

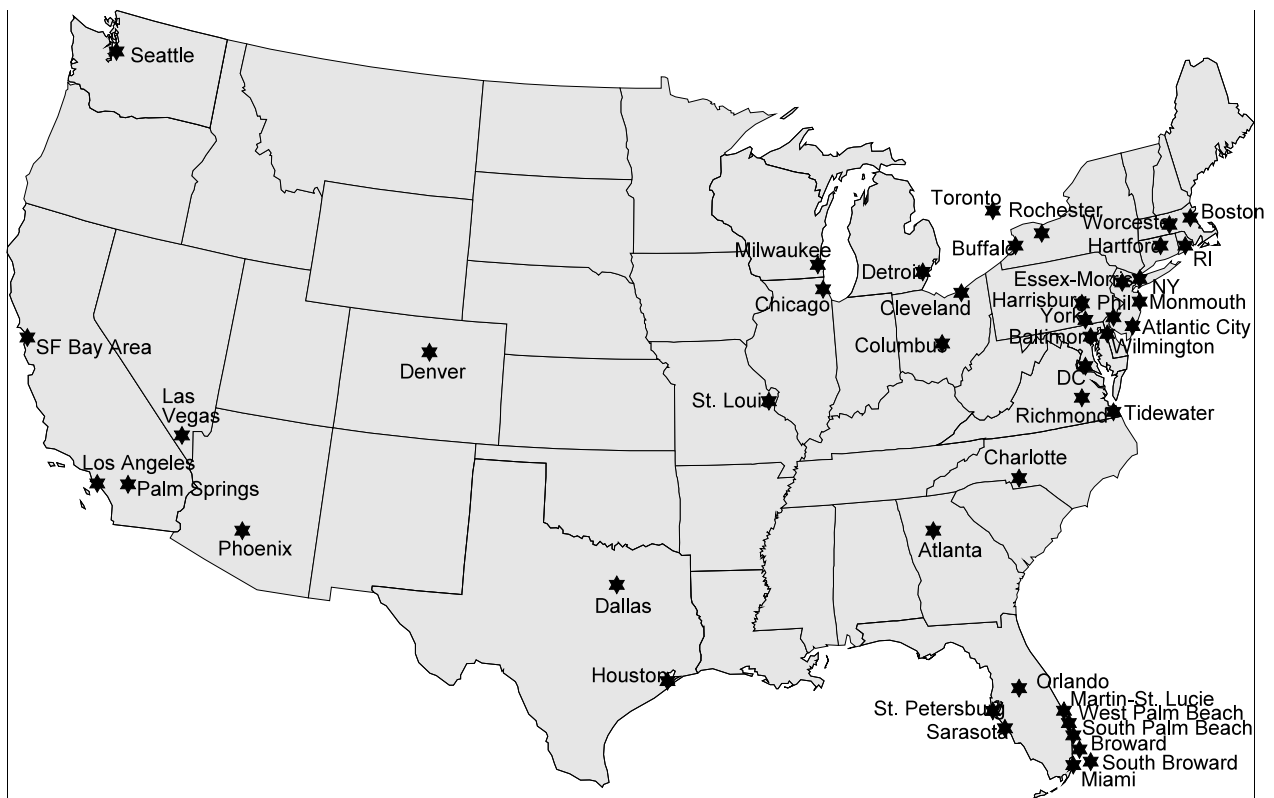
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HOW JEWISH COMMUNITIES DIFFER

VARIATIONS IN THE FINDINGS OF LOCAL JEWISH POPULATION STUDIES

Ira M. Sheskin

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The 45 Communities in this Report

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Note: United Jewish Communities (UJC) is the organization formed by the merger of the United Jewish Appeal, Council of Jewish Federations, and the United Israel Appeal.

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INTRODUCTION

The 1990 National Jewish Population Survey (NJPS 1990) changed the agenda of the organized American Jewish community, sparking concern around the country with the issues of Jewish continuity and intermarriage. Interest in the NJPS 1990 results has been so substantial that United Jewish Communities (UJC) is currently undertaking NJPS 2000 and has allocated a budget for NJPS 2000 more than double that of the former study. The sample size for NJPS 2000 is expected to be double that of the nearly 2,500 interviews completed in 1990. Many additional methodological improvements have been made. Clearly, American Jewry at the national level has made a commitment to strong, scientific research as a tool for proper planning.

While NJPS 1990 provided data at the national level, its local applications were limited because the sample size was not sufficient for analysis at the metropolitan area level, with the partial exceptions of New York, Los Angeles, and South Florida (Miami, Broward, South Palm Beach, and West Palm Beach). Thus, community population studies, almost always organized and funded by local Jewish federations, continued apace during the 1990s. Between 1982 and 1999, forty-five Federations completed one or more scientific local Jewish population studies. These studies covered a wide range of topics, including population size, population growth, and population distribution, migration, other demographic characteristics, religiosity, memberships, Jewish education, familiarity with and perceptions of Jewish agencies, social service needs, antisemitism, Israel, the media, and philanthropy. The studies referenced in this book were completed in communities that collectively contain approximately 78% of American Jews.

The purpose of this book is to present the major results of forty-five local Jewish population studies completed between 1982-1999. The experience of this author is that the results of a community's population study are much more meaningful when viewed in a comparative context with the results of similar studies in other communities. By collating information from a variety of local studies, this book will prove useful to both social scientists whose research focuses on local Jewish communities and practitioners in these communities.

An important contribution of this book is the documentation of significant diversity among American Jewish communities. On almost all measures reported, Jewish communities show significant variation. For example, the percentage of couples who are intermarried varies between 5% in Atlantic County and 47% in Charlotte. This diversity must be noted, for it implies that programs and ideas that may be effective in one community may not be effective in others. Understanding these geographic differences in dealing with the challenges facing the American Jewish community is critical. These differences exist in all areas, including basic demographics, mobility, levels of religiosity and membership, levels of Jewish education, social service needs, and levels of philanthropic activity.

Four groups of readers should find this book useful. The **first group** consists of those with access to a recently completed population study in their own community who desire to compare their community with others. The **second group** includes those whose communities either have never

undertaken a population study or did such a study too long ago for it to be considered current. The **third group** includes the researchers and “demographic study committees” who participate in the design of new studies. The **fourth group** includes academic social scientists interested in studying the Jewish community as a whole and in assessing differentials among communities.

USE OF THIS BOOK IN COMMUNITIES WITH A RECENT POPULATION STUDY

This book enables people in communities that have recently completed population studies to compare their own study results with those of other communities. When comparative data are absent, the significance of a result is often unclear.

Is 12% elderly low or high? Does it suggest that a certain community, compared with others, needs to concentrate more on elderly services, or less?

If 40% of a community is “very familiar” with the Jewish federation, is that high, average, or low? As no Jewish federation has achieved above 42% on this measure, it can be assumed that surpassing this measure would probably be difficult. If, on the other hand, only 15% in a community are very familiar with the Jewish federation, it is likely that marketing efforts can make a difference in raising awareness.

Does a finding that 31% of a community have personally experienced antisemitism in the past year suggest that, compared with other communities, a given Jewish federation should be allocating more resources to community relations or fewer? Does it suggest that a Jewish federation should, to a greater extent than elsewhere, emphasize the Jewish federation’s community relations role in appealing for donations?

Very often, in examining potential programs, Jewish federations look to other communities for models that have been successful. Yet, a program that is successful in one community may fail, or be much less successful, in another. Before importing a program from Community A to Community B, lay and professional leaders should examine demographic and other differences between the two communities. These differences may suggest that a successful program in Community A may have difficulties in Community B, or may need modification to be successful.

It is always important to determine which other communities make the most appropriate comparisons for any given community. Several factors need to be considered, and they indicate the need for a cautious approach in making comparisons. **First**, comparisons of a 1999 study in Community A with a 1984 study in Community B have clear problems. Jewish communities may change dramatically over time. During the last two decades of the twentieth century, much of the European-born population died, intermarriage and assimilation increased, and many communities welcomed new Russian immigrants, among other changes. Consequently, every table shows the years in which the telephone calling for each study was completed.

Second, comparisons are usually better among communities of similar Jewish population size. Comparing Richmond (Jewish population of 12,000) with Philadelphia (Jewish population of 206,000), for example, must be done within the context of the size differences. (Table B provides the population sizes of the communities in this book.) Actually, all comparisons should be made in light of basic communal differences. For example, South Palm Beach County (Florida) has a low intermarriage rate (5%) compared with other communities. This lower rate is not due to the “strength” of that community, but to the fact that 69% of the population in South Palm Beach was age 65 and older (in 1995), a group for which the intermarriage rate is very low.

For some comparisons, differences in the overall demographics of a community are less relevant. For example, in examining the percentage of households with children who are synagogue members, the overall percentage of elderly in a community is not relevant because the analysis is limited to appropriate subgroups. For example, it *is* appropriate to compare Atlanta (12% age 65 and older) with South Palm Beach (69% age 65 and over) on this measure.

Third, comparisons with other communities within one’s own geographic area may be considered most appropriate and meaningful. Comparing western communities with eastern communities, for example, may not be appropriate because of the different overall milieu of these two areas. Occasionally, comparisons may be made with communities from which a community’s population has migrated. For example, in South Florida, comparisons to New York, Philadelphia, and Boston have meaning to many people because they formerly lived in these northern communities. While such comparisons may be considered inappropriate because of the different milieus in the North and South, they are sometimes useful to migrants. Someone in South Florida who came from Cleveland, for example, and is trying to understand why certain fund-raising techniques for capital campaigns work well in Cleveland, but not in Broward County, will benefit from the comparison of length of residence data in the two communities.

USE OF THIS BOOK IN COMMUNITIES WITH NO RECENT POPULATION STUDY

Communities that have not completed a local population study can use this book in a variety of ways. For example, before beginning a population study, this author often asks the “Demographic Study Committee” of the Jewish federation to estimate the percentage of households in their community which are single parent families. Invariably, estimates are 10% or higher. Information in the Household Structure table of this book reveals that the reality is 1%-6%. Therefore, referring to these tables may provide unsurveyed communities with more realistic parameters within which to estimate their own demographics.

In other cases, the range of percentages in the tables is too broad to provide much guidance. For example, the percentage locally born varies between 76% in Worcester and 2% in South Palm Beach and West Palm Beach. Consequently, little guidance is provided about what this percentage would be in a community not yet surveyed. An exception to this might be that another Florida retirement community could easily conjecture that their percentage is much closer to South Palm Beach and West Palm Beach than to Worcester.

A “middle ground” example might be the percentage of the population age 17 and younger. This measure varies between 6% in South Palm Beach to 29% in Cleveland. Yet, of the almost 40 communities in Table 15, only 11 do not have 20%-29% of their population age 17 and younger, and 8 of these 11 are Florida retirement communities. Thus, lacking any better information, the best guess is that about 25% of a given community is age 17 and younger. If the “going guestimate” for a community is 10,000 persons in Jewish households, than one might conjecture that about 2,500 persons in the community are age 17 and younger.

Alternatively, one might select from Table 15 several communities believed to be similar in population size and region of the country and use an average of their percentages.

While these tables can provide some guidance to communities without studies, the data are clearly no substitute for undertaking a population study specific to a community.

USE OF THIS BOOK IN COMMUNITIES PLANNING A POPULATION STUDY

One problem in planning any study is that there is a practical limit to the length of time that respondents can be interviewed on the telephone while maintaining the high response rate necessary for obtaining quality information. A research firm like Gallup rarely conducts a poll that lasts more than 15 minutes, because of the feeling that both the interviewer and the interviewee tire at this point and the quality of the answers becomes questionable.

Jewish population studies often use a longer interview time, as shown in Table B (Column E). Because Jewish population studies interview Jews about being Jewish (ostensibly a topic in which the interviewee should have some interest), the general feeling has been that Jewish population studies can have a longer interview time. Still, 16 of the 25 Jewish population studies completed since 1992 have had an interview time of 20 minutes or less. Because of this time restriction, no community has asked all of the questions included in these tables.

It is hoped that the publication of these tables will encourage researchers to ask similar questions and to report the results in a manner consistent with the categories used in this book.

COMPARING COMMUNITIES

The tables in this book compare communities on one variable (such as synagogue membership, percentage of 6-12 year olds enrolled in Jewish education, and donating to Jewish charities) at a time. In making comparison between communities on individual variables, it is important to put these comparisons into the overall context of a community’s demographics. This author is currently analyzing these data in a “multivariate” fashion to examine the extent to which key community indicators (such as synagogue membership) can be explained by the differences in the demographics of the various communities.

The community studies included in this volume were completed over a 17-year period. The possibility exists that differences between Place A in 1982 and Place B in 1999 may not be due to spatial differences between Places A and B, but rather to the temporal differences in the surveys. Thus, the intermarriage rate in Place B may be higher than in Place A, not because of Place B's geographic location or demographic profile, but rather because the survey in Place B was completed 17 years later. Obviously, this is an extreme case since most comparisons in this volume are between surveys closer in time than the total 17-year span of this example.

Most importantly, survey methods differed among the studies (Table B). Random digit dialing (RDD) is the only reliable, scientific sampling method for this type of study. To be included in this volume, at least part of a study's sample had to be selected using RDD. Only a few communities, however, used an "RDD-only" approach. Some used RDD with Distinctive Jewish Names (DJNs) sampling from telephone directories. Others involved RDD plus sampling from the computer list of the local Jewish Federation, sometimes supplemented with lists of names from local Jewish organizations and synagogues. Different sampling methods may lead to differences in results. Thus, the intermarriage rate in Place B may be higher than in Place A, not because of Place B's geographic location, but rather because the survey in Place A was completed using the Jewish Federation's mailing list for at least part of the survey and this list includes proportionately fewer intermarried households. It can be impossible to separate the spatial differences from the methodological differences.

Survey logistics also differed from community to community. The extent to which initial refusals to cooperate were pursued vary from community to community. This can lead to significant differences in the response rates among communities. Thus, differences among the Jewish populations of different metropolitan areas which one might be tempted to attribute to geography could very well be due to differences in survey methodology.

Finally, no two community questionnaires have been exactly the same. Although researchers have freely shared survey instruments and the Council of Jewish Federations' National Technical Advisory Committee suggested a "prototype" questionnaire in 1989, no two communities have used the exact same questionnaire. The evidence is clear from the literature of survey research that even a slight change in question wording, or a change in the order in which questions are asked, can have a significant impact upon survey results. Thus, differences between the Jewish populations of different metropolitan areas which one may be tempted to attribute to geography could very well be due to differences in question wording or question order.

In summary, many problems exist in comparing the results of the local community surveys that have been commissioned by Jewish Federations in American cities. These relate to the differences in the year in which surveys were conducted, to differences in sampling technique, and to differences in question wording and order. In spite of these problems, these surveys represent a unique and valuable source of data on the geography of American Jews. This author has every confidence that, in spite of the problems, the results of these surveys do suggest some important geographical variations in the characteristics and behaviors of the American Jewish community.

CRITERIA FOR SELECTING COMMUNITIES INCLUDED IN THIS BOOK

To be included in this book, a community survey had to meet the following criteria:

1. A random digit dialing (RDD) telephone survey had to be used for at least part of the sample. This technique is necessary for a study to obtain results that accurately represent a population. When done well, the response rate (the percentage of households who identify themselves as containing one or more self-defined Jewish individuals who agree to be interviewed) is high. RDD also eliminates the necessity of compiling a list of Jewish households from which to sample.

In an RDD telephone survey, four-digit random numbers are generated to produce 7-digit telephone numbers for each of the three-digit telephone exchange codes (or prefixes) in the study area. When an interviewer dials a number, no guarantee exists that a residence, let alone a Jewish residence, is reached. In some communities, tens of thousands of numbers had to be dialed to find 200 Jewish households to interview. Many numbers dialed are non-Jewish households, businesses, disconnected numbers, not in service numbers, numbers changed to unlisted numbers, numbers that have been changed to new numbers, no answers, and fax machines.

Because no guarantee exists that a Jewish household has been reached with RDD, the first questions asked after an introduction ascertain whether anyone in the household is Jewish. If someone is, the interview continues. If no one is Jewish, the non-Jewish interviewee is thanked and the interview ended.

An important aspect of this procedure is that it results in an appropriate share of interviews from households who are not listed in the telephone directory. Based on information in about ten Jewish communities, about 10%-20% of Jewish households do not have their telephone numbers published in the telephone directory. Perhaps more importantly, RDD does not rely on Jewish households making themselves known to the community by joining a Jewish organization or by donating money to a fund raising campaign. Thus, a more accurate representation of the community should be obtained with RDD than with telephone directory methods or methods that rely upon randomly selecting households from organizational mailing lists.

RDD is the accepted method for completing a scientific telephone survey. UJC and its National Technical Advisory Committee support its use and it is the most commonly used method both within Jewish population research and within the field of survey research in general.

Finally, RDD provides the best procedure for devising an estimate of the size of the Jewish population. The percentage of Jewish households is derived based on the percentage of respondents who indicate that someone in the household is Jewish. This percentage may then be multiplied by the number of households in the area (a number usually available through a local governmental planning organization) to yield the number of Jewish households. This number may then be multiplied by the average household size to determine the number of persons residing in Jewish households.

Only Atlantic County (1985), Broward (1997), Essex-Morris (1998), Hartford (1982), Houston (1986), New York (1990), Philadelphia (1997), Phoenix (1983), South Palm Beach (1995), and West Palm Beach (1999) used an all RDD approach. In all other communities, some interviews were obtained by RDD, and others through a list sample or using distinctive Jewish names (DJNs) from the telephone directory. Weighting factors were then generally employed to “remove” some biases of list and DJN samples by assuming that certain distributions (such as age, percentage who belong to a synagogue, level of intermarriage, etc.) are correct in the RDD sample. Studies that used only DJN or a list, or a combination of DJN and list, are excluded because the representativeness of their results is questionable. For example, 5 of the 6 DJN/list studies examined for possible inclusion in this book had percentages for synagogue membership that were higher than *any* of the RDD studies in this book.

2. The RDD portion of the study had to be geographically extensive. A few communities used RDD, but only in a small area of the community. For example, in Pittsburgh (1984), RDD interviews were completed only in Squirrel Hill, the traditional area of Jewish settlement. Since Jews who have chosen to remain within this traditional Jewish neighborhood are doubtless different from those who have moved to the suburbs, the RDD portion of the Pittsburgh study did not produce a random sample of all Jews in Greater Pittsburgh.
3. A partial exception to the RDD rule was made for Martin-St. Lucie and York. In both cases, only 23 RDD interviews were completed because the percentage of households in those communities with Jewish members was very low and the federations in these areas did not have the budget to bring the RDD sample up to the norm of other communities (200 or more). Note that in York, 43% of households were interviewed. Thus, while little RDD was used in York, this survey probably has a relatively high level of accuracy. These communities are also included to show that small communities can be usefully studied. The sole *total* exception to the RDD was made for 1971 National Jewish Population Survey–NJPS 1971, which, consistent with that era, used personal home interviews.
4. The study had to be completed since 1980. (The sole exception is NJPS 1971.) The earlier a study was completed, the less likely its results are to provide reliable comparisons to recent studies. A twenty-year span seemed reasonable. The oldest study that met the other criteria set forward in this section was completed in 1982.
5. If a community completed two studies during this period, only the more recent results are shown. While historical comparisons can be very instructive about changes in a particular community, they are beyond the scope of this book.
6. To be included in a particular table, a community had to have asked a question using wording similar to most other communities and to have reported the results in a manner facilitating comparison.
7. To be included in a particular table, questions had to be asked of the same set of persons in a household. For example, Table 1 reports the place of birth for all *persons in Jewish households*. If a study asked place of birth only of respondents, it could not be included in the table.
8. The community had to make the study report available to the North American Jewish Data Bank (NAJDB) and/or United Jewish Communities (UJC).

ACCURACY OF THE DATA

Neither this author, nor the North American Jewish Data Bank (NAJDB), nor United Jewish Communities (UJC), can vouch for the quality of the implementation or accuracy of the data in any of the community studies.

In some cases, to include certain communities in a table, compromises had to be made. For example, the table on length of residence reports the percentage residing in an area for 0-4 years. If a community study reported the percentage residing in the community for 0-5 years, this percentage was decreased by about 17% (equal to one year) so that it could be included in the table.

Unfortunately, not all community reports are clear with respect to the group to which certain questions apply. One report appeared to show marital status data for all persons, including children! Obviously, such results cannot be compared with other communities. Studies were consistent in defining adults as persons age 18 and older. Thus, such variables as marital status, secular education, and occupation are reported in this book for persons age 18 and older.

Some rows may not sum to 100% because of rounding error.

In most cases, for ease of reading, this book does not always point out that all data on a survey are “as reported by the survey respondent.” One source of inaccuracy in survey data is that respondents do not always provide truthful answers or their answers may be mistaken.

CRITERIA FOR INCLUDING A TABLE

Typically, all possible comparison tables were included if at least five communities asked a question in a manner that allowed comparison. Some questions are so specific that they are asked on only one study questionnaire. For considerations of length, only in a few cases are tables included that compare subgroups within a community, such as the elderly (on social service needs) or the young (on intermarriage).

Tables that include very few communities are sometimes included because they represent the results of relatively new, but important, questions. This author hopes that by including the results of these questions, researchers will be encouraged to add these questions in future studies.

RULES BY WHICH COMMUNITIES ARE SORTED IN THE TABLES

Each table was arrayed based on one particular column. **Except for those tables with only one column of percentages, the column on which the table was ordered has an *italicized* heading.** The choice of column on which to order a table was determined by the category thought to be of most interest to most readers. Thus, the household size table was sorted by the percentage of one person households and the Jewish religious identification table was sorted on the “Just Jewish” column. While sorting the communities in alphabetical order might simplify finding the results quickly for a particular community, such a presentation would be much less helpful for making comparisons among communities.

When two or more communities have the same percentage in the column being used to order the findings, three rules were used to determine the order in which the communities are listed. The first rule applied if the sorting column is the sum of two other columns. In this case, the communities were sorted according to which had the higher percentage on the more “extreme” of the two columns being added. For example, if two communities were tied for “always + usually” performing some ritual, the community that had the highest “always” percentage was listed first. In certain other cases, even if the table was ordered based on the column with the italicized heading, a second column was used to order the “tied” communities. For example, in Table 11 those communities tied on the “Top 3 Zip Codes” measure were ordered based on the “Top 5 Zip Codes” measure. A second rule was used when the first was not applicable: the more recent study was listed first. A third rule applied when the first two rules did not break the ties: the communities were arrayed in alphabetical order.

EXPLANATORY MATERIAL ACCOMPANYING THE SECTIONS OF THIS BOOK AND EACH TABLE

Clearly much could be written about each table in this book. The purpose of the book, however, is not to provide interpretations of the geographic variations in the characteristics of Jewish communities, but only to present the major results of the forty-five local Jewish population studies completed between 1982 and 1999. Nevertheless, brief comments are offered about each table in the following areas: examples that may help the reader to understand a table, descriptions of the range of percentages in a table, *caveats* concerning the data, methodological reflections on the questions used to produce the results shown in a table, suggestions about why certain communities may have high or low percentages, and a few selected policy implications. The author has used the available space to accomplish one or more of the above tasks, using his judgment to decide which comments would be most useful for each table.

READING THE TABLES

Each table shows the name of the community, the year the interviewing was completed, and the findings. NJPS refers to the 1971 and 1990 National Jewish Population Surveys sponsored by the Council of Jewish Federations (CJF).

After the title of the table, the next line may include a statement about the group of which the question was asked, such as Adults in Jewish Households, Persons in Jewish Households, Born Jewish Adults, etc. When this information is missing, either the title of the table makes the group obvious or the group referred to is "Jewish Households." See the next section for definitions of these terms.

A thick horizontal line appears in some tables. The communities above this line have been arrayed according to the principles stated above. Communities below this line reported data that could be included in the table, but the data were reported in a way that prevents sorting these communities with those above the line. For example, the "Light Hanukkah Candles" table is sorted on the percentage who "always or usually" light Hanukkah candles. The Chicago population study report indicates only the cumulative percentage who always, usually, or sometimes light Hanukkah candles. Thus, Chicago could not be included with the other communities.

Essex-Morris refers to the service area of the United Jewish Federation of MetroWest (NJ).

SF Bay Area is the San Francisco Bay Area.

CPS refers to the US Census Current Population Survey.

The year specified for each study is the year in which the field work (the telephone calling) was completed for that study, not the year that the report was issued.

Most tables omit the response "don't know/no response/no answer." Thus, the percentages in the tables are based upon only those respondents who provided an answer to each question. Rarely do such responses account for more than 1-2 percent of answers. "Don't know" is shown for three questions in which respondents provided information on prospective behavior and "don't know" is a legitimate answer. Many respondents who are willing to provide information on a wide variety of matters nevertheless refuse to give information related to their income. Regarding this problem, see the note following Table 29.

Almost all data reported in this book are percentages. When exhaustive categories are presented, the percentages sum to 100% across the rows (although note that in no case is a column provided to show "100%"). In such cases, percentage signs are only shown in the first data column on the left side of the table. See, for example, Table 29.

In other cases, a single percentage is shown in a table. This percentage is essentially the percentage of persons who replied to a question in the affirmative. See, for example, Table 38.

In still other cases, each percentage in a table is shown with a percentage sign. This is done when each percentage is calculated on an independent base. See, for example, Table 71.

Finally, percentage signs are shown in columns surrounded by thick vertical lines. These columns are calculated based upon information in the other columns in the table. See, for example, Table 35.

DEFINITION OF TERMS

A “Jewish household” is defined as a household containing one or more persons who consider themselves Jewish. This is the conventional term used in local Jewish community studies and in most social science literature.

The term “Persons in Jewish Households” refers to all persons, both Jewish and non-Jewish, living in Jewish households. Likewise, the term “Adults in Jewish Households” refers to all persons age 18 and over, both Jewish and non-Jewish, living in Jewish households. The term “Children in Jewish Households” refers to all children age 17 and younger, both Jewish and non-Jewish, living in Jewish households. The term “Jewish Children” refers to all children age 17 and younger identified by the respondent as being raised as Jewish or as both Jewish and another religion. The term “Born Jewish Adults” refers only to those persons age 18 and over who were born as Jews, omitting “Jews-by-Choice.”

The term “Jew-by-Choice” is used to refer to a person who was not born or raised Jewish, but who currently considers him/herself to be Jewish. Such a person is *not* referred to as a “convert” for two reasons. First, most local community studies do not ask whether formal conversion took place. Second, the term “Jew-by-Choice” is increasingly coming to be used in the Jewish community.

NJPS 1971 AND 1990

The 1971 National Jewish Population Study was sponsored by the Council of Jewish Federations and was conducted using a combination of a list sample and an area probability sample (in areas of heavy Jewish settlement). Unlike all the other studies in this book, data for NJPS 1971 were collected by personal interview in respondents’ homes.

The 1990 National Jewish Population Survey, also sponsored by the Council of Jewish Federations, was a national RDD telephone survey. The results from that study reported in this book are for households containing one or more “Core Jews.” A “Core Jew” is defined in that study as a person who is Jewish by religion, a secular Jew, or a Jew-by-Choice.

In a number of tables, NJPS 1990 results are either outside the range of results from the local Jewish community studies or closer to an extreme of that range than would be expected. This occurs mostly in tables concerning religiosity, membership, and philanthropy. In such instances, the NJPS 1990 results are lower on measures of Jewish identity than those of the local studies.

For example, Table 36 shows that someone in between 62% and 88% of households in the local community studies “always” or “usually” attend a Seder. NJPS 1990 shows this value to be 60%, lower than that of any community study. Table 47 shows that in the local community studies,

between 5 % and 33 % “always,” “usually,” or “sometimes” have a Christmas tree. NJPS 1990 shows a value of 38 %, higher than any community study.

A number of factors, in combination, help explain the differences between NJPS 1990 and the local community studies:

- 1) **Different Geographies.** Reflecting its goal of being a representative national sample, NJPS 1990 interviewed Jews throughout the U.S., including many in non-metropolitan areas. With rare exception, the local studies have been completed only in larger metropolitan areas. Examination of NJPS 1990 results by community size reveals that measures of Jewish identity tend to be lower in smaller Jewish communities, the group not encompassed fully in this report.
- 2) **Different Sampling Strategies.** Significant differences exist in the sampling strategy used in NJPS 1990 in contrast to many of the local studies. The NJPS 1990 sample was entirely RDD. All else being equal, this should produce the “most random” sample of Jewish households. Only 10 of the 45 local studies relied exclusively on an RDD sample. In all other communities, some of the interviews were completed via RDD, and others were completed with a list sample (drawn from the Jewish Federation mailing list) or distinctive Jewish names (DJNs) sample from a telephone directory. DJN and list samples almost always produce Jewish identity profiles that are more positive than RDD samples. While weighting factors are used to “correct” the DJN or list sample, they do not always adjust all of the biases introduced by DJN or list sampling.
- 3) **Different Screeners.** Local studies typically ask only one screening question. A common form is: “Was anyone in your household born or raised Jewish or is anyone currently Jewish?” In contrast, four questions were asked in NJPS 1990 (Respondent’s religion, whether the respondent considers him/herself Jewish, whether raised Jewish, and whether had Jewish parent(s)). As a result of these different screening procedures, local screeners are not as effective at qualifying Jews on the margin.
- 4) **Differences in Definitions and Categorization of Data.** Local studies vary considerably in the definitions they use and in the way they categorize their data. This sometimes makes it difficult to make comparisons. NJPS 1990 used a standard set of definitions and categories for the entire country. Differences in findings between NJPS 1990 and local studies may reflect some differences in definitions and categorizations.
- 5) **The Use of Publicity in Local Studies.** Most local community studies involve some level of publicity in the Jewish community in an attempt to increase the response rate. In all likelihood, such publicity raises the survey response rate among those potential respondents with stronger Jewish identities and especially those potential respondents on Jewish mailing lists and those who receive Jewish newspapers. NJPS 1990 had no such publicity.

- 6) **Date of the Study.** The local community studies were conducted over an 18 year period, leading to the possibility of a greater range of variation due to changes over time. NJPS 1990 was completed in one year, although this year is in the middle of the range of local studies.
- 7) **Unknown Errors.** The possibility exists that other, unknown reasons, explain the differences. Survey research, as much as it is a science, is also an art.

US CENSUS, CPS, BUREAU OF LABOR STATISTICS

In several tables, data are presented for the general American population, both Jewish and non-Jewish combined, from the 1990 US Census. (Since the US Census does not ask people whether they are Jewish, no results for Jews are available from this source.) In several tables, results for the general American population are presented from the Current Population Survey (CPS) sponsored by the US Census Bureau annually. In a few tables, data are presented from the Bureau of Labor Statistics (BLS).

LOCAL USE OF POPULATION STUDIES

The extent to which local Jewish population studies were used in their respective communities has varied significantly. In some communities, release of the study report(s) was followed by a process of scrutinizing the results and developing recommendations. Committees were established, priorities were determined, and major capital and programmatic decisions were based on the results of the study.

In other communities, for a variety of reasons, little direct application was made of the study results. Sometimes studies were commissioned by federation staff who moved on to other positions by the time the report was released. In other communities, key federation staff or lay leaders were unhappy with the results, as they pointed in directions at variance with their own agendas. Sometimes the research methodology was flawed and yielded results that the community distrusted. In yet other communities, while the methodology was satisfactory, many questions and tabulations were not regarded as relevant to practical issues.

However, lack of change in a community following a study should not be confused with a lack of use of the study. In some communities, study results confirmed current wisdom and the directions to which the community was already committed. If a study showed that 70% of a community was elderly and the community was already providing a significant battery of elderly services, then the continuation of these programs *constituted* an implementation of the results of the study. Table A illustrates ways in which findings of a number of community studies had impact on organizational decisions.

Table A
Illustrations of the Local Applications of Community Studies

Community	Application
Atlanta, GA	The study was instrumental in the restructuring of the Community Relations Council into a more visible and productive arm of the Federation.
Broward, FL	One synagogue decided not to move, while another synagogue decided to move, and where to move, based on the study data. Two potential assisted living projects for the elderly made use of the data to determine the financial feasibility of the projects. Proposals for foundation grants now must be accompanied by relevant data from the community study. Jewish Family Service used study data in a proposal to obtain funding for a home health care program.
Buffalo, NY	The study substantiated the need for a community endowment program.
Charlotte, NC	Study data convinced all concerned parties that the community could support only one Jewish day school and that if control of the school were changed from Orthodox auspices to the broader community, enrollment would increase significantly.
Council of Jewish Federations (now a part of UJC)	Data from all South Florida communities were used to convince CJF management that the three-county South Florida region should have its own CJF office, rather than be within the Atlanta office.
Detroit, MI	Survey data documenting that the afternoon religious school system was not serving many unaffiliated children provided input to the Jewish Education Study Committee.
Harrisburg, PA	A community that thought of itself as an aging snow belt community was found to be a baby boomer community. The percentage of Orthodox households was thought to be high, but it was not. The Federation's leaders thought that almost all Jews in the community were on the mailing list, but they were not.
Miami, FL	A bequest had been received that provided major funding for a JCC "preferably in Miami Beach." The study results were used to convince the lawyers for the bequest that South Dade was a better location. Results showing that day school graduates were unfamiliar with federation and its agencies led to a promise to develop a curriculum for the day schools to familiarize students with the organized Jewish community.

Table A
Illustrations of the Local Applications of Community Studies

Community	Application
Miami, FL	The Central Agency for Jewish Education changed its advertising campaign designed to convince parents to send their children for a Jewish education.
	The study was used to estimate the potential impact of changes in the welfare law on Jewish elderly.
	Study data convinced the Jewish Vocational Service to open an office in North Miami rather than South Miami.
	Data from all four South Florida Jewish communities (Miami, Broward, South Palm Beach, and West Palm Beach) on the number and the age of Holocaust survivors were used by the State of Florida Insurance Commissioners Office in its case against European life insurance companies accused of not honoring life insurance policies issued to Holocaust survivors.
Milwaukee, WI	Decisions were made to expand the JCC and Jewish Home into a northern suburb. Plans for resettlement of Jews from the former Soviet Union were revamped. Collaborative programming efforts for preschool and elderly services were designed based on estimates of the size and location of these populations.
Monmouth, NJ	A realization developed about the pressing need for the federation and the Jewish community to respond to the Western Monmouth area, which has a larger and faster-growing Jewish population than Eastern Monmouth, where services are now focused.
	The federation realized it needs a major public relations effort to overcome the very low level of awareness of activities by the federation and its agencies among many committed Jews.
Orlando, FL	Significant pressure had mounted for a Jewish nursing home. The study documented that the number of elderly was not sufficient to justify even a small Jewish nursing home.
Philadelphia, PA	A Jewish family education program, an educational program in Israel for teenagers, and a general resource guide about Jewish services and activities resulted from the study.
Rhode Island	Recognition of the many working mothers in the community led to the Women's Division changing programming and times of meetings.
	The study led to the formation of a statewide Federation.

Table A
Illustrations of the Local Applications of Community Studies

Community	Application
Richmond, VA	Before the study, some people wished to begin offering JCC services “south of the river.” The assumption was that the population in that area was increasing and the need for services was great. Both assumptions were shown to be incorrect. The data were subsequently used to help determine a new site to which to move the existing JCC.
Rochester, NY	The study led to the re-emergence of the Young Leadership Department and the creation of Shalom Rochester.
Seattle, WA	A full-time staff person was hired to reach out to singles and young adults.
South Broward, FL	The study made it clear that significant potential existed in foundation donating among the great percentage of the population that was age 80 and older. Additional professional staff was hired, resulting in much success for the South Broward foundation.
South Palm Beach, FL	After learning that 85% of 6-12 year olds were currently enrolled in Jewish education, in contrast to only 33% of teenagers, the community decided to create new teenage Jewish educational programs. ----- The study documented a negative perception of the local Jewish nursing home, a for-profit institution on the JCC/federation campus. This scientific evidence corroborated existing anecdotal evidence to convince the commercial operators to improve conditions.
West Palm Beach, FL	Documentation of the significant growth in the Boynton Beach Jewish community led to the establishment of a capital facility providing services to this area. ----- Advertising campaign posters make extensive use of the extant demographic data in making a case for the Annual Campaign. ----- The discovery that only 25% of children age 6-17 were enrolled in any type of Jewish education led to the establishment of a Commission for Jewish Education.
Wilmington, DE	The study substantiated the need to establish a federation presence in and provide services to the Newark area.

Table A
Illustrations of the Local Applications of Community Studies

Community	Application
York, PA	Just before commissioning a population study, the community was about to embark on a major capital campaign to add classrooms to the Reform synagogue, due to a surge in enrollment. The campaign was put on hold while a study was completed. The study showed that the Jewish population was, in fact, not growing, and the age distribution strongly suggested that the surge in enrollment would soon abate. Had the study not been completed, classrooms would have been built that would have been empty by the time they were completed.
National Use of Local Data	About ten local studies have examined correlations between attendance as children at Jewish sleep away camps and Jewish behaviors as adults. This information was used as part of the justification to begin a national foundation to provide scholarships for Jewish sleep away camps.

CORRECTIONS

Despite our best efforts, errors may be found in these tables. It is our intention to update this report's data periodically. Any corrections to tables should be sent directly to either of the following:

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OBTAINING COPIES OF THE STUDY REPORTS

Inquiries about acquiring copies of the study reports cited in this book should be directed to the sponsoring local federations. Formal academic references are found in the bibliography at the end of this book.

SECTION I:
POPULATION SIZE
AND
METHODOLOGICAL
DATA

This section presents the year in which each study was completed, the population size of each Jewish community, the sampling size and methods, the interview length, the response rate, and the names of the study directors. Full bibliographic references for these studies appear on the last three pages of this book.

