1996 Jewish Population Study

of Greater Cleveland

The Jewish Community Federation of Cleveland

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Letter to the Community

February 1998

To the Greater Cleveland Jewish Community:

On behalf of the Jewish Population Study Committee, I am pleased to submit the results of the 1996 study. I am confident that this study, like the studies that preceded it, will be an important tool as we work with our agencies and synagogues to strengthen our Jewish community.

Our special thanks to those members of the community who took time to answer our survey. The information they provided gives us insight into our population and will have a profound effect on our ability to plan wisely for our future.

The Jewish Community Federation wishes to thank the Edith Anisfield Wolf and the Elizabeth M. and William C. Treuhaft Funds of The Cleveland Foundation for underwriting this vital research.

Judge Linda Rocker, Chair

1996 Jewish Population Study Committee

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This report represents a significant milestone in the intensive planning, development, and preparation of data from the 1996 Jewish Population Study of Greater Cleveland. This study was conducted under the auspices of the Jewish Community Federation of Cleveland. Careful consideration was taken to present data that would be of interest to all community members.

The design of the sample selection and the survey instrument allowed us to test our ideas (based both on fact and anecdote) about the geographic, demographic and religious realities of our community. In many respects, the responses given by survey participants have reinforced long-held notions about the strength and commitment of our Jewish community. In other ways, this study yielded unanticipated findings that have served to enlighten us and will continue to challenge us.

The biggest surprise was the discovery that the Jewish population of Greater Cleveland is 81,500. We cannot attribute this increase in population, estimated to be 65,000 in 1987, to actual changes such as immigration, or a change in methodology, or both. As will be described in more detail in this report, technological advances have made it possible to cover a larger geographic area and to speak with more households than was previously possible.

We learned that the concentration of Jewish households remains high in areas considered "the core areas" (Cleveland Heights, University Heights, Beachwood, etc.). However, more Jewish families and individuals were found in areas west of the core than expected. While there are fewer Jewish households than anticipated in the southeast, including Solon, there are a significant number of families there with children. Émigrés from the former Soviet Union (FSU) who arrived since 1989 account for a portion of our overall numbers, and were deliberately over-sampled so that we might better understand these individuals and their families.

A majority of respondents indicated that their household included a member who was connected to our community by virtue of membership in a synagogue or the JCC or through contributions to the Jewish Welfare Fund. Our individual intermarriage rate is lower than the national rate, and significantly, we have a high percentage of children in mixed-married homes in Greater Cleveland being raised as Jews.

Many other areas of interest were investigated. This report is a summary of the key findings from the survey. More in-depth treatment of issues such as the elderly, human services, and philanthropy will be published in the coming year.

Locating Jewish Households

Random Digit-Dial (RDD) Screening

The first phase of our demographic research involved a brief interview with randomly selected households in the Greater Cleveland area. Using 175 viable phone exchanges (first 3 digits) within our designated geographic area, 80,786 computer-generated telephone numbers were selected and dialed. An average of three attempts per telephone number was made, resulting in contacts with 27,707 households. Non-contacts were due to factors such as busy signals, no answers, answering machines, fax machines, business numbers, and non-working phone numbers. Of the 27,707 households contacted, 11,990 completed the screening process. A total of 1,065 Jewish households were identified.

Identifying a Jewish household

The screening process included brief interviews with a household member who was 18 years of age or older. The interview included several demographic questions (e.g., community, zip code, number of persons per household) in addition to questions pertaining to religious identification. For the purposes of identifying a Jewish household, the adult respondent was asked the following questions:

1. What is your religious affiliation or preference?

2. Do you or does anyone in your household who is 18 years of age or older consider themselves to be Jewish?

3. Were you or was anyone in your household who is 18 years of age or older raised Jewish?

4. Do you or does anyone in your household who is 18 years or older have a Jewish mother or Jewish father?

If the response was "Jewish" to the first question, or "yes" to either of the following two, the household qualified as a Jewish household. If a household member responded "Jewish" to the first question or currently considered themselves to be Jewish but was born or raised in another religion (conversion), this household also qualified. A case in which a household member responded "Yes" only to question 4 (Jewish parentage), did not qualify to participate in the main survey.

Estimating the Population

Population Projection

By applying the proportion of Jewish households (obtained through the RDD screening) to the projected total number of households in each area (obtained through Ohio Census information), the number of Jewish households was estimated. Accordingly, the size of the Jewish community is estimated at 33,710 households with 80,500 Jewish individuals living within these households. Another 1,000 Jewish individuals are estimated to reside in local nursing homes, resulting in a total of 81,500 Jewish individuals. Findings from the main interview provided an estimation of approximately 7,800 related non-Jewish persons, 9% of all individuals, who reside in Jewish households.

Jews from the Former Soviet Union (FSU)

Using data collected from interviews with respondents from 98 FSU households, this study estimates that 1,570 of the 33,710 Jewish households are comprised of FSU citizens. Within these households there are an estimated 3,785 individuals. The Jewish Community Federation of Cleveland, in conjunction with the Jewish Family Service Association, has record of 5,350 FSU emigrés arriving between 1989 and the summer of 1996 (time of data collection). The discrepancy in the overall number of FSU Jews may be due to several factors. For cultural reasons, FSU households may be more likely to refuse to answer survey questions about religious identity or to deny being Jewish. Additionally, the definition of what constitutes a Jewish household for study purposes (self-identification with Judaism) differs from the criteria used to determine eligibility for emigration. Finally, the current study cannot account for death or out-migration of FSU Jews who have arrived since 1989.

Main Survey Interview

Development of Survey Instruments

The development of questions for the survey instruments for both the screening portion of the study and the full interview was a cooperative effort among members of the Population Study Committee, Federation staff, and research consultants at Brandeis University. Input was gathered from agency and congregational leadership to ensure that the data collected would be relevant to community planning efforts. Additional steps were taken to incorporate questions from prior population studies and the 1990 National Jewish Population Study.

Interviewing Procedures

All fieldwork (RDD and survey) was conducted by professional interviewers at Market Solutions Group, Inc. of Phoenix, AZ. Working in conjunction with Dr. Gary Tobin and Brandeis University, Market Solutions Group, Inc. has performed demographic surveys for numerous other Jewish communities. To ensure proper administration of the survey instrument and accurate recording of responses, interviewers received thorough training from consultants at Brandeis and Federation staff.

Interviewing was conducted 9:00 a.m. to 9:00 p.m., Sunday through Thursday, and 9:00 a.m. to 4:00 p.m. on Friday. No calls were made on Friday evenings, Saturdays, or any Jewish holidays. A bi-lingual interviewer was hired to conduct interviews in Russian with non-English speaking respondents.

Confidentiality

Respondents were assured anonymity for all of their responses. No information will be released which will in any way reveal the identity of a respondent or their family.

Note: A more detailed analysis of the methodology is presented in the Appendix.

Overall Approach

The data presented in this report is a cross-sectional ("snapshot") study of Greater Cleveland's Jewish population in 1996. Although instruments and reports from prior studies were used to guide us in our survey development and report design, changes in methodology inhibit the ability to make direct and accurate comparisons with findings from previous reports. In other words, we cannot say that differences found are the result of actual changes in the population or simply reflect the change in methodology. This report does not contain data from Jewish population studies in other cities due to variability in sampling, methodology, weighting and reporting. Where relevant, data from the 1990 National Jewish Population Study (NJPS) is presented to provide a general point of reference.

The length of this survey and the summary nature of this publication does not allow for the inclusion of all data or findings. However, all data except privileged, confidential material is available at the Jewish Community Federation upon request.

Weighted Data

All data, with the exception of the data on the grown children of respondents, is analyzed and presented using weighted statistics. Tables include the actual number of cases (N) that responded to the question or questions presented in the table. In tables where the actual number does not add up to the total number of individuals who completed the interview (1,186 households, 3,129 individuals), there are two possibilities for the discrepancy. First, the specific question may only have been asked of a sub-population (e.g., married persons), or the respondent may have refused to answer the question or given a response of "don't know."

Related and Unrelated Non-Jewish Individuals

When data is analyzed at the household level, non-Jewish individuals living in Jewish households are included. In general, however, related non-Jewish individuals are excluded from individual level analysis, unless otherwise noted. In all cases, non-Jewish persons not related to members of the Jewish household are excluded from the data set.

Former Soviet Union (FSU) Jews

In all analyses, members of our Jewish community who arrived from the former Soviet Union since 1989 are included in the general Jewish population. The report includes a sub-section of data on FSU families.

Tables and Charts

Summary tables and charts of some of the most important findings are presented throughout this report. Some figures represent basic frequency distributions, and the majority are cross-tabulations of an independent variable with variables such as geographic area of Greater Cleveland, family composition, age, gender, and denomination.

Small Sample Sizes

Basing inferences on a very small number of households or individuals interviewed increases the margin of error and the likelihood of making inaccurate inferences. (See Appendix for explanation of margin of error.)

When the actual number of cases (N) is small, differences of 5-10% or more between two variables should not be taken as exact representations. Rather, they should point to trends or directional differences in the data. The incidence rate of certain sub-populations (e.g., disabled) in the total population is so small that the number of cases in a study of this nature is not large enough to perform detailed analyses. Small sample sizes are noted with an asterisk.

"Don't Know" and "Refused to Answer"

In those cases where responses of "don't know" or "refused" represent a substantial proportion of cases, these categories are included in the tables and analyses. In most cases they are excluded.

SYMBOLS

➤ Information following this symbol is not reflected in an accompanying table or chart.

JEWISH PERSON

Anyone who identifies with Judaism in one or more of the following ways:

1. **Born Jewish**
2. **Raised Jewish**
3. **Currently considers self to be Jewish**

Note: This also includes persons who were born and/or raised in another religion but who have converted to Judaism (**Jews by choice**).

JEWISH HOUSEHOLD

Any household that contains at least one member who identifies with the above definition of a Jewish person.

Note: A Jewish household may contain one or more related non-Jewish persons.

FAMILY COMPOSITION

1. **Couple and child under 18:** Married couples with at least one child under 18 living at home.
2. **Couple alone:** Married couples with no children or parents living at home.
3. **Single parent:** Adult with at least one child under 18 living at home.
4. **Single person:** Household comprised of one person living alone.
5. **Child 18 to 24 at home:** Parent(s) with at least one child between the ages of 18 and 24 living at home. (If a child under 18 and a child 18 to 24 are both living in the home, the household is included in category 1).
6. **Other family:** Roommates, unmarried couples, adult children living with older parents, other relatives living together, etc.

MARRIAGE TYPE

1. **Inmarried:** Both spouses raised Jewish and currently consider themselves to be Jewish, or one spouse raised Jewish and the other raised in another or with no religion but is currently Jewish (Jew by choice).

2. **Mixed-married:** One spouse raised and currently considers himself/herself Jewish; other spouse neither raised nor currently Jewish.

GREATER CLEVELAND

This term refers to all geographic areas represented within the study boundaries. Geographic boundaries include all communities in Cuyahoga County and limited communities in Lake, Summit, Geauga and Portage Counties.

For reporting purposes, communities were grouped into six areas. The organization of specific communities into each of the groups was based on a number of factors: historical perspective, distribution of known households, estimation of movement trends, statistical factors, and geographic considerations.

As illustrated in the map on page 14, the six areas that are referred to throughout this study are:

INNER CORE

Cleveland Heights, Shaker Heights, University Heights

OUTER CORE

Beachwood, Chagrin Falls, Gates Mills, Hunting Valley, Moreland Hills, Orange, Pepper Pike, Woodmere

NORTHERN HEIGHTS

Highland Heights, Lyndhurst, Mayfield, Mayfield Heights, Richmond Heights, South Euclid

CLEVELAND/CUYAHOGA

City of Cleveland, Bay Village, Bedford, Bedford Heights, Berea, Bratenahl, Brecksville, Broadview Heights, Brooklyn, Brooklyn Heights, Brookpark, East Cleveland, Fairview Park, Garfield Heights, Glenwillow, Independence, Lakewood, Maple Heights, Middleburg Heights, North Olmsted, North Randall, North Royalton, Olmsted Falls, Olmsted, Parma, Parma Heights, Rocky River, Seven Hills, Strongsville, Warrensville Heights, Westlake

NORTHEAST

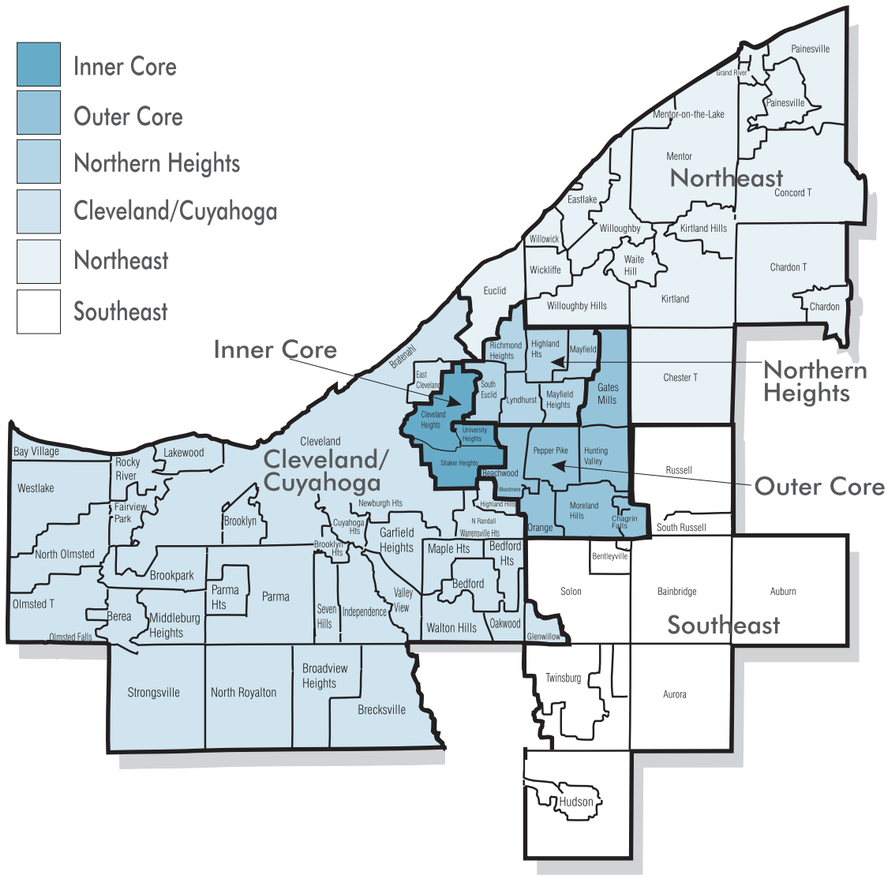
Chardon, Chesterland, Concord, Eastlake, Euclid, Fairport Harbor, Grand River, Kirtland, Kirtland Hills, Mentor, Mentor-on-the-Lake, Painesville, Timberlake, Waite Hill, Wickliffe, Willoughby, Willoughby Hills, Willowick

