319	38.8%	71,500
Brooklyn Medium Density Residual RDD Combined	228,665	21.1%	48,200
Brooklyn Low Density Residual RDD Combined	450,187	6.3%	28,500
Manhattan High Density Residual RDD Combined	197,711	28.9%	57,200
Manhattan Medium Density Residual RDD Combined	229,347	19.4%	44,400
Manhattan Low Density Residual RDD Combined	285,071	10.1%	28,800
Queens High Density Residual RDD Combined	139,524	26.2%	36,500
Queens Medium Density Residual RDD Combined	237,264	8.9%	21,200
Queens Low Density Residual RDD Combined	395,651	3.9%	15,600

43 Combined estimate is adjusted for dialing rate differentials among telephone exchanges within each residual RDD sampling frame, including exchanges designated as potentially "Russian-speaking" exchanges.

Exhibit A3

Estimates of Jewish Households Based on Residual RDD Sampling Strata
Eight-County New York Area

Residual RDD Sampling Stratum	Number of Households in Sampling Strata	Percent Households That Are Jewish	Estimated Number of Jewish Households[44]
Staten Island High Density Residual RDD Combined	38,140	14.4%	5,500
Staten Medium Density Residual RDD Combined	56,800	8.1%	4,600
Staten Low Density Residual RDD Combined	63,487	9.5%	6,000
Nassau County High Density Residual RDD Combined	89,790	32.7%	29,400
Nassau County Med. Density Residual RDD Combined	140,027	16.0%	22,400
Nassau County Low Density Residual RDD Combined	190,572	8.4%	16,000
Suffolk County High Density Residual RDD Combined	111,815	14.1%	15,800
Suffolk County Med. Density Residual RDD Combined	159,721	9.4%	15,000
Suffolk County Low Density Residual RDD Combined	199,038	6.3%	12,500
Westchester High Density Residual RDD Combined	78,277	19.7%	15,400
Westchester Med. Density Residual RDD Combined	103,695	12.9%	13,400
Westchester Low Density Residual RDD Combined	140,981	8.7%	12,300
Total Eight-County Residual RDD Sampling Frame Estimates	4,183,635	12.9%	541,300

44 Combined estimate is adjusted for dialing rate differentials among telephone exchanges within each residual RDD sampling frame, including exchanges designated as potentially "Russian-speaking" exchanges.

Exhibit A4

Comparisons of Estimates of Jewish Households Based on Sampling Strata and Data Reported by County of Primary Residence,[45] Eight-County New York Area
Jewish Community Study of New York: 2002

Borough/County	Sampling Frame, Sampling Strata Estimates	Data Reported by County of Primary Residence	Percent Difference
Bronx	24,200	24,200	0%
Brooklyn	167,700	170.800	1.8%
Manhattan	153,400	154,500	0.7%
Queens	85,600	86,900	1.5%
Staten Island	17,500	18,400	4.5%
Nassau County	92,300	89,400	-3.2%
Suffolk County	47,800	44,300	-7.3%
Westchester County	54,600	54,600	-0.4%
Total Eight-County New York Area	643,100	643,100	0%

45 As noted in the text, while all household estimates are based upon the sampling frames on a county-by-county basis, all data presented in this report is based upon county of primary residence reported by the respondent within the eight-county New York area. The overlap is over 95%.

Exhibit A5

Potential Sampling Error in Estimates of Jewish Households by County of Primary Residence, Eight-County New York Area, *Jewish Community Study of New York: 2002*

Borough/County	Jewish Household Estimate	Two Standard Sampling Errors[46]	Potential Household Estimate Range: 95% Confidence Interval
Bronx	24,200	+/- 10.7%	+/- 2,600
Brooklyn	170,800	+/- 5.0%	+/- 8,500
Manhattan	154,500	+/- 5.6%	+/- 8,700
Queens	86,900	+/- 7.2%	+/- 6,300
Staten Island	18,400	+/- 16.5%	+/- 3,800
Nassau County	89,400	+/- 6.1%	+/- 5,500
Suffolk County	44,300	+/- 8.6%	+/- 3,800
Westchester County	54,600	+/- 9.6%	+/- 5,200
Total Eight-County New York Area	643,100	+/- 2.7%	+/- 17,700

46 Please note that estimates of sampling error for each county were calculated by MSG-GENESYS based upon sampling frame estimates. Since there is over a 95% overlap of sampling frame estimates and county data reported by primary residence of respondent, the standard error calculations have been applied to the reported (primary residence) county Jewish household estimates.