Table B
Local Jewish Population Studies, 1982-1999
(See explanation of columns at the end of the table on page 24)

A	B	C	D	E	F	G
Community	Year	Number of Jews (Persons in Jewish Households)	Sample Size and Sampling Method	Average Interview Length in minutes	Response Rate	Study Director(s)
Atlanta, GA	1996	77,000 (95,400)	404 RDD 283 DJN	20-30	95%	Ira Sheskin Jack Ukeles Ron Miller
Atlantic County, NJ	1985	NA (15,700)	403 RDD	30	85%	Gary Tobin
Baltimore, MD	1985	NA (91,700)	964 RDD 211 DJN	40	85%	Gary Tobin
Boston, MA	1995	NA (233,000)	600 RDD 600 List	40	88%	Sherry Israel
Broward, FL	1997	240,000 (270,000)	1,023 RDD	20	85%	Ira Sheskin
Buffalo, NY	1995	26,400 (31,500)	582 RDD 483 List	NA	NA	Kenneth Rogers
Charlotte, NC	1997	7,800 (10,600)	186 RDD 298 DJN	20	99%	Ira Sheskin
Chicago, IL	1990	261,000 (311,000)	555 RDD 1,593 List	NA	52%	Peter Friedman
Cleveland, OH	1996	81,500 (89,300)	531 RDD 9 DJN 646 List	NA	50%	Lauren Raff Gary Tobin
Columbus, OH ¹	1990	16,650 (21,500)	153 RDD 604 List	45	NA	Frank Mott Susan Mott
Dallas, TX	1988	33,200 (36,900)	430 RDD 75 DJN 420 List	NA	NA	Sylvia Fishman Gary Tobin
Denver, CO	1997	63,300 (78,500)	722 RDD, DJN, List	27	89%	Jack Ukeles Ron Miller
Detroit, MI	1989	NA (96,000)	462 RDD 538 DJN 100 List	NA	NA	Steven Cohen Jack Ukeles
Essex-Morris, NJ (MetroWest)	1998	NA (117,100)	1,446 RDD	35-45	NA	Michael Rappeport Bill Neigher
Continued						

Table B
Local Jewish Population Studies, 1982-1999
(See explanation of columns at the end of the table on page 24)

A	B	C	D	E	F	G
Community	Year	Number of Jews (Persons in Jewish Households)	Sample Size and Sampling Method	Average Interview Length in minutes	Response Rate	Study Director(s)
Continued						
Harrisburg, PA	1994	7,000 (8,600)	188 RDD 269 DJN	20	97%	Ira Sheskin
Hartford, CT	1982	NA (25,500)	451 RDD	15	71%	Mark Abrahamsom
Houston, TX	1986	NA (42,500)	600 RDD	35	78%	Bruce Phillips Dick Jaffe
Las Vegas, NV	1995	55,600	152 RDD 299 List	40	48%	Gary Tobin Joel Streicker Minna Wolf Keith Schwer
Los Angeles, CA	1997	519,000 (589,700)	1,080 RDD 1,560 List	26	92%	Pini Herman
Martin-St. Lucie, FL	1999	5,000 (5,800)	23 RDD 180 DJN	5	100%	Ira Sheskin
Miami, FL	1994	151,000 (163,000)	604 RDD 609 DJN	20	75%	Ira Sheskin
Milwaukee, WI	1996	21,000 (25,400)	308 RDD 531 DJN	20	98%	Ira Sheskin
Monmouth, NJ	1997	65,600 (72,500)	395 RDD 401 DJN	20	90%	Ira Sheskin
New York, NY	1991	1,450,000	4,006 RDD	NA	NA	Bethamie Horowitz
Orlando, FL	1993	19,000 (23,000)	203 RDD 468 DJN	20	95%	Ira Sheskin
Palm Springs, CA	1998	13,850 (15,850)	77 RDD 325 List	20-25	39% ²	Jack Ukeles Ron Miller Gary Tobin
Philadelphia, PA	1997	206,000 (242,000)	1,437 RDD	NA	82%	Jack Ukeles Egon Mayer Ron Miller Gary Tobin
Phoenix, AZ	1983	NA (45,000)	881 RDD	NA	80%	Bruce Phillips William Aron

Table B
Local Jewish Population Studies, 1982-1999
(See explanation of columns at the end of the table on page 24)

A	B	C	D	E	F	G
Community	Year	Number of Jews (Persons in Jewish Households)	Sample Size and Sampling Method	Average Interview Length in minutes	Response Rate	Study Director(s)
Continued						
Continued						
Rhode Island	1987	15,800 (17,000)	242 RDD 887 List	45	78%	Calvin Goldscheider Sidney Goldstein
Richmond, VA	1994	12,000 (15,000)	191 RDD 432 DJN	20	97%	Ira Sheskin
Rochester, NY	1999	21,000 (25,600)	213 RDD 495 DJN	20	87%	Ira Sheskin
Sarasota, FL	1992	14,800 (16,500)	213 RDD 331 DJN	20	91%	Ira Sheskin
Seattle, WA	1990	29,300 (41,300)	71 RDD 442 List	NA	NA	Barry Goren
SF Bay Area, CA	1986	192,800 (228,800)	800 RDD 200 DJN 1400 List	40	NA	Gary Tobin
South Broward, FL ³	1990	74,000 (80,000)	528 RDD 415 List	40	71%	Ira Sheskin Gary Tobin
South Palm Beach, FL	1995	110,000 (116,500)	1,070 RDD	20	80%	Ira Sheskin
St. Louis, MO	1995	54,000 (60,000)	198 RDD 424 DJN 833 List	40	41%	Gary Tobin
St. Petersburg, FL (Pinellas County)	1994	24,200 (30,000)	204 RDD 412 DJN	20	88%	Ira Sheskin
Tidewater, VA	1988	NA (18,850)	200 RDD 450 List	25	NA	Leonard Ruchelman
Toronto, Ontario, Canada	1990	162,605	1,100 RDD 300 DJN	20	84%	Jay Brodbar
Washington, D.C.	1983	137,000 (157,000)	436 RDD 773 List	40	80%	Joe Waksberg Janet Greenblatt Gary Tobin
West Palm Beach, FL	1999	95,000 (102,000)	1,008 RDD	20	94%	Ira Sheskin

Table B
Local Jewish Population Studies, 1982-1999
(See explanation of columns at the end of the table on page 24)

A	B	C	D	E	F	G
Community	Year	Number of Jews (Persons in Jewish Households)	Sample Size and Sampling Method	Average Interview Length in minutes	Response Rate	Study Director(s)
Continued						
Continued						
Wilmington, DE	1995	11,900 (15,100)	157 RDD 318 DJN	20	91 %	Ira Sheskin Jack Ukeles Ron Miller
Worcester, MA	1986	13,400 (14,800)	100 RDD 400 List	35	90%	Gary Tobin Sylvia Fishman
York, PA	1999	1,800 (2,400)	23 RDD 90 DJN 283 List	8	90%	Ira Sheskin
NJPS ⁴	1971	5,370,000 (5,800,000)	2,950 List 2,800 Area Probability Sample	90	NA	Fred Massarik Bernard Lazerwitz (Council of Jewish Federations)
NJPS	1990	5,500,000 (8,200,000)	2,441 RDD	39	50%	Barry Kosmin Sidney Goldstein (Council of Jewish Federations)

¹ The Columbus report, in many cases, shows results separately for the RDD and list sample.

In these cases, the results in this book are for the RDD sample only.

² Another 40% (266 respondents) completed a "mini-interview" that took less than 3 minutes

³ The Jewish Federation of South Broward (main cities: Hollywood, Hallandale, and Pembroke Pines) merged with the Jewish Federation of Greater Fort Lauderdale in 1996 to form the Jewish Federation of Broward County. While the community is no longer a separate entity, this was a major Jewish community with a full service JCC, a Jewish Family Service, and a Central Agency for Jewish Education, among other agencies. The results from the 1990 study in that community are still of comparative interest.

⁴ Survey completed using in-home personal interviews. All other surveys in this table used the telephone.

Continued

Table B
Local Jewish Population Studies, 1982-1999

Continued

Explanation of Columns in Table B

A: For a detailed description of each study area's geographic boundary, it is necessary to consult the original report. In no case is the study area defined by the legal limits of the city name appearing in this column. Study areas range in size from the better part of a county to multicounty areas. They all correspond to the local Jewish federation's service area.

B: The year shown is the year that the interviewing was completed. If interviewing occurred during two calendar years, the second year is shown.

C: All studies define a Jewish household as a household with one or more self-defined Jews. The "Number of Jews" refers to the Jews residing in Jewish households, plus Jews living in institutions. The "Number of Persons in Jewish Households" also includes non-Jews living with Jews.

D: RDD refers to "random digit dialing." DJN refers to individuals with Distinctive Jewish Names selected from a telephone directory. List refers to systematic random sampling from a federation's mailing list. All else being equal, the larger the sample size, the more accurate the survey data. Everything else being equal, the larger the number of RDD interviews, the more accurate the survey data. However, all else is rarely equal. Sometimes surveys with smaller sample sizes are more accurate than surveys with larger sample sizes.

E: Average interview length in minutes.

F: Reports the response rate among known Jewish households for the random digit dialing portion of a survey. For Rhode Island, the response rate is for the list and RDD samples combined. More than one method exists for calculating response rates. Please consult individual reports for the methodological details for each study.

G: Principal consultant for the project. When more than one consultant was involved in a project, the person listed first is the principal author of the report. See the Bibliography for exact titles, dates of issue of the reports, and Federation names.

SECTION II: GEOGRAPHY

This section covers geographic clustering, place of birth, generational status, part-year households, geographic location of previous residence, the location of adult children, length of residence at the current address and in the metropolitan area, home ownership, and moving plans.

These types of data, particularly when examined for different demographic subgroups and geographic subregions of a community, are essential for every community.

Sometimes the importance of certain data is not immediately obvious to those planning a study. One example is the question asking respondents whether they own their homes. This information, when crosstabulated with the subregions of a community, is useful in assessing neighborhood stability. It is also essential in assessing the portion of elderly with equity, should they need a congregate living facility or a nursing home.

Place of Birth (Table 1). Most observers agree that people residing in the area in which they were born are more likely to maintain formal contacts with the Jewish community. They are more likely to continue to belong to the synagogue in which they were raised and to donate to local Jewish charities. The percentage of people in Jewish households who were born in the local Jewish community ranges from more than 50% in Northern communities, such as Chicago and Milwaukee, to less than 15% in Florida's Jewish communities. Of the communities in the table, half have one-third or less born in the local community. A high percentage born locally is also an indicator that an area is receiving little in-migration.

The percentage who are foreign born varies between 1% and 41%. Toronto's 41% is at least double that of every other community, indicating a generational difference between this Canadian community and US Jewish communities. Within the United States, Los Angeles, Miami, South Broward, and New York have relatively high rates, reflecting their older populations and the fact that they are areas of first settlement for Jewish immigrants. The disappearance of most foreign born over the past decades from Jewish communities means that many of those who had direct memory of the *shtetls* of Eastern Europe, and the *yiddishkeit* they represent, are no longer a part of the Jewish community. It should also be remembered that many foreign born, particularly in the more recent surveys, are younger people from the former Soviet Union, who often do not bring with them a strong Jewish identity.

Table 1 Place of Birth (Persons in Jewish Households)					
Community	Year	Locally Born	U.S. Born, not Local	Total U.S. Born	Foreign Born
Worcester	1986	76%	24	99%	1
Chicago	1990	61%	29	90%	10
Milwaukee	1996	55%	35	90%	10
St. Louis	1995	51%	43	94%	6
Rochester	1999	50%	42	92%	8
Baltimore	1985	50%	42	92%	8
Rhode Island	1987	50%	41	91%	9
Boston	1995	48%	43	91%	9
Harrisburg	1994	39%	56	95%	5
Wilmington	1995	39% ¹	55	94%	6
Toronto	1990	39%	20 ²	59% ²	41
Richmond	1994	38%	57	95%	5
Seattle	1990	38% ³	55	93%	7
Washington, D.C.	1983	36%	56	92%	8
					Continued

Table 1
Place of Birth
(Persons in Jewish Households)

Community	Year	<i>Locally Born</i>	U.S. Born, not Local	Total U.S. Born	Foreign Born
Continued					
Los Angeles	1997	30%	49	79%	21
Dallas	1988	29%	63	92%	8
Atlanta	1996	26%	64	90%	10
SF Bay Area	1986	24%	62	86%	14
Hartford	1982	22%	65	87%	13
Miami	1994	22%	59	80%	20
Charlotte	1997	21%	73	94%	6
Columbus	1990	19%	75	94%	6
Monmouth	1997	17%	77	94%	6
St. Petersburg	1994	14%	80	94%	6
Orlando	1993	14%	79	93%	7
Broward	1997	10% ⁴	76	87%	13
South Broward	1990	7% ⁵	75	82%	18
West Palm Beach	1999	5% ⁶	88	93%	7
Sarasota	1992	5%	83	88%	11
Las Vegas	1995	4%	88	92%	8
South Palm Beach	1995	2% ⁷	86	88%	12
Atlantic County	1985			90%	10
Essex-Morris	1998			89%	11
New York	1991			83%	17
NJPS	1971			77%	23
US Census	1997			90%	10

¹ Excludes 9% born in Philadelphia.

² Canadian born.

³ Born in the State of Washington, not only in Seattle.

⁴ Excludes 5% born in Miami and 0.4% in Palm Beach County.

⁵ Excludes 5% born in Miami.

⁶ Excludes 1% born in Miami and 0.5% in South Palm Beach (Boca Raton/Delray Beach).

⁷ Excludes 1% born in Miami, Broward, and other parts of Palm Beach County.

Generational Status (Table 2). A first generation respondent is foreign born. A second generation respondent is American born with at least one foreign-born parent. A third generation or higher respondent is American born of American born parents. The percentage of first generation does not “match” the percentage of foreign born in Table 1, because Table 1 shows place of birth for all persons in Jewish households, while Table 2 is for the respondent only.

Several studies of Jewish adaptation to American society suggest a strong link between generational status and Jewish identity. That is, on some measures of Jewish identity, the level of “Jewishness” declines from first to second to third generation. Thus, this table is ordered by the percentage of respondents in a community who are third generation or higher, which varies between a low of 27% in South Broward to more than 70% in Harrisburg, Orlando, Chicago, and Richmond. Many Florida communities have a very high percentage of second generation. The younger the population, the greater the percentage that is third generation or higher.

Table 2 Generational Status (Respondent Only)				
Community	Year	1st Generation	2nd Generation	3rd Generation +
Harrisburg	1994	7%	19	74
Orlando	1993	7%	20	73
Chicago	1990	10%	18	72
Richmond	1994	8%	21	71
Boston	1995	9%	25	66
St. Louis	1995	7%	31	62
Milwaukee	1996	11%	29	60
Los Angeles	1997	20%	21	59
Phoenix	1983	10%	31	59
Columbus	1990	6%	39	55
St. Petersburg	1994	10%	35	55
SF Bay Area	1986	15%	34	51
New York	1991	15%	35	50
Cleveland	1996	14%	40	46
Continued				

Table 2
Generational Status
(Respondent Only)

Community	Year	1st Generation	2nd Generation	3rd Generation +
Continued				
Detroit	1989	11 %	45	44
Sarasota	1992	11 %	46	43
Miami	1994	20 %	37	43
Rhode Island	1987	11 %	47	42
Las Vegas	1995	9 %	52	40
Toronto	1990	27 %	37	36
South Palm Beach	1995	12 %	57	32
South Broward	1990	18 %	55	27
Houston	1986	12 %		
NJPS	1971	23 %	58	19
NJPS	1990	9 %	34	57

Part-Year Households or “Snowbirds” (Tables 3, 4, and 5). Some people spend only part of the year in their local community. In several communities, primarily in Florida, respondents were asked how many months of the year they usually spend in the local community. Part-year households are typically defined as those residents who spend from 3-7 months of the year in a community. Those who spend less than 3 months in a community are not interviewed and are not counted when reporting the Jewish population of an area.

The highest percentage of part-year households is in South Palm Beach. In Florida, most such households come from the Northeast (particularly New York) to spend the winter months. In the Florida communities, from 9% to 38% of part-year households report that they will definitely or probably move to Florida on a year-round basis.

In Monmouth County, NJ, most part-year households are Jews of Syrian origin from the New York metropolitan area, spending the summer on the Jersey Shore.

Table 3
Percentage of Part-Year Households

Community	Year	Percentage of Part-Year Households	Number of Part-Year Individuals
South Palm Beach	1995	25%	27,697
West Palm Beach	1999	22%	21,400
Sarasota	1992	19%	2,876
Martin-St. Lucie	1999	14%	750
Atlantic County	1985	14%*	
South Broward	1990	11%	7,900
Broward	1997	9%	22,000
Monmouth	1997	7%	5,700
St. Petersburg	1994	7%	1,700
Miami	1994	6%	8,600
Orlando	1993	2%	314
Phoenix	1983	2%**	

* Maintain another residence outside Atlantic County. ** 0-7 months in Phoenix.

Table 4
Place Where Part-Year Households Spend the Remainder of the Year

Community	Year	New York	Ohio	Illinois	Pennsylvania	Massachusetts	Michigan	Florida	Canada	Connecticut	New Jersey
W Palm Beach	1999	45%		7	8	5	2	9	7	12	
S Palm Beach	1995	41%		6	6	12	3	3	8	13	
Broward	1997	34%		3	10	2	2	13	2	10	
South Broward	1990	31%	5	6	9	2		20	5	10	
Sarasota	1992	30%		12	10	8	6	6	5		
St. Petersburg	1994	29%	14	2	7	10		14	5	5	

Cells in which no percentages are shown are less than 2%. Rows do not add to 100% because "other" places are not shown.

Table 5
Likelihood of Part-Year Households Moving to the Local Community

Community	Year	<i>Definitely</i>	<i>Probably</i>	Probably Not	Definitely Not	Don't Know
St. Petersburg	1994	12%	26	36	24	2
Monmouth	1997	10%	12	32	42	4
Broward	1997	7%	23	27	33	9
South Broward	1990	6%	13	25	43	13
South Palm Beach	1995	5%	25	35	26	10
Sarasota	1992	5%	20	29	33	13
West Palm Beach	1999	1%	8	42	36	14
Martin-St. Lucie	1999	0%	14	29	50	7

Geographic Location of Previous Residence (Table 6). Probably the most important Jewish migration stream in recent decades has been the movement from the Northeast (particularly New York) to Southeast Florida. Much of the movement from Southeast Florida to Broward is from Miami to Broward. Many of those Miami Jews originated in the Northeast as well, which means that the table underestimates the number of Jews from the Northeast. While communities on Florida's West Coast (Sarasota and St. Petersburg) have a higher percentage from the Midwest, the pluralities in these communities still derive from the Northeast.

Table 6
Geographic Location of Previous Residence

Community	Year	<i>New York</i>	<i>Illinois</i>	New Jersey	Southeast Florida	Midwest
South Palm Beach	1995	49%	3	10	11	9
Broward	1997	46%	3	7	20	6
West Palm Beach	1999	44%	2	13	8	6
Miami	1994	41%	4	6	13	9
South Broward	1990	36%	4	8	23	10
Sarasota	1992	29%	5	8	3	17
Orlando	1993	26%	2	6	10	10
St. Petersburg	1994	25%	5	4	0	17
Martin-St. Lucie	1999	24%	1	15	23	7

Adult Children in Local Area (Table 7). In a few studies, respondents age 50 and older were asked whether they have adult children who have established their own homes and live in the local area. A high percentage on this measure indicates the presence of multi-generational families, suggesting that children have chosen to remain in the community in which they were raised. For those age 75 and older, who are most likely to experience health, financial, and other needs, it implies the existence of a local support system. On this measure, northern communities have higher percentages than southern communities. In Broward and South Palm Beach, the parents have moved away from their adult children.

Table 7 Households with Adult Children in Local Area (Respondents Age 50 and Older)						
Community	Year	%		Community	Year	%
Baltimore*	1985	55 %		York	1999	33 %
Harrisburg	1994	52 %		Richmond	1994	30 %
Rochester	1999	50 %		Broward	1997	30 %
Milwaukee	1996	50 %		West Palm Beach	1999	23 %
Charlotte	1997	49 %		South Palm Beach	1995	18 %
Monmouth	1997	49 %		* Age 45 and older.		

Length of Residence in Metropolitan Area (Table 8). Length of residence, like place of birth, is an indicator of the attachment to community. Thus, communities like Rochester or Milwaukee, where two-thirds of the respondents have been in residence for 20 years or more, have an advantage over places like West Palm Beach, South Palm Beach, Dallas, and Washington in this regard.

A low percentage of households in residence for 0-4 years indicates that a Jewish community is attracting relatively few migrants from other areas. This is the case in such Northern communities as Rhode Island, Baltimore, Rochester, Milwaukee, and Detroit. In contrast, a high percentage of households in residence 0-4 years was found in such Sunbelt communities as Dallas, Las Vegas, Phoenix, Tidewater, Orlando, Charlotte, and Atlanta. Yet, two of the largest Sunbelt communities (Los Angeles and Miami) have very low percentages in residence for 0-4 years. It is useful in this (and other tables) to examine not only the percentages, but also the absolute number. The actual number can be derived by multiplying the percentage by the population size. As an example, although only 12% are residing in Miami for 0-4 years, compared with 41% in Las Vegas, Miami is attracting almost as many new residents as Las Vegas (19,500 compared to 23,000), since the 12% for Miami is 12% of a much larger population size.

The table is sorted on the percentage in residence for 0-4 years, which varies between 6% and 48%. Communities with many new residents are usually growing communities. In such communities, efforts to identify new Jewish households and to welcome them should be effective community building measures. A place like St. Louis, however, is attracting few new Jewish households, and resources might be better spent on other programs.

In-migration is only one component of population change. In Broward County, for example, while 15% of residents moved into Broward in the past 5 years, this is offset by mortality and out-migration, leading to a stable population size.

Table 8
Length of Residence in Metropolitan Area
(Respondent Only)

		Years			
Community	Year	0-4	5-9	10-19	20+
Dallas	1988	48 %	23	18	11
Washington, D.C.	1983	48 %	20	20	12
Las Vegas	1995	41 %	39		20
Tidewater	1988	34 %	19	22	25
Phoenix	1983	33 %	25	22	20
Martin-St. Lucie	1999	32 %	28	29	11
Orlando	1993	32 %	20	30	18
Charlotte	1997	31 %	21	20	29
Atlantic County	1985	28 %	22	27	23
Atlanta	1996	27 %	16	19	39
Boston	1995	27 %	16	58	
South Palm Beach	1995	24 %	28	42	5
Sarasota	1992	23 %	22	41	14
Denver	1997	23 %	14	19	44
West Palm Beach	1999	22 %	20	37	19
Columbus	1990	21 %	12	24	43
Harrisburg	1994	21 %	11	19	50
South Broward	1990	19 %	21	45	16
St. Petersburg	1994	19 %	20	35	26
Houston	1986	18 %	18	64	
New York*	1991	18 %	12	20	49
Wilmington	1995	17 %	11	14	58
Continued					

Table 8
Length of Residence in Metropolitan Area
(Respondent Only)

		Years			
Community	Year	0-4	5-9	10-19	20+
Continued					
Broward	1997	15%	17	37	31
Richmond	1994	15%	13	21	51
Monmouth	1997	13%	15	26	46
Worcester	1986	13%	12	75	
Detroit	1989	13%	87		
Miami	1994	12%	10	24	55
York	1999	11%	17	25	47
Milwaukee	1996	10%	10	13	68
Baltimore	1985	9%	8	13	70
St. Louis	1995	7%	12	9	70
Rhode Island	1987	7%	10	51	32
Los Angeles	1997	7%	8	20	65
Rochester	1999	6%	9	15	70
NJPS	1990	24%	15	25	36
* In current county.					

Length of Residence at Current Address (Table 9). Length of residence at the current address provides evidence concerning which subregions of a community are growing. The most important factor is the percentage at their current residence for 0-4 years. During this time, the percentage of one's income needed for mortgage payments may be at its highest and additional expenses (particularly furniture) may be significant. Thus, for lower and middle income in-migrants, the higher the percentage in residence for 0-4 years, the greater may be the percentage of households with little discretionary income for charitable purposes.

In addition, the higher the percentage, the more mobile a community is. The percentage at their current address for 0-4 years ranges between 26% and 55%. Thus, Orlando, Atlanta, Charlotte, and Washington, D.C. have a much more mobile population than do Monmouth, Atlantic County, Cleveland, and Broward.

Table 9
Length of Residence at Current Address
(Respondent Only)

		Years			
Community	Year	0-4	5-9	10-19	20+
Orlando	1993	55%	22	19	5
Atlanta	1996	55%	17	17	11
Seattle	1990	55%	45		
Charlotte	1997	54%	22	15	9
Washington, D.C.	1983	48%	20	20	12
Toronto	1990	45%	22	33	
Harrisburg	1994	41%	18	19	21
Sarasota	1992	41%	25	29	6
St. Petersburg	1994	39%	26	28	8
Richmond	1994	39%	23	21	16
Chicago	1990	38%	16	13	33
Milwaukee	1996	36%	22	22	20
South Palm Beach	1995	36%	28	34	2
Detroit	1989	36%	46		18
West Palm Beach	1999	35%	23	31	11
Wilmington	1995	35%	25	19	21
Baltimore	1985	35%	23	27	15
St. Louis	1995	34%	22	18	26
Miami	1994	33%	19	27	22
Los Angeles	1997	33%	19	23	24
Broward	1997	30%	21	32	17
Rochester	1999	28%	19	24	29
Cleveland	1996	28%	21	25	26
South Broward	1990	28%	22	40	10
Atlantic County	1985	28%	22	27	23
Monmouth	1997	26%	21	26	27
Houston	1986	91%			7
Hartford	1982	60%		40	
NJPS	1990	43%	17	23	17

Home Ownership (Table 10). Home ownership varies between 54% in New York and 91% in West Palm Beach. Ownership rates are highest in the Florida retirement communities and in Monmouth County, NJ. In some cases, owning a home may indicate a commitment to remain in a community and a neighborhood. For the elderly, home ownership generally indicates a level of equity that can produce cash for a move to an adult living facility (ALF) or nursing home.

Table 10
Home Ownership

Community	Year	%	Community	Year	%
West Palm Beach	1999	91 %	Harrisburg	1994	73 %
Monmouth	1997	89 %	Detroit	1989	73 %
South Palm Beach	1995	86 %	Milwaukee	1996	72 %
Essex-Morris	1998	85 %	St. Louis	1995	72 %
Broward	1997	85 %	Chicago	1990	70 %
Sarasota	1992	83 %	Washington, D.C.	1983	70 %
South Broward	1990	82 %	Atlanta	1996	69 %
Hartford	1982	80 %	Orlando	1993	69 %
Rochester	1999	78 %	Houston	1986	69 %
Cleveland	1996	78 %	Worcester	1986	69 %
St. Petersburg	1994	78 %	Boston	1995	68 %
Richmond	1994	77 %	SF Bay Area	1986	67 %
Rhode Island	1987	77 %	Phoenix	1983	67 %
Buffalo	1995	76 %	Los Angeles	1997	65 %
Wilmington	1995	76 %	Baltimore	1985	65 %
Charlotte	1997	75 %	Toronto	1990	62 %
Miami	1994	75 %	New York	1991	54 %
Dallas	1988	75 %	NJPS	1990	68 %
Atlantic County	1985	74 %	US Census (CPS)	1998	66 %

Geographic Clustering (Table 11). In each community, zip codes were ordered so that the zip code area with the largest percentage of Jewish households was at the top of the list and the zip code with the lowest percentage was at the bottom. Thus, in general, the higher the percentage in the table, the more geographically clustered the Jewish population. (The comparisons are imprecise because zip code areas vary in number of square miles covered.)

In South Broward, 59% of Jews lived in one of three zip code areas, compared with 18% in St. Petersburg and 19% in Atlanta. A high percentage in this table implies that a small number of clusters of Jewish population exist in a community. Some Jewish leaders maintain that this is an optimal situation, since a clustered Jewish population is easier to serve. In a more clustered population, more Jews live within a short distance of synagogues and the JCC. A low percentage can mean that a Jewish population is either geographically dispersed or that a large number of Jewish population clusters exist. For example, in Atlanta and St. Petersburg, no Jewish population clusters exist, while in New York the low value is caused by the existence of many Jewish population clusters. Service strategies in New York should be different from Atlanta and St. Petersburg.

Table 11 Percentage of Jewish Households Residing in the Top Three and Top Five Zip Codes			
Community	Year	Top 3 Zip Codes	Top 5 Zip Codes
York	1999	79%	84%
South Broward	1990	59%	77%
South Palm Beach	1995	58%	72%
Milwaukee	1996	58%	71%
Harrisburg	1994	57%	72%
Rochester	1999	52%	66%
West Palm Beach	1999	51%	64%
Columbus	1990	51%	61%
Martin-St. Lucie	1999	49%	69%
Charlotte	1997	48%	68%
Wilmington	1995	46%	60%
Richmond	1994	46%	57%
Monmouth	1997	44%	60%
Sarasota	1992	37%	53%
Miami	1994	35%	50%
Orlando	1993	26%	38%
Broward	1997	20%	32%
Phoenix	1983	20%	30%
Atlanta	1996	19%	29%
St. Petersburg	1994	18%	28%
Los Angeles	1997	11%	17%
New York	1991	8%	12%

Moving Plans (Tables 12a-12b). In many studies, respondents were asked whether they were very, somewhat, or not at all likely to move in the next three years, either within or outside their current metropolitan area (**Table 12a**). Other communities used definitely, probably, probably not, or definitely not as alternative answers (**Table 12b**). Most studies in the 1990s used the latter scale.

This question asks respondents to predict future behavior, which is difficult for many individuals. However, in the aggregate, the results are indicative of a community's propensity toward mobility. Relatively few people in most of the Florida communities have any intention to move, compared with the southern communities of Atlanta, Charlotte, and Richmond.

Table 12a Moving Plans (I) (Respondent Only)				
Community	Year	Very Likely	Somewhat Likely	Not at All Likely
Columbus	1990	32%	21	48
Dallas	1988	29%	21	47
New York	1991	28%	20	52
SF Bay Area	1986	24%	21	52
Chicago	1990	24%	19	57
Baltimore	1985	22%	19	59
Cleveland	1996	19%	18	63
Worcester	1986	19%	17	64
Las Vegas	1995	19%	14	64
St. Louis	1995	18%	20	62
Houston	1986	17%	14	69
Atlantic County	1985	15%	10	75
Rhode Island	1987	13%	14	73
Tidewater	1988	11%	17	72
South Broward	1990	10%	10	78
Toronto	1990	45%		55
Hartford	1982	32%		68
Boston	1995	26%		74
NJPS	1990	26%	21	53
Note: Table 12b uses different response categories for the same question.				

**Table 12b
Moving Plans (II)
(Respondent Only)**

Community	Year	<i>Definitely + Probably</i>	Definitely	Probably	Probably Not	Definitely Not	Don't Know
Atlanta	1996	31%	15%	16	33	30	6
Charlotte	1997	28%	13%	15	37	28	6
Denver	1997	27%	13%	14	30	42	
Richmond	1994	24%	8%	16	38	33	5
Miami	1994	23%	9%	14	30	42	5
Orlando	1993	22%	10%	12	32	38	9
Milwaukee	1996	21%	9%	12	42	33	4
Wilmington	1995	21%	8%	13	36	38	5
Harrisburg	1994	20%	9%	11	41	35	4
Broward	1997	18%	8%	10	29	50	4
Rochester	1999	17%	6%	11	37	41	5
Monmouth	1997	17%	6%	11	33	43	8
St. Petersburg	1994	16%	6%	10	34	47	3
York	1999	16%	5%	11	34	43	6
Martin-St. Lucie	1999	13%	6%	7	33	51	3
South Palm Beach	1995	12%	4%	8	29	56	3
Sarasota	1992	12%	4%	8	40	38	10
West Palm Beach	1999	8%	3%	5	32	55	5

Note: Table 12a uses different response categories for the same question.

Special Note: Several measures of mobility can be assessed together to create an overall impression. In Atlanta, 27% were in the metropolitan area for less than 5 years, 55% were in their home for less than 5 years, and 31% indicated that they will definitely or probably move within the next three years. All these measures are quite high compared with other Jewish communities.

Expected Destination for Movers (Tables 13-14). Respondents who reported they were “very” or “somewhat” likely to move, or who indicated that they would “definitely” or “probably” move, were asked where they might move. In Atlanta, for example, 13 % of all respondents indicated that they would definitely or probably move *away from* the Atlanta metropolitan area. The parallel percentage elsewhere varies between 2% in some Florida communities to more than 20% in places like Columbus and Worcester.

Communities like SF Bay Area, Dallas, and Chicago show a high percentage of households with plans to move within the metropolitan area.

Households with plans to move are less likely to join Jewish institutions, and those with plans to leave the metropolitan area are not likely to be supporters of capital campaigns.

Table 14 indicates the percentage of households with *definite* plans to leave the metropolitan area and may be viewed as a refinement of the information in Table 13. Thus, while 13% in Atlanta have definite or probable plans to leave the metropolitan area, 7% have definite plans.

Table 13 Expected Destination for Movers (Respondent Only)					
Community	Year	<i>Moving Out of Metro Area</i>	Moving Within Metro Area	Don't Know	No Plans to Move
Worcester	1986	23%	10	3	63
Columbus	1990	20%	23	9	48
Dallas	1988	16%	29	4	50
Baltimore	1985	13%	26	5	56
St. Louis	1995	13%	23	1	62
Atlanta	1996	13%	17	3	67
Chicago	1990	12%	28	3	57
Cleveland	1996	12%	23	2	63
Miami	1994	12%	7	4	77
Phoenix	1983	11%	26	3	60
Las Vegas	1995	10%	22	1	67
Harrisburg	1994	10%	7	3	80
SF Bay Area	1986	9%	31	6	55
Rhode Island	1987	9%	16	2	73
Continued					

Table 13
Expected Destination for Movers
(Respondent Only)

Community	Year	<i>Moving Out of Metro Area</i>	<i>Moving Within Metro Area</i>	<i>Don't Know</i>	<i>No Plans to Move</i>
Continued					
Atlantic County	1985	9%	13	11	67
Richmond	1994	9%	12	4	75
Washington, D.C.	1983	8%	19	27	45
Wilmington	1995	8%	11 ¹	2	79
Orlando	1993	8%	9	4	79
York	1999	8%	4	4	84
Rochester	1999	7%	9	2	82
Martin-St. Lucie	1999	7%	4	3	86
Los Angeles	1997	7%	8	11	74
Charlotte	1997	6%	16	5	73
Milwaukee	1996	6%	13	1	80
Monmouth	1997	6%	7	4	83
South Palm Beach	1995	6%	6	2	87
Broward ²	1997	5%	12	1	82
St. Petersburg	1994	5%	8	3	84
South Broward	1990	2%	13	4	81
Sarasota	1992	2%	8	3	87
West Palm Beach	1999	2%	6	1	91
NJPS	1971	10%	5	2	83
NJPS	1990	14%	28 ³	3	55

¹Includes 4% moving to Maryland or Pennsylvania.

³Moving within the state of residence.

²Includes 3% moving to Miami and Palm Beach County.

Table 14
Definitely Moving Out of Metropolitan Area
(Respondent Only)

Community	Year	%		Community	Year	%
Atlanta	1996	7%		Richmond	1994	3%
Wilmington	1995	5%		Martin-St. Lucie	1999	2%
Harrisburg	1994	5%		Monmouth	1997	2%
Miami	1994	5%		St. Petersburg	1994	2%
Charlotte	1997	4%		Rochester	1999	1%
Orlando	1993	4%		West Palm Beach	1999	1%
Milwaukee	1996	4%		Denver	1997	1%
York	1999	3%		South Palm Beach	1995	1%
Broward	1997	3%		Sarasota	1992	1%

SECTION III: DEMOGRAPHY

This section contains some basic demographic findings which are explored in virtually all community studies: age, sex, household size and structure, children with working parents, marital status, secular education, employment status, occupation, housing value and household income.

These data provide a demographic profile of the Jewish population. In some cases, these findings were surprising, such as when a community learned that the percentage of single parent families was lower than previously thought or that more children than expected had one parent who does not work full time outside the home.

Analyses of demographic findings assist professional and volunteer leaders of all sorts of Jewish organizations to do effective program planning and recruitment.

All tables in this section include responses for all people, both Jewish and non-Jewish, residing in Jewish households.

Age 17 and Younger (Table 15). The age/sex distribution of a community is among the most important demographic indicators in determining its needs and the types of programs it must offer. Age is related to many other variables such as levels of religiosity, synagogue membership and amounts given to philanthropy.

The percentage of people in Jewish households age 17 and younger varies between 6% and 29%, with most non-Florida communities between 20% and 29%. The Florida retirement communities have the lowest percentages.

