

The Jewish Community Federation of Richmond

Community Study

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The Jewish Community Federation of Richmond

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The Jewish Community Federation of Greater Richmond is pleased to be involving individuals and organizations in shaping the future of this community. The Federation has initiated a communal strategic planning process that broadly seeks ideas and perspectives regarding Jewish identity, continuity and related programs and services.

A strategic plan is not a document for the self. It is a framework for action that will enable the Jewish community to seize opportunities and anticipate needs. The written plan will incorporate our joint vision of what we want to accomplish and the action strategies for getting there.

The process is guided by a representative strategic planning committee. Numerous opportunities for community participation include a demographic survey, community assessment meetings, an interactive town meeting and area meetings.

This report on the results of the demographic survey is part of an extensive effort to learn as much as possible about the community, its interests and needs. The survey was designed by Dr. Ira M. Sheskin of the University of Miami. Dr. Sheskin has conducted similar studies in other communities and is a member of the National Technical Advisory Committee of the Council of Jewish Federations.

This survey, in conjunction with other information, will enable planning effectively for a community with changing dynamics. In addition to the strategic plan, the data will be useful for the related purposes of the community's synagogues, agencies and organizations.

Our community is engaged in an energizing process to address strengths, issues and opportunities. We look forward to building strategies for maintaining and enhancing Jewish identity and continuity. For making this possible, words can not adequately express appreciation for the work of the strategic planning committee and the many people in the community who are choosing to share their views and talents through this process.

Additional Information on Jews in Richmond
Demographic Survey of the Jewish Community of Richmond. 1984
NJPS. The Council of Jewish Federations 1990 National Jewish Population Survey provides a national ``yardstick'' with which to compare results. Copies of the report are available from CJF (730 Broadway, NY, NY 10003) for \$10.

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Susan Urofsky, consultant to the strategic planning process of which this community study is a part, deserves special mention. Susan provided significant assistance during the field work and analysis portions of the project.

Our interviewing team also deserves special mention. Although they were remunerated for their efforts, they often went well beyond the call of duty, recognizing the importance of this project to the Jewish community of which most of them are a part.

I would also like to thank my staff, Lillian and Joseph Sheskin, Ronald Albert and Karen Tina Sheskin, all of whom assisted with many aspects of the project, often going above and beyond the call of duty to keep the project on schedule.

As we go to press, the implications of the findings are being studied by various JCFR groups and others within the Jewish community. Modifications will certainly be made by JCFR, Jewish agencies, organizations, and synagogues to assure the quality of Jewish life, and Jewish continuity, in Greater Richmond.

Ira M. Sheskin

March, 1995

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Chapter 1

Introduction

This is the first report arising from the Demographic Study of the Jewish population of Greater Richmond. The study commenced in September, 1994 and was completed in June, 1995. The need for such a study had been recognized for some time. The last such study to be undertaken in Richmond was in 1984. Thus, Dr. Ira M. Sheskin of the University of Miami was engaged to undertake the effort, under the direction of the Executive Director of The Jewish Community Federation of Richmond, David Nussbaum, and Susan Urofsky, the Coordinator of the Long Range Planning process. This chapter outlines the purposes of the study.

The significant changes in the Greater Richmond Jewish community present major challenges. Planning based upon sound information is vital. Research and planning have become essential components of the activities of the organized Jewish community in the United States. More than 50 community and marketing studies have been completed in American Jewish communities since 1980, and a National Jewish Population Survey was conducted by the Council of Jewish Federations in 1990. Complex decisions must be made by JCFR concerning: 1) the location of facilities; 2) the implementation of new programs and the curtailment of others; and 3) new methods for increasing fund-raising and affiliation.

In many ways, the term ``Demographic Study'' is a misnomer, for studies such as this one are actually designed to collect information on more than just ``demographic'' factors. This study has collected data about a broad range of demographic and geographic characteristics, religious involvement, service delivery, and campaign information. The relationship between the first three areas (demographic, geographic, and religious) and service delivery and campaign information are of particular importance. More specifically, this study was designed to collect information on the following factors:

- | | |
|--|---------------------------|
| 1) Geographic Profile | 7) Anti-Semitism |
| 2) Demographic Profile | 8) Philanthropic Activity |
| 3) Religious Profile | 9) Israel |
| 4) Synagogues and Jewish Organizations | 10) <i>The Reflector</i> |
| 5) Formal Jewish Education | |
| 6) Needs of the Jewish Community | |

Other Benefits of a Demographic Study

In addition to the information collected by this study, a number of other benefits of the research process may be noted:

- 1) Many people in the community were contacted by JCFR for the first time, for the purpose of soliciting information and their opinions about themselves and the Jewish community. The vast majority of respondents were pleased to receive a call, and, on the whole, a good public relations job was accomplished.
- 2) Many respondents, simply via the act of answering the questions, were provided an opportunity to examine their own Jewish identities and their relationship to the Jewish community.
- 3) About 30 community persons were involved in the interviewing. These persons learned much about the Jewish community, and many will probably increase their involvement in the future.
- 4) The circulation of the study report throughout the community will lead to a greater awareness of the programs and services available within the Jewish community and should help to unify efforts of, and clarify directions for, various Jewish organizations.

Definitions of the Geographic Areas

The study area includes all areas of Greater Richmond included in the local telephone directory and is divided into five regions.

Central Area includes zip codes 23220, 23221, and 23226. This area is from the western edge of downtown west to Shipwith Road and Three Chopt Road. Most of the area is within the City of Richmond proper. In the eastern part of the region it is south of I-64/95. In the west portion it is south of Broad Street.

West End includes zips 23229 and 23294. This area is from the Shipwith Road and Three Chopt Road line west to Gaskins Road/Pemberton Road.

Far West End includes zips 23233, 23238, 23060, 23103, 23146, and 23196. This area is from Gaskins Road/Pemberton Road west into Goochland County. Almost all of the interviews in this area were completed in 23233. The area also includes Glen Allen (23060) and Manakin (23103).

Northeast includes zips 23047, 23089, 23141, 23230, 23228, 23227, 23111, 23222, and 23223. This area includes all areas of Henrico and Hanover Counties not included in the three areas above (Central Area, West End, and Far West End). 23228 and 23230 are the two most important zips in this area in terms of Jewish population. This area includes Mechanicsville, Highland Springs, Greendale, and Lakeside.

Southside includes zips 23112, 23113, 23139, 23831, 23832, 23838, 23237, 23234, 23224, 23225, 23235, 23236, and 23231. This area includes all areas of south of the James River. 23112 and 23235 are the two most important zips in this area in terms of Jewish population. This area includes Midlothian and Chesterfield.

Definitions

The definitions used in this reported are those used in the National Jewish Population Survey.

``Orthodox, Conservative, Reform, and Just Jewish''

With the exception of the section on the types of synagogues, when results are reported for ``Orthodox,'' ``Conservative,'' ``Reform,'' or ``Just Jewish'' groups, reference is being made to a person's ``self-identification,'' not type of synagogue membership.

NJPS and Quad Cities

In a number of tables comparing the results of this study with other cities, reference is made to the National Jewish Population Studies (NJPS), conducted in 1971 and 1990. As implied by the title, these were national studies of Jews in the United States. These studies were conducted by the Council of Jewish Federations.

Quad Cities refers to the Davenport, Iowa and Rock Island, Illinois areas.

Types of Marriage

In-Marriages are of two types:

- **In-marriage:** An in-marriage is when both spouses were born Jewish and both currently consider themselves Jewish.
- **Conversionary marriage:** A conversionary marriage is an in-marriage when one spouse was not born Jewish, but currently considers him/herself Jewish (irrespective of formal conversion) and the other spouse was born Jewish and is currently Jewish.

Intermarriage: An intermarriage is when one spouse was born Jewish and is currently Jewish

and the other spouse was not born Jewish and does not currently consider him/herself Jewish.

Generation

Generational data are available for the respondent only.

- **First generation:** The respondent is categorized as first generation if he/she was born outside the United States.
- **Second generation:** The respondent is categorized as second generation if he/she was born in the United States, but his/her mother was born outside the United States.
- **Third generation or higher:** The respondent was born in the United States and his/her mother was also born in the United States.

Elderly vs. Non-Elderly

Except as otherwise specified in this report, ``elderly'' refers to persons age 65 and over, ``non-elderly,'' to persons under age 65.

Median

The median is a measure of the ``central tendency'' of a distribution. For example, if the median age is 40, this implies that half of the population is older than 40 and half is younger.

Chapter 2

Survey Methodology

The study was conducted via telephone, utilizing the appropriate sample design, questionnaire development process, and analytical techniques. This section summarizes the methodology used in each phase of the study.

Survey Mechanism

The first step was to select an appropriate survey mechanism. The choices included a mail survey, the distribution of questionnaires at synagogues and other Jewish institutions, a home interview survey, and a random digit dialing telephone survey, supplemented when necessary by telephone directory methods. Consistent with most other Jewish demographic studies conducted in the United States in recent years, the random digit dialing telephone survey was selected. This methodology has the advantages of a high response rate, the guarantee of anonymity to the respondent, and it eliminates the necessity of compiling a list of Jewish households from which to sample.

The random digit dialing telephone survey proceeded as follows. For each of about 44 three-digit telephone exchange codes (260, 740, 741 etc.) in the study area, four-digit random numbers were generated to produce 7-digit telephone numbers. These numbers were purchased from Survey Sampling, Inc. in Fairfield, Connecticut. When an interviewer dialed these numbers, there was no guarantee that a household, let alone a *Jewish* household, was reached. In fact, 14,000 different numbers were dialed to produce the 191 successful random digit dialed interviews. This is a yield rate of 1.4% (191/14,000). The remainder of the numbers dialed were either disconnected, not in service, changed to an unlisted number, changed to a new number, businesses, no answer after at least four attempts, fax machines, or non-Jewish households.

Because there was no guarantee that a Jewish household had been reached, the first question asked after a brief introduction was: ``Was anyone in your household born or raised as a Jew?'' If the answer was ``yes,'' the interview continued. If the answer was ``no,'' a second question was used: ``Are there any Jewish persons or persons who consider themselves Jewish living in this household?'' If the answer was still ``no,'' the interviewee was thanked and the interview terminated.

A very important aspect of this procedure is that it results in a fair share of interviews from households who choose not to have their telephone number in the telephone directory. New residents, people in certain professions, and single persons living alone are least likely to have their numbers published.

Less than 5% of Americans have no telephone. This percentage is probably lower and negligible for the Jewish population. Obviously, Jews without telephones could not be included in the study. In addition, no persons in institutions, such as nursing homes, were able to be interviewed, unless the institution provided separate telephone numbers for each resident.

Survey Instrument Design

The survey instrument was designed through a cooperative effort by The Jewish Community Federation of Richmond Demographic Study Committee and staff and Professor Ira Sheskin of the University of Miami. In addition, congregational rabbis and local agency executives were provided an opportunity for input to the questionnaire.

Sampling

The sample is a combination of a RDD sample (random digit dialing, discussed above) and a ``DJN'' sample (see below) of Jewish households from the telephone directory. In total, 623 interviews were conducted; 191 were developed through the RDD sample, and 432, through the DJN sample.

RDD Sample

The results of the RDD survey are shown in **Table 2-1** for the 14,000 random digit dialed numbers. In total, 191 RDD interviews were completed and 5 potential respondents refused. Thus, 97% of persons known to be Jewish who were contacted cooperated with the survey.

Note that 55% of the calls went to non-Jews; 11% of persons were never home, another 15% of the numbers turned out to be disconnected and 9% of the calls reached business or government numbers. In all, telephones were dialed more than 27,000 times to complete 191 interviews.

DJN Sample

After the completion of the RDD survey, an additional 432 surveys were completed from households with a distinctive Jewish name (DJN) in the current Greater Richmond telephone directory. This greatly facilitated the project: one RDD survey was completed every 3 hours; one DJN survey was completed every 40 minutes.

The names used for DJN sampling are shown in **Table 2-2**.

The sample size is adequate so that we can be 95% certain that the error margin for the overall county-wide results is no greater than $\pm 3.9\%$. The sample size is also adequate so that we can be 99% certain that the error margin for the results as a whole is no greater than $\pm 5.2\%$.

Table 2-1 Results of the Random Digit Dialing		
Result	Number	Percentage
Non-Jewish Respondents		
Non-Jewish Respondents	7,643	54.59%
Jewish Respondents		
Completed Survey	191	1.40%
Terminated Survey	0	0.00%
Failed Attempt to Call Back a Jewish Respondent, Jewish Respondent Refused Interview	5	0.04%
Other Results		
Refusal from Respondent, but do not know if respondent is Jewish	284	2.03%
Disconnected Number	2,122	15.16%
Business or Government Number	1,196	8.54%
Answering Machine, No Answer or Busy Phone on at least 3 attempts	1,556	11.11%
Changed to unlisted number or number has been changed	192	1.37%
Fax Machine	814	5.81%
Total	14,000	100.00%

Exchange Codes used in the study: 740, 741, 750, 747, 744, 794, 739, 784, 746, 730, 748, 745, 749, 965, 672, 643, 644, 527, 353, 360, 358, 355, 359, 320, 346, 379, 323, 330, 321, 282, and 288.

Table 2-2
Distinctive Jewish Names
Source: United Jewish Appeal Demographic Kit

Abraham	Gold	Moskowitz	Weinstein
Abrahams	Goldberg	Nathan	Weintraub
Abrahamson	Goldfarb	Nathanson	Wexler
Abramovitz	Goldman	Perlman	Zeitlin
Abrams	Goldstein	Pincus	Zuckerman
Abramson	Gottlieb	Rabinowitz	
Adelman	Greenbaum	Rappaport	
Aronson	Greenberg	Rosen	
Bercovitz	Greenwald	Rosenbaum	
Berkowitz	Grossman	Rosenberg	
Berman	Halperin	Rosenblatt	
Bernstein	Halpern	Rosenbloom	
Birnbaum	Halprin	Rosenblum	
Blumberg	Horowitz	Rosenstein	
Blumenthal	Horwitz	Rosenthal	
Bornstein	Hurwitz	Rothman	
Brodsky	Hyman	Rothschild	
Brody	Isenberg	Rothstein	
Cahn	Kahn	Ruben	
Caplan	Kaplan	Rubenstein	
Cohen	Katz	Rubin	
Cohn	Katzman	Samuels	
Eisenberg	Kohn	Schulman	
Eisner	Lefkowitz	Segal	
Epstein	Lerner	Shapiro	
Feinberg	Levi	Shulman	
Feingold	Levin	Siegel	
Feinstein	Levine	Silverman	
Feldman	Levinson	Silverstein	
Finkelstein	Levitt	Strauss	
Freedman	Margolin	Sugarman	
Friedman	Margolis	Weinberg	
Ginsberg	Markowitz	Weiner	

Weighting of the Sample

As mentioned above, two sampling methods were utilized—random digit dialing (RDD) and Distinctive Jewish Names (DJNs). The RDD subsample was compared to the DJN subsample on a number of key variables (age, length of residence, household size, geographic area, marital status, home ownership, Jewish denomination, synagogue membership, JCC membership, trips to Israel, contributions to the JCFR, income, etc.). It was found (using chi-square tests) that these two subsamples did differ significantly on age and synagogue membership. Thus, appropriate weighting factors were developed to correct this problem to the maximum extent.

Definition of an Eligible Household

For the purposes of this study, an eligible household was one that contained at least one person who was either currently Jewish or had been born or raised Jewish. No institutionalized persons were interviewed. Persons in retirement communities, such as adult congregate living facilities (ACLFs), were interviewed.

Definition of an Eligible Respondent

No procedure was used to select a person randomly within each Jewish household. Rather, an attempt was made to interview a Jewish person within each household who was 18 years of age or over. The only known bias resulting from this procedure was that 56.8% of respondents were female, whereas 51.5% of the adult population is female.

Any respondent age 18 or over who identified him/herself as Jewish was interviewed. This type of self-definition is standard in Jewish community studies. In households containing non-Jewish members, the Jewish member was interviewed, if at all possible, because of the significant number of questions not applicable to non-Jews. A person who had converted to Judaism was included as a Jew.

Unlike the 1990 National Jewish Population Survey, however, by design, we did not interview people who had a Jewish parent, but were not raised Jewish and are not currently Jewish.

Training Session

Paid workers from the Jewish community were used for the interviewing process. These workers were found via advertisements in *The Reflector* and by word of mouth. A four-hour training session was held at the JCC on November 13, 1994. A training manual was provided to each worker. About 30 persons attended the training session. Ultimately, about 25 workers did the vast majority of the interviewing. Workers were paid \$6/hour.

Publicity

Stories about the survey appeared in the *Reflector* (the local Jewish newspaper). A flyer was sent to everyone on the JCFR's mailing list. Bulletin advertisements and announcements were sent to all synagogues and Jewish organizations. Posters about the survey were distributed throughout the community. The purpose of this publicity was to prepare potential respondents for the possibility that they might receive a telephone call, hopefully making them more receptive.

Field Work

The survey commenced on November 14, 1994, and continued until November 21, 1994. One additional evening session was held on December 7, 1994. To facilitate contacting respondents, each candidate telephone number was redialed as necessary. Each number was dialed at least four times: twice on two different evenings, once on a weekend, and once on a weekday. Interviewing was conducted between 9:30 a.m. and 9:30 p.m. No interviewing was done on Friday evening or Saturday.

The interviews averaged about 15 minutes and the response rate was 97% on the RDD portion of the survey (among households with an identified Jew). The company, Survey Sampling of Fairfield, Connecticut, which is responsible for providing samples for thousands of surveys per year, indicates that survey researchers are often achieving response rate below 50%. Thus, the 97% overall response rate is much higher than most recent surveys. The higher response rate may be attributable, in part, to the effort made to convince initial refusals to eventually participate. Initial refusals were called back at least two more times. In many cases, Professor Sheskin explained the purpose of the survey to reluctant respondents, and he was able to convince many reluctant respondents to participate.

Ethics

Because respondents were contacted in the privacy of their homes and personal questions were asked, each interviewer was required to sign an "Ethics Statement," modified from the "Code of Professional Ethics and Practices" of the American Association of Public Opinion Research.

Comparisons with Other Communities

Whenever possible, comparisons are made to other Jewish communities. These comparisons are limited to communities where community surveys have been conducted since 1979, and by whether questions were relatively similar to those asked in Greater Richmond.

The comparisons in the tables to the National Jewish Population Survey (NJPS) are to those households in the survey which are Core Jewish households as defined in that study. Core Jewish households contain at least one person who is a Jewish by religion, a secular Jew, or a Jew by Choice.

Note that, in the cases of Miami, Chicago, and New York, results may appear twice. Each community has now done two studies, one in the early 1980s and one in the 1990s.

Relationships Between Variables

First, an important distinction must be made between ``correlation'' and ``cause and effect.'' Simply because one finds a correlation—a ``relationship''—between two variables **does not necessarily imply** that one causes the other. To cite an extreme example to illustrate this point, scientists have found a statistical relationship between sunspot activity and the size of the rabbit population in England. That is, during years in which there are more sunspots, there are also more rabbits in England! While the relationship exists, one cannot prove that sunspots cause rabbits. (Or that rabbits cause sunspots!)

The lesson for this report is that just because one finds a relationship between, for example, charitable giving to non-Jewish causes and synagogue membership, it does not necessarily imply a cause and effect relationship. That is, because synagogue members are more likely to give charitable donations does not ``prove'' that belonging to a synagogue ``causes'' one to give charitable donations. It could be that those who are already more philanthropic are more likely to join a synagogue. Or it could be that higher income respondents are both more likely to be philanthropic and to join a synagogue and that the relationship shown between synagogue membership and philanthropy is actually a relationship of both of these factors with income.

Second, in many ways, surveys ``create'' data rather than collect it. That is, persons are asked to think about some issues that they have probably not thought about before in quite the same way (terms such as ``definitely'' and ``strongly prefer''). Groups of people react to questions in varying ways. Thus, if one finds a significant difference between the responses of the elderly and the young, it may be due to real differences in attitudes between the two groups resulting from the different environments in which the two groups have matured or due to the greater experience of the elderly. On the other hand, the difference could very well be attributable to the varying manner in which persons of different ages respond to questions.

Reading the Tables

Percentage distributions for each question on the questionnaire are shown, along with selected crosstabulations by age, geographic area, sex, generation, household structure, marital status, income, synagogue membership, religious identification, and other variables.

In some tables, ``don't knows'' and missing values are included in the computations, and in some cases they are not included. This depends on whether the ``don't know'' is a statement of value or merely an inability to remember.

Throughout the tables, two additional pieces of information are presented: the **projected** number of Jewish households (or individuals) and the **sample size**, or actual number of interviews obtained for a particular group.

Throughout this report, where percentages do not always add to 100%, it is because of rounding error, multiple answers, or ``no response'' from respondents. When reading the tables, percentages add **down** when the percent signs run across the top of the columns. The tables add **across** when the percent signs run down the first column. Because only a small number of tables add across, the headings of these tables usually indicate such.

A word of explanation is necessary about the relationship between the sample size column and the projected number of households (or individuals) column. The sample size column is based upon the actual number of surveys completed with particular types of people. The projected numbers are based upon the *weighted* percentages of different groups. For example, the tables indicate a sample size of **70** non-elderly single households and project **762** such households. The tables also indicate a sample size of **79** elderly couple households and project **564** such households. This is not an error. Rather, when the weighting factors were programmed, younger households were given higher weights and older households were given lower weights.

Small Sample Sizes

Because of limited sample size, it is not always possible to have detailed analyses for every combination of variables that one might desire. Furthermore, the incidence of certain sub-populations (e.g., particular service users) in the total population is so small that the total number of cases in a survey such as this is not large enough to do detailed analyses.

While standard tests of significance have been used to evaluate the entire data set, a discussion of these tests in conjunction with each table or interpretation is not included in this report. While of use to social scientists in determining causality, inclusion of these significance tests in the report is not very informative for most readers.

The following rules were generally followed in deciding when to report on particular variables. A minimum cell size of 30 within a crosstabulation was necessary before any inferences would be drawn. This is a relatively small number of cases compared to many other kinds of scientific or social scientific studies. It should be clearly stated that the sampling error on such small numbers is quite large. The data are used in an interpretive way to draw general impressions and inferences, and should not be used as literal representations of the population. Differences of 5% to 10% or even more between two variables when the cell size is so small should not be taken as exact representations. It should merely point to directional differences.

In a number of instances, the sample size for a particular group is followed by an asterisk. This is done to call the reader's attention to the small sample size.

General Comments on Sample Size

Since this study of the Greater Richmond Jewish community is based on a sample of the total Jewish population, rather than on a study of the total Jewish population, the resulting figures are subject to sampling variability. This causes estimates based on a sample to vary by chance. Standard error is the estimate of random variation of a sample statistic around its true population parameter, which would be obtained if data were collected from every member of the whole population. Sampling variability does not bias our estimates, but defines a range of confidence within which to interpret the sample results.

A sample size of 384 is needed so that one can be 95% certain that no reported percentage varies by more than $\pm 5\%$, termed the ``standard error.'' That is, with 384 interviews, if 50% of respondents were to say that, for example, they have visited Israel, one could be 95% certain that if one asked every Jewish household in the area, the percentage of affirmative responses would lie between 45% and 55%. With 623 interviews, the error margin is $\pm 3.9\%$.

This error margin is the maximum sampling error that can occur. It is applicable to percentages that are near 50%. As a percentage in this report approaches the extremes of 0% or 100%, the error margin decreases. For example, with a sample size of 384, if 90% of respondents said ``yes'' to a question, the error margin would be a standard error of $\pm 2.9\%$, rather than the $\pm 5\%$ mentioned above.

Detailed Explanation of Standard Error

Tables 2-3 and 2-4 are generalized tables of standard errors for samples of various sizes and for various proportions, provided that they are selected as simple random samples. As it has been explained, the sample design utilized was not simple random sampling. However, as is common

practice in community studies, these tables can be used as approximations to the standard errors for estimates of Jewish population statistics.

Table 2-3 indicates that given a percentage answering a question in a certain way and the total number of cases on which the percentage is based, chances are that 95 times out of 100, the real population percentage (if the study interviewed the whole Jewish population) lies in the range defined by adding and subtracting the number indicated in the table to the percentage obtained from the sample.

Consider the following as an example of the use of **Table 2-3**. Suppose that 26% of a particular group (non-elderly singles) indicated that they have made a trip to Israel. Further suppose that the survey included 32 interviews with non-elderly singles. In **Table 2-3**, the row labelled ``25% or 75%'' would be consulted because 26% is closest to 25%. The column labelled as having a sample size of 25 would be consulted because 32 is closest to 25. The number at the intersection of the ``25% or 75%'' row and the sample size of ``25'' column is 17%. The conclusion is that we can be 95% certain that if we interviewed all Jewish non-elderly singles, the percentage who have been to Israel would lie between 9% and 43% ($26\% \pm 17\%$).

Table 2-4 allows us to compare measures relating to different groups of the population. Some of the differences observed between groups in their responses to a question may be due to sampling error, and should not be regarded as statistically significant. The table indicates the approximate size of the difference between percentages of responses of two groups to a particular question. Each section of the table refers to different percentage levels.

As can be observed from **Table 2-4**, the smaller the actual number of cases in each group, the larger the difference in the percentages between the groups must be to achieve significance. Therefore, comparisons involving small groups should be done with caution. In addition, the closer the percentages are to 50%, the further apart the percentages must be to achieve statistical significance.

Consider the following as an example of the use of **Table 2-4**. Imagine that 45% of those under age 65 (Group 1) and 55% of those age 65 and over (Group 2) observe a particular ritual. Further assume that 400 interviews were conducted with Group 1 and 300 with Group 2. Consulting the final section of the table labelled ``For Percentages Around .50,'' for a Group 1 sample size of 400 and a Group 2 sample size of 300, the two percentages must be 7.5% apart for one to conclude that the two percentages are ``statistically significantly different.'' In this example, the two percentages (55% and 45%) are 10% apart. Thus, we can conclude (with 95% certainty) that if we interviewed all Jewish households in Greater Richmond, that we would find that a higher percentage of persons over age 65 observe this ritual.

When using **Tables 2-2 and 2-3**, attention must be given to the fact that the ``sample sizes'' in the tables refer to actual number of respondents and not to the projected number of Jewish households or individuals.

Table 2-3
Approximate Standard Errors of Projected Percentages
(95% Confidence Level)

Estimated Percentage	Sample Size											
	25	50	75	100	150	200	250	300	400	500	750	900
2% or 98%	5.6	4.0	3.2	2.8	2.3	2.0	2.8	1.6	1.4	1.2	1.0	0.9
5% or 95%	8.6	6.2	5.0	4.4	3.5	3.1	2.7	2.5	2.2	1.9	1.6	1.4
10% or 90%	12.0	8.5	6.9	6.0	4.9	4.2	3.8	3.5	3.0	2.7	2.2	1.9
20% or 80%	16.0	11.3	9.2	8.0	6.5	5.6	5.1	4.6	4.0	3.6	2.9	2.5
25% or 75%	17.3	12.2	10.0	8.7	7.1	6.1	5.5	5.0	4.3	3.9	3.2	2.7
30% or 70%	18.3	13.0	10.6	9.2	7.5	6.5	5.8	5.3	4.6	4.1	3.3	2.9
40% or 60%	19.6	13.9	11.3	9.8	8.0	6.9	6.2	5.2	4.9	4.4	3.6	3.1
50%	20.0	14.1	11.5	10.0	8.2	7.1	6.3	5.8	5.0	4.5	3.6	3.2

Source: Adapted from: Moher, Herman J. and McTavish, Donald G.
Descriptive Inferential Statistics, 3rd edition. Boston: Allyn Bacon, 1988.
 (This is the source for **Table 2-3** and **2-4**).

Table 2-4	
Sampling Errors of Differences Between Percentages	

For Percentages Around .05 or .95

Sample Size of Group 1	Sample Size of Group 2									
	1000	800	600	500	400	300	200	100	50	25
1000	1.9	2.0	2.2	2.3	2.5	2.8	3.3	4.5	--	--
800		2.1	2.3	2.4	2.6	2.9	3.4	4.6	--	--
600			2.5	2.6	2.8	3.0	3.5	4.6	--	--
500				2.7	2.9	3.1	3.6	4.7	--	--
400					3.0	3.3	3.7	4.8	--	--
300						3.5	3.9	5.0	--	--
200							4.3	5.3	--	--
100								6.1	--	--

For Percentages Around .10 or .90

[illegible]

Table 2-4 (continued)
Sampling Errors of Differences Between Percentages

For Percentages Around .20 or .80

[illegible]

For Percentages Around .30 or .70

[illegible]

Table 2-4 (continued)
Sampling Errors of Differences Between Percentages

For Percentages Around .40 or .60

[illegible]

For Percentages Around .50

[illegible]

Estimating the Size of the Jewish Population

This study has employed a modified version of a standard methodology that has been used by many Jewish community studies for estimating the size of an area's Jewish population. This methodology may be outlined as follows:

- 1) Information was obtained from the US Census and local planning departments indicating that about 290,877 households lived in Greater Richmond in November 1994. According to US census data for Greater Richmond, 279,369 of these households have telephones. The area includes Chesterfield, Henrico, Hanover, and Goochland Counties, and Richmond City.
- 2) During the course of the random digit dialing telephone survey, for the 14,000 random digit dialed numbers, 2.5003189% (196/7,839) of the households reached contained one or more Jewish persons. Based upon previous research in other communities and discussions with other persons in the field, a 5% correction factor was added to account for Jewish households who deny that they are Jewish in surveys such as this one. This means that 2.6278862% of the households in the area contain a Jew. Further adjustments are made to this figure below.
- 3) An examination was made of the 284 households that refused, after repeated calling, to indicate whether the household was Jewish. These telephone numbers were found in a reverse telephone directory and, on the basis of surname and given name, a judgment was rendered as to whether the household was Jewish. These numbers were also looked up on the Federation's mailing list and were assumed to be Jewish if they were on the list. A similar procedure was employed for the 1,556 telephone numbers for which repeated dialings yielded no contact with the household. These adjustments change the percentage Jewish to 2.7806598%
- 4) An adjustment was made because not all of the telephone exchange codes in the area were called. Rather, we called 44 exchange codes that contained 95% of the JCFR's mailing list. (Had we called all exchange codes for the random digit dialing portion of the survey, about 9 of the 191 RDD surveys would have come from these exchange codes; thus, a negligible amount of accuracy was lost in this procedure.) The exchange codes we called contained about 73% of the telephone lines in the area. Figuring that 5% of the Jewish population would have been found in the 27% of the numbers not dialed implies that 2.1502096% of households contain a Jew.
- 5) The above indicates that there are 6,000 Jewish households in Greater Richmond (2.1502096% times 279,369 total households).

- 6) The results of the survey are that the household size is 2.5513. Multiplying this figure times the number of Jewish households (6,000) yields an estimate of 15,308 persons in Jewish households. 70 Jews in institutions are added to this total. (See Chapter 3.)

Reliability of the Survey

While the overall statistical margin of error ($\pm 3.9\%$) has been discussed above, this section looks at a few of the results of the study that can be compared with reality (**Table 2-5**). Overall, this survey predicts reality relatively well. Quite often, surveys such as this produce results at wide variance with reality. In many communities, Jewish demographic studies produce statistics on the percentage of households belonging to a synagogue that are twice the actual rate.

This survey *does* overestimate synagogue membership, JCC membership, and the number of gifts to The Jewish Community Federation of Richmond. Most surveys overestimate these values for several reasons. First, persons active in the Jewish community are more likely to respond to a survey such as this. Second, some respondents tend to overstate their own behavior to impress the interviewer. Finally, when asked if they made a donation to a Jewish Federation, people respond affirmatively because they gave to the JNF or other such agency.

In this survey, 45% of respondents report that they are synagogue members, versus 36% based upon a survey of the synagogues. An additional reason for this overestimation is that Lubavitch of Virginia keeps no membership statistics. Some portion of the difference between 2,670 members that the survey finds and the 2,131 "actual" number may be due to persons who consider themselves members of Lubavitch.

The survey indicates 1,428 JCC member households, whereas the JCC reports 926 Jewish member households. The survey predicts that 2,394 households gave to JCFR in the past year; the actual number is 1,758.

The attainment of a 97% response rate on the RDD portion of the survey for those who indicated that they are Jewish is quite positive as well.

Table 2-5 Comparison of Survey Results with Reality		
Factor	Survey Says	Actual Number
Number of Synagogue Members	(44.5%) 2,670	(35.5%) 2,131
JCC Membership	(23.8%) 1,428	(15.4%) 926
Readership of the <i>Reflector</i>	(65.9%) 3,954	(66.3%) 4,329
Gifts To JCFR	(39.9%) 2,394	(29.3%) 1,758

Some Suggestions for Future Research

Despite the considerable length of this report, it probably leaves many questions unanswered. Three avenues of future research may be suggested.

Further Analysis of the Current Data Set. The current report examines many different crosstabulations with a series of variables, including geographical locations, age, gender, synagogue membership, and income level. Additional types of analysis could easily be performed using the same data, involving additional crosstabulations with these as well as other variables.

New Specific-Purpose Surveys. Some of the questions raised by this survey may not be answerable from the given data. For example, an insufficient sample size developed for some of the questions on Jewish education. A separate survey of students currently enrolled in Jewish education may prove fruitful.

Major Follow-up Survey. This survey should be repeated in the year 2004, about ten years hence. The major purpose of repeating the survey at regular intervals is to monitor the manner in which demographics, attitudes, beliefs, and practices change over time. In addition, telephone directory methods should be used at two-year intervals to update the size and location of the Jewish population.

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Chapter 3

Jewish Population Size

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Chapter Highlights

- This study finds that approximately 15,300 persons live in about 6,000 Jewish households in Greater Richmond. In total, About 12,150 Jewish persons live in Greater Richmond.
- About 4,600 Jews live in the Far West End. About 2,000 reside in each of the Central, West End, and Southside areas. 1,200 reside in the Northeast.
- Between 1983-1988 the population in Jewish households increased by about 21%. Between 1988-1994, however, the population shows a decline of about 5%.
- Richmond continues to be the third largest Jewish community in the Commonwealth, trailing Alexandria and Norfolk-Virginia Beach.
- Richmond's Jewish population is approximately equal in size to New Orleans, Albany, Portland (OR), and Sarasota.

Current Size of the Jewish Population

This study finds that approximately 15,300 persons live in about 6,000 Jewish households in Greater Richmond (**Table 3-1**). (A Jewish household is defined as a household containing one or more Jews.) In addition, about 70 Jewish persons live in institutions without individual telephone numbers.

About 21.1 % of the persons in Jewish households are not Jewish. Thus, the number of Jews living in households in Greater Richmond is about 12,100. Including the institutionalized population, the total is 12,150.

Table 3-1 Current Size of the Jewish Population				
Region	# of Households	Household Size	# of Persons in Jewish Households	# of Jews
Central	1,164	2.0934	2,437	2,127
West End	1,008	2.5879	2,609	2,309
Far West End	1,800	2.9311	5,276	4,622
Northeast	948	1.9273	1,827	1,189
Southside	1,080	2.9264	3,161	1,833
Total	6,000	2.5513	15,308	12,080
Jewish persons in institutions				70

Changes in the Population in Jewish Households, 1983-1994

This section examines the size of the population in Jewish households over the past decade for Greater Richmond and for two subregions, Northside and Southside. (Northside combines Central, West End, Far West End, and Northeast.) These results are based upon an enumeration of the number of households with one of 30 Distinctive Jewish Names (DJN) in the Greater Richmond telephone directory. A ratio is developed between the number of households with a DJN in the current directory and the 6,000 households estimated from the random digit dialing (RDD) telephone survey described in Chapter 2. This ratio is then assumed to remain constant for the past decade.

The data indicate that the population in Jewish households increased between 1983 and 1988, but then declined between 1988 and 1994. About 13,400 persons lived in Jewish households in 1983. This increased to 16,200 by 1988, but has now declined to 15,300 (**Table 3-2**). The percentage living on the Southside has shown a small increase over the decade. (Note that the DJN counts used to create **Table 3-2** show 20% living on the Southside in 1994, while the RDD survey found 18% on the Southside. The closeness of these two figures helps to validate both procedures.) (See the first section of Chapter 4 for further information on the percentage living on the Southside.)

Table 3-3 shows the absolute and percentage changes in persons in Jewish households for the two time periods. Between 1983-1988 this population increased by about 21%. Between 1988-1994, however, the population shows a decline of about 5%.

Northside households increased by 14% from 1983-1988, but declined by 10% from 1988-1994. Southside households increased by 30% from 1983-1988, but declined by 4% from 1988-1994.

This new estimate of 13,400 for 1983 compares to an estimate of 8,000 made by the researchers in 1984. The distinctive Jewish name methodology that they used is considered not nearly as accurate as the random digit dialing technology used today. For reasons discussed in the beginning of Chapter 4, it is also believed that the percentage they found on the Southside (13%) is too low.

Table 3-2 Persons in Jewish Households, 1983 - 1994			
Region	1983	1988	1994
Northside Households	4,668	5,310	4,800
Southside Households	956	1,245	1,200
Total Households	5,623	6,555	6,000
Household Size	2.3834	2.46735	2.5513
Total Persons	13,402	16,173	15,308
% on Southside	17%	19%	20%

Table 3-3 Changes in Jewish Households and Population, 1983 - 1994				
Region	1983 - 1988		1988 - 1994	
	Absolute Change	% Change	Absolute Change	% Change
Northside Households	642	13.8%	(510)	(9.6%)
Southside Households	289	30.2%	(45)	(3.6%)
Total Households	2,455	16.6%	(1,463)	(8.5%)
Persons in Jewish Households	2,771	20.7%	(865)	(5.3%)

It should be noted that these estimates of historical population may be affected by two factors. First, if a greater number of households are, in 1994, choosing to have unlisted telephone numbers than was the case in 1988, this would partially explain the decline in DJN households in the telephone directory. Second, to the extent that intermarriage has increased since 1988, there also will be fewer DJNs in the telephone directory (if a Jewish female marries a non-Jewish male).

Future Size of the Population in Jewish Households

The future is unpredictable. If a major economic downturn occurs, the size of the Jewish population of this area may be affected negatively. The fact that Richmond is a capital city may partially shield the area from major economic swings.

Comparison with Other Metropolitan Areas

Table 3-4 indicates that Greater Richmond continues to be the third largest Jewish community in the Commonwealth, but is well behind Alexandria (35,100), which is part of the Washington, DC metropolitan area. It also is considerably smaller than Tidewater (Norfolk-Virginia Beach). Note that some persons in the Petersburg area partake of events in Richmond. Petersburg is only about 20 miles south of Richmond and the two municipalities are considered by the US Census Bureau to be part of the same Standard Metropolitan Area (SMA). In total, 73,000 Jews now live in the Commonwealth of Virginia.

Table 3-4 Jewish Population Figures for Virginia 1994 American Jewish Year Book			
Community	# Jews	Community	# Jews
Alexandria*	35,100	Norfolk-Virginia Beach#	19,000
Blacksburg-Radford	100	Petersburg area**	550
Charlottesville	1,000	Portsmouth-Suffolk ***	1,900
Fredericksburg	500	Richmond	12,150
Lynchburg area	275	Roanoke	1,050
Martinsville	100	Staunton##	370
Newport News-Hampton###	2,000	Winchester	200
		Total for Virginia	73,000@
*including Falls Church, Arlington, and Fairfax counties. This is part of the Washington, DC metropolitan area. Greater Washington has a Jewish population of 165,000. **including Colonial Heights ***including Chesapeake (The 1,900 is also included in the Norfolk-Virginia Beach total.) #including Portsmouth-Suffolk ##including Harrisonburg and Lexington ###including Williamsburg @Total includes communities with fewer than 100 Jews not shown in the table.			

Also for comparison, **Table 3-5** shows the size of the Jewish population compared with other communities of 8,000 - 20,000.

Table 3-5 Jewish Communities of 5,000 - 20,000 1994 American Jewish Year Book					
Community	State	Jewish Population	Community	State	Jewish Population
Lynn-North Shore	MA	20,000	Springfield	MA	11,000
Las Vegas	NV	20,000	Bridgeport	CT	10,250
Tuscon	AR	20,000	Orange County	NY	10,000
Kansas City	MO	19,100	San Antonio	TX	10,000
Norfolk-Virginia Beach	VA	19,000	Indianapolis	IN	10,000
Orlando	FL	18,850	Palm Springs	CA	9,850
Buffalo	NY	17,000	Stamford/New Canaan	CT	9,600
Atlantic City	NJ	15,800	Norwalk	CT	9,500
Columbus	OH	15,600	Wilmington	DE	9,500
Tampa	FL	15,000	St Paul	MN	9,200
Providence	RI	14,200	Ventura County	CA	9,000
Worcester County	MA	13,700	Syracuse	NY	9,000
New Orleans	LA	13,000	Louisville	KT	8,700
Richmond	VA	12,150	Memphis	TN	8,500
Albany	NY	12,000	Lehigh Valley	PA	8,500
Portland	OR	12,000	Brockton	MA	8,000
Sarasota	FL	12,000			

Chapter 4

Geographic Profile

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Chapter Highlights

- Approximately 25% of Jewish households live in the 23233 zip code, 12% in 23229, 9% in 23226, and 5% in each of 23221, 23220, and 23228. Thus, more than half of Jewish households live in one of five zip codes. The distribution of Jews among the zip code areas suggests that there is significant geographic concentration to the Jewish population in Greater Richmond.
- The general trend since 1984 is that there has been a declining percentage of households in the Central Area and the West End and an increasing percentage in the Far West End.
- About 77% of Jewish households own their own home, compared with 67% for Jews nationwide. Home ownership is lower for those under age 35 (54%) and age 75 and over (68%). 93% of households with children own. Only 43% of those earning under \$25,000 per year own.
- About 5% of persons in Jewish households are foreign born, 38% were born in Richmond, 18% in New York, and 8% in Pennsylvania. In total, 48% were born in Virginia, 30% were born in the Northeast, 6% in the Midwest, 57% in the South, and 2% in the West. The percentage locally born is at about the center of American Jewish communities.
- About 8% of respondents are first generation (foreign born), 21% are second generation (born in the United States of foreign-born parents), and 71% are third generation or higher (born in the United States of United States-born parents). The percentage third generation or higher is one of the highest of any comparison community and compares to 62% for Jews nationwide.
- About 10% of households (576 households) spend more than 2 months of the year outside Richmond.

Chapter Highlights

- About 15% of households are new residents: they have moved to Greater Richmond during the past five years, 13% have lived here 5-9 years, 21% for 10-19 years, and 51% for more than 20 years.
- About 29% of new residents settle in the Far West End, 29% in Southside and 24% in the Central area. The 51% in residence for 20 or more years is high compared to other Jewish communities.
- About 39% of residents in Greater Richmond moved into their current residence in the past 5 years. This is relatively high compared with other Jewish communities.
- 16% moved to Greater Richmond from New York, 7% from Tidewater, 7% from Pennsylvania, and 4%-5% from each of Northern Virginia and other Virginia.
- 8% indicated that they will definitely move in the next three years; another 16% indicated they will probably do so. Persons under age 35 are much more likely to indicate plans to move than are older persons. About 23% of households with children indicate they will probably or definitely move within the next three years, as do 38% of the non-elderly singles. These figures include moves within the metropolitan area.
- 9% indicate likelihood of moving out of the metropolitan area. This percentage is toward the middle of the comparison American Jewish communities. The percentage changing residence within the metropolitan area (12%) is about average for American Jewish communities.
- About 3% indicate that they will definitely move out of Greater Richmond within the next three years. This figure rises to 7% of those under age 35.
- 30% of households age 40 and over have at least one adult child in the local area. 20% have adult children, but none of them live in Richmond.

Location of the Jewish Population

This section examines the location of the Jewish population by zip code. Chapter 3 shows the location of population in Jewish households for the five geographic areas. **Table 4-1** shows the distribution of households and population by zip code. Approximately 25% of Jewish households (1,500 households) reside in zip 23233, 12% (726 households) in 23229, 9% in 23226, 5% in 23221, 5% in 23220, and 5% in 23228. Thus, more than half of the Greater Richmond Jewish households live in one of five zip code areas. It is clear from this table that the Jewish population of Greater Richmond is geographically clustered. This should act to facilitate the location of community facilities and community programming. This clustering is consistent with maps of Distinctive Jewish Name households transmitted to Federation under separate cover.

Because the zip codes differ in terms of household size, the final two columns of the table provide estimates of the number of persons in Jewish households in each zip code. The differences are not great between the percentage of Jewish households in each zip code area and the percentage of persons in Jewish households in each zip code area.

Table 4-1 Population by Zip Codes (Sample size = 623, Projected Number of Households = 6,000)						
Zip	Region	Number of Households	% of Households	Household Size	Number of Persons	% of Persons
23233	Far West End	1,500	25.0%	2.8893	4,334	28.3%
23229	West End	726	12.1	2.7291	1,981	12.9
23226	Central	516	8.6	2.4618	1,270	8.3
23221	Central	324	5.4	1.7860	579	3.8
23220	Central	324	5.4	1.8103	587	3.8
23228	Northeast	318	5.3	1.4359	457	3.0
23294	West End	288	4.8	2.2306	642	4.2
23112	Southside	276	4.6	3.2781	905	5.9
23230	Northeast	228	3.8	1.4803	338	2.2
23235	Southside	216	3.6	2.5073	542	3.5
Other Zips		1,284	21.4	2.8606	3,673	24.0
Total		6,000	100.0%	2.5513	15,308	100.0%

Table 4-2 compares the current results with the 1984 survey. Due to differences in methodologies, these differences should be treated as indicative of trends. While Chapter 3 shows a slow increase in the percentage of households on the Southside, **Table 4-2** shows this increase to be considerable. This is probably related to the fact that in 1984 the survey consisted only of households on the Federation's mailing list and households in the telephone directory with a Distinctive Jewish Name (DJN). Such a survey is likely to underestimate the Southside, where the intermarriage rate is much higher. **Thus, the slow increase shown in Chapter 3 is a superior estimate of the change in Southside than is the information in Table 4-2.**

Table 4-2 does support the idea that the Jewish population in the Far West End has increased significantly over the past decade. The proportion living in zip 23233 has more than doubled. This has occurred as the percentage of households in 23229 has declined from 23% to 17% (note that in 1983, current zip 23294 was included in 23229). The percentage living in the three zip codes in the Central Area declined from 36% to 19%.

Thus, the general trend may be described as a decline in the Central Area and the West End and an increase in the Far West End.

Table 4-2 % of Households by Zip Codes Comparison with 1983			
Zip	Region	1983	1994
23233	Far West End	11.5%	25.0%
23229	West End	22.6	12.1
23294	West End	Part of 23229	4.8
23226	Central	15.7	8.6
23221	Central	9.9	5.4
23220	Central	9.9	5.4
23228	Northeast	5.4	5.3
23230	Northeast	5.8	3.8
23227	Northeast	2.9	1.5
	Southside	13.1	20.0

Home Ownership

Table 4-3 shows that 77% of households own their own home, with only 23% being renters.

The ownership rate (77%) is higher than for the American Jewish community (67%). It is well below most Florida communities, except Miami (75%) and St. Petersburg (78%). It is about equal to Rochester (78%), Rhode Island (77%), and Kansas City (75%). It is higher than Washington (70%) and Baltimore (65%). Ownership is also significantly higher than is found in the US Census for Richmond City (42%), Henrico County (59%), and Chesterfield County (72%). It compares with 64% in the 1990 US Census.

Table 4-3
Percentage Owning Home
Comparison with Other Communities

Community	Year	% Own	Community	Year	% Own
West Palm Beach	1987	89%	St Louis	1982	72%
Sarasota-Manatee	1992	83%	New Orleans	1988	72%
South Broward	1990	82%	Washington DC	1983	70%
Louisville	1991	82%	Worcester	1987	69%
Palm Springs	1985	82%	Orlando	1993	69%
Hartford	1982	80%	St Paul	1993	68%
San Antonio	1991	79%	San Francisco	1988	67%
St Petersburg/Clearwater	1994	78%	Baltimore	1985	65%
Rochester	1988	78%	Philadelphia	1983	63%
Rhode Island	1987	77%	Miami	1982	62%
Richmond	1994	77%	Toronto	1991	62%
Kansas City	1985	75%	Boston	1985	47%
Dallas	1985	75%			
Miami	1994	75%	NJPS (US)	1990	67%
Atlantic City	1985	74%	United States Census	1990	64%
Essex-Morris, NJ	1986	74%	Richmond City	1990	42%
Harrisburg	1994	73%	Henrico County	1990	59%
Detroit	1991	73%	Chesterfield County	1990	72%

Home ownership rates are highest in the Far West End (83%) and Southside (81%) and are lowest in the Northeast (68%) (**Table 4-4**). Home ownership rates are highest at 89% for those age 50-64. They are lowest for those under age 35 (54%) and age 75 and over (68%). Home ownership is lowest for non-elderly singles (43%) and elderly singles (62%), and is highest for households with children (93%). Non-elderly couples (82%) and elderly couples (85%) also have high rates.

Home ownership is related to income, with only 43% who earn under \$25,000 per year owning, versus 62% of those earning \$25,000-\$50,000, 92% of those earning \$50,000 - \$100,000, and 98% of those earning over \$100,000.

Finally, those who are single, never married (86%) are much less likely to own than are the widowed (65%), divorced (82%), and married (77%) respondents.

Table 4-4 Home Ownership			
Variable	% Owning	Sample Size	Projected # of Households
All Households	76.6%	623	6,000
Geographic Area			
Central Area	73.6%	119	1,164
West End	71.5%	119	1,008
Far West End	83.4%	190	1,800
Northeast	68.3%	95	948
Southside	80.8%	100	1,080
Age of Respondent			
Under 35	54.0%	101	1,242
35 - 49	85.4%	242	2,442
50 - 64	88.7%	111	978
65 - 74	79.2%	108	558
75 and over	68.4%	61	780

Table 4-4 Home Ownership			
Variable	% Owning	Sample Size	Projected # of Households
Household Structure			
Households with Kids	92.5%	222	2,196
Non-Elderly Couple	81.7%	94	972
Non-Elderly Single	42.6%	70	762
Elderly Couple	85.3%	79	564
Elderly Single	62.1%	76	684
Household Income			
Under \$25,000	42.5%	73	954
\$25 - \$49,999	61.9%	121	1,560
\$50 - \$100,000	92.0%	183	2,226
\$100,000 and over	98.1%	111	1,260
Marital Status of Respondent			
Married	76.7%	447	4,362
Single, Never Married	86.0%	66	636
Divorced	81.9%	35*	318
Widowed	65.0%	75	684

Place of Birth

Overall, 95 % were born in the United States (**Table 4-5**), with 38% born in Greater Richmond, 18% born in New York State, 8% born in Pennsylvania, and 9% from other areas of Virginia. In total, about 48% were born in the Commonwealth of Virginia and another 9% from other places in the South, 30% were born in the Northeast, 6% were born in the Midwest, and 2% in the West.

Only 5% were born outside the United States, mostly in Eastern European countries (2%).

Table 4-6 shows place of birth in comparison to other Jewish communities. Greater Richmond, with 38% locally born, is at about the center of the comparison communities. It is much higher than the Florida communities and compares to 39% in Harrisburg, 36% in Washington, 50% in Baltimore, 51% in Essex-Morris, NJ, 63% in Pittsburgh, and 65% in Philadelphia. The percentage locally born is important because such persons often have stronger ties to the local Jewish community, feeling that the metropolitan area is their home.

The percentage of foreign born (5%) is among the lowest of any American Jewish community and compares to 8% in Baltimore and Washington and 11% in Pittsburgh and Philadelphia.

62% of Americans were born in their current state of residence, according to the 1990 US Census, versus 48% for Jews in Richmond. 5% of Jews in Greater Richmond are foreign born, as are 5% of Virginians in general.

Table 4-5 Place of Birth of Persons in Jewish Households (Sample Size = 1,583, Projected # of Individuals = 15,308)	
Location	% Born
Richmond	38.3%
New York	17.8
Pennsylvania	8.0
Tidewater	3.8
Northern Virginia	1.9
Other Virginia	3.7
Maryland	2.9
New Jersey	2.6
Massachusetts	1.8
Ohio	1.6
California	1.5
Illinois	1.5
West Virginia	1.2
North Carolina	1.0
Virginia	47.9%
Other South	9.1%
South Total	57.0%
Northeast	29.8%
Midwest Total	5.9%
West Total	2.2%
Total US	94.9%
Eastern Europe Total	2.1%
Asia-Africa (includes .2% born in Israel)	1.5%
Western Europe Total	1.0%
Middle and South America	.5%
Total Foreign	5.1%

Table 4-6 Place of Birth Comparison with Other Communities					
Community	Year	Locally Born	U.S. Born, (not Local)	Total U.S. Born	Foreign Born
West Palm Beach	1987	2%	90	92	8
Sarasota-Manatee	1992	5%	83	88	11
South Broward	1990	7%*	75	82	18
St Petersburg/Clearwater	1994	14%	80	94	6
Orlando	1993	14%	79	93	7
Los Angeles	1979	16%	60	56	24
Columbus	1990	17%	77	94	6
Miami	1994	22%	59	80	20
Hartford	1982	22%	65	87	13
Richmond	1983	22%	72	94	6
Denver	1981	22%	67	89	11
San Francisco Bay Area	1988	24%	62	86	14
Dallas	1989	29%	63	92	8
Washington DC	1983	36%	56	92	8
Richmond	1994	38%	57	95	5
Harrisburg	1994	39%	56	95	5
Toronto	1991	39%	20	59	41
St Paul	1992	39%	48	88	13
Boston	1985	47%	46	93	7
Minneapolis	1981	47%	40	87	13
St Louis	1982	50%	34	84	16
Baltimore	1985	50%	42	92	8
Rhode Island	1988	50%	41	91	9
New Orleans	1988	50%	42	92	8

Table 4-6 Place of Birth Comparison with Other Communities					
Community	Year	Locally Born	U.S. Born, (not Local)	Total U.S. Born	Foreign Born
Essex-Morris NJ	1986	51%	41	92	7
Louisville	1991	53%	38	90	10
Kansas City	1985	59%	29	90	10
Cleveland	1987	59%	28	87	13
Chicago	1990	61%	29	90	9
Pittsburgh	1984	63%	26	89	11
Philadelphia	1984	65%	24	89	11
Chicago	1981	66%	21	87	13
Worcester	1987	76%	24	99	1
Rochester	1988	87%	12	99	1
Atlantic City	1985	Not Available		90%	10
Milwaukee	1983	Not Available		89%	11
New York	1990	Not Available		83%	17
New York	1981	Not Available		83%	17
* Does not include 5% who were born in Dade County.					

Generational Status

First generation is defined as someone who was not born in the United States. Second generation persons were born in United States, but have a foreign born mother. Third generation or higher indicates that the respondent and the respondent's mother were born in the United States. Overall, 8% of respondents are first generation; 21%, second generation; and 71%, third generation or higher (Table 4-9).

Table 4-7 shows this variable crosstabulated with age. As expected, as age increases, generational status decreases. Only those age 75 and over, however, have a high percentage of first generation Jews. About 5%-8% of those under age 75 are first generation, versus 18% of those age 75 and over. The percentage second generation increases from only 6% of those under age 35 to 67% of those age 75 and over. The percentage third generation declines from well over 80% of those under age 50 to 73% of those age 50-64 and 67% of those age 65-74. It is only 15% for those age 75 and over.

Table 4-8 shows that Jews in the Central Area (58%) and the Northeast (60%) are least likely to be third generation. Those in the Northeast (17%) are most likely to be first generation.

Table 4-9 shows that, compared with other Jewish communities, Greater Richmond has a relatively low percentage of first generation Jews (8%), comparing to 6% in Columbus, 7% in Harrisburg, 8% in Boston, and 11% in Detroit. It also compares to 20% in Miami, 18% in South Broward, and 15% in San Francisco.

The 71% third generation is about equal to Orlando (73%) and Harrisburg (74%), but is much higher than all other communities in the table. Compared with Jews nationwide, Greater Richmond is more likely to be third generation (by 71% to 62%) and less likely to be second generation (by 21% to 27%).

Generation is used in this report as a variable to help explain levels of observance and "Jewishness." The general theory is that, as a person is further removed from the European experience, assimilation increases.

Table 4-7 Generational Status by Age of Respondent					
Generation	Under 35	35-49	50-64	65-74	75 +
First	5.4 %	6.1 %	8.4 %	7.9 %	17.9 %
Second	5.8	9.5	18.4	45.3	67.1
Third and higher	88.8	84.3	73.2	67.1	15.0
Total	100.0 %	100.0 %	100.0 %	100.0 %	100.0 %
Sample Size	101	242	111	108	61
Proj. # of Hhlds	1,242	2,442	978	558	780

Table 4-8 Generational Status by Area					
Generation	Central Area	West End	Far West End	North-east	South-side
First	8.5 %	5.3 %	7.5 %	16.8 %	3.2 %
Second	33.8	21.6	15.0	23.7	14.4
Third and higher	57.6	73.1	77.5	59.5	82.4
Total	100.0 %	100.0 %	100.0 %	100.0 %	100.0 %
Sample Size	119	119	190	95	100
Projected Number of Households	1,164	1,008	1,800	948	1,080

Table 4-9 Generational Status Comparison with Other Communities				
Community	Year	1st Generation	2nd Generation	3rd Generation +
Harrisburg	1994	7%	19	74
Orlando	1993	7%	20	73
Richmond	1994	8%	21	71
Boston	1985	8%	28	61
Quad Cities	1989	13%	29	58
Columbus	1992	6%	39	55
St Petersburg/Clearwater	1994	10%	35	55
San Francisco	1988	15%	34	51
Detroit	1991	11%	45	44
Sarasota-Manatee	1992	11%	46	43
Tampa	1982	6%	51	43
Miami	1994	20%	37	43
Toronto	1991	27%	37	36
Miami	1982	26%	43	32
South Broward	1990	18%	55	27
West Palm Beach	1987	9%	68	23
NJPS (US)	1990	11%	27	62

Months in Residence

Respondents were asked to indicate whether they spend more than two months per year away from their permanent residence. A total of 9.6% of households (576 households) indicated such behavior. This compares to 7.9% for Jews in Harrisburg.

About 37% of those spending more than two months per year away from Richmond are elderly.

Length of Residence

Table 4-10 shows that 15% of all households (906 households) have moved to Greater Richmond within the past 5 years. Thus, about 180 households per year have been moving into Richmond each year for the past five years. Another 13% have arrived during the past 5-9 years. Thus, 28% of all households have been living in the area for fewer than ten years. 21% have been here for 10-19 years, and 51%, for 20 or more years. 72% have lived in Richmond for 10 years or more.

Table 4-10 examines length of residence in Richmond by geographic area. Southside (24%) has the highest percentage of households in residence for 0-4 years. The Northeast (8%) and the West End (9%) have the lowest percentages of new residents (0-4 years). The highest percentages of households in the area for 10 years or more are in the Northeast (84%) and the West End (81%). It is lowest on the Southside (54%) and is just over 70% in the Far West End and the Central Area.

Table 4-10						
Length of Residence by Geographic Area						
Length of Residence	Central Area	West End	Far West End	North-east	South-side	All
0 - 4 years	18.9%	8.7%	14.7%	8.1%	24.0%	15.1%
5 - 9	7.8	10.8	14.9	7.7	22.2	13.0
10 - 19	13.0	23.5	21.2	15.3	30.6	20.8
20 +	60.3	57.1	49.1	68.9	23.1	51.1
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
10+ Years	73.3%	80.6%	70.3%	84.2%	53.7%	71.9%
Sample Size	119	119	190	95	100	623
Proj. # of Households	1,164	1,008	1,800	948	1,080	6,000

Table 4-11						
Length of Residence by Geographic Area						
Length of Residence	Central Area	West End	Far West End	North-east	South-side	All
0 - 4 years	24.2%	9.6	29.2	8.5	28.5	100.0%
5 - 9	11.7%	14.0	34.4	9.3	30.7	100.0%
10 +	19.9%	19.0	29.5	18.6	13.4	100.0%

Table 4-12 Length of Residence Comparison with Other Communities					
		Years			
Community	Year	0-4	5-9	10-19	20+
Toledo	1982	7%	5	88	
Rhode Island	1987	7%	10	51	32
Rochester	1987	9%	10	15	67
Milwaukee	1983	10%	8	8	74
Louisville	1991	11%	7	16	67
Miami	1994	12%	10	24	55
Worcester	1987	13%	12	75	
San Antonio	1991	13%	11	76	
Detroit	1991	13%	87%		
Richmond	1994	15%	13	21	51
Miami	1982	15%	22	30	33
Boston	1985	18%	10	72	
New Orleans	1988	19%	19	39	24
South Broward	1990	19%	21	45	16
St Petersburg/Clearwater	1994	19%	20	35	26
St. Paul	1992	20%	11	14	54
Manchester	1983	41%		18	41
Harrisburg	1994	21%	11	19	50
Essex-Morris Counties, NJ	1986	21%	20	59	
Sarasota-Manatee	1992	23%	22	41	14
West Palm Beach	1987	24%	30	38	8
Tampa	1980	27%	22	51	
Atlantic City	1985	28%	22	27	23
St. Louis	1982	32%	24	44	
Orlando	1993	32%	20	30	18

Table 4-12 Length of Residence Comparison with Other Communities					
		Years			
Community	Year	0-4	5-9	10-19	20+
Philadelphia	1983	32%	68		
Tidewater	1988	34%	19	22	25
Kansas City	1985	35%	22	26	17
Dallas	1989	48%	23	18	11
Washington, DC	1983	48%	20	20	12
Denver	1981	52%	14	27	
Phoenix	1983	61%	39		
NJPS (US)	1990	29%	18	30	23

Table 4-12 shows the length of residence in Greater Richmond in comparison with other Jewish communities. The percentage of long-term residents (20 or more years) in Greater Richmond (51%) is relatively high, and only 4 of the comparison Jewish communities [Rochester (67%), Louisville (67%), Miami (55%), and St. Paul (54%)] are higher. It compares with 23% for all American Jews. The percentage in residence for 0-4 years (15%) is a relatively low percentage. It is higher than only 9 comparison communities and lower than 21. It compares to 34% in Tidewater. Thus, comparatively, Greater Richmond is not an area of significant immigration.

