

# Jewish Community Centennial Study of Greater Atlanta

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## 2006

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## Final Report

Prepared by

Ukeles Associates, Inc.

Jacob B. Ukeles, Ph.D., President

Ron Miller, Ph.D., Research Director

June 2007

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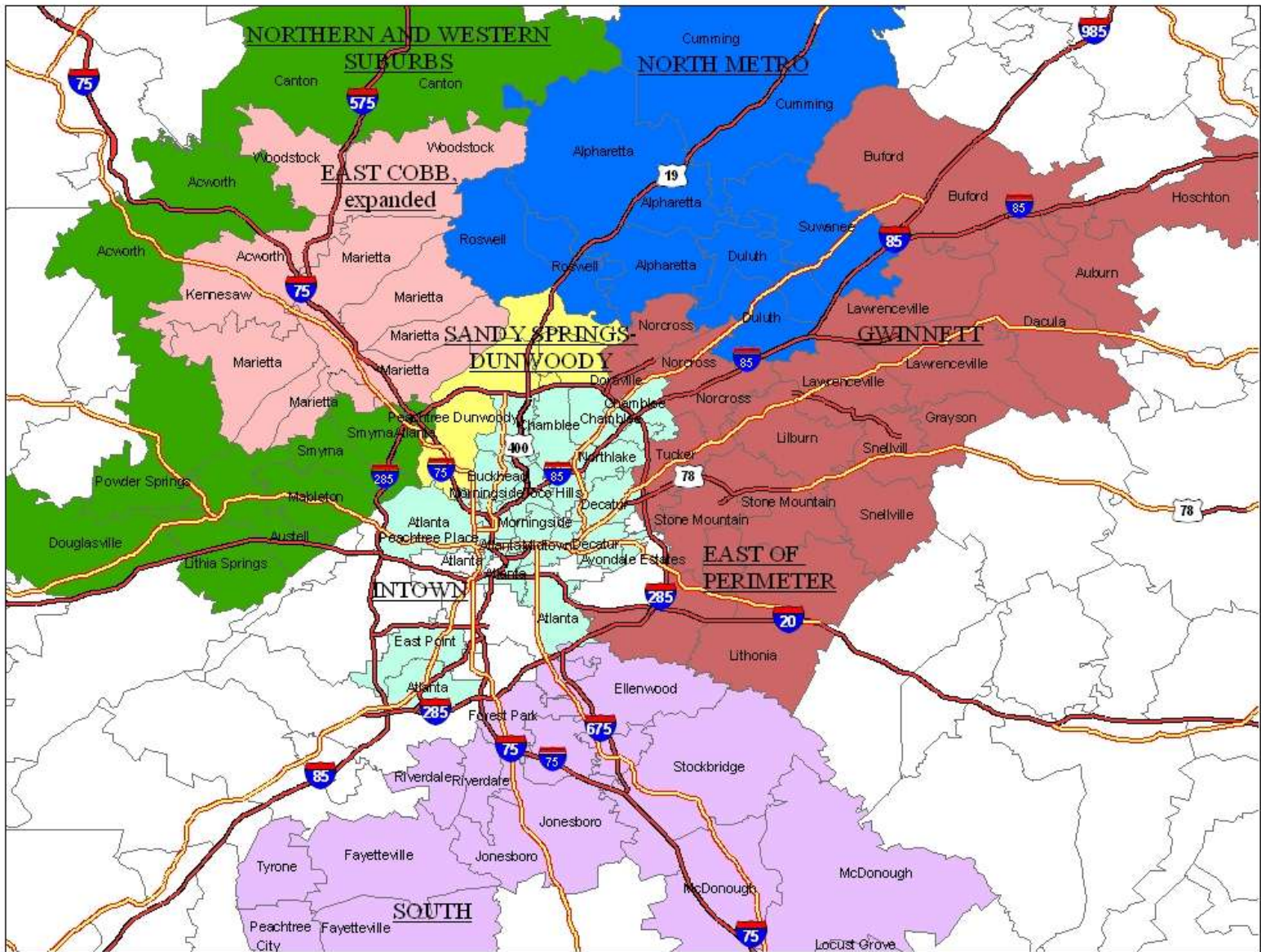
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THE STUDY AREA: 2006



# **The Jewish Community Centennial Study of Greater Atlanta: 2006**

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## **FINAL REPORT**

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**The Jewish Federation of Greater Atlanta**

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*Prepared By*

**Ukeles Associates, Inc.**

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



June, 2007

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May, 2007

Dear Community Member:

We are pleased to present to you the results of the Jewish Community Centennial Study of Greater Atlanta: 2006.

This study presents a powerful picture of our community as we finish celebrating the 100th anniversary of the Federation's founding. Over that time, the Jewish community in Atlanta has grown and changed dramatically. This trend is expected to continue for the next 100 years. Armed with the data and information presented in the study results, all of the community's institutions will be better informed and prepared to meet our changing demographics, and to allow us to focus our resources on those areas of highest need.

The study had been almost three years in the planning and implementation stages. Once a decision was made to proceed, a study committee, under our chairpersonship, guided the entire process. The names of the members of the study committee appear on the next page. We want to acknowledge the hard work of this committee as well as the JFGA staff members involved in this effort, whose names also appear on the next page.

The study was carried out by a consortium, consisting of International Communications Research (ICR) and Ukeles & Associates, Inc. (UAI). The charts in this report and much of the text were prepared by the UAI research team, headed by Drs. Jacob Ukeles and Ron Miller. We would like to extend our personal thanks to this highly professional team for their guidance and hard work on this project.

This report is being issued in two formats - a printed summary report and a more detailed CD Rom. In addition, staff at the Jewish Federation of Greater Atlanta are able to customize reports for use by the entire community.

Thank you for your interest in the study and your involvement in the Greater Atlanta Jewish community. Our hope is that you will use the study's results to help in your planning for the vibrancy and sustainability of our great community. We cannot wait to see what our community looks like in another ten years when the study is updated.

Sincerely,

Joel Marks  
Centennial Study Co-Chair

Mindy R. Wertheimer  
Centennial Study Co-Chair

## **THE JEWISH FEDERATION OF GREATER ATLANTA**

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## **The Jewish Community Centennial Study of Greater Atlanta: 2006**

### **EXECUTIVE SUMMARY**

**Atlanta is now the 11<sup>th</sup> largest Jewish community in the United States. It was the 17<sup>th</sup> largest in 1996.**

- One hundred years ago, when the forerunner of the Jewish Federation was established, there were approximately 3,000 Jews in Atlanta;
- In 1996, when the last study was completed by UAI for the Federation, approximately 77,000 Jewish persons lived in an estimated 38,000 Jewish households;
- In 2006, approximately 120,000 Jewish persons live in an estimated 61,300 Jewish households in the Greater Atlanta area — an increase of 43,000 Jews (56% increase) over the past ten years;
- Atlanta's Jewish community has grown at a comparable rate to the general growth in Atlanta: Jewish households represent 4.3% of all Greater Atlanta households in 2006; in 1996, Jewish households represented 4.4% of the area total;
- Only ten Jewish communities are larger than Atlanta's Jewish community: New York, Los Angeles, Chicago, San Francisco Bay Area, Boston, Washington, D.C., Philadelphia and three counties in Florida: Broward, South Palm Beach and Greater Palm Beach;
- Many important Jewish communities are smaller than Atlanta: Miami, Baltimore, San Diego, Detroit, Cleveland, and Phoenix.

**Atlanta has a well-established Jewish core, as well as a large young population, and significant immigration of newcomers to Atlanta.**

- 31% of Atlanta Jewish households have moved to the community within the past ten years;
- In contrast, another sizeable group, 21% of survey respondents, have lived in the area for at least forty years, or were born in Greater Atlanta;
- 19% of all Jewish survey respondents were born in Georgia (primarily in Atlanta); 81% born elsewhere, including 30% born in the New York-New Jersey area; and,
- Children under age 18 constitute 25% of all Jewish persons in the community, while seniors 65 and older represent only 12%.

**Intermarriage rates are among the highest of major Jewish communities in the United States and have increased dramatically since 1996.**

- Half (50%) of currently married couples are intermarried — compared to 37% in Atlanta in 1996;
- 41% of Greater Atlanta children under age 18 (just under 16,000 children) reside in intermarried Jewish households;
- In intermarried Jewish households, 39% of children are being raised as Jewish only, 15% as Jewish and something else, 28% in a religion other than Judaism, 14% are “undecided,” and 4% are being raised without any religion;

## EXECUTIVE SUMMARY

- Overall, about 25% of all children ages 6-17 being raised Jewish have not had any Jewish education — among children being raised in an inmarried Jewish household, only 1% have not had any Jewish education, while among children ages 6-17 being raised Jewish in intermarried Jewish households, 67% have not had any Jewish education.

**Jewish Atlanta is as much a collection of diverse geographic communities as it is one cohesive community. These areas vary not only by the number of Jewish persons, but also in their Jewish character, extent to which they attract newcomers, age structure and income.**

- Number of Jewish persons
  - Intown: 28,100
  - North Metro: 27,500
  - East Cobb (expanded): 17,900
  - Sandy Springs/Dunwoody: 15,300
  - Gwinnett & East of Perimeter: 13,500
  - North & West of Perimeter: 8,700
  - South: 5,400

**Jewish household income is roughly balanced between relatively affluent and lower income Jewish households.**

- 14% of Jewish households report annual incomes under \$35,000; 20% of all Jewish households report annual incomes of at least \$150,000;
- Subjectively measured, 3-out-of-10 Jewish households are “just managing” financially (at best).

**Atlanta Jews of all ages are relatively active and in relatively good health.**

- Over 40% of all Jewish respondents are involved in a sports league or a regular fitness program (depending on age);
- 9% of Jewish respondents report “not good” physical health for 14 or more days during the month;
- 11% of Jewish respondents report “not good” mental health for 14 or more days during the month.

**Seeking assistance for human service needs ranges from 6% to 21% in Jewish Atlanta.**

- About one-in-five Jewish households has sought help with the chronic illness of a family member during the twelve months prior to the study;
- About one-in-six Jewish households has sought help with emotional disorders, stress, drugs/alcohol, or relationship issues;
- 7% of Atlanta Jewish households have sought help for someone with a physical or developmental disability during the twelve months prior to the study;
- 6% of Jewish households sought help for an elderly relative who lives in Atlanta.

## EXECUTIVE SUMMARY

### **On some measures, Jewish connections are quite strong, on others less so.**

- Being Jewish is very important to 56% of Jewish respondents; only 9% felt that being Jewish was not important. This finding has not changed since 1996;
- 46% of all respondents report that a household member had attended a Jewish cultural event or museum in the year preceding the survey;
- Combined, 42% of all Jewish households are communally-connected – they belong to a synagogue, and/or the JCC, and/or are active in another Jewish organization;
- Jewish websites were visited by 38% of households;
- 33% of surveyed households report belonging to a Jewish congregation (synagogue or temple), a slight (and statistically non-significant) decline from 37% in 1996;
- 27% of Atlanta Jewish households report a household member engaged in Jewish study, but only 12% on a weekly or monthly basis;
- Keeping kosher increased slightly from 9% in 1996 to 13% in 2006.

### **The Jewish commitment to charity (“Tzedakah”) is important to Atlanta Jews of all ages.**

- Half (50%) of Atlanta study respondents report that the Jewish commitment to charity—tzedakah—is “very important” to them (another 34% answer: “somewhat important”);
- Support for tzedakah in Atlanta is almost as strong among younger Jewish respondents as among older Jewish respondents;
- Almost every Jewish household — 93% — contributes to charitable organizations;
- 46% of Jewish households make charitable contributions to a Jewish cause (excluding Jewish Federation donations); 41% of respondents under age 40 and 49% of respondents 65 and over report a non-Federation Jewish contribution;
- 42% of all Jewish households with incomes of at least \$100,000 report that they did not make any non-Federation Jewish charitable contribution;
- 74% of respondents who view tzedakah as “very important” report a non-Federation Jewish charitable donation compared to only 16% of those who see tzedakah as not important;
- 43% of those who view tzedakah as very important report a Jewish Federation donation, compared to 4% of households where the respondent views tzedakah as not important.

### **Israel and World Jewry are important to most Jews in Atlanta.**

- 40% of Atlanta Jewish respondents report having been to Israel;
- 40% of Jewish respondents report that they are very emotionally attached to Israel (68% of those who have been to Israel, 23% of those who have not);
- 71% of Orthodox, 48% of Conservative, 34% of Reform and 30% of non-denominational/secular Jews report being very emotionally attached to Israel;
- 50% of Jewish respondents who have been to Israel report a Jewish Federation contribution, compared to 15% of those who have not been to Israel;
- 40% of Jewish respondents report that they are very emotionally attached to Israel (68% of those who have been to Israel, 23% of those who have not);
- 91% of Jewish respondents agree that Jews have a special responsibility to take care of Jews in need around the world, compared to 71% of national survey respondents.

# **The Jewish Community Centennial Study of Greater Atlanta: 2006**

## **I. INTRODUCTION**

The Jewish Community Centennial Study of Greater Atlanta: 2006 (Community Study) was commissioned by the Jewish Federation of Greater Atlanta, and was carried out by Ukeles Associates, Inc. (UAI) of New York as the primary research consultant. UAI worked with its partners: International Communications Research (ICR) which completed the interviewing under UAI supervision, and MSG-GENESYS which provided sampling design, population estimation, and survey data weighting support. UAI, two Federation committees, and Federation's professional leadership worked together to design the study, select the topics to be included, define the questions to be asked, and decide the geographic areas to survey.

### **Why the Study Was Conducted**

The purpose of the Community Study was to develop scientifically valid and reliable information about the Jewish population of Greater Atlanta in order to inform communal policy decisions and programmatic actions.

Specifically, the Community Study was designed to:

- Develop an estimate of the size of the Atlanta Jewish community in 2006;
- Describe the basic population characteristics of the Atlanta Jewish community in 2006;
- Identify major trends since the last major study in 1996; and,
- Support more informed decisions in planning, fundraising, service delivery, and connecting people to Jewish communal life — including developing baseline data that could be used for setting community priorities.

### **The Final Report and the Survey Data File**

This *Final Report* summarizes study results in terms of Jewish household and population estimates, demography and income, health and human services, Jewish connections, marriage and raising children Jewish, philanthropy-Tzedakah-Israel, and geographic area diversity within the Greater Atlanta Jewish community.

This *Final Report* also contains a Research Note on Methodology, and includes copies of the survey questionnaire and the screening questions used to determine if a household was Jewish.

In addition, the electronic data file has been transferred to the Community Planning & Partnerships Department of the Jewish Federation of Greater Atlanta. Staff members have been trained in using the electronic data file. This data set (over 400 variables) provides the capacity for the community to continually analyze critical policy issues and to answer additional questions for future planning purposes, and will also be deposited and archived at the North American Jewish Data Bank ([www.jewishdatabank.org](http://www.jewishdatabank.org)).

## INTRODUCTION

In this context, the release of this *Final Report* does not imply the conclusion of data analysis from the Community Study. Instead, the *Final Report* should serve as a stimulus for continued data exploration and policy decision analysis by the organized Jewish community throughout Greater Atlanta.

### Definitions and Scope

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

For the purposes of this Report, a *Jewish person* is someone who:

- Self-identifies as a Jew, or
- Is a child being raised as a Jew.<sup>1</sup>

### Greater Atlanta

The 2006 study is designed to provide reliable and valid data about the Jewish community in the Greater Atlanta area. In addition, the data are organized and analyzed for seven Jewish community sub-areas: Intown, Sandy Springs-Dunwoody, North Metro, East Cobb (expanded), Gwinnett & the East Perimeter, the North-West Perimeter, and the “South.”<sup>2</sup>

### Survey Methods<sup>3</sup>

The estimates in this report are based on randomly generated interviews with Jewish household respondents in 1,007 Jewish households throughout Greater Atlanta who were interviewed between November 11, 2005 and February 10, 2006. Copies of the interview questions, as well as the screening questions used to determine if a household was Jewish, are appended.

Ninety-two percent (92%) of the survey respondents consider themselves to be Jewish, while another 1% view themselves as “Jewish and something else.” In 7% of the interviews, a non-Jewish spouse who felt comfortable answering questions about the household’s Jewish life completed the survey.

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<sup>1</sup> Respondents, spouses, and other adults who consider themselves “Jewish & Something Else” are included in the survey estimates as Jewish persons. Only 1% of survey respondents self-defined themselves as “Jewish & Something Else.” Children who were defined by the survey respondents as being raised “Jewish & Something Else” are also included in the Jewish persons estimate.

<sup>2</sup> A map showing the geographic sub-areas may be found on the inside cover of the report. A list of the zip codes which define these geographic areas is shown in Appendix Exhibit A2 in Appendix I.

<sup>3</sup> A comprehensive discussion of the sampling design and sampling frames/strata — and its effectiveness in designing a cost-effective, valid study — is included in the Research Note portion of the Study Appendices, Appendix I.

## INTRODUCTION

### Non-Jewish Household Interviews

Over 10,000 Greater Atlanta households gave sufficient information for their identity to be established. Approximately 9,000 of these households were not Jewish. Information collected in these brief interviews was an essential component of estimating the number of Jewish households in the study area. The cooperation of the non-Jewish households was critical to the survey's success.

### Survey Sampling Error

Because so many screening interviews were completed at random from contacts with Jewish and non-Jewish households, and over 1,000 interviews were completed with Jewish households, the quantitative data are statistically reliable. Survey data reported for the entire interviewed sample of 1,007 Jewish households are accurate within a potential maximum error range of +/- 3.3% (at the traditional 95% confidence interval). Thus, survey responses are statistically representative of the Atlanta Jewish Community, and very closely reflect the results that would have been achieved by a prohibitively costly census of all Jewish households in Greater Atlanta.

### **Comparative Information in the Report**

In addition to the results of the 2006 Study, this final report includes comparative information in order to help put the findings in perspective. At times, data from the Jewish Community Centennial Study of Greater Atlanta: 2006 are compared to the Atlanta 1996 study (also undertaken by Ukeles Associates), to national data from NJPS 2000-01 (the National Jewish Population Survey) and to other credible local community studies.

## II. JEWISH HOUSEHOLD & POPULATION ESTIMATES

### What Is the Size of the Greater Atlanta Jewish Community?

There are three answers to the question:

In 2006, what is the size of the Jewish community in Greater Atlanta?

Each of these numbers has critical implications for community planning, decision-making, and service provision in the Greater Atlanta Jewish community. Estimates have been developed for the number of Jewish households in Greater Atlanta 2006, the number of Jewish persons living in these households, and the total number of people (including non-Jewish household members) living in these Jewish Atlanta households.

#### *Jewish Households*

- There are an estimated 61,300 Jewish households in the Greater Atlanta area where at least one adult considers himself/herself to be Jewish.<sup>4</sup>

#### *Jewish Persons*

- Almost 120,000 Jewish persons live in these households — adults who consider themselves to be Jewish and children being raised Jewish.

#### *Number People in Jewish Households*

- Almost 157,000 people live in these Jewish households. In addition to the 120,000 Jews, there are an additional 37,000 non-Jewish persons living in these households. Typically, the non-Jewish household members are a non-Jewish spouse or children not being raised Jewish.

### The Jewish Community's Growth in Context

One hundred years ago, in 1906, when the forerunner of the Jewish Federation was established, there were 1,000 Jews in Atlanta. In 1996, there were 76,800 Jewish persons living in the Atlanta area. From 1996 to 2006, the Jewish population increased by 43,000 Jewish persons — a 56% increase to the current estimate of 120,000 Jewish persons.

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<sup>4</sup> The estimate of 61,300 Jewish household is the best estimate of the current number of Jewish households in Greater Atlanta. But, this Jewish household estimate has a potential error associated with it of +/- 9.3%, which reflects calculations based on the number of all households in Greater Atlanta, and the number of both Jewish and non-Jewish households contacted and interviewed during the screening phase of the project. Thus, while the best estimate of the number of Jewish households is 61,300, the potential range is between 55,600 and 67,000 (using the 95% confidence interval).

## JEWISH HOUSEHOLD & POPULATION ESTIMATES

The growth in the Atlanta Jewish community has essentially mirrored the explosive growth of Greater Atlanta over the past ten years. In 2006, Jewish households represented 4.3% of the total number of all households in the study area; in 1996, Jewish households constituted 4.4% of all survey area households. Thus, Atlanta's Jewish community has grown at essentially the same rate as the overall growth of Greater Atlanta.<sup>5</sup>

Because of this growth, Atlanta's Jewish community is now the 11<sup>th</sup> largest in the United States (see Exhibit 2 for the list of the Largest Jewish Communities in the US).

In 1996, Atlanta was the 17<sup>th</sup> largest Jewish community in the United States.

Exhibit 1. Estimated Number of Jewish Households, Number of Jewish Persons, Number of People Living in Jewish Households:  
Greater Atlanta Jewish Community Centennial Study: 2006

|                                                                                                   | Greater Atlanta<br>1996 | Greater Atlanta<br>2006 |
|---------------------------------------------------------------------------------------------------|-------------------------|-------------------------|
| <b>Jewish Households</b> – at least one adult considers themselves Jewish                         | 38,100                  | 61,400                  |
| <b>Jewish Persons</b> – adults who consider themselves Jewish and children being raised as Jewish | 76,800                  | 119,800                 |
| <b>People Living in Jewish Households</b> — includes non-Jews                                     | 95,400                  | 156,900                 |
| <b>Average Household Size</b>                                                                     | 2.6                     | 2.5                     |

<sup>5</sup> Greater Atlanta 2006 data based on Claritas database estimates, rounded to the nearest thousand, at the time that interviews were completed in January 2006 for the Greater Atlanta Jewish Community Centennial Study: 2006. Greater Atlanta 1996 data from published report.

## JEWISH HOUSEHOLD & POPULATION ESTIMATES

Exhibit 2. The Eighteen Largest Jewish Communities in the United States.<sup>6</sup>

| Rank      | Community                     | Number of Jewish Persons |
|-----------|-------------------------------|--------------------------|
| 1         | New York 8 County Area        | 1,412,000                |
| 2         | Los Angeles                   | 519,200                  |
| 3         | Chicago                       | 270, 500                 |
| 4         | Broward County (FL)           | 234,000                  |
| 5         | San Francisco                 | 228,000                  |
| 6         | Washington, DC                | 215,600                  |
| 7         | Boston                        | 208,500                  |
| 8         | Philadelphia                  | 206,000                  |
| 9         | South Palm Beach (FL)         | 131,300                  |
| 10        | West Palm Beach (FL)          | 124,250                  |
| <b>11</b> | <b>ATLANTA, 2006</b>          | <b>119,800</b>           |
| 12        | Miami                         | 113,300                  |
| 13        | Metro West, NJ (Essex-Morris) | 109,700                  |
| 14        | Baltimore                     | 91,400                   |
| 15        | East Bay, CA                  | 90,000                   |
| 16        | Rockland County, NY           | 90,000                   |
| 17        | San Diego                     | 89,000                   |
| 18        | Bergen County, NJ             | 83,700                   |

<sup>6</sup> Adapted from Ira M. Sheskin, How Jewish Communities Differ: Variations in the Findings of Local Jewish Population Studies, New York: The North American Jewish Data Bank, 2001, as updated in Dr. Sheskin's most recent Jewish Community Study.

## JEWISH HOUSEHOLD & POPULATION ESTIMATES

### Non-Jewish Household Members

At the same time that the number of Jewish households and Jewish persons in Atlanta has increased, the number of non-Jewish persons in Jewish households has also increased. In 1996, non-Jews accounted for 19% of all Jewish household members; by 2006, this percentage had increased to 24%.

Exhibit 3. Estimated Number and Percentage of Non-Jewish Jewish Persons Living in Jewish Households, Greater Atlanta, 1996 and 2006

|                                                                   | Greater Atlanta<br>1996 | Greater Atlanta<br>2006 |
|-------------------------------------------------------------------|-------------------------|-------------------------|
| <b>All People Living in Jewish Households</b>                     | 95,400                  | 156,900                 |
| <b>Jewish Persons</b>                                             | 76,800                  | 119,800                 |
| <b>Non-Jews</b>                                                   | 18,600                  | 37,100                  |
| <b>Percent of non-Jewish Persons in Atlanta Jewish Households</b> | 19%                     | 24%                     |

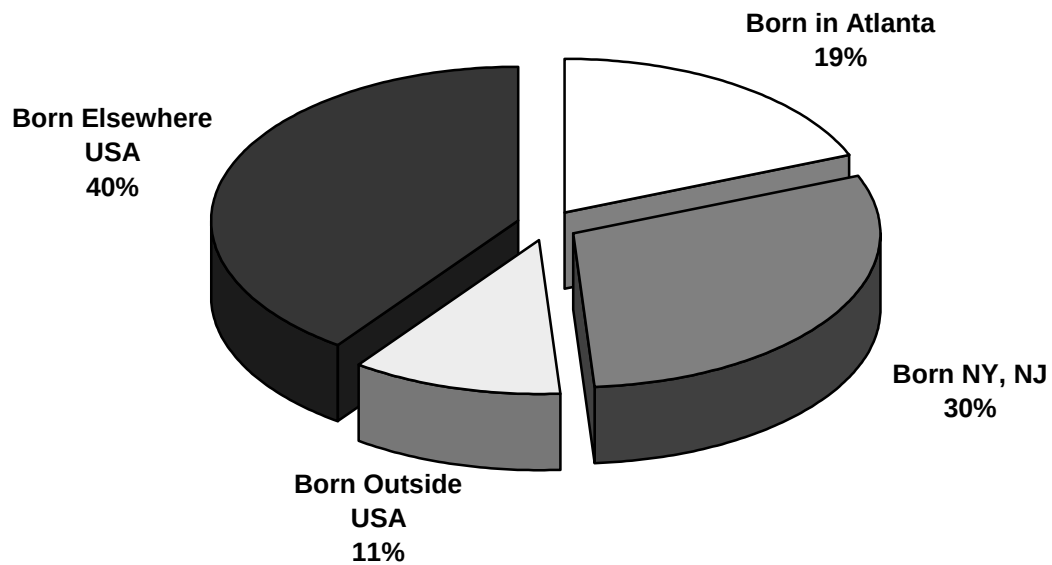
### III. DEMOGRAPHY

#### Place of Birth

Respondents interviewed for the Jewish Community Study of Atlanta were typically born elsewhere and then moved to Atlanta.

- Only 19% of Jewish survey respondents were born in Greater Atlanta (including a few born elsewhere in Georgia);
- 30% were born in either New York or New Jersey;
- 11% were born outside the United States, including 3% from the Former Soviet Union, and 4% from Israel.