Table 15 Age 17 and Younger (Persons in Jewish Households)						
Community	Year	%		Community	Year	%
Cleveland	1996	29%		Worcester	1986	22%
Charlotte	1997	28%		St. Louis	1995	21%
Hartford	1982	28%		Baltimore	1985	21%
Harrisburg	1994	27%		Buffalo	1995	20%
Houston	1986	27%		Las Vegas	1995	19%
York	1999	26%		St. Petersburg	1994	19%
Boston	1995	26%		Los Angeles	1997	18%
Wilmington	1995	26%		Atlantic County	1985	18%
Columbus	1990	26%		Miami	1994	17%
Monmouth	1997	25%		Rhode Island	1987	16%
Atlanta	1996	25%		Broward	1997	15%
Richmond	1994	25%		Martin-St. Lucie	1999	13%
Phoenix	1983	25%		Palm Springs	1998	12%
Rochester	1999	24%		Sarasota	1992	11%
Milwaukee	1996	24%		South Broward	1990	11%
Seattle	1990	24%		West Palm Beach	1999	7%
Tidewater	1988	24%		South Palm Beach	1995	6%
Essex-Morris	1998	23%		Detroit	1989	26%*
Denver	1997	23%		Washington, D.C.	1983	26%*
Orlando	1993	23%		NJPS	1971	32%*
Dallas	1988	23%		NJPS	1990	22%
SF Bay Area	1986	23%		US Census (CPS)	1998	26%
Philadelphia	1997	22%		*Age 0-19		
New York	1991	22%				
Chicago	1990	22%				

Age 65 and Older (Table 16). Concern with the elderly is extremely important in American Jewish life, in part because 15% of persons in American Jewish households are elderly (age 65 and older), compared with 13% of the general American population.

The percentage age 65 and older varies between 7% and 69%. The Florida retirement communities, of course, have the highest percentages. Knowledge of the number of elderly is important in determining the need for adult living facilities, nursing homes, and other services.

Table 16 Age 65 and Older (Persons in Jewish Households)						
Community	Year	%		Community	Year	%
South Palm Beach	1995	69%		York	1999	16%
West Palm Beach	1999	63%		New York	1991	16%
Sarasota	1992	52%		Wilmington	1995	15%
Martin-St. Lucie	1998	48%		Tidewater	1988	15%
South Broward	1990	48%		Essex-Morris	1998	14%
Palm Springs	1998	47%		Chicago	1990	14%
Broward	1997	46%		SF Bay Area	1986	14%
Miami	1994	31%		Phoenix	1983	13%
Atlantic County	1985	29%		Harrisburg	1994	13%
St. Petersburg	1994	28%		Richmond	1994	13%
Las Vegas	1995	25%		Atlanta	1996	12%
Detroit	1989	25%		Orlando	1993	12%
Rhode Island	1987	23%		Denver	1997	11%
Worcester	1986	22%		Dallas	1988	11%
Los Angeles	1997	21%		Columbus	1990	10%
Rochester	1999	20%		Seattle	1990	10%
Philadelphia	1997	20%		Charlotte	1997	9%
Milwaukee	1996	20%		Boston	1995	9%
Buffalo	1995	20%		Washington, D.C.	1983	8%
Monmouth	1997	19%		Hartford	1982	8%
Cleveland	1996	18%		Houston	1986	7%
St. Louis	1995	17%		NJPS	1971	11%
Baltimore	1985	17%		NJPS	1990	15%
				US Census (CPS)	1998	13%

Sex (Table 17). The percentage female varies from 44 % to 56 %. It is highest in communities with the oldest populations, reflecting the longer life expectancy of women. Where communities show an imbalanced sex distribution, it is generally a reflection of the presence of more elderly females than of elderly males.

Table 17 Percentage Female (Persons in Jewish Households)						
Community	Year	%		Community	Year	%
Atlantic County	1985	56 %		Las Vegas	1995	51 %
West Palm Beach	1999	55 %		Harrisburg	1994	51 %
Broward	1997	55 %		Orlando	1993	51 %
South Broward	1990	55 %		Worcester	1986	51 %
South Palm Beach	1995	54 %		Baltimore	1985	51 %
Miami	1994	54 %		Phoenix	1986	51 %
Sarasota	1992	54 %		Martin-St. Lucie	1999	50 %
Rochester	1999	53 %		Charlotte	1997	50 %
York	1999	53 %		Monmouth	1997	50 %
Atlanta	1996	53 %		St. Louis	1995	50 %
Essex-Morris	1998	52 %		SF Bay Area	1986	50 %
Philadelphia	1997	52 %		Buffalo	1995	49 %
Milwaukee	1996	52 %		New York	1991	49 %
Wilmington	1995	52 %		Dallas	1988	49 %
Richmond	1994	52 %		Washington, D.C.	1983	48 %
St. Petersburg	1994	52 %		Columbus	1990	44 %
Chicago	1990	52 %		NJPS	1971	52 %
Seattle	1990	52 %		NJPS	1990	50 %
Rhode Island	1987	52 %		US Census (CPS)	1996	51 %
Los Angeles	1997	51 %				
Cleveland	1996	51 %				

Average Household Size (Table 18). Average household size varies between 1.9 and 2.9. As with other demographic measures, these numbers include non-Jews residing in households with Jews. Thus, the household sizes cited here may be used to estimate the number of persons in Jewish households, but not the number of Jews. Smaller average household size generally reflects an older population, with few households containing children.

Table 18 Average Household Size (Persons in Jewish Households)						
Community	Year	Average		Community	Year	Average
New York	1991	2.9		Baltimore	1985	2.5
Monmouth	1997	2.8		Philadelphia	1997	2.4
Charlotte	1997	2.7		Milwaukee	1996	2.4
Buffalo	1995	2.7		Seattle	1990	2.4
Wilmington	1995	2.7		Dallas	1988	2.4
Harrisburg	1994	2.7		Rhode Island	1987	2.4
Washington, D.C.	1983	2.7		Phoenix	1983	2.4
York	1999	2.6		Las Vegas	1995	2.3
Cleveland	1996	2.6		St. Petersburg	1994	2.3
Richmond	1994	2.6		Atlantic County	1985	2.3
Orlando	1993	2.6		Miami	1994	2.2
Toronto	1990	2.6		Tidewater	1988	2.2
Columbus	1990	2.6		Martin-St. Lucie	1999	2.1
Houston	1986	2.6		Los Angeles	1997	2.1
Rochester	1999	2.5		Palm Springs	1998	2.0
Essex-Morris	1998	2.5		Broward	1997	2.0
Denver	1997	2.5		Sarasota	1992	2.0
Atlanta	1996	2.5		South Broward	1990	2.0
St. Louis	1995	2.5		West Palm Beach	1999	1.9
Chicago	1990	2.5		South Palm Beach	1995	1.9
Detroit	1989	2.5		NJPS	1971	2.8
SF Bay Area	1986	2.5		NJPS	1990	2.5
Worcester	1986	2.5		US Census (CPS)	1998	2.6

Number of Persons Per Household (Table 19). While Table 18 indicates the average household size, Table 19 provides the percentage of 1-, 2-, 3-, etc. person households. The table is arrayed by the percentage of one-person households. The number of one-person households varies between 16% in Martin-St. Lucie to 35% in Broward. People who live alone are more likely to need assistance in time of crisis and are much less likely to participate in the Jewish community. Communities near the top of the table need to be more concerned about singles living alone and should provide more programming for singles, including the aged, where appropriate. While the Florida retirement communities are high on this measure, all regions of the country are represented in the top ten communities. Also of interest is the very high percentage of 2-person households in Martin-St. Lucie, South Palm Beach, West Palm Beach, and Sarasota.

Table 19 Number of Persons Per Household (Number of Persons—both Jewish and Non-Jewish—in Jewish Households)								
Community	Year	1	2	3	4	5	6+	4+
Broward	1997	35%	45	9	9	2	1	12%
Philadelphia	1997	32%	68					
South Broward	1990	31%	50	9	8	2	1	11%
Miami	1994	31%	42	12	10	4	2	16%
Seattle	1990	31%	37	32				
New York	1991	29%	34	16	14	5	3	22%
Los Angeles	1997	28%	36	15	15	4	2	21%
Dallas	1988	28%	34	13	20	5	1	26%
Denver	1997	28%	34	38				
South Palm Beach	1995	26%	65	5	4	1	0	5%
West Palm Beach	1999	26%	63	5	4	2	0	6%
Atlantic County	1985	26%	40	16	14	3	0	17%
Milwaukee	1996	26%	39	12	16	5	3	24%
Rhode Island	1987	26%	38	15	16	4	1	21%
St. Petersburg	1994	24%	45	12	14	3	1	18%
Las Vegas	1995	24%	44	13	16	3		19%
St. Louis	1995	24%	36	19	15	4	1	20%
Richmond	1994	24%	34	17	16	7	2	25%
Continued								

Table 19
Number of Persons Per Household
(Number of Persons—both Jewish and Non-Jewish—in Jewish Households)

Community	Year	1	2	3	4	5	6+	4+
Continued								
Sarasota	1992	23%	63	5	7	1	0	8%
Baltimore	1985	23%	35	17	15	9	0	24%
Columbus	1990	23%	34	18	16	7	2	25%
Washington, D.C.	1983	23%	31	16	20	10	3	33%
Rochester	1999	22%	39	14	18	7	1	26%
Chicago	1990	22%	38	17	16	7		23%
Atlanta	1996	22%	37	17	17	6	1	24%
SF Bay Area	1986	22%	37	18	17	5	0	22%
York	1999	22%	35	17	18	7	1	26%
Houston	1986	22%	32	16	19	10		29%
Wilmington	1995	21%	34	16	20	7	2	29%
Cleveland	1996	20%	40	13	17	6	3	26%
Harrisburg	1994	20%	34	18	18	8	2	28%
Monmouth	1997	20%	34	12	22	7	4	33%
Charlotte	1997	20%	32	20	19	8	1	28%
Orlando	1993	18%	39	19	17	5	2	24%
Phoenix	1983	17%	42	16	17	7	2	26%
Martin-St. Lucie	1999	16%	66	8	6	4	1	11%
NJPS	1971	15%	31	16	24	11	5	40%
NJPS	1990	23%	36	18	15	5	3	23%
US Census (CPS)	1998	26%	32	17	15	7	3	25%

Household Structure (Table 20a). While household size alone is an important measure, combining household size with information on age and the relationship among household members provides even more useful information. These results show the percentage of households of various types and not the percentage of people of various types. The table is ordered on the first column: “married with children.” This measure varies between 6% and 40%. Many services offered by Jewish communal institutions, such as JCCs and synagogues, assume that this household structure is predominant. As the data show, this is an incorrect assumption for many communities.

The percentage of single parent family households varies between 1% and 6%. In the retirement communities, the percentage of married couples without children is very high. (See also Table 20.)

Table 20a Household Structure (I)					
Community	Year	<i>Married with Children</i>	Singles	Married No Children at Home	Single Parent
Toronto	1990	40%	24	28	4
Charlotte	1997	38%	20	24	3
Harrisburg	1994	38%	20	29	1
Worcester	1986	38%	21	33	4
Baltimore	1985	36%	22	27	5
Richmond	1994	35%	24	26	2
Wilmington	1995	34%	21	28	2
SF Bay Area	1986	34%	28	28	5
Orlando	1993	33%	18	30	1
York	1999	32%	22	30	4
Monmouth	1997	32%	20	30	1
Atlanta	1996	32%	22	26	2
New York	1991	32%	29	26	6
Rochester	1999	30%	22	33	3
Boston	1995	30%	24	31	3
Seattle	1990	30%	31	25	3
Continued					

Table 20a
Household Structure (I)

Community	Year	<i>Married with Children</i>	Singles	Married No Children at Home	Single Parent
Continued					
Dallas	1988	29%	28	29	2
Rhode Island	1987	29%	26	35	3
Denver	1997	27%	26	26	4
Cleveland	1996	27%	20	36	2
Milwaukee	1996	27%	26	32	3
Philadelphia	1997	26%	32	38	3
St. Louis	1995	25%	24	30	
St. Petersburg	1994	24%	24	40	1
Los Angeles	1997	23%	39	33	4
Las Vegas	1995	21%	23	37	3
Miami	1994	20%	31	33	2
Broward	1997	14%	35	38	2
Martin-St. Lucie	1999	12%	16	64	3
South Broward	1990	12%	31	46	2
Sarasota	1992	11%	23	57	1
West Palm Beach	1999	7%	26	58	1
South Palm Beach	1995	6%	26	62	1
NJPS	1971	49%	14	27	3
NJPS	1990	23%	26	25	2
US Census (CPS)	1997	25%	25	28	9
US Census (projected)	2000	24%	26	30	8
US Census (CPS) (non-Hispanic Whites)	1995	26%	26	32	6

Note: Table 20b uses different response categories for the same question.

Note: Totals do not add to 100% because "other" household types are not shown.

Household Structure (Table 20b). This table shows the same type of information as Table 20, except that the categories in this table are more specific. The table is ordered on the first column: the percentage of married couples age 65 and older without children. This measure varies between 7% and 51%. The percentage of elderly female households varies between 4% and 25%. In every community, there are many more elderly female than elderly male households. Single person households under age 65 vary between 4% and 25%. (See also previous page.)

Table 20b Household Structure (II)							
Community	Year	Married 65+ without children	Female 65+ without children	Male 65+ without children	Single + Female 65+	Single 65+	Under 65
South Palm Beach	1995	51%	4	18	4	1	11
West Palm Beach	1999	46%	4	18	4	0	12
Martin-St. Lucie	1999	43%	5	5	6	1	19
Sarasota	1992	39%	4	13	6	0	18
South Broward	1990	32%	7	18	6	1	13
Broward	1997	28%	4	25	6	1	9
St. Petersburg	1994	22%	4	11	9	2	16
Miami	1994	20%	4	17	11	3	11
Rochester	1999	16%	3	10	10	1	16
Monmouth	1997	15%	3	11	6	2	13
Milwaukee	1996	15%	3	12	11	4	14
Los Angeles	1997	13%	4	8	16	3	15
Wilmington	1995	13%	2	8	11	4	11
York	1999	11%	3	8	12	4	15
Orlando	1993	11%	1	4	13	4	15

Table 20b
Household Structure (II)

Community	Year	Married Head of Household	Married Co-Head of Household	Single Male	Single Female	Single Male 65 and Over	Single Female 65 and Over
Continued							
Continued							
Chicago	1990	11%		8	25	4*	14**
Harrisburg	1994	10%	2	8	10	4	15
Richmond	1994	9%	3	8	13	4	12
Atlanta	1996	8%	1	8	14	5	13
Charlotte	1997	7%	2	4	15	4	12
NJPS	1990	11%	2	6	14	5	10
* Under 40. **Age 40-64.							
Note: Totals do not add to 100% because "other" household types are not shown.							

Households with Full-Time Working Parent(s) (Table 21). The percentage of households with children in which both parents are employed full time in the paid labor force (or in which a single parent is so employed) varies between 43% in Miami and 75% in Boston. Most communities fall between 50% and 70%. Many in the Jewish community assume that almost all two-parent families have working mothers. The data below show that this is not true.

The two rightmost columns add to 100%. An example of the interpretation of these columns is as follows: In Sarasota, of those households containing children age 17 and under with working parent(s), 73% have at least one child age 0-12.

Table 21 Households with Full-Time Working Parents (Households with Children)				
			% of Households with Working Parent(s) in Which:	
		<i>% Households Containing Children Age 17 and Under with Working Parent(s)</i>		
Community	Year		At Least One Child is Age 0-12	All Children Are Age 13-17
Boston	1995	75%		
Sarasota	1992	70%	73%	27
Rochester	1999	64%	80%	20
Orlando	1993	61%	67%	33
Los Angeles	1997	60%	45%	55
Broward	1997	59%	79%	21
Richmond	1994	59%	78%	22
Chicago	1990	58%		
Milwaukee	1996	57%	76%	24
Wilmington	1995	57%	84%	16
Atlanta	1996	55%	81%	19
York	1999	53%	73%	27
Charlotte	1997	51%	75%	25
South Palm Beach	1995	51%	71%	29
West Palm Beach	1999	50%	71%	29
St. Petersburg	1994	50%	75%	25
Monmouth	1997	48%	69%	31
Harrisburg	1994	48%	71%	29
Miami	1994	43%	63%	37

Types of Households in Which Children Live (Table 22). The percentage of children who live in a single parent family varies from just 1% in St. Petersburg to 12% in West Palm Beach. These findings are in sharp contrast to the belief of many in the Jewish community that a high percentage of Jewish children live in single parent family homes.

The percentage of children who live in a home in which at least one of the parents is either currently divorced, or is divorced and remarried varies from 16% in Monmouth to 40% in South Palm Beach. Combining these two types of data permits determination of the percentage of child-ren living in a household in which an adult is divorced and remarried. The logic assumes that few children under age 18 are in a single parent family due to widowhood. As an example, in South Palm Beach, 40% of children are in a household in which someone is currently divorced or in which someone is divorced and remarried. That 10% of children are in a single parent household situation implies that about 30% are living in a household in which someone is divorced and remarried or divorced and cohabiting.

Table 22 Types of Households in Which Children Live (Children in Jewish Households)					
% of Children Living in a Single Parent Family			% of Children Living in a Household with One or More Adults Who Are or Have Been Divorced		
Community	Year	%	Community	Year	%
West Palm Beach	1999	12%	South Palm Beach	1995	40%
Broward	1997	11%	Orlando	1993	38%
South Palm Beach	1995	10%	Broward	1997	36%
York	1999	9%	York	1999	33%
Rochester	1999	7%	Sarasota	1992	33%
Charlotte	1997	6%	Atlanta	1996	31%
Atlanta	1996	5%	Charlotte	1997	27%
Milwaukee	1996	5%	Harrisburg	1994	27%
Sarasota	1992	5%	Milwaukee	1996	26%
Wilmington	1995	4%	Miami	1994	25%
Monmouth	1997	3%	Richmond	1994	23%
Miami	1994	3%	St. Petersburg	1994	22%
Harrisburg	1994	2%	Rochester	1999	21%
Richmond	1994	2%	Wilmington	1995	21%
Orlando	1993	2%	West Palm Beach	1999	18%
St. Petersburg	1994	1%	Monmouth	1997	16%
All American Households (CPS)	1998	25%			

Marital Status (Table 23). The percentage of adults (age 18 and older) in Jewish households who are

currently married varies between a low of 60% and a high of 82%. The percentage of adults who are single and never been married varies between 4% and 30%. The percentage of adults who are widowed varies between 2% and 19%. Jewish Family Service in Broward, with 19% of adults being widowed, needs different programming from most other communities. The percentage who are currently divorced varies between 2% and 10%. The divorce rate, as shown in the rightmost column, is the number of divorced persons per 1,000 persons who are currently married. In general, the Jewish divorce rate in most communities is lower than that of the general American population. Those who are separated are included in the married column. The percentage separated is never above 1% in any community.

Table 23
Marital Status
(Adults in Jewish Households)

Community	Year	<i>Married</i>	Single (Never Married)	Widowed	Divorced	Divorce Rate
Detroit	1989	82%	5	8	5	61
South Palm Beach	1995	80%	4	13	3	38
Sarasota	1992	79%	5	11	5	63
West Palm Beach	1999	76%	4	15	5	62
Cleveland	1996	76%	14	6	4	50
York	1999	75%	11	8	6	77
Harrisburg	1994	75%	15	6	4	53
St. Petersburg	1994	75%	10	8	6	80
Tidewater	1988	74%	9	10	6	81
Rochester	1999	73%	16	7	3	43
Monmouth	1997	73%	15	8	4	50
Martin-St. Lucie	1999	72%	16	6	7	72
Charlotte	1997	72%	17	5	6	83
Worcester	1986	72%	17	8	2	28
Hartford	1982	72%	15	6	8	111
Las Vegas	1995	71%	12	9	8	113
Richmond	1994	71%	19	8	4	56
South Broward	1990	71%	9	17	3	42
Rhode Island	1987	71%	16	9	4	56
Essex-Morris	1998	70%	19	7	5	67
Milwaukee	1996	70%	16	8	6	86
						Continued
Continued						

Table 23
Marital Status
(Adults in Jewish Households)

Community	Year	<i>Married</i>	Single (Never Married)	Widowed	Divorced	Divorce Rate
Wilmington	1995	70%	19	6	5	71
St. Louis	1995	69%	20	6	5	72
Houston	1986	69%	21	6	4	106
Dallas	1988	69%	20	4	7	101
SF Bay Area	1986	69%	20	4	7	101
Orlando	1993	68%	22	6	4	59
Chicago	1990	68%	21	5	6	88
Baltimore	1985	68%	19	9	5	74
Miami	1994	67%	14	13	6	90
Philadelphia	1997	67%	18	9	6	90
Atlanta	1996	67%	22	6	5	75
Atlantic County	1985	67%	13	13	6	90
Broward	1997	65%	11	19	5	77
Boston	1995	65%	23	4	7	108
Palm Springs	1998	64%	13	13	10	115
Columbus	1990	63%	30	2	5	79
Phoenix	1983	63%	18	9	10	159
New York	1991	62%	23	8	7	112
Washington, D.C.	1983	61%	27	4	7	114
Los Angeles	1997	60%	21	9	9	150
NJPS	1990	64%	22	6	8	125
US Census (CPS)	1997	60%	24	7	10	166
US Census White Population (CPS)	1997	62%	21	7	10	161

Level of Secular Education (Table 24). American Jews are far better educated, overall, than the general American population. The percentage of adults (age 18 and older) in Jewish households with a 4-year college degree or higher varies between 34% and 74%. In general, communities with older age structures have lower percentages with a college degree. The percentage with an advanced degree varies between 10% and 48%. (While the US Census reports these data for age 25 and older, Jewish population studies report ages 18 and older. This overestimates, compared with the Census, the percentage of the population who have “some college,” since so many 18-24 year olds in the Jewish community are enrolled in college.)

Table 24
Level of Secular Education
(Adults in Jewish Households)

Community	Year	High School or less	Some College/2-yr degree	College Degree	Advanced Degree	<i>Total College Degree</i>
Denver	1997	26%		34	40	74%
Boston	1995	11%	16	33	40	73%
Columbus	1990	9%	19	33	40	73%
Washington, D.C.*	1983	15%	16	24	48	72%
Essex-Morris	1998	13%	16	36	35	71%
SF Bay Area	1986	15%	14	31	40	71%
Atlanta	1996	13%	17	41	29	70%
Buffalo	1995	19%	12	30	39	69%
St. Louis	1995	31%		38	31	69%
Charlotte	1997	12%	20	45	22	67%
Rochester	1999	16%	19	27	38	65%
Hartford	1982	18%	17	32	33	65%
Richmond	1994	16%	19	38	27	65%
Dallas	1988	34%		40	25	65%
Milwaukee	1996	16%	21	37	26	63%
Cleveland	1996	21%	19	29	31	60%
Harrisburg	1994	22%	18	32	28	60%
Chicago	1990	17%	23	35	25	60%
New York	1991	23%	19	27	32	59%

Continued

Table 24
Level of Secular Education
(Adults in Jewish Households)

Community	Year	High School or less	Some College/2-yr degree	College Degree	Advanced Degree	<i>Total College Degree</i>
Continued						
Houston	1986	16%	25	35	24	59%
York	1999	19%	23	34	24	58%
Los Angeles	1997	28%	12	29	28	57%
Seattle	1990	28%	15	33	24	57%
Rhode Island	1987	26%	20	25	30	55%
Wilmington	1995	22%	23	29	26	55%
Worcester	1986	45%		30	25	55%
Tidewater	1988	20%	25	34	21	55%
Monmouth	1997	21%	24	35	20	55%
Sarasota	1992	23%	24	33	20	53%
Miami	1994	30%	18	31	21	52%
Palm Springs	1998	21%	27	34	18	52%
Orlando	1993	20%	28	34	18	52%
Phoenix	1983	24%	25	33	17	50%
Baltimore	1985	31%	19	26	23	49%
St. Petersburg	1994	26%	26	30	18	48%
Martin-St. Lucie	1999	24%	28	30	17	47%
West Palm Beach	1999	29%	24	30	17	47%
South Palm Beach	1995	37%	23	28	12	40%
South Broward	1990	43%	18	21	16	37%
Atlantic County	1985	53%	12	22	12	34%
Broward	1997	41%	25	24	10	34%
Las Vegas	1995	47%	41%		13	
NJPS	1971	46%	20	15	19	34%
NJPS	1990	44%	5	29	22	51%
US Census*	1997	49%	25	17	9	26%

*Age 25 and older.

Employment Status (Table 25). The percentage of adults (age 18 and older) in Jewish households who are employed full time varies between 14% and 67%, with only the retirement communities and New York less than 40%. The percentage retired varies between 9% and 71%. The unemployment rate is calculated as:

$[\% \text{ unemployed} / (\% \text{ unemployed} + \% \text{ employed full time} + \% \text{ employed part time})]$.

As an example, in Charlotte the calculation is $1\% / (1\% + 61\% + 11\%) = 1\%$.

One trend evident from social science research is that fewer and fewer women are identifying themselves as homemakers. This is certainly the case for Jewish women. In the studies reported, between 4% and 16% are identified as homemakers. The percentage of students varies between 1% and 11%.

Table 25 Employment Status (Adults in Jewish Households)								
Community	Year	Full Time	Part Time	Retired	Home-maker	Students	Unem-ployed	Unemploy-ment Rate
Houston	1986	67%	8	9	11	3	3	4%
Denver	1997	63%	12	16	6	2	1	1%
Dallas	1988	63%	10	11	9	5	3	4%
Charlotte	1997	61%	11	9	11	5	1	1%
Tidewater	1988	60%	5	19	14	1	1	2%
Atlanta	1996	59%	10	13	8	8	2	3%
Richmond	1994	59%	10	14	8	7	1	1%
Orlando	1993	57%	8	17	8	7	3	5%
Harrisburg	1994	56%	11	15	9	6	2	3%
Milwaukee	1996	52%	13	20	7	6	1	1%
St. Louis	1995	52%	12	17	7	6	2	3%
Wilmington	1995	52%	9	19	7	10	1	2%
Essex-Morris	1998	51%	16	19	7	4	2	3%
York	1999	51%	13	19	9	5	1	1%
Cleveland	1996	50%	16	20	6	3	5*	3%
Baltimore	1985	50%	14	15	11	7	1	2%
Phoenix	1983	50%	11	21	13	2	3	5%
Monmouth	1997	50%	9	24	9	6	1	2%

Table 25
Employment Status
(Adults in Jewish Households)

Community	Year	Full Time	Part Time	Retired	Home-maker	Students	Unemployed	Unemployment Rate
Continued								
Continued								
SF Bay Area	1986	49%	14	13	10	9	5	8%
Rochester	1999	48%	12	23	7	6	1	3%
Boston	1995	48%	24			11		
Worcester	1986	47%	16	13	16	5	1	2%
Los Angeles	1997	46%	11	21	7	9	3	3%
Las Vegas	1995	44%	9	38	4	2	2	4%
Miami	1994	43%	9	35	7	5	1	2%
St. Petersburg	1994	42%	9	36	6	4	1	2%
Washington, D.C.	1983	41%	17	42				
Atlantic County	1985	38%	12	23	14	11	1	2%
New York	1991	37%	25	20	8	5	3	5%
Broward	1997	33%	6	51	5	3	1	2%
Palm Springs	1998	28%	9	52	4	2	2	5%
South Broward	1990	27%	9	47	12	2	2	4%
Martin-St. Lucie	1999	27%	6	63	2	2	0	1%
Sarasota	1992	23%	9	55	11	1	1	3%
West Palm Beach	1999	17%	7	69	4	1	1	0%
South Palm Beach	1995	14%	7	71	6	1	0	1%
Columbus	1990	80%		6	4	8	2	2%
Seattle	1990	72%		12	7	2	4	7%
Buffalo	1995	63%		22	6	7	3	4%
Hartford	1982							3%
NJPS	1990	53%	10	14	9	8	3	4%
US (BLS)	1997							5%

*Includes disabled.

Occupation (Table 26). Responses to open-ended questions about occupation and job title are often imprecise and difficult to code. As a result, the job titles in this table are subjective and comparisons are of limited reliability. With this *caveat* in mind, the percentage of adults (age 18 and older) in Jewish households currently employed in professional occupations ranges between 21% and 53%. Between 10% and 30% are in the manager/proprietor category. 8% to 25% are in sales and 5% to 23% are in clerical positions. Finally, between 4% and 20% are in blue collar, laborer, and service worker positions. Some communities do not total 100% due to “other” responses.

Table 26 Occupation (Adults in Jewish Households)						
Community	Year	Professional	Manager/ Proprietor	Sales	Clerical	Service Worker*
Cleveland	1996	56%	10	13	7	14
Boston	1995	54%	17	19		6
Columbus	1990	53%	11	15	13	8
Los Angeles	1997	52%	14	13	6	4
Sarasota	1992	50%	21	14	9	6
Hartford	1982	49%	15	27		9
Washington, D.C.	1983	48%	24	23		4
Philadelphia	1997	47%	30	24		
Atlanta	1996	47%	25	21		7
Denver	1997	45%	28	8	5	14
Houston	1986	41%	30	10	10	8
Orlando	1993	41%	24	15	11	9
Seattle	1990	41%	17	12	10	20
Rhode Island	1987	36%	15	24	16	9
San Francisco	1988	35%	29	13	13	8
South Broward	1990	32%	22	21	16	10
Dallas	1988	29%	25	20	14	7
Phoenix	1983	28%	23	24	11	14
Continued						

Table 26
Occupation
(Adults in Jewish Households)

Community	Year	<i>Professional</i>	Manager/ Proprietor	Sales	Clerical	Service Worker*
Continued						
Worcester	1986	27%	14	25	21	13
Baltimore	1985	24%	22	13	18	15
Tidewater	1988	24%	18	47		11
Atlantic County	1985	21%	25	16	23	11
NJPS	1971	28%	24	12	16	10

*Blue collar, laborer, and service worker.

Some communities do not total to 100% because "other" responses are omitted.

Housing Value (Table 27). Median housing value is one indicator of wealth in a community. The median housing value at the time of each community study varies between \$81,700 and more than \$300,000, although most are between \$94,000 and \$208,000.

Comparisons among communities are problematic using the median value at the time of the study because these values are not adjusted for inflation, nor for differences in cost of living among communities. Thus, the table is ordered on the rightmost column, which *is* adjusted for inflation using the National Consumer Price Index. Thus, all of the values in the rightmost column are in 1998 or 1999 dollars.

The six lowest valued communities are all retirement communities, where many owned homes are attached units rather than single family and where many households contain only one or two persons. The values for Los Angeles, Monmouth, and Chicago reflect the more expensive conditions in the Los Angeles, New York, and Chicago metropolitan areas.

Table 27
Housing Value
(Households Who Own Their Home)

Community	Year	Median Value at Time of Study	<i>Median Value Adjusted for Inflation*</i>
Los Angeles	1997	\$301,000	\$319,200
Monmouth	1997	\$207,500	\$220,000
Chicago	1990	\$166,100	\$220,000
Atlanta	1996	\$188,400	\$206,000
Charlotte	1997	\$190,900	\$202,400
Sarasota	1992	\$155,300	\$190,000
Wilmington	1995	\$155,900	\$175,000
Milwaukee	1996	\$153,000	\$167,000
Richmond	1994	\$140,600	\$162,200
Harrisburg	1994	\$134,900	\$155,700
Orlando	1993	\$125,400	\$148,400
Miami	1994	\$121,250	\$140,000
Rochester	1999	\$135,000	\$138,600
West Palm Beach	1999	\$123,800	\$127,100
South Broward	1990	\$93,800	\$124,200
St. Petersburg	1994	\$99,000	\$114,200
South Palm Beach	1995	\$93,900	\$105,400
Broward	1997	\$81,700	\$86,600
US Census	1997	\$124,000	\$131,500

See note on quality of data after Table 29.

*All figures are adjusted to 2000 dollars using the National Consumer Price Index from the Bureau of Labor Statistics Web Site.

Household Income (Table 28). Median household income is a major indicator of community wealth. The median value varies between about \$25,800 and \$91,000, although most communities are between \$30,000 and \$75,000. Comparisons are problematic because income levels, like housing values, are not adjusted for inflation, nor for differences in cost of living among communities.

Thus, the table is ordered on the rightmost column, which *is* adjusted for inflation using the National Consumer Price Index. Thus, all of the values in the rightmost column are in 1998 or 1999 dollars. The two communities with the highest median income are both in the New York metropolitan area, although New York itself is only above average. With the exception of West Palm Beach, the Florida retirement communities are toward the bottom of the table.

Table 28			
Median Household Income			
Community	Year	Median Income at Time of Study	<i>Median Income Adjusted for Inflation**</i>
Essex-Morris	1998	\$91,000	\$95,000
Washington, D.C.	1983	\$47,300	\$81,600
Monmouth	1997	\$75,500	\$80,000
Detroit	1989	\$55,000	\$76,600
Charlotte	1997	\$69,400	\$73,600
Tidewater	1988	\$50,000	\$72,900
Toronto*	1990	\$55,000	\$72,800
Atlanta	1996	\$62,600	\$68,400
Rochester	1999	\$65,700	\$67,500
Richmond	1994	\$58,500	\$67,500
Boston	1995	\$60,000	\$67,300
Wilmington	1995	\$56,700	\$63,600
Milwaukee	1996	\$57,500	\$62,800
New York	1991	\$50,100	\$62,800
Palm Springs	1998	\$60,000	\$62,600
Rhode Island	1987	\$40,900	\$62,000
Dallas	1988	\$42,000	\$61,200
Denver	1997	\$56,900	\$60,300
West Palm Beach	1999	\$58,700	\$60,300
Harrisburg	1994	\$51,200	\$59,100
St. Louis	1995	\$52,100	\$58,500
Continued			

Table 28
Median Household Income

Community	Year	Median Income at Time of Study	<i>Median Income Adjusted for Inflation**</i>
Continued			
Sarasota	1992	\$47,500	\$58,000
York	1999	\$56,300	\$57,800
Baltimore	1985	\$35,700	\$57,100
Buffalo	1995	\$50,500	\$56,700
Columbus	1990	\$42,000	\$55,600
Seattle	1990	\$42,000	\$55,600
Los Angeles	1997	\$52,000	\$55,100
Worcester	1986	\$35,700	\$55,000
Las Vegas	1995	\$48,400	\$54,300
Orlando	1993	\$45,700	\$54,000
Philadelphia	1997	\$50,000	\$53,000
Miami	1994	\$45,900	\$53,000
Houston	1986	\$33,000	\$50,800
Martin-St. Lucie	1999	\$48,400	\$49,700
South Broward	1990	\$36,700	\$48,600
Atlantic County	1985	\$30,000	\$48,000
St. Petersburg	1994	\$41,500	\$47,900
South Palm Beach	1995	\$42,400	\$47,600
Phoenix	1983	\$25,800	\$44,500
Broward	1997	\$40,100	\$42,500
NJPS	1971	\$12,360	\$51,500
NJPS	1990	\$41,900	\$55,500
US Census (CPS)	1998	\$38,900	\$41,900
US Census (CPS) (Non-Hispanic Whites Only)	1998	\$42,400	\$45,600

The "Year" indicates when the field work for the study was completed. The income data are generally for the previous year.

*in Canadian dollars, inflation adjustment based upon US Consumer Price Index

**adjusted for inflation using the 2000 National Consumer Price Index

See note on quality of data after Table 29.

Household Income (Table 29). Income is an important indicator of wealth. This table is ordered by the percentage of households earning \$100,000 and over before taxes, which varies between 4 % and 34 %. Respondents were asked to report their income for the year *before* the year shown in the table. Comparisons are difficult to make because the values are not adjusted for inflation, nor for differences in cost of living among communities. The retirement communities have relatively low percentages earning more than \$100,000 and relatively high percentages earning less than \$25,000, since fewer adults are in the labor force.

Table 29 Household Income Categories					
Community	Year	Less than \$25,000	\$25- \$50,000	\$50- \$100,000	\$100,000 and Over
Essex-Morris	1998	22 %	33		44
Palm Springs	1998	20 %	25	21	34
Monmouth	1997	13 %	16	42	29
Charlotte	1997	10 %	24	37	29
Rochester	1999	17 %	21	34	28
Atlanta	1996	19 %	20	38	23
Denver	1997	26 %	23	28	23
Los Angeles	1997	27 %	18	33	22
Richmond	1994	16 %	26	37	21
Milwaukee	1996	21 %	23	35	21
West Palm Beach	1999	15 %	26	39	20
St. Louis	1995	21 %	20	39	20
Detroit	1989	80 %			20
Miami	1994	27 %	27	26	20
Toronto	1990	80 %			20
York	1999	16 %	28	37	19
Wilmington	1995	18 %	26	38	18
Harrisburg	1994	20 %	26	36	18
Philadelphia	1997	24 %	26	32	17
Sarasota	1992	22 %	32	30	16
St. Petersburg	1994	30 %	30	25	15
Continued					

Table 29
Household Income Categories

Community	Year	Less than \$25,000	\$25- \$50,000	\$50- \$100,000	\$100,000 and Over
Continued					
Orlando	1993	23%	33	32	13
South Palm Beach	1995	26%	34	27	13
Martin-St. Lucie	1999	14%	39	35	12
Houston	1986	19%	42	27	12
Broward	1997	33%	28	28	11
Worcester	1986	33%	35	22	10
Washington, D.C.	1983	19%	35	37	9
South Broward	1990	35%	32	25	8
Atlantic County	1985	41%	33	17	8
Baltimore	1985	31%	40	22	6
Seattle	1990	24%	37	35	4
Rhode Island	1987	53%	31	12	4
Phoenix	1983	48%	38	12%	
NJPS	1990	23%	32	24	21
US Census (CPS)	1997	34%	30	27	9
See note on quality of data below.					

