

The 2005 Detroit Jewish Population Study



SUMMARY REPORT

THE 2005 DETROIT JEWISH POPULATION STUDY

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Electronic copies of the data, reports, and slides from this study are available at jewishdetroit.org
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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 *Summary 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.

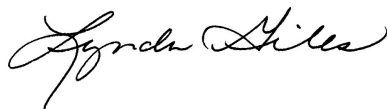
The Study serves as an indispensable tool for addressing these challenges and opportunities, by providing us with important data that will assist the Federation, local agencies and area synagogues in setting their agenda and in advancing major planning and service initiatives. It will also assist the 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 lists of donors and committee members on the last page 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

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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.

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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).

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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 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.

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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).

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

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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 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.

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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 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%).

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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.

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.

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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.

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

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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 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.

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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 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

MAJOR THEMES OF THE STUDY

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.

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.

MAJOR THEMES OF THE STUDY

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.

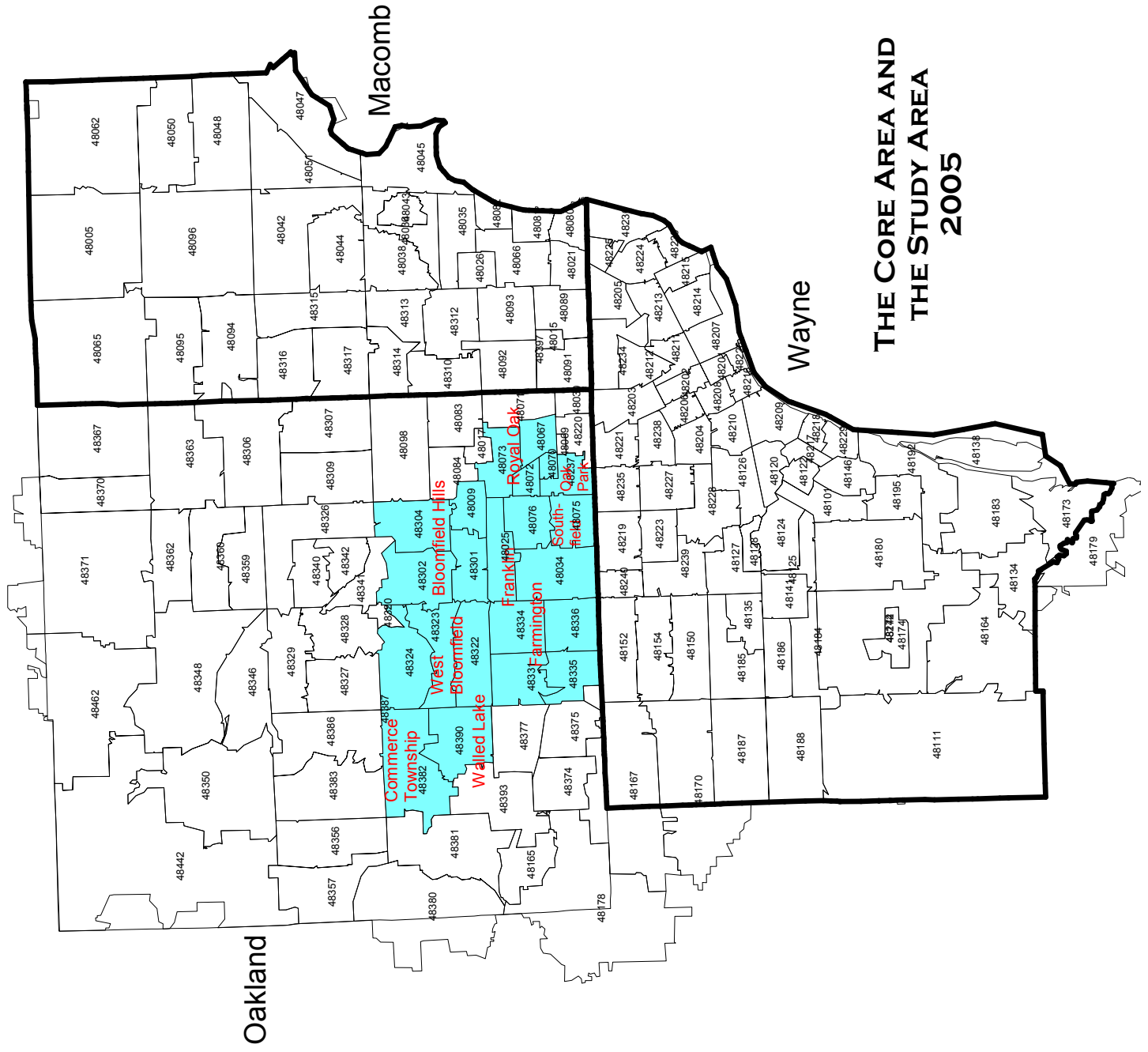
17% of respondents age 50 and over do not have wills; 65% have wills that contain no charitable provisions; 13% have wills that contain provisions for Jewish charities; and 5% have wills that contain provisions for non-Jewish charities only. The Jewish Federation of Metropolitan Detroit should capitalize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

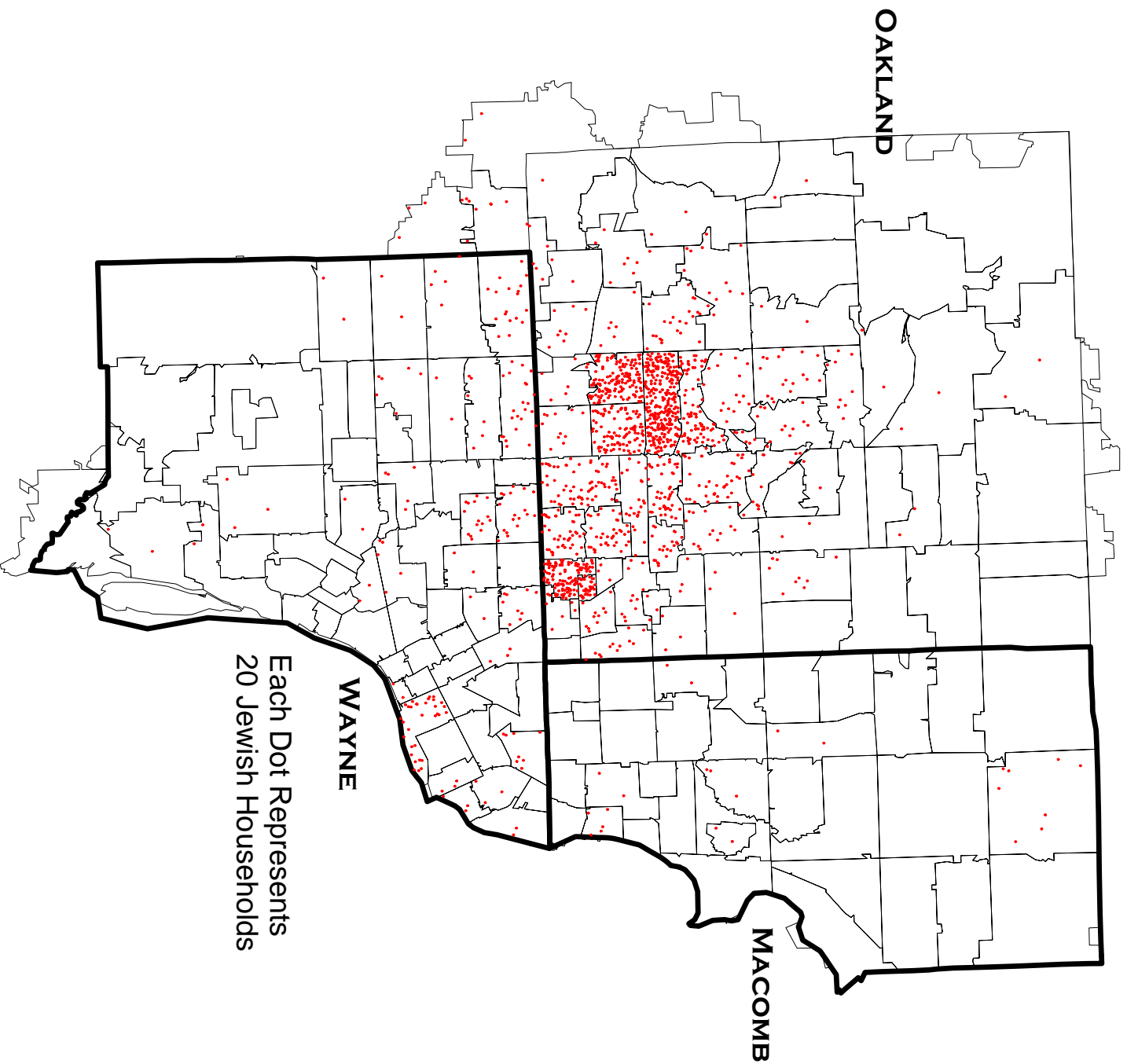
THE JEWISH FEDERATION SHOULD ENCOURAGE VOLUNTEERISM IN THE DETROIT JEWISH COMMUNITY

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.

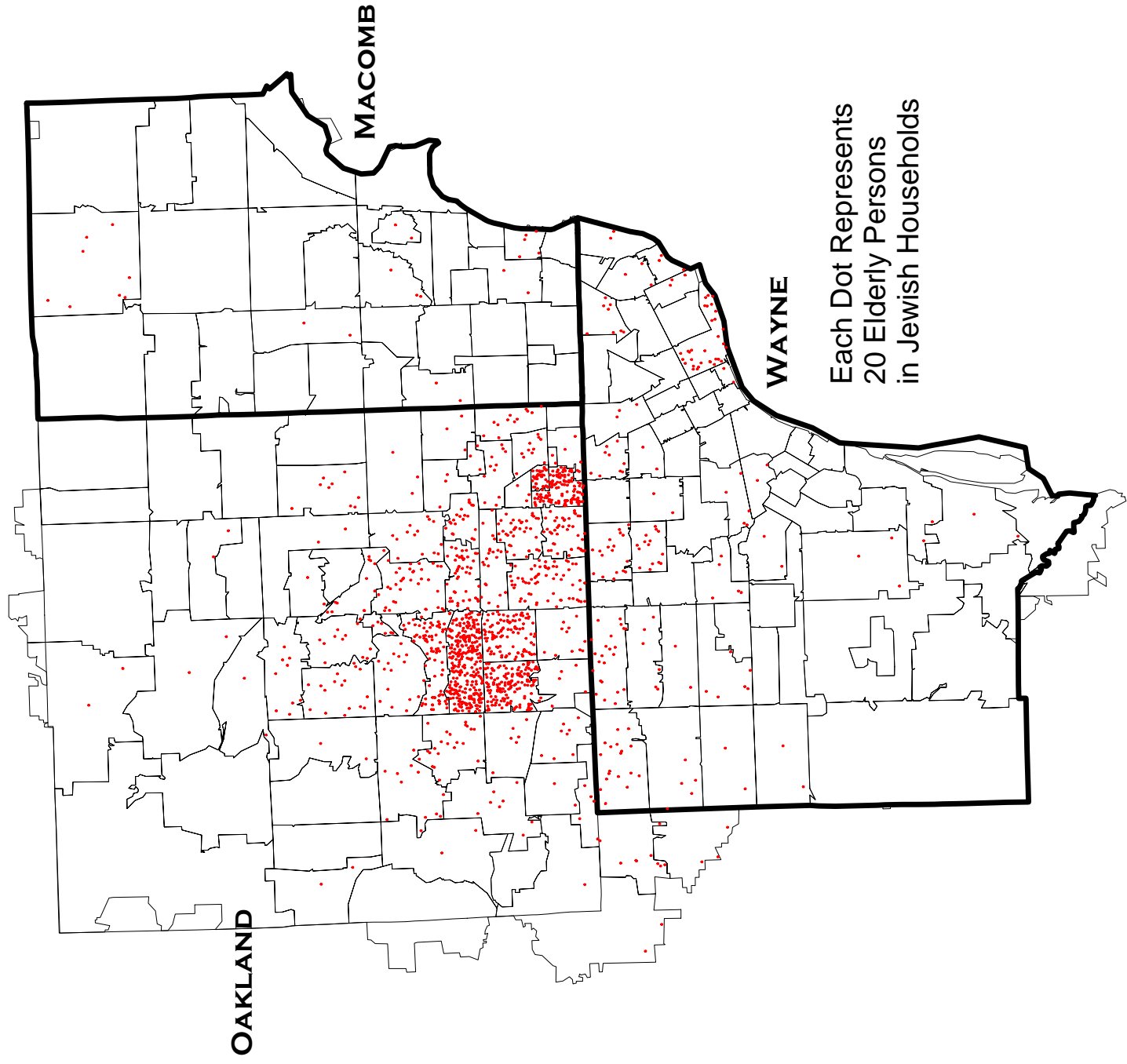
THE JEWISH FEDERATION OF METROPOLITAN DETROIT IS ONE OF THE MOST SUCCESSFUL JEWISH FEDERATIONS IN THE COUNTRY

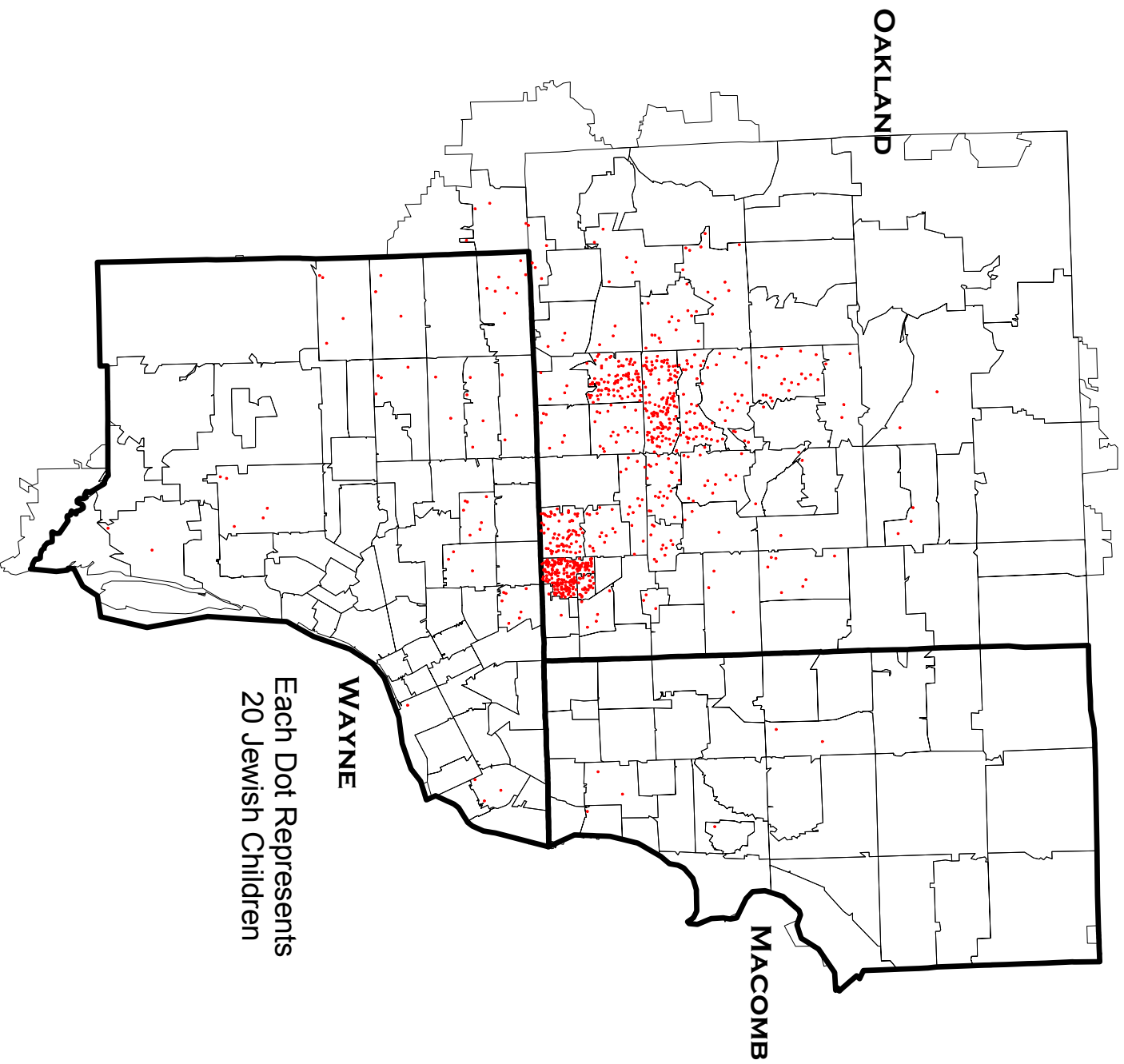
The Jewish Federation of Metropolitan Detroit is a success. The Annual Campaign of \$34.9 million is the fifth highest of about 50 comparison Jewish communities. The average donation per household of \$1,165 is the highest of about 45 comparison Jewish communities. Adjusted for inflation, the Annual 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.





NUMBER OF JEWISH HOUSEHOLDS 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 21st 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).
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.

MAJOR FINDINGS

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.
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.
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 respondents read a book, other than the Bible, because it had Jewish content in the past year.
46. 43% of 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.

MAJOR FINDINGS

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.
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.
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.

MAJOR FINDINGS

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.

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.

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.

MAJOR FINDINGS

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.
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.

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.
- 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.

MAJOR FINDINGS

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.

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.
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.

MAJOR FINDINGS

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.

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.”

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 21st largest Jewish population in the United States.
2. The 2nd 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 5th highest percentage of households at their current address for 20 or more years (27%, 35 comparisons).
8. The 4th lowest percentage of households definitely or probably moving in the next three years (12%, 45 comparisons).
9. The 4th 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 3rd highest percentage of households in which the respondent is age 50 and over with local adult children (59%, 25 comparisons).
11. The 3rd highest percentage of adult children who have established their own homes in the local area (49%, 20 comparisons).

Demographic Profile

12. The 7th highest percentage of households containing one person (28%, 45 comparisons).
13. The 3rd 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 7th highest percentage of single female households age 65 and over (16%, 35 comparisons).
16. The 3rd 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 2nd 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 2nd 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).

COMPARISONS WITH OTHER JEWISH COMMUNITIES

21. The 8th highest median household income (\$85,000, 45 comparisons).
22. The 4th highest percentage of households earning an annual income of \$100,000 and over (44%, 25 comparisons).
23. The 5th highest median household income of households with children (\$116,000, 30 comparisons).

Religious Profile

24. The 4th highest percentage of Jewish respondents who identify as Orthodox (11%, 50 comparisons).
25. The 7th lowest percentage of Jewish respondents who identify as Just Jewish (18%, 50 comparisons).
26. The 7th highest percentage of households who have a mezuzah on the front door (77%, 35 comparisons).
27. The 6th highest percentage of households who always/usually participate in a Passover Seder (82%, 50 comparisons).
28. The 6th highest percentage of households who keep a kosher home (22%, 50 comparisons).
29. The 2nd highest percentage of respondents who keep kosher in and out of the home (14%, 30 comparisons).
30. The 2nd highest percentage of respondents who refrain from using electricity on the Sabbath (10%, 25 comparisons).
31. The 7th lowest percentage of households who always, usually, or sometimes have a Christmas tree in the home (15%, 40 comparisons).
32. The 6th 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 4th highest percentage of Jewish respondents age 35-49 who attend synagogue services once per month or more (33%, 30 comparisons).
35. The 5th highest percentage of Jewish respondents age 50-64 who attend synagogue services once per month or more (27%, 30 comparisons).
36. The 4th 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 3rd 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 4th highest percentage of persons in Jewish households who consider themselves Jewish (92%, 50 comparisons).

Membership Profile

42. The 5th 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 2nd 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 6th lowest percentage of synagogue member households who are members of a Conservative synagogue (31%, 35 comparisons).
48. The 4th highest percentage of households who are synagogue members but not JCC members (39%, 40 comparison JCCs).
49. The 8th 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 5th highest percentage of households who participated in the local JCC in the past year without joining (30%, 40 comparisons).
51. The 4th 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 6th highest percentage of born or raised Jewish adults who received some formal Jewish education as children (83%, 40 comparisons).
54. The 5th highest percentage of born or raised Jewish adults who attended a Jewish day school as a child (15%, 40 comparisons).
55. The 4th 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 3rd 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 4th 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 4th 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 5th 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 2nd 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 3rd highest percentage of respondents who are very familiar with the local Jewish Federation (37%, 35 comparisons).
64. The 4th 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 3rd highest percentage of respondents who are very familiar with the local Jewish Family Service (35%, 35 comparisons).
66. The 2nd 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 3rd 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 7th 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 7th 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 6th 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 6th 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 7th 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 4th lowest percentage of elderly couple households who contain a health-limited member (16%, 30 comparisons).
74. The 5th highest percentage of elderly single households who contain a health-limited member (33%, 30 comparisons).
75. The 3rd highest percentage of households containing a member who needed job counseling in the past year (15%, 25 comparisons).

Israel

76. The 5th highest percentage of households in which a member visited Israel (58%, 35 comparisons).
77. The 5th highest percentage of households in which a member visited Israel on a Jewish trip (29%, 30 comparisons).
78. The 3rd highest percentage of households with Jewish children in which a Jewish child visited Israel (20%, 35 comparisons).
79. The 2nd 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 3rd 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 3rd 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 2nd lowest percentage of households not asked to donate to the local Jewish Federation in the past year (34%, 35 comparisons).
84. The 3rd highest percentage of households under age 35 who donated to the local Jewish Federation in the past year (38%, 35 comparisons).
85. The 7th highest percentage of households age 35-49 who donated to the local Jewish Federation in the past year (46%, 35 comparisons).
86. The 5th highest percentage of households who donated to the local Jewish Federation in the past year (55%, 50 comparisons).
87. The 5th 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 2nd 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 3rd 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 3rd highest percentage of households who donated to both Jewish Federations and other Jewish charities in the past year (46%, 30 comparisons).
94. The 4th 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 2nd highest percentage of households who donated to charities, either Jewish or non-Jewish, in the past year (94%, 40 comparisons).
98. The 4th 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 2nd 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 3rd 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 2nd 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 3rd 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).

INTRODUCTION

Research 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 21st century.

PURPOSES OF THE STUDY

FThree 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

This 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

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

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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.

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.

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USE OF THIS REPORT

Readers 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

Jewish 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.

● 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 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.

● 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

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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 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 American Jews. See 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*.

INTRODUCTION

STUDY AREA

The 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.

POPULATION SIZE AND DISTRIBUTION

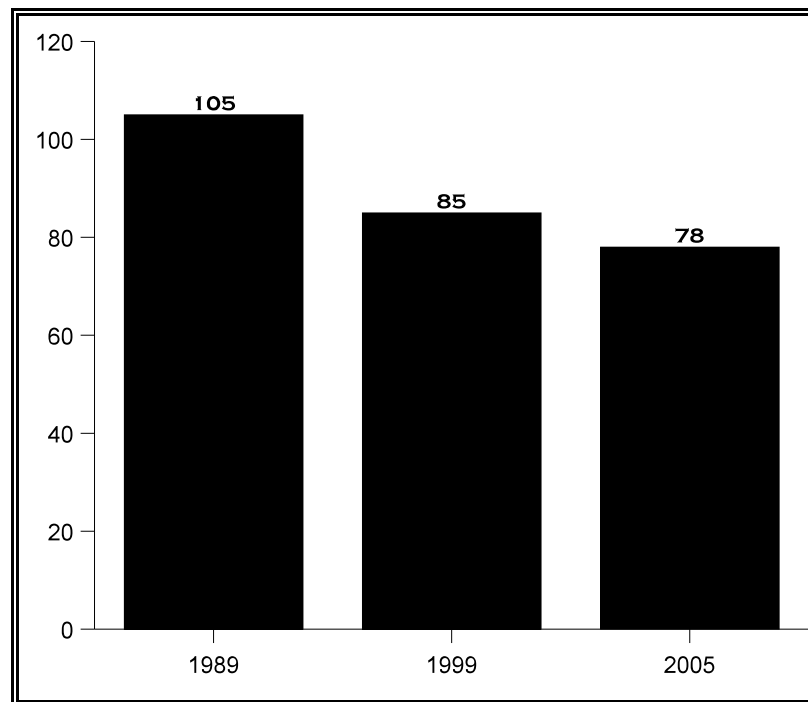
This study finds that 78,000 persons live in 30,000 Jewish households in Detroit. Of the 78,000 persons in Jewish households, 71,500 persons (92%) are Jewish. In addition to the 78,000 persons in Jewish households, about 500 Jewish persons live in institutions without their own telephone numbers and 10 Jewish students (whose parents do not live in Detroit) live in dormitories. Thus, in total, the Jewish community contains 78,510 persons.

▣ 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 in Detroit is strong, the decrease from 105,000 persons in Jewish households to 78,000 persons in Jewish households may overstate reality.

▣ The 30,000 Jewish households constitute 1.9% of the estimated 1,548,012 *households* in Detroit. The 78,000 persons in Jewish households constitute 2.0% of the estimated 3,997,440 *persons* in Detroit. The resident Jewish population of 72,000 Jews (which includes about 500 Jewish persons who live in institutions without their own telephone numbers) constitutes 1.8% of the estimated 3,997,440 *persons* in Detroit.

▣ The 1.9% of Jewish households is below average among about 50 comparison Jewish communities and compares to 7.1% in Philadelphia, 6.8% in Washington, and 6.1% in Baltimore. The 1.9% compares to 2.5% in 1989. The 1.9% compares to 2.7% nationally.

▣ According to the 2004 American Community Survey, 12% of persons in Oakland County are Black, 5% are Asian, and 3% are Hispanic.



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

POPULATION SIZE AND DISTRIBUTION

TABLE 1
CURRENT SIZE OF THE JEWISH COMMUNITY

Geographic Area	Number of Jewish Households	Average Household Size	Persons in Jewish Households		Number of Jews
			Number of Persons	Percentage Jewish	
Core Area	22,000	2.74	60,700	96.2%	58,400
Non-Core Area	8,000	2.18	17,300	75.7%	13,100
Total Detroit	30,000	2.60	78,000	91.7%	71,500
Jewish Persons in Institutions Without Their Own Telephone Numbers					500
Total Resident Jewish Population					72,000
Jewish Students in Dormitories (Whose Parents Do Not Live in Detroit)					10
Total Number of Persons in the Jewish Community (including non-Jews in Jewish households, Jewish persons in institutions, and Jewish students in dormitories): 78,510					

TABLE 2
GEOGRAPHIC DISTRIBUTION OF THE JEWISH COMMUNITY

Geographic Area	Jewish Households		Persons in Jewish Households		Jews in Jewish Households	
	Number	Percentage	Number	Percentage	Number	Percentage
Core Area	22,000	73.3%	60,700	77.8%	58,400	81.7%
Non-Core Area	8,000	26.7	17,300	22.2	13,100	18.3
Total Detroit	30,000	100.0%	78,000	100.0%	71,500	100.0%

▣ From 1999-2005, the percentage of all Detroit Jewish households living in the Core Area decreased from 77% to 73%.

▣ From 1999-2005, the number of persons in Jewish households in the Core Area decreased from 68,500 persons to 60,700 persons.

▣ From 1999-2005, the number of persons in Jewish households in the Non-Core Area increased from 16,000 persons to 17,300 persons.

POPULATION SIZE AND DISTRIBUTION

TABLE 3
TWENTY-FOUR LARGEST AMERICAN JEWISH COMMUNITIES


Rank	Community	State	Number of Jews
1	New York	NY	1,412,000
2	Los Angeles	CA	519,200
3	Chicago	IL	270,500
4	Broward *	FL	234,000
5	Boston	MA	227,300
6	Washington		215,600
7	San Francisco	CA	208,600
8	Philadelphia	PA	206,100
9	South Palm Beach *	FL	131,300
10	West Palm Beach *	FL	124,250
11	Atlanta	GA	119,800
12	Miami *	FL	113,300
13	Essex-Morris	NJ	109,700
14	Baltimore	MD	91,400
15	East Bay	CA	90,000
16	Rockland County	NY	90,000
17	San Diego	CA	89,000
18	Bergen County	NJ	83,700
19	Phoenix	AZ	82,900
20	Cleveland	OH	81,500
21	DETROIT	MI	72,000
22	Monmouth County	NJ	70,000
23	Las Vegas	NV	67,500
24	San Jose	CA	63,000

Source: Modified from the 2006 *American Jewish Year Book*.

* Includes Jews who live in part-year households (live 3-7 months of the year in the local community).

Note: Includes Jews in institutions without their own telephone numbers where such data are available.

GEOGRAPHIC PROFILE

 Overall, 91 % of adults in Jewish households in Detroit were born in the United States. 74 % of adults were born in the Midwest (including 67 % in Michigan); 13 % in the Northeast (including 8 % in New York); 3 %, in the South; and 1 %, in the West. 9 % (5,103 adults) of adults in Jewish households were foreign born.

▣ 57 % (33,493 adults) of adults in Jewish households were locally born (born in Detroit). The 57 % is the highest of about 40 comparison Jewish communities and compares to 57 % in Cleveland, 50 % in both Philadelphia and Baltimore, and 15 % in Washington. The percentage of locally-born adults is important in understanding levels of attachment to the local community and local institutions. Most observers agree that adults residing in the area in which they were born are more likely to maintain formal contacts with the Jewish community. They are more likely to continue to belong to the synagogue in which they were raised and to participate in the local organized Jewish community.

▣ The 9 % foreign born is about average among about 45 comparison Jewish communities and compares to 14 % in both Philadelphia and Cleveland, 11 % in Baltimore, and 8 % in Washington. The 9 % compares to 11 % in 1989. The 9 % compares to 14 % nationally. The 9 % compares to 12 % of *all persons* (both Jewish and non-Jewish adults and children) in Oakland County as of 2004 and 12 % of all Americans (both Jewish and non-Jewish adults and children) as of 2004.

Households from the Former Soviet Union

▣ 5 % (1,620 households) of Jewish households are from the Former Soviet Union (*FSU households*).

Part-Year Households

▣ 4 % (1,320 households) of Jewish households live in Detroit for 1-9 months of the year.

Home Ownership

▣ 83 % of households own their homes. The 83 % is above average among about 40 comparison Jewish communities and compares to 79 % in Washington and 78 % in Cleveland. The 83 % compares to 73 % in 1989. The 83 % compares to 66 % nationally, 76 % of all households (both Jewish and non-Jewish) in Oakland County as of 2004, and 67 % of all American households (both Jewish and non-Jewish) as of 2004.

Length of Residence

▣ 3 % (840 households) of Jewish households moved to Detroit within the past five years (*new households*). Thus, an average of 168 households moved to Detroit each year during the past five years (the *in-migration rate*). 2 % of households live in Detroit for 5-9 years; 7 %, for 10-19 years; and 88 %, for 20 or more years (*long-term households*).

▣ The 3 % of new households is the lowest of about 40 comparison Jewish communities and compares to 17 % in Washington. The 3 % compares to 2 % in 1989.

▣ The 88 % of long-term households is the highest of about 40 comparison Jewish communities and compares to 75 % in Philadelphia, 74 % in Baltimore, and 54 % in Washington. The 88 % compares to 87 % in 1989.

GEOGRAPHIC PROFILE

▣ 20% of Jewish households have lived at their current address for 0-4 years; 24%, for 5-9 years; 30%, for 10-19 years; and 27%, for 20 or more years. The 20% is the lowest of about 40 comparison Jewish communities and compares to 40% in Washington, 32% in Baltimore, and 28% in Cleveland. The 20% compares to 36% in 1989.

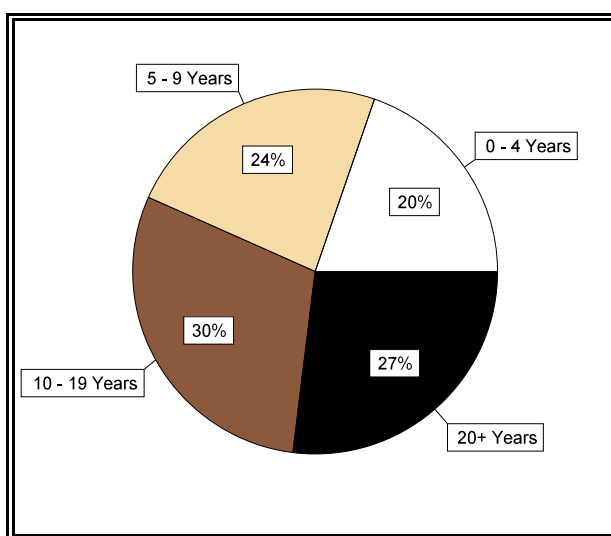
Migration

▣ 3% (750 households) of households will definitely move (*either within Detroit or out of Detroit*) within the next three years. 10% (2,910 households) of households will probably move; 41%, probably not; 41%, definitely not; and 5%, don't know. In total, 12% of households will definitely or probably move within the next three years. The 12% definitely/ probably moving is the fourth lowest of about 45 comparison Jewish communities and compares to 35% in Cleveland, 28% in Philadelphia, 27% in Baltimore, and 21% in Washington. The 12% compares to 32% nationally.

▣ 5% (1,410 households) of households will definitely/probably move *out of Detroit* within the next three years. The 5% definitely/ probably moving out of the local metropolitan area is about average among about 35 comparison Jewish communities and compares to 11% in Cleveland and 9% in Washington.

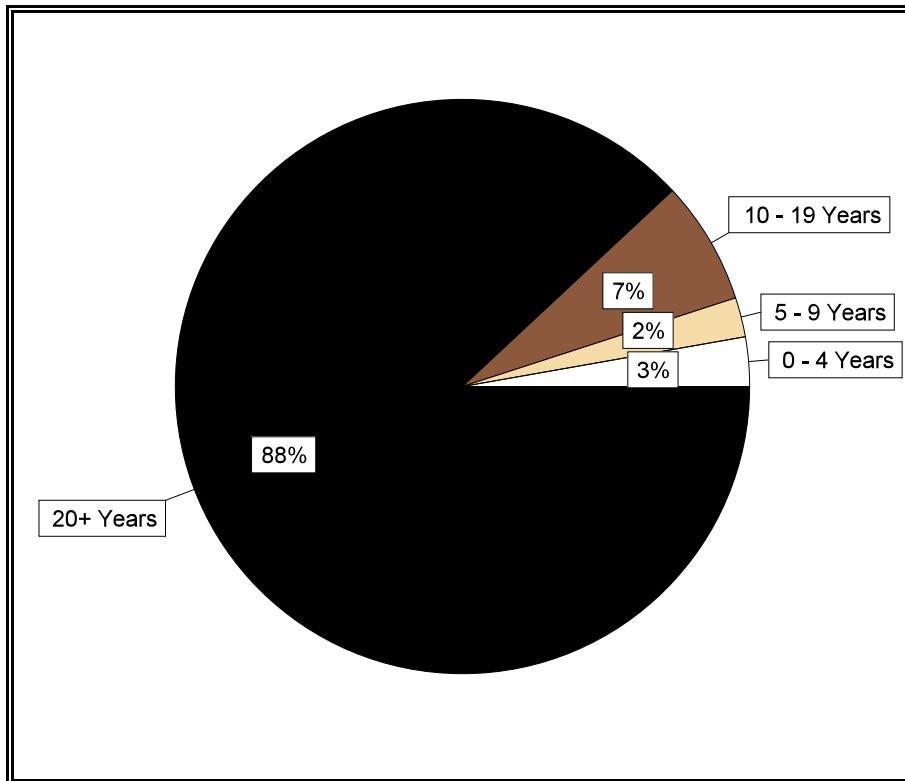
▣ 0.4% (120 households) of households will *definitely* move out of Detroit within the next three years. The 0.4% is the second lowest of about 30 comparison Jewish communities and compares to 2.9% in Washington.

▣ The 0.4% definitely moving out of Detroit within the next three years suggests a loss of an average of 40 households per year. Some portion of the 4.2% probably moving out of Detroit (an average of 420 households per year) will actually move. In total, 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.

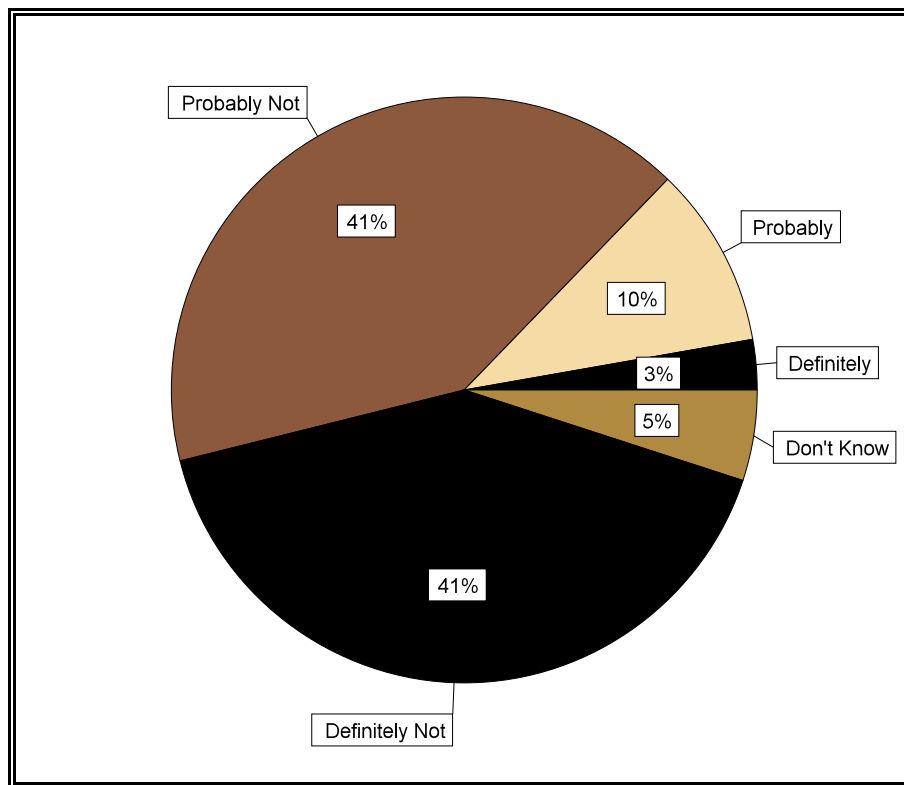


Length of Residence at Current Address

GEOGRAPHIC PROFILE



Length of Residence in Detroit



**Probability of Moving Within the Next Three Years
(Households)**

GEOGRAPHIC PROFILE

Respondents age 50 and over in Jewish households in Detroit were asked whether they have adult children who have established their own homes, and if so, whether these children live in Detroit (*households with local adult children*). The interest in this information relates to the support system that adult children can provide for their parents, particularly in times of poor health or financial crisis. Adult children living in Detroit presumably will provide such a support system. The presence of adult children living in Detroit also indicates the existence of multi-generational families. Such families generally show a greater level of attachment to the local community and local Jewish institutions.

▣ Overall, 23% of households in which the respondent is age 50 and over have no adult children who have established their own homes and 77% have adult children who have established their own homes. 59% of households have at least one adult child who has established his/her own home in Detroit and 19% have adult children none of whom have established their own homes in Detroit. These data suggest that at least 59% of households in which the respondent is age 50 and over will have a local support system as they age.

▣ The 59% of *households with local adult children* is the third highest of about 25 comparison Jewish communities and compares to 40% in Washington.

▣ An additional 10% of households in which the respondent is age 50 and over have adult children living in their household, for a total of 69% of households with adult children living in Detroit.

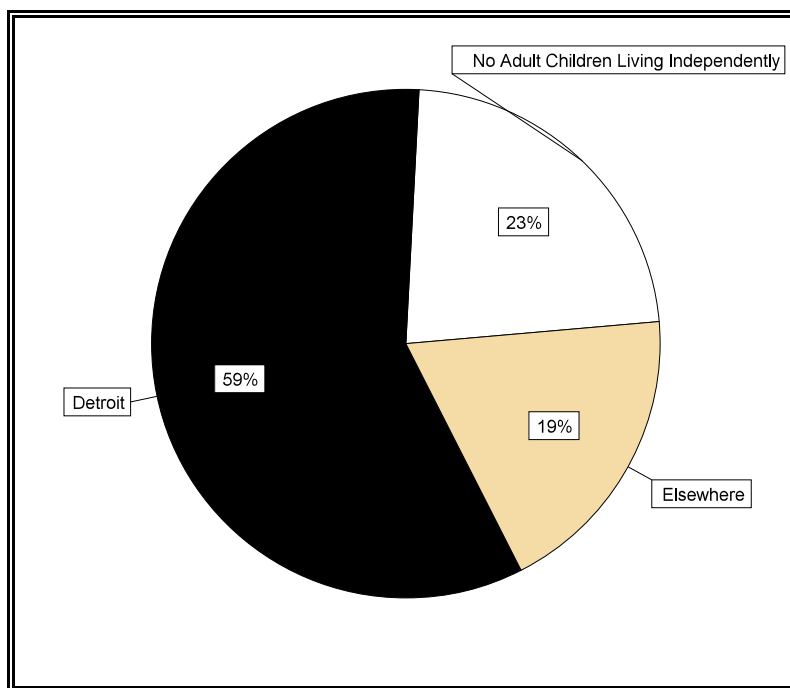
▣ Of households in which the respondent is *age 75 or over*, 67% have at least one adult child who has established his/her own home in Detroit.

▣ In households in which the respondent is age 50 and over, 49% of *adult children* who have established their own homes live in Detroit. The 49% is the third highest of about 20 comparison Jewish communities and compares to 45% in Washington.

Place of College Attendance

▣ 78% of Jewish adults in Detroit who are attending or did attend college are attending or attended a college in Michigan.

▣ 39% attend or attended Wayne State University; 20%, the University of Michigan-Ann Arbor; 14%, Michigan State University; and 6%, Oakland Community College. The percentage attending Wayne State has decreased significantly over time.



Location of Adult Children
(Households in Which the Respondent Is Age 50 and Over)

DEMOGRAPHIC PROFILE—AGE

The age and sex distribution of a population is among the most important demographic indicators. It is a major determinant of the types of programs a Jewish community must offer. Age is related to everything from levels of religious observance to synagogue membership and levels of philanthropy.

▣ The 25% of persons age 0-17 in Jewish households in Detroit is about average among about 50 comparison Jewish communities and compares to 26% in Baltimore, 23% in Washington, and 22% in Philadelphia. The 25% compares to 25% in 1989. The 25% compares to 20% nationally, 25% of all residents (both Jewish and non-Jewish) of Oakland County as of 2004, and 26% of all Americans (both Jewish and non-Jewish) as of 2004.