**Exhibit 4. Jewish Respondent Place of Birth,  
Greater Atlanta Jewish Community Centennial Study: 2006**



## DEMOGRAPHY

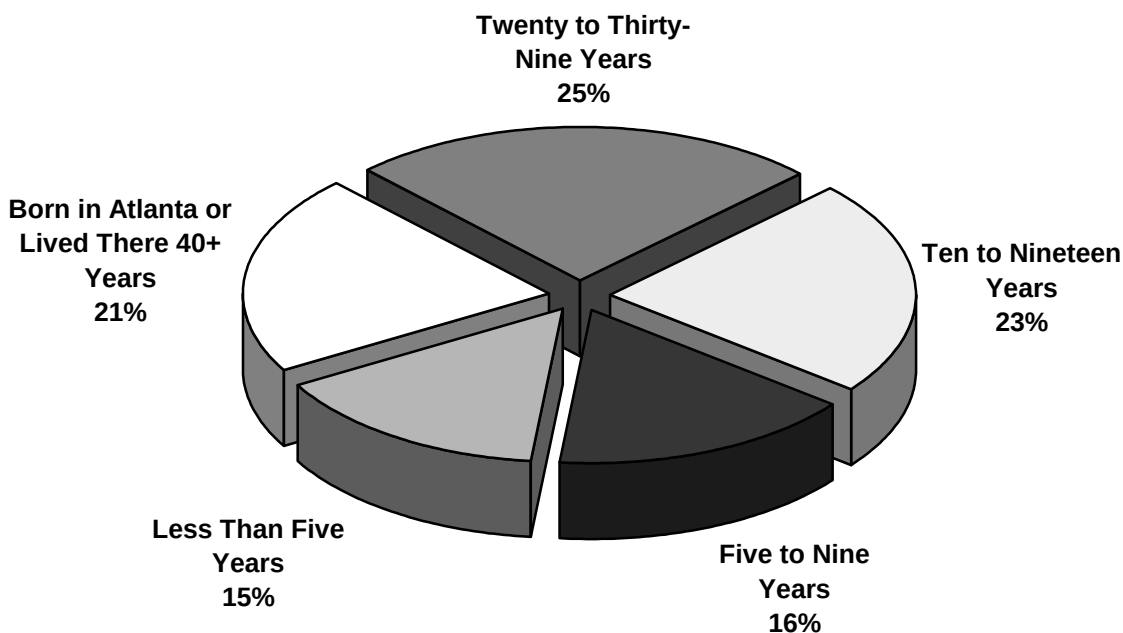
### Newcomers

Not only are most Greater Atlanta Jewish survey respondents not locally born, but significant numbers are recent arrivals to the area: “newcomers” to the Jewish community and to Atlanta. Over 9,300 respondents have lived in the area for less than five years, while another 10,000 moved here between five and nine years before the study. Thus, 31% of Atlanta Jewish households have moved to the community within the past ten years. The similar and significant numbers of newcomers who had moved to the Atlanta area in the five years preceding the survey and in the five years before that indicate the likelihood of continued Jewish growth in Atlanta.

In contrast, another sizeable group, 21% of survey respondents, has lived in the area for at least forty years, or was born in Greater Atlanta — the “old-timers.”

Thus, like the Jewish communities in other American cities, such as Denver and San Francisco, Atlanta must address the integration of newcomers (those who have lived in Atlanta for less than ten years), and “old-timers” (those who have lived in the community for at least forty years, or were born in Atlanta) into an Atlanta Jewish community, and must meet the often quite different needs of these different Jewish sub-groups.

**Exhibit 5. Years Jewish Respondent Has Lived in Greater Atlanta,  
Greater Atlanta Jewish Community Centennial Study: 2006**



## DEMOGRAPHY

### Plans to Move in the Next Two Years

The vast majority of survey respondents — over 90% — are likely to remain living in Atlanta for the next few years. Seventy-eight percent (78%) of all respondents do not plan to move from their current residence; another 7% believe that they might move, but plan to remain within the same Greater Atlanta area in which they currently reside.

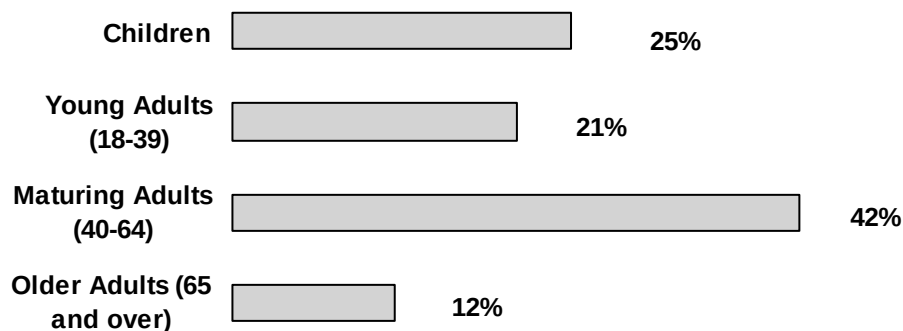
Four percent (4%) plan to move elsewhere in Atlanta; 8% think that they might move, but the location of their next residence was unclear; and only 3% of all Jewish households expect to move out of the Atlanta area.

### Atlanta is a Young Jewish Community

The Atlanta Jewish community is a young Jewish community, from a national Jewish perspective. Of all Jewish persons in the community, children under age 18 account for 25% of all Jews, while seniors 65 and over represent only 12% of the Jewish community. The ratio of Jewish children to Jewish seniors in Atlanta is approximately 2:1. Data from the 2000-01 National Jewish Population Survey, in comparison, indicated that nationally there are almost equal proportions of Jewish children and Jewish seniors: 20% of all Jewish persons are children nationally, while 19% are seniors.

While the national Jewish population has become somewhat older (17% seniors in 1990, 19% seniors in 2000-01), the Atlanta Jewish population has become somewhat younger. In 1996, 23% of all Jewish persons were children compared to 25% in 2006, and the percentage of Jewish seniors in 1996 was 14% (12% in 2006). While these age-structure estimates on both the national and the local Atlanta level are within the potential margin of error, the consistency and direction of the age-structure changes should not be underestimated.

Exhibit 6. Age of Jewish Persons in Jewish Households,  
Greater Atlanta Jewish Community Centennial Study: 2006



## DEMOGRAPHY

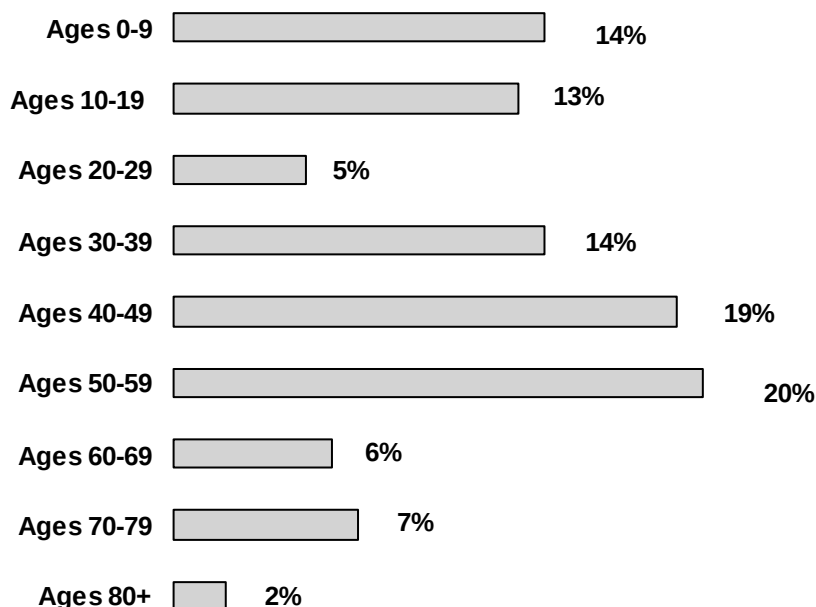
### Age: Decile Patterns: Jewish Persons

Decile patterns are a second traditional statistical way to describe age patterns within communities. The decile groupings compare cohorts in ten-year intervals, and are often relatively similar until age 70.<sup>7</sup>

The youthful nature of Atlanta 2006 is reflected in the 27% of Atlanta Jews under age 20 compared to only 15% who are at least age 60.

In many communities, non-Jews living in Jewish households tend to be younger than Jews; in Atlanta, the decile structure of Jews and non-Jews is not particularly different — except for the 30-39 age cohort. Among non-Jews, 26% are adults ages 30-39, while only 14% of Jews are in the same age decile grouping.

Exhibit 7. Decile Analysis: Age of Jewish Persons in Greater Atlanta, Greater Atlanta Jewish Community Centennial Study: 2006



<sup>7</sup> However, the 5% of all Atlanta Jews who are between 20 and 29 is surprisingly low. It may reflect a continuation of an actual trend over the past two decades; the 1984 study (completed without the same scientific sampling methods as the 1996 and 2006 studies) showed that 18% of Atlanta Jews were ages 20-29, while in 1996 the percentage declined to 14%. Or, alternatively, the 5% in 2006 might be a survey anomaly, reflecting the problem of locating young Jewish respondents who have cell phones, but not “landlines,” in random digit dialed survey research. This finding may require further exploration by the Federation planning department.

Nationally, the estimate is that just over 3% of all households have a cell phone only.

## DEMOGRAPHY

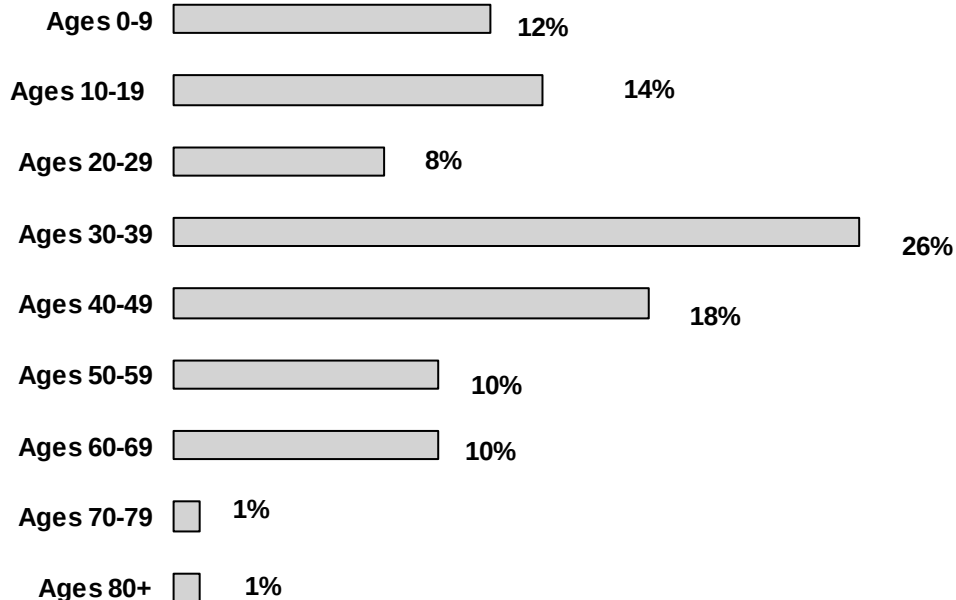
### Age: Non-Jews Living in Jewish Households

Differences in the age structure of Jewish persons vs. non-Jews living in Jewish households typically provide some insight into possible future demographic shifts within the community.

In 2006, approximately 80% of all children were being raised as Jews, 80% of all adults ages 40-64 were Jewish, and 87% of all seniors were Jewish. Among Jewish household residents ages 18-39 (young adults), only 64% of this cohort considered themselves to be Jewish, reflecting significant intermarriage in the community as well as some non-Jewish “partners” of young Jewish adults (and to a lesser extent non-Jewish traditional roommates of young Jewish adults).

Thus, 26% of non-Jewish persons in Greater Atlanta Jewish households are between the ages of 30 and 39 (as compared to only 14% of all Jewish persons). There are comparatively fewer older non-Jews than Jews living in Atlanta’s Jewish households.

Exhibit 8. Decile Analysis: Age of Non-Jewish Persons in Jewish Households  
Greater Atlanta Jewish Community Centennial Study: 2006



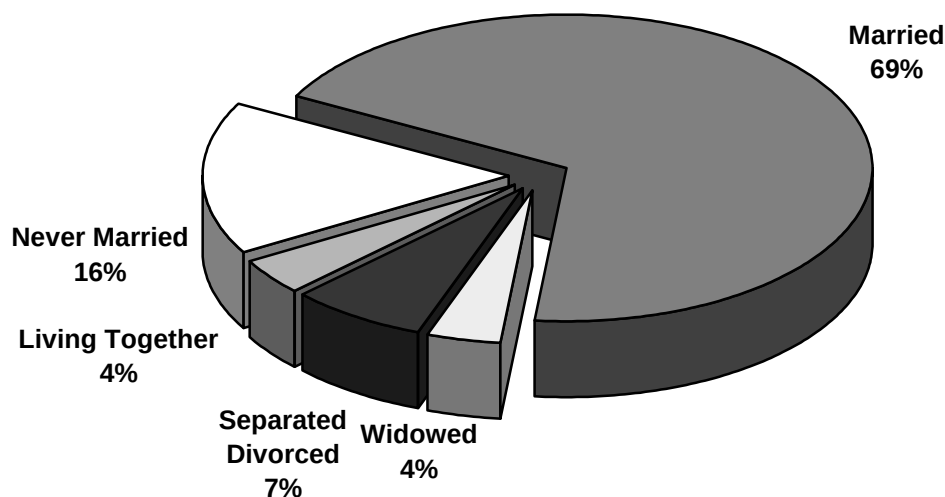
## DEMOGRAPHY

### Marital Status

Approximately seven-out-of-ten (69%) survey respondents were married at the time of the survey, while another 4% reported that they were “living together” with a partner.

As is typical in Jewish community surveys — reflecting the nature of the American Jewish community — male respondents in the Greater Atlanta study are more likely than female respondents to report that they have never been married (23% males vs. 11% females), and female respondents are slightly more likely to have been widowed (5% vs. 2%).<sup>8</sup>

**Exhibit 9. Marital Status: Respondent,  
Greater Atlanta Jewish Community Centennial Study: 2006**



<sup>8</sup> There are slightly more Jewish females than males in Atlanta Jewish households: 51% females vs. 49% males. Among non-Jews, 53% are female, 47% male.

## DEMOGRAPHY

### Children in the Household & Household Structure

Household structure is diverse within the Atlanta Jewish community. Since several basic household patterns impact upon Jewish communal policy decisions, planning for Jewish Atlanta involves at least four basic life style stages —young adults, families with young children, empty nesters, and the senior and soon-to-be senior populations:

- (1) 15% are young adults under 40 years old;
- (2) 37% of all Atlanta Jewish households include a minor child under age 18. The vast majority of these households are the “traditional” married couple with minor children (33%); approximately 4% of all Atlanta Jewish households are currently unmarried respondents with children. In 1996, the comparable percentages were 32% married with children, and 2% unmarried with children;
- (3) 24% of Atlanta Jewish households include an adult ages 40-59 without any minor children (essentially the “empty nester” generation); and,
- (4) 24% of the Jewish households include at least one person age 60 or over, defining the “senior” and soon-to-be senior Jewish population.<sup>9</sup>

Exhibit 10. Household Structure of Jewish Households,  
Greater Atlanta Jewish Community Centennial Study: 2006

| Household Structure                                                              | Estimated Number of Households | Percent |
|----------------------------------------------------------------------------------|--------------------------------|---------|
| <b><u>No Children in Household</u></b> (Adults in Household Ages 18-64)          |                                |         |
| • Respondent Under Age 40, No Children                                           | 9,200                          | 15%     |
| • Respondent Ages 40-64, No Minor Children                                       | 14,700                         | 24      |
| <b><u>Children in Household</u></b> (Adults in Household Ages 18-59)             |                                |         |
| • Single Parent, Ages 18-59, Minor Children                                      | 2,200                          | 4       |
| • Married, Ages 18-64, Minor Children in Household                               | 20,400                         | 33      |
| <b><u>Senior Household</u></b> (Adults in Household Age 60+)                     |                                |         |
| • Age 60+ person in household, Married or Lives in Household with Another Person | 11,200                         | 18      |
| • Respondent Lives Alone, Age 60+                                                | 3,400                          | 6       |
| <b>TOTAL</b> (Information not available for 200 households)                      | 61,100                         | 100%    |

<sup>9</sup> Intergenerational households (approximately 500) with both a senior and a minor child are included in this household structure variable as a senior household with more than one person.

## DEMOGRAPHY

### Educational Achievements

The Atlanta Jewish community reflects the generally high levels of educational achievement among American Jews. In 2006, 75% of Atlanta Jewish respondents and spouses have at least a bachelor's degree; 33% have a graduate degree.<sup>10</sup> In 1996 in Atlanta, 70% of all adults in Jewish households had at least a college degree; while 29% also had a graduate degree. Comparatively, national NJPS data for all Jewish adults show that 55% have earned a college degree and 25% a graduate degree.

Male respondents (and spouses if married) are more likely to have completed a doctoral level degree (18%) than female respondents/spouses. Including those with a doctorate, 79% of male respondents/male spouses had completed a Baccalaureate degree compared to 71% of female respondents/spouses.

- Among males, 21% of those ages 65 and over have earned a doctoral-level degree compared to 16% of their younger counterparts, but some of the younger group will ultimately earn their doctoral-level degree.
- Among females, only 1% of female respondents and female spouses ages 65 and over had earned a doctoral-level degree, while 7% of the younger females had already completed doctoral-level study.

Exhibit 11. Education, by Age and Gender: Respondents and Spouses,  
Greater Atlanta Jewish Community Centennial Study: 2006

| Highest Degree                                | Male Respondents/<br>Male Spouses |                     | Female Respondents/<br>Female Spouses |                     |
|-----------------------------------------------|-----------------------------------|---------------------|---------------------------------------|---------------------|
|                                               | Ages 18-64                        | Ages 65 and<br>over | Ages 18-64                            | Ages 65 and<br>over |
| High School Diploma,<br>Associates Degree, RN | 23%                               | 24%                 | 28%                                   | 59%                 |
| Bachelor's Degree                             | 43                                | 41                  | 44                                    | 33                  |
| Master's Degree                               | 17                                | 15                  | 21                                    | 7                   |
| Doctoral Level                                | 16                                | 21                  | 7                                     | 1                   |
| TOTAL                                         | 100%                              | 100%                | 100%                                  | 100%                |

<sup>10</sup> In the Atlanta 2006 study, because of time limitations, questions about education and employment status were only asked for the respondent, and if married, the spouse. In the National Jewish Population Survey (NJPS 2000-01), all Jewish adults were included.

Please note that in this table, and in all subsequent exhibits, numbers may not add precisely nor add to 100% due to rounding for presentation simplification purposes.

## DEMOGRAPHY

### Employment

Overall, 46% of all Atlanta Jewish household respondents/spouses are employed full-time, 15% are self-employed, 8% are employed part-time, 16% are retired, and 8% identify as homemakers. Age is a critical determinant of employment patterns. Seniors are typically retired (three-of-four), regardless of gender. But, while male seniors are more likely to be self-employed (18%) than female seniors (8%), among those under age 65, females (17%) are as likely to be self-employed as males (16%). Younger female respondents/spouses are less likely than males to be employed fulltime, and much more likely to be homemakers (17% of females under age 64 compared to <1% of males under age 64).

Approximately 4% of under age 65 Jewish respondents/spouses — males and females — report being unemployed. When asked a later question whether anyone in their household had sought assistance for finding a job or choosing an occupation, 9% of Jewish households reported that someone had sought career, or job assistance in the year preceding the survey.

Exhibit 12. Employment Status, by Age and Gender: Respondents and Spouses, Greater Atlanta Jewish Community Centennial Study: 2006

| Employment Status  | Male Respondents<br>Male Spouses |                  | Female Respondents<br>Female Spouses |                  |
|--------------------|----------------------------------|------------------|--------------------------------------|------------------|
|                    | Ages 18-64                       | Ages 65 and over | Ages 18-64                           | Ages 65 and over |
| Fulltime employed  | 66%                              | 3%               | 42%                                  | 6%               |
| Self-Employed      | 16                               | 18               | 17                                   | 8                |
| Part-time employed | 4                                | 2                | 12                                   | 10               |
| Student fulltime   | 3                                | <1%              | <1%                                  | <1%              |
| Unemployed         | 5                                | <1%              | 4                                    | 1                |
| Disabled           | <1%                              | <1%              | <1%                                  | <1%              |
| Homemaker          | <1%                              | <1%              | 17                                   | 3                |
| Retired            | 4                                | 76               | 6                                    | 71               |
| Miscellaneous      | 3                                | <1%              | <1%                                  | <1%              |
| TOTAL              | 100%                             | 100%             | 100%                                 | 100%             |

## DEMOGRAPHY

### Income

Estimates of financial stability and financial vulnerability are important for Jewish communal planning. Three measures were used to assess financial status of Jewish households: (1) a subjective assessment, (2) basic questions on annual household income, and (3) an assessment of poverty, using income and household size following federal poverty guidelines.

#### Subjective Assessments

Subjectively, 5% of all Atlanta Jewish households report that they “cannot make ends meet” and another 23% report that they are “just managing” financially. This question is almost always answered by respondents; only 5% of all respondents did not answer this question (22% of all seniors). Combining the two problematic categories — “cannot make ends meet” and “just managing” — 28% report “just managing” at best.

Seniors are somewhat more likely (34%) to report financial vulnerability, while younger adults 18-39 are least likely (22%). However, significant proportions of seniors in Atlanta are also doing well financially. Seniors are more likely to report that they are “well off” than their younger counterparts; 28% of respondents 65 and over compared to 14% of those 40-64 and 13% of those 18-39 report being “well-off.”

Exhibit 13. Subjective Assessment by Respondent of Jewish Household’s Financial Status, Greater Atlanta Jewish Community Centennial Study: 2006

| Subjective Financial Status Assessment | Age of Respondent |            |                     | All Respondents |
|----------------------------------------|-------------------|------------|---------------------|-----------------|
|                                        | Under Age 40      | Ages 40-59 | Seniors 65 and Over |                 |
| Cannot Make Ends Meet                  | 2%                | 7%         | 3%                  | 5%              |
| Just Managing                          | 20                | 22         | 31                  | 23              |
| Have Enough Money                      | 34                | 34         | 25                  | 33              |
| Have Extra Money                       | 31                | 23         | 12                  | 24              |
| Well Off                               | 13                | 14         | 28                  | 15              |
| TOTAL                                  | 100%              | 100%       | 100%                | 100%            |

## DEMOGRAPHY

### Household Income

In terms of reported total household income, Atlanta's Jewish community appears to be reasonably comfortable, although some households have decidedly lower incomes. It is important to note that respondents in general are more likely to refuse to provide detailed household income information as compared to subjective estimates, and senior respondents are even more likely.<sup>11</sup>

Only 5% of all households report total annual income under \$20,000, and another 9% report incomes between \$20,000 and \$35,000. In 2006 dollars, these incomes may be problematic.

On the other hand, 38% of Atlanta Jewish households report annual incomes of at least \$100,000: 20% in excess of \$150,000, and 18% between \$100,000 and \$150,000.

The relationship of respondent age and reported annual household income is also quite interesting, and parallels the results using the subjective assessment question. Senior are most likely (12%) to report annual household incomes under \$20,000, but are also most likely to report (29%) annual incomes of at least \$150,000.

Exhibit 14. Annual Household Income, Jewish Households,  
Greater Atlanta Jewish Community Centennial Study: 2006

| Annual Household<br>Income Reported | Age of Respondent |            |                        | All<br>Respondents |
|-------------------------------------|-------------------|------------|------------------------|--------------------|
|                                     | Under Age 40      | Ages 40-59 | Seniors 65 and<br>Over |                    |
| Under \$20,000                      | 4%                | 4%         | 12%                    | 5%                 |
| \$20,000 - \$34,99                  | 6                 | 9          | 15                     | 9                  |
| \$35,000 - \$49,999                 | 13                | 14         | 22                     | 15                 |
| \$50,000 - \$74,999                 | 6                 | 20         | 6                      | 14                 |
| \$75,000 - \$99,999                 | 33                | 15         | 10                     | 20                 |
| \$100,000 - \$149,999               | 16                | 21         | 6                      | 18                 |
| \$150,000 and above                 | 22                | 17         | 29                     | 20                 |
| TOTAL                               | 100%              | 100%       | 100%                   | 100%               |

<sup>11</sup>Approximately 17% of all respondents did not answer the question on income, a fairly standard percentage in Jewish community surveys. Among senior respondents, the non-response rate was doubled to approximately 35%. Thus, answers to the question on subjective financial assessment, with its lower non-response rate, and answers to the income question, need to be considered simultaneously when interpreting Jewish household financial status.

## DEMOGRAPHY

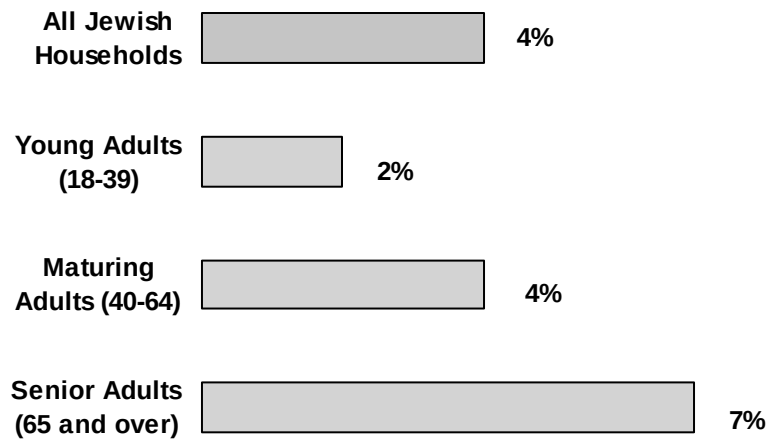
### Poverty

Federal guidelines for poverty calculations involve both reported household income and household size. In Jewish community studies, the 150% poverty level is often used as the poverty yardstick, because the 100% standard is extremely low. In 2006, for a family of three, the 100% poverty level was only \$16,000, while the 150% poverty level was \$24,000.

In Atlanta 2006, 4% of the Jewish households fall below the 150% poverty level. Poverty is not widespread, but may impact an estimated 2,000 Jewish households.

All of the “poor” Atlanta Jewish households” reported annual incomes of under \$20,000. Among households with senior respondents, the 150% poverty rate was 7%, compared to 4% among those 40-64, and 2% among those under 40 years old.

Exhibit 15. Estimated Percentage: Jewish Households Below 150% of Poverty Guidelines, Greater Atlanta Jewish Community Centennial Study: 2006



## IV. HEALTH & SOCIAL SERVICES

A major focus of the Greater Atlanta Jewish Community Centennial Study: 2006 was the collection of baseline data on Atlanta's Jewish population in terms of health status, wellness and healthful activities, and social service needs, as a complement to basic demographic data (age, gender, education, etc.).

### Health

A basic question on health was asked of all survey respondents:

"Would you say your health is ....excellent, very good, good, fair or poor?"<sup>12</sup>

- Only 2% of Atlanta Jewish survey respondents report that their health is "poor," while 14% report "fair" health.<sup>13</sup> The vast majority report positive health: 26% report that their overall health is "good" (26%), another 26% report "very good" health, and 32% report "excellent" health.
- Older Jewish respondents, especially those at least 75, are most likely to report poor or fair health; approximately half of the oldest seniors report fair health.

Exhibit 16. Overall Health Self-Assessment by Jewish Respondents, Greater Atlanta Jewish Community Centennial Study: 2006

| Reported Overall Health Status | Age of Jewish Respondent |         |         |             | All Jewish Respondents |
|--------------------------------|--------------------------|---------|---------|-------------|------------------------|
|                                | Under 40                 | 40 - 59 | 60 - 74 | 75 and over |                        |
| Poor                           | <1%                      | 1%      | 7%      | <1%         | 2%                     |
| Fair                           | 3                        | 13      | 17      | 50          | 14                     |
| Good                           | 21                       | 32      | 19      | 19          | 26                     |
| Very Good                      | 27                       | 25      | 37      | 7           | 26                     |
| Excellent                      | 49                       | 29      | 20      | 23          | 32                     |
| TOTAL                          | 100%                     | 100%    | 100%    | 100%        | 100%                   |

<sup>12</sup> The order of the answer categories was rotated.

<sup>13</sup> Non-Hispanic, white Georgians asked the question by the Centers for Disease Control (CDC) responded similarly: 15% reported poor or fair health. CDC data comparisons to non-Hispanic white Georgians. References from <http://apps.nccd.cdc.gov/HRQOL>.

## HEALTH & SOCIAL SERVICES

After this basic health status question, survey respondents were asked a series of more specific questions which are regularly asked by the Atlanta-based Centers for Disease Control (CDC).

“Now thinking about YOUR physical health, which includes physical illness and injury, for how many days during the past 30 days was your physical health not good?”

“Now thinking about YOUR mental health, which includes stress, depression and problems with emotions, for how many days during the past 30 days was your mental health not good?”

