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MOVING

THE IMPACT OF GEOGRAPHIC MOBILITY ON

THE JEWISH COMMUNITY

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The Jewish Federations
OF NORTH AMERICA

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Preamble

Moving from one location to another has always been part of the Jewish experience, perhaps never more so than in the recent past. In the early nineteenth century, the Jewish population was centered in Europe. A century of mobility – some for physical survival, some for economic opportunity, some for ideological reasons – combined, it must be sadly added, with the searing genocide of the Shoah – has resulted in a Jewish population with two centers, one in Israel and one in North America.

Within the United States, Jewish population movement continues apace. The traditional areas of Jewish settlement in the Northeast and Midwest are increasingly giving way to emerging Jewish communities in the South and West. In 1960, four-fifths of Jews lived in the Northeast and Midwest; today, just over half do.

This study picks up the theme of Jewish mobility by examining one critical aspect of current American Jewish population movement: how mobility affects the Jewish communal system. For many years, we sensed that mobility adversely impacted the communal system, and now we have systematic evidence that it does. Indeed, the findings are challenging, especially for the federation system: mobility is associated with low levels of communal engagement. And while much of the data come from growing communities in the south and west, where Jewish mobility has been largest in scope in recent years, there is reason to believe that the findings apply to Jewish communities in the northeast and midwest when newcomers move into them as well.

There are, of course, other aspects of American Jewish population movement that deserve our attention but are not part of this report. Some communities, predominantly in the northeast and midwest, are losing Jewish population over time, a situation that presents a set of challenges to keep Jewish life robust

for those who remain. Furthermore, the American Jewish population is changing at the same time as the U.S. general population is changing, and the interactions between the two have important social and political implications for the communal system. These topics await in-depth study by researchers of American Jewry.

In the meantime, it is the hope of all who had a hand in producing this study – the funders, commissioning organizations, researchers and other participants – that the findings both contribute to our understanding of how mobility affects the Jewish community and promote an informed discussion of the challenges and opportunities that lay ahead.

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At the National Opinion Research Center (NORC), Sid Groeneman and Tom W. Smith were the lead analysts of the many survey data files used in the report and the report co-authors. Alma Kuby conducted and reported on the focus groups that informed strategic and policy implications and recommendations. Carl Gershenson constructed the merged communities data file, and Jaesok Son conducted data analysis. Kathleen Parks managed NORC's overall participation in the project.

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Last, but certainly not least, 23 people participated in the project's focus groups. They are listed individually in Appendix 2. Collectively, they provided the insight that helped project researchers frame the implications and recommendations for communal strategy and policy.

*Formerly United Jewish Communities

SECTION A

EXECUTIVE SUMMARY

Introduction to the Study

Jews in the United States are a highly mobile population, and geographic mobility is a double-edged sword. While it offers individuals and families expanded opportunities, it can have unwanted consequences for community organizations and communal life. A great deal of evidence points to a linkage between sense of connectedness to a local community, shaped by duration of residence, and Jewish communal practices and behaviors. Social science theory and common sense suggest that ties to the community develop over time and are disrupted by geographic migration.

The purpose of this research is, first, to carefully assess the impact of mobility on various forms of ethno-religious behavior among American Jews, both explicitly communal behaviors (such as joining and participating in Jewish organizations, contributing money and volunteering time), and more private behaviors (ritual practices in the home, emotional ties to Israel, raising children to be Jewish). Once those connections are identified and quantified, a second objective is to understand the policy and strategic implications for Jewish organizations as they attempt to minimize the negative effects of mobility and, more ambitiously, to capitalize on them in some cases.

This research consists of analyzing three sources of existing data:

- Recent surveys in local Jewish communities in the South and West experiencing relatively high rates of growth, thus allowing us to examine areas where mobility is most intense. In alphabetical

order, the communities are Atlanta, Denver-Boulder, Las Vegas, Palm Beach County, Phoenix, San Diego, San Francisco, South Palm Beach County, and Washington, D.C.¹

- The National Jewish Population Survey 2000-01 (NJPS),² providing a look at the American Jewish population as a whole.
- Three decades of data from the General Social Survey (GSS),³ allowing a comparison between Jews and non-Jews. The GSS is one of the preeminent social science surveys conducted in the United States and is widely used by researchers in academia, think tanks, non-profit organizations and government.

The communities analysis focuses primarily on the effects of recency of changes in community, and secondarily on moves within local communities after the initial move to the community. The national analysis is restricted to examining the effects of recency of all residential moves, in other words, of changes of address. While all changes of community

¹ Local community studies were sponsored by Jewish federations and, in some cases, cooperating foundations and organizations. Details on study sponsors are in Section B.

² NJPS was sponsored and managed by United Jewish Communities in cooperation with its National Technical Advisory Committee.

³ The GSS is conducted by the National Opinion Research Center at the University of Chicago.

require a change of address, not all changes of address involve a move to a new community. Moreover, the GSS analysis examines a broader sweep of time, looking at mobility in terms of area raised compared to current area of residence. The three varieties of residential movement are all indicators of geographic mobility, offering complementary and reinforcing ways to understand mobility in the American Jewish population.

Jewish Mobility: How Often? Who Moves?

In the first decade of the 21st century, Jews continue to exhibit high levels of residential mobility, especially in growing Jewish communities in the South and West. One in six residents of the local communities moved into their current community within the past four years, and another one in six moved in from five to nine years ago. Not surprisingly, local *changes of address* as measured in NJPS are considerably more common than longer-distance changes of community recorded in the local community surveys.

More recent movers – whether measured by moving into a new community in the local studies or change of residence in NJPS – are much younger than non-movers and are less likely to be married. Recent movers are a little more likely to be college graduates, but they have lower incomes and are slightly less likely to have a Jewish denominational identity. In the communities analysis, they are more likely to live in households which include a non-Jewish adult. The local studies also show that demographic differences between inter-community movers and local movers (those who move again locally subsequent to their initial arrival in a new community) are less noticeable than the contrasts between all movers and non-movers.

Jewish Behaviors

The communities and national analysis examine a range of Jewish behaviors. Explicitly communal behaviors that are analyzed include philanthropy, organizational affiliation and participation, and volunteerism. More private or personal behaviors include readership of Jewish media, ritual behaviors, attachments to Israel, and raising children to be Jewish. Of course, communal and personal behaviors are not strictly distinctive from each other. Communal behaviors involve personal decisions, and personal behaviors result from communal influences and have communal consequences. But for this report's purposes, a conceptual distinction between the two areas is made.

The Relationship between Geographic Mobility and Jewish Behaviors: Communities Analysis

Because recency in the community and at one's current residence show strong connections to age, assessments of the impact of mobility must account for age first and foremost to avoid misleading conclusions.

In the local Jewish community surveys, mobility (recency of move into a community) shows **strong or moderately strong** connections to several philanthropic behaviors and forms of affiliation and participation, even after accounting for the possible confounding effect of age. Specifically, mobility reduces:

- All Jewish Federation related perceptions and behaviors, including being contacted for a contribution, familiarity with the local Federation, giving to the Federation at any level, and giving \$100 or more to the Federation
- Donations to other Jewish charities and causes

- Synagogue membership
- Sense of belonging in the community.

In other words, the more recent one's arrival in the community, the less likely these forms of Jewish behavior are to occur. The adverse effects on Federation-related behaviors are the strongest and most consistent, raising a critical issue for the Federation system.

Mobility shows **moderate or weak-to-moderate** connections to several other behaviors related philanthropy and affiliation/participation. Specifically, mobility reduces:

- Gifts of \$100 or more to other Jewish causes
- Any gifts and gifts of \$100 or more to non-Jewish organizations
- Volunteering with Jewish organizations
- Volunteering with other organizations
- Memberships in local Jewish organizations other than synagogues and community centers.

In contrast, mobility has a positive effect on Internet usage for Jewish content and information. In other words, recent movers are *more likely* than others to use the Internet to find information about Jewish related topics. This suggests that online communications are a key venue through for federations and other Jewish organizations seeking to reach recent movers.

The connection of mobility to other practices and behaviors –, media usage, ritual behaviors, attachments to Israel, raising Jewish children and providing them with a Jewish education –

is either weak or non-existent (not statistically significant).

Once residents move to a community, impacts from subsequent local moves are uncommon. Controlling for number of years lived in the community, the communities analysis detected only three impacts from further local moves that apply consistently and to all or most age segments:

- Contacts by the Federation diminish among households that experience within-community changes of address, adding to the adverse effects of mobility on Federation-related behavior
- Use of the Internet to access Jewish information or content online appears to *increase* among households which move locally, again suggesting an important implication for the online presence of federations and other Jewish organizations seeking to connect to the mobile population
- The rate of volunteering for non-Jewish organizations also appears to increase, unexpectedly, in households which move locally.

The Relationship between Geographic Mobility and Jewish Behaviors: National Analysis

In the NJPS analysis, mobility (as measured by recency of last move) shows **strong or moderately strong** connections to two Federation-related measures, again after accounting for the possible confounding effect of age. Specifically, mobility reduces:

- Being contacted by Federation for a contribution
- Giving to Federation.

Mobility also shows moderate or **weak-to-moderate** connections to a range of other Jewish behaviors in the national analysis, including two more Federation-related measures. Recent change of address diminishes:

- Familiarity with Federation
- Gifts of \$100 or more to Federation
- Synagogue membership
- Any gifts and gifts of \$100 or more to other Jewish charities and causes
- Having a provision in one's will for a Jewish cause
- Gifts to non-Jewish charities/causes
- Membership in other (non-synagogue, non-JCC) local Jewish organizations
- Having one's children enrolled in a Jewish day school or in any form of Jewish education.

In the NJPS data, too, recent mobility increases the use of the Internet to access Jewish content or information.

The connection of mobility to the other practices and behaviors examined in the national data – including volunteering for Jewish and non-Jewish organizations, Jewish rituals, emotional attachment to Israel, and raising children to be Jewish – is either weak or non-existent.

Comparing the Communities and National Analyses

Despite the difference between the measures of mobility in the communities analysis and

the national analysis, findings from these two parts of the research after accounting for age are remarkably similar:

- In both, the strongest adverse effects of mobility are in the domain of philanthropy, *particularly with respect to local Federations*
- Affiliations/participation also exhibit notable reductions with recent mobility in both sets of analyses, especially *synagogue memberships* and, to a lesser degree, memberships in other Jewish organizations
- Mobility is associated with increases in using the Internet for Jewish content and information
- The effects of mobility on ritual practices are either weak or non-existent
- The same applies to attachments to Israel, which exhibit no effects from mobility in both analyses
- The effects on raising children to be Jewish are also non-existent.

This parallelism in results indicates that the findings are robust and provides confidence that the research has identified “real” connections between residential relocation, on the one hand, and contributions to Jewish charities/causes, related philanthropic behaviors, and on synagogue and certain other Jewish organization memberships. Sense of belonging to a local Jewish community (measured only in the community surveys) is also strongly diminished among recent movers.

Two domains exhibit different results in the eight community studies compared to the national data:

- Mobility in the communities appears to decrease volunteering for Jewish and other organizations, but this impact is not apparent in the national data.
- Providing Jewish education (both day school and any type of Jewish schooling) is adversely affected by moving in the national analysis but not in the communities. The latter contrast could be due to unique characteristics of the selected communities. For example, it could be that commitment to Jewish education is already low among those relocating to the selected Southern and Western communities, so that enrolling one's children in full- or part-time Jewish schooling is not affected by moving. With respect to volunteering, it seems plausible that longer-distance moves (as measured in the communities) might be more disruptive of such behavior than the form of mobility captured in the national measure, which also includes many shorter-distance, local moves.

The Distinctive Impacts of Moving on the Jewish Community

The highlights in the previous sections reported the connection between mobility and various Jewish behaviors while controlling for the effects of age. More sophisticated statistical analysis (called multivariate regression) allow us to control for many other factors in order to further isolate the impacts of mobility. It adds confidence to the conclusion that mobility adversely affects certain Jewish behaviors and practices.

In the communities data, the more sophisticated analysis shows that behaviors experiencing the sharpest adverse effects from moving to a new community continue to be:

- Federation-related connections – being contacted by Federation, familiarity with Federation, and giving to Federation – all of which decline
- Synagogue membership, which also declines though to a lesser degree.

A similar multivariate analysis with the national data shows that moving (change of address) has adverse impacts primarily on:

- Federation-related measures (being contacted by Federation and giving to Federation)
- Other philanthropic behaviors (giving to other Jewish causes, and designating Jewish causes in one's will)
- Raising children to be Jewish
- Enrolling children in some form of Jewish education
- Keeping kosher at home.

Although there are exceptions, the independent impacts of mobility identified in the communities analysis tend to be stronger than in the national data, at least with respect to philanthropy, affiliations/participation and volunteering. This suggests that a move to a new community impacts these behaviors – which are central to the operations of the communal system – more than moving per se (since moving in the national analysis represents a combination of local and non-local changes of address, only some of which are moves to a different community). The contrast could also be partly due to differences between the Jewish populations in the eight localities and in the nation as a whole.

Most important for the Federation system, this more complex analysis reinforces the

findings that mobility's most severe effects are on Federation-related measures. Simply and starkly put, when people move, especially from one local Jewish community to another, their connections to the Federation system are jeopardized to a greater extent than their other Jewish behaviors are.

Moving beyond the direct effects of mobility, the multivariate regression analyses reveal independent influences of other factors on the behaviors and practices studied. Jewish denominational identity strongly impacts virtually all Jewish behaviors and practices. In addition, the density of the Jewish population, age, education, income, marital status, gender, the presence of children under age 18 and region of residence all variably affect a range of Jewish behaviors and practices. Despite these other influences, mobility's adverse impacts are clear, especially on Federation and other philanthropic behaviors.

Jewish and Non-Jewish Geographic Mobility: A Comparison across Different Religious Groups

The local Jewish community surveys and NJPS tell us much about mobility and its impacts in the American Jewish population. Data from the General Social Survey (GSS) add a complementary view, allowing us to compare the effects of mobility between Jews and non-Jews.

There are two important differences between the GSS and the other studies used in this research.

- GSS defines Jews as a religious group only, whereas the community studies and NJPS have more expansive definitions of who is Jewish
- The measure of mobility available in GSS is what might be called "net lifetime mobility," a comparison

of the location where a person was raised and the location where that same person currently resides at the time of his or her survey interview.

Compared to Catholics and Protestants, Jews are more geographically mobile, presenting a greater challenge to the organized Jewish community than to institutions serving and representing other religious groups. However, among those raised Catholic or Protestant, geographic mobility leads to a decline in maintaining their religion, while for Jews no such decline occurs. In other words, those raised Jewish by religion are just as likely to still be Jewish by religion regardless of whether they live in the same location they were raised in or not.

While net lifetime mobility has no adverse impact on remaining Jewish by itself, it often shows an effect when it interacts with the density of the Jewish population (the relative concentration of Jews in an area). When Jews are not mobile, density usually plays a weak role in determining if they remain Jewish. But when Jews leave their place of origin and end up somewhere else, density matters more. In general, they are less likely to remain Jewish if their final destination has relatively few other Jews, and they are more likely to remain Jewish if their ending point has relatively more Jews. In other words, mobility has the potential to unmoor Jews from their religious identity, and that process can be exacerbated if relatively few other Jews are nearby or countered if relatively many other Jews are in the area.

Implications and Recommendations for Communal Strategy and Policy

Focus groups were convened to discuss the empirical findings, address the strategic and policy implications emerging from them and develop recommendations. One focus group was composed of federation professionals from the communities whose data were used in the

communities analysis of this report, while a second group included Federation professionals from other communities. The third focus group included professionals from The Jewish Federations of North America and the fourth was composed of professionals from other national Jewish organizations.

From the focus groups, four broad areas of strategic/policy implications and recommendations are presented: sharing information about movers; understanding today's consumer orientation; reaching out to newcomers through marketing, communications and branding; and identifying how national organizations can add value to local affiliates.

Information sharing: The issue of mobility exacerbates the broader tendencies of Jewish organizations not to share information. The logic of limited resources implies that they focus their resources on those who remain part of their organization and view spending resources on tracking those moving away as counterproductive. Today's current economic and financial crises – the full force of which hit after this project started – might further discourage information sharing.

Countering the challenges to information sharing requires two major shifts:

- A new understanding among Jewish organizations that they are not competitors with each other in attracting members and participants, but rather allies sharing a critical interest in engaging the Jewish population with communal institutions.
- A change in communal culture, one which places more emphasis on shared interests to promote the common communal good and less emphasis on competing interests that narrowly circumscribe benefits to particular organizations.

Many focus group participants acknowledged the desirability of information sharing about mobile donors. One step in that direction is The Jewish Federations of North America's recently established New Moves Project, in which The Jewish Federations of North America acts as the coordinating mechanism among federations to distribute the names of mobile donors. In this way, participating federations both help other federations and receive benefits themselves and The Jewish Federations of North America leverages its resources to benefit the system as a whole. Another potential idea is for the federation system to build a collective online tool for movers to manage their connections to the system by updating their community and contact information.

Consumer orientation: To reach other Jewish movers, organizations need to focus on what several focus group participants described as today's "consumer orientation," in which Jews (like other Americans) seek to consume, connect to and participate in organizational offerings in a flexible manner, to take part in discrete activities, events and programs *on their own terms*.

Two programmatic approaches at the intersection of mobility and consumer orientation emerged in the focus group discussions:

- A concierge model that connects people to services, programs and other people in the Jewish community, thus helping new community members find aspects of Jewish life they are interested in, without requiring or advocating organizational membership. Federations and other communal organizations can undertake a concierge function.
- A "Jewish debit card," in which Jewish organizations, possibly organized by the local federation, would offer new community arrivals

a debit card with a fixed amount of scrip to be spent on various community memberships, activities, and events. The program would provide value to new arrivals and allow them, as consumers, to decide how they want to use the value given to them.

Marketing, communications and branding: Movers who can not be individually identified have to be reached by general marketing and communication efforts. Several strategic and policy implications emerged from the focus groups:

- The Web offers a compelling vehicle for connecting with new arrivals in local communities because movers use the Internet more than others to local Jewish content.
- Online social networking tools are another powerful source of connection that Jewish institutions can leverage in trying to engage or re-engage mobile populations.
- Organizational branding is especially critical for the federation system, whose local affiliates have historically operated without a national brand to unify them. The Jewish Federations of North America is currently working with federations to implement a national branding strategy, which will make it easier for movers to identify and locate federations from one community to another.

National organizations adding value to local affiliates: At their best, national organizations have a vantage point that allows them to validate local agency imperatives, expand local frameworks, and add value to local agency operations. The focus groups were particularly productive in discussing how The Jewish

Federations of North America in particular and national organizations generally can add value to their local affiliates on issues that cross local community borders:

- The Jewish Federations of North America can leverage its resources to help federations better understand the mobile population.
- Jewish federations and other locally based organizations should recognize that some Jews, exemplified by recent movers, may wish to support more than one local Jewish community, and national organizations can provide them online tools for doing so.
- The Jewish Federations of North America specifically and national organizations generally are well positioned to help pilot and possibly fund innovative programs in local communities and then share productive practices that emerge from them.
- National organizations have a role in creating a movement-wide culture and expectation of information sharing. While validating local imperatives and perspectives, national agencies also need to reinforce the existence of a *national movement or system* in which information sharing among local affiliates is ultimately beneficial to the movement as a whole.

In sum, the central strategic and policy imperative emerging from the study is greater cooperation and coordination across local Jewish communities to combat the negative communal impacts of geographic mobility.

SECTION B

INTRODUCTION TO THE STUDY

The Challenge of Geographic Mobility

Jewish federations and the agencies they support face a significant challenge from the extraordinary mobility of this country's Jewish population. While prior studies and reports have focused on the impressive economic and social mobility of American Jewry, especially in the past six decades since the Second World War (e.g., Cohen, 1983; Chiswick, 1993; Lipset and Raab, 1995; Keister, 2003), the population's equally high levels of geographic mobility have received somewhat less attention. Or, perhaps it is more precise to say that the *implications* of this mobility have been under-appreciated, as we have been quite well aware of the population's dominant migration patterns from the central city to the suburbs, and from the Northeastern states to the South and West, representing shifts out of core areas of relatively high Jewish concentration into less traditional regions with lower Jewish concentrations (Waxman, 2001; Smith, 2005; Rebhun and Goldstein, 2007).

Not only is Jewish geographic mobility high, it has also grown in magnitude over time, possibly peaking in recent years, though this is by no means certain. One widely followed source indicates that "... American Jews are about twice as mobile as Americans in general" (American Jewish Year Book, 2006). Analysis of the General Social Surveys finds that 44% of Jewish adults live in a different state than they were raised in, compared to only 32% of non-Jews. The Jewish Federations of North America reports that half of all American Jews moved during the second half of the 1990s – a remarkable figure deduced from the National Jewish Population Survey (NJPS) 2000-01.

Rebhun and Goldstein report that more Jews in 2000 made recent long-distance moves (inter-regional or international) than did so a decade earlier.¹

Many suspect that religious/ethnic affiliation is related to connectedness to the local area, which increases with time. If true, recent Jewish migrants can be expected to be less attached to the religious and ethnic institutions and organizations of their new community, less likely to affiliate, and more weakly linked to those groups which they do join, volunteer with, or contribute to. This would apply to a wide spectrum of organizations and activities, from philanthropies and synagogues to Jewish community centers. The high level of residential mobility delineates the challenge to Jewish organizations, especially those situated in newer, growing communities lacking the institutional infrastructures of older and larger (and in some cases dwindling) populations.

Much social-science evidence supports the existence of a relationship between local connectedness and affiliation. The integration-disruption hypothesis indicates that religious and community involvement are reduced by changes and discontinuities in people's lives (Lawton and Bures, 2001; Loveland, 2003). This is especially true of the impact of geographic moves (or "disruptions"). Moving outside of the local community and especially from one region of the country to another cuts ties to local organizations such as community groups and congregations, and decreases the probability that similar connections will be established in one's new residence. In the new community, appropriate organizations may not exist, the mover may not know how to locate them, the effort or cost of establish-

ing new connections may seem too high, and/or attempts to establish connections may be rebuffed by organizational gatekeepers in the new community. In the United States (and in Canada – see Bibby, 1997) geographic mobility has been shown to reduce religious involvement (Welch and Baltzell, 1984; Smith et al., 1998; Perl and Olson, 2000).

Among Jews in America, geographic mobility is associated with both less religious involvement and less participation in the organized Jewish community (Cohen, 1983; Lazerwitz, 1995; Rebhun, 1995; Goldstein and Goldstein, 1996; Waxman, 2001; Woocher, 2001; Rebhun and Goldstein, 2007). The potential impact on the continued vibrancy of the Jewish community is further heightened by the fact that mobility is higher among younger Jews (i.e. the cohort that needs to carry the community forward into the next generation) and that many residentially stable Jews plan to move in the near future (Waxman, 2001; Rebhun and Goldstein, 2007).

Looking over the last several decades, Rebhun and Goldstein (2006) conclude in their analysis of geographic mobility that “... high levels of migration re-emphasize the challenges, at both the local and national levels, to find appropriate means of outreach for newcomers in order to ensure their integration into Jewish social networks and activities in their communities of destination.” Likewise, Woocher (2001) lists “geographic mobility” as the first factor that should be addressed to maintain a strong Jewish community. He finds that new Jewish arrivals are not “effectively reached or engaged” and need to be considered as a population “under-served” by Jewish organizations.

Purpose of the study

The foregoing review underscores the importance of studying Jewish mobility, its correlates and its impacts - and for reasons beyond mere sociological curiosity. If indeed

the planned research, based on fresh and yet untapped sources, confirms that mobility is related to reduced involvement in the organized community, this can be addressed – and, to some extent, ameliorated – through carefully developed and consistently implemented efforts by community organizations, led by local Jewish Federations and The Jewish Federations of North America.

With this in mind, the purpose of this report is not just to present the results of the research but to *use* the research to craft evidence-based strategies and actions that can be applied to overcome the negative effects of residential relocations, especially inter-community moves. The high levels of Jewish migration underscore the challenges of finding effective means of outreach for newcomers to help integrate them into social networks and activities in their destination communities. The overriding goals of this report are to (1) understand how much and in what ways geographic mobility affects these Jewish practices, and (2) help the Federation system and community organizations exploit the knowledge gained from the research to build stronger Jewish communities by countering the erosive effects of moving.

Data Sources and Selection Criteria

The analysis in this report is based on multiple data sources – both local and national surveys. The local (or community) surveys were selected from dozens of studies conducted during the past two decades in metropolitan communities across the United States to estimate the Jewish population and describe its characteristics, practices, and needs. These studies were sponsored and developed by each community's Federation, sometimes in conjunction with other organizations. The community studies, conducted by different principal investigators and survey organizations, vary in sample size and design, content, question wording, and in methodological rigor and sophistication.

However, there is considerable overlap in the topics covered, permitting the studies selected for this research (described below) to be combined into a single database. The community survey electronic data files were graciously provided by the Mandell L. Berman Institute North American Jewish Data Bank, Center for Judaic Studies and Contemporary Jewish Life at the University of Connecticut, where they are archived.

The national survey, the National Jewish Population Survey, 2000-2001 (NJPS), sponsored and organized by United Jewish Communities, is the third in a series of national Jewish population surveys developed to estimate the U.S. Jewish population and cover most of the other objectives on a nationwide basis that are included in the community studies – and more. The overlap in topic coverage makes it possible to conduct a national-level data analysis which is parallel in many respects to the analysis of the community surveys, providing national benchmarks and facilitating comparisons with the composite community data to determine, among other things, how distinctive is the selected set of communities and their residents. The NJPS 2000-2001 electronic data file, produced by United Jewish Communities (2003), was also provided by the Mandell L. Berman Institute North American Jewish Data Bank, where it is archived. (Additional description of the NJPS follows below.)

A third, more limited source of data for this research comes from the General Social Survey (GSS), conducted annually or biennially since 1972 by the National Opinion Research Center at the University of Chicago. GSS is one of the preeminent social science surveys conducted in the United States and is widely used by researchers in academia, think tanks, non-profit organizations, and government. In this report, GSS data are used to compare the geographic mobility of Jews and non-Jews as a supplement to the main analysis.

THE COMMUNITY STUDIES

The objectives of this research on geographic mobility called for concentrating attention on growing Jewish communities with less well-established institutional infrastructures. These communities tend to be located in the South and West regions. Residential moves, of course, also impact older, more established communities, some of which are losing population and resources over time, but that is not the focus of this research. Other criteria for selecting local studies were freshness (how recently the survey was conducted), survey sample size, and quality of the data. These considerations led to a narrowing of dozens of possible studies to a final set of eight community surveys. Table B1 lists the community studies and key information about them.

Table B1: Selected Community Studies

Community	Sample Size	Year	Estimate of Jewish Population	Estimate of Jewish Households	Sponsor(s)
Atlanta (Greater Atlanta, GA)	1,007	2005-06	120,000	61,300	Jewish Federation of Greater Atlanta
Denver-Boulder (7-county metro Denver-Boulder, CO region)	1,399	2007	84,000	47,500	Allied Jewish Federation of Colorado; Rose Community Foundation; Jay and Rose Phillips Family Foundation; Sturm Family Foundation; Weaver Family Foundation
Las Vegas (Clark Co., NV)	1,197	2005	68,000	42,000	The Dr. Miriam and Sheldon G. Adelson School; United Jewish Community: Jewish Federation of Las Vegas
Palm Beach County (FL) (western part of county)	1,534	2005	123,600	69,000	Jewish Federation of Palm Beach County
San Diego County (CA)	1,080	2003	89,000	45,900	United Jewish Federation of San Diego County
San Francisco region (Sonoma, Marin, San Francisco, and San Mateo counties in CA)	1,621	2004	209,000	125,400	Jewish Federation of San Francisco, the Peninsula, Marin and Sonoma Counties
South Palm Beach County (FL)	1,511	2005	130,900	73,000	Jewish Federation of South Palm Beach County
Phoenix (Phoenix, Scottsdale and the Northeast Valley, the Northwest Valley, Glendale, Peoria, Sun City, and the Tri-Cities area)	793	2002	83,000	44,000	Jewish Federation of Greater Phoenix
Washington DC area (Washington DC, Montgomery and Prince Georges Counties (MD), Fairfax, Loudon, and Prince William Counties (VA), and the cities of Alexandria, Fairfax, Falls Church, Manassas, and Manassas Park (VA))	1,201	2003	215,000	110,000	The Charles I. and Mary Kaplan Family Foundation; Jewish Federation of Greater Washington

The local surveys were conducted by principal investigators experienced in Jewish population studies. Three communities – Washington DC, Las Vegas, and Palm Beach County (including both the surveys of the South and West portions of the county) – were surveyed by Professor Ira Sheskin of the University of Miami. Four community surveys – Phoenix, San Diego County, Atlanta, and Denver-Boulder – were conducted by Jack Ukeles and Associates, a New York City-based research firm. The San Francisco survey was led by Professor Bruce Phillips of Hebrew Union College in Los Angeles. All of the surveys were conducted by telephone.

All eight communities² represent areas of Jewish population growth in the South or West regions of the country. Because of their recent growth, some have less well-developed communal infrastructures than older, more-established communities, particularly those in the Northeast and Midwest. The following are key population trends in the communities:

- **Atlanta:** the 11th largest Jewish community, the population grew by 56% in the decade since the previous survey.
- **Denver-Boulder:** the 16th largest U.S. Jewish community, its size increased by one-third in the decade since the previous population survey.
- **Las Vegas:** the 21st largest Jewish community in the U.S., it is estimated that the Las Vegas Jewish population grew by 21% in the decade prior to the survey.
- **Palm Beach County:** by themselves, South Palm Beach County is the 9th largest Jewish community and (West) Palm Beach County is the 10th largest Jewish community.

Together, they make up the 4th largest Jewish community in the United States. Palm Beach County was the fastest growing Jewish community in the country during the 1990s.³

- **Phoenix:** the 17th largest Jewish community in the United States, the population more than doubled in the eighteen years since the previous survey was taken.
- **San Diego County:** the 15th largest Jewish community, whose population almost tripled in the 24 years since the previous survey.
- **San Francisco:** the 6th largest community, its population nearly doubled in the past 18 years (92% increase).
- **Washington DC area:** now the 5th largest Jewish community in the U.S., consisting of the District of Columbia and nearby areas in Maryland and Virginia. The population increased by 37% in two decades.

As the primary purpose of the local surveys was to collect household-level information, some non-Jewish respondents were interviewed as acceptable “reporters” for their Jewish households. As further described in later sections, certain questions which did not pertain to those respondents (such as Jewish background attributes) were not asked of those respondents.

Further information about these Jewish communities and the survey data files used in this research is available online at the North American Jewish Data Bank website.⁴

THE 2000-2001 NATIONAL JEWISH POPULATION STUDY (NJPS)

The second primary data source for this analysis is the most recent National Jewish Population Survey, conducted in 2000-2001. The NJPS, sponsored by United Jewish Communities, is the third in the series of large-scale surveys administered near the time of the U.S. Census. Its purpose is to estimate the size of the Jewish population in the United States, describe its demographic and behavioral characteristics, and assess changes over time. The resulting data and reports serve the needs of national-level Jewish organizations, students of Jewish demography, Jewish educators, local clerical and lay leadership, and others who are interested in American Jewry.

The NJPS data were obtained through telephone interviews with a nationally representative, random-digit-dial sample of 4,147 respondents who consider themselves to be Jewish by religion or culture/ethnicity and who were administered the full set of questions.⁵ The content of NJPS interviews is extensive⁶ and broad-ranging, and includes all of the topics and most of the specific questions of interest in this research which are also covered in the community surveys, including geographic mobility.⁷

COMPARING THE COMMUNITIES AND NATIONAL ANALYSES

Precise comparisons between the results of the communities data analysis and the national data analysis are not possible due to differences in the mobility questions asked in the local surveys compared to NJPS. The community studies collect data on recency of changes in community, typically defined as the local area being studied. The national study collected data on the recency of residential moves, i.e., changes of address). Of course, not all moves to a new address are moves to a new Jewish community. Both, however, are indicators of

geographic mobility. In addition, the substantive Jewish behaviors and practices examined in each domain – community and national – are the same (charitable contributions, affiliations, etc.), and they are sequenced in the same order in the sections that report them.

THE GENERAL SOCIAL SURVEY

The General Social Survey (GSS) is conducted by the National Opinion Research Center at the University of Chicago. A total of 26 cross-sectional surveys (or waves) have been conducted from 1972 through 2006; each is an in-person, full-probability sample of adults living in households in the United States. A total of 51,020 respondents have been interviewed, and of these, 1,014 are Jewish. The GSS data are used to compare Jews to non-Jews and examines moves from the community that one was raised in. Full information about the GSS can be found at www.gss.norc.org.

A NOTE ABOUT WEIGHTING

Weights for the national (NJPS) data analysis were calculated for both persons and households. Percentages presented employ weights which seem most appropriate depending on the question. Household weights are more commonly used and should be assumed unless otherwise specified. The communities data analysis employs household weights exclusively.⁸

Complete description of the methodology used in this research (including the weighting, compilation of the communities data file, and other details), are reported in the companion Methodology Report and, to a more limited extent, in Appendix 1 of this report.

SECTION C

GEOGRAPHIC MOBILITY: HOW OFTEN? WHO MOVES?

The introductory section highlighted general trends in Jewish geographic mobility in recent decades and the challenges this presents for local federations and communal organizations. The presumed negative effects of mobility are based on the premise that many Jewish practices and activities are community based, and more recent arrivals will have had less time to

Exactly how extensive are Jewish residential movements? Before examining the consequences of relocation on organizational affiliation, participation, and associated behaviors, it is useful to quantify those moves more exactly to provide an overview of the rates of moving

Key Findings

There is little evidence that the extensive residential movement which has characterized Jews in the second half of the 20th century has slowed. This is apparent nationally and even more so in the eight growing Jewish communities of interest. Local changes of address are quite common. Longer-distance changes of community occur less frequently. The eight urban regions vary somewhat among themselves in incidence of recent moves and community tenure. As one would expect, the greater the number of years lived in the community, the more likely it is that a household has made a local, intra-community move.

Profiling the characteristics of more recent movers indicates that they are much younger, on average, and are less likely to be married. In addition, more recent movers are slightly more likely to be college graduates but slightly less likely to have high incomes and to identify with a Jewish denomination. These patterns describe movers in both the communities data and in the national data.

Whether local or inter-community moves are examined, both show strong connections to age, demonstrating that analysis of mobility – whether measured as years since changing one’s residence or years since moving into a new community – must account for age to avoid misleading interpretations.

develop connections and regularize practices than those who have lived there longer.

This section introduces the mobility measures that will be used throughout the report and begins the data analysis by presenting rates of mobility and attributes of movers in the communities and the nation.

and obtain a sense of the magnitude of the challenge. This section details the incidence of moves occurring in the eight Jewish communities as well as in the U.S. Jewish population as a whole. It also examines how recent movers differ from their counterparts.

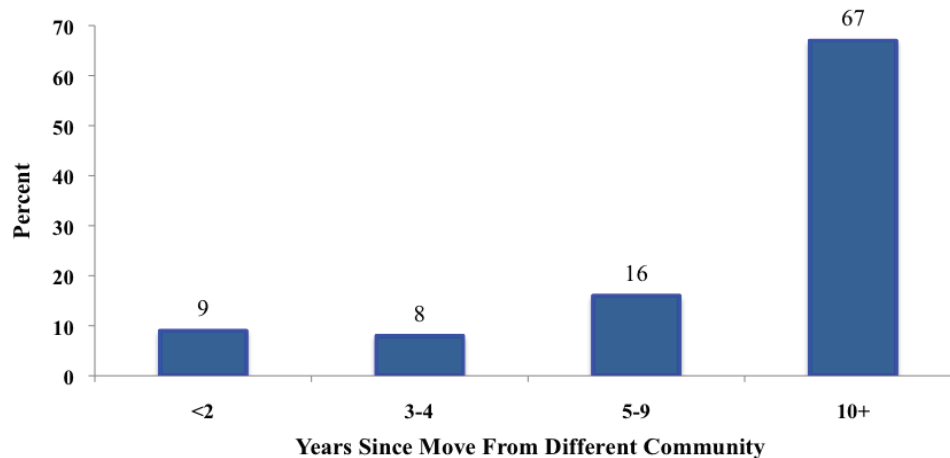
Measures of Mobility: Communities Data

For the analysis of the composite communities data, the geography of an individual's or household's "Jewish community" is regarded as closely equivalent to the metropolitan area of current residence. A move into the Jewish community requires having moved from outside the metropolitan area. Each of the local surveys contained a question asking how

because we believe that these types of moves – this indicator of geographic mobility – will have the greatest effect on Jewish practices and behaviors. To facilitate analysis, the time-in-the-community measure has been collapsed into four categories: 2 years or less, 3-4 years, 5-9 years, and 10 or more years.

Using this measure, Exhibit C1 displays the mobility of Jewish households in the eight communities.