▣ 4,446 children age 0-5 live in Jewish households (of whom 92% (4,076 children) are being raised Jewish), as do 7,878 children age 6-12 (of whom 87% (6,864 children) are being raised Jewish) and 7,020 children age 13-17 (of whom 87% (6,078 children) are being raised Jewish). An average of 637 children are born each year to persons in Jewish households in Detroit, of whom 586 children will be raised Jewish.

▣ The 24% of persons age 65 and over in Jewish households is above average among about 50 comparison Jewish communities and compares to 20% in Philadelphia, 17% in Baltimore, and 10% in Washington. The 24% compares to 17% in 1989. The 24% compares to 16% nationally, 11% of all residents (both Jewish and non-Jewish) of Oakland County as of 2004, and 12% of all Americans (both Jewish and non-Jewish) as of 2004.

▣ The 14% of persons age 75 and over in Jewish households is above average among about 45 comparison Jewish communities and compares to 9% in both Baltimore and Philadelphia and 5% in Washington. The 14% compares to 6% in 1989. The 14% compares to 8% nationally, 6% of all residents (both Jewish and non-Jewish) of Oakland County as of 2004, and 6% of all Americans (both Jewish and non-Jewish) as of 2004.

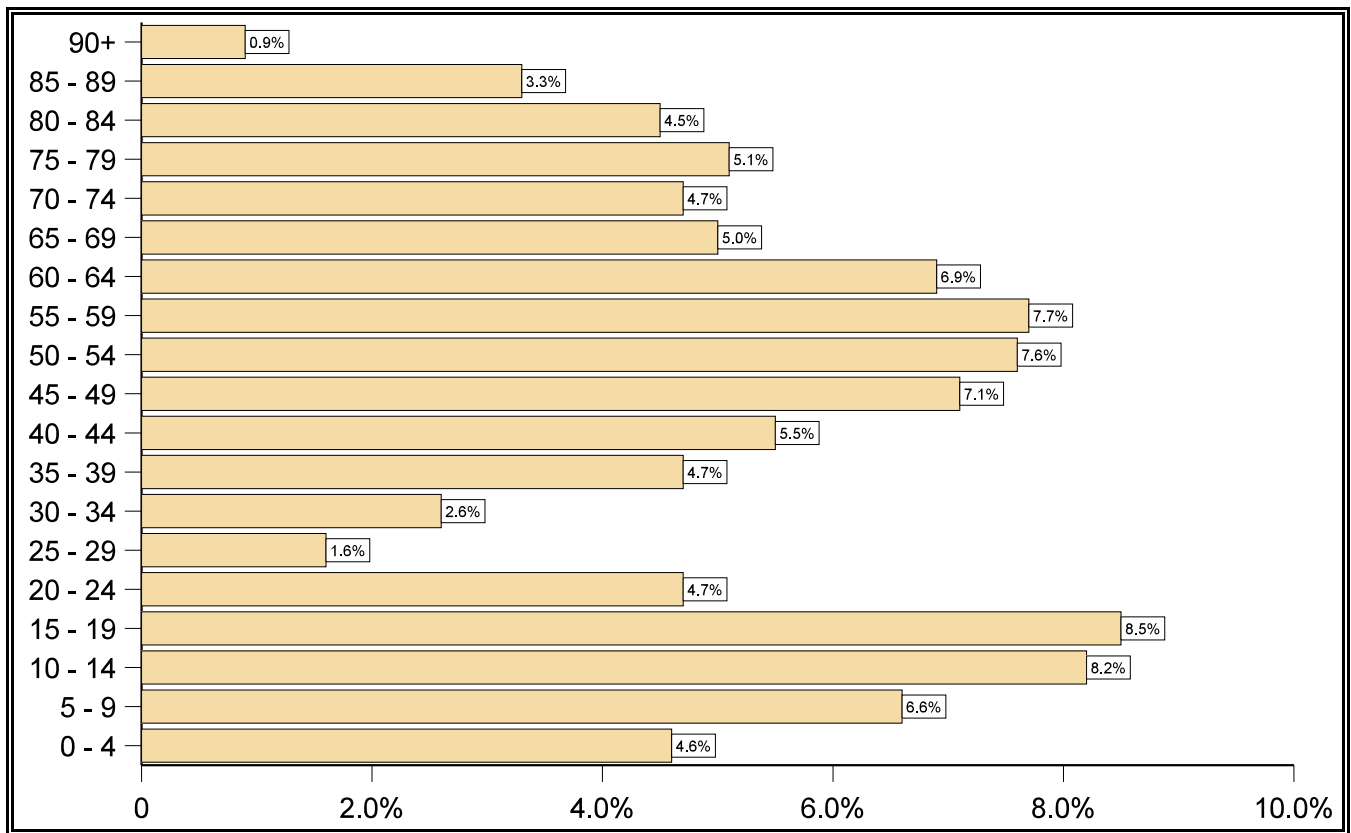
Three Important Findings

▣ A very important finding about the age distribution is the relatively low percentage of persons age 25-34 (4%). (Note that respondents were told to include children who are temporarily away at college.) This finding suggests that many college students do not return to Detroit upon graduation.

▣ A second important finding is the smaller number of children age 0-4 than children age 5-9, which in turn is smaller than the number of children age 10-14. This suggests that the birth rate in Detroit is decreasing and may help to explain decreasing school enrollments and the decrease in Jewish population.

▣ A third important finding is the increase in the percentage of persons age 75 and over compared to 1989, implying an increasing need for elderly services.

DEMOGRAPHIC PROFILE—AGE



Age Distribution of Persons in Jewish Households

DEMOGRAPHIC PROFILE—AGE

TABLE 4
AGE AND SEX DISTRIBUTION OF PERSONS IN JEWISH HOUSEHOLDS

	Percentage			Number		
Age Group	Male	Female	All	Male	Female	All
0 - 5	2.7%	3.0%	5.7%	2,106	2,340	4,446
6 - 12	5.0	5.1	10.1	3,900	3,978	7,878
13 - 17	4.3	4.7	9.0	3,354	3,666	7,020
18 - 24	4.2	3.6	7.8	3,276	2,808	6,084
25 - 34	2.2	2.1	4.3	1,716	1,638	3,354
35 - 44	4.9	5.4	10.3	3,822	4,212	8,034
45 - 54	6.6	8.1	14.7	5,148	6,318	11,466
55 - 64	6.5	8.2	14.7	5,070	6,396	11,466
65 - 74	4.5	5.2	9.7	3,510	4,056	7,566
75 - 84	4.7	4.9	9.6	3,666	3,822	7,488
85 and over	1.5	2.9	4.4	1,170	2,262	3,432
Total	47.0%	53.0%	100.0%	36,660	41,340	78,000
CUMULATIVE AGE CATEGORIES						
0 - 17	12.0%	12.8%	24.8%	9,360	9,984	19,344
18 and over	35.0%	40.2%	75.2%	27,300	31,356	58,656
18 - 34	6.4%	5.7%	12.1%	4,992	4,446	9,438
35 - 49	8.1%	9.2%	17.3%	6,318	7,176	13,494
50 - 64	9.9%	12.3%	22.2%	7,722	9,594	17,316
65 and over	10.7%	13.0%	23.7%	8,346	10,140	18,486
75 and over	6.2%	7.8%	14.0%	4,836	6,084	10,920
Median Age ¹	45.5	48.5	47.1	¹ Median age in years.		

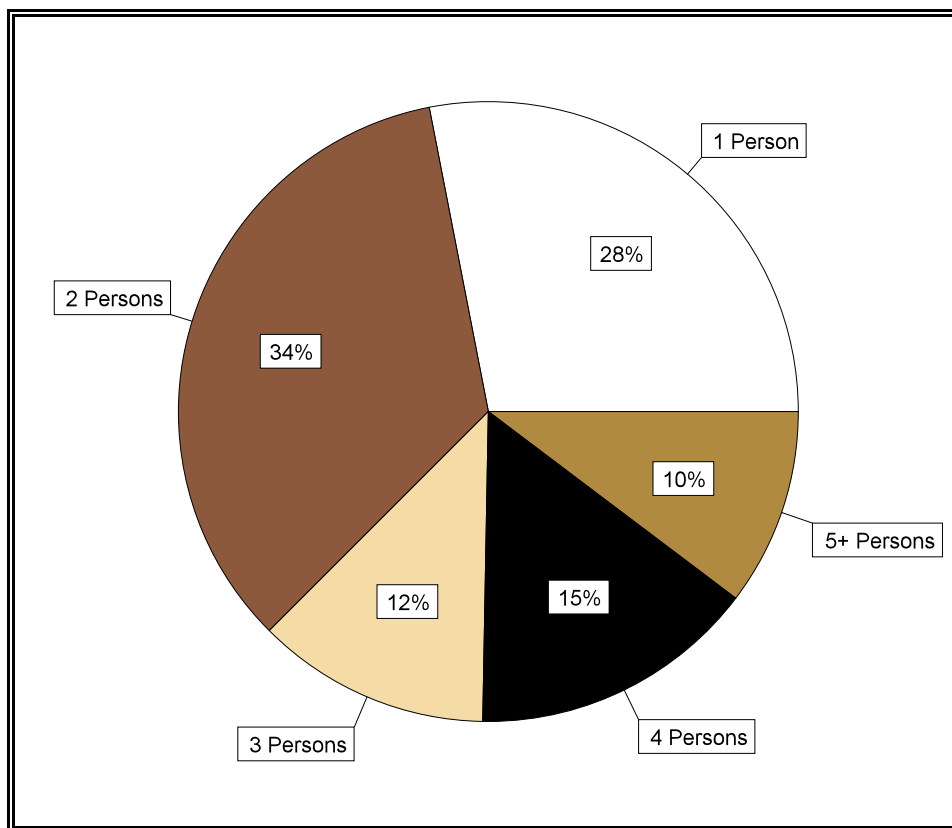
DEMOGRAPHIC PROFILE—HOUSEHOLD SIZE

The average household size of Jewish households in Detroit is 2.60 persons. The 2.60 is about average among about 55 comparison Jewish communities and compares to 2.73 in Baltimore, 2.62 in Cleveland, and 2.43 in both Washington and Philadelphia. The 2.60 compares to 2.50 in 1989. The 2.60 compares to 2.31 nationally, 2.50 for all households (both Jewish and non-Jewish) in Oakland County as of 2004, and 2.61 for all American households (both Jewish and non-Jewish) as of 2004.

▣ The 28% of one-person households is the seventh highest of about 45 comparison Jewish communities and compares to 28% in Baltimore, 26% in Washington, 24% in Philadelphia, and 20% in Cleveland. The 28% compares to 19% in 1989. The 28% compares to 30% nationally, 27% of all households (both Jewish and non-Jewish) in Oakland County as of 2004, and 27% of all American households (both Jewish and non-Jewish) as of 2000.

▣ The 25% of households with four or more persons is about average among about 35 comparison Jewish communities and compares to 26% in Cleveland and 24% in Washington. The 25% compares to 24% in 1989. The 25% compares to 19% nationally, 18% of all households (both Jewish and non-Jewish) in Oakland County as of 2000, and 25% of all American households (both Jewish and non-Jewish) as of 2000.

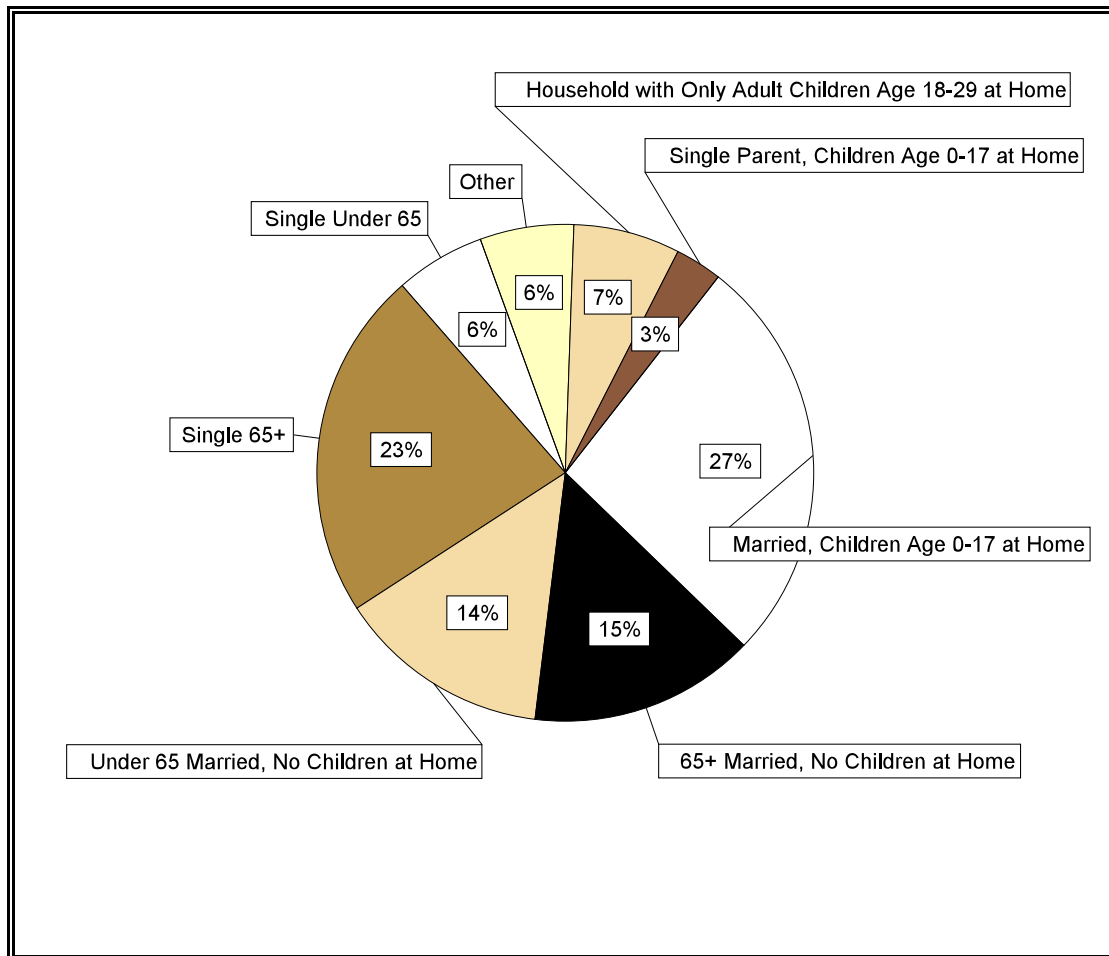
▣ The average household size for Orthodox households (4.52 persons per household) is higher than the average household size for Conservative households (2.35 persons per household), Reform households (2.49 persons per household), and Just Jewish households (2.19 persons per household).



Household Size

DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE

The household structure of Jewish households in Detroit is determined by a combination of age, sex, marital status, and the relationships between persons in the household.



Household Structure

Households with Children

▣ The 27% of married households with children age 0-17 at home is about average among about 45 comparison Jewish communities and compares to 32% in Baltimore, 27% in both Washington and Cleveland, and 26% in Philadelphia. The 27% compares to 35% in 1989. The 27% compares to 19% nationally and 24% of all American households (both Jewish and non-Jewish) as of 2000.

▣ The 3% of single parent households with children age 0-17 at home is about average among about 45 comparison Jewish communities and compares to 4% in Washington, 3% in both Baltimore and Philadelphia, and 2% in Cleveland. The 3% compares to 6% in 1989. The 3% compares to 3% nationally and 8% of all American households (both Jewish and non-Jewish) as of 2000.

DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE

**TABLE 5
HOUSEHOLD STRUCTURE**

Household Structure	Percentage	Number
HOUSEHOLDS WITH CHILDREN AGE 0-17 AT HOME		
Married	26.7%	8,010
Unmarried Couple	0.2	60
Single Parent	2.6	780
■ Total Households with Children Age 0-17 at Home	29.5%	8,850
HOUSEHOLDS WITH ONLY ADULT CHILDREN AGE 18-29 AT HOME		
Married	5.8%	1,740
Unmarried Couple	0.0	0
Single Parent	0.9	270
■ Total Households with Only Adult Children Age 18-29 at Home	6.7%	2,010
MARRIED HOUSEHOLDS—NO CHILDREN AT HOME		
Under Age 35	0.5%	150
Age 35 - 49	0.9	270
Age 50 - 64	12.4	3,720
□ Total Non-Elderly Couple Households	13.8%	4,140
Age 65 - 74	7.8%	2,340
Age 75 and over	7.5	2,250
□ Total Elderly Couple Households	15.3%	4,590
■ Total Married Households—No Children at Home	29.1%	8,730
SINGLE PERSON HOUSEHOLDS		
Male under Age 65	1.8%	540
Female under Age 65	3.9	1,170
□ Total Non-Elderly Single Households	5.7%	1,710

DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE

TABLE 5
HOUSEHOLD STRUCTURE

Household Structure	Percentage	Number
Male Age 65 - 74	1.1%	330
Female Age 65 - 74	4.6	1,380
Male Age 75 and over	5.5	1,650
Female Age 75 and over	11.5	3,450
□ Total Elderly Single Households	22.7%	6,810
■ Total Single Person Households	28.4%	8,520
OTHER HOUSEHOLD STRUCTURES		
Unmarried Couple	0.8%	240
Roommate/Friend	0.6	180
Parent Living with Adult Children Age 30 and over	3.5	1,050
Other	1.4	420
■ Total Other Household Structures	6.3%	1,890
Grand Total	100.0%	30,000

Married Households—No Children at Home

▣ The 29% of married households with no children at home is about average among about 40 comparison Jewish communities and compares to 38% in Philadelphia, 36% in Cleveland, 29% in Baltimore, and 24% in Washington. The 29% compares to 26% nationally and 30% of all American households (both Jewish and non-Jewish) as of 2000.

▣ The 1% of married households under age 35 with no children at home is about average among about 40 comparison Jewish communities and compares to 5% in Washington, 4% in Philadelphia, and 2% in Baltimore.

▣ The 13% of married households age 35-64 with no children at home is about average among about 35 comparison Jewish communities and compares to 18% in Philadelphia, 14% in Washington, and 10% in Baltimore.

▣ The 15% of married households age 65 and over with no children at home is about average among about 35 comparison Jewish communities and compares to 17% in Baltimore, 16% in Philadelphia, and 6% in Washington.

DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE

Single Person Households

- ▣ The 6% of single person households under age 65 is the third lowest of about 40 comparison Jewish communities and compares to 17% in both Washington and Baltimore and 11% in Philadelphia.
- ▣ The 7% of single male households age 65 and over is the highest of about 35 comparison Jewish communities and compares to 3% in Washington.
- ▣ The 16% of single female households age 65 and over is the seventh highest of about 35 comparison Jewish communities and compares to 6% in Washington.

Living Arrangements of Children

- ▣ 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. The 27% is the third lowest of about 30 comparison Jewish communities and compares to 55% in Washington. The percentage of children age 0-12 living in households with working parents helps to determine the need for after school programs.
- ▣ 6% (1,161 children) of children *age 0-17* in Jewish households live in single parent households. The 6% is about average among about 30 comparison Jewish communities and compares to 9% in Washington. These findings are in sharp contrast to the belief of many in the Jewish community that a high percentage of children age 0-17 in Jewish households live in single parent households. The 6% compares to 25% of all White American children (both Jewish and non-Jewish) age 0-17 as of 2000.
- ▣ 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. The 17% is the second lowest of about 30 comparison Jewish communities and compares to 28% in Washington.

Living Arrangements of the Elderly

- ▣ The 37% of persons age 65 and over in Jewish households living alone is the second highest of about 40 comparison Jewish communities and compares to 35% in Washington, 27% in Philadelphia, and 25% in Baltimore. The 37% compares to 31% of all Americans (both Jewish and non-Jewish) age 65 and over as of 2000.
- ▣ The 47% of persons age 75 and over in Jewish households living alone is the highest among about 35 comparison Jewish communities and compares to 45% in Washington and 32% in Philadelphia.

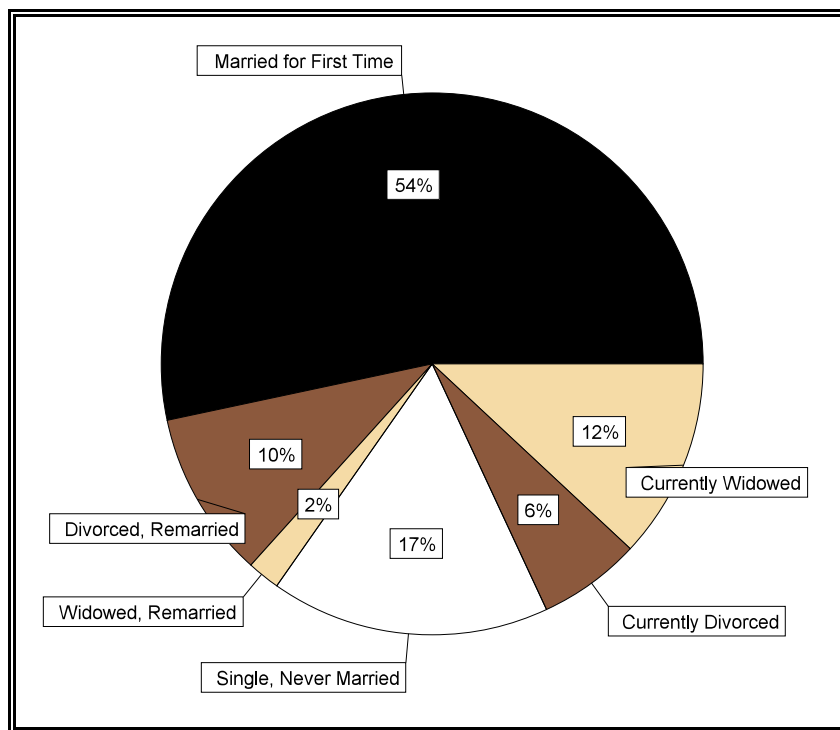
DEMOGRAPHIC PROFILE—MARITAL STATUS

The 66% of adults in Jewish households in Detroit who are currently married is about average among about 50 comparison Jewish communities and compares to 76% in Cleveland, 67% in Philadelphia, 65% in Baltimore, and 63% in Washington. The 66% compares to 70% in 1989. The 66% compares to 56% of all residents (both Jewish and non-Jewish) *age 15 and over* of Oakland County as of 2004 and 54% of all Americans (both Jewish and non-Jewish) *age 15 and over* as of 2004.

▣ The 17% single, never married is about average among about 50 comparison Jewish communities and compares to 27% in Washington, 18% in Philadelphia, 14% in Cleveland, and 11% in Baltimore. The 17% compares to 10% in 1989. The 17% compares to 27% of all residents (both Jewish and non-Jewish) *age 15 and over* of Oakland County as of 2004 and 28% of all Americans (both Jewish and non-Jewish) *age 15 and over* as of 2004.

▣ The *divorce rate* ① is the number of divorced adults per 1,000 married adults. The divorce rate of 84 for adults in Jewish households is about average among about 35 comparison Jewish communities and compares to 88 in Washington. The 84 compares to 128 in 1989. The 84 compares to 192 for all residents (both Jewish and non-Jewish) *age 15 and over* of Oakland County and 190 for all Americans (both Jewish and non-Jewish) *age 15 and over* as of 2004.

▣ The 12% currently widowed is about average among about 50 comparison Jewish communities and compares to 14% in Baltimore, 9% in Philadelphia, 6% in Cleveland, and 5% in Washington. The 12% compares to 12% in 1989. The 12% compares to 5% of all residents (both Jewish and non-Jewish) *age 15 and over* of Oakland County as of 2004 and 6% of all Americans (both Jewish and non-Jewish) *age 15 and over* as of 2004.



Marital Status of Adults

DEMOGRAPHIC PROFILE—MARITAL STATUS

TABLE 6
MARITAL STATUS BY AGE FOR ADULT MALES IN JEWISH HOUSEHOLDS

Marital Status	Under 35	35-49	50-64	65-74	75+	65+
Married for First Time	20.0%	77.4%	68.9%	63.6%	47.6%	54.4%
Single, Never Married	79.2	8.5	5.4	1.9	2.5	2.2
Divorced, Remarried	0.0	9.3	19.0	17.5	7.4	11.7
Widowed, Remarried	0.0	0.3	1.1	1.9	7.1	4.9
Currently Divorced	0.8	4.0	5.0	6.4	7.3	6.9
Currently Widowed	0.0	0.5	0.6	8.7	28.1	19.9
Separated	0.0	0.0	0.0	0.0	0.0	0.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

TABLE 7
MARITAL STATUS BY AGE FOR ADULT FEMALES IN JEWISH HOUSEHOLDS

Marital Status	Under 35	35-49	50-64	65-74	75+	65+
Married for First Time	28.0%	74.5%	58.7%	46.8%	25.3%	33.9%
Single, Never Married	71.2	7.3	8.0	4.7	4.4	4.5
Divorced, Remarried	0.8	10.3	17.8	7.0	2.7	4.4
Widowed, Remarried	0.0	0.4	1.6	4.4	3.0	3.6
Currently Divorced	0.0	6.4	9.6	9.9	3.5	6.1
Currently Widowed	0.0	0.9	3.9	27.2	61.1	47.5
Separated	0.0	0.2	0.4	0.0	0.0	0.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Single Jewish Adults

▣ 35% (18,906 adults) of *Jewish* adults in Jewish households are single. 34% (6,352 adults) of single Jewish adults are under age 35, 9% (1,702 adults) are age 35-49, 14% (2,704 adults) are age 50-64, 12% (2,269 adults) are age 65-74, and 31% (5,880 adults) are age 75 and over.

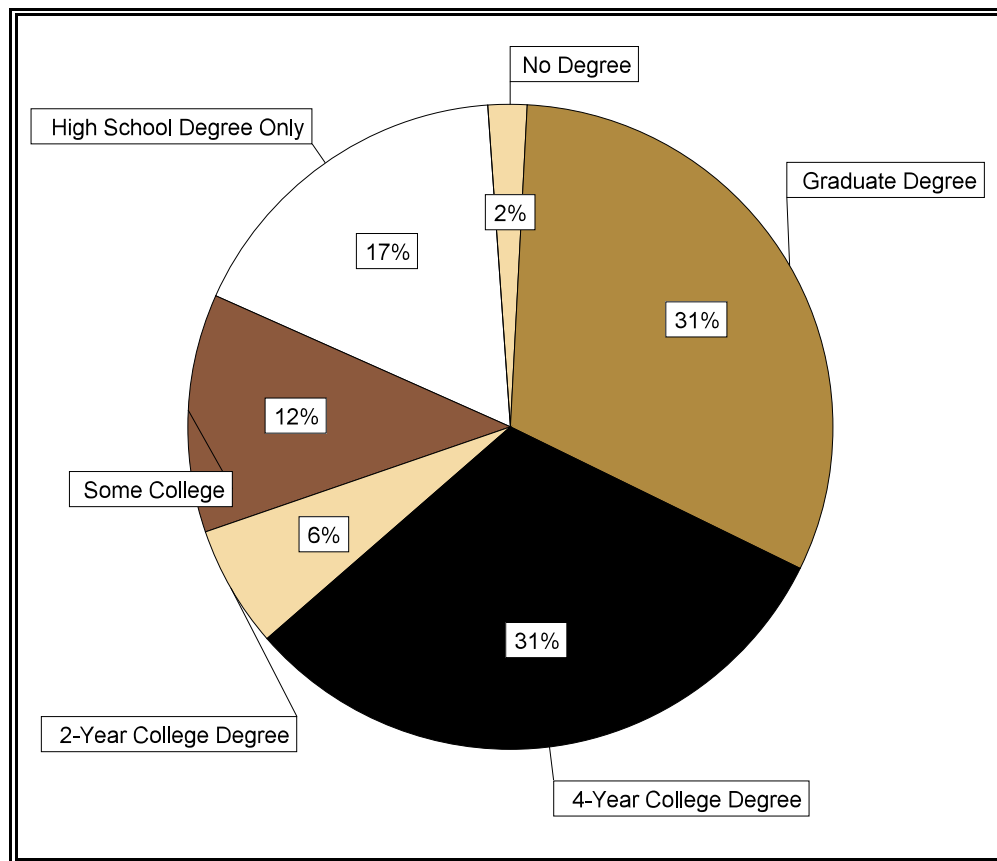
DEMOGRAPHIC PROFILE—SECULAR EDUCATION

Only 2 % of adults age 25 and over in Jewish households in Detroit do not have a high school degree. 63 % of adults age 25 and over (69 % of males age 25 and over and 58 % of females age 25 and over) have a four-year college degree or higher, including 31 % with a graduate degree.

▣ The 63 % with a four-year college degree or higher is about average among about 30 comparison Jewish communities and compares to 85 % in Washington. The 63 % compares to 54 % in 1989. The 63 % compares to 42 % of all adults (both Jewish and non-Jewish) age 25 and over in Oakland County as of 2004 and 27 % of all American adults (both Jewish and non-Jewish) age 25 and over as of 2004.

▣ The 31 % with a graduate degree is about average among about 35 comparison Jewish communities and compares to 52 % in Washington. The 31 % compares to 27 % in 1989. The 31 % compares to 17 % of all adults (both Jewish and non-Jewish) age 25 and over in Oakland County as of 2004 and 10 % of all American adults (both Jewish and non-Jewish) age 25 and over as of 2004.

▣ 19 % of adults age 25 and over have a Master's degree; 5 %, a doctoral degree; 8 %, a medical or dental degree; and 4 %, a law degree. There are about 1,525 doctors, 158 dentists, and 2,313 lawyers age 25 and over living in Jewish households.



Secular Education of Adults Age 25 and Over

DEMOGRAPHIC PROFILE—SECULAR EDUCATION

TABLE 8
SECULAR EDUCATION BY AGE FOR ADULT MALES IN JEWISH HOUSEHOLDS

Highest Degree Earned	18-24	25-34	35-49	50-64	65-74	75+	65+
High School Degree or Less	15.0%	14.8%	8.7%	5.4%	20.8%	30.0%	26.1%
Some College/2-Year College Degree	68.5	17.1	14.1	16.3	15.6	23.9	20.4
4-Year College Degree	14.7	45.8	42.0	30.6	18.2	24.2	21.7
Graduate Degree	1.8	22.3	35.2	47.7	45.4	21.9	31.8
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Total 4-Year College Degree or Higher	16.5%	68.1%	77.2%	78.3%	63.6%	46.1%	53.5%

TABLE 9
SECULAR EDUCATION BY AGE FOR ADULT FEMALES IN JEWISH HOUSEHOLDS

Highest Degree Earned	18-24	25-34	35-49	50-64	65-74	75+	65+
High School Degree or Less	12.7%	10.5%	11.1%	11.0%	34.2%	49.8%	43.6%
Some College/2-Year College Degree	68.7	20.3	16.6	18.1	25.9	21.7	23.3
4-Year College Degree	15.5	41.2	41.1	36.9	16.7	16.4	16.5
Graduate Degree	3.1	28.0	31.2	34.0	23.2	12.1	16.6
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Total 4-Year College Degree or Higher	18.6%	69.2%	72.3%	70.9%	39.9%	28.5%	33.1%

▣ Note that adults age 18-24 in Jewish households are not included in the results on the previous page for adults age 25 and over.

DEMOGRAPHIC PROFILE—EMPLOYMENT STATUS

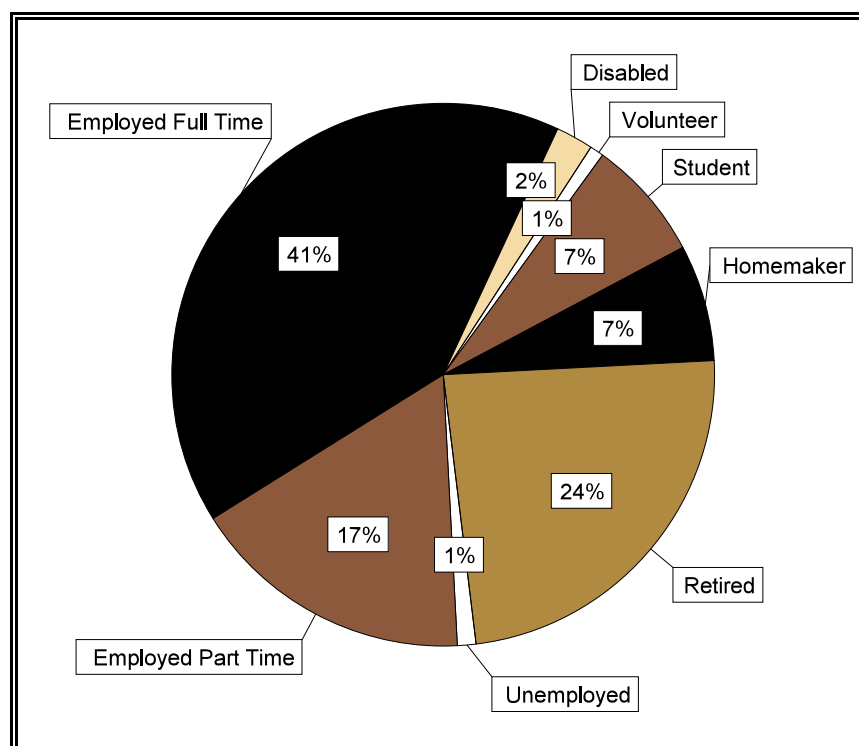
The 41% of adults in Jewish households in Detroit who are employed full time is well below average among about 40 comparison Jewish communities and compares to 62% in Washington and 50% in both Cleveland and Philadelphia. The 41% compares to 51% in 1989.

▣ The 17% employed part time is the highest among about 40 comparison Jewish communities and compares to 16% in Cleveland, 11% in Washington, and 10% in Philadelphia. The 17% compares to 13% in 1989.

▣ The 24% retired is about average among about 40 comparison Jewish communities and compares to 20% in both Philadelphia and Cleveland and 12% in Washington. The 24% compares to 18% in 1989.

▣ The percentage of adults *in the labor force* is the sum of the percentages of adults who are employed full time, employed part time, and unemployed. The 60% of adults in Jewish households who are in the labor force is about average among about 40 comparison Jewish communities and compares to 74% in Washington. The 60% compares to 65% in 1989. The 60% compares to 69% of all residents (both Jewish and non-Jewish) *age 16 and over* of Oakland County as of 2004 and 66% of all Americans (both Jewish and non-Jewish) *age 16 and over* as of 2004.

▣ The *unemployment rate* is the percentage of adults who are unemployed divided by the percentage of adults in the labor force. The unemployment rate for adults in Jewish households is 2%. The 2% is about average among the comparison Jewish communities and compares to 3% in Washington. The 2% compares to 1% in 1989. The 2% compares to 8% for all residents (both Jewish and non-Jewish) *age 16 and over* of Oakland County as of 2004 and 6% for all Americans (both Jewish and non-Jewish) *age 16 and over* as of 2004.



Employment Status of Adults

DEMOGRAPHIC PROFILE—EMPLOYMENT STATUS

TABLE 10
EMPLOYMENT STATUS BY AGE FOR ADULT MALES IN JEWISH HOUSEHOLDS

Employment Status	Under 35	35-49	50-64	65-74	75+	65+
Employed Full Time	32.1 %	91.9%	81.1%	32.1%	11.3 %	20.1 %
Employed Part Time	18.4	4.2	8.4	18.3	16.9	17.5
Unemployed	3.4	2.0	0.7	1.3	0.3	0.7
Retired	0.0	0.1	8.0	47.6	71.5	61.4
Homemaker	0.3	0.0	0.5	0.3	0.0	0.1
Student	45.4	0.4	0.3	0.0	0.0	0.0
Disabled	0.3	1.4	0.8	0.4	0.0	0.2
Volunteer	0.1	0.0	0.2	0.0	0.0	0.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

TABLE 11
EMPLOYMENT STATUS BY AGE FOR ADULT FEMALES IN JEWISH HOUSEHOLDS

Employment Status	Under 35	35-49	50-64	65-74	75+	65+
Employed Full Time	29.1 %	37.4%	43.1%	14.1 %	2.9 %	7.4 %
Employed Part Time	22.9	34.4	20.6	22.1	8.2	13.8
Unemployed	2.4	2.4	1.2	0.4	0.4	0.4
Retired	0.5	1.0	16.8	53.5	77.4	67.8
Homemaker	12.0	18.6	14.8	9.5	6.1	7.5
Student	33.1	1.1	0.0	0.0	0.0	0.0
Disabled	0.0	4.3	1.5	0.0	3.7	2.2
Volunteer	0.0	0.8	2.0	0.4	1.3	0.9
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

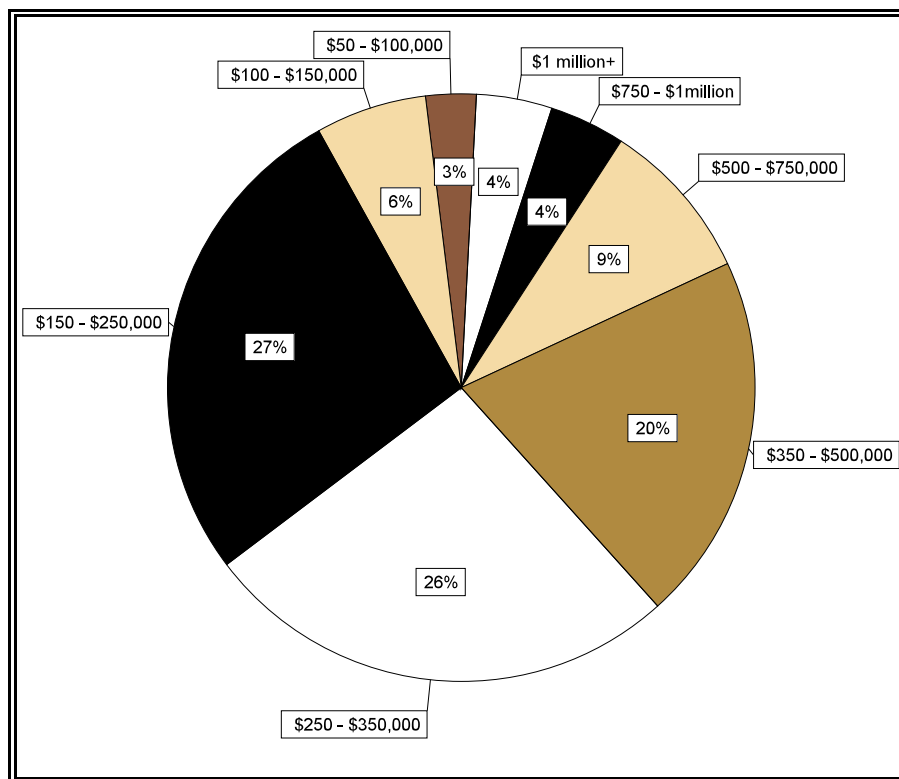
DEMOGRAPHIC PROFILE—HOUSING VALUE

Respondents in Jewish households in Detroit who own their homes were asked to estimate the value of their homes. The housing values are based upon respondents' perceptions and *may not* represent actual selling prices. Some respondents have a reasonable idea of the selling prices of similar homes in their neighborhoods. Some respondents may remember what they paid for their homes, but are unaware of changes in the housing market. 6% of homeowners were unwilling or unable to provide an estimate of the value of their homes.

▣ The median housing value is \$300,000. The \$300,000 is about average among about 30 comparison Jewish communities and compares to \$392,000 in Washington. The \$300,000 compares to \$232,000 for all homes (both Jewish-owned and non-Jewish-owned) in Oakland County as of 2005 and \$156,000 for all American homes (both Jewish-owned and non-Jewish-owned) as of 2004. (Note that these data have been adjusted for inflation to 2005 dollars.)

▣ The median housing value is \$310,000 for households in the Core Area and \$242,000 for households in the Non-Core Area.

▣ The median housing value is \$332,000 for households with children, \$331,000 for non-elderly couple households, and \$322,000 for households with only adult children, compared to \$297,000 for elderly couple households, \$205,000 for elderly single households, and \$197,000 for non-elderly single households.



Housing Value

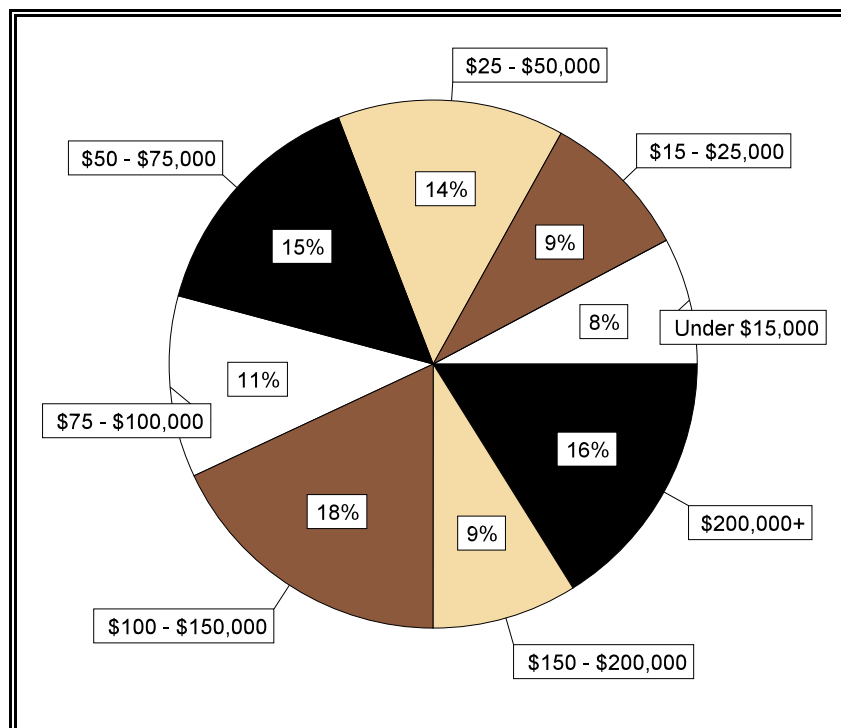
DEMOGRAPHIC PROFILE—HOUSEHOLD INCOME

Respondents in Jewish households in Detroit were asked their household income before taxes in 2004. 75% of respondents answered this question. The type of bias introduced by the lack of a response from 25% of respondents is unknown. Not all 25% of respondents *refused* to answer this question. In some cases, particularly when an adult child was interviewed, the respondent simply did not know the household income.

