

THE JEWISH COMMUNITY STUDY OF GREATER BALTIMORE

POPULATION SURVEY



Prepared By

Ukeles Associates Inc.

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January 2001

LETTER OF TRANSMITTAL

March 28, 2001

Morton B. Plant, Chairman
THE ASSOCIATED: Jewish Community Federation of Baltimore
101 West Mount Royal Avenue
Baltimore, Maryland 21201

Dear Sonny:

I am pleased to present the findings of the 1999 Jewish Population Survey, which is the underlying component of our Community Study. This study provides extremely valuable data that can help guide communal planning by THE ASSOCIATED, its agencies, congregations, and other organizations. It is the most comprehensive demographic analysis undertaken since 1985 and, when combined with the results of the four sub-studies on leadership development, aging in place, family engagement and marketing, represents an innovative approach to Jewish community studies as well as a basis for future priority setting.

The study reaffirms much of what have long been sources of pride for the Baltimore Jewish community: we are a community that participates in Jewish life and contributes to Jewish organizations at remarkably high rates. The study also identifies areas to which THE ASSOCIATED and all communal institutions must direct serious attention: with a burgeoning population of young families, interest in Jewish learning and Jewish living is high and should be met with diverse, high-quality engagement opportunities; and despite the growing wealth of our community, there are many who are just managing – especially among our significant population of older adults.

The utility of the study as a planning tool depends upon its reliability. We have been fortunate to have the expertise of Dr. Jacob Ukeles and his team, including Dr. Ron Miller, whose use of cutting-edge research methodology gives us great confidence in the results. In addition, we are thankful for the input of the many individuals who offered guidance and helped to refine the study.

We are also appreciative to the members of the Community Study Steering Committee. Each member contributed thoughtful and helpful recommendations that have significantly enhanced the utility of this information to our planning processes.

Sincerely,

Shoshana S. Cardin
Chairman

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EXECUTIVE SUMMARY

Introduction—How The Study Was Conducted

- Quantitative data estimates in this study are based on 1,027 completed telephone interviews conducted between March and June 1999.
- The sampling frame utilized a scientific combination of Random Digit Dialing (RDD) and randomly-sampled names from THE ASSOCIATED's list of Jewish households.
- 16,570 different phone numbers were called, with over 53,000 calls made to those numbers in an effort to reach eligible households.
- 10,889 households were contacted. Nearly 6,700 households provided some information, including over 5,000 non-Jewish households and 1,027 Jewish households.
- Over 80% of the eligible Jewish households participated and completed the survey interviews.
- Because many thousands of Jewish and non-Jewish households were reached randomly, the quantitative information is statistically reliable. Estimates of the number of Jewish households for the entire survey area are accurate +/- 6%, and survey data estimates of respondents for the entire sample are accurate +/- 3.3%.
- The Baltimore Jewish Community Study Survey Area Includes
 - City of Baltimore
 - Baltimore County
 - Carroll County (portion adjacent to Baltimore County)
- THE ASSOCIATED also sponsored a population survey of Howard County, the results of which are available in a separate report.

Demographic Overview

About 100,000 People live in almost 37,000 Jewish Households in Baltimore

- There are an estimated 36,600 Jewish households.
- 91,400 Jewish persons live in these households.
- An additional 8,500 non-Jewish persons live in these households.
- Average household size is 2.7 persons.

71% of the Jewish Households are in Baltimore County

- 26% are in Baltimore City.
- 3% are in Carroll County.

Jewish Households Represent 6% of All Households in Baltimore

From 1985 to 1999, the Baltimore Jewish Community Has Grown Slightly

- From 36,000 to 36,600 Jewish households.
- From 91,700 to 99,900 persons living in those households.
- From 87,000 to 91,400 Jewish persons in those households.

- Average household size increased from 2.5 to 2.7, an increase which is unusual in current Jewish population analyses.

Greater Baltimore is a Relatively Young Jewish Community

- 26% of the population is under 18; in 1985, 21% were under 18.
- 17% of the population is over 65.
- 57% of the population is between the ages of 18 and 65.
- Baltimore's Jewish population is proportionately "younger" than Detroit and Philadelphia, but "older" than Cleveland.

Forty Percent of Baltimore Jewish Households Include at Least One Child

- One in three includes children under 18.
- One in six includes adult children 18 and over.

Geography Of Jewish Baltimore

70% of the People in Jewish Households Live in Five ZIP Codes that Constitute Three Distinct Areas

- Pikesville/Mt. Washington (21208, 21209).
- Owings Mills/Reisterstown (21117, 21136).
- Park Heights (21215).

The Geography of the Jewish Community has Undergone Significant Change Since 1985

- There has been significant growth in the number of Jewish households in Owings Mills and Reisterstown, reflecting northwest migration of the Jewish community and the arrival of new residents from outside the Baltimore area.
- The Pikesville/Mt. Washington area remains stable.
- Park Heights and Randallstown each lost about half of the Jewish households that were there in 1985.

Further Decline in the Park Heights Jewish Population is Unlikely

- Park Heights residents are the least likely to move in the next two to three years.
- Almost half of Randallstown area respondents say they are likely to move in the next 2-3 years.
- About one-third of "Central Baltimore" residents plan to move in the next two to three years.
- Most Owings Mills, Reisterstown, Pikesville, and Mt. Washington respondents do not plan to move in the near future.

Half of the Survey Respondents Were Born in the Baltimore Area

- Respondents in Park Heights and "Central Baltimore" are less likely to be Baltimore natives and are most likely to have moved to Baltimore during the past ten years.

Believing-Belonging-Behaving

Two Out of Three Jewish Households are Connected to the Organized Jewish Community

- More than half report that they belong to a congregation.
- 40% report that they belong to a Jewish organization other than a congregation.
- 36% report that they do not belong to any Jewish organization.

Religious Affiliation

- 33% of the Jewish population live in households identified as Conservative.
- 21% are in households identified as Orthodox.
- 33% are in households identified as Reform.
- 9% are in households identified as non-denominational or secular.

Jewish Identity

- Being Jewish is important to more than 95% of Jewish respondents.
- Being part of the Jewish community is important to 85% of Jewish respondents.
- Having Jewish people marry other Jews is important to 79% of Jewish respondents.

Jewish Ritual Observance has Remained High Since the 1985 Baltimore Study

When asked about Jewish observance in their households, respondents reported the following range of behaviors:

- 85% usually or always participate in a Passover Seder.
- 79% usually or always light Chanukah candles.
- 74% usually or always fast on Yom Kippur.
- 36% usually or always light Shabbat candles.
- 22% report that their households keep kosher.

Jewish Study and Jewish Cultural Participation in the Past Three Years

- 31% of all respondents reported that they engaged in Jewish study with a group or organization.
- 59% reported that they had visited a Jewish museum.
- 61% reported that they had attended one or more Jewish cultural events.

More than 93% of Respondents Believe that Financial Support of Israel is Important

- 54% believe that supporting Israel is “just as important as ever.”
- 39% believe that it is “still important.”
- 6% believe it is “no longer important.”

Despite Increased Intermarriage, Inmarriage is Still the Norm

- 90% of the married Jewish persons in Baltimore are married to other Jews.
- 5% are married to partners who were not born Jewish, but now consider themselves to be Jewish.
- 10% are married to persons who do not consider themselves Jewish.
- 75% of the married couples are inmarriages (two people born Jewish).

- 8% of the couples are in “conversionary marriages” (a person born Jewish is married to a person born non-Jewish, who now considers himself/herself to be Jewish).
- 17% of the married couples are intermarriages (Jew to non-Jew).

Consistent with National Experience, Intermarriage Rates are Higher for Marriages in the 1990s

- Prior to 1970, 3% of marriages involving at least one Jewish person were intermarriages.
- From 1970 to 1979, 19% of the marriages were intermarriages.
- From 1980 to 1990, 23% of the marriages were intermarriages.
- From 1990 to 1999, 37% of the marriages were intermarriages.

According to Respondents, Most Children in Intermarried Households are Being Raised with Some Form of Jewish Identity

- In inmarried families, 100% of the children are being raised as Jews.
- In families where one parent converted to Judaism from another religion, 98% of the children are being raised as Jews.
- In intermarried families, 62% of the children are being raised as Jews, 20% of the children are being raised as “Jewish and something else” and 18% are not being raised as Jews.

Economic Status

Annual Income of Jewish Households in Baltimore Spans the Range of Poor to Affluent

- About one-in-nine (11%) Jewish households reports annual income of at least \$150,000.
- Approximately one-in-seven (14%) households reports income under \$25,000.
- Respondents 65 and over, living alone, are most likely to have annual incomes under \$25,000.

About One-in-Four Respondents Report That They are “Just Managing”

- When asked, “which of the following statements would best describe your household’s present financial situation?”:
- Less than 1% reported that they could not make ends meet.
- 26% reported that they are just managing.
- 43% reported that they have enough money.
- 31% reported that they have extra money.

Philanthropy

91% of Survey Respondents Report Philanthropic Contributions in 1998.

More Respondents Report Contributions to Causes Not Specifically Jewish than to THE ASSOCIATED or to other Jewish causes.

- Younger respondents are more likely to be non-givers to any charitable cause, including THE ASSOCIATED.
- Newcomers to Baltimore in the last ten years are also more likely to be non-donors to charitable causes.

Orthodox and Conservative Jewish Households are More Likely to Contribute to THE ASSOCIATED.

- 70% of Orthodox respondents reported that their households had made contributions to THE ASSOCIATED in 1998.
- 61% of Conservative respondents reported contributions.
- 49% of Reform respondents reported contributions.
- 31% of non-denominational and secular Jewish respondents reported contributions.

Reform and Conservative Contributors are Most Likely to Contribute Over \$1,000 Annually to THE ASSOCIATED.

Helping Needy Jews in Baltimore and Tzedakah are the Most Important Reasons Cited by Contributors to THE ASSOCIATED for their Donations.

- Respondents who contributed to THE ASSOCIATED in 1998 said that the following reasons for contributions were important to them:
 - 96% Helping Jewish people in Baltimore receive needed social services.
 - 89% The Jewish social value of tzedakah.
 - 87% Helping Jews in Baltimore maintain their Jewish identity.
 - 85% Helping Israel and needy Jews in Israel.
 - 83% Combating Anti-Semitism.
 - 81% Helping Jews from the Former Soviet Union.

Impact of a Jewish Childhood

For Most Respondents, Jewish Childhood Experiences are Strongly Related to Jewish Life Involvement as an Adult

- These relationships cannot be assumed to be causal, since correlations between childhood education and adult choices are extremely complex.

Synagogue Membership in 1999 is reported by

- 67% of respondents who attended day school as a child.
- 60% of respondents who received at least six years of Jewish education.
- 47% of those who had less Jewish education or who had only a Jewish camp or youth group experience.
- 36% of respondents whose childhood did not include any Jewish education, camp, or youth group involvement.

Jewish Ritual Observance is Related to a Jewish Childhood

- Fasting on Yom Kippur can be seen as a significant measure of Jewish ritual observance.
 - 94% of day school educated adults report that they always or usually fast on Yom Kippur.
 - 82% of respondents with at least six years of Jewish education as a child fast.
 - 71% of respondents with less Jewish education, or only Jewish camp/youth group experiences fast.
 - 60% of respondents without any Jewish childhood education, camp, youth group involvements report that they fast.

Inmarriage and Inter-marriage are Strongly Related to the Intensity of Jewish Childhood Experiences

- 93% of day school education respondents are inmarried.
- 79% of those with at least six years of Jewish education are inmarried as are 85% of those with some Jewish education/camp/or youth group contact.
- 46% of respondents without any of these Jewish childhood experiences are currently inmarried, while 35% are intermarried (19% married a person born non-Jewish who now considers himself/herself as Jewish).

Philanthropy is Similarly Related to the Intensity of Jewish Childhood Experiences

- 83% of day school educated respondents and 77% of respondents with at least six years of Jewish education reported that they contributed to Jewish causes.
- 54% of respondents without any of these Jewish experiences contributed to Jewish causes.

Conclusions and Policy Implications

Baltimore is a Strong, Cohesive, Active Jewish Community

Being Jewish and being part of the Jewish community is important to the vast majority of those interviewed. Most Jewish households are in Jewish neighborhoods. A substantial majority of respondents are connected to the organized Jewish community. Jewish cultural participation and ritual observance is high. The community continues to be strongly connected to Israel.

- Respondents who are non-native to Baltimore (approximately half of all survey participants) feel less connected to the Jewish community – although many would like to be connected – and are less likely to be familiar with community agencies. The community needs to make an extraordinary effort to reach out to these relative “newcomers” to make them feel welcome and to engage them in the community. This outreach is particularly important with regard to young adults, who represent the future leadership of the community.
- Parents with young children are particularly open to connections with Judaism and the Jewish community because they have children. The behaviors, sense of belonging and Jewish values of adults are highly correlated with their own Jewish childhood experiences. There are more Jewish children today than in 1985 and a very large percentage of very young children participate in Jewish pre-school. This creates both the imperative and opportunity to focus and expand existing efforts to engage families with young children in their own Jewishness and Judaism. This should include intermarried households, given the high proportion of children in intermarried households being raised as Jews in Baltimore.
- Baltimore has the largest percentage of Orthodox households of any community in the United States. Most Orthodox households in Baltimore make a contribution to THE ASSOCIATED. The involvement of many Orthodox households in the broader Jewish community is an important communal asset upon which community-wide leadership and the leadership of Orthodox congregations and institutions can build.

The Jewish Community has Grown Since 1985, and has Spread Out Geographically

From 1985 to 1999 the Jewish community has experienced some growth. Household size has increased and a higher proportion of the community is young. The community has continued to move in a northwesterly direction. The Parks Heights area appears to have stabilized after a previous decline in Jewish population. The Owings Mills-Reisterstown area has grown by 170% since 1985.

- Community leadership needs to deepen the geographic dimension of its planning, service delivery, participation, and fundraising strategy. Different neighborhoods represent different needs and opportunities; conversely the level of effort invested in connecting with different population groups should take into account where those people live.
- In particular, the rapid growth of Owings Mills/Reisterstown, coupled with relatively lower levels of affiliation and Jewish philanthropy, the concentration of younger families, and the concentration of newcomers to Baltimore makes this a high-priority target area for communal attention.
- Park Heights and Pikesville/Mt. Washington have the greatest concentration of older Jewish people and could be the geographic focal point of a community-wide strategy to support aging-in-place. Most people prefer to be as independent as possible and to remain in their own home as long as possible. As people live longer and healthier lives, more and more people will need and welcome community support to make this possible.
- Central Baltimore and the Towson-Lutherville-Timonium Corridor have the greatest concentration of non-native Baltimoreans and could be the geographic locus of community-wide efforts to engage newcomers.
- A separate study of Howard County documents the substantial growth in the Jewish population of that neighboring county.

INTRODUCTION

In the Spring of 1998, THE ASSOCIATED: Jewish Community Federation of Baltimore decided to undertake a survey of the Jewish population of Baltimore as part of a broader, action-oriented Jewish Community Study of Baltimore.

THE ASSOCIATED organized a management committee to guide the process and a steering committee to review the policy implications from the Community Study. THE ASSOCIATED selected Ukeles Associates, Inc. (UAI) of New York to conduct the population survey as well as the exploration of policy action alternatives.

WHY THE STUDY WAS DONE

The last portrait of the Jewish community of Baltimore was completed in 1985. Since then, significant changes have taken place in Jewish life nationally and internationally, and Jewish communities everywhere face enormous challenges in the areas of social services, fund-raising, Jewish identity, relations with Israel, and in the very nature and structure of the Jewish community itself. Jewish agencies, organizations, and congregations need up-to-date information to plan their activities.

The Jewish Community Study of Baltimore includes the Population Survey, as well as four special studies: Leadership, Jewish Engagement of Families, Aging in Place and Marketing/Philanthropy. In each of these special study areas, Ukeles Associates and THE ASSOCIATED have developed action programs for implementing policies designed to improve Jewish communal life in Baltimore.

The Population Survey has several purposes:

- To develop an estimate of the size of the Jewish population in Baltimore;
- To develop an estimate of basic population characteristics – a profile of the people of the Baltimore Jewish community;
- To measure and analyze the changes that have taken place since the Baltimore Jewish Population Study of 1985; and,
- To highlight the attributes of the Jewish community in order to enhance the community's ability to plan for the future.

While many Jewish communities have undertaken population or demographic studies in order to fulfill the first three purposes, few have undertaken a community study aimed at directly supporting community building.

This report presents key findings from the Jewish Population Survey of Baltimore. The full data file contains nearly 400 variables describing the demographics, geography and Jewish identity of the community has been transferred to THE ASSOCIATED's planning staff. The data file will provide them with the capacity to answer additional questions for future planning purposes, and thereby enable them to work with lay and professional leaders throughout the Jewish community.

DEFINITIONS AND SCOPE

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

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

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

This definition is roughly equivalent to the concept of "core Jews" used in the 1990 National Jewish Population Study. People who indicated that they were born or raised as Jews, but no longer considered themselves Jewish, were defined as Jewish-origin households and were not interviewed.

For purposes of this study, the Baltimore Area summarized in this Survey Report includes:

- Baltimore City
- Baltimore County
- (part of) Carroll County

The vast majority of completed interviews in 1999 - as in 1985 - was with Jewish households in Baltimore City and Baltimore County. In the 1999 study, a baseline Jewish population estimate of Carroll County is included, since almost every key informant interviewed during the survey planning process described a northwest migration of the Jewish community.

In 1985, the comparable Jewish community study area included Baltimore City, Baltimore County, and parts of Harford County. Given Jewish household migration patterns, as well as Jewish communal organization interests, Harford County was not included in the 1999 study, and the baseline estimate of Carroll County was included instead.

As in 1985, a survey was also undertaken in Howard County. The results of that survey are available in a separate, comprehensive report.

POPULATION SURVEY METHODS

The Population Survey quantitative data are based on randomly generated interviews with 1,027 Jewish households interviewed between March 1999 and June 1999.* Over 95% of the survey respondents considered themselves to be Jewish; in just a few cases, a non-Jewish spouse completed the interview. Copies of the interview questions, and the screening questions used to determine if a household qualified as Jewish, are included in the Appendix.

Altogether, 53,159 phone calls were made to 16,570 different phone numbers in Baltimore City, Baltimore County, and Carroll County in order to identify Jewish households, and then complete the interviews.

* Altogether, 336 interviews with Jewish households were completed in Baltimore City and 685 interviews were completed with Jewish households in Baltimore County. Six interviews were completed with Jewish households in Carroll County since the goal was only to establish a baseline estimate of the number of Jewish households in Carroll County; this required contacting and ascertaining the religious status of over four hundred Carroll County non-Jewish households after thousands of calls from a strictly random digit dialed (RDD) sampling frame, so that the number of Jewish households in Carroll County could be reliably estimated.

The survey design included a stratified sample of telephone numbers that were randomly generated, as well as a stratified random sample of households known to THE ASSOCIATED. The two samples are independent and complementary as the households on THE ASSOCIATED list were unduplicated from the random sampling frame.

An expanded methodological discussion is reproduced in the Appendix, which also includes a complete sampling disposition. The response rate (the percent of working phone numbers from which information on respondent identity was collected) was 53%, an excellent response rate for contemporary research since massive telemarketing has resulted in numerous “slamdowns.” Approximately 80% of identified Jewish households completed the interview.

Since so many interviews were completed at random from contacts with approximately 6,700 households (of which more than 5,000 were non-Jewish), the quantitative data are statistically reliable. Estimates of the number of Jewish households in the combined Baltimore City, Baltimore County, Carroll County Jewish Population Survey area are accurate within a maximum of +/- 6%, while survey data reported for the entire sample are accurate within a maximum potential error range of +/- 3.3%.

COMPARATIVE INFORMATION IN THE REPORT

In addition to the findings of the 1999 Study, this Report includes comparative information to help put the findings in perspective. Data from the 1999 study may be compared to the results of the 1985 Baltimore Jewish Population Study, recent surveys from comparable cities [Detroit 1990, Cleveland 1996, and Philadelphia 1996], as well as the 1990 National Jewish Population Study. Appropriate census data and related estimates may also be included where necessary.

HOW TO READ THE DATA IN THIS REPORT

- Numbers in this Report are rounded to the nearest hundred, and percentages are rounded to the nearest full percentage. The sum of numbers or percentages in columns (or rows) of tables may not equal the total or 100% due to rounding.
- Where the sum of a column equals 100%, the percent sign is included in the first entry of the column, and in the 100% total. In a horizontal table, the percent sign is included in the caption for the table of each row. In all other cases, the percent sign is shown for each entry.
- Where the value in the cell is less than one percent, including where the entry is zero, <1% is shown.

DEMOGRAPHIC OVERVIEW

SIZE OF THE JEWISH POPULATION

There are nearly 37,000 Jewish households in Baltimore City, Baltimore County, and Carroll County. Nearly 100,000 people live in these Baltimore Jewish households.

Of the approximately 100,000 people living in these Jewish households, 91% are Jewish: either adults who consider themselves to be Jewish or children who are being raised as Jewish. The other 9% are non-Jews, typically spouses and/or children who are not being raised as Jews.

Exhibit 2-1. Jewish Households and Jewish Population, Baltimore, 1999

| | Number |
|-----------------------------|--------|
| Jewish Households | 36,600 |
| Average Household Size | 2.73 |
| People In Jewish Households | 99,900 |
| Jewish Persons | 91,400 |
| Non-Jewish Persons | 8,500 |

BALTIMORE CITY AND BALTIMORE COUNTY

Over 70% of these Jewish households are in Baltimore County. Baltimore City still accounts for over one-fourth of Baltimore Jewish households; just under 10,000 Jewish households are within Baltimore City boundaries. The remainder, approximately 1,000 Jewish households, are in Carroll County.

Exhibit 2-2. Number of Jewish Households: Baltimore City, Baltimore County, Carroll County, 1999

| Area | Number of Jewish Households | Percent* |
|------------------|-----------------------------|----------|
| Baltimore City | 9,700 | 26 |
| Baltimore County | 25,900 | 71 |
| Carroll County | 1,000 | 3 |
| Total | 36,600 | 100 |

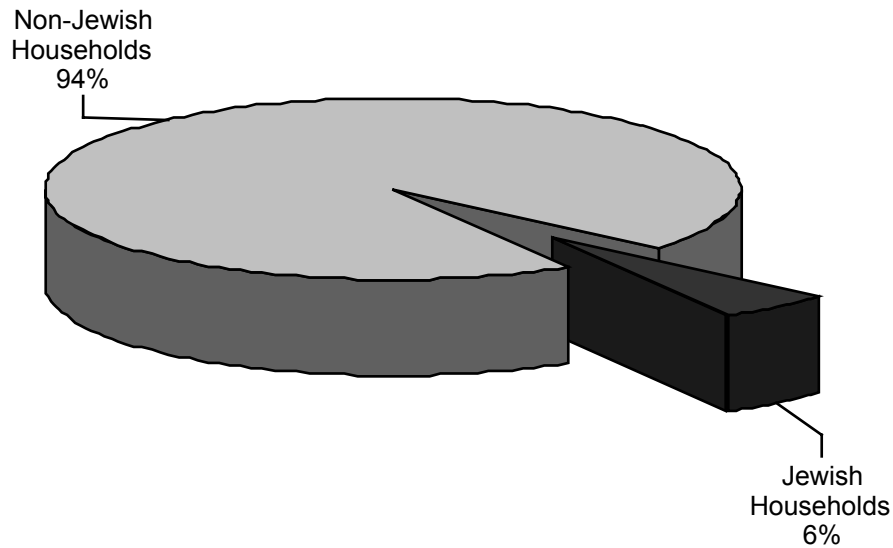
* In all tables, percentages may not add up to 100% or numbers may not add precisely due to rounding.