Table 4-11 also shows length of residence by geographic area, but the rows add to 100% instead of the columns. Thus, **Table 4-11** is useful for examining where new and long-term residents have settled. The Far West End (29%), Southside (29%), and Central Area (24%) draw about equal numbers of households moving into Greater Richmond. The West End (10%) and the Northeast (9%) see relatively few new residents.

30% of those in residence in Richmond for 10 or more years live in the Far West End (**Table 4-11**). About 20% moved into each of the Central Area (20%), the West End (19%), and the Northeast (19%). Only 13% of those in residence for ten years or more live in the Southside.

Table 4-13 shows the relationship between length of residence and household structure. Excluding ``other household structures, ' 53 % of recent migrants to the area (0-4 years) are households with children. This percentage is about equal to the percentage for households moving to the area 5-9 years ago (52%).

Table 4-13 also indicates that almost one in four (26%) recent migrants are non-elderly singles and 16% are non-elderly couples.

Table 4-13 Household Structure by Length of Residence (Excludes ``Other' ' Households)				
Household Structure	0 - 4 Years	5 - 9 Years	10 - 19 Years	20+ Years
Households with Children	52.6%	52.0%	63.9%	28.0%
Non-Elderly Couple	15.9	17.0	16.8	20.9
Non-Elderly Single	25.5	20.0	13.2	10.5
Elderly Couple	1.3	4.3	3.1	18.8
Elderly Single	4.8	6.7	2.9	21.8
Total	100.0%	100.0%	100.0%	100.0%
Sample Size	78	77	127	341
Projected Number of Households	802	745	1,039	2,591

Length of Residence at Current Address

Table 4-14 shows length of residence at one's current address. Overall, 39% are in their current residence for less than 5 years, 23% for 5-9 years, 21% for 10-19 years, and 16% for more than 20 years. The percentage in residence at their current address for less than 5 years is highest in the Far West End (45%) and the Southside (45%). Only 26% in the West End are in residence at their current address for 0-4 years.

More than half of households in the Central Area (54%) and the West End (55%) are in residence in their current home for 10 years or more. This figure is 45% for the Northeast. It is only 21% in the Far West End and 24% in the Southside, indicating that these are regions which have been more recently settled by Jews. 41% in the Central Area are in their current home for 20 years or more.

For comparison (**Table 4-15**), the percentage in their current home for less than 5 years (39%) is relatively high in Richmond, comparing to 23% in Cleveland, 28% in Atlantic City, 33% in Miami, 35% in Baltimore, 40% in Milwaukee. It is much lower than the 72% in Detroit.

The 39% for Greater Richmond in residence in their current home for 0-4 years is lower than the 44% for US Jews. The 16% in residence for 20 or more years compares to 16% for Jewish households nationwide.

Table 4-14 Length of Residence at Current Address by Geographic Area						
Length of Residence	Central Area	West End	Far West End	North-east	South-side	All
0 - 4 years	37.2%	26.5%	45.3%	37.2%	45.1%	39.3%
5 - 9	9.2	18.9	33.3	17.6	31.4	23.4
10 - 19	12.4	33.0	20.4	19.8	21.5	20.8
20 +	41.2	21.5	.9	25.4	2.0	16.3
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
10+ Years	53.6%	54.5%	21.3%	45.2%	23.5%	37.1%
Sample Size	119	119	190	95	100	623
Proj. # of Households	1,164	1,008	1,800	948	1,080	6,000

Table 4-15 Length of Residence at Current Address Comparison with Other Communities					
		Years			
Community	Year	0-4	5-9	10-19	20+
New Orleans	1988	20 %	18	32	30
Cleveland	1987	23 %	15	24	38
Toledo	1982	27 %	20	53	
San Antonio	1991	27 %	20	48	
South Broward	1990	28 %	22	40	10
Atlantic City	1985	28 %	22	27	23
St. Paul	1981	30 %	15	20	28
St. Louis	1982	32 %	24	44	
Miami	1994	33 %	19	27	22
Palm Springs	1987	33 %	45	22	
Kansas City	1985	35 %	22	26	17
Baltimore	1985	35 %	23	27	15
Miami	1982	35 %	25	28	12
St Petersburg/Clearwater	1994	39 %	26	28	8

Table 4-15 Length of Residence at Current Address Comparison with Other Communities					
		Years			
Community	Year	0-4	5-9	10-19	20+
Richmond	1994	39%	23	21	16
Milwaukee	1983	40 %	24	36	
Harrisburg	1994	41 %	18	19	21
Sarasota-Manatee	1992	41 %	25	29	6
Hartford	1982	66 %		34	
Toronto	1990	45 %	22	33	
Washington, DC	1983	48 %	20	20	12
Denver	1981	52 %	14	27	
Orlando	1993	55 %	22	19	5
Detroit	1991	72 %			18
NJPS (US)	1990	44 %	17	23	16

Place of Previous Residence

Respondents were asked what state or country they resided in prior to living in Greater Richmond. One important finding is seen in **Table 4-16**: 23 % of respondents always lived in Richmond. 7 % moved to Richmond from Tidewater, 4 % from Northern Virginia, and 5 % from elsewhere in Virginia. Thus, 39 % have always lived in Virginia. New York State accounts for 16 % of all respondents. The South (excluding Virginia) accounts for 16 % of respondents. In total, 30 % derive from the Northeast, 55 % from the South, 7 % from the Midwest, and 3 % from the West. Only 5 % of respondents moved to Greater Richmond from a foreign country.

No one in the sample had a last previous address in Israel.

Note that **Table 4-5** shows *place of birth* for all persons in Jewish households. This section shows the last previous place of residence prior to living in Richmond for the respondent only.

Table 4-16 Place of Previous Residence of Respondents (Sample Size = 623, Projected # of Households = 6,000)	
Location	%
Richmond	23.4 %
New York	16.0
Tidewater	6.6
Pennsylvania	6.6
Other Virginia	5.4
Maryland	4.6
Northern Virginia	3.9
New Jersey	3.0
Florida	2.9
Ohio	2.3
Massachusetts	2.3
North Carolina	2.0
Connecticut	1.9
Illinois	1.6
California	1.6
Georgia	1.3
West Virginia	1.2
South Carolina	1.0
Colorado	1.0
Virginia Total	39.4 %
Other South	15.9 %
South Total	55.3 %
Northeast Total	30.2 %
Midwest Total	6.7 %
West Total	3.1 %
Total US	95.3 %
Eastern Europe	2.9 %
Middle and South America	.8
Western Europe	.6
Canada	.2
Asia-Africa	.1
Total Foreign	4.7 %

Moving Plans

Respondents were asked about the probability that they would move within the next three years. It should be remembered that, in such a question, respondents are being asked about ``prospective behavior.'' Some people have trouble projecting their behavior, and unforeseen events may very well change a decision at some point in the future.

8% of all households indicated that they will definitely move within the next three years. 16% indicated probably and 71% indicated either probably not or definitely not (**Table 4-17**). 5% indicated that they did not know if they would move. 9% of all respondents indicated plans to definitely or probably move out of the Greater Richmond area.

Tables 4-17 and 4-18 cover similar information using different response categories. **Table 4-17** shows that the indicated likelihood of mobility in Greater Richmond (24% definitely or probably) is higher than in West Palm Beach (13%) and Sarasota (12%), but is slightly lower than Harrisburg (20%), Miami (23%), and Orlando (22%). The 8% who indicated they will definitely move is similar to the percentages found in the Florida communities and Harrisburg (**Table 4-18**). If we equate the 24% who indicate they are definitely or probably moving in Greater Richmond to the response ``very likely'' (which was used in the community studies shown in **Table 4-18**), we see that Greater Richmond is toward the center of the comparison communities. The 24% in Greater Richmond can be compared with 11% in Tidewater and 26% for Jews nationwide.

Table 4-19 examines moving plans by geographic area. The percentage indicating definite plans to move varies from 4% on the Southside to 11% in the Central Area and the West End. The percentage planning to definitely move out of Richmond in the next three years varies from 1% in the Central Area to 6% in the Northeast. Little difference exists in the percentage who will either definitely or probably move in the next three years, varying from 22% in the Far West End and the Northeast to 29% in the Central Area.

Table 4-20 shows that 17% of the under age 35 group answered definitely, versus only 7%-8% of those age 35-64 and less than 3% of the elderly. The percentage definitely not moving increases from 13% of those under age 35 to 69% of those age 75 and over. Those under age 35 (7%) are more likely to be definitely moving out of Greater Richmond than any other age group.

Table 4-21 shows that persons who are married indicate the greatest likelihood of moving: 27% are definitely or probably moving. Widows are most likely to indicate that they will definitely not move (61%), versus 28%-32% of the other marital status groups. Relatively little difference exists in the percentage moving out of Greater Richmond.

Table 4-22 indicates that non-elderly singles (13%) and non-elderly couples (11%) are the most likely to indicate that they will definitely move. On the other hand, 63% of elderly singles indicate that they will definitely not move within the next three years. 7% of non-elderly singles indicate definite plans to move out of Greater Richmond.

Table 4-17 Moving Plans Comparison with Other Communities						
Community	Year	Definitely	Probably	Probably Not	Definitely Not	Don't Know
Sarasota-Manatee	1992	4 %	8	40	38	10
West Palm Beach	1987	5 %	8	35	47	6
St Petersburg/Clearwater	1994	6 %	10	34	47	3
Richmond	1994	8 %	16	38	33	5
Miami	1994	9 %	14	30	42	5
Harrisburg	1994	9 %	11	41	35	4
Orlando	1993	10 %	12	32	38	9

Table 4-18 Moving Plans Comparison with Other Communities				
Community	Year	Very Likely	Somewhat Likely	Not at All Likely
Cleveland	1987	10 %	5	85
Tidewater	1988	11 %	17	72
Miami	1982	12 %	18	70
Rhode Island	1987	13 %	14	73
Houston	1975	17 %	14	69
Philadelphia	1984	20 %		80
Louisville	1991	20 %	12	68
San Francisco	1988	24 %	21	52
Dallas	1989	29 %	21	47
Columbus	1990	33 %	67	
Boston	1985	38 %		62
Toronto	1990	45 %		55
NJPS (US)	1990	26 %	21	53

Table 4-19 Moving Plans by Geographic Area						
Length of Residence	Central Area	West End	Far West End	North-east	South-side	All
Definitely	11.0%	10.8%	7.5%	7.5%	4.3%	8.2%
Probably	18.2	17.5	14.3	14.5	18.7	16.4
Probably Not	33.6	35.4	38.3	29.0	52.3	37.9
Definitely Not	33.9	32.3	35.7	40.9	20.6	32.9
Don't Know	3.2	4.0	4.2	8.1	4.0	4.5
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	119	119	190	95	100	623
Proj. # of Households	1,164	1,008	1,800	948	1,080	6,000
Definitely Moving out of Greater Richmond	.8%	3.6%	4.7%	5.6	1.6%	3.4%

Table 4-20 Moving Plans by Age of Respondent					
Moving Plans	Under 35	35-49	50-64	65-74	75 +
Definitely	16.5%	7.1%	7.8%	2.3%	3.0%
Probably	29.6	16.6	8.2	9.3	10.5
Probably Not	35.8	46.3	39.0	37.6	14.1
Definitely Not	12.5	25.1	41.1	46.5	69.4
Don't Know	5.6	4.8	3.9	4.3	3.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	101	242	111	108	61
Projected # of Households	1,242	2,442	978	558	780
Definitely Moving out of Greater Richmond	7.2%	2.7%	3.3%	0.0%	1.7%

Table 4-21 Moving Plans by Marital Status				
Moving Plans	Married	Single	Divorced	Widowed
Definitely	8.9%	5.6%	3.0%	8.1%
Probably	18.0	17.1	16.8	5.9
Probably Not	40.3	44.1	34.3	18.7
Definitely Not	28.8	32.1	32.2	60.5
Don't Know	4.0	1.1	13.7	6.8
Total	100.0%	100.0%	100.0%	100.0%
Sample Size	447	66	35*	75
Projected Number of Households	4,362	636	318	684
Definitely Moving out of Greater Richmond	3.9%	1.5%	0.0%	3.4%

Table 4-22 Moving Plans by Household Structure					
Moving Plans	Households with Children	Non-Elderly Couple	Non-Elderly Single	Elderly Couple	Elderly Single
Definitely	6.9%	11.2%	13.0%	0.0%	5.3%
Probably	16.2	20.1	25.4	7.0	14.0
Probably Not	43.6	35.0	38.8	32.2	14.6
Definitely Not	29.2	29.2	11.5	59.1	63.0
Don't Know	4.1	4.5	11.2	1.8	3.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	222	94	70	79	76
Proj. # of Households	2,196	972	762	564	684
Definitely Moving out of Greater Richmond	3.4%	3.5%	6.8%	0.0%	2.0%

Expected Destination for Movers

All respondents answering that they either were definitely or probably moving within the next three years were asked where they expect to move. 2% expect to move to another location in the same neighborhood, 10% to a different neighborhood in the Greater Richmond area, and 9% out of Greater Richmond (**Table 4-23**).

Table 4-24 compares the above results with other communities. Greater Richmond, with 75% saying that they have no plans to move, shows itself to be a more stable community than is the case for many of the other cities in the table. 16 communities show a lower percentage with no plans to move and 9 communities show a higher percentage. The percentage planning to move out of this metropolitan area (9%) is toward the middle of the comparison communities. The percentage planning to move within Greater Richmond (12%) is at about the middle of the comparison American Jewish communities.

Table 4-23 Expected Destinations of Movers	
Destination	%
Different Place in Same Neighborhood	2.3 %
Different Neighborhood in Greater Richmond	9.9
Other Virginia	2.1
Other United States	6.8
Foreign Country	.0
Don't Know/No Response	3.5
Not Moving	75.4
Total	100.0%
Sample Size	623
Projected Number of Households	6,000

Table 4-24 Expected Destination for Movers Comparison with Other Communities					
Community	Year	Moving Within Metro Area	Moving Out of Metro Area	Don't Know	No Plans to Move
South Broward	1990	13 %	2	4	81
West Palm Beach	1987	8 %	2	2	88
Sarasota-Manatee	1992	8 %	2	3	87
St Petersburg/Clearwater	1994	8 %	5	3	84
Miami	1982	7 %	5	18	70
St Louis	1982	11 %	5	5	80
Minneapolis	1981	11 %	5	0	84
Cleveland	1987	10 %	5	0	85
Richmond	1983	11 %	7	5	78
St Paul	1981	7 %	7	0	86
Orlando	1993	9 %	8	4	79
Washington DC	1983	19 %	8	27	45
Chicago	1981	16 %	8	16	60
Richmond	1994	12 %	9	4	75
Atlantic City	1985	13 %	9	11	67
San Francisco	1988	31 %	9	6	55
Rhode Island	1987	16 %	9	2	73
Milwaukee	1983	13 %	10	17	60
Harrisburg	1994	7 %	10	3	80
Kansas City	1985	29 %	11	7	53
Phoenix	1983	26 %	11	3	60
Miami	1994	7 %	12	4	77
Los Angeles	1979	26 %	12	5	56
Baltimore	1985	26 %	13	5	56
Rochester	1987	15 %	15	3	67
Dallas	1989	29 %	16	4	50
NJPS (US)	1990	29 %*	15	3	53
* % moving within the state of residence					

Adult Children in Richmond

Respondents age 40 and over were asked if they have adult children, and if any of these adult children live in the Greater Richmond area. Overall, 50% of Jewish households in Greater Richmond in which someone is over age 40 have adult children and 30% have adult children living in the area. One implication of this is that about 60% of adult children appear to remain the Richmond area. (A *caveat* on this is the possibility that some of the households without local adult children moved to Richmond without their children, rather than that the children have moved out of Richmond.)

Table 4-25 indicates that some difference exists in the response between Central Area (47% with adult children in Richmond) and the other four regions. 68% of households age 65-74 have an adult child in Richmond, as do 55% of those age 75 and over. This indicates that many elderly in Richmond have a local support system.

Households with children still at home are least likely to report adult children. Elderly couples (60%) are about as likely to have adult children in Richmond as are elderly singles (64%).

Those earning under \$25,000 are most likely to have adult children in Richmond (47%), versus about 22%-24% of the other groups.

The 30% with adult children in the metropolitan area compares with 43% for Harrisburg.

Table 4-25 % of Households With Adult Child in Greater Richmond						
Variable	Adult Child in Richmond	Adult Child not in Richmond	No Adult Children	Total	Sample Size	Projected # of Households
All Households Age 40+	30.3%	20.1	49.6	100.0%	338	4,092
Geographic Area						
Central Area	46.6%	16.2	37.2	100.0%	79	716
West End	30.1%	20.6	49.2	100.0%	94	732
Far West End	21.9%	21.4	56.7	100.0%	146	1,322
Northeast	41.1%	33.3	25.6	100.0%	69	630
Southside	20.1%	8.9	71.1	100.0%	67	687
Age of Respondent						
Under 50	3.6%	12.4%	83.4%	100.0%	184	1,858
50 - 64	40.9%	25.4	33.7	100.0%	108	949
65 - 74	68.3%	22.5	9.2	100.0%	107	552
75 and over	55.0%	31.4	13.6	100.0%	56	737
Household Structure						
Household with Children	3.7%	5.7	90.6	100.0%	149	1,620
Non-Elderly Couple	42.0%	25.6	32.4	100.0%	66	753
Non-elderly single	22.4%	16.1	61.5	100.0%	32*	348
Elderly Couple	60.1%	30.6	9.3	100.0%	78	642
Elderly Single	63.6%	26.3	10.0	100.0%	71	728
Household Income						
Under \$25,000	46.7%	29.6	23.7	100.0%	47	565
\$25 - \$49,999	23.9%	29.8	46.3	100.0%	68	818
\$50 - \$100,000	21.7%	15.1	63.2	100.0%	130	1,596
\$100,000 and over	24.2%	17.8	58.0	100.0%	93	1,113

The Post Card Migration Study

As part of our effort to inform potential respondents that they might receive a call on behalf of a population study for the Jewish Community Federation of Richmond, a post card was sent to all households on the Federation's mailing list. The post cards were sent so that if a person had moved and had a forwarding address, the post card would be returned to us with a yellow label indicating the new address. In all, the Jewish Community Federation's mailing list in October, 1995 contained 4,436 Richmond area Jewish households.

These are important data and should be used to supplement the information from the telephone survey. While these data are not a random sample of Richmond area Jewish households, they do represent a large number of *actual* moves that have taken place by Richmond Jewish households on the Federation's mailing list.

624 post cards were received back from the post office, but 238 were from Federation's inactive list and are not herein analyzed, leaving 386 post cards. Seven households moved from one place outside the Richmond area to another place outside the Richmond area, leaving 379 for analysis. The post office provided a zip code at origin and a zip code at destination for 254 (379-125) households (**Table 4-26**). The 125 households had moved more than one year ago, meaning that the post office is not able (or not willing) to provide forwarding address information.

Table 4-27 shows the 254 household moves for which origins and destinations are known. Of these 254 households, 83 (33%) moved *within* one of the five regions. These are termed *intraregional* moves. Another 86 households (34%) moved out of Richmond, with relatively equal numbers leaving each of the five regions.

Table 4-28 examines just the 171 interregional moves. Movement out of the Central Area (42 households) is greater than movement into the Central Area (13 households). Movement out of the West End (40) is greater than movement into the West End (21). Movement out of the Far West End (36) is about equal to movement into the Far West End (35). Movement out of the Northeast (35) is greater than movement into the Northeast (10). Movement out of the Southside (18) is greater than movement into the Southside (6).

For the following analysis, the ``Core Area'' of the Jewish community is defined as the Central Area, the West End, and the Far West End. Within the Core Area, 29 moves took place in a westerly direction (Central Area to West End, Central Area to Far West End, West End to Far West End) and 14 in an easterly direction (West End to Central Area, Far West End to Central Area, Far West End to West End). Thus, these data confirm the general direction of movement that current wisdom in the community has indicated, but the numbers are not high and the movement is a ``two-way street.''

Table 4-26
Migration of Jewish Households
Post Card Migration Study
(Includes Intraregional Moves)
(Active Households Only)

	Central Area	West End	Far West End	North-east	South-Side	Out of Area	Unknown Destinations	Sum
Central Area	11	5	9	7	2	19	32	85
West End	2	11	15	3	1	19	17	68
Far West End	5	7	34	0	3	21	28	98
Northeast	4	9	8	11	0	14	25	71
Southside	2	0	3	0	16	13	23	57
Total	24	32	69	21	22	86	125	379

Table 4-27
Migration of Jewish Households
Post Card Migration Study
(Includes Intraregional Moves)
(Active Households Only)

	Central Area	West End	Far West End	North-east	South-Side	Out of Area	Sum
Central Area	11	5	9	7	2	19	53
West End	2	11	15	3	1	19	51
Far West End	5	7	34	0	3	21	70
Northeast	4	9	8	11	0	14	46
Southside	2	0	3	0	16	13	34
Total	24	32	69	21	22	86	254

Table 4-28 Migration of Jewish Households Post Card Migration Study (Excludes Intraregional Moves) (Active Households Only)							
	Central Area	West End	Far West End	North- east	South- Side	Out of Area	Sum
Central Area		5	9	7	2	19	42
West End	2		15	3	1	19	40
Far West End	5	7		0	3	21	36
Northeast	4	9	8		0	14	35
Southside	2	0	3	0		13	18
Total	13	21	35	10	6	86	171

Chapter 5

Demographic Profile

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Note that this Chapter shows the age and sex distribution for all persons in Jewish households. See Chapter 8 for information on the number of Jewish children and Jewish adults.
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Chapter Highlights

- 31 % of the Jewish population of Greater Richmond (4,699 persons) are age 35-49.
- 13 % (2,051 persons) are age 65 and over.
- About 3,796 children under age 18 live in Greater Richmond (25 % of the population).
- The median age is 38.7 years. Thus, Greater Richmond has a relatively young Jewish population.
- About 52 % of the population is female.
- The community has aged since 1983, with the median age increasing from 35 to 39. The number of children has increased during the decade by about 750. The number of persons age 75 and over has increased by about 500.
- More than one in four persons in the Northeast and the Central Area are age 65 and over.
- 39 % of children live in the Far West End. Another 27 % live on the Southside. 31 % of the elderly live in the Central Area. Another 25 % live in the Northeast.
- The average household size (2.55) is one of the highest household sizes of any Jewish community completing a study since 1980. The percentage of single-person households (24 %) is about average for a US Jewish community and has declined from 29 % in 1983. The percentage of households with 4 or more persons (25 %) is relatively high for an American Jewish community.
- The average household size in the Central Area (2.1) and the Northeast (1.9) are low, while the household size in the Far West End is 2.9.
- The most common household type is a married couple with children at home (35 %, or about 2,106 households). Married couples with no children at home (26 %, or 1,536 households) are the next largest group, followed by single persons living alone (24 %, about 1,446 households). The percentage of married couples with children is one of the highest of the comparison Jewish communities.
- 13 % are single persons living alone under age 65 and 11 % are elderly singles living alone, mostly elderly women.
- Only 2 % of households are single parent families and only 4.1 % of children are being raised in such families.

Chapter Highlights

- 42% of households with children are in the Far West End.
- 41% of households with children are latch key households (both spouses working full time). 32% of latch key children are age 0-12.
- About 71% (8,150) of adults are currently married; about 29% (3,362) are currently single, with most of these being single and never married (19% or 2,130 persons). Another 8% (863) are currently widowed and 4% are currently divorced (460 persons). 9% have been widowed and 14% have been divorced. 12% of adults are on their second marriage. 82% of adults have been married at some point.
- Only about 2% of the population does not have a high school degree, versus 22% of the American population in general. About 14% have only graduated high school, 14% have graduated high school and have had some college; another 5% have a 2-year college degree. About 33% have only graduated a four-year college and 27% have a graduate degree. Thus, 65% of the population has a degree from a four-year college. About 4% have a medical or dental degree; another 2%, a law degree.
- 73% of males have a college degree, versus 56% of females.
- 59% of adults are employed full time, 14% are retired, 10% are employed part time, and 8% are homemakers. In addition, 7% are students, 1% were unemployed at the time of the survey, and 0.3% were disabled.
- The percentage who are employed full time (59%) is among the highest of the comparison Jewish communities.
- The median value of homes in which Jewish households reside is about \$134,500. The median value in the Far West End (\$148,600) and the Central Area (\$139,400) are highest.
- The median household income is \$58,500. Income is highest between the ages of 35-64 (\$75,000), for non-elderly couples (\$69,900), in households with children (\$72,000), and in the Far West End (\$67,700).
- 95% are registered to vote. For those in residence for less than 5 years, it is 86%. 91% of those under age 35 are registered.

Age/Sex Distribution

The age/sex distribution of a population is among the most important demographic indicators of that population. This distribution is shown for the Jewish population of Greater Richmond in **Table 5-1**. Greater Richmond is a relatively young Jewish community, with 25% (3,796) age 17 and under and 13% (2,051) age 65 and over. For comparison, 6% of all residents of Chesterfield County are age 65 and over, as are 12% of all residents of Henrico County and 15% in the city of Richmond. In addition, another 70 persons live in institutions without their own telephone numbers, most of whom are elderly.

Of the comparison communities shown on **Table 5-2**, Richmond has one of the higher percentages of the population age 19 and under (27%) , trailing only five communities.¹ The percentage age 19 and under ranges from 5%-8% in Palm Beach County to 11% in Sarasota, 12% in South Broward, 18% in Miami, and 25% in Orlando, to 26% in Boston and Washington. Nationally, 23% of American Jews fall in this age category. The 27% in Richmond compares to 25% in Tidewater.

For the comparison communities shown on **Table 5-3**, Greater Richmond has a relatively low percentage of the population age 60 and over. The 16% age 60 and over for Greater Richmond compares to three-quarters in South Palm Beach, 63% in Sarasota, 37% in Miami, 30% in Pittsburgh, 23% in Philadelphia, 20% in San Francisco, 17% in Harrisburg, 15% in Orlando, 12% in Boston, and 12% in Atlanta. Great variation is seen in this statistic, from 10% to 76%, depending on the community. Nationally, about 17% of American Jews fall in this age group. Thus, Greater Richmond is about equal to American Jews on this measure. The 16% in Richmond compares to 17% in Tidewater.

About 1,255 children of preschool age (0-5) (of whom 827 are Jewish) live in Jewish households in Greater Richmond, as do 1,592 children between the ages of 6 and 12 (for which enrollment in Jewish schools, for the 1,141 who are Jewish, is the goal—see Chapter 8) (**Table 5-1**). About 949 teenagers (aged 13-17) (of whom 811 are Jewish) live in Jewish households in Greater Richmond. 7% of the population in Jewish households (1,117) is age 18-24; 11% (1,745), 25-34; 21% (3,184), 35-44; 16% (2,434), 45-54; 6% (980), 55-64, 7% (995), age 65-74, and 7% (1,056), age 75 and over. 31% of the population (4,699) are age 35-49 ('`baby boomers'').

The birth rate is about 13.4 per thousand. That is, for every 1,000 Jews in Greater Richmond, 13 children are born each year. About 205 babies are born to persons in Jewish households each year. The birth rate in the United States is 16 per thousand.

¹ Comparisons with other communities are made on the basis of age 19 and under and age 60 and over due to data availability.

Table 5-1 Age\Sex Distribution of Persons in Jewish Households						
Age Group	Males	Females	Total	# Males	# Females	# Persons
0 - 4	3.6%	3.1%	6.7%	551	475	1,026
5 - 9	3.9	4.1	8.0	597	628	1,225
10 - 14	2.7	3.7	6.4	413	566	980
15 - 19	2.7	3.1	5.8	413	475	888
20 - 24	2.7	2.5	5.2	413	383	796
25 - 29	2.4	2.5	4.9	367	383	750
30 - 34	2.9	3.6	6.5	444	551	995
35 - 39	4.3	4.4	8.7	658	674	1,332
40 - 44	5.7	6.4	12.1	873	980	1,852
45 - 49	5.2	4.7	9.9	796	719	1,515
50 - 54	2.9	3.1	6.0	444	475	918
55 - 59	2.1	1.7	3.8	321	260	582
60 - 64	1.3	1.3	2.6	199	199	398
65 - 69	2.1	1.9	4.0	321	291	612
70 - 74	1.0	1.5	2.5	153	230	383
75 - 79	1.8	1.8	3.6	276	276	551
80 - 84	.5	1.2	1.7	77	184	260
85 - 89	.5	.9	1.4	77	138	214
90 or over	.1	.1	0.2	15	15	31
Total	48.4%	51.6%	100.0%	7,409	7,899	15,308

Table 5-1 Age\Sex Distribution of Persons in Jewish Households						
Age Group	Males	Females	Total	# Males	# Females	# Persons
Alternative Age Categories						
0 - 5	4.4%	3.8%	8.2%	674	582	1,255
6 - 12	4.9	5.5	10.4	750	842	1,592
13 - 17	2.6	3.6	6.2	398	551	949
18 - 24	3.7	3.6	7.3	566	551	1,117
25 - 34	5.3	6.1	11.4	811	934	1,745
35 - 44	10.0	10.8	20.8	1,531	1,653	3,184
45 - 54	8.1	7.8	15.9	1,240	1,194	2,434
55 - 64	3.4	3.0	6.4	520	459	980
65 - 74	3.1	3.4	6.5	475	520	995
75 - 84	2.3	3.0	5.3	352	459	811
85 and over	0.6	1.0	1.6	92	153	245
Total	48.4%	51.6%	100.0%	7,409	7,899	15,308
Cumulative Age Categories						
75 and over	2.9	4.0	6.9	444	612	1,056
65 and over	6.0	7.4	13.4	918	1,133	2,051
60 and over	7.3	8.7	16.0	1,117	1,332	2,449
18 and over	36.5	38.7	75.2	5,587	5,924	11,512
Median Age	39.8	37.7	38.7			

The 21.1% under age 15 compares to 20.7% for all residents of Virginia and 22.0% for all Americans.

The 13.4% age 65 and over compares to 11.0% for all residents of Virginia and 12.7% for all Americans. The 12.7% is expected to reach 16.4% by 2020, according to the Population Reference Bureau.

Table 5-2 Age 19 and Under Comparison with Other Communities		
Community	Year	%
Seattle	1990	32 %
Harrisburg	1994	30 %
San Diego	1979	30 %
Houston	1987	30 %
Los Angeles	1979	29 %
Nashville	1982	28 %
Richmond	1994	27 %
Kansas City	1985	27 %
Milwaukee	1983	27 %
Minneapolis	1981	27 %
Toledo	1986	26 %
Seattle	1979	26 %
Washington, DC	1983	26 %
Essex-Morris, NJ	1986	26 %
Boston	1985	26 %
Atlanta	1984	26 %
St Paul	1992	26 %
St Louis	1982	25 %
Detroit	1991	25 %
Orlando	1993	25 %
Tidewater	1988	25 %
Louisville	1991	25 %
Cleveland	1987	25 %

Richmond	1983	24 %
Dallas	1989	24 %
Baltimore	1985	24 %
New Orleans	1988	24 %
Phoenix	1983	24 %
Philadelphia	1984	23 %
San Francisco	1988	23 %
Rochester	1988	22 %
Worcester	1987	22 %
Pittsburgh	1984	22 %
Denver	1981	21 %
Chicago	1982	23 %
New York	1981	21 %
Miami	1982	20 %
Rhode Island	1987	20 %
St Petersburg/Clearwater	1994	20 %
San Antonio	1991	19 %
Miami	1994	18 %
South Broward	1990	12 %
Atlantic City	1985	11 %
Sarasota-Manatee	1992	11 %
West Palm Beach	1987	8 %
South Palm Beach	1986	5 %
NJPS (US)	1990	23 %

Table 5-3 Age 60 and Over Comparison with Other Communities		
Community	Year	%
South Palm Beach	1986	76%
West Palm Beach	1987	67%
Sarasota-Manatee	1992	63%
South Broward	1990	55%
Miami	1982	44%
Miami	1994	37%
Atlantic City	1985	35%
St Petersburg/Clearwater	1994	34%
Rhode Island	1987	32%
Pittsburgh	1984	30%
San Antonio	1991	29%
Worcester	1987	27%
Toledo	1982	26%
Cleveland	1987	25%
Rochester	1988	24%
Detroit	1991	24%
Louisville	1991	23%
New York	1981	23%
Baltimore	1985	23%
Philadelphia	1984	23%
Milwaukee	1983	23%
St Louis	1982	22%
Nashville	1982	21%

Minneapolis	1981	21%
St Paul	1992	20%
SF Bay Area	1988	20%
Nashville	1982	20%
Louisville	1988	19%
New Orleans	1988	19%
Phoenix	1983	19%
Chicago	1982	18%
Tidewater	1988	17%
Kansas City	1985	17%
Harrisburg	1994	17%
Richmond	1994	16%
Essex-Morris, NJ	1986	16%
San Diego	1979	16%
Orlando	1993	15%
Dallas	1989	15%
Denver	1981	15%
Seattle	1990	14%
Boston	1985	12%
Washington DC	1983	12%
Los Angeles	1979	12%
Atlanta	1984	12%
Houston	1987	10%
NJPS (US)	1990	19%

Table 5-4 shows, for each age group, the number of total persons in Jewish households. Thus, the first column is equivalent to the final column in **Table 5-1**. The column sums to 15,308, the number of persons in Jewish households in Greater Richmond.

The second column shows the number of Jews in Jewish households and sums to 12,080, the number of Jews in Greater Richmond. The third column shows the number of non-Jews in Jewish households and sums to 3,228, the number of non-Jews living in Jewish households in Greater Richmond.

(Recall that a Jewish household is defined as a household containing one or more self-defined Jews.)

Note that only 66% of 0-5 year olds are Jewish. 72% of 6-12 year olds are Jewish. 85% of 13-17 year olds are Jewish. Overall, 73% of 0-17 year olds are Jewish. 98% of the elderly are Jewish. For those age 35-49, 76% are Jewish.

Most Jewish agencies, organizations, and synagogues desire to provide services to all persons in Jewish households. For certain purposes, however, such as Jewish education of children, the *number of Jews* is the more important number. Thus, note that Chapter 8 (Jewish education) is based upon the number of Jews in different categories and not the number of persons in Jewish households.

Table 5-4
Number of Jews and Non-Jews in Jewish Households

Age Group	# Persons in Jewish Households	# of Jews	# of Non-Jews
0 - 4	1,026	700	326
5 - 9	1,255	856	399
10 - 14	980	739	241
15 - 19	888	744	144
20 - 24	796	646	150
25 - 29	750	508	242
30 - 34	995	688	307
35 - 39	1,332	948	384
40 - 44	1,852	1,356	496
45 - 49	1,515	1,276	239
50 - 54	918	801	117
55 - 59	582	544	38
60 - 64	398	355	43
65 - 69	612	595	17
70 - 74	383	370	13
75 - 79	551	541	10
80 - 84	260	260	0
85 - 89	214	214	0
90 or over	31	31	0
Total	15,308	12,080	3,228
Alternative Age Categories			
0 - 5	1,255	827	428
6 - 12	1,592	1,141	451
13 - 17	949	811	138
18 - 24	1,117	884	233

Table 5-5 shows the manner in which the age distribution has changed over the past decade. The age categories employed in this table are those from the 1983 Demographic Survey. Overall, the community has aged, with the median age increasing from 35 years to almost 39 years.

Significant increases (732) have taken place in the number of children age 6-17. Overall, there are about 750 more persons under age 18 in Greater Richmond. Declines in the population occur in the 23-29 (288) and 30-39 (622) age groups. There is also a significant decline in the number of persons age 60-64 (473). There are also fewer 65-74 years olds (278), but there is an increase of 478 in the number of persons age 75 and over. Overall, there are 200 more elderly, and the elderly have gotten older.

Table 5-5 Greater Richmond Age Comparison 1983 - 1994					
Age Group	1983		1994		Increase or (Decrease)
	%	Number	%	Number	
0 - 5	9.5	1,273	8.2	1,255	(18)
6 - 13	10.0	1,340	12.1	1,852	512
14 - 17	3.5	469	4.5	689	220
18 - 22	5.2	697	4.8	735	38
23 - 29	10.6	1,421	7.4	1,133	(288)
30 - 39	22.0	2,948	15.2	2,327	(622)
40 - 49	8.4	1,126	22.0	3,368	2,242
50 - 59	10.6	1,421	9.9	1,515	95
60 - 64	6.5	871	2.6	398	(473)
65 - 74	9.5	1,273	6.5	995	(278)
75 +	4.2	563	6.8	1,041	478
Total	100.0%	13,402	100.0%	15,308	1,906
Summary Table					
65 and over	13.7	1,836	13.3	2,036	200
Under 18	28.2	3,779	29.6	4,531	752
Median Age		35		38.7	

Table 5-1 also shows that 52% of the population is female. **Table 5-6** shows that Greater Richmond has a relatively low percentage female compared to other American Jewish communities because of its relatively young age structure. Surprisingly, the disparity between males and females in the upper age categories is not great: 6.0% of the population are males age 65 and over, 7.4% are females. The percentage female has increased slightly since 1983.

The median age for the male population is 39.8, for the female population, 37.7 years. This means that half the population is over age 38.7 and half is under this age. For comparison, the median age for all persons in Chesterfield County is 33.0; in Henrico County, 33.9; in Richmond City, 33.3.

Table 5-6 Percentage Female Comparison with Other Communities		
Community	Year	%
Atlantic City	1985	56%
Miami	1982	56%
San Diego	1979	56%
South Broward	1990	55%
West Palm Beach	1987	54%
Sarasota-Manatee	1992	54%
Miami	1994	54%
Louisville	1991	53%
St Louis	1982	53%
South Palm Beach	1986	53%
Cleveland	1981	53%
New Orleans	1987	52%
Rhode Island	1987	52%
St Petersburg/Clearwater	1994	52%
Richmond	1994	52%

Nashville	1982	51%
Baltimore	1985	51%
Minneapolis	1981	51%
Milwaukee	1983	51%
Tampa	1980	51%
Orlando	1993	51%
Harrisburg	1994	51%
Kansas City	1985	51%
Nashville	1982	51%
Essex Morris NJ	1986	51%
Rochester	1987	51%
Worcester	1987	51%
Atlanta	1984	50%
San Francisco	1988	50%
Dallas	1989	49%
St Paul	1994	49%
Washington	1983	48%
NJPS (US)	1990	51%

Table 5-7 presents the age distribution for each geographic area. The median age differs by region. Half the population is over age 44 in the Northeast, half is over age 42 in West End. The median in the Central Area is about 40. The Southside median is only 36 and the median in the Far West End is 37. The percentage age 65 and over is much higher in the Northeast (28%) and the Central Area (26%) than in the other three regions: the West End is 14% elderly, the Far West End is only 6% elderly, and the Southside is 7% elderly.

28% in the Far West End are under age 18, as are 32% on the Southside. Only 14% in the Northeast are under age 18, as are about 20% in the Central Area and the West End.

Note that almost one of five persons in the Northeast are age 75 and over.

While **Table 5-7** presents the age distribution in each geographic subarea (the columns add to 100%), **Table 5-8** shows where the various age groups live (the rows add to 100%). Most children (aged 17 and under) live in the Far West End, with 39% in this area. An additional 27% live on the Southside. 40% of pre-school age children (0-5 years old) live in the Far West End and 34% in the Southside. 38% of elementary school age children (6-12 years old) live in the Far West End and 26% in the Southside. 41% of teenagers (13-17 years old) live in the Far West End and 22% in the West End. Another 18% live in the Southside.

31% of the elderly live in the Central Area and 25% in the Northeast.

Table 5-7 Age by Geographic Area					
Age Group	Central	West End	Far West End	Northeast	Southside
0 - 4	5.6%	2.0%	7.4%	4.7%	11.3%
5 - 9	7.1	6.0	9.9	3.4	10.2
10 - 14	5.0	7.7	6.1	4.1	8.2
15 - 19	2.6	6.4	8.2	3.6	4.8
20 - 24	4.2	7.0	6.4	3.3	3.5
25 - 29	8.3	7.3	2.2	7.7	3.2
30 - 34	9.8	4.3	5.5	9.0	5.8
35 - 39	7.5	5.5	9.7	2.9	14.1
40 - 44	10.6	10.2	11.9	14.2	14.1
45 - 49	4.0	10.4	13.4	9.3	8.4
50 - 54	2.5	8.8	8.1	2.7	5.0
55 - 59	2.9	6.6	3.7	3.0	3.1
60 - 64	3.8	3.2	1.7	3.9	1.9
65 - 69	7.2	6.9	2.2	4.7	1.4
70 - 74	5.8	2.9	0.7	5.4	1.4
75 - 79	8.7	2.3	1.3	7.4	2.0
80 - 84	1.9	1.9	1.2	4.0	1.0
85 - 89	2.5	0.4	0.4	5.5	0.7
90 or over	0.0	0.0	0.0	1.3	0.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 5-7 Age by Geographic Area					
Age Group	Central	West End	Far West End	Northeast	Southside
Alternative Age Categories					
0 - 5	6.2%	3.2%	9.5%	4.7%	13.5%
6 - 12	8.4	9.1	11.5	6.7	13.3
13 - 17	5.3	7.9	7.3	2.7	5.5
18 - 24	4.5	9.1	9.6	5.1	5.7
25 - 34	18.1	11.6	7.7	16.7	9.0
35 - 44	18.1	15.7	21.6	17.1	28.2
45 - 54	6.5	19.2	21.5	12.0	13.4
55 - 64	6.7	9.8	5.4	6.9	5.0
65 - 74	13.0	9.8	2.9	10.1	2.8
75 - 84	10.6	4.2	2.5	11.4	3.0
85 and over	2.5	0.4	0.4	6.8	0.7
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Cumulative Percentages					
75 and over	13.1	4.6	2.9	18.2	3.7
65 and over	26.1	14.4	5.8	28.3	6.5
60 and over	29.9	17.6	7.5	32.2	8.4
18 and over	80.0	79.8	71.6	86.1	67.8
Sample Size	250	308	557	181	291
Proj. # of Individuals	2,437	2,609	5,276	1,827	3,161
Median Age	39.9	41.9	37.2	44.0	36.1

Table 5-8 Age by Geographic Area <i>(Note: Table adds to 100% across the rows)</i>								
Age Group	Central Area	West End	Far West End	North-east	South-side	Total	Sample Size	Proj. # of Individuals
0 - 5	12.1%	6.7	40.1	6.9	34.1	100.0%	116	1,255
6 - 12	12.8%	14.9	38.2	7.7	26.3	100.0%	170	1,592
13 - 17	13.6%	21.9	40.9	5.2	18.4	100.0%	102	949
18 - 24	9.7%	21.2	44.9	8.3	15.9	100.0%	110	1,117
25 - 34	25.4%	17.7	23.2	17.7	16.0	100.0%	149	1,745
35 - 49	11.5%	14.5	39.3	10.2	24.6	100.0%	465	4,699
50 - 64	11.7%	25.9	37.1	9.1	16.2	100.0%	216	1,898
65 - 74	31.7%	26.0	15.4	18.3	8.7	100.0%	173	995
75 & over	30.8%	11.2	15.0	31.8	11.2	100.0%	86	1,056
Cumulative Age Table								
65 & over	31.2%	18.5	15.1	25.1	10.0	100.0%	259	2,051
17 & under	12.7%	14.0	39.4	6.9	27.0	100.0%	388	3,796

Household Size

Table 5-9 shows that the household size for Greater Richmond is 2.5513. This is one of the highest household sizes for the Jewish comparison communities, where household sizes vary between 1.8 and 2.9 (**Table 5-10**). Only Essex-Morris NJ (2.9), Harrisburg (2.7), and Manchester (2.7) have higher household sizes than Richmond. The 2.6 compares to 2.5 in Pittsburgh, 2.5 in Baltimore, and 2.6 in Cleveland, and only 2.2 in Tidewater. For US Jewish households as a whole, there are 2.6 persons per household, equal to that for American households in general in the 1990 US census. The average household size for all households in Chesterfield County from the 1990 US Census is 2.84; for Henrico County, 2.45; for Richmond City, 2.38.

Household size in Richmond has increased from 2.38 in 1983 to 2.55 in 1994.

Note that average household in the United States for all American households has declined from 5.8 in 1790 to 4.9 in 1890, to 3.3 in 1960, to 2.6 in 1993.

Table 5-9 shows that about 24% of households in Greater Richmond are single-person households, 34% are two-person households, 17% are three-person households, and about 23% of households contain four persons or more. **Table 5-11** shows that the percentage of one-person households is about average for American Jewish communities. The 24% compares with 23% for Jewish households nationwide and with 23% in Boston, 23% in Sarasota, 22% in San Francisco, and 20% in Harrisburg. The percentage of one person households has declined significantly, from 29% in 1983 to 24% in 1994.

The percentage of households in Richmond with four or more persons (25%) is lower than only about 8 communities, including Washington (33%), Essex-Morris (35%), Cleveland (36%), and Manchester (36%). It is higher than about 25 cities. It compares to 23% for Jews nationwide.

Table 5-9 also shows household size by geographic area. Household size varies slightly by geographic area. Both the Far West End and the Southside have average household sizes of about 2.9. Household size is lowest in the Northeast (1.9) and the Central Area (2.1). Average household size in the West End is 2.6.

The highest percentages of single persons living alone is in the Northeast (39%) and the Central Area (38%). It is lowest in the Far West End (15%) and the Southside (15%). About one-third of households in the Southside and the Far West End contain four or more persons.

Table 5-9 Household Size by Area						
Household Size	Central Area	West End	Far West End	North-East	South-side	All
1	38.3%	19.7%	14.8%	39.0%	14.9%	24.0%
2	40.6	39.8	26.0	43.9	26.8	34.1
3	7.9	12.3	25.3	7.1	23.8	16.6
4	5.9	19.6	21.7	6.6	21.7	15.9
5	2.2	7.7	10.2	1.8	10.7	7.0
6+	5.1	.0	2.0	.0	.0	.3
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0. %
4+	13.2%	27.3%	33.9%	8.4%	32.4%	23.2%
Average	2.0934	2.5879	2.9311	1.9273	2.9264	2.5513
Sample Size	119	119	190	95	100	623
Proj. # of Hhlds	1,164	1,008	1,800	948	1,080	6,000

Table 5-10 Average Household Size Comparison with Other Communities		
Community	Year	Average
Palm Springs	1986	1.8
Quad Cities	1990	2.0
South Palm Beach	1986	2.0
West Palm Beach	1987	2.0
South Broward	1990	2.0
Sarasota-Manatee	1992	2.0
Tidewater	1988	2.2
Miami	1982	2.2
Denver	1981	2.2
Los Angeles	1979	2.2
Miami	1994	2.2
Atlantic City	1985	2.3
St Petersburg/Clearwater	1994	2.3
Atlanta	1984	2.3
Washington DC	1983	2.3
Richmond	1983	2.4
New York	1981	2.4
Rochester	1988	2.4
Phoenix	1983	2.4
Rhode Island	1987	2.4
Rochester	1988	2.4
Dallas	1989	2.4
Seattle	1990	2.4
St Paul	1992	2.4
Kansas City	1985	2.5

Pittsburgh	1984	2.5
Detroit	1991	2.5
Pittsburgh	1984	2.5
Worcester	1987	2.5
Baltimore	1985	2.5
Milwaukee	1983	2.5
Louisville	1991	2.5
Toledo	1982	2.5
New Orleans	1988	2.5
Rochester	1980	2.5
San Francisco	1988	2.5
Chicago	1982	2.6
Minneapolis	1981	2.6
Richmond	1994	2.6
St Louis	1982	2.6
Nashville	1982	2.6
Columbus	1990	2.6
Houston	1987	2.6
Toronto	1991	2.6
San Antonio	1991	2.6
Orlando	1993	2.6
Cleveland	1987	2.6
Harrisburg	1994	2.7
Manchester	1983	2.7
Essex Morris NJ	1986	2.9
NJPS (US)	1990	2.6
NJPS (Florida)	1990	2.5
US Census	1990	2.6

Table 5-11 Number of Persons Per Household Comparison with Other Communities								
Community	Year	1	2	3	4	5	6	4+
Los Angeles	1979	33%	36	12	13	6	1	20
Miami	1982	32%	42	11	9	4	2	15
Miami	1994	31%	42	12	10	4	2	16
South Broward	1990	31%	50	9	8	2	1	11
Denver	1981	30%	37	16	13	4	1	18
Quad Cities	1990	29%	39	12	13	5	1	19
Richmond	1983	29%	35	12	17	7	1	25
Dallas	1989	28%	34	13	20	5	1	26
St. Paul	1981	27%	39	15	12	7	2	21
Kansas City	1985	27%	46	14	11	2	0	13
Rhode Island	1987	26%	38	15	16	4	1	21
Atlantic City	1985	26%	40	16	14	3	0	17
Richmond	1994	24%	34	17	16	7	2	25
St Petersburg/Clearwater	1994	24%	45	12	14	3	1	18
South Palm Beach	1986	24%	68	3	4	1	0	5
Nashville	1982	24%	34	16	16	10	2	28
Louisville	1991	24%	37	16	18	5	1	24
Toledo	1982	24%	37	16	15	7	1	23
Pittsburgh	1984	23%	37	17	15	6	2	23
Baltimore	1985	23%	35	17	15	9	0	24
New Orleans	1988	23%	42	13	16	4	2	22
West Palm Beach	1987	23%	64	7	5	1	0	6
Sarasota-Manatee	1992	23%	63	5	7	1	0	8

Table 5-11 Number of Persons Per Household Comparison with Other Communities								
Community	Year	1	2	3	4	5	6	4+
Boston	1985	23%	38	20	15	4	0	19
Washington, D.C.	1983	23%	31	16	20	10	3	33
Atlanta	1984	22%	35	20	16	7	1	24
San Francisco	1988	22%	37	18	17	5	0	22
St. Louis	1982	22%	37	17	15	9	2	26
Chicago	1982	21%	36	21	12	10	2	24
Harrisburg	1994	20%	34	18	18	8	2	28
Cleveland	1981	19%	34	16	17	14	5	36
Essex-Morris Counties, NJ	1986	19%	30	16	24	9	2	35
Orlando	1993	18%	39	19	17	5	2	24
Manchester	1983	15%	30	19	25	8	3	36
NJPS (US)	1990	23%	36	18	15	8		23

Household Structure

Table 5-12 reports the structure of Jewish households in Greater Richmond. This variable is a combination of age, sex, and the relationships of persons in the household to one another. The most common household type is a married couple with children at home (35%, or about 2,106 households). The second most common group is married couples with no children at home, at 26% (1,536 households). 7% are married age 50-64 with no children (426 households) and 9% are married elderly couples (564 households). Single persons living alone (24%, about 1,446 households) is the next largest group and is about equally split between elderly and non-elderly singles. Notice that for elderly singles, most are women (8% versus 3%). This imbalance between males and females for this age group is consistent with the findings of many demographic studies.

Only 1.5% of households (90 households) contain a single parent and 6% contain a married couple with an adult child (18 or older).

The percentage of households with children has increased from 30% in 1983 to 35% in 1994. The percentage of households with children that are single parent households was 5.2% in 1983 and is 4.1% in 1994.

Table 5-13 is divided into two parts. The first section is a detailed comparison with Florida cities and Harrisburg, for which such information is available. The second section shows more general information for a larger group of cities. The percentage of singles living alone in Greater Richmond (24%) has been discussed above under the "Household Size" section. The percentage of elderly singles (11%) is much lower than all Florida communities, save Orlando (5%) and is about equal to Harrisburg (10%). The disparity between the percentage of male and female single person elderly households, noted above for Greater Richmond, is also evident in the other cities. The percentage of singles under age 65 (13%) is higher than Miami (11%), Harrisburg (10%), and St. Petersburg (9%), and is about equal to Orlando (13%). It is higher than West Palm Beach (4%), Sarasota (6%), and South Broward (6%).

About 26% of households are married couples without children. This figure is lower than every city in the table, except St. Paul. This figure compares with 27% in Baltimore, 29% in Harrisburg, 30% in Orlando, 46% in South Broward, 61% in West Palm Beach, and 57% in Sarasota. The 26% compares with 28% for all American households in the 1990 US Census.

About 9% of households are married couples *age 65 and over* without children. The 9% married couples *age 65 and over* without children compares with 32% in South Broward, 20% in Miami, 44% in West Palm Beach, 39% in Sarasota, and 10% in Harrisburg, and 11% in Orlando.

Compared with Tidewater, Richmond has a much lower percentage of married no children (26% versus 42%) and a higher percentage of married with children (35% versus 32%).

Table 5-12 Household Structure (Sample Size = 623)		
Household Structure	%	# of Households
Single Persons Living Alone		
Single Male Under Age 65	6.4%	384
Single Female Under Age 65	6.3	378
Single Male Age 65 and over	3.0	180
Single Female Age 65 and over	8.4	504
Single Under 65	12.7	762
Single 65 and over	11.4	684
■ Total Single Persons Living Alone	24.1%	1,446
Couples—No Children		
Married Couple Under 35	4.2	252
Married Couple 35-49	4.9	294
Married Couple 50-64	7.1	426
Married Couple 65 and over	9.4	564
■ Total Couples—no children	25.6%	1,536
■ Married Couples—Children Under 18	35.1%	2,106
Other Household Structures		
Single Parent Family	1.5	90
Single Parent with Adult Child	1.0	60
Married Couple with Elderly Parent	0.6	36
Roommates	5.4	324
Married Couple—Adult Child	5.6	336
Adult Single with Elderly Parent	0.2	12
Siblings	0.9	54
Couple with Children and Elderly Parents (Sandwich)	0.2	12
■ Total Other Household Structures	15.4	924
Total	100.0%	6,000
% of Households with Children Led by a Single Parent	4.1%	

Table 5-13
Detailed Household Structure Comparison with Other Communities

Household Structure	1994 Richmond	1994 Miami	1994 St. Peters- burg	1994 Harris- burg	1993 Orlando	1992 Sarasota- Manatee	1990 South Broward	1987 West Palm Beach	1982 Miami
Single Persons Living Alone									
Single Male, Age 65 +	3%	4%	4%	2%	1%	4%	7%	3%	5%
Single Female, Age 65 +	8	17	11	8	4	13	18	16	17
Single, Under Age 65	13	11	9	10	13	6	6	4	6
Total Singles	24%	31%	24%	20%	18%	23%	31%	23%	28%
Couples—No Children									
Married Couple, Under 35	4	3	2	4	4	0	1	2	3
Married Couple, 35-64	12	11	16	15	15	18	13	15	12
Married Couple, 65 +	9	20	22	10	11	39	32	44	23
Total Married Couple— No Children	26%	34%	40%	29	30%	57%	46%	61%	37%
Married, Kids Under 19	35	20	24	38	33	11	12	10	22
Single Parent Family	2	2	1	1	1	1	2	1	5
Other	14	16	11	12	19	8	9	5	8
Total	100%	100%	100%	100%	100%	100%	100%	100%	100%

The percentage of married couples with children (35%) is lower than only Essex-Morris (46%), Toronto (40%), and Harrisburg (38%). It is much higher than West Palm Beach (10%), Sarasota (11%), and South Broward (12%), and higher than Orlando (33%). It is also higher than Baltimore (36%), Houston (36%), Detroit (35%), and Dallas (29%). Compared with all US households (36%), Greater Richmond Jews have a similar percentage of married with children.

Finally, the percentage of single parent families (1.5%) is much less than the US rate of 9%. This rate is also low compared to other Jewish communities, although **Table 5-13** shows that the percentage varies between 1%-5%. Only 4.1% of households containing children are single parent households. 27% of all US children are currently being raised in a single parent household.

Table 5-13 continued Household Structure Comparison with Other Communities <i>(Totals may not add to 100% because ``other'' household types are not shown)</i>					
Community	Year	Singles	Married No Children	Married with Children	Single Parent Family
Orlando	1993	18%	30	33	1
Essex-Morris Counties, NJ	1986	19%	27	46	4
Harrisburg	1994	20%	29	38	1
Detroit	1991	21%	39	35	5
Baltimore	1986	22%	27	36	5
West Palm Beach	1987	23%	61	10	1
Sarasota-Manatee	1992	23%	57	11	1
Boston	1985	23%	51	24	2
Richmond	1994	24%	26	35	2
St Petersburg/Clearwater	1994	24%	40	24	1
Tidewater	1988	24%	42	32	2
Toronto	1991	24%	28	40	4
Rhode Island	1987	26%	35	29	3
St Paul	1992	27%	24	28	5
Miami	1982	28%	37	22	5
SF Bay Area	1988	28%	28	34	5
Dallas	1990	28%	29	29	2
Miami	1994	31%	33	20	2
South Broward	1991	31%	46	12	2
Houston	1987	31%	30	36	3
Louisville	1991	70%		30	
US Census	1990	25%	28	36	9

Table 5-14 shows the household structure for the geographic areas in Greater Richmond. For simplicity, a few of the categories containing very low percentages of households have been collapsed under the ``Other Household Structures'' heading.

In the Central Area, 20% are single elderly persons living alone, as are 25% in the Northeast. In the Northeast, 21% are single elderly females living alone. About one in five in the Central Area are singles under age 65 living alone.

The percentage of married couples without children is about one-third; 28% in the Central Area, 34% in the West End, and 29% in the Northeast. It is only 22% in the Far West End and only 19% on the Southside. Married elderly couples are only 4% in the Far West End, but reach 14% in the Central Area.

About half of households in the Far West End and in the Southside contain a married couple with children. Such is the case for only about 17% in the Central Area and the Northeast.

Roommates (11%) are most common in the Central Area.

Table 5-14
Household Structure by Geographic Area

Household Structure	Central Area	West End	Far West End	North-east	South-side
Single Persons Living Alone					
Single Male Under Age 65	14.3%	4.9%	2.7%	6.0%	5.8%
Single Female Under Age 65	4.4	8.8	5.8	8.5	4.9
Single Male Age 65 and over	9.2	1.9	.9	3.8	.0
Single Female Age 65 and over	10.4	4.1	5.4	20.7	4.2
Single 65 and over	19.6	6	6.3	24.5	4.2
Total Single Persons	24.1	14.8	12.1	33.1	9.2
Couples—No Children					
Married Couple Under 35	4.7	7.5	2.9	4.6	2.4
Married Couple 35-49	4.1	2.4	6.2	6.1	4.7
Married Couple 50-64	4.8	12.9	9.0	3.8	3.9
Married Couple 65 and over	14.3	11.3	3.5	14.6	7.5
■ Total Couples—no children	27.9	34.1	21.6	29.1	18.5
■ Married—Kids Under 18	17.8	30.9	48.8	16.9	50.6
Other Household Structures					
Single Parent Family	.0	.0	3.1	1.0	2.5
Roommates	10.8	4.3	1.0	7.9	5.9
Married Couple-Adult Child	1.2	7.9	9.0	.8	6.8
Other Household Structures	3.8	4.2	1.9	5.2	.9
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	119	119	190	95	100
Projected Number of Households	1,164	1,008	1,800	948	1,080
Hhlds with Children Led by Single Parent	.0%	.0%	6.0%	3.3%	4.7%

Table 5-15 examines the geographic distribution of the major household structure categories. Most elderly singles live in the Central Area (34%) or the Northeast (34%). The largest percentage of non-elderly singles live in the Central Area (28%).

34% of non-elderly couples without children live in the Far West End and 25% in West End. 30% of elderly couples are in the Central Area; another 25% are in the Northeast.

42% of married couples with children at home live in the Far West End and 26% live in the Southside.

Table 5-15 Household Structure by Geographic Area						
Household Structure	Central Area	West End	Far West End	North-east	South-side	All
Elderly Singles	33.8%	8.5	16.9	33.8	7.0	100%
Non-Elderly Singles	27.8%	17.7	20.3	17.7	13.9	100%
Couples—No Children						
Non-Elderly	17.0%	25.0	34.0	15.0	12.0	100%
Elderly Couple 65 and over	29.6%	20.2	11.1	24.7	14.4	100%
■ Married with Kids Under 18	9.8%	14.8	41.7	7.6	26.0	100%

Latch Key Households

Latch key households are defined as households with children in which both parents (or *the* parent in a single family household) are employed full time. 41 % of households with children (about 863 households) are latch key households (**Table 5-16**). 32 % of latch key households contain children age 12 or under.

Table 5-16 Latch Key Households Comparison with Other Communities			
Community	Year	Children Age 0-17 at Home	Percentage of Latch Key Children Who Are Age 0-12
Richmond	1994	41.1%	32.1%
West Palm Beach	1994	40%	29%
Pinellas County	1994	37%	29%
Miami	1994	37%	30%
Harrisburg	1994	36%	25%

Marital Status

Table 5-17 shows the marital status of Jews in Greater Richmond. About 71% (8,150) are currently married; about 29% (3,362) are currently single, with most of these being single and never married (19% or 2,130 persons). Another 4% are currently divorced (460 persons) and 8% (863) are currently widowed. 9% have been widowed and 14% have been divorced. 12% of adults are on their second marriage. 82% of adults have been married at some point.

Table 5-18 shows that Jews in Greater Richmond have one of the higher rates of marriage of the comparison communities (71%), although this percentage is lower than eleven communities, including West Palm Beach (82%), Cleveland (82%), Detroit (82%), Sarasota (79%), and Harrisburg (75%). The 71% marriage rate is considerably higher than Columbus (63%) and Boston (61%) and the figure for Jews in the US as a whole (63%). It is somewhat lower than Tidewater (74%).