Quality of Data: Questions on Dollar Amounts. Most surveys have some level of “item non-response.” That is, some respondents refuse to answer specific questions. Item non-response on questions not considered personal, such as moving plans, synagogue membership, attending a Seder, length of residence, and familiarity with Jewish agencies is almost always less than 1 % and, in many cases, is 0 %. In contrast, questions about income are sensitive for many respondents. As a result, a refusal rate for income questions of between 20 % and 40 % is common. (Housing value usually has a refusal rate about ten percentage points lower than income.) When reporting the results, most studies calculate the median value and the percentages in various income ranges, ignoring the missing responses resulting from refusals. This assumes that had all respondents been willing to answer, the distribution of income among those who were not willing to respond would be the same as the distribution among those who responded.

To reduce item non-response on housing value and income, all surveys read income categories to respondents. These procedures for handling income question non-response are standard in survey research.

SECTION IV: RELIGIOSITY

This section presents findings concerning religiosity, including Jewish religious identification (Orthodox, Conservative, Reform, or “Just Jewish”), religious practices (Hanukkah candles, Passover Seder, mezuzah on the front door, Shabbat candles, keeping kosher, refraining from electrical use on the Sabbath), attendance at services, intermarriage, the religious identity of children, and having a Christmas tree.

Some of this information, particularly that on religious practices, has sometimes been considered useless for short-term community planning. As one example, short term policies are difficult to design to influence the percentage of households who light Shabbat candles. Yet, some communities have reacted to this type of information by sending Shabbat candles and holders to thousands of households, holding more community Sedarim, offering free mezuzot, and by advertising community-wide special Shabbat services.

All Jewish population studies include some questions on religious observance, but the list of religious practices queried has varied among studies. The results of these questions are not always predictable. For example, in many communities, the young have higher levels of religious observance than the old. In some communities the baby boomer generation is highly observant, while in others observance is low.

Questions about religiosity can provide guidance concerning the strength of Jewish identity in a community. A comparison between findings in Broward and Monmouth Counties is instructive. As measured by per capita donating, both Federations are among the weakest-performing federations in the country. Examination of their levels of religiosity reveals that in Monmouth County, many dedicated Jews need education about the Federation. In Broward County, on the other hand, many people have to first be convinced to enrich their Jewish lives, and then be educated about Federation.

Some tables in this section report results in an “Always, Usually, Sometimes, Never” format. However, some community reports provide data in combined categories (such as “usually + sometimes”). In these cases arraying these communities with the others in a table is not possible, and they are shown at the end of the table below a heavy line.

For some variables in this section, the NJPS 1990 results are outside the range of the results from the local community studies. See the section entitled “Differences between Local Jewish Community Studies and NJPS 1990” on page 12 for a discussion of these differences.

Toronto has a different religious profile from many other communities. Canadian society is different from American society and many more Jews in Toronto are European born than is the case in American communities.

Jewish Religious Identification (Table 30). One of the most important questions included in surveys asks respondents whether they consider themselves Orthodox, Conservative, Reform, Reconstructionist, or “Just Jewish.” This is a self-definition and is not necessarily based on synagogue membership, ideology, or religious observance. In fact, discrepancies between self-identification and observance are sometimes evident. For example, respondents may define themselves as Orthodox or Conservative, but in another question indicate that they do not keep kosher. Respondents may define themselves as Reform and then indicate that they “never” attend religious services. Since the percentage identifying as Reconstructionist has never exceeded 1 % (except in Denver and Buffalo), this group is not shown in the table.

Four tables are used to present these data. The first table presents the percentage Orthodox, Conservative, Reform, and Just Jewish, and is ordered by the “Just Jewish” column. The other three tables order the communities by the percentage in each of the three major “movements.”

Many who define themselves as “Just Jewish” are, at least currently, so uninvolved that they cannot identify with any of the major denominations. Yet, the 33 % who identify as “Just Jewish” in Atlanta should be of greater concern to Jewish continuity planners than a similar percentage (34 %) in Broward. Most of the “Just Jewish” in Atlanta are young and disconnected from the Jewish community and Judaism, while in Broward, most of the “Just Jewish” are older and do have Jewish connections. They simply no longer identify with one of the denominations.

Table 30 Jewish Religious Identification (Respondent Only)					
Community	Year	Orthodox	Conservative	Reform	<i>Just Jewish</i>
Seattle	1990	7 %	17	33	43
St. Petersburg	1994	3 %	23	39	36
SF Bay Area	1986	3 %	19	42	36
Orlando	1993	2 %	33	30	35
Broward	1997	4 %	37	24	34
Milwaukee	1996	3 %	24	39	34
Atlanta	1996	3 %	29	34	33
Wilmington	1995	6 %	32	29	33
Charlotte	1997	2 %	26	40	32
Harrisburg	1994	10 %	37	22	32
Miami	1994	9 %	34	26	32
Denver*	1997	3 %	15	37	30
Philadelphia	1997	4 %	38	28	30
Richmond	1994	4 %	37	29	30
South Broward	1990	5 %	37	28	30
Continued					

Table 30
Jewish Religious Identification
(Respondent Only)

Community	Year	Orthodox	Conservative	Reform	<i>Just Jewish</i>
Continued					
Rochester	1999	6%	25	41	29
Sarasota	1992	2%	23	47	29
Monmouth	1997	9%	37	26	28
Toronto	1990	10%	39	24	27
Martin-St. Lucie	1999	1%	22	51	26
Los Angeles	1997	4%	28	40	26
West Palm Beach	1999	2%	39	34	25
York	1999	1%	24	48	25
South Palm Beach	1995	6%	41	28	25
Phoenix	1983	3%	26	49	23
Buffalo**	1995	6%	29	33	22
New York	1991	13%	32	33	22
Washington, D.C.	1983	3%	35	38	22
Columbus	1990	7%	32	41	21
Boston	1995	3%	33	41	20
Houston	1986	5%	29	47	19
Detroit	1989	7%	42	34	18
Dallas	1988	4%	31	48	18
Atlantic County	1985	6%	46	29	18
Hartford	1982	6%	38	40	17
St. Louis	1995	3%	21	60	16
Baltimore	1985	20%	35	29	16
Rhode Island	1987	7%	47	32	14
Worcester	1986	6%	29	49	14
Palm Springs***	1998	6%	31	42	12
Tidewater	1988	7%	48	33	12
Cleveland	1996	10%	29	49	11
Essex-Morris	1998	7%	40	42	9
NJPS	1971	9%	56	24	11
NJPS	1990	6%	32	36	26

*12% indicated they are “traditional” and 5% indicated Reconstructionist.

**5% indicated Reconstructionist

***7% indicated they are “traditional.”

Orthodox Religious Identification (Table 31). The percentage of respondents who define themselves as Orthodox varies between a low of 1% in the two smallest communities (York and Martin-St. Lucie) and a high of 13% in New York and 20% in Baltimore.

Recall that this is self-identification and the actual religious behavior of the respondents may or may not reflect accepted Orthodox practice.

Fourteen of seventeen lowest values are in the South or West Census Division (the Sunbelt). Nine of the twelve highest values are in the Snowbelt. Of the 43 communities in the table, 41 have values between 1% and 10%.

Table 31 Orthodox Religious Identification (Respondent Only)						
Community	Year	%		Community	Year	%
Baltimore	1985	20%		Broward	1997	4%
New York	1991	13%		Los Angeles	1997	4%
Cleveland	1996	10%		Philadelphia	1997	4%
Harrisburg	1994	10%		Richmond	1994	4%
Toronto	1990	10%		Dallas	1988	4%
Monmouth	1997	9%		Denver	1997	3%
Miami	1994	9%		Atlanta	1996	3%
Detroit	1989	7%		Milwaukee	1996	3%
Seattle	1990	7%		Boston	1995	3%
Columbus	1990	7%		St. Louis	1995	3%
Tidewater	1988	7%		St. Petersburg	1994	3%
Rhode Island	1987	7%		SF Bay Area	1986	3%
Rochester	1999	6%		Phoenix	1983	3%
Palm Springs	1998	6%		Washington, D.C.	1983	3%
Buffalo	1995	6%		West Palm Beach	1999	2%
South Palm Beach	1995	6%		Charlotte	1997	2%
Wilmington	1995	6%		Orlando	1993	2%
Worcester	1986	6%		Sarasota	1992	2%
Atlantic County	1985	6%		Martin-St. Lucie	1999	1%
Hartford	1982	6%		York	1999	1%
South Broward	1990	5%		NJPS	1971	9%
Houston	1986	5%		NJPS	1990	6%

Conservative Religious Identification (Table 32). The percentage of respondents who define themselves as Conservative varies from a low of 15 % in Denver (although 12 % in this community also responded “traditional”) to a high of 48 % in Tidewater.

(Recall that this is self-identification and the actual religious behavior of the respondents may or may not reflect accepted Conservative practice.)

Table 32 Conservative Religious Identification (Respondent Only)						
Community	Year	%		Community	Year	%
Tidewater	1988	48 %		Columbus	1990	32 %
Rhode Island	1987	47 %		Palm Springs	1998	31 %
Atlantic County	1985	46 %		Dallas	1988	31 %
Detroit	1989	42 %		Atlanta	1996	29 %
South Palm Beach	1995	41 %		Cleveland	1996	29 %
Essex-Morris	1998	40 %		Buffalo	1995	29 %
West Palm Beach	1999	39 %		Houston	1986	29 %
Toronto	1990	39 %		Worcester	1986	29 %
Philadelphia	1997	38 %		Los Angeles	1997	28 %
Hartford	1982	38 %		Charlotte	1997	26 %
Broward	1997	37 %		Phoenix	1983	26 %
Monmouth	1997	37 %		Rochester	1999	25 %
Harrisburg	1994	37 %		York	1999	24 %
Richmond	1994	37 %		Milwaukee	1996	24 %
South Broward	1990	37 %		St. Petersburg	1994	23 %
Baltimore	1985	35 %		Sarasota	1992	23 %
Washington, D.C.	1983	35 %		Martin-St. Lucie	1999	22 %
Miami	1994	34 %		St. Louis	1995	21 %
Boston	1995	33 %		SF Bay Area	1986	19 %
Orlando	1993	33 %		Seattle	1990	17 %
New York	1991	32 %		Denver	1997	15 %
Wilmington	1995	32 %		NJPS	1971	56 %
				NJPS	1990	32 %

Reform Religious Identification (Table 33). The percentage of respondents who define themselves as Reform varies between a low of 22 % in Harrisburg and a high of 60 % in St. Louis.

(Recall that this is self-identification and the actual religious behavior of the respondents may or may not reflect normative Reform practice.)

Table 33 Reform Religious Identification (Respondent Only)						
Community	Year	%		Community	Year	%
St. Louis	1995	60%		Atlanta	1996	34%
Martin-St. Lucie	1999	51%		Detroit	1989	34%
Cleveland	1996	49%		Buffalo	1995	33%
Worcester	1986	49%		New York	1991	33%
Phoenix	1983	49%		Seattle	1990	33%
York	1999	48%		Tidewater	1988	33%
Dallas	1988	48%		Rhode Island	1987	32%
Sarasota	1992	47%		Orlando	1993	30%
Houston	1986	47%		Wilmington	1995	29%
Essex-Morris	1998	42%		Richmond	1994	29%
Palm Springs	1998	42%		Atlantic County	1985	29%
SF Bay Area	1986	42%		Baltimore	1985	29%
Rochester	1999	41%		Philadelphia	1997	28%
Boston	1995	41%		South Palm Beach	1995	28%
Columbus	1990	41%		South Broward	1990	28%
Charlotte	1997	40%		Monmouth	1997	26%
Los Angeles	1997	40%		Miami	1994	26%
Hartford	1982	40%		Broward	1997	24%
Milwaukee	1996	39%		Toronto	1990	24%
St. Petersburg	1994	39%		Harrisburg	1994	22%
Washington, D.C.	1983	38%		NJPS	1971	24%
Denver	1997	37%		NJPS	1990	36%
West Palm Beach	1999	34%				

Have a Mezuzah on the Front Door (Table 34). Respondents were asked in a number of communities whether they have a mezuzah on their front door. The presence of a mezuzah is an external, permanent symbol of Jewish identification. Observance varies significantly among communities on this measure, between 55 % and 84 %.

Areas with a high percentage of Jews may have higher percentages in this table because new residents are more likely to move into homes that were previously inhabited by Jews, who, because of tradition, may have left a Mezuzah on the door post. In addition, homeowners are much more likely than renters to put up a Mezuzah.

The extent to which the Mezuzah is present may be a revealing measure about the culture of a community. Sarasota has the lowest percentage with a Mezuzah on the front door and, correlatively, for many years, had no identifying sign in front of its Jewish Community Center. The communities toward the top of the table are generally those with larger Jewish populations.

Table 34 Have a Mezuzah on the Front Door						
Community	Year	%		Community	Year	%
South Palm Beach	1995	84 %		Milwaukee	1996	62 %
West Palm Beach	1999	81 %		Martin-St. Lucie	1999	61 %
Monmouth	1997	81 %		Atlanta	1996	61 %
Broward	1997	79 %		Harrisburg	1994	61 %
South Broward	1990	79 %		St. Petersburg	1994	61 %
Miami	1994	76 %		York	1999	60 %
St. Louis	1995	76 %		Wilmington	1995	60 %
Houston	1986	74 %		Orlando	1993	59 %
Rochester	1999	68 %		Houston	1986	59 %
Richmond	1994	64 %		Charlotte	1997	57 %
Dallas	1988	64 %		Phoenix	1983	57 %
Los Angeles	1997	63 %		Sarasota	1992	55 %

Light Hanukkah Candles (Table 35). Most surveys explored the frequency of lighting Hanukkah candles. The responses of those who answered “always” and “usually” are summed and the table is arrayed by that column. Between 60% and 80% in most communities report that they always or usually observe this practice. (In Boston, the question asked was: “Do you usually light Hanukkah candles?” This, in all likelihood, explains the higher percentage for that community.)

An interesting use of this, and other parts of the “religious profile,” is illustrated by the results for Monmouth County. The Jewish Federation of Greater Monmouth County is one of the least known among its constituents in the country, yet the population is one of the most religiously observant of all the communities. The problem faced in promoting the Monmouth Federation is different from that faced in other communities, where Jewish identity first needs to be strengthened. In Monmouth, communal leaders need to realize that the population already has a relatively strong Jewish identity and that the challenge is to convince them that the Jewish federation is an organization they should support.

Along with attending a Seder, lighting Hanukkah candles is one of the most commonly practiced Jewish rituals.

Table 35 Light Hanukkah Candles (Anyone in the Household)						
Community	Year	<i>Always + Usually</i>	Always	Usually	Sometimes	Never
Boston	1995	95%	95%		5	
Monmouth	1997	87%	82%	5	7	6
Rochester	1999	80%	72%	8	9	11
Harrisburg	1994	80%	71%	9	5	15
Worcester	1986	79%	72%	7	8	13
Detroit	1989	78%	78%		22	
Phoenix	1983	78%	78%		22	
South Palm Beach	1995	78%	70%	8	9	14
Rhode Island	1987	76%	69%	7	7	17
Dallas	1988	76%	68%	8	10	14
West Palm Beach	1999	75%	70%	5	10	16
Broward	1997	74%	68%	6	10	16
Wilmington	1995	74%	67%	7	9	17
Atlanta	1996	74%	66%	8	12	13
Continued						

Table 35
Light Hanukkah Candles
(Anyone in the Household)

Community	Year	<i>Always + Usually</i>	Always	Usually	Sometimes	Never
Continued						
Orlando	1993	74%	64%	10	10	16
Las Vegas	1995	73%	70%	3	6	21
Charlotte	1997	73%	67%	6	10	17
Miami	1994	73%	65%	8	11	17
Toronto	1990	73%	65%	8	7	20
Martin-St. Lucie	1999	73%	63%	10	9	17
St. Louis	1995	72%	65%	7	6	21
York	1999	71%	65%	6	11	18
Richmond	1994	71%	64%	7	12	16
Philadelphia	1997	71%	62%	9	13	17
Los Angeles	1997	71%	61%	10	12	17
New York	1991	70%	64%	6	9	22
South Broward	1990	70%	64%	6	8	22
Milwaukee	1996	70%	63%	7	11	19
Columbus	1990	69%	69%		31	
Seattle	1990	68%	52%	14	13	21
St. Petersburg	1994	67%	62%	5	10	23
Palm Springs	1998	66%	66%		15	19
SF Bay Area	1986	64%	56%	8	15	21
Denver	1997	63%	63%		37	
Sarasota	1992	59%	48%	11	14	28
Cleveland	1996		72%	14		15
Chicago	1990		84%			16
NJPS	1990	57%	48%	9	15	28

Attend a Passover Seder (Table 36). Most surveys explored the frequency of attending a Seder. The responses of those who answered “always” and “usually” are summed and the table is arrayed by that column. Communities vary significantly on this measure, between 62 % and 88 %.

Along with lighting Hanukkah candles, attending a Seder is one of the most widely practiced Jewish rituals.

Table 36 Attend a Passover Seder (Anyone in the Household)						
Community	Year	<i>Always + Usually</i>	Always	Usually	Sometimes	Never
Toronto	1990	88%	82%	6	6	6
Baltimore	1985	86%	79%	7	8	6
Monmouth	1997	86%	77%	9	10	5
Essex-Morris	1998	84%	76%	8	9	7
Detroit	1989	84%	84%		16	
Boston	1995	82%	82%		18	
Worcester	1986	82%	78%	4	10	7
Phoenix	1983	81%	81%		19	
Atlantic County	1985	80%	73%	7	11	9
Rochester	1999	79%	70%	9	15	7
West Palm Beach	1999	79%	70%	9	13	8
South Palm Beach	1995	79%	65%	14	13	7
Dallas	1988	78%	71%	7	15	6
St. Louis	1995	77%	68%	9	13	11
Miami	1994	77%	67%	10	14	9
Milwaukee	1996	77%	65%	12	12	11
Atlanta	1996	76%	65%	11	14	11
New York	1991	76%	67%	9	13	12
Columbus	1990	75%	75%		25	
Continued						

Table 36
Attend a Passover Seder
(Anyone in the Household)

Community	Year	<i>Always + Usually</i>	Always	Usually	Sometimes	Never
Continued						
Harrisburg	1994	75%	66%	9	13	12
Broward	1997	75%	64%	11	16	8
Los Angeles	1997	74%	64%	10	14	12
Wilmington	1995	74%	64%	10	14	13
Philadelphia	1997	74%	63%	11	17	9
Richmond	1994	73%	63%	10	16	11
Palm Springs	1998	72%	72%		17	12
South Broward	1990	70%	56%	14	16	15
Washington, D.C.	1983	69%	51%	18	21	10
Charlotte	1997	69%	58%	11	20	11
Sarasota	1992	68%	54%	14	18	14
Las Vegas	1995	67%	59%	8	12	22
Orlando	1993	66%	54%	12	20	14
Martin-St. Lucie	1999	66%	54%	12	16	18
St. Petersburg	1994	65%	56%	9	16	19
SF Bay Area	1986	65%	53%	12	22	13
York	1999	64%	55%	9	20	16
Seattle	1990	63%	51%	12	25	12
Denver	1997	62%	62%		38	
Cleveland	1996		76%	15		9
Chicago	1990		93%			7
Buffalo	1995		91%			9
NJPS	1990	60%	49%	11	19	22

The 1971 NJPS found that 83 % of households “observed Passover.” (This figure can not be directly compared to the data above.)

Light Shabbat Candles (Table 35). Most surveys explored the frequency of lighting Shabbat candles. The responses “always” and “usually” are summed and the table is arrayed by that column. The level of observance for this practice (which is a weekly ritual) is well below that for Hanukkah candles, Passover Seder, and mezuzah on the front door. With one exception (Toronto), one third or less report that they “always” or “usually” observe this practice. In the majority of communities, Shabbat candles are never lit in over half of households.

Table 37
Light Shabbat Candles
(Anyone in the Household)

Community	Year	<i>Always + Usually</i>	Always	Usually	Sometimes	Never
Toronto	1990	42 %	35 %	7	20	38
Detroit	1989	33 %	33 %		67	
Phoenix	1983	33 %	33 %		67	
Essex-Morris	1998	32 %	25 %	7	26	40
Worcester	1986	32 %	23 %	9	28	40
Baltimore	1985	32 %	23 %	9	22	45
Rhode Island	1987	31 %	24 %	7	26	42
Miami	1994	29 %	22 %	7	21	50
Atlantic County	1985	29 %	21 %	8	17	53
Rochester	1999	28 %	19 %	9	30	42
Denver	1997	27 %	27 %		73	
Harrisburg	1994	27 %	15 %	12	28	46
Los Angeles	1997	26 %	17 %	9	26	48
Monmouth	1997	25 %	16 %	9	29	46
New York	1991	24 %	19 %	5	18	58
St. Louis	1995	24 %	18 %	6	22	54
South Broward	1990	24 %	17 %	7	22	53
Dallas	1988	24 %	16 %	8	27	49
Milwaukee	1996	24 %	15 %	9	29	47
South Palm Beach	1995	23 %	16 %	7	28	49

Continued

Table 37
Light Shabbat Candles
(Anyone in the Household)

Community	Year	<i>Always + Usually</i>	Always	Usually	Sometimes	Never
Continued						
Boston	1995	23 %	23 %		77	
Columbus	1990	22 %	22 %		78	
Palm Springs	1998	21 %	21 %		27	51
Broward	1997	21 %	15 %	6	28	52
Washington, D.C.	1983	21 %	15 %	6	22	58
St. Petersburg	1994	21 %	14 %	7	28	51
Atlanta	1996	21 %	13 %	8	26	53
Las Vegas	1995	21 %	13 %	8	17	63
Philadelphia	1997	20 %	12 %	8	26	54
Seattle	1990	20 %	12 %	8	25	55
Richmond	1994	20 %	11 %	9	31	49
Wilmington	1995	19 %	12 %	7	25	56
York	1999	18 %	11 %	7	30	52
West Palm Beach	1999	17 %	12 %	5	32	52
Charlotte	1997	16 %	10 %	6	27	56
Orlando	1993	16 %	9 %	7	29	54
SF Bay Area	1986	16 %	9 %	7	25	59
Sarasota	1992	14 %	9 %	5	25	60
Martin-St. Lucie	1999	13 %	8 %	5	28	59
Cleveland	1996		21 %	35		44
Buffalo	1995		56 %			44
NJPS	1990	16 %	11 %	5	20	64

The 1971 NJPS found that 37% of households “observed” the Sabbath. (This figure can not be directly compared to the data above.)

Keep Kosher (Table 37a-37b). The observance of *kashrut* has been ascertained in two different ways. Table 37a reports responses to the question: “Do you keep kosher?” If respondents answered affirmatively, they were then asked whether they kept kosher only in the home, or both in and out of the home. In Table 37b, the response categories are always, usually, sometimes, or never buy kosher meat. The former question format more accurately captures observance of *kashrut*, and most studies completed in the 1990s have used this format.

Table 37a shows results for the first question format: when respondents were asked whether they keep kosher in and out of the home. (Only a *very* small percentage of respondents qualify their answer, such as by saying that while they do not eat meat and dairy together, they also do not have two sets of dishes.) Based on this measure, keeping kosher varies significantly from 5% to 26%. With the exceptions of Miami and Tidewater, the percentage who keep kosher in the home only is greater than the percentage who keep kosher both in and out of the home.

Unlike the other measures of Jewish ritual practice mentioned above, in Table 37b “always” and “usually” have not been added, since only the answer “always” indicates full observance. The range of responses in Table 37b is similar to the range shown in Table 37a, except for Toronto, where nearly one-third of respondents reported keeping kosher. For both data sets, the most striking information is the generally low level of observance of *kashrut*.

Table 37a Keep Kosher (Respondent Only)				
Community	Year	In Home Only	In and Out of Home	Total In Home
Monmouth	1997	15 %	11	26 %
Harrisburg	1994	15 %	8	23 %
Rochester	1999	13 %	8	21 %
Miami	1994	8 %	12	20 %
Cleveland	1996			18 %
Worcester	1986	12 %	6	18 %
Hartford	1982			17 %
Philadelphia	1997	9 %	8	17 %
South Palm Beach	1995	11 %	6	17 %
Broward	1997	11 %	5	16 %
South Broward	1990	10 %	5	15 %
Continued				

**Table 37a
Keep Kosher
(Respondent Only)**

Community	Year	In Home Only	In and Out of Home	Total In Home
Continued				
Baltimore	1985			14%
York	1999	8%	5	13%
Palm Springs	1998			13%
Denver	1997			13%
Milwaukee	1996	8%	5	13%
Wilmington	1995	7%	5	12%
West Palm Beach	1999	9%	3	12%
Tidewater	1988	5%	6	11%
Boston	1995			11%
Atlantic County	1985			10%
St. Petersburg	1994	6%	4	10%
Richmond	1994	6%	3	9%
Washington, D.C.	1983			9%
Atlanta	1996	5%	4	9%
Orlando	1993	6%	3	9%
Charlotte	1997	5%	3	8%
Sarasota	1992	3%	2	5%

Note: In those communities that have entries only in the rightmost column, respondents were asked only whether they keep a kosher home.

Note: Table 37b shows results for a different question about *kashrut*.

**Table 37b
Buy Kosher Meat**

Community	Year	<i>Always</i>	<i>Usually</i>	<i>Sometimes</i>	<i>Never</i>
Toronto	1990	30%	4	5	61
Baltimore	1985	24%	2	16	58
Rhode Island	1987	22%	4	16	57
Atlantic County	1985	22%	3	10	65
Worcester	1986	18%	2	4	75
Buffalo	1995	17%	6		77
Washington, D.C.	1983	11%	3	28	58
Las Vegas	1995	8%	0	1	91
Seattle	1990	7%	5	19	69
Dallas	1988	7%	1	7	84
SF Bay Area	1986	4%	2	5	90
Detroit	1989	19%			81
Hartford	1982	17%			83
Tidewater	1988	11%			89
Columbus	1990	12%		88	
St. Louis*	1995	9%	1	3	87
Phoenix*	1983	9%			91
NJPS	1990	12%	4	24	59

*Percentage having separate dishes for meat and dairy.
(This figure can not be directly compared to the other above.)

The 1971 NJPS shows that 26% of households “observed kashrut.”
(This figure can not be directly compared to the data above.)

Note: Table 37a shows results for a different question about *kashrut*.

Refrain from Use of Electricity on the Sabbath (Table 38). A question about refraining from use of electricity on the Sabbath is a way of determining the extent to which a community is Sabbath observant in the traditional sense. In the communities in which this question was asked, the responses vary between 1% and 7%.

Use of electricity is a good indicator of the percentage of people who observe Jewish tradition as defined by Orthodox leaders. Observance level may significantly differ from what would be expected if perfectly correlated with Jewish religious identification, because some people who consider themselves Orthodox do use electricity on the Sabbath.

Table 38 Refrain from Use of Electricity on the Sabbath (Respondent Only)		
Community	Year	%
Miami	1994	7%
Monmouth	1997	6%
Harrisburg	1994	4%
Rochester	1999	3%
Philadelphia	1997	3%
Broward	1997	2%
Atlanta	1996	2%
Milwaukee	1996	2%
South Palm Beach	1995	2%
Richmond	1994	2%
West Palm Beach	1999	1%
York	1999	1%
Charlotte	1997	1%
Wilmington	1995	1%

Attendance at Services (Table 39). Nearly every survey has asked respondents the frequency of their attendance at synagogue services. These responses have been placed into the four categories shown in the table. The percentage who attend at least once per month varies between 9% and 31%. The percentage who never attend services (except for Jewish life cycle events) varies between 9% and 41%.

Table 39 Attendance at Services (Respondent Only)					
Community	Year	<i>At Least Once Per Month</i>	<i>Less than Once Per Month</i>	<i>High Holidays Only</i>	<i>Never (except for Life Cycle Events)</i>
St. Louis	1995	31 %	45	12	13
Dallas	1988	31 %	45	12	10
Cleveland	1996	31 %	32	16	23
Harrisburg	1994	30 %	22	21	27
Las Vegas	1995	29 %	32	11	28
Martin-St. Lucie	1999	28 %	15	16	41
Buffalo	1995	28 %	72		
St. Petersburg	1994	28 %	23	17	32
New York	1991	26 %	39	16	19
Rochester	1999	26 %	27	24	24
Chicago	1990	26 %	58		16
York	1999	25 %	27	20	28
Milwaukee	1996	25 %	25	24	26
Los Angeles	1997	25 %	23	23	29
Denver	1997	25 %	21	22	32
Detroit	1989	25 %	44		30
Charlotte	1997	24 %	26	25	25
Monmouth	1997	24 %	21	32	23
Sarasota	1992	24 %	21	22	33
Seattle	1990	22 %	55	6	17
Continued					

Table 39
Attendance at Services
(Respondent Only)

Community	Year	<i>At Least Once Per Month</i>	<i>Less than Once Per Month</i>	<i>High Holidays Only</i>	<i>Never (except for Life Cycle Events)</i>
Continued					
Worcester	1986	22 %	54	14	11
Toronto	1990	22 %	51	18	9
Richmond	1994	22 %	23	30	25
Miami	1994	22 %	19	36	25
South Palm Beach	1995	22 %	19	36	24
Orlando	1993	21 %	25	20	34
Wilmington	1995	21 %	27	23	29
Palm Springs	1998	20 %	47		33
Tidewater	1988	19 %	81		
Rhode Island	1987	19 %	48	21	11
South Broward	1990	19 %	33	29	19
Atlanta	1996	19 %	31	27	23
Columbus	1990	19 %	12	56	13
Baltimore	1985	18 %	50	22	10
West Palm Beach	1999	18 %	18	35	29
Broward	1997	17 %	20	31	32
Atlantic County	1985	15 %	39	31	15
Washington, D.C.	1983	9 %	61	14	16
Hartford	1982	48 %		28	24
Boston	1995	45 %		26	29
NJPS	1971	18 %	25	28	27
NJPS	1990	21 %	18	25	35

Attendance at Services by Age (Table 40). Unlike almost all other tables in this volume, this table shows *crosstabulation* results. The most interesting results of Jewish community studies are often in the crosstabulations by age, geographic subregion, synagogue membership, income level, intermarriage status, etc.

This table shows that the percentage of “regular” (at least once per month) synagogue attendance varies from 12% to 41% among the “baby boom” generation (age 35-49). As this is the age group that is most likely to have children at home, the ability of a community to compare itself to other communities on this topic is important. In only seven of the communities shown in the table do the elderly attend services more regularly than do the baby boomers. In every community appearing in the table (except one), attendance at services is higher for those who are age 35-49 in contrast to those younger than 35.

Table 40 Attendance at Services At Least Once Per Month by Age of Household Head (Respondent Only)					
Community	Year	Under 35	35-49	50-64	65 and Over
Wilmington	1995	18 %	41 %	29 %	22 %
York	1999	17 %	31 %	24 %	18 %
St. Petersburg	1994	26 %	29 %	23 %	29 %
Charlotte	1997	15 %	28 %	25 %	31 %
Harrisburg	1994	21 %	27 %	34 %	38 %
Monmouth	1997	19 %	27 %	21 %	26 %
Orlando	1992	10 %	26 %	14 %	32 %
Rochester	1999	18 %	26 %	27 %	26 %
Richmond	1995	13 %	24 %	27 %	23 %
Broward	1997	14 %	24 %	15 %	18 %
Milwaukee	1996	14 %	24 %	22 %	33 %
Miami	1994	22 %	23 %	21 %	21 %
West Palm Beach	1999	12 %	18 %	17 %	18 %
South Palm Beach	1995	20 %	15 %	20 %	22 %
Sarasota	1991	10 %	13 %	24 %	26 %
Atlanta	1996	6 %	12 %	13 %	16 %

Intermarriage (Tables 41-42). Intermarriage has developed into one of the most important issues for the Jewish community and is a key focus of many Jewish population surveys. Intermarriage has clearly reached significant proportions in most American Jewish communities and, as a result, is taken into account in local Jewish community planning. Although some intermarried couples are contributing significantly to the community, it is also clear that when measures of “Jewishness” for intermarried and in-married couples are compared in local studies, intermarriage is affecting Jewish continuity.

Local community intermarriage rates are calculated based on *couples* rather than *individuals*, as was done for the 1990 National Jewish Population Survey. As an illustration, imagine that two marriages take place. In wedding one, Moshe (a Jew) marries Rachel (also a Jew). In wedding two, Abraham (a Jew) marries Christine (not a Jew). Thus, there are two married couples, one of which is an intermarriage. The *couples intermarriage* rate is 50%. Another method of calculating an intermarriage rate, however, is to note that there are three Jews and one of the three (Abraham) is married to a non-Jew. The *individual intermarriage* rate is 33%. Local community studies typically have reported intermarriage rates using the couples rate.

The couples rate for intermarriage ranges between 5% and 47%. The national couples rate, for all married couples, based on NJPS 1990 is 45%. The national rate is not close to the middle of the range for the local rates. See the section entitled “Differences between Local Jewish Community Studies and NJPS 1990” on page 12 for a discussion of these differences.

Table 41 also indicates the individual intermarriage rates. These rates vary between 3% and 30%.

Conversionary in-marriages are in-marriages between one person who was born Jewish and another who is a Jew-by-Choice. While *halacha* (Jewish law) makes no distinction between such unions and in-marriages between two born Jews, social scientists must do so to study several aspects of marital choice.

The conversion rate is calculated by dividing the percentage of conversionary in-marriages by the total percentage of marriages between born Jews and persons not born Jewish. As an example, for Rochester the conversion rate of 22% is calculated as follows: $8\% / (8\% + 30\%)$. Thus, in Rochester, a conversion occurs in about one out of six cases when a Jew is marrying someone who was not born Jewish. Conversion rates vary between 10% and 47%.

Much of the variation in the intermarriage rate by community can be explained by variations in age. Many of the lowest rates in Table 41 are in the Florida retirement communities. As an aid to understanding changes in the rate of intermarriage, Table 42 provides the intermarriage rate in those households in which the head of the household is under age 35. These rates vary between 15% and 74%. However, these data must be treated with caution because, in many communities the sample size on which these percentages have been calculated is less than 50 marriages. Thus, unlike the other tables in this book, sample sizes are shown. The margin of error on a sample size of 25 is as much as $\pm 20\%$. On a sample size of 50, the margin of error can still be as high as $\pm 14\%$.

Table 41
Intermarriage

		Individual Rate:	Couples Rate: Percentage of Married Couples			
Community	Year	Percentage of Married Jews Married to Non-Jews	<i>Inter-marriage</i>	In-marriage (2 born Jews)	Conversionary In-marriage	Conversion Rate
Charlotte	1997	30%	47%	44	10	18%
York	1999	29%	46%	41	14	24%
Seattle	1990	25%	40%	53	7	15%
Denver	1997	26%	39%	48	14	25%
Atlanta	1996	23%	37%	56	6	14%
Richmond	1994	20%	34%	56	10	23%
Hartford	1982	20%	34%	66		
Wilmington	1995	20%	33%	60	7	18%
Harrisburg	1994	20%	33%	56	11	25%
Orlando	1993	19%	32%	59	9	22%
New York	1991	19%	32%			
Rochester	1999	18%	30%	62	8	22%
Houston	1986	18%	30%	58	13	30%
Washington, D.C.	1983	18%	30%	70		
St. Petersburg	1994	17%	29%	58	14	26%
Milwaukee	1996	16%	28%	68	4	12%
Martin-St. Lucie	1999	15%	27%	62	12	30%
Buffalo	1995	15%	26%	70	3	10%
St. Louis	1995	14%	25%	64	11	31%
Dallas	1988	13%	24%	68	9	27%
Phoenix	1983	13%	24%	66	10	29%
Cleveland	1996	13%				
Los Angeles	1997	13%	23%	71	6	21%
Worcester	1986	13%	23%	77		

Table 41
Intermarriage

		Individual Rate:	Couples Rate: Percentage of Married Couples			
Community	Year	Percentage of Married Jews Married to Non-Jews	<i>Inter-marriage</i>	In-marriage (2 born Jews)	Conversionary In-marriage	Conversion Rate
Continued						
Continued						
Philadelphia	1997	12%	22%	73	5	19%
Chicago	1990	11%	20%	74	6	23%
Palm Springs	1998	10%	19%	81		
Broward	1997	10%	18%	78	4	19%
Monmouth	1997	9%	17%	81	3	15%
Sarasota	1992	9%	17%	78	5	23%
Las Vegas	1995	9%	16%	78	6	27%
Detroit	1989	8%	15%	78	7	32%
Miami	1994	6%	12%	83	5	28%
West Palm Beach	1999	5%	11%	86	3	23%
Toronto	1990	5%	10%	84	6	38%
Tidewater	1988	5%	10%	82	8	44%
South Broward	1990	5%	9%	88	3	25%
Rhode Island	1987	4%	8%	86	7	47%
South Palm Beach	1995	3%	6%	91	3	34%
Atlantic County	1985	3%	5%	93	3	38%
Houston	1986			71		
NJPS	1971	9%	17%	83		
NJPS *	1990	28%	45%	53	3	6%
NJPS (for 1985-1990 marriages)*	1990	52%	68%	29	3	4%

* These NJPS percentages, unlike almost all other NJPS data in this book, are based on all 2,441 NJPS interviews that contained a married couple, rather than upon married individuals in Core Jewish households only. Differences of opinion exist among researchers regarding the procedures for calculating intermarriage, and, therefore, the meaning of these intermarriage rates.

