

# The 2005 Detroit Jewish Population Study



## MAJOR THEMES AND FINDINGS REPORT

# THE 2005 DETROIT JEWISH POPULATION STUDY

## MAJOR THEMES AND FINDINGS



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November 2006  
Heshvan 5767

## JEWISH FEDERATION OF METROPOLITAN DETROIT

On behalf of the Combined Boards of the Jewish Federation and United Jewish Foundation, we are very pleased to present this *Major Themes Report* of the comprehensive 2005 Detroit Jewish Population Study. The last population study was conducted in 1989. Since then, many changes have occurred in the social and demographic characteristics of our community. Some of these changes reflect developments in the American Jewish population generally, while others are particular to Metropolitan Detroit. Our Population Study confirms that we are a very generous, deeply rooted Jewish community involved in Jewish activities, with a strong sense of affiliation and identification with Israel. It also reveals that we have fewer Jews living here than in 1989 and that we are an aging community with an out-migration of younger adults. All of these findings present both challenges and opportunities for all of us.

The Study serves as an indispensable tool for addressing these challenges and opportunities, by providing us with important data that will assist the Federation, local agencies and area synagogues in setting their agenda and in advancing major planning and service initiatives. It will also assist the Federation in raising the necessary resources to support human welfare, Jewish education, and cultural services required by the Jewish community both locally and overseas. A number of specific follow up studies are being planned based on the data.

We were most fortunate to have Ira Sheskin, Ph.D., Associate Professor, Department of Geography and Regional Studies and Director of the Jewish Demography Project of the Sue and Leonard Miller Center for Contemporary Judaic Studies at the University of Miami as the Study Director. Using state-of-the-art methodology, Dr. Sheskin brought his expertise having done 37 similar studies. We are confident that the greatest possible degree of reliability and accuracy has been attained.

We wish to give special thanks to the donors of the Population Study whose support enabled it to become a reality. We also want to thank all the members of our Population Study Steering Committee and our staff, who devoted countless hours coming to meetings, giving input into the study process and questionnaire and helping with follow up activities. Please see the list of donors and the list of committee members at the back of this report.

This study belongs to the entire Jewish community. We urge its use by all community organizations, as together we seek to advance Jewish life and continuity, take care of our elders and other vulnerable populations and ensure the safety and survival of our brethren, locally, nationally, in Israel and around the world. May our community go from strength to strength.

Sincerely,



Lynda Giles



Michael Stein

Population Study Co-Chairs

# INTRODUCTION

## TABLE OF CONTENTS

	Page
Introduction. . . . .	3
Major Themes of the Study. . . . .	10
Atlas Section. . . . .	22
Major Findings. . . . .	26
Comparisons with Other Jewish Communities. . . . .	40
Acknowledgments. . . . .	46

**R**esearch and planning based upon sound information have become essential components of the activities of the organized American Jewish community. More than 55 scientific community studies have been completed in American Jewish communities since 1986, covering more than 80% of American Jews. National Jewish Population Surveys (NJPS) were conducted by the Council of Jewish Federations in 1971 and 1990 and by United Jewish Communities in 2000-01.

This report will assist the Jewish Federation of Metropolitan Detroit (*Jewish Federation*), Jewish agencies, local synagogues, and Jewish organizations in developing the community's strengths and in designing projects and programs to address its needs. It will provide information to help the community set priorities and guide decision-making in the 21<sup>st</sup> century.

## PURPOSES OF THE STUDY

**F**Three major driving forces helped to define the need for, and the nature of, this study.

**First**, the 1990 and 2000-01 National Jewish Population Surveys and their reports of significant rates of intermarriage and issues of Jewish continuity have seriously impacted the agenda of the American Jewish community. Concern about Jewish continuity is as great in Detroit as in any other community. This study was designed, in part, to provide the Jewish Federation, Jewish agencies, local synagogues, and Jewish

organizations with information to enable them to provide services and programs that contribute to the development of a Jewish community that will offer compelling reasons for all Jews to maintain their Jewish identity and remain active members of the community.

**Second**, complex decisions must be made by the Jewish Federation and its agencies. This study provides data to assist in the Jewish Federation's traditional role as a funder of social service agencies and Jewish educational programs. Questions were asked which will assist the Jewish Federation and Jewish organizations and agencies that provide, or are concerned with, social and educational services. This study finds that the population of Detroit is diverse demographically (with large numbers of both children and elderly) and, as a result, the social service network and Jewish educational programs are critical to the continuing strength of the community. This study provides the data to help fine tune this network and prioritize the services offered.

**Third**, while the Jewish Federation plays a central role in Jewish fund raising in Detroit, it is felt that the potential for increased giving across the community is clear. To help meet Jewish needs in Detroit, Israel, and around the world, questions were designed to collect information helpful to financial resource development.

## METHODOLOGY

**T**his study of the Detroit Jewish community consists of a Telephone Survey of 1,274 Jewish households in Detroit, a DJN Counting Project, and a Jewish Institutions Survey.

## THE TELEPHONE SURVEY

**T**he results in this report are based upon a Telephone Survey consisting of 1,274 24-minute telephone interviews. 403 interviews



## INTRODUCTION

were conducted from a random digit dialing (RDD) sample and 871 interviews were conducted from a Distinctive Jewish Name (DJN) sample.

In RDD surveys, random telephone numbers are generated by a computer. When these random numbers were dialed, there was no guarantee that a household, let alone a Jewish household, would be reached. The introduction asked whether anyone in the household was born or raised Jewish or is currently Jewish. 64% of respondents answered this question. In total, 10,663 different numbers were dialed more than 80,200 times to obtain the 403 RDD telephone interviews.

The RDD methodology is necessary for a study to obtain results that accurately represent a population. The major advantage of this methodology is that it produces a random sample of Jewish households to be interviewed. The RDD methodology also has the advantages of generating a high survey cooperation rate (67% in Detroit) guaranteeing anonymity to respondents, and providing the ability to interview households with unpublished telephone numbers. Perhaps more importantly, the RDD methodology does not rely upon Jewish households making themselves known to the Jewish community by joining a synagogue, the Jewish Community Center, or other Jewish organizations, or by donating money to a Jewish fundraising campaign. Thus, a more accurate representation of the Jewish community should be obtained with the RDD methodology than with telephone directory methods or methods that rely upon randomly selecting households from Jewish organization mailing lists.

After the completion of the RDD Telephone Survey, an additional 871 telephone interviews were conducted from households with a DJN listed in the current CD telephone directory. This greatly facilitated the project: on average, one RDD interview was completed every three hours; one DJN interview was completed every 72 minutes.

The RDD sample was compared to the DJN sample on a number of key variables. It was found (using chi-square tests) that these two samples differed significantly on several key variables. Appropriate weighting factors were applied to correct the demographic bias introduced by DJN sampling. With these weighting factors applied, no statistically significant differences were seen between the RDD and DJN samples on any of the key variables.

Meetings were held in which community rabbis, Jewish agency executives and lay leadership, and Jewish Federation staff, and the Detroit Jewish Population Study Steering Committee contributed to the development of the questionnaire.

The field work was conducted by International Communications Research (ICR), a market research firm in Media, PA. ICR conducted the 1990 National Jewish Population Survey as well as more than ten other local Jewish community studies.

The Telephone Survey was conducted in November and December 2005. To facilitate contacting respondents, each telephone number was dialed at least ten times. Interviews were conducted from 9:00 a.m. to 9:00 p.m. No interviewing was done on Friday evening or Saturday. The Telephone Survey was conducted from the offices of ICR in Media, PA.

### TELEPHONE SURVEY RELIABILITY

The sample size of 1,274 is adequate so that we can be 95% certain that the margin of error for the overall results (the results when examining all 1,274 interviews) is no greater than  $\pm 2.7\%$ . When results are *not* based upon the total sample size of 1,274 (for example, when results are presented for households with elderly persons), the margin of error is greater than  $\pm 2.7\%$ . See Chapter 2 in the *Main Report* for a detailed discussion of sample size and margin of error.

# INTRODUCTION

## JEWISH INSTITUTIONS SURVEY

Brief surveys were administered to the synagogues in Detroit, the Jewish Community Center, the Jewish day schools, and the Jewish Federation. These surveys primarily collected information on membership levels and enrollments in various programs.

## USE OF THIS REPORT

**R**eaders are cautioned that not all data that justify the statements contained in this *Summary Report* are reproduced herein. See the *Main Report* for more complete results.

Demographic data are easily misunderstood. The data in the text, tables, and graphs in this report should be examined carefully. The most common error in interpretation occurs when readers do not concentrate on the *nature of the denominator* (or base) *used in calculating a percentage*. As an example, note that this study reports that 32% of *Jewish respondents age 65 and over* identify as Conservative. Yet, 47% of *Jewish respondents who identify as Conservative* are age 65 and over.

Another common error is to interpret results in terms of the number of *households* when results are shown in terms of the number of *persons*, or vice versa.

The careful reader will notice small differences in the percentages and numbers of households and persons shown in various parts of this report. In the tables, not all columns and rows add up precisely. In some cases, the reported percentages in the text, tables, and graphs do not sum to 100%. The differences are due to rounding.

## DEFINITIONS

### **J**ewish Person

A *Jewish person* is any person who was born Jewish, was raised Jewish, or currently considers himself/herself Jewish (*irrespective* of formal conversion). Whether a person was born Jewish, was raised Jewish, or currently considers himself/herself Jewish is based on self-definition. A person who was born Jewish or raised Jewish (excluding any such person who has formally converted to another religion or who regularly attends religious services of another religion [*irrespective* of formal conversion to another religion]) but currently considers himself/herself to be secular, agnostic, atheist, non-practicing, non-religious, non-observant, nothing, no religion, or a non-Western religion is considered to be Jewish. Adults (but not children) who consider themselves *part Jewish* are considered to be Jewish. Persons who consider themselves Messianic are not considered to be Jewish.

### ● Jewish Household

A *Jewish household* is any household containing a Jewish person. See Chapter 2 in the *Main Report* for the definition of eligible Jewish households.

### ● Persons in Jewish Households

*Persons in Jewish households* are any persons (both Jewish and non-Jewish) living in a Jewish household. Some results in this report are shown for persons in Jewish households, while other results are shown only for Jewish persons or only for non-Jewish persons in Jewish households. Children who are temporarily away at school are included as persons in Jewish households. Paid non-Jewish employees living in a Jewish household are not included as persons in Jewish households. Paid Jewish employees living in a Jewish household are included as persons in Jewish households.

## INTRODUCTION

### ● Jew-by-Choice

For adults, a *Jew-by-Choice* is an adult who was not born or raised Jewish, but currently considers himself/herself Jewish (irrespective of formal conversion). For children, a *Jew-by-Choice* is a child who was not born Jewish but is being raised Jewish.

### ● Born or Raised Jewish Adult

A *born or raised Jewish adult* is any Jewish person age 18 or over who was born or raised Jewish. Thus, Jews-by-Choice are not included as born or raised Jewish adults.

### ● Respondent

The *respondent* is the person in a Jewish household who was queried in the Telephone Survey. Some questions in the Telephone Survey were asked of the respondent only, while other questions were asked of the respondent about the household or about other persons in the household. Some results in this report are shown for respondents only. Some results are shown for all respondents, while other results are shown only for Jewish respondents. See Chapter 2 in the *Main Report* for the definition of eligible respondents.

### ● Head of Household

In most cases, the respondent is the *head of household*. In cases in which the respondent is not Jewish, the Jewish spouse (or partner or significant other), parent, or other Jewish adult was designated as the head of household.

In households in which the respondent is an adult child, an elderly relative, or another member of the household who is clearly not the head of household, a head of household was designated at random from the husband and wife in the household or the single parent was designated as the head of household.

### ● Age of Head of Household and Age of Respondent

Data are shown for the *age of head of household*

when examining questions in which the head of household is instrumental in making a household decision (such as synagogue membership or charitable donations). Data are shown for the *age of respondent* when examining questions in which the respondent is expressing an opinion (such as the perception of anti-Semitism) and questions asked of the respondent only (such as synagogue attendance).

### ● Children in Jewish Households and Jewish Children

*Children in Jewish households* are any persons age 0-17 (both Jewish and non-Jewish) living in a Jewish household. *Jewish children* are any persons age 0-17 living in a Jewish household who are identified by the respondent as being raised Jewish. Children who are being raised both Jewish and in another religion are not considered to be Jewish children. Some results in this report are shown for children in Jewish households or Jewish households with children, while other results are shown only for Jewish children or households with Jewish children.

### ● Age Groups

Except as otherwise specified in this report, *children* refers to persons age 0-17, *teenagers* refers to persons age 13-17, *adults* refers to persons age 18 and over, *non-elderly* refers to adults under age 65, and *elderly* refers to adults age 65 and over.

### ● Household Structure

*Household with children* refers to Jewish households containing children (either Jewish or non-Jewish) age 0-17 at home. *Household with only adult children* refers to households containing children (either Jewish or non-Jewish) age 18-29 (unless otherwise specified) at home and no children (either Jewish or non-Jewish) age 0-17 at home. *Non-elderly couple household* refers to two-person households containing a married couple in which the head of household is age 18-64. *Non-elderly single household* refers to one-person households containing a person age 18-64. *Elderly couple household* refers to two-person households

## INTRODUCTION

containing a married couple in which the head of household is age 65 or over. *Elderly single household* refers to one-person households containing a person age 65 or over.

### ● Jewish Identification

Except as otherwise specified, results reported for Orthodox, Conservative, Reconstructionist, Reform, Jewish Renewal, Jewish Humanist, and *Just Jewish* groups refer to the respondent's self-identification, not the denomination of synagogue membership. In cases in which the respondent is not Jewish, the Jewish identification is that of the Jewish spouse (or partner or significant other), parent, or other Jewish adult as reported by the non-Jewish respondent (in a *proxy* fashion).

### ● Types of Marriage

❶ **In-marriage:** An *in-marriage* is a marriage in which both spouses were born or raised Jewish and currently consider themselves Jewish.

❷ **Conversionary In-marriage:** A *conversionary in-marriage* is a marriage in which one spouse was born or raised Jewish and currently considers himself/herself Jewish and the other spouse was not born or raised Jewish but currently considers himself/herself Jewish (*irrespective* of formal conversion) (Jew-by-Choice).

❸ **Intermarriage:** An *intermarriage* is a marriage in which one spouse was born or raised Jewish and currently considers himself/herself Jewish and the other spouse was not born or raised Jewish and does not currently consider himself/herself Jewish.

### ● Jewish Organization

A *Jewish organization* is a Jewish organization other than a synagogue or Jewish Community Center. In querying whether anyone in the household is a member of a Jewish organization, respondents were given the examples of B'nai B'rith and Hadassah.

### ● Jewish and General Trips to Israel

❶ **Jewish Trip:** A *Jewish trip* to Israel is a trip sponsored by a Jewish group, such as a Jewish Federation, synagogue, or Jewish organization. Households containing Israelis or members who lived or studied in Israel are reported as households in which a member visited Israel on a Jewish trip. Households containing members who visited Israel on both a Jewish trip and a general trip are reported under *Jewish Trip*.

❷ **General Trip:** A *general trip* to Israel is either a trip sponsored by a non-Jewish group or commercial company or a trip in which one visits Israel on one's own.

### ● Jewish Federation Market Segments in the Past Year

Respondents were asked whether their households donated to the Jewish Federation of Metropolitan Detroit (*Jewish Federation*) in the past year. If their households did not donate, the respondents were asked whether the Jewish Federation contacted them in the past year for the purpose of asking their households to donate. From these two questions, three *Jewish Federation market segments* are developed:

❶ **Donated to Federation:** Includes households who reported that they donated to the Jewish Federation in the past year.

❷ **Asked, Did Not Donate:** Includes households who reported that the Jewish Federation asked them to donate in the past year, but they declined to donate.

❸ **Not Asked:** Includes households who reported that they did not donate to the Jewish Federation in the past year and were not asked to donate.

"Don't know" responses were treated as negative responses.



## INTRODUCTION

### ● Donated to Jewish Federation in the Past Year

The variable *Donated to Jewish Federation in the Past Year* refers only to households who donated to the Jewish Federation of Metropolitan Detroit.