Exhibit C1: Years of Residence in Present Community
(households - 8 communities)

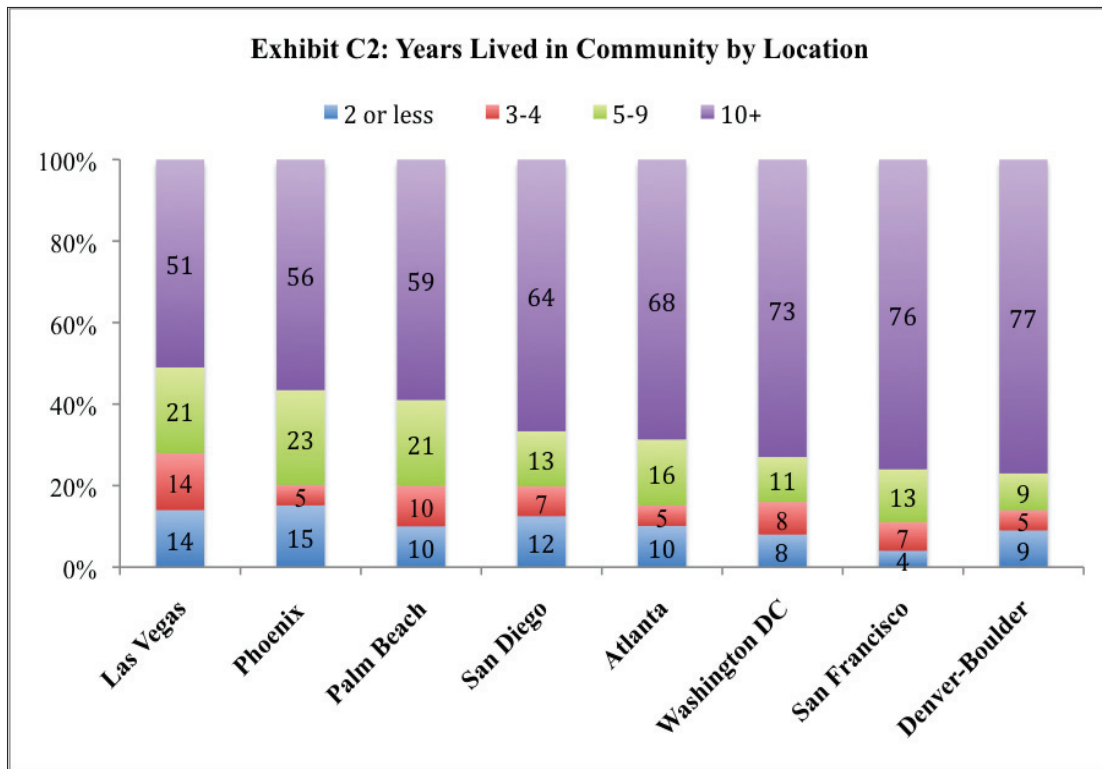


long residents have lived in their community (e.g., in "Greater Phoenix"), thus providing a measure of community tenure — the converse of mobility.⁹ Years of continuous residence in the community will be the primary indicator of mobility for the communities data analysis, as this measure should correspond reasonably well to what is commonly considered tenure in the local *Jewish* community.¹⁰ Those with shorter tenure (who moved more recently into the community) will be regarded as more mobile, and vice versa. The primary line of analysis will focus on *inter-community* relocations

Clearly, most households (approximately two-thirds) have resided in their current community 10 or more years. In fact, over half of this group (64%, which translates to 43% of the entire sample) has lived in their current metropolitan area 20 years or longer. Despite the skewed distribution, because of the large size of the composite communities sample, there will usually be enough cases across the four categories to reliably address the primary research question – whether (and how much) more recent mobility reduces Jewish practices and behaviors.

Exhibit C2 shows how Jewish households in the eight communities compare on this measure of mobility. Las Vegas, followed by Phoenix and Palm Beach County, contain the largest proportion of more recently arrived Jewish households. Denver-Boulder and San Francisco contain the fewest.

have not made a local move subsequent to arriving in (or being born in) their current community. Because the impact of such local moves can interact with (be affected by) the length of time the household has resided in the broader area, this analysis will be conducted within the four ranges of years lived



As measured by mean years lived in the local area (not shown in the table), Las Vegas (mean = 12.2 years) and Palm Beach (mean = 12.6 years) households have lived in those communities the shortest number of years; Jews in San Francisco (mean = 25.3 years) and Denver-Boulder (mean = 25.3 years) have resided in their respective communities the longest, on average.

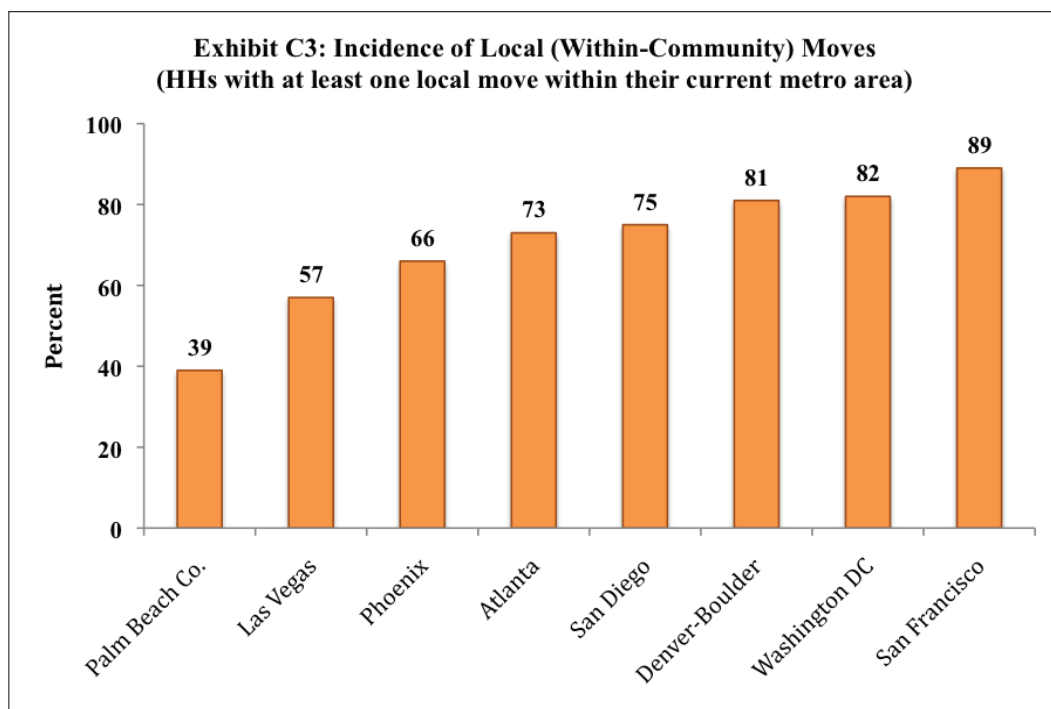
In contrast to inter-area moves, local moves – those taking place within the Jewish community (*within* the metropolitan area) – are expected to have much less impact. These relocations, however, will also be examined, comparing households which have made and

in metropolitan area – what we are calling the “community.”

Well over half of all households (69%) have moved locally at least once since arriving in their current community. Not surprisingly, the more years lived in the community, the more likely it is that the household will have moved locally: 14% of households in the community 2 years or less have made a subsequent local move compared with 46% of those in the community 3-4 years, 57% of households in the community 5-9 years, and 82% of households in the community ten or more years who had subsequently made a within-community move (no table).

Exhibit C3 presents the proportion in each location that has made a local move since arriving in their current metropolitan community. In line with expectations, the pattern is almost the reverse of C1: The locations displaying longer community tenure (see Exhibit C2) are those where households are more likely to have moved within the community, and vice versa. Except in Palm Beach, a majority of households in each of the communities also moved locally within their community subsequent to arriving, or being born, there. The pattern in Palm Beach and, to a lesser degree, in Las Vegas and Phoenix, probably reflects many late-in-life retirement moves into those respective communities.

unambiguous quantification of this central distinction (as is more fully explained in Appendix 1). The national data analysis must, of necessity, be restricted to a different mobility measure – *time* (in ranges of years) *since the last residential move* – since the last change of address. While this is the best mobility measure that the national data can accommodate, it unavoidably blurs the distinction between inter-community moves (moves into a different metropolitan area or non-metro county, meaning: into a different Jewish community as understood in this report) and intra-community moves (local moves not resulting in a change of Jewish community). While, as indicated previously, some local moves might have similar



Measures of Mobility: The National (NJPS) Data

While it would be consistent and desirable to do so, it is not possible to present the same measures contrasting local (within-community) moves and non-local (between-community) moves for Jewish households nationally. The NJPS did not include questions allowing

effects as inter-community moves in terms of disruption of Jewish connections, in general this should be less likely or more muted. We therefore expect that our mobility measure for the national analysis to be less clearly related to performance of Jewish behaviors because it represents an unavoidable intermixing of the two types of moves.

A consequence of this dissimilarity in mobility measures is the inability to make precise comparisons between the results of the communities analysis and the national analysis. The communities analysis examines the effects of changes in metropolitan location (a more certain indicator or change in Jewish community); the national looks at the effects of changes in residential moves (*all* changes of address). While all changes of community require a change of address, not all changes of address involve a move to a new community. Both, however, are indicators of geographic mobility – and in that sense they are analogous and complementary.

Exhibit C4 shows the distribution of time of most recent move for Jewish households nationally. It confirms that the second half of the decade of the 1990s (1996-2000, corresponding to the 5-year interval before the NJPS was conducted) – a period of economic prosperity – was also a time of extensive geographic mobility for Jews in the United States. Four of every ten Jewish households (40%) report having last moved during that time, far more than had last moved during the first half of that decade. (The ranges displayed in Exhibit C4 are the catego-

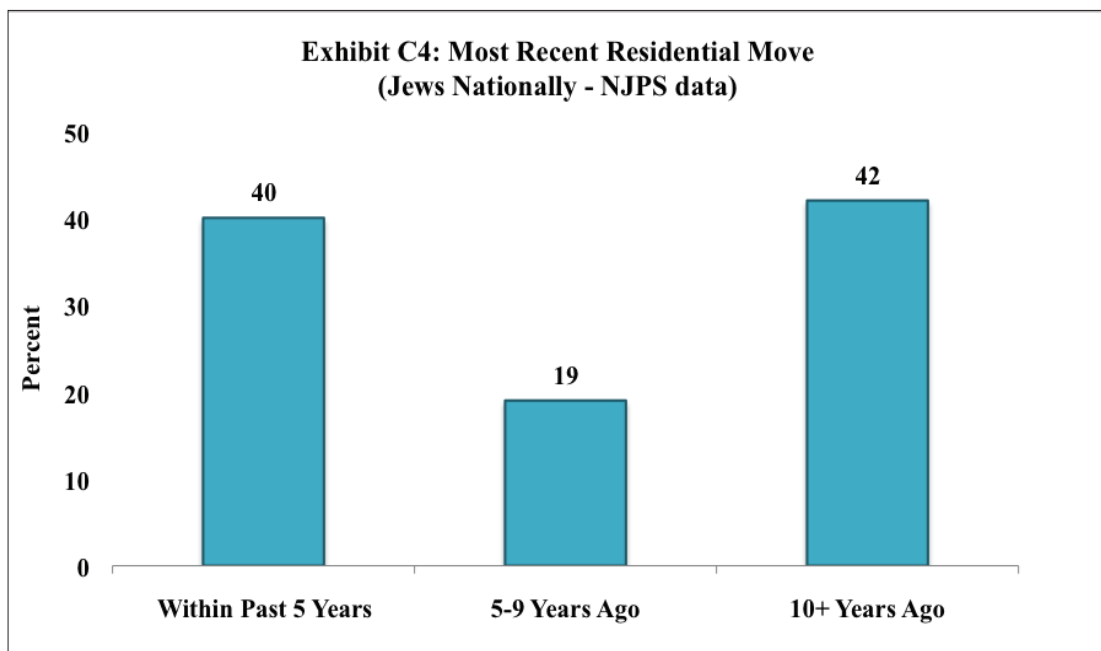
ries that will be used in Section E’s detailed analysis of the impact of mobility on Jewish behaviors and practices nationally.)

As already noted, because of the way the questions were asked in the NJPS survey, it is impossible to sort these most recent moves into inter-community and local relocations.

Demographic Profiles of More Recent Movers

Research on the general population based on U.S. Census data indicates that those who are geographically mobile exhibit attributes and qualities that are different from non-movers. All else being equal, mobility, defined as having changed addresses in the past year, is associated with being a renter rather than a home-owner, being younger, higher levels of education, living in a non-metropolitan area, and being poor, unemployed, and/or on welfare. Mobility is also associated, though to a lesser degree, with having no children under 18 in the household and with being unmarried.¹¹

Jews in the U.S. only partially fit this profile,



having higher levels of education than the general population and a lower likelihood of having children under 18 in the household – but not the other characteristics associated with moving – which makes their documented rates of moving all the more noteworthy. Before launching the main analysis of the impact of mobility on Jewish practices and behaviors, it should be useful to first examine the correlates of geographically-mobile Jews. Doing so will enable assessment of the extent to which the same factors connected with mobility among others also apply among the Jewish population. As we shall see, some of the characteristics which distinguish movers and non-movers tend to be the same for Jews as non-Jews. More importantly, will help identify factors associated with moving – factors which subsequent analyses will need to account for in isolating the distinctive impacts of mobility on Jewish practices.

COMMUNITIES DATA

Households that have moved into a different community more recently have a different profile than other households (Table C1). More

recently inter-community mover households are:

- Somewhat less likely to be married
- Somewhat less likely to have annual household incomes of \$100,000+ (comparing the 10+ years segment with the sum of the other three)
- Slightly more likely to be single and non-elderly (again, comparing the 10+ years segment with the sum of the other three), and also more likely to be living unmarried with other adults and no kids
- Slightly less likely to identify with a Jewish denomination or movement – e.g., Orthodox, Conservative, Reform, Reconstructionist (when the most recent mover segment is contrasted with the other three groups)¹²
- And, most revealingly, are much younger, on average.

Table C1: Demographic Characteristics of Inter-Community Movers by Recency of Move (8 communities)
(Numbers represent % of column heading except mean age)

<u>CHARACTERISTIC</u>	Last Moved in Past 2 Years	Last Moved 3-4 Years Ago	Last Moved 5-9 Years Ago	Last Moved 10 or More Years Ago (or never)
Age < 50	62	55	47	37
Mean age	46.3 years	49.3 years	52.1 years	56.4 years
Male	40	38	39	40
College graduate	71	72	69	68
Income \$100K+	33	24	34	37
Married	54	54	61	61
Identifies with a Jewish denomination	60	64	65	66
Non-elderly (<65) single, no kids	15	15	14	11
Non-elderly married, no kids <18	23	22	21	21
HH with kids <18	21	23	23	25
Elderly (65+)	22	26	32	33
Unmarried, multi-adult HH, no kids	19	13	10	9

The large and consistent age difference is by far the most evident contrast. The younger status of more recent movers is likely responsible for some of the other noted differences. This analysis indicates that all subsequent research focusing on time lived in the community as a possible factor producing changes in the incidence of Jewish practices and behaviors needs to first and foremost account for age. Failure to do so risks drawing misleading inferences and erroneous conclusions. Other factors identified here which distinguish the two groups should also be statistically controlled in a complete analysis.

The differences in age by tenure in the community are graphically displayed in Exhibit C5.

Among the newest arrivals in the community (the most mobile group, there for less than two years), nearly half (47%) are under 40, which contrasts with only 18% of residents who have lived in their area 10 or more years. At the opposite end of the age spectrum, 27% of the most mobile households are 60 and older, compared with 40% of the group with the longest tenure in the community.

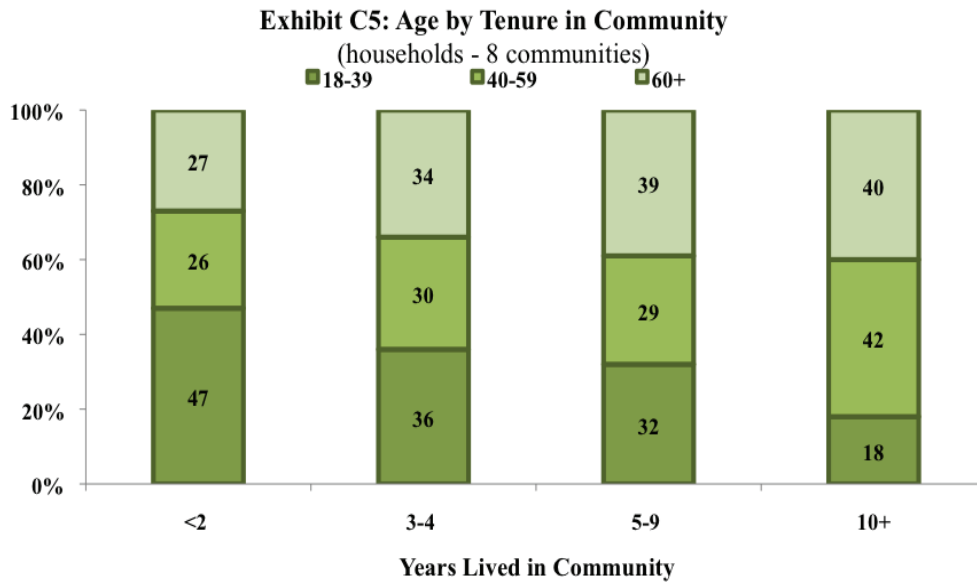


Table C2: Demographic Characteristics Movers by Recency of Move (U.S. Jews)

(Numbers represent % of column heading except mean age.)

	Moved in Past 5 Years	Last Moved 5-9 Years Ago	Last Moved 10+ Years Ago or Never
<u>CHARACTERISTIC</u>			
Age < 50	70	48	31
Mean age	42.3 years	52.2 years	57.0 years
Male	48	49	46
College graduate	61	57	56
Household income \$100K+	21	29	26
Married	53	65	64
Identifies with a Jewish denomination	71	74	77
<u>Household Type</u>			
Non-elderly (<65) single, no kids	24	20	15
Non-elderly married, no kids <18	15	13	15
HH with kids <18	27	30	21
Elderly or HH with adult children	18	31	44
All other households	16	6	5

NATIONAL DATA

Table C2 compares the characteristics of three groups based on when they made their last residential move.¹³

As in the communities data, by far the most significant contrast among recent and non-recent movers again is their age. Most recent movers (those who moved in the past 5 years) are more than twice as likely to be at least 50 years old as least recent movers, with the percent of intermediate-term movers (last moved 5-9 years ago) falling in between. The mean age of the most mobile segment is 10 years younger than those who last moved 5-9 years ago and nearly 15 years younger than the least mobile age group (last moved 10+ years ago or never).

Table C2 also highlights several other, smaller differences:

- Most recent movers are less likely to be married
- They are slightly more likely to be college graduates
- They are slightly less likely to have high incomes (\$100,000+)
- More recent movers are somewhat less likely than less recent movers to have a Jewish denominational identification (Orthodox, Conservative, Reform, Reconstructionist); many would instead consider themselves secular Jews¹⁴
- Reflecting the strong influence of age, more recent movers are more likely to be single and non-elderly

- Compared to least recent movers, those who last moved less than 10 years ago are moderately more likely to live in households with children under 18.

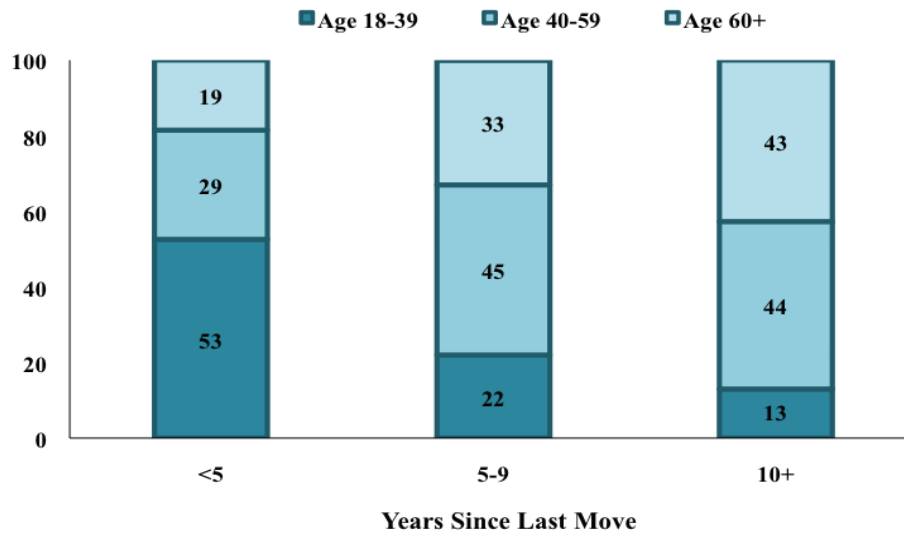
Exhibit C6 shows the proportion of persons in each of three age groups by the elapsed time since their last move, depicting once again the strong connection between age and recent mobility. Nationally, over half of the households that have moved in the past five years (53%) are under 40, compared to only 13% who last moved 10 or more years ago. Conversely, 19% of the most mobile segment are 60 and older, compared with 43% of

households which have remained at the same address 10 years or longer.

Because the incidence of recent moves is so closely tied to age, subsequent analysis of mobility (Sections D and E) incorporates age in an effort to help untangle how much of observed differences in the behaviors being studied are due to mobility per se, and how much to age or factors linked to age.¹⁵ Other variables, which are less tightly related to recency of residential relocation, are brought into the analysis as statistical controls later (in Section F).

The next two sections of the research examine the impact of mobility on Jewish practices and behavior while controlling for age.

Exhibit C6: Age by Years Since Last Move (% in U.S.)



SECTION D

THE RELATIONSHIP BETWEEN GEOGRAPHIC MOBILITY AND JEWISH BEHAVIOR: COMMUNITIES ANALYSIS

In this section, the focus moves to the core purpose of the research – examining the connection between mobility (understood primarily as recency of arrival in the local community

and secondarily as making within-community moves) and various individual and family practices which Jewish organizations strive to support.

Key Findings

Geographic mobility, measured by years of residence in the community, has the largest impact on Jewish philanthropy-related behaviors. New residents are less likely to be familiar with Federation, to donate at any level to Federation, to contribute \$100 or more to Federation, and to give to other Jewish organizations. Recency of arrival also shows distinct adverse effects on gifts of \$100+ to other Jewish causes, synagogue membership, and sense of belonging to the local community, all of which exhibit increases with progressively longer community tenure.

The impact of years lived in the community is moderate or weak-to-moderate on volunteering with Jewish and other organizations, gifts to non-Jewish causes, donations of \$100+ to other Jewish causes, and memberships in Jewish organizations other than synagogues and community centers. Other impacts are weaker in magnitude or non-existent.

Some effects of mobility apply only to certain age segments or tenure groupings. For example, memberships in local Jewish organizations other than synagogues and JCCs are strongly impacted by years in the community for the oldest of the three age segments, but more modestly for younger households. Readership of local Jewish newspapers, too, is affected by community tenure, but mainly in older person households. (A summary table at the end notes the various exceptions and qualifications.)

Two practices appear to be *inversely* related to mobility, including use of the Internet for Jewish information and, to a lesser degree, Hanukkah candle-lighting. Both of these activities tend to involve a “youth element,” which might explain their decline with longer tenure residents (aging of children/teens and young adults).

Changes of address *within* the community produce few impacts which apply across the board to all age segments, or even to two of the three. Three exceptions were detected: (1) contacts by the Federation campaign, which diminish further among households that experienced within-community changes of address; (2) volunteering for non-Jewish organizations, where local moves, unexpectedly, appear to *increase* the rate of such volunteering; and (3) use of the Internet, where local moves also result in increases in accessing Jewish information or content.

The Approach

The community data analysis compares newer residents in their present community with others of longer tenure on many Jewish practices and behaviors. As described in the previous section, moving, especially into a new community, is viewed as an indicator of mobility; the more recent the move, the greater the mobility. All else being equal, more recent movers should be less connected to the community.

Because of the obvious and strong connection between years in the community and age (documented in the previous section), this analysis includes age as a control variable. It is possible that observed relationships between time in the community and various Jewish behaviors (such as synagogue membership, or volunteering for a Jewish organization, or contributing to the Federation campaign) might be due in part or in whole to age-related factors like life-stage differences, maturity, income, health status, or free time might be responsible for the behaviors. Because age and community tenure are so intertwined, an auxiliary objective is to disentangle effects on behaviors and practices that are produced by a greater number of years in the community per se from those which only *appear* to be, but are really due to longer tenured respondents being older.¹⁶

The guiding hypothesis is that more years lived in the community is associated with higher rates of affiliating, contributing, participating, and so forth. Put another way, we expect those who have more recently arrived in a community to show lower levels of these behaviors. We expect that the strength of the relationship between community tenure and Jewish behaviors/attachments varies substantially on how much they are “place based” – how much they are connected to *local* individuals, institutions, and loyalties. For instance, while some types of affiliation, participation, and contributing should show fairly strong links to time in the community, other practices (raising children

to be Jewish, certain ritual behaviors, and psychological predispositions) might be more weakly connected to residential tenure.¹⁷

This primary line of analysis focusing on changes in community corresponds to the expectation that *inter-community* relocations, rather than local moves, have the main impact on behaviors and practices. The plan is to first and primarily present results by tenure (ranges of years) in the current community to ascertain whether number of years spent in the community is associated with the various Jewish behaviors and practices of interest.

A secondary line of analysis examines whether subsequent *local* residential moves – changes of address which occurred after moving into the community (or being born there) – impacts Jewish behaviors and practices. (Sixty-nine percent of households had made a local move at some point since arriving in the community.) In assessing the impact of *intra-community* moves, each of three community tenure groups is split into two sub-groups – households which subsequently moved locally within the community and households which made no further moves. These analyses are further subdivided by respondent's age.¹⁸ This analysis compares Jewish behavior rates of residents who did and did not change their address within the local area within three levels of community tenure (less than 5 years, 5-9 years, and 10 or more years). It is not expected that such local moves will have as much impact on most behaviors as moves resulting in a new destination community. (Only local moves which had an impact on behavior are noted; when not mentioned, there was no significant impact.)

Because measurement of local moves is limited – it is known only if any such move occurred and not the number of local moves or their timing except for the most recent one – quantification of observed impacts of local moves is conservative and most often expressed approximately (large impact, moderate

impact, etc.). Mixed or otherwise inconsistent findings are considered inconclusive.

THE SAMPLE AND WEIGHTING

The total number of household-weighted cases in the combined file of the eight community surveys is 11,213. Sample size varies across the behaviors examined because (1) not every behavior was asked about in each community survey and, in some instances (2) because the question or response categories were too different across communities for the data to be combined. Weights were calculated and applied so that the data accurately represent Jewish households. Details of the weighting and estimated sampling error are presented in Appendix 1.

SEQUENCE OF DETAILED FINDINGS

The following categories of practices and behaviors are examined, in turn:

- Making financial contributions to Jewish charities and causes
- Affiliation with, and participation in, Jewish organizations and educational opportunities
- Volunteer work for Jewish (as well as non-Jewish) organizations
- Readership/usage of Jewish media (newspapers and magazines, Internet)
- Ritual behavior (e.g., Shabbat candle lighting, attending Passover *Seders*)
- Attachment to Israel
- Raising one's children to be Jewish (and associated practices)

Philanthropy

Philanthropy, a manifestation of *tzedakah*, is one of the central values of Judaism. Philanthropic contributions to local charities or causes should be at least partly a function of one’s familiarity with, and commitment to, those causes – both of which, it seems logical to expect, should be tied to how long one has lived in the community.

FAMILIARITY WITH THE LOCAL JEWISH FEDERATION

Familiarity with Federation in the communities is quite low: Only 12% said they are “very familiar” with the Federation and 30% said they are “somewhat familiar.” The rest – a majority – indicated being “not very familiar” or “not at all familiar” with their local Federation.¹⁹

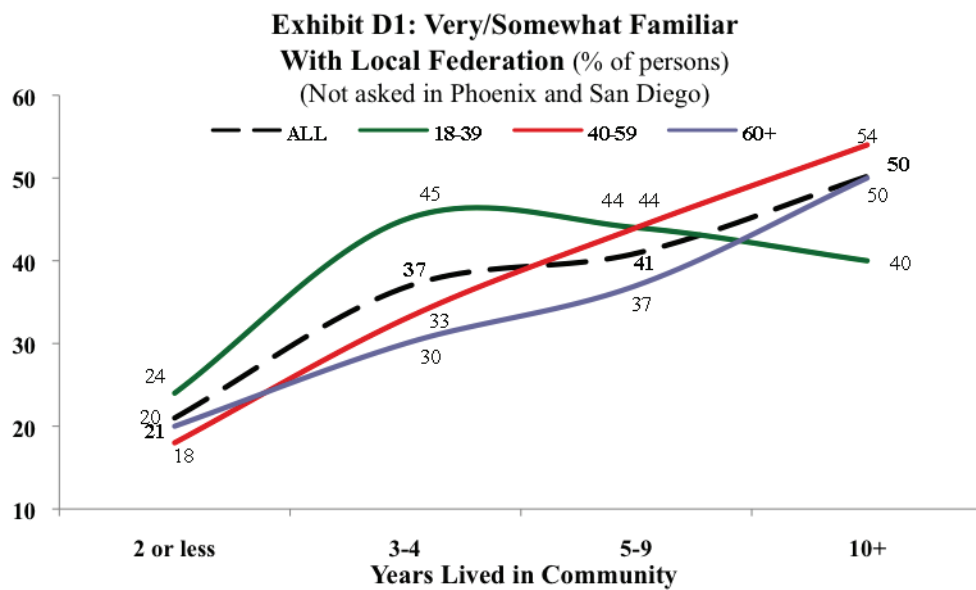
Familiarity increases markedly with years spent in the community, from only 21% for households with residents who are very new to the community (less than 2 years) being very or somewhat familiar with the Federation to fully

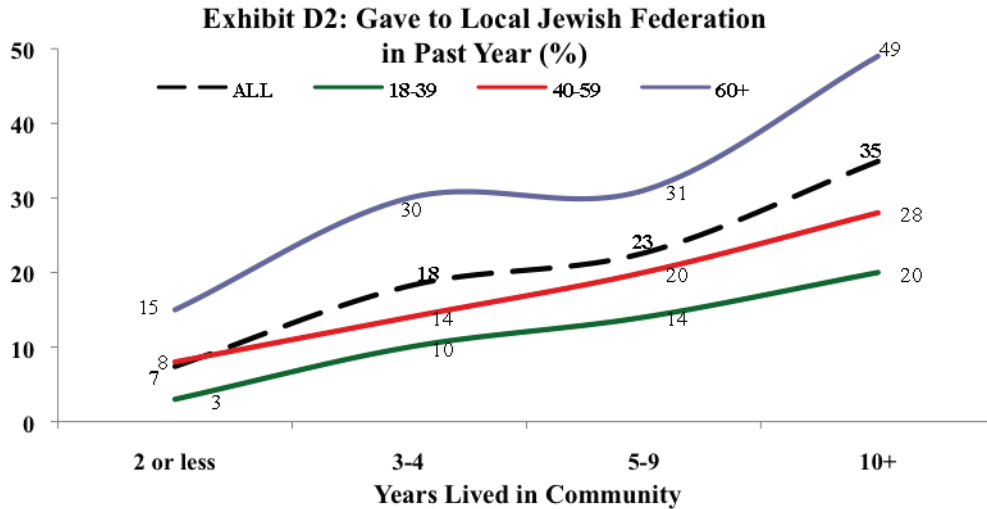
one-half of those who have lived in the community 10 or more years (Exhibit D1).

Familiarity increases consistently with increased tenure for households with residents over 40 years of age. For households with younger respondents, familiarity peaks among those living in the local area 3-4 years and then levels off. Clearly, the most recent residents of the communities are the least familiar with the local Federation.

CONTRIBUTIONS TO THE FEDERATION CAMPAIGN

Developing strategies aimed at increasing contributions is one of the most important, bottom-line objectives of this research. Overall, 29% of households in the eight communities made a past-year contribution to Federation, but contributions are strongly tied to length of time in the community (Exhibit D2). Just 7% of the most recent arrivals, who have lived in the community 2 years or less, donated to the federation. Contributions then increase steadily with longer tenure, rising to 35% among those in the community 10 or more years.



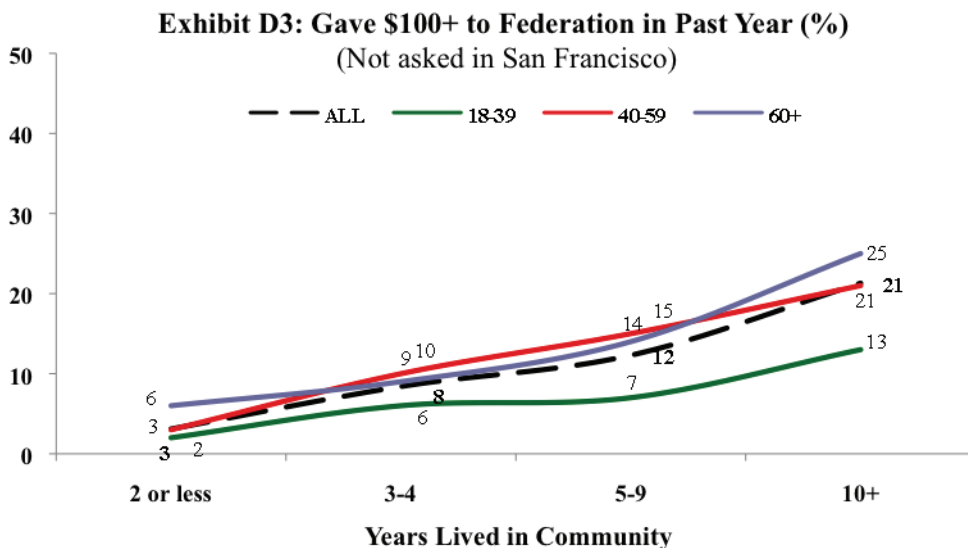


The gains in donations by community tenure apply to all three age groups, but are especially pronounced among households with residents 60 and older, where spikes in giving occur after 2 years in the community and then again after 10 years. Rates of giving are low among households with 2 or fewer years in the area, especially so in middle-age and younger member households.

Younger resident households (with residents 18-39) who have lived in the community at

least 5 years and made subsequent *local* moves appear to exhibit a decreased rate of giving to Federation compared to the youngest resident households that did not make further moves within the community. It is important to note, however, that there are few younger households that made no later local moves. (The effects of local moves in the communities are not graphed.)

Larger gifts to Federation of \$100 or more, given by 17% of households overall, are also more prevalent among those who have lived longer in the community (Exhibit D3).



The progression applies for all three age groups, with rates of larger donations increasing by 4-7 times, comparing the newest residents (2 years or less), who exhibit very low levels of \$100+ giving, with those who have lived in the area 10 or more years.

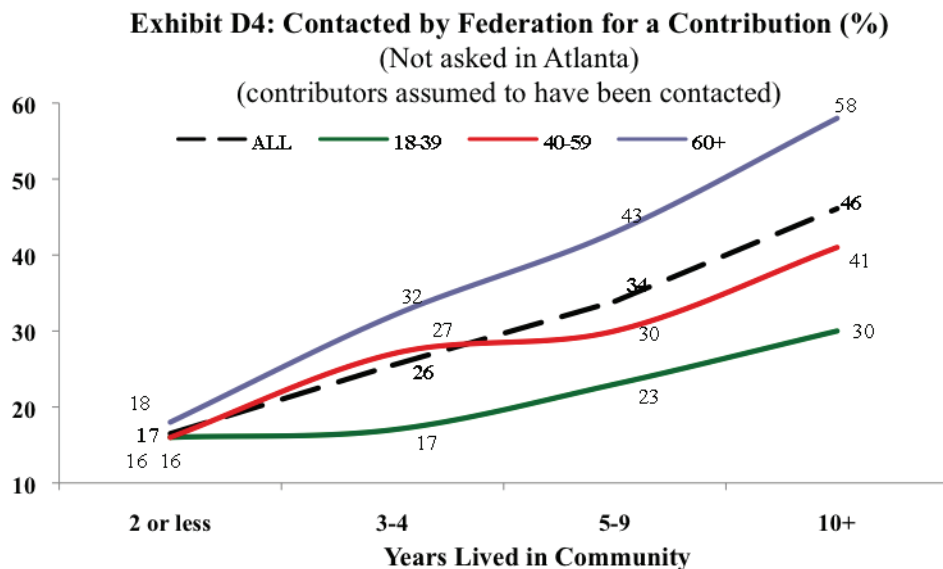
FEDERATION CONTACTING

Fund-raising professionals have long recognized that a critical factor affecting giving is being asked. Time and again, follow-up research finds when non-donors are asked why they did not give, one of the common reasons

contacted by the Federation for a contribution is also sharply related to years lived in the community (Exhibit D4).

This is especially the case for 60 and older resident households, who exhibit a steep gradient with increasing tenure of having been contacted in the past year. The pattern implies that Federation prospect lists are strongly affected by how long residents have lived in the area, and that new community residents often do not appear on such lists.

Impacts are also observable for local moves *within* the community, particular for house-



is “I wasn’t asked.” Accordingly, it is important to know how many potential donors have been solicited by their local Federation and if particular segments are less likely to be contacted, such as those who have recently moved into a local area.