SOUTHEAST

Auburn, Aurora, Bainbridge, Bentleyville, Hudson, Russell, Solon, South Russell, Twinsburg

Geographic Profile

Figure G-1:
Study Area



INNER CORE
Cleveland Heights, Shaker Heights, University Heights

OUTER CORE
Beachwood, Chagrin Falls, Gates Mills, Hunting Valley, Moreland Hills, Orange, Pepper Pike, Woodmere

NORTHERN HEIGHTS
Highland Heights, Lyndhurst, Mayfield, Mayfield Heights, Richmond Heights, South Euclid

NORTHEAST
Chardon, Chesterland, Concord, Eastlake, Euclid, Fairport Harbor, Grand River, Kirtland, Kirtland Hills, Mentor, Mentor-on-the-Lake, Painesville, Timberlake, Waite Hill, Wickliffe, Willoughby, Willoughby Hills, Willowick

SOUTHEAST
Auburn, Aurora, Bainbridge, Bentleyville, Hudson, Russell, Solon, South Russell, Twinsburg

CLEVELAND/CUYAHOGA
City of Cleveland, Bay Village, Bedford, Bedford Heights, Berea, Bratenahl, Brecksville, Broadview Heights, Brooklyn, Brooklyn Heights, Brookpark, East Cleveland, Fairview Park, Garfield Heights, Glenwillow, Independence, Lakewood, Maple Heights, Middleburg Heights, North Olmsted, North Randall, North Royalton, Olmsted Falls, Olmsted, Parma, Parma Heights, Rocky River, Seven Hills, Strongsville, Warrensville Heights, Westlake

Distribution of Jewish Households by Geographic Area (Figure G-2)
Jewish households in communities within the Inner Core region account for 28% of all Jewish households. The Northern Heights region contains 22%, Cleveland/Cuyahoga has 19%, the Outer Core has 19%, the Northeast 7%, and the Southeast 5% of the total number of Jewish households. Sixty-nine percent (69%) of Jewish households are found in the Inner and Outer Core and Northern Heights regions.

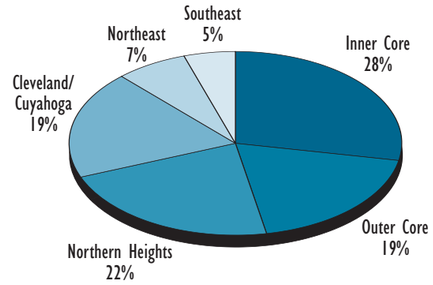


Figure G-2:
Distribution of Jewish Households by Geographic Area

Number of Jewish Households and Individuals by Geographic Area (Figure G-3)
The highest percentage and actual number of Jewish households and Jewish individuals reside in the Inner Core area (9,460 households and 23,100 Jewish individuals). Although the communities within the Outer Core area have fewer total households (6,280) than either the Northern Heights (7,540) or Cleveland/Cuyahoga area (6,350), they are second to Inner Core residents in terms of number of Jewish individuals (17,100 in Outer Core). Two factors contribute to this: larger than average Jewish household sizes and a lower percentage of non-Jewish persons living in Jewish households in the Outer Core area. One thousand institutionalized persons, mostly elderly nursing home residents, are added for a total of 81,500 Jewish individuals.

	*Jewish Households	*Jewish Persons
Inner Core	9,460	23,100
Outer Core	6,280	17,100
Northern Heights	7,540	17,000
Northeast	2,440	5,600
Southeast	1,640	4,600
Cleveland/Cuyahoga	6,350	13,000
Total	**33,710**	**80,500**
Institutionalized		1,000
Jewish Individuals		**81,500**

numbers rounded

Figure G-3:
Number of Jewish Households and Individuals by Geographic Area

Figure G-4:

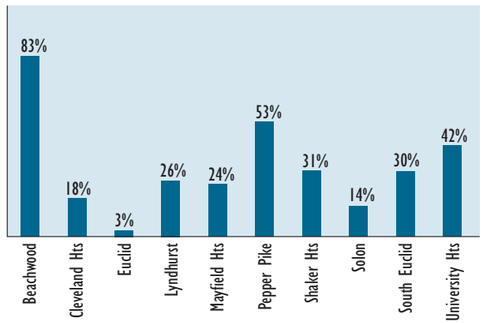
Number and Percent of Jewish Households by Community

	Number of Jewish households	% of all* Jewish households
Beachwood	4,010	11.9
Cleveland Heights	3,539	10.5
Euclid	740	2.2
Lyndhurst	1,684	5.0
Mayfield Heights	2,186	6.5
Pepper Pike	1,118	3.3
Shaker Heights	3,851	11.4
Solon	1,062	3.2
South Euclid	2,771	8.2
University Heights	2,068	6.1
Total	**23,039**	**68.3%**
All other areas	10,671	31.7%
All Jewish households	**33,710**	**100%**

**percents rounded*

Figure G-5:

Jewish Households as a Percentage of the General Population in Selected Communities



Number and Percent of Jewish Households by Community (Figure G-4)

More than two-thirds (68%) of all Jewish households in Greater Cleveland are found in the ten communities listed. The majority of these communities fall in the Inner and Outer Core areas.

Jewish Households as a Percentage of the General Population in Selected Communities (Figure G-5)

Households with at least one Jewish individual account for 83% of the total households in Beachwood. Pepper Pike has the second largest ratio of Jewish households at 53%. University Heights is 42%, Shaker Heights is 31%, and South Euclid is 30% Jewish. Lyndhurst is just over one-quarter Jewish (26%), and Mayfield Heights is just under one-quarter (24%). Eighteen percent (18%) of households in Cleveland Heights, 14% of households in Solon, and 3% of households in Euclid are Jewish.

A Note About the Cleveland/Cuyahoga Area (Figure G-6)

The 1996 Population study estimates that 6,350 Jewish households containing approximately 13,000 Jewish individuals are currently living in the area referred to as Cleveland/Cuyahoga. Readers are urged not to think of this geographic area as only the "West Side." This cluster of communities encompasses a wide geographic area spanning from western Cuyahoga County into the city of Cleveland and Bratenahl, and continuing into eastern communities that border on well-established Jewish neighborhoods such as Shaker Heights and Cleveland Heights. This area also includes East Cleveland which contains a number of Jewish individuals from the former Soviet Union.

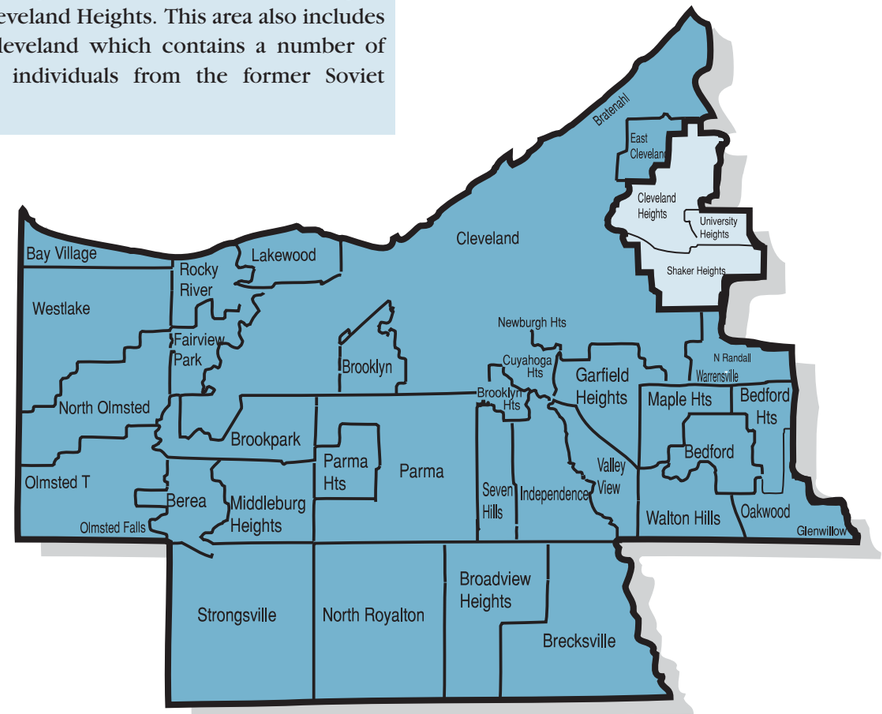
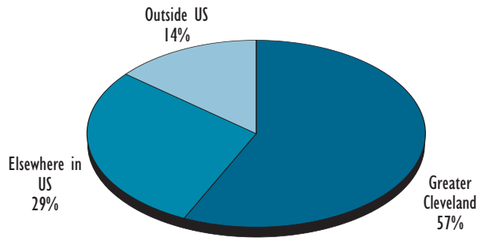


Figure G-6:

Cleveland/Cuyahoga Area

Figure G-7:

Birthplace of Respondent



Birthplace of Respondent (Figure G-7)

Fifty-seven percent (57%) of our 1,186 respondents were born in Greater Cleveland. Twenty-nine percent (29%) were born elsewhere in the United States, and the remaining 14% were born outside of the United States.

➤ Among the 14% of foreign born respondents, a large percentage (41%) were born in the former Soviet Union. An additional 10% were born in Canada, 9% in Germany, and 2% in Israel.

➤ Fourteen percent (14%) of our respondents are first-generation Americans. Forty percent (40%) are second-generation, 33% are third-generation, and 13% are among the fourth-generation of their family to be born in the United States.

Prior Residence (Figure G-8)

Before moving to their current residence, 75% of all respondents lived in Greater Cleveland, and another 7% lived elsewhere in Ohio. Of the 12% whose prior address was in another state, more than half moved from the following five states: New York (19%), Pennsylvania (15%), Florida (7%), New Jersey (7%) and Michigan (5%). Six percent (6%) of respondents said their prior address was in another country.

Figure G-8:

Prior Residence

	Percent	N
Cleveland area	75	891
Elsewhere in Ohio	7	75
Another state	12	140
New York	19	
Pennsylvania	15	
Florida	7	
New Jersey	7	
Michigan	5	
All other states	47	
Total	100%	
Another country	6	66
Total	100%	1,172

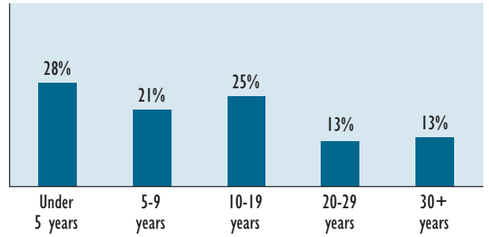
Years in Current Residence (Figure G-9)

When asked how long they have lived in their current residence, 26% of respondents have resided in the same place for twenty years or more. Another 25% have resided at the same address between ten and twenty years.

➤ Among those who have lived in their current residence for less than five years, 65% moved from within Greater Cleveland, 8% from elsewhere in Ohio, and 17% from another state. The remaining 10% moved from another country, reflecting, in part, the continued immigration from the former Soviet Union.

Figure G-9:

Years in Current Residence



➤ **Home ownership** – Seventy-eight percent (78%) of our respondents report that they own the residence they live in and 22% rent. Respondents living in the Cleveland/ Cuyahoga area are less likely than respondents in other areas to own their residence.

➤ **Type of dwelling** – Seventy-four percent (74%) of respondents live in a house, 18% in an apartment, 7% in a condominium, and less than one percent live in a retirement facility.

Figure G-10:

Years in Current Residence by Geographic Area

Current Residence	Under 5 years	5-9 years	10-19 years	20-29 years	30+ years	Total	N
Inner Core	24	16	24	12	24	100%	215
Outer Core	25	24	30	13	9	101%	293
Northern Heights	24	22	26	14	14	100%	193
Northeast	32	22	30	9	8	99%	96
Southeast	33	29	32	5	1	100%	174
Cleveland/Cuyahoga	43	18	18	15	7	101%	172

totals that do not equal 100% are due to rounding error

Years in Current Residence by Geographic Area (Figure G-10)

Differences in the number of years in current residence are seen according to the respondents' location in Greater Cleveland. More than half of all respondents in the Inner Core (60%), Outer Core (52%), and Northern Heights (54%) areas have resided in the same place for more than ten years. The Inner Core has the largest percentage (24%) of households living in their current residence for more than thirty years. Jewish households within the Cleveland/ Cuyahoga area have the least residential history, with 43% residing at their current address less than five years. The brevity of years at current residence among respondents in the Northeast and Southeast may be due to new housing construction in these two areas.