### ● Median

The *median* is a measure of the central tendency of a distribution. For example, if the median age is 40, then half of the population is under age 40 and half of the population is over age 40.

### ● Base

The *base* refers to the set of households or persons in a household to whom (or about whom) each question on the Telephone Survey was addressed. The base is the denominator used in calculating the percentages shown in the text, tables, and graphs. The base is shown either in the titles, column headings, or row labels of the tables or following the titles of the graphs. Examples of bases used in this report include Jewish Households, Persons in Jewish Households, Respondents, Adults in Jewish Households, and Jewish Children Age 0-17.

### COMPARISONS WITH OTHER JEWISH COMMUNITIES

In many cases, this report compares Detroit with other American Jewish communities and Toronto. The choice of comparison Jewish communities depends upon whether particular Jewish communities had recently completed studies using RDD, and whether questions had been asked in a similar manner and results reported in a manner facilitating comparison. Also, to be included in a given comparison, a community had to have asked the question of the same set of persons in a household as Detroit. For example, if the question in Detroit was asked of all *persons in Jewish households*, then only other communities querying this set of persons could be included in the comparison. The comparisons of Detroit with other Jewish communities should be treated with caution

due to the different dates of the studies, use of different sampling methods, use of different questionnaires, and inclusion of some data with small sample sizes.

It is believed that based on the recency of the study, geographic proximity of the community to Detroit, similar size of the Jewish Federation Annual Campaign, or similar population size of the community, the following communities provide particularly instructive comparisons with Detroit: Baltimore, Cleveland, Philadelphia, and Washington. See the *Main Report* for a complete listing of the comparison Jewish communities for each question.

See [www.jewishdatabank.org](http://www.jewishdatabank.org) for copies of the questionnaires and reports from many of the comparison Jewish communities.

### COMPARISONS WITH NJPS 2000

The NJPS 2000 questionnaire was administered to 4,523 respondents who represent all 5.2 million American Jews estimated by the study. Of the 4,523 respondents, 4,220 respondents (representing 4.3 million *more Jewishly-connected* American Jews) received a longer 43-minute questionnaire. The other 303 respondents (representing 900,000 *less Jewishly-connected* American Jews) received a 21-minute questionnaire. The shorter questionnaire consisted of a subset of questions from the longer questionnaire, omitting many questions about Jewish identity. As a result, the NJPS 2000 results for most demographic measures presented in this report reflect all 5.2 million American Jews, while the NJPS 2000 results for most Jewish identity measures presented in this report reflect only the 4.3 million more-Jewishly-connected American Jews. Results on Jewish identity measures for the more Jewishly-connected sample are, in most cases, more positive than they would have been had these data been collected from all respondents representing the 5.2 million

## INTRODUCTION

American Jews. See [www.jewishdatabank.org](http://www.jewishdatabank.org) for more information on the NJPS 2000 methodology.

This researcher believes that comparisons with other Jewish communities based upon local community studies are more instructive than comparisons with NJPS 2000. In the text, NJPS 2000 results are referred to as *nationally*.

### STUDY AREA

**T**he study area includes all of Oakland, Wayne, and Macomb counties, Michigan. For the purposes of analysis, the study area is divided into two geographic areas.

❶ **The Core Area.** Includes zip codes 48009, 48025, 48034, 48067, 48070, 48072, 48073, 48075, 48076, 48237, 48301, 48302, 48304, 48322, 48323, 48324, 48331, 48334, 48335, 48336, 48382, and 48390. Includes the cities of Berkley, Birmingham, Bloomfield Hills, Commerce Township, Farmington, Farmington Hills, Franklin, Oak Park, Southfield, Royal Oak, Huntington Woods, Walled Lake, and West Bloomfield.

❷ **The Non-Core Area.** Includes all other areas zip codes in the three-country area not included as part of the Core Area.

### OTHER REPORTS

**R**eaders interested in greater detail on any of the results shown in this Report are urged to consult the 120-page Summary Report and the 975-page Main Report which will be available on the Jewish Federation web site by January 2007.

## MAJOR THEMES OF THE STUDY

### **DETROIT IS THE TWENTY-FIRST LARGEST JEWISH COMMUNITY IN THE COUNTRY AND HAS A DECREASING JEWISH POPULATION**

78,000 persons live in 30,000 Jewish households in Detroit. Of the 78,000 persons in Jewish households, 71,500 persons (92 %) are Jewish. In addition to the 78,000 persons in Jewish households, about 500 Jewish persons live in institutions without their own telephone numbers. In 1989, 105,000 persons lived in 42,500 Jewish households. Of the 105,000 persons in Jewish households, 96,000 persons (91 %) were Jewish. For a variety of reasons, we now believe that the 105,000 might have been an overestimate of the number of persons in Jewish households in 1989 and that, while the evidence for a decreasing Jewish population is strong, the decrease from 105,000 to 78,000 *may* overstate reality.

Four other findings indicate that the size of the Jewish population has been decreasing and will probably continue to do so. First, an analysis using Distinctive Jewish Names suggests that the number of persons in Jewish households decreased from 85,000 in 1999 to 78,000 in 2005.

Second, compared to about 40 Jewish communities, the 3 % of Jewish households in Detroit who moved to the local area in the past five years is the lowest. The 3 % means that an average of 168 households who currently live in Detroit moved to Detroit each year during the past five years (the *in-migration rate* for households). The 5 % of households who will definitely or probably move out of Detroit within the next three years is about average among about 35 comparison Jewish communities. These data suggest that an average of between 40 and 460 households will move out of Detroit each year within the next three years (the *out-migration rate*). Assuming that the current rate of in-migration continues for the next few years, these data suggest that the number of Jewish households in Detroit has been decreasing and will probably continue to decrease during the next few years as a result of migration into and out of Detroit.

Third, 24 % of persons in Jewish households are age 65 and over, compared to 16 % of Jews nationally and 12 % of all Americans. The age distribution suggests that the annual number of Jewish deaths is greater than the annual number of Jewish births.

Fourth, the number of donors to the Jewish Federation of Metropolitan Detroit Annual Campaign decreased from 16,609 in 1995 to 10,474 in 2005, a decrease of 37 %.

Thus, planning should occur in an environment that assumes a continuing decrease in the Jewish population. The strong attachments of many Jews to this area (discussed below) suggest that the current decrease will probably not continue forever.

### **WELCOMING NEW JEWISH HOUSEHOLDS TO THE DETROIT JEWISH COMMUNITY AND IDENTIFYING EXISTING UNKNOWN JEWISH HOUSEHOLDS ARE IMPORTANT**

An average of 168 Jewish households in Detroit moved to Detroit each year during the past five years. Efforts should be made to identify new households and welcome them to the Detroit Jewish community. The Jewish Federation's web site now provides a procedure for communicating with potential and new migrants. This information should be personally followed up by lay volunteers. Information from this study should be presented on the web site so that potential migrants to Detroit will be attracted to the community and will be able to select a neighborhood based on its Jewish demographics. This should help to stem the geographic shift from the Core Area to the Non-Core Area discussed below.

## MAJOR THEMES OF THE STUDY

80% of the 30,000 Jewish households in Detroit are on the Jewish Federation of Metropolitan Detroit mailing list. The 80% is the second highest of about 30 comparison Jewish communities. Use of a CD-ROM telephone directory and lists of Distinctive Jewish Names (DJNs) would facilitate the identification of potential additional Jewish households. While compared to other Jewish Federations this Jewish Federation is doing very well in identifying Jewish households, the potential rewards from finding new households as quickly as possible are significant.

### **MANY JEWS IN DETROIT HAVE SIGNIFICANT ATTACHMENTS TO THE AREA**

57% of adults in Jewish households were locally born (born in Detroit). The 57% is the highest of about 40 comparison Jewish communities. 88% of Jewish households in Detroit have lived in Detroit for 20 or more years, which is the highest of about 40 comparison Jewish communities. In households in which the respondent is age 50 and over, 49% of adult children who have established their own homes live in the local area (the third highest of about 20 comparison Jewish communities), implying the existence of multigenerational families. The 79% of respondents who feel very much or somewhat a part of the local Jewish community is the highest of about 20 comparison Jewish communities. These results suggest a community-building strategy that builds upon the fact that many Jews feel a significant attachment to the local Jewish community and its institutions.

### **WHILE THE CORE AREA REMAINS STRONG, THE JEWISH COMMUNITY NEEDS TO EXPAND ITS PROCEDURES TO TRACK JEWISH HOUSEHOLDS AS THEY MOVE WITHIN DETROIT**

Over the past six years, the percentage of Jewish households in Detroit who live in the Core Area decreased from 77% in 1999 to 73% in 2005. This is not a major geographic shift in the Jewish population, but is one that needs monitoring, for, if it continues, the Jewish community becomes more difficult to serve as it becomes more dispersed geographically. The Jewish Federation should keep records of the origin and destination zip codes of known Jewish households who move within Detroit as address changes are received from the post office. Doing so over a 3-5 year period will yield significant data on intraregional migration at no cost. If significant geographic shifts in the location of the Jewish population are detected, the Detroit Jewish community can react with the provision of services and programs in new areas.

### **SIGNIFICANT VARIATIONS EXIST BETWEEN THE CORE AREA AND THE NON-CORE AREA**

Significant variations exist between the Core Area and the Non-Core Area in the demographic, religious, membership, and philanthropic profiles of the Jewish population. A number of examples illustrate some of these differences.

87% of Core Area households own their own home, compared to 74% of Non-Core Area households. 26% of persons in Jewish households in the Core Area are age 0-17, compared to 19% of persons in Jewish households in the Non-Core Area. The percentage of persons age 65 and over in Jewish households is higher in the Non-Core Area (31%) than in the Core Area (21%). 39% of Jewish households in the Non-Core Area are single person households, compared to 25% in the Core Area. Median household income of Jewish households is higher in the Core Area (\$94,000) than in the Non-Core Area (\$52,000).

The percentage of Jewish respondents who identify as Just Jewish is higher in the Non-Core Area (25%) than in the Core Area (15%). The percentage of married couples who are intermarried is higher in the Non-Core Area (48%) than in the Core Area (8%). 59% of households in the Core Area are current synagogue



## MAJOR THEMES OF THE STUDY

members, compared to 25% of households in the Non-Core Area. 62% of households in the Core Area donated to the Jewish Federation of Metropolitan Detroit in the past year, compared to 36% of households in the Non-Core Area.

Jewish community planning should occur with these and other regional variations in mind. The Jewish population of the Non-Core Area is much different from that of the Core Area.

### **THE INCREASES IN “OLDER” ELDERLY PERSONS AND THE HIGH PERCENTAGE OF ELDERLY WHO LIVE ALONE SUGGEST AN INCREASING NEED FOR PROGRAMS FOR THE ELDERLY**

From 1989-2005, the percentage of persons age 75 and over in Jewish households in Detroit increased from 6% to 14%. The percentage of persons in Jewish households age 85 and over increased from 1% to 4%, an increase from 1,000 persons in 1989 to 3,300 persons in 2005. As the Jewish population age 75 and over, and particularly age 85 and over, increases, the need for elderly social services increases.

Another reason for concern about an increasing need for programs and services for the elderly is the large percentage of elderly who live alone. The 37% of persons age 65 and over in Jewish households living alone is the second highest of about 40 comparison Jewish communities and the 48% of persons age 75 and over in Jewish households living alone is the highest among about 35 comparison Jewish communities.

### **DETROIT HAS A VERY LOW PERCENTAGE OF CHILDREN LIVING IN JEWISH HOUSEHOLDS IN WHICH BOTH PARENTS WORK FULL TIME AND IN WHICH AN ADULT HAS BEEN DIVORCED**

27% of children age 0-12 in Jewish households in Detroit live in households in which both parents (or *the* parent in a single parent household) are employed full time (*households with working parents*). The 27% is the third lowest of about 30 comparison Jewish communities. The percentage of children age 0-12 living in households with working parents helps to determine the need for after school programs.

17% of children age 0-17 live in households in which an adult is or has been divorced. The 17% is the second lowest of about 30 comparison Jewish communities. Programs that deal with issues of divorce and blended families should, perhaps, receive less emphasis in this community than in many of the comparison Jewish communities.

### **SIGNIFICANT LEVELS OF WEALTH EXIST IN THE DETROIT JEWISH COMMUNITY, ALTHOUGH SOME HOUSEHOLDS DO HAVE FINANCIAL CONCERNS**

The median household income of \$85,000 for Jewish households in Detroit is the eighth highest of about 45 comparison Jewish communities. The \$85,000 compares to \$88,000 in 1989 (*adjusted for inflation*). 44% of households earn an annual income of \$100,000 and over, including 16% of households who earn \$200,000 and over.

However about 5,000 Jewish households are considered to be low income households (household income under \$25,000), including 480 households who live below the Federal poverty levels (of whom 240 households are elderly households).

## MAJOR THEMES OF THE STUDY

3% (840 households) of households needed financial assistance in the past year. Included in the 3% are 2% (540 households) of households who did not receive financial assistance. About half of the households who received financial assistance received it from non-Jewish sources. The 15% of households containing persons age 18-64 who needed job counseling in the past year is the third highest of about 25 comparison Jewish communities. About 800 households did without essential medical care in the past year due to a lack of health insurance. Among households with an annual income under \$25,000, only 12% are very familiar with the Hebrew Free Loan Association.

Thus, the Jewish community should be sensitive to its lower income members, while at the same time recognizing the significant potential that exists for increased philanthropy.

### **JEWISH CONTINUITY ISSUES ARE DIFFERENT THAN IN MOST OTHER JEWISH COMMUNITIES, PARTICULARLY FOR HOUSEHOLDS UNDER AGE 50**

The issue of Jewish continuity in Detroit is a complex one. On almost all measures of “Jewishness,” Detroit is one of the most “Jewish” Jewish communities in the country.

Among about 35-50 comparison Jewish communities, Detroit has the second highest percentage of respondents who keep kosher in and out of the home (14%) and who refrain from using electricity on the Sabbath (10%). It has the sixth highest percentage of households who always or usually participate in a Passover Seder (82%) and keep a kosher home (22%). It has the seventh highest percentage of households who have a mezuzah on the front door (77%). It has an above average percentage of households who always or usually light Sabbath candles (29%) and an average percentage of households who always or usually light Chanukah candles (77%). Also, all Orthodox Jewish children and 95% of non-Orthodox Jewish children receive some formal Jewish education.

Households under age 35 have stronger Jewish identities than is true in most Jewish communities. The 43% of respondents under age 35 who attend synagogue services once per month or more is the highest, and the 33% of respondents age 35-49 who attend synagogue services once per month or more is the fourth highest, of about 30 comparison Jewish communities. The 22% of married couples in households under age 35 who are intermarried and the 18% of married couples in households age 35-49 who are intermarried are both the lowest of about 35 comparison Jewish communities. The 57% current synagogue membership of households under age 35 and the 64% current synagogue membership of households age 35-49 are both the highest of about 35 comparison Jewish communities. The 38% of households under age 35 who donated to the local Jewish Federation in the past year is the third highest, and the 46% of households age 35-49 who donated to the local Jewish Federation in the past year is the seventh highest, of about 35 comparison Jewish communities.

But, in many ways this is a *bifurcated* community, in which many households maintain a significant degree of commitment to their Jewish identity, while others clearly consider their “Jewishness” of somewhat marginal importance. Perhaps best illustrating this bifurcation is the following: 29% of respondents under age 35 refrain from using electricity on the Sabbath. On the other hand, 25% of households under age 35 always, usually, or sometimes have a Christmas tree in the home and 22% of married couples under age 35 are intermarried. While 96% of households are involved Jewishly in some way (either through religious practice, membership in Jewish institutions, or Jewish philanthropic giving), for many, the extent of

## MAJOR THEMES OF THE STUDY

involvement in Jewish activity is low. 33% of households under age 35 and 30% of households age 35-49 are not associated with the Jewish community via membership in any type of Jewish organization. Thus, efforts to engage Jewish households in Jewish life should take into account this type of significant polarization. Significant efforts should be considered to engage Jewish households, particularly households with children, in Jewish life.