JEWISH HOUSEHOLDS AS A PERCENTAGE OF THE GENERAL COMMUNITY

Jewish households represent 6% of all households in the Baltimore area. In the context of over 580,000 households residing in Baltimore County, Baltimore City, and Carroll County, the Jewish community is a sizable, yet clearly minority community.

Jewish households account for 9% of all households in Baltimore County. Jewish households account for 4% of all City households. Carroll County, in 1999, is estimated to be 2% Jewish.

Exhibit 2-3 Jewish Households as a Percent of All Baltimore Households, 1999*



* 1999 household estimates are for all households from the census-based, continuously updated Claritas database, October 1, 1999. Jewish household estimates are from the Jewish Community Survey of Baltimore, 1999.

SIZE OF THE JEWISH COMMUNITY: 1985 – 1999

While the number of Jewish households in Greater Baltimore has remained nearly the same since 1985, the number of people living in those households has increased somewhat.

- In 1985, there were an estimated 36,000 Jewish households. In 1999, UAI estimated 36,600 households. The difference is not significant.
- The number of Jewish persons has increased by about 5% from 1985.
- The number of people living in Jewish households in Greater Baltimore has increased about 9%. Thus the average household size has increased from 2.5 in 1985 to 2.73 in 1999.

Exhibit 2-4. Jewish Households, People in Jewish Households, and Jewish Persons, Baltimore: 1985-1999

| | 1985 | 1999 | Net Change | % Change |
|-----------------------------|--------|--------|------------|----------|
| Jewish Households | 36,000 | 36,600 | +600 | + 2 |
| People In Jewish Households | 91,700 | 99,900 | +8,200 | + 9 |
| Jewish Persons | 87,000 | 91,400 | +4,400 | + 5 |

* In 1985, an adjustment to the survey sampling estimates was made, based on Dr. Tobin's internal data analysis, in order to account for the possibility that some Jewish households did not indicate that they were Jewish; in 1999, a similar adjustment was **not** made. If the 1985 original estimates are compared to the 1999 estimates, the increase in Baltimore's Jewish households is approximately 6%.

In 1985, the data included Baltimore City, Baltimore County, and Harford County. The 1999 data include Carroll County instead of Harford County. Review of the 1985 and 1999 data estimates indicates that the substitution of Carroll County for Harford County did not account for the household and population increase.

AGE: A RELATIVELY YOUNG JEWISH COMMUNITY

Greater Baltimore is a relatively young Jewish community. Twenty-six per cent of all people living in Baltimore Jewish households are under age 18 and 17% are age 65 or older.

Exhibit 2-5. Age of People in Jewish Households, Baltimore, 1999

| Age In years | People Living In Jewish Households | Percent Of All People In Jewish Households | Jewish Persons | Percent Of Jewish Persons |
|--------------|------------------------------------|--|----------------|---------------------------|
| 0 - 4 | 5,600 | 6 | 5,200 | 6 |
| 5 - 13 | 13,800 | 14 | 13,300 | 14 |
| 14 - 17 | 6,100 | 6 | 5,800 | 6 |
| 18 - 29 | 12,500 | 12 | 11,000 | 12 |
| 30 - 49 | 27,400 | 27 | 23,500 | 26 |
| 50 - 64 | 17,900 | 18 | 16,500 | 18 |
| 65 - 74 | 8,300 | 8 | 8,000 | 9 |
| 75+ | 8,400 | 9 | 8,200 | 9 |
| Total | 99,900 | 100 | 91,400 | 100 |

* Missing information on age was minimal; age distributions have been extrapolated to the estimated total of 99,900 people and 91,400 Jews living in Jewish households.

The age distribution of all people living in Jewish households is virtually identical to the age distribution of Jewish persons only. In many communities, there would be a significantly higher percentage of children living in Jewish households than Jewish children because of the large number of children in intermarried households not being raised as Jews. In Baltimore, there are relatively few children not being raised as Jews so that the distributions are almost identical.

AGE COMPARISONS: 1985 - 1999

Baltimore’s Jewish households today are younger than Jewish households were in 1985. Children under the age of eighteen represented 21% of people living in Jewish households in 1985. By 1999, the percentage increased to 26%.

Baltimore’s Jewish households tend to be younger than in Detroit and Philadelphia, but slightly older than in Cleveland.

Exhibit 2-6. Age Comparisons, People in Jewish Households: Baltimore 1985, Baltimore 1999, Cleveland 1996, Detroit 1990, Philadelphia 1996 (% of total)*

| Community, Year | Ages 0-17 | Ages 18-64 | Ages 65+ | Total |
|--------------------|-----------|------------|----------|-------|
| Baltimore, 1999 | 26 | 57 | 17 | 100 |
| Baltimore, 1985 | 21 | 62 | 17 | 100 |
| Cleveland, 1996 | 25 | 55 | 18 | 100 |
| Detroit, 1990* | 26 | 49 | 25 | 100 |
| Philadelphia, 1996 | 22 | 58 | 20 | 100 |

Compared to the general community, Jews in Baltimore City are older than non-Jewish Baltimore City residents; 20% of Baltimore City’s Jewish residents are sixty-five or older compared to 14% of the city overall (including Jewish residents).

In Baltimore County, the age structure of Jewish households is similar to that of the general population; 15% of both Jews and all county residents are age sixty-five or older.

CHILDREN

Over 40% of Baltimore Jewish households include a child; 27% of the households include minor children only, 9% include adult children only, and 7% include both minor and adult children.

Exhibit 2-7. Presence of Minor and Adult Children in Jewish Households, Baltimore, 1999

| Any Children in Household? | Number of Households | Percent |
|--|----------------------|---------|
| No Children in Household | 20,800 | 57 |
| Minor Children Only in Households | 9,900 | 27 |
| Adult Children (18+) Only | 3,400 | 9 |
| Both Minor and Adult Children in Household | 2,500 | 7 |
| Total | 36,600 | 100 |

* Cleveland data is for persons in household; Detroit age analysis is for ages 0-19, 20-64, 65+. Data may not add precisely due to rounding.

HOUSEHOLD STRUCTURE

One third of all Jewish households, approximately 11,500, are households with two parents (under 65) and at least one child under age 18. Despite all that has been written and spoken about the demise of the “typical” American family, this nuclear family household remains the modal Jewish household structure in Baltimore. The same pattern, with very similar numbers, was evident in 1985. In 1999, there were only 1,000 Jewish single parent families.

While most senior households in Baltimore include a married couple (or two people sharing an apartment), in over 4,000 Jewish households, a senior age 65+ lives alone.

Exhibit 2-8. Household Structure: Jewish Baltimore, 1999 *

| Household Type | Estimated Number | Percent |
|---|------------------|---------|
| Under Age 40, Single, No Children | 2,600 | 7 |
| Ages 40-64, Single, No Children | 3,600 | 10 |
| Under Age 40, Married, No Children | 600 | 2 |
| Ages 40-64, Married, No Children | 3,600 | 10 |
| Ages 40-64, Married, Adult Children Only In Household | 2,000 | 6 |
| Married, Under Age 65, Minor Children In Household | 11,500 | 32 |
| Single Parent, Under Age 65 | 1,000 | 3 |
| 65+, Married, Or Lives With Someone Else In Household | 6,800 | 19 |
| 65+, Lives Alone | 4,100 | 11 |
| Total | 36,000 | 100 |

* Approximately 600 households could not be classified into a household type. Household placement depends upon the age of respondent or spouse (if older). 2,000 married couples under age 65 with minor children in the household also had adult children living in the household.

HOUSEHOLD STRUCTURE: BALTIMORE CITY AND BALTIMORE COUNTY

Baltimore City and Baltimore County are somewhat different in terms of household structure. In the City, 26% of the households are singles under age 65 without children, compared to 14% of Baltimore County Jewish households.

In the County, married couples with children are most typical; 41% of all Baltimore County Jewish households include a married couple (under age 65) and at least one child, compared to 26% of Baltimore City Jewish households.

Exhibit 2-9. Household Structure: Baltimore City, Baltimore County, 1999 (% of total)

| Household Type | Baltimore City | Baltimore County |
|---|----------------|------------------|
| Under Age 40, Single, No Children | 16 | 4 |
| Ages 40-64, Single, No Children | 10 | 10 |
| Under Age 40, Married, No Children | 3 | 1 |
| Ages 40-64, Married, No Children | 5 | 12 |
| Ages 40-64, Married, Adult Children Only In Household | 3 | 6 |
| Married, Under Age 65, Minor Children In Household | 23 | 35 |
| Single Parent, Under Age 65 | 3 | 3 |
| 65+, Married, Or Lives With Someone Else In Household | 23 | 18 |
| 65+, Lives Alone | 13 | 10 |
| Total | 100 | 100 |

MARITAL STATUS

Approximately two-thirds of survey respondents are married; another 3% of both males and females are “living together.” Male respondents are slightly more likely than female respondents to be currently married, and conversely, more likely never to have been married (15% of male respondents have never been married, compared to 8% of female respondents). Six percent of male respondents are widowers; 18% of female respondents are widows.

The proportion married is comparable to 1985*, when almost 68% of the adults were married.. In 1985, 5% of the adults were divorced or separated; in 1999, the comparable percentage is 8%.

Exhibit 2-10. Marital Status of Respondent by Gender: Baltimore, 1999 (% of Total)

| Marital Status | Male Respondents | Female Respondents | All Respondents |
|--------------------|------------------|--------------------|-----------------|
| Married | 68 | 63 | 65 |
| Living Together | 3 | 3 | 3 |
| Separated/Divorced | 8 | 8 | 8 |
| Widowed | 6 | 18 | 13 |
| Never Married | 15 | 8 | 10 |
| Total | 100 | 100 | 100 |

* In 1985, marital status was asked for all adults. In 1999, when questionnaire length was shortened considerably (20 minute interviews are common in 1999, 45-50 minute interviews were common in the 1980s), interviewers recorded marital status only for the respondent and spouse (if any).

EDUCATIONAL ACHIEVEMENTS

Jews are highly educated, and the Greater Baltimore Jewish community in 1999 is not an exception; 31% of survey respondents and their spouses have a bachelor's degree, and an additional 35% have a post-graduate degree. Men are more likely than women to have doctorates (19% of men vs. 8% of women), and less likely to have only a high school education (11% of the men, 20% of the women). The percentage of males and females with an associate's degree is notable.

There has been a substantial increase in educational attainment since the 1985 survey for both men and women, although the rate of increase is much greater for women. In 1985, 32% of male respondents were estimated to have earned advanced degrees, compared to 41% of male respondents/spouses in 1999. Comparable percentages for women with advanced degrees are 15% in 1985, and 30% in 1999, reflecting a narrowing of the gender gap in education.

Changing gender gap patterns are reflected in educational achievement levels of older and younger female respondents/spouses. Among those 65 and older, 44% have a high school diploma only, compared to 11% of females who are between the ages of 18 and 64. Twelve percent of "senior" women have an advanced degree, compared to approximately 35% of the younger female cohort.

Traces of the gender gap in education still remain. Even among the younger cohorts, male educational achievement is higher, especially among those 18 to 39.

Exhibit 2-11. Education by Gender, Respondents and Spouses, Baltimore, 1999 (% of total)*

| Level Of Highest Degree | Men | Women | Total |
|-------------------------|-----|-------|-------|
| Doctoral | 19 | 8 | 13 |
| Masters | 22 | 22 | 22 |
| Bachelors | 32 | 29 | 31 |
| Associate | 15 | 21 | 18 |
| High School | 11 | 20 | 16 |
| No Diploma | <1 | <1 | <1 |
| Total | 100 | 100 | 100 |

* In 1999, educational achievement data were collected only from respondents and spouses (instead of all adults) given time constraints on survey interviewing. 1985 data on marital status were for all adults age 25 and over living in household.

EMPLOYMENT STATUS

More than half of the respondents and spouses surveyed work full-time or are self-employed; an additional 12% work part-time, 22% are retired, and only 6% define themselves as homemakers. Two percent (2%) report that they are unemployed.*

Men are more likely to work full-time than are women (63% vs. 39%); women are much more likely to work part-time, and to report that they are homemakers. Overall, about 10% of women report being homemakers. In 1985, 22% of all women identified as homemakers.

The vast majority of respondents 65 and older is retired (64% of the men and 75% of the women). Thus, full-time employment and self-employment rates for those under age 65 are 86% for male respondents/spouses and 56% for female respondents/spouses.

Exhibit 2-12. Employment Status, by Gender: Respondents and Spouses, Baltimore, 1999 (% of total)

| Employment status | Men | Women | Total |
|-------------------|-----|-------|-------|
| Work Full Time | 63 | 39 | 50 |
| Self Employed | 6 | 4 | 5 |
| Work Part Time | 6 | 18 | 12 |
| Retired | 20 | 23 | 22 |
| Homemaker | <1 | 10 | 6 |
| Student | 2 | 4 | 3 |
| Unemployed | 2 | 2 | 2 |
| Total | 100 | 100 | 100 |

* Once again, these questions were restricted to respondents and spouses only; if we had asked the occupation of adult children living in the households, a higher percentage of students would have emerged.

GEOGRAPHY

GEOGRAPHIC AREAS AND ZIP CODES

While the most reliable geographic data exist on the county level, for planning purposes it is useful to analyze information on a smaller scale. ZIP codes in Baltimore County and Baltimore City were grouped to approximate major areas of Jewish settlement. The following areas have been empirically defined for the Jewish Community Study of Baltimore: (1) Owings Mills/Reisterstown, (2) Pikesville/Mt. Washington, (3) Park Heights, (4) Randallstown/Liberty Road, (5) Central Baltimore, and (6) the Towson-Lutherville-Timonium Corridor along I-83 North.

Exhibit 3-1. Geographic Areas: Jewish Community Study of Baltimore, 1999

| Area | ZIP Codes Included |
|--------------------------------------|---|
| Owings Mills/Reisterstown | 21117, 21136 |
| Pikesville/Mt. Washington | 21208, 21209 |
| Park Heights | 21215 |
| Randallstown/Liberty Road | 21133, 21207, 21244 |
| Central Baltimore | 21201, 21202, 21205, 21206, 21210, 21211, 21212, 21213, 21214, 21217, 21218, 21224, 21230, 21231, 21239 |
| Towson-Lutherville-Timonium Corridor | 21030, 21093, 21094, 21204, 21286 |
| Carroll County | 21157, 21158, 21784 |

A CONCENTRATED JEWISH POPULATION

The Jewish population of Baltimore is relatively concentrated geographically. Five contiguous ZIP codes account for 70% of all Jewish households in Baltimore: 21208 and 21209 [“Pikesville/Mt. Washington”], 21117 and 21136 [“Owings Mills/Reisterstown”], and 21215 [“Park Heights”]. These areas reflect a northwesterly residential pattern of Jewish households. A total of 25,700 Jewish households are in these three areas; over 71,000 people live in these geographically clustered Jewish households.

Several of the other areas include multiple ZIP codes. Central Baltimore incorporates numerous ZIP codes, and reflects a presence of Jewish households in areas located in Baltimore; 4,300 Jewish households live in these ZIP codes, relatively scattered compared to the northwest area’s concentration.

The Towson-Lutherville-Timonium Corridor designation has been applied to a series of ZIP codes north of the city’s center, adjacent to I-83, which may be an emerging transition area for new Jewish migrants and/or younger Jews as an alternative to central Baltimore. In the current study, 2,400 Jewish households are located in this area.

Exhibit 3-3. Jewish Households by Geographic Area: Baltimore, 1999

| Area | Number Of Jewish Households | Number Of People Living In Jewish Households |
|---------------------------------------|-----------------------------|--|
| Owings Mills/Reisterstown | 7,600 | 24,400 |
| Pikesville/Mt. Washington | 15,100 | 37,200 |
| Park Heights | 3,000 | 9,500 |
| Randallstown/Liberty Road | 1,800 | 4,200 |
| Central Baltimore | 4,300 | 10,100 |
| Towson-Lutherville- Timonium Corridor | 2,400 | 7,200 |
| Carroll County | 1,000 | 2,900 |
| Other ZIP Codes | 1,100 | 3,300 |
| ZIP Codes Not Reported | 300 | 1,100 |
| Total | 36,600 | 99,900 |

JEWISH AREAS: 1985 – 1999

Compared to the 1985 household/population estimates, the Owings Mills/Reisterstown area has experienced enormous growth. In the 1985 geographic analysis of Baltimore, only ZIP code 21117 was considered, for Jewish population estimates, and 2,800 Jewish households were located in that ZIP code. By 1999, the number of Jewish households in that ZIP code had increased to over 5,400 households, an increase of 93%. In 1999, Owings Mills and Reisterstown [21136] together form a geographic area with a total Jewish household estimate of 7,600 households – reflected in the 171% area increase shown below.

The Pikesville/Mt. Washington ZIP codes have collectively remained at approximately the same level as in 1985: 14,800 Jewish households in 1985, and 15,100 Jewish households in 1999.

Park Heights, on the other hand, has seen a decline in Jewish households from 5,700 in 1985 to 3,000 in 1999. Community sources have indicated that much of the migration out of Park Heights occurred relatively soon after the 1985 study.

The precipitous decline in Jewish households in Randallstown/Liberty Road from 1985 to 1999 was predicted by most community informants. During the early stages of the Community Study, the area was described as an “older” Jewish area, with heavy out-migration and minimal in-migration. The 59% decline in Jewish households from 1985 to 1999 confirmed this prediction.

Exhibit 3-4. Key Geographic Area Comparisons: Baltimore, 1985 and 1999

| Area | Jewish Households 1985 | Jewish Households 1999 | Percent Change |
|---------------------------|------------------------|------------------------|----------------|
| Owings Mills/Reisterstown | 2,800 | 7,600 | +171 |
| Pikesville/Mt/Washington | 14,800 | 15,100 | +2 |
| Park Heights | 5,700 | 3,000 | -47 |
| Randallstown/Liberty Road | 4,400 | 1,800 | -59 |

AGE PATTERNS IN JEWISH AREAS

The area of greatest Jewish household and population growth, Owings Mills/Reisterstown, is also the “youngest” of the Jewish communities in Baltimore. Only 4% of the Owings Mills/Reisterstown Jewish household residents are age 65 or older.

Pikesville/Mt. Washington and Randallstown/Liberty Road are the “oldest” Jewish populations.

Central Baltimore and the Towson-Lutherville-Timonium I-83 Corridor ZIP codes have the highest concentrations of young adults.

Exhibit 3-5. Age of Jewish Household Population, by Geographic Area, Baltimore, 1999 (% of total)

| Age | 0 – 17 | 18 –39 | 40-64 | 65+ | Total |
|--------------------------------------|--------|--------|-------|-----|-------|
| Owings Mills/Reisterstown | 33 | 25 | 38 | 4 | 100 |
| Pikesville/Mt. Washington | 22 | 16 | 35 | 28 | 100 |
| Park Heights | 31 | 24 | 25 | 20 | 100 |
| Randallstown | 27 | 18 | 28 | 27 | 100 |
| Central Baltimore | 17 | 37 | 38 | 8 | 100 |
| Towson-Lutherville-Timonium Corridor | 21 | 37 | 30 | 12 | 100 |

LENGTH OF TIME RESPONDENT HAS LIVED IN CURRENT RESIDENCE

The length of time that survey respondents have lived in their current residence reflects the varying nature of the Jewish sub-communities in Baltimore. Randallstown respondents have lived the longest in their current residences; two-thirds have lived in their residence for over 20 years: on average, over 24 years.

In contrast, Central Baltimore and Towson survey respondents have moved to their residence much more recently; 41% of Central Baltimore and 29% of Towson-Lutherville-Timonium Corridor respondents have moved into their residence during the two years prior to the survey.

Pikesville/Mt. Washington and Park Heights respondents have lived an average of 13 and 14 years in their current residence. Owings Mills/Reisterstown respondents have lived an average of eight years in their residences, with very few having lived in their current home for at least 20 years or more.

Exhibit 3-6. Length of Time Living in Current Residence, by Geographic Area, Baltimore, 1999 (% of total)

| Length Of Time In Current Residence | 0 – 2 Years | 3 – 5 Years | 6 – 9 Years | 10-19 Years | 20 Years + | Total |
|--------------------------------------|-------------|-------------|-------------|-------------|------------|-------|
| Owings Mills/Reisterstown | 16 | 20 | 28 | 29 | 6 | 100 |
| Pikesville/Mt. Washington | 17 | 17 | 15 | 27 | 25 | 100 |
| Park Heights | 7 | 27 | 14 | 21 | 32 | 100 |
| Randallstown | 18 | <1 | <1 | 17 | 65 | 100 |
| Central Baltimore | 41 | 14 | 18 | 22 | 5 | 100 |
| Towson-Lutherville-Timonium Corridor | 29 | 25 | 9 | 23 | 14 | 100 |

PLACE OF BIRTH

Approximately 50% of the survey respondents were born in Baltimore, another 4% were born in Maryland/District of Columbia/Delaware/Virginia, 16% were born in the New York/New Jersey area, 18% elsewhere in the United States, 6% in the Former Soviet Union, 1% in Israel, and 4% elsewhere.

Younger respondents are the most likely to have been born outside of Baltimore and the immediate surrounding area.

Exhibit 3-7. Place of Birth of Respondent, By Age, Baltimore, 1999

| Place Of Birth Of Respondent | 18 – 39 (%) | 40 – 49 (%) | 50 – 64 (%) | 65+ (%) | All Respondents (%) |
|--|-------------|-------------|-------------|---------|---------------------|
| Baltimore | 37 | 52 | 52 | 53 | 50 |
| Maryland, District of Columbia, Virginia, Delaware | 7 | 2 | 1 | 5 | 4 |
| New York, New Jersey | 16 | 20 | 15 | 16 | 16 |
| Remainder USA | 23 | 17 | 18 | 16 | 18 |
| Former Soviet Union | 9 | 4 | 7 | 5 | 6 |
| Israel | 3 | 2 | <1 | <1 | 1 |
| Other Areas | 5 | 3 | 6 | 4 | 4 |
| Total | 100 | 100 | 100 | 100 | 100 |

YEARS LIVING IN BALTIMORE

Only 39% of Central Baltimore residents were born in Baltimore. Park Heights respondents are also relative newcomers to the Baltimore Jewish community; only 38% were born in Baltimore. Both areas had significant numbers of immigrants during the 1990's.

48% of Randallstown, 53% of Pikesville/Mt. Washington, and 57% of Owings Mills/Reisterstown respondents were born in Baltimore. Thus, while Owings Mills/Reisterstown Jewish households may be new to their current residence, the vast majority are either long-time Baltimore residents or natives.

**Exhibit 3-8. Length of Time Living in Baltimore, by Geographic Area, Baltimore, 1999
(% of total)**

| Years Living In Baltimore | 0 – 9 Years | 10 -19 Years | 20+ Years | Born In Baltimore | Total |
|--------------------------------------|-------------|--------------|-----------|-------------------|-------|
| Owings Mills/Reisterstown | 14 | 11 | 18 | 57 | 100 |
| Pikesville/Mt. Washington | 11 | 10 | 27 | 53 | 100 |
| Park Heights | 21 | 11 | 30 | 38 | 100 |
| Randallstown | 12 | 4 | 36 | 48 | 100 |
| Central Baltimore | 27 | 17 | 17 | 39 | 100 |
| Towson-Lutherville-Timonium Corridor | 15 | 12 | 27 | 45 | 100 |

FEELING PART OF THE BALTIMORE JEWISH COMMUNITY

Park Heights and Pikesville/Mt. Washington respondents are most likely to feel a strong connection to the Baltimore Jewish community. In sharp contrast, few Towson-Lutherville-Timonium Corridor and Central Baltimore respondents feel a strong connection to the Baltimore Jewish community. Indeed, the majority of respondents in both Central Baltimore and Towson feel either “little” or “no” sense of being part of a wider Baltimore Jewish community.