Health status estimates for Atlanta’s Jewish adults based on these two questions parallel the answers given to the overall general health question estimate, but provide additional insights.

- In terms of physical health, while the majority of Jewish respondents report not being physically ill (“not good”) for even one day, 9% were ill for 14 days or more, and 5% were ill for 6-13 days, approximating the 16% who reported poor/fair health in the general question.
- In terms of mental health, 11% report that their “... mental health was not good...” for at least 14 days, while another 2% report “not good” mental health for between 6 and 13 days.

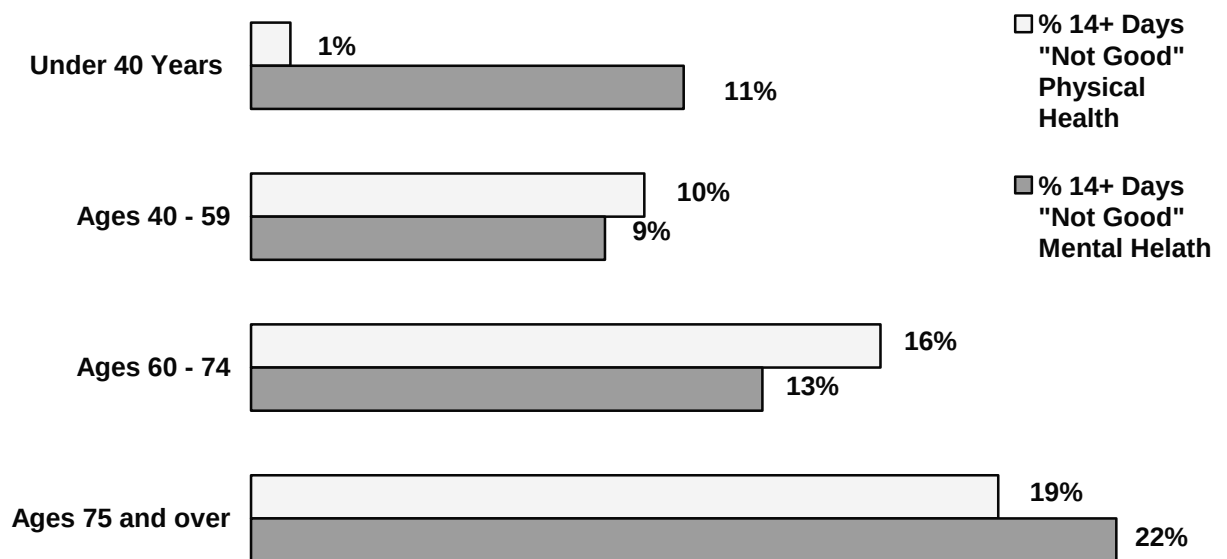
Comparisons to Centers for Disease Control data on Georgians show remarkable similarities between the survey’s Jewish respondents and the health status of non-Hispanic white Georgians: 9% of Jewish survey respondents and 10% of non-Hispanic white Georgians report 14 days or more of “not good” physical health, and 11% of both the Greater Atlanta Jewish Community Centennial Study: 2006 respondents and CDC Georgian non-Hispanic whites report at least 14 days of “not good” mental health.

Finally, the relationship of age and health status is fairly strong for physical health status, but inconsistent for mental health status (see Exhibit 17).

- In terms of physical health status, there is a relationship between age and Jewish respondent health, 14 or more days of “not good” physical health is reported by only 1% of Jewish survey respondents under age 40, 10% of those 40-59, 16% of those ages 60-74, and by 19% of those 75 and over.
- In contrast, mental health status (as measured by the CDC questions) was essentially similar for all Jewish respondents, except for higher reported rates by Jewish respondents who were at least 75 years old. Thus, 14 days or more of “not good” mental health is reported by 11% of Jewish survey respondents under 40, 9% of those 40-59, 13% of those 60-74, and by 22% of those at least 75 years of age.

## HEALTH & SOCIAL SERVICES

Exhibit 17. Percent of Jewish Respondents Who Report That Their Physical Health or Their Mental Health Was “Not Good” for at Least 14 Days During Preceding Month, Greater Atlanta Jewish Community Centennial Study: 2006



### Household Members with a Disability

A standardized question used in other studies measured the degree of “disability ” within the Jewish household:

“Do you (or does anyone else in the household) currently have any kind of physical, mental or other health condition that limits employment, education, or daily activities, and has lasted for at least six months?” [IF NECESSARY ADD:] “Daily activities include walking, climbing stairs, dressing, eating, and carrying.”

Eight percent (8%) of Greater Atlanta Jewish households report that at least one member of the household had been incapacitated for at least six months.

- In Atlanta, older respondents in Jewish households are much more likely to report such limitations; 2% of respondents under age 40, 8% of respondents ages 40-59, 13% of respondents ages 60-74, and 19% of respondents 75 and over report a “disabled” household member.

## HEALTH & SOCIAL SERVICES

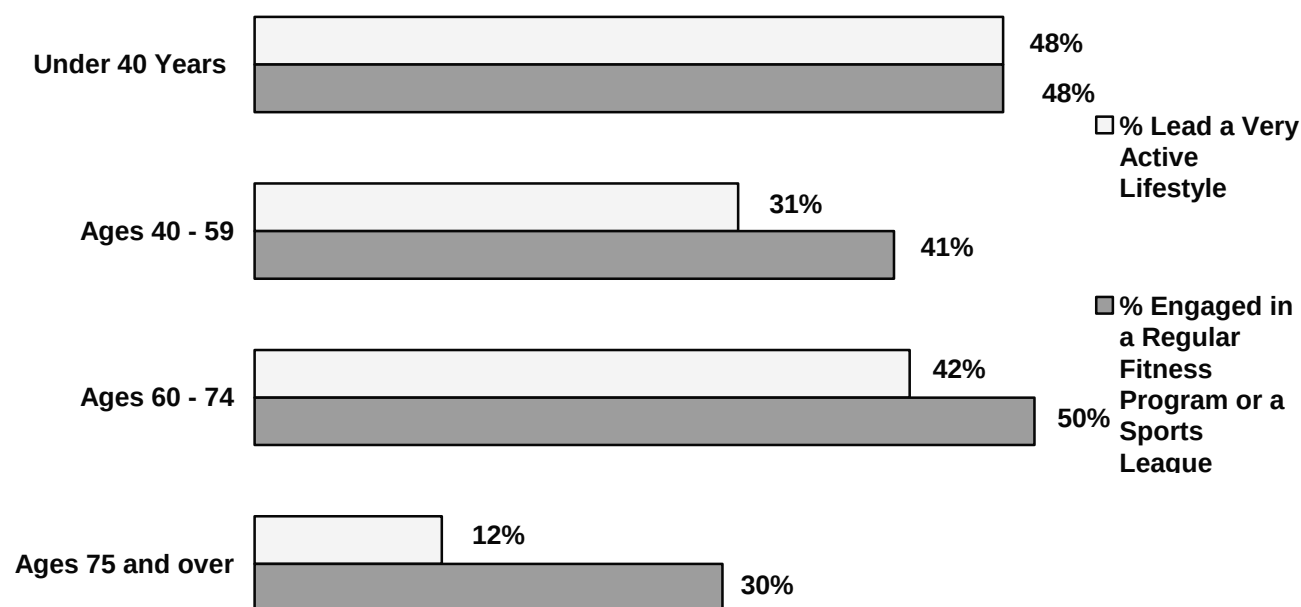
### Active Lifestyles

The Greater Atlanta Jewish Community Centennial Study: 2006 also included questions on whether the respondent tended to lead physically active or sedentary life styles, and whether they were involved in regular fitness programs or sports leagues.

Significantly different patterns exist by age, but only when focusing on Jewish respondents who are at least 75 years old. Thus, only 12% of Jewish respondents who were at least 75 years old report leading a very active lifestyle, compared to 42% of Jewish respondents ages 60-74. Indeed, Jewish respondents ages 60-74 report very active lifestyle involvement at higher rates than their counterparts ages 40-59 (31% very active).

Similarly, involvement in a sports league/fitness program is remarkably consistent in Jewish Atlanta among all ages, except the oldest age grouping, ages 75 and over. Participating in a regular fitness program or in a sports league is reported by 48% of Jewish respondents under age 40, 41% of those ages 40-59, and 50% of those 60-74, but by only 30% of Jewish respondents who are at least their 75.

Exhibit 18. Percent of Jewish Respondents Who Report Leading Very Active Styles in Atlanta, Involvement in a Regular Fitness Program or in a Sports League: Greater Atlanta Jewish Community Centennial Study: 2006



## HEALTH & SOCIAL SERVICES

### Social Service Needs

A series of questions focused on the social service needs of Greater Atlanta Jewish households, and the household's experiences in seeking assistance from social service providers in the year preceding the survey. Respondents were asked whether their household included:

- Anyone who had sought assistance for a chronic illness;
- Anyone who sought help for depression, anxiety, stress, an eating disorder, emotional issues, relationship issues, or a drug or alcohol problem;
- Anyone who sought help for a serious mental illness;
- Anyone who sought help for a child or adult with a physical or developmental disability;
- Anyone who sought help for a child with a learning disability;
- Any household member who sought assistance for an elderly relative who lives in Greater Atlanta; or
- Any household member who sought career or job employment assistance.

For all “yes” answers, respondents were then asked whether they had sought assistance from a Jewish agency for these seven social services areas, and how easily they were able to get assistance.

#### Seeking Assistance

Seeking assistance for a household member's chronic illness (21%) or for depression/emotional issues (17%) were the most typical services sought. In contrast, only 6% report that a member of the household sought assistance for a serious mental illness.

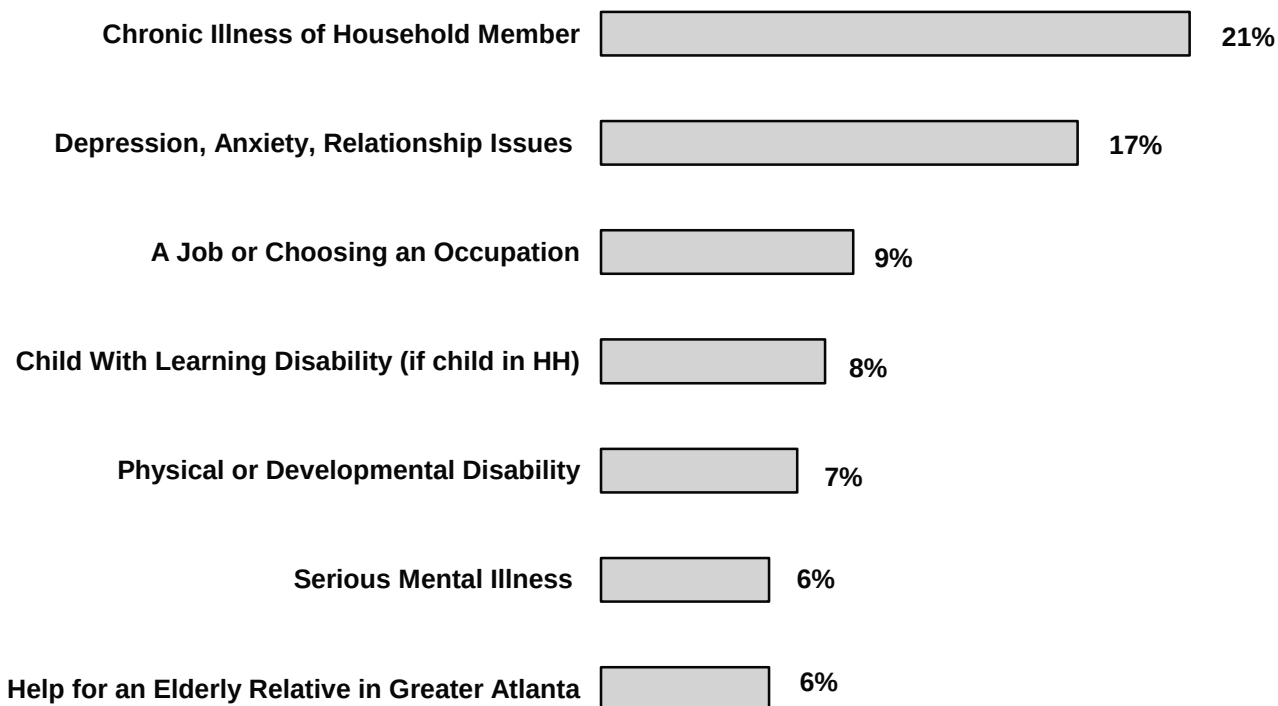
Lower percentages report seeking assistance for a household member with a physical or developmental disability (7%), or for a child with a learning disability (8% of households with children).

As noted earlier, 9% of Jewish households report a member seeking job or career assistance.

Finally, reflecting the young nature of the Atlanta Jewish community, 6% reported seeking assistance for an elderly person living in Greater Atlanta.

## HEALTH & SOCIAL SERVICES

Exhibit 19. Percent of Jewish Households Which Sought Assistance for Social Service Needs, Greater Atlanta Jewish Community Centennial Study: 2006



### Using a Jewish Agency

Jewish agency assistance is most frequently sought for physical or developmental disability issues (29% of households), but much less often for a child's learning disability (12%).

About one-out-of-four Jewish households (26%) seeking assistance for an elderly relative use a Jewish agency.

Jewish agencies are contacted and utilized by approximately 14% of those seeking assistance for a household member's chronic illness, and by 11% of those seeking job/career assistance.

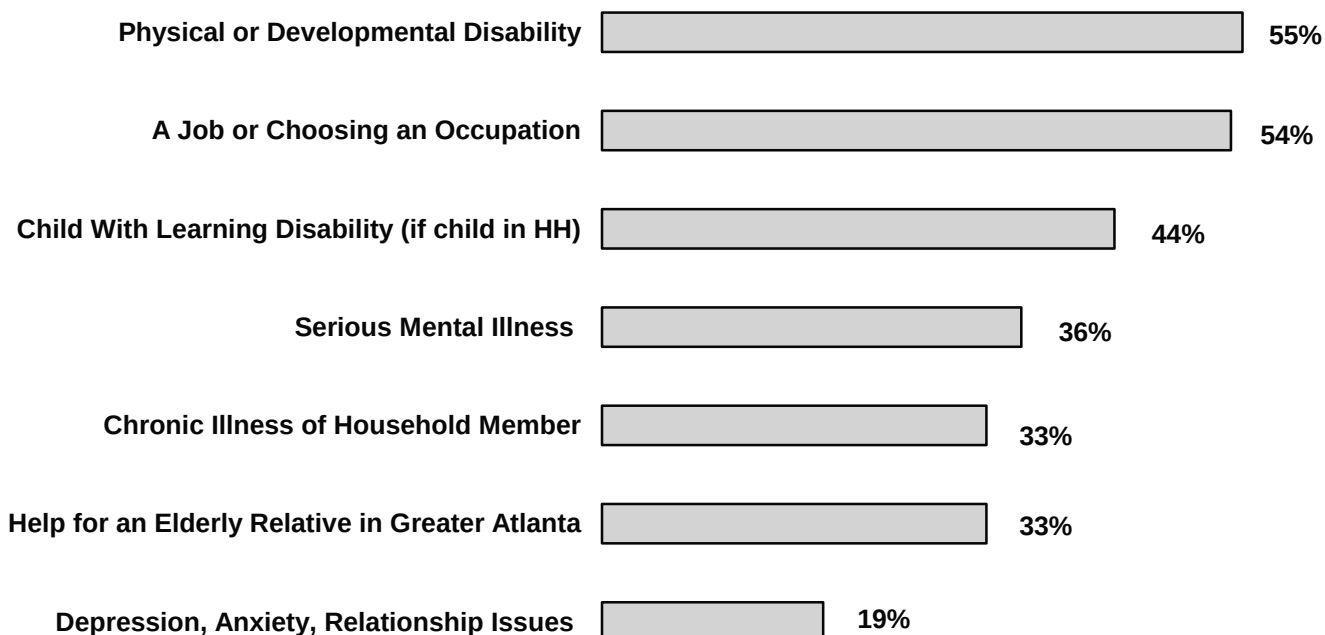
About one-in-ten Atlanta Jewish households seeking assistance use a Jewish agency when dealing with a serious mental illness of a household member (11%). Six percent (6%) of all Jewish households report using a Jewish agency when dealing with less serious emotional issues, including depression, eating disorders, etc.

## HEALTH & SOCIAL SERVICES

### Difficulty in Getting Assistance

Households which reported needing assistance in the year preceding the survey for these human service needs were asked how easy or difficult it was to get assistance. Of those who sought assistance, the most serious difficulties getting assistance were encountered by those who sought assistance for a household member with a physical or developmental disability (55%), by those who sought assistance for job/career issues (54%), and by those seeking assistance for a child's learning disability (44%).

Exhibit 20. Percent of Jewish Households Which Report That Getting Assistance for Social Service Needs Was "Very" or "Somewhat" Difficult, Greater Atlanta Jewish Community Centennial Study: 2006



## HEALTH & SOCIAL SERVICES

### Seniors Living Alone

One final measure of potential service needs in Greater Atlanta is an estimate of the number of Jewish seniors who live by themselves. In many Jewish communities, seniors living alone are viewed as potentially “at-risk.” In Jewish Atlanta, an estimated 3,000 Jewish persons 65 and older live by themselves.<sup>14</sup>

- 1,900 Jewish seniors 75 and over live by themselves; and
- Another 1,100 Jewish seniors between 65 and 74 years old also live alone.

While these Jewish respondents live by themselves, they are not necessarily isolated and without resources, should assistance be required. First, a very high proportion (74%) of these Jewish seniors 65 and older has an adult child living in the Greater Atlanta area in their own separate household. Thus, only 800 of the 1,900 Jewish seniors living alone in the Atlanta area do not have an adult child living nearby. While having an adult child nearby does not guarantee minimizing isolation, these adult children could provide caregiving assistance or help supervise the seniors’ quest for assistance (if and when needed). It is important to note that in UAI’s recent study of Greater San Diego, less than 50% of Jewish seniors living alone had an adult child living in the area who could potentially provide support.

Second, many of these seniors are also well integrated into the community’s Jewish life fabric. Of the 3,000 Jewish seniors who live alone, 53% are synagogue members, and 23% belong to the Jewish Community Center (JCC), another source of social connection, and potential assistance.<sup>15</sup> Only 1,000 do not have an affiliation in the Greater Atlanta area with a Jewish institution (synagogue, JCC, etc); however, the vast majority of this group report an adult child living in the Greater Atlanta area.

In brief, the number of seniors living alone in Jewish Atlanta — 3,000 — is by itself only a partial indicator of potential “at-risk” seniors in the community. While having adult children nearby and/or synagogue/JCC membership does not eliminate the potential for isolation nor guarantee assistance when needed, , Atlanta’s senior living-alone population has relatively high degrees of communal contacts and family contacts to potentially provide assistance, when and if needed.

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<sup>14</sup> The total number of interviews with senior respondents living alone is limited, so the following comments need to be interpreted with caution.

<sup>15</sup> In San Diego, only 26% are synagogue members, another indication that Atlanta Jewish seniors living alone are not necessarily “isolated.”

## **V. JEWISH CONNECTIONS**

Connections to the Jewish community are critical components of any Jewish community study. For the Greater Atlanta Jewish Community Centennial Study: 2006, the following issues/topics were addressed:

- How important is being Jewish for survey respondents?
- With which denominations within Judaism do respondents self-identify? What factors are related to denominational identification?
- How important to Jewish survey respondents is being connected to the Jewish community in Atlanta?
- How important is Israel?
- What proportion of Atlanta Jewish households are affiliated with a congregation? How does congregation affiliation compare with other Jewish communities?
- Do survey respondents report that the “cost of being Jewish” has prevented them from participating in Jewish communal life?
- What levels of ritual observance exist in Jewish Atlanta? How does observance compare to other regional Jewish communities?
- What percentage of Jewish respondents report having been involved in Jewish study over the past three years, or having gone to a Jewish museum or cultural event?
- What Jewish experiences did respondents have as children or as teenagers?
- Do Jewish childhood experiences have an impact on current Jewish behavior?

### **The Importance of Being Jewish**

Fifty-six percent (56%) of Jewish survey respondents report that “being Jewish” is very important to them, while another 35% view being Jewish as somewhat important. Only 9% feel that being Jewish is not important. In 1996, responses were almost identical — 57% of Jewish survey respondents reported that being Jewish was very important to them, while 12% said being Jewish was not important.

Being Jewish is somewhat less important to newcomers to the Greater Atlanta area; 48% of Jewish respondents who have moved to Atlanta in the past 10 years and 49% of those who have lived in the area for 10-19 years view being Jewish as very important, compared to 68% of respondents who have lived in the area for 20-39 years, and 61% of those born in Atlanta or who have lived in the area for at least forty years.<sup>16</sup>

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<sup>16</sup> Age is only slightly related to respondent views on the importance of being Jewish; 53% of respondents under age 40, 58% of those ages 40-59, and 59% of those 60 and over view being Jewish as very important.

## JEWISH CONNECTIONS

### Being/Feeling Part of the Jewish Community

Jewish respondents to the 2006 survey were asked how important they thought it was for them to be part of the Jewish community, as well as how connected they felt that they were to the Atlanta Jewish community. Jewish survey respondents were more likely to feel that being part of the community was very important to them than they were to feel “a lot” connected to Jewish community — reflecting a gap between desired connections and assessment of actual Jewish community connections:

- Being part of the Jewish community in Atlanta is “very important” to 30% of Atlanta Jewish respondents (and somewhat important to another 43%);<sup>17</sup>
- However, 19% feel “a lot” connected to the Atlanta Jewish community and another 25% feel “somewhat” connected.<sup>18</sup>

Among the most recent newcomers to Atlanta, a critical group for the future of Jewish Atlanta, 27% think it is very important for them to be part of the Jewish community, while only 12% feel “a lot” connected.

Exhibit 21. Importance of Being Jewish, Being Part of the Jewish Community and Feeling Part of the Jewish Community by Newcomer Status, Jewish Respondents, Greater Atlanta Jewish Community Centennial Study: 2006

| Jewish Beliefs                                                       | Number of Years Jewish Respondent Has Lived in Atlanta |             |             |                   | All Jewish Respondents |
|----------------------------------------------------------------------|--------------------------------------------------------|-------------|-------------|-------------------|------------------------|
|                                                                      | Less than 10 Years                                     | 10-19 Years | 20-39 Years | 40+ Years or Born |                        |
| % Who View Being Jewish as Very Important                            | 48%                                                    | 49%         | 68%         | 61%               | 56%                    |
| % Who View Being Part of the Jewish Community as Very Important      | 27%                                                    | 22%         | 28%         | 46%               | 30%                    |
| % Who Feel They Are a “Lot” Connected to Jewish Community in Atlanta | 12%                                                    | 9%          | 29%         | 28%               | 19%                    |

<sup>17</sup> Twenty-seven percent (27%) view being part of the Jewish community as either not very or not at all important.

<sup>18</sup> Thirty-two percent (32%) feel “a little” connected to the Jewish community, while 24% feel not at all connected to the Atlanta Jewish community.

## JEWISH CONNECTIONS

### Connections to Israel and Jews Worldwide

Atlanta's Jewish residents have clear emotional links to Israel and Jews internationally. Emotional attachment to Israel in Atlanta is higher than the national Jewish average; 40% of Atlanta Jewish respondents report strong emotional attachments to Israel, compared to 28% of Jews interviewed for the most recent National Jewish Population Survey: NJPS 2000-01. Similarly, 91% of 2006 Atlanta Jewish respondents believe that Jews have a special responsibility to take care of Jews in need around the world; in comparison, only 71% of NJPS 2000-01 Jewish respondents agreed.

As is typical in Jewish communities throughout the United States, older respondents in Atlanta are more emotionally invested in Israel than their younger counterparts: 51% of Jewish respondents age 65 and over, 41% of those 40-64, and only 33% of those under 40 feel "very emotionally" attached to Israel. Older respondents also are more likely to report having been in Israel (see Exhibit 22).

Moreover, there is a strong connection between travel to Israel and attachment to Israel. Among survey respondents who have been to Israel, 68% indicate strong levels of emotional attachment to Israel. Among those who have not been to Israel, only 23% feel strongly attached. In all likelihood, the relationship is recursive — Jewish respondents who are emotionally connected to Israel are more likely to visit Israel, and the time in Israel reinforces and often increases their emotional attachment levels.

Exhibit 22. Israel and Worldwide Jewish Attachments, by Age of Jewish Respondent, Greater Atlanta Jewish Community Centennial Study: 2006:

| Israel Related Topic                                                                       | Age of Jewish Respondent |       |             | All Jewish Respondents |
|--------------------------------------------------------------------------------------------|--------------------------|-------|-------------|------------------------|
|                                                                                            | Under 40                 | 40-64 | 65 and over |                        |
| % Who Report Being Very Emotionally Attached to Israel                                     | 33%                      | 41%   | 51%         | <b>40%</b>             |
| % Who Have Traveled to Israel                                                              | 38%                      | 34%   | 57%         | <b>40%</b>             |
| % Who Agree That Jews Have a Special Responsibility to Take Care of Jews in Need Worldwide | 89%                      | 93%   | 87%         | <b>91%</b>             |

## JEWISH CONNECTIONS

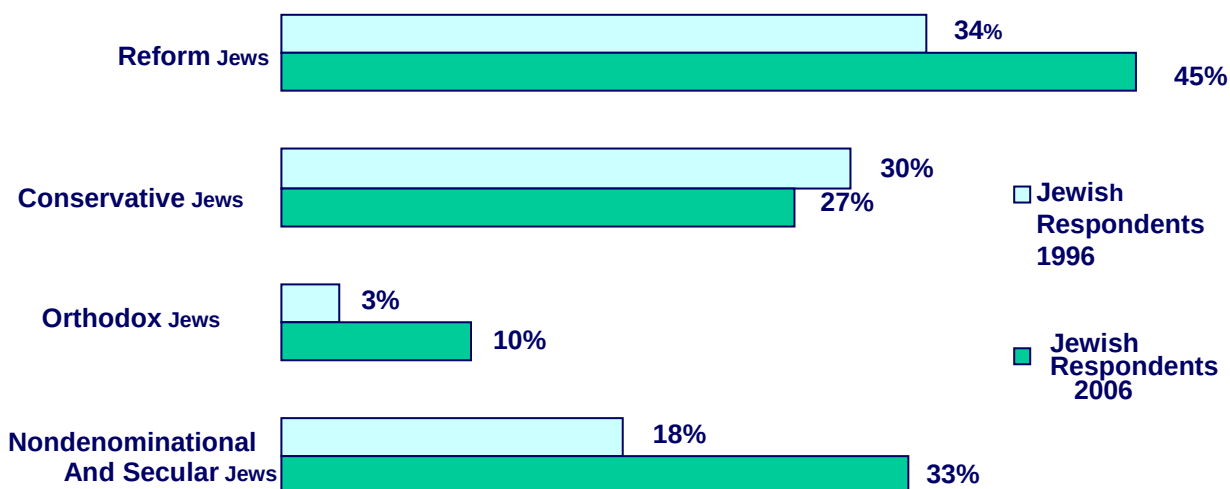
### Denomination

In 2006, 45% of Greater Atlanta Jewish survey respondents identify as Reform Jews, 27% identify as Conservative, 10% as Orthodox, and another 18% can best be classified as non-denominational and/or secular Jews. This reflects a major shift since 1996 (Exhibit 23), when 34% of the respondents were Reform Jews, 30% identified as Conservative Jews, and 3% as Orthodox Jews.<sup>19</sup>

Among younger respondents (under age 40), while 14% self-identify as Orthodox, 23% identify as Conservative Jews, 24% as either secular or non-denominational, and 39% identify as Reform Jews.

In terms of emotional attachment to Israel, Orthodox respondents have especially strong feelings: 71% report being very emotionally attached to Israel, compared to 37% of all other Jewish respondents (including the 34% of Reform respondents who account for almost half of Greater Atlanta Jewish households).