Likelihood of Moving Residence (Figure G-11)

When asked if it was likely that they would change residence in the next three years, the majority of respondents (58%) indicated they had no plans to move. Eighteen percent (18%) said they were very likely to move, 17% said they were somewhat likely, and 7% were unsure ("don't know").

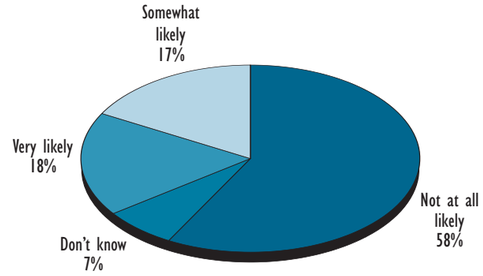


Figure G-11:

Likelihood of Moving Residence

➤ Younger respondents were more likely than older respondents to say they would move within the next three years. More than two-thirds (68%) of 18-24 year olds and 66% of 25-34 year olds said they were somewhat or very likely to move. In contrast, less than one quarter (21%) of respondents ages 65-74 and those 75 and older (19%) said they were planning to move.

➤ Respondents in the Outer Core and Southeast areas (71% and 67% respectively) were more likely than respondents in other areas to say they had no plans to move in the next three years.

➤ A higher percentage of respondents to the 1990 NJPS survey said they were very likely to move (26% nationally compared to 18% in Greater Cleveland).

➤ **Snowbirds** – Four percent (4%) of respondents ages 45 and older said they spend more than three months of the year away from their current residence.

Figure G-12:

Choice of Future Residence

Choice of Future Residence	Percent
Greater Cleveland	62
Elsewhere in Ohio	6
Another state	22
Israel	3
Another country	1
Don't know	6
Total	100%
N	394

table includes responses of those who said they were somewhat or very likely to move in the next three years

Choice of Future Residence (Figure G-12)

Of the 35% of respondents who said they were somewhat or very likely to move, the majority (62%) said that they would move within Greater Cleveland. Another 6% said they would move within Ohio, and 22% mentioned another state. Three percent (3%) specifically named Israel as a choice of future residence.

Figure G-13:

Choice of Greater Cleveland Residence listed by Area of Residence

Current Residence	Inner Core	Outer Core	Northern Heights	Northeast	Southeast	Cleveland/ Cuyahoga	Total	N
Inner Core	42	35	7	—	9	7	100%	32
Outer Core	3	76	4	—	9	8	100%	34
Northern Heights	9	27	21	3	17	22	99%	32
Northeast*	4	9	17	42	4	23	99%	13
Southeast*	13	20	—	—	58	9	100%	18
Cleveland/Cuyahoga	22	7	2	—	25	45	100%	30

table includes responses of those who said they were somewhat or very likely to move in the next three years
**small sample size*
totals that do not equal 100% are due to rounding error

Choice of Greater Cleveland Residence by Area of Residence (Figure G-13)

This table represents only those households who indicated they were somewhat or very likely to move within the Greater Cleveland area in the next three years. Respondents in all but the Northern Heights area were more likely to mention communities within their own general geographic area as their first choice for future residence. Respondents in Northern Heights communities were more likely to name communities in the Outer Core as a place for future residence.

Demographic Profile

Figure D-1:

Age Distribution of Jewish Individuals

	Projected Count	Percent
0-5	5,564	7
6-13	9,660	12
14-17	4,547	6
18-24	4,076	5
25-34	6,889	8
35-44	11,420	14
45-54	14,187	17
55-64	8,595	11
65-74	9,800	12
75+	6,722	8
Total	**81,465**	**101%**

table includes institutionalized population
totals that do not equal 100% are due to rounding error

Age Distribution of Jewish Individuals (Figure D-1)

This table reveals both the projected number and distribution of Jewish individuals within various age categories. One thousand persons were added to the 75+ category in order to account for the institutionalized population, mostly elderly nursing home residents. Children under the age of 18 constitute 25% of all Jewish individuals. Adults over the age of 65 are 20% of the total Jewish population.

Figure D-2:

Gender Distribution of Jewish Individuals

	Percent
Male	49
Female	51
Total	100%
N	2,918

Gender Distribution of Jewish Individuals (Figure D-2)

Forty-nine percent (49%) of Cleveland's Jewish population is male, and 51% of the population is female.

➤ Sixty-five percent (65%) of study respondents were female, 35% were male.

Figure D-3

Age Distribution by Gender

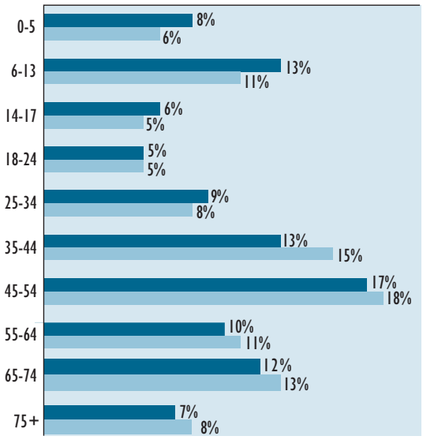


chart does not include institutionalized population

Age Distribution by Gender (Figure D-3)

This chart depicts the distribution by age of all Jewish males and females in Greater Cleveland. Twenty-seven percent (27%) of Jewish males and 22% of Jewish females are under the age of 18. The relative distributions for males and females reverse at the oldest age groups. Nineteen percent (19%) of males and 21% of females are 65 years of age and older.

Figure D-4:

Age Distribution Within Geographic Areas

	Inner Core	Outer Core	Northern Heights	Northeast	Southeast	Cleveland/ Cuyahoga
0-5	5	5	7	19	9	5
6-13	11	14	9	16	19	13
14-17	6	8	4	5	10	2
18-24	5	4	5	1	3	7
25-34	8	4	9	18	8	13
35-44	11	14	18	12	22	15
45-54	19	18	18	8	20	13
55-64	13	10	13	7	3	11
65-74	14	15	11	11	4	12
75+	9	7	7	3	2	11
Total	101%	99%	101%	100%	100%	102%
N	508	778	463	225	509	316
Median age	47	45	44	31	36	43

table does not include institutionalized population
totals that do not equal 100% are due to rounding error

Age Distribution Within Geographic Areas (Figure D-4)

When examining the age distribution of individuals within specific geographic areas, the data reveals that the Northeast area has a high percentage (19%) of children under the age of 5 and adults ages 25-35 (18%) relative to all other areas. The Southeast shows a similar pattern, with 19% of children 6-13 and 22% of adults ages 35-44. Jewish households in the Inner and Outer Core and Cleveland/ Cuyahoga areas have the highest percentages of adults over the age of 65. The median age is the highest in the Inner Core at 47 years and lowest in the Northeast at 31 years.

Figure D-5:

Age Distribution Across Geographic Areas

	Inner Core	Outer Core	Northern Heights	Northeast	Southeast	Cleveland/ Cuyahoga	Total	N
0-5	22	18	24	21	8	7	100%	201
6-13	28	26	16	10	10	11	101%	379
14-17	32	32	15	7	11	3	100%	163
18-24	33	22	25	2	4	15	101%	129
25-34	28	12	22	16	6	16	100%	224
35-44	23	22	28	7	10	11	101%	429
45-54	34	25	23	4	7	8	101%	482
55-64	35	22	26	5	2	11	101%	272
65-74	34	28	19	7	2	10	100%	338
75+	37	22	21	3	2	15	100%	182

table does not include institutionalized population
totals that do not equal 100% are due to rounding error

Age Distribution Across Geographic Areas (Figure D-5)

This table depicts the distribution of individuals within each age category across geographic areas. The Inner Core, Outer Core, and Northern Heights have higher concentrations of Jewish individuals overall, and therefore higher percentages within each age category than the Northeast, Southeast, or Cleveland/Cuyahoga communities.

Educational Achievement of Jewish Adults (Figure D-6)

Sixty percent (60%) of Jewish adults have earned a bachelor's degree. Eighteen percent (18%) have achieved a master's degree, and 13% hold either doctorates or professional degrees within the medical field (MD, DDS, RN), law, or other specialties.

	Percent
Less than high school	2
High school diploma	19
Some college	19
Bachelor's degree	29
Master's degree	18
PhD/Professional degree	13
Total	100%
N	2,076

Figure D-6:

Educational Achievement of Jewish Adults

Educational Achievement by Gender (Figure D-7)

Fourteen percent (14%) of males and 23% of females completed their secular education with a high school degree. A higher percentage of females (20%) than males (16%) earned master's degrees. At the PhD or professional degree level, the difference is even greater, with 20% of males and 7% of females completing this level of education.

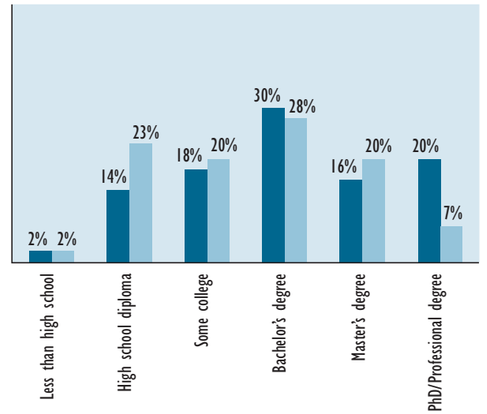
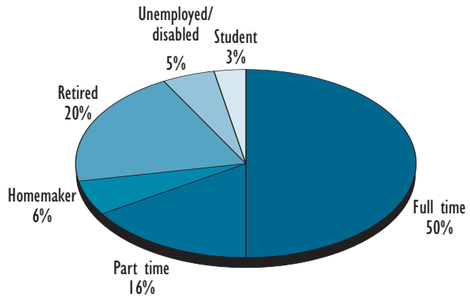


Figure D-7:

Educational Achievement by Gender

Figure D-8:

Employment Status of Jewish Adults



Employment Status of Jewish Adults (Figure D-8)

Fifty percent (50%) of Greater Cleveland's Jewish adults are employed on a full time basis and an additional 16% are working part time. Six percent (6%) are employed as homemakers and 3% are students. Twenty percent (20%) of Jewish adults are retired and 5% are unemployed and/or unable to work due to disability.

➤ Compared to the NJPS, Greater Cleveland has a slightly lower percentage of employed (full and part time) adults (66% vs. 68% nationally) and a similar percentage of retired persons (20% for both studies) and unemployed/disabled (5% for both studies).

Figure D-9:

Employment Status by Gender and Age

	Full time	Part time	Unemployed/ disabled	Retired	Home-maker	Student	Total	N
Males								
18-24*	44	26	6	–	–	24	100%	27
25-34	79	5	7	–	2	8	100%	53
35-44	93	2	5	–	<1	<1	100%	72
45-54	91	5	1	1	<1	1	100%	83
55-64	69	5	6	19	<1	1	100%	47
65-74	30	11	1	56	2	–	100%	74
75+	11	13	<1	76	–	–	100%	48
All males	**66%**	**8%**	**4%**	**19%**	**1%**	**3%**	**100%**	**404**
Females								
18-24*	27	45	15	–	–	14	101%	19
25-34	47	25	10	–	13	6	101%	81
35-44	43	33	3	–	20	1	100%	174
45-54	52	26	6	6	9	2	100%	167
55-64	38	27	7	19	9	1	100%	97
65-74	8	14	3	64	10	1	100%	118
75+	3	7	4	72	15	<1	101%	68
All females	**34%**	**25%**	**6%**	**22%**	**12%**	**2%**	**101%**	**724**

**small sample size*
totals that do not equal 100% are due to rounding error

Employment Status by Gender and Age (Figure D-9)

The employment status of Jewish adults varies according to both their gender and age. The majority of Jewish males between the ages of 25 and 64 are employed full time. The full time employment rates for females differ dramatically. It is only between the ages of 45 and 54 that the majority of women (52%) work full time. Jewish adults, both male and female, continue to work past the traditional age of retirement (65). Forty-one percent (41%) of men 65-74 are still working full or part time, as are 24% of those 75 and older. Among women ages 65-74, 22% are still in the workforce, as are 10% of those 75 and older.

Primary Occupations of Jewish Adults (Figure D-10)

More than half of all Jewish adults (56%) identify their primary occupation as professional. The remaining 44% are distributed among the following occupations: managers/administrators (10%), sales (13%), clerical (7%), crafts/services or other work (14%). A small percent (1%) of adults indicated that being a student was their primary occupation.

➤ Gender differences in primary occupation are not pronounced, with the exception of clerical occupations. Thirteen percent (13%) of employed Jewish females are in clerical positions compared to 3% of Jewish males.

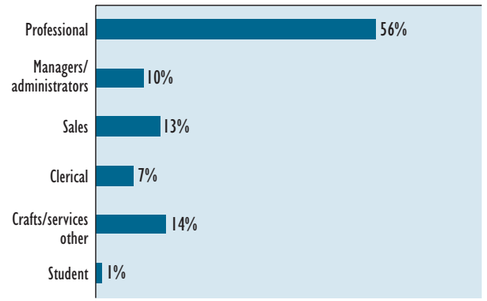


Figure D-10:

Primary Occupations of Jewish Adults

chart includes responses of those currently working full or part time for pay

Figure D-11:

Source of Employment by Gender

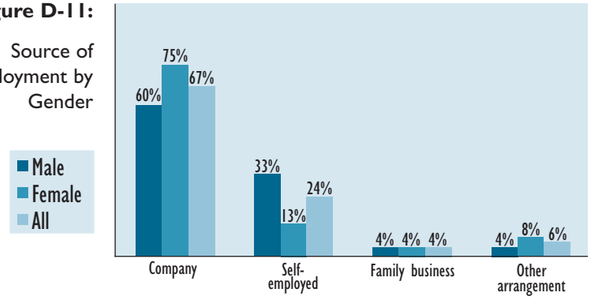


chart includes responses of those currently working full or part time for pay

Source of Employment by Gender (Figure D-11)

Twenty -four percent (24%) of all adult Jewish workers are self-employed. Among male workers, 33% are self-employed, while 13% of female workers are self-employed. Sixty-seven percent (67%) of employed individuals are working for a company, business, or organization. Four percent (4%) are in a family business.