The percentage who are currently single, never married (19%) is higher than about 14 comparison communities and lower than about 28. The rate of widowship (8%) is equal to the US figure for Jews (8%). The percentage currently divorced (4%) is higher than only 2 of the Jewish communities. Compared with US Jews, Jews in Greater Richmond are more likely to be married (by 71% to 63%) and less likely to be single, never married (by 19% to 22%) or divorced (by 4% to 7%). They are equally likely to be widowed.

Table 5-17 shows the marital status for residents of the geographic areas. The percentage of adults who are currently married is lower in the Northeast (55%) than in the other areas. The greatest percentage of widowed persons is also in the Northeast (14%). The percentage of single, never married is lowest in the Central Area (9%) and highest in the Northeast (22%).

The 1983 Demographic Study asked marital status only for the respondent. In 1983, 67% of respondents were married, 14% were single, never married, 12% were widowed, and 7% were divorced. A special analysis was undertaken of the respondents to the 1994 study. This analysis showed that 73% of respondents are married, 11% are single never married, 5% are divorced, and 11% are widowed. Thus, there has been a 5% increase in married respondents over the decade.

Table 5-17
Marital Status by Geographic Area

Marital Status	Central Area	West End	Far West End	North-east	South-Side	All
Married for first time	50.3%	62.1%	64.4%	44.6%	63.5%	59.0%
Divorced, remarried	14.5	10.6	12.5	9.2	13.8	10.4
Widowed, remarried	5.7	2.5	0.9	1.1	1.1	1.4
Single, never married	9.1	19.4	14.8	22.1	14.4	18.5
Currently Divorced	5.7	1.4	3.3	8.7	2.3	4.0
Currently Widowed	8.3	4.0	3.5	13.9	3.0	7.5
Separated	0.0	0.0	0.6	0.5	1.9	0.6
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Currently Married	70.5	75.2	77.8	54.9	78.4	70.8
Ever Divorced	12.0	12.0	15.8	17.9	16.1	14.4
Ever Widowed	14.0	6.5	4.4	15.0	4.1	8.9
Ever Married	84.5	80.6	85.2	78.0	85.6	82.3
On second marriage	20.2	13.1	13.4	10.3	14.9	11.8
Sample Size	650	241	395	159	2,143	1,190
Proj. # of Adults	1,950	2,082	3,778	1,573	2,143	11,512

Table 5-18
Marital Status Comparison with Other Communities

Community	Year	Married	Single (Never Married)	Widowed	Divorced
Manchester	1983	89%	3	2	6
Toledo	1982	85%	2	9	4
West Palm Beach	1987	82%	4	12	3
Cleveland	1987	82%	6	8	4
Detroit	1991	82%	5	8	5
Sarasota-Manatee	1992	79%	5	11	5
Miami	1982	77%	4	14	5
Harrisburg	1994	75%	15	6	4
St Petersburg/Clearwater	1994	75%	10	8	6
Tidewater	1988	74%	9	10	6
Atlanta	1984	74%	14	4	8
Richmond	1994	71%	19	8	4
Rhode Island	1987	71%	16	9	4
South Broward	1990	71%	9	17	3
San Antonio	1991	71%	7	22	
Kansas City	1985	70%	17	7	5
Nashville	1982	70%	17	8	5
Essex-Morris NJ	1986	70%	20	6	4
Dallas	1989	69%	20	4	7
San Francisco	1988	69%	20	4	7
Worcester	1987	69%	14	17	
Orlando	1993	68%	22	6	4
Tampa	1980	68%	17	8	6

Table 5-18
Marital Status Comparison with Other Communities

Community	Year	Married	Single (Never Married)	Widowed	Divorced
St Paul	1992	68%	21	6	5
Baltimore	1985	68%	19	9	5
St Louis	1982	68%	9	17	6
Miami	1994	67%	14	13	6
Rochester	1980	67%	23	6	4
Atlantic City	1985	67%	13	13	6
Richmond	1983	67%	14	12	7
Milwaukee	1983	67%	14	9	10
Minneapolis	1981	66%	22	7	5
Houston	1987	66%	20	7	7
New York	1981	65%	15	11	9
Chicago	1982	65%	23	6	6
Quad Cities	1989	64%	11	18	7
Denver	1981	64%	23	4	9
Columbus	1990	63%	30	2	5
Phoenix	1983	63%	18	9	10
Philadelphia	1984	61%	23	6	10
Boston	1985	61%	29	4	5
Washington DC	1983	61%	27	4	7
Los Angeles	1979	57%	17	12	14
NJPS (US)	1990	63%	22	8	7

Tables 5-19 and 5-20 show marital status by age group for males and females. The percentage of adults who are currently married peaks at around 86% for males age 35-64 and at 89% for females age 35-49. Only 38% of males and 46% of females under age 35 are currently married. For the age 75 and over group, 75% of males and 32% of females are currently married. Over 90% of Jewish adults in Greater Richmond over age 35 have been married.

The percentage who have ever been divorced among males increases from 4% of those under age 35 to 18% of those age 35-49, to 25% of those age 50-64. It then sharply declines to 15% of elderly men. For females, a similar pattern is seen: 5% of those under age 35 have been divorced, increasing to about one in four (28%) of those age 50-64. Changing societal mores probably account for the fact that only 6% of those age 75 and over have been divorced.

Table 5-19 Marital Status by Age, Males					
Marital Status	Under 35	35-49	50-64	65-74	75+
Married for first time	35.5%	69.5%	65.1%	59.7%	57.4%
Divorced, remarried	2.4	15.5	20.8	11.1	14.9
Widowed, remarried	.0	.0	1.3	7.9	2.9
Single, never married	60.5	10.6	4.7	1.5	3.1
Currently Divorced	1.1	3.3	4.4	9.1	.0
Currently Widowed	.0	.0	2.9	9.4	21.7
Separated	.5	1.0	.9	1.5	.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Currently Married	37.9	85	87.2	78.7	75.2
Ever Divorced	3.5	18.8	25.2	20.2	14.9
Ever Widowed	0	0	4.2	17.3	24.6
Ever Married	39	88.3	94.5	97.2	96.9
On second marriage	2.4	15.5	22.1	19	17.8
Sample Size	124	228	109	82	38
Proj. # of Adults	1,377	2,327	964	474	445

Table 5-20
Marital Status by Age, Females

Marital Status	Under 35	35-49	50-64	65-74	75+
Married for first time	45.0%	77.0%	61.0%	50.5%	24.0%
Divorced, remarried	1.2	11.2	22.4	8.4	2.3
Widowed, remarried	.0	.4	.3	7.3	6.0
Single, never married	47.8	6.7	1.8	1.2	3.7
Currently Divorced	4.2	4.1	5.2	3.3	3.2
Currently Widowed	.7	.4	6.6	29.2	60.8
Separated	1.1	.3	2.6	.0	.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Currently Married	46.2	88.6	83.7	66.2	32.3
Ever Divorced	5.4	15.3	27.6	11.7	5.5
Ever Widowed	0.7	0.8	6.9	36.5	66.8
Ever Married	52.2	93.4	98.1	98.7	96.3
On second marriage	1.2	11.6	22.7	15.7	8.3
Sample Size	127	236	107	91	48
Proj. # of Adults	1,485	2,373	934	521	613

Secular Education

Only about 2% of the adult population does not have a high school degree, versus 22% of the American population in general (**Table 5-21**). About 14% have only graduated high school, 14% have graduated high school and had some college, and another 5% have a 2-year college degree. About 33% have graduated a four-year college and an additional 27% have a graduate degree. In total, 64% of the adult population has a degree from a four-year college. About 4% have a medical or dental degree; another 2%, a law degree.

The differences shown in **Table 5-21** between males and females are significant. 33% of males have a graduate degree, versus only 21% of females. 73% of males have a college degree, versus 56% of females. Even for those under age 50, this difference in education between men and women persists: 44% of males between ages 35-49 have a graduate degree, versus 30% of females (**Tables 5-23 and 5-24**).

Table 5-22 compares the level of secular education in Greater Richmond with other Jewish communities. The levels of education in Greater Richmond are higher than most American Jewish communities. The percentage with high school or less (16%) is low, only Manchester is significantly lower (13%). The percentage with a graduate degree (27%) is significantly lower than only 5 communities, Washington (48%), San Francisco (40%), Manchester (39%), New Orleans (38%), and St. Paul (34%). It compares to 23% in Baltimore, 22% in Philadelphia, and 18% in Orlando.

The 16% in Richmond with a high school degree or less compares with 39% in Philadelphia, 36% in Rochester, 31% in Baltimore, 24% in Cleveland, 20% in Tidewater, and 15% in Washington. The percentage with high school or some college (35%) is lower than that found by the 1990 National Jewish Population Survey (49%). The percentage with a graduate degree (27%) is also higher than the results for all US Jews (22%).

The 64% with a college degree compares with 21% for the American public in general and 51% for US Jews.

Table 5-21
Secular Education by Sex

Highest Degree Earned	Male	Female	Total
Less than High School	2.2%	2.3%	2.3%
High School	8.6	18.7	13.8
High School and Some College	11.5	16.6	14.1
Graduated 2-year college	4.7	6.1	5.4
Graduated 4-year college	35.0	30.5	32.7
Some graduate school	5.3	4.7	5.0
Master's Degree	15.1	15.7	15.4
Doctorate	7.1	2.0	4.5
Nurse	.0	1.1	.6
Medical Doctor	5.5	0.9	3.1
Dentist	1.3	0.2	.7
Law Degree	3.3	1.1	2.2
Other Professional Degree	.3	0.0	.2
Total	100.0%	100.0%	100.0%
4-Year College Degree +	72.9	56.2	64.4
Graduate Degree	32.6	21.0	26.7
Sample Size	581	609	1,190
Projected # of Adults	5,587	5,924	11,512

Table 5-22
Secular Education Comparison with Other Communities

Community	Year	High School or less	Some College	College Degree	Graduate Degree
Atlantic City	1985	53 %	12	22	12
South Broward	1990	43 %	18	21	16
Miami	1982	41 %	23	24	12
Philadelphia	1984	39 %	16	23	22
Palm Springs	1986	38 %	24	24	14
West Palm Beach	1987	38 %	19	29	14
Rochester	1988	36 %	5	29	30
St Louis	1982	33 %	22	27	18
Kansas City	1985	33 %	21	23	19
Los Angeles	1979	32 %	25	26	18
New York	1981	31 %	18	31	20
Baltimore	1985	31 %	19	26	23
Miami	1994	30 %	18	31	21
Louisville	1991	29 %	8	32	32
Seattle	1979	29 %	18	26	27
Toledo	1982	28 %	22	26	24
Tampa	1980	27 %	24	24	25
Rhode Island	1987	26 %	20	25	30
Minneapolis	1981	25 %	29	28	19
Cleveland	1987	24 %	22	32	22
Phoenix	1983	24 %	25	33	17
St Petersburg/Clearwater	1994	24 %	28	30	19
Sarasota-Manatee	1992	23 %	24	33	20

Table 5-22
Secular Education Comparison with Other Communities

Community	Year	High School or less	Some College	College Degree	Graduate Degree
Harrisburg	1994	22 %	18	32	28
St Paul	1992	22 %	16	28	34
Chicago	1982	22 %	27	25	26
Worcester	1987	45 %		30	25
Milwaukee	1983	22 %	20	32	26
Essex-Morris, NJ	1986	21 %	15	30	29
Dallas	1987	34 %		40	25
Orlando	1993	20 %	28	34	18
Tidewater	1988	20 %	25	34	21
Boston	1985	19 %	51		29
Quad Cities	1989	19 %	29	32	21
Richmond	1994	16 %	19	38	27
Washington DC	1983	15 %	16	24	48
San Francisco	1988	15 %	14	31	40
New Orleans	1988	15 %	20	27	38
Manchester	1983	13 %	21	27	39
Nashville	1982	52 %		28	22
US Census	1990			21 %	
NJPS (US)	1990	49 %		29	22

Tables 5-23 and 5-24 show the relationship between age, sex, and education. For males, 44% of the 35-49 age group have a graduate degree, versus 30% of females. At all age levels, males are more highly educated than are females. The differences are particularly pronounced among the elderly. Note that only 8% of women age 75 and over have a graduate degree, versus 22% of men. This difference is not significant for those under age 35, at 17% versus 20%. In this youngest age group, 63% of males and 59% of females have a college degree.

Table 5-25 shows that those in the Northeast have the lowest levels of education, with only about half having a college degree, versus about two-thirds in the other four regions.

Table 5-23 Secular Education by Age, Males					
Highest Degree Earned	Under 35	35-49	50-64	65-74	75 +
No Degree	4.5%	.6%	.0%	.0%	10.9%
High School	30.6	10.1	17.4	25.7	41.1
Graduated 2-year college	2.2	7.0	.8	8.5	4.9
Graduated 4-year college	46.0	38.2	40.3	52.8	20.7
Graduate Degree	16.7	44.1	41.5	13.1	22.4
Total	100.0%	100.0%	100.0%	100.0%	100.0%
4-year College Degree +	62.7	82.3	81.8	65.9	43.1
Sample Size	124	228	109	82	38
Proj. # of Adults	1,377	2,327	964	474	445

Table 5-24 Secular Education by Age, Females					
Highest Degree Earned	Under 35	35-49	50-64	65-74	75 +
No Degree	3.5 %	.0%	1.0 %	.6%	12.4 %
High School	31.6	20.4	42.8	69.6	62.3
Graduated 2-year college	5.5	6.9	6.5	3.8	5.2
Graduated 4-year college	39.7	43.1	31.8	18.8	12.4
Graduate Degree	19.7	29.5	17.9	7.1	7.7
Total	100.0%	100.0%	100.0%	100.0%	100.0%
4-year College Degree +	59.4%	72.6%	49.7%	25.9%	20.1 %
Sample Size	127	236	107	91	48
Proj. # of Adults	1,485	2,373	934	521	613

Table 5-25 Secular Education by Geographic Area					
Highest Degree Earned	Central Area	West End	Far West End	North-east	South-side
No Degree	.5%	.4%	2.1 %	5.2 %	3.9%
High School	29.3	31.3	25.3	38.9	19.6
Graduated 2-year college	3.4	5.1	4.7	6.6	7.8
Graduated 4-year college	41.9	33.2	40.0	25.6	43.4
Graduate Degree	25.0	29.9	27.9	23.7	25.4
Total	100.0%	100.0%	100.0%	100.0%	100.0%
4-year College Degree +	66.9%	63.1%	67.9%	49.3%	68.8%
Sample Size	196	241	395	159	199
Projected # of Adults	1,950	2,082	3,778	1,573	2,143

Employment Status

Table 5-26 shows that 59% of adults are employed full time, 14% are retired, 10% are employed part time, and 8% are homemakers. In addition, 7% are students, 1% were unemployed at the time of the survey, and 0.3% were disabled. The unemployment rate [currently unemployed/(employed part time + employed full time)] is about 1%.

Table 5-26 also shows that males are significantly more likely to be employed full time (by 73% to 47%) and females are much more likely to be homemakers (by 15% to 0%). Females are more likely to be employed part time, by 15% to 5%.

Table 5-27 shows the employment status for Greater Richmond as compared to other Jewish communities. The percentage of persons employed full time in Greater Richmond (59%) is less than in than Dallas (63%) and is about equal to Tidewater (60%). It is higher than Orlando (57%), Cleveland (56%), and Manchester (56%). It is also higher than San Francisco (49%) and much higher than the Florida communities. It compares to 53% of American Jews. The percentage retired (14%) is, excluding the Florida retirement communities, about average compared with the other communities. The 14% retirement rate in Greater Richmond is about equal to that of all US Jews from the 1990 National Jewish Population Survey.

Table 5-26 Employment Status by Sex			
Employment Status	Males	Females	All
Employed Full Time	72.5%	46.5%	59.2%
Employed Part Time	5.1	14.9	10.1
Retired	12.8	16.0	14.4
Homemaker	.0	14.7	7.5
Disabled	.3	.4	.3
Unemployed	1.3	.3	.8
Student	7.8	6.8	7.3
Full-time Volunteer	.2	.3	.3
Total	100.0%	100.0%	100.0%
Sample Size	581	609	1,190
Proj. # of Adults	5,587	5,924	11,512

Table 5-27
Employment Status Comparison with Other Communities

Community	Year	Full Time	Part Time	Retired	Home-maker	Students	Unem-ployed	Unemploy-ment Rate
Dallas	1989	63 %	10	11	9	5	3	4 %
Seattle	1990	72 %		12	7	2	4	5 %
Tampa	1980	60 %	10	22	8			NA
Tidewater	1988	60 %	5	19	14	1	1	2 %
Richmond	1994	59 %	10	14	8	7	1	1 %
Orlando	1993	57 %	8	17	8	7	3	5 %
Cleveland	1987	56 %	9	14	18	3	2	3 %
Harrisburg	1994	56 %	11	15	9	6	2	3 %
Manchester	1983	56 %	17	9	12	1	5	7 %
Baltimore	1985	50 %	14	15	11	7	1	2 %
SF Bay Area	1988	49 %	14	13	10	9	5	8 %
Quad Cities	1989	48 %	12	22	16	1	1	2 %
Toledo	1982	47 %	10	19	17	7 %		NA
Miami	1994	43 %	9	35	7	5	1	2 %
St Petersburg/Clearwater	1994	42 %	9	36	6	4	1	2 %
Miami	1982	32 %	7	38	19	1	3	7 %
South Broward	1990	27 %	9	47	12	2	2	4 %
Sarasota-Manatee	1992	23 %	9	55	11	1	1	3 %
Palm Springs	1986	24 %	8	61	11	1	5	14 %
West Palm Beach	1987	19 %	8	63	8	1	1	5 %
NJPS (US)	1990	53 %	11	15	9	8	3	4 %

Table 5-28 shows that the percentage employed full time is lowest in the Central Area at 51%. This compares to 56%-64% in the other areas. About 25% are retired in the Central Area, as are 27% in the Northeast. 13% in Southside are homemakers and 11% in the Far West End are students.

Table 5-28 Employment Status by Geographic Area					
Employment Status	Central Area	West End	Far West End	North-east	South-side
Employed Full Time	50.9%	58.2%	62.7%	56.2%	63.9%
Employed Part Time	10.2	11.1	10.6	7.2	10.4
Retired	24.9	14.8	7.4	26.8	7.9
Homemaker	4.8	8.8	7.0	2.8	13.0
Disabled	.0	.3	.2	.9	.5
Unemployed	1.2	.8	1.2	.6	.0
Student	8.0	5.7	10.9	4.3	4.0
Volunteer	.0	.2	.0	1.2	.4
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	196	241	395	159	199
Proj. # of Adults	1,950	2,082	3778	1,573	2,143

Tables 5-29 and 5-30 show employment status by age for males and females. The percentage employed full time is greatest for males age 35-49 (93%). For females in the same age bracket, only 54% are employed full time. Part-time employment is greatest for females age 35-49 (21%).

Only small percentages of female elderly are employed full time: 8% of those age 65-74 and 5% of those age 75 and over, but 33% of males aged 65-74 are employed full time. For the under age 35 category, 31% of males and 23% of females are students.

Table 5-29 Employment Status by Age, Males					
Employment Status	Under 35	35-49	50-64	65-74	75 +
Employed Full Time	65.4 %	93.2 %	82.0 %	32.7 %	8.0 %
Employed Part Time	3.2	3.1	5.8	12.5	11.8
Retired	.0	.0	12.2	54.8	75.8
Homemaker	.0	.0	.0	.0	.0
Disabled	.0	.6	.0	.0	.0
Unemployed	.7	2.4	.0	.0	2.2
Student	30.7	.6	.0	.0	.0
Full Time Volunteer	.0	.0	.0	.0	2.2
Total	100.0 %	100.0 %	100.0 %	100.0 %	100.0 %
Sample Size	124	228	109	82	38
Proj. # of Adults	1,377	2,327	964	474	445

Table 5-30 Employment Status by Age, Females					
Employment Status	Under 35	35-49	50-64	65-74	75 +
Employed Full Time	60.6 %	54.1 %	53.3 %	8.3 %	4.6 %
Employed Part Time	10.2	20.8	12.8	14.2	6.9
Retired	.0	.3	12.3	71.2	75.3
Homemaker	5.8	20.3	20.8	5.6	11.6
Disabled	.0	1.0	.0	.0	.0
Unemployed	.0	.8	.0	.0	.0
Student	23.4	2.6	.0	.0	.0
Full Time Volunteer	.0	.0	.8	.6	1.6
Total	100.0 %	100.0 %	100.0 %	100.0 %	100.0 %
Sample Size	127	236	107	91	48
Proj. # of Adults	1,485	2,373	934	521	613

Table 5-31 shows that the percentage of males employed full time has declined slightly over the decade. The percentage of females employed full time has increased over the decade and the percentage calling themselves homemakers has declined. The percentage who are students has increased for both males and females.

Table 5-31 Employment Status by Sex				
Employment Status	Males		Females	
	1994	1983	1994	1983
Employed Full Time	72.5%	80.2%	46.5%	39.0%
Employed Part Time	5.1	3.9	14.9	18.2
Retired	12.8	12.8	16.0	14.4
Homemaker	.0	.0	14.7	25.8
Unemployed	1.3	.4	.3	..4
Student	7.8	1.9	6.8	1.1
Other	.5	.8	.3	.7
Total	100.0%	100.0%	100.0%	100.0%

In 1983, 37% of employed men and 18% of employed women were self employed. This question was not asked in the current survey.

In 1983, 30% of employed heads of household were in retail, 15% in social and health services, 14% in professional services,, and 13% in academic and religious areas. About 5%-6% were employed in each of manufacturing, finance and insurance, communication and entertainment, government, and construction and real estate. This question was not asked in the current survey.

In 1983, the occupational distribution shows a large proportion of professionals and a low proportion of persons in the trades. No factory or unskilled workers were found in that survey. Physicians and attorneys comprised about 20% of male heads of households in 1983 (the figure for the 1994 survey is 10%). For women, 5% were physicians or attorneys. (The figure for the 1994 survey is 6%.) In 1983, about 4% of men and women were college professors, but teaching and nursing were much more common among women.

Housing Value

Table 5-33 shows the housing values for all households and by area. About 3% own or rent residences that they would value under \$50,000. Another 22% value their home at \$50,000-\$99,999. About 75% put their housing values at over \$100,000, including 15% at over \$250,000. The median housing value is about \$134,500. The median value of housing is higher than the comparison Florida communities, except for Sarasota-Manatee (\$135,200) (**Table 5-32**).

These housing values are based upon respondents' perceptions and *may not* represent actual selling values. However, many persons are recent migrants who are knowledgeable about their purchase value. Many persons have a reasonable idea of the selling values of similar houses in their neighborhood. On the other hand, it is also possible that some people remember what they paid for their dwelling and are unaware of changes in the housing market. About 18% of respondents were unable to provide an answer.

Housing values are significantly higher in Far West End (**Table 5-33**), where the median housing value is \$148,600. The median is lowest in the Northeast, at \$103,300.

The value of housing for different age groups is shown in **Table 5-34**. The 35-64 age group lives in the most expensive housing: the median value of housing for those in this group is about \$147,000. The median declines to \$118,000 for those age 65 and over.

Table 5-32 Housing Value Comparison with Other Communities		
Community	Year	Median Value
Sarasota-Manatee	1992	\$135,200
Richmond	1994	\$134,500
Harrisburg	1994	\$124,500
Miami	1994	\$111,000
Orlando	1993	\$105,800
St Petersburg/Clearwater	1994	\$90,800
South Broward	1990	\$85,100
West Palm Beach	1987	\$73,000
US Census	1990	\$79,100

Table 5-33 Housing Value by Geographic Area						
Housing Value	Central Area	West End	Far West End	North-east	South-Side	All
Under \$50,000	.7%	9.8%	1.1%	5.7%	1.6%	3.2%
\$50 - \$99,999	21.0	21.2	16.6	42.4	17.9	22.2
\$100 - \$149,999	35.9	33.2	33.2	28.6	47.4	35.7
\$150 - \$249,999	25.5	11.9	29.4	17.3	27.7	23.7
\$250 - \$499,999	12.1	18.7	16.4	6.0	3.5	12.1
\$500,000 and over	4.8	5.2	3.3	.0	.0	3.2
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	119	119	190	95	100	623
Proj. # of Households	1,164	1,008	1,800	9480	1,080	6000
Median Value	\$139,400	\$128,600	\$148,600	\$103,300	\$132,200	\$134,500

Table 5-34 Housing Value by Age of Respondent					
Housing Value	Under 35	35-49	50-64	65-74	75 +
Under \$50,000	10.3%	1.6%	1.1%	2.5%	2.2%
\$50 - \$99,999	37.7	14.5	13.4	35.1	35.4
\$100 - \$149,999	36.1	35.4	37.7	32.6	34.7
\$150 - \$249,999	9.5	30.5	25.7	18.9	18.5
\$250 - \$499,999	2.0	15.1	17.0	10.2	9.2
\$500,000 and over	4.5	2.9	5.2	.0	.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	101	242	111	108	61
Projected # of Households	1,242	2,442	978	558	780
Median Value	\$102,800	\$147,900	\$147,100	\$119,000	\$117,900

Household Income

Respondents were asked their household income before taxes in 1993. About 71% answered this question. The type of bias introduced by the lack of a response from 29% of the respondents is unknown. It should be emphasized that not all 29% represent refusals. In some cases, the household member interviewed did not refuse, he/she simply did not know the amount.

Overall, 4% (about 216 households) of households earned under \$10,000; 12%, from \$10,000-\$25,000; 26%, from \$25,000-\$49,999; 24%, from \$50,000-\$74,999; 13%, from \$75,000-\$99,999; and 21%, over \$100,000 (**Table 5-37**). The median income is about \$58,500: this implies that half of households earn over \$58,500 and half, under \$58,500.

Table 5-36 shows how the income in Greater Richmond compares with other communities. It should be remembered in using this table, however, that the data have not been adjusted for inflation, nor for interurban differences in cost of living. Nevertheless, it is clear that Greater Richmond is one of the wealthier Jewish communities. The median income of \$58,500 is much above the average for all US Jewish households of \$39,000 and all US households (\$34,000). Richmond is below only San Antonio (\$65,300). It is higher than Toronto (\$55,000), Detroit (\$55,000), Orlando (\$45,700), Columbus (\$42,000), Baltimore (\$35,700), and all of the Florida communities.

Table 5-35 shows that income varies significantly by geographic area, with the Far West End (median of \$67,700) and Southside (\$64,700) being the higher income areas and the Northeast (\$36,400), the lowest.

Table 5-35						
1993 Household Income by Geographic Area						
Income	Central Area	West End	Far West End	North-east	South-side	All
Under \$10,000	4.1%	1.3%	3.5%	7.7%	2.2%	3.6
\$10 - \$24,999	11.1	13.8	8.2	30.3	4.5	12.2
\$25 - \$49,999	34.1	29.5	22.5	26.4	21.1	26.2
\$50 - \$74,999	26.2	16.3	22.3	12.5	37.8	23.6
\$75 - \$99,999	10.9	13.9	15.6	8.8	15.3	13.3
\$100 - \$149,999	6.3	10.0	15.1	8.1	14.5	11.4
\$150 - \$199,999	2.0	8.3	7.8	4.1	1.6	5.0
\$200,000 and over	5.2	6.9	5.1	2.1	3.0	4.6
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	119	119	190	95	100	623
Proj. # of Households	1,164	1,008	1,800	9480	1,080	6000
Median Income	\$50,700	\$58,300	\$67,700	\$36,400	\$64,700	\$58,500

Table 5-36 Household Income Comparison with Other Communities		
Community	Year	Median Income
San Antonio	1991	\$65,300
Richmond	1994	\$58,500
Toronto	1990	\$55,000
Detroit	1990	\$55,000
Harrisburg	1994	\$54,700
Palm Springs	1986	\$48,000
Sarasota-Manatee	1992	\$47,500
Miami	1994	\$45,900
Orlando	1993	\$45,700
Manchester	1983	\$44,300
St Petersburg/Clearwater	1994	\$42,000
Columbus	1991	\$42,000
Dallas	1989	\$42,000
Rhode Island	1987	\$40,900
Rochester	1988	\$40,000
St Paul	1992	\$39,300
Kansas City	1985	\$38,000
South Broward	1990	\$36,700
Baltimore	1985	\$35,700
Houston	1987	\$33,000
West Palm Beach	1987	\$31,000
Toledo	1982	\$30,150
Atlantic City	1985	\$30,000
Miami	1982	\$22,359
NJPS (US)	1990	\$39,000
US Census	1990	\$34,213
US Census (<i>Whites Only</i>)	1990	\$35,975

The household income for different age groups is shown in **Table 5-37**. Income peaks in the 35-64 age ranges, with a median of about \$75,000. Those under age 35 have a median income of \$40,400. The age 75 and over group earns about \$17,300 less than those who are younger (65-74).

Table 5-38 shows household income by household structure. Median income is highest at \$72,000 for households with children and is \$69,900 for non-elderly couples. Elderly singles, at \$20,700, are the least affluent group. Non-elderly singles have a median income of \$35,300.

Table 5-37 1993 Household Income by Age of Respondent					
Income	Under 35	35-49	50-64	65-74	75 +
Under \$10,000	5.6%	.3%	.9%	6.6%	17.7%
\$10 - 24,999	15.5	6.9	5.6	20.1	35.9
\$25 - 49,999	47.0	19.0	15.9	36.9	19.8
\$50 - 74,999	23.2	24.9	27.1	12.5	21.1
\$75 - 99,999	4.0	20.4	13.5	12.6	2.3
\$100 - \$149,999	4.7	15.1	19.5	5.2	.0
\$150 - \$199,999	.0	6.5	10.6	1.7	3.2
\$200,000 and over	.0	7.0	6.9	4.4	.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	101	242	111	108	61
Proj. # of Households	1,242	2,442	978	558	780
Median Income	\$40,400	\$73,900	\$75,900	\$40,800	\$23,500

Table 5-38 1993 Household Income by Household Structure					
Income	Households with Children	Non-Elderly Couple	Non-Elderly Single	Elderly Couple	Elderly Single
Under \$10,000	.5%	.9%	5.4%	6.0%	23.7%
\$10 - \$24,999	3.3	3.0	26.6	16.2	36.9
\$25 - \$49,999	19.2	25.0	43.9	39.4	18.0
\$50 - \$74,999	30.7	26.5	16.9	21.2	12.1
\$75 - \$99,999	16.8	18.7	2.9	10.8	1.0
\$100 - \$149,999	16.9	13.1	1.4	1.6	4.0
\$150 - \$199,999	6.4	10.5	.0	1.6	4.3
\$200,000 and over	6.2	2.2	2.9	3.2	.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	222	94	70	79	76
Proj. # of Hhlds	2,196	972	762	564	684
Median Income	\$72,000	\$69,900	\$35,300	\$42,600	\$20,700

Table 5-39 shows housing income by Jewish identification. Little difference is seen between Orthodox, Conservative and Reform Jews in terms of median income (around \$60,000). The Just Jewish have a significantly lower median income (\$53,900).

Table 5-40 shows that those who own their homes (\$68,500) have a higher median than those who rent (\$30,300). Synagogue members (\$74,000) have a higher median income than non-members (\$49,900).

Table 5-39 Household Income by Jewish Identification				
Household Income	Orthodox	Conservative	Reform	Just Jewish
Under \$10,000	16.4%	3.5%	2.8%	3.1%
\$10 - \$24,999	5.5	11.6	11.9	13.9
\$25 - \$49,999	13.3	25.9	25.7	28.8
\$50 - \$74,999	45.7	19.8	22.1	27.0
\$75 - \$99,999	8.5	15.6	13.0	11.6
\$100 - \$149,999	5.2	13.5	12.8	8.2
\$150 - \$199,999	5.5	5.1	6.0	3.9
\$200,000 and over	0.0	5.0	5.7	3.4
Total	100.0%	100.0%	100.0%	100.0%
Sample Size	26*	246	190	161
Proj. # of Households	246	2,244	1,734	1,776
Median Income	\$58,100	\$61,400	\$60,900	\$53,900

Table 5-40 Household Income by Home Ownership and Synagogue Membership				
Household Income	Rent	Own	Synagogue Member	Non member
Under \$10,000	10.4%	1.7%	3.3%	3.9%
\$10 - \$24,999	30.3	7.0	10.1	13.7
\$25 - \$49,999	44.2	20.8	17.8	32.5
\$50 - \$74,999	9.4	27.7	19.6	26.5
\$75 - \$99,999	3.9	16.3	16.4	11.1
\$100 - \$149,999	0.9	14.4	15.9	8.0
150 - \$199,999	0.9	6.1	7.7	3.1
\$200,000 and over	0.0	6.0	6.1	1.2
Total	100.0%	100.0%	100.0%	100.0%
Sample Size	129	494	334	289
Proj. # of Households	1,404	4,596	2,670	3,330
Median Income	\$30,300	\$68,500	\$74,000	\$49,900

Voter Registration

Table 5-41 shows that about 95 % of Jews in Greater Richmond claim to be registered to vote. For comparison, according to the 1990 National Jewish Population Survey, 88 % of American Jews are registered to vote.

Little difference exists by geographic area (**Table 5-42**). Registration rates increase from only 91 % of those under age 35 to almost 100% of those age 50-74. Those in residence for less than five years (86%) are least likely to be registered. Registration rates also increase with income, from about 90 % of those earning under \$25,000 to about 98 % of those earning over \$100,000.

Table 5-41 Voter Registration Comparison with Other Communities		
Community	Year	% Registered
Miami	1994	88 %
Orlando	1993	90 %
Seattle	1990	90 %
St Petersburg/Clearwater	1994	91 %
Harrisburg	1994	91 %
Richmond	1994	95%
NJPS (US)	1990	88 %
All Americans	1991	71 %

Table 5-42 Voter Registration			
Variable	% Registered	Sample Size	Proj. # of Adults
All Respondents	94.9%	623	11,512
Geographic Area			
Central Area	95.1%	196	1,950
West End	91.6%	241	2,082
Far West End	95.8%	395	3,778
Northeast	96.0%	159	1,573
Southside	95.0%	199	2,143
Age of Respondent			
Under 35	91.4%	101	2,862
35 - 49	93.9%	242	4,700
50 - 64	99.2%	111	1,898
65 - 74	100.0%	108	995
75 and over	94.1%	61	1,058
			Proj. # of Hhlds
Length of Residence			
0 - 4 years	85.8%	78	906
5 - 9	91.7%	77	780
10 - 19	94.5%	127	1,248
20 or more	98.5%	341	3,066
Household Income			
Under \$25,000	90.0%	73	954
\$25 - \$49,999	96.8%	121	1,560
\$50 - \$100,000	94.8%	183	2,226
\$100,000 and over	98.1%	111	1,260

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Chapter 6

Religious Profile

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Chapter Highlights

- 4% of Greater Richmond Jews consider themselves Orthodox; 37%, Conservative; 29%, Reform; and 30%, ``Just Jewish.''
- Greater Richmond has one of the highest percentages of persons identifying themselves as Just Jewish and one of the lower percentages of Orthodox Jews of the comparison Jewish communities.
- The percentage who are Orthodox shows little consistent variation with age, except for the much higher percentage (11 %) among those age 75 and over. The percentage who are Conservative rises for those age 50 and over. About one-third of those under age 50 consider themselves Conservative, versus about 43% of those age 50 and over. The percentage Reform shows no consistent variation with age, except for a much lower percentage (23%) for those age 75 and over. The percentage Just Jewish declines with age from about one-third for those under age 50, to just over 20% of those age 50 and over.
- 30% of households with children indicate they are Just Jewish. 3% are Orthodox, 36% are Conservative, and 31% are Reform.
- About 63% always attend a Passover Seder, 64% always light Chanukah candles, and 64% have a Mezuzah on their front door. Thus, practices that involve one time per year (light Chanukah candles, attend Passover Seder) or once every few years (Mezuzah) are practiced by over 60% of the community. 11% always light Sabbath candles. 10% keep a kosher home and 3% also keep kosher outside the home and 2% refrain from the use of electricity on the Sabbath. 29% always, usually, or sometimes have a Christmas tree.
- For the Passover Seder, lighting Chanukah candles, keeping kosher, and refraining from electrical use on the Sabbath, there is no diminution of practice among younger persons. For the Mezuzah and Sabbath candles, there is a significant decline in observance among young people. Younger people are also more likely to have a Christmas tree: about one in four homes of persons under age 50 always have a tree, versus about 5% in the homes of the elderly.
- Households with children are as likely or more likely to engage in the Jewish ritual practices than households without children. They are also much more likely to have a Christmas tree.
- Synagogue members are more likely to be observant than are non-members. Those who consider themselves Orthodox and Conservative practice more rituals than the Reform or Just Jewish groups.
- Intermarried households are much less likely to be performing Jewish religious practices than are in-married households. Conversionary households are much more like the in-married than the intermarried.

Chapter Highlights

- 4% of in-married households always, usually, or sometimes have a Christmas tree, versus 86% of intermarried households.
- A trip to Israel has a significant positive effect upon level of observance. If the trip is with a Jewish group rather than a general group, households are more likely to be following the various Jewish religious practices. However, either type of trip to Israel seems to have a significant positive correlation with Jewish religious practice.
- 15% never attend religious services; another 10% indicated that they attend only for weddings and bar and bat mitzvah ceremonies. About 30% go only on the High Holidays. 23% go a few times a year and 22% go once a month or more. Only about 6% go once a week or more. About 75% attend on the High Holidays. About 59% of non-members of synagogues attend services on the High Holidays.
- The percentage never attending (25%) is one of the higher rates in the country and in the range of Miami (25%), Boston (28%), and Detroit (30%). The percentage attending once per month or more is one of the higher rates in the country as well.
- Attendance at services on a regular basis is lowest for those under age 35 at 12%. About one-fourth of the other age groups attend once per month or more. Persons least likely to never attend services are those age 50-64, at 15%.
- In households with children, about 23% never attend services and 30% go once per month or more.
- About 56% of currently married couples involve two born Jews (termed an ``in-marriage''). In 10% of cases, the marriage involves one partner who has converted to Judaism (termed a ``conversionary'' marriage). About 34% are intermarriages in which one partner is Jewish and the other was neither born Jewish nor converted (termed an ``intermarriage'').
- For marriages in which the respondent was age 65 or over, 80% involve two Jews. On the other hand, 63% of those marriages involving persons under age 35 are intermarriages as are 40% of those aged 35-49 and 19% of those age 50-64. The 56% in-marriage rate (between two born Jews) is the second lowest of any comparison community and compares with a 68% rate in the National Jewish Population Survey. Overall, 21% of married Jews in Richmond are married to someone not currently Jewish.
- Many of the children of intermarriages are being lost to Judaism. Of the 3,796 children (age 0-17) in the community, 1,503 are being raised in intermarriages, 440 in conversionary marriages, and 1,852 in marriages in which both parents were born Jewish. 36% of children being raised in intermarriages are currently Jewish, compared with 65% in Miami, 47% in Sarasota, 39% in Orlando, and 25% in St Paul. Nationally, 28% of children being raised in intermarriages are being raised Jewish.

Current Jewish Identification

Respondents were asked whether they *considered* themselves Orthodox, Conservative, Reform, or ``Just Jewish.'' This is a self-definition, and not one that is necessarily based upon synagogue membership. 4% (246 households) consider themselves Orthodox; 37% (2,244 households), Conservative; 29% (1,734 households), Reform; and 30% (1,770 households), Just Jewish (**Table 6-1**).

Table 6-3 compares Jewish identification in Greater Richmond with other Jewish communities. Greater Richmond has one of the lower percentages of Orthodox in the country. The 4% Orthodox figure is lower than Tidewater (8%), Cleveland (8%), Miami (9%), New Orleans (10%), and Toronto (10%). It is 5% in Philadelphia. Percentage Orthodox ranges from a low of 2% in St. Paul and Orlando to 13% in New York and Pittsburgh, and 20% in Baltimore. The 1990 National Jewish Population Survey found 6% Orthodox in the country as a whole.

The percentage Conservative (37%) is at about the middle of the comparison communities. It compares to 29% in Houston, 32% in Columbus, 33% in Boston, 35% in Washington, 38% in Rochester, 41% in Philadelphia, 44% in Pittsburgh, and 48% in Tidewater. Nationally, 27% consider themselves Conservative.

The percentage Reform (29%) is relatively low. About 36 comparison communities are higher than Richmond, while only about 6 communities are lower. It compares to 25% in Philadelphia, 29% in Baltimore, 33% in Tidewater, and 37% in Pittsburgh. Nationally, 33% consider themselves Reform.

The percentage Just Jewish (30%) is higher than all but five communities: Harrisburg (32%), Miami (32%), Orlando (35%), St. Petersburg (35%), and San Francisco (36%). It compares to 29% in Philadelphia, 6% in Pittsburgh, 12% in Tidewater, and 16% in Baltimore. Nationally, 34% consider themselves Just Jewish.

In general, Jews in Greater Richmond are less Orthodox and more Just Jewish than most comparison communities. It is less Reform and has about an average rate of Conservative Jews.

Table 6-3 also shows that the percentage Orthodox has declined since 1983, from 8% to 4%, as has the percentage Conservative, from 42% to 37%, and the percentage Reform, from 36% to 29%. The percentage Just Jewish has increased from 14% to 30%. While the general trend shown by these results is probably realistic, note that the random digit dialing procedure used in the 1994 study was much more likely to find Jews who identify in the Just Jewish category than was the Federation List/DJN procedure used in the 1983 study.

Table 6-1 shows Jewish identification by geographic area. The percentage of Orthodox Jews is highest in the Central Area (8%) and the Northeast (8%). Conservative Jews form their largest percentages in the Central Area (47%) and the Far West End (46%). Only 17% on Southside are Conservative and only 1% are Orthodox. Reform Jews comprise about 23%-33% of all five areas. Southside, at 51%, is much more likely to be Just Jewish than the other four areas.

Table 6-2 also shows Jewish identification by area except that the rows add to 100%. 38% of Orthodox live in the Central Area and another 30% live in the Northeast. 37% of Conservative Jews live in the Far West End as do 34% of Reform Jews. 31% of the Just Jewish live on the Southside.

Table 6-1 Jewish Identification by Geographic Area						
Jewish Identification	Central Area	West End	Far West End	North-east	South-side	All
Orthodox	8.1%	3.4%	1.9%	7.9%	.9%	4.1%
Conservative	47.1	41.9	46.0	27.8	16.7	37.4
Reform	23.8	29.3	32.5	25.8	31.0	28.9
Just Jewish	21.0	25.4	19.5	38.6	51.4	29.5
Total	100%	100. %	100. %	100. %	100.0%	100.0%
Sample Size	119	119	190	95	100	632
Proj. # of Households	1,164	1,008	1,800	948	1,080	6,000

Table 6-2 Jewish Identification by Geographic Area								
Jewish Identification	Central Area	West End	Far West End	North-east	South-Side	Total	Sample Size	Proj. # of Hhlds
Orthodox	37.8%	14.0	14.0	30.3	3.9	100.0%	26*	246
Conservative	24.4%	18.9	36.9	11.8	8.0	100.0%	246	2,244
Reform	15.9%	17.0	33.7	14.1	19.3	100.0%	190	1,734
Just Jewish	13.8%	14.5	19.8	20.7	31.3	100.0%	161	1,776

Table 6-3 Jewish Identification Comparison with Other Communities					
Community	Year	Orthodox	Conservative	Reform	Just Jewish
San Francisco	1988	3 %	19	42	36
St Petersburg/Clearwater	1994	3 %	23	39	36
Orlando	1993	2 %	33	30	35
Harrisburg ¹	1994	10 %	33	22	32
Miami	1994	9 %	34	26	32
Miami	1982	11 %	35	24	30
South Broward	1990	5 %	37	28	30
Richmond	1994	4 %	37	29	30
Manchester	1983	2 %	23	47	29
Sarasota-Manatee	1992	2 %	23	47	29
Philadelphia	1984	5 %	41	25	29
Los Angeles	1979	5 %	33	35	28
Toronto	1990	10 %	39	24	27
West Palm Beach	1987	3 %	43	30	25
New York	1990	13 %	35	29	23
Washington, DC	1983	3 %	35	38	22
Detroit	1991	7 %	38	34	21
Boston	1985	4 %	33	42	21
Essex-Morris, NJ	1986	6 %	38	34	20
Columbus	1990	7 %	32	41	20
Chicago	1982	6 %	35	39	20
Rochester	1988	5 %	38	39	20
Houston	1985	5 %	29	47	19
New York	1981	14 %	33	34	19
Dallas	1989	4 %	31	48	18
St. Paul	1992	2 %	43	29	17

¹Table omits 4 % identifying themselves as Reconstructionist in Harrisburg.

Table 6-3
Jewish Identification Comparison with Other Communities

Community	Year	Orthodox	Conservative	Reform	Just Jewish
Hartford	1982	6%	38	40	17
Baltimore	1985	20%	35	29	16
Kansas City	1985	7%	38	38	16
Worcester	1987	6%	29	49	16
Palm Springs	1986	7%	39	38	16
Atlantic City	1985	6%	46	29	15
Atlanta	1984	5%	42	37	15
Rhode Island	1987	7%	47	32	14
Worcester	1987	6%	29	49	14
Milwaukee	1983	7%	27	52	14
St. Louis	1982	8%	26	52	14
Richmond	1983	8%	42	36	14
Tampa	1980	2%	43	41	13
Tidewater	1988	7%	48	33	12
Atlanta	1983	12%	42	35	11
Minneapolis	1981	5%	53	32	10
New Orleans	1988	10%	19	63	9
San Antonio	1991	6%	36	49	9
Louisville	1991	14%	38	40	8
Pittsburgh	1984	13%	44	37	6
Cleveland	1987	8%	37	50	5
Quad Cities	1989	2%	53	40	5
NJPS (US)	1971	9%	56	24	11
NJPS (US)	1990	6%	27	33	34

Table 6-4 indicates that the percentage who are Orthodox shows little consistent variation with age, except for the much higher percentage (11 %) among those age 75 and over.

The percentage who are Conservative rises for those age 50 and over. About one-third of those under age 50 consider themselves Conservative, versus about 43 % of those age 50 and over.

The percentage Reform shows no consistent variation with age, except for a much lower percentage (23 %) for those age 75 and over. The percentage Just Jewish declines with age from about one-third for those under age 50, to just over 20 % of those age 50 and over.

Table 6-4					
Jewish Identification by Age					
Jewish Identification	Under 35	35-49	50-64	65-74	75 +
Orthodox	3.4%	2.0%	6.7%	1.2%	10.8%
Conservative	35.9	31.3	44.5	41.7	46.9
Reform	30.2	29.9	26.7	34.7	22.5
Just Jewish	30.6	36.8	22.1	22.4	19.7
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	101	242	111	108	61
Proj. # of Households	1,242	2,442	978	558	780

Table 6-5 also shows Jewish identification by age but the rows of the table add to 100%. About 37% of Orthodox Jews are age 65 and over; about 37% are under age 50. About 27% of Conservative Jews are age 65 and over; about 54% are under age 50. Thus, Conservative Jews are younger than Orthodox Jews. Only 22% of Reform Jews are age 65 and over and two-thirds are under age 50. 72% of the Just Jewish are under age 50 and only 16% are age 65 and over.

Table 6-6 indicates that about 30% of households with children consider themselves Just Jewish; 31%, Reform; 36%, Conservative; and 3%, Orthodox. Non-elderly singles tend to identify as Just Jewish (42%), while elderly couples tend to identify as Conservative (40%). Elderly singles also identify mostly as Conservative (48%). Non-elderly couples are about equally split between Conservative (33%), Just Jewish (31%), and Reform (33%).

Table 6-5 Jewish Identification by Age of the Respondent								
Jewish Identification	Under 35	35-49	50-64	65-74	75+	Total	Sample Size	Proj. # of Households
Orthodox	16.7%	19.9	26.2	2.8	34.4	100.0%	26*	246
Conservative	19.6%	34.2	19.3	10.5	16.4	100.0%	246	2,244
Reform	21.4%	42.2	14.9	11.3	10.2	100.0%	190	1,734
Just Jewish	21.2%	50.9	12.1	7.1	8.7	100.0%	161	1,776

Table 6-6 Jewish Identification by Household Structure					
Jewish Identification	Households with Children	Non-Elderly Couple	Non-Elderly Single	Elderly Couple	Elderly Single
Orthodox	3.4%	2.9%	4.5%	1.2%	12.5%
Conservative	35.8	33.0	31.0	40.0	48.4
Reform	31.2	32.9	23.0	28.6	25.2
Just Jewish	29.5	31.3	41.5	32.2	13.9
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	222	94	70	79	76
Proj. # of Hhlds	2,196	972	762	564	684

Table 6-7 indicates that 1% of those moving into Greater Richmond in the past 5 years are Orthodox, 28% are Conservative, 36% are Reform, and 35% are Just Jewish. These percentages show fewer Orthodox and Conservative Jews and more Reform and Just Jewish than the total shown in **Table 6-1**. This is consistent with the 1983-1994 comparisons discussed above.

Table 6-8 shows that the percentage of Orthodox declines from first (12%) to second (5%) to third generation (3%). The percentage Conservative is highest for the second generation, at 47% and is lowest for the first, at 24%. Reform Judaism declines from 33% of the first generation to 20% of the second and then rises to 31% of the third. The percentage Just Jewish is about equal across the generations.

Table 6-7 Jewish Identification by Length of Residence				
Jewish Identification	0-4 Years	5-9 Years	10-19 Years	20 + Years
Orthodox	1.1%	5.6%	4.3%	4.6%
Conservative	27.9	32.5	34.1	42.8
Reform	35.9	28.5	27.3	27.6
Just Jewish	35.0	33.4	34.2	25.0
Total	100.0%	100.0%	100.0%	100.0%
Sample Size	78	77	127	341
Proj. # of Households	906	780	1,248	3,066

Table 6-8 Jewish Identification by Generation			
Jewish Identification	1st Generation	2nd Generation	3rd + Generation
Orthodox	12.0%	4.8%	2.9%
Conservative	24.3	47.2	36.6
Reform	33.2	20.1	30.8
Just Jewish	30.5	28.0	29.6
Total	100.0%	100.0%	100.0%
Sample Size	48	133	430
Proj. # of Hhlds	480	1,260	4,260

Table 6-9 shows that synagogue members are more likely to identify themselves as Orthodox (8%) than are non-members (1%). The same is true for Conservative (by 54% to 24%). About 31% of synagogue members consider themselves Reform, as do 28% of non-members. The percentage considering themselves Just Jewish is only 8% among members, but is 47% among non-members.

Table 6-9 also shows that 52% of those interviewed in intermarriages identify themselves as Just Jewish; only 12% of the in-married couples identify themselves as Just Jewish. 28% of in-married couples identify as Reform, versus 37% of the intermarried.

A survey of the synagogues (**Table 7-4**) shows that 9% of members are members of Orthodox synagogues, 50% are members of Conservative synagogues, and 41% are members of Reform synagogues. Recall that self identification is 4% Orthodox, 37% Conservative, 29% Reform, and 30% Just Jewish. If the Just Jewish are removed from the self-identification, self identification becomes 6% Orthodox, 53% Conservative, and 41% Reform, remarkably close to the self identification percentages.

Table 6-9 Jewish Identification by Synagogue Membership and Intermarriage					
Jewish Identification	Member	Non-Member	In-married	Conversionary Marriage	Inter-marriage
Orthodox	7.7%	1.3%	4.6%	5.9%	0.0%
Conservative	53.9	24.1	55.5	32.4	10.7
Reform	30.7	27.5	28.1	32.4	36.9
Just Jewish	7.6	47.1	11.8	29.4	52.4
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	334	289	246	43	113
Proj. # of Hhlds	2,670	3,330			
Proj. # Marriages			2,101	380	1,284

Current Religious Practices

Tables 6-10 to 6-21 examine five Jewish religious practices, while **Tables 6-22** and **6-23** examine one Christian practice followed by some persons living in Jewish households. Some questions were asked with the responses ``always,'' ``usually,'' ``sometimes,'' and ``never'' (Seder, Chanukah candles, Sabbath candles). The ensuing discussion focuses on the extreme ends of the scale: the percentage ``always'' and the percentage ``never.'' Other questions were asked with a ``yes'' or ``no'' answer (mezuzah, kosher home, kosher outside home). On these types of questions, some respondents may overstate their level of observance.

The practices are discussed in the order of observance by Jews in Greater Richmond. Thus, mezuzah on the front door, observed by 64 % of Greater Richmond households, is discussed first, while refraining from electrical use on the Sabbath, observed by only 2 %, is discussed last.

Table 6-10 summarizes the overall findings. As shown in the table, rituals that require less regular and less frequent attention are more likely to be practiced by more Jews in Greater Richmond. Thus, the activity that must be done only every few years at best (when one moves into a new residence) is practiced by a large percentage, with 64 % having a mezuzah on their front door. Practices that involve one time per year (light Chanukah candles, attend Passover Seder) are always practiced by just under two-thirds of the respondents. Lighting Sabbath candles, a once per week activity, is always practiced only by 11 %; keeping kosher in the home, by 10 %; and keeping kosher in and out of the home, by 3 %. Finally, having a Christmas tree is always practiced by about 18 % of households.

81.5 % of households contain one or more individuals who ``usually'' or ``always'' do *at least one* of the following:

- 1) Light Chanukah candles
- 2) Attend a Passover Seder
- 3) Light Sabbath candles
- 4) Keep kosher inside their home
- 5) Keep kosher outside their home

If putting a mezuzah on the front door is added to the list, than the percentage increases to 85.4 %.

The second part of **Table 6-10** shows the results for households with children. Households with children are much more likely to light Chanukah candles (by 80 % to 64 %) than all households combined, and are slightly more likely to participate in all of the other Jewish rituals. This is clearly important, for it is households with children who have the greatest impact on Jewish continuity. Note as well, however, that 29 % of households with children always have a Christmas tree.

Table 6-10 Summary Findings on Religious Practices (Sample Size = 623, Projected Number of Households = 6000)					
Practice	Always or Yes	Usually	Sometimes	Never	Total
Mezuzah on Door	64.0%			36.0	100.0%
Light Chanukah Candles	63.5%	7.2	12.4	16.9	100.0%
Attend Passover Seder	62.6%	10.0	16.3	11.0	100.0%
Light Sabbath Candles	11.0%	8.7	31.3	49.0	100.0%
Kosher in Home	9.6%			90.4	100.0%
Kosher In/Out of Home	3.3%			96.7	100.0%
Refrain from Electricity on the Sabbath	1.9%			98.1	100.0%
Have a Christmas Tree	18.1%	2.9	8.4	70.6	100.0%
For Households with Children (Sample Size = 223, Number of Households = 2,196)					
Mezuzah on Door	65.4%			34.6	100.0%
Light Chanukah Candles	80.1%	4.8	6.5	8.5	100.0%
Attend Passover Seder	68.7%	7.8	12.8	10.7	100.0%
Light Sabbath Candles	14.0%	14.5	30.3	41.3	100.0%
Kosher in Home	12.3%			87.7	100.0%
Kosher In/Out of Home	4.3%			95.7	100.0%
Refrain from Electricity on the Sabbath	1.8%			98.2	100.0%
Have a Christmas Tree	29.2%	4.6	7.7	58.6	100.0%

Have a Mezuzah on the Front Door

Having a mezuzah on the front door is the most observed Jewish religious practice, with 64% saying that they have put a mezuzah on the front door (**Table 6-11**). This percentage is about average in comparison with the communities shown in **Table 6-11**. Only Orlando (59%) and Sarasota (55%) have significantly lower percentages. In comparison, 77% in Miami and 79% in South Broward have a mezuzah on their door, as do 61% in Harrisburg, 62% in Boston, and 70% in Philadelphia.

This practice varies from only 48% of those under age 35 to 59% of those age 35-49, to 78% of those age 50-64, to 71% of those age 65-74, and 82% of those age 75 and over. First- (76%) and second-generation (72%) Jews are more likely to have a mezuzah on their front door than are third-generation and higher Jews (60%). This practice is followed by about 70% in the Central Area, the West End, and the Far West End. Only 59% in the Northeast have a mezuzah, as do only 47% in the Southside (**Table 6-12**).

About 79% of elderly couples, 76% of elderly singles, 63% of non-elderly couples and 65% of households with children have a mezuzah, versus only 49% of non-elderly singles.

Not surprisingly, 88% of synagogue members have a mezuzah, versus 45% of non-members. Those who consider themselves Orthodox (93%), and Conservative (90%) are significantly more likely to follow this practice than are those who identify themselves as Reform (58%) or Just Jewish (34%). In Miami, 62% of the Just Jewish have a mezuzah on their front door. This illustrates that the Just Jewish in a community like Greater Richmond are far more assimilated than the Just Jewish in a larger Jewish community like Miami. Miami is also an older Jewish community.

Intermarried couples are much less likely to have a mezuzah (38%) than are those who have in-married (88%). In Miami, half of intermarried couples have a mezuzah. In Greater Richmond, intermarried couples appear to be further outside the Jewish community than in Miami.

Only 56% of those who have not been to Israel have a mezuzah on their front door, versus about 80% of those who have been on a general or a Jewish trip to Israel.

Table 6-11
Have a Mezuzah on Front Door
Comparison with Other Communities

Community	Year	% Yes
Sarasota-Manatee	1992	55%
Orlando	1993	59%
St Petersburg/Clearwater	1994	61%
Chicago	1981	61%
Harrisburg	1994	61%
Boston	1985	62%
Dallas	1989	64%
Richmond	1994	64%
New York	1981	66%
West Palm Beach	1987	69%
Quad Cities	1989	69%
Philadelphia	1984	70%
Toledo	1983	73%
St. Louis	1982	76%
Miami	1994	76%
Miami	1982	77%
South Broward	1990	79%

Table 6-12 Have a Mezuzah on Front Door			
Variable	Have a Mezuzah on Front Door	Sample Size	Proj. # of Households
All Households	64.0%	623	6,000
Age			
Under 35	48.4%	101	1,242
35 - 49	58.9%	242	3,442
50 - 64	77.7%	111	978
65 - 74	71.4%	108	558
75 and over	82.4%	61	780
Generation			
First	76.1%	48	480
Second	72.3%	133	1,260
Third and higher	60.4%	430	4,260
Area			
Central Area	68.6%	119	1,164
West End	69.1%	119	1,008
Far West End	71.1%	190	1,800
Northeast	58.7%	95	948
Southside	47.2%	100	1,080
Household Structure			
Households with Children	65.4%	222	2,196
Non-Elderly Couple	62.9%	94	972
Non-Elderly Single	48.9%	70	762
Elderly Couple	78.6%	79	564
Elderly Single	75.8%	76	684

Table 6-12 Have a Mezuzah on Front Door			
Variable	Have a Mezuzah on Front Door	Sample Size	Proj. # of Households
All Households	64.0%	623	6,000
Synagogue Membership			
Members	88.1%	334	2,670
Non-members	44.7%	289	3,330
Jewish Identification			
Orthodox	93.3%	26*	246
Conservative	89.5%	246	2,244
Reform	57.5%	190	1,734
Just Jewish	34.2%	161	1,776
Type of Marriage			
In-married	87.9%	246	2,101
Conversionary	74.8%	43	380
Intermarried	38.4%	113	1,284
Any Adult Been to Israel			
No	55.7%	376	3,876
On General Trip	78.9%	125	1,098
On Jewish Trip	80.3%	122	1,026

Light Chanukah Candles

64% of respondents say that they always light Chanukah candles, the second most practiced of the Jewish religious practices (**Table 6-13**). 7% usually light, 12% sometimes, and 16% never.

The percentage responding always is at about the center of the comparison communities shown in **Table 6-13**, which vary from 48% in Sarasota to 73% in Louisville. The percentage who never light Chanukah candles (16%) is one of the lowest among the comparison communities. Only in St. Paul is the percentage never lighting candles *significantly* lower, at 10%. The percentage always doing so (64%) is higher than is the case for all US Jews as a whole (57%).

Observance is much higher for those under age 50, at 65%-70%. Only 57% of those age 65-74 always light, as do only 46% of those age 75 and over (**Table 6-14**). Observance is highest for the first generation (64%) and the third generation and higher (67%), and lowest for the second (52%).

About three in four always light Chanukah candles in the West End and the Far West End, versus only 52% in the Northeast and the Central Area and only 58% on the Southside.

Chanukah is a ``child-oriented'' activity. About 80% of households with children always follow this practice. 55% of elderly couples without children and 65% of non-elderly couples without children follow the practice, as do 49% of elderly singles and 38% of non-elderly singles.

Not surprisingly, 80% of synagogue members light Chanukah candles, versus 50% of non-members. 25% of non-members never light candles.

Those who consider themselves Orthodox (83%) and Conservative (80%) are more likely to light candles than are the Reform (64%) or Just Jewish (39%). 34% of the Just Jewish never light. Those involved in intermarriages (62%) are much less likely to always light Chanukah candles than are the in-married (84%). 18% in intermarriages never light Chanukah candles.

71% of those who have been to Israel with a Jewish or a general group always light Chanukah candles, versus 59% of those who have not been to Israel.