### **INTERMARRIAGE, WHILE NOT AS HIGH AS IN MANY JEWISH COMMUNITIES, IS STILL AN ISSUE**

The 16% of married couples who are intermarried (the *couples intermarriage rate*) in Detroit is the fourth lowest of about 55 comparison Jewish communities. However, as is true in all the comparison Jewish communities, the trend in Detroit is for higher intermarriage rates among younger couples. The couples intermarriage rate decreases from just under 20% in households under age 65 to 10% in households age 65 and over.

Compared to about 35 comparison Jewish communities, the 22% of married couples in households under age 35 and age 35-49 who are intermarried are both the lowest, the 19% of married couples in households age 50-64 who are intermarried is below average, and the 10% of married couples in households age 65-74 and age 75 and over who are intermarried are both about average among about 30-35 comparison Jewish communities.

Only 45% of *Jewish* respondents in intermarried households feel very much or somewhat a part of the Detroit Jewish community, compared to 92% of respondents in in-married households. Levels of religious practice and other involvement in Jewish activity are particularly low in intermarried households.

100% of in-married households, but only 89% of intermarried households, are involved Jewishly in some way. For example, 70% of in-married households are synagogue members, compared to only 17% of intermarried households. (The 17% is about average among about 40 comparison Jewish communities.) 68% of in-married households donated to the Jewish Federation of Metropolitan Detroit in the past year, compared to 16% of intermarried households.

In intermarried households, only 31% of children age 0-17 are being raised Jewish, which is well below average among about 50 comparison Jewish communities. 6% of Jewish children age 0-17 in married households are being raised in intermarried households and 8% are being raised in conversionary in-married households. 21% of Jewish households with children always, usually, or sometimes have a Christmas tree in the home. Making Jewish children who are being raised in intermarried households and conversionary in-married households (and who have non-Jewish grandparents, aunts, uncles, and cousins) comfortable in the Detroit Jewish community, while at the same time developing programs to encourage Jews to marry other Jews, represents a significant challenge.

The importance of integrating intermarried households into the Detroit Jewish community and encouraging them to lead a Jewish life, whether for the benefit of the Jewish children who are being raised in these households or for the potential to influence intermarried households to raise their children Jewishly, should not be minimized. Jewish identity initiatives must carefully balance “outreach” to the intermarried population with “in reach” to moderately affiliated Jews. Each synagogue and Jewish organization needs to develop its

## MAJOR THEMES OF THE STUDY

own policies and programs for grappling with the issue of intermarriage. Programs to engage intermarried households in Jewish life and adult education programs for intermarried couples are probably best offered from the more neutral environment afforded by the JCC.

### THE JCC AND SYNAGOGUES ARE NOT COMPETING INSTITUTIONS

Only 4% of Jewish households in Detroit are JCC members but are not synagogue members and 39% are synagogue members but are not JCC members. 11% of households are members of both a synagogue and the JCC. On the other hand, 46% of households are neither synagogue nor JCC members. The 46% who are neither synagogue nor JCC members is below average among about 45 comparison JCCs. Synagogues and JCCs should coordinate efforts to encourage membership in both institutions, perhaps by offering discounts for joint synagogue and JCC membership.

### A COORDINATED EFFORT IS NEEDED TO INCREASE SYNAGOGUE MEMBERSHIP

In recognition of the importance of synagogues in promoting increased involvement in Jewish philanthropy, volunteerism, and other positive measures of Jewish identity, a coordinated effort to increase synagogue membership in Detroit should be considered. The 50% of Jewish households who *reported* current synagogue membership is only about average among about 55 comparison Jewish communities, a surprising result given the overall levels of Jewish connectivity and the fact that 88% of Jewish households are in residence in Detroit for 20 or more years, the highest percentage of 40 comparison Jewish communities.

The 71% current synagogue membership of households with children is the highest of about 40 comparison Jewish communities. The 57% current synagogue membership of households under age 35 and the 64% current synagogue membership of households age 35-49 are the highest of about 35 comparison Jewish communities, so the reason for an average percentage of overall synagogue membership is not a problem related to younger households.

Current synagogue membership is particularly low for households in the Non-Core Area (25%), households age 75 and over (33%), non-elderly single households (28%), elderly single households (27%), households earning an annual income under \$25,000 (12%), Just Jewish households (11%), intermarried households (17%), households in which no adult attended formal Jewish education as a child (19%), households in which no adult visited Israel (29%), and households who did not donate to the Jewish Federation in the past year (33%).

Attracting unaffiliated groups of Jews to synagogues can best be addressed through a coordinated, community-wide effort. That 24% of synagogue non-member households who definitely or probably plan to join a synagogue in the future suggests that significant success could accrue from such efforts.

Increasing synagogue membership in a community where 57% of adults in Jewish households are locally born and 88% of Jewish households are in residence for 20 or more years represents less of a challenge than in more mobile Jewish communities. Overall, 26% of households were members in the past, but are not now members. Perhaps a campaign to appeal to former members might prove attractive.



## MAJOR THEMES OF THE STUDY

### **INCOME IS A FACTOR IN BOTH SYNAGOGUE AND JCC MEMBERSHIP**

The strong relationship between household income and both synagogue and JCC membership suggests that cost may be an important reason why more Jewish households in Detroit are not synagogue members or JCC members. Synagogue membership increases from 12% of households earning an annual income under \$25,000 to 48% of households earning \$25,000-\$50,000, 58% of households earning \$50,000-\$200,000, and 68% of households earning \$200,000 and over. JCC membership increases from 4% of households earning an annual income under \$25,000 to 17% of households earning \$25,000 and over. In addition, cost was reported as the major reason for not joining the JCC by 22% of respondents in JCC non-member households. Among other things, the Detroit Jewish community should consider offering discounts for joint synagogue and JCC membership as a way of encouraging membership in both institutions. Also, synagogues and the JCC should examine their dues structures to determine financial strategies to increase membership while sustaining services.

### **JCC MEMBERSHIP IS ABOUT AVERAGE, BUT SIGNIFICANT POTENTIAL EXISTS TO INCREASE MEMBERSHIP**

The 15% of Jewish households in Detroit who reported current membership in the local JCC is about average among about 45 comparison JCCs. The 23% of households with children who are members of the local JCC is about average among about 40 comparison JCCs. 45% of respondents reported that someone in their household participated in a program at the local JCC in the past year, which is the eighth highest of about 45 comparison JCCs. This means that 30% of households participated in a JCC program in the past year without being a member of the JCC, suggesting some level of interest in the JCC among non-members. The 30% is the fifth highest of about 40 comparison Jewish communities.

The major reason for not joining the JCC most commonly reported by respondents in JCC non-member households is no need for the services offered (28%). The 28% is the second lowest of about 35 comparison JCCs. While only 14% of respondents in JCC non-member households in the Core Area reported distance from home as the major reason for not joining the JCC, distance from home was reported by 26% of respondents in the Non-Core Area.

The JCC market share of the health club and fitness facility market among Jewish households (33%) is about average among about 25 comparison JCCs. While the 49% of respondents who are very familiar with the JCC is well above average among about 40 comparison JCCs, the 34% who perceive the JCC as excellent is below average among about 35 comparison JCCs.

Perhaps most important is that 44% (11,220 households) of Jewish households who are *not* currently members of the JCC were members in the past.

Thus, effective marketing of the Detroit JCC should consider the large number of former member households, the perception on the part of some non-members that they have no need for the services offered, the large number who participate but do not join, the preference on the part of many Jewish households for other fitness facilities, and the significant distance from the JCC for households in the Non-Core Area.

## MAJOR THEMES OF THE STUDY

### **MULTIPLE ENTRY POINTS TO THE DETROIT JEWISH COMMUNITY NEED TO BE MARKETING**

In view of the Jewish identity and continuity issues facing the Detroit Jewish community, the organized Jewish community needs to market the many different ways to “be Jewish” to those who are unaffiliated or only marginally involved. Most Jews who are unaffiliated or marginally involved view Judaism only in terms of synagogue life and religious practice. The ethnic, historical, social, and cultural connections should also be emphasized. Adult Jewish education classes and programs, already attended by 38% of Jewish respondents in the past year, as well as Jewish cultural and social events and programs, may attract some unaffiliated Jews. Emphasis on *tikkun olam* and social action programs may attract others, and Israel-oriented programming may attract still others.

Jewish organizations other than synagogues and the JCC, such as Hadassah and B’nai B’rith, often provide relatively inexpensive ways for Jews to become involved in Jewish life. In Detroit, 36% of Jewish households reported current membership in a Jewish organization, which is about average among about 35 comparison Jewish communities. The organized Jewish community should recognize these types of organizations as vehicles for involving persons with specific interest for whom cost is an obstacle.

### **ATTENDANCE IN FORMAL JEWISH EDUCATION PROGRAMS AS CHILDREN SHOWS STRONG POSITIVE CORRELATIONS WITH JEWISH BEHAVIOR AS ADULTS**

This study confirms the results of many other Jewish community studies that show strong positive correlations between formal Jewish education (Jewish day school and synagogue school) as children and Jewish behavior as adults, although we cannot attribute cause and effect to these relationships. In general, on most measures of “Jewishness” (such as religious practice, synagogue attendance, membership in the organized Jewish community, philanthropy, and volunteerism), formal Jewish education as children is positively correlated with adult Jewish behavior. For example, 72% of Jewish households in Detroit in which an adult attended a Jewish day school as a child and 52% of households in which an adult attended a synagogue school as a child are synagogue members, compared to 19% of households in which no adult attended formal Jewish education as a child. 91% of married households in which an adult attended a Jewish day school as a child and 76% of married households in which an adult attended a synagogue school as a child are in-married, compared to 36% of married households in which no adult attended formal Jewish education as a child. 64% of households in which an adult attended a Jewish day school as a child and 56% of households in which an adult attended a synagogue school as a child donated to the Jewish Federation of Metropolitan Detroit in the past year, compared to 41% of households in which no adult attended formal Jewish education as a child. 59% of respondents in households who donated \$100 and over to Jewish charities in the past year consider providing Jewish education for children to be a very important motivation to donate to Jewish organizations. This argues that to build for the future and help preserve Jewish identity and continuity, the Jewish Federation should continue to support Jewish day schools and should consider extending additional support to synagogue schools.

### **ATTENDANCE IN INFORMAL JEWISH EDUCATION PROGRAMS AS CHILDREN SHOWS STRONG POSITIVE CORRELATIONS WITH JEWISH BEHAVIOR AS ADULTS**

This study confirms the results of many other Jewish community studies that show strong positive correlations between informal Jewish education (specifically sleep away camp, teenage youth group, and college Hillel/Chabad) as children and Jewish behavior as adults, although we cannot attribute cause and

## MAJOR THEMES OF THE STUDY

effect to these relationships. In general, on most measures of “Jewishness” (such as religious practice, synagogue attendance, membership in the organized Jewish community, philanthropy, and volunteerism), informal Jewish education as children is positively correlated with adult Jewish behavior. For example, 92 % of married couples in Jewish households in Detroit in which an adult participated in Hillel/Chabad while in college (excluding High Holidays) are in-married, compared to 68 % of married couples in households in which no adult participated in Hillel/Chabad while in college. This argues that to build for the future and to preserve Jewish identity and continuity, the Jewish Federation should support programs that provide assistance to these types of informal Jewish education.

### **THE LEVELS OF FAMILIARITY WITH JEWISH AGENCIES IN DETROIT ARE HIGH AND THE PERCEPTIONS OF THOSE AGENCIES AS EXCELLENT VARIES**

The 49% of respondents in Detroit who are very familiar with the local JCC is well above average among about 40 comparison JCCs. The 39% of respondents who are very familiar with the Jewish Apartments is the highest and the 35 % of respondents who are very familiar with the Fleischman Residence is the second highest of ten senior housing developments across the country. The 37 % who are very familiar with the local Jewish Federation is the third highest of about 35 comparison Jewish communities. The 35 % of respondents who are very familiar with Jewish Family Service is the third highest of about 35 comparison Jewish communities.

While the vast majority (76 %-90 %) of respondents who are very familiar or somewhat familiar with the Jewish Federation and its agencies have positive (excellent or good) perceptions of them, compared to other Jewish communities, the percentages of respondents (who are very familiar or somewhat familiar with each agency) who perceive the Jewish Apartments (36 %) and Jewish Family Service (34 %) as excellent are about average compared to about ten comparison senior housing developments across the country and 30 comparison Jewish communities, respectively. The 34% of respondents who perceive the Detroit JCC as excellent and the 34 % who perceive the Fleischman Residence as excellent are both below average among about 35 comparison JCCs and ten comparison senior housing projects, respectively. The 35 % of respondents who perceive the local Jewish Federation as excellent is the fourth highest of about 30 comparison Jewish communities.

The Jewish community is, in general, doing well in terms of familiarity (with the exception of the Hebrew Free Loan Association and the Jewish Community Council), and perception of the agencies, although the perception of some of the agencies could be improved.

### **IN-HOME HEALTH CARE AND SENIOR TRANSPORTATION ARE THE TWO MOST NEEDED SOCIAL SERVICES AMONG THE ELDERLY**

14 % of Jewish households with elderly persons in Detroit needed in-home health care in the past year; 8 %, senior transportation; 5 %, nursing home care; 3 %, adult day care; and 0.2 %, home-delivered meals.

Only 2 % of households with elderly persons reported *unmet* needs for senior transportation in the past year as did 2 %, for adult day care. 0 %-1 % reported unmet needs for in-home health care, home-delivered meals, and nursing home care. It should be noted, however, that most of the needs for elderly services are being met outside the Jewish community. For example, 13 % of households with elderly persons received in-home health care in the past year; 11 % received it from non-Jewish sources; and 2 %, from Jewish sources. The

## MAJOR THEMES OF THE STUDY

Detroit Jewish community should continue to address the need for the provision of in-home health care and senior transportation.

### **ORGANIZED PROGRAMS TO ISRAEL SHOULD CONTINUE TO BE SUPPORTED**

On most measures of “Jewishness” (such as religious practice, synagogue attendance, membership in the organized Jewish community, philanthropy, and volunteerism), this study shows a significant positive correlation with visits to Israel, particularly if the Israel trip was sponsored by a Jewish organization, although we cannot attribute cause and effect to these relationships.

58% of Jewish households in Detroit contain a member who visited Israel, which is the fifth highest of about 35 comparison Jewish communities. Also, 20% of households with Jewish children age 0-17 have sent a Jewish child on a trip to Israel, which is the third highest of about 35 comparison Jewish communities. In addition, the 13% of households with Jewish children who will not seriously investigate sending their teenagers to Israel is about average among about 15 comparison Jewish communities.

The 56% of Jewish respondents who are extremely or very emotionally attached to Israel is the third highest of about 30 comparison Jewish communities. Organized programs should be considered that bring together emotionally attached participants who have visited Israel in the past with less involved Jews. Fundraising efforts to support Israel programming should consider these strong emotional attachments.

### **ANTI-SEMITISM IS NOT THE ISSUE IT ONCE WAS, BUT IS STILL A CONCERN, PARTICULARLY AS EXPERIENCED BY CHILDREN**

15% of Jewish respondents in Detroit personally experienced anti-Semitism in the local community in the past year. The 15% is about average among about 30 comparison Jewish communities. 18% of households with Jewish children age 6-17 reported that a Jewish child age 6-17 experienced anti-Semitism in the local community (mainly at school) in the past year. The 18% is about average among about 25 comparison Jewish communities. Thus, while anti-Semitism is clearly not as widespread as was the case decades ago, it still directly affects a not insignificant portion of the community.

### **BOTH THE INTERNET AND THE DETROIT JEWISH NEWS SHOULD BE USED TO COMMUNICATE WITH THE JEWISH COMMUNITY**

50% of Jewish respondents in Detroit used the Internet for Jewish-related information in the past year, including 30% who used the Internet for information about the Detroit Jewish community. The Internet is quickly becoming an important and effective medium for communicating with and educating the Detroit Jewish community. Younger respondents were more likely to use the Internet for Jewish-related information in the past year than were older respondents: usage decreases from 77% of respondents under age 35 to 70% of respondents age 35-49, 60% of respondents age 50-64, 41% of respondents age 65-74, and 22% of respondents age 75 and over.