Figure D-12:

Employment Status by Gender in Families with Children

	Male	Female
Full time	87	35
Part time	5	36
Unemployed/disabled	3	5
Retired	1	1
Homemaker	1	20
Student	3	4
Total	100%	101%
N	335	360

totals that do not equal 100% are due to rounding error

Employment Status by Gender in Families with Children (Figure D-12)

When looking at households comprised of couples and children under 18, the difference in work status between males and females is profound. Eighty-seven percent (87%) of males and 35% of females are employed full time.Thirty-six percent (36%) of females are working part time whereas 5% of males are employed on a part time basis. Additionally, 20% of females and 1% of males in this family structure indicate they are employed as homemakers.

Married Adults by Age (Figure D-13)

Seventy-six percent (76%) of all Jewish adults in Greater Cleveland are currently married. The highest percentage (88%) can be seen in the 35-44 year old age category. The percentage of married adults remains over 80% for those 45-74 years of age. Past the age of 75, the percentage decreases to 64%.

- Compared to findings from the NJPS, Greater Cleveland has a higher percentage of currently married Jewish adults (76% vs. 63% nationally) and a lower percentage of never married Jewish adults (14% vs. 22% nationally).

- Communities in the Cleveland/Cuyahoga area have the lowest percentage of married adults (64%), followed by the Northern Heights area where 74% of Jewish adults are currently married.

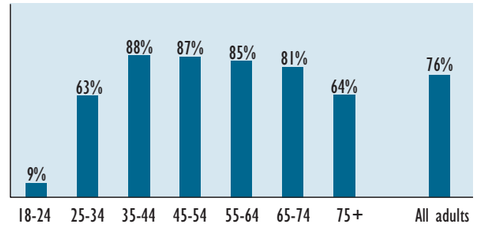


Figure D-13:

Married Adults by Age

Married

Figure D-14:

Marital Status by Gender and Age

	Married	Never married	Divorced/ separated	Widowed	Total	N
Males						
18-24	7	93	<1	—	101%	69
25-34	61	39	<1	—	101%	113
35-44	84	10	4	1	99%	197
45-54	91	6	2	<1	100%	247
55-64	90	1	7	2	100%	131
65-74	90	5	2	4	101%	164
75+	86	4	3	7	100%	89
All Males	**79**	**16**	**3**	**2**	**100%**	**1,010**
Females						
18-24	11	88	2	—	101%	64
25-34	69	30	1	1	101%	112
35-44	91	4	5	—	99%	241
45-54	83	5	11	1	100%	249
55-64	80	5	10	6	99%	145
65-74	72	4	2	22	101%	178
75+	43	2	—	55	99%	93
All Females	**73**	**12**	**5**	**10**	**100%**	**1,082**

totals that do not equal 100% are due to rounding error

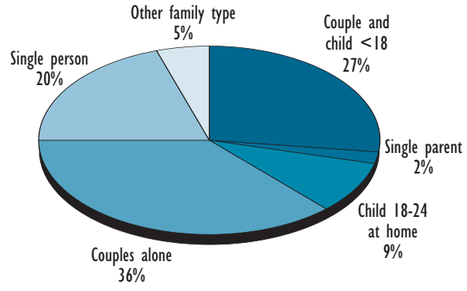
Marital Status by Gender and Age (Figure D-14)

When looking at marital status by gender and age, certain differences appear. For example, 39% of Jewish males ages 25-34 have never married, compared to 30% of Jewish females in this same age category. The highest percentage of divorced or separated males (7%) appears among 55-64 year olds, while the highest percentage for females (11%) occurs between the ages of 45 and 54. Additionally, the table reveals higher rates of widowhood for older females than males, a general population trend.

Families

Figure F-1:

Family Composition



totals that do not equal 100% are due to rounding error

Family Composition (Figure F-1)

The highest proportion of Jewish households are comprised of couples living alone (36%). Twenty-seven percent (27%) of households are couples with children under the age of 18, and an additional 2% are single parent households with children under 18. Nine percent (9%) of households include children 18-24 years of age. This category indicates an older child is still living with their parent(s) or has returned home. Single person households account for 20% of all Jewish households. Five percent (5%) of households do not fit into any of these categories. These "other family type" households include unrelated roommates, siblings, and multi-generational families.

➤ Thirty percent (30%) of all Jewish households include a child under the age of 18.

Figure F-2:

Number of Persons per Household

Persons per household	Percent
1 person	20
2 persons	40
3 persons	13
4 persons	17
5 persons	6
6 + persons	3
Total	99%
N	1,184
Mean	2.6 persons

totals that do not equal 100% are due to rounding error

Number of Persons per Household (Figure F-2)

The most common household size is two persons (40%), which could be a couple, a single parent with one child, or some other arrangement. The average Jewish household size in Greater Cleveland is 2.6 persons.

➤ The smallest average household size is 2.3 persons in the Cleveland/Cuyahoga area and the largest is 3.1 persons in the Southeast.

➤ Seventeen percent (17%) of respondents said they plan to have or adopt children in the next three years.

Age and Family Composition

➤ Overall, 98% of children under the age of five live in households with two parents (natural, adoptive or step), and 2% live with a single parent. The percentage of children living with a single parent increases with the age of the child. Eight percent (8%) of 6-13 year olds and 14% of 14-17 year olds live with a single parent.

➤ Seventy-four percent (74%) of adults ages 35-44 are living in a "couple and child under 18" household.

➤ Seventy-five percent (75%) of adults ages 65-74 years fall into the "couples living alone" category.

➤ Forty-one percent (41%) of respondents age 75 and older, who are living independently, live in single person households.

Figure F-3:

Family Composition by Geographic Area

	Inner Core	Outer Core	Northern Heights	Northeast	Southeast	Cleveland/ Cuyahoga
Couple and child <18	22	31	25	42	54	18
Single parent	2	1	2	1	5	3
Child 18 to 24 at home	11	7	10	4	9	8
Couple alone	41	42	33	30	20	32
Single person	19	13	24	20	10	35
Other family type	5	6	7	4	3	5
Total	100%	100%	101%	101%	101%	101%
N	217	298	195	96	177	177

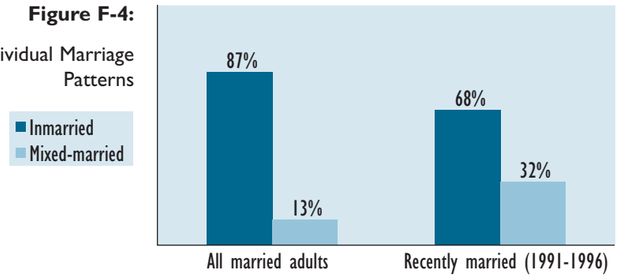
totals that do not equal 100% are due to rounding error

Family Composition by Geographic Area (Figure F-3)

The Cleveland/Cuyahoga area has the highest percentage (35%) of single person households relative to the other geographic areas. Families with couples and children under 18 account for 42% of all households in the Northeast and 54% of all households in the Southeast. In the Inner and Outer Core areas, slightly more than forty percent (41% and 42%) of Jewish households are comprised of couples living alone.

Figure F-4:

Individual Marriage Patterns



Marriage Patterns

The charts and tables pictured in this section are based on individual level data. This approach examines the number of Jewish adults (raised and currently considers themselves Jewish) married to non-Jewish adults as a proportion of all married persons. For the purposes of this report, conversionary marriages (between a raised and currently Jewish person and a Jew by choice) are considered inmarriages (between two Jewish persons). The percentage of conversionary marriages is not presented in the charts or tables but is addressed in the accompanying text.

Individual Marriage Patterns (Figure F-4)

Eighty-seven percent (87%) of all married Jewish adults, regardless of age or year of marriage, are married to other Jews. This figure includes 3% who are married to a Jew by choice. Thirteen percent (13%) of Jewish adults are married to non-Jews. The incidence of intermarriage among recently married (between 1991-1996) Jewish adults is 32%.

Marriage Patterns by Year of Current Marriage (Figure F-5)

This chart shows the relationship between the year and type of marriage for Jewish individuals. The more recent the year of marriage, the less likely it is to be between two Jewish persons. Ninety-eight percent (98%) of Jewish individuals in Cleveland who were married prior to 1965 are married to other Jews. Among most recent marriages, those that took place between 1991 and 1996, 68% of Jewish adults chose Jewish spouses.

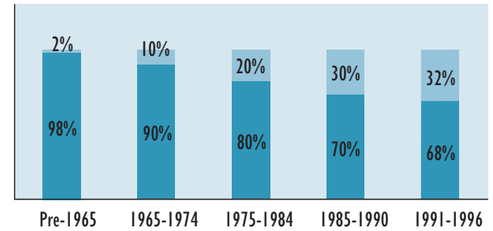


Figure F-5:

Marriage Patterns by Year of Current Marriage

➤ The NJPS reported an intermarriage rate of 52% among those marrying between 1985 and 1990. In Greater Cleveland, the intermarriage rate is 30% for the same time period.

➤ The percentage of Jewish individuals who have married a Jew by choice increased from less than 1% among adults marrying prior to 1965, to 4% between 1975 and 1984, to 7% between 1991 and 1996.

➤ Intermarriage is strongly associated with the age of the Jewish adult. Younger adults (18 to 44) are more likely than older adults to be married to non-Jews, regardless of the year of marriage. Twenty-eight percent (28%) of 18-34 year olds are mixed-married vs. 4% of 55-74 year olds.

➤ Second marriages are more likely than first marriages to be mixed-marriages.

➤ There does not appear to be a significant difference in marriage patterns according to the gender of the Jewish adult. Eighty-eight percent (88%) of adult Jewish males and 86% of females have a Jewish spouse. Slightly more males than females are married to Jews by choice.

Figure F-6:

Marriage Patterns by Geographic Area

	Inmarried	Mixed-married	Total	N
Inner Core	93	7	100%	244
Outer Core	96	4	100%	418
Northern Heights	85	15	100%	228
Northeast	51	49	100%	96
Southeast	79	21	100%	228
Cleveland/ Cuyahoga	66	34	100%	137

Marriage Patterns by Geographic Area (Figure F-6)

The rate of intermarriage among Jewish persons in Greater Cleveland varies according to the specific geographic region in which they reside. The percent of mixed-married adults ranges from 4% in the Outer Core communities to 49% in communities in the Northeast.

➤ No differences were found when looking at intermarriage rates among Jewish adults born in the Greater Cleveland area from those born elsewhere.

Raising of Children

➤ Eighty-nine percent (89%) of all children living in Jewish households are being raised Jewish. This compares to the NJPS figure of 62%.

➤ In Greater Cleveland, 66% of children living in mixed-married households are being raised Jewish. This compares to a figure of 28% found in the NJPS. Twelve percent (12%) of children in mixed-married households are being raised with no religion, and the remaining 22% are being raised in another religion.

In addition to reporting on each resident member of the household, respondents were asked to provide data about their grown children who have established their own homes in Greater Cleveland as well as in other states and countries. Information was gathered on 1,176 grown children. The data presented below is based on actual counts and is not weighted for projection purposes.

➤ 45% of Jewish households surveyed have grown children who have established their own homes.

➤ Fifty-seven percent (57%) of respondents' grown children are married.

Current Residence of Respondents' Grown Children (Figure F-7)

Forty-two percent (42%) of respondents' grown children reside in Greater Cleveland. The same percent (42%) reside in another state. Three percent (3%) of our grown children have established homes in another country. Of those living abroad, Israel was named most often as the country of residence.

➤ Eighteen percent (18%) of respondents' grown children are students. Seventy-six percent (76%) of these students sometimes or always return to Cleveland for the summer.

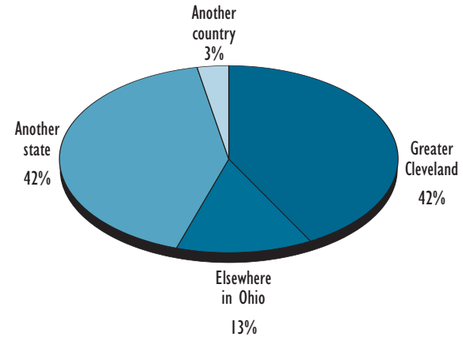


Figure F-7:

Current Residence of Respondents' Grown Children

Married Grown Children

Respondents were asked about the religious identification of their child's spouse. In some cases respondents said they did not know the current religion of their son-in-law or daughter-in-law. Most respondents gave specific information.

➤ Seventy-one percent (71%) of our respondents' married grown children have Jewish spouses.

Figure F-8:

Respondents' Marriage Types by Religion of Grown Child's Spouse

	Religion of Grown Child's Spouse						
	Jewish	Catholic	Protestant	Other	None	Total	N
Respondent inmarried	76	8	6	4	6	100%	417
Respondent mixed-married	45	21	29	3	3	101%	38

totals that do not equal 100% are due to rounding error

Respondents' Marriage Types by Religion of Grown Child's Spouse (Figure F-8)

This table examines the relationship between the respondent's type of marriage (inmarried vs. mixed-married) and the religion of their grown child's spouse. Jewish grown children of inmarried parents are more likely to marry other Jews than are children of mixed-married respondents. Seventy-six percent (76%) of the grown children of inmarried respondents are themselves inmarried, 18% are married to a person of another religion, and 6% have a spouse with no religious affiliation. Among respondents who are mixed-married, 45% of their grown children are married to a Jewish spouse, 53% are married to a person who identifies with another religion, and 3% to a person with no religious affiliation. The small sample size of grown children of conversionary marriages prohibits drawing any sound conclusions about their marriage patterns.