Table 42
Intermarriage (Head of Household Under Age 35)
(Percentage of Married Couples)

Community	Year	%	Sample Size	Community	Year	%	Sample Size
York	1999	74 %	25	Charlotte	1997	43 %	57
Richmond	1994	63 %	41	Rochester	1999	36 %	20
W Palm Beach	1999	61 %	19	Milwaukee	1996	36 %	41
Denver	1997	60 %	NA	Detroit	1989	36 %	NA
Broward	1997	57 %	49	Dallas	1988	34 %	NA
Wilmington	1995	55 %	45	Monmouth	1997	32 %	59
Orlando	1993	53 %	64	S Palm Beach	1995	30 %	27
Harrisburg	1994	52 %	42	South Broward	1990	28 %	45
Atlanta	1996	51 %	84	Los Angeles	1997	24 %	NA
St. Petersburg	1994	47 %	36	Miami	1994	18 %	76
Sarasota	1992	46 %	71	Atlantic County	1985	15 %	NA

Jewishness of Children (Table 43). In most surveys conducted in the 1990s, parents with children under age 18 at home were asked whether their children were being raised as Jews. Almost all children in in-marriages and conversionary in-marriages are being raised as Jews. The percentage of children being raised as Jews in intermarriages varies between 18% and 66%. In some cases, parents do not provide an unequivocal answer. That is, some parents respond affirmatively, but may qualify the response indicating some degree of Christian practice or lack of Jewish practice. Also, parents in intermarriages may claim to raise their children as Jews, but mean as Jews as well as in another religion simultaneously.

The one community in which a low percentage of families are raising their children Jewish in conversionary in-married households (54%) is Philadelphia. This discrepancy begs explanation, which the authors of that report could not provide.

In some communities, a small percentage of children in households in which both parents were born Jewish is not being raised as Jews. In almost all these cases, these children are in foster care, or are children from a previous marriage (the parent having converted for the current marriage, while the child from the previous marriage retains his/her non-Jewish identity). In very few instances do parents indicate that a child is not Jewish when both parents are Jewish.

Table 43
The Percentage of Children Being Raised Jewish by Marriage Type
(Households with Children Age 17 and Under)

Community	Year	<i>Intermarriages</i>	Conversionary In-marriages	In-marriage (2 born Jews)
Cleveland	1996	66%		
Miami	1994	65%	100%	99%
St. Louis	1995	65%	87%	99%
Atlantic County	1985	62%	100%	100%
Rhode Island	1987	61%	98%	
Harrisburg	1994	57%	95%	99%
South Palm Beach	1995	54%	100%	100%
West Palm Beach	1999	48%	84%	100%
Sarasota	1992	47%	100%	100%
Atlanta	1996	47%	92%	99%
Philadelphia	1997	47%	54%	96%
Columbus	1990	44%		
York	1999	43%	100%	99%
Broward	1997	43% ¹	100%	100%
Los Angeles	1997	43%	98%	99%
Denver	1997	42%	89%	96%
Phoenix	1983	42%	93%	91%
Orlando	1993	39%	94%	100%
Chicago	1990	37%		
Houston	1986	37%		
Milwaukee	1996	36%	100%	99%
Wilmington	1995	36%	100%	100%
Richmond	1994	36%	100%	100%

Continued

Table 43
The Percentage of Children Being Raised Jewish by Marriage Type
(Households with Children Age 17 and Under)

Community	Year	<i>Intermarriages</i>	Conversionary In-marriages	In-marriage (2 born Jews)
Continued				
Charlotte	1997	34 % ²	99 %	100 %
Rochester	1999	31 % ³	77 % ⁴	98 %
Monmouth	1997	31 %	100 %	100 %
St. Petersburg	1994	29 %	100 %	100 %
Palm Springs	1998	19 % ⁵		
Martin-St. Lucie	1999	18 % ⁶	100 %	100 %
Worcester	1986		91 %	
NJPS	1990	28 % ⁷		

¹ An additional 6% indicate children are being raised in two religions.

² An additional 20% indicate children are being raised in two religions.

³ An additional 21% are being raised in two religions.

⁴ An additional 5% are being raised in two religions.

⁵ An additional 15% are being raised in two religions.

⁶ Sample size is only 23. 47% are being raised in two religions.

⁷ 31% of the children are being raised with no religion and 41% in another religion.

The Percentage of Children Who Are Being Raised in Different Marriage Types (Table 44). While the previous table showed the percentage of children within each marriage type being raised Jewish, Table 44 shows the percentage of a community's children being raised in each marriage type. As one example, the previous table showed that, in Miami, 65 % of children being raised in intermarriages are being raised as Jews, while this table shows that of all the children in Jewish households in Miami, 20 % are being raised in a household with an intermarriage.

The percentage of a Jewish community's children being raised in intermarried households varies from 20% in Miami and Monmouth to 57% in York.

Table 44 The Percentage of Children Who Are Being Raised in Different Marriage Types				
Community	Year	<i>Intermarriages</i>	Conversionary In-marriages	In-marriage (2 born Jews)
York	1999	57%	16	27
Sarasota	1992	53%	14	33
Martin-St. Lucie	1999	45%	35	20
Wilmington	1995	44%	9	47
Rochester	1999	43%	11	46
Atlanta	1996	42%	6	52
Broward	1997	41%	7	52
Richmond	1994	39%	12	49
Charlotte	1997	38%	11	51
Milwaukee	1996	36%	6	58
Harrisburg	1994	35%	14	51
West Palm Beach	1999	34%	11	55
Orlando	1993	33%	9	57
St. Petersburg	1994	30%	23	47
South Palm Beach	1995	28%	16	56
Monmouth	1997	20%	4	76
Miami	1994	20%	9	72

Percentage of Persons in Jewish Households Who are Jewish (Table 45). As the marriages between persons born Jewish and persons not born Jewish has increased, the population served by Jewish communal institutions has become increasingly diverse. Local community studies survey Jewish households, that is households containing one or more Jewish persons. These households also contain significant numbers of non-Jews, almost all of whom are related to the Jews in the household as a result of marriage. The table shows that the percentage of persons in Jewish households who are Jewish varies between 71 % in Seattle and 96 % in South Palm Beach. Another way to understand these data is that about one in four persons in Jewish households in Seattle, York, and Charlotte are not Jewish. The Florida communities generally have high percentages of Jews in Jewish households.

Note that respondents define themselves and the others in their household as either Jewish, not Jewish, or “both Jewish and some other religion.” Doubtlessly, some of the persons described as born Jewish or currently Jewish are self-defined in that way and may, or may not qualify as Jewish according to halacha.

Table 45 Percentage of Persons in Jewish Households Who Are Jewish						
Community	Year	%		Community	Year	%
South Palm Beach	1995	96 %		Buffalo	1995	84 %
West Palm Beach	1999	93 %		Chicago	1990	84 %
Miami	1994	93 %		SF Bay Area	1986	84 %
Rhode Island	1987	93 %		Milwaukee	1996	83 %
Cleveland	1996	91 %		St. Petersburg	1994	83 %
Worcester	1986	91 %		Harrisburg	1994	82 %
Monmouth	1997	90 %		Rochester	1999	81 %
St. Louis	1995	90 %		Denver	1997	81 %
Sarasota	1992	90 %		Atlanta	1996	81 %
Dallas	1988	90 %		Orlando	1993	80 %
Broward	1997	89 %		Wilmington	1995	79 %
Los Angeles	1997	88 %		Richmond	1994	79 %
Palm Springs	1998	87 %		Columbus	1990	77 %
Washington	1983	87 %		York	1999	76 %
Martin-St. Lucie	1999	86 %		Charlotte	1997	73 %
Philadelphia	1997	85 %		Seattle	1990	71 %
				NJPS	1971	94 %

Jews-by-Choice (Table 46). This table shows the percentage of Jews who are Jews-by-Choice, or converts. This varies from about 1 % in Monmouth and Broward to almost 10% in York. These are persons who indicate that they were not born Jewish, but currently consider themselves to be Jewish. No question was asked to determine if the person had gone through a formal conversion process.

Note that respondents define themselves and the others in their household as either Jewish, not Jewish, or “both Jewish and some other religion.” Doubtlessly, some of the persons described as born Jewish or currently Jewish are self-defined in that way and may, or may not qualify as Jewish according to halacha.

Table 46 Percentage of Jews Who Are Jews-by-Choice									
Community			Year	%	Community			Year	%
York			1999	9.7%	Sarasota			1992	3.2%
Harrisburg			1994	6.4%	Wilmington			1995	2.8%
Martin-St. Lucie			1999	6.0%	Milwaukee			1996	2.3%
Charlotte			1997	5.9%	Miami			1994	2.3%
St. Petersburg			1994	5.4%	West Palm Beach			1999	1.7%
Richmond			1994	5.3%	South Palm Beach			1995	1.5%
Rochester			1999	4.1%	Broward			1997	1.4%
Orlando			1993	4.1%	Monmouth			1997	1.4%
Atlanta			1996	3.6%	NJPS			1971	1.5%
					NJPS			1990	3.4%

Have a Christmas Tree in the Home (Table 47). The presence of a Christmas tree can be seen as a measure of the extent to which Jewish households have “crossed the line” into Christian culture (even though the tree does not necessarily reflect belief in the tenets of Christianity). Respondents were asked whether they always, usually, sometimes, or never have a Christmas tree. The always, usually, and sometimes responses are added and the table is ordered on this column. The percentage always, usually, or sometimes varies between 5 % and 33 %. The responses to this question clearly reflect levels of intermarriage. Analysis not shown in the table makes it clear that in almost all cases, the Christmas tree is in households with intermarried couples.

Table 47
Have a Christmas Tree in Home

Community	Year	<i>Always + Usually + Sometimes</i>	Always	Usually	Sometimes	Never
York	1999	33 %	24 %	5	4	67
Orlando	1993	32 %	18 %	4	10	68
Charlotte	1997	31 %	23 %	4	5	69
Harrisburg	1994	30 %	21 %	3	7	70
SF Bay Area	1986	30 %	15 %	3	11	70
Richmond	1994	29 %	18 %	3	8	71
Las Vegas	1995	27 %	18 %	4	5	73
Wilmington	1995	26 %	19 %	2	4	74
St. Petersburg	1994	26 %	16 %	4	7	74
Atlanta	1996	26 %	16 %	2	8	74
Martin-St. Lucie	1999	25 %	13 %	5	7	75
Milwaukee	1996	23 %	15 %	3	6	77
Rochester	1999	23 %	15 %	1	7	77
Washington, D.C.	1983	23 %	10 %	3	10	77
St. Louis	1995	22 %	13 %	2	7	78
Essex-Morris	1998	21 %	13 %	2	5	79
Dallas	1988	21 %	8 %	4	9	79
Los Angeles	1997	20 %	10 %	3	7	80
New York	1991	19 %	12 %	2	5	81
Boston	1995	17 %	17 %			83
Sarasota	1992	17 %	8 %	3	6	83
Cleveland	1996	16 %	10 %	6		84
Continued						

Table 47
Have a Christmas Tree in Home

Community	Year	<i>Always + Usually + Sometimes</i>	Always	Usually	Sometimes	Never
Continued						
Baltimore	1985	16%	9%	2	5	84
Worcester	1986	16%	7%	3	6	84
Monmouth	1997	15%	9%	2	4	85
Atlantic County	1985	14%	9%	2	3	86
Broward	1997	14%	9%	1	4	86
Rhode Island	1987	13%	8%	2	3	87
Miami	1994	11%	5%	2	5	89
South Broward	1990	11%	5%	2	4	89
West Palm Beach	1999	10%	6%	0	4	90
Toronto	1990	10%	5%	1	4	90
South Palm Beach	1995	5%	3%	0	2	95
Columbus	1990		23%		77	
NJPS	1990	38%	23%	5	10	62

Attend a Seder by Marriage Type (Table 48). This table shows the percentage of inmarried and intermarried households who always/usually attend a Seder. Unlike almost all other tables in this volume, this table shows *crosstabulation* results. The most interesting results of Jewish community studies are often in the crosstabulations by age, geographic subregion, synagogue membership, income level, intermarriage status, etc.

Here are three noteworthy observations from these data. First, the extent to which intermarried couples participate in a Seder varies significantly from community to community, ranging from 40% in St. Petersburg to 66% in West Palm Beach. Second, significant proportions of intermarried couples in all communities continue to maintain Jewish ties. Third, in all cases, in-married couples show much higher levels of Seder attendance than the intermarried.

Table 48 Always/Usually Attend a Seder by Marriage Type			
Community	Year	Inmarried	<i>Intermarried</i>
West Palm Beach	1999	87%	66%
Monmouth	1997	92%	63%
Miami	1994	85%	63%
Broward	1997	84%	62%
South Palm Beach	1995	84%	61%
Rochester	1999	90%	58%
Wilmington	1995	86%	57%
Harrisburg	1994	87%	55%
Milwaukee	1996	87%	54%
Atlanta	1996	92%	52%
York	1999	82%	51%
Richmond	1995	90%	50%
Charlotte	1997	92%	47%
Sarasota	1991	77%	44%
Orlando	1992	83%	44%
St. Petersburg	1994	81%	40%

SECTION V: MEMBERSHIP AND OTHER MEASURES OF JEWISH INVOLVEMENT

This section examines membership in synagogues, Jewish Community Centers, and Jewish organizations. It also examines factors related to decisions to join synagogues and JCCs. Of special interest is the wide variation in the percentages of households with children who join synagogues. The table on overlapping memberships between JCCs and synagogues is particularly helpful in highlighting the need for these organizations to cooperate.

For some variables in this section, the NJPS 1990 results are outside the range of the results from the local community studies. See the section entitled “Differences between Local Jewish Community Studies and NJPS 1990” on page 12 for a discussion of these differences.

Also covered in this section are voter registration, Jewish friendship patterns, and readership of a local Jewish newspaper. In addition, the final table presents two overall measures of Jewish affiliation.

Synagogue Membership (Tables 49-50). Synagogue membership varies between about one fourth and more than two-thirds of a community's households.

Community studies, with few exceptions, tend to overestimate the percentage of a community currently belonging to a synagogue. They do so for three reasons. First, many people who formerly belonged to a synagogue still attend on the High Holidays, as well as for other functions, and respond that they are members, when in fact they are not actually paying dues. In several surveys, an attempt was made to minimize this problem by asking whether the household was "paying dues" to a synagogue. Second, even in an anonymous survey, some respondents may regard it as a stigma to report that they are not members. Third, synagogue members are more likely than nonmembers to agree to participate in the study.

In about half of the communities for which we have both telephone survey responses and synagogue survey information, the findings match rather well. Only in Wilmington, Miami, and St. Petersburg does the survey do a particularly poor job (Table 49).

Table 49 Synagogue Membership in Local Community As Reported in the Telephone Survey Compared to Values Based on a Survey of the Synagogues				
Community	Year	Telephone Survey	Survey of Synagogues	<i>Difference in Percentages</i>
Wilmington	1995	46 %	29 %	17 %
Miami	1994	32 %	18 %	14 %
St. Petersburg	1994	36 %	22 %	14 %
Rochester	1999	54 %	42 %	12 %
Richmond	1994	45 %	36 %	9 %
Atlanta	1996	37 %	28 %	9 %
Broward	1997	20 %	13 %	7 %
Charlotte	1997	49 %	43 %	6 %
York	1999	45 %	39 %	6 %
Monmouth	1997	48 %	44 %	4 %
Sarasota	1992	31 %	27 %	4 %
South Palm Beach	1995	18 %	15 %	3 %
Martin-St. Lucie	1999	23 %	21 %	2 %
West Palm Beach	1999	19 %	17 %	2 %
Orlando	1993	32 %	31 %	1 %
Milwaukee	1996	48 %	48 %	0 %
Harrisburg	1994	49 %	52 %	-3 %

Table 50
Synagogue Membership
(Anyone in Household)

Community	Year	%		Community	Year	%
Rhode Island	1987	70%		Sarasota	1992	43%
Worcester	1986	60%		Boston	1995	41%
Hartford	1982	60%		St. Petersburg	1994	40%
Essex-Morris	1998	56%		Washington, D.C.	1983	39%
St. Louis	1995	56%		New York	1991	38%
Baltimore	1985	55%		West Palm Beach	1999	37%
Rochester	1999	54%		Denver	1997	37%
Cleveland	1996	52%		Philadelphia	1997	37%
Detroit	1989	52%		Atlanta	1996	37%
Dallas	1988	52%		Miami	1994	37%
Tidewater	1988	52%		Martin-St. Lucie	1999	36%
Houston	1986	51%		South Palm Beach	1995	36%
Atlantic County	1985	51%		Los Angeles	1997	34%
Charlotte	1997	49%		Las Vegas	1995	34%
Harrisburg	1994	49%		Buffalo	1995	34%
Monmouth	1997	48%		Orlando	1993	34%
Milwaukee	1996	48%		Seattle	1990	33%
Toronto	1990	48%		SF Bay Area	1986	33%
Wilmington	1995	46%		Phoenix	1983	33%
Columbus	1990	46%		Broward	1997	27%
York	1999	45%		South Broward	1990	27%
Richmond	1994	45%		NJPS	1971	46%
Chicago	1990	44%		NJPS	1990	32%

Synagogue Membership by Income (Table 51). Unlike almost all other tables in this volume, this table shows *crosstabulation* results. The most interesting results of Jewish community studies are often in the crosstabulations by age, geographic subregion, synagogue membership, income level, intermarriage status, etc.

The percentage of high income households that join synagogues varies from 47% to 75%. More importantly, in all communities, the percentage of high income households who join is well above the comparable percentage of low income households. These results probably reflect, in part, the significant cost of synagogue membership in most communities.

Table 51 Synagogue Membership by Household Income				
Community	Year	Under \$25,000	\$25,000-\$100,000	\$100,000 +
Wilmington	1995	43 %	52 %	75 %
Charlotte	1997	41 %	36 %	73 %
Rochester	1999	49 %	46 %	71 %
Orlando	1992	19 %	31 %	69 %
York	1999	30 %	38 %	69 %
Richmond	1995	35 %	36 %	66 %
Harrisburg	1994	34 %	47 %	66 %
Milwaukee	1996	33 %	47 %	64 %
Sarasota	1991	24 %	39 %	63 %
West Palm Beach	1999	24 %	29 %	60 %
Monmouth	1997	41 %	40 %	59 %
St. Petersburg	1994	29 %	38 %	59 %
South Palm Beach	1995	26 %	34 %	58 %
Miami	1994	24 %	36 %	58 %
Atlanta	1996	24 %	30 %	55 %
Broward	1997	23 %	25 %	47 %

Synagogue Membership in Households with Children (Table 52). The point in the life cycle in which the greatest percentage of adult Jews affiliate with a synagogue is when children are present in a household, especially as the children approach bar/bat mitzvah age. Table 52 reveals an enormous range, from 34% to 80% for households with children under age 18. In Sarasota, Wilmington, and Harrisburg, the percentage of households with children who join is actually below the overall rate shown in Table 50. This may reflect especially greater levels of assimilation among younger households in those communities.

Table 52
Synagogue Membership in Households with Children

Community	Year	%	Community	Year	%
Detroit	1989	80%	Atlanta	1996	47%
Boston	1995	59%	York	1999	46%
Rochester	1999	57%	Harrisburg	1994	43%
Monmouth	1997	57%	Orlando	1993	43%
Charlotte	1997	56%	Phoenix	1983	42%
Milwaukee	1996	56%	Broward	1997	40%
Miami	1994	55%	West Palm Beach	1999	38%
Las Vegas	1995	50%	South Palm Beach	1995	37%
Richmond	1994	50%	Wilmington	1995	36%
St. Petersburg	1994	49%	Sarasota	1992	34%
New York	1991	49%	NJPS	1990	35%
Los Angeles	1997	48%			

Lifetime Synagogue Membership (Table 53). In addition to querying current synagogue membership, some communities have asked two additional questions of those who are not currently members: “At any time since becoming an adult, have you ever been a synagogue member?” and “Will you definitely, probably, probably not, or definitely not become a synagogue member in the future?” These questions allow the development of the five categories appearing in the following table.

Data from the Orlando study may be used to illustrate these categories. The left column indicates that 34% of households claim current synagogue membership. An additional 15% were members in the past and will definitely or probably join again in the future. Another 15% were members in the past (since they became adults), but will definitely or probably not join again in the future. The percentage of such people is high in communities with large elderly populations. In addition, 11% have never joined, but will definitely or probably join in the future. Young singles often fall in this category.

The rightmost column is the most important and is the basis on which the table is sorted. In Orlando, 25% of households are not now, have never been, and indicate that they will probably not or definitely not join a synagogue in the future. Thus, depending on the community, between 11% and 37% are clearly not “synagogue people.” Looked at obversely, between 63% and 91% of households in these communities belong to a synagogue at some point during their adult life.

Table 53
Lifetime Synagogue Membership

Community	Year	Current Member	Was Member in Past, Will Join in Future	Was Member in Past, Will NOT Join in Future	Not a Member in the Past, Will Join in Future	<i>Never Has Been and Does Not Intend to Be a Member</i>
Boston	1995	47%	16			37
Los Angeles	1997	34%	9	13	14	30
St. Petersburg	1994	40%	9	20	5	26
Orlando	1993	34%	15	15	11	25
Broward	1997	27%	11	32	6	24
Charlotte	1997	49%	7	10	10	24
Miami	1994	37%	11	23	6	24
Richmond	1994	45%	8	14	10	24
Dallas	1988	52%	7	14	5	24
Rochester	1999	54%	7	10	5	23
Milwaukee	1996	48%	7	13	8	23
Harrisburg	1994	49%	8	11	9	23
South Broward	1990	28%	11	34	7	19
Sarasota	1992	43%	10	26	3	18
West Palm Beach	1999	37%	11	32	2	17
South Palm Beach	1995	36%	11	33	3	17
Monmouth	1997	48%	11	21	6	15
Baltimore	1985	55%	32			13
Atlantic County	1985	51%	38			11
Phoenix	1983	33%	28		39	
Chicago	1990	44%	20		36	
Wilmington	1995	46%	20		33	
Las Vegas	1995	34%	34		32	
Cleveland	1996	52%	21		27	
NJPS	1990	32%	19		49	

Denomination of Synagogue Members (Table 54). Unlike most of the other tables in this book, the percentages shown in this table, except for the NJPS and six communities (see footnote to the table), are not based on the results of a telephone survey. Rather, in most cases, they are based on forms usually completed by the Rabbi or Executive Director at each of a community's synagogues. The forms ask for the number of households who are currently members of the synagogue. These numbers are then summed for the entire community and the percentage belonging to each of the denominations is calculated.

These percentages differ significantly from those in the Jewish religious identification table (Table 30) because they reflect actual membership, and not the self-perception of the respondent. One example that helps explain the discrepancy is that people may belong to an Orthodox synagogue, but think of themselves as Conservative. The choice of sorting the table on the Orthodox column is arbitrary.

Martin-St. Lucie is a special case in that the community has two Reform synagogues and no synagogues of any other denomination. As a result, it is excluded from the following ranges. The percentage of synagogue members in Orthodox synagogues varies between 0% and 46%. The percentage in Conservative synagogues varies between 30% and 70%. The percentage in Reform synagogues varies between 20% and 70%.

Table 54 Denomination of Synagogue Members				
Community	Year	<i>Orthodox</i>	<i>Conservative</i>	<i>Reform</i>
Monmouth	1997	46%	33	21
Baltimore *	1985	37%	31	31
Miami	1994	22%	41	37
Harrisburg ¹	1994	19%	55	21
Rochester	1999	16%	36	48
South Broward	1990	16%	56	28
Los Angeles ²	1997	14%	38	44
Hartford *	1982	14%	50	36
Milwaukee ¹	1996	13%	33	53
Broward	1997	12%	52	36
South Palm Beach	1995	12%	52	35
Rhode Island *	1987	12%	55	31
Continued				

Table 54
Denomination of Synagogue Members

Community	Year	<i>Orthodox</i>	Conservative	Reform
Continued				
Essex-Morris	1998	11 %	51	33
West Palm Beach	1999	10 %	70	20
Richmond	1994	9 %	50	41
Atlanta ³	1996	8 %	30	42
Buffalo ¹ *	1995	8 %	31	53
Atlantic County *	1985	8 %	61	30
Boston ⁴	1995	6 %	44	44
Charlotte	1997	5 %	41	54
Orlando	1993	3 %	61	36
Phoenix ⁵	1983	5 %	35	57
Sarasota	1992	3 %	34	63
St. Petersburg	1994	2 %	33	65
Martin-St. Lucie	1999	0 %	0	100
York	1999	0 %	30	70
NJPS	1971	20 %	50	30
NJPS ⁶	1990	14 %	42	36

¹ In Harrisburg, 5% belong to a Reconstructionist synagogue; in Milwaukee, 1%; in Buffalo, 7%.

² In Los Angeles, 3% belong to a Reconstructionist synagogue and 2% to "other" synagogues.

³ In Atlanta, 14% belong to a Traditional synagogue and 6% to a Sephardic synagogue.

⁴ In Boston, 2% belong to a Reconstructionist synagogue and 4% belong to "other" synagogues.

⁵ In Phoenix, 3% belong to a Traditional synagogue and 1% to "other" synagogues.

⁶ In NJPS 1990, 2% belong to Reconstructionist synagogues and 6% belong to "other" synagogues.

*Results based on a telephone survey of adult Jews. In all other communities, results are based on a survey of the synagogues, asking them about synagogue membership.

Factors in Joining a Synagogue (Table 55). Respondents were asked whether they considered each factor in the shaded rows of the table to be very, somewhat, or not at all important in their decision to join, *or not join*, a synagogue. The perceived quality of the rabbi, the need to send children to religious school (among households with children), and the friendliness of the congregation were cited as the most important factors in most communities in which the topic was explored. Cost was mentioned as very important by between 19% and 42%, although the strong relationship in all communities between income and synagogue membership may suggest that cost is more important than some respondents recognize or admit. Yet, some people also report that cost is not at all important in their decision to join a synagogue (See also page 106.). This may be due less to cost and more to Judaic commitments. Those who feel a strong attachment to synagogue life will join despite the cost. For those who feel no need for a synagogue, cost is also not the issue; their lack of religiosity determines their not joining.

Table 55 Factors in Joining a Synagogue					
Community	Year	Very Important	Somewhat Important	Not at All Important	Don't Know
Perceived quality of the Rabbi					
Orlando	1993	64%	20	9	7
Los Angeles	1997	61%	19	15	5
South Palm Beach	1995	56%	20	15	9
Miami	1994	54%	16	15	14
Sarasota	1992	48%	22	21	10
Need to send children to religious school (<i>among households with children at home</i>)					
Los Angeles	1997	58%	22	18	2
Orlando	1993	48%	14	28	10
South Palm Beach	1995	46%	11	16	26
Sarasota	1992	43%	21	29	7
Miami	1994	36%	12	31	21
Friendliness of a congregation					
Los Angeles	1997	54%	26	16	3
Orlando	1993	54%	25	12	8
Miami	1994	45%	23	19	14
South Palm Beach	1995	44%	26	20	10
Sarasota	1992	38%	29	23	10
Continued					

Table 55
Factors in Joining a Synagogue

Community	Year	<i>Very Important</i>	Somewhat Important	Not at All Important	Don't Know
Continued					
Need to identify with the Jewish community					
South Palm Beach	1995	46%	27	19	9
Los Angeles	1997	38%	30	27	5
Sarasota	1992	38%	27	24	11
Miami	1994	36%	26	24	14
Orlando	1993	36%	36	22	6
Personal religious convictions					
Orlando	1993	42%	37	15	7
Sarasota	1992	42%	27	22	9
Miami	1994	38%	24	22	16
Los Angeles	1997	34%	34	26	5
Cost					
Orlando	1993	42%	32	16	10
South Palm Beach	1995	35%	24	28	14
Los Angeles	1997	34%	33	28	4
Miami	1994	28%	25	29	18
Sarasota	1992	26%	27	34	14
Richmond	1994	25%	26	45	4
Harrisburg	1994	24%	18	50	9
Atlanta	1996	22%	18	53	8
Milwaukee	1996	22%	22	49	7
St. Petersburg	1994	19%	15	57	8
Quality of the Cantor					
South Palm Beach	1995	37%	31	23	10
Distance from home to a synagogue					
Miami	1994	26%	23	38	14
Los Angeles	1997	25%	31	40	4
Orlando	1993	17%	34	43	6
Sarasota	1992	11%	22	57	9

Location of Synagogue Membership (Tables 56-57). In several Florida surveys and in Monmouth, respondents were asked the location of the synagogue to which they belong. Many Florida retirees continue their membership in non-Florida synagogues. Table 56 shows the percentage of synagogue member households who are members of a synagogue in the community surveyed. In South Palm Beach, for example, only half the synagogue members belong to a synagogue in South Palm Beach. The other half belong elsewhere in the United States, generally in the Northeast. The percentage of local membership varies between 50% and 98%.

Table 57 shows the percentage of households who belong to a synagogue in both the community in which they were surveyed as well as another community. This percentage varies between 0% and 6%.

Table 56 Percentage of Synagogue Member Households Who Belong to a Synagogue in the Community Surveyed						
Community	Year	%		Community	Year	%
Orlando	1993	98%		Sarasota	1992	72%
Monmouth	1997	90%		South Broward	1990	70%
St Petersburg	1994	89%		West Palm Beach	1999	53%
Miami	1994	87%		South Palm Beach	1995	50%
Broward	1997	73%				

Table 57 Percentage of Synagogue Member Households Who Belong to a Synagogue in Two Communities						
Community	Year	%		Community	Year	%
West Palm Beach	1999	6 %		Broward	1997	2 %
Sarasota	1992	6 %		St Petersburg	1994	2 %
South Broward	1990	5 %		South Palm Beach	1995	1 %
Monmouth	1997	3 %		Miami	1994	1 %
				Orlando	1993	0 %

Jewish Community Center Membership (Table 58). In many surveys, respondents were asked whether anyone in their household is a member of a Jewish Community Center. While the full name of the Jewish Community Center (JCC), or its location, is often provided as part of the question, no doubt many respondents provide a false positive to this question, confusing a JCC with a synagogue. This is particularly true for those who live in, or come from, areas where “Jewish Community Center,” or “Jewish Center” or “Center” is part of a synagogue’s name.

The percentage of households who belong to a JCC varies between 6% and 14% in some Florida retirement communities to about one-third or more in Charlotte, Tidewater, and Harrisburg. The number of new residents, the age of the population, and the lack of familiarity with JCCs among those from the New York metropolitan area help to explain the low rates in South Florida (Miami, Broward, South Palm Beach, and West Palm Beach). Charlotte’s high rate is due, in part, to the location of three synagogues, Jewish Family Service, and the Jewish day school on the same campus with the JCC.

Table 58 JCC Membership (Anyone in Household)					
Community	Year	%	Community	Year	%
Charlotte	1997	36 %	Monmouth ¹	1997	15 %
Tidewater	1988	35 %	Atlanta	1996	15 %
Harrisburg	1994	31 %	Boston	1995	15 %
Rochester	1999	28 %	New York	1991	15 %
York	1999	27 %	Baltimore	1985	15 %
Columbus	1990	27 %	West Palm Beach ²	1999	14 %
Cleveland	1996	24 %	Dallas	1988	13 %
Milwaukee	1996	24 %	Los Angeles	1997	12 %
Richmond	1994	24 %	South Broward	1990	12 %
St. Louis	1995	24 %	St. Petersburg	1994	11 %
Wilmington	1995	23 %	Atlantic County	1985	9 %
Detroit	1989	22 %	Philadelphia	1997	8 %
Phoenix	1983	19 %	Miami	1994	8 %
Hartford	1982	18 %	Broward ³	1997	7 %
Orlando	1993	17 %	South Palm Beach	1995	6 %
Seattle	1990	17 %	NJPS	1990	17 %
Sarasota	1992	16 %	¹ 12 % belong to a JCC in Monmouth County and 3 % belong to a JCC outside Monmouth County. ² 8.7 % belong to a West Palm Beach JCC and 5.1 % to a JCC outside the West Palm Beach area. ³ 3.5 % belong to a Broward County JCC and 3.5 % belong to a JCC outside Broward County.		

Overlapping Memberships (Table 59). The JCC and the synagogue are probably the two major institutions through which households participate in and identify with the Jewish community. Perhaps the most useful column here, and the one on which the table is sorted, is the “belong to neither” column. In Broward, for example, 71 % of households belong to neither a synagogue nor the JCC. This percentage varies from 39 % in Rochester to 71 % in Broward.

Another important column here is the “belong to JCC only” column. In some communities a feeling exists among some synagogue members that the JCC “takes away” members from synagogues. This table demonstrates that the most common pattern is a high percentage in the “belong to neither” column and a low percentage in the “belong to JCC only” column.

Table 59 Overlapping Memberships (Anyone in Household)					
Community	Year	Belong to Both JCC and Synagogue	Belong to Synagogue Only	Belong to JCC Only	<i>Belong to Neither</i>
Broward	1997	5 %	22	2	71
Los Angeles	1997	4 %	30	2	64
Miami	1994	6 %	31	2	61
South Palm Beach	1995	3 %	33	3	61
Orlando	1993	11 %	23	6	60
Atlanta	1996	11 %	26	4	59
West Palm Beach	1999	9 %	28	5	58
Phoenix	1983	11 %	23	8	58
St. Petersburg	1994	9 %	32	3	57
New York	1991	9 %	29	6	57
South Broward	1990	8 %	31	6	56
Sarasota	1992	12 %	32	5	52
Monmouth	1997	12 %	36	2	50
Richmond	1994	19 %	26	5	50
Wilmington	1995	18 %	28	5	49
Boston	1995	9 %	39	6	47
Harrisburg	1994	26 %	23	5	46
York	1999	17 %	28	10	45
Charlotte	1997	30 %	19	6	45
Milwaukee	1996	17 %	32	7	44
Rochester	1999	21 %	33	7	39
NJPS	1990	13 %	18	3	65

Major Reason for Not Joining the JCC (Table 60). Because the JCC is the most visible and expensive agency funded by the Jewish federations sponsoring population studies, nonmembers in some studies have been asked: “What is the most important reason you do not belong to the Jewish Community Center? Would you say it is: you have no need for the services offered, the quality of the program or facility, distance from home, cost, or some other reason?”

Thus, the question suggests some possible answers, while enabling respondents to volunteer their own answer. “No need for the services offered” is the most cited reason in almost all communities, varying between 17% and 54%. Distance from home varies in importance between 9% and 23%. Cost ranges in importance between 7% and 33%. These data suggest that a variety of strategies will be required for JCCs to increase membership. In some places, the types of services offered need to be examined. In others, changing the cost structure or creating satellite centers might prove useful. The quality of the facility or the program is not seen as a significant problem, garnering only 0%-4% of responses.

Table 60 Major Reason for Not Joining the JCC									
Community	Year	No Need	Distance	Cost	Not in Area	Sick/Disabled	Lack of Quality	Other	Facility/Program
Broward	1997	54%	11	13	4	2	7	1	8
Los Angeles	1997	52%	12	7	5	1	2	2	19
Miami	1994	49%	11	14	7	4	2	3	10
Richmond	1994	48%	18	17	5	2	2	1	5
Monmouth	1997	47%	20	8	3	1	2	1	18
St. Petersburg	1994	47%	16	9	11	1	0	4	11
South Palm Beach	1995	45%	15	18	8	6	0	1	7
Milwaukee	1996	40%	13	21	7	2	8	2	7
Wilmington	1995	40%	23	12	7	2	3	2	11
Charlotte	1997	37%	9	23	8	1	1	2	19
Harrisburg	1994	36%	20	18	7	1	1	2	11
St. Louis	1995	18%	22	18	16	1	1	0	24
Columbus	1990	17%	23	33	0	0	2	4	21

Jewish Community Center Participation (Table 61). Respondents who are not members of a Jewish Community Center (JCC) were asked in many surveys whether anyone in their household participated in any JCC activity or program in the past year. The percentages below assume that all JCC member households had at least one member who participated in a JCC activity or program. Except for Charlotte (see footnote) Detroit, and Rochester, the percentage varies between 12% and 50%. Comparison of the percentages in this table with those in the JCC membership table provide information on the percentage of households who avail themselves of JCC activities without joining.

Table 61 JCC Participation (Anyone in Household)						
Community	Year	%		Community	Year	%
Detroit	1989	76%		South Palm Beach	1995	27%
Rochester	1999	60%		St. Petersburg	1994	27%
St. Louis	1995	50%		West Palm Beach	1999	26%
Los Angeles	1997	49%		Monmouth	1997	24%
Milwaukee	1996	47%		Miami	1994	24%
Wilmington	1995	47%		Philadelphia	1997	23%
Richmond	1994	46%		South Broward	1990	22%
York	1999	44%		Sarasota	1992	19%
Cleveland	1996	44%		Broward	1997	12%
Harrisburg	1994	41%		Charlotte	1997	71%*
Orlando	1993	36%		NJPS	1990	25%
Atlanta	1996	35%		*Three synagogues and the JCC are located on the Jewish community campus. Thus, participation at a synagogue was counted as participation at the JCC. (This figure can not be directly compared to the data above.)		
Denver	1997	32%				
New York	1991	29%				

Jewish Organizational Membership (Table 62). One measure of Jewish identification is membership in a Jewish organization other than a synagogue or JCC, such as B'nai B'rith or Hadassah. For almost all communities, between one-fourth and one-half of Jewish households include a person who is affiliated with such a Jewish organization.