Just over one-third of households (34%) reported having been contacted in the past year in conjunction with the Federation’s campaign (or gave to the Federation and were, thus, assumed to have been contacted). Being

holds in the community at least 5 years, suggesting that any change of address – local as well as non-local – negatively affects Federating prospect listings. For those in the community 5-9 years, those who subsequently moved locally were less likely to be contacted than those who did not move locally; among those in the community 10 or more years, local movers were also less likely to be contacted. The difference for households in the community less than 5 years was narrower, possibly because their incidence of contact was already

at a low level as a result of their recent longer-distance move into the community. Federation campaign contacts might thus be affected by local changes of address as well as inter-community relocations. (Readers should note that the underlying sub-samples for the local mover vs. non-mover analysis are quite small, particularly for the youngest age segment.)²⁰

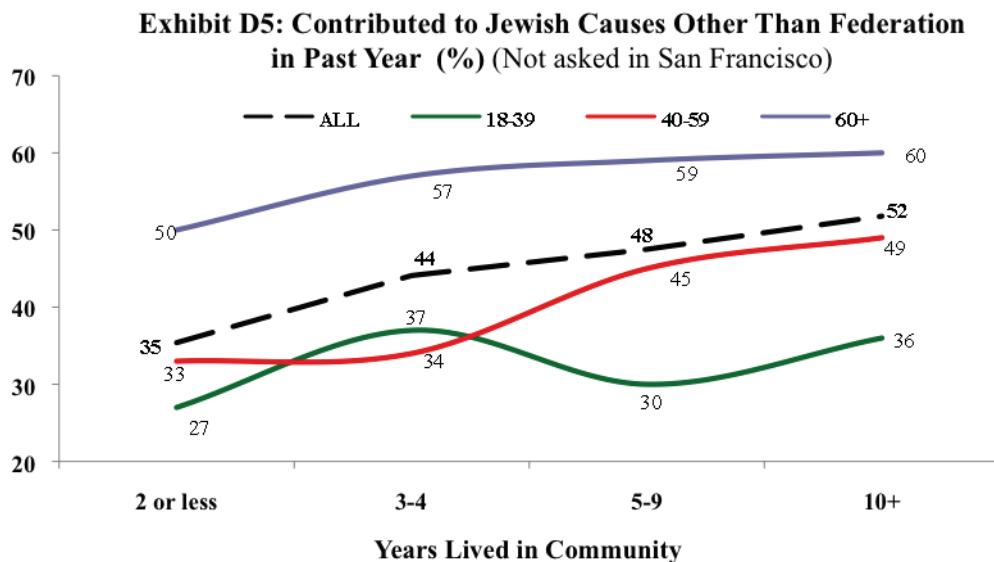
CONTRIBUTIONS TO OTHER JEWISH CHARITIES AND CAUSES

In addition to asking about Federation contributions, the surveys also inquired about whether households had contributed in the past year to any other Jewish charity or cause and to charities/causes that are not specifically

lines in Exhibit D5. This likely reflects the fact that contributions to other Jewish causes are not necessarily “place dependent,” whereas Jewish Federations are often perceived as local philanthropies with mostly local beneficiaries.

Younger respondent households in the community at least 5 years who made a subsequent local move within the area again show a lesser propensity to contribute. The finding is consistent with similar results on contributions to Federation – hinting that ties to Jewish organizations among this group might be especially fragile and disrupted by even short-distance moves.

The relationship between community tenure

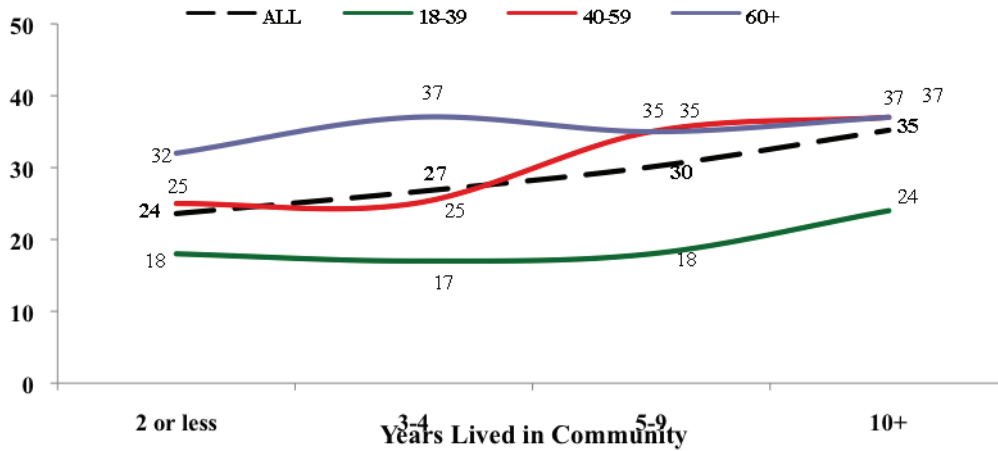


Jewish. It is a logical continuation to examine whether time in the community also affects these other types of giving.

Contributions to Jewish charities and causes other than Federation, made by nearly half of all households (49%), also increase with more years in the community. Critically, though, the effects of mobility on giving to other Jewish causes are smaller than for contributions to Federation, as manifested in the less steep

and making a larger gift of \$100 or more to other Jewish causes (gifts made by 32% of households) is weaker than for making any gift (Exhibit D6), and some of the relationship is due to longer tenured residents being older. Such gifts are less prevalent among younger residents, and the increases within age groups are smaller. Gains are apparent for the youngest households only after 10 or more years in the community; for middle-age households, gains occur only after 4 years in the community.

Exhibit D6: Contributed \$100+ to Other Jewish Causes in Past Year (%) (Not asked in San Francisco)

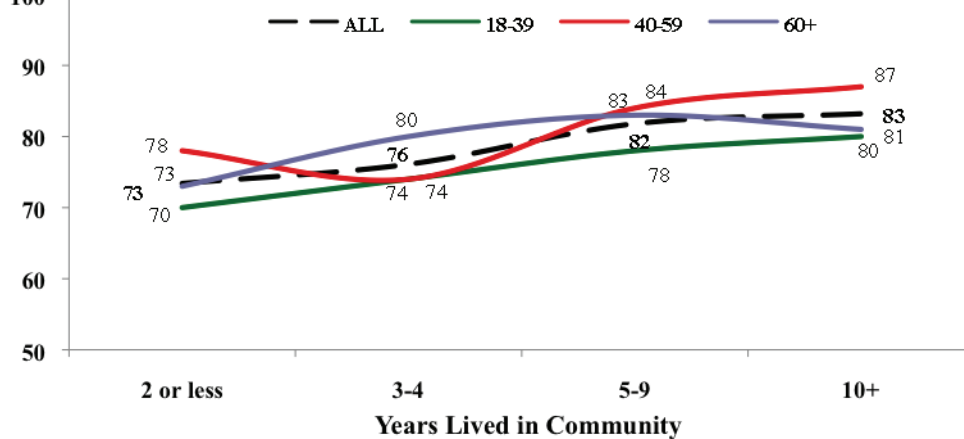


GIVING TO NON-JEWISH CAUSES

Most households (81%) made a contribution in the past year to charities and causes which are not specifically Jewish. Gifts to non-Jewish organizations appear moderately related to years in the community (Exhibit D7). Contributions to non-Jewish causes are not as strongly affected by mobility as are gifts to Jewish causes, especially to Federations.

Overall, there is an increase of 10 percentage points from the newest community members to the longest tenured households. Approximately the same magnitude of gains from increased tenure applies to each of the age groups (it is also interesting to note that differences in rates of giving across the age groups are not as large for non-Jewish causes as for gifts to Federation and other Jewish organizations). Among younger households, *local*

Exhibit D7: Contributed to Non-Jewish Charities/Causes in Past Year (%) (Not asked in San Francisco)



(within-community) moves are associated with lower rates of giving regardless of the years of residency in the broader area community, but especially for the most recent arrivals.

Past year gifts of \$100+ to not specifically Jewish organizations, made by 54% of households, are higher among those with more years in the community except among older-occupant households, where it remains flat across the community tenure categories (Exhibit

D8). For middle-age and younger households, increases in giving rates “kick-in” at 5 or more years of living in the area.

PROVISION FOR A JEWISH CHARITY IN RESIDENT’S WILL

The propensity to designate a gift to a Jewish charity/cause in one’s will shows no significant increase with longer tenure among older (60+) households (Exhibit D9).

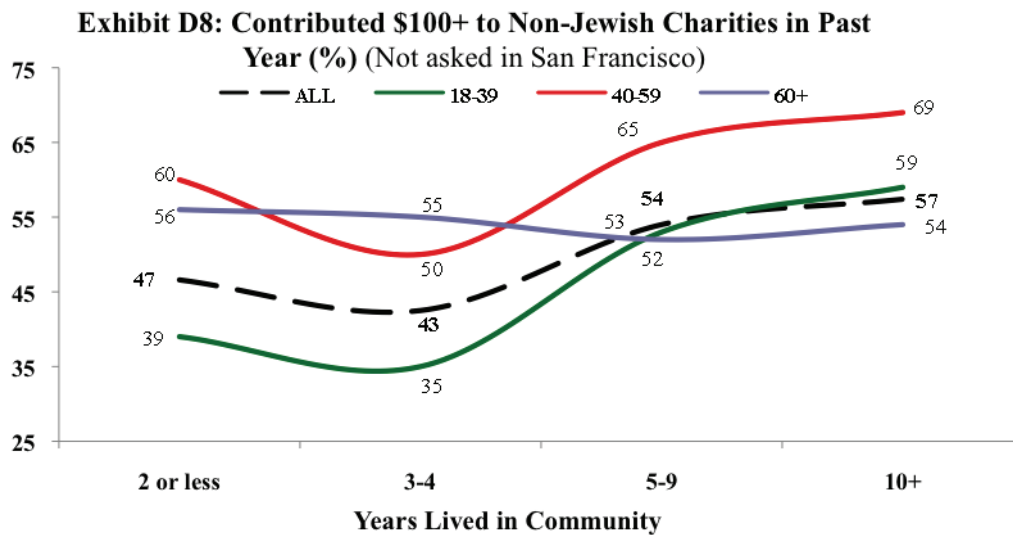
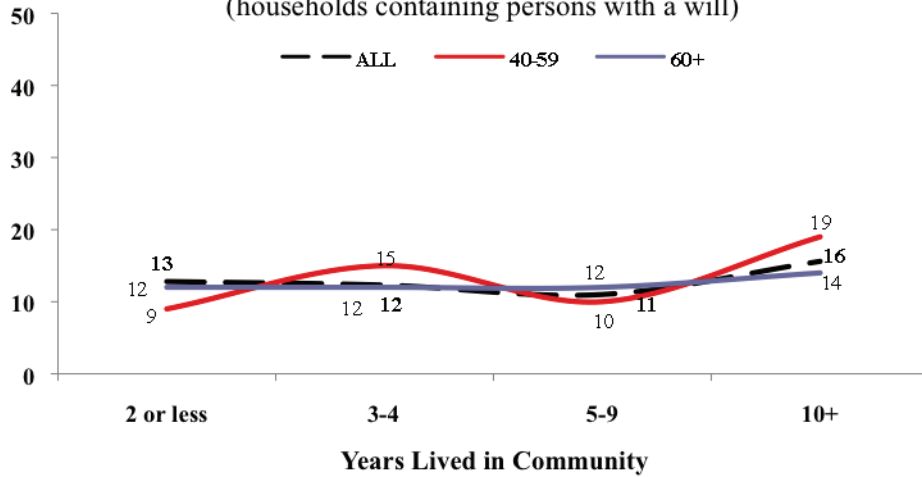


Exhibit D9: Will Contains Provision for a Jewish Charity (%)
(households containing persons with a will)



The chart line of households with someone 40-59 displays an inconsistent, up and down pattern, but the percentage is highest among those in the community 10 or more years, providing some small evidence that 10 or more years in the community might lead to an increased tendency to name a Jewish organization as a beneficiary in one's will. (The number of households with 18-39 year-old respondents having a will was too small to be analyzed.)

Affiliations and Participation

SYNAGOGUE MEMBERSHIP AND SERVICE ATTENDANCE

There is a low incidence of local synagogue membership overall in the eight communities (26%). Membership rates are lowest among the most recent arrivals and then increase with longer community tenure. The increases,

Exhibit D10: Synagogue/Temple Membership (%)

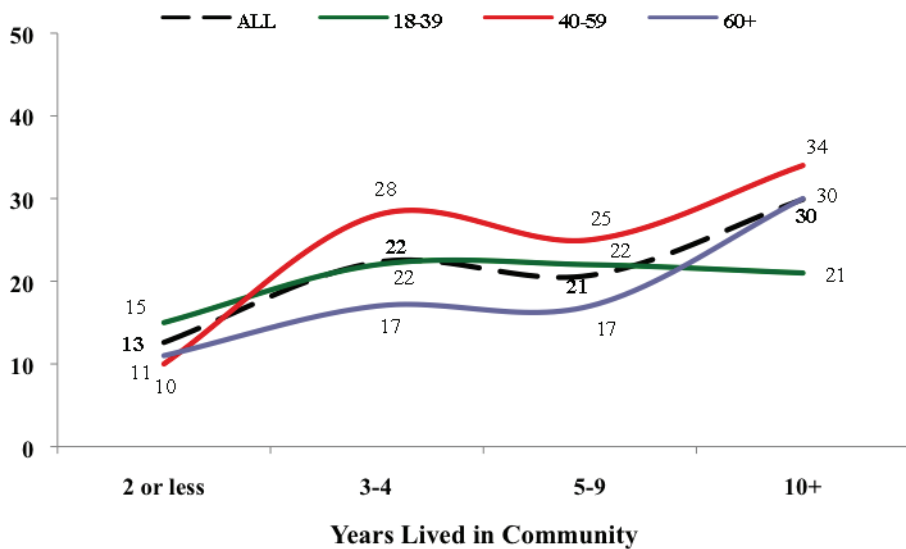
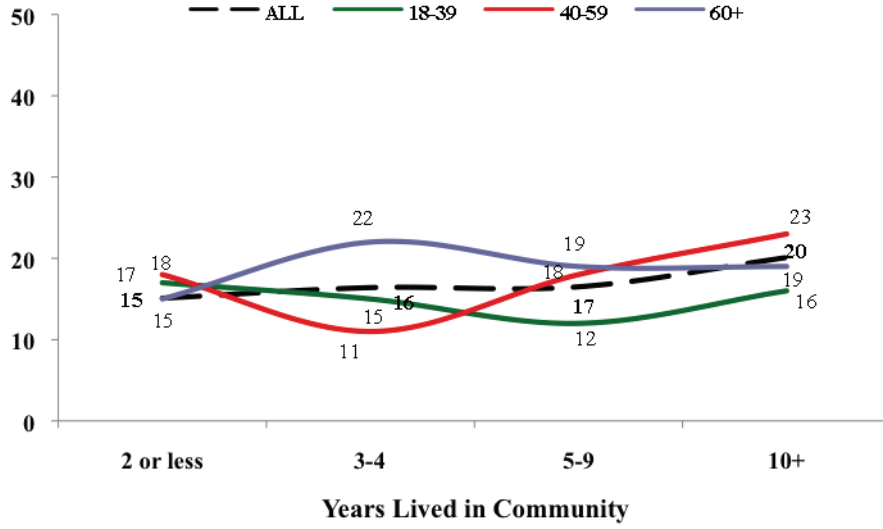


Exhibit D11: Attends Synagogue/Temple at Least Monthly (%)



though, do not occur steadily across the years-in-community groupings. Instead, membership jumps occur after 2 years and, except for the youngest residents, after 10 or more years (Exhibit D10).

Gains in membership among the youngest group are the smallest, and as noted, end after two years in the area. For the two other age groups, gains are substantial, from 10-11% for the newest residents to 30-34% for those in the area 10 or more years.

Local moves also adversely affect synagogue membership among some groups. Diminished membership applies to younger respondent households in the community for 10 or more years and to middle-age households in the community less than 5 years who made a subsequent local move.

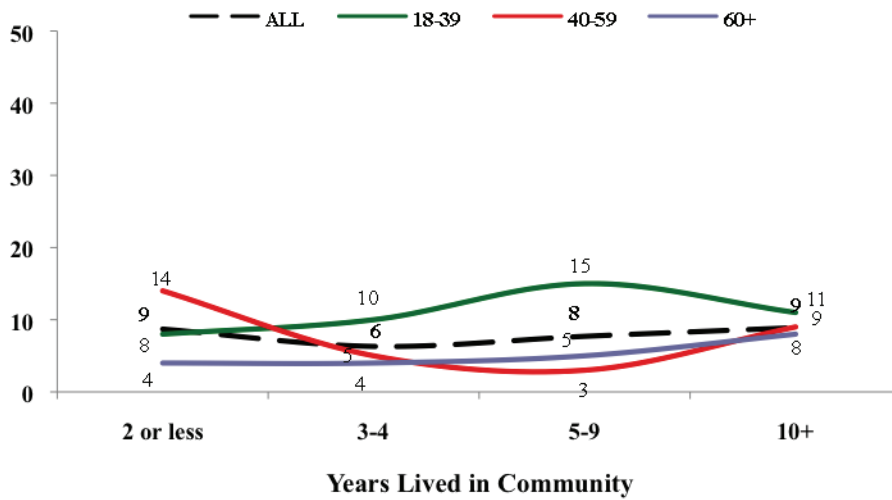
Regular synagogue/temple worship service attendance (at least monthly) exhibits no meaningful increases with increased tenure except for middle-age residents – and for them, only after 5 years in the community (Exhibit D11).

JCC/YMHA MEMBERSHIP AND PARTICIPATION

Eight percent of households are members (or have residents who are members) of a Jewish Community Center or YMHA. Membership rates overall show no relationship to number of years in the community, though this disguises different patterns in the age groups. Membership rates increase slightly among the older member households who have lived in the community at least 10 years but remain at very low levels (Exhibit D12).

Among youngest member households, the membership rate increases from less than 5 years to 5-9 years in the community. Membership rate for the middle-age group first curves steeply downward and then, like for the oldest group, increases at the 10-year plus tenure threshold. While the changes are statistically significant, there is no clear reason for the unexpected decline in membership among the middle-age segment in the community 3-9 years, compared to those with shorter and longer tenure.

Exhibit D12: JCC/YMHA Membership (%)
 (Phoenix, San Diego, and Denver-Boulder excluded because the question wording was not comparable)



Regardless of whether or not they are members of a JCC or YMHA, survey respondents were asked if they had attended any program or activity at a JCC or YMHA in the past year. In almost one-quarter of households (24%), someone had attended a JCC/YMHA program or activity in the past year. Participation exhibits a weak association with tenure (Exhibit D13).

Overall, there is an 8-point increase in program attendance from the newest community residents to the oldest. Increases in participation occur after two years for youngest member households, after 9 years for households with middle-age residents, and more consistently across the tenure categories for households with respondents 60 and older.

Exhibit D13: Attended JCC/YMHA Program (%)

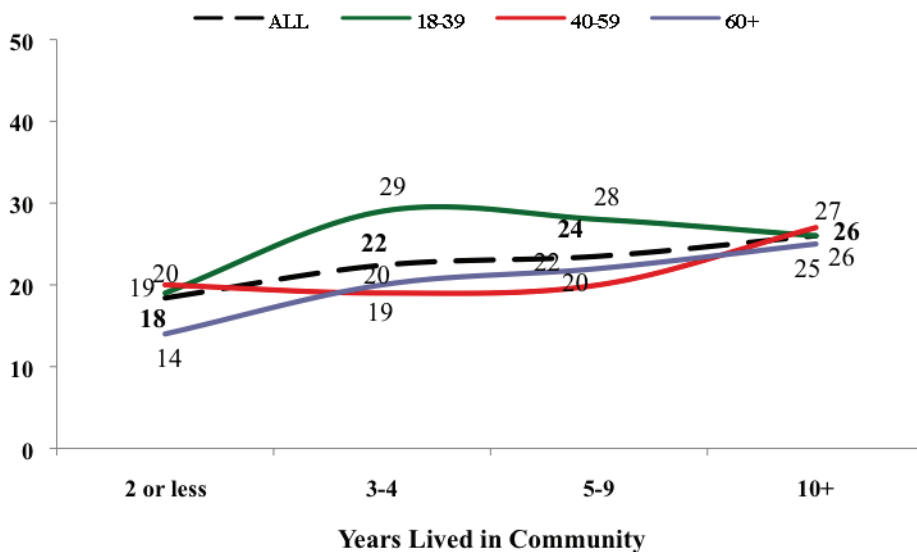
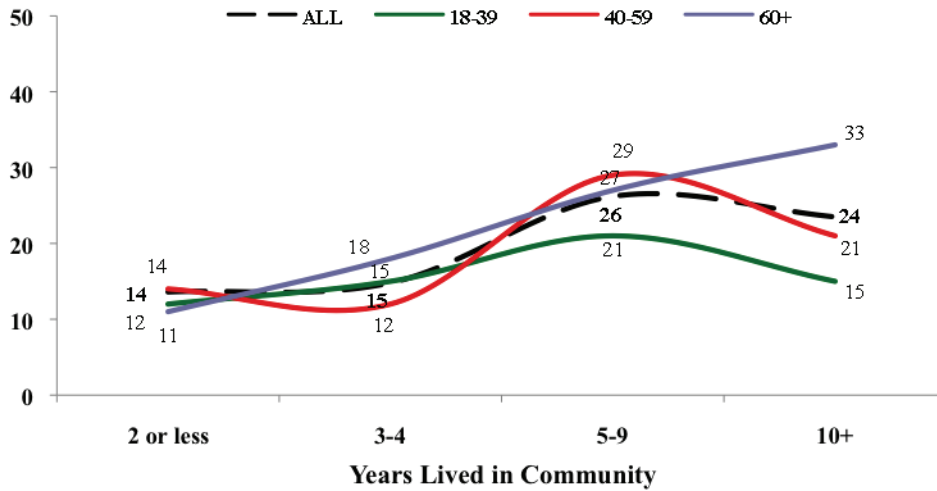


Exhibit D14: Membership in Other Local Jewish Organizations (%) (Not asked in Palm Beach, Las Vegas, Washington DC, and San Francisco)



MEMBERSHIPS IN OTHER LOCAL JEWISH ORGANIZATIONS (OTHER THAN SYNAGOGUES AND JCCS)

Twenty-two percent of households contain residents who are members of some other local Jewish organization (besides synagogues and

JCCs). People who have been in the community four years or less are least likely to be members. The likelihood of being a member levels off after 9 years in the community, except for households with persons 60 and older, whose rate of other organization membership continues to climb (Exhibit D14).

Exhibit D15: Attended Jewish Education Class or Study Group (%)

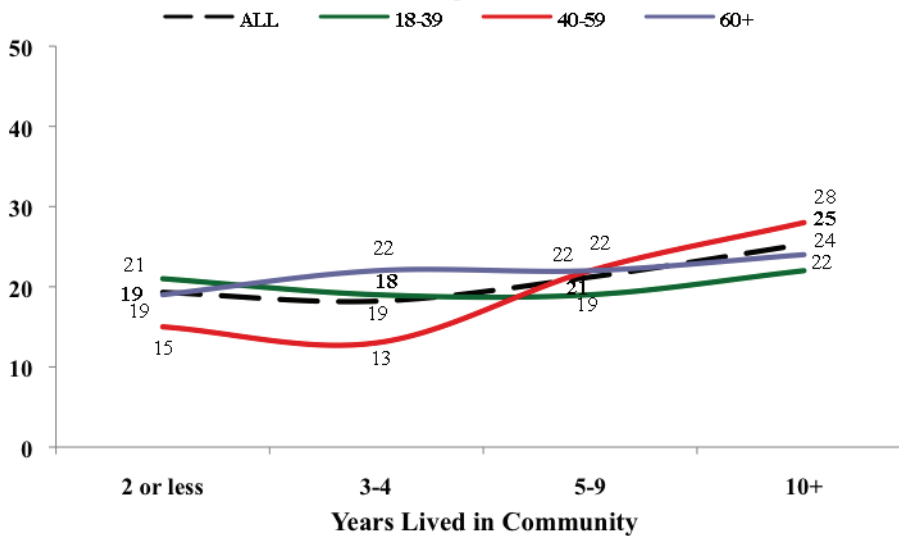
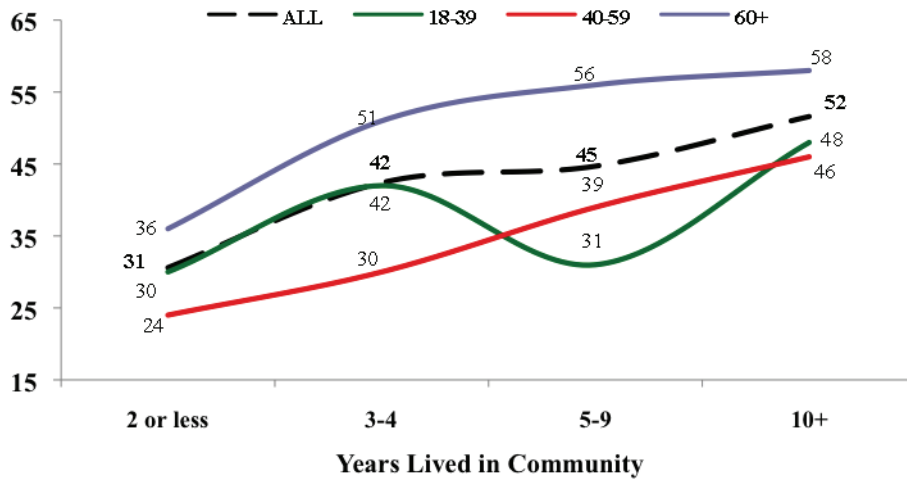


Exhibit D16: Very Much/Somewhat Feel Part of Jewish Community (%)
(Not asked in San Francisco)



PARTICIPATION IN ORGANIZED ADULT JEWISH LEARNING

Overall, 24% of households include someone who had recently participated in Jewish education classes or study groups. Participation appears to increase with longer time in the community (Exhibit D15), but only among households with middle-age respondents can a confident conclusion be drawn about the trend.

Among the 40-59 year-old group, participation grows from 13-15% among households in the community less than 5 years to 22% (5-9 years) to 28% (10+ years). Because other observed changes are too small or irregular to be significant, the overall relationship is weak.

FEELING PART OF THE JEWISH COMMUNITY

In seven of the eight local surveys (all but San Francisco), respondents were asked about their sense of belonging – the extent to which they feel they are part of the local Jewish community. Overall, 18% said they feel “very much” a part of the community, and 29% said they feel “somewhat” a part of the local Jewish community – constituting a rather weak sense of

belonging, since the rest (a majority) felt either “not very much” (28%) or “not at all” (24%) a part of the community.

Not surprisingly, feeling part of the community is strongly related to time spent living there (Exhibit D16). The proportion who feel very much or somewhat part of the community increases steadily overall from 31% among newcomers to 52% who have resided in the same area 10 or more years. There is one inconsistency among the youngest age group: 18-39 years-olds living in the community 5-9 years exhibit a moderate decline in “belongingness,” but that is followed by a strong increase among those in the community 10+ years.

The data unexpectedly suggest that middle-age persons in households that made a local move are somewhat more likely, rather than less likely, to feel part of the Jewish community. It could be that people in middle age make short-distance (i.e., local) moves for different reasons than their younger and older counterparts, perhaps being relatively more motivated to seek out Jewish connections during this stage of life.

Volunteering

Many people volunteer their time for a wide range of charitable, educational, recreational, and other causes. Jewish communal groups rely on volunteers to develop financial resources, help defray expenses that would otherwise be needed for paid staff and, also, to get broad-based input from the community to help shape planning and implementation. As a type of *tzedakah*, volunteering in the service of others is also a traditional Jewish value.

In one-quarter of the households in the eight communities, someone had volunteered in the past year for a Jewish organization including a synagogue or Federation. Overall, gains in Jewish organization volunteering accruing from more years in the community are moderate, rising from 16% of newcomers to 26% of those in the community 10 or more years. But gains are variable and irregular across the age categories. Doing volunteer work for a Jewish organization is slightly higher among those in the community more than 2 years except in households with middle-age (40-59 year-old) respondents. In the latter segment, volunteering increases only in the longest tenured group relative to those in the community less than 10 years (Exhibit D17).

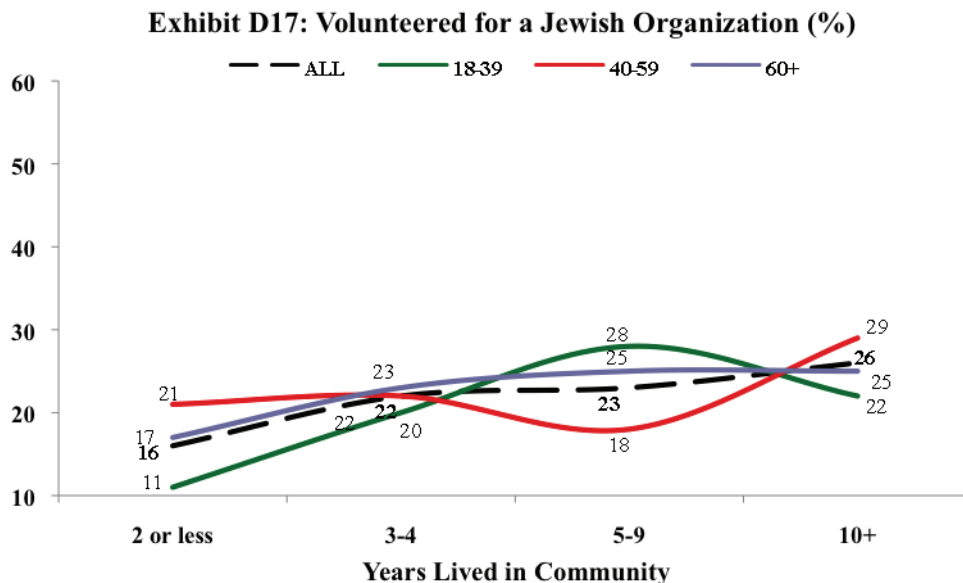
A similar assessment, though a bit weaker, applies to volunteering for non-Jewish organizations, for which 44% of the total sample volunteered in the past year (Exhibit D18).

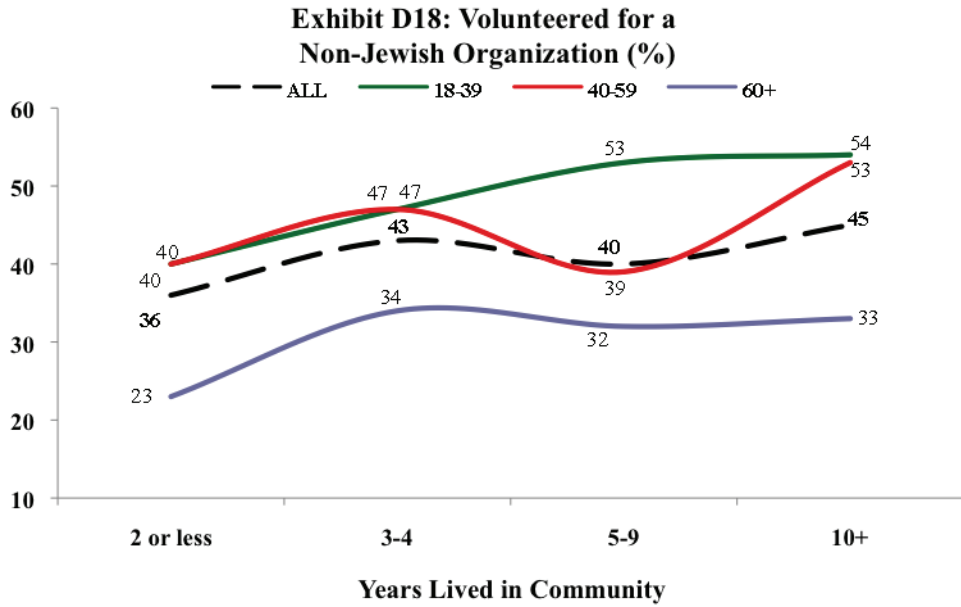
With respect to volunteering for non-Jewish organizations, subsequent *local* moves appear to have positive impacts, increasing rates of volunteering compared to households that have not moved locally. Making a move locally is associated with *greater* volunteering for non-Jewish organizations, especially among longer tenured households. For those in the community 10 or more years, 49% of local movers volunteered compared to 31% who did not make a local move; among households in the community 5-9 years, the differential is 45% vs. 34%; among the more recent arrivals in the community (less than 5 years), local movers were more likely to volunteer for a non-Jewish organization by a smaller margin (43% to 37%).

Media Usage

READING LOCAL JEWISH NEWSPAPERS

Respondents in five of the communities were asked if they read a specific, named local Jewish newspaper. Although the exact wording

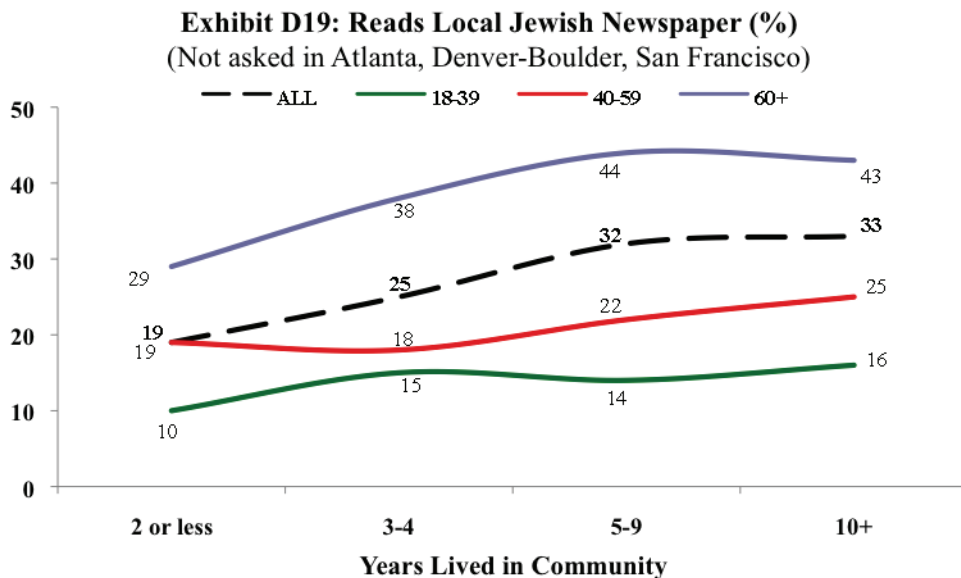




of the question varied across these surveys, the responses were combined to form the best available measure of readership. Overall, 3 in every 10 households (30%) have residents who read a Jewish newspaper.

Exhibit D19 shows that newspaper readership is associated with community tenure. Those who recently arrived are less likely to read a Jewish newspaper than longer-term residents.

Newspaper readership is strongly associated with age. Households with older residents read local Jewish newspapers most often; youngest member households are the least likely to read them. This finding parallels research results on general newspaper readership. Even after controlling for these age differences, additional years lived in the community is still related to higher readership.



USING THE INTERNET FOR JEWISH INFORMATION

All of the community surveys contained one or more questions asking if the respondent or household has visited Jewish web sites or used the Internet to obtain Jewish related information. These disparate questions were combined to form a “lowest common denominator” measure of Internet/website usage (Exhibit D20): whether the respondent/household has ever engaged in this type of activity or not. In 43% of households, someone has used the Internet for this purpose.

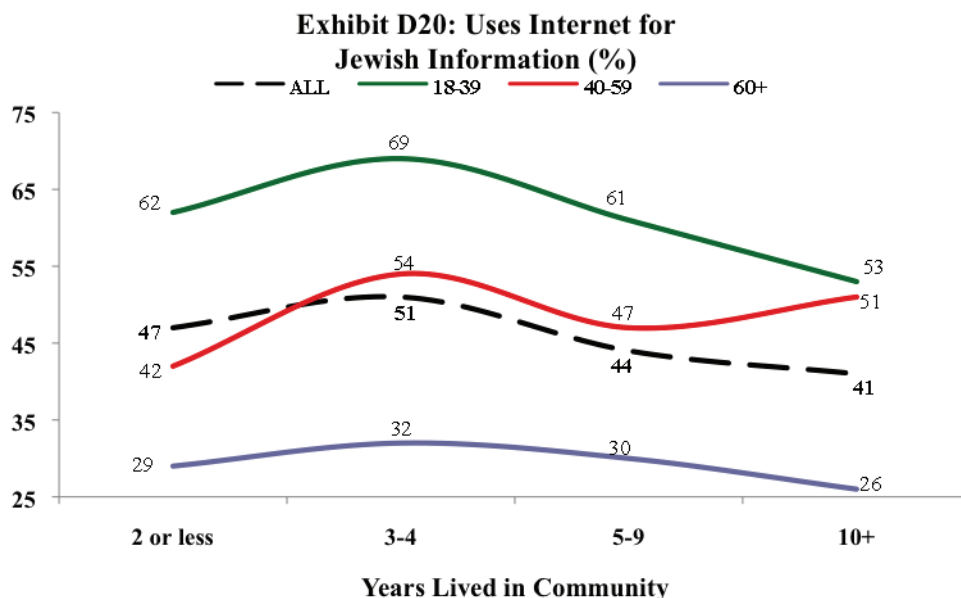
Overall, using the Internet to access Jewish information/content appears to be more *inversely* related to years lived in the area. After an initial rise comparing those with 2 or fewer years in the community to households with 3-4 years, this form of Internet use declines with longer tenure.