Age, Gender, and Inmarriage among Grown Children (Figure F-9)

This chart depicts the relationship among the variables of gender, age, and the choice of Jewish spouse for respondents' grown children. Looking at both male and female children, 74% of those under 30 years of age, 80% of 30-39 year olds and 76% of 40-49 year olds have chosen Jewish spouses. The largest difference between male and female children who marry other Jewish persons appears within the oldest age group (50+). Seventy percent (70%) of males and 100% of females sampled are married to other Jews.

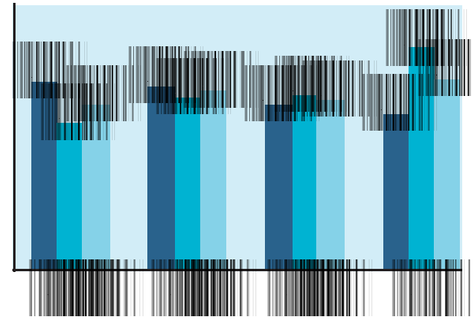


Figure F-9:

Age, Gender, and Inmarriage among Grown Children

Religion of Grandchildren (Figure F-10)

Respondents were asked to report on the religious upbringing of their grandchildren. A small percent (2%) of respondents said they did not know the religious identification of their grandchildren. Of those who provided information, 84% of their grandchildren are being raised Jewish, 9% are being raised in another religion, and 7% are being raised with no religion.

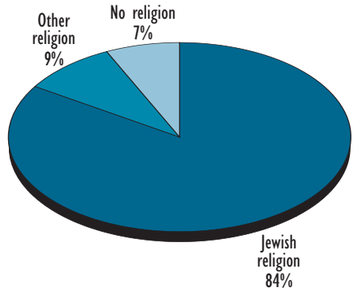


Figure F-10:

Religion of Grandchildren

Religion of Grandchildren by Religion of Grown Child's Spouse (Figure F-11)

In almost every case (99%) where a respondents' grown child has married another Jew, their grandchildren are being raised Jewish. In those cases where the grown child's spouse identifies with a religion other than Judaism, 41% of their grandchildren are being raised Jewish, 24% with no religion, and 36% in another religion.

	Grandchildren's Religion				
	Jewish	Other	None	Total	N
Jewish Spouse	99	1	<1	100%	280
Non-Jewish Spouse	41	36	24	100%	42

Figure F-11:

Religion of Grandchildren by Religion of Grown Child's Spouse

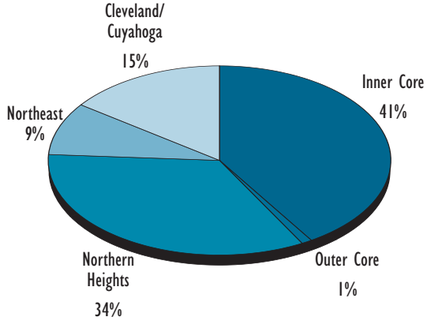
Jews from the Former Soviet Union (FSU)

Since 1989, the Greater Cleveland Jewish community has grown with the immigration of Jewish individuals and families from the former Soviet Union. In an attempt to learn more about the demographic and religious aspects of their lives in Greater Cleveland, a special effort was made to interview enough FSU household members who arrived since 1989 to draw meaningful conclusions. Statistics are based on 98 weighted interviews, representing 1,570 households.

➤ Fifty percent (50%) of all FSU interviews were conducted in Russian. Russian speaking respondents were more likely to be over the age of 55 than those who performed the interview in English.

Figure F-12:

Distribution of FSU Households by Geographic Area



Distribution of FSU Households by Geographic Area (Figure F-12)

The chart reveals the geographic distribution of FSU Jewish households in Greater Cleveland. With 41% of all FSU households, the Inner Core area has the highest concentration. Thirty-four percent (34%) are in the Northern Heights area, and 15% in Cleveland/Cuyahoga. Although there may be FSU households in communities in the Southeast, none were identified through sampling.

➤ Eighty-two percent (82%) of all FSU households are located in four communities: Cleveland Heights, East Cleveland, Mayfield Heights and South Euclid.

Family Composition of FSU Households (Figure F-13)

Forty-four percent (44%) of all FSU households are comprised of couples living alone. Eighteen percent (18%) are couples with children under 18, 14% are households with older children, and 16% are single person households. FSU families who fit into the "other family" category (8%) are more likely than the general Jewish population to be made up of extended families.

➤ The average FSU household has 2.4 members.

	FSU households	Non-FSU households
Couple and child (under 18)	18	27
Couple alone	44	36
Single parent	1	2
Single person	16	21
Child 18 to 24 at home	14	9
Other family	8	5
Total	101%	100%
N	98	1,088

totals that do not equal 100% are due to rounding error

Figure F-13:

Family Composition of FSU Households

Age Distribution

➤ The FSU population contains a much lower proportion of children under 18 years old (10% vs. 25%), and a higher proportion of elderly (33% vs. 19%) than the general Jewish population.

Educational Achievement

➤ Twenty-eight percent (28%) of FSU adults have a high school diploma or less as compared to 20% among non-FSU adults. Twenty-one percent (21%) hold a bachelor's, 24% hold a master's, and 8% hold a PhD or professional degree. These figures are similar to non-FSU adults, among whom 29% hold a bachelor's, 18% hold a master's, and 13% hold a PhD or professional degree.

Employment Status

➤ Thirty-six percent (36%) of FSU adults are working full time, and 7% are working part time. Thirty-six percent (36%) say they are retired and 18% are unemployed or disabled. The remaining 4% are students.

Denomination

➤ FSU households are more likely than non-FSU households to identify as Just Jewish or reply "don't know" when asked about their denominational identification (49% vs. 10%). Nine percent (9%) identify as Orthodox, 13% as Conservative, and 29% as Reform. This compares to 10% Orthodox, 30% Conservative, and 50% Reform for non-FSU households.

Figure F-14:

Affiliation of FSU and Non-FSU Households

	FSU households	Non-FSU households
Membership		
Current synagogue member	20%	54%
Past synagogue member	5%	22%
JCC member	30%	24%
Religious Practice		
Lights Sabbath candles	26%	21%
Lights Chanukah candles	53%	72%
Has Christmas tree	6%	10%
Keeps kosher	18%	18%
Attends Passover seder	50%	78%
Respondent fasts on Yom Kippur	41%	52%

table reflects percentage which always observes the ritual

Affiliation of FSU and Non-FSU Households (Figure F-14)

This table includes only those respondents who said they always perform the behavior mentioned. FSU households reported lower levels of synagogue affiliation than other Jewish households, but higher levels of membership in the JCC (30%). Practices where there appear to be the greatest difference between FSU and other Jewish households are lighting Chanukah candles (53% vs. 72%), and attending Passover seder (50% vs. 78%).

Jewish Education

Children's Education

Jewish education as a measure of commitment to Jewish life and Jewish continuity has long been a focus in Greater Cleveland. The data collected from this study will be used to learn more about the educational experiences and needs of children and adults in our community. Study findings have been reviewed and reported in light of current data provided by the Jewish Education Center of Cleveland (JECC).

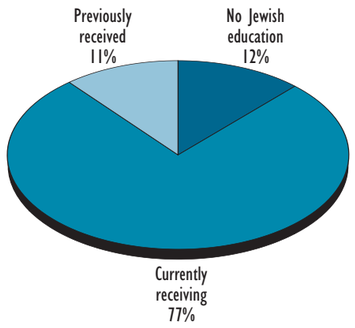
Note: The statistics that follow represent only those school-age children (ages 6-17) whose parents indicated that they are being raised Jewish.

Secular Education

➤ The majority (63%) of Jewish children are receiving a public school education. The remaining 37% are enrolled in a private institution. Of those enrolled in a private school, just under half (46%) are reported to be attending a private Jewish school.

Figure JE-1:

Formal Jewish Education of Children



Formal Jewish Education of Children (Figure JE-1)

Eighty-eight percent (88%) of children raised Jewish have received formal Jewish education at some time in their lives. Seventy-seven percent (77%) of these children were currently enrolled at the time of the survey, and 11% received education in the past but not in the year prior to the survey. Twelve percent (12%) have received no formal Jewish education of any kind. This group includes young children who have not yet been enrolled, as well as those who may never receive formal Jewish education.

➤ Formal Jewish education tends to drop off for children 14-17 years old. Of all children who received Jewish education in the past year, 28% were 14 or older.

➤ No gender differences in formal Jewish education were found among children who had ever received Jewish education (89% of males vs. 89% of females).

Formal Jewish Education of Children by Household Marriage Type (Figure JE-2)

When looking at the Jewish education of Jewish children according to their parents' marriage type (inmarried/single parent households vs. mixed-married), it is evident that the large majority (92%) of Jewish children ages 6-17 are receiving some form of Jewish education. Of the children in mixed-married households who are being raised Jewish, 81% are receiving formal Jewish education.

Children in	Formal Jewish education	N
Inmarried households & Single parent households	92%	408
Mixed-married households	81%	105
All households	**89%**	**534**

Figure JE-2:

Formal Jewish Education of Children by Household Marriage Type

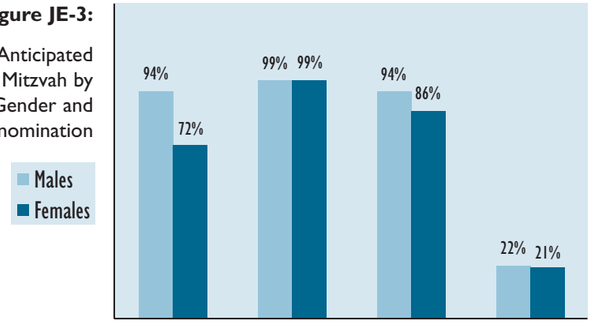
Types of Formal Jewish Education

➤ Of the children who received formal Jewish education in the past year, 36% went to day school, 32% to an educational program that met more than once a week, 29% to a one time a week program, and 2% to a private tutor. Half of the children who studied with a private tutor in the past year were between the ages of 12 and 13, presumably in preparation for becoming a bar or bat mitzvah.

➤ Data provided by the Jewish Education Center of Cleveland indicates that approximately 2,200 children were enrolled in Jewish day school programs in grades K-12 in the 1995-1996 school year. This accounts for 16% of all children ages 6-17 being raised Jewish in Greater Cleveland.

Figure JE-3:

Anticipated Bar/Bat Mitzvah by Gender and Denomination



responses based on children 13 and younger

Bar/Bat Mitzvah

➤ Eighty-five percent (85%) of Jewish children between the ages of 13 and 17 are reported to have become a bar/bat mitzvah. Among children who have not yet reached the bar/bat mitzvah age, respondents anticipated that 87% will celebrate this milestone.

Anticipated Bar/Bat Mitzvah by Gender and Denomination (Figure JE-3)

This chart reveals the gender differences in anticipated bar/bat mitzvah experience according to the child's household denomination. Gender differences are pronounced among children living in Orthodox households (94% of males vs. 72% of females). No gender differences are seen in Conservative households or those that do not identify with a branch of Judaism. Slightly more males in Reform households will become bar mitzvah than females (94% vs. 86%).

Informal Jewish Education of Children

➤ Fifty-seven percent (57%) of children being raised Jewish have participated in at least one type of informal Jewish education experience. Many of these children have participated in more than one program. This study found that 32% of 6-17 year olds have participated in youth groups, 24% have attended a Jewish overnight camp, 42% have gone to a Jewish day camp, and 5% have participated in an organized program to Israel.

Adults' Education

Respondents were asked to provide information on their own formal and informal Jewish education history and those of each member of the household. A large majority (82%) of Jewish adults in Greater Cleveland have, at some time, received formal Jewish education.

Type of Formal Education Received by Jewish Adults (Figure JE-4)

Forty-eight percent (48%) of Jewish adults who received formal Jewish education were enrolled in a part time program that met two or more times a week. Another 36% attended a program that met once a week. Eleven percent (11%) attended a Jewish day school or yeshiva, and 6% studied with a private tutor.

➤ Of those adults who received a formal education, 67% participated for seven or more years, and the remaining 33% ranged from less than one year to six years.

➤ Forty-seven percent (47%) of adults who attended day school or yeshiva live in Jewish households that currently identify as Orthodox, 18% as Conservative, 22% as Reform, and 13% that do not identify with one of the three main denominations.

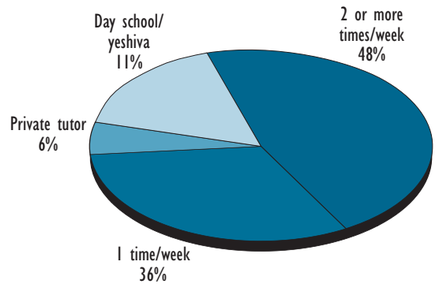


Figure JE-4:

Type of Formal Education Received by Jewish Adults

totals that do not equal 100% are due to rounding error

Age and Gender of Adults Who Received Formal Jewish Education (Figure JE-5)

This table provides data on Jewish education by age and gender. Overall, 84% of adult Jewish males and 79% of adult Jewish females have received some amount of formal Jewish education. The table also reveals that for both males and females, younger adults are more likely to have received formal Jewish education than older adults.