Table 6-13
Light Chanukah Candles Comparison with Other Communities

Community	Year	Always	Usually	Sometimes	Never
Sarasota-Manatee	1992	48 %	11	14	28
Quad Cities	1989	49 %	20	11	21
SF Bay Area	1988	56 %	8	15	21
Miami	1982	57 %	20		24
West Palm Beach	1987	58 %	9	11	22
New Orleans	1988	60 %	5	13	19
Atlanta	1983	61 %	13	9	17
St Petersburg/Clearwater	1994	62 %	5	10	23
Richmond	1994	64 %	7	12	16
South Broward	1990	64 %	6	8	22
Orlando	1993	64 %	10	10	16
Miami	1994	65 %	8	11	17
Toronto	1991	65 %	8	7	20
St. Louis	1982	66 %	6	8	20
Dallas	1989	68 %	8	10	14
St Paul	1992	69 %	21		10
Rhode Island	1987	69 %	7	7	17
Harrisburg	1994	71 %	9	5	15
Rochester	1988	71 %	7	9	13
Worcester	1987	72 %	7	8	13
Louisville	1991	73 %	8	7	12
Chicago	1990	84 %			16
New York	1990	76 %			24
New York	1981	81 %			19
Detroit	1991	78 %		22	
Palm Springs	1986	61 %		39	
Columbus	1991	69 %		31	
NJPS (US)	1990	57 %	8	12	23

Table 6-14 Light Chanukah Candles							
Variable	Always	Usually	Sometimes	Never	Total	Sample Size	Proj. # of Households
All Households	63.5%	7.2	12.4	16.9	100.0%	623	6000
Age							
Under 35	65.0%	9.5	10.9	14.5	100.0%	101	1,242
35 - 49	67.2%	4.2	15.8	12.8	100.0%	242	3,442
50 - 64	70.3%	9.0	10.1	10.6	100.0%	111	978
65 - 74	56.8%	9.9	11.7	21.7	100.0%	108	558
75 and over	46.1%	8.4	7.7	37.9	100.0%	61	780
Generation							
First	64.4%	10.1	14.5	10.9	100.0%	48	480
Second	51.9%	9.3	13.1	25.7	100.0%	133	1,260
Third and higher	66.7%	6.4	11.8	15.1	100.0%	430	4,260
Area							
Central Area	53.0%	9.5	20.9	16.6	100.0%	119	1,164
West End	72.4%	9.5	4.1	14.0	100.0%	119	1,008
Far West End	75.1%	5.8	9.6	9.6	100.0%	190	1,800
Northeast	51.5%	8.0	14.1	26.4	100.0%	95	948
Southside	57.8%	3.9	14.4	23.9	100.0%	100	1,080

Table 6-14 Light Chanukah Candles							
Variable	Always	Usually	Sometimes	Never	Total	Sample Size	Proj. # of Households
Household Structure							
Hhlds with Kids	80.1%	4.8	6.5	8.5	100.0%	222	2,196
Non-Eld Couple	65.2%	7.7	13.5	13.6	100.0%	94	972
Non-Eld Single	37.5%	5.6	33.8	23.1	100.0%	70	762
Elderly Couple	55.4%	8.0	9.4	27.1	100.0%	79	564
Elderly Single	48.6%	11.2	5.9	34.3	100.0%	76	684
Synagogue Membership							
Members	80.3%	6.1	6.3	7.2	100.0%	334	2,670
Non-members	50.0%	8.0	17.4	24.7	100.0%	289	3,330
Jewish Identification							
Orthodox	83.0%	5.5	3.7	7.8	100.0%	26*	246
Conservative	80.4%	4.2	10.3	5.1	100.0%	246	2,244
Reform	63.9%	9.4	10.5	16.2	100.0%	190	1,734
Just Jewish	38.9%	9.0	18.2	33.8	100.0%	161	1,776
Type of Marriage							
In-married	83.8%	6.5	4.2	5.5	100.0%	246	2,101
Conversionary	64.2%	7.4	11.3	17.1	100.0%	43	380
Intermarried	61.5%	6.9	13.7	17.9	100.0%	113	1,284
Any Adult Been to Israel							
No	59.4%	7.0	12.8	20.9	100.0%	376	3,876
On General Trip	71.1%	6.6	8.8	13.5	100.0%	125	1,098
On Jewish Trip	71.1%	8.6	15.4	4.9	100.0%	122	1,026

Attend a Passover Seder

Attending a Passover Seder is the third most observed of the Jewish religious practices, with 63 % saying that they always do so, 10% usually, 16% sometimes, and 11 % never (**Table 6-15**). Like Chanukah, Passover is family oriented.

The percentage always attending a Seder (63%) is toward the middle of the comparison Jewish communities (**Table 6-15**). It compares with 54% in Sarasota and Orlando and with 79% in Baltimore. The percentage who always attend varies from only 31% in Washington to 82% in Toronto. The Greater Richmond figure is higher than the findings in the National Jewish Population Survey for all US Jews (55%). The percentage who never attend (11%) is also relatively high compared with the other communities, but is lower than the findings in the National Jewish Population Survey for all US Jews (18%).

Observance shows no consistent relationship with age (**Table 6-16**), although attendance at a Seder is highest for the 50-64 age group (71%) and the under 35 age group (68%).

Observance is at 73 % for first-generation Jews and 61 % for the second and third generation Jews.

Attendance at a Seder is highest in the West End (73 %), the Far West End (70%) and the Central Area (66%) and is at about half in the Northeast (50%) and the Southside (47%).

Non-elderly singles (56%) and elderly singles (56%) are least likely to always attend a Seder, followed by non-elderly couples (61 %). For households with children, 69% always attend a Seder and 11 % never do. 16% of non-elderly singles never attend.

About 84 % of synagogue members always attend, versus only 45% of non-members. 17% of non-members never attend.

Those who consider themselves Orthodox (83%) and Conservative (87%) are significantly more likely to attend a Seder than are those who are Reform (63%) or Just Jewish (29%). 28% of the Just Jewish in Greater Richmond never attend, versus small percentages of the other three groups.

In in-married households, 84% always attend, versus only 40% in intermarried households. In intermarried households, 21 % never attend.

87% of those who have been to Israel with a Jewish group always attend a Seder, versus 71 % of those who have been to Israel on a general trip. Only 53% of those who have not been to Israel always attend.

Table 6-15
Attend a Passover Seder
Comparison with Other Communities

Community	Year	Always	Usually	Sometimes	Never
Washington, DC	1987	31 %	12	31	26
St Louis	1982	36 %	15	18	32
SF Bay Area	1988	53 %	12	22	13
Sarasota-Manatee	1992	54 %	14	18	14
Orlando	1993	54 %	12	20	14
South Broward	1990	56 %	14	16	15
St Petersburg/Clearwater	1994	56 %	9	16	19
Quad Cities	1989	57 %	16	20	6
West Palm Beach	1987	60 %	15	15	10
Richmond	1994	63 %	10	16	11
Harrisburg	1994	66 %	9	13	12
Miami	1994	67 %	10	14	9
New Orleans	1988	69 %	6	12	12
Rochester	1988	69 %	11	13	7
Essex-Morris, NJ	1986	69 %	9	11	7
Kansas City	1985	69 %	7	14	10
Atlanta	1983	69 %	9	12	10
Miami	1982	70 %	19		11
Dallas	1989	71 %	7	15	6
St Paul	1992	73 %	9	18	
Atlantic City	1985	73 %	7	11	9
Worcester	1987	78 %	4	10	7
Baltimore	1985	79 %	7	8	6

Table 6-15 Attend a Passover Seder Comparison with Other Communities					
Community	Year	Always	Usually	Sometimes	Never
Louisville	1991	80%	7	6	7
Toronto	1990	82%	6	6	6
Chicago	1990	93%			7
Chicago	1981	89%			11
New York	1990	92%			8
New York	1981	87%		13	
Philadelphia	1984	89%		11	
Detroit	1991	84%		16	
Columbus	1990	75%		25	
Palm Springs	1986	71%		29	
NJPS (US)	1990	55%	10	16	18

Table 6-16 Attend a Passover Seder							
Variable	Always	Usually	Sometimes	Never	Total	Sample Size	Proj. # of Households
All Households	62.6%	10.0	16.3	11.0	100.0%	623	6,000
Age							
Under 35	68.1%	7.5	15.7	8.6	100.0%	101	1,242
35 - 49	58.0%	9.9	20.0	12.1	100.0%	242	3,442
50 - 64	70.7%	8.9	10.8	9.6	100.0%	111	978
65 - 74	59.3%	13.4	15.8	11.5	100.0%	108	558
75 and over	60.5%	13.4	12.9	13.1	100.0%	61	780
Generation							
First	73.3%	7.6	11.4	7.8	100.0%	48	480
Second	61.3%	10.2	18.9	9.7	100.0%	133	1,260
Third and higher	61.5%	10.5	16.1	11.8	100.0%	430	4,260
Area							
Central Area	66.0%	9.3	18.5	6.2	100.0%	119	1,164
West End	73.0%	9.0	11.3	6.7	100.0%	119	1,008
Far West End	70.3%	11.2	13.1	5.4	100.0%	190	1,800
Northeast	50.1%	12.9	17.1	19.8	100.0%	95	948
Southside	47.4%	7.3	23.5	21.9	100.0%	100	1,080
Household Structure							
Hhlds with Kids	68.7%	7.8	12.8	10.7	100.0%	222	2,196
Non-Eld Couple	60.5%	7.9	24.6	7.0	100.0%	94	972
Non-Eld Single	56.0%	11.4	16.4	16.2	100.0%	70	762
Elderly Couple	68.9%	8.8	12.7	9.6	100.0%	79	564
Elderly Single	55.9%	19.3	10.0	14.8	100.0%	76	684

Table 6-16 Attend a Passover Seder							
Variable	Always	Usually	Sometimes	Never	Total	Sample Size	Proj. # of Households
Synagogue Membership							
Members	84.4%	6.0	5.9	3.6	100.0%	334	2,670
Non-members	45.2%	13.2	24.7	16.9	100.0%	289	3,330
Jewish Identification							
Orthodox	82.8%	7.8	0.0	9.4	100.0%	26*	246
Conservative	86.8%	5.5	6.7	1.0	100.0%	246	2,244
Reform	62.6%	13.2	17.2	7.0	100.0%	190	1,734
Just Jewish	29.2%	12.9	30.0	27.9	100.0%	161	1,776
Type of Marriage							
In-married	84.4%	7.4	6.7	1.5	100.0%	246	2,101
Conversionary	73.3%	5.7	19.2	1.8	100.0%	43	380
Intermarried	39.8%	10.4	29.1	20.7	100.0%	113	1,284
Any Adult Been to Israel							
No	53.4%	11.3	20.1	15.2	100.0%	376	3,876
General Trip	71.4%	10.7	11.7	6.3	100.0%	125	1,098
On Jewish Trip	87.2%	4.9	7.3	.6	100.0%	122	1,026

Light Sabbath Candles

Lighting Sabbath candles is the fourth most practiced of the Jewish religious practices, with 11 % saying that they always do so (**Table 6-17**). 9% usually do, 31% sometimes do and 49% never do.

The 11 % always is low among the comparison cities, which vary from about 9% in San Francisco, Orlando, and Sarasota, to 35 % in Toronto (**Table 6-17**). The percentage who never light Sabbath candles (49%) is higher than only nine of the comparison communities, and is lower than that found in the National Jewish Population Survey (58 %). The percentage who always light Sabbath candles (11 %) is lower than that found in the National Jewish Population Survey (24 %).

A significant difference exists in the percentage of always lighting Sabbath candles (11 %) and the practices discussed above (63%-64% always). The level of observance is most likely lower because this ritual needs to be practiced once per week.

Always lighting Sabbath candles is lowest for those under age 35 (5%) and highest for those age 50-64 (20%). Only about 11 % of the elderly always light Sabbath candles. The practice declines from 23 % of first-generation Jews to 15 % of the second generation and 8 % of those of third or higher generation (**Table 6-18**).

18% in the Central Area always light Sabbath candles, versus 13% in the West End and 10% in the Far West End. Only 7% in the Northeast and Southside always light Sabbath candles.

About 14% of households with children always light Sabbath candles. The rate is lowest for non-elderly couples, at 7%. Non-elderly singles are most likely to never light (64%).

About 20 % of synagogue members always light Sabbath candles, versus only 4 % of non-members. Orthodox Jews (66%) are much more likely to light Sabbath candles than are Conservative Jews (13%), Reform Jews (6%) or the Just Jewish (6%). 16 % of those in in-married households always light, versus only 3 % of those in intermarriages.

19% of those who have been to Israel with a Jewish group always light Sabbath candles, versus 23 % of those who have been to Israel on a general trip. Only 6 % of those who have not been to Israel always light.

Table 6-17
Light Sabbath Candles
Comparison with Other Communities

Community	Year	Always	Usually	Sometimes	Never
SF Bay Area	1988	9%	7	25	59
Orlando	1993	9%	7	29	54
Sarasota-Manatee	1992	9%	5	25	60
Richmond	1994	11%	9	31	49
Quad Cities	1989	12%	8	26	54
St Petersburg/Clearwater	1994	14%	7	28	51
Washington, DC	1987	15%	6	22	58
Harrisburg	1994	15%	12	28	46
Dallas	1989	16%	8	27	49
South Broward	1990	17%	7	22	53
West Palm Beach	1987	18%	5	22	55
Atlanta	1983	18%	10	24	48
Essex-Morris, NJ	1986	18%	7	23	49
St Paul	1992	19%	81		
New Orleans	1988	19%	10	25	45
Kansas City	1985	20%	7	22	50
St. Louis	1982	20%	8	19	54
Atlantic City	1985	21%	8	17	53
Rochester	1988	22%	11	25	42
Miami	1994	22%	7	21	50
Worcester	1987	23%	9	28	40
Baltimore	1985	23%	9	22	45
Rhode Island	1987	24%	7	26	42

Table 6-17 Light Sabbath Candles Comparison with Other Communities					
Community	Year	Always	Usually	Sometimes	Never
Louisville	1991	25 %	13	26	37
Miami	1982	29 %	22		49
Toledo	1983	33 %	14	25	29
Toronto	1991	35 %	7	20	38
Boston	1985	31 %		69	
New York	1990	43 %			57
New York	1981	39 %			61
Detroit	1991	33 %		67	
Columbus	1991	22 %		78	
Seattle	1979	63 %		37	
NJPS (US)	1990	14 %	6	22	58

Table 6-18 Light Sabbath Candles							
Variable	Always	Usually	Sometimes	Never	Total	Sample Size	Proj. # of Households
All Households	11.0%	8.7	31.3	49.0	100.0%	623	6,000
Age							
Under 35	4.7%	2.1	32.9	60.3	100.0%	101	1,242
35 - 49	10.6%	13.0	28.8	47.6	100.0%	242	3,442
50 - 64	19.5%	9.0	41.3	30.1	100.0%	111	978
65 - 74	10.8%	8.0	31.5	49.6	100.0%	108	558
75 and over	11.9%	5.8	24.1	58.3	100.0%	61	780
Generation							
First	22.6%	4.6	33.8	39.0	100.0%	48	480
Second	15.2%	5.4	30.4	49.0	100.0%	133	1,260
Third and higher	8.3%	9.9	31.5	50.3	100.0%	430	4,260
Area							
Central Area	17.5%	3.6	26.9	52.0	100.0%	119	1,164
West End	13.2%	12.6	39.4	34.8	100.0%	119	1,008
Far West End	9.9%	14.6	38.1	37.4	100.0%	190	1,800
Northeast	7.3%	1.6	25.1	66.0	100.0%	95	948
Southside	7.1%	6.8	22.7	63.3	100.0%	100	1,080
Household Structure							
Hhlds with Kids	14.0%	14.5	30.3	41.3	100.0%	222	2,196
Non-Eld Couple	7.0%	5.8	37.8	49.4	100.0%	94	972
Non-Eld Single	10.2%	3.0	22.9	63.9	100.0%	70	762
Elderly Couple	7.6%	6.9	31.5	54.0	100.0%	79	564
Elderly Single	11.0%	6.60	23.6	58.8	100.0%	76	684

Table 6-18 Light Sabbath Candles							
Variable	Always	Usually	Sometimes	Never	Total	Sample Size	Proj. # of Households
All Households	11.0%	8.7	31.3	49.0	100.0%	623	6,000
Synagogue Membership							
Members	19.9%	13.9	38.7	27.5	100.0%	334	2,270
Non-members	3.9%	4.5	25.4	66.2	100.0%	289	3,330
Jewish Identification							
Orthodox	65.5%	0.0	22.9	11.6	100.0%	26*	246
Conservative	13.1%	14.8	42.2	29.9	100.0%	246	2,244
Reform	6.0%	9.2	32.6	75.3	100.0%	190	1,734
Just Jewish	5.7%	1.7	17.4	75.3	100.0%	161	1,776
Type of Marriage							
In-married	16.4%	15.3	41.3	27.0	100.0%	246	2,101
Conversionary	19.3%	11.1	35.7	33.9	100.0%	43	380
Intermarried	2.5%	4.5	23.9	69.1	100.0%	113	1,284
Any Adult Been to Israel							
No	5.6%	8.9	28.5	56.9	100.0%	376	3,876
General Trip	23.3%	6.2	36.0	34.5	100.0%	125	1,098
On Jewish Trip	18.5%	10.7	36.2	34.7	100.0%	122	1,026

Keep Kosher

About 10% of Greater Richmond Jews say that they keep kosher in their home, including 3% who also keep kosher outside their home. (**Table 6-20**). This percentage (10%) is somewhat difficult to compare to the other communities in **Table 6-19**, because this question was asked as a ``Yes''/``No'' question, while other communities have used an ``always, usually, sometimes, never'' format. Even so, comparing the percentage ``no'' (90%) with the percentage never in other communities, leads to the conclusion that Greater Richmond has a very low rate of keeping a kosher home. Also, many of the communities that have asked this question have asked if the household ``always, usually, sometimes, or never'' buys kosher meat. ``Sometimes'' in this context can mean buying pre-packaged kosher hot dogs. This is no indication of observance. Vegetarians would report that they never buy kosher meat. This is also no indication of observance.

People who ``always'' buy kosher meat can be considered to keep a kosher home. On that basis, the 10% in Greater Richmond compares with 4%-7% in San Francisco, Sarasota, Orlando, New Orleans and Dallas and with 20%-30% in Miami, Rochester, Rhode Island, Atlantic City, Baltimore, Pittsburgh, and Toronto. **Table 6-20** shows only those communities (mostly in Florida) which have asked the kosher question in the manner asked in Richmond. On this table, the level of keeping kosher is seen to be among the lowest of the communities.

Keeping kosher in the home shows no consistent relationship with age, although it is, in fact, *lowest* for those age 65-74. It is also interesting to note that for the under 35 age group, slightly more people keep kosher both in and outside the home than just keep kosher inside the home. 16% of the first generation keeps a kosher home, versus 11% of the second, and only 9% of the third. A similar decline with generation is shown for keeping kosher in the home only (**Table 6-21**).

Keeping kosher in the home varies from 11%-14% in the Central Area, the West End, and the Far West End, to only 6% in the Northeast, and 4% in the Southside.

Keeping kosher in the home is highest for households with children (12%) and lowest for elderly couples (6%) and non-elderly couples (8%).

Table 6-19 Keep Kosher in Home Comparison with Other Communities					
Community	Year	Always	Usually	Sometimes	Never
Toronto	1991	30%	4	5	61
Baltimore	1985	24%	2	16	58
Rhode Island	1987	22%	4	16	57
Atlantic City	1985	22%	3	10	65
Miami	1982	21%	3		76
Rochester	1988	21%	2	8	68
St Louis	1982	19%	2	16	63
Worcester	1987	18%	2	4	75
Essex-Morris, NJ	1986	18%	7	17	58
Louisville	1991	16%	3	20	61
Cleveland	1987	15%	13		72
Washington, DC	1987	11%	3	28	58
Kansas City	1985	11%	1	13	75
Atlanta	1983	10%	4	19	66
New Orleans	1988	7%	1	3	86
Dallas	1989	7%	1	7	84
SF Bay Area	1988	4%	2	5	90
New York	1981	30%			70
Pittsburgh	1984	26%			74
New York	1990	25%			75
Harrisburg	1994	23%			77
Detroit	1991	19%			81
Toledo	1983	18%			82

Table 6-19 Keep Kosher in Home Comparison with Other Communities					
Community	Year	Always	Usually	Sometimes	Never
Hartford	1983	17%			83
Quad Cities	1989	11%			89
Tidewater	1988	11%			89
Palm Springs	1986	10%			90
Columbus	1990	12%		88	
NJPS (US)	1990	15%	5	24	56

Table 6-20 Keep Kosher in Home and in and Out of Home Comparison with Other Communities				
Community	Year	In Home Only	In and Out of Home	Total In Home
Harrisburg	1994	15%	8%	23%
West Palm Beach	1987	13%	9%	22%
St Paul	1992	12%	4%	16%
South Broward	1990	10%	5%	15%
Richmond	1994	6%	3%	10%
Miami	1994	8%	12%	20%
St Petersburg/Clearwater	1994	6%	4%	10%
Orlando	1993	6%	3%	9%
Sarasota-Manatee	1992	5%	3%	8%

About 14% of synagogue members keep kosher in the home, versus 6% of non-members. 9% of members keep a kosher home only, versus 5% of non-members. Thus, 86% of members are not at all kosher, versus 94% of non-members.

Orthodox Jews (57%) are more likely to be kosher in the home than are Conservative Jews (13%), Reform Jews (1%) or the Just Jewish (7%). For Orthodox Jews, 15% keep kosher in the home only. For Conservative Jews, 11% keep kosher in and out of the home and 3% keep kosher in the home only. In 1983, the Richmond demographic study found that 77% of Orthodox Jews and 15% of Conservative Jews kept kosher. 17% keep kosher in in-married households; 1% do so in intermarried households. 17% of those who have been to Israel on a Jewish or general trip keep kosher, compared to only 5% of those who have not been to Israel.

Table 6-21 Observance of the Kosher Laws						
Variable	Kosher In Home Only	Kosher In/Out of Home	Not Kosher	Total	Sample Size	Proj. # of Households
All Households	6.3%	3.3%	90.4%	100.0%	623	6,000
Age						
Under 35	2.8%	5.3	92.0	100.0%	101	1,242
35 - 49	6.8%	2.8	90.4	100.0%	242	3,442
50 - 64	8.6%	3.9	87.5	100.0%	111	978
65 - 74	4.5%	.5	95.0	100.0%	108	558
75 and over	8.7%	3.5	87.8	100.0%	61	780
Generation						
First	12.2%	3.8	84.0	100.0%	48	480
Second	8.7%	2.2	89.1	100.0%	133	1,260
Third and higher	5.1%	3.7	91.2	100.0%	430	4,260
Area						
Central Area	7.8%	6.3	86.0	100.0%	119	1,164
West End	6.0%	5.7	88.4	100.0%	119	1,008
Far West End	8.7%	2.2	89.1	100.0%	190	1,800
Northeast	5.0%	1.4	93.6	100.0%	95	948
Southside	2.2%	1.6	96.2	100.0%	100	1,080

Table 6-21 Observance of the Kosher Laws						
Variable	Kosher In Home Only	Kosher In/Out of Home	Not Kosher	Total	Sample Size	Proj. # of Households
All Households	6.3%	3.3%	90.4%	100.0%	623	6,000
Household Structure						
Hhlds with Kids	8.0%	4.3	87.7	100.0%	222	2,196
Non-Eld Couple	4.8%	2.8	92.5	100.0%	94	972
Non-Eld Single	4.6%	4.3	91.2	100.0%	70	762
Elderly Couple	6.4%	0.0	93.6	100.0%	79	564
Elderly Single	5.5%	4.5	90.0	100.0%	76	684
Synagogue Membership						
Members	8.6%	5.4	86.0	100.0%	334	2,620
Non-members	4.5%	1.7	93.8	100.0%	289	3,330
Jewish Identification						
Orthodox	15.3%	42.2	42.5	100.0%	26*	246
Conservative	10.8%	2.5	86.7	100.0%	246	2,244
Reform	1.2%	0.0	98.8	100.0%	190	1,734
Just Jewish	4.3%	2.2	93.4	100.0%	161	1,776
Type of Marriage						
In-married	12.6%	4.3	83.1	100.0%	246	2,101
Conversionary	0.0%	9.8	90.2	100.0%	43	380
Intermarried	0.7%	0.7	98.5	100.0%	113	1,284
Any Adult Been to Israel						
No	4.6%	1.0	94.5	100.0%	376	3,876
On General Trip	8.7%	8.7	82.6	100.0%	125	1,098
On Jewish Trip	10.5%	6.7	82.8	100.0%	122	1,026

Refrain from the Use of Electricity on the Sabbath

Refraining from using electricity on the Sabbath is the least observed Jewish religious practice on the list, with 2% saying that they do so (**Table 6-22**). This compares to 7% in Miami and 4% in Harrisburg. This practice shows little relationship with any of the variables shown in **Table 6-22**.

In the 1983 Richmond demographic study, 53% of Orthodox Jews and 3% of Conservative Jews indicated that they were *shomer shobbas*.

Table 6-22 Refrain from Use of Electricity on the Sabbath			
Variable	Refrain From Use	Sample Size	Proj. # of Households
All Households	1.9%	623	6,000
Age			
Under 35	2.6%	101	1,242
35 - 49	1.2%	242	3,442
50 - 64	1.9%	111	978
65 - 74	.5%	108	558
75 and over	3.5%	61	780
Generation			
First	.7%	48	480
Second	2.2%	133	1,260
Third and higher	1.9%	430	4,260
Area			
Central Area	.8%	119	1,164
West End	3.1%	119	1,008
Far West End	2.2%	190	1,800
Northeast	1.4%	95	948
Southside	1.6%	100	1,080
Household Structure			
Households with Children	1.8%	222	2,196
Non-Elderly Couple	1.8%	94	972
Non-Elderly Single	1.2%	70	762
Elderly Couple	0.0%	79	564
Elderly Single	4.5%	76	684

Table 6-22 Refrain from Use of Electricity on the Sabbath			
Variable	Refrain From Use	Sample Size	Proj. # of Households
All Households	1.9%	623	6,000
Synagogue Membership			
Members	2.6%	334	2,670
Non-members	1.2%	289	3,330
Jewish Identification			
Orthodox	9.5%	26*	246
Conservative	2.5%	246	2,244
Reform	.0%	190	1,734
Just Jewish	1.8%	161	1,776
Type of Marriage			
In-married	2.2%	246	2,101
Conversionary	4.0%	43	380
Intermarried	.7%	113	1,284
Any Adult Been to Israel			
No	4.2%	376	3,876
On General Trip	4.4%	125	1,098
On Jewish Trip	.5%	122	1,026

Have a Christmas Tree in the Home

About 18% of households containing Jewish members always have a Christmas tree, 3% usually do, 8% sometimes do, and 71% never do (**Table 6-23**). **Table 6-23** shows that although the percentage who always have a tree (18%) is lower than that for all US Jews (22%), it is higher than every community in the table, except Harrisburg (21%). The percentage who never have a tree (71%) is about the lowest in the table, higher than only Orlando (68%) and Harrisburg (70%) and equal to San Francisco (70%). The percentage who never have a tree in Greater Richmond (71%) is higher than that found in the NJPS (65%). **For the following discussion, always, usually, and sometimes responses are added together.**

Always, usually or sometimes having a tree is more common for those under age 50, at about 40%, than for those age 50-64 (20%), or for the elderly (13% for the 65-74 group and 10% for the 75 and over group) About 25% of first generation Jews always, usually, or sometimes have a tree, versus 14% of second generation Jews and 34% of third and higher generation Jews (**Table 6-24**).

Only about 20% in the Central Area, the West End, and the Far West End have a tree, versus 33% in the Northeast, and 58% in the Southside.

About 41% of households with children always, usually, or sometimes have a tree as do 38% of non-elderly couples. Elderly singles (5%) and elderly couples (17%) are least likely to always, usually, or sometimes have a tree.

13% of synagogue members always, usually, or sometimes, have a tree, versus 42% of those who are not members. 4% of Orthodox Jews have a Christmas tree and such is the case for only 8% of those who consider themselves Conservative, 36% of Reform Jews and 53% of the Just Jewish. In Miami, only 21% of the Just Jewish have a Christmas tree, showing the much greater level of assimilation of the Just Jewish in Greater Richmond.

Of intermarried couples, 62% always have a tree (versus 1% of the in-married); 7%, usually; 17%, sometimes; and only 14% never do. Only 4% of in-married couples always, usually, or sometimes have a tree. 19% of conversionary households always have a tree. In other words, 96% of the in-married never have a tree, versus 14% of the intermarried.

Of those who always have a Christmas tree, 61% also always light Chanukah candles; 26% never do so. Of those who always light Chanukah candles, 17% always have a tree.

Of those who always, usually, or sometimes have a Christmas tree, 51% always light Chanukah candles and 57% always or usually light Chanukah candles. 25% never light Chanukah candles.

Table 6-23
Have a Christmas Tree in Home
Comparison with Other Communities

Community	Year	Always	Usually	Sometimes	Never
Miami	1994	5 %	2	5	89
South Broward	1990	5 %	2	4	89
Toronto	1991	5 %	1	4	90
Rochester	1988	6 %	3	6	85
Worcester	1987	7 %	3	6	84
Sarasota-Manatee	1992	8 %	3	6	83
Essex-Morris, NJ	1986	8 %	1	4	84
St. Louis	1982	8 %	2	5	85
Rhode Island	1987	8 %	2	3	87
Dallas	1989	8 %	4	9	79
West Palm Beach	1987	19 %			81
Louisville	1991	9 %	2	6	84
Atlantic City	1985	9 %	2	3	86
New York	1990	17 %			83
Baltimore	1985	9 %	2	5	84
Washington, DC	1983	10 %	3	10	77
Kansas City	1985	13 %	2	6	79
Quad Cities	1989	14 %	86		
SF Bay Area	1988	15 %	3	11	70
St Petersburg/Clearwater	1994	16 %	4	7	74
Richmond	1994	18 %	3	8	71
Orlando	1993	18 %	4	10	68
Harrisburg	1994	21 %	3	7	70
Columbus	1990	23 %		77	
NJPS (US)	1990	22 %	4	9	65

Table 6-24 Have a Christmas Tree in Your Home							
Variable	Always	Usually	Sometimes	Never	Total	Sample Size	Proj. # of Households
All Households	18.1%	2.9	8.4	70.6	100.0%	623	6,000
Age							
Under 35	19.3%	2.9	13.8	64.1	100.0%	101	1,242
35 - 49	25.7%	4.1	10.2	60.0	100.0%	242	3,442
50 - 64	13.7%	2.7	1.7	80.1	100.0%	111	978
65 - 74	4.0%	2.3	6.5	87.2	100.0%	108	558
75 and over	8.0%	.0	1.7	90.2	100.0%	61	780
Generation							
First	13.3%	2.0	9.4	75.3	100.0%	48	480
Second	8.3%	.8	5.2	85.7	100.0%	133	1,260
Third and higher	21.6%	3.7	9.2	65.5	100.0%	430	4,260
Area							
Central Area	8.7%	1.6	9.5	80.2	100.0%	119	1,164
West End	14.0%	.0	6.0	80.0	100.0%	119	1,008
Far West End	13.9%	1.6	6.3	78.2	100.0%	190	1,800
Northeast	13.7%	2.5	16.4	67.3	100.0%	95	948
Southside	42.9%	9.6	5.9	41.6	100.0%	100	1,080
Household Structure							
Hhlds with Kids	29.2%	4.6	7.7	58.6	100.0%	222	2,196
Non-Eld Couple	22.0%	3.0	12.6	62.4	100.0%	94	972
Non-Eld Single	4.8%	1.9	9.3	84.1	100.0%	70	762
Elderly Couple	12.4%	.6	4.2	82.8	100.0%	79	564
Elderly Single	.5%	1.4	2.9	95.2	100.0%	76	684

Table 6-24 Have a Christmas Tree in Your Home							
Variable	Always	Usually	Sometimes	Never	Total	Sample Size	Proj. # of Households
All Households	18.1%	2.9	8.4	70.6	100.0%	623	6,000
Synagogue Membership							
Members	9.2%	.8	3.4	86.6	100.0%	334	2,670
Non-members	25.2%	4.6	12.5	57.8	100.0%	289	3,330
Jewish Identification							
Orthodox	.0%	.0	3.9	96.1	100.0%	26*	246
Conservative	5.5%	.8	2.3	91.5	100.0%	246	2,244
Reform	21.5%	3.9	11.0	63.6	100.0%	190	1,734
Just Jewish	33.3%	5.1	14.2	47.4	100.0%	161	1,776
Type of Marriage							
In-married	1.4%	.0	2.6	96.0	100.0%	246	2,101
Conversionary	18.8%	.8	4.5	75.9	100.0%	43	380
Intermarried	62.0%	7.0	16.8	14.2	100.0%	113	1,284
Any Adult Been to Israel							
No	22.6%	3.4	11.9	62.1	100.0%	376	3,876
On General Trip	16.5%	2.2	2.5	78.8	100.0%	125	1,098
On Jewish Trip	3.1%	1.9	.3	94.7	100.0%	122	1,026

5% of those who have been to Israel with a Jewish group always, usually, or sometimes have a tree, versus 21% of those who have been to Israel on a general trip. 38% of those who have not been to Israel always, usually, or sometimes have a tree.

Synagogue Attendance

Respondents were asked how frequently they currently attend synagogue services. (Note that in intermarriages, if the non-Jewish spouse was interviewed, he/she was asked this question for the Jewish spouse.) As shown in **Table 6-25**, 15% never attend services; another 10% indicated that they attend only for weddings and bar and bat mitzvahs. About 30% attend only on the High Holidays. About 23% attend a few times a year and 10% attend once a month. 6% attend a few times a month and 7% attend once a week or more. Thus, about 75% attend on the High Holidays, 25% never go except perhaps for special occasions, and 22% go once a month or more.

These figures are compared with other communities in **Table 6-26**. The percentage who never attend (or attend only for weddings and bar/bat mitzvahs) in Greater Richmond (25%) is higher than 20 of the comparison communities and lower than 11. The percentage who never attend varies from 9%-10% in Toronto, Kansas City, Dallas, and Baltimore, to about one-third in West Palm Beach, Atlanta, Sarasota, and Orlando. New York has a much higher rate of non-attendance (39%). The rate of non-attendance in Greater Richmond (25%) is about equal to that for the US as a whole (27%). Of significant interest is that the percentage who often attend (22%) is *higher* than all but eight cities, including St. Paul (34%), West Palm Beach (31%), and Dallas (31%). It is equal to the NJPS figure for all American Jews. Thus, the community contains large numbers who never attend and large numbers who go frequently.

Attendance patterns for males and females, as seen in **Table 6-25**, show no significant differences.

Table 6-25 also shows that, as expected, synagogue members are much more likely to attend services than are non-members, with 54% of members attending services once a month or more, versus only 5% of non-members. About 96% of members attend services on the High Holidays, versus about 58% of non-members.

Table 6-25 Attendance at Services by Sex and Synagogue Membership					
Frequency	Males	Females	Members	Non-members	Total
Never	12.9%	15.7%	3.1%	23.5%	14.5%
Only Weddings-Bar(t) Mitzvah	12.5	8.2	.5	17.8	10.1
Only High Holidays	30.5	29.3	26.1	32.8	29.8
A Few Times/Year	22.8	23.6	26.1	21.0	23.3
About Once a Month	8.9	11.3	21.0	2.8	10.2
Few Times a Month	5.6	6.3	19.7	1.4	6.0
Weekly	3.7	5.2	9.2	.8	4.5
Several Times a Week	3.2	.5	3.7	.0	1.7
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Never + Only Wedding, etc.	25.4%	23.9%	3.6%	41.3%	24.6%
Once/month or more	21.4%	23.3%	53.6%	5.0%	22.4%
Sample Size	159	298	269	188	623
Proj. # of Individuals	2946	3340			
Proj. # of Households			1574	1625	6,000

Table 6-26 Attendance at Services Comparison with Other Communities					
Community	Year	** Never	High Holidays Only	Less than 1/Month	1/Month or more
New York	1990	39%	61		
Orlando	1993	34%	20	45	21
Sarasota-Manatee	1992	33%	22	21	24
Atlanta	1983	33%	30	24	13
St Petersburg/Clearwater	1994	32%	17	23	28
West Palm Beach	1987	32%	24	14	31
Manchester	1983	30%	11	44	15
Detroit	1991	30%	42		25
New York	1981	30%	27	22	21
Boston	1985	28%	36	28	8
Harrisburg	1994	27%	21	22	30
Richmond	1994	25%	30	23	22
Miami	1994	25%	36	19	22
Hartford	1982	24%	24	48	
Miami	1982	24%	30	29	17
SF Bay Area*	1988	23%	24	48	19
St Paul	1992	20%	13	33	34
Seattle	1979	20%	30	30	20
South Broward	1990	19%	29	33	19
St. Louis	1982	18%	30	38	14
Rochester	1988	17%	24	39	20
Chicago	1990	16%			

Table 6-26
Attendance at Services
Comparison with Other Communities

Community	Year	** Never	High Holidays Only	Less than 1/Month	1/Month or more
Washington, DC	1983	16%	14	61	9
Atlantic City	1985	15%	31	39	15
New Orleans	1988	14%	62	13	12
Columbus	1990	13%	56	12	19
Essex-Morris, NJ	1986	12%	18	45	21
Rhode Island	1987	11%	21	48	19
Worcester	1987	11%	14	54	22
Baltimore	1985	10%	22	50	18
Dallas	1989	10%	12	45	31
Kansas City	1985	10%	15	64	11
Toronto	1991	9%	18	51	22
Louisville	1991	6%	26	44	25
NJPS (US)	1990	27%	33	18	22

*Proportions in the SF Bay Area total more than 100%, as respondents may have indicated more than one attendance pattern
In New York (1990) 16% attend weekly. In Chicago (1990), 9% attend weekly.

**Never includes only on special occasions.

Table 6-27 analyzes the relationship between age and service attendance patterns. Attendance at services on a regular basis is lowest for those under age 35 at 12%. About one-fourth of the other age groups attend once per month or more. Persons least likely to never attend services are those age 50-64, at 15%.

Table 6-27					
Attendance at Services by Age					
Frequency	Under 35	35-49	50-64	65-74	75 +
Never	15.3 %	20.0 %	8.0 %	10.4 %	18.0 %
Only Wedding/Bar(t) Mitzvah	9.9	12.2	7.4	9.7	7.7
Only High Holidays	36.1	24.8	27.6	33.0	35.9
A Few Times/Year	26.8	22.0	28.8	24.3	14.1
About Once a Month	6.5	11.7	11.2	14.4	7.0
Few Times a Month	3.5	8.2	5.5	4.9	4.2
Weekly	2.0	2.0	9.6	2.7	11.4
Several Times a Week	.0	2.6	1.9	.5	1.7
Total	100.0 %	100.0 %	100.0 %	100.0 %	100.0 %
Never + Only Weddings, etc	25.2 %	32.2 %	15.4 %	20.1 %	25.7 %
Once/month or more	12.0 %	24.5 %	28.2 %	22.5 %	24.3 %
Sample Size	101	242	111	108	61
Proj # of Households	1,242	2,442	978	558	780

Table 6-28 demonstrates that the percentage never attending synagogue services (or attending only on special occasions) does not vary by generation. 32% of the first generation attend once per month or more versus about 22% of the second and third generation.

Table 6-28 Attendance at Services by Generation			
Frequency	1st	2nd	Third +
Never	7.1 %	15.9%	15.1 %
Only Weddings/ Bar(t) Mitzvah	16.1	10.3	9.2
Only High Holidays	32.3	30.1	30.0
A Few Times/Year	12.8	21.8	24.6
Once a Month	10.8	10.5	10.0
Few Times a Month	7.6	2.4	6.8
Weekly	9.5	7.1	3.1
Several Times a Week	3.8	1.9	1.4
Total	100.0%	100.0%	100.0%
Never + Only Weddings, etc.	23.2%	26.2%	24.3%
Once/month or more	31.7%	21.9%	21.3%
Sample Size	48	133	430
Proj. # of Households	480	1,260	4,260

Table 6-29 shows that 23% of households with children never go to services (or attending only on special occasions) and that 30% attend once per month or more. 27% of elderly singles attend on a regular basis, but only about 18% of non-elderly couples, non-elderly singles, and elderly couples do so.

Table 6-29					
Attendance at Services by Household Structure					
Frequency	Households with Children	Non-Elderly Couple	Non-Elderly Single	Elderly Couple	Elderly Single
Never	16.0%	11.5%	16.8%	5.9%	24.4%
Only Weddings/ Bar(t) Mitzvah	7.3	20.3	9.6	15.3	2.8
Only High Holidays	27.0	20.9	35.2	38.9	30.6
A Few Times/Year	20.2	27.9	21.6	21.7	15.6
About 1/Month	13.7	8.3	6.6	10.7	9.3
Few Times a Month	11.3	2.5	3.7	2.2	5.8
Weekly	2.7	6.6	4.6	2.8	11.0
Several Times/Week	1.8	1.9	2.0	2.4	.5
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Never + Only Weddings, etc.	23.3%	31.8%	26.4%	21.2%	27.2%
1/month or more	29.5%	19.3%	16.9%	18.1%	26.6%
Sample Size	222	94	70	79	76
Proj. # of Hhlds	2,196	972	762	564	684

Table 6-30 shows attendance at services for the five geographic areas. Only 13% never attend in the West End, versus about 20% in the Far West End and the Central Area. But 29% in the Northeast never attend, as do 45% in the Southside. 38% in the West End attend once per month or more, versus about one-fourth of the Central Area and the Far West End. Only 17% in the Northeast and 9% in the Southside attend regularly.

Table 6-30 Attendance at Services by Geographic Area					
Frequency	Central Area	West End	Far West End	North-east	South-side
Never	8.8%	8.6%	11.3%	18.5%	27.7%
Only Weddings/Bar(t) Mitzvah	10.3	4.3	8.8	10.9	16.8
Only High Holidays	34.6	29.6	27.7	33.0	25.5
A Few Times/Year	20.6	19.8	29.2	21.1	21.4
About Once a Month	8.7	25.0	11.8	2.1	2.6
Few Times a Month	6.6	6.1	7.6	3.6	4.4
Weekly	3.7	5.5	3.1	10.5	1.5
Several Times/Week	6.7	1.0	.5	.3	.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Never + Only Weddings, etc.	19.1%	12.9%	20.1%	29.4%	44.5%
Once/month or more	25.7%	37.6%	23.0%	16.5%	8.5%
Sample Size	119	119	190	95	100
Projected # of Households	1,164	1,008	1,800	948	1,080

Table 6-31 demonstrates that Orthodox Jews (74%) are more likely to attend services once per month or more than Conservative Jews (32%), who attend more than Reform Jews (20%), who attend more than the Just Jewish (6%). 14% of Orthodox Jews never go, versus 5% of Conservative Jews, 19% of the Reform Jews and 56% of the Just Jewish.

Table 6-31 Attendance at Services by Jewish Identification				
Frequency	Orthodox	Conservative	Reform	Just Jewish
Never	11.6%	3.3%	9.7%	33.6%
Only Weddings/Bar(t) Mitzvah	2.8	1.4	9.4	22.8
Only High Holidays	7.6	32.6	36.3	23.0
A Few Times/Year	7.3	30.6	25.1	14.4
About Once a Month	.0	17.4	11.2	1.6
Few Times a Month	18.6	7.3	6.1	2.4
Weekly	28.5	6.0	1.8	1.9
Several Times/Week	26.5	1.2	.4	.4
Total	100.0%	100.0%	100.0%	100.0%
Never + Only Weddings, etc.	14.4%	4.7%	19.1%	56.4%
Once/month or more	73.6%	31.9%	19.5%	6.3%
Sample Size	26*	246	190	161
Proj. # of Households	246	2,244	1,734	1,776

Table 6-32 shows that about one-third of those who have been to Israel on either a Jewish trip or a general trip attend services on a regular basis; more than do those who have not been to Israel (16%). About 30% of those who have not been to Israel never attend, versus 19% of those who have been on a general trip and 10% of those who have been on a Jewish trip. It could be that trips to Israel result in greater attendance levels, or it could be that those who attend more often are more likely to make a trip to Israel. The two behaviors tend to be mutually reinforcing.

Table 6-32 Attendance at Services by Visits to Israel			
Frequency	Not Been to Israel	On General Trip	On Jewish Trip
Never	18.4%	11.4%	3.3%
Only Weddings/Bar(t) Mitzvah	11.7	7.7	6.7
Only High Holidays	30.4	30.2	26.8
Few Times/Year	23.3	15.9	30.1
About Once a Month	9.2	12.4	11.8
Few Times a Month	4.0	6.9	12.4
Weekly	2.2	9.9	7.5
Several Times a Week	.6	5.5	1.5
Total	100.0%	100.0%	100.0%
Never + Only Weddings, etc.	30.1%	19.1%	10.0%
Once/month or more	16.0%	34.7%	33.2%
Sample Size	376	125	122
Proj. # of Households	3,876	1,098	1,026

Intermarriage

Table 6-33 shows that 56% of currently married couples (2,100 marriages) involve two born Jews (termed an ``in-marriage''). In 10% of cases (380 marriages), the marriage is an in-marriage involving one partner who has converted to Judaism (termed a ``conversionary'' inmarriage). About 34% are marriages (1,284 marriages) in which one partner is Jewish and the other was neither born Jewish nor converted (termed an ``intermarriage''). Note that of marriages between one born Jew and one non-born Jew, only about 23% involve conversion.

Compared with the National Jewish Population Survey, the 56% in-marriage rate is higher than the 53% for Jews nationwide and is the lowest rate of any comparison Jewish community, save Seattle (53%) (**Table 6-34**). The 56% in-marriage rate (between two born Jews) is lower than Miami (92%), Tidewater (82%), Cleveland (79%), Pittsburgh (79%), Detroit (78%), and Dallas (68%). The conversion rate is at about the middle of American Jewish communities. The conversion rate of 23% is much higher than the 6% nationwide rate, but is higher than only 3 communities in the table.

Table 6-33 also illustrates intermarriage by age. Although these results are generally consistent with the patterns in other communities, note the small sample sizes. For marriages in which the respondent was age 65 and over, about 80% involve two born Jews. On the other hand, only 35% of marriages for the under age 35 involve two born Jews, as do 48% of marriages of those between 35-49 and 74% of those age 50-64. Intermarriage increases significantly with decreasing age.

The percentage of conversionary marriages shows no consistent relationship with age. Although the sample sizes are small, Line A in **Table 6-33** shows no apparent relationship with age. If anything, it suggests that conversion rates are lower among the younger age groups.

Note that Line B of **Table 6-33** shows the percentage of married Jewish persons (rather than couples) who are married to someone not **born** Jewish. 48% of Jews under age 35 are married to persons not born Jewish, compared with 19% in Miami. This percentage declines to 36% of the 35-49 age group, to 15% of those age 50-64, to 10% of those age 65-74, and then increases to 15% of those age 75 and over. Finally, note that while 34% *of marriages* are intermarriages and 10% *of marriages* are conversionary marriages, 28% of married born Jews are married to someone not born Jewish.

Line C of **Table 6-33** shows the percentage of married Jewish persons (rather than couples) who are married to someone not **currently** Jewish. 46% of Jews under age 35 are married to persons not currently Jewish. This percentage declines to 25% of the 35-49 age group, to 11% of those age 50-64, to 3% of those age 65-74, and to 8% of those age 75 and over.

Note that in the 1990 National Jewish Population Survey, roughly 90% of the married children of intermarried parents were married to non-Jews. 4% of the children of these intermarriages (the grandchildren of the respondents) are being raised as Jews.

Table 6-33 Intermarriage by Age (Except for lines B and C, Table shows percentage of married couples in each category.)						
Marriage Type	Under 35	35-49	50-64	65 - 74	75+	All
In-married	35.2%	47.6%	73.6%	81.4%	74.4%	55.8%
Conversionary	2.0	12.7	7.3	13.1	11.1	10.1
Intermarried	62.8	39.7	19.1	5.5	14.5	34.1
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	41	198	81	61	21*	402
Proj. # of Marriages	489	1,954	734	301	282	3,765
A. Conversion Rate: <i>Percentages of marriages</i> between a born Jew and a person not born Jewish in which a conversion occurs	3.1%	24.2%	27.7%	70.4%	43.4%	22.9%
B. Percentage of married <i>Jews</i> married to someone not born Jewish	47.9%	35.5%	15.2%	10.3%	14.7%	28.4%
C. Percentage of married <i>Jews</i> married to someone not currently Jewish	45.8%	24.8%	10.6%	2.8%	7.8%	20.6%

Table 6-34 Intermarriage Comparison with Other Communities					
Community	Year	In-marriage	Conversionary	Intermarried	Conversion Rate
Miami	1982	92 %	3 %	5 %	38 %
South Broward	1990	88 %	3 %	9 %	25 %
Manchester	1983	88 %	4 %	8 %	33 %
West Palm Beach	1987	87 %	4 %	9 %	31 %
Rhode Island	1987	86 %	7 %	8 %	47 %
Toronto	1990	84 %	6 %	10 %	38 %
Miami	1994	83 %	5 %	12 %	28 %
Chicago	1981	83 %	4 %	13 %	24 %
Tidewater	1988	82 %	8 %	10 %	44 %
Atlanta	1985	80 %	6 %	14 %	30 %
Cleveland	1987	79 %	4 %	17 %	19 %
Pittsburgh	1984	79 %	9 %	13 %	41 %
Sarasota-Manatee	1992	78 %	5 %	17 %	23 %

Table 6-34 Intermarriage Comparison with Other Communities					
Community	Year	In-marriage	Conversionary	Intermarried	Conversion Rate
Detroit	1991	78 %	7 %	15 %	32 %
St Paul	1992	76 %	7 %	16 %	30 %
Chicago	1990	74 %	6 %	20 %	23 %
San Antonio	1991	74 %	13 %	13 %	50 %
Houston	1985	71 %	29 %		
Dallas	1989	68 %	9 %	24 %	27 %
Richmond	1983	68 %	12 %	20 %	38 %
Orlando	1993	59 %	9 %	32 %	22 %
St Petersburg/Clearwater	1994	58 %	14 %	29 %	32 %
Harrisburg	1994	56 %	11 %	33 %	25 %
Richmond	1994	55 %	10 %	34 %	23 %
Seattle	1990	53 %	7 %	40 %	15 %
NJPS (US)	1990	53 %	3	45	6 %
NJPS (US) <i>(for 1985-1990 marriages)</i>	1990	29 %	3	68	4 %
Present Identity of Spouses of Jews					
		Born Jewish	Jew-by Choice	Non-Jewish	
NJPS (US)	1990	68 %	4	28	
NJPS (US) <i>(for 1985-1990 marriages)</i>	1990	43 %	4	52	

Table 6-34 shows an apparent significant increase in the intermarriage rate in Richmond from 1983-1994. The percentage of couples involving two born Jews was 68 % in 1983, but is down to

56% in 1994. The percentage of intermarried couples has increased from 20% to 34%. The conversion rate appears to be down from 38% to 23%. While this probably indicates an increase in the local intermarriage rate, it should be noted that the RDD methodology employed in the current study is much more likely to identify and interview intermarried couples than was the Federation list/distinctive Jewish name methodology used in 1983. Thus, these results probably overstate the increase in the intermarriage rate.

Table 6-35 shows a special analysis of intermarriage by place of birth. An intermarriage was defined as involving a locally-born person if the Jewish spouse was born in Richmond. An inmarriage was defined as involving a locally-born person if either spouse was born in Richmond. The intermarriage rate for locally born marriages is 30%, versus 36% for non-locally born marriages.

About half of marriages for the first and third generation involve two born Jews, but such is the case for two-thirds of the second generation. For the first and third generations, more than one in three marriages are intermarriages. The intermarriage rate is about one in five to one in four couples in the Central Area, West End, and Far West End. It is 53% in the Northeast and 66% on the Southside.

In households with children, only 50% of marriages are in-marriages between two born Jews. 39% are intermarriages and 10% are conversionary. In only about 21% of marriages between a born Jew and a person not born Jewish (in which there are currently children) does a conversion take place.

90% of elderly couples are in-married (in-marriages plus conversionary inmarriages), versus only 55% of non-elderly couples. 87% of synagogue members, but only 43% of non-members are in-married. 57% of non-members are intermarried.

In-marriage declines from 90% of the Conservative to only 60% of the Reform and 35% of the Just Jewish groups. 40% of Reform Jews and 65% of the Just Jewish are intermarried. (The sample size of married Orthodox respondents is too small to show in the table.)

About 94% of those who have been to Israel on a Jewish trip and 75% of those who have been on a general trip are in-married, versus only 55% of those who have not been to Israel.

Table 6-35 Intermarriage						
Variable	In-Marriage	Conversionary	Inter-marriage	Total	Sample Size	Proj. # of Marriages
All Marriages	55.8%	9.9	34.3	100.0%	402	3,765
Place of Birth						
Born Locally	61.4%	9.1	29.5	100.0%	264	2,582

Table 6-35 Intermarriage						
Variable	In-Marriage	Conversionary	Inter-marriage	Total	Sample Size	Proj. # of Marriages
All Marriages	55.8%	9.9	34.3	100.0%	402	3,765
Non-Local	53.2%	10.6	36.2	100.0%	138	1,182
Generation						
First	52.3%	10.0	37.7	100.0%	23*	248
Second	68.0%	15.6	16.4	100.0%	71	651
Third and higher	53.3%	8.5	38.1	100.0%	299	2,865
Area						
Central Area	63.2%	15.7	21.1	100.0%	57	542
West End	67.7%	18.6	22.8	100.0%	91	745
Far West End	67.4%	9.4	23.2	100.0%	147	1,389
Northeast	37.7%	9.2	53.1	100.0%	37	343
Southside	25.3%	8.5	66.2	100.0%	70	749
Household Structure						
Hh with Kids	50.4%	10.2	39.3	100.0%	197	2,127
Non-Eld Couple	46.0%	8.9	45.2	100.0%	91	1,031
Elderly Couple	77.8%	11.7	10.5	100.0%	77	606
Synagogue Membership						
Members	73.6%	13.1	13.3	100.0%	249	1,958
Non-members	36.5%	6.9	56.6	100.0%	153	1,807
Jewish Identification						
Conservative	81.7%	8.7	9.6	100.0%	162	1,427
Reform	49.7%	10.4	39.9	100.0%	134	1,186
Just Jewish	24.0%	10.9	65.2	100.0%	92	1,032
Any Adult Been to Israel						
No	45.2%	9.9	44.9	100.0%	85	2,398
On General Trip	65.2%	10.3	24.5	100.0%	74	712
On Jewish Trip	83.3%	11.1	5.6	100.0%	242	655

The Children of Intermarriage

Table 6-36 shows what is happening to the children of intermarriages. When both parents are born Jewish, in 99% of cases, the respondent indicated that the children were born Jewish and in 100% of cases the children are currently Jewish. In conversionary marriages, 89% of the children were born Jewish and 100% are currently Jewish. But in intermarriages, 32% of the children were born Jewish and 36% are currently Jewish.

Thus, 71% of children with at least one Jewish parent were born Jewish and 75% are being raised Jewish. Thus, about 1,852 children are being raised in inmarriages, 440 in conversionary marriages, and 1,503 in intermarriages.

Table 6-37 shows that the percentage of children being raised Jewish in intermarried households (36%) is lower than Miami (65%), Sarasota (47%), and Orlando (39%), but is higher than West Palm Beach (33%), and St. Paul (25%). Finally, the 36% compares to 28% nationally.

Table 6-36 The Children of Intermarriage				
Status of Child	Inmarried	Conversionary	Intermarried	All children
Child Born Jewish	99.0%	88.9%	32.0%	71.3%
Child Not Born Jewish	1.0	11.1	68.0	20.7
Total	100.0%	100.0%	100.0%	100.0%
Child Currently Jewish	100.0%	100.0%	35.7%	74.5%
Child not Currently Jewish	.0	.0	64.3	25.5
Total	100.0%	100.0%	100.0%	100.0%
Sample Size	199	49	126	374
Projected # of Children	1,852	440	1,503	3,796

Table 6-37 The % of Children Who are Jewish Comparison with Other Communities				
Community	Year	In-married	Conversionary	Intermarried
Miami	1994	99 %	100 %	65 %
Harrisburg	1994	99 %	95 %	57 %
Sarasota	1992	100 %	100 %	47 %
Orlando	1993	100 %	94 %	39 %
Richmond	1994	100 %	100 %	36 %
West Palm Beach	1994	100 %	100 %	33 %
St Petersburg/Clearwater	1994	100 %	100 %	29 %
St Paul	1992	100 %	97 %	25 %
NJPS	1990			28 %

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Chapter 7

Synagogue and Organizational Memberships

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Chapter Highlights

- About 44.5% of households indicate current membership in a synagogue. A survey of the local synagogues indicates that about 35.6% of households are members. The difference shown between these two percentages is common in most Jewish community studies.
- Greater Richmond's rate of synagogue membership (45%) is at about the middle of the comparison Jewish communities, which vary from 26%-27% in Los Angeles, Palm Springs, South Broward, and Atlanta to 70% or over in such places as Pittsburgh, San Antonio, and Rhode Island. The 45% figure is higher than Miami (37%), but lower than Baltimore (55%) and Cleveland (58%). It is higher than the 39% figure from the 1990 National Jewish Population Survey (NJPS) for all American Jewish households.
- About 76% of households are currently synagogue members or have been members in the past and/or plan to become members in the future. That is, about three of four households join a synagogue at some point in their adult life.
- Younger respondents are much less likely to join synagogues than older respondents. 18% of those under age 35 belong, versus about 50-68% of those over age 50.
- 50% of households with children are currently synagogue members. 23% of such households indicate that they have never joined, and will never join, a synagogue.
- Membership in synagogues increases among higher income levels. Only 36% of those earning less than \$25,000 per year belong. This figure rises to 66% of households in the \$100,000 and over category. About 29% of those earning between \$25,000-\$49,999 belong to a synagogue, as do 41% of those earning \$50,000 - \$99,999. It is interesting to note the positive relationship between income and membership, given that only 24% of the respondents indicated ``cost'' as a ``very important'' factor in their decision to join, or not join, a synagogue.
- Only 15% of those in residence for 0-4 years belong, versus about 43% of those in residence for 10-19 years, and 56% of those in residence for 20 or more years.
- Only 20% of intermarried couples have joined a synagogue, versus 69% of the in-married couples.

Chapter Highlights

- Households that join a JCC and other Jewish organizations are also more likely to join a synagogue.
- 67% of those who have been to Israel on a Jewish trip belong to a synagogue, versus 60% of those who have been on a general trip and 34% of those who have not been to Israel.
- About 43% of households contain someone who is currently a member of a Jewish organization.
- About 24% of households claim current membership in the JCC. The 24% membership rate is toward the middle of the comparison communities. About 46% participate in the JCC. The participation rate is the highest among nine comparison communities. The actual membership rate (based upon information received from the JCC) is 15%.
- About 60% of households are ``associated'' with the Jewish community in that they belong to a synagogue and/or the JCC and/or a Jewish organization.
- Only 5% of households belong to the JCC and not to a synagogue. 50% belong to neither the JCC nor a synagogue, and 19% belong to both. 10% belong only to a Jewish organization and belong to neither the JCC nor to a synagogue.
- ``No need for the services offered'' is the major reason given for not joining the JCC, with 48% of respondents providing this answer. Distance from home was mentioned by 18%, cost was cited by 17%, and no time by 5%.
- 45% of respondents in households with children felt it is very important for their children to associate with other Jewish children in a Jewish setting, 43% responded somewhat important, and 24% indicated not at all important.
- 89% of households are associated with the community (belong to the JCC and/or synagogue and/or Jewish organization) **and/or** always or usually practice a Jewish ritual, **and/or** give to a Jewish charity.

Synagogue Membership¹

Table 7-1 shows that about 45 % of households indicate *current* synagogue membership. **Table 7-2** shows this rate to be in about the middle of the comparison communities, which vary from 26 %-27 % in Los Angeles, Palm Springs, South Broward, and Atlanta, to 70 % in Pittsburgh and Rhode Island, 77 % in San Antonio, 84 % in St. Paul, and 90 % in Toledo. The 45 % figure is about equal to Chicago (44 %), but lower than Tidewater (52 %), Baltimore (55 %) and Cleveland (58 %). It is higher than the 39 % figure from the 1990 National Jewish Population Study.

Table 7-2 also shows an apparent significant decrease in the membership rate in Richmond from 1983-1994. The 1983 Richmond demographic study indicated that 67 % of households were synagogue members, compared with the 45 % in 1994. While this probably indicates a decrease in the membership rate, it should be noted that the RDD methodology employed in the current study is much less likely to identify and interview synagogue members than the Federation list/distinctive Jewish name methodology used in 1983. Thus, these results probably overstate the decrease in the synagogue membership rate.

Another 8 % have been members of a synagogue in the past (since becoming an adult) and plan to join again in the future (**Table 7-3**). About 14 % have belonged in the past, but will not join in the future; 10 % were not members in the past, but will join in the future, and 24 % are not now, have never been (since becoming an adult), and indicate that they will never be synagogue members. Thus, about 76 % of households are currently synagogue members or have been members in the past and/or plan to become members in the future. That is, about three of four households join a synagogue at some point in their adult life.

Table 7-3 compares these lifetime membership patterns with other Jewish communities. The percentage who will never affiliate varies from 18 % in Sarasota to 27 % in Cleveland. Thus Greater Richmond, at 24 %, is near the middle of this scale. The results seem to indicate that about 75 %-80 % of American Jews do join a synagogue at some point in their adult life. This speaks to the fact that synagogues can be considered "gateway institutions" and the necessity for Federations to enter into cooperative programs to keep people within the Jewish community.

The percentage who were not members in the past, but will join in the future is higher than all of the comparison communities. The percentage who were members in the past, but will not join in the future is the lowest of any comparison community (**Table 7-3**).

¹Community studies tend to overestimate the percentage of a community belonging to a synagogue. Many persons who used to belong to a synagogue still attend synagogue on the High Holidays, as well as for various other functions, and will indicate membership when in fact they are not actually paying dues. An attempt was made to minimize this problem by asking if the household is "paying dues" to a synagogue. Even with an anonymous survey, there may be a certain perceived stigma attached to saying that one is not a member.