In addition, the exhibit clearly displays how Internet usage, like newspaper readership, is related to age. In this case, however, youngest member households are the heaviest consumers, and the oldest are the least likely to use the Internet to access Jewish information or

other content. But all age groups experience a decline in Internet usage for Jewish purposes the longer they live in the community.

Probably, after several years of living in the area, residents gain familiarity with local organizations, activities, and events and rely less heavily on local Jewish website. People new to a community might first establish “virtual ties,” followed later by a substitution of membership and participation in organizations and other more substantive connections.

This interpretation is consistent with the evidence that making one or more local moves is associated with a greater likelihood of accessing Jewish web sites. For all households in the broader community less than 5 years, 58% of those that moved locally accessed Jewish information or content on the Internet, compared to 46% of those which did not make a subsequent local move. Among households in the community 5-9 years, 52% of local movers but only 34% of non-movers used the Internet for this purpose; households in the community the longest time (10+ years) who changed their address locally accessed Jewish information/content more than non-movers by a margin of 44% to 29%.



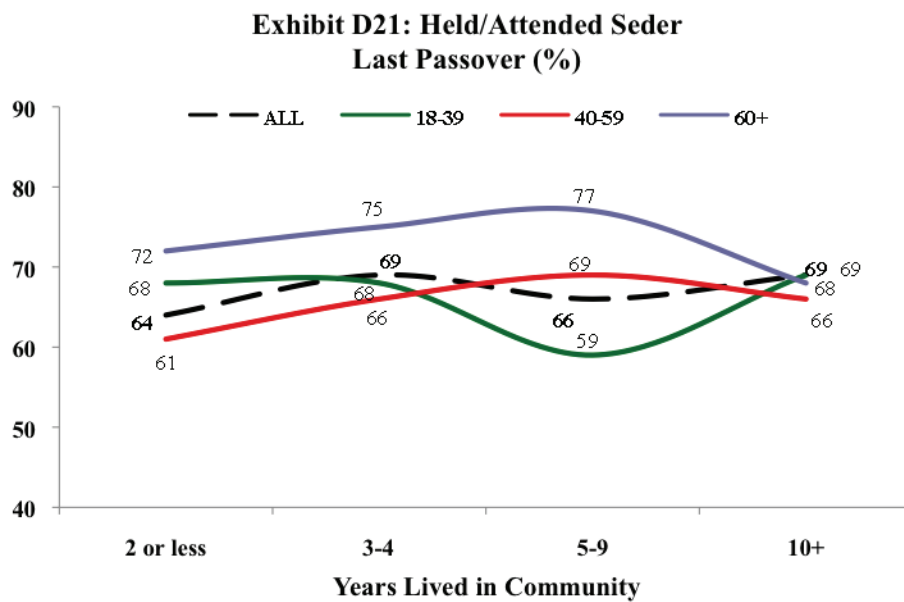
Ritual Practices

Four Jewish ritual practices were examined in this research:

- Holding or attending a *Seder* during the previous Passover
- Participating in Sabbath candle lighting on Friday night
- Lighting Hanukkah candles last Hanukkah
- Keeping a Kosher home

These practices are generally regarded as private behaviors, generally not involving Jewish communal institutions. They are included in the research to determine if geographic mobility impacts such activities as much as it affects more public behaviors analyzed above – or if it affects them in different ways.

Sixty-eight percent of respondents hosted or attended a Passover *Seder* during the Passover prior to the survey interview. The likelihood of holding or attending a *Seder* during the previous Passover seems mostly unassociated with years lived in the community (Exhibit D21).



While the graph shows increases and decreases, it is difficult to infer any interpretable regularities beyond possibly a very small increase in *Seder* participation among households with persons 40 and older until 10 years in the community, when there is a decline.

A similar pattern applies to Sabbath candle-lighting, in which 19% of households always or usually participate. After an initial increase of nine points in the total sample after 2 years living in the area, additional community tenure does not lead to greater likelihood of always or usually participating in the practice. If anything, candle-lighting then falls off slightly for households with tenure beyond four years (Exhibit D22).

Among households with middle-age residents, particularly those who are newer to the community, making one or more local moves within the community is associated with greater likelihood of regular Sabbath candle lighting. For those in the community less than 5 years, 35% who have moved locally light candles vs. 11% who have not moved locally. For those in the 5-9 year tenure category, the contrast is 24% (local move) vs. 15% (no local move). For those in the community 10 or more years, the difference is in the same direction – 20% (local move) vs. 16% (no local move) – but not quite statistically significant.

Neither is participation in Hanukkah candle lighting on most nights of the holiday, engaged

Exhibit D22: Always/Usually Light Sabbath Candles (%)

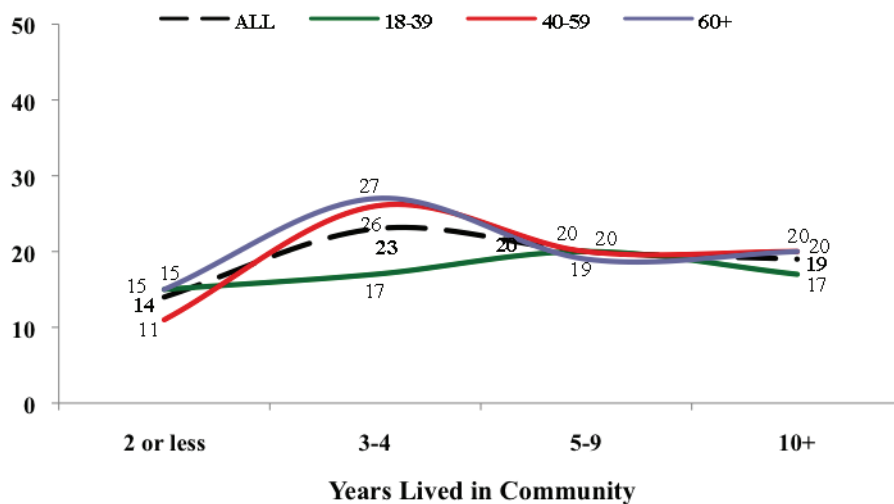
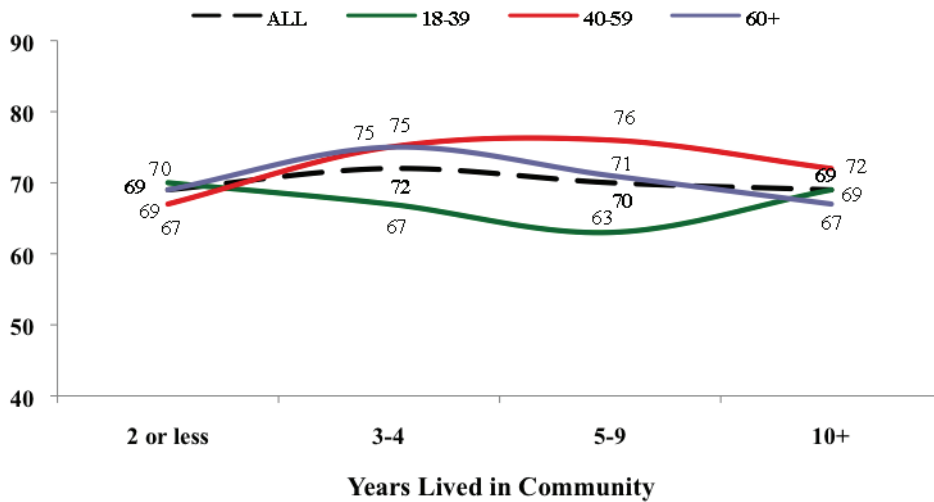


Exhibit D23: Participate in Hanukkah Candle Lighting All or Most Nights (%)



in by 69%, consistently associated with years in the community (Exhibit D23).

The changes shown are too small and irregular to conclude that a pattern exists. In youngest member households, local moves appear to be associated with less engagement in regular Hanukkah candle lighting.

About one in every eight households in the communities sample (12%) keeps kosher at

home. This practice too, does not seem to be disrupted by recent mobility, exhibiting no clear connection to tenure in the local area for most (Exhibit D24).

Households with 40-59 year-olds, where the practice increases from the newest arrivals (6% of whom keep Kosher) to those at the 5-9 year point of living in the area (14% of whom keep Kosher), might be an exception.

Exhibit D24: Keep Kosher at Home (%)
(Not asked in San Francisco)

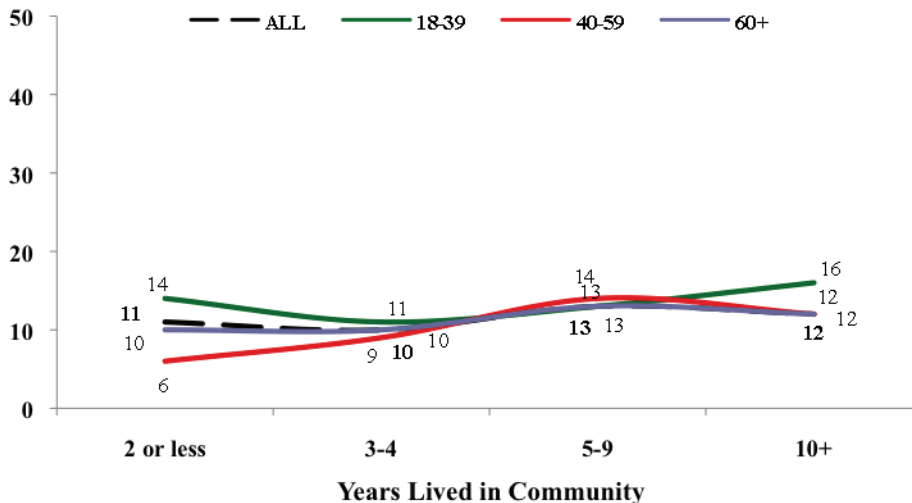
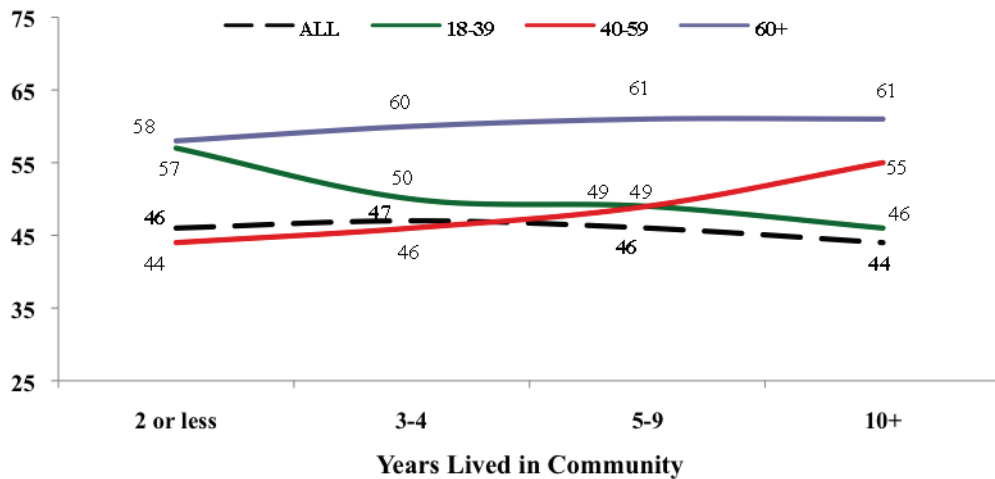


Exhibit D25: Feel Extremely or Very Emotionally Attached to Israel (%)
(Not asked in Phoenix and San Diego)



Attachment to Israel

Residents vary in their emotional attachment to Israel: 23% feel “extremely attached,” 32% feel “very attached,” and the rest feel either “somewhat attached” (31%) or “not attached” (14%) to Israel. It is important to note that feelings of attachment to Israel can be related to specific political and social events there, and that the surveys were taken at different points in time with different political and social contexts in Israel.

Nonetheless, for the entire sample the connection between emotional attachment to Israel and tenure is flat (Exhibit D25). As hypothesized, mobility seems to have little or no relationship to psychological predispositions such as emotional attachment to Israel. Consistent with studies, attachment is greater among oldest member households.

Raising Children to be Jewish

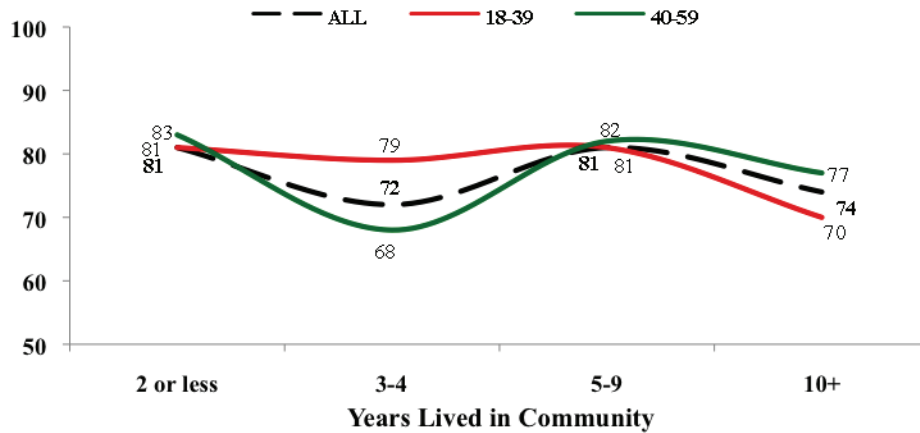
This concluding sub-section presents data examining whether parents’ child-raising practices are related to mobility. Because relatively small proportions of households contain chil-

dren in the relevant age categories, the sample sizes here are much smaller, which means that analysis is more limited and generalizations less certain. The community surveys included questions asking:

- If children under 18 in the household are being raised Jewish
- If children under 6 years of age are enrolled in a Jewish pre-school, nursery school, or day care
- If children 6-17 years old are enrolled in Jewish day school, and
- Whether children are receiving any other type of Jewish education besides Jewish day school (asked in four of the local surveys).

Overall, 19% of Jewish households in the eight communities have children under 18 years of age. In 74% of those households, all of the children are being raised to be Jewish. In an additional one percent of households, some of the children are being raised Jewish and others are not (excluded from chart).

Exhibit D26: Raising Children Jewish (%)



The wave-like pattern shown in Exhibit D26 makes it difficult to conclude that the decision to raise one's children Jewish is related in any understandable way to years lived in the community.

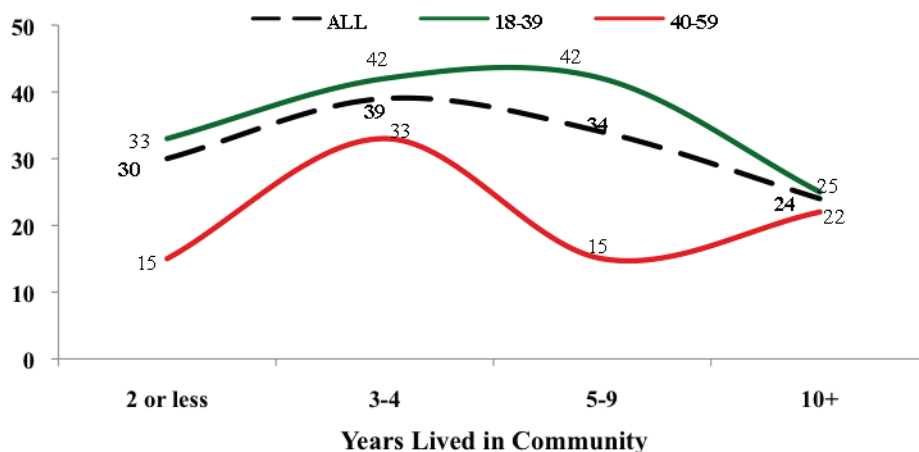
of Jewish nursery school, day care, or pre-school. Another 6% reported that some of their pre-school age children are so enrolled and others are not.²¹

The propensity to raise children Jewish declines from the newest community members (2 years of less) to households in the community 3-4 years, then increases (5-9 years), and then declines again among the longest tenured households (10+ years in the community).

When this small sub-sample of households with children under 6 is further divided into community tenure categories (Exhibit D27), there is only one generalization that is statistically supportable about Jewish pre-school enrollment – a moderate decline in enrollment among households in the community 10 or more years, from 34% (the average enrollment of those with less than 10 years in the community) to 24% (among households with 10+ years in the community).

Altogether, 760 households (about 7% of the total sample) include a child under 6 years of age. Twenty-two percent of those household respondents indicated that all of their pre-school age children are enrolled in some form

Exhibit D27: At Least Some Eligible Children Enrolled in Jewish Pre-School (%)



Although the sub-samples are small, the data suggest that for households in the community fewer than 5 years, making a subsequent local move is associated with greater likelihood of Jewish pre-school enrollment (no chart). It could be that some families' relocation decisions are influenced by the availability of such programs.

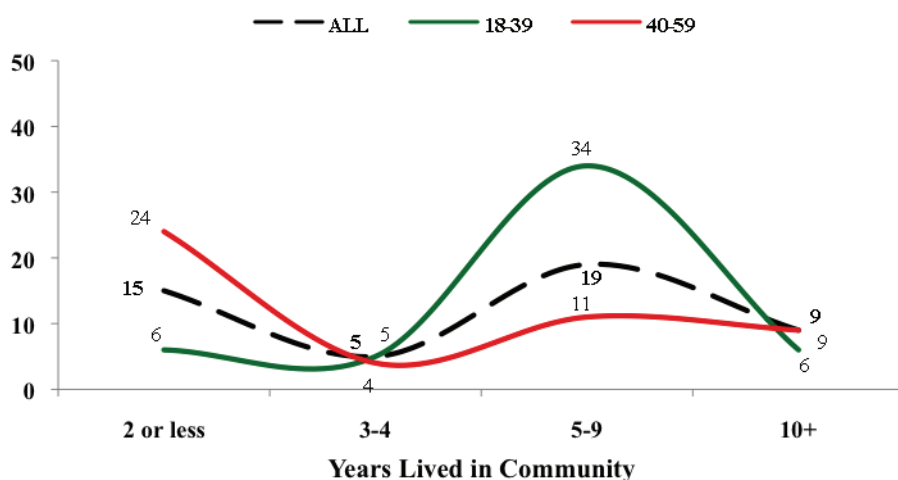
Overall, 17% of Jewish households have one or more children 6-17 years of age, and among them, 8% are sending all of their age-eligible children to a Jewish day school. Another 2% are sending some of their age-eligible children to Jewish day school, making a total of one in ten households with at least some children 6-17 enrolled in a day school.²²

Most of the households with school-age children 6-17 (74%) have lived in their community 10 or more years. There is no discernable regularity between years lived in the community and the likelihood of having one's child enrolled in a Jewish day school (Exhibit D28). (The ostensible spike in enrollment among youngest member households in the community 5-9 years is based on a sub-sample of 74 cases and yields no ready explanation.)

In half of the community surveys, the question asking about Jewish educational enrollment of children 6-17 refers to various types of Jewish education, such as part-time supplemental or congregation schools, in addition to full-time Jewish day school.²³ Altogether, 28% of households had, at the time of the survey, all of their 6-17 year-old children enrolled in some form of Jewish education, and 5% had some of their children enrolled, making a total of one-third of households with age-eligible children involved in some type of formal Jewish schooling.

Although the sample bases are small, having one's children participate in some type of Jewish education appears to decline after 10 years in the community, from 47% of households in the community less than 10 years with at least some children enrolled to 29% among households in the area 10 or more years.²⁴ Readers are cautioned that these data are based on only four communities (all in the West region – see footnote 22) and small samples (no chart is included because of the small sub-samples).

Exhibit D28: At Least Some Eligible Children Enrolled in Jewish Day School (%)



Summary Table

The foregoing analysis has examined the impact of geographic mobility on 29 characteristically Jewish behaviors and practices in seven domains (considering Affiliations and Participation as one), while accounting for the possibility that age differences, which are associated with tenure in the community, might be the actual cause of observed contrasts in behaviors. The proposition that less time lived in the community (and, somewhat less precisely, that local moves *within* the community) diminishes engagement in certain Jewish practices and activities is tested. The underlying premise is that many Jewish organizations, institutions and activities are community based, and more recent arrivals have had less time to develop connections and regularize practices than those who have lived longer in the community.

The analysis has also identified where local moves – changes of address *within* the broader community – appear to disrupt organizational ties and behavioral practices by being statistically associated with lower rates of engagement (or, in a few situations, where it has enhanced engagement).

Impacts of mobility found in the community data analysis range from strong to none (plus two inverse relationships, where longer tenure

or absence of local moves is associated with a *diminished* rate of behavior). A summary is contained in Table D1. The second column in the table presents a summary preliminary assessment of the impact of community tenure on the behavior/practice listed in the first column. This assessment is based on:

- the size and regularity of changes in the overall (total) sample associated with increasing years lived in the community, and
- the size and regularity of changes in each of the three age segments associated with increasing years lived in the community.

Section F later carries the analysis one step further by examining how other factors – such as socio-economic status, marital/family status, and possibly others – affect the relationship between mobility and Jewish behaviors. To the extent that the findings hold up after the introduction of other factors, this increases confidence that these findings are indeed “causal” – that mobility produces reductions in Jewish-related behaviors. It will help achieve a more complete understanding of the forces at work and lead to more effective recommended strategies and actions for Federations and other local Jewish organizations.

**Table D1: Summary of Communities Analysis –
Impact of Years Lived in the Community on Behaviors/Practices**

Domain and Variable	Summary of Impact²⁵	Qualifications/Clarifications to Summary Assessment
Philanthropy		
Familiarity with Federation	Strong	Levels off at 5-9 yrs. among 18-39 year-olds.
Giving to Federation	Strong	
Gifts of \$100+ to Federation	Strong	
Contacted by Federation Campaign	Strong	Especially strong among 60+.
Gifts to other Jewish causes	Moderate-Strong	Changes a bit, uneven.
Gifts of \$100+ to other Jewish causes	Moderate	Weaker among 60+.
Gifts to non-Jewish causes	Weak-Moderate	
Gifts of \$100+ to non-Jewish causes	Weak-Moderate	No impact for 60+.
Provision in will for Jewish cause	None	Possible gains only after 10 years.
Affiliations and Participation		
Synagogue membership	Moderate-Strong	Weaker for 18-39 segment and levels off quickly.
Worship service attendance	None	Possible small gains for 40-59 segment.
JCC membership	None	
JCC participation	Weak	Irregular for 18-39s and 40-59s. Moderate for 60+
Other local Jewish org membership	Weak-Moderate	Strong & consistent only for 60+.
Class or study group	Weak	No impact for 18-39s.
Sense of belonging	Strong	
Volunteering		
Volunteering for Jewish organizations	Moderate	Irregular changes across the age groups.
Volunteering for non-Jewish orgs	Weak-Moderate	Irregular for 40-59s; levels off quickly for 60+.
Media Usage		
Read local Jewish newspapers	Weak	Levels off quickly for 18-39s. Strongest for 60+.
Use Internet for Jewish content/info	Weak-Moderate Inverse	Initial small increase followed by declines.
Rituals		
Attended Passover Seder	None	
Sabbath candle lighting	Weak	Increase at 3-4 yrs, than decline.
Hanukkah candle lighting	None	
Keeping kosher at home	None	Might apply moderately among 40-59s.
Israel		
Emotional attachment to Israel	None	Applies only to 40-59. Reverse effect for 18-39s.
Raising and Educating Children		
Raising children to be Jewish	None	
Attends Jewish pre school	None	Initial increase followed by decline.
Attends Jewish day school	None	Drop-off after 10 years.
Engaged in any Jewish education	None	Drop-off after 10 years.

SECTION E

THE RELATIONSHIP BETWEEN MOBILITY AND JEWISH BEHAVIORS: NATIONAL ANALYSIS

This section next examines data from the 2000-2001 National Jewish Population Study to determine if the patterns identified for the group of selected communities also pertain nationally. The national data analysis relies

upon a different measure of mobility than the measure used in the communities analysis – change of address (any residential relocation) rather than change of community (relocation to a different Jewish community).

Key Findings

Some of the Jewish practices and behaviors examined are influenced by the recency of the last residential move. Among those which appear to be the most affected by mobility are: contributions to Federation and to other Jewish charities and causes, being contacted by the Federation for a donation, familiarity with the local Federation's annual campaign, synagogue membership, and enrolling children in some type of Jewish education. Other practices bear weak-to-moderate correlations with recent change of address: contributions to non-Jewish causes, amount of contribution to other Jewish organizations, providing for a Jewish charity/cause in one's will, belonging to a Jewish organization other than a synagogue or JCC, and enrolling one's child in Jewish day school.

As people live for longer periods of time at the same address, observed gains in Jewish behaviors and connections display varying patterns. Some of them occur consistently with increasing time since the previous move. Others peak among intermediate-term movers, or among those who have not moved in the last 10 years. (A summary table at the end notes the various exceptions and qualifications.)

As found in the earlier, communities analysis, use of the Internet for Jewish information and Hanukkah candle-lighting are, once again, *inversely* related to moving, meaning that changes of address lead to greater rates of these practices (only slightly greater for candle lighting).

Other behaviors show very weak or no significant connection to residential movement. It is necessary to recognize that some of the relationships between mobility and Jewish behaviors in the national analysis might be attenuated by the unavoidable intermixing of most recent changes of address that represent moves to a different community and most changes of address that represent moves within the same community.

The Approach

The national data analysis compares residents, overall and within age groups, on time since the most recent move (the most recent change of address): those who last moved less than 5 years ago vs. those who last moved 5-9 years ago vs. those who have not moved in 10 or more years (or never moved).²⁶ As described in section C, the national (NJPS) survey lacks the necessary questions to allow unambiguous identification of moves as being local (intra-community) or non-local (inter-community) in the same way the community studies do. As a result, the measure of mobility used in the communities analysis – recency of move into the current community – cannot be used in the national data analysis.²⁷ (A detailed explanation for the contrasting mobility measures is presented in Appendix 1.)

NATIONAL SAMPLE AND WEIGHTING

The national (NJPS) data were generated from a randomly selected sample of Jewish persons, and weights were calculated for both persons and households. The national data analysis employs the weights which seems most appropriate depending on the question. Household weights are more commonly used and should be assumed unless otherwise specified.²⁸ The total number of household weighted cases in the national data file is 3,112. The number of person weighted cases is 3,446. For some of the behaviors/practices examined, the size

of the sub-samples are smaller because of missing responses and because some questions were contingent upon responses to prior questions.

The sampling error associated with the total sample and sub-samples is presented in Appendix 1 and in the accompanying Methods Report, which contains a somewhat more detailed treatment of the weighting.

PARALLEL TOPIC SEQUENCING; DIFFERENT MOBILITY MEASURES

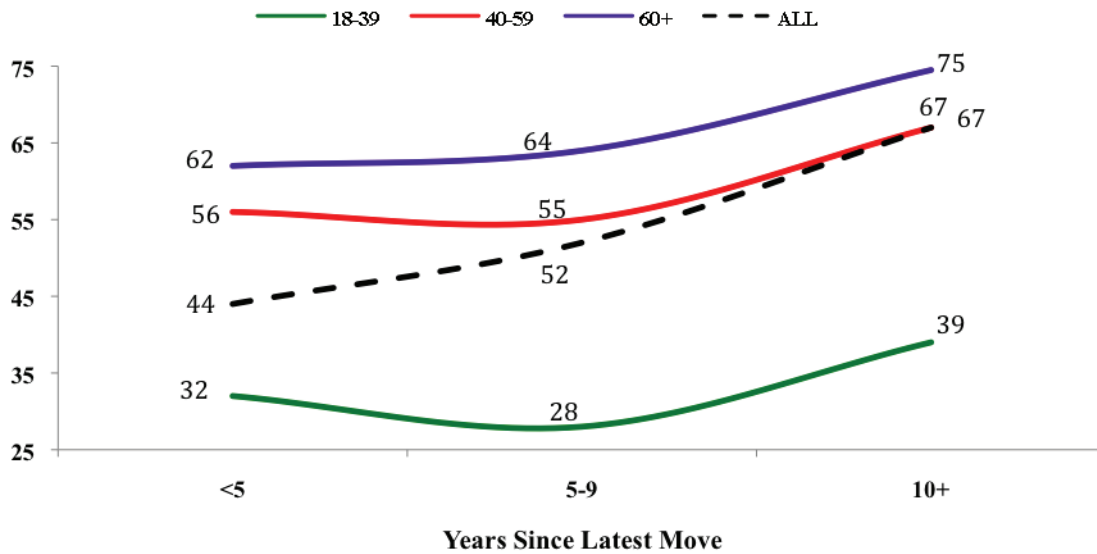
The same domains of Jewish behaviors are examined in the national analysis as in the communities analysis. Although the national analysis cannot employ the same primary mobility measure as used in the communities analysis, generalizations are strengthened to the extent that patterns in the two analyses are consistent.

Philanthropy

FAMILIARITY WITH THE LOCAL JEWISH FEDERATION

Being at least minimally aware of the Jewish Federation in one's area, its operations and programs, is a prerequisite for making a contribution. Familiarity with the local Federation among Jews nation-wide rises with increasing time since the last move (Exhibit E1).

**Exhibit E1: Very/Somewhat Familiar
With Federation Campaign (%) (persons)**



Among those who last moved less than five years ago, 44% are very familiar or somewhat familiar with the local Federation. For those who last moved 5-9 years ago, familiarity increases to 52%. Among those living at their current address 10 or more years ago, familiarity rises further, to 67%.

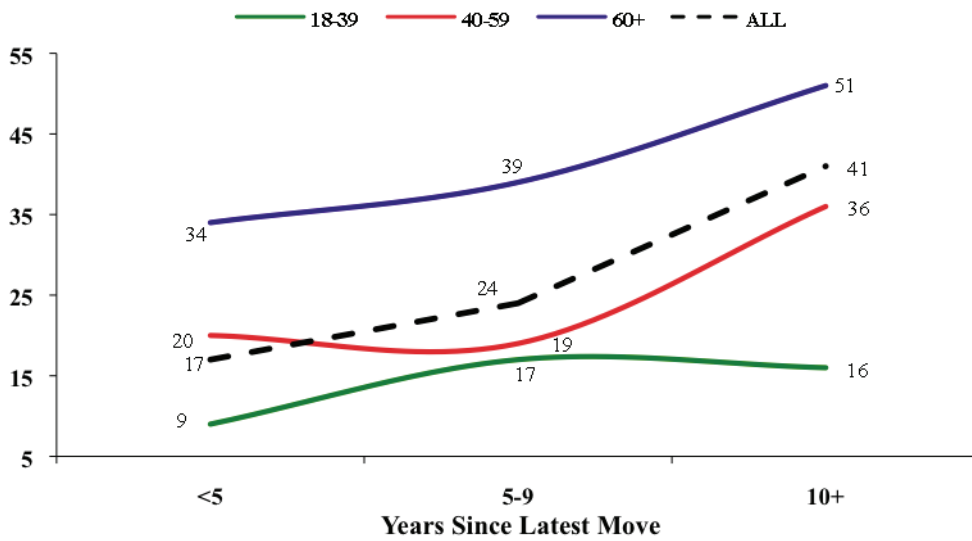
The relationship between residential tenure and familiarity with the Federation also holds within age segments, but there are no gains among those who last moved 5-9 years ago, with the increases in familiarity apparent only among those whose last move occurred 10 or more years ago. This indicates that some of

the overall increase in familiarity from longer tenure, although not all of it, is due to longer-tenured residents being older, on average, and older persons having greater familiarity with the local Federation.

**CONTRIBUTIONS TO THE
FEDERATION CAMPAIGN**

Exhibit E2 reveals that those who have moved most recently are the least likely to contribute to their local Federation. Contributions increase with longer residential tenure, primarily from households with residents 40 and older that last moved 10 or more years ago.

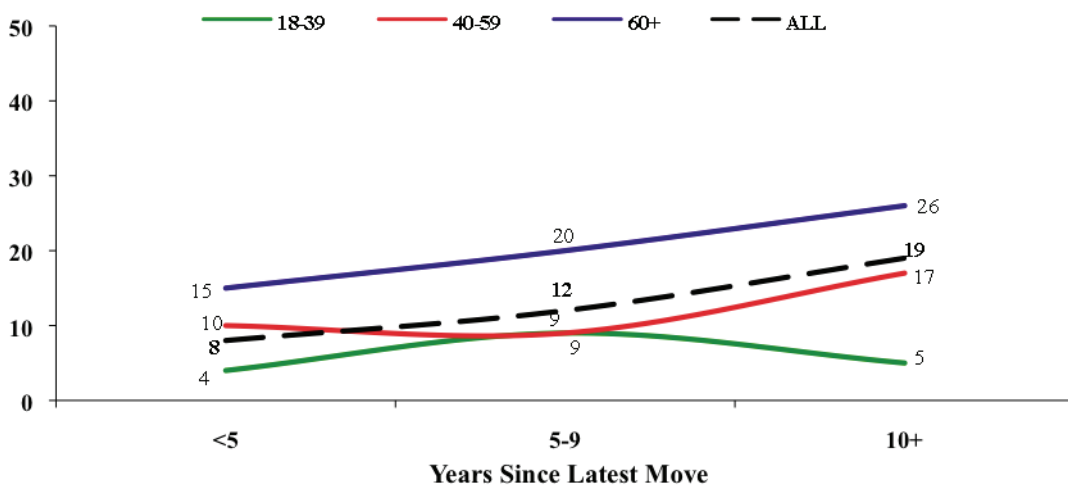
Exhibit E2: Contributed to Federation Campaign (%)



Gains among younger resident households and among those moving 5-9 years ago, relative to more recent movers, are smaller. Overall, 41% of households with the longest residential tenure made a past-year contribution, compared to 17% of those with the shortest tenure (less than 5 years).

Larger contributions of \$100 or more, as compared with those who contribute less or nothing, are also moderately more likely with increasing tenure (Exhibit E3). Overall, gifts of \$100+ go from 8% among those who moved most recently to 19% of households that moved least recently.

Exhibit E3: Federation Contribution of \$100 or More (%)



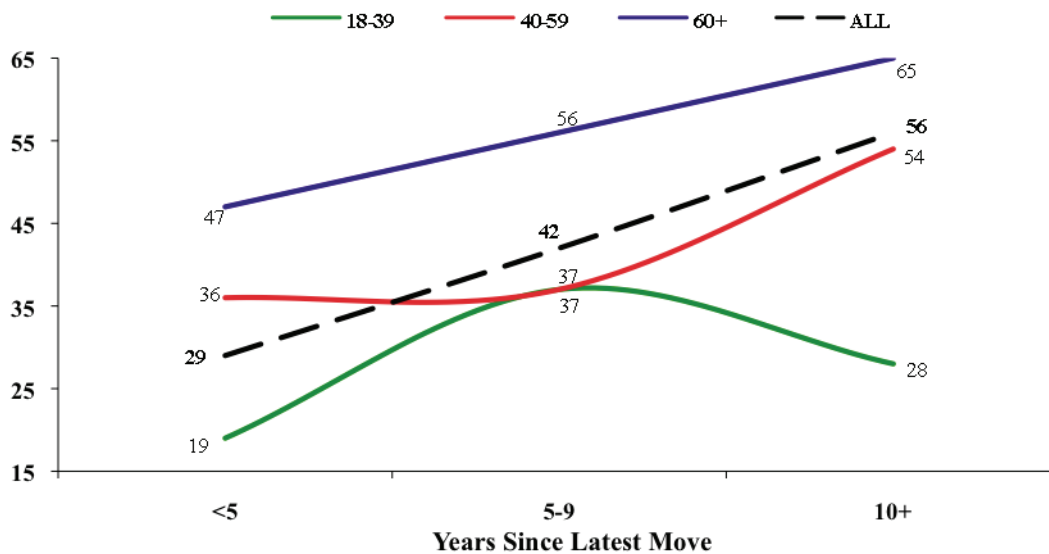
This pattern applies to the oldest segment, but irregularly for middle-age and younger persons. For the middle-aged, the increase is apparent only in households that have not moved in 10+ years. For the youngest group, the increase appears at the 5-9 mark, followed by a decline among those moving less recently.

Although these gifts are clearly related to age, the data suggest that residential tenure also has an effect on making gifts of \$100 or more. Donations of these larger gifts among 18-39 year-olds are low.