Exhibit 3-9. Does Respondent Feel Part of the Jewish Community, by Geographic Area, Baltimore, 1999 (% of total)

| Area | Does Respondent Feel Part Of The Jewish Community Of Baltimore? | | | | |
|--------------------------------------|---|-----------|----------|------------|-------|
| | A Lot | Some-What | A Little | Not At All | Total |
| Owings Mills/Reisterstown | 42 | 36 | 18 | 4 | 100 |
| Pikesville/Mt. Washington | 53 | 27 | 16 | 5 | 100 |
| Park Heights | 56 | 14 | 26 | 3 | 100 |
| Randallstown | 39 | 24 | 22 | 14 | 100 |
| Baltimore Center | 19 | 24 | 38 | 19 | 100 |
| Towson-Lutherville-Timonium Corridor | 24 | 25 | 35 | 17 | 100 |

PLANS TO MOVE FROM CURRENT RESIDENCE

Respondent plans to move vary considerably within the Baltimore Jewish community. Respondents were asked, “In the next two-to-three years, how likely are you to move from your current residence?” The vast majority of respondents do not plan to move: 44% state that they are definitely not moving, and another 30% will probably not move.

Randallstown respondents, living in an area of declining Jewish presence, and having lived there for many years, are most likely to report that they plan to move. Almost half of Randallstown respondents believe that they would move in the next two-to-three years. In contrast, the vast majority of Park Heights respondents (88%) do not plan to move.

Exhibit 3-10. Plans to Move from Current Residence, by Geographic Area, Baltimore, 1999 (% of total)

| Area | Will Respondent Move In Next 2-3 Years? | | | | Total |
|--------------------------------------|---|---------------|-------------------|---------------------|-------|
| | Definitely Move | Probably Move | Probably Not Move | Definitely Not Move | |
| Owings Mills/Reisterstown | 9 | 12 | 28 | 51 | 100 |
| Pikesville/Mt. Washington | 9 | 15 | 29 | 47 | 100 |
| Park Heights | 2 | 10 | 28 | 60 | 100 |
| Randallstown | 14 | 33 | 34 | 19 | 100 |
| Central Baltimore | 18 | 16 | 38 | 28 | 100 |
| Towson-Lutherville-Timonium Corridor | 24 | 23 | 20 | 33 | 100 |

BELIEVING - BELONGING - BEHAVING

Baltimore Jewish families have chosen to live in many diverse neighborhoods in the Baltimore area. They also choose varying levels of Jewish identification to a degree unimagined by previous generations. American Jews, in Baltimore as well as elsewhere, live in the most open, most welcoming, and freest society that any Jewish population has ever experienced. Respondents, and other Jewish household members, do not necessarily believe, belong or behave in ways that are typically viewed as “Jewish.”

Jewish believing, belonging and behaving are empirical realities that reflect personal choices and personal preferences. For a significant proportion of Baltimore’s Jewish households, “being” Jewish is no longer ascribed at birth, but the result of a process of exploration, trial, and eventual commitment, withdrawal, partial withdrawal or indifference.

In this chapter, issues of Jewish identification, believing, belonging and behaving in Baltimore’s Jewish households are explored. Topics to be covered include:

Jewish Identification and Beliefs

- Importance of Being Jewish
- Importance of Being Part of the Jewish Community of Baltimore
- Religious Identification
- Supporting Israel

Jewish Belonging

- Congregation Affiliation/Membership
- Membership in Other Jewish Organizations
- Familiarity with Jewish Organizations in Baltimore

Jewish Behaviors

- Congregation Attendance Patterns
- Jewish Ritual Observance
- Jewish Cultural Behavior and Jewish Study
- Inter-marriage
- Raising Children as Jews
- Jewish Education

IMPORTANCE OF BEING JEWISH

Being Jewish is very important to over 80% of survey respondents and somewhat important for an additional 15%. In comparison, only 52% feel that spending time with Jewish friends is very important, and 51% feel that “having Jewish people marry other Jewish people” is very important.

Attitude concerning “the importance of being Jewish” varies somewhat by age of the respondent. Over 90% of senior Jewish respondents feel that being Jewish is very important, compared to 74% of respondents between the ages of 18 and 39.

Exhibit 4-1. Importance of Being Jewish, Spending Time with Jewish Friends, and Having Jewish People Marry Other Jewish People, Baltimore, 1999

| Attitudinal Topic | Importance To Respondents (%) | | | | |
|--|-------------------------------|--------------------|--------------------|----------------------|-------|
| | Very Important | Somewhat Important | Not Very Important | Not At All Important | Total |
| Being Jewish | 81 | 15 | 2 | 3 | 100 |
| Spending Time With Jewish Friends | 52 | 36 | 8 | 4 | 100 |
| Having Jewish People Marry Other Jewish People | 51 | 28 | 11 | 11 | 100 |

IMPORTANCE OF BEING PART OF THE JEWISH COMMUNITY

50% of the respondents feel that being part of the Jewish community of Baltimore is very important to them, and an additional 35% feel that being part of the community is somewhat important; only 11% feel that being part of the community is not very important, while 4% feel it is not at all important.

Respondents who were born in Baltimore or who have lived here for at least 20 years are most likely to feel it is “very important” to be part of the Baltimore Jewish Community, while for newcomers being part of the community tends to be “somewhat important.”

Exhibit 4-2. Importance of Being Part of the Baltimore Jewish Community by Years Respondent Has Lived in Baltimore

| How Important To Respondent Is Being Part Of The Jewish Community Of Baltimore? | 0-9 Years (%) | 10-19 Years (%) | 20+ Years (%) | Born Baltimore (%) |
|---|---------------|-----------------|---------------|--------------------|
| Very Important | 29 | 40 | 54 | 55 |
| Somewhat Important | 59 | 36 | 28 | 32 |
| Not Very Important | 6 | 17 | 14 | 10 |
| Not At All Important | 6 | 7 | 4 | 4 |
| Total | 100 | 100 | 100 | 100 |

ARE NEWCOMERS PART OF THE JEWISH COMMUNITY?

Respondents were asked the extent to which they feel connected to the Jewish community of Baltimore. Overall, 41% of respondents feel that they are very connected, and 26% feel some connection; 23% feel little connection and 9% feel that they are not at all part of the Jewish community.

Respondents not born in Baltimore are least likely to feel strongly connected; 54% of respondents who moved to Baltimore during the 1990’s feel either “little” connection or none at all.

Exhibit 4-3. Does Respondent Feel Part of the Jewish Community by Years Respondent has Lived in Baltimore

| Degree Respondent Feels Part Of The Baltimore Jewish Community | Years Respondent Has Lived In Baltimore | | | |
|--|---|-----------------|---------------|-----------------------|
| | 0-9 Years (%) | 10-19 Years (%) | 20+ Years (%) | Born in Baltimore (%) |
| A Lot | 29 | 36 | 46 | 44 |
| Somewhat | 17 | 26 | 28 | 29 |
| A Little | 31 | 24 | 21 | 20 |
| Not At All | 23 | 14 | 5 | 7 |
| Total | 100 | 100 | 100 | 100 |

DENOMINATIONAL IDENTIFICATION

95% of the survey respondents self-identify as Jewish, indicating that they “consider” themselves Jewish. When asked about their “religion,” 90% of respondents indicate that their religion is Judaism, another 5% respond that they do not have a religion, and approximately 4% indicate that their religion is Christianity or something else.

In terms of the number of Jewish persons living in the estimated 36,600 Jewish households in Baltimore, 33% live in households where the respondent is Reform, 33% live in households where the respondent is Conservative, and 21% live in households where the respondent is Orthodox.

36% of the Jewish respondents identified themselves as Reform Jews, 33% as Conservative Jews, 17% as Orthodox Jews. 8% are not-denominationally identified, 2% identify with “other” Jewish denominations, and 4% can be classified as “Secular Jews.”

Exhibit 4-4. Jewish Denominational Identification, Baltimore, 1999 *

| Respondent Identifies As | Percent Of Jewish Persons Living In Respondent's Household | Percent Of Respondents |
|----------------------------|--|------------------------|
| Reform | 33 | 36 |
| Conservative | 33 | 33 |
| Orthodox | 21 | 17 |
| Other Denomination | 2 | 2 |
| Non-Denominational | 6 | 8 |
| No Religion [Secular Jews] | 3 | 4 |
| Total | 100 | 100 |

* Only Jewish respondents were asked their denominational affiliation. Secular Jews self-identify as Jewish, but indicate that their religion is “none.”

DENOMINATIONAL COMPARISONS

Baltimore, compared to other American Jewish communities, has the highest proportion of Orthodox Jews. In 1999, 17% of respondents in Baltimore Jewish households identify as Orthodox. Comparable percentages are 10% in Cleveland, 8% in Detroit, and 4% in Philadelphia.

The Orthodox percentage in Baltimore has remained essentially stable since 1985, although it would appear that an aging, less observant, Orthodox community is being replaced by a younger, more observant Orthodox community with significantly larger families. In 1985, almost 40% of senior respondents identified as Orthodox, a ratio twice as high as any other age cohort; in terms of generational differences, the 1985 study may have captured a snapshot of a previous generation, grandparents of the baby boomers.

In 1999, 20% of senior Jewish respondents self-identify as Orthodox. Obviously, some of the seniors who responded in the 1985 study are no longer alive, some no longer live in Baltimore, and some who might have viewed themselves as Orthodox in 1985 may not view themselves as Orthodox in a 1999 interpretation of Jewish Orthodoxy.

Reform Jews now represent 36% of Jewish respondents, compared to 29% in 1985.

Exhibit 4-5. Jewish Denomination of Respondent Comparisons: Baltimore 1985, Baltimore 1999, Cleveland 1996, Detroit 1990, and Philadelphia 1996 *

| Community, Year | % Reform | % Conservative | % Orthodox |
|--------------------|----------|----------------|------------|
| Baltimore, 1999 | 36 | 33 | 17 |
| Baltimore, 1985 | 29 | 35 | 20 |
| Cleveland, 1996 | 49 | 29 | 10 |
| Detroit, 1990 | 34 | 42 | 7 |
| Philadelphia, 1996 | 28 | 38 | 4 |

* Data do not include other denominational options (e.g. Reconstructionist, secular-humanist, or no denomination).

DENOMINATION AND GEOGRAPHY

While Jews with all types of denominational identification live throughout Baltimore City and Baltimore County, Jewish areas display differential patterns. Owings Mills/Reisterstown is essentially a Reform and Conservative Jewish area.

Pikesville/Mt. Washington has significant numbers of Reform, Conservative, and Orthodox Jewish respondents; indeed, given the large number of Jewish households in this area, there are greater numbers of Orthodox, Conservative, and Reform Jews in Pikesville/Mt. Washington than in any other area (including Park Heights).

Park Heights is an Orthodox stronghold. 43% of respondents in Park Heights are Orthodox; significant proportions are Conservative and Reform. Randallstown is another area with a high proportion of Orthodox and Conservative respondents.

Central Baltimore respondents vary significantly from the other areas in terms of denomination. Few Orthodox Jews live here compared to high proportions of non-denominational Jews and secular Jews.

**Exhibit 4-6. Jewish Denomination Identification by Geographic Area, Baltimore, 1999
(% of total)**

| Area | Reform | Conservative | Orthodox | No Denom-ination | Secular Jews | Total |
|--------------------------------------|--------|--------------|----------|------------------|--------------|-------|
| Owings Mills/Reisterstown | 47 | 37 | 8 | 6 | 2 | 100 |
| Pikesville/Mt. Washington | 34 | 34 | 22 | 8 | 1 | 100 |
| Park Heights | 20 | 27 | 43 | 9 | 1 | 100 |
| Randallstown | 28 | 35 | 29 | 2 | 6 | 100 |
| Central Baltimore | 36 | 29 | 3 | 20 | 11 | 100 |
| Towson-Lutherville-Timonium Corridor | 48 | 36 | 3 | 6 | 8 | 100 |

IMPORTANCE OF SUPPORTING ISRAEL

Respondents were asked: “Which of the following statements comes closest to your position regarding American Jews’ financial contributions to Israel? Supporting Israel financially was:

- never important
- is no longer important
- is still important
- is just as important as ever?”

93% of respondents feel that financial support for Israel is just as important as ever or is still important; only 6% feel support is no longer important, and only 1% feel supporting Israel financially was never important.

Denominational differences are strong. Conservative and Orthodox Jews are most likely to think supporting Israel is important, particularly when compared to secular Jews.

Exhibit 4-7. Importance of Supporting Israel, Jewish Respondents, Baltimore, 1999

| Supporting Israel Is | Reform (%) | Conservativ (%)e | Orthodox (%) | No Denomination (%) | Secular Jews (%) |
|---------------------------|------------|------------------|--------------|---------------------|------------------|
| Just As Important As Ever | 44 | 59 | 72 | 56 | 34 |
| Still Important | 49 | 37 | 26 | 36 | 23 |
| Is No Longer Important | 6 | 3 | 2 | 3 | 31 |
| Was Never Important | <1 | 1 | <1 | 5 | 12 |
| Total | 100 | 100 | 100 | 100 | 100 |

BELONGING

Overall, about two-of-three Baltimore Jewish households belong in some formal way to the organized Jewish community, with 52% reporting that they belong to a synagogue or temple.

20% belong to a congregation only, and 12% belong only to a Jewish organization other than a congregation; 32% belong to both a synagogue and another Jewish organization.

Only 36% of Jewish households do not belong to a Jewish communal organization or to a congregation.

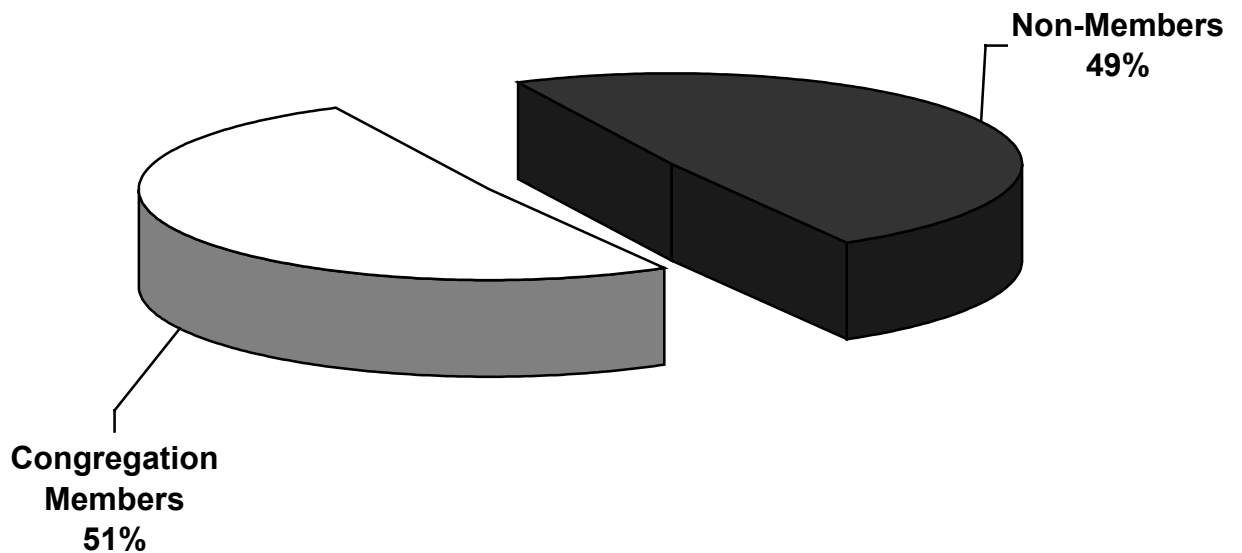
Exhibit 4-8. Jewish Affiliation, Baltimore, 1999

| Affiliation Status Of Household | Number | Percent |
|---|--------|---------|
| Belongs Congregation Only | 7,400 | 20 |
| Belongs Congregation And Other Jewish Organization | 11,300 | 32 |
| Belongs Other Jewish Organization Only | 4,500 | 12 |
| Not Affiliated - Does Not Belong To Any Jewish Organization | 13,100 | 36 |
| Total | 36,300 | 100 |

BELONGING: CONGREGATIONS

The congregation is the institution through which belonging is most likely to be expressed: 52% of Baltimore Jewish households report that they are members of a synagogue or temple. (When interviewers asked respondents for the name of the synagogue, over 95% gave the name of a synagogue in the community, often helping the interviewers with the spelling.)

Exhibit 4-9. Congregational Membership, Baltimore 1999



Congregational membership has remained constant since 1985, when 55% of the households reported that they belonged to a synagogue or temple.* Congregational membership in Baltimore is remarkably similar to membership rates found in recent studies in Cleveland (52%) and Detroit (52%). Philadelphia congregational membership was only 37% in a 1996 study.

* A word of caution quoted from the 1985 Baltimore Report, "It must be noted that these data represent self-reported figures and cannot be compared with synagogue membership lists which adhere to a strict definition of the term "membership."

JEWISH ORGANIZATIONAL MEMBERSHIP AND DENOMINATION

Jewish organizational linkages, both synagogue membership and belonging/participating in other Jewish organizations, are strongly related to the respondent's self-identification with a religious movement. Orthodox respondents/households, as anticipated, are most likely to be organizationally connected to the Jewish community; 47% belong only to a synagogue, 42% belong to both a synagogue and another Jewish organization; only 8% of Orthodox identifying respondents are not organizationally affiliated with the Jewish communal world.

Non-denominational and secular Jews* are least connected to the Jewish communal world; 69% have neither a congregational nor another Jewish organizational linkage.

Two-thirds of Reform and Conservative Jewish respondents indicate that their household is officially connected to Jewish organizations; Conservative Jewish respondent households are more likely to be synagogue members, while a significant proportion of Reform Jews are linked to organizations other than temples.

Exhibit 4-10. Jewish Organizational Affiliation by Respondent Denomination, Baltimore, 1999

| Affiliation Status Of Household | Reform (%) | Conservative (%) | Orthodox (%) | No Denomination & Secular Jews (%) |
|---|------------|------------------|--------------|------------------------------------|
| Belongs Only To A Congregation | 26 | 39 | 47 | 13 |
| Belongs Congregation And Other Jewish Organization | 19 | 19 | 42 | 2 |
| Belongs Other Jewish Organization Only | 22 | 6 | 3 | 16 |
| Not Affiliated - Does Not Belong To Any Jewish Organization | 33 | 36 | 8 | 69 |
| Total | 100 | 100 | 100 | 100 |

* In order to have a sufficient number of interviews for a reliable interpretation of the data, non-denominational Jews and secular Jews were combined for this and some subsequent analyses.

FAMILIARITY WITH JEWISH INSTITUTIONS

Respondents were asked to indicate how familiar they are with eight Jewish communal organizations. The organizations included the Jewish Community Center, THE ASSOCIATED, and Jewish Family Services—Jewish institutions that exist in almost every community—as well as a sample of other Jewish organizations and agencies in the community.

Predictably, the Jewish Community Center, THE ASSOCIATED, and Jewish Family Services are most familiar to survey respondents. At least three-in-four respondents are either very familiar or somewhat familiar with each of these three pivotal communal organizations. There is much less familiarity with the other organizations.

Although Jewish Family Services is well known, the Jewish Information Service, housed at Jewish Family Services, is not. This may be a concern, since individuals/households needing assistance cannot be helped if they do not know where to begin the search process.

Exhibit 4-11. Familiarity with Jewish Communal Organizations, Baltimore, 1999 (% of total)

| Organization | Very Familiar | Somewhat Familiar | Not Very Familiar | Not At All Familiar | Total |
|--|---------------|-------------------|-------------------|---------------------|-------|
| Jewish Community Center | 66 | 25 | 4 | 5 | 100 |
| THE ASSOCIATED: Jewish Community Federation Of Baltimore | 56 | 25 | 6 | 12 | 100 |
| Jewish Family Services | 42 | 33 | 12 | 13 | 100 |
| Hebrew Free Loan | 14 | 18 | 17 | 51 | 100 |
| Baltimore Jewish Council | 14 | 32 | 21 | 32 | 100 |
| Jewish Information Service | 11 | 21 | 14 | 53 | 100 |
| CHANA – Jewish Domestic Violence Program | 9 | 18 | 15 | 58 | 100 |
| Jewish Addiction Services | 5 | 15 | 17 | 64 | 100 |

FAMILIARITY WITH JEWISH INSTITUTIONS AND YEARS LIVING IN BALTIMORE

The longer the respondent has lived in Baltimore, the greater the familiarity with the Jewish communal organizations included in the questionnaire.

Familiarity with THE ASSOCIATED, Jewish Family Services, and the Baltimore Jewish Council is significantly lower among recent migrants to Baltimore compared to natives/long-term residents.

Exhibit 4-12. Familiarity with Jewish Communal Organizations by Years Respondent Has Lived in Baltimore

| Organization | Percent Somewhat Or Very Familiar With Organization | | | |
|--|---|-----------------------------------|---------------------------------|----------------------|
| | Lived In Baltimore 0-9 Years | Lived In Baltimore 10-19 Years | Lived In Baltimore 20+ Years | Born In Baltimore |
| Jewish Community Center | 82 | 87 | 94 | 93 |
| THE ASSOCIATED | 56 | 81 | 93 | 84 |
| Jewish Family Services | 57 | 76 | 83 | 76 |
| Hebrew Free Loan | 23 | 25 | 34 | 35 |
| Baltimore Jewish Council | 21 | 53 | 49 | 51 |
| Jewish Information Service | 18 | 38 | 33 | 36 |
| Chana-Jewish Domestic Violence Program | 26 | 49 | 26 | 25 |
| Jewish Addiction Services | 9 | 21 | 23 | 20 |

BEHAVING: ATTENDANCE AT A CONGREGATION

Attendance at synagogue or temple services in Baltimore has remained relatively constant, since the 1985 study. * Weekly attendance is higher; monthly and “several times a year” attendance is lower.

Exhibit 4-13. Attendance at Synagogue or Temple, Baltimore: 1999 & 1985

| Frequency Of Attendance | 1985 (%) | 1999 (%) |
|-------------------------|----------|----------|
| Never Attend | 10 | 15 |
| High Holidays | 22 | 25 |
| Few Times A Year | 37 | 30 |
| Monthly | 20 | 14 |
| Weekly | 11 | 16 |
| Total | 100 | 100 |

Congregation attendance is correlated with the age of the respondent in interesting ways. Almost equal numbers of younger and older respondents attend services weekly: 13% of those 18-39, 18% of those 40-49, 17% of those 50-64, and 16% of those 65 and older.

Younger respondents are much more likely to say that they never attend congregational services; 28% of 18-39-year-old respondents compared to 10% of senior respondents never attend services. The percentage of younger respondents who never attend services seems to have sharply risen since 1985.

* In 1985, respondents were asked if and when they or other family members attended a synagogue. In 1999, respondents were asked: “Over the past twelve months, how frequently have you (or your spouse/partner attended services at a congregation (synagogue, temple)?”

BEHAVING: JEWISH RITUAL OBSERVANCE

Traditional Jewish behaviors include the observance of Shabbat, celebration of the cycles of the holidays of the Jewish calendar, and numerous other ritual observances. To enable comparisons, items were included in the survey questionnaire which have been used to assess Jewish behavior in other communities.

Ritual observance behavior in Baltimore reflects the special nature of the community. Not surprisingly, 77% of households always celebrate Passover and 72% always light Chanukah candles. 68% of respondents reported that they or someone else in the household always fast on Yom Kippur. 24% of households always light candles on Friday night, and 22% report that they keep kosher.