▣ The median household income of \$85,000 is the eighth highest of about 45 comparison Jewish communities and compares to \$101,000 in Washington, \$79,000 in Baltimore, and \$60,000 in Philadelphia. The \$85,000 compares to \$88,000 in 1989. The \$85,000 compares to \$57,000 nationally, \$63,000 for all households (both Jewish and non-Jewish) in Oakland County as of 2004, and \$45,000 for all American households (both Jewish and non-Jewish) as of 2004. (Note that these data have been adjusted for inflation to 2004 dollars.)

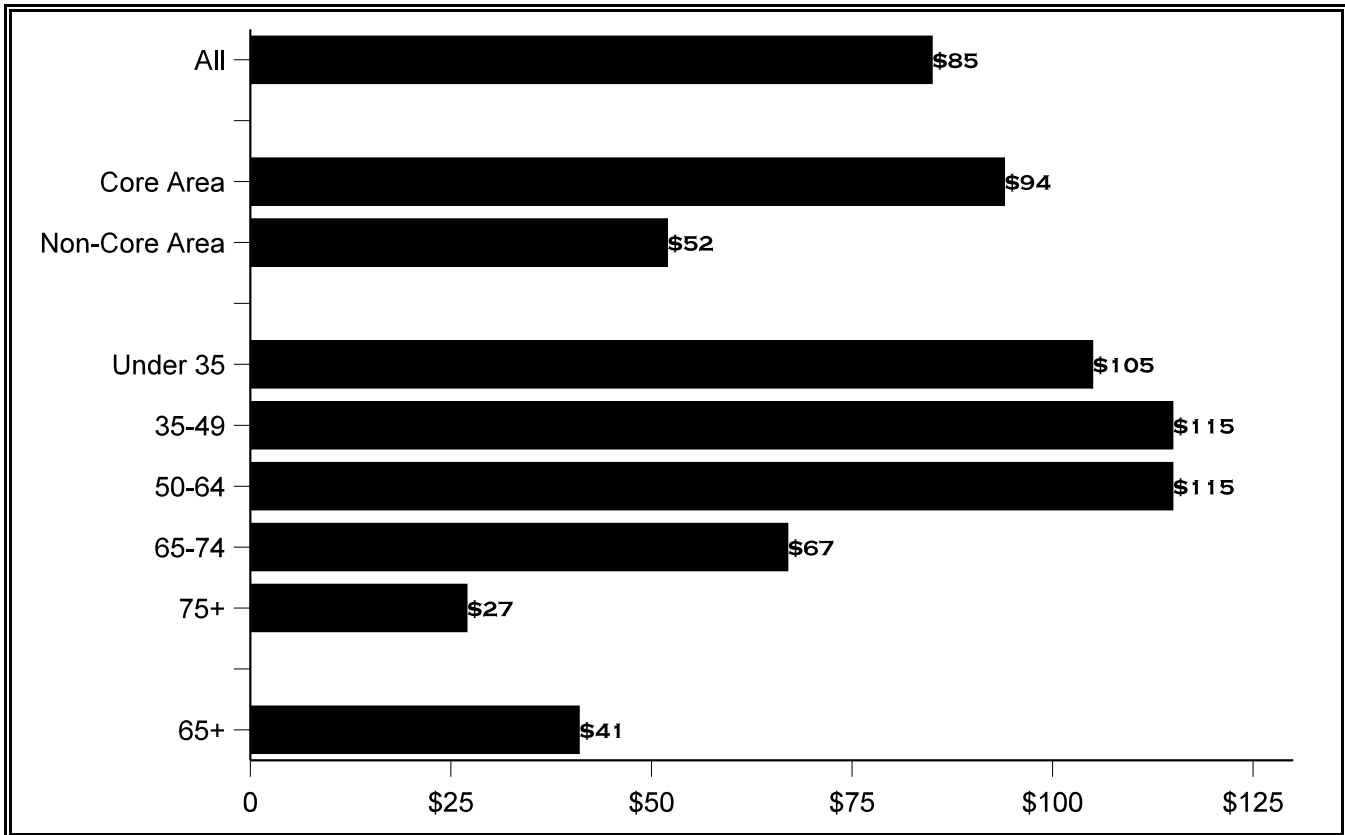
▣ The 44% earning an annual household income of \$100,000 and over is the fourth highest of about 25 comparison Jewish communities (that have completed studies since 2000) and compares to 47% in Washington. The 44% compares to 21% nationally, 26% of all households (both Jewish and non-Jewish) in Oakland County as of 2004, and 15% of all American households (both Jewish and non-Jewish) as of 2004.

▣ The \$116,000 median household income of households with children is the fifth highest of about 30 comparison Jewish communities and compares to \$139,000 in Washington. The \$116,000 compares to \$115,000 in 1989. (Note that these data have been adjusted for inflation to 2004 dollars.)



Annual Household Income

DEMOGRAPHIC PROFILE—HOUSEHOLD INCOME



Median Household Income (in thousands)

Low Income Households

▣ Households who reported a household income under \$25,000 before taxes in 2004 may be considered to be *low income households*. 17% (5,070 households) of households are low income households.

▣ 35% of low income households live in the Core Area.

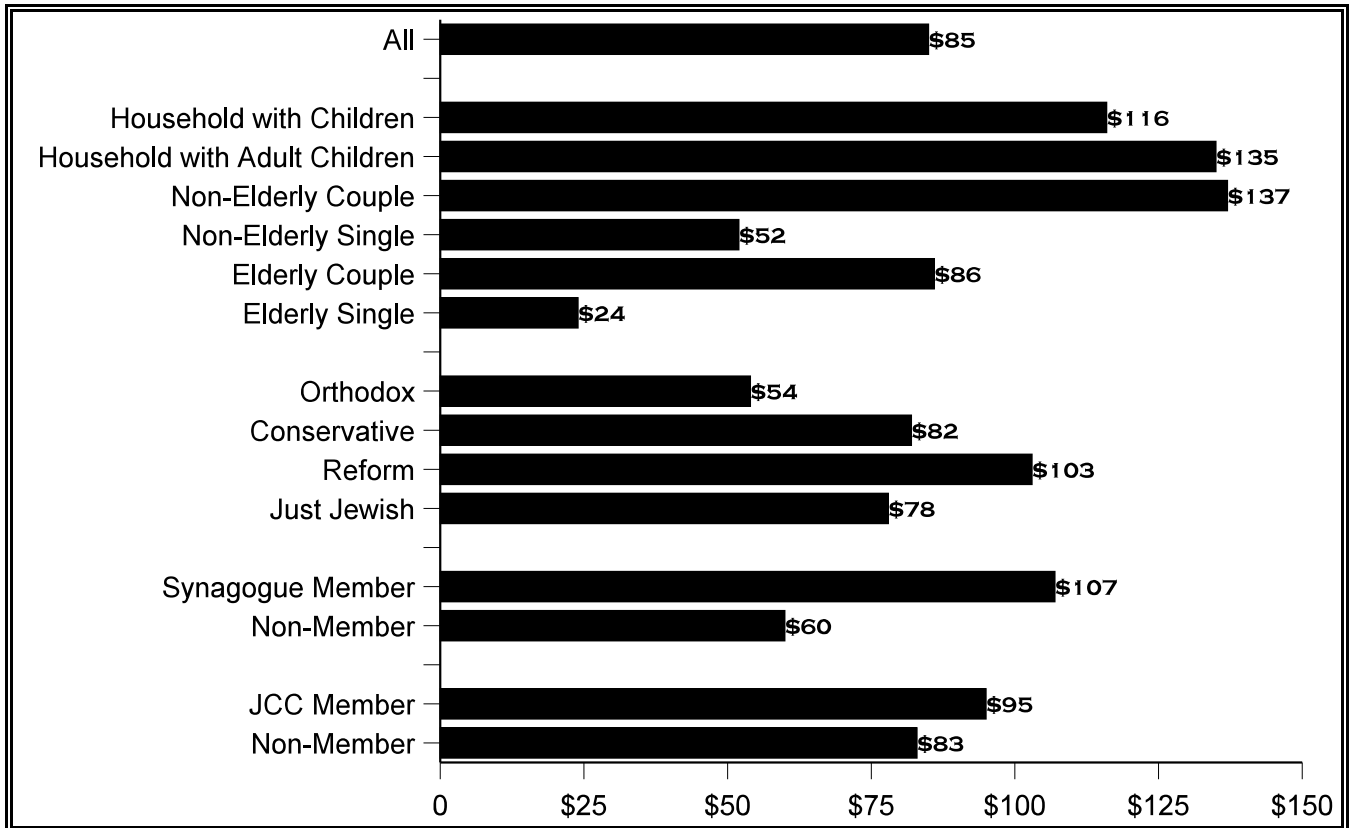
▣ 68% of low income households are elderly single households, 12% are elderly couple households, 8% are non-elderly single households, 4% are households with children, 1% are non-elderly couple households, 1% are households with only adult children, and 6% are other household structures.

▣ 29% of *Jewish* respondents in low income households identify as Conservative, 27% identify as Reform, 26% identify as Just Jewish, 14% identify as Orthodox, and 3% identify as other Jewish identity types.

▣ 11% of low income households are synagogue members, 4% are JCC members, and 20% are Jewish organization members.

▣ 50% of low income households did not donate to the Jewish Federation in the past year, 38% donated under \$100 and 11% donated \$100-\$500.

DEMOGRAPHIC PROFILE—HOUSEHOLD INCOME



Median Household Income – continued (in thousands)

Poverty Level Households

▣ 1.6% (480 households) of households reported a household income that was below the Federal poverty levels. The 1.6% is about average among about 20 comparison Jewish communities and compares to 0.4% in Washington. The 1.6% compares to 5.0% nationally.

▣ 1.4% of persons in Jewish households live below the poverty levels. The 1.4% compares to 5.3% of all residents (both Jewish and non-Jewish) of Oakland County as of 2004 and 12.7% of all Americans (both Jewish and non-Jewish) as of 2004.

▣ 1.7% (237 households) of households with elderly persons reported a household income that was below the Federal poverty levels. The 1.7% is about average among about 15 comparison Jewish communities and compares to 0.4% in Washington. The 1.7% compares to 9.0% nationally.

Table 12 Poverty Levels	
Household Size	2004 Poverty Level
1	\$9,300
2	\$12,500
3	\$15,000
4	\$19,000
5	\$22,000

RELIGIOUS PROFILE—JEWISH IDENTIFICATION

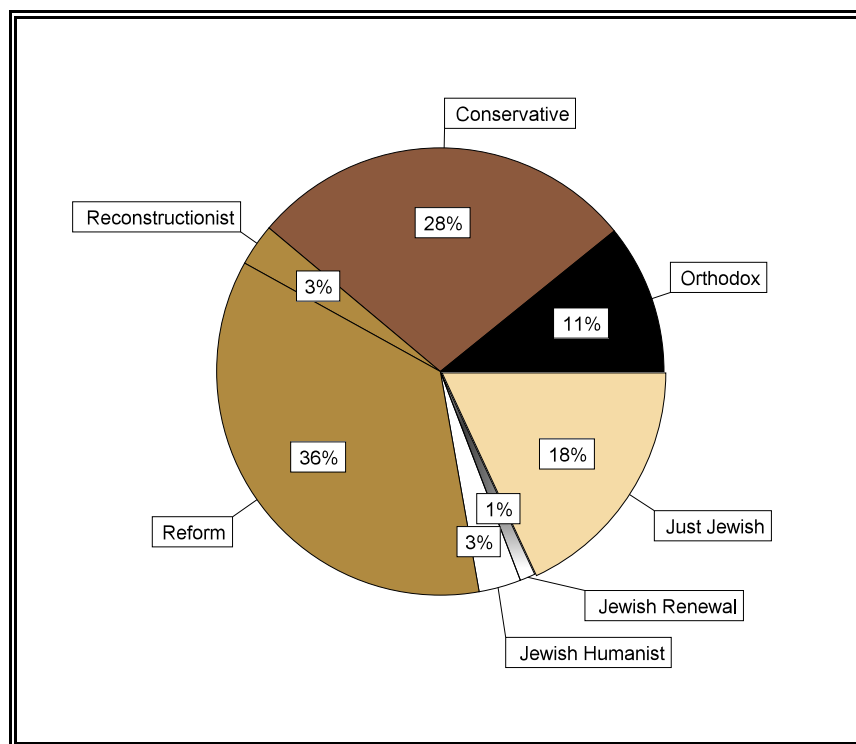
Jewish respondents in Detroit were asked whether they considered themselves Orthodox, Conservative, Reconstructionist, Reform, Jewish Humanist, Jewish Renewal, or *Just Jewish*. 11% (3,420 households) of respondents identify as Orthodox; 28% (8,494 households), Conservative; 3% (990 households), Reconstructionist; 36% (10,680 households), Reform; 3% (990 households), Jewish Humanist; 0.5% (150 households), Jewish Renewal; and 18% (5,290 households), *Just Jewish*.

▣ The 11% Orthodox is the fourth highest of about 50 comparison Jewish communities and compares to 17% in Baltimore, 10% in Cleveland, 4% in Philadelphia, and 2% in Washington. The 11% compares to 7% in 1989. The 11% compares to 8% nationally.

▣ The 28% Conservative is about average among about 50 comparison Jewish communities and compares to 38% in Philadelphia, 33% in Baltimore, 30% in Washington, and 29% in Cleveland. The 28% compares to 38% in 1989. The 28% compares to 25% nationally.

▣ The 36% Reform is about average among about 50 comparison Jewish communities and compares to 49% in Cleveland, 36% in Baltimore, 31% in Washington, and 28% in Philadelphia. The 36% compares to 34% in 1989. The 36% compares to 35% nationally.

▣ The 18% *Just Jewish* is the seventh lowest of about 50 comparison Jewish communities and compares to 34% in Washington, 22% in Philadelphia, 14% in Baltimore, and 11% in Cleveland. The 18% compares to 21% in 1989. The 18% compares to 30% nationally.



Jewish Identification (Jewish Respondents)

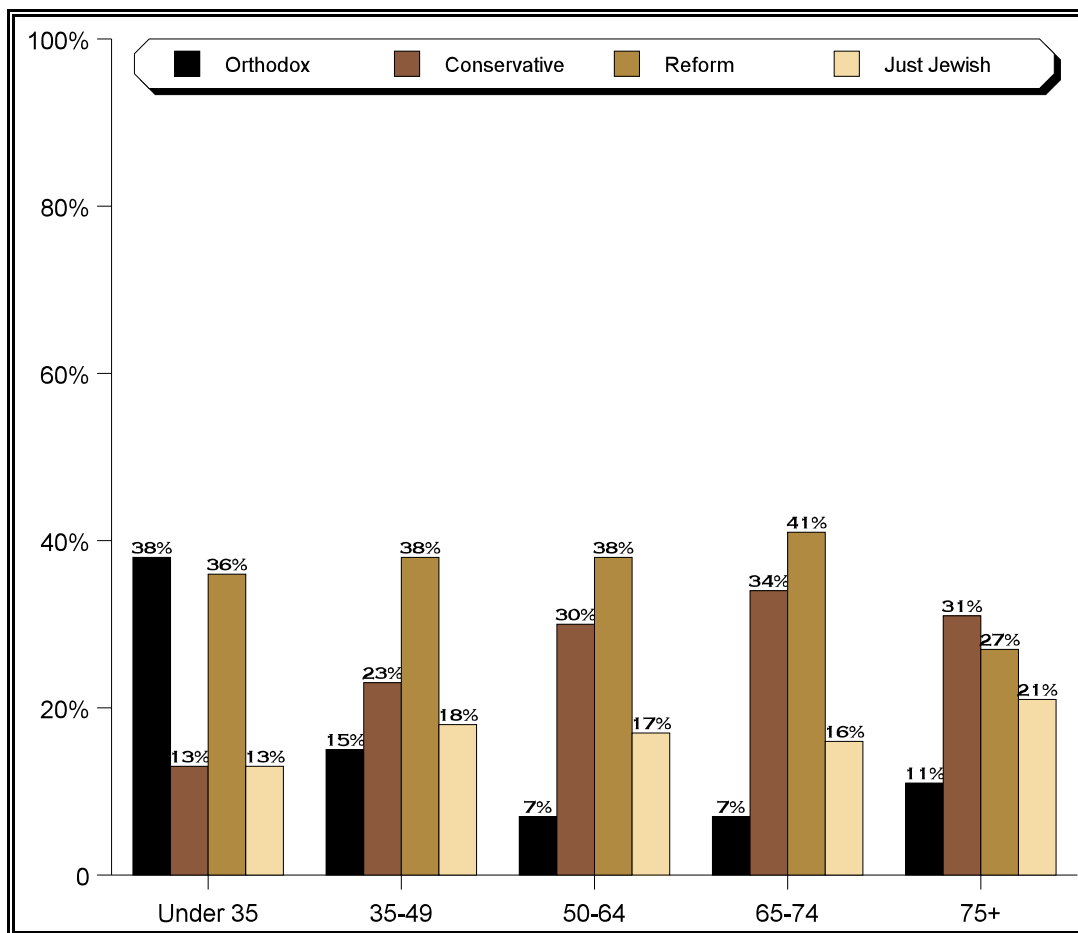
RELIGIOUS PROFILE—JEWISH IDENTIFICATION

▣ 9% of respondents in households in which an adult attended a Jewish day school as a child and 15% of respondents in households in which an adult attended a synagogue school as a child identify as Just Jewish, compared to 37% of respondents in households in which no adult attended Jewish education as a child.

▣ Respondents in households in which an adult attended or worked at a Jewish sleep away camp as a child are less likely to identify as Just Jewish than are respondents in households in which no adult attended or worked at a Jewish sleep away camp as a child, by 12% to 23%.


▣ Respondents in households in which an adult was active in a Jewish youth group as a teenager are less likely to identify as Just Jewish than are respondents in households in which no adult was active in a Jewish youth group as a teenager, by 12% to 25%.

▣ Respondents in households in which an adult participated in Hillel/Chabad while in college (excluding the High Holidays) are less likely to identify as Just Jewish than are respondents in households in which no adult participated in Hillel/Chabad while in college, by 9% to 21%.



Jewish Identification by Age of Respondent (Jewish Respondents)

RELIGIOUS PROFILE—PRACTICES

 verall, 89% of Jewish households in Detroit contain a member who observes *at least one* of the following religious practices: always or usually participate in a Passover Seder, always or usually light Chanukah candles, always or usually light Sabbath candles, or keep a kosher home. The 89% is about average among about 30 comparison Jewish communities and compares to 84% in Washington. The 89% compares to 88% in 1989. 96% of households are involved in Jewish activity in that they either ❶ observe one or more of these practices, or ❷ contain a Jewish respondent who attends synagogue services at least once per year (other than for special occasions), or ❸ are members of a synagogue, the Jewish Community Center, or Jewish organization, or ❹ donated to a Jewish charity in the past year. The 96% is about average among about 30 comparison Jewish communities and compares to 90% in Washington. The 96% compares to 93% in 1989.

▣ Among the comparison Jewish communities shown in the *Main Report* (some of which are shown in Table 13), 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 who always or usually light Sabbath candles (29%) and an average percentage of households who always or usually light Chanukah candles (77%).

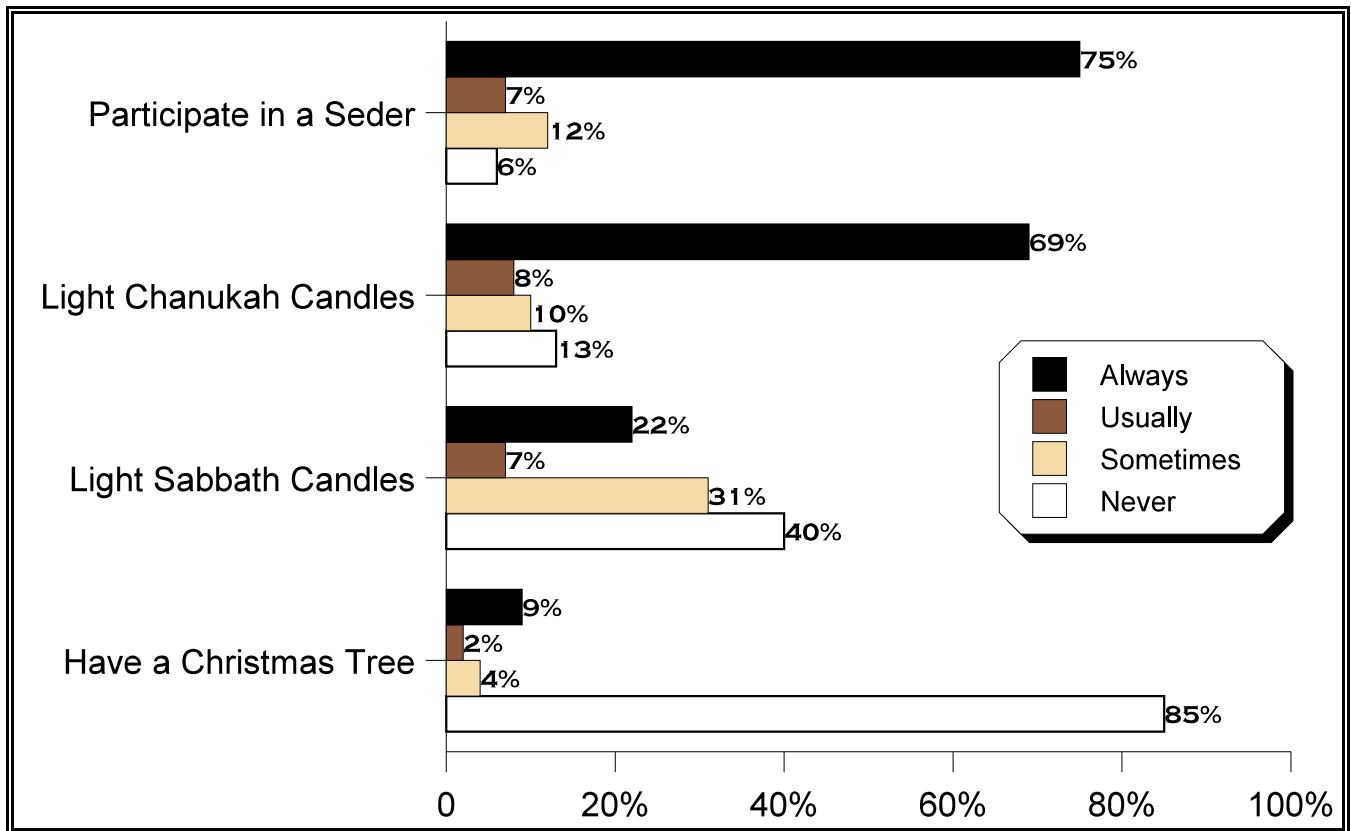
▣ About 24,461 persons live in Jewish households who keep a kosher home, and about 18,265 persons in Jewish households keep kosher in and out of the home (assuming that all persons in households in which the respondent keeps kosher in and out of the home also keep kosher in and out of the home).

▣ Detroit has the seventh lowest percentage of Jewish households who always, usually, or sometimes have a Christmas tree in the home (15%). Having a Christmas tree in the home is more common among younger households, households with children, the Just Jewish, and intermarried households. Of households in which everyone is Jewish, 5% always, usually, or sometimes have a Christmas tree in the home.

▣ 50% of respondents read a book, other than the Bible, because it had Jewish content in the past year.

▣ 43% of respondents attended a theater, music, or dance program because it had Jewish content in the past year.

RELIGIOUS PROFILE—PRACTICES



Religious Practices

RELIGIOUS PROFILE—PRACTICES

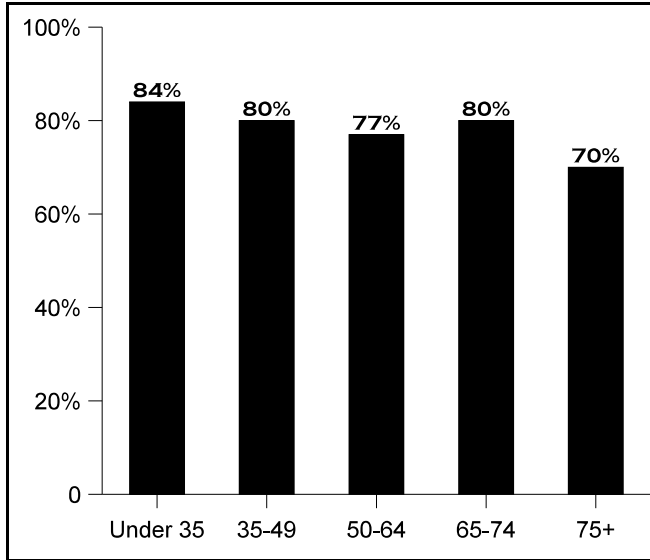
TABLE 13
RELIGIOUS PRACTICES,
COMPARISON WITH OTHER COMMUNITIES

Community	Year	Percentage <i>Yes</i>		Percentage <i>Always/Usually</i>			
		Mezuzah on Front Door	Kosher Home	Passover Seder	Chanukah Candles	Sabbath Candles	Xmas Tree
DETROIT	200 5	77%	22%	82%	77%	29%	11%
Baltimore	1999	NA	22%	85%	79%	36%	NA
Philadelphia	1997	67% *	17%	74%	71%	20%	17%
Washington	2003	55%	12%	77%	70%	19%	18%
Atlantic County	2004	77%	10%	78%	77%	14%	15%
Bergen	2001	76%	29%	85%	83%	32%	12%
Broward	1997	79%	16%	75%	74%	21%	10%
Charlotte	1997	57%	8%	69%	73%	17%	27%
Hartford	2000	72%	17%	78%	78%	25%	16%
Jacksonville	2002	64%	10%	63%	68%	24%	17%
Las Vegas	2005	55%	5%	50%	64%	11%	21%
Los Angeles	1997	63%	11%	74%	71%	25%	13%
Miami	2004	82%	22%	79%	77%	34%	8%
Milwaukee	1996	62%	13%	77%	70%	24%	18%
Minneapolis	2004	65%	13%	78%	78%	26%	16%
Monmouth	1997	81%	26%	86%	87%	25%	11%
New York	2002	NA	28%	77%	76%	31%	NA
Phoenix	2002	55% *	9%	62%	64%	16%	NA
Rhode Island	2002	67%	16%	73%	76%	21%	22%
Rochester	1999	68%	20%	78%	80%	28%	16%
San Diego	2003	NA	8%	64%	68%	20%	NA
Sarasota	2001	69%	6%	69%	65%	17%	12%
South Palm Beach	2005	87%	14%	80%	77%	22%	5%
St. Paul	2004	67%	14%	76%	76%	25%	18%
Tidewater	2001	68%	10%	75%	77%	22%	22%
Tucson	2002	58%	11%	61%	68%	17%	18%
West Palm Beach	2005	83%	9%	79%	76%	17%	10%
Westport	2000	62%	6%	79%	78%	17%	21%
NJPS ¹	2000	61% *	17%	NA	NA	23%	NA

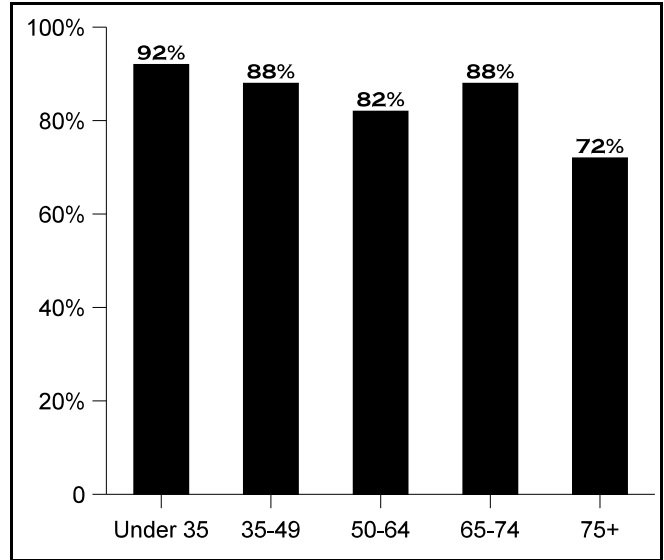
* Question was asked about a mezuzah on *any door of the house*.

¹ NJPS 2000 data are for the *more Jewishly-connected sample*.

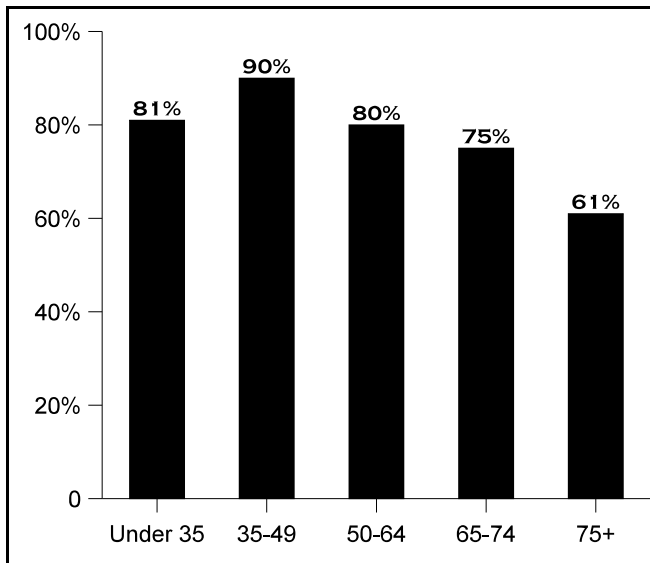
RELIGIOUS PROFILE—PRACTICES



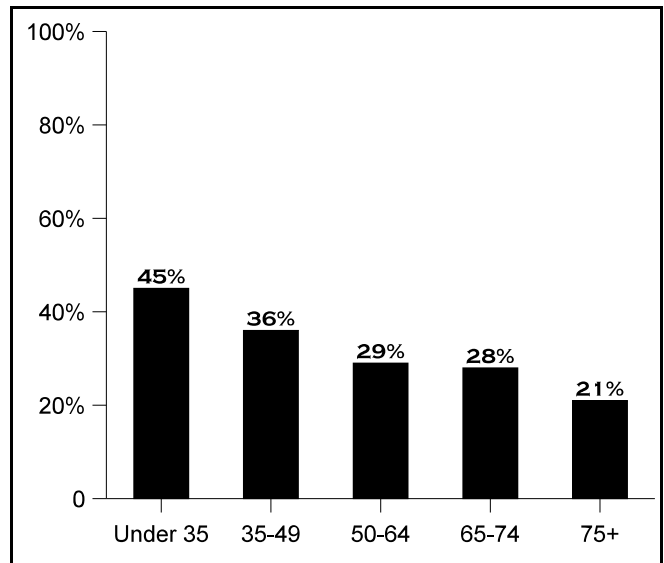
Mezuzah on Front Door



Participate in a Seder
(Always + Usually)



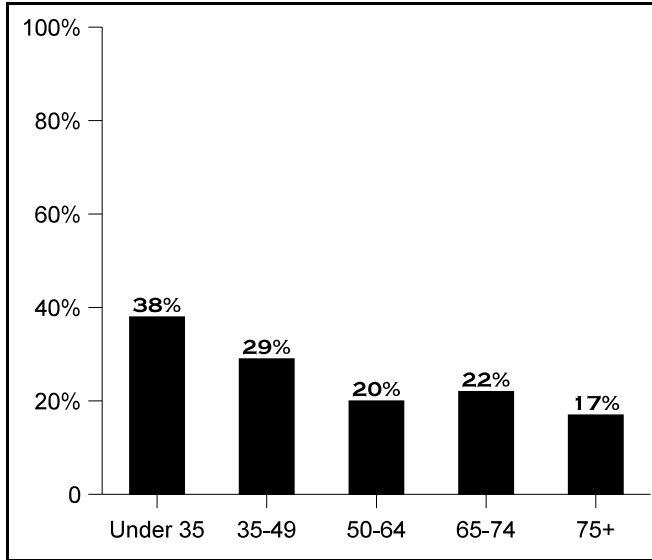
Light Chanukah Candles
(Always + Usually)



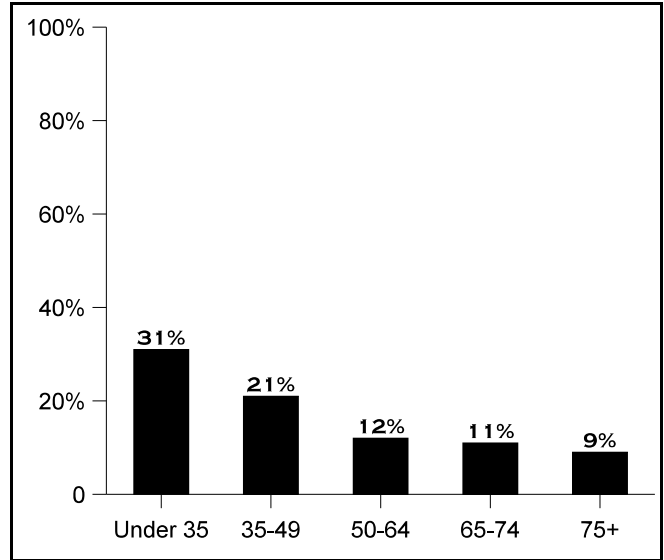
Light Sabbath Candles
(Always + Usually)

RELIGIOUS PRACTICES BY AGE OF HEAD OF HOUSEHOLD

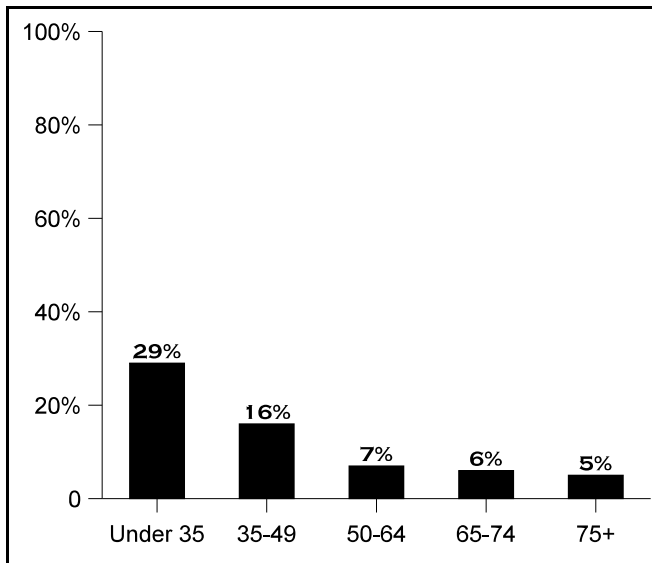
RELIGIOUS PROFILE—PRACTICES



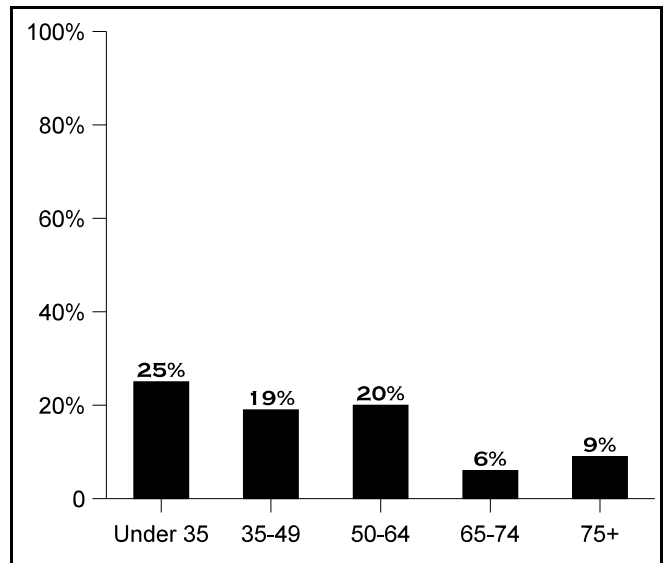
Keep a Kosher Home



Kosher In/Out of Home (Respondents)



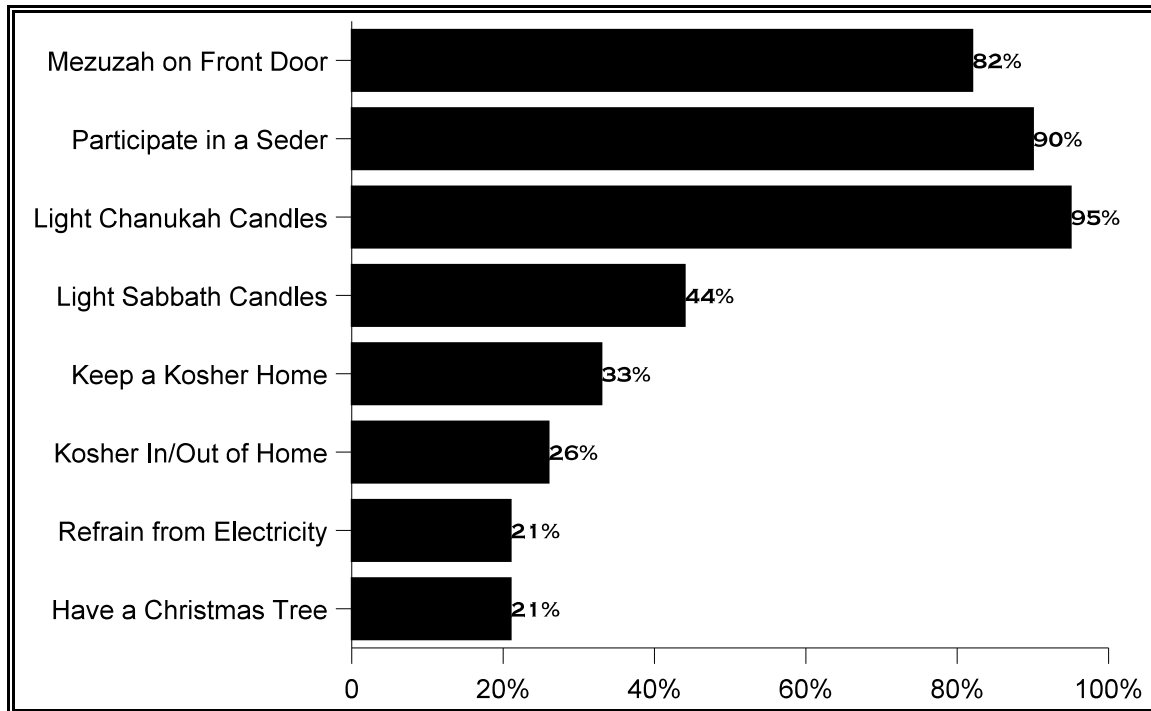
Refrain from Using Electricity (Respondents)



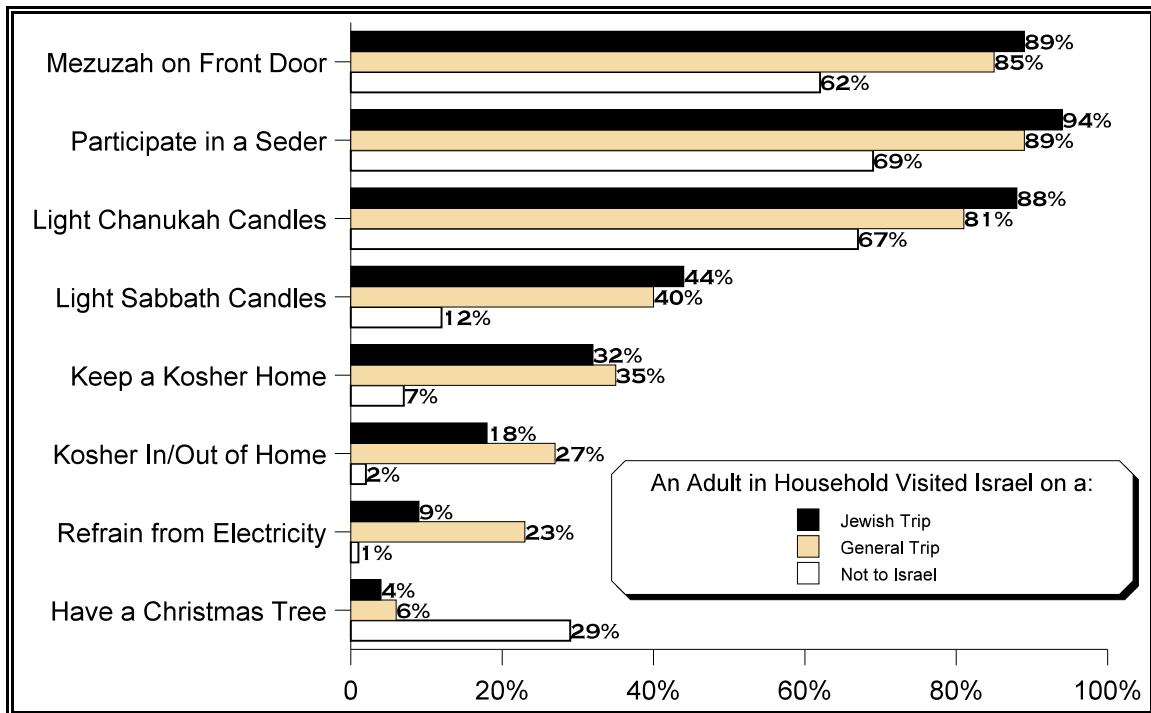
**Have a Christmas Tree
(Always + Usually + Sometimes)**

RELIGIOUS PRACTICES BY AGE OF HEAD OF HOUSEHOLD — CONTINUED

RELIGIOUS PROFILE—PRACTICES



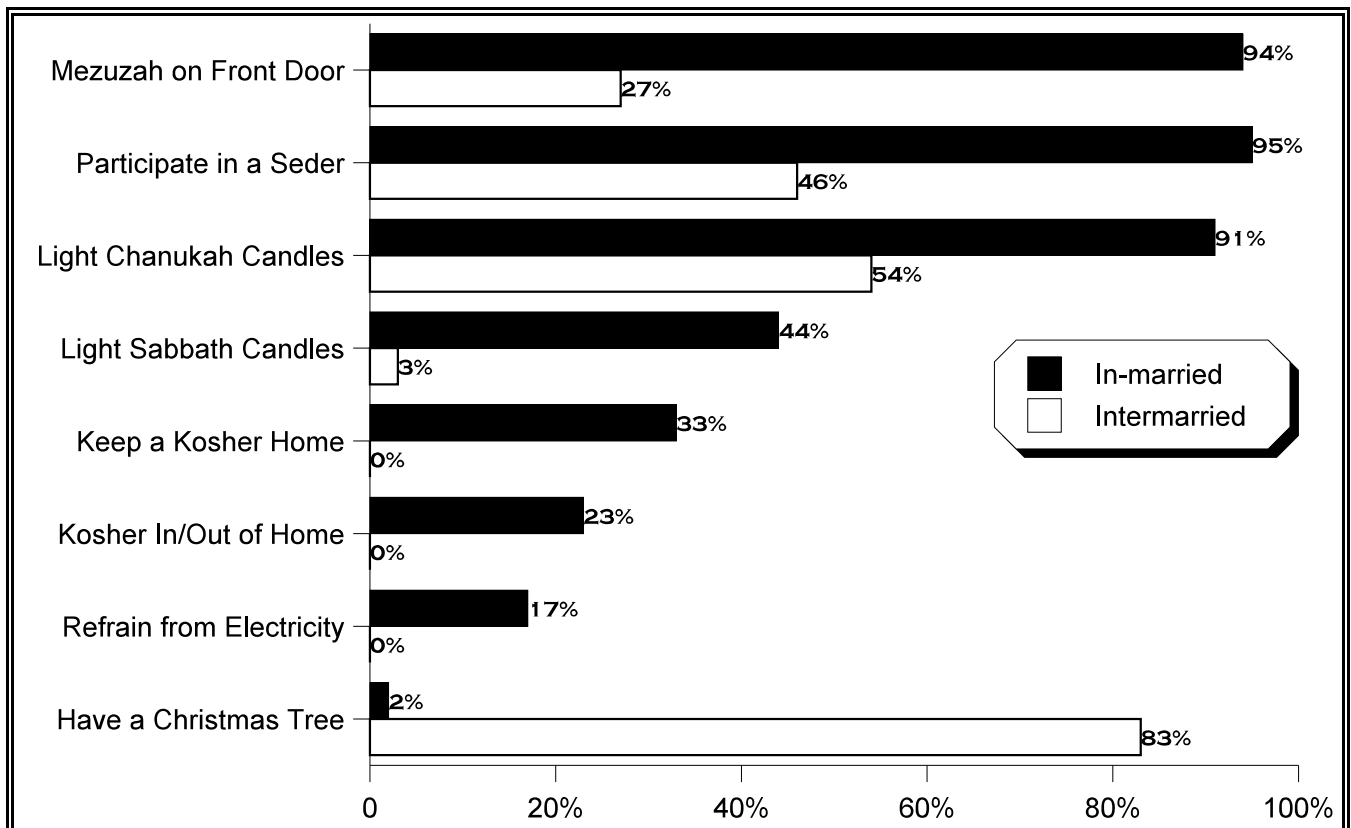
Religious Practices in Households with Children (Always + Usually *or* Yes)
(Christmas Tree is Always + Usually + Sometimes)



Religious Practices by Trips to Israel (Always + Usually *or* Yes)
(Christmas Tree is Always + Usually + Sometimes)

RELIGIOUS PROFILE—PRACTICES

▣ Intermarried households are much less likely to observe Jewish religious practices than are in-married households. In general, conversionary in-married households are closer in practice to in-married households than to intermarried households. (See the “Introduction” section of this report for definitions of the terms in-marriage, conversionary in-marriage, and intermarriage.)