*The Detroit Jewish News* is always or usually read by 57% of respondents, which is the highest of about 20 comparison Jewish communities. But readership generally increases significantly with age, from 38% of respondents under age 35 to 50% of respondents age 35-49 and 63% of respondents age 50-64. Readership then decreases slightly to 59% of respondents age 65 and over. Thus, communicating with younger residents is more effective through the Internet, while communicating with older residents is more effective via the Jewish newspaper.



## MAJOR THEMES OF THE STUDY

### **EFFORTS ARE NEEDED TO INCREASE THE VISIBILITY OF THE JEWISH FEDERATION AND TO INVOLVE MORE PEOPLE IN THE ANNUAL CAMPAIGN**

80% of Jewish households in Detroit are on the Jewish Federation of Metropolitan Detroit mailing list, which is the second highest of about 30 comparison Jewish communities. However, 34% of households reported that they were not asked to donate to the Jewish Federation of Metropolitan Detroit in the past year, which is the second lowest of about 35 comparison Jewish communities. The 37% who are very familiar with the Jewish Federation of Metropolitan Detroit is the third highest of about 35 comparison Jewish communities.

44% of households who were not asked to donate to the Jewish Federation in the past year donated to other Jewish charities (Jewish charities other than Jewish Federations), and 78% donated to non-Jewish charities. Of households asked to donate to the Jewish Federation in the past year, the 18% who did not donate is about average among about 35 comparison Jewish communities. Efforts should be made to reach households who are not on the Jewish Federation mailing list and to raise the profile of the Jewish Federation. Strategies should be developed to increase the involvement of those population groups who are currently under represented in the Annual Campaign, particularly households in the Non-Core Area, households under age 35, non-elderly single households, intermarried households, and households in which no adult visited Israel.

### **EFFORTS ARE NEEDED TO INVOLVE MORE YOUNG PEOPLE IN THE ANNUAL CAMPAIGN AND IN JEWISH PHILANTHROPIC GIVING IN GENERAL**

*Less so* than in most comparison Jewish communities, a disproportionate number of donations and a disproportionate share of the total dollars donated to the Jewish Federation of Metropolitan Detroit Annual Campaign derive from elderly households. 47% of Jewish households who donated to the Jewish Federation in the past year are age 65 and over, while 42% of all Jewish households in Detroit are elderly.

50% of households under age 35 and 38% of households age 35-64 were not asked to donate to the Jewish Federation in the past year, compared to 25% of households age 65 and over. In total, 63% of households under age 35, 54% of households age 35-49, and 49% of households age 50-64 did not donate to the Jewish Federation in the past year, compared to 36% of households age 65 and over.

Strategies should be developed to reach more young people for the Jewish Federation Annual Campaign.

### **SIGNIFICANT EMPHASIS ON ENDOWMENT GIVING IS WARRANTED IN DETROIT**

79% of Jewish respondents age 65 and over in Detroit feel very much or somewhat a part of the Detroit Jewish community. Philanthropic giving among older Jews is high. 82% of households age 65 and over donated to Jewish charities in the past year. 33% of households age 65 and over donated \$100 and over to the Jewish Federation of Metropolitan Detroit in the past year, and 39% donated \$100 and over to other Jewish charities (Jewish charities other than Jewish Federations). 9% of households age 65 and over donated \$1,000 and over to the Jewish Federation in the past year, and 11% donated \$1,000 and over to other Jewish charities.

17% of respondents age 50 and over do not have wills; 65% have wills that contain no charitable provisions; 13% have wills that contain provisions for Jewish charities; and 5% have wills that contain provisions for non-Jewish charities only. The Jewish Federation of Metropolitan Detroit should capitalize on the proclivity of the elderly to donate to Jewish charities. Yet, only 35% of elderly respondents are aware that the Jewish

## MAJOR THEMES OF THE STUDY

Federation has a department that helps with estate planning and planned giving. Emphasis should be placed on enhancing programs which communicate the opportunities for, and advantages of, endowment giving.

### **THE JEWISH FEDERATION SHOULD ENCOURAGE VOLUNTEERISM IN THE DETROIT JEWISH COMMUNITY**

42% of Jewish respondents in Detroit volunteered for Jewish organizations in the past year, and 37% volunteered for non-Jewish organizations. The 42% of respondents who volunteered for Jewish organizations in the past year is the highest of about 20 comparison Jewish communities, while the 37% who volunteered for non-Jewish organizations is about average among the comparison Jewish communities. The 24% of adults in Jewish households who are retired can serve as a significant resource to the volunteer community. The Jewish Federation and its agencies should promote volunteer opportunities, particularly within the Detroit Jewish community.

### **THE JEWISH FEDERATION OF METROPOLITAN DETROIT IS ONE OF THE MOST SUCCESSFUL JEWISH FEDERATIONS IN THE COUNTRY**

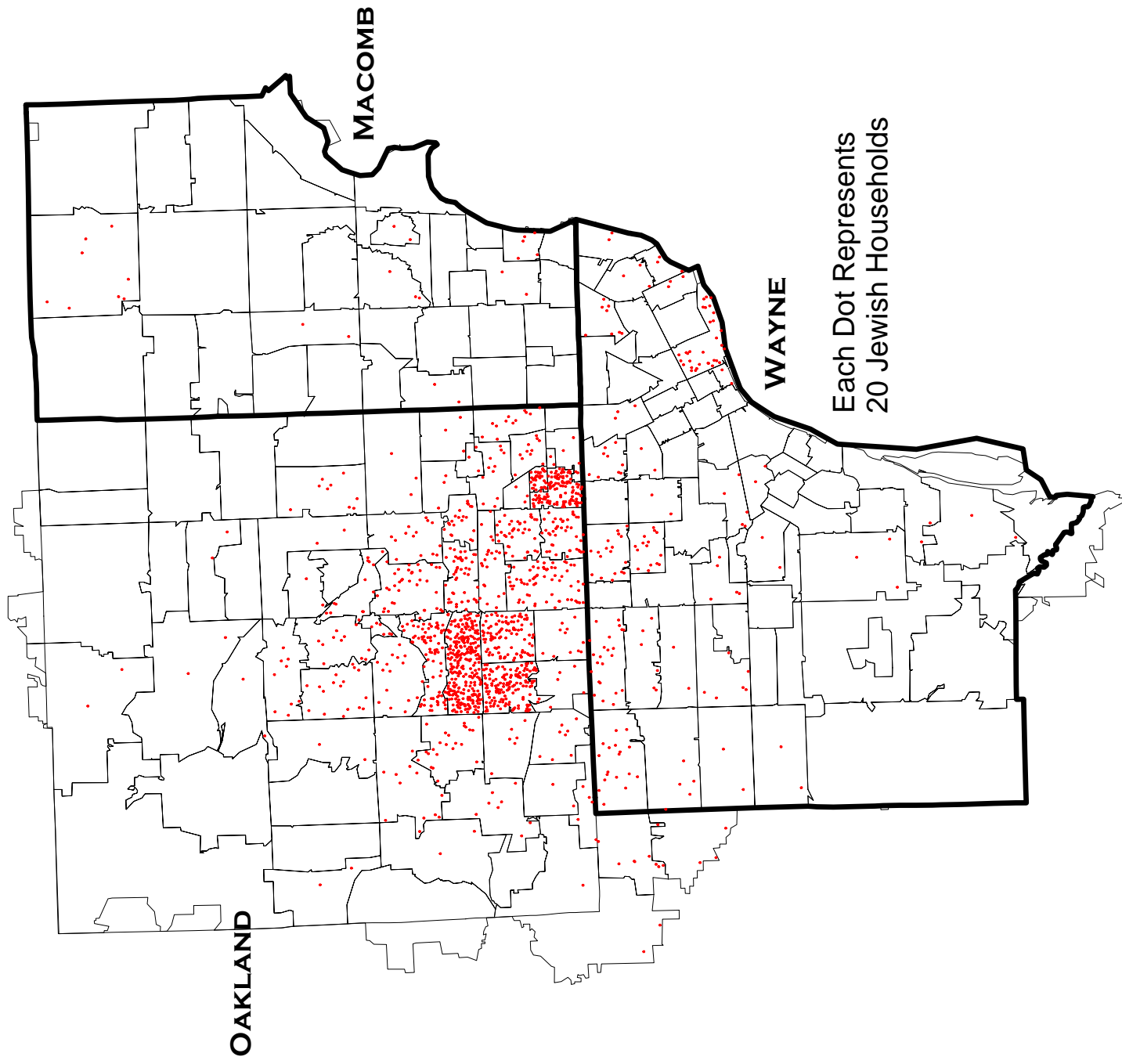
The Jewish Federation of Metropolitan Detroit is a success. The Annual Campaign of \$34.9 million is the fifth highest of about 50 comparison Jewish communities. The average donation per household of \$1,165 is the highest of about 45 comparison Jewish communities. Adjusted for inflation, the Annual Campaign has increased by about 2% from 1995-2005, despite a significant decrease in the number of Jewish households, because of an 8% increase (adjusted for inflation) in the average donation per household. In addition, over the past three years, the Jewish Federation has coordinated capital campaigns in which a total of \$135,000,000 has been pledged. The 37% very familiar with the local Jewish Federation is the third highest of about 35 comparison Jewish communities. The 35% excellent perceptions is the fourth highest of about 30 comparison Jewish communities. The Jewish Federation of Metropolitan Detroit is the central address of the Detroit Jewish community. Of some concern for the future should be the significant decrease (37%, 6,135 donors) in the number of donors over the past decade.

