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The 2010 Greater Baltimore
JEWISH COMMUNITY STUDY

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The 2010 Greater Baltimore Jewish Community Study

SUMMARY REPORT

Prepared By

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October 2011





THE ASSOCIATED

October 2011

Dear Community Member,

On behalf of THE ASSOCIATED: Jewish Community Federation of Baltimore, we are pleased to present the findings of the 2010 Baltimore Jewish Community Study. This document paints a picture of a stable Jewish community with high measures of Jewish engagement. At the same time, the Study tells the story of declining rates of participation in Jewish life, especially among young adults. The Study also depicts the evolving need for social and human services, and the lasting impact of the economic crisis in 2008 on families and Jewish households in Baltimore.

The completion of this Study is the result of a multiyear process involving the entire Baltimore Jewish community. We would like to take the opportunity to thank all of those who helped make the 2010 Baltimore Jewish Community Study possible.

First, we would like to thank those who contributed the financial resources necessary to conduct a Study of this magnitude. Funding was generously provided by the Pearlstone Family Foundation, the Zimmerman Fund as well as an anonymous donor.

Second, we would like to recognize THE ASSOCIATED: Jewish Community Federation of Baltimore, and the Community Planning and Allocations department, which served as the project manager for the Study.

Third, we would like to express our appreciation to our research partners, led by Dr. Jacob (Jack) Ukeles and Dr. Ron Miller of Ukeles Associates, Inc., whose cutting edge research expertise gives us great confidence in the results. Additionally, we are most thankful for the input of the many agency, synagogue, and organizational leaders who met with us, offered insights, and helped us refine the Study.

We would like to thank the members of the Community Study Management Team and Steering Committee. This exceptional group of community leaders represented a cross section of the Baltimore Jewish community and served as an invaluable resource in providing oversight and direction towards the implementation of the Study. Their dedication and thoughtful guidance significantly contributed to the quality of the Study.

Most of all, we would like to thank the hundreds of survey participants for their time and willingness to share their experiences and opinions. The information they provided will serve as an invaluable tool as the Baltimore Jewish community moves forward in the 21st Century.

Baltimore truly is a unique and vibrant Jewish community. While this Study has certainly shed light on some significant challenges we face as a community, we are also optimistic towards the great opportunities that await us. We look forward to sharing with you in the coming weeks, months, and years on how this Study will be used to transform and evolve the Baltimore Jewish community.

Sincerely,

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Chair

Sandy Shapiro
Vice Chair

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THE 2010 GREATER BALTIMORE JEWISH COMMUNITY STUDY

EXECUTIVE SUMMARY¹

The 2010 Greater Baltimore Jewish Community Study is a snapshot of Jewish Baltimore. Overall, the study shows Baltimore's Jewish community to be stable with a high level of Jewish engagement. Yet, it likewise tells stories of declining rates of participation in Jewish life by a growing minority, especially younger adults. The study shows evolving social and human welfare needs and families facing deep financial challenges that arose out of the economic downturn that began in 2008.

Within this Executive Summary, you will find the highlights and key trends that our community leadership and researchers have identified. We encourage you to read the full report so that you can draw your own conclusions and use the data to inform the community's planning and programming efforts. That way we can all work together to identify significant challenges and opportunities, and proactive responses. That will ensure the continued vibrancy of the Baltimore Jewish community.

THE ASSOCIATED: Jewish Community Federation of Baltimore commissioned this survey by professional researchers who worked under the supervision of a diverse group of communal lay and professional leaders. It will serve as the basis for THE ASSOCIATED's planning over the next decade, but it is also a gift to all the organizations and institutions that serve the Jewish community of Baltimore. The study provides us all with facts that we can rely on as we plan together for a stronger and more engaged Jewish community built on solid and more responsive institutions.

Cutting-Edge Methodology and Innovative Structure

The 2010 Baltimore Jewish Community Study employed the latest statistical techniques. Almost 10,000 households answered a two-to-three minute "screener," which determined whether there was an adult in the household who self-identified as Jewish. With more than 1,200 randomized surveys of Jewish households completed, the results are reliable and representative of our community.

- This is the first U.S. Jewish community study to include cell phone interviews, enabling us to reach more young adults and to incorporate cell phone interviews in the Jewish population estimate.
- This is the first U.S. Jewish community study to report on the impact of the economic downturn.

¹ The Executive Summary brochure is available at the website of THE ASSOCIATED [www.associated.org], and at the Berman Institute–North American Jewish Data Bank at the University of Connecticut: www.jewishdatabank.org.

How many Jews live in Baltimore?

- **42,500 Jewish households (+16% since 1999)**
A Jewish household is a household that includes at least one self-identified Jewish adult.
- **93,400 Jewish persons (+2% since 1999)**
A Jewish person is an adult over the age of 18 who considers him/herself Jewish or a child being raised as Jewish.
- **108,000 persons living in Jewish households (+8% since 1999)**
This number includes all persons – Jewish and non-Jewish adults, and Jewish children and children who are not being raised as Jewish – who are living in a household with at least one self-identified Jewish adult.

Where is Jewish Baltimore?

Eleven geographic sub-areas within Greater Baltimore were defined for the 2010 study, using a combination of zip code data and respondent answers about the name of the neighborhood in which they live.²

- Pikesville
- Park Heights (including Cheswolde)
- Owings Mills
- Reisterstown
- Mt. Washington
- Towson/Lutherville/Timonium/I-83 Corridor
- Downtown
- Guilford/Roland Park
- Randallstown/Liberty Road
- Other Baltimore County
- Carroll County

The 1999 study used six geographic sub-areas, so when comparing changes in population, for example, the 1999 sub-area definitions are used (zip code information only).

Seventy-five percent of Jews in the study area live in five contiguous zip codes in 2010.

- Pikesville is the largest area of Jewish residence, with 31,100 Jewish persons in 13,000 Jewish households and is home to 33 percent of all Jewish persons in Baltimore.
- Park Heights (including Cheswolde) is the second largest area of Jewish residence, with 13,000 Jewish persons in 3,850 Jewish households, representing 14 percent of all Jewish persons in Baltimore.
- Owings Mills has 12,100 Jewish persons in 5,300 Jewish households (13 percent of all Jewish persons).
- Mt. Washington has 6,600 Jewish persons in 2,800 Jewish households.

² A separate study was conducted of the Howard County Jewish community. Results are available at the North American Jewish Data Bank: www.jewishdatabank.org.

- Downtown has 4,500 Jewish persons living in 3,700 Jewish households.
- Guilford/Roland Park has 4,100 Jewish persons living in 2,500 Jewish households.
- Using the same geographic definitions used in 1999 (zip codes only, not the zip codes and neighborhoods used in 2010), the combined Pikesville/Mt. Washington Jewish communities grew from 1999 to 2010 by eight percent (8%) in terms of Jewish households
- Similarly, the number of Park Heights Jewish households increased by eleven percent (11%) and the number of Jewish persons grew by twenty-five percent (25%).
- Owings Mills-Reisterstown (from 1999 to 2010) had a slight (2%) increase in the number of Jewish households, but a 17 percent decrease in the number of Jewish persons.

Who is in Jewish Baltimore?

In general, the Baltimore Jewish community has a relatively balanced age cohort distribution.

- Children – 24%
- Younger adults (18-34) – 20%
- Maturing adults (35-49) – 15%
- Boomer Generation (50-64) – 22%
- Older adults (65 and over) – 19%

The community is diverse in birthplace and affiliation.

- Nearly half of all adults in Jewish Baltimore households were born outside of Baltimore.
- The fastest growing part of our population is the Orthodox community, now making up 32 percent of Jewish people.
- Roughly one-quarter of Baltimore's Jews are Conservative.
- Twenty-three percent of Baltimore's Jews are Reform.
- Thirteen percent said they were secular or non-denominational.

Baltimore enjoys relatively high measures of Jewish engagement.

Data indicate that the Baltimore Jewish community has a relatively high percentage of people affiliated with a synagogue or other Jewish organization, as well as a relatively high level of attachment to Israel, compared to most other Jewish communities. Baltimore also has a relatively low intermarriage rate, though we are starting to see shifts in these behavioral patterns.

- Seventy-four percent of respondents say being Jewish is very important to them.
- Forty-six percent of households report belonging to a synagogue, compared to 52 percent in 1999. Almost six in 10 households belong to a Jewish organization.
- Only five percent of all respondents report that they are considering moving out of the Baltimore area.
- Attachment to Israel and in-marriage is high in comparison to other Jewish communities.

But, a growing minority of the Jewish community is not highly engaged in Jewish life.

While the community study findings reported that a significant number of Jewish households are somehow engaged with our organized Jewish community, nearly half of all respondents reported feeling that our Jewish organizations are “remote” and/or “not relevant,” including 80 percent of secular or non-denominational respondents.

- Only 14 percent of non-Orthodox 18-34-year-olds feel it is very important to be part of a Jewish community, compared with 43 percent of non-Orthodox respondents over the age of 35.
- Two-thirds of non-Orthodox newcomers do not feel connected to the Jewish community.
- Intermarried households are feeling especially disengaged from the Jewish community: 30 percent of children in intermarried homes are being raised Jewish only. Intermarried families are also unlikely to belong to a synagogue, contribute to a Jewish charity, be attached to Israel or enroll their children in Jewish early childhood programs.

Cost inhibits participation in Jewish life, especially for those families earning under \$50,000 a year.

Thirty-two percent of respondents report that cost is a barrier to synagogue participation, Jewish education, Jewish summer camp and travel to Israel.

- Synagogue membership is lowest for non-Orthodox households earning under \$50,000.
- The costs of Jewish education are a significant barrier for households with children and incomes below \$50,000. This includes Jewish pre-school, day school, Jewish overnight summer camp and travel to Israel.

Orthodox Jews are increasing in number, highly engaged in Jewish life and have differences in lifestyle compared to their non-Orthodox counterparts.

There has been a greater than 50 percent increase in the number of Orthodox Jews in Baltimore since 1999 (32 percent of the Jewish population in 2010 versus 21 percent in 1999). Many of those Jews are children, as Orthodox households are larger than other Jewish households.

- The majority of Orthodox Jews live in the Park Heights corridor. That area is the only area to have increased in both the number of Jews and the number of Jewish households since 1999.
- Close to 90 percent of Orthodox newcomers feel connected to their community.
- Eighty-seven percent of Orthodox respondents under 35 are married, compared with 15 percent of Jewish respondents under 35 who are not Orthodox.

Important social service issues exist.

A significant portion of Baltimore Jews reported seeking help for some type of social or human service need.

- Twenty-three percent of Jewish households report seeking help in coping with problems such as depression, anxiety, stress or relationship issues.
- Twenty-one percent of Jewish households with a child report seeking help for a learning disability.
- Twelve percent of Jewish households report needing assistance in finding a job. Many Jews are just managing and/or are living in or near poverty.

- As a result of the economic downturn, one in three respondents report that their households are “just managing,” including some who “cannot make ends meet.” Twelve percent of Jewish households have incomes below 200 percent of the federal poverty standard of \$37,000 for a family of three.
- Sixty-four percent of Jewish single-parent households are just managing or cannot make ends meet.
- Twenty-seven percent of Jewish seniors living alone have incomes that are below 200 percent of the federal poverty standard.
- Forty-three percent of Jewish households report they were negatively impacted by the economic downturn. This includes households that reported a loss in job (18%), a reduction in salary or income or someone who took a lower paying job.

Seniors continue to be a population with significant needs.

The community study found a larger and increasing population of Jewish seniors over the age of 85 than in 1999, an estimated 3,900 in 2010 compared with 1,500 in 1999 – a 166 percent increase.

- Forty percent of seniors over the age of 65 who are living alone are in poor or fair health.
- Twenty-two percent of all Jewish seniors over the age of 65 who are living alone need assistance with “activities of daily life.”
- While two-thirds of Baltimore Jewish seniors over the age of 65 report having an adult child in the area with whom they are in relatively frequent contact, one-third of seniors do not have an adult child living in the Baltimore area.

THE 2010 GREATER BALTIMORE JEWISH COMMUNITY STUDY

I. INTRODUCTION

The 2010 Greater Baltimore Jewish Community Study (Study) focuses on Jewish households living in the City of Baltimore, Baltimore County and Carroll County.³ Ukeles Associates, Inc. (UAI) of New York was the primary research consultant, working with its partner: Social Science Research Solutions of Media, PA (SSRS) which completed the interviewing under UAI supervision, and also provided sampling design, population estimation, and survey data weighting support.

Primary funding for the 2010 Community Study was provided by anonymous restricted grants administered by THE ASSOCIATED: Jewish Community Federation of Baltimore, which also served as project manager for the Jewish community study.

The UAI research team worked with a Community Study Steering Committee and a Management Team — both composed of lay and professional leaders — to design the study, select the topics to be included, define the questions to be asked, and decide the geographic areas to survey.

Why the Study Was Conducted

The purpose of the Study is to develop scientifically valid and reliable information about the Greater Baltimore Jewish community in order to inform communal policy decisions and programmatic actions, both now and in the future:

- Estimate the size of the seven-county Greater Baltimore Jewish community in 2010;
- Describe Greater Baltimore Jewish community population characteristics, attitudes and Jewish behaviors;
- Identify major trends since the last study in 1999, and
- Support more informed decisions in planning, fundraising, service delivery, and connecting people to Jewish communal life by the Baltimore Jewish community by providing a data resource and training in the utilization of the Study data.

³A separate study of the Jewish community of Howard County was conducted with the sponsorship of THE ASSOCIATED: Jewish Community Federation of Baltimore and the Jewish Federation of Howard County: JCCHoCo; it is available at the North American Jewish Data Bank at the University of Connecticut: www.jewishdatabank.org.

INTRODUCTION

The Summary Report and the Survey Data File

This *Summary Report* presents study results in terms of Jewish household and population estimates, demography and income, health and social services, Jewish connections, marriage and raising children Jewish, philanthropy-Israel, and geographic area dispersion. A separate Appendix will include a *Methodology Report* from SSRS, copies of the screening questions used to determine if a household is Jewish and the questionnaire used to interview identified Jewish households.⁴

In addition, the electronic data file from the Study has already been transferred to the Community Planning and Allocations professional team of THE ASSOCIATED: Jewish Community Federation of Baltimore; staff members have been trained in using the electronic data file. This data set (over 600 variables) provides the capacity for the community to continually analyze critical policy issues and to answer additional questions for future planning purposes. The data file, as well as all Community Study reports, will also be deposited and archived at the Berman Institute-North American Jewish Data Bank at the University of Connecticut (www.jewishdatabank.org).

In this context, the release of this *Summary Report* does not imply the conclusion of data analysis from the 2010 Study. Instead, the *Summary Report* should serve as a stimulus for continued data exploration and policy decision analysis by the organized Jewish community throughout Greater Baltimore.

Definitions and Scope

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

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

- Self-identifies as a Jew, or
- Is a child being raised as a Jew.⁵

Greater Baltimore

The 2010 study is designed to provide reliable and valid data about the Jewish community in Baltimore, Baltimore County and Carroll County. The remainder of this chapter provides a brief methodological overview.

- Chapter II focuses upon Jewish population estimates, including estimates by Greater Baltimore's "Jewish" geography;

⁴ The Research Note and questionnaires will be available at the North American Jewish Data Bank website: (www.jewishdatabank.org).

⁵ Respondents, spouses, and other adults who consider themselves "Jewish & Something Else" are included in the survey estimates as Jewish persons. Children who were defined by the survey respondents as being raised "Jewish & Something Else" are also included in the Jewish persons estimate.

INTRODUCTION

- Chapter III focuses upon demography and vulnerable populations;
- Chapter IV focuses upon social service needs and assistance-seeking behavior;
- Chapter V focuses on children, intermarriage and raising children as Jewish;
- Chapter VI reviews Jewish Connections of Greater Baltimore’s Jewish households and Jewish respondents;
- Chapter VII summarizes data on Israel & Philanthropy;
- Chapter VIII analyzes the data from a geographic perspective, highlights internal patterns within Greater Baltimore;
- Finally, a section on “Conclusions and Next Steps” briefly summarizes the challenges that the Baltimore Jewish community will need to address and the strengths and assets that the community has to address the challenges of the present and the future.

Survey Methods⁶

Survey data in this report are primarily based on randomly generated interviews with respondents in 1,213 Jewish households throughout the Greater Baltimore area who were interviewed between March 1, 2010 and June 20, 2010.⁷ Ninety-four percent (94%) of the survey respondents (prior to data weighting) consider themselves to be Jewish, while another 2% view themselves as “Jewish and something else.” In 4% of the interviews, a non-Jewish person (typically the spouse of a Jewish adult) who felt comfortable answering questions about the household’s Jewish life completed the survey.

A total of approximately 70,000 landline phone numbers and 22,400 cell phone numbers were dialed to reach these Jewish households, and to also reach and interview an additional 8,300 non-Jewish households which answered a series of screening questions designed to determine whether the household included an adult who self identifies as Jewish. The cooperation of these non-Jewish households was an essential and critical component of estimating the number of Jewish households in Greater Baltimore.

Because of concerns that landline phone calls would underestimate the number of younger Jewish adults, a major focus of the Study was the effort to complete random cell phone interviews from lists provided by Jewish community organizations when cell phone numbers were included in the lists, as well as through random digit dialing within Baltimore area codes/exchanges that are reserved for cell phones. A total of 116 of the 1,213 interviews were completed from cell phone interviews, allowing us to reach a larger number of younger Jewish adults than would have been reached without the cell-phone-dialing emphasis.

⁶ A comprehensive discussion of the sampling design and sampling frames/strata — and its effectiveness in designing a cost-effective, valid study — is included in the Appendix document: “Research Methodology.” The research methodology document will also be available as a separate PDF file at the Data Bank website: (www.jewishdatabank.org).

⁷ During the screening phase of the survey, a total of 1,587 households were contacted in which at least one adult self-identified as Jewish. Of these households, 76% —1,213 — completed the 20-to-25-minute interview, while the others were either unable to do so or refused to continue.

INTRODUCTION

The final estimation of the number of Jewish households in Greater Baltimore included the results of the screening interviews completed via cell phones and via landlines which determined whether a contacted household was Jewish or not-Jewish. As far as we know, this is the first local Jewish community study to use extensive cell phone interviews as part of data collection, Jewish household estimation, and data file weighting.

The overall survey response rate was 46%, an acceptable rate, especially when viewed in the context of the most recent telephone surveys of Jewish communities; response rates have plummeted recently due to the explosion of telemarketing.

Survey Sampling Error

Because so many screening interviews were completed at random from contacts with Jewish and non-Jewish households, and over 1,200 interviews were completed with Jewish households, the quantitative data presented in this report are statistically reliable. Survey data reported for the entire interviewed sample are accurate within a potential maximum error range of +/- 6.5% (at the traditional 95% confidence interval). Thus, survey responses are statistically representative of the Greater Baltimore Jewish Community, and very closely reflect the results that would have been achieved by a prohibitively costly census of all Jewish households in the City of Baltimore, Baltimore County and Carroll County.

Comparative Information in the Report

In addition to the results of the 2010 Study, this final report includes comparative information in order to help put the findings in perspective. At times, data from the 2010 Community Study are compared to data from the 1999 study (also undertaken by Ukeles Associates), to national data from NJPS 2000-01 (the National Jewish Population Survey), and to other local community studies with recent studies which are relevant to the Greater Baltimore community.

How to Read the Data in This Report

Numbers in this *Final Report* are rounded to the nearest hundred, and percentages are rounded to the nearest full percentage. At times, due to rounding, the reported numbers may not add to 100% or to the appropriate numerical total. However, the convention that is employed shows the totals as 100%, or the proper numerical total. All percentages which compare trends from 1999 data and 2010 data reflect calculations using un-rounded data, not the rounded estimates.

Where the sum of a column or row equals 100%, the percent sign is included in the first entry of the column/row, and in the 100% total. This convention is employed to assist the reader in understanding which percentages add up to 100%. When a percent sign is shown for each entry (each cell in the table), this indicates that the printed percentages are not intended add up to 100%, but reflect one "cell" of a table where the complete table is not shown to facilitate presentation. These separate cell percentages should be compared to adjacent cells.

Where the value in the cell is less than one percent, <1% is shown. At times, if there are not any cases for that cell in the data file, an asterisk (*) may be used instead of the <1% indicator.

II. JEWISH HOUSEHOLD & POPULATION ESTIMATES

What Is the Size of the Greater Baltimore Jewish Community?

There are three answers to this question:

“In 2010, what is the size of the Jewish community in Greater Baltimore?”

Each of these numbers has critical implications for community planning, decision-making, and service provision.

- *Jewish Households.* There are an estimated 42,500 Jewish households in the Greater Baltimore area where at least one adult considers himself/herself to be Jewish.⁸
- *Jewish Persons.* Approximately 93,400 Jewish persons live in these households — including adults who consider themselves to be Jewish and children being raised Jewish.
- *Number of People in Jewish Households.* Just over 108,000 people live in the 42,500 Jewish households. In addition to the 93,400 Jews, there are an additional 14,700 people who are not Jewish, but are residing in these 42,500 households. Typically, these non-Jewish household members are a non-Jewish spouse or other adults in the household who do not consider themselves to be Jewish and children who are not being raised Jewish.

Exhibit 1 Estimated Number of Jewish Households, Jewish Persons,
People Living in Jewish Households,
2010 Greater Baltimore Jewish Community Study

Jewish Households – at least one adult considers self Jewish	42,500
Jewish Persons – adults who consider themselves Jewish and children being raised as Jews	93,400
People Living in Jewish Households – includes non-Jews	108,100

⁸ The estimate of 42,500 Jewish households is the best estimate of the current number of Jewish households in Greater Baltimore. However, this Jewish household estimate has a potential error associated with it, based upon the 9,932 contacted households (Jewish and not-Jewish). Thus, while the best estimate of the number of Jewish households is 42,500, the potential range is between 40,000 and 45,000 (using the standard 95% confidence interval). This “household estimate” error is different from the more typically reported survey sampling error, which describes the possible error involved in generalizing survey question answers from the survey to the total “population” who would have been included in a census; as noted in Chapter I, the survey sampling error is a maximum of +/- 6.5%.

JEWISH HOUSEHOLD & POPULATION ESTIMATES

Greater Baltimore is the 14th Largest Jewish Community in the United States

Exhibit 2 The Largest Jewish Communities in the United States.⁹

Rank	Community	Number of Jewish Persons
1	New York 8-County Area	1,412,000
2	Los Angeles	519,200
3	Chicago	291,800
4	Broward County (FL)	240,600
5	Washington, DC	215,600
6	Philadelphia	214,700
7	San Francisco	213,800
8	Boston	210,500
9	South Palm Beach (FL)	131,300
10	West Palm Beach (FL)	124,250
11	Atlanta	119,800
12	Miami	113,300
13	Metro West, NJ (Essex-Morris)	109,700
14	Baltimore	93,400
15	San Diego	89,000
16	Denver/Boulder	83,900
17	Phoenix	82,900
18	Cleveland	81,500
19	Detroit	72,000
20	Bergen County (NJ)	71,700

⁹ Adapted from “FAQs on American Jews: Comparative Tables: American Jewish Demography, Tables 1 and 1a,” the North American Jewish Data Bank, 2011 (www.jewishdatabank.org), Arnold Dashefsky, Ira M. Sheskin, Ron Miller. Rockland County (NY) and East Bay (CA) are not included since they have not had a recent RDD-based (random digit dialed) Jewish community study.

JEWISH HOUSEHOLD & POPULATION ESTIMATES

Mild Growth Numerically in the Greater Baltimore Jewish Community

Numerically, the Greater Baltimore Jewish community has increased slightly since the last community study, also conducted by Ukeles Associates, Inc.

In 1999, there were an estimated 91,400 Jewish persons living in the study area. From 1999 to 2010, the Jewish population increased by 2,000 Jewish persons, a 2% increase. The increase in the number of people living in Jewish households was even greater — an 8% increase from 1999 to 2010, reflecting the increased proportion of household members who are not-Jewish.

The 16% Jewish household increase reflects several processes, including some in-migration of younger Jewish adults and “empty nester” residential patterns, where a household of four persons (Jews) in 1999 has seen the children leave their household of procreation and establish (at times) their own households in the Greater Baltimore area. The decline of household size — from 2.73 in 1999 to 2.54 in 2010 — reflects these patterns.

Exhibit 3 Number of Jewish Households, Jewish Persons,
People Living in Jewish Households, 1999 and 2010,
Greater Baltimore Jewish Community Studies

	Greater Baltimore 1999	Greater Baltimore 2010	Percent Increase 1999 - 2010
Jewish Households – at least one adult considers themselves Jewish	36,600	42,500	+ 16%
Jewish Persons – adults who consider themselves Jewish and/or children being raised as Jewish	91,400	93,400	+ 2%
People Living in Jewish Households – includes non-Jews	99,900	108,100	+ 8%
Average Household Size (all people in household)	2.73	2.54 ¹⁰	

¹⁰Twenty-six percent (26%) of all Jewish households in 2010 were one-person households, 35% included only two people, 16% three people, and 14.5% four people; only 8.5% of all Jewish households included 5 or more members. In 1999, 21% of the households were one-person only, 33% two-persons, 16% three persons, 19% four persons, and 11% included 5 or more persons.

JEWISH HOUSEHOLD & POPULATION ESTIMATES

Non-Jewish Household Members

As a corollary to the preceding analysis, Exhibit 4 shows that the number of people living in Jewish households who do not identify themselves as Jewish or are children not being raised Jewish has increased significantly over the past decade. In 1999, just over 8% of all Jewish household members were not Jewish; by 2010, the percentage increased to 14%.

In absolute terms, the number of people in Jewish households who are “non-Jews” increased from 8,500 in 1999 to 14,700 in 2010 — a percentage increase of 73%, partially reflecting national trends within Jewish communities, including increased intermarriage (see chapter four).

Exhibit 4 Estimated Number and Percentage of Non-Jewish Persons Living in Jewish Households, 1999 and 2010
Greater Baltimore Jewish Community Studies

	Greater Baltimore 1999	Greater Baltimore 2010	Percent Change Since 1999
All People Living in Jewish Households	99,900	108,100	+ 8%
Jewish Persons	91,400	93,400	+2%
Non-Jews	8,500	14,700	+73%
Percent non-Jewish of All People in Jewish Households	8.5%	14%	

JEWISH HOUSEHOLD & POPULATION ESTIMATES

Jewish Community Growth in Context

In a broader community context, the growth in the number of Jewish households in Greater Baltimore over the past decade has only slightly exceeded the general household growth in the Study area.

In 1999, Jewish households represented 6% of the total number of households in the study area; by 2010, Jewish households constituted 7% of all Study area households.

The Jewish community in Greater Baltimore is a sizeable, stable proportion of the total Greater Baltimore area, but it is still a minority community within Baltimore.

Exhibit 5 Jewish Households as a Percentage of All Households Living in the Greater Baltimore Area, 1999 and 2010 Jewish Community Studies¹¹

	Jewish Households as a Percent of General Community 1999	Jewish Households as a Percent of General Community 2010
All Greater Baltimore Jewish Households	6%	7%
Baltimore County Jewish Households	9%	9%
City of Baltimore Jewish Households	4%	5%
Carroll County Jewish Households	2%	3%

¹¹ Claritas household and population estimates used as the basis of all percentages in this table. Estimates provided by Marketing Systems Group (MSG-GENESYS), to UAI in 1999 and by SSRS and MSG-GENESYS to UAI. In 2010, the total number of households in the Study area was 620,926 compared to approximately 580,000 general households in 1999.

JEWISH HOUSEHOLD & POPULATION ESTIMATES

City & County

One major geographic distinction within Jewish Greater Baltimore is the relative size of the Jewish community that lives within Baltimore City boundaries compared to the Jewish community in Baltimore County.

In 1999, 27% of all Greater Baltimore Study area Jewish households lived within the City, 71% in Baltimore County (and under 3% in Carroll County). By 2010, 32% of all Jewish households lived in Baltimore City, 65% in Baltimore County (and 3% in Carroll County).

In terms of Jewish persons, an estimated 25% of all Jewish persons lived within the City limits in 1999, but this percentage increased to 33% by 2000. Overall, the Jewish community's population shifted somewhat between City and County between 1999 and 2010, with the net impact being sizeable household growth and minimal Jewish persons growth.

Exhibit 6 Baltimore City and Baltimore County Comparisons:
Number of Jewish Households and Number of Jewish Persons,
1999 and 2010 Greater Baltimore Jewish Community Studies

City/County	Number of Jewish Persons 1999	Number of Jewish Persons 2010	Number of Jewish Households 1999	Number of Jewish Households 2010
City of Baltimore	23,100	30,900	9,700	13,400
Baltimore County	65,900	60,000	25,900	27,600
Carroll County	2,400	2,500	1,000	1,500
TOTAL	91,400	93,400	36,600	42,500
Percent of Total Residing in City of Baltimore	25%	33%	27%	32%

JEWISH HOUSEHOLD & POPULATION ESTIMATES

Geography of Jewish Baltimore

Beyond the city-county distinctions, which is still an important aspect of how Jewish Baltimoreans view the Study area, a major focus of the 2010 Study was to describe the “neighborhood” geography of Greater Baltimore — to provide a portrait of Jewish Baltimore as a series of different, at times very different, geographic sub-communities, beyond the “city-county” distinction. For many active and interested members the key question about Jewish life was not just how is Baltimore doing, but what is happening in Pikesville, in Park Heights, in Owings Mills, Downtown, etc.¹²

Geographic Areas

In 2010, eleven geographic areas were defined for the Study, using a combination of zip code and survey respondent answers about the name of the neighborhood in which they lived.¹³ The areas were:

- Pikesville
- Park Heights/Cheswolde
- Owings Mills
- Reisterstown
- Mt. Washington
- Towson/Lutherville/Timonium/I-83 Corridor
- Downtown (East and West)
- Guilford/Roland Park
- Randallstown/Liberty Road
- Other Baltimore County, and
- Carroll County.

A map outlining these areas is on the following page.¹⁴

¹² Chapter IX provides an overview of Baltimore Jewish life viewed through a geographic sub-area lens, presenting some of the major themes developed in the first seven chapters from a more local, and to many Jews in Baltimore, in a more personal framework. These geographic differences within Jewish Greater Baltimore provide significant challenges to Jewish communal policy and planning decisions, since these policies need to be both macro and micro in their conception and implementation.

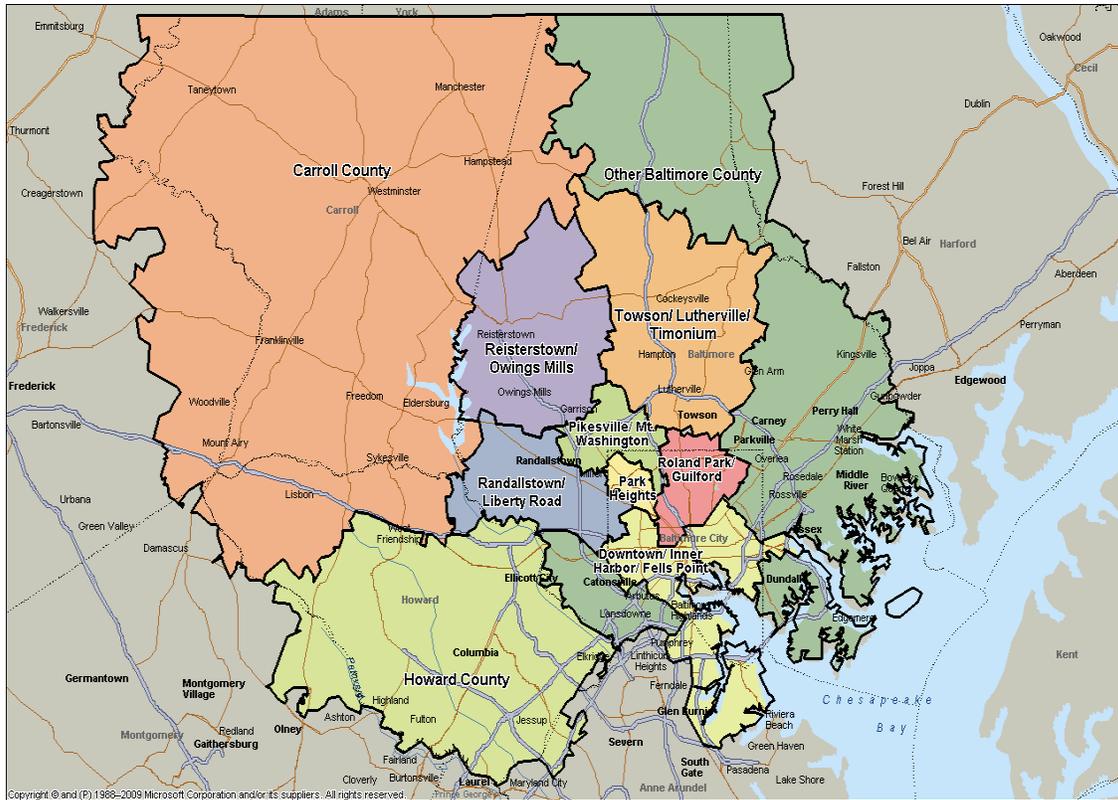
¹³ A different geographic scheme was used in 1999, based on prior studies which used zip code only as the basis of “neighborhood” assignment. During multiple discussions within the Study Management Team, it became clear that only using the 1999 zip code-based model would not adequately describe the community in 2010. A question asking respondents to name their neighborhood was added in 2010 and proved invaluable in assigning Jewish households to sub-areas.