Respondent denominational identification is the strongest predictor of ritual observance. 92% of Orthodox, 84% of Conservative, 60% of Reform, 41% of non-denominational, and <1% of secular Jewish respondents report that they always fast on Yom Kippur. Similarly, always lighting candles on Friday night is reported by 69% of Orthodox, 23% of Conservative, 13% of Reform, 9% of non-denominational, and 2% of secular Jewish respondents.

Exhibit 4-14. Jewish Ritual Observance, Baltimore, 1999 (% of total) *

| Jewish Ritual Practices | Always | Usually | Sometimes | Never | Total |
|-----------------------------------|------------|---------|-----------|-----------|-------|
| Participation In A Passover Seder | 77 | 8 | 9 | 6 | 100 |
| Light Chanukah Candles | 72 | 7 | 10 | 11 | 100 |
| Fast On Yom Kippur | 68 | 6 | 7 | 19 | 100 |
| Lighting Candles On Friday Night | 24 | 12 | 22 | 42 | 100 |
| Keep Kosher | [Yes]: 22% | | | [No]: 78% | 100 |

* Q18. “ Do you or does anyone else in your household-always, usually, sometimes, never-participate in a Passover seder, light Chanukah candles, fast on Yom Kippur, light Sabbath candles on Friday night?”

Q18e. “Do you keep Kosher inside your home?”

RITUAL OBSERVANCE COMPARISONS

The pattern of ritual observance in Baltimore parallels the results of the 1985 study. Ritual observance has remained at relatively high levels over the past 15 years.

Fasting on Yom Kippur is particularly high in Baltimore

Exhibit 4-15. Jewish Ritual Observance Comparisons: Baltimore 1985, Baltimore 1999, Cleveland 1996, Detroit 1990, Philadelphia 1996

| Community, Year | Percent Of Households Which Always/Usually | | | | |
|--------------------|--|---------------------------|-----------------------|--------------------------|-------------|
| | Participate In Passover Seder | Light Chanukah Candles | Fast On Yom Kippur | Light Shabbat Candles | Keep Kosher |
| Baltimore, 1999 | 85 | 79 | 74 | 36 | 22 |
| Baltimore, 1985 | 86 | N/A | 70 | 32 | 23 |
| Cleveland, 1996* | 76* | 72* | 52* | 21* | 18 |
| Detroit, 1990 | 84 | 78 | 67 | 33 | 19 |
| Philadelphia, 1996 | 74 | 71 | 60 | 20 | 17 |

* Cleveland's 1996 data was collected as always, usually/sometimes, and never. The percentage reported in the table is the percent that "always" engage in the activity.

JEWISH CULTURAL BEHAVIOR AND JEWISH STUDY

Respondents to the 1999 survey were asked three questions that focused on Jewish cultural behavior as well as Jewish study: “In the past three years ...have you engaged in Jewish study with a group or organization?...visited a Jewish museum?...attended a Jewish cultural event?” Three in ten respondents participated in organized Jewish study, six in ten attended at least one Jewish cultural event and/or a Jewish museum.

Not only are Orthodox respondents most likely to have participated in a Jewish study group, they are also most likely to have attended a Jewish cultural event, or visited a Jewish museum. For non-denominational and secular Jews, Jewish behaviors largely include Jewish cultural events and visiting Jewish museums. Reform and Conservative Jews who belong to a congregation are more likely to participate in Jewish study or Jewish cultural events than those who do not belong to a congregation.

Exhibit 4-16. Jewish Cultural Behavior and Jewish Study, Baltimore 1999

| Respondent Identifies As | % Respondents Who Participated In Activity In Past 3 Years | | |
|-----------------------------------|--|----------------------------------|-------------------------|
| | Engaged In Jewish Study With A Group Or Organization | Attended A Jewish Cultural Event | Visited A Jewish Museum |
| Reform | 22 | 63 | 57 |
| Conservative | 35 | 58 | 61 |
| Orthodox | 55 | 76 | 65 |
| Non-Denominational & Secular Jews | 17 | 49 | 57 |
| All Respondents | 31 | 61 | 59 |

THE INTERNET AND JEWISH WEBSITES

Respondents were asked whether they used the Internet or e-mail at least once a week. Just over half of all respondents, 54% used the Internet or e-mail at least once a week. Approximately 25% of all respondents had visited a Jewish website.

As anticipated, the respondent's age was strongly related to use of the Internet; 72% of respondents under age 40, 66% of respondents between the ages of 40-64, and 19% of senior respondents used the Internet or e-mail weekly.

Exhibit 4-17. Internet and Jewish Website Use by Age of Respondent, Baltimore, 1999

| Internet Use | Respondents Under Age 40 (%) | Respondents Ages 40-64 (%) | Respondents Ages 65+ (%) |
|-------------------------------|------------------------------|----------------------------|--------------------------|
| No Internet, E-Mail | 28 | 34 | 81 |
| Internet, No Jewish Web Sites | 41 | 35 | 11 |
| Internet And Jewish Web Sites | 31 | 31 | 8 |
| Total | 100 | 100 | 100 |

INTERMARRIAGE

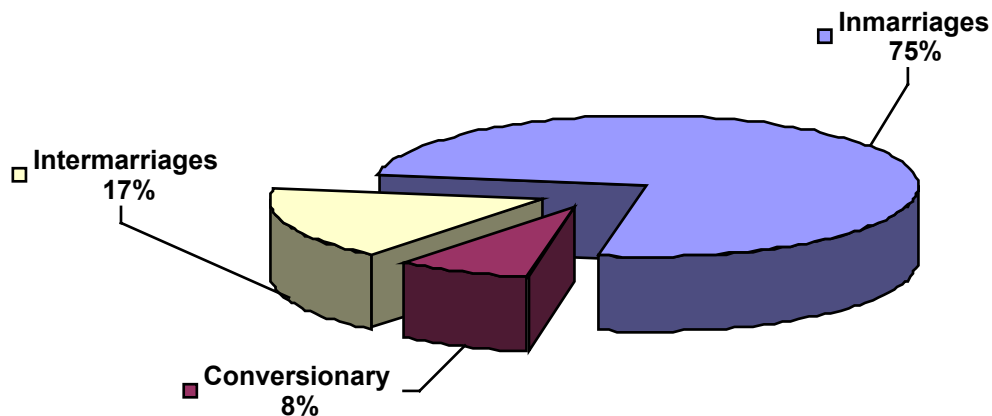
Over the past 20 years, since the earliest Jewish community demographic studies found an increased rate of intermarriage, there has been considerable discussion and debate about the impact of intermarriage on American Judaism, as well as the extent of intermarriage. There has also been enormous confusion about intermarriage rate calculations and interpretation.

Intermarriage Rates Based on Marriages

Baltimore Jewish Community survey data indicate that of currently married respondent/spouse couples: *

- 75% of the marriages are inmarriages (born Jew married to born Jew)
- 8% are “conversionary marriages” where a born Jew is married to a non-Jewish born person who considers himself/herself Jewish, whether or not a formal conversion has occurred
- 17% are intermarriages where a born Jew is married to a non-Jew

Exhibit 4-18. Intermarriage, Baltimore, 1999



* Only current marriages are included in the intermarriage/inmarriage analysis. Previous marriages were not asked of respondents, nor did we ask about other married household members.

INTERMARRIAGE RATES: COUPLES AND JEWISH BORN PERSONS

As noted above, approximately 17% of currently married respondents/spouses in Jewish households are intermarried. This couples-based rate is different from a Jewish persons individual rate, where the analysis is based on the proportion of Jewish-born persons. Since Jewish inmarriages involve two Jewish-born persons, and both conversionary and intermarriages involve only one Jewish-born person, the percentage of Jewish-born persons who are intermarried is always lower than the percentage of current intermarriages.

In Baltimore, 85% of Jewish-born persons (respondents/spouses) are married to other Jewish-born persons, 5% are married to a non-Jewish-born person who considers herself/himself to be Jewish now, and 10% of Jewish-born persons are intermarried to a non-Jew.

Exhibit 4-19. Inmarriages and Intermarriages: Rates Based on Number of Married Couples [Respondents/Spouses], and Rates Based on Number of Jewish Born Persons, Baltimore, 1999

| Type Of Marriage | Percent Of Marriages/Couples | Percent Of Jewish Born Persons |
|-------------------------|------------------------------|--------------------------------|
| Inmarriage | 75 | 85 |
| Conversionary Marriage* | 8 | 5 |
| Intermarriage | 17 | 10 |
| Total | 100 | 100 |

* Whether or not a formal conversion has occurred, and the non-Jewish-born person now views herself/himself as Jewish.

INTERMARRIAGE COMPARISONS

The 17% intermarriage rate (for couples) in Baltimore in 1999 is lower than the intermarriage rate found in Cleveland and Philadelphia in 1996, and essentially similar to the rate found in Detroit's 1990 survey.

Exhibit 4-20. Intermarriage Comparisons: Couples Intermarriage Rates: Baltimore 1999, Cleveland 1996, Detroit 1990, Philadelphia 1996 (% of total)*

| Community, Year Of Study | Inmarriages And Conversionary Marriages | Intermarriages | Total |
|--------------------------|---|----------------|-------|
| Baltimore, 1999 | 83 | 17 | 100 |
| Cleveland, 1996 | 77 | 23 | 100 |
| Detroit, 1990 | 85 | 15 | 100 |
| Philadelphia, 1996 | 78 | 22 | 100 |

* Current inmarriages and conversionary marriages have been combined for Baltimore 1999, as well as for Cleveland, Detroit and Philadelphia in order to simplify presentation, and to make the data comparable across communities. The published Cleveland 1996 data was only presented on an "individual level" (by Jewish persons); Ukeles Associates has calculated intermarriage rates for currently married Cleveland couples from the published data.

The table does not include 1985 Baltimore data because it is not comparable. In the 1985 Baltimore study, the intermarriage rate includes conversionary marriages; in 1999, "conversionary couples" are viewed by themselves and by the community as Jewish couples, not as interfaith couples.

INTERMARRIAGE AND YEAR OF MARRIAGE

The overall 17% rate of intermarriages in Baltimore masks the impact of recent trends since the overall rate includes couples who have been married for 30 or 40 years, as well as those recently married. Recent marriages in Baltimore reflect national trends of increasing intermarriages.

Exhibit 4-21. Inmarriage by Year of Marriage, Baltimore, 1999 (% of total)

| Year Of Marriage | Inmarriages | Conversionary Marriages | Intermarriages | Total |
|------------------|-------------|-------------------------|----------------|-------|
| Prior To 1970 * | 95 | 2 | 3 | 100 |
| 1970 -1979 | 75 | 6 | 19 | 100 |
| 1980 -1989 | 60 | 18 | 23 | 100 |
| 1990 -1999 | 56 | 7 | 37 | 100 |

* A 1968 survey of households known to the Jewish community found that 5% of marriages involved a non-Jewish spouse, essentially validating the percentages found in the 1999 survey for pre-1970 marriages.

INTERMARRIAGE AND AGE OF RESPONDENT

A similar, and related pattern is evident when inmarriage and intermarriage patterns are cross-tabulated by the age of the respondent.

The inmarried rate for older respondents is much higher than for younger respondents (typically married more recently). Conversely, the intermarriage rate is higher for younger respondents. While only 7% of respondents 65 and older are intermarried, 12% of respondents ages 50-64, 21% of respondents ages 40-49, and 33% of respondents under age 40 are intermarried.

Exhibit 4-22. Inmarriage by Age of Respondent, Baltimore, 1999 (% of total)

| Age Of Respondent | Inmarriages | Conversionary Marriages | Intermarriages | Total |
|-------------------|-------------|-------------------------|----------------|-------|
| 65 & Over | 90 | 3 | 7 | 100 |
| 50 - 64 | 81 | 6 | 12 | 100 |
| 40 - 49 | 65 | 14 | 21 | 100 |
| Under 40 | 58 | 10 | 33 | 100 |

INTERMARRIAGE AND JEWISH BELIEFS

Inmarried respondents are more likely to view being Jewish as very important than are intermarried respondents (87% vs. 66%), but being Jewish is important to the majority of intermarried respondents.

When specific questions about Jewish beliefs/values are analyzed, however, it is clear that quite different perspectives on Jewish values and beliefs exist. 64% of respondents from inmarried households feel that spending time with Jewish friends is very important, compared to 14% of intermarried respondents.

While 62% of inmarried respondents say that “being part of the Jewish community of Baltimore” is very important to them, only 8% of intermarried respondents feel that being part of the Jewish community is very important.

Exhibit 4-23. Importance of Being Jewish to Inmarried and Intermarried Respondents, Baltimore 1999

| Attitudinal Topic | % Who Say Issue Is Very Important To Them | | |
|---|---|-------------------------|--------------------------|
| | Inmarried Respondents | Conversionary Marriages | Intermarried Respondents |
| Being Jewish | 87 | 77 | 66 |
| Being Part Of The Jewish Community Of Baltimore | 62 | 51 | 8 |
| Spending Time With Jewish Friends | 64 | 29 | 14 |
| Having Jewish People Marry Other Jewish People | 66 | 37 | 6 |

INTERMARRIAGE AND RAISING CHILDREN JEWISH

Almost two-in-three children in intermarried households are being raised Jewish.

This percentage almost exactly matches the results from Cleveland's 1996 study, where 66% of children in intermarried households are being raised as Jews. In Philadelphia's 1996 study, the comparable percentage was only 47%. On a national basis, the 1990 NJPS data report that only 28% of children from intermarried households are being raised as Jews.

Exhibit 4-24. Are Children Being Raised as Jews by Intermarriage Status of Respondent, Baltimore, 1999

| Children Are Being Raised | Inmarriages (%) | Conversionary Marriages (%) | Intermarriages (%) |
|---------------------------|-----------------------------|--------------------------------|---------------------------|
| Jewish | 99 | 98 | 62 |
| Jewish & Something Else | <1 | <1 | 20 |
| Not Jewish | <1 | 1 | 14 |
| Undecided | <1 | 1 | 4 |
| Total | 100 [N= 15,700 Children] | 100 [N= 2,500 Children] | 100 [N=4,800 Children] |

JEWISH DAY SCHOOL EDUCATION: CHILDREN AGES 6-17

Based on survey responses, of an estimated 17,000 children ages 6-17 who are being raised as Jewish: 36% are currently enrolled full-time in Jewish day schools, 30% are currently enrolled in Jewish supplementary education, 23% have had Jewish education previously, and 11% have never had any Jewish education. *

Exhibit 4-25. Jewish Education of Children Ages 6-17 Being Raised as Jews, Baltimore, 1999

| Children's Jewish Education | Estimated Number Of Children | Percent |
|------------------------------------|------------------------------|---------|
| Jewish Full Time Day School Now | 6,200 | 36 |
| Supplementary Jewish Education Now | 5,100 | 30 |
| Jewish Education In Past | 3,900 | 23 |
| No Jewish Education | 1,800 | 11 |
| Total | [N= 17,000 Children] | 100 |

* Survey data estimates on Jewish education typically overstate the amount of Jewish education that children have received. Data from THE ASSOCIATED indicate that approximately 5,500 Jewish children are currently enrolled in day schools, approximately 3,900 children are enrolled in congregational supplementary education and "confirmation" classes. There is some potential confusion between "day school" and "all-day child care" or "preschool." It is also possible that some respondents reported children currently in day school who were actually enrolled in prior years, but no longer. These factors together may account for the over-reporting beyond current known day school enrollments. Supplementary school enrollments are also over-reported. The "halo-effect" (over-reporting of socially acceptable responses) is another factor to consider.

JEWISH EDUCATION AND CONGREGATIONAL MEMBERSHIP

Respondents who indicated congregational membership are more likely than non-members to send their children to Jewish day schools, or to send them to supplementary Jewish education. 45% of congregation-membership children were enrolled in day schools compared to only 13% of non-congregation-household children.

Approximately 35% of non-congregational member households have not enrolled their Jewish-raised children in any Jewish educational experience. Some of these children are likely to be enrolled at some time in the future.

Exhibit 4-26. Jewish Education of Children Ages 6-17 Being Raised as Jews, By Congregational Membership, Baltimore, 1999

| Children's Jewish Education | Congregation Members (%) | Non-Members Of Congregations (%) |
|------------------------------------|-----------------------------|-------------------------------------|
| Jewish Full Time Day School Now | 45 | 13 |
| Supplementary Jewish Education Now | 38 | 9 |
| Jewish Education In Past | 15 | 43 |
| No Jewish Education | <1 | 35 |
| Total | 100 [N= 12,300 Children] | 100 [N= 4,800 Children] |

JEWISH EDUCATION AND GEOGRAPHIC AREA

Jewish educational experiences for children (ages 6-17 that are being raised as Jewish) are strongly related to the geographic area in which the child resides.

92% of Park Heights children are currently enrolled in day schools, as are 53% of Pikesville/Mt. Washington Jewish children, and 47% of Randallstown children. Only 15% of Owings Mills/Reisterstown children are currently enrolled in day schools, although a significant percentage (35%) reported previous day school enrollment.

In Central Baltimore and the Towson-Lutherville-Timonium Corridor, few children are enrolled in Jewish day schools; in Central Baltimore, it appears that almost half of the Jewish children have not received any Jewish education.

Exhibit 4-27. Jewish Education of Children Ages 6-17 Being Raised as Jews, By Geographic Area, Baltimore, 1999 (% of total)

| Geographic Area | Day School Now | Supplementary Jewish Education Now Or Past | No Jewish Education | Total |
|--------------------------------------|----------------|--|---------------------|-------|
| Owings Mills - Reisterstown | 15 | 81 | 4 | 100 |
| Pikesville - Mt. Washington | 53 | 46 | 1 | 100 |
| Park Heights | 92 | 3 | 4 | 100 |
| Randallstown – Liberty Road | 47 | 51 | 12 | 100 |
| Central Baltimore | 6 | 49 | 45 | 100 |
| Towson-Lutherville-Timonium Corridor | 3 | 87 | 10 | 100 |

JEWISH EDUCATION AND INTERMARRIED HOUSEHOLDS

In Baltimore’s Jewish households where both spouses were born Jewish, children are overwhelmingly enrolled in Jewish education: 51% are currently enrolled in Jewish day schools, and an additional 30% are enrolled in supplementary education. Only 2% of Jewish children ages 6-17 in inmarried and conversionary Jewish households have never received any Jewish education.

In contrast, 53% of children being raised as Jews in intermarried households have never been enrolled in any formal Jewish education program.

Exhibit 4-28. Jewish Education of Children Ages 6-17 Being Raised as Jews by Intermarriage Status of Respondent, Baltimore 1999

| Children’s Jewish Education | Inmarriages (%) | Conversionary Marriages (%) | Intermarriages (%) |
|------------------------------------|-----------------------------|-----------------------------|----------------------------|
| Jewish Full-Time Day School Now | 51 | 17 | 7 |
| Supplementary Jewish Education Now | 30 | 47 | 19 |
| Jewish Education In Past | 18 | 35 | 22 |
| No Jewish Education | 2 | 2 | 53 |
| Total | 100 [N= 12,100 Children] | 100 [N= 2,000 Children] | 100 [N= 2,600 Children] |

ECONOMIC STATUS

INCOME

The median income of Jewish households in Baltimore is over \$50,000 annually. More than one third of the households which answered the income question report household incomes of \$50,000-\$99,000; another 27% of Baltimore Jewish households earn over \$100,000.

On the other hand, 7% report annual incomes under \$15,000 and another 7% report incomes between \$15,000 and \$25,000.

Exhibit 5-1. 1998 Annual Income, Baltimore Jewish Households

| Annual Income | Estimated Number Of Jewish Households* | Percent Of Jewish Households |
|-----------------------|--|------------------------------|
| Under \$15,000 | 2,600 | 7 |
| \$15,000 - \$24,999 | 2,600 | 7 |
| \$25,000 - \$49,999 | 8,300 | 23 |
| \$50,000 - \$99,999 | 13,300 | 36 |
| \$100,000 - \$149,999 | 5,700 | 16 |
| \$150,000 & Over | 4,100 | 11 |
| Total | 36,600 | 100 |

* Income is an especially difficult survey question for respondents and interviewers. In 1999 (as in 1985), approximately one-fifth of respondents refused to give their incomes. In general, refusals seem to have occurred among both older households with possibly lower incomes, and households with high levels of education, professional occupations, and probably high levels of income. Since these two patterns tend to offset each other, the reported percentage distribution is believed to be a reasonable approximation of the entire Jewish population. The estimated number of Jewish households in each income category is extrapolated by applying the reported percentages to the 36,600 Jewish households in Baltimore.

INCOME AND HOUSEHOLD STRUCTURE

Reported household income is strongly related to household structure. Respondents who are 65 and older, living alone, report the lowest incomes; 57% report annual incomes under \$25,000 annually. In contrast, in senior households where the senior is married or someone else lives in the household, only 12% report annual incomes under \$25,000. Comparatively low incomes are also evident among single, never married respondents, under age 40 who are childless.

High annual incomes exist among married households, especially those who are empty nesters, or who have adult children living at home.

Exhibit 5-2. Annual Income 1998 by Household Structure, Baltimore *

| Household Type: | % Annual Income Under \$25,000 | % Annual Income \$100,000 And Over |
|---|--------------------------------|------------------------------------|
| Under Age 40, Single, No Children | 37 | 2 |
| Ages 40-64, Single, No Children | 15 | 10 |
| Ages 40-64, Married, No Children In Household | 5 | 51 |
| Ages 40-64, Married, Adult Children Only In Household | <1 | 45 |
| Married, Under Age 65, Minor Children In Household* | 5 | 34 |
| 65+, Married, Or Lives With Someone Else In Household | 12 | 26 |
| 65+, Lives Alone | 57 | 4 |

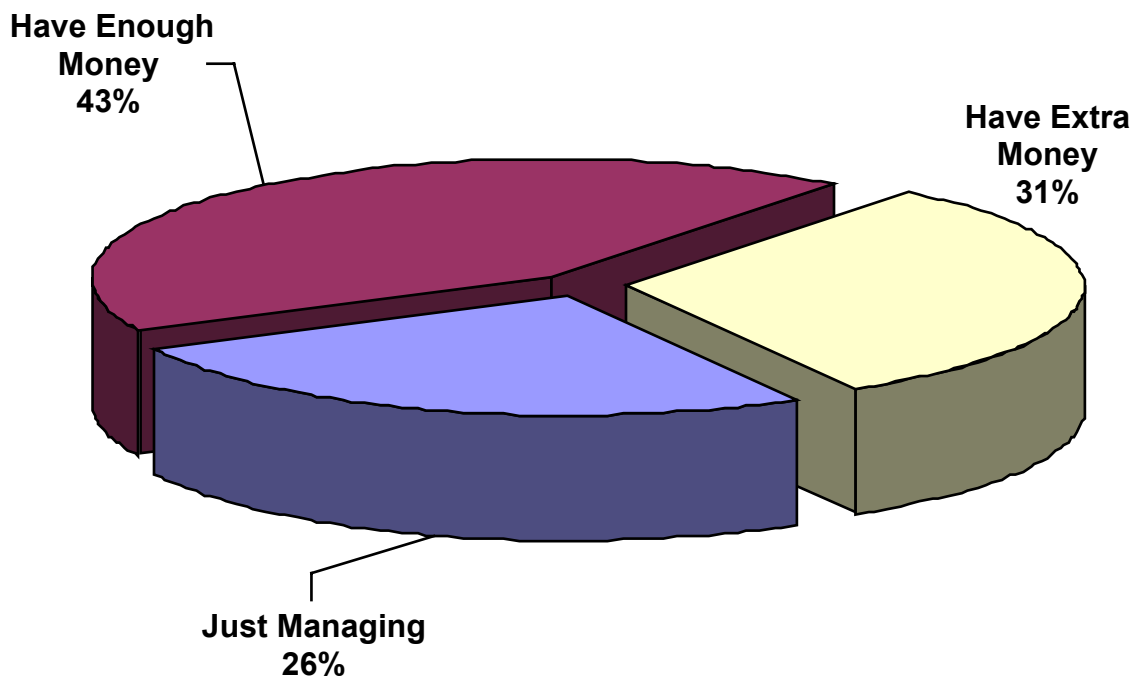
* There are too few survey respondents in the appropriate groups to reliably estimate the household income of single parents, or those under 40 who are married, but childless.