Synagogue membership increases with increasing age, from only 18% of the under age 35 group, to 42% of the 35-49 group, to 61% of those age 50-64, but then declines to 50% of the 65-74 age group and rises again to 68% of those age 75 and over. Unlike other communities, membership does not appear to peak for the 35-49 age group when children are present. Notice that about 30% of those under age 50 indicate that they will never join, versus around 13% of those over age 50. Also note that 28% of those under age 35 indicate future plans to join (**Table 7-1**).

Notice that the percentage who belonged in the past, but have no intention of joining again in the future, rises from 10% of those age 35-49 to 32% of those age 65-74. It then declines to 15% of those age 75 and over.

First-generation Jews (49%) and second generation Jews (54%) are more likely to join than are third-generation Jews (41%). The percentage who will never join is highest for the third generation and higher (25%) and lowest for the first generation (18%).

About 50% of households with children are synagogue members. (In Detroit, 80% of households with children were affiliated with a synagogue; in Sarasota-Manatee, however, this figure was only 34%; in Orlando, 43%; in Harrisburg, 44%; in St. Petersburg, 49%, and in Miami, 55%.) About 63% of elderly couples and 57% of elderly singles are currently members.

The least likely group to belong currently is non-elderly singles, at 16%. For elderly singles living alone, 22% were members in the past but will not join in the future. Of considerable communal concern is the 23% of households with children who indicate that they never will be synagogue members, although some of these are remarriages where the existing children are the children of the non-Jewish spouse.

Table 7-1 also shows that membership in synagogues increases among higher income levels. Only 36% of those earning less than \$25,000 per year belong. This figure rises to 66% of households in the \$100,000 and over category. About 29% of those earning between \$25,000-\$49,999 belong to a synagogue, as do 41% of those earning \$50,000 - \$99,999. It is interesting to note the positive relationship between income and membership, given that only 24% of the respondents indicated ``cost'' as a ``very important'' factor in their decision to join, or not join, a synagogue (**Table 7-6**).

Current membership is highest in West End (58%) and the Far West End (53%). It is almost as high in the Central Area (49%). It is only 37% in the Northeast and drops to only 19% in the Southside. Note that in the Southside, 42% indicate they will never be members.

Table 7-1 also shows that affiliation increases from about 15% of those in residence for less than five years to about 34% of those in residence for 5-9 years, to 43% of those in residence for 10-19 years, to 56% of those in residence for 20 or more years. This is consistent with many other Jewish communities. When people first move into an area, they often stay in a temporary residence. They may also want to examine different synagogues before joining. Thus, there is often a delay after people move into an area before they join a synagogue.

Table 7-1 also examines the relationship between synagogue membership and Jewish identification. Membership is about 83% for the Orthodox and 64% for the Conservative households, but is only 47% for the Reform and only 12% for the Just Jewish. 58% of the Just Jewish indicate they will never be members. About 15% of those who call themselves Reform will never belong.

Intermarriage is strongly related to synagogue membership. Only 20% of households containing an intermarriage belong to a synagogue (13% in the National Jewish Population Survey), versus 69% of households in which there is an in-marriage, and 67% in conversionary households. 47% of intermarried households will never join a synagogue and 11% have belonged, but will not join again; for conversionary households 4% will never belong; for in-married households, 6%.

Table 7-1 shows that JCC members (78%) and members of Jewish organizations (70%) are far more likely to join a synagogue than are non-JCC members (34%) and non-members of Jewish organizations (26%). This is consistent with the notion that membership encourages membership. (See **Table 7-15**.) Also note that only 7% of JCC members will never join a synagogue, versus 29% of non-members.

A significant difference in membership is related to whether someone in the household has been to Israel: 67% of households in which someone has been to Israel on a Jewish trip belong to a synagogue and 60% who have been on a general trip have joined, versus only 34% of households in which no one has been to Israel. Only 14% of those who have been to Israel on a general trip will never belong, as will 11% who went on a Jewish trip, versus 30% of those who have never been to Israel.

Table 7-1
Membership In a Synagogue

Variable	Current Member	Was Member in Past, Will Join in Future	Was a Member in the Past, Will NOT Join in Future	Not a Member in the Past, Will Join in Future	Never Has Been and Never Will Be	Total	Sample Size	Projected # of Households
All	44.5	7.5	14.1	10.3	23.6	100.0%	623	6,000
Age of Respondent								
Under 35	18.0%	12.5	11.6	27.7	30.1	100.0%	101	1,242
35-49	42.3%	8.2	10.0	9.4	30.0	100.0%	242	2,442
50-64	61.2%	6.6	16.1	2.8	13.4	100.0%	111	978
65-74	50.0%	5.4	32.1	0.0	12.1	100.0%	108	558
75 and over	68.0%	.0	14.8	2.8	14.5	100.0%	61	780
Generation								
First	49.4%	0.0	21.3	11.8	17.5	100.0%	48	480
Second	54.3%	1.7	18.3	5.1	20.4	100.0%	133	1,260
Third or higher	40.8%	10.0	11.9	12.0	25.2	100.0%	430	4,260
Household Structure								
Hhlds with Kids	50.4%	7.4	8.1	11.7	22.5	100.0%	222	2,196
Non-Elderly Couple	41.0%	4.8	13.6	11.9	28.7	100.0%	94	972
Non-Elderly Single	16.1%	15.8	16.5	16.9	34.7	100.0%	70	762
Elderly Couple	63.2%	2.5	21.6	0.0	12.7	100.0%	79	564
Elderly Single	56.5%	2.4	21.7	3.2	16.2	100.0%	76	684
Income								
Under \$25,000	36.0%	7.7	15.6	12.1	28.6	100.0%	73	954
\$25 - \$49,999	28.7%	10.4	17.0	14.7	29.2	100.0%	121	1,560
\$50 - \$99,999	41.4%	6.4	15.5	10.5	26.2	100.0%	183	2,226
\$100,000 and over	66.0%	4.1	6.9	8.7	14.3	100.0%	111	1,260
Geographic Area								
Central Area	48.7%	6.9	12.3	11.4	20.8	100.0%	119	1,164
West End	57.9%	5.8	15.7	5.9	14.7	100.0%	119	1,008
Far West End	53.2%	9.1	12.9	7.0	17.8	100.0%	190	1,800
Northeast	37.4%	6.7	16.4	12.7	26.8	100.0%	95	948
Southside	19.1%	7.8	14.2	16.9	42.0	100.0%	100	1,080

Table 7-1
Membership In a Synagogue

Variable	Current Member	Was Member in Past, Will Join in Future	Was a Member in the Past, Will NOT Join in Future	Not a Member in the Past, Will Join in Future	Never Has Been and Never Will Be	Total	Sample Size	Projected # of Households
Length of Residence								
0 - 4 years	15.4%	16.2	14.5	24.3	29.8	100.0%	78	906
5 - 9 years	34.3%	11.1	15.2	11.4	27.9	100.0%	77	780
10 - 19 years	42.9%	7.3	8.1	8.8	32.9	100.0%	127	1,248
20 or more years	56.3%	4.1	16.1	6.6	16.9	100.0%	341	3,066
Current Jewish Identification								
Orthodox	83.0%	3.9	6.4	0.0	6.7	100.0%	26*	246
Conservative	64.1%	10.9	8.9	11.1	5.0	100.0%	246	2,244
Reform	47.2%	6.6	17.2	14.0	14.9	100.0%	190	1,734
Just Jewish	11.5%	4.6	18.6	7.2	58.0	100.0%	161	1,776
Type of Marriage								
In-married	68.6%	7.3	10.4	7.4	6.3	100.0%	246	2,101
Conversionary	67.2%	8.8	16.4	3.8	3.8	100.0%	43	380
Intermarried	20.3%	6.0	10.9	15.7	47.2	100.0%	113	1,284
Current Member of the JCC								
JCC Members	77.7%	3.1	7.3	4.6	7.3	100.0%	165	1,428
NOT JCC Members	34.1%	8.9	16.2	12.1	28.7	100.0%	458	4,572
Current Member of a Jewish Organization								
Organization Member	69.5%	4.1	11.0	8.7	6.7	100.0%	292	2,592
Not a Member	25.7%	9.9	16.2	11.7	36.4	100.0%	325	3,408
Any Adult in Household Been to Israel								
No	34.1%	8.2	16.2	11.6	30.0	100.0%	376	3,876
On General Trip	60.4%	4.6	16.5	4.6	13.9	100.0%	125	1,098
On Jewish Trip	66.7%	8.2	3.8	10.6	10.7	100.0%	122	1,026

Table 7-2 Synagogue Membership Comparison with Other Communities					
Community	Year	%	Community	Year	%
Los Angeles	1979	26	Dallas	1989	52
Palm Springs	1986	26	Tidewater	1988	52
South Broward	1990	27	Essex-Morris NJ	1986	53
Atlanta	1985	27	Rochester	1988	55
Seattle	1990	33	Baltimore	1985	55
SF Bay Area	1988	33	Milwaukee	1983	56
Phoenix	1983	33	Cleveland	1987	58
Orlando	1993	34	Worcester	1987	60
Miami	1994	36	Hartford	1982	60
Miami	1982	38	New Orleans	1988	66
Washington, DC	1983	39	St. Louis	1982	66
New York	1990	39	Richmond	1983	67
New York	1981	40	Kansas City	1985	67
St Petersburg/Clearwater	1994	40	Tampa	1980	67
West Palm Beach	1987	41	Manchester	1983	68
Sarasota-Manatee	1992	43	Pittsburgh	1984	70
Chicago	1981	44	Rhode Island	1987	70
Chicago	1990	44	Louisville	1991	77
Richmond	1994	45	San Antonio	1991	77
Columbus	1990	46	Nashville	1982	78
Toronto	1991	48	Minneapolis	1981	79
Harrisburg	1994	49	Quad Cities	1989	83
Detroit	1991	50	St. Paul	1981	84
Atlantic City	1985	51	Toledo	1982	90
Houston	1985	51	NJPS (US)	1990	39

Table 7-3
Lifetime Synagogue Membership
Comparison with Other Communities

Community	Year	Current Member	Was Member in Past, Will Join in Future	Not a Member in the Past, Will Join in Future	Was Member in Past, Will NOT Join in Future	Never Has Been and Never Will Be
Cleveland	1987	58%	15			27
Dallas	1989	52%	7	5	14	24
Harrisburg	1994	49%	8	9	11	23
Richmond	1994	45%	8	14	10	24
Sarasota-Manatee	1992	43%	10	3	26	18
West Palm Beach	1987	41%	34			25
St Petersburg/Clearwater	1994	40%	9	5	20	26
Miami	1994	37%	11	6	23	24
Orlando	1993	34%	15	11	15	25
South Broward	1990	28%	11	7	34	19

Results of Synagogue Survey

In addition to the survey of 623 households, a survey was conducted of the 7 synagogues in the Greater Richmond area (**Table 7-5**). Within the area, there are 3 Orthodox, 2 Conservative, and 2 Reform synagogues. **Table 7-4** shows that, of the 2,131 current synagogue members, 9% belong to an Orthodox synagogue, 50% to a Conservative synagogue, and 41% to a Reform synagogue. Note that Lubavitch of Virginia does not maintain a formal membership.

Given that there are 6,000 households and the survey indicates that 44.5% are current synagogue members, implies that 2,670 households are members of synagogues. According to the survey of synagogues, the actual number (**Table 7-5**) is 2,131 or 35.5%. This 9.0% error (44.5% versus 35.6%) is typical in many Jewish community studies. Part of the error is due to the lack of formal membership at Lubavitch.

Table 7-8 also shows that synagogue membership has increased significantly since 1983, from 1,550 to 2,131, a 37% increase. This is remarkable, given that the population has only increased by 15% during this period. Note that in 1983, 15% belonged to an Orthodox synagogue, 39% belonged to a Conservative synagogue, 47% to a Reform synagogue. Thus, this distribution has shifted toward more Orthodox and Conservative memberships, and fewer Reform memberships.

106 households left the synagogue they belonged to in 1993. Some died, others left the area and some switched congregations. 130 households joined congregations during 1993.

Four synagogues run Hebrew schools (**Table 7-8**). 493 students age 6-12 are enrolled in these schools. Another 108 children age 13-18 are enrolled in pre-confirmation and confirmation programs at synagogues. For the 6-12 year olds, 0% are in an Orthodox school, 51% are in a Conservative school, and 49% are in a Reform school. For the 13-17 year olds, 0% are in an Orthodox school, 26% Conservative, and 74% Reform. See Chapter 8 for analysis of these data.

625 adults enrolled in Jewish educational programs at 4 synagogues during 1993. 100 persons enrolled in adult education at the Rudlin Torah Academy and 100 at the JCC. Thus, about 825 enrollments occurred in adult Jewish education. Assuming the enrollments are unduplicated, implies that about 9% of Jewish adults enroll in Jewish education in a given year.

Four synagogues run youth group programs with about 400 students. 300 of these are at Lubavitch. 66 children became B'nai Mitzvah in 1993: 11% in an Orthodox synagogue, 65% in a Conservative synagogue, and 24% in a Reform synagogue.

In 1994, synagogues performed 48 Brit Milah or baby namings. 71 persons under age 18 attended some type of organized Jewish retreat, and 36 weddings were performed.

Table 7-4				
Synagogue Type Comparison with Other Communities				
Community	Year	Orthodox	Conservative	Reform
Miami	1994	22%	41	37
Harrisburg*	1994	19%	55	21
Richmond	1994	9%	50	41
Miami	1982	18%	51	30
Hartford	1982	14%	50	36
South Broward	1990	16%	56	28
West Palm Beach	1987	5%	65	30
Sarasota-Manatee	1992	3%	34	63
Orlando	1993	3%	61	36
St Petersburg/Clearwater	1990	2%	33	65
*5% belong to a Reconstructionist synagogue				

Table 7-5
Results of Survey of Synagogues

			Number of Members					Number for 1994				
Synagogue	Zip	Type	1983	1993	1994	93-94 Drop Outs	93-94 New Joins	Family	Single Parents	Elderly	Young Family	Single
Keneseth Beth Israel	23229 West End	Orthodox	150	125	126	4	5	49	3	32	0	34
Young Israel/Kol Emes	23226 Central Area	Orthodox	75	68	70	0	2	68				2
Lubavitch of Virginia	23233 Far West End	Orthodox										
Temple Beth El	23229 West End	Conservative	600	842	834	54	46	383	30	217	23	119
Congregation Or Atid	23229 West End	Conservative	0	220	240	5	25	187	10	0	10	9
Congregation Beth Ahabah	23220 Central Area	Reform	725	718	720	32	34					
Congregation Or Ami	23235 Southside	Reform		134	141	11	18	69	10	18	33	18
Total			1,550	2,107	2,131	106	130	756	53	267	66	182

Table 7-5 (continued): Results of Survey of Synagogues

Table 7-5 (continued): Results of Survey of Synagogues											
			Students				# Bar(t) Mitzvah	Dues			
Synagogue	Zip	Draws from Zips	Pre Bar(t) Mitzvah Hebrew School	Post Bar(t) Mitzvah Hebrew School	Adult Education	Youth Group		Family	Single	Date Began	Years at Current Loc- ation
Keneseth Beth Israel	23229 West End	23226, 23233, 23229	0	0	50	60	3	545	230	1920	75
Young Israel/Kol Emes	23226 Central Area	23226, 23230	0	0	0	0	2	75	75	1964	30
Lubavitch of Virginia	23233 Far West End		0	0	200	300	2	NA	NA	1982	12
Temple Beth El	23229 West End	23233, 23229, 23226	125	9			23	770	490 or less	1939	55
Congregation Or Atid	23229 West End	23233, 23229, 23226	128	19	25	30	20	825	550 330*	1986	9
Congregation Beth Ahabah	23220 Central Area	23229, 23223, 23226	138	55			16	\$750	\$375	1904	91
Congregation Or Ami	23235 Southside	23233, 23229, 23235	102	25	350	15	0	825	330	86	9
Total			493	108	625	405	66	*Dues for singles under 35 or over 61.			

Profile of Synagogue Members

While the discussion above shows the percentage of each population group who belong to a synagogue, this section develops a profile of those households who belong to a synagogue.

- 8% are under 35, 39% are 35-49, 22% are 50-64, 11% are 65-74, and 20% are 75 and over.
- 9% are first generation, 26% are second, and 65% are third generation or higher.
- 47% are households with children, 17% are non-elderly couples, 15% are elderly couples, 16% are elderly singles, and 5% are non-elderly singles.
- 13% earn under \$25,000, 18% earn \$25,000-\$50,000, 36% earn \$50,000-\$100,000, and 33% earn \$100,000 and over.
- 21% live in Central Area, 22% in the West End, 36% in the Far West End, 13% in the Northeast, and 8% in the Southside.
- 5% are in residence 0-4 years, 10% for 5-9 years, 20% for 10-19 years, and 65% for 20 or more years.
- 8% consider themselves Orthodox; 54%, Conservative; 31%, Reform, and 8% are Just Jewish.

- 74% of married members are in-married, 13% are in conversionary marriages, and 13% are in intermarriages.
- 42% are JCC members and 67% are members of Jewish organizations.
- 26% have been to Israel on a Jewish trip, 25% on a general trip, and 50% have not been to Israel.
- 7% gave nothing to Jewish charities in the past year, 24% gave under \$100, 37% gave \$100-\$500, 10% gave \$500-\$1000, and 23% gave \$1,000 and over.
- 72% donated to Federation the past year, 14% were asked to give to Federation but declined to do so, and 14% claim not to have been asked.
- 28% gave nothing to Federation in the past year, 30% gave under \$100, 22% gave \$100-\$500, 7% gave \$500-\$1000, and 13% gave over \$1000.
- 12% gave nothing to non-Jewish charities in the past year, 39% gave under \$100, 35% gave \$100-\$500, 6% gave \$500-\$1000, and 10% gave \$1,000 and over.

Importance of Cost as a Reason for Joining or Not Joining a Synagogue

In most communities, pundits indicate that cost is the main reason people do not join synagogues. In fact, only 24% of respondents indicate that cost is an important factor in whether or not they join. In addition, 24% said somewhat important, 47% said not at all important, and 6% did not know. The 47% who indicate that cost is not at all important is higher than any of the comparison communities in **Table 7-6**, except for St. Petersburg (59%) and Harrisburg (58%). (There may be a reluctance on the part of some respondents to admit to financial constraints.)

In Miami, Orlando, and Sarasota, this question was asked in a set of questions which had respondents also rate the importance of the quality of the rabbi, the friendliness of a congregation, their own personal religious convictions, the need to send children to religious school, their own need to identify with the Jewish community, and distance from home. In each case, cost was rated either the least or second least important factor in joining.

The importance of cost does not vary significantly by age, except that those under age 35 are less likely to indicate that cost is not at all important (36%). No difference is seen between females (27%) and males (23%). Cost is seen as somewhat more important in the Northeast (31%) and less important in the Southside (21%) (**Table 7-7**).

Cost is most important to those calling themselves Conservative Jews, at 33%, versus 25% of Orthodox and Reform Jews. Only 14% of the Just Jewish indicate that cost is very important. It is more important to in-married couples (29%) than to conversionary couples (21%) and to those in intermarriages (19%). Synagogue members (24%) are as likely to rate cost as very important as do non-members (27%).

The percentage indicating very important declines from about 34% of those earning under \$50,000, to 23% of those earning \$50,000 to \$99,999, to 15% of those earning over \$100,000.

Table 7-6 Importance of Cost in Your Decision to Join or Not Join a Synagogue (Sample Size = 623, Projected Number of Households = 6,000)						
Community	Year	Very Important	Somewhat Important	Not at All Important	Don't Know	Total
Orlando	1993	37.1%	35.9	19.8	7.3	100.0%
Miami	1994	24.6%	29.1	31.7	14.6	100.0%
Richmond	1994	24.0%	23.7	46.7	5.6	100%
Sarasota	1992	20.7%	30.1	40.1	9.0	100.0%
St Petersburg/Clearwater	1994	19.7%	15.5	58.7	6.1	100.0%
Harrisburg	1994	17.5%	18.5	58.1	5.9	100.0%

Table 7-7 Importance of Cost as a Reason for Joining or Not Joining a Synagogue						
Variable	Very Important	Somewhat Important	Not at All Important	Total	Sample Size	Projected # of Households
All Respondents	25.4%	25.1	49.5	100.0%	623	6,000
Age of Respondent						
Under 35	27.9%	36.3	35.8	100.0%	101	1,242
35-49	22.6%	24.6	52.9	100.0%	242	3,442
50-64	27.4%	22.4	50.3	100.0%	111	978
65-74	27.9%	19.1	52.9	100.0%	108	558
75 and over	26.2%	16.9	56.9	100.0%	61	780
Sex						
Male	23.3%	22.2	54.5	100.0%	269	2,670
Female	27.1%	27.5	45.4	100.0%	359	3,330
Geographic Area						
Central Area	27.8%	25.2	47.0	100.0%	119	1,164
West End	24.2%	22.2	53.6	100.0%	119	1,008
Far West End	24.0%	31.6	44.3	100.0%	190	1,800
Northeast	31.4%	20.9	47.7	100.0%	95	948
Southside	20.7%	20.6	58.7	100.0%	100	1,080
Current Jewish Identification						
Orthodox	24.8%	19.4	55.9	100.0%	26*	246
Conservative	33.4%	26.6	40.0	100.0%	246	2,244
Reform	25.9%	26.9	47.1	100.0%	190	1,734
Just Jewish	14.0%	22.0	63.9	100.0%	161	1,776
Type of Marriage						
In-married	28.9%	25.4	45.6	100.0%	246	2,101
Conversionary	21.4%	21.7	56.8	100.0%	43	380
Intermarried	18.9%	27.2	53.9	100.0%	113	1,284
Current Synagogue Member						
Synagogue Members	23.5%	21.5	55.0	100.0%	334	2,670
Non-Members	27.0%	28.2	44.8	100.0%	289	3,330
Household Income						
Under \$25,000	33.5%	26.1	40.4	100.0%	73	954
\$25 - \$49,999	35.4%	28.5	36.1	100.0%	121	1,566
\$50 - \$99,999	23.1%	21.8	55.1	100.0%	183	2,226
\$100,000 and over	15.3%	24.0	60.7	100.0%	111	1,260

Jewish Organizational Membership

Special Note: Table 7-8 is to be used with the next four sections of the text. First, for comparison purposes, this table repeats the information on the percentage of each group belonging to a synagogue. Second, the percentage belonging to a Jewish organization is shown. Third, the table shows current membership in the Jewish Community Center. Next the table indicates the percentage of each group that have participated in the JCC during 1994. Finally, the table shows the percentage that is associated with the Jewish community, that is, who belong to a synagogue and/or a Jewish organization (B'nai B'rith, Hadassah, etc.) and/or the JCC.

Table 7-8 shows that 43 % of households indicate that someone in the household currently belongs to a Jewish organization. **Table 7-9** shows that Greater Richmond has a moderate rate of organizational membership among the comparison communities, which range from 26% in New York, 27% in Columbus, 28% in Boston, and 31% in Philadelphia, to 47% in Detroit, 55% in Pittsburgh, 53% in Cleveland, and 82% in Rochester. The percentage in Greater Richmond is higher than that for US Jews as a whole (27%). Note that this percentage has shown no change since 1983.

9.8% of households contain someone who is an organizational member, but belongs to neither the JCC nor to a synagogue. (This result is not shown in a table.)

Organizational membership shows a significant difference by age. For those under age 35, about 24% belong to a Jewish organization. For those age 35-49, 40% belong. This rises to about 49% of those age 50-64, 56% of those age 65-74, and 66% of those age 75 and over. About 49% of first- and 55% of second-generation Jews belong, versus 39% of the third. About 48% of households with children are organizational members. Elderly couples (62%) and elderly singles (58%) are likely to belong to an organization. Non-elderly singles are unlikely to join, at 29%.

Membership in organizations is also related to income, running only 38% for those earning under \$25,000, to 32% of those earning \$25,000-\$49,999, to 44% of those earning \$50,000-\$99,999, to 55% of those earning \$100,000 and over.

Membership is highest, at about 50%, in the Far West End and the West End. It is almost as high in the Central Area (45%). It is lowest, at about one-third, in the Northeast and Southside.

Membership increases with increasing length of residence, from 32% of those in Greater Richmond for 0-4 years, to about 39% of those in residence for 5-19 years, to 50% of those in the area for 20 or more years.

Table 7-8 also examines the relationship between organizational membership and Jewish identification. Membership is relatively high for those identifying as Orthodox (56%) and Conservative (59%) and much lower for the Reform (43%) and particularly the Just Jewish (21%).

Only 18% of households containing an intermarriage belong to an organization, versus 67% of households in which everyone both spouses were born Jewish. In conversionary households, 34% belong to an organization.

Table 7-8 shows that JCC members (78%) and members of synagogues (67%) are more likely to join than are non-JCC members (32%) and non-members of synagogues (24%). These findings are consistent with the idea that ``joiners are joiners.'' It is also interesting to note that some JCC members responded in the negative to this question, perhaps because they do not think of the JCC as an ``organization.''

The 78% of JCC members who belong to a synagogue compares to 72% in the National Jewish Population Survey. The 34% of JCC non-members who belong to a synagogue compares to 34% in the National Jewish Population Survey.

A significant difference in membership is related to whether someone in the household has been to Israel: 66% of households in which someone has been to Israel on a Jewish trip belong to an organization, as do 58% of those who have been to Israel on a general trip, versus only 33% of households in which no one has been to Israel.

Table 7-8 Current Memberships							
Variable	Synagogue	Organi- zation	JCC Member	JCC Participant	Associated	Sample Size	Projected # of Households
All Respondent	44.5 %	43.2 %	23.8 %	45.6 %	59.5 %	623	6,000
Age of Respondent							
Under 35	18.0 %	23.9 %	18.9 %	37.6 %	37.5 %	101	1,242
35-49	42.3 %	40.3 %	19.4 %	46.9 %	57.6 %	242	2,442
50-64	61.2 %	48.5 %	22.9 %	41.8 %	68.5 %	111	978
65-74	50.0 %	55.7 %	28.5 %	50.9 %	66.3 %	108	558
75 and over	68.0 %	66.3 %	43.0 %	54.8 %	84.0 %	61	780
Generation							
First	49.4 %	49.0 %	30.4 %	45.9 %	67.9 %	48	480
Second	54.3 %	54.9 %	27.8 %	45.3 %	69.7 %	133	1,260
Third or higher	40.8 %	38.7 %	21.7 %	45.1 %	55.2 %	430	4,260
Household Structure							
Hhlds with Kids	50.4 %	47.6 %	23.2 %	50.2 %	64.4 %	222	2,196
Non-Elderly Couple	7.4 %	33.9 %	19.5 %	41.4 %	52.7 %	94	972
Non-Elderly Single	8.1 %	28.9 %	12.8 %	39.5 %	37.9 %	70	762
Elderly Couple	11.7 %	61.5 %	41.9 %	55.9 %	75.5 %	79	564
Elderly Single	22.5 %	57.9 %	31.2 %	46.5 %	75.9 %	76	684
Income							
Under \$25,000	36.0 %	38.1 %	25.6 %	49.0 %	49.6 %	73	957
\$25 - \$49,999	28.7 %	32.2 %	16.9 %	38.5 %	46.0 %	121	1,560
\$50 - \$99,999	41.4 %	43.8 %	22.1 %	45.2 %	63.0 %	183	2,226
\$100,000 and over	66.0 %	54.9 %	32.0 %	56.9 %	72.0 %	111	1,260
Geographic Area							
Central Area	48.7 %	44.9 %	36.8 %	53.3 %	63.8 %	119	1,164
West End	57.9 %	51.2 %	33.7 %	59.4 %	70.0 %	119	1,008
Far West End	53.2 %	49.3 %	16.3 %	46.7 %	67.8 %	190	1,800
Northeast	37.4 %	31.7 %	26.7 %	41.3 %	47.2 %	95	948
Southside	19.1 %	33.8 %	10.6 %	26.4 %	42.2 %	100	1,080

Table 7-8 Current Memberships							
Variable	Synagogue	Organi- zation	JCC Member	JCC Participant	Associated	Sample Size	Projected # of Households
All Respondent	44.5 %	43.2 %	23.8 %	45.6 %	59.5 %	623	6,000
Length of Residence							
0 - 4 years	15.4 %	32.0 %	16.0 %	32.7 %	43.1 %	78	906
5 - 9 years	34.3 %	40.1 %	17.9 %	39.4 %	54.6 %	77	780
10 - 19 years	42.9 %	37.5 %	20.0 %	44.6 %	54.6 %	127	1,248
20 or more years	56.3 %	49.7 %	29.2 %	51.4 %	67.6 %	341	3,066
Current Jewish Identification							
Orthodox	83.0 %	56.0 %	52.5 %	66.9 %	89.4 %	26*	246
Conservative	64.1 %	59.2 %	31.3 %	57.1 %	78.8 %	246	2,244
Reform	47.2	43.4 %	23.6 %	46.7 %	62.2 %	190	1,734
Just Jewish	11.5 %	21.2 %	10.8 %	27.4 %	28.7 %	161	1,776
Type of Marriage							
In-married	68.6 %	67.4 %	34.9 %	61.6 %	85.9 %	246	2,101
Conversionary	67.2 %	33.8 %	25.8 %	45.2 %	69.8 %	43	239
Intermarried	20.3 %	18.4 %	11.5 %	28.8 %	32.3 %	113	1,284
Current Member of a Synagogue							
Synagogue Members		67.3 %	41.6 %	68.3 %	100.0 %	334	2,670
Non Members		23.8 %	9.6 %	27.4 %	27.1 %	289	3,330
Current Member of the JCC							
JCC Member	77.7 %	78.2 %		100.0 % ²	100.0 %	165	1,428
Non-Member	34.1 %	32.3 %		71.4 %	46.9 %	458	4,572
Current Member of a Jewish Organization							
Member	69.5 %		43.2 %	70.1 %	100.0 %	292	2,592
Non-Member	25.7 %		9.2 %	27.2 %	29.3 %	325	3,408
Any Adult in Household Been to Israel							
No	34.1 %	32.8 %	15.9 %	34.9 %	47.3 %	376	3,876
On General Trip	60.4 %	57.7 %	33.9 %	59.5 %	77.3 %	125	1,098
On Jewish Trip	66.7 %	65.7 %	42.6 %	70.0 %	85.6 %	122	1,026

²Assumed to be 100%. JCC members were not asked if they had participated in activities at the JCC.

Table 7-9 Organizational Membership Comparison with Other Communities		
Community	Year	% Belong
New York	1990	26%
Los Angeles	1979	27%
Columbus	1991	27%
Boston	1985	28%
Orlando	1993	30%
Philadelphia	1984	31%
New York	1981	33%
St Petersburg/Clearwater	1994	36%
Chicago	1981	37%
West Palm Beach	1987	38%
Miami	1994	38%
SF Bay Area	1988	38%
Harrisburg	1994	42%
Richmond	1994	43%
Richmond	1983	44%
South Broward	1990	44%
Dallas	1989	46%
Essex-Morris Counties, NJ	1986	47%
Detroit	1990	47%
Rhode Island	1987	47%
Sarasota-Manatee	1992	51%
Cleveland	1987	53%
Pittsburgh	1984	55%
Atlanta	1985	57%
Miami	1982	61%
Rochester	1980	82%
NJPS (US)	1990	27%

Jewish Community Center Membership

Table 7-8 shows that 24% of households indicate current JCC membership. **Table 7-10** shows that this membership rate is toward the middle of the comparison communities, surpassed by such cities as Tidewater (35%) and Harrisburg (31%). It is much higher than New York (15%), Orlando (17%), and Pittsburgh (27%). It is well above the national figure of 17%.

Table 7-10 also shows an apparent significant decrease in the membership rate in Richmond from 1983-1994. The 1983 Richmond demographic study indicated that 47% of households were JCC members, compared with the 24% in 1994. While this probably indicates an decrease in the membership rate, it should be noted that the RDD methodology employed in the current study is much less likely to identify and interview JCC members than the Federation list/distinctive Jewish name methodology used in 1983. Thus, these results probably overstate the decrease in the JCC membership rate.

JCC membership is *lowest* among younger respondents, at 19% for those under age 35 and increases to 29% for those age 65-74 and to 43% of those age 75 and over. About 29% of the first and second-generation belong, versus 22% of the third generation. About 23% of households with children are JCC members, versus 42% for elderly couples and 31% of elderly singles and only 13% for non-elderly singles (**Table 7-8**).

JCC membership can also be seen to be higher for those earning \$100,000 and over, at about one third, but runs 26% for those earning under \$25,000 and 17% for those earning \$25-\$50,000.

Membership is highest in the Central Area (37%) and the West End (34%). It is relatively low in the Far West End at 16%. 27% are members in the Northeast and 11% in the Southside. This pattern is doubtlessly related to the location of the JCC in the Central Area. Membership runs about 17% for those in residence for under 10 years. It increases to about one in five of those in residence for 10-19 years, and is 29% for those in residence for more than 20 years.

Table 7-8 also examines the relationship between JCC membership and Jewish identification. Orthodox Jews (53%) are much more likely to join the JCC than are the Conservative (31%) and Reform Jews (24%), and the Just Jewish households (11%). Intermarriage is related to JCC membership. Only 12% of households containing an intermarriage belong, versus 35% of households in which both spouses were born Jewish and 26% of conversionary households.

Table 7-8 also shows that synagogue members (42%) and members of Jewish organizations (43%) are more likely to join the JCC than are synagogue non-members (10%) and non-members of Jewish organizations (9%).

A significant difference in membership is related to whether someone in the household has been to Israel: 43% of households in which someone has been to Israel on a Jewish trip belong to the JCC as do 34% of those who have been to Israel on a general trip, versus 16% of households in which no one has been to Israel.

Information obtained from the JCC indicates that there are currently (1994) 926 members of the JCC, compared to 926 in 1993, and 989 in 1992, and 1,126 in 1987. In addition, 783 non-Jewish households belong to the JCC. Thus, about 15.4% of households are actually members of the JCC, compared with the 24% who indicate they are members in the survey. Such a discrepancy is not uncommon in a community study. Many respondents get confused and indicate they are JCC members because they are synagogue members, or because they attend programs at the JCC, or because they used to be JCC members. The cost of a family membership is \$395.

The largest numbers of members come from zips 17110 (556) and 17112 (154). 375 Jewish children attend day camp, 5284 attend day care, and 150 attend preschool/nursery school.

Table 7-10 JCC Membership Comparison with Other Communities		
Community	Year	% Belong
Miami	1982	7%
Miami	1994	8%
St Petersburg/Clearwater	1994	11%
New York	1981	12%
South Broward	1990	12%
Dallas	1989	13%
West Palm Beach	1987	13%
New York	1991	15%
Sarasota-Manatee	1992	16%
Orlando	1993	17%
Essex-Morris Counties, NJ	1986	17%
Minneapolis	1981	23%
Richmond	1994	24%
Columbus	1990	25%
Pittsburgh	1984	27%
St. Louis	1982	30%
Harrisburg	1994	31%
Rochester	1980	31%
Tidewater	1988	35%
Manchester	1983	35%
Richmond	1983	47%
NJPS (US)	1990	17%

The overlap among memberships is also examined in **Table 7-11**. 19% of the community belongs to both the JCC and a synagogue. 26% belong only to a synagogue and 5% belong only to the JCC. The problem, of course, is that 50% belong to neither organization. Recall as well that 78% of JCC members belong to a synagogue. Thus, the organizations should be viewed as complementary, rather than competing. Comparing the results with Florida communities shows that Richmond has the second highest percentage who belong to both (19%) a synagogue and the JCC.

Table 7-11 Overlapping Memberships Comparison with Other Communities (Sample Size = 623, Projected Number of Households = 6,000)					
Community	Year	Belong to the JCC and a Synagogue	Belong to only Synagogue	Belong to only JCC	Belong to neither
Miami	1994	5.6%	30.9	2.4	61.0
Orlando	1993	11.1%	22.8	6.1	60.0
Miami	1982	4.0%	33.7	2.7	59.7
St Petersburg/Clearwater	1994	8.5%	31.6	2.6	57.3
West Palm Beach	1987	10.9%	30.0	2.5	56.5
South Broward	1990	8.2%	30.6	5.7	55.6
Sarasota	1992	11.6%	31.8	5.1	51.5
Richmond	1994	18.5	26.0	5.3	50.2
Harrisburg	1994	25.8%	23.4	4.6	46.2

Major Reason for Not Joining the JCC

Respondents who are not currently members of the JCC were asked the major reason they do not belong. In interpreting the results, keep in mind that the question was asked as follows: ``What is the major reason you have not joined the Jewish Community Center? Would you say it is distance from your home, cost, quality of the program, you have no need for the services offered, or some other reason?''

``No need for services offered'' was the most popular reason, at 48%. Distance from home was mentioned by 18% and cost by 17%. No time (an answer not read to the respondent), was provided by 5% (**Table 7-12**).

``No need'' was a more important reason in the Central Area (68%). Only 29% on the Southside indicated no need. On the other hand, 38% on the Southside indicated distance from home, but only 3% did so in the Central Area and the West End. Cost seems to be more of an issue in the West End (27%) and the Far West End (23%) than is the case in the other three areas.

The percentage indicating no need (48%) is about equal to Miami (49%) and St. Petersburg (47%), but is much higher than Harrisburg (37%). Distance is more of an issue than it is in the two Florida communities (**Table 7-13**).

Table 7-12 Major Reason for Not Joining the JCC (Sample Size = 458, Projected # of Households = 4,572)						
Reason	Central Area	West End	Far West End	North-east	South-side	All
No need	67.5%	54.0%	41.6%	57.8%	29.2%	47.5%
Distance from home	2.7	3.0	21.4	14.2	37.9	17.9
Cost	13.6	27.0	22.9	7.9	9.6	17.3
No time	4.1	4.6	4.5	2.9	7.1	4.7
No interest	0.0	4.5	1.0	2.8	5.5	2.5
Lack of information	3.9	0.0	1.0	4.5	3.2	2.3
Sick/Disabled	2.2	0.0	1.5	3.9	1.3	1.7
Quality of the facility	1.2	.6	2.5	0.0	0.0	1.2
Other	71.625	59.76	3.6	6.0	6.2	51.925
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Table 7-13 Major Reason for Not Joining the JCC Comparison with Other Communities				
Reason	Richmond 1994	Miami 1994	St. Petersburg/ Clearwater 1994	Harrisburg 1994
No need	48%	49%	47%	37%
Distance from home	18	11	16	20
Cost	17	14	9	18
No time	5	7	11	7
Sick/Disabled	2	4	1	1
Lack of information	2	2	0	1
Quality of the facility	1	3	4	2
Other	5	10	11	11
Total	100%	100%	100%	100%

Jewish Community Center Participation

Table 7-14 shows that 46% of households indicate that someone in their household participated in some kind of JCC program during the past year. Thus, about 22% more participate than join. The 1990 National Jewish Population Survey shows that about 25% of Jews participated in a JCC activity in the past year. **Table 7-14** shows that Greater Richmond Jews are much more likely to participate in the JCC than is the case nationally, or in the Florida communities.

Table 7-14 also shows an apparent significant decrease in the participation rate in Richmond from 1983-1994. The 1983 Richmond demographic study indicated that 56% of households were participants, compared with the 46% in 1994. While this probably indicates an decrease in the membership rate, it should be noted that the RDD methodology employed in the current study is much less likely to identify and interview JCC participants than the Federation list/distinctive Jewish name methodology used in 1983. Thus, these results probably overstate the decrease in the JCC participation rate.

Nationwide, 1,375,000 Jews participate in JCCs each year.

Table 7-14		
JCC Participation Comparison with Other Communities		
Community	Year	% Participate
West Palm Beach	1987	16%
Sarasota-Manatee	1992	19%
South Broward	1990	22%
Miami	1994	24%
St Petersburg/Clearwater	1994	27%
New York	1990	29%
Orlando	1993	36%
Harrisburg	1994	41%
Richmond	1994	46%
Richmond	1983	56%
NJPS (US)	1990	25%

Table 7-8 shows that participation is higher for the elderly (more than 50%) than for the non-elderly (about 38%-47%). No difference exists among the three generational groups. 56% of elderly couples participate, as do 50% of households with children. Non-elderly singles (40%) and non-elderly couples (41%) are least likely to participate.

Participation rates are much higher for those earning over \$100,000 (57%). For those earning under \$25,000, about half participate.

Participation is highest in the West End (59%) and the Central Area (53%). It is relatively low in the Southside at 26%. **Most interestingly, the Far West End has one of the lowest membership rates, but has a relatively high participation rate.**

Participation is lower for those in residence for less than 5 years, at about one in three. It rises to 39% of those in residence 5-9 years, to 45% of those in residence 10-19 years, and to 51% of those in residence for 20 or more years.

Table 7-8 also examines the relationship between participation and Jewish identification. For Orthodox Jews, 53% are members, but 67% participate, For Conservative Jews, 31% are members, but 57% participate. For Reform Jews, 24% belong and 47% participate. About 27% of those who identify themselves as ``Just Jewish'' participate, and 11% are members.

Intermarriage is related to participation. Only 29% of households containing an intermarriage participate, versus 62% of households in which everyone is Jewish.

Table 7-8 also shows that members of synagogues (68%) are more likely to participate in JCC activities than are non-members of synagogues (27%). Members of a Jewish organization are also more likely to participate than are non-members, by 70% to 27%. **Notice that about 71% of non-JCC members indicate that they participate.**

A significant difference in participation is related to whether someone in the household has been to Israel: 70% of households in which someone has been to Israel on a Jewish trip participate, as do 60% of those who have been to Israel on a general trip, versus 35% of households in which no one has been to Israel.

Association with the Jewish Community

While synagogue membership, JCC membership, and organizational membership often imply differing levels of involvement in the Jewish community, it is instructive to examine ``overall association.' ' Someone is defined as associated with the Jewish community (for the purpose of this analysis) if they belong to a synagogue and/or the JCC and/or a Jewish organization. **Table 7-8** shows that 60% of households are associated, by this definition, compared with 53% in South Broward and Miami, 46% in Orlando, 59% in Harrisburg, 62% in Sarasota-Manatee, and 68% in St. Paul, the only other communities to develop this measure (**Table 7-15**).

Association is highest for those age 75 and over, at about 84% (**Table 7-8**). Only 38% of those under age 35 are associated, versus about 58% of those age 35-49, and about two-thirds of those age 50-74. Lower levels of association are seen for the third generation, at 55%, versus about 69% for the first and second generation.

About 64% of households with children and 76% of elderly couples and singles are associated. Only 38% of non-elderly singles are associated. Association is much higher for those earning over \$100,000 (72%) than those earning under \$50,000 (under 50%).

Association is about two-thirds in the Central Area, West End, and Far West End. It is 47% in the Northeast and 42% in the Southside. **Table 7-8** also shows a relationship with length of residence, increasing from only 43% of those in residence for less than five years to about 68% of those in residence for 20 or more years.

About 89% of Orthodox Jews are associated, as are 79% of Conservative Jews and 62% of Reform Jews, versus only 29% of the Just Jewish households. Inter-marriage is related to association. Only 32% of households containing an inter-marriage are associated, versus 86% of in-married households and 70% of conversionary households.

A significant difference in participation is related to whether someone in the household has been to Israel: 86% of households in which someone has been to Israel on a Jewish trip associate, as do 77% of those who have been to Israel on a general trip, versus 47% of households in which no one has been to Israel.

Table 7-15 Associated with the Jewish Community		
Community	Year	% Associated
St Paul	1992	0.68
Sarasota-Manatee	1992	62 %
Richmond	1994	60%
Harrisburg	1994	59%
South Broward	1990	53 %
Miami	1994	53 %
St Petersburg/Clearwater	1994	49 %
Orlando	1993	46 %

Importance of Children Associating with other Jewish Children in a Jewish Setting

Respondents were asked how important it is to them to have their children associate with other Jewish children in a Jewish setting. They responded on a scale of very important, somewhat important, or not at all important. Note that this question was asked only in households with children present. Thus, **Table 7-16** is missing a number of variables and uses combined categories on some variables because of the smaller sample size.

45% of respondents feel it very important for their children to associate with other Jewish children in a Jewish setting, 43% responded somewhat important, and 24% indicated not at all important. This discussion compares various respondents on the basis of the percentage responding very important.

No difference exists between males and females. Those earning over \$50,000 were more likely to respond very important (about half) than those earning under \$50,000 (36%).

Conservative Jews (73%) were more likely to indicate very important than Reform Jews (42%) or the Just Jewish (10%). 53% of the Just Jewish indicated this was not at all important to them.

75% of the in-married respondents indicated this was very important, versus only 13% of the intermarried. Notice that 45% of the intermarried respondents (some of whom were not Jewish) indicated "somewhat important."

The percentage indicating very important is much higher for synagogue members than non-members, by 70% to 21% and for JCC members than non-members (68% versus 39%).

67% of those who gave to Federation in 1994 indicated very important, versus 31% of those who did not donate.

Table 7-16 Importance of Children Associating with Other Jewish Children in a Jewish Setting						
Variable	Very Important	Somewhat Important	Not at all Important	Total	Sample Size	Projected # of Households
All Respondent	44.5%	43.2%	23.8%	100.0%	207	2,196
Sex						
Male	48.8%	26.2	25.0	100.0%	80	880
Female	43.7%	38.7	17.5	100.0%	127	1,315
Income						
Under \$50,000	36.3%	40.9	22.7	100.0%	37	512
\$50 - \$99,999	51.9%	26.9	21.3	100.0%	88	1,028
\$100,000 and over	45.4%	37.0	17.5	100.0%	59	659
Current Jewish Identification						
Conservative	72.9%	25.1	2.0	100.0%	80	780
Reform	41.7%	44.5	13.7	100.0%	68	701
Just Jewish	9.9%	36.7	53.4	100.0%	50	635
Type of Marriage						
In-married	74.7%	21.7	3.6	100.0%	98	1,073
Intermarried	13.2%	44.9	42.0	100.0%	66	885
Current Member of a Synagogue						
Synagogue Members	69.6%	25.9	4.5	100.0%	128	1,122
Non Members	20.8%	41.9	37.2	100.0%	79	1,074
Current Member of the JCC						
JCC Member	67.9%	27.5	4.6	100.0%	55	507
Non-Member	39.1%	35.6	25.3	100.0%	152	1,689
Gave to Federation in 1994						
Yes	66.7%	26.6	6.6	100.0%	88	909
No	31.1%	38.0	30.9	100.0%	98	1,287

Overall Involvement in Jewish Activity

For summarization purposes, **Table 7-17** repeats the information on overlap between synagogue and JCC membership in the top section. It then repeats information from **Table 7-8** on memberships. That 82% always or usually do some Jewish rituals, a result from the previous chapter, is also shown, as is the 67% figure for giving to Jewish charities shown in the final chapter of this report.

The bottom of **Table 7-17** shows that 88% either practice some ritual or give to a Jewish charity. 86% either practice a ritual or associate (are a member of something). 72% either associate or donate. Most importantly, 89% of Jewish households in Greater Richmond are doing something Jewish: they belong to something and/or give to Jewish charities and/or always or usually perform some Jewish ritual.

Table 7-17 Memberships, Philanthropy and Ritual Practice (Sample Size = 623, Projected Number of Households = 6,000)	
Activity	Percentage
Belong to the JCC and a Synagogue	18.5%
Belong to only Synagogue	26.0%
Belong to only JCC	5.3%
Belong to neither	50.2%
Total	100.0%
Synagogue Membership	44.5%
Organizational Membership	43.2%
JCC Member	23.8%
JCC Participant	45.6%
Associate (synagogue, JCC, or organization member)	59.5%
Practice (Always or Usually attend Passover, light Chanukah candles, light Sabbath candles or keep kosher)	81.5%
Give to a Jewish Charity	67.0%
Practice or Give	88.2%
Practice or Associate	85.7%
Associate or Give	71.9%
Associate, Practice, or Give	88.8%

Chapter 8

Jewish Education

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Note that unlike other chapters, which present results for all individuals in Jewish households, be they Jewish or not, this chapter is based only upon those persons who were born Jewish.

Chapter Highlights

- About 86% (92% of men; 79% of women) of all Jewish adults over age 18 have received some formal Jewish education as a child. Women over age 35 are less likely to have received any Jewish education.
- Overall, of Jewish adults with a Jewish education, 8% went to a Jewish day school, 90% to a synagogue school, and about 2% went to a tutor.
- Having had a day school education is more likely to be the case for adults under age 35.
- The survey indicates that about 25% of Jewish children ages 0-5 are currently enrolled in Jewish preschool. Only about 50% of Jewish children in a preschool are in a Jewish preschool. An actual count of children in Jewish preschools suggests that about 23% of Jewish children age 0-5 are in a Jewish preschool.
- About 58% of Jewish children ages 6-12 and 15% of Jewish children age 13-17 are currently enrolled in a Jewish educational program.
- 70% of children are in public school, 14% in non-Jewish private school, and 16% are in a Jewish day school. Actual enrollment figures suggest that only 8% of Jewish children are enrolled in a Jewish day school. Thus, the day schools are getting about 53% of the private school market.
- 86% of Jewish children will eventually receive some Jewish education.
- Overall, 83% of Jewish children have attended (or are attending) Jewish education. Another 3% have not yet been sent, but will definitely or probably be sent in the future. For 14% of the children, the parents have not yet sent the child and will probably not or definitely not send the child.
- About 10% of the households with children currently have a child in a day school. 5% of households with children sent a child in the past, 17% seriously consider the day school. The results imply that about two-thirds of households do not even consider a day school education for their children.
- 17% of Jewish children attended a Jewish day camp last summer. 10% attended a non-Jewish day camp. Thus, about 63% of those sending their children to day camp select a Jewish day camp.
- 8% of Jewish children attended a Jewish sleep away camp last summer. 11% attended a non-Jewish day camp. Thus, about 42% of those sending their children to sleep away camp select a Jewish camp.

Jewish Education of Adults

About 86% of all Jewish adults (92% of men; 79% of women) over age 18 have received some formal Jewish education as a child (**Table 8-1**). **Table 8-3** shows that Greater Richmond has one of the highest rates among the comparison Jewish communities, and it is much higher than the 1990 National Jewish Population Survey (67%).

Women over the age of 35 are much less likely to have received some Jewish education than are men (**Table 8-1**). At least 84% of each male age group has received some Jewish education. An increasing proportion of women are receiving some Jewish education. Only 74% of those age 75 and over received some Jewish education, versus about 80% of those age 35-49 and 89% of those under age 35.

Overall, there appears to be an increase in the proportion of adults receiving some Jewish education, mostly due to females. This is in keeping with findings of the 1990 National Jewish Population Survey.

Note that of the 11,512 adults in Jewish households in Greater Richmond, 9,140 are Jewish.

Table 8-1 % of Adults with a Formal Jewish Education by Age and Sex (Born Jews Only)						
	Under 35	35-49	50-64	65-74	75 +	All
All Adults	90.3%	88.9%	82.7%	77.7%	78.2%	85.7%
Males	90.9%	93.6%	92.8%	87.4%	84.2%	91.5%
Females	89.6%	81.4%	69.8%	67.9%	73.8%	78.6%
Sample Size (Males)	103	205	100	78	37	523
Sample Size (Females)	87	137	83	83	48	438
Sample Size	190	342	183	161	85	961
Proj. # Males	1,155	2,103	897	471	441	5,069
Proj. # Females	957	1,339	708	460	606	4,071
Proj # Adults	2,112	3,442	1,605	931	1,047	9,140

Table 8-2 shows that levels of Jewish education are about 90% in the West End, Far West End, and the Central Area. In the Northeast, only 75% of adults had a Jewish education, and only 79% in the Southside had a Jewish education.

Table 8-2 % of Adults with a Formal Jewish Education by Geographic Area (Born Jews Only)					
	Central Area	West End	Far West End	Northeast	Southside
Had Jewish education	87.8%	90.1%	89.3%	74.5%	78.7%
No Jewish education	12.2%	9.9%	10.7%	25.5%	21.3%
Total	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	161	183	330	118	139
Proj. # of Adults	1,560	1,801	3,236	1,152	1,362

Table 8-3 % of Jewish Adults with a Formal Jewish Education Comparison with Other Communities		
Community	Year	%
Orlando	1993	65 %
Miami	1982	66 %
West Palm Beach	1987	67 %
South Broward	1990	67 %
Sarasota-Manatee	1992	70 %
Philadelphia	1984	74 %
Miami	1994	75 %
New York	1990	75 %
Manchester	1983	75 %
Baltimore	1985	78 %
Columbus	1990	80 %
Rhode Island	1987	82 %
Boston	1985	82 %
Louisville	1991	83 %
Harrisburg	1994	85 %
Richmond	1994	86 %
Dallas	1990	87 %
NJPS (US Jewish Adults)	1990	67 %

Recall that **Table 7-5** showed 625 adults enrolled in adult Jewish education in the past year. 100 persons enrolled in adult education at the Rudlin Torah Academy and 100 at the JCC. Thus, about 825 enrollments occurred in adult Jewish education. Assuming the enrollments are unduplicated, implies that about 9% of Jewish adults enroll in Jewish education in a given year.

Type of Jewish Education of Adults

For all Jewish adults, 14% had no Jewish education, 8% went to day school, 77% went to Hebrew School, and 1% had a tutor.

Overall, **of Jewish adults with a Jewish education**, 8% went to day school, 90% to Hebrew School, and 2% went to a tutor (Table 8-4).

By age for males (for those with a Jewish education), about 12% of the elderly age 75 and over had a day school education. Small percentages of those age 65-74 (1%) had a day school education. **Note most importantly that 19% of those under age 35 who had a Jewish education did so in a day school.** This is consistent with results from other communities. A similar pattern is found for females. Of those with a Jewish education, 22% of females under age 35 went to day school.

Overall, there is very little difference in the percentage of males and females receiving a day school education.

Between 7%-13% have a day school education in all regions except the Southside, where such is the case for only 4%.

Table 8-4 Type of Jewish Education of Adults who Had a Jewish Education						
Variable	Day School	Hebrew School	Tutor	Total	Sample Size	Projected # of Adults
All Adults	8.1 %	89.9%	1.9%	100.0%	829	7,833
Male Jewish Adults						
Under 35	18.6%	80.5%	.9%	100.0%	93	1,048
35-49	3.6%	95.9%	.5%	100.0%	194	1,976
50-64	9.1%	88.2%	2.7%	100.0%	93	835
65-74	.8%	92.0%	7.2%	100.0%	70	408
75 and over	12.1%	78.1%	9.8%	100.0%	32	371
Female Jewish Adults						
Under 35	21.6%	77.3%	1.1%	100.0%	79	856
35-49	2.0%	97.3%	.7%	100.0%	115	1,089
50-64	2.0%	97.4%	.6%	100.0%	58	492
65-74	2.0%	98.0%	.0%	100.0%	60	319
75 and over	6.3%	88.3%	5.4%	100.0%	35	441
Sex						
Male	8.4%	89.3%	2.3%	100.0%	482	4,639
Female	7.8%	90.8%	1.4%	100.0%	347	3,194
Area						
Central	9.0%	89.3%	1.7%	100.0%	139	1,394
West End	7.0%	89.7%	3.3%	100.0%	194	1,621
Far West End	8.4%	90.9%	.7%	100.0%	305	2,890
Northeast	12.8%	84.1%	3.1%	100.0%	92	862
Southside	3.5%	92.9%	2.6%	100.0%	99	1,065

Children in Preschool

A survey of the JCC, synagogues, and day schools was used to estimate current enrollment in Jewish preschools. This figure has been divided by the number of Jewish children to produce an estimate of the percentage of children in preschool.

Young Israel/Kol Emes has six Jewish children in a preschool, Congregation Or Ami has seven, and Lubavitch of Virginia has 25, for a total of 38 children in synagogue preschools. The two day schools do not run preschools. The JCC preschool has 150 Jewish children. This implies that 188 Jewish children attend a Jewish preschool. Thus, about 22.7% of Jewish children ages 0-5 are currently enrolled in Jewish preschool.

According to the telephone survey of households, 49% of preschool age children are not enrolled in preschool, 25% are enrolled in Jewish preschool (compared to the 23% mentioned above based on a survey of the preschools) and 26%, in non-Jewish preschool. This is a remarkably close prediction.

Thus, Jewish pre-schools are receiving about 50% of the market (**Table 8-5**). In the Coral Springs area of Fort Lauderdale and in Sarasota, a survey of households of children with preschool age found that about 50% of Jewish children were sent to Jewish preschool as was the case for 26% in Orlando, 44% in Harrisburg, and 80% in Miami (**Table 8-6**).

Note that of the 1,255 preschool age children, 65.9% (827) are Jewish.

Table 8-5 Preschool Education (Age 0-5) <i>(Currently Jewish Children Only)</i>						
Variable	Enrolled in Jewish Preschool	Enrolled in Non-Jewish Preschool	Not enrolled in Preschool	Total	Sample Size	Proj. # of Children
All	25.2%	26.0%	48.8%	100.0%	70	827

Table 8-6 % of Children in Preschool who are in Jewish Preschool Comparison with Other Communities		
Community	Year	%
Orlando	1993	26%
Harrisburg	1994	44%
Richmond	1994	49%
Coral Springs (Broward County, FL)	1991	50%
Sarasota-Manatee	1992	50%
Miami	1994	80%

Type of Education of Children

Table 8-7 shows that 70% of children are in public school, 14% in non-Jewish private school, and 16% are in a day school. Thus, the day schools is getting about 53% of the private school market. The percentage of 13-17 year olds in Day schools is lower than the percentage of 6-12 year olds because there is no program for 9th-12th grade at the day schools.

The Rudlin Torah Academy reports 114 students in September 1994. The Jewish Community Day School reports an additional 41, for a total of 155. This implies that 8% of Jewish children are in a Jewish day school. This is one-half the 16% projected by the survey. No doubt the response rate to this survey of parents with children in a day school was higher.

The 70% in public school compares to 75% in Harrisburg, 71% in St Petersburg, and to 65% in Miami and Pittsburgh. The 14% in non-Jewish private schools compares to 4% in Harrisburg, 11% in Miami, 14% in Pittsburgh, and 13% in St. Petersburg. The 16% in the day schools compares to 24% in day schools in Miami, 21% in Harrisburg, 20% in Pittsburgh, and 16% in St. Petersburg (**Table 8-8**).

Note that of the 2,541 6-17 year olds, 76.8% (1,952) are Jewish. Note that 27 of the Jewish children enrolled in the two day schools come from intermarried families.

Table 8-7 Type of School for Jewish Children							
Variable	Public School	Non-Jewish Private School	Jewish Day School	Total	% of Private School Students in Jewish Day School	Sample Size	Projected # of Jewish Children
All Jewish Children	70.2%	14.1%	15.7%	100.0%	52.7%	238	1,952
Age of Child							
6-12	68.5%	11.3%	21.2%	100.0%	65.2%	140	1,141
13-17	73.0%	19.1%	7.9%	100.0%	29.3%	98	811
Sex							
Male	70.1%	18.5%	11.4%	100.0%	38.1%	106	879
Female	70.2%	10.6%	19.2%	100.0%	64.4%	132	1,073

In 1994, 155 students were in a day school compared to 152 in 1993, and 117 in 1992. Only 81 students were in day school in 1983. Thus, consistent with national trends, a significant increase in day school enrollment has occurred in the past decade. In Richmond, enrollment is up by 90% in the past decade.

18 students who attended in 1993 failed to return to a day school in 1994 and 50 new students enrolled. Tuition for one child is between \$4,350-\$5,225 at the Rudlin Torah Academy and is \$3,900 at the Jewish Community Day School.

58 students come from zip 23233 and 59 come from 23226.

The Shaarei Torah Academy of Richmond opened in 1994 with 9th and 10th grade girls. The enrollment of 15 students includes only 2 from the Richmond area. 13 students come from all over the country to attend the school. Boys will begin to attend for the 1995 school year.

Table 8-8 Type of School for Jewish Children Comparison with Other Communities						
Variable	Year	Public School	Non-Jewish Private School	Jewish Day School	Total	% of Private School Students in Jewish Day School
Harrisburg	1994	75%	4%	21%	100%	84%
Richmond	1994	70%	14%	16%	100%	53%
St. Petersburg/Clearwater	1994	71%	13%	16%	100%	55%
Miami	1994	65%	11%	24%	100%	69%
Pittsburgh	1984	65%	14%	20%	100%	59%

Formal Jewish Education of Children

A total of 1,109 Jewish children ages 6-12 reside in Greater Richmond. According to the synagogue survey, 493 children (**Table 7-5**) of this age are in synagogue schools, implying that only 44.4% of children are currently being provided a Jewish education in a synagogue school. Another 146 Jewish children age 6-12 are in the day schools, meaning that 13.1% of Jewish children age 6-12 are being provided a day school education. In all, 57.5% of children age 6-12 currently are receiving some form of Jewish education. Of the 797 Jewish children ages 13-17, 108 are enrolled in synagogue schools and 9 in day school. Thus, only 14.7% are currently enrolled (**Table 8-11**).

23% of 6-12 year olds currently receiving a Jewish education are enrolled in a day school.

Table 8-11 shows a comparison with other communities on the percentage of Jewish children enrolled in a Jewish school. Compared to the other studies that have collected the data in the same manner (see the footnote to the table), Richmond has a relatively high percentage attending in the 6-12 year old category, comparing to 66% in Harrisburg, 51% in Miami, 47% in Orlando, and 40% in St. Petersburg. The 1990 National Jewish Population Survey suggests that about 50% of children with at least one Jewish parent are currently enrolled in Jewish education.