Since the 2010 and 1999 definitions are somewhat difficult, trend comparisons are more complex, and will be presented in Chapter IX.

¹⁴ The zip codes included in each area are listed in the Appendix.

GEOGRAPHY

Exhibit 7 Map of Geographic Sub-Areas: Greater Baltimore, 2010



JEWISH HOUSEHOLD & POPULATION ESTIMATES: GEOGRAPHY

Geography: Number of Jews and Jewish Households

In 2010, Pikesville is the numerically largest geographic sub-area of Jewish residence, with 31,100 Jewish persons residing in 13,000 Jewish households; including non-Jewish persons, 33,500 people live in Pikesville Jewish households.

- Mt. Washington, contiguous to Pikesville, sharing a major zip code, was combined with Pikesville in the 1999 model. Mt. Washington, in 2010, has 6,600 Jewish persons living in 2,800 Jewish households.

Park Heights/Cheswolde is the second largest area: 13,000 Jewish persons in 3,850 Jewish households.

Owings Mills, the third largest area in 2010, has 12,100 Jewish persons in 5,300 Jewish households, while nearby Reisterstown includes 7,000 Jewish persons in over 2,500 Jewish households.

Exhibit 8 Number of Jewish Households, Jewish Persons and All People Living in Jewish Households, by Geographic Area, 2010 Greater Baltimore Jewish Community Study¹⁵

Geographic Area	Number of Jewish Households 2010	Number of Jewish Persons 2010	Total Number of People in Jewish Households, 2010
Pikesville	13,000	31,100	33,500
Mt. Washington	2,800	6,600	6,900
Park Heights/Cheswolde	3,850	13,000	13,200
Owings Mills	5,300	12,100	13,800
Reisterstown	2,500	7,000	7,700
Towson/Lutherville/Timonium/I-83 Corridor	3,200	5,600	8,100
Downtown (East and West)	3,700	4,500	5,500
Guilford/Roland Park	2,500	4,100	5,300
Randallstown/Liberty Road	1,700	2,900	3,200
Other Baltimore County	2,400	3,900	6,100
Carroll County	1,600	2,800	4,900
Total Greater Baltimore	42,500	93,400	108,100

¹⁵ In all tables, numbers may not add precisely due to rounding for presentation.

JEWISH HOUSEHOLD & POPULATION ESTIMATES: GEOGRAPHY

Pikesville includes one-third (33%) of all Jewish persons living in Greater Baltimore; it is by far the largest Jewish residential sub-community.

Park Heights/Cheswolde includes only 9% of all Jewish households but 14% of all Jewish persons, given the significant proportion of Orthodox Jews living in this sub-area.

- The average Jewish household size is 3.4 Jewish persons in Park Heights/Cheswolde, compared to 2.4 in Pikesville.

The Downtown areas, in contrast, include 9% of all Jewish households, but only 5% of all Jewish persons, while Guilford/Roland Park has 6% of Jewish households but only 4% of all Jewish persons. The average number of Jews per Jewish household is 1.2 in the Downtown sub-areas and 1.7 in Guilford/Roland Park.

Exhibit 9 Percentage of Jewish Households and Jewish Persons by Geographic Area, 2010 Greater Baltimore Jewish Community Study¹⁶

Geographic Area	Percentage of Jewish Households 2010	Percentage of Jewish Persons 2010	Percentage of All People in Jewish Households, 2010
Pikesville	30%	33%	31%
Mt. Washington	7	7	6
Park Heights/Cheswolde	9	14	12
Owings Mills	12	13	13
Reisterstown	6	7	7
Towson/Lutherville/ Timonium/I-83 Corridor	8	6	7
Downtown (East and West)	9	5	5
Guilford/Roland Park	6	4	5
Randallstown/Liberty Road	4	3	3
Other Baltimore County	6	4	6
Carroll County	4	3	5
Total Greater Baltimore	100%	100%	100%

¹⁶ As in all tables, percentages may not add to 100% due to rounding for presentation.

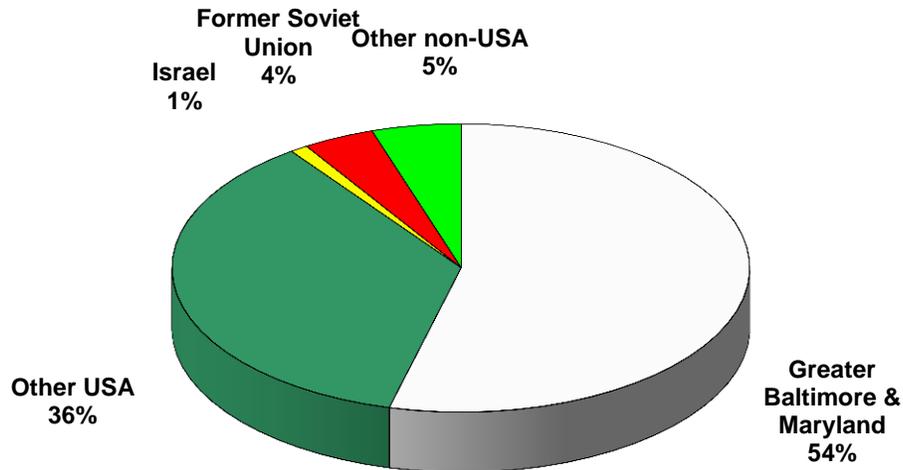
III. DEMOGRAPHY

Place of Birth

Just over half of all adults in Jewish households were born in Greater Baltimore, or in Maryland.

- 54% of all adults were born in Greater Baltimore/Maryland.¹⁷
- 36% were born in other U.S. states.
- 10% were born outside the U.S., including 4% in the former Soviet Union and 1% in Israel

Exhibit 10 Place of Birth, All Adults in Jewish Households, 2010 Greater Baltimore Jewish Community Study



¹⁷ Over 52% report that they were born in Greater Baltimore, and under 2% in Maryland. In 1999, data was collected on respondents only: 50% had been born in Baltimore, 4% elsewhere in Maryland, 34% elsewhere in the U.S., 6% from the former Soviet Union, 1% in Israel and 4% in other non-USA countries.

DEMOGRAPHY

Newcomers

While 53% of all survey respondents (compared to a similar 54% of all Jewish household adults) were born in Greater Baltimore/Maryland, an additional 30% were not born there, but have lived in the area for at least 20 years. Fewer than one-in-ten respondents were “newcomers” to the Baltimore Jewish community over the ten years preceding the survey compared to 15% of survey respondents in 1999.

Younger adults are much more likely to be newcomers to the community. About 17%-18% of survey respondents ages 18-49 moved to the area in the ten years preceding the survey compared to only 4% of older respondents. But, even the younger respondents were most likely to have been born in Baltimore, including 60% of respondents 18-34.

Exhibit 11 Newcomers and Longer-Term-Residents: Years Lived in the Area, 2010 Greater Baltimore Jewish Community Study

Years Lived in Greater Baltimore Area	18-34	35-49	50-64	65 and Over	All Respondents
0-5	7%	7	1%	3%	4%
6-9	10	11	3	1	5
10-19	7	20	5	2	8
20-39	16	12	32	13	19
40+ Years in Area	<1%	3	10	25	11
Born in Area	60	47	49	56	53
TOTAL	100%	100%	100%	100%	100%

Newcomer Geography: The Towson/Timonium/Lutherville-I83 Corridor area has the highest percentage of newcomers to Baltimore (28%) in 2010, followed by Guilford/Roland Park (14%), Park Heights/Cheswolde (12%), Pikesville and Mt. Washington (both 9%). Randallstown/Liberty Road essentially does not have any newcomers to Baltimore, while both Owings Mills and Reisterstown have fewer than 5% newcomers living in their Jewish households.

Of the survey respondents who moved to the area in the ten years preceding the survey, 30% are currently residing in Pikesville, 22% in the Towson area, 11% in Park Heights/Cheswolde, 9% in other Baltimore County, 8% in Guilford/Roland Park, 6% Downtown, 6% Mt. Washington, 4% Owings Mills and 3% Reisterstown.

Future Stability: Approximately 11% of survey respondents report that they definitely will move from their current residence in the next few years, while another 12% report that they will probably move. However, only 5% of all survey respondents expect to move outside of the Greater Baltimore area; the remainder thought that they would move within Baltimore. Younger respondents were most likely to respond that they would move, but least likely to move outside of Baltimore; seniors were least likely to expect to move, but those who expected to move thought they would move outside the area.

DEMOGRAPHY

Age Patterns: All People in Jewish Households

The Greater Baltimore Jewish community remains relatively young, as it was in 1999. In 1999, 26% of all people living in Greater Baltimore Jewish households were children under age 18, while 17% were age 65 or older. In 2010, 24% of all people in Jewish households were children, while 19% were seniors. The median age for all people living in Jewish households was approximately 40 in both 1999 and 2010.

The most dramatic change since 1999 has been among those ages 85 or older. In 1999, there were approximately 1,600 people living in Jewish households who were at least 85. By 2010, this group had increased 150% to 4,000.

Exhibit 12 Age of All People in Greater Baltimore Jewish Households:
1999 and 2010 Jewish Community Studies

Age of All People in Jewish Households	1999		2010	
	Estimated Number	Percent	Estimated Number	Percent
0 - 4	5,500	6%	7,600	7%
5 - 13	13,400	14	11,700	11
14 - 17	6,000	6	6,600	6
18 - 29	12,200	12	17,200	16
30 - 49	26,800	27	20,700	19
50 - 64	17,500	18	23,500	22
65 - 75	8,100	8	9,000	8
75-84	6,600	7	7,100	7
85+	1,600	2	4,000	4
TOTAL	97,700 ¹⁸	100%	107,400	100%

¹⁸ In 1999, missing data on age (for a limited number of respondents) in the data file was extrapolated based on the age distribution of those for whom data was available, and was reported in the 1999 report. In this *Summary Report*, for both 1999 and 2010, extrapolations for missing data were not undertaken in order to preserve comparability with the data file numbers for 2010. The totals above — 97,700 people in 1999 and 107,400 in 2010 — reflect the age of all people in Jewish households who provided some age information; including the missing data persons, the total number of people in Jewish households was 99,900 in 1999 and 108,100 in 2010. Data may not add precisely due to rounding for presentation.

DEMOGRAPHY

Age Patterns: Jewish Persons

Focusing on Jewish persons only (adults who consider themselves Jewish and children raised Jewish or Jewish and something else), the patterns are somewhat different. First, Jewish persons tend to be older than non-Jews living in Jewish households. The median age for Jews is between 46 and 47, a considerable increase since 1999, when it was just under 43.

Second, among Jewish persons, the percentage differences between children and seniors are minimal in 2010; 23% of Jewish persons are children and 21% are seniors. In 1999, Jewish children were 26% of Jewish persons in Greater Baltimore Jewish households, while Jewish seniors were 18% of the community.

In 2010, Jewish adults 50-64 were the most populous age cohort — 20,500 Jews, 22% of all Jewish persons. As this group continues to age, the proportion of Jewish seniors will continue to increase, probably rather dramatically by 2020. Already, the number of Jewish seniors 85 and older increased from 1,500 in 1999 to 3,900 in 2010.

Exhibit 13 Age of Jewish Persons in Jewish Households:
1999 and 2010 Jewish Community Studies

Age Grouping: Jewish Persons	1999		2010	
	Estimated Number	Percent	Estimated Number	Percent
0 - 4	5,100	6%	6,100	7%
5 - 13	13,000	14	9,700	10
14 - 17	5,600	6	5,900	6
18 - 29	10,800	12	14,600	16
30 - 49	23,100	26	16,900	18
50 - 64	16,300	18	20,500	22
65 - 75	7,800	9	8,500	9
75-84	6,600	7	7,000	8
85+	1,500	2	3,900	4
TOTAL	89,900 ¹⁹	100%	93,000	100%

¹⁹ As in the previous table, in 1999 missing data on age (for a limited number of respondents) in the data file was extrapolated based on the age distribution of those for whom data was available, and was reported in the 1999 report. In this *Summary Report*, for both 1999 and 2010, extrapolations for missing data were not undertaken in order to preserve comparability with the data file numbers for 2010. The totals above — 89,900 Jews in 1999 and 93,000 in 2010 — reflect the age of all people in Jewish households who provided some age information; including the missing data persons, the total number of Jewish persons was 91,400 in 1999 and 93,400 in 2010

DEMOGRAPHY

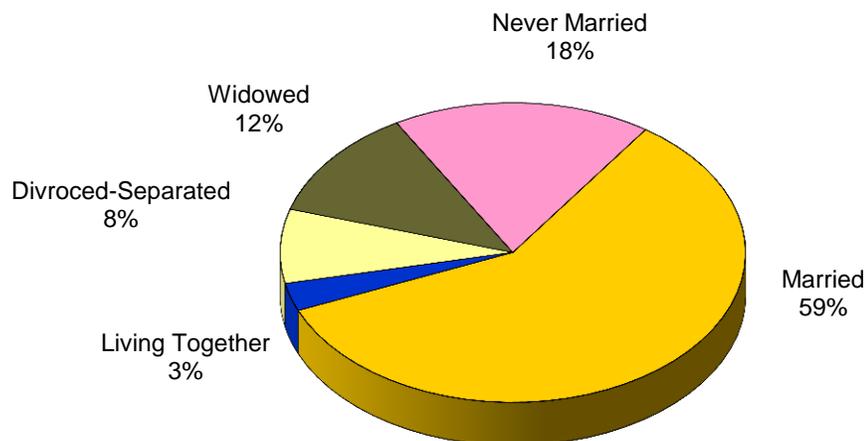
Marital Status

Approximately six-of-ten (59%) survey respondents are married, and another 3% are “living together.”²⁰ While 12% have been widowed and 8% divorced or separated, 18% report that they have never been married (and are not currently living with anyone). In 1999, only 10% of survey respondents were “never married.”

Male survey respondents are almost twice as likely as female respondents to report never having been married: 24% vs. 13%. Female respondents are five times as likely to report being widowed as male respondents — 20% vs. 4%. Equal proportions of male and female respondents were divorced/separated.

Jewish “Boomer” respondents (ages 50-64) were the most likely to be divorced or separated: 15% report being divorced or separated compared to 9% of senior respondents, 5% of Jewish respondents ages 35-49, and 1% of Jewish respondents under age 35. Separation/divorce among boomers was more common among the non-Orthodox (17%) than among the Orthodox (5%). Boomers were also more likely than Jewish respondents 35-49 and 65+ to report never having been married (11% overall compared to 8% of those 35-49 and 3% of Jewish seniors).

Exhibit 14 Marital Status, Respondents,
2010 Greater Baltimore Jewish Community Study



²⁰Marital status was only asked for the respondent (and spouse obviously) in 1999 and 2010 — largely as a way to save precious interview time for Jewish connection-related questions.

DEMOGRAPHY

Marital Status and Religious Denomination

Marital status is related to Jewish respondent self-defined religious denomination, or lack of denominational identification. Orthodox respondents were more likely to report being married (79%), especially when compared to Reform Jews and secular no-religion or no denomination (“Just Jewish”) Jews.

Among Orthodox Jewish respondents under age 35, 87% report being married compared to under 20% of all other Jewish respondents ages 18-34. Among Jewish respondents ages 35-49, however, the percentages married among the Orthodox and the non-Orthodox are much closer — approximately nine-of-ten Orthodox and eight-of-ten non-Orthodox Jewish respondents report being married.

Exhibit 15 Marital Status by Religious Denomination of Respondent,
2010 Greater Baltimore Jewish Community Study

Marital Status	Respondent Religious Denomination			
	Orthodox	“Conservative” ²¹	Reform	Secular – No Denomination
Married	79%	66%	50%	43%
Living Together	2	3	4	5
Never Married	7	10	16	30
Divorced/Separated	4	5	12	13
Widowed	8	16	18	9
TOTAL	100%	100%	100%	100%

²¹ In this table, “Conservative” includes respondents who self-identify as Conservative Jews, as well as those who self-identify as “traditional” Jews or as Reconstructionist, given the limited number of interviews with these two groups, whose behavior tended to be similar to the self-defined Conservative Jews on key ritual indicator variables.

DEMOGRAPHY

Diversity: Race and GLBT Status, 2010

A question included in the 2010 Jewish Community Study asked respondents about their race and their household's racial composition — the inclusion of the question reflecting not only the growing diversity of the Jewish community, but the recognition of that diversity within the community. In 1999, the question was not included.

In the vast majority of households, 92%, the respondent reports that he/she and all other household members (if any) are “white.” In 8% (3,400) of the Greater Baltimore Jewish households, either the respondent describes himself/herself as bi-or-multi-racial, or describes the household, including other members, as bi-or-multi-racial.

Younger households are much more likely to be multi-racial; 26% of respondents under age 35 report that they live in a bi-or-multi-racial household, compared to 3% of all other respondents. The 26% bi-multi-racial estimate includes Orthodox households — none of the Orthodox respondents report living in a bi-multi-racial household. Excluding the Orthodox, 36% of Jewish households with a respondent under 35 report their household is bi-or-multi racial — partially, but not entirely, reflecting the presence of roommates in some under age 35 Jewish households.

Another new question in 2010 asked whether any household member (including the respondent) was GLBT: gay, lesbian, bisexual or transgender. Between 1% and 2% of households report a GLBT member, including only one interviewed Orthodox household. The presence of a GLBT member, even after excluding the Orthodox, is not related to the respondent's age — approximately 2% of non-Orthodox respondents in all age cohorts report a GLBT household member.

Exhibit 16 Household “Race” and “GLBT” Status by Age:
Non-Orthodox Respondents,
2010 Greater Baltimore Jewish Community Study

Household Composition	Age of Respondent Non-Orthodox Respondents Only			All Non-Orthodox Respondents
	18-34	40-64	65 and Over	
Multi-Racial	36%	3%	3%	10%
GLBT Member	2%	2%	2%	2%
TOTAL	100%	100%	100%	100%

DEMOGRAPHY

Household Structure

Household structure is diverse within the Jewish community, and communal policy and planning decisions need to reflect this household structural diversity. Approximately one-of-three Jewish households (32%) include a minor child under age 18, with 5% (2,000) households classifiable as currently single parents. Just over another one-third of all households do not include children, or any household member 65 or over.

One-of-three (33%) Jewish households include a 65+ or older, including a few multi-generational households. In 13% of all households (estimated number 5,700), a senior lives alone; in another 20% of all area households, a senior lives with others (spouses, children, etc.).

Household structure has remained relatively constant since the 1999 survey. In 1999, 30% of Jewish households included a senior compared to 33% in 2010; in 1999, 32% of all households consisted of children and two parents compared to 27% in 2010, while the proportion of single-parent households increased from 3% in 1999 to 5% in 2010.

Exhibit 17 Household Structure of Jewish Households²²
2010 Greater Baltimore Jewish Community Study

Household Structure	Estimated Number of Households	Percent
<u>No Children in Household</u> (Adults in Household Ages 18-64)		
• Respondent Under Age 50, No Minor Children	7,000	16%
• Respondent 50-64, No Minor Children	8,200	19
<u>Children in Household</u> (Adults in Household Ages 18-64)		
• Single Parent, 18-64, Minor Children	2,000	5
• Married, 18-64, Minor Children in Household	11,300	27
<u>Senior Household</u> (Adults in Household Age 65+)		
• Age 65+ Person in Household, Married or Lives in Household with Others	8,300	20
• Respondent Lives Alone, Age 65+	5,700	13
TOTAL	42,500	100%

²² Please note that among the estimated 8,300 Jewish households (HH) where a senior respondent does not live alone but lives with others, a minor child resides in approximately 550 of these households. However, since the number of interviews with these households is too small for any subsequent cross-analysis (12 interviews), this group has not been separated in this HH structure table and later analyses. In 1999, there were fewer than 100 households with the same characteristics: senior respondent plus at least one minor child in the HH.

DEMOGRAPHY

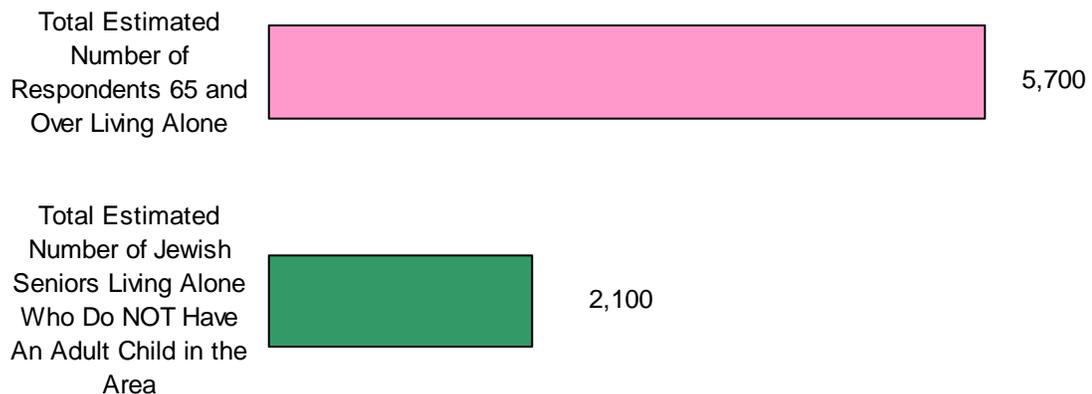
Seniors Living Alone

Of the 5,700 seniors living alone, not all are “isolated” and by definition, at-risk. Of the potentially isolated Jewish seniors living alone, only approximately 2,100 do not have an adult child living in the area, which exacerbates their potential “at-risk” status. The majority, 63% do have an adult child living in Greater Baltimore. While having an adult child nearby does not guarantee minimizing isolation, adult children are often the major caregivers for their parents or their spouse’s parents, and can also assist those seeking social and healthcare services.

Thus, 2,100 seniors live alone and do not have an adult child in the area to reduce their potential isolation. While other sources of communal connection may exist,²³ planning and policy decisions should reflect the needs of those who do not have an adult child living locally.

While these 2,100 Jewish seniors represent about 2% of all Greater Baltimore Jews, they are a critical group for Jewish programs and support.

Exhibit 18 Estimated Number of Isolated Seniors,
2010 Greater Baltimore Jewish Community Study



²³ One source of potential connection is through a Jewish organization. Approximately 1,000 of the 2,100 potentially isolated seniors report being synagogue and/or JCC members. While these organizational connections are another source of social connection and potential assistance, the involvement of adult children in the life of a senior-living-alone is (hopefully) typically much more intense than organizational involvement, so the estimate of 2,100 “isolated” seniors-living-alone without a local adult child for support is probably more useful for planning and policy decisions than the estimate of 1,100 seniors-living-alone who are not synagogue or JCC members and do not have adult children in the area.

DEMOGRAPHY

Educational Achievements

Secular educational accomplishments of members of the Greater Baltimore Jewish community reflect the generally high levels of educational achievement among American Jews. In 2010, 77% of all adults in Greater Baltimore Jewish households have at least a bachelor's degree; 29% have a graduate degree.²⁴ Comparatively, national NJPS data 2000-2001 for all Jewish adults show that 55% have earned a college degree and 25% a graduate degree.

Male adults are more likely to have completed a doctoral level degree than female respondents/spouses, regardless of whether the adult is under 65 or a senior.

- Among males, 22% of those ages 65 and over have earned a doctoral-level degree compared to 14% of their younger counterparts, but some of the younger group will ultimately earn their doctoral-level degree.
- Among females, only 5% of females ages 65 and over had earned a doctoral-level degree, while 7% of the younger females had already completed doctoral-level study.

Exhibit 19 Education, by Age and Gender: Respondents and Spouses, 2010 Greater Baltimore Jewish Community Study

Highest Degree	All Male Adults in Jewish Households		All Female Adults in Jewish Households	
	Ages 18-64	Ages 65 and over	Ages 18-64	Ages 65 and over
Doctoral Level	14%	22%	7%	5%
Master's Degree	16	17	22	14
Bachelor's Degree	28	23	30	19
Some College	16	18	24	31
High School Diploma, Associates Degree, RN	26	19	18	31
TOTAL	100%	100%	100%	100%

²⁴ In the 1999 Greater Baltimore study, questions about education and employment status were only asked for the respondent, and if married, the spouse. Data were reported for all respondents and spouses in 1999. In 2010, highest degree was ascertained for all household adults; data are reported for Jewish and non-Jewish adults to compare to 1999. In general, Jewish adults have slightly higher education accomplishments, but the combined numbers including non-Jews show only minuscule differences from the Jewish numbers, excluding non-Jews.

Doctoral level degrees include a Ph.D., and Ed. D., a J. D. degree, etc., as well as an M.D., a D.O., etc.

DEMOGRAPHY

Employment

Overall, 36% of all Baltimore Jewish household adults are employed full-time, 17% are self-employed, 11% are employed part-time, 20% are retired, 4% identify as homemakers, 2% are disabled and 4% report being unemployed.

Age is a critical determinant of employment patterns. Seniors are typically retired (more than two-of-three), regardless of gender. Similarly, regardless of age, males are more likely than females to be self-employed. Female respondents/spouses under age 65 are less likely than males to be employed fulltime (39% females vs. 50% males); females under age 65 are much more likely to be homemakers (8% of female respondent/spouses under age 65 compared to <1% of similarly aged male respondents/spouses).

Four percent (4%) of under age 65 Jewish adults report being unemployed; males and females report approximately the same unemployment rate. In 1999, focusing only on respondents and spouses, only 2% were unemployed.²⁵

Exhibit 20 Employment Status, by Age and Gender:
All Jewish Household Adults
2010 Greater Baltimore Jewish Community Study

Employment Status	All Male Adults in Jewish Households		All Female Adults in Jewish Households	
	Ages 18-64	Ages 65 and over	Ages 18-64	Ages 65 and over
Full-time employed	50%	8%	39%	7%
Self-employed	24	18	12	5
Part-time employed	6	7	19	6
Full-time Student	11	<1%	12	<1%
Unemployed	5	<1%	4	3
Disabled	1	<1%	2	3
Homemaker	<1%	<1%	8	5
Retired	3	66	4	71
TOTAL	100%	100%	100%	100%

²⁵ In the 1999 Greater Baltimore study, questions about education and employment status were only asked for the respondent, and if married, the spouse.

DEMOGRAPHY

Financial Status

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

Subjective Assessment

Subjectively, 3% of all Jewish households report that they “cannot make ends meet” while another 30% report that they are “just managing” financially. Combining the two problematic categories — “cannot make ends meet” and “just managing” — one-in-three Jewish households in 2010 report “just managing” at best.²⁶ In 1999, the corresponding percentages were under 1% could not “make ends meet,” while 26% were “just managing.”

Age differences in subjective financial assessment are minimal, a not uncommon finding when subjective financial status measures are used. However, note that 5% of respondents ages 35-64 report that their household “cannot make ends meet,” compared to only 1% of all other age groups.

Exhibit 21 Subjective Assessment by Respondent of Household’s Financial Status, 2010 Greater Baltimore Jewish Community Study

Subjective Financial Status Assessment	Age of Respondent			All Households
	Under Age 35	Ages 35-64	Seniors 65 and Over	
Cannot Make Ends Meet	1%	5%	1%	3%
Just Managing	27	32	27	30
Comfortable	36	48	55	47
Have Extra Money	19	6	10	10
Well Off	17	9	7	10
TOTAL	100%	100%	100%	100%

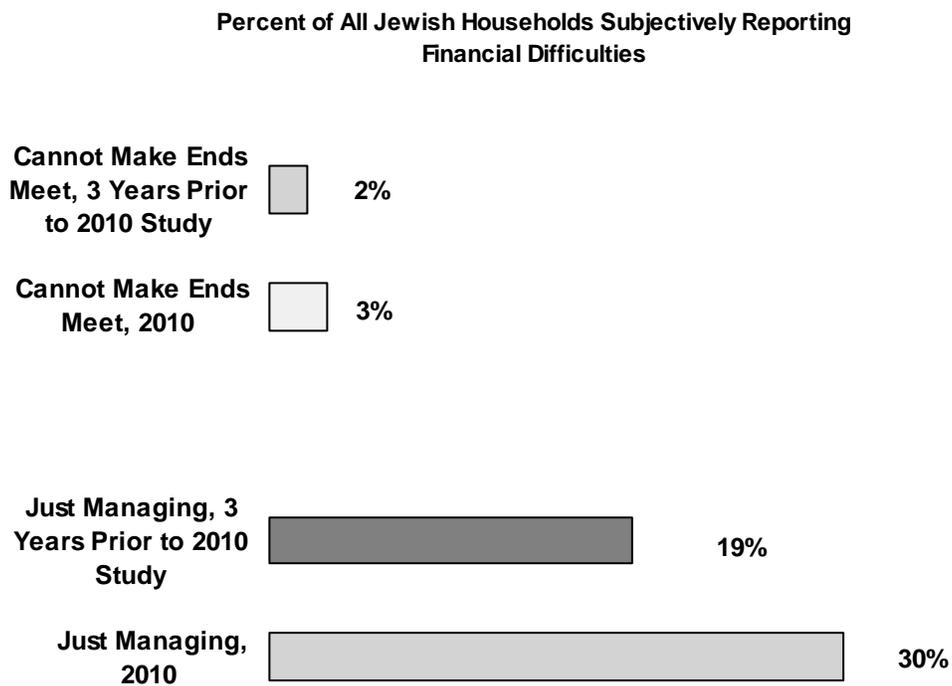
²⁶ These two categories were worded the same in 1999 and 2010, while the other categories were changed slightly to reflect changes used in other communities.

DEMOGRAPHY

Subjective Financial Assessment

In the 2010 Study, respondents were also asked to assess their financial status “three years ago,” three years prior to the 2010 Study. In general, fewer households reported that they were just managing three years ago than they reported for 2010, the year of the survey — 19% reported that they were just managing financially as of three years before the survey, compared to 30% “just managing” at the time of the 2010 survey.

Exhibit 22 Subjective Negative Financial Assessment in 2010 and "3 Years Ago,"
2010 Greater Baltimore Jewish Community Study



DEMOGRAPHY

Subjective Financial Assessment and Household Structure

Household structure is strongly related to subjective assessments of household financial status.

- 64% of all “single-parent” household respondents report that they cannot make ends meet or are just managing;
- 39% of Jewish seniors living alone compared to 23% of seniors living in multi-person households report similar financial stress.

Exhibit 23 Subjective Financial Assessment by Household Structure,
2010 Greater Baltimore Jewish Community Study

Household Structure	Cannot Make Ends Meet or Just Managing Financially	
	Estimated Number of Households	Percent
<u>No Children in Household</u> (Adults in Household Ages 18-64)		
Respondent Under Age 50, No Minor Children	1,500	22%
Respondent Ages 50-64, No Minor Children	2,700	35% ²⁷
<u>Children in Household</u> (Adults in Household Ages 18-64)		
Single Parent, Ages 18-64, Minor Children	1,200	64%
Married, Ages 18-64, Minor Children in Household	3,900	35%
<u>Senior Households</u> (Adults in Household Age 65+)		
Age 65+ Person in Household, Married or Lives in Household with Another Person	1,700	23%
Respondent Lives Alone, Age 65+	2,100	39%

²⁷ INTERPRETATION: 35% of an estimated 2,700 respondents 50-64 without children report that their households cannot make ends meet or they are just managing.

DEMOGRAPHY

The Impact of the Economic Downturn

Survey respondents were specifically asked three questions designed to measure the impact of the economic downturn which was of national and local significance during the survey period. They were asked whether in the last year (or so) anyone in their household had lost their job (“lose a job, get ‘laid’ off, or have a job eliminated), had their income reduced, or had taken a lower paying job to pay bills.

Overall, 43% of all households report some negative impact of the economic crisis - 38% report that the household’s income (or a person’s salary) was reduced during this period, 18% report that someone had lost a job or been “laid” off; and 9% report that someone in the household had taken a lower paying job (than normal) in order to help pay bills.

Households with children, both married and unmarried parents, are most likely to report negative economic impacts of the recession, including loss of jobs.

Exhibit 24 Impact of the Economic Downturn by Household Structure, 2010 Greater Baltimore Jewish Community Study

Household Structure	Percent Lost Job	Percent Lower Income	Percent <u>Any</u> Impact
<u>No Children in Household</u> (Adults Ages 18-64)			
Respondent Under Age 50, No Minor Children	20%	13%	30%
Respondent Ages 50-64, No Minor Children	15%	41%	45%
<u>Children in Household</u> (Adults Ages 18-64)			
Single Parent, Ages 18-64, Minor Children	44%	54%	54% ²⁸
Married, Ages 18-64, Minor Children in Household	27%	52%	58%
<u>Senior Households</u> (Adults in Household Age 65+)			
Age 65+ Person in Household, Married or Lives in Household with Another Person	10%	34%	35%
Respondent Lives Alone, Age 65+	5%	34%	35%

²⁸ INTERPRETATION: 54% of unmarried respondents with children report at least one negative impact of the economic downturn on their household, including 44% who lost a job.