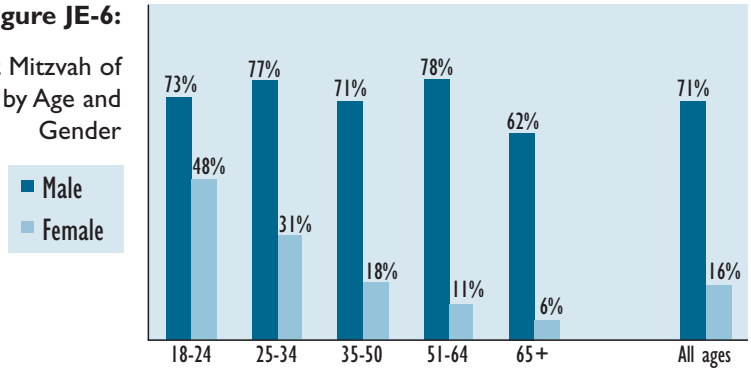
Age	Males	Females
18-24	88%	88%
25-34	91%	81%
35-50	85%	81%
51-64	86%	78%
65+	78%	73%
All Adults	**84%**	**79%**
N	1,010	1,073

Figure JE-5:

Age and Gender of Adults Who Received Formal Jewish Education

Figure JE-6:

Bar/Bat Mitzvah of Adults by Age and Gender



Bar/Bat Mitzvah of Adults by Age and Gender (Figure JE-6)

Although there are no major differences between males and females in terms of formal Jewish education, there is a dramatic difference in the percentage of adult males and females who have become a bar/bat mitzvah. Seventy-one percent (71%) of Jewish males and 16% of Jewish females have become bar/bat mitzvah. This chart reveals that the differences between males and females increases with the age of the adult.

Informal Jewish Education of Adults

➤ Just over half (51%) of all Jewish adults had participated in informal Jewish education experiences as children. These include Jewish youth groups, Jewish summer camp, Jewish day camp and programs in Israel. Among those who participated in these types of activities, the largest percentage were involved in a Jewish youth group.

➤ Adults who received formal Jewish education were more likely to have participated in an informal learning experience.

Figure JE-7:

Current Adult Jewish Education

	Percent
Participated in Adult Jewish Education	24%
Type of Education*	
Class	38%
Lecture	44%
Retreat	12%
Study group	41%

* *multiple response question*

Current Adult Jewish Education (Figure JE-7)

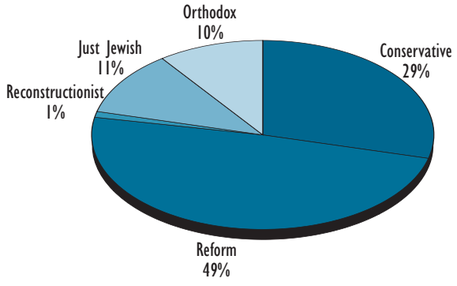
Twenty-four percent (24%) of Jewish adults participated in Jewish education in the past year. Some indicated that they had participated in more than one type of learning experience: 38% in a class; 44% in a lecture; 12% in a retreat; and 41% in a study group.

➤ Respondents named the synagogue more than any other group or institution as the sponsor of their educational program.

Jewish Identity

Figure JI-1:

Denomination of Jewish Households



Denomination

For the purposes of this study, religious denomination is based on self-identification of the respondent. In other words, denomination was not determined or qualified by synagogue membership or other levels of observance and/or affiliation. Respondents were asked whether they considered themselves (and their household) to be Orthodox, Conservative, Reform, Reconstructionist, or something else. Respondents who said they did not know are included in the Just Jewish category. It should be noted that the respondents' self-identification is applied to each member of the household. It is possible that other household members, if surveyed, might identify with another branch of Judaism, or with no specific denomination.

Denomination of Jewish Households (Figure JI-1)

Eighty-eight percent (88%) of Jewish households in Greater Cleveland identify with one of the three main branches of Judaism (10% Orthodox, 29% Conservative, and 49% Reform). One percent (1%) of households are Reconstructionist. Of the households included in the Just Jewish category, the majority responded "don't know" when asked their denomination.

➤ Couples with children under 18 are more likely than other family types to identify with a specific branch of Judaism. Respondents in single person households were more likely than other family types to say they are Just Jewish or they did not know.

Denomination of Jewish Households and Individuals (Figure JI-2)

This table reveals the distribution of self-identification of Jewish denominations at the household and individual levels. Although 10% of all Jewish households identify as Orthodox, 14% of all Jewish individuals are Orthodox. This difference reflects the larger than average household size (3.5) among Orthodox families. The same percentage (29%) of households and individuals are Conservative. Forty-nine percent (49%) of households and 46% of individuals are Reform. Reconstructionists constitute 1% of all households and individuals. Eleven percent (11%) of households and 9% of individuals do not identify with any of the main branches of Judaism.

➤ Of all mixed-married couples, 63% live in Reform households, 16% live in Conservative, and 3% live in Orthodox households. Eighteen percent (18%) live in households that do not identify with any of the main branches of Judaism.

➤ Sixty percent (60%) of related non-Jewish individuals live in Reform households, 20% in Just Jewish households, 16% in Conservative, and 4% in Orthodox households.

Figure JI-2:

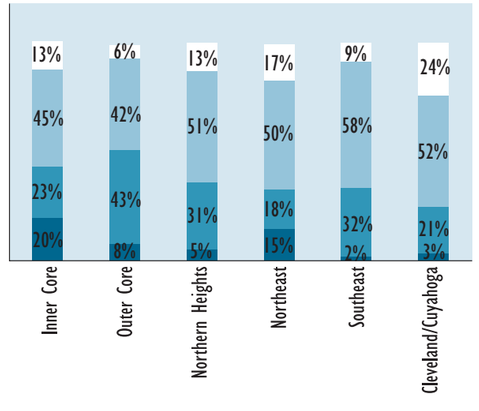
Denomination of Jewish Households and Individuals

	Percent of households	Percent of Jewish Individuals	Average household size
Orthodox	10	14	3.5
Conservative	29	29	2.5
Reform	49	46	2.6
Reconstructionist*	1	1	3.4
Just Jewish	11	9	2.4
Total	100%	99%	2.6

**small sample size*
totals that do not equal 100% are due to rounding error

Household Denomination by Geographic Area (Figure JI-3)

The Inner Core has the largest proportion (20%) of Orthodox families among its Jewish households. The Outer Core has a relatively equal distribution of Conservative (43%) and Reform (42%) households, and a small percentage of households (5%) which do not identify with one of the major denominations. In the Northeast, where Telshe Yeshiva is located, there is a large proportion (15%) of Orthodox households. At the same time, a relatively high proportion of households (17%) located in



**includes Reconstructionists*

Figure JI-3:

Household Denomination by Geographic Area

Northeast communities identify as Just Jewish. The Southeast has the lowest percentage of Orthodox (2%) and a high percentage (58%) of Reform households. Twenty-four percent (24%) of households in Cleveland/ Cuyahoga communities do not identify with a specific branch of Judaism.

Figure JI-4:
Household Denomination in Selected Communities

	Orthodox	Conservative	Reform	Reconstructionist	Just Jewish	Total	N
Beachwood	11	41	44	1	3	100%	191
Cleveland Hts	29	16	33	3	20	101%	89
Mayfield Hts	2	35	47	—	17	101%	55
Pepper Pike	—	48	47	—	5	100%	47
Shaker Hts	6	28	60	2	4	100%	71
Solon	2	41	51	1	6	101%	105
South Euclid	9	29	49	—	13	100%	79
University Hts	23	26	45	2	5	100%	57

totals that do not equal 100% are due to rounding error

Household Denomination in Selected Communities (Figure JI-4)

Several cities were selected to examine denominational distribution. Cleveland Heights has the highest percentage of households which identify as Orthodox (29%) as well as the second highest percentage of households (20%) which do not identify with a specific denomination. Shaker Heights has the highest proportion (60%) of Reform households and Pepper Pike has the highest proportion (48%) of Conservative households.

Figure JI-5:
Frequency of Religious Practice

	Always	Usually/ sometimes	Never	Total	N
Attends Passover seder	76	15	9	100%	1,183
Lights Chanukah candles	72	14	15	101%	1,184
Respondent fasts on Yom Kippur	52	17	32	101%	1,090
Lights Sabbath candles	21	35	44	101%	1,184
Has Christmas tree	10	6	84	100%	1,184

totals that do not equal 100% are due to rounding error

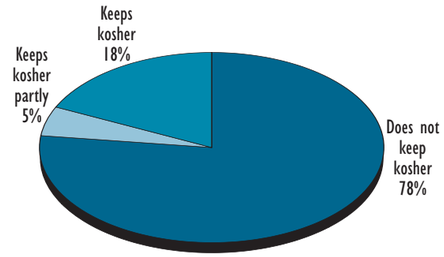
Frequency of Religious Practice (Figure JI-5)

Attending a Passover seder is the religious ritual that the largest percentage of Jewish households (76%) say they always practice. Seventy-two percent (72%) say they always light Chanukah candles, 52% always fast on Yom Kippur, 21% always light Sabbath candles, and 10% always have a Christmas tree.

➤ Comparing current study findings to the NJPS, respondents in Greater Cleveland were more likely to say they always attend a Passover seder (76% in Cleveland vs. 55% in the NJPS), light Chanukah candles (72% vs. 57%), and light Sabbath candles (21% vs. 14%). Respondents in the current study were less likely to report that they always have a Christmas tree (10% in Cleveland vs. 22% in the NJPS).

Keeping Kosher (Figure JI-6)

Twenty-three percent (23%) of households report keeping kosher, 18% fully and 5% partly. The majority of households (78%) do not keep kosher.

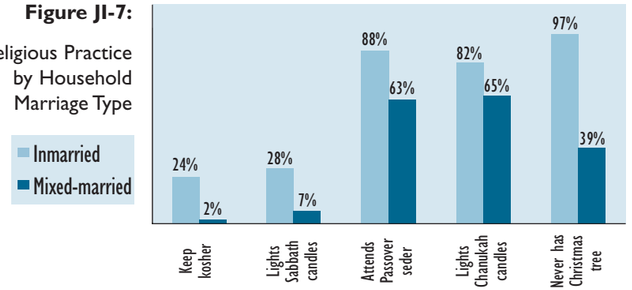


totals that do not equal 100% are due to rounding error

Figure JI-6:
Keeping Kosher

Figure JI-7:

Religious Practice by Household Marriage Type



Keeps kosher is a "yes" response, Sabbath candles, attends Passover seder and Lights Chanukah candles are "always" responses

Religious Practice by Household Marriage Type (Figure JI-7)

The most common ritual practice among Cleveland's inmarried Jewish households is attending Passover seder. Eighty-eight percent (88%) of all inmarried households report they always attend Passover seder, and 63% of mixed-married households always observe this ritual. Twenty-eight percent (28%) of inmarried Jewish households light Sabbath candles, and 24% keep kosher. Thirty-nine percent (39%) of mixed-married households never have a Christmas tree, and 97% of inmarried households never have one. The most common practice among mixed-married households is lighting Chanukah candles (65%), which is also influenced by the presence of children in the household.

Figure JI-8:

Religious Practice by Presence or Absence of Children in Household

	Keeps kosher	Always lights Sabbath candles	Always attends Passover seder	Always lights Chanukah candles	Respondent always fasts on Yom Kippur	Always has Christmas tree
Households w/ Children	21%	24%	81%	82%	55%	15%
Households w/ No Children	16%	19%	74%	66%	50%	7%

Religious Practice by Presence or Absence of Children in Household (Figure JI-8)

Households with children under the age of 18 are more likely to participate in home ritual practice. More households with children have Christmas trees (15% vs. 7% without children). The smallest difference between families with and without children living at home is in the practice of fasting on Yom Kippur (55% vs. 50%).

Values and Attitudes

Respondents were asked to rate the importance of various Jewish rituals and behaviors. The value placed on a certain behavior may or may not correlate with one's actual religious or social observance or behavior. In all attitudinal data, the respondent acts as a representative for the household. The answers they provide may or may not reflect the attitudes of each household member.

Importance of Being Jewish

Overall, being Jewish has importance to the lives of Jews in Greater Cleveland. Seventy percent (70%) of respondents said that being Jewish is very important to them, while an additional 23% said it was somewhat important.

➤ Being Jewish was very or somewhat important to 97% of respondents in the Outer Core, 94% in the Inner Core and Southeast areas, 92% in the Northern Heights, 84% in the Northeast, and 83% in Cleveland/Cuyahoga.

➤ As age increases so apparently does the importance of Judaism in one's life. Fifty percent (50%) of 18-34 year olds, 71% of 35-54 year olds and 77% of those 55 and older say that being Jewish is very important.

➤ Ninety-three percent (93%) of Greater Cleveland respondents indicated that being Jewish is very or somewhat important in their lives compared to 87% of respondents surveyed in the NJPS.

Importance of Jewish Traditions (Figure JI-9)

Ninety percent (90%) of respondents stated that it is somewhat or very important to celebrate Passover and other Jewish holidays and keep Jewish traditions. Donating to Jewish charities is rated as important to 87% of respondents, while donating to non-Jewish charities rated as important to 71%.

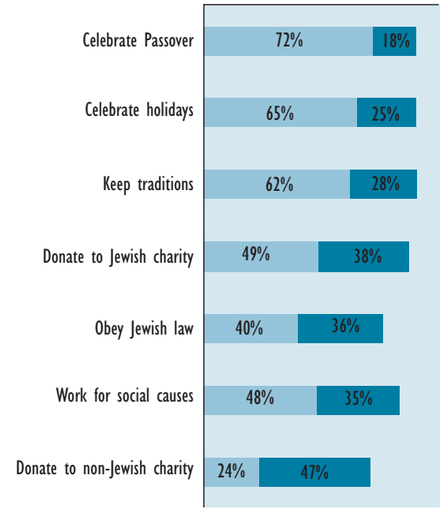


Figure JI-9:

Importance of Jewish Traditions

Figure JI-10:

Importance of Jewish Traditions by Denomination

	Orthodox	Conservative	Reform	Just Jewish*
Obey Jewish law	84%	50%	31%	21%
Keep Jewish traditions	93%	76%	55%	33%
Celebrate Jewish holidays	95%	79%	59%	35%
Donate to Jewish charity	85%	57%	40%	36%
Work for social causes	65%	48%	44%	45%
Donate to non-Jewish charity	30%	25%	21%	27%

table includes responses of very important
**includes Reconstructionists*

Importance of Jewish Traditions by Denomination (Figure JI-10)

This table reflects the percentage who rated the behavior or tradition as very important. A relationship was found between the value placed on Jewish traditions and the religious identification of the respondent. Orthodox respondents were far more likely than any others to highly value each of the Jewish traditions. Similar percentages of Orthodox, Conservative, Reform, and Just Jewish respondents (65%, 48%, 45%, and 44%, respectively) said that working for social causes was very important to them.