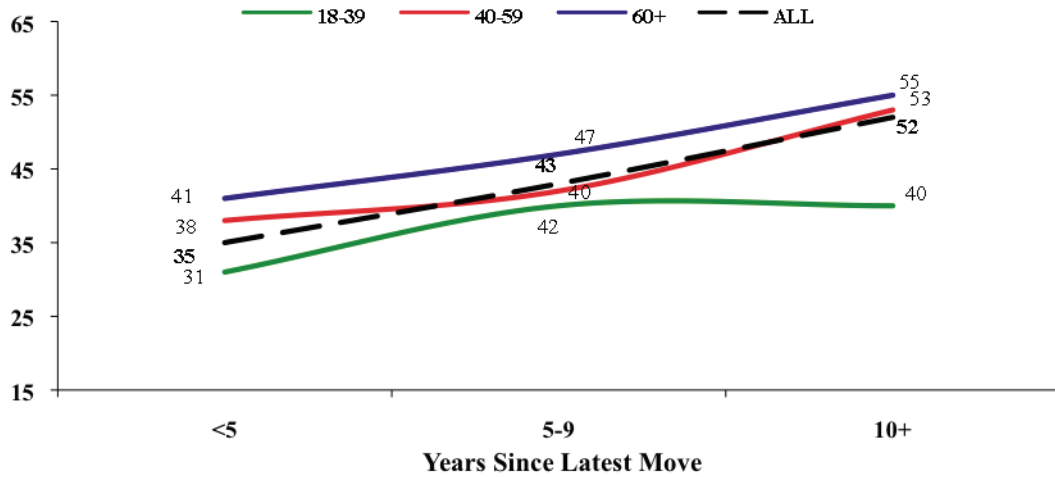
FEDERATION CONTACTING

As with familiarity and contributions, contacting by federation is adversely affected by mobility (Exhibit E4). The rate of contact among the total sample (i.e., including contributors, who are assumed to have been contacted) rises substantially with residential tenure, from just 29% among the most recent movers, to 42% among movers 5-9 years ago, to 56% for households whose last move occurred 10+ years ago. For the youngest segment, the pattern is not consistent, as there is a drop-off in contacts for 18-39 year-olds who have not moved in 10 years. The data in Exhibit 4 indicates much room for improvement through identification of more recent movers.

Exhibit E4: Contacted by Federation for a Contribution (%)
(contributor households assumed to have been contacted)



**Exhibit E5: Contributions to Jewish Causes
Other Than Federation (%)**



GIVING TO OTHER JEWISH CAUSES

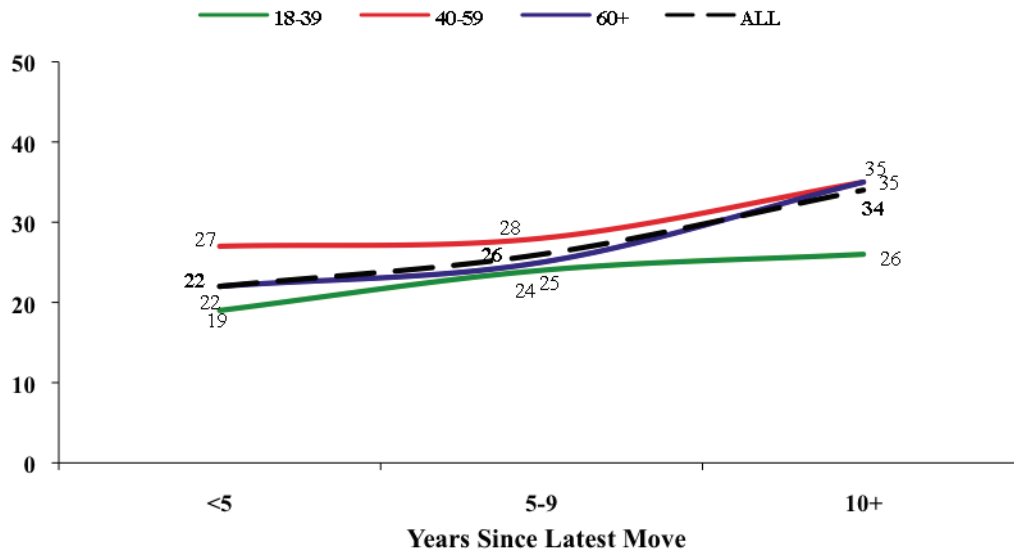
As with contributions to Federation, the incidence of contributing to other Jewish causes shows a substantial association with mobility. Just over a third of recent movers contribute to other Jewish causes, rising to 52% of those at their current address the longest.

Also similar to Federation giving, the rate of 18-39 year-old giving flattens out for the least recent movers – those younger households that have not moved in the previous 10 years – rather than continuing to increase with longer

tenure, as it does for those 40 and older. (The youngest segment might be less likely to give because they are less often contacted.)

Giving \$100 or more to other Jewish charities/causes also tends to increase with longer tenure (though somewhat more gradually than in the case of larger gifts to Federation), reaching 34% among households last moving 10 or more years ago, compared to 22% among those who last moved in the previous 5 years (Exhibit E6). As with Federation giving, larger donations to other Jewish causes occur at lower rates among younger respondents.

Exhibit E6: Contributions to Other Jewish Charities/Causes of \$100 or More (%)



GIVING TO NON-JEWISH CAUSES

Contributions to non-Jewish causes show higher donation rates than contributions to Jewish causes for all groups, and the relationship with mobility is not as strong, increasing from 59% (among the most recent movers) to 71% (among long-term residents). The inci-

dence of contributing increases for residents who last moved 5-9 years ago, compared to more recent movers, but flattens out among those who last moved 10+ years ago due to the significant decline in giving among the youngest group (Exhibit E7). Overall, the gradient is not as sharp for these types of donations.

Exhibit E7: Contributions to Non-Jewish Causes (%)

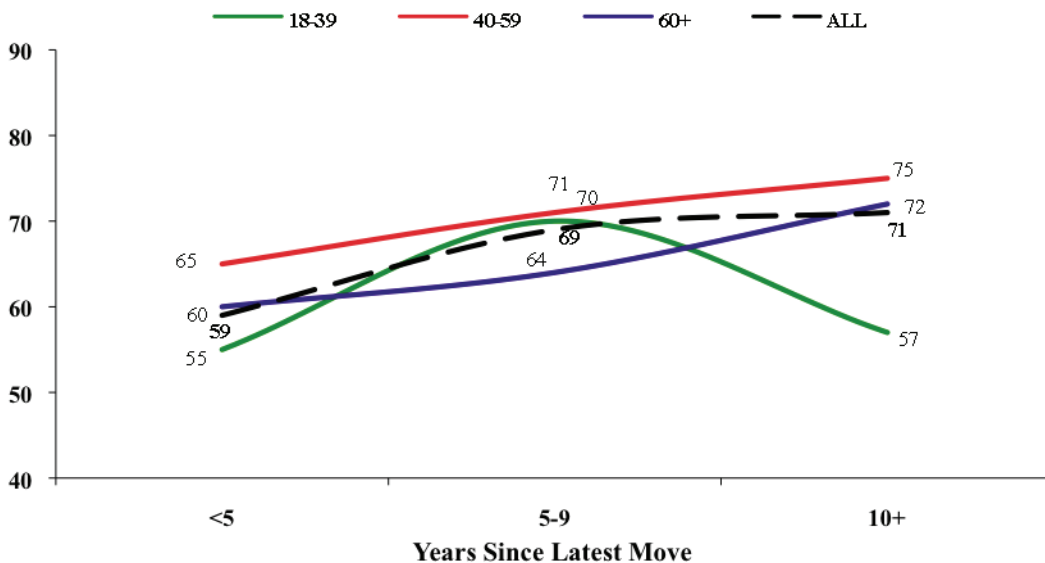
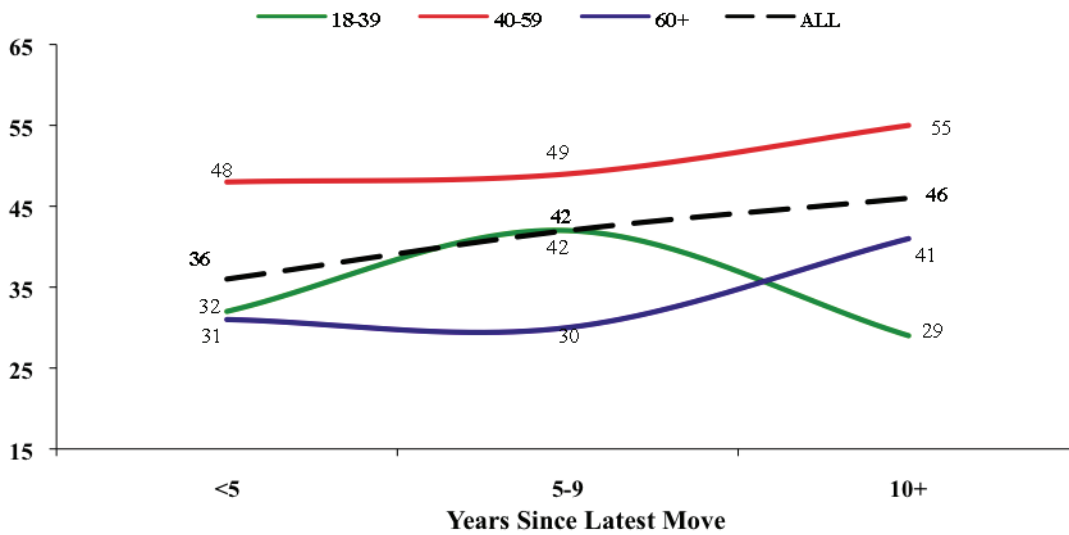


Exhibit E8: Contribution to Non-Jewish Charity/Cause of \$100+ (%)



Contributions of \$100 or more to not specifically Jewish charities also rises with elapsed time since the previous move, but not steeply (Exhibit E8), from 36% of households that moved in the past 5 years to 46% of households that moved 10 or more years ago.

Among 18-39 year-olds, there is a drop-off in giving \$100+ among the longest tenured (after nine years since the previous move).

PROVISION FOR A JEWISH CHARITY IN RESPONDENT'S WILL

NJPS respondents 30 and older were asked a series of questions about wills and charitable provisions to Jewish causes in them. Altogether, 63% answered that they have a will, and 21% of them reported that their will contains a provision for a charity.) Seventy-one percent of those with charity provisions in their will – 15% of those who have a will – said that their will contains a gift to a Jewish charity.

Exhibit E9 shows that providing in one's will for a Jewish charity increases moderately with

greater residential tenure. The increase is greater for those in the 60+ age group than among middle-age respondents. (There were too few in the youngest group to be broken out separately.)

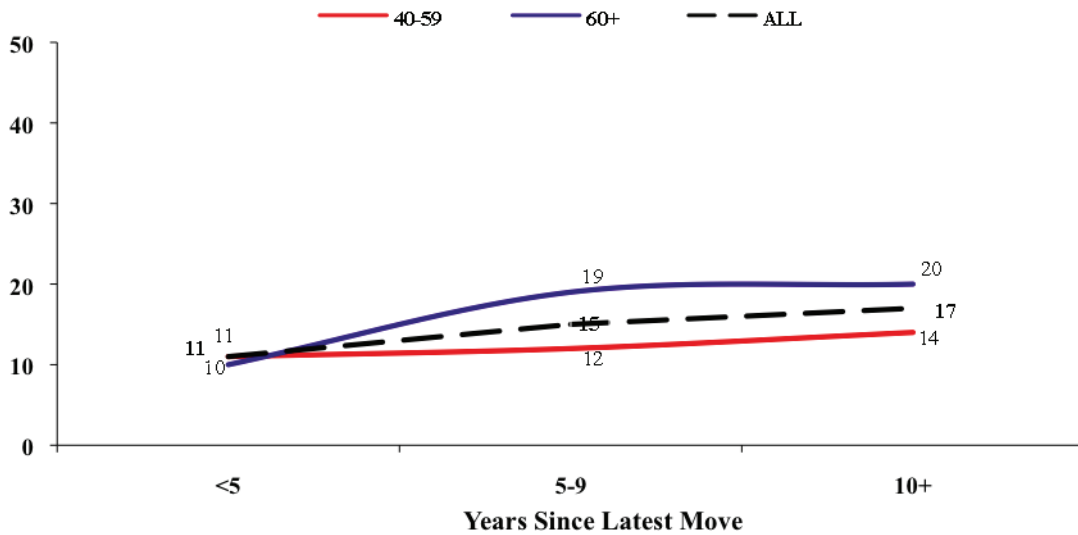
Affiliations and Participation

Affiliation refers to membership in Jewish groups and activities: synagogues, Jewish community centers, and other Jewish organizations. This section also looks at the impact of mobility on participation in such groups, attendance at educational classes and ad hoc study groups, and psychological belonging to the community.

SYNAGOGUE MEMBERSHIP AND SERVICE ATTENDANCE

Exhibit E10 reveals that formal affiliation with a synagogue or temple is lowest for households that most recently moved and increases moderately with continued time at the same residence. The connection between time since last move and likelihood of membership is

Exhibit E9: Will That Provides for a Jewish Charity/Cause (%)
(persons who have a will)



especially pronounced for 18-39 year-olds. Synagogue worship service attendance, as measured by the proportion who attended services at least monthly, shows very modest gains among the segment that last moved 5-9 years ago, relative to the most recent movers (Exhibit E11). No further increases are evident beyond the intermediate mover group that last moved more than 5-9 years ago. Although there is little, if any, impact of mobility among

middle-age residents (40-59), that group exhibits the highest *rates* of attendance. Community tenure overall appears to have a slight positive impact on attending services.

JCC MEMBERSHIP AND PARTICIPATION

The proportion of Jews who are members of local community centers – JCCs and YMHAs – increases moderately from the most recent

Exhibit E10: Synagogue Member (%)

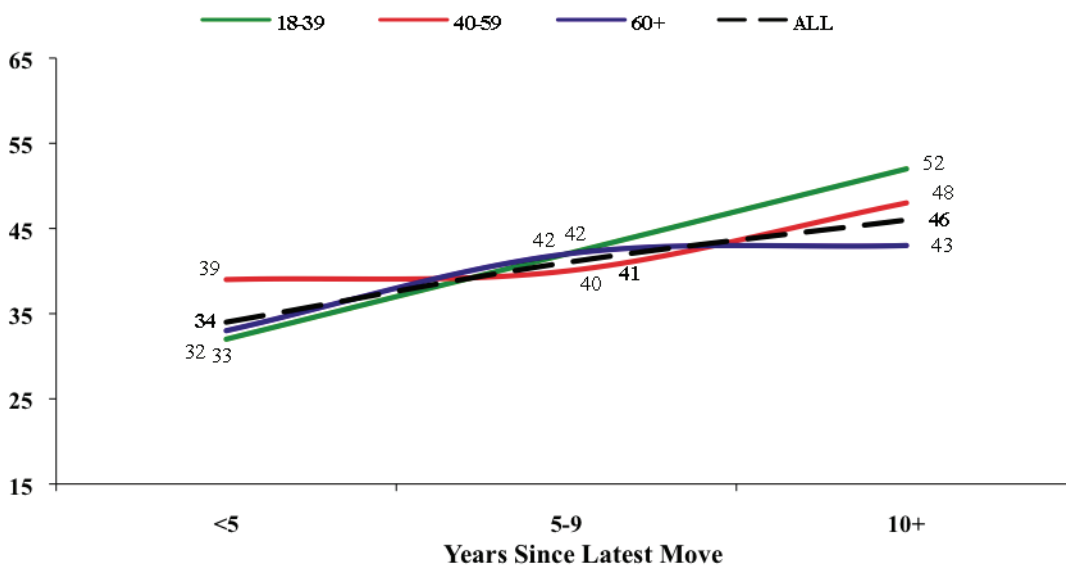
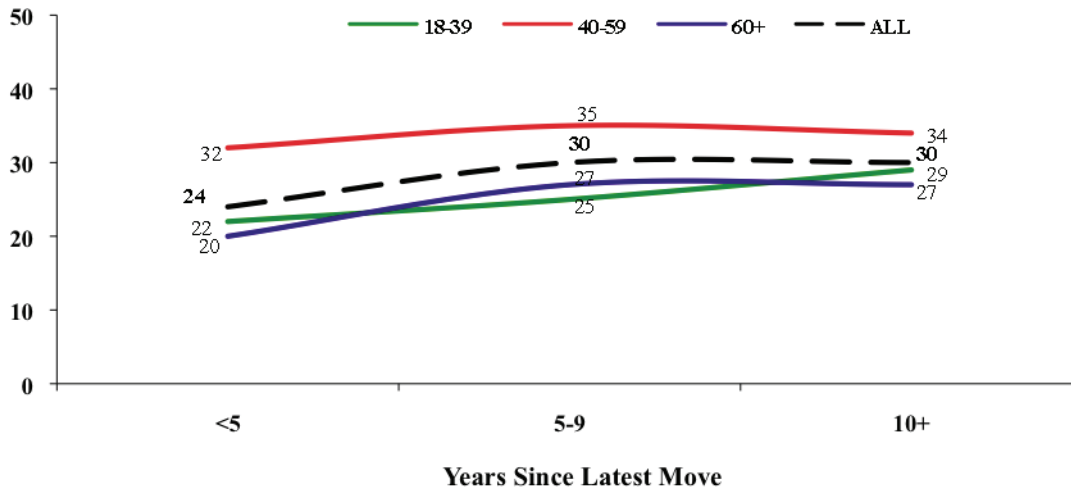


Exhibit E11: Attend Synagogue/Temple at Least Monthly (persons)



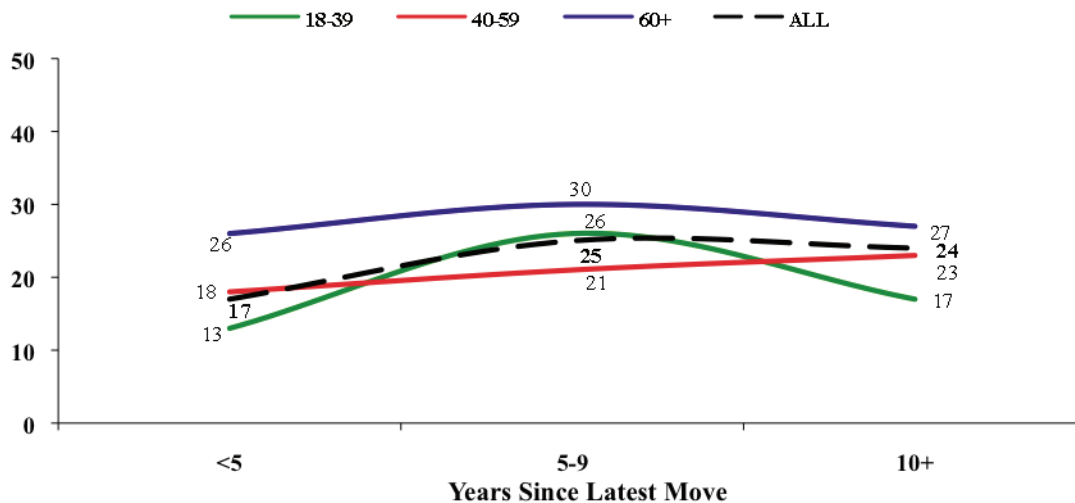
movers up to intermediate-term movers (those moving 5-9 years ago) (Exhibit E12), after which the rate of membership levels off or, for the youngest group, drops.

Although membership seems to be more related to age than to tenure, there nevertheless appears to be a small independent impact of residential tenure among those moving 5-9 years ago (25%) as compared to persons relo-

cating more recently (17%).

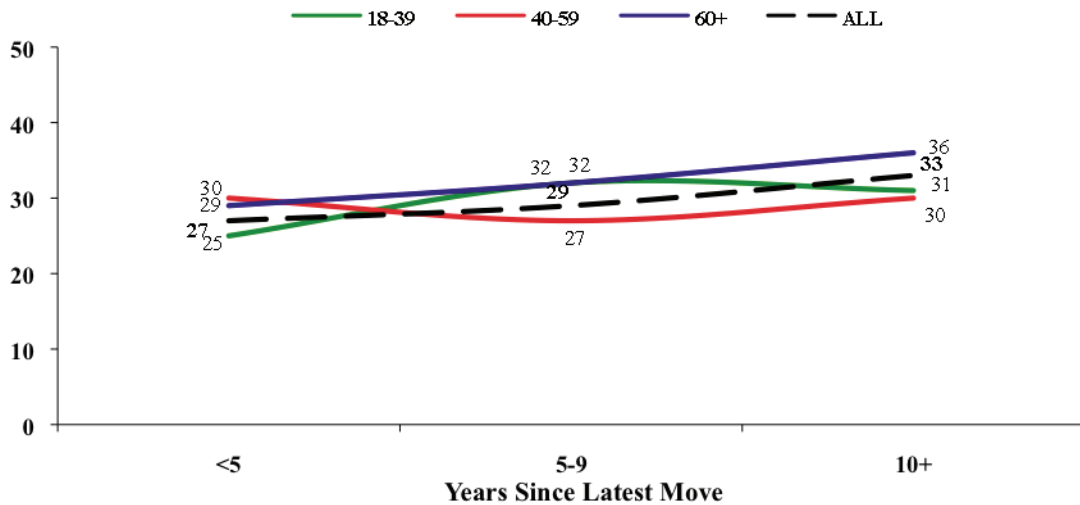
Respondents were also asked about JCC or YMHA participation in the past year. Gains from longer time in the community, if any, are modest in size (Exhibit E13), with increases of only 6 points from shortest to longest residential tenure. These gains do not apply to the middle age segment (40-59), and there are no further gains for the youngest segment with

Exhibit E12: JCC/YMHA Member (%) (persons)



addit

Exhibit E13: Attended JCC/YMHA Program (%)
(persons)



MEMBERSHIP IN OTHER JEWISH ORGANIZATIONS

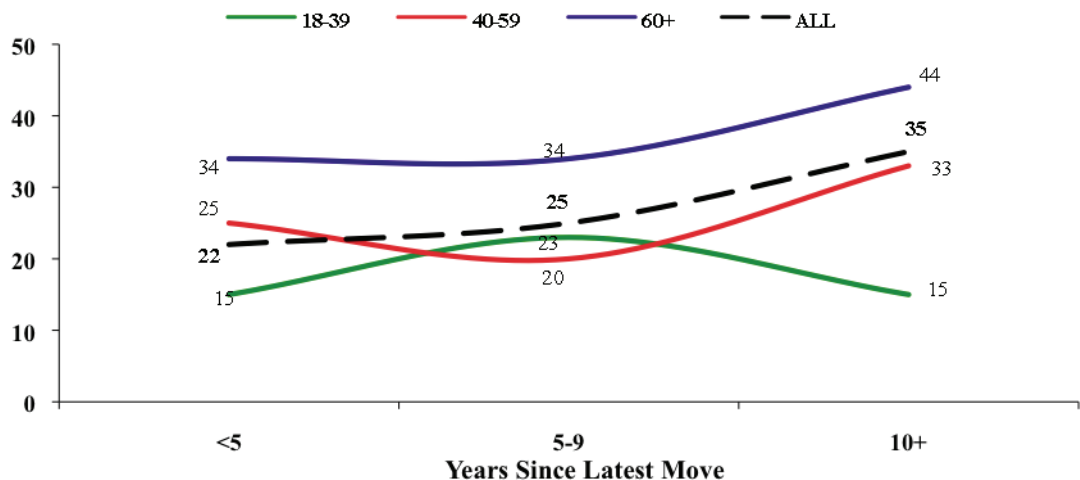
Dues-paying membership in a Jewish organization other than a synagogue/temple or JCC/YMHA increases with time since the previous residential move (Exhibit E14), from 22% among the most recent movers to 35% among those with the longest residential tenure. This pattern, however, does not apply to 18-39

year-olds, who display a drop-off in membership rate among the longest-tenured.

For the two older segments, the gains in JCC/YMHA membership occur only after 10 years since the previous move. The effects are thus uneven across the age groups.

Except in the 5-9 year tenure category among the two younger age groups, age appears to be

Exhibit E14: Pay Dues to a Jewish Organization other than a Synagogue or JCC (%)
(persons)



a stronger determinant of membership than residential tenure. Nevertheless, years at the current address also independently impact such memberships somewhat.

PARTICIPATION IN ORGANIZED ADULT JEWISH LEARNING

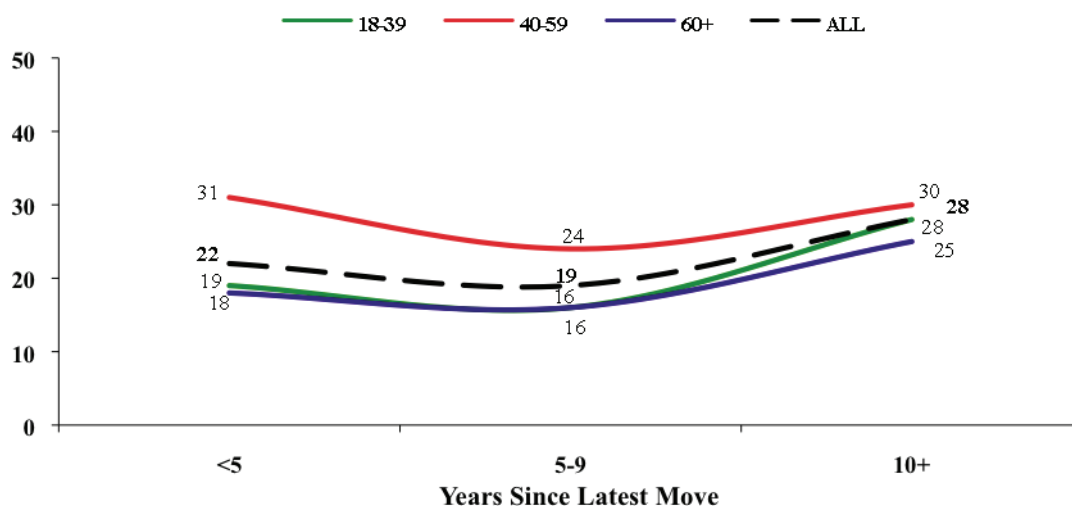
Respondents in the national survey were also asked if, during the past year they attended “any adult Jewish education classes or any other kind of adult Jewish learning, such as synagogue programs, a book group, a study group at home or work, or a Bible study

does not kick in until 10 years without a move. And, for the middle-age group, the rate of participation in study among the longest tenured is about the same as among the least tenured sub-segment.

Volunteering

The national survey asked whether respondents had done any volunteer work in the past year for (a) a synagogue, Federation, or other Jewish organization and (b) for an organization that is not Jewish.

Exhibit E15: Attended Jewish Education Class or Study Group (%) (persons)



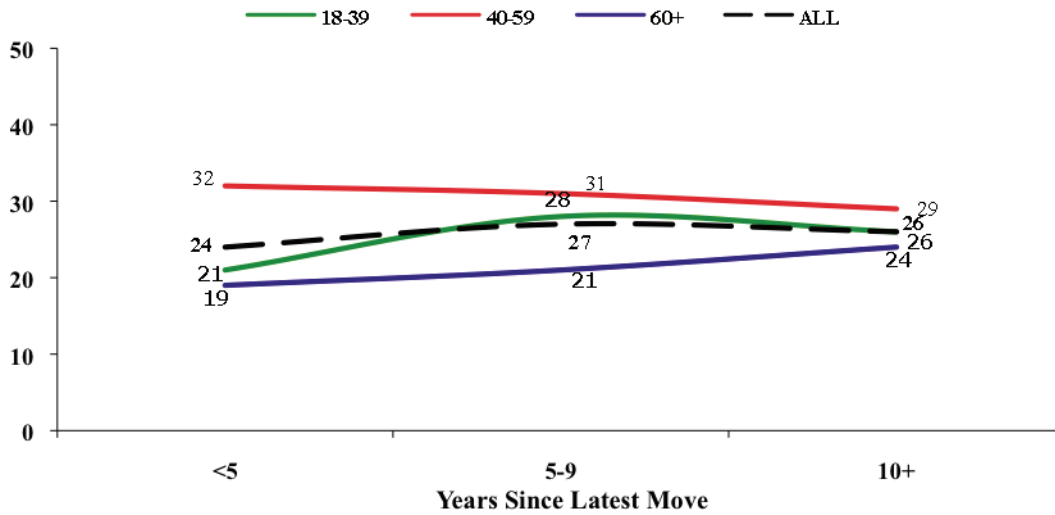
group.” Longer elapsed time since the previous move appears to increase the incidence of such participation, but only for the group that had not moved in the last 10 years (Exhibit E15).

Recent mobility seems to have little impact (Exhibit E15). The trend is flat when comparing the more recent movers (22%) to the group that last moved 5-9 years ago (19%), but beyond that there is an increase in educational participation to 28%. Increases are apparent regardless of age. So, tenure does matter, but the positive impact on Jewish adult education

Exhibit E16 shows that recent mobility does not adversely impact volunteering. The overall incidence of volunteering remains flat at 24-26% among the three time-of-last-move groups. Rates of volunteering range slightly higher among middle-age persons: 29-32%.

The picture is much the same with respect to volunteering for organizations which are not Jewish (Exhibit E17), with an identical, 34% incidence of volunteering for all three residential tenure groups. As with volunteering on behalf of Jewish charities and causes, volunteer-

Exhibit E16: Volunteered for Jewish Organization (%)
(persons)



ing is somewhat higher among 40-59 year-olds and lowest among the oldest group.

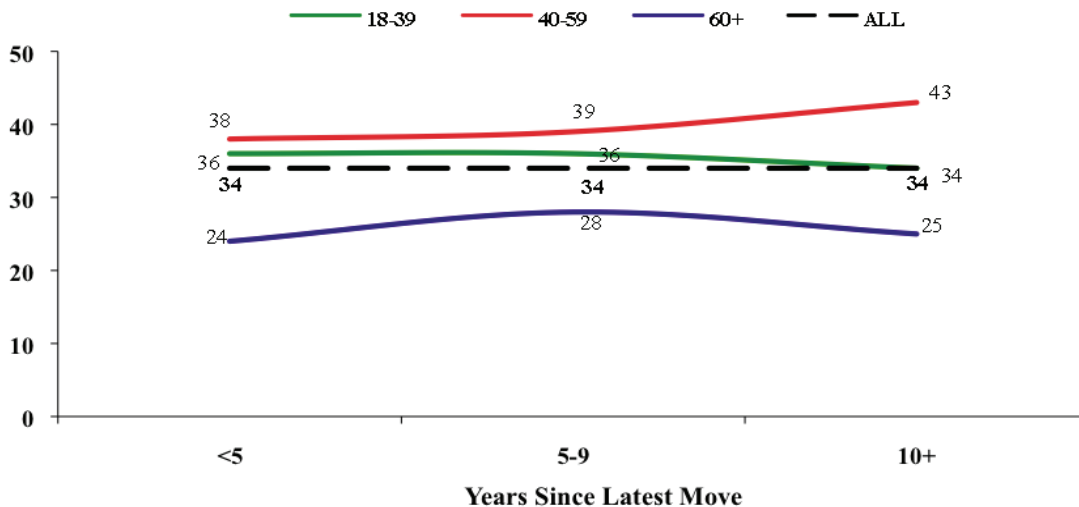
Media Usage

One item in the national survey dealt with media usage – whether or not the Internet was used in the past year “for Jewish related information.” The data show that Internet usage falls from 44% for those with shortest residential tenure to 32% among those last moving

10 or more years ago (Exhibit E18). This could mean that the more recently mobile might be more Internet savvy. But more likely there is a substitution effect in which recent movers tend to use the Internet, but with longer residence movers come into direct, personal contact with local Jewish organization and those contacts replace using the Internet.

Not surprisingly, Internet usage is strongly related to age (regardless of residential tenure),

Exhibit E17: Volunteered for Non-Jewish Organization (%)
(persons)



especially when persons 60+ are contrasted with younger respondents. The 60 and older segment exhibits far lower rates of Internet usage for Jewish information.

Ritual Practices

The same four Jewish ritual practices examined in the communities analysis are analyzed using the national data. By often involving friends and neighbors, one of the four practices (*Seder* participation) is more communal, while the other three are more individualistic, in being organized around the nuclear family or household. Because moving should be more disruptive of communal activities which extend beyond the family, those should be more impacted by recent relocation.

Rates of participation in a *Seder* during the previous Passover are lower among recent movers, though only slightly (Exhibit E19). Overall, 75% of the most recent movers held or attended a *Seder*, compared to 80% of intermediate term movers and 81% of those who last moved 10+ years ago or never. Gains from longer tenure are thus slight and level off among those with 5 or more years at the same address.

Regular lighting of Sabbath candles at home on Friday night exhibits, at most, a very small statistical association with longer tenure (Exhibit E20). Whatever gains exist are concentrated among the youngest segment, where there is a 12-point gain from shortest to longest tenure, and somewhat among the oldest group, where the increases stop at the 5-9 year mark. No increase in Sabbath candle lighting from longer time at the same address is apparent among 40-59 year-olds. Taken together, although the relationship is statistically significant, the patterns are irregular and weak enough to wonder whether a true connection exists.

Lighting Hanukkah candles on all or most nights, if anything, appears *inversely* related to years since the last move, especially for younger persons: Those with longer tenure less often lit Hanukkah candles regularly during the previous Hanukkah (Exhibit E21). Rates fall by small amounts, from 36% to 33% to 31% in the three tenure groups. Participation in Hanukkah candle lighting on all or most nights is most prevalent among persons 60 and older, which is somewhat unexpected, as those in the older age group are less likely to have young children in the household.

Exhibit E18: Used Internet for Jewish Information (%)

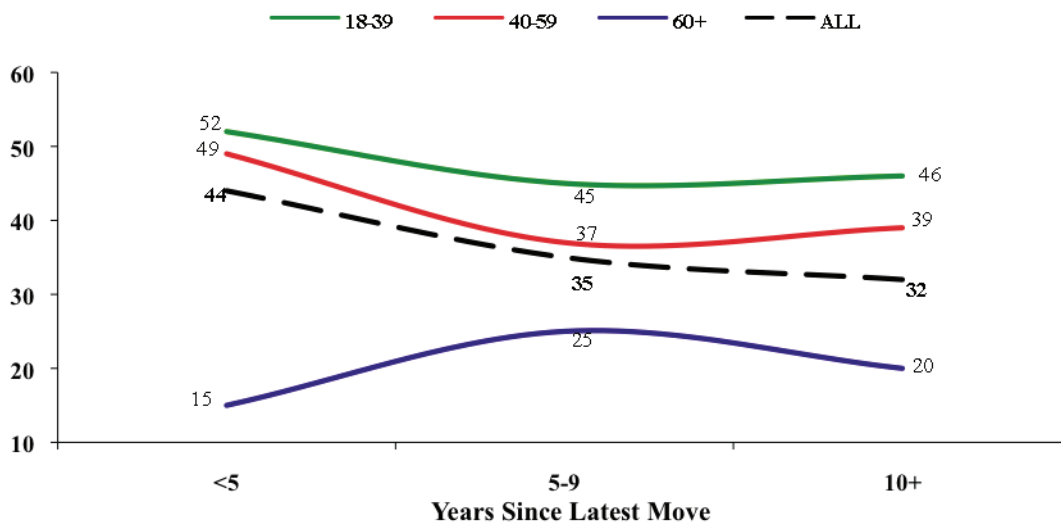
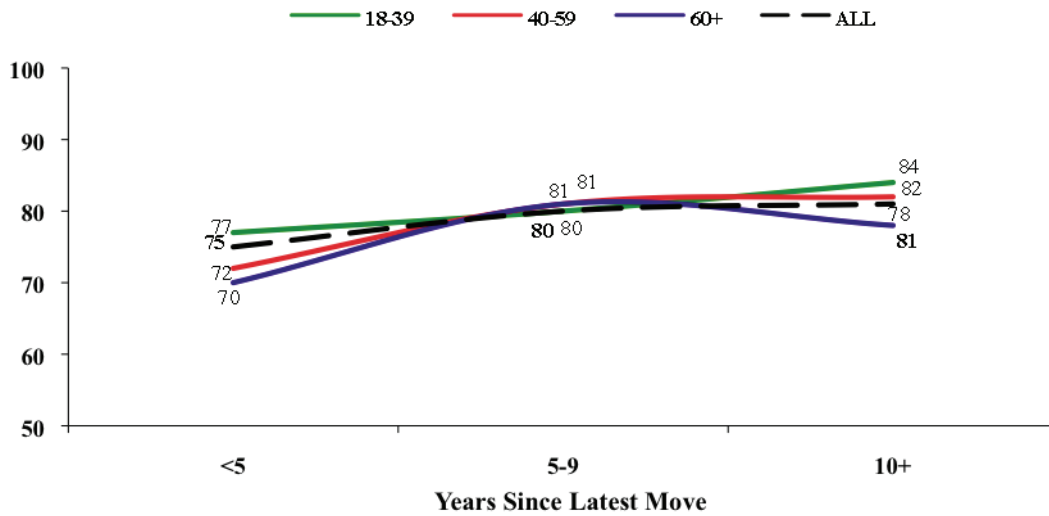


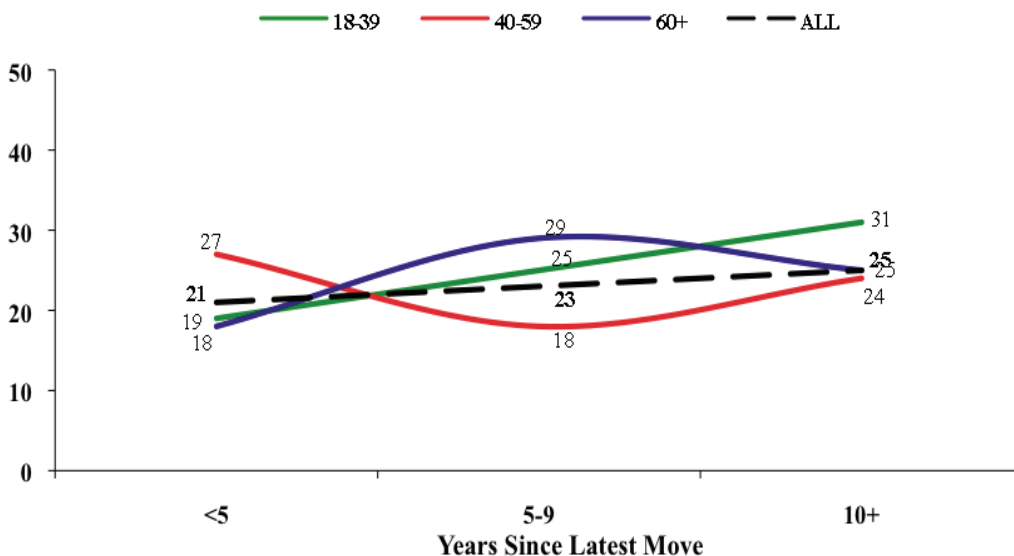
Exhibit E19: Held/Attended Seder Last Passover (%)
(persons)



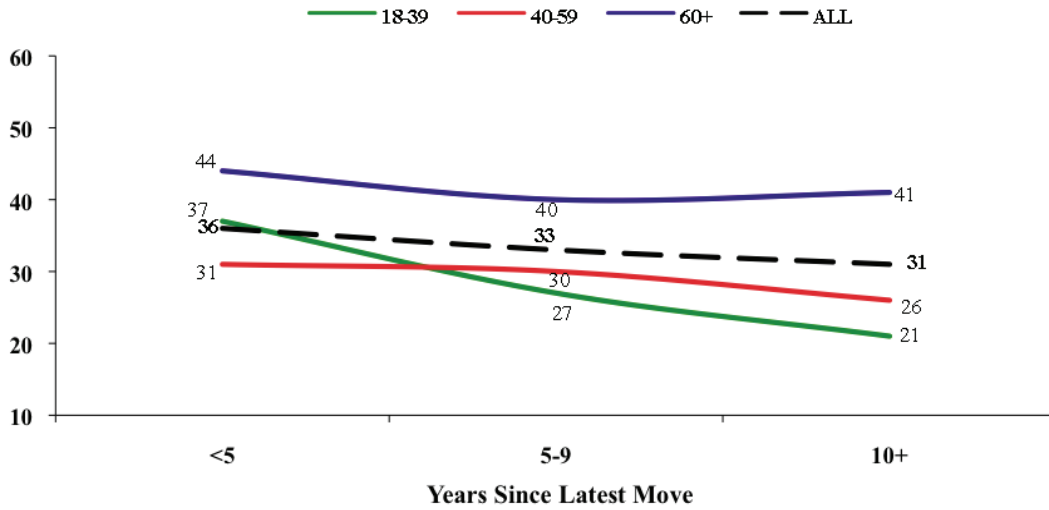
When all age groups are combined, keeping kosher at home is barely more common, if at all, among households with greater elapsed time since their last move: 20% vs. 16-17% for those with shorter tenure (Exhibit E22). However, this overall picture disguises relationships within the youngest and oldest age segments. Among the youngest segment, recent

mobility is associated with a lower likelihood of keeping kosher, with a subsequent uptick in keeping kosher among long-term residents.²⁹ Among persons 60 and older, the increase in the rate of keeping kosher occurs among intermediate-term movers (in the past 5-9 years), following by a leveling off for those not moving in the past 10 years.