# Oakland

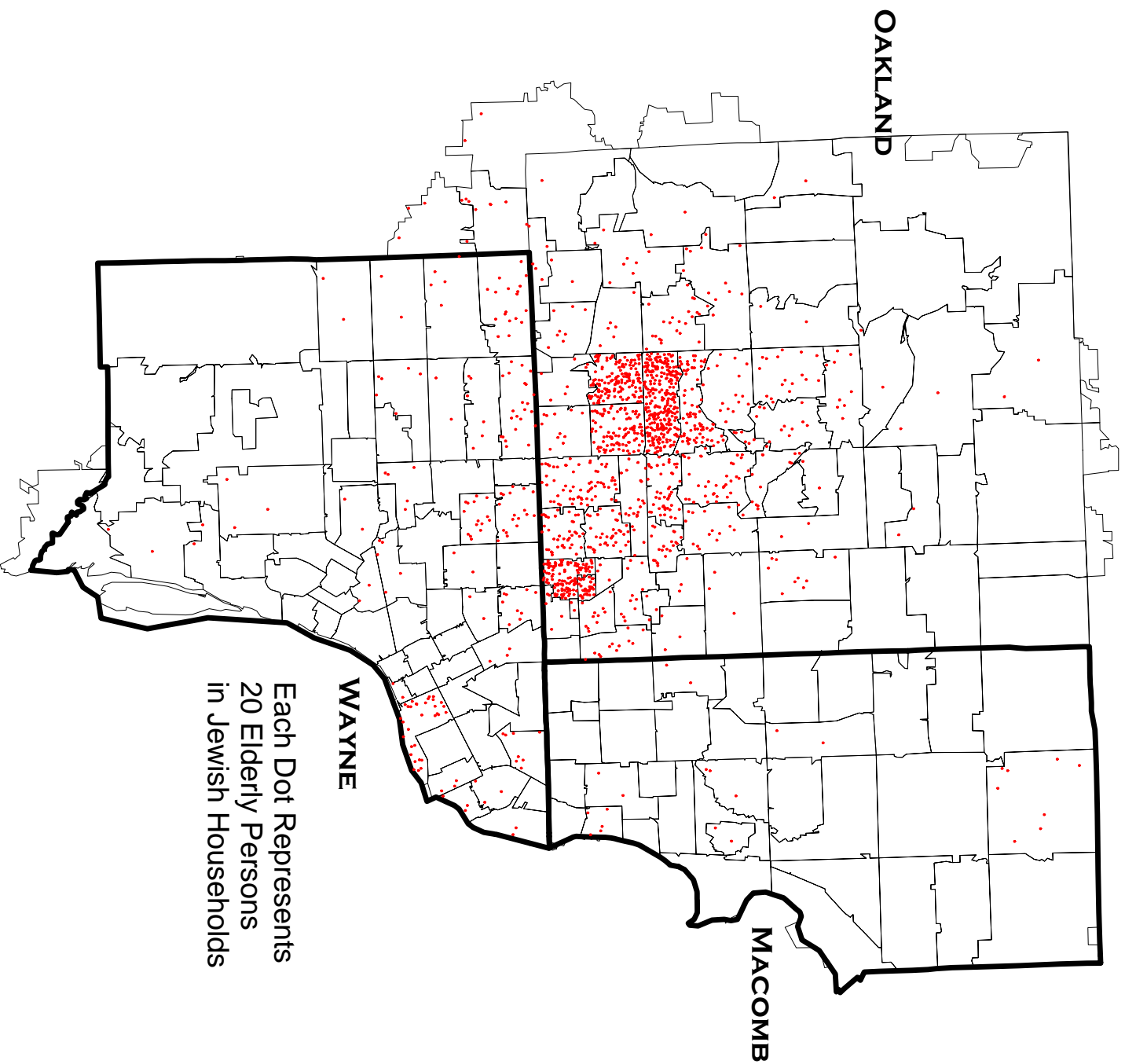
Macomb

Wayne

# THE CORE AREA AND THE STUDY AREA 2005

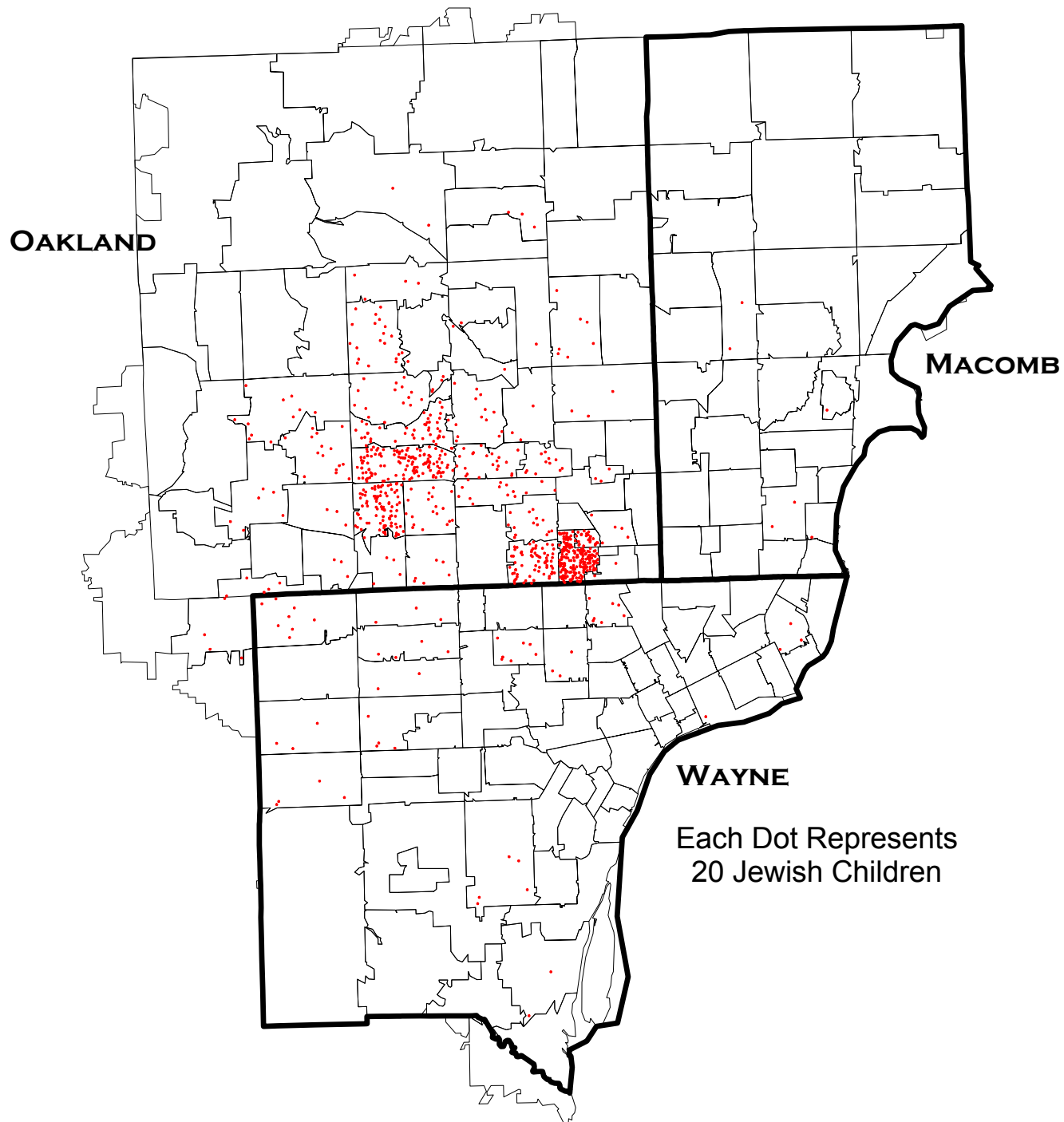


**NUMBER OF JEWISH HOUSEHOLDS BY ZIP CODE**



NUMBER OF ELDERLY BY ZIP CODE





**NUMBER OF JEWISH CHILDREN BY ZIP CODE**

# MAJOR FINDINGS

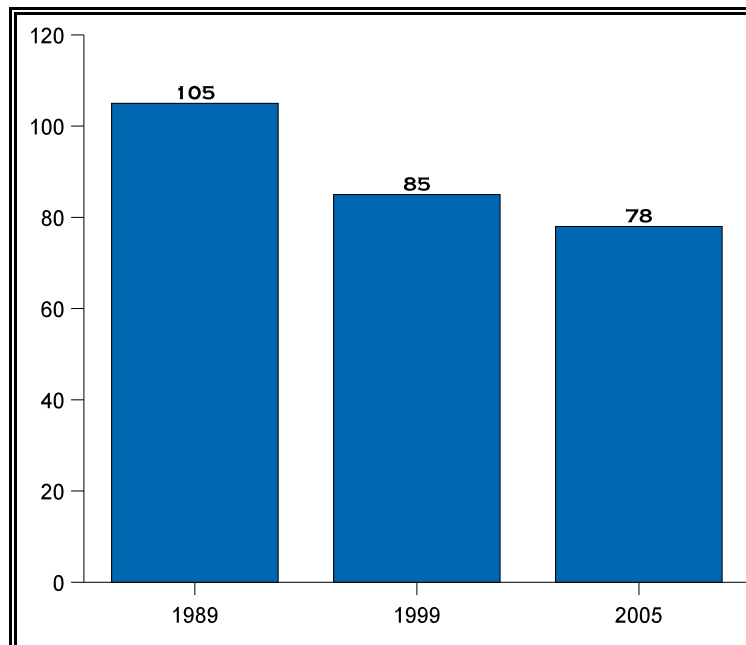
## MAJOR FINDINGS

### POPULATION SIZE AND DISTRIBUTION

1. 78,000 persons live in 30,000 Jewish households in Detroit. Of the 78,000 persons in Jewish households, 71,500 persons (92 %) are Jewish. In addition to the 78,000 persons in Jewish households, about 500 Jewish persons live in institutions without their own telephone numbers. Thus, in total, the Jewish community contains 78,500 persons.
2. Detroit is the 21<sup>st</sup> largest Jewish community in the U.S.
3. In 1989, 105,000 persons lived in 42,500 Jewish households. Of the 105,000 persons in Jewish households, 96,000 persons (91 %) were Jewish.
4. The number of Jewish households decreased from 32,500 households in 1999 to 30,000 households in 2005.
5. 2% of households in Detroit are Jewish households.
6. 58,400 Jews live in the Core Area and 13,100 Jews live in the Non-Core Area.
7. From 1999-2005, the percentage of all Detroit Jewish households living in the Core Area decreased from 77% to 73 %.
8. While 73% of *Jewish households* live in the Core Area, 82% of *Jews* live in the Core Area.
9. 19% of Jewish households live in one zip code area (48322) and 36% live in one of three zip code areas (48322, 48331, and 48327).

### GEOGRAPHIC PROFILE

10. 57% of adults in Jewish households were locally born (born in Detroit).
11. 9% (5,103 adults) of adults in Jewish households were foreign born.
12. 5% (1,620 households) of households are from the Former Soviet Union.
13. 4% of households are part-year households (live in Detroit for 1-9 months of the year).



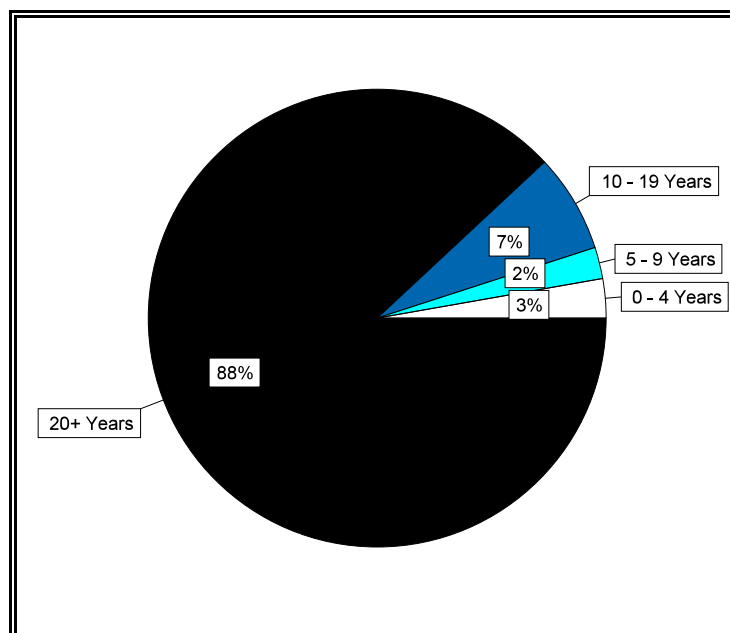
**Number of Persons in Jewish Households, 1989-2005**  
(in thousands)

## MAJOR FINDINGS

14. 3% of households have lived in Detroit for 0-4 years; 88%, for 20 or more years.
15. 20% of households have lived at their current address for 0-4 years; 27%, for 20 or more years.
16. 83% of households own their homes.
17. An average of between 40 and 460 households will move out of Detroit each year within the next three years (the *out-migration rate*). An average of 168 households who currently live in Detroit moved to Detroit each year during the past five years (the *in-migration rate* for households). Assuming that the current rate of in-migration continues for the next few years, these data suggest that the number of Jewish households in Detroit will probably continue to decrease during the next few years as a result of migration into and out of Detroit.
18. 59% of households in which the respondent is age 50 and over have at least one adult child who has established his/her own home in Detroit.
19. 78% of Jewish adults in Detroit who are attending or did attend college attended a college in Michigan.
20. 39% of Jewish adults attend or attended Wayne State University; 20%, the University of Michigan-Ann Arbor; 14%, Michigan State University; and 6%, Oakland Community College.

### DEMOGRAPHIC PROFILE

21. 25% (19,344 children) of persons in Jewish households are age 0-17, of which 88% (17,017 children) are being raised Jewish.
22. 24% (18,486 persons) of persons in Jewish households are age 65 and over.
23. The average household size is 2.60 persons.
24. 28% of households contain 1 person; 34%, 2 persons; 12%, 3 persons; and 25%, 4 or more persons.
25. 30% of households are households with children age 0-17 at home; 7% are households with only adult children age 18-29 at home; 29% are married households with no children at home; and 28% are single person households.



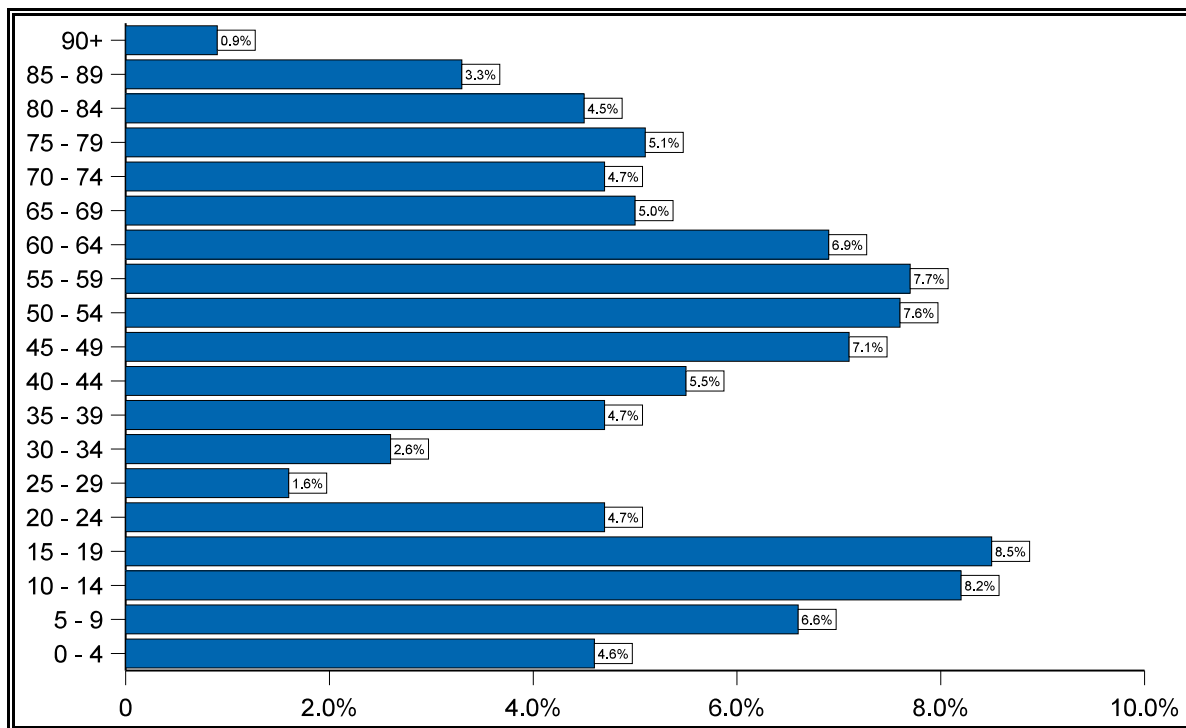
Length of Residence in Detroit

## MAJOR FINDINGS

26. 27% (3,291 children) of children *age 0-12* in Jewish households live in households in which both parents (or *the* parent in a single parent household) are employed full time.
27. 6% (1,161 children) of children *age 0-17* in Jewish households live in single parent households.
28. 17% (3,230 children) of children *age 0-17* in Jewish households live in households in which an adult is either currently divorced or divorced and remarried.
29. 37% (6,810 persons) of persons *age 65 and over* in Jewish households live alone.
30. 66% of adults in Jewish households are currently married; 12% are currently widowed.
31. 63% of adults *age 25 and over* in Jewish households have a four-year college degree or higher.
32. 60% of adults in Jewish households are in the labor force; 24% are retired.
33. The median value of homes owned by Jewish households is \$300,000.
34. The 2004 median household income is \$85,000.
35. 17% (5,070 households) of households may be considered to be low income households (earned under \$25,000 in 2004).
36. 1.6% (480 households) of households reported a household income that was below the Federal poverty levels.

### RELIGIOUS PROFILE

37. 11% of Jewish respondents identify as Orthodox; 28%, Conservative; 3%, Reconstructionist; 36%, Reform; 3%, Jewish Humanist; 1%, Jewish Renewal; and 18%, Just Jewish.
38. 77% of households have a mezuzah on the front door.
39. 82% of households always or usually participate in a Passover Seder.
40. 77% of households always or usually light Chanukah candles.
41. 29% of households always or usually light Sabbath candles.
42. 22% of households keep a kosher home; 14% of respondents keep kosher in and out of the home.



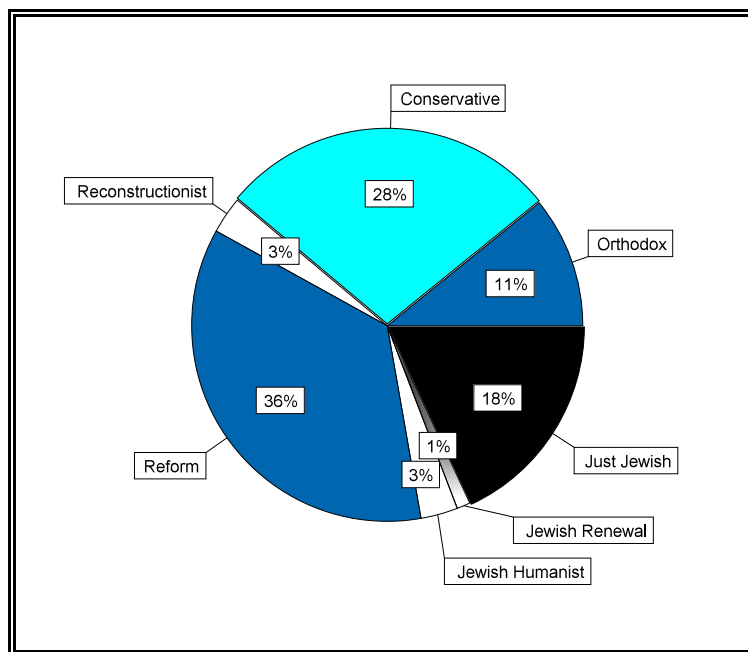
Age Distribution of Persons in Jewish Households

## MAJOR FINDINGS

43. 10% of respondents refrain from using electricity on the Sabbath.
44. 15% of households always, usually, or sometimes have a Christmas tree in the home.
45. 50% of Jewish respondents read a book, other than the Bible, because it had Jewish content in the past year.
46. 43% of Jewish respondents attended a theater, music, or dance program because it had Jewish content in the past year.
47. 28% of Jewish respondents attend synagogue services once per month or more.
48. 22% of Jewish respondents never attend synagogue services (or only attend for special occasions).
49. 76% of married couples are in-married; 8% are conversionary in-married; and 16% are inter-married.
50. 31% of children age 0-17 in intermarried households are being raised Jewish.
51. 3% (2,145 persons) of Jewish persons in Jewish households are Jews-by-Choice.

### MEMBERSHIP PROFILE

52. 64% of Jewish households are *associated* with the Jewish community in that someone in the household is a member of a synagogue, the Jewish Community Center (JCC), or a Jewish organization.
53. 50% of households *reported* current synagogue membership.
54. *According to the Synagogue Survey*, 52% of the 14,025 synagogue member households who belong to a synagogue located in Detroit are members of a Reform synagogue; 31%, a Conservative synagogue; 12%, an Orthodox synagogue; and 5%, other synagogues.
55. 80% of households are synagogue members at some time during their adult lives.
56. 15% of households *reported* current JCC membership.
57. The major reason for not joining the JCC most commonly reported by respondents in JCC non-member households is no need for the services offered (28%). 22% of respondents reported cost; 18%, distance from home; 8%, quality of the program; 3%, not religious; 3%, lack of time; 2%, health reasons; 5%, don't know; and 10%, other reasons.
58. 45% of households participated in or attended a program at, or sponsored by, the JCC in the past year.



**Jewish Identification (Jewish Respondents)**



## MAJOR FINDINGS

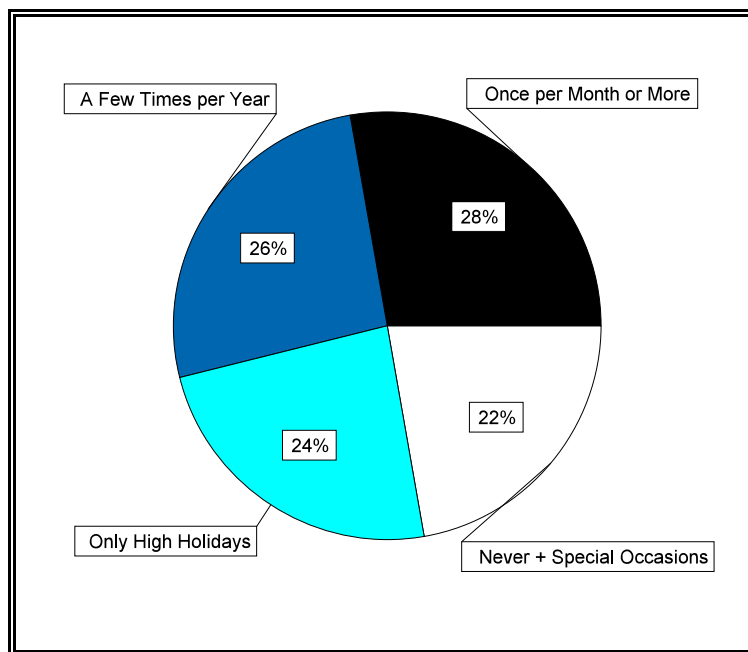
- 59. 44% (11,220 households) of households who are not currently members of the Detroit JCC were members of the Detroit JCC in the past.
- 60. 35% of non-JCC member households belong to a fitness facility or health club.
- 61. The JCC has a 33% market share of the fitness facility market among Jewish households.
- 62. 36% of households are Jewish organization members.
- 63. 40% of Jewish respondents feel very much a part of the Detroit Jewish community; 39%, somewhat; 11%, not very much; and 10%, not at all.