Exhibit 23. Denomination of Jewish Respondents,  
1996 and 2006 Jewish Community Studies of Greater Atlanta



<sup>19</sup> For 1996, the 1% who identified as Reconstructionist has been combined with Conservative Jews. In 2006, under 1% of Jewish respondents self-identified as Reconstructionist; they have also been combined with Conservative Jews, as were the 2% of Atlanta 2006 respondents who volunteered that they were “traditional.” Numbers may not add to 100% due to rounding for presentation.

## JEWISH CONNECTIONS

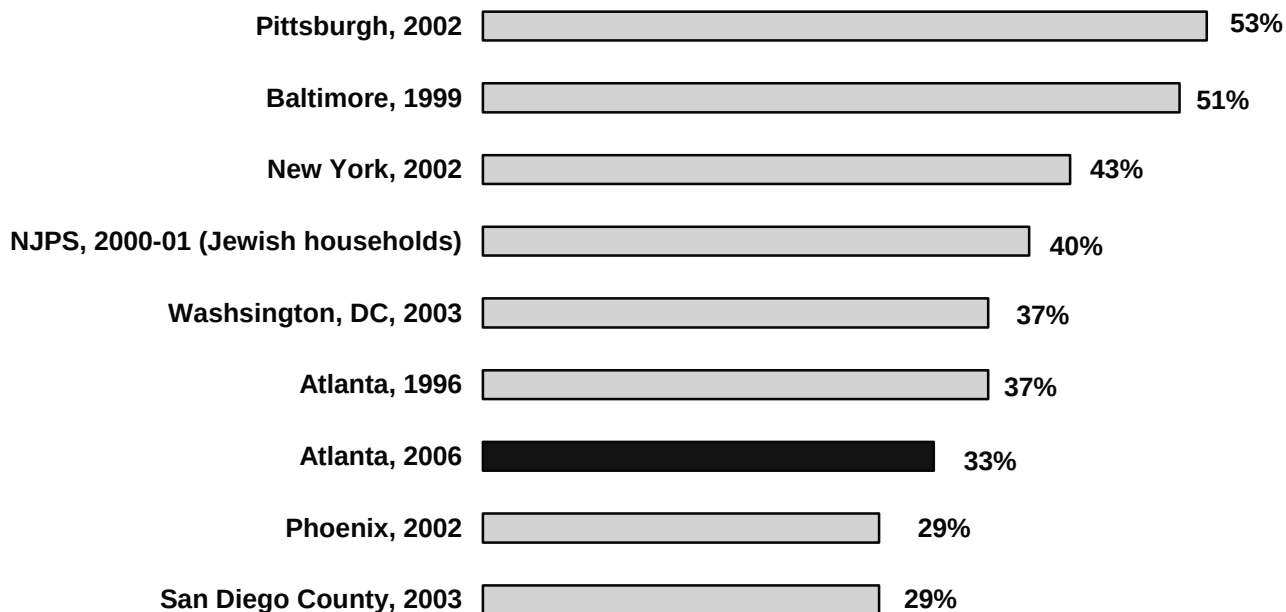
### Congregation Membership

One-third (33%) of Jewish households report that they pay dues to a Jewish congregation in Greater Atlanta. In 1996, congregation membership was estimated at a slightly higher percentage level (37%), but statistically, the margin of potential error in each of the studies essentially means that synagogue/temple affiliation has remained at similar levels between 1996 and 2006. Given the increased number of Jewish households in 2006, more Jewish households belong to a Jewish congregation in 2006 than did in 1996.

Congregation membership in Atlanta is near the low end of national and other local community studies affiliation rates.

- Jewish communities with strong infrastructures, and a long history of affiliation, show affiliation rates of about 50%; these communities include Pittsburgh (52%), Baltimore (51%), and New York (43%);
- National NJPS 2000-01 estimates were 40% household congregation membership;
- Washington, D.C. in 2003 had a 37% synagogue affiliation rate, similar to Atlanta's 33% in 2006;
- New, rapidly growing, western Jewish communities have slightly lower rates of reported congregation membership; examples include San Diego (29%) and Phoenix (29%).

Exhibit 24. Percent of Jewish Households in Key Jewish Communities Which Report Belonging to a Synagogue or Temple



## JEWISH CONNECTIONS

Congregation membership in Greater Atlanta is related to denominational self-identification, age, newcomer status, and household income.

*Denomination:* 57% of Orthodox, 53% of Conservative, 33% of Reform and only 13% of secular and non-denominational Jews report congregation membership.

*Age of Respondent:* Senior respondents 65 and over are most likely (43%) to report congregation affiliation, but younger respondents under age 40 are more likely to be synagogue affiliated (36%) than are respondents ages 40-59 (30%).

*Household Income:* Only 10% of households with incomes under \$35,000 annually report paying dues to a Jewish congregation, compared to 46% of households with incomes of at least \$100,000.

*Newcomers:* Newcomers are least likely to be synagogue members; only 20% of those who moved to Atlanta in the last ten years currently belong to a congregation.

### Cost of Synagogue Membership

The Greater Atlanta Jewish Community Centennial Study: 2006 included a question on the relationship of cost and synagogue non-membership, modeled on a question introduced in the National Jewish Population Survey (NJPS) 2000-01 question. Nationally, NJPS 2000-01 data indicated that 21% of Jewish households reported cost as a factor which prevented congregation membership in the five years preceding the survey.<sup>20</sup>

In Atlanta, 27% of all households interviewed for the 2006 study report that cost prevented them from joining a congregation during a similar five year period.

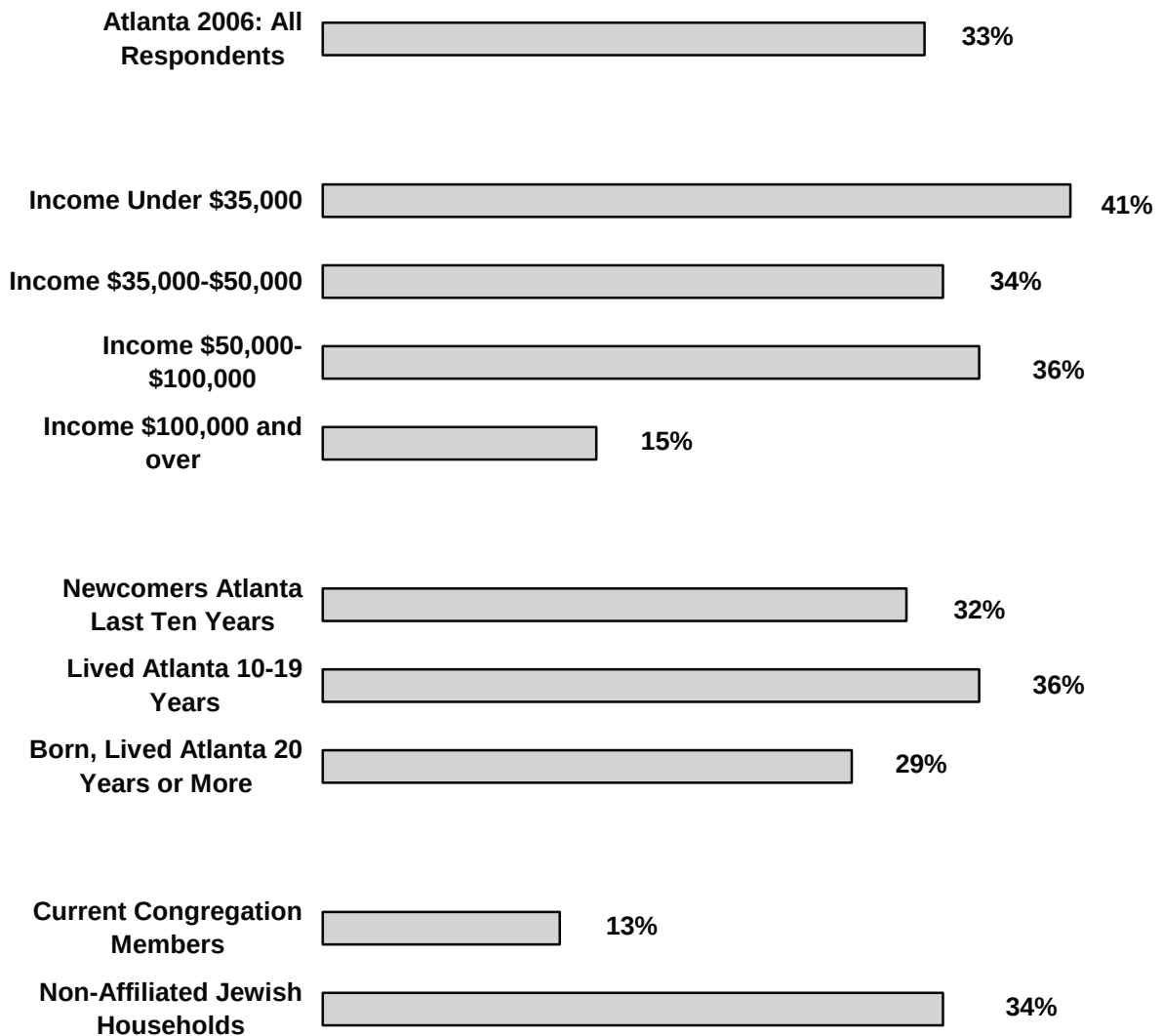
- Among households with annual incomes of at least \$100,000, only 15% cited cost as a preventing factor. Cost, in contrast, was cited as preventing synagogue membership for 41% of households with incomes under \$35,000 annually, 34% of households with incomes between \$35,000 and \$50,000, and 36% of households with incomes between \$50,000 and \$100,000.
- Thirty-two percent (32%) of newcomers to Atlanta over the past ten years cite synagogue membership costs as preventing them from joining a congregation, as did 36% of those living in the Atlanta area for between 10 and 19 years. In contrast, 19% of respondents born in Atlanta or who had lived in the area for at least 20 years cited cost as a preventing factor.
- Even current congregation-affiliated Jewish households report that at some time cost prevented synagogue membership; 13% of current members cited cost as a preventive factor, compared to 35% of those currently not affiliated.

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<sup>20</sup> The NJPS question was the model used for the Atlanta questionnaire; the five year time period was used in all questionnaires. The NJPS: 2000-01 “cost of being Jewish” data were not reported in its summary publication; all data analyses are by UAI. In recent UAI studies in other Jewish communities, results were similar to the Atlanta data. Twenty-six percent (26%) of San Diego Jewish households reported that cost of synagogue membership prevented them from joining a congregation, as did 23% of Greater Phoenix Jewish households.

## JEWISH CONNECTIONS

Exhibit 25. Percent of Atlanta Jewish Households Which Report that Cost Had Been a Factor Which Prevented them From Joining a Congregation in a Five Year Period Preceding Survey, Greater Atlanta Jewish Community Centennial Study: 2006



## JEWISH CONNECTIONS

### Attendance at Jewish Religious Services

In general, the majority of Atlanta Jewish households report that a member attends Jewish religious services — albeit infrequently.

- 12% say that a household member never attends Jewish religious services;
- 35% report a member attends “not often”;
- 31% attend on High Holidays only;
- 14% attend monthly; and,
- 8% attend services weekly (or daily).

The overall pattern reflects very sharp religious service attendance differences between congregation members and non-members. Among the congregation affiliated, 25% report daily or weekly attendance compared to fewer than 1% of the non-affiliated congregationally. Non-members typically attend on the High Holy Days (of just a few times a year).

Exhibit 26. Frequency of Religious Service Attendance by Congregation Membership, Greater Atlanta Jewish Community Centennial Study: 2006

| Frequency of Religious Service Attendance | Congregation Affiliated | Non-Members | All Jewish Households |
|-------------------------------------------|-------------------------|-------------|-----------------------|
| Daily, Weekly                             | 25%                     | <1%         | 8%                    |
| Monthly                                   | 34                      | 4           | 14                    |
| High Holy Days                            | 28                      | 32          | 31                    |
| Not Often                                 | 13                      | 46          | 35                    |
| Never                                     | <1%                     | 17          | 12                    |
| TOTAL                                     | 100%                    | 100%        | 100%                  |

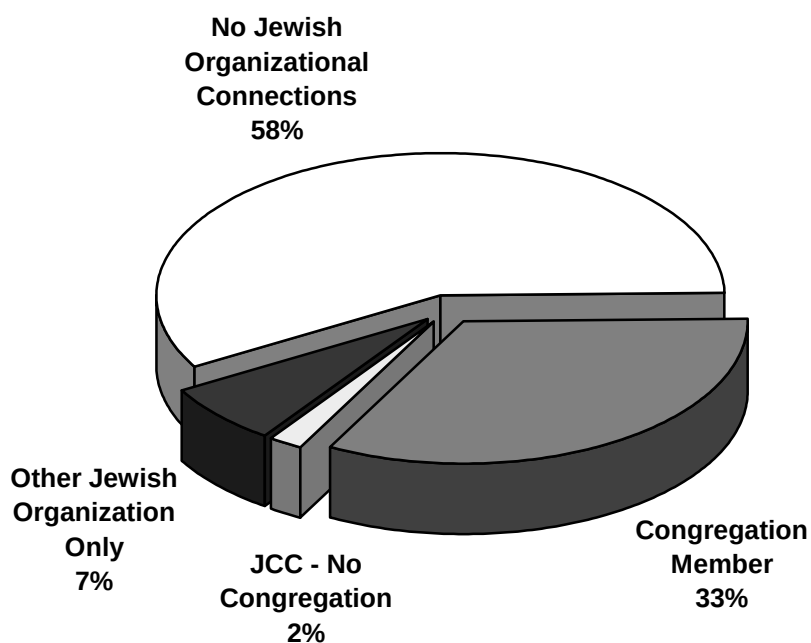
## JEWISH CONNECTIONS

### Connections with Other Jewish Organizations

In addition to congregation membership as an indicator of Jewish communal connection, all survey respondents were asked if anyone in the household was a member of the Marcus Jewish Community Center or if anyone was active in (or paid dues to) another Jewish organization's activities. Ten percent (10%) of all Atlanta Jewish households report Marcus Jewish Community Center membership,<sup>21</sup> and 24% report affiliation with some other Jewish organization in the community other than a congregation or the Marcus JCC. Nationally, 18% report JCC membership and 25% report other Jewish-organization connections only.

In Atlanta, Jewish organizational membership overlaps substantially with congregational affiliation. Thus, while 33% of households report congregation affiliation, only an additional 9% which are not congregation affiliated report being members/regular participants in the activities of another Jewish organization in Greater Atlanta, or the Marcus JCC. Overall, 42% of all Atlanta Jewish households have some connection to the Jewish communal world organizationally, while 58% — the majority — do not.

Exhibit 27. Organizational Affiliation/Participation Among Jewish Households, Greater Atlanta Jewish Community Centennial Study: 2006



<sup>21</sup> Twenty-seven percent (27%) of Atlanta Jewish households report that (at some time during the five years preceding the study) cost had prevented them from joining the Marcus Community Center. National NJPS 2000-01 data indicate that this percentage is significantly higher than the national average of 18% and slightly higher than the 22% reported by UAI for the recent Jewish community study in San Diego: 2003.

## JEWISH CONNECTIONS

### Jewish Culture, Jewish Websites, Jewish Publications

The Greater Atlanta Jewish Community Centennial Study: 2006 also asked a series of questions designed to probe Jewish household connections to Jewish life through participation in Jewish cultural events or attending Jewish museums, accessing Jewish websites, and reading local Jewish publications. Jewish households report moderately high levels of participation in these activities.

Just under half (46%) of all Atlanta Jewish households report attending a Jewish cultural event or a Jewish museum in the year preceding the study. Congregational members (66%) are almost twice as likely to report attending a Jewish cultural event or a Jewish museum as are non-members (36%).

Just under four-out-of-ten Jewish households report accessing a Jewish website on the Internet: 10% report visiting Shalom Atlanta ([www.shalomatlanta.org](http://www.shalomatlanta.org)), and 26% report contacting different Jewish websites only. Older households are somewhat less likely to access a Jewish website: 22% of households where the respondent was 65 years or older report website activity, compared to 38% of younger households.

Local Jewish newspaper readership is another means by which Jewish households can connect with Jewish communal life. About half (49%) of the households report reading the *Atlanta Jewish Times*. About one-fourth (23%) report reading the *Federation Flash*, the name most commonly associated with the Federation print publication. The vast majority (84%) of those who report reading the *Flash* also report *Jewish Times* readership.

Among non-organizationally affiliated Jewish households, for whom a Jewish newspaper or the Internet could be a source of Jewish information, only 8% report reading or looking through the *Flash*, 26% report reading the *Jewish Times*, and 29% accessed a Jewish website.

Combining reading the *Flash* or the *Jewish Times* or accessing a Jewish website, two-thirds (63%) of all Atlanta Jewish households usually accessed Jewish information through at least one of these portals. Of those households without any Jewish organizational connection within the Atlanta Jewish community, 44% report reading either of the newspapers, or accessing a Jewish Internet site.

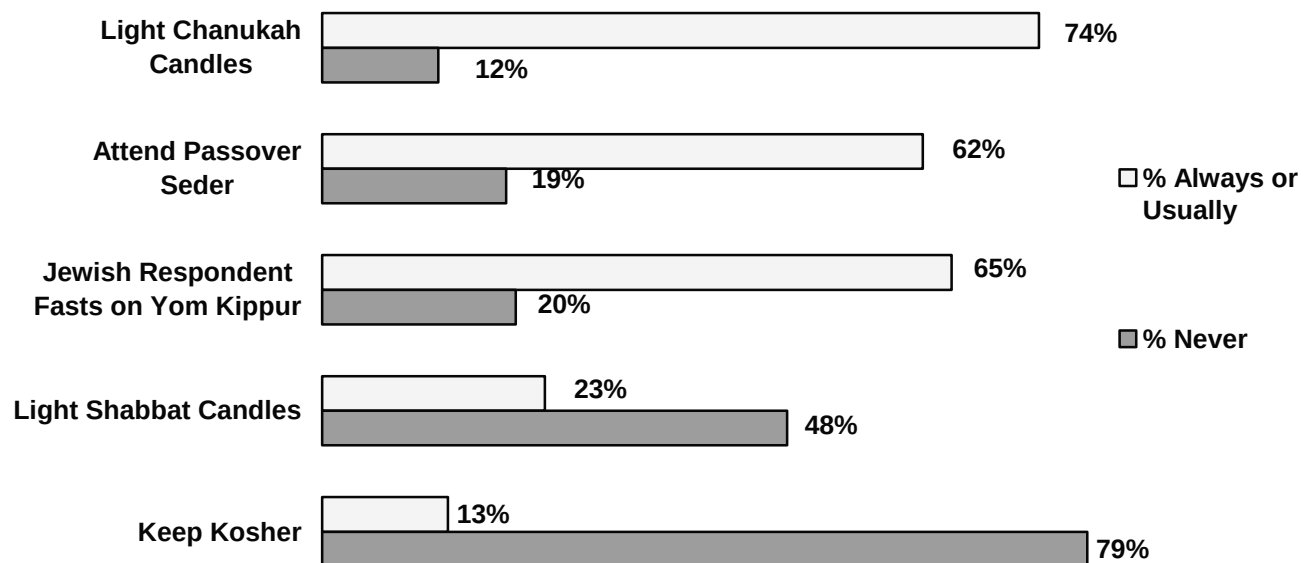
## JEWISH CONNECTIONS

### Jewish Observance

Jewish ritual observance questions asked in the Greater Atlanta Jewish Community Centennial Study: 2006 focused on five traditional Jewish practices: lighting Chanukah candles, attending Passover Seders, lighting Shabbat candles, keeping kosher, and fasting on Yom Kippur.

- 74% of the Jewish households report that they always or usually light Chanukah candles;
- 62% of Jewish households report that they always or usually participate in a Passover Seder;
- 23% of the households report that they always or usually light Shabbat candles;
- 13% always or usually keep a kosher home;
- Fasting on Yom Kippur is reported by the majority of Jewish survey respondents: 50% always fast, and 15% usually fast on Yom Kippur.

Exhibit 28. Jewish Ritual Behavior Participation:  
Greater Atlanta Jewish Community Centennial Study: 2006<sup>22</sup>



<sup>22</sup> Percentages do not add to 100% because intermediate categories (typically “sometimes”) have not been shown to simplify presentation

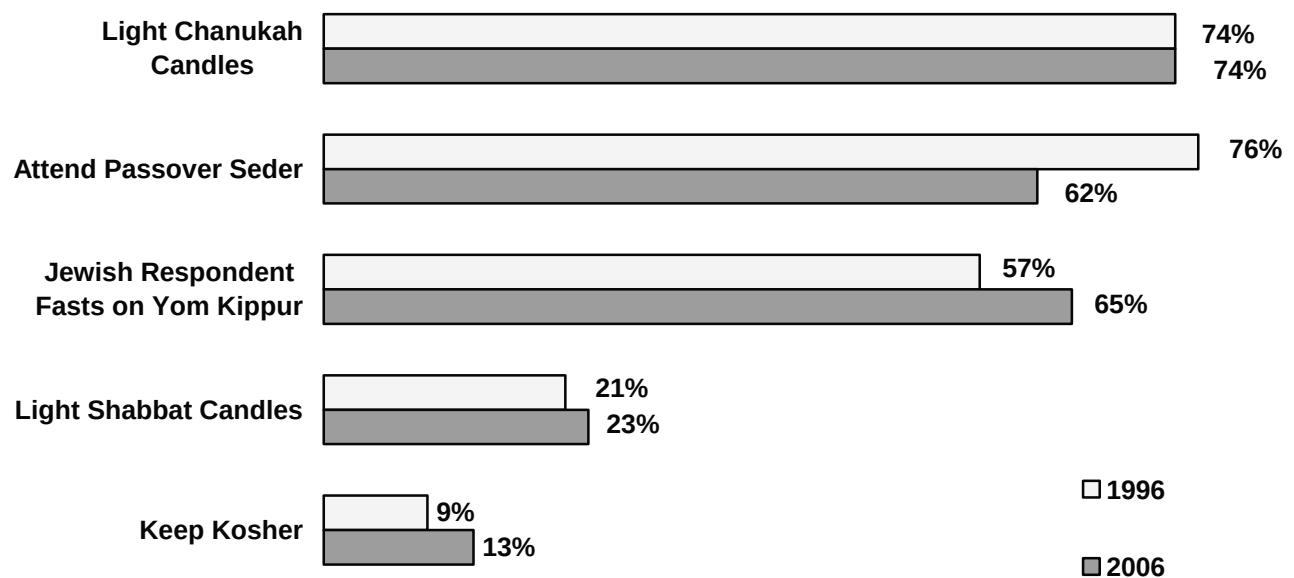
## JEWISH CONNECTIONS

Passover seder attendance has declined considerably among Greater Atlanta Jewish households since 1996, when 76% of the Jewish households reported usually/always attending a seder, compared to 62% in 2006.

Other indicators of Jewish observance have remained constant or have increased slightly:

- Chanukah candles lighting stayed at the same 74% estimate as in 1996;
- Fasting on Yom Kippur increased from 57% to 65%;
- Shabbat candles lighting is 23% in 2006 compared to 21% in 1996 (essentially the same number statistically); and,
- Keeping kosher rose slightly from 9% in 1996 to 13% in 2006.

Exhibit 29. Jewish Ritual Behavior Participation: 1996 and 2006,  
Greater Atlanta Jewish Community Studies



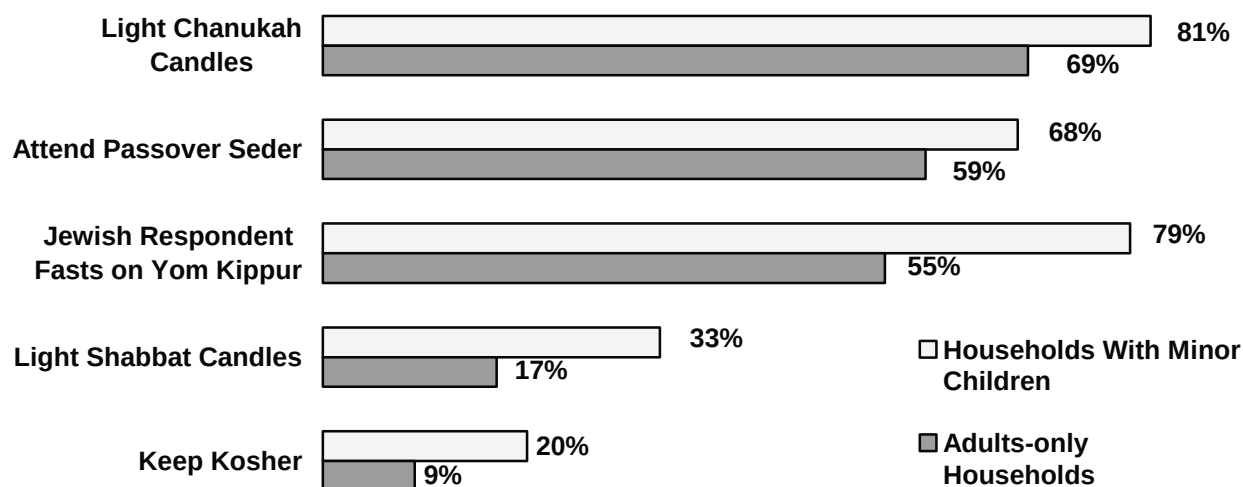
## JEWISH CONNECTIONS

### *Children in the Household:*

In 2006, households with children are much more likely to report these traditional Jewish behaviors, with seder attendance least related to whether children lived in the household.

- For example, 81% of households with children reported lighting Chanukah candles compared to 69% of adult-only households;
- 33% of Jewish households with children report Shabbat candle lighting compared to 17% of adult-only households;
- Yom Kippur fasting (always/usually) is higher for Jewish survey respondents when there is a child present in the household (79% vs. 55%); and,
- Seder attendance shows the smallest percentage difference: 68% of Jewish households with children and 59% of adult-only Jewish households report usually/always attending a seder.

Exhibit 30. Jewish Ritual Behavior Participation by Whether Children Live in Household, Greater Atlanta Jewish Community Centennial Study: 2006



### *Congregation Affiliation and Ritual Practices.*

Congregation affiliation also strongly shapes Jewish ritual observance — 92% of congregation-member households report always/usually lighting Chanukah candles, 90% report always/usually attending a Passover seder, and 83% report always/usually fasting on Yom Kippur. Comparative percentages for non-congregation affiliated households: Chanukah candles 64%, seder attendance 49%, and Yom Kippur fasting 42%.

Shabbat candle lighting is typically celebrated by half (49%) of the congregation affiliated households, but only by 10% of the non-members.

## JEWISH CONNECTIONS

### Jewish Study

Survey respondents were asked a (potentially) two-part question related to Jewish study:

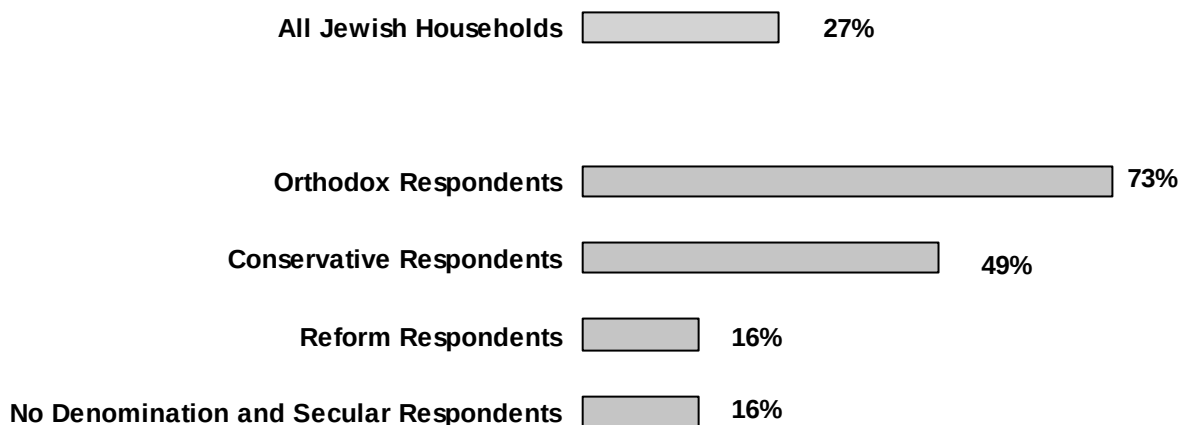
“During the past year did you or any adult in the household participate in any adult Jewish education, such as a lecture, a class, or a Jewish study group?”