Table 62
Jewish Organizational Membership Other Than a JCC or a Synagogue
(Anyone in Household)

Community	Year	%	Community	Year	%
Worcester	1986	60%	Monmouth	1997	36%
South Palm Beach	1995	52%	St. Petersburg	1994	36%
Sarasota	1992	51%	Seattle	1990	36%
Baltimore	1985	51%	Boston	1995	35%
Atlantic County	1985	50%	Wilmington	1995	35%
Detroit	1989	48%	Washington, D.C.	1983	35%
West Palm Beach	1999	47%	Las Vegas	1995	34%
Milwaukee	1996	47%	Martin-St. Lucie	1999	33%
Rhode Island	1987	47%	Rochester	1999	32%
Dallas	1988	46%	Phoenix	1983	32%
South Broward	1990	44%	Orlando	1993	30%
Houston	1986	44%	Denver	1997	29%
Richmond	1994	43%	York	1999	27%
St. Louis	1995	43%	Charlotte	1997	27%
Cleveland	1996	42%	Los Angeles	1997	27%
Harrisburg	1994	42%	Columbus	1990	27%
Atlanta	1996	40%	New York	1991	26%
Miami	1994	38%	Philadelphia	1997	25%
SF Bay Area	1986	38%	Chicago*	1990	40%
Broward	1997	37%	NJPS	1990	27%

*Respondent only. (This figure can not be directly compared to the data above.)

Jewish Organizational Membership Among Households Who Do Not Belong to a JCC or Synagogue (Table 63). The base for this table is households in which no one in the household belongs to either a synagogue or a JCC. The table reports the percentage of these households in which someone belongs to a Jewish organization such as B'nai B'rith or Hadassah. From 6% to 56% of these households do pay dues to a Jewish organization.

One possible explanation for belonging to a Jewish organization is that they provide participants with the benefits of being formally affiliated with the Jewish community, but without the relatively high costs associated with a membership in a JCC or synagogue. Another explanation, particularly in the Florida communities, is that these other organizations often meet on the property of elderly retirement centers. Finally, some people may feel closer to the philosophy or goals of an individual organization than they do to a more general purpose institution like a synagogue or a JCC.

Table 63
Jewish Organizational Membership
Among Households Which Do Not Belong to a JCC or Synagogue
(Anyone in Household)

Community	Year	%		Community	Year	%
Sarasota	1992	56%		St. Petersburg	1994	16%
West Palm Beach	1999	47%		Atlanta	1996	15%
South Palm Beach	1995	39%		Orlando	1993	12%
Broward	1997	30%		York	1999	11%
Miami	1994	25%		Rochester	1999	10%
Monmouth	1997	23%		Richmond	1994	10%
Milwaukee	1996	21%		Harrisburg	1994	6%
Wilmington	1995	16%		Charlotte	1997	6%

Association with the Jewish Community (Table 64). “Association” in this table is defined as someone in the household belonging to a synagogue and/or a JCC and/or a Jewish organization. This measure indicates the percentage of a community that chooses to pay dues to some Jewish entity. The percentage of Jewish households including at least one person who is a member of some Jewish institution or organization varies between just under half and two-thirds of households.

Table 64 Association with the Jewish Community (Anyone in Household)						
Community	Year	%		Community	Year	%
Rochester	1999	65 %		Charlotte	1997	57 %
Milwaukee	1996	64 %		Denver	1997	55 %
South Palm Beach	1995	63 %		Miami	1994	53 %
West Palm Beach	1999	62 %		South Broward	1990	53 %
Monmouth	1997	62 %		New York	1991	51 %
Sarasota	1992	62 %		Broward	1997	50 %
Boston	1995	61 %		Atlanta	1996	50 %
York	1999	60 %		Philadelphia	1997	49 %
Richmond	1994	60 %		St. Petersburg	1994	49 %
Wilmington	1995	59 %		Los Angeles	1997	46 %
Harrisburg	1994	59 %		Orlando	1993	46 %

Voter Registration (Table 65). In a few surveys, respondents were asked whether they were registered to vote. The percentage varies between 83 % and 95 %, which is much higher than the 74 % for the general American population.

Table 65 Voter Registration (Respondent Only)						
Community	Year	%		Community	Year	%
South Palm Beach	1995	95 %		Seattle	1990	90 %
Richmond	1994	95 %		Miami	1994	88 %
Los Angeles	1997	93 %		New York	1991	83 %
Harrisburg	1994	91 %		NJPS	1990	88 %
St. Petersburg	1994	91 %		All Americans*	1996	74 %
Orlando	1993	90 %		*Federal Election Commission		

Jewish Friendship Patterns (Table 66). Some studies asked respondents how many of their three best friends are Jewish. There appears to be a good number of Jews who have few Jewish connections—through ritual practice, via memberships, or philanthropically—but who do maintain a social network of Jewish friends, although this table shows the results for all Jews, not just those with few other Jewish connections. Between 30 % and 71 % of respondents reported all three best friends to be Jewish. Between 83 % and 95 % have at least one Jewish friend.

Table 66 Number of 3 Best Friends Who Are Jewish (Respondent Only)					
Community	Year	3	2	1	0
South Broward	1990	71 %	17	7	5
Atlantic County	1985	64 %	15	9	10
Baltimore	1985	62 %	19	11	7
Worcester	1986	53 %	17	18	12
Dallas	1988	42 %	21	19	17
SF Bay Area	1986	30 %	25	26	17

Readership of the Local Jewish Newspaper (Table 67). Questions about readership of the local Jewish newspaper have been asked in several ways:

❶ “Do you regularly read _____?”

❷ “Do you read or receive _____?”

❸ “Do you always, usually, sometimes, or never read _____?”

The table below reports the “yes” response to questions 1 and 2 and the “always” plus “usually” response to question 3.

Question 3 is preferred because it provides a scale of response.

The answers are affected by the fact that some newspapers are sent to either the entire federation mailing list or a large portion of it, depending on the level of donation.

The responses vary between 29% and 89%. Further analyses of these data can be used by Jewish newspapers to develop a profile of their readership. The federation can use the information to determine which population subgroups are reached (and not reached) by the newspaper.

Table 67
Readership of the Local Jewish Newspaper
(Respondent Only)

Community	Year	%	Community	Year	%
Tidewater	1988	89%	Essex-Morris	1998	56%
Sarasota*	1992	73%	St. Petersburg	1994	54%
Atlanta	1996	67%	Charlotte	1997	44%
Milwaukee*	1996	66%	Columbus	1990	43%
Richmond*	1994	66%	Broward	1997	42%
St. Louis	1995	64%	Orlando	1993	42%
South Palm Beach	1995	63%	West Palm Beach	1999	40%
South Broward*	1990	63%	Boston	1995	36%
Detroit	1989	63%	Monmouth*	1997	29%
Harrisburg*	1994	61%	*Newspapers are published by the Federations and distributed to the Federation's mailing list. In Milwaukee, the paper is published in association with the Federation.		
Philadelphia	1997	60%			
Buffalo	1995	57%			

Overall Connections to Judaism (Table 68). This table combines several different indicators of the level of Jewishness in a household into one overall measure.

“Practice” means that at least one household member “always” or “usually” lights Hanukkah candles and/or “always” or “usually” attends a Passover Seder and/or “always” or “usually” lights Shabbat candles, and/or keeps kosher.

“Associate, Practice, or Give” means that at least one household member belongs to a Jewish group (as defined in Table 64), practices (as defined in the previous paragraph) or gives money to some Jewish charity or cause. Using Milwaukee as an example, “something Jewish” is going on in 92 % of Jewish households. In 8 % of Milwaukee Jewish households “nothing Jewish” (that was measured by the survey) is happening. It is quite possible that some of these households are involved Jewishly in cultural or other ways not measured by the survey.

Compared with many individual measures of a community, these combined measures indicate that, although relatively small percentages may be involved in a particular type of Jewish activity, it is the rare Jewish household that does absolutely nothing Jewish on at least an annual basis.

Table 68			
Overall Connections to Judaism			
Community	Year	Practice	<i>Associate, Practice, or Give</i>
South Palm Beach	1995	89%	97%
Monmouth	1997	93%	96%
Rochester	1999	88%	94%
West Palm Beach	1999	87%	93%
Miami	1994	86%	93%
Richmond	1994	86%	93%
Broward	1997	85%	92%
Milwaukee	1996	84%	92%
South Broward	1990	84%	92%
Atlanta	1996	86%	91%
Harrisburg	1994	86%	91%
Los Angeles	1997	83%	90%
New York	1991	83%	90%
Wilmington	1995	85%	88%
York	1999	77%	87%
Orlando	1993	81%	87%
Charlotte	1997	81%	86%
St. Petersburg	1994	76%	86%
NJPS	1990	64%	75%

SECTION VI: JEWISH EDUCATION

This section examines formal and informal Jewish education for both born Jewish adults (age 18 and older) and children being raised as Jews.

For adults, it provides data on formal Jewish education and attendance at Jewish day school when they were children. Informal Jewish education is considered in terms of childhood Jewish day and sleep away camp attendance, participation in Jewish teenage youth groups, and in Hillel at the college level.

For Jewish children, data are presented on attendance at Jewish preschools, day schools, non-Jewish private schools, religious schools, Jewish day camps, and Jewish sleep away camps.

Significant variation does exist among communities as to the extent of Jewish education among both adults and children.

Adults with Formal Jewish Education (Table 69). Formal Jewish education refers to Jewish day school, Sunday school, Hebrew school, supplemental school, an Israeli education, or a paid tutor. This measure does not indicate the intensity, duration, or quality of that education. The percentage of born Jewish adults (age 18 and older) who received any formal Jewish education (when they were children) varies between about two-thirds and more than 85%. The Florida retirement communities have relatively low percentages because of the high percentage of elderly women who did not receive any formal Jewish education.

Table 69
Adults with Formal Jewish Education
(Born Jewish Adults)

Community	Year	%	Community	Year	%
Dallas	1988	87%	Essex-Morris	1998	77%
Richmond	1994	86%	Monmouth	1997	77%
Harrisburg	1994	85%	Las Vegas	1995	77%
Rochester	1999	83%	Milwaukee	1996	76%
Charlotte	1997	82%	Miami	1994	75%
Boston	1995	82%	West Palm Beach	1999	73%
Rhode Island	1987	82%	Broward	1997	73%
Houston	1986	82%	St. Louis	1995	73%
Cleveland	1996	81%	South Palm Beach	1995	72%
Chicago	1990	81%	New York	1991	72%
Columbus	1990	81%	Sarasota	1992	70%
Worcester	1986	81%	Atlantic County	1985	70%
Atlanta	1996	80%	Los Angeles	1997	68%
Wilmington	1995	80%	South Broward	1990	67%
Baltimore	1985	78%	Orlando	1993	65%
			NJPS	1990	74%

Adults who Attended Jewish Day School (Table 70). The percentage of born Jewish adults (age 18 and older) who attended Jewish day school when they were children ranges between 3% and 17%. A day school experience during childhood is probably related to the propensity, in turn, to send one's own children to Jewish day school. It has also been shown to be highly correlated with Jewish behavior as an adult.

Table 70
Adults who Attended Jewish Day School
(Born Jewish Adults)

Community	Year	%		Community	Year	%
Las Vegas	1995	17%		Tidewater	1988	8%
Harrisburg	1994	16%		Atlantic County	1985	8%
New York	1991	15%		Milwaukee	1996	7%
Miami	1994	14%		Rhode Island	1987	7%
Los Angeles	1997	13%		Worcester	1986	7%
Monmouth	1997	11%		Charlotte	1997	5%
Essex-Morris	1998	10%		Boston	1995	5%
Atlanta	1996	10%		Columbus	1990	5%
South Palm Beach	1995	9%		Rochester	1999	4%
Broward	1997	8%		West Palm Beach	1999	3%
Richmond	1994	8%		NJPS	1990	9%

Informal Jewish Education of Adults (Table 71). As a reaction to the high intermarriage rate reported in the 1990 National Jewish Population Survey, several communities were interested in examining the correlation of various forms of informal Jewish education as children with Jewish behavior as adults. These studies document that younger adults are more likely than older adults to have had informal Jewish education (Jewish day camp, Jewish sleep away camp, Hillel participation on the college campus, and Jewish teenage youth groups). This explains the lower percentages for the retirement communities in the table below. The studies also show significant positive correlations between these experiences and subsequent adult Jewish behavior (although they do not necessarily indicate a simple causal relationship).

The percentage of adults who attended Jewish day camps as children varies between 12 % and 31 %. The percentage of adults who attended Jewish sleep away camps as children varies between 17 % and 36 %. The percentage who participated in Hillel programs while in college varies between 22 % and 37 %. The percentage who attended Jewish youth groups as teenagers varies between 28 % and 55 %.

Jewish sleep away camps were defined as camps with religious services and/or significant Jewish content. "Participated in Hillel" refers to participation other than on the High Holidays. Participation in one type of informal Jewish education does not preclude participation in other types of informal Jewish education. That is, the percentages in this table are not additive.

Table 71 Informal Jewish Education of Adults (Born Jewish Adults)					
Community	Year	Attended Jewish Day Camp	Attended Jewish Sleep Away Camp	Participated in Hillel	Attended Jewish Teen Youth Group
Boston	1995	35 %		37 %	55 %
Charlotte	1997	31 %	35 %	27 %	48 %
Milwaukee	1996	27 %	28 %	32 %	47 %
Rochester	1999	31 %	31 %	29 %	44 %
Los Angeles	1997		29 %		41 %
Monmouth	1997	24 %	19 %	28 %	36 %
Wilmington	1995		26 %	36 %	36 %
Miami	1994	19 %	19 %	31 %	36 %
St. Louis	1995				34 %
South Palm Beach	1995	12 %	17 %	27 %	31 %
Broward	1997	17 %	17 %	23 %	30 %
New York	1991	30 %		22 %	28 %
Atlanta	1996		36 %		

Jewish Preschool Attendance (Table 72). A child is defined as Jewish here if the respondent indicates that the child is being raised Jewish. As an example of the interpretation of this table: in Charlotte, 80% of Jewish children who are currently attending preschool or day care are attending a Jewish preschool or day care program. The percentage in Jewish preschool varies between 25% and 80%.

Parents who decide to send their children to preschool are paying for this service. (Unlike for Jewish day school, there is no free alternative, i.e., public school.) Communities desire to maximize preschool enrollment, in part because it involves families in the Jewish community earlier than does Hebrew/Sunday school. Those communities with percentages toward the bottom of this table should examine reasons why this is the case. Perhaps the Jewish preschools are viewed negatively or perhaps they are not located conveniently.

Table 72
Percentage of Jewish Children in Preschool
Who Attend a Jewish Preschool
(Jewish Children Ages 0-5)

Community	Year	%		Community	Year	%
Charlotte	1997	80%		Sarasota	1992	50%
Monmouth	1997	76%		Phoenix	1983	50%
West Palm Beach	1999	72%		Richmond	1994	49%
Miami	1994	62%		Harrisburg	1994	44%
Rochester	1999	57%		Wilmington	1995	36%
Los Angeles	1997	56%		York	1999	31%
Milwaukee	1996	55%		Orlando	1993	26%
South Palm Beach	1995	52%		Philadelphia	1997	25%
Broward	1997	50%				

Type of Education for Children (Table 73). For each Jewish child age 6-17 in a sample household, respondents were asked whether the child attends a public school, a private non-Jewish school, or a Jewish day school. The percentage who attend a Jewish day school varies between 6% and 26%. The percentage in non-Jewish private school varies between 3% and 25%.

The rightmost column indicates the percentage of parents paying for private school whose children attend a Jewish day school. As one example, in Monmouth County, 89% of children attending a private school are in one of the Jewish day schools. In most communities more than half of the “paying” parents have chosen a Jewish day school.

The percentage who attend public school varies between 53% and 87%. These data enable a community to determine the number of Jewish children in public school. Given data on public school enrollment in the area, the percentage of children in public school who are Jewish can be calculated, which may prove useful in making school districts sensitive to Jewish student needs if the percentage is relatively high. Regardless of the percentage of public school students who are Jewish, day school supporters may be able to use this information in efforts to recruit families for Jewish day school.

Table 73 Type of Education for Children (Jewish Children Ages 6-17)					
Community	Year	<i>Jewish Day School</i>	Non-Jewish Private School	Public School	% of Private School Students in Jewish Day School
Rhode Island	1987	26%	21	53	55%
Monmouth	1997	25%	3	72	89%
Miami	1994	24%	11	65	69%
Harrisburg	1994	21%	4	75	84%
Los Angeles	1997	20%	15	65	57%
New York	1991	20%	80		
Las Vegas	1995	20%	16	64	56%
Milwaukee	1996	19%	4	76	83%
South Palm Beach	1995	19%	4	77	83%
Philadelphia	1997	18%	9	72	67%
Cleveland	1996	17%	20	63	46%
Continued					

Table 73
Type of Education for Children
(Jewish Children Ages 6-17)

Community	Year	<i>Jewish Day School</i>	Non-Jewish Private School	Public School	% of Private School Students in Jewish Day School
Continued					
Richmond	1994	16%	14	70	53%
St. Louis	1995	16%	17	67	48%
St. Petersburg	1994	16%	13	71	55%
Detroit	1989	16%			
Essex-Morris	1998	15%	10	75	60%
Broward	1997	13%	11	76	54%
Charlotte	1997	11%	18	71	38%
Denver	1997	10%			
Rochester	1999	9%	4	87	69%
Washington, D.C.	1983	9%	14	77	39%
West Palm Beach	1999	8%	4	87	66%
Phoenix	1983	8%			
Wilmington	1995	6%	25	69	19%
NJPS	1990	17%	6	77	74%
All American Children in Elementary School*	1996	12%		88	
All American Children in Secondary School*	1996	9%		91	

*Source: U.S. Department of Education, National Center for Educational Statistics, *Digest of Educational Statistics, 1996*.

Seriously Investigate Sending Children to Jewish Day School (Table 74). Respondents with Jewish children in the household who have not sent their children to day school have been asked in a few communities if they *did* or *would* (depending on the age of the children) “seriously investigate” sending their children to a Jewish day school. In older studies, the question was asked as “seriously *consider*” instead of *investigate*. The reason this question has been asked is to help to define the size of the potential market for Jewish day school.

Many local community studies show a positive relationship between having a Jewish day school education as a child and active Jewish communal involvement as an adult. Thus, concern in recent years with the issue of Jewish continuity have led communities to attempt to increase day school enrollments. The table shows that between 41% and 78% of households with Jewish children do not send their children and do not seriously investigate sending their children to a Jewish day school. Looked at another way, 59% of households with children in South Palm Beach either send their children to Jewish day school, or seriously investigate doing so, while in nearby West Palm Beach, only 22% either send their children or seriously investigate doing so.

In some surveys, respondents who indicated that they would not, or might not, send their children to a Jewish day school have been asked the reasons for this decision. Belief in public school education, cost, wanting an ethnically-mixed environment, the household is not religious enough, and the respondent is intermarried were the main reasons provided for not sending a child to a Jewish day school.

Table 74 Percentage Who Do Not Seriously Investigate Jewish Day School (Households with Jewish Children)						
Community	Year	%		Community	Year	%
West Palm Beach	1999	78%		Harrisburg*	1994	61 %
St. Petersburg*	1994	76%		Broward	1997	56%
Rochester	1999	75 %		Monmouth	1997	56%
Wilmington*	1995	72 %		Milwaukee	1996	56%
Richmond*	1994	68%		Charlotte	1997	50%
Orlando*	1993	66%		South Palm Beach	1995	41 %
*Question was “seriously consider” rather than “seriously investigate.”						

Formal Jewish Education of Children (Table 75). In many community surveys, respondents were asked whether their children have *ever* been enrolled in formal Jewish education. Formal Jewish education refers to Jewish day school, Sunday school, Hebrew school, supplemental school, an Israeli education, or a paid tutor.

If a child had never been enrolled, respondents were asked whether they would definitely, probably, probably not, or definitely not enroll the child in the future. From this information, the two columns on the right of the table have been derived. Thus, in Richmond, for example, 83 % of Jewish children age 6-17 had, at the time of the survey, received some Jewish education. 3 % had not yet received any Jewish education, but respondents indicated that their child would definitely or probably receive a Jewish education in the future. However, 14 % of children did not and probably would not receive any Jewish education, even though respondents indicated that the children were being raised as Jews. Thus, 86 % of Jewish children in Richmond are likely to receive at least some Jewish education. The percentages in this table are much higher than the percentage of children who are currently enrolled (see Table 77).

The range of Jewish children receiving a Jewish education at some point during their childhood in these studies is between 62 % and 94 %.

Table 75
Formal Jewish Education of Children
(Jewish Children Ages 6-17)

Community	Year	<i>Has Enrolled Child in Jewish Education</i>	Not Yet Enrolled, but Will Definitely or Probably Enroll Child	Not Yet Enrolled and Will Probably Not or Definitely Not Enroll Child
Martin-St. Lucie	1999	88%	6	6
Cleveland	1996	88%	12	
York	1999	85%	4	10
Monmouth	1997	85%	9	7
Richmond	1994	83%	3	14
Rochester	1999	82%	6	12
St. Petersburg	1994	82%	6	12
Milwaukee	1996	81%	4	15
Los Angeles	1997	80%	5	15
Miami	1994	80%	9	12
Charlotte	1997	78%	11	11
South Palm Beach	1995	74%	14	12
Boston	1995	74%	8	18
Wilmington	1995	70%	5	25
West Palm Beach	1999	68%	5	28
Harrisburg	1994	67%	9	24
Atlanta	1996	65%	35%	
Broward	1997	64%	8	29
Orlando	1993	50%	18	32
Sarasota	1992	46%	16	38
Atlantic County	1985	73%		17

Parents' Assessment of Children's Jewish Education (Table 76). In several surveys, respondents who had children who attended any form of Jewish education and still have at least one child at home age 17 and younger were asked to evaluate the quality of their children's Jewish education.

One could argue that the answer should rightfully vary by child and by age, but parents seem to have little problem providing a general answer to this question. Also, this question deals with "proxy" reporting. That is, the parents were asked about the Jewish education of the children. A different answer might be obtained if the children were asked directly.

The percentage of parents indicating that their children's Jewish education was excellent varies between 11% and 46%. Between 14% and 30% of parents seem negative about their children's Jewish education, providing a "fair" or "poor" response.

Table 76 Perceived Quality of Children’s Jewish Education (Parents with Children Living at Home Who Have Received Some Jewish Education)						
Community	Year	<i>Excellent</i>	Good	Fair	Poor	Fair + Poor
South Palm Beach	1995	46%	34	16	5	21%
Milwaukee	1996	41%	43	15	2	17%
Wilmington	1995	38%	47	11	5	16%
Atlantic County	1985	38%	38	22	3	25%
Monmouth	1997	36%	50	11	3	14%
Rochester	1999	35%	41	22	3	25%
Broward	1997	33%	44	17	6	23%
Baltimore	1985	27%	45	21	7	28%
Charlotte	1997	26%	50	22	3	25%
West Palm Beach	1999	25%	45	24	6	30%
Rhode Island	1987	20%	53*	20	7	27%
Columbus	1990	11%	59*	30		30%
*Very good or good.						

Children Currently Enrolled in Jewish Education (Table 77). The data in this table were developed in two different ways. First, in communities with an asterisk, the data are based on actual enrollments in Jewish schools (as provided by the schools) divided by the estimated number of Jewish children in the community (based on the telephone survey). Second, in communities with no asterisk, percentages are based on telephone survey data: each respondent was asked whether each child was currently enrolled in Jewish education. The table is ordered by the percentage of 6-12 year old Jewish children currently enrolled. No difference between the results of the two methods can be discerned. That is, the asterisked communities are not clustered toward the top or the bottom of the table.

The percentage of 6-12 year olds currently enrolled in formal Jewish education (Jewish day school, Sunday school, Hebrew school, supplemental school, or a paid tutor) varies between 40 % and 95 %. The percentage of teenagers in a Jewish education program is much lower, varying from 0 % in Martin-St. Lucie to 55 % in Charlotte. Thus, additional efforts to convince parents to provide a Jewish education to their children are needed more in some communities than in others. For many communities, efforts to increase enrollment would be better directed at teenagers or their parents than at the parents of younger children.

Table 77 Children Currently Enrolled in Jewish Education (Jewish Children)			
Community	Year	Ages 6-12	Ages 13-17
Worcester	1986	95 %	51 %
SF Bay Area	1986	90 %	42 %
South Palm Beach*	1995	85 %	33 %
Milwaukee*	1996	83 %	28 %
Charlotte*	1997	82 %	55 %
Monmouth*	1997	79 %	37 %
Baltimore	1985	79 %	37 %
Dallas	1988	76 %	43 %
Martin-St. Lucie	1999	73 %	0 %
St. Louis	1995	72 %	52 %
Rhode Island	1987	71 %	28 %
York	1999	67 %	30 %
Harrisburg*	1994	66 %	22 %
Phoenix	1983	63 %	32 %
Continued			

Table 77
Children Currently Enrolled in Jewish Education
(Jewish Children)

Community	Year	<i>Ages 6-12</i>	<i>Ages 13-17</i>
Continued			
Rochester	1999	62 %	29 %
Wilmington*	1995	59 %	34 %
Atlantic County	1985	59 %	19 %
Richmond*	1994	58 %	15 %
South Broward	1990	55 %	23 %
West Palm Beach	1999	55 %	18 %
Atlanta*	1996	54 %	25 %
Miami*	1994	51 %	24 %
Washington, D.C.	1983	49 %	15 %
Los Angeles	1997	47 %	27 %
Orlando*	1993	47 %	9 %
Broward	1997	45 %	16 %
Las Vegas	1995	44 %	33 %
St. Petersburg*	1994	40 %	23 %
Columbus	1990	57 %	
Boston	1995	56 %	
New York	1991	56 %	
Phoenix	1983	45 %	
Sarasota*	1992	26 %	
NJPS	1990	50 %	

* These percentages are based on actual enrollments in Jewish schools (as provided by the schools) divided by the estimated number of Jewish children in the community (from the telephone surveys). (In the other communities, percentages are based on telephone survey data, asking respondents whether each child is currently enrolled in Jewish education.)

Jewish Children in Day Camp (Table 78). Between 9% and 26% of Jewish children went to a Jewish day camp the summer before several studies were conducted. Between 23% and 44% of the children in these studies attended a day camp of some sort (Jewish or not specifically Jewish) the summer before the study. The rightmost column in the table indicates that between 37% and 76% of children attending a day camp the summer before the study were sent to a Jewish day camp.

Table 78 Jewish Children (Ages 0-17) in Day Camp					
Community	Year	<i>Jewish Day Camp</i>	Non-Jewish Day Camp	Did Not Attend a Day Camp	% of Campers in Jewish Day Camp
Charlotte	1997	26%	8	66	76%
Rochester	1999	23%	17	60	58%
West Palm Beach	1999	20%	12	68	76%
Monmouth	1997	18%	24	58	44%
Milwaukee	1996	17%	8	75	69%
Richmond	1994	17%	10	73	63%
Wilmington	1995	15%	15	70	50%
South Palm Beach	1995	14%	20	66	42%
Broward	1997	9%	15	77	37%
In Cleveland, 42% of children have been to a Jewish day camp at some point in their lives.					

Jewish Children in Sleep Away Camp (Table 79). Between 2% and 14% of Jewish children went to a Jewish sleep away camp the summer before each study. Between 5% and 21% of children went to a sleep away camp (either Jewish or not specifically Jewish) the summer before the study. The rightmost column in the table indicates that between 33% and 76% of children attending a sleep away camp the summer before the study were sent to a Jewish sleep away camp.

Table 79
Jewish Children (Ages 0-17) in Sleep Away Camp

Community	Year	<i>Jewish Sleep Away Camp</i>	Non-Jewish Sleep Away Camp	Did Not Attend a Sleep Away Camp	% of Campers in Jewish Sleep Away Camp
Rochester	1999	14%	7	79	66%
Charlotte	1997	9%	3	88	76%
Wilmington	1995	9%	4	87	67%
Milwaukee	1996	9%	5	87	62%
West Palm Beach	1999	8%	3	90	73%
Los Angeles	1997	8%	3	90	62%
Richmond	1994	8%	11	80	42%
Broward	1997	5%	4	92	54%
Monmouth	1997	4%	3	93	56%
South Palm Beach	1995	2%	4	95	33%

In Denver, 36% of households and in Cleveland, 24% of households report having sent one or more children to Jewish sleep away camp at some time.

SECTION VII: JEWISH AGENCIES

This section presents data on the level of familiarity with Jewish federations and their agencies, including Jewish Community Centers, Jewish Family Services, Jewish nursing homes, Jewish day schools, and Jewish Community Foundations. Levels of familiarity are important in guiding the extent to which marketing campaigns are necessary for specific agencies. In some communities, the Jewish federations and its agencies are known to a very large percentage of the community, while in other places, the Jewish federation and its agencies are not well known. The range in responses from community to community is substantial.

For those who are very or somewhat familiar with an agency, respondents were asked their perception of that agency. This provides information useful in assessing the Jewish community's image of each agency.

Note that some respondents who were very familiar with an agency, and many respondents who were somewhat familiar, provided a "don't know" response when queried about their perception of that agency. These "don't know" responses are omitted from the tables, which sum to 100% without these responses.

Note that when a community has two agencies of the same type (two Jewish Community Centers, for example) the names of each agency appears in parentheses after the community name.

In older studies, the perception question was asked without first asking about level of familiarity. (These communities are marked with an asterisk in the "perception" tables.) The level of familiarity question has been added in recent years because it not only elicits important information in its own right, but hopefully means that perception information is not elicited from respondents who are not at all familiar with an agency. There is no pattern to the table in the positioning of the asterisked communities. That is, asterisked communities do not all appear at the top or the bottom of the tables, which would have suggested that not asking the familiarity question first had biased the results.

Familiarity with the Jewish Federation (Table 80). Respondents in some studies were asked whether they were very, somewhat, or not at all familiar with the Jewish federation. The percentage who indicated that they were very familiar varies between 5% and 42%. The Florida communities and Monmouth County are at the bottom of the table, suggesting that in these communities a major effort to educate the Jewish public may be desirable. The percentage who are not at all familiar with the federation varies between 12% and 65%.

Table 80
Familiarity with the Jewish Federation

Community	Year	<i>Very Familiar</i>	<i>Somewhat Familiar</i>	<i>Not at All Familiar</i>
Dallas	1988	42%	46	12
Philadelphia	1997	37%	46*	18
Harrisburg	1994	36%	40	24
Richmond	1994	33%	39	28
Wilmington	1995	32%	36	32
Miami	1994	29%	46	25
Milwaukee	1996	28%	44	28
Rochester	1999	27%	47	26
York	1999	27%	40	33
Charlotte	1997	26%	36	37
Atlanta	1996	26%	45	29
St. Louis	1995	23%	44	33
South Broward	1990	21%	36	43
Sarasota	1992	20%	46	35
West Palm Beach	1999	18%	38	44
St. Petersburg	1994	17%	33	50
Orlando	1993	15%	34	50
Broward	1997	12%	39	49
South Palm Beach	1995	11%	34	55
Monmouth	1997	8%	27	65
Martin-St. Lucie	1999	5%	31	64
Denver	1997	54%		46
Palm Springs	1998	52%		48

*Includes the responses "not too familiar" and "somewhat familiar."

Perception of the Jewish Federation (Table 81). Respondents who were very or somewhat familiar with the federation were asked their perceptions of the federation, using a scale of excellent, good, fair or poor. Some respondents who indicated that they were only “somewhat familiar” with the federation were unwilling to provide a rating.

The table is ordered by the percentage who indicated that the federation is excellent. This varies between 19% in Monmouth to 40% in York. The percentage who mentioned a rating of either fair or poor varies between 7% and 24%.

Table 81 Perception of Jewish Federation (Respondents Very/Somewhat Familiar with Federation)						
Community	Year	<i>Excellent</i>	Good	Fair	Poor	Fair + Poor
York	1999	40%	54	5	2	7%
St. Louis	1995	39%	49	10	2	12%
West Palm Beach	1999	37%	56	5	3	8%
Sarasota	1992	37%	53	7	4	11%
South Broward	1990	36%	51	11	3	14%
Rochester	1999	34%	56	8	2	10%
Harrisburg	1994	34%	55	10	1	11%
Miami	1994	33%	53	9	5	14%
Charlotte	1997	31%	55	12	1	13%
St. Petersburg	1994	31%	53	13	4	17%
South Palm Beach	1995	30%	56	9	5	14%
Broward	1997	28%	58	9	5	14%
Richmond	1994	28%	55	14	4	18%
Wilmington	1995	26%	58	12	5	17%
Essex-Morris	1998	23%	56	15	6	21%
Orlando	1993	23%	53	16	8	24%
Atlanta	1996	22%	65	11	2	13%
Milwaukee	1996	21%	59	14	6	20%
Monmouth	1997	19%	66	9	6	15%

Familiarity with the Jewish Nursing Home (Table 82). Respondents in some studies were asked whether they were very, somewhat, or not at all familiar with the Jewish nursing home. The percentage who were very familiar varies between 6% and 47%. The percentage who were not at all familiar with the Jewish nursing home varies between 13% and 76%. Clearly, people who are unfamiliar with an institution are less likely to consider using or supporting it.

In communities with a high percentage of elderly, one might expect a high level of familiarity. Such is not the case: five of the six communities at the bottom of this table are elderly communities. Harrisburg, a young community, is at the top of the table. (In Harrisburg, the nursing home runs a major “community picnic” each year which raises their profile, even among younger people.)

Obviously, the responses to this question from elderly households, while not shown here, are more important than the results for all households. Nevertheless, even the responses of younger people, who might be approached for donations and may be the decision-makers on placement of elderly relatives in nursing homes, are important.

Table 82 Familiarity with the Jewish Nursing Home				
Community	Year	<i>Very Familiar</i>	<i>Somewhat Familiar</i>	<i>Not at All Familiar</i>
Harrisburg	1994	47 %	30	22
Rochester	1999	45 %	43	13
Cleveland (Menorah Park)	1996	38 %	45	17
Richmond	1994	38 %	34	28
Wilmington	1995	35 %	36	30
Cleveland (Montefiore)	1996	34 %	43	23
Milwaukee	1996	31 %	41	28
St. Louis	1995	25 %	45	30
Charlotte	1997	23 %	32	45
Miami	1994	20 %	35	45
Atlanta	1996	18 %	21	60
St. Petersburg	1994	18 %	29	54
South Broward	1990	15 %	36	49
West Palm Beach	1999	11 %	26	64
South Palm Beach	1995	6 %	18	76

Perception of the Jewish Nursing Home (Table 83). Respondents who were very or somewhat familiar with the Jewish nursing home were asked their perception of the nursing home, using a scale of excellent, good, fair or poor. Some respondents who rated the nursing home had, no doubt, used its services recently, while others had not. Also, many respondents who indicated that they were only “somewhat familiar” with the Jewish nursing home were unwilling to provide a rating for that agency.

The table is ordered by the percentage who indicate that the nursing home is excellent. This varies between 17 % in Baltimore and 66 % in Harrisburg. The percentage who indicated either fair or poor varies between 2 % and 28 %.

Table 83 Perception of the Jewish Nursing Home (Respondents Very/Somewhat Familiar with the Nursing Home)						
Community	Year	<i>Excellent</i>	<i>Good</i>	<i>Fair</i>	<i>Poor</i>	<i>Fair+ Poor</i>
Harrisburg	1994	66%	33	1	1	2%
St. Petersburg	1994	59%	35	5	2	7%
Worcester*	1986	57%	37	4	3	7%
Charlotte	1997	57%	36	6	1	7%
West Palm Beach	1999	56%	41	3	0	3%
Dallas*	1988	56%	41	4	0	4%
Rochester	1999	52%	41	6	1	7%
St. Louis	1995	46%	43	8	3	11%
Miami	1994	39%	52	5	4	9%
South Broward	1990	39%	45	12	3	15%
Richmond	1994	38%	52	8	1	9%
Atlanta	1996	32%	58	8	2	10%
South Palm Beach	1995	32%	40	17	11	28%
Milwaukee	1996	31%	51	13	6	19%
Wilmington	1995	30%	49	16	5	21%
Baltimore (Home #1)*	1985	19%	72	9	0	9%
Baltimore (Home #2)*	1985	17%	61	16	6	22%
*All respondents were asked the “perception” question without having been asked the familiarity question first.						

Familiarity with Jewish Family Service (Table 84). Respondents in some studies were asked whether they were very, somewhat, or not at all familiar with the Jewish Family Service. The percentage responding very familiar varies between 2% and 39%. The Florida communities and Monmouth County are all toward the bottom of the table. The percentage who are not at all familiar with the Jewish Family Service varies between 19% and 83%.

Table 84 Familiarity with Jewish Family Service (JFS)				
Community	Year	<i>Very Familiar</i>	Somewhat Familiar	Not at All Familiar
York	1999	39%	36	26
Cleveland	1996	32%	49	19
Richmond	1994	29%	40	31
Harrisburg	1994	26%	37	38
Milwaukee	1996	24%	43	34
Rochester	1999	22%	43	35
Charlotte	1997	22%	35	44
Atlanta	1996	20%	38	42
Miami	1994	19%	39	42
Orlando	1993	17%	42	41
Wilmington	1995	17%	33	51
St. Louis	1995	16%	40	41
Sarasota	1992	15%	36	48
St. Petersburg	1994	15%	33	52
South Broward	1990	12%	34	54
Monmouth	1997	10%	28	61
Broward	1997	6%	25	69
West Palm Beach	1999	5%	18	77
South Palm Beach	1995	2%	15	83
Denver	1997	52%		48
Palm Springs	1998	47%		53

Perception of Jewish Family Service (Table 85). Respondents who were very or somewhat familiar with the Jewish Family Service were asked their perception of JFS, using a scale of excellent, good, fair, or poor. Many respondents who indicated that they were only “somewhat familiar” with JFS were unwilling to provide a rating for that agency.

The table is ordered by the percentage who indicated that JFS is excellent. This varies between 24% and 48%. The percentage who indicated either fair or poor varies between 0% and 27%.