DEMOGRAPHY

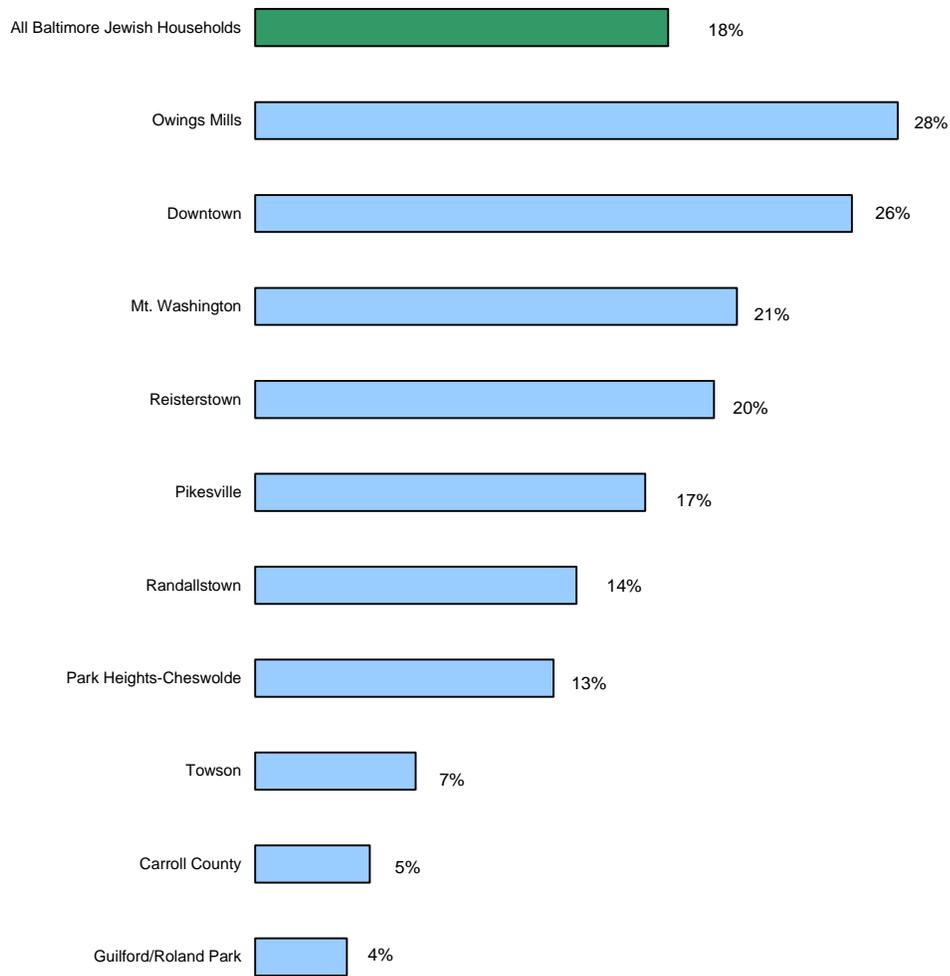
Geographic Variations in the Impact of the Economic Downturn

While the overall reported percentage of a Jewish household member losing a job is 18%, considerable variation exists by geographic area.

Owings Mills households were the most likely to have lost jobs during the economic downturn: 28% report a job loss. In the same northwestern geographic corridor of Greater Baltimore, 21% of Mt. Washington households, 20% of Reisterstown Jewish households, 17% of Pikesville households and 13% of Park Heights-Cheswolde Jewish households similarly report a household member had lost a job.

While 26% of Downtown households report job loss for a household member, only 4% of Guilford-Roland Park Jewish households report a job loss for a household member.

Exhibit 25 Geographic Impact of the Economic Downturn,
2010 Greater Baltimore Jewish Community Study



DEMOGRAPHY

Household Income

Greater Baltimore's Jewish households report a wide range of incomes.²⁹

- 12% of all households report total annual income under \$25,000;
- On the other hand, 35% of Greater Baltimore Jewish households report annual incomes of at least \$100,000.

Seniors are most likely (24%) to report annual household incomes under \$25,000, while respondents between the ages of 18 and 64 are most likely to report incomes above \$100,000.

Exhibit 26 Annual Household Income, by Age of Respondent, 2010 Greater Baltimore Jewish Community Study

Annual Household Income Reported	Age of Respondent			All Households
	Under Age 35	Ages 35-64	Seniors 65 and Over	
Under \$25,000	9%	7%	24%	12%
At Least \$25,000 – additional refused	2	8	12	8
\$25,000 - \$49,999	17	14	23	17
\$50,000 - \$74,999	23	16	13	17
\$75,000 - \$99,999	7	14	9	11
\$100,000 - \$149,000	15	18	8	15
\$150,000 - \$249,999	19	13	5	12
\$250,000 and above	8	9	6	8
TOTAL	100%	100%	100%	100%

²⁹Approximately 10% of all respondents did not answer the question on income, a fairly low percentage in Jewish community surveys. Among senior respondents, the non-response rate increased to approximately 19%. Thus, answers to the question on subjective financial assessment, with its low 4% overall and 8% senior non-response rate, as well as answers to the income question, need to be considered simultaneously when interpreting Jewish household financial status.

DEMOGRAPHY

Income and Household Structure

Annual household income is strongly related to household structure. Just over one-of-three (34%) Jewish seniors living alone report incomes under \$25,000, while only 7% report incomes of at least \$100,000. While single parent households are not particularly likely to report incomes under \$25,000 (only 16%), only 14% of single parent households report incomes of at least \$100,000.

Other than seniors living alone and single parents, in all other household types, the percentage of respondents reporting households incomes above \$100,000 is much higher than the percentage with incomes under \$25,000. Among seniors living with other people in the household, for example, 14% report incomes below \$25,000 while 29% report incomes of at least \$100,000.

Exhibit 27 Annual Household Income Under \$25,000 and At Least \$75,000, by Household Structure, 2010 Greater Baltimore Jewish Community Study

Household Structure	Annual Income	
	Under \$25,000	At Least \$100,000
<u>No Children in Household</u> (Adults in Household Ages 18-64)		
Respondent Under Age 50, No Minor Children	12%	52% ³⁰
Respondent Ages 50-64, No Minor Children	12%	38%
<u>Children in Household</u> (Adults in Household Ages 18-64)		
Single Parent, Ages 18-64, Minor Children	16%	14%
Married, Ages 18-46, Minor Children in Household	1%	40%
<u>Senior Households</u> (Adults in Household Age 65+)		
Age 65+ Person in Household, Married or Lives in Household with Another Person	14%	29%
Respondent Lives Alone, Age 65+	34%	7%

³⁰ INTERPRETATION: 12% of households without children, respondent ages 18-49, report annual incomes under \$25,000 while 52% of these households report incomes of at least \$100,000. Data do not add to 100% since households with reported income between \$25,000 and \$100,000 have been excluded to simplify presentation.

DEMOGRAPHY

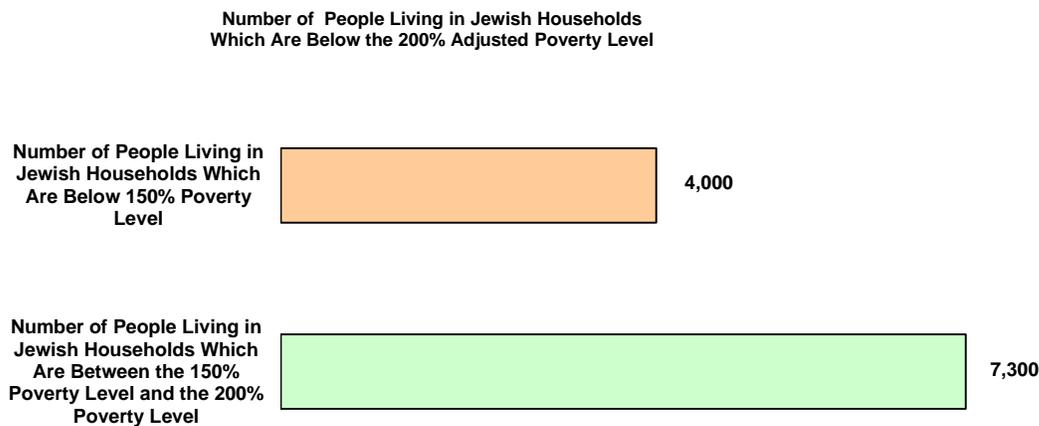
Poverty

Federal guidelines for poverty involve both reported household income and household size. In Jewish community studies, and even by social service providers, adjusted poverty levels are often employed since the 100% standard is an extremely low, often unreasonable, standard. For example, in 2010, for a one-person household, the 100% poverty guideline was \$10,000.

Thus, for the 2010 Greater Baltimore Jewish community study, an adjusted 200% poverty guideline was used to estimate the number of households which are potentially at-risk economically. The 200% poverty level includes one-person households with incomes below \$20,000, two-person households with incomes below \$27,000, three-person households with incomes below \$37,000, etc. . .

Using this standard, 12% of the Jewish households for whom income data was available are below the 200% poverty level.³¹ An estimated 11,300 people live in these Jewish households which are below the 200% poverty level.

Exhibit 28 Number of People Living in Jewish Households Which Are Below 200% of Poverty Levels,
2010 Greater Baltimore Jewish Community Study



³¹In addition to the 12% of households below 200% of the poverty guidelines (based on HH size and income), another 13% refused to give sufficient information needed to place them above or below the 200% poverty level. While 7% of respondents with household incomes under the 200% poverty guideline report not being able to make ends meet, only 2% of those above poverty and 2% of those “unknown” report similar “cannot make ends meet” responses. Another 78% of the 200% poverty-level households report “just managing,” compared to 22% of the above poverty and 25% of the unknown poverty group.

Given these patterns, the “unknowns” appear to be mostly above 200% poverty levels, so the 12% estimate appears to be accurate; excluding the “unknowns” would probably over-estimate the extent of Jewish poverty in Greater Baltimore.

DEMOGRAPHY

Poverty and Household Structure

Household structure is strongly correlated with “poverty” level - 20% of Jewish seniors living alone and 44% of unmarried parents are classified as being poor at the 200% poverty level. These are clearly the most at-risk-financially households within the Jewish community.

Exhibit 29 Percentage of Households Below 200% Poverty Level by Household Structure, 2010 Greater Baltimore Jewish Community Study

Household Structure	% Households Below 200% Poverty Level
<u>No Children in Household</u> (Adults in Household Ages 18-64)	
• Respondent Under Age 50, No Minor Children	11%
• “Boomer” Respondent Ages 50-64, No Minor Children	11%
<u>Children in Household</u> (Adults in Household Ages 18-64)	
• Single Parent, Ages 18-64, Minor Children	44%
• Married, Ages 18-64, Minor Children in Household	8%
<u>Senior Households</u> (Adults in Household Age 65+)	
• Age 65+ Person in Household, Married or Lives in Household with Another Person	8%
• Respondent Lives Alone, Age 65+	20%

IV. HEALTH & SOCIAL SERVICES

Beyond the issue of Jewish household and person vulnerability based upon age, household structure, low income and difficult economic times, another focus of the 2010 Greater Baltimore Jewish Community Study was the collection of baseline data on the health status, social service needs, and caregiving obligations of Baltimore's Jewish population. A series of questions focused on these human service needs:

- First, a basic question on health status was asked, modeled after the question used nationally by the Centers for Disease Control's (CDC) National Center for Health Statistics;
- Second, households with seniors were asked a series of questions designed to measure whether seniors in Baltimore Jewish households needed assistance with "Activities of daily living";
- Third, respondents were asked a series of questions which focused on the social service needs of Greater Baltimore Jewish households, and the household's experiences in seeking assistance from social service providers in the year preceding the survey;
- Finally, all respondents were asked whether they or any member of their household have current caregiving responsibilities for an aging senior in Greater Baltimore.

Health

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

"Would you say your health is ...excellent, very good, good, fair or poor?"

Only 4% of Baltimore Jewish survey respondents report that their health is "poor," while 11% report "fair" health — a combined 15% in poor or fair health.

- As a comparative guide, "white" (including Hispanic) Americans reported a 13% poor/fair health status in Centers for Disease control surveys.³²

The vast majority of Jewish survey respondents report positive health - as do 87% of all "white" Americans:

- 18% report "good" health,
- 39% report "very good" health, and
- 28% report "excellent" health.

Male and female self-reported health is very similar (nationally, 13% of females and 14% of males of all "races" report poor or fair health). In Greater Baltimore Jewish households, 16% of Jewish female respondents and 14% of male Jewish respondents report poor or fair health. Almost identical percentages (28%) report "excellent" health in the Baltimore Study, while male Jewish respondents are more than female Jewish respondents to report "very good" health (44% vs. 35%).

³²For national data on "white" adults (including Hispanics) asked the question by the Centers for Disease Control (CDC) see <http://www.cdc.gov/hrqol/pdfs/mhd.pdf>.

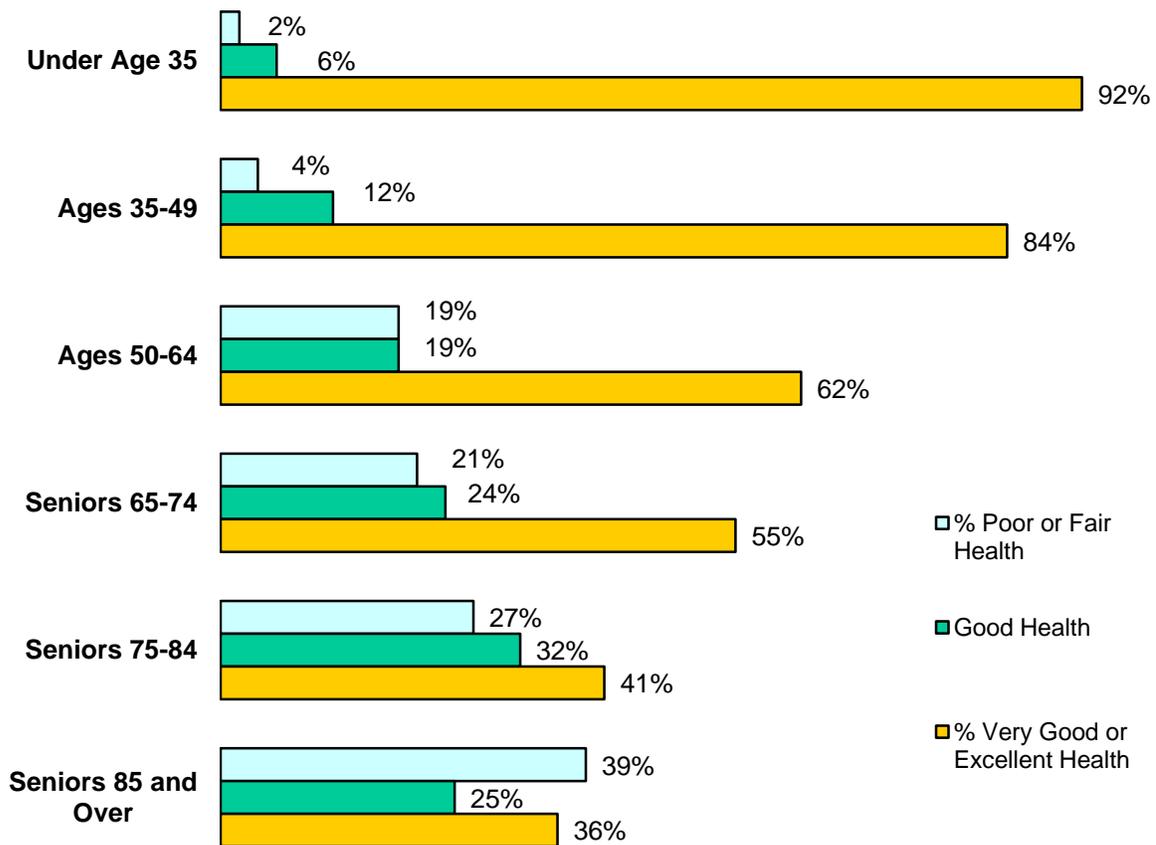
HEALTH & SOCIAL SERVICES

Age and Health

Older Jewish respondents to the 2010 survey are most likely to report poor or fair health, and much less likely to report excellent health. Excellent or very good health is reported by 92% of younger adults 18-35, 84% of Jewish respondents 35-49, 62% of those 50-64, and 46% of Jewish seniors.

Among Jewish seniors, the percentage reporting fair or poor health rises sharply with age — 21% of Jewish seniors 65-74, 27% of Jewish seniors 75-84, and 39% of Jewish seniors at age 85 report fair or poor health.

Exhibit 30 Overall Health Self-Assessment, Jewish Respondents, by Age, 2010 Greater Baltimore Jewish Community Study



HEALTH & SOCIAL SERVICES

Activities of Daily Life

A series of questions were asked about respondents and spouses/partners 65 and over which probed their ability to perform typical activities of daily life.

All senior Jewish respondents were asked:

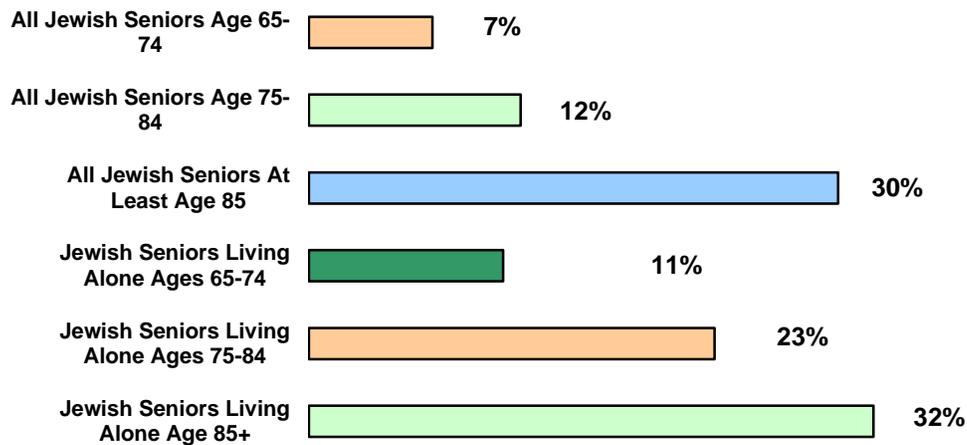
Now, focusing on inside your home or apartment, do you typically need help with any of the following daily activities - doing housework, preparing meals, dressing and undressing, taking a bath or a shower, or walking up and down stairs?

A similar question was asked for all Jewish spouses and other Jewish household adults 65 and over.

A total of 2,600 Jewish seniors needed some assistance with activities of daily life — 14% of all Jewish seniors. Age of the senior is critical. Only 7% of Jewish seniors 65-74 are reported by the respondent to need assistance with these daily activities, as are 12% of those 75-84, and 30% of Jewish seniors at least age 85.

Focusing on the 5,700 Jewish seniors/respondents living alone, the overall percentage is 22% report needing assistance — 11% of those 65-74, 23% of those 75-84, and 32% of those at least age 85. In contrast, only 8% of all Jewish senior respondents living with others report needing daily activity assistance (compared to 22% of those living alone), while 24% of those living with others and at least age 85 report needing assistance (compared to 32% of Jewish seniors 85+ living alone).

Exhibit 31 Percentage of Jewish Seniors Needing Help with Activities of Daily Life, by Age, and Whether Senior Lives Alone, 2010 Greater Baltimore Jewish Community Study



HEALTH & SOCIAL SERVICES

Social Service Needs

A series of questions focused on the social service needs of Greater Baltimore Jewish households, and the household's experiences in seeking assistance from social service providers in the year preceding the survey.

Respondents were asked whether anyone in their household (in the year preceding the survey) had:

- Sought help for depression, anxiety, stress, an eating disorder, emotional issues, relationship issues, or a drug or alcohol problem;
- Sought help for Alzheimer's disease and/or dementia-related issue;
- Sought help for a child or adult with a physical or developmental disability;
- Sought help for a child with a learning disability;
- Sought assistance for a housing problem, housing assistance or housing advice; or,
- Sought career or job employment assistance.

For each "yes" answer, respondents were then asked how easily or with what level of difficulty they were able to get assistance, and (regardless of ease or difficulty) whether they had sought assistance from a Jewish agency for these six social services areas.

Seeking Assistance

Seeking assistance for a household member's depression-emotional-personal issues (23%) is the most typical service sought.

About-one-in-eight (12%) Jewish households report a member sought job or career assistance.

Under one-in-ten report the other services that can impact all households: 8% have sought assistance for a household member with a physical or developmental disability, 6% report that a member of the household sought assistance for someone with dementia or an Alzheimer's-related issue.

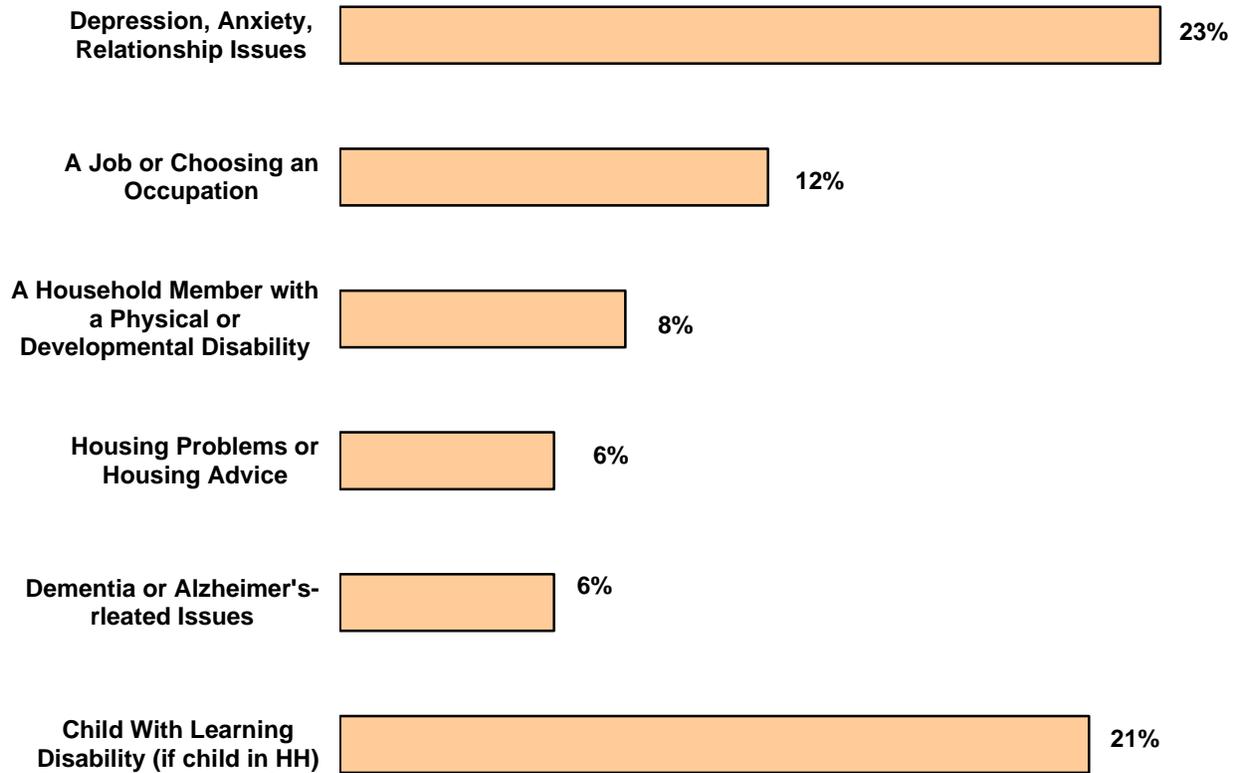
Six percent (6%) report having sought assistance for a housing problem, housing assistance or housing advice.

Finally, focusing only on Jewish households with a child under age 18, 21% report having sought assistance for a learning disability-related issue.

HEALTH & SOCIAL SERVICES

Seeking Assistance for Social Service Needs

Exhibit 32 Percent of Households Which Report Having Sought Assistance for Social Service Needs, 2010 Greater Baltimore Jewish Community Study



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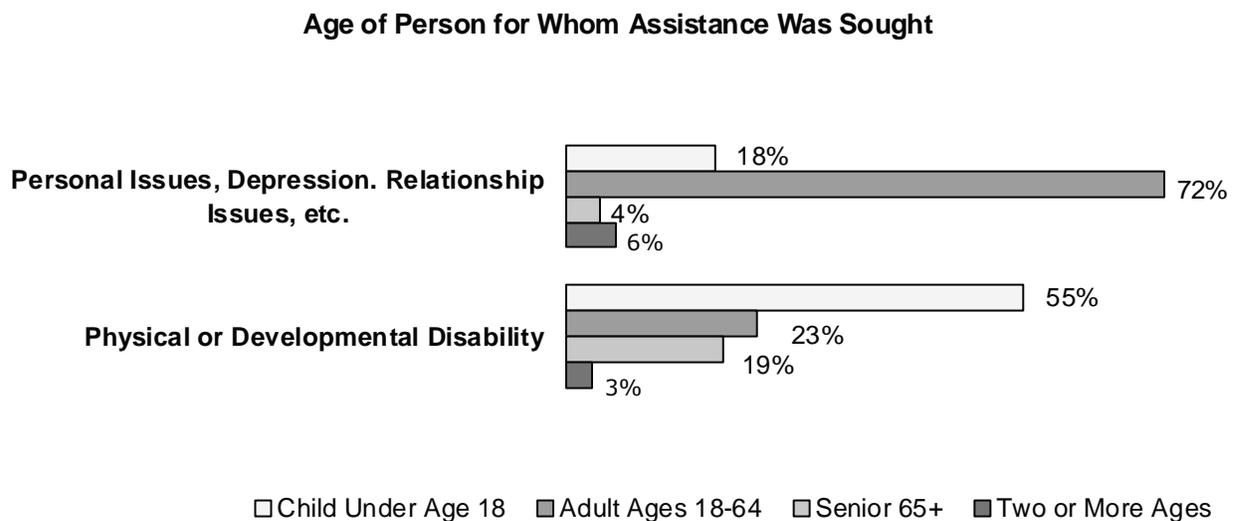
Age of Persons for Whom Assistance was Sought: Personal Issues & Disabilities

Respondents were asked the age category of the person for whom assistance was sought for personal issues, relationship issues, depression, anxiety, etc., as well as for physical and/or developmental disabilities.

Radically different patterns exist:

- When assistance was sought for anxiety/depression/personal issues, etc., 18% of the time help was sought for a child and 4% of the time for a senior; 72% of the time assistance was sought for an adult ages 18-64;
- When assistance was sought for either a physical or developmental disability, on the other hand, 55% of the time assistance was sought for a child and 19% of the time for a senior; only 23% of the time was assistance sought for an adult 18-64.

Exhibit 33 Age of Person for Whom Assistance Was Sought, Personal Issues and Physical/Developmental Disability, 2010 Greater Baltimore Jewish Community Study



HEALTH & SOCIAL SERVICES

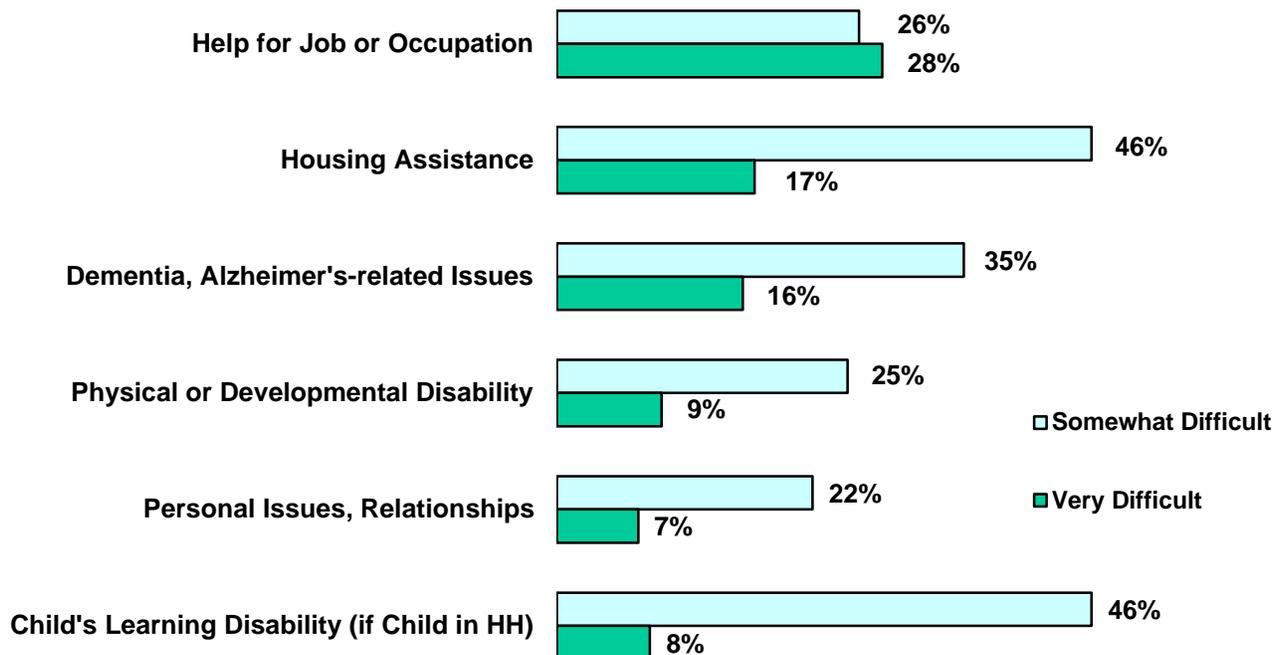
Difficulty Getting Assistance for Social Services

Households which reported needing assistance in the year preceding the survey for these social service needs were asked how easy or difficult it was to get assistance. The percentages describing getting help as “very” difficult or “somewhat” difficult are unique to each social service item, reflecting the importance of these concerns to the Jewish households and the seriousness with which respondents answered the questions.

The exhibit below organizes survey responses by the percentage of those who sought assistance and report getting assistance is very difficult: 28% of those who sought assistance for job and career assistance report that getting assistance was very difficult; another 26% report getting assistance was somewhat difficult.

Getting assistance for a child with a learning disability was experienced as very difficult by only 8% of respondents seeking such assistance, but as somewhat difficult by an additional 46%.

Exhibit 34 Percent of Jewish Households Which Report That Getting Assistance for Social Service Needs Was “Very” or “Somewhat” Difficult, 2010 Greater Baltimore Jewish Community Study



HEALTH & SOCIAL SERVICES

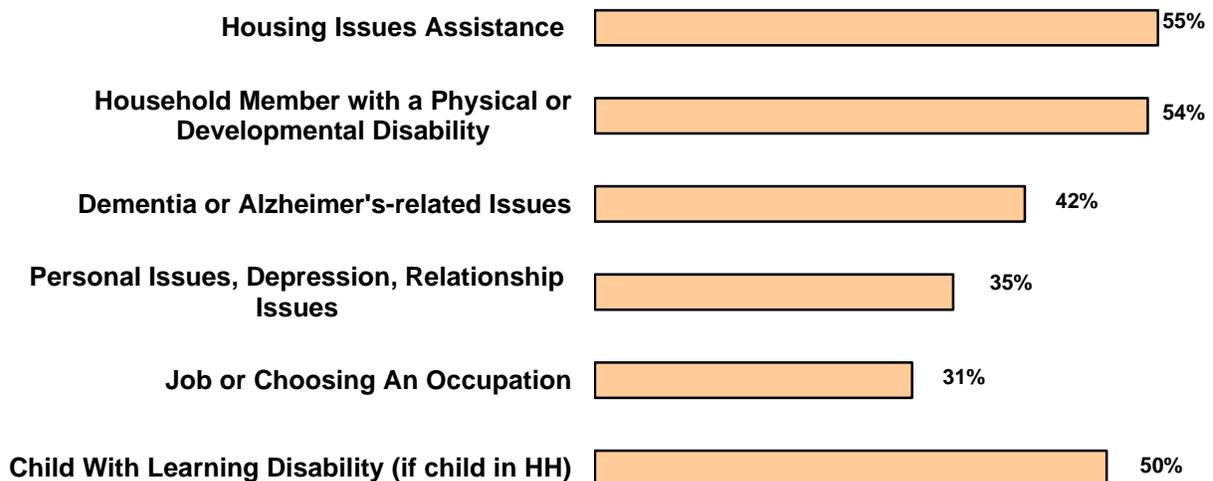
Using a Jewish Agency

Finally, in order to measure the community's self-reported use of Jewish organizations for assistance, respondents were also asked if their household had used a Jewish agency for assistance at any time in the process. Survey answers reflect a very high level of use of Jewish organizations for most of the services, ranging from just over half to about one-of-three households.

Approximately half of survey respondents report that they sought Jewish agency assistance for housing issues, for a household member with a physical or developmental disability and for a child's learning disability. Just over two-of-five report using a Jewish agency for dementia or Alzheimer's-related issues. Between 31% and 35% report using a Jewish agency for personal issues-relationship issues-depression-anxiety, or for occupational and career assistance.