### JEWISH EDUCATION OF ADULTS

- 64. 83% of born or raised Jewish adults received some formal Jewish education as children.
- 65. 15% of born or raised Jewish adults attended a Jewish day school as children.
- 66. 42% of born or raised Jewish adults attended or worked at a Jewish sleep away camp as children.
- 67. 47% of born or raised Jewish adults were active in a Jewish youth group as teenagers.
- 68. 24% of born or raised Jewish adults who attended college participated in Hillel/Chabad (excluding the High Holidays).
- 69. During high school, 28% of respondents reported that all of the people they considered to be their closest friends were Jewish; 40%, most; 10%, about half; 17%, some; and 4%, none.
- 70. 50% of Jewish respondents used the Internet for Jewish-related information in the past year.
- 71. 38% of Jewish respondents attended an adult Jewish education class or program in the past year.

### JEWISH EDUCATION OF CHILDREN

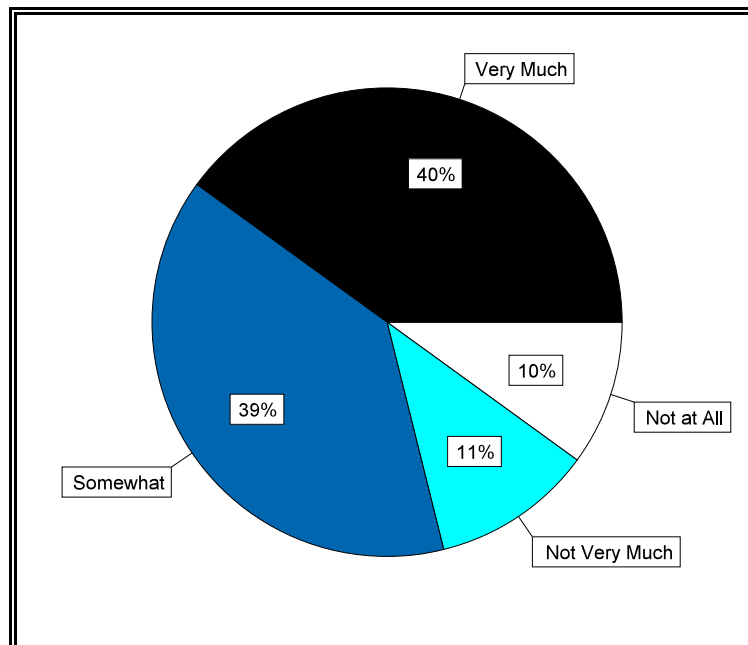
- 72. 49% of Jewish children *age 0-5* (including only those Jewish children age 5 who do not yet attend kindergarten) attend a Jewish preschool/child care program; 21% attend a non-Jewish preschool/child care program; and 30% do not attend a preschool/child care program.
- 73. 70% of Jewish children *age 0-5* who attend a preschool/child care program attend a Jewish preschool/child care program.



Synagogue Attendance (Jewish Respondents)

## MAJOR FINDINGS

74. 12% of *non-Orthodox* Jewish children *age 5-12* (including only those Jewish children *age 5* who already attend kindergarten) attend a Jewish day school; 9%, a non-Jewish private school; and 80%, a public school.
75. 56% of *non-Orthodox* Jewish children *age 5-12* who attend a private school attend a Jewish day school.
76. 50% of households with Jewish children either send their children to Jewish day school or did or will seriously investigate Jewish day school.
77. Tuition cost and belief in public schools/ethnically mixed are, by far, the most important reasons for not sending Jewish children to Jewish day school.
78. Among the Orthodox, almost all Jewish children attend Jewish day school.
79. 86% of *non-Orthodox* Jewish children *age 5-12* and 44% of *non-Orthodox* Jewish children *age 13-17* currently attend formal Jewish education.
80. 95% of Jewish children *age 13-17* currently attend or have attended formal Jewish education, including 18% who currently attend or have attended a Jewish day school.
81. 20% of *non-Orthodox* Jewish children *age 3-17* attended a Jewish day camp this past summer (the summer of 2005); 22% attended a non-Jewish day camp; and 59% did not attend a day camp.
82. 31% of *non-Orthodox* Jewish children *age 6-17* attended a Jewish sleep away camp this past summer (the summer of 2005); 12% attended a non-Jewish sleep away camp; and 71% did not attend a sleep away camp.
83. 48% of Jewish children *age 13-17* are active participants in a Jewish teenage youth group.

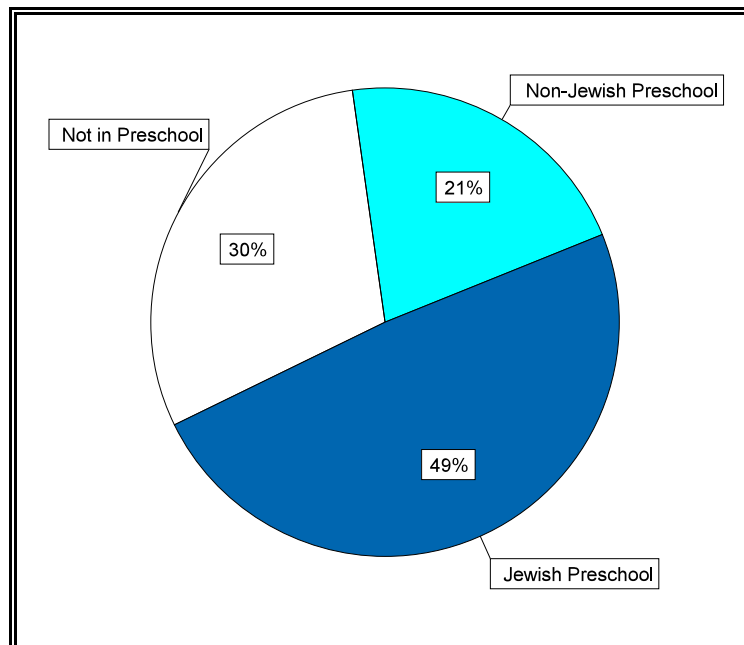


**Feel a Part of the Detroit Jewish Community**  
(Jewish Respondents)

## MAJOR FINDINGS

### JEWISH AGENCIES—FAMILIARITY

84. 49% of respondents are very familiar, 37% are somewhat familiar, and 14% are not at all familiar with the Detroit Jewish Community Center.
85. 40% of respondents are very familiar, 35% are somewhat familiar, and 25% are not at all familiar with the Fresh Air Society/Tamarack Camps.
86. 39% of respondents are very familiar, 35% are somewhat familiar, and 26% are not at all familiar with the Jewish Apartments.
87. 35% of respondents are very familiar, 38% are somewhat familiar, and 26% are not at all familiar with the Fleischman Residence.
88. 37% of respondents are very familiar, 44% are somewhat familiar, and 20% are not at all familiar with the Jewish Federation of Metropolitan Detroit.
89. 35% of respondents are very familiar, 45% are somewhat familiar, and 20% are not at all familiar with Jewish Family Service.
90. 33% of respondents are very familiar, 40% are somewhat familiar, and 27% are not at all familiar with BBYO.
91. 29% of respondents are very familiar, 45% are somewhat familiar, and 26% are not at all familiar with Jewish Vocational Service.
92. 24% of respondents are very familiar, 32% are somewhat familiar, and 45% are not at all familiar with the Hebrew Free Loan Association.
93. 15% of respondents are very familiar, 39% are somewhat familiar, and 47% are not at all familiar with the Jewish Community Council.
94. 96% of respondents are at least somewhat familiar with *at least one* of the agencies queried.



**Preschool/Child Care Program  
Currently Attended by Jewish Children Age 0-5**

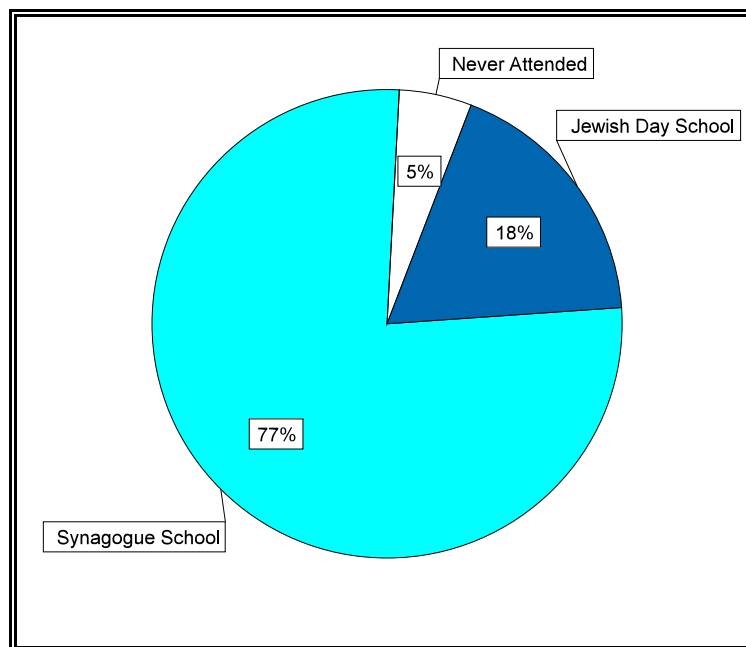
## MAJOR FINDINGS

### JEWISH DAY SCHOOLS—FAMILIARITY

95. 48% of respondents in households with Jewish children are very familiar, 40% are somewhat familiar, and 12% are not at all familiar with the Hillel Day School of Metropolitan Detroit.
96. 32% of respondents in households with Jewish children are very familiar, 38% are somewhat familiar, and 30% are not at all familiar with Yeshiva Beth Yehudah.
97. 32% of respondents in households with Jewish children are very familiar, 44% are somewhat familiar, and 24% are not at all familiar with the Jewish Academy of Metropolitan Detroit.
98. 31% of respondents in households with Jewish children are very familiar, 50% are somewhat familiar, and 19% are not at all familiar with the Akiva Hebrew Day School.
99. 27% of respondents in households with Jewish children are very familiar, 26% are somewhat familiar, and 47% are not at all familiar with Yeshivas Darchei Torah.
100. 24% of respondents in households with Jewish children are very familiar, 24% are somewhat familiar, and 52% are not at all familiar with Yeshiva Gedolah.

### JEWISH AGENCIES—PERCEPTION

101. 34% of respondents who are very familiar or somewhat familiar with the Jewish Community Center perceive it as excellent; 49%, good; 14%, fair; and 3%, poor.
102. 40% of respondents who are very familiar or somewhat familiar with Fresh Air Society/Tamarack Camps perceive it as excellent; 48%, good; 9%, fair; and 2%, poor.
103. 36% of respondents who are very familiar or somewhat familiar with the Jewish Apartments perceive them as excellent; 55%, good; 9%, fair; and 1%, poor.
104. 34% of respondents who are very familiar or somewhat familiar with the Fleischman Residence perceive it as excellent; 54%, good; 10%, fair; and 2%, poor.



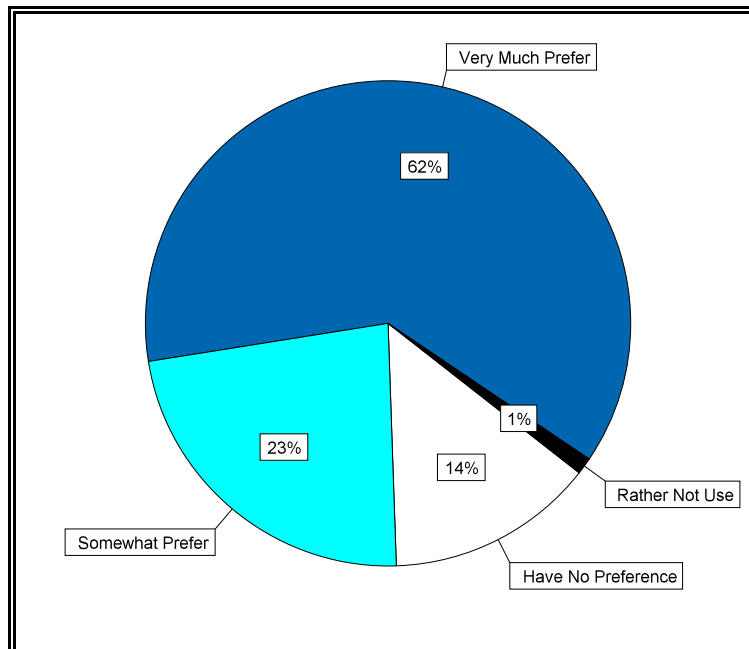
**Non-Orthodox Jewish Children Ages 13-17  
Who Currently Attend or Have Attended  
Formal Jewish Education**

## MAJOR FINDINGS

105. 35% of respondents who are very familiar or somewhat familiar with the Jewish Federation of Metropolitan Detroit perceive it as excellent; 51%, good; 11%, fair; and 3%, poor.
106. 34% of respondents who are very familiar or somewhat familiar with Jewish Family Service perceive it as excellent; 55%, good; 9%, fair; and 2%, poor
107. 34% of respondents who are very familiar or somewhat familiar with BBYO perceive it as excellent; 51%, good; 14%, fair; and 2%, poor.
108. 35% of respondents who are very familiar or somewhat familiar with Jewish Vocational Service perceive it as excellent; 50%, good; 13%, fair; and 2%, poor.
109. 41% of respondents who are very familiar or somewhat familiar with the Hebrew Free Loan Association perceive it as excellent; 49%, good; 9%, fair; and 2%, poor.
110. 21% of respondents who are very familiar or somewhat familiar with the Jewish Community Council perceive it as excellent; 55%, good; 21%, fair; and 4%, poor.

### JEWISH DAY SCHOOLS—PERCEPTION

111. 34% of respondents in households with Jewish children who are very familiar or somewhat familiar with the Hillel Day School of Metropolitan Detroit perceive it as excellent; 46%, good; 17%, fair; and 4%, poor.
112. 38% of respondents in households with Jewish children who are very familiar or somewhat familiar with Yeshiva Beth Yehudah perceive it as excellent; 42%, good; 19%, fair; and 1%, poor.
113. 44% of respondents in households with Jewish children who are very familiar or somewhat familiar with the Jewish Academy of Metropolitan Detroit perceive it as excellent; 46%, good; 9%, fair; and 1%, poor.
114. 21% of respondents in households with Jewish children who are very familiar or somewhat familiar with the Akiva Hebrew Day School perceive it as excellent; 58%, good; 19%, fair; and 1%, poor.