Religious Practices by Type of Marriage (Always + Usually *or* Yes)
 (Christmas tree is Always + Usually + Sometimes)

RELIGIOUS PROFILE—SYNAGOGUE ATTENDANCE

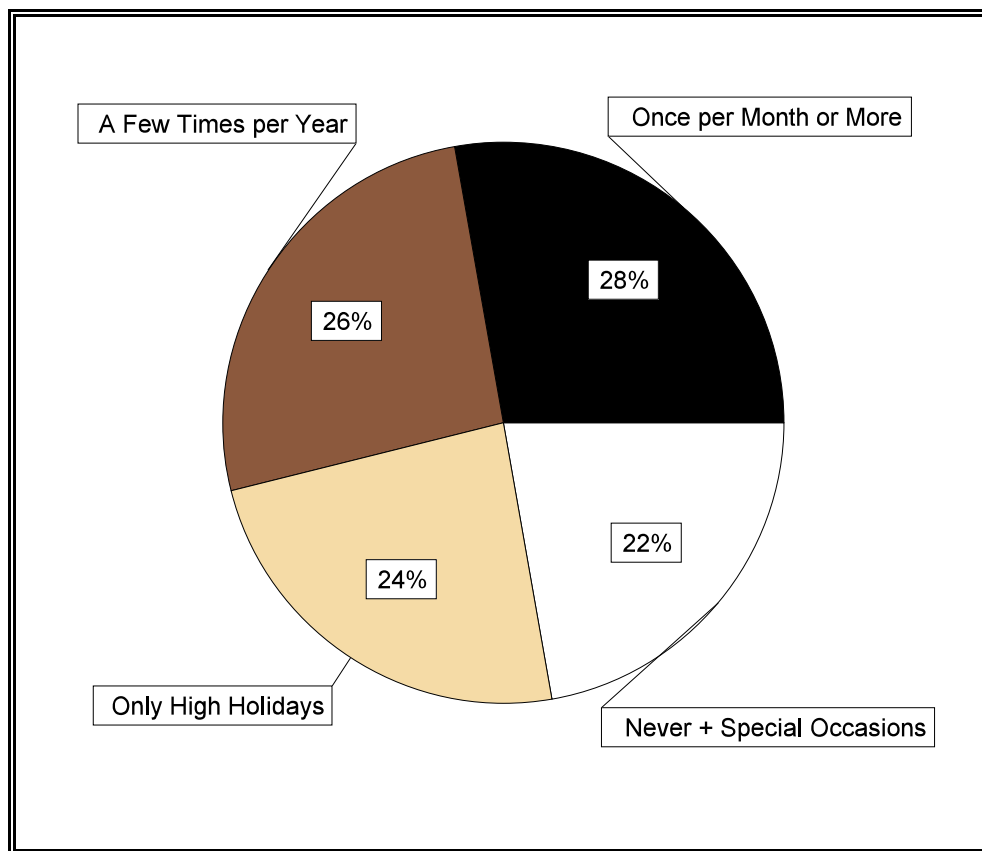
Overall, 22% of Jewish respondents in Detroit never attend synagogue services (or only attend for *special occasions*, such as weddings and B’nai Mitzvah). The 22% who never attend services is the sixth lowest of about 40 comparison Jewish communities and compares to 31% in Washington and 23% in Cleveland. The 22% compares to 32% in 1989. The 22% compares to 40% nationally.

The 28% who attend services once per month or more is about average among about 45 comparison Jewish communities and compares to 31% in Cleveland, 30% in Baltimore, and 22% in Washington. The 28% compares to 26% in 1989. The 28% compares to 24% nationally.

58% of respondents in synagogue non-member households attend services at least once per year (other than for special occasions).

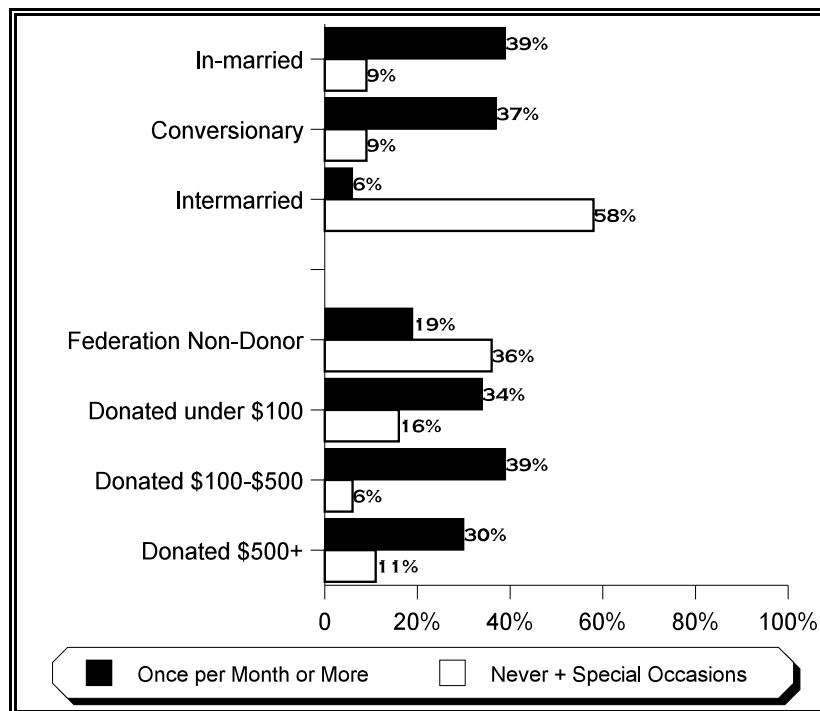
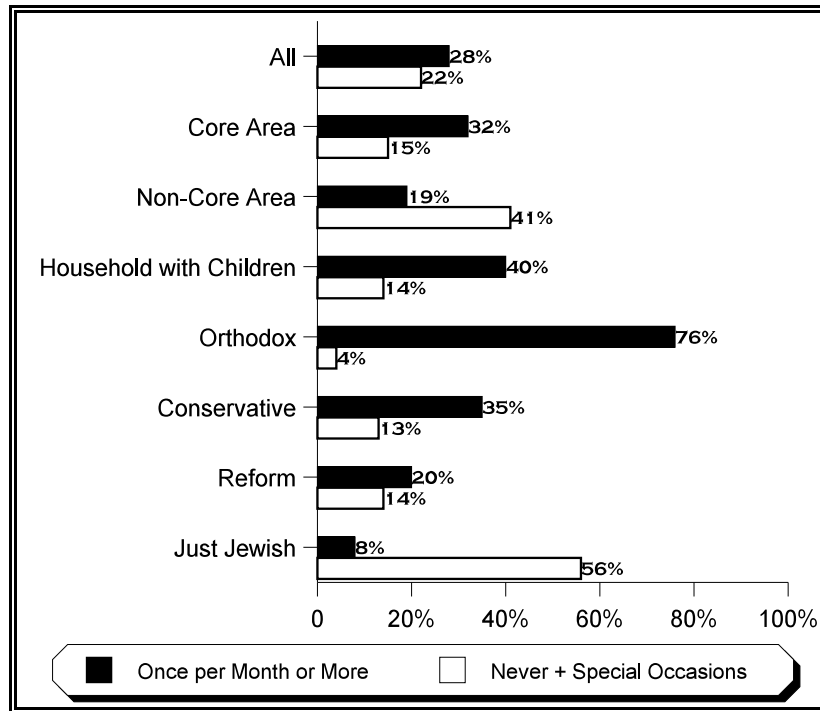
50% of respondents in synagogue member households attend services once per month or more, compared to only 6% of respondents in synagogue non-member households.

Respondents in households in which an adult visited Israel on a Jewish trip (39%) and respondents in households in which an adult visited Israel on a general trip (37%) are more likely to attend services once per month or more than are respondents in households in which no adult visited Israel (15%).



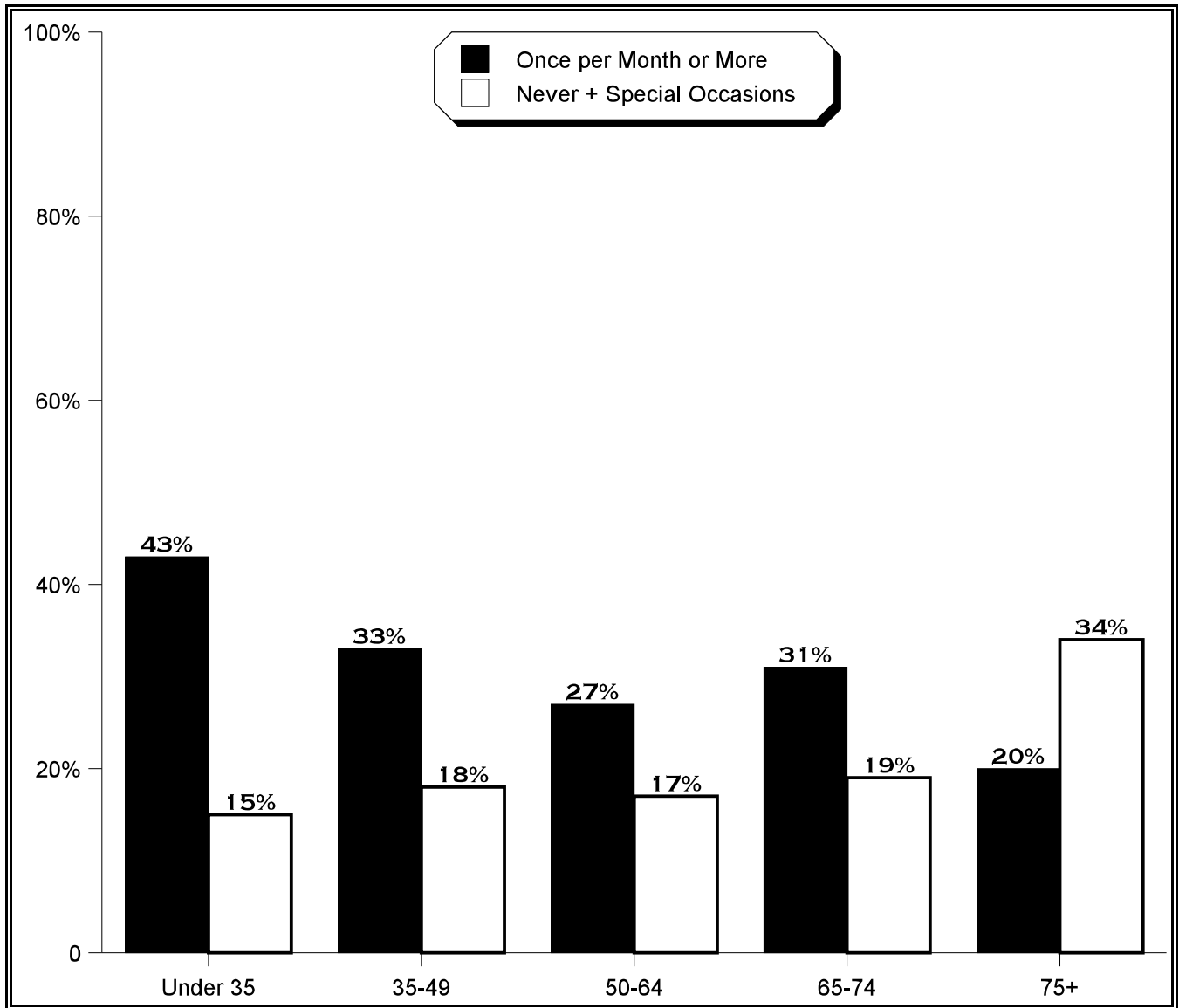
Synagogue Attendance (Jewish Respondents)

RELIGIOUS PROFILE—SYNAGOGUE ATTENDANCE



SYNAGOGUE ATTENDANCE BY VARIOUS POPULATION GROUPS
(Jewish Respondents)

RELIGIOUS PROFILE—SYNAGOGUE ATTENDANCE



Synagogue Attendance by Age of Respondent (Jewish Respondents)

RELIGIOUS PROFILE—TYPES OF MARRIAGE

Intermarriage has developed into one of the most important issues for the Jewish community and has clearly reached significant proportions in most American Jewish communities. As a result, intermarriage must be taken into account in local Jewish community planning. Although some intermarried couples are contributing significantly to the Jewish community, it is also clear that when measures of “Jewishness” for intermarried and in-married couples are compared in this and other community studies, intermarriage is affecting Jewish continuity.

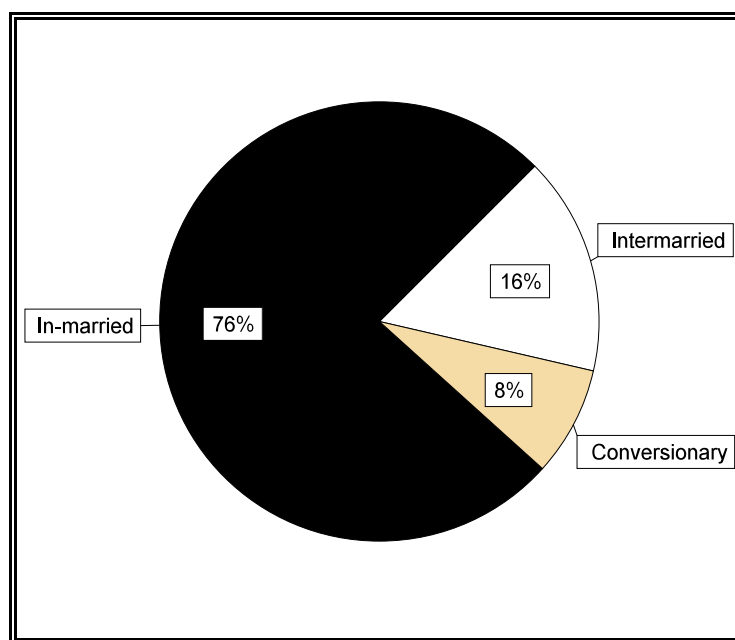
Intermarriage rates may be reported based on *married couples* or *individuals*. As an illustration, imagine that two weddings occur. In wedding one, Moshe (a Jew) marries Rachel (also a Jew). In wedding two, Abraham (a Jew) marries Christine (a non-Jew). Thus, there are two married couples, one of whom is intermarried. In this illustration, the *couples intermarriage rate* is 50%. Another method of calculating an intermarriage rate, however, is to note that there are three Jews (Moshe, Rachel, and Abraham) and one of the three (Abraham) is married to a non-Jew. In this illustration, the *individual intermarriage rate* is 33%.

▣ The Detroit Jewish community contains 18,903 married couples. 76% (14,329 married couples) of married couples involve in-marriages between two persons born or raised Jewish, 8% (1,493 married couples) involve conversionary in-marriages, and 16% (3,081 married couples) involve intermarriages. (See the “Introduction” section of this report for definitions of the terms in-marriage, conversionary in-marriage, and intermarriage.) The individual intermarriage rate is 9%.

▣ 92% of persons in Jewish households consider themselves Jewish or, in the case of children, are being raised Jewish. The 92% is the fourth highest of about 50 comparison Jewish communities and compares to 91% in both Baltimore and Cleveland, 85% in Philadelphia, and 80% in Washington. The 92% compares to 90% in 1989. The 92% compares to 78% nationally.

Comparisons with Other Jewish Communities

▣ The 16% couples intermarriage rate is the fourth lowest of about 55 comparison Jewish communities



Types of Marriage (Couples Intermarriage Rate)

RELIGIOUS PROFILE—TYPES OF MARRIAGE

and compares to 41% in Washington, 23% in Cleveland, 22% in Philadelphia, and 17% in Baltimore. The 16% compares to 15% in 1989. The 16% compares to 48% nationally.

▣ The 22% of married couples in households under age 35 who are intermarried is the lowest of about 35 comparison Jewish communities and compares to 53% in Washington, 44% in Cleveland, 33% in Baltimore, and 30% in Philadelphia. The 22% compares to 59% nationally.

▣ The 18% of married couples in households age 35-49 who are intermarried is the lowest of about 35 comparison Jewish communities and compares to 49% in Washington, 30% in Philadelphia, and 21% in Baltimore. The 18% compares to 58% nationally.

▣ The 19% of married couples in households age 50-64 who are intermarried is below average among about 35 comparison Jewish communities and compares to 32% in Washington, 18% in Philadelphia, and 12% in Baltimore. The 19% compares to 46% nationally.

▣ The 10% of married couples in households age 65-74 who are intermarried is about average among about 30 comparison Jewish communities and compares to 27% in Washington. The 10% compares to 24% nationally.

▣ The 10% of married couples in households age 75 and over who are intermarried is about average among about 30 comparison Jewish communities and compares to 37% in Washington. The 10% compares to 19% nationally.

Geographic/Demographic Profile

▣ 8% of married couples in the Core Area are intermarried, compared to 48% of married couples in the Non-Core Area.

▣ 20% of married couples in non-elderly couple households, 19% of married couples in households with only adult children, and 18% of married couples in households with children are intermarried, compared to 8% of married couples in elderly couple households.

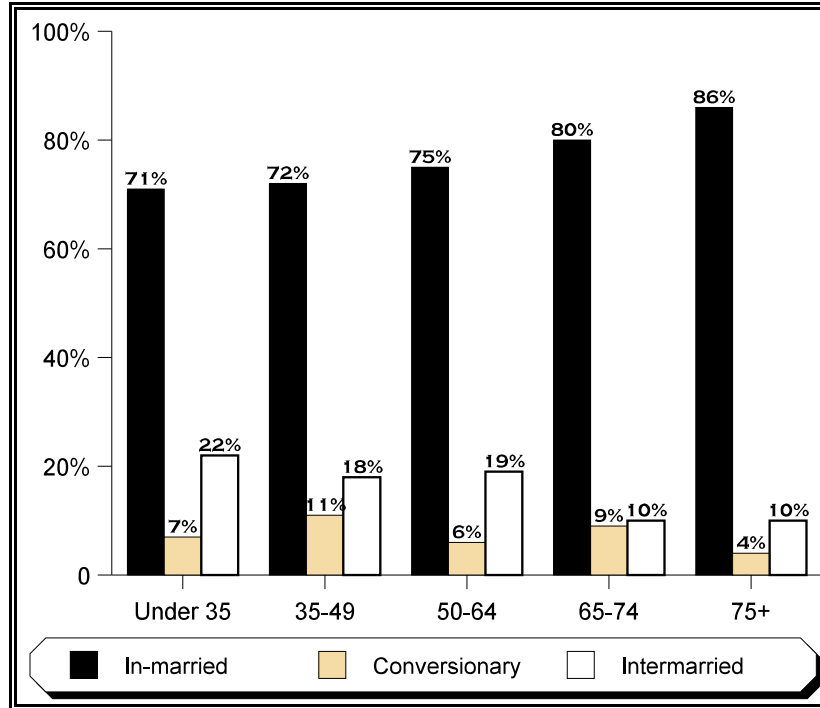
▣ The percentage of married couples who are intermarried increases from 6% of married couples in households earning an annual income under \$50,000 to 16% of married couples in households earning \$50,000-\$200,000 and 24% of married couples in households earning \$200,000 and over.

RELIGIOUS PROFILE—TYPES OF MARRIAGE

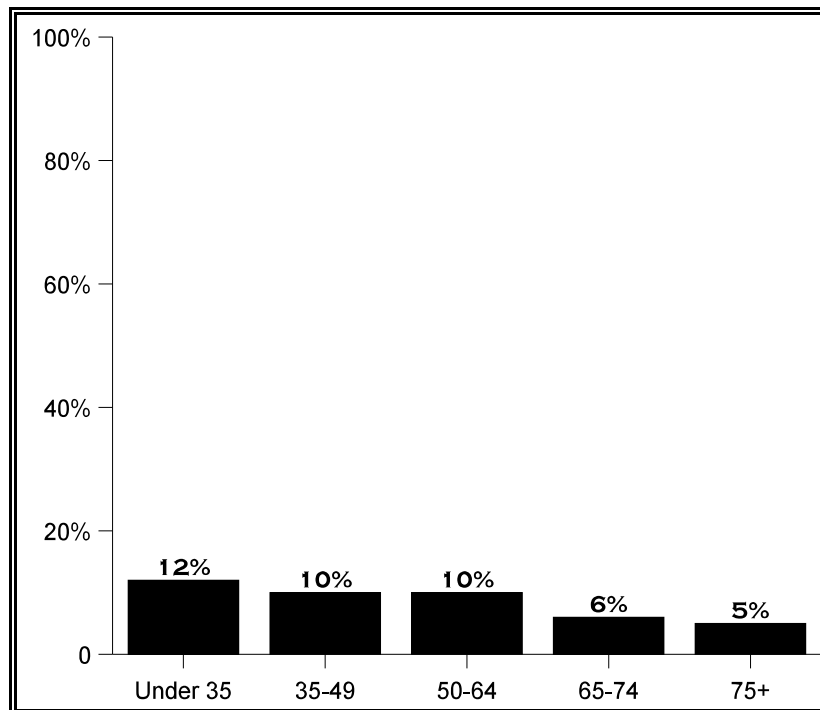
TABLE 14
INTERMARRIAGE (COUPLES INTERMARRIAGE RATE)
COMPARISON WITH OTHER COMMUNITIES

Community	Year	%	Community	Year	%
Seattle	2000	55 %	Chicago	2000	30 %
San Francisco	2004	55 %	St. Petersburg	1994	29 %
Essex-Morris	1998	50 %	Milwaukee	1996	28 %
Las Vegas	2005	48 %	Martin-St. Lucie	1999	27 %
Charlotte	1997	47 %	Atlantic County	2004	26 %
York	1999	46 %	Buffalo	1995	26 %
Tucson	2002	46 %	St. Louis	1995	25 %
Howard County	1999	45 %	Dallas	1988	24 %
Columbus	2001	45 %	Worcester	1986	24 %
San Diego	2003	44 %	Hartford	2000	23 %
Jacksonville	2002	44 %	Los Angeles	1997	23 %
Tidewater	2001	43 %	Cleveland	1996	23 %
Washington	2003	41 %	New York	2002	22 %
Phoenix	2002	40 %	Philadelphia	1997	22 %
Denver	1997	39 %	Sarasota	2001	20 %
St. Paul	2004	39 %	Palm Springs	1998	19 %
Atlanta	1996	37 %	Broward	1997	18 %
Pittsburgh	2002	36 %	Baltimore	1999	17 %
Richmond	1994	34 %	Bergen	2001	17 %
Rhode Island	2002	34 %	Monmouth	1997	17 %
Harrisburg	1994	33 %	DETROIT	2005	16%
Minneapolis	2004	33 %	Miami	2004	16 %
Wilmington	1995	33 %	West Palm Beach	2005	16 %
Westport	2000	33 %	Detroit	1989	15%
Orlando	1993	32 %	Toronto	1990	10 %
Houston	1986	30 %	South Palm Beach	2005	9 %
Boston	1995	30 %	South Broward	1990	9 %
Rochester	1999	30 %	NJPS	2000	48 %

RELIGIOUS PROFILE—TYPES OF MARRIAGE



Types of Marriage by Age of Head of Household
(Couples Intermarriage Rate)



Individual Intermarriage Rate
by Age of Head of Household (Married Jewish Persons)

RELIGIOUS PROFILE—TYPES OF MARRIAGE

Religious Profile

▣ 42% of married couples in households in which the respondent is Just Jewish are intermarried, compared to 13% of married couples in households in which the respondent is Reform, 6% of married couples in households in which the respondent is Conservative, and 0% of married couples in households in which the respondent is Orthodox.

Membership Profile

▣ 4% of married couples in synagogue member households are intermarried, compared to 35% of married couples in synagogue non-member households. 2% of married couples in JCC member households are intermarried, compared to 19% of married couples in JCC non-member households. 5% of married couples in Jewish organization member households are intermarried, compared to 24% of married couples in Jewish organization non-member households.

Jewish Experiential Profile

▣ 5% of married couples in households in which an adult attended a Jewish day school as a child and 15% of married couples in households in which an adult attended a synagogue school as a child are intermarried, compared to 56% of married couples in households in which no adult attended Jewish education as a child.

▣ Married couples in households in which an adult attended or worked at a Jewish sleep away camp as a child are less likely to be intermarried than are married couples in households in which no adult attended or worked at a Jewish sleep away camp as a child, by 10% to 25%.

▣ Married couples in households in which an adult was active in a Jewish youth group as a teenager are less likely to be intermarried than are married couples in households in which no adult was active in a Jewish youth group as a teenager, by 7% to 31%.

▣ Married couples in households in which an adult participated in Hillel/Chabad while in college (excluding the High Holidays) are less likely to be intermarried than are married couples in households in which no adult participated in Hillel/Chabad while in college, by 4% to 22%.

▣ 2% of married couples in households in which an adult visited Israel on a Jewish trip and 6% of married couples in households in which an adult visited Israel on a general trip are intermarried, compared to 37% of married couples in households in which no adult visited Israel.

Philanthropic Profile

▣ 4% of married couples in households who donated to the Jewish Federation in the past year and 10% of married couples in households who declined to donate when asked are intermarried, compared to 42% of married couples in households not asked to donate.

RELIGIOUS PROFILE—TYPES OF MARRIAGE

Conversion and Jews-by-Choice

▣ The *couples conversion rate* is calculated by dividing the percentage of conversionary in-married couples by the total percentage of married couples involving marriages between persons born or raised Jewish and persons not born or raised Jewish (conversionary in-married couples and intermarried couples). The 33% conversion rate is the third highest of about 50 comparison Jewish communities and compares to 32% in Baltimore, 17% in Philadelphia, 13% in Washington, and 11% in Cleveland. The 33% compares to 32% in 1989. Note that no question was asked about whether a formal conversion occurred.


▣ 3.0% (2,145 persons) of Jewish persons are Jews-by-Choice. The 3.0% is about average among about 35 comparison Jewish communities and compares to 5.8% in Washington.

Religion of Children in Jewish Households

▣ 31% of children age 0-17 in intermarried households are being raised Jewish. The 31% is well below average among about 50 comparison Jewish communities and compares to 66% in Cleveland, 62% in Baltimore, 47% in Philadelphia, and 45% in Washington. The 31% compares to 33% nationally. Note that respondents were responsible for classifying their children as born and raised Jewish, non-Jewish, or part Jewish.

▣ Of the *Jewish* children age 0-17 who are being raised in married households, 86% are being raised in in-married households (involving marriages between two persons born or raised Jewish); 8%, in conversionary in-married households; and 6%, in intermarried households. The 6% of Jewish children being raised in intermarried households is the lowest of about 40 comparison Jewish communities and compares to 27% in Washington, 17% in Philadelphia, and 14% in Baltimore.

MEMBERSHIP PROFILE—SYNAGOGUES

 Overall, 64% of Jewish households in Detroit 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. The 64% is the fourth highest of about 40 comparison Jewish communities and compares to 64% in Baltimore, 48% in Washington, and 47% in Philadelphia. The 64% compares to 71% in 1989. The 64% compares to 51% nationally.

Synagogue Membership

▣ According to the *Telephone Survey*, 50% (14,978 households) of households are current synagogue members.

▣ The 50% current synagogue membership is about average among about 50 comparison Jewish communities and compares to 52% in both Baltimore and Cleveland and 37% in both Washington and Philadelphia. The 50% compares to 52% in 1989. The 50% compares to 40% nationally.

▣ According to the *Synagogue Survey*, 47% (14,025 households) of households are current synagogue members. The *Telephone Survey* implies that synagogue membership is 3 percentage points higher than that suggested by the *Synagogue Survey*.

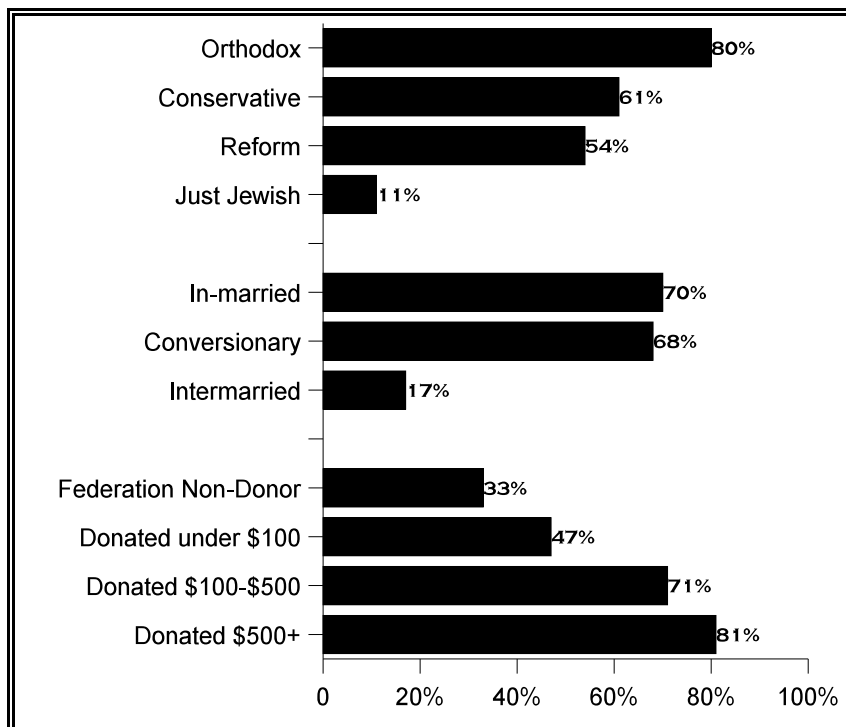
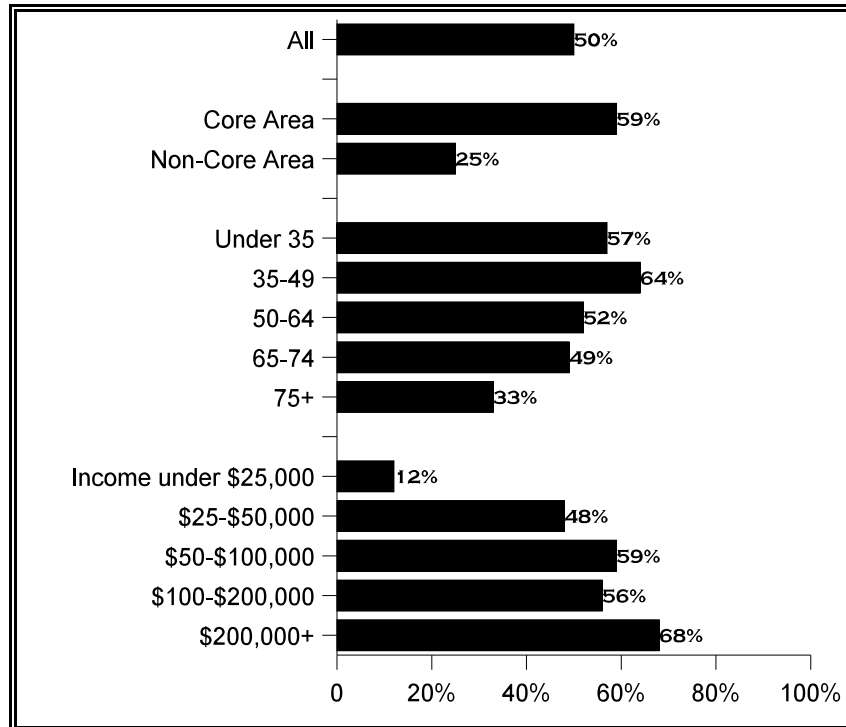
▣ Current synagogue membership is 71% of households with children. The 71% of households with children who are current synagogue members is the highest of about 40 comparison Jewish communities and compares to 65% in Cleveland, 60% in Baltimore, and 56% in Washington. The 71% compares to 57% in 1989. The 71% compares to 55% nationally.

▣ Current synagogue membership increases from 12% of households earning an annual income under \$25,000 to 48% of households earning \$25,000-\$50,000, 57% of households earning \$50,000-\$100,000, 56% of households earning \$100,000-\$200,000, and 68% of households earning \$200,000 and over.

▣ Current synagogue membership is 70% of in-married households and 68% of conversionary in-married households, compared to 17% of intermarried households. The 17% is about average among about 40 comparison Jewish communities and compares to 26% in Cleveland and 19% in Washington. The 17% compares to 23% nationally.

▣ 12% (3,660 households) of households definitely or probably plan to join a synagogue in the future, which represents 24% of synagogue non-member households.

MEMBERSHIP PROFILE—SYNAGOGUES



CURRENT SYNAGOGUE MEMBERSHIP

MEMBERSHIP PROFILE—SYNAGOGUES

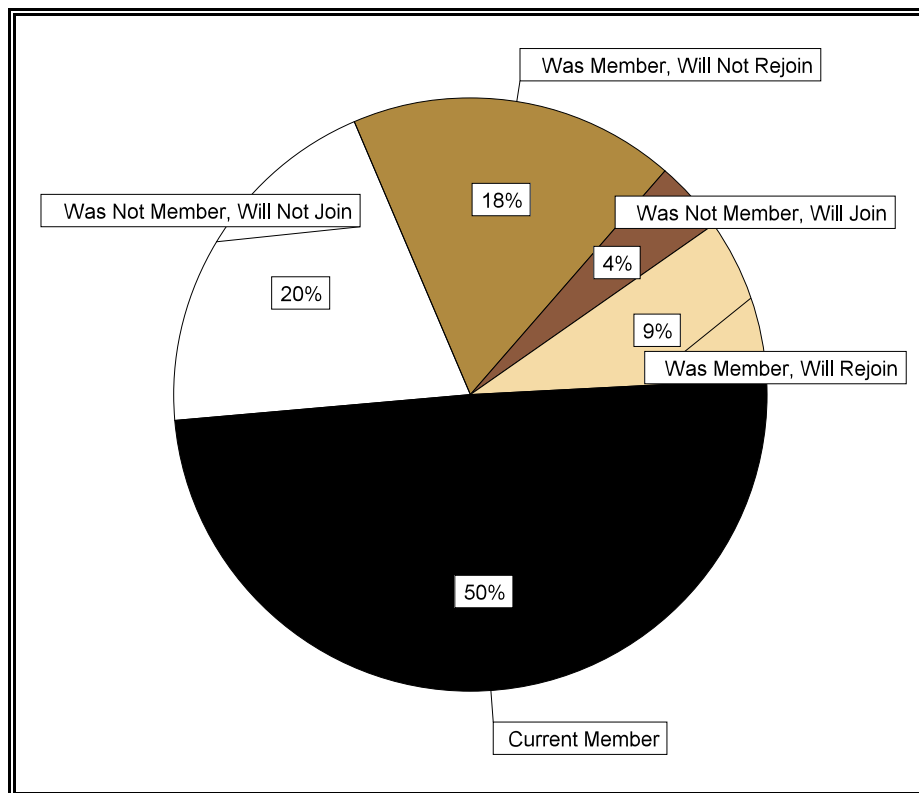
▣ *Lifetime synagogue membership* is defined as the percentage of households who are members of a synagogue at some time during their adult lives. The 80% lifetime synagogue membership is about average among about 30 comparison Jewish communities and compares to 73% in Washington.

▣ *According to the Synagogue Survey*, 52% of the 14,025 synagogue member households who belong to a synagogue are members of a Reform synagogue; 31%, a Conservative synagogue; 12%, an Orthodox synagogue; and 5%, other synagogues.

▣ The 52% membership in Reform synagogues is well above average among about 35 comparison Jewish communities and compares to 38% in Washington. The 52% compares to 39% nationally.

▣ The 31% membership in Conservative synagogues is the sixth lowest of about 35 comparison Jewish communities and compares to 42% in Washington. The 31% compares to 33% nationally.

▣ The 12% membership in Orthodox synagogues is about average among about 30 comparison Jewish communities and compares to 11% in Washington. The 12% compares to 21% nationally.



Synagogue Membership

MEMBERSHIP PROFILE—SYNAGOGUES

TABLE 15
CURRENT SYNAGOGUE MEMBERSHIP
COMPARISON WITH OTHER COMMUNITIES

Community	Year	%	Community	Year	%
Worcester	1986	60%	Richmond	1994	45%
Tidewater	2001	58%	Atlantic County	2004	44%
St. Paul	2004	56%	New York	2002	43%
Essex-Morris	1998	56%	Rhode Island	2002	43%
St. Louis	1995	56%	Chicago	2000	42%
Minneapolis	2004	54%	St. Petersburg	1994	40%
Rochester	1999	54%	Miami	2004	39%
Pittsburgh	2002	53%	Howard County	1999	38%
Hartford	2000	53%	Washington	2003	37%
Baltimore	1999	52%	Denver	1997	37%
Cleveland	1996	52%	Philadelphia	1997	37%
Detroit	1989	52%	Atlanta	1996	37%
Dallas	1988	52%	Martin-St. Lucie	1999	36%
Houston	1986	51%	Los Angeles	1997	34%
DETROIT	2005	50%	Orlando	1993	34%
Bergen	2001	50%	South Palm Beach	2005	33%
Columbus	2001	50%	Tucson	2002	32%
Jacksonville	2002	49%	West Palm Beach	2005	30%
Palm Springs	1998	49%	San Diego	2003	29%
Charlotte	1997	49%	Phoenix	2002	29%
Harrisburg	1994	49%	South Broward	1990	28%
Monmouth	1997	48%	Broward	1997	27%
Milwaukee	1996	48%	San Francisco	2004	22%
Toronto	1990	48%	Seattle	2000	21%
Boston	1995	47%	Las Vegas	2005	14%
Westport	2000	46%	NJPS ¹	2000	40%
Wilmington	1995	46%	¹ NJPS 2000 data are for the <i>more Jewishly-connected sample</i> .		
Sarasota	2001	45%			
York	1999	45%			

MEMBERSHIP PROFILE—JCC

Jewish Community Center (JCC) Membership

▣ According to the Telephone Survey, 15% (4,500 households) of households are current members of the Detroit JCC.

▣ According to the JCC Survey, 10% (3,000 households) of households are current JCC members. The Telephone Survey implies that JCC membership is 5 percentage point higher than that suggested by the JCC Survey. Such a disparity is common in Jewish community studies.

▣ The 15% local JCC membership is about average among about 45 comparison JCCs and compares to 24% in Cleveland, 11% in Washington (Greater Washington), 10% in Washington (DCJCC), 8% in Philadelphia, and 5% in Washington (NOVA). The 15% compares to 22% in 1989.

▣ 23% of households with children are current JCC members. The 23% is about average among about 40 comparison JCCs and compares to 30% in Cleveland, 15% in both Washington (DCJCC) and Washington (Greater Washington), and 6% in Washington (NOVA). The 23% compares to 26% in 1989. The 23% compares to 25% nationally.

▣ The major reasons 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.

▣ 44% (11,220 households) of households who are not current JCC members were members in the past.

▣ 11% of households are members of both a synagogue and the JCC; 39% are synagogue members but are not JCC members; 4% are JCC members but are not synagogue members; and 46% are neither synagogue nor JCC members.

▣ 45% of households participated in or attended a program at, or sponsored by, the JCC in the past year. The 45% JCC participation is the eighth highest of about 45 comparison JCCs and compares to 44% in both Washington (DCJCC) and Cleveland, 38% in Washington (Greater Washington), 23% in Philadelphia, and 14% in Washington (NOVA).

▣ 35% of JCC non-member households are members of a fitness facility or health club. The JCC has a 33% market share of the fitness facility market among Jewish households. The 33% JCC market share is about average among about 25 comparison JCCs and compares to 22% in Washington (Greater Washington), 18% in Washington (DCJCC), and 11% in Washington (NOVA).

Jewish Organization Membership

▣ 36% of Jewish households *reported* current membership in a Jewish organization. The 36% is about average among about 35 comparison Jewish communities and compares to 25% in Philadelphia and 20% in Washington. The 36% compares to 47% in 1989. The 36% compares to 25% nationally.