Table 85 Perception of Jewish Family Service (JFS) (Respondents Very/Somewhat Familiar with JFS)						
Community	Year	<i>Excellent</i>	<i>Good</i>	<i>Fair</i>	<i>Poor</i>	Fair + Poor
York	1999	48%	44	5	2	7%
Worcester*	1986	42%	52	5	3	8%
St. Petersburg	1994	42%	41	13	4	17%
West Palm Beach	1999	40%	54	3	3	6%
Dallas*	1988	39%	53	6	2	8%
Charlotte	1997	39%	46	11	4	15%
SF Bay Area*	1986	38%	50	0	12	12%
Richmond	1994	37%	50	11	3	14%
Harrisburg	1994	36%	56	8	1	9%
St. Louis	1995	36%	49	12	2	14%
South Broward	1990	36%	45	12	7	19%
Columbus*	1990	35%	53	12	0	12%
Rochester	1999	33%	56	9	3	12%
Milwaukee	1996	33%	55	11	2	13%
San Jose, CA*	1988	33%	50	17	0	17%
Wilmington	1995	32%	57	8	2	10%
Miami	1994	32%	53	13	2	15%
Orlando	1993	32%	48	11	9	20%
Baltimore*	1985	30%	54	13	0	13%
Monmouth	1997	29%	56	8	8	16%
South Palm Beach	1995	28%	50	12	10	22%
Sarasota	1992	27%	45	14	13	27%
Atlanta	1996	26%	61	11	2	13%
East Bay, CA*	1988	25%	75	0	0	0%
Broward	1997	24%	61	7	7	14%
*Respondents were asked the “perception” question without having been asked the familiarity question first.						

Familiarity with the Jewish Day School (Table 86). Respondents in some studies were asked whether they were very, somewhat, or not at all familiar with the Jewish day school. The percentage responding very familiar varies between 1% and 37%. The percentage who were not at all familiar with the day school varies between 26% and 95%.

This question can only be asked in communities with a limited number (1-2) of day schools. In Monmouth County, for example, with eight day schools, some with similar names, the survey could not ask about each day school without running the significant risk that many respondents would confuse one day school with another.

The overall results here, while instructive, reflect age. Obviously, the responses from households with children, while not shown here, are more important than the results for all households. Nevertheless, even the responses of older people, who might be approached for donations, are important.

Table 86 Familiarity with the Jewish Day School				
Community	Year	<i>Very Familiar</i>	<i>Somewhat Familiar</i>	<i>Not at All Familiar</i>
Harrisburg	1994	37%	37	26
Richmond (Jewish Community Day School)	1994	21%	30	50
Rochester	1999	17%	34	49
Orlando	1993	15%	30	55
Charlotte	1997	15%	28	57
Richmond (Rudlin Torah)	1994	14%	23	64
South Palm Beach	1995	6%	22	72
Broward (David Posnack)	1997	5%	17	78
West Palm Beach	1999	4%	10	86
Broward (Brauser Maimonides)	1997	1%	4	95

Perception of the Jewish Day School (Table 87). Respondents who were very or somewhat familiar with the day school were asked their perception of the day school, using a scale of excellent, good, fair or poor. Many respondents who indicated that they were only “somewhat familiar” with the Jewish day school were unwilling to provide a rating for that agency.

The table is ordered by the percentage who indicated that the day school is excellent. This varies between 19% in Richmond and 51 % in Orlando. The percentage who indicated either fair or poor varies between 6% and 29%.

Table 87 Perception of the Jewish Day School (Respondents Very/Somewhat Familiar with the Jewish Day School)						
Community	Year	<i>Excellent</i>	Good	Fair	Poor	Fair + Poor
Orlando	1993	51 %	43	5	1	6%
South Palm Beach	1995	46%	44	8	2	10%
Worcester (Solomon Schechter)*	1986	44%	47	7	0	7%
Broward (David Posnack)	1997	43%	48	8	1	9%
West Palm Beach	1999	42%	53	5	0	5%
Columbus*	1990	40%	40	16	4	20%
Harrisburg	1994	39%	52	8	2	10%
Charlotte	1997	39%	51	7	3	10%
Richmond (Jewish Community Day School)	1994	36%	47	14	4	18%
Worcester (Yeshiva Academy)*	1986	31%	52	8	9	17%
Rochester	1999	30%	51	15	4	19%
Broward (Brauser Maimonides)	1997	21%	61	14	4	18%
Richmond (Rudlin Torah)	1994	19%	52	22	7	29%
*Respondents were asked the “perception” question without having been asked the familiarity question first.						

Familiarity with the Jewish Community Center (Table 88). Respondents in some studies were asked whether they were very, somewhat, or not at all familiar with the Jewish Community Center. The percentage who were “very” familiar varies between 3% and 59%. The percentage who were not at all familiar with the JCC varies between 5% and 88%.

Table 88				
Familiarity with the Jewish Community Center (JCC)				
Community	Year	Very Familiar	Somewhat Familiar	Not at All Familiar
Rochester	1999	59%	36	5
York	1999	56%	36	9
Richmond	1994	52%	36	12
Charlotte	1997	51%	34	15
Cleveland	1996	50%	39	11
Milwaukee	1996	49%	37	14
Wilmington	1995	48%	30	22
Atlanta	1996	39%	38	23
St. Louis	1995	38%	44	18
South Dade (Miami)	1994	33%	45	22
Orlando	1993	33%	40	27
North Dade (Miami)	1994	22%	46	32
Monmouth (Eastern)	1997	20%	29	52
South Palm Beach	1995	19%	39	42
Miami Beach ¹	1994	18%	40	42
South Broward	1990	18%	31	51
Sarasota	1992	17%	41	42
West Palm Beach (Kaplan)	1999	16%	43	41
Broward (Posnack)	1997	11%	30	59
Broward (Soref)	1997	6%	21	73
W Palm Beach (Boynton)	1999	6%	20	74
Monmouth (Western) ¹	1997	3%	9	88
Denver	1997	72%		28
¹ Not a full service facility.				

Perception of the Jewish Community Center (Table 89). Respondents who were very or somewhat familiar with the JCC were asked their perception of the JCC, using a scale of excellent, good, fair or poor. Some respondents who rated the JCC had no doubt used JCC services recently, while others had not. Also, many respondents who indicated that they were only “somewhat familiar” with the JCC were unwilling to provide an evaluation of that agency.

The table is ordered by the percentage who indicated that the JCC is excellent. This varies between 14% in Western Monmouth and 63% in Columbus. Two JCCs in the table are marked with a “superscripted” “1” because they are not full service facilities. Percentages for these two JCCs cannot be compared with the full service JCCs in the table.

The percentage who indicated either fair or poor varies between 4% and 28%.

Table 89 Perception of the Jewish Community Center (JCC) (Respondents Very/Somewhat Familiar with the JCC)						
Community	Year	<i>Excellent</i>	<i>Good</i>	<i>Fair</i>	<i>Poor</i>	Fair + Poor
Columbus*	1990	63%	31	5	1	6%
South Palm Beach	1995	57%	39	3	1	4%
York	1999	53%	36	8	3	11%
St. Louis	1995	49%	45	6	1	7%
West Palm Beach (Kaplan)	1999	49%	44	6	2	8%
Rochester	1999	48%	44	6	2	8%
South Dade	1994	47%	46	4	2	6%
Charlotte	1997	47%	44	7	2	9%
South Broward	1990	45%	49	3	4	7%
SF Bay Area*	1986	44%	47	9	0	9%
Broward (Posnack)	1997	43%	48	7	3	10%
Orlando	1993	42%	45	10	4	14%
Dallas*	1988	40%	52	7	3	10%
Richmond	1994	39%	50	9	2	11%
Sarasota	1992	37%	53	7	4	11%
Milwaukee	1996	37%	50	10	3	13%
Continued						

Table 89
Perception of the Jewish Community Center (JCC)
(Respondents Very/Somewhat Familiar with the JCC)

Community	Year	<i>Excellent</i>	Good	Fair	Poor	Fair + Poor
Continued						
Wilmington	1995	37%	47	14	2	16%
Broward (Soref)	1997	35%	55	7	3	10%
Monmouth	1997	34%	52	12	3	15%
West Palm Beach (Boynton)	1999	34%	51	12	3	15%
Worcester*	1986	33%	56	11	1	12%
Baltimore*	1985	32%	61	6	1	7%
East Bay, CA*	1988	30%	53	17	0	17%
North Dade (Miami)	1994	27%	57	12	4	16%
San Jose, CA*	1988	26%	46	22	6	28%
Miami Beach ¹	1994	23%	56	14	7	21%
Atlanta	1996	21%	59	15	5	20%
Western Monmouth ¹	1997	14%	65	14	7	21%

¹Not a full service facility.

*Respondents were asked the “perception” question without having been asked the familiarity question first.

Familiarity with the Jewish Community Foundation (Table 90). Respondents in just four studies were asked whether they were very, somewhat, or not at all familiar with the Jewish Community Foundation. The percentage responding very familiar varies between 2% and 7%. The percentage who were not at all familiar with the Foundation varies between 75% and 92%. Given the current emphasis in many communities on Foundations, the lack of familiarity with the Foundations is an issue that should be addressed.

Table 90 Familiarity with Jewish Community Foundation				
Community	Year	<i>Very Familiar</i>	Somewhat Familiar	Not at All Familiar
Milwaukee	1996	7%	17	76
Worcester	1986	5%	19	75
South Palm Beach	1995	2%	9	89
Broward	1997	2%	6	92

Perception of the Jewish Community Foundation (Table 91). In three communities, respondents who were very or somewhat familiar with the Foundation were asked their perception of the Foundation, using a scale of excellent, good, fair, or poor. Many respondents who indicated that they were only “somewhat familiar” with the Foundation were unable to provide a rating for it.

The table is ordered by the percentage indicating that the Foundation is excellent. This varies between 31 % and 35 %.

The percentage who indicated either fair or poor varies between 10% and 13%.

Table 91 Perception of the Jewish Community Foundation (Respondents Very/Somewhat Familiar with the Foundation)						
Community	Year	<i>Excellent</i>	Good	Fair	Poor	Fair + Poor
South Palm Beach	1995	35%	53	7	5	12%
Broward	1997	32%	55	11	2	13%
Milwaukee	1996	31%	60	8	2	10%

SECTION VIII: SOCIAL SERVICE NEEDS

The need for social services is very much affected by such variables as age, household structure, marital status, and income. While some needs may be anticipated from these demographic data, some studies have directly queried respondents about the perceived need for services, whether these services were obtained, and whether the services obtained were provided by agencies under Jewish auspices.

The services examined include individual/marital counseling, job counseling, programs for learning disabled children, and singles programs. Several programs for the elderly (home health care, senior transportation, nursing home care, meals on wheels, and senior day care) are also examined.

Careful reading of the tables will show that the “received Jewish” + “received other” + “no ___ received” columns do not always sum to the “total needing” column. This is due to rounding error.

This chapter also contains data about the proportion of households with health-limited persons and preference for Jewish-sponsored services.

Households with a Health-Limited Person (Table 92). Respondents were asked: “Does anyone in your household have any kind of physical, mental, or other health condition that has lasted for 6 months or more, that would limit or prevent employment, educational opportunities, or daily activities?”

The wording used in this question is the same as that used by government surveys. Each respondent defined “condition” for him/herself. Affirmative responses vary between 6% and 23%, with the Florida retirement communities among those showing the highest incidences.

A follow-up question has usually been asked of respondents who answer in the affirmative: “Does this condition require supervision or assistance on a daily basis?” The percentage responding affirmatively varies between 1% and 9%.

Table 92 Percentage of Households Containing a Health-Limited Person			
Community	Year	% of Households with a Health-Limited Person	% of Households with a Health-Limited Person Requiring Assistance on a Daily Basis
Martin-St. Lucie	1999	23%	6%
Broward	1997	21%	7%
South Palm Beach	1995	20%	7%
Rochester	1999	17%	4%
York	1999	17%	9%
Sarasota	1992	17%	4%
Los Angeles	1997	16%	8%
Miami	1994	15%	7%
West Palm Beach	1999	15%	6%
Milwaukee	1996	15%	5%
Harrisburg	1994	14%	5%
Monmouth	1997	14%	4%
South Broward	1990	13%	2%
St. Petersburg	1994	12%	5%
Wilmington	1995	12%	5%
Continued			

Table 92
Percentage of Households Containing a Health-Limited Person

Community	Year	<i>% of Households with a Health-Limited Person</i>	% of Households with a Health-Limited Person Requiring Assistance on a Daily Basis
Continued			
Tidewater	1988	12 %	
Richmond	1994	11 %	3 %
Orlando	1993	10 %	4 %
Rhode Island	1987	10 %	
Atlantic County	1985	10 %	2 %
Charlotte	1997	9 %	3 %
Boston	1995	9 %	
Dallas	1988	9 %	
Baltimore	1985	8 %	2 %
St. Louis	1995	6 %	1 %

Need for Counseling (Table 93). To determine the need for counseling, several surveys included the question: “In the past year, did any household member need marital, family or personal counseling?” If answered in the affirmative, the respondent was asked whether the person had received the counseling, and, if so, whether the counseling was provided by a Jewish group. The percentage needing counseling in the year before the study varies between 5%-34%. The percentages are lowest in the retirement communities. Most who obtain counseling do so outside the Jewish community. Only in Boston is a high percentage (20%) of need unmet.

Table 93
Need for Marital, Family, or Personal Counseling in the Past Year
(Anyone in Household)

Community	Year	<i>Total Needing Counseling</i>	Received Jewish Counseling	Received Other Counseling	No Counseling Received
Boston	1995	34%	3	11	20
York	1999	19%	2	14	2
Charlotte	1997	17%	2	14	2
New York	1991	17%			
Los Angeles	1997	16%	2	12	2
Milwaukee	1996	16%	3	12	0
Harrisburg	1994	16%	2	14	0
Rochester	1999	14%	1	11	2
St. Louis	1995	14%	1	14	1
Richmond	1994	12%	1	8	2
Wilmington	1995	11%	1	2	8
Monmouth	1997	10%	1	8	1
Miami	1994	9%	3	5	1
St. Petersburg	1994	9%	2	6	2
Worcester	1986	9%			
Broward	1997	8%	1	5	2
West Palm Beach	1999	6%	1	4	1
South Palm Beach	1995	6%	1	4	1
South Broward	1990	5%	2	2	1
NJPS	1990	12%	2	9	1

Preference for Jewish-Sponsored Counseling Services (Table 94). All respondents were asked whether they would very much prefer, somewhat prefer, have no preference, or would rather not use Jewish-sponsored services. The percentage who would very much prefer Jewish-sponsored services varies between 10% and 33%.

Table 94 Preference for Jewish-Sponsored Personal/Family Counseling (Respondent Only)					
Community	Year	<i>Very Much Prefer</i>	Somewhat Prefer	Have No Preference	Rather Not Use Jewish
Miami	1994	33%	25	31	11
St Petersburg	1994	31%	21	39	8
South Broward	1990	30%	24	42	6
Las Vegas	1995	23%	26	44	6
Sarasota	1992	24%	26	35	15
Harrisburg	1994	18%	20	49	11
Baltimore	1985	16%	34	39	11
Phoenix	1983	15%	32	43	10
St. Louis	1995	15%	24	54	6
Dallas	1988	10%	38	42	9
Worcester	1986	10%	26	45	19
Los Angeles	1997	36%		43	21

Need for Job Counseling (Table 95). To determine the need for job counseling, several surveys included the question: “In the past year, did any household member need help in finding a job or choosing an occupation?” If answered affirmatively, the respondent was asked whether the person had received the job counseling, and, if so, whether the counseling was provided by a Jewish group. The percentage needing job counseling in the past year varies between 1% and 21%. The percentages are lowest in the retirement communities. Most households who obtain counseling do so outside the Jewish community. In Boston, a high percentage of need goes unmet. In Los Angeles, the 6% represents a significant number of people.

Table 95
Need for Job Counseling in the Past Year
(Anyone in Household)

Community	Year	<i>Total Needing Job Counseling</i>	Received Jewish Job Counseling	Received Other Job Counseling	No Job Counseling Received
Boston	1995	21%	2	6	13
St. Louis	1995	17%	1	17	1
Rochester	1999	13%	1	11	2
Los Angeles	1997	12%	1	5	6
New York	1991	11%			
Charlotte	1997	10%	0	5	6
Wilmington	1995	8%	0	5	4
Monmouth	1997	7%	0	4	3
Richmond	1994	7%	0	3	3
Worcester	1986	7%			
Milwaukee	1996	6%	2	2	2
Miami	1994	4%	1	1	2
Broward	1997	4%	0	2	2
South Broward	1990	3%	0	1	2
West Palm Beach	1999	2%	0	1	1
South Palm Beach	1995	1%	0	1	1
NJPS	1990	12%	1	10	1

Need for Singles Programs (Table 96). In several surveys, respondents in households with single adults age 18-64 were asked: “In the past year, did any single household member need singles programs?” If answered affirmatively, the respondent was asked whether the person had attended such programs, and, if so, whether the singles program was sponsored by a Jewish group. The percentage needing singles programs in the past year varies between 12% and 27%. In some cases, a parent with an adult child at home was providing a “proxy” response for the adult child. The response is based on the perception of a parent that his/her child needed singles programs. The percentage attending Jewish singles programs is significantly higher than those attending other types of programs. In some communities, there is a substantial percentage of people who needed such programs but did not attend.

Table 96 Need for Singles Programs in the Past Year (Households Containing Single Adults Age 18-64)					
Community	Year	<i>Total Needing Singles Programs</i>	Attended Jewish Singles Programs	Attended Other Singles Programs	Did Not Attend Singles Programs
Charlotte	1997	27%	18	3	6
Monmouth	1997	23%	8	1	14
York	1999	22%	9	0	13
South Palm Beach	1995	22%	8	5	10
Broward	1997	21%	10	4	8
Rochester	1999	19%	8	1	10
Milwaukee	1996	18%	15	1	3
St. Petersburg	1994	18%	7	2	10
West Palm Beach	1999	17%	8	1	7
Richmond	1994	17%	6	2	8
Miami	1994	13%	6	2	5
Harrisburg	1994	12%	4	2	6

Need for Programs for Children with Learning Disabilities (Table 97). In several surveys, respondents in households with children were asked: “In the past year, did any child need programs for children with learning disabilities?” If answered affirmatively, the respondent was asked whether the person had attended such programs, and, if so, whether the program was provided by a Jewish group. The percentage needing such programs in the past year varies between 4% and 11%. The percentage attending non-Jewish programs is much higher than those attending Jewish programs.

Table 97 Need for Programs for Children with Learning Disabilities in the Past Year (Households with Jewish Children)					
Community	Year	<i>Total Needing Learning Disabled Programs</i>	Attended Jewish Learning Disabled Programs	Attended Other Learning Disabled Programs	No Learning Disabled Programs Attended
Rochester	1999	11%	0	9	2
West Palm Beach	1999	10%	0	9	1
Broward	1997	9%	0	6	3
Monmouth	1997	8%	0	6	2
Milwaukee	1996	7%	1	6	1
Charlotte	1997	6%	0	4	2
Richmond	1994	6%	0	6	0
South Palm Beach	1995	4%	0	4	0

Need for Home Health Care for the Elderly (Table 98). In several surveys, respondents in households with elderly members were asked: “In the past year, did any elderly member of your household need home health care?” If answered affirmatively, the respondent was asked whether the person had received home health care, and, if so, whether it was provided by a Jewish group. The percentage of elderly needing home health care in the past year varies between 3 % and 17 %. The percentage using non-Jewish resources is much higher than the percentage receiving home health care from Jewish sources. Little demand goes unmet.

Table 98 Need for Home Health Care in the Past Year (Households with an Elderly Member)					
Community	Year	<i>Total Needing Home Health Care</i>	Received Jewish Home Health Care	Received Other Home Health Care	No Home Health Care Received
Monmouth	1997	17%	0	14	2
Rochester	1999	16%	1	14	1
Wilmington	1995	16%	0	16	0
York	1999	15%	0	14	1
Broward	1997	15%	0	13	1
S Palm Beach	1995	15%	0	14	1
Milwaukee	1996	14%	1	11	1
W Palm Beach	1999	11%	0	10	0
Richmond	1994	11%	2	9	1
St. Louis	1995	9%	1	9	1
Charlotte	1997	6%	0	6	0
St. Petersburg	1994	6%	0	5	0
Harrisburg	1994	3%	0	3	0

Need for Senior Transportation for the Elderly (Table 99). In several surveys, respondents in households with elderly members were asked: “In the past year, did any elderly member of your household need transportation for the elderly?” If answered affirmatively, the respondent was asked whether the person had used elderly transportation, and, if so, whether the program was provided by a Jewish group. The percentage of elderly needing transportation in the past year varies between 3 % and 15%. The percentage using transportation provided by non-Jewish groups is much higher than the percentage using transportation provided by Jewish groups. Little demand goes unmet.

Table 99 Need for Senior Transportation in the Past Year (Households with an Elderly Member)					
Community	Year	<i>Total Needing Senior Transportation</i>	Used Jewish Senior Transportation	Used Other Senior Transportation	No Senior Transportation Used
Wilmington	1995	15%	3	10	3
Milwaukee	1996	15%	6	9	1
York	1999	13%	0	13	0
Los Angeles	1997	12%	2	7	3
Rochester	1999	11%	2	8	1
Monmouth	1997	10%	0	7	4
Broward	1997	9%	1	7	1
Miami	1994	9%	2	6	2
Charlotte	1997	8%	2	6	0
St. Louis	1995	8%			
Richmond	1994	6%	3	3	1
South Palm Beach	1995	5%	1	4	1
West Palm Beach	1999	3%	0	2	1
New York	1991	3%	1	1	0

Need for Nursing Home Care for the Elderly (Table 100). In several surveys, respondents in households with elderly members were asked: “In the past year, did any elderly member of your household need nursing home care?” If answered affirmatively, the respondent was asked whether the person had received nursing home care, and, if so, whether the nursing home care was provided by a Jewish group. The percentage of elderly needing nursing home care in the past year varies between 1% and 10%. The percentage using non-Jewish nursing homes is noticeably higher than those using Jewish nursing homes. Little demand goes unmet.

Table 100
Need for Nursing Home Care in the Past Year
(Households with an Elderly Member)

Community	Year	<i>Total Needing Nursing Home Care</i>	Received Jewish Nursing Home Care	Received Other Nursing Home Care	No Nursing Home Care Received
York	1999	10%	0	8	2
Los Angeles*	1997	7%	1	3	3
Milwaukee	1996	5%	2	3	1
Wilmington	1995	4%	0	4	1
Rochester	1999	3%	1	2	0
Broward	1997	3%	0	3	0
Monmouth	1997	3%	0	3	1
South Palm Beach	1995	3%	0	3	0
Charlotte	1997	2%	0	2	0
Richmond	1994	2%	1	0	1
St. Petersburg	1994	2%	1	1	1
West Palm Beach	1999	1%	0	1	0

*Los Angeles asked: “senior residential housing, residential care, or a skilled nursing facility?”

Need for Meals on Wheels for the Elderly (Table 101). In several surveys, respondents in households with elderly members were asked: “In the past year, did any elderly member of your household need meals on wheels?” If answered affirmatively, the respondent was asked whether the person had received meals on wheels, and, if so, whether the meals were provided by a Jewish group. The percentage of elderly needing meals on wheels in the past year varies between 0% and 4%. The use of Jewish meals on wheels programs is generally about equal to the use of non-Jewish programs. Little demand goes unmet.

Table 101
Need for Meals on Wheels in the Past Year
(Households with an Elderly Member)

Community	Year	<i>Total Needing Meals on Wheels</i>	Received Jewish Meals on Wheels	Received Other Meals on Wheels	No Meals on Wheels Received
Monmouth	1997	4%	0	2	1
Wilmington	1995	4%	2	1	1
St. Louis	1995	4%			
Broward	1997	3%	1	1	1
Milwaukee	1996	3%	1	2	0
Rochester	1999	2%	1	1	0
Los Angeles	1997	2%	1	1	0
Miami	1994	2%	1	1	0
West Palm Beach	1999	1%	0	0	0
Charlotte	1997	0%	0	0	0

Need for Senior Day Care for the Elderly (Table 102). In several surveys, respondents in households with elderly members were asked: “In the past year, did any elderly member of your household need senior day care?” If answered affirmatively, the respondent was asked whether the person had received senior day care, and, if so, whether the senior day care was provided by a Jewish group. The percentage of elderly needing senior day care in the past year varies between 1 % and 4 %. The percentage using non-Jewish senior day care is generally higher than those attending Jewish senior day care. Little demand goes unmet.

Table 102
Need for Senior Day Care in the Past Year
(Households with an Elderly Member)

Community	Year	<i>Total Needing Senior Day Care</i>	Received Jewish Senior Day Care	Received Other Senior Day Care	No Senior Day Care Received
Wilmington	1995	4%	2	1	1
St. Louis	1995	4%	1	2	0
Richmond	1994	3%	1	0	2
Rochester	1999	2%	1	1	0
Monmouth	1997	2%	0	1	1
Milwaukee	1996	2%	0	2	0
West Palm Beach	1999	1%	0	1	0
Broward	1997	1%	0	1	0
Charlotte	1997	1%	0	0	1
South Palm Beach	1995	1%	0	1	0
St. Petersburg	1994	1%	0	0	0

SECTION IX: ISRAEL

This section provides information about trips to Israel and emotional attachment to Israel.

A “general trip” to Israel include trips with commercial tour operations, business trips, and trips to visit family and friends. A “Jewish trip” to Israel is defined as a trip sponsored by an organized Jewish group, such as a federation or synagogue.

Trips to Israel (Table 103). In many surveys, respondents were asked whether anyone in their household had been to Israel. In other surveys (as noted with asterisks), only respondents were asked whether they had been to Israel. While positive responses vary between 24% and 63%, only Toronto, Los Angeles, and the Florida retirement communities have percentages exceeding 50%. The latter undoubtedly reflects the older age of the population, the greater opportunity they have had to make such trips, and the propensity of that generation to be more emotionally attached to Israel.

Table 103
Trips to Israel
(Anyone in Household)

Community	Year	%	Community	Year	%
Toronto	1990	63%	Dallas	1988	37%
South Palm Beach	1995	61%	Houston	1986	37%
West Palm Beach	1999	57%	Richmond	1994	36%
Miami	1994	55%	Baltimore	1985	36%
Sarasota	1992	53%	Martin-St. Lucie	1999	35%
Broward	1997	52%	St. Louis	1995	35%
South Broward	1990	52%	St. Petersburg	1994	35%
Los Angeles	1997	51%	Washington, D.C.	1983	35%
Monmouth	1997	47%	Orlando	1993	34%
Essex-Morris	1998	46%	Columbus	1990	34%
Buffalo	1995	46%	Worcester	1986	34%
Rhode Island	1987	46%	York	1999	28%
Milwaukee	1996	44%	Phoenix	1983	24%
SF Bay Area	1986	43%	Cleveland*	1996	43%
Rochester	1999	42%	Chicago*	1990	39%
Boston	1995	42%	Atlantic County*	1985	32%
Atlanta	1996	41%	Hartford*	1982	27%
New York	1991	41%	NJPS*	1971	16%
Harrisburg	1994	40%	NJPS *	1990	26%
Detroit	1989	40%	*These communities asked only whether the respondent had been to Israel. Thus, these figures are not comparable to those in the other community studies, which asked whether anyone in the household had been to Israel.		
Charlotte	1997	38%			
Wilmington	1995	37%			

Types of Trips to Israel (Table 104). After respondents were asked whether anyone in their household had been to Israel, some surveys followed with a question asking whether the traveler went on a “Jewish trip.” A “Jewish trip” to Israel is defined as a trip sponsored by an organized Jewish group, such as a federation or synagogue. “General trips” include trips with commercial tour operations, business trips, and trips to visit family and friends. The responses for traveling on a “Jewish trip” vary between 9 % and 35 %.

Only in Rochester, West Palm Beach, South Broward, and Milwaukee did a clear majority of those who have been to Israel go on a Jewish trip (see rightmost column). (Households that have been to Israel on both a Jewish and a general trip are counted as having gone on a Jewish trip.)

The percentages in the two left columns for each community in this table sum to the percentage shown in Table 103, subject to rounding error.

Table 104 Types of Trips to Israel (Anyone in Household)				
Community	Year	<i>Someone in Household Visited Israel on a Jewish Trip</i>	Someone in Household Visited Israel Only On a General Trip	Percentage of Household Visits to Israel on a Jewish Trip
West Palm Beach	1999	35%	22%	61 %
South Broward	1990	30%	22%	58 %
South Palm Beach	1995	29%	33%	47 %
Rochester	1999	26%	16%	62 %
Milwaukee	1996	24%	20%	55 %
Miami	1994	23%	31%	43 %
Monmouth	1997	23%	24%	49 %
Broward	1997	21%	30%	41 %
Atlanta	1996	20%	21%	49 %
Harrisburg	1994	20%	20%	50 %
Charlotte	1997	18%	20%	47 %
Richmond	1994	18%	18%	50 %
Los Angeles	1997	17%	34%	33 %
Wilmington	1995	15%	21%	42 %
Martin-St. Lucie	1999	15%	20%	43 %
St. Petersburg	1994	15%	20%	43 %
York	1999	11%	17%	39 %

Children's Trips to Israel (Table 105). In several surveys, respondents were asked whether any *child* in the household had been to Israel. This was sometimes followed by a question asking whether the traveler went on a "Jewish trip." A "Jewish trip" to Israel is defined as a trip sponsored by an organized Jewish group, such as a federation or synagogue. "General trips" include trips with commercial tour operations, business trips, and trips to visit family and friends. The responses for a "Jewish trip" vary between 0% and 16%. The responses for children traveling to Israel on either a Jewish or a general trip vary between 4% and 24%.

In about half the communities, a majority of those who have been to Israel have been on a Jewish trip. (Children who have been to Israel on both a Jewish and a general trip are counted as having gone on a Jewish trip.)

Table 105
Trips to Israel by One or More Jewish Children in the Household
(Households with Children)

Community	Year	<i>Child Been to Israel Total</i>	Child to Israel on a Jewish Trip	Child to Israel Only On a General Trip
Miami	1994	24%	16	8
Harrisburg	1994	19%	10	9
Broward	1997	17%	9	8
Monmouth	1997	17%	7	10
Milwaukee	1996	14%	7	7
Denver	1997	13%		
Rochester	1999	12%	8	4
South Palm Beach	1995	12%	5	7
Atlanta	1996	12%	7	5
Richmond	1994	11%	8	3
Philadelphia	1997	10%		
York	1999	9%	4	5
West Palm Beach	1999	8%	4	3
Orlando	1993	7%		
Los Angeles	1997	6%	2	4
Wilmington	1995	6%	1	5
St. Petersburg	1994	5%	2	3
Cleveland	1996	5%	5	0
Charlotte	1997	4%	0	4

Send Teenagers to Israel (Table 106). In a few communities, households with Jewish children have been asked if they would “seriously investigate sending your (teenagers/children when they become teenagers) on a trip to Israel.”

Many local community studies have documented a positive relationship between visits to Israel and Jewish behaviors. As a result, concerns in recent years with the issue of Jewish continuity have led communities to establish programs to increase the number of teenagers going to Israel. The Birthright Israel Program of United Jewish Communities, while initially concentrating on college-level students, also intends to increase the number of Jewish teenagers going to Israel. Programs such as the March of the Living and High School in Israel also have the same goal.

The table shows that between 50% and 62% of households with Jewish children will seriously investigate sending their teenagers to Israel.

A follow-up question asks the major reasons a respondent would not send their children. Based upon questions asked in each community, cost and safety concerns are the main reasons provided for not sending a child to Israel.

Table 106 Seriously Investigate Sending Teenagers to Israel					
Community	Year	<i>Yes, Will Seriously Investigate</i>	Will Definitely Send the Child*	Don't Know	No
Broward	1997	62%	3	6	29
Monmouth	1997	61%	6	4	29
Rochester	1999	58%	26	0	16
Palm Beach County	1999	50%	31	0	19
* This response had to be volunteered.					

Emotional Attachment to Israel (Table 107). Some analysts argue that emotional attachment to Israel is one of the most salient measures of Jewish identification. In several surveys, respondents were asked the extent to which they feel emotionally attached to Israel. The percentage who are “extremely” or “very” attached varies between 32% and 50%. At the opposite extreme, about one-fifth or less of the respondents in surveys that include this issue report that they are not at all attached to Israel.

Table 107 Emotional Attachment to Israel (Respondent Only)						
Community	Year	<i>Extremely</i> + <i>Very</i>	Extremely	Very	Somewhat	Not Attached
South Palm Beach	1995	50%	20%	30	38	12
West Palm Beach	1999	45%	17%	28	44	10
Boston	1995	45%	17%	28	43	11
Los Angeles	1997	45%	17%	28	38	15
Milwaukee	1996	44%	15%	29	41	15
Miami	1994	42%	20%	22	39	19
Broward	1997	42%	17%	25	41	17
Monmouth	1997	42%	16%	26	43	15
Harrisburg	1994	42%	13%	29	42	16
Richmond	1994	41%	11%	30	41	18
Atlanta	1996	40%	13%	27	44	17
Wilmington	1995	38%	11%	27	43	19
Rochester	1999	37%	12%	25	45	17
St. Petersburg	1990	37%	11%	26	44	20
Charlotte	1997	35%	11%	24	48	18
York	1999	32%	10%	22	47	21
NJPS	1990	30%	10%	20	44	25

SECTION X: ANTISEMITISM

This section provides information about personal experience with, and perception of, antisemitism.

Personal Experience with Antisemitism (Table 108). In several surveys, respondents were asked whether they had personally experienced antisemitism in their local community in the past year. The affirmative responses vary between 11 % and 31 %. The surveys intentionally did not provide a definition of an antisemitic incident to respondents. Each respondent used his/her own definition.

Table 108						
Personal Experience with Antisemitism in the Local Community in the Past Year						
(Respondent Only)						
Community	Year	%		Community	Year	%
Orlando	1993	31 %		Baltimore	1985	22 %
St. Louis	1995	30 %		Harrisburg	1994	21 %
Washington, D.C.	1983	28 %		Rochester	1999	19 %
York	1999	24 %		Tidewater	1988	17 %
Milwaukee	1996	24 %		SF Bay Area	1986	17 %
Atlantic County	1985	24 %		Miami	1994	14 %
Richmond	1994	23 %		Monmouth	1997	13 %
Charlotte	1997	22 %		Sarasota	1992	13 %
Cleveland	1996	22 %		West Palm Beach	1999	12 %
St. Petersburg	1994	22 %		South Broward	1990	12 %
Dallas	1988	22 %		Broward	1997	11 %
Worcester	1986	22 %		South Palm Beach	1995	11 %

Children's Experience with Antisemitism (Table 109). In a number of surveys, respondents with children age 6-17 at home were asked whether any child in their household claimed to have personally experienced antisemitism in the local community in the past year. The responses vary between 9% and 28%. The surveys intentionally did not provide a definition of an antisemitic incident to respondents. Each respondent used his/her own definition.

Note that this is a "proxy" question. That is, parents reported on behalf of their children. Some children may experience antisemitism and not report it to their parents. Other children may report an incident that they interpret as antisemitic but that by more objective standards may not be considered antisemitism.

Since most of these incidents probably occur at school, this information can be used with school boards to argue for additional programming for multi-cultural sensitivity. Also, Jewish day school advocates have cited this information in their school recruitment efforts.

Table 109
Child Experienced Antisemitism
in the Local Community in the Past Year
(Any Jewish Child in Household)

Community	Year	%
York	1999	28%
St. Petersburg	1994	21%
Charlotte	1997	19%
Rochester	1999	17%
Milwaukee	1996	17%
Broward	1997	15%
South Palm Beach	1995	14%
Harrisburg	1994	14%
West Palm Beach	1999	13%
Monmouth	1997	9%

Perception of Antisemitism in the Local Community (Table 110). In several surveys, respondents were asked how much antisemitism they feel exists in their local community. Between 41 % and 73 % indicated that there is either a “great deal” or a “moderate amount” of antisemitism in their community. The surveys intentionally did not provide a definition of antisemitic incidents to respondents. Each respondent used his/her own definition.

One of the interesting results is that, in some communities, personal experience with antisemitism is relatively low (see Table 108), but the perception of antisemitism in the local community is relatively high. For example, in Miami, only 14 % experienced antisemitism in the local community in the past year, but 73 % (the highest percentage in Table 110) indicate that there is a great deal or a moderate amount of antisemitism in the local community.

Table 110 Perception of Antisemitism in the Local Community (Respondent Only)						
Community	Year	<i>Great Deal + Moderate</i>	A Great Deal	A Moderate Amount	A Little	None at All
Miami	1994	73 %	30 %	43	24	3
St. Louis	1995	73 %	21 %	52	24	2
Toronto	1990	71 %	26 %	45	27	2
Baltimore	1985	70 %	18 %	52	27	2
Dallas	1988	70 %	13 %	57	30	2
York	1999	69 %	26 %	43	26	6
Cleveland	1996	67 %	12 %	55	30	4
Las Vegas	1995	66 %	21 %	45	26	7
South Broward	1990	63 %	24 %	39	29	7
Orlando	1993	63 %	18 %	45	29	8
Milwaukee	1996	58 %	18 %	40	37	5
Columbus	1990	57 %	11 %	46	40	3
Harrisburg	1994	57 %	10 %	47	38	6
Washington, D.C.	1983	57 %	9 %	48	40	4
St. Petersburg	1994	56 %	16 %	40	30	14
Continued						

Table 110
Perception of Antisemitism in the Local Community
(Respondent Only)

Community	Year	<i>Great Deal + Moderate</i>	A Great Deal	A Moderate Amount	A Little	None at All
Continued						
Broward	1997	54 %	15 %	39	32	14
Atlantic County	1985	53 %	13 %	40	35	11
South Palm Beach	1995	51 %	17 %	34	30	19
Richmond	1994	50 %	10 %	40	42	7
Worcester	1986	50 %	7 %	43	41	9
Sarasota	1992	47 %	9 %	38	35	16
West Palm Beach	1999	46 %	13 %	34	31	22
Charlotte	1997	45 %	10 %	35	43	12
SF Bay Area	1986	44 %	5 %	39	50	5
Rochester	1999	43 %	6 %	37	50	7
Monmouth	1997	41 %	8 %	33	47	13

SECTION XI: PHILANTHROPY

This section examines *reported* donations to Jewish federations, other Jewish organizations, and non-Jewish charities. More specifically, it includes the percentage of the community asked by federation for a gift and the percentage who declined to donate. It examines per household donations to federations, donations between Jewish and non-Jewish charities, Jewish provisions in wills, and preference for donating to Israel as compared with local needs.