**Preference for Jewish-Sponsored Adult Care Facilities**  
(Jewish Respondents Age 40 and Over)

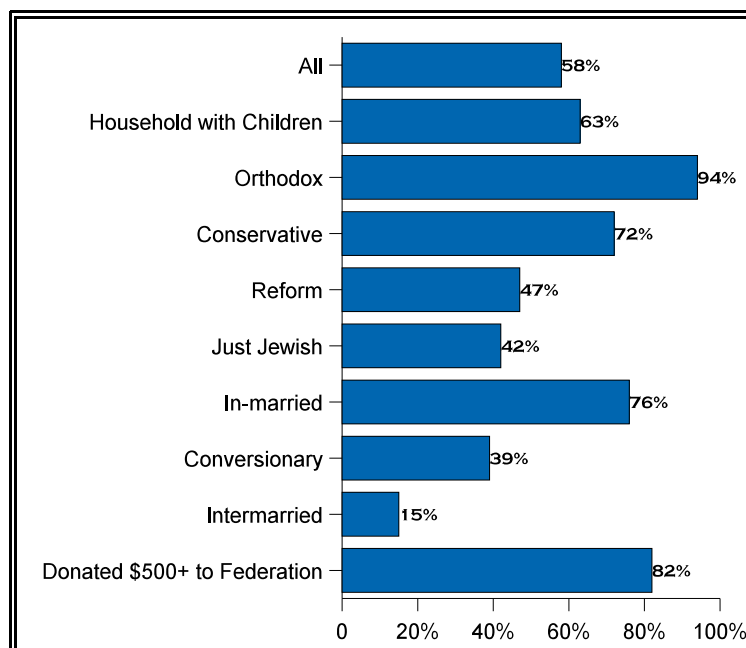


## MAJOR FINDINGS

115. 39% of respondents in households with Jewish children who are very familiar or somewhat familiar with Yeshivas Darchei Torah perceive it as excellent; 39%, good; 21%, fair; and 1%, poor.
116. 42% of respondents in households with Jewish children who are very familiar or somewhat familiar with Yeshiva Gedolah perceive it as excellent; 36%, good; 21%, fair; and 2%, poor.

### SOCIAL SERVICE NEEDS

117. 17% (5,130 households) of households contain a health-limited member, including 4% who contain a health-limited member who needs daily assistance.
118. 10% (3,120 households) of households needed marital, family, or personal counseling in the past year.
119. 11% (3,420 households) of households needed help in coordinating services for an elderly or disabled person in the past year.
120. 3% (840 households) of households needed financial assistance in the past year.
121. 15% (2,780 households) of households with adults age 18-64 needed help in finding a job or choosing an occupation in the past year.
122. 23% (1,745 households) of households with single Jewish adults age 18-64 were interested in singles programs in the past year.
123. 10% (802 households) of households with Jewish children age 0-17 needed programs for Jewish children with learning disabilities or other special needs such as developmental disabilities in the past year.
124. 14% (1,953 households) of households with elderly persons needed in-home health care in the past year.
125. 8% (1,116 households) of households with elderly persons needed senior transportation in the past year.
126. 5% (684 households) of households with elderly persons needed nursing home care in the past year.
127. 3% (419 households) of households with elderly persons needed adult day care in the past year.



**Households in Which a Member Visited Israel**

## MAJOR FINDINGS

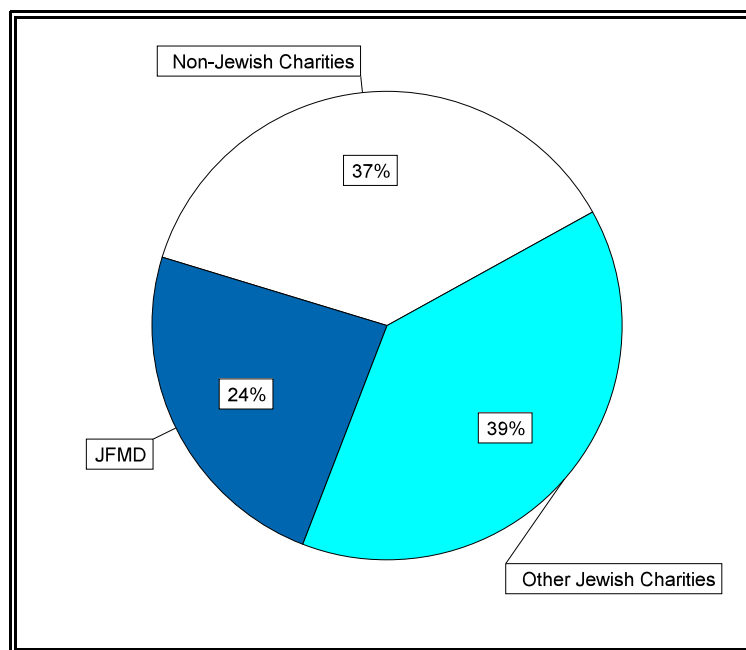
- 128. 0.2% (28 households) of households with elderly persons needed home-delivered meals in the past year.
- 129. 9% (2,580 households) of households used Jewish Family Service in the past year.
- 130. 6% (1,650 households) of households used Jewish Vocational Service in the past year.
- 131. 14% of households in which the respondent is age 40 or over have an elderly relative who does not live in the respondent's home and who in some way depends upon the household for his/her care.
- 132. 62% of Jewish respondents age 40 and over would very much prefer Jewish-sponsored adult care facilities; 23% would somewhat prefer Jewish-sponsored adult care facilities; 14% would have no preference; and 1% would rather not use Jewish-sponsored adult care facilities.
- 133. 96% of households have health insurance coverage.
- 134. 3% of households did without essential medical care due to a lack of health insurance in the past year.

### ISRAEL

- 135. 58% of households contain a member who visited Israel.
- 136. 29% of households contain a member who visited Israel on a Jewish trip.
- 137. 4% of households with Jewish children age 0-17 have sent a Jewish child to Israel on a Jewish trip; 15%, on a general trip.
- 138. 26% of Jewish respondents are extremely emotionally attached to Israel; 29% are very attached; 32% are somewhat attached; and 12% are not attached.

### ANTI-SEMITISM

- 139. 15% of Jewish respondents personally experienced anti-Semitism in Detroit in the past year.
- 140. 18% of households with Jewish children age 6-17 contain a Jewish child age 6-17 who experienced anti-Semitism in Detroit in the past year.
- 141. 13% of respondents perceive a great deal of anti-Semitism in Detroit; 48%, a moderate amount; 35%, a little; and 5%, none at all.



**Distribution of Charitable Dollars in the Past Year**

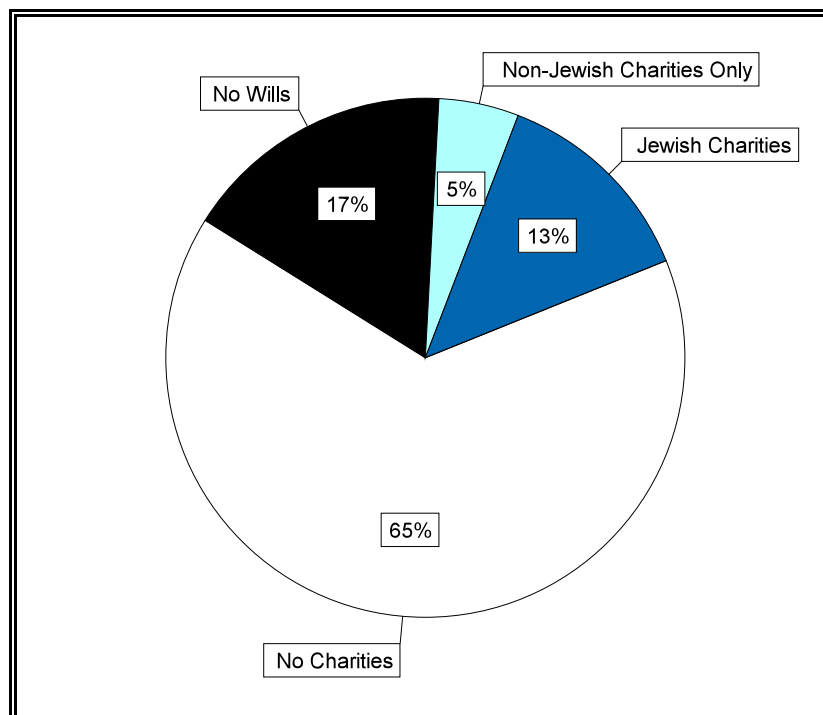
## MAJOR FINDINGS

### MEDIA

- 142. 40% of Jewish respondents knew about the study before we called.
- 143. 50% of Jewish respondents always read *The Detroit Jewish News*; 7%, usually; 22%, sometimes; and 22%, never.
- 144. 37% of Jewish respondents who always, usually, or sometimes read *The Detroit Jewish News* perceive it as excellent; 44%, good; 16%, fair; and 4%, poor.
- 145. 10% of Jewish respondents always read the *Observer/Eccentric* newspapers; 4%, usually; 38%, sometimes; and 47%, never.
- 146. 6% of Jewish respondents always read *Crain's Detroit Business*; 4%, usually; 27%, sometimes; and 63%, never.
- 147. 4% of Jewish respondents always read the *Oakland Press*; 1%, usually; 30%, sometimes; and 65%, never.
- 148. 2% of Jewish respondents always read *Metro Parent*; 2%, usually; 21%, sometimes; and 75%, never.

### PHILANTHROPIC PROFILE—BEHAVIOR

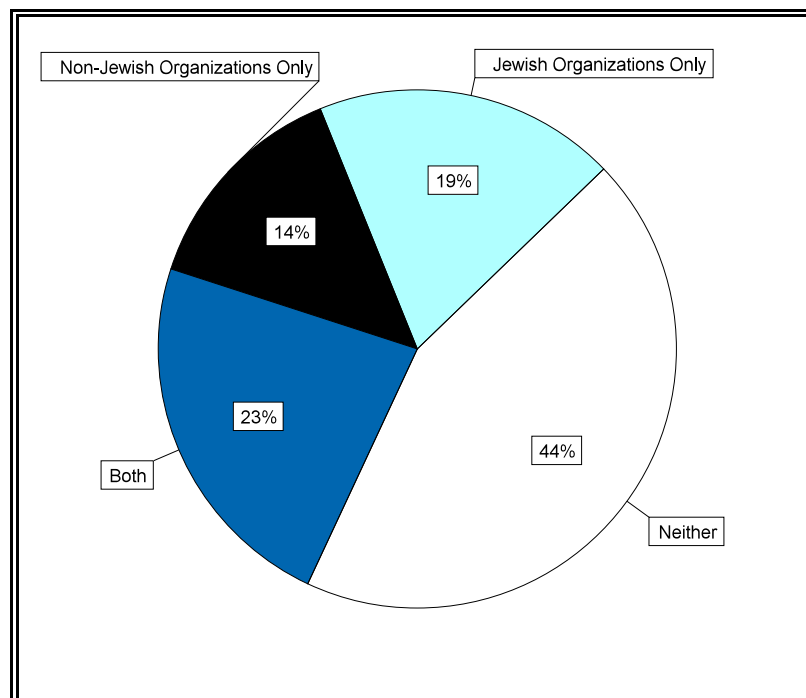
- 149. 94% of households reported that they donated to one or more charities, either Jewish or non-Jewish, in the past year.
- 150. 55% of households *reported* that they donated to the Jewish Federation of Metropolitan Detroit (JFMD) in the past year.
- 151. 68% of households reported that they donated to other Jewish charities (Jewish charities other than Jewish Federations) in the past year.
- 152. 78% of households reported that they donated to Jewish charities in the past year.
- 153. 85% of households reported that they donated to non-Jewish charities in the past year.



**Have Wills that Contain Charitable Provisions**  
(Respondents Age 50 and Over)

## MAJOR FINDINGS

154. 34% of households reported that they were not asked to donate to JFMD in the past year; 12% reported that they were asked, but did not donate. 18% of *households asked to donate* to JFMD in the past year did not donate.
155. *According to the Jewish Federation Survey*, the 2005 JFMD Annual Campaign raised \$34,940,000 from 10,474 donors. The average donation *per household* was \$1,165.
156. 69% of households donated to both Jewish and non-Jewish charities in the past year; and 6% did not donate to any charities; 9% donated to Jewish charities but not to non-Jewish charities; 16% donated to non-Jewish charities but not to Jewish charities.
157. Of all charitable dollars donated by Jewish households in the past year, 24% were donated to JFMD; 39%, to other Jewish charities; and 37%, to non-Jewish charities.
158. Of all charitable dollars donated by Jewish households in the past year, 63% were donated to Jewish charities (*including JFMD*).
159. Of all charitable dollars donated by Jewish households *to Jewish charities* in the past year, 37% were donated to JFMD.
160. 17% of households donated to a charity over the Internet in the past year.
161. 17% of respondents age 50 and over do not have wills; 65% have wills that contain no charitable provisions; 13% have wills that contain provisions for Jewish charities; and 5% have wills that contain provisions for non-Jewish charities only.
162. 35% of respondents age 50 and over are aware that the Jewish Federation has a department that helps with estate planning and planned giving.
163. 19% of Jewish respondents volunteered for Jewish organizations only in the past year; 14% volunteered for non-Jewish organizations only; 23% volunteered for both Jewish and non-Jewish organizations; and 44% did not volunteer for any organization.

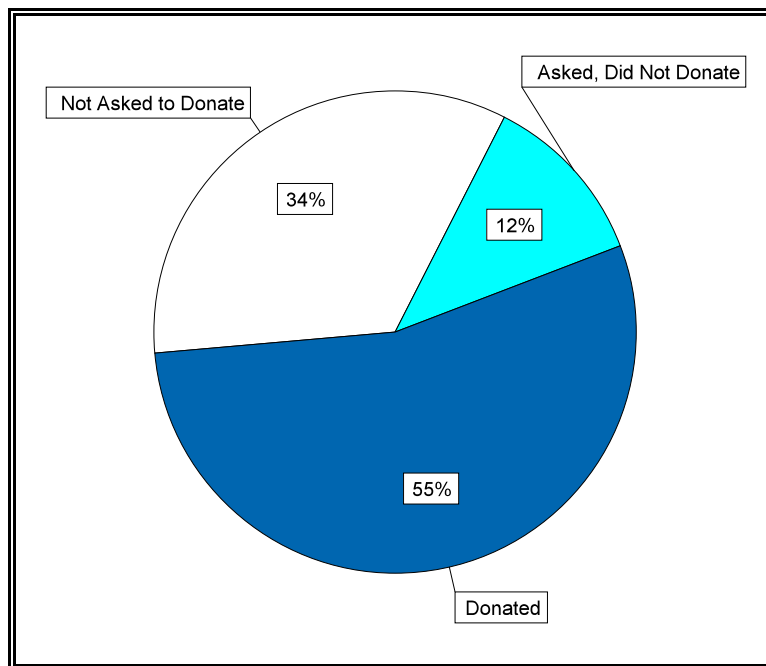


**Volunteered for Jewish and Non-Jewish Organizations in the Past Year (Jewish Respondents)**

## MAJOR FINDINGS

### PHILANTHROPIC PROFILE—ATTITUDES

164. 65% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year reported that “supporting the people of Israel” is a very important motivation to donate to Jewish organizations (30%, somewhat important; 5%, not at all important).
165. 63% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year reported that “helping Jews in Detroit who are in financial need” is a very important motivation to donate to Jewish organizations (34%, somewhat important; 3%, not at all important).
166. 62% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year reported that “providing support services for the Jewish elderly” is a very important motivation to donate to Jewish organizations (34%, somewhat important; 4%, not at all important).
167. 59% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year reported that “providing Jewish education for children” is a very important motivation to donate to Jewish organizations (33%, somewhat important; 7%, not at all important).
168. 39% of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities in the past year reported that “helping Jews overseas who are in distress” is a very important motivation to donate to Jewish organizations (48%, somewhat important; 13%, not at all important).
169. 22% of respondents in households who donated \$100 and over to JFMD in the past year reported that they would donate more to the Jewish Federation if they “were asked by a close friend.”
170. 21% of respondents in households who donated \$100 and over to JFMD in the past year reported that they would donate more to the Jewish Federation if they “had more say over how the money was spent.”
171. 14% of respondents in households who donated \$100 and over to JFMD in the past year reported that they would donate more to the Jewish Federation if they “were asked in person.”



JFMD Market Segments in the Past Year



## COMPARISONS WITH OTHER JEWISH COMMUNITIES

The statements presented below illustrate the most important ways in which Detroit differs from other Jewish communities. The *Main Report* contains a complete listing of the comparison Jewish communities to which Detroit is compared in each of the statements below. The approximate number of comparison Jewish communities (*comparisons*) to which Detroit is compared is shown in parentheses.

### COMPARED TO OTHER JEWISH COMMUNITIES, DETROIT HAS:

#### POPULATION SIZE AND DISTRIBUTION

1. The 21<sup>st</sup> largest Jewish population in the United States.
2. The 2<sup>nd</sup> highest percentage of households who are on the Jewish Federation mailing list (80%, 30 comparisons).