Note that the 15% of 13-17 year olds currently enrolled in Jewish education is a relatively low percentage. Recall the lack of large youth groups at Conservative and Reform synagogues shown in **Table 7-5**.

Note, however, that about 86% of children will eventually receive some Jewish education (**Table 8-9**). Thus, high proportions of Jewish children will receive some Jewish education at some point in their childhood. The percentage of children who will receive some Jewish education (86%) is higher than Harrisburg (80%) and Sarasota (75%) (**Table 8-9**).

Little difference may be seen in the propensity to give a child a Jewish education between those age 6-12 and those age 13-17. 19% of males will not be given a Jewish education versus 11% of females.

In the 1983 Richmond demographic study, 84% of children were currently enrolled in Jewish education and 12% had been enrolled in the past. 10% were in a day school. While this probably indicates a decrease in attendance, it should be noted that the RDD methodology employed in the current study is much less likely to identify and interview synagogue members than the Federation list/distinctive Jewish name methodology used in 1983. Thus, these results probably overstate the decrease in the synagogue school attendance.

Table 8-9 Formal Jewish Education of Jewish Children Age 6-17						
Variable	Has enrolled child in Jewish Education	Not yet enrolled, but will definitely or probably enroll child	Not yet enrolled and will probably not or definitely not enroll child	Total	Sample Size	Projected # of Children
All Jewish Children	82.6%	3.0%	14.4%	100.0%	238	1,952
Age of Child						
6-12	80.7%	4.8%	14.5%	100.0%	140	1,141
13-17	85.3%	1.1%	13.6%	100.0%	98	811
Sex						
Male	77.0%	3.9%	19.1%	100.0%	106	879
Female	87.2%	2.2%	10.5%	100.0%	132	1,073

Table 8-10 Formal Jewish Education of Jewish Children Ages 6-17 Comparison with Other Communities				
Community	Year	Has enrolled child in Jewish Education	Not yet enrolled, but will definitely or probably enroll child	Not yet enrolled and will probably not or definitely not enroll child
Richmond	1994	83%	3	14
St Petersburg/Clearwater	1994	82%	6	13
Miami	1994	80%	9	12
Harrisburg	1994	75%	5	20
Sarasota-Manatee	1992	71%	4	25
Orlando	1993	65%	21	13

Table 8-11
Children Currently Enrolled in Jewish Education
Comparison with Other Communities

Community	Year	6-12 Year Olds	13-17 Year Olds
Worcester	1987	95 %	51 %
SF Bay Area	1988	90 %	42 %
Rochester	1988	85 %	42 %
Cleveland	1987	83 %	49 %
Pittsburgh	1984	83 %	47 %
Baltimore	1985	79 %	37 %
Dallas	1989	76 %	43 %
Essex-Morris, NJ	1986	76 %	28 %
Louisville	1994	70 %	40 %
Harrisburg*	1994	66 %	31 %
Atlantic City	1985	59 %	19 %
Richmond*	1994	58 %	15 %
Washington, DC	1983	57 %	15 %
South Broward	1990	55 %	23 %
Miami*	1994	51 %	24 %
Orlando*	1993	47 %	9 %
St Petersburg*	1994	40 %	23 %
Quad Cities	1989	64 %	
New York	1990	56 %	
Philadelphia	1984	48 %	
Sarasota-Manatee*	1992	26 %	
West Palm Beach*	1987	25 %	
NJPS	1990	50 %	

* Data are based upon actual enrollments in Jewish schools (obtained from a survey of the schools) divided by the estimated number of Jewish children in each community. Other communities have based their estimates on telephone survey data, asking respondents if each child is enrolled in religious school. This is a partial explanation of the lower values in these communities.

Consider Sending Child to a Jewish Day School

Respondents with children in the household were asked if they did give or would give (depending on the ages of the children in the household) serious consideration to sending their children to a Jewish day school. About 10% of households with children currently have a child in day school. Another 5% (mostly households with teenagers) sent a child in the past. .4% indicated that they not only will seriously consider it, but will definitely send the child. Another 17% indicated that they will seriously consider sending the child.

68% indicate that they will not seriously consider the Jewish day school option. Thus, only one in three Jewish households with children give the day school option serious thought.

Table 8-12 Considering Sending Children to Jewish Day School (Sample Size = 222 Proj. # of Households = 2,196)	
Variable	Percent
Did (will) seriously consider	16.7%
Did not (will not) consider	67.9%
Will definitely send child	0.4%
Did send child in the past	5.4%
Child now in Day School	9.6%
Total	100.0%

Children in Day Camps

Table 8-13 shows that 17% of Jewish children attended a Jewish day camp last summer. 10% attended a non-Jewish day camp. Thus, about 63% of those sending their children to day camp select a Jewish day camp. A Jewish day camp is a more common for those age 0-12, at 21%, then for those age 13-17, at 8%. No significant differences exist by sex.

Among synagogues, only Lubavitch runs a day camp. It has an enrollment of 200. The JCC has 375 Jewish children in its camp. The day schools do not run camps. Thus, 575 children are in a Jewish day camp. The survey suggests that 472 Jewish children are in Jewish day camp. A partial explanation of this difference may be that some Jewish children from outside the area attend the Jewish day camps in Richmond.

Of the 3,796 children ages 0-17, 73% (2,779) are Jewish.

Table 8-13 Jewish Children in Day Camp Ages 0-17							
Variable	Jewish Day Camp	Non-Jewish Day Camp	Not to Day Camp	Total	% of Campers in Jewish Day Camp	Sample Size	Projected # of Jewish Children
All Jewish Children	17.0%	10.1%	72.9%	100.0%	62.7%	308	2,779
Age of Child							
0-12	21.1%	13.1%	65.8%	100.0%	61.7%	210	1,968
13-17	7.9%	3.4%	88.7%	100.0%	69.9%	98	811
Sex							
Male	16.2%	11.2%	72.5%	100.0%	59.1%	106	1,348
Female	17.8%	9.0%	73.2%	100.0%	66.4%	131	1,431

Children in Sleep Away Camps

Table 8-14 shows that 8% of Jewish children attended a Jewish sleep away camp last summer. 11% attended a non-Jewish day camp. Thus, about 42% of those sending their children to sleep away camp select a Jewish camp. A Jewish sleep away camp is a more common for those age 13-17 at 16% then for those age 0-12, at 8%. No significant differences exist by sex.

Of the 3,796 children ages 0-17, 73% (2,779) are Jewish.

Table 8-14 Jewish Children in Sleep Away Camp							
Variable	Jewish Sleep Away Camp	Non-Jewish Sleep Away Camp	Not to Sleep Away Camp	Total	% of Campers in Jewish Sleep Away Camp	Sample Size	Projected # of Jewish Children
All Jewish Children	8.0%	11.0%	81.0%	100.0%	42.1%	308	2,779
Age of Child							
0-12	4.5%	7.0%	88.5%	100.0%	39.1%	210	1,968
13-17	15.7%	19.1%	65.2%	100.0%	45.1%	98	811
Sex							
Male	6.1%	9.9%	84.0%	100.0%	38.1%	106	1,348
Female	9.9%	12.0%	78.1%	100.0%	45.2%	131	1,431

Chapter 9

Services for the Jewish Community

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The Beth Sholom Home of Central Virginia is the local Jewish nursing home. Beth Sholom Woods is an adult congregate living facility. There are two day schools: the Rudlin Torah Academy and the Jewish Community Day School of Central Virginia.
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Chapter Highlights

- 52% of respondents indicated that they are very familiar, 36% are somewhat familiar, and 12% are not at all familiar with the Jewish Community Center.
- 38% of respondents indicated that they are very familiar, 34% are somewhat familiar, and 28% are not at all familiar with the Beth Sholom Home of Central Virginia.
- 33% of respondents indicated that they are very familiar, 39% are somewhat familiar, and 28% are not at all familiar with the Jewish Community Federation of Richmond. Only 6% of synagogue members are not at all familiar, compared to 46% of non-members.

Chapter Highlights

- 29% of respondents indicated that they are very familiar, 40% are somewhat familiar, and 31% are not at all familiar with Jewish Family Services.
- 24% of respondents indicated that they are very familiar, 35% are somewhat familiar, and 41% are not at all familiar with Beth Sholom Woods.
- 21% of respondents indicated that they are very familiar, 30% are somewhat familiar, and 50% are not at all familiar with Rudlin Torah Academy.
- 14% of respondents indicated that they are very familiar, 23% are somewhat familiar, and 64% are not at all familiar with the Jewish Community Day School.
- The Jewish Community Federation of Richmond and its agencies appear to be somewhat better known in Greater Richmond than is true in most of the comparison Jewish communities.
- Overall, the Jewish Community Center (39%), Jewish Family Services (37%), and the Beth Sholom Home (38%) have the highest excellent ratings. The excellent rating for the Rudlin Torah Academy (36%) is higher than that of the Jewish Community Day School (19%). 28% gave an excellent rating to the Jewish Community Federation. If the responses poor and fair are defined as negative responses, then 29% gave negative replies concerning the Jewish Community Day School, versus only 18% for the Rudlin Torah Academy. 18% gave a negative response to the Jewish Community Federation. For the remainder of the agencies, about 10-14% provided negative answers.

Familiarity with Jewish Agencies

Respondents were asked if they were very familiar, somewhat familiar, or not at all familiar with each of the seven agencies/programs listed in **Table 9-1**. The Jewish Community Center has the highest profile, with 52% indicating they are very familiar with the agency. 38% are very familiar with the Beth Sholom Home and about one in three respondents are very familiar with the Jewish Community Federation. 29% are very familiar with Jewish Family Services (JFS). Only one in four are very familiar with Beth Sholom Woods, the adult congregate living facility. While 21% are very familiar with the Rudlin Torah Academy, only 14% are very familiar with the Jewish Community Day School.

Only 12% of respondents indicated that they are not at all familiar the Jewish Community Center. About 30% are not at all familiar with the Beth Sholom Home, the Jewish Community Federation, and Jewish Family Services. 41% are not at all familiar with Beth Sholom Woods. 50% are not at all familiar with the Rudlin Torah Academy and almost two-thirds are not at all familiar with the Jewish Community Day School (**Table 9-1**).

In the 1983 Richmond demographic study, respondents were simply asked if they were familiar with different agencies. In that study, 62% were familiar with Beth Sholom Woods, 74% were familiar with the Rudlin Torah Academy, 80% were familiar with the Jewish Family Services, and 87% were familiar with the Beth Sholom Home of Central Virginia. While these results may indicate a decrease in awareness of the organized Jewish community, it should be noted that the RDD methodology employed in the current study is much more likely to identify and interview less active community members than the Federation list/distinctive Jewish name methodology used in 1983.

Table 9-1 Familiarity with Jewish Agencies (Sample Size = 623, Number of Households = 6000)				
Agency	Very Familiar	Somewhat Familiar	Not at all Familiar	Total
Jewish Community Center	51.8%	36.2	12.0	100.0%
Beth Sholom Home of Central Virginia	38.2%	34.3	27.5	100.0%
Jewish Community Federation	33.1%	38.5	28.4	100.0%
Jewish Family Services	28.7%	40.2	31.1	100.0%
Beth Sholom Woods	24.3%	34.5	41.2	100.0%
Rudlin Torah Academy	20.5%	29.8	49.7	100.0%
Jewish Community Day School	13.7%	22.5	63.8	100.0%

Table 9-2 shows that the level of being very familiar with the JCC (52%) is higher than all of the Florida communities and is lower than Louisville (64%). The percentage not at all familiar (12%) is higher than only Louisville (6%).

Table 9-2 Familiarity with the Jewish Community Center Comparison with Other Communities				
Community	Year	Very Familiar	Somewhat Familiar	Not at All Familiar
Louisville	1991	64%	31	6
Richmond	1994	52%	36	12
Orlando	1993	33%	40	27
Miami (Overall)	1994	24%	44	31
North Dade	1994	22%	46	32
South Dade	1994	33%	45	22
Miami Beach	1994	18%	40	42
South Broward	1990	18%	31	51
Sarasota-Manatee	1992	17%	41	42

Table 9-3 shows that the level of being very familiar (38%) with the Jewish nursing home is much higher than in the three Florida communities. It is about equal to Louisville, but is much lower than Harrisburg.

Table 9-3 Familiarity with the Local Jewish Nursing Home Comparison with Other Communities				
Community	Year	Very Familiar	Somewhat Familiar	Not at All Familiar
Harrisburg	1994	47%	30	22
Richmond	1994	38%	34	28
Louisville	1991	36%	49	15
Miami	1994	20%	35	45
St Petersburg/Clearwater	1994	18%	29	54
South Broward	1990	15%	36	49

Table 9-4 shows that the level of being very familiar with JCFR (the local Federation) (33%) is higher than all of the Florida communities, is about equal to Louisville and Harrisburg, and is lower than Dallas (42%). The level of being not at all familiar (28%) is much lower than St. Petersburg (50%) and Orlando (50%) and is about equal to Miami (25%) and Manchester (26%).

Table 9-4 Familiarity with the Local Federation Comparison with Other Communities				
Community	Year	Very Familiar	Somewhat Familiar	Not at All Familiar
Dallas	1990	42%	46	12
Harrisburg	1994	36%	40	24
Louisville	1991	34%	42	24
Richmond	1994	33%	39	28
Miami	1994	29%	46	25
Manchester	1983	74%		26
South Broward	1990	21%	36	43
Sarasota-Manatee	1992	20%	46	35
St Petersburg/Clearwater	1994	17%	33	50
Orlando	1993	15%	34	50
West Palm Beach	1987	12%	71	17

Table 9-5 shows that the level of being very familiar (29%) with the Jewish Family Services is much higher than any of the other communities in the table except Louisville (38%) and Harrisburg (26%). The level of being not at all familiar (31%) is lower than all of the other communities except Louisville.

Table 9-5 Familiarity with the Jewish Family Services Comparison with Other Communities				
Community	Year	Very Familiar	Somewhat Familiar	Not at All Familiar
Louisville	1991	38%	44	17
Richmond	1994	29%	40	31
Harrisburg	1994	26%	37	38
Miami	1994	19%	39	42
Orlando	1993	17%	42	41
St Petersburg/Clearwater	1994	15%	33	52
Sarasota-Manatee	1992	15%	36	48
South Broward	1990	12%	34	54

Table 9-6 shows that the level of being very familiar with the day schools in Richmond is relatively low compared to the other available community studies.

Table 9-6 Familiarity with the Jewish Day School Comparison with Other Communities				
Community	Year	Very Familiar	Somewhat Familiar	Not at All Familiar
Harrisburg	1994	37%	37	26
Louisville	1991	25%	36	39
Richmond (Rudlin)	1994	21%	30	50
Orlando	1993	15%	30	55
Richmond (JCDS)	1994	14%	23	64

Familiarity with the Jewish Community Center

Table 9-7 shows that 52 % of respondents indicated that they are very familiar, 36 % are somewhat familiar, and 12 % are not at all familiar with the Jewish Community Center.

Table 9-2 shows that the level of being very familiar with the JCC (52 %) is higher than all of the Florida communities and is lower than Louisville (64 %). The percentage not at all familiar (12 %) is lower than all others except Louisville (6 %).

Table 9-7 also shows that the level of very familiar shows little consistent relationship with age, although it is much lower, at 38 %, of those under age 35. It varies from 53 % to 62 % of the other age groups. Non-elderly singles (40 %) are least likely to be very familiar with the JCC and elderly couples (62 %) are most likely to be very familiar. 55 % of households with children are very familiar and only 9 % are not at all familiar. The level of very familiar is somewhat higher for those earning \$50,000 and over, at about 60 %, versus only about 45 % of those earning under \$50,000.

The level of familiarity is highest in the West End (68 %). It is about 57 % in the Central Area and the Far West End, but is only 42 % in the Northeast and 31 % in the Southside. 33 % in the Southside are not at all familiar with the JCC.

Familiarity increases with increasing lengths of residence, from 28 % of new residents (0-4 years in Greater Richmond), to about 45 % of those in residence for 5-19 years, to 63 % of those in residence for 20 or more years.

Orthodox (69 %) and Conservative Jews (65 %) are more likely to be very familiar than are Reform Jews (53 %) or the Just Jewish (32 %). Intermarried couples (31 %) are much less likely to be very familiar than those who are in-married (69 %) or involved in conversionary marriages (68 %). 25 % of those in intermarriages are not at all familiar with the Jewish Community Center.

Households in which someone has been to Israel on a Jewish trip (74 %) are more likely to be very familiar with the Jewish Community Center than are households in which no one has been to Israel (43 %) or someone has been on a general trip (62 %).

85 % of JCC members say they are very familiar with the Jewish Community Center; only 42 % of non-members are very familiar.

Finally, members of Jewish organizations (73 %) are more likely to be very familiar than are non-members (36 %) and synagogue members (72 %) are more likely to be very familiar than are non-members (36 %). Only 3 % of synagogue members are not at all familiar.

Table 9-7 Familiarity with the Jewish Community Center						
Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
All Respondents	51.8%	36.2	12.0	100.0%	623	6,000
Age of Respondent						
Under 35	38.4%	43.2	18.4	100.0%	101	1,242
35-49	52.6%	37.2	10.2	100.0%	242	2,442
50-64	58.5%	33.0	8.5	100.0%	111	978
65-74	62.3%	25.3	9.5	100.0%	108	558
75 and over	52.2%	34.4	13.4	100.0%	61	780
Household Structure						
Households with Children	55.0%	35.6	9.4	100.0%	222	2,196
Non-elderly Couple	50.7%	35.5	13.8	100.0%	94	972
Non-Elderly Single	39.6%	40.4	19.9	100.0%	70	762
Elderly Couple	62.2%	25.7	12.1	100.0%	79	564
Elderly Single	55.7%	33.4	10.9	100.0%	76	684
Income						
Under \$25,000	47.7%	35.7	16.6	100.0%	73	954
\$25 - \$49,999	42.9%	42.8	14.3	100.0%	121	1,560
\$50 - \$99,999	54.1%	37.4	8.6	100.0%	183	2,226
\$100,000 and over	64.1%	29.7	6.1	100.0%	111	1,260
Geographic Area						
Central Area	57.3%	36.3	6.4	100.0%	119	1,164
West End	68.1%	28.4	3.5	100.0%	119	1,008
Far West End	57.0%	34.6	8.4	100.0%	190	1,800
Northeast	42.2%	47.2	10.6	100.0%	95	948
Southside	30.6%	36.6	32.9	100.0%	100	1080

Table 9-7 Familiarity with the Jewish Community Center						
Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
Length of Residence						
0 - 4 years	27.7%	42.7	29.6	100.0%	78	906
5 - 9 years	43.9%	43.2	12.8	100.0%	77	780
10-19 years	47.3%	40.8	11.9	100.0%	127	1,248
20 or more years	62.8%	30.7	6.5	100.0%	341	3,066
Current Jewish Identification						
Orthodox	69.2%	30.8	.0	100.0%	26*	246
Conservative	64.8%	30.2	5.0	100.0%	246	2,244
Reform	53.1%	37.2	9.6	100.0%	190	1,734
Just Jewish	31.6%	43.7	24.7	100.0%	161	1,776
Type of Marriage						
In-married	68.7%	28.2	3.1	100.0%	246	2,101
Conversionary	68.2%	24.2	7.6	100.0%	43	380
Intermarriage	31.4%	44.0	24.7	100.0%	113	1,284
Any Adult Been to Israel						
No	43.1%	41.5	15.4	100.0%	376	3876
On General Trip	61.8%	33.2	5.1	100.0%	125	1,098
On Jewish Trip	74.2%	19.2	6.6	100.0%	122	1,026
Current Member of a JCC						
JCC Members	84.7%	14.4	.9	100.0%	165	1,428
Not JCC Members	41.5%	43.1	15.4	100.0%	458	4,572
Current Member of a Jewish Organization						
Jewish Organization Member	72.9%	24.2	2.8	100.0%	292	2,592
Not a Member	36.2%	45.3	18.6	100.0%	325	3,408
Current Member of a Synagogue						
Synagogue Member	71.8%	25.0	3.2	100.0%	334	2,670
Not a Member	35.8%	45.3	19.0	100.0%	289	3,330

Familiarity with the Beth Sholom Home

Table 9-8 shows that 38 % of respondents indicated that they are very familiar, 34 % are somewhat familiar, and 28 % are not at all familiar with the Beth Sholom Home.

Table 9-3 shows that the level of being very familiar (38 %) with the Jewish nursing home is much higher than in the three Florida communities. It is about equal to Louisville, but is much lower than Harrisburg.

Table 9-8 also shows that the level of very familiar increases significantly with age, from only 20 % of those under age 35, to 33 % of the 35-49 age group, to 50 % of the 50-64 age group, to 55 % of the 65-74 age group, and to 56 % of those age 75 and over. Given the age of the clientele in the home, this is not surprising. Non-elderly singles (23 %) are least likely to be very familiar with the Beth Sholom Home and elderly singles (64 %) and elderly couples (50 %) are most likely to be very familiar. The level of very familiar shows no consistent relationship with income, although it is much higher for those earning \$100,000 and over (47 %).

The level of familiarity in the Central Area (47 %) and the West End is higher than is the case in the Far West End (43 %) or Northeast (37 %). Only 14 % in the Southside are very familiar and 55 % are not at all familiar.

Familiarity increases with increasing lengths of residence, from 15 % of new residents (0-4 years in Greater Richmond), to 24 % of those in residence from 5-19 years, to 55 % of those in residence for 20 or more years.

Orthodox (57 %) and Conservative Jews (57 %) are more likely to be very familiar than are Reform Jews (34 %) or the Just Jewish (16 %). Intermarried couples (14 %) are much less likely to be very familiar than those who are in-married (56 %) or involved in conversionary marriages (37 %). 57 % of those in intermarriages are not at all familiar with the Beth Sholom Home.

Households in which someone has been to Israel on a Jewish trip (58 %) are more likely to be very familiar with the Beth Sholom Home than are households in which no one has been to Israel (31 %) or someone has been on a general trip (47 %).

54 % of JCC members say they are very familiar with the Beth Sholom Home; only 33 % of non-members are very familiar.

Finally, members of Jewish organizations (57 %) are more likely to be very familiar than are non-members (25 %) and synagogue members (63 %) are more likely to be very familiar than are non-members (18 %).

Table 9-8 Familiarity with the Beth Sholom Home						
Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
All Respondents	38.2%	34.3	27.5	100.0%	623	6,000
Age of Respondent						
Under 35	19.8%	32.6	47.6	100.0%	101	1,242
35-49	33.1%	36.6	30.3	100.0%	242	2,442
50-64	50.4%	33.7	15.9	100.0%	111	978
65-74	54.7%	39.2	6.0	100.0%	108	558
75 and over	55.9%	27.2	16.9	100.0%	61	780
Household Structure						
Households with Children	35.7%	32.4	31.9	100.0%	222	2,196
Non-elderly Couple	37.9%	33.7	28.5	100.0%	94	972
Non-Elderly Single	22.8%	38.4	38.8	100.0%	70	762
Elderly Couple	49.5%	34.8	15.8	100.0%	79	564
Elderly Single	64.1%	30.2	5.6	100.0%	76	684
Income						
Under \$25,000	35.4%	36.3	28.3	100.0%	73	954
\$25 - \$49,999	29.4%	37.4	33.2	100.0%	121	1,560
\$50 - \$99,999	34.2%	40.4	25.4	100.0%	183	2,226
\$100,000 and over	47.2%	25.0	27.8	100.0%	111	1,260
Geographic Area						
Central Area	46.5%	30.1	23.3	100.0%	119	1,164
West End	47.9%	35.7	16.5	100.0%	119	1,008
Far West End	42.7%	39.7	17.6	100.0%	190	1,800
Northeast	36.9%	31.2	31.9	100.0%	95	948
Southside	13.5%	31.4	55.1	100.0%	100	1080

Table 9-8
Familiarity with the Beth Sholom Home

Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
Length of Residence						
0 - 4 years	15.4%	27.3	57.3	100.0%	78	906
5 - 9 years	24.0%	37.9	38.1	100.0%	77	780
10-19 years	23.6%	44.3	32.2	100.0%	127	1,248
20 or more years	54.5%	31.5	14.0	100.0%	341	3,066
Current Jewish Identification						
Orthodox	57.2%	38.9	3.9	100.0%	26*	246
Conservative	57.3%	27.2	15.5	100.0%	246	2,244
Reform	33.9%	40.0	26.0	100.0%	190	1,734
Just Jewish	15.5%	37.1	47.4	100.0%	161	1,776
Type of Marriage						
In-married	56.4%	33.9	9.8	100.0%	246	2,101
Conversionary	37.4%	47.5	15.1	100.0%	43	380
Intermarriage	14.3%	28.8	56.9	100.0%	113	1,284
Any Adult Been to Israel						
No	30.6%	37.0	32.4	100.0%	376	3876
On General Trip	46.5%	33.2	20.3	100.0%	125	1,098
On Jewish Trip	58.0%	24.7	17.3	100.0%	122	1,026
Current Member of a JCC						
JCC Members	53.5%	36.6	9.8	100.0%	165	1,428
Not JCC Members	33.4%	33.6	33.0	100.0%	458	4,572
Current Member of a Jewish Organization						
Jewish Organization Member	56.7%	31.7	11.5	100.0%	292	2,592
Not a Member	24.6%	36.3	39.1	100.0%	325	3,408
Current Member of a Synagogue						
Synagogue Member	62.9%	30.3	6.9	100.0%	334	2,670
Not a Member	18.4%	37.6	44.0	100.0%	289	3,330

Familiarity with the Jewish Community Federation of Richmond

Table 9-9 shows that 33 % of respondents indicated that they are very familiar, 39% are somewhat familiar, and 28% are not at all familiar with the Jewish Community Federation of Richmond. Note that this question produces an overestimation of the true level of familiarity. Some respondents provide a ``false positive'' response to this question, because they confuse Federation with the JCC. The interviewing team reported a number of instances for which it was clear that some in the general Jewish public confuse agencies.

Table 9-4 shows that the level of being very familiar with JCFR (33 %) is higher than all of the Florida communities and Manchester, although it is lower than Dallas (42 %) and Harrisburg (36%). The level of being not at all familiar (28%) is much lower than St. Petersburg (50 %) and Orlando (50 %), and is about equal to Miami (25 %) and Manchester (26 %).

Table 9-9 shows that the level of very familiar shows some relationship with age, with only 12 % of those under age 35 being very familiar, versus 31 % of those age 35-49, 40 % of those age 50-64, and about 50 % of those age 65 and over. Non-elderly singles (17 %) show the lowest level of familiarity and elderly couples (49 %) and elderly singles (54 %), the highest. Levels of ``not at all familiar'' are lowest for elderly singles, at 14 %, and highest for non-elderly singles, at 39 %.

Familiarity increases with increasing income, from almost one in four of those earning under \$50,000 to 46 % of those earning over \$100,000. Levels of being very familiar are much greater in the Central Area (42 %) and the West End (47 %). Only 10 % in the Southside are very familiar. Familiarity increases with length of residence, from 14 % of recent residents (0-4 years), to 22 % of those in residence for 10-19 years, to 47 % of those in residence for 20 or more years.

Orthodox Jews (63 %) and Conservative Jews (44 %) are much more likely to indicate that they are very familiar than are Reform Jews (36 %) and the Just Jewish (12 %). 52 % of the Just Jewish are not at all familiar. Intermarried couples (12 %) and conversionary couples (38 %) are much less likely to be very familiar with Jewish Community Federation of Richmond than are in-married couples (49 %).

Households in which someone has been to Israel on a Jewish trip (57 %) or a general trip (45 %) are more likely to be very familiar with the Jewish Community Federation of Richmond than are households in which no one has been to Israel (24 %).

60 % of JCC members say they are very familiar with JCFR, versus 25 % of non-members. Because JCFR offices are at the JCC, this is not a surprising finding.

Finally, members of Jewish organizations (52 %) are more likely to be very familiar than are non-members (19 %) and synagogue members (57 %) are more likely to be very familiar than are non-members (14 %).

Table 9-9 Familiarity with the Jewish Community Federation of Richmond						
Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
All Respondents	33.1%	38.5	28.4	100.0%	623	6,000
Age of Respondent						
Under 35	11.5%	39.0	49.5	100.0%	101	1,242
35-49	31.2%	40.1	28.7	100.0%	242	2,442
50-64	40.4%	39.0	20.6	100.0%	111	978
65-74	48.2%	41.7	10.0	100.0%	108	558
75 and over	53.0%	29.5	17.4	100.0%	61	780
Household Structure						
Households with Children	34.2%	37.1	28.7	100.0%	222	2,196
Non-Elderly Couple	25.9%	39.3	34.8	100.0%	94	972
Non-Elderly Single	16.6%	44.5	38.8	100.0%	70	762
Elderly Couple	49.0%	35.6	15.5	100.0%	79	564
Elderly Single	53.9%	32.3	13.8	100.0%	76	684
Income						
Under \$25,000	25.5%	33.4	41.1	100.0%	73	954
\$25 - \$49,999	21.2%	45.2	33.6	100.0%	121	1,560
\$50 - \$99,999	32.1%	41.8	26.1	100.0%	183	2,226
\$100,000 and over	46.2%	31.9	21.8	100.0%	111	1,260
Geographic Area						
Central	42.3%	31.2	26.5	100.0%	119	1,164
West End	46.9%	35.9	17.2	100.0%	119	1,008
Far West End	34.4%	44.3	21.2	100.0%	190	1,800
Northeast	31.0%	38.7	30.2	100.0%	95	948
Southside	10.1%	38.5	51.4	100.0%	100	1080

Table 9-9 Familiarity with the Jewish Community Federation of Richmond						
Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
Length of Residence						
0 - 4 years	14.0%	28.8	57.1	100.0%	78	906
5 - 9 years	18.1%	46.8	35.0	100.0%	77	780
10 - 19 years	21.6%	42.8	35.6	100.0%	127	1,248
20 or more years	47.3%	37.4	15.2	100.0%	341	3,066
Current Jewish Identification						
Orthodox	63.2%	33.1	3.7	100.0%	26*	246
Conservative	44.4%	43.5	12.1	100.0%	246	2,244
Reform	36.1%	35.3	28.6	100.0%	190	1,734
Just Jewish	11.7%	35.9	52.4	100.0%	161	1,776
Type of Marriage						
In-married	49.3%	41.3	9.5	100.0%	246	2,101
Conversionary	38.0%	38.6	23.4	100.0%	43	380
Intermarriage	12.3%	37.3	50.5	100.0%	113	1,284
Any Adult Been to Israel						
No	23.5%	41.8	34.6	100.0%	376	3876
On General Trip	44.9%	36.3	18.8	100.0%	125	1,098
On Jewish Trip	56.6%	27.5	15.9	100.0%	122	1,026
Current Member of a JCC						
JCC Members	59.7%	34.7	5.5	100.0%	165	1,428
Not JCC Members	24.9%	39.6	35.5	100.0%	458	4,572
Current Member of a Jewish Organization						
Jewish Organization Member	52.0%	39.2	8.7	100.0%	292	2,592
Not a Member	18.9%	37.6	43.5	100.0%	325	3,408
Current Member of a Synagogue						
Synagogue Member	56.6%	37.2	6.2	100.0%	334	2,670
Not a Member	14.2%	39.5	46.3	100.0%	289	3,330

Familiarity with the Jewish Family Services

Table 9-10 shows that 29% of respondents indicated that they are very familiar, 40% are somewhat familiar, and 31% are not at all familiar with the Jewish Family Services (JFS).

Table 9-5 shows that the level of being very familiar (29%) with the Jewish Family Services is much higher than any of the other communities in the table, and the level of being not at all familiar (31%) is lower than all of the other communities as well.

Table 9-10 also shows that the level of very familiar increases for the three non-elderly age groups, from 12% of those under age 35 to 29% of those age 35-49, to 41% of those age 50-64. Widowed persons (38%) and the divorced (40%) are more likely to be very familiar than are the single, never married (33%), or the married (26%).

Non-elderly singles (21%) are least likely to be very familiar with JFS. 40% of this group is not at all familiar with JFS. Elderly couples (36%) and elderly singles (36%) are most likely to be very familiar, compared to households with children (29%) and non-elderly couples (30%).

Familiarity increases with income, from about 24% of those earning under \$25,000 to 40% of those earning over \$100,000. West End residents (41%) are most likely to be very familiar and those in the Southside (19%) are least likely to be very familiar. Familiarity shows no consistent relationship with length of residence, although it rises to 38% for those in residence for more than 20 years.

About 41% of Orthodox and 37% of Conservative Jews are very familiar, versus only 28% of Reform Jews and 17% of the Just Jewish. Intermarried couples (13%) are much less likely to be very familiar than those who are in-married (39%) or in conversionary marriages (39%).

Households in which someone has been to Israel on a Jewish trip (41%) are more likely to be very familiar with the JFS than are households in which no one has been to Israel (24%) or someone has been on a general trip (36%). 46% of JCC members say they are very familiar with the JFS; only 23% of non-members are very familiar.

Finally, members of Jewish organizations (41%) are more likely to be very familiar than are non-members (20%) and synagogue members (43%) are more likely to be very familiar than are non-members (17%).

Table 9-10
Familiarity with the Jewish Family Services

Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
All Respondents	28.7%	40.2	31.1	100.0%	623	6,000
Age of Respondent						
Under 35	12.2%	37.0	50.9	100.0%	101	1,242
35-49	29.0%	40.6	30.4	100.0%	242	2,442
50-64	40.5%	39.3	20.2	100.0%	111	978
65-74	32.5%	49.5	18.0	100.0%	108	558
75 and over	36.3%	38.4	25.3	100.0%	61	780
Marital Status						
Married	25.7%	41.2	33.1	100.0%	447	4,362
Widowed	38.2%	37.6	24.2	100.0%	66	636
Divorced	40.4%	38.6	21.0	100.0%	35*	318
Single	33.2%	36.6	30.2	100.0%	75	684
Household Structure						
Households with Children	28.9%	41.4	29.7	100.0%	222	2,196
Non-Elderly Couple	29.7%	36.8	33.5	100.0%	94	972
Non-Elderly Single	20.8%	38.9	40.3	100.0%	70	762
Elderly Couple	35.7%	43.2	21.1	100.0%	79	564
Elderly Single	36.4%	39.3	24.3	100.0%	76	684
Income						
Under \$25,000	24.1%	41.9	33.9	100.0%	73	954
\$25 - \$49,999	18.4%	43.5	38.1	100.0%	121	1,560
\$50 - \$99,999	30.1%	42.5	27.4	100.0%	183	2,226
\$100,000 and over	40.3%	34.6	25.1	100.0%	111	1,260
Geographic Area						
Central	28.1%	42.9	29.0	100.0%	119	1,164
West End	41.3%	33.4	25.3	100.0%	119	1,008
Far West End	31.3%	43.6	25.1	100.0%	190	1,800
Northeast	22.5%	48.0	29.5	100.0%	95	948
Southside	18.6%	31.0	50.4	100.0%	100	1080

Table 9-10
Familiarity with the Jewish Family Services

Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
Length of Residence						
0 - 4 years	14.7%	30.2	55.1	100.0%	78	906
5 - 9 years	25.3%	41.8	32.9	100.0%	77	780
10 - 19 years	18.6%	46.4	35.0	100.0%	127	1,248
20 or more years	37.8%	40.2	22.0	100.0%	341	3,066
Current Jewish Identification						
Orthodox	41.3%	45.6	13.1	100.0%	26*	246
Conservative	36.7%	42.2	21.2	100.0%	246	2,244
Reform	28.1%	41.2	30.7	100.0%	190	1,734
Just Jewish	17.4%	35.9	46.7	100.0%	161	1,776
Type of Marriage						
In-married	38.7%	45.2	16.1	100.0%	246	2,101
Conversionary	39.3%	33.6	27.1	100.0%	43	380
Intermarriage	13.1%	33.7	53.2	100.0%	113	1,284
Any Adult Been to Israel						
No	23.5%	40.3	36.3	100.0%	376	3876
On General Trip	35.8%	41.9	22.3	100.0%	125	1,098
On Jewish Trip	40.6%	37.5	21.9	100.0%	122	1,026
Current Member of a JCC						
JCC Members	46.2%	41.5	12.3	100.0%	165	1,428
Not JCC Members	23.2%	39.8	37.0	100.0%	458	4,572
Current Member of a Jewish Organization						
Jewish Organization Member	41.1%	43.1	15.7	100.0%	292	2,592
Not a Member	19.7%	38.3	42.0	100.0%	325	3,408
Current Member of a Synagogue						
Synagogue Member	43.0%	43.4	13.6	100.0%	334	2,670
Not a Member	17.2%	37.6	45.1	100.0%	289	3,330

Familiarity with Beth Sholom Woods

Table 9-11 shows that 24% of respondents indicated that they are very familiar, 35% are somewhat familiar, and 41% are not at all familiar with Beth Sholom Woods.

Table 9-11 shows that the level of very familiar is much lower for those under age 35 (9%) and age 35-49 (23%) than is the case for the other age groups (about one-third).

The most familiar household type is elderly singles (38%). 33% of elderly couples are very familiar; 12% of non-elderly singles are very familiar.

The level of very familiar increases with increasing income, from less than 20% of those earning under \$50,000, to 26% of those earning \$50-\$100,000, and to 35% of those earning over \$100,000.

Levels of familiarity are much higher in Far West End (33%) and West End (33%). Only 7% in the Southside are very familiar.

Familiarity increases significantly with length of residence, from 7% of recent residents (0-4 years) to 13% of those in residence 5-19 years, to 37% of long-term residents (20 or more years). 77% of new residents are not at all familiar, versus 62% of those in residence for 5-9 years, 45% of those in residence 10-19 years, and 24% for those in residence more than 20 years.

45% of Orthodox Jews are very familiar, versus 35% of Conservative Jews, and only 24% of Reform Jews. Only 9% of the Just Jewish are very familiar. 41% of Reform Jews and 61% of the Just Jewish are not at all familiar. 39% of in-married households are very familiar, versus only 32% of conversionary households, and only 9% of those in intermarriages.

Households in which someone has been to Israel on a Jewish trip (38%) are more likely to be very familiar with Beth Sholom Woods than are households in which someone went on a general trip (24%), or households in which no one has been to Israel (21%).

JCC members are much more likely than are non-members to be very familiar, by 37% to 20%.

Finally, members of Jewish organizations (36%) are more likely to be very familiar than are non-members (16%) and synagogue members (41%) are more likely to be very familiar than are non-members (11%).

Table 9-11 Familiarity with Beth Sholom Woods						
Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
All Respondents	24.3%	34.5	41.2	100.0%	623	6,000
Age of Respondent						
Under 35	9.4%	27.1	63.5	100.0%	101	1,242
35-49	22.6%	33.0	44.4	100.0%	242	2,442
50-64	33.7%	42.6	23.8	100.0%	111	978
65-74	34.9%	44.0	21.1	100.0%	108	558
75 and over	34.0%	33.9	32.1	100.0%	61	780
Household Structure						
Households with Children	22.4%	32.7	44.8	100.0%	222	2,196
Non-Elderly Couple	28.4%	34.6	37.0	100.0%	94	972
Non-Elderly Single	11.5%	29.0	59.5	100.0%	70	762
Elderly Couple	32.8%	31.9	35.2	100.0%	79	564
Elderly Single	38.2%	41.3	20.5	100.0%	76	684
Income						
Under \$25,000	19.8%	43.4	36.7	100.0%	73	954
\$25 - \$49,999	14.6%	37.0	48.4	100.0%	121	1,560
\$50 - \$99,999	25.5%	36.7	37.8	100.0%	183	2,226
\$100,000 and over	34.5%	26.5	39.0	100.0%	111	1,260
Geographic Area						
Central	24.8%	32.7	42.6	100.0%	119	1,164
West End	32.9%	32.6	34.5	100.0%	119	1,008
Far West End	33.0%	39.9	27.1	100.0%	190	1,800
Northeast	17.6%	44.5	37.9	100.0%	95	948
Southside	7.2%	20.6	72.3	100.0%	100	1080

Table 9-11 Familiarity with Beth Sholom Woods						
Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
Length of Residence						
0 - 4 years	6.5%	16.5	76.9	100.0%	78	906
5 - 9 years	13.7%	24.6	61.6	100.0%	77	780
10 - 19 years	12.5%	42.1	45.3	100.0%	127	1,248
20 or more years	37.1%	39.3	23.6	100.0%	341	3,066
Current Jewish Identification						
Orthodox	44.8%	34.5	20.7	100.0%	26*	246
Conservative	34.8%	37.1	28.1	100.0%	246	2,244
Reform	23.6%	35.5	40.9	100.0%	190	1,734
Just Jewish	8.9%	30.2	60.8	100.0%	161	1,776
Type of Marriage						
In-married	38.5%	36.1	25.4	100.0%	246	2,101
Conversionary	31.5%	27.6	40.9	100.0%	43	380
Intermarriage	8.5%	29.6	61.9	100.0%	113	1,284
Any Adult Been to Israel						
No	20.8%	33.3	46.0	100.0%	376	3876
On General Trip	23.9%	41.3	34.8	100.0%	125	1,098
On Jewish Trip	38.0%	32.6	29.3	100.0%	122	1,026
Current Member of a JCC						
JCC Members	37.4%	39.6	23.0	100.0%	165	1,428
Not JCC Members	20.3%	32.9	46.8	100.0%	458	4,572
Current Member of a Jewish Organization						
Jewish Organization Member	35.9%	35.3	28.8	100.0%	292	2,592
Not a Member	15.9%	34.0	50.0	100.0%	325	3,408
Current Member of a Synagogue						
Synagogue Member	40.6%	41.1	18.3	100.0%	334	2,670
Not a Member	11.3.%	29.2	59.5	100.0%	289	3,330

Familiarity with the Rudlin Torah Academy

Table 9-12 shows that 21% of respondents indicated that they are very familiar, 30% are somewhat familiar, and 50% are not at all familiar with the Rudlin Torah Academy.

Table 9-6 shows that the level of being very familiar with the day schools in Richmond is relatively low compared to the other available community studies.

Table 9-12 shows that the level of very familiar is much lower for those under age 35 (13%) than is the case for the other age groups. This is an important result in the sense that it is this group that will soon be providing children to the school. Only about 23% of those age 35-49 are very familiar. This rises to 33% of those age 50-64. Thus, an important finding here is that the level of very familiar increases with age among the non-elderly groups.

The most familiar household type is households with children (24%), although 44% of this group are not at all familiar with the school. 22% of non-elderly couples are very familiar, but only 15% of the other household types are very familiar.

The level of very familiar increases with income, from 15% of those earning under \$50,000, to 22% of those earning \$50,000 - \$100,000, to 30% of those earning over \$100,000.

Levels of familiarity are much higher in the West End (33%) and the Far West End (26%) than in the other areas. Only 5% in the Southside are very familiar.

Familiarity increases significantly with length of residence, from 8% of recent residents (0-4 years) to 28% of long-term residents (20 or more years). 80% of new residents are not at all familiar, versus 61% of those in residence for 5-9 years, 48% of those in residence 10-19 years, and 39% for those in residence more than 20 years.

57% of Orthodox Jews are very familiar, versus 30% of Conservative Jews, and less than 13% of Reform Jews and 10% of the Just Jewish. 59% of Reform Jews and 66% of the Just Jewish are not at all familiar. 33% of in-married households are very familiar, versus only 23% of conversionary households, and only 8% of those in intermarriages.

Households in which someone has been to Israel on either a general or a Jewish trip (31%) are more likely to be very familiar with the Rudlin Torah Academy than are households in which no one has been to Israel (15%).

JCC members are not much more likely than are non-members to be very familiar, by only 23% to 20%.

Finally, members of Jewish organizations (29%) are more likely to be very familiar than are non-members (14%) and synagogue members (34%) are more likely to be very familiar than are non-members (10%).

Table 9-12 Familiarity with the Rudlin Torah Academy						
Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
All Respondents	20.5%	29.8	49.7	100.0%	624	6,000
Age of Respondent						
Under 35	12.9%	21.8	65.4	100.0%	101	1,242
35-49	22.6%	31.9	45.5	100.0%	242	2,442
50-64	33.0%	26.7	40.3	100.0%	111	978
65-74	15.6%	34.2	50.1	100.0%	108	558
75 and over	14.1%	35.9	49.9	100.0%	61	780
Household Structure						
Households with Children	24.3%	31.6	44.1	100.0%	222	2,196
Non-Elderly Couple	22.3%	23.2	54.5	100.0%	94	972
Non-Elderly Single	16.9%	27.9	55.2	100.0%	70	762
Elderly Couple	14.9%	36.2	48.9	100.0%	79	564
Elderly Single	14.6%	35.0	50.4	100.0%	76	684
Income						
Under \$25,000	15.0%	30.6	54.4	100.0%	73	954
\$25 - \$49,999	15.4%	29.2	55.4	100.0%	121	1,560
\$50 - \$99,999	22.0%	28.0	50.0	100.0%	183	2,226
\$100,000 and over	30.1%	34.1	35.8	100.0%	111	1,260
Geographic Area						
Central	21.1%	29.4	49.5	100.0%	119	1,164
West End	33.2%	30.8	36.1	100.0%	119	1,008
Far West End	26.4%	33.1	40.5	100.0%	190	1,800
Northeast	12.7%	33.7	53.6	100.0%	95	948
Southside	5.1%	20.1	74.8	100.0%	100	1080

Table 9-12
Familiarity with the Rudlin Torah Academy

Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
Length of Residence						
0 - 4 years	8.4%	11.8	79.8	100.0%	78	906
5 - 9 years	10.6%	28.5	60.9	100.0%	77	780
10 - 19 years	17.1%	34.5	48.4	100.0%	127	1,248
20 or more years	28.1%	33.5	38.5	100.0%	341	3,066
Current Jewish Identification						
Orthodox	57.0%	15.6	27.4	100.0%	26*	246
Conservative	30.3%	37.7	32.0	100.0%	246	2,244
Reform	13.1%	28.2	58.7	100.0%	190	1,734
Just Jewish	10.3%	23.3	66.4	100.0%	161	1,776
Type of Marriage						
In-married	32.6%	34.5	32.9	100.0%	246	2,101
Conversionary	22.6%	32.1	45.4	100.0%	43	380
Intermarriage	8.3%	23.3	68.4	100.0%	113	1,284
Any Adult Been to Israel						
No	14.9%	27.0	58.1	100.0%	376	3876
On General Trip	30.9%	31.4	37.8	100.0%	125	1,098
On Jewish Trip	31.4%	39.1	29.5	100.0%	122	1,026
Current Member of a JCC						
JCC Members	23.0%	43.5	33.5	100.0%	165	1,428
Not JCC Members	19.7%	25.5	54.8	100.0%	458	4,572
Current Member of a Jewish Organization						
Jewish Organization Member	29.2%	38.5	32.4	100.0%	292	2,592
Not a Member	14.3%	23.6	62.1	100.0%	325	3,408
Current Member of a Synagogue						
Synagogue Member	33.6%	37.3	29.1	100.0%	334	2,670
Not a Member	10.1%	23.7	66.2	100.0%	289	3,330

Familiarity with the Jewish Community Day School

Table 9-13 shows that 14% of respondents indicated that they are very familiar, 23% are somewhat familiar, and 64% are not at all familiar with the Jewish Community Day School.

Table 9-6 shows that the level of being very familiar with the day schools in Richmond is relatively low compared to the other available community studies.

Table 9-13 shows that the level of very familiar shows a relatively strong relationship with age among the non-elderly groups, from 7% of those under age 35, to 18% of those age 35-49, to 21% of those age 50-64. Familiarity then declines to about 8% of the elderly.

Households with children (21%) are most likely to be very familiar with the school. Yet 54% of these households are not at all familiar with the school. Levels of very familiar increase from 7-8% of those earning under \$50,000 to 19% of those earning \$50,000-\$100,000, to 23% of those earning \$100,000 and over.

Levels of familiarity are higher in the West End (19%) and the Far West End (21%), than in the Central Area (14%), the Northeast (2%), and the Southside (6%).

Familiarity increases with length of residence, from about 6% of those in residence for less than 5 years to 17% of those in residence for 20 or more years.

Orthodox (32%) and Conservative (17%) Jews are more likely to be very familiar than are Reform Jews (12%) or the Just Jewish (8%). 23% of the in-married are very familiar, versus only 6% of the intermarrieds.

Households in which someone has been to Israel on a Jewish trip (25%) or a general trip (20%) are more likely to be very familiar with the Jewish Community Day School than are households in which no one has been to Israel (9%). 18% of JCC members say they are very familiar with the Jewish Community Day School. About 12% of JCC non-members indicate they are very familiar with the Jewish Community Day School. 50% of JCC members are not at all familiar.

Finally, members of Jewish organizations (19%) are more likely to be very familiar than are non-members (10%) and synagogue members (24%) are more likely to be very familiar than are non-members (5%).

Table 9-13 Familiarity with the Jewish Community Day School						
Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
All Respondents	13.7%	22.5	63.8	100.0%	623	6,000
Age of Respondent						
Under 35	6.6%	21.9	71.5	100.0%	101	1,242
35-49	18.0%	20.3	61.7	100.0%	242	2,442
50-64	20.8%	27.6	51.6	100.0%	111	978
65-74	9.5%	27.9	62.6	100.0%	108	558
75 and over	5.4%	20.4	74.2	100.0%	61	780
Household Structure						
Households with Children	21.0%	24.9	54.0	100.0%	222	2,196
Non-Elderly Couple	12.2%	21.3	66.5	100.0%	94	972
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Income						
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\$25 - \$49,999	7.8%	27.1	65.0	100.0%	121	1,560
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Geographic Area						
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Northeast	2.0%	19.9	78.1	100.0%	95	948
Southside	6.2%	15.2	78.6	100.0%	100	1080

Table 9-13 Familiarity with the Jewish Community Day School						
Variable	Very Familiar	Somewhat Familiar	Not at all Familiar	Total	Sample Size	Proj. # of Households
Length of Residence						
0 - 4 years	6.4%	15.7	77.9	100.0%	78	906
5 - 9 years	14.0%	20.2	65.8	100.0%	77	780
10 - 19 years	10.7%	20.0	69.3	100.0%	127	1,248
20 or more years	16.9%	26.2	56.9	100.0%	341	3,066
Current Jewish Identification						
Orthodox	32.4%	20.6	46.9	100.0%	26*	246
Conservative	17.4%	29.7	52.9	100.0%	246	2,244
Reform	12.2%	22.1	65.7	100.0%	190	1,734
Just Jewish	7.8%	14.1	78.1	100.0%	161	1,776
Type of Marriage						
In-married	22.5%	32.2	45.3	100.0%	246	2,101
Conversionary	18.6%	22.0	59.4	100.0%	43	380
Intermarriage	6.4%	10.6	83.0	100.0%	113	1,284
Any Adult Been to Israel						
No	9.1%	20.0	70.8	100.0%	376	3876
On General Trip	19.7%	25.0	55.3	100.0%	125	1,098
On Jewish Trip	24.7%	29.9	45.4	100.0%	122	1,026
Current Member of a JCC						
JCC Members	18.0%	32.2	49.8	100.0%	165	1,428
Not JCC Members	12.3%	19.5	68.2	100.0%	458	4,572
Current Member of a Jewish Organization						
Jewish Organization Member	19.3%	32.7	48.0	100.0%	292	2,592
Not a Member	9.6%	15.2	75.2	100.0%	325	3,408
Current Member of a Synagogue						
Synagogue Member	24.1%	30.2	45.7	100.0%	334	2,670
Not a Member	5.3%	16.5	78.3	100.0%	289	3,330

Quality of Service Provided by Jewish Agencies

Table 9-14 shows respondents' ratings of the quality of the seven Jewish agencies. Only those respondents who indicated that they were either very familiar or somewhat familiar with each agency were asked to rate the quality. Note that many respondents who indicated that they were only ``somewhat familiar'' with an agency were unable to provide a rating for that agency. Some of the respondents who rated the agencies have used their services in 1994, while others have not.

The Jewish Community Center (39%), the Beth Sholom Home (38%), Jewish Family Services (37%), the Rudlin Torah Academy (36%), and Beth Sholom Woods (34%) are given excellent ratings by more than one-third of respondents.

If the responses fair and poor are defined as negative responses, than about 10-14% gave negative ratings to the Jewish Community Center, Jewish Family Services, the Beth Sholom Home, and Beth Sholom Woods. About 18% gave negative ratings to the Jewish Community Federation of Richmond and the Rudlin Torah Academy. 29% gave a negative rating to the Jewish Community Day School.

Table 9-14 Quality of Service Provided by Jewish Agencies							
Quality Rating	Jewish Community Center	Beth Sholom Home of Central Va	Jewish Community Federation	Jewish Family Services	Beth Sholom Woods	Rudlin Torah Academy	Jewish Community Day School
Excellent	39.3%	38.1%	27.5%	36.8%	33.8%	35.5%	18.8%
Good	49.7	52.0	54.6	49.7	56.7	46.5	51.9
Fair	8.6	8.1	14.3	11.0	8.7	14.4	22.4
Poor	2.4	1.8	3.6	2.9	.8	3.6	6.9
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Sample Size	494	407	386	372	290	226	155
Proj. # of Hhlds	4,614	3,624	3,396	3,348	2,586	1,986	1,368

Table 9-15 shows that the ratings for JCC in Richmond are toward the center among the JCCs that have been rated in community studies. In the 1983 Richmond Jewish community study, 90% gave a positive rating to the JCC. If we interpret the responses ``excellent'' and ``good'' as positive responses, than the 1994 results are comparable to the 1983 results.

Table 9-15 Quality of Service Provided by the JCC Comparison with Other Communities					
Community	Year	Excellent	Good	Fair	Poor
Rochester	1988	54%	41	5	0
Louisville	1991	51%	38	9	1
South Broward	1990	45%	49	3	4
San Francisco	1988	44%	47	9	0
Orlando	1993	42%	45	10	4
Dallas	1989	40%	52	7	3
Richmond	1994	39%	50	9	2
Sarasota-Manatee	1992	37%	53	7	4
Worcester	1987	35%	52	10	3
Essex-Morris NJ	1986	36%	51	9	4
Miami	1994	34%	53	10	4
North Dade	1994	27%	57	12	4
South Dade	1994	47%	46	4	2
The Beaches	1994	23%	56	14	7
Baltimore	1985	32%	61	6	1
East Bay, CA	1988	30%	53	17	0
San Jose, CA	1988	26%	46	22	6
Quad Cities	1989	16%	75	7	2

Table 9-16 shows that the ratings for the Beth Sholom Home in Richmond are lower than 8 communities and higher than only 4. Notice, however, that only 5 nursing homes obtained significantly higher excellent ratings, from 66% excellent in Harrisburg to 47% excellent in Rochester.

Table 9-16 Quality of Service Provided by the Local Jewish Nursing Home Comparison with Other Communities					
Community	Year	Excellent	Good	Fair	Poor
Harrisburg	1994	66%	33	1	1
St Petersburg/Clearwater	1994	59%	35	5	2
Worcester	1987	57%	37	4	3
Dallas	1989	56%	41	4	0
Rochester	1988	47%	43	5	4
Miami	1994	39%	52	5	4
South Broward	1990	39%	45	12	3
Essex-Morris, NJ (Nursing Home #2)	1986	39%	47	3	6
Richmond	1994	38%	52	8	1
Essex-Morris, NJ (Nursing Home #1)	1986	30%	47	7	6
Louisville	1991	28%	51	14	7
Baltimore (Nursing Home #2)	1985	19%	72	9	0
Baltimore (Nursing Home #1)	1985	17%	61	16	6

Table 9-17 shows that the Jewish Community Federation of Richmond (28% excellent) received better ratings than only Orlando (23%), and is lower than Sarasota (37%), South Broward (36%), Harrisburg (34%), and Miami (33%). Note as well that the 18% negative rating is lower than Orlando (24%), about equal to St. Petersburg (17%), but is higher than South Broward (14%), Miami (14%), and Sarasota (11%).

In the 1983 Richmond Jewish community study, 92% gave a positive rating to the Federation. If we interpret the responses ``excellent'' and ``good'' as positive responses, then 83% gave a positive response in 1994. This probably does not indicate a real change, but probably reflects a change in the methodology between the two studies.

Table 9-17 Quality of Service Provided by the Federation Comparison with Other Communities					
Community	Year	Excellent	Good	Fair	Poor
Sarasota-Manatee	1992	37%	53	7	4
South Broward	1990	36%	51	11	3
Harrisburg	1994	34%	55	10	1
Miami	1994	33%	53	9	5
St Petersburg/Clearwater	1994	31%	53	13	4
Richmond	1994	28%	55	14	4
Orlando	1993	23%	53	16	8

Table 9-18 shows that the JFS in Richmond has a relatively high rating of excellent among the JFS's in the country. Only five communities have a higher excellent rating. Note as well that the percentage rating JFS as poor or fair (14%) is about average. Poor plus fair ratings vary from 0% in East Bay to 7% in Rochester, to as high as 27% in Sarasota (due to problems in the agency corrected by changing the JFS director prior to the Sarasota survey).

Table 9-18 Quality of Service Provided by Jewish Family Services Comparison with Other Communities					
Community	Year	Excellent	Good	Fair	Poor
Louisville	1991	48%	43	7	2
Worcester	1987	42%	52	5	3
St Petersburg/Clearwater	1994	42%	41	13	4
Dallas	1989	39%	53	6	2
San Francisco	1988	38%	50	0	12
Richmond	1994	37%	49	11	3
Rochester	1988	37%	53	7	0
South Broward	1990	36%	45	12	7
Harrisburg	1994	36%	56	8	1
San Jose, CA	1988	33%	50	17	0
Miami	1994	32%	53	13	2
Orlando	1993	32%	48	11	9
Essex-Morris, NJ	1986	31%	61	8	0
Baltimore	1985	30%	54	13	0
Sarasota-Manatee	1992	27%	45	14	13
East Bay, CA	1988	25%	75	0	0

Table 9-19 compares the ratings of the day schools in Richmond with other communities. Two few communities appear in the table to draw significant conclusions. It is clear that the Rudlin Torah Academy has a better image in the community than is the case with the JCDS.

Table 9-19 Quality of Service Provided by the Day School Comparison with Other Communities					
Community	Year	Excellent	Good	Fair	Poor
Orlando	1993	51 %	43	5	1
Harrisburg	1994	39 %	52	8	2
Richmond (Rudlin)	1994	36 %	47	14	4
Louisville	1991	27 %	47	26	
Richmond (JCDS)	1994	19 %	52	22	7

Chapter 10

Social Service Needs

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Chapter Highlights

- 11 % of households contain someone who is disabled, About 3 % are disabled and need help on a daily basis.
- 28 % of elderly couples have a disabled household member. The rate is 18 % in households earning under \$25,000.
- 1.1 % of persons have a disability which requires assistance on a daily basis. Another .5 % need assistance 1-6 days per week.
- In the past year, 11 % of households needed individual, marital or family counseling, 7 % needed job counseling, and 0.3 % needed drug or alcohol abuse treatment.
- 10 % of households containing single adult members needed programs for singles.
- 6 % of households containing children needed programs for learning disabled children.
- In households with elderly members, 11 % need home health care, 6 % senior transportation services, 3 % senior day care, 2 % an adult congregate living facility, and 2 % nursing home care.
- 3.8 % of households with a respondent or spouse under age 50 had adopted a child and 2.8 % have not adopted a child, but did contact a professional to inquire about doing so. Thus, 6.6 % of Jewish families have some interest in adoption.

Chapter Highlights

- 29% indicated that they have long term care insurance.
- 3.2% had a parent in a Jewish nursing home in Richmond (Beth Sholom). Another 0.6% had a parent in a Jewish home outside the Richmond area. Thus, 3.8% have selected a Jewish home. 0.6% have a parent in a non-Jewish home in Richmond and 2.0% have a parent in a non-Jewish home not in the Richmond area. Thus, 2.6% have selected a non-Jewish nursing home.

Disabilities

About 11% of respondents indicated that someone living in their household has some kind of physical, mental, or other health condition which has lasted for six months or more and which limits or prevents employment, educational opportunities, or daily activities (**Table 10-1**). (Note that the wording used for this question is the same as that used by the US census.) (Each respondent defined ``condition'' for him/herself.) For comparison, 18% of households in West Palm Beach, 17% in Sarasota, 15% in Miami, 12% in Tidewater, and 10% in Orlando contain a disabled person. The rate is well above the national figure for American Jews of 4% (**Table 10-2**).

20% in the Northeast report a disability, compared to 10-12% in the Central Area, the Far West End, and the Southside and 7% in the West End. About 28% of elderly couples report a person disabled, as do 24% of elderly singles. For non-elderly singles (4%) and non-elderly couples (7%) the rate is quite low. Only 9% of households with children contain a disabled member. 18% of households earning under \$25,000 contain a disabled person, versus 10% of those earning \$25,000 - \$99,999, and 6% of those earning \$100,000 and over.

3% of households contain a person with a disability that requires daily supervision. For comparison, 2% in South Broward, 7% in Miami, and 4% in West Palm Beach, Orlando, St. Petersburg, and Sarasota-Manatee need assistance on a daily basis (**Table 10-2**).

The 1990 National Jewish Population Survey indicated that 4.0% of US Jewish adults are disabled, with 1.3% needing daily assistance.

In households containing a disabled person, questions were asked concerning four activities of daily living. 0.5% (77 individuals) need assistance dressing. 1.1% (168 individuals) need assistance bathing. 0.4% (61 individuals) need assistance using a toilet. 0.1% (15 individuals) need assistance eating.