Exhibit A6

95% Confidence Interval Estimates by Number of Interviews and Survey Data Percentage, Eight-County New York Area, *Jewish Community Study of New York: 2002*

Estimates of Survey Standard Errors: 95% Confidence Level

Survey Response	Number of Interviews						
	100	200	500	1,000	2,000	3,000	4,000
1% or 99%	2.4	1.6	1.0	0.7	0.5	0.4	0.4
5% or 95%	5.0	3.5	2.2	1.6	1.1	0.9	0.8
10% or 90%	6.8	4.8	3.1	2.2	1.5	1.2	1.1
20% or 80%	9.1	6.5	4.1	2.9	2.0	1.7	1.4
30% or 70%	10.4	7.4	4.7	3.3	2.3	1.9	1.6
40% or 60%	11.2	7.9	5.0	3.5	2.5	2.0	1.8
50%	11.4	8.1	5.1	3.6	2.6	2.1	1.8

Note:

The standard errors in the above tables have already been adjusted for a 95% confidence interval by multiplying the initially calculated standard error by 1.96. Based upon the sample size and the actual survey percentage, the 95% confidence interval would be the survey percentage plus or minus the 95% confidence level number shown in the table.

If a survey question was answered "yes" by 40% of approximately 2,000 respondents, the 95% confidence interval would be 40% +/- 2.5%.

The above standard errors at the 95% confidence interval correspond to a Design Effect of 1.36.

Exhibit A7

150% of U.S. Department of Health and Human Services (HHS) 2002 Poverty Guidelines by Household Size, and Rounded Amounts Used to Approximate the Guidelines in Specific Poverty Questions Asked in the *Jewish Community Study of New York: 2002,* Eight-County New York Area

Size of Family Unit	150% of HHS Poverty Guidelines	Rounded Amounts Used in 2002 Questionnaire
1	$ 13,290	$13,000
2	$ 17,950	$ 18,000
3	$ 22,530	$ 22,000
4	$ 27,150	$ 27,000
5	$ 31,770	$ 32,000
6	$ 36,390	$ 35,000[47]
7+	$ 41,010	$ 41,000
8	$ 45,630	$ 45,000

47 Respondents were initially asked if their household income was under or over $35,000. Households with six children which reported incomes under $35,000 were below the 150% poverty level. For those households with six people but incomes above $35,000, we did not ask a follow-up question to determine if their household's income was above $35,000, but below $36,390. Instead, the follow-up question focused on the higher range breakdowns that were also important ($35,000 – $50,000, $50,000 – $100,000, etc.). In perhaps one or two interviews, it is possible that the household might have been below the 150% poverty level, but were defined as above poverty in the data file. Among six-person households with incomes above $35,000, only 18% of respondents reported incomes below $50,000 when asked the follow-up sequence.

Exhibit A8

Jewish Education of Children Ages 6 – 17 Being Raised Jewish:[48] Comparison of Extrapolated Estimates Versus Data File Numbers, Eight-County New York Area
Jewish Community Study of New York: 2002

Jewish Education of Jewish Children Ages 6 – 17	Extrapolated Estimates: Number of Children	Extrapolated Estimates: Percentages	Data File: Number of Children	Data File: Percentages
Current Full-time Day School	98,000	45%	86,500	53%
Previous Day School	11,300	5	7,700	5
Current Supplementary Jewish Education	36,200	17	23,300	14
Past Supplementary Jewish Education	37,200	17	23,900	15
No Jewish Education	34,300	16	21,500	13
Total Eight-County New York Area	217,000	100%	162,900	100%

48 In this exhibit, being raised Jewish includes children being raised Jewish and children being raised Jewish and something else. The data presented in this table as "extrapolated estimates" are UAI best estimates of the number and percentages of Jewish children in the eight-county area who are in various types of Jewish education (or in none); the extrapolated estimates form the basis of the text discussion in this report. Since other researchers may see different numbers in the data file (for reasons described above), the actual data file numbers and percentages are presented in the two right columns.

UJA-Federation cares for those in need, rescues those in harm's way, and renews and strengthens the Jewish people in New York, in Israel, and around the world.

Additional publications of the *Jewish Community Study of New York:2002* include:

Highlights, June 2003

Report on Jewish Poverty, January 2004

Geographic Profile, June 2004

For more information about the *Jewish Community Study of New York: 2002* visit www.ujafedny.org/jewishcommunitystudy or call 1.212.836.1476.

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