Figure JI-11:

Importance of Jewish Traditions by Age of Respondent

	18-34	35-54	55+
Obey Jewish law	30%	42%	43%
Keep Jewish traditions	59%	64%	61%
Celebrate Jewish holidays	57%	72%	62%
Donate to Jewish charity	30%	46%	59%
Work for social causes	36%	48%	51%
Donate to non-Jewish charity	16%	25%	25%

table includes responses of very important

Importance of Jewish Traditions by Age of Respondent (Figure JI-11)

This table reflects the percentage who rated a behavior or tradition as very important. When looking at traditions and behaviors by age of respondent, another pattern emerges. Younger respondents (18-34) are less likely than older respondents (55 and older) to rate each of the traditions and behaviors mentioned as very important to them. The importance of celebrating Jewish holidays and keeping Jewish traditions rated the highest among 35-54 year olds, which may reflect the presence of children in the home.

Israel

The subject of Israel was approached in several ways throughout the survey. Respondents were asked to rate the importance of traveling to Israel (in terms of their sense of being Jewish), as well as the significance of Israel. Respondents reported on the number of times they and each household member had visited Israel. Political attitudes about Israel, which can and do vary over time, were not surveyed.

Respondents' Visits to Israel (Figure JI-12)

Forty-three percent (43%) of respondents said they had visited Israel at least one time. Fifty-four percent (54%) of these respondents had been there one time, and 45% had visited two or more times.

- Seventy percent (70%) of respondents said that traveling to Israel is very or somewhat important to their sense of being Jewish.

Figure JI-12:

Respondents' Visits to Israel

	% of Respondents
Never	57
Been to Israel	43
Once	54
Twice or More	45
Born in Israel	1
Total	101%
N	1,149

totals that do not equal 100% are due to rounding error

Figure JI-13:

Significance of Israel by Age of Respondent

	Very important	Somewhat important	Not very important	Not at all important	Total	N
18-34	50	38	7	5	100%	182
35-50	57	33	9	1	100%	439
51-64	61	32	4	4	101%	218
65+	69	24	5	2	100%	304
All Ages	**60**	**31**	**6**	**3**	**100%**	**1,143**

totals that do not equal 100% are due to rounding error

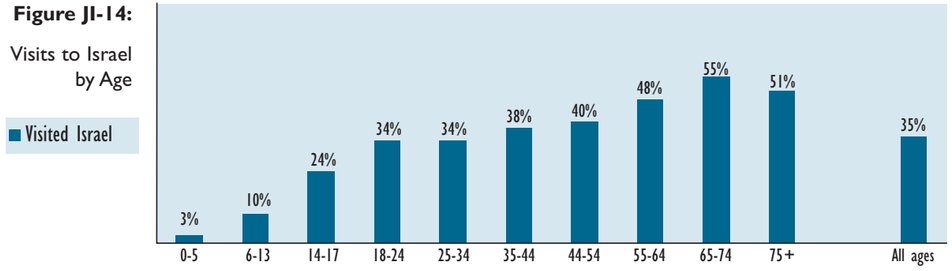
Significance of Israel by Age of Respondent (Figure JI-13)

When asked the question, "How important would you say that Israel is to you?", 91% of all respondents said Israel was very or somewhat important to them. The importance placed on Israel increases with the age of the respondent. Fifty percent (50%) of 18-34 year old respondents said Israel was very important as compared to 69% of respondents 65 and older.

➤ Ninety-one percent (91%) of respondents in Orthodox households said Israel was very important to them, 72% in Conservative households, 49% in Reform households, and 47% in those which do not identify with any of the main branches of Judaism.

Figure JI-14:

Visits to Israel by Age



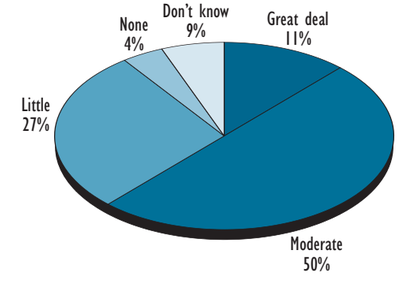
Visits to Israel by Age (Figure JI-14)

Thirty-five percent (35%) of the entire Jewish population in Greater Cleveland has visited Israel at least one time. This chart reveals that a percentage of every age group has visited Israel. This chart also depicts the linear relationship between visiting Israel and age. As age increases so does the percentage of individuals who have visited Israel. Ten percent (10%) of children 6-13, 24% of Cleveland's Jewish teens (ages 14-17), and 55% of 65-74 years olds have visited Israel at least one time.

Perception of Antisemitism in Greater Cleveland (Figure JI-15)

Fifty percent (50%) of respondents said they perceive a moderate amount of antisemitism in Greater Cleveland. Eleven percent (11%) think there is a great deal, and 27% think there is a little antisemitism. Only a small percentage of respondents (4%) said they believed there was no antisemitism in Greater Cleveland.

➤ No significant differences were found in the perceived degree of antisemitism according to the respondents' religious denomination. Ten percent (10%) of Orthodox, 9% of Conservative, and 12% of Reform respondents perceive the existence of a great deal of antisemitism.



totals that do not equal 100% are due to rounding error

Figure JI-15:

Perception of Antisemitism in Greater Cleveland

Recent Personal Experience of Antisemitism by Age of Respondent (Figure JI-16)

Twenty-two percent (22%) of all respondents said they had personally experienced antisemitism in the past year. Age is inversely associated with experience of antisemitism. As age increases, the likelihood of experiencing antisemitism decreases. Those under 45 are most likely to have experienced antisemitism in the past year (28-31%).

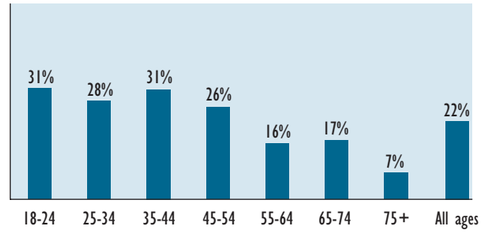


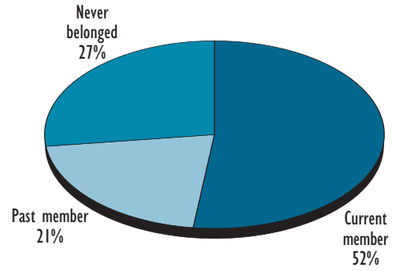
Figure JI-16:

Recent Personal Experience of Antisemitism by Age of Respondent

Affiliation

Figure A-1:

Synagogue Membership



Synagogue Membership (Figure A-1)

More than half (52%) of all Jewish households indicate that they are current dues paying members of a synagogue. Twenty-one percent (21%) belonged in the past but do not currently belong, and 27% never belonged to a synagogue.

➤ The 52% figure of current synagogue membership in Greater Cleveland is higher than the rate of 39% found in the NJPS.

Figure A-2:

Synagogue Membership by Geographic Area

	Current member	Past member	Never belonged	Total	N
Inner Core	58	19	24	101%	217
Outer Core	76	16	9	101%	295
Northern Heights	42	26	32	100%	193
Northeast	26	24	51	101%	96
Southeast	60	20	21	101%	177
Cleveland/Cuyahoga	37	21	43	101%	176

totals that do not equal 100% are due to rounding error

Synagogue Membership by Geographic Area (Figure A-2)

Respondents in the Outer Core report the highest level of current synagogue membership (76%), followed by the Southeast (60%), where the most common family structure is couples with children under 18, the family type most likely to hold synagogue membership. Respondents in the Northeast report the lowest level (26%) of current synagogue membership.

➤ Age is a factor in understanding synagogue membership. Respondents ages 35 to 54 are most likely to hold current synagogue membership (60% of these households). In contrast, 36% of respondents ages 18 to 34 pay membership dues to a synagogue.

➤ Denomination also plays a role in synagogue membership. Orthodox households are more likely to hold current synagogue memberships than households of other denominations. Seventy-nine percent (79%) of Orthodox households currently belong to a synagogue, compared to 62% of Conservative and 51% of Reform. Sixteen percent (16%) of Just Jewish households belong to a synagogue.

Synagogue Membership by Family Type (Figure A-3)

Along with age, family composition is highly associated with synagogue membership. While 65% of couples with children under 18, and 59% of single parents with minor children currently belong to a synagogue, just 28% of single person households hold current synagogue memberships. Additionally, respondents who live alone are most likely to say they have never been members of a synagogue (40%).

Membership in Jewish Organizations

Forty-two percent (42%) of respondents said they paid dues to a Jewish organization other than a synagogue.

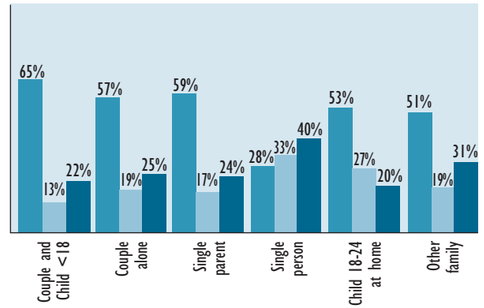


Figure A-3:

Synagogue Membership by Family Type

Figure A-4:
Reasons for Joining a Synagogue

	Percent of Responses
"Because I am Jewish/Because I should"	24
Friends/relatives belong	8
Nature of religious services	7
Quality of school	7
Rabbi	6
Synagogue atmosphere	6
Denomination	5
Location	4
Cost	1
Other	30
Don't know	2
Total*	100%
N	653

**multiple response question*
table includes responses of current synagogue members

Reasons for Joining a Synagogue (Figure A-4)

The most common reason given for joining a synagogue was "Because I am Jewish/Because I should" (24% of cases). The second most common reason given was that friends or relatives belong to the synagogue (8%). Nature of religious service and the quality of the congregational school were each reasons given by 7% of current synagogue members. In Greater Cleveland, as in most Jewish communities, the "other" category is the largest for both reasons for joining and not joining a synagogue, as respondents give a myriad of unique responses that do not fit well into any one category.

Figure A-5:
Reasons for Not Joining a Synagogue

	Percent of Responses
Too expensive	24
Not interested	13
Do not like formal religion	5
Not religious	5
Kids are too old	3
Too far	2
Just moved here	2
Disagree with members of congregation	1
No synagogue of my denomination in area	1
Currently looking to join	1
Other	32
Don't know	6
Refused	4
Total*	99%
N	506

**multiple response question*
table includes responses of non-members
totals that do not equal 100% are due to rounding errors

Reasons for Not Joining a Synagogue (Figure A-5)

Twenty-four percent (24%) of respondents said the reason they are not currently members of a synagogue is that it is too expensive. Thirteen percent (13%) stated that they were just "not interested", and 5% each said they did not want to participate in formal religious practice or they are not religious.

Synagogue Attendance (Figure A-6)

Nine percent (9%) of respondents say they never attend synagogue, 32% attend a few times a year, 14% on special occasions, and 16% on the high holidays. Eighteen percent (18%) attend once or more per month, and 13% attend weekly.

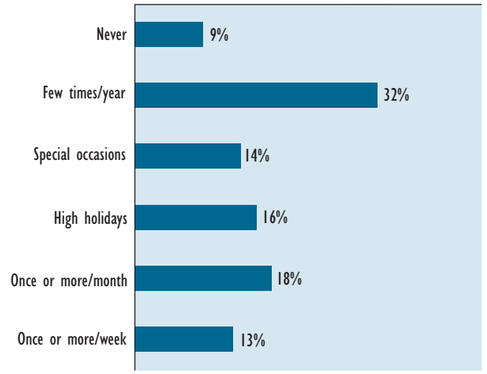


Figure A-6:
Synagogue Attendance

Synagogue Attendance of Synagogue Members and Non-Members (Figure A-7)

Examining synagogue attendance by synagogue membership reveals expected patterns. The largest percentage of households who never attend synagogue are those that have never belonged (23%). At the same time, 1% of current dues paying members say they never attend. Four percent (4%) of current members say they only attend synagogue on special occasions, but for 21% of past members and 27% of those who never belonged, special occasions are the only time they attend synagogue. There are households who do not currently belong (4%) or have never belonged (3%) who report synagogue attendance of once or more per week.

	Current Member	Past Member	Never Belonged
Never	1	9	23
Few times/year	31	38	27
Special occasions	4	21	27
High holidays	14	20	16
Once or more/month	29	8	5
Once or more/week	21	4	3
Total	100%	100%	101%
N	655	237	284

totals that do not equal 100% are due to rounding error

Figure A-7:
Synagogue Attendance of Members and Non-Members

Figure A-8:

Synagogue Attendance by Household Marriage Type

	Never	Few times/ year	Special occasions	High holidays	Once or more/ month	Once or more/ week	Total	N
Inmarried	3	34	9	16	22	17	101%	636
Mixed-married	18	29	23	14	11	6	101%	188

totals that do not equal 100% are due to rounding error

Synagogue Attendance by Household Marriage Type (Figure A-8)

The data presented in this table reveals differences between inmarried and mixed-married couples in terms of their synagogue attendance. Mixed-married couples are more likely to never attend synagogue (18% vs. 3%). Twenty-nine percent (29%) of mixed-married couples attend a few times a year, 23% attend only on special occasions, and 17% attend once a month or more. Inmarried couples and mixed-married couples are similar in their attendance on the high holidays (16% of inmarried and 14% of mixed-married couples).