Table 10-1 Disabilities			
Variable	% of Households Containing a Disabled Person	Sample Size	Proj. # of Households
All Households	11.4%	623	6,000
Geographic Area			
Central	10.6%	119	1,164
West End	6.4%	119	1,008
Far West End	10.0%	190	1,800
Northeast	19.6%	95	948
Southside	12.1%	100	1,080
Household Structure			
Households with Children	8.5%	222	2,196
Non-Elderly Couple	6.8%	94	972
Non-Elderly Single	4.4%	70	762
Elderly Couple	27.7%	79	564
Elderly Single	23.7%	76	684
Household Income			
Under \$25,000	17.9%	73	954
\$25 - \$49,999	10.2%	121	1,560
\$50 - \$99,999	9.5%	181	2,226
\$100,000 and over	5.5%	111	1,260

Table 10-2 Percentage of Households Containing a Disabled Person Comparison with Other Communities			
Community	Year	% of Households Containing a Disabled Person	% of Households with a Disabled Person Requiring Assistance on a Daily Basis
West Palm Beach	1987	18 %	4 %
St Petersburg/Clearwater	1994	18 %	4 %
Sarasota-Manatee	1992	17 %	4 %
Miami	1994	15 %	7 %
Harrisburg	1994	14 %	5 %
South Broward	1990	13 %	2 %
Tidewater	1988	12 %	NA
Richmond	1994	11 %	3 %
Orlando	1993	10 %	4 %
Palm Springs	1986	10 %	NA
Rhode Island	1987	10 %	NA
Dallas	1985	9 %	NA
NJPS (US)	1990	4 %	1 %

Table 10-3 shows results not by household (as did **Table 10-1** above), but for individual persons. 95% of persons are not disabled. 5% have some kind of disability. 3.5% have a disability that does not require assistance. Only 1.1% (163 persons) have a disability that requires daily assistance. 113 persons are elderly and need assistance on a daily basis. 96 are female elderly and need assistance on a daily basis.

Table 10-3 Percentage of Disabled Persons (Sample Size = 1,589, Projected Number of Persons = 15,308)		
Extent of Disability	% of Jewish Population of Greater Richmond	Number of Persons
Not Disabled	94.9%	14,527
Disabled - No Assistance Needed	3.5	536
Assistance Needed 1 Day/Week	.1	15
Assistance Needed 2 Days/Week	.3	46
Assistance Needed 3 Days/Week	.0	0
Assistance Needed 4 Days/Week	.0	0
Assistance Needed 5 Days/Week	.1	15
Assistance Needed 6 Days/Week	.0	0
Assistance Needed 7 Days/Week	1.1	163
Total	100.0%	15,308

Need for Selected Social Services

While the best indicators of social service needs include such items as age, household structure and income, respondents were asked directly about their need for a variety of social services in the past year. If a household indicated they needed a service, the respondent was asked if they had received the help. If they received the help, they were asked if they had received the help from a Jewish agency (**Table 10-4**).

About 11.2% of households had a need for marital, family, or individual counseling in the past year. Most of those who needed counseling received it, with 1.2% receiving help from a Jewish agency or rabbi and 8.0% receiving help from a non-Jewish agency or private practitioner. Thus, the majority of Jews do not seek help for family problems at Jewish Family Services or with a rabbi.

About 7.0% of households had a need for job counseling. About half of those who needed job counseling received it, with 0.2% receiving help from a Jewish agency and 3.4% receiving help from a non-Jewish agency or private practitioner. Thus, the majority of Jews do not seek help with job counseling with a Jewish agency. Note that job counseling is only provided by the Jewish community to Jews from the former Soviet Union.

About 0.3% of households had a need for drug or alcohol treatment. It is probably true that some persons with these problems would be reluctant to admit such.

10.4% of households containing a single adult needed programs for singles, although 5.3% did not use such programs. 1.8% used Jewish programs and 3.3% used non-Jewish programs.

5.5% of households containing children needed programs for children with learning disabilities. All such households received the help, none from a Jewish agency. Currently, no Jewish agencies provide such programs. A new Sunday School for Special Needs Children will soon begin operation.

Five social services were examined for elderly households (age 65 and over).

10.9% of households containing an elderly member indicated a need for home health care in 1994. This compares to only 2.9% in Harrisburg. Almost everyone who needed it received the help, but almost all of the help was through non-Jewish agencies.

6.4% needed elderly transportation services. About half received the help from Jewish agencies.

3.0% needed senior day care, 1.8% needed an adult congregate living facility (ACLF), and 1.5% needed nursing home care. In Harrisburg, 7.3% of households containing elderly members needed nursing home care, 3.4% needed an ACLF, and 0.3% needed senior day care.

Table 10-4 Need for Selected Social Services in the Past Year (Sample Size = 623, Projected Number of Households = 6,000)					
Social Service	Did Not Need Help	Received Jewish Help	Received Other Help	No Help Received	Total
Marital, Family or Individual Counseling	88.8%	1.2	8.0	2.0	100.0%
Job Counseling	93.1%	.2	3.4	3.3	100.0%
Drug or Alcohol	99.7%	.0	.0	.3	100.0%
For Households Containing a Single Member					
Programs for Singles	89.6%	1.8	3.3	5.3	100.0%
For Households with Children					
Programs for children with learning disabilities	94.5%	.0	5.5	.0	100.0%
For Elderly Households					
Home Health Care	89.1%	1.6	8.5	.8	100.0%
Senior Transportation	93.6%	2.8	2.7	.9	100.0%
Senior Day Care	97.0%	1.3	.2	1.6	100.0%
Adult Congregate Living Facility	98.2%	.5	.0	1.4	100.0%
Nursing Home Care	98.5%	.6	.2	.6	100.0%

Tables 10-5 to 10-7 show the percentage of various population groups who needed each of ten social services.

Relatively small differences are seen in need for counseling services by area and by type of marriage (**Table 10-5**). Consistent with the different attitudes toward counseling for different generations, the elderly household types indicate lower counseling needs than the non-elderly household types. The \$25-\$50,000 income groups indicated a greater need for counseling than is the case for the other income groups. The need for job counseling differs little among the regions, is much higher for non-elderly single households (at 12%), and is higher for lower income households, declining from 15% of those earning under \$25,000 to just 2% of those earning \$100,000 and over.

Table 10-5 Need for Selected Social Services					
Variable	Counseling	Job Counseling	Alcohol or Drug Treatment	Sample Size	Proj. # of Hhlds
All Households*	11.2%	7.0%	.3%	623	6,000
Area					
Central Area	7.2%	5.6%	.0%	119	1,164
West End	9.0%	7.9%	.0%	119	1,008
Far West End	15.7%	8.5%	.5%	190	1,800
Northeast	9.9%	7.4%	.0%	95	948
Southside	13.4%	4.8%	.9%	100	1,080
Type of Marriage					
In-Marriage	8.9%	7.0%	.0%	246	2,101
Conversionary	12.7%	.0%	.0%	43	380
Intermarriage	9.1%	7.1%	.0%	113	1,284
Household Structure					
Hhlds with Kids	13.2%	4.5%	.0%	222	2,196
Non-Eld Couple	9.6%	7.5%	.0%	94	972
Non-Eld Single	13.2%	11.9%	.0%	70	762
Elderly Couple	5.0%	.6%	.0%	79	564
Elderly Single	1.5%	.0%	.0%	76	684
Household Income					
Under \$25,000	11.3%	15.2%	.0%	73	954
\$25 - \$49,999	21.8%	10.1%	.0%	121	1,560
\$50 - \$99,999	8.7%	6.1%	.5%	183	2,226
\$100,000 +	11.1%	1.9%	.0%	111	1,260

Table 10-7 shows the percentage of various population groups who needed each of five social services, asked about in households containing an elderly member. Relatively small differences are seen in need for an ACLF by area. The need is shown to be among lower income single persons. The need for senior transportation appears to be higher in the Far West End. Although this area has a relatively lower percentage of elderly persons, apparently the lower population densities in this suburb lead to a greater need for transportation in this area. Again, the data show that most of the need is among low income elderly living alone. The need for home health care seems a little lower in the Far West End and to be higher among elderly couples and those with incomes over \$25,000. All the need for senior day care is from those earning under \$25,000. The need for nursing home care appears higher in the West End and the Far West End.

Note that Southside is missing from **Table 10-7** and two incomes groups are combined because of small sample sizes. Many entries in this table should be treated with some caution because of the small sample sizes.

Table 10-7 Need for Selected Elderly Social Services							
Variable	Adult Congregate Living Fac.	Senior Transportation	Home Health Care	Senior Day Care	Nursing Home Care	Sample Size	Proj. # of Hhlds
All Households	1.8%	6.4%	10.9%	3.0%	1.5%	184	1,502
Area							
Central	1.5%	2.8%	11.7%	.0%	.7%	52	460
West End	.0%	.0%	9.1%	3.9%	3.9%	38	251
Far West End	3.0%	19.5%	5.5%	9.6%	4.1%	30	234
Northeast	3.3%	5.6%	12.6%	3.3%	.0%	49	415
Household Structure							
Elderly Couple	.0%	3.0%	16.1%	.6%	.0%	79	564
Elderly Single	4.1%	11.6%	8.3%	4.8%	1.9%	76	684
Household Income							
Under \$25,000	4.1%	9.3%	2.8%	5.6%	2.8%	39	568
\$25 - \$49,999	.0%	.0%	15.8%	.0%	1.2%	33	446
\$50,000 +	.0%	.0%	12.9%	.0%	.0%	40	490

Table 10-8 shows that the 12% needing counseling in Greater Richmond is higher than only Harrisburg. The Florida comparison communities are all elderly communities and elderly persons are less likely to see themselves with a need for counseling.

Table 10-9 indicates about the same level of demand for singles programs (**among households with a single person under age 65**) as is the case in St. Petersburg. The need is less than Miami and Harrisburg.

Table 10-8 Need for Counseling Comparison with Other Communities					
Community	Year	Did Not Need Help	Received Jewish Help	Received Other Help	No Help Received
South Broward	1990	95 %	2	2	1
Miami	1994	91 %	3	5	1
St Petersburg/Clearwater	1994	91 %	2	6	2
Richmond	1994	88%	1	8	2
Harrisburg	1994	84 %	2	14	0

Table 10-9 Need for Singles Programs Comparison with Other Communities					
Community	Year	Did Not Need	Used Jewish Program	Used Other Program	Did Not Use
Miami	1994	90 %	5	1	4
Harrisburg	1994	87 %	4	2	7
Richmond	1994	83%	6	2	8
St Petersburg/Clearwater	1994	82 %	7	2	10

Adoption Services

Respondents under age 50 (or with spouses under age 50) were asked if they had adopted a child. If they had not, they were asked if they had ever contacted a professional about adopting a child. In total 3.8% of these households had adopted a child and 2.8% have not adopted a child, but did contact a professional to inquire about doing so. Thus, 6.6% of Jewish families have some interest in adoption. The answers vary relatively little among the different groups in **Table 10-10**. The only exception to this is that it is higher in households in which the respondent was over age 50 (although the spouse was under age 50) for the obvious reason that they have had more years to have adopted or contacted a professional about doing so. There was no interest in households with incomes under \$25,000 (although the sample size is small).

Table 10-10 Use of Adoption Services					
Variable	Adopted	Did not Adopt — Contacted a Professional	Did not Adopt — Never contacted Professional	Sample Size	Proj. # of Hhlds
All Households*	3.8%	2.8%	93.4%	366	3,833
Area					
Central	1.1%	3.0%	95.9%	58	624
West End	3.2%	1.6%	95.2%	61	586
Far West End	4.0%	4.7%	91.3%	133	1,314
Northeast	4.4%	1.5%	94.1%	43	502
Southside	5.4%	1.2%	93.4%	71	805
Type of Marriage					
In-Marriage	3.9%	2.2%	93.9%	125	1,188
Conversionary	2.8%	3.6%	93.5%	30	265
Intermarriage	4.0%	3.7%	92.3%	99	1,147
Household Structure					
Hhlds with Kids	3.5%	3.2%	93.3%	203	2,016
Non-Eld Couple	1.6%	5.6%	92.8%	51	586
Non-Eld Single	3.5%	.0%	96.5%	49	550

Table 10-10 Use of Adoption Services					
Variable	Adopted	Did not Adopt — Contacted a Professional	Did not Adopt — Never contacted Professional	Sample Size	Proj. # of Hhlds
Age of Respondent					
Under 35	1.4%	1.4%	97.3%	96	1,169
35 - 49	3.6%	3.2%	93.1%	223	2,242
50 and over	11.3%	4.5%	84.1%	47	418
Jewish Identification					
Conservative	6.2%	.6%	93.2%	131	1,272
Reform	1.3%	4.6%	94.1%	112	1,142
Just Jewish	3.9%	3.0%	93.2%	110	1,299
JCC Membership					
Member	3.3%	1.1%	95.6%	78	709
Not a member	3.9%	3.2%	92.9%	288	3,123
Member of a Jewish Organization					
Member	5.4%	1.7%	92.9%	149	1,433
Not a member	2.9%	3.5%	93.6%	212	2,399
Synagogue Membership					
Member	3.2%	2.3%	94.4%	174	1,441
Not a member	4.1%	3.1%	92.8%	192	2,392
Household Income					
Under \$25,000	.0%	.0%	100.0%	29*	406
\$25 - \$49,999	3.4%	3.5%	93.1%	81	1,081
\$50 - \$99,999	3.8%	2.8%	93.5%	127	1,510
\$100,000 +	4.4%	5.3%	90.3%	76	839

Long Term Care Insurance

Respondents age 50 and over (or who had spouses age 50 and over) were asked if they had long term care insurance. Unfortunately, interviewers and this author (who completed about 50 interviews personally) reported that many respondents apparently did not know what long term care insurance is. Thus, these results should be treated with caution. In all, 29% indicated that they do have long term care insurance (**Table 10-11**). This percentage appears to be lower in the Northeast and highest in the Southside. It also rises significantly with income, from only 21% of those earning under \$25,000 to 39% of those earning \$100,000 and over. Little variation is seen among the other groups.

Table 10-11 Long-term Care Insurance			
Variable	Yes	Sample Size	Proj. # of Hhlds
All Households	29.2%	278	2,316
Area			
Central	28.4%	64	549
West End	29.8%	61	452
Far West End	30.5%	68	567
Northeast	18.8%	52	435
Southside	41.8%	33	313
Marital Status			
Married	31.7%	159	1,280
Single	29.0%	34	301
Widowed	23.7%	70	623
Household Structure			
Non-Eld Couple	27.3%	48	500
Elderly Couple	17.9%	75	632
Elderly Single	24.9%	70	718

Table 10-11 Long-term Care Insurance			
Variable	Yes	Sample Size	Proj. # of Hhlds
Age of Respondent			
35 - 49	21.7%	18*	181
50 - 64	39.6%	100	866
65 - 74	24.5%	102	521
75 and over	20.3%	55	720
Household Income			
Under \$25,000	20.5%	41	500
\$25 - \$49,999	24.7%	44	503
\$50 - \$99,999	34.5%	65	762
\$100,000 +	39.4%	47	551

Nursing Home Usage

All respondents were asked if they had an elderly parent in a nursing home. If they responded positively, they were asked if the home was in Richmond and if it was under Jewish auspices (**Table 10-12**). 3.2% had a parent in a Jewish nursing home in Richmond (Beth Sholom). Another 0.6% had a parent in a Jewish home outside the Richmond area. Thus, 3.8% have selected a Jewish home. 0.6% have a parent in a non-Jewish home in Richmond and 2.0% have a parent in a non-Jewish home not in the Richmond area. Thus, 2.6% have selected a non-Jewish nursing home. Note that in some cases, the parent in question may not be Jewish. This could happen in intermarried households and in households in which there is a conversionary in-marriage. While we are dealing with very small sample sizes, note that about 60% are in Jewish nursing homes and about 57% are in a nursing home in Richmond.

Little variation is seen among the different population groups in **Table 10-12**.

Table 10-12 Elderly Parent in Nursing Home							
Variable	Jewish home in Richmond	Non-Jewish home in Richmond	Jewish home not in Richmond	Non-Jewish home not in Richmond	No parent in nursing home	Sample Size	Proj. # of Hhlds
All Households*	3.2%	.6%	.6%	2.0%	93.7%	623	6,000
Area							
Central	1.4%	.0%	.0%	.0%	98.6%	119	1,164
West End	7.2%	.8%	1.1%	4.1%	86.9%	119	1,008
Far West End	4.3%	.9%	.9%	.9%	92.9%	190	1,800
Northeast	3.0%	.0%	.0%	1.7%	95.2%	95	948
Southside	.0%	.9%	.7%	4.1%	94.3%	100	1,080
Marital Status							
Married	3.1%	.8%	.6%	1.8%	93.8%	447	4,362
Single	6.6%	.0%	1.2%	6.1%	86.1%	66	636
Divorced	3.0%	.0%	.0%	.0%	97.0%	35*	318
Widowed	1.3%	.0%	.0%	.0%	98.7%	75	684
Type of Marriage							
In-married	6.2%	1.1%	1.3%	2.0%	89.4%	246	2,101
Conversionary	2.5%	.0%	.0%	.0%	97.5%	43*	380
Intermarried	1.5%	.0%	.6%	4.3%	93.6%	113	1,284
Household Structure							
HH with Kids	3.2%	1.1%	.7%	2.1%	92.9%	222	2,196
Non-Eld Couple	5.5%	.0%	1.7%	4.2%	88.6%	94	972
Non-Eld Single	1.2%	1.3%	.0%	1.0%	96.5%	70	762
Elderly Couple	.0%	.0%	.0%	3.0%	97.0%	79	564
Elderly Single	.0%	.0%	.0%	.0%	100.0%	76	684

Table 10-12 Elderly Parent in Nursing Home							
Variable	Jewish home in Richmond	Non-Jewish home in Richmond	Jewish home not in Richmond	Non-Jewish home not in Richmond	No parent in nursing home	Sample Size	Proj. # of Hhlds
Age of Respondent							
Under 35	3.6%	1.3%	.0%	.8%	94.3%	101	1,242
35 - 49	2.8%	.3%	.6%	1.8%	94.5%	242	2,442
50 - 64	8.3%	1.0%	1.7%	5.0%	84.0%	111	978
65 - 74	.0%	.0%	.5%	2.9%	96.5%	108	558
75 and over	.0%	.0%	.0%	.0%	100.0%	61	780
Jewish Identification							
Orthodox	3.7%	.0%	.0%	.0%	96.3%	26*	246
Conservative	5.6%	1.0%	.9%	1.1%	91.4%	246	2,244
Reform	2.0%	.0%	.4%	3.1%	94.5%	190	1,734
Just Jewish	1.4%	.5%	.4%	2.3%	95.4%	161	1,776
JCC Membership							
Member	4.5%	.0%	.0%	4.4%	91.0%	165	1,428
Not a member	2.8%	.7%	.8%	1.2%	94.4%	458	4,572
Member of a Jewish Organization							
Member	3.5%	.9%	.1%	2.2%	93.3%	292	2,592
Not a member	3.1%	.3%	.9%	1.8%	93.9%	325	3,408
Synagogue Membership							
Member	5.4%	.3%	1.0%	1.6%	91.7%	334	2,670
Not a member	1.5%	.8%	.2%	2.3%	95.2%	289	3,330
Household Income							
Under \$25,000	4.3%	.0%	.0%	.0%	95.7%	73	954
\$25 - \$49,999	1.4%	.0%	.0%	.8%	97.8%	121	1,560
\$50 - \$99,999	3.0%	.0%	.9%	3.4%	92.6%	183	2,226
\$100,000 +	2.8%	.7%	1.8%	3.1%	91.6%	111	1,260

Chapter 11

Israel

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Chapter Highlights

- 36% of households report that one or more members have visited Israel. This figure is a little higher than average for American Jewish communities that have completed studies.
- 18% have been to Israel on a Jewish-sponsored trip.
- For households with children, 19% have had one of those children go to Israel, 8% on a Jewish trip.
- Respondents were asked: ``How emotionally attached are you to Israel? Extremely attached, very attached, somewhat attached, or not attached?'' The results show that 11% are extremely attached, 30% are very attached, 41% are somewhat attached, and 18% are not attached.

Trips to Israel

Table 11-1 shows that 36% of households report that one or more members have visited Israel. This rate is toward the upper middle compared with the other American Jewish communities listed in **Table 11-2**. It compares to 40% in Harrisburg, 38% in Pittsburgh and Rochester, 36% in Baltimore, 33% in Philadelphia, and 32% in Atlantic City.

Overall, 18% of households have had someone go to Israel on a trip sponsored by a Jewish group and 18% have had someone go on a trip not sponsored by a Jewish group. This compares with 23% (for Jewish trips) and 31% (for general trips) in Miami, 20% (for Jewish trips) and 20% (for general trips) in Harrisburg, and with 15% (for Jewish trips) and 20% (for general trips) in St. Petersburg/Clearwater, the only other communities to report the data in this manner.

For those under age 50, only about 31% report a household member having been to Israel. This percentage increases to 49% for those age 50-64, and then declines to 45% for those age 65-74, and then to only 36% of those age 75 and over. The decline for the 75 and over population is probably related to the smaller household size in these older households. For Jewish trips to Israel, the percentage is highest, at about one of four, for those age 50-74.

Non-elderly singles are least likely to have gone to Israel (at 31%), but there is little variation among the other household types. Non-elderly couples (21%) and elderly singles (24%) are most likely to have had a household member go to Israel with a Jewish group. Note also that 35% of households containing children have had at least one member go to Israel. In 17% of households with children, the trip was sponsored by a Jewish group. More importantly, for households with children, 11.2% (250) have had *one of those children* go to Israel, 7.7% on a Jewish trip.

Reflecting the cost of such a trip, 54% of those earning over \$100,000 have gone, versus much lower percentages of the other income groups.

The percentage who have gone to Israel is lowest on the Southside (26%), but is 34%-41% in the other four areas. The percentage going on a Jewish trip is only 9% in the Southside, a figure about half that found in the other four regions.

Orthodox (57%) and Conservative Jews (47%) are more likely to have gone than are Reform Jews (32%). The Just Jewish group (22%) is the least likely to have gone. Conservative Jews (27%) are much more likely to have gone on a Jewish trip than are Orthodox Jews (14%), Reform Jews (14%), or the Just Jewish (11%). Only 17% of those in intermarried households have gone, versus 49% of those in in-married households. Only 4% of intermarried households have been on a Jewish trip.

56% of households which are JCC members contain someone who has visited Israel, versus only 30% of non-members. 51% of households which are organizational members contain someone who has visited Israel, versus only 24% of non-members. 52% of households which are synagogue members contain someone who has visited Israel, versus only 23% of non-members.

Table 11-1
Someone in Household Has Been to Israel

Variable	% Someone in Household to Israel on a General Trip	Someone in Household to Israel on a Jewish Trip	Total Been to Israel	Sample Size	Proj. # of Households
All Households	18.0%	18.0%	36.0%	623	6,000
Age of Respondent					
Under 35	13.4%	17.0%	30.4%	101	1,242
35-49	18.1%	13.8%	31.9%	242	2,442
50-64	22.6%	25.9%	48.5%	111	978
65-74	19.3%	25.5%	44.8%	108	558
75+	18.3%	17.6%	35.9%	61	780
Household Structure					
Households with Children	18.1%	17.2%	35.3%	222	2,196
Non-Elderly Couple	15.5%	20.8%	36.3%	94	972
Non-Elderly Single	16.7%	14.7%	31.4%	70	762
Elderly Couple	24.5%	15.0%	39.5%	79	564
Elderly Single	13.4%	24.3%	37.7%	76	684
Income					
Under \$25,000	23.8%	14.3%	38.1%	73	954
\$25 - \$49,999	12.6%	17.4%	30.0%	121	1,560
\$50 - \$99,999	20.7%	11.7%	32.4%	183	2,226
\$100,000 and over	22.3%	32.0%	54.3%	111	1,260
Geographic Area					
Central	19.7%	21.1%	40.8%	119	1,164
West End	22.7%	17.9%	40.6%	119	1,008
Far West End	16.5%	21.1%	37.6%	190	1,800
Northeast	14.6%	19.3%	33.9%	95	948
Southside	17.4%	8.6%	26.0%	100	1,080

Table 11-1 Someone in Household Has Been to Israel					
Variable	% Someone in Household to Israel on a General Trip	Someone in Household to Israel on a Jewish Trip	Total Been to Israel	Sample Size	Proj. # of Households
Current Jewish Identification					
Orthodox	42.8%	14.0%	56.8%	26*	246
Conservative	20.2%	27.2%	47.4%	246	2,244
Reform	18.3%	14.1%	32.4%	190	1,734
Just Jewish	11.6%	10.8%	22.4%	161	1,776
Type of Marriage					
In-married	21.4%	27.6%	49.0%	246	2,101
Conversionary	19.2%	18.9%	38.1%	43	380
Intermarriage	13.5%	3.6%	17.1%	113	1,284
Current Member of a JCC					
JCC Members	25.4%	30.9%	56.3%	165	1,428
NOT JCC Members	15.7%	14.0%	29.7%	458	4,572
Current Member of a Jewish Organization					
Jewish Org.	23.7%	27.7%	51.4%	292	2,592
Not a Member	13.5%	10.8%	24.3%	325	3,408
Current Member of a Synagogue					
Synagogue Member	24.3%	27.5%	51.8%	334	2,670
Not a Member	13.0%	10.4%	23.4%	289	3,330
Donation Market Segments					
Gave to Federation	22.9%	28.3%	51.2%	286	2,538
Asked, Did not Give	17.8%	17.0%	34.8%	78	876
Not Asked to Give	12.0%	9.2%	21.2%	212	2,586

Finally, **Table 11-1** shows that 51% of those who donated to the Jewish Community Federation of Greater Richmond in the past year have been to Israel, 28% on a Jewish trip. For those who were asked to make a donation, but declined to do so, 35% have been to Israel, 17% on Jewish trip. 21% of those who were not asked for a donation have been to Israel, 9% on a Jewish trip.

Table 11-2 Someone in Household Been to Israel Comparison with Other Cities					
Community	Year	%	Community	Year	%
Toronto	1990	63 %	Dallas	1989	37 %
Miami	1994	55 %	Baltimore	1985	36 %
Sarasota-Manatee	1992	53 %	St Petersburg/Clearwater	1994	35 %
South Broward	1992	52 %	Washington, DC	1983	35 %
Rhode Island	1987	46 %	Columbus	1991	34 %
West Palm Beach	1987	45 %	Worcester	1987	34 %
Miami	1982	46 %	Orlando	1993	34 %
Essex-Morris, NJ	1986	44 %	Philadelphia	1984	33 %
SF Bay Area	1988	43 %	Boston	1985	33 %
Cleveland	1987	42 %	Richmond	1983	33%
Nashville	1980	41 %	New Orleans	1988	32 %
Richmond	1994	36%	Atlantic City	1985	32 %
Detroit	1990	40 %	Quad Cities	1989	31 %
Harrisburg	1994	40 %	Chicago	1982	30 %
Rochester	1988	38 %	Hartford	1982	27 %
Pittsburgh	1994	38 %	St. Louis	1982	27 %
New York	1981	37 %			
NJPS (US)	1971	16 %	NJPS (US)	1990	26 %
NJPS only asked if the respondent had been to Israel. Thus, the NJPS figures are not comparable to those in the community studies, which have asked if anyone in the household has been to Israel.					

Emotional Attachment to Israel

Respondents were asked: ``How emotionally attached are you to Israel? Extremely attached, very attached, somewhat attached, or not attached?''. The results show that 11 % are extremely attached, 30 % are very attached, 41 % are somewhat attached, and 18 % are not attached (**Table 11-3**). When interviewing a non-Jewish spouse, the question was phrased so that an answer was obtained for the Jewish spouse, if possible.

This question was also asked in the 1990 National Jewish Population Survey. For ``Jews by religion'' in this survey, 13 % answered extremely attached, 23 % very attached, 47 % somewhat attached and 17 % not attached. For ``secular Jews'' in the National Jewish Population Survey, 2 % answered extremely attached, 6 % very attached, 39 % somewhat attached, and 53 % not attached. Thus, Jews in Greater Richmond express slightly higher levels of attachment to Israel than do Jews by religion in the NJPS. The levels of attachment are, however, much lower than those found in Miami and are about equal to those found in Harrisburg and St. Petersburg/Clearwater (**Table 11-4**).

Attachment to Israel (being extremely attached) shows some relationship with age, at about 14 % for those age 50 and over, versus 10 % for those age 35-49, and 6 % for those under age 35. On in four under the age of 35 indicated no attachment.

Attachment to Israel by household structure shows that 12 % of respondents in households with children responded extremely attached and 18 % not attached. Elderly singles (16 %) show the greatest level of attachment.

Little relationship is seen with income, except that the not attached answer is somewhat higher for the lower income groups and attachment is higher for those earning \$100,000 and over. Attachment is higher in the Central Area (20 %) and the West End (14 %). Being not attached is highest in the Northeast (21 %) and the Southside (24 %).

Orthodox Jews (35 %) are much more attached than are Conservative Jews (19 %). 3-4 % of Reform Jews and the Just Jewish are extremely attached. 30 % of the Just Jewish are not at all attached, versus only 19 % of the Reform and 0 % of Orthodox and 10 % of Conservative Jews. Only 3 % of those in intermarried households are extremely attached, versus 16 % of those in in-married households.

Having been to Israel is related to attachment to Israel. About 5 % of those who have not been to Israel are extremely attached, versus 21 % of those who have been on a general or Jewish trip. 25 % of those who have not been to Israel are not attached.

Table 11-3
Emotional Attachment to Israel

Variable	Extremely Attached	Very Attached	Somewhat Attached	Not Attached	Sample Size	Proj. # of Households
All Respondents	10.7%	30.2%	41.2%	17.8%	623	6,000
Age of Respondent						
Under 35	6.4%	22.0%	48.1%	23.4%	101	781
35-49	9.5%	26.6%	44.5%	19.4%	242	1168
50-64	14.3%	36.8%	35.4%	13.4%	111	592
65-74	14.9%	38.3%	32.8%	13.9%	108	352
75 and over	13.6%	40.3%	33.6%	12.5%	61	304
Household Structure						
Hhlds with Children	11.7%	29.1%	41.4%	17.9%	222	2,196
Non-Elderly Couple	11.6%	30.2%	41.5%	16.6%	94	972
Non-Elderly Single	6.2%	28.6%	49.8%	15.3%	70	762
Elderly Couple	11.4%	37.9%	41.2%	9.5%	79	564
Elderly Single	16.2%	40.7%	27.2%	16.0%	76	684
Income						
Under \$25,000	9.6%	32.3%	38.0%	20.0%	73	954
\$25 - \$49,999	7.3%	29.9%	40.1%	22.6%	121	1,560
\$50 - \$99,999	10.7%	26.2%	46.1%	17.1%	183	2,226
\$100,000 and over	12.3%	39.3%	36.4%	12.0%	111	1,260
Geographic Area						
Central	19.6%	24.3%	40.1%	16.0%	119	1,164
West End	13.9%	33.5%	36.2%	16.5%	119	1,008
Far West End	8.5%	29.7%	47.0%	14.8%	190	1,800
Northeast	5.2%	37.1%	36.9%	20.9%	95	948
Southside	6.9%	28.3%	41.3%	23.5%	100	1,080

Table 11-3 Emotional Attachment to Israel						
Variable	Extremely Attached	Very Attached	Somewhat Attached	Not Attached	Sample Size	Proj. # of Households
Current Jewish Identification						
Orthodox	35.0%	34.2%	30.8%	.0%	26*	246
Conservative	18.9%	37.8%	33.5%	9.8%	246	2,244
Reform	3.9%	26.8%	50.3%	19.0%	190	1,734
Just Jewish	3.3%	23.2%	43.8%	29.8%	161	1,776
Type of Marriage						
In-married	16.1%	35.1%	39.5%	9.3%	246	2,101
Conversionary	12.9%	26.2%	51.0%	9.9%	43	380
Intermarriage	2.6%	23.4%	44.4%	29.6%	113	1,284
Anyone Adult in Household Been to Israel						
No	5.0%	22.7%	47.8%	24.5%	376	3,876
On General Trip	20.5%	39.4%	31.3%	8.8%	125	1,098
On Jewish Trip	21.6%	48.8%	26.5%	3.0%	122	1,026
Current Member of a JCC						
JCC Members	22.8%	34.9%	34.3%	8.0%	165	1,428
NOT JCC Members	6.9%	28.8%	43.4%	20.9%	458	4,572
Current Member of a Jewish Organization						
Organization Member	18.6%	36.9%	35.3%	9.1%	292	2,592
Not a Member	4.7%	25.3%	45.2%	24.8%	325	3,408
Current Member of a Synagogue						
Synagogue Member	16.6%	38.3%	36.3%	8.8%	334	2,670
Not a Member	5.9%	23.7%	45.2%	25.2%	289	3,330
Donation Market Segments						
Gave to Federation	17.6%	37.1%	37.2%	8.1%	286	2,538
Asked, Did not Give	9.4%	27.4%	48.5%	14.7%	78	876
Not Asked to Give	4.8%	26.8%	39.9%	28.5%	212	2,586

23% of JCC members are extremely attached, versus 7% of non-members. 8% of members are not attached, versus 21% of non-members.

19% of Jewish organizational members, but only 5% of non-members are extremely attached. 17% of synagogue members, but only 6% of non-members are extremely attached. 25% of non-members are not at all attached.

Finally, those who donated to Federation in the past year (18%) are more likely to be extremely attached than are those who were asked, but did not give (9%) or those who were not asked (5%).

Table 11-4 Emotional Attachment to Israel Comparison with Other Communities					
Community	Year	Extremely	Very	Somewhat	Not Attached
St Petersburg /Clearwater	1994	11%	26	44	20
Richmond	1994	11%	30	41	18
Harrisburg	1994	13%	29	42	16
Miami	1994	20%	22	39	19
NJPS (Jews by religion)	1990	13%	23	47	17
NJPS (secular Jews)	1990	2%	6	39	53

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Chapter 12

Anti-Semitism

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Chapter Highlights

- Overall, 23% indicated that they have experienced anti-Semitism in Greater Richmond in the past year. This rate is average for an American Jewish community.
- Experience with anti-Semitism in Greater Richmond is higher among younger age groups.
- Overall, 10% indicated that they feel ``a great deal'' of anti-Semitism exists in Greater Richmond. 40% feel there is ``a moderate amount''; 42%, ``a little''; and 7%, ``none at all.'' This is a relatively low rate of perception of anti-Semitism compared with other American Jewish communities.

Personal Experience with Anti-Semitism in the Past Year in Greater Richmond

Overall, 23 % indicated that they have experienced anti-Semitism in Greater Richmond in the past year (**Table 12-1**). This rate (23 %) is about average for an American Jewish community, but is lower than that found in Orlando (31 %), Washington (28 %), and Atlantic City (24 %). It is equal to that found in Rochester. (**Table 12-2**). While Tidewater appears in the table, the comparison is flawed somewhat by the fact that the Tidewater survey asked not about the past year, but about the past few years.

Note that no definition was given to respondents of an anti-Semitic act. Each respondent used their own definition.

Younger respondents, who are more likely to be in mixed residential and work environments than are older respondents, also experience more anti-Semitism. Experience with anti-Semitism declines from about 28 % of those under age 50, to about 22 % of those age 50-64 to 17 % of those age 65-74, to only 4 % of those age 75 and over. 23 % of both males and females experienced anti-Semitism. Widows (9 %) (who are generally older) experience less anti-Semitism than the other marital status groups. Divorced (37 %) and single, never married persons (37 %) are most likely to report an anti-Semitic incident.

Households with children (32 %) and non-elderly singles (28 %) experience more anti-Semitism than the other household types.

Little relationship can be seen with income, except that those earning under \$25,000 (15 %) are less likely to experience anti-Semitism than those earning over \$25,000 (about 27 %). Those in the Far West End are most likely to have experienced anti-Semitism (27 %) and those in the Northeast are least likely (16 %). No consistent relationship is seen with length of residence.

Little difference exists between Orthodox (25 %), Conservative (26 %), and Reform Jews (21 %) and the Just Jewish (21 %). Intermarried couples (20 %) are less likely to experience anti-Semitism than are in-married couples (28 %). Non-JCC members (23 %) report the same levels as JCC members (23 %). 27 % of members of Jewish organizations report anti-Semitism, versus 20 % of non-members. Non-synagogue members (22 %) report about the same levels as synagogue members (24 %).

Table 12-1 Personally Experienced Anti-Semitism in the Past Year in Greater Richmond			
Variable	%	Sample Size	Proj. # of Hhlds
All Respondents	23.0%	623	6,000
Age of Respondent			
Under 35	27.6%	101	1,242
35-49	28.3%	242	3,442
50-64	22.0%	111	978
65-74	17.3%	108	558
75 and over	4.3%	61	780
Sex			
Males	23.4%	269	2,730
Females	22.7%	354	3,270
Marital Status			
Married	22.1%	447	4,362
Divorced	36.5%	66	636
Widows	9.2%	35*	318
Single	37.3%	75	684
Household Structure			
Hh with Children	31.7%	222	2,196
Non-Elderly Couple	21.5%	94	972
Non-Elderly Single	27.8%	70	762
Elderly Couple	9.1%	79	564
Elderly Single	9.4%	76	684
Income			
Under \$25,000	15.2%	76	954
\$25 - \$49,999	28.8%	121	1,560
\$50 - \$99,999	25.9%	183	2,226
\$100,000 and over	25.3%	111	1,260

Table 12-1 Personally Experienced Anti-Semitism in the Past Year in Greater Richmond			
Variable	%	Sample Size	Proj. # of Hhlds
Geographic Area			
Central	23.9%	119	1,164
West End	21.2%	119	1,008
Far West End	26.6%	190	1,800
Northeast	16.3%	95	948
Southside	23.4%	100	1,080
Length of Residence			
0 - 4 years	25.1%	78	906
5 - 9 years	33.8%	77	780
10 - 19 years	24.0%	127	1,248
20+ years	19.2%	341	3,066
Current Jewish Identification			
Orthodox	25.2%	26*	246
Conservative	25.7%	246	2,244
Reform	21.3%	190	1,734
Just Jewish	20.9%	161	1,776
Type of Marriage			
In-married	27.7%	246	2,101
Conversionary	27.7%	43	380
Intermarried	19.9%	113	1,284
Current Member of a JCC			
JCC Members	23.2%	165	1,428
Not JCC Members	22.9%	458	4,572
Current Member of a Jewish Organization			
Jewish Org. Member	27.3%	292	2,592
Not a Member	19.5%	325	3,408
Current Member of a Synagogue			
Synagogue Member	23.7%	334	2,670
Not a Member	22.4%	289	3,330

Table 12-2 Personal Experience with Anti-Semitism in the Past Year Comparison with Other Communities		
Community	Year	Yes
Orlando	1993	31 %
Tidewater (<i>in past few years</i>)	1988	29 %
Washington, DC	1983	28 %
St. Louis	1982	26 %
Atlantic City	1985	24 %
West Palm Beach (<i>in past 3 years</i>)	1987	24 %
Richmond	1994	23 %
Rochester	1988	23 %
Kansas City	1985	23 %
St Petersburg/Clearwater	1994	22 %
Dallas	1989	22 %
Worcester	1987	22 %
Harrisburg	1994	21 %
Baltimore	1985	21 %
SF Bay Area	1988	17 %
Miami	1994	14 %
Sarasota-Manatee	1992	13 %
South Broward	1990	12 %

Perception of Anti-Semitism in Greater Richmond

Excluding the 8% who responded ``don't know,' 10% indicated that they feel ``a great deal'' of anti-Semitism exists in Greater Richmond (**Table 12-3**). 40% feel there is ``a moderate amount''; 42%, ``a little''; and 7%, ``none at all.'' This is a low rate of perception of anti-Semitism compared with other American Jewish communities (**Table 12-4**). The 10% with ``a great deal'' is higher than only 6 communities and is lower than 10. It compares to 30% in Miami, 18% in Baltimore, 18% in Orlando, 13% in Dallas, 11% in Columbus, 9% in Washington, 9% in Sarasota, and 5% in San Francisco. Most of the following discussion is in terms of the percentage of different groups who responded ``a great deal.''

The perception of anti-Semitism increases significantly for the elderly (**Table 12-3**). For those under age 65, 7%-11% perceive a great deal, versus 14-15% for those age 65 and over. Males (12%) and females (9%) do not differ significantly in their responses. Little difference is seen among the marital status groups, although widows (14%) have the highest perceived rate and single persons the lowest (7%). Elderly singles (16%) and elderly couples (16%) perceive more anti-Semitism than the other household structure types. Perception of anti-Semitism shows no consistent relationship with income.

Little variation is seen among the regions, except that the lowest percentage is on the Southside (6%).

Those in residence for 20 or more years perceive a great deal of anti-Semitism, versus less than 8% of those in residence for less than 20 years.

The Just Jewish (6%) and the Reform (6%) show a lower rate of perceived anti-Semitism than those who are Orthodox (17%) or Conservative (16%). 13% of in-married couples perceive a great deal, versus 3% of the intermarried.

Finally, members of the JCC are much more likely than non-members to perceive a great deal of anti-Semitism, by 16% to 8%. Members of Jewish organizations do not differ from non-members. Synagogue members (13%) are slightly more likely to perceive a great deal of anti-Semitism than non-members (8%).

Table 12-3 Perception of Anti-Semitism in Greater Richmond							
Variable	A Great Deal	A Moderate Amount	A Little	None at All	Total	Sample Size	Proj. # of Hhlds
All	10.2 %	40.1 %	42.3 %	7.3 %	100.0 %	623	6,000
Age of Respondent							
Under 35	6.6 %	32.8 %	56.2 %	4.4 %	100.0 %	101	1,242
35-49	11.1 %	41.5 %	41.7 %	5.8 %	100.0 %	242	3,442
50-64	6.9 %	46.2 %	40.3 %	6.6 %	100.0 %	111	978
65-74	13.8 %	43.2 %	32.2 %	10.8 %	100.0 %	108	558
75 and over	15.2 %	38.2 %	30.9 %	15.8 %	100.0 %	61	780
Sex							
Male	8.6 %	36.4 %	49.9 %	5.1 %	100.0 %	269	2,730
Female	11.6 %	43.3 %	36.0 %	9.1 %	100.0 %	354	3,270
Marital Status							
Married	10.2 %	37.8 %	45.6 %	6.4 %	100.0 %	447	4,362
Divorced	9.9 %	52.8 %	31.5 %	5.8 %	100.0 %	66	636
Widowed	13.8 %	43.2 %	29.3 %	13.7 %	100.0 %	35*	318
Single	7.2 %	47.2 %	37.8 %	7.7 %	100.0 %	75	684
Household Structure							
Hh with children	8.5 %	39.2 %	46.9 %	5.3 %	100.0 %	222	2,196
Non-Eld Couple	6.8 %	41.7 %	44.7 %	6.9 %	100.0 %	94	972
Non-Eld Single	7.2 %	46.7 %	40.8 %	5.3 %	100.0 %	70	762
Elderly Couple	15.9 %	29.0 %	37.4 %	17.7 %	100.0 %	79	564
Elderly Single	16.0 %	48.0 %	24.1 %	11.9 %	100.0 %	76	684
Income							
Under \$25,000	13.2 %	36.9 %	35.8 %	14.1 %	100.0 %	76	954
\$25 - \$49,999	4.7 %	40.8 %	49.8 %	4.6 %	100.0 %	121	1,560
\$50 - \$99,999	11.3 %	33.8 %	48.0 %	6.9 %	100.0 %	183	2,226
\$100,000 and over	5.5 %	42.3 %	46.1 %	6.1 %	100.0 %	111	1,260

Table 12-3 Perception of Anti-Semitism in Greater Richmond							
Variable	A Great Deal	A Moderate Amount	A Little	None at All	Total	Sample Size	Proj. # of Hhlds
Geographic Area							
Central	12.6%	39.6%	39.6%	8.3%	100.0%	119	1,164
West End	9.5%	44.6%	41.4%	4.5%	100.0%	119	1,008
Far West End	10.5%	39.1%	45.4%	4.9%	100.0%	190	1,800
Northeast	11.9%	38.5%	39.4%	10.2%	100.0%	95	948
Southside	6.3%	39.4%	43.8%	10.5%	100.0%	100	1,080
Length of Residence							
0 - 4 years	7.8%	34.3%	48.3%	9.6%	100.0%	78	906
5 - 9 years	4.7%	38.0%	52.5%	4.7%	100.0%	77	780
10 - 19 years	7.2%	40.6%	44.7%	7.5%	100.0%	127	1,248
20+ years	13.6%	42.0%	37.2%	7.3%	100.0%	341	3,066
Current Jewish Identification							
Orthodox	17.4%	27.3%	43.8%	11.4%	100.0%	26*	246
Conservative	15.5%	42.8%	34.3%	7.4%	100.0%	246	2,244
Reform	5.9%	36.2%	49.3%	8.6%	100.0%	190	1,734
Just Jewish	6.4%	42.5%	45.8%	5.3%	100.0%	161	1,776
Type of Marriage							
In-married	13.0%	42.7%	37.7%	6.6%	100.0%	246	2,101
Conversionary	15.3%	36.8%	48.0%	.0%	100.0%	43	380
Intermarried	2.9%	33.8%	53.7%	9.7%	100.0%	113	1,284
Current Member of a JCC							
JCC Members	16.1%	37.3%	43.4%	3.2%	100.0%	165	1,428
Not Members	8.4%	41.1%	42.0%	8.6%	100.0%	458	4,572
Current Member of a Jewish Organization							
Org. Member	10.0%	40.4%	42.7%	6.9%	100.0%	292	2,592
Not a Member	10.5%	39.4%	42.4%	7.6%	100.0%	325	3,408
Current Member of a Synagogue							
Member	12.7%	40.8%	40.4%	6.1%	100.0%	334	2,670
Not a Member	8.2%	39.6%	43.8%	8.3%	100.0%	289	3,330

Table 12-4 Perception of Anti-Semitism Existing in Community Comparison with Other Communities					
Community	Year	A Great Deal	A Moderate Amount	A Little	None at All
Miami	1994	30 %	43	24	3
Toronto	1991	26 %	45	27	2
South Broward	1990	24 %	39	29	7
Miami	1982	20 %	42	33	6
St. Louis	1982	19 %	42	31	8
Baltimore	1985	18 %	52	27	2
Orlando	1993	18 %	45	29	8
St Petersburg/Clearwater	1994	16 %	40	30	14
Dallas	1989	13 %	57	30	2
Atlantic City	1985	13 %	40	35	11
Columbus	1991	11 %	46	40	3
Kansas City	1985	11 %	45	35	9
Richmond	1994	10 %	40	42	7
Harrisburg	1994	10 %	47	38	6
Washington, DC	1983	9 %	48	40	4
Sarasota-Manatee	1992	9 %	38	35	16
Worcester	1987	7 %	43	41	9
Rochester	1988	6 %	47	44	4
SF Bay Area	1988	5 %	39	50	5

Chapter 13

The Reflector

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Chapter Highlights

- About 66% of respondents indicated that they read or receive the *Reflector*, implying that about 3,954 households receive the paper.
- The 66% readership rate is the second highest among 8 comparison communities.
- 49% of readers read every issue, 28% read most issues, 20% read some issues and 3% do not read the paper even though they receive it.

Market Penetration of The Reflector

About 66% of respondents indicated that they read or receive the *Reflector* (the JCFR newspaper), implying that about 3,954 households read or receive the paper (**Table 13-1**). The actual circulation is 4,329, including an unknown number of copies mailed to households outside the Greater Richmond area and some distributed to non-Jews. The survey, thus, provides a reasonable "prediction" of actual readership. Note that the paper is mailed to all JCC members and to all JCFR donors giving \$25 and over. Someone who is asked to give to JCFR (and does not) must pay for the paper. Advertisers are mailed the paper at no charge and subscriptions are taken.

The percentage reading or receiving the paper is surpassed only by the percentage found in Sarasota (**Table 13-2**). For the remainder of this discussion, "reading or receiving" is referred to as "readership."

Readership is only 44% of those under age 35. In general, readership increases with age, to about 62% of those age 35-49, to about 74% of those age 50-64, and to over 85% of the elderly. Those who are widowed (86%) are more likely to read or receive the paper than are those who are married (64%) or single (65%). The divorced (55%) are least likely to read the paper. Elderly singles (89%) and elderly couples (84%) are most likely to read the paper; only 47% of non-elderly singles read the paper, as do 64% of households with children.

Those earning over \$100,000 per year are more likely (73%) to receive the paper than are those earning less (56%-63%). Readership rates are highest in the West End (77%) and the Far West End (76%). They are lowest in the Southside (37%).

Receipt of the paper increases from only 36% of those in residence for 0-4 years, to 79% of those in residence for twenty or more years. This is not a surprising finding. It does emphasize the need to try to integrate newcomers into the community at an early date.

Orthodox (82%) and Conservative Jews (83%) are much more likely to read the paper than are Reform Jews (72%). Only 37% of the Just Jewish indicate they read the paper. 89% of in-married couples, but only 40% of intermarried couples read the paper. Those who have been to Israel on a Jewish trip (84%) are most likely to receive the paper, followed by those who have been on a general trip (76%), and those who have not been to Israel (58%).

JCC members (93%) are more likely to read the paper than are non-members (57%). Jewish organization members (89%) are more likely to read the paper than are non-members (49%). Synagogue members (91%) are more likely to read the paper than are non-members (46%).

91% of JCFR donors read the paper, versus 90% of those who turned down giving a gift, and 28% of those who were not asked.

Table 13-1 Percentage Reading or Receiving the <i>Reflector</i>			
Variable	Receiving the <i>Reflector</i>	Sample Size	Projected # of Households
All Respondents	65.9%	623	6,000
Age of Respondent			
Under 35	44.3%	101	1,242
35-49	61.7%	242	3,442
50-64	73.8%	111	978
65-74	89.2%	108	558
75 and over	85.7%	61	780
Marital Status			
Married	63.7%	447	4,362
Single	86.0%	66	636
Divorced	54.6%	35*	318
Widowed	65.4%	75	684
Household Structure			
Households with Children	63.9%	222	2,196
Non-Elderly Couple	61.3%	94	972
Non-Elderly Single	47.3%	70	762
Elderly Couple	84.3%	79	564
Elderly Single	88.9%	76	684
Income			
Under \$25,000	63.5%	76	954
\$25 - \$49,999	56.1%	121	1,560
\$50 - \$99,999	63.2%	183	2,226
\$100,000 and over	72.7%	111	1,260

Table 13-1 Percentage Reading or Receiving the <i>Reflector</i>			
Variable	Receiving the <i>Reflector</i>	Sample Size	Projected # of Households
Geographic Area			
Central	69.3%	119	1,164
West End	77.2%	119	1,008
Far West End	76.3%	190	1,800
Northeast	62.9%	95	948
Southside	37.1%	100	1,080
Length of Residence			
0 - 4 years	36.2%	78	906
5 - 9 years	50.2%	77	780
10 - 19 years	64.3%	127	1,248
20 or more years	79.4%	341	3,066
Jewish Identification			
Orthodox	81.8%	26*	246
Conservative	82.5%	246	2,244
Reform	71.6%	190	1,734
Just Jewish	37.3%	161	1,776
Type of Marriage			
In-married	88.9%	246	2,101
Conversionary	77.7%	43	380
Intermarried	40.1%	113	1,284
Been to Israel			
No	58.4%	376	3,876
On General Trip	75.5%	125	1,098
On Jewish Trip	83.9%	122	1,026

Table 13-1 Percentage Reading or Receiving the <i>Reflector</i>			
Variable	Receiving the <i>Reflector</i>	Sample Size	Projected # of Households
Member of a JCC			
JCC Members	93.1%	165	1,428
NOT JCC Members	57.4%	458	4,572
Member of a Jewish Organization			
Jewish Organization Member	88.8%	292	2,592
Not a Member	48.5%	325	3,408
Member of a Synagogue			
Synagogue Member	91.2%	334	2,670
Not a Member	45.6%	289	3,330
Donation Market Segments			
Gave to JCFR	91.4%	286	2,538
Asked, Did not Give	89.8%	78	876
Not asked to Give	28.2%	212	2,586

Table 13-2 Percentage Reading the Local Jewish Newspaper Comparison with Other Communities		
Community	Year	% Reading
Sarasota-Manatee*	1992	73%
Richmond*	1994	66%
South Broward*	1992	63%
Pittsburgh	1984	63%
Harrisburg*	1994	61%
St Petersburg/Clearwater	1994	54%
Orlando	1993	42%
Miami	1992	34%
*Newspapers are published by the Federations and distributed to the Federation's mailing list.		

Profile of Readers of the Reflector

While the discussion above shows the percentage of each population group who read the *Reflector*, this section develops a profile of those people who read the paper.

- 13% are under 35, 39% are 35-49, 18% are 50-64, 13% are 65-74 and 17% are age 75 and over.
- 70% are married, 10% are single never married, 4% are divorced, and 15% are widowed.
- 41% are households with children, 17% are non-elderly couples, 11% are non-elderly singles, 14% are elderly couples, and 18% are elderly singles.
- 16% earn under \$25,000, 23% earn \$25,000-\$50,000, 37% earn \$50,000-\$100,000, and 24% earn \$100,000 and over.
- 20% live in the Central Area, 20% in the West End, 35% in the Far West End, 15% in the Northeast, and 10% in the Southside.
- 8% are in residence in Richmond for less than 5 years, 10% for 5-9 years, 20% for 10-19 years, and 61% for 20 or more years.
- 5% are Orthodox, 47% are Conservative, 31% are Reform, and 17% are Just Jewish.
- 70% of married readers are in-married, 11% are in conversionary marriages, and 19% are in intermarriages.
- 22% have been to Israel on a Jewish trip, 21% on a general trip, and 57% have not been to Israel.
- 34% are JCC members, 58% are members of a Jewish organization, and 62% are synagogue members.
- 62% donated to the JCFR in the past year, 20% were asked but declined to give, and 18% were not asked to give.

Frequency of Reading the Reflector

Overall, 49% of readers indicated that they read every issue of the *Reflector*, 28% read most issues, 20% read some issues, and 3% read no issues. (**Table 13-3**).

Frequency of reading does vary consistently with age, for the under age 35 group only 32% claim to read every issue, versus 43% of those age 50-64 group, and more than 55% of those age 50 and over. Readers who are widowed (59%) are more likely to read every issue than those who are married (47%) or single (46%). 57% of elderly singles read every issue, versus only 36% of non-elderly singles and 46% of households with children. Note that 14% of the non-elderly singles do not read the paper even though they receive it.

No consistent relationship is seen with income. Although the sample size is small, and the percentage on the Southside who receive the paper is low, the percentage of readers who read every issue on the Southside is the highest (63%) of the four regions.

Orthodox readers (60%) and Conservative readers (54%) are more likely to read every issue than are the Reform readers (42%), or the Just Jewish (43%).

JCC members who read the paper do not differ from non-members in their reading patterns. Jewish organization members (56%) are more likely to read every issue than non-members (38%) and synagogue members (53%) are more likely to read every issue than non-members (42%).

31% of readers who are non-givers to Federation read every issue, versus about 54% of those who gave and those who were asked to give but chose not to.

Table 13-3
Frequency of Reading the Reflector
(Percentage of Readers)

Variable	Every issue	Most issues	Some issues	No issues	Total	Sample Size	Proj. # of Households
All	48.7%	28.4%	20.2%	2.8%	100.0%	438	3,954
Age of Respondent							
Under 35	31.6%	26.9%	36.7%	4.9%	100.0%	46	530
35-49	43.2%	28.8%	23.2%	4.8%	100.0%	160	1,522
50-64	56.0%	25.9%	17.0%	1.0%	100.0%	81	724
65-74	60.7%	29.5%	9.2%	.6%	100.0%	101	506
75 and over	57.7%	30.3%	12.0%	.0%	100.0%	50	672
Marital Status							
Married	47.1%	26.9%	22.5%	3.6%	100.0%	308	2,784
Widowed	58.5%	29.1%	12.4%	.0%	100.0%	65	581
Single	46.0%	37.9%	13.8%	2.4%	100.0%	45	411
Household Structure							
Hhds with Kids	45.5%	28.5%	24.3%	1.7%	100.0%	151	1,605
Non-Eld Couple	50.3%	30.4%	19.3%	.0%	100.0%	61	688
Non-Eld Single	35.9%	15.3%	35.0%	13.8%	100.0%	34	419
Elderly Couple	63.2%	25.5%	10.6%	.7%	100.0%	70	550
Elderly Single	57.4%	31.6%	11.0%	.0%	100.0%	68	692
Income							
Under \$25,000	56.1%	22.3%	18.6%	3.0%	100.0%	50	629
\$25 - \$49,999	47.5%	28.5%	20.4%	3.6%	100.0%	75	921
\$50 - \$99,999	46.6%	25.3%	25.7%	2.4%	100.0%	122	1,451
\$100,000 +	50.9%	30.7%	17.1%	1.3%	100.0%	86	953

Table 13-3 Frequency of Reading the Reflector <i>(Percentage of Readers)</i>							
Variable	Every issue	Most issues	Some issues	No issues	Total	Sample Size	Proj. # of Households
Geographic Area							
Central	43.6%	34.7%	17.7%	3.9%	100.0%	86	807
West End	44.3%	36.1%	14.1%	5.6%	100.0%	97	783
Far West End	49.5%	24.1%	25.7%	.7%	100.0%	151	1,372
Northeast	49.7%	26.2%	20.0%	4.1%	100.0%	65	597
Southside	63.1%	18.7%	18.2%	.0%	100.0%	39	399
Jewish Identification							
Orthodox	60.1%	23.1%	9.0%	7.8%	100.0%	21*	206
Conservative	54.2%	26.3%	18.5%	1.0%	100.0%	208	1,847
Reform	41.7%	33.9%	21.3%	3.1%	100.0%	145	1,242
Just Jewish	42.8%	25.5%	26.2%	5.6%	100.0%	64	660
Member of a JCC							
Members	50.0%	32.1%	14.9%	3.0%	100.0%	155	1,332
Not Members	48.0%	26.5%	22.9%	2.6%	100.0%	283	2,622
Member of a Jewish Organization							
Org. Member	56.4%	27.3%	14.4%	1.9%	100.0%	263	2,289
Not a Member	38.3%	29.9%	28.4%	3.4%	100.0%	171	1,665
Member of a Synagogue							
Syn. Member	52.9%	29.6%	17.0%	.5%	100.0%	305	2,440
Not a Member	41.9%	26.4%	25.3%	6.4%	100.0%	133	1,514
Donation Market Segments							
Gave to Federation	53.7%	28.3%	16.8%	1.2%	100.0%	263	2,451
Asked Did not Give	52.5%	31.4%	14.8%	1.4%	100.0%	71	783
Not Asked to Give	31.3%	25.8%	35.6%	7.3%	100.0%	67	720

Chapter 14

Philanthropic Profile

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JCFR (the Jewish Community Federation of Richmond) is the local Jewish Federation.

When making comparisons of the dollar amounts given to charities to other Jewish communities, the reader is cautioned to consult the tables for the year that each community completed its study. These comparisons clearly do not account for differences in cost of living or inflation.

Chapter Highlights

- Overall, 63 % reported that they contributed to Jewish charities in the past year, 77 % to non-Jewish charities, and 42 % to the Jewish Community Federation of Richmond.
- 37 % reported that they gave no money to Jewish charities in the past year. 24 % gave under \$100 and 23 % gave \$100-\$500. 16 % gave \$500 and over, including 11 % who gave \$1,000 and over. The 63 % contributing to Jewish charities is lower than 26 of the comparison Jewish communities and is higher than only four. It compares to 56 % from the National Jewish Population Survey.
- 58 % reported that they made no donation to the Jewish Community Federation of Richmond (JCFR) in the past year. 44 % were not contacted for a donation and 15 % were contacted, but chose not to give. 21 % gave under \$100 and 11 % gave \$100-\$500. 10 % gave \$500 and over, including 6 % who gave \$1,000 and over. The 42 % reported rate of giving is relatively low compared to other Jewish communities.
- 23 % reported that they gave no money to non-Jewish charities in the past year. 36 % gave under \$100 and 28 % gave \$100-\$500. 13 % gave \$500 and over, including 7 % who gave \$1,000 and over. The percentage giving \$500 and over to non-Jewish charities is slightly higher than the percentage giving \$500 and over to JCFR.
- A slightly larger percentage of people give \$500 and over to Jewish (16 %) than to non-Jewish charities (13 %).
- The percentage donating to Jewish charities increases precipitously, from 41 % of those under age 35 to about 87 % of those age 75 and over.
- Inter-marriage is correlated with donation levels to all Jewish charities. 11 % of in-married couples do not give, versus 54 % of the intermarried.
- The percentage being asked to give to the JCFR increases from 32 % of those under age 35 to 85 % of those age 75 and over. Half of those under age 35 turned down a request from JCFR for a gift.
- Trips to Israel also is correlated with giving to JCFR. 43 % of those who have been to Israel on a Jewish trip gave \$100 and over, versus 25 % of households in which someone has been to Israel on a general trip, and 15 % of households in which no one has been to Israel.

Chapter Highlights

- Synagogue membership also is related to giving to the JCFR. 72% of synagogue members donate, versus 22% of non-members.
- Respondents were asked the following question: ``On the whole, would you rather see more of the money collected by the JCFR used for local Jewish needs or sent to Israel and overseas?'' 54% selected local and 9%, Israel and overseas. 9% volunteered ``about equal'' as an answer. 17% indicated that the current proportion to Israel (42%) is their preference. 11% responded ``whatever JCFR thinks is best.''
- 9% of respondents age 50 and over have a will with a provision for a Jewish charity.

Overall Levels of Donation to Jewish and Non-Jewish Charities and to the JCFR

This section discusses the reported levels of donations in the past year to all Jewish charities, to the Jewish Community Federation of Richmond, and to non-Jewish charities. Each respondent defined ``charitable contribution'' for him/herself. It should be stated that respondents are somewhat likely to ``overstate'' their level of charitable giving, even in an anonymous survey. Also, despite assurances to the contrary, some respondents might have felt that questions concerning donations to the Jewish Community Federation of Richmond were leading to an appeal for funds, and may have overstated their giving to the JCFR. In other cases, people pay for and attend events at JCFR. They may consider these fees to be a charitable donation, but they are not counted as such by the JCFR. Many people may confuse the JCFR with the Jewish National Fund—people who buy a tree often think they have donated to JCFR.