The material in this section should be interpreted with caution for at least three reasons. First, because donating to charities is a socially desirable action, some respondents will overstate their level of charitable donating, even in an anonymous survey. Second, several surveys were conducted in the middle of a year and respondents were asked to recall gifts made the previous year. Some respondents are confused about the year in which their donation was given. Third, sometimes the respondent is not the household member who handles charitable donations and answers the charitable giving questions without full knowledge.

It is likely that the percentages of households donating to Jewish federations are even more inflated than the percentages donating to other Jewish and to non-Jewish charities. In addition to the general reasons cited above for overestimates of charitable donations, three additional reasons exist why donations to federations are probably overestimated. First, despite assurances to the contrary, some respondents may feel that questions concerning donations to the Jewish federation are leading to an appeal for funds and may preempt the expected appeal by claiming to donate. Second, some pay to attend federation-sponsored events and may consider these fees to be charitable donations, but they are not counted as such by federations. Third, some respondents make a gift to the Jewish Community foundation, the Jewish National Fund, or other such organizations and then confuse these organizations with the federation. For these reasons, surveys appear to seriously overestimate the percentage of the community that donates to federation. That is, using the percentage of federation donors indicated by the surveys to predict the number of gifts the federations receive (by multiplying the percentage donating found in the survey by the number of Jewish households estimated by the survey), an estimate is produced that is well in excess of the actual number of gifts received by the federations.

It is important to recognize that even though many of the percentages in this section may overestimate reality, there is little reason to believe that this overestimation is more prevalent in one community than in another. Thus, the percentages for the various communities can be compared.

All tables in this section omit respondents who refused to answer the questions concerning their philanthropic activity.

For some variables in this section, the NJPS 1990 results are outside the range of the results from the local community studies. See the section entitled "Differences between Local Jewish Community Studies and NJPS 1990" on page 12 for a discussion of these differences.

Federation Donation “Market Segments” (Table 111). These segments are defined by two questions:

1) “In the past year, did anyone in your household make a contribution to a UJA/federation campaign?”

2) For those who responded “no” to Question 1: “Were you contacted in the past year by the Jewish federation for the purpose of making a contribution?”

Thus, the middle three columns in the table (after the community and the year) sum to 100%. As an example of how this table is interpreted: in Atlanta, 36% *reported* making a donation to the Atlanta Jewish Federation in the past year. 8% reported that they were asked by the Federation for a donation, but that they declined. The remaining 56% indicated that they were not asked to make a donation to the Federation.

The rightmost column in the table is calculated by dividing the “asked, but did not donate column” by the “asked, but did not donate column” + the “donated” column. Thus, for Atlanta, 8% of all Jewish households declined to donate, but of the 44% who were asked for a donation, 18% decided not to give [$8\% / (8\% + 36\%)$]. In other words, in Atlanta, 8% *of all households* were asked for a gift and declined, but 18% *of those asked for a gift* declined.

In communities where this phenomenon has been investigated, between 21% and 62% of households claim to have donated to a federation. (See Table 113 for a longer list of communities for which data exist regarding household donations to Jewish Federations.) Between 30% and 75% of households claim federation never asked them for a gift. Federations in Rochester, Sarasota, Milwaukee, York, Richmond, and Harrisburg seem to be doing a somewhat better job at asking members of the community for gifts than federations in other locales.

Between 11% and 33% of households who have been asked for a gift declined to give to federation. In Orlando, York, Richmond, and Miami, relatively large percentages of those asked said no; whereas in Rochester, Milwaukee, Monmouth and Charlotte, a high percentage of those asked responded in the affirmative.

The column showing the percentage of respondents who donated to federation should be interpreted with caution for the reasons explained in the text on the cover page of this section (page 181).

Table 111
Federation Donation Market Segments

Community	Year	<i>Not Asked to Donate</i>	Donated	Asked, But Did not Donate	% of Households Asked Who Did Not Donate
Martin-St. Lucie	1999	75 %	21	4	14 %
Atlanta	1996	56 %	36	8	18 %
Phoenix	1983	56 %	39	5	11 %
St. Petersburg	1994	55 %	37	8	18 %
Orlando	1993	55 %	30	15	33 %
Monmouth	1997	54 %	40	6	13 %
Los Angeles	1997	51 %	41	8	16 %
Miami	1994	51 %	37	12	24 %
South Palm Beach	1995	50 %	41	9	18 %
Wilmington	1995	50 %	41	9	18 %
West Palm Beach	1999	49 %	43	8	16 %
Broward	1997	48 %	45	7	13 %
Charlotte	1997	48 %	45	6	12 %
Harrisburg	1994	44 %	46	11	19 %
Richmond	1994	44 %	42	15	26 %
York	1999	41 %	42	17	29 %
Milwaukee	1996	40 %	51	9	15 %
Sarasota	1992	37 %	52	12	19 %
Rochester	1999	30 %	62	8	11 %

For a longer list of the percentage "Donated" see Table 113.

Per Household Giving to Federation Campaigns (Table 112). Reported per household giving is calculated by dividing the total dollars raised by the number of Jewish households in the community. Per household donating varies between \$38 and \$801, with most communities between \$150 and \$600.

The final two columns report information about gift levels of \$10,000 and over. Between 23 % and 76 % of the campaign comes from such large gifts. Between 0.7 % and 3.9 % of donors give \$10,000 and over.

The number of households in a community should also be considered in comparing these communities. In some small communities, a very small number of very large gifts account for a high percentage of the campaign and, perhaps unfairly, inflate the per household giving data.

The total dollars raised and the information on gifts of \$10,000 or more is based on information provided by United Jewish Communities.

Note that the number of households shown in the table is the number of households in the year of the study, while the campaign data are for 1998. To the extent that the number of households in a community has changed since the date of the study, the “per household giving” column may provide over or under estimates of per household giving in 1998.

As an example, prior to the publication of the recent study from Essex-Morris, in an earlier version of this book, this table relied on a 1985 estimate of 26,000 Jewish households. The 1998 campaign of \$21,800,059 resulted in a per household giving rate of \$838. As can be seen in **Table 112**, a new estimate (1998) of 47,000 households became available with the publication of a new community study for this area, lowering the per household giving rate to \$464. This is probably an extreme example for two reasons. First, the Essex-Morris study was one of the older studies in the table. Second, the Jewish population of Essex-Morris increased significantly during this period. In contrast, when the information was updated for Rochester (from 1986 to 1999) the per household giving only changed from \$375 to \$397.

Thus, the discrepancy in dates between the estimates of the number of households and the campaign size should only make a significant difference for communities with older studies that have since shown very substantial changes in Jewish population size. This type of change over ten to fifteen years has occurred infrequently in American Jewish communities.

Table 112
Per Household Giving to Federation Campaigns

Community	Year	Jewish Households in the Year of the Study	Total Dollars Raised in 1998	<i>Per House- hold Giving*</i>	Gifts of \$10,000 +	
					% of All Donors	% of All Dollars
Cleveland	1996	33,710	\$27,000,801	\$801	2.7%	68%
Columbus	1990	7,650	\$6,116,000	\$799	2.9%	72%
Milwaukee	1996	10,400	\$8,150,812	\$784	3.9%	66%
Baltimore	1985	36,000	\$25,472,283	\$708	2.6%	76%
Detroit	1989	42,500	\$29,209,239	\$687	3.3%	70%
Toronto	1990	64,000	\$40,409,903	\$631	2.2%	70%
Rhode Island	1987	7,224	\$4,301,093	\$595	2.2%	64%
Harrisburg	1994	3,200	\$1,689,878	\$528	1.1%	54%
Chicago	1990	120,000	\$61,301,131	\$511	2.5%	64%
Dallas	1988	15,260	\$7,786,395	\$510	2.5%	59%
Houston	1986	16,160	\$8,078,743	\$500	3.6%	64%
Richmond	1994	6,000	\$2,919,394	\$487	2.6%	64%
Hartford	1982	10,525	\$5,124,991	\$487	1.6%	49%
York	1999	925	\$429,000	\$464	1.1%	61%
Essex-Morris	1998	47,000	\$21,800,059	\$464	2.4%	60%
Tidewater	1988	8,450	\$3,613,467	\$428	3.1%	29%
Charlotte	1997	4,000	\$1,700,000	\$425		
St. Louis	1995	24,600	\$10,165,029	\$413	1.9%	60%
Rochester	1999	10,200	\$4,054,217	\$397	1.9%	54%
Atlanta	1996	38,100	\$14,320,421	\$376	2.9%	64%
Sarasota	1992	8,200	\$3,061,240	\$373	1.3%	35%
W Palm Beach	1999	52,900	\$18,150,000	\$343	3.2%	58%
Seattle	1990	17,300	\$5,551,207	\$321	2.3%	57%
Palm Springs	1998	7,850	\$2,250,000	\$287		
Continued						

Table 112
Per Household Giving to Federation Campaigns

					Gifts of \$10,000 +	
Community	Year	Jewish Households in the Year of the Study	Total Dollars Raised in 1998	Per Household Giving*	% of All Donors	% of All Dollars
Continued						
Worcester	1986	6,003	\$1,594,916	\$266	2.3%	53%
Philadelphia	1997	99,300	\$25,725,000	\$259	1.4%	56%
Phoenix	1983	18,519	\$4,750,259	\$257	1.9%	46%
S Palm Beach	1995	61,300	\$15,308,975	\$250	2.1%	46%
Washington DC	1983	67,000	\$16,753,718	\$250	1.3%	56%
Miami	1994	74,500	\$17,595,195	\$236	3.0%	63%
Buffalo	1995	11,520	\$2,691,076	\$234	0.9%	23%
Wilmington	1995	6,800	\$1,587,283	\$233	1.2%	31%
Boston	1995	97,000	\$22,506,456	\$232	2.6%	76%
SF Bay Area	1986	90,660	\$20,521,683	\$226	1.9%	67%
Atlantic County	1985	6,700	\$1,350,000	\$201		
New York	1991	638,000	\$123,652,161	\$194	2.8%	68%
Denver	1997	32,000	\$5,400,342	\$169	2.4%	54%
Los Angeles	1997	247,700	\$41,981,782	\$169	2.4%	55%
Orlando	1993	9,000	\$1,406,156	\$156	0.9%	30%
St. Petersburg	1994	13,000	\$1,281,106	\$99	0.8%	32%
Monmouth	1997	26,000	\$1,981,871	\$76	1.0%	40%
Broward	1997	133,000	\$8,139,798	\$61	0.7%	37%
Las Vegas	1995	29,100	\$1,098,944	\$38	2.3%	61%

Source: The campaign information was provided by the Research Department of United Jewish Communities.

* See text on page 184 for further explanation of the limitations of the accuracy of the data in this column.

Donations to the Jewish Federation (Tables 113-114). Table 113 indicates the percentage of house-holds in each community who *report* having donated to federation and the amounts donated. The column showing the percentage of respondents who donated to federation should be interpreted with caution, for the reasons explained in the text on the cover page of this section (page 181).

The percentage who report donating varies widely, from a low of 25% to a high of 62%. The percentage who donated \$1,000 and over varies between 1% and 21%. The percentage who donated less than \$100 varies between 26% and 72%.

Table 114 shows the percentage who donate to the local federation from the telephone survey compared to the percentage calculated from the federation mailing list. Only in the cases of Orlando, Harrisburg, Sarasota, and York are these percentages close. For the remainder of the communities, the telephone survey overestimates the proportion of households giving to federation by 11 to 26 percentage points.

Table 113 Household Donations to the Jewish Federation						
Community	Year	% Who Donate	Amount Donated by Households Who Donate			
			\$1 - \$99	\$100-\$499	\$500 - \$999	\$1,000 +
Rochester	1999	62%	51%	27	8	14
Cleveland	1996	62%				
Atlantic County	1985	61%	63%	20	6	11
St. Louis	1995	60%				
Toronto	1990	60%				
Baltimore	1985	58%	62%	26	3	9
South Palm Beach	1995	57%*	58%	25	7	10
West Palm Beach	1999	56%*	48%	28	10	13
Essex-Morris	1998	54%	26%	43	15	16
Houston	1986	54%				
Dallas	1988	53%	42%	35	8	15
Broward	1997	52%*	72%	20	3	5
South Broward	1990	52%*	46%	35	7	12
Milwaukee	1996	51%	45%	30	8	17
Philadelphia	1997	49%		91%		9
Monmouth	1997	48%	67%	26	6	1
Continued						

Table 113
Household Donations to the Jewish Federation

			Amount Donated by Households Who Donate			
Community	Year	% Who Donate	\$1 - \$99	\$100- \$499	\$500 - \$999	\$1,000 +
Continued						
Harrisburg	1994	47%	44%	34	9	14
Worcester	1986	46%	35%	37	10	17
Charlotte	1997	45%	38%	35	11	16
Las Vegas	1995	44%	50%	37	8	5
Washington, D.C.	1983	44%				
Sarasota	1992	43%	26%	38	15	21
Detroit	1989	43%				
York	1999	42%	50%	31	8	11
Richmond	1994	42%	50%	27	9	14
Los Angeles	1997	41%	42%	36	10	12
Wilmington	1995	41%	46%	34	7	15
Boston	1995	39%				
Columbus	1990	39%				
Phoenix	1983	39%				
Martin-St. Lucie	1999	37%	53%	33	7	7
Miami	1994	37%	42%	37	9	13
Atlanta	1996	36%	44%	28	12	16
St. Petersburg	1994	33%	44%	38	8	10
New York	1991	32%	38%	42	10	10
Orlando	1993	30%	59%	26	4	11
SF Bay Area	1986	25%	30%	42	11	17
NJPS	1990	34%	53%	33	6	8

*Includes gifts to both local federation and non-local federations, principally by part-year households who donated in their northern community. Donations to the local Jewish federation were as follows: South Broward, 46%; West Palm Beach, 43%; Broward County, 43%; and South Palm Beach County, 41%.

Note: Respondents who “do not know” whether they donated are assumed to be non-givers.

Table 114
Percentage Giving to Federation As Reported in the Telephone Survey
Compared to Values Based on Federation Records

Community	Year	Telephone Survey*	Federation Records	Difference in Percentages
Rochester	1999	62%	34%	28%
Broward	1997	43%	17%	26%
Monmouth	1997	37%	14%	23%
Milwaukee	1996	51%	31%	20%
Atlanta	1996	36%	18%	18%
Miami	1994	37%	20%	17%
South Palm Beach	1995	41%	24%	17%
West Palm Beach	1999	41%	25%	16%
Charlotte	1997	45%	27%	18%
St. Petersburg	1994	33%	17%	16%
Richmond	1994	40%	29%	11%
York	1999	42%	38%	4%
Sarasota	1992	43%	41%	2%
Orlando	1993	30%	30%	0%
Harrisburg	1994	46%	47%	-1%

* This column shows the percentages who donate to the *local* Jewish Federation. Thus, they differ from the percentages in the previous table, which shows the percentage who donate to *a* Jewish Federation. The differences between the percentages in this table and those in the previous table are most pronounced in the Florida communities, where many households donate both in Florida (the *local* community) and in a northern community with which they maintain ties.

Dual Federation Donations (Table 115). In some Florida communities and Monmouth County, some part-year households (snowbirds) made donations to Jewish federations in both communities in which they had residences. Thus, when asked whether they make a donation to a UJA/federation campaign, the respondent has been asked in some surveys to name the federation to which they donate.

As an example of how this table should be interpreted: In South Palm Beach, 4% of households *reported* donating to both the Jewish Federation of South Palm Beach County and to a federation outside of Florida, usually one in the Northeast or Midwest. These households are called “dual givers.” 38% *reported* making a gift only to the local federation, the Jewish Federation of South Palm Beach County; 17% reported making a donation only to a federation outside of South Palm Beach County, that is, to a non-local federation. 42% indicate that they did not donate to any federation, anywhere. In this example, in total, 21% of households donated to non-local federations (17% + 4%). Twice as many (38% + 4%) donated to the local federation.

In the few studies in which this issue was raised, the percentage of dual givers ranges between 0% and 6%. The percentage donating only to non-local federations varies between 2% and 17%.

The column showing the percentage of respondents who donated to federations should be interpreted with caution, for the reasons explained in the text on the cover page of this section (page 181).

Table 115 Dual Federation Donations					
Community	Year	<i>Dual Giver: Donated to Local and Non-Local Federation</i>	Donated Only to Local Federation	Donated Only to Non- Local Federation	Did Not Donate to Any Federation
Sarasota	1992	6%	40	10	44
West Palm Beach	1999	5%	37	15	44
South Palm Beach	1995	4%	38	17	42
Broward	1997	3%	41	7	50
Monmouth	1997	2%	37	8	52
Miami	1994	1%	41	2	57
Martin-St. Lucie	1999	0%	21	16	63
Essex-Morris	1998	45%		9	46

Percentage Donating to Jewish and Non-Jewish Charities (Table 116). Respondents were asked whether they donated to any Jewish charities in the past year. Jewish charities are defined to include gifts to the Jewish federation and its agencies, but not synagogue dues, tuition or Israel bonds. Respondents were also asked whether they donate to any charities that are not specifically Jewish, such as the United Way. The percentage donating to Jewish charities varies between 44 % and 95 %. The percentage donating to non-Jewish charities varies between 56 % and 92 %. For almost every community in which giving to Jewish charities is below 70 %, the percentage who donate to non-Jewish charities is higher than the percentage who donate to Jewish charities.

The percentage of respondents who donated should be interpreted with caution, for the reasons explained in the text on the cover page of this section (page 181).

Table 116 Percentage Donating to Jewish and Non-Jewish Charities							
Community	Year	Jewish Charity	Non-Jewish Charity	Community	Year	Jewish Charity	Non-Jewish Charity
Boston	1995	95 %		Baltimore	1985	66 %	77 %
Rhode Island	1987	93 %	92 %	St. Petersburg	1994	65 %	74 %
Atlantic County	1985	83 %	74 %	Washington, D.C.	1983	65 %	
S Palm Beach	1995	82 %	72 %	Worcester	1986	64 %	77 %
Sarasota	1992	76 %	81 %	Richmond	1994	63 %	77 %
Chicago	1990	76 %		New York	1991	62 %	68 %
Rochester	1999	75 %	85 %	Charlotte	1997	61 %	83 %
Toronto	1990	75 %		Wilmington	1995	61 %	89 %
Tidewater	1988	75 %		York	1999	60 %	76 %
St. Louis	1995	72 %	74 %	SF Bay Area	1986	60 %	72 %
Miami	1994	71 %	65 %	Atlanta	1996	59 %	76 %
South Broward	1990	71 %	56 %	Orlando	1993	58 %	71 %
W Palm Beach	1999	70 %	76 %	Phoenix	1983	53 %	
Milwaukee	1996	69 %	79 %	Denver	1997	49 %	74 %
Harrisburg	1994	69 %	74 %	Seattle	1990	49 %	
Los Angeles	1997	67 %	66 %	Houston	1986	47 %	
Broward	1997	67 %	67 %	Las Vegas	1995	44 %	
Martin-St. Lucie	1999	66 %	79 %	Philadelphia	1997		74 %
Monmouth	1997	66 %	73 %	Detroit	1989		65 %
Dallas	1988	66 %	59 %	NJPS	1990	51 %	67 %

Amount Donated to Jewish Charities (Table 117). Those who contributed to Jewish charities in the past year were asked to indicate the amount they donated by category. In the studies reported in Section I of the table respondents were instructed to *include* gifts to the Jewish Federation as part of giving to Jewish charities. The percentage donating \$1,000 and over varies between 12% and 30%. The percentage donating less than \$100 varies between 21% and 50%.

The studies reported in Section II of the table *exclude* gifts to the Jewish Federation as part of giving to Jewish charities. (The advantage of this latter format is that it facilitates separating philanthropic market shares in Table 120.) The percentage donating \$1,000 and over to other Jewish charities varies from 6% to 17%.

While the percentage reporting donations to Jewish charities tends to be lower than the percentage reporting donations to non-Jewish charities, the amounts donated to Jewish charities are generally, on average, considerably higher.

The percentages in this table should be interpreted with caution for the reasons explained in the text on the cover page of this section (page 181).

Table 117 Amount Donated to All Jewish Charities						
Section I: Gifts to Jewish Federations are <i>included</i> in gifts to all Jewish charities						
			Amount Donated by Households Who Donate (Including Federation Donations)			
Community	Year	% Who Donate	\$1- \$99	\$100 - \$499	\$500 - \$999	\$1,000 +
Sarasota	1992	76%	21%	33	16	30
Rhode Island	1987	93%	29%	35	13	23
Worcester	1986	64%	29%	37	12	22
Miami	1994	71%	32%	38	12	20
Toronto	1990	75%	25%	39	17	19
Harrisburg	1994	69%	35%	36	12	17
Dallas	1988	66%	72%		11	17
Richmond	1994	63%	38%	36	8	17
New York	1991	62%	33%	41	11	16
Baltimore	1985	66%	43%	33	8	16
SF Bay Area	1986	60%	31%	44	11	15
Continued						

Table 117
Amount Donated to All Jewish Charities

Section I: Gifts to Jewish Federations are *included* in gifts to all Jewish charities

			Amount Donated by Households Who Donate (Including Federation Donations)			
Community	Year	% Who Donate	\$1- \$99	\$100 - \$499	\$500 - \$999	\$1,000 +
Continued						
South Broward	1990	71 %	39%	35	11	15
Washington, D.C.	1983	65%	31 %	44	10	15
Las Vegas	1995	44 %	37%	39	9	14
St Petersburg	1994	65%	32%	41	14	13
South Palm Beach	1995	82%	45%	33	10	12
Orlando	1993	58%	43%	36	9	12
Atlantic County	1985	83%	50%	31	7	12
Philadelphia	1997		85%		15	
NJPS	1990	51 %	40%	40	9	11

Section II: Gifts to Jewish Federations are *excluded* from gifts to all Jewish charities

Community	Year	% Who Donate	Amount Donated by Households Who Donate (Excluding Federation Donations)			
Charlotte	1997	49%	39%	33	11	17
York	1999	45%	49%	28	11	12
Atlanta	1996	50%	42%	36	10	12
Wilmington	1995	50%	42%	40	8	12
West Palm Beach	1999	59%	45%	33	10	12
Milwaukee	1996	55%	38%	42	9	11
Rochester	1999	60%	46%	38	9	8
Monmouth	1997	55%	50%	35	9	6
Martin-St. Lucie	1999	54%	61 %	30	3	6
Broward	1997	53%	59%	31	5	6

Note: Respondents who do not know whether they donated are assumed to be non-givers.

Amounts Donated to Non-Jewish Charities (Table 118). Those who contributed to non-Jewish charities in the past year were asked to indicate the amount they donated in categories. The percentage donating \$1000 and over varies between 2% and 14%. The percentage donating less than \$100 varies between 34% and 73%.

The percentages in this table should be interpreted with caution, for the reasons explained in the text on the cover page of this section (page 181).

Table 118						
Donations to Non-Jewish Charities						
			Amount Donated by Households Who Donate			
Community	Year	% Who Donate	\$1 - \$99	\$100 - \$499	\$500 - \$999	\$1,000 +
Rhode Island	1987	92 %	40 %	36	11	13
Wilmington	1995	89 %	34 %	38	15	13
Rochester	1999	85 %	41 %	36	9	14
Charlotte	1997	83 %	36 %	40	12	12
Sarasota	1992	81 %	38 %	39	9	14
Martin-St. Lucie	1999	79 %	52 %	32	10	5
Milwaukee	1996	79 %	39 %	40	10	11
Richmond	1994	77 %	47 %	36	7	9
Worcester	1986	77 %	46 %	40	6	8
West Palm Beach	1999	76 %	51 %	34	8	7
Atlanta	1996	76 %	42 %	42	7	9
York	1999	76 %	44 %	37	10	9
Philadelphia	1997	74 %				
Harrisburg	1994	74 %	45 %	36	9	10
St. Louis	1995	74 %				
St. Petersburg	1994	74 %	45 %	39	8	10
Atlantic County	1985	74 %	73 %	21	4	2
Baltimore	1985	74 %	63 %	27	5	5
Monmouth	1997	73 %	60 %	32	6	2
Continued						

Table 118
Donations to Non-Jewish Charities

			Amount Donated by Households Who Donate			
Community	Year	% Who Donate	\$1 - \$99	\$100 - \$499	\$500 - \$999	\$1,000 +
Continued						
South Palm Beach	1995	72 %	63 %	27	5	5
SF Bay Area	1986	72 %	34 %	45	12	9
Orlando	1993	71 %	56 %	32	8	4
New York	1991	68 %	40 %	44	8	8
Broward	1997	67 %	62 %	30	6	2
Detroit	1989	65 %				
Miami	1994	65 %	51 %	32	8	9
Cleveland	1996	63 %				
Dallas	1988	59 %	34 %	49	10	7
South Broward	1990	56 %	59 %	27	5	9
Washington, D.C.	1983		82 %		9	9
NJPS	1990	67 %	43 %	41	9	7

Note: Respondents who do not know whether they donated are assumed to be non-givers.

Jewish/Non-Jewish Donation Patterns (Table 119). Respondents in several surveys were asked whether they donate to both Jewish charities and non-Jewish charities. Jewish charities are defined to include gifts to federation, but not synagogue dues, tuition or Israel bonds. Charities that are not specifically Jewish include groups such as the United Way. This information is then crosstabulated to create the table below.

An example of how this table is interpreted: In Milwaukee, 7% of households donated only to Jewish charities. 19% donated only to non-Jewish charities. 61% donated to both Jewish and non-Jewish charities. 13% are non-givers who did not donate to either Jewish or non-Jewish charities. Thus, in Milwaukee, 87% of Jewish households gave to some charitable cause.

The percentage who donated only to Jewish charities varies between 4% and 24%. The percentage who donated only to non-Jewish charities varies between 9% and 34%. The percentage who donated to both Jewish and non-Jewish charities varies between 43% and 69%. The percentage of non-givers varies between 3% and 22%. Thus, between 78% and 97% of households give to charities.

The percentages in this table should be interpreted with caution, for the reasons explained in the text on the cover page of this section (page 181).

Table 119
Jewish/Non-Jewish Donation Patterns

Community	Year	<i>Donate Only to Non-Jewish Charities</i>	<i>Donate Only to Jewish Charities</i>	<i>Donate to Jewish and Non-Jewish Charities</i>	Non-Givers
Wilmington	1995	34%	7	56	3
Charlotte	1997	29%	6	55	11
Denver	1997	29%	4	45	22
Atlanta	1996	25%	7	52	16
Orlando	1993	25%	9	48	19
Martin-St. Lucie	1999	23%	8	57	12
York	1999	23%	6	54	17
Los Angeles	1997	23%	24	43	11
Richmond	1994	21%	7	59	14
Monmouth	1997	20%	12	54	14
Rochester	1999	19%	9	65	6
Milwaukee	1996	19%	7	61	13
New York	1991	19%	13	50	18
Harrisburg	1994	18%	7	61	13
St. Petersburg	1994	18%	9	56	17
Broward	1997	17%	16	51	16
West Palm Beach	1999	16%	9	62	14
Miami	1994	13%	18	53	17
Sarasota	1992	13%	8	69	10
South Palm Beach	1995	9%	18	64	9
NJPS	1990	27%	11	40	23

Philanthropic Market Share (Table 120). This table shows the percentage of dollars in each community that is donated to various philanthropies. It combines information from questions that inquire about the amounts donated by households to the local Jewish federation, to Jewish federations in other communities, to other Jewish charities, and to non-Jewish charities. These percentages should be viewed as rough approximations, since respondents are never asked for the specific amounts donated, but rather have been asked to report their donations in categories.

The categories are less than \$100, \$100-\$499, \$500-\$999, \$1,000-\$2,499, \$2,500-\$4,999, \$5,000-\$9,999, \$10,000-\$24,999, and \$25,000 and over. When calculating the amount a respondent donates in each charitable category, the amounts used are the midpoints of the ranges. For example, all households donating between \$100-\$499 are assumed to be donating \$300. All households donating \$25,000 and over are assumed to be donating \$25,000.

These amounts are multiplied times the number of households donating each amount to derive the total amount given by a community in each category. These total amounts are then converted to percentages in the table below.

Table 120 Philanthropic Market Share					
Community	Year	<i>Local Jewish Federation</i>	Other Jewish Federations	Other Jewish Charities	Non-Jewish Charities
Rochester	1999	40%	0	21	39
Milwaukee	1996	39%	0	27	34
Charlotte	1997	33%	0	34	33
York	1999	32%	0	28	40
Wilmington	1995	29%	0	25	46
Atlanta	1996	29%	0	35	36
West Palm Beach	1999	24%	24	30	22
Broward	1997	19%	14	34	32
Monmouth	1997	18%	5	45	32
Martin-St. Lucie	1999	5%	33	31	31

Changes in Donations to Jewish Charitable Causes in the Past 3 Years (Table 121). In a few surveys, respondents were asked whether their donations to Jewish charitable causes had increased, decreased or remained the same over the past three years. In general, more households report increasing than decreasing their donations. The percentage increasing varies between 15% and 33%. The majority of households reported their level of charitable contributions to have remained the same.

Table 121 Changes in Donations to Jewish Charitable Causes in the Past 3 Years				
Community	Year	<i>Increased</i>	Decreased	Remained the Same
Sarasota	1992	33%	13	54
St. Louis	1995	28%	13	59
West Palm Beach	1999	24%	10	66
Milwaukee	1996	23%	9	68
Miami	1994	22%	11	67
Los Angeles	1997	20%	12	68
South Palm Beach	1995	16%	15	69
Las Vegas	1995	15%	23	62

Preferences for Federation Allocations (Table 122). A question about federation allocations was asked in several communities: “The Jewish federation gives xx% of the money it raises to local Jewish needs, and yy% is given for needs in Israel and overseas. On the whole, would you rather see more of the money collected by the federation used for local Jewish needs, or used for needs in Israel and overseas?” The other responses shown in the table were volunteered by respondents.

The percentage who indicated they prefer local needs receiving more support varies between 21% and 62%. The percentage who indicated they prefer Israel and other overseas communities receive more support varies between 7% and 24%. The results are affected by the allocations provided by a community at the time of the survey, as well as current events in Israel and the United States at the time of each survey.

Table 122 Preferences for Federation Allocations (Respondent Only)						
		More For:				
Community	Year	Local	Israel and Overseas	About Equal	Whatever Federation Thinks Best	As it is Now
Atlanta	1996	40%	11	36	13	
St. Petersburg	1994	46%	9	35	11	
Miami	1994	39%	13	34	14	
Harrisburg	1994	49%	9	31	11	
Los Angeles*	1997	47%	6	30	1	
Orlando	1993	61%	8	28	4	
South Broward	1990	38%	23	28	11	
South Palm Beach	1995	42%	18	27	13	
Sarasota	1992	44%	24	21	11	
Richmond	1994	54%	9	9	11	17
Milwaukee	1996	48%	11	5	8	28
Charlotte	1997	62%	7	3	4	25
Wilmington	1995	21%	7	2	3	66
Houston	1986	35%	11	54		
Note: Respondents were told the current division of funds by Federation. In Richmond, it was 42% to Israel and overseas; in Wilmington, 33%; in Milwaukee, 40%; and in Charlotte, 35%. In other communities, they were told the division was 50% local and 50% to Israel. * In Los Angeles, 17% indicated don't know.						

Have a Will with a Provision for a Jewish Charity (Table 123). In a few surveys, respondents age 50 and older were asked whether they had a will. If they replied in the affirmative, they were asked whether that will has a provision for a Jewish charity. As an example of the interpretation of this table, in Milwaukee, 16% of respondents age 50 and older have no will. 65% have a will, but it contains no provision for a Jewish charity. 19% have a will with provisions for Jewish charities. Between 6% and 19% of respondents age 50 and older have a will with a provision for a Jewish charity.

Table 123 Have a Will with a Provision for a Jewish Charity (Respondents Age 50 and Older)				
Community	Year	<i>Have a Will with Provision for a Jewish Charity</i>	Have a Will with no Jewish Provision	No Will
Milwaukee	1996	19%	65	16
York	1999	16%	69	12
St. Louis	1995	16%		
South Broward	1990	15%		
Harrisburg	1994	14%		
South Palm Beach	1995	12%	82	6
West Palm Beach	1999	10%	82	8
Atlanta	1996	9%	75	16
Wilmington	1995	9%	80	11
Richmond	1994	9%		
Rochester	1999	8%	82	10
Charlotte	1997	8%	85	7
Broward	1997	7%	82	11
Monmouth	1997	6%	85	10
NJPS	1990	4%		

Importance of Reasons to Donate to Jewish Causes (Table 124). In five communities, respondents have been asked: “In your decision to contribute to Jewish causes, is _____ very important, somewhat important, or not at all important?”

The purpose of this question is to “test” a variety of different statements to discern the most important campaign “hot buttons” in a community. That is, which statements, when used in trying to convince persons to contribute to a Jewish Federation campaign, are likely to yield positive results.

Sixteen different statements have been used, reflecting different messages that Jewish Federations have been interested in testing at various times in the 1990s.

Combating antisemitism and social services for the elderly are the two most important factors in all five communities. A surprising result, particularly given the Operation Exodus campaigns in the early 1990s, was the relatively low selection of “very important” for the “resettlement of Russian Jews” in Miami and Orlando.

There is significant variation in the results. For example, 81% in Miami indicated that Jewish education for children is very important, compared to only 57% in Atlanta and 61% in Rochester.

Table 124 Importance of Reasons to Donate to Jewish Causes (Households Donating \$100 or More to the Jewish Federation or Other Jewish Charities)*				
Community	Year	Very Important	Somewhat Important	Not at All Important
Combating Antisemitism				
West Palm Beach	1999	79%	19	2
Miami	1994	77%	21	2
Orlando	1993	77%	20	4
Rochester	1999	75%	21	4
Atlanta	1996	67%	26	7
Jewish Preschool and Day Care				
Miami	1994	57%	38	6
Orlando	1993	49%	31	20
Jewish Education for Children				
Miami	1994	81%	17	2
Orlando	1993	71%	21	8
West Palm Beach	1999	69%	26	6
Rochester	1999	61%	32	7
Atlanta	1996	57%	34	10

Table 124 Importance of Reasons to Donate to Jewish Causes (Households Donating \$100 or More to the Jewish Federation or Other Jewish Charities)*				
Community	Year	Very Important	Somewhat Important	Not at All Important
Helping Young People to Remain Jewish				
Rochester	1999	62%	28	9
West Palm Beach	1999	62%	30	8
Atlanta	1996	59%	30	11
Provide Programming on College Campuses				
Rochester	1999	47%	37	16
Jewish Education for Adults				
West Palm Beach	1999	37%	47	16
Social Services for the Jewish Elderly				
Miami	1994	79%	21	1
West Palm Beach	1999	73%	24	3
Rochester	1999	69%	27	3
Atlanta	1996	64%	33	3
Orlando	1993	63%	30	7
Jewish Individual and Family Counseling				
Miami	1994	57%	41	3
Orlando	1993	49%	31	20
West Palm Beach	1999	47%	39	14
Rochester	1999	41%	47	12
Recreational Programs				
Miami	1994	45%	48	7
Orlando	1993	24%	60	16

Table 124 Importance of Reasons to Donate to Jewish Causes (Households Donating \$100 or More to the Jewish Federation or Other Jewish Charities)*				
Community	Year	Very Important	Somewhat Important	Not at All Important
Support for the People of Israel				
Miami	1994	83%	16	2
Orlando	1993	61%	34	5
Atlanta	1996	57%	40	3
West Palm Beach	1999	56%	37	7
Rochester	1999	52%	40	8
Helping Immigrants				
Atlanta	1996	41%	53	6
Helping Jews Overseas Who are in Distress				
Rochester	1999	58%	36	7
West Palm Beach	1999	51%	41	8
Resettlement of Russian Jews				
Miami	1994	58%	35	7
Orlando	1993	37%	51	12
Jewish Value of Social Justice				
Atlanta	1996	47%	40	13
Building Ties to Other Ethnic and Other Religious Communities				
Rochester	1999	34%	47	19
Jewish Religious Belief and Practice				
Atlanta	1996	34%	46	20
*In Atlanta, if respondents were under age 40, these questions were asked if the respondents household had contributed \$250 or more to all charities combined in the past year. If respondents were age 40 and above, these questions were asked if the respondent's household had contributed \$500 or more to all charities combined in the past year. The Miami data in this table derive from: Ira M. Sheskin (1992) <i>A Market Segmentation Study of the Greater Miami Jewish Community</i> (Miami: Greater Miami Jewish Federation).				

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