IF YES: “...on a weekly basis, a monthly basis, a few times a year, or only once or twice during the year?”

While 27% of Jewish households report engaging in Jewish study, only 12% report regular study on a weekly or a daily basis. Denominational self-identification is critical in shaping Jewish study:

- 73% of Orthodox respondents report some Jewish study; 58% report weekly or daily study;
- 49% of Conservative Jewish respondents report Jewish study, but only 17% on a weekly-daily basis; and,
- Reform Jews and non-denominational/secular Jews report low rates of Jewish study; only one-in-six (16%) report Jewish study of any kind, and less than one-in-ten report regular Jewish study — 8% of Reform Jews and 4% of secular/non-denominational Jews.

Exhibit 31. Jewish Study in Year Preceding Survey,  
Greater Atlanta Jewish Community Centennial Study: 2006



## JEWISH CONNECTIONS

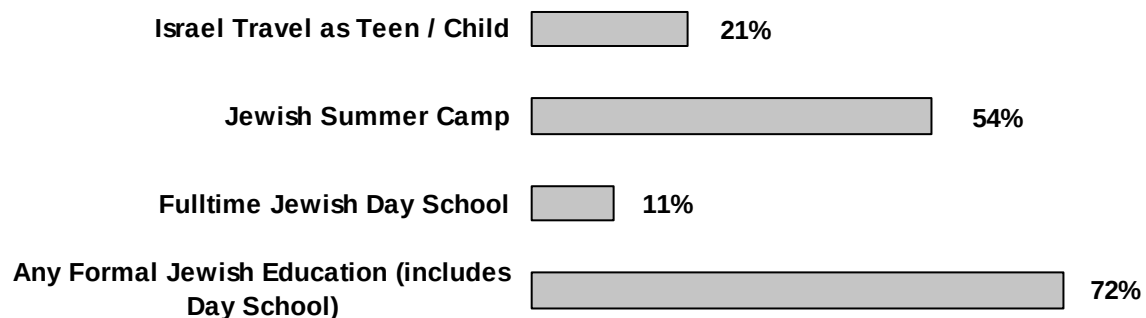
### The Impact of Jewish Childhood Experiences

Respondent's Jewish experiences as a child or teenager typically occurred outside the Greater Atlanta area, but these experiences have profound influence on the adult Jewish behaviors and Jewish connections in Greater Atlanta.

A significant percentage of Jewish respondents in Atlanta had formal and/or informal Jewish educational experiences as a child or teenager:

- 72% had some Jewish education (11% attended a fulltime Jewish day school);
- 54% attended an overnight camp with Jewish content as a child or teenager; and,
- 21% had traveled to Israel as a child/teen.

Exhibit 32 Jewish Respondent Childhood-Teenager Jewish Experiences,  
Greater Atlanta Jewish Community Centennial Study: 2006



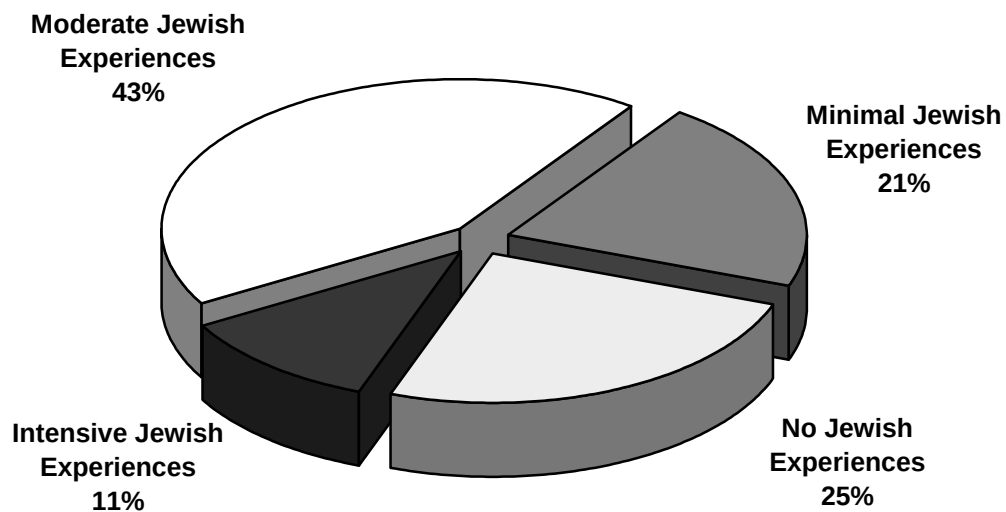
## JEWISH CONNECTIONS

### Childhood Jewish Experiences Typology

Based on these formal and informal Jewish childhood/teenager experiences, Jewish survey respondents were classified into one of four categories:

- (1) *No Jewish Experiences* as a child or teenager (no Jewish education, and no Jewish camp or Israel travel): 25% of all Jewish respondents;
- (2) *Minimal Jewish Experiences*: 21% of all Jewish respondents — either (a) some Jewish education, but neither camp nor Israel travel, or (b) no Jewish education but Jewish summer camp and/or Israel travel experiences;
- (3) *Moderate Jewish Experiences* (some Jewish education plus Jewish camping and/or Israel travel as a teen): 43% of Jewish survey respondents; and,
- (4) *Intensive Jewish Childhood Experiences* (Jewish day school education): 11% of Jewish respondents (almost every Jewish respondent with a day school background also reports either Israel travel, or Jewish summer camping, or both).

Exhibit 33      Typology: Intensity of Jewish Respondent Childhood-Teenager Jewish Experiences, Greater Atlanta Jewish Community Centennial Study: 2006



## JEWISH CONNECTIONS

### Impact of Childhood Jewish Experiences on Adult Jewish Behaviors

Invariably, Jewish adults in Atlanta who report high or moderate Jewish experiences as children or as teens tend to report in the 2006 survey higher current levels of Jewish connections, Jewish behaviors, and Jewish involvement than those Jewish respondents who report minimal or no Jewish experiences in their formative years.

Partly, this pattern is due to the relationship of denomination and Jewish childhood/teen experiences. Currently Orthodox respondents are most likely (36%) to report day school education as a child/teen, followed by Conservative/Traditional respondents (19%), and few Reform (3%) or non-denominational Atlanta Jewish adults (5%).

Exhibit 34 Relationship of Jewish Childhood-Teenager Experiences and Current Denomination, Greater Atlanta Jewish Community Centennial Study: 2006

| Jewish Childhood<br>– Teenager<br>Experiences | Respondent Denomination in 2006 |              |        |                               | All Jewish<br>Respondents |
|-----------------------------------------------|---------------------------------|--------------|--------|-------------------------------|---------------------------|
|                                               | Orthodox                        | Conservative | Reform | No<br>Denomination<br>Secular |                           |
| No Jewish<br>Experiences                      | 35% <sup>23</sup>               | 13%          | 18%    | 54%                           | 25%                       |
| Minimal Experiences                           | 2%                              | 20           | 26     | 18                            | 21                        |
| Moderate<br>Experiences                       | 27                              | 48           | 53     | 23                            | 43                        |
| Intensive Jewish<br>Experiences               | 36                              | 19           | 3      | 5                             | 11                        |
| TOTAL                                         | 100%                            | 100%         | 100%   | 100%                          | 100%                      |

<sup>23</sup> The data on Orthodox respondents reflects strong age differences. Respondents who self-define as Orthodox and are under age 40 invariably report a Jewish day school education, while Orthodox respondents over age 40 do not. Despite this anomaly, the typology strongly differentiates 2006 Jewish views and behaviors (see Exhibit 35).

## JEWISH CONNECTIONS

### Impact of Childhood Jewish Experiences on Adult Jewish Behaviors

In general, the intensity level of Jewish respondents' Jewish childhood-teenager experiences is strongly correlated with their adult Jewish attitudes and behaviors:

(a) *Being Jewish.*

Jewish respondents who had intensive childhood Jewish experiences are most likely to report that being Jewish is very important to them (80%). Among those with moderate childhood experiences, 59% view being Jewish as very important, compared to 50% of those with minimal Jewish youth experiences, and 47% of those without any Jewish experiences.

(b) *Congregational Membership.*

Current congregational membership is strongly related to Jewish youth experiences; 53% of those with intensive Jewish backgrounds, 43% of those with moderate experiences, 36% of those with minimal, and 21% of those without any Jewish childhood experiences are currently members of Atlanta Jewish congregations.

(c) *Jewish Museums and Cultural Events.*

Attendance at a Jewish cultural event or a Jewish museum is reported by 66% of the intensive, 55% of the moderate, 33% of the minimal, and 47% of the "no" Jewish childhood experience groups.

(d) *Jewish Observance.*

In general, respondents with stronger Jewish childhood experiences report higher levels of Jewish ritual observance than Jewish respondents with less intensive childhood Jewish experiences, but the relationship is not totally linear. Fasting on Yom Kippur is usually/always observed by 84% of respondents with intensive Jewish youth experiences, 61% of those with moderate experiences, 48% of those with moderate and 50% of those without any Jewish youth experiences.

Similar patterns exist for lighting Shabbat candles: 65%, 20%, 22%, and 22% respectively — and for seder attendance: 89% of those with intensive experiences, 82% of those with moderate experiences, but only 50% and 49% of the minimal and "no" Jewish experience groups.

## JEWISH CONNECTIONS

Exhibit 35 Relationship of Childhood-Teenager Experiences and Jewish Attitudes and Behaviors, Greater Atlanta Jewish Community Centennial Study: 2006

| <b>Adult 2006 Jewish Attitudes &amp; Behaviors</b>        | <b>Respondent Level of Childhood-Teenager Jewish Experiences</b> |                                    |                                   |                              |
|-----------------------------------------------------------|------------------------------------------------------------------|------------------------------------|-----------------------------------|------------------------------|
|                                                           | <b>Intensive Jewish Experiences</b>                              | <b>Moderate Jewish Experiences</b> | <b>Minimal Jewish Experiences</b> | <b>NO Jewish Experiences</b> |
| Percent Say Being Jewish is Very Important to Them        | 80%                                                              | 59%                                | 50%                               | 47%                          |
| Household is Currently Congregation-Affiliated            | 53%                                                              | 43%                                | 36%                               | 21%                          |
| Household Member Attended Jewish Cultural Event or Museum | 66%                                                              | 55%                                | 33%                               | 47%                          |
| Household Attends Passover Seder <sup>24</sup>            | 89%                                                              | 82%                                | 50%                               | 49%                          |
| Household Lights Chanukah Candles                         | 70%                                                              | 88%                                | 72%                               | 61%                          |
| Jewish Respondent Fast on Yom Kippur                      | 84%                                                              | 61%                                | 48%                               | 50%                          |
| Household Lights Chanukah Candles                         | 65%                                                              | 20%                                | 22%                               | 22%                          |

<sup>24</sup> Seder attendance, Chanukah candle lighting, and Shabbat candle lighting combines always and usually for household; Yom Kippur fasting for Jewish respondent only (always or usually).

## VI. CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

### Basic Numbers

#### Children

Approximately 38,000 children under age 18 live in Greater Atlanta Jewish households: 14,400 are under age six, 11,900 are ages 6-12, and 11,700 are between 13 and 17.

Eighty-one percent (81%) of these 38,000 children are being raised as Jewish or Jewish and something else, while 12% are being raised in another religion.

Exhibit 36 Jewish-Raised Status of Children in Atlanta Jewish Households by Age of Child, Greater Atlanta Jewish Community Centennial Study: 2006

|                                              | Age of Child  |               |                |                 |               |
|----------------------------------------------|---------------|---------------|----------------|-----------------|---------------|
| Child is Being Raised:                       | 0-2 Years Old | 3-5 Years Old | 6-12 Years Old | 13-17 Years Old | All Children  |
| Jewish Only                                  | 69%           | 86%           | 71%            | 74%             | 74%           |
| Jewish and Something Else                    | 6             | 5             | 8              | 7               | 7             |
| No Religion (has at least one Jewish parent) | 8             | 1             | 1              | 1               | 2             |
| Another Religion                             | 5             | 4             | 16             | 16              | 12            |
| Undecided                                    | 12            | 4             | 4              | 2               | 5             |
| Total                                        | 100%          | 100%          | 100%           | 100%            | 100%          |
| <b>Number of Children<sup>25</sup></b>       | <b>8,300</b>  | <b>6,100</b>  | <b>11,900</b>  | <b>11,700</b>   | <b>38,000</b> |

<sup>25</sup> Number of children within each age category has been extrapolated to account for minimal missing information on age. Percentages may not add exactly to 100% due to rounding for presentation.

## CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

### Intermarriage

Half (50%) of all currently married respondents to the Greater Atlanta Jewish Community Centennial Study: 2006 are intermarried — one spouse was not born Jewish and still does not consider herself/himself to be Jewish.<sup>26</sup>

Half of all couples are inmarried — both spouses currently consider themselves to be Jewish:

- 40% of current marriages are classic inmarriages: the husband and wife were both raised as Jews;
- 10% of current respondent/spouse marriages are conversionary inmarriages — they involve a marriage between a Jewish raised partner and a non-Jewish raised partner, but the non-Jewish raised person considered himself/herself to be Jewish at the time of the survey interview.

Atlanta's Jewish couple's intermarriage rate is relatively high.

- The percentage of intermarried couples in the community increased from 37% in 1996 to 50% in 2006;
- The Atlanta 2006 intermarried percentage is much higher than the percentage found in established eastern U.S. Jewish communities, such as Pittsburgh (36% in 2002) or Baltimore (17% in 1999);
- The 50% intermarriage percentage is only slightly higher than the national couples intermarriage rate: NJPS 2000-01 recalculated by UAI for couples: 46%;
- The Atlanta intermarriage percentage is somewhat higher than the 41% couple's intermarriage rate in Washington, D.C. (2003), and two western communities with considerable recent growth: Phoenix (2002) where 40% of the couples were intermarried, and San Diego (2003) where 45% of currently married couples were intermarried.

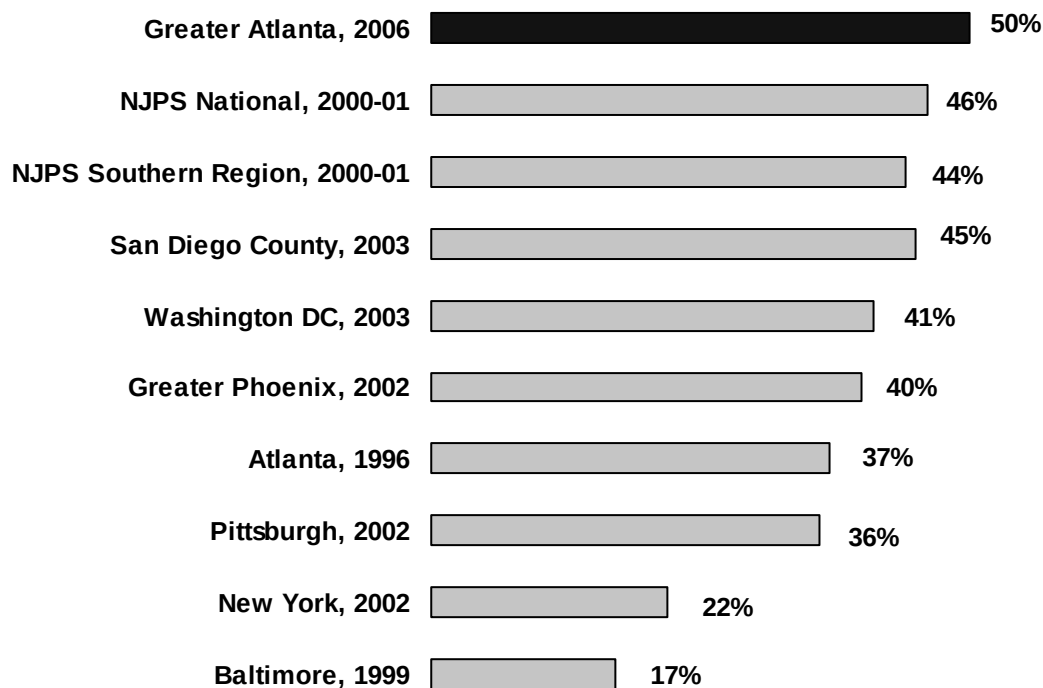
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<sup>26</sup> The 50% intermarried couples rate in Atlanta corresponds to a 36% intermarried persons rate in Atlanta, when conversionary inmarriages are considered. Confusion over calculations of inmarriage/intermarriage rates by couples and by Jewish born persons is (unfortunately) quite common. The "couples" intermarriage rate is always higher than the "Jewish persons" intermarried rate. The NJPS 2000-01) reported only a Jewish person's intermarriage rate.

For example, consider two couples with a total of four married persons: three are Jews and one is non-Jewish. One couple is inmarried (two Jews) and the other couple is intermarried (Jews married non-Jew). The intermarriage percentage for couples is 50%: one inmarried, one intermarried. In terms of Jewish persons, there are 3 Jews and one is intermarried: the percentage of Jewish persons who are intermarried is 33%.

## CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Exhibit 37      Percent of All Currently Married Couples Which are Intermarried,  
Atlanta 2006 in Context



### *Recent Marriages:*

As implied by the 1996 to 2006 increase from 37% to 50%, intermarriage rates are higher for recent marriages.

- For currently married couples who were married prior to 1970, 25% are intermarried — the non-Jewish spouse does not consider himself/herself to be Jewish after at least three decades of marriage;
- Between 1970 and 1990, the percentage of intermarried couples increased to about 35%;
- But, among couples married since 1990, 67% are intermarried.

## CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

### Children in Intermarried Jewish Households

Of the 38,000 children in Atlanta's Jewish households, 42% — 15,800 — reside in intermarried households. Another 3,800 reside in conversionary inmarried households, where the non-Jewish born-raised spouse considers himself/herself to be Jewish (whether or not a formal conversion has occurred).

Almost every child (99.9%) with inmarried parents — including conversionary intermarriages — is being raised Jewish. In intermarried Jewish households in Atlanta, as well as in many other Jewish communities, a minority of children are being will be raised as Jews only:

- 39% of the 15,800 children are being raised as Jews only;
- 15% are being raised as Jewish and something else;
- 4% are not being raised in any religion, including Judaism;
- 14% are “undecided”; and,
- 28% are being raised in another religion.

Exhibit 38      Percent of Children Being Raised Jewish by Type of Marriage,<sup>27</sup>  
Greater Atlanta Jewish Community Centennial Study: 2006

| Children Are Being Raised:                      | Inmarried<br>Jewish<br>Households | Conversionary<br>Inmarried<br>Jewish<br>Households | Intermarried<br>Jewish<br>Households |
|-------------------------------------------------|-----------------------------------|----------------------------------------------------|--------------------------------------|
| Jewish Only                                     | 100%                              | 98%                                                | 39%                                  |
| Jewish and Something Else                       | *                                 | 2                                                  | 15                                   |
| No Religion (has at least one<br>Jewish parent) | *                                 | *                                                  | 4                                    |
| Another Religion                                | *                                 | *                                                  | 28                                   |
| Undecided                                       | *                                 | *                                                  | 14                                   |
| TOTAL                                           | 100%                              | 100%                                               | 100%                                 |

<sup>27</sup> In this table, \* indicates no cases (or a maximum of one case) in interviewed sample. In all likelihood, if a census had been conducted, some partial percentage would have been recorded.

## CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

### Jewish Pre-Schools

There are 14,000 children under age 6 in Atlanta Jewish households; currently, 22% are enrolled in a Jewish preschool, 42% are enrolled in a non-Jewish school, and 36% are not enrolled in any preschool or day care.

- Among Jewish-raised children, 27% are enrolled in a Jewish pre-school, 45% are enrolled in a non-Jewish setting, and 27% are not enrolled anywhere.<sup>28</sup>
- Of the children under age 6 NOT being raised Jewish, 32% are enrolled in a non-Jewish preschool, and 68% are not enrolled anywhere. None of these children are enrolled in a Jewish pre-school.

Among children under age 6 being raised as Jews (or Jewish and something else), only 11% who reside in an intermarried Jewish household are enrolled in a Jewish preschool compared to 36% of Jewish-raised children in inmarried households.

Exhibit 39      Percent of Children Under Age 6 Enrolled in Pre-Schools by Type of Marriage,<sup>29</sup>  
Greater Atlanta Jewish Community Centennial Study: 2006

| Type of Pre-School                     | Children Under Age 6 in Atlanta Jewish Households Who<br>Are Being Raised as Jewish or Jewish & Something Else<br>Living In: |                                   |
|----------------------------------------|------------------------------------------------------------------------------------------------------------------------------|-----------------------------------|
|                                        | Inmarried and Conversionary<br>Inmarried Jewish Households                                                                   | Intermarried Jewish<br>Households |
| Jewish Preschool or Jewish<br>Day Care | 36%                                                                                                                          | 11%                               |
| Non-Jewish Preschool                   | 33                                                                                                                           | 62                                |
| Not Enrolled in Preschool              | 31                                                                                                                           | 27                                |
| TOTAL                                  | 100%                                                                                                                         | 100%                              |

<sup>28</sup> While the overall Jewish preschool enrollment rate is 27%, among children ages 3-5, the Jewish preschool enrollment increases to 38%, and the percentage not enrolled anywhere is only 3%. For Jewish raised children ages 3-5, the competition is a non-Jewish preschool, not non-enrollment.

<sup>29</sup> In this table, inmarried and conversionary inmarried Jewish households have been combined.

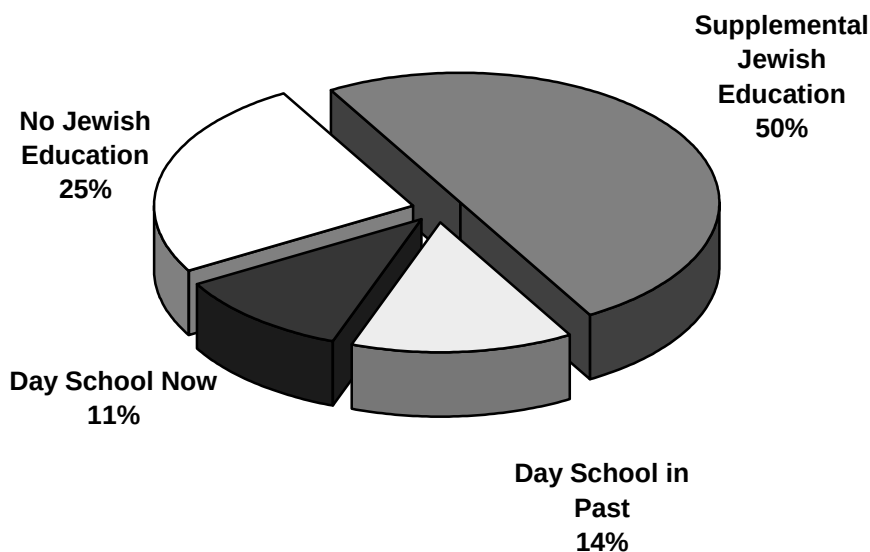
## CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

### Formal Jewish Education: Children Ages 6-7

Over 23,000 children ages 6-17 live in Greater Atlanta's Jewish households. For the vast majority (79%) of these children — a significant proportion of whom are not being raised as Jews — a public school education is their primary source of schooling; another 13% go to private schools (non-Jewish), and approximately 8% are enrolled in a Jewish day school fulltime.

Approximately 80% of these 23,000 children ages 6-17 are being raised Jewish (or in a few cases, Jewish and something else). Among this Jewish-raised cohort, 11% are enrolled in a fulltime Jewish day school, 13% in a private school (non-Jewish), and 76% in public schools. While 11% of Jewish-raised children ages 6-17 are currently enrolled in a fulltime Jewish day school, another 14% have previously been enrolled in a day school, and another 50% have been enrolled in Jewish supplemental education. Only 25% of all Jewish-raised children (ages 6-17) have not had any Jewish education.

Exhibit 40 Jewish Education of Children Ages 6-17 Being Raised as Jews (or Jewish and Something Else), Greater Atlanta Jewish Community Centennial Study: 2006



## CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

In Atlanta, the type of marriage strongly impacts the Jewish education of those children ages 6-17 being raised as Jews or as Jewish and something else.

- Only 1% of Jewish-raised children in inmarried Jewish households (two born-Jewish parents) have never received any Jewish education;
- Among the conversionary Jewish households (where the non-Jewish born spouse now considers his/her self Jewish), 24% of the Jewish-raised children ages 6-17 have not had some Jewish education; and,
- Among intermarried households, 67% of the Jewish-raised children have not had any Jewish education; less than 1% of children in these intermarried households are enrolled in a fulltime day school currently, 2% previously had a day school education, and just over 30% have had some supplementary Jewish education.

Moreover, inmarried and intermarried parents view their children's Jewish values upbringing from somewhat different lenses. Seventy-two percent (72%) of inmarried respondents feel it is extremely/very important for their child to marry another Jew, compared to 1% of intermarried respondents. Similarly, in terms of teaching their children to understand Tzedakah, 91% of inmarried compared to 60% of intermarried respondents view it as a critical Jewish value.

Exhibit 41 Attitudes Towards Children Learning Jewish Values by Type of Marriage,<sup>30</sup>  
Greater Atlanta Jewish Community Centennial Study: 2006

| Area of Concern for Child to Learn             | Percent of Respondents Who Feel It is Extremely or Very Important for Children |                                |
|------------------------------------------------|--------------------------------------------------------------------------------|--------------------------------|
|                                                | Inmarried and Conversionary Inmarried Jewish Households                        | Intermarried Jewish Households |
| Know and Appreciate Jewish Customs and Beliefs | 97%                                                                            | 79%                            |
| Feel Positive About Being Jewish               | 100%                                                                           | 73%                            |
| Understand Tzedakah, Jewish Value of Charity   | 91%                                                                            | 60%                            |
| Marry Another Jew                              | 72%                                                                            | 1%                             |

<sup>30</sup> In this table, inmarried and conversionary inmarried Jewish households have been combined.

## CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

### Informal Jewish Experiences

In addition to formal Jewish educational experiences, children ages 6-17 in Atlanta Jewish households are significantly involved in informal Jewish experiences, including summer camps with Jewish content, Jewish youth/teen activities, and Jewish sports programs and sports leagues. Survey respondents were asked if any child (ages 6-17) in their household had been involved in any of these informal Jewish experiences: 41% report that a child had gone to a Jewish summer camp, 35% report a child's involvement in Jewish youth/teen group activities, and, 33% report a child participated in a Jewish sports league or sports program.

Informal Jewish experience involvement is much higher for inmarried and conversionary households than for intermarried households, where levels of informal Jewish experience involvement are minimal. The majority of children in inmarried Jewish households report informal Jewish educational experiences. Seventy percent (70%) of inmarried parents with children ages 6-17 report Jewish summer camp experiences for a child in the household; 74% also report Jewish youth group experiences, and 53% report that their children participate in Jewish sports programs.

Conversionary inmarried Jewish households appear (number of interviews is limited) to be less connected to informal Jewish experiences for their children; 33% report Jewish summer camp experiences, 23% Jewish youth group, and 28% Jewish sports activities for children. Among intermarried Jewish households, informal Jewish experiences for children are minimal.