Exhibit E20: Always or Usually Light Sabbath Candles (%)



**Exhibit E21: Participate in Hanukkah Candle Lighting
All or Most Nights (%) (persons)**



Attachment to Israel

In all age groups combined, emotional attachment to Israel, measured as feeling either very or somewhat emotionally attached, changes slightly, from 66% to 68% to 72%, with increasing residential tenure (Exhibit E23). Even weaker results obtain when the analysis is limited to persons “very attached” to Israel

(no chart). This finding is consistent with the results of the communities analysis.

Attachment to Israel is stronger among older than younger Jews (76-79% either very or somewhat attached, depending on the mover segment; 67-69% for persons 40-59; and 52-63% for those under 40. These contrasts overwhelm any increases that might be due to longer tenure.

Exhibit E22: Keep Kosher at Home (%)

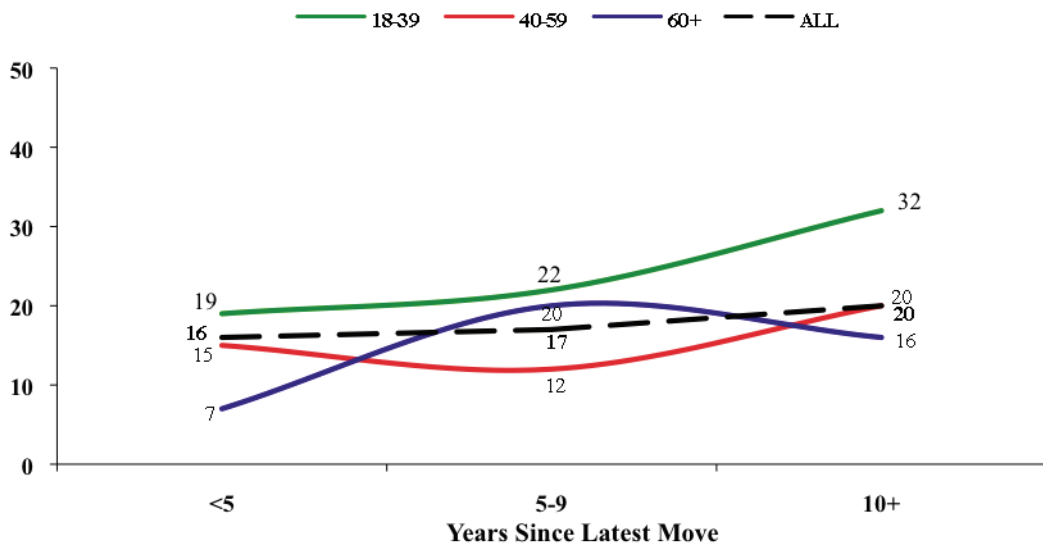
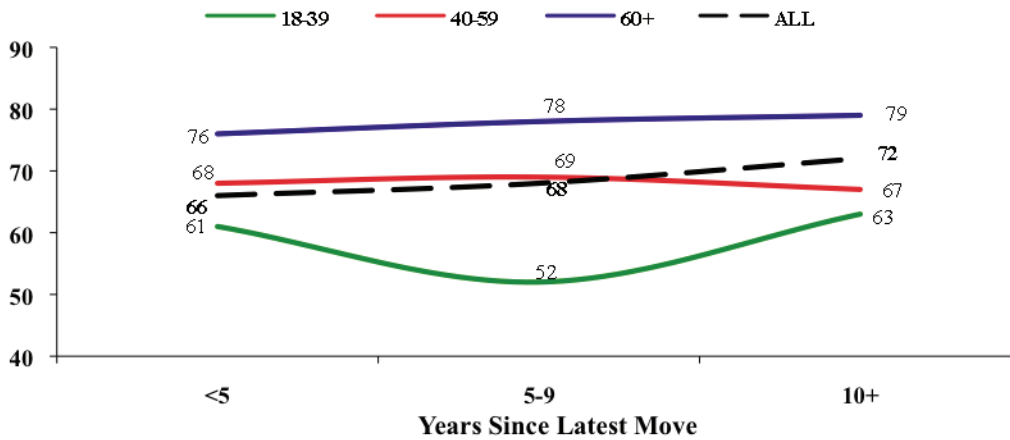


Exhibit E23: Emotional Attachment to Israel
 (% Very or Somewhat Attached)
 (persons)



Raising Children to be Jewish

The final category of behaviors to be examined relates to child-raising practices, namely, raising children in the Jewish tradition and providing them with Jewish education. Among households who have children of school age (6-17), the analysis examines whether each one is being raised Jewish, if the 6-17 year-old (a randomly selected 6-17 year-old, if more than

one) is enrolled in a Jewish day school, and, if not, whether that child is receiving *any* type of Jewish education. The analysis also examines whether pre school-age children (up to 5 years old) are enrolled in a Jewish-sponsored nursery school or childcare.³⁰

Although the results are generally in the expected direction (with the drop-off for those with a third child being based on a very small sample), there is no statistically significant relationship between residential tenure and

Exhibit E24: Raising Children Jewish by
 Years Since Last Move (%)

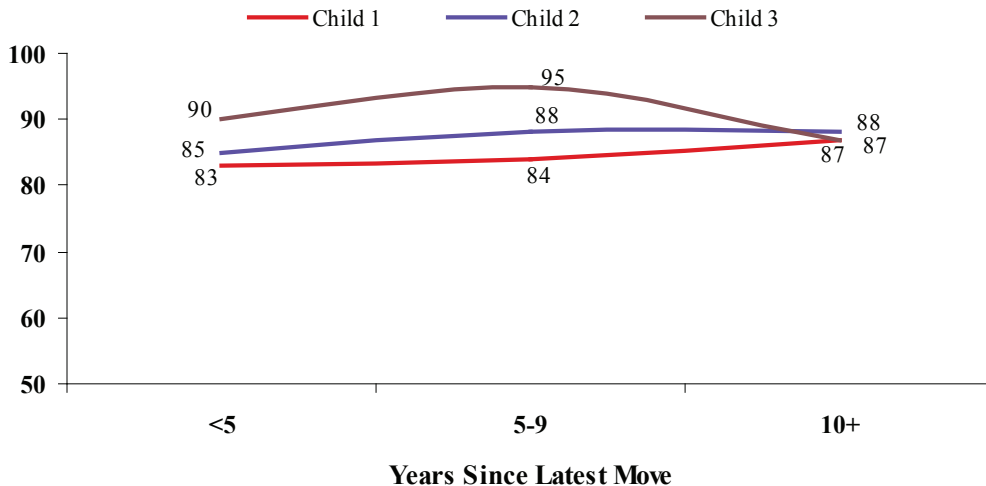
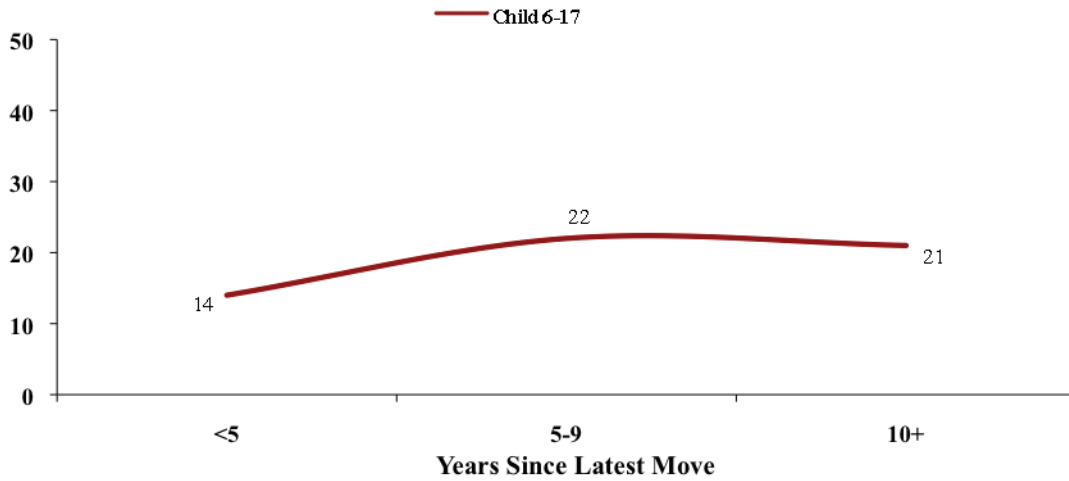


Exhibit E25: Child 6-17 Attending Jewish Day School (%)
 (one randomly selected child asked about)



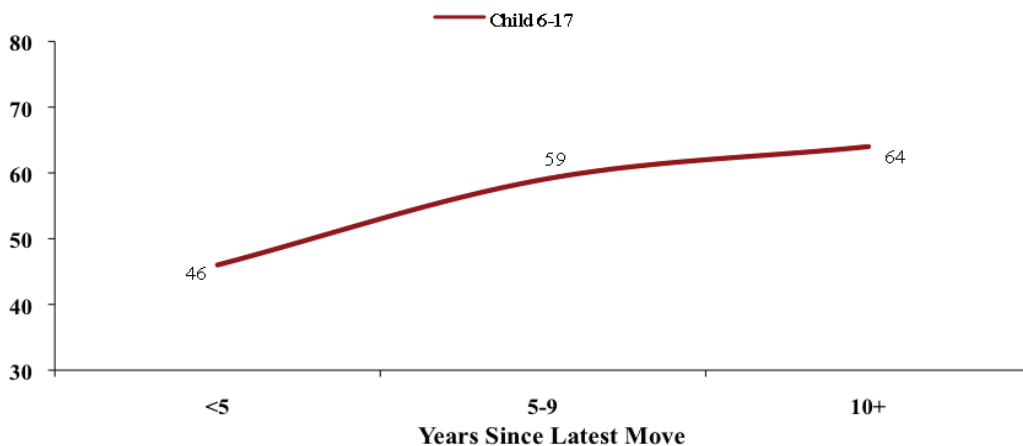
the probability of raising children to be Jewish (Exhibit 24).

Overall, 89 of the 476 households (19%) had a child 6-17 years of age enrolled in a Jewish day school during the year preceding the survey. The most recent movers are less likely than others to have enrolled their child in a Jewish day school (14% vs. 22% for those last moving 5-9 years ago, and 21% for those last moving 10 or more years ago) – a statistically

significant contrast (Exhibit E25).

Fifty-seven percent of children 6-17 receive *some type* of Jewish education, including Sunday School, Hebrew School, tutoring, Bar/Bat-Mitzvah lessons, other part-time education, or full-time day school. Mobility appears to be an obstacle here as well: In households that had moved in the last 5 years, 46% of age-eligible children were receiving some form of Jewish

Exhibit E26: Child 6-17 Receiving Any Type of Jewish Education (%)
 (one randomly selected child asked about)



education, compared to 59% and 64% of children in households which had moved 5-9 years ago and 10 or more years ago, respectively (Exhibit E26).

Few NJPS survey households reported having children of pre-school age (under 6) who were enrolled in some type of nursery school or childcare in the past year (only 110 in all). Although recent movers (those who moved in the last 5 years) are less likely than others to have their children enrolled in some type of Jewish-sponsored childcare or nursery school – 33% vs. 50% – the samples upon which these percentages are based are too small for the results to be generalized (no chart). The 17-point difference, however, is suggestive that recent relocation might be disruptive of finding and using Jewish childcare.

Overall, the findings suggest that moving poses obstacles to using or accessing institutions that support Jewish child rearing.

Summary Table

The outcomes for each of the behaviors and practices in the national analysis are presented in the following table (E1). The second column in the table presents a summary assessment of the impact of residential moves (measured as time, in ranges of years, since the last residential move) controlling for age on the behavior/practice listed in the first column. The third column notes when and how the summary impact assessments do not pertain to each of the age segments or tenure groupings. Exceptions or qualifications to the overall evaluation are common.

These summary assessments are based on:

- the size and regularity of changes in the overall (total) sample associated with increasing years since the most recent move (since the last change of address); and
- the size and regularity of changes among each of the three age segments associated with increasing years since the most recent move.

**Table E1: Summary of National Analysis –
Impacts of Recency of Residential Relocation on Behaviors/Practices**

Domain and Variable	Summary of Impact³¹	Qualifications/Clarifications to Summary Assessment
Philanthropy		
Familiarity with Federation	Moderate	Increases occur at 10+ yrs tenure in each age group.
Giving to Federation	Strong	Large increases at 10+ yrs except among 18-39s.
Gifts of \$100+ to Federation	Moderate	Some irregularity among 18-39s and 40-59s.
Contacted by Federation Campaign	Moderate-Strong	Drop-off among 18-39s at 10+ yrs tenure.
Gifts to other Jewish causes	Moderate	Gains for 40-59 and 60+ at 10+ yrs tenure.
Gifts of \$100+ to other Jewish causes	Weak-Moderate	Gains for 40-59 and 60+ at 10+ yrs tenure.
Gifts to non-Jewish causes	Weak-Moderate	Drop-off among 18-39s at 10+ yrs tenure.
Gifts of \$100+ to non-Jewish causes	Weak	Irregular patterns and mostly small gains.
Provision in will for Jewish cause	Weak-Moderate	Main gains among 60+ segment after 5 yrs.
Affiliations and Participation		
Synagogue membership	Moderate	Strongest for 18-39s.
Worship service attendance	Weak	
JCC membership	Weak	No gains after 5-9 yrs; decline for 18-39 at 10+ yrs.
JCC participation	Weak	Moderate for 60+ group; otherwise irregular pattern.
Other local Jewish org membership	Weak-Moderate	Gains for 40-59s and 60+ at 10+ yrs tenure.
Class or study group	Weak	Gains for all age segments at 10+ yrs tenure.
Volunteering		
Volunteering for Jewish organizations	None	
Volunteering for non-Jewish orgs	None	
Media Usage		
Use Internet for Jewish content/info	Moderate Inverse	Irregular patterns but mostly negative trajectory.
Rituals		
Attended Passover Seder	Weak	
Sabbath candle lighting	Weak	
Hanukkah candle lighting	Weak Inverse	
Keeping kosher at home	Weak	Main gains at 10+ yrs for 18-39s and 40-59s.
Israel		
Emotional attachment to Israel	None	Gain at 10+ yrs for 18-39s after prior decline.
Raising and Educating Children		
Raising children to be Jewish	None	
Attends Jewish pre-school	Inconclusive	Possible impact but sub-samples very small.
Attends Jewish day school	Weak-Moderate	Leveling off after 5-9 years.
Enrolled in any Jewish education	Moderate	

Comparing the Communities and National Analyses

Even though the communities and national analyses use different measures of mobility, findings from these two parts of the research after accounting for age are remarkably similar. In both, the strongest adverse effects of mobility are in the domain of philanthropy, *particularly with respect to local Federations*. Affiliations/participation also exhibit notable reductions with recent mobility in both sets of analyses, especially with regard to *synagogue membership* and, to a lesser degree, memberships in other Jewish organizations.

In contrast, the impact of mobility on ritual practices, attachments to Israel, and raising children to be Jewish is either weak or non-existent in both sets of analyses. In both, mobility is associated with increases in Internet usage for Jewish content. Providing children with a Jewish education (full-time or part-time) is an exception to the parallel findings, with

mobility exhibiting weak to moderate impacts in the national analysis but no impacts in the communities. Another exception is volunteering, where the communities analysis displays moderate or weak-moderate effects, but the national analysis shows no impacts.

These largely similar results indicate that the findings are robust and provide confidence that the research has identified “real” connections between residential relocation, on the one hand, and contributions to Jewish charities/causes, related philanthropic phenomena, and on synagogue and certain other Jewish organization memberships. Sense of belonging to the local Jewish community (measured only in the community surveys) is also strongly linked to years lived in the community.

Building on the findings so far, the next section submits them to a more comprehensive analysis, further sharpening our understanding of the effects of mobility on the Jewish community and communal system.

SECTION F

THE DISTINCTIVE IMPACTS OF MOVING ON THE JEWISH COMMUNITY

This section reports the results of a more comprehensive analysis, which investigates whether the connections between mobility and Jewish behaviors continue to hold after other variables (besides age), which might be obscuring the true relationships, are introduced. It also examines whether additional relationships between mobility and the Jewish behaviors not seen in earlier emerge in a multivariate analysis, although such effects are

less common. The underlying question is: Does moving into a new community (or, in the case of the national data, does moving to a new address) affect Jewish behaviors and practices *independent of other likely influences*? To the extent that community (or residential) tenure is statistically associated with these behaviors apart from the effects of other factors, that indicates those behaviors are distinctively tied to mobility.

Key Findings

The multivariate analysis of the communities data adds confidence to the conclusion that years lived in the locality promotes a considerable number of Jewish behaviors and practices (although only a handful of them more than weakly) – and, conversely, that recency of arrival in the community has the opposite effect. The strongest impacts of changing community of residence are found on Federation related measures (contacts, familiarity, and giving practices) and, to a lesser degree, on synagogue membership.

Applying a similar multivariate analysis to the national data shows that moving has a negative impact primarily on Jewish philanthropy, especially on Federation-related philanthropy, and less substantially on affiliations and participation. It also appears to have an undesired impact on raising children to be Jewish and enrolling children in some type of Jewish education. As noted earlier, it is important to bear in mind that moving represents a combination of local and non-local changes of address in the national analysis, only some of which are moves to a different community.

Although there are exceptions, the independent impacts identified in the communities data are more often greater than in the national data, particularly for Federation philanthropy. This implies that a change in Jewish community affects behaviors more than moving per se, as expected – although this contrast could also be due, at least in part, to differences between the populations of the eight localities and the national Jewish population.

Other factors introduced as control variables also have demonstrable impacts on Jewish behaviors. This is especially true for religious denominational identification and Jewish density of area of residence, but it also pertains to the demographic characteristics of age, education, income, gender, marital status, the presence of children in the household, and geographic region.

The other factors introduced into the analysis are called “control variables.” The control variables used in this analysis and their associated values are:

- Age: 18-39, 40-59, 60+
- Gender: female
- Household income: less than \$50,000, \$50,000 to less than \$100,000, \$100,000+
- Marital status: currently married, not currently married
- Highest education level: not a college graduate, 4-year college degree, graduate-level degree (if married and one spouse’s education level is higher, that education level was used)
- Children in the household: 1 or more children under 18 residing in the household, no children under 18 residing in the household.
- Denominational identification: has a Jewish denominational identity – Orthodox, Conservative, Reform, Reconstructionist, or a similar response; regards self as “Just Jewish” or secular; is not Jewish (since the national survey sample consists of Jews exclusively, this control variable has only two categories in the national analysis)
- Jewish population density: lives in the top 10 Zip Code areas with the largest Jewish population in the area, does not live in one of the top 10 Jewish Zip Code areas (this variable appears only in the communities analysis)

- Region of the country: Northeast, Midwest, South, and West³² (this variable appears only in the national analysis).

These variables were chosen because they are believed to have an effect on Jewish behaviors and practices, on mobility, or on both.

The statistical method selected for this multi-variable (or multivariate) analysis was logistic regression. Like other forms of multiple regression analysis, it is designed to simultaneously test the effect of several factors (several independent and control variables) on a dependent variable – in this research, the effect of residential mobility and each of the control variables on the Jewish behaviors and practices.³³ It can reveal the impact of recency of arrival in the community (or, in the national data, recency of moving) *apart from any effects of these other factors*, thereby allowing us to evaluate how much moving per se is causing differences in the behaviors of interest.

The entries in the tables which follow display which factors are related to each respective Jewish practice or behavior. For a behavior to show something other than “0” (no relationship) in these tables, it must be statistically related at the 95% level of confidence. The St, Md, and Wk designations indicate the strength of the relationship of community tenure (communities data) or residential tenure (national data) on each respective behavior and practice, where St = strong, Md = moderate, and Wk = weak.³⁴ Also shown in the same way is the strength of relationship of each of the statistically significant control variables. A minus sign following the strength indicator signifies an inverse relationship (for example, if *shorter* tenure or *lower* income are associated with making a donation to Federation).

Detailed Findings: Communities Data

Tables F1 – F7 present the results of the regressions on Jewish practices in each of the seven domains of behavior.

PHILANTHROPY

Years of residence in the community maintain a robust effect on all four Federation-related aspects of philanthropy after the eight control variables are taken into account (Table F1). The impacts of longer community tenure on familiarity with Federation, giving to Federation, giving larger gifts (\$100+), and on the likelihood of being contacted by the campaign are all strong. This means that recent movers are the least likely to partake in these behaviors, while those with increasing tenure in their communities are more and more likely to undertake them. Years lived in the community displays a weak connection to the other measures except for having a provision in one’s will for a Jewish charity, where there is no apparent effect. These results are consistent with the findings in Section D.

Other factors demonstrating independent impacts on philanthropy-related practices are age, household income,³⁵ and level of Jewish identification. Those who are older, have higher incomes, and have a Jewish denominational identification are more likely to engage in these behaviors. Higher household income has the most consistently strong impacts, although Jewish identity and age are not far behind.

Living in an area of higher Jewish population density displays a moderate impact on most of the measures of Jewish philanthropy, indicating that relative isolation from other Jews might carry negative effects for philanthropy, though it is difficult to separate cause from effect. That is, it is also plausible that more involved Jews are more likely than their less involved counterparts to choose to cluster residentially. Living in areas with larger numbers of Jews has a moderate to weak *negative* impact on giving to non-Jewish charities and causes.

Having higher levels of education exhibits mostly moderate connections with giving behaviors, but it is more strongly related to

Table F1: Distinctive Impacts of Years in the Community on Philanthropy

	Yrs	Age	Fem	\$	Marr	Educ	Kids	Denom	Dens
Familiarity with Federation	St	0	0	Md	0	St	0	St	Md
Giving to Federation	St	St	Md	St	0	Wk	Wk-	St	Md
Giving \$100+ to Federation	St	Md	0	St	0	St	Wk-	St	Md
Contacted by Federation campaign	St	St	Wk	Md	Wk	Wk	0	St	Md
Giving to other Jewish causes	Wk	St	0	St	Wk	Md	0	St	St
Giving \$100+ to other Jewish causes	Wk	St	0	St	Md	Md	0	St	Md
Giving to non-Jewish organizations	Wk	Md	Md	St	0	Md	Md	Wk	Wk-
Giving \$100+ to non-Jewish organizations	Wk	Wk	0	St	0	Md	Wk	0	Md-
Provision in will for Jewish cause	0	Wk-	0	St	Md-	Wk	0	Md	0

Yrs: Number of years in the community
 Age: Respondent’s age (18-39, 40-59, 60+)
 Fem: Female gender
 \$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)
 Marr: Being currently married
 Educ: More education completed (not college graduate, college grad, graduate-level degree)
 Kids: Having children <18 living in household
 Denom: Jewish identity: Jewish religious identifier, secular Jew, non Jewish
 Dens: Density of surrounding Jewish population (relatively high, relatively low)

Impact

St = strong
 Md = moderate
 Wk = weak
 0 = no impact

A negative sign (-) after the effect indicator denotes an inverse effect.

Federation familiarity and giving larger gifts to Federation. Gender (being female) is unrelated to most of these behaviors and dispositions, but women are moderately more likely than men to make a contribution to Federation. With a few exceptions, being married and having children are also unrelated to charitable giving and other philanthropy-related practices. One notable exception is the moderately greater tendency of married couples to contribute to other Jewish causes.

AFFILIATION AND PARTICIPATION

With control variables introduced, synagogue membership continues to manifest a moderately strong connection to years lived in the community (Table F2). Worship service attendance also manifests a statistically significant effect, although it is very weak. Participation in JCC/YMHA activities and attending a Jewish study class or other adult education remain weakly associated with community tenure. The feeling of being part of the Jewish community (sense of belonging) is reduced from a strong to a weak relationship with years spent in the community. The modest relationship between community tenure and being a member of some other type of local Jewish organization is

completely extinguished by introduction of the control variables. In other words, years in the community maintains no independent connection to the likelihood of being a member of a non-synagogue, non-JCC Jewish organization.

Not surprisingly, Jewish denominational identification is strongly related to each of the seven behaviors. Education, having children in the household and Jewish population density exhibit mostly moderate or strong relationships with these forms of affiliation and participation. Being older is also associated with five of them (although *inversely* associated with JCC membership). Women are moderately more likely than men to join community centers, engage in some form of Jewish adult education, and to feel a part of the local Jewish community.

Somewhat unexpectedly, sense of belonging is unrelated to being married, even though so many Jewish activities and events are couple- or family oriented. (One's feeling of belonging to the Jewish community *is* moderately related to having children in the household.) This might come as a surprise to many communal leaders, for whom appealing to Jewish singles has often been a challenge.

Table F2: Distinctive Impacts of Years in the Community on Affiliation and Participation

	Yrs	Age	Fem	\$	Marr	Educ	Kids	Denom	Dens
Synagogue membership	Md	Md	Wk	Md	Wk	Md	St	St	Md
Worship service attendance	Wk	Wk	0	0	0	Md	St	St	Md
Membership in other local Jewish orgs	0	St	0	St	0	Md	0	St	Md
JCC membership	0	Wk-	Md	Wk	0	St	St	St	Md
JCC participation	Wk	0	0	0	Wk	Md	Md	St	St
Jewish adult education class or study group	Wk	0	Md	0	0	St	Wk	St	0
Sense of belonging	Wk	Md	Md	0	0	Wk	Md	St	St

<p>Yrs: Number of years in the community</p> <p>Age: Respondent's age (18-39, 40-59, 60+)</p> <p>Fem: Female gender</p> <p>\$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)</p> <p>Marr: Being currently married</p> <p>Educ: More education completed (not college graduate, college grad, graduate-level degree)</p> <p>Kids: Having children <18 living in household</p> <p>Denom: Jewish identity: Jewish religious identifier, secular Jew, non Jewish</p> <p>Dens: Density of surrounding Jewish population (relatively high, relatively low)</p>	<p style="text-align: center;"><u>Impact</u></p> <p>St = strong Md = moderate Wk = weak 0 = no impact</p> <p>A negative sign (-) after the effect indicator denotes an inverse impact.</p>
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Table F3: Distinctive Impacts of Years in the Community on Volunteering

	Yrs	Age	Fem	\$	Marr	Educ	Kids	Denom	Dens
Volunteering for Jewish organizations	Wk	Wk	Md	Md	0	Md	St	St	Wk
Volunteering for non-Jewish organizations	Wk	Wk-	Wk	Wk	Wk-	St	Md	Wk-	Md-

Yrs: Number of years in the community
 Age: Respondent's age (18-39, 40-59, 60+)
 Fem: Female gender
 \$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)
 Marr: Being currently married
 Educ: More education completed (not college graduate, college grad, graduate-level degree)
 Kids: Having children <18 living in household
 Denom: Jewish identity: Jewish religious identifier, secular Jew, non Jewish
 Dens: Density of surrounding Jewish population (relatively high, relatively low)

Impact
 St = strong
 Md = moderate
 Wk = weak
 0 = no impact

A negative sign (-) after the effect indicator denotes an inverse impact.

VOLUNTEERING

Community tenure's connection with volunteering, although weak for both for Jewish and non-Jewish organizations, stands up after accounting for the eight control factors (Table F3). In other words, recent movers are slightly less likely to volunteer than those who have spent longer periods of time in the community.

Volunteering for Jewish organizations is most affected by Jewish denominational identification. It is also heavily influenced by having children in the household under 18 years of age – possibly because having children leads to additional opportunities (and incentives) to volunteer. Women are more apt than men to volunteer, but only slightly so in the case of non-Jewish organizations. Education is a good predictor of volunteering, especially of volunteering with non-Jewish groups.

MEDIA USAGE

The propensity to read a local Jewish newspaper remains weakly related to the number of years one has lived in the community (Table F4). Use of the Internet to access Jewish content also remains *inversely* related to community tenure, as found earlier.³⁶

As one might predict, newspaper readership is most strongly linked to being older and to strength of Jewish denominational identity. Use of the Internet to access Jewish websites is most strongly connected to denominational identity and to having more formal education, and it is moderately associated with being younger and male.

Table F4: Distinctive Impacts of Years in the Community on Media Usage

	Yrs	Age	Fem	\$	Marr	Educ	Kids	Denom	Dens
Read local Jewish newspapers	Wk	St	Wk	Wk-	Md	0	0	St	Md
Use Internet for Jewish content/info	Wk-	Md-	Md-	Wk	0	St	0	St	0

Yrs: Number of years in the community
 Age: Respondent's age (18-39, 40-59, 60+)
 Fem: Female gender
 \$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)
 Marr: Being currently married
 Educ: More education completed (not college graduate, college grad, graduate-level degree)
 Kids: Having children <18 living in household
 Denom: Jewish identity: Jewish religious identifier, secular Jew, non Jewish
 Dens: Density of surrounding Jewish population (relatively high, relatively low)

Effect
 St = strong
 Md = moderate
 Wk = weak
 0 = no impact

A negative sign (-) after the effect indicator denotes an inverse impact.

Table F5: Distinctive Impacts of Years in the Community on Rituals

	Yrs	Age	Fem	\$	Marr	Educ	Kids	Denom	Dens
Attended a Passover Seder	0	Wk-	St	Md	Wk	Md	St	St	St
Sabbath candle lighting	Wk	0	Md	Wk-	St	0	St	St	St
Lights Hanukah candles	Wk-	0	St	Wk	St	Wk	St	St	St
Keeps kosher in home	Wk	Wk-	0	Wk-	0	0	Md	St	Md

<p>Yrs: Number of years in the community</p> <p>Age: Respondent's age (18-39, 40-59, 60+)</p> <p>Fem: Female gender</p> <p>\$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)</p> <p>Marr: Being currently married</p> <p>Educ: More education completed (not college graduate, college grad, graduate-level degree)</p> <p>Kids: Having children <18 living in household</p> <p>Denom: Jewish identity: Jewish religious identifier, secular Jew, non Jewish</p> <p>Dens: Density of surrounding Jewish population (relatively high, relatively low)</p>	<p><u>Impact</u></p> <p>St = strong Md = moderate Wk = weak 0 = no impact</p> <p>A negative sign (-) after the effect indicator denotes an inverse impact.</p>
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RITUAL BEHAVIOR

The weak relationship previously found between years lived in the community and Sabbath candle lighting persists (Table F5). In addition, years lived in the community emerges in the multivariate model as a weak (though statistically significant) predictor of keeping a kosher home

Denominational identification, population density, and children in the household are all independently associated strongly or moderately with these ritual behaviors. Being female is strongly associated with attending Seders and lighting Hanukah candles, and is moderately

related to Sabbath candle lighting. (The Shabbat candle lighting question referred to anyone in the household – not just the respondent – or it probably would have been more strongly related to gender.) Being married is strongly linked to both types of candle lighting.

ISRAEL

Emotional attachment to Israel remains unrelated to community tenure, meaning recent movers are just as emotionally attached to Israel as those with longer community tenures. The only strong predictor of attachments to Israel is denomination; the rest of the predictors have weak or no effects (Table F6).

Table F6: Distinctive Impacts of Years in the Community on Attitude Toward Israel

	Yrs	Age	Fem	\$	Marr	Educ	Kids	Denom	Dens
Feel emotionally attached to Israel	0	Wk	0	Wk-	Wk	Wk	0	St	0

<p>Yrs: Number of years in the community</p> <p>Age: Respondent's age (18-39, 40-59, 60+)</p> <p>Fem: Female gender</p> <p>\$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)</p> <p>Marr: Being currently married</p> <p>Educ: More education completed (not college graduate, college grad, graduate-level degree)</p> <p>Kids: Having children <18 living in household</p> <p>Denom: Jewish identity: Jewish religious identifier, secular Jew, non Jewish</p> <p>Dens: Density of surrounding Jewish population (relatively high, relatively low)</p>	<p><u>Effect</u></p> <p>St = strong Md = moderate Wk = weak 0 = no impact</p> <p>A negative sign (-) after the effect indicator denotes an inverse impact.</p>
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RAISING CHILDREN

The multivariate analysis indicates that two practices previously evaluated as having no relationship with years lived in the community – enrolling one’s child in some form of Jewish education and, to a lesser extent, enrollment in Jewish day school – unexpectedly turn out to be inversely related to it when other variables are accounted for. This analysis suggests that, when other factors are taken into account, enrolling one’s children in some type of formal Jewish education is moderately *less* likely among households with longer tenure in the area. Enrolling one’s children in a Jewish day school is slightly *less* likely to occur. Be-

fect of gender (being female) on ethno-religious upbringing and on pre school enrollment might be due to the greater tendency of Jewish women in inter-married households to report that the children are being raised Jewish (compared to when only the male parent is Jewish).