Level of satisfaction with the Jewish organization used, or with any other organization used, was not asked as this is a highly complex issue and requires more of a qualitative assessment than a quantitative survey assessment.³³

Exhibit 35 Percent of Jewish Households Which Report Contacting a Jewish Organization When Seeking Assistance for Social Service Needs, 2010 Greater Baltimore Jewish Community Study



³³ Respondents might have used both Jewish and non-Jewish agencies in their efforts to get assistance, and their actual level of satisfaction with organization assistance (which was not asked) reflects the inherent difficulty of getting assistance, often over an extended period of time, as well as their specific help-seeking experiences. As such, the previous exhibit analyzing reported difficulty with getting assistance should not be interpreted as a critique of, or praise of, any specific organization providing assistance, but as an overall subjective assessment of the respondent's help-seeking experiences over time, often with multiple organizations.

HEALTH & SOCIAL SERVICES

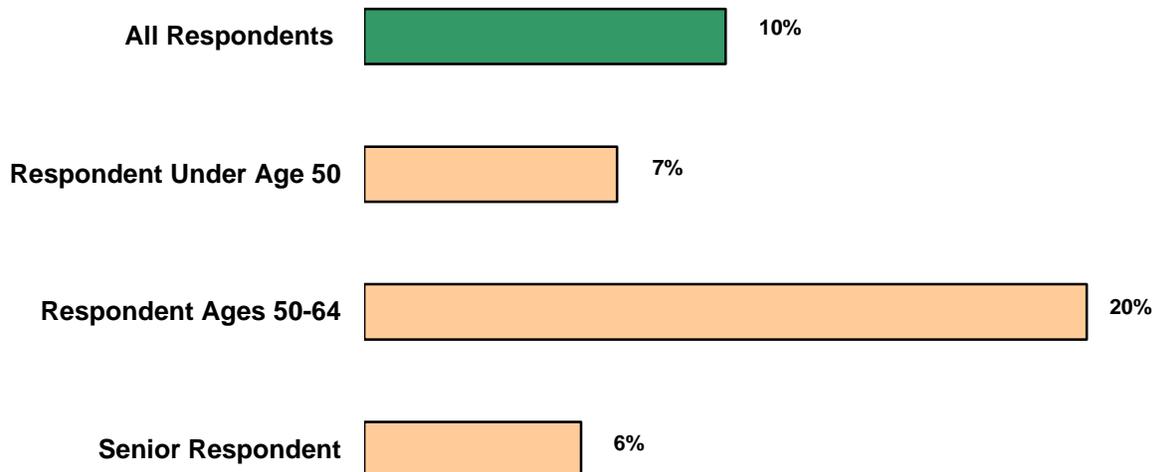
Caregiving Behavior

Survey respondents were also asked if anyone in their household provided “...direct care or care management for anyone age 65 or older who lives in Greater Baltimore?” in order to measure care-giving obligations re: seniors.

Overall, approximately 10% of all households report care and/or care management responsibilities in Baltimore.

- Once again, 20% of respondents ages 50-64 report caregiving responsibilities compared to only 7% of respondents under age 50 and 6% of households with a senior respondent.
- However, in terms of the number of hours that household members (or the respondent) spend per week providing direct care or care management, respondents ages 50-64 provide the least amount of care: they average between 8-9 hours a week compared to just over 16 hours for respondents under age 50 and about 20 hours per week for senior respondents.

Exhibit 36 Percent of Jewish Households Which Report Caregiving or Care Management Responsibilities for a Senior in Greater Baltimore, by Age of Respondent
2010 Greater Baltimore Jewish Community Study



V. CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Children: Basic Numbers, 1999 and 2010

Approximately 26,000 children under age 18 live in Greater Baltimore Jewish households: 29% (7,600) are under age five, 19% (4,900) are ages 5-8, 21% (5,500) are ages 9-12 and 31% (8,000) are between 13 and 17. In 1999, 24,900 children lived in Baltimore Jewish households: the major shifts have been in the number and percentage of children under age 5: in 1999, 22% (5,500) of all children were ages 0-4 while in 2010 the percentage increased to 29% (7,600), and the number of children ages 9-12: 26% in 1999 compared to 21% in 2010.

Between 1999 and 2010 (see exhibit below), the number of children in Baltimore Jewish households where the survey respondent was Orthodox increased 54% from 6,500 to 10,000, while the number of children in not-Orthodox households (including non-Jewish respondents) decreased 13% from 18,400 to 16,000.

The key age group reflecting this shift is younger children under age 5. In 1999, 25% of the 5,500 children under age 5 lived in Orthodox households, while 75% lived in households with a not-Orthodox respondent. By 2010, 51% of all children under age 5 lived in Orthodox-respondent households. In 2010, there are more children under age 5 living in Orthodox households than in non-Orthodox households — in all other age groupings (for now) the number of children in non-Orthodox households exceeds the number in Orthodox households.

Exhibit 37 Number of Children by Age and Orthodox-status of Respondent, 1999 and 2010 Greater Baltimore Jewish Community Studies

Number of Children in Greater Baltimore Jewish Households				
Age of Child	1999 Orthodox Households ³⁴	1999 NOT-Orthodox Households	2010 Orthodox Households	2010 NOT-Orthodox Households
0 - 4	1,400	4,100	3,900	3,700
5 - 8	1,200	4,000	2,000	2,900
9 - 12	1,800	4,700	1,700	3,800
13 - 17	2,100	5,600	2,400	5,600
Total	6,500	18,400	10,000	16,000
% All Children Jewish HH	26%	74%	38%	62%

³⁴ Orthodox or not-Orthodox household status based on respondent denomination. Not-Orthodox households include Conservative, Reform, Non-Denominational, secular, etc. respondents, including non-Jewish respondents.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Children Raised as Jews

Almost eight-of-ten children (79%) living in Baltimore Jewish households are being raised as Jewish-only; another 5% are being raised as Jewish-and-“something-else.” The status of 6% of the community’s children is “not decided yet;” overall, 7% of the children are being raised without a religion and 3% in a religion other than Judaism.

Age of the child has only a minimal and inconsistent impact on the Jewish-raised status of children (data not shown); 74% of children ages 0-2, 82% of children ages 3-4, 75% of children ages 5-12 and 85% of children ages 13-17 are reported being raised Jewish-only. One small interesting difference, however, is among 5-12 year olds — 13% are being raised without any religion (but not Jewish), more than in any other age cohort.

Denominational differences are especially strong. Almost every child (99%+) in an Orthodox-respondent household is being raised Jewish-only, compared to 91% of children in Conservative Jewish households (including Traditional and Reconstructionist Jews), 79% in Reform households and only 36% among the diverse, no religion-secular-non-denominational grouping. The vast majority of children being raised not Jewish-no religion reside in these secular-non-denominational households, which include over half of all respondents born in the FSU.

Exhibit 38 Jewish-Raised Status of Children by Denomination of Respondent, 2010 Greater Baltimore Jewish Community Study

Child is Being Raised:	Denomination of Respondent				All Children
	Orthodox	Conservative	Reform	No Religion Secular No Denomination	
Jewish-only	99%	91%	79%	36%	79%
Jewish-and-Something Else	*	3	5	1	5
Undecided	*	<1%	9	20	6
Not Jewish, Not in Another Religion	*	*	7	37	7
Not Jewish, In a Religion Other than Judaism	<1%	6	*	5	3
Total	100%	100%	100%	100%	100%
Number of Children	10,000	5,600	4,600	3,200	26,000

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

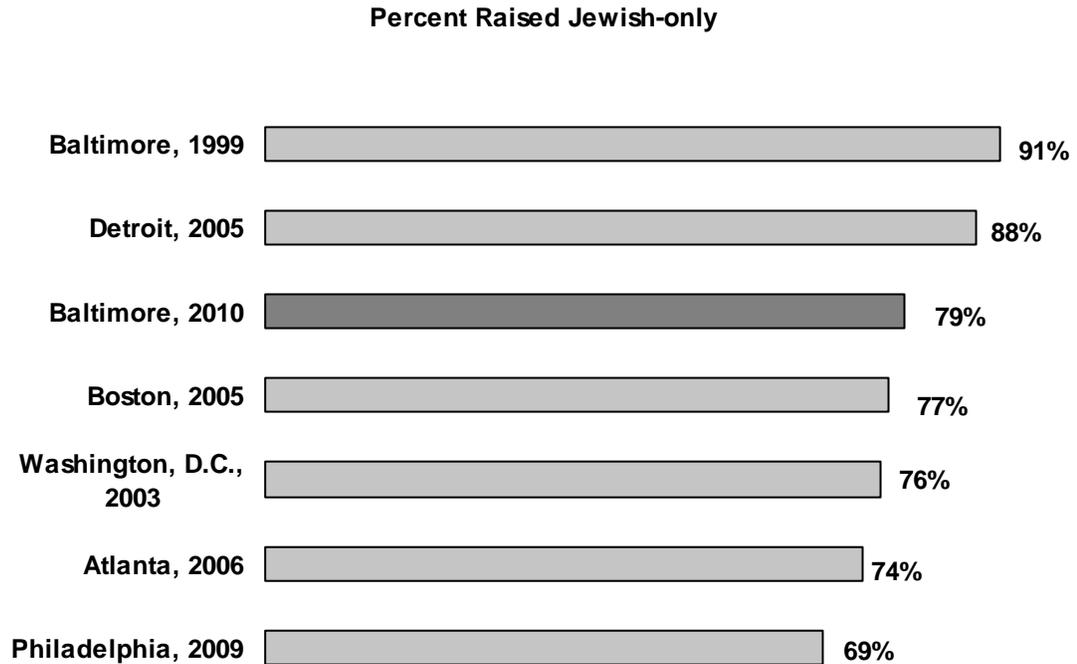
Children Being Raised Jewish-only: Eastern USA Context

In 2010, 79% of all children in Greater Baltimore Jewish households are being raised Jewish-only, according to survey respondent reports.

Compared to several key Jewish communities studied since 2000, the 2010 Greater Baltimore percentage is similar to all the communities, except for Detroit.

The 79% of all children being raised as Jewish is significantly lower than the 91% reported for Baltimore in 1999, largely due to two factors to be explored next in this chapter: slightly increased intermarriage rates, and an increasing likelihood in Greater Baltimore that intermarried households will not raise their children as “Jewish-only.”

Exhibit 39 Jewish-Raised Status of Children: Eastern USA Jewish Community Context, 2010 Greater Baltimore Jewish Community Study



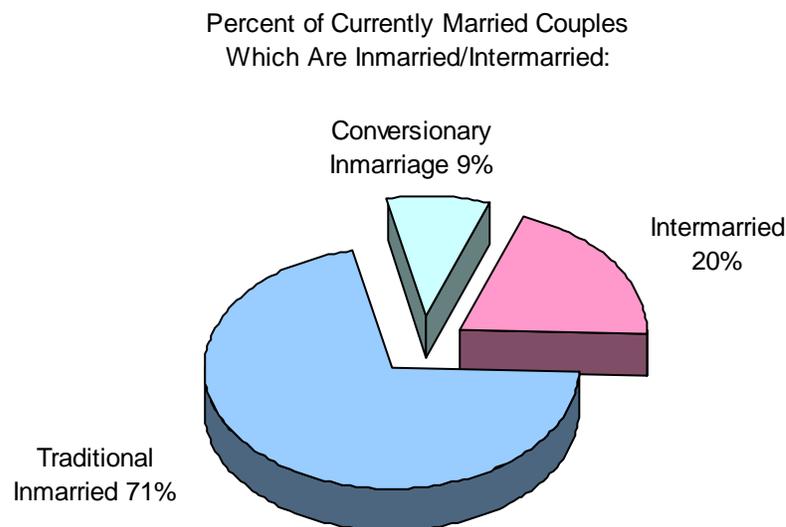
CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Intermarriage

One-of-five (20%) of all currently married respondents to the 2010 Greater Baltimore Jewish Community Study are intermarried — one spouse was not born Jewish and still does not consider herself/himself to be Jewish.³⁵

Four-of-five of all married couples are inmarried — both spouses currently consider themselves to be Jewish.³⁶ Seventy-one percent (71%) of current marriages are traditional inmarriages: the husband and wife were both raised as Jews, and still consider themselves to be Jewish. An additional 9% of current respondent/spouse marriages are conversionary inmarriages; these marriages involve a Jewish-raised partner and a non-Jewish raised partner, but the non-Jewish raised person currently considers himself/herself to be Jewish (even though a formal conversion may not have occurred).³⁷

Exhibit 40 Inmarried and Intermarried Jewish Couples,
2010 Greater Baltimore Jewish Community Study



³⁵The 20% intermarried couples rate corresponds to an 11% intermarried Jewish-born persons rate, which is often cited in research reports (NJPS 2000-01 reported only the Jewish persons rate, not the higher Jewish couples rate). The “couples” intermarriage rate is always higher than the “Jewish persons” intermarried rate. For example, consider five couples with a total of ten married persons. One couple is inmarried and four couples are intermarried. The intermarriage percentage for couples is 20%: one couple is inmarried, four are intermarried. Nine of the ten persons are Jewish; only one is married to a not-Jewish person. Thus, 1-of-9 Jews are intermarried — 11% Jewish persons intermarried rate.

³⁶ In very few marriages, one spouse was born Jewish and identifies as Jewish, while the other spouse was born Jewish, does not identify as Jewish, but also does not identify with any other religion. These couples are included in the inmarried category.

³⁷ This operational definition of conversionary inmarriages uses self-definition as the basis of Jewish identity, and does not require that the non-Jewish-born spouse have had a formal conversion — only that he/she considers himself/herself to be Jewish. This is consistent with the non-Halachic definition of Jewish persons used throughout the study, and in almost every Jewish community/population study, which stress the self-identification aspect of religious identity.

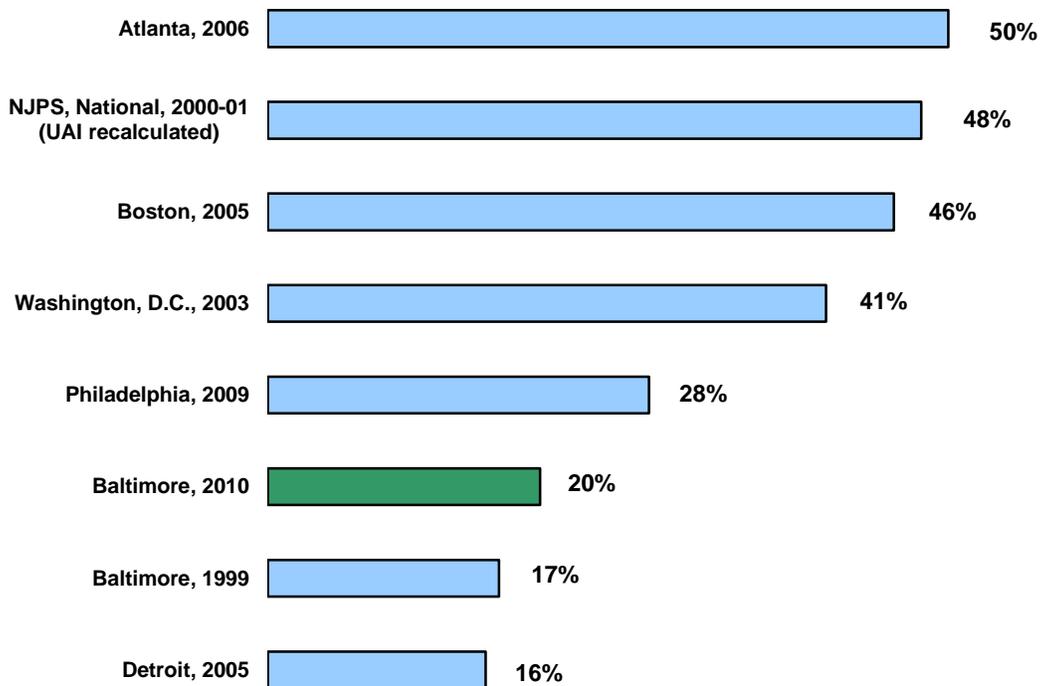
CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Intermarriage: Eastern USA Context

The Greater Baltimore Jewish couple's intermarriage rate is relatively low, similar to Detroit's intermarriage rate, but significantly lower than intermarriage rates in the key cities comparisons,

The percentage of intermarried couples in Greater Baltimore increased slightly from 17% in 1999 to 20% in 2010.

Exhibit 41 Percentage of Intermarried Couples,
Eastern USA Jewish Community Context,
2010 Greater Baltimore Jewish Community Study



CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Age of Respondent and Inter-marriage Patterns: Non-Orthodox Respondents

Denomination is strongly related to intermarriage in Greater Baltimore. None of the Orthodox respondents reports being intermarried compared to 27% of all not-Orthodox survey respondents (including non-Jewish respondents married to Jewish spouses who were deliberately interviewed to maximize inclusion of intermarried households in the survey).

Excluding the Orthodox — who are married/inmarried at earlier ages than the not-Orthodox — age is related to intermarriage patterns among the non-Orthodox. Among non-Orthodox respondents under age 35: 42% are intermarried, compared to 34% of those 35-49, 32% of those 50-64, and 13% of non-Orthodox senior respondents.

In terms of projected numbers of non-Orthodox intermarried households in the community, however, there are relatively few intermarried respondents under age 35, given the low marriage rate among the youngest non-Orthodox age cohort. Only about 500 Jewish households with a non-Orthodox respondent ages 18-34 are intermarried, compared to an estimated 1,700 households with a respondent ages 35-49 and 2,200 intermarried households with a respondent ages 50-64.

Exhibit 42 In-marriage, Inter-marriage Patterns by age of respondent, Non-Orthodox Respondents Only, 2010 Greater Baltimore Jewish Community Study

Type of Marriage	Age of Respondent			
	18-34	35-49	50-64	65+
In-marriage	44%	50%	62%	81%
Conversionary In-marriage	13	17	6	6
Inter-marriage	42	34	32	13
TOTAL	100%	100%	100%	100%

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Children in Intermarried Jewish Households

The exhibit below summarizes the numbers and percentages of children living in 5 types of Greater Baltimore Jewish households: (1) inmarried households, (2) conversionary inmarried Jewish households, (3) intermarried households which are affiliated with a temple, (4) non-affiliated intermarried households, and (5) all other households, primarily single-parent households (never married, divorced, separated, widowed). Of the total of 26,100 children in all Greater Baltimore Jewish households, 60% reside in traditional inmarried Jewish households with two born-Jewish parents. Another 2,200 children (9% of the total) reside in conversionary inmarried Jewish households.

An estimated 5,200 children reside in intermarried households, 20% of all Greater Baltimore Jewish household children. Of these, an estimated 800 children reside in intermarried households which are members of a congregation in Greater Baltimore, while 4,400 reside in intermarried families which are not formally affiliated.

Exhibit 43 Number and Percent of Children in Inmarried, Intermarried Jewish Households, 2010 Greater Baltimore Jewish Community Study

Type of Marriage	Estimated Number of Children	Percent
Traditional Inmarried Household	15,600	60%
Conversionary Inmarriage	2,200	9
Intermarriage – Household Affiliated With Temple, Jewish congregation	800	3
Intermarriage - Household is Not Synagogue-Temple Affiliated	4,400	17
All Other Households With Children	3,100	12
TOTAL	26,100	100%

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Raising Children Jewish and Intermarriage

Almost every child with inmarried, two-Jewish-born parents (estimated number of children is 15,600) is being raised Jewish-only in the Greater Baltimore area. Among conversionary inmarried households, 92% of the 2,200 children are being raised as Jewish-only.

Of the 5,200 children living in all intermarried households, 30% are being raised Jewish-only, 18% Jewish-and-something-else, and 25% have an undecided religious identity. All other children in intermarried households are being raised as “non-Jews.”

The percentage of children reported being raised as Jewish-only has declined significantly in intermarried households from 1999 to 2010. The 1999 report noted that 62% of all children in intermarried households were being raised Jewish-only compared to 30% in 2010. While there was a change in question format from the 1999 survey to the 2010 survey might have minimally contributed to this decline,³⁸ the decline most likely reflects a shift in the inclusion of intermarried Jewish households in Greater Baltimore Jewish life.

Exhibit 44 Jewish-Raised Status of Children by Type of Marriage,
2010 Greater Baltimore Jewish Community Study

Children Are Being Raised:	Type of Marriage			
	Traditional Inmarried Jewish Couples	Conversionary Inmarried Couples	Intermarried Couples	All Other Jewish Households
Jewish-only	99%	92%	30%	55%
Jewish-and-Something-Else	<1%	<1%	18	8
Undecided	<%1	<1%	25	6
Not Jewish, Not in Another Religion	<1%	4	17	26
Not Jewish, In a Religion Other than Judaism	<1%	3	10	6
TOTAL	100%	100%	100%	100%

³⁸ The 1999 question asked first whether all children in the household were being raised as Jews, and then went child-by-child only if the respondent replied “no.” Based on experience over the past decade in many other community studies, UAI has revised the question to ask for each child separately in 2010 whether the child is being raised Jewish, Jewish and something else, not Jewish without a religion, in another religion, or undecided. In 2010, among intermarried Jewish couples, none of the intermarried households report that one child is being raised Jewish-only while another child is being raised differently, giving some indirect support to the idea that asking the global question in 1999 did not inflate the percent raised Jewish-only in 1999.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Attitudes Towards Children’s Jewish Upbringing

In general, inmarried (and conversionary inmarried households to a lesser extent) are much more committed to having their children learn about and appreciate Jewish values and beliefs. Over nine-of-ten traditional inmarried respondents (91%) feel it is very or extremely important for their children to be knowledgeable about and appreciate Jewish customs and beliefs, compared to 90% of conversionary inmarried respondents and 43% of intermarried respondents.

Exhibit 45 Attitudes Towards Children’s Jewish Upbringing by Type of Marriage, 2010 Greater Baltimore Jewish Community Study

How Important Is It For Children to be Knowledgeable About and Appreciate Jewish Customs and Beliefs	Type of Marriage			
	Traditional Inmarried Jewish Couples	Conversionary Inmarried Couples	Intermarried Couples	All Other Jewish Households
Extremely Important	72%	66%	13%	26%
Very Important	19	24	30	29
Somewhat Important	7	<1%	54	15
Not At All Important	1	10	3	29
Total	100%	100%	100%	100%

Not surprisingly, intermarried respondents are not necessarily committed to their children marrying a Jewish person, especially when compared to inmarried respondents.

All Jewish survey respondents were asked how important it was that “...Jewish people marry other Jewish people?” Only 9% of intermarried respondents thought it was “very important,” compared to 36% of conversionary inmarried respondents, and 67% of all inmarried respondents.

While another 22% of intermarried Jewish respondents think Jews marrying other Jews is “somewhat important,” almost seven-of-ten think Jews marrying Jews is not important: 31% view it as “not important,” and 38% view as “not at all important.”

On a denominational basis, 95% of Orthodox, 54% of Conservative, 30% of Reform and 15% of non-denominational/secular respondents think Jewish people marrying Jews was “very important.”

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Jewish Child Care

Based upon the 2010 Greater Baltimore survey, an estimated 4,900 children under age 5 in Greater Baltimore Jewish households are enrolled in a "...pre-school program, a nursery school, a formal day care or infant care program ...". Of these, 3,500 are enrolled in a program which has "Jewish content"³⁹ according to survey respondents. Another 2,700 children ages 0-4 are not enrolled in any type of pre-school, nursery school, infant care or child care program, although a few hundred were enrolled in a program previously.

Younger children are less likely to be enrolled in a Jewish pre-school, nursery school, day care or infant care program: 49% of all children ages 0-2 in Jewish Baltimore are reported enrolled in a childcare program compared to 90% of children ages 3-4. When children ages 0-2 are enrolled in some form of child care, however, they are much more likely to be enrolled in a Jewish content environment — 39% are enrolled in a program with Jewish content compared to only 10% in a childcare program without Jewish content..

One factor needs to be stressed, despite the relatively high Jewish infant care, child care, pre-school and nursery school enrollment noted above, when survey respondents were asked whether financial cost had prevented them from enrolling a child in a Jewish pre-school during the two years preceding the survey of the economic downturn, 23% of all respondents replied "yes," but 64% of respondents in households with incomes under \$50,000.

Exhibit 46 Percentage of Children Under Age 5 Currently Enrolled in Child Care (Infant Care, Day Care, Pre-School or Nursery School) by Age of Child, 2010 Greater Baltimore Jewish Community Study

Current Pre-School Status	Age of Children		
	Children Ages 0-2	Children Ages 3-4	All Children Ages 0-4
Jewish Preschool , Nursery School or Jewish Infant Care	39%	58%	46%
Non-Jewish Preschool, etc.	10	32	18
Not Enrolled in Preschool, etc.	51	10	36
TOTAL	100%	100%	100%

³⁹ Respondents were not asked if this program was licensed and regulated, or if the Jewish content was based on a formal program or was part of the milieu provided in home care, etc., run informally by a Jewish person. As such, the estimate of Jewish children in Jewish early child care is far greater than the official estimate which focuses upon licensed and regulated programs only. Anecdotally, considerable child care for children ages 0-2 (especially) is given in unlicensed, home-based environments.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Jewish Child Care and Inter-marriage

Intermarried Jewish couples are extremely unlikely to send their youngest children to a Jewish pre-school, nursery school, infant care, etc, program.

- Only 2% of children ages 0-4 with intermarried parents have enrolled their child in a Jewish infant care, child care, pre-school or nursery school; 54% of these youngest children in intermarried households are enrolled in a non-Jewish program, while 44% are not enrolled in any childcare program.
- In contrast, 62% of children ages 0-4 with inmarried couples (traditional and conversionary) are enrolled in a Jewish early care program — 77% of children ages 3-4.

Exhibit 47 Percentage of Children Enrolled in Child Care by Inter-marriage Status,⁴⁰
2010 Greater Baltimore Jewish Community Study

Type of Pre-School	Type of Marriage	
	Inmarried Jewish Couples (including conversionary)	Intermarried Couples
Jewish Preschool , Nursery School or Jewish Day Care	62%	2%
Non-Jewish Preschool	7	54
Not Enrolled in Preschool	31	44
TOTAL	100%	100%
Estimated Number of Children	5,500	1,900

⁴⁰ There are too few children ages 0-4 in “other household” types for analysis to be useful. Also, given the relatively small number of children ages 0-4 in conversionary households, traditional and conversionary in-marriages are combined in the table above.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Future Jewish Education of Young Children

Survey respondents were asked what they anticipated to be the future Jewish education enrollment plans for their young children (ages 0-4) when they reached elementary school age.

Plans for children were correlated with respondent denomination.

- Almost all children (96%) ages 0-4 living in an Orthodox-respondent household are expected to attend a fulltime Jewish day school;
- Among Conservative Jewish respondents, 36% of children ages 0-4 are expected to attend a fulltime day school, while another 42% are expected to only attend a congregational school program.
- Reform Jews are extremely unlikely to plan for a day school education for their children; about two-thirds report that they will send a child ages 0-4 to a congregational school.⁴¹

Exhibit 48 Percentage of Children Ages 0-4 Who are Expected to Receive Jewish Education When They Reach Elementary School Age by Denomination, 2010 Greater Baltimore Jewish Community Study

Jewish Education Children Ages 0-4 <u>May</u> Receive	Orthodox Respondents	Conservative Respondents	Reform Respondents
Day School or Both Day and Congregational School	96%	36%	5%
Congregational School Only	4	42	63
None	0	22	32
TOTAL	100%	100%	100%
Estimated Number of Children	3,900	750	1,150

⁴¹ Given the relatively few interviews with Traditional and Reconstructionist respondents with children ages 0-4, they have been combined with the Conservative movement Jewish respondents in this exhibit. Since the number of interviews conducted with “Conservative” respondents with children ages 0-4 is limited, caution is advised in interpreting the results — which are viewed as suggestive, not definitive.

Data on the secular-no religion-non-denominational Jews is not shown, because the number of interviews with children ages 0-4 with this group is too small for any confident interpretations.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

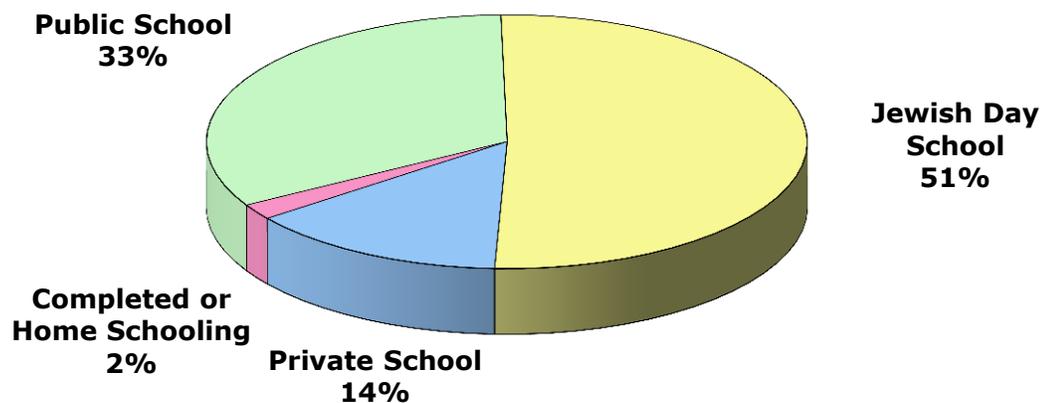
Fulltime Education: Children Ages 5-17

Over 18,000 children ages 5-17 live in Greater Baltimore's Jewish households. Baltimore is one of the few Jewish communities in North America where reported enrollment in Jewish day schools (fulltime) equals or exceeds enrollment in public schools.

Among all children ages 5-17, survey respondents report that 42% are enrolled in a Jewish day school, 40% in public school, 16% in a private school (other than a Jewish school), and 3% are either getting home schooling or have completed their education.⁴²

Just under 15,000 children ages 5-17 are being raised Jewish-only: 51% are reported enrolled in a fulltime Jewish day school, 14% in a private school (non-Jewish), 33% in public schools, and 2% have completed their education or are being home-schooled

Exhibit 49 Type of Education Received by Children Ages 5-17 Being Raised Jewish-only, 2010 Greater Baltimore Jewish Community Study



⁴²Percentages add to more than 100% due to rounding. The total number of children reported to be in fulltime Jewish Day School from respondent survey reports is approximately 7,650, considerably higher than the Baltimore CJE's (Center for Jewish Education) estimate of about 5,300. In most Jewish community studies, this "overestimate" occurs. The "over-estimate" can reflect confusion in the respondent's mind about what a fulltime Jewish day school means, the differences between a Jewish day school and a private school, the possibility of confusion over a prior year and the current year, and perhaps a few hundred children living in Baltimore who attend a Jewish day school outside of Baltimore.

In this context, please note that parents of intermarried children (see next tables) did not exaggerate the enrollment of their children ages 5-17 in Jewish day schools, nor did Reform Jews. The reported patterns of Jewish day school enrollment follow expected patterns, based on key demographic and Jewish-identification variables. In general, respondents take their obligation seriously, and try to respond as accurately as possible. However, the official and survey reports invariably differ, and reflect higher reported rates than official rates.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

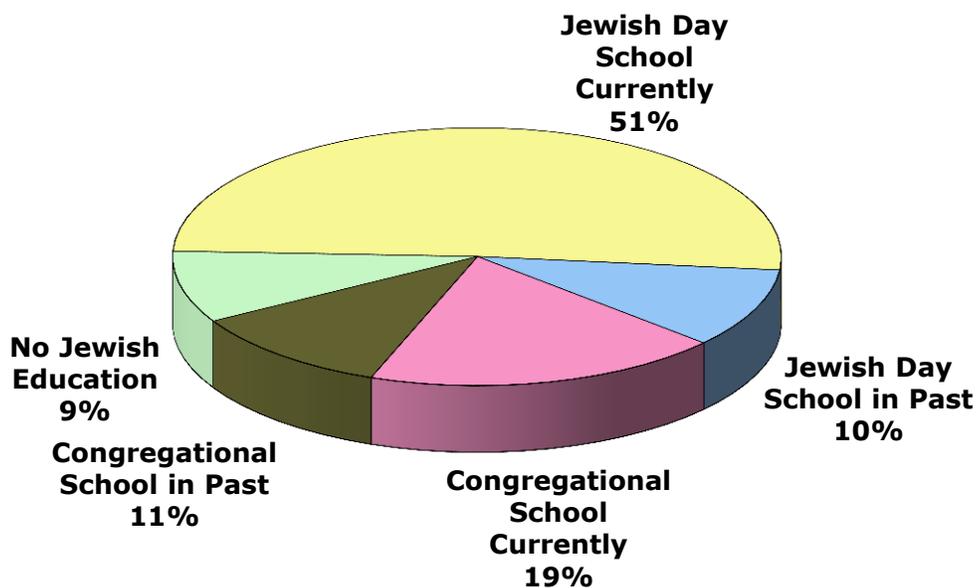
Jewish Education: Ages 5-17

Among all children ages 5-17, 24% have never had any Jewish education — including children not being raised as Jews, or being raised in another religion, etc., while 42% are reported enrolled in a Day School now and 9% in the past. Another sixteen percent (16%) are reported enrolled in a congregational school currently, and 9% in the past.