Note as well that, because the Jewish Community Federation of Richmond is a Jewish charity, respondents included their gifts to the JCFR in their answers to questions about Jewish charities. Finally, the following section discusses the overall levels of philanthropy. Later sections of this chapter examine the levels of donations for different population subgroups.

Overall, 63% reported that they contributed to Jewish charities in the past year, 77% to non-Jewish charities, and 42% to the Jewish Community Federation of Richmond. (**Table 14-1**). Thus, like eight cities and the National Jewish Population Survey in the comparison table (**Table 14-2**), giving to Jewish charities is lower than to non-Jewish charities. For four communities, the levels of giving to Jewish and non-Jewish charities is about equal. A later section of this chapter examines the overlap between giving to Jewish and non-Jewish charities.

Jewish Charities. 37% report that they gave no money to Jewish charities in the past year. 24% gave under \$100, and 23% gave \$100-\$500. 16% gave \$500 and over, including 11% who gave \$1,000 and over (**Table 14-1**). Respondents were instructed to exclude synagogue dues, tuition, and Israel Bonds from their answers.

The 63% contributing to Jewish charities is lower than 26 of the comparison Jewish communities and higher than only four. It compares to 56% from the National Jewish Population Survey. (**Table 14-2**). It is higher than San Francisco (60%), Orlando (58%), Worcester (55%), and Houston (47%). It is considerably lower than Pittsburgh (93%), Chicago (76%), Sarasota-Manatee (76%), Tidewater (75%), and Miami (71%). It is about equal to Baltimore (66%).

Table 14-3 examines just those households who *did give* to Jewish philanthropies. 38% gave under \$100. This rate (38%) is toward the upper end of the comparison communities in the table. It compares to 43% in Orlando, 31% in San Francisco, 26% in West Palm Beach, and 21% in Sarasota.

The percentage who gave over \$1,000 (17%) is lower than average. 8 cities have a lower rate and 14 have a higher rate. The 17% is below Palm Springs (45%), Sarasota-Manatee (30%), West Palm Beach (21%), Miami (20%), South Broward (20%), and Toronto (19%). It is about equal to Rochester (18%) and Baltimore (16%). It is higher than Atlantic City (12%), Orlando (12%), and Boston (6%).

Table 14-1 Levels of Donation to Jewish and Non-Jewish Charities, and to the Jewish Community Federation of Richmond in the Past Year (Sample Size = 623, Projected Number of Households = 6,000)			
Level of Donation	Non-Jewish Charities	Jewish Charities*	United Jewish Community of Greater Richmond
Not Asked to Give			43.6%
Asked, but not give			14.8%
Nothing	23.3%	36.6%	58.4%
Under \$100	36.3	24.1	20.7
\$100 - \$499	27.8	22.9	11.2
\$500 - \$999	5.6	5.3	3.8
Over \$1,000	7.0	11.0%	5.8
Total	100.0%	100.0%	100.0%
Summary			
Do Contribute	76.7%	63.4%	41.6%*
\$500 and over	12.6%	16.3%	9.6%
\$1,000 and over	7.0%	11.0%	5.8%
*Includes 1.7% who gave to a Federation outside of Richmond.			

Jewish Community Federation of Richmond. 58% reported making no donation to the Jewish Community Federation of Richmond in the past year. 44% were not contacted for a donation and 15% were contacted, but chose not to give. Thus, 26% of those who are asked to give choose not to do so. 21% gave under \$100 and 11% gave \$100-\$500. 10% gave \$500 and over, including 6% who gave \$1,000 and over (**Table 14-1**).

Notice that the 42% contribution rate to JCFR is relatively low compared to the communities in **Table 14-4**. It is higher than only eight and lower than 23. It compares to 36% in New York, 39% in Boston and Columbus, 58% in Baltimore, 62% in Pittsburgh, and 74% in Cleveland. It is much higher than the rate found by the National Jewish Population Survey (34%).

Table 14-5 shows that the percentage of people not being asked to give (44%) is equal to Harrisburg (44%) and is higher than in Sarasota (37%) and West Palm Beach (37%). It is lower than in Miami (51%), Orlando (55%), and St. Petersburg (59%). The percentage of those asked to decline to give (26%) is significantly lower than only Orlando.

The 1983 Richmond demographic study indicated that 59% of households were Federations donors, compared with the 42% in 1994. While this probably indicates a decrease in the donation rate, it should be noted that the RDD methodology employed in the current study is much less likely to identify and interview donors than the Federation list/distinctive Jewish name methodology used in 1983. Thus, these results probably overstate the decrease in giving.

The right hand side of **Table 14-4** examines just those households who *did give* to Federations. 14% (of givers) gave over \$1,000. This is about an average rate for an American Jewish community. It is slightly lower than San Francisco (17%), Worcester (17%), and Dallas (16%). It is higher than the Florida communities of Miami (13%), West Palm Beach (11%), Orlando (11%) and South Broward (11%). It is lower than Sarasota (20%).

Note that while 41.6% indicated a Federation gift, this includes 1.7% who gave a gift to a Federation outside Richmond. Thus, 39.9% actually stated that they gave a gift to JCFR. This survey implies that the Jewish Community Federation of Richmond received gifts from 2,394 households in the past year. Actually, the number of households giving a gift was 1,758.

Table 14-2 Percentage Contributing to Jewish Charities and Non-Jewish Charities Comparison with Other Communities			
Community	Year	To Jewish Charities	To Non-Jewish Charities
Boston	1985	95 %	
Pittsburgh	1984	93 %	92 %
Palm Springs	1986	92 %	

Table 14-2 Percentage Contributing to Jewish Charities and Non-Jewish Charities Comparison with Other Communities			
Community	Year	To Jewish Charities	To Non-Jewish Charities
Louisville	1991	91 %	89 %
West Palm Beach	1987	91 %	84 %
New Orleans	1988	89 %	91 %
Atlantic City	1985	83 %	
St. Louis	1982	78 %	
Essex-Morris, NJ	1986	77 %	78 %
Sarasota-Manatee	1992	76 %	81 %
Chicago	1990	76 %	
Rochester	1988	76 %	76 %
Tidewater	1988	75 %	
Toronto	1990	75 %	
Minneapolis	1981	73 %	
Miami	1994	71 %	65 %
South Broward	1990	71 %	56 %
St. Paul	1992	70 %	
Harrisburg	1994	69 %	74 %
Chicago	1981	69 %	
New York	1981	68 %	40 %
Baltimore	1985	66 %	74 %
Dallas	1989	66 %	59 %
St Petersburg/Clearwater	1994	65 %	74 %
Los Angeles	1979	65 %	
New York	1990	64 %	67 %
Richmond	1994	63 %	77 %
SF Bay Area	1988	60 %	72 %
Orlando	1993	58 %	71 %
Worcester	1987	55 %	74 %
Houston	1986	47 %	
NJPS (US)	1990	56 %	67 %

Table 14-3 Dollar Amounts Contributed to Jewish Charities Comparison with Other Communities <i>(includes only households who donate to Jewish Charities)</i>					
Community	Year	Under \$100	\$100 - \$500	\$500 - \$1,000	Over \$1,000
New York	1981	52 %	30	7	10
Atlantic City	1985	81 %		7	12
Orlando	1993	43 %	36	9	12
Chicago	1981	56 %	23	8	13
St Petersburg/Clearwater	1994	32 %	41	14	13
Minneapolis	1981	49 %	26	10	15
SF Bay Area	1988	31 %	44	11	15
Baltimore	1985	74 %		8	16
Essex-Morris, NJ	1986	75 %		10	17
Dallas	1989	72 %		11	17
Washington	1983	72 %		11	17
Richmond	1994	38 %	36	8	17
Rochester	1988	67 %		15	18

Table 14-3 Dollar Amounts Contributed to Jewish Charities Comparison with Other Communities <i>(includes only households who donate to Jewish Charities)</i>					
Community	Year	Under \$100	\$100 - \$500	\$500 - \$1,000	Over \$1,000
Toronto	1990	25 %	39	17	19
Miami	1994	32 %	38	12	20
South Broward	1990	69 %		10	20
Harrisburg	1994	34 %	35	12	20
St. Louis	1982	32 %	30	17	21
West Palm Beach	1987	26 %	41	11	21
New Orleans	1988	52 %		27	21
Pittsburgh	1984	29 %	25	13	23
Worcester	1987	63 %		14	24
Sarasota-Manatee	1992	21 %	33	16	30
Louisville	1991	52 %		11	34
Palm Springs	1986	21 %	22	11	45
Boston	1985	85 %	9	6	6
St. Paul	1992	80 %		20	

Table 14-4 Contributions to the Jewish Federation Comparison with other Communities <i>(Respondents who ``Don't Know'' if they gave are assumed to be non-givers)</i>					
			Amount Contributed		
Community	Year	% Who Give	\$1-\$499	\$500-\$1,000	\$1,000 +
San Francisco Bay Area	1988	25	72 %	11	17
New York	1981	26			
Orlando	1993	30	85 %	4	11
St Petersburg/Clearwater	1994	33	82 %	8	10
New York	1990	36			
Boston	1985	39			
Columbus	1990	39			
Miami	1994	37	78 %	9	13
Richmond	1994	42	77%	9	14
Detroit	1990	43			
Sarasota-Manatee	1992	43	65 %	15	20
Washington, DC	1983	44			
Harrisburg	1994	46	73 %	10	17
Worcester	1987	46	73 %	10	17
Houston	1986	47			
South Broward	1990	52	83 %	5	11
Dallas	1989	53	78 %	6	16
West Palm Beach	1987	56	83 %	6	11
Baltimore	1985	58	87 %	3	9
Essex-Morris Counties, NJ	1986	52	82 %	6	13
St Paul	1992	55			
Rochester	1988	56	77 %	11	12

Table 14-4 Contributions to the Jewish Federation Comparison with other Communities <i>(Respondents who ``Don't Know'' if they gave are assumed to be non-givers)</i>					
Community	Year	% Who Give	Amount Contributed		
			\$1-\$499	\$500-\$1,000	\$1,000 +
New Orleans	1988	57	71 %	9	20
Toronto	1990	60			
Louisville	1991	60	64 %	13	28
Atlantic City	1985	61	83 %	6	11
Pittsburgh	1984	62			
Manchester	1983	73	67 %	10	23
Cleveland	1987	74			
Palm Springs	1986	75			
Quad Cities	1989	75	75 %	12	13
St. Louis	1982	76			
NJPS (US)	1990	34			

Table 14-5 Donation Market Segments Comparison with Other Communities						
Community	Year	Donated	Asked, But Did not Give	Not Asked to Give	Total	% of Persons Asked Who Did Not Give
Sarasota-Manatee	1992	52 %	12	37	100%	19%
West Palm Beach	1987	56 %	8	37	100%	13%
Harrisburg	1994	46 %	11	44	100%	19%
Richmond	1994	42%	15	44	100%	26%
Miami	1994	37 %	12	51	100%	24%
Orlando	1993	30 %	15	55	100%	33%
St Petersburg/Clearwater	1994	33 %	9	59	100%	27%

Non-Jewish Charities. 23 % reported that they gave no money to non-Jewish charities in the past year. 36 % gave under \$100 and 28 % gave \$100-\$500. 13 % gave \$500 and over and 7 % gave \$1,000 and over. (**Table 14-1**).

Notice that the 77 % contribution rate to non-Jewish charities is toward the upper end of the comparison communities in **Table 14-6**. It is higher than New York (67 %), Miami (65 %), Dallas (59 %), and South Broward (56 %). It is in the same range as Rochester (76 %), Baltimore (74 %), San Francisco (72 %), and Orlando (71 %). It is lower than Sarasota (81 %) and Pittsburgh (92 %). It is higher than the rate found by the 1990 National Jewish Population Survey (67 %).

The right hand side of **Table 14-6** examines just those households who *did give* to non-Jewish philanthropies in the past year. 84 % gave under \$500. This rate is about average for American Jewish communities.

Table 14-6 Contributions to Non-Jewish Charities Comparison with other Communities <i>(Respondents who ``Don't Know'' if they gave are assumed to be non-givers)</i>					
			Amount Contributed		
Community	Year	Do Give	\$1-\$500	\$501-\$1,000	\$1,000 +
New York	1990	67%			
New York	1981	40%			
South Broward	1990	56%	85%	5	9
Dallas	1989	59%	81%	10	9
Miami	1994	65%	83%	8	9
Detroit	1990	65%			
St Petersburg/Clearwater	1994	71%	84%	8	8
Orlando	1993	71%	88%	8	4
SF Bay Area	1988	72%	76%	13	11
Worcester	1987	74%	86%	6	8
Baltimore	1985	74%	93%	4	2
Harrisburg	1994	74%	81%	9	10
St Paul	1992	76%	83%	17	
Rochester	1988	76%	72%	12	16
Richmond	1994	77%	84%	7	9
Essex-Morris, NJ	1986	78%	88%	6	5
Sarasota-Manatee	1992	81%	77%	9	14
Washington, DC	1983		82%	9	9
St. Louis	1982		83%	9	9
West Palm Beach	1987	84%	75%	13	11
New Orleans	1991	91%	80%	11	9
Pittsburgh	1984	92%	76%	11	13
NJPS (US)	1990	67%			

Contributions to Jewish Charities and Non-Jewish Charities Compared

An interesting comparison can be made between giving to Jewish and non-Jewish charities. Notice that a slightly larger percentage of people give \$500 and over to Jewish (16%) than to non-Jewish charities (13%). Likewise, at the \$1,000 and over giving level, 11% gave this amount to Jewish charities, but only 7% to non-Jewish charities (**Table 14-1**).

Table 14-7 shows that 7% give only to Jewish charities and 21% give only to non-Jewish charities. 59% give to both and only 14% of households do not give any charitable contributions. This is an 86% giving rate to some charity, Jewish or non-Jewish.

About 1% of significant givers (\$500 or more) to Jewish charities do not give to non-Jewish charities. About 4% of significant givers (\$500 or more) to non-Jewish charities do not give to Jewish charities.

Respondents were asked to report their household charitable donations in the categories shown in **Table 14-1**. **Table 14-7** shows that 32% of respondents were in the same category on both Jewish and non-Jewish charities. 27% were in a higher giving category on Jewish charities. 28% were in a higher giving category on non-Jewish charities.

Table 14-7 Overlapping Jewish and Non-Jewish Giving Patterns (Sample Size = 623, Projected Number of Households = 6,000)				
Category	Richmond 1994	Harrisburg 1994	Miami 1994	Pinellas 1994
Give only to Jewish charities	7.4%	7.3%	18.1%	9.4%
Give only to non-Jewish charities	20.5%	18.0%	12.5	17.6
Give to Jewish and non-Jewish charities	58.6%	61.3%	53.0	56.0
Non-givers	13.5%	13.4%	16.5	17.0
Total	100.0%	100.0%	100.0%	100.0%
Give \$500 or more to non-Jewish and non-giver to Jewish	3.9%	3.2%	2.1%	2.6%
Give \$500 or more to Jewish and non-giver to non-Jewish	0.6%	0.7%	4.5%	1.4%
In same giving category on Jewish and non-Jewish charities	31.7%	41.3%	42.7%	45.0%
In higher giving category on Jewish charity	27.0%	31.0%	39.7	30.5
In higher giving category on non-Jewish charity	27.9%	27.7%	17.7	24.5
Total	100.0%	100.0%	100.0%	100.0%

Contributions to Jewish Charities

Table 14-8 shows the reported levels of contributions to Jewish charities for the Jewish population as a whole and for a variety of population subgroups. Respondents were instructed to exclude synagogue dues and Israel Bond purchases from their answers. 37% report giving no money to Jewish charities in the past year. 24% gave under \$100 and 23% gave \$100-\$500. 16% gave \$500 and over, including 11% who gave \$1,000 and over.

The percentage not donating declines with age, from 59% of those under age 35 to 37% of those age 35-49, to about 20% of those age 50-74, to 13% of those age 75 and over. The percentage giving \$500 or more increases with age, from 6% of those under age 35, to 17% of those age 35-49, and to 29% of those age 50-64, and then declines to 21% of those age 65-74, and then to only 16% of those age 75 and over.

By generation, the first and third generation and higher is the most likely to not make any contributions to Jewish charities. 31% of the first and 38% of the third generation do not donate, versus about 24% of the second generation. 13% of the first generation donate \$500 or more, versus 17% of the second and third and higher generations.

Non-elderly singles are the least likely to be making contributions to Jewish charities: 54% do not. Only 17% of elderly couples and elderly singles do not give. About 33% of non-elderly couples and 32% of households with children do not give. Thus, about one in three households with children are not setting an example of giving for their offspring.

Examining giving levels of \$500 or more, 20% of households with children are in this category, as are about 21% of non-elderly couples and 22% of elderly couples. Only 7% of non-elderly singles give \$500 or more. A difference is seen between elderly couples (22%) and elderly singles (14%). This implies that, when one becomes widowed, giving patterns change significantly.

As would be expected, as income increases, the percentage who donate, and the percentage who donate large amounts, increases. 49% of those earning under \$25,000 are givers, versus about 52% of those earning \$25,000-\$50,000, 67% of those earning \$50,000-\$100,000, and 83% of those earning \$100,000 and over. Giving at the level of \$500 or more increases from 0.4% of those earning under \$25,000, to 7% of those earning \$25,000-\$50,000, to 43% of those earning \$100,000 and over.

The percentage giving to Jewish charities is much higher in the West End (73%) and the Far West End (73%). 67% donate in the Central Area. Only 58% in the Northeast and 53% in the Southside are donors. The percentage giving \$500 or more is highest in the West End (28%), the Central Area (24%), and the Far West End (17%). It is lowest in the Southside (6%) and the Northeast (10%).

Table 14-8
Contributions to Jewish Charities (Rows add to 100%)

Variable	Do Not Give	Under \$100	\$100-\$499	\$500-\$999	\$1,000+	\$500 +	Sample Size	Proj. # of Households
All Respondents	36.6%	24.1%	22.9%	5.3%	11.0%	16.3%	623	6,000
Age of Respondent								
Under 35	59.2%	18.1%	16.6%	3.2%	2.9%	6.1%	101	1,242
35-49	37.2%	23.4%	22.5%	6.3%	10.5%	16.8%	242	3,442
50-64	21.1%	18.5%	31.7%	6.0%	22.7%	28.7%	111	978
65-74	20.1%	27.3%	32.0%	8.5%	12.1%	20.6%	108	558
75 and over	13.2%	47.3%	23.0%	3.8%	12.6%	16.4%	61	780
Generation								
First	31.1%	28.3%	27.9%	2.8%	10.0%	12.8%	48	480
Second	23.7%	33.2%	26.2%	2.6%	14.4%	17.0%	133	1,260
Third or higher	37.5%	22.5%	22.7%	6.6%	10.7%	17.3%	430	4,260
Household Structure								
Hh with Children	32.1%	21.5%	26.3%	7.9%	12.1%	20.0%	222	2,196
Non-Elderly Couple	33.1%	23.1%	23.0%	6.1%	14.8%	20.9%	94	972
Non-Elderly Single	53.9%	22.2%	16.6%	.0%	7.3%	7.3%	70	762
Elderly Couple	17.0%	24.3%	36.7%	7.5%	14.5%	22.0%	79	564
Elderly Single	16.6%	49.6%	19.7%	4.7%	9.4%	14.1%	76	684
Income								
Under \$25,000	51.1%	29.6%	18.9%	.4%	.0%	0.4%	73	954
\$25 - \$50,000	48.1%	26.8%	18.3%	3.5%	3.2%	6.7%	121	1,560
\$50 - \$100,000	33.4%	24.7%	26.2%	5.6%	10.0%	15.6%	183	2,226
\$100,000 and over	16.6%	9.6%	30.6%	11.3%	32.0%	43.3%	111	1,260
Geographic Area								
Central	33.0%	20.9%	22.5%	9.1%	14.5%	23.6%	119	1,164
West End	27.2%	15.7%	29.4%	6.8%	21.0%	27.8%	119	1,008
Far West End	26.7%	28.6%	27.5%	7.0%	10.2%	17.2%	190	1,800
Northeast	42.0%	30.9%	17.1%	3.6%	6.4%	10.0%	95	948
Southside	46.5%	26.6%	20.6%	.0%	6.3%	6.3%	100	1,080

Table 14-8 shows that as length of residence increases, so does giving level, suggesting that people give more as they become bonded to a community. The lowest rate of giving is for those with the shortest length of residence. 42% of those in residence for 0-4 years give. This increases to about 56% of those in residence 5-9 years, 61% of those in residence 10-19 years, and to 77% for those in residence for 20 years or more. The percentage giving \$500 or more is lowest for recent migrants (5%) and highest for those in residence for 20 or more years (22%).

Those who identify themselves as Just Jewish are least likely to be making donations: 61% are non-givers, versus about 15% of Orthodox and Conservative Jews and 34% of Reform Jews. The percentage giving \$500 or more declines from 45% of Orthodox Jews, to 24% of Conservative Jews, to 13% of Reform Jews, to 8% of the Just Jewish.

Intermarriage is correlated with donation levels. 11% of in-married couples do not give, versus 54% of the intermarried. 27% of conversionary in-married couples do not give. 32% of in-married couples give \$500 and over, versus 6% of the intermarried.

Trips to Israel also is correlated with donation levels. 44% of those who have not been to Israel do not give, versus 19% of households in which an adult has been on a general trip and 14% of those who have been to Israel on a Jewish trip. 8% of those who have not been to Israel give \$500 and over, versus about 26% of those who have been to Israel on a general trip, and 39% of those who have been to Israel on a Jewish trip.

Synagogue membership also is correlated with donation levels, even though synagogue dues were not included in the totals. 7% of synagogue members do not give, versus 56% of non-members. 33% of members give \$500 and over, versus 4% of non-members. The differences are wide as well for JCC members and non-members (9% versus 43% not giving and 41% versus 9% giving \$500 and over) and for Jewish organization members and non-members (8% versus 54% not giving and 29% versus 8% giving \$500 and over).

66% of those people who decline to give when asked by JCFR *do* give to other Jewish charities, 31% at \$100 and over. Also, 27% of persons who are not asked by JCFR to give are donors to other Jewish charities, with about 4% giving \$500 and over. These findings indicate additional potential for donations to the Jewish Community Federation of Richmond if these persons can be identified and approached.

Table 14-8—continued Contributions to Jewish Charities (Rows add to 100%)								
Variable	Do Not Give	Under \$100	\$100-\$499	\$500-\$999	\$1,000+	\$500 +	Sample Size	Proj. # of Households
All Respondents	34.2%	25.0%	23.8%	5.5%	11.4%	16.9%	623	6,000
Length of Residence								
0 - 4 years	58.3%	17.0%	19.5%	4.0%	1.2%	5.2%	78	906
5 - 9 years	44.2%	23.8%	15.4%	1.2%	15.4%	16.6%	77	780
10 - 19 years	39.3%	23.4%	22.9%	5.7%	8.8%	14.5%	127	1,248
20 + years	22.7%	28.3%	27.6%	7.0%	14.5%	21.5%	341	3,066
Current Jewish Identification								
Orthodox	16.1%	35.3%	3.7%	7.3%	37.6%	44.9%	26*	246
Conservative	14.3%	29.3%	32.2%	8.5%	15.8%	24.3%	246	2,244
Reform	33.7%	27.8%	26.1%	4.5%	8.0%	12.5%	190	1,734
Just Jewish	61.4%	15.8%	14.6%	2.7%	5.6%	8.3%	161	1,776
Type of Marriage								
In-married	10.5%	23.2%	34.0%	11.1%	21.3%	32.4%	246	2,101
Conversionary	26.7%	25.8%	22.2%	8.3%	16.9%	25.2%	43	380
Intermarried	53.5%	21.6%	18.6%	2.3%	4.0%	6.3%	113	1,284
Any Adult Been to Israel								
No	44.2%	27.8%	19.6%	4.1%	4.3%	8.4%	376	3,876
On General Trip	18.7%	19.6%	35.6%	6.8%	19.4%	26.2%	125	1,098
On Jewish Trip	13.8%	20.4%	26.8%	9.6%	29.4%	39.0%	122	1,026
Current Member of a Synagogue								
Synagogue Member	6.6%	23.8%	36.7%	10.1%	22.8%	32.9%	334	2,670
Not Member	55.8%	26.0%	13.7%	1.9%	2.5%	4.4%	289	3,330
Current Member of a JCC								
JCC Member	8.6%	17.6%	32.5%	12.1%	29.3%	41.4%	165	1,428
Not JCC Member	42.5%	27.4%	21.0%	3.4%	5.7%	9.1%	458	4,572
Current Member of a Jewish Organization								
Org. Member	7.5%	26.5%	36.9%	7.9%	21.1%	29.0%	292	2,592
Not Member	54.3%	23.8%	14.1%	3.6%	4.2%	7.8%	325	3,408
Donation Market Segments								
Gave to JCFR	.0%	31.6%	35.3%	9.9%	23.3%	33.2%	286	2,538
Asked, Did not Give	34.4%	34.8%	21.7%	3.5%	5.6%	9.1%	78	876
Not Asked to Give	72.5%	12.5%	11.3%	2.2%	1.5%	3.7%	212	2,586

Contributors and Non-Contributors to the JCFR

Table 14-9 examines several variables crosstabulated with a variable that divided respondents into three categories: 1) persons who reported making a donation to the JCFR campaign in the past year; 2) persons who did not make a donation, but were contacted by the JCFR in the past year to do so; and 3) persons who did not make a donation and were not asked to make a donation in the past year. 58% gave no money to the JCFR in the past year. 15% were asked to give, but chose not to and 44% were not asked. Thus, 26% of those who were asked chose not to give. A number of other Jewish community studies that have asked respondents why they do not give have found that the most important reason was that they were not contacted. Thus, this table is particularly important in analyzing which groups are not being reached. Note as well that these results indicate that about one in four persons who recall being asked for a gift turned down the request.

The percentage not being asked is highest for those under age 35, at 68% (**Table 14-9**). This percentage declines precipitously to about 47% of those age 35-49, to 31% of those age 50-64, and then to about 23% of those age 65-74, to only 15% of those age 75 and over. The percentage who gave increases from 17% of those under age 35, to about 38% of those age 35-49, to 58% of those age 50-64, to about two-thirds of those age 65 and over. 48% of those under age 35 who are asked to give decline to do so.

By generation, 45% of the first generation are not asked, as are 45% of the third and higher generation, versus only 31% of the second generation. Giving is highest for the second generation, at 58%. 29% of the third generation who are asked to give decline to do so.

The three household types that are least likely to be contacted are non-elderly singles (59%), households with children (44%), and non-elderly couples (44%). 20% of elderly couples and 19% of elderly singles are not asked. Only 22% of non-elderly singles give to the Jewish Community Federation of Richmond. 45% of non-elderly singles and 27% of households with children who are asked to give decline to do so.

A significant relationship exists between not being asked and income. More than half of those earning under \$50,000 are not being asked. This percentage declines to 33% for those earning \$100,000 and over.

About one-third of those in the Central Area, the West End, and the Far West End are not being asked. But close to half in the Northeast are not asked and such is also the case for almost two-thirds on the Southside. While 61% in the West End donate, as do almost half in the Central Area, and 43% in the Far West End, such is the case for only 26% in the Southside.

33% of those asked in the Far West End do not give. This is also the case for 28% on the Southside, about one in four in the Central Area and the Northeast, and only 11% in the West End.

Table 14-9 Contributors and Non-Contributors to the Jewish Community Federation of Richmond							
		Did Not Give					
Variable	Gave to JCFR	Asked	Not Asked	Total	% of Persons Asked who Do not Give	Sample Size	Proj. # of Households
All Respondents	41.6%	14.8%	43.6%	100.0%	26.2%	623	6,000
Age of Respondent							
Under 35	16.5%	15.4%	68.1%	100.0%	48.3%	101	1,242
35-49	37.8%	15.4%	46.8%	100.0%	28.9%	242	3,442
50-64	58.1%	11.4%	30.6%	100.0%	16.4%	111	978
65-74	66.8%	10.0%	23.2%	100.0%	13.0%	108	558
75 and over	69.0%	15.6%	15.4%	100.0%	18.4%	61	780
Generation							
First	44.5%	10.6%	44.9%	100.0%	19.2%	48	480
Second	57.8%	11.5%	30.7%	100.0%	16.6%	133	1,260
Third or higher	38.9%	15.9%	45.3%	100.0%	29.0%	430	4,260
Household Structure							
Hh with children	41.3%	15.2%	43.5%	100.0%	26.9%	222	2,196
Non-Elderly Couple	46.0%	9.6%	44.3%	100.0%	17.3%	94	972
Non-Elderly Single	22.4%	18.4%	59.2%	100.0%	45.1%	70	762
Elderly Couple	66.3%	13.5%	20.2%	100.0%	16.9%	79	564
Elderly Single	66.7%	14.6%	18.7%	100.0%	18.0%	76	684
Income							
Under \$25,000	32.9%	15.1%	52.0%	100.0%	31.5%	73	954
\$25 - \$50,000	26.2%	19.1%	54.7%	100.0%	42.2%	121	1,560
\$50 - \$100,000	45.8%	12.4%	41.8%	100.0%	21.3%	183	2,226
\$100,000 and over	57.3%	9.8%	32.9%	100.0%	14.6%	111	1,260
Geographic Area							
Central	49.9%	15.5%	34.6%	100.0%	23.7%	119	1,164
West End	61.1%	7.2%	31.7%	100.0%	10.5%	119	1,008
Far West End	43.0%	21.5%	35.4%	100.0%	33.3%	190	1,800
Northeast	40.0%	11.2%	48.9%	100.0%	21.9%	95	948
Southside	26.2%	10.4%	63.5%	100.0%	28.4%	100	1,080

Table 14-9 shows that shorter lengths of residence entail higher rates of JCFR not having asked for a gift (**Table 14-9**). For those in residence for 0-4 years, 69% were not asked to give. This is the case for about 50% of those in residence for 5-19 years, and for only 28% of those in residence for 20 years or more. Only 21% of those in residence for less than five years are givers. About one-third of those in residence for 5-19 years are givers, as are about 59% of those in residence for 20 or more years. Those in residence for 20 years or more are much less likely to turn down a request when asked (19%) than is the case for those in residence for less than 20 years. Clearly this points to the need for procedures to identify and welcome new residents in as expeditious a manner as possible.

Those who identify themselves as Orthodox and Conservative are most likely to be contacted: about one in five of such persons indicate that they were not contacted. 43% of Reform Jews claim that they were not contacted in the past year, as do 68% of the Just Jewish. 47% of Orthodox and 61% of Conservative Jews make a donation to the Jewish Community Federation of Richmond, versus 44% of Reform Jews, and 22% of the Just Jewish. 40% of Orthodox Jews turn down a request when asked, but note the small sample size.

The 1983 Richmond demographic study indicated that 68% of Orthodox households, 67% of Conservative households, 55% of Reform households, and 42% of Just Jewish households donated to Federation, compared to 47%, 61%, 44% and 22% in 1994. The 1983 Richmond demographic study also indicated that 58% of conversionary households donated to Federation, as did 34% of intermarried households, compared to 37% and 21% in 1994. While this probably indicates a decrease in the donation rate, it should be noted that the RDD methodology employed in the current study is much less likely to identify and interview donors than the Federation list/distinctive Jewish name methodology used in 1983. Thus, these results probably overstate the decrease in giving.

Intermarriage is correlated with being asked to donate. 17% of in-married couples were not contacted, versus 71% of the intermarried. 67% of the in-married donate, versus only 21% of the intermarried.

Trips to Israel also is correlated with being contacted. 22% of those who have been to Israel on a Jewish trip were not contacted, versus 28% of households in someone has been on a general trip and 51% of those who have not been to Israel. 66% of those who have been on a Jewish trip are givers, versus 56% of those who went on a general trip, and 35% of those who have not been to Israel. Only 16% of those who have been to Israel on a Jewish trip turn down a request to give when asked.

Synagogue membership also is correlated with JCFR's ability to reach people. 14% of synagogue members claim to not have been contacted, versus 64% of non-members. Non-members are much more likely to turn down a request from JCFR. 77% of members give, versus only 33% of non-members. 84% of synagogue members who were asked gave a gift, versus only 60% of non-members. Only 16% of members turn down a request to give when asked.

The differences are similar for JCC members and non-members. 14% of JCC members claim not to have been not contacted, as is the case for 51% of non-JCC members. 11% of members turned JCFR down, versus 32% of non-members. 77% of JCC members give gifts to JCFR, versus 33% of non-members.

Only 15% of organization members were not reached, versus 61% of non-members. 73% of members gave versus 23% of non-members.

Table 14-9—continued Contributors and Non-Contributors to the Jewish Community Federation of Richmond							
		Did Not Give					
Variable	Gave to JCFR	Asked	Not Asked	Total	% of Persons Asked who Do not Give	Sample Size	Proj. # of Households
All	41.6%	14.8%	43.6%	100.0%	26.2%	623	6,000
Length of Residence							
0 - 4 years	21.3%	9.7%	69.1%	100.0%	31.3%	78	906
5 - 9 years	31.5%	16.3%	52.1%	100.0%	34.1%	77	780
10 - 19 years	32.6%	17.9%	49.4%	100.0%	35.4%	127	1,248
20 + years	58.7%	13.5%	27.8%	100.0%	18.7%	341	3,066
Current Jewish Identification							
Orthodox	46.6%	31.1%	22.3%	100.0%	40.0%	26*	246
Conservative	61.2%	16.6%	22.2%	100.0%	21.3%	246	2,244
Reform	43.9%	13.3%	42.8%	100.0%	23.3%	190	1,734
Just Jewish	22.2%	9.6%	68.2%	100.0%	30.2%	161	1,776
Type of Marriage							
In-married	66.6%	16.6%	16.7%	100.0%	20.0%	246	2,101
Conversionary	36.7%	20.9%	42.4%	100.0%	36.3%	43	380
Intermarried	20.6%	8.4%	71.0%	100.0%	29.0%	113	1,284
Any Adult Been to Israel							
No	34.5%	14.4%	51.1%	100.0%	29.4%	376	3,876
On General Trip	56.4%	15.5%	28.1%	100.0%	21.6%	125	1,098
On Jewish Trip	65.6%	12.4%	22.0%	100.0%	15.9%	122	1,026
Current Member of a Synagogue							
Syn. Member	72.2%	13.8%	13.9%	100.0%	16.0%	334	2,670
Not Member	21.9%	14.5%	63.6%	100.0%	39.8%	289	3,330
Current Member of a JCC							
JCC Member	77.2%	9.2%	13.6%	100.0%	10.6%	165	1,428
Not Member	33.4%	15.8%	50.8%	100.0%	32.1%	458	4,572
Current Member of a Jewish Organization							
Org. Member	73.0%	11.8%	15.2%	100.0%	13.9%	292	2,592
Not Member	22.7%	16.1%	61.3%	100.0%	41.5%	325	3,408

Contributions to the JCFR

Table 14-10 shows the levels of contributions to the JCFR for the Jewish population as a whole and for a variety of population subgroups. 58% reported giving no money to the JCFR in the past year. 21% gave under \$100 and 11% gave \$100-\$500. 10% gave \$500 and over, including 6% who gave \$1,000 and over. The percentage of persons giving and not giving has been discussed above, so this discussion, for the most part, examines the percentage giving \$100 or more to the Jewish Community Federation of Richmond.

The percentage giving \$100 or more increases from 6% of those under age 35, to 21% of those age 35-49, to 36% of those age 50-74, to only 18% of those age 75 and over. This drop for the 75 and over group is consistent with the income data shown in Chapter 5.

The first generation (many of whom are age 75 and over) is least likely to give \$100 and over (13%). More than one in five of second (21%) and the third and higher generation (22%) do so.

Non-elderly singles (10%) are the least likely to be giving \$100 or more to the JCFR. About one in four households with children and non-elderly couples give \$100 or more, as do about 35% of elderly couples, but only 19% of elderly singles.

As would be expected, as income increases, the percentage who donate \$100 or more increases, from less than 5% of those earning under \$50,000, to 23% of those earning \$50,000-\$100,000, to 51% of those earning \$100,000 and over.

More than one-third of those in the West End give \$100 or more, versus almost one in four in the Central Area and the Far West End. In the Northeast and the Southside, just over one in ten do so.

Table 14-10
Contributions to the Jewish Community Federation of Richmond (Rows add to 100%)

Variable	Do Not Give	\$100 or Less	\$100-\$499	\$500-\$999	\$1,000+	\$100 +	Sample Size	Proj. # of Households
All Respondents	58.4%	20.7%	11.2%	3.8%	5.8%	20.8%	623	6,000
Age of Respondent								
Under 35	84.1%	10.3%	3.1%	1.7%	0.8%	5.6%	101	1,242
35-49	63.6%	15.2%	11.2%	4.0%	6.1%	21.3%	242	3,442
50-64	42.8%	21.4%	14.5%	5.2%	16.1%	35.8%	111	978
65-74	34.6%	29.3%	25.5%	5.0%	5.5%	36.0%	108	558
75 and over	31.9%	50.1%	11.7%	5.0%	1.3%	18.0%	61	780
Generation								
First	56.4%	30.4%	9.0%	2.0%	2.1%	13.1%	48	480
Second	43.8%	35.6%	11.6%	4.7%	4.3%	20.6%	133	1,260
Third or higher	62.0%	15.8%	11.5%	3.7%	6.9%	22.1%	430	4,260
Household Structure								
Hh with Children	60.3%	15.3%	12.8%	4.6%	7.0%	24.4%	222	2,196
Non-Elderly Couple	55.0%	19.6%	10.6%	4.0%	10.8%	25.4%	94	972
Non-Elderly Single	77.6%	12.9%	5.8%	0.0%	3.8%	9.6%	70	762
Elderly Couple	35.2%	30.2%	18.9%	12.0%	3.7%	34.6%	79	564
Elderly Single	34.5%	47.1%	17.0%	0.0%	1.5%	18.5%	76	684
Income								
Under \$25,000	67.1%	30.3%	2.6%	0.0%	0.0%	2.6%	73	954
\$25 - \$50,000	73.8%	21.1%	3.4%	1.6%	0.0%	5.0%	121	1,560
\$50 - \$100,000	54.2%	23.0%	13.5%	5.9%	3.4%	22.8%	183	2,226
\$100,000 and over	44.3%	4.7%	22.5%	7.3%	21.2%	51.0%	111	1,260
Geographic Area								
Central	52.0%	24.9%	11.7%	6.6%	4.7%	23.0%	119	1,164
West End	40.6%	25.1%	16.1%	4.6%	13.5%	34.2%	119	1,008
Far West End	58.5%	17.6%	12.7%	4.7%	6.5%	23.9%	190	1,800
Northeast	60.0%	26.3%	8.9%	0.8%	4.0%	13.7%	95	948
Southside	73.8%	14.5%	7.7%	2.2%	1.7%	11.6%	100	1,080

Table 14-11 shows that those in residence for 0-4 years (6%) are less likely to give \$100 and over than those in residence for 5-19 years (16%) or those in residence for 20 or more years (30%).

Those who identify themselves as Just Jewish (8%) are less likely to be making donations of \$100 or more than are Orthodox (14%), Conservative (32%), and Reform Jews (24%).

Intermarriage is correlated with donation levels. 42% of in-married couples give \$100 and over, versus 9% of the intermarried.

Trips to Israel also is correlated with donation levels. 43% of those who have been to Israel on a Jewish trip give \$100 and over, versus 25% of those who have been on a general trip, and 15% of those who have not been to Israel.

Synagogue membership also is correlated with donation levels. 42% of synagogue members give \$100 and over, versus 6% of non-members. The difference is similar for JCC members and non-members (47% versus 14% giving \$100 and over) and for Jewish organization members and non-members (40% versus 9% giving \$100 and over).

Table 14-10—continued
Contributions to the Jewish Community Federation of Richmond (Rows add to 100%)

Variable	Do Not Give	Under \$100	\$100-\$499	\$500-\$999	\$1,000+	\$100 +	Sample Size	Proj. # of Households
All Respondents	58.4%	20.7%	11.2%	3.8%	5.8%	20.8%	623	6,000
Length of Residence								
0 - 4 years	81.3%	12.7%	3.1%	2.9%	.0%	6.0%	78	906
5 - 9 years	70.1%	13.4%	9.3%	3.0%	4.2%	16.5%	77	780
10 - 19 years	68.3%	16.1%	8.6%	4.3%	2.7%	15.6%	127	1,248
20 + years	42.2%	27.9%	15.8%	4.4%	9.7%	29.9%	341	3,066
Current Jewish Identification								
Orthodox	53.4%	32.3%	6.7%	3.9%	3.7%	14.3%	26*	246
Conservative	40.0%	28.2%	16.5%	5.7%	9.5%	31.7%	246	2,244
Reform	58.0%	18.6%	14.4%	3.4%	5.7%	23.5%	190	1,734
Just Jewish	78.2%	13.4%	3.6%	2.3%	2.4%	8.3%	161	1,776
Type of Marriage								
In-married	35.1%	23.4%	19.3%	11.1%	11.1%	41.5%	246	2,101
Conversionary	63.9%	13.4%	16.8%	.0%	5.9%	22.7%	43	380
Intermarried	80.0%	11.0%	3.9%	.9%	4.2%	9.0%	113	1,284
Anyone in Household Been to Israel								
No	66.6%	18.6%	10.5%	2.2%	2.1%	14.8%	376	3,876
On General Trip	45.1%	30.5%	11.3%	7.5%	5.7%	24.5%	125	1,098
On Jewish Trip	35.4%	21.5%	15.3%	6.9%	21.0%	43.2%	122	1,026
Current Member of a Synagogue								
Syn. Member	28.8%	29.5%	21.8%	6.9%	13.0%	41.7%	334	2,670
Not Member	78.9%	14.9%	3.7%	1.7%	.7%	6.1%	289	3,330
Current Member of a JCC								
JCC Member	23.8%	29.3%	17.1%	9.6%	20.3%	47.0%	165	1,428
Not Member	67.6%	18.7%	9.8%	2.2%	1.7%	13.7%	458	4,572
Current Member of a Jewish Organization								
Org. Member	28.2%	32.0%	20.0%	7.3%	12.6%	39.9%	292	2,592
Not Member	77.9%	13.5%	5.6%	1.6%	1.4%	8.6%	325	3,408

Contributions to Non-Jewish Charities

Table 14-11 shows the reported levels of contributions to non-Jewish charities for the Jewish population as a whole and for a variety of population subgroups. 20% report giving no money to non-Jewish charities in the past year. 38% gave under \$100 and 29% gave \$100-\$500. 13% gave \$500 and over, including 7% who gave \$1,000 and over.

The percentage not donating is highest for the young and the old, unlike for Jewish charities (for which older people make higher contributions). Note that 37% of those under age 35 do not give. The percentage giving \$500 or more peaks at 18% for those ages 35-64. It is only 5% for those under age 35 and 8% for those age 75 and over.

By generation, the first generation is the least likely to make any contributions to non-Jewish charities. 31% of the first generation does not donate, versus about 24% of the second, and 18% of the third and higher generation. The first generation (6%) is least likely to give \$500 or more, versus the second generation (12%), and the third and higher (14%).

36% of non-elderly singles do not give to non-Jewish charities. 20% of elderly couples and 15% of non-elderly couples do not give. 23% of elderly singles do not give, but only 15% of households with children do not give. Only 7% of single persons households give \$500 or more, compared with 13% of elderly couples and 18% of non-elderly couples. 15% of households with children donate \$500 or more.

As would be expected, as income increases, the percentage who donate, and the percentage who donate large amounts, increases. 46% of those earning under \$25,000 are non-givers, versus about 30% of those in the \$25,000-\$50,000 categories and 12% of those earning \$50-\$100,000, and only 5% of those earning \$100,000 and over. Giving at the level of \$500 or more increases from less than 2% of those earning under \$50,000, to 12% of those earning \$50,000-\$100,000, to 42% of those earning \$100,000 and over.

The highest percentages of non-givers are in the Northeast (28%) and the Central Area (23%). Those in the West End are least likely to be non-givers (14%). Little difference is seen by region in the percentage donating \$500 and over.

The 1983 Richmond demographic study reported that 79% of the respondents gave to the United Way.

Table 14-11
Contributions to NON-Jewish Charities (Rows add to 100%)

Variable	Do Not Give	Under \$100	\$100-\$499	\$500-\$999	\$1,000+	\$500 +	Sample Size	Proj. # of Households
All Respondents	20.2%	37.8%	28.9%	5.8%	7.3%	13.1%	623	6,000
Age of Respondent								
Under 35	37.4%	36.0%	22.1%	3.7%	.8%	4.5%	101	1,242
35-49	16.7%	34.5%	31.4%	7.5%	10.0%	17.5%	242	3,442
50-64	7.3%	37.9%	37.9%	6.4%	10.6%	17.0%	111	978
65-74	20.3%	34.5%	32.1%	3.3%	9.8%	13.1%	108	558
75 and over	21.5%	53.6%	17.3%	4.6%	3.0%	7.6%	61	780
Generation								
First	30.7%	37.6%	26.3%	2.2%	3.3%	5.5%	48	480
Second	23.8%	48.7%	15.8%	6.3%	5.4%	11.7%	133	1,260
Third or higher	18.1%	34.6%	32.9%	6.1%	8.2%	14.3%	430	4,260
Household Structure								
Hh with Children	14.5%	36.3%	34.2%	7.0%	8.0%	15.0%	222	2,196
Non-Elderly Couple	15.0%	31.2%	35.9%	5.9%	12.1%	18.0%	94	972
Non-Elderly Single	35.5%	38.1%	19.5%	5.8%	1.2%	7.0%	70	762
Elderly Couple	20.0%	37.7%	29.5%	4.4%	8.4%	12.8%	79	564
Elderly Single	23.4%	53.6%	15.6%	4.3%	3.1%	7.4%	76	684
Income								
Under \$25,000	46.4%	42.7%	8.6%	1.3%	1.0%	2.3%	73	954
\$25 - \$50,000	30.3%	47.6%	20.1%	1.7%	.3%	2.0%	121	1,560
\$50 - \$100,000	11.9%	34.6%	41.6%	7.3%	4.6%	11.9%	183	2,226
\$100,000 and over	5.2%	16.9%	36.0%	10.4%	31.4%	41.8%	111	1,260
Geographic Area								
Central	23.2%	43.4%	21.0%	6.7%	5.7%	12.4%	119	1,164
West End	13.7%	31.8%	40.7%	3.1%	10.7%	13.8%	119	1,008
Far West End	19.2%	39.8%	29.8%	4.9%	6.3%	11.2%	190	1,800
Northeast	28.1%	40.9%	16.3%	4.7%	10.0%	14.7%	95	948
Southside	16.9%	31.1%	36.9%	9.6%	5.5%	15.1%	100	1,080

Table 14-11 shows that the percentage who do not give to non-Jewish charities is higher for those in residence for less than five years (36%) than for those in residence for 5-9 years (24%), those in residence for 10-19 years (18%), and those in residence for 20 or more years (15%). Only 7% of new residents are giving \$500 or more, versus about 15% of those in residence for 5 or more years.

The Orthodox (10%) are least likely to be non-givers and the Just Jewish (25%) are the most likely, versus 18% of Conservative and Reform Jews. 18% of Reform Jews give \$500 or more, versus 8% of the Orthodox, 9% of Conservative, and 14% of the Just Jewish.

In-married couples have a greater propensity to give to non-Jewish charities. 12% of in-married couples do not give, versus 18% of the intermarried. But 21% of intermarried couples give \$500 and over, versus 14% of the in-married.

Trips to Israel also is somewhat correlated with donation levels. Only about 16% of those who have been to Israel on a Jewish trip or a general trip do not give, versus 22% of households in which no one has been to Israel. About 18% of those who have been to Israel on a Jewish or general trip give \$500 or more, versus 10% of those who have not been to Israel.

Synagogue membership also is correlated with donation levels. 12% of synagogue members do not give, versus 27% of non-members. 15% of synagogue members give \$500 or more, versus 11% of non-members. JCC membership also is correlated with donation levels. 15% of JCC members do not give, versus 22% of non-members. 19% of JCC members give \$500 or more, versus 11% of non-members.

Organizational membership also is correlated with donation levels. 14% of organizational members do not give, versus 25% of non-members. No difference exists in the percentage giving \$500 or more.

67% of those people who decline to give when asked by JCFR do give to non-Jewish charities, 5% at \$500 and over. Also, 68% of persons who are not asked by JCFR to give are donors to non-Jewish charities, with about 12% giving \$500 and over. Only 6% of JCFR donors do not give to non-Jewish charities.

Table 14-11—continued
Contributions to NON-Jewish Charities (Rows add to 100%)

Variable	Do Not Give	Under \$100	\$100-\$499	\$500-\$999	\$1,000+	\$500 +	Sample Size	Proj. # of Households
All Respondents	20.2%	37.8%	28.9%	5.8%	7.3%	13.1%	623	6,000
Length of Residence								
0 - 4 years	36.4%	28.1%	29.0%	4.6%	1.9%	6.5%	78	906
5 - 9 years	23.8%	31.2%	29.1%	6.8%	9.2%	16.0%	77	780
10 - 19 years	17.9%	41.5%	25.3%	10.4%	4.9%	15.3%	127	1,248
20 + years	15.2%	41.0%	30.3%	4.0%	9.5%	13.5%	341	3,066
Current Jewish Identification								
Orthodox	9.8%	64.1%	18.2%	3.8%	4.0%	7.8%	26*	246
Conservative	18.2%	44.7%	28.0%	4.0%	5.0%	9.0%	246	2,244
Reform	18.8%	26.0%	37.0%	8.3%	9.9%	18.2%	190	1,734
Just Jewish	25.4%	36.5%	23.9%	5.9%	8.2%	14.1%	161	1,776
Type of Marriage								
In-married	11.8%	40.8%	33.8%	4.3%	9.3%	13.6%	246	2,101
Conversionary	13.4%	39.2%	35.5%	4.7%	7.3%	12.0%	43	380
Intermarried	17.5%	25.6%	35.9%	9.1%	11.9%	21.0%	113	1,284
Any Adult Been to Israel								
No	22.3%	38.0%	29.2%	5.5%	4.9%	10.4%	376	3,876
On General Trip	17.3%	39.4%	25.2%	7.8%	10.2%	18.0%	125	1,098
On Jewish Trip	15.1%	35.3%	31.6%	4.8%	13.2%	18.0%	122	1,026
Current Member of a Synagogue								
Syn. Member	11.6%	38.6%	34.5%	5.8%	9.5%	15.3%	334	2,670
Not Member	27.0%	37.2%	24.4%	5.8%	5.6%	11.4%	289	3,330
Current Member of a JCC								
JCC Member	15.4%	32.1%	33.7%	4.7%	14.0%	18.7%	165	1,428
Not Member	21.6%	39.6%	27.4%	6.1%	5.3%	11.4%	458	4,572
Current Member of a Jewish Organization								
Org. Member	13.5%	38.8%	34.5%	3.6%	9.5%	13.1%	292	2,592
Not Member	24.9%	37.2%	24.7%	7.4%	5.7%	13.1%	325	3,408
Donation Market Segments								
Gave to JCFR	6.3%	41.4%	35.4%	4.8%	12.0%	16.8%	286	2,538
Asked, Did not Give	32.5%	49.3%	12.9%	4.3%	1.0%	5.3%	78	876
Not Asked to Give	32.4%	28.3%	27.3%	6.7%	5.4%	12.1%	212	2,586

Preference for Israel/Local Allocation

A difficult question facing every Federation concerns determining the percentage of the campaign funds spent in the local area, versus the percentage that is sent for needs in Israel and overseas. The Jewish Community Federation of Richmond currently sends about 42% of the funds collected to Israel and overseas. Like a number of Federations, JCFR has changed the formula, keeping more money locally, and sending less to Israel and overseas.

After being told that 42% of JCFR funds currently are sent to Israel, respondents were asked the following question: "On the whole, would you rather see more of the money collected by the JCFR used for local Jewish needs or sent to Israel and overseas?" Notice (**Table 14-12**) that 54% selected local and 9%, Israel and overseas. The answers "about equal," "whatever JCFR thinks is best," and "as it is now" were not read to the respondent. 9% volunteered "about equal" as an answer. 11% responded "whatever JCFR thinks is best." 17% expressed a preference for leaving the proportion at the current 42% (**Table 14-12**).

45% of those who indicated on another question that they are very familiar with the JCFR selected local, versus 54% of all respondents.

Table 14-13 shows that the percentage preferring local needs (54%) is higher than all of the Florida communities except Orlando (61%). The 9% expressing a desire to see more funds sent to Israel is one of the lowest in the table.

Table 14-12 shows that respondents who are very familiar with JCFR were somewhat less likely to have responded local and somewhat more likely to indicate a preference for the current system.

The local option is more popular with those under age 50 (59%-68%) than those age 50-74 (about 46%). Those age 75 and over (32%) are least likely to have selected the local option. The percentage saying Israel does not vary consistently with age. Elderly respondents were much more likely to volunteer the response "whatever JCFR thinks best."

Males were less likely to indicate local than females (50% versus 58%).

63% of non-elderly couples, 59% of households with children, and 58% of non-elderly singles responded local, while elderly couples (42%) and elderly singles (39%) were less likely to have responded local. 23% of elderly singles volunteered the response "as it is now."

Preference for local expenditure is somewhat higher in the Northeast (66%) and somewhat lower in the Central Area (48%).

Table 14-12 Preferences for JCFR Allocations							
Variable	Local	Israel and Overseas	About Equal	Whatever JCFR Thinks Best	As it is Now	Sample Size	Proj. # of Households
All Respondents	54.4%	8.9%	8.8%	10.5%	17.4%	623	6,000
Very Familiar w/ JCFR	45.1%	11.2%	8.7%	12.3%	22.6%	229	1,986
Age of Respondent							
Under 35	67.8%	7.8%	7.8%	3.3%	13.2%	101	1,242
35-49	59.4%	8.3%	7.5%	9.0%	15.7%	242	2,442
50-64	43.6%	13.1%	8.4%	7.2%	27.7%	111	978
65-74	47.9%	3.8%	14.1%	15.1%	19.2%	108	558
75 +	32.2%	11.4%	11.2%	29.3%	16.0%	61	780
Sex							
Male	50.0%	7.0%	9.7%	11.4%	21.8%	269	2,730
Female	57.8%	10.4%	8.0%	9.8%	13.9%	354	3,270
Household Structure							
Hh with Children	59.1%	7.0%	6.9%	11.0%	16.0%	222	2,196
Non-Elderly Couple	63.1%	11.2%	3.9%	4.4%	17.4%	94	972
Non-Elderly Single	57.8%	13.7%	13.2%	3.5%	11.8%	70	762
Elderly Couple	41.5%	.7%	13.9%	33.1%	10.8%	79	564
Elderly Single	39.3%	12.4%	11.5%	13.4%	23.4%	76	684
Geographic Area							
Central	48.1%	10.7%	11.8%	6.5%	23.0%	119	1,164
West End	52.6%	5.8%	7.9%	11.8%	21.9%	119	1,008
Far West End	53.2%	8.7%	8.2%	9.6%	20.4%	190	1,800
Northeast	65.9%	9.0%	7.5%	11.6%	5.9%	95	948
Southside	55.7%	10.1%	8.4%	14.7%	11.1%	100	1,080

Table 14-12 Preferences for JCFR Allocations							
Variable	Local	Israel and Overseas	About Equal	Whatever JCFR Thinks Best	As it is Now	Sample Size	Proj. # of Households
Current Jewish Identification							
Orthodox	42.6%	30.5%	10.5%	5.3%	11.1%	26*	246
Conservative	47.0%	10.7%	8.5%	10.2%	23.6%	246	2,244
Reform	57.6%	7.2%	9.7%	10.2%	15.3%	190	1,734
Just Jewish	63.5%	5.3%	8.1%	11.9%	11.1%	161	1,776
Synagogue Membership							
Member	45.4%	9.3%	10.6%	12.4%	22.2%	334	2,670
Not Member	62.1%	8.6%	7.2%	8.8%	13.3%	289	3,330
Any Adult Been to Israel							
No	61.0%	6.8%	9.6%	10.0%	12.6%	376	3,876
On General Trip	50.9%	9.2%	7.6%	12.2%	20.2%	125	1,098
On Jewish Trip	36.4%	15.8%	7.4%	10.8%	29.6%	122	1,026
Income							
Under \$25,000	52.8%	5.3%	15.6%	6.2%	20.1%	73	954
\$25 - \$50,000	62.8%	5.6%	7.1%	10.8%	13.7%	121	1,560
\$50 - \$100,000	56.4%	9.8%	7.0%	12.6%	14.2%	183	2,226
Over \$100,000	48.0%	10.7%	6.4%	8.0%	26.8%	111	1,260
Donation Market Segments							
Gave to JCFR	41.7%	8.1%	9.8%	16.1%	24.2%	286	2,538
Asked, Did not Give	59.4%	10.4%	8.8%	9.7%	11.7%	78	876
Not Asked to Give	68.4%	9.8%	8.1%	3.4%	10.3%	212	2,586
Gave to JCFR in the Past Year							
Nothing	65.9%	10.0%	8.3%	5.2%	10.7%	290	3,504
Under \$100	45.6%	7.2%	12.8%	17.1%	17.2%	122	1,242
\$100 and over	36.7%	10.0%	7.7%	16.9%	28.7%	149	1,254

Orthodox (43%) and Conservative Jews (47%) were the least likely to respond local. This rises to 58% of Reform Jews and 64% of the Just Jewish. 31% of the Orthodox indicated Israel and overseas.

Synagogue members (45%) are less likely to indicate local needs than non-members (62%). For those who have been to Israel, only 36% said local if they went on a Jewish trip and 51% said local if they were on a general trip. 61% of those who have not been to Israel indicated local. 16% of those who have been to Israel on a Jewish trip indicated Israel, versus 9% of those who have been on a general trip and 7% of those who have not been to Israel.

The percentage responding local shows no consistent relationships with income. Note that 27% of respondents earning \$100,000 and over have a preference for the current 42%.

Those who donated to JCFR (42%) are less likely to select the local option than are those who were asked but declined to give (59%). As levels of giving increase, the tendency to select the local option declines. Support for this option declines significantly, from about 66% of those who give nothing, to 46% of those giving under \$100, to 37% of those giving \$100 or more.

Table 14-13 Preferences for Federation Allocations Comparison to Other Communities					
Community	Year	Local	Israel and Overseas	About Equal	Whatever Federation Thinks Best
Orlando	1993	61%	8	28	4
Richmond	1994	54%	9	26*	11
Harrisburg	1994	49%	9	31	11
West Palm Beach	1987	47%	17	16	19
St Petersburg/Clearwater	1994	46%	9	35	11
Sarasota-Manatee	1992	44%	24	21	11
Miami	1994	39%	13	34	14
South Broward	1990	38%	23	28	11
*The other communities in the table currently allocate about 50% to local and 50% to Israel and overseas. Respondents in Richmond were told it was 42% to Israel and overseas. Thus, for the purposes of comparison only, ``as it is now" is added to ``about equal" in this table.					

Provision for Jewish Charities in Wills

Table 14-14 shows the results of a question in which respondents age 50 and over were asked if they have a will with a provision for a Jewish charity. This question derives from the recent emphasis in Federations around the country to increase Foundation giving.

9% of such households (215 households) have a will in which they have made such a provision. This compares with 14% in Harrisburg, the only other community for which this information is available. As might be expected, it is higher for those age 75 and over (14%).

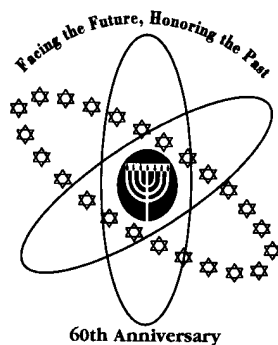
It is much lower for the Just Jewish (5%) than for the Conservative (11%) and Reform (11%). It is also higher for synagogue members (12%) than non-members (5%).

Having been on a Jewish trip to Israel has a very significant impact, with 16% of such households having such a provision. Having been on a general trip appears to have no correlation with provision.

No consistent relationship is seen with income.

14% of donors to JCFR have such a provision. Very few non-donors have done so. 15% of those giving under \$100 have a provision as do 14% of those giving \$100 and over.

Table 14-14 Have a Will with Provisions for Jewish Charity (Respondents or Spouse Age 50 and Over)			
Variable	Yes	Sample Size	Projected # of Households
All Respondents	9.0%	282	2,388
Age of Respondent			
50-64	8.2%	101	884
65-74	6.0%	103	535
75 +	13.5%	56	743
Current Jewish Identification			
Conservative	11.2%	122	1,050
Reform	10.7%	88	676
Just Jewish	4.6%	57	525
Synagogue Membership			
Member	12.1%	177	1,392
Not Member	4.6%	105	996
Any Adult Been to Israel			
No	7.9%	154	1,420
On General Trip	4.8%	60	478
On Jewish Trip	16.4%	68	490
Income			
Under \$25,000	10.4%	45	248
\$25 - \$50,000	4.0%	42	485
\$50 - \$100,000	6.5%	64	776
Over \$100,000	12.3%	47	568
Donation Market Segments			
Gave to JCFR	14.0%	172	1,487
Not Asked, but Asked	0.0%	32	296
Not Asked, Not Give	3.0%	64	602
Gave to JCFR in the Past Year			
Nothing	2.0%	96	922
Under \$100	15.2%	76	747
\$100 and over	13.7%	90	721



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