SUMMARY: THE INDEPENDENT IMPACT OF COMMUNITY TENURE

After accounting for the effects of eight other plausibly related factors, 18 of 29 behaviors are independently impacted by inter-community mobility in the anticipated direction, meaning that those who recently moved into the community are less likely to undertake them

Table F7: Distinctive Impacts of Years at Same Residence on Raising/Educating Children

	Yrs	Age	Fem	\$	Marr	Educ	Kids	Denom	Dens
At least some children being raised Jewish	0	0	St	Md	Md	Wk	–	St	St
At least one child attends Jewish pre school	0	Md-	St	St	St	0	–	Md	St
At least one child attends Jewish day school	Wk-	0	0	0	St	St	–	St	St
At least one child getting Jewish schooling	Md-	0	0	St	#	0	–	St	St

<p>Yrs: Number of years at the same residence</p> <p>Age: Respondent’s age (18-39, 40-59, 60+)</p> <p>Fem: Female gender</p> <p>\$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)</p> <p>Marr: Marital status (not married, married)</p> <p>Educ: Level of education completed (not college grad, college grad, grad-level degree)</p> <p>Kids: Any children <18 living in household (no, yes)</p> <p>Dens: Density of surrounding Jewish population (relatively high, relatively low)</p> <p>Denom: Jewish identity: Jewish religious identifier, secular Jew, non Jewish</p> <p># Eliminated from equation because of high collinearity with other variables.</p>	<p style="text-align: center;"><u>Impact</u></p> <p>St = strong Md = moderate Wk = weak 0 = no impact</p> <p>A negative sign (-) after the effect indicator denotes an inverse impact.</p>
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cause the earlier assessments were based, in part, on curvilinear relationships (inconsistent patterns of increases and decreases across the categories of community tenure), the verdict on these behaviors should be regarded as less clear-cut and subject to qualification.³⁷

Denominational identification, Jewish population density, being married, and income are all important independent influences on providing children a Jewish upbringing. The observed ef-

than those who have been living there longer. Critically, the behaviors most strongly tied to length of time in the community all relate to the local Jewish Federation:

- Being contacted for a contribution by the Federation campaign
- Familiarity with the Federation
- Making a contribution to Federation

Table F8: Distinctive Impacts of Years at Same Residence on Philanthropy

	Yrs	Age	Fem	\$M	arr	Educ	Kids	RegD	enom
Familiarity with Federation	Wk	St	OM	d0		St	Md-S	t ⁻²	St
Giving to Federation	Md	St	OS	t0		Md	00		St
Giving \$100+ to Federation	0	St	OS	t0		Md	0	0	St
Contacted by Federation campaign	Md	St	OM	d0		St	OM	ed, Med ⁻⁶	St
Giving to other Jewish causes	Md	Md	OM	d0		Wk	Md	Wk ³	St
Giving \$100+ to other Jewish causes	Wk	Md	OS	tM	d0		St	OS	t
Giving to non-Jewish organizations	Wk	Md	OS	t0		St	OS	t ⁴	St
Giving \$100+ to non-Jewish organizations	Wk	Md	Wk-S	t0		St	OS	tMD ⁵	St
Provision in will for Jewish cause	Md	00		00		00		St ¹	St

Yrs: Number of years at the same residence
 Age: Respondent's age (18-39, 40-59, 60+)
 Fem: Female gender
 \$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)
 Marr: Marital status (not married, married)
 Educ: Level of education completed (not college graduate, college grad, graduate-level degree)
 Kids: Any children <18 living in household (no, yes)
 Reg: Geographic region of the country (Census regions)
 Denom: Secular Jewish identity, denominational Jewish identity

Impact

St = strong
 Md = moderate
 Wk = weak
 0 = no impact

A negative sign (-) after the effect indicator denotes an inverse impact.

¹ Positive effect of living in the West region.
² Negative effect of living in the West region.
³ Negative effect of living in the South region.
⁴ Positive effect of living in the Midwest.
⁵ Strong positive effect of living in the Midwest; medium positive effect of living in the West.
⁶ Positive effect of living in the South; negative effect of living in the West.

- Making a larger (\$100 or higher) contribution to Federation

One other behavior, synagogue membership, maintains a moderate tie to years lived in the community. Thirteen practices/behaviors have smaller associations with community tenure. Some of these summary evaluations are reduced in magnitude from the assessments of impact based on the simpler, tabular analysis in the Section D. One practice previously assessed as being related to years in the community – membership in other local Jewish organizations – was found to have no meaningful connection to length of community residence after other explanatory factors are introduced.

Unexpectedly, community tenure appears to be inversely related to enrolling children in full-time Jewish day school (weakly) and enrolling them in any type of Jewish education including part-time (moderately), meaning recent movers

are *more* likely to engage in these practices. (The latter outcome is based on a subset of four Western communities, thus limiting its generalizability.) In addition, Internet use to access Jewish information and Hanukkah candle lighting display significant but weak inverse relationships with years lived in the community.

Detailed Findings: National Data

Results of the multivariate logistic regressions for the national data are presented, by domain, in Tables F8-F14. As with the communities data, these behaviors are tested in the multivariate analysis to determine if they remain independently related after introducing control variables in addition to age.

PHILANTHROPY

After accounting for the effects of other factors, years since the previous residential move

shows effects on eight of nine philanthropy-related behaviors (Table F8). Mobility has moderately strong connections to four philanthropic measures:

- Being contacted by the local Federation’s annual campaign
- Making a gift to Federation in the past year
- Making a gift to a Jewish charity or cause other than Federation
- Having a provision in one’s will for a gift to a Jewish charity/cause.

Four other measures of philanthropy are more weakly related to recency of relocation (Table F8). One practice previously assessed as related (making a large gift to Federation) fails to maintain a significant independent connection when other factors are simultaneously considered.

Denominational identification (identifying with one of the Jewish religious denominations vs. identifying as a secular Jew) is strongly related to all nine behaviors. Age and income³⁸

are either strongly or moderately related to all but one of the behaviors, and level of education is strongly or moderately related to all but three of them. Having children under 18 at home is at least moderately related to giving to other Jewish charities, but moderately related *inversely* to familiarity with Federation. Although gender and marital status are generally unrelated to philanthropy, married couples are somewhat more likely to contribute \$100 or more to other Jewish charities.

Region of the country also affects philanthropic activities or conditions in a variety of ways. Living in the West promotes naming a Jewish cause in one’s will and is associated with making a larger (\$100+) gift to a non-Jewish charity. Those living in the West are less likely to be contacted by the Jewish Federation for a donation and are less familiar with the Federation. Those living in the South, on the other hand, are more likely than those in other regions to be contacted by the Federation, and they are slightly less likely to give to other Jewish causes. Midwesterners are more likely than households in other regions to give to non-Jewish charities/causes and to give \$100 or more.

Table F9: Distinctive Impacts of Years at Same Residence on Affiliation and Participation

	Yrs	Age	Fem	\$	Marr	Educ	Kids	Reg	Denom
Synagogue membership	Wk	0	0	Md	0	0	St	Md ⁻¹	St
Worship service attendance	0	0	0	0	Md	0	St	Md ⁻²	St
JCC membership	0	St	0	Wk	St	0	St	Md ⁻¹	St
JCC participation	0	Md	0	Wk	0	0	St	0	St
Memberships in other local Jewish orgs	Wk	St	Md	Md	St	0	0	Md ⁻¹	St
Jewish adult education class or study group	0	0	0	0	Md	Md	St	Md ⁻²	St

Yrs: Number of years at the same residence

Age: Respondent’s age (18-39, 40-59, 60+)

Fem: Female gender

\$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)

Marr: Marital status (not married, married)

Educ: Level of education completed (not college graduate, college grad, graduate-level degree)

Kids: Any children <18 living in household (no, yes)

Reg: Geographic region of the country (Census regions)

Denom: Secular Jewish identity, denominational Jewish identity

¹ Negative effect of living in the West region.

² Negative effect of living in the South region.

Impact

St = strong

Md = moderate

Wk = weak

0 = no impact

A negative sign (-) after the effect indicator denotes an inverse impact.

AFFILIATION AND PARTICIPATION

Only two of the six forms of affiliation and participation originally identified as being associated with years at the same address remain tied to residential moving – synagogue membership and membership in other (non-JCC) organizations. Both of them are weakly connected after accounting for the control variables (Table F9). Jewish Community Center membership and past-year attendance at any JCC/YMHA activity or program are not associated with moving once the other factors are considered. The same is true for worship service attendance and participation in adult Jewish education (the latter just missing the threshold for significance).

Having a Jewish denominational identification is again strongly related to each behavior. Family status characteristics (having children in the household, being married) also show significant independent relationships with most forms of affiliation or involvement. Having greater income relates less closely to these behaviors. Age exhibits independent ties to memberships in community centers and other Jewish organizations (but not synagogues/temples). Gender and education display no connection to five of the six. Negative effects of regional residence are evident in the West for all organization

memberships, and in the South for worship service attendance and Jewish adult education.

VOLUNTEERING

It turns out that neither variety of volunteering – with Jewish or other organizations – is significantly related to years since the last move, although volunteering for non-Jewish organizations barely misses being statistically significant (Table F10). The strongest predictors of volunteering for a Jewish group are having children in the household and having a Jewish denominational identification. Income and female gender are moderately related to it.

As for volunteering for other organizations, income and living outside the Northeast regional residence are the strongest independent predictors. Factors displaying moderate relationships include education, female gender, and being single.

MEDIA USAGE

The earlier analysis showed that more recent movers are slightly more likely to use the Internet to access Jewish information or content, but that relationship no longer obtains after the control variables are introduced (Table F11). Jewish identification, age (being younger), education, having children under 18, Midwest residence and income (to a lesser

Table F10: Distinctive Impacts of Years at Same Residence on Volunteering

	Yrs	Age	Fem	\$	Marr	Educ	Kids	Reg	Denom
Volunteering for Jewish organizations	0	0	Md	Md	0	0	St	0	St
Volunteering for non-Jewish organizations	0	0	Md	St	Md-	Md	0	StMd ¹	0

<p>Yrs: Number of years at the same residence</p> <p>Age: Respondent's age (18-39, 40-59, 60+)</p> <p>Fem: Female gender</p> <p>\$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)</p> <p>Marr: Being currently married</p> <p>Educ: More education completed (not college graduate, college grad, graduate-level degree)</p> <p>Kids: Having children <18 living in household</p> <p>Reg: Geographic region of the country (Census regions)</p> <p>Denom: Jewish identity: Jewish religious identifier, secular Jew, non Jewish</p> <p>¹ Strong positive effect of living in the South or in the West regions; medium positive effect of living in the Midwest region.</p>	<p><u>Impact</u></p> <p>St = strong</p> <p>Md = moderate</p> <p>Wk = weak</p> <p>0 = no impact</p> <p>A negative sign (-) after the effect indicator denotes an inverse impact.</p>
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Table F11: Distinctive Impacts of Years at Same Residence on Media Usage

	Yrs	Age	Fem	\$	Marr	Educ	Kids	Reg	Denom
Use of Internet for Jewish content/info	0	Md-	0	Wk	0	Md	Md	Md ¹	St
<p>Yrs: Number of years at the same residence</p> <p>Age: Respondent's age (18-39, 40-59, 60+)</p> <p>Fem: Female gender</p> <p>\$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)</p> <p>Marr: Marital status (not married, married)</p> <p>Educ: Level of education completed (not college graduate, college grad, graduate-level degree)</p> <p>Kids: Any children <18 living in household (no, yes)</p> <p>Reg: Geographic region of the country (Census regions)</p> <p>Denom: Secular Jewish identity, denominational Jewish identity</p> <p>¹ Positive effect of living in the Midwest.</p>						<p><u>Impact</u></p> <p>St = strong Md = moderate Wk = weak 0 = no impact</p> <p>A negative sign (-) after the effect indicator denotes an inverse impact.</p>			

extent) *are* independently related to accessing Jewish web sites.

RITUAL PRACTICES

The three ritual practices that were earlier found to be positively associated with years at one's current address maintain an independent connection to residential tenure (Table F12). Keeping a kosher home is more heavily impacted by moving than attending Passover Seders and lighting candles on Shabbat. In all

these cases, recent movers are somewhat less likely to engage in these ritual practices than longer term residents.

Not surprisingly, Jewish denominational identification is again the primary explanatory factor. Family composition (being married and having children at home) also contribute significantly to keeping kosher, Sabbath candle lighting, and Hanukkah candle lighting. Age (being younger) is independently related to keeping kosher. Women are more likely than men to attend

Table F12: Distinctive Impacts of Years at Same Residence on Rituals

	Yrs	Age	Fem	\$	Marr	Educ	Kids	Reg	Denom
Attended Passover Seder	Wk	Wk-	St	Wk	0	Wk	0	Md- ¹	St
Sabbath candle lighting	Wk	0	Md	0	St	Wk-	St	Md ³	St
Hanukkah candle lighting	0	Wk-	St	0	St	0	St	St-Md-	St
Keeping kosher at home	Md	Md-	0	Wk	St	Md-	St	St ³	St
<p>Yrs: Number of years at the same residence</p> <p>Age: Respondent's age (18-39, 40-59, 60+)</p> <p>Fem: Female gender</p> <p>\$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)</p> <p>Marr: Marital status (not married, married)</p> <p>Educ: Level of education completed (not college graduate, college grad, graduate-level degree)</p> <p>Kids: Any children <18 living in household (no, yes)</p> <p>Reg: Geographic region of the country (Census regions)</p> <p>Denom: Secular Jewish identity, denominational Jewish identity</p> <p>¹ Negative effect of living in the West region. ² Strong positive effect of living in the Midwest; medium positive effect of living in the West. ³ Positive effect of living in the Northeast.</p>						<p><u>Impact</u></p> <p>St = strong Md = moderate Wk = weak 0 = no impact</p> <p>A negative sign (-) after the effect indicator denotes an inverse impact.</p>			

Table F13: Distinctive Impacts of Years in the Community on Attitude Toward Israel

	Yrs	Age	Fem	\$	Marr	Educ	Kids	Reg	Denom
Feel emotionally attached to Israel	0	St	0	0	Wk	Wk	0	Md ⁻¹	St
<p>Yrs: Number of years in the community</p> <p>Age: Respondent's age (18-39, 40-59, 60+)</p> <p>Fem: Female gender</p> <p>\$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)</p> <p>Marr: Being currently married</p> <p>Educ: More education completed (not college graduate, college grad, graduate-level degree)</p> <p>Kids: Having children <18 living in household</p> <p>Denom: Jewish identity: Jewish religious identifier, secular Jew, non Jewish</p> <p>Reg: Geographic region of the country (Census regions)</p> <p>¹ Negative impact of living in the Midwest.</p>							<p><u>Effect</u></p> <p>St = strong Md = moderate Wk = weak 0 = no impact</p> <p>A negative sign (-) after the effect indicator denotes a negative impact.</p>		

a Seder, all else being equal, and they are more apt to participate in candle lighting rituals. Residing in the Northeast region is strongly connected to keeping kosher, and it is moderately associated with Sabbath candle lighting. Seder attendance is less likely in the West. Hanukkah candle lighting is negatively associated with West and South residence (moderately), and especially with living in the Midwest.

ISRAEL

As in the communities analysis, emotional attachment to Israel is unrelated to residential moving among respondents in the national data. Instead, attached to Israel is most strongly impacted by being older and by having a Jewish denominational identification. It is negatively impacted to a moderate extent by living in the Midwest.

RAISING/EDUCATING CHILDREN TO BE JEWISH

As described in section E, the NJPS asked whether children in the household are being raised Jewish. Although the results were generally in the hypothesized direction (those with longer residential tenure being slightly more likely to respond affirmatively), the contrasts were not strong enough to be statistically significant, given the sample size. In the multivariate analysis, tenure at the current address *does* produce a significant impact on the likelihood of raising at least one child to be Jewish (Table F14).³⁹

Enrolling one's child in Jewish day school, previously found to be related to moving, fails to achieve statistical significance after taking the other factors into account. Enrollment of children in *some* form of Jewish education,

however, maintains its moderately strong connection to mobility. A plausible explanation for this contrast maintains that parents sending their children to full-time day school are more committed to Jewish education, so their decisions will be less affected by residential moves than those of other parents. (In fact, some of them might be moving into areas that facilitate having their children attend day school.) If the explanation applies, the decisions of parents who send their children for part-time Jewish education will be more impacted by moving.

Jewish identity is the only factor shown to be associated with each of the three child-rearing practices. Age is inversely related to sending one’s child to day school – meaning that older parents are *less likely* to do so – and, also, to raising one’s child to be Jewish. Living in the South or Midwest is also inversely related to Jewish education for children. Being female and having higher income is positively related to raising children Jewish.

Table F14: Distinctive Impacts of Years at Same Residence on Raising/Educating Children

	Yrs	Age	Fem	\$	Marr	Educ	Kids	Reg	Denom
Raising at least one child to be Jewish	Md	Md-	St	St	0	0	–	0	St
Child attends Jewish day school	0	0	0	0	0	0	–	St ⁻¹	St
Child getting some part-time Jewish schooling	Md	0	St	0	0	0	–	0	St

<p>Yrs: Number of years at the same residence</p> <p>Age: Respondent’s age (18-39, 40-59, 60+)</p> <p>Fem: Female gender</p> <p>\$: Household income (< \$50,000, \$50,000<\$100,000, \$100,000+)</p> <p>Marr: Marital status (not married, married)</p> <p>Educ: Level of education completed (not college graduate, college grad, graduate-level degree)</p> <p>Kids: Any children <18 living in household (no, yes)</p> <p>Reg: Geographic region of the country (Census regions)</p> <p>Denom: Secular Jewish identity, denominational Jewish identity</p> <p>¹ Negative effect of living in the South or Midwest.</p>	<p style="text-align: center;"><u>Impact</u></p> <p>St = strong Md = moderate Wk = weak 0 = no impact</p> <p>A negative sign (-) after the effect indicator denotes an inverse impact.</p>
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SUMMARY: THE INDEPENDENT IMPACT OF RESIDENTIAL TENURE

Of the 26 practices and behaviors evaluated, 15 of them are significantly related to recency of residential moving after simultaneously examining the effects of nine other factors (eight new control variables plus age). Although none of them display a strong connection to moving, seven are moderately connected, including two measures related to federations and two measures related to other aspects of Jewish philanthropic behavior:

- Being contacted by Federation,
- Making a contribution to Federation,
- Making a contribution to other Jewish charities or causes,
- Making a provision in one's will for a Jewish charity/cause,
- Keeping kosher at home,
- Raising one or more children to be Jewish, and
- Enrolling one's child in some type of Jewish education

Four behaviors which appear linked in the earlier analysis, which controlled only for age, turned out to be *not* significantly related in the multivariate model: contributing \$100 or more to the Federation campaign, worship service attendance, JCC membership, and participation in JCC activities. Two others changed from negative relationships – being associated in the opposite than expected direction – to null relationships.

The Effect of Eliminating Denominational Identification in the Multivariate Analyses

Strength of Jewish denominational identification is related to most Jewish behaviors, usually strongly related. A separate analysis was performed to determine what the effect would be of re-running the regressions *without* that critical variable which captures so much of the variation in those behaviors *and* which other research has suggested is related to mobility.⁴⁰ Specifically, would dropping denominational identification help explain the impact of mobility on those behaviors by strengthening its empirical impact? If so, the weaker Jewish identification of movers could reasonably be spotlighted as a reason why moving appears to diminish certain Jewish behaviors and practices.

The results provide slim support for this line of thinking. In the communities analysis, 3 of 29 behaviors were affected in the hypothesized direction:

- The impact of *community tenure on membership in other Jewish organizations* changed from a null relationship to a weak relationship.
- The impact on enrolling one's children in Jewish day school changed from a *weak inverse* relationship to a null relationship.
- The impact of community tenure on enrolling one's children *in any type of Jewish schooling* changed from a *medium inverse* relationship to a *weak inverse* relationship.

In the national analysis, 4 of the 26 behaviors tested were affected as hypothesized:

- The impact of residential tenure on giving a gift of \$100 or more to Federation changed from a null

relationship to a weak positive relationship.

- The impact on worship service attendance also changed from a null relationship to a weak positive relationship.
- The same was true of participation in adult Jewish education (although the original relationship was very nearly weak to begin with (just missing significance).
- The impact of volunteering for other than Jewish organizations went from a null relationship (although almost weakly significant) to a weak relationship.

However, these changes in the national analysis were counter-balanced by four other changes in the *opposite* direction:

- The impact of residential tenure on gifts to other Jewish charities/ causes declined from a moderate to a weak relationship.
- The impact of giving larger-size gifts to non-Jewish charities went from a weak relationship to no relationship.
- The impact on Hanukkah candle lighting changed from no relationship to a *weak inverse* one.
- The impact on raising children to be Jewish changed from a moderately strong relationship to no relationship.

To conclude, it is apparently *not* the case that very much of the impact of moving on behaviors is a result of movers being less likely to have a Jewish denominational identification.

The analysis in note 13 implies that similar results would obtain if other measures of Jewish identity were tested instead (with the possible exception of ritual observance).

Summary of the Multivariate Analyses

Table F12 combines the results from the national and communities analysis. Examining both parts of the multivariate analysis warrants the broad conclusion that, among the seven domains studied, *philanthropy-related behaviors, especially those tied to Federation, are most adversely impacted by moving*. The analysis uncovered no strong impacts in any of the other domains, and only four moderate impacts on non-philanthropy behaviors— on synagogue members (in the communities analysis), and on keeping kosher, raising children Jewish, and enrolling one’s children in some type of Jewish education (the latter three in the national analysis). All other behaviors studied showed weak or no independent impacts of residential mobility.

The obvious implication is that moving matters more in some areas (philanthropy) than in others. It is puzzling why philanthropy appears to be so much more affected by moving than volunteerism, as the two are often thought of as opposite sides of the same “giving” coin. One response is that, in the communities, volunteering is only more weakly impacted than Federation contributions. It is *not* any less impacted than giving to other Jewish, or to non-Jewish, causes. Federation philanthropy is more place-based than other types, so one might expect it to be more affected by relocations than other forms of giving and volunteering, which are less dependent on ties to the local area.

In the national data analysis, the difference between the impacts of moving on most forms of philanthropy (moderate to weak) versus on volunteerism (none) remain to be explained.

The reason here might be related to the different measure of mobility applied in the national analysis – change of address (vs. change of community, in the communities analysis). Because over half of the most recent moves were local moves, not involving a change in community, the overall impact on volunteering might have been obscured. In other words, if more of the moves had been inter-community, as in the communities analysis, the impact on volunteering might have been strong enough to be detected.

One additional conundrum begs explanation – the inverse impacts found in the communities data (but not in the national) on enrolling children in day school and in any Jewish education. These outcomes are harder to make sense of. The any-Jewish-education finding might be due to characteristics or motivations peculiar to families who have recently moved to Western communities (only 4 of the 9 community surveys – all in the West – included this question). Or, it could be a random fluctuation within this relatively small subsample.

The day school findings (which represent a less sharp contrast) might be understandable if the inter-community relocation decisions made by families committed to full-time Jewish education for their children are shaped in part by wanting to live in areas accessible to day schools. This could help account for the communities outcome, but it fails to explain why a similar effect is not also found in the national data. Possibly a different dynamic is at work for local moves, compared to inter-community moves.

The documented impacts of moving pose challenges to Federations and other Jewish communal organizations that are addressed in the concluding section.

Table F12: Summary of the Independent Impacts of Mobility on Behaviors/Practices in the Communities and National Analyses

	<u>Communities</u>	<u>National</u>
Philanthropy		
Familiarity with Federation	Strong	Weak
Giving to Federation	Strong	Moderate
Gifts of \$100+ to Federation	Strong	None
Contacted by Federation Campaign	Strong	Moderate
Gifts to other Jewish causes	Weak	Moderate
Gifts of \$100+ to other Jewish causes	Weak	Weak
Gifts to non-Jewish organizations	Weak	Weak
Gifts of \$100+ to non-Jewish causes	Weak	Weak
Provision in will for Jewish cause	None	Moderate
Affiliations and Participation		
Synagogue membership	Moderate	Weak
Worship service attendance	Weak	None
JCC membership	None	None
JCC participation	Weak	None
Other local Jewish org membership	None	Weak
Class or study group	Weak	None
Sense of belonging	Weak	–
Volunteering		
Volunteering for Jewish organizations	Weak	None
Volunteering for non-Jewish orgs	Weak	None
Media Usage		
Read local Jewish newspaper	Weak	–
Use Internet for Jewish content/info	None	None
Rituals		
Attended Passover Seder	None	Weak
Sabbath candle lighting	Weak	Weak
Hanukkah candle lighting	Weak Inverse	None
Keeping kosher at home	Weak	Moderate
Israel		
Emotional attachment to Israel	None	None
Raising and Educating Children		
Raising children to be Jewish	None	Moderate*
Attends Jewish pre school	None	–
Attends Jewish day school	Weak Inverse	None
Enrolled in any Jewish education	Moderate Inverse	Moderate

* Based on child 1, which provides the largest sample.

– No comparable measure in NJPS (or, in the case of Jewish pre-school, insufficient sample size).

SECTION G

JEWISH AND NON-JEWISH GEOGRAPHIC MOBILITY: A COMPARISON ACROSS DIFFERENT RELIGIOUS GROUPS

To more fully investigate the impact of geographic mobility on American Jews and their community, a comparative perspective that measures Jews against other religious groups is valuable. If geographic mobility operates in a similar manner for Jews and non-Jews, then

representative survey of the American population conducted annually or biennially since 1972 by the National Opinion Research Center at the University of Chicago. As a national sample of adults living in households, the GSS naturally covers people of all religious prefer-

Key Findings

Two key differences exist between the previous analyses and the analysis using GSS data. First, in the GSS, Jews are defined as a religious group only, whereas the community studies and NJPS have more expansive definitions of who is Jewish. Second, the measure of mobility available in GSS is what might be called “net lifetime mobility,” a comparison of the location where a person was raised and the location where that same person currently resides at the time of his or her survey interview.

Compared to Catholics and Protestants, Jews are more geographically mobile than Catholics and Protestants, presenting a greater challenge to the organized Jewish community than to institutions serving other religious groups. However, among those raised Catholic or Protestant, geographic mobility leads to a decline in maintaining their religion, while for Jews no such decline occurs.

While net lifetime mobility has no adverse impact on remaining Jewish by religion, it often shows an effect when it interacts with the density of the Jewish population (the relative concentration of Jews in an area). When Jews are not mobile, density usually plays a weak role in determining if they remain Jewish. But when Jews leave their place of origin and end up somewhere else, density matters more. In general, they are less likely to remain Jewish if their final destination has relatively few other Jews, and they are more likely to remain Jewish if their ending point has relatively more Jews.

there is a general societal process in operation and Jews are just following the typical pattern. But if geographic mobility has differential impacts for Jews than non-Jews, then processes particular to Jews are operating.

A comparative perspective can be achieved by using the General Social Survey (GSS), a

ences and thus provides the basis for comparing the impact of geographic mobility among Jews and non-Jews. For this analysis, a total of 26 cross-sectional surveys from 1973 to 2006 were combined into a cumulative data file, with a total of 51,020 respondents, among whom 1,014 are Jewish.

Defining Jews, non-Jews and mobility in the GSS

In the GSS, Jews are defined as a religious group only. Respondents are asked in what religion they were raised and what their current religion is, and for each question, one of the response options is Jewish. Consequently, respondents can be categorized as being raised Jewish and being currently Jewish (and comparisons can be made between them), but in both cases “Jewish” refers only to religion. Respondents cannot be classified as raised or currently Jewish based on ethnicity, culture, or other forms of self-identification.

This is a critical distinction with the local community studies and the NJPS, both of which allow for definitions of being Jewish that are broader than religion alone. Other research has shown that all else being equal, Jews defined by religion are more connected to Judaism and Jewish life than those who identify themselves as Jewish by ethnicity, culture, parentage or other criteria. As a result, including only Jews by religion in the sample may well make the sample more homogeneous, thus dampening the effect on measures of Jewish connections from any number of factors, including mobility.

In comparative research using religion as a framework, Jews are typically compared to three other groups: Protestants, Catholics and

Nones (those who say they have no religion). Today, Protestants represent about 50% of the U.S. population, Catholics about 26% and Nones about 16%, with Jews somewhat less than 2%. Protestants are often sub-divided further according to the theological orientation of their specific denomination: fundamentalist (evangelical), moderate and liberal.

A final distinction between GSS and the other studies used in this report is the measure of mobility. In GSS, the available measure of mobility is what might be called “net lifetime mobility,” a comparison of the location where a person was raised and the location where that same person currently resides at the time of his or her survey interview. The mobility measure has three categories: lives in the same city as raised in; lives in a different city but same state as raised in; lives in a different state than raised in. Table G1 displays the distribution of this measure of mobility for the GSS sample as a whole and for each of the religious groups separately. Those with no religion are the most mobile, with 71% no longer living in the same city they were raised in. Jews are just slightly less mobile than Nones, with 66% having moved away from their community of origin. In contrast, fewer Catholics (57%) and Protestants (56%) are mobile as defined here. Moreover, among those who are mobile, Nones and Jews are more likely than Protestants and Catholics to reside in a different state than the one they were raised in.

Table G1: Geographic Mobility by Religion

	All	Protestants	Catholics	Jews	Nones
Lives in Same City Raised- in	42.2%	43.0%	44.0%	34.3%	29.2%
Lives in Different City, but Same State Raised-in	25.2	25.8	24.7	21.9	20.3
Lives in Different State than Raised-in	32.6	31.2	31.3	43.7	50.5

Source: General Social Survey, 1973-2006

Religious stability and net lifetime mobility

Most research finds that geographic mobility is associated with lessening communal and associational ties in general and with reduced religious attachment in particular. Among people raised Protestant, Catholic, or None (no religion), residential stability is associated with religious stability. That is, stayers are more likely to remain followers of the religion they were raised in and movers are more likely to change their religion. These patterns are shown in Table G2, Panels A and B.

Looking first at Panel A, 89.1% of Protestants living in the community they were raised in are still Protestants, while among those who moved to a different state 86.0% are still Protestant. Thus, the gain in retention levels from

residential stability is +3.1 percentage points for Protestants (89.1% for stayers - 86.0% for interstate movers = +3.1 percentage points). Likewise, the retention gains from geographic stability are +7.6 points for Catholics and +12.0 points for Nones.

This same pattern also holds for each of the three Protestant theological groupings, fundamentalist, moderate and liberal (Table G2, Panel B). Those living in the community they were raised in are more likely to still be in the same theological group of Protestants than those who have changed states. The increase in religious retention is 8.4 points for fundamentalist Protestants, 9.2 points for moderate Protestants, and 7.4 points for liberal Protestants. For all three Protestant groupings, as well as for Catholics and Nones, moving away from the city in which one was raised is associated with leaving the religion in which one was

raised.

Table G2: Impact of Moving from Area Raised-in on Religious Preference

% Currently in Same Religion as Raised-In

PANEL A. MAJOR RELIGIONS

	Protestants	Catholics	Jews	Nones
Lives in same city raised-in	89.1	82.6	82.5	58.3
Lives in different city, but same state raised-in	87.4	77.6	83.9	49.1
Lives in different state than raised-in	86.0	75.0	85.3	46.3
Same city – Diff. state	+3.1	+7.6	-2.8	+12.0
N	(28,452)	(13,787)	(983)	(2,192)

PANEL B. THEOLOGICAL GROUPS OF PROTESTANTS

	Fundamentalist	Moderate	Liberal
Lives in same city raised-in	80.2	70.9	66.3
Lives in different city, but same state raised-in	73.9	67.1	60.4
Lives in different state than raised-in	72.0	61.7	59.9
Same city – Diff. state	+8.2	+9.2	+7.4
N	(14,643)	(7,058)	(6,450)

Source: General Social Surveys, 1973-2006
 However, this pattern does not hold for Jews, when they are defined only as a religious group. The likelihood of someone remaining Jewish varies little by geographic mobility from a person's community of origin, and what differences there are occur in the opposite direction of the other religious groups, with

those still living in the same community being slightly less likely to remain Jewish than those moving to a different state. As Table G1A shows, 82.5% of Jewish stayers remained Jewish as did 85.3% of Jewish interstate movers, for a decline in remaining Jewish of -2.8 percentage points among those staying in their local community.

Tables G3 and G4 divide the Jewish sample by time and age to determine if they interact with the relationship between remaining Jewish and leaving one's community of origin. Overall, the evidence is weak, but Table G3 indicates the lower retention among the residentially stable Jews occurred during the 1970s and 1980s

and since 1990 retention has not been related to geographic mobility from community raised in. In other words, movers were once more likely to stay Jewish, but since 1990 that is not the case. Furthermore, Table G4 shows that the slightly higher retention among interstate movers has occurred only among Jews less than 45 years old, and that has been no difference in

retention levels among Jews 45 and older.

Table G3: Impact of Moving from Area Raised-in on Religious Preference of Those Raised as Jews by Time

Time	% Still Jewish	
	1973-1989	1990-2006
Lives in same city raised-in	82.3	82.9
Lives in different city, but same state raised-in	85.6	82.1
Lives in different state than raised-in	88.0	83.1
Same city – Diff. state	-5.7	-0.2
N	(489)	(493)

Source: General Social Survey, 1973-2006

Table G4: Impact of Moving from Area Raised-in on Religious Preference of Those Raised as Jews by Age

Age	% Still Jewish	
	Less than 45	45+
Lives in same city raised-in	79.3	87.8
Lives in different city, but same state raised-in	75.5	92.3
Lives in different state than raised-in	81.4	87.8
Same city – Diff. state	-2.1	0.0
N	(447)	(521)

Source: General Social Survey, 1973-2006

Mobility and religious observance

A second way to compare the impact of net lifetime mobility across religious groups is to examine measures of religious involvement, including religious service attendance, prayer and identifying as a strong follower of one's religion. Scholars of American religion have often noted that followers of Christian traditions typically score higher on such measures than Jews do, and as Table G5 shows, that is the case here as well. The table contains data on those who are still following the same faith they were raised in, and shows that Protestants are slightly more religiously involved than Catholics, and both in turn are substantially more religiously involved than Jews.

Moving beyond the aggregate level, though, it may be instructive to look at the relationship between mobility and involvement. But as the table shows, net lifetime mobility has no large or consistent impact for Protestants, Catholics, or Jews. Once members of a religion remain in the religion they were raised in, moving away from their community of origin does not impact how often they attend services or pray or how strongly they follow their religion.

Table G5: Impact of Moving from Area Raised-in on Religious Involvement of Those Not Changing Their Religious Preference

	% Attending Religious Services at Least Monthly	% Saying a “Strong” follower of Their Religion	% Praying at Least Weekly
Protestants			
Lives in same city raised-in	56.4	44.0	84.7
Lives in different city, but same state raised-in	53.5	43.1	83.0
Lives in different state than raised-in	54.4	44.4	84.1
Same city – Diff. state	+2.0	-0.4	+0.6
Catholics			
Lives in same city raised-in	56.5	39.3	80.2
Lives in different city, but same state raised-in	57.8	39.5	82.2
Lives in different state than raised-in	58.0	39.2	83.7
Same city – Diff. state	-1.5	+0.1	-3.5
Jews			
Lives in same city raised-in	42.3	20.8	45.9
Lives in different city, but same state raised-in	37.8	24.7	48.9
Lives in different state than raised-in	41.8	22.8	50.2
Same city – Diff. state	+0.5	-2.0	-4.1

Mobility, density and remaining Jewish

While net lifetime mobility has no adverse impact on remaining Jewish by itself, it often shows an effect when it interacts with the density of the Jewish population. This section looks first at how density affects the likelihood of remaining Jewish, and then at how mobility and density operate together.

Density was measured at three levels – Census region, state and county/metro area – and each level was divided into low, medium and high proportions of Jews. Census region, state, and county/metro area were divided into approxi-

mate thirds based on the percent Jewish in each respective geographic level as calculated from the GSS.

Not surprisingly, remaining Jewish is more likely when one currently lives in an area with a higher or denser Jewish presence. For example, looking at the state row in Table G6, 78.9% of those raised as Jewish are still Jewish when they live in state with relatively few Jews, 84.7% are still Jewish in states with a medium proportion of Jews, and 89.1% are still Jewish in states with a relatively high proportion of Jews. Similar patterns appear when Census region or county/metro area are used.

Table G6: % Raised as Jewish and Still Jewish by Jewish Level in Current Area

	Low	Medium	High
Census Region	79.7	84.0	87.3
State	78.9	84.7	89.1
County/Metro Area	76.1	86.5	90.7

Source: General Social Survey, 1973-2006

Notes: There are nine Census regions: New England, the Mid-Atlantic, East North Central, West North Central, South Atlantic, East South Central, West South Central, Mountain, and Pacific. Census region, state, and county/metro area were divided into approximate thirds based on % Jewish in each respective area.

Table G7 looks at the joint impact of both geographic mobility from community raised in and density of Jews in the current area of residence. Consistent with Tables G5 and G6, it shows that

living among more Jews increases retention, while moving has little impact and it is as likely to lower retention as to raise it.

Table G7: Impact of Moving from Area Raised-in on Religious Preference of Those Raised as Jews by Jewish Level in Current Area

	% Still Jewish		
	Low	Medium	High
Panel A. Jewish Level of Census Region			
Lives in same city raised-in	84.9	80.5	82.9
Lives in different city, but same state raised-in	74.7	84.4	87.5
Lives in different state than raised-in	78.5	85.1	91.4
Same city – Diff. state	+6.4	-4.6	-8.5
Panel B. Jewish Level of State			
Lives in same city raised-in	80.9	82.9	85.9
Lives in different city, but same state raised-in	80.5	78.6	90.0
Lives in different state than raised-in	77.1	87.8	93.3
Same city – Diff. state	+3.8	-4.9	-7.4
Panel C. Jewish Level of County/Metro Area			
	Low	Medium	High
Jewish Level of State			
Lives in same city raised-in	70.2	87.1	89.0
Lives in different city, but same state raised-in	80.7	80.9	89.8
Lives in different state than raised-in	77.0	88.8	93.4
Same city – Diff. state	-6.8	-1.6	-4.4

Source: General Social Survey, 1973-2006

Notes: There are nine Census regions: New England, the Mid-Atlantic, East North Central, West North Central, South Atlantic, East South Central, West South Central, Mountain, and Pacific. Census region, state, and county/metro area were divided into approximate thirds based on % Jewish in each respective area.

At the same time, though, mobility appears to heighten the importance of density on remaining Jewish. Looking at the Census region level (Panel A), there is no consistent impact of density when people live in the same city they were raised in: 84.9% of those in low density areas are still Jewish, 80.5% of those in medium density areas are still Jewish, and 82.9% of those in high density areas are still Jewish. In contrast, when people move away from their city of origin, the density of their current residence plays a role in whether they are still Jewish. Among both those who live in a different city but same state than they were raised in and those who live in a different state altogether, high density residents are nearly 13 percentage points more likely to be Jewish than low density residents. The same pattern emerges at the state level (Panel B), as mobility and density interact in such a way that movers are more strongly affected by the density of their current state than non-movers. The distinction is not replicated at the county/metro level (Panel C), suggesting density and mobility might interact more strongly at some geographic levels than others.