FEEL A PART OF THE JEWISH COMMUNITY

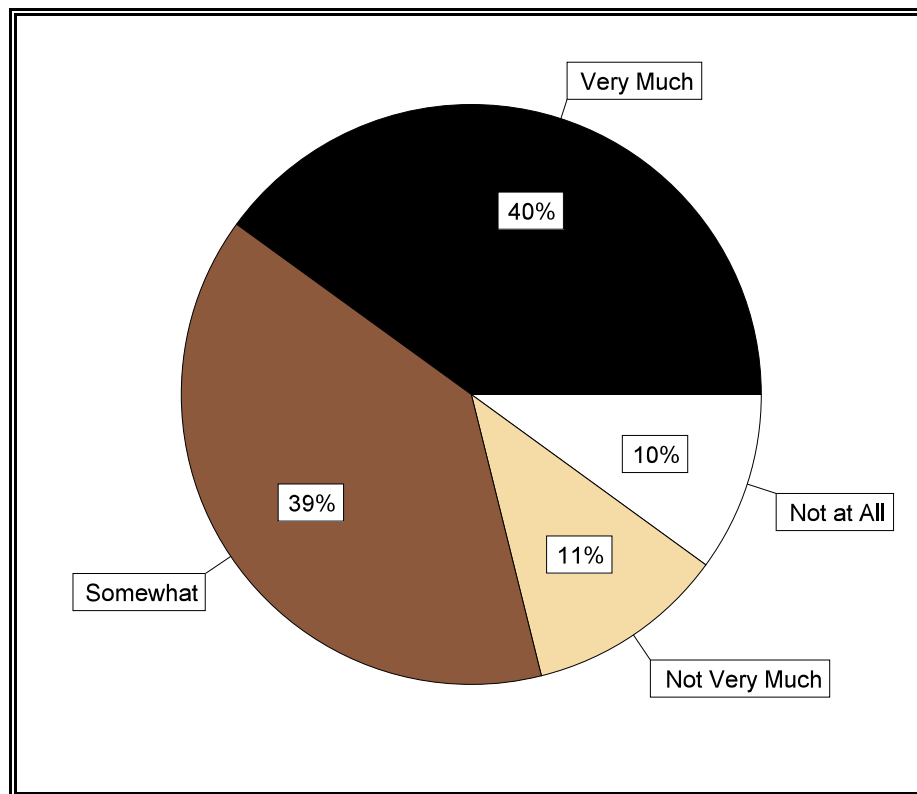
Jewish respondents in Detroit were asked: “How much do you feel like you are a part of the Detroit Jewish community? Would you say very much, somewhat, not very much, or not at all?”

▣ The 79% who feel very much/somewhat a part of the Jewish community is the highest of about 20 comparison Jewish communities. The 79% compares to 67% in Baltimore and 51% in Washington.

▣ The percentage of respondents who feel very much/somewhat a part of the Detroit Jewish community is 86% in the Core Area and 58% in the Non-Core Area.

▣ The percentage of respondents who feel very much/somewhat a part of the Detroit Jewish community is 94% of Orthodox respondents, 91% of Conservative respondents, and 84% of Reform respondents, compared to 47% of Just Jewish respondents.

▣ 92% of respondents in in-married households and 70% of respondents in conversionary in-married households feel very much/somewhat a part of the Detroit Jewish community, compared to 45% of *Jewish* respondents in intermarried households.



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

JEWISH EDUCATION OF ADULTS—FORMAL

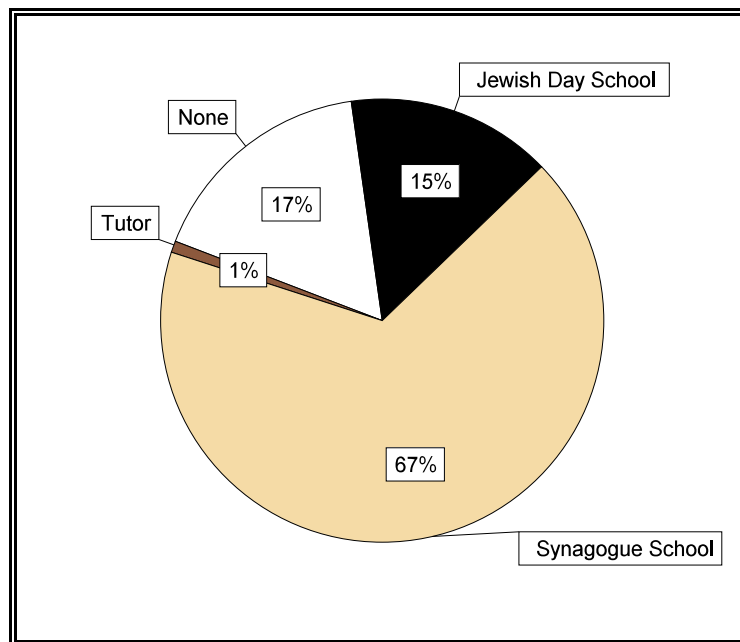
In total, 83% of born or raised Jewish adults in Jewish households in Detroit received some formal Jewish education as children. The 83% is the sixth highest of about 40 comparison Jewish communities and compares to 82% in both Washington and Cleveland. The 83% compares to 76% in 1989. The 83% compares to 73% nationally.

▣ 88% of born or raised Jewish adult males received some formal Jewish education as children, compared to 79% of born or raised Jewish adult females. Born or raised Jewish adult females in all age groups were less likely to receive some formal Jewish education as children than were born or raised Jewish adult males.

▣ The 15% of born or raised Jewish adults who attended a Jewish day school as children is the fifth highest of about 40 comparison Jewish communities and compares to 14% in Baltimore and 9% in both Washington and Cleveland. The 15% compares to 6% in 1989. The 15% compares to 12% nationally.

▣ 92% of born or raised Jewish adults in households in which the respondent is Orthodox, 87% of born or raised Jewish adults in households in which the respondent is Conservative and 84% of born or raised Jewish adults in households in which the respondent is Reform received some formal Jewish education as children, compared to 63% of born or raised Jewish adults in households in which the respondent is Just Jewish.

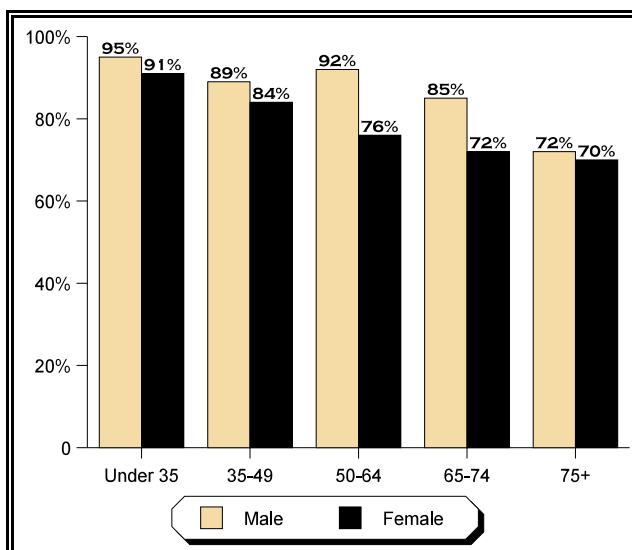
▣ 88% of born or raised Jewish adults in in-married households, 92% of born or raised Jewish adults in conversionary in-married households, and 81% of born or raised Jewish adults in intermarried households received some formal Jewish education as children.



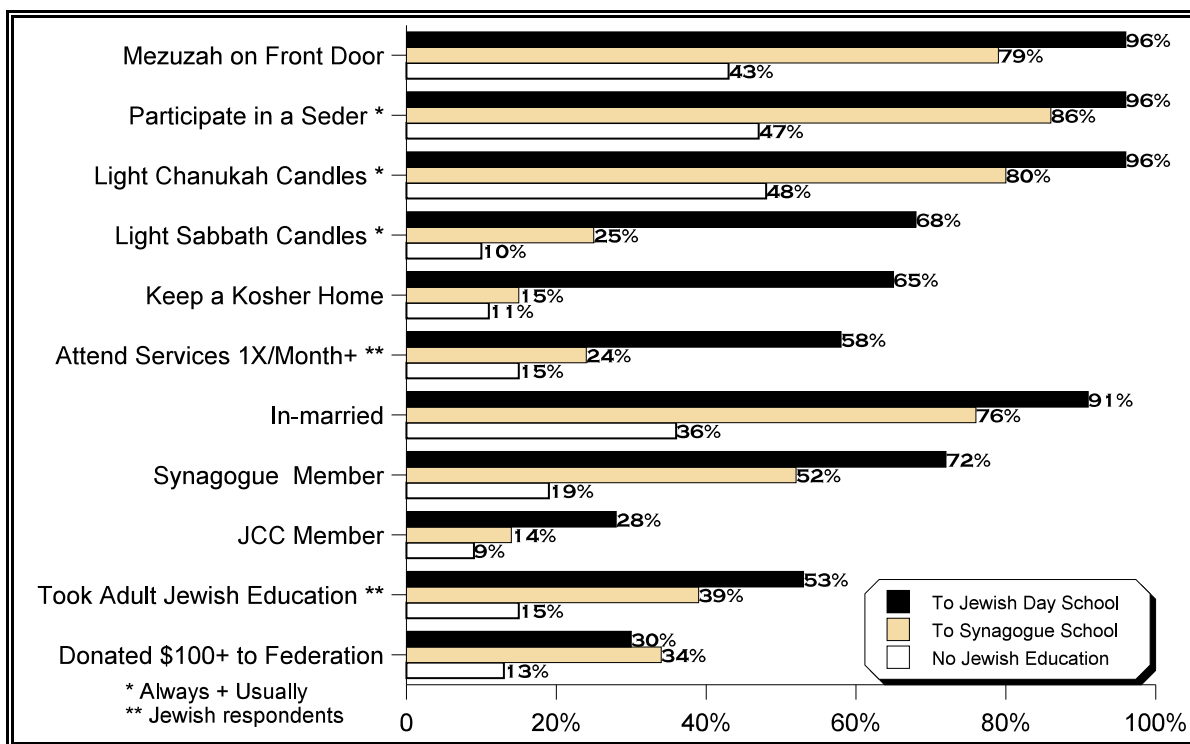
**Formal Jewish Education Received as Children
by Born or Raised Jewish Adults**

JEWISH EDUCATION OF ADULTS—FORMAL

▣ On most measures of Jewish identity, attendance at a Jewish day school or synagogue school as a child is shown to be positively correlated with adult behaviors, although we cannot attribute cause and effect to these relationships.



Born or Raised Jewish Adults Who Received Some Formal Jewish Education as Children by Age and Sex



Households in Which a Born or Raised Jewish Adult Received Some Formal Jewish Education as a Child

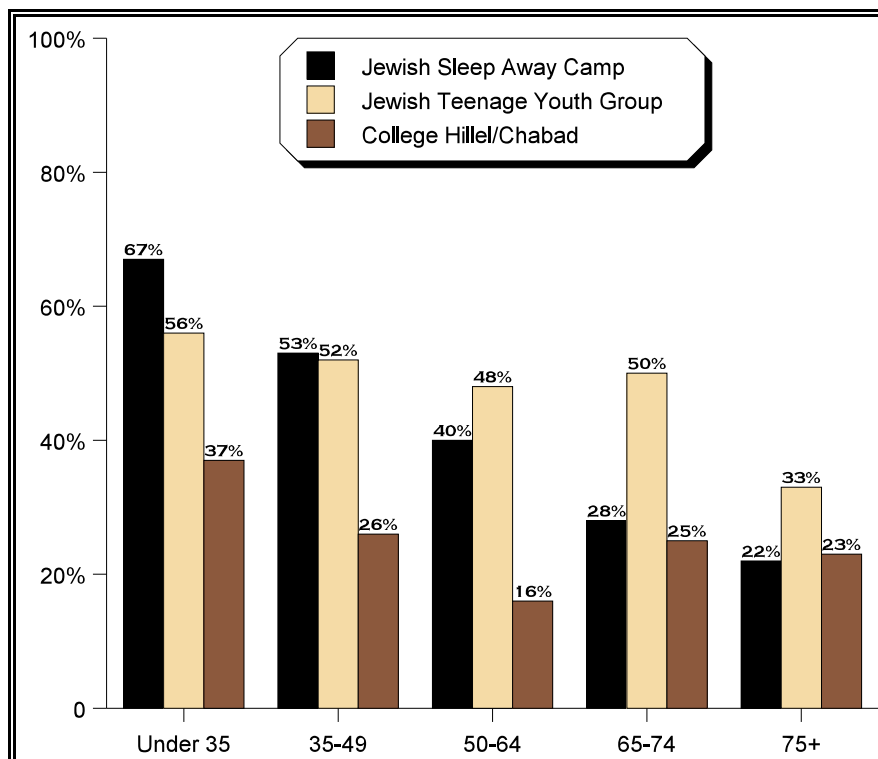
JEWISH EDUCATION OF ADULTS—INFORMAL

As more concerns are raised about Jewish continuity, interest has been sparked in identifying factors which may be related to encouraging Jews to lead a “Jewish life.” Thus, three types of informal Jewish education were examined for born or raised Jewish adults in Jewish households in Detroit. Overall, 42% of born or raised Jewish adults attended or worked at a Jewish sleep away camp as children, 47% were active in a Jewish youth group as teenagers, and 24% participated in Hillel/Chabad while in college (excluding the High Holidays).

▣ The 42% who attended or worked at a Jewish sleep away camp as children is the fourth highest of about 25 comparison Jewish communities and compares to 37% in Washington. The 42% compares to 31% nationally.

▣ The 47% who were active in a Jewish youth group as teenagers is about average among about 25 comparison Jewish communities and compares to 42% in Washington. The 47% compares to 38% nationally.

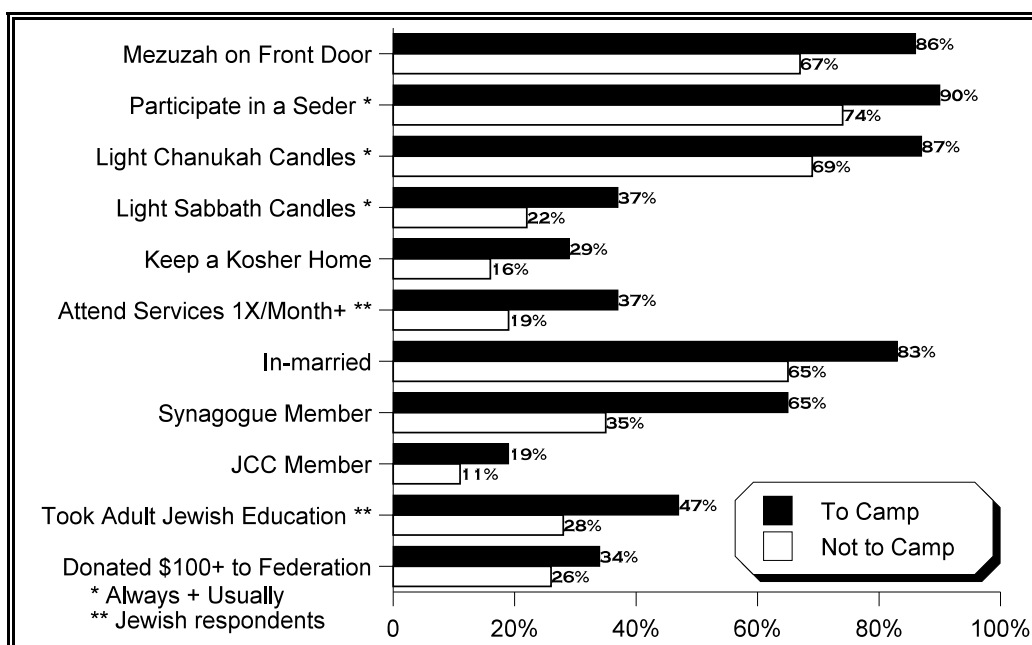
▣ The 24% who participated in Hillel/Chabad while in college (excluding the High Holidays) is below average among about 20 comparison Jewish communities and compares to 36% in Washington. The 24% compares to 30% nationally.



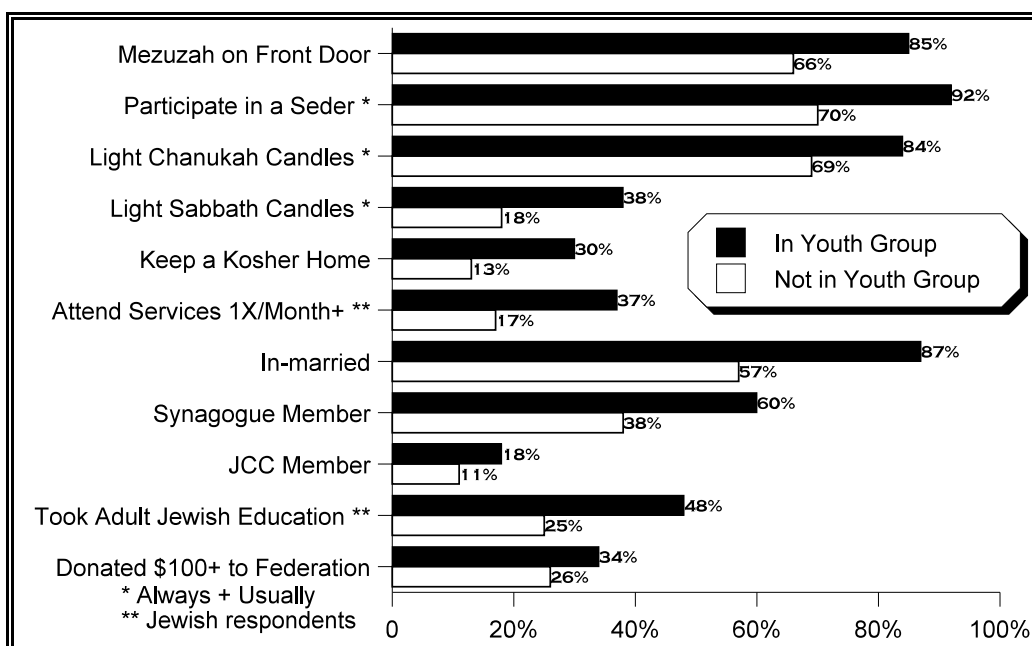
Born or Raised Jewish Adults Who Attended or Worked at a Jewish Sleep Away Camp as Children, Were Active in a Jewish Youth Group as Teenagers, and Participated in Hillel/Chabad While in College by Age

JEWISH EDUCATION OF ADULTS—INFORMAL

▣ On most measures of Jewish identity, all three types of informal Jewish education and the proportion of high school friends who were Jewish are shown to be positively correlated with adult behaviors, although we cannot attribute cause and effect to these relationships.

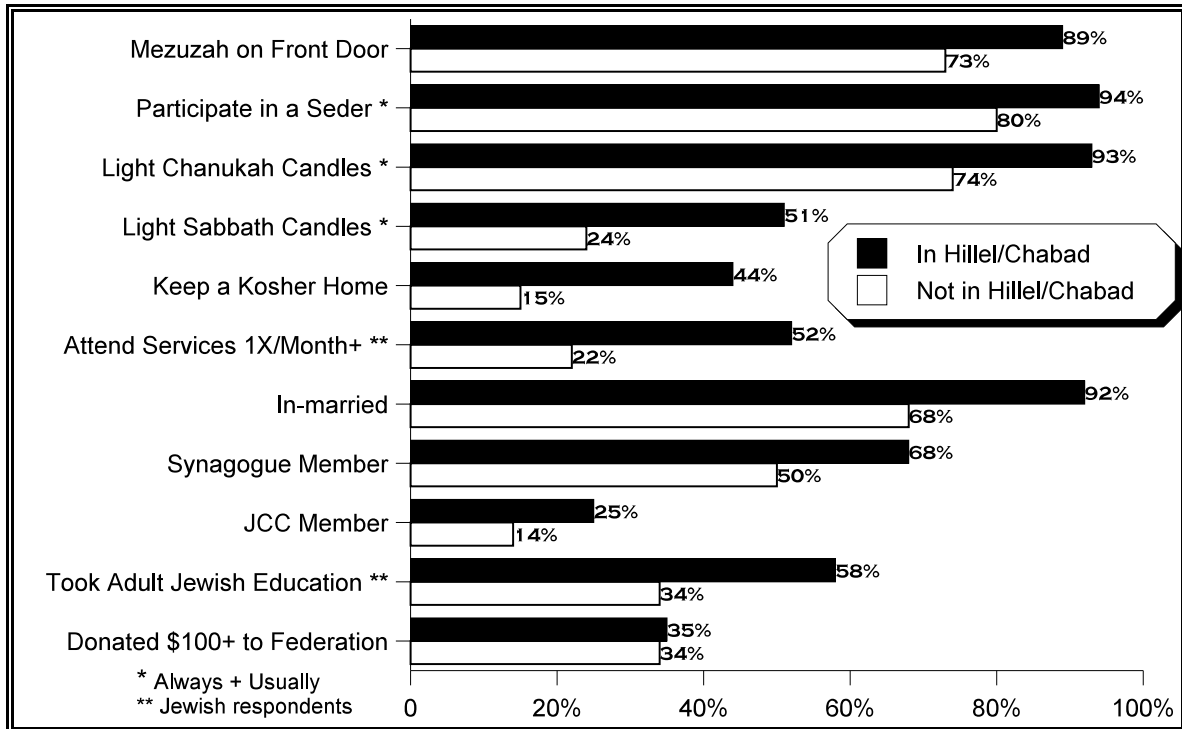


Households in Which a Born or Raised Jewish Adult Attended or Worked at a Jewish Sleep Away Camp as a Child

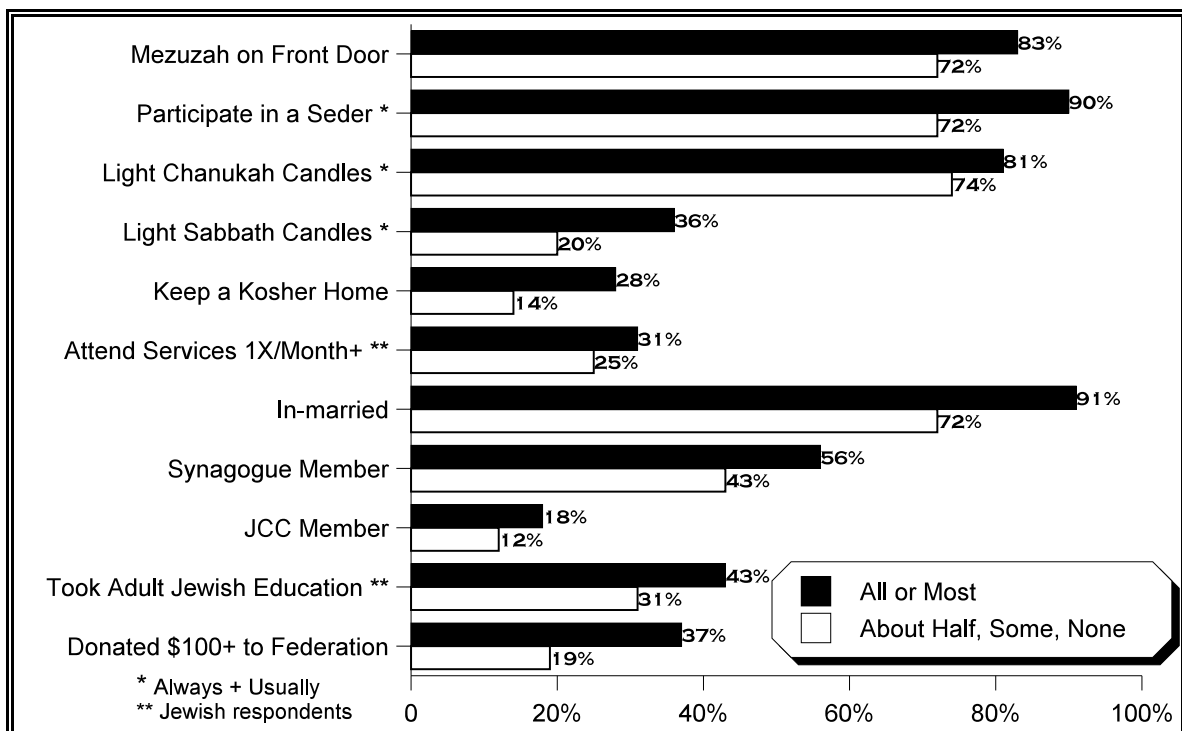


Households in Which a Born or Raised Jewish Adult Was Active in a Jewish Youth Group as a Teenager

JEWISH EDUCATION OF ADULTS—INFORMAL



Households in Which a Born or Raised Jewish Adult Participated in Hillel/Chabad While in College (Excluding the High Holidays)



Proportion of Closest Friends in High School Who Were Jewish

JEWISH EDUCATION OF ADULTS—INFORMAL

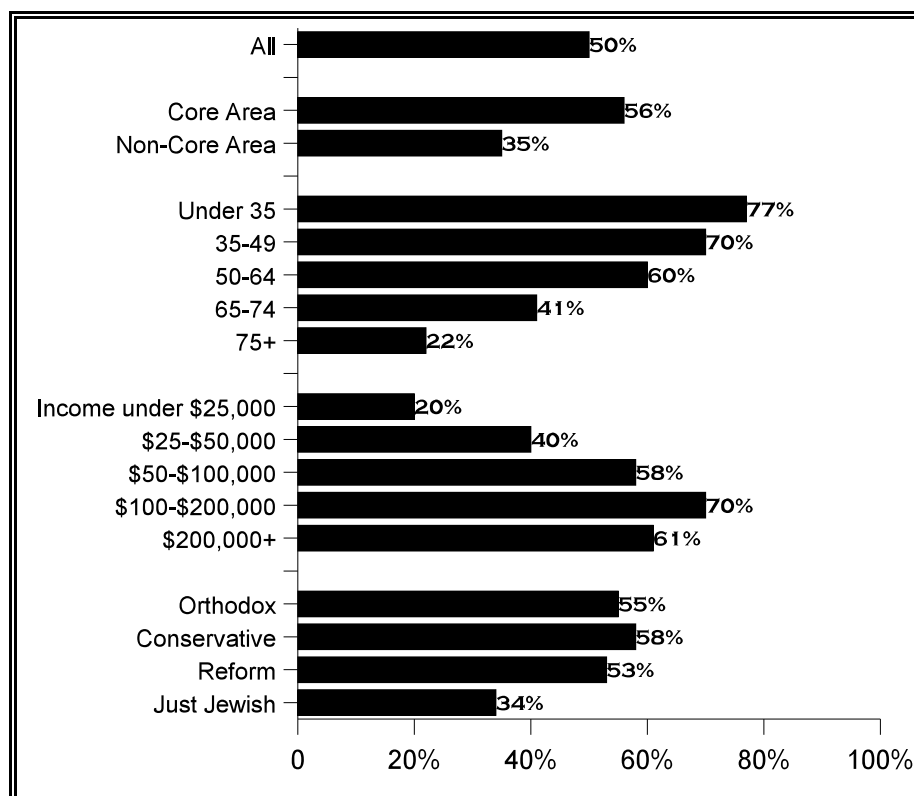
Jewish Friends

▣ The extent to which an adult had Jewish friends during high school is also postulated to be related to adult Jewish behaviors. 28% of respondents reported that all of the people they considered to be their closest friends during high school were Jewish; 40%, most; 10%, about half; 17%, some; and 4%, none. In total, 68% reported all or most of their closest friends were Jewish.

Internet Usage

▣ 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, which, in turn, includes 12% who visited www.thisisfederation.org, the Jewish Federation web site. The 50% who used the Internet for Jewish-related information in the past year is the third highest of about 20 comparison Jewish communities and compares to 58% in Washington. The 50% compares to 40% nationally. The 12% who used the Jewish Federation Web Site in the past year is the second highest of 8 comparison Jewish communities.

▣ 75% of respondents in households with children and 65% of respondents in households with only adult children used the Internet for Jewish-related information in the past year, compared to 53% of respondents in non-elderly couple households, 49% of respondents in non-elderly single households, 44% of respondents in elderly couple households, and 21% of respondents in elderly single households.



**Used the Internet for Jewish-Related Information
in the Past Year (Jewish Respondents)**

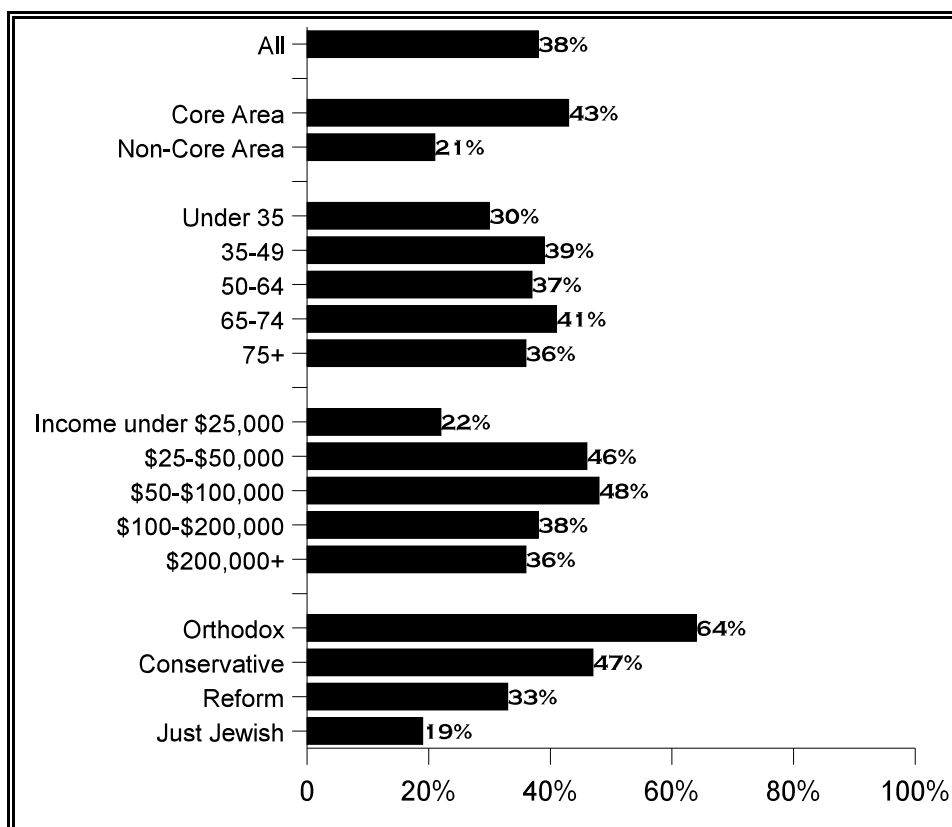
JEWISH EDUCATION OF ADULTS—INFORMAL

Adult Jewish Education

▣ 38% of Jewish respondents in Detroit attended an adult Jewish education class or program in the past year. The 38% is the highest of about 20 comparison Jewish communities and compares to 28% in Washington and 24% in Cleveland. The 38% compares to 30% in 1989. The 38% compares to 24% nationally.

▣ 43% of female respondents attended an adult Jewish education class or program in the past year, compared to 29% of male respondents.

▣ 48% of Jewish respondents in in-married households attended an adult Jewish education class or program in the past year, compared to 12% of Jewish respondents in intermarried households.



Attended an Adult Jewish Education Class or Program in the Past Year

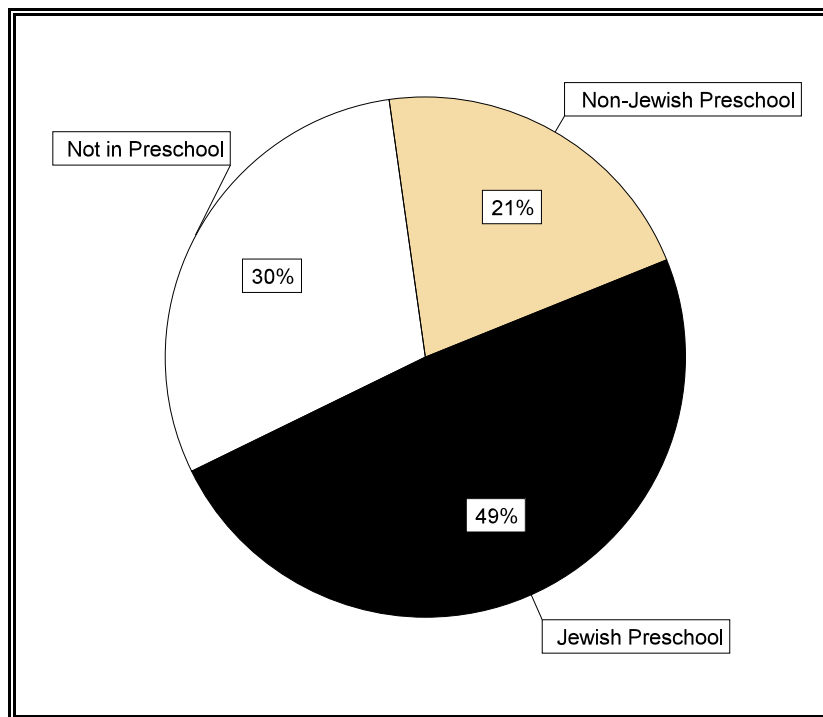
JEWISH EDUCATION OF CHILDREN—PRESCHOOL/CHILD CARE

According to the Telephone Survey, 49% (1,997 children) of Jewish children age 0-5 (including only those Jewish children age 5 who do not yet attend kindergarten) in Detroit 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. The 49% who attend a Jewish preschool/child care program is the fourth highest of about 30 comparison Jewish communities and compares to 31% in Washington and 17% in Philadelphia. The 49% compares to 19% nationally.

▣ The *Jewish preschool/child care market share (market share)* is defined as the percentage of Jewish children age 0-5 in a preschool/child care program who attend a *Jewish* preschool/child care program. The 70% market share is well above average among about 30 comparison Jewish communities and compares to 44% in Washington and 25% in Philadelphia. The 70% compares to 36% nationally.

▣ According to the Jewish Institutions Survey, 992 Jewish children age 0-5 attend a Jewish preschool/child care program at a synagogue; 159 children, at the Jewish Community Center; and 173 children, at a Jewish day school. In total, 1,324 Jewish children age 0-5 attend a Jewish preschool/child care program.

▣ Of the 992 Jewish children age 0-5 who attend a synagogue preschool/child care program, 8% attend an Orthodox synagogue preschool/child care program; 35%, a Conservative synagogue preschool/child care program; 0%, in a Reconstructionist synagogue preschool/child care program; 56%, a Reform synagogue preschool/child care program; and 1%, other synagogue preschool/child care programs.



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

JEWISH EDUCATION OF CHILDREN—JEWISH DAY SCHOOL

This section concentrates on non-Orthodox Jewish children because almost all Orthodox Jewish children in Detroit attend Jewish day school. *According to the Telephone Survey*, 12% (467 children) of non-Orthodox Jewish children age 5-12 (including only those Jewish children age 5 who already attend kindergarten) in Detroit attend a Jewish day school, 9% attend a non-Jewish private school, and 79% attend a public school.

▣ The *Jewish day school market share (market share)* for non-Orthodox Jewish children age 5-12 is defined as the percentage of non-Orthodox Jewish children age 5-12 in a private school who attend a Jewish day school. The market share is 56%.

▣ *According to the Jewish Day School Survey*, 13% (511 children) of non-Orthodox Jewish children age 5-12 attend Jewish day school. The 13% result from the Jewish Day School Survey is within the margin of error of the 12% result from the Telephone Survey.

Seriously Investigate Sending Jewish Children to a Jewish Day School

▣ 29% of households with Jewish children age 0-17 currently have a Jewish child who attends a Jewish day school; another 4% (mostly households with Jewish teenagers) have sent a Jewish child to a Jewish day school in the past; 1% will definitely send a Jewish child to a Jewish day school in the future; 7% will seriously investigate sending a Jewish child to a Jewish day school in the future (mostly households with preschool children only); 9% did seriously investigate sending a Jewish child to a Jewish day school in the past; 15% will not seriously investigate sending a child to a Jewish day school in the future; and the remaining 35% did not seriously investigate sending a Jewish child to a Jewish day school. Households with Jewish children age 0-17 who did not/will not seriously investigate sending a Jewish child age 0-17 to a Jewish day school are *not in the Jewish day school market*. The 51% not in the Jewish day school market is the fifth lowest of about 25 comparison Jewish communities and compares to 65% in Washington.

Major Reasons for Not Sending Jewish Children to a Jewish Day School

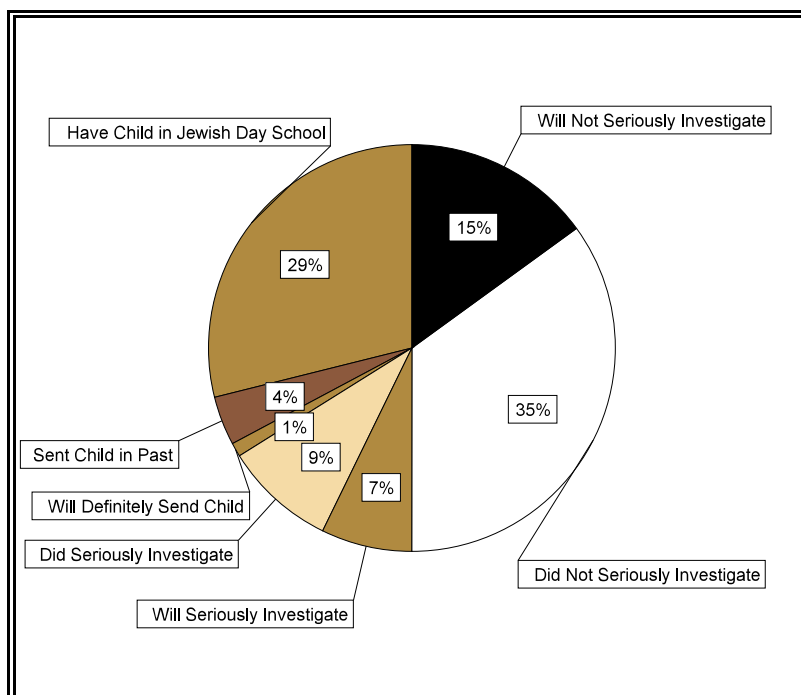
▣ Respondents in households with Jewish children age 0-17 (none of whom currently attend a Jewish day school, have attended in the past, or will definitely attend in the future) were asked the major reasons they did not, will not, or might not send their Jewish children to a Jewish day school. The major reasons most commonly reported for not sending Jewish children age 0-17 to a Jewish day school are tuition cost (33%), belief in public schools/preference for an ethnically mixed environment (31%), school is too religious for family/family is not religious (12%), quality of other private or public schools (12%), quality of education at Jewish day schools (7%), distance from home (4%), special needs child (2%), and intermarriage (1%).

▣ The 33% who reported **tuition cost** is above average among about 25 comparison Jewish communities and compares to 23% in Washington.

▣ The 31% who reported **belief in public schools/preference for an ethnically mixed environment** is above average among about 25 comparison Jewish communities and compares to 41% in Washington.

JEWISH EDUCATION OF CHILDREN—JEWISH DAY SCHOOL

- ▣ The 12% who reported **school is too religious for family/family is not religious** is about average among about 25 comparison Jewish communities and compares to 7% in Washington.
- ▣ The 12% who reported **quality of other private or public schools** is above average among about 25 comparison Jewish communities and compares to 8% in Washington.
- ▣ The 7% who reported **quality of education at Jewish day schools** is about average among about 25 comparison Jewish communities and compares to 7% in Washington.
- ▣ The 4% who reported **distance from home** is the third lowest of about 25 comparison Jewish communities and compares to 14% in Washington.
- ▣ The 2% who reported **special needs** is about average among about 25 comparison Jewish communities and compares to 2% in Washington.
- ▣ Respondents in households with Jewish children age 0-17 (none of whom currently attend a Jewish day school, have attended in the past, or will definitely attend in the future) were asked whether, if a Jewish day school education were affordable to them, they would send or would have sent their children to a Jewish day school. 12% of respondents responded definitely; 16%, probably; 42%, probably not; 25%, definitely not; and 5%, don't know.
- ▣ Respondents in households with Jewish children age 0-17 were asked the perception of the public schools in their area. 44% responded excellent; 34%, good; 4%, fair; 7%, poor; and 11%, don't know.



Seriously Investigate Sending Jewish Children Age 0-17 to a Jewish Day School
(Households with Jewish Children Age 0-17)

JEWISH EDUCATION OF CHILDREN—SCHOOL AGE CHILDREN

According to the *Jewish Institutions Survey*, 80% (3,244 children) of non-Orthodox Jewish children age 5-12 (including only those Jewish children age 5 who already attend kindergarten) and 44% (1,630 children) of non-Orthodox Jewish children age 13-17 in Detroit currently attend formal Jewish education.

▣ According to the *Jewish Institutions Survey*, 2,653 non-Orthodox Jewish children age 5-12 attend a synagogue school, 80 non-Orthodox Jewish children attend an independent school, and 511 non-Orthodox Jewish children attend a Jewish day school. In total, 3,244 non-Orthodox Jewish children age 5-12 currently attend formal Jewish education. Of the 2,653 non-Orthodox Jewish children age 5-12 who attend a synagogue school, 740 children attend a Conservative synagogue school; 2 children, a Reconstructionist synagogue school; 1,841 children, a Reform synagogue school; and 70 children, other synagogue schools.

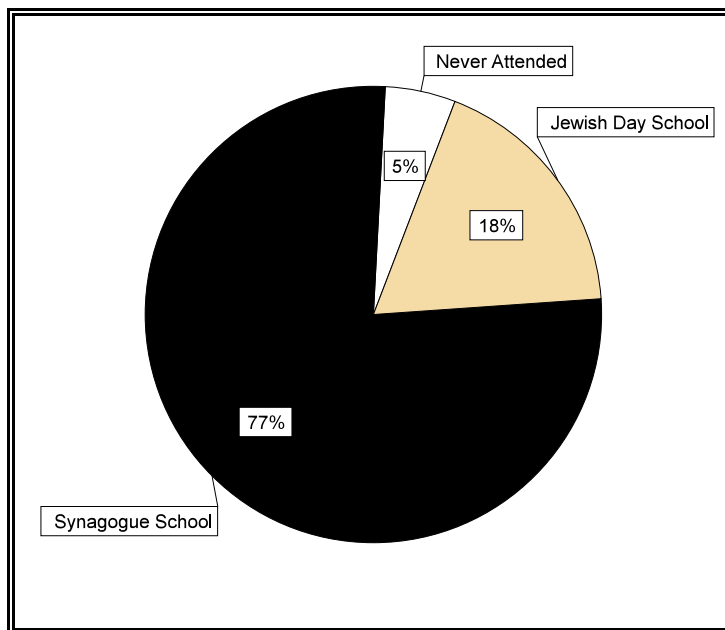
▣ According to the *Jewish Institutions Survey*, 1,362 non-Orthodox Jewish children age 13-17 attend a synagogue school, 8 non-Orthodox Jewish children age 13-17 attend an independent school, and 260 non-Orthodox Jewish children attend a Jewish day school. In total, 1,630 non-Orthodox Jewish children age 13-17 currently attend formal Jewish education. Of the 1,362 non-Orthodox Jewish children age 13-17 who attend a synagogue school, 395 children attend a Conservative synagogue school; 3 children, a Reconstructionist synagogue school; 932 children, a Reform synagogue school; and 32 children, other synagogue schools.