Among the 15,000 children ages 5-17 being raised Jewish-only; 51% are reported enrolled in a fulltime Jewish day school currently, and another 10% in the past. Congregational school enrollment is reported as 19% currently and 11% in the past.

Only 9% of children being raised Jewish-only have not had any Jewish education.

Exhibit 50 Type of Jewish Education Received by Children Ages 5-17
Being Raised Jewish-only,
2010 Greater Baltimore Jewish Community Study



CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Jewish Education and Intermarriage

Type of marriage strongly impacts the Jewish education of those children ages 5-17 being raised as Jewish-only.

Fifty-eight percent (58%) of children raised Jewish-only in inmarried Jewish households (traditional inmarriages and conversionary combined) are reported enrolled in a Jewish day school, compared to 1% of children raised Jewish-only in intermarried households. Among unmarried households with children, 44% of the children are reported enrolled in a day school currently. In strong contrast, over half of the children 5-17 being raised Jewish-only in intermarried households have never received any Jewish education.

Just over one-in-five respondents (23%) report that the cost of day school prevented enrollment of a child in Jewish day schools in the year or two preceding the survey, during the recent economic downturn.

Exhibit 51 Jewish Education of Children Being Raised Jewish-only by Type of Marriage, 2010 Greater Baltimore Jewish Community Study

Jewish Education of Children Raised Jewish-Only	All Inmarried Jewish Households with Children⁴³	Intermarried Jewish Households with Children	All Unmarried Households with Children
Day School Currently	58%	1%	44%
Day School in Past	10	5	19
Supplemental Education Now	18	29	10
Past Supplemental Education	11	13	7
No Jewish Education	2	53	20
Total	100%	100%	100%

⁴³ Traditional and Conversionary inmarried households combined. Data may not add precisely due to rounding for presentation.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Jewish Education & Denomination

Denomination is strongly related to reported day school enrollment. Almost all children — not surprisingly — in Orthodox households are reported to have been enrollment in a fulltime day school.

Conservative respondents also send their children to Jewish day schools (37% of children now, 13% in the past), or to congregational, supplemental schools. Reform respondents report mostly congregational school experiences for their children ages 5-17.⁴⁴

Exhibit 52 Jewish Education of Children Being Raised Jewish-only by Denomination, 2010 Greater Baltimore Jewish Community Study

Jewish Education of Children Raised Jewish-Only	Orthodox Respondents	Conservative Respondents	Reform Respondents
Day School Currently	90%	37%	6%
Day School in Past	8	13	16
Supplemental Education Now	1	30	40
Past Supplemental Education	1	14	27
No Jewish Education	0	5	12
Total	100%	100%	100%

⁴⁴ Given the limited number of interviews with “non-denominational, no religion, secular” Jewish households in general, and the extremely limited number of interviews with those who are raising their children Jewish-only, Jewish education data for children in this denominational category are not shown in the exhibit above.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Informal Jewish Experiences

In addition to formal Jewish educational experiences, children ages 5-17 are significantly involved in informal Jewish experiences, including summer day camps and overnight camps with Jewish content, and travel to Israel. Survey respondents were asked if any child (ages 5-17) in their household had been involved in any of these informal Jewish experiences:

- 20% report that a child has visited Israel;
- 37% report that a child has gone to a summer overnight camp with Jewish content;
- 57% report that a child has been involved in weekend or after-school activities or sports activities under Jewish auspices.

Informal Jewish experience involvement is highest among children living in inmarried Jewish households: 30% report Israel travel, 42% report a Jewish overnight camp experience for a child in the household, and 73% report involvement in Jewish auspice after-school activities. Informal Jewish experiences are low among intermarried households (4% Israel travel, 19% after-school) except for a puzzling 41% who report sending a child to a Jewish summer overnight camp

Exhibit 53 Informal Jewish Experiences of Children by Type of Household, 2010 Greater Baltimore Jewish Community Study

Informal Jewish Activity for Child 5-17	Type of Marriage			Total All Respondents
	Inmarried Jewish Households	Intermarried Jewish Households	All Other Households with Children	
Israel Travel	30%	4%	12%	20%
Jewish Overnight Summer Camp	42%	41%	18%	37%
Jewish After-School Activities	73%	19%	55%	57%

While respondents in non-married households with children report relatively low levels of summer camp participation (18% of households), 44% of these households report that cost prevented them from sending a child to a summer overnight camp in the five years preceding the survey; 36% of intermarried households respond similarly. In contrast, only 18% of inmarried households report cost was a preventing problem for summer camp.

VI. JEWISH CONNECTIONS

Connections to, and disconnections from, Jewish life are critical issues addressed in every Jewish community study. For the 2010 Greater Baltimore Jewish Community Study, the following questions helped guide development of the survey questionnaire by the Steering Committee and Federation professionals, and the UAI research team.

- How important is being Jewish to survey respondents?
- How important to Jewish survey respondents is being connected to a Jewish community in the Greater Baltimore area?
- With which denominations within Judaism do respondents self-identify?
- What proportion of Jewish households is affiliated with a Jewish temple/synagogue? How does congregation affiliation compare with other regional Jewish communities?
- What proportion of Jewish households report Jewish Community Center (JCC) membership?
- What levels of ritual observance exist in Jewish Baltimore? How does observance compare to other regional Jewish communities?
- What percentage of Jewish respondents report having been involved in Jewish study over the past three years, or having gone to a Jewish museum or cultural event?
- What Jewish experiences did respondents have as children or as teen? What is the relationship of Jewish childhood experiences to current Jewish behaviors?

The Importance of Being Jewish

Almost three-of-four (74%) of Jewish survey respondents report that “being Jewish” is very important to them, while another 17% view being Jewish as somewhat important. Only 9% feel that being Jewish is not important. In 1999, responses were similar, if slightly higher — 81% of Jewish survey respondents reported that being Jewish was very important to them, while only 5% said being Jewish was not important. These data include all Jewish respondents: Orthodox and not-Orthodox.

The relationship between respondents’ age and respondents answers on being Jewish as important is complex in Baltimore.

Among the Orthodox, age is irrelevant, since every Orthodox respondent reports that being Jewish is very important to them.

Among the non-Orthodox, the youngest age group is least likely to view being Jewish as very important: 54% of Jewish respondents under age 35, 67% of those 35-64, and 76% of those 65 and over report that being Jewish is very important to them.

JEWISH CONNECTIONS

Being/Feeling Part of the Jewish Community

Jewish respondents to the 2010 survey were asked how important it is for them to be Jewish, how important it is for them to be part of a Jewish community in Baltimore, whether they feel that they are part of a Jewish community in Greater Baltimore.

- Being Jewish is seen as very important to 74% of all Jewish respondents and somewhat important to another 17% (including the Orthodox); while 100% of the Orthodox reports that being Jewish is very important to them, among non-Orthodox Jewish respondents, 68% view being Jewish as very important and another 22% view it as somewhat important.
- Being part of a Jewish community in Greater Baltimore is “very important” to 48% of all Jewish respondents (including the Orthodox) and somewhat important to another 35%. Just over 17% of all Jewish respondents do not feel that being part of a Jewish community is important (not very important or not at all important).
- Just under half (45%) of all Jewish respondents report that they feel a “lot connected” to a Jewish community in Greater Baltimore, while another 24% feel “some” connection to a Jewish community in Baltimore; while 31% feel “little” or no connection. In 1999, 41% reported being a lot connected to a Jewish community in Baltimore while 31% felt little or no connection (same percentage as in 2010).

Among the non-Orthodox, younger respondents under age 35, a critical group for the future of Jewish Baltimore, only 14% think it is very important for them to be part of a Jewish community in Greater Baltimore, while another 48% think it is somewhat important; 38% feel being part of a Jewish community in Baltimore is either not very important or not at all important.

A similar pattern exists for feelings of actual connection to a Jewish community in Greater Baltimore; younger non-Orthodox respondents are less likely to feel connected to Jewish community. In contrast, older Jewish (non-Orthodox) respondents are much more likely to view being part of community as very important and to report feeling connected to Jewish community in Baltimore.

JEWISH CONNECTIONS

Exhibit 54 Importance of Being Part of a Jewish Community in Baltimore, By Age of Respondent, Non-Orthodox Jewish Respondents Only, 2010 Greater Baltimore Jewish Community Study

Percent View Being Part of a Jewish Community in Greater Baltimore	Age of Non-Orthodox Jewish Respondents			All Non-Orthodox Jewish Respondents
	Under 35	35 – 64	65+	
Very Important	14%	40%	47%	37%
Somewhat Important	48	42	36	41
Not Very, Not At All Important	38	18	17	22
Total	100%	100%	100%	100%

Exhibit 55 Feeling Connected to a Jewish Community in Greater Baltimore By Age of Respondent, Non-Orthodox Jewish Respondents Only, 2010 Greater Baltimore Jewish Community Study

Percent Report Feeling Connected to a Jewish Community in Baltimore	Age of Non-Orthodox Jewish Respondents			All Non-Orthodox Jewish Respondents
	Under 35	35 – 64	65+	
“A Lot”	18%	35%	44%	35%
“Some”	17	32	26	27
“A Little” or “Not At All”	65	33	30	38
Total	100%	100%	100%	100%

JEWISH CONNECTIONS

Denomination

In 2010, 27% of Greater Baltimore Jewish survey respondents identify as Reform Jews, 25% identify as Conservative (plus another 5% who report they are Traditional Jews), 1% Reconstructionist), 21% as Orthodox, 12% as non-denominational Jews (with Judaism as their “religion”), while another 8% are classified as culturally Jewish — “Secular-no religion” respondents who consider themselves to be Jewish.

Jewish denominational patterns have changed significantly since 1999. The percentage of Orthodox Jewish respondents has increased, the percentage of Conservative Jews (including “Traditional” Jews) has remained essentially the same, and the percentage of reform Jews has significantly decreased. Greater Baltimore may be one of the few large American Jewish communities in 2010 where these three denominational changes have occurred as they did in Greater Baltimore.

Exhibit 56 Denomination of Jewish Respondents,
1999 and 2010 Greater Baltimore Jewish Community Studies

Denomination of Respondent	1999 Survey	2010 Survey
Reform	36%	27%
Conservative (includes traditional for comparison to 1999)	33	32
<ul style="list-style-type: none"> ○ Reconstructionist (added to Conservative in additional analyses, but separated in this exhibit) 	1	1
Orthodox	17	21
No Denominational Identification - Religion is Judaism	8	12
All Secular – includes Secular Humanist and Respondents Who Have “No” Religion but Consider Self Jewish	4	8
Miscellaneous	1	<1%
TOTAL	100%	100%

JEWISH CONNECTIONS

Denomination and Age of Respondent

Older respondents tend to identify with Conservative Judaism: 45% of Baltimore Jewish senior respondents view themselves as Conservative or Traditional), compared to only 15% of those under age 35. This age pattern is reversed for Orthodox Jews: 37% of respondents under age 35 identify as Orthodox compared to 17%-18% among those over 35. Non-denominational self-identification follows the Orthodox pattern — 28% of the younger identify as non-denominational (“Just Jewish”), while fewer than 10% of older Jews consider themselves to be non-denominational Jews.

Among Jewish seniors, 70% self-identify as either Reform or Conservative and only 23% as Orthodox or non-denominational. Among Jews ages 18-34, 33% self-identify as Reform or Conservative while 65% identify as either Orthodox or without a denomination.

Exhibit 57 Denominational Identification, Jewish Respondents, by Age of Respondent, 2010 Greater Baltimore Jewish Community Study

Denomination	Age of Jewish Respondent			All Jewish Respondents
	Under Age 35	Ages 35-64	Seniors 65 and Over	
Conservative (including traditional and Reconstructionist)	15%	29%	45%	32%
Reform	18	32	25	27
Orthodox	37	18	17	21
No Denominational Identification - Religion is Judaism	28	9	6	12
All Secular – includes Secular Humanist and Respondents Who Have “No” Religion but Consider Self Jewish	2	11	6	8
Miscellaneous	<1%	1	1	1
TOTAL	100%	100%	100%	100%

JEWISH CONNECTIONS

Number of Jewish Persons in Households Through Denominational Lens

In 2010, while 21% of survey respondents were Orthodox, given larger household sizes and almost universal identification as Jewish of Orthodox household members, 32% of all Jewish persons in Greater Baltimore live in a household where the survey respondent self-identified as Orthodox. In 1999, 17% of survey respondents were Orthodox, and 21% of all Jewish persons lived in a household with an Orthodox survey respondent.

The increase in the proportion of Jewish persons living in Orthodox-respondent households had its mirror image in the reduced proportion of Jewish persons living in a Reform-respondent household which dropped from 33% in 1999 to 23% in 2010, while the proportion living in a “Conservative” household remained relatively stable over the past decade. These patterns over time, viewed together, appear to be a unique Greater Baltimore pattern, probably unmatched by any other Jewish community in the United States.

Exhibit 58 Number of Jewish Persons Living in Greater Baltimore Jewish Households
by Denomination of Jewish Respondents,
1999 and 2010 Greater Baltimore Jewish Community Studies

Denomination of Respondent	Percent of Jewish Persons Living in Households	
	1999 Survey	2010 Survey
Reform	33%	23%
Conservative (includes traditional and Reconstructionist for comparison to 1999)	33	32
Orthodox	21	32
No Denominational Identification - Religion is Judaism	6	8
All Secular – includes Secular Humanist and Respondents Who Have “No” Religion but Consider Self Jewish	3	5
Miscellaneous	2	<1%
TOTAL	100%	100%

JEWISH CONNECTIONS

Congregation Membership

Just under half (46%) of Jewish households report that they pay dues to a synagogue or temple in Greater Baltimore. In 1999, congregation membership was estimated at a somewhat higher percentage level (52%), but given the increase in the number of Jewish households since 1999, the actual number of synagogue members has essentially remained the same.

Compared to other key eastern USA Jewish communities, the Greater Baltimore affiliation rate is relatively high, but lower than Detroit.⁴⁵ Baltimore's 2010 synagogue affiliation rate of 46% is higher than affiliation rates reported in key comparative Jewish communities: Boston, Washington, D.C., Philadelphia and Atlanta.

Exhibit 59 Congregation Membership,
2010 Greater Baltimore in Eastern USA Jewish Community Context



⁴⁵ NJPS 2000-01 data not included since question was only asked of the more Jewishly-connected survey respondents — not all survey respondents.

JEWISH CONNECTIONS

Congregation Membership: Newcomer Status, Income and Denomination

Congregation membership is strongly related to respondent age, household income, and denominational self-identification. Denomination is especially critical for synagogue membership: 90% of Orthodox respondents report that their household pays dues to a Jewish congregation, compared to 36% of all other respondents (including non-Jewish respondents). In terms of non-Orthodox denominations, 53% of Conservative, 45% of Reform and 15% of Secular-Non-Denominational Jews report synagogue affiliation.

Only 10% of non-Orthodox respondents under age 35 report synagogue membership compared to just over 40% of all other non-Orthodox respondents. Among the non-Orthodox, only 21% of households with income under \$50,000 annually report synagogue membership, compared to higher percentages for the more affluent; but, synagogue membership among non-Orthodox households with incomes of \$150,000 or more is only 43%

Exhibit 60 Relationship of Key Variables to Congregation Membership,
2010 Greater Baltimore Jewish Community Study

Key Variables	% Jewish Households Report Synagogue Membership
Age of Respondent (non-Orthodox)	
• Under Age 35	10%
• 35-64	42%
• 65+	41%
Household Income (non-Orthodox)	
• Under \$50,000	21%
• \$50,000 - \$99,999	30%
• \$50,000 - \$149,999	46%
• \$150,000 +	43%
Denomination of Respondent	
• Orthodox	90%
• Conservative (including Traditional and Reconstructionist)	53%
• Reform	45%
• Non-Denominational and No Religion-Secular	15%

JEWISH CONNECTIONS

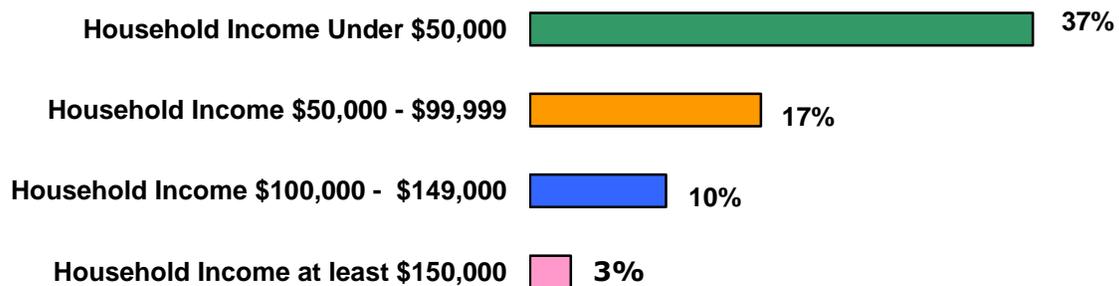
Cost of Synagogue Membership

While income should not be a factor for the more affluent Jewish households, in most Jewish communities, cost of synagogue membership is an issue for lower (and middle) income Jewish households. The 2010 Greater Baltimore Jewish Community Study included a question on the relationship of cost and synagogue membership, modeled on a question introduced in the National Jewish Population Survey (NJPS) 2000-01. Nationally, NJPS 2000-01 data indicated that 21% of Jewish households reported cost as a factor which prevented congregation membership in the five years preceding the survey.⁴⁶

In the 2010 Greater Baltimore study, 16% of all Jewish households interviewed report that cost prevented them from joining a congregation during a similar five year period. In recent UAI studies asking the same question, in comparison, 27% of Atlanta, 26% of San Diego, 23% of Greater Phoenix, and 16% of Denver/Boulder Jewish households reported that cost of synagogue membership prevented them from joining a congregation.

While on a community-wide basis, cost is not a major barrier preventing synagogue membership in Greater Baltimore, among non-Orthodox households, 37% of households with an annual income under \$50,000 report that cost prevented them from joining a synagogue or temple. In contrast, only 11% of non-Orthodox respondents with incomes between \$100,000 and \$150,000, and 3% of respondents with incomes of at least \$150,000 report cost was a factor which prevented synagogue membership. The development of strategies to increase synagogue membership in Greater Baltimore obviously must deal differently with non-Orthodox households of varying economic wealth.

Exhibit 61 Percentage of Households Which Report that Cost Had Been a Factor Which Prevented Them From Joining a Congregation, by Household Income, Non-Orthodox Respondents Only, 2010 Greater Baltimore Jewish Community Study



⁴⁶ The NJPS question asked whether cost prevented joining a synagogue in the five years preceding the survey. All data analyses of the NJPS data are by UAI.

JEWISH CONNECTIONS

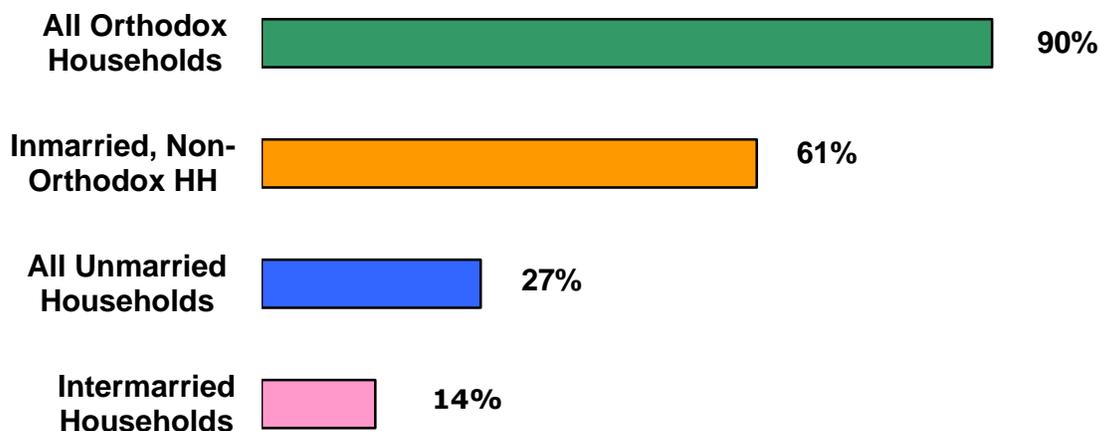
Inmarriage-Intermarriage and Synagogue Membership

Intermarried Jewish households report low rates of synagogue membership; only 14% report paying dues to a temple or synagogue, compared to 71% of all inmarried Jewish households (including conversionary couples). On a national level, the 14% of intermarried Baltimore households who are synagogue affiliated is quite low, 32nd in a list of just over 50 communities which have had population studies which incorporated random digit dialing (RDD) in Jewish household estimation.⁴⁷ However, the percentage is remarkably similar to Detroit (17%), Washington, D.C. (19%) and Philadelphia (19%), much higher than Atlanta (7%), but considerably lower than Boston (27%).

In sharp contrast to the relatively low rate of intermarried synagogue/temple affiliation, 90% of Orthodox households, both married and not married, report paying dues to a synagogue in Greater Baltimore.

Among inmarried, non-Orthodox households (traditional inmarried and conversionary inmarried combined), 61% are synagogue affiliated.

Exhibit 62 Synagogue Membership by Type of Household,
2010 Greater Baltimore Jewish Community Study



⁴⁷ For data on the percentage of intermarried Jewish households which are synagogue/temple members on a national basis, please see the Berman Institute-North American Jewish Data Bank at the University of Connecticut's publication FAQ, #2, "Intermarriage Data," available at www.jewishdatabank.org in the "What's New" area of the website's home page. Data are presented for just over fifty Jewish communities which have included an RDD sampling component in their study, comparing synagogue-affiliation rates between inmarried and intermarried households.

JEWISH CONNECTIONS

Children in the Household and Synagogue Membership

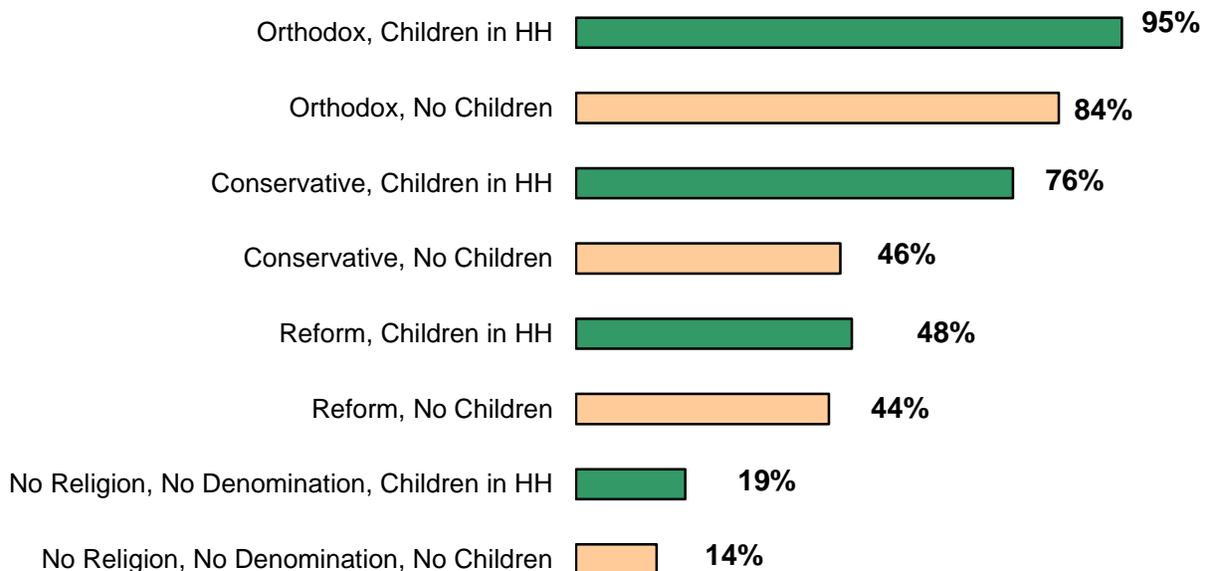
Households with children under age 17 are somewhat more likely to join Baltimore's synagogues and temples: 58% of households with children compared to 40% of households without children report paying synagogue/temple dues.

Denomination and the presence of children interact cumulatively among Orthodox and Conservative households — both denomination and the presence of children in the household increase synagogue affiliation.

Among Reform respondents and the secular-culturally Jewish-no denomination category, the presence of children is not related to synagogue affiliation. Thus, 48% of Reform-respondent households with children report synagogue membership as do 44% (essentially the same percentage given potential sampling error) of Reform households without children.

Fewer than one-of-five non-denominational/no religion households report belonging to a synagogue — 19% if children reside in the household, 14% if they do not.

Exhibit 63 Synagogue Membership by Denomination of Respondent and Presence or Absence of Children in the Household, 2010 Greater Baltimore Jewish Community Study



JEWISH CONNECTIONS

Attendance at Jewish Religious Services

In general, the majority of Baltimore Jewish households report that either the respondent or spouse/partner attends Jewish religious services — albeit, infrequently. Twenty-four percent (24%) of all respondents reports that neither they nor their spouse attends Jewish religious services, 40% report attendance on High Holidays and special events, 15% report attendance more frequently but not weekly, and 21% report religious service attendance at least weekly.

Very sharp religious service attendance differences exist between congregation members and non-members, especially among non-Orthodox households: 84% of Orthodox congregation-affiliated respondents report weekly attendance, as do 41% of the very few Orthodox respondents who are not congregation members. Among congregation-belonging non-Orthodox respondents, 17% report at least weekly religious service attendance, while only 3% of non-Orthodox, non-congregation-affiliated respondents report weekly attendance. Over 90% of the non-Orthodox, non-affiliated either do not attend services or attended infrequently, mostly on high holidays or special occasions.

Exhibit 64 Frequency of Religious Service Attendance by Congregation Membership, Orthodox and Non-Orthodox Households, 2010 Greater Baltimore Jewish Community Study

Frequency Attend Religious Services	Orthodox Congregation Members ⁴⁸	Non-Orthodox Congregation Member	Not Orthodox & Not a Congregation Member
Never	1%	1%	44%
High Holy Days	4	48	47
More Frequently, But Not Weekly	11	34	6
Weekly or Daily	84	17	3
Total	100%	100%	100%

⁴⁸Since there were very few interviews with non-congregation affiliated Orthodox respondents, they are not included in this analysis, since the results would need to be viewed with extreme caution.

JEWISH CONNECTIONS

Congregational Engagement

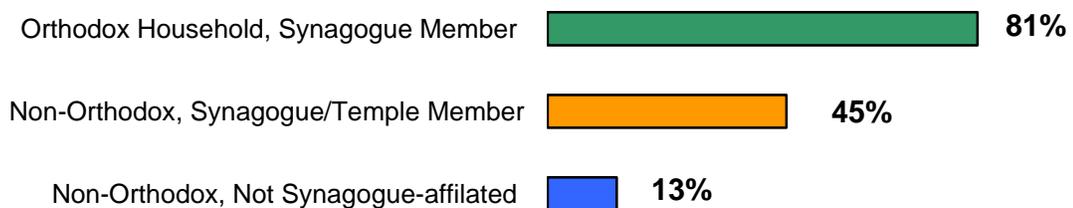
Respondents were asked whether they felt “...stimulated and engaged by ... [their] participation in a Jewish synagogue or temple in Greater Baltimore.” Among respondents who report attending Jewish religious services during the year, over seven-of-ten agreed that they are stimulated and engaged by synagogue participation:⁴⁹ 42% of those who attend services reply that they strongly agree with the statement, while another 29% agree somewhat that they are stimulated and engaged by synagogue participation.

Frequency of religious service attendance and reported stimulation/engagement within a Jewish congregation are highly related, as one would expect. Twenty percent (20%) of Jewish respondents who attend services infrequently, most often on High Holidays, report that they strongly agree that their participation is stimulating and engaging; 46% of those who attend more frequently during the year (but less than monthly) feel similarly engaged, as do 76% of those who attend at least monthly, many of whom attend weekly or daily.

“Strongly agree” that they are stimulated/engaged by synagogue/temple participation responses are more likely to be reported by synagogue members and by Orthodox respondents. Orthodox synagogue members (81%) were most likely to strongly feel engaged/stimulated, compared to 45% of non-Orthodox congregation member Jewish households.⁵⁰

Among the non-Orthodox respondents who do not belong to a congregation, but attend Jewish religious services during the year, only 13% report similar levels of engagement/stimulation.

Exhibit 65 Percent of Households Strongly Agreeing That They Are Stimulated-Engaged by Their Congregational Participation, 2010 Greater Baltimore Jewish Community Study



⁴⁹ Respondents who report that they never attend religious services are excluded from the analysis.

⁵⁰ There were too few interviews with Orthodox respondents who were not synagogue-affiliated for separate analysis of their responses. Further differentiation of the non-Orthodox by denomination does not change the patterns noted in the chart above. The percentage of synagogue members who report that their religious services attendance strongly stimulated/encouraged them: Conservative respondents 49%, reform respondents 42% and among the relatively few non-denominational, no religion respondents who attend services, 30% report strongly feeling stimulated and engaged. Comparable percentages reporting strong stimulation for non-synagogue members: Conservative respondents 17%, Reform respondents 17% and secular-non-denominational respondents 4%.

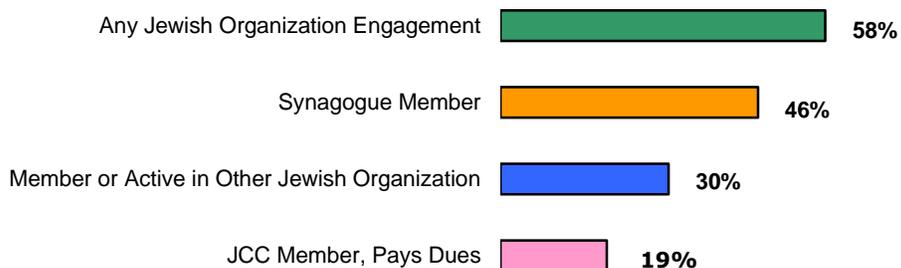
JEWISH CONNECTIONS

Connections with Other Jewish Organizations

In addition to congregation membership as an indicator of Jewish communal connection, all survey respondents were asked if anyone in the household was a member of a Jewish Community Center, or if anyone was active in (or paid dues to) another Jewish organization. Nineteen percent (19%) of all surveyed households report Jewish Community Center membership, while 30% report engagement with some other Jewish organization in the community, other than a congregation or the JCC.

Overall, 58% of all Jewish households have some connection to the Jewish communal world organizationally, while 42% are not formally connected to a Jewish organization.

Exhibit 66 Organizational Affiliation/Participation,
2010 Greater Baltimore Jewish Community Study



One survey question probed whether Jewish survey respondents viewed Jewish organizations in Baltimore in a negative light. “Do you agree or disagree with the following statement: I find most Jewish organizations in Baltimore remote and not relevant to me?”

Overall, 17% of all Jewish survey respondents strongly agreed that most Jewish organizations are remote and not relevant to them, while another 28% somewhat agreed with the statement.

- Among the 58% of Jewish respondents whose household is formally connected to a Jewish organization, only 9% strongly agreed that most Jewish organizations are remote and not relevant, while another 25% somewhat agreed;
- Among the 42% of Jewish respondents in households that are not connected to a synagogue or temple, or the JCC, or any other Jewish organization, the percentage who strongly agreed that most Jewish organizations are remote to them was 30%, while another 34% somewhat agreed with the statement.

Finally, non-denominational and no religion-secular Jews are most likely to view Baltimore Jewish organizations as remote. Thirty percent (30%) of them strongly agree that most Jewish organizations are remote to them, while another 50% somewhat agree with the remote statement. In contrast to the 80% of secular/non-denominational Jews who view Jewish organizations in Greater Baltimore as remote, only 45% of Reform Jews, 44% of conservative Jews, and 24% of Orthodox Jewish respondents agree with the statement, to some extent.

JEWISH CONNECTIONS

Jewish Culture, Jewish Websites

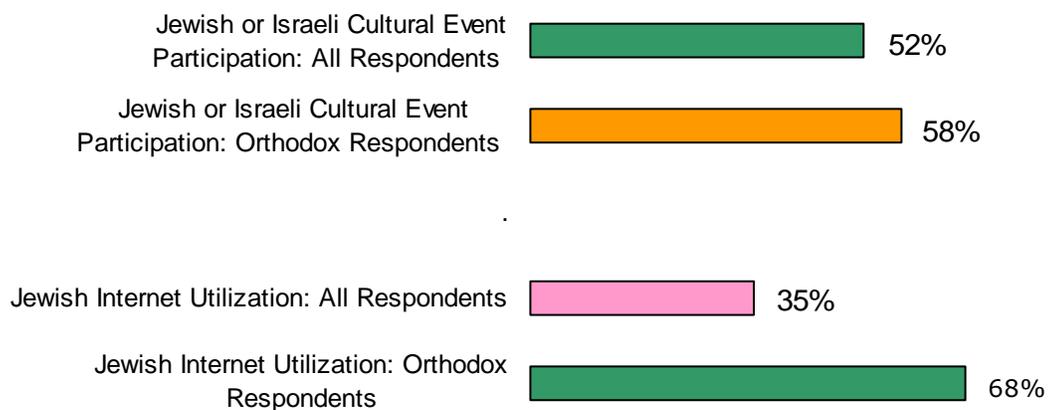
Two questions were designed to probe Jewish household connections to Jewish life beyond formal organizational affiliation. First, just over half (52%) of all Jewish households report that a member attended a Jewish or Israeli cultural event, Jewish music, Jewish theater or film, Jewish dance or a Jewish art event in the three years preceding the survey. Orthodox respondents were only slightly more likely to report Jewish cultural event participation than non-Orthodox respondents (58% vs. 51%), while congregational members (66%) are much more likely to report attending a Jewish or Israeli cultural event than are non-members (40%).