Exhibit 42      Percent of Households Which Report that Children Ages 6-17 Are Involved in Informal Jewish Experiences by Type of Marriage,<sup>31</sup>  
Greater Atlanta Jewish Community Centennial Study: 2006

| Type of Informal Experience | Type of Marriage            |                                           |                                | All Jewish Households |
|-----------------------------|-----------------------------|-------------------------------------------|--------------------------------|-----------------------|
|                             | Inmarried Jewish Households | Conversionary Inmarried Jewish Households | Intermarried Jewish Households |                       |
| Jewish Summer Camp          | 70%                         | 33%                                       | 11%                            | 41%                   |
| Jewish Youth Group          | 73%                         | 23%                                       | 5%                             | 35%                   |
| Jewish Sports Activities    | 53%                         | 28%                                       | 12%                            | 33%                   |

<sup>31</sup> In this table, the conversionary inmarried respondents have been analyzed separately (despite relatively low numbers of interviews) because their levels of reported informal Jewish experiences are very different from the inmarried households where both partners are Jewish-born.

## CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

### The Cost of Being Jewish

The cost of being Jewish limits the involvement of children in some Jewish households in both informal Jewish educational experiences and formal Jewish education. Respondents were asked a series of questions about whether financial cost had prevented them from sending a child to a Jewish summer day camp, a Jewish overnight camp, a fulltime day school, or to a Jewish preschool.

Approximately one-out-of-four Atlanta Jewish households report that they had not sent a child to a Jewish overnight summer camp (29%), to a Jewish day school (26%), to a Jewish summer day camp (25%), or to a Jewish preschool (25%) because of the costs involved at some time in the five-year period preceding the study.

Inmarried Jewish respondents with children are the most affected by the “cost of being Jewish” for their children: 39% report cost prevented them from sending a child to a Jewish summer overnight camp, 37% report cost prevented them from sending a child to a Jewish summer day camp, 36% state that they could not send a child to a Jewish preschool due to cost, and 31% report that cost prevented them from sending child to a fulltime Jewish day school.<sup>32</sup>

Exhibit 43      Percent of Households With Children Which Report that Cost Prevented Them From Having Children Engage in Jewish Educational Experiences by Type of Marriage,<sup>33</sup>  
Greater Atlanta Jewish Community Centennial Study: 2006

| Cost Prevented Sending a Child to: | Type of Marriage                                        |                                | All Jewish Households |
|------------------------------------|---------------------------------------------------------|--------------------------------|-----------------------|
|                                    | Inmarried and Conversionary Inmarried Jewish Households | Intermarried Jewish Households |                       |
| Jewish Summer Overnight Camp       | 39%                                                     | 21%                            | <b>29%</b>            |
| Jewish Summer Day Camp             | 37%                                                     | 13%                            | <b>25%</b>            |
| Jewish Preschool                   | 36%                                                     | 12%                            | <b>25%</b>            |
| Jewish Day School                  | 31%                                                     | 24%                            | <b>26%</b>            |

<sup>32</sup> All inmarried households combined: classic inmarriages and conversionary inmarriages. Comparable percentages for intermarried Jewish households are: overnight camp 21%, day camp 13%, preschool 12%, day school 24%.

<sup>33</sup> Question asked whether cost had prevented the household from sending a child to camp, preschool or day school in the five years preceding the 2006 survey.

## VII. PHILANTHROPY & THE VALUE OF TZEDAKAH

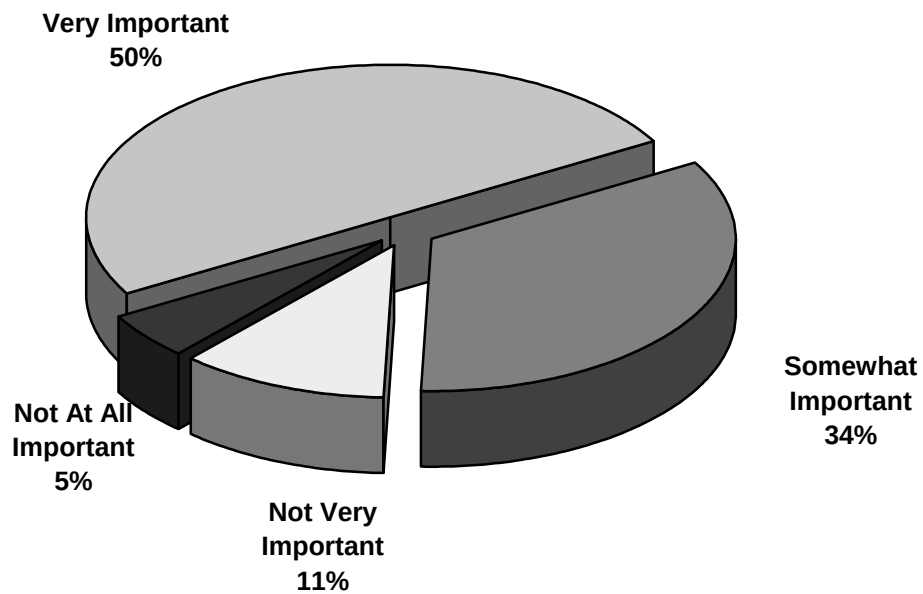
Charitable giving is crucial for Jewish communal life. Tzedakah, the Jewish commitment to charity and social justice, is a central focus of Jewish thought and education. The Jewish Community Centennial Study of Greater Atlanta: 2006 explored the related issues of Tzedakah and Jewish charitable donations.

### Tzedakah

Jewish survey respondents were asked how important they viewed the Jewish commitment to charity, Tzedakah. Half (50%) of the Jewish respondents report that Tzedakah is “very important” to them and another 34% think it is somewhat important. Only one-out-of-six feels that Tzedakah is either not very important, or not at all important.

- Denomination is strongly related to views on Tzedakah; 92% of Orthodox Jewish respondents, 53% of Conservative respondents, 44% of Reform Jews, and 38% of the non-denominational/secular Jewish respondents view Tzedakah as “very important.”
- Support for Tzedakah is relatively strong among younger Atlanta Jews; 45% of Jewish respondents under age 40 view Tzedakah as very important, compared to 50% of Jewish respondents 60 and over, and 52% of those 40-59.
- Lastly, while the overall percentage of Jewish respondents who view Tzedakah as very important is 50% — a sharp dichotomy exists between inmarried Jewish respondents (67% “very important”) and intermarried Jewish respondents (26% “very important”).

Exhibit 44      Percent of Jewish Respondents Who View Tzedakah as Very Important, Greater Atlanta Jewish Community Centennial Study: 2006



## PHILANTHROPY & THE VALUE OF TZEDAKAH

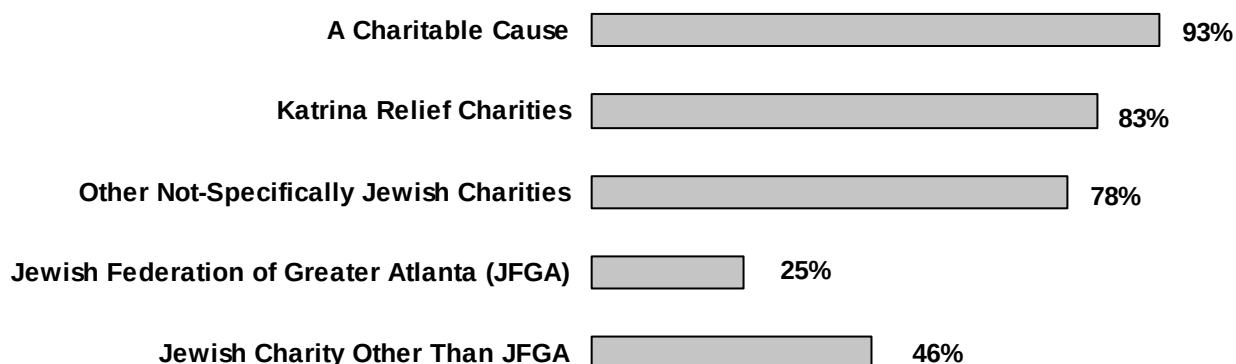
### Philanthropic Donations

The vast majority of Jewish households in Atlanta contribute to charitable causes. Over nine-out-of-ten (93%) survey respondents report that their household made a charitable contribution in the year preceding the study. Jewish households in Greater Atlanta contribute to non-Jewish as well as to Jewish charities: 78% of Jewish households report a charitable donation to a non-Jewish cause/charity, as well as 83% who report contributing to Katrina relief charities (some of which might have been a Jewish agency).

Twenty-five percent (25%) of the respondents report a household contribution to the Jewish Federation of Greater Atlanta (JFGA). Compared to other Jewish communities, this percentage is not high, but it is not exceptionally low in the context of comparable Jewish communities. UAI recent studies have found a Federation contribution percentage of 25% in Greater Phoenix and 28% in San Diego County, two western Jewish communities with growth patterns that resemble Greater Atlanta, and 28% in the New York eight-county area.

A contribution to any Jewish charity was reported by 48% of all Jewish households. Almost invariably, Jewish households which contributed to the Jewish Federation also contributed to other Jewish charities. 46% of the interviewed households report having made a contribution to a Jewish charity other than JFGA in the year preceding the survey.

Exhibit 45      Percentage of Jewish Households Which Report Charitable Contributions,  
Greater Atlanta Jewish Community Centennial Study: 2006



## PHILANTHROPY & THE VALUE OF TZEDAKAH

### *Tzedakah and Donations*

The linkage between commitment to Tzedakah and charitable contributions by Jewish households is summarized in the exhibit below. For Katrina and non-Jewish charitable contributions, there is some relationship between the degree of Jewish respondent commitment to Tzedakah and reported contributions, but an exceptionally strong relationship exists between level of importance attached to Tzedakah and contributions to Jewish charities.

- Seventy-four percent (74%) of Jewish respondents who view Tzedakah as very important report a contribution to a Jewish charitable cause (excluding the Federation), compared to 34% of those for whom Tzedakah is “somewhat important,” and only 16% of those for whom Tzedakah is not important.
- Similar results shape Jewish Federation of Greater Atlanta donations; 4% of those for whom Tzedakah is not important report a Federation gift compared to 43% of those who view Tzedakah as very important.

Exhibit 46      Percent of Households Which Report Charitable Donations by  
Level of Importance Attached to Tzedakah,  
Greater Atlanta Jewish Community Centennial Study: 2006

| Percent Who Donated to:                  | Importance of Tzedakah to Jewish Respondent |                    |                                          | All Jewish Households |
|------------------------------------------|---------------------------------------------|--------------------|------------------------------------------|-----------------------|
|                                          | Very Important                              | Somewhat Important | Not Very Important, Not At All Important |                       |
| Any Charity                              | 95%                                         | 94%                | 84%                                      | 93%                   |
| Katrina Charity                          | 83%                                         | 89%                | 68%                                      | 83%                   |
| Other Non-Jewish Charities               | 82%                                         | 75%                | 63%                                      | 78%                   |
| Jewish Federation Greater Atlanta (JFGA) | 43%                                         | 22%                | 4%                                       | 25%                   |
| Jewish Charitable Causes Other than JFGA | 74%                                         | 34%                | 16%                                      | 46%                   |

## PHILANTHROPY & THE VALUE OF TZEDAKAH

### Jewish Charitable Donations Other Than to Jewish Federation

As noted above, half (46%) of all Atlanta Jewish households report donations to Jewish charitable causes other than the Federation. A number of factors shaped Jewish charitable giving: age, newcomer status, denomination, intermarriage status, income and travel to Israel (see Exhibit 47).<sup>34</sup>

*Age.* One of the key concerns in Jewish philanthropy is the issue of charitable contributions among younger Jewish households. In Atlanta, while younger adults are less likely to report a non-Federation Jewish philanthropic contribution (41%) than are older respondents (47% of those 40-64, and 49% of those 65 and over), the age differentials are slight; age is not a significant factor.

*Newcomer Status.* Similarly, newcomers are only slightly less likely to contribute to Jewish charities; 41% of the most recent newcomers to Atlanta (have lived in Atlanta less than ten years) contributed Jewishly (non-Federation), compared to 46% of those in Atlanta 10-19 years, 50% of those in Atlanta 20-39 years, and 48% of those who were born in Atlanta or have lived in the area for at least 40 years.

While age and newcomer status are only minimally related to non-Federation Jewish contributions, other variables show stronger relationships.

*Denomination.* The vast majority of Orthodox Jews (75%) and Conservative Jews (63%) report household non-Federation Jewish contributions. In contrast, 43% of Reform and 40% of non-denominational and secular Jews contribute Jewishly.

*Intermarriage.* Intermarried Jewish households are much less likely to report Jewish donations; only 18% of intermarried compared to 83% of classic (two born Jews) inmarried Jewish households. Conversionary Jewish households do not contribute to Jewish causes (excluding the Federation) at levels that even approximate the two-born Jewish inmarriages — only 38% report a Jewish (non-Federation) donation.

*Income.* Income is also strongly related to Jewish contributions; 21% of households with incomes under \$35,000, 40% of those with incomes between \$35,000 and \$50,000, 48% of those with incomes between \$50,000 and \$100,000, and 58% of those with incomes of at least \$100,000 contributed Jewishly (excluding Federation donations).

*Israel Travel.* Three-out-of-four (76%) Jewish respondents who have been in Israel report a contribution to a Jewish charity, beyond any possible Federation donations, while only 35% of non-Israel visitors report a similar donation.

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<sup>34</sup> Exhibit 47 is on pages 61 and 62. The extreme right-side column of Exhibit 47 summarizes Jewish Federation donations, while the middle column summarizes all other Jewish philanthropic donations.

## PHILANTHROPY & THE VALUE OF TZEDAKAH

### Jewish Federation of Greater Atlanta Donations

Twenty-five percent (25%) of all households report a Federation contribution. Respondents in the 75% of Jewish households which did not contribute were asked how familiar they were with the Jewish Federation of Greater Atlanta. Over 70% of the Federation non-donors — almost 32,000 Jewish households — report that they are relatively unfamiliar with the Jewish Federation of Greater Atlanta.

Jewish Federation donation patterns (see right column of Exhibit 47) are very strongly related to the key variables identified above — age, newcomer status, intermarriage, denomination, Israel travel, etc.

- Younger respondents (20%) are less likely to report household Federation donations compared to senior households (44% rate).
- Newcomer status is critical: 14% of newcomers over the past ten years report a Federation contribution as opposed to over 30% of those who have been in Atlanta for at least 20 years.
- Non-denominational and secular Jews are unlikely to support the Jewish Federation; only 10% report a Federation gift.
- Only 3% of intermarried Jewish households report a Jewish Federation of Greater Atlanta donation; while 51% of classic, two-born Jewish inmarried households donate to the Federation, only 19% of conversionary inmarried households report a JFGA donation.
- Fourteen percent (14%) of respondents with incomes under \$50,000 annually report a Jewish Federation donation, compared to 25% of those with household incomes between \$50,000 and \$100,000, and 37% of households with incomes of at least \$100,000. Still, almost two-out-of-three Jewish households with \$100,000+ incomes do not report a Federation donation
- 50% of those who have traveled to Israel report a Federation gift compared to 15% of those who had not been to Israel.<sup>35</sup>

Given the strong relationship of Israel travel and Federation giving, encouraging Israel travel is an important issue for the communal agenda. Thus, it is instructive to note that thirty percent (30%) of all Atlanta 2006 survey respondents report that the cost of Israel travel had prevented them or their family from traveling to Israel (in the five-year period preceding the survey).

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<sup>35</sup> 17% of intermarried respondents, 24% of the conversionary inmarried, and 61% of inmarried respondents (two born-Jews) have traveled to Israel.

## PHILANTHROPY & THE VALUE OF TZEDAKAH

Exhibit 47 Relationship of Key Variables to Percent of Households Which Report Charitable Donations to Jewish Causes and the Jewish Federation of Greater Atlanta, Greater Atlanta Jewish Community Centennial Study: 2006

| Key Variables                       | % Households Donate to Jewish Causes, Excluding Federation | % Households Donate to Jewish Federation of Greater Atlanta |
|-------------------------------------|------------------------------------------------------------|-------------------------------------------------------------|
| <b>ALL JEWISH HOUSEHOLDS</b>        | <b>46%</b>                                                 | <b>25%</b>                                                  |
| <b>Age of Respondent:</b>           |                                                            |                                                             |
| Under 40                            | 41%                                                        | 20%                                                         |
| 40-64                               | 47%                                                        | 21%                                                         |
| 65 and over                         | 49%                                                        | 44%                                                         |
| <b>Newcomer Status</b>              |                                                            |                                                             |
| Lived in Atlanta Less than 10 Years | 41%                                                        | 14%                                                         |
| Lived in Atlanta 10-19 Years        | 46%                                                        | 21%                                                         |
| Lives in Atlanta 20-39 Years        | 50%                                                        | 36%                                                         |
| Born Atlanta, or Lived 40+ Years    | 48%                                                        | 33%                                                         |
| <b>Denomination of Respondent:</b>  |                                                            |                                                             |
| Orthodox                            | 75%                                                        | 34%                                                         |
| Conservative                        | 63%                                                        | 44%                                                         |
| Reform                              | 43%                                                        | 27%                                                         |
| Non-Denominational or Secular       | 40%                                                        | 10%                                                         |

## PHILANTHROPY & THE VALUE OF TZEDAKAH

Exhibit 47 Relationship of Key Variables to Percent of Households Which Report Charitable Donations to Jewish Causes and the Jewish Federation of Greater Atlanta, Greater Atlanta Jewish Community Centennial Study: 2006

| Key Variables                             | % Households Donate to Jewish Causes, Excluding Federation | % Households Donate to Jewish Federation of Greater Atlanta |
|-------------------------------------------|------------------------------------------------------------|-------------------------------------------------------------|
| <b>Intermarriage Status</b>               |                                                            |                                                             |
| Inmarried Households                      | 83%                                                        | 51%                                                         |
| Conversionary Inmarried                   | 38%                                                        | 19%                                                         |
| Intermarried Households                   | 18%                                                        | 3%                                                          |
| <b>Household Income</b>                   |                                                            |                                                             |
| Under \$35,000                            | 21%                                                        | 14%                                                         |
| \$35,000 - \$49,999                       | 40%                                                        | 14%                                                         |
| \$50,000 - \$99,999                       | 48%                                                        | 24%                                                         |
| \$100,000 +                               | 58%                                                        | 37%                                                         |
| <b>Israel Travel by Jewish Respondent</b> |                                                            |                                                             |
| Yes - Israel Travel                       | 76%                                                        | 50%                                                         |
| No – No Israel Travel                     | 35%                                                        | 15%                                                         |

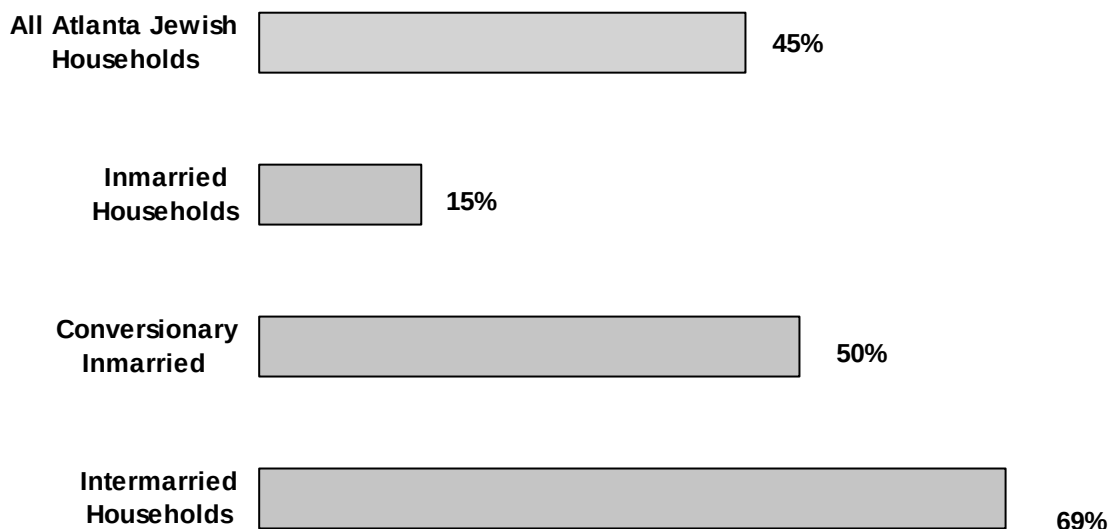
## PHILANTHROPY & THE VALUE OF TZEDAKAH

### Non-Jewish Only Donations.

Forty-five percent (45%) of Greater Atlanta Jewish households report that they donate to non-Jewish charities only. Younger respondents are slightly more likely to donate to non-Jewish causes only; 48% of respondents under age 40 and 47% of those 40-64 report that their households contribute only to non-Jewish charities, compared to only 34% of those at least 65 years of age.

Intermarried Jewish households are most likely to contribute non-Jewishly only: 69% of the intermarried, 50% of the conversionary inmarried and 15% of the inmarried (two born-Jews) report donations to non-Jewish charities only.

Exhibit 48 Non-Jewish Donations Only and Inter marriage Status,  
Greater Atlanta Jewish Community Centennial Study: 2006



## **VIII. GEOGRAPHY: SUB-COMMUNITY COMPARISONS**

The preceding discussion and analysis of the Jewish Community Centennial Study of Greater Atlanta: 2006 Community Study focused on the total Atlanta Jewish community. In this chapter, geographic contrasts are emphasized. The ultimate goal of the 2006 Study was to provide a portrait of Jewish Atlanta as a combined Jewish community, as well as a portrait of Jewish Atlanta as a series of different — at times radically different — geographic sub-communities. Jewish Atlanta in 2006 is as much a collection of diverse geographic communities as it is one cohesive Greater Atlanta Jewish community. These sub-community differences provide significant challenges to Jewish communal policy and planning decisions, which need to be both macro and micro in their conception and implementation.

### **Geographic Sub-Areas**

At the same time that the UAI research team, the Federation staff, and the Population Study Committees were developing the specific questions to be asked in the survey, simultaneous decisions were being made regarding geography and interviewing strategies. Based upon budget and time constraints, seven geographic sub-areas were identified; in five of those geographic sub-areas, sufficient interviews would be completed for detailed sub-community comparisons, while in the other sub-areas, there would be sufficient interviews with Jewish households (and briefer interviews with non-Jewish households) for baseline Jewish population estimates, but not for detailed sub-area analysis.

The five major areas were defined as:

- 1) Intown,
- 2) Sandy Springs-Dunwoody,
- 3) East Cobb,
- 4) North Metro, and
- 5) Gwinnett.

The two areas included for population estimates were:

- 6) The area North & West of the Perimeter and
- 7) Areas and zip codes in the South.

Please see the map of the sub-areas on the inside cover. The zip codes included in each sub-area are listed in Appendix Exhibit A2.

The sampling design allowed for random telephone dialing within each of the seven sub-areas in order to estimate Jewish population numbers and to complete the main survey questionnaire.<sup>36</sup>

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<sup>36</sup> After interviewing was completed, a few minor modifications occurred; for example, two zip codes (30188 and 30189) were added to East Cobb to create East Cobb “expanded” and zip codes adjacent to Gwinnett were added to that area to create Gwinnett and East Perimeter.

## GEOGRAPHY: SUB-COMMUNITY COMPARISONS

### Number of Jews

Atlanta's Jewish population in 2006 is estimated to be 119,800 Jewish persons. Intown, North Metro, East Cobb expanded, and Sandy Springs-Dunwoody are the most populous Jewish sub-areas. Intown's 16,000 Jewish households included 28,100 Jewish persons, slightly more than the relatively new North Metro Atlanta area which had 27,500 Jews. East Cobb Expanded included fewer than 18,000 Jews. The areas North & West of the perimeter (8,700 Jewish persons) and the South (5,400 Jews) were the least populous areas of Jewish residence.

Exhibit 49      Number of Jewish Persons, Jewish Households, and Average Household Size in Geographic Sub-Areas, Greater Atlanta Jewish Community Centennial Study: 2006

| Geographic Sub-Area              | Number of Jewish Households | Number of Jewish Persons | Average Number of Jewish Persons Per Household |
|----------------------------------|-----------------------------|--------------------------|------------------------------------------------|
| Intown                           | 16,000                      | 28,100                   | 1.8                                            |
| North Metro Atlanta              | 11,900                      | 27,500                   | 2.3                                            |
| East Cobb Expanded <sup>37</sup> | 8,100                       | 17,900                   | 2.2                                            |
| Sandy Springs-Dunwoody           | 6,300                       | 15,300                   | 2.4                                            |
| Gwinnett + East Perimeter        | 8,400                       | 13,500                   | 1.6                                            |
| North & West Perimeter           | 5,500                       | 8,700                    | 1.6                                            |
| South                            | 3,800                       | 5,400                    | 1.4                                            |
| Unknown, Zip Code unavailable    | 1,400                       | 3,400                    | x                                              |
| <b>TOTAL</b>                     | <b>61,300<sup>38</sup></b>  | <b>119,800</b>           | <b>1.95</b>                                    |

<sup>37</sup> East Cobb expanded includes zip codes 30188 and 30189; these areas were added to East Cobb by UAI after a review of the relatively dense Jewish household in these zip codes which are contiguous to East Cobb, as opposed to other less dense areas in the North & West Perimeter.

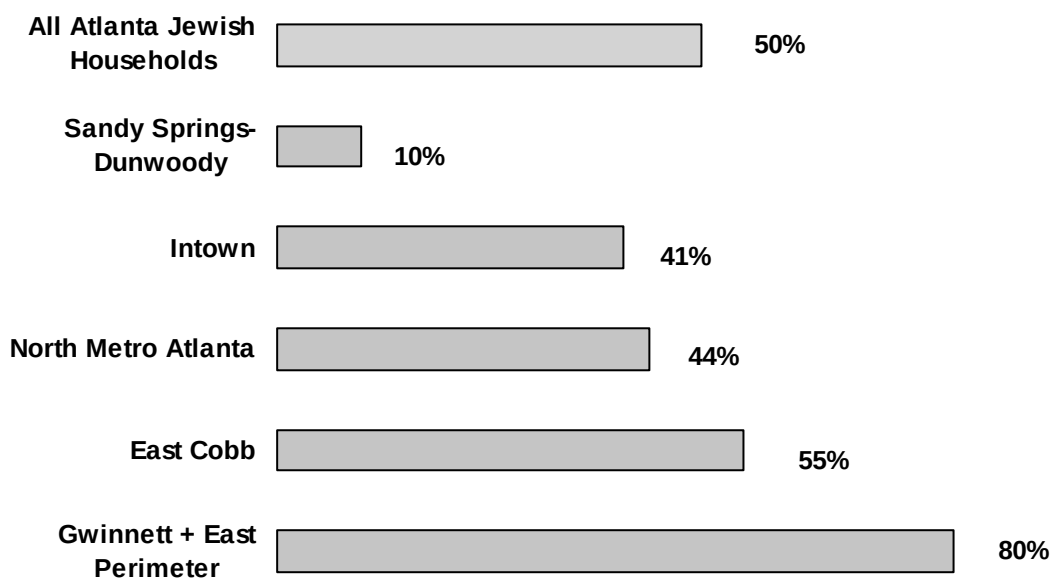
<sup>38</sup> As noted previously, numbers and percentages may not add exactly due to rounding for presentation.

## GEOGRAPHY: SUB-COMMUNITY COMPARISONS

### Intermarriage and Non-Jewish Persons in Jewish Households

Intermarriage varies enormously by sub-area within the Atlanta Jewish community. Sandy Springs-Dunwoody Jewish household couples have only a 10% intermarriage rate, while Gwinnett & East Perimeter Jewish household couples are intermarried at an 80% rate. Intermarriage rates in the other three major Jewish residential living areas are: Intown 41%, North Metro 44%, and East Cobb 55%.<sup>39</sup>

Exhibit 50      Percent of Currently Married Couples Who Are Intermarried by Geographic Sub-Area:  
Greater Atlanta Jewish Community Centennial Study: 2006



<sup>39</sup> Intermarriage estimates for the North-West and South are not reliable, given the relatively few interviews completed there, and the even fewer interviews with married respondents (under 50 in each sub-area). Based on the minimal number of interviews, intermarriage rates in these areas are probably very high.