▣ According to the *Telephone Survey*, 86% (3,483 children) of non-Orthodox Jewish children age 5-12 attend Jewish education. The 80% result from the *Jewish Institutions Survey* is just outside the margin of error of the 86% result from the *Telephone Survey*.

▣ According to the *Telephone Survey*, 44% (1,613 children) of non-Orthodox Jewish children age 13-17 attend Jewish education. The 44% result from the *Jewish Institutions Survey* is just about equal to the 44% result from the *Telephone Survey*.

▣ According to the *Telephone Survey*, 92% of non-Orthodox Jewish children age 5-17 currently attend or have attended formal Jewish education.

▣ The pie chart implies that 95% of non-Orthodox Jewish children eventually receive Jewish education. (This assumes that Jewish children who have not received any Jewish education by age 13 will probably not ever receive Jewish education as children.)



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

JEWISH EDUCATION OF CHILDREN—INFORMAL

Three types of informal Jewish education of Jewish children in Detroit are addressed by this study: Jewish day camp, Jewish sleep away camp, and Jewish teenage youth group. The camping sections address only non-Orthodox Jewish children because almost all Orthodox Jewish children who attend camp attend a Jewish camp.

Jewish Day Camp

▣ According to the Telephone Survey, 20% of non-Orthodox Jewish children age 3-17 in Detroit attended or worked at (*attended*) a Jewish day camp this past summer (the summer of 2005), 22% attended or worked at a non-Jewish day camp, and 59% did not attend or work at a day camp.

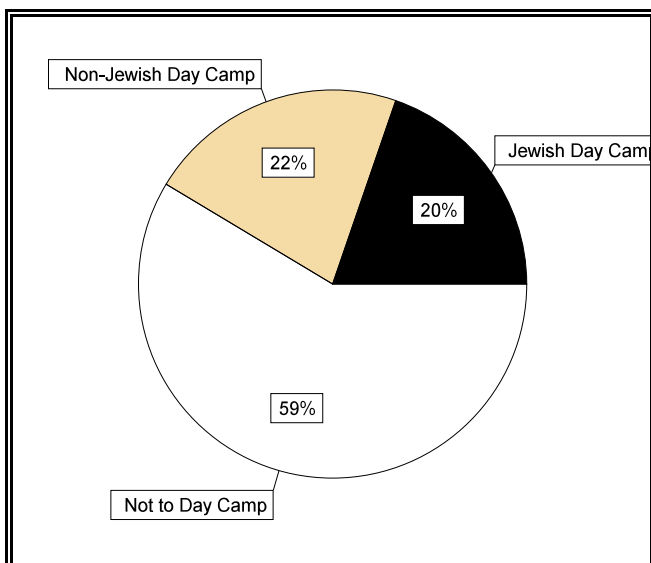
▣ The *Jewish day camp market share (market share)* is defined as the percentage of non-Orthodox Jewish children age 3-17 who attended a day camp who attended a *Jewish* day camp this past summer. The market share is 48%.

▣ According to the Jewish Institutions Survey, 16% (1,436 children) of non-Orthodox Jewish children age 0-17 attended a non-Orthodox Jewish day camp this past summer. The 16% result from the Jewish Institutions Survey is within the margin of error of the 20% result from the Telephone Survey.

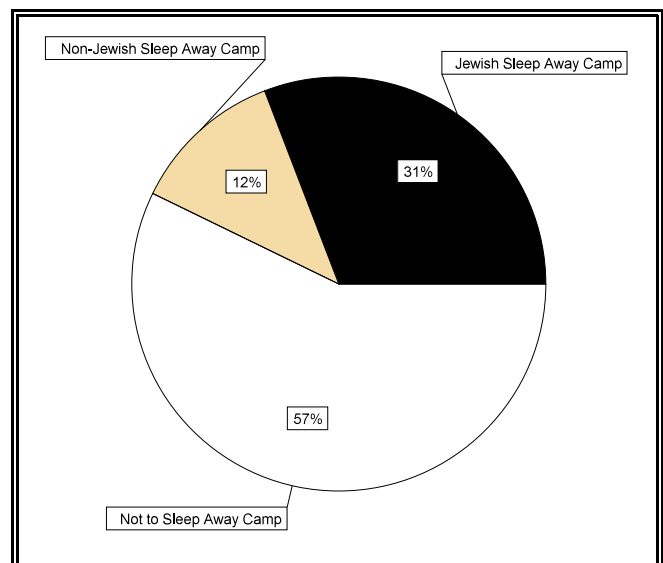
Jewish Sleep Away Camp

▣ 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 57% did not attend a sleep away camp.

▣ The *Jewish sleep away camp market share (market share)* is defined as the percentage of non-Orthodox Jewish children age 6-17 who attended a sleep away camp who attended a *Jewish* sleep away camp this past summer. The market share is 71%.



**Non-Orthodox Jewish Children Age 3-17
Who Attended Day Camp
This Past Summer**



**Non-Orthodox Jewish Children Age 6-17
Who Attended Sleep Away Camp
This Past Summer**

JEWISH EDUCATION OF CHILDREN—INFORMAL

Jewish Teenage Youth Group

▣ According to the *Jewish Institutions Survey*, 23% (1,380 children) of the 6,078 Jewish children age 13-17 in Detroit are active participants of a Jewish teenage youth group. 8% of the 1,380 Jewish children age 13-17 who are regular participants in a Jewish teenage youth group are involved with an Orthodox synagogue youth group; 4%, a Conservative synagogue youth group; 0%, a Reconstructionist synagogue youth group; 30%, a Reform synagogue youth group; 0%, other synagogue youth groups; and 58%, an independent youth group (mostly BBYO).

▣ According to the *Telephone Survey*, 48% of Jewish children age 13-17 are active participants in a Jewish teenage youth group. The 23% result from the *Jewish Institutions Survey* is not within the margin of error of the 48% result from the *Telephone Survey*.

Why the disparity between the *Telephone Survey* and the *Jewish Institutions Survey*? Not all potential respondents cooperated with the *Telephone Survey*. It is likely that households with children in Jewish youth groups formed a disproportionately high share of households who responded to the *Telephone Survey*. There may also be a difference in the way in which parents interpreted “regularly participating” from the manner in which synagogues and independent youth groups interpreted “regularly participating.”

Summary

▣ 77% of Jewish children (87% of Orthodox Jewish children, 71% of Conservative Jewish children, 73% of Reform Jewish children, and 63% of Just Jewish children) are involved in some type of formal or informal Jewish education in that they:

- ❶ attend a Jewish preschool/child care program, or
- ❷ attend a Jewish day school, or
- ❸ attended a Jewish day camp this past summer, or
- ❹ attended a Jewish sleep away camp this past summer, or
- ❺ are active participants in a Jewish teenage youth group.

JEWISH AGENCIES—FAMILIARITY

Respondents in Jewish households in Detroit were asked whether they are very familiar, somewhat familiar, or not at all familiar with the Jewish Federation of Metropolitan Detroit and various Jewish agencies. The majority of the Detroit Jewish community is very familiar or somewhat familiar with the Jewish Federation and its agencies, ranging from the 53 % of respondents who are very/somewhat familiar with the Jewish Community Council (*Council*) to the 86 % who are very/somewhat familiar with the Detroit Jewish Community Center (*JCC*).

▣ 49 % of respondents are very familiar, 37 % are somewhat familiar, and 14 % are not at all familiar with Detroit **Jewish Community Center (*JCC*)**. The 49 % very familiar is well above average among about 40 comparison JCCs and compares to 66 % in Baltimore, 50 % in Cleveland, 44 % in Washington (GW), 34 % in Washington (DC), and 19 % in Washington (NOVA).

▣ 40 % of respondents are very familiar, 35 % are somewhat familiar, and 25 % are not at all familiar with the **Fresh Air Society/Tamarack Camps (*Tamarack*)**.

▣ 39 % of respondents are very familiar, 35 % are somewhat familiar, and 26 % are not at all familiar with the **Jewish Apartments** (such as Prentis, Meer, Hechtman, and Teitel) (*Apartments*). The 39 % very familiar is the highest of about 10 comparison Jewish senior housing and assisted living facilities and compares to 35 % in Detroit (Fleischman).

▣ 35 % of respondents are very familiar, 38 % are somewhat familiar, and 26 % are not at all familiar with the **Fleischman Residence (*Fleischman*)**. The 35 % very familiar is the second highest of about 10 comparison Jewish senior housing and assisted living facilities and compares to 39 % in Detroit (Apartments).

▣ 37 % of respondents are very familiar, 44 % are somewhat familiar, and 20 % are not at all familiar with the **Jewish Federation of Metropolitan Detroit (*Federation*)**. The 37 % very familiar is the third highest of about 35 comparison Jewish communities and compares to 56 % in Baltimore, 37 % in Philadelphia, and 15 % in Washington.

▣ 35 % of respondents are very familiar, 45 % are somewhat familiar, and 20 % are not at all familiar with **Jewish Family Service (*JFS*)**. The 35 % very familiar is the third highest of about 35 comparison Jewish communities and compares to 42 % in Baltimore, 32 % in Cleveland, and 16 % in Washington.

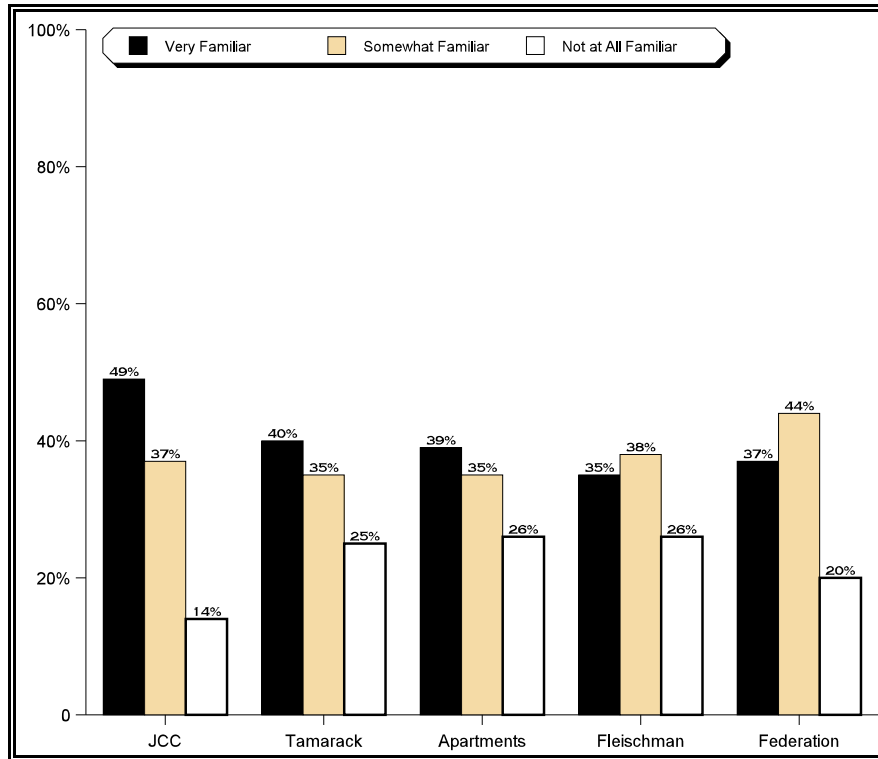
▣ 33 % of respondents are very familiar, 40 % are somewhat familiar, and 27 % are not at all familiar with the **B’nai B’rith Youth Organization (*BBYO*)**.

▣ 29 % of respondents are very familiar, 45 % are somewhat familiar, and 26 % are not at all familiar with **Jewish Vocational Service (*JVS*)**.

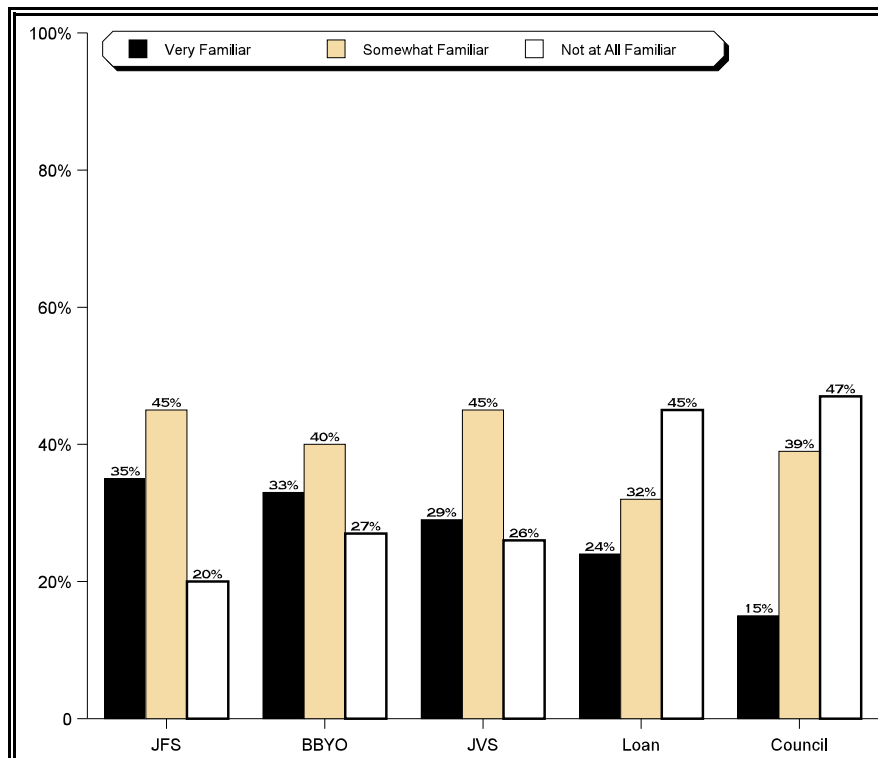
▣ 24 % of respondents are very familiar, 32 % are somewhat familiar, and 45 % are not at all familiar with the **Hebrew Free Loan Association (*Loan*)**.

▣ 15 % of respondents are very familiar, 39 % are somewhat familiar, and 47 % are not at all familiar with the **Jewish Community Council (*Council*)**.

JEWISH AGENCIES—FAMILIARITY



Familiarity with Jewish Agencies - I (Respondents)



Familiarity with Jewish Agencies - II (Respondents)

JEWISH DAY SCHOOLS—FAMILIARITY

Respondents in households with Jewish children in Detroit were asked whether they are very familiar, somewhat familiar, or not at all familiar with each of six Jewish day schools.

▣ 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** (*Hillel*). The 48% very familiar is the third highest of about 35 comparison Jewish day schools.

▣ 32% of respondents in households with Jewish children are very familiar, 38% are somewhat familiar, and 30% are not at all familiar with the **Yeshiva Beth Yehudah** (*Beth Yehudah*). The 32% very familiar is the seventh highest of about 35 comparison Jewish day schools.

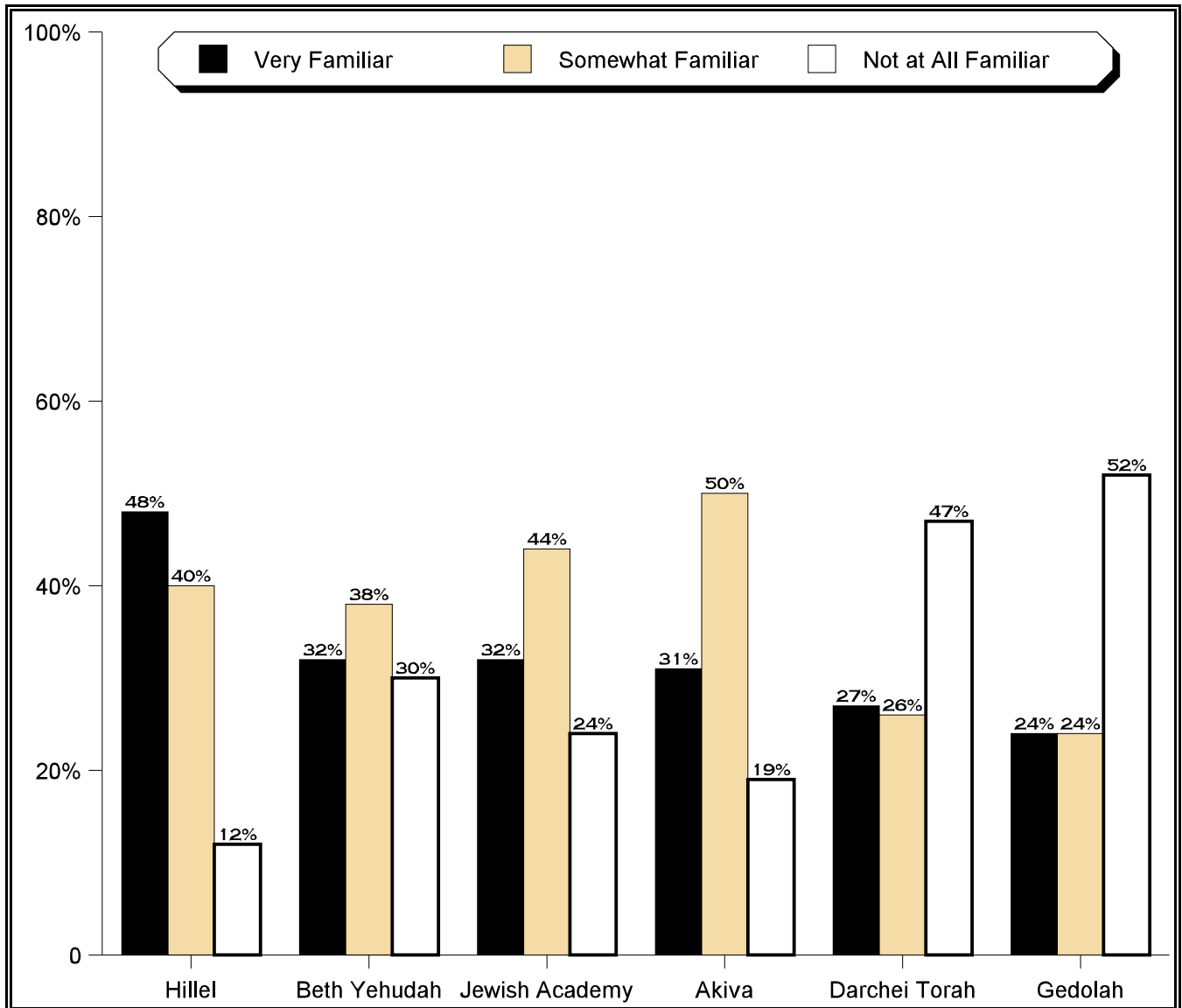
▣ 32% of respondents in households with Jewish children are very familiar, 44% are somewhat familiar, and 24% are not at all familiar with the **Jewish Academy of Metropolitan Detroit** (*Jewish Academy*). The 32% very familiar is the seventh highest of about 35 comparison Jewish day schools.

▣ 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** (*Akiva*). The 31% very familiar is above average among about 35 comparison Jewish day schools.

▣ 27% of respondents in households with Jewish children are very familiar, 26% are somewhat familiar, and 47% are not at all familiar with the **Yeshivas Darchei Torah** (*Darchei Torah*). The 27% very familiar is about average among about 35 comparison Jewish day schools.

▣ 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** (*Gedolah*). The 24% very familiar is about average among about 35 comparison Jewish day schools.

JEWISH DAY SCHOOLS—FAMILIARITY



Familiarity with Jewish Day Schools
(Respondents in Households with Jewish Children)

JEWISH AGENCIES—PERCEPTION

Respondents in Jewish households in Detroit who are very familiar or somewhat familiar with the Jewish Federation of Metropolitan Detroit and various Jewish agencies were asked to provide perceptions of those agencies on a scale of excellent, good, fair, and poor. 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.

▣ 34% of respondents who are very familiar or somewhat familiar with the **Jewish Community Center (JCC)** perceive it as excellent; 49%, good; 14%, fair; and 3%, poor. The 34% excellent perceptions is below average among about 35 comparison JCCs and compares to 37% in Washington (DC), 35% in Washington (GW), and 24% in Washington (NOVA).

▣ 40% of respondents who are very familiar or somewhat familiar with **Tamarack Camps (Tamarack)** perceive it as excellent; 48%, good; 9%, fair; and 2%, poor.

▣ 36% of respondents who are very familiar or somewhat familiar with the **Jewish Apartments** (such as Prentis, Meer, Hechtman, and Teitel) (*Apartments*) perceive them as excellent; 55%, good; 9%, fair; and 1%, poor. The 36% excellent perceptions is about average among about ten comparison Jewish senior housing and assisted living facilities and compares to 34% in Detroit (Fleischman).

▣ 34% of respondents who are very familiar or somewhat familiar with the **Fleischman Residence (Fleischman)** perceive it as excellent; 54%, good; 10%, fair; and 2%, poor. The 34% excellent perceptions is below average among about ten Jewish senior housing and assisted living facilities and compares to 36% in Detroit (Apartments).

▣ 35% of respondents who are very familiar or somewhat familiar with the **Jewish Federation of Metropolitan Detroit (Federation)** perceive it as excellent; 51%, good; 11%, fair; and 3%, poor. The 35% excellent perceptions is the fourth highest of about 30 comparison Jewish communities and compares to 20% in Washington.

▣ 34% of respondents who are very familiar or somewhat familiar with **Jewish Family Service (JFS)** perceive it as excellent; 55%, good; 9%, fair; and 2%, poor. The 34% excellent perceptions is about average among about 30 comparison Jewish communities and compares to 35% in Washington.

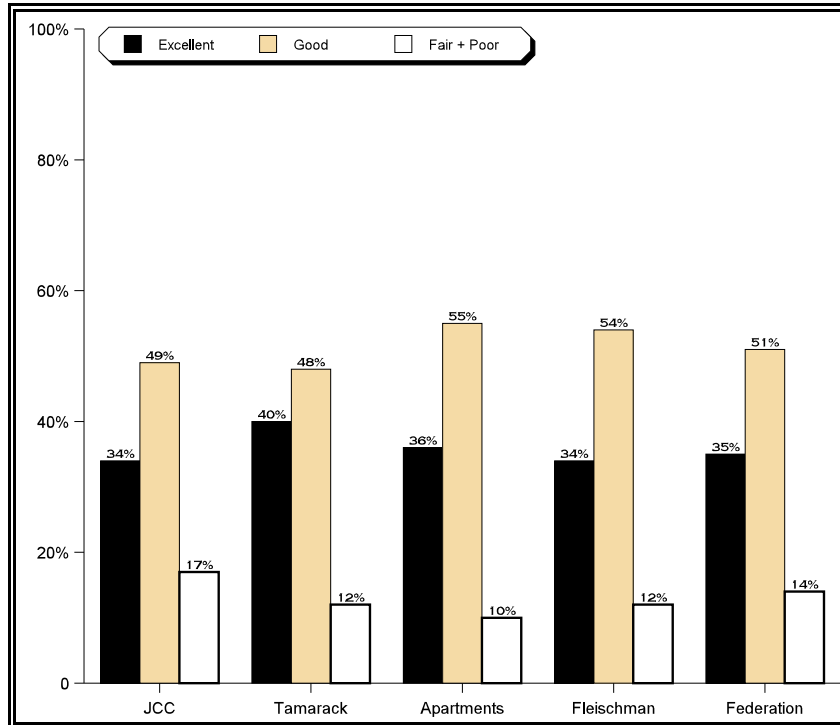
▣ 34% of respondents who are very familiar or somewhat familiar with the **B'nai B'rith Youth Organization (BBYO)** perceive it as excellent; 51%, good; 14%, fair; and 2%, poor.

▣ 35% of respondents who are very familiar or somewhat familiar with the **Jewish Vocational Service (JVS)** perceive it as excellent; 50%, good; 13%, fair; and 2%, poor.

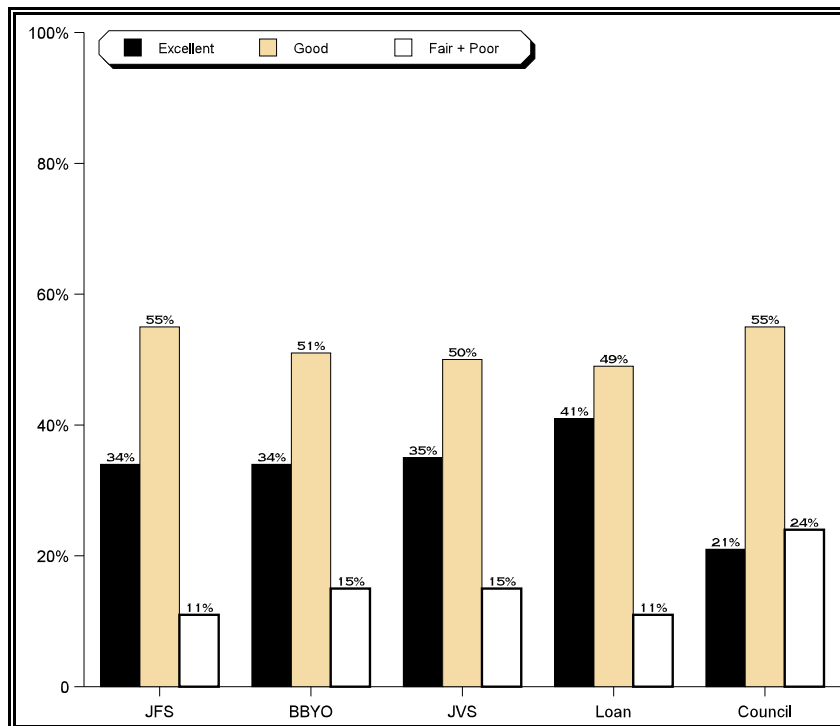
▣ 41% of respondents who are very familiar or somewhat familiar with the **Hebrew Free Loan Association (Loan)** perceive it as excellent; 49%, good; 9%, fair; and 2%, poor.

▣ 21% of respondents who are very familiar or somewhat familiar with the **Jewish Community Council (Council)** perceive it as excellent; 55%, good; 21%, fair; and 4%, poor.

JEWISH AGENCIES—PERCEPTION



Perception of Jewish Agencies - I (Respondents Who Are Very Familiar or Somewhat Familiar with the Agency)



Perception of Jewish Agencies - II (Respondents Who Are Very Familiar or Somewhat Familiar with the Agency)

JEWISH DAY SCHOOLS—PERCEPTION

Respondents in households with Jewish children in Detroit who are very familiar or somewhat familiar with the six Jewish day schools were asked to provide perceptions of those schools on a scale of excellent, good, fair, and poor.

▣ 34% of respondents in households with Jewish children who are very familiar or somewhat familiar with the **Hillel Day School of Metropolitan Detroit** (*Hillel*) perceive it as excellent; 46%, good; 17%, fair; and 4%, poor. The 34% excellent perceptions is about average among about 35 comparison Jewish day schools.

▣ 38% of respondents in households with Jewish children who are very familiar or somewhat familiar with **Yeshiva Beth Yehudah** (*Beth Yehudah*) perceive it as excellent; 42%, good; 19%, fair; and 1%, poor. The 38% excellent perceptions is about average among about 35 comparison Jewish day schools.

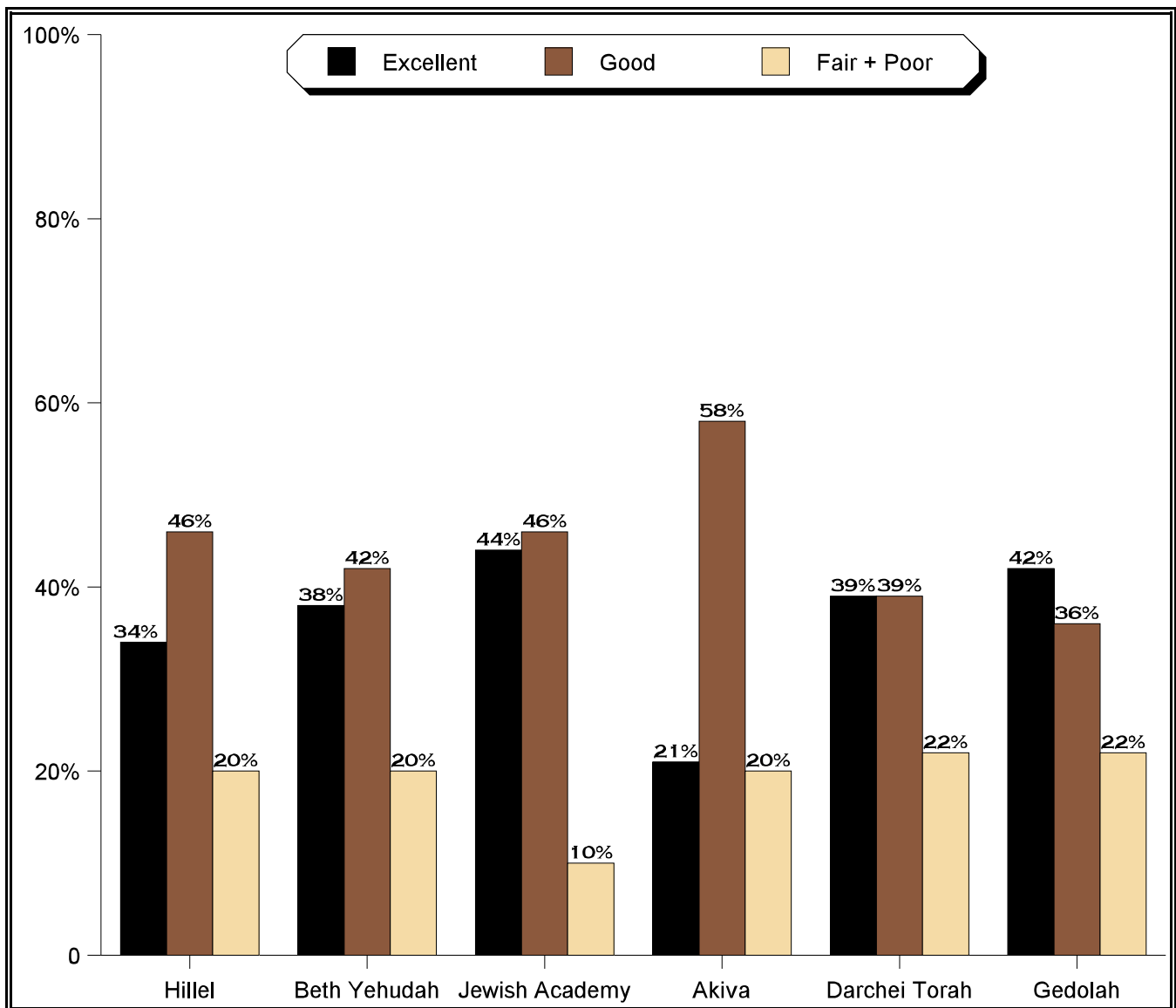
▣ 44% of respondents in households with Jewish children who are very familiar or somewhat familiar with the **Jewish Academy of Metropolitan Detroit** (*Jewish Academy*) perceive it as excellent; 46%, good; 9%, fair; and 1%, poor. The 44% excellent perceptions is the sixth highest of about 35 comparison Jewish day schools.

▣ 21% of respondents in households with Jewish children who are very familiar or somewhat familiar with the **Akiva Hebrew Day School** (*Akiva*) perceive it as excellent; 58%, good; 19%, fair; and 1%, poor. The 21% excellent perceptions is the sixth lowest of about 35 comparison Jewish day schools.

▣ 39% of respondents in households with Jewish children who are very familiar or somewhat familiar with **Yeshivas Darchei Torah** (*Darchei Torah*) perceive it as excellent; 39%, good; 21%, fair; and 1%, poor. The 39% excellent perceptions is about average among about 35 comparison Jewish day schools.

▣ 42% of respondents in households with Jewish children who are very familiar or somewhat familiar with **Yeshiva Gedolah** (*Gedolah*) perceive it as excellent; 36%, good; 21%, fair; and 2%, poor. The 42% excellent perceptions is the seventh highest of about 35 comparison Jewish day schools.

JEWISH DAY SCHOOLS—PERCEPTION



Perception of Jewish Day Schools

(Respondents in Households with Jewish Children Who Are Very or Somewhat Familiar with the School)

SOCIAL SERVICE NEEDS

In total, 17% (5,130 households) of Jewish households in Detroit contain a member who has a physical, mental, or other health condition that has lasted for six months or more and limits or prevents employment, educational opportunities, or daily activities (*households in which a member is health limited*). (The respondent defined “physical, mental, or other health condition” for himself/herself.) The 17% is about average among 35 comparison Jewish communities and compares to 8% in Washington. The 17% compares to 13% nationally.

▣ Included in the 17% of households in which a member is health limited are 4% (1,200 households) in which a member needs daily assistance as a result of his/her condition. The 4% is about average among about 30 comparison Jewish communities and compares to 2% in Washington. The 4% compares to 4% nationally.

▣ 1.5% (880 adults) of *adults in Jewish households* are disabled and consequently unable to work.

▣ 0.4% (120 households) of households contain a disabled adult child (age 18 and over) who is unable to work and lives at home with his/her parents.

▣ 6.2% (1,860 households) of households contain a member who needs assistance with one or more *activities of daily living* (grocery shopping, doing laundry, bathing or showering, preparing meals, managing money, and managing medicines).

▣ 11.5% (1,604 households) of *households with elderly persons* contain a member who needs assistance with one or more activities of daily living; 8.6% (1,200 households) of households with elderly persons contain a member who needs assistance with two or more activities of daily living.

While the best indicators of social service needs include such factors as age, household structure, and household income, respondents in Jewish households in Detroit were asked directly about their need for a variety of social services in the past year. When respondents reported that their households needed a service, they were asked whether the service had been received. If the households received the service, the respondents were asked whether the service had been received from a Jewish source (*Jewish help*) or a non-Jewish source (*other help*). In examining these results, it should be noted that some respondents may feel uneasy about admitting the need for some of these services. Thus, it is likely that this study underestimates the actual need for social services in the past year.

▣ The 10% (3,120 households) of households who needed **marital, family, or personal counseling** (*counseling*) in the past year is about average among about 35 comparison Jewish communities and compares to 12% in Washington.

▣ The 11% (3,420 households) of households who needed help in **coordinating services** for an elderly or disabled person (*coordinating services*) in the past year is about average among about 15 comparison Jewish communities and compares to 12% in Washington.

▣ The 15% (2,780 households) of households with adults age 18-64 who needed **job counseling** in the past year is the third highest of about 25 comparison Jewish communities and compares to 11% in Washington.

SOCIAL SERVICE NEEDS

- ▣ 3 % (840 households) of households needed **financial assistance** in the past year.
- ▣ The 23 % (1,745 households) of households with Jewish singles age 18-64 who were interested in **singles programs** in the past year is about average among about 25 comparison Jewish communities and compares to 22 % in Washington.
- ▣ The 10 % (802 households) of households with Jewish children age 0-17 who needed programs for Jewish children with **learning disabilities** in the past year is about average among about 25 comparison Jewish communities and compares to 14 % in Washington.
- ▣ Most households who received services in the past year received them from non-Jewish sources, except for singles programs.

Social Services for the Elderly

- ▣ The 14 % (1,953 households) of households with elderly persons who needed **in-home health care** in the past year is about average among about 30 comparison Jewish communities and compares to 9 % in Washington.
- ▣ The 8 % (1,116 households) of households with elderly persons who needed **senior transportation** in the past year is about average among about 30 comparison Jewish communities and compares to 8 % in Washington.
- ▣ The 5 % (684 households) of households with elderly persons who needed **nursing home care** in the past year is about average among about 25 comparison Jewish communities and compares to 4 % in Washington. The 5 % compares to 6 % nationally.
- ▣ The 3 % (419 households) of households with elderly persons who needed **adult day care** in the past year is about average among about 25 comparison Jewish communities and compares to 3 % in Washington.
- ▣ The 0.2 % (28 households) of households with elderly persons who needed **home-delivered meals** in the past year is the second lowest of about 25 comparison Jewish communities and compares to 2 % in Washington.
- ▣ Most households with elderly persons who received social services for the elderly in the past year received them from non-Jewish sources.

Health Insurance

- ▣ 96 % of adults have health insurance. 3 % of households did without essential medical care due to a lack of health insurance.

Unmet Needs

- ▣ 1,131 households with adults age 18-64 had unmet needs for job counseling in the past year; 869 households with single Jewish adults age 18-64, for singles programs; 540 households, for financial assistance; 360 households, for counseling; 210 households, for coordinating services; and 131 households with Jewish children age 0-17, for learning disabled programs.

SOCIAL SERVICE NEEDS

▣ 321 households with elderly persons had unmet needs for senior transportation in the past year; 293 households, for adult day care; 84 households, for in-home health care; 28 households, for home-delivered meals; and 0 households, for nursing home care.

Use of Agencies

▣ 6% of households used Jewish Vocational Service in the past year.

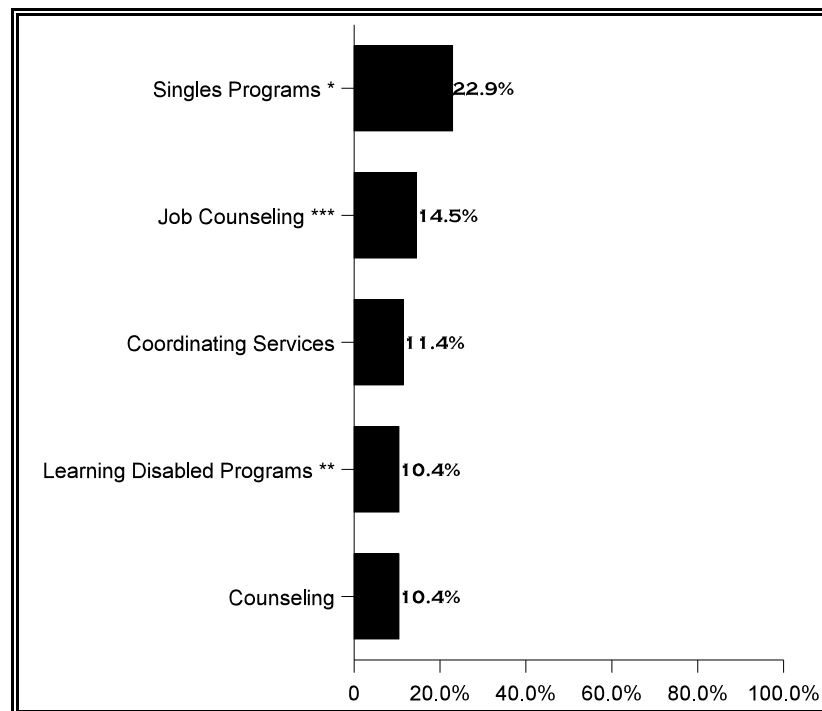
▣ 9% of households used Jewish Family Service in the past year.

Households Who Care for Elderly Relatives Who Live Outside the Respondent's Home

▣ 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 (*caregiver households*). The respondent defined "care" for himself/herself. The 14% of caregiver households is about average among about 20 comparison Jewish communities and compares to 14% in Washington.

▣ In 11% of households, the elderly relative lives in Detroit. In 3% of households, the elderly relative lives outside Detroit.

▣ In 38% of caregiver households, the elderly relatives lives in an assisted living facility or nursing home.



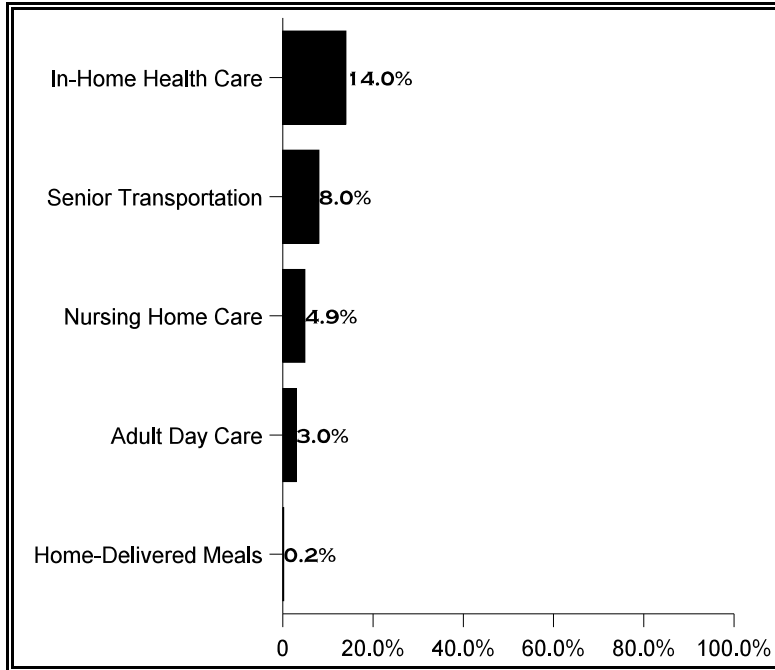
Need for Social Services in the Past Year

* Of households with single Jewish adults age 18-64.