Second, one-of-three Jewish households (35%) report accessing a Jewish website on the Internet or looking there for Jewish information either regularly (7%) or sometimes (28%). With the semi-universal expansion of computers, age differences are not as profound as might have been a decade ago.

Just over half (52%) of Jewish respondents under age 35 reported accessing the Internet for Jewish information, as do a similar 52% of those ages 35-64; only Jewish seniors report lower rates: 34% use the Internet for Jewish information. Income differences are also minimal.⁵¹

Over half (58%) of inmarried and 29% of intermarried households have used the Internet for Jewish information. On the other hand, 68% of Orthodox and 40% of non-Orthodox respondents use the Internet for Jewish information.

Exhibit 67 Jewish or Israeli Cultural Event Participation and Utilization of the Internet for Jewish Information, 2010 Greater Baltimore Jewish Community Study



⁵¹ Forty-five percent of respondents with incomes under \$50,000, 59% of respondents with incomes between \$50,000 and \$100,000, 47% of respondents with incomes between \$100,000 and \$150,000, and 41% of respondents with incomes at least \$150,000 report regularly or sometimes accessing Jewish information on the web.

JEWISH CONNECTIONS

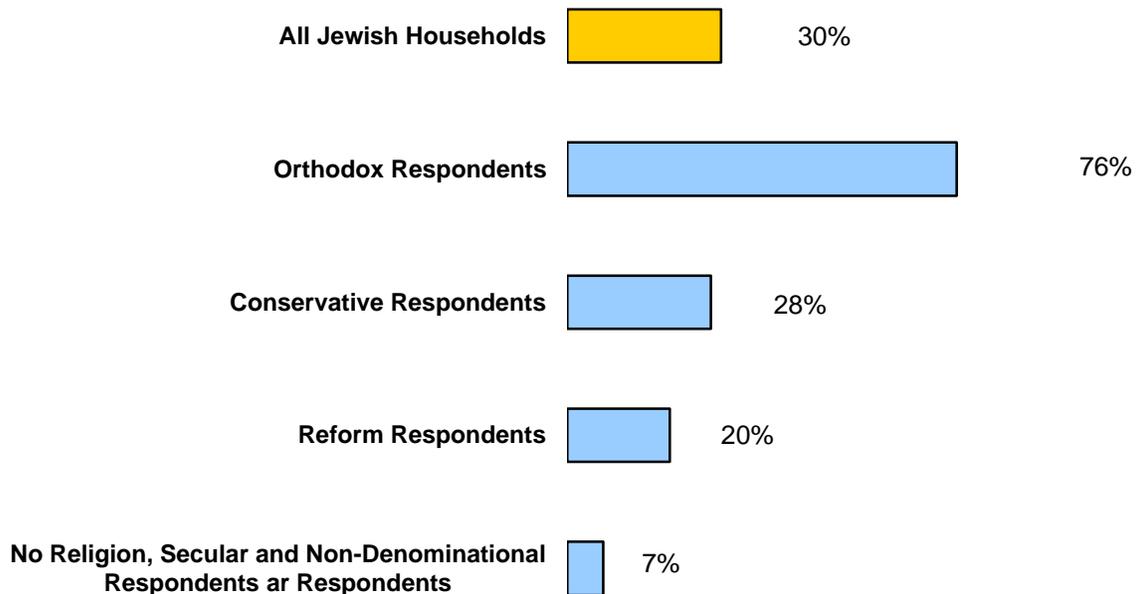
Jewish Study

Survey respondents were asked whether they or anyone else in the household had engaged in formal Jewish study in the year preceding the survey. Approximately 37% of respondents indicate that formal Jewish study had occurred; the majority, 63%, did not.

Monthly Jewish study was typical among those who engaged in any Jewish study; 30% of all respondents report monthly or more formal Jewish study. Congregation members are much, much more likely to report monthly Jewish study than were non-members of a synagogue or temple — 61% of congregation-affiliated vs. 13% of non-members.

Denominational self-identification is critical in shaping Jewish study. Thus, 76% of Orthodox respondents, 28% of Conservative respondents, 20% of Reform respondents, and only 7% of no religion-secular/non-denominational respondents report a household member engaged in monthly (at least) Jewish study.

Exhibit 68 Jewish Study in Year Preceding Survey,
2010 Greater Baltimore Jewish Community Study



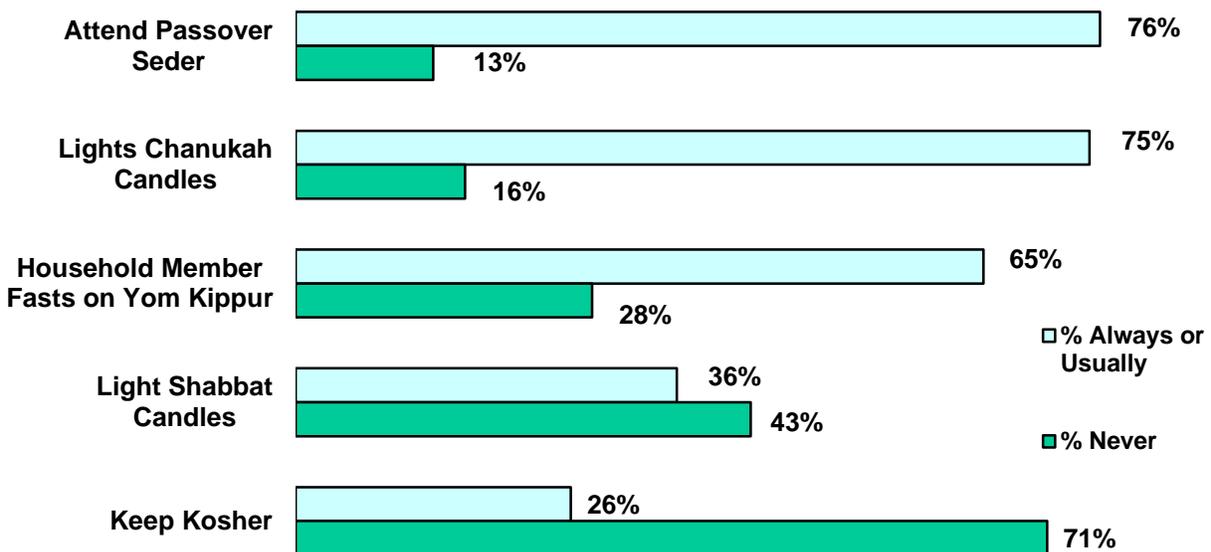
JEWISH CONNECTIONS

Jewish Ritual Celebration Behavior

Jewish ritual observance questions focus on five traditional Jewish practices: attending Passover Seders, lighting Chanukah candles, fasting on Yom Kippur, lighting Shabbat candles, and keeping kosher.

- 76% of Jewish households report that they always or usually participate in a Passover Seder;
- 75% of the Jewish households report that they always or usually light Chanukah candles;
- 65% of respondents report that someone in the household always or usually fasts on Yom Kippur;
- 36% of the households report that they always or usually light Shabbat candles;
- 26% always or usually keep a kosher home;

Exhibit 69 Jewish Ritual Celebration Behavior,
2010 Greater Baltimore Jewish Community Study⁵²



⁵² Percentages typically do not add to 100% because “sometimes” answers have not been shown to simplify presentation. Keeping kosher was indicated by a “yes,” not keeping kosher by a “no”; approximately 3%-4% of survey respondents who report that they “sort of keep kosher,” or gave some other qualified answer are not included in the 26% who keep kosher nor in the 71% who do not.

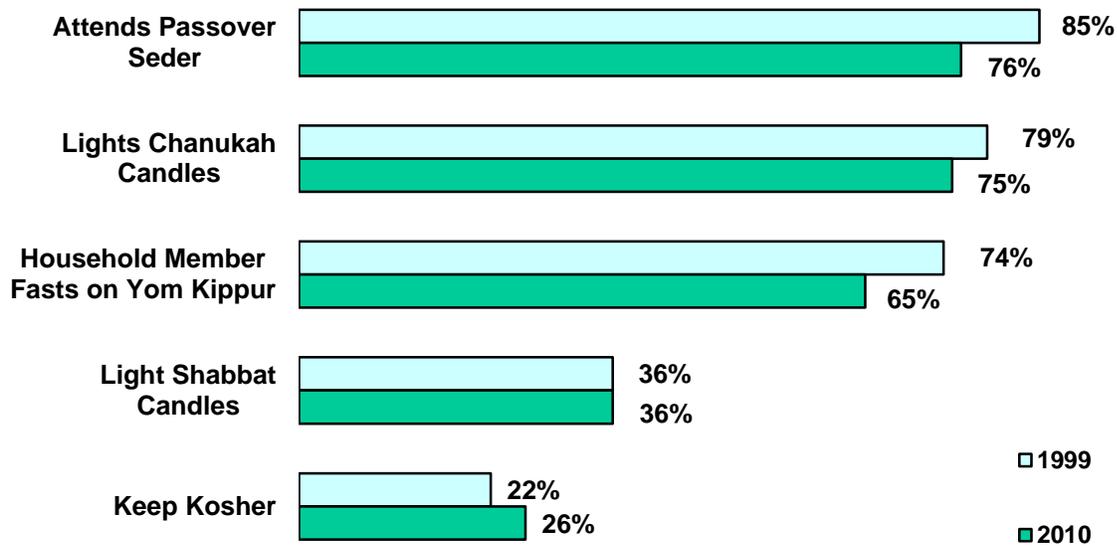
JEWISH CONNECTIONS

Jewish Ritual Observance: 1999 and 2010

In general, Jewish ritual participation in 2010 parallels 1999 results.

- Passover seder attendance has declined from 85% of households in 1999 in which a member always or usually attends a seder to 76% in 2010;
- Lighting Chanukah candles has essentially remained the same since 1999 (79% in 1999, 75% in 2010);
- Fasting on Yom Kippur decreased somewhat from 74% in 1999 to 65% in 2010;
- Shabbat candle-lighting remained steady at 36%, a high rate for Jewish communities; while
- Keeping kosher rose slightly from 22% in 1999 to 26% in 2010.

Exhibit 70 Jewish Ritual Celebration Behavior: 1999 and 2010,⁵³
Greater Baltimore Jewish Community Studies



⁵³ As in the previous table, the percentages for ritual behavior reflect a combination of usually/always responses, except for keeping kosher which reflects only unconditional yes answers.

JEWISH CONNECTIONS

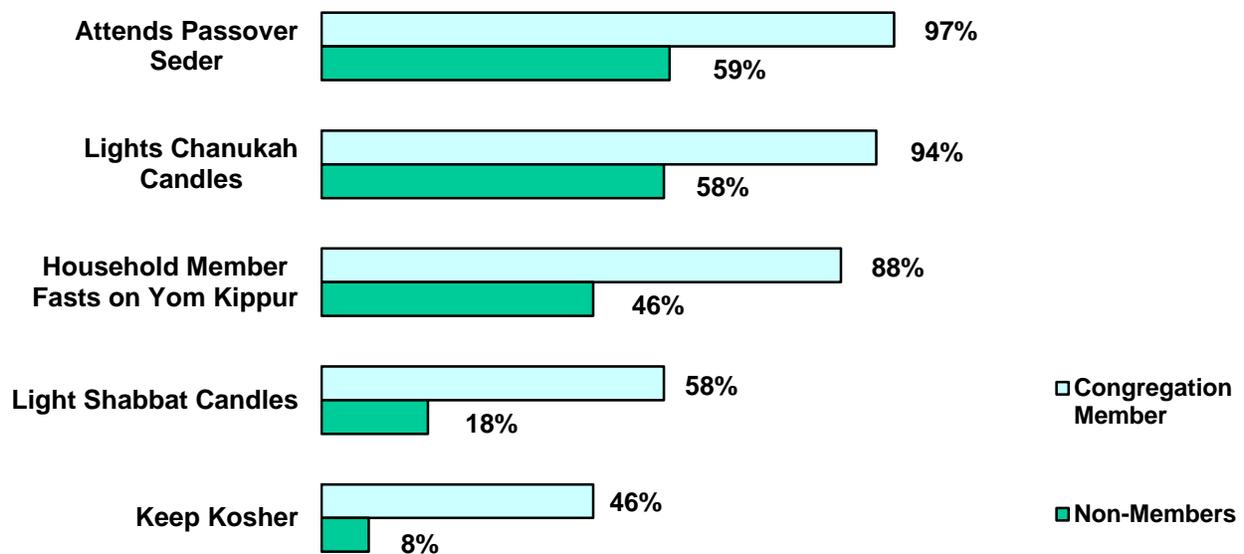
Jewish Ritual Observance: Synagogue Members

Synagogue members rates of Jewish ritual participation are far higher than ritual participation rates of the non-synagogue-temple affiliated.

Almost every respondent in a synagogue-affiliated household reports attending a Passover seder and lighting Chanukah candles, and almost nine-of-ten (88%) report fasting on Yom Kippur. Over half (58%) report lighting Shabbat candles, and just under half (46%) report keeping kosher.

Among non-members, the absolute percentage of ritual participation is consistently 40% lower for each of these Jewish ritual participation indicators.

Exhibit 71 Jewish Ritual Celebration Behavior by Synagogue Affiliation,⁵⁴
2010 Greater Baltimore Jewish Community Study



⁵⁴ As in the previous table, the percentages for ritual behavior reflect a combination of usually/always responses, except for keeping kosher which reflects only unconditional yes answers.

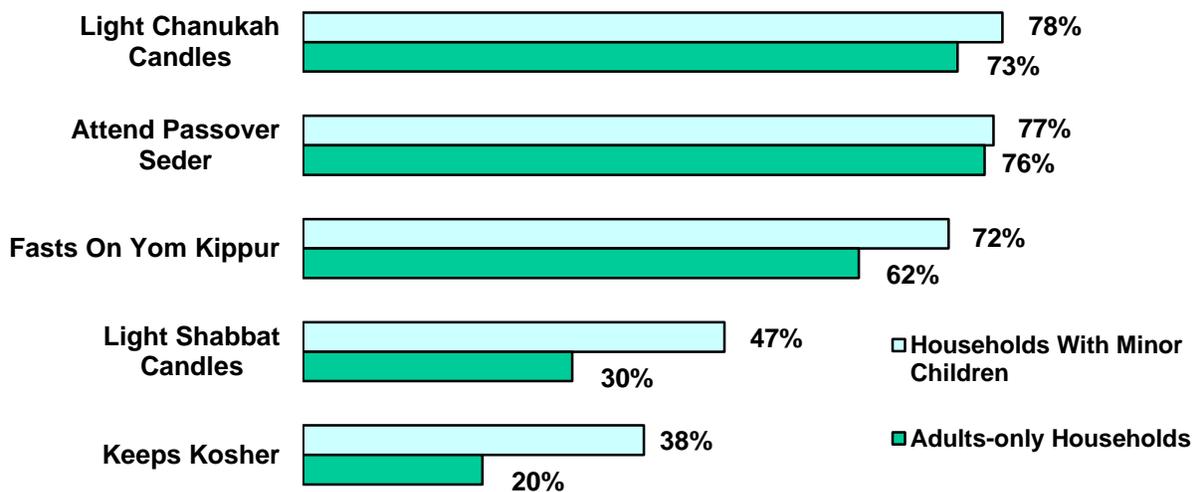
JEWISH CONNECTIONS

Jewish Ritual Observance: Children in the Household

In 2010, Greater Baltimore Jewish households with children are somewhat more likely than households with adults only to report lighting of both Chanukah and Shabbat candles, as well as fasting on Yom Kippur, but they are significantly more likely to keep kosher than their adults-only counterparts.

- 78% of households with children reported lighting Chanukah candles compared to 73% of adult-only households;
- Seder attendance: no relationship: 77% of Jewish households with children and 76% of adult-only Jewish households report usually/always attending a seder;
- 47% of Jewish households with children compared to 30% of adult-only households report Shabbat candle lighting;
- Keeping a kosher home is reported by 47% of households with children compared to 20% of households without children, but the difference is largely due to 100% of Orthodox households with minor children reporting keeping kosher.

Exhibit 72 Jewish Ritual Celebration Behavior by Whether Children Live in Household, 2010 Greater Baltimore Jewish Community Study



JEWISH CONNECTIONS

Jewish Ritual Observance: Inmarried and Intermarried Households

Jewish ritual observance is highest in inmarried households, and lowest among intermarried Jewish households.

- Passover seder attendance (always/usually) is reported by 98% of the traditionally inmarried, 79% of conversionary inmarried and 56% of intermarried households;
- 93% of traditional inmarried households, 77% of conversionary inmarried and 45% of intermarried respondents report always or usually lighting Chanukah candles;
- Lighting candles on Shabbat provides another sharp contrast: while 55% of the traditionally inmarried households light Shabbat candles, only 7% of the intermarried respondents report Shabbat candles are lit in their household.

Exhibit 73 Jewish Ritual Celebration Behavior by Type of Marriage,
2010 Greater Baltimore Jewish Community Study

Percent of Jewish Households Which <u>Always/Usually</u> Observe Jewish Rituals				
Jewish Ritual Activity	Traditional Inmarried Households	Conversionary Inmarried Households	Intermarried Households	All Unmarried Households
Passover Seder	98%	79%	56%	61%
Chanukah Candles	93%	77%	45%	64%
Fasting on Yom Kippur	90%	74%	34%	48%
Shabbat Candles	55%	43%	7%	25%
Kosher	44%	26%	1%	15%
Total	100%	100%	100%	100%

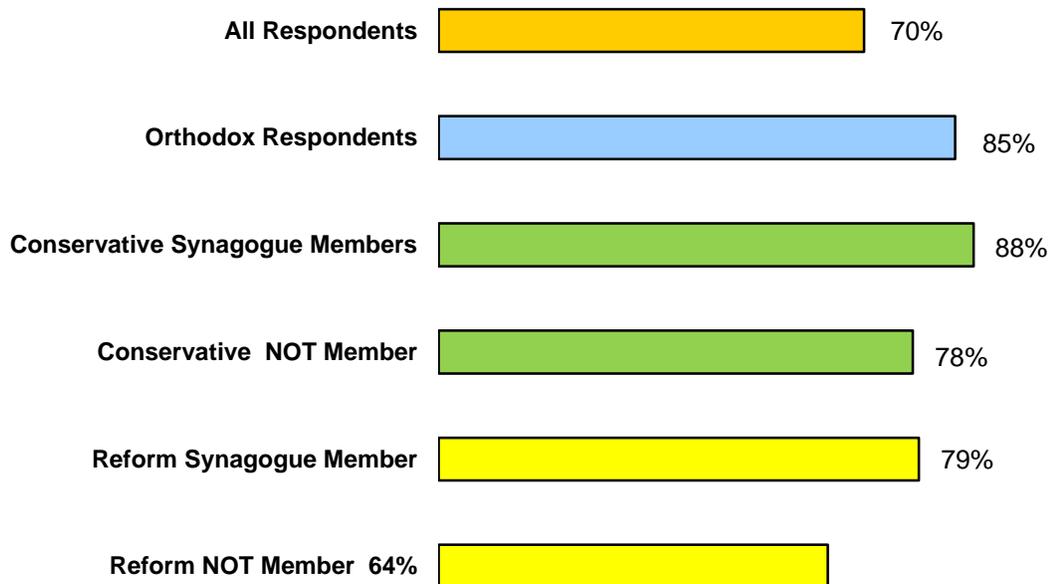
JEWISH CONNECTIONS

Volunteer Activities

Volunteering for charitable organizations, social service organizations and Jewish organizations which help “repair the world” is a major focus of Jewish communal life. The 2010 Greater Baltimore Jewish Community study questions on respondent volunteer activities; general volunteering was probed first: “Are you now, or have you ever been, a VOLUNTEER for any charitable or not-for-profit organization like the Girl Scouts, United Way, a Museum, a synagogue or temple or a Jewish organization?”

In general, reported volunteer activities are high: 70% of all Jewish respondents report some volunteer activity. Synagogue-affiliated respondents report much higher rate of volunteering: 85% of respondents whose household currently belongs to a synagogue/temple report volunteering at some point in their lives compared to 60% of respondents in households which are not congregation affiliated. Denomination has some impact also: 83% of Conservative, 82% of Orthodox, 71% of Reform and 57% of non-denominational/no religion-secular Jewish respondents report volunteering for charitable and/or not-for-profit organizations. Synagogue-member respondents within each denomination tend to report higher volunteering rates.⁵⁵

Exhibit 74 Volunteering for Charitable and/or Not-for-Profit Organizations, Jewish Respondents, 2010 Greater Baltimore Jewish Community Study



⁵⁵ There were too few Orthodox households who were not synagogue members to report that grouping separately. Also, since there were few non-denominational-secular synagogue member respondents, the non-denominational respondents are not included in this exhibit; the 57% overall rate for non-denomination/secular respondents reflects the high percentage who are not synagogue members.

JEWISH CONNECTIONS

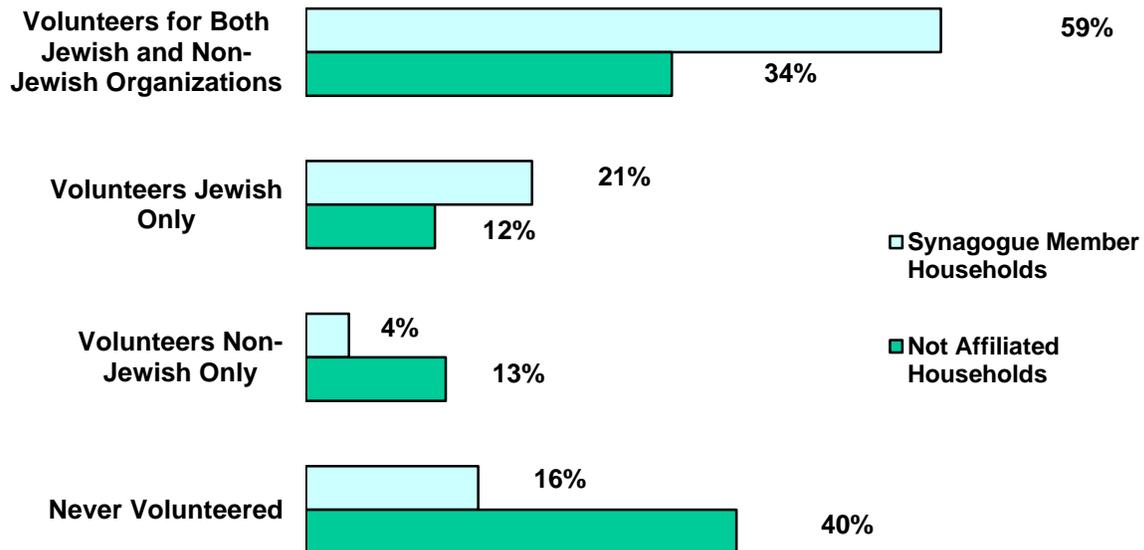
Volunteering Patterns

A follow-up questions probed whether volunteer activities had been for "...Jewish organizations or causes only, for non-Jewish causes or charities only, or for both Jewish and non-Jewish causes?"

Overall, 46% of all Jewish respondents report that they volunteered for **both** Jewish and non-Jewish organizations, 16% volunteered for Jewish organizations only and 9% only for non-Jewish organizations. Conservative (including Traditional and Reconstructionist) respondents are most likely (57%) to report volunteering for both Jewish and non-Jewish organizations; 48% of the Orthodox, 47% of the Reform and 37% of the non-denomination/secular respondents report these dual volunteer patterns. Orthodox respondents are most likely to report volunteer participation for Jewish organizations only (33%), while the non-denominational/secular Jews are most likely (14%) to volunteer for non-Jewish organizations only.

Synagogue-affiliated respondents are more likely to report volunteering for both Jewish and non-Jewish organizations (59%) or for Jewish organizations only (21%). Non-affiliated respondents are most likely to report never volunteering (40%), and more likely to report non-Jewish volunteering only.

Exhibit 75 Patterns of Volunteering, Jewish Respondents, 2010 Greater Baltimore Jewish Community Study



JEWISH CONNECTIONS

Learning More about Judaism and Increasing Connections to Being Jewish

Two “attitudinal” questions were included in the survey in order to measure whether Jewish respondents want to learn more about being Jewish and Judaism or they want to increase their connections to being Jewish.

- Forty-four percent (44%) of respondents view learning more about Judaism to be very important and another 35% think it is somewhat important;
- Interest in increasing connections to being Jewish is lower: 31% of survey respondents “strongly agree” that they want to increase their connections to Jewish life, while another 37% “somewhat agree.”

Learning More About Being Jewish or Judaism

Learning about being Jewish/Judaism is most important to those already in regular, monthly-at-least Jewish study: 74% of those currently involved in Jewish study reflect their interest by responding that learning more is very important. In contrast, only 26% of those not currently engaged in monthly study view learning more about being Jewish to be very important.

- Similarly, synagogue members (58%) are much more likely to view learning more as very important than are non-synagogue members (31%).
 - Almost nine-of-ten Orthodox respondents views learning more as very important, compared to only 12% of intermarried households.

Increasing Connections to Being Jewish

Interest in increasing connections to being Jewish reflects the same basic theme — Jewish respondents who are connected to Jewish life are much more interested in increasing their connections to being Jewish as opposed to the less connected, who are less interested.

- Among Orthodox Jewish respondents, 78% report that increasing their connections to Jewish life (which are probably already quite high) is very important.
- Among non-Orthodox Jewish respondents, 32% of synagogue members strongly agree that they want to increase their connections to Jewish life, while only 11% of non-Orthodox, non-synagogue members express a similar level of interest in increasing connections to Jewish life.
- Similarly, only 15% of intermarried Jewish respondents report that they are strongly interested in increasing their connections to being Jewish; an additional 32% report being somewhat interested in increasing their Jewish connections.
Over half, 53%, of all intermarried Jewish respondents are not interested in increasing their Jewish connections.

VII. ISRAEL

Beyond a sense of personal connections to the local Greater Baltimore Jewish community, connections to Jews throughout the world, especially to those in Israel, are critical components of Jewish life. Jewish concern and involvement extends far beyond the geographic boundaries of Baltimore City, Baltimore County and Carroll County.

In addition, the financial ability of Jewish organizations, including THE ASSOCIATED: Jewish Federation of Baltimore, to provide programmatic funds and assistance for Jews (and non-Jews) in Baltimore and in Israel reflects the generosity of Jewish households and Jewish persons. Charitable giving and Tzedakah, the Jewish commitment to charity and social justice, are central foci of Jewish thought and education. Charitable contributions to Jewish organizations and the Jewish Federation are the foundation of the Jewish community's programs and activities, both locally and globally.

This section expands the previous chapter's focus on local Jewish connections by exploring Jewish household connections with Israel and with philanthropic donations for both local and international Jewish organizations.

Worldwide Jewry

As one measure of international Jewish connections, Jewish survey respondents were asked whether they agreed that they "...have a special responsibility to take care of Jews in need around the world." Eighty percent (80%) of all Jewish respondents agree with the statement — a percentage slightly higher than the 71% of Jewish respondents reported in the National Jewish Population Survey (NJPS 2000-01), based on a very similar question.

Orthodox respondents are most likely to express a commitment to Jews at-risk worldwide: 98% agree with the statement — 72% strongly agreed while 26% somewhat agree.

Exhibit 76 Percentage of Jewish Respondents Who Agree That They Have a Special Responsibility to Take Care of Jews-in-Need Worldwide, by Denomination, 2010 Greater Baltimore Jewish Community Study

Denomination of Jewish Respondent	Strongly Agree	Somewhat Agree	Disagree	Total
Orthodox Jews	80%	15	5	100%
Conservative Jews	43%	41	16	100%
Reform Jews	36%	39	25	100%
Non-Denominational and No Religion-Secular Jews	25%	39	36	100%
All Jewish Respondents	44%	36	20	100%

ISRAEL

Attachment to Israel: Denominational Variation

Jewish survey respondents were also asked the level of their emotional attachment to Israel, using the question used for the National Jewish Population Survey (NJPS: 2000-01). Almost half (46%) of Baltimore Jewish respondents report that they are very emotionally attached to Israel, compared to 28% of National Jewish Population Survey Jewish respondents. Another third (38%) report being “somewhat attached,” while only 16% of all Jewish respondents do not feel an emotional attachment to Israel.

Again, Orthodox respondents (82%) are most likely to express strong emotional attachment to Israel, when compared to Conservative Jewish respondents (52%), Reform Jews (33%) and especially when compared to the 26% of non-denominational/no religion Jewish respondents who report being very attached to Israel.

Exhibit 77 Level of Emotional Attachment to Israel, by Denomination,
2010 Greater Baltimore Jewish Community Study

Denomination of Jewish Respondent	Level of Emotional Attachment to Israel			Total
	Very Attached	Somewhat Attached	Not Very, Not At All Attached	
Orthodox Jews	82%	16	2	100%
Conservative Jews	52%	41	7	100%
Reform Jews	34%	44	23	100%
Non-Denominational and No Religion-secular Jews	26%	37	37	100%
ALL JEWISH RESPONDENTS	46%	38	16	100%

ISRAEL

Attachment to Israel: Age and Denomination

Attachment to Israel is a complex and controversial topic. Recent national reports have argued that Israel is less important to younger Jews than older Jews, stressing the alienation of younger (non-Orthodox) Jews from Israel.⁵⁶ Data from the 2010 Greater Baltimore Jewish Community Study support that assertion, when the data are analyzed by both denomination and age.

Among Orthodox Jewish survey respondents, younger Jewish respondents are slightly more likely to be very emotionally attached to Israel than their older, Orthodox counterparts; among the Orthodox, 94% of respondents under age 35, 80% of respondents ages 35-64 and 70% of senior respondents are very emotionally attached to Israel. Among the non-Orthodox,⁵⁷ the reverse pattern emerges — younger non-Orthodox Jews are, indeed, relatively “distant” from Israel; only 21% of non-Orthodox Jews ages 18-34 are very emotionally attached to Israel, compared to 33% of those 35-64, and 52% of non-Orthodox, Jewish seniors.

Similar patterns exist for responses to whether respondents feel that they that they have a special responsibility to take care of Jews around the world; only 9% of non-Orthodox Jewish respondents under age 35 “strongly agree,” compared to 37% and 46% of the older groups.

Exhibit 78 Level of Emotional Attachment to Israel, by Age of Jewish Respondent, and Orthodox/Non-Orthodox Status of Respondent, 2010 Greater Baltimore Jewish Community Study

Key Variables	Level of Emotional Attachment to Israel			
	Very Attached	Somewhat Attached	Not Very, Not At All Attached	Total
<u>Orthodox Respondents:</u>				
• 18-34	94%	6	<1%	100%
• 35-64	80%	17	3	100%
• 65 and over	70%	25	4	100%
<u>Non-Orthodox Respondents:</u>				
• 18-34	21%	55	24	100%
• 35-64	33%	42	25	100%
• 65 and over	52%	38	10	100%

⁵⁶ See Steven M. Cohen and Ari Y. Kelman’s review of the “distancing” from Israel hypothesis at the Jewish Data Bank (www.jewishdatabank.org) and the Berman Jewish Policy Archive at NYU-Wagner (www.bjpa.org), directed by Dr. Cohen. A critique of the Cohen-Kelman argument and commentaries by twenty Jewish researchers and planners can be found on the *Contemporary Jewry* website: <http://www.contemporaryjewry.org/>, a publication of the Association for the Scientific Study of Jewry.

⁵⁷ The non-Orthodox respondents have been combined in order to have a sufficient sample size among all age groups, especially the younger age groups. The number of Orthodox respondents under age 35 is just over fifty, the minimum we would use for most analyses — except, in this case, the data are so clear and unidirectional that the analysis seems not only plausible, but probable.

ISRAEL

Attachment to Israel: Type of Marriage, Synagogue Membership (Non-Orthodox Jews)

Reflecting the patterns described in the analysis of Jewish connections in Baltimore, traditionally inmarried Jewish respondents are most likely (48%, non-Orthodox only) to report being very attached to Israel, compared to only 13% of intermarried Jewish respondents. Non-Orthodox conversionary inmarried Jewish household respondents, living in a household where one the spouses was not born Jewish, occupy a middle position, with 30% expressing strong emotional attachment to Israel.