## GEOGRAPHY: SUB-COMMUNITY COMPARISONS

### Non-Jews in Jewish Households

Of the 156,900 people estimated to be living in Greater Atlanta Jewish households, 37,100 (24%) are non-Jews — either non-Jewish spouses or children not being raised as Jews. Based on the high intermarriage rate in Gwinnett & East Perimeter, a substantial number of non-Jewish persons live in this sub-area, while fairly few live in Sandy Springs-Dunwoody Jewish households.

The percentage of Jews living in the sub-communities provides a background context for Jewish communal connections and disconnections. Enormous differences exist in the percent of non-Jewish persons in the Jewish households: Sandy Springs-Dunwoody, for example, has only a 4% non-Jewish population in Jewish households, while Gwinnett & East Perimeter is 40% non-Jewish.

Exhibit 51      Number of Jews, Non-Jews, and Total Number of People in Sub-Areas,  
Greater Atlanta Jewish Community Centennial Study: 2006

| Geographic Sub-Area       | Number of Jewish Persons | Number of Non-Jews | Total Number of People | % Non-Jewish |
|---------------------------|--------------------------|--------------------|------------------------|--------------|
| Intown                    | 28,100                   | 7,500              | 35,600                 | 21%          |
| North Metro Atlanta       | 27,500                   | 4,900              | 32,400                 | 15%          |
| East Cobb Expanded        | 17,900                   | 6,700              | 24,600                 | 27%          |
| Sandy Springs-Dunwoody    | 15,300                   | 600                | 15,900                 | 4%           |
| Gwinnett + East Perimeter | 13,500                   | 8,800              | 22,300                 | 40%          |
| North & West Perimeter    | 8,700                    | 5,100              | 13,800                 | 37%          |
| South                     | 5,400                    | 3,400              | 8,800                  | 39%          |
| Unknown Zip Code          | 3,400                    | 100                | 3,500                  | x            |
| <b>TOTAL</b>              | <b>119,800</b>           | <b>37,100</b>      | <b>156,900</b>         | <b>24%</b>   |

## GEOGRAPHY: SUB-COMMUNITY COMPARISONS

### Demographic Patterns

The Atlanta sub-communities also vary significantly in terms of demographic characteristics (see Exhibit 52):

#### *Children in Household*

East Cobb, North Metro and Sandy Springs-Dunwoody Jewish households are most likely to include children; 50% of East Cobb, 47% of North Metro and 44% of Sandy Springs-Dunwoody Jewish households include children, compared to the 37% overall rate. Only 23% of Intown and 29% of Gwinnett & East Perimeter Jewish households include children.

#### *Seniors-and-Seniors-in-Waiting*

Intown (35%) and Sandy Springs-Dunwoody (32%) have the highest percentage of households with someone at least 60, while the other areas have less than 20% of households with an older person.

#### *Newcomers*

The rapidly growing North Metro Atlanta area has the highest rate of newcomers; 42% of North Metro survey respondents report that they moved to Atlanta during the ten years preceding the survey. Gwinnett & East Perimeter has a 36% newcomer rate, Sandy Springs-Dunwoody has a 32% newcomer rate, and Intown has a 29% newcomer rate. In contrast, only 16% of East Cobb respondents have moved to the area over the past ten years.

#### *Old-timers*

Intown has the highest percentage of survey respondents who have lived in Atlanta for at least twenty years, or were born in Atlanta: 58%. Sandy Springs-Dunwoody also has a majority (53%) of “old-timers.” North Metro has the lowest percentage of long-term Atlanta residents: 29%, lower than Gwinnett & East Perimeter 37%, and East Cobb at 41%.

#### *Household Income*

Except for the Gwinnett area, the Atlanta Jewish community is relatively affluent. Household incomes of at least \$100,000 are reported in 52% of Sandy Springs-Dunwoody, 50% of East Cobb, 43% of North Metro and 43% of Intown Jewish households. Only 23% of Gwinnett & East Perimeter Jewish households have incomes of \$100,000 or more.

## GEOGRAPHY: SUB-COMMUNITY COMPARISONS

Exhibit 52      Demographic Comparisons, Geographic Sub-Areas,  
Greater Atlanta Jewish Community Centennial Study: 2006

|                                      | Percent of Households in Geographic Sub-area with<br>Demographic Characteristic <sup>40</sup> |                    |                         |                             |                     |
|--------------------------------------|-----------------------------------------------------------------------------------------------|--------------------|-------------------------|-----------------------------|---------------------|
| Geographic Sub-Area                  | Children in Household                                                                         | Anyone 60 and Over | Newcomers Last 10 Years | Old-timers, 20+ Years, Born | Incomes \$100,000 + |
| Intown                               | 23%                                                                                           | 35%                | 29%                     | 58%                         | 43%                 |
| North Metro Atlanta                  | 47%                                                                                           | 20%                | 43%                     | 29%                         | 43%                 |
| East Cobb Expanded                   | 50%                                                                                           | 19% <sup>1</sup>   | 16%                     | 41%                         | 50%                 |
| Sandy Springs-Dunwoody               | 44%                                                                                           | 32%                | 32%                     | 53%                         | 52%                 |
| Gwinnett + East Perimeter            | 29%                                                                                           | 15%                | 36%                     | 37%                         | 23%                 |
| <b>All Atlanta Jewish Households</b> | <b>37%</b>                                                                                    | <b>24%</b>         | <b>32%</b>              | <b>45%</b>                  | <b>37%</b>          |

<sup>40</sup> Data on North & West Perimeter and the South are not included, given the relative low number of interviews in each of these sub-areas, which were included for Jewish household and population estimates only.

## GEOGRAPHY: SUB-COMMUNITY COMPARISONS

### Jewish Connections

The “Jewish nature” of the Atlanta Jewish sub-communities reflects, in many ways, intermarriage patterns and the percentage of non-Jewish persons living in the area’s Jewish households (see Exhibit 53). In general, Gwinnett & East Perimeter households show the lowest level of Jewish connections, while Sandy Springs-Dunwoody and Intown show the highest levels of Jewish connections. North Metro and East Cobb Expanded Jewish household connections to Jewish life varies according to the indicator of Jewish connections used:

#### *Importance of Being Jewish*

Sixty-eight percent (68%) of Sandy Springs-Dunwoody and 60% of Intown Jewish respondents report that being Jewish is “very important” to them, as do 56% of East Cobb Expanded Jewish respondents, and 51% of North Metro Jewish respondents. Only 30% of Gwinnett & East Perimeter Jewish respondents see being Jewish as very important.

#### *Importance of Being Connected*

There were significant differences among Jewish respondents in the geographic sub-areas in terms of the percentage who thought it was “very important” to be connected to the Atlanta Jewish community. Only 10% of Gwinnett + East Perimeter Jewish respondents thought that being part of the Jewish community was very important to them, compared to 22% in North Metro, 36% in East Cobb, 39% Intown, and 52% in Sandy Springs-Dunwoody.

#### *Feeling Part of the Jewish Community*

In East Cobb expanded, while 36% of Jewish respondents feel it is very important to be connected to the Atlanta Jewish community, only 17% of East Cobb Jewish respondents feel “a lot” connected. In contrast, in the Intown area, not only do 39% feel it is very important to be connected, 36% of Intown Jewish respondents feel “a lot” connected. The percentage of Jewish respondents who feel “a lot” connected to the Jewish community is under one-out-of-ten in both the North Metro Atlanta area and in Gwinnett + East Perimeter.

Exhibit 53      Key Subjective Jewish Connections Comparisons for Jewish Respondents,  
By Geographic Sub-Areas: <sup>41</sup>  
Greater Atlanta Jewish Community Centennial Study: 2006

| <b>Geographic Sub-Area</b>           | <b>Being Jewish is Very Important</b> | <b>Being a Part of the Jewish Community is Very Important</b> | <b>Feel “A Lot” Connected to the Jewish Community</b> |
|--------------------------------------|---------------------------------------|---------------------------------------------------------------|-------------------------------------------------------|
| Intown                               | 60%                                   | 39%                                                           | 36%                                                   |
| North Metro Atlanta                  | 51%                                   | 22%                                                           | 9%                                                    |
| East Cobb Expanded                   | 56%                                   | 36%                                                           | 17%                                                   |
| Sandy Springs-Dunwoody               | 68%                                   | 52%                                                           | 39%                                                   |
| Gwinnett + East Perimeter            | 30%                                   | 10%                                                           | 3%                                                    |
| <b>All Atlanta Jewish Households</b> | <b>56%</b>                            | <b>30%</b>                                                    | <b>19%</b>                                            |

<sup>41</sup> Data on North & West Perimeter and the South are not included, given the relative low number of interviews in each of these sub-areas, which were included for Jewish household and population estimates only.

## GEOGRAPHY: SUB-COMMUNITY COMPARISONS

### *Denomination*

Intown has the highest proportion of Jewish respondents who self-identify as Orthodox Jews (16%). Intown (33%) and East Cobb Expanded have the highest proportions of Conservative Jewish respondents (35%). Two-out-of-three (67%) North Metro Jewish respondents self-identify as Reform Jews.

Exhibit 54 Denomination of Jewish Respondents by Geographic Sub-Areas:  
Greater Atlanta Jewish Community Centennial Study: 2006

| Denomination of Jewish Respondent          | Geographic Sub-Area <sup>42</sup> |                     |                    |                        |                           | All Atlanta Jewish Households |
|--------------------------------------------|-----------------------------------|---------------------|--------------------|------------------------|---------------------------|-------------------------------|
|                                            | Intown                            | North Metro Atlanta | East Cobb Expanded | Sandy Springs-Dunwoody | Gwinnett + East Perimeter |                               |
| Orthodox                                   | 16%                               | 8%                  | <1%                | 3%                     | 5%                        | 10%                           |
| Conservative                               | 33                                | 13                  | 35                 | 37                     | 19                        | 27                            |
| Reform                                     | 34                                | 67                  | 37                 | 47                     | 40                        | 45                            |
| Non-Denominational and Secular No Religion | 17                                | 12                  | 28                 | 13                     | 36                        | 18                            |
| TOTAL                                      | 100%                              | 100%                | 100%               | 100%                   | 100%                      | 100%                          |

<sup>42</sup> Data on North & West Perimeter and the South are not included, given the relative low number of interviews in each of these sub-areas, which were included for Jewish household and population estimates only.

## GEOGRAPHY: SUB-COMMUNITY COMPARISONS

Exhibit 55 summarizes Jewish congregation affiliation patterns and Jewish ritual practice observance by geographic sub-area:

### *Congregation Membership*

While the community-wide average is 33%, Gwinnett & East Perimeter Jewish households are significantly lower, with only 7% reporting temple/synagogue membership. In North Metro Atlanta, even with a high proportion of newcomers in the area, the congregation affiliation rate is 30%, essentially the same statistically as the community-wide 33% affiliation rate. Congregational membership is much higher in Intown (41%), East Cobb (53%), and Sandy Springs-Dunwoody (67%).

### *Jewish Ritual Observance*

Seder attendance (“usually/always”) in Greater Atlanta in 2006 is reported by 62% of Jewish households, a significant reduction from the 1996 estimate of 74%. While 80% of Sandy Springs-Dunwoody, 75% of Intown, and 74% of North Metro Jewish households report Passover Seder attendance, 56% of East Cobb and 44% of Gwinnett & East Perimeter respondents say that a household member always/usually attends a Seder.

Sub-community differences are not as marked for Chanukah candle lighting, which is reported (always/usually) in 64% of Gwinnett & East Perimeter households, the highest level of Jewish observance in that sub-area. In the other sub-areas, Chanukah candle lighting is reported by 74% of East Cobb, 83% of Intown, 86% of North Metro (high percentage children), and 87% of Sandy Springs-Dunwoody Jewish households.

Shabbat candle lighting, fasting on Yom Kippur and keeping kosher all display the basic geographic sub-area Jewish practice gradient: Sandy Springs-Dunwoody Jewish households are much more likely to follow traditional Jewish practices than are Jewish households in Gwinnett + East Perimeter, while North Metro Atlanta and East Cobb Jewish households are only somewhat less likely to follow Jewish practices than Sandy Springs-Dunwoody and Intown Jewish households.

### *“Taking Off From Work for the Holidays”*

Finally, Jewish respondents were asked whether they “took off” from work on Jewish holidays, focusing on the High Holy Days. The overall percentage of Jewish respondents who took off for the Jewish High Holidays was 73%, almost the same as the percentage who reported usually/always lighting Chanukah candles.

Sub-area patterns of Jewish connections were replicated with this new question. “Taking off from work” on the Jewish High Holidays was least likely to be reported by Gwinnett + East Perimeter Jewish respondents (60%) of Gwinnett Jewish respondents, and most likely to be reported in the Intown area (82%) and in Sandy Springs-Dunwoody (86%).<sup>43</sup>

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<sup>43</sup> For retired Jewish respondents, the interviewers asked whether they took off for Jewish holidays when they were working.

## GEOGRAPHY: SUB-COMMUNITY COMPARISONS

Exhibit 55 Jewish Practices by Geographic Sub-Areas,  
Greater Atlanta Jewish Community Centennial Study: 2006

|                                                                            | Geographic Sub-Area <sup>44</sup> |                     |                    |                        |                           |                               |
|----------------------------------------------------------------------------|-----------------------------------|---------------------|--------------------|------------------------|---------------------------|-------------------------------|
| Denomination of Jewish Respondent                                          | Intown                            | North Metro Atlanta | East Cobb Expanded | Sandy Springs-Dunwoody | Gwinnett + East Perimeter | All Atlanta Jewish Households |
| Percent Households Congregation Members                                    | 41%                               | 30%                 | 53%                | 67%                    | 7%                        | 33%                           |
| Percent Households Always/Usually Attend a Seder                           | 75%                               | 74%                 | 56%                | 80%                    | 44%                       | 62%                           |
| Percent Households Always/Usually Light Chanukah Candles                   | 83%                               | 86%                 | 74%                | 87%                    | 64%                       | 74%                           |
| Percent Households Always/Usually Light Shabbat Candles                    | 30%                               | 24%                 | 19%                | 45%                    | 10%                       | 23%                           |
| Percent of Jewish Respondents Who Fast on Yom Kippur                       | 69%                               | 66%                 | 66%                | 82%                    | 53%                       | 64%                           |
| Percent of Jewish Households Keeping Kosher                                | 18%                               | 5%                  | 2%                 | 18%                    | 2%                        | 13%                           |
| Percent of Jewish Respondents "Taking Off From Work" on the High Holy Days | 82%                               | 75%                 | 73%                | 86%                    | 60%                       | 72%                           |

<sup>44</sup>Data on North & West Perimeter and the South are not included, given the relative low number of interviews in each of these sub-areas, which were included for Jewish household and population estimates only.

## GEOGRAPHY: SUB-COMMUNITY COMPARISONS

### Philanthropy and the Value of Tzedakah

Patterns of support for Tzedakah and patterns of philanthropy vary significantly by sub-community in Greater Atlanta, and reflect the varying levels of “Jewishness” that exist in each of the sub-areas (Exhibit 56) . For example, Tzedakah is viewed as “very important” among higher proportions of Sandy Springs-Dunwoody and Intown Jewish respondents than in the other sub-areas.

Jewish charitable donations also vary significantly among the sub-areas. While East Cobb Expanded Jewish households reflect the overall community rate of 46%, Sandy Springs-Dunwoody (72%) and Intown (65%) Jewish households exceed the overall rate, and provide much of the Jewish charitable support in Greater Atlanta. Only 38% of North Metro and 29% of Gwinnett & East Perimeter Jewish households report Jewish donations. Finally, Jewish Federation donations (25% community-wide) are reported by 48% of Sandy Springs-Dunwoody, 43% of Intown, 30% of East Cobb, 13% of North Metro, and 9% of Gwinnett & East Perimeter Jewish households.

Exhibit 56 Jewish Charitable Practices by Geographic Sub-Areas,  
Greater Atlanta Jewish Community Centennial Study: 2006

| Denomination of Jewish Respondent                                 | Geographic Sub-Area <sup>45</sup> |                     |                    |                        |                           | All Atlanta Jewish Households |
|-------------------------------------------------------------------|-----------------------------------|---------------------|--------------------|------------------------|---------------------------|-------------------------------|
|                                                                   | Intown                            | North Metro Atlanta | East Cobb Expanded | Sandy Springs-Dunwoody | Gwinnett + East Perimeter |                               |
| % Jewish Respondents: Tzedakah Very Important                     | 60%                               | 46%                 | 33%                | 64%                    | 30%                       | 50%                           |
| % Households Donate to Jewish Causes Other Than Jewish Federation | 65%                               | 38%                 | 45%                | 72%                    | 29%                       | 46%                           |
| % Households Donate to the Jewish Federation                      | 43%                               | 13%                 | 30%                | 48%                    | 9%                        | 25%                           |

### Greater Atlanta or Mini-Atlanta(s)?

The significant differences in Jewish connections, Jewish behaviors, and Jewish thinking among the Atlanta Jewish sub-communities highlighted in this chapter are only the quantitative manifestation of important qualitative differences among these sub-areas. The differences are both a challenge for the organized Atlanta Jewish community’s planning and policy decisions, and an opportunity for targeted policy-making and Jewish communal investment.

<sup>45</sup>Data on North & West Perimeter and the South are not included, given the relative low number of interviews in each of these sub-areas, which were included for Jewish household and population estimates only.

## **CONCLUSIONS & IMPLICATIONS FOR COMMUNITY PLANNING**

The Jewish community of Greater Atlanta is now the eleventh largest Jewish community in the United States, with a Jewish population which exceeds the size of many Jewish communities traditionally defined as major centers of American Jewish life. The large number of new Jewish households which have moved to the area in the past five years suggests that it is likely that this growth will continue.

This rapid growth of Jewish households, the continuing attraction of Atlanta for Jewish families, and the sheer size of the community represent both a formidable challenge and a critical opportunity for community leadership and institutions. Geographic dispersion and significant differences in Jewish connections among the various sub-communities of Jewish Atlanta constitute another set of challenges and opportunities.

The dynamic emergence of Jewish Atlanta as a premier American Jewish community has defined the need for augmenting current activities which build Jewish community, while at the same time posing significant obstacles to that task.

### **SERIOUS CHALLENGES**

- Large numbers of newcomers and younger people not presently known to the community and not presently connected to Jewish life in Atlanta;
- The Jewish community is geographically dispersed;
- Rapid growth of Jewish persons and their families in several geographic sub-communities;
- Enormous differences in connections to Jewish life and Jewish practice among the geographic sub-communities in Atlanta, exacerbating the impact of dispersion and growth for program and policy development;
- One-fourth of the Jewish community households are “just managing” financially, or are not managing;
- A sizeable proportion of households seeking help with job or career assistance, or for household members with physical or developmental disabilities or children with learning disabilities have experienced difficulty in getting assistance;
- Only one-out-of-five survey respondents feel “a lot” connected to the Atlanta Jewish community, while among newcomers, the proportion is one-out-of-ten;
- A relatively low congregation affiliation rate and relatively low levels of Jewish study;
- High intermarriage rate;
- Intermarriage rates have increased for the cohort married since 1990, so that two-of-three recent marriages are intermarriages;

## CONCLUSIONS & IMPLICATIONS

### Challenges (continued)

- Over 40% of children in the community reside in intermarried Jewish households
- Low percentage of children being raised Jewish among the intermarried, while over one fourth are being raised in another religion;
- Low rates of Jewish formal and informal education among children of the intermarried;
- Lower rates of giving to the Jewish Federation of Greater Atlanta among newcomers and younger respondents; and,
- Only about one-third of affluent Jewish households with incomes of at least \$100,000 contribute to the Federation.

### SUBSTANTIAL ASSETS

In facing these challenges, the community does have substantial assets:

- As a young, growing community, the Jewish population has kept pace with the explosive growth of Greater Atlanta;
- Relatively few seniors who live alone, do not have adult children in the area, and are not connected to a Jewish congregation;
- A highly educated community of all ages;
- A healthy and active community, with an especially active older population.
- A significant percentage (which has remained steady since 1996) who feel being Jewish is very important (including many intermarried households);
- A high percentage who feel connected to Israel and who feel that Jews have a special responsibility to assist Jews in need worldwide;
- A high percentage of inmarried parents of Atlanta children who feel it is “extremely/very important” for children to know and appreciate Jewish customs and beliefs, and to feel positive about being Jewish;
- Relatively easy-to-get assistance for fairly common human services needs: chronic illness, depression-anxiety-stress-emotional disorder;
- A relatively high rate of utilization of Jewish agencies for assistance with physical and developmental disabilities or assistance for the elderly;
- A high percentage who believe in Tzedakah and contribute accordingly to all types of charities;
- Significant Jewish charitable giving among the young;
- Affluence: almost four-out-of-ten households have incomes of at least \$100,000;
- The quality of life in Greater Atlanta, which attracts Jewish families, and which results in only 3% of respondents indicating that they will move out of the area in the next years.

## CONCLUSIONS & IMPLICATIONS

### Some Specific Planning Issues

Ukeles Associates, Inc., would like to highlight a few key findings from the 2006 Jewish Community Centennial Study of Greater Atlanta: 2006 which have planning implications.

- Large numbers of newcomers and younger people seem to be disconnected from Greater Atlanta's Jewish life. Unless additional special efforts are made to welcome newcomers, the patterns of minimal-to-moderate Jewish communal involvement over the last ten years will be repeated.
- A small group of Jewish households is strongly connected to Jewish life. For a significant majority, the importance of being Jewish and the strength of connections to Israel are positive building blocks for the emergence of Jewish community.
- But, most Jews in Greater Atlanta are not even known to the Federation. A community-wide effort to encourage Jewish households to connect to Jewish life is necessary to grow the sense of Jewish community.
- By American standards, the rate of congregational membership is low. A community-wide effort to encourage people to join a congregation is important, since congregational life can serve as a gateway to the Jewish community. The community may need to experiment with ways to overcome resistance to congregation membership, especially financial costs associated with Jewish communal engagement.
- The large number of children residing in intermarried Jewish households, and the small percentage being raised "Jewish," suggest that the Jewish community has a substantial stake in interfaith households. Interfaith parents do not stress equally some common Jewish values, such as Tzedakah. Programs to help Jewish interfaith households (and unaffiliated non-intermarried Jews) become familiar with critical Jewish values which have universal appeal, such as Tzedakah and making the world a better place, might help alter the landscape of Jewish life.
- The study found a number of vulnerable households: low income households, seniors living alone, single parent households, and households that report difficulty in getting assistance for several human service needs. This suggests that the community needs to seriously consider what can be done to improve access to services, and to assist individuals and families seeking assistance from both Jewish and non-Jewish auspices. The community must also review and develop strategies for assisting caregivers, especially given the reality of multiple needs populations, and the aging of the baby boomer generation in the Greater Atlanta area.

### The Future

Hopefully, this portrait of Jewish households and the people living in them can help the continuing efforts of Jewish agencies and organizations in Greater Atlanta to build a stronger 21<sup>st</sup> century Jewish Atlanta. The completion of the Community Study should mark the transition to the next stage of community study, analysis, and action.

# **The Jewish Community Centennial Study of Greater Atlanta: 2006**

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## **APPENDIX I**

### **A NOTE ON METHODOLOGY**

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*Prepared for the*

**The Jewish Federation of Greater Atlanta**

*by*

Ukeles Associates, Inc.

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*and*

**Marketing Systems, Group – GENESYS**

Dale Kulp, President and CEO



June, 2007 revised

# A NOTE ON METHODOLOGY

## The Jewish Community Centennial Study of Greater Atlanta: 2006

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### Overview

1,007 telephone interviews were conducted between November 11, 2005 and February 10, 2006 with Jewish households living in the Greater Atlanta area, who were randomly selected so that they would be representative of all Jewish households living in the county.

Survey questions were designed by a project team which included: (a) the Centennial Study committee co-chaired by Mindy Wertheimer and Joel Marks; (b) a Steering Committee chaired by Ralph Levy, (c) the Federation staff, coordinated by Shira Ledman, Director of Planning & Funds Distribution, and (d) the principal research consultants for the project: Dr. Jacob B. Ukeles, President for Ukeles Associates, Inc. of New York (UAI), and Dr. Ron Miller, the UAI Research Director.

Interviewing was conducted by ICR, International Communications Research of Media, PA, using their computer assisted telephone interviewing (CATI) system, with appropriate supervision and review by Dr. Miller.

The UAI team also included Dale Kulp, Founder and CEO of MSG-GENESYS Sampling Systems, which provided the sampling design and sample for the study, and calculated Jewish household/population estimates and completed interview weights for the study, and the data file.

Survey questions were discussed, selected and revised by the combined project group to provide information about the size and characteristics of the Greater Atlanta Jewish community and to allow comparisons to the Atlanta 1996 study, other Jewish community studies, and to the National Jewish Population Study, NJPS: 2000-2001. A major focus of question development for the Centennial Study was the Domestic Community Outcome agenda which had been previously developed by a series of Federation sponsored and supported task forces.

### Research Definitions

- For this study, a **Jewish household** is defined as a household including one or more Jewish persons at least 18 years old.
- For the purposes of this report, a **Jewish person** is:
  - An adult who self-identifies as a Jew, *or*
  - A child who is being raised Jewish.

## A NOTE ON METHODOLOGY

### Geographic Definitions

After survey interviewing was completed, interviews were organized into seven geographic areas: Intown, Sandy Springs – Dunwoody, East Cobb expanded,<sup>1</sup> Gwinnett and the East Perimeter, North Metro, the North-West Perimeter and the “South.”

The zip codes included in these areas are summarized in Appendix Exhibit A-2.

The goal of the sampling and interviewing processes was to develop Jewish population estimates for the overall Greater Atlanta area, as well as to describe Jewish connections and “outcome” related measures for the entire geographic area. In addition, Jewish population estimates were constructed for all seven geographic sub-areas — but detailed demographic, Jewish connections data were presented only for the five largest geographic sub-areas, excluding the North-West Perimeter and the South.

### The Interviewing Process

The interviewing process included two interrelated steps using the ICR CATI system:

- (1) An initial “screening” interview with randomly selected potential respondents, which was designed to identify both Jewish and non-Jewish households; and,
- (2) A “Jewish household interview” with respondents in Jewish households, which typically required 18-22 minutes to complete.

Copies of the screening questions and the Jewish household interview questions follow this Note on Methodology.

Respondents were asked in the screening process if they considered themselves to be Jewish. Respondents who said that they were Jewish were immediately switched to the Jewish household interview, and the same interviewer attempted to complete the interview.

- Respondents who said that they were “Jewish and something else,” or were “not sure” if they were Jewish, were asked a series of questions so they could provide some more detail, and the interview was completed (if possible), unless the respondent indicated that he/she was a Messianic Jew.
- Messianic households were not interviewed; they were asked a few key questions (e.g., number of voice telephone lines in the household) and then thanked for their cooperation.

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<sup>1</sup> In addition to the traditional East Cobb area, zip codes 30188 and 30189 were added to reflect current population migration trends. These two zip codes (contiguous to Cobb county, although located in Cherokee County), included significant numbers of Jewish households, similar to East Cobb, but radically different from the low Jewish density areas which are more common in the remainder of Cherokee County.

## A NOTE ON METHODOLOGY

- Non-Jewish respondents were asked if any other adult member of their household considers himself/herself Jewish. If there was no adult in the household who was Jewish, respondents in these non-Jewish households were asked only a few additional questions, which were used for estimating the number of Jewish households in the Atlanta area.

### Non-Jewish Respondents in Jewish Households

If another adult in the household was Jewish (but not the respondent), the CATI system switched to the Jewish household interview, and the interviewer tried to complete the interview, explaining the purpose of the survey in more detail.