MAKING ENDS MEET

A subjective assessment of fiscal health was included in the question: “Which of the following statements would best describe your household’s present financial situation?” Unlike the high non-response rate on income, over 90% of respondents answered this question.

Less than one percent of Baltimore Jewish households indicate that they “cannot make ends meet” but 26% of respondents state that they are “just managing.” In contrast, 43% report that they “have enough money” and 31% report that they “have extra money.”

Exhibit 5-3. Subjective Financial Status of Baltimore Jewish Households.



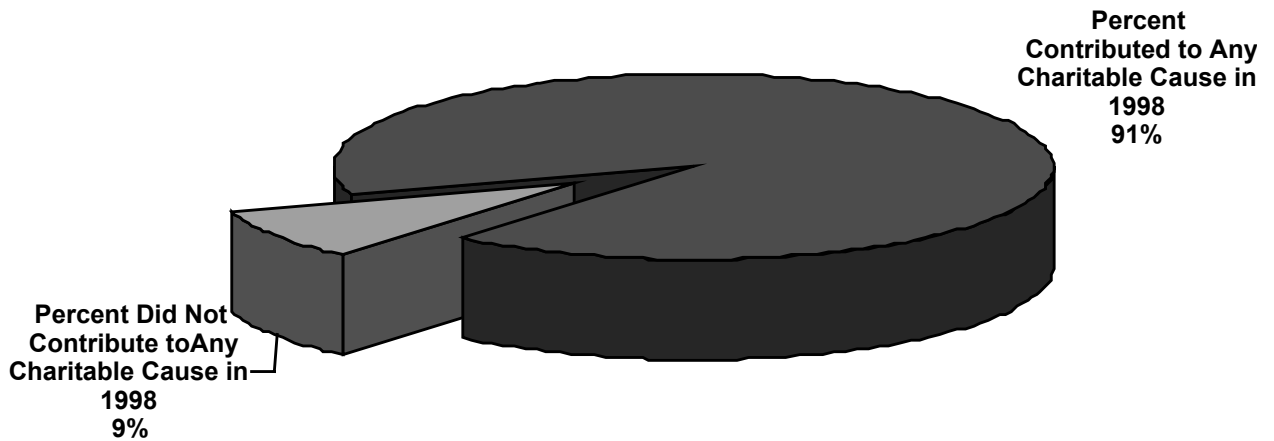
PHILANTHROPY

CONTRIBUTIONS TO A CHARITABLE CAUSE

Philanthropic behavior is a central Jewish value and tradition. Jewish Community Federations, such as THE ASSOCIATED in Baltimore, depend upon charitable contributions to provide funds for numerous projects and programs. While campaign philanthropic data can be (and have been) analyzed internally, Jewish community surveys are useful in assessing charitable contributions made by Jewish households, not only to THE ASSOCIATED, but to other Jewish organizations and to non-specifically Jewish charities, as well.

Overall, 91% of interviewed Baltimore Jewish households reported some charitable contribution in 1998.* Comparable percentages from other recent large city Jewish community surveys are 84% in Atlanta (1996), 83% in Philadelphia (1996), 83% in Miami (1993) and 82% in New York (1991).

Exhibit 6-1. Percent of Jewish Households Making Philanthropic Contributions in 1998, Baltimore Jewish Community Survey Data



* In all community surveys, the reported data on philanthropic giving may overstate the actual level of giving as defined by the organizations. Often, it is assumed that the self-reported responses are inflated, reflecting respondent desires to give socially acceptable responses. In addition, the self-reports may represent a respondent's belief that a contribution has been made though organizational records do not reflect that contribution. Affluent, tax-aware households will make contributions in a tax-deductible format that are reflected in the charity's records. Small, cash contributions by households that are less tax aware may not be organizationally recorded, or the contribution may have been directly made to an agency related to THE ASSOCIATED.

DONATING TO THREE PHILANTHROPIC SECTORS

85% of respondents reported that they or someone in the household had contributed to a non-specifically Jewish charity; 53% reported that they contributed to THE ASSOCIATED; and 61% reported that they contributed to other Jewish organizations.

Self-reported levels of philanthropic contributions to Jewish organizations and to THE ASSOCIATED have declined slightly since 1985, while the percent contributing to non-specifically Jewish causes has increased. *

Exhibit 6-2. Percent of Baltimore Jewish Households Donating to Philanthropic Sectors in 1998, and in 1985, Baltimore Jewish Community Survey Data

| Philanthropic Sector: | % Contributed In 1985 | % Contributed In 1998 |
|--|-----------------------|-----------------------|
| THE ASSOCIATED: Jewish Community Federation Of Baltimore | 60 | 53 |
| Charities/Causes: Non-Specifically Jewish | 77 | 85 |

* Questions in 1999: "During 1998, did your household contribute to THE ASSOCIATED...?" "During 1998, did your household contribute to any other Jewish charity, cause, etc.?" "During 1998 did your household contribute to a charity or cause NOT specifically Jewish?" Questions in 1985: "Did you make a contribution to THE ASSOCIATED in 1984?" "Do you or any members of your household make outright contributions or gifts to Jewish philanthropies? Please exclude dues or memberships." "Does your household contribute to any non-Jewish philanthropies?" Reported 1985 data has been adjusted to eliminate non-responses, so that 1985 and 1999 data are essentially comparable.

LEVELS OF PHILANTHROPIC CONTRIBUTIONS

Among those who do make charitable contributions, giving levels are relatively low for the majority of the households. More than 60% of survey respondents report household donations of under \$500 per year.

On the other hand, 20% to 30% of the households that reported charitable contributions in 1998 indicated donations of \$1,000 or more. These larger donations account for the vast majority of actual funds raised by charitable organizations. ASSOCIATED campaign data, for example, indicate that gifts of at least \$1,000 account for over ninety percent of campaign funds.

Exhibit 6-3. Level of Philanthropic Contributions in 1998 Among Those Who Reported Contributions, Baltimore Jewish Community Survey Data

| Level Of Giving | % by Philanthropic Sector | | |
|-------------------|---------------------------|----------------------------|--------------------------------|
| | THE ASSOCIATED | Other Jewish Organizations | Non-Specifically Jewish Causes |
| Less Than \$100 | 36 | 24 | 27 |
| \$100 - \$499 | 33 | 37 | 41 |
| \$500 - \$999 | 10 | 9 | 12 |
| \$1,000 - \$4,999 | 15 | 23 | 16 |
| \$5,000 & Over | 6 | 7 | 5 |
| Total | 100 | 100 | 100 |

* 1998 ASSOCIATED campaign data indicate that the self-reported information is essentially valid. Campaign data show that 75% of donors contributed less than \$500, while the survey data comparable percentage is 69%. In the survey, 15% of respondents indicated that they had contributed between \$1,000 and \$4,999; THE ASSOCIATED campaign percentage for 1998 was 13%. Overall, the campaign in 1998 had 13,500 contributors; a rough estimate from survey data would be 19,400; it must be reemphasized, however, that survey respondents may have believed that they contributed to THE ASSOCIATED, while the organization's formal records do not register that contribution. Finally, official records are likely to be more precise about the year of contribution than are survey respondents' recall.

PHILANTHROPIC PATTERNS AND HOUSEHOLD INCOME

The vast majority of Baltimore Jewish households contribute to both Jewish and non-Jewish charities.

- 9% of Baltimore Jewish households do not make any charitable contributions
- 7% donate only to Jewish causes, Jewish organizations
- 21% donate to non-Jewish causes only
- 63% of Jewish households donate to both Jewish and non-Jewish causes

Household income strongly shapes patterns of philanthropic giving; 43% of households with reported incomes under \$25,000 annually did not make any charitable contributions; in contrast, 99% of households with income over \$50,000 contributed to some charity.

The higher the income of the household, the more likely the household was to have contributed in 1998 to both Jewish and non-Jewish charitable organizations. The percentage of households which contributed to both Jewish and non-Jewish causes increased from 20% of those households earning less than \$25,000 annually to 85% of households with incomes of at least \$100,000.

Exhibit 6-4. Patterns of Philanthropic Giving in 1998 by Household Income, Baltimore Jewish Community Survey Data

| Philanthropic Pattern | % by Annual Household Income | | | |
|-------------------------------------|------------------------------|---------------------|---------------------|------------------|
| | Under \$25,000 | \$25,000 - \$49,000 | \$50,000 - \$99,999 | \$100,000 & Over |
| No Gifts 1998 | 43 | 11 | 2 | 1 |
| Jewish Organizations Only | 14 | 7 | 5 | 2 |
| Non-Specifically Jewish Only | 23 | 25 | 23 | 11 |
| Jewish And Non-Jewish Organizations | 20 | 57 | 70 | 85 |
| Total | 100 | 100 | 100 | 100 |

PHILANTHROPIC PATTERNS AND AGE OF RESPONDENT

Philanthropic contribution patterns are related to the respondent's age; 22% of survey respondents under the age of 40 reported that their households did not make any charitable contribution in 1998. After age 40, charitable gifts increase.

The younger the age of the respondent, the more likely the household is to donate to non-Jewish causes only. If this difference among age cohorts reflects an emerging change in Jewish charitable donations, the implications for Jewish communal fundraising in the future may require new approaches to marketing Jewish communal philanthropy.

Exhibit 6-5. Patterns of Philanthropic Giving in 1998 by Age of Respondent, Baltimore Jewish Community Survey Data

| Philanthropic Pattern | % by Age of Respondent | | | |
|-------------------------------------|------------------------|---------|---------|-----|
| | 18 – 39 | 40 – 49 | 50 – 64 | 65+ |
| No Gifts 1998 | 22 | 2 | 5 | 8 |
| Jewish Organizations Only | 6 | 5 | 6 | 12 |
| Non-Jewish Only | 30 | 26 | 20 | 11 |
| Jewish And Non-Jewish Organizations | 43 | 68 | 69 | 70 |
| Total | 100 | 100 | 100 | 100 |

PHILANTHROPIC PATTERNS AND YEARS LIVED IN BALTIMORE

Among recent migrants to Baltimore (less than ten years living in Baltimore), 24% did not make any contributions in 1998 and another 29% contributed to non-Jewish charities only. The majority did not contribute to any Jewish charity.

Exhibit 6-6. Patterns of Philanthropic Giving in 1998 by Years Respondent Has Lived in Baltimore, Baltimore Jewish Community Survey Data

| Philanthropic Pattern | % by Years Lived In Baltimore | | | |
|-------------------------------------|-------------------------------|-------|-----------|-------------------|
| | 0-9 | 10-19 | 20+ Years | Born In Baltimore |
| No Gifts 1998 | 24 | 5 | 3 | 7 |
| Jewish Organizations Only | 12 | 6 | 9 | 5 |
| Non-Jewish Only | 29 | 19 | 15 | 21 |
| Jewish And Non-Jewish Organizations | 35 | 70 | 73 | 67 |
| Total | 100 | 100 | 100 | 100 |

PHILANTHROPY AND INTERMARRIAGE

Intermarried respondents are more likely to report giving only to non-Jewish charities than are both conversionary marriage and inmarried respondents. 47% of intermarried household respondents reported non-Jewish charity donations only.

Exhibit 6-7. Patterns of Philanthropic Giving in 1998 by Respondent Intermarriage Status, Baltimore Jewish Community Survey Data

| Philanthropic Pattern | Inmarried Households (%) | Conversionary Households (%) | Intermarried Households (%) |
|-------------------------------------|--------------------------|------------------------------|-----------------------------|
| No Gifts 1998 | 4 | 7 | 9 |
| Jewish Organizations Only | 8 | 6 | 4 |
| Non-Jewish Only | 8 | 16 | 47 |
| Jewish And Non-Jewish Organizations | 79 | 72 | 40 |
| Total | 100 | 100 | 100 |

PHILANTHROPY AND DENOMINATION

Secular and non-denominational Jewish households were least likely to have made contributions to charities in 1998. 23% reported not making any philanthropic contributions.* When they did contribute, they were more likely to contribute to non-Jewish causes only.

Orthodox Jewish respondents reported the highest levels of donations to Jewish charities only, but they also reported the highest rate of contributions to both Jewish and non-Jewish causes. The high rate of Orthodox contributions to both Jewish and non-Jewish charities was evident in 1985 as well as in 1999.

Exhibit 6-8. Patterns of Philanthropic Giving in 1998 by Denomination of Respondent, Baltimore Jewish Community Survey Data

| Philanthropic Pattern | % by Denomination Of Respondent | | | |
|-------------------------------------|---------------------------------|--------------|----------|-----------------------------------|
| | Reform | Conservative | Orthodox | Secular Jews & Non-Denominational |
| No Gifts 1998 | 7 | 7 | 3 | 23 |
| Jewish Organizations Only | 7 | 5 | 16 | 8 |
| Non Jewish Only | 24 | 19 | 5 | 32 |
| Jewish And Non-Jewish Organizations | 62 | 69 | 76 | 37 |
| Total | 100 | 100 | 100 | 100 |

*The secular Jewish and non-denominational Jewish households were combined in order to have a sufficient sample interview size for the analysis.

CONTRIBUTIONS TO The Associated, 1998

53% of respondents to the Jewish Community Survey of Baltimore reported that they had contributed to THE ASSOCIATED in 1998.

Years Lived In Baltimore and Age of Respondent

24% of respondents who moved to Baltimore during the 1990s reported donations, compared to approximately 60% of those who had been born in Baltimore or have lived there for at least ten years. Similarly, younger respondents were least likely to contribute; 35% of respondents under age 40 reported contributions to THE ASSOCIATED, compared to 75% of respondents who were at least 75 years old.

Household Income

22% of Jewish households with income under \$25,000 annually reported ASSOCIATED donations compared to 39% of households with income between \$25,000 and \$49,999, 55% of households with income between \$50,000 and \$99,999, and 75% of households with annual incomes of \$100,000 and more.

Exhibit 6-9. Donations to THE ASSOCIATED in 1998 by Years Respondent Has Lived in Baltimore and by Household Income, Baltimore Jewish Survey Data

| Demographic Group | % Reporting Contributions To THE ASSOCIATED In 1998 |
|---------------------------|---|
| Years Living In Baltimore | |
| • <10 Years | 24 |
| • 10-19 Years | 59 |
| • 20+ Years Or More | 66 |
| • Born In Baltimore | 55 |
| Household Income | |
| • Under \$25,000 Annually | 22 |
| • \$25,000 - \$49,999 | 39 |
| • \$50,000 - \$99,999 | 55 |
| • \$100,000 & Over | 75 |

CONTRIBUTIONS TO The Associated BY DENOMINATION

70% of Orthodox Jewish respondents reported household contributions to THE ASSOCIATED in 1998, compared to 61% of Conservative respondents, and 49% of respondents who defined themselves as Reform Jews. In contrast, 31% of non-denominational and secular Jews (combined because of sample size limitations) reported 1998 donations to THE ASSOCIATED.

Reform and Conservative households were most likely to contribute at least \$1,000 to the campaign.

Exhibit 6-10. Donations to THE ASSOCIATED in 1998 by Respondent’s Denomination

| Denomination Of Respondent | % Reporting Contributions To THE ASSOCIATED In 1998 |
|-------------------------------------|---|
| Reform | 49 |
| Conservative | 61 |
| Orthodox | 70 |
| Non-Denominational And Secular Jews | 31 |

REASONS FOR CONTRIBUTING TO The Associated

76% of ASSOCIATED contributors thought that helping Jewish people in Baltimore receive needed social services and economic help very important

67% of ASSOCIATED contributors felt that the Jewish value of *Tzedakah* very important.

Exhibit 6-11. Reasons for Contributing to THE ASSOCIATED, 1998 Contributors, Baltimore Jewish Community Survey Data

| Reason For Deciding To Give To THE ASSOCIATED | Percent Who Say Proposed Reason Was: | | | | Total |
|--|--------------------------------------|--------------------|--------------------|----------------------|-------|
| | Very Important | Somewhat Important | Not Very Important | Not At All Important | |
| Helping Needy Jewish People In Baltimore | 76 | 20 | 2 | 2 | 100 |
| Jewish Value Of <i>Tzedakah</i> | 67 | 22 | 5 | 6 | 100 |
| Combating Anti-Semitism | 59 | 24 | 9 | 8 | 100 |
| Jewish Identity In Baltimore | 53 | 34 | 8 | 5 | 100 |
| Helping Israel And Needy Jewish People In Israel | 50 | 35 | 8 | 7 | 100 |
| Helping Former Soviet Union Jews In Baltimore | 43 | 38 | 12 | 8 | 100 |

IMPACT OF A JEWISH CHILDHOOD

RESPONDENT JEWISH CHILDHOOD EXPERIENCES

This chapter focuses on the relationship between the Jewish childhood experiences of survey respondents and their Jewish life involvement as adults living in Baltimore.

Respondents were asked whether, as children, they had received any Jewish education (including day school), had gone to a summer camp with Jewish content, or had been members of any Jewish youth groups. Respondents' Jewish childhood experiences were categorized into four distinct patterns, designed to provide some insight into variations in intensity of childhood involvement in Judaism:

- Jewish day school training (often with Jewish camp and/or youth group membership): 14% of the respondents
- Six years or more of supplementary Jewish education (sometimes with Jewish summer camp or youth group experience): 31% of respondents
- Some Jewish education (less than six years), and/or Jewish summer camp experiences, and/or Jewish youth group involvement: 29% of the respondents
- No Jewish education, camp, youth group childhood experiences; 26% of respondents

The implicit hypotheses being tested is that the more intense the respondent's involvement in Jewish life as a child, the more involved the respondent is as an adult in Jewish life. However, given the nature of survey research, and the inherent difficulties of using cross-sectional survey data to explore longitudinal relationships, the issues explored below should be viewed as indicative of associations between variables, not as definitive causal relationships.

DENOMINATION AND CHILDHOOD JEWISH EXPERIENCES

Respondents who attended day school as a child are more likely as adults to self-identify as Orthodox or Conservative. Respondents who did not attend a full-time Jewish day school, but who completed six years of Jewish education were more likely as adults to self-identify as Conservative or as Reform Jews. Finally, those who received no Jewish childhood experiences (education, camp, youth group) self identify as Reform or non-denominational/secular Jews.

On the other hand, the relationship between childhood Jewish experiences and adult self-identification is not perfect. A day school education does not guarantee an Orthodox or Conservative adult, nor does the lack of any Jewish childhood experiences preclude self-identification with Jewish Reform, Conservative, and Orthodox movements.

Exhibit 7-1. Relationship of Jewish Childhood Experiences and Respondent Adult Denominational Identification, Baltimore 1999

| Adult Denomination | % by Jewish Childhood Experiences | | | |
|----------------------------------|-----------------------------------|----------------------------|--|---------------------------------|
| | Day School | 6 Years + Jewish Education | Camp, Youth Group, Or Less Than Six Years Jewish Education | No Jewish Childhood Experiences |
| Reform | 18 | 39 | 38 | 44 |
| Conservative | 27 | 41 | 33 | 27 |
| Orthodox | 44 | 13 | 14 | 9 |
| Secular Jews & Nondenominational | 11 | 8 | 15 | 20 |
| Total | 100 | 100 | 100 | 100 |

A JEWISH CHILDHOOD AND CONGREGATIONAL MEMBERSHIP

Respondents who (as children) attended a day school or who completed at least six years of Jewish education are most likely to be congregational members. The relationship is strong, but not perfect. One-third of day school attendees are not synagogue members as adults, and just over one-third of those with “no Jewish childhood experience” survey respondents were congregational members in 1999.*

Exhibit 7-2. Relationship of Jewish Childhood Experiences and Respondent Congregational Membership, Baltimore 1999

| Respondent's Congregational Membership | % by Jewish Childhood Experiences | | | |
|--|-----------------------------------|----------------------------|--|---------------------------------|
| | Day School | 6 Years + Jewish Education | Camp, Youth Group, Or Less Than Six Years Jewish Education | No Jewish Childhood Experiences |
| Belongs Congregation | 67 | 60 | 47 | 36 |
| Not A Member | 33 | 40 | 53 | 64 |
| Total | 100 | 100 | 100 | 100 |

* These patterns are not altered when involvement with a Jewish organization other than a synagogue or temple is considered.

A JEWISH CHILDHOOD: VOLUNTEERISM AND LEADERSHIP

Jewish childhood experiences have an impact on survey respondents' current involvements. Respondents who attended a day school as a child are most likely to have served on a Jewish organization's board or committee, while few respondents without Jewish childhood experiences have been involved in Jewish organizations.

Exhibit 7-3. Relationship of Jewish Childhood Experiences and Respondent Adult Not-for-Profit Involvement, Baltimore 1999

| Adult Not-For-Profit Involvement | % by Jewish Childhood Experiences | | | |
|--|-----------------------------------|----------------------------|--|---------------------------------|
| | Day School | 6 Years + Jewish Education | Camp, Youth Group, Or Less Than Six Years Jewish Education | No Jewish Childhood Experiences |
| Board Or Committee Member In A Jewish Organization | 32 | 23 | 18 | 9 |
| Volunteer In A Jewish Organization | 19 | 29 | 24 | 19 |
| Non-Jewish Board, Committee Member Or Volunteer | 10 | 26 | 20 | 21 |
| No Volunteering, Committee Or Board Membership | 39 | 21 | 38 | 50 |
| Total | 100 | 100 | 100 | 100 |

A JEWISH CHILDHOOD AND JEWISH RITUAL OBSERVANCE

Jewish ritual observance reported by survey respondents is strongly related to their level of Jewish childhood experiences. For every measure of ritual observance studied, respondents without Jewish childhood experiences are least likely to participate in Jewish ritual observance. Thus, while 99% of day school educated respondents always or usually participate in a Passover Seder, only 67% of those without Jewish childhood experiences typically attend a Seder.

Survey respondents who did not have any Jewish childhood education, camp, or youth group involvement are least likely to light candles on Friday night or to keep kosher.

Exhibit 7-4. Relationship of Jewish Childhood Experiences and Respondent Adult Jewish Ritual Observance, Baltimore 1999

| Percent Who Always Or Usually: | % by Jewish Childhood Experiences | | | |
|---------------------------------|-----------------------------------|----------------------------|--|---------------------------------|
| | Day School | 6 Years + Jewish Education | Camp, Youth Group, Or Less Than Six Years Jewish Education | No Jewish Childhood Experiences |
| Participate In A Passover Seder | 99 | 93 | 86 | 67 |
| Light Chanuka Candles | 90 | 85 | 75 | 66 |
| Fast On Yom Kippur | 94 | 82 | 71 | 60 |
| Light Candles On Friday Night | 62 | 37 | 35 | 26 |
| Keep Kosher | 56 | 20 | 17 | 12 |

JEWISH STUDY, CULTURAL EVENTS, MUSEUMS AND A JEWISH CHILDHOOD

Attending a Jewish cultural event and visiting a Jewish museum are not strongly related to intensity of Jewish childhood experiences. Jewish study in an organized group, however, is fairly strongly related to Jewish childhood experiences. 22% of respondents without Jewish childhood experiences engaged in Jewish study in the past three years, compared to 33% of those with a minimum of six years of childhood Jewish education, and 48% of day school educated respondents.