Synagogue membership among the non-Orthodox is similarly strongly related to Israel support. Half (50%) of synagogue-member-household Jewish respondents are very emotionally attached to Israel, compared to 30% of non-affiliated Jews.

Exhibit 79 Emotional Attachment to Israel, by Type of Marriage and Synagogue Member Status, 2010 Greater Baltimore Jewish Community Study

Key Variables	Level of Emotional Attachment to Israel			Total
	Very Attached	Somewhat Attached	Not Very, Not At All Attached	
Type of Marriage (Non-Orthodox)				
• Traditional Inmarried	48%	41	11	100%
• Conversionary Inmarried	30%	41	29	100%
• Intermarried Respondents	13%	50	38	100%
Synagogue Member Household (Non-Orthodox)				
• Synagogue Member	50%	39	11	100%
• Non-Member	30%	46	24	100%

ISRAEL

Jewish Organizational Volunteering and Israel

Feelings of very strong emotional attachment to Israel are related to Jewish respondent reports of volunteering.

- Almost six-out-of-ten (58%) Jewish respondents who report some Jewish volunteering activity report being “very” attached to Israel; among respondents without any volunteering activities at all, 31% report strong Israel attachment.
- Among those Jewish respondents who volunteer for non-Jewish organizations only — including many non-denominational/secular and/or intermarried respondents — attachment to Israel is relatively low; only 13% of respondents who volunteer non-Jewishly only report very strong Israel attachment.
- Jewish respondents who do not report any lifetime volunteering occupy a middle position: 31% report being every emotionally attached to Israel.

Exhibit 80 Emotional Attachment to Israel by Volunteering Patterns,
Jewish Respondents Only,
2010 Greater Baltimore Jewish Community Study

Key Variables	Level of Emotional Attachment to Israel			
	Very Attached	Somewhat Attached	Not Very, Not At All Attached	Total
<u>Respondent Has Volunteered for</u>				
• Jewish Organizations	58%	32	10	100%
• Non-Jewish Organizations Only	13%	54	33	100%
• No Volunteering Reported	31%	44	24	100%

ISRAEL

Travel to Israel

A cornerstone of many American-Israeli Jewish programs has been the assumption that travel to Israel will have a positive impact on the respondent's/household's Jewish life and level of attachment to Israel. Over half (55%) of Greater Baltimore Jewish respondents have been in Israel,⁵⁸ a much higher percentage than the 35% of Jewish respondents interviewed for the National Jewish Population Survey (NJPS 2000-01).

Travel to Israel was reported by 85% of Greater Baltimore Jewish Orthodox respondents, compared to 65% of Conservative Jews, 40% of Reform Jews, and 36% of non-denominational, no religion-secular Jews.

Synagogue members report considerably higher rates of Israel travel: 74% of the affiliated compared to 36% of non-affiliated respondents report Israel travel. Denomination and synagogue membership interact cumulatively; 88% of Orthodox, 72% of Conservative, 56% of Reform and 68% of non-denominational, secular synagogue members report Israel travel compared to lower rates among non-synagogue members (for example, 27% among non-synagogue-affiliated Reform Jews).

However, since Israel travel is often financially difficult, especially during the recent economic downturn, respondents were asked whether cost had prevented themselves or a family member from traveling to Israel in the five years preceding the 2010 survey. Twenty-eight percent (28%) of survey respondents (including a few non-Jewish respondents answering for their household) report that cost did prevent Israel travel (at some point during the five years preceding the survey); nationally, 39% of 2000-01 NJPS Jewish respondents cited cost as a preventing issue.

Household Income is critical in terms of perception of cost preventing Israel travel; 55% of households with income under \$50,000 annually report that cost had prevented them from having a family member travel to Israel at some time in the five years preceding the survey, compared to 21% of those with incomes between \$50,000 and \$100,000, 21% of those with incomes between \$100,000 and \$150,000, and only 10% of respondents in households with incomes of at least \$150,000.

However, since over one-in-four households which report that cost had prevented some household member travel to Israel include a respondent who has been (at some time) to Israel, actual travel to Israel is not related to reported household income — 56% of Jewish respondents with household income under \$50,000, 54% of Jewish respondents with incomes between \$50,000 and \$100,000, 52% of Jewish respondents with incomes between \$100,000 and \$150,000, and 53% of Jewish respondents with incomes at least \$150,000 report Israel travel.

Finally, intermarried Jewish respondents (all ages) are least likely to have traveled to Israel; only 24% report some Israel travel, compared to 73% of traditionally inmarried Jewish respondents and 45% of Jewish respondents in conversionary inmarried households.

⁵⁸ The 55% of Baltimore's Jewish respondents who have been in Israel includes a few respondents (about 1%) respondents who report that they have lived in Israel.

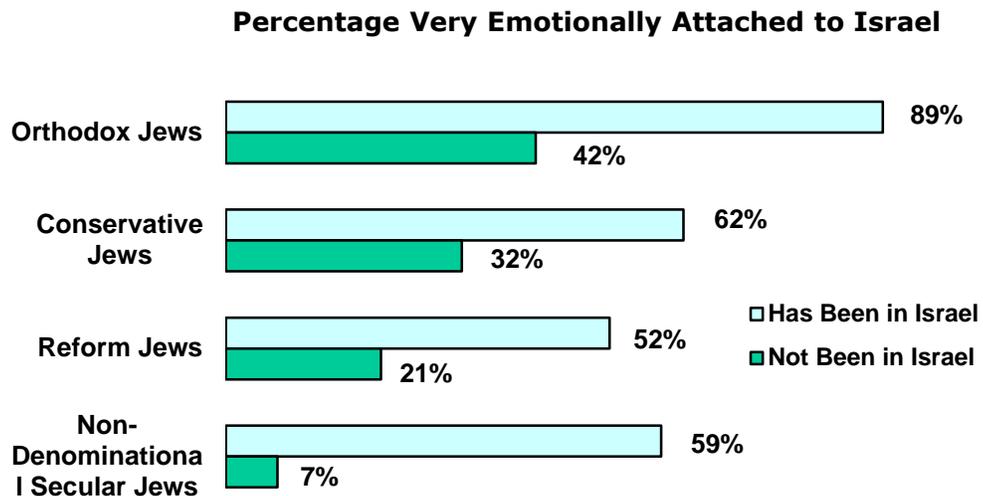
ISRAEL

Travel to Israel and Emotional Attachment to Israel

Regardless of the variables associated with Israel travel, or the possible causal direction(s) of the relationship, there is a strong relationship between travel to Israel and emotional attachment to Israel.

- 69% of Jewish respondents who have been to Israel report being very emotionally attached to Israel compared to only 20% of Jewish respondents who have not been to Israel; only 4% of all Jewish travelers to Israel report not being attached to Israel.
- The same pattern exists within all Jewish denominations: travel to Israel and feelings of being “very” attached to Israel are strongly related.
- Among non-Denominational and secular Jews, 59% of those who have been to Israel are very emotionally attached compared to only 7% of their counterparts who have never been to Israel.

Exhibit 81 Travel to Israel and Attachment to Israel,
by Denomination of Respondent,
2010 Greater Baltimore Jewish Community Study



ISRAEL

Birthright Israel: Jewish Respondents Under Age 40

The relationship of travel to Israel and income is complicated by both denomination and by Birthright Israel, the national program which provides free ten-day trips to Israel for young Jewish adults — and has been strongly supported in Greater Baltimore by THE ASSOCIATED and other Jewish organizations.

An estimated 2,250 Greater Baltimore Jewish adults under age 40 (the approximate time period in which Birthright has existed) report that they went to Israel on a Birthright trip — 21% of all respondents under age forty; another 32% of Jewish respondents under age forty report Israel travel without Birthright participation, while 47% report not having been to Israel.

- Of all respondents under age forty who have been to Israel, 40% were Birthright participants.

Among the Birthright participants interviewed for the 2010 Study,⁵⁹ almost six-of-ten (59%) are Orthodox, possibly/probably reflecting the early years of the program when Orthodox respondents were more willing to travel to Israel than the non-Orthodox — but then again, in Greater Baltimore, 56% of under age 40 Jewish respondents who have been in Israel without having participated in Birthright are also Orthodox.⁶⁰

Incomes patterns are quite interesting (please note again the caution with which the sub-analysis of the Birthright participant group should be viewed given the relatively small number of interviews). Of the estimated 2,250 Jewish respondents who traveled to Israel on a Birthright trip, 32% lived in households with incomes under \$50,000 and another 57% lived in households with incomes under \$100,000; only 11% of Birthright participants currently live in households with incomes above \$100,000. In sharp contrast, 44% of Israel-traveling Jewish respondents who did not go to Israel via Birthright participation live in households with annual incomes of at least \$100,000. Among Jewish respondents under age 40 who have not been to Israel, 56% live in households with \$100,000 and over incomes; only 21% live in households which report annual income under \$50,000.

⁵⁹ Please interpret the sub-analyses of the under age 40 Birthright participants with some caution. While we interviewed 211 young Jewish adults under the age of 40, only 26 of the young Jewish adults participated in a Birthright Israel trip (another 129 had been to Israel without Birthright and 55 had not traveled to Israel). The 26 interviews is typically a number that UAI would not sub-analyze. However, given the commitment of the Baltimore Jewish community to Birthright Israel, and the community's considerable financial support for the program, we have included some analyses of program participants, particularly since the relationships that emerged were dramatic and informative. For a more comprehensive analysis of the Birthright experience, see Leonard Saxe, et al., *Generation Birthright Israel: The Impact of a Jewish Experience on Jewish Identity and Choices*, October 2009, <http://www.brandeis.edu/cmjs/researchareas/taglit.longterm.html> .

⁶⁰ Nationally, only 4% of all applicants for a 2011 Taglit-Birthright Israel trip self-identified as Orthodox, while 41% of applicants were Reform Jews, 26% “Just Jewish,” 21% Conservative. Please see Taglit-Birthright Israel Press Release, February 22, 2011, <http://www.birthrightisrael.com/site/News2?page=NewsArticle&id=12419>

ISRAEL

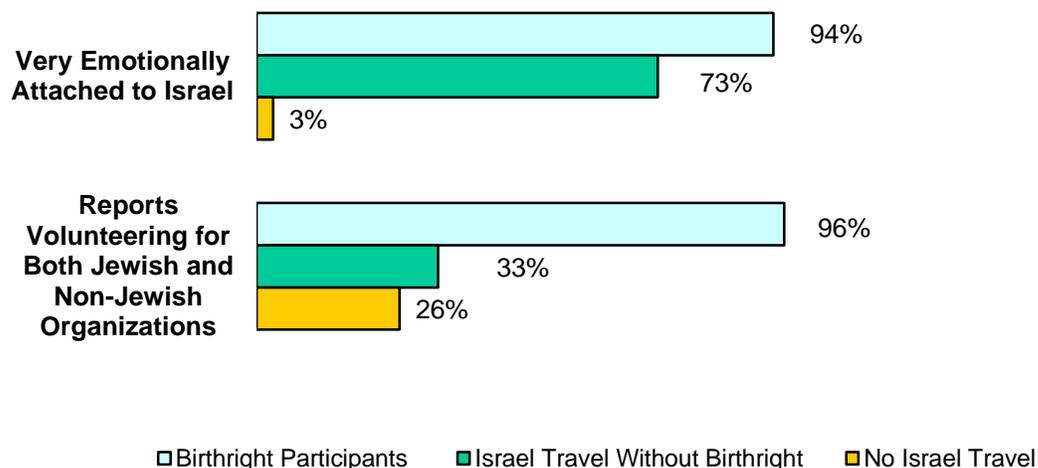
Birthright Israel and Emotional Attachment to Israel

In general, under age 40 Birthright Israel participants and non-Birthright-Israel travelers tend to be much more connected to every aspect of Jewish life in Baltimore than are those under forty who have not been to Israel — probably reflecting as much as the backgrounds and values of those who decided to travel to Israel and those who did not, as it does the impact of the program. But, even given cautious interpretation because of small sample size, Birthright participants report some different Jewish behavior patterns than even those who had been to Israel without Birthright.

First, among Jewish respondents under age forty, 96% of Birthright participants report that they have volunteered for both Jewish and non-Jewish organizations compared to 33% of the non-Birthright Israel visitors and 26% of those who have not visited Israel. Non-Birthright-Israel-traveling younger respondents (40%) tend to be slightly more active volunteering for Jewish-only organizations than for Jewish and non-Jewish organizations. In total, 97% of Birthright participants report some volunteer experiences (invariably both Jewish and non-Jewish) compared to 77% of Israel visitors who did not go on a Birthright trip. In very sharp contrast, only 33% of non-Israel-traveling Jewish respondents under age forty report any volunteering activities.

Second, strong emotional attachment to Israel is related to Birthright participation; 94% of Birthright participants under age forty report being very emotionally attached to Israel, as do 73% of Israel-without-Birthright Jewish respondents but only 3% of those who have never been to Israel. The relationship is recursive: those who are interested and attached to Israel travel there, then the Israel experience further connects them to Jewish life (including in Baltimore); the Birthright experience adds another level on some key variables.

Exhibit 82 Emotional Attachment to Israel and Volunteer Patterns by Whether Respondent Has Been in Israel, Whether Respondent Participated in Birthright Israel or Respondent Has Not Been in Israel, Jewish Respondents Under Age Forty, 2010 Greater Baltimore Jewish Community Study



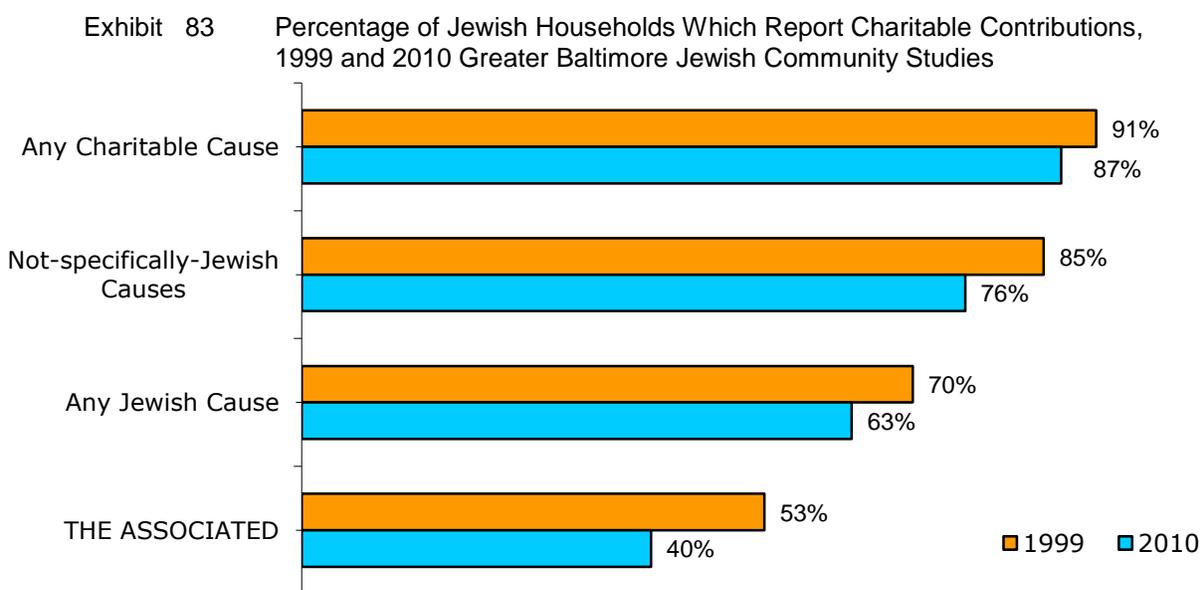
VIII. PHILANTHROPY

Philanthropic behavior occupies a special place in the value structure and consciousness of American Jews. Philanthropy is highly valued in Jewish teaching, writing, historical traditions and contemporary Jewish community life. Confirming the traditions of Tzedakah and philanthropy; the vast majority of the 42,500 Jewish households living in Greater Baltimore report contributing to charitable causes; 87% of survey respondents report that their household made some charitable contribution in the year preceding the study, compared to 91% in 1999.

These households contribute to non-Jewish as well as to Jewish charities — indeed, only 11% of all Jewish households report contributing to a Jewish organization only.

- Three-of-four Jewish households (76%) report charitable donations to a non-Jewish cause.
- Just over 52% report contributions to both Jewish and non-Jewish causes.

Support for Jewish charities is reported by 63% of surveyed households; 40% report contributing to THE ASSOCIATED.⁶¹ As with overall contribution patterns, reported contributions to Jewish charitable organizations have also declined since 1999.



⁶¹A caveat: reported rates of philanthropic contributions to Jewish organizations, especially THE ASSOCIATED, tend to be much higher than “official” numbers of contributions reflect. Many factors contribute to this: (a) the reported numbers may be over-reported by respondents as a “guilt” variable or as a socially desirable response; (b) respondents may be trying to accurately reflect their household’s donation patterns, but are somewhat confused as to whether someone in the household donated to THE ASSOCIATED, a realistic possibility in Greater Baltimore since every Jewish agency supported by THE ASSOCIATED has a sign indicating the agency is an ASSOCIATED agency; (c) official statistics often have inaccuracies.

Two critical issues need to be stressed, therefore, relating to the analysis of reported philanthropic donations in this chapter. First, the reported changes from 1999 to 2010 somewhat counter the guilt variable emphasis and can be interpreted as a reflection of respondents efforts to be accurate. Second, the analytic emphasis is on the differential patterns of contributions related to key socio-economic-demographic-Jewish connections variables and on comparisons among Jewish communities (as appropriate).

PHILANTHROPY

Impact of the Economic Downturn

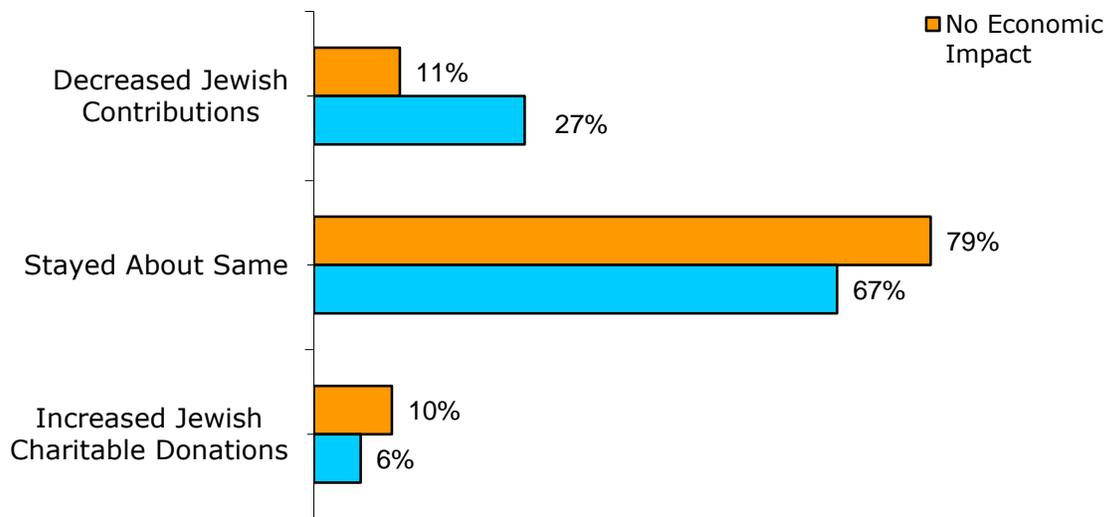
Among the reasons for the decline of the percent of Jewish households which report contributing to charities since 1999 is the recent economic downturn.

Survey respondents who report that their household was affected by the economic downturn — 43% of all respondents — are much more likely to report having decreased the total amount of the Jewish contributions (and by inference, their non-Jewish contributions) than those not affected by the downturn.⁶²

- 27% of households which report some financial impact of the economy decreased their total Jewish contributions, while decreased contributions are reported by only 11% of those not affected by the economy;

Among those not affected by the economic downturn, 10% of all households report increasing their contributions to Jewish causes. Increased contributions (among those not economically affected) are reported by 20% of Orthodox respondents, 13% of Conservative Jews, 5% of Reform Jews and 10% of no denomination-secular Jews.

Exhibit 84 Increase or Decrease in Jewish Charitable Giving During the Economic Downturn, by Household Vulnerability, 2010 Greater Baltimore Jewish Community Study



⁶² The question asked about the total amount of money given, not whether or not a gift was given, but the answers to the question provide insight into the decline of philanthropic gifts related to the economic downturn. Given the high percentage of respondents not affected by the economy whose giving to Jewish charities either stayed the same (79%), and the charitable commitments of affluent donors to Jewish charities, the actual annual campaign of THE ASSOCIATED increased slightly during the last few years.

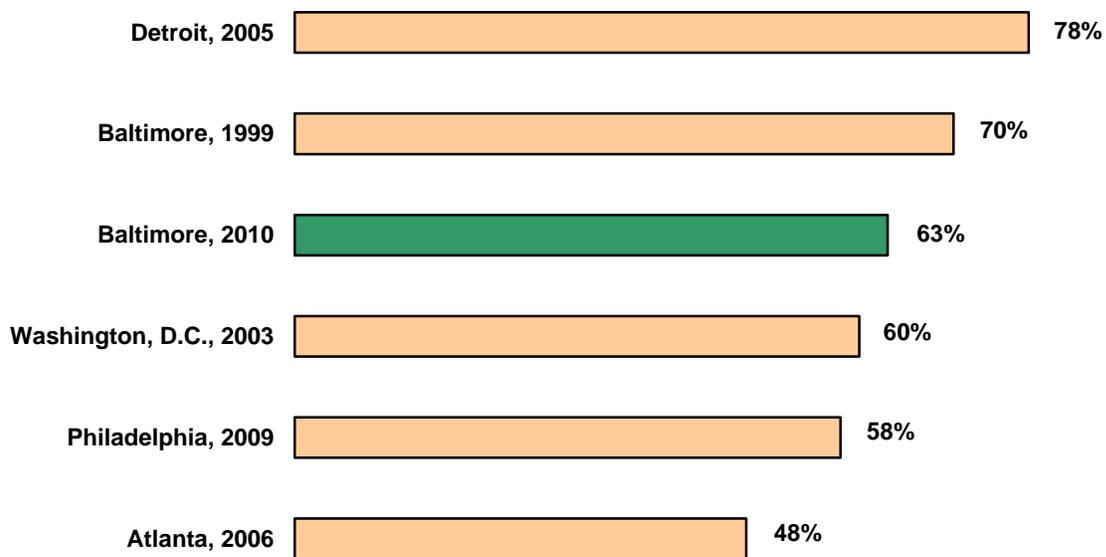
PHILANTHROPY

Jewish Charitable Donations in Context

Donations to Any Jewish Cause

The 63% of Greater Baltimore households that report a Jewish charitable donation (either to THE ASSOCIATED or to any other Jewish organization) has not only declined since 1999, but is also not much higher than the percentage reported for Washington, D.C., and Philadelphia, and much lower than the rate reported for Detroit (78%).

Exhibit 85 Contributions to Any Jewish Charity,
2010 Greater Baltimore in Eastern USA Jewish Community Context

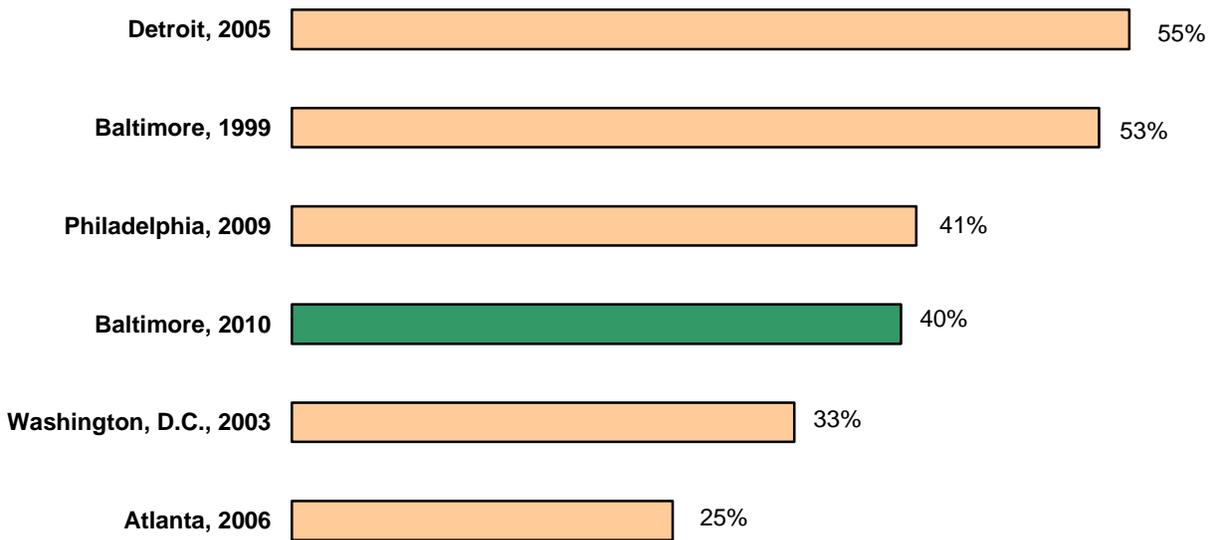


PHILANTHROPY

Contributions to THE ASSOCIATED in Context

Somewhat similarly, the 40% of Jewish households in 2010 which reported a gift to THE ASSOCIATED is about the same as in Philadelphia, higher than Washington, D.C., and lower than the Detroit estimate of 55%.

Exhibit 86 Contributions to Jewish Federation,
2010 Greater Baltimore in Eastern USA Jewish Community Context



PHILANTHROPY

Jewish Charitable Donations

As noted above, 63% of all Greater Baltimore Jewish households report donations to a Jewish charitable cause, including THE ASSOCIATED. A number of factors shaped Jewish charitable giving: age, newcomer status, denomination, intermarriage status, income and travel to Israel.

Age: Jewish donations are related to the age of the respondent: 39% of respondents under 35, 64% of respondents 35-64, and 77% of seniors.

Denomination: The vast majority of Orthodox Jews (98%) contribute Jewishly, as do 78% of Conservative, 64% of Reform Jews and 38% of non-denominational/secular Jews.

Intermarriage: Traditionally inmarried households (90%) are most likely to report a Jewish charitable gift. Considerably lower Jewish donation rates are reported by conversionary inmarried (68%), and much lower rates of donation are reported by intermarried households (only 29%).

Household Income: Income is also strongly related to Jewish contributions, but not in a linear model. Just over half (51%) of households with incomes under \$50,000 report a Jewish charitable contribution as do approximately two-thirds of households with incomes between \$50,000 and \$150,000. However, the 57% of Jewish households with incomes of at least \$150,000 who report a Jewish contribution in the year preceding the survey is pause for reflection. From a different perspective, over four-of-ten Jewish households with incomes of at least \$150,000 do not contribute Jewishly — to THE ASSOCIATED or anywhere else.

Volunteering Patterns: Almost four-of-five Jewish respondents (79%) who report volunteering with a Jewish organization report a Jewish charitable donation, compared to approximately 35%-39% of all other respondents.

Israel Travel: An estimated 84% of Jewish respondents who have been in Israel report a contribution to a Jewish charity, while only 48% of Jews who did not visit Israel report a similar donation.

Contributions to THE ASSOCIATED

Age, denomination, income, intermarriage, volunteering and Israel travel are all factors which shape reported ASSOCIATED donations. The discrepancies between younger and older, non-denominational and Orthodox, intermarried and inmarried are especially significant if they foreshadow continued increases in the non-giving populations.

PHILANTHROPY

Exhibit 87 Relationship of Key Variables to Percentage of Households Which Report Charitable Donations to Jewish Causes and to THE ASSOCIATED, 2010 Greater Baltimore Jewish Community Study

Variables	% Households Donate to Any Jewish Cause (including THE ASSOCIATED)	% Households Donate to THE ASSOCIATED
ALL JEWISH HOUSEHOLDS	63%	40%
<u>Age of Respondent:</u>		
• Under 35	39%	13%
• 35-64	64%	42%
• 65 and over	77%	56%
<u>Denomination of Respondent:</u>		
• Orthodox	98%	52%
• Conservative	78%	58%
• Reform	64%	44%
• Non-Denominational and Secular Jews	38%	20%
<u>Intermarriage Status</u>		
• Traditional Inmarried Households	90%	62%
• Inmarried Conversionary	68%	34%
• Intermarried	29%	14%
<u>Household Income</u>		
• Under \$50,000	51%	29%
• \$50,000 - \$99,999	65%	35%
• \$100,000 - \$149,999	68%	43%
• \$150,000 +	57%	46%

PHILANTHROPY

Exhibit 87,
Continued

Relationship of Key Variables to Percentage of Households Which Report Charitable Donations to Jewish Causes and to THE ASSOCIATED, 2010 Greater Baltimore Jewish Community Study

Variables	% Households Donate to Any Jewish Cause (including THE ASSOCIATED)	% Households Donate to THE ASSOCIATED
<u>Volunteer Status</u>		
• Volunteer for a Jewish Cause	79%	53%
• Non-Jewish Cause Only	35%	19%
• No Volunteering	39%	21%
<u>Israel Travel by Jewish Respondent</u>		
• Yes - Israel Travel	84%	57%
• No – No Israel Travel	48%	28%

Households Not Contributing to THE ASSOCIATED

Respondents whose household did not contribute to THE ASSOCIATED were asked how familiar they are with Baltimore’s Jewish Federation.

- Over half (53%) of the non-donors, about 13,000 Jewish households, report that they are relatively unfamiliar with the Jewish Federation of Baltimore — 28% say they are not at all familiar with THE ASSOCIATED, and another 25% say they are not very familiar with the organization.
- In contrast, only 17% of non-donors report being very familiar with THE ASSOCIATED.

Approximately one-of-four (23%) of respondents who report that their household did not make a donation to THE ASSOCIATED in the year preceding the survey report that they had contributed in the past. They represent 13% of all Jewish households in the Study area. Combined with the 40% who report an ASSOCIATED contribution in the survey, the total (probably coincidentally) matches the 53% of households which reported an ASSOCIATED gift in the 1999 study.

Finally, among those who did not contribute recently, but report having contributed in the past, household incomes are disproportionately low. Over half (53%) of the “past-but-not-present” ASSOCIATED donors have incomes under \$50,000 compared to 32% of the “never” have given to the Federated campaign.

PHILANTHROPY

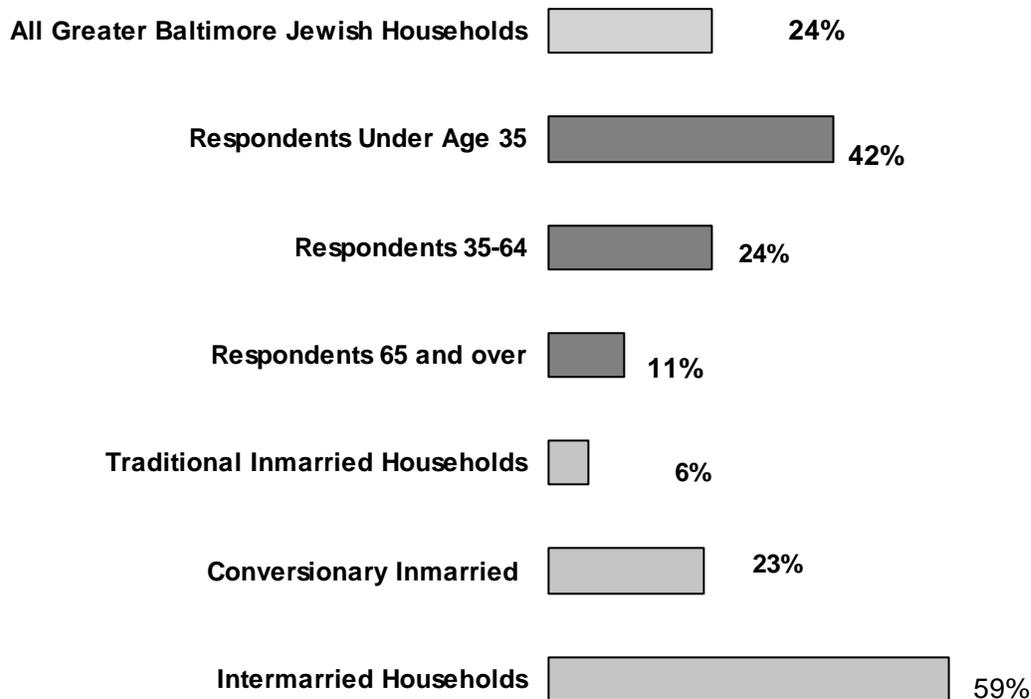
Contributing Non-Jewishly Only

One-of-five (24%) Greater Baltimore Jewish households report that they donate to non-Jewish charities only.

Younger respondents are especially likely to donate only to non-Jewish causes; 42% of respondents under age 35 compared to 24% of respondents 35-64, and 11% of senior respondents indicate that their households philanthropic contributions were only made to non-Jewish organizations.

Intermarried households are highly likely to contribute non-Jewishly only: 59% of all intermarried-respondent households say that they contribute philanthropically, but never to a Jewish organization. In contrast, among the traditionally inmarried, only 6% report a non-Jewish contribution only.