➤ When asked how often they attend non-Jewish religious services, 31% of mixed-married couples say they never attend. Fifty-eight percent (58%) attend non-Jewish services on special occasions or a few times a year, and 12% attend non-Jewish services once a month or more.

JCC Membership by Family Composition (Figure A-9)

Twenty-four percent (24%) of all household respondents say they are members of the Jewish Community Center. Thirty-one percent (31%) of all couples with children under the age of 18, and 22% of single parent households report JCC memberships. Persons living alone are least likely (15%) to be JCC members.

➤ Forty-four percent (44%) of respondents said a member of their family has participated in an activity at the JCC in the past year.

➤ Thirty-one percent (31%) of households who belong to a synagogue currently hold JCC membership. Sixteen percent (16%) of non-synagogue members belong to the JCC.

Figure A-9:

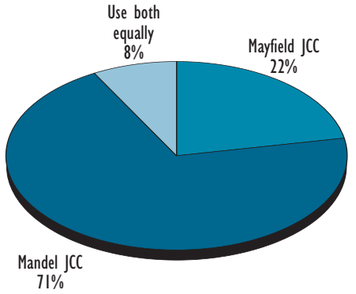
JCC Membership by Family Composition

	Member	Non-member	Total	N
Couple and child <18	31	69	100%	364
Couple alone	22	78	100%	414
Single parent*	22	78	100%	27
Single person	15	85	100%	211
Child 18-24 at home	28	72	100%	95
All households	**24%**	**76%**	**100%**	**1,111**

**small sample size*

Use of Mandel and Mayfield JCC by Members (Figure A-10)

Seventy-one percent (71%) of respondents who indicated that they are members of the JCC primarily use the Mandel location, 22% primarily use the Mayfield location, and 8% say they use both facilities equally.



totals that do not equal 100% are due to rounding error

Figure A-10:

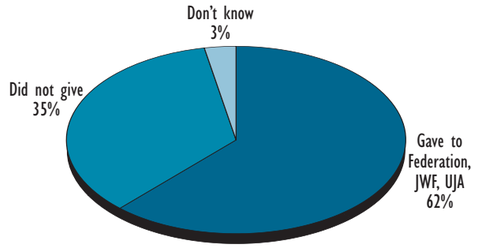
Use of Mandel and Mayfield JCC by Members

Giving to Jewish Organizations

Virtually all Jewish community studies of this nature find that respondents tend to report contributing to Federations and other Jewish organizations at levels higher than actual campaign statistics reveal. Differences in study findings and actual numbers may be attributed to the fact that the respondent is not always the household member who has made (or not made) the contribution. In other words, they may be unaware whether or not a spouse or other family member has made a donation. Differences can also be attributed to a desire on the part of the respondent to present a positive Jewish image ("to do the right thing").

Figure A-11:

Household Contributions to Federation, JWF, UJA



Household Contributions to Federation, JWF, UJA (Figure A-11)

This study found that 62% of respondents believed that someone in their household had made a contribution to the Federation, Jewish Welfare Fund (JWF), and/or United Jewish Appeal (UJA) in 1995. In 1995, the Jewish Welfare Fund of Cleveland received contributions from approximately 13,500 households (40% of Jewish households). This does not include gifts made to other Federations, directly to UJA, or gifts which may have been made in a different year.

➤ Forty-five percent (45%) of respondents said they gave to a Jewish philanthropy, charity, cause, or organization other than the Jewish Community Federation.

➤ Sixty-three percent (63%) of respondents said they contributed to a non-Jewish philanthropy, charity, cause, or organization.

Volunteering for Jewish and Non-Jewish Organizations (Figure A-12)

Thirty-nine percent (39%) of respondents have done volunteer work for a Jewish organization, club or agency in the previous year. These respondents averaged 17 hours of volunteer work per month. Forty-one percent (41%) of respondents have done volunteer work for an organization, agency, or club that is not specifically Jewish, at an average of 19 hours per month.

➤ Fifty-four percent (54%) of those who volunteer for Jewish organizations also volunteer for non-Jewish organizations.

	Volunteered for	Avg. #hrs. /month	N
Jewish organization, agency, or club	39%	17 hrs	1,177
Non-Jewish organization, agency, or club	41%	19 hrs	1,180

Figure A-12:

Volunteering for Jewish and Non-Jewish Organizations

Volunteering for Jewish and Non-Jewish Organizations by Age (Figure A-13)

Respondents between the ages of 35 and 54 are most likely to have volunteered for a Jewish organization (44-45%) and for a non-Jewish organization (49-52%) during the past year. Those between the ages of 25 and 34 are least likely to have performed volunteer work for a Jewish group (24%) while the oldest seniors (75 and older) are least likely to have volunteered for a non-Jewish group (23%) in the past year.

➤ Synagogue members are more likely than non-members to have done volunteer work for Jewish organizations in the past year (59% versus 16%).

➤ Forty-seven percent (47%) of respondents said they would be willing to volunteer time for the Jewish Community Federation.

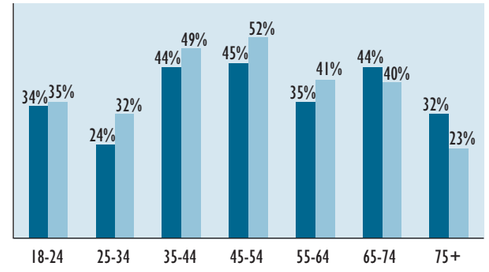
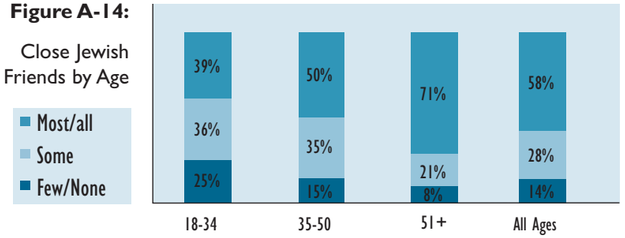


Figure A-13:

Volunteering for Jewish and Non-Jewish Organizations by Age

Figure A-14:

Close Jewish Friends by Age



Close Jewish Friends by Age (Figure A-14)

The chart reveals the relationship between age of respondent and number of close Jewish friends. More than half (58%) of all respondents indicated that most or all of their close friends are Jewish. Twenty-eight percent (28%) answered that some are Jewish, and 14% said few or none. As age increases, so does the likelihood that most or all close friends will be Jewish. Thirty-nine percent (39%) of 18-34 year-olds and 71% of adults over age 51 report that most or all of their close friends are Jewish. Twenty-five percent (25%) of younger adults say that few or none of their close friends are Jewish.

Figure A-15:

Jewish Character of Neighborhood by Geographic Area

	Very Jewish	Somewhat Jewish	Little/Not Jewish	Total	N
Inner Core	26	51	23	100%	212
Outer Core	48	36	17	101%	290
Northern Heights	12	52	36	100%	187
Northeast	12	7	81	100%	94
Southeast	1	38	61	100%	174
Cleveland/ Cuyahoga	6	8	86	100%	176
All Areas	**23**	**38**	**39**	**100%**	**1,133**

totals that do not equal 100% are due to rounding error

Jewish Character of Neighborhood by Geographic Area (Figure A-15)

In response to the question, "Which of the following terms best describes the Jewish character of your neighborhood?", 23% of all respondents said their neighborhood was very Jewish in character. The unexpected 12% of respondents in the Northeast area who said that their neighborhood is very Jewish in character may be accounted for by the presence of the Telshe Yeshiva community.

➤ Thirteen percent (13%) of respondents say they get most of their news about Jewish issues from their friends and relatives. Fifty-six percent (56%) say the *Cleveland Jewish News* is their primary source of information.

Preference for Jewish Social Services (Figure A-16)

When it comes to the care of our children and our elderly, a majority of respondents indicated that they would prefer to use the services of a Jewish agency. For preschool/day care, 60% of respondents said they would prefer a Jewish agency. Seventy percent (70%) said they would prefer to use Jewish nursing home care, and 57% said they would prefer a Jewish agency for home services for the elderly. Fifty-one percent (51%) of respondents indicated that they had no preference for Jewish auspices in terms of summer camp or after school programs for young children. Sixty-eight percent (68%) said they had no preference for job placement/career counseling services. Less than 5% of all respondents indicated that they would prefer a non-Jewish agency to assist them with any of the services mentioned.

Figure A-16:

Preference for Jewish Social Services

	Jewish agency	Non-Jewish agency	No preference	Total	N
Nursing home care	70	2	28	100%	1,162
Preschool/day care for children	60	2	38	100%	1,144
Home services for elderly	57	2	42	101%	1,154
Social programs for teens	52	2	47	100%	1,141
Camps/after school recreation for children	47	2	51	100%	1,139
Individual/family counseling	42	3	55	100%	1,158
Programs for disabled	42	2	57	101%	1,153
Job placement/ career counseling	29	4	68	101%	1,137

totals that do not equal 100% are due to rounding error

Familiarity with Greater Cleveland Jewish Agencies (Figure A-17)

When asked how familiar they were with the local Jewish agencies in Greater Cleveland, the majority of respondents indicated that they were either somewhat or very familiar with all of the agencies. The only exception to this pattern was with Cleveland Hillel, where 57% of respondents said they were not at all familiar with the agency and the services it offers.

Figure A-17:

Familiarity with Greater Cleveland Jewish Agencies

	Very familiar	Somewhat familiar	Not at all familiar	Total	N
JCC	50	39	11	100%	1,174
Menorah Park	38	45	17	100%	1,170
Montefiore	34	43	23	100%	1,171
JFSA & JVS	32	49	19	100%	1,172
Bellefaire JCB	25	44	31	100%	1,171
Cleveland Hillel	11	32	57	100%	1,171

Appendix

Methodology

RDD Sample Yield Summary

	RDD Sample Disposition	
Number of sample units		80,786
Total contacted		27,707
Total non-contacted		53,079
	Reasons for Non-Contact	
	No answer	19,401
	Answering machine	6,387
	Phone busy	392
	Fax machine	3,526
	Business/Gov't number	5,702
	Disconnected, Non-working number	17,671
Total completed screening		11,990
Total refused screening		7,828
	Reasons for Refusals to Screening	
	Invasion of privacy	210
	No time	867
	Not interested	2,568
	No reason given	4,183
Total qualified		**1,065**
Total non-qualified		10,925

Federation File Disposition

The Federation provided Market Solutions Group, Inc. with a list of approximately 19,200 phone numbers from known Jewish households in our community. These lists were checked against lists from other Jewish organizations in Cleveland to ensure inclusion, without repetition, in the sample frame of all known Jewish households. From the 19,200 phone numbers, 2,189 were selected at random for the purposes of participating in the main survey interview. Of these 2,189 phone numbers, 1,184 could not be reached, 355 refused to complete the survey, and 48 household members stated they were not Jewish. A total of 602 households taken from the Federation file completed the main survey interview. This represents a response rate of 60% (602/1005) for Federation file respondents.

Federation File Disposition

Were not reached (phone busy, disconnected, business, language barrier, asked to be called back, etc.)	1,184
Refused (initially and mid-point)	355
Completed	**602**
Denied being Jewish	48
Total	2,189

Multi-Sample Design

This research design allowed for main survey interviews of representatives of Jewish households from four sources: those located through the Random Digit Dialing (RDD) phase of research; a list of phone numbers from households known to the Federation; a list of Distinctive Jewish Last Names (DJN); and a subsample of a list of households from the former Soviet Union (FSU). To improve the chance of contact with Jewish families in areas (Cleveland/Cuyahoga) thought to have small concentrations, phone numbers corresponding with DJNs were called.

Jewish households identified through the RDD screening were re-contacted and asked to participate in the main survey interview. In cases where the respondent was a non-Jew living in a Jewish household, an effort was made to speak with an adult Jewish member.

The following table represents the number of completed interviews from the four sources listed above:

Data Source

Random digit dialing	531
Distinctive Jewish last names	9
Federation file	596
FSU list	50
Total completed interviews	**1,186**

Appendix

Weighting of the Sample

Four sample frames were utilized, therefore Jewish households had different probabilities of being selected. After the completed interviews were processed, the cases from the four sample frames (RDD, Federation file, DJN, and FSU list) had to be combined in such a way as to allow proper presentation of units from the different sub-samples in the overall sample. The weighting factor developed ensures equal representation of all Jewish households and individuals within and reflects the proper geographic distribution of Jewish households in Greater Cleveland.

Sampling Variability

Since survey results are based on samples of the total population being studied, rather than on the entire population, the resulting estimate from the survey is subject to sampling variability. The results obtained from a sample are not necessarily identical to what would be obtained if the whole population were studied. The size of sampling error of an estimate depends up on the number of interviews conducted and the sample size.

Margin of Error

The margin of error of this study sample can be approximated by considering the standard error of a simple random sample of similar size. Given that estimates for Jewish households are based on 1,186 households, the maximum margin of error (which occurs for proportions around 50%) is +/-2.8%. This means the estimates of 50% on the household tables should be interpreted as a range of 47.2% to 52.8%. When referring to estimates about the total population, which are based on 3,189 individuals, the maximum margin of error is +/-1.4. This means that estimates of 50% on the individual tables should be interpreted as a range of 48.6% to 51.4%.

The margin of error is larger as the sample size gets smaller. Therefore, estimates for sub-groups of the population based on smaller numbers (for example, households with children or synagogue members) will be subject to a larger margin of error due to sampling. Particular care must be taken against giving too much significance to differences between groups based on a small number of cases.

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