Conclusion

In sum, while moving from the community that one was raised in is associated with religious instability for Protestants, Catholics, and Nones, it does not by itself decrease the likelihood of remaining Jewish, when being Jewish is defined by religion alone. Instead, the evidence suggests that mobility's impact on religious instability among Jews is mediated through the density of the location to which Jews move. When Jews stay in their geographic place of origin, density usually plays a weak role in determining if they remain Jewish. In contrast, when Jews leave their place of origin and end up somewhere else, density matters more. In general, they are less likely to remain Jewish if their final destination has relatively few other Jews, and they are more likely to remain Jewish if their ending point has relatively more Jews. In other words, mobility has the potential to unmoor Jews from their religious identity, and that process can be exacerbated if relatively few other Jews are nearby or countered if relatively many other Jews are in the area.

SECTION H

IMPLICATIONS AND RECOMMENDATIONS FOR COMMUNAL STRATEGY AND POLICY

The preceding analysis provides substantial evidence for the integration-disruption hypothesis, which states that religious and community involvement are reduced by changes and discontinuities in people's lives. In the case studied here, the data show that moves between communities can weaken ties to and interaction with the Jewish community. The data also indicate that over time the disruption effect diminishes and levels of involvement rise. The effects of moving on the federation system are particularly severe. Newcomers to communities are substantially less likely than others to be familiar with federation, to be contacted by federation, and to make a contribution to federation. Connections to other Jewish organizations are also affected, though to a somewhat lesser extent than federations. Consequently, the related challenges to the federation system in particular and the broader communal system in general are how to cooperate and coordinate in order to minimize the disruption effect to begin with and accelerate the rejoining. In today's world, the onus for connecting newcomers to their communities rests primarily on Jewish organizations, not on the movers.

To discuss the findings, address the strategic and policy implications emerging from them and help develop recommendations, NORC researchers convened four focus groups. One group was composed of federation professionals from the communities whose data were used in the communities analysis of this report, while a second group included federation professionals from other communities. The third focus group included Jewish Federations of North America professionals and the fourth was composed of professionals from other

national Jewish organizations (focus group participants are listed in Appendix 2).

While the focus groups helped inform this section, the primary project researchers at NORC, with input from The Jewish Federations of North America, retain responsibility for the implications and recommendations advanced here. Four broad areas of implications and recommendations, which sometimes overlap with each other, are presented: sharing information about movers; understanding today's consumer orientation; reaching out to newcomers through marketing, social media and branding; and identifying how national organizations can add value to local affiliates.

Sharing information about movers

To be sure, there are numerous obstacles to cooperation and coordination among Jewish organizations with respect to addressing the issue of mobility. Most prominent among them is the limited information sharing among organizations and agencies, especially regarding potential donors and members, a problem focus group members readily acknowledged. Limited information sharing usually results from the perception that organizations compete with each other for members and donors.

The issue of mobility exacerbates these tendencies. For organizations and agencies whose donors and members are departing, the logic of limited resources implies that they focus their resources on those who remain part of their organization and view spending resources on tracking those moving away as counter-productive.

In addition, today's current economic and financial crises – the full force of which hit after this project started – might further discourage information sharing. “In the current economic environment it is especially hard to get communities to communicate,” one focus group participant said. “Everyone is circling their wagons trying to protect things at home and stay focused on local efforts. In better economic times, you might be able to move to new initiatives and think more about the system.”

How, then, do federations specifically and the communal system broadly counter these challenges to information sharing? To begin with, the perception that Jewish organizations compete with each other is generally wrong. Jews who join or donate to one Jewish organization are much more likely to join or donate to another. As a result, Jewish organizations should not see themselves as engaged in competition with each other but rather as allies sharing a critical interest in increasing the overall proportion of the population that is communally engaged as members, participants and donors to Jewish organizations (Sheskin and Kotler-Berkowitz 2007). This change in perception, in turn, requires a change in communal culture, one which places more emphasis on shared interests to promote the common communal good and less emphasis on competing interests that narrowly circumscribe benefits to particular organizations.

Many focus group participants acknowledged that the study findings strongly implied the desirability of information sharing about donors who move from one community to another, with the goal of preventing movers from losing contact with the Jewish community. One step in that direction is The Jewish Federations of North America's recently established New Moves Project, in which participating federations supply the names of people who have moved out of their communities (which they learn about from returned mail) to The Jewish

Federations of North America, which then runs them through a national database of names and, where matches occur, supplies the name and contact information to the new community where the person lives. In this way, participating federations both help other federations and receive benefits themselves, and The Jewish Federations of North America acts as the coordinating mechanism among them, leveraging its resources to benefit the system as a whole. The program started as a pilot with 8 communities; today, 69 federations are participating. Focus group participants would like to see the program extended to include a welcome package or a letter that welcomes newcomers to the community within the first 6 months of their arrival to help connect the dots for them and indicate that the local Federation is part of a larger network.

Building on the New Moves Project, at least one focus group suggested the possibility of giving movers themselves an online tool for notifying the federation system of their intention to move and desire to connect to federation in their new community. The online tool would consist of a national website in which donors and participants could register and update their contact information, so that they manage their own connections to the federation system. Other Jewish organizations with a national system and local affiliates, like the JCCs, could also employ this kind of online tool.

Understanding today's “consumer orientation”

Of course, not all movers will be identified or will identify themselves, and not all Jews are already connected to the Jewish community in their present community, so following known movers is not sufficient. Jewish organizations need to take steps to identify and reach out to newcomers who have not been identified by their sending area. To do that, they need to focus on what several focus group participants referred to as a “consumer orientation”

among many Jews today – which reflects a similar sensibility prevailing in American society generally – and adapt Jewish organizations more readily to it. In the more structured society that characterized the not too distant past, organizations played a prominent role in connecting people to one another and sustaining viable communities. Consequently, organizational memberships had an intrinsic value to their members. In today's world, social relationships are more fluid and intermittent, social boundaries more porous, and organizations less prominent in structuring people's daily lives. People still want – and, we might add, need – organizations, but not as they used to. Increasingly, focus group participants said, people want to consume, connect to and participate in organizational offerings in a more flexible manner, to take part in discrete activities, events and programs *on their own terms*. Indeed, one group participant proclaimed the need to develop a new vocabulary to describe and interact with such people, calling terms such as “non-affiliated” disparaging to those who choose not to formally join organizations but wish to connect with them in more episodically.

During the focus group discussions, two programmatic approaches emerged at the intersection of mobility and consumer orientation. One approach is the concierge model, which connects people to services, programs and other people in the Jewish community, thus helping new community members find aspects of Jewish life they are interested in, without requiring or advocating organizational membership. A community concierge function could be undertaken by the local federation; indeed, because federations have never been membership organizations *per se* and have often seen themselves as community builders and conveners, the adaptation of an explicit concierge function might be a natural evolution for federations seeking to build loyal donors in an increasingly consumer-oriented society. Other Jewish organizations that have been traditional membership

organizations, such as synagogues and JCCs, might also institute a concierge model, thus emphasizing the change from membership to consumerism where individuals pick and choose the services which they want. A community-wide concierge model also helps create a local culture whereby Jewish organizations share information with each other. Organizations participating in a concierge model cannot hoard information, but must share information in the service of helping new arrivals and their families make the connections they seek.

The second programmatic response to consumer orientation that emerged in the focus groups was offering a “Jewish debit card,” in which Jewish organizations, possibly organized by the local federation, would offer new community arrivals a debit card with a fixed amount of scrip that could be spent on various community memberships, activities, and events. For example, scrip could be applied to synagogue or JCC memberships, adult education classes, schooling for children, Jewish cultural events, and any number of other things – in any combination at the user's discretion. In some respects, a Jewish debit card program can be thought of as one way to implement the concierge model. The program would provide value to new arrivals and allow them, as consumers, to decide how they want to use the value given to them. Within the federation movement, discussions about a similar program, called Passport to Jewish Life, have been discussed at the national level but are currently on hold due to the ongoing economic crisis.

While a debit card program would involve some immediate and direct costs to local community organizations (and thus require some resource allocation), there could be potentially great benefits in this approach. First, unlike standard types of promotional communication, it would avoid giving new arrivals the impression that they are simply being solicited – which is likely to be a major turn-off, especially for less involved Jews. Instead, it would represent an

offer of valuable benefits without reciprocal obligations. Second, it would promote Jewish resources and attractions in the new community, and third, it would facilitate the development of Jewish connections when the recipient takes advantage of the gift. Finally, if federations organized such a program, it could have tremendous marketing potential by providing multiple touchpoints for newcomers to be reminded of the value federation has provided them and why they, in return, should support the federation.

Reaching out to newcomers: marketing, communications and branding

Movers who can not be individually identified have to be reached by general marketing and communication efforts. Jewish organizations need to make themselves visible and easy to find. The research here indicates considerable room for improvement in this regard, especially for federations. In the community sample – which is comprised of communities with a great deal of in-migration – only 11% are very familiar and 28% somewhat familiar with the local Jewish federation. Percentages from the national sample are somewhat higher, but at 23% very familiar and 30% somewhat familiar, it is clear that the federation system as a whole needs to improve its familiarity with the Jewish public.

Many focus group participants emphasized the studies' finding that using the Internet to locate Jewish content is actually higher among recent movers than others, and thus offers a compelling vehicle for connecting with new arrivals in local communities. For maximum benefit, Jewish web sites need to be easy to locate, comprehensive in the information they provide, continually updated, and accessible so that site visitors can readily contact programs and organizations by email, telephone, and personal visits. Online social networking tools, which may be particularly appealing

to those who are on the move, are another powerful source of connection that Jewish institutions can leverage in trying to engage or re-engage mobile populations.

The research also indicates some appeals that might be especially effective. Moving loosens some ties appreciably, but does not dilute Jewish connections across the board. Aspects of Jewishness that tend not to be diminished by moving can be used to help re-engage those aspects that do tend to slip. For example, attachment to Israel tends not to be decreased by moves, so that enduring connection to Israel could be leveraged to help re-establish ties to local federations that do tend to decline. Similar, most individual Jewish ritual practices are not seriously decreased by moves and such sustained Jewish connections could be built upon to forge more collective and institutional ties in the new community.

Most broadly, Jewish organizations face the issue of branding. This is a particularly important issue for the federation system, whose local affiliates have historically operated without a national branding strategy to unify them. In response, The Jewish Federations of North America is currently developing a national branding strategy in coordination with local federations. With respect to mobility, the rationale for a national branding strategy is clear: to make it easier for movers to identify and locate federations from one community to another. As one focus group participant put it, "The better branded we are, the easier it is for people to find us or look for us."

National organizations: adding value to local affiliates

As an issue that stretches across communities, states and regions, mobility naturally suggests a role for national agencies that have affiliates in local communities, regardless of the structure of the relationship between the national and local agencies. At their best, national

organizations have a vantage point that allows them to validate local agency imperatives, expand local frameworks, and add value to local agency operations.

The focus groups were particularly productive in discussing how The Jewish Federations of North America in particular and national organizations generally can add value to their local affiliates on issues that cross local community borders. Two ways in which The Jewish Federations of North America can add value to local federations with respect to mobility have already been mentioned, but they bear repeating: acting as a coordinating mechanism to collect and share information about recent movers; and working in conjunction with federations to initiate and implement a national branding strategy for the Jewish federation movement as a whole so that movers can easily locate and connect to the federation in their new communities.

Several other strategic implications for national agencies that arose in the focus groups are worthy of consideration. First, The Jewish Federations of North America can also leverage its resources to help federations better understand the mobile population. Focus group participants said they would be particularly interested in further research that breaks down the mobile population into different segments, such as college/post college, young families, retirees, immigrants. Each of these different types of movers presents a window of opportunity for federations and other communal agencies to connect with them. In addition, the upcoming retirement years of the large baby boomer generation open the possibility of new patterns in mobility that need to be tracked.

Second, Jewish federations and other locally based organizations should recognize that some Jews, exemplified by recent movers, may wish to support more than one local Jewish community. For example, people who have lived for many years in one community and then moved in their retirement to another

may want to support both their community of origin and their new community. In other circumstances, people may want to support their local community and the community their retired parents have moved to. To address this issue, The Jewish Federations of North America and the Jewish federations might offer an online platform for donating that allows a person to easily give to two (or even more) federations simultaneously. This would extend The Jewish Federations of North America's current online tools that allow users to locate their local federations, by making it easy for mobile populations, or relatives of those who have recently moved, to make all of their gifts at the same time.

Third, several focus group participants view The Jewish Federations of North America specifically and national organizations generally as well positioned to help pilot and possibly fund innovative programs in local communities and then share productive practices that emerge from them. With respect to mobility specifically, this could take the form of developing programs around online and other social media and networking tools to connect newcomers more easily and directly to local Jewish organizations, but the premise – that national organizations can act as a coordinating mechanism for innovation – can apply to almost any issue that affects multiple communities.

Lastly, and most generally, national organizations like The Jewish Federations of North America have a role in creating a movement-wide culture and expectation of information sharing. While validating local imperatives and perspectives, national agencies also need to reinforce the existence of a *national movement or system* in which information sharing among local affiliates is ultimately beneficial to the movement as a whole. Collective action – even as it imposes different costs and benefits for individual members – is the key to success on issues like mobility that highlight how local communities are bound together into a na-

tional whole.

Conclusion

Jewish geographic mobility notably reduces ties to local Jewish organizations and weakens the Jewish community. To combat the negative communal impacts of geographic mobility, greater cooperation and coordination are needed across local Jewish communities. There are difficult challenges to national cooperation and coordination, yet it is precisely in addressing the issue of mobility where such cooperation and coordination – information sharing about donors, fresh and vital approaches to understanding consumer sensibilities, best practices in engaging newcomers, and leveraging national resources and perspectives – are most urgently required. By its very nature, mobility challenges Jewish communal organizations within the same locale and across the country to look beyond their local and individual institutional perspectives, to see the potential for a national framework, and to pool their resources for benefit of the American Jewish community as a whole. These are the critical strategic implications arising from this study's empirical findings.

APPENDIX 1: METHODOLOGY

The Communities Survey Data

The compiled Communities data file consists of common data items from nine local Jewish community surveys conducted between

2002 and 2007. The selected studies, their characteristics, and population estimates are displayed in Table App. 1.

Table App. 1: Selected Community Studies

COMMUNITY	Sample Size	Year	Estimate of Jewish Population	Estimate of Jewish Households
Atlanta (Greater Atlanta, GA)	1,007	2005-06	120,000	61,300
Denver-Boulder (7-county metro Denver-Boulder, CO region)	1,399	2007	84,000	47,500
Las Vegas (Clark Co., NV)	1,197	2005	68,000	42,000
South and West Palm Beach County (FL)	3,045	2005	255,000	142,000
Phoenix (Phoenix, Scottsdale and the Northeast Valley; the Northwest Valley - Glendale, Peoria, Sun City; and the Tri-Cities area)	793	2002	83,000	44,000
San Diego County (CA)	1,080	2003	89,000	45,900
San Francisco region (Sonoma, Marin, San Francisco, and San Mateo counties in CA)	1,621	2004	209,000	125,400
Washington DC area (Washington DC, Montgomery and Prince Georges Counties (MD), Fairfax, Loudon, and Prince William Counties (VA), and the cities of Alexandria, Fairfax, Falls Church, Manassas, and Manassas Park (VA))	1,201	2003	215,000	110,000
8-Community Totals	11,343	–	1,123,000	618,100

Items from these surveys that that were to be used, or possibly used, in this research (or in future research) were identified and set up in common variable fields in the Communities data file. In some instances, response categories had to be recoded to be consistent across surveys, resulting in some loss of detail. Because question wording or response categories did not always match perfectly, some of the final variables and response categories represent the most comparable re-codings. Senior researchers were involved in all such decisions. Some variables in the compiled data file are based on data from a subset of the nine surveys in those instances when the question/item was not included in all of them.

Complete documentation of the compiled community surveys data file is provided in a codebook (part of the companion Methodology Report), which shows the original questions/items from each of the original local surveys, the variable names and response categories (and category codes), which of the local surveys included questions or items sufficiently similar to be used, and related details for users of the data file. The merging of data from the nine surveys resulted in a maximum combined unweighted sample of 11,213 cases.⁴¹

National Jewish Population Study (NJPS) Data

The NJPS is a random-digit-dial telephone survey of 5,148 persons presumed to be Jewish, conducted in 2000-2001. Not all NJPS interviews were deemed appropriate for this research. The subsample used in this analysis consists of 4,147 respondents who consider themselves to be Jewish by religion or culture/ethnicity and who were administered the full set of survey questions.⁴²

The Communities Analysis and National Analysis Mobility Measures

Unlike the communities data analysis, which uses *years lived in the community* (elapsed time since the move to the present community) as the primary measure of mobility and independent variable, the national (NJPS) data analysis unavoidably focuses on *years lived at the current address* (elapsed time since moving to the current residence). Of course, not all residential moves represent a change of community. While it would have been preferable to use moves representing identifiable changes of community in the national analysis too, data limitations precluded doing so. The NJPS asked (1) how many years respondents have lived at their current address, (2) the location of their previous residence if they had ever moved (same city/town, different city/town in same state, different state, different country), (3) if they had lived less than five years at their current residence, and if yes, where, relative to their current address, they lived exactly five years before (same city/town, different city/town in same state, different state, different country). *Most notably, the NJPS survey did not ask how long the respondent had lived in the current are, nor did it include any other surrogate measure of tenure in the respondent's present Jewish community*). The absence of this information makes it impossible to perform a straightforward analysis of the impact of change of community in the national analysis, as there is no unambiguous measure of tenure in the current community.

Also consequential is the absence of community-tenure information on those whose last move was intra-state but inter-city (33% of the population) because it is impossible to know which of these intra-state moves represent entrance into a new Jewish community – such as moves to a different metropolitan area or

a distant county – and how many represent intra-area moves (city to suburb, suburb to city, suburb to suburb) *within* an existing Jewish community. The status of those households – whether they represent intra-community or inter-community moves – remains inherently ambiguous in the national analysis.⁴³

These data limitations required that the NJPS mobility analysis present more restricted comparisons, in terms of the primary objective, than the communities analysis. While the research objective implies examining the effect on behavior of time of residence in the “Jewish community” – i.e., in an area understood as corresponding approximately to a metropolitan region (or, for Jews living in non-metropolitan locations, an analogous geographic unit such as a non-metro county or cluster of counties) – analysis of the national data had to be mostly limited to examining the impact of most recent *residential movements* on Jewish behaviors and practices, including a significant number which are indeterminate as to whether or not they represent a move into a new Jewish community.

As a less satisfactory substitute, mobility of the national Jewish population was examined by attempting to identify discernable patterns by origin location categorized as (1) same city, (2) same state (but different city), and (3) different state or country. Although the national data do not permit unambiguous identification of changes in Jewish community, it does allow for this different type of distance-of-move analysis. That analysis is summarized in the following sub-section.

Summary of National Analysis of Impact of Mobility by Origin Location of Movers

The initial analysis, by origin location of movers, yielded few interpretable regularities leading to generalizations about meaningful differences among the three mover groups defined by origin location: local (within the

same city or town), non-local (from a different state or country), and intra-state inter-city (the group which is ambiguous in terms of whether their relocation represents a change in Jewish community). In most comparisons, the three groups exhibited Jewish behaviors and practices that were more alike than different. Virtually all of the contrasts which did obtain could not be plausibly interpreted and are likely due to idiosyncratic factors or chance.⁴⁴ Consequently, the detailed results are not reproduced.

The analysis did uncover one set of findings, reported here but not in the main section of the report: With respect to contributions-related behavior, there is some evidence, contrary to expectation, that those moving into the community from outside the state or country – residents who definitely moved into a new Jewish community – are more likely than others to contribute to a Jewish charity/cause, to be contacted for a contribution, and to be familiar with the Federation campaign – *but only after five years since their move into the community*. This also applies to joining Jewish organizations other than synagogues and Jewish Community Centers.

It could be that these interstate and international movers are disproportionately professionals, executives, and others of higher socio-economic status – individuals and families who have higher incomes (and, thus, greater ability to contribute), have greater organizational interests, or both greater means and motivations. It is noteworthy, however, that the contrasts do not show up among the most recent movers – those who moved within the last five years. There might be a required minimum “incubation period” for these new arrivals to adapt and become integrated into their new community before their distinctive behaviors emerge.

Weighting and Sampling Error

COMMUNITY SURVEYS DATA

The local surveys were based on samples of Jewish households,³³ and household weights were calculated by each survey's respective research team. The existing household weights were adjusted for the present research to reflect the number of Jewish households in each of the eight areas so that the weighted number of cases in each of the individual community samples is proportionate to its size (i.e., to the number of Jewish households in that area relative to the total in the eight areas). This

has the effect of giving more emphasis to larger Jewish communities among the eight (like Palm Beach County, San Francisco, and Washington, DC) and less emphasis to the smaller communities (like Las Vegas, San Diego County, Phoenix, and Denver-Boulder). The communities data analysis in this report employs household weights consistently. All statistics in the communities analysis thus pertain to Jewish households.

When the total sample is broken out by community tenure and age, the size of each of the sub-samples is shown in Table App. 2.

Table App. 2: Size of Sub-Samples in Communities Analysis (Households)

Age Group	Years Lived in the Community				Total
	2 or less	3-4	5-9	10 or more	
18-39	488	317	564	1368	2737
40-59	274	264	509	3113	4160
60 +	280	294	672	2978	4224
Total	1,041	875	1,745	7,459	11,213

Table App. 3 presents the maximum sampling error (for percentage estimates close to 50%) at

the 95% level of statistical confidence which applies to these key subgroups in the analysis.

Table App. 3: Sampling Error (\pm percentage points for estimates ~ 50%) for Key Analytic Segments in Communities Analysis (based on household weighting)

Age Group	Years Lived in the Community				Total
	2 or less	3-4	5-9	10 or more	
18-39	4.5	5.6	4.2	2.7	1.9
40-59	6.0	6.1	4.4	1.8	1.6
60 +	5.9	5.8	3.8	1.6	1.6
Total	3.1	3.4	2.4	1.8	1.0

Percentage estimates larger or smaller than 50% will have smaller sampling error than shown in the table, corresponding to how far the estimates are from 50%. Estimates based on smaller sub-

samples (because the question was not asked in some of the community surveys or because of other sources of missing data) will have larger sampling errors than displayed.

NATIONAL DATA

The national (NJPS) data were generated from a randomly selected sample of Jewish persons, and data weights were calculated for both persons and households. These results can be reported in terms of Jewish persons or Jewish households. The national data analysis employed the weights which seems most appropriate depending on the question.

When the total sample is broken out by tenure at the current address and age group (and the few cases with missing values are deleted), the size of each of the sub-groups is shown in Table App. 4.

Table App. 4: Size of Sub-Samples in National Analysis (Households)

Age Group	Years Since Most Recent Residential Move			Total
	Less than 5	5-9	10 or more	
18-39	679	152	147	978
40-59	334	253	568	1,155
60 +	215	171	566	952
Total	1,228	576	1,281	3,085

For some of the behaviors/practices examined, the size of the sub-samples will be smaller because of missing responses and because some questions were contingent upon responses to prior questions.

Table App. 5 shows the maximum sampling error (for percentage estimates close to 50%) at the 95% level of statistical confidence which applies to key subgroups in the national analysis.

Table App. 5: Sampling Error (\pm percentage points for estimates ~ 50%) for Key Analytic Segments in National Analysis (based on household weighting)

Age Group	Years Since Most Recent Residential Move			Total
	Less than 5	5-9	10 or more	
18-39	3.8	8.0	8.1	3.2
40-59	5.4	6.2	4.2	2.9
60 +	6.7	7.5	4.2	3.2
Total	2.8	4.1	2.8	1.8

Percentage estimates larger or smaller than 50% will have smaller sampling error than shown in the table, corresponding to how far the estimates are from 50%. Estimates based on smaller

sub-samples (because of missing data) will have larger sampling errors than displayed.

Sub-samples and corresponding sampling errors for the national data based on person weighting

are shown in tables App. 6 and App. 7, respectively. The same caveats apply.

Table App. 6: Size of Sub-Samples in National Analysis (Persons)

Age Group	Years Since Most Recent Residential Move			Total
	Less than 5	5-9	10 or more	
18-39	769	95	195	1,059
40-59	422	194	665	1,281
60 +	271	142	640	1,053
Total	1,462	431	1,500	3,393

**Table App. 7: Sampling Error (\pm percentage points for estimates ~ 50%)
for Key Analytic Segments in National Analysis
(based on person weighting)**

Age Group	Years Since Most Recent Residential Move			Total
	Less than 5	5-9	10 or more	
18-39	3.6	10.1	7.1	3.1
40-59	4.8	7.1	3.9	2.8
60 +	6.0	8.3	3.9	3.1
Total	2.6	4.8	2.6	1.7

APPENDIX 2: FOCUS GROUP PARTICIPANTS

Rabbi Richard Address, Union for Reform Judaism
Peter Friedman, Jewish United Fund/Jewish Federation of Metropolitan Chicago
Beryl Geber, Jewish Federation of Greater Los Angeles
Mark Gurvis, Jewish Federation of Greater Vancouver
Judy Horowitz, The Jewish Federations of North America
Shere Kahn, Allied Jewish Federation of Colorado (pre-interview)
Elliot Karp, Jewish Federation of Las Vegas
Jeffrey Klein, Jewish Federation of Palm Beach County
Jennifer Kraus, Charles and Lynn Schusterman Family Foundation
Eric Levine, The Jewish Federations of North America
Alan Mann, Jewish Community Center Association
Andy Paller, The Jewish Federations of North America
Steve Rakitt, Jewish Federation of Greater Atlanta
Jay Rubin, Jewish Community Association of Austin
David Saginaw, The Jewish Federations of North America
Adam Schwartz, Jewish Federation of Greater Phoenix
Lee Sherman, Association of Jewish Family & Children's Agencies
Adam Smolyar, The Jewish Federations of North America
Becky Sobelman-Stern, The Jewish Federations of North America (pre-interview)
Michael Sonduck, United Jewish Federation of San Diego County
Barry Swartz, The Jewish Federations of North America
Don Sylvan, Jewish Education Service of North America
Gail Zucker, The Jewish Federations of North America

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NOTES

¹ Rebhun and Goldstein (1977), p. 10. The authors explain that data from the two national surveys upon which this assertion is based are based on slightly different definitions of “Jewish.”

² Separate studies were conducted in West and South Palm Beach County, yielding a total of nine local surveys utilized in the analysis. However, Palm Beach County is presented as one local community in the report, reducing the total number of local communities to eight.

³ Sheskin (2005).

⁴ <http://www.jewishdatabank.org>.

⁵ Persons identifying as messianic Jews, Jews for Jesus, and similar groups are excluded, as they are in other Jewish population studies. So are those of Jewish heritage or background who no longer regard themselves as Jewish.

⁶ The typical interview lasted 43 minutes.

⁷ A complete description of the 2000-01 National Jewish Population Study is available online at <http://www.JewishFederations.org/njps>. Additional materials can be found at the North American Jewish Data Bank site: <http://www.jewishdatabank.org>.

⁸ The community surveys are all based on samples of Jewish households.

⁹ Although the exact wordings of the “current tenure” question vary somewhat across the eight surveys (see note 10), all encompass a geographic area corresponding approximately to what would be considered the local “Jewish community.”

¹⁰ The question wording of the “current community tenure” question varies somewhat across the eight surveys: (a) “For how many years have you lived in the Greater Phoenix

area?” / “...in the Greater Atlanta area?” (b) “How many years have you lived in Palm Beach County?” / “...in Southern Nevada?” / “...in the Greater Washington area?” (c) For how many years have you been living in San Diego County?” / “...the Metro Denver-Boulder area?” (e) “How many years have you been living in the Bay area?”

¹¹ U.S. Census Bureau, “Geographical Mobility: 2002-2003 (March, 2004); available online at: <http://www.census.gov/prod/2004pubs/p20-549.pdf>. This research also found that older people who moved tended to move longer distances than younger persons. Persons with a graduate degree also moved longer distances. Longer-distance moves (inter-county) are much more likely than shorter-distance moves (intra-county) to be made for work-related reasons. And, highly educated movers are more likely to move for work-related reasons, especially for longer-distance moves.

¹² When non-Jewish respondents are excluded, the contrast is similar. The corresponding percentages identifying deonominationally are: 69% (moved 1-2 years ago), 72% (moved 3-4 years ago), 74% (moved 5-9 years ago), and 74% (moved 10+ years ago or never).

¹³ The analysis uses three time-since-last-move categories in the national analyses (instead of four, as in the communities analyses) because the national sample is smaller than the compiled communities sample.

¹⁴ Some research suggests that more mobile Jews tend to be more secular in orientation – less likely to identify religiously with Judaism and less likely to be observant. Other than denominational identification (viewing oneself as Orthodox, Conservative, Reform, or Reconstructionist), the communities data contained no appropriate measure that could be used to test this generalization. The NJPS does contain several such indicators. Seven attitude items were tested to determine if recent

movers differ from Jews who did not move in the past 5 years. Four of the seven differences turned out to be statistically significant. Non-movers are:

- more likely to feel a strong sense of belonging to the Jewish people;
- more likely to feel very positive about being Jewish;
- more likely to say they are very or somewhat observant of Jewish rituals/practices; and
- more likely to very much agree that being Jewish is important in their life.

However, only one of the four differences (reported ritual observance) continued to be significant after controlling for age. Therefore, the evidence for the proposition that movers are “less religious” or feel “less Jewish” than non-movers is slim – and mostly a function of non-movers being older, on average.

¹⁵ Factors linked to age include, among others, maturity, wealth accumulation, health status, and life-cycle stage. Some of these can be controlled for directly in the statistical analysis by using variables available in the surveys.

¹⁶ A later section (section G) introduces additional factors as part of a multi-factor analysis to provide a comprehensive understanding of what produces and hinders a variety of Jewish behaviors. For example, if it is first determined that years in the community is associated with a higher rates of synagogue membership (after accounting for age), then the following section will investigate whether other factors correlated with time in the community, such as higher income or marital or family status, might be what is producing (or having a greater impact on) higher levels of synagogue membership among longer tenured residents.

¹⁷ Although the ritual practices examined in the research are largely private behaviors,

usually involving only family and friends, the decision to include them was driven by an interest in determining if private behaviors are affected as much by mobility as are more public” behaviors.

¹⁸ Apart from the binary distinction between *inter-community* an *intra-community* moves, the effect of distance of respondents’ last move – whether the move was from another location in the same state, from a different state, or from a different country –turned up few interpretable findings, as described Appendix 1. Theoretically, beyond the primary distinction between moves within and between communities, more refined measures of distance from the origin location should not result in different conclusions about impact on the behaviors of interest. In addition, not all of the community surveys asked about location of prior residence – and the ones that did, were not consistent in the way the information was solicited or the way the responses were recorded and coded.

¹⁹ About 4% of all respondents were not asked the question because they were recent contributors (in Atlanta and Denver-Boulder). Because they were excluded from this distribution, familiarity is slightly under-estimated.

²⁰ Only 7% of 18-39 year old member households in the community 5 or more years did not make a subsequent local move.

²¹ The surveys did not attempt to ascertain whether any form of Jewish pre-school was available near the respondent’s area of residence.

²² The surveys did not attempt to ascertain whether any Jewish day school was available in the respondent’s area.

²³ This question was asked in San Francisco, San Diego, Las Vegas, and Denver-Boulder.

²⁴ One might speculate that this unexpected pattern is due to longer tenured respondents' children being older, even *within* the two age categories – more of them being beyond Bar-/Bat-Mitzvah age, when many parents no longer see a need for Jewish education. In fact, when the analysis is restricted to households with children 6-13, the drop-off in enrollment among those with 10 or more years in the community, compared to households in the community fewer years, remains.

²⁵ For time in the community to be reported as having an impact on a Jewish practice, the pattern of values of households in the three community tenure categories had to be statistically significant (reliably different than chance) at the 95% level of confidence. Also, similar statistical configurations had to obtain in at least two of the three age segments. When patterns of different magnitude but the same direction were found, they were averaged. Patterns of different direction cancelled each other. Changes of direction in the total sample progression (from shortest to longest residential tenure), or in the progressions of the age segments, were construed as weakening the impact. Results based on smaller sub-samples were appropriately discounted. These considerations were combined to arrive at a summary evaluation of the impact of community tenure.

²⁶ Three tenure categories are used in the national analysis instead of four (as in the communities analysis) because the smaller sample size of the national sample does not allow as fine-grained of a breakdown.

²⁷ As a very inexact approximation of the approach adopted in the communities analysis, each of these groupings was further divided into three origin-of-move groups: those whose last move was (a) within the same city (intra-community) (b) from a different city in the same state (indeterminate status: possibly

different Jewish community, possibly not), and (c) interstate and international (virtually all inter-community moves). This preliminary analysis uncovered few informative differences. See Appendix 1 for the exceptional generalizations.

²⁸ When person weights are used, the values in the table should suffice as close approximations.

²⁹ This figure could be a random statistical fluctuation as it is based on a sample of only 143 respondents.

³⁰ The statistical estimates in this section are less reliable than elsewhere because the sample sizes are much smaller (due to only a fraction of households having children in the relevant age range). This means that all generalizations must be regarded as more tentative.

³¹ For time since the last move to be reported as having impact on a Jewish practice, the pattern of values of respondents/households in the three residential tenure categories had to be statistically significant (reliably different than chance) at the 95% level of confidence. Also, similar statistical configurations had to obtain in at least two of the three age segments. When patterns of different magnitude but same the direction were found, they were averaged. Patterns of different direction cancelled each other. Changes of direction in the total sample progression (from shortest to longest residential tenure), or in the progressions of the age segments, were construed as weakening the impact. Results based on smaller sub-samples were appropriately discounted. These considerations were combined to arrive at a summary evaluation of the impact of residential tenure.

³² Northeast = Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island and Vermont;

Midwest = Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota and Wisconsin; South = Alabama, Arkansas, Delaware, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, Washington, D.C. and West Virginia; West = Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington and Wyoming.

³³ Logistic regression is used when the dependent variable is binary – has two values (e.g., synagogue member, not synagogue member). All of the Jewish practices/behaviors in this study are binary in form or have been recoded as binary variables.

³⁴ For an impact to be regarded as “strong” (red), it must increase (or decrease) the logistic regression odds ratio by more than 50% – meaning that, on average, a one-level increase in the predictor variable results in at least a 50% increase (or decrease, if the association is negative) in the odds of predicting the dependent variable. For an impact to be regarded as “medium” (gold), it must increase or decrease the odds ratio by at least 25% but less than 50%. Increases or decreases in the odds ratio of less than 25% are categorized as weak impacts (gray).

³⁵ There was a large amount of missing data on the income variable: 26% of respondents preferred to not disclose their annual income. To ascertain whether this affected the results from the regressions, they were run twice – once with income and once without it. The predictor variable coefficients changed slightly but not enough to affect the conclusions. The main effect of including income is to weaken the impact of being married, most likely because it captured some of the variance otherwise explained by dual-income married couples. Despite the findings from this

sub-analysis, it is not possible to completely rule out the possibility that the results might be somewhat different if the full model (the regressions which *included* household income) could have been tested on the full sample.

³⁶ The statistical association of the latter remains significant and negative but is minuscule in magnitude.

³⁷ These unexpected inverse outcomes were further examined and found to also hold (a) when income was excluded (thus increasing the effective sample size), and (b) when the analysis was limited to households with 6-13 year-olds (though this result was not statistically significant in the communities). The robustness of the results suggest that the inverse impact is real.

³⁸ As in the communities data, household income was missing from a substantial number of cases (28%), meaning that these cases had to be eliminated from the regressions. Examination of the independent and control variable coefficients (effects) in regressions run without income indicates that this problem does not appear to markedly affect the results. But that possibility cannot be definitively ruled out.

³⁹ The survey asked if each child in the household is being raised Jewish. The regressions were run for child 1, child 2, and child 3. The impacts for child 2 and child 3 were not significant because they are based on smaller samples (far fewer households had more than one child under 18).

⁴⁰ But see note 13 and the accompany analysis in section C, which does not agree.

⁴¹ One hundred thirty cases were removed from the 11,343 interviews in the 9 files because of technical problems in those data records.

⁴² Persons identifying as messianic Jews, Jews for Jesus, and similar groups are excluded, as they are in other Jewish population studies. So are those of Jewish heritage or background who no longer regard themselves as Jewish.

⁴³ There are other data limitations too: (1) Because the available information about multiple moves which might have occurred within the past five years is indirect and incomplete, the exact number of years in the community for persons who made multiple recent moves is unknown. (2) There is no information about moves occurring earlier than the most recent move (unless the most recent move occurred in the past five years – and, then, one knows only the relative location of residence exactly five years before the survey), which makes it impossible to date tenure in the Jewish community for the 46% whose most recent move was local.

⁴⁴ Another reason for the inability to detect explainable regularities of these groups is small sample size resulting after the nine segments (3 time-of-last move groups x 3 origin location groups) are further subdivided by age.

⁴⁵ As noted in the main section of the report, some interviewees responding on behalf of their household were not Jewish.



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