Exhibit 7-5. Relationship of Jewish Childhood Experiences, Respondent Adult Jewish Study, Jewish Museum Visits and Cultural Event Participation, Baltimore 1999

| Percent Participated In Jewish Activity In Past 3 Years | % by Jewish Childhood Experiences | | | |
|---|-----------------------------------|----------------------------|--|---------------------------------|
| | Day School | 6 Years + Jewish Education | Camp, Youth Group, Or Less Than Six Years Jewish Education | No Jewish Childhood Experiences |
| Engaged In Jewish Study With A Group Or Organization | 48 | 33 | 27 | 22 |
| Attended A Jewish Cultural Event | 62 | 67 | 66 | 51 |
| Visited A Jewish Museum | 61 | 64 | 58 | 50 |

A JEWISH CHILDHOOD AND INTERMARRIAGE

Day school educated respondents, not surprisingly, are predominantly inmarried: 93%.

Among Jewish survey respondents who reported not having any Jewish childhood experience, only 46% are currently inmarried while 35% are currently intermarried.*

Exhibit 7-6. Relationship of Jewish Childhood Experiences and Respondent Intermarriage Status, Baltimore 1999

| Intermarriage Status | % by Jewish Childhood Experiences | | | |
|------------------------|-----------------------------------|----------------------------|--|---------------------------------|
| | Day School | 6 Years + Jewish Education | Camp, Youth Group, Or Less Than Six Years Jewish Education | No Jewish Childhood Experiences |
| Inmarried | 93 | 79 | 85 | 46 |
| Conversionary Marriage | 4 | 5 | 5 | 19 |
| Intermarried | 3 | 16 | 10 | 35 |
| Total | 100 | 100 | 100 | 100 |

*The relationship between a Jewish childhood and inmarriage-intermarriage was almost identical among Baltimore born and non-Baltimore native respondents.

A JEWISH CHILDHOOD AND JEWISH PHILANTHROPY

Jewish childhood experiences are related to the respondent's self-reported philanthropic patterns. Respondents without Jewish childhood experiences are most likely to give to non-Jewish charities only (32%).

Exhibit 7-7. Relationship of Jewish Childhood Experiences and Respondent Philanthropic Contributions, Baltimore 1999

| Jewish Philanthropic Behavior | % by Jewish Childhood Experiences | | | |
|-------------------------------------|-----------------------------------|----------------------------|--|---------------------------------|
| | Day School | 6 Years + Jewish Education | Camp, Youth Group, Or Less Than Six Years Jewish Education | No Jewish Childhood Experiences |
| No Gifts 1998 | 6 | 7 | 8 | 15 |
| Jewish Organizations Only | 15 | 4 | 5 | 10 |
| Non-Specifically Jewish Only | 11 | 16 | 20 | 32 |
| Jewish And Non-Jewish Organizations | 68 | 73 | 67 | 44 |
| Total | 100 | 100 | 100 | 100 |

CONCLUSIONS AND POLICY IMPLICATIONS

BALTIMORE IS A STRONG, COHESIVE, ACTIVE JEWISH COMMUNITY

Being Jewish and being part of the Jewish community are important to the vast majority of those interviewed; most Jewish households live in Jewish neighborhoods; a substantial majority are connected to the organized Jewish community; Jewish cultural participation and ritual observance are high. The community continues to be strongly connected to Israel.

- Respondents who are non-native to Baltimore (approximately half of all survey participants) feel less connected to the Jewish community – although many would like to be connected – and are less likely to be familiar with community agencies. The community needs to make an extraordinary effort to reach out to these relative “newcomers” to make them feel welcome and to engage them in the community. This outreach is particularly important with regard to young adults—who represent the future leadership of the community.
- Parents with young children are particularly open to connections to Judaism and the Jewish community because they have children. The behaviors, sense of belonging and Jewish values of adults are highly correlated with their Jewish childhood experiences. There are more Jewish children today than in 1985 and a very large percentage of very young children participate in Jewish pre-school. This creates both the imperative and opportunity to focus and expand existing efforts to engage families with young children in their own Jewishness and Judaism. This should include intermarried households, given the significantly higher proportion of children in intermarried households being raised as Jews in Baltimore compared with other localities.
- Baltimore has the largest percentage of Orthodox households of any community in the United States. Most orthodox households in Baltimore make a contribution to THE ASSOCIATED. The involvement of many Orthodox households in the broader Jewish community is an important communal asset upon which community-wide leadership and the leadership of Orthodox congregations and institutions can build.

THE JEWISH COMMUNITY HAS GROWN SINCE 1985, AND SPREAD OUT GEOGRAPHICALLY

From 1985 to 1999 the Jewish community has experienced some growth; household size has increased; and a higher proportion of the community are children. The community has continued to move in a northwesterly direction. The Parks Heights area appears to have stabilized after a previous decline in Jewish population. The Owings Mills-Reisterstown area has grown by 170% since 1985.

- Community leadership needs to deepen the geographic dimension of its planning, service delivery, participation, and fund-raising strategy. Different neighborhoods represent different needs and opportunities; conversely the level of effort invested in connecting with different population groups should take into account where those people live.
- In particular, the rapid growth of Owings Mills/Reisterstown, coupled with relatively lower levels of affiliation and Jewish philanthropy, the concentration of younger families, and the concentration of newcomers to Baltimore makes this a high-priority target area for communal attention.
- Park Heights and Pikesville/Mt. Washington have the greatest concentration of older Jewish people and could be the geographic focal point of a community-wide strategy to support aging in place. Most people prefer to be as independent as possible and to remain in their own home as long as possible. As people live longer and healthier, more and more people will need and welcome community support to make this possible.
- Central Baltimore and the Towson-Lutherville-Timonium Corridor have the greatest concentration of non-native Baltimoreans and could be the geographic locus of community-wide efforts to engage newcomers.
- A separate study of Howard County documents the substantial growth in the Jewish population of that neighboring county.

APPENDICES TO THE SUMMARY REPORT

Research Methods and Sampling Procedures

Screening Questions

Survey Questionnaire

RESEARCH METHODS AND SAMPLING PROCEDURES

THE STUDY

This report has summarized the findings of the population survey component of the *Jewish Community Study of Greater Baltimore*. The quantitative findings are based upon 1,027 random telephone interviews conducted from March 1999 through June 1999 with Jewish households living in Baltimore City, Baltimore County, and (parts of) Carroll County. Sampling and weighting techniques used for the study reflect state of the art methodology for Jewish community population studies.

Most of these interviews were extensive, lasting on average approximately 20 minutes; almost all interviews were completed within 30 minutes, although a few respondents required more time to complete the survey (the longest interview was 81 minutes). A wide variety of questions were asked on Jewish ritual observance, attitudes re: contemporary Jewish issues, organizational participation and contributions, along with a series of extensive demographic questions.

RESEARCH AREAS

The overall goal of the research was to provide information for effective planning for Baltimore's Jewish organizations and agencies, particularly for the sponsor of the study: THE ASSOCIATED: Jewish Community Federation of Baltimore.

- A Jewish population and household estimate for the combined Baltimore City, Baltimore County, Carroll County region, as well as estimates for each sub-area
- A basic profile of the population living in Jewish households: size, age distribution, gender breakdown, marital status, educational levels, and similar descriptive variables
- Levels of participation in aspects of Jewish life: religious observance, affiliation with Jewish organizations, and participation in Jewish education
- Policy-relevant information including philanthropy, Jewish identity, economic stress and aging

RESEARCH STRATEGY

Data collection instruments and procedures were developed over several phases:

- Identification of Research Questions or Hypotheses. The major policy choices facing the community were articulated, and the related research hypotheses to guide the Study were defined in a series of meetings between the Management Team, Steering Committee, and Technical Advisory Committee which consisted of lay leaders from the Baltimore Jewish community, THE ASSOCIATED's planning staff, and the Research Team.
- Questionnaire Review and Revision. A draft interview schedule was constructed by Ukeles Associates, Inc. and the Institute for Jewish and Community Research to reflect the research questions that emerged from the policy/research hypothesis development meetings. This questionnaire was reviewed by members of all

committees, modified after additional discussions, re-reviewed, modified once again, and then pre-tested by Sundel Research, Inc., in Denver, Colorado.

- Quantitative Research. Households in the Baltimore area were interviewed in an integrated two-part telephone survey: first a screening interview to determine eligibility; and then an immediate 15 to 25 minute interview with eligible Jewish households conducted by the same interviewer; minimal data were collected from non-Jewish households who had been reached by the random digit dialing used to locate Jewish households.

INTERVIEWING PROCEDURES

All field work was conducted by Sundel Research, Inc., of Denver, Colorado, a nationally known “research house” that had previously completed interviews for Ukeles Associates studies of the Jewish communities of Greater Denver, Colorado, and the Coachella Valley, (Palm Springs), California. Interviewers – many of whom had previously worked on the Denver and Palm Springs studies – were thoroughly trained on the Baltimore questionnaire in order to ensure proper administration of the survey instrument and recording of responses. The Director of Research for UAI and the Vice President for Community Development for THE ASSOCIATED participated in the early training and review sessions held with interviewers, and monitored the first days of interviews. Additional survey question revisions were suggested by interviewers, Sundel supervisors, the UAI Research Director and THE ASSOCIATED’s Vice President; questionnaire instruments were modified immediately as needed. Additional field visits to monitor the progress of the survey, to thank and to re-energize the interviewers, to monitor sample disposition, etc., were conducted by UAI’s Director of Research over the four months of survey interviewing.

All interviews conducted were supervised by professional staff. Interviewing was conducted only during the hours of 9:30 a.m. to 9:00 p.m., Sunday through Thursday, and 9:00 a.m. to 3:30 p.m. on Friday [later in June]. No interviewing was done on Friday evening, Saturday, or on Jewish holidays.

For those potential respondents who were apprehensive about the auspices of the Population Survey – a common phenomenon – THE ASSOCIATED designated a telephone number with a recorded announcement that described the purposes of the interview, requested cooperation with the survey, and allowed the caller to call back later for additional information when THE ASSOCIATED’s offices were open.

SURVEY SAMPLE DESIGN

The sample design employed in this project is similar in most respects to that used in other local Jewish population surveys as well as in many other surveys of low incidence populations that exhibit at least some geographic clustering. Although the design and implementation of such a survey is fairly straightforward, it requires significant resources and expertise, usually beyond those available to any single research organization. The sample design, sample selection and survey estimation procedures were developed and implemented in conjunction with GENESYS Sampling Systems, located in Ft. Washington, PA, Dale Kulp, President, and utilized in UAI's previous studies of Philadelphia 1996, Denver 1997, and Palm Springs 1998.

GENESYS Sampling Systems is not only one of the survey research industry's largest statistical sampling companies, but also a preferred supplier to social science researchers and governmental organizations such as the US Census Bureau and Centers for Disease Control. GENESYS has also been involved in many local Jewish population studies as well as serving as a sampling consultant and supplier for the 1990 National Jewish Population Study (NJPS) sponsored by the then Council of Jewish Federations, now United Jewish Communities.

In order to ensure representation of all households within the survey area, it was determined that random digit dialing (RDD) sampling techniques would be required.* However, as is the case with sampling any low incidence population, a purely unrestricted approach where every household has an equal chance of selection would have been prohibitively expensive. Consequently, more sophisticated sampling techniques were utilized to reduce the overall cost without sacrificing representation. In particular, the methodology employed the Jewish Community List maintained by THE ASSOCIATED to supplement and complement RDD sampling.

SAMPLE FRAME DEFINITION

In any RDD sample design, the telephone exchange represents the basis for all sampling efforts. The first phase in the design process was the identification of all Area Code Exchange combinations serving residences in each of the cities and geographic areas comprising the survey area. This was accomplished using the GENESYS Master file which contains all telephone exchanges serving one or more households along with the cities in which those households are physically located.

Three sampling areas were utilized for the study: (1) Baltimore City, (2) Baltimore County, and (3) Greater Baltimore: Baltimore City, Baltimore County and parts of Carroll County.

* Note: The survey technically represents the civilian non-institutional population residing in telephone households since sampling did not include non-telephone households, nor residents of nursing homes, group quarters, etc.

DETAILED SAMPLE STRATIFICATION

For each telephone exchange in each of the five sampling strata, a cleaned and edited **Jewish Community List (the List)** was created, with all duplicate entries from one household electronically purged. The list sample represented all households known to THE ASSOCIATED.

RDD (Random Digit Dialing). Every four-digit number within every telephone exchange was then uniquely classified into one of two groups: (1) those numbers corresponding to the List; (2) all other telephone numbers, which would be sampled using RDD.

The RDD list and the Federation list were electronically unduplicated - all numbers from the RDD frame that were on the Federation list were removed from the RDD frame. This unduplication prevented the possibility of a household phone number being contacted from both the List and the RDD sampling frames. It guaranteed that every Jewish household in Baltimore City, Baltimore County had only one chance of being contacted for the survey. As a result, four sampling frames were constructed for the vast majority of the phone calls and interviews:

1. Baltimore City, LIST
2. Baltimore City, RDD
3. Baltimore County, LIST
4. Baltimore County, RDD

Since the goal of the Carroll County portion of the study was only to develop a base line estimate of the Jewish households in this area, only an RDD sampling frame was constructed for Carroll County.

SAMPLE ALLOCATION AND GENERATION

An initial allocation of the targeted interviews was made using GENESYS's optimal allocation technique, which distributes interviews in such a way that the cost per interview to the overall estimate of each stratum is approximately equal. This was then adjusted somewhat to increase the number of RDD interviews.

The sample for each stratum was selected at random. For the two ASSOCIATED list strata, an *nth* random sample was selected. In the RDD strata, unrestricted random samples of the remaining telephone numbers were accomplished. When approximately half the interviews were completed, a reassessment of the initial stratum incidence estimates was completed by the President of MSG/GENESYS and UAI's Director of Research and final sample pieces sent to Sundel Research Inc., the firm conducting the field work.

DEFINING AN ELIGIBLE HOUSEHOLD

In order to identify Jewish households, three screening questions (in addition to a few background questions) were asked.

For the LIST phone calls - where the vast majority of the household telephone numbers were anticipated to be Jewish - potential respondents were asked:

1. We are conducting a study for THE ASSOCIATED: The Jewish Community Federation of Baltimore to learn about community needs. Are you Jewish? (Interviewers were told that if any ambiguity arose, this meant "Do you consider yourself Jewish?")
2. [IF NO OR REFUSED] Is anyone else in the household Jewish?

Respondents who answered "yes" to either of the two screening questions were then asked all questions in the Main Questionnaire immediately, unless they requested a call back. All interviews were conducted with a household member who was at least 18 years old; 95% of the interviews were conducted with a Jewish respondent. In the remaining cases, a non-Jewish respondent who felt "comfortable answering... questions about ...[the] family's Jewish life" was interviewed.

In the event that the qualified respondent was not available, new attempts were made to contact the selected respondent. It should be noted that only households containing one or more persons who currently identify as Jewish were interviewed. A person who had converted to Judaism was included as a Jew. A person who converted "out" from Judaism was not. Messianic Jewish households (six households self-identified as Messianic) were not interviewed.

In the RDD interviews, the screening questions followed a brief series of questions on county of residence and number of telephone numbers in the household - questions important for estimation of the number of Jewish households within each of the sampling frames. Since only a small percentage of RDD contacts were anticipated to be with Jewish households, the survey interviewing firm asked these demographic questions before asking the Jewish household screening questions.

SAMPLING DISPOSITION

The sampling disposition for the Jewish Community Study Survey of Baltimore is summarized in Exhibit 1. A total of 53,159 phone calls were made to over 16,570 phone numbers included in the sampling frames; almost 8,600 residential households were contacted. Almost 6,700 households gave information about their households' religious status; over 5,000 of the households contacted for the Jewish Community Survey did not contain a Jewish person.

Two key measures of survey quality are responses rate and Jewish household cooperation rate:

Response rate measures the tenacity and efficiency of the survey field company (Sundel Research, Inc.) in reaching working residential telephone households and obtaining survey information for the screening questionnaire. Given the vast increase in telemarketing during the 1990's, increasing numbers of potential survey respondents "slamdown" the phone, resulting in high non-response rates. Sundel Research, Inc. typically recalled phone numbers up to eight times (compared to the industry standard four times) when an answering machine was reached, when the phone was unanswered, or the phone was either busy or used as a fax/computer line. Additionally, when "slamdowns" or polite refusals to provide any information occurred, the

interviewers called at least once more at a different time of day, different day of week, and sought to speak with a male if the first non-contact was female, and vice versa. In many cases, the first contact has been at an inconvenient time and the second contact (which often required several additional phone calls) resulted in a completed screening interview.

A response rate of 53%, an excellent rate for contemporary Jewish population surveys, was achieved by Sundel Research, Inc. for the Jewish Community Study of Baltimore.

Response rate calculation followed standard industry format:

Response rate = $\frac{\text{Completes} + \text{Terminates}}{\{(\text{Percentage})(\text{No Answer/Busy})\} + \text{Qualified sample "pieces"}}$ where Percentage = sample qualification rate (i.e., $\frac{\text{Qualified pieces}}{\text{Qualified Pieces} + \text{Unqualified Pieces}}$)

Qualified Pieces = Completes, Terminates, Refusals, Callbacks and Language Barriers

Unqualified Pieces = Non-Working Numbers and Non-Household Numbers

Cooperation rate: Jewish household cooperation rate measures the ability of the survey interviewer to complete an interview with an identified Jewish household. Jewish households often requested a return phone call (“callback”) at a more convenient time. Once a Jewish household was contacted, the interviewers would callback as often as needed to find someone at home-calling several numbers over 20 times-and to complete the interview.

A total of 1,267 Jewish households were identified during the screening process; 240 households either refused to participate or said that they were unable to answer any questions, despite efforts by the interviewers to encourage them to make later appointments for interviews. Four of five qualified Jewish households completed the survey. The overall Jewish household cooperation rate of 79% reflected an interview completion rate of 81% for random interviews from THE ASSOCIATED’s list and 72% for the RDD sampling frame.

Of the 1,027 interviews used for survey data analysis, 336 were completed in Baltimore City, 685 in Baltimore County, and 6 in Carroll County. Once again, the Carroll County phone calls, screening questionnaire, and interviews were only designed to get an estimate of Jewish households in the area, not to provide an in depth analysis of Carroll County Jewish household.

Appendix Exhibit 1:

Sample Disposition: Baltimore, 1999

| | | LIST | RDD | TOTAL |
|---|---|--------|--------|--------|
| Total Number Of Telephone Calls Made For Survey | | 10,410 | 42,749 | 53,159 |
| Total Number Of Phone Numbers Called For Sample | | 2,012 | 14,558 | 16,570 |
| A. | Non-Contacts | 342 | 5,339 | 5,681 |
| A1. | Fax/Data Lines | 25 | 842 | 867 |
| A2. | Disconnected Non-Working Numbers | 128 | 1,279 | 1,407 |
| A3. | Chronic No Answers (Eight Callbacks) | 59 | 1,963 | 2,022 |
| A4. | Chronic Answering Machine | 130 | 1,255 | 1,385 |
| B. | Total Number Of Phone Numbers Contacted | 1,670 | 9,219 | 10,889 |
| B1. | Business Phone | 88 | 2,205 | 2,293 |
| C. | Total Residential Households Contacted | 1,582 | 7,014 | 8,596 |
| C1. | Immediate Refusals/Hang-Ups | 300 | 1,602 | 1,902 |
| D. | Households With Some Information | 1,282 | 5,412 | 6,694 |
| D1. | Non-Jewish | 156 | 4,882 | 5,038 |
| D2. | Callback Requested-Not Reachable At End Of Survey Period After Repeated Efforts | 61 | 114 | 175 |
| D3. | Miscellaneous Refusals – Unclear Religion | 45 | 129 | 174 |
| D4. | Jewish Origin Households (Not Interviewed Since No One Currently Jewish In Household) | 7 | 33 | 40 |
| E. | Jewish Households Qualified For Survey | 1,013 | 254 | 1,267 |
| E1. | Unable, Refused To Participate | 171 | 69 | 240 |
| E2. | Partial Interview, Then Terminated | 17 | 3 | 20 |
| E3. | Completed Interview | 825 | 182 | 1,007 |

Appendix Exhibit 2

Cooperation Rates of Jewish Households, Baltimore, 1999 *

| | Federation List Households | RDD Households | Total Jewish Households |
|---|----------------------------|----------------|-------------------------|
| Number Qualified For Jewish Household Interview | 1,013 | 254 | 1,267 |
| Refused To Participate | 17% | 27% | 19% |
| Partial Interview | 2 | 1 | 2 |
| Completed Interview | 81 | 72 | 79 |
| Total | 100% | 100% | 100% |

*Percentages may not add to 100% due to rounding, but total is always shown as 100%.

POPULATION ESTIMATION, SAMPLE WEIGHTING, PROJECTED POPULATION NUMBERS.

The final step prior to tabulation of the results involved development of weighting factors for the completed interviews. Each interviewed household, selected via random sampling, represented many more Jewish households within that sampling frame - households that had not been interviewed. In addition, the sample design was disproportionate in nature, in that different groups of households were sampled at different rates (e.g., a higher proportion of LIST households were interviewed than RDD households). The purpose of “weights” is simply to ensure that each group of households, each sampling frame stratum, is represented proportionately in the final results.

The data used for estimating the number of Jewish households in Baltimore were based upon the number of qualified Jewish households (total number was 1,267) compared to the number of non-Jewish households. The estimate of the Jewish population in Greater Baltimore was computed separately for each of the five random sampling frames - a LIST and an RDD sample in Baltimore City and Baltimore County, and an RDD sample frame in Carroll County --using the results of the screening process that identified Jewish and non-Jewish households

Within each random sampling frame separately, the number of identified Jewish households divided by the total number of Jewish and non-Jewish households generated a Jewish incidence proportion/percentage for that frame; that proportion was then multiplied by the number of households within that sampling frame, derived from Claritas household population updates of census data, and gave an estimate of the number of Jewish households within each sampling frame.

This preliminary estimate was then modified by the number of telephone lines in the interviewed Jewish households that are not exclusively dedicated to fax lines and or to computers. This stage compensated for households that have more than one “voice” telephone line on which they could have been contacted. Households with two voice lines have twice the probability of being selected as those with one; those with three voice lines have three times the chance, etc. To correct for this, using standard survey research procedures, those with two lines receive an initial weight of one-half, those with three lines, one-third, etc.

This process was repeated for each of the random sampling frames. In the LIST sampling frames, in general, over 90% of the reached households were Jewish, and this Jewish incidence proportion was multiplied by the number of households on the unduplicated Jewish Federation List provided by THE ASSOCIATED. A similar procedure was followed for each of the RDD samples, where, in contrast, the Jewish incidence proportion was quite low, but the number of existing telephone numbers in that frame was quite high compared to the List sampling frames.

The separate estimates of Jewish households from the RDD and the LIST frame in each of the five sampling frames were then combined to develop an estimate of the total number of Jewish households in Baltimore.

The estimate of Jewish households was “built into the data file” by the household weight variable. Essentially, within each of the random sampling frames, the household interviews were weighted so that the completed interviews were projected to represent all Jewish households in that sampling frame -- the essential purpose of random sampling in survey research. This weighting system provided an unbiased estimate of the Jewish population, while allowing enormous cost reduction from a pure RDD sampling design.

In sum, the weighting factor developed ensures statistically correct representation of all Jewish households in the final data file, both those sampled via RDD and those sampled randomly from THE ASSOCIATED's list of Jewish households.

After the household estimate was constructed, multiplying this household estimate by the number of persons in each interviewed Jewish household resulted in the estimate of persons living in these households. Multiplying the number of households by the number of adults within a household who self-identified as Jewish and the number of children within that household (if any) who were being raised as Jewish resulted in the estimate of the number of Jewish persons living in Jewish households.

AGE ESTIMATES

The number of households at each age level presented in this Report differs slightly from the numbers in the Study data file. Relatively few people did not respond to the age question. Non-respondents were allocated in proportion to the age distribution of those who did report their age.