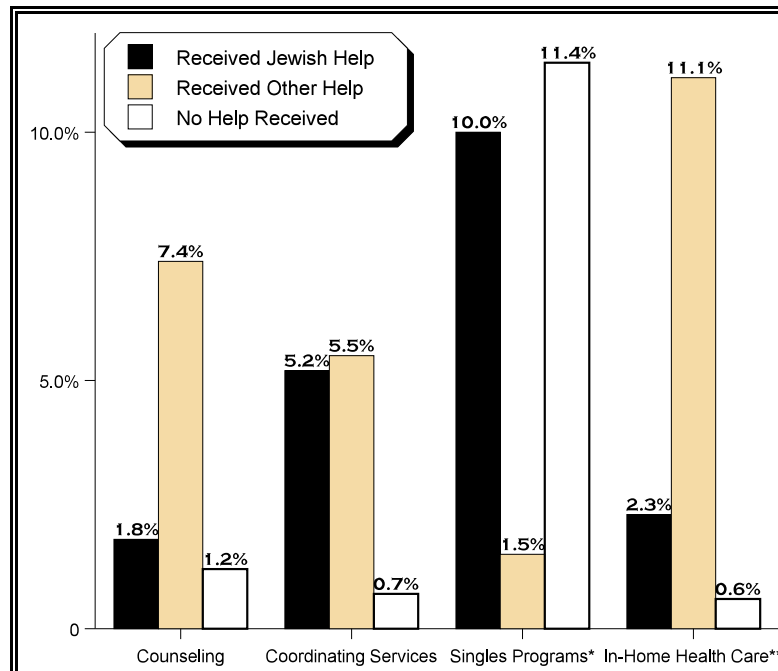
** Of households with Jewish children age 0-17.

*** Of households with adults age 18-64.

SOCIAL SERVICE NEEDS



**Need for Elderly Social Services in the Past Year
in Households with Elderly Persons**

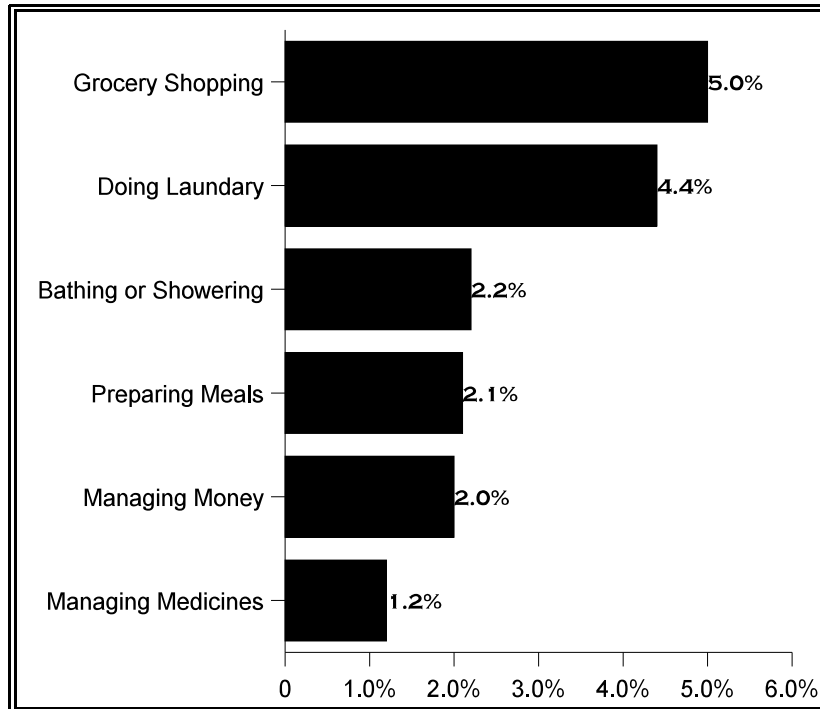


**Disposition of Need for Selected Social Services
in the Past Year**

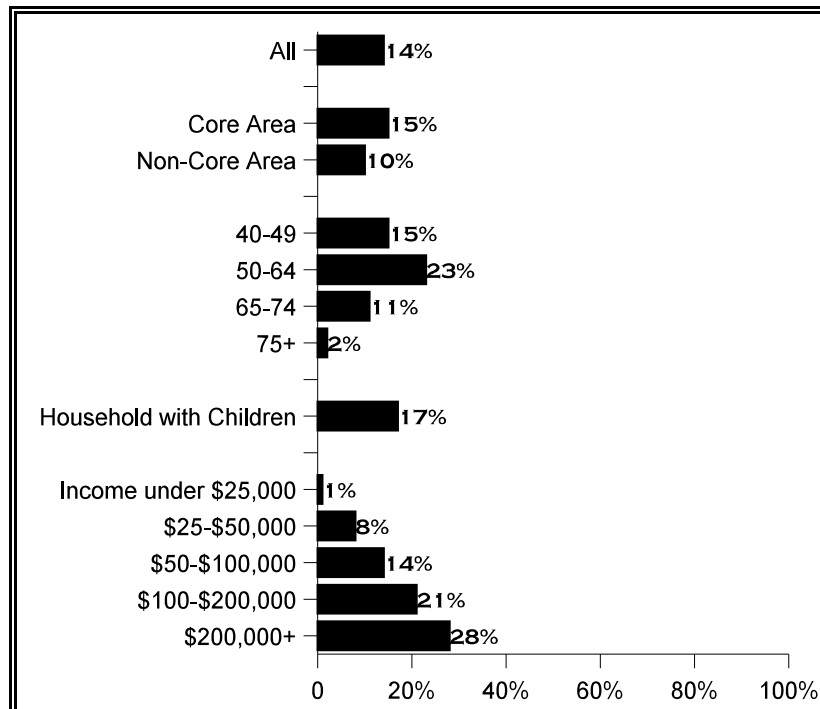
* Of households with single Jewish adults age 18-64.

** Of households with elderly persons.

SOCIAL SERVICE NEEDS



**Households with Members Who Need Assistance
with Activities of Daily Living**



**Households Who Care for an Elderly Relative
(Households in Which the Respondent Is Age 40 or Over)**

SOCIAL SERVICE NEEDS

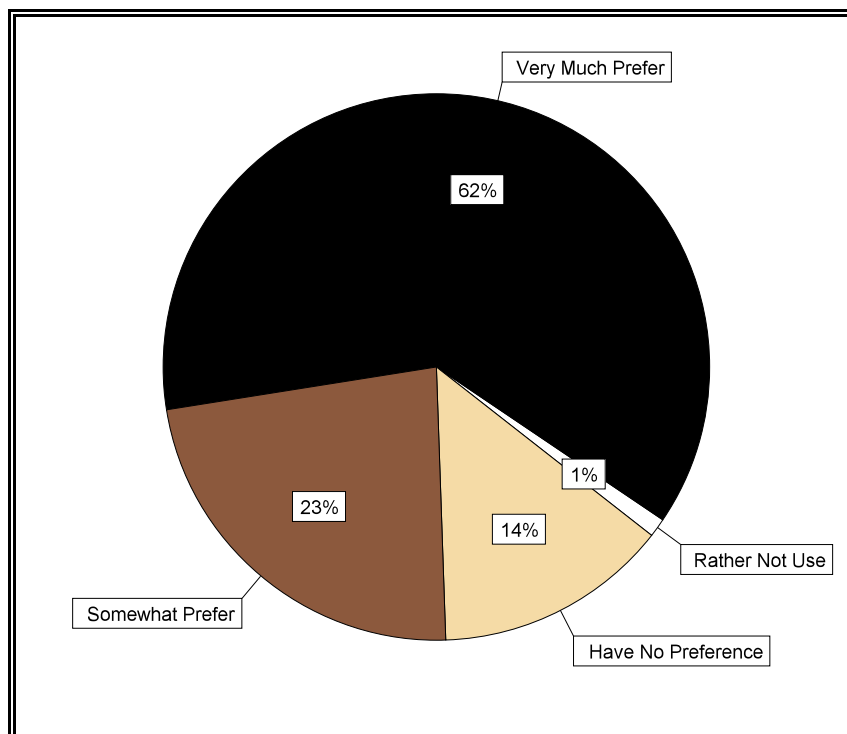
Jewish respondents age 40 and over in Detroit were asked whether they would very much prefer, somewhat prefer, have no preference for, or rather not use Jewish-sponsored adult care facilities if they or an elderly relative needed senior housing or a nursing home.

▣ The 62% who would very much prefer Jewish-sponsored adult care facilities is above average among about 20 comparison Jewish communities and compares to 46% in Washington.

▣ Among respondents age 40 and over, 91% of Orthodox Jews and 69% of Conservative Jews would very much prefer Jewish-sponsored adult care facilities, compared to 61% of Reform Jews and 40% of the Just Jewish. 38% of the Just Jewish and 11% of Reform Jews would have no preference.


▣ 68% of respondents age 40 and over in in-married households would very much prefer Jewish-sponsored adult care facilities, compared to only 28% of *Jewish* respondents in intermarried households. 50% of *Jewish* respondents in intermarried households would have no preference.

▣ 69% of respondents age 40 and over in households in which a member visited Israel on a Jewish trip and 67% of respondents in households in which a member visited Israel on a general trip would very much prefer Jewish-sponsored adult care facilities, compared to 54% of respondents in households in which no adult visited Israel.



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

ISRAEL

 verall, 58% of Jewish households in Detroit contain a member who visited Israel. The 58% is the fifth highest of about 35 comparison Jewish communities and compares to 51% in Washington.

▣ 29% of households contain a member who visited Israel on a Jewish trip. The 29% is the fifth highest of about 30 comparison Jewish communities and compares to 27% in Washington. 29% of households contain a member who visited Israel on a general trip. The 29% is above average among about 30 comparison Jewish communities and compares to 24% in Washington.

▣ The *Jewish Trip Market Share (market share)* is defined as the percentage of households in which a member who visited Israel visited on a Jewish trip. The Jewish trip market share is 50%. The 50% is about average among about 30 comparison Jewish communities and compares to 53% in Washington.

Trips to Israel by Jewish Children

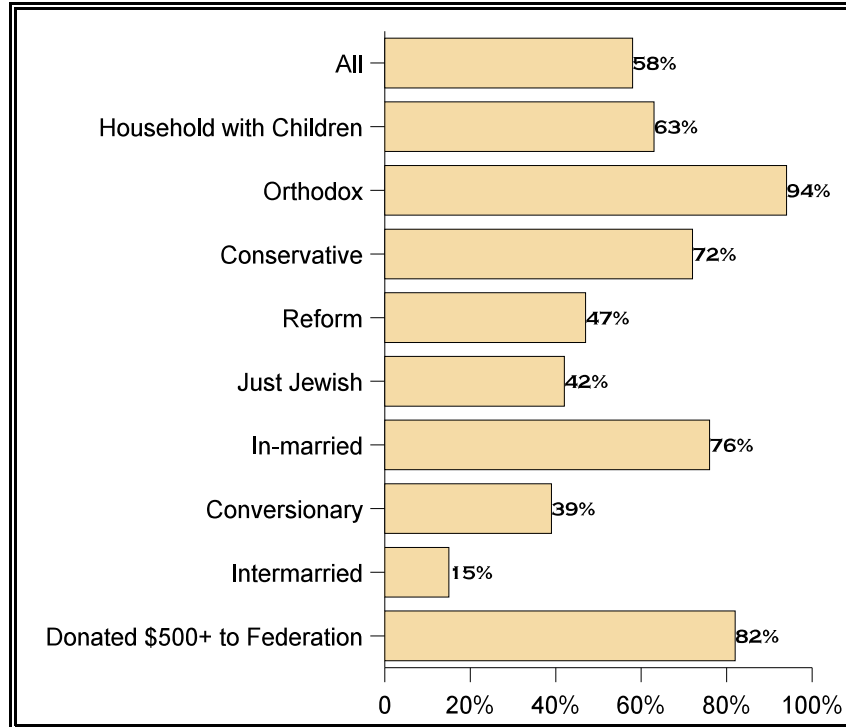
▣ 4% of households with Jewish children age 0-17 have sent a Jewish child to Israel on a Jewish trip and 15%, on a general trip. The 20% who have sent a Jewish child on a trip to Israel is the third highest of about 35 comparison Jewish communities and compares to 14% in Washington and 10% in Philadelphia. The 4% who have sent a Jewish child to Israel on a Jewish trip is about average among about 30 comparison Jewish communities and compares to 3% in Washington. The 15% who have sent a Jewish child to Israel on a general trip is the second highest of about 30 comparison communities and compares to 11% in Washington.

▣ Of the 7,710 households with Jewish children age 0-17, 20% (1,527 households) have sent their Jewish children/teenagers on a trip to Israel in the past, 4% (308 households) will definitely send their Jewish teenagers on a trip to Israel in the future, 60% (4,641 households) will seriously investigate sending their Jewish teenagers on a trip to Israel, 3% (247 households) don't know if they will seriously investigate sending their Jewish teenagers on a trip to Israel, and 13% (987 households) will not seriously investigate sending their Jewish teenagers on a trip to Israel. The 13% who will not seriously investigate sending their Jewish teenagers on a trip to Israel is about average among about 15 comparison Jewish communities and compares to 13% in Washington.

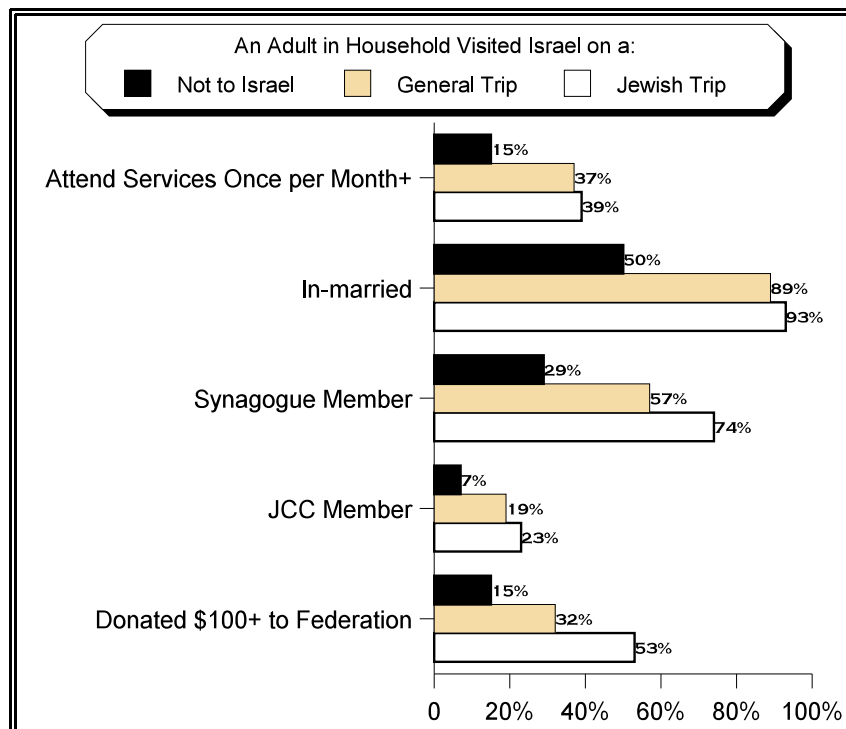
Correlations of Jewish Behaviors with Trips to Israel

▣ This study shows that having visited Israel, particularly on a Jewish trip, has a significant positive correlation with levels of religious practice, membership, philanthropy, and other measures of "Jewishness."

ISRAEL



Households in Which a Member Visited Israel

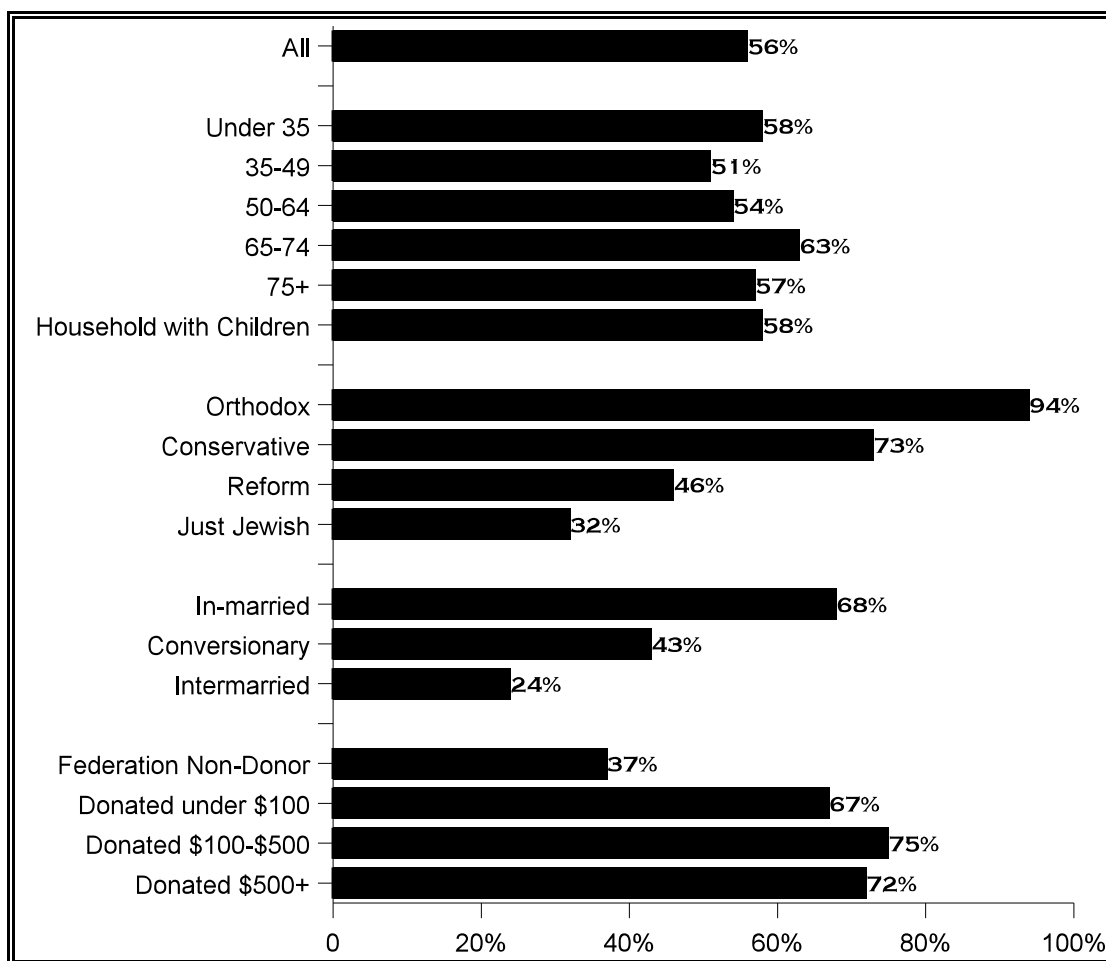


Correlations of Jewish Behaviors with Trips to Israel

ISRAEL

Jewish respondents in Detroit were asked: “How emotionally attached are you to Israel? Would you say extremely, very, somewhat, or not attached?” 26% of respondents are extremely attached, 29% are very attached, 32% are somewhat attached, and 12% are not attached to Israel. In total, 56% of respondents are extremely or very attached to Israel. The 56% is the third highest of about 30 comparison Jewish communities and compares to 49% in Washington. The 12% not attached to Israel is about average among the comparison Jewish communities and compares to 15% in Washington.

▣ 75% of respondents in households in which an adult visited Israel on both a Jewish trip and on a general trip are extremely/very attached to Israel, compared to 30% of respondents in households in which no adult visited Israel.



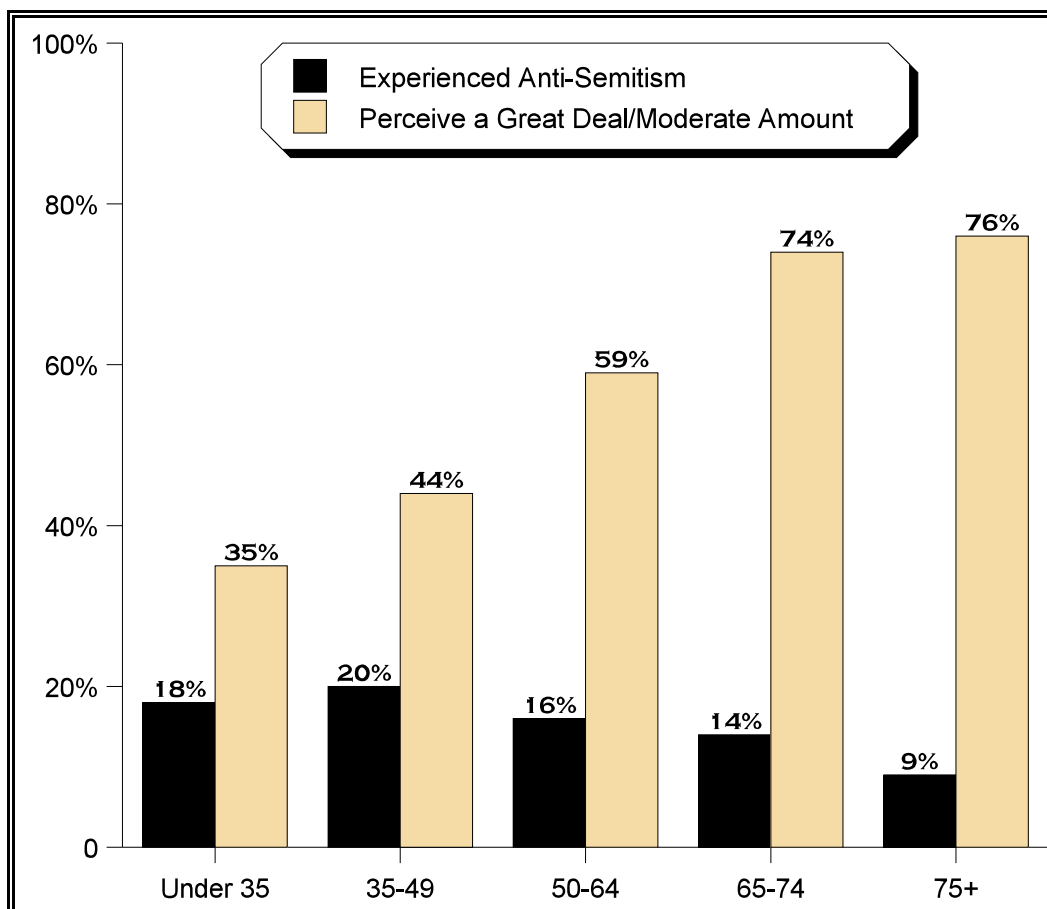
Extremely or Very Attached to Israel (Jewish Respondents)

ANTI-SEMITISM

Overall, 15% (4,410 households) of Jewish respondents in Detroit personally experienced anti-Semitism in Detroit in the past year. The respondent defined anti-Semitism for himself/herself. The 15% is about average among about 30 comparison Jewish communities and compares to 22% in Cleveland and 12% in Washington.

▣ 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, mainly at school. The 18% is about average among about 25 comparison Jewish communities and compares to 8% in Washington.

▣ 13% of respondents perceive a great deal of anti-Semitism in Detroit; 48%, a moderate amount; 35%, a little; and 5%, none at all. In total, 61% of respondents perceive a great deal or moderate amount of anti-Semitism in Detroit. The 61% is well above average among about 35 comparison Jewish communities and compares to 67% in Cleveland and 29% in Washington.



**Experienced Anti-Semitism in Detroit in the Past Year
and Perceive a Great Deal or Moderate Amount of Anti-Semitism in Detroit
by Age of Respondent (Jewish Respondents)**

MEDIA

Articles about the study appeared in the local Jewish press. A post card about the study was sent to all households on the Jewish Federation of Metropolitan Detroit mailing list. Advertisements were placed in the local Jewish press, Jewish Community Center newsletters, and synagogue bulletins. Letters were sent to all local area rabbis, synagogue presidents, and Jewish institutions. Flyers were distributed around the community. The purpose of this publicity was to notify potential respondents of the possibility that they might receive a telephone call and, therefore, make them more receptive to cooperating with the study. 40% of Jewish respondents in Detroit knew that the survey was being done before we called.

▣ 50% of Jewish respondents always read *The Detroit Jewish News*; 7%, usually; 22%, sometimes; and 22%, never. In total, 57% (17,040 households) of respondents always or usually read *The Detroit Jewish News* and 79% (23,550 households) always, usually, or sometimes do.

▣ The 57% who always/usually read the local Jewish newspaper is the highest of about 20 comparison Jewish communities and compares to 44% in Baltimore and 14% in Washington. The 22% who never read the local Jewish newspaper is the lowest of about 30 comparison Jewish communities and compares to 66% in Washington and 27% in Baltimore. The 22% compares to 37% in 1989.

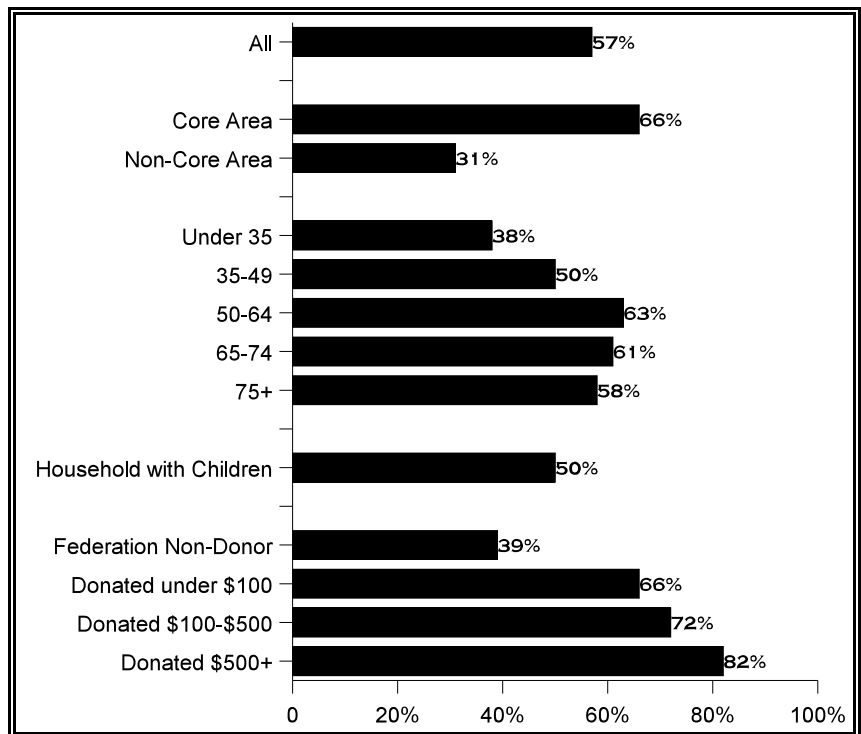
▣ 37% of Jewish respondents who always, usually, or sometimes read *The Detroit Jewish News* perceive it as excellent; 44%, good; 16%, fair; and 4%, poor. The 37% excellent perceptions is the third highest of about 15 comparison Jewish newspapers and compares to 14% in Washington.

▣ 10% of respondents in Detroit always read the *Observer/Eccentric newspapers*; 4%, usually; 38%, sometimes; and 47%, never.

▣ 6% of respondents in Detroit always read *Crain's Detroit Business*; 4%, usually; 27%, sometimes; and 63%, never.

▣ 4% of respondents in Detroit always read *The Oakland Press*; 1%, usually; 30%, sometimes; and 65%, never.

▣ 2% of respondents in Detroit always read *Metro Parent*; 2%, usually; 21%, sometimes; and 75%, never.

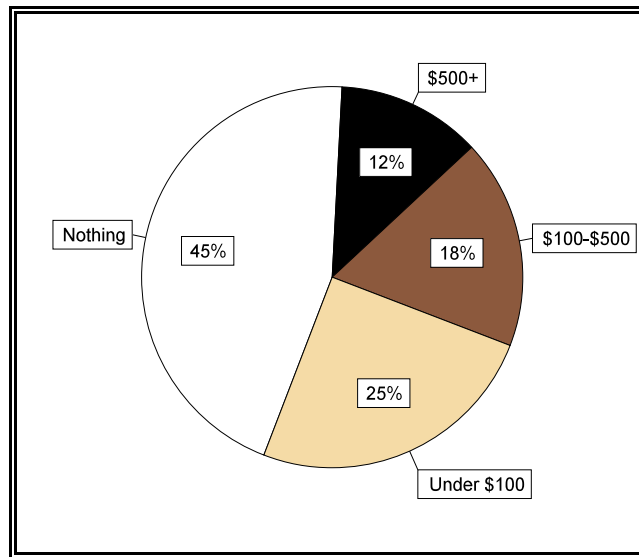


Always or Usually Read *The Detroit Jewish News*
(Jewish Respondents)

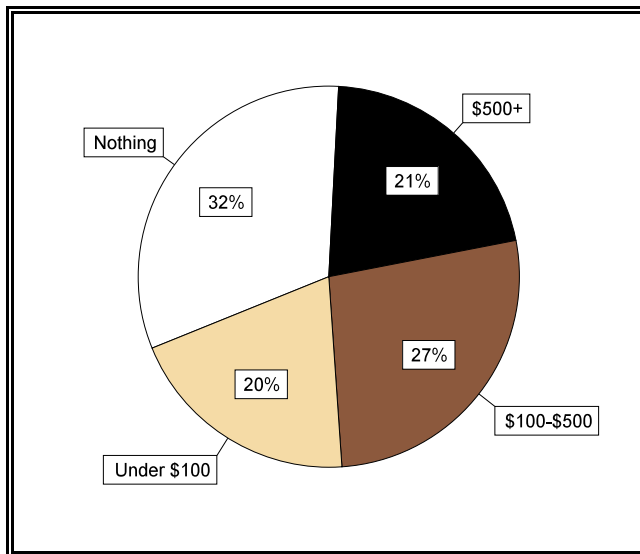
PHILANTHROPIC PROFILE—OVERALL DONATIONS

Overall, 94% of Jewish households in Detroit *reported* that they donated to one or more charities, either Jewish or non-Jewish, in the past year. 55% of households *reported* that they donated to the Jewish Federation of Metropolitan Detroit (JFMD) in the past year; 1%, to other Jewish Federations (Jewish Federations other than JFMD); 68%, to other Jewish charities (Jewish charities other than Jewish Federations); and 85%, to non-Jewish charities.

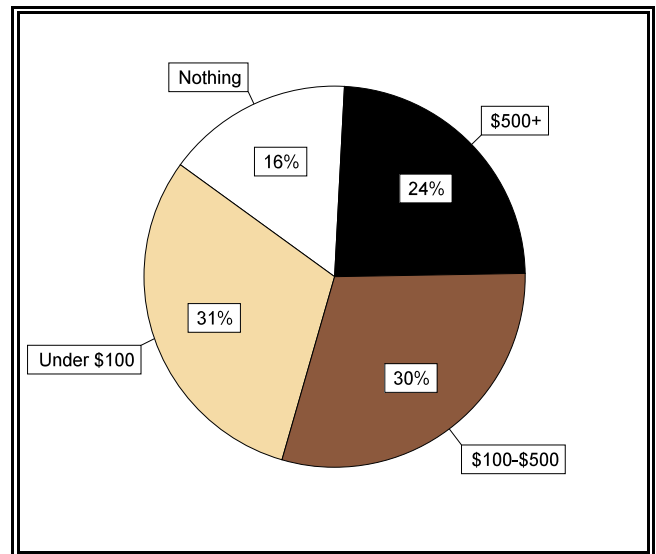
17% of Jewish households donated to a charity over the Internet in the past year.



**Donated to JFMD
in the Past Year**



**Donated to Other Jewish Charities
in the Past Year**



**Donated to Non-Jewish Charities
in the Past Year**

PHILANTHROPIC PROFILE—JFMD DONATIONS

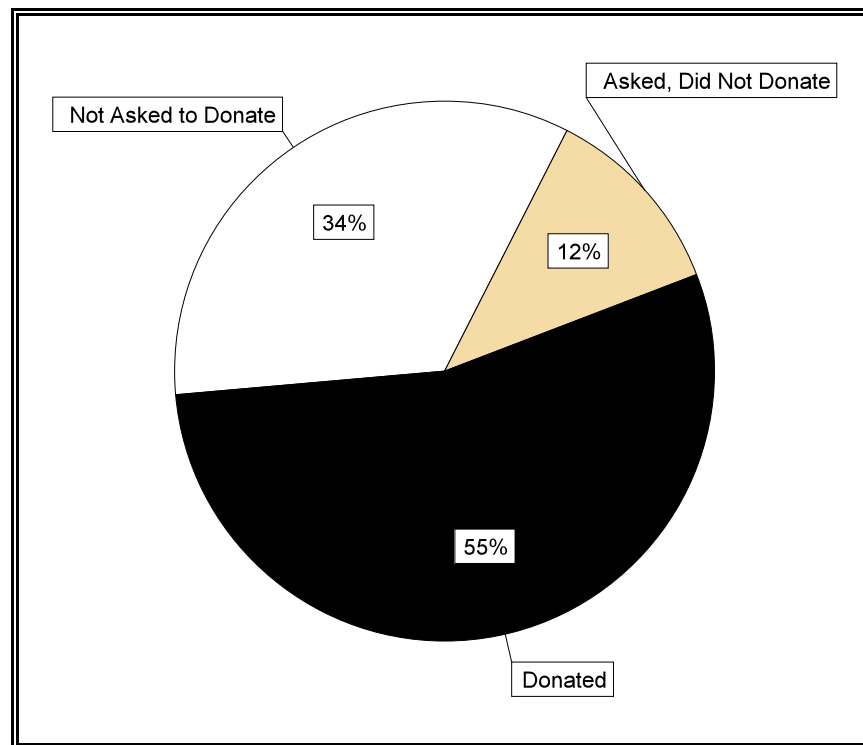
According to the *Jewish Federation Survey*, 32% (9,744 households) of Jewish households in Detroit donated to JFMD in the past year. According to the *Telephone Survey*, 55% (16,440 households) of households *reported* that they donated to JFMD in the past year. Such a disparity is common in Jewish community studies.

▣ The 55% of households who donated to the local Jewish Federation in the past year is the fifth highest of about 50 comparison Jewish communities and compares to 62% in Cleveland, 53% in Baltimore, 49% in Philadelphia, and 30% in Washington. The 55% compares to 43% in 1989.

▣ The 34% not asked to donate to the local Jewish Federation in the past year is the second lowest of about 35 comparison Jewish communities and compares to 55% in Washington. The 34% compares to 64% nationally for *any* Jewish Federation.

▣ The percentage of households not asked to donate to JFMD in the past year decreases from 50% of households under age 35 to 38% of households age 35-64 and 25% of households age 65 and over.

▣ Of the *households asked to donate* to JFMD in the past year, 18% did not donate. The 18% is about average among about 35 comparison Jewish communities and compares to 27% in Washington. The 18% compares to 24% nationally for *any* Jewish Federation.

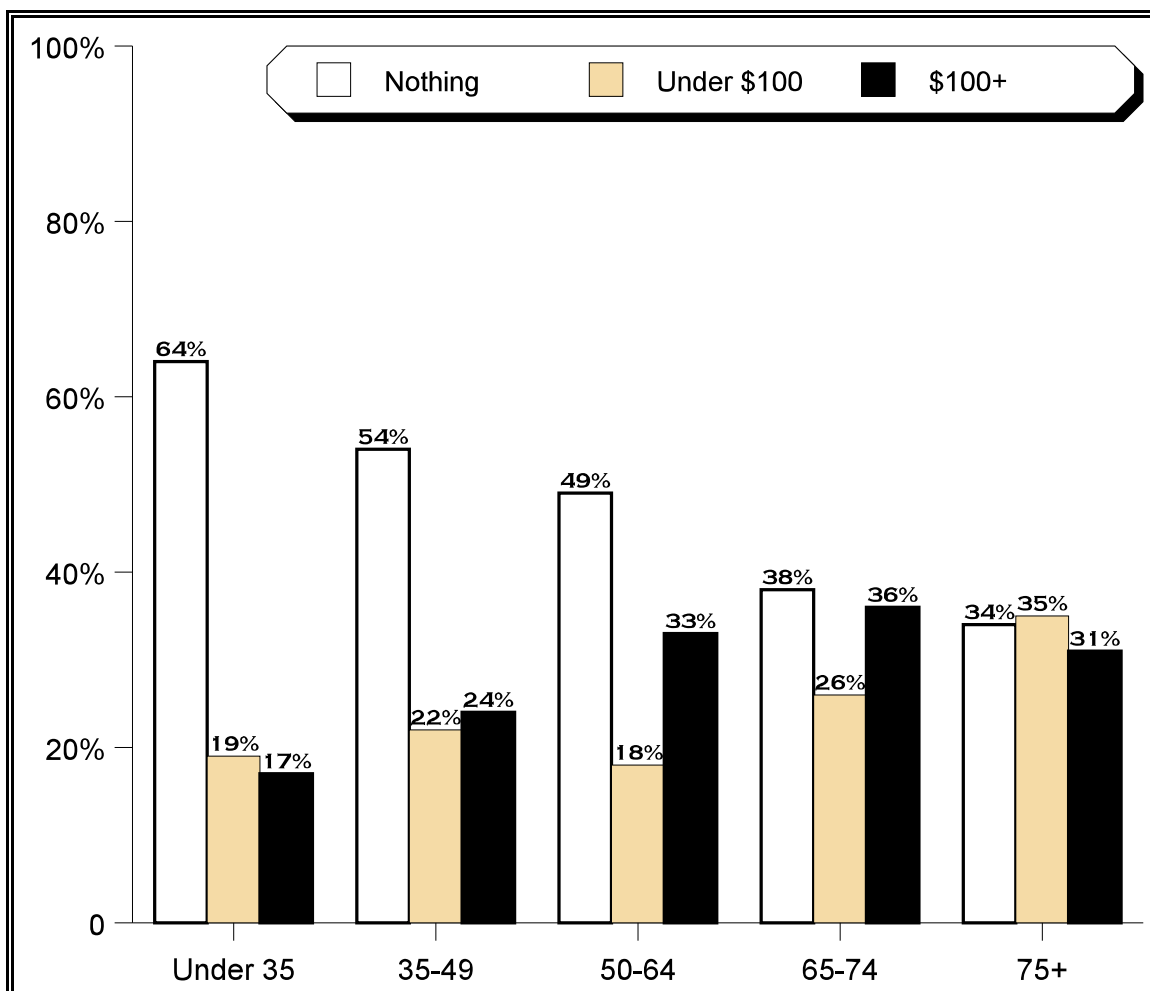


JFMD Market Segments in the Past Year

PHILANTHROPIC PROFILE—JFMD DONATIONS

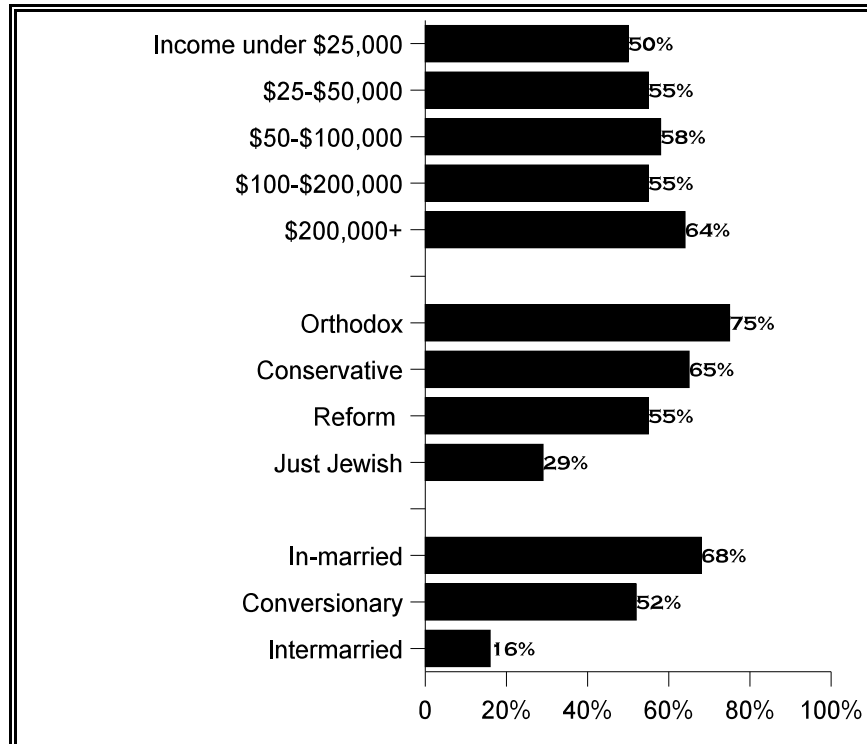
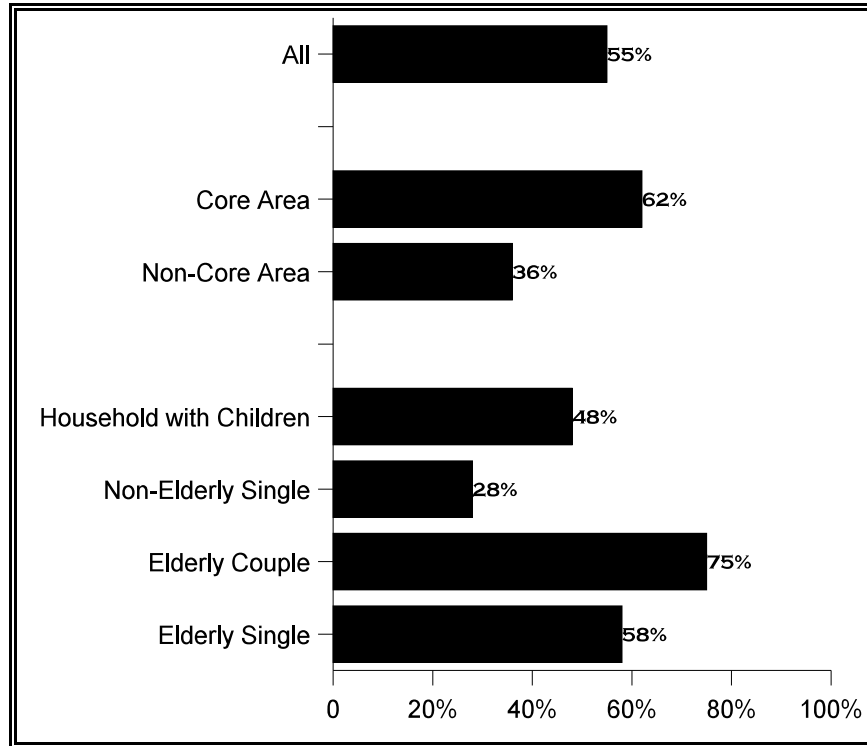
▣ 3% of *households who donated* to JFMD in the past year are under age 35, 20% are age 35-49, 30% are age 50-64, 17% are age 65-74, and 30% are age 75 and over. 26% of households who donated are households with children, 24% are elderly single households, 21% are elderly couple households, and 14% are non-elderly couple households. 31% of households who donated earn an annual income under \$50,000 and 18% earn \$200,000 and over. 15% of Jewish respondents in households who donated identify as Orthodox; 34%, Conservative; 1%, Reconstructionist; 36%, Reform; 9%, Just Jewish; 5%, Jewish Humanist; and 1%, Jewish Renewal.