Exhibit 88 Percentage of Households Reporting Non-Jewish Donations Only, 2010 Greater Baltimore Jewish Community Study



IX. GEOGRAPHY

As noted in Chapter II, “Jewish Household and Population Estimates,” Jewish Baltimore needs to be viewed through two lenses: (1) the community-wide, Greater Baltimore area lens including all 42,500 Jewish households and 93,400 Jewish persons, and (2) a geographic lens, which highlights both similarities and differences among the Jewish sub-communities. The twin goals are to provide a portrait of Jewish Baltimore as a combined Jewish community, as well as to provide a portrait of Jewish Baltimore as a series of different — at times very different — geographic sub-communities. These differences provide significant challenges to Jewish communal policy and planning decisions, which need to be both macro and micro in their conception, design and implementation.

Geographic Areas

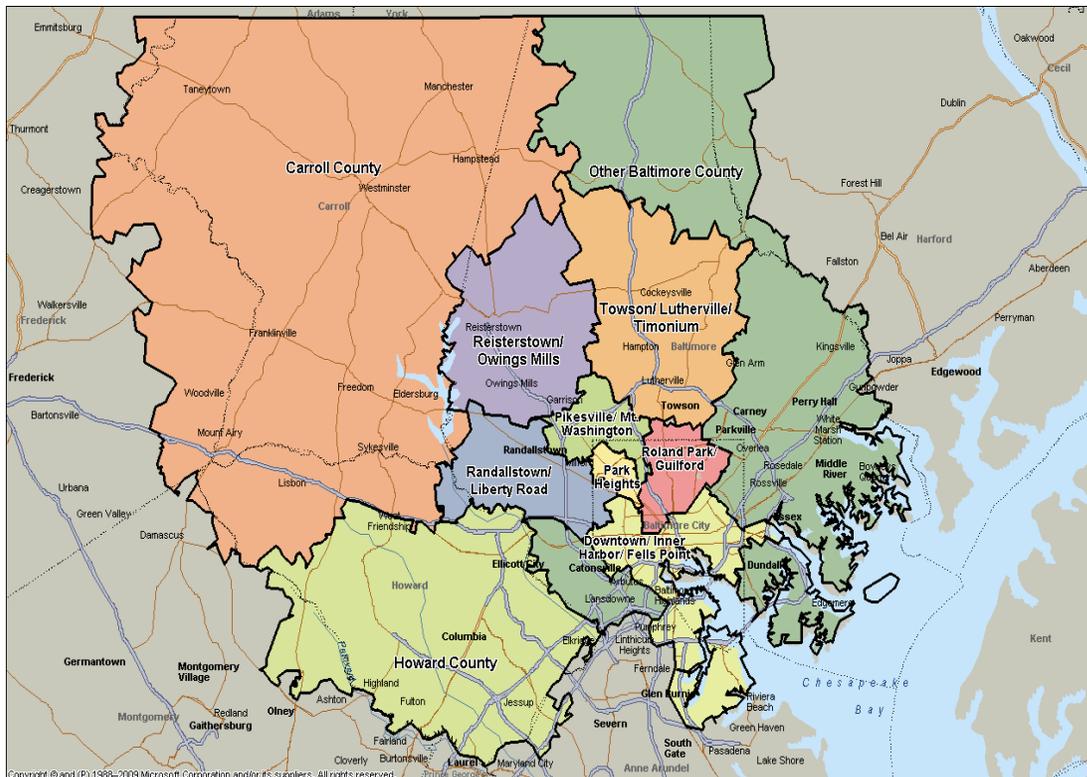
Exhibit 89 visually shows the major Jewish sub-areas again (it is the same as Exhibit 7). The major communities identified for the 2010 Study are:

- Pikesville, the largest Jewish community which is home to 31,000 Jewish persons, one-of-three Greater Baltimore Jews; Mt. Washington, contiguous to Pikesville, has another 6,600 Jews; in 1999, these two areas were combined for reporting purposes;
- The Park Heights/Cheswolde area newly designated for 13,000 Jewish persons, 14% of all Baltimore Jews; in 1999, Cheswolde was included in the combined Pikesville/Mt. Washington area by virtue of its zip code;
- Owings Mills is home to 12,100 Jewish persons (13% of all Baltimore Jews), while Reisterstown to its north has another 7,000 Jews; in 1999, these areas were combined for reporting;
- In the central city area, two smaller geographic sub-areas include the Downtown East-and-West areas (4,500 Jews) and Guilford/Roland Park (4,100 Jews);
- The Towson/Lutherville/Timonium corridor includes 5,600 Jews as it extends north from Guilford/Roland Park, as opposed to Pikesville, Mt. Washington, Park Heights-Cheswolde, Owings Mills and Reisterstown which all extend northwest from Baltimore City in the Jewish partial migration away from the City.
- Randallstown/Liberty Road was part of the original western migration of Jewish households towards the suburbs, but has not been a destination point for Jewish households over the past decade (at least) as Reisterstown and Owings Mills emerged to its north and east. In 2010, 2,900 Jews are estimated to live in the area.
- Carroll County is the logical geographic extension from Reisterstown, but minimal Jewish presence exists in this relatively sparsely populated area; 2,800 Jews live in Carroll County; few interviews were conducted in Carroll County with Jewish households.
- Finally, “Other Baltimore County” is more a statistical collection of zip codes than a residential area; it extends north and east of Towson/Lutherville/Timonium and the Downtown Baltimore Jewish community.

GEOGRAPHY

Exhibit 89 Map of Greater Baltimore Geographic Sub-areas

The map below shows the geographic sub-areas used for the 2010 Study and also underscore the high density of Jewish persons living in Pikesville /Mt. Washington and Park Heights/Cheswolde. These areas include over 50% of all Jewish persons living in Greater Baltimore, in a geographic area dwarfed in total physical size by the other Jewish sub-areas.



GEOGRAPHY

Comparisons Over Time: 1999 and 2010

Direct geographic sub-area comparisons from 1999 to 2010 are not possible. In reality, the 2010 geographic sub-area definitions are superior to the 1999 geography model, especially in differentiating among Park Heights-Cheswolde, Pikesville and Mt. Washington. For ninety-eight percent of all analyses in this report, the 2010 geographic definitions are used, while the 1999 model is only presented in the next few pages for comparison with 2010 in order to get a sense of internal change within Greater Baltimore.

- As noted earlier, from 1999 to 2010, Jewish households increased 16%, the number of people in Jewish households increased 8%, but the number of Jewish persons increased only 2%.

Using the 1999 definitions, and their 2010 counterparts, the key changes from 1999 to 2010 were:

- The number of Park Heights Jewish households (1999 definition, not including Cheswolde) grew significantly — Jewish households increased by 11% and the number of Jewish persons increased by 25%;
- The combined Pikesville/Mt. Washington Jewish community analyzed in 1999 grew slightly by 2010 in both households (7%) and Jewish-identified persons (8%);
- A combined Owings Mills/Reisterstown sub-area, on the other hand, had essentially the same number of Jewish households in 2010 as it did in 1999, but fewer Jewish persons (a 17% decline) by 2010;
 - The dynamics of this process apparently reflect the “empty nester” pattern. Many Jewish households with children in their teens and early twenties who lived in Owings Mills in 1999 had by 2010 become “empty nester” Owings Mills households;
 - The same households existed, so the number of Jewish households remained constant, but their Jewish children moved elsewhere, often within Greater Baltimore, thereby increasing the number of Jewish households in Greater Baltimore, but not Jewish persons;
 - Thus, while the number of Jewish households in Owings Mills/Reisterstown remained the same as in 1999, the number of Jewish persons declined from 1999 to 2010;
- The number of Jewish households in the 1999 sub-area “Central Baltimore” (which includes the 2010 areas Guilford/Roland Park and Downtown) increased, while the number of Jewish persons remained essentially the same;
- Towson/Timonium/Lutherville’s Jewish households increased by 30%; the number of Jewish persons increased only 4%;
- In smaller areas, less dense Jewishly, such as Carroll County and the amorphous “Other Baltimore County,” significant household growth reflects a very small base in 1999.

GEOGRAPHY

Jewish Households: 1999 and 2010

Exhibit 90 Number of Jewish Households, 1999 and 2010, and Percentage Increase, by Geographic Area Using 1999 Geographic Definitions,⁶³ 1999 and 2010 Greater Baltimore Jewish Community Studies

Geographic Area	Number of Jewish Households 1999	Number of Jewish Households 2010 Using 1999 Definitions	Percent Increase 1999 - 2010
Pikesville-Mt. Washington	15,100	16,200	+ 7%
Owings Mills-Reisterstown	7,600	7,800	+ 2%
Park Heights	3,000	3,350	+ 11%
Towson/Lutherville/Timonium	2,400	3,100	+ 30%
Central Baltimore	4,300	6,200	+ 46%
Randallstown-Liberty Road	1,800	1,800	<1%
Other Baltimore County	1,100	2,500	+ 130%
Carroll County	1,000	1,600	+54%
Zip Code Refused	300	<25	
Total	36,600	42,500	+16%

⁶³ Totals include the minimal missing information on geographic sub-area of residence in 1999 and in 2010; other Baltimore County in 1999 was labeled "other areas."

Comparisons use 1999 definitions of areas for 2010 data.

GEOGRAPHY

Jewish Persons: 1999 and 2010

Exhibit 91 Number of Jewish Persons, 1999 and 2010, and Percentage Increase, by Geographic Area Using 1999 Geographic Definitions, 1999 and 2010 Greater Baltimore Jewish Community Studies⁶⁴

Geographic Area	Number of Jewish Persons 1999	Number of Jewish Persons 2010 Using 1999 Definitions	Percent Increase 1999 - 2010
Pikesville-Mt. Washington	36,300	39,300	+ 8%
Owings Mills-Reisterstown	22,800	19,000	- 17%
Park Heights	9,000	11,300	+ 25%
Towson/Lutherville/Timonium	5,200	5,400	+ 4%
Central Baltimore	8,400	8,600	+ 2%
Randallstown-Liberty Road	4,100	2,900	- 29%
Other Baltimore County	2,300	4,100	+ 78%
Carroll County	2,400	2,800	+ 18%
Zip Code Refused	800	<50	
Total	91,400	93,400	+ 2%

⁶⁴ Please note that the use of neighborhood-based designations in the 2010 Study resulted in a sharp reduction of unknown geographic residence data since respondents who might have been reluctant to report their zip code were typically willing to report the name of the community in which they lived. Thus, in 1999, we could not assign 800 Jewish persons to a specific area while in 2010 fewer than 50 Jewish persons could not be assigned to a geographic area.

GEOGRAPHY

Not-Jewish Persons in Baltimore Jewish Households: 2010

In addition to the 93,400 Jewish persons living in Greater Baltimore, another 14,700 non-Jewish persons reside with those 93,400 Jewish persons in 42,500 households. In general, the areas with the most Jews tend to have the highest proportion Jewish compared to non-Jewish. In Park Heights-Cheswolde Jewish households, 99% of Jewish household residents are Jewish; in Mt. Washington, the percentage is 95% Jewish, Pikesville: 93% Jewish, Reisterstown: 90% Jewish, and Owings Mills: 88% Jewish. Randallstown-Liberty Road Jewish households, though relatively small in total numbers given the decline in Jewish in-migration over the past twenty years, are still 90% Jewish (of Jewish household members). Household members in the Downtown and Guilford-Roland Park sub-areas are approximately four-fifths Jewish

In sharp contrast, Carroll County Jewish household members are only 57% Jewish, while “other Baltimore County” Jewish households are only two-thirds Jewish (67%).

Exhibit 92 Number of Jewish Persons, Number of Non-Jews, Total Number of People and Percentage Non-Jewish by Geographic Area, 2010 Greater Baltimore Jewish Community Study

Geographic Area	Number of Jewish Persons	Number of Not-Jewish Persons	Total Number of People in Jewish HH ⁶⁵	Percent Jewish
Pikesville	31,100	2,400	33,500	93%
Mt. Washington	6,600	300	6,900	95%
Park Heights + Cheswolde	13,000	200	13,200	99%
Owings Mills	12,100	1,700	13,800	88%
Reisterstown	7,000	800	7,700	90%
Towson-Lutherville-Timonium	5,600	2,400	8,100	70%
Downtown (East and West)	4,500	1,000	5,500	81%
Guilford-Roland Park	4,100	1,200	5,300	77%
Randallstown-Liberty Road	2,900	300	3,200	90%
Other Baltimore County	3,900	2,300	6,100	63%
Carroll County	2,800	2,000	4,900	57%
TOTAL	93,400	14,700	108,100	86%

⁶⁵ Numbers may not add precisely due to rounding for presentation.

GEOGRAPHY

Denomination

Each area reflects essentially unique denominational patterns which shape Jewish life at the micro-geographic level.

- Two thirds of Park Heights/Cheswolde Jewish survey respondents (67%) identify as Orthodox, while very, very few Jewish respondents in Towson, Guilford/Roland Park, Downtown, and Carroll are Orthodox Jews.
- Non-denominational-secular denominational percentages are relatively high in the Towson/Lutherville/Timonium area as well as in Guilford/Roland Park, Downtown, “Other Baltimore County” and Carroll County.

Exhibit 93 Denomination, Jewish Respondents, by Geographic Area, 2010 Greater Baltimore Jewish Community Study

Geographic Area	Denomination of Jewish Respondents				Total
	Orthodox	Conservative	Reform	Non-Denominational Secular	
Pikesville	36%	32	21	10	100%
Mt. Washington	20%	36	31	13	100%
Owings Mills	5%	40	33	22	100%
Reisterstown	3%	41	45	11	100%
Park Heights + Cheswolde	67%	22	7	4	100%
Randallstown	14%	43	40	3	100%
Towson-Lutherville-Timonium	<1%	38	28	34	100%
Guilford-Roland Park	1%	24	34	41	100%
Downtown (City East and West)	3%	15	29	53	100%
Other Baltimore County	<1%	22	38	40	100%
Carroll County	<1%	27	30	42	100%
Total Greater Baltimore	21%	32	27	20	100%

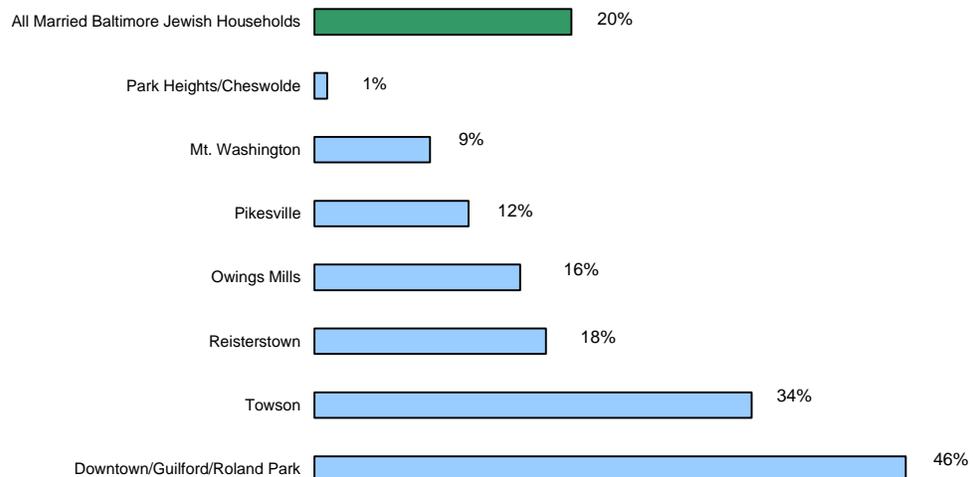
GEOGRAPHY

Intermarriage by Geographic Area

Intermarriage rates vary significantly by geography within the Greater Baltimore Study area — in many ways, geographic variation in intermarriage rates eloquently defines the Jewish nature of each of these Baltimore sub-communities.

- Intermarriage rates are lowest in Park Heights/Cheswolde, where only 1% of all married couples are intermarried;
- Mt. Washington and Pikesville intermarriage rates are similar (9% and 12% respectively), and low compared to all other sub-areas;
- Owings Mills (16%) and Reisterstown (18%) intermarriage rates reflect the overall Greater Baltimore rate;
- Intermarriage in Towson and Downtown are much higher than the overall norm⁶⁶ — 34% in Towson and 46% in Guilford/Roland Park/Downtown.

Exhibit 94 Percent of Married Couples Who Are Intermarried, by Geographic Area, 2010 Greater Baltimore Jewish Community Study



⁶⁶ In this analysis, and in most subsequent geographic analyses by sub-area, two compromises were needed because of the limited number of interviews with married respondents. First, data are not presented for Randallstown/Liberty Road, Carroll County and “other Baltimore County” given relatively low Jewish populations and too few interviews with married couples for the data to be presented with confidence. Carroll County has a high intermarriage rate (64%), obviously, given the relatively low proportion of Jewish household members who are Jewish, while Randallstown has historically had a very low intermarriage rate, but almost as many widowed respondents as married respondents.

Second, while Downtown and Guilford/Roland Park are different areas in 2010, the limited number of interviews with married couples required combining the two “Central Baltimore” areas for this table and for many others; even given lower numbers uncombined, the percentage intermarried within each was essentially the same as in the combined area.

GEOGRAPHY

Demographic Patterns

Marital Status:

In most sub-areas, the percentage of married respondents is between 61% and 72%, a typical range. In Towson-Lutherville-Timonium, only half (49%) of the survey respondents are married, while in the combined Guilford–Roland Park-Downtown area, only one-in-three respondents is married.

Both of these areas have relatively high percentages of never married respondents (Towson-Lutherville: 31% and Guilford-Roland Park-Downtown: 44%). In terms of widowed persons (data not shown), 37% of Randallstown respondents are widowed; despite the relatively minimal number of interviews, the high percentage widowed (37%) defines the area well.

Seniors:

Park Heights-Cheswolde has the highest percentage of households with a senior (49%), followed by Mt. Washington (45%); both areas also have a sizeable proportion of households with children.

Reisterstown is a young growth area, with relatively few senior households (12%), yet 56% of households include a child. Pikesville has a relatively balanced community: 39% of households include a senior, 34% a child.

Towson-Lutherville and Guilford-Roland Park-Downtown have relatively few households with seniors and relatively few with children.

Household Income:

The Guilford-Roland Park-Downtown area is relatively affluent — almost four-of-ten (38%) households living there report annual household incomes of at least \$150,000, while only 17% report incomes under \$50,000.

Park Heights-Cheswolde Jewish households reflect the opposite pattern, 52% of all households report annual incomes under \$50,000 while only 6% have incomes of at least \$100,000. Mt. Washington Jewish households also have a much higher percentage of Jewish households with incomes under \$50,000 (41%) than household with incomes over \$150,000 (13%).

GEOGRAPHY

Exhibit 95 Demographic Comparisons by Geographic Area,
2010 Greater Baltimore Jewish Community Study

Percent of Households in Geographic Area with Demographic Characteristic						
Geographic Area ⁶⁷	Percent Married	Percent Never Married	Any Child in HH	Anyone in HH 65+	Incomes Under \$50,000	Incomes \$150,000 or more
Pikesville	68%	12%	34%	39%	28%	20%
Mt. Washington	63%	13%	30%	45%	41%	13%
Owings Mills	61%	17%	43%	30%	30%	23%
Reisterstown	72%	16%	56%	12%	14%	14%
Park Heights-Cheswolde	66%	9%	38%	49%	52%	6%
Towson-Lutherville	49%	31%	21%	16%	27%	22%
Downtown + Guilford-Roland Park	33%	44%	16%	22%	17%	38%

⁶⁷Data on Carroll County, Other Baltimore County and Randallstown are not presented, given the relatively few number of interviews there. Again, Guilford-Roland Park and Downtown have been combined for these tables.

GEOGRAPHY

Children: Geography and Numbers

Approximately 26,000 children reside in Greater Baltimore Jewish households. Of these, 7,500 (29%) live in Pikesville, 18% in Park Heights/Cheswolde, 14% in Owings Mills and 10% in Reisterstown. Relatively few children live in Randallstown and the Downtown area.

In terms of area milieu, Pikesville, Park Heights have significant numbers of children in all age groups summarized below, while in Owings Mills and Reisterstown, there are significantly older children (ages 9-17) than there are children between the ages of birth and eight years old.

Exhibit 96 Number of Children in Geographic Areas, by Age, 2010 Greater Baltimore Jewish Community Study

Geographic Area	Age of Child				All Children
	0-4 Years Old	5-8 Years Old	9-12 Years Old	13-17 Years Old	
Pikesville	2,600	1,400	1,100	2,500	7,600
Mt. Washington	600	400	500	200	1,700
Park Heights + Cheswolde	1,400	900	800	1,600	4,700
Owings Mills	500	500	1,300	1,200	3,500
Reisterstown	400	450	600	1,000	2,450
Towson-Lutherville-Timonium	500	300	200	300	1,300
Downtown (East and West)	300	100	100	<50	550
Guilford-Roland Park	400	200	200	200	1,000
Randallstown-Liberty Road	50	<25	200	<25	300
Other Baltimore County	600	350	<50	650	1,500
Carroll County	200	300	300	400	1,200
TOTAL	7,600	4,800	5,400	8,000	25,800⁶⁸

⁶⁸Age of some children was not provided by respondent; numbers shown are rounded and do not include extrapolation for missing data. The estimated number of children in Jewish households in Greater Baltimore is 26,100.

GEOGRAPHY

Raising Children Jewish: Percentages by Geography

Patterns of raising children Jewishly or not Jewishly are very strongly related to geographic area of residence of the household, reflecting inmarriage vs. intermarriage patterns and denominational patterns. In the Orthodox Park Heights/Cheswolde area, respondents indicated that every child in their households is being raised Jewish-only.⁶⁹ In Pikesville, the comparable percentage is 98%; in Mt. Washington: 92%; in Reisterstown: 89%. In Owings Mills, where children tend to be older (nine through seventeen) and intermarriage rates are higher, 70% of the children are being raised Jewish-only and 20% without any religion.

Exhibit 97 Jewish-Raised Status of Children, Percentages,
by Geographic Area,
2010 Greater Baltimore Jewish Community Study

Geographic Area	Percentage of Children Being Raised:				
	Jewish-only	Jewish and Something Else	Undecided	No Religion	Another Religion
Pikesville	98%	<1%	<1%	1	<1%
Mt. Washington	92%	1	<1%	3	4
Park Heights/Cheswolde	100%				
Owings Mills	70%	9	<1%	20	1
Reisterstown	89%	8	<1%	1	1
Towson/Lutherville/Timonium	60%	10	15	7	7
Downtown/Guilford/Roland Park	41%	10	41	8	<1%
Other Baltimore County	16%	6	24	34	19
Carroll County	30%	15	21	11	23

⁶⁹ Given minimal numbers of interviews with households with children, Randallstown data are not presented in the exhibit above. While the number of interviewed household with children is under fifty in "Other Baltimore County" (42) and Carroll County (29), these areas are included since the data corroborate intermarriage rate patterns and are instructive. Downtown has been combined with Guilford/Roland Park in order to have a sufficient number of interviews with households with children.

While UAI would normally not report a 100% rate of raising children as Jewish-only because the 2010 Study is a random sample, not a census, and a census would likely find at least one child not being raised Jewish-only there, 100% is shown for Park Heights/Cheswolde since it does reflect the nature of this community.

GEOGRAPHY

Jewish Connections: Values

The “Jewish nature” of the Greater Baltimore Jewish sub-communities reflects, in many ways, intermarriage patterns and the percentage of non-Jewish persons living in the area’s Jewish households. The Jewish cultural milieu appears to be strongest in Park Heights-Cheswolde, Pikesville, Mt. Washington, Reisterstown, Randallstown and Owings Mills, moderately strong in Towson-Lutherville-Timonium, and Guilford-Roland Park, and weakest in the “Downtown” area, Carroll County and “other Baltimore County.”

Three key Jewish values are analyzed by geographic sub-area in Exhibit 98: the Jewish respondent’s sense of the importance to them of being Jewish, the importance of being connected to a Jewish community, and the respondent’s estimate of how strongly they are connected to Jewish community in Greater Baltimore.

- Being Jewish is reported as “very important” by 74% of all Jewish survey respondents in Greater Baltimore, ranging from approximately 90% of Jewish respondents in Pikesville, Mt. Washington and Park Heights to 70%-80% of Jewish respondents in Owings Mills, Reisterstown, Towson-Lutherville-Timonium and Randallstown, percentages between 50% and 60% in Guilford-Roland Park and Downtown, about half of Carroll County Jewish respondents and only 30% of other Baltimore County Jewish respondents.
- A similar pattern, with some interesting differences, is reflected in answers to whether the respondent feels it is very important to be part of a Jewish community in Greater Baltimore, and whether the respondent feels “a lot” connected to a Jewish community in Greater Baltimore.
 - In the strongest Jewish-connected areas of Pikesville, Mt. Washington and Park Heights-Cheswolde, responses on all three Jewish values indicators are high, reflecting strong connections by about two-of-three Jewish respondents in each of these areas;
 - In Owings Mills and Reisterstown, about four-of-ten Jewish respondents views being connected to a Jewish community as very important and a similar percentage feel “a lot” connected to a Jewish community;
 - In Randallstown and Guilford-Roland Park, the low-to-moderate levels of being connected to a Jewish community as both a goal and as a reality are more indicative of Jewish disconnections than are the professed being Jewish is “very important” answers;⁷⁰ in the “other Baltimore County,” Carroll County and the “Downtown” areas apparently marginal to Jewish life in Greater Baltimore, few Jewish respondents feel it is important to be part of a Jewish community and fewer feel “a lot” connected;
 - Towson-Lutherville-Timonium response patterns vary in a semi-random pattern on different questions, perhaps reflecting either the need for more interviews in an apparently very heterogeneous geographic sub-area.

⁷⁰ Please note that we have included several areas with a limited amount of interviews (Randallstown, the Downtown area, Carroll County and “other Baltimore County,” and to some extent the Towson/Lutherville/Timonium area) in these analyses of Baltimore’s Jewish geography in order to allow for a fuller comprehension of the internal geographic differences within the Study area. In general, the patterns are so clear that the limited number of interviews does not require that these areas be excluded.

GEOGRAPHY

Exhibit 98 Jewish Values by Geographic Area, Jewish Respondents,
2010 Greater Baltimore Jewish Community Study

Geographic Area	Percent of Jewish Respondents Who Feel:		
	Being Jewish Is Very Important	Being a Part of a Jewish Community Is Very Important	“A Lot” Connected to Jewish Community in Baltimore
Pikesville	88%	68%	67%
Mt. Washington	87%	70%	66%
Owings Mills	68%	47%	40%
Reisterstown	70%	42%	43%
Park Heights + Cheswolde	90%	73%	66%
Randallstown	75%	31%	24%
Towson-Lutherville-Timonium	80%	25%	49%
Guilford-Roland Park	53%	23%	21%
Downtown (East and West)	59%	10%	6%
Other Baltimore County	30%	15%	1%
Carroll County	48%	27%	12%
Total Greater Baltimore	74%	48%	45%

GEOGRAPHY

Affiliation and Ritual Celebration

Exhibit 99 summarizes sub-area geographic patterns re: Jewish congregation affiliation and Jewish ritual practice celebration.

Formal Jewish affiliation and Jewish ritual observance is especially low among the limited number of respondents interviewed in the Downtown area, reflecting (except for lighting Chanukah candles) lower Jewish connections than even Carroll County respondents. The 28% of Downtown respondents who report that their household usually/always attends a Passover Seder is surprisingly low, but also reflects the seriousness with which survey respondents attempted to answer each question on its own merits.

Exhibit 99 Jewish Affiliations and Ritual Celebration by Geographic Area, 2010 Greater Baltimore Jewish Community Study

Geographic Area	Percent of Households in Sub-area:				
	Belongs to Congregation	Attends Passover Seder ⁷¹	Lights Chanukah Candles	Lights Shabbat Candles	Keeps Kosher Home
Pikesville	59%	83%	78%	46%	38%
Mt. Washington	54%	84%	88%	54%	39%
Owings Mills	45%	76%	70%	29%	11%
Reisterstown	58%	90%	92%	23%	6%
Park Heights + Cheswolde	76%	96%	93%	75%	74%
Randallstown	46%	90%	82%	29%	20%
Towson-Lutherville-Timonium	20%	77%	69%	35%	4%
Guilford-Roland Park	35%	87%	66%	22%	4%
Downtown (City East and West)	8%	28%	58%	4%	4%
Other Baltimore County	26%	49%	50%	13%	21%
Carroll County	16%	58%	51%	4%	0%
Total Greater Baltimore	46%	76%	74%	36%	26%

⁷¹“Always/usually” answers combined for Passover Seder, Chanukah candles and Shabbat candles; kosher responses are yes, without any conditions, qualifications.

GEOGRAPHY

Israel, Volunteering, Philanthropy

Finally, Exhibit 100 summarizes data on travel and emotional attachment to Israel, volunteering for a Jewish cause, and philanthropic donations to any Jewish cause and to THE ASSOCIATED.

The data reflect, once again, remarkable heterogeneity within the 2010 Jewish Community Study area, from the strong connections to Israel and Jewish philanthropy among those in the five largest Jewish sub-areas to the surprisingly high levels of Israel connection and Jewish philanthropy among Guilford-Roland Park respondents.

Exhibit 100 Israel, Volunteering, and Charitable Practices by Geographic Area, 2010 Greater Baltimore Jewish Community Study

Geographic Area	Percent of Respondents/Households in Sub-area:				
	Feel "Very" Attached to Israel	Have Visited Israel	Have Volunteered for a Jewish Cause	Donated to Any Jewish Cause	Donated to THE ASSOCIATED
Pikesville	64%	76%	75%	77%	48%
Mt. Washington	39%	73%	75%	88%	59%
Owings Mills	34%	37%	64%	66%	51%
Reisterstown	34%	43%	54%	71%	47%
Park Heights + Cheswolde	77%	80%	70%	88%	50%
Randallstown	49%	28%	46%	53%	36%
Towson-Lutherville-Timonium	40%	42%	54%	39%	23%
Guilford-Roland Park	44%	52%	56%	59%	35%
Downtown (City East and West)	10%	18%	33%	16%	9%
Other Baltimore County	46%	56%	41%	41%	26%
Carroll County	10%	11%	33%	31%	18%
Total Greater Baltimore	46%	55%	61%	63%	40%

X. CONCLUSIONS & NEXT STEPS

Baltimore is a stable Jewish community, with relatively high measures of Jewish engagement. But, a significant minority of the Jewish community is not highly engaged in Jewish life.

- Of particular concern, many younger Jews do not seem to find a place in the Jewish community. This is especially true of young singles who do not identify with a denomination and young Jewish adults who intermarry.
- It will take an extraordinary effort to engage these younger Jews in Jewish life in ways that are meaningful to them. Fortunately, Baltimore has strong leadership which is willing and able to respond with ideas and resources.

Orthodox Jews are increasing in number, highly engaged in Jewish life, and with differences in life style that may affect community cohesion. It is likely that this growth will continue into the future.

- Highly educated and Jewishly committed, Orthodox Jews represent an important community-building resource.
- At the same time, efforts will need to be made to create conditions supportive of mutual respect and understanding among all members of the Baltimore Jewish community, using opportunities to coalesce around shared interests (e.g., Israel and philanthropy).

Many Jews are just managing and/or are living in or near poverty. Cost inhibits participation in Jewish life, especially for those families earning under \$50,000 a year.

- The high cost of leading an active Jewish life is a continuing national concern, especially in the context of difficult economic times.
- There are no easy answers. In some cases, people need to be helped to access existing public and private resources; in others, it may be possible to lower the costs of participation by restructuring approaches to membership.

Important social service issues exist, especially in the area of employment.

- The organized Jewish community in the United States rarely gets involved in the economic life of the community, except for vocational services.
- The economic needs in the Jewish community are significantly serious that it suggests the need for a careful assessment of whether or not the organized Jewish community can supplement the efforts of government and private industry to help improve the economic situation of community members in need.

Seniors continue to be a population with significant needs, especially those living alone.

- For seniors in the community, their family is the first line of support in coping with the physical, social and cognitive dimensions of aging.
- For those who live alone and do not have adult children living in the area, the community is the first line of defense in helping people to lead healthy, safe and satisfying lives as they age.

Feedback and the Future of the Jewish Community

Reflection and discussions that typically follow the public release of a Jewish community study will undoubtedly stimulate additional questions that can be answered by survey data that could not be included in this summary document.

Additional survey data are included in the Study data file, which has already been deposited with the Planning & Allocations Department within THE ASSOCIATED. Several members of that Department have already been trained in using the data file. They have done their own analyses of the data file in order to revise community presentations that they have made to over seventy-five Jewish organizations in Greater Baltimore and to address issues raised by key lay leaders and professionals within the Jewish community.

Hopefully, the *Summary Report* portrait of Greater Baltimore Jewish households and the people living in them can help the continuing efforts of Jewish agencies and organizations build a stronger 21st century Jewish community.

The release of this *Summary Report* should mark the transition to the next stage of the community study — additional analysis and communal action.