SAMPLING VARIABILITY

Since survey results are based on samples of the total population being studied, rather than on the entire population, the resulting estimates from all surveys are subject to sampling variability. In other words, the results obtained from a sample are not necessarily identical to what would be obtained if the whole population had been contacted – there is a potential error factor that might exist when the sample results from the interviewed Jewish households are generalized to represent the entire population of Jewish households in Baltimore. Since the study utilized sophisticated probability procedures to select the sample, the potential sampling error can be calculated to provide an estimate of how much deviation from the sample results might potentially exist when the results of the sample (which are fixed and accurate for that sample) are used to represent the Baltimore Jewish population.

ESTIMATES OF SAMPLING ERROR

The sampling error is usually expressed as the margin of error around an estimate obtained from a sample. All sample surveys are subject to sampling errors. These errors are a function of both the sample design and the overall sample size, as well as the sample size of subgroups being analyzed.

In terms of **estimating the number of Jewish households** in Baltimore, the UAI estimate is that 36,600 Jewish households resided in Baltimore City, Baltimore County and Carroll County in 1999. At the standard 95% level of confidence used in survey research, the estimate of the number of Jewish households is within a range of + / - 2,200 households. That is, UAI's best estimate is that 36,600 Jewish households live in Baltimore; however, the number is almost certainly within the range of 34,400 to 38,800 Jewish households, reflecting a potential error range of approximately +/- 6%.

In terms of the potential error in generalizing the results the 1,027 completed survey interviews to the population, that is, in estimating (for example) the percentage of Jewish households who

light candles on Friday night, or who have contributed to any charity in Baltimore, the potential error is a maximum of +/- 3.3% for all analyses that use the total number of Jewish households as the base. Thus, the results of the survey indicated that 52% of Baltimore Jewish household survey respondents felt that “spending time with Jewish friends” was very important to them; readers can be confident that the percentage of all Baltimore Jewish households that feel that spending time with Jewish friends is very important is between 48.7% and 55.3%, reflecting the “95% confidence level” typically used in survey analysis.

Within smaller areas, the potential sampling error increases, primarily because there are fewer completed interviews. In Baltimore City, the survey sampling error is +/- 6.5% when all survey responses are used; in Baltimore County, the sampling error for all Baltimore County respondents combined is +/- 4.3%. Thus, the survey data indicate that 52% of Baltimore City and 54% of Baltimore County respondents reported that they thought spending time with Jewish friends was very important. Sampling error ranges would technically be Baltimore City: 45.5% - 58.5% and Baltimore County 49.7% - 58.3%.

CONFIDENTIALITY

As required by the Code of Ethics of the American Association for Public Opinion Research, the research team will maintain the anonymity of the respondents. No information can be released that will in any way reveal the identity of a respondent. All identifying information has been eliminated from the data files deposited with THE ASSOCIATED.

SCREENING QUESTIONS

Hello, I'm calling from Sundel Research, Inc., an independent research firm. We are **NOT** selling any products or services. We are **NOT** asking for contributions.

We are conducting a study for THE ASSOCIATED: The Jewish Community Federation of Baltimore to learn about community needs.

S1. May I please speak to one of the heads of the household?

| | | |
|------------------------|---|--|
| Yes, on the phone | 1 | SKIP TO Q. S2 |
| Yes, coming to phone | 2 | REPEAT INTRODUCTION, THEN ASK Q. S2 |
| Not home/not available | 3 | CONTINUE |
| Refused | 8 | THANK AND TERMINATE |

S1a. I need to speak with someone in the house who is 18 years old or older. Are you at least 18?

| | | |
|---------|---|----------------------------|
| Yes | 1 | CONTINUE |
| No | 2 | ARRANGE CALLBACK |
| Refused | 8 | THANK AND TERMINATE |

S2. The interview is **CONFIDENTIAL AND ANONYMOUS**.

Are you Jewish? [*INTERVIEWER: PLEASE NOTE that this is not "is your religion Jewish," but "Do you consider yourself Jewish?" - - even if "not religious" or "no religion".*]

| | | |
|---|---|-----------------------------------|
| Yes | 1 | SKIP TO MAIN QUESTIONNAIRE |
| Volunteered: Partially Jewish (or "Jewish and Something Else") | 2 | SKIP TO MAIN QUESTIONNAIRE |
| No | 3 | CONTINUE |
| Refused | 8 | |
| Not Sure / NA | 9 | |

S3. Is anyone else in the household Jewish?

| | | |
|---|---|-----------------------------------|
| Yes | 1 | SKIP TO MAIN QUESTIONNAIRE |
| Volunteered: Partially Jewish (or “Jewish and Something Else”) | 2 | SKIP TO MAIN QUESTIONNAIRE |
| No | 3 | CONTINUE |
| Refused | 8 | SEE BOX BELOW |
| Not Sure / NA | 9 | CONTINUE |

IF REFUSED BOTH S2 AND S3, TERMINATE INTERVIEW

CONTINUE WITH SCREENER QUESTIONS S4 - S7 ONLY FOR HOUSEHOLDS WHERE NO ONE IS “JEWISH”

S4. **[ASKED ONLY IF NO ONE IN HOUSEHOLD IS CURRENTLY JEWISH]**

Did anyone in the household have a Jewish mother or father? Was anyone in the household born or raised Jewish?

| | |
|---------------|---|
| Yes | 1 |
| No | 2 |
| Refused | 8 |
| Not Sure / NA | 9 |

S5. What is your ZIP Code?

S6. How many different telephone numbers (different telephone lines), not extensions - do you have coming into your household?

[RECORD # _____]

IF MORE THAN ONE TELEPHONE NUMBER, ASK Q. S6a;
OTHERWISE, SKIP TO S7.

S6a. How many of these phone numbers are usually used as a business phone, for a fax machine, or for a computer?

[RECORD # _____]

0 = None usually used as business phone/fax/computer

S7. Including yourself, how many people live in your household? Please include everyone for whom this is the primary residence, including students temporarily away at college.

[RECORD # _____]

DO NOT CONTINUE!!

THANK GRACIOUSLY AND END INTERVIEW FOR NON-JEWISH AND JEWISH ORIGIN HOUSEHOLDS.

SURVEY INTERVIEW QUESTIONS

Thank you. Your answers to the survey questions will be used to identify needs and to plan better services. We do **NOT** know your name or address. The interview is **confidential** and **anonymous**.

1. Were you born in the Greater Baltimore Area?

| | | |
|-----|---|----------------------|
| Yes | 1 | SKIP TO Q. 1C |
| No | 2 | CONTINUE |

1a. **IF NO:** Where were you born? _____

[PROBE FOR STATE / COUNTRY IF NOT USA]

1b. For how many years have you been living in the Greater Baltimore area?

_____ Years [0=Less than Six Months...IF GIVES YEAR, RECORD: Year 19__

1c. Were you born or raised Jewish? **[IF NECESSARY: Did you have a Jewish mother or father?]**

| | |
|--|---|
| Yes, born/raised Jewish | 1 |
| [Volunteered] Jewish and Something else, Partially Jewish | 2 |
| No | 3 |

1d. What is your zip code? _____

1e. Do you live in...? **[READ. DO NOT ROTATE]**

| | | |
|-------------------------|---|-------------------------------------|
| Baltimore City | 1 | ASK Q. 1F, THEN SKIP TO Q. 2 |
| Baltimore County | 2 | ASK Q. 1G |
| Carroll County | 3 | ASK Q. 1F |
| Howard County | 4 | AND 1G |
| Harford County | 5 | SKIP |
| Anne Arundel County | 6 | TO |
| Other[SPECIFY]_____ | 7 | Q.2 |

1f. At any time in your life have you lived in Baltimore COUNTY?

| | |
|-----|---|
| Yes | 1 |
| No | 2 |

1g . At any time in your life have you lived in Baltimore CITY?

| | |
|-----|---|
| Yes | 1 |
| No | 2 |

2. For how many years have you been living at your current address?

_____ Years [IF GIVES YEAR, RECORD: Year 19_____]

Born in Current Residence [SKIP TO Q. 3]

2a. Before you moved to your current address, did you live in the same zip code?

| | |
|--|---|
| Yes | 1 |
| No [IF NO: What was your prior zip code?] PREVIOUS ZIP CODE: _____ If DK ZIP CODE, Ask City/State: _____ | 2 |
| [Do Not Read] Always Lived at Current Residence | 3 |

3. In the next two-three years, how likely are you to move from your current address?
[READ SCALE]

| | |
|---------------------------------|---|
| Definitely Will Move | 1 |
| Probably will move | 2 |
| Probably will NOT move | 3 |
| Definitely Will NOT Move | 4 |

4a. In terms of a religious orientation, What is YOUR religion? Would you say it is...? [**READ CATEGORIES**]

| | | |
|---|---|---------------------|
| Judaism | 1 | CONTINUE |
| Judaism and Something Else | 2 | |
| None – no religion | 3 | SKIP TO Q. 5 |
| Other religion [Specify in Detail] _____ | 4 | |

4b. Do you consider yourself...? **[ROTATE AND READ]**

| | | |
|--------------------|---|----------|
| | Reform | 1 |
| | Conservative | 2 |
| | Orthodox | 3 |
| | Reconstructionist | 4 |
| | No Denomination [Just Jewish] | 5 |
| DO NOT READ | Messianic Jew – Jews for Jesus - Christian Hebrew TERMINATE INTERVIEW GRACIOUSLY IF MESSIANIC JEW | 6 |
| DO NOT READ | Other [Specify] _____ | 7 |

5. Including yourself, how many people live in your household? Please include everyone for whom this is the primary residence, including students temporarily away at college.

[RECORD # _____]

INTERVIEWER: If "1" PERSON HOUSEHOLD IN Q. 5 ABOVE, RECORD BELOW AS "1" in Q5a ...AND CONTINUE WITH Q. 5b.

IF "2 OR MORE" PERSON HOUSEHOLD, CONTINUE.

5a. **[ASK AS NEEDED TO CONFIRM HOUSEHOLD STRUCTURE]**

What is YOUR role in this household - family? How would you best describe your relationship to the remainder of the household? **[PROBE]**

| | |
|---|----|
| One person household (A head of household) | 1 |
| Husband/father/stepfather in family (A head of household) | 2 |
| Wife/mother/stepmother (A head of household) | 3 |
| Unmarried partner (A head of household) | 4 |
| Other Head of Household | 5 |
| Adult child age 18+ | 6 |
| Mother/Mother-in-law or Father/Father-in-law of Household Husband/Wife | 7 |
| Grandmother/Grandfather of Household Husband/Wife | 8 |
| Other relative of Household Husband/Wife | 9 |
| Roommate, friend | 10 |
| Other: | 11 |

5b. What is your current marital status? **[READ IF NECESSARY.]**

| | | |
|------------------------|----------|---------------------|
| Married | 1 | ASK 6a |
| Living Together | 2 | ASK Q. 6b |
| Separated | 3 | SKIP TO Q. 9 |
| Divorced | 4 | |
| Widowed | 5 | |
| Never Married [Single] | 6 | |

QUESTIONS 6 and 7 ONLY ASKED OF CURRENTLY MARRIED/LIVING TOGETHER RESPONDENTS.

6a. **[IF MARRIED IN Q. 5b]:** In what year did you get married? **[CURRENT MARRIAGE]**

19 _____ **[SKIP TO Q. 7a]**

6b. **[IF LIVING TOGETHER]:** In what year did you start living together?

7a. Your spouse [partner]: was he/she born or raised Jewish? [***IF NECESSARY: Did your spouse have a Jewish mother or father?***]

| | |
|--|---|
| Yes, born/raised Jewish | 1 |
| [Volunteered] Jewish and Something Else, Partially Jewish | 2 |
| No | 3 |

7b. Does your spouse [partner] currently consider himself/herself Jewish?

[INTERVIEWER: PLEASE NOTE THAT THIS IS NOT "IS YOUR SPOUSE'S RELIGION JEWISH," BUT "DOES YOUR SPOUSE CONSIDER HIMSELF/HERSELF JEWISH," EVEN IF NOT RELIGIOUS OR NO RELIGION.]

| | |
|--|---|
| Yes | 1 |
| [Volunteered] Jewish and Something else, Partially Jewish | 2 |
| No | 3 |
| DK | 9 |

8. OMITTED

***ASK Qs. 9-9d FIRST FOR RESPONDENT,
AND THEN FOR SPOUSE/PARTNER IF APPROPRIATE.***

Now, we have a few questions about your (*and your spouse's/partner's*) work and education.

9. Are you currently...? [**READ CATEGORIES AS NECESSARY**]

| | |
|------------------------------------|---|
| Employed full time | 1 |
| Employed part time – not a student | 2 |
| Full time Student | 3 |
| Part time Student | 4 |
| Retired | 5 |
| Homemaker/volunteer | 6 |
| Unemployed/Unable to work | 7 |
| Self-employed | 8 |
| Other (specify _____) | 9 |

9a. What is your highest degree of education?

| | |
|---|---|
| Doctoral Level (include MD, Lawyer) | 1 |
| Ordained Rabbi | 2 |
| Masters Level | 3 |
| Bachelors (include Nursing BSN) | 4 |
| Associates Degree/Some College/Nursing RN | 5 |
| High School Diploma | 6 |
| No Diploma | 7 |

9b. In what year were you born? [**IF NECESSARY: What is your age?**]
 [**INTERVIEWER: Convert age to year of birth.**]

19____ >>>> [**IF YEAR GIVEN, SKIP TO Q. 9d.**]

IF REFUSED, STRESS IMPORTANCE FOR PLANNING, CONFIDENTIAL, ANONYMOUS.

IF STILL REFUSAL ON YEAR OF BIRTH, ASK Q. 9c

9c. Can you just tell me if you are...?

| | |
|-------------|---|
| Under 70 | 1 |
| 70 or Older | 2 |
| Refused | 9 |

**ASK Qs. 9d and 9e ONLY IF RESPONDENT IS 70+;
OTHERWISE, SKIP TO Q. 9f.**

9d.. Do you - - **[IF MARRIED/LIVING TOGETHER: "or your spouse/partner"]** - - have any adult children living in the Greater Baltimore area - - not including those living with you?

| | | |
|-----|---|---------------------|
| Yes | 1 | CONTINUE |
| No | 2 | SKIP TO Q.9f |

9e. About how often do you/does your spouse/partner see or speak to them? **[READ]**

| | |
|---------------------------|---|
| Daily | 5 |
| Weekly | 4 |
| Monthly | 3 |
| Only on special occasions | 2 |
| Never | 1 |

RECORD GENDER OF RESPONDENT.

9f. **GENDER** of respondent

| | |
|--------|---|
| Male | 1 |
| Female | 2 |

IF Q. 5 = 1 [ONLY 1 PERSON IN HOUSEHOLD]: SKIP TO Q. 14

IF MARRIED/LIVING TOGETHER CURRENTLY, ASK Q.10+ ABOUT SPOUSE/PARTNER

IF NOT MARRIED, BUT MORE THAN ONE PERSON IN THE HOUSEHOLD, SKIP TO Q. 11.

10. What about your spouse/partner? Is he/she currently...? [**READ AS NECESSARY**]

| | |
|------------------------------------|---|
| Employed full time | 1 |
| Employed part time – not a student | 2 |
| Full time Student | 3 |
| Part time Student | 4 |
| Retired | 5 |
| Homemaker/volunteer | 6 |
| Unemployed/Unable to work | 7 |
| Self-employed | 8 |
| Other (specify _____) | 9 |

10a. What is his/her highest degree of education?

| | |
|---|---|
| Doctoral Level (include MD, Lawyer) | 1 |
| Ordained Rabbi | 2 |
| Masters Level | 3 |
| Bachelors (include Nursing BSN) | 4 |
| Associates Degree/Some College/Nursing RN | 5 |
| High School Diploma | 6 |
| No Diploma | 7 |

10b. In what year was he/she born? [IF NECESSARY: What is his/her age?]
 [INTERVIEWER: Convert age to year of birth.]

19 ____ >>>>[IF YEAR GIVEN, SKIP TO Q. 10d.]

[IF REFUSED, INDICATE IMPORTANT FOR PLANNING,
 CONFIDENTIAL, ANONYMOUS]

IF STILL REFUSAL ON YEAR OF BIRTH, ASK Q. 10c

10c. Can you just tell me if

he/she is:

| | |
|-------------|---|
| Under 70 | 1 |
| 70 or Older | 2 |

10d. CONFIRM gender of spouse / partner.

| | |
|--------|---|
| Male | 1 |
| Female | 2 |

10e. In terms of a religious orientation, what is your Spouse's/Partner's religion? Would you say it is...? [READ CATEGORIES]

| | |
|--|---|
| Judaism | 1 |
| Judaism and Something Else | 2 |
| None – no religion | 3 |
| Other religion [Specify in Detail] _____ | 4 |

11. Thank you. Other than you (and your spouse/partner) how many other persons age 18 or older live in the household? Please include students temporarily living away from home.

_____ [RECORD "0" IF NONE]

| | | |
|-----|---|--|
| Yes | 1 | IF YES, CONTINUE WITH Q. 11A |
| No | 0 | IF NO OTHER ADULTS, SKIP TO Q. 12 |

11a. **IF YES:** How old are these other adults?

**RECORD AGE FOR ALL OTHER ADULTS IN GRID:
 BEGIN WITH OLDEST ADULT POSITION.**

**THEN ASK Q. 11b - Q. 11d FOR EACH ADULT IN TANDEM -
 - BEGINNING WITH OLDEST ADULT...**

11b. Is the [GIVE AGE] adult, male or female? **[RECORD IN GRID]**

| | |
|--------|---|
| Male | 1 |
| Female | 2 |

11c. What is his/her relationship to you? **[SHOULD NOT BE "2" OR "3" – IF "2" OR "3" ... REVIEW QUESTION 10+ SEQUENCE] [RECORD IN GRID]**

| | |
|-----------------------|----|
| Spouse (husband/wife) | 2 |
| Unmarried partner | 3 |
| Roommate/House-mate | 4 |
| Son | 5 |
| Stepson | 6 |
| Daughter | 7 |
| Step daughter | 8 |
| Other relative | 9 |
| Other [_____] | 10 |

11d. Does _____ currently consider himself/herself Jewish?

[Please note that this is not “is his/her religion Jewish,” but “does he/she consider himself/herself Jewish,” even if not religious or no religion.]

| | | |
|---|---|----------------------------------|
| Yes | 1 | RECORD ANSWER ON GRID |
| [Volunteered] Yes, partially Jewish, Jewish and something else | 2 | |
| No | 3 | |

REPEAT Q. 11b - Q. 11d IN TANDEM FOR ALL ADULTS WHO USUALLY LIVE IN THE HOUSEHOLD.

12. Thank you. Are there any children 17 years of age or less who live in the household? Please include any children 17 years or younger who are temporarily living at a boarding school or college. **IF YES:** How many?

_____ [RECORD “0” IF NONE]

| | | |
|-----|---|---|
| YES | 1 | IF YES, ASK Q. 12A+ AND RECORD IN GRID |
| NO | 0 | IF NO CHILDREN, SKIP TO Q. 14 |

12a. **IF YES:** How old are these children (starting with oldest child)?

[IF RESPONDENT IS HESITANT]: Let me assure you all of your answers are confidential. We will not be asking the children’s names. It just makes it easier to ask questions identifying the children by age and gender.

**RECORD AGE IN GRID.
THEN ASK Qs. 12b-12d FOR EACH CHILD IN TANDEM - -
BEGINNING WITH OLDEST CHILD.**

12b. Is the [GIVE AGE] child, male or female? **[RECORD IN GRID]**

| | |
|--------|---|
| Male | 1 |
| Female | 2 |

12c. What is his/her relationship to you? [**READ IF NECESSARY - RECORD IN GRID**]

| | |
|-----------------------|---|
| Son | 5 |
| Stepson | 6 |
| Daughter | 7 |
| Stepdaughter | 8 |
| Other [specify _____] | 9 |

12d. Are they all [the children in this household] being raised Jewish?

| | | |
|------------------------|---|--|
| Yes, all raised Jewish | 1 | RECORD "1" FOR EACH CHILD IN GRID |
| NO | 2 | ASK 12e FOR EACH CHILD IN GRID |

12e. [**IF ALL CHILDREN NOT BEING RAISED JEWISH: ASK FOR EACH CHILD**]

Is the child who is [GIVE AGE/SEX AS NEEDED] being raised: [**READ**]

| | | |
|---------------------------|---|---|
| Jewish | 1 | RECORD ANSWER IN PRIMARY GRID FOR EACH CHILD |
| Jewish and something else | 2 | |
| Not being raised Jewish | 3 | |
| Have not decided yet | 4 | |

REPEAT AND RECORD Qs. 12b-12c , Q12e IF NECESSARY - FOR ALL CHILDREN IN HOUSEHOLD

13. OMITTED

14. Over the past twelve months, how frequently have you [or your spouse/partner] attended services at a congregation [synagogue or temple]? [**READ AS NECESSARY**]

| | |
|--|--|
| Never | |
| Only on high holidays, special events [Rosh Hashanah, Yom Kippur, Bar Mitzvah, Wedding] | |
| A few times a year [1-5] | |
| Six – eleven times a year | |
| Once or twice a month | |
| Once a week or more | |
| Other [specify details] _____ | |

15. Do you/does your household belong to / pay dues to a congregation [temple or synagogue] in Greater Baltimore?

| | | |
|-----|---|----------------------|
| Yes | 1 | CONTINUE |
| No | 2 | SKIP TO Q. 17 |

16. Can you PLEASE spell the name of the congregation or congregations [temple or synagogue] to which you/your household pays dues in Greater Baltimore? [RECORD NAME – INDICATE NUMBER FROM LIST APPENDED FOR INTERVIEWERS – ORGANIZED BY DENOMINATION]

17. Other than a congregation [synagogue/temple], do you [or does anyone else in the household belong to or participate in the activities of any other Jewish organization in Greater Baltimore? Like Hadassah [Ha-das-sah], the JCC [Jewish Community Center], or B'nai Brith [B'Nay Brith]?

| | |
|-----|---|
| Yes | 1 |
| No | 2 |

18+ Now, we would like to ask some questions about JEWISH OBSERVANCE in your household. We'll be using a scale of "Always," "Usually," "Sometimes," or "Never."

| | |
|-----------|---|
| Always | 4 |
| Usually | 3 |
| Sometimes | 2 |
| Never | 1 |

Do you or does someone else in the household... [**READ & ROTATE QUESTIONS**]
...always, usually, sometimes, never?

- 18a. Light Sabbath candles on Friday night? _____
- 18b. Participate in a Passover Seder? (Say-der) _____
- 18c. Fast on Yom Kippur? (Yom key-poor) _____
- 18d. Light Hanukkah candles? (Hah-new-kah) _____
- 18e. Do you keep kosher inside your home?

| | |
|-----|---|
| Yes | 1 |
| No | 2 |

19. To what extent do you feel like you are part of the Jewish community of BALTIMORE?

| | |
|---------------|---|
| A lot | 4 |
| Some | 3 |
| Only a little | 2 |
| Not at all | 1 |

20+ In the past *three* years have you...? [**READ & ROTATE STATEMENTS.**]

| | YES | NO | DK |
|--|------------|-----------|-----------|
| 20a. Engaged in Jewish Study with a group or organization? | 1 | 2 | 9 |
| 20b. Visited a Jewish Museum [Includes Holocaust Museum]? | 1 | 2 | 9 |
| 20c. Attended a Jewish cultural event - - Jewish music, Jewish theater, film, dance or art? | 1 | 2 | 9 |

ASK Qs. 21+ - 24 ASKED ONLY IF RESPONDENT IS JEWISH (FROM SCREENER QUESTION S2) IF RESPONDENT IS NON-JEWISH, SKIP TO INSTRUCTIONS BEFORE Q. 25.