▣ 41% of *households who donated \$500 and over* to JFMD in the past year are age 65 and over. 81% of households who donated \$500 and over are synagogue members, 21% are JCC members, and 66% are Jewish organization members.



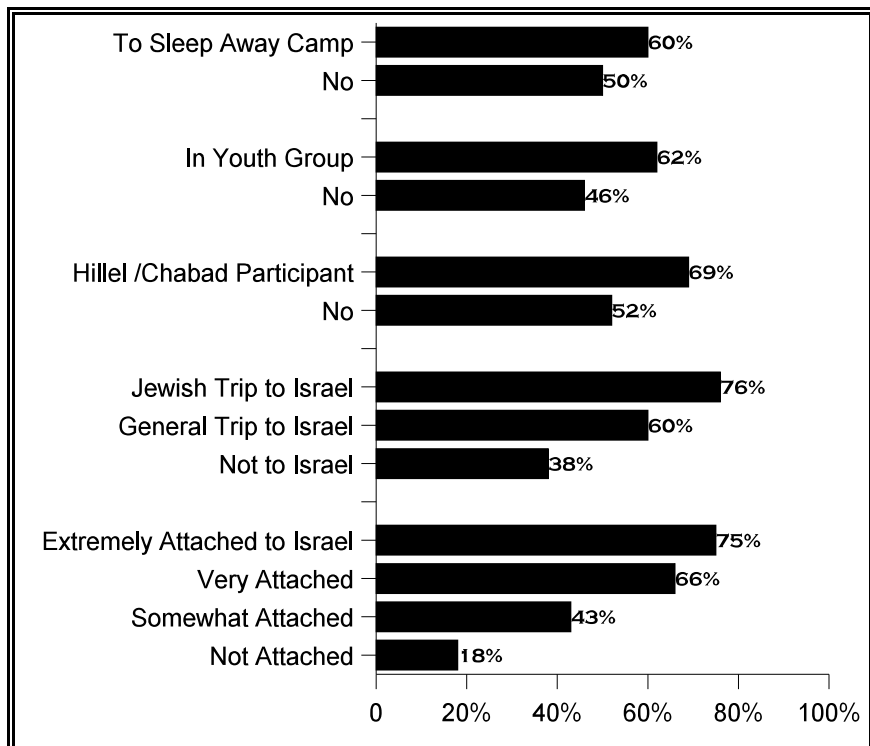
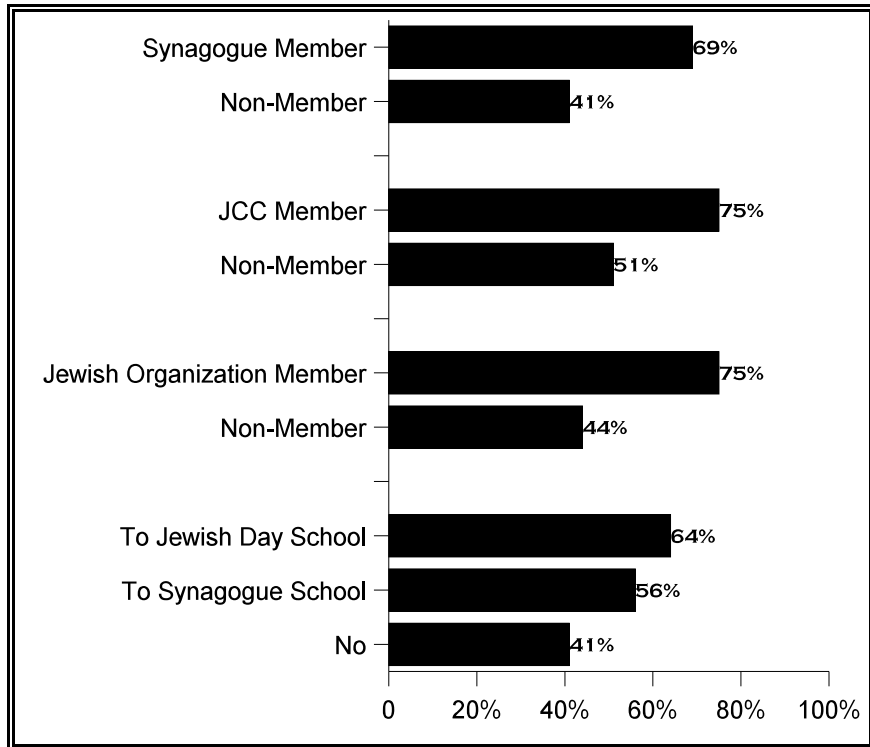
Donated to JFMD in the Past Year by Age of Head of Household

PHILANTHROPIC PROFILE—JFMD DONATIONS



DONATED TO JFMD IN THE PAST YEAR

PHILANTHROPIC PROFILE—JFMD DONATIONS



DONATED TO JFMD IN THE PAST YEAR – CONTINUED

PHILANTHROPIC PROFILE—JFMD DONATIONS

Annual Campaign

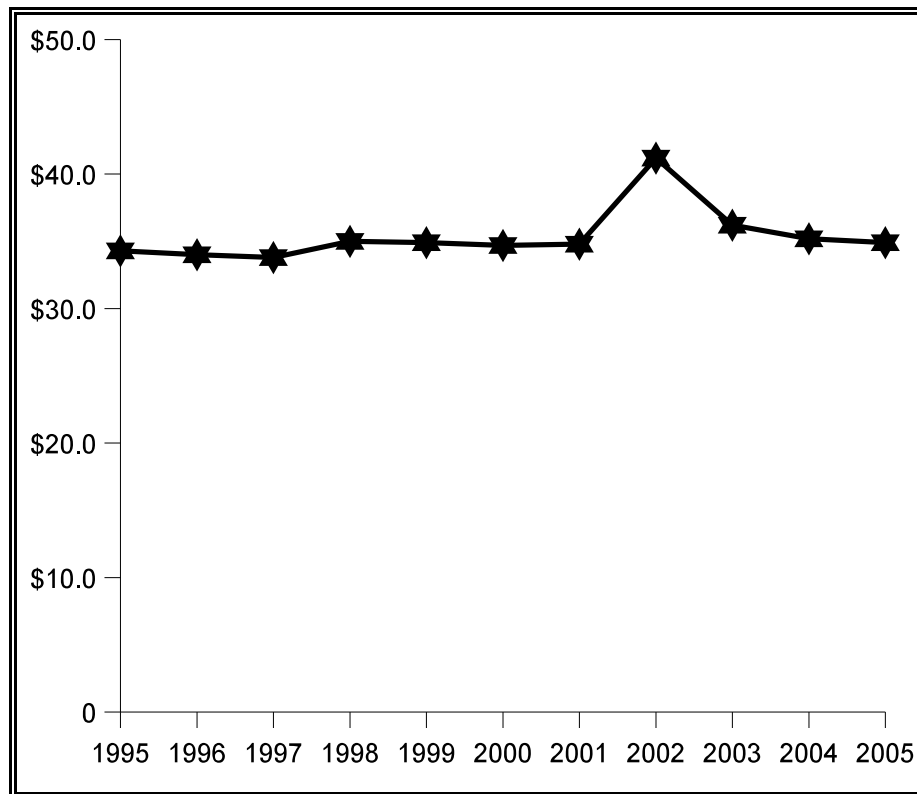
▣ According to the Jewish Federation Survey, the JFMD Annual Campaign increased by 2% from \$34,348,800 in 1995 (*adjusted for inflation*) to \$34,940,000 in 2005.

▣ According to the Jewish Federation Survey, the number of donors to the JFMD Annual Campaign decreased by 37% from 16,609 donors in 1995 to 10,474 donors in 2005.

▣ The average donation *per household* of \$1,165 is the highest of about 45 comparison Jewish communities and compares to \$865 in Cleveland, \$800 in Baltimore, \$282 in Philadelphia, and \$187 in Washington.

▣ 6.0% of households who donated to the Jewish Federation in 2005 donated \$10,000 and over. The 6.0% is the highest of about 45 comparison Jewish communities and compares to 3.2% in Baltimore, 3.0% in Cleveland, 1.6% in Washington, and 1.4% in Philadelphia.

▣ 67% of all charitable dollars donated to the Jewish Federation in 2005 were derived from households who donated \$10,000 and over. The 67% is well below average among about 50 comparison Jewish communities and compares to 77% in Baltimore, 71% in Cleveland, 62% in Washington, and 52% in Philadelphia.



JFMD Annual Campaign
(Adjusted for Inflation, in millions)

PHILANTHROPIC PROFILE—JFMD DONATIONS

TABLE 16
AVERAGE DONATION PER HOUSEHOLD TO THE LOCAL JEWISH FEDERATION

Community	Year	Amount	Community	Year	Amount
DETROIT	2005	\$1,165	Philadelphia	1997	\$282
Minneapolis	2004	\$996	South Palm Beach	2005	\$266
Cleveland	1996	\$865	Seattle	2000	\$260
Baltimore	1999	\$800	Buffalo	1995	\$239
Milwaukee	1996	\$763	Wilmington	1995	\$237
Tidewater	2001	\$736	Worcester	1986	\$233
Detroit	1989	\$720	Tucson	2002	\$222
St. Paul	2004	\$625	New York	2002	\$202
Charlotte	1997	\$623	Orlando	1993	\$191
Houston	1986	\$611	Washington	2003	\$187
Columbus	2001	\$573	Westport	2000	\$185
Dallas	1988	\$569	Denver	1997	\$184
Pittsburgh	2002	\$541	Los Angeles	1997	\$170
Richmond	1994	\$515	San Diego	2003	\$154
Essex-Morris	1998	\$505	Atlantic County	2004	\$145
Chicago	2000	\$487	Phoenix	2002	\$112
Harrisburg	1994	\$468	St. Petersburg	1994	\$92
Rhode Island	2002	\$448	Monmouth	1997	\$90
Rochester	1999	\$437	Las Vegas	2005	\$72
Atlanta	1996	\$434	Broward	1997	\$48
Miami	2004	\$408	<p>Note: The number of Jewish households used to calculate the <i>Amount</i> column is the number of households in the year of the study, while the Annual Campaign information is generally for 2002 (2003 in Minneapolis, St. Paul, Miami, and San Diego; 2004 in South Palm Beach, West Palm Beach, and Atlantic County; 2005 in Detroit and Las Vegas). To the extent that the number of Jewish households in a community has changed since the year of the study, the <i>Amount</i> column may overestimate or underestimate the average donation per household in 2002-2005.</p>		
St. Louis	1995	\$408			
Hartford	2000	\$406			
Sarasota	2001	\$371			
Bergen	2001	\$365			
West Palm Beach	2005	\$323			
Palm Springs	1998	\$310			
Boston	1995	\$295			
Jacksonville	2002	\$287			

PHILANTHROPIC PROFILE—OTHER DONATIONS

In total, 78% of Jewish households in Detroit donated to Jewish charities (including Jewish Federations) in the past year. The 78% is the highest of about 45 comparison Jewish communities and compares to 70% in Baltimore, 61% in Philadelphia, and 60% in Washington. The 78% compares to 67% in 1989. The 78% compares to 49% nationally.

Households Who Donated to Other Jewish Charities

▣ The 68% of households who donated to other Jewish charities in the past year is the highest of about 30 comparison Jewish communities and compares to 61% in Baltimore, 51% in Washington, and 45% in both Philadelphia and Cleveland. The 68% compares to 64% in 1989. The 68% compares to 40% nationally.

Overlap Between Households Who Donated to Other Jewish Charities and Jewish Federations

▣ The 22% who donated to other Jewish charities only in the past year is about average among about 45 comparison Jewish communities and compares to 25% in Washington, 17% in Baltimore, and 12% in Philadelphia. The 22% compares to 24% in 1989. The 22% compares to 22% nationally.

▣ The 46% who donated to both Jewish Federations and other Jewish charities in the past year is the third highest of about 30 comparison Jewish communities and compares to 44% in Baltimore, 33% in Philadelphia, and 28% in Washington. The 46% compares to 40% in 1989. The 46% compares to 20% nationally.

Households Who Donated to Non-Jewish Charities

▣ The 85% of households who donated to non-Jewish charities in the past year is the fourth highest of about 45 comparison Jewish communities and compares to 85% in Baltimore, 84% in Washington, 74% in Philadelphia, and 63% in Cleveland. The 85% compares to 66% in 1989. The 85% compares to 63% nationally.

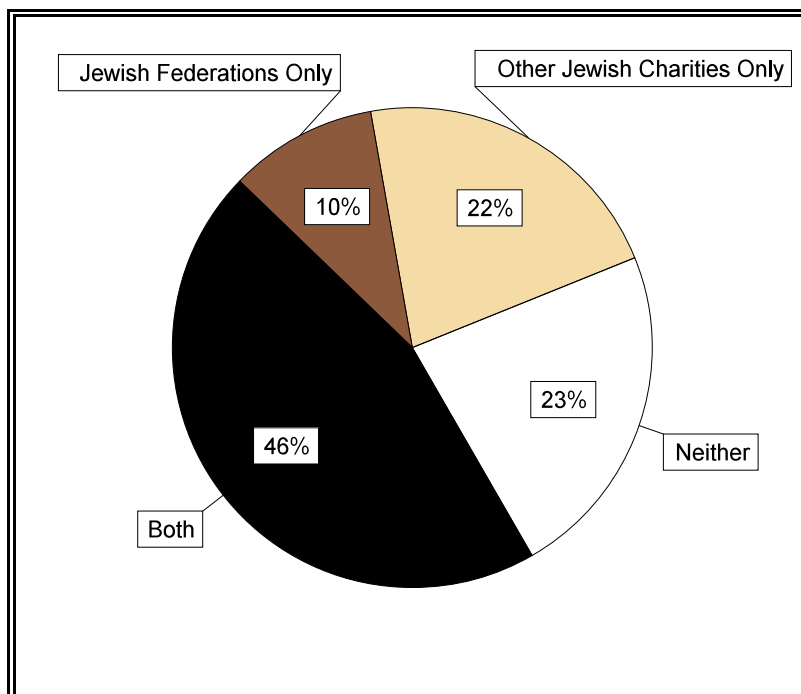
Overlap Between Households Who Donated to Non-Jewish Charities and Jewish Charities

▣ The 16% who donated to non-Jewish charities only in the past year is below average among about 40 comparison Jewish communities and compares to 29% in Washington, and 21% in both Baltimore and Philadelphia. The 16% compares to 11% in 1989. The 16% compares to 24% nationally.

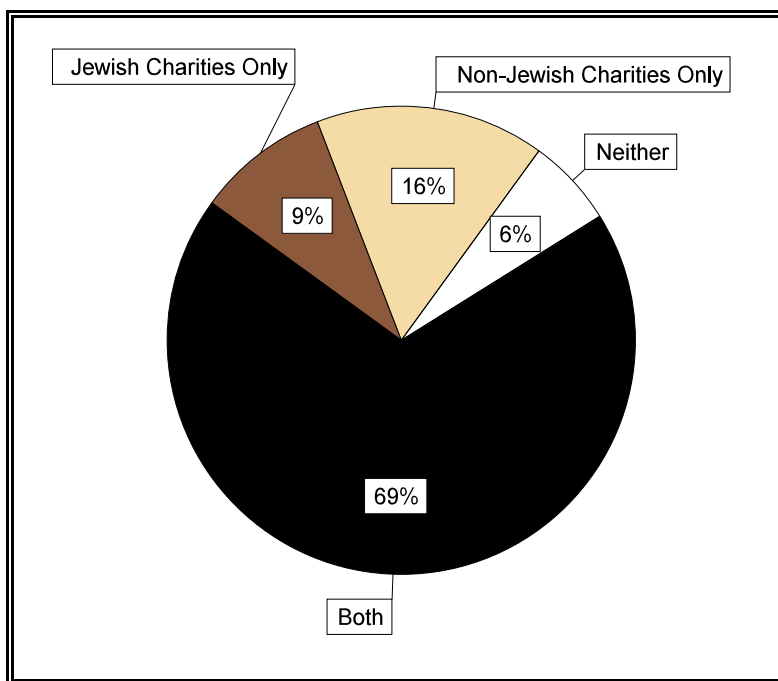
▣ The 9% who donated to Jewish charities only in the past year is about average among about 40 comparison Jewish communities and compares to 9% in Philadelphia, 7% in Baltimore, and 5% in Washington. The 9% compares to 10% in 1989. The 9% compares to 10% nationally.

▣ The 69% who donated to both Jewish and non-Jewish charities in the past year is the highest of about 40 comparison Jewish communities and compares to 63% in Baltimore, 56% in Washington, and 52% in Philadelphia. The 69% compares to 55% in 1989. The 69% compares to 40% nationally.

PHILANTHROPIC PROFILE—OTHER DONATIONS



Overlap Between Households Who Donated to Other Jewish Charities and Jewish Federations in the Past Year

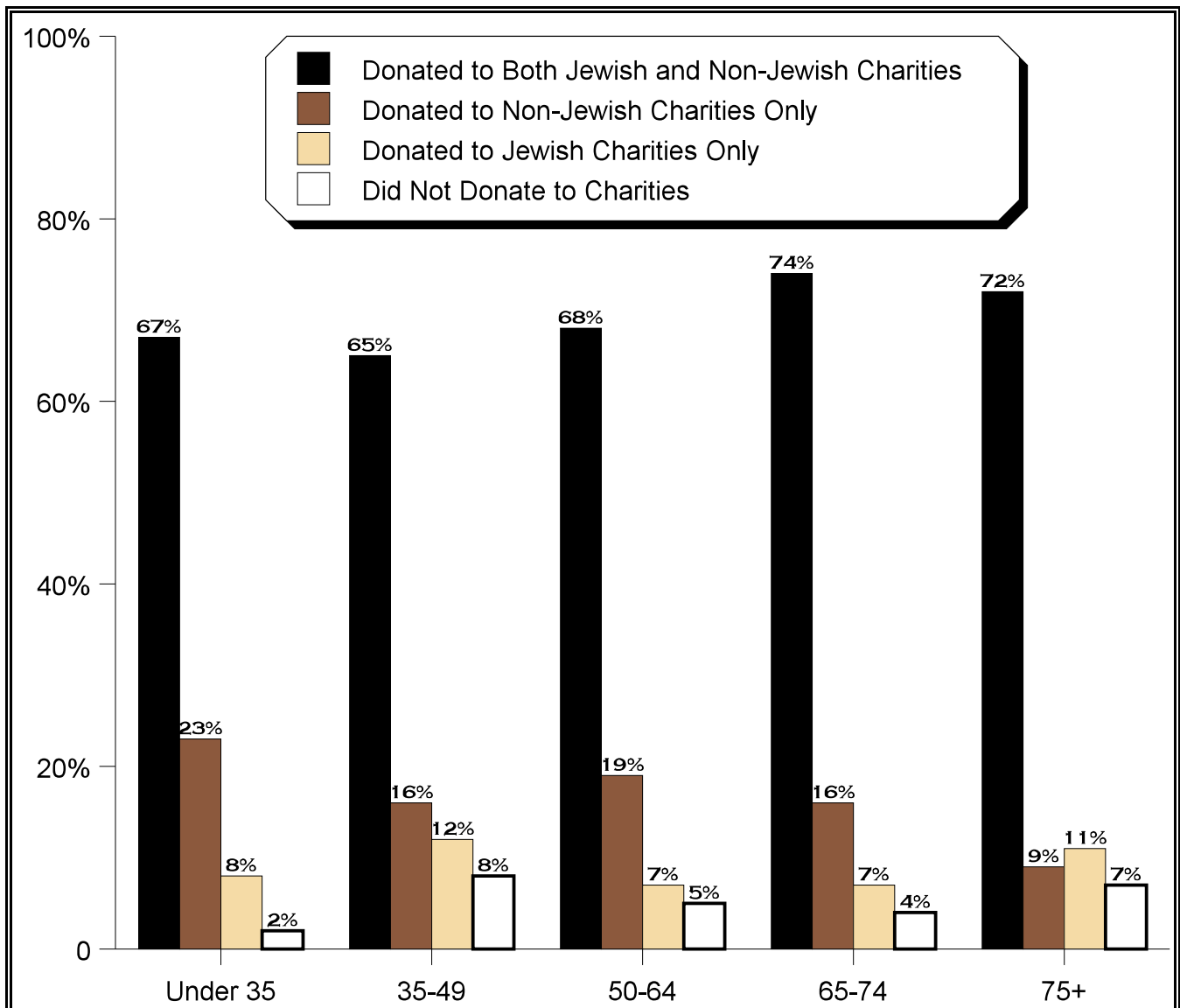


Overlap Between Households Who Donated to Non-Jewish Charities and Jewish Charities in the Past Year

PHILANTHROPIC PROFILE—OTHER DONATIONS


Households Who Donated to Any Charity

▣ The 94% who donated to any charity, either Jewish or non-Jewish, in the past year is the second highest of about 40 comparison Jewish communities and compares to 91% in Baltimore, 90% in Washington, and 83% in Philadelphia. The 94% compares to 75% in 1989. The 94% compares to 73% nationally.



Donated to Charities in the Past Year by Age of Head of Household

PHILANTHROPIC PROFILE—MARKET SHARE

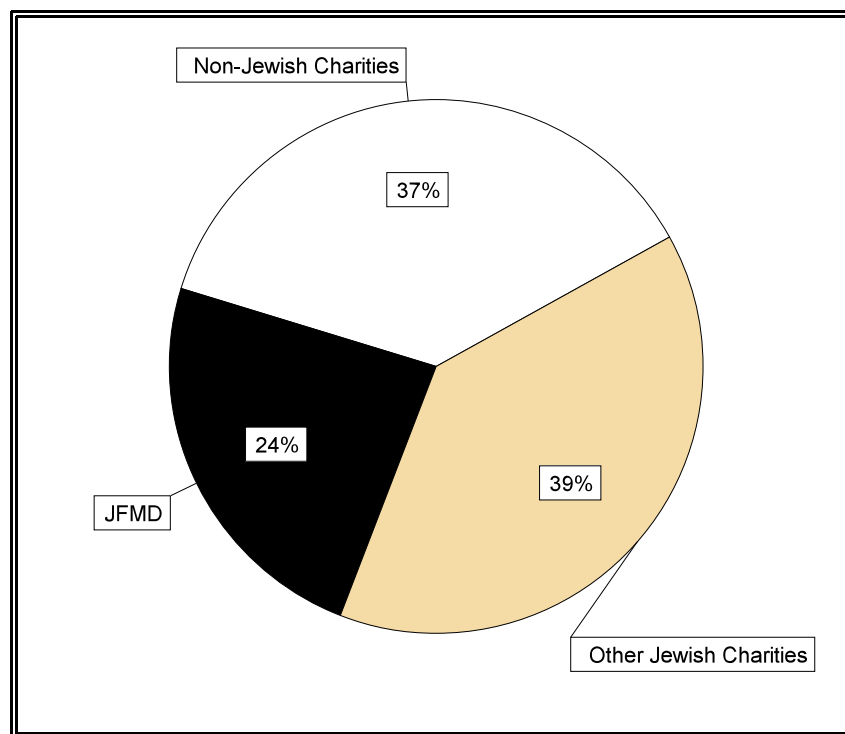
 *all charitable dollars* donated by Jewish households in Detroit in the past year, 24% were donated to JFMD. The 24% is about average among about 35 comparison Jewish communities and compares to 32% in Philadelphia, 25% in Baltimore, and 15% in Washington.

▣ The 39% of all charitable dollars donated by Jewish households to other Jewish charities in the past year is the fourth highest of about 30 comparison Jewish communities and compares to 36% in Baltimore, 30% in Washington, and 27% in Philadelphia. The 39% compares to 43% nationally.

▣ The 37% of all charitable dollars donated by Jewish households to non-Jewish charities in the past year is about average among about 35 comparison Jewish communities and compares to 55% in Washington, 41% in Philadelphia, and 39% in Baltimore. The 37% compares to 38% nationally.

▣ Of all charitable dollars donated by Jewish households in the past year, 63% were donated to Jewish charities (*including* JFMD). The 63% is about average among about 35 comparison Jewish communities and compares to 61% in Baltimore, 59% in Philadelphia, and 45% in Washington. The 63% compares to 62% nationally.

▣ Of all charitable dollars donated by Jewish households *to Jewish charities* in the past year, 37% were donated to JFMD; 0.2%, to other Jewish Federations; and 62%, to other Jewish charities. The 37% donated to the local Jewish Federation is below average among about 35 comparison Jewish communities and compares to 54% in Philadelphia, 40% in Baltimore, and 33% in Washington.



Distribution of Charitable Dollars in the Past Year

PHILANTHROPIC PROFILE—WILLS

Respondents age 50 and over in Jewish households in Detroit were asked whether they have wills and, if so, whether the wills contain any charitable provisions. The 13% who have wills that contain provisions for Jewish charities is about average among about 30 comparison Jewish communities and compares to 7% in Washington. The 13% compares to 11% nationally. (The 2% of respondents age 50 and over who have wills that contain provisions for both Jewish and non-Jewish charities are reported as having wills that contain provisions for Jewish charities.)

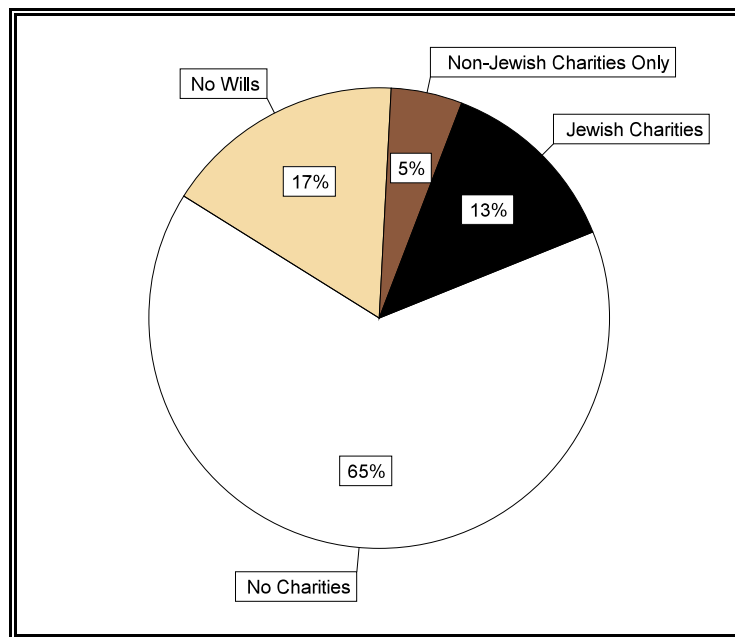
▣ 21% of respondents age 50 and over who are very familiar with the Jewish Federation have wills that contain provisions for Jewish charities.

▣ 19% of respondents age 50 and over in households earning an annual income of \$200,000 and over have wills that contain provisions for Jewish charities.

▣ 19% of respondents age 50 and over in synagogue member households and 22% of respondents age 50 and over in JCC member households have wills that contain provisions for Jewish charities.

▣ 4% of respondents age 50 and over in households who did not donate to the Jewish Federation in the past year have wills that contain provisions for Jewish charities, compared to 13% of respondents in households who donated under \$100, 22% of respondents in households who donated \$100-\$500, and 25% of respondents in households who donated \$500 and over.

▣ 35% of respondents age 50 and over are aware of the fact that the Jewish Federation has a department that helps with estate planning and planned giving.



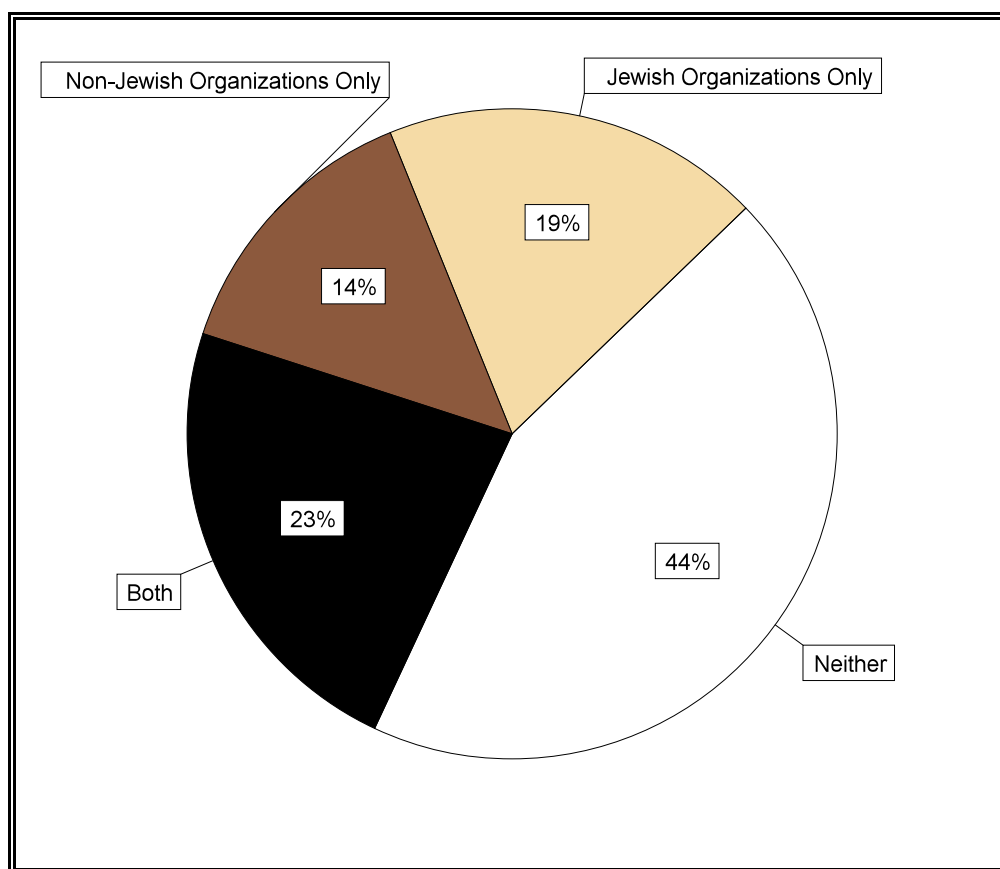
Have Wills That Contain Charitable Provisions
(Respondents Age 50 and Over)

PHILANTHROPIC PROFILE—VOLUNTEERISM

Jewish respondents in Detroit were asked whether they had done any “volunteer work for, or sponsored by, a synagogue, Jewish Federation, or other Jewish organization” in the past year and whether they had done any “volunteer work for, or sponsored by, any organization that is not specifically Jewish” in the past year. In total, 56% of respondents volunteered for some organization, either Jewish or non-Jewish, in the past year.

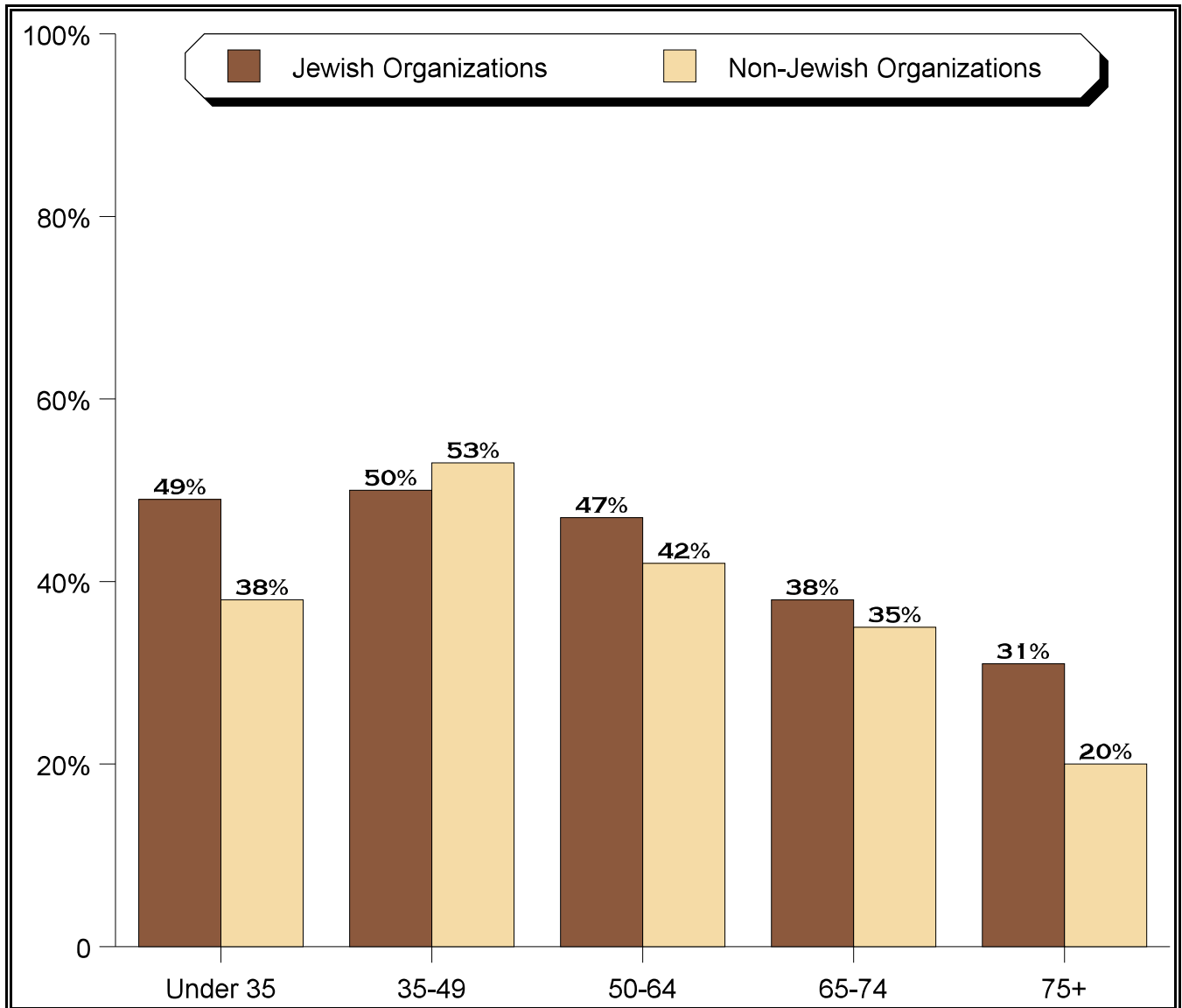
▣ The 42% who volunteered for Jewish organizations in the past year is the highest of about 20 comparison Jewish communities and compares to 39% in Cleveland and 27% in Washington. The 42% compares to 26% in 1989. The 42% compares to 23% nationally.

▣ The 14% who volunteered for non-Jewish organizations only in the past year is the third lowest of about 20 comparison Jewish communities and compares to 30% in Washington and 20% in Cleveland. The 14% compares to 12% in 1989. The 14% compares to 20% nationally.



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

PHILANTHROPIC PROFILE—VOLUNTEERISM

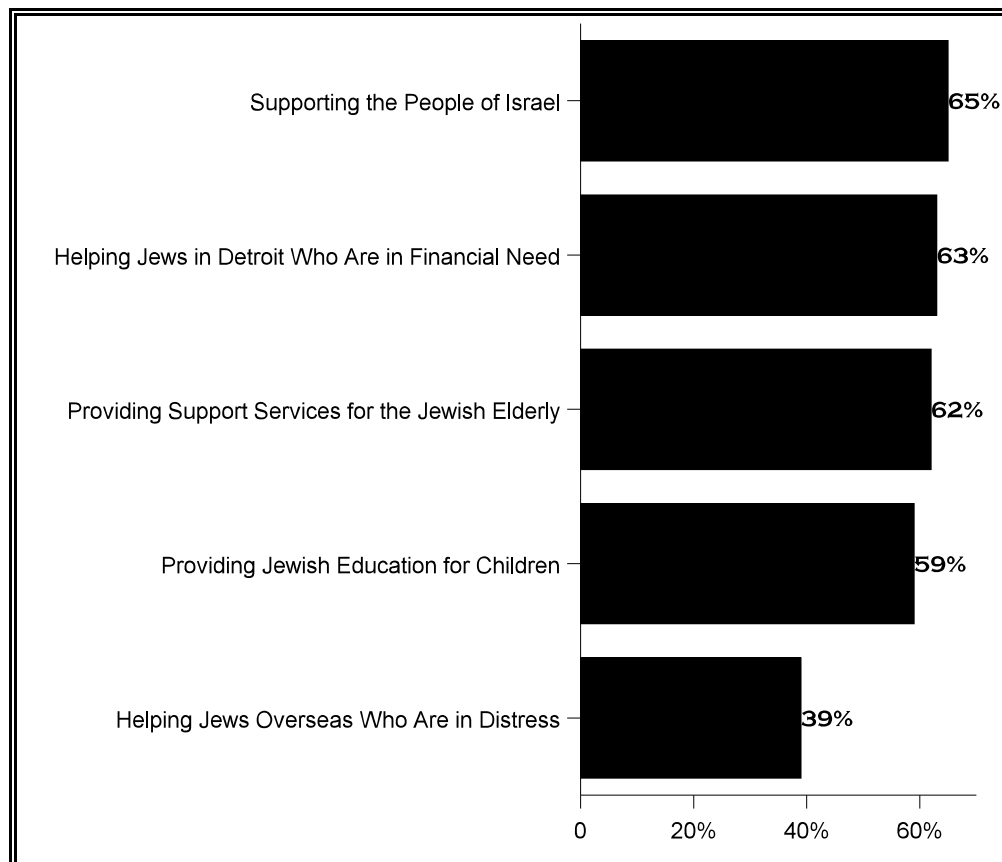


**Volunteered for Jewish and Non-Jewish Organizations in the Past Year by Age of Respondent
(Jewish Respondents)**

PHILANTHROPIC PROFILE—ATTITUDES

Respondents in Jewish households in Detroit who donated \$100 and over to JFMD, other Jewish Federations, or other Jewish charities (Jewish charities other than Jewish Federations) in the past year were asked whether each of five motivations is very important, somewhat important, or not at all important in their decisions to donate to Jewish organizations.

- ▣ All of the motivations are at least somewhat important to the vast majority of respondents.
- ▣ Compared to about 15-20 comparison Jewish communities, the percentage of respondents who reported supporting the people of Israel as very important is above average and providing support services for the Jewish elderly is below average. Providing Jewish education for children is the second lowest and helping Jews overseas who are in distress is the lowest.
- ▣ In most Jewish communities, providing support services for the Jewish elderly and providing Jewish education for children are very important motivations.



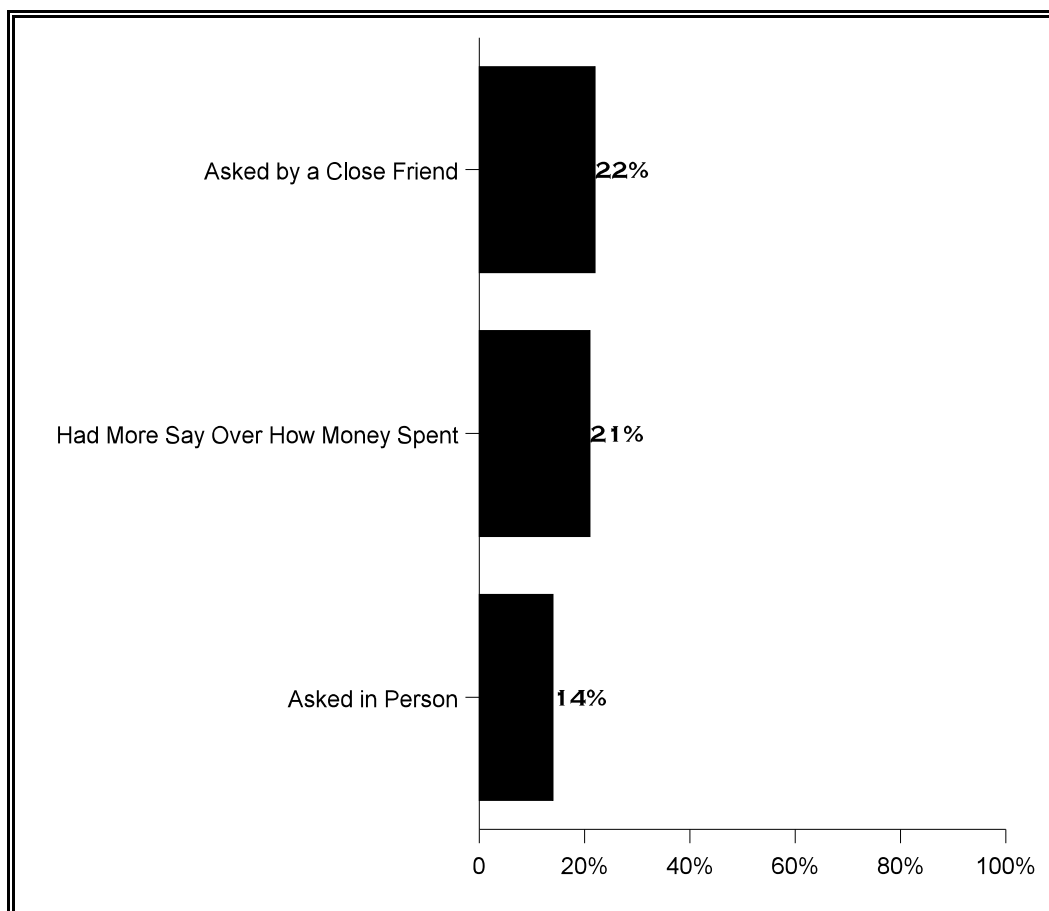
Percentage Who Reported That Each Motivation Is “Very Important”
(Respondents in Households Who Donated \$100 and Over to Jewish Charities
in the Past Year)

PHILANTHROPIC PROFILE—ATTITUDES

Respondents in Jewish households in Detroit who donated \$100 and over to JFMD in the past year were asked whether each of three motivations would cause them to increase their donations to JFMD.

▣ The 22% who would increase their donations to the local Jewish Federation if asked by a close friend is about average among about fifteen comparison Jewish communities and compares to 26% in Washington.

▣ The 21% who would increase their donations to the local Jewish Federation if they had more to say over how the money was spent is the third lowest of about fifteen comparison Jewish communities and compares to 28% in Washington.



Percentage Who Reported That Each Motivation Would Cause Them to Increase Their Donations to JFMD

(Respondents in Households Who Donated \$100 and Over to JFMD in the Past Year)

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.

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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.

October 2006

Tishrei 5767

We gratefully acknowledge the Commitment of the members of the

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