#### GEOGRAPHIC PROFILE

3. The highest percentage of locally-born (in Detroit) adults in Jewish households (57%, 40 comparisons).
4. The lowest percentage of households in residence for 0-4 years (3%, 40 comparisons).
5. The highest percentage of households in residence for 20 or more years (88%, 40 comparisons).
6. The lowest percentage of households at their current address for 0-4 years (20%, 40 comparisons).
7. The 5<sup>th</sup> highest percentage of households at their current address for 20 or more years (27%, 35 comparisons).
8. The 4<sup>th</sup> lowest percentage of households definitely or probably moving in the next three years (12%, 45 comparisons).
9. The 4<sup>th</sup> highest percentage of households probably not/definitely not/don't know if they are moving in the next three years (88%, 35 comparisons).
10. The 3<sup>rd</sup> highest percentage of households in which the respondent is age 50 and over with local adult children (59%, 25 comparisons).
11. The 3<sup>rd</sup> highest percentage of adult children who have established their own homes in the local area (49%, 20 comparisons).

#### DEMOGRAPHIC PROFILE

12. The 7<sup>th</sup> highest percentage of households containing one person (28%, 45 comparisons).
13. The 3<sup>rd</sup> lowest percentage of single person households under age 65 (6%, 40 comparisons).
14. The highest percentage of single male households age 65 and over (7%, 35 comparisons).
15. The 7<sup>th</sup> highest percentage of single female households age 65 and over (16%, 35 comparisons).
16. The 3<sup>rd</sup> lowest percentage of children age 0-12 in Jewish households who live in households in which both parents (or *the* parent in a single parent household) are employed full time (27%, 30 comparisons).
17. The 2<sup>nd</sup> lowest percentage of children age 0-17 in Jewish households who live in households in which an adult is either currently divorced or divorced and remarried (17%, 30 comparisons).
18. The 2<sup>nd</sup> highest percentage of persons age 65 and over living alone (37%, 40 comparisons).
19. The highest percentage of persons age 75 and over living alone (48%, 35 comparisons).
20. The highest percentage of adults in Jewish households who are employed part time (17%, 40 comparisons).
21. The 8<sup>th</sup> highest median household income (\$85,000, 45 comparisons).

## COMPARISONS WITH OTHER JEWISH COMMUNITIES

22. The 4<sup>th</sup> highest percentage of households earning an annual income of \$100,000 and over (44%, 25 comparisons).
23. The 5<sup>th</sup> highest median household income of households with children (\$116,000, 30 comparisons).

### RELIGIOUS PROFILE

24. The 4<sup>th</sup> highest percentage of Jewish respondents who identify as Orthodox (11%, 50 comparisons).
25. The 7<sup>th</sup> lowest percentage of Jewish respondents who identify as Just Jewish (18%, 50 comparisons).
26. The 7<sup>th</sup> highest percentage of households who have a mezuzah on the front door (77%, 35 comparisons).
27. The 6<sup>th</sup> highest percentage of households who always/usually participate in a Passover Seder (82%, 50 comparisons).
28. The 6<sup>th</sup> highest percentage of households who keep a kosher home (22%, 50 comparisons).
29. The 2<sup>nd</sup> highest percentage of respondents who keep kosher in and out of the home (14%, 30 comparisons).
30. The 2<sup>nd</sup> highest percentage of respondents who refrain from using electricity on the Sabbath (10%, 25 comparisons).
31. The 7<sup>th</sup> lowest percentage of households who always, usually, or sometimes have a Christmas tree in the home (15%, 40 comparisons).
32. The 6<sup>th</sup> lowest percentage of respondents who never attend synagogue services (or who attend only for special occasions) (22%, 40 comparisons).
33. The highest percentage of Jewish respondents under age 35 who attend synagogue services once per month or more (43%, 30 comparisons).
34. The 4<sup>th</sup> highest percentage of Jewish respondents age 35-49 who attend synagogue services once per month or more (33%, 30 comparisons).
35. The 5<sup>th</sup> highest percentage of Jewish respondents age 50-64 who attend synagogue services once per month or more (27%, 30 comparisons).
36. The 4<sup>th</sup> lowest percentage of married couples who are intermarried (16%, 55 comparisons).
37. The lowest percentage of married couples in households under age 35 who are intermarried (22%, 35 comparisons).
38. The lowest percentage of married couples in households age 35-49 who are intermarried (18%, 35 comparisons).
39. The 3<sup>rd</sup> highest couples conversion rate (33%, 50 comparisons).
40. The lowest percentage of Jewish children age 0-17 being raised in intermarried households (6%, 40 comparisons).
41. The 4<sup>th</sup> highest percentage of persons in Jewish households who consider themselves Jewish (92%, 50 comparisons).

### MEMBERSHIP PROFILE

42. The 5<sup>th</sup> lowest percentage of households who were not synagogue members in the past (since becoming an adult), but plan to join a synagogue in the future (4%, 30 comparisons).
43. The 2<sup>nd</sup> lowest percentage of households who plan to join a synagogue in the future (regardless of past membership) (12%, 30 comparisons).
44. The highest percentage of households under age 35 who are current synagogue members (57%, 35 comparisons).

## COMPARISONS WITH OTHER JEWISH COMMUNITIES

45. The highest percentage of households age 35-49 who are current synagogue members (64%, 35 comparisons).
46. The highest percentage of households with children who are current synagogue members (71%, 40 comparisons).
47. The 6<sup>th</sup> lowest percentage of synagogue member households who are members of a Conservative synagogue (31%, 35 comparisons).
48. The 4<sup>th</sup> highest percentage of households who are synagogue members but not JCC members (39%, 40 comparison JCCs).
49. The 8<sup>th</sup> highest percentage of households who participated in or attended a program at, or sponsored by, the local JCC in the past year (45%, 45 comparison JCCs).
50. The 5<sup>th</sup> highest percentage of households who participated in the local JCC in the past year without joining (30%, 40 comparisons).
51. The 4<sup>th</sup> highest percentage of households who are associated with the Jewish community (are members of a synagogue, the JCC, or Jewish organization) (64%, 45 comparisons).
52. The highest percentage of respondents who feel very much or somewhat a part of the local Jewish community (79%, 20 comparisons).

### JEWISH EDUCATION OF ADULTS

53. The 6<sup>th</sup> highest percentage of born or raised Jewish adults who received some formal Jewish education as children (83%, 40 comparisons).
54. The 5<sup>th</sup> highest percentage of born or raised Jewish adults who attended a Jewish day school as a child (15%, 40 comparisons).
55. The 4<sup>th</sup> highest percentage of born or raised Jewish adults who attended or worked at a Jewish sleep away camp as children (42%, 25 comparisons).
56. The 3<sup>rd</sup> highest percentage of Jewish respondents who used the Internet for Jewish-related information in the past year (50%, 20 comparisons).
57. The highest percentage of Jewish respondents who attended an adult Jewish education class or program in the past year (38%, 20 comparisons).

### JEWISH EDUCATION OF CHILDREN

58. The 4<sup>th</sup> highest percentage of Jewish children *age 0-5* (including only those Jewish children age 5 who do not yet attend kindergarten) who attend a Jewish preschool/child care program (49%, 30 comparisons).
59. The 4<sup>th</sup> lowest percentage of Jewish children age 0-5 (including only those Jewish children age 5 who do not yet attend kindergarten) who do not attend a preschool/child care program (30%, 30 comparisons).
60. The 5<sup>th</sup> lowest percentage of households with Jewish children age 0-17 who did not or will not seriously investigate sending their children to a Jewish day school (51%, 25 comparisons).

### JEWISH AGENCIES

61. For Jewish Apartments, the highest percentage of respondents who are very familiar with senior housing or assisted living facilities (39%, 10 comparisons).
62. For the Fleischman Residence, the 2<sup>nd</sup> highest percentage of respondents who are very familiar with senior housing or assisted living facilities (35%, 10 comparisons).

## COMPARISONS WITH OTHER JEWISH COMMUNITIES

63. The 3<sup>rd</sup> highest percentage of respondents who are very familiar with the local Jewish Federation (37%, 35 comparisons).
64. The 4<sup>th</sup> highest percentage of respondents who are very familiar or somewhat familiar with the local Jewish Federation who perceive it as excellent (35%, 30 comparisons).
65. The 3<sup>rd</sup> highest percentage of respondents who are very familiar with the local Jewish Family Service (35%, 35 comparisons).
66. The 2<sup>nd</sup> highest percentage of respondents who are very familiar with the local Jewish Community Relations Council (15%, 10 comparisons).

### JEWISH DAY SCHOOLS

67. For the Hillel Day School of Metropolitan Detroit, the 3<sup>rd</sup> highest percentage of respondents in households with Jewish children who are very familiar with the local Jewish day school (48%, 35 comparison Jewish day schools).
68. For Yeshiva Beth Yehudah, the 7<sup>th</sup> highest percentage of respondents in households with Jewish children who are very familiar with the local Jewish day school (32%, 35 comparison Jewish day schools).
69. For the Jewish Academy of Metropolitan Detroit, the 7<sup>th</sup> highest percentage of respondents in households with Jewish children who are very familiar with the local Jewish day school (32%, 35 comparison Jewish day schools).
70. For the Jewish Academy of Metropolitan Detroit, the 6<sup>th</sup> highest percentage of respondents in households with Jewish children who are very familiar or somewhat familiar with the local Jewish day school who perceive it as excellent (44%, 35 comparison Jewish day schools).
71. For the Akiva Hebrew Day School, the 6<sup>th</sup> lowest percentage of respondents in households with Jewish children who are very familiar or somewhat familiar with the local Jewish day school who perceive it as excellent (21%, 35 comparison Jewish day schools).
72. For Yeshiva Gedolah, the 7<sup>th</sup> highest percentage of respondents in households with Jewish children who are very familiar or somewhat familiar with the local Jewish day school who perceive it as excellent (42%, 35 comparison Jewish day schools).

### SOCIAL SERVICE NEEDS

73. The 4<sup>th</sup> lowest percentage of elderly couple households who contain a health-limited member (16%, 30 comparisons).
74. The 5<sup>th</sup> highest percentage of elderly single households who contain a health-limited member (33%, 30 comparisons).
75. The 3<sup>rd</sup> highest percentage of households containing a member who needed job counseling in the past year (15%, 25 comparisons).

### ISRAEL

76. The 5<sup>th</sup> highest percentage of households in which a member visited Israel (58%, 35 comparisons).
77. The 5<sup>th</sup> highest percentage of households in which a member visited Israel on a Jewish trip (29%, 30 comparisons).
78. The 3<sup>rd</sup> highest percentage of households with Jewish children in which a Jewish child visited Israel (20%, 35 comparisons).
79. The 2<sup>nd</sup> highest percentage of households with Jewish children who have sent a Jewish child to Israel on a general trip (15%, 30 comparisons).

## COMPARISONS WITH OTHER JEWISH COMMUNITIES

80. The 3<sup>rd</sup> highest percentage of Jewish respondents who are extremely or very emotionally attached to Israel (56%, 30 comparisons).

### MEDIA

81. The highest percentage of Jewish respondents who always/usually read a local Jewish newspaper (57%, 20 comparisons).
82. The 3<sup>rd</sup> highest percentage of Jewish respondents who always/usually/sometimes read the local Jewish newspaper who perceive it as excellent (37%, 15 comparisons).

### PHILANTHROPIC PROFILE—BEHAVIOR

83. The 2<sup>nd</sup> lowest percentage of households not asked to donate to the local Jewish Federation in the past year (34%, 35 comparisons).
84. The 3<sup>rd</sup> highest percentage of households under age 35 who donated to the local Jewish Federation in the past year (38%, 35 comparisons).
85. The 7<sup>th</sup> highest percentage of households age 35-49 who donated to the local Jewish Federation in the past year (46%, 35 comparisons).
86. The 5<sup>th</sup> highest percentage of households who donated to the local Jewish Federation in the past year (55%, 50 comparisons).
87. The 5<sup>th</sup> highest Jewish Federation Annual Campaign (\$34.9 million, 50 comparisons).
88. The highest average donation per household to the Jewish Federation (\$1,165, 50 comparisons).
89. The highest percentage of households who donated to the Jewish Federation in 2005 who donated \$10,000 and over (6%, 45 comparisons).
90. The highest percentage of households who donated to other Jewish charities (Jewish charities other than Jewish Federations) in the past year (68%, 30 comparisons).
91. The 2<sup>nd</sup> lowest percentage of *households who donated* who donated under \$100 to other Jewish charities (Jewish charities other than Jewish Federations) in the past year (30%, 25 comparisons).
92. The 3<sup>rd</sup> highest percentage of *households who donated* who donated \$1,000 and over to other Jewish charities (Jewish charities other than Jewish Federations) in the past year (21%, 25 comparisons).
93. The 3<sup>rd</sup> highest percentage of households who donated to both Jewish Federations and other Jewish charities in the past year (46%, 30 comparisons).
94. The 4<sup>th</sup> highest percentage of households who donated to non-Jewish charities in the past year (85%, 45 comparisons).
95. The highest percentage of households who donated to both Jewish and non-Jewish charities in the past year (69%, 40 comparisons).
96. The highest percentage of households who donated to Jewish charities (*including Federations*) in the past year (78%, 45 comparisons).
97. The 2<sup>nd</sup> highest percentage of households who donated to charities, either Jewish or non-Jewish, in the past year (94%, 40 comparisons).
98. The 4<sup>th</sup> highest percentage of all charitable dollars donated by Jewish households that were donated to other Jewish charities in the past year (Jewish charities other than Jewish Federations) (39%, 30 comparisons).
99. The highest percentage of Jewish respondents who volunteered for Jewish organizations in the past year (42%, 20 comparisons).
100. The 2<sup>nd</sup> highest percentage of respondents who volunteered for Jewish organizations but not non-Jewish organizations in the past year (19%, 20 comparisons).

## COMPARISONS WITH OTHER JEWISH COMMUNITIES

101. The 3<sup>rd</sup> lowest percentage of respondents who volunteered for non-Jewish organizations but not Jewish organizations in the past year (14 %, 20 comparisons).
102. The highest percentage of respondents who volunteered for both Jewish and non-Jewish organizations in the past year (23 %, 20 comparisons).

### PHILANTHROPIC PROFILE—ATTITUDES

103. The 2<sup>nd</sup> lowest percentage of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities who reported that “providing Jewish education for children” is a very important motivation to donate to a Jewish organization (59 %, 20 comparisons).
104. The lowest percentage of respondents in households who donated \$100 and over to Jewish Federations or other Jewish charities who reported that “helping Jews overseas who are in distress” is a very important motivation to donate to a Jewish organization (39 %, 15 comparisons).
105. The 3<sup>rd</sup> lowest percentage of respondents in households who donated \$100 and over to the local Jewish Federation who reported that they would donate more to the Jewish Federation if “they had more say over how the money was spent” (21 %, 15 comparisons).



## ACKNOWLEDGMENTS

This Jewish community in Detroit is clearly one of the most successful Jewish communities in the country. The Jewish Federation is to be commended for understanding the importance of a Jewish community study in planning for the community's future.

This project benefitted from having the two best Chairs of a Demographic Study Committee with whom I have had the pleasure to work. Both Lynda Giles and Michael Stein made valuable suggestions, particularly during the questionnaire writing phase of the project. They showed tremendous dedication to the project and constantly challenged me to think in new ways.

The author owes a special acknowledgment to Linda Blumberg, Planning Director, who coordinated this project for the Jewish Federation. Linda has been a truly delightful person with whom to work. Of all 38 Jewish community studies that I have completed, Linda has been, by far, the best person with whom to work. Time and again, she has made excellent suggestions. She is also the first planning director to actually proofread the Main Report's 975 pages prior to publication!

Both Howard Dembs, Director, Marketing and Communications and Howard Neistein, Chief Administrative Officer, made valuable contributions to the study.

In all my years, I have never worked with a more competent, more caring group. It is easy to see why this Jewish community is one of the most successful in the country.

Thanks are due to my staff, including Roberta Pakowitz, Sarah Markowitz, and Karen Tina Sheskin for their helpful assistance.

We would especially like to thank our 1,274 respondents for donating their time to this effort.

*L'dor V'dor*  
*From Generation to Generation*  
Ira M. Sheskin, Ph.D.

November 2006

Heshvan 5767

*We gratefully acknowledge the Commitment of the members of the*

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## NOTES