21+ Now I'm going to read you some statements. For each one, please tell me if it's "Very important," "Somewhat important," "Not very important," or "Not at all important" to you? [**READ AS NECESSARY**] [**ROTATE SCALE**]

| | | |
|----------------------|---|----------------|
| Very Important | 4 | RECORD |
| Somewhat Important | 3 | ANSWERS |
| Not very important | 2 | BELOW |
| Not at all important | 1 | |

The first/next statement is" ... [**READ & ROTATE STATEMENT**].

Would you say it is [**READ SCALE**] to you?

- 21a. Being Jewish? _____
- 21b. Being Part of the Jewish Community of Baltimore? _____
- 21c. Spending time with Jewish friends? _____
- 21d. Having Jewish people marry other Jewish people? _____
22. As a child or teenager, did you ever attend an overnight camp with Jewish content?

| | |
|-----|---|
| Yes | 1 |
| No | 2 |

- 22a. As a child or teenager, were you ever a member of a Jewish youth group?

| | |
|-----|---|
| Yes | 1 |
| No | 2 |

22b. Did you ever receive any formal Jewish education [IF NECESSARY: IN A SCHOOL OR SYNAGOGUE SETTING] as a child or teenager?

| | | |
|-----|---|----------------------|
| Yes | 1 | CONTINUE |
| No | 2 | SKIP TO Q. 23 |

- 22c. For how many years? _____

- 22d. Did you ever attend a **full time** Jewish Day School?

| | | |
|-----|---|----------------------|
| Yes | 1 | CONTINUE |
| No | 2 | SKIP TO Q. 23 |

22e. For how many years? _____

23. As a child or teenager, did you ever travel to Israel?

| | |
|-----|---|
| Yes | 1 |
| No | 2 |

24. As an adult [18 years or older], have you traveled to Israel?

| | |
|-----|---|
| Yes | 1 |
| No | 2 |

IF NO CHILDREN IN HOUSEHOLD, SKIP TO Q. 32.

IF ANY CHILDREN AGE 5-17 IN HOUSEHOLD, CONTINUE WITH Q. 25.

IF ALL CHILDREN ARE UNDER AGE 5 ONLY, SKIP TO Q. 31.

25. Now, we have a few questions about the education of children in the household. What type of school is [OLDEST CHILD 5-17] going to?

[READ CATEGORIES] [RECORD IN MATRIX.]

| | | |
|---|---|---|
| Jewish Day School – Full-time Jewish School | 1 | Skip to next child; if no other children Ages 5-17, skip to Q. 29 CONTINUE |
| Public School | 2 | |
| Non-Jewish Private School | 3 | |
| At home full-time schooling | 4 | |
| Already completed school | 5 | |

26. Has this child ever participated in any type of Jewish education? ***[RECORD CODE IN MATRIX BELOW.]***

| | | |
|-----|---|--|
| Yes | 1 | CONTINUE |
| No | 2 | SKIP TO NEXT CHILD IF APPLICABLE. |

27. Is this child currently PARTICIPATING in any type of Jewish education? ***[RECORD CODE IN MATRIX BELOW.]***

| | |
|-----|---|
| Yes | 1 |
| No | 2 |

28. Has this child ever attended a Jewish Day School or Jewish Pre-School?
[RECORD BELOW]

| | |
|-----|---|
| Yes | 1 |
| No | 2 |

MATRIX FOR Q. 25 - Q28

| CHILD 5-17 | Q. 25 | Q. 26 | Q. 27 | Q. 28 |
|------------------------------|-------|-------|-------|-------|
| OLDEST CHILD | | | | |
| 2 nd OLDEST CHILD | | | | |
| 3 rd OLDEST CHILD | | | | |
| 4 th OLDEST CHILD | | | | |
| 5 th OLDEST CHILD | | | | |
| 6 th OLDEST CHILD | | | | |
| 7 TH OLDEST CHILD | | | | |
| 8 TH OLDEST CHILD | | | | |

29+ Has your child / Have ANY of your children ages 5-17 EVER...?

| | <u>YES</u> | <u>NO</u> | <u>DK</u> |
|---|------------|-----------|-----------|
| 29a. Been involved in weekend or after-school activities under Jewish auspices? | 1 | 2 | 9 |
| 29b. Gone to a summer overnight camp with Jewish content? | 1 | 2 | 9 |
| 29c. Gone on a trip to Israel? | 1 | 2 | 9 |

30. How important is it to you that your child has [your children ages 5-17 have] Jewish friends?

| | |
|----------------------|---|
| Very important | 4 |
| Somewhat important | 3 |
| Not very important | 2 |
| Not at all important | 1 |

IF ANY CHILD/CHILDREN UNDER THE AGE OF FIVE YEARS, ASK Q. 31; OTHERWISE, SKIP TO Q. 32.

31. Is this child (are these children) enrolled in a Jewish pre-school?

| | |
|-------|---|
| Yes | 1 |
| No | 2 |
| DK/NA | 9 |

ASK ALL RESPONDENTS.

32. Which one of the following three statements comes closest to your position regarding American Jews' financial contributions to Israel? **[READ]**

| | | |
|--------------------|---|---|
| | It is just as important as ever to contribute money to Israel | 3 |
| | It is somewhat less important now than in the past to contribute, but still important | 2 |
| | It is no longer important to contribute money to Israel | 1 |
| DO NOT READ | Has never been important | 0 |
| | DK/NA | 9 |

33. I'm going to read you a list of organizations. Please tell me how familiar you are with each one, using a scale of "Very familiar," "Somewhat familiar," "Not very familiar," or "Not at all familiar?"

| | |
|---------------------|---|
| Very familiar | 4 |
| Somewhat familiar | 3 |
| Not very familiar | 2 |
| Not at all familiar | 1 |

The first/next organization is **[ROTATE and READ]**. Would you say you are **[READ SCALE]** with this organization?

- 33a. Baltimore Jewish Council _____
- 33b. Jewish Family Services in Baltimore _____
- 33c. Jewish Addiction Services _____
- 33d. Hebrew Free Loan _____
- 33e. Jewish Information Service _____
- 33f. THE ASSOCIATED [The Jewish Community Federation of Baltimore]

- 33g. JCC: Jewish Community Center [ANY JCC IN BALTIMORE]

- 33h. CHANA [Han-nah] - Jewish Domestic Violence program _____

ASK Q. 34 ONLY IF THE RESPONDENT IS VERY/SOMEWHAT FAMILIAR WITH THE ASSOCIATED (Q. 33f)

OTHERWISE, SKIP TO Q. 35.

34. Compared to other charities that you are familiar with, would you say that THE ASSOCIATED spends more of the money that it raises on overhead, or less on overhead than other charities? **[DO NOT READ “ABOUT THE SAME,” BUT RECORD IF RESPONDENT INDICATES THAT RESPONSE]**

| | | |
|--------------------|------------------|---|
| | More on Overhead | 3 |
| Do not read | About the Same | 2 |
| | Less on Overhead | 1 |
| Do not read | No Opinion | 0 |
| | Don't Know | 8 |

ASK ALL RESPONDENTS.

35. Again, We are **NOT** asking for contributions, but the organized Jewish community is interested in understanding if GREATER BALTIMORE Jewish households contribute to charitable causes. During 1998, did your household contribute to any charity or cause that is **NOT** specifically Jewish - - like the United Way, a cancer charity, a museum ,college alumni association, etc.?

| | | |
|-----|---|----------------------|
| Yes | 1 | CONTINUE |
| No | 2 | SKIP TO Q. 36 |

- 35a. In total - as best you can estimate - was the amount your household contributed in 1998 to NON Jewish charities/causes/organizations under or over \$1,000?

| | | |
|----------------------|---|----------------------|
| Under \$1,000 | 1 | CONTINUE |
| \$1,000 or more | 2 | |
| Don't Know / Refused | x | SKIP TO Q. 36 |

- 35b. *[READ UNDER/OVER \$1,000 SCALE AS APPROPRIATE]*

[IF LESS THAN \$1,000]: Was it...?
[READ]

| | |
|------------------------------------|---|
| Less than \$100 | 1 |
| \$100 or more, but less than \$500 | 2 |
| \$500 but less than \$1,000 | 3 |
| DK / Refused | X |

[IF \$1,000 or MORE]: Was it...?
[READ]

| | |
|-------------------------------|---|
| \$1,000 but less than \$5,000 | 4 |
| \$5,000 or more | 5 |
| DK / Refused | X |

36. During 1998, did your household contribute to THE ASSOCIATED?

| | | |
|-----|---|-----------------------|
| Yes | 1 | CONTINUE |
| No | 2 | SKIP TO Q. 36D |

- 36a. In total - as best you can estimate - was the amount your household contributed in 1998 to THE ASSOCIATED under or over \$1,000?

| | | |
|--------------------|---|-----------------------|
| Under \$1,000 | 1 | CONTINUE |
| \$1,000 or more | 2 | |
| Don't Know/Refused | x | SKIP TO Q. 36C |

- 36b. *[READ UNDER/OVER \$1,000 SCALE AS APPROPRIATE]*

[IF LESS THAN \$1,000]: Was it...?
[READ]

| | |
|------------------------------------|---|
| Less than \$100 | 1 |
| \$100 or more, but less than \$500 | 2 |
| \$500 but less than \$1,000 | 3 |
| DK/Refused | X |

[IF MORE THAN \$1,000]: Was it...?
[READ]

| | |
|-------------------------------|---|
| \$1,000 but less than \$5,000 | 4 |
| \$5,000 or more | 5 |
| DK/Refused | X |

ASK ALL RESPONDENTS WHO CONTRIBUTED TO THE ASSOCIATED

36c. We are interested in knowing how important the following statements were to you in your decision to contribute to THE ASSOCIATED in 1998. The first statement is... [READ AND ROTATE]. Would you say it was “very important,” “somewhat important,” “not very important” or “not at all important” in your decision to contribute to THE ASSOCIATED in 1998?

| | |
|----------------------|---|
| Very important | 4 |
| Somewhat important | 3 |
| Not very important | 2 |
| Not at all important | 1 |

- 36c1 The Jewish value of Tzedakah, (Suh-dak-kah) social justice or concern for the poor _____
- 36c2 Combating Anti-Semitism _____
- 36c3 Helping Jewish people in Baltimore maintain their Jewish identity _____
- 36c4 Helping Jewish people in Baltimore receive needed social services or economic help _____
- 36c5 Helping Former Soviet Union Jews in Baltimore with jobs, services _____
- 36c6 Helping Israel and needy Jewish people in Israel _____

SKIP TO Q. 37

36d. [ONLY ASKED IF DID NOT CONTRIBUTE TO ASSOCIATED IN 1998]

What was the most important reason that your household did not contribute to THE ASSOCIATED [Federation] in 1998?

[RECORD VERBATIM; CIRCLE APPROPRIATE CODE; then continue with Q. 37]

| | |
|---|----|
| Cannot Afford to Give – Money Issues | 1 |
| Synagogue – Jewish School already costs a lot | 2 |
| Not Religious – Not “Practicing” Jew | 3 |
| Critical comments re: Federation [RECORD ABOVE] | 4 |
| They do not give enough to Day Schools / Jewish Education | 5 |
| Not familiar with Federation | 6 |
| Just Moved Here | 7 |
| No one asked me | 8 |
| Prefer to give to individual charities directly | 9 |
| Prefer to Give to Other Jewish organizations | 10 |
| Prefer to Give to Non-Jewish charities | 11 |
| Do not contribute to any charity | 12 |
| No particular reason | 13 |
| Miscellaneous reasons _____ | 14 |

37. During 1998, other than to THE ASSOCIATED, did your household contribute to ANY OTHER JEWISH CHARITY, CAUSE, OR ORGANIZATION or to Synagogues/Temples over and above membership fees/dues?

| | | |
|-----|---|----------------------|
| Yes | 1 | ASK Q. 37A |
| No | 2 | SKIP TO Q. 38 |

- 37a. Excluding the amount *[IF ANY]* that you gave to THE ASSOCIATED - - as best as you can estimate - was the amount of money your household contributed in 1998 to ALL OTHER JEWISH CHARITIES/CAUSES under or over \$1,000?

| | | |
|--------------------|---|----------------------|
| Under \$1,000 | 1 | CONTINUE |
| \$1,000 or more | 2 | |
| DON'T KNOW/Refused | X | SKIP TO Q. 38 |

- 37b. *[READ UNDER/OVER \$1,000 SCALE AS APPROPRIATE]*

*[IF LESS THAN \$1,000]: Was it...?
[READ]*

| | |
|------------------------------------|---|
| Less than \$100 | 1 |
| \$100 or more, but less than \$500 | 2 |
| \$500 but less than \$1,000 | 3 |
| DK/Refused | x |

*[IF MORE THAN \$1,000]: Was it...?
[READ]*

| | |
|-------------------------------|---|
| \$1,000 but less than \$5,000 | 4 |
| \$5,000 or more | 5 |
| DK/Refused | X |

38. Are you now or have you in the past five years, served as a COMMITTEE MEMBER OR A BOARD MEMBER of ANY charitable / not- for - profit organization like the Girl Scouts, United Way, a Museum, or a congregation (Synagogue/Temple) or a Jewish Organization?

| | | |
|-----|---|---------------------|
| Yes | 1 | ASK Q. 38A. |
| No | 2 | SKIP TO Q.39 |

38a. Was that for **[READ:]** a Jewish Organization/Cause, a non-Jewish Cause/Charity, or for both a Jewish and a Non-Jewish Cause?

| | |
|--------------------------|---|
| Jewish Organization Only | 1 |
| Non-Jewish Cause Only | 2 |
| Both | 3 |

39. Are you now or have you ever served as A VOLUNTEER for ANY charitable / not- for - profit organization like the Girl Scouts, United Way, a Museum, a congregation (Synagogue/Temple) or a Jewish Organization?

| | | |
|-----|---|----------------------|
| Yes | 1 | ASK Q. 39A. |
| No | 2 | SKIP TO Q. 40 |

39a. Was that for **[READ:]** a Jewish Organization/Cause, a non-Jewish Cause/Charity, or for both a Jewish and a Non-Jewish Cause?

| | |
|--------------------------|---|
| Jewish Organization Only | 1 |
| Non-Jewish Cause Only | 2 |
| Both | 3 |

40+. **For statistical purposes, we need to ask a few questions.**

40. **Are you a registered voter?**

| | |
|-----|---|
| Yes | 1 |
| No | 2 |

41. **In terms of the Internet, do you use/access the Internet or e-mail at least once a week?**

| | | |
|-----|---|----------------------|
| Yes | 1 | CONTINUE |
| No | 2 | SKIP TO Q. 42 |

41a. Is that **[READ:]** at work, at home, or both?

| | |
|---------|---|
| At Work | 1 |
| At Home | 2 |
| Both | 3 |

41b. Have you visited any Jewish websites?

| | |
|-----|---|
| Yes | 1 |
| No | 2 |
| DK | 9 |

42. Which two **RADIO** stations do you listen to most often? [PROMPT IF NECESSARY]

1. _____ [LETTERS, NUMBERS, etc.]
2. _____ [LETTERS, NUMBERS, etc.]
3. No particular station
4. Do not listen to radio

42a. Which TV station do you watch most for local news? [**PROMPT IF NECESSARY**]

1. Channel 2 ABC [W-MAR]
2. Channel 11 NBC [W-BAL]
3. **Channel 13 CBS [W-JZ]**
4. **Channel 22 PBS [W-MPT]**
5. **Channel 45 FOX [W-BFF]**
6. **OTHER:** _____
7. **NO PARTICULAR STATION**
8. **DO NOT WATCH TV NEWS**

43+. Now, do you [or any member of your household]: read ... frequently, occasionally, never? [ROTATE AND READ]

| | <u>Frequently</u> | <u>Occasionally</u> | <u>Never</u> |
|---|-------------------|---------------------|--------------|
| 43a. <i>The Baltimore Business Journal?</i> | 1 | 2 | 3 |
| 43b. <i>The Wall Street Journal?</i> | 1 | 2 | 3 |
| 43c. The Baltimore Sun? | 1 | 2 | 3 |
| 43d. <i>The New York Times?</i> | 1 | 2 | 3 |
| 43e. <i>The Baltimore Jewish Times?</i> | 1 | 2 | 3 |
| 43f. <i>The Owings Mills Times?</i> | 1 | 2 | 3 |
| 43g. <i>The City Paper?</i> | 1 | 2 | 3 |
| 43h. Any Other Paper? RECORD: _____ | 1 | 2 | |
| _____ | 1 | 2 | |

44. Is there anyone IN THE HOUSEHOLD - - including yourself - - who needs help with housework, dressing and undressing, taking a bath or a shower, walking up and down stairs, or preparing meals? **[IF ASKED, HELP CAN BE FROM ANOTHER PERSON OR DEVICE LIKE A CANE, WALKER OR WHEELCHAIR.]**

| | | |
|-----|---|----------------------|
| Yes | 1 | CONTINUE |
| No | 2 | SKIP TO Q. 45 |

44a. Does this person / Do you [**ANYONE IF MULTIPLE PEOPLE NEED HELP**] require supervision or assistance on a daily basis?

| | |
|-----|---|
| Yes | 1 |
| No | 2 |

45. Is there anyone living OUTSIDE YOUR HOUSEHOLD [parent, grandparent, etc.] for whom you – or anyone else in your household - - are a “care-giver, that is you regularly help take care of that person in terms of housework, healthcare, meals, clothing or bathing?

| | | |
|-----|---|----------------------|
| Yes | 1 | CONTINUE |
| No | 2 | SKIP TO Q. 46 |

- 45a. Is this person living... **[READ]**? **[IF MORE THAN ONE PERSON: Are these people that you are helping living... *[READ]***?

| | |
|---|---|
| In Their Own Home | 1 |
| In A Nursing Home or Assisted Living | 2 |
| In Both Places [IF TWO OR MORE PERSONS] | 3 |
| Other [SPECIFY:] _____ | 4 |

46. Do you have a will?

| | |
|------------|---|
| Yes | 1 |
| No | 2 |
| DK/Refused | 9 |

47. Do you live in... **[READ]?**

| | |
|---|---|
| A Private House / Attached House | 1 |
| An Apartment House | 2 |
| Condo/townhouse | 3 |
| An Assisted Living Facility | 4 |
| An Independent Living Retirement Facility | 5 |
| A Nursing Home | 6 |
| Other [SPECIFY]: _____ | 7 |

48. Do you own or rent your residence?

| | |
|------|---|
| Own | 1 |
| Rent | 2 |

49. Which of the following statements would best describe your household's present financial situation? **[READ STATEMENTS: [IF NECESSARY: "THESE QUESTIONS ARE VERY IMPORTANT FOR THE JEWISH COMMUNITY'S PLANNING PURPOSES."]**

| | | |
|--------------------|---------------------------------|---|
| | Cannot make ends meet | 1 |
| | Just managing to make ends meet | 2 |
| | Have enough money | 3 |
| | Have some extra money | 4 |
| Do not Read | DK/Refused | 8 |

50. In 1998 was your household income before taxes...?

| | | |
|----------------|---|-----------------------------|
| Under \$25,000 | 1 | SKIP TO Q. 50A |
| Over \$25,000 | 2 | CONTINUE WITH Q. 50B |
| Refused | x | SKIP TO Q. 51 |

IF RESPONDENT IS RELUCTANT OR REFUSES, READ:

The categories are quite broad. Income is an important variable for community leaders to help them plan for the community. All responses are confidential and anonymous. If you are still uncomfortable, then you obviously do not have to answer. And, please remember that I do not know your name or address.

50a. Can you tell me if it is...?

| | | |
|-----------------------|---|--------------------------|
| Under 15K | 1 | SKIP TO Q. 51 |
| 15K but less than 25K | 2 | |
| Refused | x | |

50b. Can you tell me if it is...?

| | |
|-------------------------|---|
| 25K but less than 50K | 3 |
| 50K but less than 100K | 4 |
| 100K but less than 150K | 5 |
| Over 150K | 6 |
| Refused | X |

51. Does anyone in your household – including you - have a cell phone?

| | |
|-----|---|
| Yes | 1 |
| No | 2 |

51a. **[Not including the cell phone]:** How many different telephone numbers - - different telephone lines, not extensions - - do you have coming into your household?

RECORD # _____

***IF MORE THAN ONE TELEPHONE NUMBER, CONTINUE.
OTHERWISE, SKIP TO INSTRUCTIONS BEFORE Q. 53.***

51b. How many of these phone numbers coming into your household **[NOT INCLUDING THE CELL PHONE]** are usually used as a business phone, for a fax machine, or for a computer?

RECORD # _____ [0 = None usually used as business phone/fax/computer].

52. OMITTED

**ASK Qs. 53 - 53b ONLY IF SAMPLING FRAME IS RDD UNLISTED –
IN ANY AREA. OTHERWISE, SKIP TO Q. 54.**

53. Please do not give me your exact street address - but we want to be able to draw a map of the areas in which Baltimore Jewish households live, partially to help in planning.

Would you please tell me the name of the street/avenue on which you live?
[INTERVIEWER; IF NECESSARY STRESS CONFIDENTIALITY, ONLY DR. SUNDEL AND DR. RON MILLER WILL HAVE ACCESS]

IF REFUSED STREET NAME, SKIP TO Q. 53b.

53a. And in what hundred range - - 100, 200, 300 do you live? **[RECORD AND SKIP TO Q. 54.]**

IF REFUSED HUNDRED RANGE, CONTINUE.

53b. **[IF REFUSES]: Could you tell me the name of a nearby major intersection?**

54. Thank you so much. This completes the formal survey. Your answers will be extremely helpful in shaping future decisions about Jewish community programs and services. There may be some group discussions / focus groups that will be held later to talk more about some of the questions we have asked you. Would it be okay if we called you in a few months to see if you have the time to join the group discussions?

| | |
|---------------------|---|
| Yes | 1 |
| Not Sure - Hesitant | 2 |
| NO | 3 |

END INTERVIEW: I would like to thank you for your cooperation. **PLEASE END INTERVIEW GRACIOUSLY.**

DEMOGRAPHIC GRID

RECORD ALL OTHER ADULT & CHILD DEMOGRAPHIC INFORMATION IN GRID FROM OLDEST TO YOUNGEST.

| <u>ADULT</u> HOUSEHOLD MEMBER | Q. 11a AGE | Q. 11b GENDER M=1 F=2 | Q. 11c RELATIONSHIP TO RESPONDENT | Q. 11d CONSIDER SELF JEWISH? (ADULTS) |
|--|-----------------------------|--|--|--|
| RESPONDENT | ☆☆ | ☆☆ | ☆☆ | ☆☆ |
| SPOUSE/partner | ☆☆ | ☆☆ | ☆☆ | ☆☆ |
| OLDEST ADULT | | | | |
| 2nd OLDEST ADULT | | | | |
| 3rd OLDEST ADULT | | | | |
| 4th OLDEST ADULT | | | | |
| 5th OLDEST ADULT | | | | |
| <u>CHILDREN</u> | Q. 12a AGE | Q. 12b GENDER M=1 F=2 | Q. 12c RELATIONSHIP TO RESPONDENT | Q. 12d/12e* RAISED AS JEWISH?* |
| OLDEST CHILD | | | | |
| 2nd OLDEST CHILD | | | | |
| 3rd OLDEST CHILD | | | | |
| 4th OLDEST CHILD | | | | |
| 5th OLDEST CHILD | | | | |
| 6th OLDEST CHILD | | | | |
| 7TH OLDEST CHILD | | | | |
| 8TH OLDEST CHILD | | | | |

***IF 12d = YES, RECORD "1" FOR ALL CHILDREN**