Interviewers attempted to be certain that a non-Jewish respondent felt comfortable answering questions about the household's Jewish life experiences, but interviewers were instructed not to ask for the Jewish household member immediately. Non-Jews in Jewish households who wanted to complete the survey were interviewed, although a series of questions about Jewish childhood experiences typically asked of Jewish respondents were not asked. The goal of including non-Jewish respondents (in Jewish households) was to insure a representative sample of intermarried households, since UAI was concerned that a missed opportunity to interview that household might result in an undercount of intermarried households, especially if the Jewish household member was not home at the time of the contact.

If the non-Jewish respondent indicated that he/she felt uncomfortable or wanted the Jewish adult to answer the survey, the interviewer attempted (on this call and in "callbacks") to complete the Jewish household interview with the Jewish household member. 92% of the 1,007 Jewish household interview respondents were Jewish, 1% viewed themselves as "Jewish and something else," and 7% were non-Jewish. In intermarried Jewish households, on the other hand, 32% of all respondents were non-Jewish.

The key screener questions:

S3. "Many people living in the Atlanta area identify with an ethnic or religious group. Do you consider yourself to be Jewish or non-Jewish?"

- 1 Yes, Jewish
- 2 Yes, Jewish and Something Else
- 3 No, Not Jewish
- 4 Messianic Jew; Jew for Jesus (volunteered)
- 5 Not Sure

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

S5a. "Are there any other adults in this household who consider themselves Jewish?"

- 1 Yes , Jewish
- 2 Yes, Jewish and Something Else
- 3 No, ALL Adults Not Jewish
- 4 Messianic Jew; Jew for Jesus (volunteered)
- 5 Not Sure, Do Not Know

## A NOTE ON METHODOLOGY

### Callbacks and Number of Calls

A total of 102,581 different telephone numbers were dialed to complete the screening and interview phases of the Jewish Community Centennial Study of Greater Atlanta: 2006. “Working” phones numbers were called a minimum of eight times in order to locate and interview Jewish households.<sup>2</sup>

- 23,885 residential households were contacted.
- 10,260 households provided sufficient information so that their group identification could be determined:
  - A total of 8,968 households were classified as non-Jewish for estimation and weighting purposes (including 30 Messianic households and 170 households in which no adult considered themselves to be Jewish, but one of the adults had a Jewish mother or father);
  - 1,292 Jewish households were identified during the screening phase; 1,007 interviews are included in the survey data file.<sup>3</sup>

## A NOTE ON METHODOLOGY

### Sampling Design: Stratified Random Sampling

Each possible telephone number in the Greater Atlanta area was assigned to one of two broad sampling frames:

#### (1) Jewish Community List Sampling Frame

A sampling frame representing households known to the Jewish Federation of Greater Atlanta, the Marcus Jewish Community Center of Atlanta, and other Jewish organizations. The telephone numbers on the Jewish community list were electronically unduplicated by household for multiple entries by MSG-GENESYS (Marketing Systems Group, Inc.), which was responsible for sample design, Jewish household estimation, data file weighting, and overall statistical control for the project. Households with valid telephone numbers within the survey area were included in the “List” frame. In Atlanta, as well as in other Jewish communities studied by UAI, MSG-GENESYS indicated that a sizeable portion of names on any combined Jewish community list were duplicates, or incomplete.

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<sup>2</sup> The screening phase allowed for a minimum of eight callbacks to each working number included in the survey samples, as opposed to the industry standard of four total calls. The goal of these extra callbacks was to make sure that the interviewed Jewish households were representative of the Jewish community, not just those available at home on a given night. Callbacks were rotated by the interviewing firm (ICR: International Communications Research) by day of the week, and time of night (or day). Thus, unless the telephone carrier indicated that a phone number was “not working,” or a “fax/data” line, or it was clear that the telephone number was non-residential, a minimum of nine phone calls was the standard interview default before a number was “abandoned.”

<sup>3</sup> The complete “sample disposition” is summarized in Appendix Exhibit A3. Just over 1,000 respondents (1,007) completed the interview; another 285 Jewish household potential respondents were either unwilling or unable to complete a usable survey interview.

## A NOTE ON METHODOLOGY

A conservative approach was utilized, since a potentially Jewish household with semi-complete information that was eliminated from the List sampling frame would then be reachable through a residual random digit dialing (RDD) frame. Prior to field interview operations, MSG-GENESYS, UAI and ICR had planned for the likelihood that only 85%-90% of households randomly sampled from the Jewish Community List sampling frame would be Jewish, while 10%-15% would be non-Jewish.

### (2) Residual RDD Sampling Frames

The second, independent and complementary sampling frame used for the survey was the residual RDD sampling frame — designed to represent all potential Jewish households not known to the Jewish community, as well as the vast majority of non-Jewish households in the county.

The residual RDD sample was constructed using the GENESYS sampling system, so that every possible phone number in the Atlanta area defined by the zip codes in Appendix A2 was initially generated internally by the GENESYS system. Then, telephone numbers on the Jewish Community List were electronically purged from the potential RDD pool, hence the term “residual” RDD sampling frame.

The two complementary sampling frames included all potential numbers in Greater Atlanta, unduplicated and in separate sampling frames. The Jewish Community List frame was assumed to have mostly working phone numbers, while the residual RDD frame was assumed to have many non-working phone numbers, as well as valid phone numbers.

Within the residual RDD sampling frame, telephone exchanges were further subdivided by MSG-GENESYS into two broader residual RDD strata, based upon a system developed by MSG-GENESYS and UAI for prior MSG-GENESYS, UAI, ICR Jewish community surveys, and in many other studies conducted by MSG-GENESYS and ICR:

(1) “Published” Residual RDD telephone numbers — randomly generated telephone numbers from the GENESYS system which are not on the Jewish community List, but which were “published” in electronic telephone directories — were placed into a separate sampling strata. These numbers were estimated to be 80%-90% working residential numbers.

The “Published” Residual RDD numbers were further stratified based on whether the published name for the telephone number was on a list of potential Jewish surnames (with a higher percentage expected to be Jewish) or was not on that list (with a low Jewish incidence expected); MSG-GENESYS, UAI and ICR utilized this information to provide the most efficient sampling design, especially given rising costs for Jewish community study random interviews.

(2) “Unpublished” Residual RDD telephone numbers — telephone numbers generated by the GENESYS total universe phone number system, which were not available via published telephone directories. In general, the vast majority of these randomly generated phone numbers are not really working phone numbers, and they account for the majority of survey costs, since they are often dialed and redialed and redialed, unless the exchange carrier identifies them as non-working numbers when first called.

## A NOTE ON METHODOLOGY

### Independent Random Samples

The four sampling frames described above represented every possible telephone number in the Greater Atlanta area – four independent, complementary sampling frames. After sample frame construction, independent random samples were separately generated by MSG from the Jewish Community List and the three residual RDD sampling frames. A total of just over 1,900 telephone numbers were generated from the List sampling frame, and were sent to ICR for interviewing; 1,909 were ultimately called.

Another 100,000+ telephone numbers were initially randomly generated from the high residual RDD sampling strata.

Prior to the residual RDD sample being sent by MSG to ICR, MSG utilized its automated GENESYS ID-plus system to eliminate electronically in advance all phone numbers in the residual RDD sample that were non-residential (businesses, government offices), non-working, or fax-data lines.<sup>4</sup> Over 40,000 phone numbers were eliminated as non-working, fax-data, or non-residential by MSG via ID-plus,<sup>5</sup> so ICR received a pool of just under 60,000 residual RDD phone numbers for its residual RDD dialing and interviewing process.

Appendix Table A3 indicates that a total of 100,672 were called for the Jewish Community Centennial Study from the three residual RDD sampling strata by the combined efforts of MSG-GENESYS and ICR: (a) 4,468 phone numbers were called from the “Published Residual RDD Stratum – with Jewish surnames,” (b) 33,025 phone numbers from the “Published Residual RDD Stratum – no Jewish surnames,” and (c) a total of 63,179 phone numbers were called from the “Unpublished Residual RDD Stratum.”

In addition to these four random sampling stratum/frames, the sampling design was stratified first by county, or a collection of areas. The original sampling “counties” on which Jewish household estimates were based were: (a) Cobb, (c) DeKalb, (c) Fulton. (d) Gwinnett, (e) the “North” which included parts of Cherokee, Forsyth, and (f) the “South,” including Clayton and Peachtree City.

### **Sampling Frames, Calls, and Interviews**

The goal of the sampling design was to maintain random sampling procedures that would allow for proper estimation of the number of Jewish households in Atlanta, but which would also be efficient and economical. Completing a residual RDD interview ultimately cost at least ten times the cost of completing a Jewish Community List interview, since so many calls needed to be made repeatedly to numbers where no answer was received, or the number was continuously busy and could not be immediately assigned as non-working.

All respondents reached via the Jewish Community List random sampling design could have been reached through a “pure” RDD approach, if MSG had not unduplicated the phone numbers. However, they would have been contacted at much greater cost.

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<sup>4</sup> Interested readers should visit the MSG-GENESYS website, [www.m-s-g.com](http://www.m-s-g.com), for additional information about the company’s state-of-the-art sampling designs and innovative techniques to reduce/manage the costs of survey interviewing.

<sup>5</sup> If these numbers had not been excluded by the less costly MSG pre-screening process, they would have increased survey costs by requiring interviewers to dial and redial the majority of these numbers.

## A NOTE ON METHODOLOGY

The sampling design was planned to provide the optimal number of interviews from each sampling frame/stratum, and to produce a representative random sample of Atlanta Jewish households.

- (a) A total of 685 interviews from the Jewish Community List sampling frame are included in the 2006 Jewish household survey interview data file. These interviews required a total of 1,909 numbers to be called — 1 usable interview per 2.8 phone numbers called.
- (b) In the published residual RDD stratum with Jewish surnames, a total of 170 interviews were completed from the original sample of 4,468 telephone numbers— 1 usable interview per 26.3 phone numbers;
- (c) In the published residual RDD stratum with a low Jewish incidence expected, 109 interviews were completed from a total of 33,025 phone numbers — 1 usable interview per 303 phone numbers included in the original sample.
- (d) Finally, in the “unpublished” residual RDD frame, 43 interviews were completed from the original sample total of 63,179 phone numbers (many of which were non-working, etc) — 1 interview per 1,469 sample numbers.

In short, the sampling design used was the most efficient totally random sampling system that was possible, within cost parameters that were acceptable for the study.

### Response Rate

**The overall response rate for the screening phase of the study was 34%**, calculated using the AAPOR response rate “3” (“RR3”) model that has become the survey research industry standard; that is, approximately 34% of all potentially working residential numbers were successfully contacted during the screening process.<sup>6</sup>

The 34% overall response rate reflects the impact of the residual RDD sampling frame strata. Within the Jewish community List, the response rate was 60%, while the combined residual RDD strata produced a 33% response rate. Within the residual RDD strata, response rates were 39% within the published residual RDD stratum with potential Jewish surnames, 27% in the published RDD stratum with these names/numbers removed, and 35% in the unpublished residual RDD stratum.<sup>7</sup>

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<sup>6</sup> Prior to the survey, the research team had estimated that a 35% - 40% response rate was an attainable goal, even though previous ICR-UAI studies had achieved higher response rates in other Jewish community studies. Increasing telemarketing calls and increased use of privacy managers have reduced response rates for surveys on a national basis. The NJPS 2000-01 study, for example, reported a 28% AAPOR-based RR3 response rate.

<sup>7</sup> A different rate of response is often calculated in Jewish community studies, focusing on the percent of actually reached households which provided data. In the 2006 Atlanta Centennial Survey, 43% of the 23,885 contacted households provided sufficient information on their household’s identity; this information was used to generate Jewish household estimates for the study, using Claritas updates of the U. S. Census.

## A NOTE ON METHODOLOGY

### Interview Cooperation Rate

The identified Jewish household interview cooperation rate was 78%; that is, 78% of the 1,292 identified Jewish households provided sufficient responses to the “Jewish household interview” questionnaire to be included in the survey data file.<sup>8</sup>

### Estimation and Weighting Procedures

Estimation and weighting procedures occurred independently within each sampling frame, and within each of the “counties.”<sup>9</sup> The sampling design, estimation and weighting procedures effectively eliminate the potential bias caused by Jewish Community List households being more likely to answer a Jewish-related survey – and eliminate any concerns about bias being introduced by the use of this sophisticated utilization of published phone numbers with potential Jewish surnames.

The number of Jewish households that each of the sampling frames represented was calculated independently for each sampling frame, and then the interviews in the data file were weighted independently so they reflect the number of Jewish households estimated for each specific sampling frame.

#### (a) Jewish Community List Sampling Frame

Within the List frame, a total of 897 respondents indicated the household’s identity — 137 respondents said that they were not Jewish (including Messianic Jews and Jewish origin households), and that no other adult in the household was Jewish — 15.3% were non-Jewish (137/897).<sup>10</sup> Over 90% of the Jewish households identified through this sampling frame completed the survey.

The estimated number of Jewish households on the List frame was derived by multiplying the percentage Jewish (84.7% = 760/897) by the total number of Jewish households which remained on the List sampling frame (over 14,500). Note that Jewish households which would not complete an interview were classified as Jewish for the Jewish “incidence” estimation process; 760 potential respondents on the Jewish community List lived in a Jewish household, even though only 685 completed a usable interview.

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<sup>8</sup> Prior to the study, the research team had projected a cooperation rate of 70%-80%. Please see Appendix Table A3 for a detailed Sample Disposition analysis.

<sup>9</sup> Jewish household estimates were based on the 2006 Claritas estimates of the total number of households in Atlanta. Claritas is a recognized leader among firms which update U.S. Census household-demographic estimates. Please see the Claritas website: [www.claritas.com](http://www.claritas.com) for detailed descriptions and evaluations of the accuracy of Claritas estimates, as well as the procedures used to generate the estimates.

<sup>10</sup> The 15% of the households on the Jewish Community List which were non-Jewish matched the pre-survey hypothesis, which was based on prior UAI-ICR-MSG Jewish community survey experience.

## A NOTE ON METHODOLOGY

Thus, a total of 12,600 Jewish households were estimated to have been on the edited Jewish Community List, and this estimate was built into the data file with appropriate weights. The public data file from the Jewish Community Centennial Study of Greater Atlanta: 2006 has been available for the Jewish Federation planning staff's use since June-July, 2006, and is available from the North American Data Bank: [www.jewishdatabank.org](http://www.jewishdatabank.org)

The 685 fully completed List interviews were then weighted to reflect these 12,600 estimated Jewish households. As a result, each Jewish List sampling frame interviewed Jewish household represents 18 Jewish households in Atlanta.<sup>11</sup> These households represent 21% of all Jewish households in Atlanta.

Important notes: First, the 12,600 Jewish households which appear in the data file as "Federation" List households should not be construed as the actual number of Jewish households on the Jewish Community Lists, since the data file estimate represents the households which remained on the Jewish Community List for sampling after it went through a series of adjustments by MSG-GENESYS. It is a conservative estimate of the number of Jewish households reached through Jewish Community List phone numbers.

Second, it is assumed that there are households which were reached through the residual RDD sampling frame which are known to the Jewish community; some had been purged from the Jewish Community List during "cleaning" of the List (e.g., had missing phone numbers), and others might not have been on the List before MSG-GENESYS began the sampling process.

(b) Residual RDD Strata. Within the residual RDD frames, separate estimation procedures occurred for each residual RDD sub-strata.

(b1) Published Residual RDD Stratum with potential Jewish surnames.

Based upon the survey interviewing, a total of 237 Jewish households were identified from this sampling stratum compared to 827 non-Jewish households (22.7% Jewish). Seventy-one percent (71%) of Jewish households identified in this stratum completed an interview. Each of the 170 Jewish households which completed the interview was assigned a weight, with the cumulative total being 1,860 Jewish households. The estimate reflects the Jewish incidence percentage of 22.7%, modified by the number of net telephone lines in the household, so that households with multiple telephones (larger number of people, greater affluence) are not overrepresented in the data file. All Jewish household estimates were separately calculated within each "county" first, and then combined.<sup>12</sup>

Households reached from this stratum accounted for 3.0% of all Jewish households estimated to live in Greater Atlanta.

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<sup>11</sup> Researchers should use "HHWT" for the number of households: the exact number is 12,646, but all presented data should be rounded to the nearest "100" or "1000" so as not to give the appearance of greater precision than is possible in an estimate.

<sup>12</sup> Net telephone lines means number of telephone lines used for telephones, not counting lines used for fax, data, computer exclusively. The number represents the number of phone numbers — not extensions — on which the household could have been reached.

## A NOTE ON METHODOLOGY

### (b2) Published Residual RDD Stratum - after removal of potential Jewish surnames

Total households estimated = 25,941, or 42% of the Atlanta Jewish household total. There were 204 Jewish households identified (109 completed the interview), and 5,954 non-Jewish households (3.3% Jewish).

The 109 completed interviews were weighted, within each county first, with number of telephone lines adjustment, to reflect the estimated total of 25,900 Jewish households — reflecting the vast size of this sampling frame.

.As anticipated, not only was this sampling frame low in Jewish incidence — 3.3% of all households in this frame were Jewish — but Jewish households identified through this frame were exceptionally difficult to interview. Just over half of all identified Jewish households completed the interview, after identifying themselves as a household with a Jewish adult; 109 completed the interview, 204 identified as Jewish, 53% completion rate.

### (b3) Unpublished Residual RDD

The 43 completed interviews, when estimated and weighted by county, then combined, as noted above, represent 20,884 Jewish households in the area. As anticipated, not only was this sampling frame low in Jewish incidence — 4.2% of all households in this frame were Jewish — but Jewish households identified through this frame were exceptionally difficult to interview. Fewer than half (47%) completed the interview (43 Jewish interviews from 91 Jewish households). These households represent 34% of all Jewish households in Atlanta.

### Summary

The sampling design anticipated that randomly selected respondents in the four independent and complementary sampling frames/strata would be differentially easy/difficult to reach, differentially easy/difficult to determine if they are Jewish, and differentially likely/unlikely to complete an interview with an identified Jewish household. The data noted above strongly support the initial assumption, and the utility of the sampling design.

Since the sampling and the weighting of these sampling frames occurred independently, and was first completed within each of the “county” divisions, the combined weighted data file constitutes a representative sample of randomly selected Atlanta Jewish households, within acceptable cost limitations. The separate sampling frames ensured that while we interviewed Jews on the Jewish community list, and some residual RDD households with published telephone numbers and potentially Jewish surnames, we also interviewed Jewish households unknown to the Jewish community, including those with totally unpublished phone numbers.

## A NOTE ON METHODOLOGY

### Sampling Error Estimates

All Jewish community sample surveys are subject to sampling errors. Two types of sampling error — potential error in household estimates, and potential error in survey data interpretation — are summarized below:

#### Household Estimates

The best estimate of the total number of Jewish households in Atlanta is 61,300 (61,331 precise number in the data file). At the standard 95% level of confidence used in survey research, the estimate of the number of Jewish households is accurate within a range of +/- 5,700 households, reflecting a potential error range for Jewish household estimates of approximately +/- 9.3% (1.96 standard errors). Thus, the number of Jewish households could be as low as 55,600 or as high as 67,000, but the most likely number is around 61,300.

#### Survey Responses

In addition to potential errors in the estimates of the number of Jewish households, the reported survey findings are also subject to error. In political election surveys, for example, the reported survey findings are always expressed as the probable “percentage,” but a range of possible error is always included. These sampling errors are a function of both the sample design and the overall sample size, as well as the sample size of subgroups being analyzed.

For the 2006 Community Study, the responses of Jewish household respondents to the interview questionnaire are also subject to sampling error. While complicated, the discussion below and the table which follows should help the interested reader estimate potential survey error.

- (1) Appendix Exhibit A1 summarizes potential sampling error at the 95% confidence level for the Greater Atlanta study. The number of cases/interviews is plotted across the top, and the actual survey percentage is plotted on the left side. All standard error estimates have already been multiplied by +/- 1.96 for the standard 95% sampling error range.
- (2) **The maximum sampling error for survey responses for which 1,000 respondents answered a question is +/- 4.6% at the traditional 95% confidence level. In terms of traditional reporting of sampling error in public reports (such as political polls), the survey sampling error is between 4% and 5%.**
- (3) While essentially counter-intuitive, the closer the actual survey response percentage is to 50%, the higher the possibility of sampling error, and the further the percentage is away from 50%, the lower the possibility of sampling error (see Exhibit A1).

## A NOTE ON METHODOLOGY

Thus, in the survey, 33% of interviewed Jewish households report that they are congregation members. Since over 1,000 respondents answered this question, and the percentage was 33%, the 95% confidence level is approximately 33% +/- 4.6%.<sup>13</sup> The percentage of households which are congregation members (from a statistical perspective) could be as low as 28.4% or as high as 37.6%, but the “best” statistical estimate is that 33% of Jewish households are congregation members.

In the survey, 19% of Jewish respondents were born in the Atlanta area. Again, the maximum sampling error for 1,000 interviews and a percentage near 20% is +/-3.7%; at the 95% confidence level, while the best estimate is that 19% of Jewish respondents were born in Atlanta, the confidence interval is between 15.3% and 23.7%.

- (4) Survey sampling error increases (potentially) as sample size decreases.

The intermarriage rate for Atlanta currently married couples is 50%, a percentage based on just over 700 married households. Thus, the potential error for the percentage intermarried is approximately +/- 5.3%; the 95% confidence interval for the percentage intermarried is between 44.7% and 55.3%, with 50% being the most likely estimate.

In Sandy Springs-Dunwoody, the data show that 10% of the currently married respondent/spouse couples are intermarried. But, there are only 150 completed interviews among respondents, so the potential sampling error is +/- 7.4% (midway between the 8.7% listed for 100 interviews in appendix Exhibit A1 and the 6.2% maximum sampling error listed for 200 interviews). Thus, the percentage of intermarried couples in Sandy Springs-Dunwoody is between 2.6% and 17.4%, with 10% the best estimate.

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<sup>13</sup> All maximum sampling errors cited in the examples are bolded in Appendix Exhibit A1.

## A NOTE ON METHODOLOGY

Appendix Exhibit A1  
95% Confidence Interval Estimates by  
Number of Interviews and Survey Data Percentage  
The Jewish Community Centennial Study of Greater Atlanta: 2006

| Estimates of Survey Standard Errors:<br>95% Confidence Level |                      |      |     |     |     |     |      |
|--------------------------------------------------------------|----------------------|------|-----|-----|-----|-----|------|
| Survey %:                                                    | Number of Interviews |      |     |     |     |     |      |
|                                                              | 100                  | 200  | 300 | 400 | 500 | 750 | 1000 |
| 1% or 99%                                                    | 2.9                  | 2.0  | 1.7 | 1.4 | 1.3 | 1.1 | 0.9  |
| 5% or 95%                                                    | 6.3                  | 4.5  | 3.7 | 3.2 | 2.8 | 2.3 | 2.0  |
| 10 or 90%                                                    | 8.7                  | 6.2  | 5.0 | 4.4 | 3.9 | 3.2 | 2.8  |
| 20% or 80%                                                   | 11.6                 | 8.2  | 6.7 | 5.8 | 5.2 | 4.3 | 3.7  |
| 30% or 70%                                                   | 13.3                 | 9.4  | 7.7 | 6.7 | 6.0 | 4.9 | 4.2  |
| 40% or 60%                                                   | 14.3                 | 10.1 | 8.2 | 7.1 | 6.4 | 5.2 | 4.5  |
| 50%                                                          | 14.6                 | 10.3 | 8.4 | 7.3 | 6.5 | 5.3 | 4.6  |

NOTE: The standard errors in the above tables have already been adjusted for a 95% confidence interval by multiplying the initially calculated standard error by 1.96. Based upon the sample size and the actual survey percentage, the 95% confidence interval would be the survey percentage plus or minus the 95% confidence level number shown in the table.

## A NOTE ON METHODOLOGY

Appendix Exhibit A2  
Zip Codes and Geographic Areas  
The Jewish Community Centennial Study of Greater Atlanta: 2006

| Geographic Area                  | Zip Codes Included                                                                                                                                                |
|----------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>North-West Perimeter</b>      | 30080 30082 30101 30102 30114 30115<br>30122 30126 30127 30134 30168                                                                                              |
| <b>East Cobb Expanded</b>        | 30060 30062 30064 30066 30067 30068<br>30144 30152 30160 30188 30189                                                                                              |
| <b>North Metro</b>               | 30004 30005 30022 30024 30040 30041<br>30075 30076 30096 30097                                                                                                    |
| <b>Sandy Springs - Dunwoody</b>  | 30327 30346 30338 30346 30350                                                                                                                                     |
| <b>Intown</b>                    | 30002 30030 30033 30305 30306 30307 30308 30309 30312 30313<br>30316 30318 30319 30324 30326 30329 30337 30339 30340 30341<br>30342 30344 30345 30363 30375 31150 |
| <b>Gwinnett + East Perimeter</b> | 30003 30011 30017 30019 30038 30039 30043 30044 30045 30047<br>30071 30078 30083 30084 30087 30092 30093 30360 30518 30519<br>30548 30824                         |
| <b>South</b>                     | 30214 30215 30229 30236 30238 30248 30252 30253 30269 30274<br>30281 30290 30294 30296 30297                                                                      |

## A NOTE ON METHODOLOGY

### Appendix Exhibit A3:

#### Sample Disposition

The Jewish Community Centennial Study of Greater Atlanta: 2006

|                                                 | LIST         | RESIDUAL<br>RDD | TOTAL          |
|-------------------------------------------------|--------------|-----------------|----------------|
| <b>Phone Numbers Called for Sample</b>          | <b>1909</b>  | <b>100,672</b>  | <b>102,581</b> |
| <b>A. Non-Contacts + Non-Residential</b>        | <b>598</b>   | <b>78,098</b>   | <b>78,696</b>  |
| A1 Fax/Data Lines                               | 42           | 7,050           | 7,092          |
| A2 Disconnected Non-Working Numbers             | 246          | 36,391          | 36,637         |
| A3 Non-residential Phone (business, government) | 72           | 13,332          | 13,404         |
| A4 Chronic No Answer, Busy, Machine             | 113          | 12,553          | 12,666         |
| A5 Privacy Managers with Dialing Unresolved     | 125          | 8,772           | 8,897          |
| <b>B. Total Residential Households Reached</b>  | <b>1,311</b> | <b>22,574</b>   | <b>23,885</b>  |
| B1 Ineligible                                   | 8            | 131             | 139            |
| B2 Refusals/Hang-ups                            | 239          | 10,248          | 10,487         |
| B3 Call Backs - No Resolution 9+ Calls          | 164          | 2,808           | 2,972          |
| B4 Says Duplicate                               | 3            | 24              | 27             |

## A NOTE ON METHODOLOGY

Appendix Exhibit A3 (continued):  
Sample Disposition

|                                                                                     | LIST       | RESIDUAL<br>RDD | TOTAL         |
|-------------------------------------------------------------------------------------|------------|-----------------|---------------|
| <b>C. Households With Identity Information</b>                                      | <b>897</b> | <b>9,363</b>    | <b>10,260</b> |
| C1 Messianic Jewish Household                                                       | 2          | 28              | 30            |
| C2 Non-Jewish                                                                       | 129        | 8,639           | 8,768         |
| C3 Jewish Origin Households (Jewish parentage, but no one currently Jewish)         | 6          | 164             | 170           |
| <b>JEWISH HOUSEHOLDS</b>                                                            | <b>760</b> | <b>532</b>      | <b>1,292</b>  |
| C4 <b>JEWISH</b> - Unable, Refused, Partial                                         | 75         | 210             | 285           |
| C5 <b>JEWISH</b> - Completed Interview                                              | 685        | 322             | 1,007         |
| <b>Completion Percent:</b> % Usable Interviews / Total Jewish Households Identified | 90%        | 61%             | 78%           |